بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Sahih al-Bukhari

صحيح البخاري

FIRST EDITION

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About Sahih al-Bukhari

Ṣaḥīḥ al-Bukhārī is a collection of hadīth compiled by Abu Abdullāh Muhammad Ibn Ismā` lī al-Bukhārī(rahimahullāh). His collection is recognized by the overwhelming majority of the Muslim world to be one of the most authentic collections of the Sunnah of the Prophet (ﷺ). It contains roughly 7563 hadīth (with repetitions) in 98 books. The translation provided here is by Dr. M. Muhsin Khan.

Author bio:

Imām al-Bukhārī (rahimahullāh) is known as the Amīr al-Mu'minīn in hadīth. His genealogy is as follows: Abu Abdullāh Muhammad Ibn Ismā`īl Ibn Ibrāhīm Ibn al-Mughīrah Ibn Bardizbah al-Bukhārī. His father Ismā`īl was a well-known and famous muhaddith in his time and had been blessed with the chance of being in the company of Imām Mālik, Hammād Ibn Zaid and also Abdullāh Ibn Mubārak (rahimahullahum).

Imām al-Bukhārī (rahimahullah) was born on the day of Jumuah (Friday) the 13th of Shawwāl 194 (A.H.). His father passed away in his childhood. At the age of sixteen after having memorized the compiled books of Imām Wakīy and Abdullāh Ibn Mubārak, he performed Hajj with his elder brother and mother. After the completion of Hajj he remained in Makkah for a further two years and upon reaching the age of eighteen headed for Madīnah, compiling the books "Qadhāyas-Sahābah wa at-Tābi'īn" and "Tārikh al-Kabīr." Imām al-Bukhārī also traveled to other key centers of Arabia in search of knowledge like Syria, Egypt, Kufa, Basra, and Baghdad.

Imām al-Bukhārī (rahimahullah) first started listening and learning ahādīth in 205 A.H., and after benefiting from the `ulama of his town he started his travels in 210 A.H. His memory was considered to be one of a kind; after listening to a hadīth he would repeat it from memory. It has been known that in his childhood he had memorized 2,000 ahādīth.

There are a number of books compiled by Imām al-Bukhārī (rahimahullah). His Ṣaḥīḥ is regarded as the highest authority of the collection of hadīth. He named this book "Al-Jāmi` al-Musnad as-Ṣaḥīḥ al-Mukhtasar min Umuri Rasulullahi sallallāhu 'alaihi wa sallam wa Sunanihi wa Ayyāmihi." After he finished, he showed the manuscript to his teachers Imām Ahmad ibn Hanbal (rahimahullah) for approval, along with Ibn al-Madini, and lastly Ibn Ma`īn. It has also been recorded that it took Imām al-Bukhārī a period of 16 years to gather the ahādīth and to write the Ṣaḥīḥ, which sets the date back to 217 A.H. as the year in which he started the compilation; Imām al-Bukhārī (rahimahullah) being merely 23 years of age.

Before he actually placed a hadith in his compilation he performed ghusl and prayed two raka`ah nafl prayers asking Allah for guidance. He finalized each hadith in the rawdah of Masjid an-Nabawi (between the Prophet's (ﷺ) grave and his minbar) and wrote the hadīth in the masjid. Only after being completely satisfied with a hadīth did he give it a place in his collection.

Methods of Classification and Annotation:

Imām al-Bukhārī (rahimahullah) imposed conditions which all narrators and testifiers in the hadith chain must have met before a hadith was included in his book:

1. All narrators in the chain must be just (`adl).

2. All narrators in the chain must possess strong memory and all the Muhadditheen who possess great knowledge of ahadith must agree upon the narrators' ability to learn and memorize, along with their ing techniques.

3. The chain must be complete without any missing narrators.

4. It must be known that consecutive narrators in the chain met each other (this is Imām al-Bukhārī's extra condition).

Imām an-Nawawi (rahimahullah) relates that all scholars in Islām have agreed that Ṣaḥīḥ al-Bukhārī has gained the status of being the most authentic book after the Qur'an. Ṣaḥīḥ al-Bukhārī consists of 7,563 ahādith including those ahādith which have been repeated. Without repetitions however, the total number of hadith is around 2,600.

His Students:

In the year 864/250, he settled in Nishapur. It was there that he met Muslim ibn Al-Hajjaj, who would be considered his student, and eventually collector and organizer of the hadith collection Ṣaḥīḥ Muslim which is considered second only to that of al-Bukhārī.

His Death:

Political problems led him to move to Khartank, a village near Samarkānd where he died in the year 256 A.H./870 A.D.

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In the name of Allah , the Entirely Merciful, the Especially Merciful.

قَالَ الشَّيْخُ الإِمَامُ الْحَافِظُ أَبُو عَبْدِ اللّٰهِ مُحَمَّدُ بْنُ إِسْمَاعِيْلَ بْنِ إِبْرَهِيْمَ بْنِ المُغِيْرَةِ البُخَارِيُّ رَحِمَهُ اللّٰهُ تَعَالىٰ آمِيْن :

Said, Ash-Shaikh Al-Imam Al-Imam Al-Hafiz Abu-Abdullah Muhammad bin Ismail bin Ibrahim bin Al-Mughira Al-Bukhari (May Allah, be He glorified in the highest, be merciful to him - Oh Allah! Accept our Duaa (supplication)):

1 - The Book of Beginning of the Divine Revelation (1 - 7)

كِتَاب بَدْء الْوَحْيِ

(1) Chapter: How the Divine Revelation started being revealed to Allah's Messenger (peace and blessings of Allah be upon him and his family)

(1) باب كَيْفَ كَانَ بَدْءُ الْوَحْيِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وآله وسلم

And the statement of Allah, exlated is He beyond all exaltations, in His remembarance: "Verily, We have sent the revelation to you (O Muhammad (peace and blessings of Allah be upon him and his family)) as We sent the revelation to Noah and the prophets after him (Quran 4:163)

وَقَوْلُ اللَّهِ جَلَّ ذِكْرُهُ: {إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ}

Narrated 'Umar bin Al-Khattab:

I heard Allah's Messenger (ﷺ) saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."

حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الأَنْصَارِيُّ، قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ، أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ، يَقُولُ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ ـ رضى الله عنه ـ عَلَى الْمِنْبَرِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ ".

Reference	: Sahih al-Bukhari 1
In-book reference	: Book 1, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 1, Hadith 1

(2) Chapter:

(2) باب

Narrated 'Aisha:

(the mother of the faithful believers) Al-Harith bin Hisham asked Allah's Messenger (ﷺ) "O Allah's Messenger (ﷺ)! How is the Divine Inspiration revealed to you?" Allah's Messenger (ﷺ) replied, "Sometimes it is (revealed) like the ringing of a bell, this form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says." 'Aisha added: Verily I saw the Prophet (ﷺ) being inspired divinely on a very cold day and noticed the sweat dropping from his forehead (as the Inspiration was over).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ ـ رضى الله عنها ـ أَنَّ الْحَارِثَ بْنَ هِشَامٍ ـ رضى الله عنه ـ سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ يَأْتِيكَ الْوَحْىُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَحْيَانًا يَأْتِينِي مِثْلَ صَلْصَلَةِ الْجَرَسِ ـ وَهُوَ أَشَدُّهُ عَلَىَّ ـ فَيُفْصَمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ، وَأَحْيَانًا يَتَمَثَّلُ لِيَ الْمَلَكُ رَجُلاً فَيُكَلِّمُنِي فَأَعِي مَا يَقُولُ ". قَالَتْ عَائِشَةُ رضى الله عنها وَلَقَدْ رَأَيْتُهُ يَنْزِلُ عَلَيْهِ الْوَحْىُ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ، فَيَفْصِمُ عَنْهُ وَإِنَّ جَبِينَهُ لَيَتَفَصَّدُ عَرَقًا.

Reference	: Sahih al-Bukhari 2
In-book reference	: Book 1, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 1, Hadith 2

(3) Chapter: باب (3)

Narrated 'Aisha:

(the mother of the faithful believers) The commencement of the Divine Inspiration to Allah's Messenger (ﷺ) was in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet (ﷺ) replied, "I do not know how to read." The Prophet (ﷺ) added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists), created man from a clot. Read! And your Lord is the Most Generous." (96.1, 96.2, 96.3) Then Allah's Messenger (ﷺ) returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones." Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Messenger (ﷺ) described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Messenger (ﷺ) asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، أَنَّهَا قَالَتْ أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنَ الْوَحْىِ الرُّؤْيَا الصَّالِحَةُ فِي النَّوْمِ، فَكَانَ لاَ يَرَى رُؤْيَا إِلاَّ جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبِّبَ إِلَيْهِ الْخَلاَءُ، وَكَانَ يَخْلُو بِغَارِ حِرَاءٍ فَيَتَحَنَّثُ فِيهِ ـ وَهُوَ التَّعَبُّدُ ـ اللَّيَالِيَ ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَنْزِعَ إِلَى أَهْلِهِ،

وَيَتَزَوَّدُ لِذَلِكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ، فَيَتَزَوَّدُ لِمِثْلِهَا، حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ، فَجَاءَهُ الْمَلَكُ فَقَالَ اقْرَأْ. قَالَ " مَا أَنَا بِقَارِئٍ ". قَالَ " فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ. قُلْتُ مَا أَنَا بِقَارِئٍ. فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ. فَقُلْتُ مَا أَنَا بِقَارِئٍ. فَأَخَذَنِي فَغَطَّنِي الثَّالِثَةَ، ثُمَّ أَرْسَلَنِي فَقَالَ {اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الإِنْسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الأَكْرَمُ} ". فَرَجَعَ بِهَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَرْجُفُ فُؤَادُهُ، فَدَخَلَ عَلَى خَدِيجَةَ بِنْتِ خُوَيْلِدٍ رضى الله عنها فَقَالَ " زَمِّلُونِي زَمِّلُونِي ". فَزَمَّلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ، فَقَالَ لِخَدِيجَةَ وَأَخْبَرَهَا الْخَبَرَ " لَقَدْ خَشِيتُ عَلَى نَفْسِي ". فَقَالَتْ خَدِيجَةُ كَلاَّ وَاللَّهِ مَا يُخْزِيكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ. فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلِ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى ابْنَ عَمِّ خَدِيجَةَ ـ وَكَانَ امْرَأً تَنَصَّرَ فِي الْجَاهِلِيَّةِ، وَكَانَ يَكْتُبُ الْكِتَابَ الْعِبْرَانِيَّ، فَيَكْتُبُ مِنَ الإِنْجِيلِ بِالْعِبْرَانِيَّةِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ، وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ ـ فَقَالَتْ لَهُ خَدِيجَةُ يَا ابْنَ عَمِّ اسْمَعْ مِنَ ابْنِ أَخِيكَ. فَقَالَ لَهُ وَرَقَةُ يَا ابْنَ أَخِي مَاذَا تَرَى فَأَخْبَرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم خَبَرَ مَا رَأَى. فَقَالَ لَهُ وَرَقَةُ هَذَا النَّامُوسُ الَّذِي نَزَّلَ اللَّهُ عَلَى مُوسَى صلى الله عليه وسلم يَا لَيْتَنِي فِيهَا جَذَعًا، لَيْتَنِي أَكُونُ حَيًّا إِذْ يُخْرِجُكَ قَوْمُكَ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَوَمُخْرِجِيَّ هُمْ ". قَالَ نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهِ إِلاَّ عُودِيَ، وَإِنْ يُدْرِكْنِي يَوْمُكَ أَنْصُرْكَ نَصْرًا مُؤَزَّرًا. ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُوُفِّيَ وَفَتَرَ الْوَحْىُ.

Reference	: Sahih al-Bukhari 3
In-book reference	: Book 1, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 1, Hadith 3

Narrated Jabir bin 'Abdullah Al-Ansari (while talking about the period of pause in revelation) ing the speech of the Prophet:

"While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allah revealed the following Holy Verses (of Quran): 'O you (i.e. Muhammad)! wrapped up in garments!' Arise and warn (the people against Allah's Punishment),... up to 'and desert the idols.' (74.1-5) After this the revelation started coming strongly, frequently and regularly."

قَالَ ابْنُ شِهَابٍ وَأَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الأَنْصَارِيَّ، قَالَ ـ وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ الْوَحْىِ، فَقَالَ ـ فِي حَدِيثِهِ " بَيْنَا أَنَا أَمْشِي، إِذْ سَمِعْتُ صَوْتًا، مِنَ السَّمَاءِ، فَرَفَعْتُ بَصَرِي فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ جَالِسٌ عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ وَالأَرْضِ، فَرُعِبْتُ مِنْهُ، فَرَجَعْتُ فَقُلْتُ زَمِّلُونِي. فَأَنْزَلَ اللَّهُ تَعَالَى {يَا أَيُّهَا الْمُدَّثِّرُ * قُمْ فَأَنْذِرْ} إِلَى قَوْلِهِ {وَالرُّجْزَ فَاهْجُرْ} فَحَمِيَ الْوَحْىُ وَتَتَابَعَ ". تَابَعَهُ عَبْدُ اللَّهِ بْنُ يُوسُفَ وَأَبُو صَالِحٍ. وَتَابَعَهُ هِلاَلُ بْنُ رَدَّادٍ عَنِ الزُّهْرِيِّ. وَقَالَ يُونُسُ وَمَعْمَرٌ " بَوَادِرُهُ ".

Reference	: Sahih al-Bukhari 4
In-book reference	: Book 1, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 1, Hadith 3

(4) Chapter: (4) باب

Narrated Said bin Jubair:

Ibn 'Abbas in the explanation of the statement of Allah "Move not your tongue concerning (the Quran) to make haste therewith." (75.16) said "Allah's Messenger (ﷺ) used to bear the revelation with great trouble and used to move his lips (quickly) with the Inspiration." Ibn 'Abbas moved his lips saying, "I am moving my lips in front of you as Allah's Messenger (ﷺ) used to move his." Said moved his lips saying: "I am moving my lips, as I saw Ibn 'Abbas moving his." Ibn 'Abbas added, "So Allah revealed 'Move not your tongue concerning (the Qur'an) to make haste therewith. It is for Us to collect it and to give you (O Muhammad) the ability to recite it (the Quran)' (75.16-17) which means that Allah will make him (the Prophet) remember the portion of the Qur'an which was revealed at that time by heart and recite it. The statement of Allah: 'And when we have recited it to you (O Muhammad through Gabriel) then you follow its (Quran) recital' (75.18) means 'listen to it and be silent.' Then it is for Us (Allah) to make it clear

to you' (75.19) means 'Then it is (for Allah) to make you recite it (and its meaning will be clear by itself through your tongue). Afterwards, Allah's Messenger (ﷺ) used to listen to Gabriel whenever he came and after his departure he used to recite it as Gabriel had recited it."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا أَبُو عَوَانَةَ، قَالَ حَدَّثَنَا مُوسَى بْنُ أَبِي عَائِشَةَ، قَالَ حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ تَعَالَى {لاَ تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ} قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُعَالِجُ مِنَ التَّنْزِيلِ شِدَّةً، وَكَانَ مِمَّا يُحَرِّكُ شَفَتَيْهِ ـ فَقَالَ ابْنُ عَبَّاسٍ فَأَنَا أُحَرِّكُهُمَا لَكُمْ كَمَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُحَرِّكُهُمَا. وَقَالَ سَعِيدٌ أَنَا أُحَرِّكُهُمَا كَمَا رَأَيْتُ ابْنَ عَبَّاسٍ يُحَرِّكُهُمَا. فَحَرَّكَ شَفَتَيْهِ ـ فَأَنْزَلَ اللَّهُ تَعَالَى {لاَ تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ* إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ}قَالَ جَمْعُهُ لَهُ فِي صَدْرِكَ، وَتَقْرَأَهُ {فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ} قَالَ فَاسْتَمِعْ لَهُ وَأَنْصِتْ {ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ} ثُمَّ إِنَّ عَلَيْنَا أَنْ تَقْرَأَهُ. فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَعْدَ ذَلِكَ إِذَا أَتَاهُ جِبْرِيلُ اسْتَمَعَ، فَإِذَا انْطَلَقَ جِبْرِيلُ قَرَأَهُ النَّبِيُّ صلى الله عليه وسلم كَمَا قَرَأَهُ.

Reference	: Sahih al-Bukhari 5
In-book reference	: Book 1, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 1, Hadith 4

(5) Chapter: (5) باب

Narrated Ibn 'Abbas:

Allah's Messenger (ﷺ) was the most generous of all the people, and he used to reach the peak in generosity in the month of Ramadan when Gabriel met him. Gabriel used to meet him every night of Ramadan to teach him the Qur'an. Allah's Messenger (ﷺ) was the most generous person, even more generous than the strong uncontrollable wind (in readiness and haste to do charitable deeds).

حَدَّثَنَا عَبْدَانُ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، ح وَحَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا يُونُسُ، وَمَعْمَرٌ، عَنِ الزُّهْرِيِّ، نَحْوَهُ قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَجْوَدَ النَّاسِ، وَكَانَ أَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ، فَلَرَسُولُ اللَّهِ صلى الله عليه وسلم أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

Reference	: Sahih al-Bukhari 6
In-book reference	: Book 1, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 1, Hadith 5

(6) Chapter: (6) باب

Narrated 'Abdullah bin 'Abbas:

Abu Sufyan bin Harb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Sham (Syria, Palestine, Lebanon and Jordan), at the time when Allah's Messenger (ﷺ) had truce with Abu Sufyan and Quraish infidels. So Abu Sufyan and his companions went to Heraclius at Ilya (Jerusalem). Heraclius called them in the court and he had all the senior Roman dignitaries around him. He called for his translator who, translating Heraclius's question said to them, "Who amongst you is closely related to that man who claims to be a Prophet?" Abu Sufyan replied, "I am the nearest relative to him (amongst the group)."

Heraclius said, "Bring him (Abu Sufyan) close to me and make his companions stand behind him." Abu Sufyan added, Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (The Prophet) and that if I told a lie they (my companions) should contradict me." Abu Sufyan added, "By Allah! Had I not been afraid of my companions labeling me a liar, I would not have spoken the truth about the Prophet. The first question he asked me about him was:

'What is his family status amongst you?'

I replied, 'He belongs to a good (noble) family amongst us.'
Heraclius further asked, 'Has anybody amongst you ever claimed the same (i.e. to be a Prophet) before him?'
I replied, 'No.'
He said, 'Was anybody amongst his ancestors a king?'
I replied, 'No.'
Heraclius asked, 'Do the nobles or the poor follow him?'
I replied, 'It is the poor who follow him.'
He said, 'Are his followers increasing decreasing (day by day)?'
I replied, 'They are increasing.'
He then asked, 'Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?'
I replied, 'No.'
Heraclius said, 'Have you ever accused him of telling lies before his claim (to be a Prophet)?'
I replied, 'No. '
Heraclius said, 'Does he break his promises?'
I replied, 'No. We are at truce with him but we do not know what he will do in it.' I could not find opportunity to say anything against him except that.
Heraclius asked, 'Have you ever had a war with him?'
I replied, 'Yes.'
Then he said, 'What was the outcome of the battles?'
I replied, 'Sometimes he was victorious and sometimes we.'
Heraclius said, 'What does he order you to do?'
I said, 'He tells us to worship Allah and Allah alone and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our Kith and kin.'
Heraclius asked the translator to convey to me the following, I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Apostles come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom.
I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie about Allah. I, then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact all the Apostle have been followed by this very class of people. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and mixes with them completely. I asked you whether he had ever betrayed. You replied in the negative and likewise the Apostles never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allah and Allah alone and not to worship any thing along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place underneath my feet and I knew it (from the scriptures) that he was going to appear but I did

not know that he would be from you, and if I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet.' Heraclius then asked for the letter addressed by Allah's Apostle which was delivered by Dihya to the Governor of Busra, who forwarded it to Heraclius to read. The contents of the letter were as follows: "In the name of Allah the Beneficent, the Merciful (This letter is) from Muhammad the slave of Allah and His Apostle to Heraclius the ruler of Byzantine. Peace be upon him, who follows the right path. Furthermore I invite you to Islam, and if you become a Muslim you will be safe, and Allah will double your reward, and if you reject this invitation of Islam you will be committing a sin by misguiding your Arisiyin (peasants). (And I recite to you Allah's Statement:)

'O people of the scripture! Come to a word common to you and us that we worship none but Allah and that we associate nothing in worship with Him, and that none of us shall take others as Lords beside Allah. Then, if they turn away, say: Bear witness that we are Muslims (those who have surrendered to Allah).' (3:64).

Abu Sufyan then added, "When Heraclius had finished his speech and had read the letter, there was a great hue and cry in the Royal Court. So we were turned out of the court. I told my companions that the question of Ibn-Abi-Kabsha) (the Prophet (صلى الله عليه وسلم) Muhammad) has become so prominent that even the King of Bani Al-Asfar (Byzantine) is afraid of him. Then I started to become sure that he (the Prophet) would be the conqueror in the near future till I embraced Islam (i.e. Allah guided me to it)."

The sub narrator adds, "Ibn An-Natur was the Governor of llya' (Jerusalem) and Heraclius was the head of the Christians of Sham. Ibn An-Natur narrates that once while Heraclius was visiting ilya' (Jerusalem), he got up in the morning with a sad mood. Some of his priests asked him why he was in that mood? Heraclius was a foreteller and an astrologer. He replied, 'At night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared (become the conqueror). Who are they who practice circumcision?' The people replied, 'Except the Jews nobody practices circumcision, so you should not be afraid of them (Jews).

'Just Issue orders to kill every Jew present in the country.'

While they were discussing it, a messenger sent by the king of Ghassan to convey the news of Allah's Messenger (صلى الله عليه وسلم) to Heraclius was brought in. Having heard the news, he (Heraclius) ordered the people to go and see whether the messenger of Ghassan was circumcised. The people, after seeing him, told Heraclius that he was circumcised. Heraclius then asked him about the Arabs. The messenger replied, 'Arabs also practice circumcision.'

(After hearing that) Heraclius remarked that sovereignty of the 'Arabs had appeared. Heraclius then wrote a letter to his friend in Rome who was as good as Heraclius in knowledge. Heraclius then left for Homs. (a town in Syrian and stayed there till he received the reply of his letter from his friend who agreed with him in his opinion about the emergence of the Prophet (صلى الله عليه وسلم) and the fact that he was a Prophet. On that Heraclius invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said, 'O Byzantines! If success is your desire and if you seek right guidance and want your empire to remain then give a pledge of allegiance to this Prophet (i.e. embrace Islam).'

(On hearing the views of Heraclius) the people ran towards the gates of the palace like onagers but found the doors closed. Heraclius realized their hatred towards Islam and when he lost the hope of their embracing Islam, he ordered that they should be brought back in audience.

(When they returned) he said, 'What already said was just to test the strength of your conviction and I have seen it.' The people prostrated before him and became pleased with him, and this was the end of Heraclius's story (in connection with his faith).

حَدَّثَنَا أَبُو الْيَمَانِ الْحَكَمُ بْنُ نَافِعٍ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّ أَبَا سُفْيَانَ بْنَ حَرْبٍ أَخْبَرَهُ أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ فِي رَكْبٍ مِنْ قُرَيْشٍ ـ وَكَانُوا تُجَّارًا بِالشَّأْمِ ـ فِي

الْمُدَّةِ الَّتِي كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَادَّ فِيهَا أَبَا سُفْيَانَ وَكُفَّارَ قُرَيْشٍ، فَأَتَوْهُ وَهُمْ بِإِيلِيَاءَ فَدَعَاهُمْ فِي مَجْلِسِهِ، وَحَوْلَهُ عُظَمَاءُ الرُّومِ ثُمَّ دَعَاهُمْ وَدَعَا بِتَرْجُمَانِهِ فَقَالَ أَيُّكُمْ أَقْرَبُ نَسَبًا بِهَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ فَقَالَ أَبُو سُفْيَانَ فَقُلْتُ أَنَا أَقْرَبُهُمْ نَسَبًا. فَقَالَ أَدْنُوهُ مِنِّي، وَقَرِّبُوا أَصْحَابَهُ، فَاجْعَلُوهُمْ عِنْدَ ظَهْرِهِ. ثُمَّ قَالَ لِتَرْجُمَانِهِ قُلْ لَهُمْ إِنِّي سَائِلٌ هَذَا عَنْ هَذَا الرَّجُلِ، فَإِنْ كَذَبَنِي فَكَذِّبُوهُ. فَوَاللَّهِ لَوْلاَ الْحَيَاءُ مِنْ أَنْ يَأْثِرُوا عَلَىَّ كَذِبًا لَكَذَبْتُ عَنْهُ، ثُمَّ كَانَ أَوَّلَ مَا سَأَلَنِي عَنْهُ أَنْ قَالَ كَيْفَ نَسَبُهُ فِيكُمْ قُلْتُ هُوَ فِينَا ذُو نَسَبٍ. قَالَ فَهَلْ قَالَ هَذَا الْقَوْلَ مِنْكُمْ أَحَدٌ قَطُّ قَبْلَهُ قُلْتُ لاَ. قَالَ فَهَلْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ قُلْتُ لاَ. قَالَ فَأَشْرَافُ النَّاسِ يَتَّبِعُونَهُ أَمْ ضُعَفَاؤُهُمْ فَقُلْتُ بَلْ ضُعَفَاؤُهُمْ. قَالَ أَيَزِيدُونَ أَمْ يَنْقُصُونَ قُلْتُ بَلْ يَزِيدُونَ. قَالَ فَهَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ سَخْطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ قُلْتُ لاَ. قَالَ فَهَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ قُلْتُ لاَ. قَالَ فَهَلْ يَغْدِرُ قُلْتُ لاَ، وَنَحْنُ مِنْهُ فِي مُدَّةٍ لاَ نَدْرِي مَا هُوَ فَاعِلٌ فِيهَا. قَالَ وَلَمْ تُمْكِنِّي كَلِمَةٌ أُدْخِلُ فِيهَا شَيْئًا غَيْرُ هَذِهِ الْكَلِمَةِ. قَالَ فَهَلْ قَاتَلْتُمُوهُ قُلْتُ نَعَمْ. قَالَ فَكَيْفَ كَانَ قِتَالُكُمْ إِيَّاهُ قُلْتُ الْحَرْبُ بَيْنَنَا وَبَيْنَهُ سِجَالٌ، يَنَالُ مِنَّا وَنَنَالُ مِنْهُ. قَالَ مَاذَا يَأْمُرُكُمْ قُلْتُ يَقُولُ اعْبُدُوا اللَّهَ وَحْدَهُ، وَلاَ تُشْرِكُوا بِهِ شَيْئًا، وَاتْرُكُوا مَا يَقُولُ آبَاؤُكُمْ، وَيَأْمُرُنَا بِالصَّلاَةِ وَالصِّدْقِ وَالْعَفَافِ وَالصِّلَةِ. فَقَالَ لِلتَّرْجُمَانِ قُلْ لَهُ سَأَلْتُكَ عَنْ نَسَبِهِ، فَذَكَرْتَ أَنَّهُ فِيكُمْ ذُو نَسَبٍ، فَكَذَلِكَ الرُّسُلُ تُبْعَثُ فِي نَسَبِ قَوْمِهَا، وَسَأَلْتُكَ هَلْ قَالَ أَحَدٌ مِنْكُمْ هَذَا الْقَوْلَ فَذَكَرْتَ أَنْ لاَ، فَقُلْتُ لَوْ كَانَ أَحَدٌ قَالَ هَذَا الْقَوْلَ قَبْلَهُ لَقُلْتُ رَجُلٌ يَأْتَسِي بِقَوْلٍ قِيلَ قَبْلَهُ، وَسَأَلْتُكَ هَلْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ فَذَكَرْتَ أَنْ لاَ، قُلْتُ فَلَوْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ قُلْتُ رَجُلٌ يَطْلُبُ مُلْكَ أَبِيهِ، وَسَأَلْتُكَ هَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ فَذَكَرْتَ أَنْ لاَ، فَقَدْ أَعْرِفُ أَنَّهُ لَمْ يَكُنْ لِيَذَرَ الْكَذِبَ عَلَى النَّاسِ وَيَكْذِبَ عَلَى اللَّهِ، وَسَأَلْتُكَ أَشْرَافُ النَّاسِ اتَّبَعُوهُ أَمْ ضُعَفَاؤُهُمْ فَذَكَرْتَ أَنَّ ضُعَفَاءَهُمُ اتَّبَعُوهُ، وَهُمْ أَتْبَاعُ الرُّسُلِ، وَسَأَلْتُكَ أَيَزِيدُونَ أَمْ يَنْقُصُونَ فَذَكَرْتَ أَنَّهُمْ يَزِيدُونَ، وَكَذَلِكَ أَمْرُ الإِيمَانِ حَتَّى يَتِمَّ، وَسَأَلْتُكَ أَيَرْتَدُّ أَحَدٌ سَخْطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ فَذَكَرْتَ أَنْ لاَ، وَكَذَلِكَ الإِيمَانُ حِينَ تُخَالِطُ بَشَاشَتُهُ الْقُلُوبَ، وَسَأَلْتُكَ هَلْ يَغْدِرُ فَذَكَرْتَ أَنْ لاَ، وَكَذَلِكَ الرُّسُلُ لاَ تَغْدِرُ، وَسَأَلْتُكَ بِمَا يَأْمُرُكُمْ، فَذَكَرْتَ أَنَّهُ يَأْمُرُكُمْ أَنْ تَعْبُدُوا اللَّهَ، وَلاَ تُشْرِكُوا بِهِ شَيْئًا، وَيَنْهَاكُمْ عَنْ عِبَادَةِ الأَوْثَانِ، وَيَأْمُرُكُمْ بِالصَّلاَةِ وَالصِّدْقِ وَالْعَفَافِ. فَإِنْ كَانَ مَا تَقُولُ حَقًّا فَسَيَمْلِكُ مَوْضِعَ قَدَمَىَّ هَاتَيْنِ، وَقَدْ كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ، لَمْ أَكُنْ أَظُنُّ أَنَّهُ مِنْكُمْ، فَلَوْ أَنِّي أَعْلَمُ أَنِّي أَخْلُصُ إِلَيْهِ لَتَجَشَّمْتُ لِقَاءَهُ، وَلَوْ كُنْتُ عِنْدَهُ لَغَسَلْتُ عَنْ قَدَمِهِ. ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم الَّذِي بَعَثَ بِهِ دِحْيَةُ إِلَى عَظِيمِ بُصْرَى، فَدَفَعَهُ إِلَى هِرَقْلَ فَقَرَأَهُ فَإِذَا فِيهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ. سَلاَمٌ عَلَى مَنِ اتَّبَعَ الْهُدَى، أَمَّا بَعْدُ فَإِنِّي أَدْعُوكَ بِدِعَايَةِ الإِسْلاَمِ، أَسْلِمْ تَسْلَمْ، يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الأَرِيسِيِّينَ وَ{يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَنْ لاَ نَعْبُدَ إِلاَّ اللَّهَ وَلاَ نُشْرِكَ بِهِ شَيْئًا وَلاَ يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ} قَالَ أَبُو سُفْيَانَ فَلَمَّا قَالَ مَا قَالَ، وَفَرَغَ مِنْ قِرَاءَةِ الْكِتَابِ كَثُرَ عِنْدَهُ الصَّخَبُ، وَارْتَفَعَتِ الأَصْوَاتُ وَأُخْرِجْنَا، فَقُلْتُ لأَصْحَابِي حِينَ أُخْرِجْنَا لَقَدْ أَمِرَ أَمْرُ ابْنِ أَبِي كَبْشَةَ، إِنَّهُ يَخَافُهُ مَلِكُ بَنِي الأَصْفَرِ. فَمَا زِلْتُ مُوقِنًا أَنَّهُ سَيَظْهَرُ حَتَّى أَدْخَلَ اللَّهُ عَلَىَّ الإِسْلاَمَ. وَكَانَ ابْنُ النَّاظُورِ صَاحِبُ إِيلِيَاءَ وَهِرَقْلَ سُقُفًّا عَلَى نَصَارَى الشَّأْمِ، يُحَدِّثُ أَنَّ هِرَقْلَ حِينَ قَدِمَ إِيلِيَاءَ أَصْبَحَ يَوْمًا خَبِيثَ النَّفْسِ، فَقَالَ بَعْضُ بَطَارِقَتِهِ قَدِ اسْتَنْكَرْنَا هَيْئَتَكَ. قَالَ ابْنُ النَّاظُورِ وَكَانَ هِرَقْلُ حَزَّاءً يَنْظُرُ فِي النُّجُومِ، فَقَالَ لَهُمْ حِينَ سَأَلُوهُ إِنِّي رَأَيْتُ اللَّيْلَةَ حِينَ نَظَرْتُ فِي النُّجُومِ مَلِكَ الْخِتَانِ قَدْ ظَهَرَ، فَمَنْ يَخْتَتِنُ مِنْ هَذِهِ الأُمَّةِ قَالُوا لَيْسَ يَخْتَتِنُ إِلاَّ الْيَهُودُ فَلاَ يُهِمَّنَّكَ شَأْنُهُمْ وَاكْتُبْ إِلَى مَدَايِنِ مُلْكِكَ، فَيَقْتُلُوا مَنْ فِيهِمْ مِنَ الْيَهُودِ. فَبَيْنَمَا هُمْ عَلَى أَمْرِهِمْ أُتِيَ هِرَقْلُ بِرَجُلٍ أَرْسَلَ بِهِ مَلِكُ غَسَّانَ، يُخْبِرُ عَنْ خَبَرِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمَّا اسْتَخْبَرَهُ هِرَقْلُ قَالَ اذْهَبُوا فَانْظُرُوا أَمُخْتَتِنٌ هُوَ أَمْ لاَ. فَنَظَرُوا إِلَيْهِ، فَحَدَّثُوهُ أَنَّهُ مُخْتَتِنٌ، وَسَأَلَهُ عَنِ الْعَرَبِ فَقَالَ هُمْ يَخْتَتِنُونَ. فَقَالَ هِرَقْلُ هَذَا مَلِكُ هَذِهِ الأُمَّةِ قَدْ ظَهَرَ. ثُمَّ كَتَبَ هِرَقْلُ إِلَى صَاحِبٍ لَهُ بِرُومِيَةَ، وَكَانَ نَظِيرَهُ فِي الْعِلْمِ، وَسَارَ هِرَقْلُ إِلَى حِمْصَ، فَلَمْ يَرِمْ حِمْصَ حَتَّى أَتَاهُ كِتَابٌ مِنْ صَاحِبِهِ يُوَافِقُ رَأْىَ هِرَقْلَ عَلَى خُرُوجِ النَّبِيِّ صلى الله عليه وسلم وَأَنَّهُ نَبِيٌّ، فَأَذِنَ هِرَقْلُ لِعُظَمَاءِ الرُّومِ فِي دَسْكَرَةٍ لَهُ بِحِمْصَ ثُمَّ أَمَرَ بِأَبْوَابِهَا فَغُلِّقَتْ، ثُمَّ اطَّلَعَ فَقَالَ يَا مَعْشَرَ الرُّومِ، هَلْ لَكُمْ فِي الْفَلاَحِ وَالرُّشْدِ وَأَنْ يَثْبُتَ مُلْكُكُمْ فَتُبَايِعُوا هَذَا النَّبِيَّ، فَحَاصُوا حَيْصَةَ حُمُرِ الْوَحْشِ إِلَى الأَبْوَابِ، فَوَجَدُوهَا قَدْ غُلِّقَتْ، فَلَمَّا رَأَى هِرَقْلُ نَفْرَتَهُمْ، وَأَيِسَ مِنَ الإِيمَانِ قَالَ رُدُّوهُمْ عَلَىَّ. وَقَالَ إِنِّي قُلْتُ مَقَالَتِي آنِفًا أَخْتَبِرُ بِهَا شِدَّتَكُمْ عَلَى دِينِكُمْ، فَقَدْ رَأَيْتُ. فَسَجَدُوا لَهُ وَرَضُوا عَنْهُ، فَكَانَ ذَلِكَ آخِرَ شَأْنِ هِرَقْلَ. رَوَاهُ صَالِحُ بْنُ كَيْسَانَ وَيُونُسُ وَمَعْمَرٌ عَنِ الزُّهْرِيِّ.

Reference : Sahih al-Bukhari 7
In-book reference : Book 1, Hadith 7
USC-MSA web (English) reference : Vol. 1, Book 1, Hadith 6
(deprecated numbering scheme)

2 - The Book of Belief (8 - 58)
كتاب الإيمان

(1) Chapter: The statement of the Prophet (saws) "Islam is based on five principles

(1) بَابُ الإِيمَانِ وَقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ»

وَهُوَ قَوْلٌ وَفِعْلٌ، وَيَزِيدُ وَيَنْقُصُ. قَالَ اللَّهُ تَعَالَى: {لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ}، {وَزِدْنَاهُمْ هُدًى}، {وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى}، {وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ}، {وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا}، وَقَوْلُهُ: {أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَانًا}. وَقَوْلُهُ جَلَّ ذِكْرُهُ: {فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا}. وَقَوْلُهُ تَعَالَى: {وَمَا زَادَهُمْ إِلاَّ إِيمَانًا وَتَسْلِيمًا.}

وَالْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ مِنَ الإِيمَانِ.

وَكَتَبَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ إِلَى عَدِيِّ بْنِ عَدِيٍّ إِنَّ لِلإِيمَانِ فَرَائِضَ وَشَرَائِعَ وَحُدُودًا وَسُنَنًا، فَمَنِ اسْتَكْمَلَهَا اسْتَكْمَلَ الإِيمَانَ، وَمَنْ لَمْ يَسْتَكْمِلْهَا لَمْ يَسْتَكْمِلِ الإِيمَانَ، فَإِنْ أَعِشْ فَسَأُبَيِّنُهَا لَكُمْ حَتَّى تَعْمَلُوا بِهَا، وَإِنْ أَمُتْ فَمَا أَنَا عَلَى صُحْبَتِكُمْ بِحَرِيصٍ.

وَقَالَ إِبْرَاهِيمُ: {وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي.}

وَقَالَ مُعَاذٌ: اجْلِسْ بِنَا نُؤْمِنْ سَاعَةً.

وَقَالَ ابْنُ مَسْعُودٍ: الْيَقِينُ الإِيمَانُ كُلُّهُ.

وَقَالَ ابْنُ عُمَرَ: لاَ يَبْلُغُ الْعَبْدُ حَقِيقَةَ التَّقْوَى حَتَّى يَدَعَ مَا حَاكَ فِي الصَّدْرِ.

وَقَالَ مُجَاهِدٌ: {شَرَعَ لَكُمْ} أَوْصَيْنَاكَ يَا مُحَمَّدُ وَإِيَّاهُ دِينًا وَاحِدًا.

وَقَالَ ابْنُ عَبَّاسٍ: {شِرْعَةً وَمِنْهَاجًا} سَبِيلاً وَسُنَّةً.

(2) Chapter: Your invocation means your faith

(2) باب دُعَاؤُكُمْ إِيمَانُكُمْ

Narrated Ibn 'Umar:

Allah's Messenger (ﷺ) said: Islam is based on (the following) five (principles):

1. To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger (ﷺ).
2. To offer the (compulsory congregational) prayers dutifully and perfectly.
3. To pay Zakat (i.e. obligatory charity) .
4. To perform Hajj. (i.e. Pilgrimage to Mecca)
5. To observe fast during the month of Ramadan.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، قَالَ أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ ".

Reference	: Sahih al-Bukhari 8
In-book reference	: Book 2, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 8

(3) Chapter: (What is said) regarding the deeds of faith

(3) باب أُمُورِ الإِيمَانِ

وَقَوْلِ اللَّهِ تَعَالَى: {لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَالْمَلاَئِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلاَةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ}. وَقَوْلِهِ: {قَدْ أَفْلَحَ الْمُؤْمِنُونَ} الآيَةَ.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Faith (Belief) consists of more than sixty branches (i.e. parts). And Haya (This term "Haya" covers a large number of concepts which are to be taken together; amongst them are self respect, modesty, bashfulness, and scruple, etc.) is a part of faith."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، قَالَ حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " **الإِيمَانُ بِضْعٌ وَسِتُّونَ شُعْبَةً، وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ** ".

Reference	: Sahih al-Bukhari 9
In-book reference	: Book 2, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 9

(4) Chapter: A Muslim is the one who avoids harming Muslims with his tongue and hands

(4) باب الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

Narrated 'Abdullah bin 'Amr:

The Prophet (ﷺ) said, "A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhajir (emigrant) is the one who gives up (abandons) all what Allah has forbidden."

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، وَإِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " **الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ** ". قَالَ أَبُو عَبْدِ اللَّهِ وَقَالَ أَبُو مُعَاوِيَةَ حَدَّثَنَا دَاوُدُ عَنْ عَامِرٍ قَالَ سَمِعْتُ عَبْدَ اللَّهِ عَنِ النَّبِيِّ صلى الله عليه وسلم. وَقَالَ عَبْدُ الأَعْلَى عَنْ دَاوُدَ عَنْ عَامِرٍ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 10
In-book reference	: Book 2, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 10

(5) Chapter: Whose Islam is the best (Who is the best Muslim)?

(5) باب أَىُّ الإِسْلاَمِ أَفْضَلُ

Narrated Abu Musa:

Some people asked Allah's Messenger (ﷺ), "Whose Islam is the best? i.e. (Who is a very good Muslim)?" He replied, "One who avoids harming the Muslims with his tongue and hands."

حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الْقُرَشِيُّ، قَالَ حَدَّثَنَا أَبِي قَالَ، حَدَّثَنَا أَبُو بُرْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ قَالُوا يَا رَسُولَ اللَّهِ أَىُّ الإِسْلاَمِ أَفْضَلُ قَالَ " **مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ** ".

Reference	: Sahih al-Bukhari 11
In-book reference	: Book 2, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 11

(6) Chapter: To feed (others) is a part of Islam

(6) باب إِطْعَامُ الطَّعَامِ مِنَ الإِسْلاَمِ

Narrated 'Abdullah bin 'Amr:

A man asked the Prophet (ﷺ) , "What sort of deeds or (what qualities of) Islam are good?" The Prophet (ﷺ) replied, 'To feed (the poor) and greet those whom you know and those whom you do not Know (See Hadith No. 27).

حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ـ رضى الله عنهما ـ أَنَّ رَجُلاً، سَأَلَ النَّبِيَّ صلى الله عليه وسلم أَىُّ الإِسْلاَمِ خَيْرٌ قَالَ ‏"‏ تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلاَمَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 12
In-book reference	: Book 2, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 12

(7) Chapter: To like for one's (Muslim's) brother what one likes for himself is a part of faith

(7) باب مِنَ الإِيمَانِ أَنْ يُحِبَّ لأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

Narrated Anas:

The Prophet (ﷺ) said, "None of you will have faith till he wishes for his (Muslim) brother what he likes for himself."

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم‏.‏

وَعَنْ حُسَيْنٍ الْمُعَلِّمِ، قَالَ حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 13
In-book reference	: Book 2, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 13

(8) Chapter: To love the Messenger (Muhammad saws) is a part of faith

(8) باب حُبُّ الرَّسُولِ صلى الله عليه وسلم مِنَ الإِيمَانِ

Narrated Abu Huraira:

"Allah's Messenger (ﷺ) said, "By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children."

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، قَالَ حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ فَوَالَّذِي نَفْسِي بِيَدِهِ لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 14
In-book reference	: Book 2, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 14

Narrated Anas:

The Prophet (ﷺ) said "None of you will have faith till he loves me more than his father, his children and all mankind."

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم ح وَحَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 15
In-book reference	: Book 2, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 15

(9) Chapter: Sweetness (delight) of faith

(9) باب حَلاَوَةِ الإِيمَانِ

Narrated Anas:

The Prophet (ﷺ) said, "Whoever possesses the following three qualities will have the sweetness (delight) of faith:

1. The one to whom Allah and His Apostle becomes dearer than anything else.
2. Who loves a person and he loves him only for Allah's sake.
3. Who hates to revert to Atheism (disbelief) as he hates to be thrown into the fire."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، قَالَ حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " ثَلاَثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلاَوَةَ الإِيمَانِ أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لاَ يُحِبُّهُ إِلاَّ لِلَّهِ، وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ ".

Reference	: Sahih al-Bukhari 16
In-book reference	: Book 2, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 16

(10) Chapter: To love the Ansar is a sign of faith (10) باب عَلاَمَةُ الإِيمَانِ حُبُّ الأَنْصَارِ

Narrated Anas:

The Prophet (ﷺ) said, "Love for the Ansar is a sign of faith and hatred for the Ansar is a sign of hypocrisy."

حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ جَبْرٍ، قَالَ سَمِعْتُ أَنَسًا، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " آيَةُ الإِيمَانِ حُبُّ الأَنْصَارِ، وَآيَةُ النِّفَاقِ بُغْضُ الأَنْصَارِ ".

Reference	: Sahih al-Bukhari 17
In-book reference	: Book 2, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 17

(11) Chapter: (11) باب

Narrated 'Ubada bin As-Samit:

who took part in the battle of Badr and was a Naqib (a person heading a group of six persons), on the night of Al-'Aqaba pledge: Allah's Apostle said while a group of his companions were around him, "Swear allegiance to me for:

1. Not to join anything in worship along with Allah.
2. Not to steal.
3. Not to commit illegal sexual intercourse.
4. Not to kill your children.
5. Not to accuse an innocent person (to spread such an accusation among people).
6. Not to be disobedient (when ordered) to do good deed."

The Prophet (ﷺ) added: "Whoever among you fulfills his pledge will be rewarded by Allah. And whoever indulges in any one of them (except the ascription of partners to Allah) and gets the punishment in this world, that punishment will be an expiation for that sin. And if one indulges in any of them, and Allah conceals his sin, it is up to Him to forgive or punish him (in the Hereafter)." 'Ubada bin As-Samit added: "So we swore allegiance for these." (points to Allah's Apostle)

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَبُو إِدْرِيسَ، عَائِذُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّ عُبَادَةَ بْنَ الصَّامِتِ ـ رضى الله عنه ـ وَكَانَ شَهِدَ بَدْرًا، وَهُوَ أَحَدُ النُّقَبَاءِ لَيْلَةَ الْعَقَبَةِ ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ وَحَوْلَهُ عِصَابَةٌ مِنْ أَصْحَابِهِ " بَايِعُونِي عَلَى أَنْ لاَ تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلاَ تَسْرِقُوا، وَلاَ تَزْنُوا، وَلاَ تَقْتُلُوا أَوْلاَدَكُمْ، وَلاَ تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلاَ تَعْصُوا فِي مَعْرُوفٍ، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا ثُمَّ سَتَرَهُ اللَّهُ، فَهُوَ إِلَى اللَّهِ إِنْ شَاءَ عَفَا عَنْهُ، وَإِنْ شَاءَ عَاقَبَهُ ". فَبَايَعْنَاهُ عَلَى ذَلِكَ.

Reference	: Sahih al-Bukhari 18

In-book reference : Book 2, Hadith 11
USC-MSA web (English) reference : Vol. 1, Book 2, Hadith 18
(deprecated numbering scheme)

(12) Chapter: To flee (run away) from Al-Fitn (afflictions and trials), is a part of religion

(12) باب مِنَ الدِّينِ الْفِرَارُ مِنَ الْفِتَنِ

Narrated Abu Said Al-Khudri:

Allah's Messenger (ﷺ) said, "A time will come that the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall (valleys) so as to flee with his religion from afflictions."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُوشِكُ أَنْ يَكُونَ خَيْرَ مَالِ الْمُسْلِمِ غَنَمٌ يَتْبَعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ، يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ ".

Reference : Sahih al-Bukhari 19
In-book reference : Book 2, Hadith 12
USC-MSA web (English) reference : Vol. 1, Book 2, Hadith 19
(deprecated numbering scheme)

(13) Chapter: The statement of the Prophet (saws): "I know Allah Ta'ala better, than all of you do."

(13) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم «أَنَا أَعْلَمُكُمْ بِاللَّهِ»

وَأَنَّ الْمَعْرِفَةَ فِعْلُ الْقَلْبِ لِقَوْلِ اللَّهِ تَعَالَى: {وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ}

Narrated 'Aisha:

Whenever Allah's Messenger (ﷺ) ordered the Muslims to do something, he used to order them deeds which were easy for them to do, (according to their strength and endurance). They said, "O Allah's Messenger (ﷺ)! We are not like you. Allah has forgiven your past and future sins." So Allah's Apostle became angry and it was apparent on his face. He said, "I am the most Allah fearing, and know Allah better than all of you do."

حَدَّثَنَا مُحَمَّدُ بْنُ سَلاَمٍ، قَالَ أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَمَرَهُمْ أَمَرَهُمْ مِنَ الأَعْمَالِ بِمَا يُطِيقُونَ قَالُوا إِنَّا لَسْنَا كَهَيْئَتِكَ يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ قَدْ غَفَرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ. فَيَغْضَبُ حَتَّى يُعْرَفَ الْغَضَبُ فِي وَجْهِهِ ثُمَّ يَقُولُ " إِنَّ أَتْقَاكُمْ وَأَعْلَمَكُمْ بِاللَّهِ أَنَا ".

Reference : Sahih al-Bukhari 20
In-book reference : Book 2, Hadith 13
USC-MSA web (English) reference : Vol. 1, Book 2, Hadith 20
(deprecated numbering scheme)

(14) Chapter: Whoever hates to revert to Kufr

(14) باب مَنْ كَرِهَ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُلْقَى فِي النَّارِ مِنَ الإِيمَانِ

Narrated Anas:

The Prophet (ﷺ) said, "Whoever possesses the following three qualities will taste the sweetness of faith:

1. The one to whom Allah and His Apostle become dearer than anything else.

2. Who loves a person and he loves him only for Allah's sake.

3. Who hates to revert to disbelief (Atheism) after Allah has brought (saved) him out from it, as he hates to be thrown in fire."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " ثَلاَثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلاَوَةَ الإِيمَانِ مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَمَنْ أَحَبَّ عَبْدًا لاَ يُحِبُّهُ إِلاَّ لِلَّهِ، وَمَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ، كَمَا يَكْرَهُ أَنْ يُلْقَى فِي النَّارِ ".

Reference : Sahih al-Bukhari 21
In-book reference : Book 2, Hadith 14
USC-MSA web (English) reference : Vol. 1, Book 2, Hadith 21
(deprecated numbering scheme)

(15) Chapter: The grades in superiority of the believers will be according to their good deeds

(15) باب تَفَاضُلِ أَهْلِ الإِيمَانِ فِي الأَعْمَالِ

Narrated Abu Said Al-Khudri:

The Prophet (ﷺ) said, "When the people of Paradise will enter Paradise and the people of Hell will go to Hell, Allah will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from Hell. So they will be taken out but (by then) they will be blackened (charred). Then they will be put in the river of Haya' (rain) or Hayat (life) (the Narrator is in doubt as to which is the right term), and they will revive like a grain that grows near the bank of a flood channel. Don't you see that it comes out yellow and twisted"

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ، وَأَهْلُ النَّارِ النَّارَ، ثُمَّ يَقُولُ اللَّهُ تَعَالَى أَخْرِجُوا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ. فَيُخْرَجُونَ مِنْهَا قَدِ اسْوَدُّوا فَيُلْقَوْنَ فِي نَهَرِ الْحَيَا ـ أَوِ الْحَيَاةِ، شَكَّ مَالِكٌ ـ فَيَنْبُتُونَ كَمَا تَنْبُتُ الْحِبَّةُ فِي جَانِبِ السَّيْلِ، أَلَمْ تَرَ أَنَّهَا تَخْرُجُ صَفْرَاءَ مُلْتَوِيَةً ". قَالَ وُهَيْبٌ حَدَّثَنَا عَمْرٌو " الْحَيَاةِ ". وَقَالَ " خَرْدَلٍ مِنْ خَيْرٍ ".

Reference : Sahih al-Bukhari 22
In-book reference : Book 2, Hadith 15
USC-MSA web (English) reference : Vol. 1, Book 2, Hadith 22
(deprecated numbering scheme)

Narrated Abu Said Al-Khudri:

Allah's Messenger (ﷺ) said, "While I was sleeping I saw (in a dream) some people wearing shirts of which some were reaching up to the breasts only while others were even shorter than that. Umar bin Al-Khattab was shown wearing a shirt that he was dragging." The people asked, "How did you interpret it? (What is its interpretation) O Allah's Messenger (ﷺ)?" He (the Prophet (ﷺ)) replied, "It is the Religion."

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَىَّ، وَعَلَيْهِمْ قُمُصٌ مِنْهَا مَا يَبْلُغُ الثُّدِيَّ، وَمِنْهَا مَا دُونَ ذَلِكَ، وَعُرِضَ عَلَىَّ عُمَرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجُرُّهُ ". قَالُوا فَمَا أَوَّلْتَ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ " الدِّينَ ".

Reference : Sahih al-Bukhari 23
In-book reference : Book 2, Hadith 16
USC-MSA web (English) reference : Vol. 1, Book 2, Hadith 23
(deprecated numbering scheme)

(16) Chapter: Al-Haya (self-respect, modesty bashfulness, honour etc.) is a part of faith

(16) باب الْحَيَاءُ مِنَ الإِيمَانِ

Narrated 'Abdullah (bin 'Umar):

Once Allah's Messenger (ﷺ) passed by an Ansari (man) who was admonishing to his brother regarding Haya'. On that Allah's Messenger (ﷺ) said, "Leave him as Haya' is a part of faith." (See Hadith No. 8)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَرَّ عَلَى رَجُلٍ مِنَ الأَنْصَارِ وَهُوَ يَعِظُ أَخَاهُ فِي الْحَيَاءِ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " دَعْهُ فَإِنَّ الْحَيَاءَ مِنَ الإِيمَانِ ".

Reference : Sahih al-Bukhari 24

In-book reference	: Book 2, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 24

(17) Chapter: (The Statement of Allah Jalla Jalalahu) "But if they repent [by rejecting Shirk (polytheism) and accept Islamic Monotheism] and perform As-Salat (Iqamat-as-Salat) and give Zakat then leave their way free."

(17) بَابُ: {فَإِنْ تَابُوا وَأَقَامُوا الصَّلاَةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ}

Narrated Ibn 'Umar:

Allah's Messenger (ﷺ) said: "I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Messenger (ﷺ), and offer the prayers perfectly and give the obligatory charity, so if they perform that, then they save their lives and property from me except for Islamic laws and then their reckoning (accounts) will be done by Allah."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْمُسْنَدِيُّ، قَالَ حَدَّثَنَا أَبُو رَوْحٍ الْحَرَمِيُّ بْنُ عُمَارَةَ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ وَاقِدِ بْنِ مُحَمَّدٍ، قَالَ سَمِعْتُ أَبِي يُحَدِّثُ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلاَةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلاَّ بِحَقِّ الإِسْلاَمِ، وَحِسَابُهُمْ عَلَى اللَّهِ ".

Reference	: Sahih al-Bukhari 25
In-book reference	: Book 2, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 25

(18) Chapter: Whoever says that faith is action (good deeds)

(18) باب مَنْ قَالَ إِنَّ الإِيمَانَ هُوَ الْعَمَلُ

لِقَوْلِ اللَّهِ تَعَالَى: {وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ}.
وَقَالَ عِدَّةٌ مِنْ أَهْلِ الْعِلْمِ فِي قَوْلِهِ تَعَالَى: {فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ عَمَّا كَانُوا يَعْمَلُونَ} عَنْ قَوْلِ لاَ إِلَهَ إِلاَّ اللَّهُ.وَقَالَ: {لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ}.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) was asked, "What is the best deed?" He replied, "To believe in Allah and His Apostle (Muhammad). The questioner then asked, "What is the next (in goodness)? He replied, "To participate in Jihad (religious fighting) in Allah's Cause." The questioner again asked, "What is the next (in goodness)?" He replied, "To perform Hajj (Pilgrim age to Mecca) 'Mubrur, (which is accepted by Allah and is performed with the intention of seeking Allah's pleasure only and not to show off and without committing a sin and in accordance with the traditions of the Prophet)."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، وَمُوسَى بْنُ إِسْمَاعِيلَ، قَالاَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، قَالَ حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سُئِلَ أَىُّ الْعَمَلِ أَفْضَلُ فَقَالَ " إِيمَانٌ بِاللَّهِ وَرَسُولِهِ ". قِيلَ ثُمَّ مَاذَا قَالَ " الْجِهَادُ فِي سَبِيلِ اللَّهِ ". قِيلَ ثُمَّ مَاذَا قَالَ " حَجٌّ مَبْرُورٌ ".

Reference	: Sahih al-Bukhari 26
In-book reference	: Book 2, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 26

(19) Chapter: If one does not embrace Islam truly but does so by compulsion or for fear of being killed (then that man is not a believer)

(19) بَابُ إِذَا لَمْ يَكُنِ الإِسْلاَمُ عَلَى الْحَقِيقَةِ وَكَانَ عَلَى الاِسْتِسْلاَمِ أَوِ الْخَوْفِ مِنَ الْقَتْلِ

لِقَوْلِهِ تَعَالَى: {قَالَتِ الأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا}. فَإِذَا كَانَ عَلَى الْحَقِيقَةِ فَهُوَ عَلَى قَوْلِهِ جَلَّ ذِكْرُهُ: {إِنَّ الدِّينَ عِنْدَ اللَّهِ الإِسْلاَمُ}، {وَمَنْ يَبْتَغِ غَيْرَ الإِسْلاَمِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ}

Narrated Sa'd:

Allah's Messenger (ﷺ) distributed (Zakat) amongst (a group of) people while I was sitting there but Allah's Messenger (ﷺ) left a man whom I thought the best of the lot. I asked, "O Allah's Messenger (ﷺ)! Why have you left that person? By Allah I regard him as a faithful believer." The Prophet (ﷺ) commented: "Or merely a Muslim." I remained quiet for a while, but could not help repeating my question because of what I knew about him. And then asked Allah's Messenger (ﷺ), "Why have you left so and so? By Allah! He is a faithful believer." The Prophet (ﷺ) again said, "Or merely a Muslim." And I could not help repeating my question because of what I knew about him. Then the Prophet (ﷺ) said, "O Sa'd! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allah."

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ سَعْدٍ، رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَعْطَى رَهْطًا وَسَعْدٌ جَالِسٌ، فَتَرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَجُلاً هُوَ أَعْجَبُهُمْ إِلَىَّ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا لَكَ عَنْ فُلاَنٍ فَوَاللَّهِ إِنِّي لأَرَاهُ مُؤْمِنًا. فَقَالَ " أَوْ مُسْلِمًا ". فَسَكَتُّ قَلِيلاً، ثُمَّ غَلَبَنِي مَا أَعْلَمُ مِنْهُ فَعُدْتُ لِمَقَالَتِي فَقُلْتُ مَا لَكَ عَنْ فُلاَنٍ فَوَاللَّهِ إِنِّي لأَرَاهُ مُؤْمِنًا فَقَالَ " أَوْ مُسْلِمًا ". ثُمَّ غَلَبَنِي مَا أَعْلَمُ مِنْهُ فَعُدْتُ لِمَقَالَتِي وَعَادَ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ قَالَ " يَا سَعْدُ، إِنِّي لأُعْطِي الرَّجُلَ وَغَيْرُهُ أَحَبُّ إِلَىَّ مِنْهُ، خَشْيَةَ أَنْ يَكُبَّهُ اللَّهُ فِي النَّارِ ". وَرَوَاهُ يُونُسُ وَصَالِحٌ وَمَعْمَرٌ وَابْنُ أَخِي الزُّهْرِيِّ عَنِ الزُّهْرِيِّ.

Reference	: Sahih al-Bukhari 27
In-book reference	: Book 2, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 27

(20) Chapter: To greet is a part of Islam

(20) باب إِفْشَاءُ السَّلاَمِ مِنَ الإِسْلاَمِ

وَقَالَ عَمَّارٌ: ثَلاَثٌ مَنْ جَمَعَهُنَّ فَقَدْ جَمَعَ الإِيمَانَ الإِنْصَافُ مِنْ نَفْسِكَ، وَبَذْلُ السَّلاَمِ لِلْعَالَمِ، وَالإِنْفَاقُ مِنَ الإِقْتَارِ.

Narrated 'Abdullah bin 'Amr:

A person asked Allah's Messenger (ﷺ) . "What (sort of) deeds in or (what qualities of) Islam are good?" He replied, "To feed (the poor) and greet those whom you know and those whom you don't know."

حَدَّثَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَجُلاً، سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم أَىُّ الإِسْلاَمِ خَيْرٌ قَالَ " تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلاَمَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ ".

Reference	: Sahih al-Bukhari 28
In-book reference	: Book 2, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 28

(21) Chapter: To be ungrateful to one's husband. And disbelief is of (different grades) lesser (or greater) degrees.

(21) باب كُفْرَانِ الْعَشِيرِ وَكُفْرٍ دُونَ كُفْرٍ

فِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Ibn 'Abbas:

The Prophet (ﷺ) said: "I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful." It was asked, "Do they disbelieve in Allah?" (or are they ungrateful to Allah?) He replied, "They are

ungrateful to their husbands and are ungrateful for the favors and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, 'I have never received any good from you."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " أُرِيتُ النَّارَ فَإِذَا أَكْثَرُ أَهْلِهَا النِّسَاءُ يَكْفُرْنَ ". قِيلَ أَيَكْفُرْنَ بِاللَّهِ قَالَ " يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ ".

Reference	: Sahih al-Bukhari 29
In-book reference	: Book 2, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 29

(22) Chapter: Sins are from ignorance and a sinner is not a disbeliever unless he worships others along with Allah 'Azza wa Jall

(22) باب الْمَعَاصِي مِنْ أَمْرِ الْجَاهِلِيَّةِ

وَلاَ يُكَفَّرُ صَاحِبُهَا بِارْتِكَابِهَا إِلاَّ بِالشِّرْكِ لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ». وَقَوْلِ اللَّهِ تَعَالَى: {إِنَّ اللَّهَ لاَ يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ}.

Narrated Al-Ma'rur:

At Ar-Rabadha I met Abu Dhar who was wearing a cloak, and his slave, too, was wearing a similar one. I asked about the reason for it. He replied, "I abused a person by calling his mother with bad names." The Prophet said to me, 'O Abu Dhar! Did you abuse him by calling his mother with bad names You still have some characteristics of ignorance. Your slaves are your brothers and Allah has put them under your command. So whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them.' "

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ وَاصِلٍ الأَحْدَبِ، عَنِ الْمَعْرُورِ، قَالَ لَقِيتُ أَبَا ذَرٍّ بِالرَّبَذَةِ، وَعَلَيْهِ حُلَّةٌ، وَعَلَى غُلاَمِهِ حُلَّةٌ، فَسَأَلْتُهُ عَنْ ذَلِكَ، فَقَالَ إِنِّي سَابَبْتُ رَجُلاً، فَعَيَّرْتُهُ بِأُمِّهِ، فَقَالَ لِيَ النَّبِيُّ صلى الله عليه وسلم " يَا أَبَا ذَرٍّ أَعَيَّرْتَهُ بِأُمِّهِ إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ، إِخْوَانُكُمْ خَوَلُكُمْ، جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلاَ تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ ".

Reference	: Sahih al-Bukhari 30
In-book reference	: Book 2, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 30

(22) Chapter: (22) بَابُ: {وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا} فَسَمَّاهُمُ الْمُؤْمِنِينَ

Narrated Al-Ahnaf bin Qais:

While I was going to help this man ('Ali Ibn Abi Talib), Abu Bakra met me and asked, "Where are you going?" I replied, "I am going to help that person." He said, "Go back for I have heard Allah's Messenger (ﷺ) saying, 'When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hell-fire.' I said, 'O Allah's Messenger (ﷺ)! It is all right for the murderer but what about the murdered one?' Allah's Messenger (ﷺ) replied, "He surely had the intention to kill his companion."

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا أَيُّوبُ، وَيُونُسُ، عَنِ الْحَسَنِ، عَنِ الأَحْنَفِ بْنِ قَيْسٍ، قَالَ ذَهَبْتُ لأَنْصُرَ هَذَا الرَّجُلَ، فَلَقِيَنِي أَبُو بَكْرَةَ فَقَالَ أَيْنَ تُرِيدُ قُلْتُ أَنْصُرُ هَذَا الرَّجُلَ. قَالَ ارْجِعْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا الْتَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ ". فَقُلْتُ يَا رَسُولَ اللَّهِ هَذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ قَالَ " إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ ".

Reference	: Sahih al-Bukhari 31
In-book reference	: Book 2, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 31

(23) Chapter: Dhulm (wrong) of one kind can be greater or lesser than that of another

(23) باب ظُلْمٌ دُونَ ظُلْمٍ

Narrated 'Abdullah:

When the following Verse was revealed: "It is those who believe and confuse not their belief with wrong (worshipping others besides Allah.)" (6:83), the companions of Allah's Messenger (ﷺ) asked, "Who is amongst us who had not done injustice (wrong)?" Allah revealed: "No doubt, joining others in worship with Allah is a great injustice (wrong) indeed." (31.13)

حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ حَدَّثَنَا شُعْبَةُ، ح. قَالَ وَحَدَّثَنِي بِشْرٌ، قَالَ حَدَّثَنَا مُحَمَّدٌ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ لَمَّا نَزَلَتِ {الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ} قَالَ أَصْحَابُ رَسُولِ اللَّهِ صلى الله عليه وسلم أَيُّنَا لَمْ يَظْلِمْ فَأَنْزَلَ اللَّهُ {إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ}.

Reference	: Sahih al-Bukhari 32
In-book reference	: Book 2, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 32

(24) Chapter: The signs of a hypocrite

(24) باب عَلاَمَةِ الْمُنَافِقِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The signs of a hypocrite are three:

1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it (his promise).
3. If you trust him, he proves to be dishonest. (If you keep something as a trust with him, he will not return it.)"

حَدَّثَنَا سُلَيْمَانُ أَبُو الرَّبِيعِ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، قَالَ حَدَّثَنَا نَافِعُ بْنُ مَالِكِ بْنِ أَبِي عَامِرٍ أَبُو سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " آيَةُ الْمُنَافِقِ ثَلاَثٌ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ ".

Reference	: Sahih al-Bukhari 33
In-book reference	: Book 2, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 33

Narrated 'Abdullah bin 'Amr:

The Prophet (ﷺ) said, "Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up.

1. Whenever he is entrusted, he betrays.
2. Whenever he speaks, he tells a lie.
3. Whenever he makes a covenant, he proves treacherous.
4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner."

حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا إِذَا اؤْتُمِنَ خَانَ وَإِذَا حَدَّثَ كَذَبَ وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ ". تَابَعَهُ شُعْبَةُ عَنِ الأَعْمَشِ.

Reference	: Sahih al-Bukhari 34
In-book reference	: Book 2, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 34

(25) Chapter: To establish the (Nawafil - voluntary) prayers on the night of Qadr is a part of faith

(25) باب قِيَامُ لَيْلَةِ الْقَدْرِ مِنَ الإِيمَانِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever establishes the prayers on the night of Qadr out of sincere faith and hoping to attain Allah's rewards (not to show off) then all his past sins will be forgiven."

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، قَالَ حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَنْ يَقُمْ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 35
In-book reference	: Book 2, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 35

(26) Chapter: Al-Jihad (fighting tn Allah's Cause) is a part of faith

(26) باب الْجِهَادُ مِنَ الإِيمَانِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The person who participates in (Holy battles) in Allah's cause and nothing compels him to do so except belief in Allah and His Apostles, will be recompensed by Allah either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr). Had I not found it difficult for my followers, then I would not remain behind any sariya going for Jihad and I would have loved to be martyred in Allah's cause and then made alive, and then martyred and then made alive, and then again martyred in His cause."

حَدَّثَنَا حَرَمِيُّ بْنُ حَفْصٍ، قَالَ حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ حَدَّثَنَا عُمَارَةُ، قَالَ حَدَّثَنَا أَبُو زُرْعَةَ بْنُ عَمْرِو بْنِ جَرِيرٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ انْتَدَبَ اللَّهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ لاَ يُخْرِجُهُ إِلاَّ إِيمَانٌ بِي وَتَصْدِيقٌ بِرُسُلِي أَنْ أُرْجِعَهُ بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ، أَوْ أُدْخِلَهُ الْجَنَّةَ، وَلَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي مَا قَعَدْتُ خَلْفَ سَرِيَّةٍ، وَلَوَدِدْتُ أَنِّي أُقْتَلُ فِي سَبِيلِ اللَّهِ ثُمَّ أُحْيَا، ثُمَّ أُقْتَلُ ثُمَّ أُحْيَا، ثُمَّ أُقْتَلُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 36
In-book reference	: Book 2, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 36

(27) Chapter: It is a part of faith to establish the (Nawafil — voluntary) prayers during the nights of Ramadan

(27) باب تَطَوُّعُ قِيَامِ رَمَضَانَ مِنَ الإِيمَانِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said: "Whoever establishes prayers during the nights of Ramadan faithfully out of sincere faith and hoping to attain Allah's rewards (not for showing off), all his past sins will be forgiven."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 37
In-book reference	: Book 2, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 37

(28) Chapter: To observe fasting (according to Islamic teachings)] during the month of Ramadan (sincerely and faithfully) hoping for Allah's Reward only, is a part of faith

(28) باب صَوْمُ رَمَضَانَ احْتِسَابًا مِنَ الإِيمَانِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever observes fasts during the month of Ramadan out of sincere faith, and hoping to attain Allah's rewards, then all his past sins will be forgiven."

حَدَّثَنَا ابْنُ سَلاَمٍ، قَالَ أَخْبَرَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ".

Reference	: Sahih al-Bukhari 38
In-book reference	: Book 2, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 38

(29) Chapter: Religion is very easy (29) باب الدِّينُ يُسْرٌ

وَقَوْلُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَحَبُّ الدِّينِ إِلَى اللَّهِ الْحَنِيفِيَّةُ السَّمْحَةُ».

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by worshipping in the mornings, the nights." (See Fath-ul-Bari, Page 102, Vol 1).

حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ مُطَهَّرٍ، قَالَ حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ، عَنْ مَعْنِ بْنِ مُحَمَّدٍ الْغِفَارِيِّ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلاَّ غَلَبَهُ، فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا، وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَىْءٍ مِنَ الدُّلْجَةِ ".

Reference	: Sahih al-Bukhari 39
In-book reference	: Book 2, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 39

(30) Chapter: The (offering of) Salat (prayers) is a part of faith (30) باب الصَّلاَةُ مِنَ الإِيمَانِ

وَقَوْلُ اللَّهِ تَعَالَى: {وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ} يَعْنِي صَلاَتَكُمْ عِنْدَ الْبَيْتِ.

Narrated Al-Bara' (bin 'Azib):

When the Prophet (ﷺ) came to Medina, he stayed first with his grandfathers or maternal uncles from Ansar. He offered his prayers facing Baitul-Maqdis (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the Ka'ba (at Mecca). The first prayer which he offered facing the Ka'ba was the 'Asr prayer in the company of some people. Then one of those who had offered that prayer with him came out and passed by some people in a mosque who were bowing during their prayers (facing Jerusalem). He said addressing them, "By Allah, I testify that I have prayed with Allah's Messenger (ﷺ) facing Mecca (Ka'ba).' Hearing that, those people changed their direction towards the Ka'ba immediately. Jews and the people of the scriptures used to be pleased to see the Prophet (ﷺ) facing Jerusalem in prayers but when he changed his direction towards the Ka'ba, during the prayers, they disapproved of it.

Al-Bara' added, "Before we changed our direction towards the Ka'ba (Mecca) in prayers, some Muslims had died or had been killed and we did not know what to say about them (regarding their prayers.) Allah then revealed: And Allah would never make your faith (prayers) to be lost (i.e. the prayers of those Muslims were valid).' " (2:143).

حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، قَالَ حَدَّثَنَا زُهَيْرٌ، قَالَ حَدَّثَنَا أَبُو إِسْحَاقَ، عَنِ الْبَرَاءِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ أَوَّلَ مَا قَدِمَ الْمَدِينَةَ نَزَلَ عَلَى أَجْدَادِهِ ـ أَوْ قَالَ أَخْوَالِهِ ـ مِنَ الأَنْصَارِ، وَأَنَّهُ صَلَّى قِبَلَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا، أَوْ سَبْعَةَ عَشَرَ شَهْرًا، وَكَانَ يُعْجِبُهُ أَنْ تَكُونَ قِبْلَتُهُ قِبَلَ الْبَيْتِ، وَأَنَّهُ صَلَّى أَوَّلَ صَلاَةٍ صَلاَّهَا صَلاَةَ الْعَصْرِ، وَصَلَّى مَعَهُ قَوْمٌ، فَخَرَجَ رَجُلٌ مِمَّنْ صَلَّى مَعَهُ، فَمَرَّ عَلَى أَهْلِ مَسْجِدٍ، وَهُمْ رَاكِعُونَ فَقَالَ أَشْهَدُ بِاللَّهِ لَقَدْ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم قِبَلَ مَكَّةَ، فَدَارُوا كَمَا هُمْ قِبَلَ الْبَيْتِ، وَكَانَتِ الْيَهُودُ قَدْ أَعْجَبَهُمْ إِذْ كَانَ يُصَلِّي قِبَلَ بَيْتِ الْمَقْدِسِ، وَأَهْلُ الْكِتَابِ، فَلَمَّا وَلَّى وَجْهَهُ قِبَلَ الْبَيْتِ أَنْكَرُوا ذَلِكَ. قَالَ زُهَيْرٌ حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ الْبَرَاءِ فِي حَدِيثِهِ هَذَا أَنَّهُ مَاتَ عَلَى الْقِبْلَةِ قَبْلَ أَنْ تُحَوَّلَ رِجَالٌ وَقُتِلُوا، فَلَمْ نَدْرِ مَا نَقُولُ فِيهِمْ، فَأَنْزَلَ اللَّهُ تَعَالَى {وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ}

Reference	: Sahih al-Bukhari 40
In-book reference	: Book 2, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 40

(31) Chapter: (What is said regarding the superiority of) a person who embraces Islam sincerely.

(31) باب حُسْنِ إِسْلاَمِ الْمَرْءِ

Narrated Abu Sa'id Al Khudri:

Allah's Messenger (ﷺ) said, "If a person embraces Islam sincerely, then Allah shall forgive all his past sins, and after that starts the settlement of accounts, the reward of his good deeds will be ten times to seven hundred times for each good deed and one evil deed will be recorded as it is unless Allah forgives it."

قَالَ مَالِكٌ أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، أَنَّ عَطَاءَ بْنَ يَسَارٍ، أَخْبَرَهُ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ أَخْبَرَهُ أَنَّهُ، سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا أَسْلَمَ الْعَبْدُ فَحَسُنَ إِسْلاَمُهُ يُكَفِّرُ اللَّهُ عَنْهُ كُلَّ سَيِّئَةٍ كَانَ زَلَفَهَا، وَكَانَ بَعْدَ ذَلِكَ الْقِصَاصُ، الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةِ ضِعْفٍ، وَالسَّيِّئَةُ بِمِثْلِهَا إِلاَّ أَنْ يَتَجَاوَزَ اللَّهُ عَنْهَا ".

Reference	: Sahih al-Bukhari 41
In-book reference	: Book 2, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 41

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If any one of you improve (follows strictly) his Islamic religion then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is."

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أَحْسَنَ أَحَدُكُمْ إِسْلاَمَهُ، فَكُلُّ حَسَنَةٍ يَعْمَلُهَا تُكْتَبُ لَهُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةِ ضِعْفٍ، وَكُلُّ سَيِّئَةٍ يَعْمَلُهَا تُكْتَبُ لَهُ بِمِثْلِهَا ".

Reference	: Sahih al-Bukhari 42
In-book reference	: Book 2, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 41

(32) Chapter: Ad-Din (good, righteous deed - act of worship) loved most by Allah Jalla Jalalahu is that which is done regularly. (And in fact the best religion with Allah is Islam)

(32) باب أَحَبُّ الدِّينِ إِلَى اللَّهِ أَدْوَمُهُ

Narrated 'Aisha:

Once the Prophet (ﷺ) came while a woman was sitting with me. He said, "Who is she?" I replied, "She is so and so," and told him about her (excessive) praying. He said disapprovingly, "Do (good) deeds which is within your

capacity (without being overtaxed) as Allah does not get tired (of giving rewards) but (surely) you will get tired and the best deed (act of Worship) in the sight of Allah is that which is done regularly."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، قَالَ أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ عَلَيْهَا وَعِنْدَهَا امْرَأَةٌ قَالَ " مَنْ هَذِهِ ". قَالَتْ فُلاَنَةُ. تَذْكُرُ مِنْ صَلاَتِهَا. قَالَ " مَهْ، عَلَيْكُمْ بِمَا تُطِيقُونَ، فَوَاللَّهِ لاَ يَمَلُّ اللَّهُ حَتَّى تَمَلُّوا ". وَكَانَ أَحَبَّ الدِّينِ إِلَيْهِ مَا دَامَ عَلَيْهِ صَاحِبُهُ.

Reference	: Sahih al-Bukhari 43
In-book reference	: Book 2, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 42

(33) Chapter: Faith increases and decreases (33) باب زِيَادَةِ الإِيمَانِ وَنُقْصَانِهِ

وَقَوْلِ اللَّهِ تَعَالَى: {وَزِدْنَاهُمْ هُدًى}، {وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا} وَقَالَ: {الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ} فَإِذَا تَرَكَ شَيْئًا مِنَ الْكَمَالِ فَهُوَ نَاقِصٌ.

Narrated Anas:

The Prophet (ﷺ) said, "Whoever said "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a barley grain will be taken out of Hell. And whoever said: "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. And whoever said, "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of an atom will be taken out of Hell."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا هِشَامٌ، قَالَ حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ، وَفِي قَلْبِهِ وَزْنُ شَعِيرَةٍ مِنْ خَيْرٍ، وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ، وَفِي قَلْبِهِ وَزْنُ بُرَّةٍ مِنْ خَيْرٍ، وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ، وَفِي قَلْبِهِ وَزْنُ ذَرَّةٍ مِنْ خَيْرٍ ". قَالَ أَبُو عَبْدِ اللَّهِ قَالَ أَبَانُ حَدَّثَنَا قَتَادَةُ حَدَّثَنَا أَنَسٌ عَنِ النَّبِيِّ صلى الله عليه وسلم " مِنْ إِيمَانٍ ". مَكَانَ " مِنْ خَيْرٍ ".

Reference	: Sahih al-Bukhari 44
In-book reference	: Book 2, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 43

Narrated 'Umar bin Al-Khattab:

Once a Jew said to me, "O the chief of believers! There is a verse in your Holy Book Which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed as a day of celebration." 'Umar bin Al-Khattab asked, "Which is that verse?" The Jew replied, "This day I have perfected your religion For you, completed My favor upon you, And have chosen for you Islam as your religion." (5:3) 'Umar replied,"No doubt, we know when and where this verse was revealed to the Prophet. It was Friday and the Prophet (ﷺ) was standing at 'Arafat (i.e. the Day of Hajj)"

حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ، سَمِعَ جَعْفَرَ بْنَ عَوْنٍ، حَدَّثَنَا أَبُو الْعُمَيْسِ، أَخْبَرَنَا قَيْسُ بْنُ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، أَنَّ رَجُلاً، مِنَ الْيَهُودِ قَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ، آيَةٌ فِي كِتَابِكُمْ تَقْرَءُونَهَا لَوْ عَلَيْنَا مَعْشَرَ الْيَهُودِ نَزَلَتْ لاَتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا. قَالَ أَىُّ آيَةٍ قَالَ {الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا}. قَالَ عُمَرُ قَدْ عَرَفْنَا ذَلِكَ الْيَوْمَ وَالْمَكَانَ الَّذِي نَزَلَتْ فِيهِ عَلَى النَّبِيِّ صلى الله عليه وسلم وَهُوَ قَائِمٌ بِعَرَفَةَ يَوْمَ جُمُعَةٍ.

Reference	: Sahih al-Bukhari 45
In-book reference	: Book 2, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 44

(34) Chapter: To pay Zakat is a part of Islam (34) باب الزَّكَاةُ مِنَ الإِسْلاَمِ

وَقَوْلُهُ: {وَمَا أُمِرُوا إِلاَّ لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلاَةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ}

Narrated Talha bin 'Ubaidullah:

A man from Najd with unkempt hair came to Allah's Messenger (ﷺ) and we heard his loud voice but could not understand what he was saying, till he came near and then we came to know that he was asking about Islam. Allah's Messenger (ﷺ) said, "You have to offer prayers perfectly five times in a day and night (24 hours)." The man asked, "Is there any more (praying)?" Allah's Messenger (ﷺ) replied, "No, but if you want to offer the Nawafil prayers (you can)." Allah's Messenger (ﷺ) further said to him: "You have to observe fasts during the month of Ramadan." The man asked, "Is there any more fasting?" Allah's Messenger (ﷺ) replied, "No, but if you want to observe the Nawafil fasts (you can.)" Then Allah's Messenger (ﷺ) further said to him, "You have to pay the Zakat (obligatory charity)." The man asked, "Is there any thing other than the Zakat for me to pay?" Allah's Messenger (ﷺ) replied, "No, unless you want to give alms of your own." And then that man retreated saying, "By Allah! I will neither do less nor more than this." Allah's Messenger (ﷺ) said, "If what he said is true, then he will be successful (i.e. he will be granted Paradise)."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ عَمِّهِ أَبِي سُهَيْلِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ، يَقُولُ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ أَهْلِ نَجْدٍ، ثَائِرُ الرَّأْسِ، يُسْمَعُ دَوِيُّ صَوْتِهِ، وَلاَ يُفْقَهُ مَا يَقُولُ حَتَّى دَنَا، فَإِذَا هُوَ يَسْأَلُ عَنِ الإِسْلاَمِ فَقَالَ رَسُولُ اللَّهِ ـ صلى الله عليه وسلم " خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ ". فَقَالَ هَلْ عَلَىَّ غَيْرُهَا قَالَ " لاَ، إِلاَّ أَنْ تَطَوَّعَ ". قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَصِيَامُ رَمَضَانَ ". قَالَ هَلْ عَلَىَّ غَيْرُهُ قَالَ " لاَ، إِلاَّ أَنْ تَطَوَّعَ ". قَالَ وَذَكَرَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم الزَّكَاةَ. قَالَ هَلْ عَلَىَّ غَيْرُهَا قَالَ " لاَ، إِلاَّ أَنْ تَطَوَّعَ ". قَالَ فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ وَاللَّهِ لاَ أَزِيدُ عَلَى هَذَا وَلاَ أَنْقُصُ. قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَفْلَحَ إِنْ صَدَقَ ".

Reference	: Sahih al-Bukhari 46
In-book reference	: Book 2, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 45

(35) Chapter: To accompany the funeral processions (up to the place of burial) is a part of faith

(35) باب اتِّبَاعُ الْجَنَائِزِ مِنَ الإِيمَانِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "(A believer) who accompanies the funeral procession of a Muslim out of sincere faith and hoping to attain Allah's reward and remains with it till the funeral prayer is offered and the burial ceremonies are over, he will return with a reward of two Qirats. Each Qirat is like the size of the (Mount) Uhud. He who offers the funeral prayer only and returns before the burial, will return with the reward of one Qirat only."

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ عَلِيٍّ الْمَنْجُوفِيُّ، قَالَ حَدَّثَنَا رَوْحٌ، قَالَ حَدَّثَنَا عَوْفٌ، عَنِ الْحَسَنِ، وَمُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنِ اتَّبَعَ جَنَازَةَ مُسْلِمٍ إِيمَانًا وَاحْتِسَابًا، وَكَانَ مَعَهُ حَتَّى يُصَلَّى عَلَيْهَا، وَيَفْرُغَ مِنْ دَفْنِهَا، فَإِنَّهُ يَرْجِعُ مِنَ الأَجْرِ بِقِيرَاطَيْنِ، كُلُّ قِيرَاطٍ مِثْلُ أُحُدٍ، وَمَنْ صَلَّى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ أَنْ تُدْفَنَ فَإِنَّهُ يَرْجِعُ بِقِيرَاطٍ ". تَابَعَهُ عُثْمَانُ الْمُؤَذِّنُ قَالَ حَدَّثَنَا عَوْفٌ عَنْ مُحَمَّدٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ.

Reference	: Sahih al-Bukhari 47
In-book reference	: Book 2, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 46

(36) Chapter: (What is said regarding) the fear of a believer that his good deeds may be annulled (lost) without his knowledge

(36) باب خَوْفِ الْمُؤْمِنِ مِنْ أَنْ يَحْبَطَ عَمَلُهُ وَهُوَ لاَ يَشْعُرُ

وَقَالَ إِبْرَاهِيمُ التَّيْمِيُّ مَا عَرَضْتُ قَوْلِي عَلَى عَمَلِي إِلاَّ خَشِيتُ أَنْ أَكُونَ مُكَذَّبًا.
وَقَالَ ابْنُ أَبِي مُلَيْكَةَ أَدْرَكْتُ ثَلاَثِينَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّهُمْ يَخَافُ النِّفَاقَ عَلَى نَفْسِهِ، مَا مِنْهُمْ أَحَدٌ يَقُولُ إِنَّهُ عَلَى إِيمَانِ جِبْرِيلَ وَمِيكَائِيلَ.
[تحفة 15613 ب].
وَيُذْكَرُ عَنِ الْحَسَنِ مَا خَافَهُ إِلاَّ مُؤْمِنٌ، وَلاَ أَمِنَهُ إِلاَّ مُنَافِقٌ. وَمَا يُحْذَرُ مِنَ الإِصْرَارِ عَلَى النِّفَاقِ وَالْعِصْيَانِ مِنْ غَيْرِ تَوْبَةٍ لِقَوْلِ اللَّهِ تَعَالَى: {وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ}.

Narrated 'Abdullah:

The Prophet (ﷺ) said, "Abusing a Muslim is Fusuq (an evil doing) and killing him is Kufr (disbelief)."

حَدَّثَنَا مُحَمَّدُ بْنُ عَرْعَرَةَ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ زُبَيْدٍ، قَالَ سَأَلْتُ أَبَا وَائِلٍ عَنِ الْمُرْجِئَةِ، فَقَالَ حَدَّثَنِي عَبْدُ اللَّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ ".

Reference	: Sahih al-Bukhari 48
In-book reference	: Book 2, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 47

Narrated 'Ubada bin As-Samit:

"Allah's Messenger (ﷺ) went out to inform the people about the (date of the) night of decree (Al-Qadr) but there happened a quarrel between two Muslim men. The Prophet (ﷺ) said, "I came out to inform you about (the date of) the night of Al-Qadr, but as so and so and so and so quarrelled, its knowledge was taken away (I forgot it) and maybe it was better for you. Now look for it in the 7th, the 9th and the 5th (of the last 10 nights of the month of Ramadan)."

أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ أَخْبَرَنِي عُبَادَةُ بْنُ الصَّامِتِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ يُخْبِرُ بِلَيْلَةِ الْقَدْرِ، فَتَلاَحَى رَجُلاَنِ مِنَ الْمُسْلِمِينَ فَقَالَ " إِنِّي خَرَجْتُ لأُخْبِرَكُمْ بِلَيْلَةِ الْقَدْرِ، وَإِنَّهُ تَلاَحَى فُلاَنٌ وَفُلاَنٌ فَرُفِعَتْ وَعَسَى أَنْ يَكُونَ خَيْرًا لَكُمُ الْتَمِسُوهَا فِي السَّبْعِ وَالتِّسْعِ وَالْخَمْسِ ".

Reference	: Sahih al-Bukhari 49
In-book reference	: Book 2, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 47

(37) Chapter: The asking of (angel) Jibrll (Gabriel) from the Prophet (saws) about Iman, Islam, Ihsan and the knowledge of the Hour

(37) بَابُ سُؤَالِ جِبْرِيلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الإِيمَانِ وَالإِسْلاَمِ وَالإِحْسَانِ وَعِلْمِ السَّاعَةِ

وَبَيَانِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَهُ ثُمَّ قَالَ: «جَاءَ جِبْرِيلُ- عَلَيْهِ السَّلاَمُ- يُعَلِّمُكُمْ دِينَكُمْ». فَجَعَلَ ذَلِكَ كُلَّهُ دِينًا، وَمَا بَيَّنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِوَفْدِ عَبْدِ الْقَيْسِ مِنَ الإِيمَانِ، وَقَوْلِهِ تَعَالَى: {وَمَنْ يَبْتَغِ غَيْرَ الإِسْلاَمِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ}.

Narrated Abu Huraira:

One day while the Prophet (ﷺ) was sitting in the company of some people, (The angel) Gabriel came and asked, "What is faith?" Allah's Messenger (ﷺ) replied, 'Faith is to believe in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection." Then he further asked, "What is Islam?" Allah's Messenger (ﷺ)

replied, "To worship Allah Alone and none else, to offer prayers perfectly to pay the compulsory charity (Zakat) and to observe fasts during the month of Ramadan." Then he further asked, "What is Ihsan (perfection)?" Allah's Messenger (ﷺ) replied, "To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked, "When will the Hour be established?" Allah's Messenger (ﷺ) replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents.

1. When a slave (lady) gives birth to her master.
2. When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allah.

The Prophet (ﷺ) then recited: "Verily, with Allah (Alone) is the knowledge of the Hour--." (31. 34) Then that man (Gabriel) left and the Prophet (ﷺ) asked his companions to call him back, but they could not see him. Then the Prophet (ﷺ) said, "That was Gabriel who came to teach the people their religion." Abu 'Abdullah said: He (the Prophet) considered all that as a part of faith.

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا أَبُو حَيَّانَ التَّيْمِيُّ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم بَارِزًا يَوْمًا لِلنَّاسِ، فَأَتَاهُ جِبْرِيلُ فَقَالَ مَا الإِيمَانُ قَالَ " الإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلاَئِكَتِهِ وَبِلِقَائِهِ وَرُسُلِهِ، وَتُؤْمِنَ بِالْبَعْثِ ". قَالَ مَا الإِسْلاَمُ قَالَ " الإِسْلاَمُ أَنْ تَعْبُدَ اللَّهَ وَلاَ تُشْرِكَ بِهِ، وَتُقِيمَ الصَّلاَةَ، وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ ". قَالَ مَا الإِحْسَانُ قَالَ " أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ ". قَالَ مَتَى السَّاعَةُ قَالَ " مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَسَأُخْبِرُكَ عَنْ أَشْرَاطِهَا إِذَا وَلَدَتِ الأَمَةُ رَبَّهَا، وَإِذَا تَطَاوَلَ رُعَاةُ الإِبِلِ الْبُهْمُ فِي الْبُنْيَانِ، فِي خَمْسٍ لاَ يَعْلَمُهُنَّ إِلاَّ اللَّهُ ". ثُمَّ تَلاَ النَّبِيُّ صلى الله عليه وسلم {إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ} الآيَةَ. ثُمَّ أَدْبَرَ فَقَالَ " رُدُّوهُ ". فَلَمْ يَرَوْا شَيْئًا. فَقَالَ " هَذَا جِبْرِيلُ جَاءَ يُعَلِّمُ النَّاسَ دِينَهُمْ ". قَالَ أَبُو عَبْدِ اللَّهِ جَعَلَ ذَلِكَ كُلَّهُ مِنَ الإِيمَانِ.

Reference	: Sahih al-Bukhari 50
In-book reference	: Book 2, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 48

(38) Chapter: (38) باب

Narrated 'Abdullah bin 'Abbas:

I was informed by Abu Sufyan that Heraclius said to him, "I asked you whether they (followers of Muhammad) were increasing or decreasing. You replied that they were increasing. And in fact, this is the way of true Faith till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his (the Prophets) religion (Islam) became displeased and discarded it. You replied in the negative, and in fact, this is (a sign of) true faith. When its delight enters the heart and mixes with them completely, nobody can be displeased with it."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ، قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، أَخْبَرَهُ قَالَ أَخْبَرَنِي أَبُو سُفْيَانَ، أَنَّ هِرَقْلَ، قَالَ لَهُ سَأَلْتُكَ هَلْ يَزِيدُونَ أَمْ يَنْقُصُونَ، فَزَعَمْتَ أَنَّهُمْ يَزِيدُونَ، وَكَذَلِكَ الإِيمَانُ حَتَّى يَتِمَّ. وَسَأَلْتُكَ هَلْ يَرْتَدُّ أَحَدٌ سَخْطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ، فَزَعَمْتَ أَنْ لاَ، وَكَذَلِكَ الإِيمَانُ حِينَ تُخَالِطُ بَشَاشَتُهُ الْقُلُوبَ، لاَ يَسْخَطُهُ أَحَدٌ.

Reference	: Sahih al-Bukhari 51
In-book reference	: Book 2, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 49

(39) Chapter: The superiority of that person who leaves all doubtful (unclear) things for the sake of his religion

(39) باب فَضْلِ مَنِ اسْتَبْرَأَ لِدِينِهِ

Narrated An-Nu'man bin Bashir:

I heard Allah's Messenger (ﷺ) saying, 'Both legal and illegal things are evident but in between them there are doubtful (suspicious) things and most of the people have no knowledge about them. So whoever saves himself from these suspicious things saves his religion and his honor. And whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else and at any moment he is liable to get in it. (O people!) Beware! Every king has a Hima and the Hima of Allah on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ، قَالَ سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " الْحَلاَلُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ، وَبَيْنَهُمَا مُشَبَّهَاتٌ لاَ يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ، فَمَنِ اتَّقَى الْمُشَبَّهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ كَرَاعٍ يَرْعَى حَوْلَ الْحِمَى، يُوشِكُ أَنْ يُوَاقِعَهُ. أَلاَ وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلاَ إِنَّ حِمَى اللَّهِ فِي أَرْضِهِ مَحَارِمُهُ، أَلاَ وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ. أَلاَ وَهِيَ الْقَلْبُ ".

Reference	: Sahih al-Bukhari 52
In-book reference	: Book 2, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 50

(40) Chapter: To pay Al-Khumus (one-fifth of the war booty to be given in Allah's Cause) is a part of faith (40) باب أَدَاءُ الْخُمُسِ مِنَ الإِيمَانِ

Narrated Abu Jamra:

I used to sit with Ibn 'Abbas and he made me sit on his sitting place. He requested me to stay with him in order that he might give me a share from his property. So I stayed with him for two months. Once he told (me) that when the delegation of the tribe of 'Abdul Qais came to the Prophet, the Prophet (ﷺ) asked them, "Who are the people (i.e. you)? (Or) who are the delegate?" They replied, "We are from the tribe of Rabi'a." Then the Prophet (ﷺ) said to them, "Welcome! O people (or O delegation of 'Abdul Qais)! Neither will you have disgrace nor will you regret." They said, "O Allah's Messenger (ﷺ)! We cannot come to you except in the sacred month and there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them)." Then they asked about drinks (what is legal and what is illegal). The Prophet (ﷺ) ordered them to do four things and forbade them from four things. He ordered them to believe in Allah Alone and asked them, "Do you know what is meant by believing in Allah Alone?" They replied, "Allah and His Apostle know better." Thereupon the Prophet (ﷺ) said, "It means:

1. To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger (ﷺ).
2. To offer prayers perfectly
3. To pay the Zakat (obligatory charity)
4. To observe fast during the month of Ramadan.
5. And to pay Al-Khumus (one fifth of the booty to be given in Allah's Cause).

Then he forbade them four things, namely, Hantam, Dubba,' Naqir Ann Muzaffat or Muqaiyar; (These were the names of pots in which Alcoholic drinks were prepared) (The Prophet (ﷺ) mentioned the container of wine and he meant the wine itself). The Prophet (ﷺ) further said (to them): "Memorize them (these instructions) and convey them to the people whom you have left behind."

حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، قَالَ أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي جَمْرَةَ، قَالَ كُنْتُ أَقْعُدُ مَعَ ابْنِ عَبَّاسٍ، يُجْلِسُنِي عَلَى سَرِيرِهِ فَقَالَ أَقِمْ عِنْدِي حَتَّى أَجْعَلَ لَكَ سَهْمًا مِنْ مَالِي، فَأَقَمْتُ مَعَهُ شَهْرَيْنِ، ثُمَّ قَالَ إِنَّ وَفْدَ عَبْدِ الْقَيْسِ لَمَّا أَتَوُا النَّبِيَّ صلى الله عليه وسلم قَالَ " مَنِ الْقَوْمُ أَوْ مَنِ الْوَفْدُ ". قَالُوا رَبِيعَةُ. قَالَ " مَرْحَبًا بِالْقَوْمِ ـ أَوْ بِالْوَفْدِ ـ غَيْرَ خَزَايَا وَلاَ نَدَامَى ". فَقَالُوا يَا رَسُولَ اللَّهِ، إِنَّا لاَ نَسْتَطِيعُ أَنْ نَأْتِيَكَ إِلاَّ فِي شَهْرِ الْحَرَامِ، وَبَيْنَنَا وَبَيْنَكَ هَذَا الْحَىُّ مِنْ كُفَّارِ مُضَرَ، فَمُرْنَا بِأَمْرٍ فَصْلٍ، نُخْبِرْ بِهِ مَنْ وَرَاءَنَا، وَنَدْخُلْ بِهِ الْجَنَّةَ. وَسَأَلُوهُ عَنِ الأَشْرِبَةِ. فَأَمَرَهُمْ بِأَرْبَعٍ، وَنَهَاهُمْ عَنْ أَرْبَعٍ، أَمَرَهُمْ بِالإِيمَانِ بِاللَّهِ وَحْدَهُ. قَالَ " أَتَدْرُونَ مَا الإِيمَانُ بِاللَّهِ وَحْدَهُ ". قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ " شَهَادَةُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلاَةِ، وَإِيتَاءُ الزَّكَاةِ، وَصِيَامُ رَمَضَانَ، وَأَنْ تُعْطُوا مِنَ الْمَغْنَمِ الْخُمُسَ ". وَنَهَاهُمْ عَنْ أَرْبَعٍ عَنِ الْحَنْتَمِ وَالدُّبَّاءِ وَالنَّقِيرِ وَالْمُزَفَّتِ. وَرُبَّمَا قَالَ الْمُقَيَّرِ. وَقَالَ " احْفَظُوهُنَّ وَأَخْبِرُوا بِهِنَّ مَنْ وَرَاءَكُمْ ".

Reference	: Sahih al-Bukhari 53
In-book reference	: Book 2, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 51

(41) Chapter: What is said regarding the statement: "The reward of deeds depends upon the intention and hoping to get rewards from Allah."

(41) باب مَا جَاءَ أَنَّ الأَعْمَالَ بِالنِّيَّةِ وَالْحِسْبَةِ وَلِكُلِّ امْرِئٍ مَا نَوَى

فَدَخَلَ فِيهِ الإِيمَانُ وَالْوُضُوءُ وَالصَّلاَةُ وَالزَّكَاةُ وَالْحَجُّ وَالصَّوْمُ وَالأَحْكَامُ.
وَقَالَ اللَّهُ تَعَالَى: {قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ} عَلَى نِيَّتِهِ.
«نَفَقَةُ الرَّجُلِ عَلَى أَهْلِهِ يَحْتَسِبُهَا صَدَقَةٌ».
وَقَالَ: «وَلَكِنْ جِهَادٌ وَنِيَّةٌ».

(42) Chapter: The statement of the Prophet (saws): Religion is An-Nasihah (to be sincere and true) to Allah, to His Messenger (Muhammad (saws)), to the Muslim rulers, and to all the Muslims

(42) بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الدِّينُ النَّصِيحَةُ لِلَّهِ وَلِرَسُولِهِ وَلأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ»

وَقَوْلِهِ تَعَالَى: {إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ}

Narrated 'Umar bin Al-Khattab:

Allah's Messenger (ﷺ) said, "The reward of deeds depends upon the intention and every person will get the reward according to what he has intended. So whoever emigrated for Allah and His Apostle, then his emigration was for Allah and His Apostle. And whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ، عَنْ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الأَعْمَالُ بِالنِّيَّةِ، وَلِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا، أَوِ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ ".

Reference	: Sahih al-Bukhari 54
In-book reference	: Book 2, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 52

Narrated Abu Mas'ud:

The Prophet (ﷺ) said, "If a man spends on his family (with the intention of having a reward from Allah) sincerely for Allah's sake then it is a (kind of) alms-giving in reward for him.

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ، عَنْ أَبِي مَسْعُودٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا أَنْفَقَ الرَّجُلُ عَلَى أَهْلِهِ يَحْتَسِبُهَا فَهُوَ لَهُ صَدَقَةٌ ".

Reference	: Sahih al-Bukhari 55
In-book reference	: Book 2, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 53

Narrated Sa'd bin Abi Waqqas:

Allah's Messenger (ﷺ) said, "You will be rewarded for whatever you spend for Allah's sake even if it were a morsel which you put in your wife's mouth."

حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ قَالَ أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ حَدَّثَنِي عَامِرُ بْنُ سَعْدٍ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرْتَ عَلَيْهَا حَتَّى مَا تَجْعَلُ فِي فَمِ امْرَأَتِكَ"

Reference	: Sahih al-Bukhari 56
In-book reference	: Book 2, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 54

Narrated Jarir bin Abdullah:

I gave the pledge of allegiance to Allah's Messenger (ﷺ) for the following:

1. offer prayers perfectly
2. pay the Zakat (obligatory charity)
3. and be sincere and true to every Muslim.

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، قَالَ حَدَّثَنِي قَيْسُ بْنُ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ بَايَعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى إِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ.

Reference	: Sahih al-Bukhari 57
In-book reference	: Book 2, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 55

Narrated Ziyad bin'Ilaqa:

I heard Jarir bin 'Abdullah (Praising Allah). On the day when Al-Mughira bin Shu'ba died, he (Jarir) got up (on the pulpit) and thanked and praised Allah and said, "Be afraid of Allah alone Who has none along with Him to be worshipped.(You should) be calm and quiet till the (new) chief comes to you and he will come to you soon. Ask Allah's forgiveness for your (late) chief because he himself loved to forgive others." Jarir added, "Amma badu (now then), I went to the Prophet and said, 'I give my pledge of allegiance to you for Islam." The Prophet (ﷺ) conditioned (my pledge) for me to be sincere and true to every Muslim so I gave my pledge to him for this. By the Lord of this mosque! I am sincere and true to you (Muslims). Then Jarir asked for Allah's forgiveness and came down (from the pulpit).

حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ زِيَادِ بْنِ عِلاَقَةَ، قَالَ سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ يَوْمَ مَاتَ الْمُغِيرَةُ بْنُ شُعْبَةَ قَامَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَقَالَ عَلَيْكُمْ بِاتِّقَاءِ اللَّهِ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَالْوَقَارِ وَالسَّكِينَةِ حَتَّى يَأْتِيَكُمْ أَمِيرٌ، فَإِنَّمَا يَأْتِيكُمُ الآنَ، ثُمَّ قَالَ اسْتَعْفُوا لأَمِيرِكُمْ، فَإِنَّهُ كَانَ يُحِبُّ الْعَفْوَ. ثُمَّ قَالَ أَمَّا بَعْدُ، فَإِنِّي أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم قُلْتُ أُبَايِعُكَ عَلَى الإِسْلاَمِ. فَشَرَطَ عَلَىَّ وَالنُّصْحِ لِكُلِّ مُسْلِمٍ. فَبَايَعْتُهُ عَلَى هَذَا، وَرَبِّ هَذَا الْمَسْجِدِ إِنِّي لَنَاصِحٌ لَكُمْ. ثُمَّ اسْتَغْفَرَ وَنَزَلَ.

Reference	: Sahih al-Bukhari 58
In-book reference	: Book 2, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 2, Hadith 56

3 - The Book of Knowledge (59 - 134)
كتاب العلم

(1) بَابُ فَضْلِ الْعِلْمِ

(1) Chapter: The superiority of knowledge

وَقَوْلِ اللَّهِ تَعَالَى: {يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ}. وَقَوْلِهِ عَزَّ وَجَلَّ: {رَبِّ زِدْنِي عِلْمًا}.

(2) Chapter: Whoever is asked about knowledge while he is busy in some conversation, so he finished talking and then answered the questioner

(2) باب مَنْ سُئِلَ عِلْمًا وَهُوَ مُشْتَغِلٌ فِي حَدِيثِهِ فَأَتَمَّ الْحَدِيثَ ثُمَّ أَجَابَ السَّائِلَ

Narrated Abu Huraira:

While the Prophet (ﷺ) was saying something in a gathering, a Bedouin came and asked him, "When would the Hour (Doomsday) take place?" Allah's Messenger (ﷺ) continued his talk, so some people said that Allah's Messenger (ﷺ) had heard the question, but did not like what that Bedouin had asked. Some of them said that Allah's Messenger (ﷺ) had not heard it. When the Prophet (ﷺ) finished his speech, he said, "Where is the questioner, who inquired about the Hour (Doomsday)?" The Bedouin said, "I am here, O Allah's Apostle ." Then the Prophet (ﷺ) said, "When honesty is lost, then wait for the Hour (Doomsday)." The Bedouin said, "How will that be lost?" The Prophet (ﷺ) said, "When the power or authority comes in the hands of unfit persons, then wait for the Hour (Doomsday.)"

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، قَالَ حَدَّثَنَا فُلَيْحٌ، ح وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ، قَالَ حَدَّثَنِي أَبِي قَالَ، حَدَّثَنِي هِلاَلُ بْنُ عَلِيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ بَيْنَمَا النَّبِيُّ صلى الله عليه وسلم فِي مَجْلِسٍ يُحَدِّثُ الْقَوْمَ جَاءَهُ أَعْرَابِيٌّ فَقَالَ مَتَى السَّاعَةُ فَمَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم يُحَدِّثُ، فَقَالَ بَعْضُ الْقَوْمِ سَمِعَ مَا قَالَ، فَكَرِهَ مَا قَالَ، وَقَالَ بَعْضُهُمْ بَلْ لَمْ يَسْمَعْ، حَتَّى إِذَا قَضَى حَدِيثَهُ قَالَ " أَيْنَ ـ أُرَاهُ ـ السَّائِلُ عَنِ السَّاعَةِ ". قَالَ هَا أَنَا يَا رَسُولَ اللَّهِ. قَالَ " فَإِذَا ضُيِّعَتِ الأَمَانَةُ فَانْتَظِرِ السَّاعَةَ ". قَالَ كَيْفَ إِضَاعَتُهَا قَالَ " إِذَا وُسِّدَ الأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ ".

Reference	: Sahih al-Bukhari 59
In-book reference	: Book 3, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 56

(3) Chapter: Whoever raises his voice in (conveying) knowledge

(3) باب مَنْ رَفَعَ صَوْتَهُ بِالْعِلْمِ

Narrated `Abdullah bin `Amr:

Once the Prophet (ﷺ) remained behind us in a journey. He joined us while we were performing ablution for the prayer which was over-due. We were just passing wet hands over our feet (and not washing them properly) so the Prophet (ﷺ) addressed us in a loud voice and said twice or thrice: "Save your heels from the fire."

حَدَّثَنَا أَبُو النُّعْمَانِ، عَارِمُ بْنُ الْفَضْلِ قَالَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ تَخَلَّفَ عَنَّا النَّبِيُّ صلى الله عليه وسلم فِي سَفْرَةٍ سَافَرْنَاهَا، فَأَدْرَكَنَا وَقَدْ أَرْهَقَتْنَا الصَّلاَةُ وَنَحْنُ نَتَوَضَّأُ، فَجَعَلْنَا نَمْسَحُ عَلَى أَرْجُلِنَا، فَنَادَى بِأَعْلَى صَوْتِهِ " وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ ". مَرَّتَيْنِ أَوْ ثَلاَثًا.

Reference	: Sahih al-Bukhari 60
In-book reference	: Book 3, Hadith 2

USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 57

(4) Chapter: Concerning the variety of words used by narrators conveying different significations regarding the concept of narrating and which has importance for the Hadith scholars only

(4) باب قَوْلِ الْمُحَدِّثِ حَدَّثَنَا أَوْ، أَخْبَرَنَا وَأَنْبَأَنَا

وَقَالَ لَنَا الْحُمَيْدِيُّ كَانَ عِنْدَ ابْنِ عُيَيْنَةَ حَدَّثَنَا وَأَخْبَرَنَا وَأَنْبَأَنَا وَسَمِعْتُ وَاحِدًا.
وَقَالَ ابْنُ مَسْعُودٍ حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ الصَّادِقُ الْمَصْدُوقُ.
وَقَالَ شَقِيقٌ عَنْ عَبْدِ اللَّهِ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِمَةً.
وَقَالَ حُذَيْفَةُ حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثَيْنِ.
وَقَالَ أَبُو الْعَالِيَةِ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَرْوِي عَنْ رَبِّهِ.
وَقَالَ أَنَسٌ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْوِيهِ عَنْ رَبِّهِ عَزَّ وَجَلَّ.
وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْوِيهِ عَنْ رَبِّكُمْ عَزَّ وَجَلَّ.

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree but felt shy to answer the others then asked, "What is that tree, O Allah's Messenger (ﷺ) ?" He replied, "It is the date-palm tree."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ مِنَ الشَّجَرِ شَجَرَةً لاَ يَسْقُطُ وَرَقُهَا، وَإِنَّهَا مَثَلُ الْمُسْلِمِ، فَحَدِّثُونِي مَا هِيَ ". فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي. قَالَ عَبْدُ اللَّهِ وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ، فَاسْتَحْيَيْتُ ثُمَّ قَالُوا حَدِّثْنَا مَا هِيَ يَا رَسُولَ اللَّهِ قَالَ " هِيَ النَّخْلَةُ ".

Reference	: Sahih al-Bukhari 61
In-book reference	: Book 3, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 58

(5) Chapter: The Imam questioning his companions in order to test their knowledge

(5) باب طَرْحِ الإِمَامِ الْمَسْأَلَةَ عَلَى أَصْحَابِهِ لِيَخْتَبِرَ مَا عِنْدَهُمْ مِنَ الْعِلْمِ

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree. The others then asked, "Please inform us what is that tree, O Allah's Messenger (ﷺ)?" He replied, "It is the date-palm tree."

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ مِنَ الشَّجَرِ شَجَرَةً لاَ يَسْقُطُ وَرَقُهَا، وَإِنَّهَا مَثَلُ الْمُسْلِمِ، حَدِّثُونِي مَا هِيَ ". قَالَ فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي. قَالَ عَبْدُ اللَّهِ فَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ، ثُمَّ قَالُوا حَدِّثْنَا مَا هِيَ يَا رَسُولَ اللَّهِ قَالَ " هِيَ النَّخْلَةُ ".

Reference	: Sahih al-Bukhari 62
In-book reference	: Book 3, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 59

(6) Chapter: What is said about knowledge

(6) باب مَا جَاءَ فِي الْعِلْمِ

وَقَوْلِهِ تَعَالَى: {وَقُلْ رَبِّ زِدْنِي عِلْمًا} الْقِرَاءَةُ وَالْعَرْضُ عَلَى الْمُحَدِّثِ.
وَرَأَى الْحَسَنُ وَالثَّوْرِيُّ وَمَالِكٌ الْقِرَاءَةَ جَائِزَةً، وَاحْتَجَّ بَعْضُهُمْ فِي الْقِرَاءَةِ عَلَى الْعَالِمِ بِحَدِيثِ ضِمَامِ بْنِ ثَعْلَبَةَ قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُ أَمَرَكَ أَنْ نُصَلِّيَ الصَّلَوَاتِ قَالَ: «نَعَمْ».
قَالَ فَهَذِهِ قِرَاءَةٌ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَ ضِمَامٌ قَوْمَهُ بِذَلِكَ فَأَجَازُوهُ. وَاحْتَجَّ مَالِكٌ بِالصَّكِّ يُقْرَأُ عَلَى الْقَوْمِ فَيَقُولُونَ أَشْهَدَنَا فُلاَنٌ. وَيُقْرَأُ ذَلِكَ قِرَاءَةً عَلَيْهِمْ، وَيُقْرَأُ عَلَى الْمُقْرِئِ فَيَقُولُ الْقَارِئُ أَقْرَأَنِي فُلاَنٌ. حَدَّثَنَا مُحَمَّدُ بْنُ سَلاَمٍ حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْوَاسِطِيُّ عَنْ عَوْفٍ عَنِ الْحَسَنِ قَالَ لاَ بَأْسَ بِالْقِرَاءَةِ عَلَى الْعَالِمِ. وَأَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ الْفِرَبْرِيُّ وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْبُخَارِيُّ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ سُفْيَانَ قَالَ إِذَا قُرِئَ عَلَى الْمُحَدِّثِ فَلاَ بَأْسَ أَنْ يَقُولَ حَدَّثَنِي. قَالَ وَسَمِعْتُ أَبَا عَاصِمٍ يَقُولُ عَنْ مَالِكٍ وَسُفْيَانَ الْقِرَاءَةُ عَلَى الْعَالِمِ وَقِرَاءَتُهُ سَوَاءٌ.
[تحفة 18529، 18761 أ، 19246 أ].

Narrated Anas bin Malik:

While we were sitting with the Prophet (ﷺ) in the mosque, a man came riding on a camel. He made his camel kneel down in the mosque, tied its foreleg and then said: "Who amongst you is Muhammad?" At that time the Prophet (ﷺ) was sitting amongst us (his companions) leaning on his arm. We replied, "This white man reclining on his arm." The man then addressed him, "O Son of `Abdul Muttalib." The Prophet (ﷺ) said, "I am here to answer your questions." The man said to the Prophet, "I want to ask you something and will be hard in questioning. So do not get angry." The Prophet (ﷺ) said, "Ask whatever you want." The man said, "I ask you by your Lord, and the Lord of those who were before you, has Allah sent you as an Apostle to all the mankind?" The Prophet (ﷺ) replied, "By Allah, yes." The man further said, "I ask you by Allah. Has Allah ordered you to offer five prayers in a day and night (24 hours).? He replied, "By Allah, Yes." The man further said, "I ask you by Allah! Has Allah ordered you to observe fasts during this month of the year (i.e. Ramadan)?" He replied, "By Allah, Yes." The man further said, "I ask you by Allah. Has Allah ordered you to take Zakat (obligatory charity) from our rich people and distribute it amongst our poor people?" The Prophet (ﷺ) replied, "By Allah, yes." Thereupon that man said, "I have believed in all that with which you have been sent, and I have been sent by my people as a messenger, and I am Dimam bin Tha`laba from the brothers of Bani Sa`d bin Bakr."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدٍ ـ هُوَ الْمَقْبُرِيُّ ـ عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ بَيْنَمَا نَحْنُ جُلُوسٌ مَعَ النَّبِيِّ صلى الله عليه وسلم فِي الْمَسْجِدِ، دَخَلَ رَجُلٌ عَلَى جَمَلٍ فَأَنَاخَهُ فِي الْمَسْجِدِ، ثُمَّ عَقَلَهُ، ثُمَّ قَالَ لَهُمْ أَيُّكُمْ مُحَمَّدٌ وَالنَّبِيُّ صلى الله عليه وسلم مُتَّكِئٌ بَيْنَ ظَهْرَانَيْهِمْ. فَقُلْنَا هَذَا الرَّجُلُ الأَبْيَضُ الْمُتَّكِئُ. فَقَالَ لَهُ الرَّجُلُ ابْنَ عَبْدِ الْمُطَّلِبِ فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " قَدْ أَجَبْتُكَ ". فَقَالَ الرَّجُلُ لِلنَّبِيِّ صلى الله عليه وسلم إِنِّي سَائِلُكَ فَمُشَدِّدٌ عَلَيْكَ فِي الْمَسْأَلَةِ فَلاَ تَجِدْ عَلَىَّ فِي نَفْسِكَ. فَقَالَ " سَلْ عَمَّا بَدَا لَكَ ". فَقَالَ أَسْأَلُكَ بِرَبِّكَ وَرَبِّ مَنْ قَبْلَكَ، آللَّهُ أَرْسَلَكَ إِلَى النَّاسِ كُلِّهِمْ فَقَالَ " اللَّهُمَّ نَعَمْ ". قَالَ أَنْشُدُكَ بِاللَّهِ، آللَّهُ أَمَرَكَ أَنْ نُصَلِّيَ الصَّلَوَاتِ الْخَمْسَ فِي الْيَوْمِ وَاللَّيْلَةِ قَالَ " اللَّهُمَّ نَعَمْ ". قَالَ أَنْشُدُكَ بِاللَّهِ، آللَّهُ أَمَرَكَ أَنْ نَصُومَ هَذَا الشَّهْرَ مِنَ السَّنَةِ قَالَ " اللَّهُمَّ نَعَمْ ". قَالَ أَنْشُدُكَ بِاللَّهِ، آللَّهُ أَمَرَكَ أَنْ تَأْخُذَ هَذِهِ الصَّدَقَةَ مِنْ أَغْنِيَائِنَا فَتَقْسِمَهَا عَلَى فُقَرَائِنَا فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اللَّهُمَّ نَعَمْ ". فَقَالَ الرَّجُلُ آمَنْتُ بِمَا جِئْتَ بِهِ، وَأَنَا رَسُولُ مَنْ وَرَائِي مِنْ قَوْمِي، وَأَنَا ضِمَامُ بْنُ ثَعْلَبَةَ أَخُو بَنِي سَعْدِ بْنِ بَكْرٍ. رَوَاهُ مُوسَى وَعَلِيُّ بْنُ عَبْدِ الْحَمِيدِ عَنْ سُلَيْمَانَ عَنْ ثَابِتٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا.

Reference	: Sahih al-Bukhari 63
In-book reference	: Book 3, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 63

(7) Chapter: What is said regarding the hand to hand exchange (of books of knowledge), and the writing of knowledge by religious scholars to different countries

(7) باب مَا يُذْكَرُ فِي الْمُنَاوَلَةِ وَكِتَابِ أَهْلِ الْعِلْمِ بِالْعِلْمِ إِلَى الْبُلْدَانِ

وَقَالَ أَنَسٌ نَسَخَ عُثْمَانُ الْمَصَاحِفَ، فَبَعَثَ بِهَا إِلَى الآفَاقِ. وَرَأَى عَبْدُ اللَّهِ بْنُ عُمَرَ وَيَحْيَى بْنُ سَعِيدٍ وَمَالِكٌ ذَلِكَ جَائِزًا. وَاحْتَجَّ بَعْضُ أَهْلِ الْحِجَازِ فِي الْمُنَاوَلَةِ بِحَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيْثُ كَتَبَ لأَمِيرِ السَّرِيَّةِ كِتَابًا وَقَالَ: «لاَ تَقْرَأْهُ حَتَّى تَبْلُغَ مَكَانَ كَذَا وَكَذَا». فَلَمَّا بَلَغَ ذَلِكَ الْمَكَانَ قَرَأَهُ عَلَى النَّاسِ، وَأَخْبَرَهُمْ بِأَمْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.[تحفة 9783].

Narrated `Abdullah bin `Abbas:

Once Allah's Messenger (ﷺ) gave a letter to a person and ordered him to go and deliver it to the Governor of Bahrain. (He did so) and the Governor of Bahrain sent it to Chousroes, who read that letter and then tore it to pieces. (The sub-narrator (Ibn Shihab) thinks that Ibn Al-Musaiyab said that Allah's Messenger (ﷺ) invoked Allah against them (saying), "May Allah tear them into pieces, and disperse them all totally.)"

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ بِكِتَابِهِ رَجُلاً، وَأَمَرَهُ أَنْ يَدْفَعَهُ إِلَى عَظِيمِ الْبَحْرَيْنِ، فَدَفَعَهُ عَظِيمُ الْبَحْرَيْنِ إِلَى كِسْرَى، فَلَمَّا قَرَأَهُ مَزَّقَهُ. فَحَسِبْتُ أَنَّ ابْنَ الْمُسَيَّبِ قَالَ فَدَعَا عَلَيْهِمْ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُمَزَّقُوا كُلَّ مُمَزَّقٍ.

Reference	: Sahih al-Bukhari 64
In-book reference	: Book 3, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 64

Narrated Anas bin Malik:

Once the Prophet (ﷺ) wrote a letter or had an idea of writing a letter. The Prophet (ﷺ) was told that they (rulers) would not read letters unless they were sealed. So the Prophet (ﷺ) got a silver ring made with "Muhammad Allah's Messenger (ﷺ)" engraved on it. As if I were just observing its white glitter in the hand of the Prophet.

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ، أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَتَبَ النَّبِيُّ صلى الله عليه وسلم كِتَابًا ـ أَوْ أَرَادَ أَنْ يَكْتُبَ ـ فَقِيلَ لَهُ إِنَّهُمْ لاَ يَقْرَءُونَ كِتَابًا إِلاَّ مَخْتُومًا. فَاتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ نَقْشُهُ مُحَمَّدٌ رَسُولُ اللَّهِ. كَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي يَدِهِ. فَقُلْتُ لِقَتَادَةَ مَنْ قَالَ نَقْشُهُ مُحَمَّدٌ رَسُولُ اللَّهِ قَالَ أَنَسٌ.

Reference	: Sahih al-Bukhari 65
In-book reference	: Book 3, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 65

(8) Chapter: Whoever sat at the farther end of a gathering. And whoever found a place amongst a gathering and took his seat there

(8) باب مَنْ قَعَدَ حَيْثُ يَنْتَهِي بِهِ الْمَجْلِسُ وَمَنْ رَأَى فُرْجَةً فِي الْحَلْقَةِ فَجَلَسَ فِيهَا.

Narrated Abu Waqid Al-Laithi:

While Allah's Messenger (ﷺ) was sitting in the mosque with some people, three men came. Two of them came in front of Allah's Messenger (ﷺ) and the third one went away. The two persons kept on standing before Allah's Messenger (ﷺ) for a while and then one of them found a place in the circle and sat there while the other sat behind the gathering, and the third one went away. When Allah's Messenger (ﷺ) finished his preaching, he said, "Shall I tell you about these three persons? One of them betook himself to Allah, so Allah took him into His grace and mercy and accommodated him, the second felt shy from Allah, so Allah sheltered Him in His mercy (and did not punish him), while the third turned his face from Allah and went away, so Allah turned His face from him likewise. "

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّ أَبَا مُرَّةَ، مَوْلَى عَقِيلِ بْنِ أَبِي طَالِبٍ أَخْبَرَهُ عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ مَعَهُ، إِذْ أَقْبَلَ ثَلاَثَةُ نَفَرٍ، فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَذَهَبَ وَاحِدٌ، قَالَ فَوَقَفَا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فِي الْحَلْقَةِ فَجَلَسَ فِيهَا، وَأَمَّا الآخَرُ فَجَلَسَ خَلْفَهُمْ، وَأَمَّا الثَّالِثُ فَأَدْبَرَ ذَاهِبًا، فَلَمَّا فَرَغَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ " أَلاَ أُخْبِرُكُمْ عَنِ النَّفَرِ الثَّلاَثَةِ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللَّهِ، فَآوَاهُ اللَّهُ، وَأَمَّا الآخَرُ فَاسْتَحْيَا، فَاسْتَحْيَا اللَّهُ مِنْهُ، وَأَمَّا الآخَرُ فَأَعْرَضَ، فَأَعْرَضَ اللَّهُ عَنْهُ ".

Reference	: Sahih al-Bukhari 66
In-book reference	: Book 3, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 66

(9) Chapter: The Statement of the Prophet (saws): lt is probable that a person who receives a piece of information indirectly may comprehend it better than he who has heard it directiy from its source

(9) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم "رُبَّ مُبَلَّغٍ أَوْعَى مِنْ سَامِعٍ "

Narrated `Abdur-Rahman bin Abi Bakra's father:

Once the Prophet (ﷺ) was riding his camel and a man was holding its rein. The Prophet (ﷺ) asked, "What is the day today?" We kept quiet, thinking that he might give that day another name. He said, "Isn't it the day of Nahr (slaughtering of the animals of sacrifice)" We replied, "Yes." He further asked, "Which month is this?" We again kept quiet, thinking that he might give it another name. Then he said, "Isn't it the month of Dhul-Hijja?" We replied, "Yes." He said, "Verily! Your blood, property and honor are sacred to one another (i.e. Muslims) like the sanctity of this day of yours, in this month of yours and in this city of yours. It is incumbent upon those who are present to inform those who are absent because those who are absent might comprehend (what I have said) better than the present audience."

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا بِشْرٌ، قَالَ حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ ابْنِ سِيرِينَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، ذَكَرَ النَّبِيَّ صلى الله عليه وسلم قَعَدَ عَلَى بَعِيرِهِ، وَأَمْسَكَ إِنْسَانٌ بِخِطَامِهِ ـ أَوْ بِزِمَامِهِ ـ قَالَ " أَىُّ يَوْمٍ هَذَا ". فَسَكَتْنَا حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ سِوَى اسْمِهِ. قَالَ " أَلَيْسَ يَوْمَ النَّحْرِ ". قُلْنَا بَلَى. قَالَ " فَأَىُّ شَهْرٍ هَذَا ". فَسَكَتْنَا حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. فَقَالَ " أَلَيْسَ بِذِي الْحِجَّةِ ". قُلْنَا بَلَى. قَالَ " فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ بَيْنَكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا. لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ، فَإِنَّ الشَّاهِدَ عَسَى أَنْ يُبَلِّغَ مَنْ هُوَ أَوْعَى لَهُ مِنْهُ ".

Reference	: Sahih al-Bukhari 67
In-book reference	: Book 3, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 67

(10) Chapter: It is essential to know a thing first before saying or acting upon it.

(10) بَابُ الْعِلْمُ قَبْلَ الْقَوْلِ وَالْعَمَلِ

لِقَوْلِ اللَّهِ تَعَالَى: {فَاعْلَمْ أَنَّهُ لاَ إِلَهَ إِلاَّ اللَّهُ} فَبَدَأَ بِالْعِلْمِ، وَأَنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ الأَنْبِيَاءِ- وَرَّثُوا الْعِلْمَ- مَنْ أَخَذَهُ أَخَذَ بِحَظٍّ وَافِرٍ، وَمَنْ سَلَكَ طَرِيقًا يَطْلُبُ بِهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ.

وَقَالَ جَلَّ ذِكْرُهُ: {إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ} وَقَالَ: {وَمَا يَعْقِلُهَا إِلاَّ الْعَالِمُونَ}، {وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ}. وَقَالَ: {هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لاَ يَعْلَمُونَ}.وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا الْعِلْمُ بِالتَّعَلُّمِ».

وَقَالَ أَبُو ذَرٍّ لَوْ وَضَعْتُمُ الصَّمْصَامَةَ عَلَى هَذِهِ وَأَشَارَ إِلَى قَفَاهُ- ثُمَّ ظَنَنْتُ أَنِّي أُنْفِذُ كَلِمَةً سَمِعْتُهَا مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ أَنْ تُجِيزُوا عَلَيَّ لأَنْفَذْتُهَا. وَقَالَ ابْنُ عَبَّاسٍ: {كُونُوا رَبَّانِيِّينَ} حُكَمَاءَ فُقَهَاءَ. وَيُقَالُ الرَّبَّانِيُّ الَّذِي يُرَبِّي النَّاسَ بِصِغَارِ الْعِلْمِ قَبْلَ كِبَارِهِ.

(11) Chapter: The Prophet (saws) used to take care of the people in preaching by selecting a suitable time so that they might not run away (never made them averse or bored them with religious talk and knowledge all the time)

(11) باب مَا كَانَ النَّبِيُّ صلى الله عليه وسلم يَتَخَوَّلُهُمْ بِالْمَوْعِظَةِ وَالْعِلْمِ كَىْ لاَ يَنْفِرُوا

Narrated Ibn Mas`ud:

The Prophet (ﷺ) used to take care of us in preaching by selecting a suitable time, so that we might not get bored. (He abstained from pestering us with sermons and knowledge all the time).

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنِ ابْنِ مَسْعُودٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الأَيَّامِ، كَرَاهَةَ السَّآمَةِ عَلَيْنَا.

Reference	: Sahih al-Bukhari 68
In-book reference	: Book 3, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 68

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Facilitate things to people (concerning religious matters), and do not make it hard for them and give them good tidings and do not make them run away (from Islam).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنِي أَبُو التَّيَّاحِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يَسِّرُوا وَلاَ تُعَسِّرُوا، وَبَشِّرُوا وَلاَ تُنَفِّرُوا ".

Reference	: Sahih al-Bukhari 69
In-book reference	: Book 3, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 69

(12) Chapter: Whoever fixed a special day for giving (a religious talk) to the students

(12) باب مَنْ جَعَلَ لأَهْلِ الْعِلْمِ أَيَّامًا مَعْلُومَةً

Narrated Abu Wail:

`Abdullah used to give a religious talk to the people on every Thursday. Once a man said, "O Aba `Abdur-Rahman! (By Allah) I wish if you could preach us daily." He replied, "The only thing which prevents me from doing so, is that I hate to bore you, and no doubt I take care of you in preaching by selecting a suitable time just as the Prophet (ﷺ) used to do with us, for fear of making us bored."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، قَالَ كَانَ عَبْدُ اللَّهِ يُذَكِّرُ النَّاسَ فِي كُلِّ خَمِيسٍ، فَقَالَ لَهُ رَجُلٌ يَا أَبَا عَبْدِ الرَّحْمَنِ لَوَدِدْتُ أَنَّكَ ذَكَّرْتَنَا كُلَّ يَوْمٍ. قَالَ أَمَا إِنَّهُ يَمْنَعُنِي مِنْ ذَلِكَ أَنِّي أَكْرَهُ أَنْ أُمِلَّكُمْ، وَإِنِّي أَتَخَوَّلُكُمْ بِالْمَوْعِظَةِ كَمَا كَانَ النَّبِيُّ صلى الله عليه وسلم يَتَخَوَّلُنَا بِهَا، مَخَافَةَ السَّآمَةِ عَلَيْنَا.

Reference	: Sahih al-Bukhari 70
In-book reference	: Book 3, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 70

(13) Chapter: If Allah Jalla Jalalahu wants to do good to a person, He makes him comprehend (the religion). [The understanding of the Qur'an and As-Sunna (legal ways) of the Prophet (Muhammad (saws))]

(13) باب مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

Narrated Muawiya:

I heard Allah's Messenger (ﷺ) saying, "If Allah wants to do good to a person, He makes him comprehend the religion. I am just a distributor, but the grant is from Allah. (And remember) that this nation (true Muslims) will keep on following Allah's teachings strictly and they will not be harmed by any one going on a different path till Allah's order (Day of Judgment) is established."

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ قَالَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ سَمِعْتُ مُعَاوِيَةَ، خَطِيبًا يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي، وَلَنْ تَزَالَ هَذِهِ الأُمَّةُ قَائِمَةً عَلَى أَمْرِ اللَّهِ لاَ يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ ".

Reference	: Sahih al-Bukhari 71
In-book reference	: Book 3, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 71

(14) Chapter: (The superiority of) comprehending knowledge

(14) باب الْفَهْمِ فِي الْعِلْمِ

Narrated Ibn `Umar:

We were with the Prophet (ﷺ) and fresh dates of a palm tree were brought to him. On that he said, "Amongst the trees, there is a tree which resembles a Muslim." I wanted to say that it was the datepalm tree but as I was the youngest of all (of them) I kept quiet. And then the Prophet (ﷺ) said, "It is the date-palm tree."

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا سُفْيَانُ، قَالَ قَالَ لِي ابْنُ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ، قَالَ صَحِبْتُ ابْنَ عُمَرَ إِلَى الْمَدِينَةِ فَلَمْ أَسْمَعْهُ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلاَّ حَدِيثًا وَاحِدًا، قَالَ كُنَّا عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَأُتِيَ بِجُمَّارٍ فَقَالَ " إِنَّ مِنَ الشَّجَرِ شَجَرَةً مَثَلُهَا كَمَثَلِ الْمُسْلِمِ ". فَأَرَدْتُ أَنْ أَقُولَ هِيَ النَّخْلَةُ، فَإِذَا أَنَا أَصْغَرُ الْقَوْمِ فَسَكَتُّ، قَالَ النَّبِيُّ صلى الله عليه وسلم " هِيَ النَّخْلَةُ ".

Reference	: Sahih al-Bukhari 72
In-book reference	: Book 3, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 72

(15) Chapter: Wish to be like the one who has knowledge and Al-Hikmah [wisdom i.e., the knowledge of the Qur'an and the Sunna (legal ways) of the Prophet (saws)]

(15) باب الاِغْتِبَاطِ فِي الْعِلْمِ وَالْحِكْمَةِ وَقَالَ عُمَرُ تَفَقَّهُوا قَبْلَ أَنْ تُسَوَّدُوا

وَقَالَ عُمَرُ تَفَقَّهُوا قَبْلَ أَنْ تُسَوَّدُوا.

Narrated `Abdullah bin Mas`ud:

The Prophet (ﷺ) said, "Do not wish to be like anyone except in two cases. (The first is) A person, whom Allah has given wealth and he spends it righteously; (the second is) the one whom Allah has given wisdom (the Holy Qur'an) and he acts according to it and teaches it to others." (Fath-al-Bari page 177 Vol. 1)

حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَلَى غَيْرِ مَا حَدَّثَنَاهُ الزُّهْرِيُّ، قَالَ سَمِعْتُ قَيْسَ بْنَ أَبِي حَازِمٍ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ حَسَدَ إِلاَّ فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالاً فَسُلِّطَ عَلَى هَلَكَتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ الْحِكْمَةَ، فَهْوَ يَقْضِي بِهَا وَيُعَلِّمُهَا ".

Reference	: Sahih al-Bukhari 73
In-book reference	: Book 3, Hadith 15

USC-MSA web (English) reference : Vol. 1, Book 3, Hadith 73
(deprecated numbering scheme)

(16) Chapter: What has been said about the journey of Prophet Musa ('alaihi as-salam) (when he went) in the sea to meet Al-Khidr

(16) باب مَا ذُكِرَ فِي ذَهَابِ مُوسَى صلى الله عليه وسلم فِي الْبَحْرِ إِلَى الْخَضِرِ

وَقَوْلِهِ تَعَالَى: {هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا}.

Narrated Ibn `Abbas:

That he differed with Hur bin Qais bin Hisn Al-Fazari regarding the companion of (the Prophet) Moses. Ibn `Abbas said that he was Al Khadir. Meanwhile, Ubai bin Ka`b passed by them and Ibn `Abbas called him, saying "My friend (Hur) and I have differed regarding Moses' companion, whom Moses asked the way to meet. Have you heard the Prophet (ﷺ) mentioning something about him? He said, "Yes. I heard Allah's Messenger (ﷺ) saying, "While Moses was sitting in the company of some Israelites, a man came and asked him. "Do you know anyone who is more learned than you? Moses replied: "No." So Allah sent the Divine Inspiration to Moses: 'Yes, Our slave Khadir (is more learned than you.)' Moses asked (Allah) how to meet him (Khadir). So Allah made the fish as a sign for him and he was told that when the fish was lost, he should return (to the place where he had lost it) and there he would meet him (Al-Khadir). So Moses went on looking for the sign of the fish in the sea. The servant-boy of Moses said to him: Do you remember when we betook ourselves to the rock, I indeed forgot the fish, none but Satan made me forget to remember it. On that Moses said: 'That is what we have been seeking? (18.64) So they went back retracing their footsteps, and found Khadir. (And) what happened further to them is narrated in the Holy Qur'an by Allah. (18.54 up to 18.82)

حَدَّثَنَا مُحَمَّدُ بْنُ غُرَيْرٍ الزُّهْرِيُّ، قَالَ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، حَدَّثَ أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ تَمَارَى هُوَ وَالْحُرُّ بْنُ قَيْسِ بْنِ حِصْنٍ الْفَزَارِيُّ فِي صَاحِبِ مُوسَى قَالَ ابْنُ عَبَّاسٍ هُوَ خَضِرٌ. فَمَرَّ بِهِمَا أُبَىُّ بْنُ كَعْبٍ، فَدَعَاهُ ابْنُ عَبَّاسٍ فَقَالَ إِنِّي تَمَارَيْتُ أَنَا وَصَاحِبِي، هَذَا فِي صَاحِبِ مُوسَى الَّذِي سَأَلَ مُوسَى السَّبِيلَ إِلَى لُقِيِّهِ، هَلْ سَمِعْتَ النَّبِيَّ صلى الله عليه وسلم يَذْكُرُ شَأْنَهُ قَالَ نَعَمْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " بَيْنَمَا مُوسَى فِي مَلإٍ مِنْ بَنِي إِسْرَائِيلَ، جَاءَهُ رَجُلٌ فَقَالَ هَلْ تَعْلَمُ أَحَدًا أَعْلَمَ مِنْكَ قَالَ مُوسَى لاَ. فَأَوْحَى اللَّهُ إِلَى مُوسَى بَلَى، عَبْدُنَا خَضِرٌ، فَسَأَلَ مُوسَى السَّبِيلَ إِلَيْهِ، فَجَعَلَ اللَّهُ لَهُ الْحُوتَ آيَةً، وَقِيلَ لَهُ إِذَا فَقَدْتَ الْحُوتَ فَارْجِعْ، فَإِنَّكَ سَتَلْقَاهُ، وَكَانَ يَتَّبِعُ أَثَرَ الْحُوتِ فِي الْبَحْرِ، فَقَالَ لِمُوسَى فَتَاهُ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ، وَمَا أَنْسَانِيهِ إِلاَّ الشَّيْطَانُ أَنْ أَذْكُرَهُ. قَالَ ذَلِكَ مَا كُنَّا نَبْغِي، فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا، فَوَجَدَا خَضِرًا. فَكَانَ مِنْ شَأْنِهِمَا الَّذِي قَصَّ اللَّهُ ـ عَزَّ وَجَلَّ ـ فِي كِتَابِهِ ".

Reference : Sahih al-Bukhari 74
In-book reference : Book 3, Hadith 16
USC-MSA web (English) reference : Vol. 1, Book 3, Hadith 74
(deprecated numbering scheme)

(17) Chapter: The statement of the Prophet (saws): "O Allah! Bestow on him (Ibn Abbas) the knowledge of the Book (the Qur'an)

(17) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم " اللَّهُمَّ عَلِّمْهُ الْكِتَابَ "

Narrated Ibn `Abbas:

Once the Prophet (ﷺ) embraced me and said, "O Allah! Bestow on him the knowledge of the Book (Qur'an).

حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ ضَمَّنِي رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَالَ " اللَّهُمَّ عَلِّمْهُ الْكِتَابَ ".

Reference : Sahih al-Bukhari 75
In-book reference : Book 3, Hadith 17
USC-MSA web (English) reference : Vol. 1, Book 3, Hadith 75

(deprecated numbering scheme)

(18) Chapter: At what age may a youth be listened to (i.e. quotation of the Hadith from a boy be acceptable)

(18) باب مَتَى يَصِحُّ سَمَاعُ الصَّغِيرِ

Narrated Ibn `Abbas:

Once I came riding a she-ass and had (just) attained the age of puberty. Allah's Messenger (ﷺ) was offering the prayer at Mina. There was no wall in front of him and I passed in front of some of the row while they were offering their prayers. There I let the she-ass loose to graze and entered the row, and nobody objected to it.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، قَالَ حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، قَالَ أَقْبَلْتُ رَاكِبًا عَلَى حِمَارٍ أَتَانٍ، وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الاِحْتِلاَمَ، وَرَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي بِمِنًى إِلَى غَيْرِ جِدَارٍ، فَمَرَرْتُ بَيْنَ يَدَىْ بَعْضِ الصَّفِّ وَأَرْسَلْتُ الأَتَانَ تَرْتَعُ، فَدَخَلْتُ فِي الصَّفِّ، فَلَمْ يُنْكَرْ ذَلِكَ عَلَىَّ.

Reference	: Sahih al-Bukhari 76
In-book reference	: Book 3, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 76

Narrated Mahmud bin Rabi`a:

When I was a boy of five, I remember, the Prophet (ﷺ) took water from a bucket (used for getting water out of a well) with his mouth and threw it on my face.

حَدَّثَنِي مُحَمَّدُ بْنُ يُوسُفَ، قَالَ حَدَّثَنَا أَبُو مُسْهِرٍ، قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ حَرْبٍ، حَدَّثَنِي الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، قَالَ عَقَلْتُ مِنَ النَّبِيِّ صلى الله عليه وسلم مَجَّةً مَجَّهَا فِي وَجْهِي وَأَنَا ابْنُ خَمْسِ سِنِينَ مِنْ دَلْوٍ.

Reference	: Sahih al-Bukhari 77
In-book reference	: Book 3, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 77

(19) Chapter: To go out in search of knowledge

(19) باب الْخُرُوجِ فِي طَلَبِ الْعِلْمِ

وَرَحَلَ جَابِرُ بْنُ عَبْدِ اللَّهِ مَسِيرَةَ شَهْرٍ إِلَى عَبْدِ اللَّهِ بْنِ أُنَيْسٍ فِي حَدِيثٍ وَاحِدٍ.

Narrated Ibn `Abbas:

that he differed with Hur bin Qais bin Hisn Al-Fazari regarding the companion of the Prophet (ﷺ) Moses. Meanwhile, Ubai bin Ka`b passed by them and Ibn `Abbas called him saying, "My friend (Hur) and I have differed regarding Moses' companion whom Moses asked the way to meet. Have you heard Allah's Messenger (ﷺ) mentioning something about him? Ubai bin Ka`b said: "Yes, I heard the Prophet (ﷺ) mentioning something about him (saying) while Moses was sitting in the company of some Israelites, a man came and asked him: "Do you know anyone who is more learned than you? Moses replied: "No." So Allah sent the Divine Inspiration to Moses: '--Yes, Our slave Khadir is more learned than you. Moses asked Allah how to meet him (Al-Khadir). So Allah made the fish a sign for him and he was told when the fish was lost, he should return (to the place where he had lost it) and there he would meet him (Al-Khadir). So Moses went on looking for the sign of the fish in the sea. The servant-boy of Moses said: 'Do you remember when we betook ourselves to the rock, I indeed forgot the fish, none but Satan made me forget to remember it. On that Moses said, 'That is what we have been seeking.' So they went back retracing their footsteps, and found Khadir. (and) what happened further about them is narrated in the Holy Qur'an by Allah." (18.54 up to 18.82)

حَدَّثَنَا أَبُو الْقَاسِمِ، خَالِدُ بْنُ خَلِيٍّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، قَالَ قَالَ الأَوْزَاعِيُّ أَخْبَرَنَا الزُّهْرِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ تَمَارَى هُوَ وَالْحُرُّ بْنُ قَيْسِ بْنِ حِصْنٍ الْفَزَارِيُّ فِي صَاحِبِ مُوسَى، فَمَرَّ بِهِمَا أُبَىُّ بْنُ كَعْبٍ، فَدَعَاهُ ابْنُ عَبَّاسٍ فَقَالَ إِنِّي تَمَارَيْتُ أَنَا وَصَاحِبِي هَذَا فِي صَاحِبِ مُوسَى الَّذِي سَأَلَ السَّبِيلَ إِلَى لُقِيِّهِ، هَلْ سَمِعْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَذْكُرُ شَأْنَهُ فَقَالَ أُبَىُّ نَعَمْ، سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَذْكُرُ شَأْنَهُ يَقُولُ " بَيْنَمَا مُوسَى فِي مَلإٍ مِنْ بَنِي إِسْرَائِيلَ، إِذْ جَاءَهُ رَجُلٌ فَقَالَ أَتَعْلَمُ أَحَدًا أَعْلَمَ مِنْكَ قَالَ مُوسَى لاَ. فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى مُوسَى بَلَى، عَبْدُنَا خَضِرٌ، فَسَأَلَ السَّبِيلَ إِلَى لُقِيِّهِ، فَجَعَلَ اللَّهُ لَهُ الْحُوتَ آيَةً، وَقِيلَ لَهُ إِذَا فَقَدْتَ الْحُوتَ فَارْجِعْ، فَإِنَّكَ سَتَلْقَاهُ، فَكَانَ مُوسَى صلى الله عليه وسلم يَتَّبِعُ أَثَرَ الْحُوتِ فِي الْبَحْرِ. فَقَالَ فَتَى مُوسَى لِمُوسَى أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ، وَمَا أَنْسَانِيهِ إِلاَّ الشَّيْطَانُ أَنْ أَذْكُرَهُ. قَالَ مُوسَى ذَلِكَ مَا كُنَّا نَبْغِي. فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا، فَوَجَدَا خَضِرًا، فَكَانَ مِنْ شَأْنِهِمَا مَا قَصَّ اللَّهُ فِي كِتَابِهِ ".

Reference	: Sahih al-Bukhari 78
In-book reference	: Book 3, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 78

(20) Chapter: The superiority of a person who learns (Islam, becomes a religious scholar) and then teaches it to others

(20) باب فَضْلِ مَنْ عَلِمَ وَعَلَّمَ

Narrated Abu Musa:

The Prophet (ﷺ) said, "The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and for irrigation of the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's religion and gets benefit (from the knowledge) which Allah has revealed through me (the Prophets and learns and then teaches others. The last example is that of a person who does not care for it and does not take Allah's guidance revealed through me (He is like that barren land.)"

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، قَالَ حَدَّثَنَا حَمَّادُ بْنُ أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ الْغَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا نَقِيَّةٌ قَبِلَتِ الْمَاءَ، فَأَنْبَتَتِ الْكَلأَ وَالْعُشْبَ الْكَثِيرَ، وَكَانَتْ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ، فَنَفَعَ اللَّهُ بِهَا النَّاسَ، فَشَرِبُوا وَسَقَوْا وَزَرَعُوا، وَأَصَابَتْ مِنْهَا طَائِفَةً أُخْرَى، إِنَّمَا هِيَ قِيعَانٌ لاَ تُمْسِكُ مَاءً، وَلاَ تُنْبِتُ كَلأً، فَذَلِكَ مَثَلُ مَنْ فَقِهَ فِي دِينِ اللَّهِ وَنَفَعَهُ مَا بَعَثَنِي اللَّهُ بِهِ، فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا، وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ ". قَالَ أَبُو عَبْدِ اللَّهِ قَالَ إِسْحَاقُ وَكَانَ مِنْهَا طَائِفَةٌ قَيَّلَتِ الْمَاءَ. قَاعٌ يَعْلُوهُ الْمَاءُ، وَالصَّفْصَفُ الْمُسْتَوِي مِنَ الأَرْضِ.

Reference	: Sahih al-Bukhari 79
In-book reference	: Book 3, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 79

(21) Chapter: (What is said regarding) the disappearance of the (religious) knowledge and the appearance of (religious) ignorance

(21) باب رَفْعِ الْعِلْمِ وَظُهُورِ الْجَهْلِ

وَقَالَ رَبِيعَةُ لاَ يَنْبَغِي لأَحَدٍ عِنْدَهُ شَىْءٌ مِنَ الْعِلْمِ أَنْ يُضَيِّعَ نَفْسَهُ.

Narrated Anas:

Allah's Messenger (ﷺ) said, "From among the portents of the Hour are (the following): -1. Religious knowledge will be taken away (by the death of Religious learned men). -2. (Religious) ignorance will prevail. -3. Drinking of Alcoholic drinks (will be very common). -4. There will be prevalence of open illegal sexual intercourse.

حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ، قَالَ حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيَثْبُتَ الْجَهْلُ، وَيُشْرَبَ الْخَمْرُ، وَيَظْهَرَ الزِّنَا ".

Reference	: Sahih al-Bukhari 80
In-book reference	: Book 3, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 80

Narrated Anas:

I will narrate to you a Hadith and none other than I will tell you about after it. I heard Allah's Messenger (ﷺ) saying: From among the portents of the Hour are (the following): -1. Religious knowledge will decrease (by the death of religious learned men). -2. Religious ignorance will prevail. -3. There will be prevalence of open illegal sexual intercourse. -4. Women will increase in number and men will decrease in number so much so that fifty women will be looked after by one man.

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ لأُحَدِّثَنَّكُمْ حَدِيثًا لاَ يُحَدِّثُكُمْ أَحَدٌ بَعْدِي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَقِلَّ الْعِلْمُ، وَيَظْهَرَ الْجَهْلُ، وَيَظْهَرَ الزِّنَا، وَتَكْثُرَ النِّسَاءُ وَيَقِلَّ الرِّجَالُ، حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً الْقَيِّمُ الْوَاحِدُ ".

Reference	: Sahih al-Bukhari 81
In-book reference	: Book 3, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 81

(22) Chapter: The superiority of (religious) knowledge (22) باب فَضْلِ الْعِلْمِ

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "While I was sleeping, I saw that a cup full of milk was brought to me and I drank my fill till I noticed (the milk) its wetness coming out of my nails. Then I gave the remaining milk to `Umar Ibn Al-Khattab" The companions of the Prophet (ﷺ) asked, "What have you interpreted (about this dream)? "O Allah's Messenger (ﷺ) ,!" he replied, "(It is religious) knowledge."

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ ابْنَ عُمَرَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِقَدَحِ لَبَنٍ، فَشَرِبْتُ حَتَّى إِنِّي لأَرَى الرِّيَّ يَخْرُجُ فِي أَظْفَارِي، ثُمَّ أَعْطَيْتُ فَضْلِي عُمَرَ بْنَ الْخَطَّابِ ". قَالُوا فَمَا أَوَّلْتَهُ يَا رَسُولَ اللَّهِ قَالَ " الْعِلْمَ ".

Reference	: Sahih al-Bukhari 82
In-book reference	: Book 3, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 82

(23) Chapter: To give a religious verdict while riding an animal or standing on anything else (23) باب الْفُتْيَا وَهُوَ وَاقِفٌ عَلَى الدَّابَّةِ وَغَيْرِهَا

Narrated `Abdullah bin `Amr bin Al `Aas:

Allah's Messenger (ﷺ) stopped (for a while near the Jimar) at Mina during his last Hajj for the people and they were asking him questions. A man came and said, "I forgot and got my head shaved before slaughtering the Hadi (sacrificing animal)." The Prophet (ﷺ) said, "There is no harm, go and do the slaughtering now." Then another person came and said, "I forgot and slaughtered (the camel) before Rami (throwing of the pebbles) at the Jamra." The Prophet (ﷺ) said, "Do the Rami now and there is no harm." The narrator added: So on that day, when the

Prophet (ﷺ) was asked about anything (as regards the ceremonies of Hajj) performed before or after its due time, his reply was: "Do it (now) and there is no harm."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عِيسَى بْنِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم وَقَفَ فِي حَجَّةِ الْوَدَاعِ بِمِنًى لِلنَّاسِ يَسْأَلُونَهُ، فَجَاءَهُ رَجُلٌ فَقَالَ لَمْ أَشْعُرْ فَحَلَقْتُ قَبْلَ أَنْ أَذْبَحَ. فَقَالَ " اذْبَحْ وَلاَ حَرَجَ ". فَجَاءَ آخَرُ فَقَالَ لَمْ أَشْعُرْ، فَنَحَرْتُ قَبْلَ أَنْ أَرْمِيَ. قَالَ " ارْمِ وَلاَ حَرَجَ ". فَمَا سُئِلَ النَّبِيُّ صلى الله عليه وسلم عَنْ شَىْءٍ قُدِّمَ وَلاَ أُخِّرَ إِلاَّ قَالَ افْعَلْ وَلاَ حَرَجَ.

Reference	: Sahih al-Bukhari 83
In-book reference	: Book 3, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 83

(24) Chapter: Whoever gave a religious verdict by beckoning or by nodding

(24) باب مَنْ أَجَابَ الْفُتْيَا بِإِشَارَةِ الْيَدِ وَالرَّأْسِ

Narrated Ibn `Abbas:

Somebody said to the Prophet (ﷺ) (during his last Hajj), "I did the slaughtering before doing the Rami.' The Prophet (ﷺ) beckoned with his hand and said, "There is no harm in that." Then another person said. "I got my head shaved before offering the sacrifice." The Prophet (ﷺ) beckoned with his hand saying, "There is no harm in that."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا وُهَيْبٌ، قَالَ حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم سُئِلَ فِي حَجَّتِهِ فَقَالَ ذَبَحْتُ قَبْلَ أَنْ أَرْمِيَ، فَأَوْمَأَ بِيَدِهِ قَالَ وَلاَ حَرَجَ. قَالَ حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ. فَأَوْمَأَ بِيَدِهِ وَلاَ حَرَجَ.

Reference	: Sahih al-Bukhari 84
In-book reference	: Book 3, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 84

Narrated Abu Huraira:

The Prophet (ﷺ) said, "(Religious) knowledge will be taken away (by the death of religious scholars) ignorance (in religion) and afflictions will appear; and Harj will increase." It was asked, "What is Harj, O Allah's Messenger (ﷺ)?" He replied by beckoning with his hand indicating "killing." (Fath-al-Bari Page 192, Vol. 1)

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، قَالَ أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ، عَنْ سَالِمٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يُقْبَضُ الْعِلْمُ، وَيَظْهَرُ الْجَهْلُ وَالْفِتَنُ، وَيَكْثُرُ الْهَرْجُ ". قِيلَ يَا رَسُولَ اللَّهِ وَمَا الْهَرْجُ فَقَالَ هَكَذَا بِيَدِهِ، فَحَرَّفَهَا، كَأَنَّهُ يُرِيدُ الْقَتْلَ.

Reference	: Sahih al-Bukhari 85
In-book reference	: Book 3, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 85

Narrated Asma':

I came to `Aisha while she was praying, and said to her, "What has happened to the people?" She pointed out towards the sky. (I looked towards the mosque), and saw the people offering the prayer. Aisha said, "Subhan Allah." I said to her, "Is there a sign?" She nodded with her head meaning, "Yes." I, too, then stood (for the prayer of eclipse) till I became (nearly) unconscious and later on I poured water on my head. After the prayer, the Prophet (ﷺ) praised and glorified Allah and then said, "Just now at this place I have seen what I have never seen before, including Paradise and Hell. No doubt it has been inspired to me that you will be put to trials in your graves and these trials will be like the trials of Masih-ad-Dajjal or nearly like it (the sub narrator is not sure which expression

Asma' used). You will be asked, 'What do you know about this man (the Prophet (ﷺ) Muhammad)?' Then the faithful believer (or Asma' said a similar word) will reply, 'He is Muhammad Allah's Messenger (ﷺ) who had come to us with clear evidences and guidance and so we accepted his teachings and followed him. And he is Muhammad.' And he will repeat it thrice. Then the angels will say to him, 'Sleep in peace as we have come to know that you were a faithful believer.' On the other hand, a hypocrite or a doubtful person will reply, 'I do not know, but I heard the people saying something and so I said it.' (the same). "

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا وُهَيْبٌ، قَالَ حَدَّثَنَا هِشَامٌ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، قَالَتْ أَتَيْتُ عَائِشَةَ وَهِيَ تُصَلِّي فَقُلْتُ مَا شَأْنُ النَّاسِ فَأَشَارَتْ إِلَى السَّمَاءِ، فَإِذَا النَّاسُ قِيَامٌ، فَقَالَتْ سُبْحَانَ اللَّهِ‏.‏ قُلْتُ آيَةٌ فَأَشَارَتْ بِرَأْسِهَا، أَىْ نَعَمْ، فَقُمْتُ حَتَّى تَجَلاَّنِي الْغَشْىُ، فَجَعَلْتُ أَصُبُّ عَلَى رَأْسِي الْمَاءَ، فَحَمِدَ اللَّهَ عَزَّ وَجَلَّ النَّبِيُّ صلى الله عليه وسلم وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ ‏"‏ مَا مِنْ شَىْءٍ لَمْ أَكُنْ أُرِيتُهُ إِلاَّ رَأَيْتُهُ فِي مَقَامِي حَتَّى الْجَنَّةَ وَالنَّارَ، فَأُوحِيَ إِلَىَّ أَنَّكُمْ تُفْتَنُونَ فِي قُبُورِكُمْ، مِثْلَ ـ أَوْ قَرِيبًا لاَ أَدْرِي أَىَّ ذَلِكَ قَالَتْ أَسْمَاءُ ـ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، يُقَالُ مَا عِلْمُكَ بِهَذَا الرَّجُلِ فَأَمَّا الْمُؤْمِنُ ـ أَوِ الْمُوقِنُ لاَ أَدْرِي بِأَيِّهِمَا قَالَتْ أَسْمَاءُ ـ فَيَقُولُ هُوَ مُحَمَّدٌ رَسُولُ اللَّهِ جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى، فَأَجَبْنَا وَاتَّبَعْنَا، هُوَ مُحَمَّدٌ‏.‏ ثَلاَثًا، فَيُقَالُ نَمْ صَالِحًا، قَدْ عَلِمْنَا إِنْ كُنْتَ لَمُوقِنًا بِهِ، وَأَمَّا الْمُنَافِقُ ـ أَوِ الْمُرْتَابُ لاَ أَدْرِي أَىَّ ذَلِكَ قَالَتْ أَسْمَاءُ ـ فَيَقُولُ لاَ أَدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 86
In-book reference	: Book 3, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 86

(25) Chapter: The Prophet (saws) urged the people (mission) of 'Abdul Qais to memorize the faith and the (religious) knowledge (as he explained to them) and to inform (convey) to their people whom they left behind (at home)

(25) بَابُ تَحْرِيضِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفْدَ عَبْدِ الْقَيْسِ عَلَى أَنْ يَحْفَظُوا الإِيمَانَ وَالْعِلْمَ وَيُخْبِرُوا مَنْ وَرَاءَهُمْ

وَقَالَ مَالِكُ بْنُ الْحُوَيْرِثِ قَالَ لَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «ارْجِعُوا إِلَى أَهْلِيكُمْ، فَعَلِّمُوهُمْ».

Narrated Abu Jamra:

I was an interpreter between the people and Ibn `Abbas. Once Ibn `Abbas said that a delegation of the tribe of `Abdul Qais came to the Prophet (ﷺ) who asked them, "Who are the people (i.e. you)? (Or) who are the delegates?" They replied, "We are from the tribe of Rabi`a." Then the Prophet (ﷺ) said to them, "Welcome, O people (or said, "O delegation (of `Abdul Qais).") Neither will you have disgrace nor will you regret." They said, "We have come to you from a distant place and there is the tribe of the infidels of Mudar intervening between you and us and we cannot come to you except in the sacred month. So please order us to do something good (religious deeds) and that we may also inform our people whom we have left behind (at home) and that we may enter Paradise (by acting on them.)" The Prophet ordered them to do four things, and forbade them from four things. He ordered them to believe in Allah Alone, the Honorable the Majestic and said to them, "Do you know what is meant by believing in Allah Alone?" They replied, "Allah and His Apostle know better." Thereupon the Prophet (ﷺ) said, "(That means to testify that none has the right to be worshipped but Allah and that Muhammad is His Apostle, to offer prayers perfectly, to pay Zakat, to observe fasts during the month of Ramadan, (and) to pay Al-Khumus (one fifth of the booty to be given in Allah's cause)." Then he forbade them four things, namely Ad-Dubba.' Hantam, Muzaffat (and) An-Naqir or Muqaiyar (These were the names of pots in which alcoholic drinks used to be prepared). The Prophet (ﷺ) further said, "Memorize them (these instructions) and tell them to the people whom you have left behind."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا غُنْدَرٌ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي جَمْرَةَ، قَالَ كُنْتُ أُتَرْجِمُ بَيْنَ ابْنِ عَبَّاسٍ وَبَيْنَ النَّاسِ فَقَالَ إِنَّ وَفْدَ عَبْدِ الْقَيْسِ أَتَوُا النَّبِيَّ صلى الله عليه وسلم فَقَالَ " مَنِ الْوَفْدُ ـ أَوْ مَنِ الْقَوْمُ ". قَالُوا رَبِيعَةُ. فَقَالَ " مَرْحَبًا بِالْقَوْمِ ـ أَوْ بِالْوَفْدِ ـ غَيْرَ خَزَايَا وَلاَ نَدَامَى ". قَالُوا إِنَّا نَأْتِيكَ مِنْ شُقَّةٍ بَعِيدَةٍ، وَبَيْنَنَا وَبَيْنَكَ هَذَا الْحَىُّ مِنْ كُفَّارِ مُضَرَ، وَلاَ نَسْتَطِيعُ أَنْ نَأْتِيَكَ إِلاَّ فِي شَهْرٍ حَرَامٍ فَمُرْنَا بِأَمْرٍ نُخْبِرُ بِهِ مَنْ وَرَاءَنَا، نَدْخُلُ بِهِ الْجَنَّةَ. فَأَمَرَهُمْ بِأَرْبَعٍ، وَنَهَاهُمْ عَنْ أَرْبَعٍ أَمَرَهُمْ بِالإِيمَانِ بِاللَّهِ عَزَّ وَجَلَّ وَحْدَهُ. قَالَ " هَلْ تَدْرُونَ مَا الإِيمَانُ بِاللَّهِ وَحْدَهُ ". قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ " شَهَادَةُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلاَةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَتُعْطُوا الْخُمُسَ مِنَ الْمَغْنَمِ ". وَنَهَاهُمْ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ. قَالَ شُعْبَةُ رُبَّمَا قَالَ النَّقِيرِ، وَرُبَّمَا قَالَ الْمُقَيَّرِ. قَالَ " احْفَظُوهُ وَأَخْبِرُوهُ مَنْ وَرَاءَكُمْ ".

Reference	: Sahih al-Bukhari 87
In-book reference	: Book 3, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 87

(26) Chapter: To travel seeking an answer to a problematic matter, and to teach it to one's family

(26) باب الرِّحْلَةِ فِي الْمَسْأَلَةِ النَّازِلَةِ وَتَعْلِيمِ أَهْلِهِ

Narrated `Abdullah bin Abi Mulaika:

`Uqba bin Al-Harith said that he had married the daughter of Abi Ihab bin `Aziz. Later on a woman came to him and said, "I have suckled (nursed) `Uqba and the woman whom he married (his wife) at my breast." `Uqba said to her, "Neither I knew that you have suckled (nursed) me nor did you tell me." Then he rode over to see Allah's Messenger (ﷺ) at Medina, and asked him about it. Allah's Messenger (ﷺ) said, "How can you keep her as a wife when it has been said (that she is your foster-sister)?" Then `Uqba divorced her, and she married another man.

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا عُمَرُ بْنُ سَعِيدِ بْنِ أَبِي حُسَيْنٍ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ، أَنَّهُ تَزَوَّجَ ابْنَةً لأَبِي إِهَابِ بْنِ عَزِيزٍ، فَأَتَتْهُ امْرَأَةٌ فَقَالَتْ إِنِّي قَدْ أَرْضَعْتُ عُقْبَةَ وَالَّتِي تَزَوَّجَ بِهَا. فَقَالَ لَهَا عُقْبَةُ مَا أَعْلَمُ أَنَّكِ أَرْضَعْتِنِي وَلاَ أَخْبَرْتِنِي. فَرَكِبَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم بِالْمَدِينَةِ فَسَأَلَهُ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَيْفَ وَقَدْ قِيلَ ". فَفَارَقَهَا عُقْبَةُ، وَنَكَحَتْ زَوْجًا غَيْرَهُ.

Reference	: Sahih al-Bukhari 88
In-book reference	: Book 3, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 88

(27) Chapter: To fix the duties in rotation for learning (religious) knowledge

(27) باب التَّنَاوُبِ فِي الْعِلْمِ

Narrated `Umar:

My Ansari neighbor from Bani Umaiya bin Zaid who used to live at `Awali Al-Medina and used to visit the Prophet (ﷺ) by turns. He used to go one day and I another day. When I went I used to bring the news of that day regarding the Divine Inspiration and other things, and when he went, he used to do the same for me. Once my Ansari friend, in his turn (on returning from the Prophet), knocked violently at my door and asked if I was there." I became horrified and came out to him. He said, "Today a great thing has happened." I then went to Hafsa and saw her weeping. I asked her, "Did Allah's Messenger (ﷺ) divorce you all?" She replied, "I do not know." Then, I entered upon the Prophet (ﷺ) and said while standing, "Have you divorced your wives?" The Prophet (ﷺ) replied in the negative. On what I said, "Allahu-Akbar (Allah is Greater)." (See Hadith No. 119, Vol. 3 for details)

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، ح قَالَ أَبُو عَبْدِ اللَّهِ وَقَالَ ابْنُ وَهْبٍ أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي ثَوْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ عُمَرَ، قَالَ كُنْتُ أَنَا وَجَارٌ، لِي مِنَ الأَنْصَارِ فِي بَنِي أُمَيَّةَ بْنِ زَيْدٍ، وَهْىَ مِنْ عَوَالِي الْمَدِينَةِ، وَكُنَّا نَتَنَاوَبُ النُّزُولَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم يَنْزِلُ يَوْمًا وَأَنْزِلُ يَوْمًا، فَإِذَا نَزَلْتُ جِئْتُهُ بِخَبَرِ ذَلِكَ

الْيَوْمِ مِنَ الْوَحْىِ وَغَيْرِهِ، وَإِذَا نَزَلَ فَعَلَ مِثْلَ ذَلِكَ، فَنَزَلَ صَاحِبِي الأَنْصَارِيُّ يَوْمَ نَوْبَتِهِ، فَضَرَبَ بَابِي ضَرْبًا شَدِيدًا. فَقَالَ أَثَمَّ هُوَ فَفَزِعْتُ فَخَرَجْتُ إِلَيْهِ فَقَالَ قَدْ حَدَثَ أَمْرٌ عَظِيمٌ. قَالَ فَدَخَلْتُ عَلَى حَفْصَةَ فَإِذَا هِيَ تَبْكِي فَقُلْتُ طَلَّقَكُنَّ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَتْ لاَ أَدْرِي. ثُمَّ دَخَلْتُ عَلَى النَّبِيِّ صلى الله عليه وسلم فَقُلْتُ وَأَنَا قَائِمٌ أَطَلَّقْتَ نِسَاءَكَ قَالَ " لاَ ". فَقُلْتُ اللَّهُ أَكْبَرُ.

Reference : Sahih al-Bukhari 89
In-book reference : Book 3, Hadith 31
USC-MSA web (English) reference : Vol. 1, Book 3, Hadith 89
(deprecated numbering scheme)

(28) Chapter: To be furious while preaching or teaching if one sees what one hates

(28) باب الْغَضَبِ فِي الْمَوْعِظَةِ وَالتَّعْلِيمِ إِذَا رَأَى مَا يَكْرَهُ

Narrated Abu Mas`ud Al-Ansari:

Once a man said to Allah's Messenger (ﷺ) "O Allah's Messenger (ﷺ)! I may not attend the (compulsory congregational) prayer because so and so (the Imam) prolongs the prayer when he leads us for it. The narrator added: "I never saw the Prophet (ﷺ) more furious in giving advice than he was on that day. The Prophet said, "O people! Some of you make others dislike good deeds (the prayers). So whoever leads the people in prayer should shorten it because among them there are the sick the weak and the needy (having some jobs to do).

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ أَخْبَرَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ، قَالَ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ، لاَ أَكَادُ أُدْرِكُ الصَّلاَةَ مِمَّا يُطَوِّلُ بِنَا فُلاَنٌ، فَمَا رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم فِي مَوْعِظَةٍ أَشَدَّ غَضَبًا مِنْ يَوْمِئِذٍ فَقَالَ " أَيُّهَا النَّاسُ، إِنَّكُمْ مُنَفِّرُونَ، فَمَنْ صَلَّى بِالنَّاسِ فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الْمَرِيضَ وَالضَّعِيفَ وَذَا الْحَاجَةِ ".

Reference : Sahih al-Bukhari 90
In-book reference : Book 3, Hadith 32
USC-MSA web (English) reference : Vol. 1, Book 3, Hadith 90
(deprecated numbering scheme)

Narrated Zaid bin Khalid Al-Juhani:

A man asked the Prophet (ﷺ) about the picking up of a "Luqata" (fallen lost thing). The Prophet (ﷺ) replied, "Recognize and remember its tying material and its container, and make public announcement (about it) for one year, then utilize it but give it to its owner if he comes." Then the person asked about the lost camel. On that, the Prophet (ﷺ) got angry and his cheeks or his Face became red and he said, "You have no concern with it as it has its water container, and its feet and it will reach water, and eat (the leaves) of trees till its owner finds it." The man then asked about the lost sheep. The Prophet (ﷺ) replied, "It is either for you, for your brother (another person) or for the wolf."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا أَبُو عَامِرٍ، قَالَ حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ الْمَدِينِيُّ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ يَزِيدَ، مَوْلَى الْمُنْبَعِثِ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم سَأَلَهُ رَجُلٌ عَنِ اللُّقَطَةِ فَقَالَ " اعْرِفْ وِكَاءَهَا ـ أَوْ قَالَ وِعَاءَهَا ـ وَعِفَاصَهَا، ثُمَّ عَرِّفْهَا سَنَةً، ثُمَّ اسْتَمْتِعْ بِهَا، فَإِنْ جَاءَ رَبُّهَا فَأَدِّهَا إِلَيْهِ ". قَالَ فَضَالَّةُ الإِبِلِ فَغَضِبَ حَتَّى احْمَرَّتْ وَجْنَتَاهُ ـ أَوْ قَالَ احْمَرَّ وَجْهُهُ ـ فَقَالَ " وَمَا لَكَ وَلَهَا مَعَهَا سِقَاؤُهَا وَحِذَاؤُهَا، تَرِدُ الْمَاءَ، وَتَرْعَى الشَّجَرَ، فَذَرْهَا حَتَّى يَلْقَاهَا رَبُّهَا ". قَالَ فَضَالَّةُ الْغَنَمِ قَالَ " لَكَ أَوْ لأَخِيكَ أَوْ لِلذِّئْبِ ".

Reference : Sahih al-Bukhari 91
In-book reference : Book 3, Hadith 33
USC-MSA web (English) reference : Vol. 1, Book 3, Hadith 91
(deprecated numbering scheme)

Narrated Abu Musa:

The Prophet (ﷺ) was asked about things which he did not like, but when the questioners insisted, the Prophet got angry. He then said to the people, "Ask me anything you like." A man asked, "Who is my father?" The Prophet

(ﷺ) replied, "Your father is Hudhafa." Then another man got up and said, "Who is my father, O Allah's Messenger (ﷺ) ?" He replied, "Your father is Salim, Maula (the freed slave) of Shaiba." So when `Umar saw that (the anger) on the face of the Prophet (ﷺ) he said, "O Allah's Messenger (ﷺ)! We repent to Allah (Our offending you).

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، قَالَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ سُئِلَ النَّبِيُّ صلى الله عليه وسلم عَنْ أَشْيَاءَ كَرِهَهَا، فَلَمَّا أُكْثِرَ عَلَيْهِ غَضِبَ، ثُمَّ قَالَ لِلنَّاسِ " سَلُونِي عَمَّا شِئْتُمْ ". قَالَ رَجُلٌ مَنْ أَبِي قَالَ " أَبُوكَ حُذَافَةُ ". فَقَامَ آخَرُ فَقَالَ مَنْ أَبِي يَا رَسُولَ اللَّهِ فَقَالَ " أَبُوكَ سَالِمٌ مَوْلَى شَيْبَةَ ". فَلَمَّا رَأَى عُمَرُ مَا فِي وَجْهِهِ قَالَ يَا رَسُولَ اللَّهِ، إِنَّا نَتُوبُ إِلَى اللَّهِ عَزَّ وَجَلَّ.

Reference	: Sahih al-Bukhari 92
In-book reference	: Book 3, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 92

(29) Chapter: Whoever knelt down before the Imam or a (religious) preacher

(29) باب مَنْ بَرَكَ عَلَى رُكْبَتَيْهِ عِنْدَ الإِمَامِ أَوِ الْمُحَدِّثِ

Narrated Anas bin Malik:

One day Allah's Messenger (ﷺ) came out (before the people) and `Abdullah bin Hudhafa stood up and asked (him) "Who is my father?" The Prophet (ﷺ) replied, "Your father is Hudhafa." The Prophet (ﷺ) told them repeatedly (in anger) to ask him anything they liked. `Umar knelt down before the Prophet (ﷺ) and said thrice, "We accept Allah as (our) Lord and Islam as (our) religion and Muhammad as (our) Prophet." After that the Prophet (ﷺ) became silent.

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ، فَقَامَ عَبْدُ اللَّهِ بْنُ حُذَافَةَ فَقَالَ مَنْ أَبِي فَقَالَ " أَبُوكَ حُذَافَةُ ". ثُمَّ أَكْثَرَ أَنْ يَقُولَ " سَلُونِي ". فَبَرَكَ عُمَرُ عَلَى رُكْبَتَيْهِ فَقَالَ رَضِينَا بِاللَّهِ رَبًّا، وَبِالإِسْلاَمِ دِينًا، وَبِمُحَمَّدٍ صلى الله عليه وسلم نَبِيًّا، فَسَكَتَ.

Reference	: Sahih al-Bukhari 93
In-book reference	: Book 3, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 93

(30) Chapter: Repeating ones talk thrice in order to make others understand

(30) باب مَنْ أَعَادَ الْحَدِيثَ ثَلاَثًا لِيُفْهَمَ عَنْهُ

فَقَالَ: «أَلاَ وَقَوْلُ الزُّورِ». فَمَا زَالَ يُكَرِّرُهَا. وَقَالَ ابْنُ عُمَرَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هَلْ بَلَّغْتُ». ثَلاَثًا.

Narrated Anas:

Whenever the Prophet (ﷺ) asked permission to enter, he knocked the door thrice with greeting and whenever he spoke a sentence (said a thing) he used to repeat it thrice. (See Hadith No. 261, Vol. 8).

حَدَّثَنَا عَبْدَةُ، قَالَ حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا ثُمَامَةُ بْنُ عَبْدِ اللَّهِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَانَ إِذَا سَلَّمَ سَلَّمَ ثَلاَثًا، وَإِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلاَثًا.

Reference	: Sahih al-Bukhari 94
In-book reference	: Book 3, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 94

Narrated Anas:

Whenever the Prophet (ﷺ) spoke a sentence (said a thing), he used to repeat it thrice so that the people could understand it properly from him and whenever he asked permission to enter, (he knocked the door) thrice with greeting.

حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا ثُمَامَةُ بْنُ عَبْدِ اللَّهِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلاَثًا حَتَّى تُفْهَمَ عَنْهُ، وَإِذَا أَتَى عَلَى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ سَلَّمَ عَلَيْهِمْ ثَلاَثًا.

Reference	: Sahih al-Bukhari 95
In-book reference	: Book 3, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 95

Narrated `Abdullah bin `Amr:

Once Allah's Messenger (ﷺ) remained behind us in a journey. He joined us while we were performing ablution for the `Asr prayer which was over-due. We were just passing wet hands over our feet (not washing them properly) so the Prophet (ﷺ) addressed us in a loud voice and said twice or thrice, "Save your heels from the fire."

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ تَخَلَّفَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي سَفَرٍ سَافَرْنَاهُ فَأَدْرَكَنَا وَقَدْ أَرْهَقْنَا الصَّلاَةَ صَلاَةَ الْعَصْرِ وَنَحْنُ نَتَوَضَّأُ، فَجَعَلْنَا نَمْسَحُ عَلَى أَرْجُلِنَا، فَنَادَى بِأَعْلَى صَوْتِهِ " وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ ". مَرَّتَيْنِ أَوْ ثَلاَثًا.

Reference	: Sahih al-Bukhari 96
In-book reference	: Book 3, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 96

(31) Chapter: A man teaching (religion to) his woman-slave and his family

(31) باب تَعْلِيمِ الرَّجُلِ أَمَتَهُ وَأَهْلَهُ

Narrated Abu Burda's father:

Allah's Messenger (ﷺ) said "Three persons will have a double reward:

1. A Person from the people of the scriptures who believed in his prophet (Jesus or Moses) and then believed in the Prophet (ﷺ) Muhammad (i .e. has embraced Islam).

2. A slave who discharges his duties to Allah and his master.

3. A master of a woman-slave who teaches her good manners and educates her in the best possible way (the religion) and manumits her and then marries her."

أَخْبَرَنَا مُحَمَّدٌ ـ هُوَ ابْنُ سَلاَمٍ ـ حَدَّثَنَا الْمُحَارِبِيُّ، قَالَ حَدَّثَنَا صَالِحُ بْنُ حَيَّانَ، قَالَ قَالَ عَامِرٌ الشَّعْبِيُّ حَدَّثَنِي أَبُو بُرْدَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ثَلاَثَةٌ لَهُمْ أَجْرَانِ رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ، وَآمَنَ بِمُحَمَّدٍ صلى الله عليه وسلم وَالْعَبْدُ الْمَمْلُوكُ إِذَا أَدَّى حَقَّ اللَّهِ وَحَقَّ مَوَالِيهِ، وَرَجُلٌ كَانَتْ عِنْدَهُ أَمَةٌ {يَطَؤُهَا} فَأَدَّبَهَا، فَأَحْسَنَ تَأْدِيبَهَا، وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا، ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا، فَلَهُ أَجْرَانِ ".

ثُمَّ قَالَ عَامِرٌ أَعْطَيْنَاكَهَا بِغَيْرِ شَىْءٍ، قَدْ كَانَ يُرْكَبُ فِيمَا دُونَهَا إِلَى الْمَدِينَةِ.

Reference	: Sahih al-Bukhari 97
In-book reference	: Book 3, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 97

(32) Chapter: The preaching (and teaching) of the (religious) knowledge to women by the Imam (Chief)

(32) باب عِظَةِ الإِمَامِ النِّسَاءَ وَتَعْلِيمِهِنَّ

Narrated Ibn 'Abbas:

Once Allah's Messenger (ﷺ) came out while Bilal was accompanying him. He went towards the women thinking that they had not heard him (i.e. his sermon). So he preached them and ordered them to pay alms. (Hearing that) the women started giving alms; some donated their ear-rings, some gave their rings and Bilal was collecting them in the corner of his garment.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ أَيُّوبَ، قَالَ سَمِعْتُ عَطَاءً، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، قَالَ أَشْهَدُ عَلَى النَّبِيِّ صلى الله عليه وسلم ـ أَوْ قَالَ عَطَاءٌ أَشْهَدُ عَلَى ابْنِ عَبَّاسٍ ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ وَمَعَهُ بِلاَلٌ، فَظَنَّ أَنَّهُ لَمْ يُسْمِعِ النِّسَاءَ فَوَعَظَهُنَّ، وَأَمَرَهُنَّ بِالصَّدَقَةِ، فَجَعَلَتِ الْمَرْأَةُ تُلْقِي الْقُرْطَ وَالْخَاتَمَ، وَبِلاَلٌ يَأْخُذُ فِي طَرَفِ ثَوْبِهِ.

وَقَالَ إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ عَطَاءٍ وَقَالَ عَنِ ابْنِ عَبَّاسٍ أَشْهَدُ عَلَى النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 98
In-book reference	: Book 3, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 97

(33) Chapter: Eagerness to (learn) the Hadith

(33) باب الْحِرْصِ عَلَى الْحَدِيثِ

Narrated Abu Huraira:

I said: "O Allah's Messenger (ﷺ)! Who will be the luckiest person, who will gain your intercession on the Day of Resurrection?" Allah's Messenger (ﷺ) said: O Abu Huraira! "I have thought that none will ask me about it before you as I know your longing for the (learning of) Hadiths. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart "None has the right to be worshipped but Allah."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي سُلَيْمَانُ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ قِيلَ يَا رَسُولَ اللَّهِ، مَنْ أَسْعَدُ النَّاسِ بِشَفَاعَتِكَ يَوْمَ الْقِيَامَةِ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَقَدْ ظَنَنْتُ يَا أَبَا هُرَيْرَةَ أَنْ لاَ يَسْأَلَنِي عَنْ هَذَا الْحَدِيثِ أَحَدٌ أَوَّلُ مِنْكَ، لِمَا رَأَيْتُ مِنْ حِرْصِكَ عَلَى الْحَدِيثِ، أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ، خَالِصًا مِنْ قَلْبِهِ أَوْ نَفْسِهِ ".

Reference	: Sahih al-Bukhari 99
In-book reference	: Book 3, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 98

(34) Chapter: How the (religious) knowledge will be taken away

(34) باب كَيْفَ يُقْبَضُ الْعِلْمُ

And 'Umar bin 'Abdul 'Aziz wrote to Abu Bakr bin Hazm, "Look for the knowledge of Hadith and get it written, as I am afraid that religious knowledge will vanish and the religious learned men will pass away (die). Do not accept anything save the Hadiths of the Prophet. Circulate knowledge and teach the ignorant, for knowledge does not vanish except when it is kept secretly (to oneself)."

وَكَتَبَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ إِلَى أَبِي بَكْرِ بْنِ حَزْمٍ انْظُرْ مَا كَانَ مِنْ حَدِيثِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاكْتُبْهُ، فَإِنِّي خِفْتُ دُرُوسَ الْعِلْمِ وَذَهَابَ الْعُلَمَاءِ، وَلاَ تَقْبَلْ إِلاَّ حَدِيثَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلْتُفْشُوا الْعِلْمَ، وَلْتَجْلِسُوا حَتَّى يُعَلَّمَ مَنْ لاَ يَعْلَمُ، فَإِنَّ الْعِلْمَ لاَ يَهْلِكُ حَتَّى يَكُونَ سِرًّا. حَدَّثَنَا الْعَلاَءُ بْنُ عَبْدِ الْجَبَّارِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ بِذَلِكَ، يَعْنِي حَدِيثَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ إِلَى قَوْلِهِ ذَهَابَ الْعُلَمَاءِ.

Narrated `Abdullah bin `Amr bin Al-`As:

I heard Allah's Messenger (ﷺ) saying, "Allah does not take away the knowledge, by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of the (religious

learned men) remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ اللَّهَ لاَ يَقْبِضُ الْعِلْمَ انْتِزَاعًا، يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا، اتَّخَذَ النَّاسُ رُءُوسًا جُهَّالاً فَسُئِلُوا، فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا ".

قَالَ الْفِرَبْرِيُّ حَدَّثَنَا عَبَّاسٌ قَالَ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَرِيرٌ عَنْ هِشَامٍ نَحْوَهُ.

Reference	: Sahih al-Bukhari 100
In-book reference	: Book 3, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 100

(35) Chapter: Should a day be fixed for women in order to teach them religion (apart from men)?

(35) باب هَلْ يُجْعَلُ لِلنِّسَاءِ يَوْمٌ عَلَى حِدَةٍ فِي الْعِلْمِ

Narrated Abu Sa`id Al-Khudri:

Some women requested the Prophet (ﷺ) to fix a day for them as the men were taking all his time. On that he promised them one day for religious lessons and commandments. Once during such a lesson the Prophet said, "A woman whose three children die will be shielded by them from the Hell fire." On that a woman asked, "If only two die?" He replied, "Even two (will shield her from the Hell-fire).

حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنِي ابْنُ الأَصْبَهَانِيِّ، قَالَ سَمِعْتُ أَبَا صَالِحٍ، ذَكْوَانَ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ. قَالَتِ النِّسَاءُ لِلنَّبِيِّ صلى الله عليه وسلم غَلَبَنَا عَلَيْكَ الرِّجَالُ، فَاجْعَلْ لَنَا يَوْمًا مِنْ نَفْسِكَ. فَوَعَدَهُنَّ يَوْمًا لَقِيَهُنَّ فِيهِ، فَوَعَظَهُنَّ وَأَمَرَهُنَّ، فَكَانَ فِيمَا قَالَ لَهُنَّ " مَا مِنْكُنَّ امْرَأَةٌ تُقَدِّمُ ثَلاَثَةً مِنْ وَلَدِهَا إِلاَّ كَانَ لَهَا حِجَابًا مِنَ النَّارِ ". فَقَالَتِ امْرَأَةٌ وَاثْنَيْنِ فَقَالَ " وَاثْنَيْنِ ".

Reference	: Sahih al-Bukhari 101
In-book reference	: Book 3, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 101

Narrated Abu Sa`id Al-Khudri:

as above (the sub narrators are different). Abu Huraira qualified the three children referred to in the above mentioned Hadith as not having reached the age of committing sins (i.e. age of puberty) .

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا غُنْدَرٌ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَصْبَهَانِيِّ، عَنْ ذَكْوَانَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا. وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَصْبَهَانِيِّ، قَالَ سَمِعْتُ أَبَا حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ " ثَلاَثَةً لَمْ يَبْلُغُوا الْحِنْثَ ".

Reference	: Sahih al-Bukhari 102
In-book reference	: Book 3, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 102

(36) Chapter: Whoever heard something (but did not understand it) and then asked again till he understood it completely

(36) باب مَنْ سَمِعَ شَيْئًا، فَرَاجَعَ حَتَّى يَعْرِفَهُ

Narrated Ibn Abu Mulaika:

Whenever `Aisha (the wife of the Prophet) heard anything which she did not understand, she used to ask again till she understood it completely. Aisha said: "Once the Prophet (ﷺ) said, "Whoever will be called to account (about his deeds on the Day of Resurrection) will surely be punished." I said, "Doesn't Allah say: "He surely will receive an

easy reckoning." (84.8) The Prophet (ﷺ) replied, "This means only the presentation of the accounts but whoever will be argued about his account, will certainly be ruined."

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ أَخْبَرَنَا نَافِعُ بْنُ عُمَرَ، قَالَ حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم كَانَتْ لاَ تَسْمَعُ شَيْئًا لاَ تَعْرِفُهُ إِلاَّ رَاجَعَتْ فِيهِ حَتَّى تَعْرِفَهُ، وَأَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَنْ حُوسِبَ عُذِّبَ ". قَالَتْ عَائِشَةُ فَقُلْتُ أَوَ لَيْسَ يَقُولُ اللَّهُ تَعَالَى {فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا} قَالَتْ فَقَالَ " إِنَّمَا ذَلِكَ الْعَرْضُ، وَلَكِنْ مَنْ نُوقِشَ الْحِسَابَ يَهْلِكْ ".

Reference	: Sahih al-Bukhari 103
In-book reference	: Book 3, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 103

(37) Chapter: It is incumbent on those who are present [in a religious meeting (or conference)] to convey the knowledge to those who are absent

(37) باب لِيُبَلِّغِ الْعِلْمَ الشَّاهِدُ الْغَائِبَ

قَالَهُ ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Sa`id:

Abu Shuraih said, "When `Amr bin Sa`id was sending the troops to Mecca (to fight `Abdullah bin Az- Zubair) I said to him, 'O chief! Allow me to tell you what the Prophet (ﷺ) said on the day following the conquests of Mecca. My ears heard and my heart comprehended, and I saw him with my own eyes, when he said it. He glorified and praised Allah and then said, "Allah and not the people has made Mecca a sanctuary. So anybody who has belief in Allah and the Last Day (i.e. a Muslim) should neither shed blood in it nor cut down its trees. If anybody argues that fighting is allowed in Mecca as Allah's Messenger (ﷺ) did fight (in Mecca), tell him that Allah gave permission to His Apostle, but He did not give it to you. The Prophet (ﷺ) added: Allah allowed me only for a few hours on that day (of the conquest) and today (now) its sanctity is the same (valid) as it was before. So it is incumbent upon those who are present to convey it (this information) to those who are absent." Abu- Shuraih was asked, "What did `Amr reply?" He said `Amr said, "O Abu Shuraih! I know better than you (in this respect). Mecca does not give protection to one who disobeys (Allah) or runs after committing murder, or theft (and takes refuge in Mecca).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي سَعِيدٌ، عَنْ أَبِي شُرَيْحٍ، أَنَّهُ قَالَ لِعَمْرِو بْنِ سَعِيدٍ وَهْوَ يَبْعَثُ الْبُعُوثَ إِلَى مَكَّةَ ائْذَنْ لِي أَيُّهَا الأَمِيرُ أُحَدِّثْكَ قَوْلاً قَامَ بِهِ النَّبِيُّ صلى الله عليه وسلم الْغَدَ مِنْ يَوْمِ الْفَتْحِ، سَمِعَتْهُ أُذُنَاىَ وَوَعَاهُ قَلْبِي، وَأَبْصَرَتْهُ عَيْنَاىَ، حِينَ تَكَلَّمَ بِهِ، حَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " إِنَّ مَكَّةَ حَرَّمَهَا اللَّهُ، وَلَمْ يُحَرِّمْهَا النَّاسُ، فَلاَ يَحِلُّ لاِمْرِئٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا، وَلاَ يَعْضِدَ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَخَّصَ لِقِتَالِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِيهَا فَقُولُوا إِنَّ اللَّهَ قَدْ أَذِنَ لِرَسُولِهِ، وَلَمْ يَأْذَنْ لَكُمْ. وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ، ثُمَّ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالأَمْسِ، وَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ ". فَقِيلَ لأَبِي شُرَيْحٍ مَا قَالَ عَمْرٌو قَالَ أَنَا أَعْلَمُ مِنْكَ يَا أَبَا شُرَيْحٍ، لاَ يُعِيذُ عَاصِيًا، وَلاَ فَارًّا بِدَمٍ، وَلاَ فَارًّا بِخَرْبَةٍ.

Reference	: Sahih al-Bukhari 104
In-book reference	: Book 3, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 104

Narrated Abu Bakra:

The Prophet (ﷺ) said. No doubt your blood, property, the sub-narrator Muhammad thought that Abu Bakra had also mentioned and your honor (chastity), are sacred to one another as is the sanctity of this day of yours in this month of yours. It is incumbent on those who are present to inform those who are absent." (Muhammad the Sub-

narrator used to say, "Allah's Messenger (ﷺ) told the truth.") The Prophet (ﷺ) repeated twice: "No doubt! Haven't I conveyed Allah's message to you.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، قَالَ حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنِ ابْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ، ذُكِرَ النَّبِيُّ صلى الله عليه وسلم قَالَ " فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ ـ قَالَ مُحَمَّدٌ وَأَحْسِبُهُ قَالَ وَأَعْرَاضَكُمْ ـ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا، أَلاَ لِيُبَلِّغِ الشَّاهِدُ مِنْكُمُ الْغَائِبَ ". وَكَانَ مُحَمَّدٌ يَقُولُ صَدَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم كَانَ ذَلِكَ " أَلاَ هَلْ بَلَّغْتُ " مَرَّتَيْنِ.

Reference	: Sahih al-Bukhari 105
In-book reference	: Book 3, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 105

(38) Chapter: The sin of a person who tells a lie against the Prophet (saws)

(38) باب إِثْمِ مَنْ كَذَبَ عَلَى النَّبِيِّ صلى الله عليه وسلم

Narrated `Ali:

The Prophet (ﷺ) said, "Do not tell a lie against me for whoever tells a lie against me (intentionally) then he will surely enter the Hell-fire."

حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، قَالَ أَخْبَرَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي مَنْصُورٌ، قَالَ سَمِعْتُ رِبْعِيَّ بْنَ حِرَاشٍ، يَقُولُ سَمِعْتُ عَلِيًّا، يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تَكْذِبُوا عَلَىَّ، فَإِنَّهُ مَنْ كَذَبَ عَلَىَّ فَلْيَلِجِ النَّارَ ".

Reference	: Sahih al-Bukhari 106
In-book reference	: Book 3, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 106

Narrated `Abdullah bin Az-Zubair:

I said to my father, 'I do not hear from you any narration (Hadith) of Allah s Apostle as I hear (his narration) from so and so?" Az-Zubair replied. l was always with him (the Prophet) and I heard him saying "Whoever tells a lie against me (intentionally) then (surely) let him occupy, his seat in Hellfire.

حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، قَالَ قُلْتُ لِلزُّبَيْرِ إِنِّي لاَ أَسْمَعُكَ تُحَدِّثُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم كَمَا يُحَدِّثُ فُلاَنٌ وَفُلاَنٌ. قَالَ أَمَا إِنِّي لَمْ أُفَارِقْهُ وَلَكِنْ سَمِعْتُهُ يَقُولُ " مَنْ كَذَبَ عَلَىَّ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ ".

Reference	: Sahih al-Bukhari 107
In-book reference	: Book 3, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 107

Narrated Anas:

The fact which stops me from narrating a great number of Hadiths to you is that the Prophet (ﷺ) said: "Whoever tells a lie against me intentionally, then (surely) let him occupy his seat in Hell-fire."

حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ، قَالَ أَنَسٌ إِنَّهُ لَيَمْنَعُنِي أَنْ أُحَدِّثَكُمْ حَدِيثًا كَثِيرًا أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَنْ تَعَمَّدَ عَلَىَّ كَذِبًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ ".

Reference	: Sahih al-Bukhari 108
In-book reference	: Book 3, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 108

Narrated Salama:

I heard the Prophet (ﷺ) saying, "Whoever (intentionally) ascribes to me what I have not said then (surely) let him occupy his seat in Hell-fire."

حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " مَنْ يَقُلْ عَلَىَّ مَا لَمْ أَقُلْ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ ".

Reference	: Sahih al-Bukhari 109
In-book reference	: Book 3, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 109

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Name yourselves with my name (use my name) but do not name yourselves with my Kunya name (i.e. Abul Qasim). And whoever sees me in a dream then surely he has seen me for Satan cannot impersonate me. And whoever tells a lie against me (intentionally), then (surely) let him occupy his seat in Hell-fire."

حَدَّثَنَا مُوسَى، قَالَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " تَسَمَّوْا بِاسْمِي وَلاَ تَكْتَنُوا بِكُنْيَتِي، وَمَنْ رَآنِي فِي الْمَنَامِ فَقَدْ رَآنِي، فَإِنَّ الشَّيْطَانَ لاَ يَتَمَثَّلُ فِي صُورَتِي، وَمَنْ كَذَبَ عَلَىَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ ".

Reference	: Sahih al-Bukhari 110
In-book reference	: Book 3, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 110

(39) Chapter: The writing of knowledge (39) باب كِتَابَةِ الْعِلْمِ

Narrated Ash-Shu`bi:

Abu Juhaifa said, "I asked `Ali, 'Have you got any book (which has been revealed to the Prophet (ﷺ) apart from the Qur'an)?' `Ali replied, 'No, except Allah's Book or the power of understanding which has been bestowed (by Allah) upon a Muslim or what is (written) in this sheet of paper (with me).' Abu Juhaifa said, "I asked, 'What is (written) in this sheet of paper?' `Ali replied, it deals with The Diyya (compensation (blood money) paid by the killer to the relatives of the victim), the ransom for the releasing of the captives from the hands of the enemies, and the law that no Muslim should be killed in Qisas (equality in punishment) for the killing of (a disbeliever).

حَدَّثَنَا مُحَمَّدُ بْنُ سَلاَمٍ، قَالَ أَخْبَرَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي جُحَيْفَةَ، قَالَ قُلْتُ لِعَلِيٍّ هَلْ عِنْدَكُمْ كِتَابٌ قَالَ لاَ، إِلاَّ كِتَابُ اللَّهِ، أَوْ فَهْمٌ أُعْطِيَهُ رَجُلٌ مُسْلِمٌ، أَوْ مَا فِي هَذِهِ الصَّحِيفَةِ‏.‏ قَالَ قُلْتُ فَمَا فِي هَذِهِ الصَّحِيفَةِ قَالَ الْعَقْلُ، وَفَكَاكُ الأَسِيرِ، وَلاَ يُقْتَلُ مُسْلِمٌ بِكَافِرٍ‏.‏

Reference	: Sahih al-Bukhari 111
In-book reference	: Book 3, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 111

Narrated Abu Huraira:

In the year of the Conquest of Mecca, the tribe of Khuza`a killed a man from the tribe of Bani Laith in revenge for a killed person, belonging to them. They informed the Prophet (ﷺ) about it. So he rode his Rahila (she-camel for riding) and addressed the people saying, "Allah held back the killing from Mecca. (The sub-narrator is in doubt whether the Prophet (ﷺ) said "elephant or killing," as the Arabic words standing for these words have great similarity in shape), but He (Allah) let His Apostle and the believers over power the infidels of Mecca. Beware! (Mecca is a sanctuary) Verily! Fighting in Mecca was not permitted for anyone before me nor will it be permitted for

anyone after me. It (war) in it was made legal for me for few hours or so on that day. No doubt it is at this moment a sanctuary, it is not allowed to uproot its thorny shrubs or to uproot its trees or to pick up its Luqat (fallen things) except by a person who will look for its owner (announce it publicly). And if somebody is killed, then his closest relative has the right to choose one of the two-- the blood money (Diyya) or retaliation having the killer killed. In the meantime a man from Yemen came and said, "O Allah's Messenger (ﷺ)! Get that written for me." The Prophet (ﷺ) ordered his companions to write that for him. Then a man from Quraish said, "Except Al-Idhkhir (a type of grass that has good smell) O Allah's Messenger (ﷺ), as we use it in our houses and graves." The Prophet (ﷺ) said, "Except Al-Idhkhir i.e. Al-Idhkhir is allowed to be plucked."

حَدَّثَنَا أَبُو نُعَيْمٍ الْفَضْلُ بْنُ دُكَيْنٍ، قَالَ حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ خُزَاعَةَ، قَتَلُوا رَجُلاً مِنْ بَنِي لَيْثٍ عَامَ فَتْحِ مَكَّةَ بِقَتِيلٍ مِنْهُمْ قَتَلُوهُ، فَأُخْبِرَ بِذَلِكَ النَّبِيُّ صلى الله عليه وسلم فَرَكِبَ رَاحِلَتَهُ، فَخَطَبَ فَقَالَ " إِنَّ اللَّهَ حَبَسَ عَنْ مَكَّةَ الْقَتْلَ ـ أَوِ الْفِيلَ شَكَّ أَبُو عَبْدِ اللَّهِ ـ وَسَلَّطَ عَلَيْهِمْ رَسُولَ اللَّهِ صلى الله عليه وسلم وَالْمُؤْمِنِينَ، أَلاَ وَإِنَّهَا لَمْ تَحِلَّ لأَحَدٍ قَبْلِي، وَلاَ تَحِلُّ لأَحَدٍ بَعْدِي أَلاَ وَإِنَّهَا حَلَّتْ لِي سَاعَةً مِنْ نَهَارٍ، أَلاَ وَإِنَّهَا سَاعَتِي هَذِهِ حَرَامٌ، لاَ يُخْتَلَى شَوْكُهَا، وَلاَ يُعْضَدُ شَجَرُهَا، وَلاَ تُلْتَقَطُ سَاقِطَتُهَا إِلاَّ لِمُنْشِدٍ، فَمَنْ قُتِلَ فَهُوَ بِخَيْرِ النَّظَرَيْنِ إِمَّا أَنْ يُعْقَلَ، وَإِمَّا أَنْ يُقَادَ أَهْلُ الْقَتِيلِ ". فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ اكْتُبْ لِي يَا رَسُولَ اللَّهِ. فَقَالَ " اكْتُبُوا لأَبِي فُلاَنٍ ". فَقَالَ رَجُلٌ مِنْ قُرَيْشٍ إِلاَّ الإِذْخِرَ يَا رَسُولَ اللَّهِ، فَإِنَّا نَجْعَلُهُ فِي بُيُوتِنَا وَقُبُورِنَا. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِلاَّ الإِذْخِرَ، إِلاَّ الإِذْخِرَ ". قَالَ أَبُو عَبْدِ اللَّهِ يُقَالُ يُقَادُ بِالْقَافِ. فَقِيلَ لأَبِي عَبْدِ اللَّهِ أَىُّ شَىْءٍ كَتَبَ لَهُ قَالَ كَتَبَ لَهُ هَذِهِ الْخُطْبَةَ.

Reference	: Sahih al-Bukhari 112
In-book reference	: Book 3, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 112

Narrated Abu Huraira:

There is none among the companions of the Prophet (ﷺ) who has narrated more Hadiths than I except `Abdullah bin `Amr (bin Al-`As) who used to write them and I never did the same.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنَا عَمْرٌو، قَالَ أَخْبَرَنِي وَهْبُ بْنُ مُنَبِّهٍ، عَنْ أَخِيهِ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ مَا مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم أَحَدٌ أَكْثَرَ حَدِيثًا عَنْهُ مِنِّي، إِلاَّ مَا كَانَ مِنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو فَإِنَّهُ كَانَ يَكْتُبُ وَلاَ أَكْتُبُ. تَابَعَهُ مَعْمَرٌ عَنْ هَمَّامٍ عَنْ أَبِي هُرَيْرَةَ.

Reference	: Sahih al-Bukhari 113
In-book reference	: Book 3, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 113

Narrated 'Ubaidullah bin `Abdullah:

Ibn `Abbas said, "When the ailment of the Prophet (ﷺ) became worse, he said, 'Bring for me (writing) paper and I will write for you a statement after which you will not go astray.' But `Umar said, 'The Prophet is seriously ill, and we have got Allah's Book with us and that is sufficient for us.' But the companions of the Prophet (ﷺ) differed about this and there was a hue and cry. On that the Prophet (ﷺ) said to them, 'Go away (and leave me alone). It is not right that you should quarrel in front of me." Ibn `Abbas came out saying, "It was most unfortunate (a great disaster) that Allah's Messenger (ﷺ) was prevented from writing that statement for them because of their disagreement and noise. (Note: It is apparent from this Hadith that Ibn `Abbas had witnessed the event and came out saying this statement. The truth is not so, for Ibn `Abbas used to say this statement on narrating the Hadith and he had not witnessed the event personally. See Fath Al-Bari Vol. 1, p.220 footnote.) (See Hadith No. 228, Vol. 4).

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ لَمَّا اشْتَدَّ بِالنَّبِيِّ صلى الله عليه وسلم وَجَعُهُ قَالَ " ائْتُونِي بِكِتَابٍ أَكْتُبُ لَكُمْ كِتَابًا لاَ تَضِلُّوا بَعْدَهُ ". قَالَ عُمَرُ إِنَّ النَّبِيَّ صلى الله عليه وسلم غَلَبَهُ الْوَجَعُ وَعِنْدَنَا كِتَابُ اللَّهِ حَسْبُنَا فَاخْتَلَفُوا وَكَثُرَ اللَّغَطُ. قَالَ " قُومُوا عَنِّي، وَلاَ يَنْبَغِي عِنْدِي التَّنَازُعُ ". فَخَرَجَ ابْنُ عَبَّاسٍ يَقُولُ إِنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَبَيْنَ كِتَابِهِ.

Reference	: Sahih al-Bukhari 114
In-book reference	: Book 3, Hadith 56
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 114

(40) Chapter: The knowledge and its teaching and preaching at night

(40) باب الْعِلْمِ وَالْعِظَةِ بِاللَّيْلِ

Narrated Um Salama:

One night Allah's Messenger (ﷺ) got up and said, "Subhan Allah! How many afflictions have been descended tonight and how many treasures have been disclosed! Go and wake the sleeping lady occupants of these dwellings (his wives) up (for prayers). A well-dressed (soul) in this world may be naked in the Hereafter. "

حَدَّثَنَا صَدَقَةُ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ هِنْدٍ، عَنْ أُمِّ سَلَمَةَ، وَعَمْرٍو، وَيَحْيَى بْنِ سَعِيدٍ، عَنِ الزُّهْرِيِّ، عَنْ هِنْدٍ، عَنْ أُمِّ سَلَمَةَ، قَالَتِ اسْتَيْقَظَ النَّبِيُّ صلى الله عليه وسلم ذَاتَ لَيْلَةٍ فَقَالَ " سُبْحَانَ اللَّهِ مَاذَا أُنْزِلَ اللَّيْلَةَ مِنَ الْفِتَنِ وَمَاذَا فُتِحَ مِنَ الْخَزَائِنِ أَيْقِظُوا صَوَاحِبَاتِ الْحُجَرِ، فَرُبَّ كَاسِيَةٍ فِي الدُّنْيَا عَارِيَةٍ فِي الآخِرَةِ ".

Reference	: Sahih al-Bukhari 115
In-book reference	: Book 3, Hadith 57
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 115

(41) Chapter: To speak about (religious) knowledge at night

(41) باب السَّمَرِ بِالْعِلْمِ

(42) Chapter: (What is said regarding) the memorization of (religious) knowledge

(42) باب حِفْظِ الْعِلْمِ

Narrated `Abdullah bin `Umar:

Once the Prophet (ﷺ) led us in the `Isha' prayer during the last days of his life and after finishing it (the prayer) (with Taslim) he said: "Do you realize (the importance of) this night?" Nobody present on the surface of the earth tonight will be living after the completion of one hundred years from this night."

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، وَأَبِي، بَكْرِ بْنِ سُلَيْمَانَ بْنِ أَبِي حَثْمَةَ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، قَالَ صَلَّى بِنَا النَّبِيُّ صلى الله عليه وسلم الْعِشَاءَ فِي آخِرِ حَيَاتِهِ، فَلَمَّا سَلَّمَ قَامَ فَقَالَ " أَرَأَيْتَكُمْ لَيْلَتَكُمْ هَذِهِ، فَإِنَّ رَأْسَ مِائَةِ سَنَةٍ مِنْهَا لاَ يَبْقَى مِمَّنْ هُوَ عَلَى ظَهْرِ الأَرْضِ أَحَدٌ ".

Reference	: Sahih al-Bukhari 116
In-book reference	: Book 3, Hadith 58
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 116

Narrated Ibn `Abbas:

I stayed overnight in the house of my aunt Maimuna bint Al-Harith (the wife of the Prophet (ﷺ)) while the Prophet (ﷺ) was there with her during her night turn. The Prophet (ﷺ) offered the `Isha' prayer (in the mosque), returned home and after having prayed four rak`at, he slept. Later on he got up at night and then asked

whether the boy (or he used a similar word) had slept? Then he got up for the prayer and I stood up by his left side but he made me stand to his right and offered five rak`at followed by two more rak`at. Then he slept and I heard him snoring and then (after a while) he left for the (Fajr) prayer.

حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنَا الْحَكَمُ، قَالَ سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ بِتُّ فِي بَيْتِ خَالَتِي مَيْمُونَةَ بِنْتِ الْحَارِثِ زَوْجِ النَّبِيِّ صلى الله عليه وسلم وَكَانَ النَّبِيُّ صلى الله عليه وسلم عِنْدَهَا فِي لَيْلَتِهَا، فَصَلَّى النَّبِيُّ صلى الله عليه وسلم الْعِشَاءَ، ثُمَّ جَاءَ إِلَى مَنْزِلِهِ، فَصَلَّى أَرْبَعَ رَكَعَاتٍ، ثُمَّ نَامَ، ثُمَّ قَامَ، ثُمَّ قَالَ " نَامَ الْغُلَيِّمُ ". أَوْ كَلِمَةً تُشْبِهُهَا، ثُمَّ قَامَ فَقُمْتُ عَنْ يَسَارِهِ، فَجَعَلَنِي عَنْ يَمِينِهِ، فَصَلَّى خَمْسَ رَكَعَاتٍ ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ نَامَ حَتَّى سَمِعْتُ غَطِيطَهُ ـ أَوْ خَطِيطَهُ ـ ثُمَّ خَرَجَ إِلَى الصَّلاَةِ.

Reference	: Sahih al-Bukhari 117
In-book reference	: Book 3, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 117

Narrated Abu Huraira:

People say that I have narrated many Hadiths (The Prophet's narration). Had it not been for two verses in the Qur'an, I would not have narrated a single Hadith, and the verses are: "Verily those who conceal the clear sign and the guidance which We have sent down . . . (up to) Most Merciful." (2:159-160). And no doubt our Muhajir (emigrant) brothers used to be busy in the market with their business (bargains) and our Ansari brothers used to be busy with their property (agriculture). But I (Abu Huraira) used to stick to Allah's Messenger (ﷺ) contented with what will fill my stomach and I used to attend that which they used not to attend and I used to memorize that which they used not to memorize.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ إِنَّ النَّاسَ يَقُولُونَ أَكْثَرَ أَبُو هُرَيْرَةَ، وَلَوْلاَ آيَتَانِ فِي كِتَابِ اللَّهِ مَا حَدَّثْتُ حَدِيثًا، ثُمَّ يَتْلُو {إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ} إِلَى قَوْلِهِ {الرَّحِيمُ} إِنَّ إِخْوَانَنَا مِنَ الْمُهَاجِرِينَ كَانَ يَشْغَلُهُمُ الصَّفْقُ بِالأَسْوَاقِ، وَإِنَّ إِخْوَانَنَا مِنَ الأَنْصَارِ كَانَ يَشْغَلُهُمُ الْعَمَلُ فِي أَمْوَالِهِمْ، وَإِنَّ أَبَا هُرَيْرَةَ كَانَ يَلْزَمُ رَسُولَ اللَّهِ صلى الله عليه وسلم بِشِبَعِ بَطْنِهِ وَيَحْضُرُ مَا لاَ يَحْضُرُونَ، وَيَحْفَظُ مَا لاَ يَحْفَظُونَ.

Reference	: Sahih al-Bukhari 118
In-book reference	: Book 3, Hadith 60
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 118

Narrated Abu Huraira:

I said to Allah's Messenger (ﷺ) "I hear many narrations (Hadiths) from you but I forget them." Allah's Apostle said, "Spread your Rida' (garment)." I did accordingly and then he moved his hands as if filling them with something (and emptied them in my Rida') and then said, "Take and wrap this sheet over your body." I did it and after that I never forgot any thing.

Narrated Ibrahim bin Al-Mundhir:

Ibn Abi Fudaik narrated the same as above (Hadith...119) but added that the Prophet (ﷺ) had moved his hands as if filling them with something and then he emptied them in the Rida' of Abu Huraira.

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي بَكْرٍ أَبُو مُصْعَبٍ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ دِينَارٍ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ، إِنِّي أَسْمَعُ مِنْكَ حَدِيثًا كَثِيرًا أَنْسَاهُ. قَالَ " ابْسُطْ رِدَاءَكَ " فَبَسَطْتُهُ. قَالَ فَغَرَفَ بِيَدَيْهِ ثُمَّ قَالَ " ضُمُّهُ " فَضَمَمْتُهُ فَمَا نَسِيتُ شَيْئًا بَعْدَهُ.حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ بِهَذَا أَوْ قَالَ غَرَفَ بِيَدِهِ فِيهِ.

Reference	: Sahih al-Bukhari 119
In-book reference	: Book 3, Hadith 61
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 119

Narrated Abu Huraira:

I have memorized two kinds of knowledge from Allah's Messenger (ﷺ) . I have propagated one of them to you and if I propagated the second, then my pharynx (throat) would be cut (i.e. killed).

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي أَخِي، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ حَفِظْتُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وِعَاءَيْنِ، فَأَمَّا أَحَدُهُمَا فَبَثَثْتُهُ، وَأَمَّا الآخَرُ فَلَوْ بَثَثْتُهُ قُطِعَ هَذَا الْبُلْعُومُ.

Reference	: Sahih al-Bukhari 120
In-book reference	: Book 3, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 121

(43) Chapter: To be quiet (and listen) to religious learned men

(43) باب الإِنْصَاتِ لِلْعُلَمَاءِ

Narrated Jarir:

The Prophet (ﷺ) said to me during Hajjat-al-Wida`: Let the people keep quiet and listen. Then he said (addressing the people), "Do not (become infidels) revert to disbelief after me by striking the necks (cutting the throats) of one another (killing each other).

حَدَّثَنَا حَجَّاجٌ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَلِيُّ بْنُ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ، عَنْ جَرِيرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لَهُ فِي حَجَّةِ الْوَدَاعِ " اسْتَنْصِتِ النَّاسَ " فَقَالَ " لاَ تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ ".

Reference	: Sahih al-Bukhari 121
In-book reference	: Book 3, Hadith 63
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 122

(44) Chapter: When a religious learned man is asked, "Who is the most learned person." it is better for him to attribute or entrust absolute knowledge to Allah 'Azza wa Jall and to say. "Allah is the Most Learned (than anybody else)"

(44) باب مَا يُسْتَحَبُّ لِلْعَالِمِ إِذَا سُئِلَ أَىُّ النَّاسِ أَعْلَمُ فَيَكِلُ الْعِلْمَ إِلَى اللَّهِ

Narrated Sa`id bin Jubair:

I said to Ibn `Abbas, "Nauf-Al-Bakali claims that Moses (the companion of Khadir) was not the Moses of Bani Israel but he was another Moses." Ibn `Abbas remarked that the enemy of Allah (Nauf) was a liar.

Narrated Ubai bin Ka`b:

The Prophet (ﷺ) said, "Once the Prophet (ﷺ) Moses stood up and addressed Bani Israel. He was asked, "Who is the most learned man amongst the people. He said, "I am the most learned." Allah admonished Moses as he did not attribute absolute knowledge to Him (Allah). So Allah inspired to him "At the junction of the two seas there is a slave amongst my slaves who is more learned than you." Moses said, "O my Lord! How can I meet him?" Allah said: Take a fish in a large basket (and proceed) and you will find him at the place where you will lose the fish. So Moses set out along with his (servant) boy, Yusha` bin Noon and carried a fish in a large basket till they reached a rock, where they laid their heads (i.e. lay down) and slept. The fish came out of the basket and it took its way into the sea as in a tunnel. So it was an amazing thing for both Moses and his (servant) boy. They proceeded for the rest of that night and the following day. When the day broke, Moses said to his (servant) boy: "Bring us our early meal. No doubt, we have suffered much fatigue in this journey." Moses did not get tired till he passed the place about which he was told. There the (servant) boy told Moses, "Do you remember when we betook ourselves to the rock, I indeed

forgot the fish." Moses remarked, "That is what we have been seeking. So they went back retracing their footsteps, till they reached the rock. There they saw a man covered with a garment (or covering himself with his own garment). Moses greeted him. Al-Khadir replied saying, "How do people greet each other in your land?" Moses said, "I am Moses." He asked, "The Moses of Bani Israel?" Moses replied in the affirmative and added, "May I follow you so that you teach me of that knowledge which you have been taught." Al-Khadir replied, "Verily! You will not be able to remain patient with me, O Moses! I have some of the knowledge of Allah which He has taught me and which you do not know, while you have some knowledge which Allah has taught you which I do not know." Moses said, "Allah willing, you will find me patient and I will disobey no order of yours. So both of them set out walking along the seashore, as they did not have a boat. In the meantime a boat passed by them and they requested the crew of the boat to take them on board. The crew recognized Al-Khadir and took them on board without fare. Then a sparrow came and stood on the edge of the boat and dipped its beak once or twice in the sea. Al-Khadir said: "O Moses! My knowledge and your knowledge have not decreased Allah's knowledge except as much as this sparrow has decreased the water of the sea with its beak." Al- Khadir went to one of the planks of the boat and plucked it out. Moses said, "These people gave us a free lift but you have broken their boat and scuttled it so as to drown its people." Al-Khadir replied, "Didn't I tell you that you will not be able to remain patient with me." Moses said, "Call me not to account for what I forgot." The first (excuse) of Moses was that he had forgotten. Then they proceeded further and found a boy playing with other boys. Al-Khadir took hold of the boy's head from the top and plucked it out with his hands (i.e. killed him). Moses said, "Have you killed an innocent soul who has killed none." Al-Khadir replied, "Did I not tell you that you cannot remain patient with me?" Then they both proceeded till when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found there a wall on the point of collapsing. Al-Khadir repaired it with his own hands. Moses said, "If you had wished, surely you could have taken wages for it." Al-Khadir replied, "This is the parting between you and me." The Prophet added, "May Allah be Merciful to Moses! Would that he could have been more patient to learn more about his story with Al-Khadir. "

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنَا عَمْرٌو، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ جُبَيْرٍ، قَالَ قُلْتُ لاِبْنِ عَبَّاسٍ إِنَّ نَوْفًا الْبِكَالِيَّ يَزْعُمُ أَنَّ مُوسَى لَيْسَ بِمُوسَى بَنِي إِسْرَائِيلَ، إِنَّمَا هُوَ مُوسَى آخَرُ. فَقَالَ كَذَبَ عَدُوُّ اللَّهِ، حَدَّثَنَا أُبَىُّ بْنُ كَعْبٍ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " قَامَ مُوسَى النَّبِيُّ خَطِيبًا فِي بَنِي إِسْرَائِيلَ، فَسُئِلَ أَىُّ النَّاسِ أَعْلَمُ فَقَالَ أَنَا أَعْلَمُ. فَعَتَبَ اللَّهُ عَلَيْهِ، إِذْ لَمْ يَرُدَّ الْعِلْمَ إِلَيْهِ، فَأَوْحَى اللَّهُ إِلَيْهِ أَنَّ عَبْدًا مِنْ عِبَادِي بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ. قَالَ يَا رَبِّ وَكَيْفَ بِهِ فَقِيلَ لَهُ احْمِلْ حُوتًا فِي مِكْتَلٍ فَإِذَا فَقَدْتَهُ فَهْوَ ثَمَّ، فَانْطَلَقَ وَانْطَلَقَ بِفَتَاهُ يُوشَعَ بْنِ نُونٍ، وَحَمَلاَ حُوتًا فِي مِكْتَلٍ، حَتَّى كَانَا عِنْدَ الصَّخْرَةِ وَضَعَا رُءُوسَهُمَا وَنَامَا فَانْسَلَّ الْحُوتُ مِنَ الْمِكْتَلِ فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا، وَكَانَ لِمُوسَى وَفَتَاهُ عَجَبًا، فَانْطَلَقَا بَقِيَّةَ لَيْلَتِهِمَا وَيَوْمِهِمَا فَلَمَّا أَصْبَحَ قَالَ مُوسَى لِفَتَاهُ آتِنَا غَدَاءَنَا، لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا، وَلَمْ يَجِدْ مُوسَى مَسًّا مِنَ النَّصَبِ حَتَّى جَاوَزَ الْمَكَانَ الَّذِي أُمِرَ بِهِ. فَقَالَ لَهُ فَتَاهُ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ، قَالَ مُوسَى ذَلِكَ مَا كُنَّا نَبْغِي، فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا، فَلَمَّا انْتَهَيَا إِلَى الصَّخْرَةِ إِذَا رَجُلٌ مُسَجًّى بِثَوْبٍ ـ أَوْ قَالَ تَسَجَّى بِثَوْبِهِ ـ فَسَلَّمَ مُوسَى. فَقَالَ الْخَضِرُ وَأَنَّى بِأَرْضِكَ السَّلاَمُ فَقَالَ أَنَا مُوسَى. فَقَالَ مُوسَى بَنِي إِسْرَائِيلَ قَالَ نَعَمْ. قَالَ هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رَشَدًا قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا، يَا مُوسَى إِنِّي عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَنِيهِ لاَ تَعْلَمُهُ أَنْتَ، وَأَنْتَ عَلَى عِلْمٍ عَلَّمَكَهُ لاَ أَعْلَمُهُ. قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا، وَلاَ أَعْصِي لَكَ أَمْرًا، فَانْطَلَقَا يَمْشِيَانِ عَلَى سَاحِلِ الْبَحْرِ لَيْسَ لَهُمَا سَفِينَةٌ، فَمَرَّتْ بِهِمَا سَفِينَةٌ، فَكَلَّمُوهُمْ أَنْ يَحْمِلُوهُمَا، فَعُرِفَ الْخَضِرُ، فَحَمَلُوهُمَا بِغَيْرِ نَوْلٍ، فَجَاءَ عُصْفُورٌ فَوَقَعَ عَلَى حَرْفِ السَّفِينَةِ، فَنَقَرَ نَقْرَةً أَوْ نَقْرَتَيْنِ فِي الْبَحْرِ. فَقَالَ الْخَضِرُ يَا مُوسَى، مَا نَقَصَ عِلْمِي وَعِلْمُكَ مِنْ عِلْمِ اللَّهِ إِلاَّ كَنَقْرَةِ هَذَا الْعُصْفُورِ فِي الْبَحْرِ. فَعَمَدَ الْخَضِرُ إِلَى لَوْحٍ مِنْ أَلْوَاحِ السَّفِينَةِ فَنَزَعَهُ. فَقَالَ مُوسَى قَوْمٌ حَمَلُونَا بِغَيْرِ نَوْلٍ، عَمَدْتَ إِلَى سَفِينَتِهِمْ فَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا قَالَ لاَ تُؤَاخِذْنِي بِمَا نَسِيتُ. فَكَانَتِ الأُولَى مِنْ مُوسَى نِسْيَانًا. فَانْطَلَقَا فَإِذَا غُلاَمٌ يَلْعَبُ مَعَ الْغِلْمَانِ، فَأَخَذَ الْخَضِرُ بِرَأْسِهِ مِنْ أَعْلاَهُ فَاقْتَلَعَ رَأْسَهُ بِيَدِهِ. فَقَالَ مُوسَى أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ـ قَالَ ابْنُ عُيَيْنَةَ وَهَذَا أَوْكَدُ ـ فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا، فَأَبَوْا أَنْ يُضَيِّفُوهُمَا، فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ فَأَقَامَهُ. قَالَ الْخَضِرُ بِيَدِهِ فَأَقَامَهُ. فَقَالَ لَهُ مُوسَى لَوْ

شِئْتَ لاَتَّخَذْتَ عَلَيْهِ أَجْرًا. قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ ". قَالَ النَّبِيُّ صلى الله عليه وسلم " يَرْحَمُ اللَّهُ مُوسَى، لَوَدِدْنَا لَوْ صَبَرَ حَتَّى يُقَصَّ عَلَيْنَا مِنْ أَمْرِهِمَا ".

Reference	: Sahih al-Bukhari 122
In-book reference	: Book 3, Hadith 64
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 123

(45) Chapter: Whosoever, while standing, asked a religious learned man who was sitting (on a pulpit or a similar thing, about something)

(45) باب مَنْ سَأَلَ وَهْوَ قَائِمٌ عَالِمًا جَالِسًا

Narrated Abu Musa:

A man came to the Prophet (ﷺ) and asked, "O Allah's Messenger (ﷺ)! What kind of fighting is in Allah's cause? (I ask this), for some of us fight because of being enraged and angry and some for the sake of his pride and haughtiness." The Prophet (ﷺ) raised his head (as the questioner was standing) and said, "He who fights so that Allah's Word (Islam) should be superior, then he fights in Allah's cause."

حَدَّثَنَا عُثْمَانُ، قَالَ أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ، مَا الْقِتَالُ فِي سَبِيلِ اللَّهِ فَإِنَّ أَحَدَنَا يُقَاتِلُ غَضَبًا، وَيُقَاتِلُ حَمِيَّةً. فَرَفَعَ إِلَيْهِ رَأْسَهُ ـ قَالَ وَمَا رَفَعَ إِلَيْهِ رَأْسَهُ إِلاَّ أَنَّهُ كَانَ قَائِمًا ـ فَقَالَ " مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ ".

Reference	: Sahih al-Bukhari 123
In-book reference	: Book 3, Hadith 65
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 125

(46) Chapter: To ask about a religious matter and to give a religious verdict (at Mina during Hajj) while doing the Rami of Jimar (throwing of pebbles at the Jimar in Mina during Hajj)

(46) باب السُّؤَالِ وَالْفُتْيَا عِنْدَ رَمْيِ الْجِمَارِ

Narrated `Abdullah bin `Ammar:

I saw the Prophet (ﷺ) near the Jamra and the people were asking him questions (about religious problems). A man asked, "O Allah's Messenger (ﷺ)! I have slaughtered the Hadi (animal) before doing the Rami." The Prophet (ﷺ) replied, "Do the Rami (now) and there is no harm." Another person asked, "O Allah's Messenger (ﷺ)! I got my head shaved before slaughtering the animal." The Prophet (ﷺ) replied, "Do the slaughtering (now) and there is no harm." So on that day, when the Prophet (ﷺ) was asked about anything as regards the ceremonies of Hajj performed before or after its due time his reply was, "Do it (now) and there is no harm."

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنِ الزُّهْرِيِّ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم عِنْدَ الْجَمْرَةِ وَهُوَ يُسْأَلُ، فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ نَحَرْتُ قَبْلَ أَنْ أَرْمِيَ. قَالَ " ارْمِ وَلاَ حَرَجَ ". قَالَ آخَرُ يَا رَسُولَ اللَّهِ حَلَقْتُ قَبْلَ أَنْ أَنْحَرَ. قَالَ " انْحَرْ وَلاَ حَرَجَ ". فَمَا سُئِلَ عَنْ شَىْءٍ قُدِّمَ وَلاَ أُخِّرَ إِلاَّ قَالَ افْعَلْ وَلاَ حَرَجَ.

Reference	: Sahih al-Bukhari 124
In-book reference	: Book 3, Hadith 66
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 126

(47) Chapter: The Statement of Allah Ta'ala: "And of knowledge you (mankind) have been given only a little"

(47) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلاَّ قَلِيلاً}

Narrated `Abdullah:

While I was going with the Prophet (ﷺ) through the ruins of Medina and he was reclining on a date-palm leaf stalk, some Jews passed by. Some of them said to the others: Ask him (the Prophet) about the spirit. Some of them said that they should not ask him that question as he might give a reply which would displease them. But some of them insisted on asking, and so one of them stood up and asked, "O Abul-Qasim ! What is the spirit?" The Prophet (ﷺ) remained quiet. I thought he was being inspired Divinely. So I stayed till that state of the Prophet (ﷺ) (while being inspired) was over. The Prophet (ﷺ) then said, "And they ask you (O Muhammad) concerning the spirit --Say: The spirit -- its knowledge is with my Lord. And of knowledge you (mankind) have been given only a little)." (17.85)

حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ، قَالَ حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ حَدَّثَنَا الأَعْمَشُ، سُلَيْمَانُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ بَيْنَا أَنَا أَمْشِي، مَعَ النَّبِيِّ صلى الله عليه وسلم فِي خَرِبِ الْمَدِينَةِ، وَهُوَ يَتَوَكَّأُ عَلَى عَسِيبٍ مَعَهُ، فَمَرَّ بِنَفَرٍ مِنَ الْيَهُودِ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ سَلُوهُ عَنِ الرُّوحِ. وَقَالَ بَعْضُهُمْ لاَ تَسْأَلُوهُ لاَ يَجِيءُ فِيهِ بِشَىْءٍ تَكْرَهُونَهُ. فَقَالَ بَعْضُهُمْ لَنَسْأَلَنَّهُ. فَقَامَ رَجُلٌ مِنْهُمْ فَقَالَ يَا أَبَا الْقَاسِمِ، مَا الرُّوحُ فَسَكَتَ. فَقُلْتُ إِنَّهُ يُوحَى إِلَيْهِ. فَقُمْتُ، فَلَمَّا انْجَلَى عَنْهُ، قَالَ {وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتُيتُمْ مِنَ الْعِلْمِ إِلاَّ قَلِيلاً}. قَالَ الأَعْمَشُ هَكَذَا فِي قِرَاءَتِنَا.

Reference	: Sahih al-Bukhari 125
In-book reference	: Book 3, Hadith 67
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 127

(48) Chapter: Whosoever left some optional things simply for the fear that some people may not be able to understand them and may fall into something more difficult

(48) بَابُ مَنْ تَرَكَ بَعْضَ الاِخْتِيَارِ مَخَافَةَ أَنْ يَقْصُرَ فَهْمُ بَعْضِ النَّاسِ عَنْهُ فَيَقَعُوا فِي أَشَدَّ مِنْهُ

Narrated Aswad:

Ibn Az-Zubair said to me, "Aisha used to tell you secretly a number of things. What did she tell you about the Ka`ba?" I replied, "She told me that once the Prophet (ﷺ) said, 'O `Aisha! Had not your people been still close to the pre-Islamic period of ignorance (infidelity)! I would have dismantled the Ka`ba and would have made two doors in it; one for entrance and the other for exit." Later on Ibn Az-Zubair did the same.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، قَالَ قَالَ لِي ابْنُ الزُّبَيْرِ كَانَتْ عَائِشَةُ تُسِرُّ إِلَيْكَ كَثِيرًا فَمَا حَدَّثَتْكَ فِي الْكَعْبَةِ قُلْتُ قَالَتْ لِي قَالَ النَّبِيُّ صلى الله عليه وسلم " يَا عَائِشَةُ، لَوْلاَ قَوْمُكِ حَدِيثٌ عَهْدُهُمْ ـ قَالَ ابْنُ الزُّبَيْرِ بِكُفْرٍ ـ لَنَقَضْتُ الْكَعْبَةَ فَجَعَلْتُ لَهَا بَابَيْنِ باب يَدْخُلُ النَّاسُ، وَبَابٌ يَخْرُجُونَ ". فَفَعَلَهُ ابْنُ الزُّبَيْرِ.

Reference	: Sahih al-Bukhari 126
In-book reference	: Book 3, Hadith 68
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 128

(49) Chapter: Whoever selected some people to teach them (religious) knowledge preferring them over others for fear that the others may not understand it

(49) باب مَنْ خَصَّ بِالْعِلْمِ قَوْمًا دُونَ قَوْمٍ كَرَاهِيَةَ أَنْ لاَ يَفْهَمُوا

وَقَالَ عَلِيٌّ حَدِّثُوا النَّاسَ، بِمَا يَعْرِفُونَ، أَتُحِبُّونَ أَنْ يُكَذَّبَ، اللَّهُ وَرَسُولُهُ

Narrated Abu at-Tufail:

The above mentioned Statement of `Ali.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ مَعْرُوفِ بْنِ خَرَّبُوذٍ عَنْ أَبِي الطُّفَيْلِ عَنْ عَلِيٍّ بِذَلِكَ.

Reference	: Sahih al-Bukhari 127
In-book reference	: Book 3, Hadith 69
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 129

Narrated Anas bin Malik:

"Once Mu`adh was along with Allah's Messenger (ﷺ) as a companion rider. Allah's Messenger (ﷺ) said, "O Mu`adh bin Jabal." Mu`adh replied, "Labbaik and Sa`daik. O Allah's Messenger (ﷺ)!" Again the Prophet (ﷺ) said, "O Mu`adh!" Mu`adh said thrice, "Labbaik and Sa`daik, O Allah's Messenger (ﷺ)!" Allah's Messenger (ﷺ) said, "There is none who testifies sincerely that none has the right to be worshipped but Allah and Muhammad is his Apostle, except that Allah, will save him from the Hell-fire." Mu`adh said, "O Allah's Messenger (ﷺ) ! Should I not inform the people about it so that they may have glad tidings?" He replied, "When the people hear about it, they will solely depend on it." Then Mu`adh narrated the above-mentioned Hadith just before his death, being afraid of committing sin (by not telling the knowledge).

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، قَالَ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم وَمُعَاذٌ رَدِيفُهُ عَلَى الرَّحْلِ قَالَ " يَا مُعَاذُ بْنَ جَبَلٍ ". قَالَ لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ. قَالَ " يَا مُعَاذُ ". قَالَ لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ. ثَلاَثًا. قَالَ " مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صِدْقًا مِنْ قَلْبِهِ إِلاَّ حَرَّمَهُ اللَّهُ عَلَى النَّارِ ". قَالَ يَا رَسُولَ اللَّهِ، أَفَلاَ أُخْبِرُ بِهِ النَّاسَ فَيَسْتَبْشِرُوا قَالَ " إِذًا يَتَّكِلُوا ". وَأَخْبَرَ بِهَا مُعَاذٌ عِنْدَ مَوْتِهِ تَأَثُّمًا .

Reference	: Sahih al-Bukhari 128
In-book reference	: Book 3, Hadith 70
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 130

Narrated Anas:

I was informed that the Prophet (ﷺ) had said to Mu`adh, "Whosoever will meet Allah without associating anything in worship with Him will go to Paradise." Mu`adh asked the Prophet, "Should I not inform the people of this good news?" The Prophet (ﷺ) replied, "No, I am afraid, lest they should depend upon it (absolutely).

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا مُعْتَمِرٌ، قَالَ سَمِعْتُ أَبِي قَالَ، سَمِعْتُ أَنَسًا، قَالَ ذُكِرَ لِي أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لِمُعَاذٍ " مَنْ لَقِيَ اللَّهَ لاَ يُشْرِكُ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ ". قَالَ أَلاَ أُبَشِّرُ النَّاسَ قَالَ " لاَ، إِنِّي أَخَافُ أَنْ يَتَّكِلُوا ".

Reference	: Sahih al-Bukhari 129
In-book reference	: Book 3, Hadith 71
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 131

(50) Chapter: (What is said as regards): To be shy (Al-Haya) while learning (religious) knowledge

(50) باب الْحَيَاءِ فِي الْعِلْمِ

وَقَالَ مُجَاهِدٌ لاَ يَتَعَلَّمُ الْعِلْمَ مُسْتَحْيٍ وَلاَ مُسْتَكْبِرٌ.
وَقَالَتْ عَائِشَةُ نِعْمَ النِّسَاءُ نِسَاءُ الأَنْصَارِ لَمْ يَمْنَعْهُنَّ الْحَيَاءُ أَنْ يَتَفَقَّهْنَ فِي الدِّينِ.
[تحفة 17996 أ].

Narrated Um Salama:

Um-Sulaim came to Allah's Messenger (ﷺ) and said, "Verily, Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge?) The Prophet replied, "Yes, if she notices a discharge." Um Salama, then covered her face and asked, "O Allah's Messenger (ﷺ)! Does a woman get a discharge?" He replied, "Yes, let your right hand be in dust (An Arabic expression you say to a person when you contradict his statement meaning "you will not achieve goodness"), and that is why the son resembles his mother."

حَدَّثَنَا مُحَمَّدُ بْنُ سَلاَمٍ، قَالَ أَخْبَرَنَا أَبُو مُعَاوِيَةَ، قَالَ حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ جَاءَتْ أُمُّ سُلَيْمٍ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ لاَ يَسْتَحْيِي مِنَ الْحَقِّ، فَهَلْ عَلَى الْمَرْأَةِ مِنْ غُسْلٍ إِذَا احْتَلَمَتْ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِذَا رَأَتِ الْمَاءَ ". فَغَطَّتْ أُمُّ سَلَمَةَ ـ تَعْنِي وَجْهَهَا ـ وَقَالَتْ يَا رَسُولَ اللَّهِ وَتَحْتَلِمُ الْمَرْأَةُ قَالَ " نَعَمْ تَرِبَتْ يَمِينُكِ فَبِمَ يُشْبِهُهَا وَلَدُهَا ".

Reference	: Sahih al-Bukhari 130
In-book reference	: Book 3, Hadith 72
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 132

Narrated `Abdullah bin `Umar:

Once Allah's Messenger (ﷺ) said, "Amongst the trees there is a tree, the leaves of which do not fall and is like a Muslim, tell me the name of that tree." Everybody started thinking about the trees of the desert areas and I thought of the date-palm tree but felt shy (to answer). The others asked, "O Allah's Apostle! inform us of it." He replied, "it is the date-palm tree." I told my father what had come to my mind and on that he said, "Had you said it I would have preferred it to such and such a thing that I might possess."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ مِنَ الشَّجَرِ شَجَرَةً لاَ يَسْقُطُ وَرَقُهَا، وَهِيَ مَثَلُ الْمُسْلِمِ، حَدِّثُونِي مَا هِيَ ". فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَادِيَةِ، وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ. قَالَ عَبْدُ اللَّهِ فَاسْتَحْيَيْتُ. فَقَالُوا يَا رَسُولَ اللَّهِ، أَخْبِرْنَا بِهَا. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هِيَ النَّخْلَةُ ". قَالَ عَبْدُ اللَّهِ فَحَدَّثْتُ أَبِي بِمَا وَقَعَ فِي نَفْسِي فَقَالَ لأَنْ تَكُونَ قُلْتَهَا أَحَبُّ إِلَىَّ مِنْ أَنْ يَكُونَ لِي كَذَا وَكَذَا.

Reference	: Sahih al-Bukhari 131
In-book reference	: Book 3, Hadith 73
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 133

(51) Chapter: Whosoever felt shy (to ask something) and then requested another person to ask on his behalf

(51) باب مَنِ اسْتَحْيَا فَأَمَرَ غَيْرَهُ بِالسُّؤَالِ

Narrated `Ali:

I used to get the emotional urethral discharge frequently so I requested Al-Miqdad to ask the Prophet (ﷺ) about it. Al-Miqdad asked him and he replied, "One has to perform ablution (after it)." (See Hadith No. 269).

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنِ الأَعْمَشِ، عَنْ مُنْذِرٍ الثَّوْرِيِّ، عَنْ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ، عَنْ عَلِيٍّ، قَالَ كُنْتُ رَجُلاً مَذَّاءً فَأَمَرْتُ الْمِقْدَادَ أَنْ يَسْأَلَ النَّبِيَّ صلى الله عليه وسلم فَسَأَلَهُ فَقَالَ " فِيهِ الْوُضُوءُ ".

Reference	: Sahih al-Bukhari 132
In-book reference	: Book 3, Hadith 74
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 134

(52) Chapter: Teaching religious knowledge and giving religious verdicts in a masjid

(52) باب ذِكْرِ الْعِلْمِ وَالْفُتْيَا فِي الْمَسْجِدِ

Narrated Nafi`:

`Abdullah bin `Umar said: "A man got up in the mosque and said: O Allah's Messenger (ﷺ) 'At which place you order us that we should assume the Ihram?' Allah's Messenger (ﷺ) replied, 'The residents of Medina should assure the Ihram from Dhil-Hulaifa, the people of Syria from Al-Juhfa and the people of Najd from Qarn." Ibn `Umar further said, "The people consider that Allah's Messenger (ﷺ) had also said, 'The residents of Yemen should assume Ihram from Yalamlam.' " Ibn `Umar used to say, "I do not: remember whether Allah's Messenger (ﷺ) had said the last statement or not?"

حَدَّثَنِي قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، قَالَ حَدَّثَنَا نَافِعٌ، مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَجُلاً، قَامَ فِي الْمَسْجِدِ فَقَالَ يَا رَسُولَ اللَّهِ، مِنْ أَيْنَ تَأْمُرُنَا أَنْ نُهِلَّ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُهِلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ، وَيُهِلُّ أَهْلُ الشَّأْمِ مِنَ الْجُحْفَةِ، وَيُهِلُّ أَهْلُ نَجْدٍ مِنْ قَرْنٍ ". وَقَالَ ابْنُ عُمَرَ وَيَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " وَيُهِلُّ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ ". وَكَانَ ابْنُ عُمَرَ يَقُولُ لَمْ أَفْقَهْ هَذِهِ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 133
In-book reference	: Book 3, Hadith 75
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 135

(53) Chapter: Whosoever answered the questioner more than what was asked

(53) باب مَنْ أَجَابَ السَّائِلَ بِأَكْثَرَ مِمَّا سَأَلَهُ

Narrated Ibn `Umar:

A man asked the Prophet (ﷺ) : "What (kinds of clothes) should a Muhrim (a Muslim intending to perform `Umra or Hajj) wear? He replied, "He should not wear a shirt, a turban, trousers, a head cloak or garment scented with saffron or Wars (kinds of perfumes). And if he has no slippers, then he can use Khuffs (socks made from thick fabric or leather) but the socks should be cut short so as to make the ankles bare." (See Hadith No. 615, Vol. 2).

حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم. وَعَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّ رَجُلاً سَأَلَهُ مَا يَلْبَسُ الْمُحْرِمُ فَقَالَ " لاَ يَلْبَسِ الْقَمِيصَ وَلاَ الْعِمَامَةَ وَلاَ السَّرَاوِيلَ وَلاَ الْبُرْنُسَ وَلاَ ثَوْبًا مَسَّهُ الْوَرْسُ أَوِ الزَّعْفَرَانُ، فَإِنْ لَمْ يَجِدِ النَّعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ وَلْيَقْطَعْهُمَا حَتَّى يَكُونَا تَحْتَ الْكَعْبَيْنِ ".

Reference	: Sahih al-Bukhari 134
In-book reference	: Book 3, Hadith 76
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 3, Hadith 136

4 - The Book of Ablutions (135 - 247)
كتاب الوضوء

(1) بَابُ مَا جَاءَ فِي الْوُضُوءِ

(1) Chapter: What has been revealed regarding ablution?

وَقَوْلِ اللَّهِ تَعَالَى: {إِذَا قُمْتُمْ إِلَى الصَّلاَةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ} قَالَ أَبُو عَبْدِ اللَّهِ وَبَيَّنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ فَرْضَ الْوُضُوءِ مَرَّةً مَرَّةً، وَتَوَضَّأَ أَيْضًا مَرَّتَيْنِ وَثَلاَثًا، وَلَمْ يَزِدْ عَلَى ثَلاَثٍ، وَكَرِهَ أَهْلُ الْعِلْمِ الإِسْرَافَ فِيهِ وَأَنْ يُجَاوِزُوا فِعْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(2) Chapter: Chapter. No Salat (prayer) Is Accepted Without Ablution (i.e, To Remove, The Small Hadith By Ablution Or The Big Hadith By Taking A Bath)

(2) باب لاَ تُقْبَلُ صَلاَةٌ بِغَيْرِ طُهُورٍ

Narrated Abu Huraira:

Allah's Messenger (صلى الله عليه وسلم) said, "The prayer of a person who does Hadath (passes urine, stool or wind) is not accepted till he performs the ablution." A person from Hadaramout asked Abu Huraira, "What is 'Hadath'?" Abu Huraira replied, " 'Hadath' means the passing of wind."

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، قَالَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، قَالَ أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " **لاَ تُقْبَلُ صَلاَةُ مَنْ أَحْدَثَ حَتَّى يَتَوَضَّأَ** ". قَالَ رَجُلٌ مِنْ حَضْرَمَوْتَ مَا الْحَدَثُ يَا أَبَا هُرَيْرَةَ قَالَ فُسَاءٌ أَوْ ضُرَاطٌ.

Reference	: Sahih al-Bukhari 135
In-book reference	: Book 4, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 137

(3) Chapter: Chapter. The Superiority Of Ablution. And Al-ghurr-ul-muhajjalun (the Parts Of The Body Of The Muslims Washed In Ablution Will Shine On The Day Of Ressurrection And The Angels Will Call Them By That Name) From The Traces Of Ablution

(3) باب فَضْلِ الْوُضُوءِ، وَالْغُرُّ الْمُحَجَّلُونَ مِنْ آثَارِ الْوُضُوءِ

Narrated Nu`am Al-Mujmir:

Once I went up the roof of the mosque, along with Abu Huraira. He perform ablution and said, "I heard the Prophet (صلى الله عليه وسلم) saying, "On the Day of Resurrection, my followers will be called "Al-Ghurr-ul- Muhajjalun" from the trace of ablution and whoever can increase the area of his radiance should do so (i.e. by performing ablution regularly).' "

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ خَالِدٍ، عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ، عَنْ نُعَيْمٍ الْمُجْمِرِ، قَالَ رَقِيتُ مَعَ أَبِي هُرَيْرَةَ عَلَى ظَهْرِ الْمَسْجِدِ، فَتَوَضَّأَ فَقَالَ إِنِّي سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " **إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ** ".

Reference	: Sahih al-Bukhari 136
In-book reference	: Book 4, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 138

(4) Chapter: One should not repeat ablution if in doubt unless and until he is convinced (that he has lost his ablution by having Hadath)

(4) باب لاَ يَتَوَضَّأُ مِنَ الشَّكِّ حَتَّى يَسْتَيْقِنَ

Narrated `Abbas bin Tamim:

My uncle asked Allah's Messenger (ﷺ) about a person who imagined to have passed wind during the prayer. Allah' Apostle replied: "He should not leave his prayers unless he hears sound or smells something."

حَدَّثَنَا عَلِيٌّ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَعَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ، أَنَّهُ شَكَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم الرَّجُلُ الَّذِي يُخَيَّلُ إِلَيْهِ أَنَّهُ يَجِدُ الشَّىْءَ فِي الصَّلاَةِ‏.‏ فَقَالَ ‏"‏ لاَ يَنْفَتِلْ ـ أَوْ لاَ يَنْصَرِفْ ـ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا ‏"‏‏.‏

Reference	: Sahih al-Bukhari 137
In-book reference	: Book 4, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 139

(5) Chapter: To perform a light ablution

(5) باب التَّخْفِيفِ فِي الْوُضُوءِ

Narrated Kuraib:

Ibn `Abbas said, "The Prophet (ﷺ) slept till he snored and then prayed (or probably lay till his breath sounds were heard and then got up and prayed)." Ibn `Abbas added: "I stayed overnight in the house of my aunt, Maimuna, the Prophet (ﷺ) slept for a part of the night, (See Fath-al-Bari page 249, Vol. 1), and late in the night, he got up and performed ablution from a hanging water skin, a light (perfect) ablution and stood up for the prayer. I, too, performed a similar ablution, then I went and stood on his left. He drew me to his right and prayed as much as Allah wished, and again lay and slept till his breath sounds were heard. Later on the Mu'adh-dhin (call maker for the prayer) came to him and informed him that it was time for Prayer. The Prophet (ﷺ) went with him for the prayer without performing a new ablution." (Sufyan said to `Amr that some people said, "The eyes of Allah's Messenger (ﷺ) sleep but his heart does not sleep." `Amr replied, "I heard `Ubaid bin `Umar saying that the dreams of Prophets were Divine Inspiration, and then he recited the verse: 'I (Abraham) see in a dream, (O my son) that I offer you in sacrifice (to Allah)." (37.102) (See Hadith No. 183)

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، قَالَ أَخْبَرَنِي كُرَيْبٌ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَامَ حَتَّى نَفَخَ ثُمَّ صَلَّى ـ وَرُبَّمَا قَالَ اضْطَجَعَ حَتَّى نَفَخَ ـ ثُمَّ قَامَ فَصَلَّى‏.‏ ثُمَّ حَدَّثَنَا بِهِ سُفْيَانُ مَرَّةً بَعْدَ مَرَّةٍ عَنْ عَمْرٍو عَنْ كُرَيْبٍ عَنِ ابْنِ عَبَّاسٍ قَالَ بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ لَيْلَةً، فَقَامَ النَّبِيُّ صلى الله عليه وسلم مِنَ اللَّيْلِ، فَلَمَّا كَانَ فِي بَعْضِ اللَّيْلِ قَامَ النَّبِيُّ صلى الله عليه وسلم فَتَوَضَّأَ مِنْ شَنٍّ مُعَلَّقٍ وُضُوءًا خَفِيفًا ـ يُخَفِّفُهُ عَمْرٌو وَيُقَلِّلُهُ ـ وَقَامَ يُصَلِّي فَتَوَضَّأْتُ نَحْوًا مِمَّا تَوَضَّأَ، ثُمَّ جِئْتُ فَقُمْتُ عَنْ يَسَارِهِ ـ وَرُبَّمَا قَالَ سُفْيَانُ عَنْ شِمَالِهِ ـ فَحَوَّلَنِي فَجَعَلَنِي عَنْ يَمِينِهِ، ثُمَّ صَلَّى مَا شَاءَ اللَّهُ، ثُمَّ اضْطَجَعَ، فَنَامَ حَتَّى نَفَخَ، ثُمَّ أَتَاهُ الْمُنَادِي فَآذَنَهُ بِالصَّلاَةِ، فَقَامَ مَعَهُ إِلَى الصَّلاَةِ، فَصَلَّى وَلَمْ يَتَوَضَّأْ‏.‏ قُلْنَا لِعَمْرٍو إِنَّ نَاسًا يَقُولُونَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم تَنَامُ عَيْنُهُ وَلاَ يَنَامُ قَلْبُهُ‏.‏ قَالَ عَمْرٌو سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ يَقُولُ رُؤْيَا الأَنْبِيَاءِ وَحْىٌ، ثُمَّ قَرَأَ ‏{‏إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ‏}‏‏.‏

Reference	: Sahih al-Bukhari 138
In-book reference	: Book 4, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 140

(6) Chapter: The completion (or perfection) of ablution (one should wash all the parts perfectly)

(6) باب إِسْبَاغِ الْوُضُوءِ

وَقَالَ ابْنُ عُمَرَ إِسْبَاغُ الْوُضُوءِ الإِنْقَاءُ‏.‏

Narrated Usama bin Zaid:

Allah's Messenger (ﷺ) proceeded from `Arafat till when he reached the mountain pass, he dismounted, urinated and then performed ablution but not a perfect one. I said to him, ("Is it the time for) the prayer, O Allah's Messenger (ﷺ)?" He said, "The (place of) prayer is ahead of you." He rode till when he reached Al-Muzdalifa, he dismounted and performed ablution and a perfect one, The (call for) Iqama was pronounced and he led the Maghrib prayer. Then everybody made his camel kneel down at its place. Then the Iqama was pronounced for the `Isha' prayer which the Prophet (ﷺ) led and no prayer was offered in between the two . prayers (`Isha' and Maghrib).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ، أَنَّهُ سَمِعَهُ يَقُولُ دَفَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ عَرَفَةَ حَتَّى إِذَا كَانَ بِالشِّعْبِ نَزَلَ فَبَالَ، ثُمَّ تَوَضَّأَ وَلَمْ يُسْبِغِ الْوُضُوءَ. فَقُلْتُ الصَّلاَةَ يَا رَسُولَ اللَّهِ. فَقَالَ ‏"‏ الصَّلاَةُ أَمَامَكَ ‏"‏‏.‏ فَرَكِبَ، فَلَمَّا جَاءَ الْمُزْدَلِفَةَ نَزَلَ فَتَوَضَّأَ، فَأَسْبَغَ الْوُضُوءَ، ثُمَّ أُقِيمَتِ الصَّلاَةُ فَصَلَّى الْمَغْرِبَ، ثُمَّ أَنَاخَ كُلُّ إِنْسَانٍ بَعِيرَهُ فِي مَنْزِلِهِ، ثُمَّ أُقِيمَتِ الْعِشَاءُ فَصَلَّى وَلَمْ يُصَلِّ بَيْنَهُمَا‏.‏

Reference	: Sahih al-Bukhari 139
In-book reference	: Book 4, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 141

(7) Chapter: To wash the face with both hands by a handful of water

(7) باب غَسْلِ الْوَجْهِ بِالْيَدَيْنِ مِنْ غَرْفَةٍ وَاحِدَةٍ

Narrated `Ata' bin Yasar:

Ibn `Abbas performed ablution and washed his face (in the following way): He ladled out a handful of water, rinsed his mouth and washed his nose with it by putting in water and then blowing it out. He then, took another handful (of water) and did like this (gesturing) joining both hands, and washed his face, took another handful of water and washed his right forearm. He again took another handful of water and washed his left forearm, and passed wet hands over his head and took another handful of water and poured it over his right foot (up to his ankles) and washed it thoroughly and similarly took another handful of water and washed thoroughly his left foot (up to the ankles) and said, "I saw Allah's Messenger (ﷺ) performing ablution in this way."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، قَالَ أَخْبَرَنَا أَبُو سَلَمَةَ الْخُزَاعِيُّ، مَنْصُورُ بْنُ سَلَمَةَ قَالَ أَخْبَرَنَا ابْنُ بِلاَلٍ ـ يَعْنِي سُلَيْمَانَ ـ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ تَوَضَّأَ فَغَسَلَ وَجْهَهُ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَمَضْمَضَ بِهَا وَاسْتَنْشَقَ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَجَعَلَ بِهَا هَكَذَا، أَضَافَهَا إِلَى يَدِهِ الأُخْرَى، فَغَسَلَ بِهِمَا وَجْهَهُ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَغَسَلَ بِهَا يَدَهُ الْيُمْنَى، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَغَسَلَ بِهَا يَدَهُ الْيُسْرَى، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ فَرَشَّ عَلَى رِجْلِهِ الْيُمْنَى حَتَّى غَسَلَهَا، ثُمَّ أَخَذَ غَرْفَةً أُخْرَى، فَغَسَلَ بِهَا رِجْلَهُ ـ يَعْنِي الْيُسْرَى ـ ثُمَّ قَالَ هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَتَوَضَّأُ‏.‏

Reference	: Sahih al-Bukhari 140
In-book reference	: Book 4, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 142

(8) Chapter: To recite "In the name of Allah," during every action and on having sexual relations with one's wife

(8) باب التَّسْمِيَةِ عَلَى كُلِّ حَالٍ وَعِنْدَ الْوِقَاعِ

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "If anyone of you on having sexual relations with his wife said (and he must say it before starting) 'In the name of Allah. O Allah! Protect us from Satan and also protect what you bestow upon us (i.e. the coming offspring) from Satan, and if it is destined that they should have a child then, Satan will never be able to harm that offspring."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم قَالَ " لَوْ أَنَّ أَحَدَكُمْ إِذَا أَتَى أَهْلَهُ قَالَ بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا. فَقُضِيَ بَيْنَهُمَا وَلَدٌ، لَمْ يَضُرَّهُ ".

Reference	: Sahih al-Bukhari 141
In-book reference	: Book 4, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 143

(9) Chapter: What to say while going to the lavatory (water closet)

(9) باب مَا يَقُولُ عِنْدَ الْخَلاَءِ

Narrated Anas:

Whenever the Prophet (ﷺ) went to answer the call of nature, he used to say, "Allah-umma inni a`udhu bika minal khubuthi wal khaba'ith i.e. O Allah, I seek Refuge with You from all offensive and wicked things (evil deeds and evil spirits).

حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، قَالَ سَمِعْتُ أَنَسًا، يَقُولُ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا دَخَلَ الْخَلاَءَ قَالَ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ ". تَابَعَهُ ابْنُ عَرْعَرَةَ عَنْ شُعْبَةَ. وَقَالَ غُنْدَرٌ عَنْ شُعْبَةَ إِذَا أَتَى الْخَلاَءَ. وَقَالَ مُوسَى عَنْ حَمَّادٍ إِذَا دَخَلَ. وَقَالَ سَعِيدُ بْنُ زَيْدٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ إِذَا أَرَادَ أَنْ يَدْخُلَ.

Reference	: Sahih al-Bukhari 142
In-book reference	: Book 4, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 144

(10) Chapter: Providing water at lavatories (for washing the private parts after answering the call of nature)

(10) باب وَضْعِ الْمَاءِ عِنْدَ الْخَلاَءِ

Narrated Ibn `Abbas:

Once the Prophet (ﷺ) entered a lavatory and I placed water for his ablution. He asked, "Who placed it?" He was informed accordingly and so he said, "O Allah! Make him (Ibn `Abbas) a learned scholar in religion (Islam).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، قَالَ حَدَّثَنَا وَرْقَاءُ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ الْخَلاَءَ، فَوَضَعْتُ لَهُ وَضُوءًا قَالَ " مَنْ وَضَعَ هَذَا ". فَأُخْبِرَ فَقَالَ " اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ ".

Reference	: Sahih al-Bukhari 143
In-book reference	: Book 4, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 145

(11) Chapter: While urinating or defecating, never face the Qiblah except when you are screened by a building or a wall or something like that

(11) باب لاَ تُسْتَقْبَلُ الْقِبْلَةُ بِغَائِطٍ أَوْ بَوْلٍ إِلاَّ عِنْدَ الْبِنَاءِ جِدَارٍ أَوْ نَحْوِهِ

Narrated Abu Aiyub Al-Ansari:

Allah's Messenger (ﷺ) said, "If anyone of you goes to an open space for answering the call of nature he should neither face nor turn his back towards the Qibla; he should either face the east or the west."

حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، قَالَ حَدَّثَنَا الزُّهْرِيُّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أَتَى أَحَدُكُمُ الْغَائِطَ فَلاَ يَسْتَقْبِلِ الْقِبْلَةَ وَلاَ يُوَلِّهَا ظَهْرَهُ، شَرِّقُوا أَوْ غَرِّبُوا ".

Reference : Sahih al-Bukhari 144
In-book reference : Book 4, Hadith 10
USC-MSA web (English) reference : Vol. 1, Book 4, Hadith 146
(deprecated numbering scheme)

(12) Chapter: Defecating while sitting over two bricks (12) باب مَنْ تَبَرَّزَ عَلَى لَبِنَتَيْنِ

Narrated `Abdullah bin `Umar:

People say, "Whenever you sit for answering the call of nature, you should not face the Qibla or Baitul-Maqdis (Jerusalem)." I told them. "Once I went up the roof of our house and I saw Allah's Apostle answering the call of nature while sitting on two bricks facing Baitul-Maqdis (Jerusalem) (but there was a screen covering him. ' (Fath-al-Bari, Page 258, Vol. 1).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ، وَاسِعِ بْنِ حَبَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ كَانَ يَقُولُ إِنَّ نَاسًا يَقُولُونَ إِذَا قَعَدْتَ عَلَى حَاجَتِكَ، فَلاَ تَسْتَقْبِلِ الْقِبْلَةَ وَلاَ بَيْتَ الْمَقْدِسِ. فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ لَقَدِ ارْتَقَيْتُ يَوْمًا عَلَى ظَهْرِ بَيْتٍ لَنَا، فَرَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى لَبِنَتَيْنِ مُسْتَقْبِلاً بَيْتَ الْمَقْدِسِ لِحَاجَتِهِ. وَقَالَ لَعَلَّكَ مِنَ الَّذِينَ يُصَلُّونَ عَلَى أَوْرَاكِهِمْ، فَقُلْتُ لاَ أَدْرِي وَاللَّهِ.
قَالَ مَالِكٌ يَعْنِي الَّذِي يُصَلِّي وَلاَ يَرْتَفِعُ عَنِ الأَرْضِ، يَسْجُدُ وَهُوَ لاَصِقٌ بِالأَرْضِ.

Reference : Sahih al-Bukhari 145
In-book reference : Book 4, Hadith 11
USC-MSA web (English) reference : Vol. 1, Book 4, Hadith 147
(deprecated numbering scheme)

(13) Chapter: The going out of women for answering the call of nature (13) باب خُرُوجِ النِّسَاءِ إِلَى الْبَرَازِ

Narrated `Aisha:

The wives of the Prophet (ﷺ) used to go to Al-Manasi, a vast open place (near Baqi` at Medina) to answer the call of nature at night. `Umar used to say to the Prophet (ﷺ) "Let your wives be veiled," but Allah's Apostle did not do so. One night Sauda bint Zam`a the wife of the Prophet (ﷺ) went out at `Isha' time and she was a tall lady. `Umar addressed her and said, "I have recognized you, O Sauda." He said so, as he desired eagerly that the verses of Al-Hijab (the observing of veils by the Muslim women) may be revealed. So Allah revealed the verses of "Al-Hijab" (A complete body cover excluding the eyes).

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ أَزْوَاجَ النَّبِيِّ، صلى الله عليه وسلم كُنَّ يَخْرُجْنَ بِاللَّيْلِ إِذَا تَبَرَّزْنَ إِلَى الْمَنَاصِعِ ـ وَهُوَ صَعِيدٌ أَفْيَحُ ـ فَكَانَ عُمَرُ يَقُولُ لِلنَّبِيِّ صلى الله عليه وسلم احْجُبْ نِسَاءَكَ. فَلَمْ يَكُنْ رَسُولُ اللَّهِ صلى الله عليه وسلم يَفْعَلُ، فَخَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَةَ زَوْجُ النَّبِيِّ صلى الله عليه وسلم لَيْلَةً مِنَ اللَّيَالِي عِشَاءً، وَكَانَتِ امْرَأَةً طَوِيلَةً، فَنَادَاهَا عُمَرُ أَلاَ قَدْ عَرَفْنَاكِ يَا سَوْدَةُ. حِرْصًا عَلَى أَنْ يَنْزِلَ الْحِجَابُ، فَأَنْزَلَ اللَّهُ آيَةَ الْحِجَابِ.

Reference : Sahih al-Bukhari 146
In-book reference : Book 4, Hadith 12
USC-MSA web (English) reference : Vol. 1, Book 4, Hadith 148
(deprecated numbering scheme)

Narrated `Aisha:

The Prophet (ﷺ) said to his wives, "You are allowed to go out to answer the call of nature. "

حَدَّثَنَا زَكَرِيَّاءُ، قَالَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " قَدْ أُذِنَ أَنْ تَخْرُجْنَ فِي حَاجَتِكُنَّ ". قَالَ هِشَامٌ يَعْنِي الْبَرَازَ.

Reference : Sahih al-Bukhari 147
In-book reference : Book 4, Hadith 13

USC-MSA web (English) reference : Vol. 1, Book 4, Hadith 149
(deprecated numbering scheme)

(14) Chapter: To defecate in houses

(14) باب التَّبَرُّزِ فِي الْبُيُوتِ

Narrated `Abdullah bin `Umar:

I went up to the roof of Hafsa's house for some job and I saw Allah's Messenger (ﷺ) answering the call of nature facing Sham (Syria, Jordan, Palestine and Lebanon regarded as one country) with his back towards the Qibla. (See Hadith No. 147).

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ وَاسِعِ بْنِ حَبَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ ارْتَقَيْتُ فَوْقَ ظَهْرِ بَيْتِ حَفْصَةَ لِبَعْضِ حَاجَتِي، فَرَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقْضِي حَاجَتَهُ مُسْتَدْبِرَ الْقِبْلَةِ مُسْتَقْبِلَ الشَّأْمِ.

Reference	: Sahih al-Bukhari 148
In-book reference	: Book 4, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 150

Narrated `Abdullah bin `Umar:

Once I went up the roof of our house and saw Allah's Messenger (ﷺ) answering the call of nature while sitting over two bricks facing Baitul-Maqdis (Jerusalem). (See Hadith No. 147).

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا يَحْيَى، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، أَنَّ عَمَّهُ، وَاسِعَ بْنَ حَبَّانَ، أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ قَالَ لَقَدْ ظَهَرْتُ ذَاتَ يَوْمٍ عَلَى ظَهْرِ بَيْتِنَا، فَرَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَاعِدًا عَلَى لَبِنَتَيْنِ مُسْتَقْبِلَ بَيْتِ الْمَقْدِسِ.

Reference	: Sahih al-Bukhari 149
In-book reference	: Book 4, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 151

(15) Chapter: To wash the private parts with water after answering the call of nature

(15) باب الاِسْتِنْجَاءِ بِالْمَاءِ

Narrated Anas bin Malik:

Whenever Allah's Messenger (ﷺ) went to answer the call of nature, I along with another boy used to accompany him with a tumbler full of water. (Hisham commented, "So that he might wash his private parts with it.)"

حَدَّثَنَا أَبُو الْوَلِيدِ، هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي مُعَاذٍ ـ وَاسْمُهُ عَطَاءُ بْنُ أَبِي مَيْمُونَةَ ـ قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا خَرَجَ لِحَاجَتِهِ أَجِيءُ أَنَا وَغُلاَمٌ مَعَنَا إِدَاوَةٌ مِنْ مَاءٍ. يَعْنِي يَسْتَنْجِي بِهِ.

Reference	: Sahih al-Bukhari 150
In-book reference	: Book 4, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 152

(16) Chapter: Getting water carried by somebody else for purification (washing one's private parts).

(16) باب مَنْ حُمِلَ مَعَهُ الْمَاءُ لِطُهُورِهِ

وَقَالَ أَبُو الدَّرْدَاءِ: أَلَيْسَ فِيكُمْ صَاحِبُ النَّعْلَيْنِ وَالطَّهُورِ وَالْوِسَادِ.

Narrated Anas:

Whenever Allah's Messenger (ﷺ) went to answer the call of nature, I along with another boy from us used to go behind him with a tumbler full of water.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي مُعَاذٍ ـ هُوَ عَطَاءُ بْنُ أَبِي مَيْمُونَةَ ـ قَالَ سَمِعْتُ أَنَسًا، يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا خَرَجَ لِحَاجَتِهِ تَبِعْتُهُ أَنَا وَغُلاَمٌ مِنَّا مَعَنَا إِدَاوَةٌ مِنْ مَاءٍ.

Reference : Sahih al-Bukhari 151
In-book reference : Book 4, Hadith 17
USC-MSA web (English) reference : Vol. 1, Book 4, Hadith 153
(deprecated numbering scheme)

(17) Chapter: To carry an 'Anaza (spear-headed stick) along with the waer for washing the private parts after answering the call of nature.

(17) باب حَمْلِ الْعَنَزَةِ مَعَ الْمَاءِ فِي الاِسْتِنْجَاءِ

Narrated Anas bin Malik:

Whenever Allah's Messenger (ﷺ) went to answer the call of nature, I along with another boy used to carry a tumbler full of water (for cleaning the private parts) and a short spear (or stick).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدْخُلُ الْخَلاَءَ، فَأَحْمِلُ أَنَا وَغُلاَمٌ إِدَاوَةً مِنْ مَاءٍ، وَعَنَزَةً، يَسْتَنْجِي بِالْمَاءِ. تَابَعَهُ النَّضْرُ وَشَاذَانُ عَنْ شُعْبَةَ. الْعَنَزَةُ عَصًا عَلَيْهِ زُجٌّ.

Reference : Sahih al-Bukhari 152
In-book reference : Book 4, Hadith 18
USC-MSA web (English) reference : Vol. 1, Book 4, Hadith 154
(deprecated numbering scheme)

(18) Chapter: It is forbidden to clean the private parts with the right hand

(18) باب النَّهْىِ عَنْ الاِسْتِنْجَاءِ، بِالْيَمِينِ

Narrated Abu Qatada:

Allah's Messenger (ﷺ) said, "Whenever anyone of you drinks water, he should not breathe in the drinking utensil, and whenever anyone of you goes to a lavatory, he should neither touch his penis nor clean his private parts with his right hand."

حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، قَالَ حَدَّثَنَا هِشَامٌ ـ هُوَ الدَّسْتَوَائِيُّ ـ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا شَرِبَ أَحَدُكُمْ فَلاَ يَتَنَفَّسْ فِي الإِنَاءِ، وَإِذَا أَتَى الْخَلاَءَ فَلاَ يَمَسَّ ذَكَرَهُ بِيَمِينِهِ، وَلاَ يَتَمَسَّحْ بِيَمِينِهِ ".

Reference : Sahih al-Bukhari 153
In-book reference : Book 4, Hadith 19
USC-MSA web (English) reference : Vol. 1, Book 4, Hadith 155
(deprecated numbering scheme)

(19) Chapter: While passing urine one should not hold his penis with his right hand.

(19) باب لاَ يُمْسِكُ ذَكَرَهُ بِيَمِينِهِ إِذَا بَالَ

Narrated Abu Qatada:

The Prophet (ﷺ) said, "Whenever anyone of you makes water he should not hold his penis or clean his private parts with his right hand. (And while drinking) one should not breathe in the drinking utensil ."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا بَالَ أَحَدُكُمْ فَلاَ يَأْخُذَنَّ ذَكَرَهُ بِيَمِينِهِ، وَلاَ يَسْتَنْجِي بِيَمِينِهِ، وَلاَ يَتَنَفَّسْ فِي الإِنَاءِ ".

Reference : Sahih al-Bukhari 154
In-book reference : Book 4, Hadith 20
USC-MSA web (English) reference : Vol. 1, Book 4, Hadith 156
(deprecated numbering scheme)

(20) Chapter: To clean the private parts with stones

(20) باب الاِسْتِنْجَاءِ بِالْحِجَارَةِ

Narrated Abu Huraira:

I followed the Prophet (ﷺ) while he was going out to answer the call of nature. He used not to look this way or that. So, when I approached near him he said to me, "Fetch for me some stones for ' cleaning the privates parts (or said something similar), and do not bring a bone or a piece of dung." So I brought the stones in the corner of my garment and placed them by his side and I then went away from him. When he finished (from answering the call of nature) he used, them .

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَكِّيُّ، قَالَ حَدَّثَنَا عَمْرُو بْنُ يَحْيَى بْنِ سَعِيدِ بْنِ عَمْرٍو الْمَكِّيُّ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ اتَّبَعْتُ النَّبِيَّ صلى الله عليه وسلم وَخَرَجَ لِحَاجَتِهِ، فَكَانَ لاَ يَلْتَفِتُ فَدَنَوْتُ مِنْهُ فَقَالَ " ابْغِنِي أَحْجَارًا أَسْتَنْفِضْ بِهَا ـ أَوْ نَحْوَهُ ـ وَلاَ تَأْتِنِي بِعَظْمٍ وَلاَ رَوْثٍ ". فَأَتَيْتُهُ بِأَحْجَارٍ بِطَرَفِ ثِيَابِي فَوَضَعْتُهَا إِلَى جَنْبِهِ وَأَعْرَضْتُ عَنْهُ، فَلَمَّا قَضَى أَتْبَعَهُ بِهِنَّ.

Reference	: Sahih al-Bukhari 155
In-book reference	: Book 4, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 157

(21) Chapter: Do not clean the private parts with dung

(21) باب لاَ يُسْتَنْجَى بِرَوْثٍ

Narrated `Abdullah:

The Prophet (ﷺ) went out to answer the call of nature and asked me to bring three stones. I found two stones and searched for the third but could not find it. So took a dried piece of dung and brought it to him. He took the two stones and threw away the dung and said, "This is a filthy thing."

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ، قَالَ لَيْسَ أَبُو عُبَيْدَةَ ذَكَرَهُ وَلَكِنْ عَبْدُ الرَّحْمَنِ بْنُ الأَسْوَدِ عَنْ أَبِيهِ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ، يَقُولُ أَتَى النَّبِيُّ صلى الله عليه وسلم الْغَائِطَ، فَأَمَرَنِي أَنْ آتِيَهُ بِثَلاَثَةِ أَحْجَارٍ، فَوَجَدْتُ حَجَرَيْنِ، وَالْتَمَسْتُ الثَّالِثَ فَلَمْ أَجِدْهُ، فَأَخَذْتُ رَوْثَةً، فَأَتَيْتُهُ بِهَا، فَأَخَذَ الْحَجَرَيْنِ وَأَلْقَى الرَّوْثَةَ وَقَالَ " هَذَا رِكْسٌ ". وَقَالَ إِبْرَاهِيمُ بْنُ يُوسُفَ عَنْ أَبِيهِ عَنْ أَبِي إِسْحَاقَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ.

Reference	: Sahih al-Bukhari 156
In-book reference	: Book 4, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 158

(22) Chapter: The washing of the body parts (i.e., the parts which are washed in ablution) once only while performing ablution

(22) باب الْوُضُوءِ مَرَّةً مَرَّةً

Narrated Ibn `Abbas:

The Prophet (ﷺ) performed ablution by washing the body parts only once.

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ تَوَضَّأَ النَّبِيُّ صلى الله عليه وسلم مَرَّةً مَرَّةً.

Reference	: Sahih al-Bukhari 157
In-book reference	: Book 4, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 159

(23) Chapter: The washing of the body parts twice while performing ablution

(23) باب الْوُضُوءِ مَرَّتَيْنِ مَرَّتَيْنِ

Narrated `Abdullah bin Zaid:

The Prophet (ﷺ) performed ablution by washing the body parts twice.

حَدَّثَنَا حُسَيْنُ بْنُ عِيسَى، قَالَ حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ.

Reference : Sahih al-Bukhari 158
In-book reference : Book 4, Hadith 24
USC-MSA web (English) reference : Vol. 1, Book 4, Hadith 160
(deprecated numbering scheme)

(24) Chapter: The washing of the parts thrice while performing ablution

(24) باب الْوُضُوءِ ثَلاَثًا ثَلاَثًا

Narrated Humran:

(the slave of 'Uthman) I saw 'Uthman bin 'Affan asking for a tumbler of water (and when it was brought) he poured water over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth, washed his nose by putting water in it and then blowing it out. then he washed his face and forearms up to the elbows thrice, passed his wet hands over his head and washed his feet up to the ankles thrice. Then he said, "Allah's Messenger (ﷺ) said 'If anyone performs ablution like that of mine and offers a two-rak'at prayer during which he does not think of anything else (not related to the present prayer) then his past sins will be forgiven.' "

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الأُوَيْسِيُّ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ عَطَاءَ بْنَ يَزِيدَ، أَخْبَرَهُ أَنَّ حُمْرَانَ مَوْلَى عُثْمَانَ أَخْبَرَهُ أَنَّهُ، رَأَى عُثْمَانَ بْنَ عَفَّانَ دَعَا بِإِنَاءٍ، فَأَفْرَغَ عَلَى كَفَّيْهِ ثَلاَثَ مِرَارٍ فَغَسَلَهُمَا، ثُمَّ أَدْخَلَ يَمِينَهُ فِي الإِنَاءِ فَمَضْمَضَ، وَاسْتَنْشَقَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلاَثًا، وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلاَثَ مِرَارٍ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَيْهِ ثَلاَثَ مِرَارٍ إِلَى الْكَعْبَيْنِ، ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا، ثُمَّ صَلَّى رَكْعَتَيْنِ، لاَ يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ".

Reference : Sahih al-Bukhari 159
In-book reference : Book 4, Hadith 25
USC-MSA web (English) reference : Vol. 1, Book 4, Hadith 161
(deprecated numbering scheme)

After performing the ablution 'Uthman said, "I am going to tell you a Hadith which I would not have told you, had I not been compelled by a certain Holy Verse (the sub narrator 'Urwa said:

This verse is: "Verily, those who conceal the clear signs and the guidance which we have sent down...)" (2:159). I heard the Prophet (ﷺ) saying, 'If a man performs ablution perfectly and then offers the compulsory congregational prayer, Allah will forgive his sins committed between that (prayer) and the (next) prayer till he offers it.

وَعَنْ إِبْرَاهِيمَ، قَالَ قَالَ صَالِحُ بْنُ كَيْسَانَ قَالَ ابْنُ شِهَابٍ وَلَكِنْ عُرْوَةُ يُحَدِّثُ عَنْ حُمْرَانَ،، فَلَمَّا تَوَضَّأَ عُثْمَانُ قَالَ أَلاَ أُحَدِّثُكُمْ حَدِيثًا لَوْلاَ آيَةٌ مَا حَدَّثْتُكُمُوهُ، سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لاَ يَتَوَضَّأُ رَجُلٌ فَيُحْسِنُ وُضُوءَهُ، وَيُصَلِّي الصَّلاَةَ إِلاَّ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الصَّلاَةِ حَتَّى يُصَلِّيَهَا ". قَالَ عُرْوَةُ الآيَةُ {إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ}.

Reference : Sahih al-Bukhari 160
In-book reference : Book 4, Hadith 26
USC-MSA web (English) reference : Vol. 1, Book 4, Hadith 161
(deprecated numbering scheme)

(25) Chapter: The cleaning of the nose by putting water in it and then blowing it out during ablution

(25) باب الاِسْتِنْثَارِ فِي الْوُضُوءِ

ذَكَرَهُ عُثْمَانُ وَعَبْدُ اللَّهِ بْنُ زَيْدٍ وَابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever performs ablution should clean his nose with water by putting the water in it and then blowing it out, and whoever cleans his private parts with stones should do it with odd number of stones."

حَدَّثَنَا عَبْدَانُ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَبُو إِدْرِيسَ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " مَنْ تَوَضَّأَ فَلْيَسْتَنْثِرْ، وَمَنِ اسْتَجْمَرَ فَلْيُوتِرْ ".

Reference	: Sahih al-Bukhari 161
In-book reference	: Book 4, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 162

(26) Chapter: To clean the private parts with odd number of stones

(26) باب الاِسْتِجْمَارِ وِتْرًا

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If anyone of you performs ablution he should put water in his nose and then blow it out and whoever cleans his private parts with stones should do so with odd numbers. And whoever wakes up from his sleep should wash his hands before putting them in the water for ablution, because nobody knows where his hands were during sleep."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ ثُمَّ لِيَنْثُرْ، وَمَنِ اسْتَجْمَرَ فَلْيُوتِرْ، وَإِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلْيَغْسِلْ يَدَهُ قَبْلَ أَنْ يُدْخِلَهَا فِي وَضُوئِهِ، فَإِنَّ أَحَدَكُمْ لاَ يَدْرِي أَيْنَ بَاتَتْ يَدُهُ ".

Reference	: Sahih al-Bukhari 162
In-book reference	: Book 4, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 163

(27) Chapter: Washing both feet, and it is not sufficient to pass wet hands over the feet

(27) باب غَسْلِ الرِّجْلَيْنِ وَلاَ يَمْسَحُ عَلَى الْقَدَمَيْنِ

Narrated `Abdullah bin `Amr:

The Prophet (ﷺ) remained behind us on a journey. He joined us while we were performing ablution for the `Asr prayer which was overdue and we were just passing wet hands over our feet (not washing them thoroughly) so he addressed us in a loud voice saying twice , "Save your heels from the fire."

حَدَّثَنَا مُوسَى، قَالَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ تَخَلَّفَ النَّبِيُّ صلى الله عليه وسلم عَنَّا فِي سَفْرَةٍ سَافَرْنَاهَا، فَأَدْرَكَنَا وَقَدْ أَرْهَقْنَا الْعَصْرَ، فَجَعَلْنَا نَتَوَضَّأُ وَنَمْسَحُ عَلَى أَرْجُلِنَا، فَنَادَى بِأَعْلَى صَوْتِهِ " وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ ". مَرَّتَيْنِ أَوْ ثَلاَثًا.

Reference	: Sahih al-Bukhari 163
In-book reference	: Book 4, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 164

(28) Chapter: To rinse the mouth with water while performing ablution

(28) باب الْمَضْمَضَةِ فِي الْوُضُوءِ

قَالَهُ ابْنُ عَبَّاسٍ وَعَبْدُ اللَّهِ بْنُ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمْ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Humran:

(the freed slave of `Uthman bin `Affan) I saw `Uthman bin `Affan asking (for a tumbler of water) to perform ablution (and when it was brought) he poured water from it over his hands and washed them thrice and then put his

right hand in the water container and rinsed his mouth and washed his nose by putting water in it and then blowing it out. Then he washed his face thrice and (then) forearms up to the elbows thrice, then passed his wet hands over his head and then washed each foot thrice. After that `Uthman said, "I saw the Prophet (ﷺ) performing ablution like this of mine, and he said, 'If anyone performs ablution like that of mine and offers a two-rak`at prayer during which he does not think of anything else (not related to the present prayer) then his past sins will be forgiven. '

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عَطَاءُ بْنُ يَزِيدَ، عَنْ حُمْرَانَ، مَوْلَى عُثْمَانَ بْنِ عَفَّانَ أَنَّهُ رَأَى عُثْمَانَ دَعَا بِوَضُوءٍ، فَأَفْرَغَ عَلَى يَدَيْهِ مِنْ إِنَائِهِ، فَغَسَلَهُمَا ثَلاَثَ مَرَّاتٍ، ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْوَضُوءِ، ثُمَّ تَمَضْمَضَ، وَاسْتَنْشَقَ، وَاسْتَنْثَرَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلاَثًا وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلاَثًا، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ كُلَّ رِجْلٍ ثَلاَثًا، ثُمَّ قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَتَوَضَّأُ نَحْوَ وُضُوئِي هَذَا وَقَالَ " مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا ثُمَّ صَلَّى رَكْعَتَيْنِ، لاَ يُحَدِّثُ فِيهِمَا نَفْسَهُ، غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ".

Reference	: Sahih al-Bukhari 164
In-book reference	: Book 4, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 165

(29) Chapter: The washing of heels during ablution (29) باب غَسْلِ الأَعْقَابِ

وَكَانَ ابْنُ سِيرِينَ يَغْسِلُ مَوْضِعَ الْخَاتَمِ إِذَا تَوَضَّأَ.

Narrated Muhammad Ibn Ziyad:

I heard Abu Huraira saying as he passed by us while the people were performing ablution from a utensil containing water, "Perform ablution perfectly and thoroughly for Abul-Qasim (the Prophet) said, 'Save your heels from the Hell-fire.' "

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ ـ وَكَانَ يَمُرُّ بِنَا وَالنَّاسُ يَتَوَضَّئُونَ مِنَ الْمِطْهَرَةِ ـ قَالَ أَسْبِغُوا الْوُضُوءَ فَإِنَّ أَبَا الْقَاسِمِ صلى الله عليه وسلم قَالَ " وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ ".

Reference	: Sahih al-Bukhari 165
In-book reference	: Book 4, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 166

(30) Chapter: Washing the feet when one is wearing the shoes, and it is not sufficient for one to pass a wet hand over the shoes (but one should take off the shoes and wash one's feet) (30) باب غَسْلِ الرِّجْلَيْنِ فِي النَّعْلَيْنِ وَلاَ يَمْسَحُ عَلَى النَّعْلَيْنِ

Narrated `Ubaid Ibn Juraij:

I asked `Abdullah bin `Umar, "O Abu `Abdur-Rahman! I saw you doing four things which I never saw being done by anyone of you companions?" `Abdullah bin `Umar said, "What are those, O Ibn Juraij?" I said, "I never saw you touching any corner of the Ka`ba except these (two) facing south (Yemen) and I saw you wearing shoes made of tanned leather and dyeing your hair with Hinna (a kind of red dye). I also noticed that whenever you were in Mecca, the people assume Ihram on seeing the new moon crescent (1st of Dhul-Hijja) while you did not assume the Ihlal (Ihram) -(Ihram is also called Ihlal which means 'Loud calling' because a Muhrim has to recite Talbiya aloud when assuming the state of Ihram) - till the 8th of Dhul-Hijja (Day of Tarwiya). `Abdullah replied, "Regarding the corners of Ka`ba, I never saw Allah's Messenger (ﷺ) touching except those facing south (Yemen) and regarding the tanned leather shoes, no doubt I saw Allah's Messenger (ﷺ) wearing non-hairy shoes and he used to perform ablution while wearing the shoes (i.e. wash his feet and then put on the shoes). So I love to wear similar shoes. And

about the dyeing of hair with Hinna; no doubt I saw Allah's Messenger (ﷺ) dyeing his hair with it and that is why I like to dye (my hair with it). Regarding Ihlal, I did not see Allah's Messenger (ﷺ) assuming Ihlal till he set out for Hajj (on the 8th of Dhul-Hijja).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عُبَيْدِ بْنِ جُرَيْجٍ، أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ يَا أَبَا عَبْدِ الرَّحْمَنِ، رَأَيْتُكَ تَصْنَعُ أَرْبَعًا لَمْ أَرَ أَحَدًا مِنْ أَصْحَابِكَ يَصْنَعُهَا‏.‏ قَالَ وَمَا هِيَ يَا ابْنَ جُرَيْجٍ قَالَ رَأَيْتُكَ لاَ تَمَسُّ مِنَ الأَرْكَانِ إِلاَّ الْيَمَانِيَيْنِ، وَرَأَيْتُكَ تَلْبَسُ النِّعَالَ السِّبْتِيَّةَ، وَرَأَيْتُكَ تَصْبُغُ بِالصُّفْرَةِ، وَرَأَيْتُكَ إِذَا كُنْتَ بِمَكَّةَ أَهَلَّ النَّاسُ إِذَا رَأَوُا الْهِلاَلَ وَلَمْ تُهِلَّ أَنْتَ حَتَّى كَانَ يَوْمُ التَّرْوِيَةِ‏.‏ قَالَ عَبْدُ اللَّهِ أَمَّا الأَرْكَانُ فَإِنِّي لَمْ أَرَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَمَسُّ إِلاَّ الْيَمَانِيَيْنِ، وَأَمَّا النِّعَالُ السِّبْتِيَّةُ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَلْبَسُ النَّعْلَ الَّتِي لَيْسَ فِيهَا شَعَرٌ وَيَتَوَضَّأُ فِيهَا، فَأَنَا أُحِبُّ أَنْ أَلْبَسَهَا، وَأَمَّا الصُّفْرَةُ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَصْبُغُ بِهَا، فَأَنَا أُحِبُّ أَنْ أَصْبُغَ بِهَا، وَأَمَّا الإِهْلاَلُ فَإِنِّي لَمْ أَرَ رَسُولَ اللَّهِ صلى الله عليه وسلم يُهِلُّ حَتَّى تَنْبَعِثَ بِهِ رَاحِلَتُهُ‏.‏

Reference	: Sahih al-Bukhari 166
In-book reference	: Book 4, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 167

(31) Chapter: While performing ablution or taking a bath one should start from the right side of the body

(31) باب التَّيَمُّنِ فِي الْوُضُوءِ وَالْغُسْلِ

Narrated Um-`Atiya:

That the Prophet (ﷺ) at the time of washing his deceased daughter had said to them, "Start from the right side beginning with those parts which are washed in ablution."

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنَا خَالِدٌ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ قَالَ النَّبِيُّ صلى الله عليه وسلم لَهُنَّ فِي غُسْلِ ابْنَتِهِ ‏"‏ ابْدَأْنَ بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا ‏"‏‏.‏

Reference	: Sahih al-Bukhari 167
In-book reference	: Book 4, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 168

Narrated `Aisha:

The Prophet (ﷺ) used to like to start from the right side on wearing shoes, combing his hair and cleaning or washing himself and on doing anything else.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي أَشْعَثُ بْنُ سُلَيْمٍ، قَالَ سَمِعْتُ أَبِي، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يُعْجِبُهُ التَّيَمُّنُ فِي تَنَعُّلِهِ وَتَرَجُّلِهِ وَطُهُورِهِ وَفِي شَأْنِهِ كُلِّهِ‏.‏

Reference	: Sahih al-Bukhari 168
In-book reference	: Book 4, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 169

(32) Chapter: To look for water (for ablution) when the time for the prayer is due

(32) باب الْتِمَاسِ الْوَضُوءِ إِذَا حَانَتِ الصَّلاَةُ

وَقَالَتْ عَائِشَةُ حَضَرَتِ الصُّبْحُ فَالْتُمِسَ الْمَاءُ، فَلَمْ يُوجَدْ، فَنَزَلَ التَّيَمُّمُ‏.‏

Narrated Anas bin Malik:

saw Allah's Messenger (ﷺ) when the `Asr prayer was due and the people searched for water to perform ablution but they could not find it. Later on (a pot full of) water for ablution was brought to Allah's Apostle . He put his hand

in that pot and ordered the people to perform ablution from it. I saw the water springing out from underneath his fingers till all of them performed the ablution (it was one of the miracles of the Prophet).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَحَانَتْ صَلاَةُ الْعَصْرِ، فَالْتَمَسَ النَّاسُ الْوَضُوءَ فَلَمْ يَجِدُوهُ، فَأُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِوَضُوءٍ، فَوَضَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي ذَلِكَ الإِنَاءِ يَدَهُ، وَأَمَرَ النَّاسَ أَنْ يَتَوَضَّئُوا مِنْهُ. قَالَ فَرَأَيْتُ الْمَاءَ يَنْبُعُ مِنْ تَحْتِ أَصَابِعِهِ حَتَّى تَوَضَّئُوا مِنْ عِنْدِ آخِرِهِمْ.

Reference	: Sahih al-Bukhari 169
In-book reference	: Book 4, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 170

(33) Chapter: What is said regarding the water with which human hair has been washed

(33) باب الْمَاءِ الَّذِي يُغْسَلُ بِهِ شَعَرُ الإِنْسَانِ

وَكَانَ عَطَاءٌ لاَ يَرَى بِهِ بَأْسًا أَنْ يُتَّخَذَ مِنْهَا الْخُيُوطُ وَالْحِبَالُ، وَسُؤْرِ الْكِلاَبِ وَمَمَرِّهَا فِي الْمَسْجِدِ.
وَقَالَ الزُّهْرِيُّ إِذَا وَلَغَ فِي إِنَاءٍ لَيْسَ لَهُ وَضُوءٌ غَيْرُهُ يَتَوَضَّأُ بِهِ.
وَقَالَ سُفْيَانُ هَذَا الْفِقْهُ بِعَيْنِهِ، يَقُولُ اللَّهُ تَعَالَى: {فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا} وَهَذَا مَاءٌ، وَفِي النَّفْسِ مِنْهُ شَيْءٌ، يَتَوَضَّأُ بِهِ وَيَتَيَمَّمُ.

Narrated Ibn Seereen:

I said to `Abida, "I have some of the hair of the Prophet (ﷺ) which I got from Anas or from his family." `Abida replied. "No doubt if I had a single hair of that it would have been dearer to me than the whole world and whatever is in it."

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا إِسْرَائِيلُ، عَنْ عَاصِمٍ، عَنِ ابْنِ سِيرِينَ، قَالَ قُلْتُ لِعَبِيدَةَ عِنْدَنَا مِنْ شَعَرِ النَّبِيِّ صلى الله عليه وسلم أَصَبْنَاهُ مِنْ قِبَلِ أَنَسٍ، أَوْ مِنْ قِبَلِ أَهْلِ أَنَسٍ فَقَالَ لأَنْ تَكُونَ عِنْدِي شَعَرَةٌ مِنْهُ أَحَبُّ إِلَىَّ مِنَ الدُّنْيَا وَمَا فِيهَا.

Reference	: Sahih al-Bukhari 170
In-book reference	: Book 4, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 171

Narrated Anas:

When Allah's Messenger (ﷺ) got his head shaved, Abu- Talha was the first to take some of his hair.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، قَالَ أَخْبَرَنَا سَعِيدُ بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنَا عَبَّادٌ، عَنِ ابْنِ عَوْنٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا حَلَقَ رَأْسَهُ كَانَ أَبُو طَلْحَةَ أَوَّلَ مَنْ أَخَذَ مِنْ شَعَرِهِ.

Reference	: Sahih al-Bukhari 171
In-book reference	: Book 4, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 172

(33) Chapter: If a dog drinks from the utensil of any one of you then it is essential to wash it seven times

(33) باب إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعًا

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If a dog drinks from the utensil of anyone of you it is essential to wash it seven times."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعًا ".

Reference : Sahih al-Bukhari 172
In-book reference : Book 4, Hadith 38
USC-MSA web (English) reference : Vol. 1, Book 4, Hadith 173
(deprecated numbering scheme)

Narrated Abu Huraira:

The Prophet (ﷺ) said, "A man saw a dog eating mud from (the severity of) thirst. So, that man took a shoe (and filled it) with water and kept on pouring the water for the dog till it quenched its thirst. So Allah approved of his deed and made him to enter Paradise."

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، سَمِعْتُ أَبِي، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم " أَنَّ رَجُلاً رَأَى كَلْبًا يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ، فَأَخَذَ الرَّجُلُ خُفَّهُ فَجَعَلَ يَغْرِفُ لَهُ بِهِ حَتَّى أَرْوَاهُ، فَشَكَرَ اللَّهُ لَهُ فَأَدْخَلَهُ الْجَنَّةَ ".

Reference : Sahih al-Bukhari 173
In-book reference : Book 4, Hadith 39
USC-MSA web (English) reference : Vol. 1, Book 4, Hadith 174
(deprecated numbering scheme)

And narrated Hamza bin 'Abdullah:

My father said. "During the lifetime of Allah's Apostle, the dogs used to urinate, and pass through the mosques (come and go), nevertheless they never used to sprinkle water on it (urine of the dog.)"

وَقَالَ أَحْمَدُ بْنُ شَبِيبٍ حَدَّثَنَا أَبِي، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي حَمْزَةُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، قَالَ كَانَتِ الْكِلاَبُ تَبُولُ وَتُقْبِلُ وَتُدْبِرُ فِي الْمَسْجِدِ فِي زَمَانِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمْ يَكُونُوا يَرُشُّونَ شَيْئًا مِنْ ذَلِكَ.

Reference : Sahih al-Bukhari 174
In-book reference : Book 4, Hadith 40
USC-MSA web (English) reference : Vol. 1, Book 4, Hadith 174
(deprecated numbering scheme)

Narrated `Adi bin Hatim:

I asked the Prophet (ﷺ) (about the hunting dogs) and he replied, "If you let loose (with Allah's name) your tamed dog after a game and it hunts it, you may eat it, but if the dog eats of (that game) then do not eat it because the dog has hunted it for itself." I further said, "Sometimes I send my dog for hunting and find another dog with it. He said, "Do not eat the game for you have mentioned Allah's name only on sending your dog and not the other dog."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنِ ابْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ سَأَلْتُ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " إِذَا أَرْسَلْتَ كَلْبَكَ الْمُعَلَّمَ فَقَتَلَ فَكُلْ، وَإِذَا أَكَلَ فَلاَ تَأْكُلْ، فَإِنَّمَا أَمْسَكَهُ عَلَى نَفْسِهِ ". قُلْتُ أُرْسِلُ كَلْبِي فَأَجِدُ مَعَهُ كَلْبًا آخَرَ قَالَ " فَلاَ تَأْكُلْ، فَإِنَّمَا سَمَّيْتَ عَلَى كَلْبِكَ، وَلَمْ تُسَمِّ عَلَى كَلْبٍ آخَرَ ".

Reference : Sahih al-Bukhari 175
In-book reference : Book 4, Hadith 41
USC-MSA web (English) reference : Vol. 1, Book 4, Hadith 175
(deprecated numbering scheme)

(34) Chapter: Whosoever considers not to repeat ablution except if something is discharged or passed from exit (front or back private parts)

(34) باب مَنْ لَمْ يَرَ الْوُضُوءَ إِلاَّ مِنَ الْمَخْرَجَيْنِ، مِنَ الْقُبُلِ وَالدُّبُرِ

وَقَوْلِ اللَّهِ تَعَالَى: {أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ} وَقَالَ عَطَاءٌ فِيمَنْ يَخْرُجُ مِنْ دُبُرِهِ الدُّودُ أَوْ مِنْ ذَكَرِهِ نَحْوُ الْقَمْلَةِ يُعِيدُ الْوُضُوءَ. وَقَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ إِذَا ضَحِكَ فِي الصَّلاَةِ أَعَادَ الصَّلاَةَ، وَلَمْ يُعِدِ الْوُضُوءَ. وَقَالَ الْحَسَنُ إِنْ أَخَذَ مِنْ شَعَرِهِ وَأَظْفَارِهِ أَوْ خَلَعَ خُفَّيْهِ فَلاَ وُضُوءَ عَلَيْهِ.

وَقَالَ أَبُو هُرَيْرَةَ لاَ وُضُوءَ إِلاَّ مِنْ حَدَثٍ. وَيُذْكَرُ عَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي غَزْوَةِ ذَاتِ الرِّقَاعِ فَرُمِيَ رَجُلٌ بِسَهْمٍ، فَنَزَفَهُ الدَّمُ فَرَكَعَ وَسَجَدَ، وَمَضَى فِي صَلاَتِهِ. وَقَالَ الْحَسَنُ مَا زَالَ الْمُسْلِمُونَ يُصَلُّونَ فِي جِرَاحَاتِهِمْ. وَقَالَ طَاوُسٌ وَمُحَمَّدُ بْنُ عَلِيٍّ وَعَطَاءٌ وَأَهْلُ الْحِجَازِ لَيْسَ فِي الدَّمِ وُضُوءٌ. وَعَصَرَ ابْنُ عُمَرَ بَثْرَةً فَخَرَجَ مِنْهَا الدَّمُ، وَلَمْ يَتَوَضَّأْ. وَبَزَقَ ابْنُ أَبِي أَوْفَى دَمًا فَمَضَى فِي صَلاَتِهِ. وَقَالَ ابْنُ عُمَرَ وَالْحَسَنُ فِيمَنْ يَحْتَجِمُ لَيْسَ عَلَيْهِ إِلاَّ غَسْلُ مَحَاجِمِهِ.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "A person is considered in prayer as long as he is waiting for the prayer in the mosque as long as he does not do Hadath." A non-Arab man asked, "O Abu Huraira! What is Hadath?" I replied, "It is the passing of wind (from the anus) (that is one of the types of Hadath).

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ يَزَالُ الْعَبْدُ فِي صَلاَةٍ مَا كَانَ فِي الْمَسْجِدِ يَنْتَظِرُ الصَّلاَةَ، مَا لَمْ يُحْدِثْ ". فَقَالَ رَجُلٌ أَعْجَمِيٌّ مَا الْحَدَثُ يَا أَبَا هُرَيْرَةَ قَالَ الصَّوْتُ. يَعْنِي الضَّرْطَةَ.

Reference	: Sahih al-Bukhari 176
In-book reference	: Book 4, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 176

Narrated `Abbas bin Tamim:

My uncle said: The Prophet (ﷺ) said, "One should not leave his prayer unless he hears sound or smells something."

حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَنْصَرِفْ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا ".

Reference	: Sahih al-Bukhari 177
In-book reference	: Book 4, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 177

Narrated `Ali:

I used to get emotional urethral discharges frequently and felt shy to ask Allah's Messenger (ﷺ) about it. So I requested Al-Miqdad bin Al-Aswad to ask (the Prophet (ﷺ)) about it. Al-Miqdad asked him and he replied, "On has to perform ablution (after it).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ مُنْذِرٍ أَبِي يَعْلَى الثَّوْرِيِّ، عَنْ مُحَمَّدٍ ابْنِ الْحَنَفِيَّةِ، قَالَ قَالَ عَلِيٌّ كُنْتُ رَجُلاً مَذَّاءً، فَاسْتَحْيَيْتُ أَنْ أَسْأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَمَرْتُ الْمِقْدَادَ بْنَ الأَسْوَدِ فَسَأَلَهُ فَقَالَ " فِيهِ الْوُضُوءُ ". وَرَوَاهُ شُعْبَةُ عَنِ الأَعْمَشِ.

Reference	: Sahih al-Bukhari 178
In-book reference	: Book 4, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 178

Narrated Zaid bin Khalid:

I asked `Uthman bin `Affan about a person who engaged in intercourse but did no discharge. `Uthman replied, "He should perform ablution like the one for an ordinary prayer but he must wash his penis." `Uthman added, "I heard it from Allah's Messenger (ﷺ)." I asked `Ali Az-Zubair, Talha and Ubai bin Ka`b about it and they, too, gave the same reply. (This order was canceled later on and taking a bath became necessary for such cases).

حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ، حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، أَنَّ عَطَاءَ بْنَ يَسَارٍ، أَخْبَرَهُ أَنَّ زَيْدَ بْنَ خَالِدٍ أَخْبَرَهُ أَنَّهُ، سَأَلَ عُثْمَانَ بْنَ عَفَّانَ ـ رضى الله عنه ـ قُلْتُ أَرَأَيْتَ إِذَا جَامَعَ فَلَمْ يُمْنِ قَالَ عُثْمَانُ يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلاَةِ، وَيَغْسِلُ ذَكَرَهُ. قَالَ

عُثْمَانُ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم. فَسَأَلْتُ عَنْ ذَلِكَ عَلِيًّا، وَالزُّبَيْرَ، وَطَلْحَةَ، وَأُبَىَّ بْنَ كَعْبٍ ـ رضى الله عنهم ـ فَأَمَرُوهُ بِذَلِكَ.

Reference	: Sahih al-Bukhari 179
In-book reference	: Book 4, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 179

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) sent for a Ansari man who came with water dropping from his head. The Prophet (ﷺ) said, "Perhaps we have forced you to hurry up, haven't we?" The Ansari replied, "Yes." Allah's Messenger (ﷺ) further said, "If you are forced to hurry up (during intercourse) or you do not discharge then ablution is due on you (This order was canceled later on, i.e. one has to take a bath).

حَدَّثَنَا إِسْحَاقُ، قَالَ أَخْبَرَنَا النَّضْرُ، قَالَ أَخْبَرَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ ذَكْوَانَ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَرْسَلَ إِلَى رَجُلٍ مِنَ الأَنْصَارِ فَجَاءَ وَرَأْسُهُ يَقْطُرُ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لَعَلَّنَا أَعْجَلْنَاكَ ". فَقَالَ نَعَمْ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أُعْجِلْتَ أَوْ قُحِطْتَ، فَعَلَيْكَ الْوُضُوءُ ". تَابَعَهُ وَهْبٌ قَالَ حَدَّثَنَا شُعْبَةُ. قَالَ أَبُو عَبْدِ اللَّهِ وَلَمْ يَقُلْ غُنْدَرٌ وَيَحْيَى عَنْ شُعْبَةَ الْوُضُوءُ.

Reference	: Sahih al-Bukhari 180
In-book reference	: Book 4, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 180

(35) Chapter: (What is said regarding) a man who helps his companion to perform ablution (by pouring water for him)

(35) باب الرَّجُلِ يُوَضِّئُ صَاحِبَهُ

Narrated Usama bin Zaid:

"When Allah's Messenger (ﷺ) departed from `Arafat, he turned towards a mountain pass where he answered the call of nature. (After he had finished) I poured water and he performed ablution and then I said to him, "O Allah's Messenger (ﷺ)! Will you offer the prayer?" He replied, "The Musalla (place of the prayer) is ahead of you (in Al-Muzdalifa).

حَدَّثَنِي مُحَمَّدُ بْنُ سَلاَمٍ، قَالَ أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ يَحْيَى، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا أَفَاضَ مِنْ عَرَفَةَ عَدَلَ إِلَى الشِّعْبِ، فَقَضَى حَاجَتَهُ. قَالَ أُسَامَةُ بْنُ زَيْدٍ فَجَعَلْتُ أَصُبُّ عَلَيْهِ وَيَتَوَضَّأُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَتُصَلِّي فَقَالَ " الْمُصَلَّى أَمَامَكَ ".

Reference	: Sahih al-Bukhari 181
In-book reference	: Book 4, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 181

Narrated Al-Mughira bin Shu`ba:

I was in the company of Allah's Messenger (ﷺ) on one of the journeys and he went out to answer the call of nature (and after he finished) I poured water and he performed ablution; he washed his face, forearms and passed his wet hand over his head and over the two Khuff (socks made from thick fabric or leather).

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، قَالَ أَخْبَرَنِي سَعْدُ بْنُ إِبْرَاهِيمَ، أَنَّ نَافِعَ بْنَ جُبَيْرِ بْنِ مُطْعِمٍ، أَخْبَرَهُ أَنَّهُ، سَمِعَ عُرْوَةَ بْنَ الْمُغِيرَةِ بْنِ شُعْبَةَ، يُحَدِّثُ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي سَفَرٍ، وَأَنَّهُ ذَهَبَ لِحَاجَةٍ لَهُ، وَأَنَّ مُغِيرَةَ جَعَلَ يَصُبُّ الْمَاءَ عَلَيْهِ، وَهُوَ يَتَوَضَّأُ، فَغَسَلَ وَجْهَهُ وَيَدَيْهِ وَمَسَحَ بِرَأْسِهِ وَمَسَحَ عَلَى الْخُفَّيْنِ.

Reference : Sahih al-Bukhari 182
In-book reference : Book 4, Hadith 48
USC-MSA web (English) reference : Vol. 1, Book 4, Hadith 182
(deprecated numbering scheme)

(36) Chapter: The recitation of Quran or doing other invocations etc. after Hadath

(36) باب قِرَاءَةِ الْقُرْآنِ بَعْدَ الْحَدَثِ وَغَيْرِهِ

وَقَالَ مَنْصُورٌ عَنْ إِبْرَاهِيمَ لاَ بَأْسَ بِالْقِرَاءَةِ فِي الْحَمَّامِ، وَبِكَتْبِ الرِّسَالَةِ عَلَى غَيْرِ وُضُوءٍ. وَقَالَ حَمَّادٌ عَنْ إِبْرَاهِيمَ إِنْ كَانَ عَلَيْهِمْ إِزَارٌ فَسَلِّمْ، وَإِلاَّ فَلاَ تُسَلِّمْ.

Narrated `Abdullah bin `Abbas:

That he stayed overnight in the house of Maimuna the wife of the Prophet, his aunt. He added : I lay on the bed (cushion transversally) while Allah's Messenger (ﷺ) and his wife lay in the lengthwise direction of the cushion. Allah's Messenger (ﷺ) slept till the middle of the night, either a bit before or a bit after it and then woke up, rubbing the traces of sleep off his face with his hands. He then, recited the last ten verses of Sura Al-`Imran, got up and went to a hanging water-skin. He then Performed the ablution from it and it was a perfect ablution, and then stood up to offer the prayer. I, too, got up and did as the Prophet had done. Then I went and stood by his side. He placed his right hand on my head and caught my right ear and twisted it. He prayed two rak`at then two rak`at and two rak`at and then two rak`at and then two rak`at and then two rak`at (separately six times), and finally one rak`a (the witr). Then he lay down again in the bed till the Mu'adh-dhin came to him where upon the Prophet (ﷺ) got up, offered a two light rak`at prayer and went out and led the Fajr prayer.

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّهُ، بَاتَ لَيْلَةً عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم وَهِيَ خَالَتُهُ فَاضْطَجَعْتُ فِي عَرْضِ الْوِسَادَةِ، وَاضْطَجَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَهْلُهُ فِي طُولِهَا، فَنَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى إِذَا انْتَصَفَ اللَّيْلُ، أَوْ قَبْلَهُ بِقَلِيلٍ أَوْ بَعْدَهُ بِقَلِيلٍ، اسْتَيْقَظَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَجَلَسَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ، ثُمَّ قَرَأَ الْعَشْرَ الآيَاتِ الْخَوَاتِمَ مِنْ سُورَةِ آلِ عِمْرَانَ، ثُمَّ قَامَ إِلَى شَنٍّ مُعَلَّقَةٍ، فَتَوَضَّأَ مِنْهَا فَأَحْسَنَ وُضُوءَهُ، ثُمَّ قَامَ يُصَلِّي. قَالَ ابْنُ عَبَّاسٍ فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ، ثُمَّ ذَهَبْتُ، فَقُمْتُ إِلَى جَنْبِهِ، فَوَضَعَ يَدَهُ الْيُمْنَى عَلَى رَأْسِي، وَأَخَذَ بِأُذُنِي الْيُمْنَى، يَفْتِلُهَا، فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ، حَتَّى أَتَاهُ الْمُؤَذِّنُ، فَقَامَ، فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ.

Reference : Sahih al-Bukhari 183
In-book reference : Book 4, Hadith 49
USC-MSA web (English) reference : Vol. 1, Book 4, Hadith 183
(deprecated numbering scheme)

(37) Chapter: Whoever does not repeat ablution except after fallinginto deep sleep - losing consciousness completely

(37) باب مَنْ لَمْ يَتَوَضَّأْ إِلاَّ مِنَ الْغَشْىِ الْمُثْقِلِ

Narrated Asma' bint Abu Bakr:

I came to `Aisha the wife of the Prophet (ﷺ) during the solar eclipse. The people were standing and offering the prayer and she was also praying. I asked her, "What is wrong with the people?" She beckoned with her hand towards the sky and said, "Subhan Allah." I asked her, "Is there a sign?" She pointed out, "Yes." So I, too, stood for the prayer till I fell unconscious and later on I poured water on my head. After the prayer, Allah's Messenger (ﷺ) praised and glorified Allah and said, "Just now I have seen something which I never saw before at this place of mine, including Paradise and Hell. I have been inspired (and have understood) that you will be put to trials in your graves and these trials will be like the trials of Ad-Dajjal, or nearly like it (the sub narrator is not sure of what Asma' said).

Angels will come to every one of you and ask, 'What do you know about this man?' A believer will reply, 'He is Muhammad, Allah's Messenger (ﷺ) , and he came to us with self-evident truth and guidance. So we accepted his teaching, believed and followed him.' Then the angels will say to him to sleep in peace as they have come to know that he was a believer. On the other hand a hypocrite or a doubtful person will reply, 'I do not know but heard the people saying something and so I said the same.' "

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنِ امْرَأَتِهِ، فَاطِمَةَ عَنْ جَدَّتِهَا، أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنَّهَا قَالَتْ أَتَيْتُ عَائِشَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم حِينَ خَسَفَتِ الشَّمْسُ، فَإِذَا النَّاسُ قِيَامٌ يُصَلُّونَ، وَإِذَا هِيَ قَائِمَةٌ تُصَلِّي فَقُلْتُ مَا لِلنَّاسِ فَأَشَارَتْ بِيَدِهَا نَحْوَ السَّمَاءِ وَقَالَتْ سُبْحَانَ اللَّهِ. فَقُلْتُ آيَةٌ فَأَشَارَتْ أَىْ نَعَمْ. فَقُمْتُ حَتَّى تَجَلاَّنِي الْغَشْىُ، وَجَعَلْتُ أَصُبُّ فَوْقَ رَأْسِي مَاءً، فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ " مَا مِنْ شَىْءٍ كُنْتُ لَمْ أَرَهُ إِلاَّ قَدْ رَأَيْتُهُ فِي مَقَامِي هَذَا حَتَّى الْجَنَّةِ وَالنَّارِ، وَلَقَدْ أُوحِيَ إِلَىَّ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ مِثْلَ أَوْ قَرِيبًا مِنْ فِتْنَةِ الدَّجَّالِ ـ لاَ أَدْرِي أَىَّ ذَلِكَ قَالَتْ أَسْمَاءُ ـ يُؤْتَى أَحَدُكُمْ فَيُقَالُ مَا عِلْمُكَ بِهَذَا الرَّجُلِ فَأَمَّا الْمُؤْمِنُ ـ أَوِ الْمُوقِنُ لاَ أَدْرِي أَىَّ ذَلِكَ قَالَتْ أَسْمَاءُ ـ فَيَقُولُ هُوَ مُحَمَّدٌ رَسُولُ اللَّهِ، جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى، فَأَجَبْنَا وَآمَنَّا وَاتَّبَعْنَا، فَيُقَالُ نَمْ صَالِحًا، فَقَدْ عَلِمْنَا إِنْ كُنْتَ لَمُؤْمِنًا، وَأَمَّا الْمُنَافِقُ ـ أَوِ الْمُرْتَابُ لاَ أَدْرِي أَىَّ ذَلِكَ قَالَتْ أَسْمَاءُ ـ فَيَقُولُ لاَ أَدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ ".

Reference	: Sahih al-Bukhari 184
In-book reference	: Book 4, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 184

(38) Chapter: To pass wet hands over the whole head during ablution

(38) باب مَسْحِ الرَّأْسِ كُلِّهِ

لِقَوْلِ اللَّهِ تَعَالَى: {وَامْسَحُوا بِرُءُوسِكُمْ}.
وَقَالَ ابْنُ الْمُسَيَّبِ الْمَرْأَةُ بِمَنْزِلَةِ الرَّجُلِ تَمْسَحُ عَلَى رَأْسِهَا. وَسُئِلَ مَالِكٌ أَيُجْزِئُ أَنْ يَمْسَحَ بَعْضَ الرَّأْسِ فَاحْتَجَّ بِحَدِيثِ عَبْدِ اللَّهِ بْنِ زَيْدٍ.

Narrated Yahya Al-Mazini:

A person asked `Abdullah bin Zaid who was the grandfather of `Amr bin Yahya, "Can you show me how Allah's Messenger (ﷺ) used to perform ablution?" `Abdullah bin Zaid replied in the affirmative and asked for water. He poured it on his hands and washed them twice, then he rinsed his mouth thrice and washed his nose with water thrice by putting water in it and blowing it out. He washed his face thrice and after that he washed his forearms up to the elbows twice and then passed his wet hands over his head from its front to its back and vice versa (beginning from the front and taking them to the back of his head up to the nape of the neck and then brought them to the front again from where he had started) and washed his feet (up to the ankles).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ، أَنَّ رَجُلاً، قَالَ لِعَبْدِ اللَّهِ بْنِ زَيْدٍ ـ وَهُوَ جَدُّ عَمْرِو بْنِ يَحْيَى ـ أَتَسْتَطِيعُ أَنْ تُرِيَنِي، كَيْفَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَتَوَضَّأُ فَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ نَعَمْ. فَدَعَا بِمَاءٍ، فَأَفْرَغَ عَلَى يَدَيْهِ فَغَسَلَ يَدَهُ مَرَّتَيْنِ، ثُمَّ مَضْمَضَ وَاسْتَنْثَرَ ثَلاَثًا، ثُمَّ غَسَلَ وَجْهَهُ ثَلاَثًا، ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ إِلَى الْمِرْفَقَيْنِ، ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ، فَأَقْبَلَ بِهِمَا وَأَدْبَرَ، بَدَأَ بِمُقَدَّمِ رَأْسِهِ، حَتَّى ذَهَبَ بِهِمَا إِلَى قَفَاهُ، ثُمَّ رَدَّهُمَا إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ، ثُمَّ غَسَلَ رِجْلَيْهِ.

Reference	: Sahih al-Bukhari 185
In-book reference	: Book 4, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 185

(39) Chapter: The washing of feet unto the ankles

(39) باب غَسْلِ الرِّجْلَيْنِ إِلَى الْكَعْبَيْنِ

Narrated `Amr:

My father saw `Amr bin Abi Hasan asking `Abdullah bin Zaid about the ablution of the Prophet. `Abdullah bin Zaid asked for earthenware pot containing water and in front of them performed ablution like that of the Prophet (ﷺ) . He poured water from the pot over his hand and washed his hands thrice and then he put his hands in the pot and rinsed his mouth and washed his nose by putting water in it and then blowing it out with three handfuls of water. Again he put his hand in the water and washed his face thrice and washed his forearms up to the elbows twice; and then put his hands in the water and then passed them over his head by bringing them to the front and then to the rear of the head once, and then he washed his feet up to the ankles.

حَدَّثَنَا مُوسَى، قَالَ حَدَّثَنَا وُهَيْبٌ، عَنْ عَمْرٍو، عَنْ أَبِيهِ، شَهِدْتُ عَمْرَو بْنَ أَبِي حَسَنٍ سَأَلَ عَبْدَ اللَّهِ بْنَ زَيْدٍ عَنْ وُضُوءِ النَّبِيِّ، صلى الله عليه وسلم فَدَعَا بِتَوْرٍ مِنْ مَاءٍ، فَتَوَضَّأَ لَهُمْ وُضُوءَ النَّبِيِّ صلى الله عليه وسلم فَأَكْفَأَ عَلَى يَدِهِ مِنَ التَّوْرِ، فَغَسَلَ يَدَيْهِ ثَلاَثًا، ثُمَّ أَدْخَلَ يَدَهُ فِي التَّوْرِ، فَمَضْمَضَ وَاسْتَنْشَقَ وَاسْتَنْثَرَ ثَلاَثَ غَرَفَاتٍ، ثُمَّ أَدْخَلَ يَدَهُ فَغَسَلَ وَجْهَهُ ثَلاَثًا، ثُمَّ أَدْخَلَ يَدَهُ فَغَسَلَ يَدَيْهِ مَرَّتَيْنِ إِلَى الْمِرْفَقَيْنِ مَرَّتَيْنِ، ثُمَّ أَدْخَلَ يَدَهُ فَمَسَحَ رَأْسَهُ، فَأَقْبَلَ بِهِمَا وَأَدْبَرَ مَرَّةً وَاحِدَةً، ثُمَّ غَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ.

Reference	: Sahih al-Bukhari 186
In-book reference	: Book 4, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 186

(40) Chapter: The using of the remaining water after ablution

(40) باب اسْتِعْمَالِ فَضْلِ وَضُوءِ النَّاسِ

وَأَمَرَ جَرِيرُ بْنُ عَبْدِ اللَّهِ أَهْلَهُ أَنْ يَتَوَضَّئُوا بِفَضْلِ سِوَاكِهِ.

Narrated Abu Juhaifa:

Allah's Messenger (ﷺ) came to us at noon and water for ablution was brought to him. After he had performed ablution, the remaining water was taken by the people and they started smearing their bodies with it (as a blessed thing). The Prophet (ﷺ) offered two rak`at of the Zuhr prayer and then two rak`at of the `Asr prayer while a short spear (or stick) was there (as a Sutra) in front of him.

حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنَا الْحَكَمُ، قَالَ سَمِعْتُ أَبَا جُحَيْفَةَ، يَقُولُ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْهَاجِرَةِ، فَأُتِيَ بِوَضُوءٍ فَتَوَضَّأَ، فَجَعَلَ النَّاسُ يَأْخُذُونَ مِنْ فَضْلِ وَضُوئِهِ فَيَتَمَسَّحُونَ بِهِ، فَصَلَّى النَّبِيُّ صلى الله عليه وسلم الظُّهْرَ رَكْعَتَيْنِ وَالْعَصْرَ رَكْعَتَيْنِ، وَبَيْنَ يَدَيْهِ عَنَزَةٌ.

Reference	: Sahih al-Bukhari 187
In-book reference	: Book 4, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 187

Abu Musa said:

The Prophet asked for a tumbler containing water and washed both his hands and face in it and then threw a mouthful of water in the tumbler and said to both of us (Abu Musa and Bilal), "Drink from the tumbler and pour some of its water on your faces and chests."

وَقَالَ أَبُو مُوسَى دَعَا النَّبِيُّ صلى الله عليه وسلم بِقَدَحٍ فِيهِ مَاءٌ، فَغَسَلَ يَدَيْهِ وَوَجْهَهُ فِيهِ، وَمَجَّ فِيهِ ثُمَّ قَالَ لَهُمَا اشْرَبَا مِنْهُ، وَأَفْرِغَا عَلَى وُجُوهِكُمَا وَنُحُورِكُمَا.

Reference	: Sahih al-Bukhari 188
In-book reference	: Book 4, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 187

Narrated Ibn Shihab:

Mahmud bin Ar-Rabi` who was the person on whose face the Prophet (ﷺ) had ejected a mouthful of water from his family's well while he was a boy, and `Urwa (on the authority of Al-Miswar and others) who testified each other, said, "Whenever the Prophet (ﷺ) , performed ablution, his companions were nearly fighting for the remains of the water."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، قَالَ حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ، قَالَ وَهُوَ الَّذِي مَجَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي وَجْهِهِ وَهْوَ غُلاَمٌ مِنْ بِئْرِهِمْ. وَقَالَ عُرْوَةُ عَنِ الْمِسْوَرِ وَغَيْرِهِ يُصَدِّقُ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ وَإِذَا تَوَضَّأَ النَّبِيُّ صلى الله عليه وسلم كَادُوا يَقْتَتِلُونَ عَلَى وَضُوئِهِ.

Reference	: Sahih al-Bukhari 189
In-book reference	: Book 4, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 188

(40) Chapter: (40) باب

Narrated As-Sa'ib bin Yazid:

My aunt took me to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! This son of my sister has got a disease in his legs." So he passed his hands on my head and prayed for Allah's blessings for me; then he performed ablution and I drank from the remaining water. I stood behind him and saw the seal of Prophethood between his shoulders, and it was like the "Zir-al-Hijla" (means the button of a small tent, but some said 'egg of a partridge.' etc.)

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يُونُسَ، قَالَ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنِ الْجَعْدِ، قَالَ سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ، يَقُولُ ذَهَبَتْ بِي خَالَتِي إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ، إِنَّ ابْنَ أُخْتِي وَجِعٌ. فَمَسَحَ رَأْسِي وَدَعَا لِي بِالْبَرَكَةِ، ثُمَّ تَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ، ثُمَّ قُمْتُ خَلْفَ ظَهْرِهِ، فَنَظَرْتُ إِلَى خَاتَمِ النُّبُوَّةِ بَيْنَ كَتِفَيْهِ مِثْلِ زِرِّ الْحَجَلَةِ.

Reference	: Sahih al-Bukhari 190
In-book reference	: Book 4, Hadith 56
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 189

(41) Chapter: Rinsing one's mouth and putting water in one's nose and cleaning it by blowing the water out with a single handful of water

(41) باب مَنْ مَضْمَضَ وَاسْتَنْشَقَ مِنْ غَرْفَةٍ وَاحِدَةٍ

Narrated `Amr bin Yahya:

(on the authority of his father) `Abdullah bin Zaid poured water on his hands from a utensil containing water and washed them and then with one handful of water he rinsed his mouth and cleaned his nose by putting water in it and then blowing it out. He repeated it thrice. He, then, washed his hands and forearms up to the elbows twice and passed wet hands over his head, both forwards and backwards, and washed his feet up to the ankles and said, "This is the ablution of Allah's Messenger (ﷺ)."

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ، أَنَّهُ أَفْرَغَ مِنَ الإِنَاءِ عَلَى يَدَيْهِ فَغَسَلَهُمَا، ثُمَّ غَسَلَ أَوْ مَضْمَضَ، وَاسْتَنْشَقَ مِنْ كَفَّةٍ وَاحِدَةٍ، فَفَعَلَ ذَلِكَ ثَلاَثًا، فَغَسَلَ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ مَرَّتَيْنِ مَرَّتَيْنِ، وَمَسَحَ بِرَأْسِهِ مَا أَقْبَلَ وَمَا أَدْبَرَ، وَغَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ، ثُمَّ قَالَ هَكَذَا وُضُوءُ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 191
In-book reference	: Book 4, Hadith 57
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 190

(42) Chapter: The passing of wet hands over the head once only (while performing ablution)

(42) باب مَسْحِ الرَّأْسِ مَرَّةً

Narrated `Amr bin Yahya:

My father said, "I saw `Amr bin Abi Hasan asking `Abdullah bin Zaid about the ablution of the Prophet. `Abdullah bin Zaid asked for an earthenware pot containing water and performed ablution in front of them. He poured water over his hands and washed them thrice. Then he put his (right) hand in the pot and rinsed his mouth and washed his nose by putting water in it and then blowing it out thrice with three handfuls of water Again he put his hand in the water and washed his face thrice. After that he put his hand in the pot and washed his forearms up to the elbows twice and then again put his hand in the water and passed wet hands over his head by bringing them to the front and then to the back and once more he put his hand in the pot and washed his feet (up to the ankles.)"

Narrated Wuhaib:

That he (the Prophet (ﷺ) in narration 191 above) had passed his wet hands on the head once only.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا وُهَيْبٌ، قَالَ حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ أَبِيهِ، قَالَ شَهِدْتُ عَمْرَو بْنَ أَبِي حَسَنٍ سَأَلَ عَبْدَ اللَّهِ بْنَ زَيْدٍ عَنْ وُضُوءِ النَّبِيِّ، صلى الله عليه وسلم فَدَعَا بِتَوْرٍ مِنْ مَاءٍ، فَتَوَضَّأَ لَهُمْ، فَكَفَأَ عَلَى يَدَيْهِ فَغَسَلَهُمَا ثَلاَثًا، ثُمَّ أَدْخَلَ يَدَهُ فِي الإِنَاءِ، فَمَضْمَضَ وَاسْتَنْشَقَ، وَاسْتَنْثَرَ ثَلاَثًا بِثَلاَثِ غَرَفَاتٍ مِنْ مَاءٍ، ثُمَّ أَدْخَلَ يَدَهُ فِي الإِنَاءِ، فَغَسَلَ وَجْهَهُ ثَلاَثًا، ثُمَّ أَدْخَلَ يَدَهُ فِي الإِنَاءِ، فَغَسَلَ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ مَرَّتَيْنِ مَرَّتَيْنِ، ثُمَّ أَدْخَلَ يَدَهُ فِي الإِنَاءِ، فَمَسَحَ بِرَأْسِهِ فَأَقْبَلَ بِيَدَيْهِ وَأَدْبَرَ بِهِمَا، ثُمَّ أَدْخَلَ يَدَهُ فِي الإِنَاءِ فَغَسَلَ رِجْلَيْهِ. وَحَدَّثَنَا مُوسَى قَالَ حَدَّثَنَا وُهَيْبٌ قَالَ مَسَحَ رَأْسَهُ مَرَّةً.

Reference	: Sahih al-Bukhari 192
In-book reference	: Book 4, Hadith 58
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 191

(43) Chapter: The performance of ablution by a man along with his wife. The utilization of water remaining after a woman has performed ablution. Umar performed ablution with warm water and with water brought from the house of a Christian woman

(43) باب وُضُوءِ الرَّجُلِ مَعَ امْرَأَتِهِ وَفَضْلِ وَضُوءِ الْمَرْأَةِ

وَتَوَضَّأَ عُمَرُ بِالْحَمِيمِ مِنْ بَيْتِ نَصْرَانِيَّةٍ.

Narrated 'Abdullah bin 'Umar:

"During the lifetime of Allah's Messenger (ﷺ) men and women used to perform ablution together."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ قَالَ كَانَ الرِّجَالُ وَالنِّسَاءُ يَتَوَضَّئُونَ فِي زَمَانِ رَسُولِ اللَّهِ صلى الله عليه وسلم جَمِيعًا.

Reference	: Sahih al-Bukhari 193
In-book reference	: Book 4, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 192

(44) Chapter: The sprinkling of remaining water after performing ablution on an unconscious person by the prophet (saw)

(44) باب صَبِّ النَّبِيِّ صلى الله عليه وسلم وَضُوءَهُ عَلَى الْمُغْمَى عَلَيْهِ

Narrated Jabir:

Allah's Messenger (ﷺ) came to visit me while I was sick and unconscious. He performed ablution and sprinkled the remaining water on me and I became conscious and said, "O Allah's Messenger (ﷺ)! To whom will my inheritance go as I have neither ascendants nor descendants?" Then the Divine verses regarding Fara'id (inheritance) were revealed.

حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ سَمِعْتُ جَابِرًا، يَقُولُ جَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَعُودُنِي، وَأَنَا مَرِيضٌ لاَ أَعْقِلُ، فَتَوَضَّأَ وَصَبَّ عَلَىَّ مِنْ وَضُوئِهِ، فَعَقَلْتُ فَقُلْتُ يَا رَسُولَ اللَّهِ لِمَنِ الْمِيرَاثُ إِنَّمَا يَرِثُنِي كَلاَلَةٌ. فَنَزَلَتْ آيَةُ الْفَرَائِضِ.

Reference	: Sahih al-Bukhari 194
In-book reference	: Book 4, Hadith 60
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 193

(45) Chapter: To take a bath or perform ablution from a Mikhdab (utensil), a tumbler, or a wooden or stone pot

(45) باب الْغُسْلِ وَالْوُضُوءِ فِي الْمِخْضَبِ وَالْقَدَحِ وَالْخَشَبِ وَالْحِجَارَةِ

Narrated Anas:

It was the time for prayer, and those whose houses were near got up and went to their people (to perform ablution), and there remained some people (sitting). Then a painted stove pot (Mikhdab) containing water was brought to Allah's Messenger (ﷺ)s The pot was small, not broad enough for one to spread one's hand in; yet all the people performed ablution. (The sub narrator said, "We asked Anas, 'How many persons were you?' Anas replied 'We were eighty or more"). (It was one of the miracles of Allah's Messenger (ﷺ)).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ، سَمِعَ عَبْدَ اللَّهِ بْنَ بَكْرٍ، قَالَ حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ، قَالَ حَضَرَتِ الصَّلاَةُ، فَقَامَ مَنْ كَانَ قَرِيبَ الدَّارِ إِلَى أَهْلِهِ، وَبَقِيَ قَوْمٌ، فَأُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمِخْضَبٍ مِنْ حِجَارَةٍ فِيهِ مَاءٌ، فَصَغُرَ الْمِخْضَبُ أَنْ يَبْسُطَ فِيهِ كَفَّهُ، فَتَوَضَّأَ الْقَوْمُ كُلُّهُمْ. قُلْنَا كَمْ كُنْتُمْ قَالَ ثَمَانِينَ وَزِيَادَةً.

Reference	: Sahih al-Bukhari 195
In-book reference	: Book 4, Hadith 61
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 194

Narrated Abu Musa:

Once the Prophet (ﷺ) asked for a tumbler containing water. He washed his hands and face in it and also threw a mouthful of water in it.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، قَالَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، أَنَّ النَّبِيَّ صلى الله عليه وسلم دَعَا بِقَدَحٍ فِيهِ مَاءٌ، فَغَسَلَ يَدَيْهِ وَوَجْهَهُ فِيهِ وَمَجَّ فِيهِ.

Reference	: Sahih al-Bukhari 196
In-book reference	: Book 4, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 195

Narrated `Abdullah bin Zaid:

Once Allah's Messenger (ﷺ) came to us and we brought out water for him in a brass pot. He performed ablution thus: He washed his face thrice, and his forearms to the elbows twice, then passed his wet hands lightly over the head from front to rear and brought them to front again and washed his feet (up to the ankles).

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، قَالَ حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ، قَالَ أَتَى رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَخْرَجْنَا لَهُ مَاءً فِي تَوْرٍ مِنْ صُفْرٍ فَتَوَضَّأَ، فَغَسَلَ وَجْهَهُ ثَلاَثًا وَيَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ، وَمَسَحَ بِرَأْسِهِ فَأَقْبَلَ بِهِ وَأَدْبَرَ، وَغَسَلَ رِجْلَيْهِ.

Reference	: Sahih al-Bukhari 197
In-book reference	: Book 4, Hadith 63
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 196

Narrated `Aisha:

When the ailment of the Prophet (ﷺ) became aggravated and his disease became severe, he asked his wives to permit him to be nursed (treated) in my house. So they gave him the permission. Then the Prophet came (to my house) with the support of two men, and his legs were dragging on the ground, between `Abbas, and another man." 'Ubaidullah (the sub narrator) said, "I informed `Abdullah bin `Abbas of what `Aisha said. Ibn `Abbas said: 'Do you know who was the other man?' I replied in the negative. Ibn `Abbas said, 'He was `Ali (bin Abi Talib)." `Aisha further said, "When the Prophet (ﷺ) came to my house and his sickness became aggravated he ordered us to pour seven skins full of water on him, so that he might give some advice to the people. So he was seated in a Mikhdab (brass tub) belonging to Hafsa, the wife of the Prophet. Then, all of us started pouring water on him from the water skins till he beckoned to us to stop and that we have done (what he wanted us to do). After that he went out to the people."

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ عَائِشَةَ، قَالَتْ لَمَّا ثَقُلَ النَّبِيُّ صلى الله عليه وسلم وَاشْتَدَّ بِهِ وَجَعُهُ، اسْتَأْذَنَ أَزْوَاجَهُ فِي أَنْ يُمَرَّضَ فِي بَيْتِي، فَأَذِنَّ لَهُ، فَخَرَجَ النَّبِيُّ صلى الله عليه وسلم بَيْنَ رَجُلَيْنِ تَخُطُّ رِجْلاَهُ فِي الأَرْضِ بَيْنَ عَبَّاسٍ وَرَجُلٍ آخَرَ. قَالَ عُبَيْدُ اللَّهِ فَأَخْبَرْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ فَقَالَ أَتَدْرِي مَنِ الرَّجُلُ الآخَرُ قُلْتُ لاَ. قَالَ هُوَ عَلِيٌّ. وَكَانَتْ عَائِشَةُ ـ رضى الله عنها ـ تُحَدِّثُ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ بَعْدَ مَا دَخَلَ بَيْتَهُ وَاشْتَدَّ وَجَعُهُ " هَرِيقُوا عَلَىَّ مِنْ سَبْعِ قِرَبٍ، لَمْ تُحْلَلْ أَوْكِيَتُهُنَّ، لَعَلِّي أَعْهَدُ إِلَى النَّاسِ ". وَأُجْلِسَ فِي مِخْضَبٍ لِحَفْصَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم، ثُمَّ طَفِقْنَا نَصُبُّ عَلَيْهِ تِلْكَ حَتَّى طَفِقَ يُشِيرُ إِلَيْنَا أَنْ قَدْ فَعَلْتُنَّ، ثُمَّ خَرَجَ إِلَى النَّاسِ.

Reference	: Sahih al-Bukhari 198
In-book reference	: Book 4, Hadith 64
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 197

(46) Chapter: To perform ablution from an earthen-ware pot (46) باب الْوُضُوءِ مِنَ التَّوْرِ

Narrated `Amr bin Yahya:

(on the authority of his father) My uncle used to perform ablution extravagantly and once he asked `Abdullah bin Zaid to tell him how he had seen the Prophet (ﷺ) performing ablution. He asked for an earthenware pot containing water, and poured water from it on his hands and washed them thrice, and then put his hand in the earthenware pot and rinsed his mouth and washed his nose by putting water in it and then blowing it out thrice with one handful of water; he again put his hand in the water and took a handful of water and washed his face thrice, then washed his hands up to the elbows twice, and took water with his hand, and passed it over his head from front to back and then from back to front, and then washed his feet (up to the ankles) and said, "I saw the Prophet (ﷺ) performing ablution in that way."

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، قَالَ حَدَّثَنَا سُلَيْمَانُ، قَالَ حَدَّثَنِي عَمْرُو بْنُ يَحْيَى، عَنْ أَبِيهِ، قَالَ كَانَ عَمِّي يُكْثِرُ مِنَ الْوُضُوءِ، قَالَ لِعَبْدِ اللَّهِ بْنِ زَيْدٍ أَخْبِرْنِي كَيْفَ رَأَيْتَ النَّبِيَّ صلى الله عليه وسلم يَتَوَضَّأُ فَدَعَا بِتَوْرٍ مِنْ مَاءٍ، فَكَفَأَ عَلَى يَدَيْهِ فَغَسَلَهُمَا ثَلاَثَ مِرَارٍ، ثُمَّ أَدْخَلَ يَدَهُ فِي التَّوْرِ، فَمَضْمَضَ وَاسْتَنْثَرَ ثَلاَثَ مَرَّاتٍ مِنْ غَرْفَةٍ وَاحِدَةٍ، ثُمَّ أَدْخَلَ يَدَهُ فَاغْتَرَفَ بِهَا فَغَسَلَ وَجْهَهُ ثَلاَثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ مَرَّتَيْنِ مَرَّتَيْنِ، ثُمَّ أَخَذَ بِيَدِهِ مَاءً، فَمَسَحَ رَأْسَهُ، فَأَدْبَرَ بِيَدَيْهِ وَأَقْبَلَ ثُمَّ غَسَلَ رِجْلَيْهِ، فَقَالَ هَكَذَا رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَتَوَضَّأُ.

Reference	: Sahih al-Bukhari 199
In-book reference	: Book 4, Hadith 65
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 198

Narrated Thabit:

Anas said, "The Prophet (ﷺ) asked for water and a tumbler with a broad base and no so deep, containing a small quantity of water, was brought to him whereby he put his fingers in it." Anas further said, ' noticed the water springing out from amongst his fingers." Anas added, ' estimated that the people who performed ablution with it numbered between seventy to eighty."

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم دَعَا بِإِنَاءٍ مِنْ مَاءٍ، فَأُتِيَ بِقَدَحٍ رَحْرَاحٍ فِيهِ شَىْءٌ مِنْ مَاءٍ، فَوَضَعَ أَصَابِعَهُ فِيهِ. قَالَ أَنَسٌ فَجَعَلْتُ أَنْظُرُ إِلَى الْمَاءِ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِهِ، قَالَ أَنَسٌ فَحَزَرْتُ مَنْ تَوَضَّأَ مَا بَيْنَ السَّبْعِينَ إِلَى الثَّمَانِينَ.

Reference	: Sahih al-Bukhari 200
In-book reference	: Book 4, Hadith 66
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 199

(47) Chapter: To perform ablution with one Mudd of water. (Mudd is practically 2/3 of the kilogram) (47) باب الْوُضُوءِ بِالْمُدِّ

Narrated Anas:

The Prophet (ﷺ) used to take a bath with one Sa` up to five Mudds (1 Sa` = [??] Mudds) of water and used to perform ablution with one Mudd of water.

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا مِسْعَرٌ، قَالَ حَدَّثَنِي ابْنُ جَبْرٍ، قَالَ سَمِعْتُ أَنَسًا، يَقُولُ كَانَ النَّبِيُّ صلى الله عليه وسلم يَغْسِلُ ـ أَوْ كَانَ يَغْتَسِلُ ـ بِالصَّاعِ إِلَى خَمْسَةِ أَمْدَادٍ، وَيَتَوَضَّأُ بِالْمُدِّ.

Reference	: Sahih al-Bukhari 201
In-book reference	: Book 4, Hadith 67
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 200

(48) Chapter: To pass wet hands over Khuffain [two leather socks covering the ankles] (48) باب الْمَسْحِ عَلَى الْخُفَّيْنِ

Narrated `Abdullah bin `Umar:

Sa`d bin Abi Waqqas said, "The Prophet (ﷺ) passed wet hands over his Khuffs (socks made from thick fabric or leather)." `Abdullah bin `Umar asked `Umar about it. `Umar replied in the affirmative and added, "Whenever Sa`d narrates a Hadith from the Prophet, there is no need to ask anyone else about it."

حَدَّثَنَا أَصْبَغُ بْنُ الْفَرَجِ الْمِصْرِيُّ، عَنِ ابْنِ وَهْبٍ، قَالَ حَدَّثَنِي عَمْرٌو، حَدَّثَنِي أَبُو النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ مَسَحَ عَلَى الْخُفَّيْنِ. وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ سَأَلَ عُمَرَ عَنْ ذَلِكَ فَقَالَ نَعَمْ إِذَا حَدَّثَكَ شَيْئًا سَعْدٌ عَنِ النَّبِيِّ صلى الله عليه وسلم فَلاَ تَسْأَلْ عَنْهُ غَيْرَهُ. وَقَالَ مُوسَى بْنُ عُقْبَةَ أَخْبَرَنِي أَبُو النَّضْرِ أَنَّ أَبَا سَلَمَةَ أَخْبَرَهُ أَنَّ سَعْدًا حَدَّثَهُ فَقَالَ عُمَرُ لِعَبْدِ اللَّهِ. نَحْوَهُ.

Reference	: Sahih al-Bukhari 202
In-book reference	: Book 4, Hadith 68
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 201

Narrated Al-Mughira bin Shu`ba:

Once Allah's Messenger (ﷺ) went out to answer the call of nature and I followed him with a tumbler containing water, and when he finished, I poured water and he performed ablution and passed wet hands over his Khuffs (socks made from thick fabric or leather).

حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ الْحَرَّانِيُّ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ خَرَجَ لِحَاجَتِهِ فَاتَّبَعَهُ الْمُغِيرَةُ بِإِدَاوَةٍ فِيهَا مَاءٌ، فَصَبَّ عَلَيْهِ حِينَ فَرَغَ مِنْ حَاجَتِهِ، فَتَوَضَّأَ وَمَسَحَ عَلَى الْخُفَّيْنِ.

Reference	: Sahih al-Bukhari 203
In-book reference	: Book 4, Hadith 69
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 202

Narrated Ja`far bin `Amr bin Umaiya Ad-Damri:

My father said, "I saw the Prophet (ﷺ) passing wet hands over his Khuffs (socks made from thick fabric or leather)."

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ أُمَيَّةَ الضَّمْرِيِّ، أَنَّ أَبَاهُ، أَخْبَرَهُ أَنَّهُ، رَأَى النَّبِيَّ صلى الله عليه وسلم يَمْسَحُ عَلَى الْخُفَّيْنِ. وَتَابَعَهُ حَرْبُ بْنُ شَدَّادٍ وَأَبَانُ عَنْ يَحْيَى.

Reference	: Sahih al-Bukhari 204
In-book reference	: Book 4, Hadith 70
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 203

Narrated Ja`far bin `Amr:

My father said, "I saw the Prophet (ﷺ) passing wet hands over his turban and Khuffs (socks made from thick fabric or leather).

حَدَّثَنَا عَبْدَانُ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا الأَوْزَاعِيُّ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ جَعْفَرِ بْنِ عَمْرٍو، عَنْ أَبِيهِ، قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَمْسَحُ عَلَى عِمَامَتِهِ وَخُفَّيْهِ. وَتَابَعَهُ مَعْمَرٌ عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ عَنْ عَمْرٍو قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 205
In-book reference	: Book 4, Hadith 71
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 204

(49) Chapter: If one puts on (Khuff) just after performing ablution (ther is no need to wash one's feet again in ablution) (24 hours for non-travellers and three days for travelers)

(49) باب إِذَا أَدْخَلَ رِجْلَيْهِ وَهُمَا طَاهِرَتَانِ

Narrated `Urwa bin Al-Mughira:

My father said, "Once I was in the company of the Prophet (ﷺ) on a journey and I dashed to take off his Khuffs (socks made from thick fabric or leather). He ordered me to leave them as he had put them after performing ablution. So he passed wet hands over them.

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ، قَالَ كُنْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم فِي سَفَرٍ، فَأَهْوَيْتُ لأَنْزِعَ خُفَّيْهِ فَقَالَ " **دَعْهُمَا، فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ** ". فَمَسَحَ عَلَيْهِمَا.

Reference	: Sahih al-Bukhari 206
In-book reference	: Book 4, Hadith 72
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 205

(50) Chapter: Not repeating ablution after eating mutton and As-Sawiq

(50) باب مَنْ لَمْ يَتَوَضَّأْ مِنْ لَحْمِ الشَّاةِ وَالسَّوِيقِ

وَأَكَلَ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ رَضِيَ اللَّهُ عَنْهُمْ لَحْمًا فَلَمْ يَتَوَضَّئُوا.

Narrated `Abdullah bin `Abbas:

Allah's Messenger (ﷺ) ate a piece of cooked mutton from the shoulder region and prayed without repeating ablution.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ‏.‏ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَكَلَ كَتِفَ شَاةٍ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ‏.‏

Reference	: Sahih al-Bukhari 207
In-book reference	: Book 4, Hadith 73
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 206

Narrated Ja`far bin `Amr bin Umaiya:

My father said, "I saw Allah's Messenger (ﷺ) taking a piece of (cooked) mutton from the shoulder region and then he was called for prayer. He put his knife down and prayed without repeating ablution."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي جَعْفَرُ بْنُ عَمْرِو بْنِ أُمَيَّةَ، أَنَّ أَبَاهُ، أَخْبَرَهُ أَنَّهُ، رَأَى رَسُولَ اللَّهِ صلى الله عليه وسلم يَحْتَزُّ مِنْ كَتِفِ شَاةٍ، فَدُعِيَ إِلَى الصَّلاَةِ فَأَلْقَى السِّكِّينَ فَصَلَّى وَلَمْ يَتَوَضَّأْ‏.‏

Reference	: Sahih al-Bukhari 208
In-book reference	: Book 4, Hadith 74
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 207

(51) Chapter: Rinsing one's mouth (with water) after eating As-Sawiq without repaying ablution

(51) باب مَنْ مَضْمَضَ مِنَ السَّوِيقِ وَلَمْ يَتَوَضَّأْ

Narrated Suwaid bin Al-Nu`man:

In the year of the conquest of Khaibar I went with Allah's Messenger (ﷺ) till we reached Sahba, a place near Khaibar, where Allah's Messenger (ﷺ) offered the `Asr prayer and asked for food. Nothing but saweeq was brought. He ordered it to be moistened with water. He and all of us ate it and the Prophet (ﷺ) got up for the evening prayer (Maghrib prayer), rinsed his mouth with water and we did the same, and he then prayed without repeating the ablution.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، مَوْلَى بَنِي حَارِثَةَ أَنَّ سُوَيْدَ بْنَ النُّعْمَانِ، أَخْبَرَهُ‏.‏ أَنَّهُ، خَرَجَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَامَ خَيْبَرَ، حَتَّى إِذَا كَانُوا بِالصَّهْبَاءِ ـ وَهِيَ أَدْنَى خَيْبَرَ ـ فَصَلَّى الْعَصْرَ، ثُمَّ دَعَا بِالأَزْوَادِ، فَلَمْ يُؤْتَ إِلاَّ بِالسَّوِيقِ، فَأَمَرَ بِهِ فَثُرِّيَ، فَأَكَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَكَلْنَا، ثُمَّ قَامَ إِلَى الْمَغْرِبِ، فَمَضْمَضَ وَمَضْمَضْنَا، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ‏.‏

Reference	: Sahih al-Bukhari 209
In-book reference	: Book 4, Hadith 75
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 208

Narrated Maimuna:

The Prophet (ﷺ) ate (a piece of) mutton from the shoulder region and then prayed without repeating the ablution.

وَحَدَّثَنَا أَصْبَغُ، قَالَ أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي عَمْرٌو، عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ، عَنْ مَيْمُونَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أَكَلَ عِنْدَهَا كَتِفًا، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ‏.‏

Reference	: Sahih al-Bukhari 210
In-book reference	: Book 4, Hadith 76
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 209

(52) Chapter: Whether to rinse the mouth after drinking milk

(52) باب هَلْ يُمَضْمِضُ مِنَ اللَّبَنِ

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) drank milk, rinsed his mouth and said, "It has fat."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، وَقُتَيْبَةُ، قَالاَ حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم شَرِبَ لَبَنًا، فَمَضْمَضَ وَقَالَ ‏"‏ إِنَّ لَهُ دَسَمًا ‏"‏‏.‏

تَابَعَهُ يُونُسُ وَصَالِحُ بْنُ كَيْسَانَ عَنِ الزُّهْرِيِّ‏.‏

Reference	: Sahih al-Bukhari 211
In-book reference	: Book 4, Hadith 77
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 210

(53) Chapter: Ablution after sleep. And whoever considers it unnecessary to repeat ablution after dozing once or twice or after nodding once in slumber

(53) بَابُ الْوُضُوءِ مِنَ النَّوْمِ وَمَنْ لَمْ يَرَ مِنَ النَّعْسَةِ وَالنَّعْسَتَيْنِ أَوِ الْخَفْقَةِ وُضُوءًا

Narrated `Aisha:

Allah's Messenger (ﷺ) said, "If anyone of you feels drowsy while praying he should go to bed (sleep) till his slumber is over because in praying while drowsy one does not know whether one is asking for forgiveness or for a bad thing for oneself."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ يُصَلِّي فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ، فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ لاَ يَدْرِي لَعَلَّهُ يَسْتَغْفِرُ فَيَسُبَّ نَفْسَهُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 212
In-book reference	: Book 4, Hadith 78
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 211

Narrated Anas:

The Prophet (ﷺ) said, "If anyone of you feels drowsy while praying, he should sleep till he understands what he is saying (reciting).

حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ إِذَا نَعَسَ أَحَدُكُمْ فِي الصَّلاَةِ فَلْيَنَمْ حَتَّى يَعْلَمَ مَا يَقْرَأُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 213
In-book reference	: Book 4, Hadith 79
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 212

(54) Chapter: To perform ablution even on having no Hadath

(54) اب الْوُضُوءِ مِنْ غَيْرِ حَدَثٍ

Narrated `Amr bin `Amir:

Anas said, "The Prophet (ﷺ) used to perform ablution for every prayer." I asked Anas, "What did you used to do?' Anas replied, "We used to pray with the same ablution until we break it with Hadath."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ عَامِرٍ، قَالَ سَمِعْتُ أَنَسًا، ح قَالَ وَحَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي عَمْرُو بْنُ عَامِرٍ، عَنْ أَنَسٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَتَوَضَّأُ عِنْدَ كُلِّ صَلاَةٍ‏.‏ قُلْتُ كَيْفَ كُنْتُمْ تَصْنَعُونَ قَالَ يُجْزِئُ أَحَدَنَا الْوُضُوءُ مَا لَمْ يُحْدِثْ‏.‏

Reference : Sahih al-Bukhari 214
In-book reference : Book 4, Hadith 80
USC-MSA web (English) reference : Vol. 1, Book 4, Hadith 213
(deprecated numbering scheme)

Narrated Suwaid bin Nu`man:

In the year of the conquest of Khaibar I went with Allah's Messenger (ﷺ) till we reached As-Sahba' where Allah's Messenger (ﷺ) led the `Asr prayer and asked for the food. Nothing but saweeq was brought and we ate it and drank (water). The Prophet (ﷺ) got up for the (Maghrib) Prayer, rinsed his mouth with water and then led the prayer without repeating the ablution.

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، قَالَ حَدَّثَنَا سُلَيْمَانُ، قَالَ حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، قَالَ أَخْبَرَنِي بُشَيْرُ بْنُ يَسَارٍ، قَالَ أَخْبَرَنِي سُوَيْدُ بْنُ النُّعْمَانِ، قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَامَ خَيْبَرَ، حَتَّى إِذَا كُنَّا بِالصَّهْبَاءِ، صَلَّى لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم الْعَصْرَ، فَلَمَّا صَلَّى دَعَا بِالأَطْعِمَةِ، فَلَمْ يُؤْتَ إِلاَّ بِالسَّوِيقِ، فَأَكَلْنَا وَشَرِبْنَا، ثُمَّ قَامَ النَّبِيُّ صلى الله عليه وسلم إِلَى الْمَغْرِبِ فَمَضْمَضَ، ثُمَّ صَلَّى لَنَا الْمَغْرِبَ وَلَمْ يَتَوَضَّأْ.

Reference : Sahih al-Bukhari 215
In-book reference : Book 4, Hadith 81
USC-MSA web (English) reference : Vol. 1, Book 4, Hadith 214
(deprecated numbering scheme)

(55) Chapter: One of the major sins is not to protect oneself (one's clothes and body) from one's urine (i.e., from being soiled with it)

(55) اب مِنَ الْكَبَائِرِ أَنْ لاَ يَسْتَتِرَ مِنْ بَوْلِهِ

Narrated Ibn `Abbas:

Once the Prophet, while passing through one of the graveyards of Medina or Mecca heard the voices of two persons who were being tortured in their graves. The Prophet (ﷺ) said, "These two persons are being tortured not for a major sin (to avoid)." The Prophet (ﷺ) then added, "Yes! (they are being tortured for a major sin). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumnies (to make enmity between friends). The Prophet (ﷺ) then asked for a green leaf of a date-palm tree, broke it into two pieces and put one on each grave. On being asked why he had done so, he replied, "I hope that their torture might be lessened, till these get dried."

حَدَّثَنَا عُثْمَانُ، قَالَ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ مَرَّ النَّبِيُّ صلى الله عليه وسلم بِحَائِطٍ مِنْ حِيطَانِ الْمَدِينَةِ أَوْ مَكَّةَ، فَسَمِعَ صَوْتَ إِنْسَانَيْنِ يُعَذَّبَانِ فِي قُبُورِهِمَا، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " يُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ "، ثُمَّ قَالَ " بَلَى، كَانَ أَحَدُهُمَا لاَ يَسْتَتِرُ مِنْ بَوْلِهِ، وَكَانَ الآخَرُ يَمْشِي بِالنَّمِيمَةِ ". ثُمَّ دَعَا بِجَرِيدَةٍ فَكَسَرَهَا كِسْرَتَيْنِ، فَوَضَعَ عَلَى كُلِّ قَبْرٍ مِنْهُمَا كِسْرَةً. فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ لِمَ فَعَلْتَ هَذَا قَالَ " لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ تَيْبَسَا أَوْ إِلَى أَنْ يَيْبَسَا ".

Reference : Sahih al-Bukhari 216
In-book reference : Book 4, Hadith 82
USC-MSA web (English) reference : Vol. 1, Book 4, Hadith 215
(deprecated numbering scheme)

(56) Chapter: What is said regarding washing out urine

(56) باب مَا جَاءَ فِي غَسْلِ الْبَوْلِ

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِصَاحِبِ الْقَبْرِ: «كَانَ لاَ يَسْتَتِرُ مِنْ بَوْلِهِ». وَلَمْ يَذْكُرْ سِوَى بَوْلِ النَّاسِ.

Narrated Anas bin Malik:

Whenever the Prophet (ﷺ) went to answer the call of nature, I used to bring water with which he used to clean his private parts.

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنِي رَوْحُ بْنُ الْقَاسِمِ، قَالَ حَدَّثَنِي عَطَاءُ بْنُ أَبِي مَيْمُونَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا تَبَرَّزَ لِحَاجَتِهِ أَتَيْتُهُ بِمَاءٍ فَيَغْسِلُ بِهِ.

Reference	: Sahih al-Bukhari 217
In-book reference	: Book 4, Hadith 83
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 216

(56) Chapter: باب (56)

Narrated Ibn `Abbas:

The Prophet (ﷺ) once passed by two graves and said, "These two persons are being tortured not for a major sin (to avoid). One of them never saved himself from being soiled with his urine, while the other used to go about with calumnies (to make enmity between friends)." The Prophet (ﷺ) then took a green leaf of a date-palm tree, split it into (pieces) and fixed one on each grave. They said, "O Allah's Apostle! Why have you done so?" He replied, "I hope that their punishment might be lessened till these (the pieces of the leaf) become dry." (See the footnote of Hadith 215).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ خَازِمٍ، قَالَ حَدَّثَنَا الأَعْمَشُ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ مَرَّ النَّبِيُّ صلى الله عليه وسلم بِقَبْرَيْنِ فَقَالَ " إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا أَحَدُهُمَا فَكَانَ لاَ يَسْتَتِرُ مِنَ الْبَوْلِ، وَأَمَّا الآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ ". ثُمَّ أَخَذَ جَرِيدَةً رَطْبَةً، فَشَقَّهَا نِصْفَيْنِ، فَغَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً. قَالُوا يَا رَسُولَ اللَّهِ، لِمَ فَعَلْتَ هَذَا قَالَ " لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَيْبَسَا ". قَالَ ابْنُ الْمُثَنَّى وَحَدَّثَنَا وَكِيعٌ قَالَ حَدَّثَنَا الأَعْمَشُ قَالَ سَمِعْتُ مُجَاهِدًا مِثْلَهُ " يَسْتَتِرُ مِنْ بَوْلِهِ ".

Reference	: Sahih al-Bukhari 218
In-book reference	: Book 4, Hadith 84
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 217

(57) Chapter: The Prophet (saw) and the people left the bedouin undisturbed till he finished urinating in the mosque

(57) باب تَرْكِ النَّبِيِّ صلى الله عليه وسلم وَالنَّاسِ الأَعْرَابِيَّ حَتَّى فَرَغَ مِنْ بَوْلِهِ فِي الْمَسْجِدِ

Narrated Anas bin Malik:

The Prophet (ﷺ) saw a Bedouin making water in the mosque and told the people not to disturb him. When he finished, the Prophet (ﷺ) asked for some water and poured it over (the urine).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا هَمَّامٌ، أَخْبَرَنَا إِسْحَاقُ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم رَأَى أَعْرَابِيًّا يَبُولُ فِي الْمَسْجِدِ فَقَالَ " **دَعُوهُ** ". حَتَّى إِذَا فَرَغَ دَعَا بِمَاءٍ فَصَبَّهُ عَلَيْهِ.

Reference	: Sahih al-Bukhari 219
In-book reference	: Book 4, Hadith 85
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 218

(58) Chapter: The pouring of water over the urine in the mosque

(58) باب صَبِّ الْمَاءِ عَلَى الْبَوْلِ فِي الْمَسْجِدِ

Narrated Abu Huraira:

A Bedouin stood up and started making water in the mosque. The people caught him but the Prophet (ﷺ) ordered them to leave him and to pour a bucket or a tumbler of water over the place where he had passed the urine. The Prophet (ﷺ) then said, "You have been sent to make things easy and not to make them difficult."

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَامَ أَعْرَابِيٌّ فَبَالَ فِي الْمَسْجِدِ فَتَنَاوَلَهُ النَّاسُ، فَقَالَ لَهُمُ النَّبِيُّ صلى الله عليه وسلم " دَعُوهُ وَهَرِيقُوا عَلَى بَوْلِهِ سَجْلاً مِنْ مَاءٍ، أَوْ ذَنُوبًا مِنْ مَاءٍ، فَإِنَّمَا بُعِثْتُمْ مُيَسِّرِينَ، وَلَمْ تُبْعَثُوا مُعَسِّرِينَ ".

Reference	: Sahih al-Bukhari 220
In-book reference	: Book 4, Hadith 86
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 219

Narrated Anas bin Malik:

The Prophet (ﷺ) said as above (219).

حَدَّثَنَا عَبْدَانُ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 221
In-book reference	: Book 4, Hadith 87
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 220

(58) Chapter: The spilling of water over the place where there is urine

(58) باب يُهَرِيقُ الْمَاءَ عَلَى الْبَوْلِ

Narrated Anas bin Malik:

A Bedouin came and passed urine in one corner of the mosque. The people shouted at him but the Prophet stopped them till he finished urinating. The Prophet (ﷺ) ordered them to spill a bucket of water over that place and they did so.

حَدَّثَنَا خَالِدٌ، قَالَ حَدَّثَنَا سُلَيْمَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، قَالَ جَاءَ أَعْرَابِيٌّ فَبَالَ فِي طَائِفَةِ الْمَسْجِدِ، فَزَجَرَهُ النَّاسُ، فَنَهَاهُمُ النَّبِيُّ صلى الله عليه وسلم، فَلَمَّا قَضَى بَوْلَهُ أَمَرَ النَّبِيُّ صلى الله عليه وسلم بِذَنُوبٍ مِنْ مَاءٍ، فَأُهْرِيقَ عَلَيْهِ.

Reference	: Sahih al-Bukhari 221
In-book reference	: Book 4, Hadith 88
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 221

(59) Chapter: The urine of children

(59) باب بَوْلِ الصِّبْيَانِ

Narrated `Aisha:

(the mother of faithful believers) A child was brought to Allah's Messenger (ﷺ) and it urinated on the garment of the Prophet. The Prophet (ﷺ) asked for water and poured it over the soiled place.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، أَنَّهَا قَالَتْ أُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِصَبِيٍّ، فَبَالَ عَلَى ثَوْبِهِ، فَدَعَا بِمَاءٍ فَأَتْبَعَهُ إِيَّاهُ.

Reference	: Sahih al-Bukhari 222
In-book reference	: Book 4, Hadith 89
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 222

Narrated Um Qais bint Mihsin:

I brought my young son, who had not started eating (ordinary food) to Allah's Messenger (ﷺ) who took him and made him sit in his lap. The child urinated on the garment of the Prophet, so he asked for water and poured it over the soiled (area) and did not wash it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ، أَنَّهَا أَتَتْ بِابْنٍ لَهَا صَغِيرٍ، لَمْ يَأْكُلِ الطَّعَامَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم، فَأَجْلَسَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي حِجْرِهِ، فَبَالَ عَلَى ثَوْبِهِ، فَدَعَا بِمَاءٍ فَنَضَحَهُ وَلَمْ يَغْسِلْهُ.

Reference	: Sahih al-Bukhari 223
In-book reference	: Book 4, Hadith 90
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 223

(60) Chapter: To pass urine while standing and sitting (60) باب الْبَوْلِ قَائِمًا وَقَاعِدًا

Narrated Hudhaifa:

Once the Prophet (ﷺ) went to the dumps of some people and passed urine while standing. He then asked for water and so I brought it to him and he performed ablution.

حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، قَالَ أَتَى النَّبِيُّ صلى الله عليه وسلم سُبَاطَةَ قَوْمٍ فَبَالَ قَائِمًا، ثُمَّ دَعَا بِمَاءٍ، فَجِئْتُهُ بِمَاءٍ فَتَوَضَّأَ.

Reference	: Sahih al-Bukhari 224
In-book reference	: Book 4, Hadith 91
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 224

(61) Chapter: To urinate beside one's companion while screened by a wall (61) باب الْبَوْلِ عِنْدَ صَاحِبِهِ وَالتَّسَتُّرِ بِالْحَائِطِ

Narrated Hudhaifa':

The Prophet (ﷺ) and I walked till we reached the dumps of some people. He stood, as any one of you stands, behind a wall and urinated. I went away, but he beckoned me to come. So I approached him and stood near his back till he finished.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، قَالَ رَأَيْتُنِي أَنَا وَالنَّبِيُّ، صلى الله عليه وسلم نَتَمَاشَى، فَأَتَى سُبَاطَةَ قَوْمٍ خَلْفَ حَائِطٍ، فَقَامَ كَمَا يَقُومُ أَحَدُكُمْ فَبَالَ، فَانْتَبَذْتُ مِنْهُ، فَأَشَارَ إِلَىَّ فَجِئْتُهُ، فَقُمْتُ عِنْدَ عَقِبِهِ حَتَّى فَرَغَ.

Reference	: Sahih al-Bukhari 225
In-book reference	: Book 4, Hadith 92
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 225

(62) Chapter: To urinate near the dumps of some people (62) باب الْبَوْلِ عِنْدَ سُبَاطَةِ قَوْمٍ

Narrated Abu Wail:

Abu Musa Al-Ash`ari used to lay great stress on the question of urination and he used to say, "If anyone from Bani Israel happened to soil his clothes with urine, he used to cut that portion away." Hearing that, Hudhaifa said to Abu Wail, "I wish he (Abu Musa) didn't (lay great stress on that matter)." Hudhaifa added, "Allah's Messenger (ﷺ) went to the dumps of some people and urinated while standing."

حَدَّثَنَا مُحَمَّدُ بْنُ عَرْعَرَةَ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، قَالَ كَانَ أَبُو مُوسَى الأَشْعَرِيُّ يُشَدِّدُ فِي الْبَوْلِ وَيَقُولُ إِنَّ بَنِي إِسْرَائِيلَ كَانَ إِذَا أَصَابَ ثَوْبَ أَحَدِهِمْ قَرَضَهُ. فَقَالَ حُذَيْفَةُ لَيْتَهُ أَمْسَكَ، أَتَى رَسُولُ اللَّهِ صلى الله عليه وسلم سُبَاطَةَ قَوْمٍ فَبَالَ قَائِمًا.

Reference	: Sahih al-Bukhari 226
In-book reference	: Book 4, Hadith 93

USC-MSA web (English) reference : Vol. 1, Book 4, Hadith 226
(deprecated numbering scheme)

(63) Chapter: The washing out of blood (63) باب غَسْلِ الدَّمِ

Narrated Asma':

A woman came to the Prophet (ﷺ) and said, "If anyone of us gets menses in her clothes then what should she do?" He replied, "She should (take hold of the soiled place), rub it and put it in the water and rub it in order to remove the traces of blood and then pour water over it. Then she can pray in it."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، قَالَ حَدَّثَتْنِي فَاطِمَةُ، عَنْ أَسْمَاءَ، قَالَتْ جَاءَتِ امْرَأَةٌ النَّبِيَّ صلى الله عليه وسلم فَقَالَتْ أَرَأَيْتَ إِحْدَانَا تَحِيضُ فِي الثَّوْبِ كَيْفَ تَصْنَعُ قَالَ " تَحُتُّهُ، ثُمَّ تَقْرُصُهُ بِالْمَاءِ، وَتَنْضَحُهُ وَتُصَلِّي فِيهِ ".

Reference : Sahih al-Bukhari 227
In-book reference : Book 4, Hadith 94
USC-MSA web (English) reference : Vol. 1, Book 4, Hadith 227
(deprecated numbering scheme)

Narrated `Aisha:

Fatima bint Abi Hubaish came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ) I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allah's Messenger (ﷺ) replied, "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it has finished wash off the blood (take a bath) and offer your prayers." Hisham (the sub narrator) narrated that his father had also said, (the Prophet (ﷺ) told her): "Perform ablution for every prayer till the time of the next period comes."

حَدَّثَنَا مُحَمَّدٌ، قَالَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ جَاءَتْ فَاطِمَةُ ابْنَةُ أَبِي حُبَيْشٍ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلاَ أَطْهُرُ، أَفَأَدَعُ الصَّلاَةَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ، إِنَّمَا ذَلِكِ عِرْقٌ، وَلَيْسَ بِحَيْضٍ، فَإِذَا أَقْبَلَتْ حَيْضَتُكِ فَدَعِي الصَّلاَةَ، وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ ثُمَّ صَلِّي ". قَالَ وَقَالَ أَبِي " ثُمَّ تَوَضَّئِي لِكُلِّ صَلاَةٍ، حَتَّى يَجِيءَ ذَلِكَ الْوَقْتُ ".

Reference : Sahih al-Bukhari 228
In-book reference : Book 4, Hadith 95
USC-MSA web (English) reference : Vol. 1, Book 4, Hadith 228
(deprecated numbering scheme)

(64) Chapter: The washing out of semen with water and rubbing it off (when it is dry) and the washing out of what comes out of women (i.e., discharge) (64) باب غَسْلِ الْمَنِيِّ وَفَرْكِهِ وَغَسْلِ مَا يُصِيبُ مِنَ الْمَرْأَةِ

Narrated `Aisha:

I used to wash the traces of Janaba (semen) from the clothes of the Prophet (ﷺ) and he used to go for prayers while traces of water were still on it (water spots were still visible).

حَدَّثَنَا عَبْدَانُ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا عَمْرُو بْنُ مَيْمُونٍ الْجَزَرِيُّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَائِشَةَ، قَالَتْ كُنْتُ أَغْسِلُ الْجَنَابَةَ مِنْ ثَوْبِ النَّبِيِّ صلى الله عليه وسلم، فَيَخْرُجُ إِلَى الصَّلاَةِ، وَإِنَّ بُقَعَ الْمَاءِ فِي ثَوْبِهِ.

Reference : Sahih al-Bukhari 229
In-book reference : Book 4, Hadith 96
USC-MSA web (English) reference : Vol. 1, Book 4, Hadith 229
(deprecated numbering scheme)

Narrated `Aisha:

as above (229).

حَدَّثَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا يَزِيدُ، قَالَ حَدَّثَنَا عَمْرٌو، عَنْ سُلَيْمَانَ، قَالَ سَمِعْتُ عَائِشَةَ، ح وَحَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ حَدَّثَنَا عَمْرُو بْنُ مَيْمُونٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، قَالَ سَأَلْتُ عَائِشَةَ عَنِ الْمَنِيِّ، يُصِيبُ الثَّوْبَ فَقَالَتْ كُنْتُ أَغْسِلُهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ صلى الله عليه وسلم، فَيَخْرُجُ إِلَى الصَّلاَةِ وَأَثَرُ الْغَسْلِ فِي ثَوْبِهِ بُقَعُ الْمَاءِ.

Reference	: Sahih al-Bukhari 230
In-book reference	: Book 4, Hadith 97
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 230

(65) Chapter: If the (traces of) Janaba (semen) or other spots are not removed completely on washing

(65) باب إِذَا غَسَلَ الْجَنَابَةَ أَوْ غَيْرَهَا فَلَمْ يَذْهَبْ أَثَرُهُ

Narrated Sulaiman bin Yasar:

I asked `Aisha about the clothes soiled with semen. She replied, "I used to wash it off the clothes of Allah's Messenger (ﷺ) and he would go for the prayer while water spots were still visible. "

حَدَّثَنَا مُوسَى، قَالَ حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ حَدَّثَنَا عَمْرُو بْنُ مَيْمُونٍ، قَالَ سَأَلْتُ سُلَيْمَانَ بْنَ يَسَارٍ فِي الثَّوْبِ تُصِيبُهُ الْجَنَابَةُ قَالَ قَالَتْ عَائِشَةُ كُنْتُ أَغْسِلُهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ صلى الله عليه وسلم، ثُمَّ يَخْرُجُ إِلَى الصَّلاَةِ وَأَثَرُ الْغَسْلِ فِيهِ بُقَعُ الْمَاءِ.

Reference	: Sahih al-Bukhari 231
In-book reference	: Book 4, Hadith 98
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 231

Narrated `Amr bin Maimun:

I heard Sulaiman bin Yasar talking about the clothes soiled with semen. He said that `Aisha had said, "I used to wash it off the clothes of Allah's Messenger (ﷺ) and he would go for the prayers while water spots were still visible on them.

حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، قَالَ حَدَّثَنَا زُهَيْرٌ، قَالَ حَدَّثَنَا عَمْرُو بْنُ مَيْمُونِ بْنِ مِهْرَانَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَائِشَةَ، أَنَّهَا كَانَتْ تَغْسِلُ الْمَنِيَّ مِنْ ثَوْبِ النَّبِيِّ صلى الله عليه وسلم، ثُمَّ أَرَاهُ فِيهِ بُقْعَةً أَوْ بُقَعًا.

Reference	: Sahih al-Bukhari 232
In-book reference	: Book 4, Hadith 99
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 232

(66) Chapter: (What is said) about the urine of camels, sheep and other animals and about their folds

(66) باب أَبْوَالِ الإِبِلِ وَالدَّوَابِّ وَالْغَنَمِ وَمَرَابِضِهَا

وَصَلَّى أَبُو مُوسَى فِي دَارِ الْبَرِيدِ وَالسِّرْقِينِ وَالْبَرِّيَّةُ إِلَى جَنْبِهِ فَقَالَ هَاهُنَا وَثَمَّ سَوَاءٌ.

Narrated Abu Qilaba:

Anas said, "Some people of `Ukl or `Uraina tribe came to Medina and its climate did not suit them. So the Prophet (ﷺ) ordered them to go to the herd of (Milch) camels and to drink their milk and urine (as a medicine). So they went as directed and after they became healthy, they killed the shepherd of the Prophet and drove away all the camels. The news reached the Prophet (ﷺ) early in the morning and he sent (men) in their pursuit and they were captured and brought at noon. He then ordered to cut their hands and feet (and it was done), and their eyes were branded with heated pieces of iron, They were put in 'Al-Harra' and when they asked for water, no water was given

to them." Abu Qilaba said, "Those people committed theft and murder, became infidels after embracing Islam and fought against Allah and His Apostle ."
حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ، قَالَ قَدِمَ أُنَاسٌ مِنْ عُكْلٍ أَوْ عُرَيْنَةَ، فَاجْتَوَوُا الْمَدِينَةَ، فَأَمَرَهُمُ النَّبِيُّ صلى الله عليه وسلم بِلِقَاحٍ، وَأَنْ يَشْرَبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا، فَانْطَلَقُوا، فَلَمَّا صَحُّوا قَتَلُوا رَاعِيَ النَّبِيِّ صلى الله عليه وسلم وَاسْتَاقُوا النَّعَمَ، فَجَاءَ الْخَبَرُ فِي أَوَّلِ النَّهَارِ، فَبَعَثَ فِي آثَارِهِمْ، فَلَمَّا ارْتَفَعَ النَّهَارُ جِيءَ بِهِمْ، فَأَمَرَ فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَسُمِرَتْ أَعْيُنُهُمْ، وَأُلْقُوا فِي الْحَرَّةِ يَسْتَسْقُونَ فَلاَ يُسْقَوْنَ.

قَالَ أَبُو قِلاَبَةَ فَهَؤُلاَءِ سَرَقُوا وَقَتَلُوا وَكَفَرُوا بَعْدَ إِيمَانِهِمْ، وَحَارَبُوا اللَّهَ وَرَسُولَهُ.

Reference	: Sahih al-Bukhari 233
In-book reference	: Book 4, Hadith 100
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 234

Narrated Anas:

Prior to the construction of the mosque, the Prophet (ﷺ) offered the prayers at sheep-folds.
حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنَا أَبُو التَّيَّاحِ، يَزِيدُ بْنُ حُمَيْدٍ عَنْ أَنَسٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي قَبْلَ أَنْ يُبْنَى الْمَسْجِدُ فِي مَرَابِضِ الْغَنَمِ.

Reference	: Sahih al-Bukhari 234
In-book reference	: Book 4, Hadith 101
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 235

(67) Chapter: An-Najasat (impure and filthy things) which fall in cooking butter (ghee - which is obtained by evaporating moisture from butter) and water

(67) باب مَا يَقَعُ مِنَ النَّجَاسَاتِ فِي السَّمْنِ وَالْمَاءِ

وَقَالَ الزُّهْرِيُّ لاَ بَأْسَ بِالْمَاءِ مَا لَمْ يُغَيِّرْهُ طَعْمٌ أَوْ رِيحٌ أَوْ لَوْنٌ. وَقَالَ حَمَّادٌ لاَ بَأْسَ بِرِيشِ الْمَيْتَةِ. وَقَالَ الزُّهْرِيُّ فِي عِظَامِ الْمَوْتَى نَحْوَ الْفِيلِ وَغَيْرِهِ أَدْرَكْتُ نَاسًا مِنْ سَلَفِ الْعُلَمَاءِ يَمْتَشِطُونَ بِهَا، وَيَدَّهِنُونَ فِيهَا، لاَ يَرَوْنَ بِهِ بَأْسًا. وَقَالَ ابْنُ سِيرِينَ وَإِبْرَاهِيمُ وَلاَ بَأْسَ بِتِجَارَةِ الْعَاجِ.

Narrated Maimuna:

Allah's Messenger (ﷺ) was asked regarding ghee (cooking butter) in which a mouse had fallen. He said, "Take out the mouse and throw away the ghee around it and use the rest."
حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سُئِلَ عَنْ فَأْرَةٍ سَقَطَتْ فِي سَمْنٍ فَقَالَ " أَلْقُوهَا وَمَا حَوْلَهَا فَاطْرَحُوهُ. وَكُلُوا سَمْنَكُمْ ".

Reference	: Sahih al-Bukhari 235
In-book reference	: Book 4, Hadith 102
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 236

Narrated Maimuna:

The Prophet (ﷺ) was asked regarding ghee in which a mouse had fallen. He said, "Take out the mouse and throw away the ghee around it (and use the rest.)"
حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا مَعْنٌ، قَالَ حَدَّثَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم سُئِلَ عَنْ فَأْرَةٍ سَقَطَتْ فِي سَمْنٍ فَقَالَ " خُذُوهَا وَمَا حَوْلَهَا فَاطْرَحُوهُ ". قَالَ مَعْنٌ حَدَّثَنَا مَالِكٌ مَا لاَ أُحْصِيهِ يَقُولُ عَنِ ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ.

Reference	: Sahih al-Bukhari 236

In-book reference : Book 4, Hadith 103
USC-MSA web (English) reference : Vol. 1, Book 4, Hadith 237
(deprecated numbering scheme)

Narrated Abu Huraira:

The Prophet (ﷺ) said, "A wound which a Muslim receives in Allah's cause will appear on the Day of Resurrection as it was at the time of infliction; blood will be flowing from the wound and its color will be that of the blood but will smell like musk."

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " كُلُّ كَلْمٍ يُكْلَمُهُ الْمُسْلِمُ فِي سَبِيلِ اللَّهِ يَكُونُ يَوْمَ الْقِيَامَةِ كَهَيْئَتِهَا إِذْ طُعِنَتْ، تَفَجَّرُ دَمًا، اللَّوْنُ لَوْنُ الدَّمِ، وَالْعَرْفُ عَرْفُ الْمِسْكِ ".

Reference : Sahih al-Bukhari 237
In-book reference : Book 4, Hadith 104
USC-MSA web (English) reference : Vol. 1, Book 4, Hadith 238
(deprecated numbering scheme)

(68) Chapter: Urinating in stagnant water (68) باب الْبَوْلِ فِي الْمَاءِ الدَّائِمِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "We (Muslims) are the last (people to come in the world) but (will be) the foremost (on the Day of Resurrection)."

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، قَالَ أَخْبَرَنَا أَبُو الزِّنَادِ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ هُرْمُزَ الأَعْرَجَ، حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " نَحْنُ الآخِرُونَ السَّابِقُونَ ".

Reference : Sahih al-Bukhari 238
In-book reference : Book 4, Hadith 105
USC-MSA web (English) reference : Vol. 1, Book 4, Hadith 239
(deprecated numbering scheme)

The same narrator said that the Prophet (ﷺ) had said:

"You should not pass urine in stagnant water which is not flowing then (you may need to) wash in it."

وَبِإِسْنَادِهِ قَالَ " لاَ يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ الَّذِي لاَ يَجْرِي، ثُمَّ يَغْتَسِلُ فِيهِ ".

Reference : Sahih al-Bukhari 239
In-book reference : Book 4, Hadith 106
USC-MSA web (English) reference : Vol. 1, Book 4, Hadith 240
(deprecated numbering scheme)

(69) Chapter: If a dead body or a polluted thing is put on the back of a person offering Salat (prayer), his Salat will not be annulled (rejected by Allah) (69) باب إِذَا أُلْقِيَ عَلَى ظَهْرِ الْمُصَلِّي قَذَرٌ أَوْ جِيفَةٌ لَمْ تَفْسُدْ عَلَيْهِ صَلاَتُهُ

وَكَانَ ابْنُ عُمَرَ إِذَا رَأَى فِي ثَوْبِهِ دَمًا وَهُوَ يُصَلِّي وَضَعَهُ وَمَضَى فِي صَلاَتِهِ.

Narrated `Abdullah:

While Allah's Messenger (ﷺ) was prostrating (as stated below).

Narrated `Abdullah bin Mas`ud:

Once the Prophet (ﷺ) was offering prayers at the Ka`ba. Abu Jahl was sitting with some of his companions. One of them said to the others, "Who amongst you will bring the Abdominal contents (intestines, etc.) of a camel of Bani so and so and put it on the back of Muhammad, when he prostrates?" The most unfortunate of them got up and brought it. He waited till the Prophet (ﷺ) prostrated and then placed it on his back between his shoulders. I was watching but could not do any thing. I wish I had some people with me to hold out against them. They started

laughing and falling on one another. Allah's Messenger (ﷺ) was in prostration and he did not lift his head up till Fatima (Prophet's daughter) came and threw that (camel's Abdominal contents) away from his back. He raised his head and said thrice, "O Allah! Punish Quraish." So it was hard for Abu Jahl and his companions when the Prophet invoked Allah against them as they had a conviction that the prayers and invocations were accepted in this city (Mecca). The Prophet (ﷺ) said, "O Allah! Punish Abu Jahl, `Utba bin Rabi`a, Shaiba bin Rabi`a, Al-Walid bin `Utba, Umaiya bin Khalaf, and `Uqba bin Al Mu'it [??] (and he mentioned the seventh whose name I cannot recall). By Allah in Whose Hands my life is, I saw the dead bodies of those persons who were counted by Allah's Messenger (ﷺ) in the Qalib (one of the wells) of Badr.

حَدَّثَنَا عَبْدَانُ، قَالَ أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ، قَالَ بَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم سَاجِدٌ ح قَالَ وَحَدَّثَنِي أَحْمَدُ بْنُ عُثْمَانَ قَالَ حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ عَنْ أَبِيهِ عَنْ أَبِي إِسْحَاقَ قَالَ حَدَّثَنِي عَمْرُو بْنُ مَيْمُونٍ أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ حَدَّثَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُصَلِّي عِنْدَ الْبَيْتِ، وَأَبُو جَهْلٍ وَأَصْحَابٌ لَهُ جُلُوسٌ، إِذْ قَالَ بَعْضُهُمْ لِبَعْضٍ أَيُّكُمْ يَجِيءُ بِسَلَى جَزُورِ بَنِي فُلاَنٍ فَيَضَعُهُ عَلَى ظَهْرِ مُحَمَّدٍ إِذَا سَجَدَ فَانْبَعَثَ أَشْقَى الْقَوْمِ فَجَاءَ بِهِ، فَنَظَرَ حَتَّى إِذَا سَجَدَ النَّبِيُّ صلى الله عليه وسلم وَضَعَهُ عَلَى ظَهْرِهِ بَيْنَ كَتِفَيْهِ وَأَنَا أَنْظُرُ، لاَ أُغَيِّرُ شَيْئًا، لَوْ كَانَ لِي مَنْعَةٌ. قَالَ فَجَعَلُوا يَضْحَكُونَ وَيُحِيلُ بَعْضُهُمْ عَلَى بَعْضٍ، وَرَسُولُ اللَّهِ صلى الله عليه وسلم سَاجِدٌ لاَ يَرْفَعُ رَأْسَهُ، حَتَّى جَاءَتْهُ فَاطِمَةُ، فَطَرَحَتْ عَنْ ظَهْرِهِ، فَرَفَعَ رَأْسَهُ ثُمَّ قَالَ " اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ ". ثَلاَثَ مَرَّاتٍ، فَشَقَّ عَلَيْهِمْ إِذْ دَعَا عَلَيْهِمْ ـ قَالَ وَكَانُوا يُرَوْنَ أَنَّ الدَّعْوَةَ فِي ذَلِكَ الْبَلَدِ مُسْتَجَابَةٌ ـ ثُمَّ سَمَّى " اللَّهُمَّ عَلَيْكَ بِأَبِي جَهْلٍ، وَعَلَيْكَ بِعُتْبَةَ بْنِ رَبِيعَةَ، وَشَيْبَةَ بْنِ رَبِيعَةَ، وَالْوَلِيدِ بْنِ عُتْبَةَ، وَأُمَيَّةَ بْنِ خَلَفٍ، وَعُقْبَةَ بْنِ أَبِي مُعَيْطٍ ". وَعَدَّ السَّابِعَ فَلَمْ يَحْفَظْهُ قَالَ فَوَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ رَأَيْتُ الَّذِينَ عَدَّ رَسُولُ اللَّهِ صلى الله عليه وسلم صَرْعَى فِي الْقَلِيبِ قَلِيبِ بَدْرٍ.

Reference	: Sahih al-Bukhari 240
In-book reference	: Book 4, Hadith 107
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 241

(70) Chapter: Spitting or blowing out the nose or doing similar action in one's own garment

(70) باب الْبُزَاقِ وَالْمُخَاطِ وَنَحْوِهِ فِي الثَّوْبِ

قَالَ عُرْوَةُ عَنِ الْمِسْوَرِ وَمَرْوَانَ خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَمَنَ حُدَيْبِيَةَ فَذَكَرَ الْحَدِيثَ. وَمَا تَنَخَّمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نُخَامَةً إِلاَّ وَقَعَتْ فِي كَفِّ رَجُلٍ مِنْهُمْ فَدَلَكَ بِهَا وَجْهَهُ وَجِلْدَهُ.

Narrated Anas:

The Prophet (ﷺ) once spat in his clothes.

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ بَزَقَ النَّبِيُّ صلى الله عليه وسلم فِي ثَوْبِهِ. طَوَّلَهُ ابْنُ أَبِي مَرْيَمَ قَالَ أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ حَدَّثَنِي حُمَيْدٌ قَالَ سَمِعْتُ أَنَسًا عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 241
In-book reference	: Book 4, Hadith 108
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 242

(71) Chapter: It is unlawful to perform ablution with Nabidh (water in which dates or grapes etc, are soaked and is not yet fermented) or with any other intoxicant

(71) باب لاَ يَجُوزُ الْوُضُوءُ بِالنَّبِيذِ وَلاَ الْمُسْكِرِ

وَكَرِهَهُ الْحَسَنُ وَأَبُو الْعَالِيَةِ. وَقَالَ عَطَاءٌ التَّيَمُّمُ أَحَبُّ إِلَيَّ مِنَ الْوُضُوءِ بِالنَّبِيذِ وَاللَّبَنِ.

Narrated Aisha:

The Prophet (ﷺ) said, "All drinks that produce intoxication are Haram (forbidden to drink).

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنَا الزُّهْرِيُّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ ".

Reference	: Sahih al-Bukhari 242
In-book reference	: Book 4, Hadith 109
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 243

(72) Chapter: Washing blood by a women off her father's face

(72) باب غَسْلِ الْمَرْأَةِ أَبَاهَا الدَّمَ عَنْ وَجْهِهِ

وَقَالَ أَبُو الْعَالِيَةِ امْسَحُوا عَلَى رِجْلِي فَإِنَّهَا مَرِيضَةٌ.

Narrated Abu Hazim:

Sahl bin Sa`d As-Sa`idi, was asked by the people, "With what was the wound of the Prophet (ﷺ) treated? Sahl replied, "None remains among the people living who knows that better than I. `Ali [??] used to bring water in his shield and Fatima used to wash the blood off his face. Then straw mat was burnt and the wound was filled with it."

حَدَّثَنَا مُحَمَّدٌ، قَالَ أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي حَازِمٍ، سَمِعَ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ،، وَسَأَلَهُ النَّاسُ، وَمَا بَيْنِي وَبَيْنَهُ أَحَدٌ بِأَىِّ شَىْءٍ دُووِيَ جُرْحُ النَّبِيِّ صلى الله عليه وسلم فَقَالَ مَا بَقِيَ أَحَدٌ أَعْلَمُ بِهِ مِنِّي، كَانَ عَلِيٌّ يَجِيءُ بِتُرْسِهِ فِيهِ مَاءٌ، وَفَاطِمَةُ تَغْسِلُ عَنْ وَجْهِهِ الدَّمَ، فَأُخِذَ حَصِيرٌ فَأُحْرِقَ فَحُشِيَ بِهِ جُرْحُهُ.

Reference	: Sahih al-Bukhari 243
In-book reference	: Book 4, Hadith 110
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 244

(73) Chapter: Siwak (to clean the teeth with Siwak which is a tooth-brush in the form of a pencil from the roots of the Arak tree

(73) باب السِّوَاكِ

وَقَالَ ابْنُ عَبَّاسٍ بِتُّ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَنَّ.

Narrated Abu Burda:

My father said, "I came to the Prophet (ﷺ) and saw him carrying a Siwak in his hand and cleansing his teeth, saying, 'U' U'," as if he was retching while the Siwak was in his mouth."

حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ غَيْلاَنَ بْنِ جَرِيرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَوَجَدْتُهُ يَسْتَنُّ بِسِوَاكٍ بِيَدِهِ يَقُولُ " أُعْ أُعْ "، وَالسِّوَاكُ فِي فِيهِ، كَأَنَّهُ يَتَهَوَّعُ.

Reference	: Sahih al-Bukhari 244
In-book reference	: Book 4, Hadith 111
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 245

Narrated Hudhaifa:

Whenever the Prophet (ﷺ) got up at night, he used to clean his mouth with Siwak.

حَدَّثَنَا عُثْمَانُ، قَالَ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاهُ بِالسِّوَاكِ.

Reference	: Sahih al-Bukhari 245
In-book reference	: Book 4, Hadith 112
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 246

(74) Chapter: To give Siwak to the oldest person of the group

(74) باب دَفْعِ السِّوَاكِ إِلَى الأَكْبَرِ

Narrated Ibn 'Umar:

The Prophet (ﷺ) (ﷺ) said, "I dreamt that I was cleaning my teeth with a Siwak and two persons came to me. One of them was older than the other and I gave the Siwak to the younger. I was told that I should give it to the older and so I did."

وَقَالَ عَفَّانُ حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " أَرَانِي أَتَسَوَّكُ بِسِوَاكٍ، فَجَاءَنِي رَجُلاَنِ أَحَدُهُمَا أَكْبَرُ مِنَ الآخَرِ، فَنَاوَلْتُ السِّوَاكَ الأَصْغَرَ مِنْهُمَا، فَقِيلَ لِي كَبِّرْ. فَدَفَعْتُهُ إِلَى الأَكْبَرِ مِنْهُمَا ".

قَالَ أَبُو عَبْدِ اللَّهِ اخْتَصَرَهُ نُعَيْمٌ عَنِ ابْنِ الْمُبَارَكِ عَنْ أُسَامَةَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ.

Reference	: Sahih al-Bukhari 246
In-book reference	: Book 4, Hadith 113
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 246

(75) Chapter: The superiority of a person who sleeps with ablution.

(75) باب فَضْلِ مَنْ بَاتَ عَلَى الْوُضُوءِ

Narrated Al-Bara 'bin `Azib:

The Prophet (ﷺ) said to me, "Whenever you go to bed perform ablution like that for the prayer, lie or your right side and say, "Allahumma aslamtu wajhi ilaika, wa fauwadtu `Amri ilaika, wa alja'tu Zahri ilaika raghbatan wa rahbatan ilaika. La Malja'a wa la manja minka illa ilaika. Allahumma amantu bikitabika-l-ladhi anzalta wa bina-biyika-l ladhi arsalta" (O Allah! I surrender to You and entrust all my affairs to You and depend upon You for Your Blessings both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You O Allah! I believe in Your Book (the Qur'an) which You have revealed and in Your Prophet (Muhammad) whom You have sent). Then if you die on that very night, you will die with faith (i.e. or the religion of Islam). Let the aforesaid words be your last utterance (before sleep)." I repeated it before the Prophet (ﷺ) and when I reached "Allahumma amantu bikitabika-l-ladhi anzalta (O Allah I believe in Your Book which You have revealed)." I said, "Wa-rasulika (and your Apostle)." The Prophet (ﷺ) said, "No, (but say): 'Wanabiyika-l-ladhi arsalta (Your Prophet whom You have sent), instead."

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلاَةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الأَيْمَنِ، ثُمَّ قُلِ اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لاَ مَلْجَأَ وَلاَ مَنْجَا مِنْكَ إِلاَّ إِلَيْكَ، اللَّهُمَّ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ. فَإِنْ مُتَّ مِنْ لَيْلَتِكَ فَأَنْتَ عَلَى الْفِطْرَةِ، وَاجْعَلْهُنَّ آخِرَ مَا تَتَكَلَّمُ بِهِ ". قَالَ فَرَدَّدْتُهَا عَلَى النَّبِيِّ صلى الله عليه وسلم فَلَمَّا بَلَغْتُ " اللَّهُمَّ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ ". قُلْتُ وَرَسُولِكَ. قَالَ " لاَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ ".

Reference	: Sahih al-Bukhari 247
In-book reference	: Book 4, Hadith 114
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 4, Hadith 247

5 - The Book of Bathing (Ghusl) (248 - 293)

كتاب الغسل

(1) Chapter: The performance of ablution before taking a bath

(1) باب الْوُضُوءِ قَبْلَ الْغُسْلِ

Narrated `Aisha:

Whenever the Prophet (ﷺ) took a bath after Janaba he started by washing his hands and then performed ablution like that for the prayer. After that he would put his fingers in water and move the roots of his hair with them, and then pour three handfuls of water over his head and then pour water all over his body.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ بَدَأَ فَغَسَلَ يَدَيْهِ، ثُمَّ يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلاَةِ، ثُمَّ يُدْخِلُ أَصَابِعَهُ فِي الْمَاءِ، فَيُخَلِّلُ بِهَا أُصُولَ شَعَرِهِ ثُمَّ يَصُبُّ عَلَى رَأْسِهِ ثَلاَثَ غُرَفٍ بِيَدَيْهِ، ثُمَّ يُفِيضُ الْمَاءَ عَلَى جِلْدِهِ كُلِّهِ.

Reference	: Sahih al-Bukhari 248
In-book reference	: Book 5, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 248

Narrated Maimuna:

(the wife of the Prophet) Allah's Messenger (ﷺ) performed ablution like that for the prayer but did not wash his feet. He washed off the discharge from his private parts and then poured water over his body. He withdrew his feet from that place (the place where he took the bath) and then washed them. And that was his way of taking the bath of Janaba.

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم قَالَتْ تَوَضَّأَ رَسُولُ اللَّهِ صلى الله عليه وسلم وُضُوءَهُ لِلصَّلاَةِ غَيْرَ رِجْلَيْهِ، وَغَسَلَ فَرْجَهُ، وَمَا أَصَابَهُ مِنَ الأَذَى، ثُمَّ أَفَاضَ عَلَيْهِ الْمَاءَ، ثُمَّ نَحَّى رِجْلَيْهِ فَغَسَلَهُمَا، هَذِهِ غُسْلُهُ مِنَ الْجَنَابَةِ.

Reference	: Sahih al-Bukhari 249
In-book reference	: Book 5, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 249

(2) Chapter: Taking a bath by a man along with his wife

(2) باب غُسْلِ الرَّجُلِ مَعَ امْرَأَتِهِ

Narrated `Aisha:

The Prophet (ﷺ) and I used to take a bath from a single pot called 'Faraq'.

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ كُنْتُ أَغْتَسِلُ أَنَا وَالنَّبِيُّ، صلى الله عليه وسلم مِنْ إِنَاءٍ وَاحِدٍ مِنْ قَدَحٍ يُقَالُ لَهُ الْفَرَقُ.

Reference	: Sahih al-Bukhari 250
In-book reference	: Book 5, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 250

(3) Chapter: Taking a bath with a Sa' of water or so (One Sa' = 3 kilograms approx.)

(3) باب الْغُسْلِ بِالصَّاعِ وَنَحْوِهِ

Narrated Abu Salama:

`Aisha's brother and I went to `Aisha and he asked her about the bath of the Prophet. She brought a pot containing about a Sa` of water and took a bath and poured it over her head and at that time there was a screen between her and us.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنِي عَبْدُ الصَّمَدِ، قَالَ حَدَّثَنِي شُعْبَةُ، قَالَ حَدَّثَنِي أَبُو بَكْرِ بْنُ حَفْصٍ، قَالَ سَمِعْتُ أَبَا سَلَمَةَ، يَقُولُ دَخَلْتُ أَنَا وَأَخُو، عَائِشَةَ عَلَى عَائِشَةَ فَسَأَلَهَا أَخُوهَا عَنْ غُسْلِ النَّبِيِّ، صلى الله عليه وسلم فَدَعَتْ بِإِنَاءٍ نَحْوًا مِنْ صَاعٍ، فَاغْتَسَلَتْ وَأَفَاضَتْ عَلَى رَأْسِهَا، وَبَيْنَنَا وَبَيْنَهَا حِجَابٌ. قَالَ أَبُو عَبْدِ اللَّهِ قَالَ يَزِيدُ بْنُ هَارُونَ وَبَهْزٌ وَالْجُدِّيُّ عَنْ شُعْبَةَ قَدْرِ صَاعٍ.

Reference	: Sahih al-Bukhari 251
In-book reference	: Book 5, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 251

Narrated Abu Ja`far:

While I and my father were with Jabir bin `Abdullah, some people asked him about taking a bath. He replied, "A Sa` of water is sufficient for you." A man said, "A Sa` is not sufficient for me." Jabir said, "A Sa` was sufficient for one who had more hair than you and was better than you (meaning the Prophet)." And then Jabir (put on) his garment and led the prayer.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ، قَالَ حَدَّثَنَا أَبُو جَعْفَرٍ، أَنَّهُ كَانَ عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ هُوَ وَأَبُوهُ، وَعِنْدَهُ قَوْمٌ فَسَأَلُوهُ عَنِ الْغُسْلِ. فَقَالَ يَكْفِيكَ صَاعٌ. فَقَالَ رَجُلٌ مَا يَكْفِينِي. فَقَالَ جَابِرٌ كَانَ يَكْفِي مَنْ هُوَ أَوْفَى مِنْكَ شَعَرًا، وَخَيْرٌ مِنْكَ، ثُمَّ أَمَّنَا فِي ثَوْبٍ.

Reference	: Sahih al-Bukhari 252
In-book reference	: Book 5, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 252

Narrated Ibn `Abbas:

The Prophet (ﷺ) and Maimuna used to take a bath from a single pot.

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم وَمَيْمُونَةَ كَانَا يَغْتَسِلاَنِ مِنْ إِنَاءٍ وَاحِدٍ. قَالَ أَبُو عَبْدِ اللَّهِ كَانَ ابْنُ عُيَيْنَةَ يَقُولُ أَخِيرًا عَنِ ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ، وَالصَّحِيحُ مَا رَوَى أَبُو نُعَيْمٍ.

Reference	: Sahih al-Bukhari 253
In-book reference	: Book 5, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 253

(4) Chapter: Pouring water thrice on one's head

(4) باب مَنْ أَفَاضَ عَلَى رَأْسِهِ ثَلاَثًا

Narrated Jubair bin Mut`im:

Allah's Messenger (ﷺ) said, "As for me, I pour water three times on my head." And he pointed with both his hands.

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ، قَالَ حَدَّثَنِي سُلَيْمَانُ بْنُ صُرَدٍ، قَالَ حَدَّثَنِي جُبَيْرُ بْنُ مُطْعِمٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَّا أَنَا فَأُفِيضُ عَلَى رَأْسِي ثَلاَثًا ". وَأَشَارَ بِيَدَيْهِ كِلْتَيْهِمَا.

Reference	: Sahih al-Bukhari 254
In-book reference	: Book 5, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 254

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) used to pour water three times on his head.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا غُنْدَرٌ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ مِخْوَلِ بْنِ رَاشِدٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يُفْرِغُ عَلَى رَأْسِهِ ثَلاَثًا.

Reference	: Sahih al-Bukhari 255
In-book reference	: Book 5, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 255

Narrated Abu Ja`far:

Jabir bin `Abdullah said to me, "Your cousin (Hasan bin Muhammad bin Al-Hanafiya) came to me and asked about the bath of Janaba. I replied, 'The Prophet (ﷺ) uses to take three handfuls of water, pour them on his head and then pour more water over his body.' Al-Hasan said to me, 'I am a hairy man.' I replied, 'The Prophet (ﷺ) had more hair than you'. "

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا مَعْمَرُ بْنُ يَحْيَى بْنِ سَامٍ، حَدَّثَنِي أَبُو جَعْفَرٍ، قَالَ قَالَ لِي جَابِرٌ أَتَانِي ابْنُ عَمِّكَ يُعَرِّضُ بِالْحَسَنِ بْنِ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ قَالَ كَيْفَ الْغُسْلُ مِنَ الْجَنَابَةِ فَقُلْتُ كَانَ النَّبِيُّ صلى الله عليه وسلم يَأْخُذُ ثَلاَثَةَ أَكُفٍّ وَيُفِيضُهَا عَلَى رَأْسِهِ، ثُمَّ يُفِيضُ عَلَى سَائِرِ جَسَدِهِ. فَقَالَ لِي الْحَسَنُ إِنِّي رَجُلٌ كَثِيرُ الشَّعَرِ. فَقُلْتُ كَانَ النَّبِيُّ صلى الله عليه وسلم أَكْثَرَ مِنْكَ شَعَرًا.

Reference	: Sahih al-Bukhari 256
In-book reference	: Book 5, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 256

(5) Chapter: To wash the body (parts) once only (5) باب الْغُسْلِ مَرَّةً وَاحِدَةً

Narrated Maimuna:

I placed water for the bath of the Prophet. He washed his hands twice or thrice and then poured water on his left hand and washed his private parts. He rubbed his hands over the earth (and cleaned them), rinsed his mouth, washed his nose by putting water in it and blowing it out, washed his face and both forearms and then poured water over his body. Then he withdrew from that place and washed his feet.

حَدَّثَنَا مُوسَى، قَالَ حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنِ الأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَتْ مَيْمُونَةُ وَضَعْتُ لِلنَّبِيِّ صلى الله عليه وسلم مَاءً لِلْغُسْلِ، فَغَسَلَ يَدَيْهِ مَرَّتَيْنِ أَوْ ثَلاَثًا، ثُمَّ أَفْرَغَ عَلَى شِمَالِهِ فَغَسَلَ مَذَاكِيرَهُ، ثُمَّ مَسَحَ يَدَهُ بِالأَرْضِ، ثُمَّ مَضْمَضَ وَاسْتَنْشَقَ وَغَسَلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ أَفَاضَ عَلَى جَسَدِهِ، ثُمَّ تَحَوَّلَ مِنْ مَكَانِهِ فَغَسَلَ قَدَمَيْهِ.

Reference	: Sahih al-Bukhari 257
In-book reference	: Book 5, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 257

(6) Chapter: Starting one's bath by scenting oneself with Hilab or some other scent (6) باب مَنْ بَدَأَ بِالْحِلاَبِ أَوِ الطِّيبِ عِنْدَ الْغُسْلِ

Narrated `Aisha:

Whenever the Prophet (ﷺ) took the bath of Janaba (sexual relation or wet dream) he asked for the Hilab or some other scent. He used to take it in his hand, rub it first over the right side of his head and then over the left and then rub the middle of his head with both hands.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ حَنْظَلَةَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ دَعَا بِشَىْءٍ نَحْوَ الْحِلاَبِ، فَأَخَذَ بِكَفِّهِ، فَبَدَأَ بِشِقِّ رَأْسِهِ الأَيْمَنِ ثُمَّ الأَيْسَرِ، فَقَالَ بِهِمَا عَلَى رَأْسِهِ.

Reference	: Sahih al-Bukhari 258
In-book reference	: Book 5, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 258

(7) Chapter: To rinse the mouth and to clean the nose by putting water in it and then blowing it out while taking the bath of Janaba

(7) باب الْمَضْمَضَةِ وَالاِسْتِنْشَاقِ فِي الْجَنَابَةِ

Narrated Maimuna:

I placed water for the bath of the Prophet (ﷺ) and he poured water with his right hand on his left and washed them. Then he washed his private parts and rubbed his hands on the ground, washed them with water, rinsed his mouth and washed his nose by putting water in it and blowing it out, washed his face and poured water on his head. He withdrew from that place and washed his feet. A piece of cloth (towel) was given to him but he did not use it.

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، قَالَ حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ حَدَّثَنِي سَالِمٌ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ حَدَّثَتْنَا مَيْمُونَةُ، قَالَتْ صَبَبْتُ لِلنَّبِيِّ صلى الله عليه وسلم غُسْلاً، فَأَفْرَغَ بِيَمِينِهِ عَلَى يَسَارِهِ فَغَسَلَهُمَا، ثُمَّ غَسَلَ فَرْجَهُ، ثُمَّ قَالَ بِيَدِهِ الأَرْضَ فَمَسَحَهَا بِالتُّرَابِ، ثُمَّ غَسَلَهَا، ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ، ثُمَّ غَسَلَ وَجْهَهُ، وَأَفَاضَ عَلَى رَأْسِهِ، ثُمَّ تَنَحَّى فَغَسَلَ قَدَمَيْهِ، ثُمَّ أُتِيَ بِمِنْدِيلٍ، فَلَمْ يَنْفُضْ بِهَا.

Reference	: Sahih al-Bukhari 259
In-book reference	: Book 5, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 259

(8) Chapter: The rubbing of hands with earth in ore to clean them thoroughly

(8) باب مَسْحِ الْيَدِ بِالتُّرَابِ لِيَكُونَ أَنْقَى

Narrated Maimuna:

The Prophet (ﷺ) took the bath of Janaba. (sexual relation or wet dream). He first cleaned his private parts with his hand, and then rubbed it (that hand) on the wall (earth) and washed it. Then he performed ablution like that for the prayer, and after the bath he washed his feet.

حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنَا الأَعْمَشُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم اغْتَسَلَ مِنَ الْجَنَابَةِ، فَغَسَلَ فَرْجَهُ بِيَدِهِ، ثُمَّ دَلَكَ بِهَا الْحَائِطَ ثُمَّ غَسَلَهَا، ثُمَّ تَوَضَّأَ وُضُوءَهُ لِلصَّلاَةِ، فَلَمَّا فَرَغَ مِنْ غُسْلِهِ غَسَلَ رِجْلَيْهِ.

Reference	: Sahih al-Bukhari 260
In-book reference	: Book 5, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 260

(9) Chapter: Can a Junub (a person who has yet to take bath after the sexual act or wet dream) put his hands in a pot (containing water) before washing them if they are not polluted with a dirty thing except Janaba?

(9) باب هَلْ يُدْخِلُ الْجُنُبُ يَدَهُ فِي الإِنَاءِ قَبْلَ أَنْ يَغْسِلَهَا إِذَا لَمْ يَكُنْ عَلَى يَدِهِ قَذَرٌ غَيْرُ الْجَنَابَةِ

وَأَدْخَلَ ابْنُ عُمَرَ وَالْبَرَاءُ بْنُ عَازِبٍ يَدَهُ فِي الطَّهُورِ، وَلَمْ يَغْسِلْهَا ثُمَّ تَوَضَّأَ. وَلَمْ يَرَ ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ بَأْسًا بِمَا يَنْتَضِحُ مِنْ غُسْلِ الْجَنَابَةِ.

Narrated Aisha:

The Prophet (ﷺ) and I used to take a bath from a single pot of water and our hands used to go in the pot after each other in turn.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، أَخْبَرَنَا أَفْلَحُ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، قَالَتْ كُنْتُ أَغْتَسِلُ أَنَا وَالنَّبِيُّ، صلى الله عليه وسلم مِنْ إِنَاءٍ وَاحِدٍ تَخْتَلِفُ أَيْدِينَا فِيهِ.

Reference	: Sahih al-Bukhari 261
In-book reference	: Book 5, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 261

Narrated `Aisha:

Whenever Allah's Messenger (ﷺ) took a bath of Janaba, he washed his hands first.

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا حَمَّادٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ غَسَلَ يَدَهُ.

Reference	: Sahih al-Bukhari 262
In-book reference	: Book 5, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 262

Narrated `Aisha:

The Prophet (ﷺ) and I used to take a bath from a single pot of water after Janaba.

حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ كُنْتُ أَغْتَسِلُ أَنَا وَالنَّبِيُّ، صلى الله عليه وسلم مِنْ إِنَاءٍ وَاحِدٍ مِنْ جَنَابَةٍ. وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ مِثْلَهُ.

Reference	: Sahih al-Bukhari 263
In-book reference	: Book 5, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 263

Narrated Anas bin Malik:

The Prophet (ﷺ) and one of his wives used to take a bath from a single pot of water. (Shu`ba added to Anas' Statement "After the Janaba").

حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ جَبْرٍ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ كَانَ النَّبِيُّ صلى الله عليه وسلم وَالْمَرْأَةُ مِنْ نِسَائِهِ يَغْتَسِلاَنِ مِنْ إِنَاءٍ وَاحِدٍ. زَادَ مُسْلِمٌ وَوَهْبٌ عَنْ شُعْبَةَ مِنَ الْجَنَابَةِ.

Reference	: Sahih al-Bukhari 264
In-book reference	: Book 5, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 264

(10) Chapter: Interval during ablution or bath (10) باب تَفْرِيقِ الْغُسْلِ وَالْوُضُوءِ

وَيُذْكَرُ عَنِ ابْنِ عُمَرَ أَنَّهُ غَسَلَ قَدَمَيْهِ بَعْدَ مَا جَفَّ وَضُوءُهُ.

Narrated Maimuna:

I placed water for the bath of Allah's Messenger (ﷺ) and he poured water over his hands and washed them twice or thrice; then he poured water with his right hand over his left and washed his private parts (with his left hand). He rubbed his hand over the earth and rinsed his mouth and washed his nose by putting water in it and blowing it out.

After that he washed his face, both fore arms and head thrice and then poured water over his body. He withdrew from that place and washed his feet.

حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ، قَالَ حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ حَدَّثَنَا الأَعْمَشُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَتْ مَيْمُونَةُ وَضَعْتُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم مَاءً يَغْتَسِلُ بِهِ، فَأَفْرَغَ عَلَى يَدَيْهِ، فَغَسَلَهُمَا مَرَّتَيْنِ مَرَّتَيْنِ أَوْ ثَلاَثًا، ثُمَّ أَفْرَغَ بِيَمِينِهِ عَلَى شِمَالِهِ، فَغَسَلَ مَذَاكِيرَهُ، ثُمَّ دَلَكَ يَدَهُ بِالأَرْضِ، ثُمَّ مَضْمَضَ وَاسْتَنْشَقَ، ثُمَّ غَسَلَ وَجْهَهُ وَيَدَيْهِ ثُمَّ غَسَلَ رَأْسَهُ ثَلاَثًا، ثُمَّ أَفْرَغَ عَلَى جَسَدِهِ، ثُمَّ تَنَحَّى مِنْ مَقَامِهِ فَغَسَلَ قَدَمَيْهِ.

Reference	: Sahih al-Bukhari 265
In-book reference	: Book 5, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 265

(11) Chapter: Pouring water with one's right hand over the left one, during the bath

(11) باب مَنْ أَفْرَغَ بِيَمِينِهِ عَلَى شِمَالِهِ فِي الْغُسْلِ

Narrated Maimuna bint Al-Harith:

I placed water for the bath of Allah's Messenger (ﷺ) and put a screen. He poured water over his hands, and washed them once or twice. (The sub-narrator added that he did not remember if she had said thrice or not). Then he poured water with his right hand over his left one and washed his private parts. He rubbed his hand over the earth or the wall and washed it. He rinsed his mouth and washed his nose by putting water in it and blowing it out. He washed his face, forearms and head. He poured water over his body and then withdrew from that place and washed his feet. I presented him a piece of cloth (towel) and he pointed with his hand (that he does not want it) and did not take it.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا أَبُو عَوَانَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ بِنْتِ الْحَارِثِ، قَالَتْ وَضَعْتُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم غُسْلاً وَسَتَرْتُهُ، فَصَبَّ عَلَى يَدِهِ، فَغَسَلَهَا مَرَّةً أَوْ مَرَّتَيْنِ ـ قَالَ سُلَيْمَانُ لاَ أَدْرِي أَذَكَرَ الثَّالِثَةَ أَمْ لاَ ـ ثُمَّ أَفْرَغَ بِيَمِينِهِ عَلَى شِمَالِهِ، فَغَسَلَ فَرْجَهُ، ثُمَّ دَلَكَ يَدَهُ بِالأَرْضِ أَوْ بِالْحَائِطِ، ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ، وَغَسَلَ وَجْهَهُ وَيَدَيْهِ، وَغَسَلَ رَأْسَهُ، ثُمَّ صَبَّ عَلَى جَسَدِهِ، ثُمَّ تَنَحَّى فَغَسَلَ قَدَمَيْهِ، فَنَاوَلْتُهُ خِرْقَةً، فَقَالَ بِيَدِهِ هَكَذَا، وَلَمْ يُرِدْهَا.

Reference	: Sahih al-Bukhari 266
In-book reference	: Book 5, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 266

(12) Chapter: Having sexual intercourse and repeating it. And engaging with one's own wives and taking a single bath (after doing so)

(12) باب إِذَا جَامَعَ ثُمَّ عَادَ، وَمَنْ دَارَ عَلَى نِسَائِهِ فِي غُسْلٍ وَاحِدٍ

Narrated Muhammad bin Al-Muntathir:

on the authority of his father that he had asked `Aisha (about the Hadith of Ibn `Umar). She said, "May Allah be Merciful to Abu `Abdur-Rahman. I used to put scent on Allah's Messenger (ﷺ) and he used to go round his wives, and in the morning he assumed the Ihram, and the fragrance of scent was still coming out from his body."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، وَيَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ، قَالَ ذَكَرْتُهُ لِعَائِشَةَ فَقَالَتْ يَرْحَمُ اللَّهُ أَبَا عَبْدِ الرَّحْمَنِ، كُنْتُ أُطَيِّبُ رَسُولَ اللَّهِ صلى الله عليه وسلم، فَيَطُوفُ عَلَى نِسَائِهِ، ثُمَّ يُصْبِحُ مُحْرِمًا يَنْضَخُ طِيبًا.

Reference	: Sahih al-Bukhari 267
In-book reference	: Book 5, Hadith 20

USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 1, Book 5, Hadith 267

Narrated Qatada:

Anas bin Malik said, "The Prophet (ﷺ) used to visit all his wives in a round, during the day and night and they were eleven in number." I asked Anas, "Had the Prophet (ﷺ) the strength for it?" Anas replied, "We used to say that the Prophet (ﷺ) was given the strength of thirty (men)." And Sa`id said on the authority of Qatada that Anas had told him about nine wives only (not eleven).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، قَالَ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَدُورُ عَلَى نِسَائِهِ فِي السَّاعَةِ الْوَاحِدَةِ مِنَ اللَّيْلِ وَالنَّهَارِ، وَهُنَّ إِحْدَى عَشْرَةَ. قَالَ قُلْتُ لأَنَسٍ أَوَكَانَ يُطِيقُهُ قَالَ كُنَّا نَتَحَدَّثُ أَنَّهُ أُعْطِيَ قُوَّةَ ثَلاَثِينَ. وَقَالَ سَعِيدٌ عَنْ قَتَادَةَ إِنَّ أَنَسًا حَدَّثَهُمْ تِسْعُ نِسْوَةٍ.

Reference	: Sahih al-Bukhari 268
In-book reference	: Book 5, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 268

(13) Chapter: The washing away of emotional urethral discharge and performing ablution after it

(13) باب غَسْلِ الْمَذْىِ وَالْوُضُوءِ مِنْهُ

Narrated `Ali:

I used to get emotional urethral discharge frequently. Being the son-in-law of the Prophet (ﷺ) I requested a man to ask him about it. So the man asked the Prophet (ﷺ) about it. The Prophet (ﷺ) replied, "Perform ablution after washing your organ (penis)."

حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ حَدَّثَنَا زَائِدَةُ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ، قَالَ كُنْتُ رَجُلاً مَذَّاءً فَأَمَرْتُ رَجُلاً أَنْ يَسْأَلَ النَّبِيَّ صلى الله عليه وسلم لِمَكَانِ ابْنَتِهِ فَسَأَلَ فَقَالَ " تَوَضَّأْ وَاغْسِلْ ذَكَرَكَ ".

Reference	: Sahih al-Bukhari 269
In-book reference	: Book 5, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 269

(14) Chapter: Whoever scented himself and then took a bath while the effect of scent remained even after bathing

(14) باب مَنْ تَطَيَّبَ ثُمَّ اغْتَسَلَ وَبَقِيَ أَثَرُ الطِّيبِ

Narrated Muhammad bin Al-Muntathir:

on the authority of his father that he had asked `Aisha about the saying of Ibn `Umar (i.e. he did not like to be a Muhrim while the smell of scent was still coming from his body). `Aisha said, "I scented Allah's Messenger (ﷺ) and he went round (had sexual intercourse with) all his wives, and in the morning he was Muhrim (after taking a bath)."

حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ، قَالَ سَأَلْتُ عَائِشَةَ فَذَكَرْتُ لَهَا قَوْلَ ابْنِ عُمَرَ مَا أُحِبُّ أَنْ أُصْبِحَ، مُحْرِمًا أَنْضَخُ طِيبًا. فَقَالَتْ عَائِشَةُ أَنَا طَيَّبْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم ثُمَّ طَافَ فِي نِسَائِهِ ثُمَّ أَصْبَحَ مُحْرِمًا.

Reference	: Sahih al-Bukhari 270
In-book reference	: Book 5, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 270

Narrated `Aisha:

It is as if I am just looking at the glitter of scent in the parting of the Prophet's head hair while he was a Muhrim.

حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنَا الْحَكَمُ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ الطِّيبِ فِي مَفْرِقِ النَّبِيِّ صلى الله عليه وسلم وَهْوَ مُحْرِمٌ.

Reference	: Sahih al-Bukhari 271
In-book reference	: Book 5, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 271

(15) Chapter: To rub the hair thoroughly (while taking a bath) till one feels that one has made his skin wet (underneath the hair) and the one pours water over it

(15) باب تَخْلِيلِ الشَّعَرِ حَتَّى إِذَا ظَنَّ أَنَّهُ قَدْ أَرْوَى بَشَرَتَهُ أَفَاضَ عَلَيْهِ

Narrated Hisham bin `Urwa:

(on the authority of his father) `Aisha said, "Whenever Allah's Messenger (ﷺ) took the bath of Janaba, he cleaned his hands and performed ablution like that for prayer and then took a bath and rubbed his hair, till he felt that the whole skin of the head had become wet, then he would pour water thrice and wash the rest of the body." `Aisha further said, "I and Allah's Messenger (ﷺ) used to take a bath from a single water container, from which we took water simultaneously."

حَدَّثَنَا عَبْدَانُ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ غَسَلَ يَدَيْهِ، وَتَوَضَّأَ وُضُوءَهُ لِلصَّلاَةِ ثُمَّ اغْتَسَلَ، ثُمَّ يُخَلِّلُ بِيَدِهِ شَعَرَهُ، حَتَّى إِذَا ظَنَّ أَنْ قَدْ أَرْوَى بَشَرَتَهُ، أَفَاضَ عَلَيْهِ الْمَاءَ ثَلاَثَ مَرَّاتٍ، ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ. وَقَالَتْ كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ، صلى الله عليه وسلم مِنْ إِنَاءٍ وَاحِدٍ نَغْرِفُ مِنْهُ جَمِيعًا.

Reference	: Sahih al-Bukhari 272, 273
In-book reference	: Book 5, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 272

(16) Chapter: Whoever performed the ablution of Janaba and then washed his body but did not wash once again the parts which were washed in ablution

(16) بَابُ مَنْ تَوَضَّأَ فِي الْجَنَابَةِ ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ، وَلَمْ يُعِدْ، غَسْلَ مَوَاضِعِ الْوُضُوءِ مَرَّةً أُخْرَى

Narrated Maimuna:

Water was placed for the ablution of Allah's Messenger (ﷺ) after Janaba. He poured water with his right hand over his left twice or thrice and then washed his private parts and rubbed his hand on the earth or on a wall twice or thrice and then rinsed his mouth, washed his nose by putting water in it and then blowing it out and then washed his face and forearms and poured water over his head and washed his body. Then he shifted from that place and washed his feet. I brought a piece of cloth, but he did not take it and removed the traces of water from his body with his hand."

حَدَّثَنَا يُوسُفُ بْنُ عِيسَى، قَالَ أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى، قَالَ أَخْبَرَنَا الأَعْمَشُ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ، قَالَتْ وَضَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَضُوءًا لِجَنَابَةٍ فَأَكْفَأَ بِيَمِينِهِ عَلَى شِمَالِهِ مَرَّتَيْنِ، أَوْ ثَلاَثًا، ثُمَّ غَسَلَ فَرْجَهُ، ثُمَّ ضَرَبَ يَدَهُ بِالأَرْضِ ـ أَوِ الْحَائِطِ ـ مَرَّتَيْنِ أَوْ ثَلاَثًا، ثُمَّ مَضْمَضَ وَاسْتَنْشَقَ، وَغَسَلَ وَجْهَهُ وَذِرَاعَيْهِ، ثُمَّ أَفَاضَ عَلَى رَأْسِهِ الْمَاءَ، ثُمَّ غَسَلَ جَسَدَهُ، ثُمَّ تَنَحَّى فَغَسَلَ رِجْلَيْهِ. قَالَتْ فَأَتَيْتُهُ بِخِرْقَةٍ، فَلَمْ يُرِدْهَا، فَجَعَلَ يَنْفُضُ بِيَدِهِ.

Reference	: Sahih al-Bukhari 274
In-book reference	: Book 5, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 273

(17) Chapter: If someone while in the mosque remembers that he is Junub, he should leave (the mosque to take a bath) and should not perform Tayammum

(17) باب إِذَا ذَكَرَ فِي الْمَسْجِدِ أَنَّهُ جُنُبٌ يَخْرُجُ كَمَا هُوَ وَلاَ يَتَيَمَّمُ

Narrated Abu Huraira:

Once the call (Iqama) for the prayer was announced and the rows were straightened. Allah's Messenger (ﷺ) came out; and when he stood up at his Musalla, he remembered that he was Junub. Then he ordered us to stay at our places and went to take a bath and then returned with water dropping from his head. He said, "Allahu-Akbar", and we all offered the prayer with him.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، قَالَ أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ أُقِيمَتِ الصَّلاَةُ، وَعُدِّلَتِ الصُّفُوفُ قِيَامًا، فَخَرَجَ إِلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَلَمَّا قَامَ فِي مُصَلاَّهُ ذَكَرَ أَنَّهُ جُنُبٌ فَقَالَ لَنَا : " مَكَانَكُمْ ". ثُمَّ رَجَعَ فَاغْتَسَلَ، ثُمَّ خَرَجَ إِلَيْنَا وَرَأْسُهُ يَقْطُرُ، فَكَبَّرَ فَصَلَّيْنَا مَعَهُ. تَابَعَهُ عَبْدُ الأَعْلَى عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ. وَرَوَاهُ الأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ.

Reference	: Sahih al-Bukhari 275
In-book reference	: Book 5, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 274

(18) Chapter: The removing of water from one's body with one's hands after taking the bath of Janaba

(18) باب نَفْضِ الْيَدَيْنِ مِنَ الْغُسْلِ عَنِ الْجَنَابَةِ

Narrated Maimuna:

I placed water for the bath of the Prophet (ﷺ) and screened him with a garment. He poured water over his hands and washed them. After that he poured water with his right hand over his left and washed his private parts, rubbed his hands with earth and washed them, rinsed his mouth, washed his nose by putting water in it and then blowing it out and then washed his face and forearms. He poured water over his head and body. He then shifted from that place and washed his feet. I gave him a piece of cloth but he did not take it and came out removing the water (from his body) with both his hands.

حَدَّثَنَا عَبْدَانُ، قَالَ أَخْبَرَنَا أَبُو حَمْزَةَ، قَالَ سَمِعْتُ الأَعْمَشَ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَتْ مَيْمُونَةُ وَضَعْتُ لِلنَّبِيِّ صلى الله عليه وسلم غُسْلاً، فَسَتَرْتُهُ بِثَوْبٍ، وَصَبَّ عَلَى يَدَيْهِ فَغَسَلَهُمَا، ثُمَّ صَبَّ بِيَمِينِهِ عَلَى شِمَالِهِ، فَغَسَلَ فَرْجَهُ، فَضَرَبَ بِيَدِهِ الأَرْضَ فَمَسَحَهَا، ثُمَّ غَسَلَهَا فَمَضْمَضَ، وَاسْتَنْشَقَ، وَغَسَلَ وَجْهَهُ وَذِرَاعَيْهِ، ثُمَّ صَبَّ عَلَى رَأْسِهِ، وَأَفَاضَ عَلَى جَسَدِهِ، ثُمَّ تَنَحَّى فَغَسَلَ قَدَمَيْهِ، فَنَاوَلْتُهُ ثَوْبًا فَلَمْ يَأْخُذْهُ، فَانْطَلَقَ وَهْوَ يَنْفُضُ يَدَيْهِ.

Reference	: Sahih al-Bukhari 276
In-book reference	: Book 5, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 275

(19) Chapter: Starting from the right side of one's head while taking a bath

(19) باب مَنْ بَدَأَ بِشِقِّ رَأْسِهِ الأَيْمَنِ فِي الْغُسْلِ

Narrated Aisha:

Whenever any one of us was Junub, she poured water over her head thrice with both her hands and then rubbed the right side of her head with one hand and rubbed the left side of the head with the other hand.

حَدَّثَنَا خَلاَّدُ بْنُ يَحْيَى، قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ، قَالَتْ كُنَّا إِذَا أَصَابَتْ إِحْدَانَا جَنَابَةٌ، أَخَذَتْ بِيَدَيْهَا ثَلاَثًا فَوْقَ رَأْسِهَا، ثُمَّ تَأْخُذُ بِيَدِهَا عَلَى شِقِّهَا الأَيْمَنِ، وَبِيَدِهَا الأُخْرَى عَلَى شِقِّهَا الأَيْسَرِ.

Reference	: Sahih al-Bukhari 277
In-book reference	: Book 5, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 276

(20) Chapter: Whosoever took a bath alone (in seclusion) completely naked

(20) باب مَنِ اغْتَسَلَ عُرْيَانًا وَحْدَهُ فِي الْخَلْوَةِ، وَمَنْ تَسَتَّرَ فَالتَّسَتُّرُ أَفْضَلُ

وَقَالَ بَهْزٌ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اللَّهُ أَحَقُّ أَنْ يُسْتَحْيَا مِنْهُ مِنَ النَّاسِ».

Narrated Abu Huraira:

The Prophet (ﷺ) said, 'The (people of) Bani Israel used to take bath naked (all together) looking at each other. The Prophet (ﷺ) Moses used to take a bath alone. They said, 'By Allah! Nothing prevents Moses from taking a bath with us except that he has a scrotal hernia.' So once Moses went out to take a bath and put his clothes over a stone and then that stone ran away with his clothes. Moses followed that stone saying, "My clothes, O stone! My clothes, O stone! till the people of Bani Israel saw him and said, 'By Allah, Moses has got no defect in his body. Moses took his clothes and began to beat the stone." Abu Huraira added, "By Allah! There are still six or seven marks present on the stone from that excessive beating."

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، قَالَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " كَانَتْ بَنُو إِسْرَائِيلَ يَغْتَسِلُونَ عُرَاةً، يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ، وَكَانَ مُوسَى يَغْتَسِلُ وَحْدَهُ، فَقَالُوا وَاللَّهِ مَا يَمْنَعُ مُوسَى أَنْ يَغْتَسِلَ مَعَنَا إِلاَّ أَنَّهُ آدَرُ، فَذَهَبَ مَرَّةً يَغْتَسِلُ، فَوَضَعَ ثَوْبَهُ عَلَى حَجَرٍ، فَفَرَّ الْحَجَرُ بِثَوْبِهِ، فَخَرَجَ مُوسَى فِي إِثْرِهِ يَقُولُ ثَوْبِي يَا حَجَرُ. حَتَّى نَظَرَتْ بَنُو إِسْرَائِيلَ إِلَى مُوسَى، فَقَالُوا وَاللَّهِ مَا بِمُوسَى مِنْ بَأْسٍ. وَأَخَذَ ثَوْبَهُ، فَطَفِقَ بِالْحَجَرِ ضَرْبًا ". فَقَالَ أَبُو هُرَيْرَةَ وَاللَّهِ إِنَّهُ لَنَدَبٌ بِالْحَجَرِ سِتَّةٌ أَوْ سَبْعَةٌ ضَرْبًا بِالْحَجَرِ.

Reference	: Sahih al-Bukhari 278
In-book reference	: Book 5, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 277

Narrated Abu Huraira:

The Prophet (ﷺ) said, "When the Prophet (ﷺ) Job (Aiyub) was taking a bath naked, golden locusts began to fall on him. Job started collecting them in his clothes. His Lord addressed him, 'O Job! Haven't I given you enough so that you are not in need of them.' Job replied, 'Yes!' By Your Honor (power)! But I cannot dispense with Your Blessings.' "

وَعَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " بَيْنَا أَيُّوبُ يَغْتَسِلُ عُرْيَانًا فَخَرَّ عَلَيْهِ جَرَادٌ مِنْ ذَهَبٍ، فَجَعَلَ أَيُّوبُ يَحْتَثِي فِي ثَوْبِهِ، فَنَادَاهُ رَبُّهُ يَا أَيُّوبُ، أَلَمْ أَكُنْ أَغْنَيْتُكَ عَمَّا تَرَى قَالَ بَلَى وَعِزَّتِكَ وَلَكِنْ لاَ غِنَى بِي عَنْ بَرَكَتِكَ ". وَرَوَاهُ إِبْرَاهِيمُ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ صَفْوَانَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " بَيْنَا أَيُّوبُ يَغْتَسِلُ عُرْيَانًا ".

Reference	: Sahih al-Bukhari 279
In-book reference	: Book 5, Hadith 31
USC-MSA web (English) reference	: Vol. 1, Book 5, Hadith 277

(deprecated numbering scheme)

(21) Chapter: To screen oneself from the people while taking a bath

(21) باب التَّسَتُّرِ فِي الْغُسْلِ عِنْدَ النَّاسِ

Narrated Um Hani bint Abi Talib:

I went to Allah's Messenger (ﷺ) in the year of the conquest of Mecca and found him taking a bath while Fatima was screening him. The Prophet (ﷺ) asked, "Who is it?" I replied, "I am Um-Hani."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ أَنَّ أَبَا مُرَّةَ، مَوْلَى أُمِّ هَانِئٍ بِنْتِ أَبِي طَالِبٍ أَخْبَرَهُ أَنَّهُ، سَمِعَ أُمَّ هَانِئٍ بِنْتَ أَبِي طَالِبٍ، تَقُولُ ذَهَبْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم عَامَ الْفَتْحِ، فَوَجَدْتُهُ يَغْتَسِلُ وَفَاطِمَةُ تَسْتُرُهُ فَقَالَ " مَنْ هَذِهِ ". فَقُلْتُ أَنَا أُمُّ هَانِئٍ.

Reference	: Sahih al-Bukhari 280
In-book reference	: Book 5, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 278

Narrated Maimuna:

I screened the Prophet (ﷺ) while he was taking a bath of Janaba. He washed his hands, poured water from his right hand over his left and washed his private parts. Then he rubbed his hand over a wall or the earth, and performed ablution similar to that for the prayer but did not wash his feet. Then he poured water over his body, shifted from that place, and washed his feet.

حَدَّثَنَا عَبْدَانُ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ، قَالَتْ سَتَرْتُ النَّبِيَّ صلى الله عليه وسلم وَهُوَ يَغْتَسِلُ مِنَ الْجَنَابَةِ، فَغَسَلَ يَدَيْهِ ثُمَّ صَبَّ بِيَمِينِهِ عَلَى شِمَالِهِ، فَغَسَلَ فَرْجَهُ، وَمَا أَصَابَهُ، ثُمَّ مَسَحَ بِيَدِهِ عَلَى الْحَائِطِ أَوِ الأَرْضِ، ثُمَّ تَوَضَّأَ وُضُوءَهُ لِلصَّلاَةِ، غَيْرَ رِجْلَيْهِ، ثُمَّ أَفَاضَ عَلَى جَسَدِهِ الْمَاءَ، ثُمَّ تَنَحَّى فَغَسَلَ قَدَمَيْهِ. تَابَعَهُ أَبُو عَوَانَةَ وَابْنُ فُضَيْلٍ فِي السَّتْرِ.

Reference	: Sahih al-Bukhari 281
In-book reference	: Book 5, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 279

(22) Chapter: If a woman has a wet dream (nocturnal sexual discharge)

(22) باب إِذَا احْتَلَمَتِ الْمَرْأَةُ

Narrated Um-Salama:

(the mother of the believers) Um Sulaim, the wife of Abu Talha, came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Verily Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?" Allah's Messenger (ﷺ) replied, "Yes, if she notices a discharge."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ أُمِّ الْمُؤْمِنِينَ، أَنَّهَا قَالَتْ جَاءَتْ أُمُّ سُلَيْمٍ امْرَأَةُ أَبِي طَلْحَةَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ لاَ يَسْتَحْيِي مِنَ الْحَقِّ، هَلْ عَلَى الْمَرْأَةِ مِنْ غُسْلٍ إِذَا هِيَ احْتَلَمَتْ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " نَعَمْ إِذَا رَأَتِ الْمَاءَ ".

Reference	: Sahih al-Bukhari 282
In-book reference	: Book 5, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 280

(23) Chapter: (What is said regarding) the sweat of a Junub. And a Muslim never becomes impure

(23) باب عَرَقِ الْجُنُبِ وَأَنَّ الْمُسْلِمَ لاَ يَنْجُسُ

Narrated Abu Huraira:

The Prophet (ﷺ) came across me in one of the streets of Medina and at that time I was Junub. So I slipped away from him and went to take a bath. On my return the Prophet (ﷺ) said, "O Abu Huraira! Where have you been?" I replied, "I was Junub, so I disliked to sit in your company." The Prophet (ﷺ) said, "Subhan Allah! A believer never becomes impure."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا يَحْيَى، قَالَ حَدَّثَنَا حُمَيْدٌ، قَالَ حَدَّثَنَا بَكْرٌ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم لَقِيَهُ فِي بَعْضِ طَرِيقِ الْمَدِينَةِ وَهْوَ جُنُبٌ، فَانْخَنَسْتُ مِنْهُ، فَذَهَبَ فَاغْتَسَلَ، ثُمَّ جَاءَ فَقَالَ " أَيْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ ". قَالَ كُنْتُ جُنُبًا، فَكَرِهْتُ أَنْ أُجَالِسَكَ وَأَنَا عَلَى غَيْرِ طَهَارَةٍ. فَقَالَ " سُبْحَانَ اللَّهِ، إِنَّ الْمُؤْمِنَ لاَ يَنْجُسُ ".

Reference	: Sahih al-Bukhari 283
In-book reference	: Book 5, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 281

(24) Chapter: A Junub person) can go out and walk in the market or anywhere else

(24) باب الْجُنُبُ يَخْرُجُ وَيَمْشِي فِي السُّوقِ وَغَيْرِهِ

وَقَالَ عَطَاءٌ يَحْتَجِمُ الْجُنُبُ وَيُقَلِّمُ أَظْفَارَهُ، وَيَحْلِقُ رَأْسَهُ، وَإِنْ لَمْ يَتَوَضَّأْ.

Narrated Anas bin Malik:

The Prophet (ﷺ) used to visit all his wives in one night and he had nine wives at that time.

حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، أَنَّ أَنَسَ بْنَ مَالِكٍ، حَدَّثَهُمْ أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم كَانَ يَطُوفُ عَلَى نِسَائِهِ فِي اللَّيْلَةِ الْوَاحِدَةِ، وَلَهُ يَوْمَئِذٍ تِسْعُ نِسْوَةٍ.

Reference	: Sahih al-Bukhari 284
In-book reference	: Book 5, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 282

Narrated Abu Huraira:

Allah's Messenger (ﷺ) came across me and I was Junub. He took my hand and I went along with him till he sat down I slipped away, went home and took a bath. When I came back, he was still sitting there. He then said to me, "O Abu Huraira! Where have you been?' I told him about it. The Prophet (ﷺ) said, "Subhan Allah! O Abu Huraira! A believer never becomes impure."

حَدَّثَنَا عَيَّاشٌ، قَالَ حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا حُمَيْدٌ، عَنْ بَكْرٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ لَقِيَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنَا جُنُبٌ، فَأَخَذَ بِيَدِي، فَمَشَيْتُ مَعَهُ حَتَّى قَعَدَ فَانْسَلَلْتُ، فَأَتَيْتُ الرَّحْلَ، فَاغْتَسَلْتُ ثُمَّ جِئْتُ وَهْوَ قَاعِدٌ فَقَالَ " أَيْنَ كُنْتَ يَا أَبَا هِرٍّ " فَقُلْتُ لَهُ. فَقَالَ " سُبْحَانَ اللَّهِ يَا أَبَا هِرٍّ إِنَّ الْمُؤْمِنَ لاَ يَنْجُسُ ".

Reference	: Sahih al-Bukhari 285
In-book reference	: Book 5, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 283

(25) Chapter: A Junub can stay at home without taking a bath but with ablution

(25) باب كَيْنُونَةِ الْجُنُبِ فِي الْبَيْتِ إِذَا تَوَضَّأَ قَبْلَ أَنْ يَغْتَسِلَ

Narrated Abu Salama:

I asked `Aisha "Did the Prophet (ﷺ) use to sleep while he was Junub?" She replied, "Yes, but he used to perform ablution (before going to bed).

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا هِشَامٌ، وَشَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، قَالَ سَأَلْتُ عَائِشَةَ أَكَانَ النَّبِيُّ صلى الله عليه وسلم يَرْقُدُ وَهْوَ جُنُبٌ قَالَتْ نَعَمْ وَيَتَوَضَّأُ.

Reference : Sahih al-Bukhari 286
In-book reference : Book 5, Hadith 38
USC-MSA web (English) reference : Vol. 1, Book 5, Hadith 284
(deprecated numbering scheme)

(26) Chapter: Sleeping of a Junub person

(26) باب نَوْمِ الْجُنُبِ

Narrated `Umar bin Al-Khattab:

I asked Allah's Messenger (ﷺ) "Can any one of us sleep while he is Junub?" He replied, "Yes, if he performs ablution, he can sleep while he is Junub."

حَدَّثَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم أَيَرْقُدُ أَحَدُنَا وَهْوَ جُنُبٌ قَالَ ‏"‏ نَعَمْ إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَرْقُدْ وَهُوَ جُنُبٌ ‏"‏‏.‏

Reference : Sahih al-Bukhari 287
In-book reference : Book 5, Hadith 39
USC-MSA web (English) reference : Vol. 1, Book 5, Hadith 285
(deprecated numbering scheme)

(27) Chapter: A Junub person should perform ablution before sleeping

(27) باب الْجُنُبِ يَتَوَضَّأُ ثُمَّ يَنَامُ

Narrated `Aisha:

Whenever the Prophet (ﷺ) intended to sleep while he was Junub, he used to wash his private parts and perform ablution like that for the prayer.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا أَرَادَ أَنْ يَنَامَ وَهْوَ جُنُبٌ، غَسَلَ فَرْجَهُ، وَتَوَضَّأَ لِلصَّلاَةِ‏.‏

Reference : Sahih al-Bukhari 288
In-book reference : Book 5, Hadith 40
USC-MSA web (English) reference : Vol. 1, Book 5, Hadith 286
(deprecated numbering scheme)

Narrated `Abdullah:

`Umar asked the Prophet (ﷺ) "Can anyone of us sleep while he is Junub?" He replied, "Yes, if he performs ablution."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، قَالَ اسْتَفْتَى عُمَرُ النَّبِيَّ صلى الله عليه وسلم أَيَنَامُ أَحَدُنَا وَهْوَ جُنُبٌ قَالَ ‏"‏ نَعَمْ، إِذَا تَوَضَّأَ ‏"‏‏.‏

Reference : Sahih al-Bukhari 289
In-book reference : Book 5, Hadith 41
USC-MSA web (English) reference : Vol. 1, Book 5, Hadith 287
(deprecated numbering scheme)

Narrated `Abdullah bin `Umar:

`Umar bin Al-Khattab told Allah's Messenger (ﷺ), "I became Junub at night." Allah's Messenger (ﷺ) replied, "Perform ablution after washing your private parts and then sleep."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ قَالَ ذَكَرَ عُمَرُ بْنُ الْخَطَّابِ لِرَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ تُصِيبُهُ الْجَنَابَةُ مِنَ اللَّيْلِ، فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ تَوَضَّأْ وَاغْسِلْ ذَكَرَكَ ثُمَّ نَمْ ‏"‏‏.‏

Reference : Sahih al-Bukhari 290
In-book reference : Book 5, Hadith 42
USC-MSA web (English) reference : Vol. 1, Book 5, Hadith 288
(deprecated numbering scheme)

(28) Chapter: When male and female organs come in close contact (bath becomes compulsory)

(28) باب إِذَا الْتَقَى الْخِتَانَانِ

Narrated Hisham:

as the following Hadith 290.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "When a man sits in between the four parts of a woman and did the sexual intercourse with her, bath becomes compulsory."

حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، قَالَ حَدَّثَنَا هِشَامٌ، ح وَحَدَّثَنَا أَبُو نُعَيْمٍ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا جَلَسَ بَيْنَ شُعَبِهَا الأَرْبَعِ ثُمَّ جَهَدَهَا، فَقَدْ وَجَبَ الْغَسْلُ ". تَابَعَهُ عَمْرُو بْنُ مَرْزُوقٍ عَنْ شُعْبَةَ مِثْلَهُ. وَقَالَ مُوسَى حَدَّثَنَا أَبَانُ قَالَ حَدَّثَنَا قَتَادَةُ أَخْبَرَنَا الْحَسَنُ مِثْلَهُ.

Reference	: Sahih al-Bukhari 291
In-book reference	: Book 5, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 289

(29) Chapter: Washing away what comes out from the private parts of a woman (woman's discharge) if one gets soiled with that

(29) باب غَسْلِ مَا يُصِيبُ مِنْ فَرْجِ الْمَرْأَةِ

Narrated Zaid bin Khalid Al-Juhani:

I asked `Uthman bin `Affan about a man who engaged in the sexual intercourse with his wife but did not discharge. `Uthman replied, "He should perform ablution like that for the prayer after washing his private parts." `Uthman added, "I heard that from Allah's Messenger (ﷺ)." I asked `Ali bin Abi Talib, Az- Zubair bin Al-`Awwam, Talha bin 'Ubaidullah and Ubai bin Ka`b and they gave the same reply. (Abu Aiyub said that he had heard that from Allah's Messenger (ﷺ)) (This order was canceled later on so one has to take a bath. See, Hadith No. 180).

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنِ الْحُسَيْنِ، قَالَ يَحْيَى وَأَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّ عَطَاءَ بْنَ يَسَارٍ، أَخْبَرَهُ أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ أَخْبَرَهُ أَنَّهُ، سَأَلَ عُثْمَانَ بْنَ عَفَّانَ فَقَالَ أَرَأَيْتَ إِذَا جَامَعَ الرَّجُلُ امْرَأَتَهُ فَلَمْ يُمْنِ. قَالَ عُثْمَانُ يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلاَةِ، وَيَغْسِلُ ذَكَرَهُ. قَالَ عُثْمَانُ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم. فَسَأَلْتُ عَنْ ذَلِكَ عَلِيَّ بْنَ أَبِي طَالِبٍ وَالزُّبَيْرَ بْنَ الْعَوَّامِ وَطَلْحَةَ بْنَ عُبَيْدِ اللَّهِ وَأُبَىَّ بْنَ كَعْبٍ ـ رضى الله عنهم ـ فَأَمَرُوهُ بِذَلِكَ. قَالَ يَحْيَى وَأَخْبَرَنِي أَبُو سَلَمَةَ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ أَنَّ أَبَا أَيُّوبَ أَخْبَرَهُ أَنَّهُ سَمِعَ ذَلِكَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 292
In-book reference	: Book 5, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 291

Narrated Ubai bin Ka`b:

I asked Allah's Messenger (ﷺ) about a man who engages in sexual intercourse with his wife but does not discharge. He replied, "He should wash the parts which comes in contact with the private parts of the woman, perform ablution and then pray." (Abu `Abdullah said, "Taking a bath is safer and is the last order.")

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ أَخْبَرَنِي أَبِي قَالَ، أَخْبَرَنِي أَبُو أَيُّوبَ، قَالَ أَخْبَرَنِي أُبَىُّ بْنُ كَعْبٍ، أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ إِذَا جَامَعَ الرَّجُلُ الْمَرْأَةَ فَلَمْ يُنْزِلْ قَالَ " يَغْسِلُ مَا مَسَّ الْمَرْأَةَ مِنْهُ، ثُمَّ يَتَوَضَّأُ وَيُصَلِّي ". قَالَ أَبُو عَبْدِ اللَّهِ الْغَسْلُ أَحْوَطُ، وَذَاكَ الآخِرُ، وَإِنَّمَا بَيَّنَّا لاِخْتِلاَفِهِمْ.

Reference	: Sahih al-Bukhari 293
In-book reference	: Book 5, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 5, Hadith 292

6 - The Book of Menstrual Periods (294 - 333)
كتاب الحيض

(1) Chapter: How the menses started

(1) باب كَيْفَ كَانَ بَدْءُ الْحَيْضِ

وَقَوْلِ النَّبِيِّ صلى الله عليه وسلم " هَذَا شَىْءٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ ". وَقَالَ بَعْضُهُمْ كَانَ أَوَّلُ مَا أُرْسِلَ الْحَيْضُ عَلَى بَنِي إِسْرَائِيلَ، وَحَدِيثُ النَّبِيِّ صلى الله عليه وسلم أَكْثَرُ.

(1) Chapter: Menses (a thing) ordained (by Allah and instructions) for women when they get their menses

(1) باب الأَمْرِ بِالنُّفَسَاءِ إِذَا نُفِسْنَ

Narrated Al-Qasim:

`Aisha said, "We set out with the sole intention of performing Hajj and when we reached Sarif, (a place six miles from Mecca) I got my menses. Allah's Messenger (ﷺ) came to me while I was weeping. He said 'What is the matter with you? Have you got your menses?' I replied, 'Yes.' He said, 'This is a thing which Allah has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the Tawaf (Circumambulation) round the Ka`ba." `Aisha added, "Allah's Messenger (ﷺ) sacrificed cows on behalf of his wives."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ، قَالَ سَمِعْتُ الْقَاسِمَ، يَقُولُ سَمِعْتُ عَائِشَةَ، تَقُولُ خَرَجْنَا لاَ نَرَى إِلاَّ الْحَجَّ، فَلَمَّا كُنَّا بِسَرِفَ حِضْتُ، فَدَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنَا أَبْكِي قَالَ " مَا لَكِ أَنُفِسْتِ ". قُلْتُ نَعَمْ. قَالَ " إِنَّ هَذَا أَمْرٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ، فَاقْضِي مَا يَقْضِي الْحَاجُّ، غَيْرَ أَنْ لاَ تَطُوفِي بِالْبَيْتِ ". قَالَتْ وَضَحَّى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ نِسَائِهِ بِالْبَقَرِ.

Reference	: Sahih al-Bukhari 294
In-book reference	: Book 6, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 6, Hadith 293

(2) Chapter: The washing of the husband's head and the combing of his hair by a menstruating wife

(2) باب غَسْلِ الْحَائِضِ رَأْسَ زَوْجِهَا وَتَرْجِيلِهِ

Narrated `Aisha:

While in menses, I used to comb the hair of Allah's Messenger (ﷺ) .

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ حَدَّثَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كُنْتُ أُرَجِّلُ رَأْسَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَنَا حَائِضٌ.

Reference	: Sahih al-Bukhari 295
In-book reference	: Book 6, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 6, Hadith 294

Narrated `Urwa:

A person asked me, "Can a woman in menses serve me? And can a Junub woman come close to me?" I replied, "All this is easy for me. All of them can serve me, and there is no harm for any other person to do the same. `Aisha told me that she used to comb the hair of Allah's Messenger (ﷺ) while she was in her menses, and he was in I`tikaf

(in the mosque). He would bring his head near her in her room and she would comb his hair, while she used to be in her menses."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ أَخْبَرَنِي هِشَامٌ، عَنْ عُرْوَةَ، أَنَّهُ سُئِلَ أَتَخْدُمُنِي الْحَائِضُ أَوْ تَدْنُو مِنِّي الْمَرْأَةُ وَهْىَ جُنُبٌ فَقَالَ عُرْوَةُ كُلُّ ذَلِكَ عَلَىَّ هَيِّنٌ، وَكُلُّ ذَلِكَ تَخْدُمُنِي، وَلَيْسَ عَلَى أَحَدٍ فِي ذَلِكَ بَأْسٌ، أَخْبَرَتْنِي عَائِشَةُ أَنَّهَا كَانَتْ تُرَجِّلُ ـ تَعْنِي ـ رَأْسَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهِيَ حَائِضٌ، وَرَسُولُ اللَّهِ صلى الله عليه وسلم حِينَئِذٍ مُجَاوِرٌ فِي الْمَسْجِدِ، يُدْنِي لَهَا رَأْسَهُ وَهْىَ فِي حُجْرَتِهَا، فَتُرَجِّلُهُ وَهْىَ حَائِضٌ.

Reference	: Sahih al-Bukhari 296
In-book reference	: Book 6, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 6, Hadith 295

(3) Chapter: To recite the Qur'an while lying in the lap of one's own menstruating wife

(3) باب قِرَاءَةِ الرَّجُلِ فِي حَجْرِ امْرَأَتِهِ وَهْىَ حَائِضٌ

وَكَانَ أَبُو وَائِلٍ يُرْسِلُ خَادِمَهُ وَهْيَ حَائِضٌ إِلَى أَبِي رَزِينٍ، فَتَأْتِيهِ بِالْمُصْحَفِ فَتُمْسِكُهُ بِعِلاَقَتِهِ.

Narrated `Aisha:

The Prophet (ﷺ) used to lean on my lap and recite Qur'an while I was in menses.

حَدَّثَنَا أَبُو نُعَيْمٍ الْفَضْلُ بْنُ دُكَيْنٍ، سَمِعَ زُهَيْرًا، عَنْ مَنْصُورٍ ابْنِ صَفِيَّةَ، أَنَّ أُمَّهُ، حَدَّثَتْهُ أَنَّ عَائِشَةَ حَدَّثَتْهَا أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَتَّكِئُ فِي حَجْرِي وَأَنَا حَائِضٌ، ثُمَّ يَقْرَأُ الْقُرْآنَ.

Reference	: Sahih al-Bukhari 297
In-book reference	: Book 6, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 6, Hadith 296

(4) Chapter: Using the word Nifas for menses

(4) باب مَنْ سَمَّى النِّفَاسَ حَيْضًا

Narrated Um Salama:

While I was laying with the Prophet (ﷺ) under a single woolen sheet, I got the menses. I slipped away and put on the clothes for menses. He said, "Have you got "Nifas" (menses)?" I replied, "Yes." He then called me and made me lie with him under the same sheet.

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، أَنَّ زَيْنَبَ ابْنَةَ أُمِّ سَلَمَةَ، حَدَّثَتْهُ أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهَا قَالَتْ، بَيْنَا أَنَا مَعَ النَّبِيِّ، صلى الله عليه وسلم مُضْطَجِعَةً فِي خَمِيصَةٍ إِذْ حِضْتُ، فَانْسَلَلْتُ فَأَخَذْتُ ثِيَابَ حِيضَتِي قَالَ " أَنُفِسْتِ ". قُلْتُ نَعَمْ. فَدَعَانِي فَاضْطَجَعْتُ مَعَهُ فِي الْخَمِيلَةِ.

Reference	: Sahih al-Bukhari 298
In-book reference	: Book 6, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 6, Hadith 297

(5) Chapter: Fondling a menstruating wife

(5) باب مُبَاشَرَةِ الْحَائِضِ

Narrated `Aisha:

The Prophet (ﷺ) and I used to take a bath from a single pot while we were Junub. During the menses, he used to order me to put on an Izar (dress worn below the waist) and used to fondle me. While in I`tikaf, he used to bring his head near me and I would wash it while I used to be in my periods (menses).

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حَدَّثَنَا قَبِيصَةُ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ كُنْتُ أَغْتَسِلُ أَنَا وَالنَّبِيُّ، صلى الله عليه وسلم مِنْ إِنَاءٍ وَاحِدٍ، كِلاَنَا جُنُبٌ. وَكَانَ يَأْمُرُنِي فَأَتَّزِرُ، فَيُبَاشِرُنِي وَأَنَا حَائِضٌ. وَكَانَ يُخْرِجُ رَأْسَهُ إِلَىَّ وَهُوَ مُعْتَكِفٌ، فَأَغْسِلُهُ وَأَنَا حَائِضٌ.

Reference	: Sahih al-Bukhari 299, 300, 301
In-book reference	: Book 6, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 6, Hadith 298

Narrated `Abdur-Rahman bin Al-Aswad:

(on the authority of his father) `Aisha said: "Whenever Allah's Messenger (ﷺ) wanted to fondle anyone of us during her periods (menses), he used to order her to put on an Izar and start fondling her." `Aisha added, "None of you could control his sexual desires as the Prophet (ﷺ) could."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ خَلِيلٍ، قَالَ أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، قَالَ أَخْبَرَنَا أَبُو إِسْحَاقَ ـ هُوَ الشَّيْبَانِيُّ ـ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَتْ إِحْدَانَا إِذَا كَانَتْ حَائِضًا، فَأَرَادَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُبَاشِرَهَا، أَمَرَهَا أَنْ تَتَّزِرَ فِي فَوْرِ حَيْضَتِهَا ثُمَّ يُبَاشِرُهَا. قَالَتْ وَأَيُّكُمْ يَمْلِكُ إِرْبَهُ كَمَا كَانَ النَّبِيُّ صلى الله عليه وسلم يَمْلِكُ إِرْبَهُ. تَابَعَهُ خَالِدٌ وَجَرِيرٌ عَنِ الشَّيْبَانِيِّ.

Reference	: Sahih al-Bukhari 302
In-book reference	: Book 6, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 6, Hadith 299

Narrated Maimuna:

When ever Allah's Messenger (ﷺ) wanted to fondle any of his wives during the periods (menses), he used to ask her to wear an Izar.

حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ حَدَّثَنَا الشَّيْبَانِيُّ، قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ شَدَّادٍ، قَالَ سَمِعْتُ مَيْمُونَةَ، كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَرَادَ أَنْ يُبَاشِرَ امْرَأَةً مِنْ نِسَائِهِ أَمَرَهَا فَاتَّزَرَتْ وَهْىَ حَائِضٌ. وَرَوَاهُ سُفْيَانُ عَنِ الشَّيْبَانِيِّ.

Reference	: Sahih al-Bukhari 303
In-book reference	: Book 6, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 6, Hadith 300

(6) Chapter: A menstruating women should leave observing Saum (fasting) (6) باب تَرْكِ الْحَائِضِ الصَّوْمَ

Narrated Abu Sa`id Al-Khudri:

Once Allah's Messenger (ﷺ) went out to the Musalla (to offer the prayer) of `Id-al-Adha or Al-Fitr prayer. Then he passed by the women and said, "O women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women)." They asked, "Why is it so, O Allah's Messenger (ﷺ) ?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you." The women asked, "O Allah's Messenger (ﷺ)! What is deficient in our intelligence and religion?" He said, "Is not the evidence of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither pray nor fast during her menses?" The women replied in the affirmative. He said, "This is the deficiency in her religion."

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ أَخْبَرَنِي زَيْدٌ ـ هُوَ ابْنُ أَسْلَمَ ـ عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي أَضْحًى ـ أَوْ فِطْرٍ ـ إِلَى الْمُصَلَّى، فَمَرَّ عَلَى النِّسَاءِ فَقَالَ " يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ، فَإِنِّي أُرِيتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ ". فَقُلْنَ وَبِمَ يَا رَسُولَ اللَّهِ قَالَ " تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ، مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَذْهَبَ لِلُبِّ الرَّجُلِ الْحَازِمِ مِنْ إِحْدَاكُنَّ ". قُلْنَ وَمَا نُقْصَانُ دِينِنَا وَعَقْلِنَا يَا رَسُولَ اللَّهِ قَالَ " أَلَيْسَ شَهَادَةُ الْمَرْأَةِ مِثْلَ نِصْفِ شَهَادَةِ الرَّجُلِ ". قُلْنَ بَلَى. قَالَ " فَذَلِكِ مِنْ نُقْصَانِ عَقْلِهَا، أَلَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ ". قُلْنَ بَلَى. قَالَ " فَذَلِكِ مِنْ نُقْصَانِ دِينِهَا ".

Reference	: Sahih al-Bukhari 304
In-book reference	: Book 6, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 6, Hadith 301

(7) Chapter: A menstruating women should perform all the ceremonies of Hajj except the Tawaf around the Ka'bah

(7) باب تَقْضِي الْحَائِضُ الْمَنَاسِكَ كُلَّهَا إِلاَّ الطَّوَافَ بِالْبَيْتِ

وَقَالَ إِبْرَاهِيمُ لاَ بَأْسَ أَنْ تَقْرَأَ الآيَةَ. وَلَمْ يَرَ ابْنُ عَبَّاسٍ بِالْقِرَاءَةِ لِلْجُنُبِ بَأْسًا. وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ اللَّهَ عَلَى كُلِّ أَحْيَانِهِ. وَقَالَتْ أُمُّ عَطِيَّةَ كُنَّا نُؤْمَرُ أَنْ يَخْرُجَ الْحُيَّضُ، فَيُكَبِّرْنَ بِتَكْبِيرِهِمْ وَيَدْعُونَ.

وَقَالَ ابْنُ عَبَّاسٍ أَخْبَرَنِي أَبُو سُفْيَانَ أَنَّ هِرَقْلَ دَعَا بِكِتَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَرَأَ فَإِذَا فِيهِ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ{يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ}». الآيَةَ. وَقَالَ عَطَاءٌ عَنْ جَابِرٍ حَاضَتْ عَائِشَةُ فَنَسَكَتِ الْمَنَاسِكَ غَيْرَ الطَّوَافِ بِالْبَيْتِ، وَلاَ تُصَلِّي. وَقَالَ الْحَكَمُ إِنِّي لأَذْبَحُ وَأَنَا جُنُبٌ. وَقَالَ اللَّهُ: {وَلاَ تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ}.

Narrated `Aisha:

We set out with the Prophet (ﷺ) for Hajj and when we reached Sarif I got my menses. When the Prophet (ﷺ) came to me, I was weeping. He asked, "Why are you weeping?" I said, "I wish if I had not performed Hajj this year." He asked, "May be that you got your menses?" I replied, "Yes." He then said, "This is the thing which Allah has ordained for all the daughters of Adam. So do what all the pilgrims do except that you do not perform the Tawaf round the Ka`ba till you are clean."

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ خَرَجْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم لاَ نَذْكُرُ إِلاَّ الْحَجَّ، فَلَمَّا جِئْنَا سَرِفَ طَمِثْتُ، فَدَخَلَ عَلَىَّ النَّبِيُّ صلى الله عليه وسلم وَأَنَا أَبْكِي فَقَالَ {مَا يُبْكِيكِ}. قُلْتُ لَوَدِدْتُ وَاللَّهِ أَنِّي لَمْ أَحُجَّ الْعَامَ. قَالَ {لَعَلَّكِ نُفِسْتِ}. قُلْتُ نَعَمْ. قَالَ " فَإِنَّ ذَلِكِ شَىْءٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ، فَافْعَلِي مَا يَفْعَلُ الْحَاجُّ، غَيْرَ أَنْ لاَ تَطُوفِي بِالْبَيْتِ حَتَّى تَطْهُرِي ".

Reference	: Sahih al-Bukhari 305
In-book reference	: Book 6, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 6, Hadith 302

(8) Chapter: Al-Isthihada [bleeding (from the womb) in between a woman's periods]

(8) باب الاِسْتِحَاضَةِ

Narrated `Aisha:

Fatima bint Abi Hubaish said to Allah's Messenger (ﷺ), "O Allah's Messenger (ﷺ)! I do not become clean (from bleeding). Shall I give up my prayers?" Allah's Messenger (ﷺ) replied: "No, because it is from a blood vessel and not the menses. So when the real menses begins give up your prayers and when it (the period) has finished wash the blood off your body (take a bath) and offer your prayers."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ قَالَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ لِرَسُولِ اللَّهِ صلى الله عليه وسلم يَا رَسُولَ اللَّهِ إِنِّي لاَ أَطْهُرُ، أَفَأَدَعُ الصَّلاَةَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا ذَلِكِ عِرْقٌ وَلَيْسَ بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَاتْرُكِي الصَّلاَةَ، فَإِذَا ذَهَبَ قَدْرُهَا فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي ".

Reference	: Sahih al-Bukhari 306
In-book reference	: Book 6, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 6, Hadith 303

(9) Chapter: Washing out the menstrual blood (9) باب غَسْلِ دَمِ الْمَحِيضِ

Narrated Asma' bint Abi Bakr:

A woman asked Allah's Messenger (ﷺ), "O Allah's Messenger (ﷺ)! What should we do, if the blood of menses falls on our clothes?" Allah's Messenger (ﷺ) replied, "If the blood of menses falls on the garment of anyone of you, she must take hold of the blood spot, rub it, and wash it with water and then pray in (with it).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، أَنَّهَا قَالَتْ سَأَلَتِ امْرَأَةٌ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِحْدَانَا إِذَا أَصَابَ ثَوْبَهَا الدَّمُ مِنَ الْحَيْضَةِ، كَيْفَ تَصْنَعُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أَصَابَ ثَوْبَ إِحْدَاكُنَّ الدَّمُ مِنَ الْحَيْضَةِ، فَلْتَقْرُصْهُ ثُمَّ لِتَنْضَحْهُ بِمَاءٍ، ثُمَّ لِتُصَلِّي فِيهِ ".

Reference	: Sahih al-Bukhari 307
In-book reference	: Book 6, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 6, Hadith 304

Narrated `Aisha:

Whenever anyone of us got her menses, she, on becoming clean, used to take hold of the blood spot and rub the blood off her garment, and pour water over it and wash that portion thoroughly and sprinkle water over the rest of the garment. After that she would pray in (with) it.

حَدَّثَنَا أَصْبَغُ، قَالَ أَخْبَرَنِي ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، حَدَّثَهُ عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَتْ إِحْدَانَا تَحِيضُ، ثُمَّ تَقْتَرِصُ الدَّمَ مِنْ ثَوْبِهَا عِنْدَ طُهْرِهَا فَتَغْسِلُهُ، وَتَنْضَحُ عَلَى سَائِرِهِ، ثُمَّ تُصَلِّي فِيهِ.

Reference	: Sahih al-Bukhari 308
In-book reference	: Book 6, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 6, Hadith 305

(10) Chapter: The I'tikaf of a woman who is bleeding in between her periods (10) باب الاِعْتِكَافِ لِلْمُسْتَحَاضَةِ

Narrated `Aisha:

Once one of the wives of the Prophet (ﷺ) did I`tikaf along with him and she was getting bleeding in between her periods. She used to see the blood (from her private parts) and she would perhaps put a dish under her for the blood. (The sub-narrator `Ikrima added, `Aisha once saw the liquid of safflower and said, "It looks like what so and so used to have.")

حَدَّثَنَا إِسْحَاقُ، قَالَ حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم اعْتَكَفَ مَعَهُ بَعْضُ نِسَائِهِ وَهْىَ مُسْتَحَاضَةٌ تَرَى الدَّمَ، فَرُبَّمَا وَضَعَتِ الطَّسْتَ تَحْتَهَا مِنَ الدَّمِ. وَزَعَمَ أَنَّ عَائِشَةَ رَأَتْ مَاءَ الْعُصْفُرِ فَقَالَتْ كَأَنَّ هَذَا شَىْءٌ كَانَتْ فُلاَنَةُ تَجِدُهُ.

Reference	: Sahih al-Bukhari 309
In-book reference	: Book 6, Hadith 14

USC-MSA web (English) reference : Vol. 1, Book 6, Hadith 306
(deprecated numbering scheme)

Narrated `Aisha:

"One of the wives of Allah's Messenger (ﷺ) joined him in I`tikaf and she noticed blood and yellowish discharge (from her private parts) and put a dish under her when she prayed."

حَدَّثَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنْ عَائِشَةَ، قَالَتِ اعْتَكَفَتْ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم امْرَأَةٌ مِنْ أَزْوَاجِهِ، فَكَانَتْ تَرَى الدَّمَ وَالصُّفْرَةَ، وَالطَّسْتُ تَحْتَهَا وَهْىَ تُصَلِّي.

Reference : Sahih al-Bukhari 310
In-book reference : Book 6, Hadith 15
USC-MSA web (English) reference : Vol. 1, Book 6, Hadith 307
(deprecated numbering scheme)

Narrated `Aisha:

One of the mothers of the faithful believers (i.e. the wives of the Prophet (ﷺ)) did I`tikaf while she was having bleeding in between her periods.

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا مُعْتَمِرٌ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنْ عَائِشَةَ، أَنَّ بَعْضَ، أُمَّهَاتِ الْمُؤْمِنِينَ اعْتَكَفَتْ وَهْىَ مُسْتَحَاضَةٌ.

Reference : Sahih al-Bukhari 311
In-book reference : Book 6, Hadith 16
USC-MSA web (English) reference : Vol. 1, Book 6, Hadith 308
(deprecated numbering scheme)

(11) Chapter: Can a woman offer her Salat (prayers) in the clothes in which she has her menses?

(11) باب هَلْ تُصَلِّي الْمَرْأَةُ فِي ثَوْبٍ حَاضَتْ فِيهِ

Narrated `Aisha:

None of us had more than a single garment and we used to have our menses while wearing it. Whenever it got soiled with blood of menses we used to apply saliva to the blood spot and rub off the blood with our nails.

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، قَالَ قَالَتْ عَائِشَةُ مَا كَانَ لإِحْدَانَا إِلاَّ ثَوْبٌ وَاحِدٌ تَحِيضُ فِيهِ، فَإِذَا أَصَابَهُ شَىْءٌ مِنْ دَمٍ، قَالَتْ بِرِيقِهَا فَقَصَعَتْهُ بِظُفْرِهَا.

Reference : Sahih al-Bukhari 312
In-book reference : Book 6, Hadith 17
USC-MSA web (English) reference : Vol. 1, Book 6, Hadith 309
(deprecated numbering scheme)

(12) Chapter: Putting perfume by woman at the time of taking a bath after finishing from the menses

(12) باب الطِّيبِ لِلْمَرْأَةِ عِنْدَ غُسْلِهَا مِنَ الْمَحِيضِ

Narrated Um-`Atiya:

We were forbidden to mourn for a dead person for more than three days except in the case of a husband for whom mourning was allowed for four months and ten days. (During that time) we were not allowed to put kohl (Antimony eye power) in our eyes or to use perfumes or to put on colored clothes except a dress made of `Asr (a kind of Yemen cloth, very coarse and rough). We were allowed very light perfumes at the time of taking a bath after menses and also we were forbidden to go with the funeral procession .

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، قَالَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ حَفْصَةَ ـ قَالَ أَبُو عَبْدِ اللَّهِ أَوْ هِشَامِ بْنِ حَسَّانَ عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ ـ قَالَتْ كُنَّا نُنْهَى أَنْ نُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاَثٍ، إِلاَّ عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا، وَلاَ نَكْتَحِلَ وَلاَ نَتَطَيَّبَ وَلاَ نَلْبَسَ ثَوْبًا مَصْبُوغًا إِلاَّ ثَوْبَ عَصْبٍ، وَقَدْ رُخِّصَ لَنَا عِنْدَ الطُّهْرِ إِذَا اغْتَسَلَتْ إِحْدَانَا مِنْ مَحِيضِهَا فِي نُبْذَةٍ مِنْ كُسْتِ أَظْفَارٍ، وَكُنَّا نُنْهَى عَنِ اتِّبَاعِ الْجَنَائِزِ. قَالَ رَوَاهُ هِشَامُ بْنُ حَسَّانَ عَنْ حَفْصَةَ عَنْ أُمِّ عَطِيَّةَ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 313
In-book reference	: Book 6, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 6, Hadith 310

(13) Chapter: A woman should rub her own body thoroughly during a bath after the menses

(13) باب دَلْكِ الْمَرْأَةِ نَفْسَهَا إِذَا تَطَهَّرَتْ مِنَ الْمَحِيضِ وَكَيْفَ تَغْتَسِلُ، وَتَأْخُذُ فِرْصَةً مُمَسَّكَةً فَتَتَّبِعُ بِهَا أَثَرَ الدَّمِ

Narrated `Aisha:

A woman asked the Prophet (ﷺ) about the bath which is take after finishing from the menses. The Prophet (ﷺ) told her what to do and said, "Purify yourself with a piece of cloth scented with musk." The woman asked, "How shall I purify myself with it" He said, "Subhan Allah! Purify yourself (with it)." I pulled her to myself and said, "Rub the place soiled with blood with it."

حَدَّثَنَا يَحْيَى، قَالَ حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ مَنْصُورِ ابْنِ صَفِيَّةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ، أَنَّ امْرَأَةً، سَأَلَتِ النَّبِيَّ صلى الله عليه وسلم عَنْ غُسْلِهَا مِنَ الْمَحِيضِ، فَأَمَرَهَا كَيْفَ تَغْتَسِلُ قَالَ " خُذِي فِرْصَةً مِنْ مِسْكٍ فَتَطَهَّرِي بِهَا ". قَالَتْ كَيْفَ أَتَطَهَّرُ قَالَ " تَطَهَّرِي بِهَا ". قَالَتْ كَيْفَ قَالَ " سُبْحَانَ اللَّهِ تَطَهَّرِي ". فَاجْتَبَذْتُهَا إِلَىَّ فَقُلْتُ تَتَبَّعِي بِهَا أَثَرَ الدَّمِ.

Reference	: Sahih al-Bukhari 314
In-book reference	: Book 6, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 6, Hadith 311

(14) Chapter: To take a bath after finishing from the menses

(14) باب غُسْلِ الْمَحِيضِ

Narrated `Aisha:

An Ansari woman asked the Prophet (ﷺ) how to take a bath after finishing from the menses. He replied, "Take a piece a cloth perfumed with musk and clean the private parts with it thrice." The Prophet (ﷺ) felt shy and turned his face. So I pulled her to me and told her what the Prophet (ﷺ) meant.

حَدَّثَنَا مُسْلِمٌ، قَالَ حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا مَنْصُورٌ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ، أَنَّ امْرَأَةً، مِنَ الأَنْصَارِ قَالَتْ لِلنَّبِيِّ صلى الله عليه وسلم كَيْفَ أَغْتَسِلُ مِنَ الْمَحِيضِ قَالَ " خُذِي فِرْصَةً مُمَسَّكَةً، فَتَوَضَّئِي ثَلاَثًا ". ثُمَّ إِنَّ النَّبِيَّ صلى الله عليه وسلم اسْتَحْيَا فَأَعْرَضَ بِوَجْهِهِ أَوْ قَالَ " تَوَضَّئِي بِهَا " فَأَخَذْتُهَا فَجَذَبْتُهَا فَأَخْبَرْتُهَا بِمَا يُرِيدُ النَّبِيُّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 315
In-book reference	: Book 6, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 6, Hadith 312

(15) Chapter: The combing of head-hair while taking the bath after finishing from her menses

(15) باب امْتِشَاطِ الْمَرْأَةِ عِنْدَ غُسْلِهَا مِنَ الْمَحِيضِ

Narrated `Aisha:

In the last Hajj of Allah's Messenger (ﷺ) I assumed the Ihram for Hajj along with Allah Apostle. I was one of those who intended Tamattu` (to perform Hajj and `Umra) and did not take the Hadi (animal for sacrifice) with me. I got my menses and was not clean till the night of `Arafa I said, "O Allah's Apostle! It is the night of the day of `Arafat and I intended to perform the Hajj Tamattu` with `Umra. Allah's Messenger (ﷺ) told me to undo my hair and comb it and to postpone the `Umra. I did the same and completed the Hajj. On the night of Al-Hasba (i.e. place outside Mecca where the pilgrims go after finishing all the ceremonies of Hajj at Mina) he (the Prophet) ordered `Abdur Rahman (`Aisha's brother) to take me to at-Tan`im to assume the lhram for `Umra in lieu of that of Hajj-at-Tamattu` which I had intended to perform.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِبْرَاهِيمُ، حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ، قَالَتْ أَهْلَلْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ، فَكُنْتُ مِمَّنْ تَمَتَّعَ، وَلَمْ يَسُقِ الْهَدْىَ، فَزَعَمَتْ أَنَّهَا حَاضَتْ، وَلَمْ تَطْهُرْ حَتَّى دَخَلَتْ لَيْلَةُ عَرَفَةَ فَقَالَتْ يَا رَسُولَ اللَّهِ، هَذِهِ لَيْلَةُ عَرَفَةَ، وَإِنَّمَا كُنْتُ تَمَتَّعْتُ بِعُمْرَةٍ. فَقَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم " انْقُضِي رَأْسَكِ، وَامْتَشِطِي، وَأَمْسِكِي عَنْ عُمْرَتِكِ ". فَفَعَلْتُ، فَلَمَّا قَضَيْتُ الْحَجَّ أَمَرَ عَبْدَ الرَّحْمَنِ لَيْلَةَ الْحَصْبَةِ فَأَعْمَرَنِي مِنَ التَّنْعِيمِ مَكَانَ عُمْرَتِي الَّتِي نَسَكْتُ.

Reference	: Sahih al-Bukhari 316
In-book reference	: Book 6, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 6, Hadith 313

(16) Chapter: A woman should undo her head-hair while taking the bath after finishing from her menses.

(16) باب نَقْضِ الْمَرْأَةِ شَعَرَهَا عِنْدَ غُسْلِ الْمَحِيضِ

Narrated `Aisha:

On the 1st of Dhul-Hijja we set out with the intention of performing Hajj. Allah's Messenger (ﷺ) said, "Any one who likes to assume the Ihram for `Umra he can do so. Had I not brought the Hadi with me, I would have assumed the Ihram for `Umra. "Some of us assumed the Ihram for `Umra while the others assumed the Ihram for Hajj. I was one of those who assumed the Ihram for `Umra. I got menses and kept on menstruating until the day of `Arafat and complained of that to the Prophet. He told me to postpone my `Umra, undo and comb my hair, and to assume the Ihram of Hajj and I did so. On the night of Hasba, he sent my brother `Abdur-Rahman bin Abi Bakr with me to at-Tan`im, where I assumed the Ihram for `Umra in lieu of the previous one. Hisham said, "For that (`Umra) no Hadi, fasting or alms were required.

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ خَرَجْنَا مُوَافِينَ لِهِلاَلِ ذِي الْحِجَّةِ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَحَبَّ أَنْ يُهِلَّ بِعُمْرَةٍ فَلْيُهْلِلْ، فَإِنِّي لَوْلاَ أَنِّي أَهْدَيْتُ لأَهْلَلْتُ بِعُمْرَةٍ ". فَأَهَلَّ بَعْضُهُمْ بِعُمْرَةٍ، وَأَهَلَّ بَعْضُهُمْ بِحَجٍّ، وَكُنْتُ أَنَا مِمَّنْ أَهَلَّ بِعُمْرَةٍ، فَأَدْرَكَنِي يَوْمُ عَرَفَةَ وَأَنَا حَائِضٌ، فَشَكَوْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ " دَعِي عُمْرَتَكِ، وَانْقُضِي رَأْسَكِ وَامْتَشِطِي، وَأَهِلِّي بِحَجٍّ ". فَفَعَلْتُ حَتَّى إِذَا كَانَ لَيْلَةُ الْحَصْبَةِ أَرْسَلَ مَعِي أَخِي عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ، فَخَرَجْتُ إِلَى التَّنْعِيمِ، فَأَهْلَلْتُ بِعُمْرَةٍ مَكَانَ عُمْرَتِي. قَالَ هِشَامٌ وَلَمْ يَكُنْ فِي شَىْءٍ مِنْ ذَلِكَ هَدْىٌ وَلاَ صَوْمٌ وَلاَ صَدَقَةٌ.

Reference	: Sahih al-Bukhari 317
In-book reference	: Book 6, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 6, Hadith 314

(17) Chapter: "(A little lump of flesh) some formed and some unformed."

(17) باب مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ

Narrated Anas bin Malik:

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The Prophet (ﷺ) said, "At every womb Allah appoints an angel who says, 'O Lord! A drop of semen, O Lord! A clot. O Lord! A little lump of flesh." Then if Allah wishes (to complete) its creation, the angel asks, (O Lord!) Will it be a male or female, a wretched or a blessed, and how much will his provision be? And what will his age be?' So all that is written while the child is still in the mother's womb."

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا حَمَّادٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ اللَّهَ ـ عَزَّ وَجَلَّ ـ وَكَّلَ بِالرَّحِمِ مَلَكًا يَقُولُ يَا رَبِّ نُطْفَةٌ، يَا رَبِّ عَلَقَةٌ، يَا رَبِّ مُضْغَةٌ‏.‏ فَإِذَا أَرَادَ أَنْ يَقْضِيَ خَلْقَهُ قَالَ أَذَكَرٌ أَمْ أُنْثَى شَقِيٌّ أَمْ سَعِيدٌ فَمَا الرِّزْقُ وَالأَجَلُ فَيُكْتَبُ فِي بَطْنِ أُمِّهِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 318
In-book reference	: Book 6, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 6, Hadith 315

(18) Chapter: How a menstruating woman should assume Ihram for Hajj or for Umra (18) باب كَيْفَ تُهِلُّ الْحَائِضُ بِالْحَجِّ وَالْعُمْرَةِ

Narrated `Urwa:

`Aisha said, "We set out with the Prophet (ﷺ) in his last Hajj. Some of us intended to perform `Umra while others Hajj. When we reached Mecca, Allah's Messenger (ﷺ) said, 'Those who had assumed the lhram for `Umra and had not brought the Hadi should finish his lhram and whoever had assumed the Ihram for `Umra and brought the Hadi should not finish the Ihram till he has slaughtered his Hadi and whoever had assumed the lhram for Hajj should complete his Hajj." `Aisha further said, "I got my periods (menses) and kept on menstruating till the day of `Arafat, and I had assumed the Ihram for `Umra only (Tamattu`). The Prophet (ﷺ) ordered me to undo and comb my head hair and assume the lhram for Hajj only and leave the `Umra. I did the same till I completed the Hajj. Then the Prophet (ﷺ) sent `Abdur Rahman bin Abi Bakr with me and ordered me to perform `Umra from at-Tan`im in lieu of the missed `Umra."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ خَرَجْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ، فَمِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَّ بِحَجٍّ، فَقَدِمْنَا مَكَّةَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَنْ أَحْرَمَ بِعُمْرَةٍ وَلَمْ يُهْدِ فَلْيُحْلِلْ، وَمَنْ أَحْرَمَ بِعُمْرَةٍ وَأَهْدَى فَلاَ يَحِلُّ حَتَّى يَحِلَّ بِنَحْرِ هَدْيِهِ، وَمَنْ أَهَلَّ بِحَجٍّ فَلْيُتِمَّ حَجَّهُ ‏"‏‏.‏ قَالَتْ فَحِضْتُ فَلَمْ أَزَلْ حَائِضًا حَتَّى كَانَ يَوْمُ عَرَفَةَ، وَلَمْ أُهْلِلْ إِلاَّ بِعُمْرَةٍ، فَأَمَرَنِي النَّبِيُّ صلى الله عليه وسلم أَنْ أَنْقُضَ رَأْسِي وَأَمْتَشِطَ، وَأُهِلَّ بِحَجٍّ، وَأَتْرُكَ الْعُمْرَةَ، فَفَعَلْتُ ذَلِكَ حَتَّى قَضَيْتُ حَجِّي، فَبَعَثَ مَعِي عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ، وَأَمَرَنِي أَنْ أَعْتَمِرَ مَكَانَ عُمْرَتِي مِنَ التَّنْعِيمِ‏.‏

Reference	: Sahih al-Bukhari 319
In-book reference	: Book 6, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 6, Hadith 316

(19) Chapter: The beginning and the ending of menstrual periods (19) باب إِقْبَالِ الْمَحِيضِ وَإِدْبَارِهِ

وَكُنَّ نِسَاءٌ يَبْعَثْنَ إِلَى عَائِشَةَ بِالدُّرْجَةِ فِيهَا الْكُرْسُفُ فِيهِ الصُّفْرَةُ فَتَقُولُ لاَ تَعْجَلْنَ حَتَّى تَرَيْنَ الْقَصَّةَ الْبَيْضَاءَ‏.‏ تُرِيدُ بِذَلِكَ الطُّهْرَ مِنَ الْحَيْضَةِ‏.‏ وَبَلَغَ ابْنَةَ زَيْدِ بْنِ ثَابِتٍ أَنَّ نِسَاءً يَدْعُونَ بِالْمَصَابِيحِ مِنْ جَوْفِ اللَّيْلِ يَنْظُرْنَ إِلَى الطُّهْرِ فَقَالَتْ مَا كَانَ النِّسَاءُ يَصْنَعْنَ هَذَا‏.‏ وَعَابَتْ عَلَيْهِنَّ‏.‏

Narrated `Aisha:

Fatima bint Abi Hubaish used to have bleeding in between the periods, so she asked the Prophet (ﷺ) about it. He replied, "The bleeding is from a blood vessel and not the menses. So give up the prayers when the (real) menses begins and when it has finished, take a bath and start praying."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ، كَانَتْ تُسْتَحَاضُ فَسَأَلَتِ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " ذَلِكِ عِرْقٌ، وَلَيْسَتْ بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلاَةَ، وَإِذَا أَدْبَرَتْ فَاغْتَسِلِي وَصَلِّي ".

Reference : Sahih al-Bukhari 320
In-book reference : Book 6, Hadith 25
USC-MSA web (English) reference : Vol. 1, Book 6, Hadith 317
(deprecated numbering scheme)

(20) Chapter: There is no Salat (prayer) to be offered by a menstruating woman in lieu of the missed Salat during her menses.

(20) باب لاَ تَقْضِي الْحَائِضُ الصَّلاَةَ

وَقَالَ جَابِرٌ وَأَبُو سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَدَعُ الصَّلاَةَ.

Narrated Mu`adha:

A woman asked `Aisha, "Should I offer the prayers that which I did not offer because of menses" `Aisha said, "Are you from the Huraura' (a town in Iraq?) We were with the Prophet (ﷺ) and used to get our periods but he never ordered us to offer them (the Prayers missed during menses)." `Aisha perhaps said, "We did not offer them."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا هَمَّامٌ، قَالَ حَدَّثَنَا قَتَادَةُ، قَالَ حَدَّثَتْنِي مُعَاذَةُ، أَنَّ امْرَأَةً، قَالَتْ لِعَائِشَةَ أَتَجْزِي إِحْدَانَا صَلاَتَهَا إِذَا طَهُرَتْ فَقَالَتْ أَحَرُورِيَّةٌ أَنْتِ كُنَّا نَحِيضُ مَعَ النَّبِيِّ صلى الله عليه وسلم فَلاَ يَأْمُرُنَا بِهِ. أَوْ قَالَتْ فَلاَ نَفْعَلُهُ.

Reference : Sahih al-Bukhari 321
In-book reference : Book 6, Hadith 26
USC-MSA web (English) reference : Vol. 1, Book 6, Hadith 318
(deprecated numbering scheme)

(21) Chapter: Sleeping with a menstruating woman (one's wife) while she is wearing her clothes (that are worn during menses)

(21) باب النَّوْمِ مَعَ الْحَائِضِ وَهْىَ فِي ثِيَابِهَا

Narrated Zainab bint Abi Salama:

Um-Salama said, "I got my menses while I was lying with the Prophet (ﷺ) under a woolen sheet. So I slipped away, took the clothes for menses and put them on. Allah's Messenger (ﷺ) said, 'Have you got your menses?' I replied, 'Yes.' Then he called me and took me with him under the woolen sheet." Um Salama further said, "The Prophet (ﷺ) used to kiss me while he was fasting. The Prophet (ﷺ) and I used to take the bath of Janaba from a single pot."

حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ، قَالَ حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ زَيْنَبَ ابْنَةِ أَبِي سَلَمَةَ، حَدَّثَتْهُ أَنَّ أُمَّ سَلَمَةَ قَالَتْ حِضْتُ وَأَنَا مَعَ النَّبِيِّ، صلى الله عليه وسلم فِي الْخَمِيلَةِ، فَانْسَلَلْتُ فَخَرَجْتُ مِنْهَا، فَأَخَذْتُ ثِيَابَ حِيضَتِي فَلَبِسْتُهَا، فَقَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " أَنُفِسْتِ ". قُلْتُ نَعَمْ، فَدَعَانِي فَأَدْخَلَنِي مَعَهُ فِي الْخَمِيلَةِ. قَالَتْ وَحَدَّثَتْنِي أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُقَبِّلُهَا وَهُوَ صَائِمٌ، وَكُنْتُ أَغْتَسِلُ أَنَا وَالنَّبِيُّ صلى الله عليه وسلم مِنْ إِنَاءٍ وَاحِدٍ مِنَ الْجَنَابَةِ.

Reference : Sahih al-Bukhari 322
In-book reference : Book 6, Hadith 27
USC-MSA web (English) reference : Vol. 1, Book 6, Hadith 319

(22) Chapter: Whoever kept a special dress for menses besides other dresses for the clean period

(22) باب مَنِ اتَّخَذَ ثِيَابَ الْحَيْضِ سِوَى ثِيَابِ الطُّهْرِ

Narrated Um Salama:

While I was lying with the Prophet (ﷺ) under a woolen sheet, I got my menses. I slipped away and put on the clothes for menses. The Prophet (ﷺ) said, "Have you got your menses?" I replied, "Yes." He called me and I slept with him under the woolen sheet.

حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، قَالَ حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ زَيْنَبَ ابْنَةِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ بَيْنَا أَنَا مَعَ النَّبِيِّ، صلى الله عليه وسلم مُضْطَجِعَةً فِي خَمِيلَةٍ حِضْتُ، فَانْسَلَلْتُ فَأَخَذْتُ ثِيَابَ حِيضَتِي فَقَالَ " أَنُفِسْتِ ". فَقُلْتُ نَعَمْ. فَدَعَانِي فَاضْطَجَعْتُ مَعَهُ فِي الْخَمِيلَةِ.

Reference	: Sahih al-Bukhari 323
In-book reference	: Book 6, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 6, Hadith 320

(23) Chapter: The participation of menstruating women in the two Eid festivals and in religious gatherings of Muslims and their isolation from the Musalla (prayer place)

(23) باب شُهُودِ الْحَائِضِ الْعِيدَيْنِ، وَدَعْوَةَ الْمُسْلِمِينَ، وَيَعْتَزِلْنَ الْمُصَلَّى

Narrated Aiyub:

Hafsa said, 'We used to forbid our young women to go out for the two `Id prayers. A woman came and stayed at the palace of Bani Khalaf and she narrated about her sister whose husband took part in twelve holy battles along with the Prophet (ﷺ) and her sister was with her husband in six (out of these twelve). She (the woman's sister) said, "We used to treat the wounded, look after the patients and once I asked the Prophet, 'Is there any harm for any of us to stay at home if she doesn't have a veil?' He said, 'She should cover herself with the veil of her companion and should participate in the good deeds and in the religious gathering of the Muslims.' When Um `Atiya came I asked her whether she had heard it from the Prophet. She replied, "Yes. May my father be sacrificed for him (the Prophet)! (Whenever she mentioned the Prophet (ﷺ) she used to say, 'May my father be sacrificed for him) I have heard the Prophet (ﷺ) saying, 'The unmarried young virgins and the mature girl who stay often screened or the young unmarried virgins who often stay screened and the menstruating women should come out and participate in the good deeds as well as the religious gathering of the faithful believers but the menstruating women should keep away from the Musalla (praying place).' " Hafsa asked Um `Atiya surprisingly, "Do you say the menstruating women?" She replied, "Doesn't a menstruating woman attend `Arafat (Hajj) and such and such (other deeds)?"

حَدَّثَنَا مُحَمَّدٌ ـ هُوَ ابْنُ سَلاَمٍ ـ قَالَ أَخْبَرَنَا عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، قَالَتْ كُنَّا نَمْنَعُ عَوَاتِقَنَا أَنْ يَخْرُجْنَ فِي الْعِيدَيْنِ، فَقَدِمَتِ امْرَأَةٌ فَنَزَلَتْ قَصْرَ بَنِي خَلَفٍ، فَحَدَّثَتْ عَنْ أُخْتِهَا، وَكَانَ زَوْجُ أُخْتِهَا غَزَا مَعَ النَّبِيِّ صلى الله عليه وسلم ثِنْتَىْ عَشْرَةَ، وَكَانَتْ أُخْتِي مَعَهُ فِي سِتٍّ. قَالَتْ كُنَّا نُدَاوِي الْكَلْمَى، وَنَقُومُ عَلَى الْمَرْضَى، فَسَأَلَتْ أُخْتِي النَّبِيَّ صلى الله عليه وسلم أَعَلَى إِحْدَانَا بَأْسٌ إِذَا لَمْ يَكُنْ لَهَا جِلْبَابٌ أَنْ لاَ تَخْرُجَ قَالَ " لِتُلْبِسْهَا صَاحِبَتُهَا مِنْ جِلْبَابِهَا، وَلْتَشْهَدِ الْخَيْرَ وَدَعْوَةَ الْمُسْلِمِينَ ". فَلَمَّا قَدِمَتْ أُمُّ عَطِيَّةَ سَأَلْتُهَا أَسَمِعْتِ النَّبِيَّ صلى الله عليه وسلم قَالَتْ بِأَبِي نَعَمْ ـ وَكَانَتْ لاَ تَذْكُرُهُ إِلاَّ قَالَتْ بِأَبِي ـ سَمِعْتُهُ يَقُولُ " يَخْرُجُ الْعَوَاتِقُ وَذَوَاتُ الْخُدُورِ، أَوِ الْعَوَاتِقُ ذَوَاتُ الْخُدُورِ وَالْحُيَّضُ، وَلْيَشْهَدْنَ الْخَيْرَ وَدَعْوَةَ الْمُؤْمِنِينَ، وَيَعْتَزِلُ الْحُيَّضُ الْمُصَلَّى ". قَالَتْ حَفْصَةُ فَقُلْتُ الْحُيَّضُ فَقَالَتْ أَلَيْسَ تَشْهَدُ عَرَفَةَ وَكَذَا وَكَذَا

Reference	: Sahih al-Bukhari 324
In-book reference	: Book 6, Hadith 29

USC-MSA web (English) reference : Vol. 1, Book 6, Hadith 321
(deprecated numbering scheme)

(24) Chapter: If a woman gets menses thrice a month

(24) بَابُ إِذَا حَاضَتْ فِي شَهْرٍ ثَلاَثَ حِيَضٍ وَمَا يُصَدَّقُ النِّسَاءُ فِي الْحَيْضِ وَالْحَمْلِ فِيمَا يُمْكِنُ مِنَ الْحَيْضِ

لِقَوْلِ اللَّهِ تَعَالَى: {وَلاَ يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ}. وَيُذْكَرُ عَنْ عَلِيٍّ وَشُرَيْحٍ إِنِ امْرَأَةٌ جَاءَتْ بِبَيِّنَةٍ مِنْ بِطَانَةِ أَهْلِهَا مِمَّنْ يُرْضَى دِينُهُ، أَنَّهَا حَاضَتْ ثَلاَثًا فِي شَهْرٍ. صُدِّقَتْ. وَقَالَ عَطَاءٌ أَقْرَاؤُهَا مَا كَانَتْ، وَبِهِ قَالَ إِبْرَاهِيمُ.

وَقَالَ عَطَاءٌ الْحَيْضُ يَوْمٌ إِلَى خَمْسَ عَشْرَةَ. وَقَالَ مُعْتَمِرٌ عَنْ أَبِيهِ سَأَلْتُ ابْنَ سِيرِينَ عَنِ الْمَرْأَةِ تَرَى الدَّمَ بَعْدَ قَرْئِهَا بِخَمْسَةِ أَيَّامٍ قَالَ النِّسَاءُ أَعْلَمُ بِذَلِكَ.

Narrated `Aisha:

Fatima bint Abi Hubaish asked the Prophet, "I got persistent bleeding (in between the periods) and do not become clean. Shall I give up prayers?" He replied, "No, this is from a blood vessel. Give up the prayers only for the days on which you usually get the menses and then take a bath and offer your prayers."

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي رَجَاءٍ، قَالَ حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ سَمِعْتُ هِشَامَ بْنَ عُرْوَةَ، قَالَ أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ، أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ، سَأَلَتِ النَّبِيَّ صلى الله عليه وسلم قَالَتْ إِنِّي أُسْتَحَاضُ فَلاَ أَطْهُرُ، أَفَأَدَعُ الصَّلاَةَ فَقَالَ " لاَ، إِنَّ ذَلِكِ عِرْقٌ، وَلَكِنْ دَعِي الصَّلاَةَ قَدْرَ الأَيَّامِ الَّتِي كُنْتِ تَحِيضِينَ فِيهَا، ثُمَّ اغْتَسِلِي وَصَلِّي ".

Reference : Sahih al-Bukhari 325
In-book reference : Book 6, Hadith 30
USC-MSA web (English) reference : Vol. 1, Book 6, Hadith 322
(deprecated numbering scheme)

(25) Chapter: Yellowish discharge not during the menses

(25) باب الصُّفْرَةِ وَالْكُدْرَةِ فِي غَيْرِ أَيَّامِ الْحَيْضِ

Narrated Um `Atiya:

We never considered yellowish discharge as a thing of importance (as menses).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ كُنَّا لاَ نَعُدُّ الْكُدْرَةَ وَالصُّفْرَةَ شَيْئًا.

Reference : Sahih al-Bukhari 326
In-book reference : Book 6, Hadith 31
USC-MSA web (English) reference : Vol. 1, Book 6, Hadith 323
(deprecated numbering scheme)

(26) Chapter: Al-Istihadah (bleeding in between the periods is from a blood vessel)

(26) باب عِرْقِ الاِسْتِحَاضَةِ

Narrated `Aisha:

(the wife of the Prophet) Um Habiba got bleeding in between the periods for seven years. She asked Allah's Messenger (ﷺ) about it. He ordered her to take a bath (after the termination of actual periods) and added that it was (from) a blood vessel. So she used to take a bath for every prayer.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ حَدَّثَنَا مَعْنٌ، قَالَ حَدَّثَنِي ابْنُ أَبِي ذِئْبٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، وَعَنْ عَمْرَةَ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ أُمَّ حَبِيبَةَ اسْتُحِيضَتْ سَبْعَ سِنِينَ، فَسَأَلَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ ذَلِكَ، فَأَمَرَهَا أَنْ تَغْتَسِلَ فَقَالَ " هَذَا عِرْقٌ ". فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلاَةٍ.

Reference : Sahih al-Bukhari 327

In-book reference	: Book 6, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 6, Hadith 324

(27) Chapter: If a woman gets her menses after Tawaf-al-Ifada

(27) باب الْمَرْأَةِ تَحِيضُ بَعْدَ الإِفَاضَةِ

Narrated `Aisha:

(the wife of the Prophet) I told Allah's Messenger (ﷺ) that Safiya bint Huyai had got her menses. He said, "She will probably delay us. Did she perform Tawaf (Al-Ifada) with you?" We replied, "Yes." On that the Prophet (ﷺ) told her to depart.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ أَبِيهِ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم يَا رَسُولَ اللَّهِ، إِنَّ صَفِيَّةَ بِنْتَ حُيَىٍّ قَدْ حَاضَتْ. قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَعَلَّهَا تَحْبِسُنَا، أَلَمْ تَكُنْ طَافَتْ مَعَكُنَّ ". فَقَالُوا بَلَى. قَالَ " فَاخْرُجِي ".

Reference	: Sahih al-Bukhari 328
In-book reference	: Book 6, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 6, Hadith 325

Narrated Ibn `Abbas:

A woman is allowed to leave (go back home) if she gets menses (after Tawaf-Al-Ifada). Ibn `Umar formerly used to say that she should not leave but later on I heard him saying, "She may leave, since Allah's Messenger (ﷺ) gave them the permission to leave (after Tawaf-Al-Ifada)."

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، قَالَ حَدَّثَنَا وُهَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ رُخِّصَ لِلْحَائِضِ أَنْ تَنْفِرَ، إِذَا حَاضَتْ. وَكَانَ ابْنُ عُمَرَ يَقُولُ فِي أَوَّلِ أَمْرِهِ إِنَّهَا لاَ تَنْفِرُ. ثُمَّ سَمِعْتُهُ يَقُولُ تَنْفِرُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَخَّصَ لَهُنَّ.

Reference	: Sahih al-Bukhari 329, 330
In-book reference	: Book 6, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 6, Hadith 326

(28) Chapter: When a woman having bleeding in between her periods notices signs of cleanliness from her menses

(28) باب إِذَا رَأَتِ الْمُسْتَحَاضَةُ الطُّهْرَ

قَالَ ابْنُ عَبَّاسٍ تَغْتَسِلُ وَتُصَلِّي وَلَوْ سَاعَةً، وَيَأْتِيهَا زَوْجُهَا إِذَا صَلَّتْ، الصَّلاَةُ أَعْظَمُ.

Narrated `Aisha:

The Prophet (ﷺ) said to me, "Give up the prayer when your menses begin and when it has finished, wash the blood off your body (take a bath) and start praying."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، عَنْ زُهَيْرٍ، قَالَ حَدَّثَنَا هِشَامٌ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلاَةَ، وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي ".

Reference	: Sahih al-Bukhari 331
In-book reference	: Book 6, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 6, Hadith 327

(29) Chapter: The offering of a funeral prayer for a woman who had died (or after) delivery and its (i.e., funeral prayer's) legal way of performing

(29) باب الصَّلاَةِ عَلَى النُّفَسَاءِ وَسُنَّتِهَا

Narrated Samura bin Jundub:

The Prophet (ﷺ) offered the funeral prayer for the dead body of a woman who died during delivery (i.e. childbirth) and he stood by the middle of her body.

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي سُرَيْجٍ، قَالَ أَخْبَرَنَا شَبَابَةُ، قَالَ أَخْبَرَنَا شُعْبَةُ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، أَنَّ امْرَأَةً، مَاتَتْ فِي بَطْنٍ، فَصَلَّى عَلَيْهَا النَّبِيُّ صلى الله عليه وسلم فَقَامَ وَسَطَهَا.

Reference	: Sahih al-Bukhari 332
In-book reference	: Book 6, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 6, Hadith 328

(30) Chapter: باب (30)

Narrated Maimuna:

(the wife of the Prophet) During my menses, I never prayed, but used to sit on the mat beside the mosque of Allah's Messenger (ﷺ). He used to offer the prayer on his sheet and in prostration some of his clothes used to touch me."

حَدَّثَنَا الْحَسَنُ بْنُ مُدْرِكٍ، قَالَ حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ، قَالَ أَخْبَرَنَا أَبُو عَوَانَةَ ـ اسْمُهُ الْوَضَّاحُ ـ مِنْ كِتَابِهِ قَالَ أَخْبَرَنَا سُلَيْمَانُ الشَّيْبَانِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، قَالَ سَمِعْتُ خَالَتِي، مَيْمُونَةَ ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا كَانَتْ تَكُونُ حَائِضًا لاَ تُصَلِّي، وَهْىَ مُفْتَرِشَةٌ بِحِذَاءِ مَسْجِدِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهْوَ يُصَلِّي عَلَى خُمْرَتِهِ، إِذَا سَجَدَ أَصَابَنِي بَعْضُ ثَوْبِهِ.

Reference	: Sahih al-Bukhari 333
In-book reference	: Book 6, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 6, Hadith 329

7 - The Book of Rubbing hands and feet with dust (334 - 348) (Tayammum) كتاب التيمم

(1) Chapter: Chapter | (1) باب

Narrated `Aisha:

(the wife of the Prophet) We set out with Allah's Messenger (ﷺ) on one of his journeys till we reached Al- Baida' or Dhatul-Jaish, a necklace of mine was broken (and lost). Allah's Messenger (ﷺ) stayed there to search for it, and so did the people along with him. There was no water at that place, so the people went to Abu- Bakr As-Siddiq and said, "Don't you see what `Aisha has done? She has made Allah's Apostle and the people stay where there is no water and they have no water with them." Abu Bakr came while Allah's Messenger (ﷺ) was sleeping with his head on my thigh, He said, to me: "You have detained Allah's Messenger (ﷺ) and the people where there is no water and they have no water with them. So he admonished me and said what Allah wished him to say and hit me on my flank with his hand. Nothing prevented me from moving (because of pain) but the position of Allah's Messenger (ﷺ) on my thigh. Allah's Messenger (ﷺ) got up when dawn broke and there was no water. So Allah revealed the Divine Verses of Tayammum. So they all performed Tayammum. Usaid bin Hudair said, "O the family of Abu Bakr! This is not the first blessing of yours." Then the camel on which I was riding was caused to move from its place and the necklace was found beneath it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي بَعْضِ أَسْفَارِهِ، حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ ـ أَوْ بِذَاتِ الْجَيْشِ ـ انْقَطَعَ عِقْدٌ لِي، فَأَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى الْتِمَاسِهِ، وَأَقَامَ النَّاسُ مَعَهُ، وَلَيْسُوا عَلَى مَاءٍ، فَأَتَى النَّاسُ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ فَقَالُوا أَلاَ تَرَى مَا صَنَعَتْ عَائِشَةُ أَقَامَتْ بِرَسُولِ اللَّهِ صلى الله عليه وسلم وَالنَّاسِ، وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ. فَجَاءَ أَبُو بَكْرٍ وَرَسُولُ اللَّهِ صلى الله عليه وسلم وَاضِعٌ رَأْسَهُ عَلَى فَخِذِي قَدْ نَامَ فَقَالَ حَبَسْتِ رَسُولَ اللَّهِ صلى الله عليه وسلم وَالنَّاسَ، وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ. فَقَالَتْ عَائِشَةُ فَعَاتَبَنِي أَبُو بَكْرٍ، وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، وَجَعَلَ يَطْعُنُنِي بِيَدِهِ فِي خَاصِرَتِي، فَلاَ يَمْنَعُنِي مِنَ التَّحَرُّكِ إِلاَّ مَكَانُ رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَى فَخِذِي، فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ أَصْبَحَ عَلَى غَيْرِ مَاءٍ، فَأَنْزَلَ اللَّهُ آيَةَ التَّيَمُّمِ فَتَيَمَّمُوا. فَقَالَ أُسَيْدُ بْنُ الْحُضَيْرِ مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ. قَالَتْ فَبَعَثْنَا الْبَعِيرَ الَّذِي كُنْتُ عَلَيْهِ، فَأَصَبْنَا الْعِقْدَ تَحْتَهُ.

Reference	: Sahih al-Bukhari 334
In-book reference	: Book 7, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 7, Hadith 330

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) said, "I have been given five things which were not given to any one else before me. -1. Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey. -2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum, therefore anyone of my followers can pray wherever the time of a prayer is due. -3. The booty has been made Halal (lawful) for me yet it was not lawful for anyone else before me. -4. I have been given the right of intercession (on the Day of Resurrection). -5. Every Prophet used to be sent to his nation only but I have been sent to all mankind.

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، قَالَ حَدَّثَنَا هُشَيْمٌ، ح قَالَ وَحَدَّثَنِي سَعِيدُ بْنُ النَّضْرِ، قَالَ أَخْبَرَنَا هُشَيْمٌ، قَالَ أَخْبَرَنَا سَيَّارٌ، قَالَ حَدَّثَنَا يَزِيدُ ـ هُوَ ابْنُ صُهَيْبٍ الْفَقِيرُ ـ قَالَ أَخْبَرَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏"‏ **أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي**

نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الأَرْضُ مَسْجِدًا وَطَهُورًا، فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكَتْهُ الصَّلاَةُ فَلْيُصَلِّ، وَأُحِلَّتْ لِيَ الْمَغَانِمُ وَلَمْ تَحِلَّ لأَحَدٍ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً ".

Reference : Sahih al-Bukhari 335
In-book reference : Book 7, Hadith 2
USC-MSA web (English) reference : Vol. 1, Book 7, Hadith 331
(deprecated numbering scheme)

(2) Chapter: What to do if neither water nor earth is available

(2) باب إِذَا لَمْ يَجِدْ مَاءً وَلاَ تُرَابًا

Narrated `Urwa's father:

Aisha said, "I borrowed a necklace from Asma' and it was lost. So Allah's Messenger (ﷺ) sent a man to search for it and he found it. Then the time of the prayer became due and there was no water. They prayed (without ablution) and informed Allah's Messenger (ﷺ) about it, so the verse of Tayammum was revealed." Usaid bin Hudair said to `Aisha, "May Allah reward you. By Allah, whenever anything happened which you did not like, Allah brought good for you and for the Muslims in that."

حَدَّثَنَا زَكَرِيَّاءُ بْنُ يَحْيَى، قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا اسْتَعَارَتْ مِنْ أَسْمَاءَ قِلاَدَةً فَهَلَكَتْ، فَبَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَجُلاً، فَوَجَدَهَا فَأَدْرَكَتْهُمُ الصَّلاَةُ وَلَيْسَ مَعَهُمْ مَاءٌ فَصَلَّوْا، فَشَكَوْا ذَلِكَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَنْزَلَ اللَّهُ آيَةَ التَّيَمُّمِ. فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ لِعَائِشَةَ جَزَاكِ اللَّهُ خَيْرًا، فَوَاللَّهِ مَا نَزَلَ بِكِ أَمْرٌ تَكْرَهِينَهُ إِلاَّ جَعَلَ اللَّهُ ذَلِكِ لَكِ وَلِلْمُسْلِمِينَ فِيهِ خَيْرًا.

Reference : Sahih al-Bukhari 336
In-book reference : Book 7, Hadith 3
USC-MSA web (English) reference : Vol. 1, Book 7, Hadith 332
(deprecated numbering scheme)

(3) Chapter: The performance of Tayammum by a non-traveller (is permissible) when water is not available and when one is afraid that the time of Salat (prayer) may elapse

(3) باب التَّيَمُّمِ فِي الْحَضَرِ، إِذَا لَمْ يَجِدِ الْمَاءَ، وَخَافَ فَوْتَ الصَّلاَةِ

'Ata' supported that opinion. Al-Hasan says, "If a patient has water but there is no one to hand it over to him, then he can perform Tayammum ." Ibn 'Umar came from his land at Al-Jurf and the time for the `Asr prayer became due while he was at Marbad-An-Na`am (sheepfold), so he (performed Tayammum) and prayed there and then entered Medina when the sun was still high but he did not repeat that prayer.

وَبِهِ قَالَ عَطَاءٌ.
وَقَالَ الْحَسَنُ فِي الْمَرِيضِ عِنْدَهُ الْمَاءُ وَلاَ يَجِدُ مَنْ يُنَاوِلُهُ يَتَيَمَّمُ.وَأَقْبَلَ ابْنُ عُمَرَ مِنْ أَرْضِهِ بِالْجُرُفِ، فَحَضَرَتِ الْعَصْرُ بِمَرْبَدِ النَّعَمِ فَصَلَّى، ثُمَّ دَخَلَ الْمَدِينَةَ وَالشَّمْسُ مُرْتَفِعَةٌ فَلَمْ يُعِدْ.

Narrated Abu Juhaim Al-Ansari:

The Prophet (ﷺ) came from the direction of Bir Jamal. A man met him and greeted him. But he did not return back the greeting till he went to a (mud) wall and wiped his face and hands with its dust (performed Tayammum) and then returned back the greeting.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الأَعْرَجِ، قَالَ سَمِعْتُ عُمَيْرًا، مَوْلَى ابْنِ عَبَّاسٍ قَالَ أَقْبَلْتُ أَنَا وَعَبْدُ اللَّهِ بْنُ يَسَارٍ، مَوْلَى مَيْمُونَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم حَتَّى دَخَلْنَا عَلَى أَبِي جُهَيْمِ بْنِ الْحَارِثِ بْنِ الصِّمَّةِ الأَنْصَارِيِّ فَقَالَ أَبُو الْجُهَيْمِ أَقْبَلَ النَّبِيُّ صلى الله عليه وسلم مِنْ نَحْوِ بِئْرِ جَمَلٍ، فَلَقِيَهُ رَجُلٌ فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيْهِ النَّبِيُّ صلى الله عليه وسلم حَتَّى أَقْبَلَ عَلَى الْجِدَارِ، فَمَسَحَ بِوَجْهِهِ وَيَدَيْهِ، ثُمَّ رَدَّ عَلَيْهِ السَّلاَمَ.

Reference : Sahih al-Bukhari 337
In-book reference : Book 7, Hadith 4
USC-MSA web (English) reference : Vol. 1, Book 7, Hadith 333
(deprecated numbering scheme)

(4) Chapter: Can a person blow off the dust from his hands in performing Tayammum (before passing them over his face)

(4) باب الْمُتَيَمِّمُ هَلْ يَنْفُخُ فِيهِمَا

Narrated `Abdur Rahman bin Abza [??]:

A man came to `Umar bin Al-Khattab and said, "I became Junub but no water was available." `Ammar bin Yasir said to `Umar, "Do you remember that you and I (became Junub while both of us) were together on a journey and you didn't pray but I rolled myself on the ground and prayed? I informed the Prophet (ﷺ) about it and he said, 'It would have been sufficient for you to do like this.' The Prophet then stroked lightly the earth with his hands and then blew off the dust and passed his hands over his face and hands."

حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا الْحَكَمُ، عَنْ ذَرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، قَالَ جَاءَ رَجُلٌ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَقَالَ إِنِّي أَجْنَبْتُ فَلَمْ أُصِبِ الْمَاءَ‏.‏ فَقَالَ عَمَّارُ بْنُ يَاسِرٍ لِعُمَرَ بْنِ الْخَطَّابِ أَمَا تَذْكُرُ أَنَّا كُنَّا فِي سَفَرٍ أَنَا وَأَنْتَ فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ، وَأَمَّا أَنَا فَتَمَعَّكْتُ فَصَلَّيْتُ، فَذَكَرْتُ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ إِنَّمَا كَانَ يَكْفِيكَ هَكَذَا ‏"‏‏.‏ فَضَرَبَ النَّبِيُّ صلى الله عليه وسلم بِكَفَّيْهِ الأَرْضَ، وَنَفَخَ فِيهِمَا ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيْهِ‏.‏

Reference : Sahih al-Bukhari 338
In-book reference : Book 7, Hadith 5
USC-MSA web (English) reference : Vol. 1, Book 7, Hadith 334
(deprecated numbering scheme)

(5) Chapter: Tayammum is for the hands and the face

(5) باب التَّيَمُّمُ لِلْوَجْهِ وَالْكَفَّيْنِ

Narrated Sa`id bin `Abdur Rahman bin Abza:

(on the authority of his father who said) `Ammar said so (the above Statement). And Shu`ba stroked lightly the earth with his hands and brought them close to his mouth (blew off the dust) and passed them over his face and then the backs of his hands. `Ammar said, "Ablution (meaning Tayammum here) is sufficient for a Muslim if water is not available."

حَدَّثَنَا حَجَّاجٌ، قَالَ أَخْبَرَنَا شُعْبَةُ، أَخْبَرَنِي الْحَكَمُ، عَنْ ذَرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، قَالَ عَمَّارٌ بِهَذَا، وَضَرَبَ شُعْبَةُ بِيَدَيْهِ الأَرْضَ، ثُمَّ أَدْنَاهُمَا مِنْ فِيهِ، ثُمَّ مَسَحَ وَجْهَهُ وَكَفَّيْهِ‏.‏ وَقَالَ النَّضْرُ أَخْبَرَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ سَمِعْتُ ذَرًّا يَقُولُ عَنِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى قَالَ الْحَكَمُ وَقَدْ سَمِعْتُهُ مِنِ ابْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ قَالَ قَالَ عَمَّارٌ‏.‏

Reference : Sahih al-Bukhari 339
In-book reference : Book 7, Hadith 6
USC-MSA web (English) reference : Vol. 1, Book 7, Hadith 335
(deprecated numbering scheme)

Narrated `Abdur Rahman bin Abza:

that while he was in the company of `Umar, `Ammar said to `Umar, "We were in a detachment and became Junub and I blew the dust off my hands (performed the rolling over the earth and prayed.)"

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ ذَرٍّ، عَنِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، أَنَّهُ شَهِدَ عُمَرَ وَقَالَ لَهُ عَمَّارٌ كُنَّا فِي سَرِيَّةٍ فَأَجْنَبْنَا، وَقَالَ تَفَلَ فِيهِمَا‏.‏

Reference : Sahih al-Bukhari 340
In-book reference : Book 7, Hadith 7

USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 1, Book 7, Hadith 336

Narrated `Abdur Rahman bin Abza:

`Ammar said to `Umar "I rolled myself in the dust and came to the Prophet (ﷺ) who said, 'Passing dusted hands over the face and the backs of the hands is sufficient for you.' "

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ ذَرٍّ، عَنِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ عَبْدِ الرَّحْمَنِ، قَالَ قَالَ عَمَّارٌ لِعُمَرَ تَمَعَّكْتُ فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " يَكْفِيكَ الْوَجْهُ وَالْكَفَّانِ ".

Reference : Sahih al-Bukhari 341
In-book reference : Book 7, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 1, Book 7, Hadith 337

Narrated `Ammar:

As above.

حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ ذَرٍّ، عَنِ ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ الرَّحْمَنِ، قَالَ شَهِدْتُ عُمَرَ فَقَالَ لَهُ عَمَّارٌ. وَسَاقَ الْحَدِيثَ.

Reference : Sahih al-Bukhari 342
In-book reference : Book 7, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 1, Book 7, Hadith 338

Narrated `Ammar:

The Prophet (ﷺ) stroked the earth with his hands and then passed them over his face and the backs of his hands (while demonstrating Tayammum).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ ذَرٍّ، عَنِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، قَالَ قَالَ عَمَّارٌ فَضَرَبَ النَّبِيُّ صلى الله عليه وسلم بِيَدِهِ الأَرْضَ، فَمَسَحَ وَجْهَهُ وَكَفَّيْهِ.

Reference : Sahih al-Bukhari 343
In-book reference : Book 7, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 1, Book 7, Hadith 339

(6) Chapter: Clean earth is sufficient for a Muslim as a substitute for water for ablution (if he does not find water)

(6) باب الصَّعِيدُ الطَّيِّبُ وَضُوءُ الْمُسْلِمِ ، يَكْفِيهِ مِنَ الْمَاءِ

وَقَالَ الْحَسَنُ يُجْزِئُهُ التَّيَمُّمُ مَا لَمْ يُحْدِثْ. وَأَمَّ ابْنُ عَبَّاسٍ وَهُوَ مُتَيَمِّمٌ. وَقَالَ يَحْيَى بْنُ سَعِيدٍ لاَ بَأْسَ بِالصَّلاَةِ عَلَى السَّبَخَةِ وَالتَّيَمُّمِ بِهَا.

Narrated `Imran:

Once we were traveling with the Prophet (ﷺ) and we carried on traveling till the last part of the night and then we (halted at a place) and slept (deeply). There is nothing sweeter than sleep for a traveler in the last part of the night. So it was only the heat of the sun that made us to wake up and the first to wake up was so and so, then so and so and then so and so (the narrator `Auf said that Abu Raja' had told him their names but he had forgotten them) and the fourth person to wake up was `Umar bin Al- Khattab. And whenever the Prophet (ﷺ) used to sleep, nobody would wake up him till he himself used to get up as we did not know what was happening (being revealed) to him in his sleep. So, `Umar got up and saw the condition of the people, and he was a strict man, so he said, "Allahu

Akbar" and raised his voice with Takbir, and kept on saying loudly till the Prophet (ﷺ) got up because of it. When he got up, the people informed him about what had happened to them. He said, "There is no harm (or it will not be harmful). Depart!" So they departed from that place, and after covering some distance the Prophet (ﷺ) stopped and asked for some water to perform the ablution. So he performed the ablution and the call for the prayer was pronounced and he led the people in prayer. After he finished from the prayer, he saw a man sitting aloof who had not prayed with the people. He asked, "O so and so! What has prevented you from praying with us?" He replied, "I am Junub and there is no water. " The Prophet (ﷺ) said, "Perform Tayammum with (clean) earth and that is sufficient for you." Then the Prophet (ﷺ) proceeded on and the people complained to him of thirst. Thereupon he got down and called a person (the narrator `Auf added that Abu Raja' had named him but he had forgotten) and `Ali, and ordered them to go and bring water. So they went in search of water and met a woman who was sitting on her camel between two bags of water. They asked, "Where can we find water?" She replied, "I was there (at the place of water) this hour yesterday and my people are behind me." They requested her to accompany them. She asked, "Where?" They said, "To Allah's Messenger (ﷺ) ." She said, "Do you mean the man who is called the Sabi, (with a new religion)?" They replied, "Yes, the same person. So come along." They brought her to the Prophet (ﷺ) and narrated the whole story. He said, "Help her to dismount." The Prophet (ﷺ) asked for a pot, then he opened the mouths of the bags and poured some water into the pot. Then he closed the big openings of the bags and opened the small ones and the people were called upon to drink and water their animals. So they all watered their animals and they (too) all quenched their thirst and also gave water to others and last of all the Prophet (ﷺ) gave a pot full of water to the person who was Junub and told him to pour it over his body. The woman was standing and watching all that which they were doing with her water. By Allah, when her water bags were returned the looked like as if they were more full (of water) than they had been before (Miracle of Allah's Messenger (ﷺ)) Then the Prophet (ﷺ) ordered us to collect something for her; so dates, flour and Sawiq were collected which amounted to a good meal that was put in a piece of cloth. She was helped to ride on her camel and that cloth full of foodstuff was also placed in front of her and then the Prophet (ﷺ) said to her, "We have not taken your water but Allah has given water to us." She returned home late. Her relatives asked her: "O so and so what has delayed you?" She said, "A strange thing! Two men met me and took me to the man who is called the Sabi' and he did such and such a thing. By Allah, he is either the greatest magician between this and this (gesturing with her index and middle fingers raising them towards the sky indicating the heaven and the earth) or he is Allah's true Apostle." Afterwards the Muslims used to attack the pagans around her abode but never touched her village. One day she said to her people, "I think that these people leave you purposely. Have you got any inclination to Islam?" They obeyed her and all of them embraced Islam. Abu `Abdullah said: The word Saba'a means "The one who has deserted his old religion and embraced a new religion." Abul 'Ailya [??] said, "The S`Abis are a sect of people of the Scripture who recite the Book of Psalms."

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا عَوْفٌ، قَالَ حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ عِمْرَانَ، قَالَ كُنَّا فِي سَفَرٍ مَعَ النَّبِيِّ صلى الله عليه وسلم وَإِنَّا أَسْرَيْنَا، حَتَّى كُنَّا فِي آخِرِ اللَّيْلِ، وَقَعْنَا وَقْعَةً وَلاَ وَقْعَةَ أَحْلَى عِنْدَ الْمُسَافِرِ مِنْهَا، فَمَا أَيْقَظَنَا إِلاَّ حَرُّ الشَّمْسِ، وَكَانَ أَوَّلَ مَنِ اسْتَيْقَظَ فُلاَنٌ ثُمَّ فُلاَنٌ ثُمَّ فُلاَنٌ ـ يُسَمِّيهِمْ أَبُو رَجَاءٍ فَنَسِيَ عَوْفٌ ـ ثُمَّ عُمَرُ بْنُ الْخَطَّابِ الرَّابِعُ، وَكَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا نَامَ لَمْ يُوقَظْ حَتَّى يَكُونَ هُوَ يَسْتَيْقِظُ، لأَنَّا لاَ نَدْرِي مَا يَحْدُثُ لَهُ فِي نَوْمِهِ، فَلَمَّا اسْتَيْقَظَ عُمَرُ، وَرَأَى مَا أَصَابَ النَّاسَ، وَكَانَ رَجُلاً جَلِيدًا، فَكَبَّرَ وَرَفَعَ صَوْتَهُ بِالتَّكْبِيرِ، فَمَا زَالَ يُكَبِّرُ وَيَرْفَعُ صَوْتَهُ بِالتَّكْبِيرِ حَتَّى اسْتَيْقَظَ لِصَوْتِهِ النَّبِيُّ صلى الله عليه وسلم فَلَمَّا اسْتَيْقَظَ شَكَوْا إِلَيْهِ الَّذِي أَصَابَهُمْ قَالَ " لاَ ضَيْرَ ـ أَوْ لاَ يَضِيرُ ـ ارْتَحِلُوا ". فَارْتَحَلَ فَسَارَ غَيْرَ بَعِيدٍ ثُمَّ نَزَلَ، فَدَعَا بِالْوَضُوءِ، فَتَوَضَّأَ وَنُودِيَ بِالصَّلاَةِ فَصَلَّى بِالنَّاسِ، فَلَمَّا انْفَتَلَ مِنْ صَلاَتِهِ إِذَا هُوَ بِرَجُلٍ مُعْتَزِلٍ لَمْ يُصَلِّ مَعَ الْقَوْمِ قَالَ " مَا مَنَعَكَ يَا فُلاَنُ أَنْ تُصَلِّيَ مَعَ الْقَوْمِ ". قَالَ أَصَابَتْنِي جَنَابَةٌ وَلاَ مَاءَ. قَالَ " عَلَيْكَ بِالصَّعِيدِ، فَإِنَّهُ يَكْفِيكَ ". ثُمَّ سَارَ النَّبِيُّ صلى الله

عليه وسلم فَاشْتَكَى إِلَيْهِ النَّاسُ مِنَ الْعَطَشِ فَنَزَلَ، فَدَعَا فُلاَنًا ـ كَانَ يُسَمِّيهِ أَبُو رَجَاءٍ نَسِيَهُ عَوْفٌ ـ وَدَعَا عَلِيًّا فَقَالَ " اذْهَبَا فَابْتَغِيَا الْمَاءَ ". فَانْطَلَقَا فَتَلَقَّيَا امْرَأَةً بَيْنَ مَزَادَتَيْنِ ـ أَوْ سَطِيحَتَيْنِ ـ مِنْ مَاءٍ عَلَى بَعِيرٍ لَهَا، فَقَالاَ لَهَا أَيْنَ الْمَاءُ قَالَتْ عَهْدِي بِالْمَاءِ أَمْسِ هَذِهِ السَّاعَةَ، وَنَفَرُنَا خُلُوفًا. قَالاَ لَهَا انْطَلِقِي إِذًا. قَالَتْ إِلَى أَيْنَ قَالاَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم. قَالَتِ الَّذِي يُقَالُ لَهُ الصَّابِئُ قَالاَ هُوَ الَّذِي تَعْنِينَ فَانْطَلِقِي. فَجَاءَا بِهَا إِلَى النَّبِيِّ صلى الله عليه وسلم وَحَدَّثَاهُ الْحَدِيثَ قَالَ فَاسْتَنْزَلُوهَا عَنْ بَعِيرِهَا وَدَعَا النَّبِيُّ صلى الله عليه وسلم بِإِنَاءٍ، فَفَرَّغَ فِيهِ مِنْ أَفْوَاهِ الْمَزَادَتَيْنِ ـ أَوِ السَّطِيحَتَيْنِ ـ وَأَوْكَأَ أَفْوَاهَهُمَا، وَأَطْلَقَ الْعَزَالِيَ، وَنُودِيَ فِي النَّاسِ اسْقُوا وَاسْتَقُوا. فَسَقَى مَنْ شَاءَ، وَاسْتَقَى مَنْ شَاءَ، وَكَانَ آخِرَ ذَاكَ أَنْ أَعْطَى الَّذِي أَصَابَتْهُ الْجَنَابَةُ إِنَاءً مِنْ مَاءٍ قَالَ " اذْهَبْ، فَأَفْرِغْهُ عَلَيْكَ ". وَهْىَ قَائِمَةٌ تَنْظُرُ إِلَى مَا يُفْعَلُ بِمَائِهَا، وَايْمُ اللَّهِ لَقَدْ أُقْلِعَ عَنْهَا، وَإِنَّهُ لَيُخَيَّلُ إِلَيْنَا أَنَّهَا أَشَدُّ مِلأَةً مِنْهَا حِينَ ابْتَدَأَ فِيهَا، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اجْمَعُوا لَهَا ". فَجَمَعُوا لَهَا مِنْ بَيْنِ عَجْوَةٍ وَدَقِيقَةٍ وَسَوِيقَةٍ، حَتَّى جَمَعُوا لَهَا طَعَامًا، فَجَعَلُوهَا فِي ثَوْبٍ، وَحَمَلُوهَا عَلَى بَعِيرِهَا، وَوَضَعُوا الثَّوْبَ بَيْنَ يَدَيْهَا قَالَ لَهَا " تَعْلَمِينَ مَا رَزِئْنَا مِنْ مَائِكِ شَيْئًا، وَلَكِنَّ اللَّهَ هُوَ الَّذِي أَسْقَانَا ". فَأَتَتْ أَهْلَهَا، وَقَدِ احْتَبَسَتْ عَنْهُمْ قَالُوا مَا حَبَسَكِ يَا فُلاَنَةُ قَالَتِ الْعَجَبُ، لَقِيَنِي رَجُلاَنِ فَذَهَبَا بِي إِلَى هَذَا الَّذِي يُقَالُ لَهُ الصَّابِئُ، فَفَعَلَ كَذَا وَكَذَا، فَوَاللَّهِ إِنَّهُ لأَسْحَرُ النَّاسِ مِنْ بَيْنِ هَذِهِ وَهَذِهِ. وَقَالَتْ بِإِصْبَعَيْهَا الْوُسْطَى وَالسَّبَّابَةِ، فَرَفَعَتْهُمَا إِلَى السَّمَاءِ ـ تَعْنِي السَّمَاءَ وَالأَرْضَ ـ أَوْ إِنَّهُ لَرَسُولُ اللَّهِ حَقًّا، فَكَانَ الْمُسْلِمُونَ بَعْدَ ذَلِكَ يُغِيرُونَ عَلَى مَنْ حَوْلَهَا مِنَ الْمُشْرِكِينَ، وَلاَ يُصِيبُونَ الصِّرْمَ الَّذِي هِيَ مِنْهُ، فَقَالَتْ يَوْمًا لِقَوْمِهَا مَا أُرَى أَنَّ هَؤُلاَءِ الْقَوْمَ يَدْعُونَكُمْ عَمْدًا، فَهَلْ لَكُمْ فِي الإِسْلاَمِ فَأَطَاعُوهَا فَدَخَلُوا فِي الإِسْلاَمِ.

Reference	: Sahih al-Bukhari 344
In-book reference	: Book 7, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 7, Hadith 340

(7) Chapter: A Junub can perform Tayammum if he is afraid of disease, death or thirst

(7) باب إِذَا خَافَ الْجُنُبُ عَلَى نَفْسِهِ الْمَرَضَ أَوِ الْمَوْتَ أَوْ خَافَ الْعَطَشَ، تَيَمَّمَ

وَيُذْكَرُ أَنَّ عَمْرَو بْنَ الْعَاصِ أَجْنَبَ فِي لَيْلَةٍ بَارِدَةٍ فَتَيَمَّمَ وَتَلاَ: {وَلاَ تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا} فَذَكَرَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يُعَنِّفْ.

Narrated Abu Wail:

Abu Musa said to `Abdullah bin Mas`ud, "If one does not find water (for ablution) can he give up the prayer?" `Abdullah replied, "If you give the permission to perform Tayammum they will perform Tayammum even if water was available if one of them found it cold." Abu Musa said, "What about the statement of `Ammar to `Umar?" `Abdullah replied, "`Umar was not satisfied by his statement."

حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ، قَالَ حَدَّثَنَا مُحَمَّدٌ ـ هُوَ غُنْدَرٌ ـ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، قَالَ قَالَ أَبُو مُوسَى لِعَبْدِ اللَّهِ بْنِ مَسْعُودٍ إِذَا لَمْ يَجِدِ الْمَاءَ لاَ يُصَلِّي. قَالَ عَبْدُ اللَّهِ لَوْ رَخَّصْتُ لَهُمْ فِي هَذَا، كَانَ إِذَا وَجَدَ أَحَدُهُمُ الْبَرْدَ قَالَ هَكَذَا ـ يَعْنِي تَيَمَّمَ وَصَلَّى ـ قَالَ قُلْتُ فَأَيْنَ قَوْلُ عَمَّارٍ لِعُمَرَ قَالَ إِنِّي لَمْ أَرَ عُمَرَ قَنِعَ بِقَوْلِ عَمَّارٍ.

Reference	: Sahih al-Bukhari 345
In-book reference	: Book 7, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 7, Hadith 341

Narrated Shaqiq bin Salama:

I was with `Abdullah and Abu Musa; the latter asked the former, "O Abu `Abdur-Rahman! What is your opinion if somebody becomes Junub and no water is available?" `Abdullah replied, "Do not pray till water is found." Abu Musa said, "What do you say about the statement of `Ammar (who was ordered by the Prophet (ﷺ) to perform Tayammum). The Prophet (ﷺ) said to him: "Perform Tayammum and that would be sufficient." `Abdullah replied, "Don't you see that `Umar was not satisfied by `Ammar's statement?" Abu- Musa said, "All right, leave

`Ammar's statement, but what will you say about this verse (of Tayammum)?" `Abdullah kept quiet and then said, "If we allowed it, then they would probably perform Tayammum even if water was available, if one of them found it (water) cold." The narrator added, "I said to Shaqiq, "Then did `Abdullah dislike to perform Tayammum because of this?" He replied, "Yes."

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ حَدَّثَنَا أَبِي قَالَ، حَدَّثَنَا الأَعْمَشُ، قَالَ سَمِعْتُ شَقِيقَ بْنَ سَلَمَةَ، قَالَ كُنْتُ عِنْدَ عَبْدِ اللَّهِ وَأَبِي مُوسَى فَقَالَ لَهُ أَبُو مُوسَى أَرَأَيْتَ يَا أَبَا عَبْدِ الرَّحْمَنِ إِذَا أَجْنَبَ فَلَمْ يَجِدْ، مَاءً كَيْفَ يَصْنَعُ فَقَالَ عَبْدُ اللَّهِ لاَ يُصَلِّي حَتَّى يَجِدَ الْمَاءَ‏.‏ فَقَالَ أَبُو مُوسَى فَكَيْفَ تَصْنَعُ بِقَوْلِ عَمَّارٍ حِينَ قَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم ‏"‏ كَانَ يَكْفِيكَ ‏"‏ قَالَ أَلَمْ تَرَ عُمَرَ لَمْ يَقْنَعْ بِذَلِكَ‏.‏ فَقَالَ أَبُو مُوسَى فَدَعْنَا مِنْ قَوْلِ عَمَّارٍ، كَيْفَ تَصْنَعُ بِهَذِهِ الآيَةِ فَمَا دَرَى عَبْدُ اللَّهِ مَا يَقُولُ فَقَالَ إِنَّا لَوْ رَخَّصْنَا لَهُمْ فِي هَذَا لأَوْشَكَ إِذَا بَرَدَ عَلَى أَحَدِهِمُ الْمَاءُ أَنْ يَدَعَهُ وَيَتَيَمَّمَ‏.‏ فَقُلْتُ لِشَقِيقٍ فَإِنَّمَا كَرِهَ عَبْدُ اللَّهِ لِهَذَا قَالَ نَعَمْ‏.‏

Reference	: Sahih al-Bukhari 346
In-book reference	: Book 7, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 7, Hadith 342

(8) Chapter: Tayammum with one light stroke (on the earth) (8) باب التَّيَمُّمُ ضَرْبَةٌ

Narrated Al-A`mash:

Shaqiq said, "While I was sitting with `Abdullah and Abu Musa Al-Ash`ari, the latter asked the former, 'If a person becomes Junub and does not find water for one month, can he perform Tayammum and offer his prayer?' (He applied in the negative). Abu Musa said, 'What do you say about this verse from Sura "Al-Ma'ida": When you do not find water then perform Tayammum with clean earth? `Abdullah replied, 'If we allowed it then they would probably perform Tayammum with clean earth even if water were available but cold.' I said to Shaqiq, 'You then disliked to perform Tayammum because of this?' Shaqiq said, 'Yes.' (Shaqiq added), "Abu Musa said, 'Haven't you heard the statement of `Ammar to `Umar? He said: I was sent out by Allah's Messenger (ﷺ) for some job and I became Junub and could not find water so I rolled myself over the dust (clean earth) like an animal does, and when I told the Prophet (ﷺ) of that he said, 'Like this would have been sufficient.' The Prophet (ﷺ) (saying so) lightly stroked the earth with his hand once and blew it off, then passed his (left) hand over the back of his right hand or his (right) hand over the back of his left hand and then passed them over his face.' So `Abdullah said to Abu- Musa, 'Don't you know that `Umar was not satisfied with `Ammar's statement?' " Narrated Shaqiq: While I was with `Abdullah and Abu Musa, the latter said to the former, "Haven't you heard the statement of `Ammar to `Umar? He said, "Allah's Messenger (ﷺ) sent you and me out and I became Junub and rolled myself in the dust (clean earth) (for Tayammum). When we came to Allah's Apostle I told him about it and he said, 'This would have been sufficient,' passing his hands over his face and the backs of his hands once only.' "

حَدَّثَنَا مُحَمَّدُ بْنُ سَلاَمٍ، قَالَ أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، قَالَ كُنْتُ جَالِسًا مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى الأَشْعَرِيِّ فَقَالَ لَهُ أَبُو مُوسَى لَوْ أَنَّ رَجُلاً أَجْنَبَ، فَلَمْ يَجِدِ الْمَاءَ شَهْرًا، أَمَا كَانَ يَتَيَمَّمُ وَيُصَلِّي فَكَيْفَ تَصْنَعُونَ بِهَذِهِ الآيَةِ فِي سُورَةِ الْمَائِدَةِ ‏{‏فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا‏}‏ فَقَالَ عَبْدُ اللَّهِ لَوْ رُخِّصَ لَهُمْ فِي هَذَا لأَوْشَكُوا إِذَا بَرَدَ عَلَيْهِمُ الْمَاءُ أَنْ يَتَيَمَّمُوا الصَّعِيدَ‏.‏ قُلْتُ وَإِنَّمَا كَرِهْتُمْ هَذَا لِذَا قَالَ نَعَمْ‏.‏ فَقَالَ أَبُو مُوسَى أَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ لِعُمَرَ بَعَثَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم فِي حَاجَةٍ فَأَجْنَبْتُ، فَلَمْ أَجِدِ الْمَاءَ، فَتَمَرَّغْتُ فِي الصَّعِيدِ كَمَا تَمَرَّغُ الدَّابَّةُ، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ ‏"‏ إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَصْنَعَ هَكَذَا ‏"‏‏.‏ فَضَرَبَ بِكَفِّهِ ضَرْبَةً عَلَى الأَرْضِ ثُمَّ نَفَضَهَا، ثُمَّ مَسَحَ بِهَا ظَهْرَ كَفِّهِ بِشِمَالِهِ، أَوْ ظَهْرَ شِمَالِهِ بِكَفِّهِ، ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ فَقَالَ عَبْدُ اللَّهِ أَفَلَمْ تَرَ عُمَرَ لَمْ يَقْنَعْ بِقَوْلِ عَمَّارٍ وَزَادَ يَعْلَى عَنِ الأَعْمَشِ عَنْ شَقِيقٍ كُنْتُ مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى فَقَالَ أَبُو مُوسَى أَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ لِعُمَرَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَنِي أَنَا وَأَنْتَ فَأَجْنَبْتُ فَتَمَعَّكْتُ بِالصَّعِيدِ، فَأَتَيْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَخْبَرْنَاهُ فَقَالَ ‏"‏ إِنَّمَا كَانَ يَكْفِيكَ هَكَذَا ‏"‏‏.‏ وَمَسَحَ وَجْهَهُ وَكَفَّيْهِ وَاحِدَةً‏.‏

Reference : Sahih al-Bukhari 347
In-book reference : Book 7, Hadith 14
USC-MSA web (English) reference : Vol. 1, Book 7, Hadith 343
(deprecated numbering scheme)

(9) Chapter: Chapter (9) باب

Narrated `Imran bin Husain Al-Khuza`i:

Allah's Messenger (ﷺ) saw a person sitting aloof and not praying with the people. He asked him, "O so and so! What prevented you from offering the prayer with the people?" He replied, "O Allah's Messenger (ﷺ)! I am Junub and there is no water." The Prophet (ﷺ) said, "Perform Tayammum with clean earth and that will be sufficient for you."

حَدَّثَنَا عَبْدَانُ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا عَوْفٌ، عَنْ أَبِي رَجَاءٍ، قَالَ حَدَّثَنَا عِمْرَانُ بْنُ حُصَيْنٍ الْخُزَاعِيُّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَأَى رَجُلاً مُعْتَزِلاً لَمْ يُصَلِّ فِي الْقَوْمِ فَقَالَ " يَا فُلاَنُ مَا مَنَعَكَ أَنْ تُصَلِّيَ فِي الْقَوْمِ ". فَقَالَ يَا رَسُولَ اللَّهِ، أَصَابَتْنِي جَنَابَةٌ وَلاَ مَاءَ. قَالَ " عَلَيْكَ بِالصَّعِيدِ فَإِنَّهُ يَكْفِيكَ ".

Reference : Sahih al-Bukhari 348
In-book reference : Book 7, Hadith 15
USC-MSA web (English) reference : Vol. 1, Book 7, Hadith 344
(deprecated numbering scheme)

8 - The Book of Prayers (Salat) (349 - 520)
كتاب الصلاة

(1) Chapter: How As-Salat (the Prayer) was prescribed on the night of Al-Isra (miraculous night journey) of the Prophet (pbuh) to Jerusalem (and then to the heavens)

(1) باب كَيْفَ فُرِضَتِ الصَّلاَةُ فِي الإِسْرَاءِ

وَقَالَ ابْنُ عَبَّاسٍ حَدَّثَنِي أَبُو سُفْيَانَ فِي حَدِيثِ هِرَقْلَ فَقَالَ يَأْمُرُنَا- يَعْنِي النَّبِيَّ- صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالصَّلاَةِ وَالصِّدْقِ وَالْعَفَافِ.

Narrated Abu Dhar:

Allah's Messenger (ﷺ) said, "While I was at Mecca the roof of my house was opened and Gabriel descended, opened my chest, and washed it with Zamzam water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven, when I reached the nearest heaven, Gabriel said to the gatekeeper of the heaven, 'Open (the gate).' The gatekeeper asked, 'Who is it?' Gabriel answered: 'Gabriel.' He asked, 'Is there anyone with you?' Gabriel replied, 'Yes, Muhammad I is with me.' He asked, 'Has he been called?' Gabriel said, 'Yes.' So the gate was opened and we went over the nearest heaven and there we saw a man sitting with some people on his right and some on his left. When he looked towards his right, he laughed and when he looked toward his left he wept. Then he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel, 'Who is he?' He replied, 'He is Adam and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell and when he looks towards his right he laughs and when he looks towards his left he weeps.' Then he ascended with me till he reached the second heaven and he (Gabriel) said to its gatekeeper, 'Open (the gate).' The gatekeeper said to him the same as the gatekeeper of the first heaven had said and he opened the gate. Anas said: "Abu Dhar added that the Prophet (ﷺ) met Adam, Idris, Moses, Jesus and Abraham, he (Abu Dhar) did not mention on which heaven they were but he mentioned that he (the Prophet (ﷺ)) met Adam on the nearest heaven and Abraham on the sixth heaven. Anas said, "When Gabriel along with the Prophet (ﷺ) passed by Idris, the latter said, 'Welcome! O pious Prophet and pious brother.' The Prophet (ﷺ) asked, 'Who is he?' Gabriel replied, 'He is Idris." The Prophet (ﷺ) added, "I passed by Moses and he said, 'Welcome! O pious Prophet and pious brother.' I asked Gabriel, 'Who is he?' Gabriel replied, 'He is Moses.' Then I passed by Jesus and he said, 'Welcome! O pious brother and pious Prophet.' I asked, 'Who is he?' Gabriel replied, 'He is Jesus. Then I passed by Abraham and he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel, 'Who is he?' Gabriel replied, 'He is Abraham. The Prophet (ﷺ) added, 'Then Gabriel ascended with me to a place where I heard the creaking of the pens." Ibn Hazm and Anas bin Malik said: The Prophet (ﷺ) said, "Then Allah enjoined fifty prayers on my followers when I returned with this order of Allah, I passed by Moses who asked me, 'What has Allah enjoined on your followers?' I replied, 'He has enjoined fifty prayers on them.' Moses said, 'Go back to your Lord (and appeal for reduction) for your followers will not be able to bear it.' (So I went back to Allah and requested for reduction) and He reduced it to half. When I passed by Moses again and informed him about it, he said, 'Go back to your Lord as your followers will not be able to bear it.' So I returned to Allah and requested for further reduction and half of it was reduced. I again passed by Moses and he said to me: 'Return to your Lord, for your followers will not be able to bear it. So I returned to Allah and He said, 'These are five prayers and they are all (equal to) fifty (in reward) for My Word does not change.' I returned to Moses and he told me to go back once again. I replied, 'Now I feel shy of asking my Lord again.' Then Gabriel took me till we '' reached Sidrat-il-Muntaha (Lote tree of; the utmost boundary) which was shrouded in colors, indescribable. Then I was admitted into Paradise where I found small (tents or) walls (made) of pearls and its earth was of musk."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ أَبُو ذَرٍّ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " فُرِجَ عَنْ سَقْفِ بَيْتِي وَأَنَا بِمَكَّةَ، فَنَزَلَ جِبْرِيلُ فَفَرَجَ صَدْرِي، ثُمَّ غَسَلَهُ بِمَاءِ زَمْزَمَ، ثُمَّ جَاءَ بِطَسْتٍ

مِنْ ذَهَبٍ مُمْتَلِئٍ حِكْمَةً وَإِيمَانًا، فَأَفْرَغَهُ فِي صَدْرِي ثُمَّ أَطْبَقَهُ، ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بِي إِلَى السَّمَاءِ الدُّنْيَا، فَلَمَّا جِئْتُ إِلَى السَّمَاءِ الدُّنْيَا قَالَ جِبْرِيلُ لِخَازِنِ السَّمَاءِ افْتَحْ. قَالَ مَنْ هَذَا قَالَ هَذَا جِبْرِيلُ. قَالَ هَلْ مَعَكَ أَحَدٌ قَالَ نَعَمْ مَعِي مُحَمَّدٌ صلى الله عليه وسلم. فَقَالَ أُرْسِلَ إِلَيْهِ قَالَ نَعَمْ. فَلَمَّا فَتَحَ عَلَوْنَا السَّمَاءَ الدُّنْيَا، فَإِذَا رَجُلٌ قَاعِدٌ عَلَى يَمِينِهِ أَسْوِدَةٌ وَعَلَى يَسَارِهِ أَسْوِدَةٌ، إِذَا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ قِبَلَ يَسَارِهِ بَكَى، فَقَالَ مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالاِبْنِ الصَّالِحِ. قُلْتُ لِجِبْرِيلَ مَنْ هَذَا قَالَ هَذَا آدَمُ. وَهَذِهِ الأَسْوِدَةُ عَنْ يَمِينِهِ وَشِمَالِهِ نَسَمُ بَنِيهِ، فَأَهْلُ الْيَمِينِ مِنْهُمْ أَهْلُ الْجَنَّةِ، وَالأَسْوِدَةُ الَّتِي عَنْ شِمَالِهِ أَهْلُ النَّارِ، فَإِذَا نَظَرَ عَنْ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ قِبَلَ شِمَالِهِ بَكَى، حَتَّى عَرَجَ بِي إِلَى السَّمَاءِ الثَّانِيَةِ فَقَالَ لِخَازِنِهَا افْتَحْ. فَقَالَ لَهُ خَازِنُهَا مِثْلَ مَا قَالَ الأَوَّلُ فَفَتَحَ ". قَالَ أَنَسٌ فَذَكَرَ أَنَّهُ وَجَدَ فِي السَّمَوَاتِ آدَمَ وَإِدْرِيسَ وَمُوسَى وَعِيسَى وَإِبْرَاهِيمَ ـ صَلَوَاتُ اللَّهِ عَلَيْهِمْ ـ وَلَمْ يُثْبِتْ كَيْفَ مَنَازِلُهُمْ، غَيْرَ أَنَّهُ ذَكَرَ أَنَّهُ وَجَدَ آدَمَ فِي السَّمَاءِ الدُّنْيَا، وَإِبْرَاهِيمَ فِي السَّمَاءِ السَّادِسَةِ. قَالَ أَنَسٌ فَلَمَّا مَرَّ جِبْرِيلُ بِالنَّبِيِّ صلى الله عليه وسلم بِإِدْرِيسَ قَالَ مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالأَخِ الصَّالِحِ. فَقُلْتُ مَنْ هَذَا قَالَ هَذَا إِدْرِيسُ. ثُمَّ مَرَرْتُ بِمُوسَى فَقَالَ مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالأَخِ الصَّالِحِ. قُلْتُ مَنْ هَذَا قَالَ هَذَا مُوسَى. ثُمَّ مَرَرْتُ بِعِيسَى فَقَالَ مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. قُلْتُ مَنْ هَذَا قَالَ هَذَا عِيسَى. ثُمَّ مَرَرْتُ بِإِبْرَاهِيمَ فَقَالَ مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالاِبْنِ الصَّالِحِ. قُلْتُ مَنْ هَذَا قَالَ هَذَا إِبْرَاهِيمُ صلى الله عليه وسلم ". قَالَ ابْنُ شِهَابٍ فَأَخْبَرَنِي ابْنُ حَزْمٍ أَنَّ ابْنَ عَبَّاسٍ وَأَبَا حَبَّةَ الأَنْصَارِيَّ كَانَا يَقُولاَنِ قَالَ النَّبِيُّ صلى الله عليه وسلم " ثُمَّ عُرِجَ بِي حَتَّى ظَهَرْتُ لِمُسْتَوًى أَسْمَعُ فِيهِ صَرِيفَ الأَقْلاَمِ ". قَالَ ابْنُ حَزْمٍ وَأَنَسُ بْنُ مَالِكٍ قَالَ النَّبِيُّ صلى الله عليه وسلم " فَفَرَضَ اللَّهُ عَلَى أُمَّتِي خَمْسِينَ صَلاَةً، فَرَجَعْتُ بِذَلِكَ حَتَّى مَرَرْتُ عَلَى مُوسَى فَقَالَ مَا فَرَضَ اللَّهُ لَكَ عَلَى أُمَّتِكَ قُلْتُ فَرَضَ خَمْسِينَ صَلاَةً. قَالَ فَارْجِعْ إِلَى رَبِّكَ، فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ ذَلِكَ. فَرَاجَعْتُ فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَى مُوسَى قُلْتُ وَضَعَ شَطْرَهَا. فَقَالَ رَاجِعْ رَبَّكَ، فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ، فَرَاجَعْتُ فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَيْهِ فَقَالَ ارْجِعْ إِلَى رَبِّكَ، فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ ذَلِكَ، فَرَاجَعْتُهُ. فَقَالَ هِيَ خَمْسٌ وَهْىَ خَمْسُونَ، لاَ يُبَدَّلُ الْقَوْلُ لَدَىَّ. فَرَجَعْتُ إِلَى مُوسَى فَقَالَ رَاجِعْ رَبَّكَ. فَقُلْتُ اسْتَحْيَيْتُ مِنْ رَبِّي. ثُمَّ انْطَلَقَ بِي حَتَّى انْتَهَى بِي إِلَى سِدْرَةِ الْمُنْتَهَى، وَغَشِيَهَا أَلْوَانٌ لاَ أَدْرِي مَا هِيَ، ثُمَّ أُدْخِلْتُ الْجَنَّةَ، فَإِذَا فِيهَا حَبَايِلُ اللُّؤْلُؤِ، وَإِذَا تُرَابُهَا الْمِسْكُ ".

Reference	: Sahih al-Bukhari 349
In-book reference	: Book 8, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 345

Narrated `Aisha:

the mother of believers: Allah enjoined the prayer when He enjoined it, it was two rak`at only (in every prayer) both when in residence or on journey. Then the prayers offered on journey remained the same, but (the rak`at of) the prayers for non-travelers were increased.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، قَالَتْ " فَرَضَ اللَّهُ الصَّلاَةَ حِينَ فَرَضَهَا رَكْعَتَيْنِ رَكْعَتَيْنِ فِي الْحَضَرِ وَالسَّفَرِ، فَأُقِرَّتْ صَلاَةُ السَّفَرِ، وَزِيدَ فِي صَلاَةِ الْحَضَرِ ".

Reference	: Sahih al-Bukhari 350
In-book reference	: Book 8, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 346

(2) Chapter: It is obligatory to wear clothes while offering As-Salat (the prayers)

(2) باب وُجُوبِ الصَّلاَةِ فِي الثِّيَابِ

وَقَوْلِ اللَّهِ تَعَالَى: {خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ}.

وَمَنْ صَلَّى مُلْتَحِفًا فِي ثَوْبٍ وَاحِدٍ، وَيُذْكَرُ عَنْ سَلَمَةَ بْنِ الأَكْوَعِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يَزُرُّهُ وَلَوْ بِشَوْكَةٍ». فِي إِسْنَادِهِ نَظَرٌ، وَمَنْ صَلَّى فِي الثَّوْبِ الَّذِي يُجَامِعُ فِيهِ مَا لَمْ يَرَ أَذًى، وَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لاَ يَطُوفَ بِالْبَيْتِ عُرْيَانٌ.

Narrated Um `Atiya:

We were ordered to bring out our menstruating women and veiled women in the religious gatherings and invocation of Muslims on the two `Id festivals. These menstruating women were to keep away from their Musalla. A woman asked, "O Allah's Messenger (ﷺ) ' What about one who does not have a veil?" He said, "Let her share the veil of her companion."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ أُمِرْنَا أَنْ نُخْرِجَ، الْحُيَّضَ يَوْمَ الْعِيدَيْنِ وَذَوَاتِ الْخُدُورِ، فَيَشْهَدْنَ جَمَاعَةَ الْمُسْلِمِينَ وَدَعْوَتَهُمْ، وَيَعْتَزِلُ الْحُيَّضُ عَنْ مُصَلاَّهُنَّ. قَالَتِ امْرَأَةٌ يَا رَسُولَ اللَّهِ، إِحْدَانَا لَيْسَ لَهَا جِلْبَابٌ. قَالَ " لِتُلْبِسْهَا صَاحِبَتُهَا مِنْ جِلْبَابِهَا ". وَقَالَ عَبْدُ اللَّهِ بْنُ رَجَاءٍ حَدَّثَنَا عِمْرَانُ، حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ، حَدَّثَتْنَا أُمُّ عَطِيَّةَ، سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم بِهَذَا.

Reference	: Sahih al-Bukhari 351
In-book reference	: Book 8, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 347

(3) Chapter: To tie Izar (dress worn below the waist) at one's back while offering Salat (prayers)

(3) باب عَقْدِ الإِزَارِ عَلَى الْقَفَا فِي الصَّلاَةِ

وَقَالَ أَبُو حَازِمٍ عَنْ سَهْلٍ صَلَّوْا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَاقِدِي أُزْرِهِمْ عَلَى عَوَاتِقِهِمْ.

Narrated Muhammad bin Al-Munkadir:

Once Jabir prayed with his Izar tied to his back while his clothes were Lying beside him on a wooden peg. Somebody asked him, "Do you offer your prayer in a single Izar?" He replied, "I did so to show it to a fool like you. Had anyone of us two garments in the lifetime of the Prophet?"

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنِي وَاقِدُ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ صَلَّى جَابِرٌ فِي إِزَارٍ قَدْ عَقَدَهُ مِنْ قِبَلِ قَفَاهُ، وَثِيَابُهُ مَوْضُوعَةٌ عَلَى الْمِشْجَبِ قَالَ لَهُ قَائِلٌ تُصَلِّي فِي إِزَارٍ وَاحِدٍ فَقَالَ إِنَّمَا صَنَعْتُ ذَلِكَ لِيَرَانِي أَحْمَقُ مِثْلُكَ، وَأَيُّنَا كَانَ لَهُ ثَوْبَانِ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم

Reference	: Sahih al-Bukhari 352
In-book reference	: Book 8, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 348

Narrated Muhammad bin Al Munkadir:

I saw Jabir bin `Abdullah praying in a single garment and he said that he had seen the Prophet (ﷺ) praying in a single garment.

حَدَّثَنَا مُطَرِّفٌ أَبُو مُصْعَبٍ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِي، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ وَقَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يُصَلِّي فِي ثَوْبٍ.

Reference	: Sahih al-Bukhari 353
In-book reference	: Book 8, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 349

(4) Chapter: To offer As-Salat (the prayers) with a single garment wrapped round the body

(4) باب الصَّلاَةِ فِي الثَّوْبِ الْوَاحِدِ مُلْتَحِفًا بِهِ

قَالَ الزُّهْرِيُّ فِي حَدِيثِهِ الْمُلْتَحِفُ الْمُتَوَشِّحُ، وَهْوَ الْمُخَالِفُ بَيْنَ طَرَفَيْهِ عَلَى عَاتِقَيْهِ، وَهْوَ الاِشْتِمَالُ عَلَى مَنْكِبَيْهِ. قَالَ وَقَالَتْ أُمُّ هَانِئٍ الْتَحَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِثَوْبٍ، وَخَالَفَ بَيْنَ طَرَفَيْهِ عَلَى عَاتِقَيْهِ.

Narrated `Umar bin Abi Salama:

The Prophet (ﷺ) prayed in one garment and crossed its ends.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، قَالَ حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى فِي ثَوْبٍ وَاحِدٍ قَدْ خَالَفَ بَيْنَ طَرَفَيْهِ.

Reference	: Sahih al-Bukhari 354
In-book reference	: Book 8, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 350

Narrated `Umar bin Abi Salama:

I saw the Prophet (ﷺ) offering prayers in a single garment in the house of Um-Salama and he had crossed its ends around his shoulders.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا يَحْيَى، قَالَ حَدَّثَنَا هِشَامٌ، قَالَ حَدَّثَنِي أَبِي، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، أَنَّهُ رَأَى النَّبِيَّ صلى الله عليه وسلم يُصَلِّي فِي ثَوْبٍ وَاحِدٍ فِي بَيْتِ أُمِّ سَلَمَةَ، قَدْ أَلْقَى طَرَفَيْهِ عَلَى عَاتِقَيْهِ.

Reference	: Sahih al-Bukhari 355
In-book reference	: Book 8, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 351

Narrated `Umar bin Abi Salama:

In the house of Um-Salama I saw Allah's Messenger (ﷺ) offering prayers, wrapped in a single garment around his body with its ends crossed round his shoulders.

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، أَنَّ عُمَرَ بْنَ أَبِي سَلَمَةَ، أَخْبَرَهُ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُشْتَمِلاً بِهِ فِي بَيْتِ أُمِّ سَلَمَةَ، وَاضِعًا طَرَفَيْهِ عَلَى عَاتِقَيْهِ.

Reference	: Sahih al-Bukhari 356
In-book reference	: Book 8, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 352

Narrated Abu Murra:

(the freed slave of Um Hani) Um Hani, the daughter of Abi Talib said, "I went to Allah's Messenger (ﷺ) in the year of the conquest of Mecca and found him taking a bath and his daughter Fatima was screening him. I greeted him. He asked, 'Who is she?' I replied, 'I am Um Hani bint Abi Talib.' He said, 'Welcome! O Um Hani.' When he finished his bath he stood up and prayed eight rak`at while wearing a single garment wrapped round his body and when he finished I said, 'O Allah's Messenger (ﷺ) ! My brother has told me that he will kill a person whom I gave shelter and that person is so and so the son of Hubaira.' The Prophet (ﷺ) said, 'We shelter the person whom you have sheltered.' " Um Hani added, "And that was before noon (Duha).

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، قَالَ حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ أَنَّ أَبَا مُرَّةَ، مَوْلَى أُمِّ هَانِئٍ بِنْتِ أَبِي طَالِبٍ أَخْبَرَهُ أَنَّهُ، سَمِعَ أُمَّ هَانِئٍ بِنْتَ أَبِي طَالِبٍ، تَقُولُ ذَهَبْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم عَامَ الْفَتْحِ، فَوَجَدْتُهُ يَغْتَسِلُ، وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ قَالَتْ فَسَلَّمْتُ عَلَيْهِ فَقَالَ " مَنْ هَذِهِ ". فَقُلْتُ أَنَا أُمُّ هَانِئٍ بِنْتُ أَبِي طَالِبٍ. فَقَالَ " مَرْحَبًا بِأُمِّ هَانِئٍ ". فَلَمَّا فَرَغَ مِنْ غُسْلِهِ، قَامَ فَصَلَّى ثَمَانِيَ رَكَعَاتٍ، مُلْتَحِفًا فِي ثَوْبٍ وَاحِدٍ، فَلَمَّا انْصَرَفَ قُلْتُ يَا رَسُولَ اللَّهِ، زَعَمَ ابْنُ أُمِّي أَنَّهُ قَاتِلٌ رَجُلاً قَدْ أَجَرْتُهُ فُلاَنَ بْنَ هُبَيْرَةَ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَدْ أَجَرْنَا مَنْ أَجَرْتِ يَا أُمَّ هَانِئٍ ". قَالَتْ أُمُّ هَانِئٍ وَذَاكَ ضُحًى.

Reference	: Sahih al-Bukhari 357
In-book reference	: Book 8, Hadith 9
USC-MSA web (English) reference	: Vol. 1, Book 8, Hadith 353

(deprecated numbering scheme)

Narrated Abu Huraira:

A person asked Allah's Messenger (ﷺ) about the offering of the prayer in a single garment. Allah's Messenger (ﷺ) replied, "Has every one of you got two garments?"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ سَائِلاً، سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الصَّلاَةِ فِي ثَوْبٍ وَاحِدٍ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَوَلِكُلِّكُمْ ثَوْبَانِ ".

Reference	: Sahih al-Bukhari 358
In-book reference	: Book 8, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 354

(5) Chapter: If someone offers Salat (prayer) wrapped in a single garment, he should cross its corners round his shoulders

(5) باب إِذَا صَلَّى فِي الثَّوْبِ الْوَاحِدِ فَلْيَجْعَلْ عَلَى عَاتِقَيْهِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "None of you should offer prayer in a single garment that does not cover the shoulders."

حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ يُصَلِّي أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ، لَيْسَ عَلَى عَاتِقَيْهِ شَىْءٌ ".

Reference	: Sahih al-Bukhari 359
In-book reference	: Book 8, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 355

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever prays in a single garment must cross its ends (over the shoulders).

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، قَالَ سَمِعْتُهُ ـ أَوْ، كُنْتُ سَأَلْتُهُ ـ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ أَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ صَلَّى فِي ثَوْبٍ وَاحِدٍ، فَلْيُخَالِفْ بَيْنَ طَرَفَيْهِ ".

Reference	: Sahih al-Bukhari 360
In-book reference	: Book 8, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 356

(6) Chapter: If the garment is tight (over the body)

(6) باب إِذَا كَانَ الثَّوْبُ ضَيِّقًا

Narrated Sa`id bin Al-Harith:

I asked Jabir bin `Abdullah about praying in a single garment. He said, "I traveled with the Prophet (ﷺ) during some of his journeys, and I came to him at night for some purpose and I found him praying. At that time, I was wearing a single garment with which I covered my shoulders and prayed by his side. When he finished the prayer, he asked, 'O Jabir! What has brought you here?' I told him what I wanted. When I finished, he asked, 'O Jabir! What is this garment which I have seen and with which you covered your shoulders?' I replied, 'It is a (tight) garment.' He said, 'If the garment is large enough, wrap it round the body (covering the shoulders) and if it is tight (too short) then use it as an Izar (tie it around your waist only.)' "

حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ، قَالَ حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ الْحَارِثِ، قَالَ سَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ عَنِ الصَّلاَةِ، فِي الثَّوْبِ الْوَاحِدِ فَقَالَ خَرَجْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم فِي بَعْضِ أَسْفَارِهِ، فَجِئْتُ لَيْلَةً لِبَعْضِ أَمْرِي، فَوَجَدْتُهُ يُصَلِّي وَعَلَىَّ ثَوْبٌ وَاحِدٌ، فَاشْتَمَلْتُ بِهِ وَصَلَّيْتُ إِلَى جَانِبِهِ، فَلَمَّا انْصَرَفَ قَالَ " مَا السُّرَى يَا جَابِرُ ". فَأَخْبَرْتُهُ بِحَاجَتِي، فَلَمَّا فَرَغْتُ قَالَ " مَا هَذَا الاِشْتِمَالُ الَّذِي رَأَيْتُ ". قُلْتُ كَانَ ثَوْبٌ. يَعْنِي ضَاقَ. قَالَ " فَإِنْ كَانَ وَاسِعًا فَالْتَحِفْ بِهِ، وَإِنْ كَانَ ضَيِّقًا فَاتَّزِرْ بِهِ ".

Reference	: Sahih al-Bukhari 361
In-book reference	: Book 8, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 357

Narrated Sahl:

The men used to pray with the Prophet (ﷺ) with their Izars tied around their necks as boys used to do; therefore the Prophet (ﷺ) told the women not to raise their heads till the men sat down straight (while praying).

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلٍ، قَالَ كَانَ رِجَالٌ يُصَلُّونَ مَعَ النَّبِيِّ صلى الله عليه وسلم عَاقِدِي أُزْرِهِمْ عَلَى أَعْنَاقِهِمْ كَهَيْئَةِ الصِّبْيَانِ، وَقَالَ لِلنِّسَاءِ لاَ تَرْفَعْنَ رُءُوسَكُنَّ حَتَّى يَسْتَوِيَ الرِّجَالُ جُلُوسًا.

Reference	: Sahih al-Bukhari 362
In-book reference	: Book 8, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 358

(7) Chapter: To offer As-Salat (the prayers) in a Syrian cloak (made by infidels)

(7) باب الصَّلاَةِ فِي الْجُبَّةِ الشَّأْمِيَّةِ

وَقَالَ الْحَسَنُ فِي الثِّيَابِ يَنْسُجُهَا الْمَجُوسِيُّ لَمْ يَرَ بِهَا بَأْسًا. وَقَالَ مَعْمَرٌ رَأَيْتُ الزُّهْرِيَّ يَلْبَسُ مِنْ ثِيَابِ الْيَمَنِ مَا صُبِغَ بِالْبَوْلِ. وَصَلَّى عَلِيٌّ فِي ثَوْبٍ غَيْرِ مَقْصُورٍ.

Narrated Mughira bin Shu`ba:

Once I was traveling with the Prophet (ﷺ) and he said, "O Mughira! take this container of water." I took it and Allah's Messenger (ﷺ) went far away till he disappeared. He answered the call of nature and was wearing a Syrian cloak. He tried to take out his hands from its sleeve but it was very tight so he took out his hands from under it. I poured water and he performed ablution like that for prayers and passed his wet hands over his Khuff (socks made from thick fabric or leather) and then prayed .

حَدَّثَنَا يَحْيَى، قَالَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ مُغِيرَةَ بْنِ شُعْبَةَ، قَالَ كُنْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم فِي سَفَرٍ فَقَالَ " يَا مُغِيرَةُ، خُذِ الإِدَاوَةَ ". فَأَخَذْتُهَا فَانْطَلَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى تَوَارَى عَنِّي فَقَضَى حَاجَتَهُ، وَعَلَيْهِ جُبَّةٌ شَأْمِيَّةٌ، فَذَهَبَ لِيُخْرِجَ يَدَهُ مِنْ كُمِّهَا فَضَاقَتْ، فَأَخْرَجَ يَدَهُ مِنْ أَسْفَلِهَا، فَصَبَبْتُ عَلَيْهِ فَتَوَضَّأَ وُضُوءَهُ لِلصَّلاَةِ، وَمَسَحَ عَلَى خُفَّيْهِ، ثُمَّ صَلَّى.

Reference	: Sahih al-Bukhari 363
In-book reference	: Book 8, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 359

(8) Chapter: It is disliked to the naked during As-Salat (the prayers)

(8) باب كَرَاهِيَةِ التَّعَرِّي فِي الصَّلاَةِ وَغَيْرِهَا

Narrated Jabir bin `Abdullah:

While Allah's Messenger (ﷺ) was carrying stones (along) with the people of Mecca for (the building of) the Ka`ba wearing an Izar (waist-sheet cover), his uncle Al-`Abbas said to him, "O my nephew! (It would be better) if you take off your Izar and put it over your shoulders underneath the stones." So he took off his Izar and put it over his shoulders, but he fell unconscious and since then he had never been seen naked.

حَدَّثَنَا مَطَرُ بْنُ الْفَضْلِ، قَالَ حَدَّثَنَا رَوْحٌ، قَالَ حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَنْقُلُ مَعَهُمُ الْحِجَارَةَ لِلْكَعْبَةِ وَعَلَيْهِ إِزَارُهُ. فَقَالَ لَهُ الْعَبَّاسُ عَمُّهُ يَا ابْنَ أَخِي، لَوْ

حَلَلْتَ إِزَارَكَ فَجَعَلْتَ عَلَى مَنْكِبَيْكَ دُونَ الْحِجَارَةِ‏.‏ قَالَ فَحَلَّهُ فَجَعَلَهُ عَلَى مَنْكِبَيْهِ، فَسَقَطَ مَغْشِيًّا عَلَيْهِ، فَمَا رُئِيَ بَعْدَ ذَلِكَ عُرْيَانًا صلى الله عليه وسلم‏.‏

Reference	: Sahih al-Bukhari 364
In-book reference	: Book 8, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 360

(9) Chapter: To offer Salat (prayer) with a shirt, trousers, a Tubban or a Qaba (an outer garment with full length sleeves)

(9) باب الصَّلاَةِ فِي الْقَمِيصِ وَالسَّرَاوِيلِ وَالتُّبَّانِ وَالْقَبَاءِ

Narrated Abu Huraira:

A man stood up and asked the Prophet (ﷺ) about praying in a single garment. The Prophet (ﷺ) said, "Has every one of you two garments?" A man put a similar question to `Umar on which he replied, "When Allah makes you wealthier then you should clothe yourself properly during prayers. Otherwise one can pray with an Izar and a Rida' (a sheet covering the upper part of the body.) Izar and a shirt, Izar and a Qaba', trousers and a Rida, trousers and a shirt or trousers and a Qaba', Tubban and a Qaba' or Tubban and a shirt." (The narrator added, "I think that he also said a Tubban and a Rida. ")

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَامَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَسَأَلَهُ عَنِ الصَّلاَةِ فِي الثَّوْبِ الْوَاحِدِ فَقَالَ ‏"‏ أَوَكُلُّكُمْ يَجِدُ ثَوْبَيْنِ ‏"‏‏.‏ ثُمَّ سَأَلَ رَجُلٌ عُمَرَ فَقَالَ إِذَا وَسَّعَ اللَّهُ فَأَوْسِعُوا، جَمَعَ رَجُلٌ عَلَيْهِ ثِيَابَهُ، صَلَّى رَجُلٌ فِي إِزَارٍ وَرِدَاءٍ، فِي إِزَارٍ وَقَمِيصٍ، فِي إِزَارٍ وَقَبَاءٍ، فِي سَرَاوِيلَ وَرِدَاءٍ، فِي سَرَاوِيلَ وَقَمِيصٍ، فِي سَرَاوِيلَ وَقَبَاءٍ، فِي تُبَّانٍ وَقَبَاءٍ، فِي تُبَّانٍ وَقَمِيصٍ ـ قَالَ وَأَحْسِبُهُ قَالَ ـ فِي تُبَّانٍ وَرِدَاءٍ‏.‏

Reference	: Sahih al-Bukhari 365
In-book reference	: Book 8, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 361

Narrated Ibn `Umar:

A person asked Allah's Messenger (ﷺ), "What should a Muhrim wear?" He replied, "He should not wear shirts, trousers, a burnus (a hooded cloak), or clothes which are stained with saffron or Wars (a kind of perfume). Whoever does not find a sandal to wear can wear Khuffs (socks made from thick fabric or leather), but these should be cut short so as not to cover the ankles.

حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ، قَالَ حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، قَالَ سَأَلَ رَجُلٌ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ مَا يَلْبَسُ الْمُحْرِمُ فَقَالَ ‏"‏ لاَ يَلْبَسُ الْقَمِيصَ وَلاَ السَّرَاوِيلَ وَلاَ الْبُرْنُسَ وَلاَ ثَوْبًا مَسَّهُ الزَّعْفَرَانُ وَلاَ وَرْسٌ، فَمَنْ لَمْ يَجِدِ النَّعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ وَلْيَقْطَعْهُمَا حَتَّى يَكُونَا أَسْفَلَ مِنَ الْكَعْبَيْنِ ‏"‏‏.‏ وَعَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ‏.‏

Reference	: Sahih al-Bukhari 366
In-book reference	: Book 8, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 362

(10) Chapter: What may be used to cover the private parts of the body

(10) باب مَا يَسْتُرُ مِنَ الْعَوْرَةِ

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) forbade Ishtimal-As-Samma' (wrapping one's body with a garment so that one cannot raise its end or take one's hand out of it). He also forbade Al-Ihtiba' (sitting on buttocks with knees close to

`Abdomen and feet apart with the hands circling the knees) while wrapping oneself with a single garment, without having a part of it over the private parts.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّهُ قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ اشْتِمَالِ الصَّمَّاءِ وَأَنْ يَحْتَبِيَ الرَّجُلُ فِي ثَوْبٍ وَاحِدٍ، لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَىْءٌ.

Reference	: Sahih al-Bukhari 367
In-book reference	: Book 8, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 363

Narrated Abu Huraira:

The Prophet (ﷺ) forbade two kinds of sales i.e. Al-Limais and An-Nibadh (the former is a kind of sale in which the deal is completed if the buyer touches a thing, without seeing or checking it properly and the latter is a kind of a sale in which the deal is completed when the seller throws a thing towards the buyer giving him no opportunity to see, touch or check it) and (the Prophet (ﷺ) forbade) also Ishtimal-As- Samma' and Al-Ihtiba' in a single garment.

حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ بَيْعَتَيْنِ عَنِ اللِّمَاسِ وَالنِّبَاذِ، وَأَنْ يَشْتَمِلَ الصَّمَّاءَ، وَأَنْ يَحْتَبِيَ الرَّجُلُ فِي ثَوْبٍ وَاحِدٍ.

Reference	: Sahih al-Bukhari 368
In-book reference	: Book 8, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 364

Narrated Abu Huraira:

On the Day of Nahr (10th of Dhul-Hijja, in the year prior to the last Hajj of the Prophet (ﷺ) when Abu Bakr was the leader of the pilgrims in that Hajj) Abu Bakr sent me along with other announcers to Mina to make a public announcement: "No pagan is allowed to perform Hajj after this year and no naked person is allowed to perform the Tawaf around the Ka`ba. Then Allah's Messenger (ﷺ) sent `Ali to read out the Surat Bara'a (at-Tauba) to the people; so he made the announcement along with us on the day of Nahr in Mina: "No pagan is allowed to perform Hajj after this year and no naked person is allowed to perform the Tawaf around the Ka`ba."

حَدَّثَنَا إِسْحَاقُ، قَالَ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ، قَالَ أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ بَعَثَنِي أَبُو بَكْرٍ فِي تِلْكَ الْحَجَّةِ فِي مُؤَذِّنِينَ يَوْمَ النَّحْرِ نُؤَذِّنُ بِمِنًى أَنْ لاَ يَحُجَّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلاَ يَطُوفَ بِالْبَيْتِ عُرْيَانٌ‏.‏ قَالَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ ثُمَّ أَرْدَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلِيًّا، فَأَمَرَهُ أَنْ يُؤَذِّنَ بِبَرَاءَةَ قَالَ أَبُو هُرَيْرَةَ فَأَذَّنَ مَعَنَا عَلِيٌّ فِي أَهْلِ مِنًى يَوْمَ النَّحْرِ لاَ يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلاَ يَطُوفُ بِالْبَيْتِ عُرْيَانٌ‏.‏

Reference	: Sahih al-Bukhari 369
In-book reference	: Book 8, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 365

(11) Chapter: To pray without a Rida (11) باب الصَّلاَةِ بِغَيْرِ رِدَاءٍ

Narrated Muhammad bin Al-Munkadir:

I went to Jabir bin `Abdullah and he was praying wrapped in a garment and his Rida was Lying beside him. When he finished the prayers, I said "O `Abdullah! You pray (in a single garment) while your Rida' is lying beside you." He replied, "Yes, I did it intentionally so that the ignorant ones like you might see me. I saw the Prophet (ﷺ) praying like this. "

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي ابْنُ أَبِي الْمَوَالِي، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ دَخَلْتُ عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ وَهُوَ يُصَلِّي فِي ثَوْبٍ مُلْتَحِفًا بِهِ وَرِدَاؤُهُ مَوْضُوعٌ، فَلَمَّا انْصَرَفَ قُلْنَا يَا أَبَا عَبْدِ اللَّهِ تُصَلِّي وَرِدَاؤُكَ مَوْضُوعٌ قَالَ نَعَمْ، أَحْبَبْتُ أَنْ يَرَانِي الْجُهَّالُ مِثْلُكُمْ، رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يُصَلِّي هَكَذَا.

Reference	: Sahih al-Bukhari 370
In-book reference	: Book 8, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 366

(12) Chapter: What is said about the thigh

(12) باب مَا يُذْكَرُ فِي الْفَخِذِ

وَيُرْوَى عَنِ ابْنِ عَبَّاسٍ وَجَرْهَدٍ وَمُحَمَّدِ بْنِ جَحْشٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْفَخِذُ عَوْرَةٌ». وَقَالَ أَنَسٌ حَسَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ فَخِذِهِ. وَحَدِيثُ أَنَسٍ أَسْنَدُ، وَحَدِيثُ جَرْهَدٍ أَحْوَطُ حَتَّى يُخْرَجَ مِنِ اخْتِلاَفِهِمْ. وَقَالَ أَبُو مُوسَى غَطَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رُكْبَتَيْهِ حِينَ دَخَلَ عُثْمَانُ. وَقَالَ زَيْدُ بْنُ ثَابِتٍ أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفَخِذُهُ عَلَى فَخِذِي فَثَقُلَتْ عَلَيَّ حَتَّى خِفْتُ أَنْ تُرَضَّ فَخِذِي.

Narrated `Abdul `Aziz:

Anas said, 'When Allah's Messenger (ﷺ) invaded Khaibar, we offered the Fajr prayer there (early in the morning) when it was still dark. The Prophet (ﷺ) rode and Abu Talha rode too and I was riding behind Abu Talha. The Prophet (ﷺ) passed through the lane of Khaibar quickly and my knee was touching the thigh of the Prophet (ﷺ) . He uncovered his thigh and I saw the whiteness of the thigh of the Prophet. When he entered the town, he said, 'Allahu Akbar! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned.' He repeated this thrice. The people came out for their jobs and some of them said, 'Muhammad (has come).' (Some of our companions added, "With his army.") We conquered Khaibar, took the captives, and the booty was collected. Dihya came and said, 'O Allah's Prophet! Give me a slave girl from the captives.' The Prophet said, 'Go and take any slave girl.' He took Safiya bint Huyai. A man came to the Prophet (ﷺ) and said, 'O Allah's Messenger (ﷺ)s! You gave Safiya bint Huyai to Dihya and she is the chief mistress of the tribes of Quraidha and An-Nadir and she befits none but you.' So the Prophet (ﷺ) said, 'Bring him along with her.' So Dihya came with her and when the Prophet (ﷺ) saw her, he said to Dihya, 'Take any slave girl other than her from the captives.' Anas added: The Prophet (ﷺ) then manumitted her and married her." Thabit asked Anas, "O Abu Hamza! What did the Prophet (ﷺ) pay her (as Mahr)?" He said, "Her self was her Mahr for he manumitted her and then married her." Anas added, "While on the way, Um Sulaim dressed her for marriage (ceremony) and at night she sent her as a bride to the Prophet (ﷺ) . So the Prophet was a bridegroom and he said, 'Whoever has anything (food) should bring it.' He spread out a leather sheet (for the food) and some brought dates and others cooking butter. (I think he (Anas) mentioned As-Sawaq). So they prepared a dish of Hais (a kind of meal). And that was Walima (the marriage banquet) of Allah's Messenger (ﷺ) ."

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم غَزَا خَيْبَرَ، فَصَلَّيْنَا عِنْدَهَا صَلاَةَ الْغَدَاةِ بِغَلَسٍ، فَرَكِبَ نَبِيُّ اللَّهِ صلى الله عليه وسلم وَرَكِبَ أَبُو طَلْحَةَ، وَأَنَا رَدِيفُ أَبِي طَلْحَةَ، فَأَجْرَى نَبِيُّ اللَّهِ صلى الله عليه وسلم فِي زُقَاقِ خَيْبَرَ، وَإِنَّ رُكْبَتِي لَتَمَسُّ فَخِذَ نَبِيِّ اللَّهِ صلى الله عليه وسلم، ثُمَّ حَسَرَ الإِزَارَ عَنْ فَخِذِهِ حَتَّى إِنِّي أَنْظُرُ إِلَى بَيَاضِ فَخِذِ نَبِيِّ اللَّهِ صلى الله عليه وسلم، فَلَمَّا دَخَلَ الْقَرْيَةَ قَالَ " اللَّهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ". قَالَهَا ثَلاَثًا. قَالَ وَخَرَجَ الْقَوْمُ إِلَى أَعْمَالِهِمْ فَقَالُوا مُحَمَّدٌ ـ قَالَ عَبْدُ الْعَزِيزِ وَقَالَ بَعْضُ أَصْحَابِنَا ـ وَالْخَمِيسُ. يَعْنِي الْجَيْشَ، قَالَ فَأَصَبْنَاهَا عَنْوَةً، فَجُمِعَ السَّبْىُ، فَجَاءَ دِحْيَةُ فَقَالَ يَا نَبِيَّ اللَّهِ، أَعْطِنِي جَارِيَةً مِنَ السَّبْىِ. قَالَ " اذْهَبْ فَخُذْ جَارِيَةً ". فَأَخَذَ صَفِيَّةَ بِنْتَ حُيَىٍّ، فَجَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا نَبِيَّ اللَّهِ،

أَعْطَيْتَ دِحْيَةَ صَفِيَّةَ بِنْتَ حُيَىٍّ سَيِّدَةَ قُرَيْظَةَ وَالنَّضِيرِ، لاَ تَصْلُحُ إِلاَّ لَكَ‏.‏ قَالَ ‏"‏ ادْعُوهُ بِهَا ‏"‏‏.‏ فَجَاءَ بِهَا، فَلَمَّا نَظَرَ إِلَيْهَا النَّبِيُّ صلى الله عليه وسلم قَالَ ‏"‏ خُذْ جَارِيَةً مِنَ السَّبْىِ غَيْرَهَا ‏"‏‏.‏ قَالَ فَأَعْتَقَهَا النَّبِيُّ صلى الله عليه وسلم وَتَزَوَّجَهَا‏.‏ فَقَالَ لَهُ ثَابِتٌ يَا أَبَا حَمْزَةَ، مَا أَصْدَقَهَا قَالَ نَفْسَهَا، أَعْتَقَهَا وَتَزَوَّجَهَا، حَتَّى إِذَا كَانَ بِالطَّرِيقِ جَهَّزَتْهَا لَهُ أُمُّ سُلَيْمٍ فَأَهْدَتْهَا لَهُ مِنَ اللَّيْلِ، فَأَصْبَحَ النَّبِيُّ صلى الله عليه وسلم عَرُوسًا فَقَالَ ‏"‏ مَنْ كَانَ عِنْدَهُ شَىْءٌ فَلْيَجِئْ بِهِ ‏"‏‏.‏ وَبَسَطَ نِطَعًا، فَجَعَلَ الرَّجُلُ يَجِيءُ بِالتَّمْرِ، وَجَعَلَ الرَّجُلُ يَجِيءُ بِالسَّمْنِ ـ قَالَ وَأَحْسِبُهُ قَدْ ذَكَرَ السَّوِيقَ ـ قَالَ فَحَاسُوا حَيْسًا، فَكَانَتْ وَلِيمَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم‏.

Reference	: Sahih al-Bukhari 371
In-book reference	: Book 8, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 367

(13) Chapter: In how many (what sort of) clothes a woman should offer Salat (prayer)

(13) باب فِي كَمْ تُصَلِّي الْمَرْأَةُ فِي الثِّيَابِ

وَقَالَ عِكْرِمَةُ لَوْ وَارَتْ جَسَدَهَا فِي ثَوْبٍ لأَجَزْتُهُ‏.

Narrated `Aisha:

Allah's Messenger (ﷺ) used to offer the Fajr prayer and some believing women covered with their veiling sheets used to attend the Fajr prayer with him and then they would return to their homes unrecognized .

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُرْوَةُ، أَنَّ عَائِشَةَ، قَالَتْ لَقَدْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي الْفَجْرَ، فَيَشْهَدُ مَعَهُ نِسَاءٌ مِنَ الْمُؤْمِنَاتِ مُتَلَفِّعَاتٍ فِي مُرُوطِهِنَّ ثُمَّ يَرْجِعْنَ إِلَى بُيُوتِهِنَّ مَا يَعْرِفُهُنَّ أَحَدٌ‏.

Reference	: Sahih al-Bukhari 372
In-book reference	: Book 8, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 368

(14) Chapter: If a person offered Salat (prayer) in a dress with marks and looked at those marks during the Salat

(14) باب إِذَا صَلَّى فِي ثَوْبٍ لَهُ أَعْلاَمٌ وَنَظَرَ إِلَى عَلَمِهَا

Narrated `Aisha:

the Prophet (ﷺ) prayed in a Khamisa (a square garment) having marks. During the prayer, he looked at its marks. So when he finished the prayer he said, "Take this Khamisa of mine to Abu Jahm and get me his Inbijaniya (a woolen garment without marks) as it (the Khamisa) has diverted my attention from the prayer."

Narrated `Aisha:

The Prophet (ﷺ) said, 'I was looking at its (Khamisa's) marks during the prayers and I was afraid that it may put me in trial (by taking away my attention).

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، قَالَ حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى فِي خَمِيصَةٍ لَهَا أَعْلاَمٌ، فَنَظَرَ إِلَى أَعْلاَمِهَا نَظْرَةً، فَلَمَّا انْصَرَفَ قَالَ ‏"‏ اذْهَبُوا بِخَمِيصَتِي هَذِهِ إِلَى أَبِي جَهْمٍ وَائْتُونِي بِأَنْبِجَانِيَّةِ أَبِي جَهْمٍ، فَإِنَّهَا أَلْهَتْنِي آنِفًا عَنْ صَلاَتِي ‏"‏‏.‏ وَقَالَ هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ كُنْتُ أَنْظُرُ إِلَى عَلَمِهَا وَأَنَا فِي الصَّلاَةِ فَأَخَافُ أَنْ تَفْتِنَنِي ‏"‏‏.

Reference	: Sahih al-Bukhari 373
In-book reference	: Book 8, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 369

(15) Chapter: If someone offers Salat (prayer) in a garment bearing marks of a cross or picture, will he Salat be annulled? And what is forbidden thereof

(15) بَابُ إِنْ صَلَّى فِي ثَوْبٍ مُصَلَّبٍ أَوْ تَصَاوِيرَ هَلْ تَفْسُدُ صَلاَتُهُ وَمَا يُنْهَى عَنْ ذَلِكَ

Narrated Anas:

`Aisha had a Qiram (a thin marked woolen curtain) with which she had screened one side of her home. The Prophet (ﷺ) said, "Take away this Qiram of yours, as its pictures are still displayed in front of me during my prayer (i.e. they divert my attention from the prayer).

حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرٍو، قَالَ حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَنَسٍ، كَانَ قِرَامٌ لِعَائِشَةَ سَتَرَتْ بِهِ جَانِبَ بَيْتِهَا فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَمِيطِي عَنَّا قِرَامَكِ هَذَا، فَإِنَّهُ لاَ تَزَالُ تَصَاوِيرُهُ تَعْرِضُ فِي صَلاَتِي ".

Reference	: Sahih al-Bukhari 374
In-book reference	: Book 8, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 371

(16) Chapter: Whoever offered Salat (prayer)in a silk Farruj (an outer garment opened at the back) and then took it off.

(16) باب مَنْ صَلَّى فِي فَرُّوجِ حَرِيرٍ ثُمَّ نَزَعَهُ

Narrated `Uqba bin 'Amir:

The Prophet (ﷺ) was given a silken Farruj [??] as a present. He wore it while praying. When he had finished his prayer, he took it off violently as if with a strong aversion to it and said, "It is not the dress of Allah-fearing pious people."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ أُهْدِيَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَرُّوجُ حَرِيرٍ، فَلَبِسَهُ فَصَلَّى فِيهِ، ثُمَّ انْصَرَفَ فَنَزَعَهُ نَزْعًا شَدِيدًا كَالْكَارِهِ لَهُ وَقَالَ " لاَ يَنْبَغِي هَذَا لِلْمُتَّقِينَ ".

Reference	: Sahih al-Bukhari 375
In-book reference	: Book 8, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 372

(17) Chapter: (It is permissible) to offer Salat (prayer) in a red garment

(17) باب الصَّلاَةِ فِي الثَّوْبِ الأَحْمَرِ

Narrated Abu Juhaifa:

I saw Allah's Messenger (ﷺ) in a red leather tent and I saw Bilal taking the remaining water with which the Prophet had performed ablution. I saw the people taking the utilized water impatiently and whoever got some of it rubbed it on his body and those who could not get any took the moisture from the others' hands. Then I saw Bilal carrying a short spear (or stick) which he planted in the ground. The Prophet came out tucking up his red cloak, and led the people in prayer and offered two rak`at (facing the Ka`ba) taking a short spear (or stick) as a Sutra for his prayer. I saw the people and animals passing in front of him beyond the stick.

حَدَّثَنَا مُحَمَّدُ بْنُ عَرْعَرَةَ، قَالَ حَدَّثَنِي عُمَرُ بْنُ أَبِي زَائِدَةَ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي قُبَّةٍ حَمْرَاءَ مِنْ أَدَمٍ، وَرَأَيْتُ بِلاَلاً أَخَذَ وَضُوءَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَرَأَيْتُ النَّاسَ يَبْتَدِرُونَ ذَاكَ الْوَضُوءَ، فَمَنْ أَصَابَ مِنْهُ شَيْئًا تَمَسَّحَ بِهِ، وَمَنْ لَمْ يُصِبْ مِنْهُ شَيْئًا أَخَذَ مِنْ بَلَلِ يَدِ صَاحِبِهِ، ثُمَّ رَأَيْتُ بِلاَلاً أَخَذَ عَنَزَةً فَرَكَزَهَا، وَخَرَجَ النَّبِيُّ صلى الله عليه وسلم فِي حُلَّةٍ حَمْرَاءَ مُشَمِّرًا، صَلَّى إِلَى الْعَنَزَةِ بِالنَّاسِ رَكْعَتَيْنِ، وَرَأَيْتُ النَّاسَ وَالدَّوَابَّ يَمُرُّونَ مِنْ بَيْنِ يَدَىِ الْعَنَزَةِ.

Reference	: Sahih al-Bukhari 376
In-book reference	: Book 8, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 373

(18) Chapter: (It is permissible) to offer Salat (prayer) on roofs, a pulpit or wood (18) باب الصَّلاَةِ فِي السُّطُوحِ وَالْمِنْبَرِ وَالْخَشَبِ

قَالَ أَبُو عَبْدِ اللَّهِ وَلَمْ يَرَ الْحَسَنُ بَأْسًا أَنْ يُصَلَّى عَلَى الْجَمْدِ وَالْقَنَاطِرِ، وَإِنْ جَرَى تَحْتَهَا بَوْلٌ أَوْ فَوْقَهَا أَوْ أَمَامَهَا، إِذَا كَانَ بَيْنَهُمَا سُتْرَةٌ. وَصَلَّى أَبُو هُرَيْرَةَ عَلَى ظَهْرِ الْمَسْجِدِ بِصَلاَةِ الإِمَامِ. وَصَلَّى ابْنُ عُمَرَ عَلَى الثَّلْجِ.

Narrated Abu Hazim:
Sahl bin Sa`d was asked about the (Prophet's) pulpit as to what thing it was made of? Sahl replied: "None remains alive amongst the people, who knows about it better than I. It was made of tamarisk (wood) of the forest. So and so, the slave of so and so prepared it for Allah's Messenger (ﷺ) . When it was constructed and place (in the Mosque), Allah's Messenger (ﷺ) stood on it facing the Qibla and said 'Allahu Akbar', and the people stood behind him (and led the people in prayer). He recited and bowed and the people bowed behind him. Then he raised his head and stepped back, got down and prostrated on the ground and then he again ascended the pulpit, recited, bowed, raised his head and stepped back, got down and prostrate on the ground. So, this is what I know about the pulpit." Ahmad bin Hanbal said, "As the Prophet (ﷺ) was at a higher level than the people, there is no harm according to the above-mentioned Hadith if the Imam is at a higher level than his followers during the prayers."
حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنَا أَبُو حَازِمٍ، قَالَ سَأَلُوا سَهْلَ بْنَ سَعْدٍ مِنْ أَىِّ شَىْءٍ الْمِنْبَرُ فَقَالَ مَا بَقِيَ بِالنَّاسِ أَعْلَمُ مِنِّي هُوَ مِنْ أَثْلِ الْغَابَةِ، عَمِلَهُ فُلاَنٌ مَوْلَى فُلاَنَةَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم، وَقَامَ عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ عُمِلَ، وَوُضِعَ، فَاسْتَقْبَلَ الْقِبْلَةَ كَبَّرَ وَقَامَ النَّاسُ خَلْفَهُ، فَقَرَأَ وَرَكَعَ وَرَكَعَ النَّاسُ خَلْفَهُ، ثُمَّ رَفَعَ رَأْسَهُ، ثُمَّ رَجَعَ الْقَهْقَرَى، فَسَجَدَ عَلَى الأَرْضِ، ثُمَّ عَادَ إِلَى الْمِنْبَرِ، ثُمَّ قَرَأَ ثُمَّ رَكَعَ، ثُمَّ رَفَعَ رَأْسَهُ، ثُمَّ رَجَعَ الْقَهْقَرَى حَتَّى سَجَدَ بِالأَرْضِ، فَهَذَا شَأْنُهُ. قَالَ أَبُو عَبْدِ اللَّهِ قَالَ عَلِيُّ بْنُ عَبْدِ اللَّهِ سَأَلَنِي أَحْمَدُ بْنُ حَنْبَلٍ ـ رَحِمَهُ اللَّهُ ـ عَنْ هَذَا الْحَدِيثِ، قَالَ فَإِنَّمَا أَرَدْتُ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ أَعْلَى مِنَ النَّاسِ، فَلاَ بَأْسَ أَنْ يَكُونَ الإِمَامُ أَعْلَى مِنَ النَّاسِ بِهَذَا الْحَدِيثِ. قَالَ فَقُلْتُ إِنَّ سُفْيَانَ بْنَ عُيَيْنَةَ كَانَ يُسْأَلُ عَنْ هَذَا كَثِيرًا فَلَمْ تَسْمَعْهُ مِنْهُ قَالَ لاَ.

Reference	: Sahih al-Bukhari 377
In-book reference	: Book 8, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 374

Narrated Anas bin Malik:
Once Allah's Messenger (ﷺ) fell off a horse and his leg or shoulder got injured. He swore that he would not go to his wives for one month and he stayed in a Mashruba [??] (attic room) having stairs made of date palm trunks. So his companions came to visit him, and he led them in prayer sitting, whereas his companions were standing. When he finished the prayer, he said, "Imam is meant to be followed, so when he says 'Allahu Akbar,' say 'Allahu Akbar' and when he bows, bow and when he prostrates, prostrate and if he prays standing pray, standing. After the 29th day the Prophet (ﷺ) came down (from the attic room) and the people asked him, "O Allah's Messenger (ﷺ)! You swore that you will not go to your wives for one month." He said, "The month is 29 days."
حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا حُمَيْدٌ الطَّوِيلُ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سَقَطَ عَنْ فَرَسِهِ، فَجُحِشَتْ سَاقُهُ أَوْ كَتِفُهُ، وَآلَى مِنْ نِسَائِهِ شَهْرًا، فَجَلَسَ فِي مَشْرُبَةٍ لَهُ، دَرَجَتُهَا مِنْ جُذُوعٍ، فَأَتَاهُ أَصْحَابُهُ يَعُودُونَهُ، فَصَلَّى بِهِمْ جَالِسًا، وَهُمْ قِيَامٌ فَلَمَّا سَلَّمَ قَالَ " إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِنْ صَلَّى قَائِمًا فَصَلُّوا قِيَامًا ". وَنَزَلَ لِتِسْعٍ وَعِشْرِينَ فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّكَ آلَيْتَ شَهْرًا فَقَالَ " إِنَّ الشَّهْرَ تِسْعٌ وَعِشْرُونَ ".

Reference	: Sahih al-Bukhari 378
In-book reference	: Book 8, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 375

(19) Chapter: If the clothes of a prayer person in prostration touched his wife [would that make his Salat (prayer) invalid]?

(19) باب إِذَا أَصَابَ ثَوْبُ الْمُصَلِّي امْرَأَتَهُ إِذَا سَجَدَ

Narrates `Abdullah bin Shaddad:

Maimuna said, "Allah's Messenger (ﷺ) was praying while I was in my menses, sitting beside him and sometimes his clothes would touch me during his prostration." Maimuna added, "He prayed on a Khumra (a small mat sufficient just for the face and the hands while prostrating during prayers).

حَدَّثَنَا مُسَدَّدٌ، عَنْ خَالِدٍ، قَالَ حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ مَيْمُونَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي وَأَنَا حِذَاءَهُ وَأَنَا حَائِضٌ وَرُبَّمَا أَصَابَنِي ثَوْبُهُ إِذَا سَجَدَ. قَالَتْ وَكَانَ يُصَلِّي عَلَى الْخُمْرَةِ.

Reference	: Sahih al-Bukhari 379
In-book reference	: Book 8, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 376

(20) Chapter: To offer As-Salat (the prayers) on the Hasir (a mat that is made of the leaves of date-palm trees and is as long as or longer than a man's stature

(20) باب الصَّلاَةِ عَلَى الْحَصِيرِ

وَصَلَّى جَابِرٌ وَأَبُو سَعِيدٍ فِي السَّفِينَةِ قَائِمًا. وَقَالَ الْحَسَنُ تُصَلِّي قَائِمًا مَا لَمْ تَشُقَّ عَلَى أَصْحَابِكَ، تَدُورُ مَعَهَا وَإِلاَّ فَقَاعِدًا.

Narrated 'Is-haq:

Anas bin Malik said, "My grandmother Mulaika invited Allah's Messenger (ﷺ) for a meal which she herself had prepared. He ate from it and said, 'Get up! I will lead you in the prayer.' " Anas added, "I took my Hasir, washed it with water as it had become dark because of long use and Allah's Messenger (ﷺ) stood on it. The orphan (Damira or Ruh) and I aligned behind him and the old lady (Mulaika) stood behind us. Allah's Messenger (ﷺ) led us in the prayer and offered two rak`at and then left."

حَدَّثَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ جَدَّتَهُ، مُلَيْكَةَ دَعَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم لِطَعَامٍ صَنَعَتْهُ لَهُ، فَأَكَلَ مِنْهُ ثُمَّ قَالَ " قُومُوا فَلأُصَلِّ لَكُمْ ". قَالَ أَنَسٌ فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدِ اسْوَدَّ مِنْ طُولِ مَا لُبِسَ، فَنَضَحْتُهُ بِمَاءٍ، فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَصَفَفْتُ وَالْيَتِيمَ وَرَاءَهُ، وَالْعَجُوزُ مِنْ وَرَائِنَا، فَصَلَّى لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم رَكْعَتَيْنِ ثُمَّ انْصَرَفَ.

Reference	: Sahih al-Bukhari 380
In-book reference	: Book 8, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 377

(21) Chapter: To offer As-Salat (the prayers) on a Khumra (a small mat, hardly sufficient for the face and hands while prostrating during Salat)

(21) باب الصَّلاَةِ عَلَى الْخُمْرَةِ

Narrated Maimuna:

Allah's Messenger (ﷺ) used to pray on Khumra.

حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ مَيْمُونَةَ، قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي عَلَى الْخُمْرَةِ.

Reference	: Sahih al-Bukhari 381
In-book reference	: Book 8, Hadith 33

USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 1, Book 8, Hadith 378

(22) Chapter: To offer As-Salat (the prayers) on the bed

(22) باب الصَّلاَةِ عَلَى الْفِرَاشِ

وَصَلَّى أَنَسٌ عَلَى فِرَاشِهِ. وَقَالَ أَنَسٌ كُنَّا نُصَلِّي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَسْجُدُ أَحَدُنَا عَلَى ثَوْبِهِ.

Narrated Abu Salama:

`Aisha the wife of the Prophet (ﷺ) said, "I used to sleep in front o Allah's Messenger (ﷺ) and my legs were opposite his Qibla and in prostration he pushed my legs and I withdrew then and when he stood, I stretched them.' `Aisha added, "In those days the houses were without lights."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ كُنْتُ أَنَامُ بَيْنَ يَدَىْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَرِجْلاَىَ فِي قِبْلَتِهِ، فَإِذَا سَجَدَ غَمَزَنِي، فَقَبَضْتُ رِجْلَىَّ، فَإِذَا قَامَ بَسَطْتُهُمَا. قَالَتْ وَالْبُيُوتُ يَوْمَئِذٍ لَيْسَ فِيهَا مَصَابِيحُ.

Reference : Sahih al-Bukhari 382
In-book reference : Book 8, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 1, Book 8, Hadith 379

Narrated `Aisha:

Allah Apostle prayed while I was lying like a dead body on his family bed between him and his Qibla.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ، أَنَّ عَائِشَةَ، أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي وَهْىَ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ عَلَى فِرَاشِ أَهْلِهِ، اعْتِرَاضَ الْجَنَازَةِ.

Reference : Sahih al-Bukhari 383
In-book reference : Book 8, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 1, Book 8, Hadith 380

Narrated `Urwa:

The Prophet (ﷺ) prayed while `Aisha was lying between him and his Qibla on the bed on which they used to sleep.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ، عَنْ عِرَاكٍ، عَنْ عُرْوَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُصَلِّي وَعَائِشَةُ مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ عَلَى الْفِرَاشِ الَّذِي يَنَامَانِ عَلَيْهِ.

Reference : Sahih al-Bukhari 384
In-book reference : Book 8, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 1, Book 8, Hadith 381

(23) Chapter: To prostrate on a garment in scorching heat

(23) باب السُّجُودِ عَلَى الثَّوْبِ فِي شِدَّةِ الْحَرِّ

وَقَالَ الْحَسَنُ كَانَ الْقَوْمُ يَسْجُدُونَ عَلَى الْعِمَامَةِ وَالْقَلَنْسُوَةِ وَيَدَاهُ فِي كُمِّهِ.

Narrated Anas bin Malik:

We used to pray with the Prophet (ﷺ) and some of us used to place the ends of their clothes at the place of prostration because of scorching heat.

حَدَّثَنَا أَبُو الْوَلِيدِ، هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، قَالَ حَدَّثَنِي غَالِبٌ الْقَطَّانُ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنَّا نُصَلِّي مَعَ النَّبِيِّ صلى الله عليه وسلم فَيَضَعُ أَحَدُنَا طَرَفَ الثَّوْبِ مِنْ شِدَّةِ الْحَرِّ فِي مَكَانِ السُّجُودِ.

Reference	: Sahih al-Bukhari 385
In-book reference	: Book 8, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 382

(24) Chapter: To offer Salat (prayer) with the shoes on

(24) باب الصَّلاَةِ فِي النِّعَالِ

Narrated Abu Maslama:

Sa`id bin Yazid Al-Azdi: I asked Anas bin Malik whether the Prophet (ﷺ) had ever, prayed with his shoes on. He replied "Yes."

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنَا أَبُو مَسْلَمَةَ، سَعِيدُ بْنُ يَزِيدَ الأَزْدِيُّ قَالَ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ أَكَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي فِي نَعْلَيْهِ قَالَ نَعَمْ.

Reference	: Sahih al-Bukhari 386
In-book reference	: Book 8, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 383

(25) Chapter: To offer As-Salat (the prayers) wearing Khuff (leather socks)

(25) باب الصَّلاَةِ فِي الْخِفَافِ

Narrated Ibrahim:

Hammam bin Al-Harith said, "I saw Jarir bin `Abdullah urinating. Then he performed ablution and passed his (wet) hands over his Khuffs (socks made from thick fabric or leather), stood up and prayed. He was asked about it. He replied that he had seen the Prophet (ﷺ) doing the same." They approved of this narration as Jarir was one of those who embraced Islam very late.

حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، قَالَ سَمِعْتُ إِبْرَاهِيمَ، يُحَدِّثُ عَنْ هَمَّامِ بْنِ الْحَارِثِ، قَالَ رَأَيْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ بَالَ ثُمَّ تَوَضَّأَ، وَمَسَحَ عَلَى خُفَّيْهِ، ثُمَّ قَامَ فَصَلَّى، فَسُئِلَ فَقَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم صَنَعَ مِثْلَ هَذَا. قَالَ إِبْرَاهِيمُ فَكَانَ يُعْجِبُهُمْ، لأَنَّ جَرِيرًا كَانَ مِنْ آخِرِ مَنْ أَسْلَمَ.

Reference	: Sahih al-Bukhari 387
In-book reference	: Book 8, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 384

Narrated Al-Mughira bin Shu'ba:

I helped the Prophet (ﷺ) in performing ablution and he passed his wet hands over his Khuffs and prayed.

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، قَالَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ وَضَّأْتُ النَّبِيَّ صلى الله عليه وسلم فَمَسَحَ عَلَى خُفَّيْهِ وَصَلَّى.

Reference	: Sahih al-Bukhari 388
In-book reference	: Book 8, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 385

(26) Chapter: If someone does not prostrate properly

(26) باب إِذَا لَمْ يُتِمَّ السُّجُودَ

Narrated Hudhaifa that he saw a person bowing and prostrating imperfectly. When he finished his Salat, Hudhaifa told him that he had not offered Salat. The subnarrator added, "I think that Hudhaifa also said:

Were you to die you would die on a "Sunna" (legal way) other than that of Muhammad (ﷺ)."

أَخْبَرَنَا الصَّلْتُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا مَهْدِيٌّ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، رَأَى رَجُلاً لاَ يُتِمُّ رُكُوعَهُ وَلاَ سُجُودَهُ، فَلَمَّا قَضَى صَلاَتَهُ قَالَ لَهُ حُذَيْفَةُ مَا صَلَّيْتَ ـ قَالَ وَأَحْسِبُهُ قَالَ ـ لَوْ مُتَّ مُتَّ عَلَى غَيْرِ سُنَّةِ مُحَمَّدٍ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 389
In-book reference	: Book 8, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 385

(27) Chapter: During Prostrations one should show his armpits and separate his forearms from his body

(27) باب يُبْدِي ضَبْعَيْهِ وَيُجَافِي فِي السُّجُودِ

Narrated 'Abdullah bin Malik:

Ibn Buhaina, "When the Prophet (ﷺ) prayed, he used to separate his arms from his body so widely that the whiteness of his armpits was visible."

أَخْبَرَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا بَكْرُ بْنُ مُضَرَ، عَنْ جَعْفَرٍ، عَنِ ابْنِ هُرْمُزَ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ ابْنِ بُحَيْنَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا صَلَّى فَرَّجَ بَيْنَ يَدَيْهِ حَتَّى يَبْدُوَ بَيَاضُ إِبْطَيْهِ. وَقَالَ اللَّيْثُ حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ نَحْوَهُ.

Reference	: Sahih al-Bukhari 390
In-book reference	: Book 8, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 385

(28) Chapter: Superiority of (praying) facing the Qiblah with the toes toward it as well

(28) باب فَضْلِ اسْتِقْبَالِ الْقِبْلَةِ

يَسْتَقْبِلُ بِأَطْرَافِ رِجْلَيْهِ. قَالَ أَبُو حُمَيْدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "Whoever prays like us and faces our Qibla and eats our slaughtered animals is a Muslim and is under Allah's and His Apostle's protection. So do not betray Allah by betraying those who are in His protection."

حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ، قَالَ حَدَّثَنَا ابْنُ الْمَهْدِيِّ، قَالَ حَدَّثَنَا مَنْصُورُ بْنُ سَعْدٍ، عَنْ مَيْمُونِ بْنِ سِيَاهٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ صَلَّى صَلاَتَنَا، وَاسْتَقْبَلَ قِبْلَتَنَا، وَأَكَلَ ذَبِيحَتَنَا، فَذَلِكَ الْمُسْلِمُ الَّذِي لَهُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ، فَلاَ تُخْفِرُوا اللَّهَ فِي ذِمَّتِهِ ".

Reference	: Sahih al-Bukhari 391
In-book reference	: Book 8, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 386

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "I have been ordered to fight the people till they say: 'None has the right to be worshipped but Allah.' And if they say so, pray like our prayers, face our Qibla and slaughter as we slaughter, then their blood and property will be sacred to us and we will not interfere with them except legally and their reckoning will be with Allah."

حَدَّثَنَا نُعَيْمٌ، قَالَ حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لاَ إِلَهَ إِلاَّ اللَّهُ‏.‏ فَإِذَا قَالُوهَا وَصَلَّوْا صَلاَتَنَا، وَاسْتَقْبَلُوا قِبْلَتَنَا، وَذَبَحُوا ذَبِيحَتَنَا، فَقَدْ حَرُمَتْ عَلَيْنَا دِمَاؤُهُمْ وَأَمْوَالُهُمْ إِلاَّ بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللَّهِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 392
In-book reference	: Book 8, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 387

Narrated Maimun bin Siyah that he asked Anas bin Malik, "O Abu Hamza! What makes the life and property of a person sacred?" He replied, "Whoever says, 'None has the right to be worshipped but Allah', faces our Qibla during the prayers, prays like us and eats our slaughtered animal, then he is a Muslim, and has got the same rights and obligations as other Muslims have."

قَالَ ابْنُ أَبِي مَرْيَمَ أَخْبَرَنَا يَحْيَى، حَدَّثَنَا حُمَيْدٌ، حَدَّثَنَا أَنَسٌ، عَنِ النَّبِيِّ صلى الله عليه وسلم‏.‏ وَقَالَ عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ حَدَّثَنَا حُمَيْدٌ قَالَ سَأَلَ مَيْمُونُ بْنُ سِيَاهٍ أَنَسَ بْنَ مَالِكٍ قَالَ يَا أَبَا حَمْزَةَ، مَا يُحَرِّمُ دَمَ الْعَبْدِ وَمَالَهُ فَقَالَ مَنْ شَهِدَ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَاسْتَقْبَلَ قِبْلَتَنَا، وَصَلَّى صَلاَتَنَا، وَأَكَلَ ذَبِيحَتَنَا، فَهُوَ الْمُسْلِمُ، لَهُ مَا لِلْمُسْلِمِ، وَعَلَيْهِ مَا عَلَى الْمُسْلِمِ‏.‏

Reference	: Sahih al-Bukhari 393
In-book reference	: Book 8, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 387

(29) Chapter: The Qiblah for the people of Al-Madina, Sham and the East.

(29) باب قِبْلَةِ أَهْلِ الْمَدِينَةِ وَأَهْلِ الشَّأْمِ وَالْمَشْرِقِ

لَيْسَ فِي الْمَشْرِقِ وَلاَ فِي الْمَغْرِبِ قِبْلَةٌ، لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لاَ تَسْتَقْبِلُوا الْقِبْلَةَ بِغَائِطٍ أَوْ بَوْلٍ وَلَكِنْ شَرِّقُوا أَوْ غَرِّبُوا».

Narrated Abu Aiyub Al-Ansari:

The Prophet (ﷺ) said, "While defecating, neither face nor turn your back to the Qibla but face either east or west." Abu Aiyub added. "When we arrived in Sham we came across some lavatories facing the Qibla; therefore we turned ourselves while using them and asked for Allah's forgiveness."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنَا الزُّهْرِيُّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏"‏ إِذَا أَتَيْتُمُ الْغَائِطَ فَلاَ تَسْتَقْبِلُوا الْقِبْلَةَ وَلاَ تَسْتَدْبِرُوهَا، وَلَكِنْ شَرِّقُوا أَوْ غَرِّبُوا ‏"‏‏.‏ قَالَ أَبُو أَيُّوبَ فَقَدِمْنَا الشَّأْمَ فَوَجَدْنَا مَرَاحِيضَ بُنِيَتْ قِبَلَ الْقِبْلَةِ، فَنَنْحَرِفُ وَنَسْتَغْفِرُ اللَّهَ تَعَالَى‏.‏ وَعَنِ الزُّهْرِيِّ عَنْ عَطَاءٍ قَالَ سَمِعْتُ أَبَا أَيُّوبَ عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ‏.‏

Reference	: Sahih al-Bukhari 394
In-book reference	: Book 8, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 388

(30) Chapter: The Statement of Allah " And take you (people) the Maqam (place) of Ibrahim (Abraham) (or the stone on which Abrahim stood while he was building the Kabah as a place of prayer (for some of your Salat e.g., two Raka after the Tawaf of Kabah)"

(30) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى}

Narrated `Amr bin Dinar:

I asked Ibn `Umar, "Can a person who has performed the Tawaf around the Ka`ba for `Umra but has not performed the (Sa`i) Tawaf of Safa and Marwa, have a sexual relation with his wife?" Ibn `Umar replied "When the Prophet (ﷺ) reached Mecca he performed the Tawaf around the Ka`ba (circumambulated it seven times) and offered a two-rak`at prayer (at the place) behind the station (of Abraham) and then performed the Tawaf (Sa`i) of Safa and Marwa, and verily in Allah's Messenger (ﷺ) you have a good example." Then we put the same question to Jabir bin `Abdullah and he too replied, "He should not go near his wife (for sexual relation) till he has finished the Tawaf of Safa and Marwa."

حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، قَالَ سَأَلْنَا ابْنَ عُمَرَ عَنْ رَجُلٍ، طَافَ بِالْبَيْتِ الْعُمْرَةَ، وَلَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ، أَيَأْتِي امْرَأَتَهُ فَقَالَ قَدِمَ النَّبِيُّ صلى الله عليه وسلم فَطَافَ بِالْبَيْتِ سَبْعًا، وَصَلَّى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ، وَطَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ. وَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ فَقَالَ لاَ يَقْرَبَنَّهَا حَتَّى يَطُوفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ.

Reference	: Sahih al-Bukhari 395, 396
In-book reference	: Book 8, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 389

Narrated Mujahid:

Someone came to Ibn `Umar and said, "Here is Allah's Messenger (ﷺ) entering the Ka`ba." Ibn `Umar said, "I went there but the Prophet (ﷺ) had come out of the Ka`ba and I found Bilal standing between its two doors. I asked Bilal, 'Did the Prophet (ﷺ) pray in the Ka`ba?' Bilal replied, 'Yes, he prayed two rak`at between the two pillars which are to your left on entering the Ka`ba. Then Allah's Messenger (ﷺ) came out and offered a two-rak`at prayer facing the Ka`ba.' "

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ سَيْفٍ، قَالَ سَمِعْتُ مُجَاهِدًا، قَالَ أُتِيَ ابْنُ عُمَرَ فَقِيلَ لَهُ هَذَا رَسُولُ اللَّهِ صلى الله عليه وسلم دَخَلَ الْكَعْبَةَ. فَقَالَ ابْنُ عُمَرَ فَأَقْبَلْتُ وَالنَّبِيُّ صلى الله عليه وسلم قَدْ خَرَجَ، وَأَجِدُ بِلاَلاً قَائِمًا بَيْنَ الْبَابَيْنِ، فَسَأَلْتُ بِلاَلاً فَقُلْتُ أَصَلَّى النَّبِيُّ صلى الله عليه وسلم فِي الْكَعْبَةِ قَالَ نَعَمْ رَكْعَتَيْنِ بَيْنَ السَّارِيَتَيْنِ اللَّتَيْنِ عَلَى يَسَارِهِ إِذَا دَخَلْتَ، ثُمَّ خَرَجَ فَصَلَّى فِي وَجْهِ الْكَعْبَةِ رَكْعَتَيْنِ.

Reference	: Sahih al-Bukhari 397
In-book reference	: Book 8, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 390

Narrated Ibn `Abbas:

When the Prophet (ﷺ) entered the Ka`ba, he invoked Allah in each and every side of it and did not pray till he came out of it, and offered a two-rak`at prayer facing the Ka`ba and said, "This is the Qibla."

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، قَالَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، قَالَ لَمَّا دَخَلَ النَّبِيُّ صلى الله عليه وسلم الْبَيْتَ دَعَا فِي نَوَاحِيهِ كُلِّهَا، وَلَمْ يُصَلِّ حَتَّى خَرَجَ مِنْهُ، فَلَمَّا خَرَجَ رَكَعَ رَكْعَتَيْنِ فِي قُبُلِ الْكَعْبَةِ وَقَالَ " **هَذِهِ الْقِبْلَةُ** ".

Reference	: Sahih al-Bukhari 398
In-book reference	: Book 8, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 391

(31) Chapter: [During the obligatory Salat (prayers)] one should face the Qiblah (Kabah at Makkah) wherever one may be

(31) باب التَّوَجُّهِ نَحْوَ الْقِبْلَةِ حَيْثُ كَانَ

وَقَالَ أَبُو هُرَيْرَةَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اسْتَقْبِلِ الْقِبْلَةَ وَكَبِّرْ».

Narrated Bara' bin `Azib:

Allah's Messenger (ﷺ) prayed facing Baitul-Maqdis for sixteen or seventeen months but he loved to face the Ka`ba (at Mecca) so Allah revealed: "Verily, We have seen the turning of your face to the heaven!" (2:144) So the Prophet (ﷺ) faced the Ka`ba and the fools amongst the people namely "the Jews" said, "What has turned them from their Qibla (Baitul-Maqdis) which they formerly observed"" (Allah revealed): "Say: 'To Allah belongs the East and the West. He guides whom he will to a straight path'." (2:142) A man prayed with the Prophet (ﷺ) (facing the Ka`ba) and went out. He saw some of the Ansar praying the `Asr prayer with their faces towards Baitul-Maqdis, he said, "I bear witness that I prayed with Allah's Messenger (ﷺ) facing the Ka`ba." So all the people turned their faces towards the Ka`ba.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، قَالَ حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ ـ رضى الله عنهما ـ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم صَلَّى نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ أَوْ سَبْعَةَ عَشَرَ شَهْرًا، وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُحِبُّ أَنْ يُوَجَّهَ إِلَى الْكَعْبَةِ، فَأَنْزَلَ اللَّهُ {قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ} فَتَوَجَّهَ نَحْوَ الْكَعْبَةِ، وَقَالَ السُّفَهَاءُ مِنَ النَّاسِ ـ وَهُمُ الْيَهُودُ ـ مَا وَلاَّهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا {قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ} فَصَلَّى مَعَ النَّبِيِّ صلى الله عليه وسلم رَجُلٌ ثُمَّ خَرَجَ بَعْدَ مَا صَلَّى، فَمَرَّ عَلَى قَوْمٍ مِنَ الأَنْصَارِ فِي صَلاَةِ الْعَصْرِ نَحْوَ بَيْتِ الْمَقْدِسِ فَقَالَ هُوَ يَشْهَدُ أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم، وَأَنَّهُ تَوَجَّهَ نَحْوَ الْكَعْبَةِ. فَتَحَرَّفَ الْقَوْمُ حَتَّى تَوَجَّهُوا نَحْوَ الْكَعْبَةِ.

Reference	: Sahih al-Bukhari 399
In-book reference	: Book 8, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 392

Narrated Jabir:

Allah's Messenger (ﷺ) used to pray (optional, non-obligatory prayer) while riding on his mount (Rahila) wherever it turned, and whenever he wanted to pray the compulsory prayer he dismounted and prayed facing the Qibla.

حَدَّثَنَا مُسْلِمٌ، قَالَ حَدَّثَنَا هِشَامٌ، قَالَ حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ، فَإِذَا أَرَادَ الْفَرِيضَةَ نَزَلَ فَاسْتَقْبَلَ الْقِبْلَةَ.

Reference	: Sahih al-Bukhari 400
In-book reference	: Book 8, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 393

Narrated `Abdullah:

The Prophet (ﷺ) prayed (and the sub-narrator Ibrahim said, "I do not know whether he prayed more or less than usual"), and when he had finished the prayers he was asked, "O Allah's Messenger (ﷺ)! Has there been any change in the prayers?" He said, "What is it?' The people said, "You have prayed so much and so much." So the Prophet (ﷺ) bent his legs, faced the Qibla and performed two prostration's (of Sahu) and finished his prayers with Taslim (by turning his face to right and left saying: 'As-Salamu `Alaikum- Warahmat-ullah'). When he turned his face to us he said, "If there had been anything changed in the prayer, surely I would have informed you but I am a human being like you and liable to forget like you. So if I forget remind me and if anyone of you is doubtful about his prayer, he should follow what he thinks to be correct and complete his prayer accordingly and finish it and do two prostrations (of Sahu).

حَدَّثَنَا عُثْمَانُ، قَالَ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ قَالَ عَبْدُ اللَّهِ صَلَّى النَّبِيُّ صلى الله عليه وسلم ـ قَالَ إِبْرَاهِيمُ لاَ أَدْرِي زَادَ أَوْ نَقَصَ ـ فَلَمَّا سَلَّمَ قِيلَ لَهُ يَا رَسُولَ اللَّهِ، أَحَدَثَ فِي الصَّلاَةِ شَىْءٌ قَالَ " وَمَا ذَاكَ ". قَالُوا صَلَّيْتَ كَذَا وَكَذَا. فَثَنَى رِجْلَيْهِ وَاسْتَقْبَلَ الْقِبْلَةَ، وَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ، فَلَمَّا أَقْبَلَ عَلَيْنَا بِوَجْهِهِ قَالَ " إِنَّهُ لَوْ حَدَثَ فِي الصَّلاَةِ شَىْءٌ لَنَبَّأْتُكُمْ بِهِ، وَلَكِنْ

إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ، أَنْسَى كَمَا تَنْسَوْنَ، فَإِذَا نَسِيتُ فَذَكِّرُونِي، وَإِذَا شَكَّ أَحَدُكُمْ فِي صَلاَتِهِ فَلْيَتَحَرَّى الصَّوَابَ، فَلْيُتِمَّ عَلَيْهِ ثُمَّ يُسَلِّمْ، ثُمَّ يَسْجُدْ سَجْدَتَيْنِ ".

Reference	: Sahih al-Bukhari 401
In-book reference	: Book 8, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 394

(32) Chapter: What has been said about (facing) the Qiblah (Kabah at Makkah) and wherever considered that there was no need to repeat the Salat (prayer) if someone offered prayers by mistake facing a direction other than that of the Qiblah

(32) بَابُ مَا جَاءَ فِي الْقِبْلَةِ، وَمَنْ لاَ يَرَى الإِعَادَةَ عَلَى مَنْ سَهَا فَصَلَّى إِلَى غَيْرِ الْقِبْلَةِ

وَقَدْ سَلَّمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَكْعَتَيِ الظُّهْرِ، وَأَقْبَلَ عَلَى النَّاسِ بِوَجْهِهِ، ثُمَّ أَتَمَّ مَا بَقِيَ.

Narrated `Umar (bin Al-Khattab):

My Lord agreed with me in three things: -1. I said, "O Allah's Messenger (ﷺ), I wish we took the station of Abraham as our praying place (for some of our prayers). So came the Divine Inspiration: And take you (people) the station of Abraham as a place of prayer (for some of your prayers e.g. two rak`at of Tawaf of Ka`ba)". (2.125) -2. And as regards the (verse of) the veiling of the women, I said, 'O Allah's Messenger (ﷺ)! I wish you ordered your wives to cover themselves from the men because good and bad ones talk to them.' So the verse of the veiling of the women was revealed. -3. Once the wives of the Prophet (ﷺ) made a united front against the Prophet (ﷺ) and I said to them, 'It may be if he (the Prophet) divorced you, (all) that his Lord (Allah) will give him instead of you wives better than you.' So this verse (the same as I had said) was revealed." (66.5).

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، قَالَ حَدَّثَنَا هُشَيْمٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ قَالَ عُمَرُ وَافَقْتُ رَبِّي فِي ثَلاَثٍ، فَقُلْتُ يَا رَسُولَ اللَّهِ لَوِ اتَّخَذْنَا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى فَنَزَلَتْ {وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى} وَآيَةُ الْحِجَابِ قُلْتُ يَا رَسُولَ اللَّهِ، لَوْ أَمَرْتَ نِسَاءَكَ أَنْ يَحْتَجِبْنَ، فَإِنَّهُ يُكَلِّمُهُنَّ الْبَرُّ وَالْفَاجِرُ. فَنَزَلَتْ آيَةُ الْحِجَابِ، وَاجْتَمَعَ نِسَاءُ النَّبِيِّ صلى الله عليه وسلم فِي الْغَيْرَةِ عَلَيْهِ فَقُلْتُ لَهُنَّ عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ. فَنَزَلَتْ هَذِهِ الآيَةُ.

Reference	: Sahih al-Bukhari 402
In-book reference	: Book 8, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 395

Narrated Anas:

as above (395).

حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، قَالَ أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ، قَالَ حَدَّثَنِي حُمَيْدٌ، قَالَ سَمِعْتُ أَنَسًا، بِهَذَا.

Reference	: Sahih al-Bukhari 402b
In-book reference	: Book 8, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 396

Narrated `Abdullah bin `Umar:

While the people were offering the Fajr prayer at Quba' (near Medina), someone came to them and said: "It has been revealed to Allah's Messenger (ﷺ) tonight, and he has been ordered to pray facing the Ka`ba." So turn your faces to the Ka`ba. Those people were facing Sham (Jerusalem) so they turned their faces towards Ka`ba (at Mecca).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ بَيْنَا النَّاسُ بِقُبَاءٍ فِي صَلاَةِ الصُّبْحِ إِذْ جَاءَهُمْ آتٍ فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ قُرْآنٌ، وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ فَاسْتَقْبِلُوهَا، وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّأْمِ، فَاسْتَدَارُوا إِلَى الْكَعْبَةِ.

Reference	: Sahih al-Bukhari 403
In-book reference	: Book 8, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 397

Narrated `Abdullah:

"Once the Prophet (ﷺ) offered five rak`at in Zuhr prayer. He was asked, "Is there an increase in the prayer?" The Prophet (ﷺ) said, "And what is it?" They said, "You have prayed five rak`at.' So he bent his legs and performed two prostrations (of Sahu).

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ صَلَّى النَّبِيُّ صلى الله عليه وسلم الظُّهْرَ خَمْسًا فَقَالُوا أَزِيدَ فِي الصَّلاَةِ قَالَ " وَمَا ذَاكَ ". قَالُوا صَلَّيْتَ خَمْسًا. فَثَنَى رِجْلَيْهِ وَسَجَدَ سَجْدَتَيْنِ.

Reference	: Sahih al-Bukhari 404
In-book reference	: Book 8, Hadith 56
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 398

(33) Chapter: To scrape off the sputum from the mosque with the hand (using some tool or other, or using n tool)

(33) باب حَكِّ الْبُزَاقِ بِالْيَدِ مِنَ الْمَسْجِدِ

Narrated Anas bin Malik:

The Prophet (ﷺ) saw some sputum in the direction of the Qibla (on the wall of the mosque) and he disliked that and the sign of disgust was apparent from his face. So he got up and scraped it off with his hand and said, "Whenever anyone of you stands for the prayer, he is speaking in private to his Lord or his Lord is between him and his Qibla. So, none of you should spit in the direction of the Qibla but one can spit to the left or under his foot." The Prophet (ﷺ) then took the corner of his sheet and spat in it and folded it and said, "Or you can do this. "

حَدَّثَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم رَأَى نُخَامَةً فِي الْقِبْلَةِ، فَشَقَّ ذَلِكَ عَلَيْهِ حَتَّى رُئِيَ فِي وَجْهِهِ، فَقَامَ فَحَكَّهُ بِيَدِهِ فَقَالَ " إِنَّ أَحَدَكُمْ إِذَا قَامَ فِي صَلاَتِهِ، فَإِنَّهُ يُنَاجِي رَبَّهُ ـ أَوْ إِنَّ رَبَّهُ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ ـ فَلاَ يَبْزُقَنَّ أَحَدُكُمْ قِبَلَ قِبْلَتِهِ، وَلَكِنْ عَنْ يَسَارِهِ، أَوْ تَحْتَ قَدَمَيْهِ ". ثُمَّ أَخَذَ طَرَفَ رِدَائِهِ فَبَصَقَ فِيهِ، ثُمَّ رَدَّ بَعْضَهُ عَلَى بَعْضٍ، فَقَالَ " أَوْ يَفْعَلْ هَكَذَا ".

Reference	: Sahih al-Bukhari 405
In-book reference	: Book 8, Hadith 57
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 399

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) saw sputum on the wall of the mosque in the direction of the Qibla and scraped it off. He faced the people and said, "Whenever any one of you is praying, he should not spit in front of him because in the prayer Allah is in front of him."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ. أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَأَى بُصَاقًا فِي جِدَارِ الْقِبْلَةِ فَحَكَّهُ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ " إِذَا كَانَ أَحَدُكُمْ يُصَلِّي، فَلاَ يَبْصُقْ قِبَلَ وَجْهِهِ، فَإِنَّ اللَّهَ قِبَلَ وَجْهِهِ إِذَا صَلَّى ".

Reference	: Sahih al-Bukhari 406
In-book reference	: Book 8, Hadith 58

USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 400
(deprecated numbering scheme)

Narrated `Aisha:

(the mother of faithful believers) Allah's Messenger (ﷺ) saw some nasal secretions, expectoration or sputum on the wall of the mosque in the direction of the Qibla and scraped it off.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَأَى فِي جِدَارِ الْقِبْلَةِ مُخَاطًا أَوْ بُصَاقًا أَوْ نُخَامَةً فَحَكَّهُ.

Reference : Sahih al-Bukhari 407
In-book reference : Book 8, Hadith 59
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 401
(deprecated numbering scheme)

(34) Chapter: To scrape the nasal secretion off the mosque with gravel

(34) باب حَكِّ الْمُخَاطِ بِالْحَصَى مِنَ الْمَسْجِدِ

وَقَالَ ابْنُ عَبَّاسٍ إِنْ وَطِئْتَ عَلَى قَذَرٍ رَطْبٍ فَاغْسِلْهُ، وَإِنْ كَانَ يَابِسًا فَلاَ.

Narrated Abu Huraira and Abu Sa`id:

Allah's Messenger (ﷺ) saw some expectoration on the wall of the mosque; he took gravel and scraped it off and said, "If anyone of you wanted to spit he should neither spit in front of him nor on his right but he could spit either on his left or under his left foot."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، وَأَبَا، سَعِيدٍ حَدَّثَاهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَأَى نُخَامَةً فِي جِدَارِ الْمَسْجِدِ، فَتَنَاوَلَ حَصَاةً فَحَكَّهَا فَقَالَ " إِذَا تَنَخَّمَ أَحَدُكُمْ فَلاَ يَتَنَخَّمَنَّ قِبَلَ وَجْهِهِ وَلاَ عَنْ يَمِينِهِ، وَلْيَبْصُقْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى ".

Reference : Sahih al-Bukhari 408, 409
In-book reference : Book 8, Hadith 60
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 402
(deprecated numbering scheme)

(35) Chapter: It is forbidden to spit on the right side while in Salat (prayers)

(35) باب لاَ يَبْصُقْ عَنْ يَمِينِهِ، فِي الصَّلاَةِ

Narrated Abu Huraira and Abu Sa`id:

Allah's Messenger (ﷺ) saw some expectoration on the wall of the mosque; he took gravel and scraped it off and said, "If anyone of you wanted to spit, he should neither spit in front of him nor on his right but could spit either on his left or under his left foot."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، وَأَبَا، سَعِيدٍ أَخْبَرَاهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَأَى نُخَامَةً فِي حَائِطِ الْمَسْجِدِ، فَتَنَاوَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَصَاةً فَحَتَّهَا ثُمَّ قَالَ " إِذَا تَنَخَّمَ أَحَدُكُمْ فَلاَ يَتَنَخَّمْ قِبَلَ وَجْهِهِ وَلاَ عَنْ يَمِينِهِ، وَلْيَبْصُقْ عَنْ يَسَارِهِ، أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى ".

Reference : Sahih al-Bukhari 410, 411
In-book reference : Book 8, Hadith 61
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 403
(deprecated numbering scheme)

Narrated Anas:

The Prophet (ﷺ) said, "None of you should spit in front or on his right but he could spit either on his left or under his foot."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي قَتَادَةُ، قَالَ سَمِعْتُ أَنَسًا، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ يَتْفِلَنَّ أَحَدُكُمْ بَيْنَ يَدَيْهِ وَلاَ عَنْ يَمِينِهِ، وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ رِجْلِهِ ".

Reference : Sahih al-Bukhari 412
In-book reference : Book 8, Hadith 62
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 404
(deprecated numbering scheme)

(36) Chapter: One should spit on the left side or under one's left foot

(36) باب لِيَبْزُقْ عَنْ يَسَارِهِ، أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "A faithful believer while in prayer is speaking in private to his Lord, so he should neither spit in front of him nor to his right side but he could spit either on his left or under his foot."

حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنَا قَتَادَةُ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ الْمُؤْمِنَ إِذَا كَانَ فِي الصَّلاَةِ فَإِنَّمَا يُنَاجِي رَبَّهُ، فَلاَ يَبْزُقَنَّ بَيْنَ يَدَيْهِ وَلاَ عَنْ يَمِينِهِ، وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ ".

Reference : Sahih al-Bukhari 413
In-book reference : Book 8, Hadith 63
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 405
(deprecated numbering scheme)

Narrated Abu Sa`id:

The Prophet (ﷺ) saw sputum on (the wall of) the mosque in the direction of the Qibla and scraped it off with gravel. Then he forbade Spitting in front or on the right, but allowed it on one's left or under one's left foot.

حَدَّثَنَا عَلِيٌّ، قَالَ حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدٍ. أَنَّ النَّبِيَّ صلى الله عليه وسلم أَبْصَرَ نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ فَحَكَّهَا بِحَصَاةٍ، ثُمَّ نَهَى أَنْ يَبْزُقَ الرَّجُلُ بَيْنَ يَدَيْهِ أَوْ عَنْ يَمِينِهِ، وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى. وَعَنِ الزُّهْرِيِّ سَمِعَ حُمَيْدًا عَنْ أَبِي سَعِيدٍ نَحْوَهُ.

Reference : Sahih al-Bukhari 414
In-book reference : Book 8, Hadith 64
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 406
(deprecated numbering scheme)

(37) Chapter: The expiation for spitting in the mosque

(37) باب كَفَّارَةِ الْبُزَاقِ فِي الْمَسْجِدِ

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Spitting in the mosque is a sin and its expiation is to bury it."

حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنَا قَتَادَةُ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " الْبُزَاقُ فِي الْمَسْجِدِ خَطِيئَةٌ، وَكَفَّارَتُهَا دَفْنُهَا ".

Reference : Sahih al-Bukhari 415
In-book reference : Book 8, Hadith 65
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 407
(deprecated numbering scheme)

(38) Chapter: The burying of the expectoration in the mosque

(38) باب دَفْنِ النُّخَامَةِ فِي الْمَسْجِدِ

Narrated Abu Huraira:

Prophet said, "If anyone of you stands for prayer, he should not spit in front of him because in prayer he is speaking in private to Allah and he should not spit on his right as there is an angel, but he can spit either on his left or under his left foot and bury it (i.e. expectoration).

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، قَالَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، سَمِعَ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلاَةِ فَلاَ يَبْصُقْ أَمَامَهُ، فَإِنَّمَا يُنَاجِي اللَّهَ مَا دَامَ فِي مُصَلاَّهُ، وَلاَ عَنْ يَمِينِهِ، فَإِنَّ عَنْ يَمِينِهِ مَلَكًا، وَلْيَبْصُقْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ، فَيَدْفِنُهَا ".

Reference	: Sahih al-Bukhari 416
In-book reference	: Book 8, Hadith 66
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 408

(39) Chapter: If the spit or sputum comes out suddenly then one should spit in the corner of one's garment

(39) باب إِذَا بَدَرَهُ الْبُزَاقُ فَلْيَأْخُذْ بِطَرَفِ ثَوْبِهِ

Narrated Anas:

The Prophet (ﷺ) saw expectoration (on the wall of the mosque) in the direction of the Qibla and scraped it off with his hand. It seemed that he disliked it and the sign of disgust was apparent from his face. He said, "If anyone of you stands for the prayer, he is speaking in private to his Lord, (or) his Lord is between him and his Qibla, therefore he should not spit towards his Qibla, but he could spit either on his left or under his foot." Then he took the corner of his sheet and spat in it, folded it and said, "Or do this."

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا زُهَيْرٌ، قَالَ حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم رَأَى نُخَامَةً فِي الْقِبْلَةِ فَحَكَّهَا بِيَدِهِ، وَرُئِيَ مِنْهُ كَرَاهِيَةٌ ـ أَوْ رُئِيَ كَرَاهِيَتُهُ لِذَلِكَ وَشِدَّتُهُ عَلَيْهِ ـ وَقَالَ " إِنَّ أَحَدَكُمْ إِذَا قَامَ فِي صَلاَتِهِ فَإِنَّمَا يُنَاجِي رَبَّهُ ـ أَوْ رَبُّهُ بَيْنَهُ وَبَيْنَ قِبْلَتِهِ ـ فَلاَ يَبْزُقَنَّ فِي قِبْلَتِهِ، وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ ". ثُمَّ أَخَذَ طَرَفَ رِدَائِهِ فَبَزَقَ فِيهِ، وَرَدَّ بَعْضَهُ عَلَى بَعْضٍ، قَالَ " أَوْ يَفْعَلُ هَكَذَا ".

Reference	: Sahih al-Bukhari 417
In-book reference	: Book 8, Hadith 67
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 409

(40) Chapter: Preaching of the Imam to the people regarding the proper offering of As-Salat (the prayers) and the mention of the Qiblah (Kabah at Makkah)

(40) باب عِظَةِ الإِمَامِ النَّاسَ فِي إِتْمَامِ الصَّلاَةِ، وَذِكْرِ الْقِبْلَةِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Do you consider or see that my face is towards the Qibla? By Allah, neither your submissiveness nor your bowing is hidden from me, surely I see you from my back."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " هَلْ تَرَوْنَ قِبْلَتِي هَا هُنَا فَوَاللَّهِ مَا يَخْفَى عَلَىَّ خُشُوعُكُمْ وَلاَ رُكُوعُكُمْ، إِنِّي لأَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي ".

Reference	: Sahih al-Bukhari 418
In-book reference	: Book 8, Hadith 68
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 410

Narrated Anas bin Malik:

The Prophet (ﷺ) led us in a prayer and then got up on the pulpit and said, "In your prayer and bowing, I certainly see you from my back as I see you (while looking at you.)"

حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ، قَالَ حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ هِلاَلِ بْنِ عَلِيٍّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ صَلَّى بِنَا النَّبِيُّ صلى الله عليه وسلم صَلاَةً ثُمَّ رَقِيَ الْمِنْبَرَ، فَقَالَ فِي الصَّلاَةِ وَفِي الرُّكُوعِ " إِنِّي لأَرَاكُمْ مِنْ وَرَائِي كَمَا أَرَاكُمْ ".

Reference	: Sahih al-Bukhari 419
In-book reference	: Book 8, Hadith 69
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 411

(41) Chapter: It is permissible to say, "Masjid (mosque) of Bani so-and-so?

(41) باب هَلْ يُقَالُ مَسْجِدُ بَنِي فُلاَنٍ

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) ordered for a horse race; the trained horses were to run from a place called Al-Hafya' to Thaniyat Al-Wada` and the horses which were not trained were to run from Al-Thaniya to the Masjid (mosque of) Bani Zuraiq. The sub narrator added: Ibn `Umar was one of those who took part in the race.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سَابَقَ بَيْنَ الْخَيْلِ الَّتِي أُضْمِرَتْ مِنَ الْحَفْيَاءِ، وَأَمَدُهَا ثَنِيَّةُ الْوَدَاعِ، وَسَابَقَ بَيْنَ الْخَيْلِ الَّتِي لَمْ تُضْمَرْ مِنَ الثَّنِيَّةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ، وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ فِيمَنْ سَابَقَ بِهَا.

Reference	: Sahih al-Bukhari 420
In-book reference	: Book 8, Hadith 70
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 412

(42) Chapter: The distribution (of goods or wealh) and the hanging of a cluster of dates in the mosque.

(42) باب الْقِسْمَةِ وَتَعْلِيقِ الْقِنْوِ فِي الْمَسْجِدِ

قَالَ أَبُو عَبْدِ اللَّهِ الْقِنْوُ الْعِذْقُ، وَالاِثْنَانِ قِنْوَانِ، وَالْجَمَاعَةُ أَيْضًا قِنْوَانٌ مِثْلَ صِنْوٍ وَصِنْوَانٍ.

Narrated Anas:

Some goods came to Allah's Messenger (ﷺ) from Bahrain. The Prophet (ﷺ) ordered the people to spread them in the mosque --it was the biggest amount of goods Allah's Messenger (ﷺ) had ever received. He left for prayer and did not even look at it. After finishing the prayer, he sat by those goods and gave from those to everybody he saw. Al-`Abbas came to him and said, "O Allah's Messenger (ﷺ)! give me (something) too, because I gave ransom for myself and `Aqil". Allah's Messenger (ﷺ) told him to take. So he stuffed his garment with it and tried to carry it away but he failed to do so. He said, "O Allah's Messenger (ﷺ)! Order someone to help me in lifting it." The Prophet (ﷺ) refused. He then said to the Prophet: Will you please help me to lift it?" Allah's Messenger (ﷺ) refused. Then Al-`Abbas threw some of it and tried to lift it (but failed). He again said, "O Allah's Messenger (ﷺ) Order someone to help me to lift it." He refused. Al-`Abbas then said to the Prophet: "Will you please help me to lift it?" He again refused. Then Al-`Abbas threw some of it, and lifted it on his shoulders and went away. Allah's Messenger (ﷺ) kept on watching him till he disappeared from his sight and was astonished at his greediness. Allah's Messenger (ﷺ) did not get up till the last coin was distributed.

وَقَالَ إِبْرَاهِيمُ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ أُتِيَ النَّبِيُّ صلى الله عليه وسلم بِمَالٍ مِنَ الْبَحْرَيْنِ فَقَالَ " انْثُرُوهُ فِي الْمَسْجِدِ ". وَكَانَ أَكْثَرَ مَالٍ أُتِيَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم، فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى الصَّلاَةِ، وَلَمْ يَلْتَفِتْ إِلَيْهِ، فَلَمَّا قَضَى الصَّلاَةَ جَاءَ فَجَلَسَ إِلَيْهِ، فَمَا كَانَ يَرَى أَحَدًا إِلاَّ أَعْطَاهُ، إِذْ جَاءَهُ الْعَبَّاسُ فَقَالَ يَا رَسُولَ اللَّهِ، أَعْطِنِي فَإِنِّي فَادَيْتُ نَفْسِي وَفَادَيْتُ عَقِيلاً، فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " خُذْ ". فَحَثَا فِي ثَوْبِهِ، ثُمَّ ذَهَبَ يُقِلُّهُ فَلَمْ

يَسْتَطِعْ فَقَالَ يَا رَسُولَ اللَّهِ، أُوْمُرْ بَعْضَهُمْ يَرْفَعُهُ إِلَىَّ. قَالَ " لاَ ". قَالَ فَارْفَعْهُ أَنْتَ عَلَىَّ. قَالَ " لاَ ". فَنَثَرَ مِنْهُ، ثُمَّ ذَهَبَ يُقِلُّهُ، فَقَالَ يَا رَسُولَ اللَّهِ، أُوْمُرْ بَعْضَهُمْ يَرْفَعْهُ عَلَىَّ. قَالَ " لاَ ". قَالَ فَارْفَعْهُ أَنْتَ عَلَىَّ. قَالَ " لاَ ". فَنَثَرَ مِنْهُ، ثُمَّ احْتَمَلَهُ فَأَلْقَاهُ عَلَى كَاهِلِهِ ثُمَّ انْطَلَقَ، فَمَا زَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُتْبِعُهُ بَصَرَهُ حَتَّى خَفِيَ عَلَيْنَا، عَجَبًا مِنْ حِرْصِهِ، فَمَا قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَثَمَّ مِنْهَا دِرْهَمٌ.

Reference	: Sahih al-Bukhari 421
In-book reference	: Book 8, Hadith 71
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 413

(43) Chapter: Receivng and invitation to dinner in the mosque and accepting it

(43) باب مَنْ دَعَا لِطَعَامٍ فِي الْمَسْجِدِ وَمَنْ أَجَابَ فِيهِ

Narrated Anas:

I found the Prophet (ﷺ) in the mosque along with some people. He said to me, "Did Abu Talha send you?" I said, "Yes". He said, "For a meal?" I said, "Yes." Then he said to his companions, "Get up." They set out and I was ahead of them.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، سَمِعَ أَنَسًا، قَالَ وَجَدْتُ النَّبِيَّ صلى الله عليه وسلم فِي الْمَسْجِدِ مَعَهُ نَاسٌ فَقُمْتُ، فَقَالَ لِي " آرْسَلَكَ أَبُو طَلْحَةَ " قُلْتُ نَعَمْ. فَقَالَ " لِطَعَامٍ ". قُلْتُ نَعَمْ. فَقَالَ لِمَنْ حَوْلَهُ " قُومُوا ". فَانْطَلَقَ وَانْطَلَقْتُ بَيْنَ أَيْدِيهِمْ.

Reference	: Sahih al-Bukhari 422
In-book reference	: Book 8, Hadith 72
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 414

(44) Chapter: To give the judicial verdicts in the mosque and to perform the Al-Lian between men and women (husbands and wives) there

(44) باب الْقَضَاءِ وَاللِّعَانِ فِي الْمَسْجِدِ بَيْنَ الرِّجَالِ وَالنِّسَاءِ

Narrated Sahl bin Sa`d:

A man said, "O Allah's Messenger (ﷺ)! If a man finds another man with his wife, (committing adultery) should the husband kill him?" Later on I saw them (the man and his wife) doing Li`an in the mosque (taking oaths, one accusing, and the other denying adultery).

حَدَّثَنَا يَحْيَى، قَالَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، قَالَ أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّ رَجُلاً، قَالَ يَا رَسُولَ اللَّهِ، أَرَأَيْتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً أَيَقْتُلُهُ فَتَلاَعَنَا فِي الْمَسْجِدِ وَأَنَا شَاهِدٌ.

Reference	: Sahih al-Bukhari 423
In-book reference	: Book 8, Hadith 73
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 415

(45) Chapter: If someone enters a house, should he offer prayers where he likes, or as he is told? And he should not look out to seek information about the place or do spying

(45) باب إِذَا دَخَلَ بَيْتًا يُصَلِّي حَيْثُ شَاءَ، أَوْ حَيْثُ أُمِرَ، وَلاَ يَتَجَسَّسُ

Narrated `Itban bin Malik:

The Prophet (ﷺ) came to my house and said, "Where do you like me to pray?" I pointed to a place. The Prophet then said, "Allahu Akbar", and we aligned behind him and he offered a two-rak`at prayer.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عِتْبَانَ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أَتَاهُ فِي مَنْزِلِهِ فَقَالَ " أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ لَكَ مِنْ بَيْتِكَ ". قَالَ فَأَشَرْتُ لَهُ إِلَى مَكَانٍ، فَكَبَّرَ النَّبِيُّ صلى الله عليه وسلم وَصَفَفْنَا خَلْفَهُ، فَصَلَّى رَكْعَتَيْنِ.

Reference	: Sahih al-Bukhari 424
In-book reference	: Book 8, Hadith 74
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 416

(46) Chapter: About (taking) the mosques in the houses

(46) باب الْمَسَاجِدِ فِي الْبُيُوتِ

وَصَلَّى الْبَرَاءُ بْنُ عَازِبٍ فِي مَسْجِدِهِ فِي دَارِهِ جَمَاعَةً.

Narrated `Itban bin Malik:

who was one of the companions of Allah's Messenger (ﷺ) and one of the Ansar's who took part in the battle of Badr: I came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ) I have weak eyesight and I lead my people in prayers. When it rains the water flows in the valley between me and my people so I cannot go to their mosque to lead them in prayer. O Allah's Messenger (ﷺ)! I wish you would come to my house and pray in it so that I could take that place as a Musalla. Allah's Messenger (ﷺ) said. "Allah willing, I will do so." Next day after the sun rose high, Allah's Messenger (ﷺ) and Abu Bakr came and Allah's Messenger (ﷺ) asked for permission to enter. I gave him permission and he did not sit on entering the house but said to me, "Where do you like me to pray?" I pointed to a place in my house. So Allah's Messenger (ﷺ) stood there and said, 'Allahu Akbar', and we all got up and aligned behind him and offered a two-rak`at prayer and ended it with Taslim. We requested him to stay for a meal called "Khazira" which we had prepared for him. Many members of our family gathered in the house and one of them said, "Where is Malik bin Al-Dukhaishin or Ibn Al-Dukhshun?" One of them replied, "He is a hypocrite and does not love Allah and His Apostle." Hearing that, Allah's Messenger (ﷺ) said, "Do not say so. Haven't you seen that he said, 'None has the right to be worshipped but Allah' for Allah's sake only?" He said, "Allah and His Apostle know better. We have seen him helping and advising hypocrites." Allah's Messenger (ﷺ) said, "Allah has forbidden the (Hell) fire for those who say, 'None has the right to be worshipped but Allah' for Allah's sake only."

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ الأَنْصَارِيُّ، أَنَّ عِتْبَانَ بْنَ مَالِكٍ ـ وَهُوَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم مِمَّنْ شَهِدَ بَدْرًا مِنَ الأَنْصَارِ ـ أَنَّهُ أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ، قَدْ أَنْكَرْتُ بَصَرِي، وَأَنَا أُصَلِّي لِقَوْمِي، فَإِذَا كَانَتِ الأَمْطَارُ سَالَ الْوَادِي الَّذِي بَيْنِي وَبَيْنَهُمْ، لَمْ أَسْتَطِعْ أَنْ آتِيَ مَسْجِدَهُمْ فَأُصَلِّيَ بِهِمْ، وَوَدِدْتُ يَا رَسُولَ اللَّهِ أَنَّكَ تَأْتِينِي فَتُصَلِّيَ فِي بَيْتِي، فَأَتَّخِذَهُ مُصَلًّى. قَالَ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " سَأَفْعَلُ إِنْ شَاءَ اللَّهُ ". قَالَ عِتْبَانُ فَغَدَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ حِينَ ارْتَفَعَ النَّهَارُ، فَاسْتَأْذَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَذِنْتُ لَهُ، فَلَمْ يَجْلِسْ حَتَّى دَخَلَ الْبَيْتَ ثُمَّ قَالَ " أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ ". قَالَ فَأَشَرْتُ لَهُ إِلَى نَاحِيَةٍ مِنَ الْبَيْتِ، فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَكَبَّرَ، فَقُمْنَا فَصَفَّنَا، فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ، قَالَ وَحَبَسْنَاهُ عَلَى خَزِيرَةٍ صَنَعْنَاهَا لَهُ. قَالَ فَثَابَ فِي الْبَيْتِ رِجَالٌ مِنْ أَهْلِ الدَّارِ ذَوُو عَدَدٍ فَاجْتَمَعُوا، فَقَالَ قَائِلٌ مِنْهُمْ أَيْنَ مَالِكُ بْنُ الدُّخَيْشِنِ أَوِ ابْنُ الدُّخْشُنِ فَقَالَ بَعْضُهُمْ ذَلِكَ مُنَافِقٌ لاَ يُحِبُّ اللَّهَ وَرَسُولَهُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَقُلْ ذَلِكَ، أَلاَ تَرَاهُ قَدْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ. يُرِيدُ بِذَلِكَ وَجْهَ اللَّهِ ". قَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ فَإِنَّا نَرَى وَجْهَهُ وَنَصِيحَتَهُ إِلَى الْمُنَافِقِينَ. قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَإِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ. يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ ". قَالَ ابْنُ شِهَابٍ ثُمَّ سَأَلْتُ الْحُصَيْنَ بْنَ مُحَمَّدٍ الأَنْصَارِيَّ ـ وَهْوَ أَحَدُ بَنِي سَالِمٍ وَهُوَ مِنْ سَرَاتِهِمْ ـ عَنْ حَدِيثِ مَحْمُودِ بْنِ الرَّبِيعِ، فَصَدَّقَهُ بِذَلِكَ.

Reference : Sahih al-Bukhari 425
In-book reference : Book 8, Hadith 75
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 417
(deprecated numbering scheme)

(47) Chapter: While entering the mosques etc. one should start with the right foot

(47) باب التَّيَمُّنِ فِي دُخُولِ الْمَسْجِدِ وَغَيْرِهِ

وَكَانَ ابْنُ عُمَرَ يَبْدَأُ بِرِجْلِهِ الْيُمْنَى، فَإِذَا خَرَجَ بَدَأَ بِرِجْلِهِ الْيُسْرَى.

Narrated `Aisha:

The Prophet (ﷺ) used to start every thing from the right (for good things) whenever it was possible in all his affairs; for example: in washing, combing or wearing shoes.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنِ الأَشْعَثِ بْنِ سُلَيْمٍ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يُحِبُّ التَّيَمُّنَ مَا اسْتَطَاعَ فِي شَأْنِهِ كُلِّهِ فِي طُهُورِهِ وَتَرَجُّلِهِ وَتَنَعُّلِهِ.

Reference : Sahih al-Bukhari 426
In-book reference : Book 8, Hadith 76
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 418
(deprecated numbering scheme)

(48) Chapter: Is it permissible to dig the graves of pagans of the period of Ignorance, and to use that place as a mosque?

(48) بَابُ هَلْ تُنْبَشُ قُبُورُ مُشْرِكِي الْجَاهِلِيَّةِ، وَيُتَّخَذُ مَكَانَهَا مَسَاجِدَ

لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَعَنَ اللَّهُ الْيَهُودَ، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ». وَمَا يُكْرَهُ مِنَ الصَّلاَةِ فِي الْقُبُورِ.

وَرَأَى عُمَرُ أَنَسَ بْنَ مَالِكٍ يُصَلِّي عِنْدَ قَبْرٍ فَقَالَ الْقَبْرَ الْقَبْرَ. وَلَمْ يَأْمُرْهُ بِالإِعَادَةِ.

Narrated `Aisha:

Um Habiba and Um Salama mentioned about a church they had seen in Ethiopia in which there were pictures. They told the Prophet (ﷺ) about it, on which he said, "If any religious man dies amongst those people they would build a place of worship at his grave and make these pictures in it. They will be the worst creature in the sight of Allah on the Day of Resurrection."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، قَالَ أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ، أَنَّ أُمَّ حَبِيبَةَ، وَأُمَّ سَلَمَةَ ذَكَرَتَا كَنِيسَةً رَأَيْنَهَا بِالْحَبَشَةِ فِيهَا تَصَاوِيرُ، فَذَكَرَتَا لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ " إِنَّ أُولَئِكَ إِذَا كَانَ فِيهِمُ الرَّجُلُ الصَّالِحُ فَمَاتَ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا، وَصَوَّرُوا فِيهِ تِلْكَ الصُّوَرَ، فَأُولَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ ".

Reference : Sahih al-Bukhari 427
In-book reference : Book 8, Hadith 77
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 419
(deprecated numbering scheme)

Narrated Anas:

When the Prophet (ﷺ) arrived Medina he dismounted at `Awali-i-Medina amongst a tribe called Banu `Amr bin `Auf. He stayed there For fourteen nights. Then he sent for Bani An-Najjar and they came armed with their swords. As if I am looking (just now) as the Prophet (ﷺ) was sitting over his Rahila (Mount) with Abu Bakr riding behind him and all Banu An-Najjar around him till he dismounted at the courtyard of Abu Aiyub's house. The Prophet (ﷺ) loved to pray wherever the time for the prayer was due even at sheep-folds. Later on he ordered that a mosque should be built and sent for some people of Banu-An-Najjar and said, "O Banu An-Najjar! Suggest to me the

price of this (walled) piece of land of yours." They replied, "No! By Allah! We do not demand its price except from Allah." Anas added: There were graves of pagans in it and some of it was unleveled and there were some date-palm trees in it. The Prophet (ﷺ) ordered that the graves of the pagans be dug out and the unleveled land be level led and the date-palm trees be cut down . (So all that was done). They aligned these cut date-palm trees towards the Qibla of the mosque (as a wall) and they also built two stone side-walls (of the mosque). His companions brought the stones while reciting some poetic verses. The Prophet (ﷺ) was with them and he kept on saying, "There is no goodness except that of the Hereafter, O Allah! So please forgive the Ansars and the emigrants. "

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ، قَالَ قَدِمَ النَّبِيُّ صلى الله عليه وسلم الْمَدِينَةَ فَنَزَلَ أَعْلَى الْمَدِينَةِ، فِي حَىٍّ يُقَالُ لَهُمْ بَنُو عَمْرِو بْنِ عَوْفٍ. فَأَقَامَ النَّبِيُّ صلى الله عليه وسلم فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً، ثُمَّ أَرْسَلَ إِلَى بَنِي النَّجَّارِ فَجَاءُوا مُتَقَلِّدِي السُّيُوفِ، كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ صلى الله عليه وسلم عَلَى رَاحِلَتِهِ، وَأَبُو بَكْرٍ رِدْفُهُ، وَمَلأُ بَنِي النَّجَّارِ حَوْلَهُ، حَتَّى أَلْقَى بِفِنَاءِ أَبِي أَيُّوبَ، وَكَانَ يُحِبُّ أَنْ يُصَلِّيَ حَيْثُ أَدْرَكَتْهُ الصَّلاَةُ، وَيُصَلِّي فِي مَرَابِضِ الْغَنَمِ، وَأَنَّهُ أَمَرَ بِبِنَاءِ الْمَسْجِدِ، فَأَرْسَلَ إِلَى مَلإٍ مِنْ بَنِي النَّجَّارِ فَقَالَ " يَا بَنِي النَّجَّارِ ثَامِنُونِي بِحَائِطِكُمْ هَذَا ". قَالُوا لاَ وَاللَّهِ، لاَ نَطْلُبُ ثَمَنَهُ إِلاَّ إِلَى اللَّهِ. فَقَالَ أَنَسٌ فَكَانَ فِيهِ مَا أَقُولُ لَكُمْ، قُبُورُ الْمُشْرِكِينَ، وَفِيهِ خَرِبٌ، وَفِيهِ نَخْلٌ، فَأَمَرَ النَّبِيُّ صلى الله عليه وسلم بِقُبُورِ الْمُشْرِكِينَ فَنُبِشَتْ، ثُمَّ بِالْخَرِبِ فَسُوِّيَتْ، وَبِالنَّخْلِ فَقُطِعَ، فَصَفُّوا النَّخْلَ قِبْلَةَ الْمَسْجِدِ، وَجَعَلُوا عِضَادَتَيْهِ الْحِجَارَةَ، وَجَعَلُوا يَنْقُلُونَ الصَّخْرَ، وَهُمْ يَرْتَجِزُونَ، وَالنَّبِيُّ صلى الله عليه وسلم مَعَهُمْ وَهُوَ يَقُولُ " اللَّهُمَّ لاَ خَيْرَ إِلاَّ خَيْرُ الآخِرَهْ فَاغْفِرْ لِلأَنْصَارِ وَالْمُهَاجِرَهْ "

Reference	: Sahih al-Bukhari 428
In-book reference	: Book 8, Hadith 78
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 420

(49) Chapter: To offer As-Salat (the prayer) in a sheep-fold

(49) باب الصَّلاَةِ فِي مَرَابِضِ الْغَنَمِ

Narrated Abu Al-Taiyah [??]:

Anas said, "The Prophet (ﷺ) prayed in the sheep fold." Later on I heard him saying, "He prayed in the sheep folds before the construction of the, mosque."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي فِي مَرَابِضِ الْغَنَمِ، ثُمَّ سَمِعْتُهُ بَعْدُ يَقُولُ كَانَ يُصَلِّي فِي مَرَابِضِ الْغَنَمِ قَبْلَ أَنْ يُبْنَى الْمَسْجِدُ.

Reference	: Sahih al-Bukhari 429
In-book reference	: Book 8, Hadith 79
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 421

(50) Chapter: To offer As-Salat (the prayer) in the camel yards (the places where the camels are stationed)

(50) باب الصَّلاَةِ فِي مَوَاضِعِ الإِبِلِ

Narrated Nafi`:

"I saw Ibn `Umar praying while taking his camel as a Sutra in front of him and he said, "I saw the Prophet doing the same."

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، قَالَ أَخْبَرَنَا سُلَيْمَانُ بْنُ حَيَّانَ، قَالَ حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، قَالَ رَأَيْتُ ابْنَ عُمَرَ يُصَلِّي إِلَى بَعِيرِهِ وَقَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَفْعَلُهُ.

Reference	: Sahih al-Bukhari 430
In-book reference	: Book 8, Hadith 80
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 422

(51) Chapter: whoever offered Salat (prayer) with furnace or fire or any other worshipable thing in front of him but he intended Salat solely for Allah

(51) باب مَنْ صَلَّى وَقُدَّامَهُ تَنُّورٌ أَوْ نَارٌ أَوْ شَىْءٌ مِمَّا يُعْبَدُ، فَأَرَادَ بِهِ اللَّهَ

وَقَالَ الزُّهْرِيُّ: أَخْبَرَنِي أَنَسٌ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «عُرِضَتْ عَلَيَّ النَّارُ وَأَنَا أُصَلِّي».

Narrated `Abdullah bin `Abbas:

The sun eclipsed and Allah's Messenger (ﷺ) offered the eclipse prayer and said, "I have been shown the Hellfire (now) and I never saw a worse and horrible sight than the sight I have seen today."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، قَالَ انْخَسَفَتِ الشَّمْسُ، فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ قَالَ " أُرِيتُ النَّارَ، فَلَمْ أَرَ مَنْظَرًا كَالْيَوْمِ قَطُّ أَفْظَعَ ".

Reference	: Sahih al-Bukhari 431
In-book reference	: Book 8, Hadith 81
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 423

(52) Chapter: The dislikeness of offering As-Salat (the prayers) in grave-yards

(52) باب كَرَاهِيَةِ الصَّلاَةِ فِي الْمَقَابِرِ

Narrated Ibn `Umar:

The Prophet (ﷺ) had said, "Offer some of your prayers (Nawafil) at home, and do not take your houses as graves."

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " اجْعَلُوا فِي بُيُوتِكُمْ مِنْ صَلاَتِكُمْ، وَلاَ تَتَّخِذُوهَا قُبُورًا ".

Reference	: Sahih al-Bukhari 432
In-book reference	: Book 8, Hadith 82
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 424

(53) Chapter: (What is said about) offering Salat (Prayer) at the places where the earth had sunk down and Allah's punishment had fallen

(53) باب الصَّلاَةِ فِي مَوَاضِعِ الْخَسْفِ وَالْعَذَابِ

وَيُذْكَرُ أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ كَرِهَ الصَّلاَةَ بِخَسْفِ بَابِلَ.

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "Do not enter (the places) of these people where Allah's punishment had fallen unless you do so weeping. If you do not weep, do not enter (the places of these people) because Allah's curse and punishment which fell upon them may fall upon you."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَدْخُلُوا عَلَى هَؤُلاَءِ الْمُعَذَّبِينَ إِلاَّ أَنْ تَكُونُوا بَاكِينَ، فَإِنْ لَمْ تَكُونُوا بَاكِينَ فَلاَ تَدْخُلُوا عَلَيْهِمْ، لاَ يُصِيبُكُمْ مَا أَصَابَهُمْ ".

Reference	: Sahih al-Bukhari 433
In-book reference	: Book 8, Hadith 83
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 425

(54) Chapter: To offer As-Salat (the prayer) in a church or in a temple etc.

(54) باب الصَّلاَةِ فِي الْبِيعَةِ

وَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ إِنَّا لاَ نَدْخُلُ كَنَائِسَكُمْ مِنْ أَجْلِ التَّمَاثِيلِ الَّتِي فِيهَا الصُّوَرَ. وَكَانَ ابْنُ عَبَّاسٍ يُصَلِّي فِي الْبِيعَةِ إِلاَّ بِيعَةً فِيهَا تَمَاثِيلُ.

Narrated `Aisha:

Um Salama told Allah's Messenger (ﷺ) about a church which she had seen in Ethiopia and which was called Mariya. She told him about the pictures which she had seen in it. Allah's Messenger (ﷺ) said, "If any righteous pious man dies amongst them, they would build a place of worship at his grave and make these pictures in it; they are the worst creatures in the sight of Allah."

حَدَّثَنَا مُحَمَّدٌ، قَالَ أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ أُمَّ سَلَمَةَ، ذَكَرَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم كَنِيسَةً رَأَتْهَا بِأَرْضِ الْحَبَشَةِ يُقَالُ لَهَا مَارِيَةُ، فَذَكَرَتْ لَهُ مَا رَأَتْ فِيهَا مِنَ الصُّوَرِ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُولَئِكَ قَوْمٌ إِذَا مَاتَ فِيهِمُ الْعَبْدُ الصَّالِحُ ـ أَوِ الرَّجُلُ الصَّالِحُ ـ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا، وَصَوَّرُوا فِيهِ تِلْكَ الصُّوَرَ، أُولَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ ".

Reference	: Sahih al-Bukhari 434
In-book reference	: Book 8, Hadith 84
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 426

(55) Chapter: Chapter

(55) باب

Narrated `Aisha and `Abdullah bin `Abbas:

When the last moment of the life of Allah's Messenger (ﷺ) came he started putting his 'Khamisa' on his face and when he felt hot and short of breath he took it off his face and said, "May Allah curse the Jews and Christians for they built the places of worship at the graves of their Prophets." The Prophet (ﷺ) was warning (Muslims) of what those had done.

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ عَائِشَةَ، وَعَبْدَ اللَّهِ بْنَ عَبَّاسٍ، قَالاَ لَمَّا نَزَلَ بِرَسُولِ اللَّهِ صلى الله عليه وسلم طَفِقَ يَطْرَحُ خَمِيصَةً لَهُ عَلَى وَجْهِهِ، فَإِذَا اغْتَمَّ بِهَا كَشَفَهَا عَنْ وَجْهِهِ، فَقَالَ وَهْوَ كَذَلِكَ " لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ ". يُحَذِّرُ مَا صَنَعُوا.

Reference	: Sahih al-Bukhari 435, 436
In-book reference	: Book 8, Hadith 85
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 427

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "May Allah's curse be on the Jews for they built the places of worship at the graves of their Prophets."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " قَاتَلَ اللَّهُ الْيَهُودَ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ ".

Reference	: Sahih al-Bukhari 437
In-book reference	: Book 8, Hadith 86
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 428

(56) Chapter: The sayings of the Prophet (pbuh) "The earth has been made for me a Masjid (place for praying) and a thing to purify (to perform Tayammum)."

(56) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم " جُعِلَتْ لِيَ الأَرْضُ مَسْجِدًا وَطَهُورًا "

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) said, "I have been given five things which were not given to any amongst the Prophets before me. These are: -1. Allah made me victorious by awe (by His frightening my enemies) for a distance of one month's journey. -2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum. Therefore my followers can pray wherever the time of a prayer is due. -3. The booty has been made Halal (lawful) for me (and was not made so for anyone else). -4. Every Prophet used to be sent to his nation exclusively but I have been sent to all mankind. -5. I have been given the right of intercession (on the Day of Resurrection.)

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، قَالَ حَدَّثَنَا هُشَيْمٌ، قَالَ حَدَّثَنَا سَيَّارٌ ـ هُوَ أَبُو الْحَكَمِ ـ قَالَ حَدَّثَنَا يَزِيدُ الْفَقِيرُ، قَالَ حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الأَنْبِيَاءِ قَبْلِي، نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الأَرْضُ مَسْجِدًا وَطَهُورًا، وَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكَتْهُ الصَّلاَةُ فَلْيُصَلِّ، وَأُحِلَّتْ لِيَ الْغَنَائِمُ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ كَافَّةً، وَأُعْطِيتُ الشَّفَاعَةَ ".

Reference	: Sahih al-Bukhari 438
In-book reference	: Book 8, Hadith 87
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 429

(57) Chapter: Sleeping of a woman in the mosque (and residing in it) (57) باب نَوْمِ الْمَرْأَةِ فِي الْمَسْجِدِ

Narrated `Aisha:

There was a black slave girl belonging to an 'Arab tribe and they manumitted her but she remained with them. The slave girl said, "Once one of their girls (of that tribe) came out wearing a red leather scarf decorated with precious stones. It fell from her or she placed it somewhere. A kite passed by that place, saw it Lying there and mistaking it for a piece of meat, flew away with it. Those people searched for it but they did not find it. So they accused me of stealing it and started searching me and even searched my private parts." The slave girl further said, "By Allah! while I was standing (in that state) with those people, the same kite passed by them and dropped the red scarf and it fell amongst them. I told them, 'This is what you accused me of and I was innocent and now this is it.' " `Aisha added: That slave girl came to Allah's Messenger (ﷺ) and embraced Islam. She had a tent or a small room with a low roof in the mosque. Whenever she called on me, she had a talk with me and whenever she sat with me, she would recite the following: "The day of the scarf (band) was one of the wonders of our Lord, verily He rescued me from the disbelievers' town. `Aisha added: "Once I asked her, 'What is the matter with you? Whenever you sit with me, you always recite these poetic verses.' On that she told me the whole story. "

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ وَلِيدَةً، كَانَتْ سَوْدَاءَ لِحَىٍّ مِنَ الْعَرَبِ، فَأَعْتَقُوهَا، فَكَانَتْ مَعَهُمْ قَالَتْ فَخَرَجَتْ صَبِيَّةٌ لَهُمْ عَلَيْهَا وِشَاحٌ أَحْمَرُ مِنْ سُيُورٍ قَالَتْ فَوَضَعَتْهُ أَوْ وَقَعَ مِنْهَا، فَمَرَّتْ بِهِ حُدَيَّاةٌ وَهْوَ مُلْقًى، فَحَسِبَتْهُ لَحْمًا فَخَطَفَتْهُ قَالَتْ فَالْتَمَسُوهُ فَلَمْ يَجِدُوهُ قَالَتْ فَاتَّهَمُونِي بِهِ قَالَتْ فَطَفِقُوا يُفَتِّشُونَ حَتَّى فَتَّشُوا قُبُلَهَا قَالَتْ وَاللَّهِ إِنِّي لَقَائِمَةٌ مَعَهُمْ، إِذْ مَرَّتِ الْحُدَيَّاةُ فَأَلْقَتْهُ قَالَتْ فَوَقَعَ بَيْنَهُمْ قَالَتْ فَقُلْتُ هَذَا الَّذِي اتَّهَمْتُمُونِي بِهِ ـ زَعَمْتُمْ ـ وَأَنَا مِنْهُ بَرِيئَةٌ، وَهُوَ ذَا هُوَ قَالَتْ فَجَاءَتْ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَسْلَمَتْ. قَالَتْ عَائِشَةُ فَكَانَ لَهَا خِبَاءٌ فِي الْمَسْجِدِ أَوْ حِفْشٌ قَالَتْ فَكَانَتْ تَأْتِينِي فَتَحَدَّثُ عِنْدِي قَالَتْ فَلاَ تَجْلِسُ عِنْدِي مَجْلِسًا إِلاَّ قَالَتْ وَيَوْمَ الْوِشَاحِ مِنْ أَعَاجِيبِ رَبِّنَا أَلاَ إِنَّهُ مِنْ بَلْدَةِ الْكُفْرِ أَنْجَانِي قَالَتْ عَائِشَةُ فَقُلْتُ لَهَا مَا شَأْنُكِ لاَ تَقْعُدِينَ مَعِي مَقْعَدًا إِلاَّ قُلْتِ هَذَا قَالَتْ فَحَدَّثَتْنِي بِهَذَا الْحَدِيثِ.

Reference	: Sahih al-Bukhari 439
In-book reference	: Book 8, Hadith 88
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 430

(58) Chapter: Sleeping of a men in the mosque (58) باب نَوْمِ الرِّجَالِ فِي الْمَسْجِدِ

وَقَالَ أَبُو قِلاَبَةَ عَنْ أَنَسٍ قَدِمَ رَهْطٌ مِنْ عُكْلٍ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانُوا فِي الصُّفَّةِ. وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ كَانَ أَصْحَابُ الصُّفَّةِ الْفُقَرَاءَ.

Narrated Nafi`:

`Abdullah bin `Umar said: I used to sleep in the mosque of the Prophet (ﷺ) while I was young and unmarried.
حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي نَافِعٌ، قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ، أَنَّهُ كَانَ يَنَامُ وَهْوَ شَابٌّ أَعْزَبُ لاَ أَهْلَ لَهُ فِي مَسْجِدِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 440
In-book reference	: Book 8, Hadith 89
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 431

Narrated Sahl bin Sa`d:

Allah's Messenger (ﷺ) went to Fatima's house but did not find `Ali there. So he asked, "Where is your cousin?" She replied, "There was something between us and he got angry with me and went out. He did not sleep (midday nap) in the house." Allah's Messenger (ﷺ) asked a person to look for him. That person came and said, "O Allah's Messenger (ﷺ)! He (Ali) is sleeping in the mosque." Allah's Messenger (ﷺ) went there and `Ali was lying. His upper body cover had fallen down to one side of his body and he was covered with dust. Allah's Messenger (ﷺ) started cleaning the dust from him saying: "Get up! O Aba Turab. Get up! O Aba Turab (literally means: O father of dust).
حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ جَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْتَ فَاطِمَةَ، فَلَمْ يَجِدْ عَلِيًّا فِي الْبَيْتِ فَقَالَ " أَيْنَ ابْنُ عَمِّكِ ". قَالَتْ كَانَ بَيْنِي وَبَيْنَهُ شَىْءٌ، فَغَاضَبَنِي فَخَرَجَ فَلَمْ يَقِلْ عِنْدِي. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لإِنْسَانٍ " انْظُرْ أَيْنَ هُوَ ". فَجَاءَ فَقَالَ يَا رَسُولَ اللَّهِ، هُوَ فِي الْمَسْجِدِ رَاقِدٌ، فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهْوَ مُضْطَجِعٌ، قَدْ سَقَطَ رِدَاؤُهُ عَنْ شِقِّهِ، وَأَصَابَهُ تُرَابٌ، فَجَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَمْسَحُهُ عَنْهُ وَيَقُولُ " قُمْ أَبَا تُرَابٍ، قُمْ أَبَا تُرَابٍ ".

Reference	: Sahih al-Bukhari 441
In-book reference	: Book 8, Hadith 90
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 432

Narrated Abu Huraira:

I saw seventy of As-Suffa men and none of them had a Rida' (a garment covering the upper part of the body). They had either Izars (only) or sheets which they tied round their necks. Some of these sheets reached the middle of their legs and some reached their heels and they used to gather them with their hands lest their private parts should become naked.
حَدَّثَنَا يُوسُفُ بْنُ عِيسَى، قَالَ حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ رَأَيْتُ سَبْعِينَ مِنْ أَصْحَابِ الصُّفَّةِ، مَا مِنْهُمْ رَجُلٌ عَلَيْهِ رِدَاءٌ، إِمَّا إِزَارٌ وَإِمَّا كِسَاءٌ، قَدْ رَبَطُوا فِي أَعْنَاقِهِمْ، فَمِنْهَا مَا يَبْلُغُ نِصْفَ السَّاقَيْنِ، وَمِنْهَا مَا يَبْلُغُ الْكَعْبَيْنِ، فَيَجْمَعُهُ بِيَدِهِ، كَرَاهِيَةَ أَنْ تُرَى عَوْرَتُهُ.

Reference	: Sahih al-Bukhari 442
In-book reference	: Book 8, Hadith 91
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 433

(59) Chapter: To offer As-Salat (the prayer) whe returning from a journey

(59) باب الصَّلاَةِ إِذَا قَدِمَ مِنْ سَفَرٍ

وَقَالَ كَعْبُ بْنُ مَالِكٍ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَدِمَ مِنْ سَفَرٍ بَدَأَ بِالْمَسْجِدِ فَصَلَّى فِيهِ.

Narrated Jabir bin `Abdullah:

I went to the Prophet (ﷺ) in the mosque (the sub-narrator Mas`ar thought that Jabir had said, "In the forenoon.") He ordered me to pray two rak`at. He owed me some money and he repaid it to me and gave more than what was due to me.

حَدَّثَنَا خَلاَّدُ بْنُ يَحْيَى، قَالَ حَدَّثَنَا مِسْعَرٌ، قَالَ حَدَّثَنَا مُحَارِبُ بْنُ دِثَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم وَهُوَ فِي الْمَسْجِدِ ـ قَالَ مِسْعَرٌ أُرَاهُ قَالَ ضُحًى ـ فَقَالَ " صَلِّ رَكْعَتَيْنِ ". وَكَانَ لِي عَلَيْهِ دَيْنٌ فَقَضَانِي وَزَادَنِي.

Reference	: Sahih al-Bukhari 443
In-book reference	: Book 8, Hadith 92
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 434

(60) Chapter: If one entered a mosque, one should offer two Rak'a (Tahayyat-al-Masjid) before sitting

(60) باب إِذَا دَخَلَ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ

Narrated Abu Qatada Al-Aslami:

Allah's Messenger (ﷺ) said, "If anyone of you enters a mosque, he should pray two rak`at before sitting."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، عَنْ أَبِي قَتَادَةَ السَّلَمِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ ".

Reference	: Sahih al-Bukhari 444
In-book reference	: Book 8, Hadith 93
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 435

(61) Chapter: Al-Hadath (passing wind) in the mosque

(61) باب الْحَدَثِ فِي الْمَسْجِدِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The angels keep on asking Allah's forgiveness for anyone of you, as long as he is at his Musalla (praying place) and he does not pass wind (Hadath). They say, 'O Allah! Forgive him, O Allah! be Merciful to him."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْمَلاَئِكَةُ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مُصَلاَّهُ الَّذِي صَلَّى فِيهِ، مَا لَمْ يُحْدِثْ، تَقُولُ اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ ارْحَمْهُ ".

Reference	: Sahih al-Bukhari 445
In-book reference	: Book 8, Hadith 94
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 436

(62) Chapter: The construction of (the prophet's pbuh) mosque

(62) باب بُنْيَانِ الْمَسْجِدِ

وَقَالَ أَبُو سَعِيدٍ كَانَ سَقْفُ الْمَسْجِدِ مِنْ جَرِيدِ النَّخْلِ. وَأَمَرَ عُمَرُ بِبِنَاءِ الْمَسْجِدِ وَقَالَ أَكِنَّ النَّاسَ مِنَ الْمَطَرِ، وَإِيَّاكَ أَنْ تُحَمِّرَ أَوْ تُصَفِّرَ، فَتَفْتِنَ النَّاسَ. وَقَالَ أَنَسٌ يَتَبَاهَوْنَ بِهَا، ثُمَّ لاَ يَعْمُرُونَهَا إِلاَّ قَلِيلاً. وَقَالَ ابْنُ عَبَّاسٍ لَتُزَخْرِفُنَّهَا كَمَا زَخْرَفَتِ الْيَهُودُ وَالنَّصَارَى.

Narrated `Abdullah bin `Umar:

In the lifetime of Allah's Messenger (ﷺ) the mosque was built of adobes, its roof of the leaves of date-palms and its pillars of the stems of date-palms. Abu Bakr did not alter it. `Umar expanded it on the same pattern as it was in

the lifetime of Allah's Messenger (ﷺ) by using adobes, leaves of date-palms and changing the pillars into wooden ones. `Uthman changed it by expanding it to a great extent and built its walls with engraved stones and lime and made its pillars of engraved stones and its roof of teak wood.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ صَالِحِ بْنِ كَيْسَانَ، قَالَ حَدَّثَنَا نَافِعٌ، أَنَّ عَبْدَ اللَّهِ، أَخْبَرَهُ أَنَّ الْمَسْجِدَ كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم مَبْنِيًّا بِاللَّبِنِ، وَسَقْفُهُ الْجَرِيدُ، وَعُمُدُهُ خَشَبُ النَّخْلِ، فَلَمْ يَزِدْ فِيهِ أَبُو بَكْرٍ شَيْئًا، وَزَادَ فِيهِ عُمَرُ وَبَنَاهُ عَلَى بُنْيَانِهِ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم بِاللَّبِنِ وَالْجَرِيدِ، وَأَعَادَ عُمُدَهُ خَشَبًا، ثُمَّ غَيَّرَهُ عُثْمَانُ، فَزَادَ فِيهِ زِيَادَةً كَثِيرَةً، وَبَنَى جِدَارَهُ بِالْحِجَارَةِ الْمَنْقُوشَةِ وَالْقَصَّةِ، وَجَعَلَ عُمُدَهُ مِنْ حِجَارَةٍ مَنْقُوشَةٍ، وَسَقَفَهُ بِالسَّاجِ.

Reference	: Sahih al-Bukhari 446
In-book reference	: Book 8, Hadith 95
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 437

(63) Chapter: To co-operate in building a mosque

(63) باب التَّعَاوُنِ فِي بِنَاءِ الْمَسْجِدِ

{مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكُفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَأَقَامَ الصَّلاَةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلاَّ اللَّهَ فَعَسَى أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ}.

Narrated `Ikrima:

Ibn `Abbas said to me and to his son `Ali, "Go to Abu Sa`id and listen to what he narrates." So we went and found him in a garden looking after it. He picked up his Rida', wore it and sat down and started narrating till the topic of the construction of the mosque reached. He said, "We were carrying one adobe at a time while `Ammar was carrying two. The Prophet (ﷺ) saw him and started removing the dust from his body and said, "May Allah be Merciful to `Ammar. He will be inviting them (i.e. his murderers, the rebellious group) to Paradise and they will invite him to Hell-fire." `Ammar said, "I seek refuge with Allah from affliction."

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُخْتَارٍ، قَالَ حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ عِكْرِمَةَ، قَالَ لِي ابْنُ عَبَّاسٍ وَلاِبْنِهِ عَلِيٍّ انْطَلِقَا إِلَى أَبِي سَعِيدٍ فَاسْمَعَا مِنْ حَدِيثِهِ. فَانْطَلَقْنَا فَإِذَا هُوَ فِي حَائِطٍ يُصْلِحُهُ، فَأَخَذَ رِدَاءَهُ فَاحْتَبَى، ثُمَّ أَنْشَأَ يُحَدِّثُنَا حَتَّى أَتَى ذِكْرُ بِنَاءِ الْمَسْجِدِ فَقَالَ كُنَّا نَحْمِلُ لَبِنَةً لَبِنَةً، وَعَمَّارٌ لَبِنَتَيْنِ لَبِنَتَيْنِ، فَرَآهُ النَّبِيُّ صلى الله عليه وسلم فَيَنْفُضُ التُّرَابَ عَنْهُ وَيَقُولُ " وَيْحَ عَمَّارٍ تَقْتُلُهُ الْفِئَةُ الْبَاغِيَةُ، يَدْعُوهُمْ إِلَى الْجَنَّةِ، وَيَدْعُونَهُ إِلَى النَّارِ ". قَالَ يَقُولُ عَمَّارٌ أَعُوذُ بِاللَّهِ مِنَ الْفِتَنِ.

Reference	: Sahih al-Bukhari 447
In-book reference	: Book 8, Hadith 96
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 438

(64) Chapter: Employing the carpenter and the technical hand (artsan) in making the wooden pulpit or building the mosque

(64) باب الاِسْتِعَانَةِ بِالنَّجَّارِ وَالصُّنَّاعِ فِي أَعْوَادِ الْمِنْبَرِ وَالْمَسْجِدِ

Narrated Sahl:

Allah's Messenger (ﷺ) sent someone to a woman telling her to "Order her slave, carpenter, to prepare a wooden pulpit for him to sit on."

حَدَّثَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلٍ، قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى امْرَأَةٍ أَنْ مُرِي غُلاَمَكِ النَّجَّارَ يَعْمَلْ لِي أَعْوَادًا أَجْلِسُ عَلَيْهِنَّ.

Reference	: Sahih al-Bukhari 448
In-book reference	: Book 8, Hadith 97

USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 439
(deprecated numbering scheme)

Narrated Jabir:

A woman said, "O Allah's Messenger (ﷺ)! Shall I get something constructed for you to sit on as I have a slave who is a carpenter?" He replied, "Yes, if you like." So she had that pulpit constructed.

حَدَّثَنَا خَلاَّدٌ، قَالَ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ، عَنْ أَبِيهِ، عَنْ جَابِرٍ، أَنَّ امْرَأَةً، قَالَتْ يَا رَسُولَ اللَّهِ، أَلاَ أَجْعَلُ لَكَ شَيْئًا تَقْعُدُ عَلَيْهِ، فَإِنَّ لِي غُلاَمًا نَجَّارًا قَالَ ‏"‏ إِنْ شِئْتِ ‏"‏‏.‏ فَعَمِلَتِ الْمِنْبَرَ‏.‏

Reference : Sahih al-Bukhari 449
In-book reference : Book 8, Hadith 98
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 440
(deprecated numbering scheme)

(65) Chapter: (The superiority of) whoever built a mosque

(65) باب مَنْ بَنَى مَسْجِدًا

Narrated 'Ubaidullah Al-Khaulani:

I heard `Uthman bin `Affan saying, when people argued too much about his intention to reconstruct the mosque of Allah's Messenger (ﷺ), "You have talked too much. I heard the Prophet (ﷺ) saying, 'Whoever built a mosque, (Bukair thought that `Asim, another sub-narrator, added, "Intending Allah's Pleasure"), Allah would build for him a similar place in Paradise.' "

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، حَدَّثَنِي ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، أَنَّ بُكَيْرًا، حَدَّثَهُ أَنَّ عَاصِمَ بْنَ عُمَرَ بْنِ قَتَادَةَ حَدَّثَهُ أَنَّهُ، سَمِعَ عُبَيْدَ اللَّهِ الْخَوْلاَنِيَّ، أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانَ، يَقُولُ عِنْدَ قَوْلِ النَّاسِ فِيهِ حِينَ بَنَى مَسْجِدَ الرَّسُولِ صلى الله عليه وسلم إِنَّكُمْ أَكْثَرْتُمْ، وَإِنِّي سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ ‏"‏ مَنْ بَنَى مَسْجِدًا ـ قَالَ بُكَيْرٌ حَسِبْتُ أَنَّهُ قَالَ ـ يَبْتَغِي بِهِ وَجْهَ اللَّهِ، بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ ‏"‏‏.‏

Reference : Sahih al-Bukhari 450
In-book reference : Book 8, Hadith 99
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 441
(deprecated numbering scheme)

(66) Chapter: While passing through a mosque, (one should better) hold the arrowheads (with the hand)

(66) باب يَأْخُذُ بِنُصُولِ النَّبْلِ إِذَا مَرَّ فِي الْمَسْجِدِ

Narrated `Amr:

I heard Jabir bin `Abdullah saying, "A man passed through the mosque carrying arrows. Allah's Apostle said to him, 'Hold them by their heads.' "

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ قُلْتُ لِعَمْرٍو أَسَمِعْتَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ مَرَّ رَجُلٌ فِي الْمَسْجِدِ وَمَعَهُ سِهَامٌ، فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ أَمْسِكْ بِنِصَالِهَا ‏"‏‏.‏

Reference : Sahih al-Bukhari 451
In-book reference : Book 8, Hadith 100
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 442
(deprecated numbering scheme)

(67) Chapter: Passing through the mosque (is permissible)

(67) باب الْمُرُورِ فِي الْمَسْجِدِ

Narrated Abu Burda bin `Abdullah:

(on the authority of his father) The Prophet (ﷺ) said, "Whoever passes through our mosques or markets with arrows should hold them by their heads lest he should injure a Muslim."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ حَدَّثَنَا أَبُو بُرْدَةَ بْنُ عَبْدِ اللَّهِ، قَالَ سَمِعْتُ أَبَا بُرْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ مَرَّ فِي شَىْءٍ مِنْ مَسَاجِدِنَا أَوْ أَسْوَاقِنَا بِنَبْلٍ، فَلْيَأْخُذْ عَلَى نِصَالِهَا، لاَ يَعْقِرْ بِكَفِّهِ مُسْلِمًا ".

Reference	: Sahih al-Bukhari 452
In-book reference	: Book 8, Hadith 101
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 443

(68) Chapter: (What is said about) reciting poetry in the mosque?

(68) باب الشِّعْرِ فِي الْمَسْجِدِ

Narrated Hassan bin Thabit Al-Ansari:

I asked Abu Huraira "By Allah! Tell me the truth whether you heard the Prophet (ﷺ) saying, 'O Hassan! Reply on behalf of Allah's Messenger (ﷺ). O Allah! Help him with the Holy Spirit." Abu Huraira said, "Yes . "

حَدَّثَنَا أَبُو الْيَمَانِ الْحَكَمُ بْنُ نَافِعٍ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّهُ سَمِعَ حَسَّانَ بْنَ ثَابِتٍ الأَنْصَارِيَّ، يَسْتَشْهِدُ أَبَا هُرَيْرَةَ أَنْشُدُكَ اللَّهَ هَلْ سَمِعْتَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " يَا حَسَّانُ، أَجِبْ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم، اللَّهُمَّ أَيِّدْهُ بِرُوحِ الْقُدُسِ ". قَالَ أَبُو هُرَيْرَةَ نَعَمْ.

Reference	: Sahih al-Bukhari 453
In-book reference	: Book 8, Hadith 102
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 444

(69) Chapter: The presence of spearmen (with their spears) in the mosque (is permissible)

(69) باب أَصْحَابِ الْحِرَابِ فِي الْمَسْجِدِ

Narrated `Aisha:

Once I saw Allah's Messenger (ﷺ) at the door of my house while some Ethiopians were playing in the mosque (displaying their skill with spears). Allah's Messenger (ﷺ) was screening me with his Rida' so as to enable me to see their display. (`Urwa said that `Aisha said, "I saw the Prophet (ﷺ) and the Ethiopians were playing with their spears.")

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، قَالَتْ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَوْمًا عَلَى باب حُجْرَتِي، وَالْحَبَشَةُ يَلْعَبُونَ فِي الْمَسْجِدِ وَرَسُولُ اللَّهِ صلى الله عليه وسلم يَسْتُرُنِي بِرِدَائِهِ، أَنْظُرُ إِلَى لَعِبِهِمْ. زَادَ إِبْرَاهِيمُ بْنُ الْمُنْذِرِ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم وَالْحَبَشَةُ يَلْعَبُونَ بِحِرَابِهِمْ.

Reference	: Sahih al-Bukhari 454, 455
In-book reference	: Book 8, Hadith 103
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 445

(70) Chapter: Mentioning about sales and purchases on the pulpit in the mosque

(70) باب ذِكْرِ الْبَيْعِ وَالشِّرَاءِ عَلَى الْمِنْبَرِ فِي الْمَسْجِدِ

Narrated `Aisha:

Barira came to seek my help regarding her manumission. I told herself you like I would pay your price to your masters but your Wala' (allegiance) would be for me." Her masters said, "If you like, you can pay what remains (of the price of her manumission), (Sufyan the sub-narrator once said), or if you like you can manumit her, but her

(inheritance) Al-Wala would be for us. "When Allah's Messenger (ﷺ) came, I spoke to him about it. He said, "Buy her and manumit her. No doubt Al-Wala' is for the manumitted." Then Allah's Messenger (ﷺ) stood on the pulpit (or Allah's Messenger (ﷺ) ascended the pulpit as Sufyan once said), and said, "What about some people who impose conditions which are not present in Allah's Book (Laws)? Whoever imposes conditions which are not in Allah's Book (Laws), his conditions will be invalid even if he imposed them a hundred times."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، قَالَتْ أَتَتْهَا بَرِيرَةُ تَسْأَلُهَا فِي كِتَابَتِهَا فَقَالَتْ إِنْ شِئْتِ أَعْطَيْتُ أَهْلَكِ وَيَكُونُ الْوَلاَءُ لِي. وَقَالَ أَهْلُهَا إِنْ شِئْتِ أَعْطَيْتِهَا مَا بَقِيَ ـ وَقَالَ سُفْيَانُ مَرَّةً إِنْ شِئْتِ أَعْتَقْتِهَا وَيَكُونُ الْوَلاَءُ لَنَا ـ فَلَمَّا جَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم ذَكَّرَتْهُ ذَلِكَ فَقَالَ " ابْتَاعِيهَا فَأَعْتِقِيهَا، فَإِنَّ الْوَلاَءَ لِمَنْ أَعْتَقَ ". ثُمَّ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى الْمِنْبَرِ ـ وَقَالَ سُفْيَانُ مَرَّةً فَصَعِدَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى الْمِنْبَرِ ـ فَقَالَ " مَا بَالُ أَقْوَامٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ، مَنِ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللَّهِ فَلَيْسَ لَهُ، وَإِنِ اشْتَرَطَ مِائَةَ مَرَّةٍ ". قَالَ عَلِيٌّ قَالَ يَحْيَى وَعَبْدُ الْوَهَّابِ عَنْ يَحْيَى عَنْ عَمْرَةَ. وَقَالَ جَعْفَرُ بْنُ عَوْنٍ عَنْ يَحْيَى قَالَ سَمِعْتُ عَمْرَةَ قَالَتْ سَمِعْتُ عَائِشَةَ. رَوَاهُ مَالِكٌ عَنْ يَحْيَى عَنْ عَمْرَةَ أَنَّ بَرِيرَةَ. وَلَمْ يَذْكُرْ صَعِدَ الْمِنْبَرَ.

Reference	: Sahih al-Bukhari 456
In-book reference	: Book 8, Hadith 104
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 446

(71) Chapter: Asking a debtor to repay what he owes and catching the debtor in the mosque

(71) باب التَّقَاضِي وَالْمُلاَزَمَةِ فِي الْمَسْجِدِ

Narrated Ka`b:

In the mosque l asked Ibn Abi Hadrad to pay the debts which he owed to me and our voices grew louder. Allah's Messenger (ﷺ) heard that while he was in his house. So he came to us raising the curtain of his room and said, "O Ka`b!" I replied, "Labaik, O Allah's Messenger (ﷺ)!" He said, "O Ka`b! reduce your debt to one half," gesturing with his hand. I said, "O Allah's Messenger (ﷺ)! I have done so." Then Allah's Apostle said (to Ibn Abi Hadrad), "Get up and pay the debt to him."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، قَالَ أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ كَعْبٍ، أَنَّهُ تَقَاضَى ابْنَ أَبِي حَدْرَدٍ دَيْنًا كَانَ لَهُ عَلَيْهِ فِي الْمَسْجِدِ، فَارْتَفَعَتْ أَصْوَاتُهُمَا حَتَّى سَمِعَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَهْوَ فِي بَيْتِهِ، فَخَرَجَ إِلَيْهِمَا حَتَّى كَشَفَ سِجْفَ حُجْرَتِهِ فَنَادَى " يَا كَعْبُ ". قَالَ لَبَّيْكَ يَا رَسُولَ اللَّهِ. قَالَ " ضَعْ مِنْ دَيْنِكَ هَذَا ". وَأَوْمَأَ إِلَيْهِ أَىِ الشَّطْرَ قَالَ لَقَدْ فَعَلْتُ يَا رَسُولَ اللَّهِ. قَالَ " قُمْ فَاقْضِهِ ".

Reference	: Sahih al-Bukhari 457
In-book reference	: Book 8, Hadith 105
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 447

(72) Chapter: Sweeping (cleaning) of the mosque and removing rags, dirt and sticks from it

(72) باب كَنْسِ الْمَسْجِدِ وَالْتِقَاطِ الْخِرَقِ وَالْقَذَى وَالْعِيدَانِ

Narrated Abu Huraira:

A black man or a black woman used to sweep the mosque and he or she died. The Prophet (ﷺ) asked about her (or him). He was told that she (or he) had died. He said, "Why did you not inform me? Show me his grave (or her grave)." So he went to her (his) grave and offered her (his) funeral prayer."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلاً، أَسْوَدَ ـ أَوِ امْرَأَةً سَوْدَاءَ ـ كَانَ يَقُمُّ الْمَسْجِدَ، فَمَاتَ، فَسَأَلَ النَّبِيُّ صلى الله عليه وسلم عَنْهُ فَقَالُوا مَاتَ. قَالَ " أَفَلاَ كُنْتُمْ آذَنْتُمُونِي بِهِ دُلُّونِي عَلَى قَبْرِهِ ". ـ أَوْ قَالَ قَبْرِهَا ـ فَأَتَى قَبْرَهُ فَصَلَّى عَلَيْهِ.

Reference	: Sahih al-Bukhari 458
In-book reference	: Book 8, Hadith 106
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 448

(73) Chapter: The order of banning the trade of alcoholic drinks was issues in the mosque

(73) باب تَحْرِيمِ تِجَارَةِ الْخَمْرِ فِي الْمَسْجِدِ

Narrated `Aisha:

When the verses of Surat "Al-Baqara'" about the usury Riba were revealed, the Prophet (ﷺ) went to the mosque and recited them in front of the people and then banned the trade of alcohol.

حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ لَمَّا أُنْزِلَ الآيَاتُ مِنْ سُورَةِ الْبَقَرَةِ فِي الرِّبَا، خَرَجَ النَّبِيُّ صلى الله عليه وسلم إِلَى الْمَسْجِدِ، فَقَرَأَهُنَّ عَلَى النَّاسِ، ثُمَّ حَرَّمَ تِجَارَةَ الْخَمْرِ.

Reference	: Sahih al-Bukhari 459
In-book reference	: Book 8, Hadith 107
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 449

(74) Chapter: Servants for the mosque

(74) باب الْخَدَمِ لِلْمَسْجِدِ

وَقَالَ ابْنُ عَبَّاسٍ: {نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا} لِلْمَسْجِدِ يَخْدُمُهُ.

Narrated Abu Rafi:

Abu Huraira said, "A man or a woman used to clean the mosque." (A sub-narrator said, 'Most probably a woman..') Then he narrated the Hadith of the Prophet

حَدَّثَنَا أَحْمَدُ بْنُ وَاقِدٍ، قَالَ حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ امْرَأَةً ـ أَوْ رَجُلاً ـ كَانَتْ تَقُمُّ الْمَسْجِدَ ـ وَلاَ أُرَاهُ إِلاَّ امْرَأَةً ـ فَذَكَرَ حَدِيثَ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ صَلَّى عَلَى قَبْرِهِ.

Reference	: Sahih al-Bukhari 460
In-book reference	: Book 8, Hadith 108
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 450

(75) Chapter: To fasten a prisoner or a debtor in the mosque

(75) باب الأَسِيرِ أَوِ الْغَرِيمِ يُرْبَطُ فِي الْمَسْجِدِ

Narrated Abu Huraira:

"The Prophet (ﷺ) said, "Last night a big demon (afreet) from the Jinns came to me and wanted to interrupt my prayers (or said something similar) but Allah enabled me to overpower him. I wanted to fasten him to one of the pillars of the mosque so that all of you could See him in the morning but I remembered the statement of my brother Solomon (as stated in Quran): My Lord! Forgive me and bestow on me a kingdom such as shall not belong to anybody after me (38.35)." The sub narrator Rauh said, "He (the demon) was dismissed humiliated."

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ أَخْبَرَنَا رَوْحٌ، وَمُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ عِفْرِيتًا مِنَ الْجِنِّ تَفَلَّتَ عَلَىَّ الْبَارِحَةَ ـ أَوْ كَلِمَةً نَحْوَهَا ـ لِيَقْطَعَ عَلَىَّ الصَّلاَةَ، فَأَمْكَنَنِي اللَّهُ مِنْهُ، فَأَرَدْتُ أَنْ أَرْبِطَهُ إِلَى سَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، حَتَّى تُصْبِحُوا وَتَنْظُرُوا إِلَيْهِ كُلُّكُمْ، فَذَكَرْتُ قَوْلَ أَخِي سُلَيْمَانَ رَبِّ هَبْ لِي مُلْكًا لاَ يَنْبَغِي لأَحَدٍ مِنْ بَعْدِي ". قَالَ رَوْحٌ فَرَدَّهُ خَاسِئًا.

Reference : Sahih al-Bukhari 461
In-book reference : Book 8, Hadith 109
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 450
(deprecated numbering scheme)

(76) Chapter: To take a bath on embracing Islam and fasten a prisoner in the mosque

(76) بَابُ الاِغْتِسَالِ إِذَا أَسْلَمَ، وَرَبْطِ الأَسِيرِ أَيْضًا فِي الْمَسْجِدِ

وَكَانَ شُرَيْحٌ يَأْمُرُ الْغَرِيمَ أَنْ يُحْبَسَ إِلَى سَارِيَةِ الْمَسْجِدِ.

Narrated Abu Huraira:

The Prophet (ﷺ) sent some horsemen to Najd and they brought a man called Thumama bin Uthal from Bani Hanifa. They fastened him to one of the pillars of the mosque. The Prophet (ﷺ) came and ordered them to release him. He went to a (garden of) date-palms near the mosque, took a bath and entered the, mosque again and said, "None has the right to be worshipped but Allah an Muhammad is His Apostle (i.e. he embraced Islam).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنَا سَعِيدُ بْنُ أَبِي سَعِيدٍ، سَمِعَ أَبَا هُرَيْرَةَ، قَالَ بَعَثَ النَّبِيُّ صلى الله عليه وسلم خَيْلاً قِبَلَ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ ثُمَامَةُ بْنُ أُثَالٍ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، فَخَرَجَ إِلَيْهِ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " أَطْلِقُوا ثُمَامَةَ ". فَانْطَلَقَ إِلَى نَخْلٍ قَرِيبٍ مِنَ الْمَسْجِدِ، فَاغْتَسَلَ ثُمَّ دَخَلَ الْمَسْجِدَ فَقَالَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ.

Reference : Sahih al-Bukhari 462
In-book reference : Book 8, Hadith 110
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 451
(deprecated numbering scheme)

(77) Chapter: To pitch a tent in the mosque for patients, etc

(77) باب الْخَيْمَةِ فِي الْمَسْجِدِ لِلْمَرْضَى وَغَيْرِهِمْ

Narrated `Aisha:

On the day of Al-Khandaq (battle of the Trench' the medial arm vein of Sa`d bin Mu`ad [??] was injured and the Prophet (ﷺ) pitched a tent in the mosque to look after him. There was another tent for Banu Ghaffar in the mosque and the blood started flowing from Sa`d's tent to the tent of Bani Ghaffar. They shouted, "O occupants of the tent! What is coming from you to us?" They found that Sa`d' wound was bleeding profusely and Sa`d died in his tent.

حَدَّثَنَا زَكَرِيَّاءُ بْنُ يَحْيَى، قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ أُصِيبَ سَعْدٌ يَوْمَ الْخَنْدَقِ فِي الأَكْحَلِ، فَضَرَبَ النَّبِيُّ صلى الله عليه وسلم خَيْمَةً فِي الْمَسْجِدِ لِيَعُودَهُ مِنْ قَرِيبٍ، فَلَمْ يَرُعْهُمْ ـ وَفِي الْمَسْجِدِ خَيْمَةٌ مِنْ بَنِي غِفَارٍ ـ إِلاَّ الدَّمُ يَسِيلُ إِلَيْهِمْ فَقَالُوا يَا أَهْلَ الْخَيْمَةِ، مَا هَذَا الَّذِي يَأْتِينَا مِنْ قِبَلِكُمْ فَإِذَا سَعْدٌ يَغْذُو جُرْحُهُ دَمًا، فَمَاتَ فِيهَا.

Reference : Sahih al-Bukhari 463
In-book reference : Book 8, Hadith 111
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 452
(deprecated numbering scheme)

(78) Chapter: To take the camel inside the mosque if necessary

(78) باب إِدْخَالِ الْبَعِيرِ فِي الْمَسْجِدِ لِلْعِلَّةِ

وَقَالَ ابْنُ عَبَّاسٍ طَافَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى بَعِيرٍ.

Narrated Um Salama:

I complained to Allah's Messenger (ﷺ) that I was sick. He told me to perform the Tawaf behind the people while riding. So I did so and Allah's Messenger (ﷺ) was praying beside the Ka`ba and reciting the Sura starting with "Wat-tur wa kitabin mastur."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ شَكَوْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم أَنِّي أَشْتَكِي‏.‏ قَالَ ‏"‏ طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ ‏"‏‏.‏ فَطُفْتُ وَرَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي إِلَى جَنْبِ الْبَيْتِ، يَقْرَأُ بِالطُّورِ وَكِتَابٍ مَسْطُورٍ‏.‏

Reference	: Sahih al-Bukhari 464
In-book reference	: Book 8, Hadith 112
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 453

(79) Chapter: Chaper

(79) باب

Narrated Anas bin Malik:

Two of the companions of the Prophet (ﷺ) departed from him on a dark night and were led by two lights like lamps (going in front of them from Allah as a miracle) lighting the way in front of them, and when they parted, each of them was accompanied by one of these lights till he reached their (respective) houses.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، قَالَ حَدَّثَنَا أَنَسٌ، أَنَّ رَجُلَيْنِ، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم خَرَجَا مِنْ عِنْدِ النَّبِيِّ صلى الله عليه وسلم فِي لَيْلَةٍ مُظْلِمَةٍ، وَمَعَهُمَا مِثْلُ الْمِصْبَاحَيْنِ يُضِيآنِ بَيْنَ أَيْدِيهِمَا، فَلَمَّا افْتَرَقَا صَارَ مَعَ كُلِّ وَاحِدٍ مِنْهُمَا وَاحِدٌ حَتَّى أَتَى أَهْلَهُ‏.‏

Reference	: Sahih al-Bukhari 465
In-book reference	: Book 8, Hadith 113
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 454

(80) Chapter: Al-Khaukhah (a small door) and a path in the mosque

(80) باب الْخَوْخَةِ وَالْمَمَرِّ فِي الْمَسْجِدِ

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) delivered a sermon and said, "Allah gave a choice to one of (His) slaves either to choose this world or what is with Him in the Hereafter. He chose the latter." Abu Bakr wept. I said to myself, "Why is this Sheikh weeping, if Allah gave choice to one (of His) slaves either to choose this world or what is with Him in the Here after and he chose the latter?" And that slave was Allah's Messenger (ﷺ) himself. Abu Bakr knew more than us. The Prophet (ﷺ) said, "O Abu Bakr! Don't weep. The Prophet (ﷺ) added: Abu- Bakr has favored me much with his property and company. If I were to take a Khalil from mankind I would certainly have taken Abu Bakr but the Islamic brotherhood and friendship is sufficient. Close all the gates in the mosque except that of Abu Bakr.

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، قَالَ حَدَّثَنَا فُلَيْحٌ، قَالَ حَدَّثَنَا أَبُو النَّضْرِ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ خَطَبَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ ‏"‏ إِنَّ اللَّهَ خَيَّرَ عَبْدًا بَيْنَ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ، فَاخْتَارَ مَا عِنْدَ اللَّهِ ‏"‏‏.‏ فَبَكَى أَبُو بَكْرٍ ـ رضى الله عنه ـ فَقُلْتُ فِي نَفْسِي مَا يُبْكِي هَذَا الشَّيْخَ إِنْ يَكُنِ اللَّهُ خَيَّرَ عَبْدًا بَيْنَ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ فَاخْتَارَ مَا عِنْدَ اللَّهِ، فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم هُوَ الْعَبْدَ، وَكَانَ أَبُو بَكْرٍ أَعْلَمَنَا‏.‏ قَالَ ‏"‏ يَا أَبَا بَكْرٍ لاَ تَبْكِ، إِنَّ أَمَنَّ النَّاسِ عَلَىَّ فِي صُحْبَتِهِ وَمَالِهِ أَبُو بَكْرٍ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلاً مِنْ أُمَّتِي لاَتَّخَذْتُ أَبَا بَكْرٍ، وَلَكِنْ أُخُوَّةُ الإِسْلاَمِ وَمَوَدَّتُهُ، لاَ يَبْقَيَنَّ فِي الْمَسْجِدِ باب إِلاَّ سُدَّ إِلاَّ باب أَبِي بَكْرٍ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 466
In-book reference	: Book 8, Hadith 114

USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 455
(deprecated numbering scheme)

Narrated Ibn `Abbas:

"Allah's Messenger (ﷺ) in his fatal illness came out with a piece of cloth tied round his head and sat on the pulpit. After thanking and praising Allah he said, "There is no one who had done more favor to me with life and property than Abu Bakr bin Abi Quhafa. If I were to take a Khalil, I would certainly have taken Abu- Bakr but the Islamic brotherhood is superior. Close all the small doors in this mosque except that of Abu Bakr."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ، قَالَ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، قَالَ حَدَّثَنَا أَبِي قَالَ، سَمِعْتُ يَعْلَى بْنَ حَكِيمٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ عَاصِبٌ رَأْسَهُ بِخِرْقَةٍ، فَقَعَدَ عَلَى الْمِنْبَرِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " إِنَّهُ لَيْسَ مِنَ النَّاسِ أَحَدٌ أَمَنَّ عَلَىَّ فِي نَفْسِهِ وَمَالِهِ مِنْ أَبِي بَكْرِ بْنِ أَبِي قُحَافَةَ، وَلَوْ كُنْتُ مُتَّخِذًا مِنَ النَّاسِ خَلِيلاً لاَتَّخَذْتُ أَبَا بَكْرٍ خَلِيلاً، وَلَكِنْ خُلَّةُ الإِسْلاَمِ أَفْضَلُ، سُدُّوا عَنِّي كُلَّ خَوْخَةٍ فِي هَذَا الْمَسْجِدِ غَيْرَ خَوْخَةِ أَبِي بَكْرٍ ".

Reference : Sahih al-Bukhari 467
In-book reference : Book 8, Hadith 115
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 456
(deprecated numbering scheme)

(81) Chapter: The doors and locks of the Kabah and the mosques

(81) باب الأَبْوَابِ وَالْغَلَقِ لِلْكَعْبَةِ وَالْمَسَاجِدِ

قَالَ أَبُو عَبْدِ اللَّهِ وَقَالَ لِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ جُرَيْجٍ قَالَ: قَالَ لِي ابْنُ أَبِي مُلَيْكَةَ يَا عَبْدَ الْمَلِكِ، لَوْ رَأَيْتَ مَسَاجِدَ ابْنِ عَبَّاسٍ وَأَبْوَابَهَا.

Narrated Nafi`:

Ibn `Umar said, "The Prophet (ﷺ) arrived at Mecca and sent for `Uthman bin Talha. He opened the gate of the Ka`ba and the Prophet, Bilal, Usama bin Zaid and `Uthman bin Talha entered the Ka`ba and then they closed its door (from inside). They stayed there for an hour, and then came out." Ibn `Umar added, "I quickly went to Bilal and asked him (whether the Prophet (ﷺ) had prayed). Bilal replied, 'He prayed in it.' I asked, 'Where?' He replied, 'Between the two pillars.' "Ibn `Umar added, "I forgot to ask how many rak`at he (the Prophet) had prayed in the Ka`ba."

حَدَّثَنَا أَبُو النُّعْمَانِ، وَقُتَيْبَةُ، قَالاَ حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَدِمَ مَكَّةَ، فَدَعَا عُثْمَانَ بْنَ طَلْحَةَ، فَفَتَحَ الْبَابَ، فَدَخَلَ النَّبِيُّ صلى الله عليه وسلم وَبِلاَلٌ وَأُسَامَةُ بْنُ زَيْدٍ وَعُثْمَانُ بْنُ طَلْحَةَ، ثُمَّ أُغْلِقَ الْبَابُ، فَلَبِثَ فِيهِ سَاعَةً ثُمَّ خَرَجُوا. قَالَ ابْنُ عُمَرَ فَبَدَرْتُ فَسَأَلْتُ بِلاَلاً فَقَالَ صَلَّى فِيهِ. فَقُلْتُ فِي أَىٍّ قَالَ بَيْنَ الأُسْطُوَانَتَيْنِ. قَالَ ابْنُ عُمَرَ فَذَهَبَ عَلَىَّ أَنْ أَسْأَلَهُ كَمْ صَلَّى.

Reference : Sahih al-Bukhari 468
In-book reference : Book 8, Hadith 116
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 457
(deprecated numbering scheme)

(82) Chapter: The entering of a pagan in the mosque

(82) باب دُخُولِ الْمُشْرِكِ الْمَسْجِدَ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) sent some horse men to Najd and they brought a man called Thumama bin Uthal from Bani Hanifa. They fastened him to one of the pillars of the mosque.

حَدَّثَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم خَيْلاً قِبَلَ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ ثُمَامَةُ بْنُ أُثَالٍ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ.

Reference	: Sahih al-Bukhari 469
In-book reference	: Book 8, Hadith 117
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 458

(83) Chapter: Raising the voice in the mosque

(83) باب رَفْعِ الصَّوْتِ فِي الْمَسَاجِدِ

Narrated Al-Sa'ib bin Yazid:

I was standing in the mosque and somebody threw a gravel at me. I looked and found that he was `Umar bin Al-Khattab. He said to me, "Fetch those two men to me." When I did, he said to them, "Who are you? (Or) where do you come from?" They replied, "We are from Ta'if." `Umar said, "Were you from this city (Medina) I would have punished you for raising your voices in the mosque of Allah's Messenger (ﷺ)."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا الْجُعَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ حَدَّثَنِي يَزِيدُ بْنُ خُصَيْفَةَ، عَنِ السَّائِبِ بْنِ يَزِيدَ، قَالَ كُنْتُ قَائِمًا فِي الْمَسْجِدِ فَحَصَبَنِي رَجُلٌ، فَنَظَرْتُ فَإِذَا عُمَرُ بْنُ الْخَطَّابِ فَقَالَ اذْهَبْ فَأْتِنِي بِهَذَيْنِ. فَجِئْتُهُ بِهِمَا. قَالَ مَنْ أَنْتُمَا ـ أَوْ مِنْ أَيْنَ أَنْتُمَا قَالاَ مِنْ أَهْلِ الطَّائِفِ. قَالَ لَوْ كُنْتُمَا مِنْ أَهْلِ الْبَلَدِ لأَوْجَعْتُكُمَا، تَرْفَعَانِ أَصْوَاتَكُمَا فِي مَسْجِدِ رَسُولِ اللَّهِ صلى الله عليه وسلم

Reference	: Sahih al-Bukhari 470
In-book reference	: Book 8, Hadith 118
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 459

Narrated Ka`b bin Malik:

During the lifetime of Allah's Messenger (ﷺ) I asked Ibn Abi Hadrad in the mosque to pay the debts which he owed to me and our voices grew so loud that Allah's Messenger (ﷺ) heard them while he was in his house. So he came to us after raising the curtain of his room. The Prophet (ﷺ) said, "O Ka`b bin Malik!" I replied, "Labaik, O Allah's Messenger (ﷺ)." He gestured with his hand to me to reduce the debt to one half. I said, "O Allah's Messenger (ﷺ) have done it." Allah's Messenger (ﷺ) said (to Ibn Hadrad), "Get up and pay it."

حَدَّثَنَا أَحْمَدُ، قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ كَعْبِ بْنِ مَالِكٍ، أَنَّ كَعْبَ بْنَ مَالِكٍ، أَخْبَرَهُ أَنَّهُ، تَقَاضَى ابْنَ أَبِي حَدْرَدٍ دَيْنًا لَهُ عَلَيْهِ، فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الْمَسْجِدِ، فَارْتَفَعَتْ أَصْوَاتُهُمَا حَتَّى سَمِعَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُوَ فِي بَيْتِهِ، فَخَرَجَ إِلَيْهِمَا رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى كَشَفَ سِجْفَ حُجْرَتِهِ وَنَادَى " يَا كَعْبُ بْنَ مَالِكٍ، يَا كَعْبُ ". قَالَ لَبَّيْكَ يَا رَسُولَ اللَّهِ. فَأَشَارَ بِيَدِهِ أَنْ ضَعِ الشَّطْرَ مِنْ دَيْنِكَ. قَالَ كَعْبٌ قَدْ فَعَلْتُ يَا رَسُولَ اللَّهِ. قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قُمْ فَاقْضِهِ ".

Reference	: Sahih al-Bukhari 471
In-book reference	: Book 8, Hadith 119
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 460

(84) Chapter: The religious gathering in circles and sitting in the mosque

(84) باب الْحِلَقِ وَالْجُلُوسِ فِي الْمَسْجِدِ

Narrated Nafi`:

Ibn `Umar said, "While the Prophet (ﷺ) was on the pulpit, a man asked him how to offer the night prayers. He replied, 'Pray two rak`at at a time and then two and then two and so on, and if you are afraid of the dawn (the approach of the time of the Fajr prayer) pray one rak`a and that will be the witr for all the rak`at which you have offered." Ibn `Umar said, "The last rak`at of the night prayer should be odd, for the Prophet (ﷺ) ordered it to be so.

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ سَأَلَ رَجُلٌ النَّبِيَّ صلى الله عليه وسلم وَهْوَ عَلَى الْمِنْبَرِ مَا تَرَى فِي صَلاَةِ اللَّيْلِ قَالَ " مَثْنَى مَثْنَى، فَإِذَا خَشِيَ الصُّبْحَ صَلَّى وَاحِدَةً، فَأَوْتَرَتْ لَهُ مَا صَلَّى ". وَإِنَّهُ كَانَ يَقُولُ اجْعَلُوا آخِرَ صَلاَتِكُمْ وِتْرًا، فَإِنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَ بِهِ.

Reference	: Sahih al-Bukhari 472
In-book reference	: Book 8, Hadith 120
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 461

Narrated Ibn `Umar:

A man came to the Prophet (ﷺ) while he was delivering the sermon and asked him how to offer the night prayers. The Prophet (ﷺ) replied, 'Pray two rak`at at a time and then two and then two and so on and if you are afraid of dawn (the approach of the time of the Fajr prayer) pray one rak`a and that will be the witr for all the rak`at which you have prayed." Narrated 'Ubaidullah bin `Abdullah bin `Umar: A man called the Prophet (ﷺ) while he was in the mosque.

حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَجُلاً، جَاءَ إِلَى النَّبِيِّ صلى الله عليه وسلم وَهْوَ يَخْطُبُ فَقَالَ كَيْفَ صَلاَةُ اللَّيْلِ فَقَالَ " مَثْنَى مَثْنَى، فَإِذَا خَشِيتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ، تُوتِرُ لَكَ مَا قَدْ صَلَّيْتَ ". قَالَ الْوَلِيدُ بْنُ كَثِيرٍ حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّ ابْنَ عُمَرَ حَدَّثَهُمْ أَنَّ رَجُلاً نَادَى النَّبِيَّ صلى الله عليه وسلم وَهُوَ فِي الْمَسْجِدِ.

Reference	: Sahih al-Bukhari 473
In-book reference	: Book 8, Hadith 121
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 462

Narrated Abu Waqid al-Laithi:

While Allah's Messenger (ﷺ) was sitting in the mosque (with some people) three men came, two of them came in front of Allah's Messenger (ﷺ) and the third one went away, and then one of them found a place in the circle and sat there while the second man sat behind the gathering, and the third one went away. When Allah's Messenger (ﷺ) finished his preaching, he said, "Shall I tell you about these three persons? One of them betook himself to Allah and so Allah accepted him and accommodated him; the second felt shy before Allah so Allah did the same for him and sheltered him in His Mercy (and did not punish him), while the third turned his face from Allah, and went away, so Allah turned His face from him likewise.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّ أَبَا مُرَّةَ، مَوْلَى عَقِيلِ بْنِ أَبِي طَالِبٍ أَخْبَرَهُ عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ، قَالَ بَيْنَمَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الْمَسْجِدِ فَأَقْبَلَ ثَلاَثَةُ نَفَرٍ، فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَذَهَبَ وَاحِدٌ، فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فَجَلَسَ، وَأَمَّا الآخَرُ فَجَلَسَ خَلْفَهُمْ، فَلَمَّا فَرَغَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ " أَلاَ أُخْبِرُكُمْ عَنِ الثَّلاَثَةِ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللَّهِ، فَآوَاهُ اللَّهُ، وَأَمَّا الآخَرُ فَاسْتَحْيَا، فَاسْتَحْيَا اللَّهُ مِنْهُ، وَأَمَّا الآخَرُ فَأَعْرَضَ، فَأَعْرَضَ اللَّهُ عَنْهُ ".

Reference	: Sahih al-Bukhari 474
In-book reference	: Book 8, Hadith 122
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 463

(85) Chapter: To lie flat (on the back) in the mosque

(85) باب الاِسْتِلْقَاءِ فِي الْمَسْجِدِ وَمَدِّ الرِّجْلِ

Narrated `Abbad bin Tamim:

that his uncle said, "I saw Allah's Messenger (ﷺ) lying flat (on his back) in the mosque with one leg on the other." Narrated Sa`id bin Al-Musaiyab that `Umar and `Uthman used to do the same.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ، أَنَّهُ رَأَى رَسُولَ اللَّهِ صلى الله عليه وسلم مُسْتَلْقِيًا فِي الْمَسْجِدِ، وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى الأُخْرَى. وَعَنِ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ كَانَ عُمَرُ وَعُثْمَانُ يَفْعَلاَنِ ذَلِكَ.

Reference	: Sahih al-Bukhari 475
In-book reference	: Book 8, Hadith 123
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 464

(86) Chapter: (If) a mosque (is built) on a road, it should not be a cause of harm for the people

(86) باب الْمَسْجِدِ يَكُونُ فِي الطَّرِيقِ مِنْ غَيْرِ ضَرَرٍ بِالنَّاسِ

وَبِهِ قَالَ الْحَسَنُ وَأَيُّوبُ وَمَالِكٌ.

Narrated `Aisha:

(the wife of the Prophet) I had seen my parents following Islam since I attained the age of puberty. Not a day passed but the Prophet (ﷺ) visited us, both in the mornings and evenings. My father Abu Bakr thought of building a mosque in the courtyard of his house and he did so. He used to pray and recite the Qur'an in it. The pagan women and their children used to stand by him and look at him with surprise. Abu Bakr was a Softhearted person and could not help weeping while reciting the Qur'an. The chiefs of the Quraish pagans became afraid of that (i.e. that their children and women might be affected by the recitation of Qur'an).

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ لَمْ أَعْقِلْ أَبَوَىَّ إِلاَّ وَهُمَا يَدِينَانِ الدِّينَ، وَلَمْ يَمُرَّ عَلَيْنَا يَوْمٌ إِلاَّ يَأْتِينَا فِيهِ رَسُولُ اللَّهِ صلى الله عليه وسلم طَرَفَىِ النَّهَارِ بُكْرَةً وَعَشِيَّةً، ثُمَّ بَدَا لأَبِي بَكْرٍ فَابْتَنَى مَسْجِدًا بِفِنَاءِ دَارِهِ، فَكَانَ يُصَلِّي فِيهِ وَيَقْرَأُ الْقُرْآنَ، فَيَقِفُ عَلَيْهِ نِسَاءُ الْمُشْرِكِينَ، وَأَبْنَاؤُهُمْ يَعْجَبُونَ مِنْهُ وَيَنْظُرُونَ إِلَيْهِ، وَكَانَ أَبُو بَكْرٍ رَجُلاً بَكَّاءً لاَ يَمْلِكُ عَيْنَيْهِ إِذَا قَرَأَ الْقُرْآنَ، فَأَفْزَعَ ذَلِكَ أَشْرَافَ قُرَيْشٍ مِنَ الْمُشْرِكِينَ.

Reference	: Sahih al-Bukhari 476
In-book reference	: Book 8, Hadith 124
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 465

(87) Chapter: To offer As-Salat (the prayers) in a mosque situated in a market

(87) باب الصَّلاَةِ فِي مَسْجِدِ السُّوقِ

وَصَلَّى ابْنُ عَوْنٍ فِي مَسْجِدٍ فِي دَارٍ يُغْلَقُ عَلَيْهِمُ الْبَابُ.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The prayer offered in congregation is twenty five times more superior (in reward) to the prayer offered alone in one's house or in a business center, because if one performs ablution and does it perfectly, and then proceeds to the mosque with the sole intention of praying, then for each step which he takes towards the mosque, Allah upgrades him a degree in reward and (forgives) crosses out one sin till he enters the mosque. When he enters the mosque he is considered in prayer as long as he is waiting for the prayer and the angels keep on asking for Allah's forgiveness for him and they keep on saying: 'O Allah! Be Merciful to him, O Allah! Forgive him, as long as he keeps on sitting at his praying place and does not pass wind. (See Hadith No. 620).

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " صَلاَةُ الْجَمِيعِ تَزِيدُ عَلَى صَلاَتِهِ فِي بَيْتِهِ، وَصَلاَتِهِ فِي سُوقِهِ خَمْسًا وَعِشْرِينَ دَرَجَةً، فَإِنَّ أَحَدَكُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ وَأَتَى الْمَسْجِدَ،

لاَ يُرِيدُ إِلاَّ الصَّلاَةَ، لَمْ يَخْطُ خُطْوَةً إِلاَّ رَفَعَهُ اللَّهُ بِهَا دَرَجَةً، وَحَطَّ عَنْهُ خَطِيئَةً، حَتَّى يَدْخُلَ الْمَسْجِدَ، وَإِذَا دَخَلَ الْمَسْجِدَ كَانَ فِي صَلاَةٍ مَا كَانَتْ تَحْبِسُهُ، وَتُصَلِّي ـ يَعْنِي عَلَيْهِ ـ الْمَلاَئِكَةُ مَا دَامَ فِي مَجْلِسِهِ الَّذِي يُصَلِّي فِيهِ اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ، مَا لَمْ يُحْدِثْ فِيهِ ".

Reference	: Sahih al-Bukhari 477
In-book reference	: Book 8, Hadith 125
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 466

(88) Chapter: To clasp one's hands by interlocking the fingers in the mosque or outside the mosque

(88) باب تَشْبِيكِ الأَصَابِعِ فِي الْمَسْجِدِ وَغَيْرِهِ

Narrated Ibn `Umar or Ibn `Amr:

The Prophet (ﷺ) clasped his hands, by interlacing his fingers.

حَدَّثَنَا حَامِدُ بْنُ عُمَرَ، عَنْ بِشْرٍ، حَدَّثَنَا عَاصِمٌ، حَدَّثَنَا وَاقِدٌ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، أَوِ ابْنِ عَمْرٍو شَبَّكَ النَّبِيُّ صلى الله عليه وسلم أَصَابِعَهُ.

Reference	: Sahih al-Bukhari 478, 479
In-book reference	: Book 8, Hadith 126
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 467

Narrated `Abdullah:

That Allah's Messenger (ﷺ) said, "O `Abdullah bin `Amr! What will be your condition when you will be left with the sediments of (worst) people?" (They will be in conflict with each other).

وَقَالَ عَاصِمُ بْنُ عَلِيٍّ حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ، سَمِعْتُ هَذَا الْحَدِيثَ، مِنْ أَبِي فَلَمْ أَحْفَظْهُ، فَقَوَّمَهُ لِي وَاقِدٌ عَنْ أَبِيهِ، قَالَ سَمِعْتُ أَبِي وَهُوَ، يَقُولُ قَالَ عَبْدُ اللَّهِ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا عَبْدَ اللَّهِ بْنَ عَمْرٍو، كَيْفَ بِكَ إِذَا بَقِيتَ فِي حُثَالَةٍ مِنَ النَّاسِ بِهَذَا ".

Reference	: Sahih al-Bukhari 480
In-book reference	: Book 8, Hadith 127
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 467

Narrated Abu Musa:

The Prophet (ﷺ) said, "A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other." While (saying that) the Prophet (ﷺ) clasped his hands, by interlacing his fingers.

حَدَّثَنَا خَلاَّدُ بْنُ يَحْيَى، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي بُرْدَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ، يَشُدُّ بَعْضُهُ بَعْضًا ". وَشَبَّكَ أَصَابِعَهُ.

Reference	: Sahih al-Bukhari 481
In-book reference	: Book 8, Hadith 128
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 468

Narrates Ibn Seereen:

Abu Huraira said, "Allah's Messenger (ﷺ) led us in one of the two `Isha' prayers (Abu Huraira named that prayer but I forgot it)." Abu Huraira added, "He prayed two rak`at and then finished the prayer with Taslim. He stood up near a piece of wood Lying across the mosque and leaned on it in such a way as if he was angry. Then he put his right hand over the left and clasped his hands by interlacing his fingers and then put his J right cheek on the

back of his left hand. The people who were in haste left the mosque through its gates. They wondered whether the prayer was reduced. And amongst them were Abu Bakr and `Umar but they hesitated to ask the Prophet. A long-handed man called Dhul- Yadain asked the Prophet, 'O Allah's Messenger (ﷺ)! Have you forgotten or has the prayer been reduced?' The Prophet (ﷺ) replied, 'I have neither forgotten nor has the prayer been reduced' The Prophet (ﷺ) added, 'Is what Dhul Yadain has said true?' They (the people) said, 'Yes, it is true.' The Prophet (ﷺ) stood up again and led the prayer, completing the remaining prayer, forgotten by him, and performed Taslim, and then said, 'Allahu Akbar.' And then he did a prostration as he used to prostrate or longer than that. He then raised his head saying, 'Allahu Akbar; he then again said, 'Allahu Akbar', and prostrated as he used to prostrate or longer than that. Then he raised his head and said, 'Allahu Akbar.' " (The subnarrator added, "I think that they asked (Ibn Seereen) whether the Prophet (ﷺ) completed the prayer with Taslim. He replied, "I heard that `Imran bin Husain had said, 'Then he (the Prophet) did Taslim.")

حَدَّثَنَا إِسْحَاقُ، قَالَ حَدَّثَنَا ابْنُ شُمَيْلٍ، أَخْبَرَنَا ابْنُ عَوْنٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم إِحْدَى صَلاَتَىِ الْعَشِيِّ ـ قَالَ ابْنُ سِيرِينَ سَمَّاهَا أَبُو هُرَيْرَةَ وَلَكِنْ نَسِيتُ أَنَا ـ قَالَ فَصَلَّى بِنَا رَكْعَتَيْنِ ثُمَّ سَلَّمَ، فَقَامَ إِلَى خَشَبَةٍ مَعْرُوضَةٍ فِي الْمَسْجِدِ فَاتَّكَأَ عَلَيْهَا، كَأَنَّهُ غَضْبَانُ، وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى الْيُسْرَى، وَشَبَّكَ بَيْنَ أَصَابِعِهِ، وَوَضَعَ خَدَّهُ الأَيْمَنَ عَلَى ظَهْرِ كَفِّهِ الْيُسْرَى، وَخَرَجَتِ السَّرَعَانُ مِنْ أَبْوَابِ الْمَسْجِدِ فَقَالُوا قَصُرَتِ الصَّلاَةُ. وَفِي الْقَوْمِ أَبُو بَكْرٍ وَعُمَرُ، فَهَابَا أَنْ يُكَلِّمَاهُ، وَفِي الْقَوْمِ رَجُلٌ فِي يَدَيْهِ طُولٌ يُقَالُ لَهُ ذُو الْيَدَيْنِ قَالَ يَا رَسُولَ اللَّهِ، أَنَسِيتَ أَمْ قَصُرَتِ الصَّلاَةُ قَالَ " لَمْ أَنْسَ، وَلَمْ تُقْصَرْ ". فَقَالَ " أَكَمَا يَقُولُ ذُو الْيَدَيْنِ ". فَقَالُوا نَعَمْ. فَتَقَدَّمَ فَصَلَّى مَا تَرَكَ، ثُمَّ سَلَّمَ، ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ، ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ. فَرُبَّمَا سَأَلُوهُ ثُمَّ سَلَّمَ فَيَقُولُ نُبِّئْتُ أَنَّ عِمْرَانَ بْنَ حُصَيْنٍ قَالَ ثُمَّ سَلَّمَ.

Reference	: Sahih al-Bukhari 482
In-book reference	: Book 8, Hadith 129
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 469

(89) Chapter: The mosques which are on the way to Al-Madina and the places where the Prophet (pbuh) had offered Salat (Prayers)

(89) بَابُ الْمَسَاجِدِ الَّتِي عَلَى طُرُقِ الْمَدِينَةِ

وَالْمَوَاضِعِ الَّتِي صَلَّى فِيهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Fudail bin Sulaiman:

Musa bin `Uqba said, "I saw Salim bin `Abdullah looking for some places on the way and prayed there. He narrated that his father used to pray there, and had seen the Prophet (ﷺ) praying at those very places." Narrated Nafi` on the authority of Ibn `Umar who said, "I used to pray at those places." Musa the narrator added, "I asked Salim on which he said, 'I agree with Nafi` concerning those places, except the mosque situated at the place called Sharaf Ar-Rawha."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، قَالَ حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، قَالَ رَأَيْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ يَتَحَرَّى أَمَاكِنَ مِنَ الطَّرِيقِ فَيُصَلِّي فِيهَا، وَيُحَدِّثُ أَنَّ أَبَاهُ كَانَ يُصَلِّي فِيهَا، وَأَنَّهُ رَأَى النَّبِيَّ صلى الله عليه وسلم يُصَلِّي فِي تِلْكَ الأَمْكِنَةِ. وَحَدَّثَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ يُصَلِّي فِي تِلْكَ الأَمْكِنَةِ. وَسَأَلْتُ سَالِمًا، فَلاَ أَعْلَمُهُ إِلاَّ وَافَقَ نَافِعًا فِي الأَمْكِنَةِ كُلِّهَا إِلاَّ أَنَّهُمَا اخْتَلَفَا فِي مَسْجِدٍ بِشَرَفِ الرَّوْحَاءِ.

Reference	: Sahih al-Bukhari 483
In-book reference	: Book 8, Hadith 130
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 470

The narrated Hadith is about the various places on the way from Medina to Mecca where the Prophet ((صلى الله عليه وسلم)) prayed and is not translated.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، قَالَ حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَنْزِلُ بِذِي الْحُلَيْفَةِ حِينَ يَعْتَمِرُ، وَفِي حَجَّتِهِ حِينَ حَجَّ، تَحْتَ سَمُرَةٍ فِي مَوْضِعِ الْمَسْجِدِ الَّذِي بِذِي الْحُلَيْفَةِ، وَكَانَ إِذَا رَجَعَ مِنْ غَزْوٍ كَانَ فِي تِلْكَ الطَّرِيقِ أَوْ حَجٍّ أَوْ عُمْرَةٍ هَبَطَ مِنْ بَطْنِ وَادٍ، فَإِذَا ظَهَرَ مِنْ بَطْنِ وَادٍ أَنَاخَ بِالْبَطْحَاءِ الَّتِي عَلَى شَفِيرِ الْوَادِي الشَّرْقِيَّةِ، فَعَرَّسَ ثَمَّ حَتَّى يُصْبِحَ، لَيْسَ عِنْدَ الْمَسْجِدِ الَّذِي بِحِجَارَةٍ، وَلاَ عَلَى الأَكَمَةِ الَّتِي عَلَيْهَا الْمَسْجِدُ، كَانَ ثَمَّ خَلِيجٌ يُصَلِّي عَبْدُ اللَّهِ عِنْدَهُ، فِي بَطْنِهِ كُثُبٌ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم ثَمَّ يُصَلِّي، فَدَحَا السَّيْلُ فِيهِ بِالْبَطْحَاءِ حَتَّى دَفَنَ ذَلِكَ الْمَكَانَ الَّذِي كَانَ عَبْدُ اللَّهِ يُصَلِّي فِيهِ.

Reference	: Sahih al-Bukhari 484
In-book reference	: Book 8, Hadith 131
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 471

See translation for hadith 484 above

وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى حَيْثُ الْمَسْجِدُ الصَّغِيرُ الَّذِي دُونَ الْمَسْجِدِ الَّذِي بِشَرَفِ الرَّوْحَاءِ، وَقَدْ كَانَ عَبْدُ اللَّهِ يَعْلَمُ الْمَكَانَ الَّذِي كَانَ صَلَّى فِيهِ النَّبِيُّ صلى الله عليه وسلم يَقُولُ ثَمَّ عَنْ يَمِينِكَ حِينَ تَقُومُ فِي الْمَسْجِدِ تُصَلِّي، وَذَلِكَ الْمَسْجِدُ عَلَى حَافَةِ الطَّرِيقِ الْيُمْنَى، وَأَنْتَ ذَاهِبٌ إِلَى مَكَّةَ، بَيْنَهُ وَبَيْنَ الْمَسْجِدِ الأَكْبَرِ رَمْيَةٌ بِحَجَرٍ أَوْ نَحْوُ ذَلِكَ.

Reference	: Sahih al-Bukhari 485
In-book reference	: Book 8, Hadith 132
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 471

See translation for hadith 484 above

وَأَنَّ ابْنَ عُمَرَ كَانَ يُصَلِّي إِلَى الْعِرْقِ الَّذِي عِنْدَ مُنْصَرَفِ الرَّوْحَاءِ، وَذَلِكَ الْعِرْقُ انْتِهَاءُ طَرَفِهِ عَلَى حَافَةِ الطَّرِيقِ، دُونَ الْمَسْجِدِ الَّذِي بَيْنَهُ وَبَيْنَ الْمُنْصَرَفِ، وَأَنْتَ ذَاهِبٌ إِلَى مَكَّةَ. وَقَدِ ابْتُنِيَ ثَمَّ مَسْجِدٌ، فَلَمْ يَكُنْ عَبْدُ اللَّهِ يُصَلِّي فِي ذَلِكَ الْمَسْجِدِ، كَانَ يَتْرُكُهُ عَنْ يَسَارِهِ وَوَرَاءَهُ، وَيُصَلِّي أَمَامَهُ إِلَى الْعِرْقِ نَفْسِهِ، وَكَانَ عَبْدُ اللَّهِ يَرُوحُ مِنَ الرَّوْحَاءِ، فَلاَ يُصَلِّي الظُّهْرَ حَتَّى يَأْتِيَ ذَلِكَ الْمَكَانَ فَيُصَلِّي فِيهِ الظُّهْرَ، وَإِذَا أَقْبَلَ مِنْ مَكَّةَ فَإِنْ مَرَّ بِهِ قَبْلَ الصُّبْحِ بِسَاعَةٍ أَوْ مِنْ آخِرِ السَّحَرِ عَرَّسَ حَتَّى يُصَلِّيَ بِهَا الصُّبْحَ.

Reference	: Sahih al-Bukhari 486
In-book reference	: Book 8, Hadith 133
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 471

See translation for hadith 484 above

وَأَنَّ عَبْدَ اللَّهِ حَدَّثَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَنْزِلُ تَحْتَ سَرْحَةٍ ضَخْمَةٍ دُونَ الرُّوَيْثَةِ عَنْ يَمِينِ الطَّرِيقِ، وَوِجَاهَ الطَّرِيقِ فِي مَكَانٍ بَطْحٍ سَهْلٍ، حَتَّى يُفْضِيَ مِنْ أَكَمَةٍ دُوَيْنَ بَرِيدِ الرُّوَيْثَةِ بِمِيلَيْنِ، وَقَدِ انْكَسَرَ أَعْلاَهَا، فَانْثَنَى فِي جَوْفِهَا، وَهِيَ قَائِمَةٌ عَلَى سَاقٍ، وَفِي سَاقِهَا كُثُبٌ كَثِيرَةٌ.

Reference	: Sahih al-Bukhari 487
In-book reference	: Book 8, Hadith 134
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 8, Hadith 471

See translation for hadith 484 above

وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى فِي طَرَفِ تَلْعَةٍ مِنْ وَرَاءِ الْعَرْجِ وَأَنْتَ ذَاهِبٌ إِلَى هَضْبَةٍ عِنْدَ ذَلِكَ الْمَسْجِدِ قَبْرَانِ أَوْ ثَلاَثَةٌ، عَلَى الْقُبُورِ رَضْمٌ مِنْ حِجَارَةٍ عَنْ يَمِينِ الطَّرِيقِ، عِنْدَ سَلِمَاتِ الطَّرِيقِ، بَيْنَ أُولَئِكَ السَّلِمَاتِ كَانَ عَبْدُ اللَّهِ يَرُوحُ مِنَ الْعَرْجِ بَعْدَ أَنْ تَمِيلَ الشَّمْسُ بِالْهَاجِرَةِ، فَيُصَلِّي الظُّهْرَ فِي ذَلِكَ الْمَسْجِدِ.

Reference : Sahih al-Bukhari 488
In-book reference : Book 8, Hadith 135
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 471
(deprecated numbering scheme)

See translation for hadith 484 above

وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَزَلَ عِنْدَ سَرَحَاتٍ عَنْ يَسَارِ الطَّرِيقِ، فِي مَسِيلٍ دُونَ هَرْشَى، ذَلِكَ الْمَسِيلُ لاَصِقٌ بِكُرَاعِ هَرْشَى، بَيْنَهُ وَبَيْنَ الطَّرِيقِ قَرِيبٌ مِنْ غَلْوَةٍ، وَكَانَ عَبْدُ اللَّهِ يُصَلِّي إِلَى سَرْحَةٍ، هِيَ أَقْرَبُ السَّرَحَاتِ إِلَى الطَّرِيقِ وَهْىَ أَطْوَلُهُنَّ.

Reference : Sahih al-Bukhari 489
In-book reference : Book 8, Hadith 136
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 471
(deprecated numbering scheme)

See translation for hadith 484 above

وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَنْزِلُ فِي الْمَسِيلِ الَّذِي فِي أَدْنَى مَرِّ الظَّهْرَانِ، قِبَلَ الْمَدِينَةِ حِينَ يَهْبِطُ مِنَ الصَّفْرَاوَاتِ يَنْزِلُ فِي بَطْنِ ذَلِكَ الْمَسِيلِ عَنْ يَسَارِ الطَّرِيقِ، وَأَنْتَ ذَاهِبٌ إِلَى مَكَّةَ، لَيْسَ بَيْنَ مَنْزِلِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَبَيْنَ الطَّرِيقِ إِلاَّ رَمْيَةٌ بِحَجَرٍ.

Reference : Sahih al-Bukhari 490
In-book reference : Book 8, Hadith 137
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 471
(deprecated numbering scheme)

See translation for hadith 484 above

وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَنْزِلُ بِذِي طُوًى وَيَبِيتُ حَتَّى يُصْبِحَ، يُصَلِّي الصُّبْحَ حِينَ يَقْدَمُ مَكَّةَ، وَمُصَلَّى رَسُولِ اللَّهِ صلى الله عليه وسلم ذَلِكَ عَلَى أَكَمَةٍ غَلِيظَةٍ، لَيْسَ فِي الْمَسْجِدِ الَّذِي بُنِيَ ثَمَّ، وَلَكِنْ أَسْفَلَ مِنْ ذَلِكَ عَلَى أَكَمَةٍ غَلِيظَةٍ.

Reference : Sahih al-Bukhari 491
In-book reference : Book 8, Hadith 138
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 471
(deprecated numbering scheme)

See translation for hadith 484 above

وَأَنَّ عَبْدَ اللَّهِ حَدَّثَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم اسْتَقْبَلَ فُرْضَتَىِ الْجَبَلِ الَّذِي بَيْنَهُ وَبَيْنَ الْجَبَلِ الطَّوِيلِ نَحْوَ الْكَعْبَةِ، فَجَعَلَ الْمَسْجِدَ الَّذِي بُنِيَ ثَمَّ يَسَارَ الْمَسْجِدِ بِطَرَفِ الأَكَمَةِ، وَمُصَلَّى النَّبِيِّ صلى الله عليه وسلم أَسْفَلَ مِنْهُ عَلَى الأَكَمَةِ السَّوْدَاءِ، تَدَعُ مِنَ الأَكَمَةِ عَشَرَةَ أَذْرُعٍ أَوْ نَحْوَهَا، ثُمَّ تُصَلِّي مُسْتَقْبِلَ الْفُرْضَتَيْنِ مِنَ الْجَبَلِ الَّذِي بَيْنَكَ وَبَيْنَ الْكَعْبَةِ.

Reference : Sahih al-Bukhari 492
In-book reference : Book 8, Hadith 139
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 471
(deprecated numbering scheme)

Virtues of the Prayer Hall (Sutra of the Musalla)

أَبْوَابُ سُتْرَةِ الْمُصَلِّي

(90) Chapter: The Sutra of the Imam is also a Sutra for those who are behind him

(90) باب سُتْرَةُ الإِمَامِ سُتْرَةُ مَنْ خَلْفَهُ

Narrated Ibn `Abbas:

Once I came riding a she-ass when I had just attained the age of puberty. Allah's Messenger (ﷺ) was offering the prayer at Mina with no wall in front of him and I passed in front of some of the row. There I dismounted and let my she-ass loose to graze and entered the row and nobody objected to me about it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّهُ قَالَ أَقْبَلْتُ رَاكِبًا عَلَى حِمَارٍ أَتَانٍ، وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الاِحْتِلاَمَ، وَرَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي بِالنَّاسِ بِمِنًى إِلَى غَيْرِ جِدَارٍ، فَمَرَرْتُ بَيْنَ يَدَىْ بَعْضِ الصَّفِّ، فَنَزَلْتُ وَأَرْسَلْتُ الأَتَانَ تَرْتَعُ، وَدَخَلْتُ فِي الصَّفِّ، فَلَمْ يُنْكِرْ ذَلِكَ عَلَىَّ أَحَدٌ.

Reference	: Sahih al-Bukhari 493
In-book reference	: Book 8, Hadith 140
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 9, Hadith 472

Narrated Ibn `Umar:

Whenever Allah's Messenger (ﷺ) came out on `Id day, he used to order that a Harba [??] (a short spear) to be planted in front of him (as a Sutra for his prayer) and then he used to pray facing it with the people behind him and used to do the same while on a journey. After the Prophet (ﷺ) , this practice was adopted by the Muslim rulers (who followed his traditions).

حَدَّثَنَا إِسْحَاقُ، قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا خَرَجَ يَوْمَ الْعِيدِ أَمَرَ بِالْحَرْبَةِ فَتُوضَعُ بَيْنَ يَدَيْهِ، فَيُصَلِّي إِلَيْهَا وَالنَّاسُ وَرَاءَهُ، وَكَانَ يَفْعَلُ ذَلِكَ فِي السَّفَرِ، فَمِنْ ثَمَّ اتَّخَذَهَا الأُمَرَاءُ.

Reference	: Sahih al-Bukhari 494
In-book reference	: Book 8, Hadith 141
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 9, Hadith 473

Narrated `Aun bin Abi Juhaifa:

I heard my father saying, "The Prophet (ﷺ) led us, and prayed a two-rak`at Zuhr prayer and then a tworak` at `Asr prayer at Al-Batha' [??] with a short spear (planted) in front of him (as a Sutra) while women and donkeys were passing in front of him (beyond that stick).

حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، قَالَ سَمِعْتُ أَبِي أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى بِهِمْ بِالْبَطْحَاءِ ـ وَبَيْنَ يَدَيْهِ عَنَزَةٌ ـ الظُّهْرَ رَكْعَتَيْنِ، وَالْعَصْرَ رَكْعَتَيْنِ، تَمُرُّ بَيْنَ يَدَيْهِ الْمَرْأَةُ وَالْحِمَارُ.

Reference	: Sahih al-Bukhari 495
In-book reference	: Book 8, Hadith 142
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 9, Hadith 474

(91) Chapter: What should be the distance between the person offering Salat (prayer) and the Sutra?

(91) باب قَدْرِ كَمْ يَنْبَغِي أَنْ يَكُونَ بَيْنَ الْمُصَلِّي وَالسُّتْرَةِ

Narrated Sahl (bin Sa`d):

The distance between the Musalla of Allah's Messenger (ﷺ) and the wall was just sufficient for a sheep to pass through .

حَدَّثَنَا عَمْرُو بْنُ زُرَارَةَ، قَالَ أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ، قَالَ كَانَ بَيْنَ مُصَلَّى رَسُولِ اللَّهِ صلى الله عليه وسلم وَبَيْنَ الْجِدَارِ مَمَرُّ الشَّاةِ.

Reference	: Sahih al-Bukhari 496
In-book reference	: Book 8, Hadith 143
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 9, Hadith 475

Narrated Salama:

The distance between the wall of the mosque and the pulpit was hardly enough for a sheep to pass through.

حَدَّثَنَا الْمَكِّيُّ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ، قَالَ كَانَ جِدَارُ الْمَسْجِدِ عِنْدَ الْمِنْبَرِ مَا كَادَتِ الشَّاةُ تَجُوزُهَا.

Reference	: Sahih al-Bukhari 497
In-book reference	: Book 8, Hadith 144
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 9, Hadith 476

(92) Chapter: To offer As-Salat (the prayer) using a Harba (a short spear) (as a Sutra)

(92) باب الصَّلاَةِ إِلَى الْحَرْبَةِ

Narrated `Abdullah:

The Prophet (ﷺ) used to get a Harba planted in front of him (as a Sutra) and pray behind it.

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُرْكَزُ لَهُ الْحَرْبَةُ فَيُصَلِّي إِلَيْهَا.

Reference	: Sahih al-Bukhari 498
In-book reference	: Book 8, Hadith 145
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 9, Hadith 477

(93) Chapter: To offer As-Salat (the prayer) using an 'Anaza (a spear-headed stick) (as a Sutra)

(93) باب الصَّلاَةِ إِلَى الْعَنَزَةِ

Narrated `Aun bin Abi Juhaifa:

that he had heard his father saying, "Allah's Messenger (ﷺ) came to us at midday and water was brought for his ablution. He performed ablution and led us in Zuhr and `Asr prayers with a short stpear (or stick) planted in front of him (as a Sutra), while women and donkeys were passing beyond it."

حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنَا عَوْنُ بْنُ أَبِي جُحَيْفَةَ، قَالَ سَمِعْتُ أَبِي قَالَ، خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْهَاجِرَةِ، فَأُتِيَ بِوَضُوءٍ فَتَوَضَّأَ فَصَلَّى بِنَا الظُّهْرَ وَالْعَصْرَ وَبَيْنَ يَدَيْهِ عَنَزَةٌ، وَالْمَرْأَةُ وَالْحِمَارُ يَمُرُّونَ مِنْ وَرَائِهَا.

Reference	: Sahih al-Bukhari 499
In-book reference	: Book 8, Hadith 146
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 9, Hadith 478

Narrated Anas Ibn Malik:

Whenever the Prophet (ﷺ) went for answering the call of nature, I and another boy used to go after him with a staff, a stick or a short spear (or stick) and a tumbler of water and when he finished from answering the call of nature we would hand that tumbler of water to him.

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمِ بْنِ بَزِيعٍ، قَالَ حَدَّثَنَا شَاذَانُ، عَنْ شُعْبَةَ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا خَرَجَ لِحَاجَتِهِ تَبِعْتُهُ أَنَا وَغُلاَمٌ وَمَعَنَا عُكَّازَةٌ أَوْ عَصًا أَوْ عَنَزَةٌ وَمَعَنَا إِدَاوَةٌ، فَإِذَا فَرَغَ مِنْ حَاجَتِهِ نَاوَلْنَاهُ الإِدَاوَةَ.

Reference	: Sahih al-Bukhari 500
In-book reference	: Book 8, Hadith 147
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 9, Hadith 479

(94) Chapter: Sutra (for the prayer)in Makkah and elsewhere.

(94) باب السُّتْرَةِ بِمَكَّةَ وَغَيْرِهَا

Narrated Abu Juhaifa:

Allah's Messenger (ﷺ) came out at midday and offered a two-rak`at Zuhr and `Asr prayers at Al-Batha and a short spear (or stick) was planted in front of him (as a Sutra). He performed ablution and the people took the remaining water left after his ablution and rubbed their bodies with it.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ أَبِي جُحَيْفَةَ، قَالَ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْهَاجِرَةِ فَصَلَّى بِالْبَطْحَاءِ الظُّهْرَ وَالْعَصْرَ رَكْعَتَيْنِ، وَنَصَبَ بَيْنَ يَدَيْهِ عَنَزَةً، وَتَوَضَّأَ، فَجَعَلَ النَّاسُ يَتَمَسَّحُونَ بِوَضُوئِهِ.

Reference	: Sahih al-Bukhari 501
In-book reference	: Book 8, Hadith 148
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 9, Hadith 480

(95) Chapter: To offer As-Salat (the prayer) facing a pillar

(95) باب الصَّلاَةِ إِلَى الأُسْطُوَانَةِ

وَقَالَ عُمَرُ الْمُصَلُّونَ أَحَقُّ بِالسَّوَارِي مِنَ الْمُتَحَدِّثِينَ إِلَيْهَا. وَرَأَى عُمَرُ رَجُلاً يُصَلِّي بَيْنَ أُسْطُوَانَتَيْنِ فَأَدْنَاهُ إِلَى سَارِيَةٍ فَقَالَ صَلِّ إِلَيْهَا.

Narrated Yazid bin Al `Ubaid:

I used to accompany Salama bin Al-Akwa` and he used to pray behind the pillar which was near the place where the Qur'ans were kept. I said, "O Abu Muslim! I see you always seeking to pray behind this pillar." He replied, "I saw Allah's Messenger (ﷺ) always seeking to pray near that pillar."

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ، قَالَ كُنْتُ آتِي مَعَ سَلَمَةَ بْنِ الأَكْوَعِ فَيُصَلِّي عِنْدَ الأُسْطُوَانَةِ الَّتِي عِنْدَ الْمُصْحَفِ. فَقُلْتُ يَا أَبَا مُسْلِمٍ أَرَاكَ تَتَحَرَّى الصَّلاَةَ عِنْدَ هَذِهِ الأُسْطُوَانَةِ. قَالَ فَإِنِّي رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَتَحَرَّى الصَّلاَةَ عِنْدَهَا.

Reference	: Sahih al-Bukhari 502
In-book reference	: Book 8, Hadith 149
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 9, Hadith 481

Narrated Anas:

I saw the most famous people amongst the companions of the Prophet (ﷺ) hurrying towards the pillars at the Maghrib prayer before the Prophet (ﷺ) came for the prayer.

حَدَّثَنَا قَبِيصَةُ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ عَامِرٍ، عَنْ أَنَسٍ، قَالَ لَقَدْ رَأَيْتُ كِبَارَ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم يَبْتَدِرُونَ السَّوَارِيَ عِنْدَ الْمَغْرِبِ. وَزَادَ شُعْبَةُ عَنْ عَمْرٍو عَنْ أَنَسٍ حَتَّى يَخْرُجَ النَّبِيُّ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 503

In-book reference : Book 8, Hadith 150
USC-MSA web (English) reference : Vol. 1, Book 9, Hadith 482
(deprecated numbering scheme)

(96) Chapter: To offer non-congregational As-Salat (the prayers) between the pillars
(96) باب الصَّلاَةِ بَيْنَ السَّوَارِي فِي غَيْرِ جَمَاعَةٍ

Narrated Ibn `Umar:

The Prophet (ﷺ) entered the Ka`ba along with Usama bin Zaid, `Uthman bin Talha and Bilal and remained there for a long time. When they came out, I was the first man to enter the Ka`ba. I asked Bilal "Where did the Prophet (ﷺ) pray?" Bilal replied, "Between the two front Pillars."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ دَخَلَ النَّبِيُّ صلى الله عليه وسلم الْبَيْتَ وَأُسَامَةُ بْنُ زَيْدٍ وَعُثْمَانُ بْنُ طَلْحَةَ وَبِلاَلٌ، فَأَطَالَ ثُمَّ خَرَجَ، وَكُنْتُ أَوَّلَ النَّاسِ دَخَلَ عَلَى أَثَرِهِ فَسَأَلْتُ بِلاَلاً أَيْنَ صَلَّى قَالَ بَيْنَ الْعَمُودَيْنِ الْمُقَدَّمَيْنِ.

Reference : Sahih al-Bukhari 504
In-book reference : Book 8, Hadith 151
USC-MSA web (English) reference : Vol. 1, Book 9, Hadith 483
(deprecated numbering scheme)

Narrated Nafi`:

`Abdullah bin `Umar said, "Allah's Messenger (ﷺ) entered the Ka`ba along with Usama bin Zaid, Bilal and `Uthman bin Talha Al-Hajabi and closed the door and stayed there for some time. I asked Bilal when he came out, 'What did the Prophet (ﷺ) do?' He replied, 'He offered prayer with one pillar to his left and one to his right and three behind.' In those days the Ka`ba was supported by six pillars." Malik said: "There were two pillars on his (the Prophet's) right side."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ الْكَعْبَةَ وَأُسَامَةُ بْنُ زَيْدٍ وَبِلاَلٌ وَعُثْمَانُ بْنُ طَلْحَةَ الْحَجَبِيُّ فَأَغْلَقَهَا عَلَيْهِ وَمَكَثَ فِيهَا، فَسَأَلْتُ بِلاَلاً حِينَ خَرَجَ مَا صَنَعَ النَّبِيُّ صلى الله عليه وسلم قَالَ جَعَلَ عَمُودًا عَنْ يَسَارِهِ، وَعَمُودًا عَنْ يَمِينِهِ، وَثَلاَثَةَ أَعْمِدَةٍ وَرَاءَهُ، وَكَانَ الْبَيْتُ يَوْمَئِذٍ عَلَى سِتَّةِ أَعْمِدَةٍ، ثُمَّ صَلَّى. وَقَالَ لَنَا إِسْمَاعِيلُ حَدَّثَنِي مَالِكٌ وَقَالَ عَمُودَيْنِ عَنْ يَمِينِهِ.

Reference : Sahih al-Bukhari 505
In-book reference : Book 8, Hadith 152
USC-MSA web (English) reference : Vol. 1, Book 9, Hadith 484
(deprecated numbering scheme)

(97) Chapter: Chapter
(97) باب

Narrated Nafi':

Whenever 'Abdullah entered the Ka'bah, he used to go ahead leaving the door of the Ka'bah behind him. He would proceed on till the remaining distance between him and the opposite wall about three cubits. Then he would off prayer there where the Prophet (ﷺ) (ﷺ) had offered Salat, as Bilal informed me. Ibn 'Umar said, "It does not matter for any of us to offer prayers at any place inside the Ka'bah."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ حَدَّثَنَا أَبُو ضَمْرَةَ، قَالَ حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ، كَانَ إِذَا دَخَلَ الْكَعْبَةَ مَشَى قِبَلَ وَجْهِهِ حِينَ يَدْخُلُ، وَجَعَلَ الْبَابَ قِبَلَ ظَهْرِهِ، فَمَشَى حَتَّى يَكُونَ بَيْنَهُ وَبَيْنَ الْجِدَارِ الَّذِي قِبَلَ وَجْهِهِ قَرِيبًا مِنْ ثَلاَثَةِ أَذْرُعٍ، صَلَّى يَتَوَخَّى الْمَكَانَ الَّذِي أَخْبَرَهُ بِهِ بِلاَلٌ أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى فِيهِ. قَالَ وَلَيْسَ عَلَى أَحَدِنَا بَأْسٌ إِنْ صَلَّى فِي أَىِّ نَوَاحِي الْبَيْتِ شَاءَ.

Reference : Sahih al-Bukhari 506
In-book reference : Book 8, Hadith 153
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 484
(deprecated numbering scheme)

Virtues of the Prayer Hall (Sutra of the Musalla)

كتاب الصلاة

(98) Chapter: To offer As-Salat (the prayer) facing a Rahila camel, a tree or a camel saddle as a Sutra).

(98) باب الصَّلاَةِ إِلَى الرَّاحِلَةِ وَالْبَعِيرِ وَالشَّجَرِ وَالرَّحْلِ

Narrated Nafi`:

"The Prophet (ﷺ) used to make his she-camel sit across and he would pray facing it (as a Sutra)." I asked, "What would the Prophet (ﷺ) do if the she-camel was provoked and moved?" He said, "He would take its camel-saddle and put it in front of him and pray facing its back part (as a Sutra). And Ibn `Umar used to do the same." (This indicates that one should not pray except behind a Sutra).

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا مُعْتَمِرٌ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَانَ يُعَرِّضُ رَاحِلَتَهُ فَيُصَلِّي إِلَيْهَا‏.‏ قُلْتُ أَفَرَأَيْتَ إِذَا هَبَّتِ الرِّكَابُ‏.‏ قَالَ كَانَ يَأْخُذُ هَذَا الرَّحْلَ فَيُعَدِّلُهُ فَيُصَلِّي إِلَى آخِرَتِهِ ـ أَوْ قَالَ مُؤَخَّرِهِ ـ وَكَانَ ابْنُ عُمَرَ ـ رضى الله عنه ـ يَفْعَلُهُ‏.‏

Reference : Sahih al-Bukhari 507
In-book reference : Book 8, Hadith 154
USC-MSA web (English) reference : Vol. 1, Book 9, Hadith 485
(deprecated numbering scheme)

(99) Chapter: To offer As-Salat (the prayer) facing a bed

(99) باب الصَّلاَةِ إِلَى السَّرِيرِ

Narrated `Aisha:

Do you make us (women) equal to dogs and donkeys? While I used to lie in my bed, the Prophet (ﷺ) would come and pray facing the middle of the bed. I used to consider it not good to stand in front of him in his prayers. So I used to slip away slowly and quietly from the foot of the bed till I got out of my guilt.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ أَعَدَلْتُمُونَا بِالْكَلْبِ وَالْحِمَارِ لَقَدْ رَأَيْتُنِي مُضْطَجِعَةً عَلَى السَّرِيرِ، فَيَجِيءُ النَّبِيُّ صلى الله عليه وسلم فَيَتَوَسَّطُ السَّرِيرَ فَيُصَلِّي، فَأَكْرَهُ أَنْ أُسَنِّحَهُ فَأَنْسَلُّ مِنْ قِبَلِ رِجْلَىِ السَّرِيرِ حَتَّى أَنْسَلَّ مِنْ لِحَافِي‏.‏

Reference : Sahih al-Bukhari 508
In-book reference : Book 8, Hadith 155
USC-MSA web (English) reference : Vol. 1, Book 9, Hadith 486
(deprecated numbering scheme)

(100) Chapter: The person offering Salat (prayer) should repulse that person who tries to pass in front of him

(100) باب يَرُدُّ الْمُصَلِّي مَنْ مَرَّ بَيْنَ يَدَيْهِ

وَرَدَّ ابْنُ عُمَرَ فِي التَّشَهُّدِ وَفِي الْكَعْبَةِ وَقَالَ إِنْ أَبَى إِلاَّ أَنْ تُقَاتِلَهُ فَقَاتِلْهُ‏.‏

Narrated Abu Sa`id:

The Prophet (ﷺ) said, (what is ascribed to him in the following Hadith):

Narrated Abu Salih As-Samman:

I saw Abu Sa`id Al-Khudri praying on a Friday, behind something which acted as a Sutra. A young man from Bani Abi Mu'ait [??] , wanted to pass in front of him, but Abu Sa`id repulsed him with a push on his chest. Finding no alternative he again tried to pass but Abu Sa`id pushed him with a greater force. The young man abused Abu Sa`id and went to Marwan and lodged a complaint against Abu Sa`id and Abu Sa`id followed the young man to Marwan who asked him, "O Abu Sa`id! What has happened between you and the son of your brother?" Abu Sa`id said to him, "I heard the Prophet (ﷺ) saying, 'If anybody amongst you is praying behind something as a Sutra and somebody tries to pass in front of him, then he should repulse him and if he refuses, he should use force against him for he is a Shaitan (a Satan).' "

حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ حَدَّثَنَا يُونُسُ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ أَبِي صَالِحٍ، أَنَّ أَبَا سَعِيدٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم وَحَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ قَالَ حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ قَالَ حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ الْعَدَوِيُّ قَالَ حَدَّثَنَا أَبُو صَالِحٍ السَّمَّانُ قَالَ رَأَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ فِي يَوْمِ جُمُعَةٍ يُصَلِّي إِلَى شَىْءٍ يَسْتُرُهُ مِنَ النَّاسِ، فَأَرَادَ شَابٌّ مِنْ بَنِي أَبِي مُعَيْطٍ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ فَدَفَعَ أَبُو سَعِيدٍ فِي صَدْرِهِ، فَنَظَرَ الشَّابُّ فَلَمْ يَجِدْ مَسَاغًا إِلاَّ بَيْنَ يَدَيْهِ، فَعَادَ لِيَجْتَازَ فَدَفَعَهُ أَبُو سَعِيدٍ أَشَدَّ مِنَ الأُولَى، فَنَالَ مِنْ أَبِي سَعِيدٍ، ثُمَّ دَخَلَ عَلَى مَرْوَانَ فَشَكَا إِلَيْهِ مَا لَقِيَ مِنْ أَبِي سَعِيدٍ، وَدَخَلَ أَبُو سَعِيدٍ خَلْفَهُ عَلَى مَرْوَانَ فَقَالَ مَا لَكَ وَلاِبْنِ أَخِيكَ يَا أَبَا سَعِيدٍ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " **إِذَا صَلَّى أَحَدُكُمْ إِلَى شَىْءٍ يَسْتُرُهُ مِنَ النَّاسِ، فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ فَلْيَدْفَعْهُ، فَإِنْ أَبَى فَلْيُقَاتِلْهُ، فَإِنَّمَا هُوَ شَيْطَانٌ** ".

Reference	: Sahih al-Bukhari 509
In-book reference	: Book 8, Hadith 156
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 9, Hadith 487

(101) Chapter: The sin of a person who passes in front of a person offering Salat

(101) باب إِثْمِ الْمَارِّ بَيْنَ يَدَىِ الْمُصَلِّي

Narrated Busr bin Sa`id:

that Zaid bin Khalid sent him to Abi Juhaim to ask him what he had heard from Allah's Messenger (ﷺ) about a person passing in front of another person who was praying. Abu Juhaim replied, "Allah's Messenger (ﷺ) said, 'If the person who passes in front of another person in prayer knew the magnitude of his sin he would prefer to wait for 40 (days, months or years) rather than to pass in front of him." Abu An-Nadr said, "I do not remember exactly whether he said 40 days, months or years."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ عَنْ بُسْرِ بْنِ سَعِيدٍ، أَنَّ زَيْدَ بْنَ خَالِدٍ، أَرْسَلَهُ إِلَى أَبِي جُهَيْمٍ يَسْأَلُهُ مَاذَا سَمِعَ مِنْ، رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الْمَارِّ بَيْنَ يَدَىِ الْمُصَلِّي فَقَالَ أَبُو جُهَيْمٍ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " **لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَىِ الْمُصَلِّي مَاذَا عَلَيْهِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ** ". قَالَ أَبُو النَّضْرِ لاَ أَدْرِي أَقَالَ أَرْبَعِينَ يَوْمًا أَوْ شَهْرًا أَوْ سَنَةً.

Reference	: Sahih al-Bukhari 510
In-book reference	: Book 8, Hadith 157
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 9, Hadith 489

(102) Chapter: A man facing a man while offering Salat (prayer)

(102) باب اسْتِقْبَالِ الرَّجُلِ صَاحِبَهُ أَوْ غَيْرَهُ فِي صَلاَتِهِ وَهُوَ يُصَلِّي

وَكَرِهَ عُثْمَانُ أَنْ يُسْتَقْبَلَ الرَّجُلُ وَهُوَ يُصَلِّي، وَإِنَّمَا هَذَا إِذَا اشْتَغَلَ بِهِ، فَأَمَّا إِذَا لَمْ يَشْتَغِلْ فَقَدْ قَالَ زَيْدُ بْنُ ثَابِتٍ مَا بَالَيْتُ إِنَّ الرَّجُلَ لاَ يَقْطَعُ صَلاَةَ الرَّجُلِ.

Narrated `Aisha:

The things which annul the prayers were mentioned before me. They said, "Prayer is annulled by a dog, a donkey and a woman (if they pass in front of the praying people)." I said, "You have made us (i.e. women) dogs. I saw the Prophet (ﷺ) praying while I used to lie in my bed between him and the Qibla. Whenever I was in need of something, I would slip away. for I disliked to face him."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ خَلِيلٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ ـ يَعْنِي ابْنَ صُبَيْحٍ ـ عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، أَنَّهُ ذُكِرَ عِنْدَهَا مَا يَقْطَعُ الصَّلاَةَ فَقَالُوا يَقْطَعُهَا الْكَلْبُ وَالْحِمَارُ وَالْمَرْأَةُ‏.‏ قَالَتْ قَدْ جَعَلْتُمُونَا كِلاَبًا، لَقَدْ رَأَيْتُ النَّبِيَّ ـ عَلَيْهِ السَّلاَمُ ـ يُصَلِّي، وَإِنِّي لَبَيْنَهُ وَبَيْنَ الْقِبْلَةِ، وَأَنَا مُضْطَجِعَةٌ عَلَى السَّرِيرِ، فَتَكُونُ لِي الْحَاجَةُ، فَأَكْرَهُ أَنْ أَسْتَقْبِلَهُ فَأَنْسَلُّ انْسِلاَلاً‏.‏ وَعَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ نَحْوَهُ‏.‏

Reference	: Sahih al-Bukhari 511
In-book reference	: Book 8, Hadith 158
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 9, Hadith 490

(103) Chapter: To offer As-Salat (the prayer) behind a sleeping person

(103) باب الصَّلاَةِ خَلْفَ النَّائِمِ

Narrated `Aisha:

The Prophet (ﷺ) used to pray while I was sleeping across in his bed in front of him. Whenever he wanted to pray witr, he would wake me up and I would pray witr.

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، قَالَ حَدَّثَنَا هِشَامٌ، قَالَ حَدَّثَنِي أَبِي، عَنْ عَائِشَةَ، قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي وَأَنَا رَاقِدَةٌ مُعْتَرِضَةٌ عَلَى فِرَاشِهِ، فَإِذَا أَرَادَ أَنْ يُوتِرَ أَيْقَظَنِي فَأَوْتَرْتُ‏.‏

Reference	: Sahih al-Bukhari 512
In-book reference	: Book 8, Hadith 159
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 9, Hadith 491

(104) Chapter: To offer Nawafil (non-obligatory prayers) behind a sleeping woman

(104) باب التَّطَوُّعِ خَلْفَ الْمَرْأَةِ

Narrated `Aisha:

the wife of the Prophet, "I used to sleep in front of Allah's Messenger (ﷺ) with my legs opposite his Qibla (facing him); and whenever he prostrated, he pushed my feet and I withdrew them and whenever he stood, I stretched them." `Aisha added, "In those days there were no lamps in the houses."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ كُنْتُ أَنَامُ بَيْنَ يَدَىْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَرِجْلاَىَ فِي قِبْلَتِهِ، فَإِذَا سَجَدَ غَمَزَنِي فَقَبَضْتُ رِجْلَىَّ، فَإِذَا قَامَ بَسَطْتُهُمَا‏.‏ قَالَتْ وَالْبُيُوتُ يَوْمَئِذٍ لَيْسَ فِيهَا مَصَابِيحُ‏.‏

Reference	: Sahih al-Bukhari 513
In-book reference	: Book 8, Hadith 160
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 9, Hadith 492

(105) Chapter: Whoever says "Nothing annuls As-Salat (the prayer) (i.e. nothing of what others do, not the praying person himself)."

(105) باب مَنْ قَالَ لاَ يَقْطَعُ الصَّلاَةَ شَىْءٌ

Narrated `Aisha:

The things which annual prayer were mentioned before me (and those were): a dog, a donkey and a woman. I said, "You have compared us (women) to donkeys and dogs. By Allah! I saw the Prophet (ﷺ) praying while I used to lie in (my) bed between him and the Qibla. Whenever I was in need of something, I disliked to sit and trouble the Prophet. So, I would slip away by the side of his feet."

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ حَدَّثَنَا أَبِي قَالَ، حَدَّثَنَا الأَعْمَشُ، قَالَ حَدَّثَنَا إِبْرَاهِيمُ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ،. قَالَ الأَعْمَشُ وَحَدَّثَنِي مُسْلِمٌ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، ذُكِرَ عِنْدَهَا مَا يَقْطَعُ الصَّلاَةَ الْكَلْبُ وَالْحِمَارُ وَالْمَرْأَةُ فَقَالَتْ شَبَّهْتُمُونَا بِالْحُمُرِ وَالْكِلاَبِ، وَاللَّهِ لَقَدْ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يُصَلِّي، وَإِنِّي عَلَى السَّرِيرِ ـ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ ـ مُضْطَجِعَةً فَتَبْدُو لِي الْحَاجَةُ، فَأَكْرَهُ أَنْ أَجْلِسَ فَأُوذِيَ النَّبِيَّ صلى الله عليه وسلم فَأَنْسَلُّ مِنْ عِنْدِ رِجْلَيْهِ.

Reference	: Sahih al-Bukhari 514
In-book reference	: Book 8, Hadith 161
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 9, Hadith 493

Narrated `Aisha:

(the wife of the Prophet) Allah's Messenger (ﷺ) used to get up at night and pray while I used to lie across between him and the Qibla on his family's bed.

حَدَّثَنَا إِسْحَاقُ، قَالَ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنِي ابْنُ أَخِي ابْنِ شِهَابٍ، أَنَّهُ سَأَلَ عَمَّهُ عَنِ الصَّلاَةِ، يَقْطَعُهَا شَىْءٌ فَقَالَ لاَ يَقْطَعُهَا شَىْءٌ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ لَقَدْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُومُ فَيُصَلِّي مِنَ اللَّيْلِ، وَإِنِّي لَمُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ عَلَى فِرَاشِ أَهْلِهِ.

Reference	: Sahih al-Bukhari 515
In-book reference	: Book 8, Hadith 162
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 9, Hadith 494

(106) Chapter: If a small girl is carried on one's neck during the Salat (prayer)

(106) باب إِذَا حَمَلَ جَارِيَةً صَغِيرَةً عَلَى عُنُقِهِ فِي الصَّلاَةِ

Narrated Abu Qatada Al-Ansari:

Allah's Messenger (ﷺ) was praying and he was carrying Umama the daughters of Zainab, the daughter of Allah's Messenger (ﷺ) and she was the daughter of 'As bin Rabi`a bin `Abd Shams. When he prostrated, he put her down and when he stood, he carried her (on his neck).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، عَنْ أَبِي قَتَادَةَ الأَنْصَارِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي وَهْوَ حَامِلٌ أُمَامَةَ بِنْتَ زَيْنَبَ بِنْتِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَلأَبِي الْعَاصِ بْنِ رَبِيعَةَ بْنِ عَبْدِ شَمْسٍ، فَإِذَا سَجَدَ وَضَعَهَا، وَإِذَا قَامَ حَمَلَهَا.

Reference	: Sahih al-Bukhari 516
In-book reference	: Book 8, Hadith 163
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 9, Hadith 495

(107) Chapter: To offer Salat (prayer) facing a bed occupied by a menstruatng woman

(107) باب إِذَا صَلَّى إِلَى فِرَاشٍ فِيهِ حَائِضٌ

Narrated Maimuna bint Al-Harith:

My bed was beside the praying place (Musalla) of the Prophet (ﷺ) and sometimes his garment fell on me while I used to lie in my bed.

حَدَّثَنَا عَمْرُو بْنُ زُرَارَةَ، قَالَ أَخْبَرَنَا هُشَيْمٌ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادِ بْنِ الْهَادِ، قَالَ أَخْبَرَتْنِي خَالَتِي، مَيْمُونَةُ بِنْتُ الْحَارِثِ قَالَتْ كَانَ فِرَاشِي حِيَالَ مُصَلَّى النَّبِيِّ صلى الله عليه وسلم فَرُبَّمَا وَقَعَ ثَوْبُهُ عَلَىَّ وَأَنَا عَلَى فِرَاشِي.

Reference	: Sahih al-Bukhari 517
In-book reference	: Book 8, Hadith 164
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 9, Hadith 496

Narrated Maimuna:

The Prophet (ﷺ) used to pray while I used to sleep beside him during my periods (menses) and in prostration his garment used to touch me.

حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، قَالَ حَدَّثَنَا الشَّيْبَانِيُّ، سُلَيْمَانُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ شَدَّادٍ، قَالَ سَمِعْتُ مَيْمُونَةَ، تَقُولُ كَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي وَأَنَا إِلَى جَنْبِهِ نَائِمَةٌ، فَإِذَا سَجَدَ أَصَابَنِي ثَوْبُهُ، وَأَنَا حَائِضٌ. وَزَادَ مُسَدَّدٌ عَنْ خَالِدٍ قَالَ حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ، وَأَنَا حَائِضٌ.

Reference	: Sahih al-Bukhari 518
In-book reference	: Book 8, Hadith 165
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 9, Hadith 497

(108) Chapter: Is it permissible to touch or push one's wife in prostration in order to prostrate properly?

(108) باب هَلْ يَغْمِزُ الرَّجُلُ امْرَأَتَهُ عِنْدَ السُّجُودِ لِكَىْ يَسْجُدَ

Narrated `Aisha:

It is not good that you people have made us (women) equal to dogs and donkeys. No doubt I saw Allah's Messenger (ﷺ) praying while I used to lie between him and the Qibla and when he wanted to prostrate, he pushed my legs and I withdrew them.

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ حَدَّثَنَا يَحْيَى، قَالَ حَدَّثَنَا عُبَيْدُ اللَّهِ، قَالَ حَدَّثَنَا الْقَاسِمُ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ بِئْسَمَا عَدَلْتُمُونَا بِالْكَلْبِ وَالْحِمَارِ، لَقَدْ رَأَيْتُنِي وَرَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي، وَأَنَا مُضْطَجِعَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، فَإِذَا أَرَادَ أَنْ يَسْجُدَ غَمَزَ رِجْلَىَّ فَقَبَضْتُهُمَا.

Reference	: Sahih al-Bukhari 519
In-book reference	: Book 8, Hadith 166
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 9, Hadith 498

(109) Chapter: A woman can remove troublesome or offensive things from a person in Salat (prayer)

(109) باب الْمَرْأَةِ تَطْرَحُ عَنِ الْمُصَلِّي، شَيْئًا مِنَ الأَذَى

Narrated `Amr bin Maimun [??]:

`Abdullah bin Mas`ud said, "While Allah's Messenger (ﷺ) was praying beside the Ka`ba, there were some Quraish people sitting in a gathering. One of them said, 'Don't you see this (who does deeds just to show off)? Who amongst you can go and bring the dung, blood and the Abdominal contents (intestines, etc.) of the slaughtered camels of the family of so and so and then wait till he prostrates and put that in between his shoulders?' The most unfortunate amongst them (`Uqba bin Abi Mu'ait) went (and brought them) and when Allah's Messenger (ﷺ) prostrated, he put them between his shoulders. The Prophet remained in prostration and they laughed so much so that they fell on each other. A passerby went to Fatima, who was a young girl in those days. She came running and the Prophet (ﷺ) was still in prostration. She removed them and cursed upon the Quraish on their faces. When

Allah's Messenger (ﷺ) completed his prayer, he said, 'O Allah! Take revenge on Quraish.' He said so thrice and added, 'O Allah! take revenge on `Amr bin Hisham, `Utba bin Rabi`a, Shaiba bin Rabi`a, Al-Walid bin `Utba, Umaiya bin Khalaf, `Uqba bin Abi Mu'ait and `Umar a bin Al-Walid." `Abdullah added, "By Allah! I saw all of them dead in the battle field on the day of Badr and they were dragged and thrown in the Qalib (a well) at Badr: Allah's Messenger (ﷺ) then said, 'Allah's curse has descended upon the people of the Qalib (well).

حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ السُّرْمَارِيُّ، قَالَ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، قَالَ حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ، قَالَ بَيْنَمَا رَسُولُ اللَّهِ صلى الله عليه وسلم قَائِمٌ يُصَلِّي عِنْدَ الْكَعْبَةِ، وَجَمْعُ قُرَيْشٍ فِي مَجَالِسِهِمْ إِذْ قَالَ قَائِلٌ مِنْهُمْ أَلاَ تَنْظُرُونَ إِلَى هَذَا الْمُرَائِي أَيُّكُمْ يَقُومُ إِلَى جَزُورِ آلِ فُلاَنٍ، فَيَعْمِدُ إِلَى فَرْثِهَا وَدَمِهَا وَسَلاَهَا فَيَجِيءُ بِهِ، ثُمَّ يُمْهِلُهُ حَتَّى إِذَا سَجَدَ وَضَعَهُ بَيْنَ كَتِفَيْهِ فَانْبَعَثَ أَشْقَاهُمْ، فَلَمَّا سَجَدَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَضَعَهُ بَيْنَ كَتِفَيْهِ، وَثَبَتَ النَّبِيُّ صلى الله عليه وسلم سَاجِدًا، فَضَحِكُوا حَتَّى مَالَ بَعْضُهُمْ إِلَى بَعْضٍ مِنَ الضَّحِكِ، فَانْطَلَقَ مُنْطَلِقٌ إِلَى فَاطِمَةَ ـ عَلَيْهَا السَّلاَمُ ـ وَهْىَ جُوَيْرِيَةٌ، فَأَقْبَلَتْ تَسْعَى وَثَبَتَ النَّبِيُّ صلى الله عليه وسلم سَاجِدًا حَتَّى أَلْقَتْهُ عَنْهُ، وَأَقْبَلَتْ عَلَيْهِمْ تَسُبُّهُمْ، فَلَمَّا قَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم الصَّلاَةَ قَالَ " اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ، اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ، اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ ـ ثُمَّ سَمَّى ـ اللَّهُمَّ عَلَيْكَ بِعَمْرِو بْنِ هِشَامٍ، وَعُتْبَةَ بْنِ رَبِيعَةَ، وَشَيْبَةَ بْنِ رَبِيعَةَ، وَالْوَلِيدِ بْنِ عُتْبَةَ، وَأُمَيَّةَ بْنِ خَلَفٍ، وَعُقْبَةَ بْنِ أَبِي مُعَيْطٍ، وَعُمَارَةَ بْنِ الْوَلِيدِ ". قَالَ عَبْدُ اللَّهِ فَوَاللَّهِ لَقَدْ رَأَيْتُهُمْ صَرْعَى يَوْمَ بَدْرٍ، ثُمَّ سُحِبُوا إِلَى الْقَلِيبِ قَلِيبِ بَدْرٍ، ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَأُتْبِعَ أَصْحَابُ الْقَلِيبِ لَعْنَةً ".

Reference	: Sahih al-Bukhari 520
In-book reference	: Book 8, Hadith 167
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 9, Hadith 499

9 - The Book of Times of the Prayers (521 - 602)
كتاب مواقيت الصلاة

(1) Chapter: The times of As-Salat (the prayers) and the superiority of offering Salat (prayers) in time

(1) باب مَوَاقِيتِ الصَّلاَةِ وَفَضْلِهَا

وَقَوْلِهِ: {إِنَّ الصَّلاَةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا} وَقَّتَهُ عَلَيْهِمْ.

Narrated Ibn Shihab:

Once `Umar bin `Abdul `Aziz delayed the prayer and `Urwa bin Az-Zubair went to him and said, "Once in 'Iraq, Al-Mughira bin Shu`ba delayed his prayers and Abi Mas`ud Al-Ansari went to him and said, 'O Mughira! What is this? Don't you know that once Gabriel came and offered the prayer (Fajr prayer) and Allah's Messenger (ﷺ) prayed too, then he prayed again (Zuhr prayer) and so did Allah's Apostle and again he prayed (`Asr prayers and Allah's Messenger (ﷺ) did the same; again he prayed (Maghrib-prayer) and so did Allah's Messenger (ﷺ) and again prayed (`Isha prayer) and so did Allah's Apostle and (Gabriel) said, 'I was ordered to do so (to demonstrate the prayers prescribed to you)?'" `Umar (bin `Abdul `Aziz) said to `Urwa, "Be sure of what you Say. Did Gabriel lead Allah's Messenger (ﷺ) at the stated times of the prayers?" `Urwa replied, "Bashir bin Abi Mas`ud narrated like this on the authority of his father." `Urwa added, "Aisha told me that Allah's Messenger (ﷺ) used to pray `Asr prayer when the sunshine was still inside her residence (during the early time of `Asr).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، أَخَّرَ الصَّلاَةَ يَوْمًا، فَدَخَلَ عَلَيْهِ عُرْوَةُ بْنُ الزُّبَيْرِ، فَأَخْبَرَهُ أَنَّ الْمُغِيرَةَ بْنَ شُعْبَةَ أَخَّرَ الصَّلاَةَ يَوْمًا وَهْوَ بِالْعِرَاقِ، فَدَخَلَ عَلَيْهِ أَبُو مَسْعُودٍ الأَنْصَارِيُّ فَقَالَ مَا هَذَا يَا مُغِيرَةُ أَلَيْسَ قَدْ عَلِمْتَ أَنَّ جِبْرِيلَ نَزَلَ فَصَلَّى، فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ قَالَ " بِهَذَا أُمِرْتُ ". فَقَالَ عُمَرُ لِعُرْوَةَ اعْلَمْ مَا تُحَدِّثُ أَوَإِنَّ جِبْرِيلَ هُوَ أَقَامَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم وَقْتَ الصَّلاَةِ. قَالَ عُرْوَةُ كَذَلِكَ كَانَ بَشِيرُ بْنُ أَبِي مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ. قَالَ عُرْوَةُ وَلَقَدْ حَدَّثَتْنِي عَائِشَةُ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي الْعَصْرَ، وَالشَّمْسُ فِي حُجْرَتِهَا قَبْلَ أَنْ تَظْهَرَ.

Reference	: Sahih al-Bukhari 521, 522
In-book reference	: Book 9, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 500

(2) Chapter: The Statement of Alah

(2) بَابُ: {مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلاَةَ وَلاَ تَكُونُوا مِنَ الْمُشْرِكِينَ}

Narrated Ibn `Abbas:

"Once a delegation of `Abdul Qais came to Allah's Messenger (ﷺ) and said, "We belong to such and such branch of the tribe of Rab'a [??] and we can only come to you in the sacred months. Order us to do something good so that we may (carry out) take it from you and also invite to it our people whom we have left behind (at home)." The Prophet (ﷺ) said, " I order you to do four things and forbid you from four things. (The first four are as follows): - 1. To believe in Allah. (And then he: explained it to them i.e.) to testify that none has the right to be worshipped but Allah and (Muhammad) am Allah's Messenger (2- (ﷺ. To offer prayers perfectly (at the stated times): -3. To pay

Zakat (obligatory charity) -4. To give me Khumus (The other four things which are forbidden are as follows): -1. Dubba -2. Hantam -3. Muqaiyat [??] -4. Naqir (all these are utensils used for the preparation of alcoholic drinks).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا عَبَّادٌ ـ هُوَ ابْنُ عَبَّادٍ ـ عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالُوا إِنَّا مِنْ هَذَا الْحَىِّ مِنْ رَبِيعَةَ، وَلَسْنَا نَصِلُ إِلَيْكَ إِلاَّ فِي الشَّهْرِ الْحَرَامِ، فَمُرْنَا بِشَىْءٍ نَأْخُذْهُ عَنْكَ، وَنَدْعُو إِلَيْهِ مَنْ وَرَاءَنَا‏.‏ فَقَالَ ‏"‏ آمُرُكُمْ بِأَرْبَعٍ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ الإِيمَانِ بِاللَّهِ ـ ثُمَّ فَسَّرَهَا لَهُمْ شَهَادَةُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، وَإِقَامُ الصَّلاَةِ، وَإِيتَاءُ الزَّكَاةِ، وَأَنْ تُؤَدُّوا إِلَىَّ خُمُسَ مَا غَنِمْتُمْ، وَأَنْهَى عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُقَيَّرِ وَالنَّقِيرِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 523
In-book reference	: Book 9, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 501

(3) Chapter: To give the Bai'ah (pledge) for Iqamat-as-Salat [the offering of As-Salat (the prayers).

(3) باب الْبَيْعَةِ عَلَى إِقَامَةِ الصَّلاَةِ

Narrated Jarir bin `Abdullah:

I gave the pledge of allegiance to Allah's Messenger (ﷺ) for to offer prayers perfectly, to pay Zakat regularly, and to give good advice to every Muslim.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا يَحْيَى، قَالَ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنَا قَيْسٌ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ بَايَعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى إِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ‏.‏

Reference	: Sahih al-Bukhari 524
In-book reference	: Book 9, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 502

(4) Chapter: As-Salat (the prayers) is expiation (of sins)

(4) باب الصَّلاَةُ كَفَّارَةٌ

Narrated Shaqiq:

that he had heard Hudhaifa saying, "Once I was sitting with `Umar and he said, 'Who amongst you remembers the statement of Allah's Messenger (ﷺ) about the afflictions?' I said, 'I know it as the Prophet (ﷺ) had said it.' `Umar said, 'No doubt you are bold.' I said, 'The afflictions caused for a man by his wife, money, children and neighbor are expiated by his prayers, fasting, charity and by enjoining (what is good) and forbidding (what is evil).' `Umar said, 'I did not mean that but I asked about that affliction which will spread like the waves of the sea.' I (Hudhaifa) said, 'O leader of the faithful believers! You need not be afraid of it as there is a closed door between you and it.' `Umar asked, Will the door be broken or opened?' I replied, 'It will be broken.' `Umar said, 'Then it will never be closed again.' I was asked whether `Umar knew that door. I replied that he knew it as one knows that there will be night before the tomorrow morning. I narrated a Hadith that was free from any misstatement" The subnarrator added that they deputized Masruq to ask Hudhaifa (about the door). Hudhaifa said, "The door was `Umar himself."

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنِ الأَعْمَشِ، قَالَ حَدَّثَنِي شَقِيقٌ، قَالَ سَمِعْتُ حُذَيْفَةَ، قَالَ كُنَّا جُلُوسًا عِنْدَ عُمَرَ ـ رضى الله عنه ـ فَقَالَ أَيُّكُمْ يَحْفَظُ قَوْلَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الْفِتْنَةِ قُلْتُ أَنَا، كَمَا قَالَهُ‏.‏ قَالَ إِنَّكَ عَلَيْهِ ـ أَوْ عَلَيْهَا ـ لَجَرِيءٌ‏.‏ قُلْتُ ‏"‏ فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَوَلَدِهِ وَجَارِهِ تُكَفِّرُهَا الصَّلاَةُ وَالصَّوْمُ وَالصَّدَقَةُ وَالأَمْرُ وَالنَّهْىُ ‏"‏‏.‏ قَالَ لَيْسَ هَذَا أُرِيدُ، وَلَكِنِ الْفِتْنَةُ الَّتِي تَمُوجُ كَمَا يَمُوجُ الْبَحْرُ‏.‏ قَالَ لَيْسَ عَلَيْكَ مِنْهَا بَأْسٌ يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ بَيْنَكَ وَبَيْنَهَا بَابًا مُغْلَقًا‏.‏ قَالَ أَيُكْسَرُ أَمْ يُفْتَحُ قَالَ يُكْسَرُ‏.‏

قَالَ إِذًا لاَ يُغْلَقَ أَبَدًا. قُلْنَا أَكَانَ عُمَرُ يَعْلَمُ الْبَابَ قَالَ نَعَمْ، كَمَا أَنَّ دُونَ الْغَدِ اللَّيْلَةَ، إِنِّي حَدَّثْتُهُ بِحَدِيثٍ لَيْسَ بِالأَغَالِيطِ. فَهِبْنَا أَنْ نَسْأَلَ حُذَيْفَةَ، فَأَمَرْنَا مَسْرُوقًا فَسَأَلَهُ فَقَالَ الْبَابُ عُمَرُ.

Reference	: Sahih al-Bukhari 525
In-book reference	: Book 9, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 503

Narrated Ibn Mas`ud:

A man kissed a woman (unlawfully) and then went to the Prophet (ﷺ) and informed him. Allah revealed: And offer prayers perfectly At the two ends of the day And in some hours of the night (i.e. the five compulsory prayers). Verily! good deeds remove (annul) the evil deeds (small sins) (11.114). The man asked Allah's Messenger (ﷺ), "Is it for me?" He said, "It is for all my followers."

حَدَّثَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنِ ابْنِ مَسْعُودٍ، أَنَّ رَجُلاً، أَصَابَ مِنَ امْرَأَةٍ قُبْلَةً، فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَأَخْبَرَهُ، فَأَنْزَلَ اللَّهُ {أَقِمِ الصَّلاَةَ طَرَفَىِ النَّهَارِ وَزُلَفًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ}. فَقَالَ الرَّجُلُ يَا رَسُولَ اللَّهِ أَلِي هَذَا قَالَ " لِجَمِيعِ أُمَّتِي كُلِّهِمْ ".

Reference	: Sahih al-Bukhari 526
In-book reference	: Book 9, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 504

(5) Chapter: Superiority of offering As-Salat (the prayers) at the stated times

(5) باب فَضْلِ الصَّلاَةِ لِوَقْتِهَا

Narrated `Abdullah:

I asked the Prophet (ﷺ) "Which deed is the dearest to Allah?" He replied, "To offer the prayers at their early stated fixed times." I asked, "What is the next (in goodness)?" He replied, "To be good and dutiful to your parents" I again asked, "What is the next (in goodness)?" He replied, 'To participate in Jihad (religious fighting) in Allah's cause." `Abdullah added, "I asked only that much and if I had asked more, the Prophet (ﷺ) would have told me more."

حَدَّثَنَا أَبُو الْوَلِيدِ، هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ الْوَلِيدُ بْنُ الْعَيْزَارِ أَخْبَرَنِي قَالَ سَمِعْتُ أَبَا عَمْرٍو الشَّيْبَانِيَّ، يَقُولُ حَدَّثَنَا صَاحِبُ، هَذِهِ الدَّارِ وَأَشَارَ إِلَى دَارِ عَبْدِ اللَّهِ قَالَ سَأَلْتُ النَّبِيَّ صلى الله عليه وسلم أَىُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ قَالَ " الصَّلاَةُ عَلَى وَقْتِهَا ". قَالَ ثُمَّ أَىُّ قَالَ " ثُمَّ بِرُّ الْوَالِدَيْنِ ". قَالَ ثُمَّ أَىُّ قَالَ " الْجِهَادُ فِي سَبِيلِ اللَّهِ ". قَالَ حَدَّثَنِي بِهِنَّ وَلَوِ اسْتَزَدْتُهُ لَزَادَنِي.

Reference	: Sahih al-Bukhari 527
In-book reference	: Book 9, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 505

(6) Chapter: The five Salat (prayers) are expiations (of sins)

(6) باب الصَّلَوَاتُ الْخَمْسُ كَفَّارَةٌ

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "If there was a river at the door of anyone of you and he took a bath in it five times a day would you notice any dirt on him?" They said, "Not a trace of dirt would be left." The Prophet (ﷺ) added, "That is the example of the five prayers with which Allah blots out (annuls) evil deeds."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ، قَالَ حَدَّثَنِي ابْنُ أَبِي حَازِمٍ، وَالدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " أَرَأَيْتُمْ لَوْ أَنَّ نَهَرًا بِبَابِ أَحَدِكُمْ، يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا، مَا تَقُولُ ذَلِكَ يُبْقِي مِنْ دَرَنِهِ ". قَالُوا لاَ يُبْقِي مِنْ دَرَنِهِ شَيْئًا. قَالَ " فَذَلِكَ مِثْلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو اللَّهُ بِهَا الْخَطَايَا ".

Reference	: Sahih al-Bukhari 528
In-book reference	: Book 9, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 506

(7) Chapter: Not offering As-Salat (the prayers) at its stated fixed time

(7) باب تَضْيِيعِ الصَّلاَةِ عَنْ وَقْتِهَا

Narrated Ghailan:

Anas said, "I do not find (now-a-days) things as they were (practiced) at the time of the Prophet." Somebody said "The prayer (is as it was.)" Anas said, "Have you not done in the prayer what you have done?

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا مَهْدِيٌّ، عَنْ غَيْلاَنَ، عَنْ أَنَسٍ، قَالَ مَا أَعْرِفُ شَيْئًا مِمَّا كَانَ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم. قِيلَ الصَّلاَةُ. قَالَ أَلَيْسَ ضَيَّعْتُمْ مَا ضَيَّعْتُمْ فِيهَا.

Reference	: Sahih al-Bukhari 529
In-book reference	: Book 9, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 507

Narrated Az-Zuhri that he visited Anas bin Malik at Damascus and found him weeping and asked him why he was weeping. He replied, "I do not know anything which I used to know during the life-time of Allah's Apostle except this prayer which is being lost (not offered as it should be)."

حَدَّثَنَا عَمْرُو بْنُ زُرَارَةَ، قَالَ أَخْبَرَنَا عَبْدُ الْوَاحِدِ بْنُ وَاصِلٍ أَبُو عُبَيْدَةَ الْحَدَّادُ، عَنْ عُثْمَانَ بْنِ أَبِي رَوَّادٍ، أَخِي عَبْدِ الْعَزِيزِ قَالَ سَمِعْتُ الزُّهْرِيَّ، يَقُولُ دَخَلْتُ عَلَى أَنَسِ بْنِ مَالِكٍ بِدِمَشْقَ وَهُوَ يَبْكِي فَقُلْتُ مَا يُبْكِيكَ فَقَالَ لاَ أَعْرِفُ شَيْئًا مِمَّا أَدْرَكْتُ إِلاَّ هَذِهِ الصَّلاَةَ، وَهَذِهِ الصَّلاَةُ قَدْ ضُيِّعَتْ. وَقَالَ بَكْرٌ حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ أَخْبَرَنَا عُثْمَانُ بْنُ أَبِي رَوَّادٍ نَحْوَهُ.

Reference	: Sahih al-Bukhari 530
In-book reference	: Book 9, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 507

(8) Chapter: A person in Salat (prayer) is speaking in private to his Lord (Allah)

(8) باب الْمُصَلِّي يُنَاجِي رَبَّهُ عَزَّ وَجَلَّ

Narrated Anas:

The Prophet (ﷺ) said, "Whenever anyone of you offers his prayer he is speaking in private to his Lord. So he should not spit to his right but under his left foot." Qatada said, "He should not spit in front of him but to his left or under his feet." And Shu`ba said, "He should not spit in front of him, nor to his right but to his left or under his foot." Anas said: The Prophet (ﷺ) said, "He should neither spit in the direction of his Qibla nor to his right but to his left or under his foot."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ أَحَدَكُمْ إِذَا صَلَّى يُنَاجِي رَبَّهُ فَلاَ يَتْفِلَنَّ عَنْ يَمِينِهِ، وَلَكِنْ تَحْتَ قَدَمِهِ الْيُسْرَى ". وَقَالَ سَعِيدٌ عَنْ قَتَادَةَ لاَ يَتْفُلُ قُدَّامَهُ أَوْ بَيْنَ يَدَيْهِ، وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمَيْهِ. وَقَالَ شُعْبَةُ لاَ يَبْزُقُ بَيْنَ يَدَيْهِ وَلاَ عَنْ يَمِينِهِ، وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ. وَقَالَ حُمَيْدٌ عَنْ أَنَسٍ عَنِ النَّبِيِّ صلى الله عليه وسلم " لاَ يَبْزُقْ فِي الْقِبْلَةِ وَلاَ عَنْ يَمِينِهِ، وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ ".

Reference	: Sahih al-Bukhari 531
In-book reference	: Book 9, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 508

Narrated Anas:

The Prophet (ﷺ) said, "Do the prostration properly and do not put your forearms flat with elbows touching the ground like a dog. And if you want to spit, do not spit in front, nor to the right for the person in prayer is speaking in private to his Lord."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ اعْتَدِلُوا فِي السُّجُودِ، وَلاَ يَبْسُطْ ذِرَاعَيْهِ كَالْكَلْبِ، وَإِذَا بَزَقَ فَلاَ يَبْزُقَنَّ بَيْنَ يَدَيْهِ وَلاَ عَنْ يَمِينِهِ، فَإِنَّهُ يُنَاجِي رَبَّهُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 532
In-book reference	: Book 9, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 509

(9) Chapter: In severe heat, offer Zuhr prayers when it becomes (a bit) cooler

(9) باب الإِبْرَادِ بِالظُّهْرِ فِي شِدَّةِ الْحَرِّ

Narrated Abu Huraira and `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "If it is very hot, then pray the Zuhr prayer when it becomes (a bit) cooler, as the severity of the heat is from the raging of the Hell-fire."

حَدَّثَنَا أَيُّوبُ بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنَا أَبُو بَكْرٍ، عَنْ سُلَيْمَانَ، قَالَ صَالِحُ بْنُ كَيْسَانَ حَدَّثَنَا الأَعْرَجُ عَبْدُ الرَّحْمَنِ، وَغَيْرُهُ، عَنْ أَبِي هُرَيْرَةَ.وَنَافِعٌ مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُمَا حَدَّثَاهُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ ‏"‏ إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلاَةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 533, 534
In-book reference	: Book 9, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 510

Narrated Abu Dhar:

The Mu'adh-dhin (call-maker) of the Prophet (ﷺ) pronounced the Adhan (call) for the Zuhr prayer but the Prophet said, "Let it be cooler, let it be cooler." Or said, 'Wait, wait, because the severity of heat is from the raging of the Hell-fire. In severe hot weather, pray when it becomes (a bit) cooler and the shadows of hillocks appear."

حَدَّثَنَا ابْنُ بَشَّارٍ، قَالَ حَدَّثَنَا غُنْدَرٌ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنِ الْمُهَاجِرِ أَبِي الْحَسَنِ، سَمِعَ زَيْدَ بْنَ وَهْبٍ، عَنْ أَبِي ذَرٍّ، قَالَ أَذَّنَ مُؤَذِّنُ النَّبِيِّ صلى الله عليه وسلم الظُّهْرَ فَقَالَ ‏"‏ أَبْرِدْ أَبْرِدْ ـ أَوْ قَالَ ـ انْتَظِرِ انْتَظِرْ ‏"‏‏.‏ وَقَالَ ‏"‏ شِدَّةُ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ، فَإِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلاَةِ ‏"‏‏.‏ حَتَّى رَأَيْنَا فَىْءَ التُّلُولِ‏.‏

Reference	: Sahih al-Bukhari 535
In-book reference	: Book 9, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 511

Narrated Abu Huraira:

The Prophet (ﷺ) said, "In very hot weather delay the Zuhr prayer till it becomes (a bit) cooler because the severity of heat is from the raging of the Hell-fire. The Hell-fire of Hell complained to its Lord saying: O Lord! My parts are eating (destroying) one another. So Allah allowed it to take two breaths, one in the winter and the other in

the summer. The breath in the summer is at the time when you feel the severest heat and the breath in the winter is at the time when you feel the severest cold."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَفِظْنَاهُ مِنَ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلاَةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ ". " وَاشْتَكَتِ النَّارُ إِلَى رَبِّهَا فَقَالَتْ يَا رَبِّ أَكَلَ بَعْضِي بَعْضًا. فَأَذِنَ لَهَا بِنَفَسَيْنِ نَفَسٍ فِي الشِّتَاءِ، وَنَفَسٍ فِي الصَّيْفِ، فَهُوَ أَشَدُّ مَا تَجِدُونَ مِنَ الْحَرِّ، وَأَشَدُّ مَا تَجِدُونَ مِنَ الزَّمْهَرِيرِ ".

Reference	: Sahih al-Bukhari 536, 537
In-book reference	: Book 9, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 512

Narrated Abu Sa`id:

that Allah's Messenger (ﷺ) said, "Pray Zuhr prayer when it becomes (a bit) cooler as the severity of heat is from the raging of the Hell-fire."

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ حَدَّثَنَا أَبِي قَالَ، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَبْرِدُوا بِالظُّهْرِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ ". تَابَعَهُ سُفْيَانُ وَيَحْيَى وَأَبُو عَوَانَةَ عَنِ الأَعْمَشِ.

Reference	: Sahih al-Bukhari 538
In-book reference	: Book 9, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 513

(10) Chapter: When going on a journey, pray Zuhr prayer when it becomes cooler

(10) باب الإِبْرَادِ بِالظُّهْرِ فِي السَّفَرِ

Narrated Abu Dhar Al-Ghifar:

We were with the Prophet (ﷺ) on a journey and the Mu'adh-dhin (call maker for the prayer) wanted to pronounce the Adhan (call) for the Zuhr prayer. The Prophet (ﷺ) said, 'Let it become cooler." He again (after a while) wanted to pronounce the Adhan but the Prophet (ﷺ) said to him, "Let it become cooler till we see the shadows of hillocks." The Prophet (ﷺ) added, "The severity of heat is from the raging of the Hell-fire, and in very hot weather pray (Zuhr) when it becomes cooler."

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنَا مُهَاجِرٌ أَبُو الْحَسَنِ، مَوْلًى لِبَنِي تَيْمِ اللَّهِ قَالَ سَمِعْتُ زَيْدَ بْنَ وَهْبٍ، عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ، قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي سَفَرٍ، فَأَرَادَ الْمُؤَذِّنُ أَنْ يُؤَذِّنَ لِلظُّهْرِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَبْرِدْ ". ثُمَّ أَرَادَ أَنْ يُؤَذِّنَ فَقَالَ لَهُ " أَبْرِدْ ". حَتَّى رَأَيْنَا فَىْءَ التُّلُولِ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ، فَإِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلاَةِ ". وَقَالَ ابْنُ عَبَّاسٍ تَتَفَيَّأُ تَتَمَيَّلُ.

Reference	: Sahih al-Bukhari 539
In-book reference	: Book 9, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 514

(11) Chapter: The time of Zuhr prayer is when the sun declines (just after mid-day)

(11) باب وَقْتِ الظُّهْرِ عِنْدَ الزَّوَالِ

وَقَالَ جَابِرٌ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِالْهَاجِرَةِ.

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) came out as the sun declined at midday and offered the Zuhr prayer. He then stood on the pulpit and spoke about the Hour (Day of Judgment) and said that in it there would be tremendous things. He then said, "Whoever likes to ask me about anything he can do so and I shall reply as long as I am at this place of mine. Most of the people wept and the Prophet (ﷺ) said repeatedly, "Ask me." `Abdullah bin Hudhafa As-Sahmi stood up and said, "Who is my father?" The Prophet (ﷺ) said, "Your father is Hudhafa." The Prophet (ﷺ) repeatedly said, "Ask me." Then `Umar knelt before him and said, "We are pleased with Allah as our Lord, Islam as our religion, and Muhammad as our Prophet." The Prophet then became quiet and said, "Paradise and Hell-fire were displayed in front of me on this wall just now and I have never seen a better thing (than the former) and a worse thing (than the latter).

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ حِينَ زَاغَتِ الشَّمْسُ فَصَلَّى الظُّهْرَ، فَقَامَ عَلَى الْمِنْبَرِ، فَذَكَرَ السَّاعَةَ، فَذَكَرَ أَنَّ فِيهَا أُمُورًا عِظَامًا ثُمَّ قَالَ ‏"‏ مَنْ أَحَبَّ أَنْ يَسْأَلَ عَنْ شَىْءٍ فَلْيَسْأَلْ، فَلاَ تَسْأَلُونِي عَنْ شَىْءٍ إِلاَّ أَخْبَرْتُكُمْ مَا دُمْتُ فِي مَقَامِي هَذَا ‏"‏‏.‏ فَأَكْثَرَ النَّاسُ فِي الْبُكَاءِ، وَأَكْثَرَ أَنْ يَقُولَ ‏"‏ سَلُونِي ‏"‏‏.‏ فَقَامَ عَبْدُ اللَّهِ بْنُ حُذَافَةَ السَّهْمِيُّ فَقَالَ مَنْ أَبِي قَالَ ‏"‏ أَبُوكَ حُذَافَةُ ‏"‏‏.‏ ثُمَّ أَكْثَرَ أَنْ يَقُولَ ‏"‏ سَلُونِي ‏"‏‏.‏ فَبَرَكَ عُمَرُ عَلَى رُكْبَتَيْهِ فَقَالَ رَضِينَا بِاللَّهِ رَبًّا، وَبِالإِسْلاَمِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا‏.‏ فَسَكَتَ ثُمَّ قَالَ ‏"‏ عُرِضَتْ عَلَىَّ الْجَنَّةُ وَالنَّارُ آنِفًا فِي عُرْضِ هَذَا الْحَائِطِ فَلَمْ أَرَ كَالْخَيْرِ وَالشَّرِّ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 540
In-book reference	: Book 9, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 515

Narrated Abu Al-Minhal:

Abu Barza said, "The Prophet (ﷺ) used to offer the Fajr (prayer) when one could recognize the person sitting by him (after the prayer) and he used to recite between 60 to 100 Ayat (verses) of the Qur'an. He used to offer the Zuhr prayer as soon as the sun declined (at noon) and the `Asr at a time when a man might go and return from the farthest place in Medina and find the sun still hot. (The sub-narrator forgot what was said about the Maghrib). He did not mind delaying the `Isha prayer to one third of the night or the middle of the night."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي الْمِنْهَالِ، عَنْ أَبِي بَرْزَةَ، كَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي الصُّبْحَ وَأَحَدُنَا يَعْرِفُ جَلِيسَهُ، وَيَقْرَأُ فِيهَا مَا بَيْنَ السِّتِّينَ إِلَى الْمِائَةِ، وَيُصَلِّي الظُّهْرَ إِذَا زَالَتِ الشَّمْسُ، وَالْعَصْرَ وَأَحَدُنَا يَذْهَبُ إِلَى أَقْصَى الْمَدِينَةِ ثُمَّ يَرْجِعُ وَالشَّمْسُ حَيَّةٌ، وَنَسِيتُ مَا قَالَ فِي الْمَغْرِبِ، وَلاَ يُبَالِي بِتَأْخِيرِ الْعِشَاءِ إِلَى ثُلُثِ اللَّيْلِ‏.‏ ثُمَّ قَالَ إِلَى شَطْرِ اللَّيْلِ‏.‏ وَقَالَ مُعَاذٌ قَالَ شُعْبَةُ ثُمَّ لَقِيتُهُ مَرَّةً فَقَالَ أَوْ ثُلُثِ اللَّيْلِ‏.‏

Reference	: Sahih al-Bukhari 541
In-book reference	: Book 9, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 516

Narrated Anas bin Malik:

When we offered the Zuhr prayers behind Allah's Messenger (ﷺ) we used to prostrate on our clothes to protect ourselves from the heat.

حَدَّثَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ مُقَاتِلٍ ـ قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنِي غَالِبٌ الْقَطَّانُ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِالظَّهَائِرِ فَسَجَدْنَا عَلَى ثِيَابِنَا اتِّقَاءَ الْحَرِّ‏.‏

Reference	: Sahih al-Bukhari 542
In-book reference	: Book 9, Hadith 19
USC-MSA web (English) reference	: Vol. 1, Book 10, Hadith 517

(deprecated numbering scheme)

(12) Chapter: To deny the Zuhr (prayer) up to the 'Asr (prayer) time

(12) باب تَأْخِيرِ الظُّهْرِ إِلَى الْعَصْرِ

Narrated Ibn `Abbas:

"The Prophet (ﷺ) prayed eight rak`at for the Zuhr and `Asr, and seven for the Maghrib and `Isha prayers in Medina." Aiyub said, "Perhaps those were rainy nights." Anas said, "May be."

حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ حَدَّثَنَا حَمَّادٌ ـ هُوَ ابْنُ زَيْدٍ ـ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى بِالْمَدِينَةِ سَبْعًا وَثَمَانِيًا الظُّهْرَ وَالْعَصْرَ، وَالْمَغْرِبَ وَالْعِشَاءَ‏.‏ فَقَالَ أَيُّوبُ لَعَلَّهُ فِي لَيْلَةٍ مَطِيرَةٍ‏.‏ قَالَ عَسَى‏.‏

Reference	: Sahih al-Bukhari 543
In-book reference	: Book 9, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 518

(13) Chapter: The time of the Asr prayer

(13) باب وَقْتِ الْعَصْرِ

Narrated Aisha:

Allah's Messenger (ﷺ) used to offer the `Asr prayer when the sunshine had not disappeared from my chamber.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، أَنَّ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي الْعَصْرَ وَالشَّمْسُ لَمْ تَخْرُجْ مِنْ حُجْرَتِهَا‏.‏ وَقَالَ أَبُو أُسَامَةَ عَنْ هِشَامٍ مِنْ قَعْرِ حُجْرَتِهَا‏.‏

Reference	: Sahih al-Bukhari 544
In-book reference	: Book 9, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 519

Narrated `Aisha:

Allah's Messenger (ﷺ) used to offer the `Asr prayers at a time when the sunshine was still inside my chamber and no shadow had yet appeared in it.

حَدَّثَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى الْعَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا، لَمْ يَظْهَرِ الْفَىْءُ مِنْ حُجْرَتِهَا‏.‏

Reference	: Sahih al-Bukhari 545
In-book reference	: Book 9, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 520

Narrated Aisha:

The Prophet (ﷺ) used to pray the `Asr prayers at a time when the sunshine was still inside my chamber and no shadow had yet appeared in it.

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي صَلاَةَ الْعَصْرِ وَالشَّمْسُ طَالِعَةٌ فِي حُجْرَتِي لَمْ يَظْهَرِ الْفَىْءُ بَعْدُ‏.‏ وَقَالَ مَالِكٌ وَيَحْيَى بْنُ سَعِيدٍ وَشُعَيْبٌ وَابْنُ أَبِي حَفْصَةَ وَالشَّمْسُ قَبْلَ أَنْ تَظْهَرَ‏.‏

Reference	: Sahih al-Bukhari 546
In-book reference	: Book 9, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 521

Narrated Saiyar bin Salama:

I along with my father went to Abu- Barza Al-Aslami and my father asked him, "How Allah's Messenger (ﷺ) used to offer the five compulsory congregational prayers?" Abu- Barza said, "The Prophet (ﷺ) used to pray the Zuhr prayer which you (people) call the first one at midday when the sun had just declined The `Asr prayer at a time when after the prayer, a man could go to the house at the farthest place in Medina (and arrive) while the sun was still hot. (I forgot about the Maghrib prayer). The Prophet (ﷺ) Loved to delay the `Isha which you call Al- `Atama [??] and he disliked sleeping before it and speaking after it. After the Fajr prayer he used to leave when a man could recognize the one sitting beside him and he used to recite between 60 to 100 Ayat (in the Fajr prayer) .

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا عَوْفٌ، عَنْ سَيَّارِ بْنِ سَلاَمَةَ، قَالَ دَخَلْتُ أَنَا وَأَبِي، عَلَى أَبِي بَرْزَةَ الأَسْلَمِيِّ، فَقَالَ لَهُ أَبِي كَيْفَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي الْمَكْتُوبَةَ فَقَالَ كَانَ يُصَلِّي الْهَجِيرَ الَّتِي تَدْعُونَهَا الأُولَى حِينَ تَدْحَضُ الشَّمْسُ، وَيُصَلِّي الْعَصْرَ، ثُمَّ يَرْجِعُ أَحَدُنَا إِلَى رَحْلِهِ فِي أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ ـ وَنَسِيتُ مَا قَالَ فِي الْمَغْرِبِ ـ وَكَانَ يَسْتَحِبُّ أَنْ يُؤَخِّرَ الْعِشَاءَ الَّتِي تَدْعُونَهَا الْعَتَمَةَ، وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا، وَكَانَ يَنْفَتِلُ مِنْ صَلاَةِ الْغَدَاةِ حِينَ يَعْرِفُ الرَّجُلُ جَلِيسَهُ، وَيَقْرَأُ بِالسِّتِّينَ إِلَى الْمِائَةِ.

Reference	: Sahih al-Bukhari 547
In-book reference	: Book 9, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 522

Narrated Anas bin Malik:

We used to pray the `Asr prayer and after that if someone happened to go to the tribe of Bani `Amr bin `Auf, he would find them still praying the `Asr (prayer).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنَّا نُصَلِّي الْعَصْرَ ثُمَّ يَخْرُجُ الإِنْسَانُ إِلَى بَنِي عَمْرِو بْنِ عَوْفٍ فَنَجِدُهُمْ يُصَلُّونَ الْعَصْرَ.

Reference	: Sahih al-Bukhari 548
In-book reference	: Book 9, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 523

Narrated Abu Bakr bin `Uthman bin Sahl bin Hunaif:

that he heard Abu Umama saying: We prayed the Zuhr prayer with `Umar bin `Abdul `Aziz and then went to Anas bin Malik and found him offering the `Asr prayer. I asked him, "O uncle! Which prayer have you offered?" He said 'The `Asr and this is (the time of) the prayer of Allah s Apostle which we used to pray with him."

حَدَّثَنَا ابْنُ مُقَاتِلٍ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا أَبُو بَكْرِ بْنُ عُثْمَانَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، قَالَ سَمِعْتُ أَبَا أُمَامَةَ، يَقُولُ صَلَّيْنَا مَعَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ الظُّهْرَ، ثُمَّ خَرَجْنَا حَتَّى دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ فَوَجَدْنَاهُ يُصَلِّي الْعَصْرَ فَقُلْتُ يَا عَمِّ، مَا هَذِهِ الصَّلاَةُ الَّتِي صَلَّيْتَ قَالَ الْعَصْرُ، وَهَذِهِ صَلاَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم الَّتِي كُنَّا نُصَلِّي مَعَهُ.

Reference	: Sahih al-Bukhari 549
In-book reference	: Book 9, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 524

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) used to offer the `Asr prayer at a time when the sun was still hot and high and if a person went to Al-`Awali (a place) of Medina, he would reach there when the sun was still high. Some of Al-`Awali of Medina were about four miles or so from the town.

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ حَيَّةٌ، فَيَذْهَبُ الذَّاهِبُ إِلَى الْعَوَالِي فَيَأْتِيهِمْ وَالشَّمْسُ مُرْتَفِعَةٌ، وَبَعْضُ الْعَوَالِي مِنَ الْمَدِينَةِ عَلَى أَرْبَعَةِ أَمْيَالٍ أَوْ نَحْوِهِ.

Reference	: Sahih al-Bukhari 550
In-book reference	: Book 9, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 525

Narrated Anas bin Malik:

We used to pray the `Asr and after that if one of US went to Quba' he would arrive there while the sun was still high.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنَّا نُصَلِّي الْعَصْرَ ثُمَّ يَذْهَبُ الذَّاهِبُ مِنَّا إِلَى قُبَاءٍ، فَيَأْتِيهِمْ وَالشَّمْسُ مُرْتَفِعَةٌ.

Reference	: Sahih al-Bukhari 551
In-book reference	: Book 9, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 526

(14) Chapter: The sin of one who misses the 'Asr prayer (intentionally)

(14) باب إِثْمِ مَنْ فَاتَتْهُ الْعَصْرُ

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "Whoever misses the `Asr prayer (intentionally) then it is as if he lost his family and property."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الَّذِي تَفُوتُهُ صَلاَةُ الْعَصْرِ كَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ ".

Reference	: Sahih al-Bukhari 552
In-book reference	: Book 9, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 527

(15) Chapter: One who omits (does not offer) the 'Asr prayer (intentionally)

(15) باب مَنْ تَرَكَ الْعَصْرَ

Narrated Abu Al-Mahh [??]:

We were with Buraida in a battle on a cloudy day and he said, "Offer the `Asr prayer early as the Prophet said, "Whoever leaves the `Asr prayer, all his (good) deeds will be annulled."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا هِشَامٌ، قَالَ حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمَلِيحِ، قَالَ كُنَّا مَعَ بُرَيْدَةَ فِي غَزْوَةٍ فِي يَوْمٍ ذِي غَيْمٍ فَقَالَ بَكِّرُوا بِصَلاَةِ الْعَصْرِ فَإِنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَنْ تَرَكَ صَلاَةَ الْعَصْرِ فَقَدْ حَبِطَ عَمَلُهُ ".

Reference	: Sahih al-Bukhari 553
In-book reference	: Book 9, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 528

(16) Chapter: Superiority of the 'Asr prayer

(16) باب فَضْلِ صَلاَةِ الْعَصْرِ

Narrated Qais:

Jarir said, "We were with the Prophet (ﷺ) and he looked at the moon--full-moon--and said, 'Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or business, etc.) a prayer before the sunrise (Fajr) and a prayer before sunset (`Asr), you must do so.' He then recited Allah's Statement: And celebrate the praises Of your Lord before the rising of the sun and before (its) setting." (50.39) Isma`il said, "Offer those prayers and do not miss them."

حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ، قَالَ كُنَّا عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةً ـ يَعْنِي الْبَدْرَ ـ فَقَالَ " إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ لاَ تُضَامُّونَ فِي رُؤْيَتِهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لاَ تُغْلَبُوا عَلَى صَلاَةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا ". ثُمَّ قَرَأَ {وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ}. قَالَ إِسْمَاعِيلُ افْعَلُوا لاَ تَفُوتَنَّكُمْ.

Reference	: Sahih al-Bukhari 554
In-book reference	: Book 9, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 529

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Angels come to you in succession by night and day and all of them get together at the time of the Fajr and `Asr prayers. Those who have passed the night with you (or stayed with you) ascend (to the Heaven) and Allah asks them, though He knows everything about you, well, "In what state did you leave my slaves?" The angels reply: "When we left them they were praying and when we reached them, they were praying."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ حَدَّثَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَتَعَاقَبُونَ فِيكُمْ مَلاَئِكَةٌ بِاللَّيْلِ وَمَلاَئِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلاَةِ الْفَجْرِ وَصَلاَةِ الْعَصْرِ، ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ، فَيَسْأَلُهُمْ وَهْوَ أَعْلَمُ بِهِمْ كَيْفَ تَرَكْتُمْ عِبَادِي فَيَقُولُونَ تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ، وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ ".

Reference	: Sahih al-Bukhari 555
In-book reference	: Book 9, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 530

(17) Chapter: Whoever got (or was able to offer) only one Rak'a of the 'Asr prayer before sunset

(17) باب مَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ الْغُرُوبِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If anyone of you can get one rak`a of the `Asr prayer before sunset, he should complete his prayer. If any of you can get one rak`a of the Fajr prayer before sunrise, he should complete his prayer."

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أَدْرَكَ أَحَدُكُمْ سَجْدَةً مِنْ صَلاَةِ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَلْيُتِمَّ صَلاَتَهُ، وَإِذَا أَدْرَكَ سَجْدَةً مِنْ صَلاَةِ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَلْيُتِمَّ صَلاَتَهُ ".

Reference	: Sahih al-Bukhari 556
In-book reference	: Book 9, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 531

Narrated Salim bin `Abdullah:

My father said, "I heard Allah's Messenger (ﷺ) saying, 'The period of your stay as compared to the previous nations is like the period equal to the time between the `Asr prayer and sunset. The people of the Torah were given

the Torah and they acted (upon it) till midday then they were exhausted and were given one Qirat (of gold) each. And then the people of the Gospel were given the Gospel and they acted (upon it) till the `Asr prayer then they were exhausted and were! given one Qirat each. And then we were given the Qur'an and we acted (upon it) till sunset and we were given two Qirats each. On that the people of both the scriptures said, 'O our Lord! You have given them two Qirats and given us one Qirat, though we have worked more than they.' Allah said, 'Have I usurped some of your right?' They said, 'No.' Allah said: "That is my blessing I bestow upon whomsoever I wish."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، أَنَّهُ أَخْبَرَهُ أَنَّهُ، سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّمَا بَقَاؤُكُمْ فِيمَا سَلَفَ قَبْلَكُمْ مِنَ الأُمَمِ كَمَا بَيْنَ صَلاَةِ الْعَصْرِ إِلَى غُرُوبِ الشَّمْسِ، أُوتِيَ أَهْلُ التَّوْرَاةِ التَّوْرَاةَ فَعَمِلُوا حَتَّى إِذَا انْتَصَفَ النَّهَارُ عَجَزُوا، فَأُعْطُوا قِيرَاطًا قِيرَاطًا، ثُمَّ أُوتِيَ أَهْلُ الإِنْجِيلِ الإِنْجِيلَ فَعَمِلُوا إِلَى صَلاَةِ الْعَصْرِ، ثُمَّ عَجَزُوا، فَأُعْطُوا قِيرَاطًا قِيرَاطًا، ثُمَّ أُوتِينَا الْقُرْآنَ فَعَمِلْنَا إِلَى غُرُوبِ الشَّمْسِ، فَأُعْطِينَا قِيرَاطَيْنِ قِيرَاطَيْنِ، فَقَالَ أَهْلُ الْكِتَابَيْنِ أَىْ رَبَّنَا أَعْطَيْتَ هَؤُلاَءِ قِيرَاطَيْنِ قِيرَاطَيْنِ، وَأَعْطَيْتَنَا قِيرَاطًا قِيرَاطًا، وَنَحْنُ كُنَّا أَكْثَرَ عَمَلاً، قَالَ قَالَ اللَّهُ عَزَّ وَجَلَّ هَلْ ظَلَمْتُكُمْ مِنْ أَجْرِكُمْ مِنْ شَىْءٍ قَالُوا لاَ، قَالَ فَهْوَ فَضْلِي أُوتِيهِ مَنْ أَشَاءُ ".

Reference	: Sahih al-Bukhari 557
In-book reference	: Book 9, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 532

Narrated Abu Musa:

The Prophet (ﷺ) said, "The example of Muslims, Jews and Christians is like the example of a man who employed laborers to work for him from morning till night. They worked till midday and they said, 'We are not in need of your reward.' So the man employed another batch and said to them, 'Complete the rest of the day and yours will be the wages I had fixed (for the first batch). They worked until the time of the `Asr prayer and said, 'Whatever we have done is for you.' He employed another batch. They worked for the rest of the day till sunset, and they received the wages of the two former batches."

حَدَّثَنَا أَبُو كُرَيْبٍ، قَالَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم " مَثَلُ الْمُسْلِمِينَ وَالْيَهُودِ وَالنَّصَارَى كَمَثَلِ رَجُلٍ اسْتَأْجَرَ قَوْمًا يَعْمَلُونَ لَهُ عَمَلاً إِلَى اللَّيْلِ، فَعَمِلُوا إِلَى نِصْفِ النَّهَارِ، فَقَالُوا لاَ حَاجَةَ لَنَا إِلَى أَجْرِكَ، فَاسْتَأْجَرَ آخَرِينَ فَقَالَ أَكْمِلُوا بَقِيَّةَ يَوْمِكُمْ، وَلَكُمُ الَّذِي شَرَطْتُ، فَعَمِلُوا حَتَّى إِذَا كَانَ حِينَ صَلاَةِ الْعَصْرِ قَالُوا لَكَ مَا عَمِلْنَا. فَاسْتَأْجَرَ قَوْمًا فَعَمِلُوا بَقِيَّةَ يَوْمِهِمْ حَتَّى غَابَتِ الشَّمْسُ، وَاسْتَكْمَلُوا أَجْرَ الْفَرِيقَيْنِ ".

Reference	: Sahih al-Bukhari 558
In-book reference	: Book 9, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 533

(18) Chapter: The time of the Maghrib prayer (evening prayer) (18) باب وَقْتِ الْمَغْرِبِ

وَقَالَ عَطَاءٌ يَجْمَعُ الْمَرِيضُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

Narrated Rafi` bin Khadij:

We used to offer the Maghrib prayer with the Prophet (ﷺ) and after finishing the prayer one of us may go away and could still see as Par as the spots where one's arrow might reach when shot by a bow.

حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ، قَالَ حَدَّثَنَا الْوَلِيدُ، قَالَ حَدَّثَنَا الأَوْزَاعِيُّ، قَالَ حَدَّثَنَا أَبُو النَّجَاشِيِّ، صُهَيْبٌ مَوْلَى رَافِعِ بْنِ خَدِيجٍ قَالَ سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ، يَقُولُ كُنَّا نُصَلِّي الْمَغْرِبَ مَعَ النَّبِيِّ صلى الله عليه وسلم فَيَنْصَرِفُ أَحَدُنَا وَإِنَّهُ لَيُبْصِرُ مَوَاقِعَ نَبْلِهِ.

Reference	: Sahih al-Bukhari 559
In-book reference	: Book 9, Hadith 36

USC-MSA web (English) reference : Vol. 1, Book 10, Hadith 534
(deprecated numbering scheme)

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) used to pray the Zuhr at midday, and the `Asr at a time when the sun was still bright, the Maghrib after sunset (at its stated time) and the `Isha at a variable time. Whenever he saw the people assembled (for `Isha' prayer) he would pray earlier and if the people delayed, he would delay the prayer. And they or the Prophet (ﷺ) used to offer the Fajr Prayers when it still dark.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ الْحَسَنِ بْنِ عَلِيٍّ، قَالَ قَدِمَ الْحَجَّاجُ فَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ فَقَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ، وَالْعَصْرَ وَالشَّمْسُ نَقِيَّةٌ، وَالْمَغْرِبَ إِذَا وَجَبَتْ، وَالْعِشَاءَ أَحْيَانًا وَأَحْيَانًا، إِذَا رَآهُمُ اجْتَمَعُوا عَجَّلَ، وَإِذَا رَآهُمْ أَبْطَوْا أَخَّرَ، وَالصُّبْحَ كَانُوا ـ أَوْ كَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّيهَا بِغَلَسٍ.

Reference : Sahih al-Bukhari 560
In-book reference : Book 9, Hadith 37
USC-MSA web (English) reference : Vol. 1, Book 10, Hadith 535
(deprecated numbering scheme)

Narrated Salama:

We used to pray the Maghrib prayer with the Prophet (ﷺ) when the sun disappeared from the horizon.

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ، قَالَ كُنَّا نُصَلِّي مَعَ النَّبِيِّ صلى الله عليه وسلم الْمَغْرِبَ إِذَا تَوَارَتْ بِالْحِجَابِ.

Reference : Sahih al-Bukhari 561
In-book reference : Book 9, Hadith 38
USC-MSA web (English) reference : Vol. 1, Book 10, Hadith 536
(deprecated numbering scheme)

Narrated Ibn `Abbas:

The Prophet (ﷺ) prayed seven rak`at together and eight rak`at together.

حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، قَالَ سَمِعْتُ جَابِرَ بْنَ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ صَلَّى النَّبِيُّ صلى الله عليه وسلم سَبْعًا جَمِيعًا وَثَمَانِيًا جَمِيعًا.

Reference : Sahih al-Bukhari 562
In-book reference : Book 9, Hadith 39
USC-MSA web (English) reference : Vol. 1, Book 10, Hadith 537
(deprecated numbering scheme)

(19) Chapter: Whoever disliked to call the Maghrib prayer as the 'Isha' prayer

(19) باب مَنْ كَرِهَ أَنْ يُقَالَ لِلْمَغْرِبِ الْعِشَاءُ

Narrated `Abdullah Al-Muzani:

The Prophet (ﷺ) said, "Do not be influenced by bedouins regarding the name of your Maghrib prayer which is called `Isha' by them."

حَدَّثَنَا أَبُو مَعْمَرٍ ـ هُوَ عَبْدُ اللَّهِ بْنُ عَمْرٍو ـ قَالَ حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنِ الْحُسَيْنِ، قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ الْمُزَنِيُّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ تَغْلِبَنَّكُمُ الأَعْرَابُ عَلَى اسْمِ صَلاَتِكُمُ الْمَغْرِبِ ". قَالَ الأَعْرَابُ وَتَقُولُ هِيَ الْعِشَاءُ.

Reference : Sahih al-Bukhari 563
In-book reference : Book 9, Hadith 40
USC-MSA web (English) reference : Vol. 1, Book 10, Hadith 538

(deprecated numbering scheme)

(20) Chapter: The mention of 'Isha' and 'Atama and whoever took the two names as one and the same

(20) باب ذِكْرِ الْعِشَاءِ وَالْعَتَمَةِ وَمَنْ رَآهُ وَاسِعًا

قَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَثْقَلُ الصَّلاَةِ عَلَى الْمُنَافِقِينَ الْعِشَاءُ وَالْفَجْرُ». وَقَالَ: «لَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالْفَجْرِ». قَالَ أَبُو عَبْدِ اللَّهِ وَالاِخْتِيَارُ أَنْ يَقُولَ الْعِشَاءُ لِقَوْلِهِ تَعَالَى: {وَمِنْ بَعْدِ صَلاَةِ الْعِشَاءِ}. وَيُذْكَرُ عَنْ أَبِي مُوسَى قَالَ كُنَّا نَتَنَاوَبُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ صَلاَةِ الْعِشَاءِ فَأَعْتَمَ بِهَا. وَقَالَ ابْنُ عَبَّاسٍ وَعَائِشَةُ أَعْتَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْعِشَاءِ. وَقَالَ بَعْضُهُمْ عَنْ عَائِشَةَ أَعْتَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْعَتَمَةِ. وَقَالَ جَابِرٌ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الْعِشَاءَ. وَقَالَ أَبُو بَرْزَةَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُؤَخِّرُ الْعِشَاءَ. وَقَالَ أَنَسٌ أَخَّرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ الآخِرَةَ. وَقَالَ ابْنُ عُمَرَ وَأَبُو أَيُّوبَ وَابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَغْرِبَ وَالْعِشَاءَ.

Narrated `Abdullah:

"One night Allah's Messenger (ﷺ) led us in the `Isha' prayer and that is the one called Al-`Atma [??] by the people. After the completion of the prayer, he faced us and said, "Do you know the importance of this night? Nobody present on the surface of the earth tonight will be living after one hundred years from this night." (See Hadith No. 575).

حَدَّثَنَا عَبْدَانُ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ سَالِمٌ أَخْبَرَنِي عَبْدُ اللَّهِ، قَالَ صَلَّى لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم لَيْلَةً صَلاَةَ الْعِشَاءِ ـ وَهْىَ الَّتِي يَدْعُو النَّاسُ الْعَتَمَةَ ـ ثُمَّ انْصَرَفَ فَأَقْبَلَ عَلَيْنَا فَقَالَ " أَرَأَيْتُمْ لَيْلَتَكُمْ هَذِهِ فَإِنَّ رَأْسَ مِائَةِ سَنَةٍ مِنْهَا لاَ يَبْقَى مِمَّنْ هُوَ عَلَى ظَهْرِ الأَرْضِ أَحَدٌ ".

Reference	: Sahih al-Bukhari 564
In-book reference	: Book 9, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 539

(21) Chapter: The time of the Isha prayer. If the people get together (pray earlier), and if they come late (delay it)

(21) باب وَقْتِ الْعِشَاءِ إِذَا اجْتَمَعَ النَّاسُ أَوْ تَأَخَّرُوا

Narrated Muhammad bin `Amr:

We asked Jabir bin `Abdullah about the prayers of the Prophet (ﷺ) . He said, "He used to pray Zuhr prayer at midday, the `Asr when the sun was still hot, and the Maghrib after sunset (at its stated time). The `Isha was offered early if the people gathered, and used to be delayed if their number was less; and the morning prayer was offered when it was still dark. "

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو ـ هُوَ ابْنُ الْحَسَنِ بْنِ عَلِيٍّ ـ قَالَ سَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ عَنْ صَلاَةِ النَّبِيِّ، صلى الله عليه وسلم فَقَالَ كَانَ يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ، وَالْعَصْرَ وَالشَّمْسُ حَيَّةٌ، وَالْمَغْرِبَ إِذَا وَجَبَتْ، وَالْعِشَاءَ إِذَا كَثُرَ النَّاسُ عَجَّلَ، وَإِذَا قَلُّوا أَخَّرَ، وَالصُّبْحَ بِغَلَسٍ.

Reference	: Sahih al-Bukhari 565
In-book reference	: Book 9, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 540

(22) Chapter: Superiority of the 'Isha prayer

(22) باب فَضْلِ الْعِشَاءِ

Narrated `Aisha:

Allah's Messenger (ﷺ) once delayed the `Isha' prayer and that was during the days when Islam still had not spread. The Prophet (ﷺ) did not come out till `Umar informed him that the women and children had slept. Then he came out and said to the people of the mosque: "None amongst the dwellers of the earth has been waiting for it (`Isha prayer) except you."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ، أَخْبَرَتْهُ قَالَتْ، أَعْتَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَيْلَةً بِالْعِشَاءِ، وَذَلِكَ قَبْلَ أَنْ يَفْشُوَ الإِسْلاَمُ، فَلَمْ يَخْرُجْ حَتَّى قَالَ عُمَرُ نَامَ النِّسَاءُ وَالصِّبْيَانُ. فَخَرَجَ فَقَالَ لأَهْلِ الْمَسْجِدِ " مَا يَنْتَظِرُهَا أَحَدٌ مِنْ أَهْلِ الأَرْضِ غَيْرُكُمْ ".

Reference	: Sahih al-Bukhari 566
In-book reference	: Book 9, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 541

Narrated Abu Musa:

My companions, who came with me in the boat and I landed at a place called Baqi [??] Buthan [??] . The Prophet (ﷺ) was in Medina at that time. One of us used to go to the Prophet (ﷺ) by turns every night at the time of the `Isha prayer. Once I along with my companions went to the Prophet (ﷺ) and he was busy in some of his affairs, so the `Isha' prayer was delayed to the middle of the night He then came out and led the people (in prayer). After finishing from the prayer, he addressed the people present there saying, "Be patient! Don't go away. Have the glad tiding. It is from the blessing of Allah upon you that none amongst mankind has prayed at this time save you." Or said, "None except you has prayed at this time." Abu Musa added, 'So we returned happily after what we heard from Allah's Messenger (ﷺ) ."

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، قَالَ أَخْبَرَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ كُنْتُ أَنَا وَأَصْحَابِي الَّذِينَ، قَدِمُوا مَعِي فِي السَّفِينَةِ نُزُولاً فِي بَقِيعِ بُطْحَانَ، وَالنَّبِيُّ صلى الله عليه وسلم بِالْمَدِينَةِ، فَكَانَ يَتَنَاوَبُ النَّبِيَّ صلى الله عليه وسلم عِنْدَ صَلاَةِ الْعِشَاءِ كُلَّ لَيْلَةٍ نَفَرٌ مِنْهُمْ، فَوَافَقْنَا النَّبِيَّ ـ عليه السلام ـ أَنَا وَأَصْحَابِي وَلَهُ بَعْضُ الشُّغْلِ فِي بَعْضِ أَمْرِهِ فَأَعْتَمَ بِالصَّلاَةِ حَتَّى ابْهَارَّ اللَّيْلُ، ثُمَّ خَرَجَ النَّبِيُّ صلى الله عليه وسلم فَصَلَّى بِهِمْ، فَلَمَّا قَضَى صَلاَتَهُ قَالَ لِمَنْ حَضَرَهُ " عَلَى رِسْلِكُمْ، أَبْشِرُوا إِنَّ مِنْ نِعْمَةِ اللَّهِ عَلَيْكُمْ أَنَّهُ لَيْسَ أَحَدٌ مِنَ النَّاسِ يُصَلِّي هَذِهِ السَّاعَةَ غَيْرُكُمْ ". أَوْ قَالَ " مَا صَلَّى هَذِهِ السَّاعَةَ أَحَدٌ غَيْرُكُمْ ". لاَ يَدْرِي أَىَّ الْكَلِمَتَيْنِ قَالَ. قَالَ أَبُو مُوسَى فَرَجَعْنَا فَفَرِحْنَا بِمَا سَمِعْنَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 567
In-book reference	: Book 9, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 542

(23) Chapter: What is disliked about sleeping before the 'Isha prayer

(23) باب مَا يُكْرَهُ مِنَ النَّوْمِ قَبْلَ الْعِشَاءِ

Narrated Abu Barza:

Allah's Messenger (ﷺ) disliked to sleep before the `Isha' prayer and to talk after it.

حَدَّثَنَا مُحَمَّدُ بْنُ سَلاَمٍ، قَالَ أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، قَالَ حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ أَبِي الْمِنْهَالِ، عَنْ أَبِي بَرْزَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَكْرَهُ النَّوْمَ قَبْلَ الْعِشَاءِ وَالْحَدِيثَ بَعْدَهَا.

Reference	: Sahih al-Bukhari 568
In-book reference	: Book 9, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 543

(24) Chapter: Sleeping before the 'Isha prayer if (one is) over-whelmed by it (sleep)

(24) باب النَّوْمِ قَبْلَ الْعِشَاءِ لِمَنْ غُلِبَ

Narrated Ibn Shihab from `Urwa:

`Aisha said, "Once Allah's Messenger (ﷺ) delayed the `Isha' prayer till `Umar reminded him by saying, "The prayer!" The women and children have slept. Then the Prophet (ﷺ) came out and said, 'None amongst the dwellers of the earth has been waiting for it (the prayer) except you." `Urwa said, "Nowhere except in Medina the prayer used to be offered (in those days)." He further said, "The Prophet (ﷺ) used to offer the `Isha' prayer in the period between the disappearance of the twilight and the end of the first third of the night."

حَدَّثَنَا أَيُّوبُ بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنِي أَبُو بَكْرٍ، عَنْ سُلَيْمَانَ، قَالَ صَالِحُ بْنُ كَيْسَانَ أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ، قَالَتْ أَعْتَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْعِشَاءِ حَتَّى نَادَاهُ عُمَرُ الصَّلاَةَ، نَامَ النِّسَاءُ وَالصِّبْيَانُ. فَخَرَجَ فَقَالَ " **مَا يَنْتَظِرُهَا أَحَدٌ مِنْ أَهْلِ الأَرْضِ غَيْرُكُمْ** ". قَالَ وَلاَ يُصَلَّى يَوْمَئِذٍ إِلاَّ بِالْمَدِينَةِ، وَكَانُوا يُصَلُّونَ فِيمَا بَيْنَ أَنْ يَغِيبَ الشَّفَقُ إِلَى ثُلُثِ اللَّيْلِ الأَوَّلِ.

Reference	: Sahih al-Bukhari 569
In-book reference	: Book 9, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 544

Narrated Ibn Juraij from Nafi`:

`Abdullah bin `Umar said, "Once Allah's Messenger (ﷺ) was busy (at the time of the `Isha'), so the prayer was delayed so much so that we slept and woke up and slept and woke up again. The Prophet (ﷺ) came out and said, 'None amongst the dwellers of the earth but you have been waiting for the prayer." Ibn `Umar did not find any harm in praying it earlier or in delaying it unless he was afraid that sleep might overwhelm him and he might miss the prayer, and sometimes he used to sleep before the `Isha' prayer. Ibn Juraij said, "I said to `Ata', 'I heard Ibn `Abbas saying: Once Allah's Messenger (ﷺ) delayed the `Isha' prayer to such an extent that the people slept and got up and slept again and got up again. Then `Umar bin Al-Khattab I, stood up and reminded the Prophet (ﷺ) I of the prayer.' `Ata' said, 'Ibn `Abbas said: The Prophet came out as if I was looking at him at this time, and water was trickling from his head and he was putting his hand on his head and then said, 'Hadn't I thought it hard for my followers, I would have ordered them to pray (`Isha' prayer) at this time.' I asked `Ata' for further information, how the Prophet had kept his hand on his head as he was told by Ibn `Abbas. `Ata' separated his fingers slightly and put their tips on the side of the head, brought the fingers downwards approximating them till the thumb touched the lobe of the ear at the side of the temple and the beard on the face. He neither slowed nor hurried in this action but he acted like that. The Prophet (ﷺ) said: "Hadn't I thought it hard for my followers I would have ordered them to pray at this time."

حَدَّثَنَا مَحْمُودٌ، قَالَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، قَالَ أَخْبَرَنِي ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي نَافِعٌ، قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم شُغِلَ عَنْهَا لَيْلَةً، فَأَخَّرَهَا حَتَّى رَقَدْنَا فِي الْمَسْجِدِ، ثُمَّ اسْتَيْقَظْنَا ثُمَّ رَقَدْنَا ثُمَّ اسْتَيْقَظْنَا، ثُمَّ خَرَجَ عَلَيْنَا النَّبِيُّ صلى الله عليه وسلم ثُمَّ قَالَ " لَيْسَ أَحَدٌ مِنْ أَهْلِ الأَرْضِ يَنْتَظِرُ الصَّلاَةَ غَيْرُكُمْ ". وَكَانَ ابْنُ عُمَرَ لاَ يُبَالِي أَقَدَّمَهَا أَمْ أَخَّرَهَا إِذَا كَانَ لاَ يَخْشَى أَنْ يَغْلِبَهُ النَّوْمُ عَنْ وَقْتِهَا، وَكَانَ يَرْقُدُ قَبْلَهَا. قَالَ ابْنُ جُرَيْجٍ قُلْتُ لِعَطَاءٍ وَقَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ أَعْتَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَيْلَةً بِالْعِشَاءِ حَتَّى رَقَدَ النَّاسُ وَاسْتَيْقَظُوا، وَرَقَدُوا وَاسْتَيْقَظُوا، فَقَامَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ الصَّلاَةَ. قَالَ عَطَاءٌ قَالَ ابْنُ عَبَّاسٍ فَخَرَجَ نَبِيُّ اللَّهِ صلى الله عليه وسلم كَأَنِّي أَنْظُرُ إِلَيْهِ الآنَ، يَقْطُرُ رَأْسُهُ مَاءً، وَاضِعًا يَدَهُ عَلَى رَأْسِهِ فَقَالَ " لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي لأَمَرْتُهُمْ أَنْ يُصَلُّوهَا هَكَذَا ". فَاسْتَثْبَتُّ عَطَاءً كَيْفَ وَضَعَ النَّبِيُّ صلى الله عليه وسلم عَلَى رَأْسِهِ يَدَهُ كَمَا أَنْبَأَهُ ابْنُ عَبَّاسٍ، فَبَدَّدَ لِي عَطَاءٌ بَيْنَ أَصَابِعِهِ شَيْئًا مِنْ تَبْدِيدٍ، ثُمَّ وَضَعَ أَطْرَافَ أَصَابِعِهِ عَلَى قَرْنِ الرَّأْسِ ثُمَّ ضَمَّهَا، يُمِرُّهَا كَذَلِكَ عَلَى الرَّأْسِ حَتَّى مَسَّتْ إِبْهَامُهُ طَرَفَ الأُذُنِ مِمَّا يَلِي الْوَجْهَ عَلَى الصُّدْغِ، وَنَاحِيَةِ اللِّحْيَةِ، لاَ يُقَصِّرُ وَلاَ يَبْطُشُ إِلاَّ كَذَلِكَ وَقَالَ " لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي لأَمَرْتُهُمْ أَنْ يُصَلُّوا هَكَذَا ".

Reference : Sahih al-Bukhari 570, 571
In-book reference : Book 9, Hadith 47
USC-MSA web (English) reference : Vol. 1, Book 10, Hadith 545
(deprecated numbering scheme)

(25) Chapter: Time of the 'Isha prayer is up to the middle of the night

(25) باب وَقْتِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ

وَقَالَ أَبُو بَرْزَةَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَحِبُّ تَأْخِيرَهَا.

Narrated Anas:

The Prophet (ﷺ) delayed the `Isha' prayer till midnight and then he offered the prayer and said, "The people prayed and slept but you have been in prayer as long as you have been waiting for it (the prayer)." Anas added: As if I am looking now at the glitter of the ring of the Prophet (ﷺ) on that night.

حَدَّثَنَا عَبْدُ الرَّحِيمِ الْمُحَارِبِيُّ، قَالَ حَدَّثَنَا زَائِدَةُ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسٍ، قَالَ أَخَّرَ النَّبِيُّ صلى الله عليه وسلم صَلاَةَ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ، ثُمَّ صَلَّى ثُمَّ قَالَ " قَدْ صَلَّى النَّاسُ وَنَامُوا، أَمَا إِنَّكُمْ فِي صَلاَةٍ مَا انْتَظَرْتُمُوهَا ". وَزَادَ ابْنُ أَبِي مَرْيَمَ أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ حَدَّثَنِي حُمَيْدٌ سَمِعَ أَنَسًا كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ خَاتَمِهِ لَيْلَتَئِذٍ.

Reference : Sahih al-Bukhari 572
In-book reference : Book 9, Hadith 48
USC-MSA web (English) reference : Vol. 1, Book 10, Hadith 546
(deprecated numbering scheme)

(26) Chapter: Superiority of the Fajr (early morning) prayer

(26) باب فَضْلِ صَلاَةِ الْفَجْرِ

Narrated Jarir bin `Abdullah:

We were with the Prophet (ﷺ) on a full moon night. He looked at the moon and said, "You will certainly see your Lord as you see this moon, and there will be no trouble in seeing Him. So if you can avoid missing (through sleep, business, etc.) a prayer before the rising of the sun (Fajr) and before its setting (`Asr) you must do so. He (the Prophet (ﷺ)) then recited the following verse: And celebrate the praises Of Your Lord before The rising of the sun And before (its) setting." (50.39)

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، حَدَّثَنَا قَيْسٌ، قَالَ لِي جَرِيرُ بْنُ عَبْدِ اللَّهِ كُنَّا عِنْدَ النَّبِيِّ صلى الله عليه وسلم إِذْ نَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ " أَمَا إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا، لاَ تُضَامُّونَ ـ أَوْ لاَ تُضَاهُونَ ـ فِي رُؤْيَتِهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لاَ تُغْلَبُوا عَلَى صَلاَةٍ قَبْلَ طُلُوعِ الشَّمْسِ، وَقَبْلَ غُرُوبِهَا فَافْعَلُوا ". ثُمَّ قَالَ " فَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا ".

Reference : Sahih al-Bukhari 573
In-book reference : Book 9, Hadith 49
USC-MSA web (English) reference : Vol. 1, Book 10, Hadith 547
(deprecated numbering scheme)

Narrated Abu Bakr bin Abi Musa:

My father said, "Allah's Messenger (ﷺ) said, 'Whoever prays the two cool prayers (`Asr and Fajr) will go to Paradise.' "

حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ، قَالَ حَدَّثَنَا هَمَّامٌ، حَدَّثَنِي أَبُو جَمْرَةَ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مُوسَى، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ ". وَقَالَ ابْنُ رَجَاءٍ حَدَّثَنَا هَمَّامٌ عَنْ أَبِي جَمْرَةَ أَنَّ أَبَا بَكْرِ بْنَ عَبْدِ اللَّهِ بْنِ قَيْسٍ أَخْبَرَهُ بِهَذَا. حَدَّثَنَا إِسْحَاقُ، عَنْ حَبَّانَ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا أَبُو جَمْرَةَ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ.

Reference : Sahih al-Bukhari 574
In-book reference : Book 9, Hadith 50
USC-MSA web (English) reference : Vol. 1, Book 10, Hadith 548
(deprecated numbering scheme)

(27) Chapter: Time of the Fajr (early morning) prayer

(27) باب وَقْتِ الْفَجْرِ

Narrated Anas:

Zaid bin Thabit said, "We took the "Suhur" (the meal taken before dawn while fasting is observed) with the Prophet (ﷺ) and then stood up for the (morning) prayer." I asked him how long the interval between the two (Suhur and prayer) was. He replied, 'The interval between the two was just sufficient to recite fifty to Sixth 'Ayat."

حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، قَالَ حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ زَيْدَ بْنَ ثَابِتٍ، حَدَّثَهُ أَنَّهُمْ، تَسَحَّرُوا مَعَ النَّبِيِّ صلى الله عليه وسلم ثُمَّ قَامُوا إِلَى الصَّلاَةِ‏.‏ قُلْتُ كَمْ بَيْنَهُمَا قَالَ قَدْرُ خَمْسِينَ أَوْ سِتِّينَ ـ يَعْنِي آيَةً ـ ح‏.‏

Reference : Sahih al-Bukhari 575
In-book reference : Book 9, Hadith 51
USC-MSA web (English) reference : Vol. 1, Book 10, Hadith 549
(deprecated numbering scheme)

Narrated Qatada:

Anas bin Malik said, "The Prophet (ﷺ) and Zaid bin Thabit took the 'Suhur' together and after finishing the meal, the Prophet (ﷺ) stood up and prayed (Fajr prayer)." I asked Anas, "How long was the interval between finishing their 'Suhur' and starting the prayer?" He replied, "The interval between the two was just sufficient to recite fifty 'Ayat." (Verses of the Qur'an).

حَدَّثَنَا حَسَنُ بْنُ صَبَّاحٍ، سَمِعَ رَوْحًا، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم وَزَيْدَ بْنَ ثَابِتٍ تَسَحَّرَا، فَلَمَّا فَرَغَا مِنْ سَحُورِهِمَا قَامَ نَبِيُّ اللَّهِ صلى الله عليه وسلم إِلَى الصَّلاَةِ فَصَلَّى‏.‏ قُلْنَا لأَنَسٍ كَمْ كَانَ بَيْنَ فَرَاغِهِمَا مِنْ سَحُورِهِمَا وَدُخُولِهِمَا فِي الصَّلاَةِ قَالَ قَدْرُ مَا يَقْرَأُ الرَّجُلُ خَمْسِينَ آيَةً‏.‏

Reference : Sahih al-Bukhari 576
In-book reference : Book 9, Hadith 52
USC-MSA web (English) reference : Vol. 1, Book 10, Hadith 550
(deprecated numbering scheme)

Narrated Sahl bin Sa`d:

I used to take the "Suhur" meal with my family and hasten so as to catch the Fajr (morning prayer) with Allah's Messenger (ﷺ).

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، عَنْ أَخِيهِ، عَنْ سُلَيْمَانَ، عَنْ أَبِي حَازِمٍ، أَنَّهُ سَمِعَ سَهْلَ بْنَ سَعْدٍ، يَقُولُ كُنْتُ أَتَسَحَّرُ فِي أَهْلِي ثُمَّ يَكُونُ سُرْعَةٌ بِي أَنْ أُدْرِكَ صَلاَةَ الْفَجْرِ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم‏.‏

Reference : Sahih al-Bukhari 577
In-book reference : Book 9, Hadith 53
USC-MSA web (English) reference : Vol. 1, Book 10, Hadith 551
(deprecated numbering scheme)

Narrated `Aisha:

The believing women covered with their veiling sheets used to attend the Fajr prayer with Allah's Apostle, and after finishing the prayer they would return to their home and nobody could recognize them because of darkness.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ أَخْبَرَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، أَخْبَرَتْهُ قَالَتْ، كُنَّ نِسَاءُ الْمُؤْمِنَاتِ يَشْهَدْنَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم صَلاَةَ الْفَجْرِ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ، ثُمَّ يَنْقَلِبْنَ إِلَى بُيُوتِهِنَّ حِينَ يَقْضِينَ الصَّلاَةَ، لاَ يَعْرِفُهُنَّ أَحَدٌ مِنَ الْغَلَسِ.

Reference	: Sahih al-Bukhari 578
In-book reference	: Book 9, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 552

(28) Chapter: Whoever got (or was able to offer) one Rak'a of the Fajr prayer (in time). [One Rak'a means, one standing, one bowing, and two prostrations].

(28) باب مَنْ أَدْرَكَ مِنَ الْفَجْرِ رَكْعَةً

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever could get one rak`a (of the Fajr prayer) before sunrise, he has got the (morning) prayer and whoever could get one rak`a of the `Asr prayer before sunset, he has got the (`Asr) prayer."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، وَعَنْ بُسْرِ بْنِ سَعِيدٍ، وَعَنِ الأَعْرَجِ، يُحَدِّثُونَهُ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ أَدْرَكَ مِنَ الصُّبْحِ رَكْعَةً قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ الصُّبْحَ، وَمَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ ".

Reference	: Sahih al-Bukhari 579
In-book reference	: Book 9, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 553

(29) Chapter: Whoever got (or was able to offer) one Rak'a of a prayer (in time)

(29) باب مَنْ أَدْرَكَ مِنَ الصَّلاَةِ رَكْعَةً

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever could get one rak`a of a prayer, (in its proper time) he has got the prayer."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلاَةِ فَقَدْ أَدْرَكَ الصَّلاَةَ ".

Reference	: Sahih al-Bukhari 580
In-book reference	: Book 9, Hadith 56
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 554

(30) Chapter: What is said regarding the offering of As-Salat (the prayers) between the Fajr prayer and sunrise.

(30) باب الصَّلاَةِ بَعْدَ الْفَجْرِ حَتَّى تَرْتَفِعَ الشَّمْسُ

Narrated `Umar:

"The Prophet (ﷺ) forbade praying after the Fajr prayer till the sun rises and after the `Asr prayer till the sun sets."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ شَهِدَ عِنْدِي رِجَالٌ مَرْضِيُّونَ وَأَرْضَاهُمْ عِنْدِي عُمَرُ أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنِ الصَّلاَةِ بَعْدَ الصُّبْحِ حَتَّى تَشْرُقَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ.

Reference	: Sahih al-Bukhari 581

In-book reference : Book 9, Hadith 57
USC-MSA web (English) reference : Vol. 1, Book 10, Hadith 555
(deprecated numbering scheme)

Narrated Ibn `Abbas:

Some people told me the same narration (as above).
حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، سَمِعْتُ أَبَا الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ حَدَّثَنِي نَاسٌ، بِهَذَا.

Reference : Sahih al-Bukhari 581
In-book reference : Book 9, Hadith 58
USC-MSA web (English) reference : Vol. 1, Book 10, Hadith 556
(deprecated numbering scheme)

Narrated Hisham's father:

Ibn `Umar said, "Allah's Messenger (ﷺ) said, 'Do not pray at the time of sunrise and at the time of sunset.' " Ibn `Umar said, "Allah's Messenger (ﷺ) said, 'If the edge of the sun appears (above the horizon) delay the prayer till it becomes high, and if the edge of the sun disappears, delay the prayer till it sets (disappears completely).' "
حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامٍ، قَالَ أَخْبَرَنِي أَبِي قَالَ، أَخْبَرَنِي ابْنُ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَحَرَّوْا بِصَلاَتِكُمْ طُلُوعَ الشَّمْسِ وَلاَ غُرُوبَهَا ". وَقَالَ حَدَّثَنِي ابْنُ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا طَلَعَ حَاجِبُ الشَّمْسِ فَأَخِّرُوا الصَّلاَةَ حَتَّى تَرْتَفِعَ، وَإِذَا غَابَ حَاجِبُ الشَّمْسِ فَأَخِّرُوا الصَّلاَةَ حَتَّى تَغِيبَ ". تَابَعَهُ عَبْدَةُ.

Reference : Sahih al-Bukhari 582, 583
In-book reference : Book 9, Hadith 59
USC-MSA web (English) reference : Vol. 1, Book 10, Hadith 557
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) forbade two kinds of sales, two kinds of dresses, and two prayers. He forbade offering prayers after the Fajr prayer till the rising of the sun and after the `Asr prayer till its setting. He also forbade "Ishtimal-Assama [??] " and "al-Ihtiba" in one garment in such a way that one's private parts are exposed towards the sky. He also forbade the sales called "Munabadha" and "Mulamasa." (See Hadith No. 354 and 355 Vol. 3).
حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ بَيْعَتَيْنِ وَعَنْ لِبْسَتَيْنِ وَعَنْ صَلاَتَيْنِ نَهَى عَنِ الصَّلاَةِ بَعْدَ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ، وَعَنِ اشْتِمَالِ الصَّمَّاءِ وَعَنْ الاِحْتِبَاءِ فِي ثَوْبٍ وَاحِدٍ يُفْضِي بِفَرْجِهِ إِلَى السَّمَاءِ، وَعَنِ الْمُنَابَذَةِ وَالْمُلاَمَسَةِ.

Reference : Sahih al-Bukhari 584
In-book reference : Book 9, Hadith 60
USC-MSA web (English) reference : Vol. 1, Book 10, Hadith 558
(deprecated numbering scheme)

(31) Chapter: One should not try to offer As-Salat (the prayers) just before sunset

(31) باب لاَ يَتَحَرَّى الصَّلاَةَ قَبْلَ غُرُوبِ الشَّمْسِ

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "None of you should try to pray at sunrise or sunset."
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَتَحَرَّى أَحَدُكُمْ فَيُصَلِّي عِنْدَ طُلُوعِ الشَّمْسِ وَلاَ عِنْدَ غُرُوبِهَا ".

Reference : Sahih al-Bukhari 585
In-book reference : Book 9, Hadith 61

USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 1, Book 10, Hadith 559

Narrated Abu Sa`id Al-Khudri:

I heard Allah's Messenger (ﷺ) saying, "There is no prayer after the morning prayer till the sun rises, and there is no prayer after the `Asr prayer till the sun sets."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عَطَاءُ بْنُ يَزِيدَ الْجُنْدَعِيُّ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ صَلاَةَ بَعْدَ الصُّبْحِ حَتَّى تَرْتَفِعَ الشَّمْسُ، وَلاَ صَلاَةَ بَعْدَ الْعَصْرِ حَتَّى تَغِيبَ الشَّمْسُ ".

Reference	: Sahih al-Bukhari 586
In-book reference	: Book 9, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 560

Narrated Muawiya:

You offer a prayer which I did not see being offered by Allah's Messenger (ﷺ) when we were in his company and he certainly had forbidden it (i.e. two rak`at after the `Asr prayer).

حَدَّثَنَا مُحَمَّدُ بْنُ أَبَانَ، قَالَ حَدَّثَنَا غُنْدَرٌ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، قَالَ سَمِعْتُ حُمْرَانَ بْنَ أَبَانَ، يُحَدِّثُ عَنْ مُعَاوِيَةَ، قَالَ إِنَّكُمْ لَتُصَلُّونَ صَلاَةً، لَقَدْ صَحِبْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَمَا رَأَيْنَاهُ يُصَلِّيهَا، وَلَقَدْ نَهَى عَنْهُمَا، يَعْنِي الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ.

Reference	: Sahih al-Bukhari 587
In-book reference	: Book 9, Hadith 63
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 561

Narrated Abu Huraira:

Allah's Messenger (ﷺ) forbade the offering of two prayers: -1. after the morning prayer till the sunrises. -2. after the `Asr prayer till the sun sets.

حَدَّثَنَا مُحَمَّدُ بْنُ سَلاَمٍ، قَالَ حَدَّثَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ خُبَيْبٍ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ صَلاَتَيْنِ بَعْدَ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ.

Reference	: Sahih al-Bukhari 588
In-book reference	: Book 9, Hadith 64
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 562

(32) Chapter: Whoever did not dislike to offer optional prayers except after the compulsory prayers of 'Asr and Fajr only

(32) باب مَنْ لَمْ يَكْرَهِ الصَّلاَةَ إِلاَّ بَعْدَ الْعَصْرِ وَالْفَجْرِ

رَوَاهُ عُمَرُ وَابْنُ عُمَرَ وَأَبُو سَعِيدٍ وَأَبُو هُرَيْرَةَ.

Narrated Ibn `Umar:

I pray as I saw my companions praying. I do not forbid praying at any time during the day or night except at sunset and sunrise.

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ أُصَلِّي كَمَا رَأَيْتُ أَصْحَابِي يُصَلُّونَ، لاَ أَنْهَى أَحَدًا يُصَلِّي بِلَيْلٍ وَلاَ نَهَارٍ مَا شَاءَ، غَيْرَ أَنْ لاَ تَحَرَّوْا طُلُوعَ الشَّمْسِ وَلاَ غُرُوبَهَا.

Reference	: Sahih al-Bukhari 589
In-book reference	: Book 9, Hadith 65

USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 1, Book 10, Hadith 563

(33) Chapter: To offer the missed Salat (prayers) and the like after the 'Asr prayer

(33) باب مَا يُصَلَّى بَعْدَ الْعَصْرِ مِنَ الْفَوَائِتِ وَنَحْوِهَا

وَقَالَ كُرَيْبٌ عَنْ أُمِّ سَلَمَةَ صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ الْعَصْرِ رَكْعَتَيْنِ وَقَالَ: «شَغَلَنِي نَاسٌ مِنْ عَبْدِ الْقَيْسِ عَنِ الرَّكْعَتَيْنِ بَعْدَ الظُّهْرِ».

Narrated `Aisha:

By Allah, Who took away the Prophet. The Prophet (ﷺ) never missed them (two rak`at) after the `Asr prayer till he met Allah and he did not meet Allah till it became heavy for him to pray while standing so he used to offer most of the prayers while sitting. (She meant the two rak`at after `Asr) He used to pray them in the house and never prayed them in the mosque lest it might be hard for his followers and he loved what was easy for them .

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ، قَالَ حَدَّثَنِي أَبِي أَنَّهُ، سَمِعَ عَائِشَةَ، قَالَتْ وَالَّذِي ذَهَبَ بِهِ مَا تَرَكَهُمَا حَتَّى لَقِيَ اللَّهَ، وَمَا لَقِيَ اللَّهَ تَعَالَى حَتَّى ثَقُلَ عَنِ الصَّلاَةِ، وَكَانَ يُصَلِّي كَثِيرًا مِنْ صَلاَتِهِ قَاعِدًا ـ تَعْنِي الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ ـ وَكَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّيهِمَا، وَلاَ يُصَلِّيهِمَا فِي الْمَسْجِدِ مَخَافَةَ أَنْ يُثَقِّلَ عَلَى أُمَّتِهِ، وَكَانَ يُحِبُّ مَا يُخَفِّفُ عَنْهُمْ.

Reference	: Sahih al-Bukhari 590
In-book reference	: Book 9, Hadith 66
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 564

Narrated Hisham's father:

`Aisha (addressing me) said, "O son of my sister! The Prophet (ﷺ) never missed two prostrations (i.e. rak`at) after the `Asr prayer in my house."

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، قَالَ حَدَّثَنَا هِشَامٌ، قَالَ أَخْبَرَنِي أَبِي قَالَتْ، عَائِشَةُ ابْنَ أُخْتِي مَا تَرَكَ النَّبِيُّ صلى الله عليه وسلم السَّجْدَتَيْنِ بَعْدَ الْعَصْرِ عِنْدِي قَطُّ.

Reference	: Sahih al-Bukhari 591
In-book reference	: Book 9, Hadith 67
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 565

Narrated `Aisha:

Allah's Messenger (ﷺ) never missed two rak`at before the Fajr prayer and after the `Asr prayer openly and secretly.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ حَدَّثَنَا الشَّيْبَانِيُّ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ رَكْعَتَانِ لَمْ يَكُنْ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَعُهُمَا سِرًّا وَلاَ عَلاَنِيَةً رَكْعَتَانِ قَبْلَ صَلاَةِ الصُّبْحِ، وَرَكْعَتَانِ بَعْدَ الْعَصْرِ.

Reference	: Sahih al-Bukhari 592
In-book reference	: Book 9, Hadith 68
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 566

Narrated `Aisha:

Whenever the Prophet (ﷺ) come to me after the `Asr prayer, he always prayed two rak`at.

حَدَّثَنَا مُحَمَّدُ بْنُ عَرْعَرَةَ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ رَأَيْتُ الأَسْوَدَ وَمَسْرُوقًا شَهِدَا عَلَى عَائِشَةَ قَالَتْ مَا كَانَ النَّبِيُّ صلى الله عليه وسلم يَأْتِينِي فِي يَوْمٍ بَعْدَ الْعَصْرِ إِلاَّ صَلَّى رَكْعَتَيْنِ.

Reference : Sahih al-Bukhari 593
In-book reference : Book 9, Hadith 69
USC-MSA web (English) reference : Vol. 1, Book 10, Hadith 567
(deprecated numbering scheme)

(34) Chapter: To offer (the 'Asr prayers) earlier on a cloudy day

(34) باب التَّبْكِيرِ بِالصَّلاَةِ فِي يَوْمِ غَيْمٍ

Narrated Ibn Abu Malih [??]:

I was with Buraida on a cloudy day and he said, "Offer the `Asr prayer earlier as the Prophet (ﷺ) said, 'Whoever leaves the `Asr prayer will have all his (good) deeds annulled." (See Hadith No. 527 and 528)

حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، قَالَ حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى ـ هُوَ ابْنُ أَبِي كَثِيرٍ ـ عَنْ أَبِي قِلاَبَةَ، أَنَّ أَبَا الْمَلِيحِ، حَدَّثَهُ قَالَ كُنَّا مَعَ بُرَيْدَةَ فِي يَوْمٍ ذِي غَيْمٍ فَقَالَ بَكِّرُوا بِالصَّلاَةِ فَإِنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏"‏ مَنْ تَرَكَ صَلاَةَ الْعَصْرِ حَبِطَ عَمَلُهُ ‏"‏‏.‏

Reference : Sahih al-Bukhari 594
In-book reference : Book 9, Hadith 70
USC-MSA web (English) reference : Vol. 1, Book 10, Hadith 568
(deprecated numbering scheme)

(35) Chapter: The Adhan for the Salat (prayer) after its stated time is over

(35) باب الأَذَانِ بَعْدَ ذَهَابِ الْوَقْتِ

Narrated `Abdullah bin Abi Qatada:

My father said, "One night we were traveling with the Prophet (ﷺ) and some people said, 'We wish that Allah's Messenger (ﷺ) would take a rest along with us during the last hours of the night.' He said, 'I am afraid that you will sleep and miss the (Fajr) prayer.' Bilal said, 'I will make you get up.' So all slept and Bilal rested his back against his Rahila and he too was overwhelmed (by sleep) and slept. The Prophet (ﷺ) got up when the edge of the sun had risen and said, 'O Bilal! What about your statement?' He replied, 'I have never slept such a sleep.' The Prophet (ﷺ) said, 'Allah captured your souls when He wished, and released them when He wished. O Bilal! Get up and pronounce the Adhan for the prayer.' The Prophet (ﷺ) performed ablution and when the sun came up and became bright, he stood up and prayed."

حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، قَالَ حَدَّثَنَا حُصَيْنٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، قَالَ سِرْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم لَيْلَةً فَقَالَ بَعْضُ الْقَوْمِ لَوْ عَرَّسْتَ بِنَا يَا رَسُولَ اللَّهِ‏.‏ قَالَ ‏"‏ أَخَافُ أَنْ تَنَامُوا عَنِ الصَّلاَةِ ‏"‏‏.‏ قَالَ بِلاَلٌ أَنَا أُوقِظُكُمْ‏.‏ فَاضْطَجَعُوا وَأَسْنَدَ بِلاَلٌ ظَهْرَهُ إِلَى رَاحِلَتِهِ، فَغَلَبَتْهُ عَيْنَاهُ فَنَامَ، فَاسْتَيْقَظَ النَّبِيُّ صلى الله عليه وسلم وَقَدْ طَلَعَ حَاجِبُ الشَّمْسِ فَقَالَ ‏"‏ يَا بِلاَلُ أَيْنَ مَا قُلْتَ ‏"‏‏.‏ قَالَ مَا أُلْقِيَتْ عَلَىَّ نَوْمَةٌ مِثْلُهَا قَطُّ‏.‏ قَالَ ‏"‏ إِنَّ اللَّهَ قَبَضَ أَرْوَاحَكُمْ حِينَ شَاءَ، وَرَدَّهَا عَلَيْكُمْ حِينَ شَاءَ، يَا بِلاَلُ قُمْ فَأَذِّنْ بِالنَّاسِ بِالصَّلاَةِ ‏"‏‏.‏ فَتَوَضَّأَ فَلَمَّا ارْتَفَعَتِ الشَّمْسُ وَابْيَاضَّتْ قَامَ فَصَلَّى‏.‏

Reference : Sahih al-Bukhari 595
In-book reference : Book 9, Hadith 71
USC-MSA web (English) reference : Vol. 1, Book 10, Hadith 569
(deprecated numbering scheme)

(36) Chapter: Whoever led the people in Salat (prayer) after its time was over

(36) باب مَنْ صَلَّى بِالنَّاسِ جَمَاعَةً بَعْدَ ذَهَابِ الْوَقْتِ

Narrated Jabir bin `Abdullah:

On the day of Al-Khandaq (the battle of trench.) `Umar bin Al-Khattab came cursing the disbelievers of Quraish after the sun had set and said, "O Allah's Messenger (ﷺ) I could not offer the `Asr prayer till the sun had set."

The Prophet (ﷺ) said, "By Allah! I, too, have not prayed." So we turned towards Buthan, and the Prophet (ﷺ) performed ablution and we too performed ablution and offered the `Asr prayer after the sun had set, and then he offered the Maghrib prayer.

حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، قَالَ حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، جَاءَ يَوْمَ الْخَنْدَقِ بَعْدَ مَا غَرَبَتِ الشَّمْسُ، فَجَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ قَالَ يَا رَسُولَ اللَّهِ مَا كِدْتُ أُصَلِّي الْعَصْرَ حَتَّى كَادَتِ الشَّمْسُ تَغْرُبُ. قَالَ النَّبِيُّ صلى الله عليه وسلم " وَاللَّهِ مَا صَلَّيْتُهَا ". فَقُمْنَا إِلَى بُطْحَانَ، فَتَوَضَّأَ لِلصَّلاَةِ، وَتَوَضَّأْنَا لَهَا فَصَلَّى الْعَصْرَ بَعْدَ مَا غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى بَعْدَهَا الْمَغْرِبَ.

Reference	: Sahih al-Bukhari 596
In-book reference	: Book 9, Hadith 72
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 570

(37) Chapter: One who forgets a Salat (prayer) should offer it when he remembers it, and should not repeat anything except that particular prayer

(37) باب مَنْ نَسِيَ صَلاَةً فَلْيُصَلِّ إِذَا ذَكَرَهَا وَلاَ يُعِيدُ إِلاَّ تِلْكَ الصَّلاَةَ

وَقَالَ إِبْرَاهِيمُ مَنْ تَرَكَ صَلاَةً وَاحِدَةً عِشْرِينَ سَنَةً لَمْ يُعِدْ إِلاَّ تِلْكَ الصَّلاَةَ الْوَاحِدَةَ.

Narrated Anas:

The Prophet (ﷺ) said, "If anyone forgets a prayer he should pray that prayer when he remembers it. There is no expiation except to pray the same." Then he recited: "Establish prayer for My (i.e. Allah's) remembrance." (20.14).

حَدَّثَنَا أَبُو نُعَيْمٍ، وَمُوسَى بْنُ إِسْمَاعِيلَ، قَالاَ حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ نَسِيَ صَلاَةً فَلْيُصَلِّ إِذَا ذَكَرَهَا، لاَ كَفَّارَةَ لَهَا إِلاَّ ذَلِكَ ". {وَأَقِمِ الصَّلاَةَ لِذِكْرِي} قَالَ مُوسَى قَالَ هَمَّامٌ سَمِعْتُهُ يَقُولُ بَعْدُ {وَأَقِمِ الصَّلاَةَ لِذِكْرِي}.وَقَالَ حَبَّانُ حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسٌ، عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ.

Reference	: Sahih al-Bukhari 597
In-book reference	: Book 9, Hadith 73
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 571

(38) Chapter: The Qada of prayers (Qada means to perform or offer or do a missed religious obligation after its stated time)

(38) باب قَضَاءِ الصَّلَوَاتِ الأُولَى فَالأُولَى

Narrated Jabir:

`Umar came cursing the disbelievers (of Quraish) on the day of Al-Khandaq (the battle of Trench) and said, "I could not offer the `Asr prayer till the sun had set. Then we went to Buthan and he offered the (`Asr) prayer after sunset and then he offered the Maghrib prayer.

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، قَالَ حَدَّثَنَا يَحْيَى ـ هُوَ ابْنُ أَبِي كَثِيرٍ ـ عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ، قَالَ جَعَلَ عُمَرُ يَوْمَ الْخَنْدَقِ يَسُبُّ كُفَّارَهُمْ وَقَالَ مَا كِدْتُ أُصَلِّي الْعَصْرَ حَتَّى غَرَبَتْ. قَالَ فَنَزَلْنَا بُطْحَانَ، فَصَلَّى بَعْدَ مَا غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى الْمَغْرِبَ.

Reference	: Sahih al-Bukhari 598
In-book reference	: Book 9, Hadith 74
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 572

(39) Chapter: What is disliked about talking after the 'Isha prayer

(39) باب مَا يُكْرَهُ مِنَ السَّمَرِ بَعْدَ الْعِشَاءِ

Narrated Abu-l-Minhal:

My father and I went to Abi Barza Al-Aslami and my father said to him, "Tell us how Allah's Messenger (ﷺ) used to offer the compulsory congregational prayers." He said, "He used to pray the Zuhr prayer, which you call the first prayer, as the sun declined at noon, the `Asr at a time when one of US could go to his family at the farthest place in Medina while the sun was still hot. (The narrator forgot what Abu Barza had said about the Maghrib prayer), and the Prophet (ﷺ) preferred to pray the `Isha' late and disliked to sleep before it or talk after it. And he used to return after finishing the morning prayer at such a time when it was possible for one to recognize the person sitting by his side and he (the Prophet) used to recite 60 to 100 'Ayat' (verses) of the Qur'an in it."

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، قَالَ حَدَّثَنَا عَوْفٌ، قَالَ حَدَّثَنَا أَبُو الْمِنْهَالِ، قَالَ انْطَلَقْتُ مَعَ أَبِي إِلَى أَبِي بَرْزَةَ الأَسْلَمِيِّ فَقَالَ لَهُ أَبِي حَدِّثْنَا كَيْفَ، كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي الْمَكْتُوبَةَ قَالَ كَانَ يُصَلِّي الْهَجِيرَ وَهْىَ الَّتِي تَدْعُونَهَا الأُولَى حِينَ تَدْحَضُ الشَّمْسُ، وَيُصَلِّي الْعَصْرَ، ثُمَّ يَرْجِعُ أَحَدُنَا إِلَى أَهْلِهِ فِي أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ، وَنَسِيتُ مَا قَالَ فِي الْمَغْرِبِ. قَالَ وَكَانَ يَسْتَحِبُّ أَنْ يُؤَخِّرَ الْعِشَاءَ. قَالَ وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا، وَكَانَ يَنْفَتِلُ مِنْ صَلاَةِ الْغَدَاةِ حِينَ يَعْرِفُ أَحَدُنَا جَلِيسَهُ، وَيَقْرَأُ مِنَ السِّتِّينَ إِلَى الْمِائَةِ.

Reference	: Sahih al-Bukhari 599
In-book reference	: Book 9, Hadith 75
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 573

(40) Chapter: Talking about the Islamic jurisprudence and good things after the 'Isha prayer

(40) باب السَّمَرِ فِي الْفِقْهِ وَالْخَيْرِ بَعْدَ الْعِشَاءِ

Narrated Qurra bin Khalid:

Once he waited for Al-Hasan and he did not show up till it was about the usual time for him to start his speech; then he came and apologized saying, "Our neighbors invited us." Then he added, "Narrated Anas, 'Once we waited for the Prophet (ﷺ) till it was midnight or about midnight. He came and led the prayer, and after finishing it, he addressed us and said, 'All the people prayed and then slept and you had been in prayer as long as you were waiting for it." Al-Hasan said, "The people are regarded as performing good deeds as long as they are waiting for doing good deeds." Al-Hasan's statement is a portion of Anas's [??] Hadith from the Prophet (ﷺ) .

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ، قَالَ حَدَّثَنَا أَبُو عَلِيٍّ الْحَنَفِيُّ، حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، قَالَ انْتَظَرْنَا الْحَسَنَ وَرَاثَ عَلَيْنَا حَتَّى قَرُبْنَا مِنْ وَقْتِ قِيَامِهِ، فَجَاءَ فَقَالَ دَعَانَا جِيرَانُنَا هَؤُلاَءِ. ثُمَّ قَالَ قَالَ أَنَسٌ نَظَرْنَا النَّبِيَّ صلى الله عليه وسلم ذَاتَ لَيْلَةٍ حَتَّى كَانَ شَطْرُ اللَّيْلِ يَبْلُغُهُ، فَجَاءَ فَصَلَّى لَنَا، ثُمَّ خَطَبَنَا فَقَالَ " أَلاَ إِنَّ النَّاسَ قَدْ صَلَّوْا ثُمَّ رَقَدُوا، وَإِنَّكُمْ لَمْ تَزَالُوا فِي صَلاَةٍ مَا انْتَظَرْتُمُ الصَّلاَةَ ". قَالَ الْحَسَنُ وَإِنَّ الْقَوْمَ لاَ يَزَالُونَ بِخَيْرٍ مَا انْتَظَرُوا الْخَيْرَ. قَالَ قُرَّةُ هُوَ مِنْ حَدِيثِ أَنَسٍ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 600
In-book reference	: Book 9, Hadith 76
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 574

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) prayed one of the `Isha' prayer in his last days and after finishing it with Taslim, he stood up and said, "Do you realize (the importance of) this night? Nobody present on the surface of the earth tonight would be living after the completion of one hundred years from this night." The people made a mistake in grasping the meaning of this statement of Allah's Messenger (ﷺ) and they indulged in those things which are said about these

narrators (i.e. some said that the Day of Resurrection will be established after 100 years etc.) But the Prophet (ﷺ) said, "Nobody present on the surface of earth tonight would be living after the completion of 100 years from this night"; he meant "When that century (people of that century) would pass away."

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، وَأَبُو بَكْرِ بْنُ أَبِي حَثْمَةَ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، قَالَ صَلَّى النَّبِيُّ صلى الله عليه وسلم صَلاَةَ الْعِشَاءِ فِي آخِرِ حَيَاتِهِ، فَلَمَّا سَلَّمَ قَامَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " أَرَأَيْتَكُمْ لَيْلَتَكُمْ هَذِهِ فَإِنَّ رَأْسَ مِائَةٍ لاَ يَبْقَى مِمَّنْ هُوَ الْيَوْمَ عَلَى ظَهْرِ الأَرْضِ أَحَدٌ ". فَوَهِلَ النَّاسُ فِي مَقَالَةِ رَسُولِ اللَّهِ ـ عَلَيْهِ السَّلاَمُ ـ إِلَى مَا يَتَحَدَّثُونَ مِنْ هَذِهِ الأَحَادِيثِ عَنْ مِائَةِ سَنَةٍ، وَإِنَّمَا قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ يَبْقَى مِمَّنْ هُوَ الْيَوْمَ عَلَى ظَهْرِ الأَرْضِ " يُرِيدُ بِذَلِكَ أَنَّهَا تَخْرِمُ ذَلِكَ الْقَرْنَ.

Reference	: Sahih al-Bukhari 601
In-book reference	: Book 9, Hadith 77
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 10, Hadith 575

(41) Chapter: To talk with the family and the guests after the 'sha prayer.

(41) باب السَّمَرِ مَعَ الضَّيْفِ وَالأَهْلِ

Narrated Abu `Uthman:

`Abdur Rahman bin Abi Bakr said, "The Suffa Companions were poor people and the Prophet (ﷺ) said, 'Whoever has food for two persons should take a third one from them (Suffa companions). And whosoever has food for four persons he should take one or two from them' Abu Bakr took three men and the Prophet (ﷺ) took ten of them." `Abdur Rahman added, my father my mother and I were there (in the house). (The sub-narrator is in doubt whether `Abdur Rahman also said, 'My wife and our servant who was common for both my house and Abu Bakr's house). Abu Bakr took his supper with the Prophet (ﷺ) and remained there till the `Isha' prayer was offered. Abu Bakr went back and stayed with the Prophet (ﷺ) till the Prophet (ﷺ) took his meal and then Abu Bakr returned to his house after a long portion of the night had passed. Abu Bakr's wife said, 'What detained you from your guests (or guest)?' He said, 'Have you not served them yet?' She said, 'They refused to eat until you come. The food was served for them but they refused." `Abdur Rahman added, "I went away and hid myself (being afraid of Abu Bakr) and in the meantime he (Abu Bakr) called me, 'O Ghunthar (a harsh word)!' and also called me bad names and abused me and then said (to his family), 'Eat. No welcome for you.' Then (the supper was served). Abu Bakr took an oath that he would not eat that food. The narrator added: By Allah, whenever any one of us (myself and the guests of Suffa companions) took anything from the food, it increased from underneath. We all ate to our fill and the food was more than it was before its serving. Abu Bakr looked at it (the food) and found it as it was before serving or even more than that. He addressed his wife (saying) 'O the sister of Bani Firas! What is this?' She said, 'O the pleasure of my eyes! The food is now three times more than it was before.' Abu Bakr ate from it, and said, 'That (oath) was from Satan' meaning his oath (not to eat). Then he again took a morsel (mouthful) from it and then took the rest of it to the Prophet. So that meal was with the Prophet. There was a treaty between us and some people, and when the period of that treaty had elapsed the Prophet (ﷺ) divided us into twelve (groups) (the Prophet's companions) each being headed by a man. Allah knows how many men were under the command of each (leader). So all of them (12 groups of men) ate of that meal."

حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنَا أَبِي، حَدَّثَنَا أَبُو عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ، أَنَّ أَصْحَابَ الصُّفَّةِ، كَانُوا أُنَاسًا فُقَرَاءَ، وَأَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَنْ كَانَ عِنْدَهُ طَعَامُ اثْنَيْنِ فَلْيَذْهَبْ بِثَالِثٍ، وَإِنْ أَرْبَعٌ فَخَامِسٌ أَوْ سَادِسٌ ". وَأَنَّ أَبَا بَكْرٍ جَاءَ بِثَلاَثَةٍ فَانْطَلَقَ النَّبِيُّ صلى الله عليه وسلم بِعَشَرَةٍ، قَالَ فَهْوَ أَنَا وَأَبِي وَأُمِّي، فَلاَ أَدْرِي قَالَ وَامْرَأَتِي وَخَادِمٌ بَيْنَنَا وَبَيْنَ بَيْتِ أَبِي بَكْرٍ. وَإِنَّ أَبَا بَكْرٍ تَعَشَّى عِنْدَ النَّبِيِّ صلى الله عليه وسلم ثُمَّ لَبِثَ حَيْثُ صُلِّيَتِ الْعِشَاءُ، ثُمَّ رَجَعَ فَلَبِثَ

حَتَّى تَعَشَّى النَّبِيُّ صلى الله عليه وسلم فَجَاءَ بَعْدَ مَا مَضَى مِنَ اللَّيْلِ مَا شَاءَ اللَّهُ، قَالَتْ لَهُ امْرَأَتُهُ وَمَا حَبَسَكَ عَنْ أَضْيَافِكَ ـ أَوْ قَالَتْ ضَيْفِكَ ـ قَالَ أَوَمَا عَشَّيْتِيهِمْ قَالَتْ أَبَوْا حَتَّى تَجِيءَ، قَدْ عُرِضُوا فَأَبَوْا. قَالَ فَذَهَبْتُ أَنَا فَاخْتَبَأْتُ فَقَالَ يَا غُنْثَرُ، فَجَدَّعَ وَسَبَّ، وَقَالَ كُلُوا لاَ هَنِيئًا. فَقَالَ وَاللَّهِ لاَ أَطْعَمُهُ أَبَدًا، وَايْمُ اللَّهِ مَا كُنَّا نَأْخُذُ مِنْ لُقْمَةٍ إِلاَّ رَبَا مِنْ أَسْفَلِهَا أَكْثَرُ مِنْهَا. قَالَ يَعْنِي حَتَّى شَبِعُوا وَصَارَتْ أَكْثَرَ مِمَّا كَانَتْ قَبْلَ ذَلِكَ، فَنَظَرَ إِلَيْهَا أَبُو بَكْرٍ فَإِذَا هِيَ كَمَا هِيَ أَوْ أَكْثَرُ مِنْهَا. فَقَالَ لاِمْرَأَتِهِ يَا أُخْتَ بَنِي فِرَاسٍ مَا هَذَا قَالَتْ لاَ وَقُرَّةِ عَيْنِي لَهِيَ الآنَ أَكْثَرُ مِنْهَا قَبْلَ ذَلِكَ بِثَلاَثِ مَرَّاتٍ. فَأَكَلَ مِنْهَا أَبُو بَكْرٍ وَقَالَ إِنَّمَا كَانَ ذَلِكَ مِنَ الشَّيْطَانِ ـ يَعْنِي يَمِينَهُ ـ ثُمَّ أَكَلَ مِنْهَا لُقْمَةً، ثُمَّ حَمَلَهَا إِلَى النَّبِيِّ صلى الله عليه وسلم فَأَصْبَحَتْ عِنْدَهُ، وَكَانَ بَيْنَنَا وَبَيْنَ قَوْمٍ عَقْدٌ، فَمَضَى الأَجَلُ، فَفَرَّقَنَا اثْنَا عَشَرَ رَجُلاً، مَعَ كُلِّ رَجُلٍ مِنْهُمْ أُنَاسٌ، اللَّهُ أَعْلَمُ كَمْ مَعَ كُلِّ رَجُلٍ فَأَكَلُوا مِنْهَا أَجْمَعُونَ، أَوْ كَمَا قَالَ.

Reference : Sahih al-Bukhari 602
In-book reference : Book 9, Hadith 78
USC-MSA web (English) reference : Vol. 1, Book 10, Hadith 576
(deprecated numbering scheme)

10 - The Book of Call to Prayers (Adhaan) (603 - 875)
كتاب الأذان

(1) Chapter: How the Adhan for Salat (Prayer) was started

(1) باب بَدْءُ الأَذَانِ

وَقَوْلُهُ عَزَّ وَجَلَّ: {وَإِذَا نَادَيْتُمْ إِلَى الصَّلاَةِ اتَّخَذُوهَا هُزُوًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لاَ يَعْقِلُونَ} وَقَوْلُهُ: {إِذَا نُودِيَ لِلصَّلاَةِ مِنْ يَوْمِ الْجُمُعَةِ}.

Narrated Anas:

The people mentioned the fire and the bell (they suggested those as signals to indicate the starting of prayers), and by that they mentioned the Jews and the Christians. Then Bilal was ordered to pronounce Adhan for the prayer by saying its wordings twice, and for the Iqama (the call for the actual standing for the prayers in rows) by saying its wordings once. (Iqama is pronounced when the people are ready for the prayer).

حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ، قَالَ ذَكَرُوا النَّارَ وَالنَّاقُوسَ، فَذَكَرُوا الْيَهُودَ وَالنَّصَارَى، فَأُمِرَ بِلاَلٌ أَنْ يَشْفَعَ الأَذَانَ وَأَنْ يُوتِرَ الإِقَامَةَ.

Reference	: Sahih al-Bukhari 603
In-book reference	: Book 10, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 577

Narrated Ibn `Umar:

When the Muslims arrived at Medina, they used to assemble for the prayer, and used to guess the time for it. During those days, the practice of Adhan for the prayers had not been introduced yet. Once they discussed this problem regarding the call for prayer. Some people suggested the use of a bell like the Christians, others proposed a trumpet like the horn used by the Jews, but `Umar was the first to suggest that a man should call (the people) for the prayer; so Allah's Messenger (ﷺ) ordered Bilal to get up and pronounce the Adhan for prayers.

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ، قَالَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي نَافِعٌ، أَنَّ ابْنَ عُمَرَ، كَانَ يَقُولُ كَانَ الْمُسْلِمُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَجْتَمِعُونَ فَيَتَحَيَّنُونَ الصَّلاَةَ، لَيْسَ يُنَادَى لَهَا، فَتَكَلَّمُوا يَوْمًا فِي ذَلِكَ، فَقَالَ بَعْضُهُمُ اتَّخِذُوا نَاقُوسًا مِثْلَ نَاقُوسِ النَّصَارَى. وَقَالَ بَعْضُهُمْ بَلْ بُوقًا مِثْلَ قَرْنِ الْيَهُودِ. فَقَالَ عُمَرُ أَوَلاَ تَبْعَثُونَ رَجُلاً يُنَادِي بِالصَّلاَةِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا بِلاَلُ قُمْ فَنَادِ بِالصَّلاَةِ ".

Reference	: Sahih al-Bukhari 604
In-book reference	: Book 10, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 578

(2) Chapter: Pronouncing the wording of Adhan for Salat (prayers) twice (in doubles)

(2) باب الأَذَانُ مَثْنَى مَثْنَى

Narrated Anas:

Bilal was ordered to repeat the wording of the Adhan for prayers twice, and to pronounce the wording of the Iqama once except "Qad-qamat-is-salat".

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ سِمَاكِ بْنِ عَطِيَّةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ، قَالَ أُمِرَ بِلاَلٌ أَنْ يَشْفَعَ، الأَذَانَ وَأَنْ يُوتِرَ الإِقَامَةَ إِلاَّ الإِقَامَةَ.

Reference	: Sahih al-Bukhari 605
In-book reference	: Book 10, Hadith 3

USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 1, Book 11, Hadith 579

Narrated Anas bin Malik:

When the number of Muslims increased they discussed the question as to how to know the time for the prayer by some familiar means. Some suggested that a fire be lit (at the time of the prayer) and others put forward the proposal to ring the bell. Bilal was ordered to pronounce the wording of Adhan twice and of the Iqama once only.

حَدَّثَنَا مُحَمَّدٌ، قَالَ أَخْبَرَنَا عَبْدُ الْوَهَّابِ، قَالَ أَخْبَرَنَا خَالِدٌ الْحَذَّاءُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ لَمَّا كَثُرَ النَّاسُ قَالَ ـ ذَكَرُوا ـ أَنْ يَعْلَمُوا وَقْتَ الصَّلاَةِ بِشَىْءٍ يَعْرِفُونَهُ، فَذَكَرُوا أَنْ يُورُوا نَارًا أَوْ يَضْرِبُوا نَاقُوسًا، فَأُمِرَ بِلاَلٌ أَنْ يَشْفَعَ الأَذَانَ وَأَنْ يُوتِرَ الإِقَامَةَ.

Reference	: Sahih al-Bukhari 606
In-book reference	: Book 10, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 580

(3) Chapter: To pronounce the wording of Iqama once (in singles) except Qad-qamat-is-Salat

(3) باب الإِقَامَةُ وَاحِدَةٌ، إِلاَّ قَوْلَهُ قَدْ قَامَتِ الصَّلاَةُ

Narrated Abu Qilaba:

Anas said, "Bilal was ordered to pronounce the wording of Adhan twice and of Iqama once only." The sub narrator Isma`il said, "I mentioned that to Aiyub and he added (to that), "Except Iqama (i.e. Qadqamat- is-salat which should be said twice).

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا خَالِدٌ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ، قَالَ أُمِرَ بِلاَلٌ أَنْ يَشْفَعَ، الأَذَانَ، وَأَنْ يُوتِرَ الإِقَامَةَ. قَالَ إِسْمَاعِيلُ فَذَكَرْتُ لأَيُّوبَ فَقَالَ إِلاَّ الإِقَامَةَ.

Reference	: Sahih al-Bukhari 607
In-book reference	: Book 10, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 581

(4) Chapter: Superiority of the Adhan

(4) باب فَضْلِ التَّأْذِينِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When the Adhan is pronounced Satan takes to his heels and passes wind with noise during his flight in order not to hear the Adhan. When the Adhan is completed he comes back and again takes to his heels when the Iqama is pronounced and after its completion he returns again till he whispers into the heart of the person (to divert his attention from his prayer) and makes him remember things which he does not recall to his mind before the prayer and that causes him to forget how much he has prayed."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا نُودِيَ لِلصَّلاَةِ أَدْبَرَ الشَّيْطَانُ وَلَهُ ضُرَاطٌ حَتَّى لاَ يَسْمَعَ التَّأْذِينَ، فَإِذَا قَضَى النِّدَاءَ أَقْبَلَ، حَتَّى إِذَا ثُوِّبَ بِالصَّلاَةِ أَدْبَرَ، حَتَّى إِذَا قَضَى التَّثْوِيبَ أَقْبَلَ حَتَّى يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ، يَقُولُ اذْكُرْ كَذَا، اذْكُرْ كَذَا. لِمَا لَمْ يَكُنْ يَذْكُرُ، حَتَّى يَظَلَّ الرَّجُلُ لاَ يَدْرِي كَمْ صَلَّى ".

Reference	: Sahih al-Bukhari 608
In-book reference	: Book 10, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 582

(5) Chapter: Raising the voice in pronouncing the Adhan

(5) باب رَفْعِ الصَّوْتِ بِالنِّدَاءِ

وَقَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ أَذِّنْ أَذَانًا سَمْحًا وَإِلاَّ فَاعْتَزِلْنَا.

Narrated `Abdur-Rahman:

Abu Sa`id Al-Khudri told my father, "I see you liking sheep and the wilderness. So whenever you are with your sheep or in the wilderness and you want to pronounce Adhan for the prayer raise your voice in doing so, for whoever hears the Adhan, whether a human being, a jinn or any other creature, will be a witness for you on the Day of Resurrection." Abu Sa`id added, "I heard it (this narration) from Allah's Messenger (ﷺ)."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ الأَنْصَارِيِّ، ثُمَّ الْمَازِنِيِّ عَنْ أَبِيهِ، أَنَّهُ أَخْبَرَهُ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ لَهُ " إِنِّي أَرَاكَ تُحِبُّ الْغَنَمَ وَالْبَادِيَةَ، فَإِذَا كُنْتَ فِي غَنَمِكَ أَوْ بَادِيَتِكَ فَأَذَّنْتَ بِالصَّلاَةِ فَارْفَعْ صَوْتَكَ بِالنِّدَاءِ، فَإِنَّهُ لاَ يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ جِنٌّ وَلاَ إِنْسٌ وَلاَ شَىْءٌ إِلاَّ شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ ". قَالَ أَبُو سَعِيدٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 609
In-book reference	: Book 10, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 583

(6) Chapter: To suspend fighting on hearing the Adhan

(6) باب مَا يُحْقَنُ بِالأَذَانِ مِنَ الدِّمَاءِ

Narrated Humaid:

Anas bin Malik said, "Whenever the Prophet (ﷺ) went out with us to fight (in Allah's cause) against any nation, he never allowed us to attack till morning and he would wait and see: if he heard Adhan he would postpone the attack and if he did not hear Adhan he would attack them." Anas added, "We reached Khaibar at night and in the morning when he did not hear the Adhan for the prayer, he (the Prophet) rode and I rode behind Abi Talha and my foot was touching that of the Prophet. The inhabitants of Khaibar came out with their baskets and spades and when they saw the Prophet (ﷺ) they shouted 'Muhammad! By Allah, Muhammad and his army.' When Allah's Messenger (ﷺ) saw them, he said, "Allahu-Akbar! Allahu-Akbar! Khaibar is ruined. Whenever we approach a (hostile) nation (to fight), then evil will be the morning of those who have been warned."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا غَزَا بِنَا قَوْمًا لَمْ يَكُنْ يَغْزُو بِنَا حَتَّى يُصْبِحَ وَيَنْظُرَ، فَإِنْ سَمِعَ أَذَانًا كَفَّ عَنْهُمْ، وَإِنْ لَمْ يَسْمَعْ أَذَانًا أَغَارَ عَلَيْهِمْ، قَالَ فَخَرَجْنَا إِلَى خَيْبَرَ فَانْتَهَيْنَا إِلَيْهِمْ لَيْلاً، فَلَمَّا أَصْبَحَ وَلَمْ يَسْمَعْ أَذَانًا رَكِبَ وَرَكِبْتُ خَلْفَ أَبِي طَلْحَةَ، وَإِنَّ قَدَمِي لَتَمَسُّ قَدَمَ النَّبِيِّ صلى الله عليه وسلم. قَالَ فَخَرَجُوا إِلَيْنَا بِمَكَاتِلِهِمْ وَمَسَاحِيهِمْ فَلَمَّا رَأَوُا النَّبِيَّ صلى الله عليه وسلم قَالُوا مُحَمَّدٌ وَاللَّهِ، مُحَمَّدٌ وَالْخَمِيسُ. قَالَ فَلَمَّا رَآهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ " اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ".

Reference	: Sahih al-Bukhari 610
In-book reference	: Book 10, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 584

(7) Chapter: What to say on hearing the Adhan

(7) باب مَا يَقُولُ إِذَا سَمِعَ الْمُنَادِي

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "Whenever you hear the Adhan, say what the Mu'adh-dhin is saying.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا سَمِعْتُمُ النِّدَاءَ فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ ".

Reference	: Sahih al-Bukhari 611
In-book reference	: Book 10, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 585

Narrated `Isa bin Talha:

that he had heard Muawiya repeating the words of Adhan up to "Wa ash-hadu anna Muhammadan rasulul-lah (and I testify that Muhammad is Allah's Messenger (ﷺ).)"

حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، قَالَ حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، قَالَ حَدَّثَنِي عِيسَى بْنُ طَلْحَةَ، أَنَّهُ سَمِعَ مُعَاوِيَةَ، يَوْمًا فَقَالَ مِثْلَهُ إِلَى قَوْلِهِ " وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ".

Reference	: Sahih al-Bukhari 612
In-book reference	: Book 10, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 586

Narrated Yahya as above (586) and added:

"Some of my companions told me that Hisham had said, "When the Mu'adh-dhin said, "Haiyi `alassala (come for the prayer)." Muawiya said, "La hawla wala quwata illa billah (There is neither might nor any power except with Allah)" and added, "We heard your Prophet saying the same."

حَدَّثَنَا إِسْحَاقُ بْنُ رَاهَوَيْهِ، قَالَ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، قَالَ حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، نَحْوَهُ. قَالَ يَحْيَى وَحَدَّثَنِي بَعْضُ، إِخْوَانِنَا أَنَّهُ قَالَ لَمَّا قَالَ حَىَّ عَلَى الصَّلاَةِ. قَالَ لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ. وَقَالَ هَكَذَا سَمِعْنَا نَبِيَّكُمْ صلى الله عليه وسلم يَقُولُ.

Reference	: Sahih al-Bukhari 613
In-book reference	: Book 10, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 587

(8) Chapter: Invocation at the time of Adhan (8) باب الدُّعَاءِ عِنْدَ النِّدَاءِ

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) said, "Whoever after listening to the Adhan says, 'Allahumma Rabba hadhihi-dda` watit-tammah, was-salatil qa'imah, ati Muhammadan al-wasilata wal-fadilah, wa b`ath-hu maqaman mahmudan-il-ladhi wa`adtahu' [O Allah! Lord of this perfect call (perfect by not ascribing partners to You) and of the regular prayer which is going to be established, give Muhammad the right of intercession and illustriousness, and resurrect him to the best and the highest place in Paradise that You promised him (of)], then my intercession for him will be allowed on the Day of Resurrection".

حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ، قَالَ حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلاَةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ ".

Reference	: Sahih al-Bukhari 614
In-book reference	: Book 10, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 588

(9) Chapter: To draw lots for pronouncing the Adhan (9) باب الاِسْتِهَامِ فِي الأَذَانِ

وَيُذْكَرُ أَنَّ أَقْوَامًا اخْتَلَفُوا فِي الأَذَانِ فَأَقْرَعَ بَيْنَهُمْ سَعْدٌ.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If the people knew the reward for pronouncing the Adhan and for standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots they would draw lots, and if they knew the reward of the Zuhr prayer (in the early moments of its stated time) they would race for it (go early) and if they knew the reward of `Isha' and Fajr (morning) prayers in congregation, they would come to offer them even if they had to crawl."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلاَّ أَنْ يَسْتَهِمُوا عَلَيْهِ لاَسْتَهَمُوا، وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لاَسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لأَتَوْهُمَا وَلَوْ حَبْوًا ".

Reference	: Sahih al-Bukhari 615
In-book reference	: Book 10, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 589

(10) Chapter: Talking during the Adhan

(10) باب الْكَلاَمِ فِي الأَذَانِ

وَتَكَلَّمَ سُلَيْمَانُ بْنُ صُرَدٍ فِي أَذَانِهِ. وَقَالَ الْحَسَنُ لاَ بَأْسَ أَنْ يَضْحَكَ وَهْوَ يُؤَذِّنُ أَوْ يُقِيمُ.

Narrated `Abdullah bin Al-Harith:

Once on a rainy muddy day, Ibn `Abbas delivered a sermon in our presence and when the Mu'adhdhin pronounced the Adhan and said, "Haiyi `ala-s-sala(t) (come for the prayer)" Ibn `Abbas ordered him to say 'Pray at your homes.' The people began to look at each other (surprisingly). Ibn `Abbas said. "It was done by one who was much better than I (i.e. the Prophet (ﷺ) or his Mu'adh-dhin), and it is a license.'

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، وَعَبْدِ الْحَمِيدِ، صَاحِبِ الزِّيَادِيِّ وَعَاصِمٍ الأَحْوَلِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ قَالَ خَطَبَنَا ابْنُ عَبَّاسٍ فِي يَوْمٍ رَدْغٍ، فَلَمَّا بَلَغَ الْمُؤَذِّنُ حَىَّ عَلَى الصَّلاَةِ. فَأَمَرَهُ أَنْ يُنَادِيَ الصَّلاَةُ فِي الرِّحَالِ. فَنَظَرَ الْقَوْمُ بَعْضُهُمْ إِلَى بَعْضٍ فَقَالَ فَعَلَ هَذَا مَنْ هُوَ خَيْرٌ مِنْهُ وَإِنَّهَا عَزْمَةٌ.

Reference	: Sahih al-Bukhari 616
In-book reference	: Book 10, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 590

(11) Chapter: The Adhan pronounced by a blind man (is permissible) when there is a person to inform him about the time of the Salat (prayer)

(11) باب أَذَانِ الأَعْمَى إِذَا كَانَ لَهُ مَنْ يُخْبِرُهُ

Narrated Salim bin `Abdullah:

My father said that Allah s Apostle said, "Bilal pronounces 'Adhan at night, so keep on eating and drinking (Suhur) till Ibn Um Maktum pronounces Adhan." Salim added, "He was a blind man who would not pronounce the Adhan unless he was told that the day had dawned."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ بِلاَلاً يُؤَذِّنُ بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنُ أُمِّ مَكْتُومٍ ". ثُمَّ قَالَ وَكَانَ رَجُلاً أَعْمَى لاَ يُنَادِي حَتَّى يُقَالَ لَهُ أَصْبَحْتَ أَصْبَحْتَ.

Reference	: Sahih al-Bukhari 617
In-book reference	: Book 10, Hadith 15
USC-MSA web (English) reference	: Vol. 1, Book 11, Hadith 591

(12) Chapter: The Adhan after Al-Fajr (dawn) (12) باب الأَذَانِ بَعْدَ الْفَجْرِ

Narrated Hafsa:

When the Mu'adh-dhin pronounced the Adhan for Fajr prayer and the dawn became evident the Prophet ordered a two rak`at light prayer (Sunna) before the Iqama of the compulsory (congregational) prayer.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ أَخْبَرَتْنِي حَفْصَةُ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا اعْتَكَفَ الْمُؤَذِّنُ لِلصُّبْحِ وَبَدَا الصُّبْحُ صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ أَنْ تُقَامَ الصَّلاَةُ.

Reference	: Sahih al-Bukhari 618
In-book reference	: Book 10, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 592

Narrated `Aisha:

The Prophet (ﷺ) used to offer two light rak`at between the Adhan and the Iqama of the Fajr prayer.

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، كَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي رَكْعَتَيْنِ خَفِيفَتَيْنِ بَيْنَ النِّدَاءِ وَالإِقَامَةِ مِنْ صَلاَةِ الصُّبْحِ.

Reference	: Sahih al-Bukhari 619
In-book reference	: Book 10, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 593

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "Bilal pronounces the Adhan at night, so keep on eating and drinking (Suhur) till Ibn Um Maktum pronounces the Adhan."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ بِلاَلاً يُنَادِي بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنُ أُمِّ مَكْتُومٍ ".

Reference	: Sahih al-Bukhari 620
In-book reference	: Book 10, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 594

(13) Chapter: The Adhan before Al-Fajr (dawn) (13) باب الأَذَانِ قَبْلَ الْفَجْرِ

Narrated `Abdullah bin Mas`ud:

The Prophet (ﷺ) said, "The Adhan pronounced by Bilal should not stop you from taking Suhur, for he pronounces the Adhan at night, so that the one offering the late night prayer (Tahajjud) from among you might hurry up and the sleeping from among you might wake up. It does not mean that dawn or morning has started." Then he (the Prophet) pointed with his fingers and raised them up (towards the sky) and then lowered them (towards the earth) like this (Ibn Mas`ud imitated the gesture of the Prophet). Az-Zuhri gestured with his two index fingers which he put on each other and then stretched them to the right and left. These gestures illustrate the way real dawn appears. It spreads left and right horizontally. The dawn that appears in the high sky and lowers down is not the real dawn) .

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ حَدَّثَنَا زُهَيْرٌ، قَالَ حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَمْنَعَنَّ أَحَدَكُمْ ـ أَوْ أَحَدًا مِنْكُمْ ـ أَذَانُ بِلاَلٍ مِنْ سَحُورِهِ، فَإِنَّهُ يُؤَذِّنُ ـ أَوْ يُنَادِي ـ بِلَيْلٍ، لِيَرْجِعَ قَائِمَكُمْ

وَلِيُنَبِّهَ نَائِمَكُمْ، وَلَيْسَ أَنْ يَقُولَ الْفَجْرُ أَوِ الصُّبْحُ ". وَقَالَ بِأَصَابِعِهِ وَرَفَعَهَا إِلَى فَوْقُ وَطَأْطَأَ إِلَى أَسْفَلُ حَتَّى يَقُولَ هَكَذَا. وَقَالَ زُهَيْرٌ بِسَبَّابَتَيْهِ إِحْدَاهُمَا فَوْقَ الأُخْرَى ثُمَّ مَدَّهَا عَنْ يَمِينِهِ وَشِمَالِهِ.

Reference : Sahih al-Bukhari 621
In-book reference : Book 10, Hadith 19
USC-MSA web (English) reference : Vol. 1, Book 11, Hadith 595
(deprecated numbering scheme)

Narrated `Aisha:

The Prophet (ﷺ) said, "Bilal pronounces the Adhan at night, so eat and drink (Suhur) till Ibn Um Maktum pronounces the Adhan."

حَدَّثَنَا إِسْحَاقُ، قَالَ أَخْبَرَنَا أَبُو أُسَامَةَ، قَالَ عُبَيْدُ اللَّهِ حَدَّثَنَا عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ،. وَعَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ. ح وَحَدَّثَنِي يُوسُفُ بْنُ عِيسَى الْمَرْوَزِيُّ، قَالَ حَدَّثَنَا الْفَضْلُ، قَالَ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " إِنَّ بِلاَلاً يُؤَذِّنُ بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى يُؤَذِّنَ ابْنُ أُمِّ مَكْتُومٍ ".

Reference : Sahih al-Bukhari 622, 623
In-book reference : Book 10, Hadith 20
USC-MSA web (English) reference : Vol. 1, Book 11, Hadith 596
(deprecated numbering scheme)

(14) Chapter: How long should the interval between the Adhan and the Iqama be? (And something concerning) the person who wants for the Iqama

(14) باب كَمْ بَيْنَ الأَذَانِ وَالإِقَامَةِ وَمَنْ يَنْتَظِرُ الإِقَامَةَ

Narrated `Abdullah bin Mughaffal Al-Muzani:

Allah's Messenger (ﷺ) said thrice, "There is a prayer between the two Adhans (Adhan and Iqama)," and added, "For the one who wants to pray."

حَدَّثَنَا إِسْحَاقُ الْوَاسِطِيُّ، قَالَ حَدَّثَنَا خَالِدٌ، عَنِ الْجُرَيْرِيِّ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ الْمُزَنِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " بَيْنَ كُلِّ أَذَانَيْنِ صَلاَةٌ ـ ثَلاَثًا ـ لِمَنْ شَاءَ ".

Reference : Sahih al-Bukhari 624
In-book reference : Book 10, Hadith 21
USC-MSA web (English) reference : Vol. 1, Book 11, Hadith 597
(deprecated numbering scheme)

Narrated Anas bin Malik:

"When the Mu'adh-dhin pronounced the Adhan, some of the companions of the Prophet (ﷺ) would proceed to the pillars of the mosque (for the prayer) till the Prophet (ﷺ) arrived and in this way they used to pray two rak`at before the Maghrib prayer. There used to be a little time between the Adhan and the Iqama." Shu`ba said, "There used to be a very short interval between the two (Adhan and Iqama).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا غُنْدَرٌ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ عَمْرَو بْنَ عَامِرٍ الأَنْصَارِيَّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ الْمُؤَذِّنُ إِذَا أَذَّنَ قَامَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم يَبْتَدِرُونَ السَّوَارِيَ حَتَّى يَخْرُجَ النَّبِيُّ صلى الله عليه وسلم وَهُمْ كَذَلِكَ يُصَلُّونَ الرَّكْعَتَيْنِ قَبْلَ الْمَغْرِبِ، وَلَمْ يَكُنْ بَيْنَ الأَذَانِ وَالإِقَامَةِ شَىْءٌ. قَالَ عُثْمَانُ بْنُ جَبَلَةَ وَأَبُو دَاوُدَ عَنْ شُعْبَةَ لَمْ يَكُنْ بَيْنَهُمَا إِلاَّ قَلِيلٌ.

Reference : Sahih al-Bukhari 625
In-book reference : Book 10, Hadith 22

USC-MSA web (English) reference : Vol. 1, Book 11, Hadith 598
(deprecated numbering scheme)

(15) Chapter: Whoever waits for the Iqama of the prayer

(15) باب مَنِ انْتَظَرَ الإِقَامَةَ

Narrated `Aisha:

Allah's Messenger (ﷺ) used to pray two light rak`at before the morning (compulsory) prayer after the day dawned and the Mu'adh-dhin had finished his Adhan. He then would lie on his right side till the Mu'adh-dhin came to pronounce the Iqama.

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا سَكَتَ الْمُؤَذِّنُ بِالأُولَى مِنْ صَلاَةِ الْفَجْرِ قَامَ فَرَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ صَلاَةِ الْفَجْرِ بَعْدَ أَنْ يَسْتَبِينَ الْفَجْرُ، ثُمَّ اضْطَجَعَ عَلَى شِقِّهِ الأَيْمَنِ حَتَّى يَأْتِيَهُ الْمُؤَذِّنُ لِلإِقَامَةِ.

Reference : Sahih al-Bukhari 626
In-book reference : Book 10, Hadith 23
USC-MSA web (English) reference : Vol. 1, Book 11, Hadith 599
(deprecated numbering scheme)

(16) Chapter: Between every two calls (Adhan and Iqama) there is a Salat (prayer) (that is optional) for the one who wants to offer it.

(16) باب بَيْنَ كُلِّ أَذَانَيْنِ صَلاَةٌ لِمَنْ شَاءَ

Narrated `Abdullah bin Mughaffal:

The prophet said, "There is a prayer between the two Adhans (Adhan and Iqama), there is a prayer between the two Adhans." And then while saying it the third time he added, "For the one who wants to (pray).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، قَالَ حَدَّثَنَا كَهْمَسُ بْنُ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " بَيْنَ كُلِّ أَذَانَيْنِ صَلاَةٌ بَيْنَ كُلِّ أَذَانَيْنِ صَلاَةٌ ـ ثُمَّ قَالَ فِي الثَّالِثَةِ ـ لِمَنْ شَاءَ ".

Reference : Sahih al-Bukhari 627
In-book reference : Book 10, Hadith 24
USC-MSA web (English) reference : Vol. 1, Book 11, Hadith 600
(deprecated numbering scheme)

(17) Chapter: Whoever said that there should be one Mu'adh-dhin in the journey

(17) باب مَنْ قَالَ لِيُؤَذِّنْ فِي السَّفَرِ مُؤَذِّنٌ وَاحِدٌ

Narrated Malik bin Huwairith:

I came to the Prophet (ﷺ) with some men from my tribe and stayed with him for twenty nights. He was kind and merciful to us. When he realized our longing for our families, he said to us, "Go back and stay with your families and teach them the religion, and offer the prayer and one of you should pronounce the Adhan for the prayer when its time is due and the oldest one amongst you should lead the prayer."

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، قَالَ حَدَّثَنَا وُهَيْبٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ، أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فِي نَفَرٍ مِنْ قَوْمِي فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً، وَكَانَ رَحِيمًا رَفِيقًا، فَلَمَّا رَأَى شَوْقَنَا إِلَى أَهَالِينَا قَالَ " ارْجِعُوا فَكُونُوا فِيهِمْ وَعَلِّمُوهُمْ وَصَلُّوا، فَإِذَا حَضَرَتِ الصَّلاَةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ ".

Reference : Sahih al-Bukhari 628
In-book reference : Book 10, Hadith 25
USC-MSA web (English) reference : Vol. 1, Book 11, Hadith 601
(deprecated numbering scheme)

(18) Chapter: If there are many travellers, Adhan and Iqama should be

pronounced, (the same is to be observed) in 'Arafat and Al-Muzdalifa too

(18) باب الأَذَانِ لِلْمُسَافِرِ إِذَا كَانُوا جَمَاعَةً، وَالإِقَامَةِ، وَكَذَلِكَ بِعَرَفَةَ وَجَمْعٍ

وَقَوْلِ الْمُؤَذِّنِ الصَّلاَةُ فِي الرِّحَالِ. فِي اللَّيْلَةِ الْبَارِدَةِ أَوِ الْمَطِيرَةِ

Narrated Abu Dhar:

We were in the company of the Prophet (ﷺ) on a journey and the Mu'adh-dhin wanted to pronounce the Adhan for the (Zuhr) prayer. The Prophet (ﷺ) said to him, "Let it become cooler." Then he again wanted to pronounce the Adhan but the Prophet; said to him, "Let it become cooler." The Mu'adh-dhin again wanted to pronounce the Adhan for the prayer but the Prophet (ﷺ) said, "Let it become cooler," till the shadows of the hillocks become equal to their sizes. The Prophet (ﷺ) added, "The severity of the heat is from the raging of Hell."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنِ الْمُهَاجِرِ أَبِي الْحَسَنِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ أَبِي ذَرٍّ، قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي سَفَرٍ فَأَرَادَ الْمُؤَذِّنُ أَنْ يُؤَذِّنَ فَقَالَ لَهُ " أَبْرِدْ ". ثُمَّ أَرَادَ أَنْ يُؤَذِّنَ فَقَالَ لَهُ " أَبْرِدْ ". ثُمَّ أَرَادَ أَنْ يُؤَذِّنَ. فَقَالَ لَهُ " أَبْرِدْ ". حَتَّى سَاوَى الظِّلُّ التُّلُولَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم {إِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ}

Reference	: Sahih al-Bukhari 629
In-book reference	: Book 10, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 602

Narrated Malik bin Huwairith:

Two men came to the Prophet (ﷺ) with the intention of a journey. The Prophet (ﷺ) said, "When (both of) you set out, pronounce Adhan and then Iqama and the oldest of you should lead the prayer."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ، قَالَ أَتَى رَجُلاَنِ النَّبِيَّ صلى الله عليه وسلم يُرِيدَانِ السَّفَرَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِذَا أَنْتُمَا خَرَجْتُمَا فَأَذِّنَا ثُمَّ أَقِيمَا ثُمَّ لِيَؤُمَّكُمَا أَكْبَرُكُمَا ".

Reference	: Sahih al-Bukhari 630
In-book reference	: Book 10, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 603

Narrated Malik:

We came to the Prophet (ﷺ) and stayed with him for twenty days and nights. We were all young and of about the same age. The Prophet (ﷺ) was very kind and merciful. When he realized our longing for our families, he asked about our homes and the people there and we told him. Then he asked us to go back to our families and stay with them and teach them (the religion) and to order them to do good things. He also mentioned some other things which I have (remembered or [??]) forgotten. The Prophet (ﷺ) then added, "Pray as you have seen me praying and when it is the time for the prayer one of you should pronounce the Adhan and the oldest of you should lead the prayer.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، قَالَ حَدَّثَنَا مَالِكٌ، أَتَيْنَا إِلَى النَّبِيِّ صلى الله عليه وسلم وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ، فَأَقَمْنَا عِنْدَهُ عِشْرِينَ يَوْمًا وَلَيْلَةً، وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَحِيمًا رَفِيقًا، فَلَمَّا ظَنَّ أَنَّا قَدِ اشْتَهَيْنَا أَهْلَنَا أَوْ قَدِ اشْتَقْنَا سَأَلَنَا عَمَّنْ تَرَكْنَا بَعْدَنَا فَأَخْبَرْنَاهُ قَالَ " ارْجِعُوا إِلَى أَهْلِيكُمْ فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ ـ وَذَكَرَ أَشْيَاءَ أَحْفَظُهَا أَوْ لاَ أَحْفَظُهَا ـ وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي، فَإِذَا حَضَرَتِ الصَّلاَةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ ".

Reference	: Sahih al-Bukhari 631
In-book reference	: Book 10, Hadith 28
USC-MSA web (English) reference	: Vol. 1, Book 11, Hadith 604

Narrated Nafi`:

Once in a cold night, Ibn `Umar pronounced the Adhan for the prayer at Dajnan (the name of a mountain) and then said, "Pray at your homes", and informed us that Allah's Messenger (ﷺ) used to tell the Mu'adh-dhin to pronounce Adhan and say, "Pray at your homes" at the end of the Adhan on a rainy or a very cold night during the journey."

حَدَّثَنَا مُسَدَّدٌ، قَالَ أَخْبَرَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، قَالَ حَدَّثَنِي نَافِعٌ، قَالَ أَذَّنَ ابْنُ عُمَرَ فِي لَيْلَةٍ بَارِدَةٍ بِضَجْنَانَ ثُمَّ قَالَ صَلُّوا فِي رِحَالِكُمْ، فَأَخْبَرَنَا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَأْمُرُ مُؤَذِّنًا يُؤَذِّنُ، ثُمَّ يَقُولُ عَلَى إِثْرِهِ، أَلاَ صَلُّوا فِي الرِّحَالِ. فِي اللَّيْلَةِ الْبَارِدَةِ أَوِ الْمَطِيرَةِ فِي السَّفَرِ.

Reference	: Sahih al-Bukhari 632
In-book reference	: Book 10, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 605

Narrated `Aun bin Abi Juhaifa:

My father said, "I saw Allah's Messenger (ﷺ) at a place called Al-Abtah. Bilal came and informed him about the prayer and then came out with a short spear (or stick) and planted it in front of Allah's Messenger (ﷺ) at Al-Abtah and pronounced the Iqama."

حَدَّثَنَا إِسْحَاقُ، قَالَ أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ، قَالَ حَدَّثَنَا أَبُو الْعُمَيْسِ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم بِالأَبْطَحِ فَجَاءَهُ بِلاَلٌ فَآذَنَهُ بِالصَّلاَةِ، ثُمَّ خَرَجَ بِلاَلٌ بِالْعَنَزَةِ حَتَّى رَكَزَهَا بَيْنَ يَدَىْ رَسُولِ اللَّهِ صلى الله عليه وسلم بِالأَبْطَحِ وَأَقَامَ الصَّلاَةَ.

Reference	: Sahih al-Bukhari 633
In-book reference	: Book 10, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 606

(19) Chapter: Should the Mu'adh-dhin turn his mouth (face) and look from side to side during the Adhan?

(19) باب هَلْ يَتَتَبَّعُ الْمُؤَذِّنُ فَاهُ هَا هُنَا وَهَا هُنَا، وَهَلْ يَلْتَفِتُ فِي الأَذَانِ

وَيُذْكَرُ عَنْ بِلاَلٍ أَنَّهُ جَعَلَ إِصْبَعَيْهِ فِي أُذُنَيْهِ. وَكَانَ ابْنُ عُمَرَ لاَ يَجْعَلُ إِصْبَعَيْهِ فِي أُذُنَيْهِ. وَقَالَ إِبْرَاهِيمُ لاَ بَأْسَ أَنْ يُؤَذِّنَ عَلَى غَيْرِ وُضُوءٍ. وَقَالَ عَطَاءٌ الْوُضُوءُ حَقٌّ وَسُنَّةٌ. وَقَالَتْ عَائِشَةُ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ اللَّهَ عَلَى كُلِّ أَحْيَانِهِ.

Narrated `Aun bin Abi Juhaifa:

My father said, "I saw Bilal turning his face from side to side while pronouncing the Adhan for the prayer."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، أَنَّهُ رَأَى بِلاَلاً يُؤَذِّنُ فَجَعَلْتُ أَتَتَبَّعُ فَاهُ هَا هُنَا وَهَا هُنَا بِالأَذَانِ.

Reference	: Sahih al-Bukhari 634
In-book reference	: Book 10, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 607

(20) Chapter: The saying of a person "We have missed As-Salat (the prayer)"

(20) باب قَوْلِ الرَّجُلِ فَاتَتْنَا الصَّلاَةُ

وَكَرِهَ ابْنُ سِيرِينَ أَنْ يَقُولَ فَاتَتْنَا الصَّلاَةُ وَلَكِنْ لِيَقُلْ لَمْ نُدْرِكْ. وَقَوْلُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصَحُّ.

Narrated `Abdullah bin Abi Qatada:

My father said, "While we were praying with the Prophet (ﷺ) he heard the noise of some people. After the prayer he said, 'What is the matter?' They replied 'We were hurrying for the prayer.' He said, 'Do not make haste for the prayer, and whenever you come for the prayer, you should come with calmness, and pray whatever you get (with the people) and complete the rest which you have missed."

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، قَالَ بَيْنَمَا نَحْنُ نُصَلِّي مَعَ النَّبِيِّ صلى الله عليه وسلم إِذْ سَمِعَ جَلَبَةَ رِجَالٍ فَلَمَّا صَلَّى قَالَ " مَا شَأْنُكُمْ ". قَالُوا اسْتَعْجَلْنَا إِلَى الصَّلاَةِ. قَالَ " فَلاَ تَفْعَلُوا، إِذَا أَتَيْتُمُ الصَّلاَةَ فَعَلَيْكُمْ بِالسَّكِينَةِ، فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا ".

Reference	: Sahih al-Bukhari 635
In-book reference	: Book 10, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 608

(21) Chapter: One should not run for As-Salat (the prayer) but present himself with calmness and solemnity

(21) باب لاَ يَسْعَى إِلَى الصَّلاَةِ، وَلْيَأْتِ بِالسَّكِينَةِ وَالْوَقَارِ

وَقَالَ: «مَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا». قَالَهُ أَبُو قَتَادَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "When you hear the Iqama, proceed to offer the prayer with calmness and solemnity and do not make haste. And pray whatever you are able to pray and complete whatever you have missed.

حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، قَالَ حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم. وَعَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا سَمِعْتُمُ الإِقَامَةَ فَامْشُوا إِلَى الصَّلاَةِ، وَعَلَيْكُمْ بِالسَّكِينَةِ وَالْوَقَارِ وَلاَ تُسْرِعُوا، فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا ".

Reference	: Sahih al-Bukhari 636
In-book reference	: Book 10, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 609

(22) Chapter: When should the people get up for the Salat (prayer) if they see the Imam (the person leading Salat) during the Iqama?

(22) باب مَتَى يَقُومُ النَّاسُ إِذَا رَأَوُا الإِمَامَ عِنْدَ الإِقَامَةِ

Narrated `Abdullah bin Abi Qatada:

My father said. "Allah's Messenger (ﷺ) said, 'If the Iqama is pronounced then do not stand for the prayer till you see me (in front of you).' "

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا هِشَامٌ، قَالَ كَتَبَ إِلَىَّ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أُقِيمَتِ الصَّلاَةُ فَلاَ تَقُومُوا حَتَّى تَرَوْنِي ".

Reference	: Sahih al-Bukhari 637
In-book reference	: Book 10, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 610

(23) Chapter: One should not stand for As-Salat (the prayer) hurriedly but with calmness and solemnity.

(23) باب لاَ يَسْعَى إِلَى الصَّلاَةِ مُسْتَعْجِلاً، وَلْيَقُمْ بِالسَّكِينَةِ وَالْوَقَارِ

Narrated `Abdullah bin Abi Qatada:

My father said, "Allah's Messenger (ﷺ) said, 'If the Iqama is pronounced, then do not stand for the prayer till you see me (in front of you) and do it calmly.' "

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أُقِيمَتِ الصَّلاَةُ فَلاَ تَقُومُوا حَتَّى تَرَوْنِي وَعَلَيْكُمْ بِالسَّكِينَةِ ". تَابَعَهُ عَلِيُّ بْنُ الْمُبَارَكِ.

Reference	: Sahih al-Bukhari 638
In-book reference	: Book 10, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 611

(24) Chapter: Can one go out of the mosque (after the Adhan, or the Iqama) if there is a genuine excuse?

(24) باب هَلْ يَخْرُجُ مِنَ الْمَسْجِدِ لِعِلَّةٍ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) went out (of the mosque) when the Iqama had been pronounced and the rows straightened. The Prophet (ﷺ) stood at his Musalla (praying place) and we waited for the Prophet (ﷺ) to begin the prayer with Takbir. He left and asked us to remain in our places. We kept on standing till the Prophet returned and the water was trickling from his head for he had taken a bath (of Janaba).

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ وَقَدْ أُقِيمَتِ الصَّلاَةُ وَعُدِّلَتِ الصُّفُوفُ، حَتَّى إِذَا قَامَ فِي مُصَلاَّهُ انْتَظَرْنَا أَنْ يُكَبِّرَ انْصَرَفَ قَالَ " عَلَى مَكَانِكُمْ ". فَمَكَثْنَا عَلَى هَيْئَتِنَا حَتَّى خَرَجَ إِلَيْنَا يَنْطُفُ رَأْسُهُ مَاءً وَقَدِ اغْتَسَلَ.

Reference	: Sahih al-Bukhari 639
In-book reference	: Book 10, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 612

(25) Chapter: If the Imam says, "Remain at your places till I return", then wait for him

(25) باب إِذَا قَالَ الإِمَامُ مَكَانَكُمْ. حَتَّى رَجَعَ انْتَظَرُوهُ

Narrated Abu Huraira:

Once Iqama was pronounced and the people had straightened the rows, Allah's Messenger (ﷺ) went forward (to lead the prayer) but he was Junub, so he said, "Remain in your places." And he went out, took a bath and returned with water trickling from his head. Then he led the prayer.

حَدَّثَنَا إِسْحَاقُ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ حَدَّثَنَا الأَوْزَاعِيُّ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ أُقِيمَتِ الصَّلاَةُ فَسَوَّى النَّاسُ صُفُوفَهُمْ، فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَتَقَدَّمَ وَهْوَ جُنُبٌ ثُمَّ قَالَ " عَلَى مَكَانِكُمْ ". فَرَجَعَ فَاغْتَسَلَ ثُمَّ خَرَجَ وَرَأْسُهُ يَقْطُرُ مَاءً فَصَلَّى بِهِمْ.

Reference	: Sahih al-Bukhari 640
In-book reference	: Book 10, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 613

(26) Chapter: The saying of a man to the Prophet (pbuh), "We have not prayed."

(26) باب قَوْلِ الرَّجُلِ مَا صَلَّيْنَا

Narrated Jabir bin `Abdullah:

On the day of Al-Khandaq (the trench), `Umar bin Al-Khattab went to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! By Allah, I could not pray (the `Asr) till the sun had set." `Umar told this to the Prophet at the

time when a fasting person had done Iftar (taken his meals). The Prophet (ﷺ) then went to Buthan and I was with him. He performed ablution and offered the `Asr prayer after the sun had set and then the Maghrib prayer.

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، قَالَ سَمِعْتُ أَبَا سَلَمَةَ، يَقُولُ أَخْبَرَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم جَاءَهُ عُمَرُ بْنُ الْخَطَّابِ يَوْمَ الْخَنْدَقِ فَقَالَ يَا رَسُولَ اللَّهِ، وَاللَّهِ مَا كِدْتُ أَنْ أُصَلِّيَ حَتَّى كَادَتِ الشَّمْسُ تَغْرُبُ، وَذَلِكَ بَعْدَ مَا أَفْطَرَ الصَّائِمُ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " وَاللَّهِ مَا صَلَّيْتُهَا " فَنَزَلَ النَّبِيُّ صلى الله عليه وسلم إِلَى بُطْحَانَ وَأَنَا مَعَهُ فَتَوَضَّأَ ثُمَّ صَلَّى ـ يَعْنِي الْعَصْرَ ـ بَعْدَ مَا غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى بَعْدَهَا الْمَغْرِبَ.

Reference	: Sahih al-Bukhari 641
In-book reference	: Book 10, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 614

(27) Chapter: If the Imam is confronted with a problem after the Iqama

(27) باب الإِمَامِ تَعْرِضُ لَهُ الْحَاجَةُ بَعْدَ الإِقَامَةِ

Narrated Anas:

Once the Iqama was pronounced and the Prophet (ﷺ) was talking to a man (in a low voice) in a corner of the mosque and he did not lead the prayer till (some of) the people had slept (dozed in a sitting posture) .

حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرٍو، قَالَ حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَنَسٍ، قَالَ أُقِيمَتِ الصَّلاَةُ وَالنَّبِيُّ صلى الله عليه وسلم يُنَاجِي رَجُلاً فِي جَانِبِ الْمَسْجِدِ، فَمَا قَامَ إِلَى الصَّلاَةِ حَتَّى نَامَ الْقَوْمُ.

Reference	: Sahih al-Bukhari 642
In-book reference	: Book 10, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 615

(28) Chapter: To talk after the Iqama

(28) باب الْكَلاَمِ إِذَا أُقِيمَتِ الصَّلاَةُ

Narrated Anas bin Malik:

Once Iqama was pronounced a man came to the Prophet (ﷺ) and detained him (from the prayer).

حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ، قَالَ حَدَّثَنَا عَبْدُ الأَعْلَى، قَالَ حَدَّثَنَا حُمَيْدٌ، قَالَ سَأَلْتُ ثَابِتًا الْبُنَانِيَّ عَنِ الرَّجُلِ، يَتَكَلَّمُ بَعْدَ مَا تُقَامُ الصَّلاَةُ فَحَدَّثَنِي عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ أُقِيمَتِ الصَّلاَةُ فَعَرَضَ لِلنَّبِيِّ صلى الله عليه وسلم رَجُلٌ فَحَبَسَهُ بَعْدَ مَا أُقِيمَتِ الصَّلاَةُ.

Reference	: Sahih al-Bukhari 643
In-book reference	: Book 10, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 616

(29) Chapter: Congregational Salat (prayer) is obligatory.

(29) باب وُجُوبِ صَلاَةِ الْجَمَاعَةِ

وَقَالَ الْحَسَنُ إِنْ مَنَعَتْهُ أُمُّهُ عَنِ الْعِشَاءِ فِي الْجَمَاعَةِ شَفَقَةً لَمْ يُطِعْهَا.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "By Him in Whose Hand my soul is I was about to order for collecting firewood (fuel) and then order Someone to pronounce the Adhan for the prayer and then order someone to lead the prayer then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) prayer. By Him, in Whose Hands my soul is, if anyone of them had known that he would get a bone

covered with good meat or two (small) pieces of meat present in between two ribs, he would have turned up for the `Isha' prayer.'

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ هَمَمْتُ أَنْ آمُرَ بِحَطَبٍ فَيُحْطَبَ، ثُمَّ آمُرَ بِالصَّلاَةِ فَيُؤَذَّنَ لَهَا، ثُمَّ آمُرَ رَجُلاً فَيَؤُمَّ النَّاسَ، ثُمَّ أُخَالِفَ إِلَى رِجَالٍ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ، وَالَّذِي نَفْسِي بِيَدِهِ لَوْ يَعْلَمُ أَحَدُهُمْ أَنَّهُ يَجِدُ عَرْقًا سَمِينًا أَوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ لَشَهِدَ الْعِشَاءَ ".

Reference	: Sahih al-Bukhari 644
In-book reference	: Book 10, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 617

(30) Chapter: Superiority of the congregational Salat (prayer)

(30) باب فَضْلِ صَلاَةِ الْجَمَاعَةِ

وَكَانَ الأَسْوَدُ إِذَا فَاتَتْهُ الْجَمَاعَةُ ذَهَبَ إِلَى مَسْجِدٍ آخَرَ. وَجَاءَ أَنَسٌ إِلَى مَسْجِدٍ قَدْ صُلِّيَ فِيهِ، فَأَذَّنَ وَأَقَامَ وَصَلَّى جَمَاعَةً.

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "The prayer in congregation is twenty seven times superior to the prayer offered by person alone."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " صَلاَةُ الْجَمَاعَةِ تَفْضُلُ صَلاَةَ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً ".

Reference	: Sahih al-Bukhari 645
In-book reference	: Book 10, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 618

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "The prayer in congregation is twenty five times superior to the prayer offered by person alone."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا اللَّيْثُ، حَدَّثَنِي ابْنُ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " صَلاَةُ الْجَمَاعَةِ تَفْضُلُ صَلاَةَ الْفَذِّ بِخَمْسٍ وَعِشْرِينَ دَرَجَةً ".

Reference	: Sahih al-Bukhari 646
In-book reference	: Book 10, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 619

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The reward of the prayer offered by a person in congregation is twenty five times greater than that of the prayer offered in one's house or in the market (alone). And this is because if he performs ablution and does it perfectly and then proceeds to the mosque with the sole intention of praying, then for every step he takes towards the mosque, he is upgraded one degree in reward and his one sin is taken off (crossed out) from his accounts (of deeds). When he offers his prayer, the angels keep on asking Allah's Blessings and Allah's forgiveness for him as long as he is (staying) at his Musalla. They say, 'O Allah! Bestow Your blessings upon him, be Merciful and kind to him.' And one is regarded in prayer as long as one is waiting for the prayer."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ حَدَّثَنَا الأَعْمَشُ، قَالَ سَمِعْتُ أَبَا صَالِحٍ، يَقُولُ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " صَلاَةُ الرَّجُلِ فِي الْجَمَاعَةِ تُضَعَّفُ عَلَى صَلاَتِهِ فِي بَيْتِهِ وَفِي سُوقِهِ خَمْسًا وَعِشْرِينَ ضِعْفًا، وَذَلِكَ أَنَّهُ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ لاَ يُخْرِجُهُ إِلاَّ الصَّلاَةُ، لَمْ يَخْطُ خَطْوَةً إِلاَّ رُفِعَتْ لَهُ بِهَا دَرَجَةٌ، وَحُطَّ

عَنْهُ بِهَا خَطِيئَةٌ، فَإِذَا صَلَّى لَمْ تَزَلِ الْمَلاَئِكَةُ تُصَلِّي عَلَيْهِ مَا دَامَ فِي مُصَلاَّهُ اللَّهُمَّ صَلِّ عَلَيْهِ، اللَّهُمَّ ارْحَمْهُ. وَلاَ يَزَالُ أَحَدُكُمْ فِي صَلاَةٍ مَا انْتَظَرَ الصَّلاَةَ ".

Reference	: Sahih al-Bukhari 647
In-book reference	: Book 10, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 620

(31) Chapter: Superiority of the Fajr (early morning) prayer in congregation.

(31) باب فَضْلِ صَلاَةِ الْفَجْرِ فِي جَمَاعَةٍ

Narrated Abu Salama bin `Abdur Rahman:

Abu Huraira said, "I heard Allah's Messenger (ﷺ) saying, 'The reward of a prayer in congregation is twenty five times greater than that of a prayer offered by a person alone. The angels of the night and the angels of the day gather at the time of Fajr prayer.' " Abu Huraira then added, "Recite the Holy Book if you wish, for "Indeed, the recitation of the Qur'an in the early dawn (Fajr prayer) is ever witnessed." (17:78).

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " تَفْضُلُ صَلاَةُ الْجَمِيعِ صَلاَةَ أَحَدِكُمْ وَحْدَهُ بِخَمْسٍ وَعِشْرِينَ جُزْءًا، وَتَجْتَمِعُ مَلاَئِكَةُ اللَّيْلِ وَمَلاَئِكَةُ النَّهَارِ فِي صَلاَةِ الْفَجْرِ ". ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ فَاقْرَءُوا إِنْ شِئْتُمْ {إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا}

Reference	: Sahih al-Bukhari 648
In-book reference	: Book 10, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 621

Narrated `Abdullah bin `Umar:

The reward of the congregational prayer is twenty seven times greater (than that of the prayer offered by a person alone).

قَالَ شُعَيْبٌ وَحَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ تَفْضُلُهَا بِسَبْعٍ وَعِشْرِينَ دَرَجَةً.

Reference	: Sahih al-Bukhari 649
In-book reference	: Book 10, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 621

Narrated Salim:

I heard Um Ad-Darda' saying, "Abu Ad-Darda' entered the house in an angry mood. I said to him. 'What makes you angry?' He replied, 'By Allah! I do not find the followers of Muhammad doing those good things (which they used to do before) except the offering of congregational prayer." (This happened in the last days of Abu Ad-Darda' during the rule of `Uthman) .

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ حَدَّثَنَا أَبِي قَالَ، حَدَّثَنَا الأَعْمَشُ، قَالَ سَمِعْتُ سَالِمًا، قَالَ سَمِعْتُ أُمَّ الدَّرْدَاءِ، تَقُولُ دَخَلَ عَلَىَّ أَبُو الدَّرْدَاءِ وَهْوَ مُغْضَبٌ فَقُلْتُ مَا أَغْضَبَكَ فَقَالَ وَاللَّهِ مَا أَعْرِفُ مِنْ أُمَّةِ مُحَمَّدٍ صلى الله عليه وسلم شَيْئًا إِلاَّ أَنَّهُمْ يُصَلُّونَ جَمِيعًا.

Reference	: Sahih al-Bukhari 650
In-book reference	: Book 10, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 622

Narrated Abu Musa:

The Prophet (ﷺ) said, "The people who get tremendous reward for the prayer are those who are farthest away (from the mosque) and then those who are next farthest and so on. Similarly one who waits to pray with the Imam has greater reward than one who prays and goes to bed. "

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، قَالَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " أَعْظَمُ النَّاسِ أَجْرًا فِي الصَّلاَةِ أَبْعَدُهُمْ فَأَبْعَدُهُمْ مَمْشًى، وَالَّذِي يَنْتَظِرُ الصَّلاَةَ حَتَّى يُصَلِّيَهَا مَعَ الإِمَامِ أَعْظَمُ أَجْرًا مِنَ الَّذِي يُصَلِّي ثُمَّ يَنَامُ ".

Reference	: Sahih al-Bukhari 651
In-book reference	: Book 10, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 623

(32) Chapter: The superiority of offering the Zuhr prayer early

(32) باب فَضْلِ التَّهْجِيرِ إِلَى الظُّهْرِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "While a man was going on a way, he saw a thorny branch and removed it from the way and Allah became pleased by his action and forgave him for that." Then the Prophet (ﷺ) said, "Five are martyrs: One who dies of plague, one who dies of an Abdominal disease, one who dies of drowning, one who is buried alive (and) dies and one who is killed in Allah's cause." (The Prophet (ﷺ) further said, "If the people knew the reward for pronouncing the Adhan and for standing in the first row (in the congregational prayer) and found no other way to get it except by drawing lots they would do so, and if they knew the reward of offering the Zuhr prayer early (in its stated time), they would race for it and if they knew the reward for `Isha' and Fajr prayers in congregation, they would attend them even if they were to crawl.

حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ وَجَدَ غُصْنَ شَوْكٍ عَلَى الطَّرِيقِ فَأَخَّرَهُ، فَشَكَرَ اللَّهُ لَهُ، فَغَفَرَ لَهُ ". ثُمَّ قَالَ " الشُّهَدَاءُ خَمْسَةٌ الْمَطْعُونُ، وَالْمَبْطُونُ، وَالْغَرِيقُ، وَصَاحِبُ الْهَدْمِ، وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ ". وَقَالَ " لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلاَّ أَنْ يَسْتَهِمُوا لاَسْتَهَمُوا عَلَيْهِ ". " وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لاَسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لأَتَوْهُمَا وَلَوْ حَبْوًا ".

Reference	: Sahih al-Bukhari 652, 653, 654
In-book reference	: Book 10, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 624

(33) Chapter: Every step towards good deeds is rewarded

(33) باب احْتِسَابِ الآثَارِ

Narrated Humaid:

Anas said, "The Prophet (ﷺ) said, 'O Bani Salima! Don't you think that for every step of yours (that you take towards the mosque) there is a reward (while coming for prayer)?" Mujahid said: "Regarding Allah's Statement: "We record that which they have sent before (them), and their traces" (36.12). 'Their traces' means 'their steps.' " And Anas said that the people of Bani Salima wanted to shift to a place near the Prophet (ﷺ) but Allah's Messenger (ﷺ) disliked the idea of leaving their houses uninhabited and said, "Don't you think that you will get the reward for your footprints." Mujahid said, "Their foot prints mean their foot steps and their going on foot."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشَبٍ، قَالَ حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " يَا بَنِي سَلِمَةَ أَلاَ تَحْتَسِبُونَ آثَارَكُمْ ". وَقَالَ مُجَاهِدٌ فِي قَوْلِهِ {وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ} قَالَ خُطَاهُمْ. وَقَالَ ابْنُ أَبِي مَرْيَمَ أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنِي حُمَيْدٌ، حَدَّثَنِي أَنَسٌ، أَنَّ بَنِي سَلِمَةَ، أَرَادُوا أَنْ يَتَحَوَّلُوا، عَنْ مَنَازِلِهِمْ، فَيَنْزِلُوا قَرِيبًا مِنَ النَّبِيِّ صلى الله عليه وسلم قَالَ فَكَرِهَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُعْرُوا {الْمَدِينَةَ} فَقَالَ " أَلاَ تَحْتَسِبُونَ آثَارَكُمْ ". قَالَ مُجَاهِدٌ خُطَاهُمْ آثَارُهُمْ أَنْ يُمْشَى فِي الأَرْضِ بِأَرْجُلِهِمْ.

Reference	: Sahih al-Bukhari 655, 656
In-book reference	: Book 10, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 625

(34) Chapter: The superiority of the 'Isha' prayer in congregation

(34) باب فَضْلِ الْعِشَاءِ فِي الْجَمَاعَةِ

Narrated Abu Huraira:

The Prophet (ﷺ) (ﷺ) said, "No prayer is heavier upon the hypocrites than the Fajr and the `Isha' prayers and if they knew what is in them (in reward), they would have attended them, even if (it was) crawling. Certainly, I felt the urge to order the Mu'adh-dhin (call-maker) so that he would pronounce Iqama, then order a man to lead the people (in prayer), then take a flame of fire so that I burn (the houses) upon those who had not left for the prayer yet."

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ حَدَّثَنَا أَبِي قَالَ، حَدَّثَنَا الأَعْمَشُ، قَالَ حَدَّثَنِي أَبُو صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لَيْسَ صَلاَةٌ أَثْقَلَ عَلَى الْمُنَافِقِينَ مِنَ الْفَجْرِ وَالْعِشَاءِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لأَتَوْهُمَا وَلَوْ حَبْوًا، لَقَدْ هَمَمْتُ أَنْ آمُرَ الْمُؤَذِّنَ فَيُقِيمَ، ثُمَّ آمُرَ رَجُلاً يَؤُمُّ النَّاسَ، ثُمَّ آخُذَ شُعَلاً مِنْ نَارٍ فَأُحَرِّقَ عَلَى مَنْ لاَ يَخْرُجُ إِلَى الصَّلاَةِ بَعْدُ ".

Reference	: Sahih al-Bukhari 657
In-book reference	: Book 10, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 626

(35) Chapter: Two or more than two persons are considered as a group (for the congregational prayers)

(35) باب اثْنَانِ فَمَا فَوْقَهُمَا جَمَاعَةٌ

Narrated Malik bin Huwairith:

Prophet said (to two persons), "Whenever the prayer time becomes due, you should pronounce Adhan and then Iqama and the older of you should lead the prayer."

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ حَدَّثَنَا خَالِدٌ، عَنْ أَبِي قِلاَبَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا حَضَرَتِ الصَّلاَةُ فَأَذِّنَا وَأَقِيمَا، ثُمَّ لِيَؤُمَّكُمَا أَكْبَرُكُمَا ".

Reference	: Sahih al-Bukhari 658
In-book reference	: Book 10, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 627

(36) Chapter: (The reward of a person) who waits for As-Salat (the prayer) in the mosque and the superiority of mosques

(36) باب مَنْ جَلَسَ فِي الْمَسْجِدِ يَنْتَظِرُ الصَّلاَةَ، وَفَضْلِ الْمَسَاجِدِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The angels keep on asking for Allah's Blessing and Forgiveness for anyone of you as long as he is at his Musalla (praying place) and does not do Hadath (passes wind). The angels say, 'O Allah! Forgive him and be Merciful to him.' Each one of you is in the prayer as long as he is waiting for the prayer and nothing but the prayer detains him from going to his family."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْمَلاَئِكَةُ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مُصَلاَّهُ مَا لَمْ يُحْدِثْ اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ. لاَ يَزَالُ أَحَدُكُمْ فِي صَلاَةٍ مَا دَامَتِ الصَّلاَةُ تَحْبِسُهُ، لاَ يَمْنَعُهُ أَنْ يَنْقَلِبَ إِلَى أَهْلِهِ إِلاَّ الصَّلاَةُ ".

Reference	: Sahih al-Bukhari 659
In-book reference	: Book 10, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 628

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah will give shade, to seven, on the Day when there will be no shade but His. (These seven persons are) a just ruler, a youth who has been brought up in the worship of Allah (i.e. worships Allah sincerely from childhood), a man whose heart is attached to the mosques (i.e. to pray the compulsory prayers in the mosque in congregation), two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: I am afraid of Allah, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and a person who remembers Allah in seclusion and his eyes are then flooded with tears."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي خُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّهُ الإِمَامُ الْعَادِلُ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ رَبِّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلاَنِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ طَلَبَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ إِنِّي أَخَافُ اللَّهَ. وَرَجُلٌ تَصَدَّقَ أَخْفَى حَتَّى لاَ تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ ".

Reference	: Sahih al-Bukhari 660
In-book reference	: Book 10, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 629

Narrated Humaid:

Anas was asked, "Did Allah's Messenger (ﷺ) wear a ring?" He said, "Yes. Once he delayed the `Isha' prayer till midnight and after the prayer, he faced us and said, 'The people prayed and have slept and you remained in prayer as long as you waited for it.' " Anas added, "As if I were just now observing the glitter of his ring."

حَدَّثَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، قَالَ سُئِلَ أَنَسٌ هَلِ اتَّخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم خَاتَمًا فَقَالَ نَعَمْ، أَخَّرَ لَيْلَةً صَلاَةَ الْعِشَاءِ إِلَى شَطْرِ اللَّيْلِ، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ بَعْدَ مَا صَلَّى فَقَالَ " صَلَّى النَّاسُ وَرَقَدُوا وَلَمْ تَزَالُوا فِي صَلاَةٍ مُنْذُ انْتَظَرْتُمُوهَا ". قَالَ فَكَأَنِّي أَنْظُرُ إِلَى وَبِيصِ خَاتَمِهِ.

Reference	: Sahih al-Bukhari 661
In-book reference	: Book 10, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 630

(37) Chapter: The superiority of going to the mosque (every) morning and in the afternoon and evening [for the congregational Salat (prayers)]

(37) باب فَضْلِ مَنْ غَدَا إِلَى الْمَسْجِدِ وَمَنْ رَاحَ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah will prepare for him who goes to the mosque (every) morning and in the afternoon (for the congregational prayer) an honorable place in Paradise with good hospitality for (what he has done) every morning and afternoon goings.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا مُحَمَّدُ بْنُ مُطَرِّفٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ مَنْ غَدَا إِلَى الْمَسْجِدِ وَرَاحَ أَعَدَّ اللَّهُ لَهُ نُزُلَهُ مِنَ الْجَنَّةِ كُلَّمَا غَدَا أَوْ رَاحَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 662
In-book reference	: Book 10, Hadith 56
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 631

(38) Chapter: No Salat (prayer) (is to be offered) except the compulsory Salat after the Iqama has been pronounced for that compulsory Salat

(38) باب إِذَا أُقِيمَتِ الصَّلاَةُ فَلاَ صَلاَةَ إِلاَّ الْمَكْتُوبَةَ

Narrated Malik Ibn Buhaina:

Allah's Messenger (ﷺ) passed by a man praying two rak`at after the Iqama (had been pronounced). When Allah's Messenger (ﷺ) completed the prayer, the people gathered around him (the Prophet) or that man and Allah's Messenger (ﷺ) said to him (protesting), Are there four rak`at in Fajr prayer? Are there four rak`at in Fajr prayer?"

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ ابْنِ بُحَيْنَةَ، قَالَ مَرَّ النَّبِيُّ صلى الله عليه وسلم بِرَجُلٍ‏.‏ قَالَ وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ، قَالَ حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي سَعْدُ بْنُ إِبْرَاهِيمَ، قَالَ سَمِعْتُ حَفْصَ بْنَ عَاصِمٍ، قَالَ سَمِعْتُ رَجُلاً، مِنَ الأَزْدِ يُقَالُ لَهُ مَالِكُ ابْنُ بُحَيْنَةَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَأَى رَجُلاً وَقَدْ أُقِيمَتِ الصَّلاَةُ يُصَلِّي رَكْعَتَيْنِ، فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم لاَثَ بِهِ النَّاسُ، وَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ الصُّبْحَ أَرْبَعًا، الصُّبْحَ أَرْبَعًا ‏"‏‏.‏ تَابَعَهُ غُنْدَرٌ وَمُعَاذٌ عَنْ شُعْبَةَ فِي مَالِكٍ‏.‏ وَقَالَ ابْنُ إِسْحَاقَ عَنْ سَعْدٍ عَنْ حَفْصٍ عَنْ عَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ‏.‏ وَقَالَ حَمَّادٌ أَخْبَرَنَا سَعْدٌ عَنْ حَفْصٍ عَنْ مَالِكٍ‏.‏

Reference	: Sahih al-Bukhari 663
In-book reference	: Book 10, Hadith 57
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 632

(39) Chapter: The limit set for a patient to attend the congregational Salat (prayer)?

(39) باب حَدِّ الْمَرِيضِ أَنْ يَشْهَدَ الْجَمَاعَةَ

Narrated Al-Aswad:

"We were with `Aisha discussing the regularity of offering the prayer and dignifying it. She said, 'When Allah's Messenger (ﷺ) fell sick with the fatal illness and when the time of prayer became due and Adhan was pronounced, he said, 'Tell Abu Bakr to lead the people in prayer.' He was told that Abu Bakr was a softhearted man and would not be able to lead the prayer in his place. The Prophet (ﷺ) gave the same order again but he was given the same reply. He gave the order for the third time and said, 'You (women) are the companions of Joseph. Tell Abu Bakr to lead the prayer.' So Abu Bakr came out to lead the prayer. In the meantime the condition of the Prophet (ﷺ) improved a bit and he came out with the help of two men one on each side. As if I was observing his legs dragging on the ground owing to the disease. Abu Bakr wanted to retreat but the Prophet (ﷺ) beckoned him to remain at his place and the Prophet (ﷺ) was brought till he sat beside Abu Bakr." Al-A`mash was asked, "Was the Prophet (ﷺ) praying and Abu Bakr following him, and were the people following Abu Bakr in that prayer?"

Al- A`mash replied in the affirmative with a nod of his head. Abu Muawiya said, "The Prophet (ﷺ) was sitting on the left side of Abu Bakr who was praying while standing."

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، قَالَ حَدَّثَنِي أَبِي قَالَ، حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، قَالَ الأَسْوَدُ قَالَ كُنَّا عِنْدَ عَائِشَةَ ـ رضى الله عنها ـ فَذَكَرْنَا الْمُوَاظَبَةَ عَلَى الصَّلاَةِ وَالتَّعْظِيمَ لَهَا، قَالَتْ لَمَّا مَرِضَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَرَضَهُ الَّذِي مَاتَ فِيهِ، فَحَضَرَتِ الصَّلاَةُ فَأُذِّنَ، فَقَالَ " مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ ". فَقِيلَ لَهُ إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ، إِذَا قَامَ فِي مَقَامِكَ لَمْ يَسْتَطِعْ أَنْ يُصَلِّيَ بِالنَّاسِ، وَأَعَادَ فَأَعَادُوا لَهُ، فَأَعَادَ الثَّالِثَةَ فَقَالَ " إِنَّكُنَّ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ ". فَخَرَجَ أَبُو بَكْرٍ فَصَلَّى، فَوَجَدَ النَّبِيُّ صلى الله عليه وسلم مِنْ نَفْسِهِ خِفَّةً، فَخَرَجَ يُهَادَى بَيْنَ رَجُلَيْنِ كَأَنِّي أَنْظُرُ رِجْلَيْهِ تَخُطَّانِ مِنَ الْوَجَعِ، فَأَرَادَ أَبُو بَكْرٍ أَنْ يَتَأَخَّرَ، فَأَوْمَأَ إِلَيْهِ النَّبِيُّ صلى الله عليه وسلم أَنْ مَكَانَكَ، ثُمَّ أُتِيَ بِهِ حَتَّى جَلَسَ إِلَى جَنْبِهِ. قِيلَ لِلأَعْمَشِ وَكَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي وَأَبُو بَكْرٍ يُصَلِّي بِصَلاَتِهِ، وَالنَّاسُ يُصَلُّونَ بِصَلاَةِ أَبِي بَكْرٍ فَقَالَ بِرَأْسِهِ نَعَمْ. رَوَاهُ أَبُو دَاوُدَ عَنْ شُعْبَةَ عَنِ الأَعْمَشِ بَعْضَهُ. وَزَادَ أَبُو مُعَاوِيَةَ جَلَسَ عَنْ يَسَارِ أَبِي بَكْرٍ فَكَانَ أَبُو بَكْرٍ يُصَلِّي قَائِمًا.

Reference	: Sahih al-Bukhari 664
In-book reference	: Book 10, Hadith 58
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 633

Narrated `Aisha:

"When the Prophet (ﷺ) became seriously ill and his disease became aggravated he asked for permission from his wives to be nursed in my house and he was allowed. He came out with the help of two men and his legs were dragging on the ground. He was between Al-`Abbas and another man." 'Ubaidullah said, "I told Ibn `Abbas what `Aisha had narrated and he said, 'Do you know who was the (second) man whose name `Aisha did not mention'" I said, 'No.' Ibn `Abbas said, 'He was `Ali Ibn Abi Talib.' "

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، قَالَ قَالَتْ عَائِشَةُ لَمَّا ثَقُلَ النَّبِيُّ صلى الله عليه وسلم وَاشْتَدَّ وَجَعُهُ اسْتَأْذَنَ أَزْوَاجَهُ أَنْ يُمَرَّضَ فِي بَيْتِي فَأَذِنَّ لَهُ، فَخَرَجَ بَيْنَ رَجُلَيْنِ تَخُطُّ رِجْلاَهُ الأَرْضَ، وَكَانَ بَيْنَ الْعَبَّاسِ وَرَجُلٍ آخَرَ. قَالَ عُبَيْدُ اللَّهِ فَذَكَرْتُ ذَلِكَ لاِبْنِ عَبَّاسٍ مَا قَالَتْ عَائِشَةُ فَقَالَ لِي وَهَلْ تَدْرِي مَنِ الرَّجُلُ الَّذِي لَمْ تُسَمِّ عَائِشَةُ قُلْتُ لاَ. قَالَ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ.

Reference	: Sahih al-Bukhari 665
In-book reference	: Book 10, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 634

(40) Chapter: It is permissible to pray at one's dwelling during rain or if there is a genuine excuse

(40) باب الرُّخْصَةِ فِي الْمَطَرِ وَالْعِلَّةِ أَنْ يُصَلِّيَ فِي رَحْلِهِ

Narrated Nafi`:

Once on a very cold and stormy night, Ibn `Umar pronounced the Adhan for the prayer and then said, "Pray in your homes." He (Ibn `Umar) added. "On very cold and rainy nights Allah's Messenger (ﷺ) used to order the Mu'adh-dhin to say, 'Pray in your homes.' "

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، أَذَّنَ بِالصَّلاَةِ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ ثُمَّ قَالَ أَلاَ صَلُّوا فِي الرِّحَالِ. ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَأْمُرُ الْمُؤَذِّنَ إِذَا كَانَتْ لَيْلَةٌ ذَاتُ بَرْدٍ وَمَطَرٍ يَقُولُ أَلاَ صَلُّوا فِي الرِّحَالِ.

Reference	: Sahih al-Bukhari 666
In-book reference	: Book 10, Hadith 60
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 635

Narrated Mahmud bin Rabi` Al-Ansari:

`Itban bin Malik used to lead his people (tribe) in prayer and was a blind man, he said to Allah's Apostle , "O Allah's Messenger (ﷺ)! At times it is dark and flood water is flowing (in the valley) and I am blind man, so please pray at a place in my house so that I can take it as a Musalla (praying place)." So Allah's Messenger (ﷺ) went to his house and said, "Where do you like me to pray?" 'Itban pointed to a place in his house and Allah's Messenger (ﷺ), offered the prayer there.

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ الأَنْصَارِيِّ، أَنَّ عِتْبَانَ بْنَ مَالِكٍ، كَانَ يَؤُمُّ قَوْمَهُ وَهْوَ أَعْمَى، وَأَنَّهُ قَالَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم يَا رَسُولَ اللَّهِ، إِنَّهَا تَكُونُ الظُّلْمَةُ وَالسَّيْلُ وَأَنَا رَجُلٌ ضَرِيرُ الْبَصَرِ، فَصَلِّ يَا رَسُولَ اللَّهِ فِي بَيْتِي مَكَانًا أَتَّخِذُهُ مُصَلًّى، فَجَاءَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ ". فَأَشَارَ إِلَى مَكَانٍ مِنَ الْبَيْتِ، فَصَلَّى فِيهِ رَسُولُ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 667
In-book reference	: Book 10, Hadith 61
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 636

(41) Chapter: Can the Imam offer the Salat (prayer) with only those who are present (for the prayer)? And can be deliver a Khutba (religious talk) on Friday if it is raining?

(41) باب هَلْ يُصَلِّي الإِمَامُ بِمَنْ حَضَرَ وَهَلْ يَخْطُبُ يَوْمَ الْجُمُعَةِ فِي الْمَطَرِ

Narrated `Abdullah bin Al-Harith:

Ibn `Abbas addressed us on a (rainy and) muddy day and when the Mu'adh-dhin said, "Come for the prayer" Ibn `Abbas ordered him to say, "Pray in your homes." The people began to look at one another with surprise as if they did not like it. Ibn `Abbas said, "It seems that you thought ill of it but no doubt it was done by one who was better than I (i.e. the Prophet). It (the prayer) is a strict order and I disliked to bring you out." Ibn `Abbas narrated the same as above but he said, "I did not like you to make you sinful (in refraining from coming to the mosque) and to come (to the mosque) covered with mud up to the knees."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، قَالَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، قَالَ حَدَّثَنَا عَبْدُ الْحَمِيدِ، صَاحِبُ الزِّيَادِيِّ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْحَارِثِ، قَالَ خَطَبَنَا ابْنُ عَبَّاسٍ فِي يَوْمٍ ذِي رَدْغٍ، فَأَمَرَ الْمُؤَذِّنَ لَمَّا بَلَغَ حَىَّ عَلَى الصَّلاَةِ. قَالَ قُلِ الصَّلاَةُ فِي الرِّحَالِ، فَنَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ، فَكَأَنَّهُمْ أَنْكَرُوا فَقَالَ كَأَنَّكُمْ أَنْكَرْتُمْ هَذَا إِنَّ هَذَا فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي ـ يَعْنِي النَّبِيَّ صلى الله عليه وسلم ـ إِنَّهَا عَزْمَةٌ، وَإِنِّي كَرِهْتُ أَنْ أُحْرِجَكُمْ. وَعَنْ حَمَّادٍ عَنْ عَاصِمٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنِ ابْنِ عَبَّاسٍ نَحْوَهُ، غَيْرَ أَنَّهُ قَالَ كَرِهْتُ أَنْ أُؤَثِّمَكُمْ، فَتَجِيئُونَ تَدُوسُونَ الطِّينَ إِلَى رُكَبِكُمْ.

Reference	: Sahih al-Bukhari 668
In-book reference	: Book 10, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 637

Narrated Abu Sa`id Al-Khudri:

A cloud came and it rained till the roof started leaking and in those days the roof used to be of the branches of date-palms. Iqama was pronounced and I saw Allah's Messenger (ﷺ)s prostrating in water and mud and even I saw the mark of mud on his forehead.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، قَالَ سَأَلْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ فَقَالَ جَاءَتْ سَحَابَةٌ فَمَطَرَتْ حَتَّى سَالَ السَّقْفُ، وَكَانَ مِنْ جَرِيدِ النَّخْلِ، فَأُقِيمَتِ الصَّلاَةُ، فَرَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَسْجُدُ فِي الْمَاءِ وَالطِّينِ، حَتَّى رَأَيْتُ أَثَرَ الطِّينِ فِي جَبْهَتِهِ.

Reference	: Sahih al-Bukhari 669
In-book reference	: Book 10, Hadith 63

USC-MSA web (English) reference : Vol. 1, Book 11, Hadith 638
(deprecated numbering scheme)

Narrated Anas bin Seereen:

I heard Anas saying, "A man from Ansar said to the Prophet, 'I cannot pray with you (in congregation).' He was a very fat man and he prepared a meal for the Prophet (ﷺ) and invited him to his house. He spread out a mat for the Prophet, and washed one of its sides with water, and the Prophet (ﷺ) prayed two rak`at on it." A man from the family of Al-Jaruid [??] asked, "Did the Prophet (ﷺ) used to pray the Duha (forenoon) prayer?" Anas said, "I did not see him praying the Duha prayer except on that day."

حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنَا أَنَسُ بْنُ سِيرِينَ، قَالَ سَمِعْتُ أَنَسًا، يَقُولُ قَالَ رَجُلٌ مِنَ الأَنْصَارِ إِنِّي لاَ أَسْتَطِيعُ الصَّلاَةَ مَعَكَ. وَكَانَ رَجُلاً ضَخْمًا، فَصَنَعَ لِلنَّبِيِّ صلى الله عليه وسلم طَعَامًا فَدَعَاهُ إِلَى مَنْزِلِهِ، فَبَسَطَ لَهُ حَصِيرًا وَنَضَحَ طَرَفَ الْحَصِيرِ، صَلَّى عَلَيْهِ رَكْعَتَيْنِ. فَقَالَ رَجُلٌ مِنْ آلِ الْجَارُودِ لأَنَسٍ أَكَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي الضُّحَى قَالَ مَا رَأَيْتُهُ صَلاَّهَا إِلاَّ يَوْمَئِذٍ.

Reference : Sahih al-Bukhari 670
In-book reference : Book 10, Hadith 64
USC-MSA web (English) reference : Vol. 1, Book 11, Hadith 639
(deprecated numbering scheme)

(42) Chapter: (WHat should one do) if the meal has been served and the Iqama has been pronounced for As-Salat(the prayer)

(42) باب إِذَا حَضَرَ الطَّعَامُ وَأُقِيمَتِ الصَّلاَةُ

وَكَانَ ابْنُ عُمَرَ يَبْدَأُ بِالْعَشَاءِ. وَقَالَ أَبُو الدَّرْدَاءِ مِنْ فِقْهِ الْمَرْءِ إِقْبَالُهُ عَلَى حَاجَتِهِ حَتَّى يُقْبِلَ عَلَى صَلاَتِهِ وَقَلْبُهُ فَارِغٌ.

Narrated `Aisha:

The Prophet (ﷺ) said, "If supper is served, and Iqama is pronounced one should start with the supper."

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، قَالَ حَدَّثَنِي أَبِي قَالَ، سَمِعْتُ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " إِذَا وُضِعَ الْعَشَاءُ وَأُقِيمَتِ الصَّلاَةُ فَابْدَءُوا بِالْعَشَاءِ ".

Reference : Sahih al-Bukhari 671
In-book reference : Book 10, Hadith 65
USC-MSA web (English) reference : Vol. 1, Book 11, Hadith 640
(deprecated numbering scheme)

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "If the supper is served start having it before praying the Maghrib prayer and do not be hasty in finishing it."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا قُدِّمَ الْعَشَاءُ فَابْدَءُوا بِهِ قَبْلَ أَنْ تُصَلُّوا صَلاَةَ الْمَغْرِبِ، وَلاَ تَعْجَلُوا عَنْ عَشَائِكُمْ ".

Reference : Sahih al-Bukhari 672
In-book reference : Book 10, Hadith 66
USC-MSA web (English) reference : Vol. 1, Book 11, Hadith 641
(deprecated numbering scheme)

Narrated Nafi`:

Ibn `Umar said, "Allah's Messenger (ﷺ) said, 'If the supper is served for anyone of you and the Iqama is pronounced, start with the supper and don't be in haste (and carry on eating) till you finish it." If food was served for

Ibn `Umar and Iqama was pronounced, he never came to the prayer till he finished it (i.e. food) in spite of the fact that he heard the recitation (of the Qur'an) by the Imam (in the prayer).

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا وُضِعَ عَشَاءُ أَحَدِكُمْ وَأُقِيمَتِ الصَّلاَةُ فَابْدَءُوا بِالْعَشَاءِ، وَلاَ يَعْجَلْ حَتَّى يَفْرُغَ مِنْهُ ". وَكَانَ ابْنُ عُمَرَ يُوضَعُ لَهُ الطَّعَامُ وَتُقَامُ الصَّلاَةُ فَلاَ يَأْتِيهَا حَتَّى يَفْرُغَ، وَإِنَّهُ لَيَسْمَعُ قِرَاءَةَ الإِمَامِ.

Reference	: Sahih al-Bukhari 673
In-book reference	: Book 10, Hadith 67
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 642

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "If anyone of you is having his meals, he should not hurry up till he is; satisfied even if the prayer has been started."

وَقَالَ زُهَيْرٌ وَوَهْبُ بْنُ عُثْمَانَ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِذَا كَانَ أَحَدُكُمْ عَلَى الطَّعَامِ فَلاَ يَعْجَلْ حَتَّى يَقْضِيَ حَاجَتَهُ مِنْهُ، وَإِنْ أُقِيمَتِ الصَّلاَةُ ". رَوَاهُ إِبْرَاهِيمُ بْنُ الْمُنْذِرِ عَنْ وَهْبِ بْنِ عُثْمَانَ، وَوَهْبٌ مَدِينِيٌّ.

Reference	: Sahih al-Bukhari 674
In-book reference	: Book 10, Hadith 68
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 642

(43) Chapter: When the Imam is called for As-Salat (the prayer) while he has in his hands something to eat.

(43) باب إِذَا دُعِيَ الإِمَامُ إِلَى الصَّلاَةِ وَبِيَدِهِ مَا يَأْكُلُ

Narrated Ja`far bin `Amr bin Umaiya:

My father said, "I saw Allah's Messenger (ﷺ) eating a piece of meat from the shoulder of a sheep and he was called for the prayer. He stood up, put down the knife and prayed but did not perform ablution."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا إِبْرَاهِيمُ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي جَعْفَرُ بْنُ عَمْرِو بْنِ أُمَيَّةَ، أَنَّ أَبَاهُ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَأْكُلُ ذِرَاعًا يَحْتَزُّ مِنْهَا، فَدُعِيَ إِلَى الصَّلاَةِ فَقَامَ فَطَرَحَ السِّكِّينَ، فَصَلَّى وَلَمْ يَتَوَضَّأْ.

Reference	: Sahih al-Bukhari 675
In-book reference	: Book 10, Hadith 69
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 643

(44) Chapter: If somebody was busy with his domestic work and Iqama was pronounced and then he came out [for offering the Salat (prayer)]

(44) باب مَنْ كَانَ فِي حَاجَةِ أَهْلِهِ فَأُقِيمَتِ الصَّلاَةُ فَخَرَجَ

Narrated Al-Aswad:

That he asked `Aisha "What did the Prophet (ﷺ) use to do in his house?" She replied, "He used to keep himself busy serving his family and when it was the time for prayer he would go for it."

حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنَا الْحَكَمُ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، قَالَ سَأَلْتُ عَائِشَةَ مَا كَانَ النَّبِيُّ صلى الله عليه وسلم يَصْنَعُ فِي بَيْتِهِ قَالَتْ كَانَ يَكُونُ فِي مِهْنَةِ أَهْلِهِ ـ تَعْنِي خِدْمَةَ أَهْلِهِ ـ فَإِذَا حَضَرَتِ الصَّلاَةُ خَرَجَ إِلَى الصَّلاَةِ.

Reference	: Sahih al-Bukhari 676

In-book reference : Book 10, Hadith 70
USC-MSA web (English) reference : Vol. 1, Book 11, Hadith 644
(deprecated numbering scheme)

(45) Chapter: Offering Salat (prayer) in front of the people with the sole intention of teaching them the Salat of the Prophet (pbuh) and his Sunnah (legal ways etc.)

(45) باب مَنْ صَلَّى بِالنَّاسِ وَهْوَ لاَ يُرِيدُ إِلاَّ أَنْ يُعَلِّمَهُمْ صَلاَةَ النَّبِيِّ صلى الله عليه وسلم وَسُنَّتَهُ

Narrated Aiyub:

Abu Qilaba said, "Malik bin Huwairith came to this Mosque of ours and said, 'I pray in front of you and my aim is not to lead the prayer but to show you the way in which the Prophet (ﷺ) used to pray.' " I asked Abu Qilaba, "How did he use to pray?' " He replied, "(The Prophet (ﷺ) used to pray) like this Sheikh of ours and the Sheikh used to sit for a while after the prostration, before getting up after the first rak`a. "

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا وُهَيْبٌ، قَالَ حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، قَالَ جَاءَنَا مَالِكُ بْنُ الْحُوَيْرِثِ فِي مَسْجِدِنَا هَذَا فَقَالَ إِنِّي لأُصَلِّي بِكُمْ، وَمَا أُرِيدُ الصَّلاَةَ، أُصَلِّي كَيْفَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يُصَلِّي. فَقُلْتُ لأَبِي قِلاَبَةَ كَيْفَ كَانَ يُصَلِّي قَالَ مِثْلَ شَيْخِنَا هَذَا. قَالَ وَكَانَ شَيْخًا يَجْلِسُ إِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ قَبْلَ أَنْ يَنْهَضَ فِي الرَّكْعَةِ الأُولَى.

Reference : Sahih al-Bukhari 677
In-book reference : Book 10, Hadith 71
USC-MSA web (English) reference : Vol. 1, Book 11, Hadith 645
(deprecated numbering scheme)

(46) Chapter: The religious learned men are entitled to precedence in leading the Salat (prayer)

(46) باب أَهْلُ الْعِلْمِ وَالْفَضْلِ أَحَقُّ بِالإِمَامَةِ

Narrated Abu Musa:

"The Prophet (ﷺ) became sick and when his disease became aggravated, he said, "Tell Abu Bakr to lead the prayer." `Aisha said, "He is a softhearted man and would not be able to lead the prayer in your place." The Prophet (ﷺ) said again, "Tell Abu Bakr to lead the people in prayer." She repeated the same reply but he said, "Tell Abu Bakr to lead the people in prayer. You are the companions of Joseph." So the messenger went to Abu Bakr (with that order) and he led the people in prayer in the lifetime of the Prophet.

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، قَالَ حَدَّثَنَا حُسَيْنٌ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، قَالَ حَدَّثَنِي أَبُو بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ مَرِضَ النَّبِيُّ صلى الله عليه وسلم فَاشْتَدَّ مَرَضُهُ فَقَالَ " مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ ". قَالَتْ عَائِشَةُ إِنَّهُ رَجُلٌ رَقِيقٌ، إِذَا قَامَ مَقَامَكَ لَمْ يَسْتَطِعْ أَنْ يُصَلِّيَ بِالنَّاسِ. قَالَ " مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ " فَعَادَتْ فَقَالَ " مُرِي أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، فَإِنَّكُنَّ صَوَاحِبُ يُوسُفَ ". فَأَتَاهُ الرَّسُولُ فَصَلَّى بِالنَّاسِ فِي حَيَاةِ النَّبِيِّ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 678
In-book reference : Book 10, Hadith 72
USC-MSA web (English) reference : Vol. 1, Book 11, Hadith 646
(deprecated numbering scheme)

Narrated `Aisha:

the mother of the believers: Allah's Messenger (ﷺ) in his illness said, "Tell Abu Bakr to lead the people in prayer." I said to him, "If Abu Bakr stands in your place, the people would not hear him owing to his (excessive) weeping. So please order `Umar to lead the prayer." `Aisha added I said to Hafsa, "Say to him: If Abu Bakr should lead the people in the prayer in your place, the people would not be able to hear him owing to his weeping; so please, order `Umar to lead the prayer." Hafsa did so but Allah's Apostle said, "Keep quiet! You are verily the Companions

of Joseph. Tell Abu Bakr to lead the people in the prayer. " Hafsa said to `Aisha, "I never got anything good from you."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ ـ رضى الله عنها ـ أَنَّهَا قَالَتْ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ فِي مَرَضِهِ " مُرُوا أَبَا بَكْرٍ يُصَلِّي بِالنَّاسِ ". قَالَتْ عَائِشَةُ قُلْتُ إِنَّ أَبَا بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ لَمْ يُسْمِعِ النَّاسَ مِنَ الْبُكَاءِ، فَمُرْ عُمَرَ فَلْيُصَلِّ لِلنَّاسِ. فَقَالَتْ عَائِشَةُ فَقُلْتُ لِحَفْصَةَ قُولِي لَهُ إِنَّ أَبَا بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ لَمْ يُسْمِعِ النَّاسَ مِنَ الْبُكَاءِ، فَمُرْ عُمَرَ فَلْيُصَلِّ لِلنَّاسِ. فَفَعَلَتْ حَفْصَةُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَهْ، إِنَّكُنَّ لأَنْتُنَّ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ لِلنَّاسِ ". فَقَالَتْ حَفْصَةُ لِعَائِشَةَ مَا كُنْتُ لأُصِيبَ مِنْكِ خَيْرًا.

Reference : Sahih al-Bukhari 679
In-book reference : Book 10, Hadith 73
USC-MSA web (English) reference : Vol. 1, Book 11, Hadith 647
(deprecated numbering scheme)

Narrated Az-Zuhri:

Anas bin Malik Al-Ansari, told me, "Abu Bakr used to lead the people in prayer during the fatal illness of the Prophet (ﷺ) till it was Monday. When the people aligned (in rows) for the prayer the Prophet (ﷺ) lifted the curtain of his house and started looking at us and was standing at that time. His face was (glittering) like a page of the Qur'an and he smiled cheerfully. We were about to be put to trial for the pleasure of seeing the Prophet, Abu Bakr retreated to join the row as he thought that the Prophet (ﷺ) would lead the prayer. The Prophet (ﷺ) beckoned us to complete the prayer and he let the curtain fall. On the same day he died."

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ الأَنْصَارِيُّ ـ وَكَانَ تَبِعَ النَّبِيَّ صلى الله عليه وسلم وَخَدَمَهُ وَصَحِبَهُ أَنَّ أَبَا بَكْرٍ كَانَ يُصَلِّي لَهُمْ فِي وَجَعِ النَّبِيِّ صلى الله عليه وسلم الَّذِي تُوُفِّيَ فِيهِ، حَتَّى إِذَا كَانَ يَوْمُ الاِثْنَيْنِ وَهُمْ صُفُوفٌ فِي الصَّلاَةِ، فَكَشَفَ النَّبِيُّ صلى الله عليه وسلم سِتْرَ الْحُجْرَةِ يَنْظُرُ إِلَيْنَا، وَهْوَ قَائِمٌ كَأَنَّ وَجْهَهُ وَرَقَةُ مُصْحَفٍ، ثُمَّ تَبَسَّمَ يَضْحَكُ، فَهَمَمْنَا أَنْ نَفْتَتِنَ مِنَ الْفَرَحِ بِرُؤْيَةِ النَّبِيِّ صلى الله عليه وسلم، فَنَكَصَ أَبُو بَكْرٍ عَلَى عَقِبَيْهِ لِيَصِلَ الصَّفَّ، وَظَنَّ أَنَّ النَّبِيَّ صلى الله عليه وسلم خَارِجٌ إِلَى الصَّلاَةِ، فَأَشَارَ إِلَيْنَا النَّبِيُّ صلى الله عليه وسلم أَنْ أَتِمُّوا صَلاَتَكُمْ، وَأَرْخَى السِّتْرَ، فَتُوُفِّيَ مِنْ يَوْمِهِ.

Reference : Sahih al-Bukhari 680
In-book reference : Book 10, Hadith 74
USC-MSA web (English) reference : Vol. 1, Book 11, Hadith 648
(deprecated numbering scheme)

Narrated Anas:

The Prophet (ﷺ) did not come out for three days. The people stood for the prayer and Abu Bakr went ahead to lead the prayer. (In the meantime) the Prophet (ﷺ) caught hold of the curtain and lifted it. When the face of the Prophet (ﷺ) appeared we had never seen a scene more pleasing than the face of the Prophet (ﷺ) as it appeared then. The Prophet (ﷺ) beckoned to Abu Bakr to lead the people in the prayer and then let the curtain fall. We did not see him (again) till he died.

حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ، قَالَ لَمْ يَخْرُجِ النَّبِيُّ صلى الله عليه وسلم ثَلاَثًا، فَأُقِيمَتِ الصَّلاَةُ، فَذَهَبَ أَبُو بَكْرٍ يَتَقَدَّمُ فَقَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم بِالْحِجَابِ فَرَفَعَهُ، فَلَمَّا وَضَحَ وَجْهُ النَّبِيِّ صلى الله عليه وسلم مَا نَظَرْنَا مَنْظَرًا كَانَ أَعْجَبَ إِلَيْنَا مِنْ وَجْهِ النَّبِيِّ صلى الله عليه وسلم حِينَ وَضَحَ لَنَا، فَأَوْمَأَ النَّبِيُّ صلى الله عليه وسلم بِيَدِهِ إِلَى أَبِي بَكْرٍ أَنْ يَتَقَدَّمَ، وَأَرْخَى النَّبِيُّ صلى الله عليه وسلم الْحِجَابَ، فَلَمْ يُقْدَرْ عَلَيْهِ حَتَّى مَاتَ.

Reference : Sahih al-Bukhari 681
In-book reference : Book 10, Hadith 75
USC-MSA web (English) reference : Vol. 1, Book 11, Hadith 649
(deprecated numbering scheme)

Narrated Hamza bin `Abdullah:

My father said, "When Allah's Messenger (ﷺ) became seriously ill, he was told about the prayer. He said, 'Tell Abu Bakr to lead the people in the prayer.' `Aisha said, 'Abu Bakr is a softhearted man and he would be overpowered by his weeping if he recited the Qur'an.' He said to them, 'Tell him (Abu Bakr) to lead the prayer. The same reply was given to him. He said again, 'Tell him to lead the prayer. You (women) are the companions of Joseph."

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ، أَنَّهُ أَخْبَرَهُ عَنْ أَبِيهِ، قَالَ لَمَّا اشْتَدَّ بِرَسُولِ اللَّهِ صلى الله عليه وسلم وَجَعُهُ قِيلَ لَهُ فِي الصَّلاَةِ فَقَالَ " مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ ". قَالَتْ عَائِشَةُ إِنَّ أَبَا بَكْرٍ رَجُلٌ رَقِيقٌ، إِذَا قَرَأَ غَلَبَهُ الْبُكَاءُ. قَالَ " مُرُوهُ فَيُصَلِّي " فَعَاوَدَتْهُ. قَالَ " مُرُوهُ فَيُصَلِّي، إِنَّكُنَّ صَوَاحِبُ يُوسُفَ ". تَابَعَهُ الزُّبَيْدِيُّ وَابْنُ أَخِي الزُّهْرِيِّ وَإِسْحَاقُ بْنُ يَحْيَى الْكَلْبِيُّ عَنِ الزُّهْرِيِّ. وَقَالَ عُقَيْلٌ وَمَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ حَمْزَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 682
In-book reference	: Book 10, Hadith 76
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 650

(47) Chapter: Whoever stood by the side of the Imam because of a genuine cause [in Salat (prayer)]

(47) باب مَنْ قَامَ إِلَى جَنْبِ الإِمَامِ لِعِلَّةٍ

Narrated Hisham ibn `Urwa's father:

`Aisha said, "Allah's Messenger (ﷺ) ordered Abu Bakr to lead the people in the prayer during his illness and so he led them in prayer." `Urwa, a sub narrator, added, "Allah's Messenger (ﷺ) felt a bit relieved and came out and Abu Bakr was leading the people. When Abu Bakr saw the Prophet (ﷺ) he retreated but the Prophet beckoned him to remain there. Allah's Messenger (ﷺ) sat beside Abu Bakr. Abu Bakr was following the prayer of Allah's Messenger (ﷺ) and the people were following the prayer of Abu Bakr."

حَدَّثَنَا زَكَرِيَّاءُ بْنُ يَحْيَى، قَالَ حَدَّثَنَا ابْنُ نُمَيْرٍ، قَالَ أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ أَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ فِي مَرَضِهِ، فَكَانَ يُصَلِّي بِهِمْ. قَالَ عُرْوَةُ فَوَجَدَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي نَفْسِهِ خِفَّةً، فَخَرَجَ فَإِذَا أَبُو بَكْرٍ يَؤُمُّ النَّاسَ، فَلَمَّا رَآهُ أَبُو بَكْرٍ اسْتَأْخَرَ، فَأَشَارَ إِلَيْهِ أَنْ كَمَا أَنْتَ، فَجَلَسَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِذَاءَ أَبِي بَكْرٍ إِلَى جَنْبِهِ، فَكَانَ أَبُو بَكْرٍ يُصَلِّي بِصَلاَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَالنَّاسُ يُصَلُّونَ بِصَلاَةِ أَبِي بَكْرٍ.

Reference	: Sahih al-Bukhari 683
In-book reference	: Book 10, Hadith 77
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 651

(48) Chapter: If somebody is leading the Salat (prayer) and (in the meanwhile) the first (usual) Imam comes, the Salat is valid whether the former retreats or does not retreat

(48) باب مَنْ دَخَلَ لِيَؤُمَّ النَّاسَ فَجَاءَ الإِمَامُ الأَوَّلُ فَتَأَخَّرَ الأَوَّلُ أَوْ لَمْ يَتَأَخَّرْ جَازَتْ صَلاَتُهُ

فِيهِ عَائِشَةُ عَنِ النَّبِيِّ صلى الله عليه وسلم

Narrated Sahl bin Sa`d As-Sa`idi:

Allah's Messenger (ﷺ) went to establish peace among Bani `Amr bin `Auf. In the meantime the time of prayer was due and the Mu'adh-dhin went to Abu Bakr and said, "Will you lead the prayer, so that I may pronounce the Iqama?" Abu Bakr replied in the affirmative and led the prayer. Allah's Messenger (ﷺ) came while the people

were still praying and he entered the rows of the praying people till he stood in the (first row). The people clapped their hands. Abu Bakr never glanced sideways in his prayer but when the people continued clapping, Abu Bakr looked and saw Allah's Messenger (ﷺ). Allah's Messenger (ﷺ) beckoned him to stay at his place. Abu Bakr raised his hands and thanked Allah for that order of Allah's Messenger (ﷺ) and then he retreated till he reached the first row. Allah's Messenger (ﷺ) went forward and led the prayer. When Allah's Messenger (ﷺ) finished the prayer, he said, "O Abu Bakr! What prevented you from staying when I ordered you to do so?" Abu Bakr replied, "How can Ibn Abi Quhafa (Abu Bakr) dare to lead the prayer in the presence of Allah's Messenger (ﷺ)?" Then Allah's Messenger (ﷺ) said, "Why did you clap so much? If something happens to anyone during his prayer he should say Subhan Allah. If he says so he will be attended to, for clapping is for women."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي حَازِمِ بْنِ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم ذَهَبَ إِلَى بَنِي عَمْرِو بْنِ عَوْفٍ لِيُصْلِحَ بَيْنَهُمْ فَحَانَتِ الصَّلاَةُ فَجَاءَ الْمُؤَذِّنُ إِلَى أَبِي بَكْرٍ فَقَالَ أَتُصَلِّي لِلنَّاسِ فَأُقِيمَ قَالَ نَعَمْ. فَصَلَّى أَبُو بَكْرٍ، فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَالنَّاسُ فِي الصَّلاَةِ، فَتَخَلَّصَ حَتَّى وَقَفَ فِي الصَّفِّ، فَصَفَّقَ النَّاسُ ـ وَكَانَ أَبُو بَكْرٍ لاَ يَلْتَفِتُ فِي صَلاَتِهِ ـ فَلَمَّا أَكْثَرَ النَّاسُ التَّصْفِيقَ الْتَفَتَ فَرَأَى رَسُولَ اللَّهِ صلى الله عليه وسلم، فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنِ امْكُثْ مَكَانَكَ، فَرَفَعَ أَبُو بَكْرٍ ـ رضى الله عنه ـ يَدَيْهِ، فَحَمِدَ اللَّهَ عَلَى مَا أَمَرَهُ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ ذَلِكَ، ثُمَّ اسْتَأْخَرَ أَبُو بَكْرٍ حَتَّى اسْتَوَى فِي الصَّفِّ، وَتَقَدَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَصَلَّى، فَلَمَّا انْصَرَفَ قَالَ " يَا أَبَا بَكْرٍ مَا مَنَعَكَ أَنْ تَثْبُتَ إِذْ أَمَرْتُكَ ". فَقَالَ أَبُو بَكْرٍ مَا كَانَ لاِبْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَىْ رَسُولِ اللَّهِ صلى الله عليه وسلم. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا لِي رَأَيْتُكُمْ أَكْثَرْتُمُ التَّصْفِيقَ مَنْ رَابَهُ شَىْءٌ فِي صَلاَتِهِ فَلْيُسَبِّحْ، فَإِنَّهُ إِذَا سَبَّحَ الْتُفِتَ إِلَيْهِ، وَإِنَّمَا التَّصْفِيقُ لِلنِّسَاءِ ".

Reference	: Sahih al-Bukhari 684
In-book reference	: Book 10, Hadith 78
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 652

(49) Chapter: If some people are equally proficient in the recitation of the Quran (and religious knowledge), the oldest of them should lead As-Salat (the prayer)

(49) باب إِذَا اسْتَوَوْا فِي الْقِرَاءَةِ فَلْيَؤُمَّهُمْ أَكْبَرُهُمْ

Narrated Malik bin Huwairith:

We went to the Prophet (ﷺ) (ﷺ) and we were all young men and stayed with him for about twenty nights. The Prophet (ﷺ) was very merciful. He said, "When you return home, impart religious teachings to your families and tell them to offer perfectly such and such a prayer at such and such a time and such and such a prayer at such and such a time. And at the time of the prayer one of you should pronounce the Adhan and the oldest of you should lead the prayer."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ، قَالَ قَدِمْنَا عَلَى النَّبِيِّ صلى الله عليه وسلم وَنَحْنُ شَبَبَةٌ، فَلَبِثْنَا عِنْدَهُ نَحْوًا مِنْ عِشْرِينَ لَيْلَةً، وَكَانَ النَّبِيُّ صلى الله عليه وسلم رَحِيمًا فَقَالَ " **لَوْ رَجَعْتُمْ إِلَى بِلاَدِكُمْ فَعَلَّمْتُمُوهُمْ، مُرُوهُمْ فَلْيُصَلُّوا صَلاَةَ كَذَا فِي حِينِ كَذَا، وَصَلاَةَ كَذَا فِي حِينِ كَذَا، وَإِذَا حَضَرَتِ الصَّلاَةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ، وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ** ".

Reference	: Sahih al-Bukhari 685
In-book reference	: Book 10, Hadith 79
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 653

(50) Chapter: If the Imam visited some people and led them in Salat (prayer)

(50) باب إِذَا زَارَ الإِمَامُ قَومًا فَأَمَّهُمْ

Narrated `Itban bin Malik Al-Ansari:

The Prophet (ﷺ) (came to my house and) asked permission for entering and I allowed him. He asked, "Where do you like me to pray in your house?" I pointed to a place which I liked. He stood up for prayer and we aligned behind him and he finished the prayer with Taslim and we did the same.

حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ، قَالَ سَمِعْتُ عِتْبَانَ بْنَ مَالِكٍ الأَنْصَارِيَّ، قَالَ اسْتَأْذَنَ النَّبِيُّ صلى الله عليه وسلم فَأَذِنْتُ لَهُ فَقَالَ " أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ ". فَأَشَرْتُ لَهُ إِلَى الْمَكَانِ الَّذِي أُحِبُّ، فَقَامَ وَصَفَفْنَا خَلْفَهُ ثُمَّ سَلَّمَ وَسَلَّمْنَا.

Reference	: Sahih al-Bukhari 686
In-book reference	: Book 10, Hadith 80
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 654

(51) Chapter: The Imam is appointed to be followed

(51) باب إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ

Narrated 'Ubaidullah Ibn `Abdullah bin `Utba:

I went to `Aisha and asked her to describe to me the illness of Allah's Messenger (ﷺ). `Aisha said, "Yes. The Prophet became seriously ill and asked whether the people had prayed. We replied, 'No. O Allah's Apostle! They are waiting for you.' He added, 'Put water for me in a trough." `Aisha added, "We did so. He took a bath and tried to get up but fainted. When he recovered, he again asked whether the people had prayed. We said, 'No, they are waiting for you. O Allah's Messenger (ﷺ),' He again said, 'Put water in a trough for me.' He sat down and took a bath and tried to get up but fainted again. Then he recovered and said, 'Have the people prayed?' We replied, 'No, they are waiting for you. O Allah's Apostle.' He said, 'Put water for me in the trough.' Then he sat down and washed himself and tried to get up but he fainted. When he recovered, he asked, 'Have the people prayed?' We said, 'No, they are waiting for you. O Allah's Messenger (ﷺ)! The people were in the mosque waiting for the Prophet (ﷺ) for the `Isha prayer. The Prophet (ﷺ) sent for Abu Bakr to lead the people in the prayer. The messenger went to Abu Bakr and said, 'Allah's Messenger (ﷺ) orders you to lead the people in the prayer.' Abu Bakr was a softhearted man, so he asked `Umar to lead the prayer but `Umar replied, 'You are more rightful.' So Abu Bakr led the prayer in those days. When the Prophet (ﷺ) felt a bit better, he came out for the Zuhr prayer with the help of two persons one of whom was Al-`Abbas. while Abu Bakr was leading the people in the prayer. When Abu Bakr saw him he wanted to retreat but the Prophet (ﷺ) beckoned him not to do so and asked them to make him sit beside Abu Bakr and they did so. Abu Bakr was following the Prophet (ﷺ) (in the prayer) and the people were following Abu Bakr. The Prophet (ﷺ) (prayed) sitting." 'Ubaidullah added "I went to `Abdullah bin `Abbas and asked him, Shall I tell you what Aisha has told me about the fatal illness of the Prophet?' Ibn `Abbas said, 'Go ahead. I told him her narration and he did not deny anything of it but asked whether `Aisha told me the name of the second person (who helped the Prophet (ﷺ)) along with Al-Abbas. I said. 'No.' He said, 'He was `Ali (Ibn Abi Talib).

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ حَدَّثَنَا زَائِدَةُ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، قَالَ دَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ أَلاَ تُحَدِّثِينِي عَنْ مَرَضِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَتْ بَلَى، ثَقُلَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " أَصَلَّى النَّاسُ ". قُلْنَا لاَ، هُمْ يَنْتَظِرُونَكَ. قَالَ " ضَعُوا لِي مَاءً فِي الْمِخْضَبِ ". قَالَتْ فَفَعَلْنَا فَاغْتَسَلَ فَذَهَبَ لِيَنُوءَ فَأُغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ صلى الله عليه وسلم " أَصَلَّى النَّاسُ ". قُلْنَا لاَ، هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ. قَالَ " ضَعُوا لِي مَاءً فِي الْمِخْضَبِ ". قَالَتْ فَقَعَدَ فَاغْتَسَلَ، ثُمَّ ذَهَبَ لِيَنُوءَ فَأُغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ " أَصَلَّى النَّاسُ ". قُلْنَا لاَ، هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ. فَقَالَ " ضَعُوا لِي مَاءً

فِي الْمِخْضَبِ "، فَقَعَدَ فَاغْتَسَلَ، ثُمَّ ذَهَبَ لِيَنُوءَ فَأُغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ " أَصَلَّى النَّاسُ ". فَقُلْنَا لاَ، هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ ـ وَالنَّاسُ عُكُوفٌ فِي الْمَسْجِدِ يَنْتَظِرُونَ النَّبِيَّ عَلَيْهِ السَّلاَمُ لِصَلاَةِ الْعِشَاءِ الآخِرَةِ ـ فَأَرْسَلَ النَّبِيُّ صلى الله عليه وسلم إِلَى أَبِي بَكْرٍ بِأَنْ يُصَلِّيَ بِالنَّاسِ، فَأَتَاهُ الرَّسُولُ فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم يَأْمُرُكَ أَنْ تُصَلِّيَ بِالنَّاسِ. فَقَالَ أَبُو بَكْرٍ ـ وَكَانَ رَجُلاً رَقِيقًا ـ يَا عُمَرُ صَلِّ بِالنَّاسِ. فَقَالَ لَهُ عُمَرُ أَنْتَ أَحَقُّ بِذَلِكَ. فَصَلَّى أَبُو بَكْرٍ تِلْكَ الأَيَّامَ، ثُمَّ إِنَّ النَّبِيَّ صلى الله عليه وسلم وَجَدَ مِنْ نَفْسِهِ خِفَّةً فَخَرَجَ بَيْنَ رَجُلَيْنِ أَحَدُهُمَا الْعَبَّاسُ لِصَلاَةِ الظُّهْرِ، وَأَبُو بَكْرٍ يُصَلِّي بِالنَّاسِ، فَلَمَّا رَآهُ أَبُو بَكْرٍ ذَهَبَ لِيَتَأَخَّرَ فَأَوْمَأَ إِلَيْهِ النَّبِيُّ صلى الله عليه وسلم بِأَنْ لاَ يَتَأَخَّرَ. قَالَ " أَجْلِسَانِي إِلَى جَنْبِهِ ". فَأَجْلَسَاهُ إِلَى جَنْبِ أَبِي بَكْرٍ. قَالَ فَجَعَلَ أَبُو بَكْرٍ يُصَلِّي وَهْوَ يَأْتَمُّ بِصَلاَةِ النَّبِيِّ صلى الله عليه وسلم وَالنَّاسُ بِصَلاَةِ أَبِي بَكْرٍ، وَالنَّبِيُّ صلى الله عليه وسلم قَاعِدٌ. قَالَ عُبَيْدُ اللَّهِ فَدَخَلْتُ عَلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ فَقُلْتُ لَهُ أَلاَ أَعْرِضُ عَلَيْكَ مَا حَدَّثَتْنِي عَائِشَةُ عَنْ مَرَضِ النَّبِيِّ صلى الله عليه وسلم قَالَ هَاتِ. فَعَرَضْتُ عَلَيْهِ حَدِيثَهَا، فَمَا أَنْكَرَ مِنْهُ شَيْئًا، غَيْرَ أَنَّهُ قَالَ أَسَمَّتْ لَكَ الرَّجُلَ الَّذِي كَانَ مَعَ الْعَبَّاسِ قُلْتُ لاَ. قَالَ هُوَ عَلِيٌّ.

Reference	: Sahih al-Bukhari 687
In-book reference	: Book 10, Hadith 81
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 655

Narrated Aisha:

the mother of the believers: Allah's Messenger (ﷺ) during his illness prayed at his house while sitting whereas some people prayed behind him standing. The Prophet (ﷺ) beckoned them to sit down. On completion of the prayer, he said, 'The Imam is to be followed: bow when he bows, raise up your heads (stand erect) when he raises his head and when he says, 'Sami`a l-lahu liman hamidah' (Allah heard those who sent praises to Him) say then 'Rabbana wa laka l-hamd' (O our Lord! All the praises are for You), and if he prays sitting then pray sitting."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، أَنَّهَا قَالَتْ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم فِي بَيْتِهِ وَهْوَ شَاكٍ، فَصَلَّى جَالِسًا وَصَلَّى وَرَاءَهُ قَوْمٌ قِيَامًا، فَأَشَارَ إِلَيْهِمْ أَنِ اجْلِسُوا، فَلَمَّا انْصَرَفَ قَالَ " إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا ".

Reference	: Sahih al-Bukhari 688
In-book reference	: Book 10, Hadith 82
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 656

Narrated Anas bin Malik:

Once Allah's Messenger (ﷺ) rode a horse and fell down and the right side (of his body) was injured. He offered one of the prayers while sitting and we also prayed behind him sitting. When he completed the prayer, he said, "The Imam is to be followed. Pray standing if he prays standing and bow when he bows; rise when he rises; and if he says, 'Sami`a l-lahu-liman hamidah, say then, 'Rabbana wa laka lhamd' and pray standing if he prays standing and pray sitting (all of you) if he prays sitting." Humaid said: The saying of the Prophet (ﷺ) "Pray sitting, if he (Imam) prays sitting" was said in his former illness (during his early life) but the Prophet (ﷺ) prayed sitting afterwards (in the last illness) and the people were praying standing behind him and the Prophet (ﷺ) did not order them to sit. We should follow the latest actions of the Prophet.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَكِبَ فَرَسًا فَصُرِعَ عَنْهُ، فَجُحِشَ شِقُّهُ الأَيْمَنُ، فَصَلَّى صَلاَةً مِنَ الصَّلَوَاتِ وَهْوَ قَاعِدٌ، فَصَلَّيْنَا وَرَاءَهُ قُعُودًا، فَلَمَّا انْصَرَفَ قَالَ " إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. فَقُولُوا رَبَّنَا وَلَكَ الْحَمْدُ. وَإِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا، وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ ". قَالَ أَبُو عَبْدِ اللَّهِ قَالَ الْحُمَيْدِيُّ قَوْلُهُ " إِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا ". هُوَ فِي مَرَضِهِ الْقَدِيمِ، ثُمَّ صَلَّى بَعْدَ ذَلِكَ النَّبِيُّ صلى الله عليه وسلم جَالِسًا وَالنَّاسُ خَلْفَهُ قِيَامًا، لَمْ يَأْمُرْهُمْ بِالْقُعُودِ، وَإِنَّمَا يُؤْخَذُ بِالآخِرِ فَالآخِرِ مِنْ فِعْلِ النَّبِيِّ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 689
In-book reference : Book 10, Hadith 83
USC-MSA web (English) reference : Vol. 1, Book 11, Hadith 657
(deprecated numbering scheme)

(52) Chapter: When should those who are behind the Imam prostrate?

(52) باب مَتَى يَسْجُدُ مَنْ خَلْفَ الإِمَامِ

قَالَ أَنَسٌ فَإِذَا سَجَدَ فَاسْجُدُوا

Narrated Al-Bara:

(and he was not a liar) When Allah's Messenger (ﷺ) said, "Sami`a l-lahu liman hamidah" none of us bent his back (for prostration) till the Prophet (ﷺ) prostrated and then we would prostrate after him.

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي أَبُو إِسْحَاقَ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يَزِيدَ، قَالَ حَدَّثَنِي الْبَرَاءُ ـ وَهْوَ غَيْرُ كَذُوبٍ ـ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. لَمْ يَحْنِ أَحَدٌ مِنَّا ظَهْرَهُ حَتَّى يَقَعَ النَّبِيُّ صلى الله عليه وسلم سَاجِدًا، ثُمَّ نَقَعُ سُجُودًا بَعْدَهُ.

Reference : Sahih al-Bukhari 690
In-book reference : Book 10, Hadith 84
USC-MSA web (English) reference : Vol. 1, Book 11, Hadith 658
(deprecated numbering scheme)

Narrated Abu 'Is-haq:

As above.

حَدَّثَنَا أَبُو نُعَيْمٍ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، نَحْوَهُ بِهَذَا.

Reference : Sahih al-Bukhari 690b
In-book reference : Book 10, Hadith 85
USC-MSA web (English) reference : Vol. 1, Book 11, Hadith 659
(deprecated numbering scheme)

(53) Chapter: The sin of the one who raises his head before the Imam (raises his head)

(53) باب إِثْمِ مَنْ رَفَعَ رَأْسَهُ قَبْلَ الإِمَامِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Isn't he who raises his head before the Imam afraid that Allah may transform his head into that of a donkey or his figure (face) into that of a donkey?"

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، سَمِعْتُ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَمَا يَخْشَى أَحَدُكُمْ ـ أَوْ لاَ يَخْشَى أَحَدُكُمْ ـ إِذَا رَفَعَ رَأْسَهُ قَبْلَ الإِمَامِ أَنْ يَجْعَلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ أَوْ يَجْعَلَ اللَّهُ صُورَتَهُ صُورَةَ حِمَارٍ ".

Reference : Sahih al-Bukhari 691
In-book reference : Book 10, Hadith 86
USC-MSA web (English) reference : Vol. 1, Book 11, Hadith 660
(deprecated numbering scheme)

(54) Chapter: A slave or a manumitted slave can lead the Salat (prayer)

(54) باب إِمَامَةِ الْعَبْدِ وَالْمَوْلَى

وَكَانَتْ عَائِشَةُ يَؤُمُّهَا عَبْدُهَا ذَكْوَانُ مِنَ الْمُصْحَفِ. وَوَلَدِ الْبَغِيِّ وَالأَعْرَابِيِّ وَالْغُلاَمِ الَّذِي لَمْ يَحْتَلِمْ، لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَؤُمُّهُمْ أَقْرَؤُهُمْ لِكِتَابِ اللَّهِ».

Narrated Ibn `Umar:

When the earliest emigrants came to Al-`Usba [??] a place in Quba', before the arrival of the Prophet- Salim, the slave of Abu Hudhaifa, who knew the Qur'an more than the others used to lead them in prayer.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ لَمَّا قَدِمَ الْمُهَاجِرُونَ الأَوَّلُونَ الْعُصْبَةَ ـ مَوْضِعٌ بِقُبَاءٍ ـ قَبْلَ مَقْدَمِ رَسُولِ اللَّهِ صلى الله عليه وسلم كَانَ يَؤُمُّهُمْ سَالِمٌ مَوْلَى أَبِي حُذَيْفَةَ، وَكَانَ أَكْثَرَهُمْ قُرْآنًا.

Reference	: Sahih al-Bukhari 692
In-book reference	: Book 10, Hadith 87
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 661

Narrated Anas:

The Prophet (ﷺ) said, "Listen and obey (your chief) even if an Ethiopian whose head is like a raisin were made your chief."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنِي أَبُو التَّيَّاحِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " اسْمَعُوا وَأَطِيعُوا، وَإِنِ اسْتُعْمِلَ حَبَشِيٌّ كَأَنَّ رَأْسَهُ زَبِيبَةٌ ".

Reference	: Sahih al-Bukhari 693
In-book reference	: Book 10, Hadith 88
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 662

(55) Chapter: If the Imam does not offer the Salat (prayer) perfectly and the followers offer it perfectly

(55) باب إِذَا لَمْ يُتِمَّ الإِمَامُ وَأَتَمَّ مَنْ خَلْفَهُ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If the Imam leads the prayer correctly then he and you will receive the rewards but if he makes a mistake (in the prayer) then you will receive the reward for the prayer and the sin will be his."

حَدَّثَنَا الْفَضْلُ بْنُ سَهْلٍ، قَالَ حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى الأَشْيَبُ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يُصَلُّونَ لَكُمْ، فَإِنْ أَصَابُوا فَلَكُمْ، وَإِنْ أَخْطَئُوا فَلَكُمْ وَعَلَيْهِمْ ".

Reference	: Sahih al-Bukhari 694
In-book reference	: Book 10, Hadith 89
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 663

(56) Chapter: Offering prayers behind a man who is a victim of Al-Fitan (trials and affections) or a heretic.

(56) باب إِمَامَةِ الْمَفْتُونِ وَالْمُبْتَدِعِ

وَقَالَ الْحَسَنُ صَلِّ وَعَلَيْهِ بِدْعَتُهُ.

Narrated 'Ubaid-Ullah bin Adi bin Khiyar:

I went to 'Uthman bin Affan while he was besieged, and said to him, "You are the chief of all Muslims in general and you see what has befallen you. We are led in the Salat (prayer) by a leader of Al-Fitan (trials and afflictions etc.) and we are afraid of being sinful in following him." 'Uthman said. "As-Salat (the prayers) is the best of all deeds so when

the people do good deeds do the same with them and when they do bad deeds, avoid those bad deeds." Az-Zuhri said, "In our opinion one should not offer Salat behind an effeminate person unless there is no alternative."

قَالَ أَبُو عَبْدِ اللَّهِ وَقَالَ لَنَا مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا الأَوْزَاعِيُّ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَدِيِّ بْنِ خِيَارٍ، أَنَّهُ دَخَلَ عَلَى عُثْمَانَ بْنِ عَفَّانَ ـ رضى الله عنه ـ وَهْوَ مَحْصُورٌ فَقَالَ إِنَّكَ إِمَامُ عَامَّةٍ، وَنَزَلَ بِكَ مَا تَرَى وَيُصَلِّي لَنَا إِمَامُ فِتْنَةٍ وَنَتَحَرَّجُ. فَقَالَ الصَّلاَةُ أَحْسَنُ مَا يَعْمَلُ النَّاسُ، فَإِذَا أَحْسَنَ النَّاسُ فَأَحْسِنْ مَعَهُمْ، وَإِذَا أَسَاءُوا فَاجْتَنِبْ إِسَاءَتَهُمْ. وَقَالَ الزُّبَيْدِيُّ قَالَ الزُّهْرِيُّ لاَ نَرَى أَنْ يُصَلَّى خَلْفَ الْمُخَنَّثِ إِلاَّ مِنْ ضَرُورَةٍ لاَ بُدَّ مِنْهَا.

Reference	: Sahih al-Bukhari 695
In-book reference	: Book 10, Hadith 90
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 663

Narrated Anas bin Malik:

The Prophet (ﷺ) said to Abu-Dhar, "Listen and obey (your chief) even if he is an Ethiopian with a head like a raisin."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبَانَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، قَالَ النَّبِيُّ صلى الله عليه وسلم لأَبِي ذَرٍّ " اسْمَعْ وَأَطِعْ، وَلَوْ لِحَبَشِيٍّ كَأَنَّ رَأْسَهُ زَبِيبَةٌ ".

Reference	: Sahih al-Bukhari 696
In-book reference	: Book 10, Hadith 91
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 664

(57) Chapter: To stand on the right side of the Imam on the same line if only two persons (counting the Imam) are offering Salat (prayer) in congregation

(57) باب يَقُومُ عَنْ يَمِينِ الإِمَامِ، بِحِذَائِهِ سَوَاءً إِذَا كَانَا اثْنَيْنِ

Narrated Ibn `Abbas:

Once I passed the night in the house of my aunt Maimuna. Allah's Messenger (ﷺ) offered the `Isha' prayer and then came to the house and offered four rak`at an slept. Later on, he woke up and stood for the prayer and I stood on his left side. He drew me to his right and prayed five rak`at and then two. He then slept till I heard him snoring (or heard his breath sounds). Afterwards he went out for the morning prayer.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ بِتُّ فِي بَيْتِ خَالَتِي مَيْمُونَةَ فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم الْعِشَاءَ، ثُمَّ جَاءَ فَصَلَّى أَرْبَعَ رَكَعَاتٍ ثُمَّ نَامَ، ثُمَّ قَامَ فَجِئْتُ فَقُمْتُ عَنْ يَسَارِهِ، فَجَعَلَنِي عَنْ يَمِينِهِ، فَصَلَّى خَمْسَ رَكَعَاتٍ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ نَامَ حَتَّى سَمِعْتُ غَطِيطَهُ ـ أَوْ قَالَ خَطِيطَهُ ـ ثُمَّ خَرَجَ إِلَى الصَّلاَةِ.

Reference	: Sahih al-Bukhari 697
In-book reference	: Book 10, Hadith 92
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 665

(58) Chapter: If a man stood on the left side of the Imam and the Imam drew him to his right side, then the Salat of none of them would be invalid

(58) باب إِذَا قَامَ الرَّجُلُ عَنْ يَسَارِ الإِمَامِ، فَحَوَّلَهُ الإِمَامُ إِلَى يَمِينِهِ لَمْ تَفْسُدْ صَلاَتُهُمَا

Narrated Ibn `Abbas:

One night I slept at the house of (my aunt) Maimuna and the Prophet (ﷺ) was there on that night. He performed ablution and stood up for the prayer. I joined him and stood on his left side but he drew me to his right and prayed thirteen rak`at and then slept till I heard his breath sounds. And whenever he slept, he used to breathe with audible sounds. The Mu'adh-dhin came to the Prophet (ﷺ) and he went out and prayed the morning prayer) without repeating the ablution.

حَدَّثَنَا أَحْمَدُ، قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ حَدَّثَنَا عَمْرٌو، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ نِمْتُ عِنْدَ مَيْمُونَةَ وَالنَّبِيُّ صلى الله عليه وسلم عِنْدَهَا تِلْكَ اللَّيْلَةَ، فَتَوَضَّأَ ثُمَّ قَامَ يُصَلِّي، فَقُمْتُ عَلَى يَسَارِهِ، فَأَخَذَنِي فَجَعَلَنِي عَنْ يَمِينِهِ، فَصَلَّى ثَلاَثَ عَشْرَةَ رَكْعَةً، ثُمَّ نَامَ حَتَّى نَفَخَ ـ وَكَانَ إِذَا نَامَ نَفَخَ ـ ثُمَّ أَتَاهُ الْمُؤَذِّنُ، فَخَرَجَ فَصَلَّى وَلَمْ يَتَوَضَّأْ. قَالَ عَمْرٌو فَحَدَّثْتُ بِهِ بُكَيْرًا فَقَالَ حَدَّثَنِي كُرَيْبٌ بِذَلِكَ.

Reference	: Sahih al-Bukhari 698
In-book reference	: Book 10, Hadith 93
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 666

(59) Chapter: If the Imam has not had the intention of leading the prayer and then some persons join him and he leads them

(59) باب إِذَا لَمْ يَنْوِ الإِمَامُ أَنْ يَؤُمَّ ثُمَّ جَاءَ قَوْمٌ فَأَمَّهُمْ

Narrated Ibn `Abbas:

Once I passed the night in the house of my aunt Maimuna. The Prophet (ﷺ) stood for the night prayer and I joined him and stood on his left side but he drew me to his right by holding me by the head.

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ بِتُّ عِنْدَ خَالَتِي فَقَامَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي مِنَ اللَّيْلِ، فَقُمْتُ أُصَلِّي مَعَهُ فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَ بِرَأْسِي فَأَقَامَنِي عَنْ يَمِينِهِ.

Reference	: Sahih al-Bukhari 699
In-book reference	: Book 10, Hadith 94
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 667

(60) Chapter: If the Imam prolongs the Salat (prayer) and somebody has an urgent work or need and so he leaves the congregation and offers Salat alone.

(60) باب إِذَا طَوَّلَ الإِمَامُ وَكَانَ لِلرَّجُلِ حَاجَةٌ فَخَرَجَ فَصَلَّى

Narrated Mu`adh bin Jabal:

I used to pray the `Isha prayer with the Prophet (ﷺ) and then go to lead my people in the prayer.

حَدَّثَنَا مُسْلِمٌ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ مُعَاذَ بْنَ جَبَلٍ، كَانَ يُصَلِّي مَعَ النَّبِيِّ صلى الله عليه وسلم ثُمَّ يَرْجِعُ فَيَؤُمُّ قَوْمَهُ.

Reference	: Sahih al-Bukhari 700
In-book reference	: Book 10, Hadith 95
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 668

Narrated `Amr:

Jabir bin `Abdullah said, "Mu`adh bin Jabal used to pray with the Prophet (ﷺ) and then go to lead his people in prayer Once he led the `Isha' prayer and recited Surat "Al-Baqara." Somebody left the prayer and Mu`adh criticized

him. The news reached the Prophet (ﷺ) and he said to Mu`adh, 'You are putting the people to trial,' and repeated it thrice (or said something similar) and ordered him to recite two medium Suras of Mufassal." (`Amr said that he had forgotten the names of those Suras).

وَحَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا غُنْدَرٌ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، قَالَ كَانَ مُعَاذُ بْنُ جَبَلٍ يُصَلِّي مَعَ النَّبِيِّ صلى الله عليه وسلم ثُمَّ يَرْجِعُ فَيَؤُمُّ قَوْمَهُ، فَصَلَّى الْعِشَاءَ فَقَرَأَ بِالْبَقَرَةِ، فَانْصَرَفَ الرَّجُلُ، فَكَأَنَّ مُعَاذًا تَنَاوَلَ مِنْهُ، فَبَلَغَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " فَتَّانٌ فَتَّانٌ فَتَّانٌ " ثَلاَثَ مِرَارٍ أَوْ قَالَ " فَاتِنًا فَاتِنًا فَاتِنٌ " وَأَمَرَهُ بِسُورَتَيْنِ مِنْ أَوْسَطِ الْمُفَصَّلِ. قَالَ عَمْرٌو لاَ أَحْفَظُهُمَا.

Reference	: Sahih al-Bukhari 701
In-book reference	: Book 10, Hadith 96
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 669

(61) Chapter: The shortening of the Qiyam (standing) by the Imam[in Salat (prayer)] but performing the bowings and the prostrations perfectly

(61) باب تَخْفِيفِ الإِمَامِ فِي الْقِيَامِ وَإِتْمَامِ الرُّكُوعِ وَالسُّجُودِ

Narrated Abu Mas`ud:

A man came and said, "O Allah's Messenger (ﷺ)! By Allah, I keep away from the morning prayer only because So and so prolongs the prayer when he leads us in it." The narrator said, "I never saw Allah's Apostle more furious in giving advice than he was at that time. He then said, "Some of you make people dislike good deeds (the prayer). So whoever among you leads the people in prayer should shorten it because among them are the weak, the old and the needy."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ حَدَّثَنَا زُهَيْرٌ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ سَمِعْتُ قَيْسًا، قَالَ أَخْبَرَنِي أَبُو مَسْعُودٍ، أَنَّ رَجُلاً، قَالَ وَاللَّهِ يَا رَسُولَ اللَّهِ إِنِّي لأَتَأَخَّرُ عَنْ صَلاَةِ الْغَدَاةِ مِنْ أَجْلِ فُلاَنٍ مِمَّا يُطِيلُ بِنَا. فَمَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي مَوْعِظَةٍ أَشَدَّ غَضَبًا مِنْهُ يَوْمَئِذٍ ثُمَّ قَالَ " إِنَّ مِنْكُمْ مُنَفِّرِينَ، فَأَيُّكُمْ مَا صَلَّى بِالنَّاسِ فَلْيَتَجَوَّزْ، فَإِنَّ فِيهِمُ الضَّعِيفَ وَالْكَبِيرَ وَذَا الْحَاجَةِ ".

Reference	: Sahih al-Bukhari 702
In-book reference	: Book 10, Hadith 97
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 670

(62) Chapter: When offering Salat (prayer) alone, one can prolong the Salat as much as one wishes

(62) باب إِذَا صَلَّى لِنَفْسِهِ فَلْيُطَوِّلْ مَا شَاءَ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If anyone of you leads the people in the prayer, he should shorten it for amongst them are the weak, the sick and the old; and if anyone among your prays alone then he may prolong (the prayer) as much as he wishes. "

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ، فَإِنَّ مِنْهُمُ الضَّعِيفَ وَالسَّقِيمَ وَالْكَبِيرَ، وَإِذَا صَلَّى أَحَدُكُمْ لِنَفْسِهِ فَلْيُطَوِّلْ مَا شَاءَ ".

Reference	: Sahih al-Bukhari 703
In-book reference	: Book 10, Hadith 98
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 671

(63) Chapter: Complaining against one's Imam if he prolongs the prayer.

(63) باب مَنْ شَكَا إِمَامَهُ إِذَا طَوَّلَ

وَقَالَ أَبُو أُسَيْدٍ طَوَّلْتَ بِنَا يَا بُنَيَّ.

Narrated Abu Mas`ud:

A man came and said, "O Allah's Messenger (ﷺ)! I keep away from the morning prayer because so-and-so (Imam) prolongs it too much." Allah's Messenger (ﷺ) became furious and I had never seen him more furious than he was on that day. The Prophet (ﷺ) said, "O people! Some of you make others dislike the prayer, so whoever becomes an Imam he should shorten the prayer, as behind him are the weak, the old and the needy."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ، قَالَ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ إِنِّي لأَتَأَخَّرُ عَنِ الصَّلاَةِ فِي الْفَجْرِ مِمَّا يُطِيلُ بِنَا فُلاَنٌ فِيهَا. فَغَضِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَا رَأَيْتُهُ غَضِبَ فِي مَوْضِعٍ كَانَ أَشَدَّ غَضَبًا مِنْهُ يَوْمَئِذٍ ثُمَّ قَالَ ‏ "‏ يَا أَيُّهَا النَّاسُ إِنَّ مِنْكُمْ مُنَفِّرِينَ، فَمَنْ أَمَّ النَّاسَ فَلْيَتَجَوَّزْ، فَإِنَّ خَلْفَهُ الضَّعِيفَ وَالْكَبِيرَ وَذَا الْحَاجَةِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 704
In-book reference	: Book 10, Hadith 99
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 672

Narrated Jabir bin `Abdullah Al-Ansari:

Once a man was driving two Nadihas (camels used for agricultural purposes) and night had fallen. He found Mu`adh praying so he made his camel kneel and joined Mu`adh in the prayer. The latter recited Surat 'Al-Baqara" or Surat "An-Nisa", (so) the man left the prayer and went away. When he came to know that Mu`adh had criticized him, he went to the Prophet, and complained against Mu`adh. The Prophet said thrice, "O Mu`adh ! Are you putting the people to trial?" It would have been better if you had recited "Sabbih Isma Rabbika-l-A`la (87)", Wash-shamsi wa duhaha (91)", or "Wal-laili idha yaghsha (92)", for the old, the weak and the needy pray behind you." Jabir said that Mu`adh recited Sura Al-Baqara in the `Isha' prayer.

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنَا مُحَارِبُ بْنُ دِثَارٍ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ الأَنْصَارِيَّ، قَالَ أَقْبَلَ رَجُلٌ بِنَاضِحَيْنِ وَقَدْ جَنَحَ اللَّيْلُ، فَوَافَقَ مُعَاذًا يُصَلِّي، فَتَرَكَ نَاضِحَهُ وَأَقْبَلَ إِلَى مُعَاذٍ، فَقَرَأَ بِسُورَةِ الْبَقَرَةِ أَوِ النِّسَاءِ، فَانْطَلَقَ الرَّجُلُ، وَبَلَغَهُ أَنَّ مُعَاذًا نَالَ مِنْهُ، فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَشَكَا إِلَيْهِ مُعَاذًا، فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ يَا مُعَاذُ أَفَتَّانٌ أَنْتَ ـ أَوْ فَاتِنٌ ثَلاَثَ مِرَارٍ ـ فَلَوْلاَ صَلَّيْتَ بِسَبِّحِ اسْمَ رَبِّكَ، وَالشَّمْسِ وَضُحَاهَا، وَاللَّيْلِ إِذَا يَغْشَى، فَإِنَّهُ يُصَلِّي وَرَاءَكَ الْكَبِيرُ وَالضَّعِيفُ وَذُو الْحَاجَةِ ‏"‏‏.‏ أَحْسِبُ هَذَا فِي الْحَدِيثِ‏.‏ قَالَ أَبُو عَبْدِ اللَّهِ وَتَابَعَهُ سَعِيدُ بْنُ مَسْرُوقٍ وَمِسْعَرٌ وَالشَّيْبَانِيُّ‏.‏ قَالَ عَمْرٌو وَعُبَيْدُ اللَّهِ بْنُ مِقْسَمٍ وَأَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَرَأَ مُعَاذٌ فِي الْعِشَاءِ بِالْبَقَرَةِ‏.‏ وَتَابَعَهُ الأَعْمَشُ عَنْ مُحَارِبٍ‏.‏

Reference	: Sahih al-Bukhari 705
In-book reference	: Book 10, Hadith 100
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 673

(64) Chapter: The shortening and perfection of the prayer (by the Imam)

(64) باب الإِيجَازِ فِي الصَّلاَةِ وَإِكْمَالِهَا

Narrated Anas:

The Prophet (ﷺ) used to pray a short prayer (in congregation) but used to offer it in a perfect manner.

حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يُوجِزُ الصَّلاَةَ وَيُكْمِلُهَا‏.‏

Reference	: Sahih al-Bukhari 706

In-book reference : Book 10, Hadith 101
USC-MSA web (English) reference : Vol. 1, Book 11, Hadith 674
(deprecated numbering scheme)

(65) Chapter: Whoever cuts short As-Salat (the prayer) on hearing the cries of a child.

(65) باب مَنْ أَخَفَّ الصَّلاَةَ عِنْدَ بُكَاءِ الصَّبِيِّ

Narrated `Abdullah bin 'Abi Qatada:

My father said, "The Prophet (ﷺ) said, 'When I stand for prayer, I intend to prolong it but on hearing the cries of a child, I cut it short, as I dislike to trouble the child's mother.' "

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ أَخْبَرَنَا الْوَلِيدُ، قَالَ حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ أَبِي قَتَادَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ إِنِّي لأَقُومُ فِي الصَّلاَةِ أُرِيدُ أَنْ أُطَوِّلَ فِيهَا، فَأَسْمَعُ بُكَاءَ الصَّبِيِّ، فَأَتَجَوَّزُ فِي صَلاَتِي كَرَاهِيَةَ أَنْ أَشُقَّ عَلَى أُمِّهِ ‏"‏‏.‏ تَابَعَهُ بِشْرُ بْنُ بَكْرٍ وَابْنُ الْمُبَارَكِ وَبَقِيَّةُ عَنِ الأَوْزَاعِيِّ‏.‏

Reference : Sahih al-Bukhari 707
In-book reference : Book 10, Hadith 102
USC-MSA web (English) reference : Vol. 1, Book 11, Hadith 675
(deprecated numbering scheme)

Narrated Anas bin Malik:

I never prayed behind any Imam a prayer lighter and more perfect than that behind the Prophet (ﷺ) and he used to cut short the prayer whenever he heard the cries of a child lest he should put the child's mother to trial.

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، قَالَ حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، قَالَ حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ مَا صَلَّيْتُ وَرَاءَ إِمَامٍ قَطُّ أَخَفَّ صَلاَةً وَلاَ أَتَمَّ مِنَ النَّبِيِّ صلى الله عليه وسلم، وَإِنْ كَانَ لَيَسْمَعُ بُكَاءَ الصَّبِيِّ فَيُخَفِّفُ مَخَافَةَ أَنْ تُفْتَنَ أُمُّهُ‏.‏

Reference : Sahih al-Bukhari 708
In-book reference : Book 10, Hadith 103
USC-MSA web (English) reference : Vol. 1, Book 11, Hadith 676
(deprecated numbering scheme)

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "When I start the prayer I intend to prolong it, but on hearing the cries of a child, I cut short the prayer because I know that the cries of the child will incite its mother's passions."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ حَدَّثَنَا سَعِيدٌ، قَالَ حَدَّثَنَا قَتَادَةُ، أَنَّ أَنَسَ بْنَ مَالِكٍ، حَدَّثَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏"‏ إِنِّي لأَدْخُلُ فِي الصَّلاَةِ وَأَنَا أُرِيدُ إِطَالَتَهَا، فَأَسْمَعُ بُكَاءَ الصَّبِيِّ، فَأَتَجَوَّزُ فِي صَلاَتِي مِمَّا أَعْلَمُ مِنْ شِدَّةِ وَجْدِ أُمِّهِ مِنْ بُكَائِهِ ‏"‏‏.‏

Reference : Sahih al-Bukhari 709
In-book reference : Book 10, Hadith 104
USC-MSA web (English) reference : Vol. 1, Book 11, Hadith 677
(deprecated numbering scheme)

Narrated Anas bin Malik:

The Prophet, said, "Whenever I start the prayer I intend to prolong it, but on hearing the cries of a child, I cut short the prayer because I know that the cries of the child will incite its mother's passions."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ إِنِّي لأَدْخُلُ فِي الصَّلاَةِ فَأُرِيدُ إِطَالَتَهَا، فَأَسْمَعُ بُكَاءَ الصَّبِيِّ، فَأَتَجَوَّزُ مِمَّا أَعْلَمُ مِنْ شِدَّةِ وَجْدِ أُمِّهِ مِنْ بُكَائِهِ ‏"‏‏.‏ وَقَالَ مُوسَى حَدَّثَنَا أَبَانُ، حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسٌ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ‏.‏

Reference : Sahih al-Bukhari 710
In-book reference : Book 10, Hadith 105

USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 1, Book 11, Hadith 678

(66) Chapter: If one offers Salat (prayer) and the leads the people in Salat.

(66) باب إِذَا صَلَّى ثُمَّ أَمَّ قَوْمًا

Narrated Jabir bin `Abdullah:

Mu`adh used to pray with the Prophet (ﷺ) and then go and lead his people (tribe) in the prayer.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، وَأَبُو النُّعْمَانِ، قَالاَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرٍ، قَالَ كَانَ مُعَاذٌ يُصَلِّي مَعَ النَّبِيِّ صلى الله عليه وسلم ثُمَّ يَأْتِي قَوْمَهُ فَيُصَلِّي بِهِمْ.

Reference : Sahih al-Bukhari 711
In-book reference : Book 10, Hadith 106
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 1, Book 11, Hadith 679

(67) Chapter: One who repeats the Takbir (Allahu Akbar) of the Imam so that the people may hear it.

(67) باب مَنْ أَسْمَعَ النَّاسَ تَكْبِيرَ الإِمَامِ

Narrated `Aisha:

When the Prophet, became ill in his fatal illness, Someone came to inform him about the prayer, and the Prophet (ﷺ) told him to tell Abu Bakr to lead the people in the prayer. I said, "Abu Bakr is a softhearted man and if he stands for the prayer in your place, he would weep and would not be able to recite the Qur'an." The Prophet (ﷺ) said, "Tell Abu Bakr to lead the prayer." I said the same as before. He (repeated the same order and) on the third or the fourth time he said, "You are the companions of Joseph. Tell Abu Bakr to lead the prayer." So Abu Bakr led the prayer and meanwhile the Prophet (ﷺ) felt better and came out with the help of two men; as if I see him just now dragging his feet on the ground. When Abu Bakr saw him, he tried to retreat but the Prophet (ﷺ) beckoned him to carry on. Abu Bakr retreated a bit and the Prophet (ﷺ) sat on his (left) side. Abu Bakr was repeating the Takbir (Allahu Akbar) of Allah's Messenger (ﷺ) for the people to hear.

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، قَالَ حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ لَمَّا مَرِضَ النَّبِيُّ صلى الله عليه وسلم مَرَضَهُ الَّذِي مَاتَ فِيهِ أَتَاهُ بِلاَلٌ يُؤْذِنُهُ بِالصَّلاَةِ فَقَالَ " مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ ". قُلْتُ إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ، إِنْ يَقُمْ مَقَامَكَ يَبْكِي فَلاَ يَقْدِرُ عَلَى الْقِرَاءَةِ. قَالَ " مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ ". فَقُلْتُ مِثْلَهُ فَقَالَ فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ " إِنَّكُنَّ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ ". فَصَلَّى وَخَرَجَ النَّبِيُّ صلى الله عليه وسلم يُهَادَى بَيْنَ رَجُلَيْنِ، كَأَنِّي أَنْظُرُ إِلَيْهِ يَخُطُّ بِرِجْلَيْهِ الأَرْضَ، فَلَمَّا رَآهُ أَبُو بَكْرٍ ذَهَبَ يَتَأَخَّرُ، فَأَشَارَ إِلَيْهِ أَنْ صَلِّ، فَتَأَخَّرَ أَبُو بَكْرٍ ـ رضى الله عنه ـ وَقَعَدَ النَّبِيُّ صلى الله عليه وسلم إِلَى جَنْبِهِ، وَأَبُو بَكْرٍ يُسْمِعُ النَّاسَ التَّكْبِيرَ. تَابَعَهُ مُحَاضِرٌ عَنِ الأَعْمَشِ.

Reference : Sahih al-Bukhari 712
In-book reference : Book 10, Hadith 107
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 1, Book 11, Hadith 680

(68) Chapter: If a person follows the Imam and the others follow that person (then it is all right)

(68) باب الرَّجُلُ يَأْتَمُّ بِالإِمَامِ وَيَأْتَمُّ النَّاسُ بِالْمَأْمُومِ

وَيُذْكَرُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «ائْتَمُّوا بِي وَلْيَأْتَمَّ بِكُمْ مَنْ بَعْدَكُمْ».

Narrated `Aisha:

When Allah's Messenger (ﷺ) became seriously ill, Bilal came to him for the prayer. He said, "Tell Abu Bakr to lead the people in the prayer." I said, "O Allah's Messenger (ﷺ)! Abu Bakr is a softhearted man and if he stands in your place, he would not be able to make the people hear him. Will you order `Umar (to lead the prayer)?" The Prophet (ﷺ) said, "Tell Abu Bakr to lead the people in the prayer." Then I said to Hafsa, "Tell him, Abu i Bakr is a softhearted man and if he stands in his place, he would not be able to make the people hear him. Would you order `Umar to lead the prayer?' " Hafsa did so. The Prophet (ﷺ) said, "Verily you are the companions of Joseph. Tell Abu Bakr to lead the people in the prayer." So Abu- Bakr stood for the prayer. In the meantime Allah's Messenger (ﷺ) felt better and came out with the help of two persons and both of his legs were dragging on the ground till he entered the mosque. When Abu Bakr heard him coming, he tried to retreat but Allah's Messenger (ﷺ) beckoned him to carry on. The Prophet (ﷺ) sat on his left side. Abu Bakr was praying while standing and Allah's Messenger (ﷺ) was leading the prayer while sitting. Abu Bakr was following the Prophet (ﷺ) and the people were following Abu Bakr (in the prayer).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ لَمَّا ثَقُلَ رَسُولُ اللَّهِ صلى الله عليه وسلم جَاءَ بِلاَلٌ يُؤْذِنُهُ بِالصَّلاَةِ فَقَالَ " مُرُوا أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ ". فَقُلْتُ يَا رَسُولَ اللَّهِ، إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ، وَإِنَّهُ مَتَى مَا يَقُمْ مَقَامَكَ لاَ يُسْمِعُ النَّاسَ، فَلَوْ أَمَرْتَ عُمَرَ. فَقَالَ " مُرُوا أَبَا بَكْرٍ يُصَلِّي بِالنَّاسِ ". فَقُلْتُ لِحَفْصَةَ قُولِي لَهُ إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ، وَإِنَّهُ مَتَى يَقُمْ مَقَامَكَ لاَ يُسْمِعِ النَّاسَ، فَلَوْ أَمَرْتَ عُمَرَ. قَالَ " إِنَّكُنَّ لأَنْتُنَّ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ ". فَلَمَّا دَخَلَ فِي الصَّلاَةِ وَجَدَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي نَفْسِهِ خِفَّةً، فَقَامَ يُهَادَى بَيْنَ رَجُلَيْنِ، وَرِجْلاَهُ يَخُطَّانِ فِي الأَرْضِ حَتَّى دَخَلَ الْمَسْجِدَ، فَلَمَّا سَمِعَ أَبُو بَكْرٍ حِسَّهُ ذَهَبَ أَبُو بَكْرٍ يَتَأَخَّرُ، فَأَوْمَأَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم، فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى جَلَسَ عَنْ يَسَارِ أَبِي بَكْرٍ، فَكَانَ أَبُو بَكْرٍ يُصَلِّي قَائِمًا، وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي قَاعِدًا، يَقْتَدِي أَبُو بَكْرٍ بِصَلاَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَالنَّاسُ مُقْتَدُونَ بِصَلاَةِ أَبِي بَكْرٍ رضى الله عنه.

Reference	: Sahih al-Bukhari 713
In-book reference	: Book 10, Hadith 108
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 681

(69) Chapter: Can the Imam depend on the people's saying if he is in doubt (about a certain matter)?

(69) باب هَلْ يَأْخُذُ الإِمَامُ إِذَا شَكَّ بِقَوْلِ النَّاسِ

Narrated Abu Huraira:

Once Allah's Messenger (ﷺ) prayed two rak`at (instead of four) and finished his prayer. Dhul-Yadain asked him whether the prayer had been reduced or whether he had forgotten. Allah's Messenger (ﷺ) asked the people whether Dhul-Yadain was telling the truth. The people replied in the affirmative. Then Allah's Apostle stood up, offered the remaining two rak`at and then finished his prayer with Taslim and then said, "Allahu Akbar." He followed it with two prostrations like ordinary prostrations or a bit longer.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَيُّوبَ بْنِ أَبِي تَمِيمَةَ السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم انْصَرَفَ مِنَ اثْنَتَيْنِ، فَقَالَ لَهُ ذُو الْيَدَيْنِ أَقَصُرَتِ الصَّلاَةُ أَمْ نَسِيتَ يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَصَدَقَ ذُو الْيَدَيْنِ ". فَقَالَ النَّاسُ نَعَمْ. فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَصَلَّى اثْنَتَيْنِ أُخْرَيَيْنِ ثُمَّ سَلَّمَ، ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ.

Reference	: Sahih al-Bukhari 714
In-book reference	: Book 10, Hadith 109

USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 1, Book 11, Hadith 682

Narrated Abu Huraira:

The Prophet (ﷺ) prayed two rak`at of Zuhr prayer (instead of four) and he was told that he had prayed two rak`at only. Then he prayed two more rak`at and finished them with the Taslim followed by two prostrations.

حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ صَلَّى النَّبِيُّ صلى الله عليه وسلم الظُّهْرَ رَكْعَتَيْنِ، فَقِيلَ صَلَّيْتَ رَكْعَتَيْنِ. فَصَلَّى رَكْعَتَيْنِ، ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْنِ.

Reference	: Sahih al-Bukhari 715
In-book reference	: Book 10, Hadith 110
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 683

(70) Chapter: If the Imam weeps in As-Salat (the prayers) (will his Salat be valid?) (70) باب إِذَا بَكَى الإِمَامُ فِي الصَّلاَةِ

وَقَالَ عَبْدُ اللَّهِ بْنُ شَدَّادٍ سَمِعْتُ نَشِيجَ عُمَرَ وَأَنَا فِي آخِرِ الصُّفُوفِ يَقْرَأُ: {إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ}.

Narrated `Aisha:

the mother of the faithful believers: Allah's Messenger (ﷺ) in his last illness said, "Tell Abu Bakr to lead the people in the prayer." I said, "If Abu Bakr stood in your place, he would not be able to make the people hear him owing to his weeping. So please order `Umar to lead the prayer." He said, "Tell Abu Bakr to lead the people in the prayer." I said to Hafsa, "Say to him, 'Abu Bakr is a softhearted man and if he stood in your place he would not be able to make the people hear him owing to his weeping. So order `Umar to lead the people in the prayer.' " Hafsa did so but Allah's Messenger (ﷺ) said, "Keep quiet. Verily you are the companions of (Prophet) Joseph. Tell Abu Bakr to lead the people in the prayer." Hafsa said to me, "I never got any good from you."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ فِي مَرَضِهِ " مُرُوا أَبَا بَكْرٍ يُصَلِّي بِالنَّاسِ ". قَالَتْ عَائِشَةُ قُلْتُ إِنَّ أَبَا بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ لَمْ يُسْمِعِ النَّاسَ مِنَ الْبُكَاءِ، فَمُرْ عُمَرَ فَلْيُصَلِّ. فَقَالَ " مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ لِلنَّاسِ ". قَالَتْ عَائِشَةُ لِحَفْصَةَ قُولِي لَهُ إِنَّ أَبَا بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ لَمْ يُسْمِعِ النَّاسَ مِنَ الْبُكَاءِ، فَمُرْ عُمَرَ فَلْيُصَلِّ لِلنَّاسِ. فَفَعَلَتْ حَفْصَةُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَهْ، إِنَّكُنَّ لأَنْتُنَّ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ لِلنَّاسِ ". قَالَتْ حَفْصَةُ لِعَائِشَةَ مَا كُنْتُ لأُصِيبَ مِنْكِ خَيْرًا.

Reference	: Sahih al-Bukhari 716
In-book reference	: Book 10, Hadith 111
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 684

(71) Chapter: Straightening the rows at the time of Iqama and after it (immediately) (71) باب تَسْوِيَةِ الصُّفُوفِ عِنْدَ الإِقَامَةِ وَبَعْدَهَا

Narrated An-Nu`man bin 'Bashir:

The Prophet (ﷺ) said, "Straighten your rows or Allah will alter your faces."

حَدَّثَنَا أَبُو الْوَلِيدِ، هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَمْرُو بْنُ مُرَّةَ، قَالَ سَمِعْتُ سَالِمَ بْنَ أَبِي الْجَعْدِ، قَالَ سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم " لَتُسَوُّنَّ صُفُوفَكُمْ أَوْ لَيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ ".

Reference	: Sahih al-Bukhari 717
In-book reference	: Book 10, Hadith 112
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 685

Narrated Anas:

The Prophet (ﷺ) said, "Straighten your rows, for I see you from behind my back.'

حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " أَقِيمُوا الصُّفُوفَ فَإِنِّي أَرَاكُمْ خَلْفَ ظَهْرِي ".

Reference	: Sahih al-Bukhari 718
In-book reference	: Book 10, Hadith 113
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 686

(72) Chapter: Facing of the Imam towards his followers while straightening the rows.

(72) باب إِقْبَالِ الإِمَامِ عَلَى النَّاسِ عِنْدَ تَسْوِيَةِ الصُّفُوفِ

Narrated Anas bin Malik:

Once the Iqama was pronounced and Allah's Messenger (ﷺ) faced us and said, "Straighten your rows and stand closer together, for I see you from behind my back.'

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي رَجَاءٍ، قَالَ حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، قَالَ حَدَّثَنَا زَائِدَةُ بْنُ قُدَامَةَ، قَالَ حَدَّثَنَا حُمَيْدٌ الطَّوِيلُ، حَدَّثَنَا أَنَسٌ، قَالَ أُقِيمَتِ الصَّلاَةُ فَأَقْبَلَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِوَجْهِهِ فَقَالَ " أَقِيمُوا صُفُوفَكُمْ وَتَرَاصُّوا، فَإِنِّي أَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي ".

Reference	: Sahih al-Bukhari 719
In-book reference	: Book 10, Hadith 114
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 687

(73) Chapter: The first row

(73) باب الصَّفِّ الأَوَّلِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Martyrs are those who die because of drowning, plague, an Abdominal disease, or of being buried alive by a falling building." And then he added, "If the people knew the Reward for the Zuhr prayer in its early time, they would race for it. If they knew the reward for the `Isha' and the Fajr prayers in congregation, they would join them even if they had to crawl. If they knew the reward for the first row, they would draw lots for it."

حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ مَالِكٍ، عَنْ سُمَىٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " الشُّهَدَاءُ الْغَرِقُ وَالْمَطْعُونُ وَالْمَبْطُونُ وَالْهَدْمُ ". وَقَالَ " وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لاَسْتَبَقُوا {إِلَيْهِ} وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لأَتَوْهُمَا وَلَوْ حَبْوًا، وَلَوْ يَعْلَمُونَ مَا فِي الصَّفِّ الْمُقَدَّمِ لاَسْتَهَمُوا ".

Reference	: Sahih al-Bukhari 720, 721
In-book reference	: Book 10, Hadith 115
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 688

(74) Chapter: The straightening of the rows is amongst those obligatory and good things which make your As-Salat (the prayer) a correct and perfect one.

(74) باب إِقَامَةِ الصَّفِّ مِنْ تَمَامِ الصَّلاَةِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The Imam is (appointed) to be followed. So do not differ from him, bow when he bows, and say, "Rabbana-lakal hamd" if he says "Sami`a l-lahu liman hamidah"; and if he prostrates, prostrate (after him),

and if he prays sitting, pray sitting all together, and straighten the rows for the prayer, as the straightening of the rows is amongst those things which make your prayer a correct and perfect one. (See Hadith No. 657).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ ‏"‏ إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ فَلاَ تَخْتَلِفُوا عَلَيْهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ‏.‏ فَقُولُوا رَبَّنَا لَكَ الْحَمْدُ‏.‏ وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ، وَأَقِيمُوا الصَّفَّ فِي الصَّلاَةِ، فَإِنَّ إِقَامَةَ الصَّفِّ مِنْ حُسْنِ الصَّلاَةِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 722
In-book reference	: Book 10, Hadith 116
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 689

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Straighten your rows as the straightening of rows is essential for a perfect and correct prayer. "

حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ سَوُّوا صُفُوفَكُمْ فَإِنَّ تَسْوِيَةَ الصُّفُوفِ مِنْ إِقَامَةِ الصَّلاَةِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 723
In-book reference	: Book 10, Hadith 117
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 690

(75) Chapter: The sin of a person who does not complete the rows (who is out of alignment) for the prayer

(75) باب إِثْمِ مَنْ لَمْ يُتِمَّ الصُّفُوفَ

Narrated Anas bin Malik:

I arrived at Medina and was asked whether I found any change since the days of Allah's Messenger (ﷺ). I said, "I have not found any change except that you do not stand in alignment in your prayers."

حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ، قَالَ أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى، قَالَ أَخْبَرَنَا سَعِيدُ بْنُ عُبَيْدٍ الطَّائِيُّ، عَنْ بُشَيْرِ بْنِ يَسَارٍ الأَنْصَارِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ قَدِمَ الْمَدِينَةَ فَقِيلَ لَهُ مَا أَنْكَرْتَ مِنَّا مُنْذُ يَوْمِ عَهِدْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ مَا أَنْكَرْتُ شَيْئًا إِلاَّ أَنَّكُمْ لاَ تُقِيمُونَ الصُّفُوفَ‏.‏ وَقَالَ عُقْبَةُ بْنُ عُبَيْدٍ عَنْ بُشَيْرِ بْنِ يَسَارٍ قَدِمَ عَلَيْنَا أَنَسُ بْنُ مَالِكٍ الْمَدِينَةَ بِهَذَا‏.‏

Reference	: Sahih al-Bukhari 724
In-book reference	: Book 10, Hadith 118
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 691

(76) Chapter: To stand shoulder to shoulder and foot to foot in a row

(76) باب إِلْزَاقِ الْمَنْكِبِ بِالْمَنْكِبِ وَالْقَدَمِ بِالْقَدَمِ فِي الصَّفِّ

وَقَالَ النُّعْمَانُ بْنُ بَشِيرٍ رَأَيْتُ الرَّجُلَ مِنَّا يُلْزِقُ كَعْبَهُ بِكَعْبِ صَاحِبِهِ‏.‏

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Straighten your rows for I see you from behind my back." Anas added, "Everyone of us used to put his shoulder with the shoulder of his companion and his foot with the foot of his companion."

حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، قَالَ حَدَّثَنَا زُهَيْرٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ أَقِيمُوا صُفُوفَكُمْ فَإِنِّي أَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي ‏"‏‏.‏ وَكَانَ أَحَدُنَا يُلْزِقُ مَنْكِبَهُ بِمَنْكِبِ صَاحِبِهِ وَقَدَمَهُ بِقَدَمِهِ‏.‏

Reference : Sahih al-Bukhari 725
In-book reference : Book 10, Hadith 119
USC-MSA web (English) reference : Vol. 1, Book 11, Hadith 692
(deprecated numbering scheme)

(77) Chapter: If a person stands by the left side of the Imam, and the Imam dress him to the right from behind, the Salat (prayer) is correct.

(77) باب إِذَا قَامَ الرَّجُلُ عَنْ يَسَارِ الإِمَامِ، وَحَوَّلَهُ الإِمَامُ خَلْفَهُ إِلَى يَمِينِهِ، تَمَّتْ صَلاَتُهُ

Narrated Ibn `Abbas:

I prayed with the Prophet (ﷺ) one night and stood on his left side. Allah's Messenger (ﷺ) caught hold of my head from behind and drew me to his right and then offered the prayer and slept. Later the Mu'adh-dhin came and the Prophet (ﷺ) stood up for prayer without performing ablution.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا دَاوُدُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم ذَاتَ لَيْلَةٍ فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِرَأْسِي مِنْ وَرَائِي، فَجَعَلَنِي عَنْ يَمِينِهِ، فَصَلَّى وَرَقَدَ فَجَاءَهُ الْمُؤَذِّنُ، فَقَامَ وَصَلَّى وَلَمْ يَتَوَضَّأْ.

Reference : Sahih al-Bukhari 726
In-book reference : Book 10, Hadith 120
USC-MSA web (English) reference : Vol. 1, Book 11, Hadith 693
(deprecated numbering scheme)

(78) Chapter: One woman can form a row

(78) باب الْمَرْأَةُ وَحْدَهَا تَكُونُ صَفًّا

Narrated Anas bin Malik:

One night an orphan and I offered the prayers behind the Prophet (ﷺ) in my house and my mother (Um Sulaim) was standing behind us (by herself forming a row).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ إِسْحَاقَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ صَلَّيْتُ أَنَا وَيَتِيمٌ، فِي بَيْتِنَا خَلْفَ النَّبِيِّ صلى الله عليه وسلم وَأُمِّي أُمُّ سُلَيْمٍ خَلْفَنَا.

Reference : Sahih al-Bukhari 727
In-book reference : Book 10, Hadith 121
USC-MSA web (English) reference : Vol. 1, Book 11, Hadith 694
(deprecated numbering scheme)

(79) Chapter: The right side of the mosque and the place to the right of the Imam

(79) باب مَيْمَنَةِ الْمَسْجِدِ وَالإِمَامِ

Narrated Ibn `Abbas:

One night I stood to the left of the Prophet (ﷺ) in the prayer but he caught hold of me by the hand or by the shoulder (arm) till he made me stand on his right and beckoned with his hand (for me) to go from behind (him). (Al-Kashmaihani [??] , Fath-ul-Bari).

حَدَّثَنَا مُوسَى، حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ، حَدَّثَنَا عَاصِمٌ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قُمْتُ لَيْلَةً أُصَلِّي عَنْ يَسَارِ النَّبِيِّ صلى الله عليه وسلم فَأَخَذَ بِيَدِي أَوْ بِعَضُدِي حَتَّى أَقَامَنِي عَنْ يَمِينِهِ، وَقَالَ بِيَدِهِ مِنْ وَرَائِي.

Reference : Sahih al-Bukhari 728
In-book reference : Book 10, Hadith 122
USC-MSA web (English) reference : Vol. 1, Book 11, Hadith 695
(deprecated numbering scheme)

(80) Chapter: If there is a wall or a Sutra between the Imam and followers

(80) باب إِذَا كَانَ بَيْنَ الإِمَامِ وَبَيْنَ الْقَوْمِ حَائِطٌ أَوْ سُتْرَةٌ

وَقَالَ الْحَسَنُ لاَ بَأْسَ أَنْ تُصَلِّيَ وَبَيْنَكَ وَبَيْنَهُ نَهْرٌ. وَقَالَ أَبُو مِجْلَزٍ يَأْتَمُّ بِالإِمَامِ وَإِنْ كَانَ بَيْنَهُمَا طَرِيقٌ أَوْ جِدَارٌ إِذَا سَمِعَ تَكْبِيرَ الإِمَامِ.

Narrated `Aisha:

Allah's Messenger (ﷺ) used to pray in his room at night. As the wall of the room was LOW, the people saw him and some of them stood up to follow him in the prayer. In the morning they spread the news. The following night the Prophet (ﷺ) stood for the prayer and the people followed him. This went on for two or three nights. Thereupon Allah's Messenger (ﷺ) did not stand for the prayer the following night, and did not come out. In the morning, the people asked him about it. He replied, that he way afraid that the night prayer might become compulsory.

حَدَّثَنَا مُحَمَّدٌ، قَالَ أَخْبَرَنَا عَبْدَةُ، عَنْ يَحْيَى بْنِ سَعِيدٍ الأَنْصَارِيِّ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي مِنَ اللَّيْلِ فِي حُجْرَتِهِ، وَجِدَارُ الْحُجْرَةِ قَصِيرٌ، فَرَأَى النَّاسُ شَخْصَ النَّبِيِّ صلى الله عليه وسلم فَقَامَ أُنَاسٌ يُصَلُّونَ بِصَلاَتِهِ، فَأَصْبَحُوا فَتَحَدَّثُوا بِذَلِكَ، فَقَامَ لَيْلَةَ الثَّانِيَةِ، فَقَامَ مَعَهُ أُنَاسٌ يُصَلُّونَ بِصَلاَتِهِ، صَنَعُوا ذَلِكَ لَيْلَتَيْنِ أَوْ ثَلاَثَةً، حَتَّى إِذَا كَانَ بَعْدَ ذَلِكَ جَلَسَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَلَمْ يَخْرُجْ، فَلَمَّا أَصْبَحَ ذَكَرَ ذَلِكَ النَّاسُ فَقَالَ " إِنِّي خَشِيتُ أَنْ تُكْتَبَ عَلَيْكُمْ صَلاَةُ اللَّيْلِ ".

Reference	: Sahih al-Bukhari 729
In-book reference	: Book 10, Hadith 123
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 696

(81) Chapter: The night prayer.

(81) باب صَلاَةِ اللَّيْلِ

Narrated `Aisha:

The Prophet (ﷺ) had a mat which he used to spread during the day and use as a curtain at night. So a number of people gathered at night facing it and prayed behind him.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، قَالَ حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ لَهُ حَصِيرٌ يَبْسُطُهُ بِالنَّهَارِ، وَيَحْتَجِرُهُ بِاللَّيْلِ، فَثَابَ إِلَيْهِ نَاسٌ، فَصَلَّوْا وَرَاءَهُ.

Reference	: Sahih al-Bukhari 730
In-book reference	: Book 10, Hadith 124
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 697

Narrated Zaid bin Thabit:

Allah's Messenger (ﷺ) made a small room in the month of Ramadan (Sa`id said, "I think that Zaid bin Thabit said that it was made of a mat") and he prayed there for a few nights, and so some of his companions prayed behind him. When he came to know about it, he kept on sitting. In the morning, he went out to them and said, "I have seen and understood what you did. You should pray in your houses, for the best prayer of a person is that which he prays in his house except the compulsory prayers."

حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ، قَالَ حَدَّثَنَا وُهَيْبٌ، قَالَ حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ سَالِمٍ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم اتَّخَذَ حُجْرَةً ـ قَالَ حَسِبْتُ أَنَّهُ قَالَ ـ مِنْ حَصِيرٍ فِي رَمَضَانَ فَصَلَّى فِيهَا لَيَالِيَ، فَصَلَّى بِصَلاَتِهِ نَاسٌ مِنْ أَصْحَابِهِ، فَلَمَّا عَلِمَ بِهِمْ جَعَلَ يَقْعُدُ، فَخَرَجَ إِلَيْهِمْ فَقَالَ " قَدْ عَرَفْتُ الَّذِي رَأَيْتُ مِنْ صَنِيعِكُمْ، فَصَلُّوا أَيُّهَا النَّاسُ فِي بُيُوتِكُمْ، فَإِنَّ أَفْضَلَ الصَّلاَةِ صَلاَةُ الْمَرْءِ فِي بَيْتِهِ إِلاَّ الْمَكْتُوبَةَ ". قَالَ عَفَّانُ حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا مُوسَى، سَمِعْتُ أَبَا النَّضْرِ، عَنْ بُسْرٍ، عَنْ زَيْدٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 731
In-book reference	: Book 10, Hadith 125
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 698

Characteristics of Prayer

كتاب الأذان

(82) Chapter: The necessity of saying the Takbir, i.e., Allahu Akbar (Allah is the Most Great) and the commencement of As-Salat (the prayer)

(82) باب إِيجَابِ التَّكْبِيرِ وَافْتِتَاحِ الصَّلاَةِ

Narrated Anas bin Malik Al-Ansari:

Allah's Messenger (ﷺ) rode a horse and fell down and the right side of his body was injured. On that day he prayed one of the prayers sitting and we also prayed behind him sitting. When the Prophet (ﷺ) finished the prayer with Taslim, he said, "The Imam is to be followed and if he prays standing then pray standing, and bow when he bows, and raise your heads when he raises his head; prostrate when he prostrates; and if he says "Sami`a l-lahu liman hamidah", you should say, "Rabbana wa laka l-hamd.:

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ الأَنْصَارِيُّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَكِبَ فَرَسًا، فَجُحِشَ شِقُّهُ الأَيْمَنُ، قَالَ أَنَسٌ ـ رضى الله عنه ـ فَصَلَّى لَنَا يَوْمَئِذٍ صَلاَةً مِنَ الصَّلَوَاتِ وَهْوَ قَاعِدٌ، فَصَلَّيْنَا وَرَاءَهُ قُعُودًا، ثُمَّ قَالَ لَمَّا سَلَّمَ " إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا سَجَدَ فَاسْجُدُوا وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. فَقُولُوا رَبَّنَا وَلَكَ الْحَمْدُ ".

Reference	: Sahih al-Bukhari 732
In-book reference	: Book 10, Hadith 126
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 699

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) fell from a horse and got injured so he led the prayer sitting and we also prayed sitting. When he completed the prayer he said, "The Imam is to be followed; if he says Takbir then say Takbir, bow if he bows; raise your heads when he raises his head, when he says, 'Sami`a l-lahu liman hamidah say, 'Rabbana laka l-hamd', and prostrate when he prostrates."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ قَالَ خَرَّ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ فَرَسٍ فَجُحِشَ فَصَلَّى لَنَا قَاعِدًا فَصَلَّيْنَا مَعَهُ قُعُودًا، ثُمَّ انْصَرَفَ فَقَالَ " إِنَّمَا الإِمَامُ ـ أَوْ إِنَّمَا جُعِلَ الإِمَامُ ـ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. فَقُولُوا رَبَّنَا لَكَ الْحَمْدُ. وَإِذَا سَجَدَ فَاسْجُدُوا ".

Reference	: Sahih al-Bukhari 733
In-book reference	: Book 10, Hadith 127
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 700

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The Imam is to be followed. Say the Takbir when he says it; bow if he bows; if he says 'Sami`a l-lahu liman hamidah', say, ' Rabbana wa laka l-hamd', prostrate if he prostrates and pray sitting altogether if he prays sitting."

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، قَالَ حَدَّثَنِي أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. فَقُولُوا رَبَّنَا وَلَكَ الْحَمْدُ. وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ ".

Reference	: Sahih al-Bukhari 734
In-book reference	: Book 10, Hadith 128
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 701

(83) Chapter: To raise both hands on saying the first Takbir simultaneously with opening the Salat (prayer)

(83) باب رَفْعِ الْيَدَيْنِ فِي التَّكْبِيرَةِ الأُولَى مَعَ الاِفْتِتَاحِ سَوَاءً

Narrated Salim bin `Abdullah:

My father said, "Allah's Messenger (ﷺ) used to raise both his hands up to the level of his shoulders when opening the prayer; and on saying the Takbir for bowing. And on raising his head from bowing he used to do the same and then say "Sami`a l-lahu liman hamidah, Rabbana wa laka l-hamd." And he did not do that (i.e. raising his hands) in prostrations.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ إِذَا افْتَتَحَ الصَّلاَةَ، وَإِذَا كَبَّرَ لِلرُّكُوعِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا كَذَلِكَ أَيْضًا وَقَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ ". وَكَانَ لاَ يَفْعَلُ ذَلِكَ فِي السُّجُودِ.

Reference	: Sahih al-Bukhari 735
In-book reference	: Book 10, Hadith 129
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 702

(84) Chapter: To raise both hands while saying the Takbir [on opening As-Salat (the prayer)], and while bowing and on raising up the head (after bowing)

(84) باب رَفْعِ الْيَدَيْنِ إِذَا كَبَّرَ وَإِذَا رَكَعَ وَإِذَا رَفَعَ

Narrated `Abdullah bin `Umar:

I saw that whenever Allah's Messenger (ﷺ) stood for the prayer, he used to raise both his hands up to the shoulders, and used to do the same on saying the Takbir for bowing and on raising his head from it and used to say, "Sami`a l-lahu liman hamidah". But he did not do that (i.e. raising his hands) in prostrations.

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، رضى الله عنهما قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم إِذَا قَامَ فِي الصَّلاَةِ رَفَعَ يَدَيْهِ حَتَّى يَكُونَا حَذْوَ مَنْكِبَيْهِ، وَكَانَ يَفْعَلُ ذَلِكَ حِينَ يُكَبِّرُ لِلرُّكُوعِ، وَيَفْعَلُ ذَلِكَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَيَقُولُ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ". وَلاَ يَفْعَلُ ذَلِكَ فِي السُّجُودِ.

Reference	: Sahih al-Bukhari 736
In-book reference	: Book 10, Hadith 130
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 703

Narrated Abu Qilaba:

I saw Malik bin Huwairith saying Takbir and raising both his hands (on starting the prayers and raising his hands on bowing and also on raising his head after bowing. Malik bin Huwairith said, "Allah's Messenger (ﷺ) did the same."

حَدَّثَنَا إِسْحَاقُ الْوَاسِطِيُّ، قَالَ حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ أَبِي قِلاَبَةَ، أَنَّهُ رَأَى مَالِكَ بْنَ الْحُوَيْرِثِ إِذَا صَلَّى كَبَّرَ وَرَفَعَ يَدَيْهِ، وَإِذَا أَرَادَ أَنْ يَرْكَعَ رَفَعَ يَدَيْهِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَ يَدَيْهِ، وَحَدَّثَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَنَعَ هَكَذَا.

Reference	: Sahih al-Bukhari 737
In-book reference	: Book 10, Hadith 131
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 704

(85) Chapter: To what level should one raise one's hand.

(85) باب إِلَى أَيْنَ يَرْفَعُ يَدَيْهِ

وَقَالَ أَبُو حُمَيْدٍ فِي أَصْحَابِهِ رَفَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَذْوَ مَنْكِبَيْهِ.

Narrated `Abdullah bin `Umar:

I saw Allah's Messenger (ﷺ) opening the prayer with the Takbir and raising his hands to the level of his shoulders at the time of saying the Takbir, and on saying the Takbir for bowing he did the same; and when he said, "Sami`a l-lahu liman hamidah ", he did the same and then said, "Rabbana wa laka lhamd." But he did not do the same on prostrating and on lifting the head from it."

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم افْتَتَحَ التَّكْبِيرَ فِي الصَّلاَةِ، فَرَفَعَ يَدَيْهِ حِينَ يُكَبِّرُ حَتَّى يَجْعَلَهُمَا حَذْوَ مَنْكِبَيْهِ، وَإِذَا كَبَّرَ لِلرُّكُوعِ فَعَلَ مِثْلَهُ، وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. فَعَلَ مِثْلَهُ وَقَالَ " رَبَّنَا وَلَكَ الْحَمْدُ ". وَلاَ يَفْعَلُ ذَلِكَ حِينَ يَسْجُدُ وَلاَ حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ.

Reference	: Sahih al-Bukhari 738
In-book reference	: Book 10, Hadith 132
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 705

(86) Chapter: To raise one's hands after finishing the second Rak'a (on standing for the third Rak'a)

(86) باب رَفْعِ الْيَدَيْنِ إِذَا قَامَ مِنَ الرَّكْعَتَيْنِ

Narrated Nafi`:

Whenever Ibn `Umar started the prayer with Takbir, he used to raise his hands: whenever he bowed, he used to raise his hands (before bowing) and also used to raise his hands on saying, "Sami`a l-lahu liman hamidah", and he used to do the same on rising from the second rak`a (for the 3rd rak`a). Ibn `Umar said: "The Prophet (ﷺ) used to do the same."

حَدَّثَنَا عَيَّاشٌ، قَالَ حَدَّثَنَا عَبْدُ الأَعْلَى، قَالَ حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، كَانَ إِذَا دَخَلَ فِي الصَّلاَةِ كَبَّرَ وَرَفَعَ يَدَيْهِ، وَإِذَا رَكَعَ رَفَعَ يَدَيْهِ، وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. رَفَعَ يَدَيْهِ، وَإِذَا قَامَ مِنَ الرَّكْعَتَيْنِ رَفَعَ يَدَيْهِ. وَرَفَعَ ذَلِكَ ابْنُ عُمَرَ إِلَى نَبِيِّ اللَّهِ صلى الله عليه وسلم. رَوَاهُ حَمَّادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم. وَرَوَاهُ ابْنُ طَهْمَانَ عَنْ أَيُّوبَ وَمُوسَى بْنِ عُقْبَةَ مُخْتَصَرًا.

Reference	: Sahih al-Bukhari 739
In-book reference	: Book 10, Hadith 133
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 706

(87) Chapter: To place the right hand on the left [in As-Salt (the prayers)]

(87) باب وَضْعِ الْيُمْنَى عَلَى الْيُسْرَى

Narrated Sahl bin Sa`d:

The people were ordered to place the right hand on the left forearm in the prayer. Abu Hazim said, "I knew that the order was from the Prophet (ﷺ) ."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ كَانَ النَّاسُ يُؤْمَرُونَ أَنْ يَضَعَ الرَّجُلُ الْيَدَ الْيُمْنَى عَلَى ذِرَاعِهِ الْيُسْرَى فِي الصَّلاَةِ‏.‏ قَالَ أَبُو حَازِمٍ لاَ أَعْلَمُهُ إِلاَّ يَنْمِي ذَلِكَ إِلَى النَّبِيِّ صلى الله عليه وسلم‏.‏ قَالَ إِسْمَاعِيلُ يُنْمَى ذَلِكَ‏.‏ وَلَمْ يَقُلْ يَنْمِي‏.‏

Reference	: Sahih al-Bukhari 740
In-book reference	: Book 10, Hadith 134
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 707

(88) Chapter: Submissiveness in As-Salat (the prayer)

(88) باب الْخُشُوعِ فِي الصَّلاَةِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "You see me facing the Qibla; but, by Allah, nothing is hidden from me regarding your bowing and submissiveness and I see you from behind my back."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ هَلْ تَرَوْنَ قِبْلَتِي هَا هُنَا وَاللَّهِ مَا يَخْفَى عَلَىَّ رُكُوعُكُمْ وَلاَ خُشُوعُكُمْ، وَإِنِّي لأَرَاكُمْ وَرَاءَ ظَهْرِي ‏"‏‏.‏

Reference	: Sahih al-Bukhari 741
In-book reference	: Book 10, Hadith 135
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 708

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Perform the bowing and the prostrations properly. By Allah, I see you from behind me (or from behind my back) when you bow or prostrate."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا غُنْدَرٌ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ أَقِيمُوا الرُّكُوعَ وَالسُّجُودَ، فَوَاللَّهِ إِنِّي لأَرَاكُمْ مِنْ بَعْدِي ـ وَرُبَّمَا قَالَ مِنْ بَعْدِ ظَهْرِي ـ إِذَا رَكَعْتُمْ وَسَجَدْتُمْ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 742
In-book reference	: Book 10, Hadith 136
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 709

(89) Chapter: What to say after the Takbir

(89) باب مَا يَقُولُ بَعْدَ التَّكْبِيرِ

Narrated Anas bin Malik:

The Prophet, Abu Bakr and `Umar used to start the prayer with "Al hamdu li l-lahi Rabbi l-`alamin (All praise is but to Allah, Lord of the Worlds).

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم وَأَبَا بَكْرٍ وَعُمَرَ ـ رضى الله عنهما ـ كَانُوا يَفْتَتِحُونَ الصَّلاَةَ بِـ ‏{‏الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ‏}‏

Reference	: Sahih al-Bukhari 743
In-book reference	: Book 10, Hadith 137
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 710

Narrated Abu Huraira:

Allah's Messenger (ﷺ) used to keep silent between the Takbir and the recitation of Qur'an and that interval of silence used to be a short one. I said to the Prophet (ﷺ) "May my parents be sacrificed for you! What do you say in the pause between Takbir and recitation?" The Prophet (ﷺ) said, "I say, 'Allahumma, baa`id baini wa baina khatayaya kama baa`adta baina l-mashriqi wa l-maghrib. Allahumma, naqqini min khatayaya kama yunaqqa th-thawbu l-abyadu mina d-danas. Allahumma, ighsil khatayaya bi l-maa'i wa th-thalji wa l-barad (O Allah! Set me apart from my sins (faults) as the East and West are set apart from each other and clean me from sins as a white garment is cleaned of dirt (after thorough washing). O Allah! Wash off my sins with water, snow and hail.)"

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، قَالَ حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْقَاعِ، قَالَ حَدَّثَنَا أَبُو زُرْعَةَ، قَالَ حَدَّثَنَا أَبُو هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَسْكُتُ بَيْنَ التَّكْبِيرِ وَبَيْنَ الْقِرَاءَةِ إِسْكَاتَةً ـ قَالَ أَحْسِبُهُ قَالَ هُنَيَّةً ـ فَقُلْتُ بِأَبِي وَأُمِّي يَا رَسُولَ اللَّهِ، إِسْكَاتُكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ مَا تَقُولُ قَالَ " أَقُولُ اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَاىَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْ خَطَايَاىَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ ".

Reference	: Sahih al-Bukhari 744
In-book reference	: Book 10, Hadith 138
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 711

(90) Chapter: Chapter (90) باب

Narrated Asma' bint Abi Bakr:

The Prophet (ﷺ) once offered the eclipse prayer. He stood for a long time and then did a prolonged bowing. He stood up straight again and kept on standing for a long time, then bowed a long bowing and then stood up straight and then prostrated a prolonged prostration and then lifted his head and prostrated a prolonged prostration. And then he stood up for a long time and then did a prolonged bowing and then stood up straight again and kept on standing for a long time. Then he bowed a long bowing and then stood up straight and then prostrated a prolonged prostration and then lifted his head and went for a prolonged prostration. On completion o the prayer, he said, "Paradise became s near to me that if I had dared, I would have plucked one of its bunches for you and Hell became so near to me that said, 'O my Lord will I be among those people?' Then suddenly I saw a woman and a cat was lacerating her with it claws. On inquiring, it was said that the woman had imprisoned the cat till it died of starvation and she neither fed it no freed it so that it could feed itself."

حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، قَالَ أَخْبَرَنَا نَافِعُ بْنُ عُمَرَ، قَالَ حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى صَلاَةَ الْكُسُوفِ، فَقَامَ فَأَطَالَ الْقِيَامَ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ، ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ، ثُمَّ رَفَعَ، ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ، ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ فَسَجَدَ فَأَطَالَ السُّجُودَ، ثُمَّ رَفَعَ، ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ انْصَرَفَ فَقَالَ " قَدْ دَنَتْ مِنِّي الْجَنَّةُ حَتَّى لَوِ اجْتَرَأْتُ عَلَيْهَا لَجِئْتُكُمْ بِقِطَافٍ مِنْ قِطَافِهَا، وَدَنَتْ مِنِّي النَّارُ حَتَّى قُلْتُ أَىْ رَبِّ وَأَنَا مَعَهُمْ فَإِذَا امْرَأَةٌ ـ حَسِبْتُ أَنَّهُ قَالَ ـ تَخْدِشُهَا هِرَّةٌ قُلْتُ مَا شَأْنُ هَذِهِ قَالُوا حَبَسَتْهَا حَتَّى مَاتَتْ جُوعًا، لاَ أَطْعَمَتْهَا، وَلاَ أَرْسَلَتْهَا تَأْكُلُ ". قَالَ نَافِعٌ حَسِبْتُ أَنَّهُ قَالَ " مِنْ خَشِيشِ أَوْ خُشَاشِ الأَرْضِ ".

Reference	: Sahih al-Bukhari 745
In-book reference	: Book 10, Hadith 139
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 712

(91) Chapter: To cast a look at the Tmam during As-Salat (the prayer) (91) باب رَفْعِ الْبَصَرِ إِلَى الإِمَامِ فِي الصَّلاَةِ

وَقَالَتْ عَائِشَةُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي صَلاَةِ الْكُسُوفِ: «فَرَأَيْتُ جَهَنَّمَ يَحْطِمُ بَعْضُهَا بَعْضًا حِينَ رَأَيْتُمُونِي تَأَخَّرْتُ».

Narrated Abu Ma`mar:

We asked Khabbab whether Allah's Messenger (ﷺ) used to recite (the Qur'an) in the Zuhr and the `Asr prayers. He replied in the affirmative. We said, "How did you come to know about it?" He said, "By the movement of his beard."

حَدَّثَنَا مُوسَى، قَالَ حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ حَدَّثَنَا الأَعْمَشُ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ، قَالَ قُلْنَا لِخَبَّابٍ أَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ قَالَ نَعَمْ‏.‏ قُلْنَا بِمَ كُنْتُمْ تَعْرِفُونَ ذَاكَ قَالَ بِاضْطِرَابِ لِحْيَتِهِ‏.‏

Reference	: Sahih al-Bukhari 746
In-book reference	: Book 10, Hadith 140
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 713

Narrated Al-Bara:

(And Al-Bara was not a liar) Whenever we offered prayer with the Prophet (ﷺ) and he raised his head from the bowing, we used to remain standing till we saw him prostrating .

حَدَّثَنَا حَجَّاجٌ، حَدَّثَنَا شُعْبَةُ، قَالَ أَنْبَأَنَا أَبُو إِسْحَاقَ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ، يَخْطُبُ قَالَ حَدَّثَنَا الْبَرَاءُ، وَكَانَ، غَيْرَ كَذُوبٍ أَنَّهُمْ كَانُوا إِذَا صَلَّوْا مَعَ النَّبِيِّ صلى الله عليه وسلم فَرَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَامُوا قِيَامًا حَتَّى يَرَوْنَهُ قَدْ سَجَدَ‏.‏

Reference	: Sahih al-Bukhari 747
In-book reference	: Book 10, Hadith 141
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 714

Narrated `Abdullah bin `Abbas:

Once solar eclipse occurred during the lifetime of Allah's Messenger (ﷺ). He offered the eclipse prayer. His companions asked, "O Allah's Messenger (ﷺ)! We saw you trying to take something while standing at your place and then we saw you retreating." The Prophet (ﷺ) said, "I was shown Paradise and wanted to have a bunch of fruit from it. Had I taken it, you would have eaten from it as long as the world remains."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، رضى الله عنهما قَالَ خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَصَلَّى، قَالُوا يَا رَسُولَ اللَّهِ، رَأَيْنَاكَ تَنَاوَلُ شَيْئًا فِي مَقَامِكَ، ثُمَّ رَأَيْنَاكَ تَكَعْكَعْتَ‏.‏ قَالَ ‏"‏ إِنِّي أُرِيتُ الْجَنَّةَ، فَتَنَاوَلْتُ مِنْهَا عُنْقُودًا، وَلَوْ أَخَذْتُهُ لأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا ‏"‏‏.‏

Reference	: Sahih al-Bukhari 748
In-book reference	: Book 10, Hadith 142
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 715

Narrated Anas bin Malik:

The Prophet (ﷺ) led us in prayer and then went up to the pulpit and beckoned with both hands towards the Qibla of the mosque and then said, "When I started leading you in prayer, I saw the display of Paradise and Hell on the wall of the mosque (facing the Qibla). I never saw good and bad as I have seen today." He repeated the last statement thrice.

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، قَالَ حَدَّثَنَا فُلَيْحٌ، قَالَ حَدَّثَنَا هِلاَلُ بْنُ عَلِيٍّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ صَلَّى لَنَا النَّبِيُّ صلى الله عليه وسلم ثُمَّ رَقَا الْمِنْبَرَ، فَأَشَارَ بِيَدَيْهِ قِبَلَ قِبْلَةِ الْمَسْجِدِ ثُمَّ قَالَ ‏"‏ لَقَدْ رَأَيْتُ الآنَ مُنْذُ صَلَّيْتُ لَكُمُ الصَّلاَةَ الْجَنَّةَ وَالنَّارَ مُمَثَّلَتَيْنِ فِي قِبْلَةِ هَذَا الْجِدَارِ، فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ ‏"‏ ثَلاَثًا‏.‏

Reference	: Sahih al-Bukhari 749
In-book reference	: Book 10, Hadith 143
USC-MSA web (English) reference	: Vol. 1, Book 12, Hadith 716

(92) Chapter: Looking towards the sky during As-Salat (the prayer)

(92) باب رَفْعِ الْبَصَرِ إِلَى السَّمَاءِ فِي الصَّلاَةِ

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "What is wrong with those people who look towards the sky during the prayer?" His talk grew stern while delivering this speech and he said, "They should stop (looking towards the sky during the prayer); otherwise their eyesight would be taken away."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا ابْنُ أَبِي عَرُوبَةَ، قَالَ حَدَّثَنَا قَتَادَةُ، أَنَّ أَنَسَ بْنَ مَالِكٍ، حَدَّثَهُمْ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي صَلاَتِهِمْ ". فَاشْتَدَّ قَوْلُهُ فِي ذَلِكَ حَتَّى قَالَ " لَيَنْتَهُنَّ عَنْ ذَلِكَ أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ ".

Reference	: Sahih al-Bukhari 750
In-book reference	: Book 10, Hadith 144
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 717

(93) Chapter: To look hither and thither in As-Salat (the prayer)

(93) باب الاِلْتِفَاتِ فِي الصَّلاَةِ

Narrated `Aisha:

I asked Allah's Messenger (ﷺ) about looking hither and thither in prayer. He replied, "It is a way of stealing by which Satan takes away (a portion) from the prayer of a person."

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا أَبُو الأَحْوَصِ، قَالَ حَدَّثَنَا أَشْعَثُ بْنُ سُلَيْمٍ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ الاِلْتِفَاتِ فِي الصَّلاَةِ فَقَالَ " هُوَ اخْتِلاَسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنْ صَلاَةِ الْعَبْدِ ".

Reference	: Sahih al-Bukhari 751
In-book reference	: Book 10, Hadith 145
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 718

Narrated `Aisha:

Once the Prophet (ﷺ) prayed on a Khamisa with marks on it and said, "The marks on it diverted my attention, take this Khamisa to Abu Jahm and bring an Inbijaniya (from him.)"

حَدَّثَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى فِي خَمِيصَةٍ لَهَا أَعْلاَمٌ فَقَالَ " شَغَلَتْنِي أَعْلاَمُ هَذِهِ، اذْهَبُوا بِهَا إِلَى أَبِي جَهْمٍ وَأْتُونِي بِأَنْبِجَانِيَّةٍ ".

Reference	: Sahih al-Bukhari 752
In-book reference	: Book 10, Hadith 146
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 719

(94) Chapter: Is it permissible to one to look around in Salat (prayer) if something happens to one? Or can one look at something like expectoration in the directn of the Qiblah?

(94) باب هَلْ يَلْتَفِتُ لأَمْرٍ يَنْزِلُ بِهِ أَوْ يَرَى شَيْئًا أَوْ بُصَاقًا فِي الْقِبْلَةِ

وَقَالَ سَهْلٌ الْتَفَتَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَرَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Ibn `Umar:

The Prophet (ﷺ) saw expectoration in the direction of the Qibla of the mosque while he was leading the prayer, and scratched it off. After finishing the prayer, he said, "Whenever any of you is in prayer he should know that Allah is in front of him. So none should spit in front of him in the prayer."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ قَالَ رَأَى النَّبِيُّ صلى الله عليه وسلم نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ، وَهْوَ يُصَلِّي بَيْنَ يَدَىِ النَّاسِ، فَحَتَّهَا ثُمَّ قَالَ حِينَ انْصَرَفَ " إِنَّ أَحَدَكُمْ إِذَا كَانَ فِي الصَّلاَةِ فَإِنَّ اللَّهَ قِبَلَ وَجْهِهِ، فَلاَ يَتَنَخَّمَنَّ أَحَدٌ قِبَلَ وَجْهِهِ فِي الصَّلاَةِ ". رَوَاهُ مُوسَى بْنُ عُقْبَةَ وَابْنُ أَبِي رَوَّادٍ عَنْ نَافِعٍ.

Reference	: Sahih al-Bukhari 753
In-book reference	: Book 10, Hadith 147
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 720

Narrated Anas:

While the Muslims were offering the Fajr prayer, Allah's Messenger (ﷺ) suddenly appeared before them by living the curtain of the dwelling place of `Aisha, looked towards the Muslims who were standing in rows. He smiled with pleasure. Abu Bakr started retreating to join the row on the assumption that the Prophet wanted to come out for the prayer. The Muslims intended to leave the prayer (and were on the verge of being put to trial), but the Prophet (ﷺ) beckoned them to complete their prayer and then he let the curtain fall. He died in the last hours of that day.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي أَنَسٌ، قَالَ بَيْنَمَا الْمُسْلِمُونَ فِي صَلاَةِ الْفَجْرِ لَمْ يَفْجَأْهُمْ إِلاَّ رَسُولُ اللَّهِ صلى الله عليه وسلم كَشَفَ سِتْرَ حُجْرَةِ عَائِشَةَ فَنَظَرَ إِلَيْهِمْ وَهُمْ صُفُوفٌ، فَتَبَسَّمَ يَضْحَكُ، وَنَكَصَ أَبُو بَكْرٍ رضى الله عنه عَلَى عَقِبَيْهِ لِيَصِلَ لَهُ الصَّفَّ فَظَنَّ أَنَّهُ يُرِيدُ الْخُرُوجَ، وَهَمَّ الْمُسْلِمُونَ أَنْ يَفْتَتِنُوا فِي صَلاَتِهِمْ، فَأَشَارَ إِلَيْهِمْ أَتِمُّوا صَلاَتَكُمْ، فَأَرْخَى السِّتْرَ، وَتُوُفِّيَ مِنْ آخِرِ ذَلِكَ الْيَوْمِ.

Reference	: Sahih al-Bukhari 754
In-book reference	: Book 10, Hadith 148
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 721

(95) Chapter: Recitation of the Qur'an (Surat Al-Fatiha) is compulsory for the Imam and the followers, at the home and on journey, in all As-Salat (the prayers) whether the recitation is done silently or aloud.

(95) باب وُجُوبِ الْقِرَاءَةِ لِلإِمَامِ وَالْمَأْمُومِ فِي الصَّلَوَاتِ كُلِّهَا فِي الْحَضَرِ وَالسَّفَرِ وَمَا يُجْهَرُ فِيهَا وَمَا يُخَافَتُ

Narrated Jabir bin Samura:

The People of Kufa complained against Sa`d to `Umar and the latter dismissed him and appointed `Ammar as their chief . They lodged many complaints against Sa`d and even they alleged that he did not pray properly. `Umar sent for him and said, "O Aba 'Is-haq! These people claim that you do not pray properly." Abu 'Is-haq said, "By Allah, I used to pray with them a prayer similar to that of Allah's Apostle and I never reduced anything of it. I used to prolong the first two rak`at of `Isha prayer and shorten the last two rak`at." `Umar said, "O Aba 'Is-haq, this was what I thought about you." And then he sent one or more persons with him to Kufa so as to ask the people about him. So they went there and did not leave any mosque without asking about him. All the people praised him till they came to the mosque of the tribe of Bani `Abs; one of the men called Usama bin Qatada with a surname of Aba Sa`da stood up and said, "As you have put us under an oath; I am bound to tell you that Sa`d never went himself with the army and never distributed (the war booty) equally and never did justice in legal verdicts." (On hearing it) Sa`d said,

"I pray to Allah for three things: O Allah! If this slave of yours is a liar and got up for showing off, give him a long life, increase his poverty and put him to trials." (And so it happened). Later on when that person was asked how he was, he used to reply that he was an old man in trial as the result of Sa`d's curse. `Abdul Malik, the sub narrator, said that he had seen him afterwards and his eyebrows were overhanging his eyes owing to old age and he used to tease and assault the small girls in the way.

حَدَّثَنَا مُوسَى، قَالَ حَدَّثَنَا أَبُو عَوَانَةَ، قَالَ حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ شَكَا أَهْلُ الْكُوفَةِ سَعْدًا إِلَى عُمَرَ ـ رضى الله عنه ـ فَعَزَلَهُ وَاسْتَعْمَلَ عَلَيْهِمْ عَمَّارًا، فَشَكَوْا حَتَّى ذَكَرُوا أَنَّهُ لاَ يُحْسِنُ يُصَلِّي، فَأَرْسَلَ إِلَيْهِ فَقَالَ يَا أَبَا إِسْحَاقَ إِنَّ هَؤُلاَءِ يَزْعُمُونَ أَنَّكَ لاَ تُحْسِنُ تُصَلِّي قَالَ أَبُو إِسْحَاقَ أَمَّا أَنَا وَاللَّهِ فَإِنِّي كُنْتُ أُصَلِّي بِهِمْ صَلاَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم مَا أَخْرِمُ عَنْهَا، أُصَلِّي صَلاَةَ الْعِشَاءِ فَأَرْكُدُ فِي الأُولَيَيْنِ وَأُخِفُّ فِي الأُخْرَيَيْنِ. قَالَ ذَاكَ الظَّنُّ بِكَ يَا أَبَا إِسْحَاقَ. فَأَرْسَلَ مَعَهُ رَجُلاً أَوْ رِجَالاً إِلَى الْكُوفَةِ، فَسَأَلَ عَنْهُ أَهْلَ الْكُوفَةِ، وَلَمْ يَدَعْ مَسْجِدًا إِلاَّ سَأَلَ عَنْهُ، وَيُثْنُونَ مَعْرُوفًا، حَتَّى دَخَلَ مَسْجِدًا لِبَنِي عَبْسٍ، فَقَامَ رَجُلٌ مِنْهُمْ يُقَالُ لَهُ أُسَامَةُ بْنُ قَتَادَةَ يُكْنَى أَبَا سَعْدَةَ قَالَ أَمَّا إِذْ نَشَدْتَنَا فَإِنَّ سَعْدًا كَانَ لاَ يَسِيرُ بِالسَّرِيَّةِ، وَلاَ يَقْسِمُ بِالسَّوِيَّةِ، وَلاَ يَعْدِلُ فِي الْقَضِيَّةِ. قَالَ سَعْدٌ أَمَا وَاللَّهِ لأَدْعُوَنَّ بِثَلاَثٍ، اللَّهُمَّ إِنْ كَانَ عَبْدُكَ هَذَا كَاذِبًا، قَامَ رِيَاءً وَسُمْعَةً فَأَطِلْ عُمْرَهُ، وَأَطِلْ فَقْرَهُ، وَعَرِّضْهُ بِالْفِتَنِ، وَكَانَ بَعْدُ إِذَا سُئِلَ يَقُولُ شَيْخٌ كَبِيرٌ مَفْتُونٌ، أَصَابَتْنِي دَعْوَةُ سَعْدٍ. قَالَ عَبْدُ الْمَلِكِ فَأَنَا رَأَيْتُهُ بَعْدُ قَدْ سَقَطَ حَاجِبَاهُ عَلَى عَيْنَيْهِ مِنَ الْكِبَرِ، وَإِنَّهُ لَيَتَعَرَّضُ لِلْجَوَارِي فِي الطُّرُقِ يَغْمِزُهُنَّ.

Reference	: Sahih al-Bukhari 755
In-book reference	: Book 10, Hadith 149
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 722

Narrated 'Ubada bin As-Samit:

Allah's Messenger (ﷺ) said, "Whoever does not recite Al-Fatiha in his prayer, his prayer is invalid."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنَا الزُّهْرِيُّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ ".

Reference	: Sahih al-Bukhari 756
In-book reference	: Book 10, Hadith 150
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 723

Narrated Abu Huraira:

Allah's Messenger (ﷺ) entered the mosque and a person followed him. The man prayed and went to the Prophet and greeted him. The Prophet (ﷺ) returned the greeting and said to him, "Go back and pray, for you have not prayed." The man went back prayed in the same way as before, returned and greeted the Prophet who said, "Go back and pray, for you have not prayed." This happened thrice. The man said, "By Him Who sent you with the Truth, I cannot offer the prayer in a better way than this. Please, teach me how to pray." The Prophet (ﷺ) said, "When you stand for Prayer say Takbir and then recite from the Holy Qur'an (of what you know by heart) and then bow till you feel at ease. Then raise your head and stand up straight, then prostrate till you feel at ease during your prostration, then sit with calmness till you feel at ease (do not hurry) and do the same in all your prayers.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ الْمَسْجِدَ، فَدَخَلَ رَجُلٌ فَصَلَّى فَسَلَّمَ عَلَى النَّبِيِّ صلى الله عليه وسلم فَرَدَّ وَقَالَ " ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ ". فَرَجَعَ يُصَلِّي كَمَا صَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ " ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ " ثَلاَثًا. فَقَالَ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أُحْسِنُ غَيْرَهُ فَعَلِّمْنِي. فَقَالَ " إِذَا قُمْتَ إِلَى الصَّلاَةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا، وَافْعَلْ ذَلِكَ فِي صَلاَتِكَ كُلِّهَا ".

Reference : Sahih al-Bukhari 757
In-book reference : Book 10, Hadith 151
USC-MSA web (English) reference : Vol. 1, Book 12, Hadith 724
(deprecated numbering scheme)

Narrated Jabir bin Samura:

Sa`d said, "I used to pray with them a prayer similar to that of Allah's Messenger (ﷺ) (the prayer of Zuhr and `Asr) reducing nothing from them. I used to prolong the first two rak`at and shorten the last two rak`at." `Umar said to Sa`d "This was what we thought about you."

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ قَالَ سَعْدٌ كُنْتُ أُصَلِّي بِهِمْ صَلاَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم صَلاَتَىِ الْعَشِيِّ لاَ أَخْرِمُ عَنْهَا، أَرْكُدُ فِي الأُولَيَيْنِ وَأَحْذِفُ فِي الأُخْرَيَيْنِ. فَقَالَ عُمَرُ ـ رضى الله عنه ـ ذَلِكَ الظَّنُّ بِكَ.

Reference : Sahih al-Bukhari 758
In-book reference : Book 10, Hadith 152
USC-MSA web (English) reference : Vol. 1, Book 12, Hadith 725
(deprecated numbering scheme)

(96) Chapter: The recitation of the Qur'an in a Zuhr prayer

(96) باب الْقِرَاءَةِ فِي الظُّهْرِ

Narrated `Abdullah bin Abi Qatada:

My father said, "The Prophet (ﷺ) in Zuhr prayers used to recite Al-Fatiha along with two other Suras in the first two rak`at: a long one in the first rak`a and a shorter (Sura) in the second, and at times the verses were audible. In the `Asr prayer the Prophet (ﷺ) used to recite Al-Fatiha and two more Suras in the first two rak`at and used to prolong the first rak`a. And he used to prolong the first rak`a of the Fajr prayer and shorten the second.

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَقْرَأُ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ مِنْ صَلاَةِ الظُّهْرِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ، يُطَوِّلُ فِي الأُولَى، وَيُقَصِّرُ فِي الثَّانِيَةِ، وَيُسْمِعُ الآيَةَ أَحْيَانًا، وَكَانَ يَقْرَأُ فِي الْعَصْرِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ، وَكَانَ يُطَوِّلُ فِي الأُولَى، وَكَانَ يُطَوِّلُ فِي الرَّكْعَةِ الأُولَى مِنْ صَلاَةِ الصُّبْحِ، وَيُقَصِّرُ فِي الثَّانِيَةِ.

Reference : Sahih al-Bukhari 759
In-book reference : Book 10, Hadith 153
USC-MSA web (English) reference : Vol. 1, Book 12, Hadith 726
(deprecated numbering scheme)

Narrated Abu Ma`mar:

I asked Khabbab whether the Prophet (ﷺ) used to recite the Qur'an in the Zuhr and the `Asr prayers. He replied in the affirmative. We said, "How did you come to know that?" He said, "From the movement of his beard."

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ حَدَّثَنَا أَبِي قَالَ، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنِي عُمَارَةُ، عَنْ أَبِي مَعْمَرٍ، قَالَ سَأَلْنَا خَبَّابًا أَكَانَ النَّبِيُّ صلى الله عليه وسلم يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ قَالَ نَعَمْ. قُلْنَا بِأَىِّ شَىْءٍ كُنْتُمْ تَعْرِفُونَ قَالَ بِاضْطِرَابِ لِحْيَتِهِ.

Reference : Sahih al-Bukhari 760
In-book reference : Book 10, Hadith 154
USC-MSA web (English) reference : Vol. 1, Book 12, Hadith 727
(deprecated numbering scheme)

(97) Chapter: The recitation of the Qur'an in the 'Asr prayer

(97) باب الْقِرَاءَةِ فِي الْعَصْرِ

Narrated Abu Ma`mar:

I asked Khabbab bin Al-Art whether the Prophet (ﷺ) used to recite the Qur'an in the Zuhr and the `Asr prayers. He replied in the affirmative. I said, "How did you come to know that?" He replied, "From the movement of his beard."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ، قَالَ قُلْتُ لِخَبَّابِ بْنِ الأَرَتِّ أَكَانَ النَّبِيُّ صلى الله عليه وسلم يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ قَالَ نَعَمْ. قَالَ قُلْتُ بِأَىِّ شَىْءٍ كُنْتُمْ تَعْلَمُونَ قِرَاءَتَهُ قَالَ بِاضْطِرَابِ لِحْيَتِهِ.

Reference	: Sahih al-Bukhari 761
In-book reference	: Book 10, Hadith 155
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 728

Narrated `Abdullah bin Abi Qatada:

My father said, "The Prophet (ﷺ) used to recite Al-Fatiha along with another Sura in the first two rak`at of the Zuhr and the `Asr prayers and at times a t verse or so was audible to us."

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، عَنْ هِشَامٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَقْرَأُ فِي الرَّكْعَتَيْنِ مِنَ الظُّهْرِ وَالْعَصْرِ بِفَاتِحَةِ الْكِتَابِ، وَسُورَةٍ سُورَةٍ، وَيُسْمِعُنَا الآيَةَ أَحْيَانًا.

Reference	: Sahih al-Bukhari 762
In-book reference	: Book 10, Hadith 156
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 729

(98) Chapter: The recitation of the Qur'an in the Magrib prayer

(98) باب الْقِرَاءَةِ فِي الْمَغْرِبِ

Narrated Ibn `Abbas:

(My mother) Umu-l-Fadl heard me reciting "Wal Mursalati `Urfan" (77) and said, "O my son! By Allah, your recitation made me remember that it was the last Sura I heard from Allah's Messenger (ﷺ). He recited it in the Maghrib prayer. "

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّهُ قَالَ إِنَّ أُمَّ الْفَضْلِ سَمِعَتْهُ وَهُوَ يَقْرَأُ {وَالْمُرْسَلاَتِ عُرْفًا} فَقَالَتْ يَا بُنَىَّ وَاللَّهِ لَقَدْ ذَكَّرْتَنِي بِقِرَاءَتِكَ هَذِهِ السُّورَةَ، إِنَّهَا لآخِرُ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم يَقْرَأُ بِهَا فِي الْمَغْرِبِ.

Reference	: Sahih al-Bukhari 763
In-book reference	: Book 10, Hadith 157
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 730

Narrated Marwan bin Al-Hakam:

Zaid bin Thabit said to me, "Why do you recite very short Suras in the Maghrib prayer while I heard the Prophet (ﷺ) reciting the longer of the two long Suras?"

حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ مَرْوَانَ بْنِ الْحَكَمِ، قَالَ قَالَ لِي زَيْدُ بْنُ ثَابِتٍ مَا لَكَ تَقْرَأُ فِي الْمَغْرِبِ بِقِصَارٍ، وَقَدْ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقْرَأُ بِطُولِ الطُّولَيَيْنِ

Reference	: Sahih al-Bukhari 764
In-book reference	: Book 10, Hadith 158
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 731

(99) Chapter: To recite aloud in the Maghrib prayer.

(99) باب الْجَهْرِ فِي الْمَغْرِبِ

Narrated Jubair bin Mut`im:

My father said, "I heard Allah's Messenger (ﷺ) reciting "at-Tur" (52) in the Maghrib prayer."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَرَأَ فِي الْمَغْرِبِ بِالطُّورِ.

Reference	: Sahih al-Bukhari 765
In-book reference	: Book 10, Hadith 159
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 732

(100) Chapter: To recite aloud in the 'Isha' prayer.

(100) باب الْجَهْرِ فِي الْعِشَاءِ

Narrated Abu Rafi`:

I offered the `Isha' prayer behind Abu Huraira and he recited, "Idha s-samaa'u n-shaqqat" (84) and prostrated. On my inquiring, he said, "I prostrated behind Abul-Qasim (the Prophet) (when he recited that Sura) and I will go on doing it till I meet him."

حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ بَكْرٍ، عَنْ أَبِي رَافِعٍ، قَالَ صَلَّيْتُ مَعَ أَبِي هُرَيْرَةَ الْعَتَمَةَ فَقَرَأَ {إِذَا السَّمَاءُ انْشَقَّتْ} فَسَجَدَ فَقُلْتُ لَهُ قَالَ سَجَدْتُ خَلْفَ أَبِي الْقَاسِمِ صلى الله عليه وسلم فَلاَ أَزَالُ أَسْجُدُ بِهَا حَتَّى أَلْقَاهُ.

Reference	: Sahih al-Bukhari 766
In-book reference	: Book 10, Hadith 160
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 733

Narrated Al-Bara:

The Prophet (ﷺ) was on a journey and recited in one of the first two rak`at of the `Isha' prayer "Wa t-teeni wa z-zaitun." (95)

حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ، قَالَ سَمِعْتُ الْبَرَاءَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ فِي سَفَرٍ فَقَرَأَ فِي الْعِشَاءِ فِي إِحْدَى الرَّكْعَتَيْنِ بِالتِّينِ وَالزَّيْتُونِ.

Reference	: Sahih al-Bukhari 767
In-book reference	: Book 10, Hadith 161
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 734

(101) Chapter: To recite in the 'Isha prayer, with As-Sajda(prostration)

(101) باب الْقِرَاءَةِ فِي الْعِشَاءِ بِالسَّجْدَةِ

Narrated Abu Rafi`:

Once I prayed the `Isha' prayer with Abu Huraira and he recited, "Idha s-samaa'u n-shaqqat" (84) and prostrated. I said, "What is that?" He said, "I prostrated behind Abul-Qasim, (the Prophet) (when he recited that Sura) and I will go on doing it till I meet him."

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ حَدَّثَنِي التَّيْمِيُّ، عَنْ بَكْرٍ، عَنْ أَبِي رَافِعٍ، قَالَ صَلَّيْتُ مَعَ أَبِي هُرَيْرَةَ الْعَتَمَةَ فَقَرَأَ {إِذَا السَّمَاءُ انْشَقَّتْ} فَسَجَدَ فَقُلْتُ مَا هَذِهِ قَالَ سَجَدْتُ بِهَا خَلْفَ أَبِي الْقَاسِمِ صلى الله عليه وسلم فَلاَ أَزَالُ أَسْجُدُ بِهَا حَتَّى أَلْقَاهُ.

Reference	: Sahih al-Bukhari 768
In-book reference	: Book 10, Hadith 162
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 735

(102) Chapter: Recitation in the 'Isha prayer

(102) باب الْقِرَاءَةِ فِي الْعِشَاءِ

Narrated Al-Bara:

I heard the Prophet (ﷺ) reciting wa t-teeni wa z-zaitun" (95) in the `Isha' prayer, and I never heard a sweeter voice or a better way of recitation than that of the Prophet.

حَدَّثَنَا خَلاَّدُ بْنُ يَحْيَى، قَالَ حَدَّثَنَا مِسْعَرٌ، قَالَ حَدَّثَنَا عَدِيُّ بْنُ ثَابِتٍ، سَمِعَ الْبَرَاءَ، رضى الله عنه قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقْرَأُ {وَالتِّينِ وَالزَّيْتُونِ} فِي الْعِشَاءِ، وَمَا سَمِعْتُ أَحَدًا أَحْسَنَ صَوْتًا مِنْهُ أَوْ قِرَاءَةً.

Reference	: Sahih al-Bukhari 769
In-book reference	: Book 10, Hadith 163
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 736

(103) Chapter: Prolonging the first two Rak'a and shortening the last two

(103) باب يُطَوِّلُ فِي الأُولَيَيْنِ وَيَحْذِفُ فِي الأُخْرَيَيْنِ

Narrated Jabir bin Samura:

`Umar said to Sa`d, "The people complained against you in everything, even in prayer." Sa`d replied, "Really I used to prolong the first two rak`at and shorten the last two and I will never shorten the prayer in which I follow Allah's Messenger (ﷺ)." `Umar said, "You are telling the truth and that is what I think a tout you."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عَوْنٍ، قَالَ سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ، قَالَ قَالَ عُمَرُ لِسَعْدٍ لَقَدْ شَكَوْكَ فِي كُلِّ شَىْءٍ حَتَّى الصَّلاَةِ. قَالَ أَمَّا أَنَا فَأَمُدُّ فِي الأُولَيَيْنِ، وَأَحْذِفُ فِي الأُخْرَيَيْنِ، وَلاَ آلُو مَا اقْتَدَيْتُ بِهِ مِنْ صَلاَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم. قَالَ صَدَقْتَ، ذَاكَ الظَّنُّ بِكَ، أَوْ ظَنِّي بِكَ.

Reference	: Sahih al-Bukhari 770
In-book reference	: Book 10, Hadith 164
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 737

(104) Chapter: The recitation of the Qur'an in the Fajr prayer

(104) باب الْقِرَاءَةِ فِي الْفَجْرِ

وَقَالَتْ أُمُّ سَلَمَةَ قَرَأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالطُّورِ.

Narrated Saiyar bin Salama:

My father and I went to Abu Barza-al-Aslami to ask him about the stated times for the prayers. He replied, "The Prophet (ﷺ) used to offer the Zuhr prayer when the sun just declined from its highest position at noon; the `Asr at a time when if a man went to the farthest place in Medina (after praying) he would find the sun still hot (bright). (The sub narrator said: I have forgotten what Abu Barza said about the Maghrib prayer). The Prophet (ﷺ) never found any harm in delaying the `Isha' prayer to the first third of the night and he never liked to sleep before it and to talk after it. He used to offer the morning prayer at a time when after finishing it one could recognize the person sitting beside him and used to recite between 60 to 100 verses in one or both the rak`at."

حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنَا سَيَّارُ بْنُ سَلاَمَةَ، قَالَ دَخَلْتُ أَنَا وَأَبِي، عَلَى أَبِي بَرْزَةَ الأَسْلَمِيِّ فَسَأَلْنَاهُ عَنْ وَقْتِ الصَّلَوَاتِ، فَقَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي الظُّهْرَ حِينَ تَزُولُ الشَّمْسُ، وَالْعَصْرَ وَيَرْجِعُ الرَّجُلُ إِلَى أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ، وَنَسِيتُ مَا قَالَ فِي الْمَغْرِبِ، وَلاَ يُبَالِي بِتَأْخِيرِ الْعِشَاءِ إِلَى ثُلُثِ اللَّيْلِ وَلاَ يُحِبُّ النَّوْمَ قَبْلَهَا، وَلاَ الْحَدِيثَ بَعْدَهَا، وَيُصَلِّي الصُّبْحَ فَيَنْصَرِفُ الرَّجُلُ فَيَعْرِفُ جَلِيسَهُ، وَكَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ أَوْ إِحْدَاهُمَا مَا بَيْنَ السِّتِّينَ إِلَى الْمِائَةِ.

Reference	: Sahih al-Bukhari 771
In-book reference	: Book 10, Hadith 165
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 738

Narrated Abu Huraira:

The Qur'an is recited in every prayer and in those prayers in which Allah's Messenger (ﷺ) recited aloud for us, we recite aloud in the same prayers for you; and the prayers in which the Prophet (ﷺ) recited quietly, we recite quietly. If you recite "Al-Fatiha" only it is sufficient but if you recite something else in addition, it is better.

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، قَالَ أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَطَاءٌ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ يَقُولُ فِي كُلِّ صَلاَةٍ يُقْرَأُ، فَمَا أَسْمَعَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَسْمَعْنَاكُمْ، وَمَا أَخْفَى عَنَّا أَخْفَيْنَا عَنْكُمْ، وَإِنْ لَمْ تَزِدْ عَلَى أُمِّ الْقُرْآنِ أَجْزَأَتْ، وَإِنْ زِدْتَ فَهُوَ خَيْرٌ.

Reference	: Sahih al-Bukhari 772
In-book reference	: Book 10, Hadith 166
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 739

(105) Chapter: To recite aloud in the Fajr (early morning) prayer.

(105) باب الْجَهْرِ بِقِرَاءَةِ صَلاَةِ الْفَجْرِ

وَقَالَتْ أُمُّ سَلَمَةَ طُفْتُ وَرَاءَ النَّاسِ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي وَيَقْرَأُ بِالطُّورِ.

Narrated Ibn `Abbas:

The Prophet (ﷺ) set out with the intention of going to Suq `Ukaz (market of `Ukaz) along with some of his companions. At the same time, a barrier was put between the devils and the news of heaven. Fire commenced to be thrown at them. The Devils went to their people, who asked them, "What is wrong with you?" They said, "A barrier has been placed between us and the news of heaven. And fire has been thrown at us." They said, "The thing which has put a barrier between you and the news of heaven must be something which has happened recently. Go eastward and westward and see what has put a barrier between you and the news of heaven." Those who went towards Tuhama came across the Prophet at a place called Nakhla and it was on the way to Suq `Ukaz and the Prophet (ﷺ) was offering the Fajr prayer with his companions. When they heard the Qur'an they listened to it and said, "By Allah, this is the thing which has put a barrier between us and the news of heaven." They went to their people and said, "O our people; verily we have heard a wonderful recital (Qur'an) which shows the true path; we believed in it and would not ascribe partners to our Lord." Allah revealed the following verses to his Prophet (Sura 'Jinn') (72): "Say: It has been revealed to me." And what was revealed to him was the conversation of the Jinns.

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ انْطَلَقَ النَّبِيُّ صلى الله عليه وسلم فِي طَائِفَةٍ مِنْ أَصْحَابِهِ عَامِدِينَ إِلَى سُوقِ عُكَاظٍ، وَقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْهِمُ الشُّهُبُ، فَرَجَعَتِ الشَّيَاطِينُ إِلَى قَوْمِهِمْ. فَقَالُوا مَا لَكُمْ فَقَالُوا حِيلَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْنَا الشُّهُبُ. قَالُوا مَا حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ إِلاَّ شَىْءٌ حَدَثَ، فَاضْرِبُوا مَشَارِقَ الأَرْضِ وَمَغَارِبَهَا، فَانْظُرُوا مَا هَذَا الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ فَانْصَرَفَ أُولَئِكَ الَّذِينَ تَوَجَّهُوا نَحْوَ تِهَامَةَ إِلَى النَّبِيِّ صلى الله عليه وسلم وَهْوَ بِنَخْلَةَ، عَامِدِينَ إِلَى سُوقِ عُكَاظٍ وَهْوَ يُصَلِّي بِأَصْحَابِهِ صَلاَةَ الْفَجْرِ، فَلَمَّا سَمِعُوا الْقُرْآنَ اسْتَمَعُوا لَهُ فَقَالُوا هَذَا وَاللَّهِ الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ. فَهُنَالِكَ حِينَ رَجَعُوا إِلَى قَوْمِهِمْ وَقَالُوا يَا قَوْمَنَا {إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا * يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا} فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ صلى الله عليه وسلم {قُلْ أُوحِيَ إِلَيَّ} وَإِنَّمَا أُوحِيَ إِلَيْهِ قَوْلُ الْجِنِّ.

Reference	: Sahih al-Bukhari 773
In-book reference	: Book 10, Hadith 167
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 740

Narrated Ibn `Abbas:

The Prophet (ﷺ) recited aloud in the prayers in which he was ordered to do so and quietly in the prayers in which he was ordered to do so. "And your Lord is not forgetful." "Verily there was a good example for you in the ways of the Prophet."

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَرَأَ النَّبِيُّ صلى الله عليه وسلم فِيمَا أُمِرَ، وَسَكَتَ فِيمَا أُمِرَ {وَمَا كَانَ رَبُّكَ نَسِيًّا} {لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ}.

Reference	: Sahih al-Bukhari 774
In-book reference	: Book 10, Hadith 168
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 741

(106) Chapter: To recite two Surah in one Rak'a and to recite the last verses of some Surah, or to elite the Surah in their reverse order, or to recite the beginning of a Surah

(106) باب الْجَمْعِ بَيْنَ السُّورَتَيْنِ فِي الرَّكْعَةِ

وَالْقِرَاءَةِ بِالْخَوَاتِيمِ، وَبِسُورَةٍ قَبْلَ سُورَةٍ، وَبِأَوَّلِ سُورَةٍ. وَيُذْكَرُ عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ قَرَأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُونَ فِي الصُّبْحِ حَتَّى إِذَا جَاءَ ذِكْرُ مُوسَى وَهَارُونَ أَوْ ذِكْرُ عِيسَى، أَخَذَتْهُ سَعْلَةٌ فَرَكَعَ. وَقَرَأَ عُمَرُ فِي الرَّكْعَةِ الأُولَى بِمِائَةٍ وَعِشْرِينَ آيَةً مِنَ الْبَقَرَةِ، وَفِي الثَّانِيَةِ بِسُورَةٍ مِنَ الْمَثَانِي. وَقَرَأَ الأَحْنَفُ بِالْكَهْفِ فِي الأُولَى، وَفِي الثَّانِيَةِ بِيُوسُفَ أَوْ يُونُسَ، وَذَكَرَ أَنَّهُ صَلَّى مَعَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ الصُّبْحَ بِهِمَا. وَقَرَأَ ابْنُ مَسْعُودٍ بِأَرْبَعِينَ آيَةً مِنَ الأَنْفَالِ، وَفِي الثَّانِيَةِ بِسُورَةٍ مِنَ الْمُفَصَّلِ. وَقَالَ قَتَادَةُ فِيمَنْ يَقْرَأُ سُورَةً وَاحِدَةً فِي رَكْعَتَيْنِ أَوْ يُرَدِّدُ سُورَةً وَاحِدَةً فِي رَكْعَتَيْنِ كُلٌّ كِتَابُ اللَّهِ.

Anas said:

One of the Ansar used to lead the Ansar in Salat in the Quba' mosque and it was his habit to recite Qul Huwal-lahu Ahad whenever he wanted to recite something in Salat. When he finished that Surah, he would recite another one with it. He followed the same procedure in each Rak'a. His companions discussed this with him and said, "You recite this Surah and do not consider it sufficient and then you recite another. So would you recite it alone or leave it and recite some other." He said, "I will never leave it and if you want me to be your Imam on this condition then it is all right ; otherwise I will leave you." They knew that he was the best amongst them and they did not like someone else to lead them in Salat. When the Prophet (ﷺ) (ﷺ) went to them as usual, they informed him about it. The Prophet (ﷺ) (ﷺ) addressed him and said, "O so-and-so, what forbids you from doing what your companions ask you to do ? Why do you read this Surah particularly in every Rak'a ?" He repiled, "I love this Surah." The Prophet (ﷺ) (ﷺ) said, "Your love for this Surah will make you enter Paradise."

وَقَالَ عُبَيْدُ اللَّهِ عَنْ ثَابِتٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ كَانَ رَجُلٌ مِنَ الأَنْصَارِ يَؤُمُّهُمْ فِي مَسْجِدِ قُبَاءٍ، وَكَانَ كُلَّمَا افْتَتَحَ سُورَةً يَقْرَأُ بِهَا لَهُمْ فِي الصَّلاَةِ مِمَّا يَقْرَأُ بِهِ افْتَتَحَ بِـ {قُلْ هُوَ اللَّهُ أَحَدٌ} حَتَّى يَفْرُغَ مِنْهَا، ثُمَّ يَقْرَأُ سُورَةً أُخْرَى مَعَهَا، وَكَانَ يَصْنَعُ ذَلِكَ فِي كُلِّ رَكْعَةٍ، فَكَلَّمَهُ أَصْحَابُهُ فَقَالُوا إِنَّكَ تَفْتَتِحُ بِهَذِهِ السُّورَةِ، ثُمَّ لاَ تَرَى أَنَّهَا تُجْزِئُكَ حَتَّى تَقْرَأَ بِأُخْرَى، فَإِمَّا أَنْ تَقْرَأَ بِهَا وَإِمَّا أَنْ تَدَعَهَا وَتَقْرَأَ بِأُخْرَى. فَقَالَ مَا أَنَا بِتَارِكِهَا، إِنْ أَحْبَبْتُمْ أَنْ أَؤُمَّكُمْ بِذَلِكَ فَعَلْتُ، وَإِنْ كَرِهْتُمْ تَرَكْتُكُمْ. وَكَانُوا يَرَوْنَ أَنَّهُ مِنْ أَفْضَلِهِمْ، وَكَرِهُوا أَنْ يَؤُمَّهُمْ غَيْرُهُ، فَلَمَّا أَتَاهُمُ النَّبِيُّ صلى الله عليه وسلم أَخْبَرُوهُ الْخَبَرَ فَقَالَ " يَا فُلاَنُ مَا يَمْنَعُكَ أَنْ تَفْعَلَ مَا يَأْمُرُكَ بِهِ أَصْحَابُكَ وَمَا يَحْمِلُكَ عَلَى لُزُومِ هَذِهِ السُّورَةِ فِي كُلِّ رَكْعَةٍ ". فَقَالَ إِنِّي أُحِبُّهَا. فَقَالَ " حُبُّكَ إِيَّاهَا أَدْخَلَكَ الْجَنَّةَ ".

Reference	: Sahih al-Bukhari 774b
In-book reference	: Book 10, Hadith 169
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 741

Characteristics of Prayer

كتاب الأذان

Narrated Abu Wa'il:

A man came to Ibn Mas`ud and said, "I recited the Mufassal (Suras) at night in one rak`a." Ibn Mas`ud said, "This recitation is (too quick) like the recitation of poetry. I know the identical Suras which the Prophet (ﷺ) used to recite in pairs." Ibn Mas`ud then mentioned 20 Mufassal Suras including two Suras from the family of (i.e. those verses which begin with) Ha, Meem [??] (which the Prophet (ﷺ) used to recite) in each rak`a.

حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ سَمِعْتُ أَبَا وَائِلٍ، قَالَ جَاءَ رَجُلٌ إِلَى ابْنِ مَسْعُودٍ فَقَالَ قَرَأْتُ الْمُفَصَّلَ اللَّيْلَةَ فِي رَكْعَةٍ‏.‏ فَقَالَ هَذًّا كَهَذِّ الشِّعْرِ لَقَدْ عَرَفْتُ النَّظَائِرَ الَّتِي كَانَ النَّبِيُّ صلى الله عليه وسلم يَقْرِنُ بَيْنَهُنَّ فَذَكَرَ عِشْرِينَ سُورَةً مِنَ الْمُفَصَّلِ سُورَتَيْنِ فِي كُلِّ رَكْعَةٍ‏.‏

Reference	: Sahih al-Bukhari 775
In-book reference	: Book 10, Hadith 170
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 742

(107) Chapter: To recite only Surah Al-Fathiha in the last two Rak'a during a four Rak'a Salat (prayer)

(107) باب يَقْرَأُ فِي الأُخْرَيَيْنِ بِفَاتِحَةِ الْكِتَابِ

Narrated `Abdullah bin Abi Qatada:

My father said, "The Prophet (ﷺ) uses to recite Al-Fatiha followed by another Sura in the first two rak`at of the prayer and used to recite only Al-Fatiha in the last two rak`at of the Zuhr prayer. Sometimes a verse or so was audible and he used to prolong the first rak`a more than the second and used to do the same in the `Asr and Fajr prayers."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا هَمَّامٌ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقْرَأُ فِي الظُّهْرِ فِي الأُولَيَيْنِ بِأُمِّ الْكِتَابِ وَسُورَتَيْنِ، وَفِي الرَّكْعَتَيْنِ الأُخْرَيَيْنِ بِأُمِّ الْكِتَابِ، وَيُسْمِعُنَا الآيَةَ، وَيُطَوِّلُ فِي الرَّكْعَةِ الأُولَى مَا لاَ يُطَوِّلُ فِي الرَّكْعَةِ الثَّانِيَةِ، وَهَكَذَا فِي الْعَصْرِ وَهَكَذَا فِي الصُّبْحِ‏.‏

Reference	: Sahih al-Bukhari 776
In-book reference	: Book 10, Hadith 171
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 743

(108) Chapter: To recite (the Qur'an) quietly in the Zuhr and 'Asr prayers

(108) باب مَنْ خَافَتَ الْقِرَاءَةَ فِي الظُّهْرِ وَالْعَصْرِ

Narrated Abu Ma`mar:

We said to Khabbab "Did Allah's Messenger (ﷺ) used to recite in Zuhr and `Asr prayers?" He replied in the affirmative. We said, "How did you come to know about it?" He said, "By the movement of his beard."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ، قُلْتُ لِخَبَّابٍ أَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ قَالَ نَعَمْ‏.‏ قُلْنَا مِنْ أَيْنَ عَلِمْتَ قَالَ بِاضْطِرَابِ لِحْيَتِهِ‏.‏

Reference	: Sahih al-Bukhari 777
In-book reference	: Book 10, Hadith 172
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 744

(109) Chapter: (In a quiet prayer) if the Imam recites a Verse or so audibly

(109) باب إِذَا أَسْمَعَ الإِمَامُ الآيَةَ

Narrated `Abdullah bin Abi Qatada:

My father said, "The Prophet (ﷺ) used to recite Al-Fatiha along with another Sura in the first two rak`at of the Zuhr and `Asr prayers. A verse or so was audible at times and he used to prolong the first rak`a."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا الأَوْزَاعِيُّ، حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقْرَأُ بِأُمِّ الْكِتَابِ وَسُورَةٍ مَعَهَا فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ مِنْ صَلاَةِ الظُّهْرِ وَصَلاَةِ الْعَصْرِ، وَيُسْمِعُنَا الآيَةَ أَحْيَانًا، وَكَانَ يُطِيلُ فِي الرَّكْعَةِ الأُولَى.

Reference	: Sahih al-Bukhari 778
In-book reference	: Book 10, Hadith 173
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 745

(110) Chapter: To prolong the first Rak'a

(110) باب يُطَوِّلُ فِي الرَّكْعَةِ الأُولَى

Narrated `Abdullah bin Abi Qatada:

My father said, "The Prophet (ﷺ) used to prolong the first rak`a of the Zuhr prayer and shorten the second one and used to do the same in the Fajr prayer."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُطَوِّلُ فِي الرَّكْعَةِ الأُولَى مِنْ صَلاَةِ الظُّهْرِ، وَيُقَصِّرُ فِي الثَّانِيَةِ، وَيَفْعَلُ ذَلِكَ فِي صَلاَةِ الصُّبْحِ.

Reference	: Sahih al-Bukhari 779
In-book reference	: Book 10, Hadith 174
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 746

(111) Chapter: Saying of Amin aloud by the Imam

(111) باب جَهْرِ الإِمَامِ بِالتَّأْمِينِ

وَقَالَ عَطَاءٌ آمِينَ دُعَاءٌ. أَمَّنَ ابْنُ الزُّبَيْرِ وَمَنْ وَرَاءَهُ حَتَّى إِنَّ لِلْمَسْجِدِ لَلَجَّةً. وَكَانَ أَبُو هُرَيْرَةَ يُنَادِي الإِمَامَ لاَ تَفُتْنِي بِآمِينَ.

وَقَالَ نَافِعٌ كَانَ ابْنُ عُمَرَ لاَ يَدَعُهُ وَيَحُضُّهُمْ، وَسَمِعْتُ مِنْهُ فِي ذَلِكَ خَيْرًا.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Say Amin" when the Imam says it and if the Amin of any one of you coincides with that of the angels then all his past sins will be forgiven." Ibn Shihab said, "Allah's Messenger (ﷺ) used to Say "Amin."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي، سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُمَا أَخْبَرَاهُ عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا أَمَّنَ الإِمَامُ فَأَمِّنُوا فَإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلاَئِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ". وَقَالَ ابْنُ شِهَابٍ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ " آمِينَ ".

Reference	: Sahih al-Bukhari 780
In-book reference	: Book 10, Hadith 175
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 747

(112) Chapter: Superiority of saying Amin

(112) باب فَضْلِ التَّأْمِينِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If any one of you says, "Amin" and the angels in the heavens say "Amin" and the former coincides with the latter, all his past sins will be forgiven."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا قَالَ أَحَدُكُمْ آمِينَ. وَقَالَتِ الْمَلاَئِكَةُ فِي السَّمَاءِ آمِينَ. فَوَافَقَتْ إِحْدَاهُمَا الأُخْرَى، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ."

Reference	: Sahih al-Bukhari 781
In-book reference	: Book 10, Hadith 176
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 748

(113) Chapter: Saying of Amin aloud by the followers

(113) باب جَهْرِ الْمَأْمُومِ بِالتَّأْمِينِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Say Amen when the Imam says 'Ghairi l-maghdubi `alaihim wala d-daalleen' (not the path of those who earn Your Anger (such as Jews) nor of those who go astray (such as Christians)); all the past sins of the person whose saying (of Amin) coincides with that of the angels, will be forgiven".

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا قَالَ الإِمَامُ {غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ} فَقُولُوا آمِينَ. فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلاَئِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ". تَابَعَهُ مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم وَنُعَيْمٌ الْمُجْمِرُ عَنْ أَبِي هُرَيْرَةَ رضى الله عنه.

Reference	: Sahih al-Bukhari 782
In-book reference	: Book 10, Hadith 177
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 749

(114) Chapter: If someone bowed behind the rows, [on entering the mosque and before joining the rows of Salat (prayer)]

(114) باب إِذَا رَكَعَ دُونَ الصَّفِّ

Narrated Abu Bakra:

I reached the Prophet (ﷺ) in the mosque while he was bowing in prayer and I too bowed before joining the row mentioned it to the Prophet (ﷺ) and he said to me, "May Allah increase your love for the good. But do not repeat it again (bowing in that way).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا هَمَّامٌ، عَنِ الأَعْلَمِ ـ وَهْوَ زِيَادٌ ـ عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، أَنَّهُ انْتَهَى إِلَى النَّبِيِّ صلى الله عليه وسلم وَهْوَ رَاكِعٌ، فَرَكَعَ قَبْلَ أَنْ يَصِلَ إِلَى الصَّفِّ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ " زَادَكَ اللَّهُ حِرْصًا وَلاَ تَعُدْ ."

Reference	: Sahih al-Bukhari 783
In-book reference	: Book 10, Hadith 178
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 750

(115) Chapter: Itmam At-Takbir (i.e., to end the number of Takbir or to say the Takbir perfectly) on bowing. [See Fath Al-Bari]

(115) باب إِتْمَامِ التَّكْبِيرِ فِي الرُّكُوعِ

قَالَهُ ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فِيهِ مَالِكُ بْنُ الْحُوَيْرِثِ.

Narrated `Imran bin Husain:

I offered the prayer with `Ali in Basra and he made us remember the prayer which we used to pray with Allah's Messenger (ﷺ). `Ali said Takbir on each rising and bowing.

حَدَّثَنَا إِسْحَاقُ الْوَاسِطِيُّ، قَالَ حَدَّثَنَا خَالِدٌ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلاَءِ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ صَلَّى مَعَ عَلِيٍّ ـ رضى الله عنه ـ بِالْبَصْرَةِ فَقَالَ ذَكَّرَنَا هَذَا الرَّجُلُ صَلاَةً كُنَّا نُصَلِّيهَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم. فَذَكَرَ أَنَّهُ كَانَ يُكَبِّرُ كُلَّمَا رَفَعَ وَكُلَّمَا وَضَعَ.

Reference	: Sahih al-Bukhari 784
In-book reference	: Book 10, Hadith 179
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 751

Narrated Abu Salama:

When Abu Huraira led us in prayer he used to say Takbir on each bowing and rising. On the completion of the prayer he used to say, "My prayer is more similar to the prayer of Allah's Messenger (ﷺ) than that of anyone of you."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ كَانَ يُصَلِّي بِهِمْ، فَيُكَبِّرُ كُلَّمَا خَفَضَ وَرَفَعَ، فَإِذَا انْصَرَفَ قَالَ إِنِّي لأَشْبَهُكُمْ صَلاَةً بِرَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 785
In-book reference	: Book 10, Hadith 180
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 752

(116) Chapter: Itmam At-Takbir (i.e., to end the number of Takbir, or to say the Takbir perfectly) on prostrating. [See Fath Al-Bari]

(116) باب إِتْمَامِ التَّكْبِيرِ فِي السُّجُودِ

Narrated Mutarrif bin `Abdullah:

`Imran bin Husain and I offered the prayer behind `Ali bin Abi Talib. When `Ali prostrated, he said the Takbir, when he raised his head, he said the Takbir and when he got up for the third rak`a he said the Takbir. On completion of the prayer `Imran took my hand and said, "This (i.e. `Ali) made me remember the prayer of Muhammad" Or he said, "He led us in a prayer like that of Muhammad."

حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ حَدَّثَنَا حَمَّادٌ، عَنْ غَيْلاَنَ بْنِ جَرِيرٍ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ، قَالَ صَلَّيْتُ خَلْفَ عَلِيِّ بْنِ أَبِي طَالِبٍ ـ رضى الله عنه ـ أَنَا وَعِمْرَانُ بْنُ حُصَيْنٍ،، فَكَانَ إِذَا سَجَدَ كَبَّرَ، وَإِذَا رَفَعَ رَأْسَهُ كَبَّرَ، وَإِذَا نَهَضَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ، فَلَمَّا قَضَى الصَّلاَةَ أَخَذَ بِيَدِي عِمْرَانُ بْنُ حُصَيْنٍ فَقَالَ قَدْ ذَكَّرَنِي هَذَا صَلاَةَ مُحَمَّدٍ صلى الله عليه وسلم. أَوْ قَالَ لَقَدْ صَلَّى بِنَا صَلاَةَ مُحَمَّدٍ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 786
In-book reference	: Book 10, Hadith 181
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 753

Narrated `Ikrima:

I saw a person praying at Muqam-Ibrahim (the place of Abraham by the Ka`ba) and he was saying Takbir on every bowing, rising, standing and sitting. I asked Ibn `Abbas (about this prayer). He admonished me saying: "Isn't that the prayer of the Prophet?"

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، قَالَ حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ عِكْرِمَةَ، قَالَ رَأَيْتُ رَجُلاً عِنْدَ الْمَقَامِ يُكَبِّرُ فِي كُلِّ خَفْضٍ وَرَفْعٍ وَإِذَا قَامَ وَإِذَا وَضَعَ، فَأَخْبَرْتُ ابْنَ عَبَّاسٍ ـ رضى الله عنه ـ قَالَ أَوَلَيْسَ تِلْكَ صَلاَةَ النَّبِيِّ صلى الله عليه وسلم لاَ أُمَّ لَكَ.

Reference : Sahih al-Bukhari 787
In-book reference : Book 10, Hadith 182
USC-MSA web (English) reference : Vol. 1, Book 12, Hadith 754
(deprecated numbering scheme)

(117) Chapter: Saying the Takbir on raising from the prostration

(117) باب التَّكْبِيرِ إِذَا قَامَ مِنَ السُّجُودِ

Narrated `Ikrima:

I prayed behind a Sheikh at Mecca and he said twenty two Takbirs (during the prayer). I told Ibn `Abbas that he (i.e. that Sheikh) was foolish. Ibn `Abbas admonished me and said, "This is the tradition of Abul-Qasim."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ أَخْبَرَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، قَالَ صَلَّيْتُ خَلْفَ شَيْخٍ بِمَكَّةَ فَكَبَّرَ ثِنْتَيْنِ وَعِشْرِينَ تَكْبِيرَةً، فَقُلْتُ لاِبْنِ عَبَّاسٍ إِنَّهُ أَحْمَقُ. فَقَالَ ثَكِلَتْكَ أُمُّكَ، سُنَّةُ أَبِي الْقَاسِمِ صلى الله عليه وسلم. وَقَالَ مُوسَى حَدَّثَنَا أَبَانُ حَدَّثَنَا قَتَادَةُ حَدَّثَنَا عِكْرِمَةُ.

Reference : Sahih al-Bukhari 788
In-book reference : Book 10, Hadith 183
USC-MSA web (English) reference : Vol. 1, Book 12, Hadith 755
(deprecated numbering scheme)

And narrated Abu Huraira:

Whenever Allah's Messenger (ﷺ) stood for the prayer, he said Takbir on starting the prayer and then on bowing. On rising from bowing he said, "Sami`a llahu liman hamidah," and then while standing straight he used to say, "Rabbana laka-l hamd" (Al- Laith said, "(The Prophet (ﷺ) said), 'Wa laka l-hamd'." He used to say Takbir on prostrating and on raising his head from prostration; again he would Say Takbir on prostrating and raising his head. He would then do the same in the whole of the prayer till it was completed. On rising from the second rak`a (after sitting for at-Tahiyyat), he used to say Takbir.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا قَامَ إِلَى الصَّلاَةِ يُكَبِّرُ حِينَ يَقُومُ، ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ، ثُمَّ يَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. حِينَ يَرْفَعُ صُلْبَهُ مِنَ الرَّكْعَةِ، ثُمَّ يَقُولُ وَهُوَ قَائِمٌ رَبَّنَا لَكَ الْحَمْدُ ـ قَالَ عَبْدُ اللَّهِ {بْنُ صَالِحٍ عَنِ اللَّيْثِ} وَلَكَ الْحَمْدُ ـ ثُمَّ يُكَبِّرُ حِينَ يَهْوِي، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يَفْعَلُ ذَلِكَ فِي الصَّلاَةِ كُلِّهَا حَتَّى يَقْضِيَهَا، وَيُكَبِّرُ حِينَ يَقُومُ مِنَ الثِّنْتَيْنِ بَعْدَ الْجُلُوسِ.

Reference : Sahih al-Bukhari 789
In-book reference : Book 10, Hadith 184
USC-MSA web (English) reference : Vol. 1, Book 12, Hadith 755
(deprecated numbering scheme)

(118) Chapter: To put the hands (palms) on both knees while bowing.

(118) باب وَضْعِ الأَكُفِّ عَلَى الرُّكَبِ فِي الرُّكُوعِ

وَقَالَ أَبُو حُمَيْدٍ فِي أَصْحَابِهِ أَمْكَنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَيْهِ مِنْ رُكْبَتَيْهِ.

Narrated Mus`ab bin Sa`d:

I offered prayer beside my father and approximated both my hands and placed them in between the knees. My father told me not to do so and said, "We used to do the same but we were forbidden (by the Prophet) to do it and were ordered to place the hands on the knees."

حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي يَعْفُورٍ، قَالَ سَمِعْتُ مُصْعَبَ بْنَ سَعْدٍ، يَقُولُ صَلَّيْتُ إِلَى جَنْبِ أَبِي فَطَبَّقْتُ بَيْنَ كَفَّىَّ ثُمَّ وَضَعْتُهُمَا بَيْنَ فَخِذَىَّ، فَنَهَانِي أَبِي وَقَالَ كُنَّا نَفْعَلُهُ فَنُهِينَا عَنْهُ، وَأُمِرْنَا أَنْ نَضَعَ أَيْدِيَنَا عَلَى الرُّكَبِ.

Reference	: Sahih al-Bukhari 790
In-book reference	: Book 10, Hadith 185
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 756

(119) Chapter: Not performing bowing perfectly

(119) باب إِذَا لَمْ يُتِمَّ الرُّكُوعَ

Narrated Zaid bin Wahb:

Hudhaifa saw a person who was not performing the bowing and prostration perfectly. He said to him, "You have not prayed and if you should die you would die on a religion other than that of Muhammad."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، قَالَ سَمِعْتُ زَيْدَ بْنَ وَهْبٍ، قَالَ رَأَى حُذَيْفَةُ رَجُلاً لاَ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ قَالَ مَا صَلَّيْتَ، وَلَوْ مُتَّ مُتَّ عَلَى غَيْرِ الْفِطْرَةِ الَّتِي فَطَرَ اللَّهُ مُحَمَّدًا صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 791
In-book reference	: Book 10, Hadith 186
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 757

(120) Chapter: To keep the back straight in bowing.

(120) بَابُ اسْتِوَاءِ الظَّهْرِ فِي الرُّكُوعِ

وَقَالَ أَبُو حُمَيْدٍ فِي أَصْحَابِهِ رَكَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ هَصَرَ ظَهْرَهُ.

(121) Chapter: And what is said regarding the limit of the completion of bowing and of keeping the back straight and the calmness with which it is performed.

(121) باب حَدِّ إِتْمَامِ الرُّكُوعِ وَالاِعْتِدَالِ فِيهِ وَالاِطْمَأْنِينَةِ

Narrated Al-Bara:

The bowing, the prostration the sitting in between the two prostrations and the standing after the bowing of the Prophet (ﷺ) but not qiyam (standing in the prayer) and qu`ud (sitting in the prayer) used to be approximately equal (in duration).

حَدَّثَنَا بَدَلُ بْنُ الْمُحَبَّرِ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي الْحَكَمُ، عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ، قَالَ كَانَ رُكُوعُ النَّبِيِّ صلى الله عليه وسلم وَسُجُودُهُ وَبَيْنَ السَّجْدَتَيْنِ وَإِذَا رَفَعَ مِنَ الرُّكُوعِ، مَا خَلاَ الْقِيَامَ وَالْقُعُودَ، قَرِيبًا مِنَ السَّوَاءِ.

Reference	: Sahih al-Bukhari 792
In-book reference	: Book 10, Hadith 187
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 758

(122) Chapter: The order of the Prophet (pbuh) to a person who did not perform his bowing perfectly that he should repeat his Salat (prayer)

(122) باب أَمْرِ النَّبِيِّ صلى الله عليه وسلم الَّذِي لاَ يُتِمُّ رُكُوعَهُ بِالإِعَادَةِ

Narrated Abu Huraira:

Once the Prophet (ﷺ) entered the mosque, a man came in, offered the prayer and greeted the Prophet. The Prophet returned his greeting and said to him, "Go back and pray again for you have not prayed." The man offered

the prayer again, came back and greeted the Prophet. He said to him thrice, "Go back and pray again for you have not prayed." The man said, "By Him Who has sent you with the truth! I do not know a better way of praying. Kindly teach Me how to pray." He said, "When you stand for the prayer, say Takbir and then recite from the Qur'an what you know and then bow with calmness till you feel at ease, then rise from bowing till you stand straight. Afterwards prostrate calmly till you feel at ease and then raise (your head) and sit with Calmness till you feel at ease and then prostrate with calmness till you feel at ease in prostration and do the same in the whole of your prayer."

حَدَّثَنَا مُسَدَّدٌ، قَالَ أَخْبَرَنِي يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنَا سَعِيدٌ الْمَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ صلى الله عليه وسلم فَرَدَّ النَّبِيُّ صلى الله عليه وسلم عَلَيْهِ السَّلاَمَ فَقَالَ " ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ " فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ " ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ ". ثَلاَثًا. فَقَالَ وَالَّذِي بَعَثَكَ بِالْحَقِّ فَمَا أُحْسِنُ غَيْرَهُ فَعَلِّمْنِي. قَالَ " إِذَا قُمْتَ إِلَى الصَّلاَةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ افْعَلْ ذَلِكَ فِي صَلاَتِكَ كُلِّهَا ".

Reference	: Sahih al-Bukhari 793
In-book reference	: Book 10, Hadith 188
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 759

(123) Chapter: Invocation in bowing. (123) باب الدُّعَاءِ فِي الرُّكُوعِ

Narrated `Aisha:

The Prophet (ﷺ) used to say in his bowing and prostrations, "Subhanaka l-lahumma Rabbana wa bihamdika; Allahumma ghfir li.' (Exalted [from unbecoming attributes] Are you O Allah our Lord, and by Your praise [do I exalt you]. O Allah! Forgive me).

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ " سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي ".

Reference	: Sahih al-Bukhari 794
In-book reference	: Book 10, Hadith 189
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 760

(124) Chapter: What the Imam and the followers say on raising their heads from bowing. (124) باب مَا يَقُولُ الإِمَامُ وَمَنْ خَلْفَهُ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ

Narrated Abu Huraira:

When the Prophet (ﷺ) said, "Sami`a l-lahu liman hamidah," (Allah heard those who sent praises to Him), he would say, "Rabbana wa laka l-hamd." On bowing and raising his head from it the Prophet (ﷺ) used to say Takbir. He also used to say Takbir on rising after the two prostrations. (See Hadith No. 656).

حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا قَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ". قَالَ " اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ ". وَكَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ يُكَبِّرُ، وَإِذَا قَامَ مِنَ السَّجْدَتَيْنِ قَالَ " اللَّهُ أَكْبَرُ ".

Reference	: Sahih al-Bukhari 795
In-book reference	: Book 10, Hadith 190
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 761

(125) Chapter: The superiority of saying Allahumma Rabbana lakal hand (O Allah, Our Lord!, All the praises and thanks are for You)

(125) باب فَضْلِ اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When the Imam says, "Sami`a l-lahu liman hamidah," you should say, "Allahumma Rabbana laka l-hamd." And if the saying of any one of you coincides with that of the angels, all his past sins will be forgiven."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ سُمَىٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ إِذَا قَالَ الإِمَامُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ‏.‏ فَقُولُوا اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ‏.‏ فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلاَئِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 796
In-book reference	: Book 10, Hadith 191
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 762

(126) Chapter: Chapter

(126) باب

Narrated Abu Salama:

Abu Hurairah said, "No doubt, my Salat is similar to that of the Prophet (ﷺ) (ﷺ)." Abu Hurairah used to recite Qunut after saying Sami' Allahu liman hamida in the last Rak'a of the Zuhr, Isha and Fajr Prayers. He would ask Allah's Forgiveness for the true believers and curse the disbelievers.

حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، قَالَ حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ لأُقَرِّبَنَّ صَلاَةَ النَّبِيِّ صلى الله عليه وسلم‏.‏ فَكَانَ أَبُو هُرَيْرَةَ ـ رضى الله عنه ـ يَقْنُتُ فِي الرَّكْعَةِ الآخِرَةِ مِنْ صَلاَةِ الظُّهْرِ وَصَلاَةِ الْعِشَاءِ، وَصَلاَةِ الصُّبْحِ، بَعْدَ مَا يَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ‏.‏ فَيَدْعُو لِلْمُؤْمِنِينَ وَيَلْعَنُ الْكُفَّارَ‏.‏

Reference	: Sahih al-Bukhari 797
In-book reference	: Book 10, Hadith 192
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 762

Characteristics of Prayer

كتاب الأذان

Narrated Anas:

The qunut [supplication before going down for prostration] used to be recited in the Maghrib and the Fajr prayers.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ كَانَ الْقُنُوتُ فِي الْمَغْرِبِ وَالْفَجْرِ‏.‏

Reference	: Sahih al-Bukhari 798
In-book reference	: Book 10, Hadith 193
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 763

Narrated Rifa`a bin Rafi` Az-Zuraqi:

One day we were praying behind the Prophet. When he raised his head from bowing, he said, "Sami`a l-lahu liman hamidah." A man behind him said, "Rabbana wa laka l-hamdu, hamdan kathiran taiyiban mubarakan fihi" (O our Lord! All the praises are for You, many good and blessed praises). When the Prophet completed the prayer, he asked,

"Who has said these words?" The man replied, "I." The Prophet said, "I saw over thirty angels competing to write it first." Prophet rose (from bowing) and stood straight till all the vertebrae of his spinal column came to a natural position.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجْمِرِ، عَنْ عَلِيِّ بْنِ يَحْيَى بْنِ خَلاَّدٍ الزُّرَقِيِّ، عَنْ أَبِيهِ، عَنْ رِفَاعَةَ بْنِ رَافِعٍ الزُّرَقِيِّ، قَالَ كُنَّا يَوْمًا نُصَلِّي وَرَاءَ النَّبِيِّ صلى الله عليه وسلم فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ قَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ". قَالَ رَجُلٌ وَرَاءَهُ رَبَّنَا وَلَكَ الْحَمْدُ، حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، فَلَمَّا انْصَرَفَ قَالَ " مَنِ الْمُتَكَلِّمُ ". قَالَ أَنَا. قَالَ " رَأَيْتُ بِضْعَةً وَثَلاَثِينَ مَلَكًا يَبْتَدِرُونَهَا، أَيُّهُمْ يَكْتُبُهَا أَوَّلُ ".

Reference	: Sahih al-Bukhari 799
In-book reference	: Book 10, Hadith 194
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 764

(127) Chapter: To stand Straight with calmness on raising the head from bowing

(127) باب الاِطْمَأْنِينَةِ حِينَ يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ

قَالَ أَبُو حُمَيْدٍ رَفَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاسْتَوَى جَالِسًا حَتَّى يَعُودَ كُلُّ فَقَارٍ مَكَانَهُ.

Narrated Thabit:

Anas used to demonstrate to us the prayer of the Prophet (ﷺ) and while demonstrating, he used to raise his head from bowing and stand so long that we would say that he had forgotten (the prostration).

حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ ثَابِتٍ، قَالَ كَانَ أَنَسٌ يَنْعَتُ لَنَا صَلاَةَ النَّبِيِّ صلى الله عليه وسلم فَكَانَ يُصَلِّي وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَامَ حَتَّى نَقُولَ قَدْ نَسِيَ.

Reference	: Sahih al-Bukhari 800
In-book reference	: Book 10, Hadith 195
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 765

Narrated Al-Bara':

The bowing, the prostrations, the period of standing after bowing and the interval between the two prostrations of the Prophet (ﷺ) used to be equal in duration .

حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ قَالَ كَانَ رُكُوعُ النَّبِيِّ صلى الله عليه وسلم وَسُجُودُهُ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَبَيْنَ السَّجْدَتَيْنِ قَرِيبًا مِنَ السَّوَاءِ.

Reference	: Sahih al-Bukhari 801
In-book reference	: Book 10, Hadith 196
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 766

Narrated Aiyub:

Abu Qilaba said, "Malik bin Huwairith used to demonstrate to us the prayer of the Prophet (ﷺ) at times other than that of the compulsory prayers. So (once) he stood up for prayer and performed a perfect Qiyam (standing and reciting from the Holy Qur'an) and then bowed and performed bowing perfectly; then he raised his head and stood straight for a while." Abu Qilaba added, "Malik bin Huwairith in that demonstration prayed like this Sheikh of ours, Abu Yazid." Abu, Yazid used to sit (for a while) on raising his head from the second prostration before getting up.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، قَالَ كَانَ مَالِكُ بْنُ الْحُوَيْرِثِ يُرِينَا كَيْفَ كَانَ صَلاَةُ النَّبِيِّ صلى الله عليه وسلم وَذَاكَ فِي غَيْرِ وَقْتِ صَلاَةٍ، فَقَامَ فَأَمْكَنَ الْقِيَامَ، ثُمَّ رَكَعَ فَأَمْكَنَ الرُّكُوعَ، ثُمَّ رَفَعَ رَأْسَهُ فَأَنْصَتَ هُنَيَّةً، قَالَ فَصَلَّى بِنَا صَلاَةَ شَيْخِنَا هَذَا أَبِي بُرَيْدٍ. وَكَانَ أَبُو بُرَيْدٍ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الآخِرَةِ اسْتَوَى قَاعِدًا ثُمَّ نَهَضَ.

Reference : Sahih al-Bukhari 802
In-book reference : Book 10, Hadith 197
USC-MSA web (English) reference : Vol. 1, Book 12, Hadith 767
(deprecated numbering scheme)

(128) Chapter: One should say Takbir while going in prostration.

(128) باب يَهْوِي بِالتَّكْبِيرِ حِينَ يَسْجُدُ

وَقَالَ نَافِعٌ كَانَ ابْنُ عُمَرَ يَضَعُ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ.

Narrated Abu Bakr bin `Abdur Rahman Ibn Harith bin Hisham and Abu Salama bin `Abdur Rahman:

Abu Huraira used to say Takbir in all the prayers, compulsory and optional -- in the month of Ramadan or other months. He used to say Takbir on standing for prayer and on bowing; then he would say, "Sami`a l-lahu liman hamidah," and before prostrating he would say "Rabbana wa laka lhamd." Then he would say Takbir on prostrating and on raising his head from the prostration, then another Takbir on prostrating (for the second time), and on raising his head from the prostration. He also would say the Takbir on standing from the second rak`a. He used to do the same in every rak`a till he completed the prayer. On completion of the prayer, he would say, "By Him in Whose Hands my soul is! No doubt my prayer is closer to that of Allah's Messenger (ﷺ) than yours, and this was His prayer till he left this world."

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ، كَانَ يُكَبِّرُ فِي كُلِّ صَلاَةٍ مِنَ الْمَكْتُوبَةِ وَغَيْرِهَا فِي رَمَضَانَ وَغَيْرِهِ، فَيُكَبِّرُ حِينَ يَقُومُ، ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ، ثُمَّ يَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. ثُمَّ يَقُولُ رَبَّنَا وَلَكَ الْحَمْدُ. قَبْلَ أَنْ يَسْجُدَ، ثُمَّ يَقُولُ اللَّهُ أَكْبَرُ. حِينَ يَهْوِي سَاجِدًا، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ، ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ، ثُمَّ يُكَبِّرُ حِينَ يَقُومُ مِنَ الْجُلُوسِ فِي الاِثْنَتَيْنِ، وَيَفْعَلُ ذَلِكَ فِي كُلِّ رَكْعَةٍ حَتَّى يَفْرُغَ مِنَ الصَّلاَةِ، ثُمَّ يَقُولُ حِينَ يَنْصَرِفُ وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لأَقْرَبُكُمْ شَبَهًا بِصَلاَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم إِنْ كَانَتْ هَذِهِ لَصَلاَتَهُ حَتَّى فَارَقَ الدُّنْيَا.

Reference : Sahih al-Bukhari 803
In-book reference : Book 10, Hadith 198
USC-MSA web (English) reference : Vol. 1, Book 12, Hadith 768
(deprecated numbering scheme)

And Abu Huraira said, "When Allah's Messenger (ﷺ) raised his head from (bowing) he used to say "Sami`a l-lahu liman hamidah, Rabbana wa laka l-hamd." He Would invoke Allah for some people by naming them:

"O Allah! Save Al-Walid bin Al-Walid and Salama bin Hisham and `Aiyash bin Abi Rabi`a and the weak and the helpless people among the faithful believers O Allah! Be hard on the tribe of Mudar and let them suffer from famine years like that of the time of Joseph." In those days the Eastern section of the tribe of Mudar was against the Prophet.

قَالاَ وَقَالَ أَبُو هُرَيْرَةَ ـ رضى الله عنه ـ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ يَرْفَعُ رَأْسَهُ يَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ. يَدْعُو لِرِجَالٍ فَيُسَمِّيهِمْ بِأَسْمَائِهِمْ فَيَقُولُ " اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ وَسَلَمَةَ بْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ، وَالْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، وَاجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ ". وَأَهْلُ الْمَشْرِقِ يَوْمَئِذٍ مِنْ مُضَرَ مُخَالِفُونَ لَهُ.

Reference : Sahih al-Bukhari 804
In-book reference : Book 10, Hadith 199

USC-MSA web (English) reference : Vol. 1, Book 12, Hadith 768
(deprecated numbering scheme)

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) fell from a horse and the right side of his body was injured. We went to inquire about his health meanwhile it was time for the prayer and he led the prayer sitting and we also prayed while sitting. On completion of the prayer he said, "The Imam is to be followed; say Takbir when he says it; bow when he bows; rise when he rises and when he says "Sami`a l-lahu liman hamidah," say, "Rabbana wa laka l-hamd", and prostrate if he prostrates." Sufyan narrated the same from Ma`mar. Ibn Juraij said that his (the Prophet's) right leg had been injured.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا سُفْيَانُ، غَيْرَ مَرَّةٍ عَنِ الزُّهْرِيِّ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ سَقَطَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ فَرَسٍ ـ وَرُبَّمَا قَالَ سُفْيَانُ مِنْ فَرَسٍ ـ فَجُحِشَ شِقُّهُ الأَيْمَنُ، فَدَخَلْنَا عَلَيْهِ نَعُودُهُ، فَحَضَرَتِ الصَّلاَةُ، فَصَلَّى بِنَا قَاعِدًا وَقَعَدْنَا ـ وَقَالَ سُفْيَانُ مَرَّةً صَلَّيْنَا قُعُودًا ـ فَلَمَّا قَضَى الصَّلاَةَ قَالَ ‏"‏ إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ‏.‏ فَقُولُوا رَبَّنَا وَلَكَ الْحَمْدُ‏.‏ وَإِذَا سَجَدَ فَاسْجُدُوا ‏"‏‏.‏ قَالَ سُفْيَانُ كَذَا جَاءَ بِهِ مَعْمَرٌ قُلْتُ نَعَمْ‏.‏ قَالَ لَقَدْ حَفِظَ، كَذَا قَالَ الزُّهْرِيُّ وَلَكَ الْحَمْدُ‏.‏ حَفِظْتُ مِنْ شِقِّهِ الأَيْمَنِ‏.‏ فَلَمَّا خَرَجْنَا مِنْ عِنْدِ الزُّهْرِيِّ قَالَ ابْنُ جُرَيْجٍ ـ وَأَنَا عِنْدَهُ ـ فَجُحِشَ سَاقُهُ الأَيْمَنُ‏.‏

Reference : Sahih al-Bukhari 805
In-book reference : Book 10, Hadith 200
USC-MSA web (English) reference : Vol. 1, Book 12, Hadith 769
(deprecated numbering scheme)

(129) Chapter: Superiority of prostrating. (129) باب فَضْلِ السُّجُودِ

Narrated Abu Huraira:

The people said, "O Allah's Messenger (ﷺ)! Shall we see our Lord on the Day of Resurrection?" He replied, "Do you have any doubt in seeing the full moon on a clear (not cloudy) night?" They replied, "No, O Allah's Messenger (ﷺ)!" He said, "Do you have any doubt in seeing the sun when there are no clouds?" They replied in the negative. He said, "You will see Allah (your Lord) in the same way. On the Day of Resurrection, people will be gathered and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this nation (Muslims) will be left with its hypocrites. Allah will come to them and say, 'I am Your Lord.' They will say, 'We shall stay in this place till our Lord comes to us and when our Lord will come, we will recognize Him. Then Allah will come to them again and say, 'I am your Lord.' They will say, 'You are our Lord.' Allah will call them, and As-Sirat (a bridge) will be laid across Hell and I (Muhammad) shall be the first amongst the Apostles to cross it with my followers. Nobody except the Apostles will then be able to speak and they will be saying then, 'O Allah! Save us. O Allah Save us.' There will be hooks like the thorns of Sa'dan [??] in Hell. Have you seen the thorns of Sa'dan [??]?" The people said, "Yes." He said, "These hooks will be like the thorns of Sa'dan [??] but nobody except Allah knows their greatness in size and these will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell, till when Allah intends mercy on whomever He likes amongst the people of Hell, He will order the angels to take out of Hell those who worshipped none but Him alone. The angels will take them out by recognizing them from the traces of prostrations, for Allah has forbidden the (Hell) fire to eat away those traces. So they will come out of the Fire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons. The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of flowing water. Then when Allah had finished

from the Judgments amongst his creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter paradise. He will be facing Hell, and will say, 'O Allah! Turn my face from the fire as its wind has dried me and its steam has burnt me.' Allah will ask him, "Will you ask for anything more in case this favor is granted to you?' He will say, "No by Your (Honor) Power!" And he will give to his Lord (Allah) what he will of the pledges and the covenants. Allah will then turn his face from the Fire. When he will face Paradise and will see its charm, he will remain quiet as long as Allah will. He then will say, 'O my Lord! Let me go to the gate of Paradise.' Allah will ask him, 'Didn't you give pledges and make covenants (to the effect) that you would not ask for anything more than what you requested at first?' He will say, 'O my Lord! Do not make me the most wretched, amongst Your creatures.' Allah will say, 'If this request is granted, will you then ask for anything else?' He will say, 'No! By Your Power! I shall not ask for anything else.' Then he will give to his Lord what He will of the pledges and the covenants. Allah will then let him go to the gate of Paradise. On reaching then and seeing its life, charm, and pleasure, he will remain quiet as long as Allah wills and then will say, 'O my Lord ! Let me enter Paradise.' Allah will say, May Allah be merciful unto you, O son of Adam! How treacherous you are! Haven't you made covenants and given pledges that you will not ask for anything more that what you have been given?' He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures.' So Allah will laugh and allow him to enter Paradise and will ask him to request as much as he likes. He will do so till all his desires have been fulfilled . Then Allah will say, 'Request more of such and such things.' Allah will remind him and when all his desires and wishes; have been fulfilled, Allah will say "All this is granted to you and a similar amount besides." Abu Sa`id Al-Khudri, said to Abu Huraira, 'Allah's Messenger (ﷺ) said, "Allah said, 'That is for you and ten times more like it.' "Abu Huraira said, "I do not remember from Allah's Messenger (ﷺ) except (his saying), 'All this is granted to you and a similar amount besides." Abu Sa`id said, "I heard him saying, 'That is for you and ten times more the like of it."

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، وَعَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ، أَنَّ أَبَا هُرَيْرَةَ، أَخْبَرَهُمَا أَنَّ النَّاسَ قَالُوا يَا رَسُولَ اللَّهِ، هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ قَالَ " هَلْ تُمَارُونَ فِي الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْسَ دُونَهُ سَحَابٌ ". قَالُوا لاَ يَا رَسُولَ اللَّهِ. قَالَ " فَهَلْ تُمَارُونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ ". قَالُوا لاَ. قَالَ " فَإِنَّكُمْ تَرَوْنَهُ كَذَلِكَ، يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ، فَيَقُولُ مَنْ كَانَ يَعْبُدُ شَيْئًا فَلْيَتَّبِعْ. فَمِنْهُمْ مَنْ يَتَّبِعُ الشَّمْسَ، وَمِنْهُمْ مَنْ يَتَّبِعُ الْقَمَرَ وَمِنْهُمْ مَنْ يَتَّبِعُ الطَّوَاغِيتَ، وَتَبْقَى هَذِهِ الأُمَّةُ فِيهَا مُنَافِقُوهَا، فَيَأْتِيهِمُ اللَّهُ فَيَقُولُ أَنَا رَبُّكُمْ فَيَقُولُونَ هَذَا مَكَانُنَا حَتَّى يَأْتِيَنَا رَبُّنَا، فَإِذَا جَاءَ رَبُّنَا عَرَفْنَاهُ. فَيَأْتِيهِمُ اللَّهُ فَيَقُولُ أَنَا رَبُّكُمْ. فَيَقُولُونَ أَنْتَ رَبُّنَا. فَيَدْعُوهُمْ فَيُضْرَبُ الصِّرَاطُ بَيْنَ ظَهْرَانَىْ جَهَنَّمَ، فَأَكُونُ أَوَّلَ مَنْ يَجُوزُ مِنَ الرُّسُلِ بِأُمَّتِهِ، وَلاَ يَتَكَلَّمُ يَوْمَئِذٍ أَحَدٌ إِلاَّ الرُّسُلُ، وَكَلاَمُ الرُّسُلِ يَوْمَئِذٍ اللَّهُمَّ سَلِّمْ سَلِّمْ. وَفِي جَهَنَّمَ كَلاَلِيبُ مِثْلُ شَوْكِ السَّعْدَانِ، هَلْ رَأَيْتُمْ شَوْكَ السَّعْدَانِ ". قَالُوا نَعَمْ. قَالَ " فَإِنَّهَا مِثْلُ شَوْكِ السَّعْدَانِ، غَيْرَ أَنَّهُ لاَ يَعْلَمُ قَدْرَ عِظَمِهَا إِلاَّ اللَّهُ، تَخْطَفُ النَّاسَ بِأَعْمَالِهِمْ، فَمِنْهُمْ مَنْ يُوبَقُ بِعَمَلِهِ، وَمِنْهُمْ مَنْ يُخَرْدَلُ ثُمَّ يَنْجُو، حَتَّى إِذَا أَرَادَ اللَّهُ رَحْمَةَ مَنْ أَرَادَ مِنْ أَهْلِ النَّارِ، أَمَرَ اللَّهُ الْمَلاَئِكَةَ أَنْ يُخْرِجُوا مَنْ كَانَ يَعْبُدُ اللَّهَ، فَيُخْرِجُونَهُمْ وَيَعْرِفُونَهُمْ بِآثَارِ السُّجُودِ، وَحَرَّمَ اللَّهُ عَلَى النَّارِ أَنْ تَأْكُلَ أَثَرَ السُّجُودِ فَيَخْرُجُونَ مِنَ النَّارِ، فَكُلُّ ابْنِ آدَمَ تَأْكُلُهُ النَّارُ إِلاَّ أَثَرَ السُّجُودِ، فَيَخْرُجُونَ مِنَ النَّارِ قَدِ امْتَحَشُوا، فَيُصَبُّ عَلَيْهِمْ مَاءُ الْحَيَاةِ، فَيَنْبُتُونَ كَمَا تَنْبُتُ الْحِبَّةُ فِي حَمِيلِ السَّيْلِ، ثُمَّ يَفْرُغُ اللَّهُ مِنَ الْقَضَاءِ بَيْنَ الْعِبَادِ، وَيَبْقَى رَجُلٌ بَيْنَ الْجَنَّةِ وَالنَّارِ، وَهْوَ آخِرُ أَهْلِ النَّارِ دُخُولاً الْجَنَّةَ، مُقْبِلٌ بِوَجْهِهِ قِبَلَ النَّارِ فَيَقُولُ يَا رَبِّ اصْرِفْ وَجْهِي عَنِ النَّارِ، قَدْ قَشَبَنِي رِيحُهَا، وَأَحْرَقَنِي ذَكَاؤُهَا. فَيَقُولُ هَلْ عَسَيْتَ إِنْ فُعِلَ ذَلِكَ بِكَ أَنْ تَسْأَلَ غَيْرَ ذَلِكَ فَيَقُولُ لاَ وَعِزَّتِكَ. فَيُعْطِي اللَّهَ مَا يَشَاءُ مِنْ عَهْدٍ وَمِيثَاقٍ، فَيَصْرِفُ اللَّهُ وَجْهَهُ عَنِ النَّارِ، فَإِذَا أَقْبَلَ بِهِ عَلَى الْجَنَّةِ رَأَى بَهْجَتَهَا سَكَتَ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ، ثُمَّ قَالَ يَا رَبِّ قَدِّمْنِي عِنْدَ بَابِ الْجَنَّةِ. فَيَقُولُ اللَّهُ لَهُ أَلَيْسَ قَدْ أَعْطَيْتَ الْعُهُودَ وَالْمَوَاثِيقَ أَنْ لاَ تَسْأَلَ غَيْرَ الَّذِي كُنْتَ سَأَلْتَ فَيَقُولُ يَا رَبِّ لاَ أَكُونُ أَشْقَى خَلْقِكَ. فَيَقُولُ فَمَا عَسَيْتَ إِنْ أُعْطِيتَ ذَلِكَ أَنْ لاَ تَسْأَلَ غَيْرَهُ فَيَقُولُ لاَ وَعِزَّتِكَ لاَ أَسْأَلُ غَيْرَ ذَلِكَ. فَيُعْطِي رَبَّهُ مَا شَاءَ مِنْ عَهْدٍ وَمِيثَاقٍ، فَيُقَدِّمُهُ إِلَى بَابِ الْجَنَّةِ، فَإِذَا بَلَغَ بَابَهَا، فَرَأَى زَهْرَتَهَا وَمَا فِيهَا مِنَ النَّضْرَةِ وَالسُّرُورِ، فَيَسْكُتُ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ، فَيَقُولُ يَا رَبِّ أَدْخِلْنِي الْجَنَّةَ. فَيَقُولُ اللَّهُ وَيْحَكَ يَا ابْنَ آدَمَ مَا أَغْدَرَكَ، أَلَيْسَ قَدْ أَعْطَيْتَ الْعَهْدَ وَالْمِيثَاقَ أَنْ لاَ تَسْأَلَ غَيْرَ الَّذِي أُعْطِيتَ فَيَقُولُ يَا رَبِّ لاَ تَجْعَلْنِي أَشْقَى خَلْقِكَ. فَيَضْحَكُ اللَّهُ ـ عَزَّ وَجَلَّ ـ مِنْهُ، ثُمَّ يَأْذَنُ لَهُ فِي دُخُولِ الْجَنَّةِ فَيَقُولُ تَمَنَّ. فَيَتَمَنَّى حَتَّى إِذَا انْقَطَعَ أُمْنِيَّتُهُ قَالَ اللَّهُ عَزَّ وَجَلَّ تَمَنَّ كَذَا وَكَذَا. أَقْبَلَ يُذَكِّرُهُ رَبُّهُ، حَتَّى إِذَا انْتَهَتْ بِهِ الأَمَانِيُّ قَالَ اللَّهُ تَعَالَى لَكَ ذَلِكَ وَمِثْلُهُ مَعَهُ ". قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ لأَبِي هُرَيْرَةَ ـ رضى الله عنهما ـ إِنَّ رَسُولَ اللَّهِ صلى الله

عليه وسلم قَالَ " قَالَ اللَّهُ لَكَ ذَلِكَ وَعَشَرَةُ أَمْثَالِهِ ". قَالَ أَبُو هُرَيْرَةَ لَمْ أَحْفَظْ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلاَّ قَوْلَهُ " لَكَ ذَلِكَ وَمِثْلُهُ مَعَهُ ". قَالَ أَبُو سَعِيدٍ إِنِّي سَمِعْتُهُ يَقُولُ " ذَلِكَ لَكَ وَعَشَرَةُ أَمْثَالِهِ ".

Reference	: Sahih al-Bukhari 806
In-book reference	: Book 10, Hadith 201
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 770

(130) Chapter: During the prostrations one should keep one's arms away from one's sides and the abdomen should be kept away from the thighs.

(130) باب يُبْدِي ضَبْعَيْهِ وَيُجَافِي فِي السُّجُودِ

Narrated `Abdullah bin Malik bin Buhaina:

Whenever the Prophet (ﷺ) used to offer prayer he used to keep arms away (from the body) so that the whiteness of his armpits was visible.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنِي بَكْرُ بْنُ مُضَرَ، عَنْ جَعْفَرٍ، عَنِ ابْنِ هُرْمُزَ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ ابْنِ بُحَيْنَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا صَلَّى فَرَّجَ بَيْنَ يَدَيْهِ حَتَّى يَبْدُوَ بَيَاضُ إِبْطَيْهِ. وَقَالَ اللَّيْثُ حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ نَحْوَهُ.

Reference	: Sahih al-Bukhari 807
In-book reference	: Book 10, Hadith 202
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 771

(131) Chapter: One should keep the toes in the direction of the Qiblah

(131) بَابُ يَسْتَقْبِلُ بِأَطْرَافِ رِجْلَيْهِ الْقِبْلَةَ

قَالَهُ أَبُو حُمَيْدٍ السَّاعِدِيُّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(132) Chapter: If one does not perform the prostrations perfectly

(132) باب إِذَا لَمْ يُتِمَّ السُّجُودَ

Narrated Abu Wail:

Hudhaifa said, "I saw a person not performing his bowing and prostrations perfectly. When he completed the prayer, I told him that he had not prayed." I think that Hudhaifa added (i.e. said to the man), "Had you died, you would have died on a tradition other than that of the Prophet (ﷺ) Muhammad."

حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا مَهْدِيٌّ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، رَأَى رَجُلاً لاَ يُتِمُّ رُكُوعَهُ وَلاَ سُجُودَهُ، فَلَمَّا قَضَى صَلاَتَهُ قَالَ لَهُ حُذَيْفَةُ مَا صَلَّيْتَ ـ قَالَ وَأَحْسِبُهُ قَالَ ـ وَلَوْ مُتَّ مُتَّ عَلَى غَيْرِ سُنَّةِ مُحَمَّدٍ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 808
In-book reference	: Book 10, Hadith 203
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 772

(133) Chapter: To prostrate on seven bones

(133) باب السُّجُودِ عَلَى سَبْعَةِ أَعْظُمٍ

Narrated Ibn `Abbas:

The Prophet (ﷺ) was ordered (by Allah) to prostrate on seven parts and not to tuck up the clothes or hair (while praying). Those parts are: the forehead (along with the tip of nose), both hands, both knees, and (toes of) both feet.

حَدَّثَنَا قَبِيصَةُ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، أُمِرَ النَّبِيُّ صلى الله عليه وسلم أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْضَاءٍ، وَلاَ يَكُفَّ شَعَرًا وَلاَ ثَوْبًا الْجَبْهَةِ وَالْيَدَيْنِ وَالرُّكْبَتَيْنِ وَالرِّجْلَيْنِ.

Reference : Sahih al-Bukhari 809
In-book reference : Book 10, Hadith 204
USC-MSA web (English) reference : Vol. 1, Book 12, Hadith 773
(deprecated numbering scheme)

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "We have been ordered to prostrates on seven bones and not to tuck up the clothes or hair."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أُمِرْنَا أَنْ نَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ وَلاَ نَكُفَّ ثَوْبًا وَلاَ شَعَرًا ".

Reference : Sahih al-Bukhari 810
In-book reference : Book 10, Hadith 205
USC-MSA web (English) reference : Vol. 1, Book 12, Hadith 774
(deprecated numbering scheme)

Narrated Al-Bara' bin `Azib:

(He was not a liar) We used to pray behind the Prophet (ﷺ) and when he said, "Sami`a l-lahu liman hamidah", none of us would bend his back (to go for prostration) till the Prophet (ﷺ) had placed his, forehead on the ground.

حَدَّثَنَا آدَمُ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْخَطْمِيِّ، حَدَّثَنَا الْبَرَاءُ بْنُ عَازِبٍ ـ وَهْوَ غَيْرُ كَذُوبٍ ـ قَالَ كُنَّا نُصَلِّي خَلْفَ النَّبِيِّ صلى الله عليه وسلم فَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. لَمْ يَحْنِ أَحَدٌ مِنَّا ظَهْرَهُ حَتَّى يَضَعَ النَّبِيُّ صلى الله عليه وسلم جَبْهَتَهُ عَلَى الأَرْضِ.

Reference : Sahih al-Bukhari 811
In-book reference : Book 10, Hadith 206
USC-MSA web (English) reference : Vol. 1, Book 12, Hadith 775
(deprecated numbering scheme)

(134) Chapter: To prostrate on the nose

(134) باب السُّجُودِ عَلَى الأَنْفِ

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "I have been ordered to prostrate on seven bones i.e. on the forehead along with the tip of the nose and the Prophet (ﷺ) pointed towards his nose, both hands, both knees and the toes of both feet and not to gather the clothes or the hair."

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، قَالَ حَدَّثَنَا وُهَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، رضى الله عنهما قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ عَلَى الْجَبْهَةِ ـ وَأَشَارَ بِيَدِهِ عَلَى أَنْفِهِ ـ وَالْيَدَيْنِ، وَالرُّكْبَتَيْنِ وَأَطْرَافِ الْقَدَمَيْنِ، وَلاَ نَكْفِتَ الثِّيَابَ وَالشَّعَرَ ".

Reference : Sahih al-Bukhari 812
In-book reference : Book 10, Hadith 207
USC-MSA web (English) reference : Vol. 1, Book 12, Hadith 776
(deprecated numbering scheme)

(135) Chapter: To prostrate on the nose and in the mud

(135) باب السُّجُودِ عَلَى الأَنْفِ وَالسُّجُودِ عَلَى الطِّينِ

Narrated Abu Salama:

Once I went to Abu- Sa`id Al-Khudri and asked him, "Won't you come with us to the date-palm trees to have a talk?" So Abu Sa`id went out and I asked him, "Tell me what you heard from the Prophet (ﷺ) about the Night of Qadr."

Abu Sa`id replied, "Once Allah's Messenger (ﷺ) performed I`tikaf (seclusion) on the first ten days of the month of Ramadan and we did the same with him. Gabriel came to him and said, 'The night you are looking for is ahead of you.' So the Prophet (ﷺ) performed the I`tikaf in the middle (second) ten days of the month of Ramadan and we too performed I`tikaf with him. Gabriel came to him and said, 'The night which you are looking for is ahead of you.' In the morning of the 20th of Ramadan the Prophet (ﷺ) delivered a sermon saying, 'Whoever has performed I`tikaf with me should continue it. I have been shown the Night of "Qadr", but have forgotten its date, but it is in the odd nights of the last ten nights. I saw in my dream that I was prostrating in mud and water.' In those days the roof of the mosque was made of branches of date-palm trees. At that time the sky was clear and no cloud was visible, but suddenly a cloud came and it rained. The Prophet (ﷺ) led us in the prayer and I saw the traces of mud on the forehead and on the nose of Allah's Messenger (ﷺ). So it was the confirmation of that dream."

حَدَّثَنَا مُوسَى، قَالَ حَدَّثَنَا هَمَّامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، قَالَ انْطَلَقْتُ إِلَى أَبِي سَعِيدٍ الْخُدْرِيِّ فَقُلْتُ أَلاَ تَخْرُجُ بِنَا إِلَى النَّخْلِ نَتَحَدَّثْ فَخَرَجَ. فَقَالَ قُلْتُ حَدِّثْنِي مَا، سَمِعْتَ مِنَ النَّبِيِّ، صلى الله عليه وسلم فِي لَيْلَةِ الْقَدْرِ. قَالَ اعْتَكَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَشْرَ الأُوَلِ مِنْ رَمَضَانَ، وَاعْتَكَفْنَا مَعَهُ، فَأَتَاهُ جِبْرِيلُ فَقَالَ إِنَّ الَّذِي تَطْلُبُ أَمَامَكَ. فَاعْتَكَفَ الْعَشْرَ الأَوْسَطَ، فَاعْتَكَفْنَا مَعَهُ، فَأَتَاهُ جِبْرِيلُ فَقَالَ إِنَّ الَّذِي تَطْلُبُ أَمَامَكَ. فَقَامَ النَّبِيُّ صلى الله عليه وسلم خَطِيبًا صَبِيحَةَ عِشْرِينَ مِنْ رَمَضَانَ فَقَالَ " مَنْ كَانَ اعْتَكَفَ مَعَ النَّبِيِّ صلى الله عليه وسلم فَلْيَرْجِعْ، فَإِنِّي أُرِيتُ لَيْلَةَ الْقَدْرِ، وَإِنِّي نُسِّيتُهَا، وَإِنَّهَا فِي الْعَشْرِ الأَوَاخِرِ فِي وِتْرٍ، وَإِنِّي رَأَيْتُ كَأَنِّي أَسْجُدُ فِي طِينٍ وَمَاءٍ ". وَكَانَ سَقْفُ الْمَسْجِدِ جَرِيدَ النَّخْلِ وَمَا نَرَى فِي السَّمَاءِ شَيْئًا، فَجَاءَتْ قَزْعَةٌ فَأُمْطِرْنَا، فَصَلَّى بِنَا النَّبِيُّ صلى الله عليه وسلم حَتَّى رَأَيْتُ أَثَرَ الطِّينِ وَالْمَاءِ عَلَى جَبْهَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَرْنَبَتِهِ تَصْدِيقَ رُؤْيَاهُ.

Reference	: Sahih al-Bukhari 813
In-book reference	: Book 10, Hadith 208
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 777

(136) Chapter: To tie the clothes and wrap them properly [in Salat (prayer)]; and whoever gathered his clothes for fear that his private parts may become exposed.

(136) باب عَقْدِ الثِّيَابِ وَشَدِّهَا

وَمَنْ ضَمَّ إِلَيْهِ ثَوْبَهُ إِذَا خَافَ أَنْ تَنْكَشِفَ عَوْرَتُهُ.

Narrated Sahl bin Sa`d:

The people used to pray with the Prophet (ﷺ) tying their Izars around their necks because of their small sizes and the women were directed that they should not raise their heads from the prostrations till the men had sat straight.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ كَانَ النَّاسُ يُصَلُّونَ مَعَ النَّبِيِّ صلى الله عليه وسلم وَهُمْ عَاقِدُو أُزْرِهِمْ مِنَ الصِّغَرِ عَلَى رِقَابِهِمْ فَقِيلَ لِلنِّسَاءِ لاَ تَرْفَعْنَ رُءُوسَكُنَّ حَتَّى يَسْتَوِيَ الرِّجَالُ جُلُوسًا.

Reference	: Sahih al-Bukhari 814
In-book reference	: Book 10, Hadith 209
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 778

(137) Chapter: One should not tuck put the hair [during Salat (prayers)]

(137) باب لاَ يَكُفُّ شَعَرًا

Narrated Ibn `Abbas:

The Prophet (ﷺ) was ordered to prostrate on seven bony parts and not to tuck up his clothes or hair.

حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ حَدَّثَنَا حَمَّادٌ ـ وَهْوَ ابْنُ زَيْدٍ ـ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ أُمِرَ النَّبِيُّ صلى الله عليه وسلم أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ، وَلاَ يَكُفَّ ثَوْبَهُ وَلاَ شَعَرَهُ.

Reference	: Sahih al-Bukhari 815
In-book reference	: Book 10, Hadith 210
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 779

(138) Chapter: One should not tuck up his garment in As-Salat (the prayer)

(138) باب لاَ يَكُفُّ ثَوْبَهُ فِي الصَّلاَةِ

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "I have been ordered to prostrate on seven (bones) and not to tuck up the hair or garment."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةٍ، لاَ أَكُفُّ شَعَرًا وَلاَ ثَوْبًا ".

Reference	: Sahih al-Bukhari 816
In-book reference	: Book 10, Hadith 211
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 780

(139) Chapter: To invoke and glorify Allah in prostration

(139) باب التَّسْبِيحِ وَالدُّعَاءِ فِي السُّجُودِ

Narrated `Aisha:

The Prophet (ﷺ) used to say frequently in his bowing and prostrations "Subhanaka l-lahumma Rabbana wa bihamdika, Allahumma ghfir li" (Exalted [from unbecoming attributes] Are you O Allah our Lord, and by Your praise [do I exalt you]. O Allah! Forgive me). In this way [??] he was acting on what was explained to him in the Holy Qur'an.

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي مَنْصُورٌ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّهَا قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ " سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي " يَتَأَوَّلُ الْقُرْآنَ.

Reference	: Sahih al-Bukhari 817
In-book reference	: Book 10, Hadith 212
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 781

(140) Chapter: To sit for a while between the two prostrations

(140) باب الْمُكْثِ بَيْنَ السَّجْدَتَيْنِ

Narrated Abu Qilaba:

Once Malik bin Huwairith said to his friends, "Shall I show you how Allah's Messenger (ﷺ) used to offer his prayers?" And it was not the time for any of the compulsory congregational prayers. So he stood up (for the prayer) bowed and said the Takbir, then he raised his head and remained standing for a while and then prostrated and raised his head for a while (sat up for a while). He prayed like our Sheikh `Amr Ibn Salama. (Aiyub said, "The latter used to do a thing which I did not see the people doing i.e. he used to sit between the third and the fourth rak`a). Malik bin Huwairith said, "We came to the Prophet (after embracing Islam) and stayed with him. He said to us,

'When you go back to your families, pray such and such a prayer at such and such a time, pray such and such a prayer at such and such a time, and when there is the time for the prayer then only of you should pronounce the Adhan for the prayer and the oldest of you should lead the prayer."

حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، أَنَّ مَالِكَ بْنَ الْحُوَيْرِثِ، قَالَ لأَصْحَابِهِ أَلاَ أُنَبِّئُكُمْ صَلاَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ وَذَاكَ فِي غَيْرِ حِينِ صَلاَةٍ، فَقَامَ، ثُمَّ رَكَعَ فَكَبَّرَ ثُمَّ رَفَعَ رَأْسَهُ، فَقَامَ هُنَيَّةً، ثُمَّ سَجَدَ ثُمَّ رَفَعَ رَأْسَهُ هُنَيَّةً، فَصَلَّى صَلاَةَ عَمْرِو بْنِ سَلِمَةَ شَيْخِنَا هَذَا. قَالَ أَيُّوبُ كَانَ يَفْعَلُ شَيْئًا لَمْ أَرَهُمْ يَفْعَلُونَهُ، كَانَ يَقْعُدُ فِي الثَّالِثَةِ وَالرَّابِعَةِ. قَالَ فَأَتَيْنَا النَّبِيَّ صلى الله عليه وسلم فَأَقَمْنَا عِنْدَهُ فَقَالَ " لَوْ رَجَعْتُمْ إِلَى أَهْلِيكُمْ صَلُّوا صَلاَةَ كَذَا فِي حِينِ كَذَا، صَلُّوا صَلاَةَ كَذَا فِي حِينِ كَذَا، فَإِذَا حَضَرَتِ الصَّلاَةُ فَلْيُؤَذِّنْ أَحَدُكُمْ وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ ".

Reference	: Sahih al-Bukhari 818, 819
In-book reference	: Book 10, Hadith 213
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 782

Narrated Al-Bara':

The time taken by the Prophet (ﷺ) in prostrations, bowing, and the sitting interval between the two prostrations was about the same.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، قَالَ حَدَّثَنَا أَبُو أَحْمَدَ، مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الزُّبَيْرِيُّ قَالَ حَدَّثَنَا مِسْعَرٌ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ، قَالَ كَانَ سُجُودُ النَّبِيِّ صلى الله عليه وسلم وَرُكُوعُهُ، وَقُعُودُهُ بَيْنَ السَّجْدَتَيْنِ قَرِيبًا مِنَ السَّوَاءِ.

Reference	: Sahih al-Bukhari 820
In-book reference	: Book 10, Hadith 214
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 783

Narrated Thabit:

Anas said, "I will leave no stone unturned in making you offer the prayer as I have seen the Prophet (ﷺ) making us offer it." Anas used to do a thing which I have not seen you doing. He used to stand after the bowing for such a long time that one would think that he had forgotten (the prostrations) and he used to sit in-between the prostrations so long that one would think that he had forgotten the second prostration.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ إِنِّي لاَ آلُو أَنْ أُصَلِّيَ بِكُمْ كَمَا رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يُصَلِّي بِنَا. قَالَ ثَابِتٌ كَانَ أَنَسٌ يَصْنَعُ شَيْئًا لَمْ أَرَكُمْ تَصْنَعُونَهُ، كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَامَ حَتَّى يَقُولَ الْقَائِلُ قَدْ نَسِيَ. وَبَيْنَ السَّجْدَتَيْنِ حَتَّى يَقُولَ الْقَائِلُ قَدْ نَسِيَ.

Reference	: Sahih al-Bukhari 821
In-book reference	: Book 10, Hadith 215
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 784

(141) Chapter: One should not put the forearms on the ground during prostrations

(141) باب لاَ يَفْتَرِشُ ذِرَاعَيْهِ فِي السُّجُودِ

وَقَالَ أَبُو حُمَيْدٍ سَجَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَوَضَعَ يَدَيْهِ غَيْرَ مُفْتَرِشٍ وَلاَ قَابِضِهِمَا.

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Be straight in the prostrations and none of you should put his forearms on the ground (in the prostration) like a dog."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " اعْتَدِلُوا فِي السُّجُودِ، وَلاَ يَبْسُطْ أَحَدُكُمْ ذِرَاعَيْهِ انْبِسَاطَ الْكَلْبِ ".

Reference	: Sahih al-Bukhari 822

In-book reference : Book 10, Hadith 216
USC-MSA web (English) reference : Vol. 1, Book 12, Hadith 785
(deprecated numbering scheme)

(142) Chapter: Sitting Straight in a Witr payer (i.e., an odd Rak'a) and then getting up.

(142) باب مَنِ اسْتَوَى قَاعِدًا فِي وِتْرٍ مِنْ صَلاَتِهِ ثُمَّ نَهَضَ

Narrated Malik bin Huwairith Al-Laithi:

I saw the Prophet (ﷺ) praying and in the odd rak`at, he used to sit for a moment before getting up.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَ أَخْبَرَنَا هُشَيْمٌ، قَالَ أَخْبَرَنَا خَالِدٌ الْحَذَّاءُ، عَنْ أَبِي قِلاَبَةَ، قَالَ أَخْبَرَنَا مَالِكُ بْنُ الْحُوَيْرِثِ اللَّيْثِيُّ، أَنَّهُ رَأَى النَّبِيَّ صلى الله عليه وسلم يُصَلِّي، فَإِذَا كَانَ فِي وِتْرٍ مِنْ صَلاَتِهِ لَمْ يَنْهَضْ حَتَّى يَسْتَوِيَ قَاعِدًا.

Reference : Sahih al-Bukhari 823
In-book reference : Book 10, Hadith 217
USC-MSA web (English) reference : Vol. 1, Book 12, Hadith 786
(deprecated numbering scheme)

(143) Chapter: How to support oneself on the ground while standing after finishing the Rak'a (after the two prostrations)

(143) باب كَيْفَ يَعْتَمِدُ عَلَى الأَرْضِ إِذَا قَامَ مِنَ الرَّكْعَةِ

Narrated Aiyub:

Abu Qilaba said, "Malik bin Huwairith came to us and led us in the prayer in this mosque of ours and said, 'I lead you in prayer but I do not want to offer the prayer but just to show you how Allah's Apostle performed his prayers." I asked Abu Qilaba, "How was the prayer of Malik bin Huwairith?" He replied, "Like the prayer of this Sheikh of ours-- i.e. `Amr bin Salima." That Sheikh used to pronounce the Takbir perfectly and when he raised his head from the second prostration he would sit for a while and then support himself on the ground and get up.

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، قَالَ حَدَّثَنَا وُهَيْبٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، قَالَ جَاءَنَا مَالِكُ بْنُ الْحُوَيْرِثِ فَصَلَّى بِنَا فِي مَسْجِدِنَا هَذَا فَقَالَ إِنِّي لأُصَلِّي بِكُمْ، وَمَا أُرِيدُ الصَّلاَةَ، وَلَكِنْ أُرِيدُ أَنْ أُرِيَكُمْ كَيْفَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يُصَلِّي. قَالَ أَيُّوبُ فَقُلْتُ لأَبِي قِلاَبَةَ وَكَيْفَ كَانَتْ صَلاَتُهُ قَالَ مِثْلَ صَلاَةِ شَيْخِنَا هَذَا ـ يَعْنِي عَمْرَو بْنَ سَلِمَةَ ـ قَالَ أَيُّوبُ وَكَانَ ذَلِكَ الشَّيْخُ يُتِمُّ التَّكْبِيرَ، وَإِذَا رَفَعَ رَأْسَهُ عَنِ السَّجْدَةِ الثَّانِيَةِ جَلَسَ وَاعْتَمَدَ عَلَى الأَرْضِ، ثُمَّ قَامَ.

Reference : Sahih al-Bukhari 824
In-book reference : Book 10, Hadith 218
USC-MSA web (English) reference : Vol. 1, Book 12, Hadith 787
(deprecated numbering scheme)

(144) Chapter: Saying Takbir on rising from the two prostrations

(144) باب يُكَبِّرُ وَهْوَ يَنْهَضُ مِنَ السَّجْدَتَيْنِ

وَكَانَ ابْنُ الزُّبَيْرِ يُكَبِّرُ فِي نَهْضَتِهِ.

Narrated Sa`id bin Al-Harith:

Abu Sa`id led us in the prayer and said the Takbir aloud on arising from the prostration, and on prostrating, on rising again, and on getting up from the second rak`a. Abu Sa`id said, "I saw the Prophet doing the same."

حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ، قَالَ حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ الْحَارِثِ، قَالَ صَلَّى لَنَا أَبُو سَعِيدٍ فَجَهَرَ بِالتَّكْبِيرِ حِينَ رَفَعَ رَأْسَهُ مِنَ السُّجُودِ، وَحِينَ سَجَدَ، وَحِينَ رَفَعَ، وَحِينَ قَامَ مِنَ الرَّكْعَتَيْنِ وَقَالَ هَكَذَا رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 825
In-book reference : Book 10, Hadith 219
USC-MSA web (English) reference : Vol. 1, Book 12, Hadith 788

(deprecated numbering scheme)

Narrated Mutarrif:

`Imran and I prayed behind `Ali bin Abi Talib and he said Takbir on prostrating, on rising and on getting up after the two rak`at (i.e. after the second rak`a). When the prayer was finished, `Imran took me by the hand and said, "He (`Ali) has prayed the prayer of Muhammad" (or said, "He made us remember the prayer of Muhammad).

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، قَالَ حَدَّثَنَا غَيْلاَنُ بْنُ جَرِيرٍ، عَنْ مُطَرِّفٍ، قَالَ صَلَّيْتُ أَنَا وَعِمْرَانُ، صَلاَةً خَلْفَ عَلِيِّ بْنِ أَبِي طَالِبٍ ـ رضى الله عنه ـ فَكَانَ إِذَا سَجَدَ كَبَّرَ، وَإِذَا رَفَعَ كَبَّرَ، وَإِذَا نَهَضَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ، فَلَمَّا سَلَّمَ أَخَذَ عِمْرَانُ بِيَدِي فَقَالَ لَقَدْ صَلَّى بِنَا هَذَا صَلاَةَ مُحَمَّدٍ صلى الله عليه وسلم‏.‏ أَوْ قَالَ لَقَدْ ذَكَّرَنِي هَذَا صَلاَةَ مُحَمَّدٍ صلى الله عليه وسلم‏.‏

Reference	: Sahih al-Bukhari 826
In-book reference	: Book 10, Hadith 220
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 789

(145) Chapter: The Prophet's Sunna (legal way) for the sitting in the Tashah-hud [in the Salat (prayer)].

(145) باب سُنَّةِ الْجُلُوسِ فِي التَّشَهُّدِ

وَكَانَتْ أُمُّ الدَّرْدَاءِ تَجْلِسُ فِي صَلاَتِهَا جِلْسَةَ الرَّجُلِ، وَكَانَتْ فَقِيهَةً‏.‏

Narrated `Abdullah bin `Abdullah:

I saw `Abdullah bin `Umar crossing his legs while sitting in the prayer and I, a mere youngster in those days, did the same. Ibn `Umar forbade me to do so, and said, "The proper way is to keep the right foot propped up and bend the left in the prayer." I said questioningly, "But you are doing so (crossing the legs)." He said, "My feet cannot bear my weight."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ أَخْبَرَهُ أَنَّهُ، كَانَ يَرَى عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ يَتَرَبَّعُ فِي الصَّلاَةِ إِذَا جَلَسَ، فَفَعَلْتُهُ وَأَنَا يَوْمَئِذٍ حَدِيثُ السِّنِّ، فَنَهَانِي عَبْدُ اللَّهِ بْنُ عُمَرَ وَقَالَ إِنَّمَا سُنَّةُ الصَّلاَةِ أَنْ تَنْصِبَ رِجْلَكَ الْيُمْنَى وَتَثْنِيَ الْيُسْرَى‏.‏ فَقُلْتُ إِنَّكَ تَفْعَلُ ذَلِكَ‏.‏ فَقَالَ إِنَّ رِجْلَىَّ لاَ تَحْمِلاَنِي‏.‏

Reference	: Sahih al-Bukhari 827
In-book reference	: Book 10, Hadith 221
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 790

Narrated Muhammad bin `Amr bin `Ata':

I was sitting with some of the companions of Allah's Messenger (ﷺ) and we were discussing about the way of praying of the Prophet. Abu Humaid As-Sa`idi said, "I remember the prayer of Allah's Messenger (ﷺ) better than any one of you. I saw him raising both his hands up to the level of the shoulders on saying the Takbir; and on bowing he placed his hands on both knees and bent his back straight, then he stood up straight from bowing till all the vertebrate took their normal positions. In prostrations, he placed both his hands on the ground with the forearms away from the ground and away from his body, and his toes were facing the Qibla. On sitting In the second rak`a he sat on his left foot and propped up the right one; and in the last rak`a he pushed his left foot forward and kept the other foot propped up and sat over the buttocks."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ خَالِدٍ، عَنْ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ،‏.‏ وَحَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، وَيَزِيدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، أَنَّهُ كَانَ جَالِسًا مَعَ نَفَرٍ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم فَذَكَرْنَا صَلاَةَ النَّبِيِّ صلى الله عليه وسلم فَقَالَ أَبُو حُمَيْدٍ السَّاعِدِيُّ أَنَا كُنْتُ أَحْفَظَكُمْ لِصَلاَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم رَأَيْتُهُ إِذَا كَبَّرَ جَعَلَ يَدَيْهِ حِذَاءَ مَنْكِبَيْهِ، وَإِذَا رَكَعَ أَمْكَنَ يَدَيْهِ مِنْ رُكْبَتَيْهِ، ثُمَّ

هَصَرَ ظَهْرَهُ، فَإِذَا رَفَعَ رَأْسَهُ اسْتَوَى حَتَّى يَعُودَ كُلُّ فَقَارٍ مَكَانَهُ، فَإِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُفْتَرِشٍ وَلاَ قَابِضِهِمَا، وَاسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِ رِجْلَيْهِ الْقِبْلَةَ، فَإِذَا جَلَسَ فِي الرَّكْعَتَيْنِ جَلَسَ عَلَى رِجْلِهِ الْيُسْرَى وَنَصَبَ الْيُمْنَى، وَإِذَا جَلَسَ فِي الرَّكْعَةِ الآخِرَةِ قَدَّمَ رِجْلَهُ الْيُسْرَى وَنَصَبَ الأُخْرَى وَقَعَدَ عَلَى مَقْعَدَتِهِ. وَسَمِعَ اللَّيْثُ يَزِيدَ بْنَ أَبِي حَبِيبٍ وَيَزِيدُ مِنْ مُحَمَّدِ بْنِ حَلْحَلَةَ وَابْنُ حَلْحَلَةَ مِنِ ابْنِ عَطَاءٍ. قَالَ أَبُو صَالِحٍ عَنِ اللَّيْثِ كُلُّ فَقَارٍ. وَقَالَ ابْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَيُّوبَ قَالَ حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ أَنَّ مُحَمَّدَ بْنَ عَمْرٍو حَدَّثَهُ كُلُّ فَقَارٍ.

Reference	: Sahih al-Bukhari 828
In-book reference	: Book 10, Hadith 222
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 791

(146) Chapter: Whoever considered that the first Tashah-hud is not compulsory

(146) باب مَنْ لَمْ يَرَ التَّشَهُّدَ الأَوَّلَ وَاجِبًا لأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ مِنَ الرَّكْعَتَيْنِ وَلَمْ يَرْجِعْ

Narrated `Abdullah bin Buhaina:

(he was from the tribe of Uzd Shanu'a [??] and was the ally of the tribe of `Abdul-Manaf and was one of the companions of the Prophet): Once the Prophet (ﷺ) led us in the Zuhr prayer and stood up after the second rak`a and did not sit down. The people stood up with him. When the prayer was about to end and the people were waiting for him to say the Taslim, he said Takbir while sitting and prostrated twice before saying the Taslim and then he said the Taslim."

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ هُرْمُزَ، مَوْلَى بَنِي عَبْدِ الْمُطَّلِبِ ـ وَقَالَ مَرَّةً مَوْلَى رَبِيعَةَ بْنِ الْحَارِثِ ـ أَنَّ عَبْدَ اللَّهِ ابْنَ بُحَيْنَةَ ـ وَهْوَ مِنْ أَزْدِ شَنُوءَةَ وَهْوَ حَلِيفٌ لِبَنِي عَبْدِ مَنَافٍ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم. أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى بِهِمُ الظُّهْرَ فَقَامَ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ لَمْ يَجْلِسْ، فَقَامَ النَّاسُ مَعَهُ حَتَّى إِذَا قَضَى الصَّلاَةَ، وَانْتَظَرَ النَّاسُ تَسْلِيمَهُ، كَبَّرَ وَهْوَ جَالِسٌ، فَسَجَدَ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ ثُمَّ سَلَّمَ.

Reference	: Sahih al-Bukhari 829
In-book reference	: Book 10, Hadith 223
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 792

(147) Chapter: (Saying of the) Tashah-hud in the first sitting.

(147) باب التَّشَهُّدِ فِي الأُولَى

Narrated `Abdullah bin Malik bin Buhaina:

Once Allah's Messenger (ﷺ) led us in the Zuhr prayer and got up (after the prostrations of the second rak`a) although he should have sat (for the Tashahhud). So at the end of the prayer, he prostrated twice while sitting (prostrations of Sahu).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا بَكْرٌ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ ابْنِ بُحَيْنَةَ، قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم الظُّهْرَ فَقَامَ وَعَلَيْهِ جُلُوسٌ، فَلَمَّا كَانَ فِي آخِرِ صَلاَتِهِ سَجَدَ سَجْدَتَيْنِ وَهْوَ جَالِسٌ.

Reference	: Sahih al-Bukhari 830
In-book reference	: Book 10, Hadith 224
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 793

(148) Chapter: (Saying of the) Tashah-hud in the last Rak'a

(148) باب التَّشَهُّدِ فِي الآخِرَةِ

Narrated Shaqiq bin Salama:

`Abdullah said, "Whenever we prayed behind the Prophet (ﷺ) we used to recite (in sitting) 'Peace be on Gabriel, Michael, peace be on so and so. Once Allah's Messenger (ﷺ) looked back at us and said, 'Allah Himself is As-Salam (Peace), and if anyone of you prays then he should say, at-Tahiyatu li l-lahi wa ssalawatu wa t-taiyibat. As-salamu `alalika aiyuha n-Nabiyu wa rahmatu l-lahi wa barakatuh. Assalamu `alaina wa `ala `ibadi l-lahi s-salihin. (All the compliments, prayers and good things are due to Allah; peace be on you, O Prophet, and Allah's mercy and blessings [be on you]. Peace be on us an on the pious subjects of Allah). (If you say that, it will reach all the subjects in the heaven and the earth). Ash-hadu al-la ilaha illa l-lah, wa ash-hadu anna Muhammadan `Abduhu wa Rasuluh. (I testify that there is no Deity [worthy of worship] but Allah, and I testify that Muhammad is His slave and His Apostle).

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، قَالَ قَالَ عَبْدُ اللَّهِ كُنَّا إِذَا صَلَّيْنَا خَلْفَ النَّبِيِّ صلى الله عليه وسلم قُلْنَا السَّلاَمُ عَلَى جِبْرِيلَ وَمِيكَائِيلَ، السَّلاَمُ عَلَى فُلاَنٍ وَفُلاَنٍ. فَالْتَفَتَ إِلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " إِنَّ اللَّهَ هُوَ السَّلاَمُ، فَإِذَا صَلَّى أَحَدُكُمْ فَلْيَقُلِ التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. فَإِنَّكُمْ إِذَا قُلْتُمُوهَا أَصَابَتْ كُلَّ عَبْدٍ لِلَّهِ صَالِحٍ فِي السَّمَاءِ وَالأَرْضِ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ".

Reference	: Sahih al-Bukhari 831
In-book reference	: Book 10, Hadith 225
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 794

(149) Chapter: Invocation before the Taslim (149) باب الدُّعَاءِ قَبْلَ السَّلاَمِ

Narrated `Aisha:

(the wife of the Prophet) Allah's Messenger (ﷺ) used to invoke Allah in the prayer saying "Allahumma inni a`udhu bika min `adhabi l-qabr, wa a`udhu bika min fitnati l-masihi d-dajjal, wa a`udhu bika min fitnati l-mahya wa fitnati l-mamat. Allahumma inni a`udhu bika mina l-ma'thami wa l-maghram. (O Allah, I seek refuge with You from the punishment of the grave, from the afflictions of the imposter- Messiah, and from the afflictions of life and death. O Allah, I seek refuge with You from sins and from debt)." Somebody said to him, "Why do you so frequently seek refuge with Allah from being in debt?" The Prophet (ﷺ) replied, "A person in debt tells lies whenever he speaks, and breaks promises whenever he makes (them)." `Aisha also narrated: I heard Allah's Messenger (ﷺ) in his prayer seeking refuge with Allah from the afflictions of Ad-Dajjal.

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنَا عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَدْعُو فِي الصَّلاَةِ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَفِتْنَةِ الْمَمَاتِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ ". فَقَالَ لَهُ قَائِلٌ مَا أَكْثَرَ مَا تَسْتَعِيذُ مِنَ الْمَغْرَمِ فَقَالَ " إِنَّ الرَّجُلَ إِذَا غَرِمَ حَدَّثَ فَكَذَبَ، وَوَعَدَ فَأَخْلَفَ ". وَعَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُرْوَةُ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَسْتَعِيذُ فِي صَلاَتِهِ مِنْ فِتْنَةِ الدَّجَّالِ

Reference	: Sahih al-Bukhari 832, 833
In-book reference	: Book 10, Hadith 226
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 795

Narrated Abu Bakr As-Siddiq:

I asked Allah's Messenger (ﷺ) to teach me an invocation so that I may invoke Allah with it in my prayer. He told me to say, "Allahumma inni zalumtu nafsi zulman kathiran, Wala yaghfiru dh-dhunuba illa anta, fa ghfir li maghfiratan min `indika, wa r-hamni, innaka anta l-ghafuru r-rahim (O Allah! I have done great injustice to myself

and none except You forgives sins, so bestow on me a forgiveness from You, and Have Mercy on me, You are the Forgiver, the Merciful).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ ـ رضى الله عنه ـ أَنَّهُ قَالَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلاَتِي. قَالَ " قُلِ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ ".

Reference	: Sahih al-Bukhari 834
In-book reference	: Book 10, Hadith 227
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 796

(150) Chapter: What optional invocation may be selected after the Tashah-hud, and it is not obligatory.

(150) باب مَا يُتَخَيَّرُ مِنَ الدُّعَاءِ بَعْدَ التَّشَهُّدِ وَلَيْسَ بِوَاجِبٍ

Narrated `Abdullah:

When we prayed with the Prophet (ﷺ) we used to say, "Peace be on Allah from His slaves and peace be on so and so." The Prophet (ﷺ) said, "Don't say As-Salam be on Allah, for He Himself is As-Salam, but say, at-tahiyatu li l-lahi wa s-salawatu wa t-taiyibat. As-salamu `alaika aiyuha n-Nabiyu wa rahmatu l-lahi wa barakatuh. As-salamu `alaina wa `ala `ibadi l-lahi s-salihin. (If you say this then it will reach all the slaves in heaven or between heaven and earth). Ash-hadu al la-ilaha illa l-lah, wa ash-hadu anna Muhammadan `Abduhu wa Rasuluh.' Then select the invocation you like best and recite it." (See Hadith No. 794, 795 & 796).

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنِ الأَعْمَشِ، حَدَّثَنِي شَقِيقٌ، عَنْ عَبْدِ اللَّهِ، قَالَ كُنَّا إِذَا كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي الصَّلاَةِ قُلْنَا السَّلاَمُ عَلَى اللَّهِ مِنْ عِبَادِهِ، السَّلاَمُ عَلَى فُلاَنٍ وَفُلاَنٍ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تَقُولُوا السَّلاَمُ عَلَى اللَّهِ. فَإِنَّ اللَّهَ هُوَ السَّلاَمُ، وَلَكِنْ قُولُوا التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. فَإِنَّكُمْ إِذَا قُلْتُمْ أَصَابَ كُلَّ عَبْدٍ فِي السَّمَاءِ أَوْ بَيْنَ السَّمَاءِ وَالأَرْضِ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ فَيَدْعُو ".

Reference	: Sahih al-Bukhari 835
In-book reference	: Book 10, Hadith 228
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 797

(151) Chapter: No cleaning (rubbing) one's forehead and nose till one has completed As-Salat (the prayer)

(151) باب مَنْ لَمْ يَمْسَحْ جَبْهَتَهُ وَأَنْفَهُ حَتَّى صَلَّى

Narrated Abu Sa`id Al-Khudri:

I saw Allah's Messenger (ﷺ) prostrating in mud and water and saw the mark of mud on his forehead.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، قَالَ سَأَلْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ فَقَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَسْجُدُ فِي الْمَاءِ وَالطِّينِ حَتَّى رَأَيْتُ أَثَرَ الطِّينِ فِي جَبْهَتِهِ.

Reference	: Sahih al-Bukhari 836
In-book reference	: Book 10, Hadith 229
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 798

(152) Chapter: Taslim [turning the face to the right and then to the left and saying "As-Salamu alikum wa rah mat-ullah" at the end of the Salat (prayers)]

(152) باب التَّسْلِيمِ

Narrated Um Salama:

Whenever Allah's Messenger (ﷺ) finished his prayers with Taslim, the women would get up and he would stay on for a while in his place before getting up. Ibn Shihab said, "I think (and Allah knows better), that the purpose of his stay was that the women might leave before the men who had finished their prayer. "

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ هِنْدٍ بِنْتِ الْحَارِثِ، أَنَّ أُمَّ سَلَمَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا سَلَّمَ قَامَ النِّسَاءُ حِينَ يَقْضِي تَسْلِيمَهُ، وَمَكَثَ يَسِيرًا قَبْلَ أَنْ يَقُومَ. قَالَ ابْنُ شِهَابٍ فَأُرَى ـ وَاللَّهُ أَعْلَمُ ـ أَنَّ مُكْثَهُ لِكَىْ يَنْفُذَ النِّسَاءُ قَبْلَ أَنْ يُدْرِكَهُنَّ مَنِ انْصَرَفَ مِنَ الْقَوْمِ.

Reference	: Sahih al-Bukhari 837
In-book reference	: Book 10, Hadith 230
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 799

(153) Chapter: To finish the Salat (prayer) with Taslim along with the Imam

(153) باب يُسَلِّمُ حِينَ يُسَلِّمُ الإِمَامُ

وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَسْتَحِبُّ إِذَا سَلَّمَ الإِمَامُ أَنْ يُسَلِّمَ مَنْ خَلْفَهُ.

Narrated `Itban bin Malik:

We prayed with the Prophet (ﷺ) and used to finish our prayer with the Taslim along with him.

حَدَّثَنَا حِبَّانُ بْنُ مُوسَى، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عِتْبَانَ، قَالَ صَلَّيْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم فَسَلَّمْنَا حِينَ سَلَّمَ.

Reference	: Sahih al-Bukhari 838
In-book reference	: Book 10, Hadith 231
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 800

(154) Chapter: Whoever did not say (a Taslim) in addition to the Taslim of the Imam but thought that Taslim of the Salat (prayer) was sufficient

(154) باب مَنْ لَمْ يَرَ رَدَّ السَّلاَمِ عَلَى الإِمَامِ وَاكْتَفَى بِتَسْلِيمِ الصَّلاَةِ

Narrated Mahmud bin Ar-Rabi`:

I remember Allah's Messenger (ﷺ) and also the mouthful of water which he took from a bucket in our house and ejected (on me). I heard from `Itban bin Malik Al-Ansari, who was one from Bani Salim, saying, "I used to lead my tribe of Bani Salim in prayer. Once I went to the Prophet (ﷺ) and said to him, 'I have weak eyesight and at times the rainwater flood intervenes between me and the mosque of my tribe and I wish that you would come to my house and pray at some place so that I could take that place as a place for praying (mosque). He said, "Allah willing, I shall do that." Next day Allah's Messenger (ﷺ) along with Abu Bakr, came to my house after the sun had risen high and he asked permission to enter. I gave him permission, but he didn't sit till he said to me, "Where do you want me to pray in your house?" I pointed to a place in the house where I wanted him to pray. So he stood up for the prayer and we aligned behind him. He completed the prayer with Taslim and we did the same simultaneously."

حَدَّثَنَا عَبْدَانُ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ،، وَزَعَمَ، أَنَّهُ عَقَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم وَعَقَلَ مَجَّةً مَجَّهَا مِنْ دَلْوٍ كَانَ فِي دَارِهِمْ. قَالَ سَمِعْتُ عِتْبَانَ بْنَ مَالِكٍ الأَنْصَارِيَّ، ثُمَّ أَحَدَ بَنِي سَالِمٍ قَالَ كُنْتُ أُصَلِّي لِقَوْمِي بَنِي سَالِمٍ، فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَقُلْتُ إِنِّي أَنْكَرْتُ بَصَرِي، وَإِنَّ السُّيُولَ تَحُولُ بَيْنِي وَبَيْنَ مَسْجِدِ

قَوْمِي، فَلَوَدِدْتُ أَنَّكَ جِئْتَ فَصَلَّيْتَ فِي بَيْتِي مَكَانًا، حَتَّى أَتَّخِذَهُ مَسْجِدًا فَقَالَ " أَفْعَلُ إِنْ شَاءَ اللَّهُ ". فَغَدَا عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ مَعَهُ بَعْدَ مَا اشْتَدَّ النَّهَارُ، فَاسْتَأْذَنَ النَّبِيُّ صلى الله عليه وسلم فَأَذِنْتُ لَهُ، فَلَمْ يَجْلِسْ حَتَّى قَالَ " أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ ". فَأَشَارَ إِلَيْهِ مِنَ الْمَكَانِ الَّذِي أَحَبَّ أَنْ يُصَلِّيَ فِيهِ، فَقَامَ فَصَفَفْنَا خَلْفَهُ ثُمَّ سَلَّمَ، وَسَلَّمْنَا حِينَ سَلَّمَ.

Reference : Sahih al-Bukhari 839, 840
In-book reference : Book 10, Hadith 232
USC-MSA web (English) reference : Vol. 1, Book 12, Hadith 801
(deprecated numbering scheme)

(155) Chapter: The Dhikr (remembering Allah by Glorifying, Praising and Magnifying Him) after As-Salat (the prayer)

(155) باب الذِّكْرِ بَعْدَ الصَّلاَةِ

Narrated Abu Ma`bad:

(the freed slave of Ibn `Abbas) Ibn `Abbas told me, "In the lifetime of the Prophet (ﷺ) it was the custom to celebrate Allah's praises aloud after the compulsory congregational prayers." Ibn `Abbas further said, "When I heard the Dhikr, I would learn that the compulsory congregational prayer had ended."

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، قَالَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَمْرٌو، أَنَّ أَبَا مَعْبَدٍ، مَوْلَى ابْنِ عَبَّاسٍ أَخْبَرَهُ أَنَّ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ أَخْبَرَهُ أَنَّ رَفْعَ الصَّوْتِ بِالذِّكْرِ حِينَ يَنْصَرِفُ النَّاسُ مِنَ الْمَكْتُوبَةِ كَانَ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم. وَقَالَ ابْنُ عَبَّاسٍ كُنْتُ أَعْلَمُ إِذَا انْصَرَفُوا بِذَلِكَ إِذَا سَمِعْتُهُ.

Reference : Sahih al-Bukhari 841
In-book reference : Book 10, Hadith 233
USC-MSA web (English) reference : Vol. 1, Book 12, Hadith 802
(deprecated numbering scheme)

Narrated Ibn `Abbas:

I used to recognize the completion of the prayer of the Prophet (ﷺ) by hearing Takbir.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا سُفْيَانُ، {عَنْ عَمْرٍو،} قَالَ أَخْبَرَنِي أَبُو مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كُنْتُ أَعْرِفُ انْقِضَاءَ صَلاَةِ النَّبِيِّ صلى الله عليه وسلم بِالتَّكْبِيرِ.

Reference : Sahih al-Bukhari 842
In-book reference : Book 10, Hadith 234
USC-MSA web (English) reference : Vol. 1, Book 12, Hadith 803
(deprecated numbering scheme)

Narrated Abu Huraira:

Some poor people came to the Prophet (ﷺ) and said, "The wealthy people will get higher grades and will have permanent enjoyment and they pray like us and fast as we do. They have more money by which they perform the Hajj, and `Umra; fight and struggle in Allah's Cause and give in charity." The Prophet said, "Shall I not tell you a thing upon which if you acted you would catch up with those who have surpassed you? Nobody would overtake you and you would be better than the people amongst whom you live except those who would do the same. Say "Subhana l-lah", "Al hamdu li l-lah" and "Allahu Akbar" thirty three times each after every (compulsory) prayer." We differed and some of us said that we should say, "Subhan-al-lah" thirty three times and "Al hamdu li l-lah" thirty three times and "Allahu Akbar" thirty four times. I went to the Prophet (ﷺ) who said, "Say, "Subhan-al-lah" and "Al hamdu li l-lah" and "Allahu Akbar" all together [??], thirty three times."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ، قَالَ حَدَّثَنَا مُعْتَمِرٌ، عَنْ عُبَيْدِ اللَّهِ، عَنْ سُمَىٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ جَاءَ الْفُقَرَاءُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالُوا ذَهَبَ أَهْلُ الدُّثُورِ مِنَ الأَمْوَالِ بِالدَّرَجَاتِ الْعُلاَ وَالنَّعِيمِ الْمُقِيمِ، يُصَلُّونَ كَمَا

نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَلَهُمْ فَضْلٌ مِنْ أَمْوَالٍ يَحُجُّونَ بِهَا، وَيَعْتَمِرُونَ، وَيُجَاهِدُونَ، وَيَتَصَدَّقُونَ قَالَ " أَلاَ أُحَدِّثُكُمْ بِأَمْرٍ إِنْ أَخَذْتُمْ بِهِ أَدْرَكْتُمْ مَنْ سَبَقَكُمْ وَلَمْ يُدْرِكْكُمْ أَحَدٌ بَعْدَكُمْ، وَكُنْتُمْ خَيْرَ مَنْ أَنْتُمْ بَيْنَ ظَهْرَانَيْهِ، إِلاَّ مَنْ عَمِلَ مِثْلَهُ تُسَبِّحُونَ وَتَحْمَدُونَ، وَتُكَبِّرُونَ خَلْفَ كُلِّ صَلاَةٍ ثَلاَثًا وَثَلاَثِينَ ". فَاخْتَلَفْنَا بَيْنَنَا فَقَالَ بَعْضُنَا نُسَبِّحُ ثَلاَثًا وَثَلاَثِينَ، وَنَحْمَدُ ثَلاَثًا وَثَلاَثِينَ، وَنُكَبِّرُ أَرْبَعًا وَثَلاَثِينَ. فَرَجَعْتُ إِلَيْهِ فَقَالَ " تَقُولُ سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ، حَتَّى يَكُونَ مِنْهُنَّ كُلِّهِنَّ ثَلاَثًا وَثَلاَثِينَ ".

Reference	: Sahih al-Bukhari 843
In-book reference	: Book 10, Hadith 235
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 804

Narrated Warrad:

(the clerk of Al-Mughira bin Shu`ba) Once Al-Mughira dictated to me in a letter addressed to Muawiya that the Prophet (ﷺ) used to say after every compulsory prayer, "La ilaha illa l-lahu wahdahu la sharika lahu, lahu l-mulku wa lahu l-hamdu, wa huwa `ala kulli shay'in qadir. Allahumma la mani`a lima a`taita, wa la mu`tiya lima mana`ta, wa la yanfa`u dhal-jaddi minka l-jadd. [There is no Deity but Allah, Alone, no Partner to Him. His is the Kingdom and all praise, and Omnipotent is he. O Allah! Nobody can hold back what you gave, nobody can give what You held back, and no struggler's effort can benefit against You]." And Al-Hasan said, "Al-jadd' means prosperity [??]."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ وَرَّادٍ، كَاتِبِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ أَمْلَى عَلَىَّ الْمُغِيرَةُ بْنُ شُعْبَةَ فِي كِتَابٍ إِلَى مُعَاوِيَةَ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقُولُ فِي دُبُرِ كُلِّ صَلاَةٍ مَكْتُوبَةٍ " لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهْوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ، اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ ". وَقَالَ شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بِهَذَا، وَعَنِ الْحَكَمِ عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ عَنْ وَرَّادٍ بِهَذَا. وَقَالَ الْحَسَنُ الْجَدُّ غِنًى.

Reference	: Sahih al-Bukhari 844
In-book reference	: Book 10, Hadith 236
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 805

(156) Chapter: The Imam should face the followers after finishing the prayer with Taslim.

(156) باب يَسْتَقْبِلُ الإِمَامُ النَّاسَ إِذَا سَلَّمَ

Narrated Samura bin Jundub:

The Prophet (ﷺ) used to face us on completion of the prayer.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، قَالَ حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا صَلَّى صَلاَةً أَقْبَلَ عَلَيْنَا بِوَجْهِهِ.

Reference	: Sahih al-Bukhari 845
In-book reference	: Book 10, Hadith 237
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 806

Narrated Zaid bin Khalid Al-Juhani:

The Prophet (ﷺ) led us in the Fajr prayer at Hudaibiya after a rainy night. On completion of the prayer, he faced the people and said, "Do you know what your Lord has said (revealed)?" The people replied, "Allah and His Apostle know better." He said, "Allah has said, 'In this morning some of my slaves remained as true believers and some became non-believers; whoever said that the rain was due to the Blessings and the Mercy of Allah had belief in Me and he disbelieves in the stars, and whoever said that it rained because of a particular star had no belief in Me but believes in that star.' "

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، أَنَّهُ قَالَ صَلَّى لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم صَلاَةَ الصُّبْحِ بِالْحُدَيْبِيَةِ عَلَى إِثْرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلَةِ، فَلَمَّا انْصَرَفَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ " هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ ". قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ " أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ فَذَلِكَ مُؤْمِنٌ بِي وَكَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ بِنَوْءِ كَذَا وَكَذَا فَذَلِكَ كَافِرٌ بِي وَمُؤْمِنٌ بِالْكَوْكَبِ ".

Reference : Sahih al-Bukhari 846
In-book reference : Book 10, Hadith 238
USC-MSA web (English) reference : Vol. 1, Book 12, Hadith 807
(deprecated numbering scheme)

Narrated Anas bin Malik:

Once the Prophet (ﷺ) delayed the `Isha' prayer until midnight and then came to us. Having prayed he faced us and said, "The people had prayed and slept but you were in the prayer as long as you were waiting for it."

حَدَّثَنَا عَبْدُ اللَّهِ، سَمِعَ يَزِيدَ، قَالَ أَخْبَرَنَا حُمَيْدٌ، عَنْ أَنَسٍ، قَالَ أَخَّرَ رَسُولُ اللَّهِ صلى الله عليه وسلم الصَّلاَةَ ذَاتَ لَيْلَةٍ إِلَى شَطْرِ اللَّيْلِ ثُمَّ خَرَجَ عَلَيْنَا، فَلَمَّا صَلَّى أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ " إِنَّ النَّاسَ قَدْ صَلَّوْا وَرَقَدُوا، وَإِنَّكُمْ لَنْ تَزَالُوا فِي صَلاَةٍ مَا انْتَظَرْتُمُ الصَّلاَةَ ".

Reference : Sahih al-Bukhari 847
In-book reference : Book 10, Hadith 239
USC-MSA web (English) reference : Vol. 1, Book 12, Hadith 808
(deprecated numbering scheme)

(157) Chapter: The staying of the Imam at his Musalla (praying place) after (finishing the prayer with) Taslim

(157) باب مُكْثِ الإِمَامِ فِي مُصَلاَّهُ بَعْدَ السَّلاَمِ

Narrated Nafi:

Ibn Umar used to offer prayers (Nawafil) at the place where he had offered the compulsory prayer. Al-Qasim (bin Muhammad bin Abi Bakr) did the same. The narration coming from Abu Hurairah (from the Prophet (ﷺ)) forbidding the Imam from offering prayers (optional prayer) at the same place where he was offered the compulsory prayer is incorrect.

وَقَالَ لَنَا آدَمُ حَدَّثَنَا شُعْبَةُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، قَالَ كَانَ ابْنُ عُمَرَ يُصَلِّي فِي مَكَانِهِ الَّذِي صَلَّى فِيهِ الْفَرِيضَةَ. وَفَعَلَهُ الْقَاسِمُ. وَيُذْكَرُ عَنْ أَبِي هُرَيْرَةَ رَفَعَهُ لاَ يَتَطَوَّعُ الإِمَامُ فِي مَكَانِهِ. وَلَمْ يَصِحَّ.

Reference : Sahih al-Bukhari 848
In-book reference : Book 10, Hadith 240
USC-MSA web (English) reference : Vol. 1, Book 11, Hadith 808
(deprecated numbering scheme)

Characteristics of Prayer

كتاب الأذان

Narrated Um Salama:

"The Prophet (ﷺ) after finishing the prayer with Taslim used to stay at his place for a while." Ibn Shihab said, "I think (and Allah knows better), that he used to wait for the departure of the women who had prayed." Ibn Shihab wrote that he had heard it from Hind bint Al-Harith Al-Firasiya from Um Salama, the wife of the Prophet (ﷺ)

(Hind was from the companions of Um Salama) who said, "When the Prophet (ﷺ) finished the prayer with Taslim, the women would depart and enter their houses before Allah's Apostle departed."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ هِنْدٍ بِنْتِ الْحَارِثِ، عَنْ أُمِّ سَلَمَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا سَلَّمَ يَمْكُثُ فِي مَكَانِهِ يَسِيرًا. قَالَ ابْنُ شِهَابٍ فَنُرَى ـ وَاللَّهُ أَعْلَمُ ـ لِكَىْ يَنْفُذَ مَنْ يَنْصَرِفُ مِنَ النِّسَاءِ. وَقَالَ ابْنُ أَبِي مَرْيَمَ أَخْبَرَنَا نَافِعُ بْنُ يَزِيدَ، قَالَ أَخْبَرَنِي جَعْفَرُ بْنُ رَبِيعَةَ، أَنَّ ابْنَ شِهَابٍ، كَتَبَ إِلَيْهِ قَالَ حَدَّثَتْنِي هِنْدُ بِنْتُ الْحَارِثِ الْفِرَاسِيَّةُ، عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم وَكَانَتْ مِنْ صَوَاحِبَاتِهَا قَالَتْ كَانَ يُسَلِّمُ فَيَنْصَرِفُ النِّسَاءُ، فَيَدْخُلْنَ بُيُوتَهُنَّ مِنْ قَبْلِ أَنْ يَنْصَرِفَ رَسُولُ اللَّهِ صلى الله عليه وسلم. وَقَالَ ابْنُ وَهْبٍ عَنْ يُونُسَ عَنِ ابْنِ شِهَابٍ أَخْبَرَتْنِي هِنْدُ الْفِرَاسِيَّةُ. وَقَالَ عُثْمَانُ بْنُ عُمَرَ أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ حَدَّثَتْنِي هِنْدُ الْفِرَاسِيَّةُ. وَقَالَ الزُّبَيْدِيُّ أَخْبَرَنِي الزُّهْرِيُّ أَنَّ هِنْدَ بِنْتَ الْحَارِثِ الْقُرَشِيَّةَ أَخْبَرَتْهُ، وَكَانَتْ تَحْتَ مَعْبَدِ بْنِ الْمِقْدَادِ ـ وَهْوَ حَلِيفُ بَنِي زُهْرَةَ ـ وَكَانَتْ تَدْخُلُ عَلَى أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم. وَقَالَ شُعَيْبٌ عَنِ الزُّهْرِيِّ حَدَّثَتْنِي هِنْدُ الْقُرَشِيَّةُ. وَقَالَ ابْنُ أَبِي عَتِيقٍ عَنِ الزُّهْرِيِّ عَنْ هِنْدٍ الْفِرَاسِيَّةِ. وَقَالَ اللَّيْثُ حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ حَدَّثَهُ عَنِ ابْنِ شِهَابٍ عَنِ امْرَأَةٍ مِنْ قُرَيْشٍ حَدَّثَتْهُ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 849, 850
In-book reference	: Book 10, Hadith 241
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 809

(158) Chapter: Whoever led the people in Salat (prayer) and remembered an rent matter or necessity and had to pass over the people (to carry out that)

(158) باب مَنْ صَلَّى بِالنَّاسِ فَذَكَرَ حَاجَةً فَتَخَطَّاهُمْ

Narrated `Uqba:

I offered the `Asr prayer behind the Prophet (ﷺ) at Medina. When he had finished the prayer with Taslim, he got up hurriedly and went out by crossing the rows of the people to one of the dwellings of his wives. The people got scared at his speed . The Prophet (ﷺ) came back and found the people surprised at his haste and said to them, "I remembered a piece of gold Lying in my house and I did not like it to divert my attention from Allah's worship, so I have ordered it to be distributed (in charity).

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، قَالَ حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ سَعِيدٍ، قَالَ أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ، قَالَ صَلَّيْتُ وَرَاءَ النَّبِيِّ صلى الله عليه وسلم بِالْمَدِينَةِ الْعَصْرَ فَسَلَّمَ ثُمَّ قَامَ مُسْرِعًا، فَتَخَطَّى رِقَابَ النَّاسِ إِلَى بَعْضِ حُجَرِ نِسَائِهِ، فَفَزِعَ النَّاسُ مِنْ سُرْعَتِهِ فَخَرَجَ عَلَيْهِمْ، فَرَأَى أَنَّهُمْ عَجِبُوا مِنْ سُرْعَتِهِ فَقَالَ ‏"‏ ذَكَرْتُ شَيْئًا مِنْ تِبْرٍ عِنْدَنَا فَكَرِهْتُ أَنْ يَحْبِسَنِي، فَأَمَرْتُ بِقِسْمَتِهِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 851
In-book reference	: Book 10, Hadith 242
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 810

(159) Chapter: To leave or depart from the right and from the left after finishing from the Salat (prayers).

(159) باب الاِنْفِتَالِ وَالاِنْصِرَافِ عَنِ الْيَمِينِ، وَالشِّمَالِ

وَكَانَ أَنَسٌ يَنْفَتِلُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ، وَيَعِيبُ عَلَى مَنْ يَتَوَخَّى، أَوْ مَنْ يَعْمِدُ الاِنْفِتَالَ عَنْ يَمِينِهِ.

Narrated `Abdullah:

You should not give away a part of your prayer to Satan by thinking that it is necessary to depart (after finishing the prayer) from one's right side only; I have seen the Prophet (ﷺ) often leave from the left side.

حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنِ الأَسْوَدِ، قَالَ قَالَ عَبْدُ اللَّهِ لاَ يَجْعَلْ أَحَدُكُمْ لِلشَّيْطَانِ شَيْئًا مِنْ صَلاَتِهِ، يَرَى أَنَّ حَقًّا عَلَيْهِ أَنْ لاَ يَنْصَرِفَ إِلاَّ عَنْ يَمِينِهِ، لَقَدْ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم كَثِيرًا يَنْصَرِفُ عَنْ يَسَارِهِ.

Reference	: Sahih al-Bukhari 852
In-book reference	: Book 10, Hadith 243
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 811

(160) Chapter: What has been said about uncooked garlic, onion and leek.

(160) باب مَا جَاءَ فِي الثُّومِ النِّيِّ وَالْبَصَلِ وَالْكُرَّاثِ

وَقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَكَلَ الثُّومَ أَوِ الْبَصَلَ مِنَ الْجُوعِ أَوْ غَيْرِهِ فَلاَ يَقْرَبَنَّ مَسْجِدَنَا».

Narrated Ibn `Umar:

During the holy battle of Khaibar the Prophet (ﷺ) said, "Whoever ate from this plant (i.e. garlic) should not enter our mosque."

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ فِي غَزْوَةِ خَيْبَرَ " مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ ـ يَعْنِي الثُّومَ ـ فَلاَ يَقْرَبَنَّ مَسْجِدَنَا ".

Reference	: Sahih al-Bukhari 853
In-book reference	: Book 10, Hadith 244
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 812

Narrated `Ata':

I heard Jabir bin `Abdullah saying, "The Prophet (ﷺ) said, 'Whoever eats (from) this plant (he meant garlic) should keep away from our mosque." I said, "What does he mean by that?" He replied, "I think he means only raw garlic."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا أَبُو عَاصِمٍ، قَالَ أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَطَاءٌ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ ـ يُرِيدُ الثُّومَ ـ فَلاَ يَغْشَانَا فِي مَسَاجِدِنَا ". قُلْتُ مَا يَعْنِي بِهِ قَالَ مَا أُرَاهُ يَعْنِي إِلاَّ نِيئَهُ. وَقَالَ مَخْلَدُ بْنُ يَزِيدَ عَنِ ابْنِ جُرَيْجٍ إِلاَّ نَتْنَهُ.

Reference	: Sahih al-Bukhari 854
In-book reference	: Book 10, Hadith 245
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 813

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) said, "Whoever eats garlic or onion should keep away from our mosque or should remain in his house." (Jabir bin `Abdullah, in another narration said, "Once a big pot containing cooked vegetables was brought. On finding unpleasant smell coming from it, the Prophet (ﷺ) asked, 'What is in it?' He was told all the names of the vegetables that were in it. The Prophet (ﷺ) ordered that it should be brought near to some of his companions who were with him. When the Prophet (ﷺ) saw it he disliked to eat it and said, 'Eat. (I don't eat) for I converse with those whom you don't converse with (i.e. the angels).

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، زَعَمَ عَطَاءٌ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ، زَعَمَ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَنْ أَكَلَ ثُومًا أَوْ بَصَلاً فَلْيَعْتَزِلْنَا ـ أَوْ قَالَ ـ فَلْيَعْتَزِلْ مَسْجِدَنَا، وَلْيَقْعُدْ فِي بَيْتِهِ ". وَأَنَّ النَّبِيَّ صلى الله عليه وسلم أُتِيَ بِقِدْرٍ فِيهِ خَضِرَاتٌ مِنْ بُقُولٍ، فَوَجَدَ لَهَا رِيحًا فَسَأَلَ فَأُخْبِرَ بِمَا فِيهَا مِنَ الْبُقُولِ فَقَالَ " قَرِّبُوهَا " إِلَى بَعْضِ أَصْحَابِهِ كَانَ مَعَهُ، فَلَمَّا رَآهُ كَرِهَ أَكْلَهَا قَالَ " كُلْ فَإِنِّي أُنَاجِي مَنْ لاَ تُنَاجِي ".

وَقَالَ أَحْمَدُ بْنُ صَالِحٍ عَنِ ابْنِ وَهْبٍ أُتِيَ بِبَدْرٍ. قَالَ ابْنُ وَهْبٍ يَعْنِي طَبَقًا فِيهِ خُضَرَاتٌ. وَلَمْ يَذْكُرِ اللَّيْثُ وَأَبُو صَفْوَانَ عَنْ يُونُسَ قِصَّةَ الْقِدْرِ، فَلاَ أَدْرِي هُوَ مِنْ قَوْلِ الزُّهْرِيِّ أَوْ فِي الْحَدِيثِ.

Reference	: Sahih al-Bukhari 855
In-book reference	: Book 10, Hadith 246
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 814

Narrated `Abdul `Aziz:

A man asked Anas, "What did you hear from the Prophet (ﷺ) about garlic?" He said, "The Prophet (ﷺ) said, 'Whoever has eaten this plant should neither come near us nor pray with us."

حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ، قَالَ سَأَلَ رَجُلٌ أَنَسًا مَا سَمِعْتَ نَبِيَّ اللَّهِ صلى الله عليه وسلم فِي الثُّومِ فَقَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ فَلاَ يَقْرَبْنَا، أَوْ لاَ يُصَلِّيَنَّ مَعَنَا ".

Reference	: Sahih al-Bukhari 856
In-book reference	: Book 10, Hadith 247
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 815

(161) Chapter: The ablution for boys (youngsters). When they should perform Ghusl (take a bath) and Tuhur (purification). Their attendance at congregational prayers and their rows in the prayers.

(161) باب وُضُوءِ الصِّبْيَانِ

وَمَتَى يَجِبُ عَلَيْهِمُ الْغَسْلُ وَالطُّهُورُ وَحُضُورِهِمِ الْجَمَاعَةَ وَالْعِيدَيْنِ وَالْجَنَائِزَ وَصُفُوفِهِمْ.

Narrated Sulaiman Ash-Shaibani:

I heard Ash-Shu`bi saying, "A person who was accompanying the Prophet (ﷺ) passed by a grave that was separated from the other graves told me that the Prophet (ﷺ) once led the people in the (funeral) prayer and the people had aligned behind him. I said, "O Aba `Amr! Who told you about it?" He said, "Ibn `Abbas."

حَدَّثَنَا ابْنُ الْمُثَنَّى، قَالَ حَدَّثَنِي غُنْدَرٌ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ سُلَيْمَانَ الشَّيْبَانِيَّ، قَالَ سَمِعْتُ الشَّعْبِيَّ، قَالَ أَخْبَرَنِي مَنْ، مَرَّ مَعَ النَّبِيِّ صلى الله عليه وسلم عَلَى قَبْرٍ مَنْبُوذٍ، فَأَمَّهُمْ وَصَفُّوا عَلَيْهِ. فَقُلْتُ يَا أَبَا عَمْرٍو مَنْ حَدَّثَكَ فَقَالَ ابْنُ عَبَّاسٍ.

Reference	: Sahih al-Bukhari 857
In-book reference	: Book 10, Hadith 248
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 816

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "Ghusl (taking a bath) on Friday is compulsory for every Muslim reaching the age of puberty."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنِي صَفْوَانُ بْنُ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْغُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ ".

Reference	: Sahih al-Bukhari 858
In-book reference	: Book 10, Hadith 249
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 817

Narrated Ibn `Abbas:

One night I slept at the house of my aunt Maimuna and the Prophet (ﷺ) slept (too). He got up (for prayer) in the last hours of the night and performed a light ablution from a hanging leather skin. (`Amr, the sub-narrator described that the ablution was very light). Then he stood up for prayer and I got up too and performed the ablution in the same way and joined him on his left side. He pulled me to the right and prayed as much as Allah will. Then he lay down and slept and I heard his breath sounds till the Mu'adh-dhin came to him to inform him about the (Fajr) prayer. He left with him for the prayer and prayed without repeating the ablution. (Sufyan the sub-narrator said: We said to `Amr, "Some people say, 'The eyes of the Prophet (ﷺ) sleep but his heart never sleeps.' " `Amr said, "'Ubai bin `Umar said, 'The dreams of the Prophets are Divine Inspirations. Then he recited, '(O my son), I have seen in dream that I was slaughtering you (offering you in sacrifice).") (37.102)

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ أَخْبَرَنَا سُفْيَانُ، عَنْ عَمْرٍو، قَالَ أَخْبَرَنِي كُرَيْبٌ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ لَيْلَةً، فَنَامَ النَّبِيُّ صلى الله عليه وسلم فَلَمَّا كَانَ فِي بَعْضِ اللَّيْلِ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَتَوَضَّأَ مِنْ شَنٍّ مُعَلَّقٍ وُضُوءًا خَفِيفًا ـ يُخَفِّفُهُ عَمْرٌو وَيُقَلِّلُهُ جِدًّا ـ ثُمَّ قَامَ يُصَلِّي، فَقُمْتُ فَتَوَضَّأْتُ نَحْوًا مِمَّا تَوَضَّأَ، ثُمَّ جِئْتُ فَقُمْتُ عَنْ يَسَارِهِ، فَحَوَّلَنِي فَجَعَلَنِي عَنْ يَمِينِهِ، ثُمَّ صَلَّى مَا شَاءَ اللَّهُ، ثُمَّ اضْطَجَعَ فَنَامَ حَتَّى نَفَخَ، فَأَتَاهُ الْمُنَادِي يُؤْذِنُهُ بِالصَّلاَةِ فَقَامَ مَعَهُ إِلَى الصَّلاَةِ، فَصَلَّى وَلَمْ يَتَوَضَّأْ‏.‏ قُلْنَا لِعَمْرٍو إِنَّ نَاسًا يَقُولُونَ إِنَّ النَّبِيَّ صلى الله عليه وسلم تَنَامُ عَيْنُهُ وَلاَ يَنَامُ قَلْبُهُ‏.‏ قَالَ عَمْرٌو سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ يَقُولُ إِنَّ رُؤْيَا الأَنْبِيَاءِ وَحْىٌ ثُمَّ قَرَأَ ‏{‏إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ‏}‏‏.‏

Reference	: Sahih al-Bukhari 859
In-book reference	: Book 10, Hadith 250
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 818

Narrated Anas bin Malik:

My grandmother Mulaika invited Allah's Messenger (ﷺ) for a meal which she had prepared specially for him. He ate some of it and said, "Get up. I shall lead you in the prayer." I brought a mat that had become black owing to excessive use and I sprinkled water on it. Allah's Messenger (ﷺ) stood on it and prayed two rak`at; and the orphan was with me (in the first row), and the old lady stood behind us.

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ جَدَّتَهُ، مُلَيْكَةَ دَعَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم لِطَعَامٍ صَنَعَتْهُ، فَأَكَلَ مِنْهُ فَقَالَ ‏"‏ قُومُوا فَلأُصَلِّيَ بِكُمْ ‏"‏‏.‏ فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدِ اسْوَدَّ مِنْ طُولِ مَا لُبِسَ، فَنَضَحْتُهُ بِمَاءٍ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَالْيَتِيمُ مَعِي، وَالْعَجُوزُ مِنْ وَرَائِنَا، فَصَلَّى بِنَا رَكْعَتَيْنِ‏.‏

Reference	: Sahih al-Bukhari 860
In-book reference	: Book 10, Hadith 251
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 819

Narrated Ibn `Abbas:

Once I came riding a she-ass and I, then, had just attained the age of puberty. Allah's Messenger (ﷺ) was leading the people in prayer at Mina facing no wall. I passed in front of the row and let loose the sheass for grazing and joined the row and no one objected to my deed.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّهُ قَالَ أَقْبَلْتُ رَاكِبًا عَلَى حِمَارٍ أَتَانٍ وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الاِحْتِلاَمَ وَرَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي بِالنَّاسِ بِمِنًى إِلَى غَيْرِ جِدَارٍ، فَمَرَرْتُ بَيْنَ يَدَىْ بَعْضِ الصَّفِّ، فَنَزَلْتُ وَأَرْسَلْتُ الأَتَانَ تَرْتَعُ وَدَخَلْتُ فِي الصَّفِّ، فَلَمْ يُنْكِرْ ذَلِكَ عَلَىَّ أَحَدٌ‏.‏

Reference	: Sahih al-Bukhari 861
In-book reference	: Book 10, Hadith 252
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 820

Narrated `Aisha:

Once Allah's Messenger (ﷺ) delayed the `Isha' prayer till `Umar informed him that the women and children had slept. Then Allah's Messenger (ﷺ) came out and said: "None from amongst the dwellers of earth have prayed this prayer except you." In those days none but the people of Medina prayed.

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، قَالَتْ أَعْتَمَ النَّبِيُّ صلى الله عليه وسلم. وَقَالَ عَيَّاشٌ حَدَّثَنَا عَبْدُ الأَعْلَى حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ أَعْتَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الْعِشَاءِ حَتَّى نَادَاهُ عُمَرُ قَدْ نَامَ النِّسَاءُ وَالصِّبْيَانُ. فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " إِنَّهُ لَيْسَ أَحَدٌ مِنْ أَهْلِ الأَرْضِ يُصَلِّي هَذِهِ الصَّلاَةَ غَيْرُكُمْ ". وَلَمْ يَكُنْ أَحَدٌ يَوْمَئِذٍ يُصَلِّي غَيْرَ أَهْلِ الْمَدِينَةِ.

Reference	: Sahih al-Bukhari 862
In-book reference	: Book 10, Hadith 253
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 821

Narrated `Abdur Rahman bin `Abis:

A person asked Ibn `Abbas, "Have you ever presented yourself at the (`Id) prayer with Allah's Apostle?" He replied, "Yes." And had it not been for my kinship (position) with the Prophet (ﷺ) it would not have been possible for me to do so (for he was too young). The Prophet (ﷺ) went to the mark near the house of Kathir bin As-Salt and delivered a sermon. He then went towards the women. He advised and reminded them and asked them to give alms. So the woman would bring her hand near her neck and take off her necklace and put it in the garment of Bilal. Then the Prophet (ﷺ) and Bilal came to the house."

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ حَدَّثَنَا يَحْيَى، قَالَ حَدَّثَنَا سُفْيَانُ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَابِسٍ، سَمِعْتُ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ لَهُ رَجُلٌ شَهِدْتَ الْخُرُوجَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ نَعَمْ، وَلَوْلاَ مَكَانِي مِنْهُ مَا شَهِدْتُهُ ـ يَعْنِي مِنْ صِغَرِهِ ـ أَتَى الْعَلَمَ الَّذِي عِنْدَ دَارِ كَثِيرِ بْنِ الصَّلْتِ، ثُمَّ خَطَبَ ثُمَّ أَتَى النِّسَاءَ فَوَعَظَهُنَّ وَذَكَّرَهُنَّ وَأَمَرَهُنَّ أَنْ يَتَصَدَّقْنَ فَجَعَلَتِ الْمَرْأَةُ تُهْوِي بِيَدِهَا إِلَى حَلْقِهَا تُلْقِي فِي ثَوْبِ بِلاَلٍ، ثُمَّ أَتَى هُوَ وَبِلاَلٌ الْبَيْتَ.

Reference	: Sahih al-Bukhari 863
In-book reference	: Book 10, Hadith 254
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 822

(162) Chapter: Going of women to the mosqu at night and in darkness

(162) باب خُرُوجِ النِّسَاءِ إِلَى الْمَسَاجِدِ بِاللَّيْلِ وَالْغَلَسِ

Narrated `Aisha:

Once Allah's Messenger (ﷺ) delayed the `Isha' prayer till `Umar informed him that the women and children had slept. The Prophet (ﷺ) came out and said, "None except you from amongst the dwellers of earth is waiting for this prayer." In those days, there was no prayer except in Medina and they used to pray the `Isha' prayer between the disappearance of the twilight and the first third of the night.

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ أَعْتَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْعَتَمَةِ حَتَّى نَادَاهُ عُمَرُ نَامَ النِّسَاءُ وَالصِّبْيَانُ. فَخَرَجَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " مَا يَنْتَظِرُهَا أَحَدٌ غَيْرُكُمْ مِنْ أَهْلِ الأَرْضِ ". وَلاَ يُصَلَّى يَوْمَئِذٍ إِلاَّ بِالْمَدِينَةِ، وَكَانُوا يُصَلُّونَ الْعَتَمَةَ فِيمَا بَيْنَ أَنْ يَغِيبَ الشَّفَقُ إِلَى ثُلُثِ اللَّيْلِ الأَوَّلِ.

Reference	: Sahih al-Bukhari 864
In-book reference	: Book 10, Hadith 255
USC-MSA web (English) reference	: Vol. 1, Book 12, Hadith 823

(deprecated numbering scheme)

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "If your women ask permission to go to the mosque at night, allow them."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ حَنْظَلَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا اسْتَأْذَنَكُمْ نِسَاؤُكُمْ بِاللَّيْلِ إِلَى الْمَسْجِدِ فَأْذَنُوا لَهُنَّ ". تَابَعَهُ شُعْبَةُ عَنِ الأَعْمَشِ عَنْ مُجَاهِدٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 865
In-book reference	: Book 10, Hadith 256
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 824

(163) Chapter: The waiting of the people for the religious learned Imam to get up (after the prayer to depart)

(163) باب انْتِظَارِ النَّاسِ قِيَامَ الإِمَامِ الْعَالِمِ

Narrated Um Salama:

(the wife of the Prophet) In the lifetime of Allah's Messenger (ﷺ) the women used to get up when they finished their compulsory prayers with Taslim. The Prophet (ﷺ) and the men would stay on at their places as long as Allah will. When the Prophet (ﷺ) got up, the men would then get up.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَتْنِي هِنْدُ بِنْتُ الْحَارِثِ، أَنَّ أُمَّ سَلَمَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهَا أَنَّ النِّسَاءَ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم كُنَّ إِذَا سَلَّمْنَ مِنَ الْمَكْتُوبَةِ قُمْنَ، وَثَبَتَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَمَنْ صَلَّى مِنَ الرِّجَالِ مَا شَاءَ اللَّهُ، فَإِذَا قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَامَ الرِّجَالُ.

Reference	: Sahih al-Bukhari 866
In-book reference	: Book 10, Hadith 257
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 825

Narrated `Aisha:

When Allah's Messenger (ﷺ) finished the Fajr prayer, the women would leave covered in their sheets and were not recognized owing to the darkness.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، قَالَتْ إِنْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَيُصَلِّي الصُّبْحَ، فَيَنْصَرِفُ النِّسَاءُ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ، مَا يُعْرَفْنَ مِنَ الْغَلَسِ.

Reference	: Sahih al-Bukhari 867
In-book reference	: Book 10, Hadith 258
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 826

Narrated `Abdullah bin Abi Qatada Al-Ansari:

My father said, "Allah's Messenger (ﷺ) said, "Whenever I stand for prayer, I want to prolong it but on hearing the cries of a child, I would shorten it as I dislike to put its mother in trouble."

حَدَّثَنَا مُحَمَّدُ بْنُ مِسْكِينٍ، قَالَ حَدَّثَنَا بِشْرٌ، أَخْبَرَنَا الأَوْزَاعِيُّ، حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ الأَنْصَارِيِّ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي لأَقُومُ إِلَى الصَّلاَةِ وَأَنَا أُرِيدُ أَنْ أُطَوِّلَ فِيهَا، فَأَسْمَعُ بُكَاءَ الصَّبِيِّ، فَأَتَجَوَّزُ فِي صَلاَتِي كَرَاهِيَةَ أَنْ أَشُقَّ عَلَى أُمِّهِ ".

Reference	: Sahih al-Bukhari 868

In-book reference : Book 10, Hadith 259
USC-MSA web (English) reference : Vol. 1, Book 12, Hadith 827
(deprecated numbering scheme)

Narrated `Aisha:

Had Allah's Messenger (صلى الله عليه وسلم) known what the women were doing, he would have forbidden them from going to the mosque as the women of Bani Israel had been forbidden. Yahya bin Sa`id (a sub-narrator) asked `Amra (another sub-narrator), "Were the women of Bani Israel forbidden?" She replied "Yes."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ لَوْ أَدْرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَا أَحْدَثَ النِّسَاءُ لَمَنَعَهُنَّ كَمَا مُنِعَتْ نِسَاءُ بَنِي إِسْرَائِيلَ‏.‏ قُلْتُ لِعَمْرَةَ أَوَ مُنِعْنَ قَالَتْ نَعَمْ‏.‏

Reference : Sahih al-Bukhari 869
In-book reference : Book 10, Hadith 260
USC-MSA web (English) reference : Vol. 1, Book 12, Hadith 828
(deprecated numbering scheme)

(164) Chapter: The Salat (prayer) of women behind men

(164) باب صَلاَةِ النِّسَاءِ خَلْفَ الرِّجَالِ

Narrated Um Salama:

Whenever Allah's Messenger (صلى الله عليه وسلم) completed the prayer with Taslim, the women used to get up immediately and Allah's Messenger (صلى الله عليه وسلم) would remain at his place for someone before getting up. (The sub-narrator (Az- Zuhri) said, "We think, and Allah knows better, that he did so, so that the women might leave before men could get in touch with them).

حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ هِنْدٍ بِنْتِ الْحَارِثِ، عَنْ أُمِّ سَلَمَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا سَلَّمَ قَامَ النِّسَاءُ حِينَ يَقْضِي تَسْلِيمَهُ، وَيَمْكُثُ هُوَ فِي مَقَامِهِ يَسِيرًا قَبْلَ أَنْ يَقُومَ‏.‏ قَالَ نَرَى ـ وَاللَّهُ أَعْلَمُ ـ أَنَّ ذَلِكَ كَانَ لِكَىْ يَنْصَرِفَ النِّسَاءُ قَبْلَ أَنْ يُدْرِكَهُنَّ أَحَدٌ مِنَ الرِّجَالِ‏.‏

Reference : Sahih al-Bukhari 870
In-book reference : Book 10, Hadith 261
USC-MSA web (English) reference : Vol. 1, Book 12, Hadith 829
(deprecated numbering scheme)

Narrated Anas:

The Prophet (صلى الله عليه وسلم) prayed in the house of Um Sulaim; and I, along with an orphan stood behind him while Um Sulaim (stood) behind us.

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ إِسْحَاقَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ صَلَّى النَّبِيُّ صلى الله عليه وسلم فِي بَيْتِ أُمِّ سُلَيْمٍ، فَقُمْتُ وَيَتِيمٌ خَلْفَهُ، وَأُمُّ سُلَيْمٍ خَلْفَنَا‏.‏

Reference : Sahih al-Bukhari 871
In-book reference : Book 10, Hadith 262
USC-MSA web (English) reference : Vol. 1, Book 12, Hadith 830
(deprecated numbering scheme)

(165) Chapter: Returning of the women immediately after the Fajr prayer and their staying in the mosque for a short period only

(165) باب سُرْعَةِ انْصِرَافِ النِّسَاءِ مِنَ الصُّبْحِ، وَقِلَّةِ مَقَامِهِنَّ فِي الْمَسْجِدِ

Narrated `Aisha:

Allah's Messenger (صلى الله عليه وسلم) used to offer the Fajr prayer when it was still dark and the believing women used to return (after finishing their prayer) and nobody could recognize them owing to darkness, or they could not recognize one another.

حَدَّثَنَا يَحْيَى بْنُ مُوسَى، حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا فُلَيْحٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي الصُّبْحَ بِغَلَسٍ فَيَنْصَرِفْنَ نِسَاءُ الْمُؤْمِنِينَ، لاَ يُعْرَفْنَ مِنَ الْغَلَسِ، أَوْ لاَ يَعْرِفُ بَعْضُهُنَّ بَعْضًا.

Reference	: Sahih al-Bukhari 872
In-book reference	: Book 10, Hadith 263
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 831

(166) Chapter: A women shall ask her husband's permission (on wishing) to go to the mosque. (166) باب اسْتِئْذَانِ الْمَرْأَةِ زَوْجَهَا بِالْخُرُوجِ إِلَى الْمَسْجِدِ

Narrated Salim bin `Abdullah:

My father said, "The Prophet (ﷺ) said, 'If the wife of any one of you asks permission (to go to the mosque) do not forbid her."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم. " إِذَا اسْتَأْذَنَتِ امْرَأَةُ أَحَدِكُمْ فَلاَ يَمْنَعْهَا ".

Reference	: Sahih al-Bukhari 873
In-book reference	: Book 10, Hadith 264
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 12, Hadith 832

(166) Chapter: Women praying behind men (166) باب صَلاَةِ النِّسَاءِ خَلْفَ الرِّجَالِ

Narrated Anas:

The Prophet (ﷺ) prayed in the house of Um Sulaim; and I, along with an orphan stood behind him while Um Sulaim (stood) behind us.

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ إِسْحَاقَ، عَنْ أَنَسٍ، قَالَ صَلَّى النَّبِيُّ صلى الله عليه وسلم فِي بَيْتِ أُمِّ سُلَيْمٍ، فَقُمْتُ وَيَتِيمٌ خَلْفَهُ، وَأُمُّ سُلَيْمٍ خَلْفَنَا.

Reference	: Sahih al-Bukhari 874
In-book reference	: Book 10, Hadith 265
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 833

Narrated Umm Salama:

Whenever Allah's Messenger (ﷺ) completed the Salat with Taslim, the women used to get up immediately and Allah's Messenger (ﷺ) would remain at his place for sometime before getting up. The subnarrator (Az-Zuhri) said, "We think, and Allah knows better, that he did so, so that the women might leave before the men could catch up with them."

حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ هِنْدَ بِنْتِ الْحَارِثِ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا سَلَّمَ قَامَ النِّسَاءُ حِينَ يَقْضِي تَسْلِيمَهُ، وَهُوَ يَمْكُثُ فِي مَقَامِهِ يَسِيرًا قَبْلَ أَنْ يَقُومَ. قَالَتْ نُرَى ـ وَاللَّهُ أَعْلَمُ ـ أَنَّ ذَلِكَ كَانَ لِكَىْ يَنْصَرِفَ النِّسَاءُ قَبْلَ أَنْ يُدْرِكَهُنَّ الرِّجَالُ.

Reference	: Sahih al-Bukhari 875
In-book reference	: Book 10, Hadith 266
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 11, Hadith 833

11 - The Book of Friday Prayer (876 - 941)
كتاب الجمعة

(1) Chapter: The prescription of Jumu'ah prayer and Khutba

(1) اب فَرْضِ الْجُمُعَةِ

لِقَوْلِ اللَّهِ تَعَالَى: {إِذَا نُودِيَ لِلصَّلاَةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ}.

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) (p.b.u.h) saying, "We (Muslims) are the last (to come) but (will be) the foremost on the Day of Resurrection though the former nations were given the Holy Scriptures before us. And this was their day (Friday) the celebration of which was made compulsory for them but they differed about it. So Allah gave us the guidance for it (Friday) and all the other people are behind us in this respect: the Jews' (holy day is) tomorrow (i.e. Saturday) and the Christians' (is) the day after tomorrow (i.e. Sunday)."

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، قَالَ حَدَّثَنَا أَبُو الزِّنَادِ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ هُرْمُزَ الأَعْرَجَ، مَوْلَى رَبِيعَةَ بْنِ الْحَارِثِ حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " نَحْنُ الآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، بَيْدَ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا، ثُمَّ هَذَا يَوْمُهُمُ الَّذِي فُرِضَ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ، فَهَدَانَا اللَّهُ، فَالنَّاسُ لَنَا فِيهِ تَبَعٌ، الْيَهُودُ غَدًا وَالنَّصَارَى بَعْدَ غَدٍ ".

Reference	: Sahih al-Bukhari 876
In-book reference	: Book 11, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 1

(2) Chapter: The superiority of taking a bath on friday

(2) باب فَضْلِ الْغُسْلِ يَوْمَ الْجُمُعَةِ، وَهَلْ عَلَى الصَّبِيِّ شُهُودُ يَوْمِ الْجُمُعَةِ أَوْ عَلَى النِّسَاءِ

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) (p.b.u.h) said, "Anyone of you attending the Friday (prayers) should take a bath."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا جَاءَ أَحَدُكُمُ الْجُمُعَةَ فَلْيَغْتَسِلْ ".

Reference	: Sahih al-Bukhari 877
In-book reference	: Book 11, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 2

Narrated Ibn `Umar:

While `Umar bin Al-Khattab was standing and delivering the sermon on a Friday, one of the companions of the Prophet, who was one of the foremost Muhajirs (emigrants) came. `Umar said to him, "What is the time now?" He replied, "I was busy and could not go back to my house till I heard the Adhan. I did not perform more than the ablution." Thereupon `Umar said to him, "Did you perform only the ablution although you know that Allah's Messenger (ﷺ) (p.b.u.h) used to order us to take a bath (on Fridays)?"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ، قَالَ أَخْبَرَنَا جُوَيْرِيَةُ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، بَيْنَمَا هُوَ قَائِمٌ فِي الْخُطْبَةِ يَوْمَ الْجُمُعَةِ إِذْ دَخَلَ رَجُلٌ مِنَ الْمُهَاجِرِينَ الأَوَّلِينَ مِنْ

أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم فَنَادَاهُ عُمَرُ أَيَّةُ سَاعَةٍ هَذِهِ قَالَ إِنِّي شُغِلْتُ فَلَمْ أَنْقَلِبْ إِلَى أَهْلِي حَتَّى سَمِعْتُ التَّأْذِينَ، فَلَمْ أَزِدْ أَنْ تَوَضَّأْتُ. فَقَالَ وَالْوُضُوءُ أَيْضًا وَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَأْمُرُ بِالْغُسْلِ.

Reference	: Sahih al-Bukhari 878
In-book reference	: Book 11, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 3

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) (p.b.u.h) said, "The taking of a bath on Friday is compulsory for every male (Muslim) who has attained the age of puberty."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ ".

Reference	: Sahih al-Bukhari 879
In-book reference	: Book 11, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 4

(3) Chapter: To perfume before going for the Friday (prayer)

(3) باب الطِّيبِ لِلْجُمُعَةِ

Narrated Abu Sa`id:

I testify that Allah's Messenger (ﷺ) said, "The taking of a bath on Friday is compulsory for every male Muslim who has attained the age of puberty and (also) the cleaning of his teeth with Siwak, and the using of perfume if it is available." `Amr (a sub-narrator) said, "I confirm that the taking of a bath is compulsory, but as for the Siwak and the using of perfume, Allah knows better whether it is obligatory or not, but according to the Hadith it is as above.")

حَدَّثَنَا عَلِيٌّ، قَالَ حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَكْرِ بْنِ الْمُنْكَدِرِ، قَالَ حَدَّثَنِي عَمْرُو بْنُ سُلَيْمٍ الأَنْصَارِيُّ، قَالَ أَشْهَدُ عَلَى أَبِي سَعِيدٍ قَالَ أَشْهَدُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " الْغُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ، وَأَنْ يَسْتَنَّ وَأَنْ يَمَسَّ طِيبًا إِنْ وَجَدَ ". قَالَ عَمْرٌو أَمَّا الْغُسْلُ فَأَشْهَدُ أَنَّهُ وَاجِبٌ، وَأَمَّا الاِسْتِنَانُ وَالطِّيبُ فَاللَّهُ أَعْلَمُ أَوَاجِبٌ هُوَ أَمْ لاَ، وَلَكِنْ هَكَذَا فِي الْحَدِيثِ. قَالَ أَبُو عَبْدِ اللَّهِ هُوَ أَخُو مُحَمَّدِ بْنِ الْمُنْكَدِرِ وَلَمْ يُسَمَّ أَبُو بَكْرٍ هَذَا. رَوَاهُ عَنْهُ بُكَيْرُ بْنُ الأَشَجِّ وَسَعِيدُ بْنُ أَبِي هِلاَلٍ وَعِدَّةٌ. وَكَانَ مُحَمَّدُ بْنُ الْمُنْكَدِرِ يُكْنَى بِأَبِي بَكْرٍ وَأَبِي عَبْدِ اللَّهِ.

Reference	: Sahih al-Bukhari 880
In-book reference	: Book 11, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 5

(4) Chapter: The superiority of Jumu'ah (prayer and Khutba)

(4) باب فَضْلِ الْجُمُعَةِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) (p.b.u.h) said, "Any person who takes a bath on Friday like the bath of Janaba and then goes for the prayer (in the first hour i.e. early), it is as if he had sacrificed a camel (in Allah's cause); and whoever goes in the second hour it is as if he had sacrificed a cow; and whoever goes in the third hour, then it is as if he had sacrificed a horned ram; and if one goes in the fourth hour, then it is as if he had sacrificed a hen; and whoever goes in the fifth hour then it is as if he had offered an egg. When the Imam comes out (i.e. starts delivering the Khutba), the angels present themselves to listen to the Khutba."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فَكَأَنَّمَا قَرَّبَ بَدَنَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الإِمَامُ حَضَرَتِ الْمَلاَئِكَةُ يَسْتَمِعُونَ الذِّكْرَ ".

Reference : Sahih al-Bukhari 881
In-book reference : Book 11, Hadith 6
USC-MSA web (English) reference : Vol. 2, Book 13, Hadith 6
(deprecated numbering scheme)

(5) Chapter: Chapter — (5) باب

Narrated Abu Huraira:

While `Umar (bin Al-Khattab) was delivering the Khutba on a Friday, a man entered (the mosque). `Umar asked him, "What has detained you from the prayer?" The man said, "It was only that when I heard the Adhan I performed ablution (for the prayer)." On that `Umar said, "Did you not hear the Prophet saying: 'Anyone of you going out for the Jumua prayer should take a bath'?".

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ عُمَرَ ـ رضى الله عنه ـ بَيْنَمَا هُوَ يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ دَخَلَ رَجُلٌ فَقَالَ عُمَرُ لِمَ تَحْتَبِسُونَ عَنِ الصَّلاَةِ فَقَالَ الرَّجُلُ مَا هُوَ إِلاَّ سَمِعْتُ النِّدَاءَ تَوَضَّأْتُ. فَقَالَ أَلَمْ تَسْمَعُوا النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا رَاحَ أَحَدُكُمْ إِلَى الْجُمُعَةِ فَلْيَغْتَسِلْ ".

Reference : Sahih al-Bukhari 882
In-book reference : Book 11, Hadith 7
USC-MSA web (English) reference : Vol. 2, Book 13, Hadith 7
(deprecated numbering scheme)

(6) Chapter: To us e(hair) oil for the Friday prayer — (6) باب الدُّهْنِ لِلْجُمُعَةِ

Narrated Salman-Al-Farsi:

The Prophet (ﷺ) (p.b.u.h) said, "Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the Jumua prayer) and does not separate two persons sitting together (in the mosque), then prays as much as (Allah has) written for him and then remains silent while the Imam is delivering the Khutba, his sins in-between the present and the last Friday would be forgiven."

حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، قَالَ أَخْبَرَنِي أَبِي، عَنِ ابْنِ وَدِيعَةَ، عَنْ سَلْمَانَ الْفَارِسِيِّ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ، وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طُهْرٍ، وَيَدَّهِنُ مِنْ دُهْنِهِ، أَوْ يَمَسُّ مِنْ طِيبِ بَيْتِهِ ثُمَّ يَخْرُجُ، فَلاَ يُفَرِّقُ بَيْنَ اثْنَيْنِ، ثُمَّ يُصَلِّي مَا كُتِبَ لَهُ، ثُمَّ يُنْصِتُ إِذَا تَكَلَّمَ الإِمَامُ، إِلاَّ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الأُخْرَى ".

Reference : Sahih al-Bukhari 883
In-book reference : Book 11, Hadith 8
USC-MSA web (English) reference : Vol. 2, Book 13, Hadith 8
(deprecated numbering scheme)

Narrated Tawus:

I said to Ibn `Abbas, "The people are narrating that the Prophet (ﷺ) said, 'Take a bath on Friday and wash your heads (i.e. take a thorough bath) even though you were not Junub and use perfume'." On that Ibn `Abbas replied, "I know about the bath, (i.e. it is essential) but I do not know about the perfume (i.e. whether it is essential or not.)

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ طَاوُسٌ قُلْتُ لاِبْنِ عَبَّاسٍ ذَكَرُوا أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " اغْتَسِلُوا يَوْمَ الْجُمُعَةِ وَاغْسِلُوا رُءُوسَكُمْ وَإِنْ لَمْ تَكُونُوا جُنُبًا، وَأَصِيبُوا مِنَ الطِّيبِ ". قَالَ ابْنُ عَبَّاسٍ أَمَّا الْغُسْلُ فَنَعَمْ، وَأَمَّا الطِّيبُ فَلاَ أَدْرِي.

Reference	: Sahih al-Bukhari 884
In-book reference	: Book 11, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 9

Narrated Tawus:

Ibn `Abbas mentioned the statement of the Prophet (ﷺ) regarding the taking of a bath on Friday and then I asked him whether the Prophet (ﷺ) (p.b.u.h) had ordered perfume or (hair) oil to be used if they could be found in one's house. He (Ibn `Abbas) replied that he did not know about it.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ أَخْبَرَنَا هِشَامٌ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مَيْسَرَةَ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّهُ ذَكَرَ قَوْلَ النَّبِيِّ صلى الله عليه وسلم فِي الْغُسْلِ يَوْمَ الْجُمُعَةِ فَقُلْتُ لاِبْنِ عَبَّاسٍ أَيَمَسُّ طِيبًا أَوْ دُهْنًا إِنْ كَانَ عِنْدَ أَهْلِهِ فَقَالَ لاَ أَعْلَمُهُ.

Reference	: Sahih al-Bukhari 885
In-book reference	: Book 11, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 10

(7) Chapter: To wear the best clothes (for the Jumu'ah prayer)

(7) باب يَلْبَسُ أَحْسَنَ مَا يَجِدُ

Narrated `Abdullah bin `Umar:

`Umar bin Al-Khattab saw a silken cloak (being sold) at the gate of the Mosque and said to Allah's Apostle, "I wish you would buy this to wear on Fridays and also on occasions of the arrivals of the delegations." Allah's Messenger (ﷺ) replied, "This will be worn by a person who will have no share (reward) in the Hereafter." Later on similar cloaks were given to Allah's Messenger (ﷺ) and he gave one of them to `Umar bin Al-Khattab. On that `Umar said, "O Allah's Messenger (ﷺ)! You have given me this cloak although on the cloak of Atarid (a cloak merchant who was selling that silken cloak at the gate of the mosque) you passed such and such a remark." Allah's Messenger (ﷺ) replied, "I have not given you this to wear". And so `Umar bin Al-Khattab gave it to his pagan brother in Mecca to wear.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، رَأَى حُلَّةً سِيَرَاءَ عِنْدَ باب الْمَسْجِدِ فَقَالَ يَا رَسُولَ اللَّهِ، لَوِ اشْتَرَيْتَ هَذِهِ فَلَبِسْتَهَا يَوْمَ الْجُمُعَةِ وَلِلْوَفْدِ إِذَا قَدِمُوا عَلَيْكَ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لاَ خَلاَقَ لَهُ فِي الآخِرَةِ ". ثُمَّ جَاءَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم مِنْهَا حُلَلٌ، فَأَعْطَى عُمَرَ بْنَ الْخَطَّابِ ـ رضى الله عنه ـ مِنْهَا حُلَّةً فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ، كَسَوْتَنِيهَا وَقَدْ قُلْتَ فِي حُلَّةِ عُطَارِدٍ مَا قُلْتَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي لَمْ أَكْسُكَهَا لِتَلْبَسَهَا ". فَكَسَاهَا عُمَرُ بْنُ الْخَطَّابِ ـ رضى الله عنه ـ أَخًا لَهُ بِمَكَّةَ مُشْرِكًا.

Reference	: Sahih al-Bukhari 886
In-book reference	: Book 11, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 11

(8) Chapter: To clean the teeth with Siwak on Friday

(8) باب السِّوَاكِ يَوْمَ الْجُمُعَةِ

وَقَالَ أَبُو سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَنُّ.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If I had not found it hard for my followers or the people, I would have ordered them to clean their teeth with Siwak for every prayer."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي ـ أَوْ عَلَى النَّاسِ ـ لأَمَرْتُهُمْ بِالسِّوَاكِ مَعَ كُلِّ صَلاَةٍ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 887
In-book reference	: Book 11, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 12

Narrated Anas:

Allah's Messenger (ﷺ) said, "I have told you repeatedly to use the Siwak. (The Prophet (ﷺ) put emphasis on the use of the Siwak.)

حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ حَدَّثَنَا شُعَيْبُ بْنُ الْحَبْحَابِ، حَدَّثَنَا أَنَسٌ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ أَكْثَرْتُ عَلَيْكُمْ فِي السِّوَاكِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 888
In-book reference	: Book 11, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 13

Narrated Hudhaifa:

When the Prophet (ﷺ) (p.b.u.h) got up at night (for the night prayer), he used to clean his mouth .

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ أَخْبَرَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، وَحُصَيْنٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاهُ‏.‏

Reference	: Sahih al-Bukhari 889
In-book reference	: Book 11, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 14

(9) Chapter: Whoever cleans his teeth with Siwak

(9) باب مَنْ تَسَوَّكَ بِسِوَاكِ غَيْرِهِ

Narrated `Aisha:

`Abdur-Rahman bin Abi Bakr came holding a Siwak with which he was cleaning his teeth. Allah's Apostle looked at him. I requested `Abdur-Rahman to give the Siwak to me and after he gave it to me I divided it, chewed it and gave it to Allah's Messenger (ﷺ). Then he cleaned his teeth with it and (at that time) he was resting against my chest.

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، قَالَ قَالَ هِشَامُ بْنُ عُرْوَةَ أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ دَخَلَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ، وَمَعَهُ سِوَاكٌ يَسْتَنُّ بِهِ، فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقُلْتُ لَهُ أَعْطِنِي هَذَا السِّوَاكَ يَا عَبْدَ الرَّحْمَنِ‏.‏ فَأَعْطَانِيهِ فَقَصَمْتُهُ ثُمَّ مَضَغْتُهُ، فَأَعْطَيْتُهُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَاسْتَنَّ بِهِ وَهْوَ مُسْتَسْنِدٌ إِلَى صَدْرِي‏.‏

Reference	: Sahih al-Bukhari 890
In-book reference	: Book 11, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 15

(10) Chapter: What should be recited in the Fajr prayer on Friday

(10) باب مَا يُقْرَأُ فِي صَلاَةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ

Narrated Abu Huraira:

The Prophet (ﷺ) used to recite the following in the Fajr prayer of Friday, "Alif, Lam, Mim, Tanzil" (Suratas-Sajda #32) and "Hal-ata-ala-l-Insani" (i.e. Surah-Ad-Dahr #76).

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ ـ هُوَ ابْنُ هُرْمُزَ ـ عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَقْرَأُ فِي الْجُمُعَةِ فِي صَلاَةِ الْفَجْرِ {الم * تَنْزِيلُ} السَّجْدَةَ وَ{هَلْ أَتَى عَلَى الإِنْسَانِ}

Reference	: Sahih al-Bukhari 891
In-book reference	: Book 11, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 16

(11) Chapter: To offer Jumu'ah prayer and Khutba in villages and towns

(11) باب الْجُمُعَةِ فِي الْقُرَى وَالْمُدُنِ

Narrated Ibn `Abbas:

The first Jumua prayer which was offered after a Jumua prayer offered at the mosque of Allah's Apostle took place in the mosque of the tribe of `Abdul Qais at Jawathi in Bahrain.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ أَبِي جَمْرَةَ الضُّبَعِيِّ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ إِنَّ أَوَّلَ جُمُعَةٍ جُمِّعَتْ بَعْدَ جُمُعَةٍ فِي مَسْجِدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي مَسْجِدِ عَبْدِ الْقَيْسِ بِجُوَاثَى مِنَ الْبَحْرَيْنِ.

Reference	: Sahih al-Bukhari 892
In-book reference	: Book 11, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 17

Narrated Ibn `Umar:

I heard Allah's Messenger (ﷺ) saying, "All of you are Guardians." Yunis said: Ruzaiq bin Hukaim wrote to Ibn Shihab while I was with him at Wadi-al-Qura saying, "Shall I lead the Jumua prayer?" Ruzaiq was working on the land (i.e. farming) and there was a group of Sudanese people and some others with him; Ruzaiq was then the Governor of Aila. Ibn Shihab wrote (to Ruzaiq) ordering him to lead the Jumua prayer and telling him that Salim told him that `Abdullah bin `Umar had said, "I heard Allah's Apostle saying, 'All of you are guardians and responsible for your wards and the things under your care. The Imam (i.e. ruler) is the guardian of his subjects and is responsible for them and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it. A servant is the guardian of his master's belongings and is responsible for them.' I thought that he also said, 'A man is the guardian of his father's property and is responsible for it. All of you are guardians and responsible for your wards and the things under your care."

حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " كُلُّكُمْ رَاعٍ ". وَزَادَ اللَّيْثُ قَالَ يُونُسُ كَتَبَ رُزَيْقُ بْنُ حُكَيْمٍ إِلَى ابْنِ شِهَابٍ ـ وَأَنَا مَعَهُ يَوْمَئِذٍ بِوَادِي الْقُرَى ـ هَلْ تَرَى أَنْ أُجَمِّعَ. وَرُزَيْقٌ عَامِلٌ عَلَى أَرْضٍ يَعْمَلُهَا، وَفِيهَا جَمَاعَةٌ مِنَ السُّودَانِ وَغَيْرِهِمْ، وَرُزَيْقٌ يَوْمَئِذٍ عَلَى أَيْلَةَ، فَكَتَبَ ابْنُ شِهَابٍ ـ وَأَنَا أَسْمَعُ ـ يَأْمُرُهُ أَنْ يُجَمِّعَ، يُخْبِرُهُ أَنَّ سَالِمًا حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، الإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَهْوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا، وَالْخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ ـ قَالَ وَحَسِبْتُ أَنْ قَدْ قَالَ ـ وَالرَّجُلُ رَاعٍ فِي مَالِ أَبِيهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ وَكُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ ".

Reference	: Sahih al-Bukhari 893
In-book reference	: Book 11, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 18

(12) Chapter: Is the bath necessary for those who do not present themselves for the Jumu'ah prayer

(12) باب هَلْ عَلَى مَنْ لَمْ يَشْهَدِ الْجُمُعَةَ غُسْلٌ مِنَ النِّسَاءِ وَالصِّبْيَانِ وَغَيْرِهِمْ

وَقَالَ ابْنُ عُمَرَ إِنَّمَا الْغُسْلُ عَلَى مَنْ تَجِبُ عَلَيْهِ الْجُمُعَةُ.

Narrated `Abdullah bin `Umar:

I heard Allah's Messenger (ﷺ) saying, "Anyone of you coming for the Jumua prayer should take a bath."

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ جَاءَ مِنْكُمُ الْجُمُعَةَ فَلْيَغْتَسِلْ ".

Reference	: Sahih al-Bukhari 894
In-book reference	: Book 11, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 19

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "The taking of a bath on Friday is compulsory for every Muslim who has attained the age of puberty."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ ".

Reference	: Sahih al-Bukhari 895
In-book reference	: Book 11, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 20

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said "We are the last (to come amongst the nations) but (will be) the foremost on the Day of Resurrection. They were given the Holy Scripture before us and we were given the Quran after them. And this was the day (Friday) about which they differed and Allah gave us the guidance (for that). So tomorrow (i.e. Saturday) is the Jews' (day), and the day after tomorrow (i.e. Sunday) is the Christians'." The Prophet (ﷺ) (p.b.u.h) remained silent (for a while) and then said, "It is obligatory for every Muslim that he should take a bath once in seven days, when he should wash his head and body."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا وُهَيْبٌ، قَالَ حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " نَحْنُ الآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا، وَأُوتِينَاهُ مِنْ بَعْدِهِمْ، فَهَذَا الْيَوْمُ الَّذِي اخْتَلَفُوا فِيهِ فَهَدَانَا اللَّهُ، فَغَدًا لِلْيَهُودِ وَبَعْدَ غَدٍ لِلنَّصَارَى ". فَسَكَتَ. ثُمَّ قَالَ " حَقٌّ عَلَى كُلِّ مُسْلِمٍ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ يَوْمًا يَغْسِلُ فِيهِ رَأْسَهُ وَجَسَدَهُ ". ثُمَّ قَالَ " حَقٌّ عَلَى كُلِّ مُسْلِمٍ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ يَوْمًا يَغْسِلُ فِيهِ رَأْسَهُ وَجَسَدَهُ ".

Reference	: Sahih al-Bukhari 896, 897
In-book reference	: Book 11, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 21

Narrated Abu Huraira through different narrators that the Prophet (ﷺ) said, "It is Allah's right on every Muslim that he should take a bath (at least) once in seven days."

رَوَاهُ أَبَانُ بْنُ صَالِحٍ عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لِلَّهِ تَعَالَى عَلَى كُلِّ مُسْلِمٍ حَقٌّ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ يَوْمًا ".

Reference	: Sahih al-Bukhari 898

In-book reference : Book 11, Hadith 22
USC-MSA web (English) reference : Vol. 2, Book 13, Hadith 21
(deprecated numbering scheme)

(13) Chapter: Chapter (13) باب

Narrated Ibn `Umar:

The Prophet (ﷺ) (p.b.u.h) said, "Allow women to go to the Mosques at night."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا شَبَابَةُ، حَدَّثَنَا وَرْقَاءُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " ائْذَنُوا لِلنِّسَاءِ بِاللَّيْلِ إِلَى الْمَسَاجِدِ ".

Reference : Sahih al-Bukhari 899
In-book reference : Book 11, Hadith 23
USC-MSA web (English) reference : Vol. 2, Book 13, Hadith 22
(deprecated numbering scheme)

Narrated Ibn `Umar:

One of the wives of `Umar (bin Al-Khattab) used to offer the Fajr and the `Isha' prayer in congregation in the Mosque. She was asked why she had come out for the prayer as she knew that `Umar disliked it, and he has great ghaira (self-respect). She replied, "What prevents him from stopping me from this act?" The other replied, "The statement of Allah's Messenger (ﷺ) (p.b.u.h) : 'Do not stop Allah's women-slave from going to Allah s Mosques' prevents him."

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ كَانَتِ امْرَأَةٌ لِعُمَرَ تَشْهَدُ صَلاَةَ الصُّبْحِ وَالْعِشَاءِ فِي الْجَمَاعَةِ فِي الْمَسْجِدِ، فَقِيلَ لَهَا لِمَ تَخْرُجِينَ وَقَدْ تَعْلَمِينَ أَنَّ عُمَرَ يَكْرَهُ ذَلِكَ وَيَغَارُ قَالَتْ وَمَا يَمْنَعُهُ أَنْ يَنْهَانِي قَالَ يَمْنَعُهُ قَوْلُ رَسُولِ اللَّهِ صلى الله عليه وسلم " لاَ تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ ".

Reference : Sahih al-Bukhari 900
In-book reference : Book 11, Hadith 24
USC-MSA web (English) reference : Vol. 2, Book 13, Hadith 23
(deprecated numbering scheme)

(14) Chapter: Not to attend the Jumu'ah (prayer) if it is raining. (14) باب الرُّخْصَةِ إِنْ لَمْ يَحْضُرِ الْجُمُعَةَ فِي الْمَطَرِ

Narrated Muhammad bin Seereen:

On a rainy day Ibn `Abbas said to his Mu'adh-dhin, "After saying, 'Ash-hadu anna Muhammadan Rasulullah' (I testify that Muhammad is Allah's Messenger (ﷺ)), do not say 'Haiya 'Alas-Salat' (come for the prayer) but say 'Pray in your houses'." (The man did so). But the people disliked it. Ibn `Abbas said, "It was done by one who was much better than I (i.e. the Prophet (ﷺ) (p.b.u.h)). No doubt, the Jumua prayer is compulsory but I dislike to put you to task by bringing you out walking in mud and slush."

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ أَخْبَرَنِي عَبْدُ الْحَمِيدِ، صَاحِبُ الزِّيَادِيِّ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ ابْنُ عَمِّ، مُحَمَّدِ بْنِ سِيرِينَ قَالَ ابْنُ عَبَّاسٍ لِمُؤَذِّنِهِ فِي يَوْمٍ مَطِيرٍ إِذَا قُلْتَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. فَلاَ تَقُلْ حَىَّ عَلَى الصَّلاَةِ. قُلْ صَلُّوا فِي بُيُوتِكُمْ. فَكَأَنَّ النَّاسَ اسْتَنْكَرُوا، قَالَ فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي، إِنَّ الْجُمُعَةَ عَزْمَةٌ، وَإِنِّي كَرِهْتُ أَنْ أُخْرِجَكُمْ، فَتَمْشُونَ فِي الطِّينِ وَالدَّحْضِ.

Reference : Sahih al-Bukhari 901
In-book reference : Book 11, Hadith 25
USC-MSA web (English) reference : Vol. 2, Book 13, Hadith 24
(deprecated numbering scheme)

(15) Chapter: For whom is the Jumu'ah (prayer) compulsory? (15) بَابُ مِنْ أَيْنَ تُؤْتَى الْجُمُعَةُ وَعَلَى مَنْ تَجِبُ

لِقَوْلِ اللَّهِ- جَلَّ وَعَزَّ- {إِذَا نُودِيَ لِلصَّلاَةِ مِنْ يَوْمِ الْجُمُعَةِ}.

Narrated Aisha:

(the wife of the Prophet) The people used to come from their abodes and from Al-`Awali (i.e. outskirts of Medina up to a distance of four miles or more from Medina). They used to pass through dust and used to be drenched with sweat and covered with dust; so sweat used to trickle from them. One of them came to Allah's Messenger (ﷺ) who was in my house. The Prophet (ﷺ) said to him, "I wish that you keep yourself clean on this day of yours (i.e. take a bath)."

حَدَّثَنَا أَحْمَدُ، قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، أَنَّ مُحَمَّدَ بْنَ جَعْفَرِ بْنِ الزُّبَيْرِ، حَدَّثَهُ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم قَالَتْ كَانَ النَّاسُ يَنْتَابُونَ يَوْمَ الْجُمُعَةِ مِنْ مَنَازِلِهِمْ وَالْعَوَالِي، فَيَأْتُونَ فِي الْغُبَارِ، يُصِيبُهُمُ الْغُبَارُ وَالْعَرَقُ، فَيَخْرُجُ مِنْهُمُ الْعَرَقُ، فَأَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم إِنْسَانٌ مِنْهُمْ وَهْوَ عِنْدِي، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لَوْ أَنَّكُمْ تَطَهَّرْتُمْ لِيَوْمِكُمْ هَذَا ".

Reference	: Sahih al-Bukhari 902
In-book reference	: Book 11, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 25

(16) Chapter: The time for the Jumu'ah (prayer) (16) باب وَقْتُ الْجُمُعَةِ إِذَا زَالَتِ الشَّمْسُ

وَكَذَلِكَ يُرْوَى عَنْ عُمَرَ وَعَلِيٍّ وَالنُّعْمَانِ بْنِ بَشِيرٍ وَعَمْرِو بْنِ حُرَيْثٍ رَضِيَ اللَّهُ عَنْهُمْ.

Narrated Yahya bin Sa`id:

I asked `Amra about taking a bath on Fridays. She replied, " Aisha said, 'The people used to work (for their livelihood) and whenever they went for the Jumua prayer, they used to go to the mosque in the same shape as they had been in work. So they were asked to take a bath on Friday.' "

حَدَّثَنَا عَبْدَانُ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، أَنَّهُ سَأَلَ عَمْرَةَ عَنِ الْغُسْلِ، يَوْمَ الْجُمُعَةِ فَقَالَتْ قَالَتْ عَائِشَةُ ـ رضى الله عنها ـ كَانَ النَّاسُ مَهَنَةَ أَنْفُسِهِمْ، وَكَانُوا إِذَا رَاحُوا إِلَى الْجُمُعَةِ رَاحُوا فِي هَيْئَتِهِمْ فَقِيلَ لَهُمْ لَوِ اغْتَسَلْتُمْ.

Reference	: Sahih al-Bukhari 903
In-book reference	: Book 11, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 26

Narrated Anas bin Malik:

The Prophet (ﷺ) used to offer the Jumua prayer immediately after midday.

حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ، قَالَ حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ عُثْمَانَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ التَّيْمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، رضى الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُصَلِّي الْجُمُعَةَ حِينَ تَمِيلُ الشَّمْسُ.

Reference	: Sahih al-Bukhari 904
In-book reference	: Book 11, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 27

Narrated Anas bin Malik:

We used to offer the Jumua prayer early and then have an afternoon nap.

حَدَّثَنَا عَبْدَانُ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا حُمَيْدٌ، عَنْ أَنَسٍ، قَالَ كُنَّا نُبَكِّرُ بِالْجُمُعَةِ، وَنَقِيلُ بَعْدَ الْجُمُعَةِ.

Reference	: Sahih al-Bukhari 905
In-book reference	: Book 11, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 28

(17) Chapter: If it becomes very hot on Fridays

(17) باب إِذَا اشْتَدَّ الْحَرُّ يَوْمَ الْجُمُعَةِ

Narrated Anas bin Malik:

The Prophet (ﷺ) used to offer the prayer earlier if it was very cold; and if it was very hot he used to delay the prayer, i.e. the Jumua prayer.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، قَالَ حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ، قَالَ حَدَّثَنَا أَبُو خَلْدَةَ ـ هُوَ خَالِدُ بْنُ دِينَارٍ ـ قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا اشْتَدَّ الْبَرْدُ بَكَّرَ بِالصَّلاَةِ، وَإِذَا اشْتَدَّ الْحَرُّ أَبْرَدَ بِالصَّلاَةِ، يَعْنِي الْجُمُعَةَ‏.‏ قَالَ يُونُسُ بْنُ بُكَيْرٍ أَخْبَرَنَا أَبُو خَلْدَةَ فَقَالَ بِالصَّلاَةِ، وَلَمْ يَذْكُرِ الْجُمُعَةَ‏.‏ وَقَالَ بِشْرُ بْنُ ثَابِتٍ حَدَّثَنَا أَبُو خَلْدَةَ قَالَ صَلَّى بِنَا أَمِيرٌ الْجُمُعَةَ ثُمَّ قَالَ لأَنَسٍ ـ رضى الله عنه ـ كَيْفَ كَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي الظُّهْرَ

Reference	: Sahih al-Bukhari 906
In-book reference	: Book 11, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 29

(18) Chapter: To go walking unhurriedly

(18) باب الْمَشْيِ إِلَى الْجُمُعَةِ

وَقَوْلِ اللَّهِ- جَلَّ ذِكْرُهُ- {فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ}.
وَمَنْ قَالَ السَّعْيُ الْعَمَلُ وَالذَّهَابُ لِقَوْلِهِ تَعَالَى: {وَسَعَى لَهَا سَعْيَهَا}.
وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَحْرُمُ الْبَيْعُ حِينَئِذٍ.
وَقَالَ عَطَاءٌ تَحْرُمُ الصِّنَاعَاتُ كُلُّهَا.
وَقَالَ إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ الزُّهْرِيِّ إِذَا أَذَّنَ الْمُؤَذِّنُ يَوْمَ الْجُمُعَةِ وَهْوَ مُسَافِرٌ فَعَلَيْهِ أَنْ يَشْهَدَ.

Narrated Abu `Abs:

I heard the Prophet (ﷺ) saying, "Anyone whose feet are covered with dust in Allah's cause, shall be saved by Allah from the Hell-Fire."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ حَدَّثَنَا عَبَايَةُ بْنُ رِفَاعَةَ، قَالَ أَدْرَكَنِي أَبُو عَبْسٍ وَأَنَا أَذْهَبُ، إِلَى الْجُمُعَةِ فَقَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ ‏ "‏ مَنِ اغْبَرَّتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ حَرَّمَهُ اللَّهُ عَلَى النَّارِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 907
In-book reference	: Book 11, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 30

Narrated Abu Huraira:

heard Allah's Messenger (ﷺ)s (p.b.u.h) saying, "If the prayer is started do not run for it but just walk for it calmly and pray whatever you get, and complete whatever is missed. "

حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، قَالَ الزُّهْرِيُّ عَنْ سَعِيدٍ، وَأَبِي، سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم‏.‏ وَحَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏ "‏ إِذَا أُقِيمَتِ الصَّلاَةُ فَلاَ تَأْتُوهَا تَسْعَوْنَ، وَأْتُوهَا تَمْشُونَ عَلَيْكُمُ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا ‏"‏‏.‏

Reference	: Sahih al-Bukhari 908
In-book reference	: Book 11, Hadith 32

USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 2, Book 13, Hadith 31

Narrated `Abdullah bin Abi Qatada on the authority of his father:

The Prophet (ﷺ) (p.b.u.h) said, "Do not stand up (for prayer) unless you see me, and observe calmness and solemnity".

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ حَدَّثَنِي أَبُو قُتَيْبَةَ، قَالَ حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ ـ لاَ أَعْلَمُهُ إِلاَّ عَنْ أَبِيهِ ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ لاَ تَقُومُوا حَتَّى تَرَوْنِي، وَعَلَيْكُمُ السَّكِينَةُ ‏"‏‏.‏

Reference : Sahih al-Bukhari 909
In-book reference : Book 11, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 2, Book 13, Hadith 32

(19) Chapter: One should not separate two persons on Fridays

(19) باب لاَ يُفَرَّقُ بَيْنَ اثْنَيْنِ يَوْمَ الْجُمُعَةِ

Narrated Salman Al-Farsi:

Allah's Messenger (ﷺ) (p.b.u.h) said, "Anyone who takes a bath on Friday and cleans himself as much as he can and puts oil (on his hair) or scents himself; and then proceeds for the prayer and does not force his way between two persons (assembled in the mosque for the Friday prayer), and prays as much as is written for him and remains quiet when the Imam delivers the Khutba, all his sins in between the present and the last Friday will be forgiven."

حَدَّثَنَا عَبْدَانُ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنِ ابْنِ وَدِيعَةَ، عَنْ سَلْمَانَ الْفَارِسِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ، وَتَطَهَّرَ بِمَا اسْتَطَاعَ مِنْ طُهْرٍ، ثُمَّ ادَّهَنَ أَوْ مَسَّ مِنْ طِيبٍ، ثُمَّ رَاحَ فَلَمْ يُفَرِّقْ بَيْنَ اثْنَيْنِ، فَصَلَّى مَا كُتِبَ لَهُ، ثُمَّ إِذَا خَرَجَ الإِمَامُ أَنْصَتَ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الأُخْرَى ‏"‏‏.‏

Reference : Sahih al-Bukhari 910
In-book reference : Book 11, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 2, Book 13, Hadith 33

(20) Chapter: A man should not make his brother get up to sit in his place

(20) باب لاَ يُقِيمُ الرَّجُلُ أَخَاهُ يَوْمَ الْجُمُعَةِ وَيَقْعُدُ فِي مَكَانِهِ

Narrated Ibn Juraij:

I heard Nazi' saying, "Ibn `Umar, said, 'The Prophet (ﷺ) forbade that a man should make another man to get up to sit in his place' ". I said to Nafi`, 'Is it for Jumua prayer only?' He replied, "For Jumua prayer and any other (prayer)."

حَدَّثَنَا مُحَمَّدٌ، قَالَ أَخْبَرَنَا مَخْلَدُ بْنُ يَزِيدَ، قَالَ أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ سَمِعْتُ نَافِعًا، يَقُولُ سَمِعْتُ ابْنَ عُمَرَ ـ رضى الله عنهما ـ يَقُولُ نَهَى النَّبِيُّ صلى الله عليه وسلم أَنْ يُقِيمَ الرَّجُلُ أَخَاهُ مِنْ مَقْعَدِهِ وَيَجْلِسَ فِيهِ‏.‏ قُلْتُ لِنَافِعٍ الْجُمُعَةَ قَالَ الْجُمُعَةَ وَغَيْرَهَا‏.‏

Reference : Sahih al-Bukhari 911
In-book reference : Book 11, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 2, Book 13, Hadith 34

(21) Chapter: Adhan on Friday (for the Jumu'ah prayer)

(21) باب الأَذَانِ يَوْمَ الْجُمُعَةِ

Narrated As-Saib bin Yazid:

In the lifetime of the Prophet, Abu Bakr and `Umar, the Adhan for the Jumua prayer used to be pronounced when the Imam sat on the pulpit. But during the Caliphate of `Uthman when the Muslims increased in number, a third Adhan at Az-Zaura' was added. Abu `Abdullah said, "Az-Zaura' is a place in the market of Medina."

حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ، قَالَ كَانَ النِّدَاءُ يَوْمَ الْجُمُعَةِ أَوَّلُهُ إِذَا جَلَسَ الإِمَامُ عَلَى الْمِنْبَرِ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم وَأَبِي بَكْرٍ وَعُمَرَ ـ رضى الله عنهما ـ فَلَمَّا كَانَ عُثْمَانُ ـ رضى الله عنه ـ وَكَثُرَ النَّاسُ زَادَ النِّدَاءَ الثَّالِثَ عَلَى الزَّوْرَاءِ.

Reference	: Sahih al-Bukhari 912
In-book reference	: Book 11, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 35

(22) Chapter: One Mu'adh-dhin on Friday

(22) باب الْمُؤَذِّنِ الْوَاحِدِ يَوْمَ الْجُمُعَةِ

Narrated As-Saib bin Yazid:

The person who increased the number of Adhans for the Jumua prayers to three was `Uthman bin `Affan and it was when the number of the (Muslim) people of Medina had increased. In the lifetime of the Prophet (ﷺ) there was only one Mu'adh-dhin and the Adhan used to be pronounced only after the Imam had taken his seat (i.e. on the pulpit).

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ الْمَاجِشُونُ، عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ، أَنَّ الَّذِي، زَادَ التَّأْذِينَ الثَّالِثَ يَوْمَ الْجُمُعَةِ عُثْمَانُ بْنُ عَفَّانَ ـ رضى الله عنه ـ حِينَ كَثُرَ أَهْلُ الْمَدِينَةِ، وَلَمْ يَكُنْ لِلنَّبِيِّ صلى الله عليه وسلم مُؤَذِّنٌ غَيْرَ وَاحِدٍ، وَكَانَ التَّأْذِينُ يَوْمَ الْجُمُعَةِ حِينَ يَجْلِسُ الإِمَامُ، يَعْنِي عَلَى الْمِنْبَرِ.

Reference	: Sahih al-Bukhari 913
In-book reference	: Book 11, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 36

(23) Chapter: The Imam repeats the wordings of the Adhan when he hears it

(23) باب يُؤَذِّنُ الإِمَامُ عَلَى الْمِنْبَرِ إِذَا سَمِعَ النِّدَاءَ

Narrated Abu Umama bin Sahl bin Hunaif:

I heard Muawiya bin Abi Sufyan (repeating the statements of the Adhan) while he was sitting on the pulpit. When the Mu'adh-dhin pronounced the Adhan saying, "Allahu-Akbar, Allahu Akbar", Muawiya said: "Allah Akbar, Allahu Akbar." And when the Mu'adh-dhin said, "Ash-hadu an la ilaha illal-lah (I testify that none has the right to be worshipped but Allah)", Muawiya said, "And (so do) I". When he said, "Ash-hadu anna Muhammadan Rasulullah" (I testify that Muhammad is Allah's Apostle), Muawiya said, "And (so do) I". When the Adhan was finished, Muawiya said, "O people, when the Mu'adh-dhin pronounced the Adhan I heard Allah's Messenger (ﷺ) on this very pulpit saying what you have just heard me saying".

حَدَّثَنَا ابْنُ مُقَاتِلٍ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا أَبُو بَكْرِ بْنُ عُثْمَانَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، قَالَ سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ،، وَهُوَ جَالِسٌ عَلَى الْمِنْبَرِ، أَذَّنَ الْمُؤَذِّنُ قَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ‏.‏ قَالَ مُعَاوِيَةُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ‏.‏ قَالَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ‏.‏ فَقَالَ مُعَاوِيَةُ وَأَنَا‏.‏ فَقَالَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ‏.‏ فَقَالَ مُعَاوِيَةُ وَأَنَا‏.‏ فَلَمَّا أَنْ قَضَى التَّأْذِينَ قَالَ يَا أَيُّهَا النَّاسُ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى هَذَا الْمَجْلِسِ حِينَ أَذَّنَ الْمُؤَذِّنُ يَقُولُ مَا سَمِعْتُمْ مِنِّي مِنْ مَقَالَتِي‏.‏

Reference	: Sahih al-Bukhari 914
In-book reference	: Book 11, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 37

(24) Chapter: To sit on the pulpit while Adhan is pronounced

(24) باب الْجُلُوسِ عَلَى الْمِنْبَرِ عِنْدَ التَّأْذِينِ

Narrated As-Sa'ib bin Yazid I:

`Uthman bin `Affan introduced the second Adhan on Fridays when the number of the people in the mosque increased. Previously the Adhan on Fridays used to be pronounced only after the Imam had taken his seat (on the pulpit).

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ السَّائِبَ بْنَ يَزِيدَ، أَخْبَرَهُ أَنَّ التَّأْذِينَ الثَّانِيَ يَوْمَ الْجُمُعَةِ أَمَرَ بِهِ عُثْمَانُ حِينَ كَثُرَ أَهْلُ الْمَسْجِدِ، وَكَانَ التَّأْذِينُ يَوْمَ الْجُمُعَةِ حِينَ يَجْلِسُ الإِمَامُ.

Reference	: Sahih al-Bukhari 915
In-book reference	: Book 11, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 38

(25) Chapter: Adhan before delivering the Khutba

(25) باب التَّأْذِينِ عِنْدَ الْخُطْبَةِ

Narrated Az-Zuhri:

I heard As-Saib bin Yazid, saying, "In the lifetime of Allah's Messenger (ﷺ), and Abu Bakr and `Umar, the Adhan for the Jumua prayer used to be pronounced after the Imam had taken his seat on the pulpit. But when the people increased in number during the caliphate of `Uthman, he introduced a third Adhan (on Friday for the Jumua prayer) and it was pronounced at Az-Zaura' and that new state of affairs remained so in the succeeding years.

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ، يَقُولُ إِنَّ الأَذَانَ يَوْمَ الْجُمُعَةِ كَانَ أَوَّلُهُ حِينَ يَجْلِسُ الإِمَامُ يَوْمَ الْجُمُعَةِ عَلَى الْمِنْبَرِ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَبِي بَكْرٍ وَعُمَرَ ـ رضى الله عنهما ـ فَلَمَّا كَانَ فِي خِلاَفَةِ عُثْمَانَ ـ رضى الله عنه ـ وَكَثُرُوا، أَمَرَ عُثْمَانُ يَوْمَ الْجُمُعَةِ بِالأَذَانِ الثَّالِثِ، فَأُذِّنَ بِهِ عَلَى الزَّوْرَاءِ، فَثَبَتَ الأَمْرُ عَلَى ذَلِكَ.

Reference	: Sahih al-Bukhari 916
In-book reference	: Book 11, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 39

(26) Chapter: (to deliver) the Khutba on the pulpit

(26) باب الْخُطْبَةِ عَلَى الْمِنْبَرِ

وَقَالَ أَنَسٌ رَضِيَ اللَّهُ عَنْهُ خَطَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ.

Narrated Abu Hazim bin Dinar:

Some people went to Sahl bin Sa`d As-Sa`idi and told him that they had different opinions regarding the wood of the pulpit. They asked him about it and he said, "By Allah, I know of what wood the pulpit was made, and no doubt I saw it on the very first day when Allah's Messenger (ﷺ) took his seat on it. Allah's Messenger (ﷺ) sent for such and such an Ansari woman (and Sahl mentioned her name) and said to her, 'Order your slave-carpenter to prepare for me some pieces of wood (i.e. pulpit) on which I may sit at the time of addressing the people.' So she ordered her slave-carpenter and he made it from the tamarisk of the forest and brought it (to the woman). The woman sent that (pulpit) to Allah's Messenger (ﷺ) who ordered it to be placed here. Then I saw Allah's Messenger (ﷺ) praying on it and then bowed on it. Then he stepped back, got down and prostrated on the ground near the foot of the pulpit and again ascended the pulpit. After finishing the prayer he faced the people and said, 'I have done this so that you may follow me and learn the way I pray.' "

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدٍ الْقَارِيُّ الْقُرَشِيُّ الإِسْكَنْدَرَانِيُّ، قَالَ حَدَّثَنَا أَبُو حَازِمِ بْنُ دِينَارٍ، أَنَّ رِجَالاً، أَتَوْا سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ، وَقَدِ امْتَرَوْا فِي الْمِنْبَرِ مِمَّ عُودُهُ فَسَأَلُوهُ عَنْ ذَلِكَ فَقَالَ وَاللَّهِ إِنِّي لأَعْرِفُ مِمَّا هُوَ، وَلَقَدْ رَأَيْتُهُ أَوَّلَ يَوْمٍ وُضِعَ، وَأَوَّلَ يَوْمٍ جَلَسَ عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم أَرْسَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى فُلاَنَةَ ـ امْرَأَةٍ قَدْ سَمَّاهَا سَهْلٌ ـ " مُرِي غُلاَمَكِ النَّجَّارَ أَنْ يَعْمَلَ لِي أَعْوَادًا أَجْلِسُ عَلَيْهِنَّ إِذَا كَلَّمْتُ النَّاسَ ". فَأَمَرَتْهُ فَعَمِلَهَا مِنْ طَرْفَاءِ الْغَابَةِ ثُمَّ جَاءَ بِهَا، فَأَرْسَلَتْ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَمَرَ بِهَا فَوُضِعَتْ هَا هُنَا، ثُمَّ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى عَلَيْهَا، وَكَبَّرَ وَهْوَ عَلَيْهَا، ثُمَّ رَكَعَ وَهْوَ عَلَيْهَا، ثُمَّ نَزَلَ الْقَهْقَرَى فَسَجَدَ فِي أَصْلِ الْمِنْبَرِ ثُمَّ عَادَ، فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ " أَيُّهَا النَّاسُ إِنَّمَا صَنَعْتُ هَذَا لِتَأْتَمُّوا وَلِتَعَلَّمُوا صَلاَتِي ".

Reference	: Sahih al-Bukhari 917
In-book reference	: Book 11, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 40

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) used to stand by a stem of a date-palm tree (while delivering a sermon). When the pulpit was placed for him we heard that stem crying like a pregnant she-camel till the Prophet (ﷺ) got down from the pulpit and placed his hand over it.

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ أَخْبَرَنِي يَحْيَى بْنُ سَعِيدٍ، قَالَ أَخْبَرَنِي ابْنُ أَنَسٍ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، قَالَ كَانَ جِذْعٌ يَقُومُ إِلَيْهِ النَّبِيُّ صلى الله عليه وسلم فَلَمَّا وُضِعَ لَهُ الْمِنْبَرُ سَمِعْنَا لِلْجِذْعِ مِثْلَ أَصْوَاتِ الْعِشَارِ حَتَّى نَزَلَ النَّبِيُّ صلى الله عليه وسلم فَوَضَعَ يَدَهُ عَلَيْهِ. قَالَ سُلَيْمَانُ عَنْ يَحْيَى أَخْبَرَنِي حَفْصُ بْنُ عُبَيْدِ اللَّهِ بْنِ أَنَسٍ أَنَّهُ سَمِعَ جَابِرًا.

Reference	: Sahih al-Bukhari 918
In-book reference	: Book 11, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 41

Narrated Salim:

My father said , "I heard the Prophet (ﷺ) delivering the Khutba on the pulpit and he said, 'Whoever comes for the Jumua prayer should take a bath (before coming).' "

حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَخْطُبُ عَلَى الْمِنْبَرِ فَقَالَ " مَنْ جَاءَ إِلَى الْجُمُعَةِ فَلْيَغْتَسِلْ ".

Reference	: Sahih al-Bukhari 919
In-book reference	: Book 11, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 42

(27) Chapter: To deliver the Khutba while standing

(27) باب الْخُطْبَةِ قَائِمًا

وَقَالَ أَنَسٌ بَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ قَائِمًا.

Narrated Ibn `Umar:

The Prophet (ﷺ) (p.b.u.h) used to deliver the Khutba while standing and then he would sit, then stand again as you do now-a-days.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، قَالَ حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، قَالَ حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَخْطُبُ قَائِمًا ثُمَّ يَقْعُدُ ثُمَّ يَقُومُ، كَمَا تَفْعَلُونَ الآنَ.

Reference	: Sahih al-Bukhari 920
In-book reference	: Book 11, Hadith 44

USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 2, Book 13, Hadith 43

(28) Chapter: The facing of the Imam towards the people

(28) باب يَسْتَقْبِلُ الإِمَامُ الْقَوْمَ وَاسْتِقْبَالِ النَّاسِ الإِمَامَ إِذَا خَطَبَ

وَاسْتَقْبَلَ ابْنُ عُمَرَ وَأَنَسٌ رَضِيَ اللَّهُ عَنْهُمْ الإِمَامَ.

Narrated Abu Sa`id Al-Khudri:

One day the Prophet (ﷺ) sat on the pulpit and we sat around him.

حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، قَالَ حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ هِلاَلِ بْنِ أَبِي مَيْمُونَةَ، حَدَّثَنَا عَطَاءُ بْنُ يَسَارٍ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ، قَالَ إِنَّ النَّبِيَّ صلى الله عليه وسلم جَلَسَ ذَاتَ يَوْمٍ عَلَى الْمِنْبَرِ وَجَلَسْنَا حَوْلَهُ.

Reference : Sahih al-Bukhari 921
In-book reference : Book 11, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 2, Book 13, Hadith 44

(29) Chapter: Saying "Ammaba'du" in the Khutba

(29) باب مَنْ قَالَ فِي الْخُطْبَةِ بَعْدَ الثَّنَاءِ أَمَّا بَعْدُ

رَوَاهُ عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Fatima bint Al-Mundhir:

Asma' bint Abi Bakr As-Siddiq said, "I went to 'Aishah and the people were offering Salat. I asked her, 'What is wrong with the people ?' She pointed towards the sky with her head. I asked her, 'Is there a sign ?' 'Aishah nodded with her head meaning 'Yes'." Asma' added, "Allah's Messenger (ﷺ) prolonged the Salat to such an extent that I fainted. There was a waterskin by my side and I opened it and poured some water on my head. When Allah's Messenger (ﷺ) finished Salat, and the solar eclipse had cleared, the Prophet (ﷺ) (ﷺ) addressed the people and praised Allah as He deserves and said, 'Amma ba'du'." Asma' further said, "Some Ansari women started talking, so I turned to them in order to make them quiet. I asked 'Aishah what the Prophet (ﷺ) (ﷺ) had said. 'Aishah said: 'He said, 'I have seen things at this place of mine which were never shown to me before; (I have seen) even Paradise and Hell. And, no doubt it has been revealed to me that you (people) will be put in trial in your graves like or nearly like the trial of Masih Ad-Dajjal. (The angels) will come to everyone of you and ask him, 'What do you know about this man (Prophet Muhammad (ﷺ)) ?" The faithful believer or firm believer (Hisham was in doubt which word the Prophet (ﷺ) (ﷺ) used), will say, 'He is Allah's Messenger (ﷺ) and he is Muhammad (ﷺ) who came to us with clear evidences and guidance. So we believed him, accepted his teachings and followed and trusted his teaching.' Then the angels will tell him to sleep (in peace) as they have come to know that he was a believer. But the hypocrite or a doubtful person (Hisham is not sure as to which word the Prophet (ﷺ) (ﷺ) used), will be asked what he knew about this man (Prophet Muhammed (ﷺ)). He will say, 'I do not know but I heard the people saying something (about him) so I said the same' " Hisham added, "Fatima told me that she remembered that narration completely by heart except that she said about the hypocrite or a doubtful person that he will be punished severely."

وَقَالَ مَحْمُودٌ حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، قَالَ أَخْبَرَتْنِي فَاطِمَةُ بِنْتُ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، قَالَتْ دَخَلْتُ عَلَى عَائِشَةَ ـ رضى الله عنها ـ وَالنَّاسُ يُصَلُّونَ قُلْتُ مَا شَأْنُ النَّاسِ فَأَشَارَتْ بِرَأْسِهَا إِلَى السَّمَاءِ. فَقُلْتُ آيَةٌ فَأَشَارَتْ

بِرَأْسِهَا أَىْ نَعَمْ. قَالَتْ فَأَطَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم جِدًّا حَتَّى تَجَلاَّنِي الْغَشْىُ وَإِلَى جَنْبِي قِرْبَةٌ فِيهَا مَاءٌ فَفَتَحْتُهَا فَجَعَلْتُ أَصُبُّ مِنْهَا عَلَى رَأْسِي، فَانْصَرَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَدْ تَجَلَّتِ الشَّمْسُ، فَخَطَبَ النَّاسَ، وَحَمِدَ اللَّهَ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ " أَمَّا بَعْدُ ". قَالَتْ وَلَغِطَ نِسْوَةٌ مِنَ الأَنْصَارِ، فَانْكَفَأْتُ إِلَيْهِنَّ لأُسَكِّتَهُنَّ فَقُلْتُ لِعَائِشَةَ مَا قَالَ قَالَتْ قَالَ " مَا مِنْ شَىْءٍ لَمْ أَكُنْ أُرِيتُهُ إِلاَّ قَدْ رَأَيْتُهُ فِي مَقَامِي هَذَا حَتَّى الْجَنَّةَ وَالنَّارَ، وَإِنَّهُ قَدْ أُوحِيَ إِلَىَّ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ مِثْلَ ـ أَوْ قَرِيبَ مِنْ ـ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، يُؤْتَى أَحَدُكُمْ، فَيُقَالُ لَهُ مَا عِلْمُكَ بِهَذَا الرَّجُلِ فَأَمَّا الْمُؤْمِنُ ـ أَوْ قَالَ الْمُوقِنُ شَكَّ هِشَامٌ ـ فَيَقُولُ هُوَ رَسُولُ اللَّهِ، هُوَ مُحَمَّدٌ صلى الله عليه وسلم جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى فَآمَنَّا وَأَجَبْنَا وَاتَّبَعْنَا وَصَدَّقْنَا. فَيُقَالُ لَهُ نَمْ صَالِحًا، قَدْ كُنَّا نَعْلَمُ إِنْ كُنْتَ لَتُؤْمِنُ بِهِ. وَأَمَّا الْمُنَافِقُ ـ أَوْ قَالَ الْمُرْتَابُ شَكَّ هِشَامٌ ـ فَيُقَالُ لَهُ مَا عِلْمُكَ بِهَذَا الرَّجُلِ فَيَقُولُ لاَ أَدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ ". قَالَ هِشَامٌ فَلَقَدْ قَالَتْ لِي فَاطِمَةُ فَأَوْعَيْتُهُ، غَيْرَ أَنَّهَا ذَكَرَتْ مَا يُغَلِّظُ عَلَيْهِ.

Reference	: Sahih al-Bukhari 922
In-book reference	: Book 11, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 44

Narrated `Amr bin Taghlib:

Some property or something was brought to Allah's Messenger (ﷺ) and he distributed it. He gave to some men and ignored the others. Later he got the news of his being admonished by those whom he had ignored. So he glorified and praised Allah and said, "Amma ba'du. By Allah, I may give to a man and ignore another, although the one whom I ignore is more beloved to me than the one whom I give. But I give to some people as I feel that they have no patience and no contentment in their hearts and I leave those who are patient and self-content with the goodness and wealth which Allah has put into their hearts and `Amr bin Taghlib is one of them." `Amr added, By Allah! Those words of Allah's Apostle are more beloved to me than the best red camels.

حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ، قَالَ حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ جَرِيرِ بْنِ حَازِمٍ، قَالَ سَمِعْتُ الْحَسَنَ، يَقُولُ حَدَّثَنَا عَمْرُو بْنُ تَغْلِبَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أُتِيَ بِمَالٍ أَوْ سَبْىٍ فَقَسَمَهُ، فَأَعْطَى رِجَالاً وَتَرَكَ رِجَالاً فَبَلَغَهُ أَنَّ الَّذِينَ تَرَكَ عَتَبُوا، فَحَمِدَ اللَّهَ ثُمَّ أَثْنَى عَلَيْهِ، ثُمَّ قَالَ " أَمَّا بَعْدُ، فَوَاللَّهِ إِنِّي لأُعْطِي الرَّجُلَ، وَأَدَعُ الرَّجُلَ، وَالَّذِي أَدَعُ أَحَبُّ إِلَىَّ مِنَ الَّذِي أُعْطِي وَلَكِنْ أُعْطِي أَقْوَامًا لِمَا أَرَى فِي قُلُوبِهِمْ مِنَ الْجَزَعِ وَالْهَلَعِ، وَأَكِلُ أَقْوَامًا إِلَى مَا جَعَلَ اللَّهُ فِي قُلُوبِهِمْ مِنَ الْغِنَى وَالْخَيْرِ، فِيهِمْ عَمْرُو بْنُ تَغْلِبَ ". فَوَاللَّهِ مَا أُحِبُّ أَنَّ لِي بِكَلِمَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم حُمْرَ النَّعَمِ. تَابَعَهُ يُونُسُ.

Reference	: Sahih al-Bukhari 923
In-book reference	: Book 11, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 45

Narrated Aisha:

Once in the middle of the night Allah's Messenger (ﷺ) (p.b.u.h) went out and prayed in the mosque and some men prayed with him. The next morning the people spoke about it and so more people gathered and prayed with him (in the second night). They circulated the news in the morning, and so, on the third night the number of people increased greatly. Allah's Messenger (ﷺ) (p.b.u.h) came out and they prayed behind him. On the fourth night the mosque was overwhelmed by the people till it could not accommodate them. Allah's Messenger (ﷺ) came out only for the Fajr prayer and when he finished the prayer, he faced the people and recited "Tashah-hud" (I testify that none has the right to be worshipped but Allah and that Muhammad is His Apostle), and then said, "Amma ba'du. Verily your presence (in the mosque at night) was not hidden from me, but I was afraid that this prayer (Prayer of Tahajjud) might be made compulsory and you might not be able to carry it out."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ، أَنَّ عَائِشَةَ، أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ ذَاتَ لَيْلَةٍ مِنْ جَوْفِ اللَّيْلِ، فَصَلَّى فِي الْمَسْجِدِ، فَصَلَّى رِجَالٌ بِصَلاَتِهِ فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا، فَاجْتَمَعَ أَكْثَرُ مِنْهُمْ فَصَلَّوْا مَعَهُ، فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا فَكَثُرَ أَهْلُ الْمَسْجِدِ مِنَ اللَّيْلَةِ الثَّالِثَةِ، فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَصَلَّوْا

بِصَلاَتِهِ، فَلَمَّا كَانَتِ اللَّيْلَةُ الرَّابِعَةُ عَجَزَ الْمَسْجِدُ عَنْ أَهْلِهِ حَتَّى خَرَجَ لِصَلاَةِ الصُّبْحِ، فَلَمَّا قَضَى الْفَجْرَ أَقْبَلَ عَلَى النَّاسِ، فَتَشَهَّدَ ثُمَّ قَالَ " أَمَّا بَعْدُ فَإِنَّهُ لَمْ يَخْفَ عَلَىَّ مَكَانُكُمْ، لَكِنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ فَتَعْجِزُوا عَنْهَا ". تَابَعَهُ يُونُسُ.

Reference	: Sahih al-Bukhari 924
In-book reference	: Book 11, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 46

Narrated Abu Hummaid As-Sa`idi:

One night Allah's Messenger (ﷺ) (p.b.u.h) stood up after the prayer and recited "Tashah-hud" and then praised Allah as He deserved and said, "Amma ba'du."

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُرْوَةُ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ، أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَامَ عَشِيَّةً بَعْدَ الصَّلاَةِ، فَتَشَهَّدَ وَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ " أَمَّا بَعْدُ ". تَابَعَهُ أَبُو مُعَاوِيَةَ وَأَبُو أُسَامَةَ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ أَبِي حُمَيْدٍ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَمَّا بَعْدُ ". تَابَعَهُ الْعَدَنِيُّ عَنْ سُفْيَانَ فِي أَمَّا بَعْدُ.

Reference	: Sahih al-Bukhari 925
In-book reference	: Book 11, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 47

Narrated Al-Miswar bin Makhrama:

Once Allah's Messenger (ﷺ) got up for delivering the Khutba and I heard him after "Tashah-hud" saying "Amma ba'du."

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، قَالَ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَسَمِعْتُهُ حِينَ تَشَهَّدَ يَقُولُ " أَمَّا بَعْدُ ". تَابَعَهُ الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ.

Reference	: Sahih al-Bukhari 926
In-book reference	: Book 11, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 48

Narrated Ibn `Abbas:

Once the Prophet (ﷺ) ascended the pulpit and it was the last gathering in which he took part. He was covering his shoulder with a big cloak and binding his head with an oily bandage. He glorified and praised Allah and said, "O people! Come to me." So the people came and gathered around him and he then said, "Amma ba'du." "From now onward the Ansar will decrease and other people will increase. So anybody who becomes a ruler of the followers of Muhammad and has the power to harm or benefit people then he should accept the good from the benevolent amongst them (Ansar) and overlook the faults of their wrong-doers."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانَ، قَالَ حَدَّثَنَا ابْنُ الْغَسِيلِ، قَالَ حَدَّثَنَا عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ صَعِدَ النَّبِيُّ صلى الله عليه وسلم الْمِنْبَرَ وَكَانَ آخِرَ مَجْلِسٍ جَلَسَهُ مُتَعَطِّفًا مِلْحَفَةً عَلَى مَنْكِبَيْهِ، قَدْ عَصَبَ رَأْسَهُ بِعِصَابَةٍ دَسِمَةٍ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " أَيُّهَا النَّاسُ إِلَىَّ ". فَثَابُوا إِلَيْهِ ثُمَّ قَالَ " أَمَّا بَعْدُ، فَإِنَّ هَذَا الْحَىَّ مِنَ الأَنْصَارِ يَقِلُّونَ، وَيَكْثُرُ النَّاسُ، فَمَنْ وَلِيَ شَيْئًا مِنْ أُمَّةِ مُحَمَّدٍ صلى الله عليه وسلم فَاسْتَطَاعَ أَنْ يَضُرَّ فِيهِ أَحَدًا أَوْ يَنْفَعَ فِيهِ أَحَدًا، فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ، وَيَتَجَاوَزْ عَنْ مُسِيِّهِمْ ".

Reference	: Sahih al-Bukhari 927
In-book reference	: Book 11, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 49

(30) Chapter: To sit in between the two Khutba

(30) باب الْقَعْدَةِ بَيْنَ الْخُطْبَتَيْنِ يَوْمَ الْجُمُعَةِ

Narrated `Abdullah Ibn `Umar:

The Prophet (ﷺ) used to deliver two Khutbas and sit in between them.

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، قَالَ حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَخْطُبُ خُطْبَتَيْنِ يَقْعُدُ بَيْنَهُمَا.

Reference	: Sahih al-Bukhari 928
In-book reference	: Book 11, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 50

(31) Chapter: To listen to the Khutba (religious talk) on Friday

(31) باب الاِسْتِمَاعِ إِلَى الْخُطْبَةِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "When it is a Friday, the angels stand at the gate of the mosque and keep on writing the names of the persons coming to the mosque in succession according to their arrivals. The example of the one who enters the mosque in the earliest hour is that of one offering a camel (in sacrifice). The one coming next is like one offering a cow and then a ram and then a chicken and then an egg respectively. When the Imam comes out (for Jumua prayer) they (i.e. angels) fold their papers and listen to the Khutba."

حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ الأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِذَا كَانَ يَوْمُ الْجُمُعَةِ، وَقَفَتِ الْمَلاَئِكَةُ عَلَى بَابِ الْمَسْجِدِ يَكْتُبُونَ الأَوَّلَ فَالأَوَّلَ، وَمَثَلُ الْمُهَجِّرِ كَمَثَلِ الَّذِي يُهْدِي بَدَنَةً، ثُمَّ كَالَّذِي يُهْدِي بَقَرَةً، ثُمَّ كَبْشًا، ثُمَّ دَجَاجَةً، ثُمَّ بَيْضَةً، فَإِذَا خَرَجَ الإِمَامُ طَوَوْا صُحُفَهُمْ، وَيَسْتَمِعُونَ الذِّكْرَ ".

Reference	: Sahih al-Bukhari 929
In-book reference	: Book 11, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 51

(32) Chapter: During the Khutba, two Rak'a Salat before sitting (Tahayyat-ul-Masjid)

(32) باب إِذَا رَأَى الإِمَامُ رَجُلاً جَاءَ وَهْوَ يَخْطُبُ أَمَرَهُ أَنْ يُصَلِّيَ رَكْعَتَيْنِ

Narrated Jabir bin `Abdullah:

A person entered the mosque while the Prophet (ﷺ) was delivering the Khutba on a Friday. The Prophet (ﷺ) said to him, "Have you prayed?" The man replied in the negative. The Prophet (ﷺ) said, "Get up and pray two rak`at."

حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ جَاءَ رَجُلٌ وَالنَّبِيُّ صلى الله عليه وسلم يَخْطُبُ النَّاسَ يَوْمَ الْجُمُعَةِ فَقَالَ " أَصَلَّيْتَ يَا فُلاَنُ ". قَالَ لاَ. قَالَ " قُمْ فَارْكَعْ ".

Reference	: Sahih al-Bukhari 930
In-book reference	: Book 11, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 52

(33) Chapter: When the Imam is delivering the Khutba, a light two Rak'a Salat (prayer) (Tahayyat-ul Masjid)

(33) باب مَنْ جَاءَ وَالإِمَامُ يَخْطُبُ صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ

Narrated Jabir:

A man entered the Mosque while the Prophet (ﷺ) was delivering the Khutba. The Prophet (ﷺ) said to him, "Have you prayed?" The man replied in the negative. The Prophet (ﷺ) said, "Pray two rak`at."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، سَمِعَ جَابِرًا، قَالَ دَخَلَ رَجُلٌ يَوْمَ الْجُمُعَةِ وَالنَّبِيُّ صلى الله عليه وسلم يَخْطُبُ فَقَالَ " أَصَلَّيْتَ ". قَالَ لاَ. قَالَ " فَصَلِّ رَكْعَتَيْنِ ".

Reference	: Sahih al-Bukhari 931
In-book reference	: Book 11, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 53

(34) Chapter: To raise hands during the Khutba (religious talk)

(34) باب رَفْعِ الْيَدَيْنِ فِي الْخُطْبَةِ

Narrated Anas:

While the Prophet (ﷺ) was delivering the Khutba on a Friday, a man stood up and said, "O, Allah's Apostle! The livestock and the sheep are dying, so pray to Allah for rain." So he (the Prophet) raised both his hands and invoked Allah (for it).

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ. وَعَنْ يُونُسَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ بَيْنَمَا النَّبِيُّ صلى الله عليه وسلم يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ قَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ، هَلَكَ الْكُرَاعُ، وَهَلَكَ الشَّاءُ، فَادْعُ اللَّهَ أَنْ يَسْقِيَنَا. فَمَدَّ يَدَيْهِ وَدَعَا.

Reference	: Sahih al-Bukhari 932
In-book reference	: Book 11, Hadith 56
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 54

(35) Chapter: Istisqa' in the Khutba on Friday

(35) باب الاِسْتِسْقَاءِ فِي الْخُطْبَةِ يَوْمَ الْجُمُعَةِ

Narrated Anas bin Malik:

Once in the lifetime of the Prophet (ﷺ) (p.b.u.h) the people were afflicted with drought (famine). While the Prophet (ﷺ) was delivering the Khutba on a Friday, a Bedouin stood up and said, "O, Allah's Messenger (ﷺ)! Our possessions are being destroyed and the children are hungry; Please invoke Allah (for rain)". So the Prophet (ﷺ) raised his hands. At that time there was not a trace of cloud in the sky. By Him in Whose Hands my soul is as soon as he lowered his hands, clouds gathered like mountains, and before he got down from the pulpit, I saw the rain falling on the beard of the Prophet. It rained that day, the next day, the third day, the fourth day till the next Friday. The same Bedouin or another man stood up and said, "O Allah's Messenger (ﷺ)! The houses have collapsed, our possessions and livestock have been drowned; Please invoke Allah (to protect us)". So the Prophet (ﷺ) raised both his hands and said, "O Allah! Round about us and not on us". So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away, and Medina's (sky) became clear as a hole in between the clouds. The valley of Qanat remained flooded, for one month, none came from outside but talked about the abundant rain.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ حَدَّثَنَا الْوَلِيدُ، قَالَ حَدَّثَنَا أَبُو عَمْرٍو، قَالَ حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ أَصَابَتِ النَّاسَ سَنَةٌ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم فَبَيْنَا النَّبِيُّ صلى الله عليه وسلم يَخْطُبُ فِي يَوْمِ جُمُعَةٍ قَامَ أَعْرَابِيٌّ فَقَالَ يَا رَسُولَ اللَّهِ هَلَكَ الْمَالُ وَجَاعَ الْعِيَالُ، فَادْعُ اللَّهَ لَنَا. فَرَفَعَ يَدَيْهِ، وَمَا نَرَى فِي السَّمَاءِ قَزَعَةً، فَوَالَّذِي نَفْسِي بِيَدِهِ مَا وَضَعَهَا حَتَّى ثَارَ السَّحَابُ أَمْثَالَ الْجِبَالِ، ثُمَّ لَمْ يَنْزِلْ عَنْ مِنْبَرِهِ حَتَّى رَأَيْتُ الْمَطَرَ يَتَحَادَرُ عَلَى لِحْيَتِهِ صلى الله عليه وسلم فَمُطِرْنَا يَوْمَنَا ذَلِكَ، وَمِنَ الْغَدِ، وَبَعْدَ الْغَدِ وَالَّذِي يَلِيهِ، حَتَّى الْجُمُعَةِ الأُخْرَى، وَقَامَ ذَلِكَ الأَعْرَابِيُّ ـ أَوْ قَالَ غَيْرُهُ ـ فَقَالَ يَا رَسُولَ اللَّهِ، تَهَدَّمَ الْبِنَاءُ وَغَرِقَ الْمَالُ، فَادْعُ اللَّهَ لَنَا. فَرَفَعَ يَدَيْهِ، فَقَالَ " **اللَّهُمَّ حَوَالَيْنَا، وَلاَ عَلَيْنَا** ". فَمَا يُشِيرُ بِيَدِهِ إِلَى نَاحِيَةٍ مِنَ السَّحَابِ إِلاَّ انْفَرَجَتْ، وَصَارَتِ الْمَدِينَةُ مِثْلَ الْجَوْبَةِ، وَسَالَ الْوَادِي قَنَاةُ شَهْرًا، وَلَمْ يَجِئْ أَحَدٌ مِنْ نَاحِيَةٍ إِلاَّ حَدَّثَ بِالْجَوْدِ.

Reference	: Sahih al-Bukhari 933

In-book reference : Book 11, Hadith 57
USC-MSA web (English) reference : Vol. 2, Book 13, Hadith 55
(deprecated numbering scheme)

(36) Chapter: One should keep quiet and listen while the Imam is delivering the Khutba

(36) باب الإِنْصَاتِ يَوْمَ الْجُمُعَةِ وَالإِمَامُ يَخْطُبُ

وَإِذَا قَالَ لِصَاحِبِهِ أَنْصِتْ. فَقَدْ لَغَا.
وَقَالَ سَلْمَانُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُنْصِتُ إِذَا تَكَلَّمَ الإِمَامُ.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) (p.b.u.h) said, "When the Imam is delivering the Khutba, and you ask your companion to keep quiet and listen, then no doubt you have done an evil act."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا قُلْتَ لِصَاحِبِكَ يَوْمَ الْجُمُعَةِ أَنْصِتْ. وَالإِمَامُ يَخْطُبُ فَقَدْ لَغَوْتَ ".

Reference : Sahih al-Bukhari 934
In-book reference : Book 11, Hadith 58
USC-MSA web (English) reference : Vol. 2, Book 13, Hadith 56
(deprecated numbering scheme)

(37) Chapter: An hour (opportune-lucky time) on Friday

(37) باب السَّاعَةِ الَّتِي فِي يَوْمِ الْجُمُعَةِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) (p.b.u.h) talked about Friday and said, "There is an hour (opportune time) on Friday and if a Muslim gets it while praying and asks something from Allah, then Allah will definitely meet his demand." And he (the Prophet) pointed out the shortness of that time with his hands.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم ذَكَرَ يَوْمَ الْجُمُعَةِ فَقَالَ " فِيهِ سَاعَةٌ لاَ يُوَافِقُهَا عَبْدٌ مُسْلِمٌ، وَهْوَ قَائِمٌ يُصَلِّي، يَسْأَلُ اللَّهَ تَعَالَى شَيْئًا إِلاَّ أَعْطَاهُ إِيَّاهُ ". وَأَشَارَ بِيَدِهِ يُقَلِّلُهَا.

Reference : Sahih al-Bukhari 935
In-book reference : Book 11, Hadith 59
USC-MSA web (English) reference : Vol. 2, Book 13, Hadith 57
(deprecated numbering scheme)

(38) Chapter: If some people leave while the Imam during the Salat-ul-Jumu'ah

(38) باب إِذَا نَفَرَ النَّاسُ عَنِ الإِمَامِ فِي صَلاَةِ الْجُمُعَةِ فَصَلاَةُ الإِمَامِ وَمَنْ بَقِيَ جَائِزَةٌ

Narrated Jabir bin `Abdullah:

While we were praying (Jumua Khutba & prayer) with the Prophet (ﷺ) (p.b.u.h), some camels loaded with food, arrived (from Sham). The people diverted their attention towards the camels (and left the mosque), and only twelve persons remained with the Prophet. So this verse was revealed: "But when they see Some bargain or some amusement, They disperse headlong to it, And leave you standing." (62.11)

حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، قَالَ حَدَّثَنَا زَائِدَةُ، عَنْ حُصَيْنٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، قَالَ حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ، قَالَ بَيْنَمَا نَحْنُ نُصَلِّي مَعَ النَّبِيِّ صلى الله عليه وسلم إِذْ أَقْبَلَتْ عِيرٌ تَحْمِلُ طَعَامًا، فَالْتَفَتُوا إِلَيْهَا حَتَّى مَا بَقِيَ مَعَ النَّبِيِّ صلى الله عليه وسلم إِلاَّ اثْنَا عَشَرَ رَجُلاً، فَنَزَلَتْ هَذِهِ الآيَةُ {وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا}

Reference : Sahih al-Bukhari 936
In-book reference : Book 11, Hadith 60

USC-MSA web (English) reference : Vol. 2, Book 13, Hadith 58
(deprecated numbering scheme)

(39) Chapter: To offer Salat before and after the Jumu'ah prayer

(39) باب الصَّلاَةِ بَعْدَ الْجُمُعَةِ وَقَبْلَهَا

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) used to pray two rak`at before the Zuhr prayer and two rak`at after it. He also used to pray two rak`at after the Maghrib prayer in his house, and two rak`at after the `Isha' prayer. He never prayed after Jumua prayer till he departed (from the Mosque), and then he would pray two rak`at at home.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي قَبْلَ الظُّهْرِ رَكْعَتَيْنِ، وَبَعْدَهَا رَكْعَتَيْنِ، وَبَعْدَ الْمَغْرِبِ رَكْعَتَيْنِ فِي بَيْتِهِ، وَبَعْدَ الْعِشَاءِ رَكْعَتَيْنِ وَكَانَ لاَ يُصَلِّي بَعْدَ الْجُمُعَةِ حَتَّى يَنْصَرِفَ فَيُصَلِّي رَكْعَتَيْنِ.

Reference	: Sahih al-Bukhari 937
In-book reference	: Book 11, Hadith 61
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 59

(40) Chapter: When the Salat is ended, you may disperse through the land, and seek of the Bounty of Allah

(40) بَابُ قَوْلِ اللَّهِ تَعَالَى: {فَإِذَا قُضِيَتِ الصَّلاَةُ فَانْتَشِرُوا فِي الأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ}

Narrated Sahl bin Sa`d:

There was a woman amongst us who had a farm and she used to sow Silq (a kind of vegetable) on the edges of streams in her farm. On Fridays she used to pull out the Silq from its roots and put the roots in a utensil. Then she would put a handful of powdered barley over it and cook it. The roots of the Silq were a substitute for meat. After finishing the Jumua prayer we used to greet her and she would give us that food which we would eat with our hands, and because of that meal, we used to look forward to Friday.

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ حَدَّثَنَا أَبُو غَسَّانَ، قَالَ حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلٍ، قَالَ كَانَتْ فِينَا امْرَأَةٌ تَجْعَلُ عَلَى أَرْبِعَاءَ فِي مَزْرَعَةٍ لَهَا سِلْقًا، فَكَانَتْ إِذَا كَانَ يَوْمُ جُمُعَةٍ تَنْزِعُ أُصُولَ السِّلْقِ فَتَجْعَلُهُ فِي قِدْرٍ، ثُمَّ تَجْعَلُ عَلَيْهِ قَبْضَةً مِنْ شَعِيرٍ تَطْحَنُهَا، فَتَكُونُ أُصُولُ السِّلْقِ عَرْقَهُ، وَكُنَّا نَنْصَرِفُ مِنْ صَلاَةِ الْجُمُعَةِ فَنُسَلِّمُ عَلَيْهَا، فَتُقَرِّبُ ذَلِكَ الطَّعَامَ إِلَيْنَا فَنَلْعَقُهُ، وَكُنَّا نَتَمَنَّى يَوْمَ الْجُمُعَةِ لِطَعَامِهَا ذَلِكَ.

Reference	: Sahih al-Bukhari 938
In-book reference	: Book 11, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 60

Narrated Sahl:

As above with the addition: We never had an afternoon nap nor meals except after offering the Jumua prayer.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، قَالَ حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ، بِهَذَا وَقَالَ مَا كُنَّا نَقِيلُ وَلاَ نَتَغَدَّى إِلاَّ بَعْدَ الْجُمُعَةِ.

Reference	: Sahih al-Bukhari 939
In-book reference	: Book 11, Hadith 63
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 61

(41) Chapter: The afternoon nap after the Jumu'ah (prayer)

(41) باب الْقَائِلَةِ بَعْدَ الْجُمُعَةِ

Narrated Anas:

We used to offer the Jumua prayer early and then have the afternoon nap.

حَدَّثَنَا مُحَمَّدُ بْنُ عُقْبَةَ الشَّيْبَانِيُّ، قَالَ حَدَّثَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ حُمَيْدٍ، قَالَ سَمِعْتُ أَنَسًا، يَقُولُ كُنَّا نُبَكِّرُ إِلَى الْجُمُعَةِ ثُمَّ نَقِيلُ.

Reference	: Sahih al-Bukhari 940
In-book reference	: Book 11, Hadith 64
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 62

Narrated Sahl:

We used to offer the Jumua prayer with the Prophet (ﷺ) and then take the afternoon nap.

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ حَدَّثَنَا أَبُو غَسَّانَ، قَالَ حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلٍ، قَالَ كُنَّا نُصَلِّي مَعَ النَّبِيِّ صلى الله عليه وسلم الْجُمُعَةَ ثُمَّ تَكُونُ الْقَائِلَةُ.

Reference	: Sahih al-Bukhari 941
In-book reference	: Book 11, Hadith 65
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 13, Hadith 63

12 - The Book of Fear Prayer (942 - 947)
كتاب صلاة الخوف

(1) Chapter: The Salat-ul-Khauf

(1) باب صَلاَةِ الْخَوْفِ

وَقَوْلِ اللَّهِ تَعَالَى: {وَإِذَا ضَرَبْتُمْ فِي الأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلاَةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلاَةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلاَ جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا}.

Narrated Shu'aib:

I asked Az-Zuhri, "Did the Prophet (ﷺ) ever offer the Fear Prayer?" Az-Zuhri said, "I was told by Salim that `Abdullah bin `Umar I had said, 'I took part in a holy battle with Allah's Messenger (ﷺ) I in Najd. We faced the enemy and arranged ourselves in rows. Then Allah's Messenger (ﷺ) (p.b.u.h) stood up to lead the prayer and one party stood to pray with him while the other faced the enemy. Allah's Messenger (ﷺ) (p.b.u.h) and the former party bowed and performed two prostrations. Then that party left and took the place of those who had not prayed. Allah's Messenger (ﷺ) prayed one rak`a (with the latter) and performed two prostrations and finished his prayer with Taslim. Then everyone of them bowed once and performed two prostrations individually.' "

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ سَأَلْتُهُ هَلْ صَلَّى النَّبِيُّ صلى الله عليه وسلم يَعْنِي صَلاَةَ الْخَوْفِ قَالَ أَخْبَرَنِي سَالِمٌ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ قَالَ غَزَوْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم قِبَلَ نَجْدٍ، فَوَازَيْنَا الْعَدُوَّ فَصَافَفْنَا لَهُمْ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي لَنَا فَقَامَتْ طَائِفَةٌ مَعَهُ تُصَلِّي، وَأَقْبَلَتْ طَائِفَةٌ عَلَى الْعَدُوِّ وَرَكَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَنْ مَعَهُ، وَسَجَدَ سَجْدَتَيْنِ، ثُمَّ انْصَرَفُوا مَكَانَ الطَّائِفَةِ الَّتِي لَمْ تُصَلِّ، فَجَاءُوا، فَرَكَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِهِمْ رَكْعَةً، وَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ، فَقَامَ كُلُّ وَاحِدٍ مِنْهُمْ فَرَكَعَ لِنَفْسِهِ رَكْعَةً وَسَجَدَ سَجْدَتَيْنِ.

Reference	: Sahih al-Bukhari 942
In-book reference	: Book 12, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 14, Hadith 64

(2) Chapter: The Salat-ul-Khauf while standing or riding

(2) باب صَلاَةِ الْخَوْفِ رِجَالاً وَرُكْبَانًا رَاجِلٌ قَائِمٌ

Narrated Nafi`:

Ibn `Umar said something similar to Mujahid's saying: Whenever (Muslims and non-Muslims) stand face to face in battle, the Muslims can pray while standing. Ibn `Umar added, "The Prophet (ﷺ) said, 'If the number of the enemy is greater than the Muslims, they can pray while standing or riding (individually).' "

حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الْقُرَشِيُّ، قَالَ حَدَّثَنِي أَبِي قَالَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، نَحْوًا مِنْ قَوْلِ مُجَاهِدٍ إِذَا اخْتَلَطُوا قِيَامًا. وَزَادَ ابْنُ عُمَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم " وَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَلْيُصَلُّوا قِيَامًا وَرُكْبَانًا ".

Reference	: Sahih al-Bukhari 943
In-book reference	: Book 12, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 14, Hadith 65

(3) Chapter: To guard one another during the Salat-ul-Khauf

(3) باب يَحْرُسُ بَعْضُهُمْ بَعْضًا فِي صَلاَةِ الْخَوْفِ

Narrated Ibn `Abbas:

Once the Prophet (ﷺ) (p.b.u.h) led the fear prayer and the people stood behind him. He said Takbir (Allahu-Akbar) and the people said the same. He bowed and some of them bowed. Then he prostrated and they also prostrated. Then he stood for the second rak`a and those who had prayed the first rak`a left and guarded their brothers. The second party joined him and performed bowing and prostration with him. All the people were in prayer but they were guarding one another during the prayer.

حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَامَ النَّبِيُّ صلى الله عليه وسلم وَقَامَ النَّاسُ مَعَهُ، فَكَبَّرَ وَكَبَّرُوا مَعَهُ، وَرَكَعَ وَرَكَعَ نَاسٌ مِنْهُمْ، ثُمَّ سَجَدَ وَسَجَدُوا مَعَهُ، ثُمَّ قَامَ لِلثَّانِيَةِ فَقَامَ الَّذِينَ سَجَدُوا وَحَرَسُوا إِخْوَانَهُمْ، وَأَتَتِ الطَّائِفَةُ الأُخْرَى فَرَكَعُوا وَسَجَدُوا مَعَهُ، وَالنَّاسُ كُلُّهُمْ فِي صَلاَةٍ، وَلَكِنْ يَحْرُسُ بَعْضُهُمْ بَعْضًا.

Reference	: Sahih al-Bukhari 944
In-book reference	: Book 12, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 14, Hadith 66

(4) Chapter: As-Salat at the time of besieging a fort and at the time of meeting the enemy

(4) باب الصَّلاَةِ عِنْدَ مُنَاهَضَةِ الْحُصُونِ وَلِقَاءِ الْعَدُوِّ

وَقَالَ الأَوْزَاعِيُّ إِنْ كَانَ تَهَيَّأَ الْفَتْحُ، وَلَمْ يَقْدِرُوا عَلَى الصَّلاَةِ صَلَّوْا إِيمَاءً كُلُّ امْرِئٍ لِنَفْسِهِ، فَإِنْ لَمْ يَقْدِرُوا عَلَى الإِيمَاءِ أَخَّرُوا الصَّلاَةَ، حَتَّى يَنْكَشِفَ الْقِتَالُ أَوْ يَأْمَنُوا، فَيُصَلُّوا رَكْعَتَيْنِ، فَإِنْ لَمْ يَقْدِرُوا صَلَّوْا رَكْعَةً وَسَجْدَتَيْنِ، لاَ يُجْزِئُهُمُ التَّكْبِيرُ وَيُؤَخِّرُوهَا حَتَّى يَأْمَنُوا وَبِهِ قَالَ مَكْحُولٌ.

وَقَالَ أَنَسٌ حَضَرْتُ عِنْدَ مُنَاهَضَةِ حِصْنِ تُسْتَرَ عِنْدَ إِضَاءَةِ الْفَجْرِ، وَاشْتَدَّ اشْتِعَالُ الْقِتَالِ، فَلَمْ يَقْدِرُوا عَلَى الصَّلاَةِ، فَلَمْ نُصَلِّ إِلاَّ بَعْدَ ارْتِفَاعِ النَّهَارِ، فَصَلَّيْنَاهَا وَنَحْنُ مَعَ أَبِي مُوسَى، فَفُتِحَ لَنَا.

وَقَالَ أَنَسٌ وَمَا يَسُرُّنِي بِتِلْكَ الصَّلاَةِ الدُّنْيَا وَمَا فِيهَا.

Narrated Jabir bin `Abdullah:

On the day of the Khandaq `Umar came, cursing the disbelievers of Quraish and said, "O Allah's Apostle! I have not offered the `Asr prayer and the sun has set." The Prophet (ﷺ) replied, "By Allah! I too, have not offered the prayer yet. "The Prophet (ﷺ) then went to Buthan, performed ablution and performed the `Asr prayer after the sun had set and then offered the Maghrib prayer after it."

حَدَّثَنَا يَحْيَى، قَالَ حَدَّثَنَا وَكِيعٌ، عَنْ عَلِيِّ بْنِ مُبَارَكٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ جَاءَ عُمَرُ يَوْمَ الْخَنْدَقِ، فَجَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ وَيَقُولُ يَا رَسُولَ اللَّهِ مَا صَلَّيْتُ الْعَصْرَ حَتَّى كَادَتِ الشَّمْسُ أَنْ تَغِيبَ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " **وَأَنَا وَاللَّهِ مَا صَلَّيْتُهَا بَعْدُ** ". قَالَ فَنَزَلَ إِلَى بُطْحَانَ فَتَوَضَّأَ، وَصَلَّى الْعَصْرَ بَعْدَ مَا غَابَتِ الشَّمْسُ، ثُمَّ صَلَّى الْمَغْرِبَ بَعْدَهَا.

Reference	: Sahih al-Bukhari 945
In-book reference	: Book 12, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 14, Hadith 67

(5) Chapter: The chaser and the chased can offer Salat (prayer) while riding , and by signs

(5) بَابُ صَلاَةِ الطَّالِبِ وَالْمَطْلُوبِ رَاكِبًا وَإِيمَاءً

وَقَالَ الْوَلِيدُ ذَكَرْتُ لِلأَوْزَاعِيِّ صَلاَةَ شُرَحْبِيلَ بْنِ السِّمْطِ وَأَصْحَابِهِ عَلَى ظَهْرِ الدَّابَّةِ فَقَالَ كَذَلِكَ الأَمْرُ عِنْدَنَا إِذَا تُخُوِّفَ الْفَوْتُ، وَاحْتَجَّ الْوَلِيدُ بِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لاَ يُصَلِّيَنَّ أَحَدٌ الْعَصْرَ إِلاَّ فِي بَنِي قُرَيْظَةَ».

Narrated Ibn `Umar:

When the Prophet (ﷺ) (ﷺ) returned from the battle of Al-Ahzab (The confederates), he said to us, "None should offer the 'Asr prayer but at Bani Quraiza." The 'Asr prayer became due for some of them on the way. Some of them decided not to offer the Salat but at Bani Quraiza while others decided to offer the Salat on the spot and said that the intention of the Prophet (ﷺ) (ﷺ) was not what the former party had understood. And when that was told to the Prophet (ﷺ) (ﷺ) he did not blame anyone of them.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ، قَالَ حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم لَنَا لَمَّا رَجَعَ مِنَ الأَحْزَابِ " لاَ يُصَلِّيَنَّ أَحَدٌ الْعَصْرَ إِلاَّ فِي بَنِي قُرَيْظَةَ ". فَأَدْرَكَ بَعْضُهُمُ الْعَصْرَ فِي الطَّرِيقِ فَقَالَ بَعْضُهُمْ لاَ نُصَلِّي حَتَّى نَأْتِيَهَا، وَقَالَ بَعْضُهُمْ بَلْ نُصَلِّي لَمْ يُرَدْ مِنَّا ذَلِكَ. فَذُكِرَ لِلنَّبِيِّ صلى الله عليه وسلم فَلَمْ يُعَنِّفْ وَاحِدًا مِنْهُمْ.

Reference	: Sahih al-Bukhari 946
In-book reference	: Book 12, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 14, Hadith 67

(6) Chapter: Offering As-Salat (the prayers) while attacking the enemy and in battles

(6) باب التَّبْكِيرِ وَالْغَلَسِ بِالصُّبْحِ وَالصَّلاَةِ عِنْدَ الإِغَارَةِ وَالْحَرْبِ

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) (p.b.u.h) offered the Fajr prayer when it was still dark, then he rode and said, 'Allah Akbar! Khaibar is ruined. When we approach near to a nation, the most unfortunate is the morning of those who have been warned." The people came out into the streets saying, "Muhammad and his army." Allah's Messenger (ﷺ) vanquished them by force and their warriors were killed; the children and women were taken as captives. Safiya was taken by Dihya Al-Kalbi and later she belonged to Allah's Apostle go who married her and her Mahr was her manumission.

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا حَمَّادٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، وَثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى الصُّبْحَ بِغَلَسٍ ثُمَّ رَكِبَ فَقَالَ " اللَّهُ أَكْبَرُ خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ". فَخَرَجُوا يَسْعَوْنَ فِي السِّكَكِ وَيَقُولُونَ مُحَمَّدٌ وَالْخَمِيسُ ـ قَالَ وَالْخَمِيسُ الْجَيْشُ ـ فَظَهَرَ عَلَيْهِمْ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَتَلَ الْمُقَاتِلَةَ وَسَبَى الذَّرَارِيَّ، فَصَارَتْ صَفِيَّةُ لِدِحْيَةَ الْكَلْبِيِّ، وَصَارَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ تَزَوَّجَهَا وَجَعَلَ صَدَاقَهَا عِتْقَهَا. فَقَالَ عَبْدُ الْعَزِيزِ لِثَابِتٍ يَا أَبَا مُحَمَّدٍ، أَنْتَ سَأَلْتَ أَنَسًا مَا أَمْهَرَهَا قَالَ أَمْهَرَهَا نَفْسَهَا. فَتَبَسَّمَ.

Reference	: Sahih al-Bukhari 947
In-book reference	: Book 12, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 14, Hadith 68

13 - The Book of The Two Festivals (Eids) (948 - 989)
كتاب العيدين

(1) Chapter: The two Eid and sprucing oneself up on them

(1) باب فِي الْعِيدَيْنِ وَالتَّجَمُّلِ فِيهِ

Narrated `Abdullah bin `Umar:

`Umar bought a silk cloak from the market, took it to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Take it and adorn yourself with it during the `Id and when the delegations visit you." Allah's Messenger (ﷺ) (p.b.u.h) replied, "This dress is for those who have no share (in the Hereafter)." After a long period Allah's Messenger (ﷺ) (p.b.u.h) sent to `Umar a cloak of silk brocade. `Umar came to Allah's Messenger (ﷺ) (p.b.u.h) with the cloak and said, "O Allah's Messenger (ﷺ)! You said that this dress was for those who had no share (in the Hereafter); yet you have sent me this cloak." Allah's Messenger (ﷺ) said to him, "Sell it and fulfill your needs by it."

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، قَالَ أَخَذَ عُمَرُ جُبَّةً مِنْ إِسْتَبْرَقٍ تُبَاعُ فِي السُّوقِ، فَأَخَذَهَا فَأَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ ابْتَعْ هَذِهِ تَجَمَّلْ بِهَا لِلْعِيدِ وَالْوُفُودِ. فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا هَذِهِ لِبَاسُ مَنْ لاَ خَلاَقَ لَهُ ". فَلَبِثَ عُمَرُ مَا شَاءَ اللَّهُ أَنْ يَلْبَثَ، ثُمَّ أَرْسَلَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم بِجُبَّةِ دِيبَاجٍ، فَأَقْبَلَ بِهَا عُمَرُ، فَأَتَى بِهَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنَّكَ قُلْتَ " إِنَّمَا هَذِهِ لِبَاسُ مَنْ لاَ خَلاَقَ لَهُ ". وَأَرْسَلْتَ إِلَىَّ بِهَذِهِ الْجُبَّةِ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَبِيعُهَا أَوْ تُصِيبُ بِهَا حَاجَتَكَ ".

Reference	: Sahih al-Bukhari 948
In-book reference	: Book 13, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 15, Hadith 69

(2) Chapter: A display of spears and shields on 'Eid Festival day

(2) باب الْحِرَابِ وَالدَّرَقِ يَوْمَ الْعِيدِ

Narrated Aisha:

Allah's Messenger (ﷺ) (p.b.u.h) came to my house while two girls were singing beside me the songs of Buath (a story about the war between the two tribes of the Ansar, the Khazraj and the Aus, before Islam). The Prophet (ﷺ) (p.b.u.h) lay down and turned his face to the other side. Then Abu Bakr came and spoke to me harshly saying, "Musical instruments of Satan near the Prophet (ﷺ) (p.b.u.h) ?" Allah's Messenger (ﷺ) (p.b.u.h) turned his face towards him and said, "Leave them." When Abu Bakr became inattentive, I signaled to those girls to go out and they left. It was the day of `Id, and the Black people were playing with shields and spears; so either I requested the Prophet (ﷺ) (p.b.u.h) or he asked me whether I would like to see the display. I replied in the affirmative. Then the Prophet (ﷺ) (p.b.u.h) made me stand behind him and my cheek was touching his cheek and he was saying, "Carry on! O Bani Arfida," till I got tired. The Prophet (ﷺ) (p.b.u.h) asked me, "Are you satisfied (Is that sufficient for you)?" I replied in the affirmative and he told me to leave.

حَدَّثَنَا أَحْمَدُ، قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنَا عَمْرٌو، أَنَّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ الأَسَدِيَّ، حَدَّثَهُ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ دَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم وَعِنْدِي جَارِيَتَانِ تُغَنِّيَانِ بِغِنَاءِ بُعَاثَ، فَاضْطَجَعَ عَلَى الْفِرَاشِ وَحَوَّلَ وَجْهَهُ، وَدَخَلَ أَبُو بَكْرٍ فَانْتَهَرَنِي وَقَالَ مِزْمَارَةُ الشَّيْطَانِ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَأَقْبَلَ عَلَيْهِ رَسُولُ اللَّهِ ـ عَلَيْهِ السَّلاَمُ ـ فَقَالَ " دَعْهُمَا "

فَلَمَّا غَفَلَ غَمَزْتُهُمَا فَخَرَجَتَا. وَكَانَ يَوْمَ عِيدٍ يَلْعَبُ السُّودَانُ بِالدَّرَقِ وَالْحِرَابِ، فَإِمَّا سَأَلْتُ النَّبِيَّ صلى الله عليه وسلم وَإِمَّا قَالَ " تَشْتَهِينَ تَنْظُرِينَ ". فَقُلْتُ نَعَمْ. فَأَقَامَنِي وَرَاءَهُ خَدِّي عَلَى خَدِّهِ، وَهُوَ يَقُولُ " دُونَكُمْ يَا بَنِي أَرْفِدَةَ ". حَتَّى إِذَا مَلِلْتُ قَالَ " حَسْبُكِ ". قُلْتُ نَعَمْ. قَالَ " فَاذْهَبِي ".

Reference	: Sahih al-Bukhari 949, 950
In-book reference	: Book 13, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 15, Hadith 70

(3) Chapter: The legal way of the celebrations on the two 'Eid festivals

(3) باب سُنَّةِ الْعِيدَيْنِ لأَهْلِ الإِسْلاَمِ

Narrated Al-Bara':

I heard the Prophet (ﷺ) (p.b.u.h) delivering a Khutba saying, "The first thing to be done on this day (first day of `Id ul Adha) is to pray; and after returning from the prayer we slaughter our sacrifices (in the name of Allah) and whoever does so, he acted according to our Sunna (traditions)."

حَدَّثَنَا حَجَّاجٌ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي زُبَيْدٌ، قَالَ سَمِعْتُ الشَّعْبِيَّ، عَنِ الْبَرَاءِ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَخْطُبُ فَقَالَ " إِنَّ أَوَّلَ مَا نَبْدَأُ مِنْ يَوْمِنَا هَذَا أَنْ نُصَلِّيَ، ثُمَّ نَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعَلَ فَقَدْ أَصَابَ سُنَّتَنَا ".

Reference	: Sahih al-Bukhari 951
In-book reference	: Book 13, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 15, Hadith 71

Narrated Aisha:

Abu Bakr came to my house while two small Ansari girls were singing beside me the stories of the Ansar concerning the Day of Buath. And they were not singers. Abu Bakr said protestingly, "Musical instruments of Satan in the house of Allah's Messenger (ﷺ) !" It happened on the `Id day and Allah's Messenger (ﷺ) said, "O Abu Bakr! There is an `Id for every nation and this is our `Id."

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ دَخَلَ أَبُو بَكْرٍ وَعِنْدِي جَارِيَتَانِ مِنْ جَوَارِي الأَنْصَارِ تُغَنِّيَانِ بِمَا تَقَاوَلَتِ الأَنْصَارُ يَوْمَ بُعَاثَ ـ قَالَتْ وَلَيْسَتَا بِمُغَنِّيَتَيْنِ ـ فَقَالَ أَبُو بَكْرٍ أَمَزَامِيرُ الشَّيْطَانِ فِي بَيْتِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَذَلِكَ فِي يَوْمِ عِيدٍ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا أَبَا بَكْرٍ إِنَّ لِكُلِّ قَوْمٍ عِيدًا، وَهَذَا عِيدُنَا ".

Reference	: Sahih al-Bukhari 952
In-book reference	: Book 13, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 15, Hadith 72

(4) Chapter: Eating on the day of Fitr before ethe 'Eid-al-Fitr

(4) باب الأَكْلِ يَوْمَ الْفِطْرِ قَبْلَ الْخُرُوجِ

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) never proceeded (for the prayer) on the Day of `Id-ul-Fitr unless he had eaten some dates. Anas also narrated: The Prophet (ﷺ) used to eat odd number of dates.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنَا هُشَيْمٌ، قَالَ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرِ بْنِ أَنَسٍ، عَنْ أَنَسٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لاَ يَغْدُو يَوْمَ الْفِطْرِ حَتَّى يَأْكُلَ تَمَرَاتٍ. وَقَالَ مُرَجَّى بْنُ رَجَاءٍ حَدَّثَنِي عُبَيْدُ اللَّهِ قَالَ حَدَّثَنِي أَنَسٌ عَنِ النَّبِيِّ صلى الله عليه وسلم وَيَأْكُلُهُنَّ وِتْرًا.

Reference	: Sahih al-Bukhari 953

In-book reference : Book 13, Hadith 5
USC-MSA web (English) reference : Vol. 2, Book 15, Hadith 73
(deprecated numbering scheme)

(5) Chapter: Eating on the day of Nahr (10th of Dhul-Hijjah)

(5) باب الأَكْلِ يَوْمَ النَّحْرِ

Narrated Anas:

The Prophet (ﷺ) said, "Whoever slaughtered (his sacrifice) before the `Id prayer, should slaughter again." A man stood up and said, "This is the day on which one has desire for meat," and he mentioned something about his neighbors. It seemed that the Prophet (ﷺ) I believed him. Then the same man added, "I have a young she-goat which is dearer to me than the meat of two sheep." The Prophet (ﷺ) permitted him to slaughter it as a sacrifice. I do not know whether that permission was valid only for him or for others as well.

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ مَنْ ذَبَحَ قَبْلَ الصَّلاَةِ فَلْيُعِدْ ‏"‏‏.‏ فَقَامَ رَجُلٌ فَقَالَ هَذَا يَوْمٌ يُشْتَهَى فِيهِ اللَّحْمُ‏.‏ وَذَكَرَ مِنْ جِيرَانِهِ فَكَأَنَّ النَّبِيَّ صلى الله عليه وسلم صَدَّقَهُ، قَالَ وَعِنْدِي جَذَعَةٌ أَحَبُّ إِلَىَّ مِنْ شَاتَىْ لَحْمٍ، فَرَخَّصَ لَهُ النَّبِيُّ صلى الله عليه وسلم فَلاَ أَدْرِي أَبَلَغَتِ الرُّخْصَةُ مَنْ سِوَاهُ أَمْ لاَ‏.‏

Reference : Sahih al-Bukhari 954
In-book reference : Book 13, Hadith 6
USC-MSA web (English) reference : Vol. 2, Book 15, Hadith 74
(deprecated numbering scheme)

Narrated Al-Bara' bin `Azib:

The Prophet (ﷺ) delivered the Khutba after offering the prayer on the Day of Nahr and said, "Whoever offers the prayer like us and slaughters like us then his Nusuk (sacrifice) will be accepted by Allah. And whoever slaughters his sacrifice before the `Id prayer then he has not done the sacrifice." Abi Burda bin Niyar, the uncle of Al-Bara' said, "O Allah's Messenger (ﷺ)! I have slaughtered my sheep before the `Id prayer and I thought today as a day of eating and drinking (not alcoholic drinks), and I liked that my sheep should be the first to be slaughtered in my house. So slaughtered my sheep and took my food before coming for the prayer." The Prophet (ﷺ) said, "The sheep which you have slaughtered is just mutton (not a Nusuk)." He (Abu Burda) said, "O Allah's Messenger (ﷺ)! I have a young she-goat which is dearer to me than two sheep. Will that be sufficient as a Nusuk on my behalf? "The Prophet (ﷺ) (p.b.u.h) said, "Yes, it will be sufficient for you but it will not be sufficient (as a Nusuk) for anyone else after you."

حَدَّثَنَا عُثْمَانُ، قَالَ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ ـ رضى الله عنهما ـ قَالَ خَطَبَنَا النَّبِيُّ صلى الله عليه وسلم يَوْمَ الأَضْحَى بَعْدَ الصَّلاَةِ فَقَالَ ‏"‏ مَنْ صَلَّى صَلاَتَنَا وَنَسَكَ نُسُكَنَا فَقَدْ أَصَابَ النُّسُكَ، وَمَنْ نَسَكَ قَبْلَ الصَّلاَةِ فَإِنَّهُ قَبْلَ الصَّلاَةِ، وَلاَ نُسُكَ لَهُ ‏"‏‏.‏ فَقَالَ أَبُو بُرْدَةَ بْنُ نِيَارٍ خَالُ الْبَرَاءِ يَا رَسُولَ اللَّهِ، فَإِنِّي نَسَكْتُ شَاتِي قَبْلَ الصَّلاَةِ، وَعَرَفْتُ أَنَّ الْيَوْمَ يَوْمُ أَكْلٍ وَشُرْبٍ، وَأَحْبَبْتُ أَنْ تَكُونَ شَاتِي أَوَّلَ مَا يُذْبَحُ فِي بَيْتِي، فَذَبَحْتُ شَاتِي وَتَغَدَّيْتُ قَبْلَ أَنْ آتِيَ الصَّلاَةَ‏.‏ قَالَ ‏"‏ شَاتُكَ شَاةُ لَحْمٍ ‏"‏‏.‏ قَالَ يَا رَسُولَ اللَّهِ، فَإِنَّ عِنْدَنَا عَنَاقًا لَنَا جَذَعَةً هِيَ أَحَبُّ إِلَىَّ مِنْ شَاتَيْنِ، أَفَتَجْزِي عَنِّي قَالَ ‏"‏ نَعَمْ، وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ ‏"‏‏.‏

Reference : Sahih al-Bukhari 955
In-book reference : Book 13, Hadith 7
USC-MSA web (English) reference : Vol. 2, Book 15, Hadith 75
(deprecated numbering scheme)

(6) Chapter: To proceed to a masjid without a pulpit

(6) باب الْخُرُوجِ إِلَى الْمُصَلَّى بِغَيْرِ مِنْبَرٍ

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) used to proceed to the Musalla on the days of Id-ul-Fitr and Id-ul-Adha; the first thing to begin with was the prayer and after that he would stand in front of the people and the people would keep sitting in their rows. Then he would preach to them, advise them and give them orders, (i.e. Khutba). And after that if he wished to send an army for an expedition, he would do so; or if he wanted to give and order, he would do so, and then depart. The people followed this tradition till I went out with Marwan, the Governor of Medina, for the prayer of Id-ul-Adha or Id-ul-Fitr. When we reached the Musalla, there was a pulpit made by Kathir bin As-Salt. Marwan wanted to get up on that pulpit before the prayer. I got hold of his clothes but he pulled them and ascended the pulpit and delivered the Khutba before the prayer. I said to him, "By Allah, you have changed (the Prophet's tradition)." He replied, "O Abu Sa`id! Gone is that which you know." I said, "By Allah! What I know is better than what I do not know." Marwan said, "People do not sit to listen to our Khutba after the prayer, so I delivered the Khutba before the prayer."

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ أَخْبَرَنِي زَيْدٌ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَرْحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَخْرُجُ يَوْمَ الْفِطْرِ وَالأَضْحَى إِلَى الْمُصَلَّى، فَأَوَّلُ شَىْءٍ يَبْدَأُ بِهِ الصَّلاَةُ ثُمَّ يَنْصَرِفُ، فَيَقُومُ مُقَابِلَ النَّاسِ، وَالنَّاسُ جُلُوسٌ عَلَى صُفُوفِهِمْ، فَيَعِظُهُمْ وَيُوصِيهِمْ وَيَأْمُرُهُمْ، فَإِنْ كَانَ يُرِيدُ أَنْ يَقْطَعَ بَعْثًا قَطَعَهُ، أَوْ يَأْمُرَ بِشَىْءٍ أَمَرَ بِهِ، ثُمَّ يَنْصَرِفُ. قَالَ أَبُو سَعِيدٍ فَلَمْ يَزَلِ النَّاسُ عَلَى ذَلِكَ حَتَّى خَرَجْتُ مَعَ مَرْوَانَ وَهْوَ أَمِيرُ الْمَدِينَةِ فِي أَضْحًى أَوْ فِطْرٍ، فَلَمَّا أَتَيْنَا الْمُصَلَّى إِذَا مِنْبَرٌ بَنَاهُ كَثِيرُ بْنُ الصَّلْتِ، فَإِذَا مَرْوَانُ يُرِيدُ أَنْ يَرْتَقِيَهُ قَبْلَ أَنْ يُصَلِّيَ، فَجَبَذْتُ بِثَوْبِهِ فَجَبَذَنِي فَارْتَفَعَ، فَخَطَبَ قَبْلَ الصَّلاَةِ، فَقُلْتُ لَهُ غَيَّرْتُمْ وَاللَّهِ. فَقَالَ أَبَا سَعِيدٍ، قَدْ ذَهَبَ مَا تَعْلَمُ. فَقُلْتُ مَا أَعْلَمُ وَاللَّهِ خَيْرٌ مِمَّا لاَ أَعْلَمُ. فَقَالَ إِنَّ النَّاسَ لَمْ يَكُونُوا يَجْلِسُونَ لَنَا بَعْدَ الصَّلاَةِ فَجَعَلْتُهَا قَبْلَ الصَّلاَةِ.

Reference	: Sahih al-Bukhari 956
In-book reference	: Book 13, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 15, Hadith 76

(7) Chapter: Eid prayer before the Khutba and no Adhan or Iqama for it

(7) باب الْمَشْىِ وَالرُّكُوبِ إِلَى الْعِيدِ بِغَيْرِ أَذَانٍ وَلاَ إِقَامَةٍ

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) used to offer the prayer of `Id-ul-Adha and `Id-ul-Fitr and then deliver the Khutba after the prayer.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ حَدَّثَنَا أَنَسٌ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ،. أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي فِي الأَضْحَى وَالْفِطْرِ، ثُمَّ يَخْطُبُ بَعْدَ الصَّلاَةِ.

Reference	: Sahih al-Bukhari 957
In-book reference	: Book 13, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 15, Hadith 77

Narrated Ibn Juraij:

`Ata' said, "Jabir bin `Abdullah said, 'The Prophet (ﷺ) went out on the Day of `Id-ul-Fitr and offered the prayer before delivering the Khutba, Ata told me that during the early days of Ibn Az-Zubair, Ibn `Abbas had sent a message to him telling him that the Adhan for the `Id Prayer was never pronounced (in the life time of Allah's Messenger (ﷺ)) and the Khutba used to be delivered after the prayer. Ata told me that Ibn `Abbas and Jabir bin `Abdullah, had said, "There was no Adhan for the prayer of `Id-ul-Fitr and `Id-ul-Aqha." `Ata' said, "I heard Jabir bin `Abdullah saying, 'The Prophet (ﷺ) stood up and started with the prayer, and after it he delivered the Khutba. When the Prophet (ﷺ) of Allah (p.b.u.h) finished (the Khutba), he went to the women and preached to them, while he was leaning on Bilal's hand. Bilal was spreading his garment and the ladies were putting alms in it.' "

I said to Ata, "Do you think it incumbent upon an Imam to go to the women and preach to them after finishing the prayer and Khutba?" `Ata' said, "No doubt it is incumbent on Imams to do so, and why should they not do so?"
حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ أَخْبَرَنَا هِشَامٌ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ أَخْبَرَنِي عَطَاءٌ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ سَمِعْتُهُ يَقُولُ إِنَّ النَّبِيَّ صلى الله عليه وسلم خَرَجَ يَوْمَ الْفِطْرِ، فَبَدَأَ بِالصَّلاَةِ قَبْلَ الْخُطْبَةِ‏.‏ قَالَ وَأَخْبَرَنِي عَطَاءٌ، أَنَّ ابْنَ عَبَّاسٍ، أَرْسَلَ إِلَى ابْنِ الزُّبَيْرِ فِي أَوَّلِ مَا بُويِعَ لَهُ إِنَّهُ لَمْ يَكُنْ يُؤَذَّنُ بِالصَّلاَةِ يَوْمَ الْفِطْرِ، إِنَّمَا الْخُطْبَةُ بَعْدَ الصَّلاَةِ‏.‏ وَأَخْبَرَنِي عَطَاءٌ، عَنِ ابْنِ عَبَّاسٍ، وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالاَ لَمْ يَكُنْ يُؤَذَّنُ يَوْمَ الْفِطْرِ وَلاَ يَوْمَ الأَضْحَى‏.‏ وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ سَمِعْتُهُ يَقُولُ إِنَّ النَّبِيَّ صلى الله عليه وسلم قَامَ فَبَدَأَ بِالصَّلاَةِ، ثُمَّ خَطَبَ النَّاسَ بَعْدُ، فَلَمَّا فَرَغَ نَبِيُّ اللَّهِ صلى الله عليه وسلم نَزَلَ فَأَتَى النِّسَاءَ، فَذَكَّرَهُنَّ وَهْوَ يَتَوَكَّأُ عَلَى يَدِ بِلاَلٍ، وَبِلاَلٌ بَاسِطٌ ثَوْبَهُ، يُلْقِي فِيهِ النِّسَاءُ صَدَقَةً‏.‏ قُلْتُ لِعَطَاءٍ أَتَرَى حَقًّا عَلَى الإِمَامِ الآنَ أَنْ يَأْتِيَ النِّسَاءَ فَيُذَكِّرَهُنَّ حِينَ يَفْرُغُ قَالَ إِنَّ ذَلِكَ لَحَقٌّ عَلَيْهِمْ، وَمَا لَهُمْ أَنْ لاَ يَفْعَلُوا

Reference	: Sahih al-Bukhari 958, 959, 960, 961
In-book reference	: Book 13, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 15, Hadith 78

(8) Chapter: The Khutba after the Eid prayer (8) باب الْخُطْبَةِ بَعْدَ الْعِيدِ

Narrated Ibn `Abbas:

I offered the `Id prayer with Allah's Messenger (ﷺ), Abu Bakr, `Umar and `Uthman and all of them offered the prayer before delivering the Khutba.
حَدَّثَنَا أَبُو عَاصِمٍ، قَالَ أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ شَهِدْتُ الْعِيدَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ ـ رضى الله عنهم ـ فَكُلُّهُمْ كَانُوا يُصَلُّونَ قَبْلَ الْخُطْبَةِ‏.‏

Reference	: Sahih al-Bukhari 962
In-book reference	: Book 13, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 15, Hadith 79

Narrated Ibn `Umar:

Allah's Messenger (ﷺ), Abu Bakr and `Umar! used to offer the two `Id prayers before delivering the Khutba.
حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ وَعُمَرُ ـ رضى الله عنهما ـ يُصَلُّونَ الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ‏.‏

Reference	: Sahih al-Bukhari 963
In-book reference	: Book 13, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 15, Hadith 80

Narrated Ibn `Abbas:

The Prophet (ﷺ) offered a two rak`at prayer on the Day of Id ul Fitr and he did not pray before or after it. Then he went towards women along with Bilal and ordered them to pay alms and so they started giving their earrings and necklaces (in charity).
حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى يَوْمَ الْفِطْرِ رَكْعَتَيْنِ، لَمْ يُصَلِّ قَبْلَهَا وَلاَ بَعْدَهَا، ثُمَّ أَتَى النِّسَاءَ وَمَعَهُ بِلاَلٌ، فَأَمَرَهُنَّ بِالصَّدَقَةِ، فَجَعَلْنَ يُلْقِينَ، تُلْقِي الْمَرْأَةُ خُرْصَهَا وَسِخَابَهَا‏.‏

Reference	: Sahih al-Bukhari 964
In-book reference	: Book 13, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 15, Hadith 81

Narrated Al-Bara' bin `Azib:

The Prophet (ﷺ) (p.b.u.h) said, "The first thing that we should do on this day of ours is to pray and then return to slaughter the sacrifice. So anyone who does so, he acted according to our Sunna (tradition), and whoever slaughtered the sacrifice before the prayer, it was just meat which he presented to his family and would not be considered as Nusuk." A person from the Ansar named Abu Burda bin Niyyar said, "O Allah's Messenger (ﷺ)! I slaughtered the Nusuk (before the prayer) but I have a young shegoat which is better than an older sheep." The Prophet (ﷺ) I said, "Sacrifice it in lieu of the first, but it will be not sufficient (as a sacrifice) for anybody else after you."

حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنَا زُبَيْدٌ، قَالَ سَمِعْتُ الشَّعْبِيَّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ أَوَّلَ مَا نَبْدَأُ فِي يَوْمِنَا هَذَا أَنْ نُصَلِّيَ، ثُمَّ نَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ أَصَابَ سُنَّتَنَا، وَمَنْ نَحَرَ قَبْلَ الصَّلاَةِ فَإِنَّمَا هُوَ لَحْمٌ قَدَّمَهُ لأَهْلِهِ، لَيْسَ مِنَ النُّسْكِ فِي شَىْءٍ ". فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ يُقَالُ لَهُ أَبُو بُرْدَةَ بْنُ نِيَارٍ يَا رَسُولَ اللَّهِ، ذَبَحْتُ وَعِنْدِي جَذَعَةٌ خَيْرٌ مِنْ مُسِنَّةٍ. فَقَالَ " اجْعَلْهُ مَكَانَهُ، وَلَنْ تُوفِيَ أَوْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ ".

Reference	: Sahih al-Bukhari 965
In-book reference	: Book 13, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 15, Hadith 82

(9) Chapter: It is disliked to carry arms on 'Eid and in the Haram

(9) باب مَا يُكْرَهُ مِنْ حَمْلِ السِّلاَحِ فِي الْعِيدِ وَالْحَرَمِ

وَقَالَ الْحَسَنُ نُهُوا أَنْ يَحْمِلُوا السِّلاَحَ يَوْمَ عِيدٍ إِلاَّ أَنْ يَخَافُوا عَدُوًّا.

Narrated Sa`id bin Jubair:

I was with Ibn `Umar when a spear head pierced the sole of his foot and his foot stuck to the paddle of the saddle and I got down and pulled his foot out, and that happened in Mina. Al-Hajjaj got the news and came to inquire about his health and said, "Alas! If we could only know the man who wounded you!" Ibn `Umar said, "You are the one who wounded me." Al-Hajjaj said, "How is that?" Ibn `Umar said, "You have allowed the arms to be carried on a day on which nobody used to carry them and you allowed arms to be carried in the Haram even though it was not allowed before."

حَدَّثَنَا زَكَرِيَّاءُ بْنُ يَحْيَى أَبُو السُّكَيْنِ، قَالَ حَدَّثَنَا الْمُحَارِبِيُّ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ سُوقَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ كُنْتُ مَعَ ابْنِ عُمَرَ حِينَ أَصَابَهُ سِنَانُ الرُّمْحِ فِي أَخْمَصِ قَدَمِهِ، فَلَزِقَتْ قَدَمُهُ بِالرِّكَابِ، فَنَزَلْتُ فَنَزَعْتُهَا وَذَلِكَ بِمِنًى، فَبَلَغَ الْحَجَّاجَ فَجَعَلَ يَعُودُهُ فَقَالَ الْحَجَّاجُ لَوْ نَعْلَمُ مَنْ أَصَابَكَ. فَقَالَ ابْنُ عُمَرَ أَنْتَ أَصَبْتَنِي. قَالَ وَكَيْفَ قَالَ حَمَلْتَ السِّلاَحَ فِي يَوْمٍ لَمْ يَكُنْ يُحْمَلُ فِيهِ، وَأَدْخَلْتَ السِّلاَحَ الْحَرَمَ وَلَمْ يَكُنِ السِّلاَحُ يُدْخَلُ الْحَرَمَ.

Reference	: Sahih al-Bukhari 966
In-book reference	: Book 13, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 15, Hadith 83

Narrated Sa`id bin `Amr bin Sa`id bin Al-`Aas:

Al-Hajjaj went to Ibn `Umar while I was present there. Al-Hajjaj asked Ibn `Umar, "How are you?" Ibn `Umar replied, "I am all right," Al-Hajjaj asked, "Who wounded you?" Ibn `Umar replied, "The person who allowed arms to be carried on the day on which it was forbidden to carry them (he meant Al-Hajjaj)."

حَدَّثَنَا أَحْمَدُ بْنُ يَعْقُوبَ، قَالَ حَدَّثَنِي إِسْحَاقُ بْنُ سَعِيدِ بْنِ عَمْرِو بْنِ سَعِيدِ بْنِ الْعَاصِ، عَنْ أَبِيهِ، قَالَ دَخَلَ الْحَجَّاجُ عَلَى ابْنِ عُمَرَ وَأَنَا عِنْدَهُ، فَقَالَ كَيْفَ هُوَ فَقَالَ صَالِحٌ. فَقَالَ مَنْ أَصَابَكَ قَالَ أَصَابَنِي مَنْ أَمَرَ بِحَمْلِ السِّلاَحِ فِي يَوْمٍ لاَ يَحِلُّ فِيهِ حَمْلُهُ، يَعْنِي الْحَجَّاجَ.

Reference : Sahih al-Bukhari 967
In-book reference : Book 13, Hadith 16
USC-MSA web (English) reference : Vol. 2, Book 15, Hadith 84
(deprecated numbering scheme)

(10) Chapter: To offer the Eid prayer early

(10) باب التَّبْكِيرِ إِلَى الْعِيدِ

وَقَالَ عَبْدُ اللَّهِ بْنُ بُسْرٍ إِنْ كُنَّا فَرَغْنَا فِي هَذِهِ السَّاعَةِ، وَذَلِكَ حِينَ التَّسْبِيحِ.

Narrated Al-Bara':

The Prophet (ﷺ) delivered the Khutba on the day of Nahr (`Id-ul-Adha) and said, "The first thing we should do on this day of ours is to pray and then return and slaughter (our sacrifices). So anyone who does so he acted according to our Sunna; and whoever slaughtered before the prayer then it was just meat that he offered to his family and would not be considered as a sacrifice in any way. My uncle Abu Burda bin Niyyar got up and said, "O, Allah's Messenger (ﷺ)! I slaughtered the sacrifice before the prayer but I have a young she-goat which is better than an older sheep." The Prophet (ﷺ) said, "Slaughter it in lieu of the first and such a goat will not be considered as a sacrifice for anybody else after you."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ زُبَيْدٍ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ، قَالَ خَطَبَنَا النَّبِيُّ صلى الله عليه وسلم يَوْمَ النَّحْرِ قَالَ " إِنَّ أَوَّلَ مَا نَبْدَأُ بِهِ فِي يَوْمِنَا هَذَا أَنْ نُصَلِّيَ ثُمَّ نَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ أَصَابَ سُنَّتَنَا، وَمَنْ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ فَإِنَّمَا هُوَ لَحْمٌ عَجَّلَهُ لأَهْلِهِ، لَيْسَ مِنَ النُّسُكِ فِي شَىْءٍ ". فَقَامَ خَالِي أَبُو بُرْدَةَ بْنُ نِيَارٍ فَقَالَ يَا رَسُولَ اللَّهِ، أَنَا ذَبَحْتُ قَبْلَ أَنْ أُصَلِّيَ وَعِنْدِي جَذَعَةٌ خَيْرٌ مِنْ مُسِنَّةٍ. قَالَ " اجْعَلْهَا مَكَانَهَا ـ أَوْ قَالَ اذْبَحْهَا ـ وَلَنْ تَجْزِيَ جَذَعَةٌ عَنْ أَحَدٍ بَعْدَكَ ".

Reference : Sahih al-Bukhari 968
In-book reference : Book 13, Hadith 17
USC-MSA web (English) reference : Vol. 2, Book 15, Hadith 85
(deprecated numbering scheme)

(11) Chapter: Superiority of deeds on the days of Tashriq

(11) باب فَضْلِ الْعَمَلِ فِي أَيَّامِ التَّشْرِيقِ

وَقَالَ ابْنُ عَبَّاسٍ وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْلُومَاتٍ أَيَّامُ الْعَشْرِ، وَالأَيَّامُ الْمَعْدُودَاتُ أَيَّامُ التَّشْرِيقِ.
وَكَانَ ابْنُ عُمَرَ وَأَبُو هُرَيْرَةَ يَخْرُجَانِ إِلَى السُّوقِ فِي أَيَّامِ الْعَشْرِ يُكَبِّرَانِ، وَيُكَبِّرُ النَّاسُ بِتَكْبِيرِهِمَا.
وَكَبَّرَ مُحَمَّدُ بْنُ عَلِيٍّ خَلْفَ النَّافِلَةِ.

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "No good deeds done on other days are superior to those done on these (first ten days of Dhul Hijja)." Then some companions of the Prophet (ﷺ) said, "Not even Jihad?" He replied, "Not even Jihad, except that of a man who does it by putting himself and his property in danger (for Allah's sake) and does not return with any of those things."

حَدَّثَنَا مُحَمَّدُ بْنُ عَرْعَرَةَ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " مَا الْعَمَلُ فِي أَيَّامِ الْعَشْرِ أَفْضَلَ مِنَ الْعَمَلِ فِي هَذِهِ ". قَالُوا وَلاَ الْجِهَادُ قَالَ " وَلاَ الْجِهَادُ، إِلاَّ رَجُلٌ خَرَجَ يُخَاطِرُ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ بِشَىْءٍ ".

Reference : Sahih al-Bukhari 969
In-book reference : Book 13, Hadith 18
USC-MSA web (English) reference : Vol. 2, Book 15, Hadith 86
(deprecated numbering scheme)

(12) Chapter: To say Takbir on the days of Mina and while proceeding to Arafat

(12) باب التَّكْبِيرِ أَيَّامَ مِنًى وَإِذَا غَدَا إِلَى عَرَفَةَ

وَكَانَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ يُكَبِّرُ فِي قُبَّتِهِ بِمِنًى فَيَسْمَعُهُ أَهْلُ الْمَسْجِدِ، فَيُكَبِّرُونَ وَيُكَبِّرُ أَهْلُ الأَسْوَاقِ، حَتَّى تَرْتَجَّ مِنًى تَكْبِيرًا.

وَكَانَ ابْنُ عُمَرَ يُكَبِّرُ بِمِنًى تِلْكَ الأَيَّامَ وَخَلْفَ الصَّلَوَاتِ، وَعَلَى فِرَاشِهِ وَفِي فُسْطَاطِهِ، وَمَجْلِسِهِ وَمَمْشَاهُ تِلْكَ الأَيَّامَ جَمِيعًا.

وَكَانَتْ مَيْمُونَةُ تُكَبِّرُ يَوْمَ النَّحْرِ. وَكُنَّ النِّسَاءُ يُكَبِّرْنَ خَلْفَ أَبَانَ بْنِ عُثْمَانَ وَعُمَرَ بْنِ عَبْدِ الْعَزِيزِ لَيَالِيَ التَّشْرِيقِ مَعَ الرِّجَالِ فِي الْمَسْجِدِ.

Narrated Muhammad bin Abi Bakr Al-Thaqafi:

While we were going from Mina to `Arafat, I asked Anas bin Malik, about Talbiya, "How did you use to say Talbiya in the company of the Prophet?" Anas said: "People used to say Talbiya and their saying was not objected to and they used to say Takbir and that was not objected to either. "

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الثَّقَفِيُّ، قَالَ سَأَلْتُ أَنَسًا وَنَحْنُ غَادِيَانِ مِنْ مِنًى إِلَى عَرَفَاتٍ عَنِ التَّلْبِيَةِ كَيْفَ كُنْتُمْ تَصْنَعُونَ مَعَ النَّبِيِّ صلى الله عليه وسلم قَالَ كَانَ يُلَبِّي الْمُلَبِّي لاَ يُنْكَرُ عَلَيْهِ، وَيُكَبِّرُ الْمُكَبِّرُ فَلاَ يُنْكَرُ عَلَيْهِ.

Reference	: Sahih al-Bukhari 970
In-book reference	: Book 13, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 15, Hadith 87

Narrated Um `Atiya:

We used to be ordered to come out on the Day of `Id and even bring out the virgin girls from their houses and menstruating women so that they might stand behind the men and say Takbir along with them and invoke Allah along with them and hope for the blessings of that day and for purification from sins.

حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ حَدَّثَنَا أَبِي، عَنْ عَاصِمٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ كُنَّا نُؤْمَرُ أَنْ نَخْرُجَ يَوْمَ الْعِيدِ، حَتَّى نُخْرِجَ الْبِكْرَ مِنْ خِدْرِهَا، حَتَّى نُخْرِجَ الْحُيَّضَ فَيَكُنَّ خَلْفَ النَّاسِ، فَيُكَبِّرْنَ بِتَكْبِيرِهِمْ، وَيَدْعُونَ بِدُعَائِهِمْ يَرْجُونَ بَرَكَةَ ذَلِكَ الْيَوْمِ وَطُهْرَتَهُ.

Reference	: Sahih al-Bukhari 971
In-book reference	: Book 13, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 15, Hadith 88

(13) Chapter: As-Salat using a small spear as a Sutra

(13) باب الصَّلاَةِ إِلَى الْحَرْبَةِ يَوْمَ الْعِيدِ

Narrated Ibn `Umar On the day of `Id-ul-Fitr and `Id-ul-Adha a spear used to be planted in front of:

the Prophet (ﷺ) I (as a Sutra for the prayer) and then he would pray.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ تُرْكَزُ الْحَرْبَةُ قُدَّامَهُ يَوْمَ الْفِطْرِ وَالنَّحْرِ ثُمَّ يُصَلِّي.

Reference	: Sahih al-Bukhari 972
In-book reference	: Book 13, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 15, Hadith 89

(14) Chapter: To put the 'Anaza (spear-headed stick) or Harba in front of the Imam on Eid day

(14) باب حَمْلِ الْعَنَزَةِ أَوِ الْحَرْبَةِ بَيْنَ يَدَىِ الإِمَامِ يَوْمَ الْعِيدِ

Narrated Ibn `Umar:

The Prophet (ﷺ) used to proceed to the Musalla and an 'Anaza used to be carried before him and planted in the Musalla in front of him and he would pray facing it (as a Sutra).

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ حَدَّثَنَا الْوَلِيدُ، قَالَ حَدَّثَنَا أَبُو عَمْرٍو، قَالَ أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَغْدُو إِلَى الْمُصَلَّى، وَالْعَنَزَةُ بَيْنَ يَدَيْهِ، تُحْمَلُ وَتُنْصَبُ بِالْمُصَلَّى بَيْنَ يَدَيْهِ فَيُصَلِّي إِلَيْهَا.

Reference	: Sahih al-Bukhari 973
In-book reference	: Book 13, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 15, Hadith 90

(15) Chapter: The coming out of the ladies and menstruating women to the Masjid

(15) باب خُرُوجِ النِّسَاءِ وَالْحُيَّضِ إِلَى الْمُصَلَّى

Narrated Muhammad:

Um 'Atiyya said: "Our Prophet ordered us to come out (on `Id day) with the mature girls and the virgins staying in seclusion." Hafsa narrated the above mentioned Hadith and added, "The mature girls or virgins staying in seclusion but the menstruating women had to keep away from the Musalla."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، قَالَ حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ أُمِرْنَا أَنْ نُخْرِجَ، الْعَوَاتِقَ وَذَوَاتِ الْخُدُورِ. وَعَنْ أَيُّوبَ عَنْ حَفْصَةَ بِنَحْوِهِ. وَزَادَ فِي حَدِيثِ حَفْصَةَ قَالَ أَوْ قَالَتِ الْعَوَاتِقَ وَذَوَاتِ الْخُدُورِ، وَيَعْتَزِلْنَ الْحُيَّضُ الْمُصَلَّى.

Reference	: Sahih al-Bukhari 974
In-book reference	: Book 13, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 15, Hadith 91

(16) Chapter: The attendance of boys at Musalla

(16) باب خُرُوجِ الصِّبْيَانِ إِلَى الْمُصَلَّى

Narrated Ibn `Abbas:

I (in my boyhood) went out with the Prophet (ﷺ) on the day of `Id ul Fitr or Id-ul-Adha. The Prophet (ﷺ) prayed and then delivered the Khutba and then went towards the women, preached and advised them and ordered them to give alms.

حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، قَالَ خَرَجْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم يَوْمَ فِطْرٍ أَوْ أَضْحَى، فَصَلَّى ثُمَّ خَطَبَ، ثُمَّ أَتَى النِّسَاءَ فَوَعَظَهُنَّ وَذَكَّرَهُنَّ، وَأَمَرَهُنَّ بِالصَّدَقَةِ.

Reference	: Sahih al-Bukhari 975
In-book reference	: Book 13, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 15, Hadith 92

(17) Chapter: The Imam faces the people while delivering the Khutna (religious talk) of Eid

(17) باب اسْتِقْبَالِ الإِمَامِ النَّاسَ فِي خُطْبَةِ الْعِيدِ

قَالَ أَبُو سَعِيدٍ قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُقَابِلَ النَّاسِ.

Narrated Al-Bara':

The Prophet (ﷺ) went towards Al-Baqi (the graveyard at Medina) on the day of Id-ul-Adha and offered a two-rak`at prayer (of `Id-ul-Adha) and then faced us and said, "On this day of ours, our first act of worship is the offering of prayer and then we will return and slaughter the sacrifice, and whoever does this concords with our Sunna; and whoever slaughtered his sacrifice before that (i.e. before the prayer) then that was a thing which he

prepared earlier for his family and it would not be considered as a Nusuk (sacrifice.)" A man stood up and said, "O, Allah's Messenger (ﷺ)! I slaughtered (the animal before the prayer) but I have a young she-goat which is better than an older sheep." The Prophet (ﷺ) (p.b.u.h) said to him, "Slaughter it. But a similar sacrifice will not be sufficient for anybody else after you."

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ، عَنْ زُبَيْدٍ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ، قَالَ خَرَجَ النَّبِيُّ صلى الله عليه وسلم يَوْمَ أَضْحًى إِلَى الْبَقِيعِ فَصَلَّى رَكْعَتَيْنِ، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ وَقَالَ " إِنَّ أَوَّلَ نُسُكِنَا فِي يَوْمِنَا هَذَا أَنْ نَبْدَأَ بِالصَّلاَةِ، ثُمَّ نَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ وَافَقَ سُنَّتَنَا، وَمَنْ ذَبَحَ قَبْلَ ذَلِكَ فَإِنَّمَا هُوَ شَىْءٌ عَجَّلَهُ لأَهْلِهِ، لَيْسَ مِنَ النُّسُكِ فِي شَىْءٍ ". فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ، إِنِّي ذَبَحْتُ وَعِنْدِي جَذَعَةٌ خَيْرٌ مِنْ مُسِنَّةٍ. قَالَ " اذْبَحْهَا، وَلاَ تَفِي عَنْ أَحَدٍ بَعْدَكَ ".

Reference	: Sahih al-Bukhari 976
In-book reference	: Book 13, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 15, Hadith 93

(18) Chapter: The mark of the Musall — (18) باب الْعَلَمِ الَّذِي بِالْمُصَلَّى

Narrated `Abdur Rahman bin `Abis:

Ibn `Abbas was asked whether he had joined the Prophet (ﷺ) in the `Id prayer. He said, "Yes. And I could not have joined him had I not been young. (The Prophet (ﷺ) came out) till he reached the mark which was near the house of Kathir bin As-Salt, offered the prayer, delivered the Khutba and then went towards the women. Bilal was accompanying him. He preached to them and advised them and ordered them to give alms. I saw the women putting their ornaments with their outstretched hands into Bilal's garment. Then the Prophet (ﷺ) along with Bilal returned home.

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَابِسٍ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، قِيلَ لَهُ أَشَهِدْتَ الْعِيدَ مَعَ النَّبِيِّ صلى الله عليه وسلم قَالَ نَعَمْ، وَلَوْلاَ مَكَانِي مِنَ الصِّغَرِ مَا شَهِدْتُهُ، حَتَّى أَتَى الْعَلَمَ الَّذِي عِنْدَ دَارِ كَثِيرِ بْنِ الصَّلْتِ فَصَلَّى ثُمَّ خَطَبَ ثُمَّ أَتَى النِّسَاءَ، وَمَعَهُ بِلاَلٌ، فَوَعَظَهُنَّ وَذَكَّرَهُنَّ، وَأَمَرَهُنَّ بِالصَّدَقَةِ، فَرَأَيْتُهُنَّ يُهْوِينَ بِأَيْدِيهِنَّ يَقْذِفْنَهُ فِي ثَوْبِ بِلاَلٍ، ثُمَّ انْطَلَقَ هُوَ وَبِلاَلٌ إِلَى بَيْتِهِ.

Reference	: Sahih al-Bukhari 977
In-book reference	: Book 13, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 15, Hadith 94

(19) Chapter: The preaching to the woman by the Imam on Eid day — (19) باب مَوْعِظَةِ الإِمَامِ النِّسَاءَ يَوْمَ الْعِيدِ

Narrated Ibn Juraij:

`Ata' told me that he had heard Jabir bin `Abdullah saying, "The Prophet (ﷺ) stood up to offer the prayer of the `Id ul Fitr. He first offered the prayer and then delivered the Khutba. After finishing it he got down (from the pulpit) and went towards the women and advised them while he was leaning on Bilal's hand. Bilal was spreading out his garment where the women were putting their alms." I asked `Ata' whether it was the Zakat of `Id ul Fitr. He said, "No, it was just alms given at that time. Some lady put her finger ring and the others would do the same." I said, (to `Ata'), "Do you think that it is incumbent upon the Imam to give advice to the women (on `Id day)?" He said, "No doubt, it is incumbent upon the Imams to do so and why should they not do so?"

حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ نَصْرٍ، قَالَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَطَاءٌ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ سَمِعْتُهُ يَقُولُ قَامَ النَّبِيُّ صلى الله عليه وسلم يَوْمَ الْفِطْرِ، فَصَلَّى فَبَدَأَ بِالصَّلاَةِ ثُمَّ خَطَبَ، فَلَمَّا فَرَغَ نَزَلَ فَأَتَى النِّسَاءَ، فَذَكَّرَهُنَّ

وَهْوَ يَتَوَكَّأُ عَلَى يَدِ بِلاَلٍ وَبِلاَلٌ بَاسِطٌ ثَوْبَهُ، يُلْقِي فِيهِ النِّسَاءُ الصَّدَقَةَ‏.‏ قُلْتُ لِعَطَاءٍ زَكَاةَ يَوْمِ الْفِطْرِ قَالَ لاَ وَلَكِنْ صَدَقَةً يَتَصَدَّقْنَ حِينَئِذٍ، تُلْقِي فَتَخَهَا وَيُلْقِينَ‏.‏ قُلْتُ أَتُرَى حَقًّا عَلَى الإِمَامِ ذَلِكَ وَيُذَكِّرُهُنَّ قَالَ إِنَّهُ لَحَقٌّ عَلَيْهِمْ، وَمَا لَهُمْ لاَ يَفْعَلُونَهُ‏

Reference	: Sahih al-Bukhari 978
In-book reference	: Book 13, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 15, Hadith 95

Al-Hasan bin Muslim told me that

Ibn `Abbas had said, "I joined the Prophet, Abu Bakr, `Umar and `Uthman in the `Id ul Fitr prayers. They used to offer the prayer before the Khutba and then they used to deliver the Khutba afterwards. Once the Prophet (ﷺ) I came out (for the `Id prayer) as if I were just observing him waving to the people to sit down. He, then accompanied by Bilal, came crossing the rows till he reached the women. He recited the following verse:

'O Prophet! When the believing women come to you to take the oath of fealty to you . . . (to the end of the verse) (60.12).' After finishing the recitation he said, "O ladies! Are you fulfilling your covenant?" None except one woman said, "Yes." Hasan did not know who was that woman. The Prophet (ﷺ) said, "Then give alms." Bilal spread his garment and said, "Keep on giving alms. Let my father and mother sacrifice their lives for you (ladies)." So the ladies kept on putting their Fatkhs (big rings) and other kinds of rings in Bilal's garment." `Abdur-Razaq said, " 'Fatkhs' is a big ring which used to be worn in the (Pre-Islamic) period of ignorance.

قَالَ ابْنُ جُرَيْجٍ وَأَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ شَهِدْتُ الْفِطْرَ مَعَ النَّبِيِّ صلى الله عليه وسلم وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ ـ رضى الله عنهم ـ يُصَلُّونَهَا قَبْلَ الْخُطْبَةِ، ثُمَّ يُخْطَبُ بَعْدُ، خَرَجَ النَّبِيُّ صلى الله عليه وسلم كَأَنِّي أَنْظُرُ إِلَيْهِ حِينَ يُجْلِسُ بِيَدِهِ، ثُمَّ أَقْبَلَ يَشُقُّهُمْ حَتَّى جَاءَ النِّسَاءَ مَعَهُ بِلاَلٌ فَقَالَ ‏{‏يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ‏}‏ الآيَةَ ثُمَّ قَالَ حِينَ فَرَغَ مِنْهَا ‏"‏ آنْتُنَّ عَلَى ذَلِكِ ‏"‏‏.‏ قَالَتِ امْرَأَةٌ وَاحِدَةٌ مِنْهُنَّ لَمْ يُجِبْهُ غَيْرُهَا نَعَمْ‏.‏ لاَ يَدْرِي حَسَنٌ مَنْ هِيَ‏.‏ قَالَ ‏"‏ فَتَصَدَّقْنَ ‏"‏ فَبَسَطَ بِلاَلٌ ثَوْبَهُ ثُمَّ قَالَ هَلُمَّ لَكُنَّ فِدَاءٌ أَبِي وَأُمِّي، فَيُلْقِينَ الْفَتَخَ وَالْخَوَاتِيمَ فِي ثَوْبِ بِلاَلٍ‏.‏ قَالَ عَبْدُ الرَّزَّاقِ الْفَتَخُ الْخَوَاتِيمُ الْعِظَامُ كَانَتْ فِي الْجَاهِلِيَّةِ‏.‏

Reference	: Sahih al-Bukhari 979
In-book reference	: Book 13, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 15, Hadith 95

(20) Chapter: If a women has no veil to use for Eid (20) باب إِذَا لَمْ يَكُنْ لَهَا جِلْبَابٌ فِي الْعِيدِ

Narrated Aiyub:

Hafsa bint Seereen said, "On Id we used to forbid our girls to go out for `Id prayer. A lady came and stayed at the palace of Bani Khalaf and I went to her. She said, 'The husband of my sister took part in twelve holy battles along with the Prophet (ﷺ) and my sister was with her husband in six of them. My sister said that they used to nurse the sick and treat the wounded. Once she asked, 'O Allah's Messenger (ﷺ)! If a woman has no veil, is there any harm if she does not come out (on `Id day)?' The Prophet (ﷺ) said, 'Her companion should let her share her veil with her, and the women should participate in the good deeds and in the religious gatherings of the believers.' " Hafsa added, "When Um-`Atiya came, I went to her and asked her, 'Did you hear anything about so-and-so?' Um-`Atiya said, 'Yes, let my father be sacrificed for the Prophet (ﷺ) (p.b.u.h). (And whenever she mentioned the name of the Prophet (ﷺ) she always used to say, 'Let my father be' sacrificed for him). He said, 'Virgin mature girls staying often screened (or said, 'Mature girls and virgins staying often screened--Aiyub is not sure as which was

right) and menstruating women should come out (on the `Id day). But the menstruating women should keep away from the Musalla. And all the women should participate in the good deeds and in the religious gatherings of the believers'." Hafsa said, "On that I said to Um-`Atiya, 'Also those who are menstruating?' " Um-`Atiya replied, "Yes. Do they not present themselves at `Arafat and elsewhere?".

حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ حَدَّثَنَا أَيُّوبُ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، قَالَتْ كُنَّا نَمْنَعُ جَوَارِيَنَا أَنْ يَخْرُجْنَ يَوْمَ الْعِيدِ، فَجَاءَتِ امْرَأَةٌ فَنَزَلَتْ قَصْرَ بَنِي خَلَفٍ فَأَتَيْتُهَا فَحَدَّثَتْ أَنَّ زَوْجَ أُخْتِهَا غَزَا مَعَ النَّبِيِّ صلى الله عليه وسلم ثِنْتَىْ عَشْرَةَ غَزْوَةً فَكَانَتْ أُخْتُهَا مَعَهُ فِي سِتٍّ غَزَوَاتٍ. فَقَالَتْ فَكُنَّا نَقُومُ عَلَى الْمَرْضَى وَنُدَاوِي الْكَلْمَى، فَقَالَتْ يَا رَسُولَ اللَّهِ، عَلَى إِحْدَانَا بَأْسٌ إِذَا لَمْ يَكُنْ لَهَا جِلْبَابٌ أَنْ لاَ تَخْرُجَ فَقَالَ " لِتُلْبِسْهَا صَاحِبَتُهَا مِنْ جِلْبَابِهَا فَلْيَشْهَدْنَ الْخَيْرَ وَدَعْوَةَ الْمُؤْمِنِينَ ". قَالَتْ حَفْصَةُ فَلَمَّا قَدِمَتْ أُمُّ عَطِيَّةَ أَتَيْتُهَا، فَسَأَلْتُهَا أَسَمِعْتِ فِي كَذَا وَكَذَا قَالَتْ نَعَمْ، بِأَبِي ـ وَقَلَّمَا ذَكَرَتِ النَّبِيَّ صلى الله عليه وسلم إِلاَّ قَالَتْ بِأَبِي ـ قَالَ " لِيَخْرُجِ الْعَوَاتِقُ ذَوَاتُ الْخُدُورِ ـ أَوْ قَالَ الْعَوَاتِقُ وَذَوَاتُ الْخُدُورِ شَكَّ أَيُّوبُ ـ وَالْحُيَّضُ، وَيَعْتَزِلُ الْحُيَّضُ الْمُصَلَّى، وَلْيَشْهَدْنَ الْخَيْرَ وَدَعْوَةَ الْمُؤْمِنِينَ ". قَالَتْ فَقُلْتُ لَهَا آلْحُيَّضُ قَالَتْ نَعَمْ، أَلَيْسَ الْحَائِضُ تَشْهَدُ عَرَفَاتٍ وَتَشْهَدُ كَذَا وَتَشْهَدُ كَذَا

Reference	: Sahih al-Bukhari 980
In-book reference	: Book 13, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 15, Hadith 96

(21) Chapter: Menstruating women should keep away from the Mussalla

(21) باب اعْتِزَالِ الْحُيَّضِ الْمُصَلَّى

Narrated Um-`Atiya:

We were ordered to go out (for `Id) and also to take along with us the menstruating women, mature girls and virgins staying in seclusion. (Ibn `Aun said, "Or mature virgins staying in seclusion)." The menstruating women could present themselves at the religious gathering and invocation of Muslims but should keep away from their Musalla.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، قَالَ قَالَتْ أُمُّ عَطِيَّةَ أُمِرْنَا أَنْ نَخْرُجَ فَنُخْرِجَ الْحُيَّضَ وَالْعَوَاتِقَ وَذَوَاتِ الْخُدُورِ. قَالَ ابْنُ عَوْنٍ أَوِ الْعَوَاتِقَ ذَوَاتِ الْخُدُورِ، فَأَمَّا الْحُيَّضُ فَيَشْهَدْنَ جَمَاعَةَ الْمُسْلِمِينَ وَدَعْوَتَهُمْ، وَيَعْتَزِلْنَ مُصَلاَّهُمْ.

Reference	: Sahih al-Bukhari 981
In-book reference	: Book 13, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 15, Hadith 97

(22) Chapter: An-Nahr and Adh-Dhabh at the Masjid on the day of Nahr

(22) باب النَّحْرِ وَالذَّبْحِ يَوْمَ النَّحْرِ بِالْمُصَلَّى

Narrated Ibn `Umar:

The Prophet (ﷺ) (p.b.u.h) used to Nahr or slaughter sacrifices at the Musalla (on `Id-ul-Adha).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي كَثِيرُ بْنُ فَرْقَدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَنْحَرُ أَوْ يَذْبَحُ بِالْمُصَلَّى.

Reference	: Sahih al-Bukhari 982
In-book reference	: Book 13, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 15, Hadith 98

(23) Chapter: If the Imam is asked about something while he is delivering the Khutba

(23) باب كَلاَمِ الإِمَامِ وَالنَّاسِ فِي خُطْبَةِ الْعِيدِ، وَإِذَا سُئِلَ الإِمَامُ عَنْ شَىْءٍ وَهْوَ يَخْطُبُ

Narrated Al-Bara' bin `Azib:

On the day of Nahr Allah's Messenger (ﷺ) delivered the Khutba after the `Id prayer and said, "Anyone who prayed like us and slaughtered the sacrifice like we did then he acted according to our (Nusuk) tradition of sacrificing, and whoever slaughtered the sacrifice before the prayer, then that was just mutton (i.e. not sacrifice)." Abu Burda bin Naiyar stood up and said, "O Allah's Messenger (ﷺ)! By Allah, I slaughtered my sacrifice before I offered the (Id) prayer and thought that today was the day of eating and drinking (nonalcoholic drinks) and so I made haste (in slaughtering) and ate and also fed my family and neighbors." Allah's Messenger (ﷺ) said, "That was just mutton (not a sacrifice)." Then Abu Burda said, "I have a young she-goat and no doubt, it is better than two sheep. Will that be sufficient as a sacrifice for me?" The Prophet (ﷺ) replied, "Yes. But it will not be sufficient for anyone else (as a sacrifice), after you."

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا أَبُو الأَحْوَصِ، قَالَ حَدَّثَنَا مَنْصُورُ بْنُ الْمُعْتَمِرِ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ خَطَبَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ النَّحْرِ بَعْدَ الصَّلاَةِ فَقَالَ " مَنْ صَلَّى صَلاَتَنَا وَنَسَكَ نُسُكَنَا فَقَدْ أَصَابَ النُّسُكَ، وَمَنْ نَسَكَ قَبْلَ الصَّلاَةِ فَتِلْكَ شَاةُ لَحْمٍ ". فَقَامَ أَبُو بُرْدَةَ بْنُ نِيَارٍ فَقَالَ يَا رَسُولَ اللَّهِ وَاللَّهِ لَقَدْ نَسَكْتُ قَبْلَ أَنْ أَخْرُجَ إِلَى الصَّلاَةِ، وَعَرَفْتُ أَنَّ الْيَوْمَ يَوْمُ أَكْلٍ وَشُرْبٍ فَتَعَجَّلْتُ وَأَكَلْتُ وَأَطْعَمْتُ أَهْلِي وَجِيرَانِي. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تِلْكَ شَاةُ لَحْمٍ ". قَالَ فَإِنَّ عِنْدِي عَنَاقَ جَذَعَةٍ، هِيَ خَيْرٌ مِنْ شَاتَىْ لَحْمٍ، فَهَلْ تَجْزِي عَنِّي قَالَ " نَعَمْ، وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ ".

Reference	: Sahih al-Bukhari 983
In-book reference	: Book 13, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 15, Hadith 99

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) offered the prayer on the day of Nahr and then delivered the Khutba and ordered that whoever had slaughtered his sacrifice before the prayer should repeat it, that is, should slaughter another sacrifice. Then a person from the Ansar stood up and said, "O Allah's Messenger (ﷺ)! because of my neighbors (he described them as being very needy or poor) I slaughtered before the prayer. I have a young she-goat which, in my opinion, is better than two sheep." The Prophet (ﷺ) gave him the permission for slaughtering it as a sacrifice.

حَدَّثَنَا حَامِدُ بْنُ عُمَرَ، عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، أَنَّ أَنَسَ بْنَ مَالِكٍ، قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى يَوْمَ النَّحْرِ، ثُمَّ خَطَبَ فَأَمَرَ مَنْ ذَبَحَ قَبْلَ الصَّلاَةِ أَنْ يُعِيدَ ذَبْحَهُ فَقَامَ رَجُلٌ مِنَ الأَنْصَارِ فَقَالَ يَا رَسُولَ اللَّهِ، جِيرَانٌ لِي ـ إِمَّا قَالَ بِهِمْ خَصَاصَةٌ، وَإِمَّا قَالَ بِهِمْ فَقْرٌ ـ وَإِنِّي ذَبَحْتُ قَبْلَ الصَّلاَةِ وَعِنْدِي عَنَاقٌ لِي أَحَبُّ إِلَىَّ مِنْ شَاتَىْ لَحْمٍ. فَرَخَّصَ لَهُ فِيهَا.

Reference	: Sahih al-Bukhari 984
In-book reference	: Book 13, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 15, Hadith 100

Narrated Jundab:

On the day of Nahr the Prophet (ﷺ) offered the prayer and delivered the Khutba and then slaughtered the sacrifice and said, "Anybody who slaughtered (his sacrifice) before the prayer should slaughter another animal in lieu of it, and the one who has not yet slaughtered should slaughter the sacrifice mentioning Allah's name on it."

حَدَّثَنَا مُسْلِمٌ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنِ الأَسْوَدِ، عَنْ جُنْدَبٍ، قَالَ صَلَّى النَّبِيُّ صلى الله عليه وسلم يَوْمَ النَّحْرِ ثُمَّ خَطَبَ، ثُمَّ ذَبَحَ فَقَالَ " مَنْ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ فَلْيَذْبَحْ أُخْرَى مَكَانَهَا، وَمَنْ لَمْ يَذْبَحْ فَلْيَذْبَحْ بِاسْمِ اللَّهِ ".

Reference	: Sahih al-Bukhari 985
In-book reference	: Book 13, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 15, Hadith 101

(24) Chapter: Whoever returned (after offering the Eid prayer) on the day of Eid through a way different from that by which he went

(24) باب مَنْ خَالَفَ الطَّرِيقَ إِذَا رَجَعَ يَوْمَ الْعِيدِ

Narrated Jabir bin `Abdullah:

On the Day of `Id the Prophet (ﷺ) used to return (after offering the `Id prayer) through a way different from that by which he went.

حَدَّثَنَا مُحَمَّدٌ، قَالَ أَخْبَرَنَا أَبُو تُمَيْلَةَ، يَحْيَى بْنُ وَاضِحٍ عَنْ فُلَيْحِ بْنِ سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ الْحَارِثِ، عَنْ جَابِرٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا كَانَ يَوْمُ عِيدٍ خَالَفَ الطَّرِيقَ. تَابَعَهُ يُونُسُ بْنُ مُحَمَّدٍ عَنْ فُلَيْحٍ. وَحَدِيثُ جَابِرٍ أَصَحُّ.

Reference	: Sahih al-Bukhari 986
In-book reference	: Book 13, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 15, Hadith 102

(25) Chapter: Whoever missed the Eid prayer should offer two Rak'a prayer

(25) باب إِذَا فَاتَهُ الْعِيدُ يُصَلِّي رَكْعَتَيْنِ

وَكَذَلِكَ النِّسَاءُ، وَمَنْ كَانَ فِي الْبُيُوتِ وَالْقُرَى لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هَذَا عِيدُنَا أَهْلَ الإِسْلاَمِ». وَأَمَرَ أَنَسُ بْنُ مَالِكٍ مَوْلاَهُمُ ابْنَ أَبِي عُتْبَةَ بِالزَّاوِيَةِ، فَجَمَعَ أَهْلَهُ وَبَنِيهِ، وَصَلَّى كَصَلاَةِ أَهْلِ الْمِصْرِ وَتَكْبِيرِهِمْ.

وَقَالَ عِكْرِمَةُ أَهْلُ السَّوَادِ يَجْتَمِعُونَ فِي الْعِيدِ يُصَلُّونَ رَكْعَتَيْنِ كَمَا يَصْنَعُ الإِمَامُ.

وَقَالَ عَطَاءٌ إِذَا فَاتَهُ الْعِيدُ صَلَّى رَكْعَتَيْنِ.

Narrated `Urwa on the authority of `Aisha:

On the days of Mina, (11th, 12th, and 13th of Dhul-Hijjah) Abu Bakr came to her while two young girls were beating the tambourine and the Prophet (ﷺ) was lying covered with his clothes. Abu Bakr scolded them and the Prophet (ﷺ) uncovered his face and said to Abu Bakr, "Leave them, for these days are the days of `Id and the days of Mina." `Aisha further said, "Once the Prophet (ﷺ) was screening me and I was watching the display of black slaves in the Mosque and (`Umar) scolded them. The Prophet (ﷺ) said, 'Leave them. O Bani Arfida! (carry on), you are safe (protected)'."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ أَبَا بَكْرٍ ـ رضى الله عنه ـ دَخَلَ عَلَيْهَا وَعِنْدَهَا جَارِيَتَانِ فِي أَيَّامِ مِنًى تُدَفِّفَانِ وَتَضْرِبَانِ، وَالنَّبِيُّ صلى الله عليه وسلم مُتَغَشٍّ بِثَوْبِهِ، فَانْتَهَرَهُمَا أَبُو بَكْرٍ فَكَشَفَ النَّبِيُّ صلى الله عليه وسلم عَنْ وَجْهِهِ فَقَالَ " دَعْهُمَا يَا أَبَا بَكْرٍ فَإِنَّهَا أَيَّامُ عِيدٍ ". وَتِلْكَ الأَيَّامُ أَيَّامُ مِنًى. وَقَالَتْ عَائِشَةُ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَسْتُرُنِي، وَأَنَا أَنْظُرُ إِلَى الْحَبَشَةِ وَهُمْ يَلْعَبُونَ فِي الْمَسْجِدِ، فَزَجَرَهُمْ عُمَرُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " دَعْهُمْ، أَمْنًا بَنِي أَرْفِدَةَ ". يَعْنِي مِنَ الأَمْنِ.

Reference	: Sahih al-Bukhari 987, 988
In-book reference	: Book 13, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 15, Hadith 103

(26) Chapter: Salat before or after the Eid prayer

(26) باب الصَّلاَةِ قَبْلَ الْعِيدِ وَبَعْدَهَا

وَقَالَ أَبُو الْمُعَلَّى سَمِعْتُ سَعِيدًا عَنِ ابْنِ عَبَّاسٍ كَرِهَ الصَّلاَةَ قَبْلَ الْعِيدِ.

Narrated Ibn `Abbas:

The Prophet (ﷺ) went out and offered a two rak`at prayer on the Day of `Id ul Fitr and did not offer any other prayer before or after it and at that time Bilal was accompanying him.

حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنِي عَدِيُّ بْنُ ثَابِتٍ، قَالَ سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم خَرَجَ يَوْمَ الْفِطْرِ، فَصَلَّى رَكْعَتَيْنِ لَمْ يُصَلِّ قَبْلَهَا وَلاَ بَعْدَهَا وَمَعَهُ بِلاَلٌ.

Reference	: Sahih al-Bukhari 989
In-book reference	: Book 13, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 15, Hadith 104

14 - The Book of Witr Prayer (990 - 1004)
كتاب الوتر

(1) Chapter: What is said regarding the Witr prayer

(1) باب مَا جَاءَ فِي الْوِتْرِ

Narrated Ibn Umar:

Once a person asked Allah's Messenger (ﷺ) about the night prayer. Allah's Apostle replied, "The night prayer is offered as two Rakat followed by two Rakat and so on and if anyone is afraid of the approaching dawn (Fajr prayer) he should pray one Raka and this will be a Witr for all the Rakat which he has prayed before."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، وَعَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَجُلاً، سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ صَلاَةِ اللَّيْلِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " صَلاَةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا خَشِيَ أَحَدُكُمُ الصُّبْحَ صَلَّى رَكْعَةً وَاحِدَةً، تُوتِرُ لَهُ مَا قَدْ صَلَّى ".

Reference	: Sahih al-Bukhari 990
In-book reference	: Book 14, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 16, Hadith 105

Nafi' told that 'Abdullah bin 'Umar used to say Taslim between (the first) two Rakat and (the third) odd one in the Witr prayer, when he wanted to attend to a certain matter (during that interval between the Rakat).

وَعَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يُسَلِّمُ بَيْنَ الرَّكْعَةِ وَالرَّكْعَتَيْنِ فِي الْوِتْرِ، حَتَّى يَأْمُرَ بِبَعْضِ حَاجَتِهِ.

Reference	: Sahih al-Bukhari 991
In-book reference	: Book 14, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 16, Hadith 105

Narrated Ibn `Abbas:

Once I passed the night in the house of Maimuna (his aunt). I slept across the bed while Allah's Apostle and his wife slept length-wise. The Prophet (ﷺ) slept till midnight or nearly so and woke up rubbing his face and recited ten verses from Surat "Al-`Imran." Allah's Messenger (ﷺ) went towards a leather skin and performed ablution in the most perfect way and then stood for the prayer. I did the same and stood beside him. The Prophet (ﷺ) put his right hand on my head, twisted my ear and then prayed two rak`at five times and then ended his prayer with witr. He laid down till the Mu'adh-dhin came then he stood up and offered two rak`at (Sunna of Fajr prayer) and then went out and offered the Fajr prayer. (See Hadith No. 183, Vol. 1)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، أَنَّ ابْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّهُ، بَاتَ عِنْدَ مَيْمُونَةَ، وَهْىَ خَالَتُهُ، فَاضْطَجَعْتُ فِي عَرْضِ وِسَادَةٍ، وَاضْطَجَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَهْلُهُ فِي طُولِهَا، فَنَامَ حَتَّى انْتَصَفَ اللَّيْلُ أَوْ قَرِيبًا مِنْهُ، فَاسْتَيْقَظَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ، ثُمَّ قَرَأَ عَشْرَ آيَاتٍ مِنْ آلِ عِمْرَانَ، ثُمَّ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى شَنٍّ مُعَلَّقَةٍ، فَتَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ قَامَ يُصَلِّي فَصَنَعْتُ مِثْلَهُ فَقُمْتُ إِلَى جَنْبِهِ، فَوَضَعَ يَدَهُ الْيُمْنَى عَلَى رَأْسِي، وَأَخَذَ بِأُذُنِي يَفْتِلُهَا، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ حَتَّى جَاءَهُ الْمُؤَذِّنُ فَقَامَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ، خَرَجَ فَصَلَّى الصُّبْحَ.

Reference	: Sahih al-Bukhari 992
In-book reference	: Book 14, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 16, Hadith 106

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) said, "Night prayer is offered as two rak`at followed by two rak`at and so on, and if you want to finish it, pray only one rak`a which will be witr for all the previous rak`at." Al-Qasim said, "Since we attained the age of puberty we have seen some people offering a three-rak`at prayer as witr and all that is permissible. I hope there will be no harm in it."

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي عَمْرٌو، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ، حَدَّثَهُ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " صَلاَةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا أَرَدْتَ أَنْ تَنْصَرِفَ فَارْكَعْ رَكْعَةً تُوتِرُ لَكَ مَا صَلَّيْتَ ". قَالَ الْقَاسِمُ وَرَأَيْنَا أُنَاسًا مُنْذُ أَدْرَكْنَا يُوتِرُونَ بِثَلاَثٍ، وَإِنَّ كُلاًّ لَوَاسِعٌ أَرْجُو أَنْ لاَ يَكُونَ بِشَىْءٍ مِنْهُ بَأْسٌ.

Reference	: Sahih al-Bukhari 993
In-book reference	: Book 14, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 16, Hadith 107

Narrated `Aisha:

Allah's Messenger (ﷺ) used to pray eleven rak`at at night and that was his night prayer and each of his prostrations lasted for a period enough for one of you to recite fifty verses before Allah's Messenger (ﷺ) raised his head. He also used to pray two rak`at (Sunna) before the (compulsory) Fajr prayer and then lie down on his right side till the Mu'adh-dhin came to him for the prayer.

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ، أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي إِحْدَى عَشْرَةَ رَكْعَةً، كَانَتْ تِلْكَ صَلاَتَهُ ـ تَعْنِي بِاللَّيْلِ ـ فَيَسْجُدُ السَّجْدَةَ مِنْ ذَلِكَ قَدْرَ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ، وَيَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلاَةِ الْفَجْرِ، ثُمَّ يَضْطَجِعُ عَلَى شِقِّهِ الأَيْمَنِ حَتَّى يَأْتِيَهُ الْمُؤَذِّنُ لِلصَّلاَةِ.

Reference	: Sahih al-Bukhari 994
In-book reference	: Book 14, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 16, Hadith 108

(2) Chapter: The timing of the Salat-ul-Witr (Witr prayer) (2) باب سَاعَاتِ الْوِتْرِ

قَالَ أَبُو هُرَيْرَةَ أَوْصَانِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْوِتْرِ قَبْلَ النَّوْمِ.

Narrated Anas bin Seereen:

I asked Ibn `Umar, "What is your opinion about the two rak`at before the Fajr (compulsory) prayer, as to prolonging the recitation in them?" He said, "The Prophet (ﷺ) (p.b.u.h) used to pray at night two rak`at followed by two and so on, and end the prayer by one rak`a witr. He used to offer two rak`at before the Fajr prayer immediately after the Adhan." (Hammad, the sub-narrator said, "That meant (that he prayed) quickly.)"

حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، قَالَ حَدَّثَنَا أَنَسُ بْنُ سِيرِينَ، قَالَ قُلْتُ لاِبْنِ عُمَرَ أَرَأَيْتَ الرَّكْعَتَيْنِ قَبْلَ صَلاَةِ الْغَدَاةِ أُطِيلُ فِيهِمَا الْقِرَاءَةَ فَقَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي مِنَ اللَّيْلِ مَثْنَى مَثْنَى، وَيُوتِرُ بِرَكْعَةٍ وَيُصَلِّي الرَّكْعَتَيْنِ قَبْلَ صَلاَةِ الْغَدَاةِ وَكَأَنَّ الأَذَانَ بِأُذُنَيْهِ. قَالَ حَمَّادٌ أَىْ سُرْعَةً.

Reference	: Sahih al-Bukhari 995
In-book reference	: Book 14, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 16, Hadith 109

Narrated `Aisha:

Allah's Messenger (ﷺ) offered witr prayer at different nights at various hours extending (from the `Isha' prayer) up to the last hour of the night.

14 - The Book of Witr Prayer (990 - 1004) كتاب الوتر

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ حَدَّثَنَا أَبِي قَالَ، حَدَّثَنَا الأَعْمَشُ، قَالَ حَدَّثَنِي مُسْلِمٌ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ كُلَّ اللَّيْلِ أَوْتَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَانْتَهَى وِتْرُهُ إِلَى السَّحَرِ.

Reference : Sahih al-Bukhari 996
In-book reference : Book 14, Hadith 7
USC-MSA web (English) reference : Vol. 2, Book 16, Hadith 110
(deprecated numbering scheme)

(3) Chapter: The Prophet (pbuh) used to wake his family p for the Witr prayer (3) باب إِيقَاظِ النَّبِيِّ صلى الله عليه وسلم أَهْلَهُ بِالْوِتْرِ

Narrated `Aisha:

The Prophet (ﷺ) (p.b.u.h) used to offer his night prayer while I was sleeping across in his bed. Whenever he intended to offer the witr prayer, he used to wake me up and I would offer the witr prayer too.

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، قَالَ حَدَّثَنَا هِشَامٌ، قَالَ حَدَّثَنِي أَبِي، عَنْ عَائِشَةَ، قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي، وَأَنَا رَاقِدَةٌ مُعْتَرِضَةً عَلَى فِرَاشِهِ، فَإِذَا أَرَادَ أَنْ يُوتِرَ أَيْقَظَنِي فَأَوْتَرْتُ.

Reference : Sahih al-Bukhari 997
In-book reference : Book 14, Hadith 8
USC-MSA web (English) reference : Vol. 2, Book 16, Hadith 111
(deprecated numbering scheme)

(4) Chapter: Witr as the last Salat (at night) (4) باب لِيَجْعَلْ آخِرَ صَلاَتِهِ وِتْرًا

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) (p.b.u.h) said, "Make witr as your last prayer at night."

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " اجْعَلُوا آخِرَ صَلاَتِكُمْ بِاللَّيْلِ وِتْرًا ".

Reference : Sahih al-Bukhari 998
In-book reference : Book 14, Hadith 9
USC-MSA web (English) reference : Vol. 2, Book 16, Hadith 112
(deprecated numbering scheme)

(5) Chapter: To offer the Witr Salat while riding on an animal (5) باب الْوِتْرِ عَلَى الدَّابَّةِ

Narrated Sa`id bin Yasar:

I was going to Mecca in the company of `Abdullah bin `Umar and when I apprehended the approaching dawn, I dismounted and offered the witr prayer and then joined him. `Abdullah bin `Umar said, "Where have you been?" I replied, "I apprehended the approaching dawn so I dismounted and prayed the witr prayer." `Abdullah said, "Isn't it sufficient for you to follow the good example of Allah's Messenger (ﷺ)?" I replied, "Yes, by Allah." He said, "Allah's Messenger (ﷺ) used to pray witr on the back of the camel (while on a journey)."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ أَبِي بَكْرِ بْنِ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ سَعِيدِ بْنِ يَسَارٍ، أَنَّهُ قَالَ كُنْتُ أَسِيرُ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ بِطَرِيقِ مَكَّةَ فَقَالَ سَعِيدٌ فَلَمَّا خَشِيتُ الصُّبْحَ نَزَلْتُ فَأَوْتَرْتُ، ثُمَّ لَحِقْتُهُ فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ أَيْنَ كُنْتَ فَقُلْتُ خَشِيتُ الصُّبْحَ، فَنَزَلْتُ فَأَوْتَرْتُ. فَقَالَ عَبْدُ اللَّهِ أَلَيْسَ لَكَ فِي رَسُولِ اللَّهِ صلى الله عليه وسلم أُسْوَةٌ حَسَنَةٌ فَقُلْتُ بَلَى وَاللَّهِ. قَالَ فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُوتِرُ عَلَى الْبَعِيرِ.

Reference : Sahih al-Bukhari 999
In-book reference : Book 14, Hadith 10
USC-MSA web (English) reference : Vol. 2, Book 16, Hadith 113
(deprecated numbering scheme)

(6) Chapter: Offering prayers of Witr while on a journey (6) باب الْوِتْرِ فِي السَّفَرِ

Narrated Ibn `Umar:

The Prophet (ﷺ) used to offer (Nawafil) prayers on his Rahila (mount) facing its direction by signals, but not the compulsory prayer. He also used to pray witr on his (mount) Rahila.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي فِي السَّفَرِ عَلَى رَاحِلَتِهِ، حَيْثُ تَوَجَّهَتْ بِهِ، يُومِئُ إِيمَاءً، صَلاَةَ اللَّيْلِ إِلاَّ الْفَرَائِضَ، وَيُوتِرُ عَلَى رَاحِلَتِهِ.

Reference	: Sahih al-Bukhari 1000
In-book reference	: Book 14, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 16, Hadith 114

(7) Chapter: To recite Qunut before and after bowing

(7) باب الْقُنُوتِ قَبْلَ الرُّكُوعِ وَبَعْدَهُ

Narrated Muhammad bin Seereen:

Anas was asked, "Did the Prophet (ﷺ) recite Qunut in the Fajr prayer?" Anas replied in the affirmative. He was further asked, "Did he recite Qunut before bowing?" Anas replied, "He recited Qunut after bowing for some time (for one month)."

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، قَالَ سُئِلَ أَنَسٌ أَقَنَتَ النَّبِيُّ صلى الله عليه وسلم فِي الصُّبْحِ قَالَ نَعَمْ. فَقِيلَ لَهُ أَوَقَنَتَ قَبْلَ الرُّكُوعِ قَالَ بَعْدَ الرُّكُوعِ يَسِيرًا.

Reference	: Sahih al-Bukhari 1001
In-book reference	: Book 14, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 16, Hadith 115

Narrated `Asim:

I asked Anas bin Malik about the Qunut. Anas replied, "Definitely it was (recited)". I asked, "Before bowing or after it?" Anas replied, "Before bowing." I added, "So and so has told me that you had informed him that it had been after bowing." Anas said, "He told an untruth (i.e. "was mistaken," according to the Hijazi dialect). Allah's Messenger (ﷺ) recited Qunut after bowing for a period of one month." Anas added, "The Prophet (ﷺ) sent about seventy men (who knew the Qur'an by heart) towards the pagans (of Najd) who were less than they in number and there was a peace treaty between them and Allah's Messenger (ﷺ)s (but the Pagans broke the treaty and killed the seventy men). So Allah's Messenger (ﷺ) recited Qunut for a period of one month asking Allah to punish them."

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ حَدَّثَنَا عَاصِمٌ، قَالَ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنِ الْقُنُوتِ، فَقَالَ قَدْ كَانَ الْقُنُوتُ. قُلْتُ قَبْلَ الرُّكُوعِ أَوْ بَعْدَهُ قَالَ قَبْلَهُ. قَالَ فَإِنَّ فُلاَنًا أَخْبَرَنِي عَنْكَ أَنَّكَ قُلْتَ بَعْدَ الرُّكُوعِ. فَقَالَ كَذَبَ، إِنَّمَا قَنَتَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَعْدَ الرُّكُوعِ شَهْرًا ـ أُرَاهُ ـ كَانَ بَعَثَ قَوْمًا يُقَالُ لَهُمُ الْقُرَّاءُ زُهَاءَ سَبْعِينَ رَجُلاً إِلَى قَوْمٍ مِنَ الْمُشْرِكِينَ دُونَ أُولَئِكَ، وَكَانَ بَيْنَهُمْ وَبَيْنَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَهْدٌ فَقَنَتَ رَسُولُ اللَّهِ صلى الله عليه وسلم شَهْرًا يَدْعُو عَلَيْهِمْ.

Reference	: Sahih al-Bukhari 1002
In-book reference	: Book 14, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 16, Hadith 116

Narrated Anas bin Malik:

The Prophet (ﷺ) recited Qunut for one month (in the Fajr prayer) asking Allah to punish the tribes of Ral and Dhakwan.

أَخْبَرَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ حَدَّثَنَا زَائِدَةُ، عَنِ التَّيْمِيِّ، عَنْ أَبِي مِجْلَزٍ، عَنْ أَنَسٍ، قَالَ قَنَتَ النَّبِيُّ صلى الله عليه وسلم شَهْرًا يَدْعُو عَلَى رِعْلٍ وَذَكْوَانَ.

Reference	: Sahih al-Bukhari 1003
In-book reference	: Book 14, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 16, Hadith 117

Narrated Anas:

The Qunut used to be recited in the Maghrib and the Fajr prayers.

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنَا خَالِدٌ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ، قَالَ كَانَ الْقُنُوتُ فِي الْمَغْرِبِ وَالْفَجْرِ.

Reference	: Sahih al-Bukhari 1004
In-book reference	: Book 14, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 16, Hadith 118

15 - The Book of Invoking Allah for Rain (Istisqaa) (1005 - 1039)
كتاب الاستسقاء

(1) Chapter: Going out of the Prophet (pbuh) to offer Istisqa' prayer

(1) باب الاِسْتِسْقَاءِ وَخُرُوجِ النَّبِيِّ صلى الله عليه وسلم فِي الاِسْتِسْقَاءِ

Narrated `Abbas bin Tamim's uncle:

The Prophet (ﷺ) (p.b.u.h) went out to offer the Istisqa' prayer and turned (and put on) his cloak inside out.

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ، قَالَ خَرَجَ النَّبِيُّ صلى الله عليه وسلم يَسْتَسْقِي وَحَوَّلَ رِدَاءَهُ.

Reference	: Sahih al-Bukhari 1005
In-book reference	: Book 15, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 17, Hadith 119

(2) Chapter: Invocation of the Prophet (pbuh)

(2) باب دُعَاءِ النَّبِيِّ صلى الله عليه وسلم " اجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ "

Narrated Abu Huraira;:

Whenever the Prophet (ﷺ) (p.b.u.h) lifted his head from the bowing in the last rak`a he used to say: "O Allah! Save `Aiyash bin Abi Rabi`a. O Allah! Save Salama bin Hisham. O Allah! Save Walid bin Walid. O Allah! Save the weak faithful believers. O Allah! Be hard on the tribes of Mudar and send (famine) years on them like the famine years of (Prophet) Joseph ." The Prophet (ﷺ) further said, "Allah forgive the tribes of Ghifar and save the tribes of Aslam." Abu Az-Zinad (a sub-narrator) said, "The Qunut used to be recited by the Prophet (ﷺ) in the Fajr prayer."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ الآخِرَةِ يَقُولُ " اللَّهُمَّ أَنْجِ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ أَنْجِ سَلَمَةَ بْنَ هِشَامٍ، اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، اللَّهُمَّ أَنْجِ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ اجْعَلْهَا سِنِينَ كَسِنِي يُوسُفَ ". وَأَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " غِفَارُ غَفَرَ اللَّهُ لَهَا، وَأَسْلَمُ سَالَمَهَا اللَّهُ ". قَالَ ابْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ هَذَا كُلُّهُ فِي الصُّبْحِ.

Reference	: Sahih al-Bukhari 1006
In-book reference	: Book 15, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 17, Hadith 120

Narrated Masruq:

We were with `Abdullah and he said, "When the Prophet (ﷺ) saw the refusal of the people to accept Islam he said, "O Allah! Send (famine) years on them for (seven years) like the seven years (of famine during the time) of (Prophet) Joseph." So famine overtook them for one year and destroyed every kind of life to such an extent that the people started eating hides, carcasses and rotten dead animals. Whenever one of them looked towards the sky, he would (imagine himself to) see smoke because of hunger. So Abu Sufyan went to the Prophet (ﷺ) and said, "O Muhammad! You order people to obey Allah and to keep good relations with kith and kin. No doubt the people of your tribe are dying, so please pray to Allah for them." So Allah revealed: "Then watch you For the day that The sky will bring forth a kind Of smoke Plainly visible ... Verily! You will return (to disbelief) On the day when We shall seize You with a mighty grasp. (44.10-16) Ibn Mas`ud added, "Al-Batsha (i.e. grasp) happened in the battle of Badr and no doubt smoke, Al-Batsha, Al-Lizam, and the verse of Surat Ar-Rum have all passed .

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، قَالَ كُنَّا عِنْدَ عَبْدِ اللَّهِ فَقَالَ إِنَّ النَّبِيَّ صلى الله عليه وسلم لَمَّا رَأَى مِنَ النَّاسِ إِدْبَارًا قَالَ " اللَّهُمَّ سَبْعٌ كَسَبْعِ يُوسُفَ ". فَأَخَذَتْهُمْ سَنَةٌ حَصَّتْ كُلَّ شَىْءٍ حَتَّى أَكَلُوا الْجُلُودَ وَالْمَيْتَةَ وَالْجِيَفَ، وَيَنْظُرَ أَحَدُهُمْ إِلَى السَّمَاءِ فَيَرَى الدُّخَانَ مِنَ الْجُوعِ، فَأَتَاهُ أَبُو سُفْيَانَ فَقَالَ يَا مُحَمَّدُ إِنَّكَ تَأْمُرُ بِطَاعَةِ اللَّهِ وَبِصِلَةِ الرَّحِمِ وَإِنَّ قَوْمَكَ قَدْ هَلَكُوا، فَادْعُ اللَّهَ لَهُمْ قَالَ اللَّهُ تَعَالَى {فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ} إِلَى قَوْلِهِ {عَائِدُونَ * يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى} فَالْبَطْشَةُ يَوْمَ بَدْرٍ، وَقَدْ مَضَتِ الدُّخَانُ وَالْبَطْشَةُ وَاللِّزَامُ وَآيَةُ الرُّومِ.

Reference	: Sahih al-Bukhari 1007
In-book reference	: Book 15, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 17, Hadith 121

(3) Chapter: Request of the people to the Imam to offer the Istisqa' prayer

(3) باب سُؤَالِ النَّاسِ الإِمَامَ الاِسْتِسْقَاءَ إِذَا قَحَطُوا

Narrated `Abdullah bin Dinar:

My father said, "I heard Ibn `Umar reciting the poetic verses of Abu Talib: And a white (person) (i.e. the Prophet) who is requested to pray for rain and who takes care of the orphans and is the guardian of widows." Salim's father (Ibn `Umar) said, "The following poetic verse occurred to my mind while I was looking at the face of the Prophet (ﷺ) (p.b.u.h) while he was praying for rain. He did not get down till the rain water flowed profusely from every roof-gutter: And a white (person) who is requested to pray for rain and who takes care of the orphans and is the guardian of widows . . . And these were the words of Abu Talib."

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ حَدَّثَنَا أَبُو قُتَيْبَةَ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ ابْنَ عُمَرَ، يَتَمَثَّلُ بِشِعْرِ أَبِي طَالِبٍ وَأَبْيَضَ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ ثِمَالُ الْيَتَامَى عِصْمَةٌ لِلأَرَامِلِ وَقَالَ عُمَرُ بْنُ حَمْزَةَ حَدَّثَنَا سَالِمٌ، عَنْ أَبِيهِ، رُبَّمَا ذَكَرْتُ قَوْلَ الشَّاعِرِ وَأَنَا أَنْظُرُ، إِلَى وَجْهِ النَّبِيِّ صلى الله عليه وسلم يَسْتَسْقِي، فَمَا يَنْزِلُ حَتَّى يَجِيشَ كُلُّ مِيزَابٍ. وَأَبْيَضَ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ ثِمَالَ الْيَتَامَى عِصْمَةً لِلأَرَامِلِ وَهْوَ قَوْلُ أَبِي طَالِبٍ.

Reference	: Sahih al-Bukhari 1008, 1009
In-book reference	: Book 15, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 17, Hadith 122

Narrated Anas:

Whenever drought threatened them, `Umar bin Al-Khattab, used to ask Al-Abbas bin `Abdul Muttalib to invoke Allah for rain. He used to say, "O Allah! We used to ask our Prophet to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O Allah ! Bless us with rain."(1) And so it would rain.

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ، قَالَ حَدَّثَنِي أَبِي عَبْدُ اللَّهِ بْنُ الْمُثَنَّى، عَنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ، عَنْ أَنَسٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ ـ رضى الله عنه ـ كَانَ إِذَا قَحَطُوا اسْتَسْقَى بِالْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَقَالَ اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِنَبِيِّنَا فَتَسْقِينَا وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا فَاسْقِنَا. قَالَ فَيُسْقَوْنَ.

Reference	: Sahih al-Bukhari 1010
In-book reference	: Book 15, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 17, Hadith 123

(4) Chapter: Turning cloak inside out while offering the Istisqa' prayer

(4) باب تَحْوِيلِ الرِّدَاءِ فِي الاِسْتِسْقَاءِ

Narrated `Abdullah bin Zaid:

The Prophet (ﷺ) turned his cloak inside out on Istisqa.

حَدَّثَنَا إِسْحَاقُ، قَالَ حَدَّثَنَا وَهْبٌ، قَالَ أَخْبَرَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم اسْتَسْقَى فَقَلَبَ رِدَاءَهُ.

Reference	: Sahih al-Bukhari 1011
In-book reference	: Book 15, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 17, Hadith 124

Narrated `Abdullah bin Zaid:

The Prophet (ﷺ) went towards the Musalla and invoked Allah for rain. He faced the Qibla and wore his cloak inside out, and offered two rak`at.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ أَنَّهُ سَمِعَ عَبَّادَ بْنَ تَمِيمٍ، يُحَدِّثُ أَبَاهُ عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ زَيْدٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم خَرَجَ إِلَى الْمُصَلَّى فَاسْتَسْقَى، فَاسْتَقْبَلَ الْقِبْلَةَ، وَقَلَبَ رِدَاءَهُ، وَصَلَّى رَكْعَتَيْنِ. قَالَ أَبُو عَبْدِ اللَّهِ كَانَ ابْنُ عُيَيْنَةَ يَقُولُ هُوَ صَاحِبُ الأَذَانِ، وَلَكِنَّهُ وَهْمٌ، لأَنَّ هَذَا عَبْدُ اللَّهِ بْنُ زَيْدِ بْنِ عَاصِمٍ الْمَازِنِيُّ، مَازِنُ الأَنْصَارِ.

Reference	: Sahih al-Bukhari 1012
In-book reference	: Book 15, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 17, Hadith 125

(5) Chapter: The taking of revenge by Allah over His creatures by drought

(5) بَابُ انْتِقَامِ الرَّبِّ جَلَّ وَعَزَّ مِنْ خَلْقِهِ بِالْقَحْطِ إِذَا انْتُهِكَ مَحَارِمُ اللَّهِ

(6) Chapter: Istisqa' in the main mosque (of the town)

(6) باب الاِسْتِسْقَاءِ فِي الْمَسْجِدِ الْجَامِعِ

Narrated Sharik bin `Abdullah bin Abi Namir:

I heard Anas bin Malik saying, "On a Friday a person entered the main Mosque through the gate facing the pulpit while Allah's Messenger (ﷺ) was delivering the Khutba. The man stood in front of Allah's Apostle and said, 'O Allah's Messenger (ﷺ)! The livestock are dying and the roads are cut off; so please pray to Allah for rain.' " Anas added, "Allah's Messenger (ﷺ) (p.b.u.h) raised both his hands and said, 'O Allah! Bless us with rain! O Allah! Bless us with rain! O Allah! Bless us with rain!' " Anas added, "By Allah, we could not see any trace of cloud in the sky and there was no building or a house between us and (the mountains of) Sila." Anas added, "A heavy cloud like a shield appeared from behind it (i.e. Sila' Mountain). When it came in the middle of the sky, it spread and then rained." Anas further said, "By Allah! We could not see the sun for a week. Next Friday a person entered through the same gate and at that time Allah's Messenger (ﷺ) was delivering the Friday's Khutba. The man stood in front of him and said, 'O Allah's Messenger (ﷺ)! The livestock are dying and the roads are cut off, please pray to Allah to withhold rain.' " Anas added, "Allah's Messenger (ﷺ) I raised both his hands and said, 'O Allah! Round about us and not on us. O Allah! On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow.' So the rain stopped and we came out walking in the sun." Sharik asked Anas whether it was the same person who had asked for the rain (the last Friday). Anas replied that he did not know.

حَدَّثَنَا مُحَمَّدٌ، قَالَ أَخْبَرَنَا أَبُو ضَمْرَةَ، أَنَسُ بْنُ عِيَاضٍ قَالَ حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَذْكُرُ أَنَّ رَجُلاً، دَخَلَ يَوْمَ الْجُمُعَةِ مِنْ باب كَانَ وُجَاهَ الْمِنْبَرِ، وَرَسُولُ اللَّهِ صلى الله عليه وسلم قَائِمٌ يَخْطُبُ فَاسْتَقْبَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم قَائِمًا فَقَالَ يَا رَسُولَ اللَّهِ، هَلَكَتِ الْمَوَاشِي وَانْقَطَعَتِ السُّبُلُ، فَادْعُ اللَّهَ يُغِيثُنَا. قَالَ فَرَفَعَ رَسُولُ اللَّهِ صلى الله عليه

وسلم يَدَيْهِ فَقَالَ " اللَّهُمَّ اسْقِنَا، اللَّهُمَّ اسْقِنَا، اللَّهُمَّ اسْقِنَا ". قَالَ أَنَسٌ وَلاَ وَاللَّهِ مَا نَرَى فِي السَّمَاءِ مِنْ سَحَابٍ وَلاَ قَزَعَةً وَلاَ شَيْئًا، وَمَا بَيْنَنَا وَبَيْنَ سَلْعٍ مِنْ بَيْتٍ وَلاَ دَارٍ، قَالَ فَطَلَعَتْ مِنْ وَرَائِهِ سَحَابَةٌ مِثْلُ التُّرْسِ، فَلَمَّا تَوَسَّطَتِ السَّمَاءَ انْتَشَرَتْ ثُمَّ أَمْطَرَتْ. قَالَ وَاللَّهِ مَا رَأَيْنَا الشَّمْسَ سِتًّا، ثُمَّ دَخَلَ رَجُلٌ مِنْ ذَلِكَ الْبَابِ فِي الْجُمُعَةِ الْمُقْبِلَةِ، وَرَسُولُ اللَّهِ صلى الله عليه وسلم قَائِمٌ يَخْطُبُ، فَاسْتَقْبَلَهُ قَائِمًا فَقَالَ يَا رَسُولَ اللَّهِ، هَلَكَتِ الأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ، فَادْعُ اللَّهَ يُمْسِكْهَا، قَالَ فَرَفَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَيْهِ ثُمَّ قَالَ " اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا، اللَّهُمَّ عَلَى الآكَامِ وَالْجِبَالِ وَالآجَامِ وَالظِّرَابِ وَالأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ ". قَالَ فَانْقَطَعَتْ وَخَرَجْنَا نَمْشِي فِي الشَّمْسِ. قَالَ شَرِيكٌ فَسَأَلْتُ أَنَسًا أَهُوَ الرَّجُلُ الأَوَّلُ قَالَ لاَ أَدْرِي.

Reference : Sahih al-Bukhari 1013
In-book reference : Book 15, Hadith 8
USC-MSA web (English) reference : Vol. 2, Book 17, Hadith 126
(deprecated numbering scheme)

(7) Chapter: To invoke Allah for rain in the Khutba of Friday facing a direction other than the Qiblah

(7) باب الاِسْتِسْقَاءِ فِي خُطْبَةِ الْجُمُعَةِ غَيْرَ مُسْتَقْبِلِ الْقِبْلَةِ

Narrated Sharik:

Anas bin Malik said, "A person entered the Mosque on a Friday through the gate facing the Daril- Qada' and Allah's Messenger (ﷺ) was standing delivering the Khutba (sermon). The man stood in front of Allah's Messenger (ﷺ) and said, 'O Allah's Messenger (ﷺ), livestock are dying and the roads are cut off; please pray to Allah for rain.' So Allah's Messenger (ﷺ) (p.b.u.h) raised both his hands and said, 'O Allah! Bless us with rain. O Allah! Bless us with rain. O Allah! Bless us with rain!" Anas added, "By Allah, there were no clouds in the sky and there was no house or building between us and the mountain of Sila'. Then a big cloud like a shield appeared from behind it (i.e. Silas Mountain) and when it came in the middle of the sky, it spread and then rained. By Allah! We could not see the sun for a week. The next Friday, a person entered through the same gate and Allah's Messenger (ﷺ) was delivering the Friday Khutba and the man stood in front of him and said, 'O Allah's Messenger (ﷺ)! The livestock are dying and the roads are cut off; Please pray to Allah to withhold rain.' " Anas added, "Allah's Messenger (ﷺ) raised both his hands and said, 'O Allah! Round about us and not on us. O Allah!' On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow.' " Anas added, "The rain stopped and we came out, walking in the sun." Sharik asked Anas whether it was the same person who had asked for rain the previous Friday. Anas replied that he did not know.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ شَرِيكٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلاً، دَخَلَ الْمَسْجِدَ يَوْمَ جُمُعَةٍ مِنْ بَابٍ كَانَ نَحْوَ دَارِ الْقَضَاءِ، وَرَسُولُ اللَّهِ صلى الله عليه وسلم قَائِمٌ يَخْطُبُ، فَاسْتَقْبَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم قَائِمًا ثُمَّ قَالَ يَا رَسُولَ اللَّهِ هَلَكَتِ الأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ، فَادْعُ اللَّهَ يُغِيثُنَا فَرَفَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَيْهِ ثُمَّ قَالَ " اللَّهُمَّ أَغِثْنَا، اللَّهُمَّ أَغِثْنَا، اللَّهُمَّ أَغِثْنَا ". قَالَ أَنَسٌ وَلاَ وَاللَّهِ مَا نَرَى فِي السَّمَاءِ مِنْ سَحَابٍ، وَلاَ قَزَعَةً، وَمَا بَيْنَنَا وَبَيْنَ سَلْعٍ مِنْ بَيْتٍ وَلاَ دَارٍ. قَالَ فَطَلَعَتْ مِنْ وَرَائِهِ سَحَابَةٌ مِثْلُ التُّرْسِ، فَلَمَّا تَوَسَّطَتِ السَّمَاءَ انْتَشَرَتْ ثُمَّ أَمْطَرَتْ، فَلاَ وَاللَّهِ مَا رَأَيْنَا الشَّمْسَ سِتًّا، ثُمَّ دَخَلَ رَجُلٌ مِنْ ذَلِكَ الْبَابِ فِي الْجُمُعَةِ وَرَسُولُ اللَّهِ صلى الله عليه وسلم قَائِمٌ يَخْطُبُ، فَاسْتَقْبَلَهُ قَائِمًا فَقَالَ يَا رَسُولَ اللَّهِ هَلَكَتِ الأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ، فَادْعُ اللَّهَ يُمْسِكْهَا عَنَّا. قَالَ فَرَفَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَيْهِ ثُمَّ قَالَ " اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا، اللَّهُمَّ عَلَى الآكَامِ وَالظِّرَابِ وَبُطُونِ الأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ ". قَالَ فَأَقْلَعَتْ وَخَرَجْنَا نَمْشِي فِي الشَّمْسِ. قَالَ شَرِيكٌ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ أَهُوَ الرَّجُلُ الأَوَّلُ فَقَالَ مَا أَدْرِي.

Reference : Sahih al-Bukhari 1014
In-book reference : Book 15, Hadith 9
USC-MSA web (English) reference : Vol. 2, Book 17, Hadith 127
(deprecated numbering scheme)

(8) Chapter: Istisqa' (to invoke Allah for the rain) on the pulpit

(8) باب الاِسْتِسْقَاءِ عَلَى الْمِنْبَرِ

Narrated Qatada:

Anas I said, "While Allah's Messenger (ﷺ) (p.b.u.h) was delivering the Friday Khutba (sermon) a man came and said, 'O Allah's Messenger (ﷺ)! Rain is scarce; please ask Allah to bless us with rain.' So he invoked Allah for it, and it rained so much that we could hardly reach our homes and it continued raining till the next Friday." Anas further said, "Then the same or some other person stood up and said, 'O Allah's Apostle! Invoke Allah to withhold the rain.' On that, Allah's Messenger (ﷺ) I said, 'O Allah! Round about us and not on us.' " Anas added, "I saw the clouds dispersing right and left and it continued to rain but not over Medina."

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ بَيْنَمَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ جَاءَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ، قَحَطَ الْمَطَرُ فَادْعُ اللَّهَ أَنْ يَسْقِيَنَا. فَدَعَا فَمُطِرْنَا، فَمَا كِدْنَا أَنْ نَصِلَ إِلَى مَنَازِلِنَا فَمَا زِلْنَا نُمْطَرُ إِلَى الْجُمُعَةِ الْمُقْبِلَةِ. قَالَ فَقَامَ ذَلِكَ الرَّجُلُ أَوْ غَيْرُهُ فَقَالَ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَصْرِفَهُ عَنَّا. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا ". قَالَ فَلَقَدْ رَأَيْتُ السَّحَابَ يَتَقَطَّعُ يَمِينًا وَشِمَالاً يُمْطَرُونَ وَلاَ يُمْطَرُ أَهْلُ الْمَدِينَةِ.

Reference	: Sahih al-Bukhari 1015
In-book reference	: Book 15, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 17, Hadith 128

(9) Chapter: Whoever To invoke Allah for rain in the Jumu'ah prayer

(9) باب مَنِ اكْتَفَى بِصَلاَةِ الْجُمُعَةِ فِي الاِسْتِسْقَاءِ

Narrated Anas:

A man came to the Prophet (ﷺ) (p.b.u.h) and said, "Livestock are destroyed and the roads are cut off." So Allah's Messenger (ﷺ) invoked Allah for rain and it rained from that Friday till the next Friday. The same person came again and said, "Houses have collapsed, roads are cut off, and the livestock are destroyed. Please pray to Allah to withhold the rain." Allah's Messenger (ﷺ) (stood up and) said, "O Allah! (Let it rain) on the plateaus, on the hills, in the valleys and over the places where trees grow." So the clouds cleared away from Medina as clothes are taken off
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حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسٍ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ هَلَكَتِ الْمَوَاشِي وَتَقَطَّعَتِ السُّبُلُ. فَدَعَا، فَمُطِرْنَا مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ، ثُمَّ جَاءَ فَقَالَ تَهَدَّمَتِ الْبُيُوتُ وَتَقَطَّعَتِ السُّبُلُ، وَهَلَكَتِ الْمَوَاشِي فَادْعُ اللَّهَ يُمْسِكْهَا. فَقَامَ صلى الله عليه وسلم فَقَالَ " اللَّهُمَّ عَلَى الآكَامِ وَالظِّرَابِ وَالأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ ". فَانْجَابَتْ عَنِ الْمَدِينَةِ انْجِيَابَ الثَّوْبِ.

Reference	: Sahih al-Bukhari 1016
In-book reference	: Book 15, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 17, Hadith 129

(10) Chapter: Invocation (for stoppage of rain)

(10) باب الدُّعَاءِ إِذَا تَقَطَّعَتِ السُّبُلُ مِنْ كَثْرَةِ الْمَطَرِ

Narrated Anas bin Malik:

A man came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Livestock are destroyed and the roads are cut off. So please invoke Allah." So Allah's Messenger (ﷺ) prayed and it rained from that Friday to the next Friday. Then he came to Allah's Messenger (ﷺ) I and said, "O Allah's Messenger (ﷺ)! Houses have collapsed, roads are cut off and the livestock are destroyed." So Allah's Messenger (ﷺ) (p.b.u.h) prayed, "O Allah!

(Let it rain) on the tops of mountains, on the plateaus, in the valleys and over the places where trees grow." So the clouds cleared away from Medina as clothes are taken off.

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ، هَلَكَتِ الْمَوَاشِي وَانْقَطَعَتِ السُّبُلُ، فَادْعُ اللَّهَ، فَدَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَمُطِرُوا مِنْ جُمُعَةٍ إِلَى جُمُعَةٍ، فَجَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ، تَهَدَّمَتِ الْبُيُوتُ وَتَقَطَّعَتِ السُّبُلُ وَهَلَكَتِ الْمَوَاشِي. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اللَّهُمَّ عَلَى رُءُوسِ الْجِبَالِ وَالآكَامِ وَبُطُونِ الأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ ". فَانْجَابَتْ عَنِ الْمَدِينَةِ انْجِيَابَ الثَّوْبِ.

Reference	: Sahih al-Bukhari 1017
In-book reference	: Book 15, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 17, Hadith 130

(11) Chapter: The saying that "The Prophet (pbuh) did not turn his cloak inside out during the invocation for rain on Friday."

(11) بَابُ مَا قِيلَ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يُحَوِّلْ رِدَاءَهُ فِي الِاسْتِسْقَاءِ يَوْمَ الْجُمُعَةِ

Narrated Anas bin Malik:

I p man complained to the Prophet (ﷺ) about the destruction of livestock and property and the hunger of the offspring. So he invoked (Allah for rain. The narrator (Anas) did not mention that the Prophet (ﷺ) had worn his cloak inside out or faced the Qibla.

حَدَّثَنَا الْحَسَنُ بْنُ بِشْرٍ، قَالَ حَدَّثَنَا مُعَافَى بْنُ عِمْرَانَ، عَنِ الأَوْزَاعِيِّ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلاً، شَكَا إِلَى النَّبِيِّ صلى الله عليه وسلم هَلاَكَ الْمَالِ وَجَهْدَ الْعِيَالِ، فَدَعَا اللَّهَ يَسْتَسْقِي، وَلَمْ يَذْكُرْ أَنَّهُ حَوَّلَ رِدَاءَهُ وَلاَ اسْتَقْبَلَ الْقِبْلَةَ.

Reference	: Sahih al-Bukhari 1018
In-book reference	: Book 15, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 17, Hadith 131

(12) Chapter: If the people request the Imam to invoke Allah for rain, the Imam should not refuse

(12) باب إِذَا اسْتَشْفَعُوا إِلَى الإِمَامِ لِيَسْتَسْقِيَ لَهُمْ لَمْ يَرُدُّهُمْ

Narrated Anas bin Malik:

A man came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Livestock are destroyed and the roads are cut off; so please invoke Allah." So Allah's Messenger (ﷺ) prayed for rain and it rained from that Friday till the next Friday. Then a man came to the Prophet (ﷺ) (p.b.u.h) and said, "O Allah's Messenger (ﷺ)! The houses have collapsed, roads are cut off and the livestock are destroyed." So Allah's Messenger (ﷺ) said, "O Allah ! (Let it rain) on the tops of the mountains, on the plateaus, in the valleys and over the places where trees grow." So the clouds cleared away from Medina as clothes are taken off.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ هَلَكَتِ الْمَوَاشِي، وَتَقَطَّعَتِ السُّبُلُ، فَادْعُ اللَّهَ. فَدَعَا اللَّهَ، فَمُطِرْنَا مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ، فَجَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ، تَهَدَّمَتِ الْبُيُوتُ وَتَقَطَّعَتِ السُّبُلُ وَهَلَكَتِ الْمَوَاشِي. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اللَّهُمَّ عَلَى ظُهُورِ الْجِبَالِ وَالآكَامِ وَبُطُونِ الأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ ". فَانْجَابَتْ عَنِ الْمَدِينَةِ انْجِيَابَ الثَّوْبِ.

Reference	: Sahih al-Bukhari 1019
In-book reference	: Book 15, Hadith 14
USC-MSA web (English) reference	: Vol. 2, Book 17, Hadith 132

(13) Chapter: If Al-Mushrikun intercede the Muslim to invoke Allah for rain during drought

(13) باب إِذَا اسْتَشْفَعَ الْمُشْرِكُونَ بِالْمُسْلِمِينَ عِنْدَ الْقَحْطِ

Narrated Masruq:

One day I went to Ibn Mas`ud who said, "When Quraish delayed in embracing Islam, the Prophet (ﷺ) I invoked Allah to curse them, so they were afflicted with a (famine) year because of which many of them died and they ate the carcasses and Abu Sufyan came to the Prophet (ﷺ) and said, 'O Muhammad! You came to order people to keep good relation with kith and kin and your nation is being destroyed, so invoke Allah I ? So the Prophet (ﷺ) I recited the Holy verses of Sirat-Ad-Dukhan: 'Then watch you For the day that The sky will Bring forth a kind Of smoke Plainly visible.' (44.10) When the famine was taken off, the people renegade once again as nonbelievers. The statement of Allah, (in Sura "Ad- Dukhan"-44) refers to that: 'On the day when We shall seize You with a mighty grasp.' (44.16) And that was what happened on the day of the battle of Badr." Asbath added on the authority of Mansur, "Allah's Messenger (ﷺ) prayed for them and it rained heavily for seven days. So the people complained of the excessive rain. The Prophet (ﷺ) said, 'O Allah! (Let it rain) around us and not on us.' So the clouds dispersed over his head and it rained over the surroundings."

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ سُفْيَانَ، حَدَّثَنَا مَنْصُورٌ، وَالأَعْمَشُ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، قَالَ أَتَيْتُ ابْنَ مَسْعُودٍ فَقَالَ إِنَّ قُرَيْشًا أَبْطَئُوا عَنِ الإِسْلاَمِ،، فَدَعَا عَلَيْهِمُ النَّبِيُّ صلى الله عليه وسلم فَأَخَذَتْهُمْ سَنَةٌ حَتَّى هَلَكُوا فِيهَا وَأَكَلُوا الْمَيْتَةَ وَالْعِظَامَ، فَجَاءَهُ أَبُو سُفْيَانَ فَقَالَ يَا مُحَمَّدُ، جِئْتَ تَأْمُرُ بِصِلَةِ الرَّحِمِ، وَإِنَّ قَوْمَكَ هَلَكُوا، فَادْعُ اللَّهَ. فَقَرَأَ {فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ} ثُمَّ عَادُوا إِلَى كُفْرِهِمْ فَذَلِكَ قَوْلُهُ تَعَالَى {يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى} يَوْمَ بَدْرٍ. قَالَ وَزَادَ أَسْبَاطٌ عَنْ مَنْصُورٍ فَدَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم، فَسُقُوا الْغَيْثَ، فَأَطْبَقَتْ عَلَيْهِمْ سَبْعًا، وَشَكَا النَّاسُ كَثْرَةَ الْمَطَرِ فَقَالَ " اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا ". فَانْحَدَرَتِ السَّحَابَةُ عَنْ رَأْسِهِ، فَسُقُوا النَّاسُ حَوْلَهُمْ.

Reference	: Sahih al-Bukhari 1020
In-book reference	: Book 15, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 17, Hadith 133

(14) Chapter: To say, "Around us and not on us." when it rains excessively

(14) باب الدُّعَاءِ إِذَا كَثُرَ الْمَطَرُ حَوَالَيْنَا وَلاَ عَلَيْنَا

Narrated Anas:

Allah's Messenger (ﷺ) I was delivering the Khutba (sermon) on a Friday when the people stood up, shouted and said, "O Allah's Messenger (ﷺ)! There is no rain (drought), the trees have dried and the livestock are destroyed; Please pray to Allah for rain." So Allah's Messenger (ﷺ) said twice, "O Allah! Bless us with rain." By Allah, there was no trace of cloud in the sky and suddenly the sky became overcast with clouds and it started raining. The Prophet (ﷺ) came down the pulpit and offered the prayer. When he came back from the prayer (to his house) it was raining and it rained continuously till the next Friday. When the Prophet started delivering the Friday Khutba (sermon), the people started shouting and said to him, "The houses have collapsed and the roads are cut off; so please pray to Allah to withhold the rain." So the Prophet (ﷺ) smiled and said, "O Allah! Round about us and not on us." So the sky became clear over Medina but it kept on raining over the outskirts (of Medina) and not a single drop of rain fell over Median. I looked towards the sky which was as bright and clear as a crown.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ، حَدَّثَنَا مُعْتَمِرٌ، عَنْ عُبَيْدِ اللَّهِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَخْطُبُ يَوْمَ جُمُعَةٍ، فَقَامَ النَّاسُ فَصَاحُوا فَقَالُوا يَا رَسُولَ اللَّهِ، قَحَطَ الْمَطَرُ وَاحْمَرَّتِ الشَّجَرُ وَهَلَكَتِ الْبَهَائِمُ، فَادْعُ اللَّهَ يَسْقِينَا. فَقَالَ " اللَّهُمَّ

اسْقِنَا ". مَرَّتَيْنِ، وَايْمُ اللَّهِ مَا نَرَى فِي السَّمَاءِ قَزَعَةً مِنْ سَحَابٍ، فَنَشَأَتْ سَحَابَةٌ وَأَمْطَرَتْ، وَنَزَلَ عَنِ الْمِنْبَرِ فَصَلَّى، فَلَمَّا انْصَرَفَ لَمْ تَزَلْ تُمْطِرُ إِلَى الْجُمُعَةِ الَّتِي تَلِيهَا، فَلَمَّا قَامَ النَّبِيُّ صلى الله عليه وسلم يَخْطُبُ صَاحُوا إِلَيْهِ تَهَدَّمَتِ الْبُيُوتُ وَانْقَطَعَتِ السُّبُلُ، فَادْعُ اللَّهَ يَحْبِسُهَا عَنَّا. فَتَبَسَّمَ النَّبِيُّ صلى الله عليه وسلم ثُمَّ قَالَ " اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا ". فَكُشِطَتِ الْمَدِينَةُ، فَجَعَلَتْ تُمْطِرُ حَوْلَهَا وَلاَ تَمْطُرُ بِالْمَدِينَةِ قَطْرَةً، فَنَظَرْتُ إِلَى الْمَدِينَةِ وَإِنَّهَا لَفِي مِثْلِ الإِكْلِيلِ.

Reference	: Sahih al-Bukhari 1021
In-book reference	: Book 15, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 17, Hadith 134

(15) Chapter: To invoke Allah for rain while standing

(15) باب الدُّعَاءِ فِي الاِسْتِسْقَاءِ قَائِمًا

Narrated 'Abdullah bin Yazid Al-Ansari that he went out with Al-Bara' bin 'Azib, and Zaid bin Arqam and invoked for rain. He ('Abdullah bin Yazid) stood up but not on a pulpit and invoked Allah for rain and then offered two Rak'a prayers with loud recitation without pronouncing Adhan or Iqama. Abu Ishaq said that 'Adbullah bin Yazid had seen the Prophet (ﷺ) (ﷺ) (doing the same)

وَقَالَ لَنَا أَبُو نُعَيْمٍ عَنْ زُهَيْرٍ، عَنْ أَبِي إِسْحَاقَ، خَرَجَ عَبْدُ اللَّهِ بْنُ يَزِيدَ الأَنْصَارِيُّ وَخَرَجَ مَعَهُ الْبَرَاءُ بْنُ عَازِبٍ وَزَيْدُ بْنُ أَرْقَمَ رضى الله عنهم فَاسْتَسْقَى، فَقَامَ بِهِمْ عَلَى رِجْلَيْهِ عَلَى غَيْرِ مِنْبَرٍ فَاسْتَغْفَرَ، ثُمَّ صَلَّى رَكْعَتَيْنِ يَجْهَرُ بِالْقِرَاءَةِ وَلَمْ يُؤَذِّنْ، وَلَمْ يُقِمْ. قَالَ أَبُو إِسْحَاقَ وَرَأَى عَبْدُ اللَّهِ بْنُ يَزِيدَ النَّبِيَّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 1022
In-book reference	: Book 15, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 17, Hadith 134

Narrated `Abbas bin Tamim:

that his uncle (who was one of the companions of the Prophet) had told him, "The Prophet (ﷺ) went out with the people to invoke Allah for rain for them. He stood up and invoked Allah for rain, then faced the Qibla and turned his cloak (inside out) and it rained."

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي عَبَّادُ بْنُ تَمِيمٍ، أَنَّ عَمَّهُ ـ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم خَرَجَ بِالنَّاسِ يَسْتَسْقِي لَهُمْ، فَقَامَ فَدَعَا اللَّهَ قَائِمًا، ثُمَّ تَوَجَّهَ قِبَلَ الْقِبْلَةِ، وَحَوَّلَ رِدَاءَهُ فَأُسْقُوا.

Reference	: Sahih al-Bukhari 1023
In-book reference	: Book 15, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 17, Hadith 135

(16) Chapter: To recite aloud while offering the prayer of Istisqa'

(16) باب الْجَهْرِ بِالْقِرَاءَةِ فِي الاِسْتِسْقَاءِ

Narrated `Abbas bin Tamim:

from his uncle who said, "The Prophet (ﷺ) went out to invoke Allah for rain. He faced the Qibla invoking Allah. He turned over his cloak (inside out) and then offered two rak`at and recited the Qur'an aloud in them."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ، قَالَ خَرَجَ النَّبِيُّ صلى الله عليه وسلم يَسْتَسْقِي فَتَوَجَّهَ إِلَى الْقِبْلَةِ يَدْعُو، وَحَوَّلَ رِدَاءَهُ، ثُمَّ صَلَّى رَكْعَتَيْنِ جَهَرَ فِيهِمَا بِالْقِرَاءَةِ.

Reference	: Sahih al-Bukhari 1024
In-book reference	: Book 15, Hadith 19

USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 2, Book 17, Hadith 136

(17) Chapter: How the Prophet (pbuh) turned his back towards the people [while offering the Salat (prayer) for rain]

(17) باب كَيْفَ حَوَّلَ النَّبِيُّ صلى الله عليه وسلم ظَهْرَهُ إِلَى النَّاسِ

Narrated `Abbas bin Tamim from his uncle:

"I saw the Prophet (ﷺ) on the day when he went out to offer the Istisqa' prayer. He turned his back towards the people and faced the Qibla and asked Allah for rain. Then he turned his cloak inside out and led us in a two rak`at prayer and recited the Qur'an aloud in them."

حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ، قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَوْمَ خَرَجَ يَسْتَسْقِي قَالَ فَحَوَّلَ إِلَى النَّاسِ ظَهْرَهُ، وَاسْتَقْبَلَ الْقِبْلَةَ يَدْعُو، ثُمَّ حَوَّلَ رِدَاءَهُ، ثُمَّ صَلَّى لَنَا رَكْعَتَيْنِ جَهَرَ فِيهِمَا بِالْقِرَاءَةِ.

Reference	: Sahih al-Bukhari 1025
In-book reference	: Book 15, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 17, Hadith 137

(18) Chapter: The Istisqa' prayer consists of two Rak'a

(18) باب صَلاَةِ الاِسْتِسْقَاءِ رَكْعَتَيْنِ

Narrated `Abbas bin Tamim from his uncle who said:

"The Prophet (ﷺ) invoked Allah for rain and offered a two rak`at prayer and he put his cloak inside out."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم اسْتَسْقَى فَصَلَّى رَكْعَتَيْنِ، وَقَلَبَ رِدَاءَهُ.

Reference	: Sahih al-Bukhari 1026
In-book reference	: Book 15, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 17, Hadith 138

(19) Chapter: To offer the Istisqa' prayer at the Musalla

(19) باب الاِسْتِسْقَاءِ فِي الْمُصَلَّى

Narrated `Abbas bin Tamim from his uncle who said:

"The Prophet (ﷺ) went out to the Musalla to offer the Istisqa' prayer, faced the Qibla and offered a tworak` at prayer and turned his cloak inside out." Narrated Abu Bakr, "The Prophet (ﷺ) put the right side of his cloak on his left side."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، سَمِعَ عَبَّادَ بْنَ تَمِيمٍ، عَنْ عَمِّهِ، قَالَ خَرَجَ النَّبِيُّ صلى الله عليه وسلم إِلَى الْمُصَلَّى يَسْتَسْقِي، وَاسْتَقْبَلَ الْقِبْلَةَ فَصَلَّى رَكْعَتَيْنِ، وَقَلَبَ رِدَاءَهُ. قَالَ سُفْيَانُ فَأَخْبَرَنِي الْمَسْعُودِيُّ عَنْ أَبِي بَكْرٍ قَالَ جَعَلَ الْيَمِينَ عَلَى الشِّمَالِ.

Reference	: Sahih al-Bukhari 1027
In-book reference	: Book 15, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 17, Hadith 139

(20) Chapter: Facing the Qiblah while offering the Istisqa' prayer

(20) باب اسْتِقْبَالِ الْقِبْلَةِ فِي الاِسْتِسْقَاءِ

Narrated `Abdullah bin Zaid Al-Ansari:

The Prophet (ﷺ) went out towards the Musalla in order to offer the Istisqa' prayer and when he intended to invoke (Allah) or started invoking, he faced the Qibla and turned his cloak inside out.

حَدَّثَنَا مُحَمَّدٌ، قَالَ أَخْبَرَنَا عَبْدُ الْوَهَّابِ، قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ أَخْبَرَنِي أَبُو بَكْرِ بْنُ مُحَمَّدٍ، أَنَّ عَبَّادَ بْنَ تَمِيمٍ، أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ زَيْدٍ الأَنْصَارِيَّ أَخْبَرَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم خَرَجَ إِلَى الْمُصَلَّى يُصَلِّي، وَأَنَّهُ لَمَّا دَعَا ـ أَوْ أَرَادَ أَنْ يَدْعُوَ ـ اسْتَقْبَلَ الْقِبْلَةَ وَحَوَّلَ رِدَاءَهُ. قَالَ أَبُو عَبْدِ اللَّهِ ابْنُ زَيْدٍ هَذَا مَازِنِيٌّ، وَالأَوَّلُ كُوفِيٌّ هُوَ ابْنُ يَزِيدَ.

Reference	: Sahih al-Bukhari 1028
In-book reference	: Book 15, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 17, Hadith 140

(21) Chapter: While offering the Istisqa' prayer, people should raise hands along with the Imam

(21) باب رَفْعِ النَّاسِ أَيْدِيَهُمْ مَعَ الإِمَامِ فِي الاِسْتِسْقَاءِ

Narrated Anas bin Malik:

A bedouin came to Allah's Messenger (ﷺ) on a Friday and said, "O Allah's Messenger ! The livestock, the offspring, and the people have perished." So, Allah's Messenger (ﷺ) raised both his hands invoking Allah (for rain) and the people too raised their hands with Allah's Messenger (ﷺ) invoking Allah (for rain). We had not left the mosque when it started raining. It rained till the next Friday when the same man came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger! The travelers are compelled to postpone their journeys (because of excessive rain) and the roads are overflowed."

قَالَ أَيُّوبُ بْنُ سُلَيْمَانَ حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي أُوَيْسٍ، عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ، قَالَ يَحْيَى بْنُ سَعِيدٍ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، قَالَ أَتَى رَجُلٌ أَعْرَابِيٌّ مِنْ أَهْلِ الْبَدْوِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ الْجُمُعَةِ فَقَالَ يَا رَسُولَ اللَّهِ، هَلَكَتِ الْمَاشِيَةُ هَلَكَ الْعِيَالُ هَلَكَ النَّاسُ. فَرَفَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَيْهِ يَدْعُو، وَرَفَعَ النَّاسُ أَيْدِيَهُمْ مَعَهُ يَدْعُونَ، قَالَ فَمَا خَرَجْنَا مِنَ الْمَسْجِدِ حَتَّى مُطِرْنَا، فَمَا زِلْنَا نُمْطَرُ حَتَّى كَانَتِ الْجُمُعَةُ الأُخْرَى، فَأَتَى الرَّجُلُ إِلَى نَبِيِّ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ، بَشِقَ الْمُسَافِرُ، وَمُنِعَ الطَّرِيقُ.

Reference	: Sahih al-Bukhari 1029
In-book reference	: Book 15, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 17, Hadith 140

The narrator Anas added that the Prophet (ﷺ) (ﷺ) raised his hands (during the invocation) to such an extent that the whiteness of his armpits was visible.

وَقَالَ الأُوَيْسِيُّ حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، وَشَرِيكٍ، سَمِعَا أَنَسًا، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ رَفَعَ يَدَيْهِ حَتَّى رَأَيْتُ بَيَاضَ إِبْطَيْهِ.

Reference	: Sahih al-Bukhari 1030
In-book reference	: Book 15, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 17, Hadith 140

(22) Chapter: The raising of both hands by the Imam during Istisqa' while invoking Allah for rain

(22) باب رَفْعِ الإِمَامِ يَدَهُ فِي الاِسْتِسْقَاءِ

Narrated Anas bin Malik:

The Prophet (ﷺ) never raised his hands for any invocation except for that of Istisqa' and he used to raise them so much that the whiteness of his armpits became visible. (Note: It may be that Anas did not see the Prophet (ﷺ) raising his hands, but it is narrated that the Prophet (ﷺ) used to raise his hands for invocations other than Istisqa. See Hadith No. 807 & 808 and also see Hadith No. 612, Vol. 5).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى، وَابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم لاَ يَرْفَعُ يَدَيْهِ فِي شَىْءٍ مِنْ دُعَائِهِ إِلاَّ فِي الاِسْتِسْقَاءِ، وَإِنَّهُ يَرْفَعُ حَتَّى يُرَى بَيَاضُ إِبْطَيْهِ.

Reference	: Sahih al-Bukhari 1031
In-book reference	: Book 15, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 17, Hadith 141

(23) Chapter: What should be said (or what to say) if it rains

(23) باب مَا يُقَالُ إِذَا أَمْطَرَتْ

وَقَالَ ابْنُ عَبَّاسٍ: {كَصَيِّبٍ} الْمَطَرُ.
وَقَالَ غَيْرُهُ صَابَ وَأَصَابَ يَصُوبُ.

Narrated Aisha:

Whenever Allah's Messenger (ﷺ) saw the rain, he used to say, "O Allah! Let it be a strong fruitful rain."

حَدَّثَنَا مُحَمَّدٌ ـ هُوَ ابْنُ مُقَاتِلٍ أَبُو الْحَسَنِ الْمَرْوَزِيُّ ـ قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا رَأَى الْمَطَرَ قَالَ " **صَيِّبًا نَافِعًا** ". تَابَعَهُ الْقَاسِمُ بْنُ يَحْيَى عَنْ عُبَيْدِ اللَّهِ. وَرَوَاهُ الأَوْزَاعِيُّ وَعُقَيْلٌ عَنْ نَافِعٍ.

Reference	: Sahih al-Bukhari 1032
In-book reference	: Book 15, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 17, Hadith 142

(24) Chapter: One who stood in the rain till the water started trickling down his beard

(24) باب مَنْ تَمَطَّرَ فِي الْمَطَرِ حَتَّى يَتَحَادَرَ عَلَى لِحْيَتِهِ

Narrated Anas bin Malik:

In the lifetime of Allah's Messenger (ﷺ) (p.b.u.h) the people were afflicted with a (famine) year. While the Prophet was delivering the Khutba (sermon) on the pulpit on a Friday, a Bedouin stood up and said, "O Allah's Messenger (ﷺ)! The livestock are dying and the families (offspring) are hungry: please pray to Allah to bless us with rain." Allah's Messenger (ﷺ) raised both his hands towards the sky and at that time there was not a trace of cloud in they sky. Then the clouds started gathering like mountains. Before he got down from the pulpit I saw rainwater trickling down his beard. It rained that day, the next day, the third day, the fourth day and till the next Friday, when the same Bedouin or some other person stood up (during the Friday Khutba) and said, "O Allah's Messenger (ﷺ)! The houses have collapsed and the livestock are drowned. Please invoke Allah for us." So Allah's Messenger (ﷺ) raised both his hands and said, "O Allah! Around us and not on us." Whichever side the Prophet (ﷺ) directed his hand, the clouds dispersed from there till a hole (in the clouds) was formed over Medina. The valley of Qanat remained flowing (with water) for one month and none, came from outside who didn't talk about the abundant rain.

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، قَالَ أَخْبَرَنَا الأَوْزَاعِيُّ، قَالَ حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ الأَنْصَارِيُّ، قَالَ حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ، قَالَ أَصَابَتِ النَّاسَ سَنَةٌ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَبَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَخْطُبُ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ قَامَ أَعْرَابِيٌّ فَقَالَ يَا رَسُولَ اللَّهِ، هَلَكَ الْمَالُ وَجَاعَ الْعِيَالُ، فَادْعُ اللَّهَ لَنَا أَنْ يَسْقِيَنَا.

قَالَ فَرَفَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَيْهِ، وَمَا فِي السَّمَاءِ قَزَعَةٌ، قَالَ فَثَارَ سَحَابٌ أَمْثَالُ الْجِبَالِ، ثُمَّ لَمْ يَنْزِلْ عَنْ مِنْبَرِهِ حَتَّى رَأَيْتُ الْمَطَرَ يَتَحَادَرُ عَلَى لِحْيَتِهِ، قَالَ فَمُطِرْنَا يَوْمَنَا ذَلِكَ، وَفِي الْغَدِ وَمِنْ بَعْدِ الْغَدِ وَالَّذِي يَلِيهِ إِلَى الْجُمُعَةِ الأُخْرَى، فَقَامَ ذَلِكَ الأَعْرَابِيُّ أَوْ رَجُلٌ غَيْرُهُ فَقَالَ يَا رَسُولَ اللَّهِ، تَهَدَّمَ الْبِنَاءُ وَغَرِقَ الْمَالُ، فَادْعُ اللَّهَ لَنَا. فَرَفَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَيْهِ وَقَالَ " اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا ". قَالَ فَمَا جَعَلَ يُشِيرُ بِيَدِهِ إِلَى نَاحِيَةٍ مِنَ السَّمَاءِ إِلاَّ تَفَرَّجَتْ حَتَّى صَارَتِ الْمَدِينَةُ فِي مِثْلِ الْجَوْبَةِ، حَتَّى سَالَ الْوَادِي ـ وَادِي قَنَاةَ ـ شَهْرًا. قَالَ فَلَمْ يَجِئْ أَحَدٌ مِنْ نَاحِيَةٍ إِلاَّ حَدَّثَ بِالْجَوْدِ.

Reference	: Sahih al-Bukhari 1033
In-book reference	: Book 15, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 17, Hadith 143

(25) Chapter: If the wind blows (what should one do or say?) (25) باب إِذَا هَبَّتِ الرِّيحُ

Narrated Anas:

Whenever a strong wind blew, anxiety appeared on the face of the Prophet (ﷺ) (fearing that wind might be a sign of Allah's wrath).

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ أَخْبَرَنِي حُمَيْدٌ، أَنَّهُ سَمِعَ أَنَسًا، يَقُولُ كَانَتِ الرِّيحُ الشَّدِيدَةُ إِذَا هَبَّتْ عُرِفَ ذَلِكَ فِي وَجْهِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 1034
In-book reference	: Book 15, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 17, Hadith 144

(26) Chapter: "I was granted victory with As-Saba" (26) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم " نُصِرْتُ بِالصَّبَا "

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "I was granted victory with As-Saba and the nation of 'Ad was destroyed by Ad- Dabur (westerly wind) .

حَدَّثَنَا مُسْلِمٌ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " نُصِرْتُ بِالصَّبَا، وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ ".

Reference	: Sahih al-Bukhari 1035
In-book reference	: Book 15, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 17, Hadith 145

(27) Chapter: Earthquakes and (other) signs (of the Day of Judgement) (27) باب مَا قِيلَ فِي الزَّلاَزِلِ وَالآيَاتِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The Hour (Last Day) will not be established until (religious) knowledge will be taken away (by the death of religious learned men), earthquakes will be very frequent, time will pass quickly, afflictions will appear, murders will increase and money will overflow amongst you." (See Hadith No. 85 Vol 1).

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، قَالَ أَخْبَرَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تَقُومُ السَّاعَةُ حَتَّى يُقْبَضَ الْعِلْمُ، وَتَكْثُرَ الزَّلاَزِلُ، وَيَتَقَارَبَ الزَّمَانُ، وَتَظْهَرَ الْفِتَنُ، وَيَكْثُرَ الْهَرْجُ ـ وَهْوَ الْقَتْلُ الْقَتْلُ ـ حَتَّى يَكْثُرَ فِيكُمُ الْمَالُ فَيَفِيضُ ".

Reference : Sahih al-Bukhari 1036
In-book reference : Book 15, Hadith 31
USC-MSA web (English) reference : Vol. 2, Book 17, Hadith 146
(deprecated numbering scheme)

Narrated Ibn `Umar:

(The Prophet) said, "O Allah! Bless our Sham and our Yemen." People said, "Our Najd as well." The Prophet again said, "O Allah! Bless our Sham and Yemen." They said again, "Our Najd as well." On that the Prophet (ﷺ) said, "There will appear earthquakes and afflictions, and from there will come out the side of the head of Satan."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا حُسَيْنُ بْنُ الْحَسَنِ، قَالَ حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا وَفِي يَمَنِنَا. قَالَ قَالُوا وَفِي نَجْدِنَا قَالَ قَالَ اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا وَفِي يَمَنِنَا. قَالَ قَالُوا وَفِي نَجْدِنَا قَالَ قَالَ هُنَاكَ الزَّلاَزِلُ وَالْفِتَنُ، وَبِهَا يَطْلُعُ قَرْنُ الشَّيْطَانِ.

Reference : Sahih al-Bukhari 1037
In-book reference : Book 15, Hadith 32
USC-MSA web (English) reference : Vol. 2, Book 17, Hadith 147
(deprecated numbering scheme)

(28) Chapter: "And instead for the provision He gives you, you deny"

(28) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ}

قَالَ ابْنُ عَبَّاسٍ شُكْرَكُمْ.

Narrated Zaid bin Khalid Al-Juhani:

Allah's Messenger (ﷺ) led the morning prayer in Al-Hudaibiya and it had rained the previous night. When the Prophet (ﷺ) (p.b.u.h) had finished the prayer he faced the people and said, "Do you know what your Lord has said?" They replied, "Allah and His Apostle know better." (The Prophet (ﷺ) said), "Allah says, 'In this morning some of My worshipers remained as true believers and some became non-believers; he who said that it had rained with the blessing and mercy of Allah is the one who believes in Me and does not believe in star, but he who said it had rained because of such and such (star) is a disbeliever in Me and is a believer in star.' "

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، أَنَّهُ قَالَ صَلَّى لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم صَلاَةَ الصُّبْحِ بِالْحُدَيْبِيَةِ عَلَى إِثْرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلَةِ، فَلَمَّا انْصَرَفَ النَّبِيُّ صلى الله عليه وسلم أَقْبَلَ عَلَى النَّاسِ فَقَالَ " هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ ". قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ " أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ. فَذَلِكَ مُؤْمِنٌ بِي كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ بِنَوْءِ كَذَا وَكَذَا. فَذَلِكَ كَافِرٌ بِي مُؤْمِنٌ بِالْكَوْكَبِ ".

Reference : Sahih al-Bukhari 1038
In-book reference : Book 15, Hadith 33
USC-MSA web (English) reference : Vol. 2, Book 17, Hadith 148
(deprecated numbering scheme)

(29) Chapter: Except Allah nobody nobody knows when it will rain

(29) باب لاَ يَدْرِي مَتَى يَجِيءُ الْمَطَرُ إِلاَّ اللَّهُ

وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «خَمْسٌ لاَ يَعْلَمُهُنَّ إِلاَّ اللَّهُ».

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) (p.b.u.h) said, "Keys of the unseen knowledge are five which nobody knows but Allah . . . nobody knows what will happen tomorrow; nobody knows what is in the womb; nobody knows what he will gain tomorrow; nobody knows at what place he will die; and nobody knows when it will rain."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مِفْتَاحُ الْغَيْبِ خَمْسٌ لاَ يَعْلَمُهَا إِلاَّ اللَّهُ لاَ يَعْلَمُ أَحَدٌ مَا يَكُونُ فِي غَدٍ، وَلاَ يَعْلَمُ أَحَدٌ مَا يَكُونُ فِي الأَرْحَامِ، وَلاَ تَعْلَمُ نَفْسٌ مَاذَا تَكْسِبُ غَدًا، وَمَا تَدْرِي نَفْسٌ بِأَىِّ أَرْضٍ تَمُوتُ، وَمَا يَدْرِي أَحَدٌ مَتَى يَجِيءُ الْمَطَرُ ".

Reference	: Sahih al-Bukhari 1039
In-book reference	: Book 15, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 17, Hadith 149

16 - The Book of Eclipses (1040 - 1065, 1066)
كتاب الكسوف

(1) Chapter: As-Salat (the prayer) during a solar eclipse

(1) اب الصَّلاَةِ فِي كُسُوفِ الشَّمْسِ

Narrated Abu Bakra:

We were with Allah's Messenger (ﷺ) when the sun eclipsed. Allah's Messenger (ﷺ) stood up dragging his cloak till he entered the Mosque. He led us in a two-rak`at prayer till the sun (eclipse) had cleared. Then the Prophet (p.b.u.h) said, "The sun and the moon do not eclipse because of someone's death. So whenever you see these eclipses pray and invoke (Allah) till the eclipse is over."

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، قَالَ حَدَّثَنَا خَالِدٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَانْكَسَفَتِ الشَّمْسُ، فَقَامَ النَّبِيُّ صلى الله عليه وسلم يَجُرُّ رِدَاءَهُ حَتَّى دَخَلَ الْمَسْجِدَ، فَدَخَلْنَا فَصَلَّى بِنَا رَكْعَتَيْنِ، حَتَّى انْجَلَتِ الشَّمْسُ فَقَالَ صلى الله عليه وسلم " إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ، فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا، وَادْعُوا، حَتَّى يُكْشَفَ مَا بِكُمْ ".

Reference	: Sahih al-Bukhari 1040
In-book reference	: Book 16, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 18, Hadith 150

Narrated Abu Mas`ud:

The Prophet (ﷺ) said, "The sun and the moon do not eclipse because of the death of someone from the people but they are two signs amongst the signs of Allah. When you see them stand up and pray."

حَدَّثَنَا شِهَابُ بْنُ عَبَّادٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ حُمَيْدٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ سَمِعْتُ أَبَا مَسْعُودٍ، يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ، وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهُمَا فَقُومُوا فَصَلُّوا ".

Reference	: Sahih al-Bukhari 1041
In-book reference	: Book 16, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 18, Hadith 151

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "The sun and the moon do not eclipse because of the death or life (i.e. birth) of someone but they are two signs amongst the signs of Allah. When you see them offer the prayer."

حَدَّثَنَا أَصْبَغُ، قَالَ أَخْبَرَنِي ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي عَمْرٌو، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، حَدَّثَهُ عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّهُ كَانَ يُخْبِرُ عَنِ النَّبِيِّ صلى الله عليه وسلم. " إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهَا فَصَلُّوا ".

Reference	: Sahih al-Bukhari 1042
In-book reference	: Book 16, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 18, Hadith 152

Narrated Al-Mughira bin Shu`ba:

"The sun eclipsed in the lifetime of Allah's Messenger (ﷺ) on the day when (his son) Ibrahim died. So the people said that the sun had eclipsed because of the death of Ibrahim. Allah's Messenger (ﷺ) said, "The sun and the

moon do not eclipse because of the death or life (i.e. birth) of someone. When you see the eclipse pray and invoke Allah."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، قَالَ حَدَّثَنَا شَيْبَانُ أَبُو مُعَاوِيَةَ، عَنْ زِيَادِ بْنِ عِلاَقَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ مَاتَ إِبْرَاهِيمُ، فَقَالَ النَّاسُ كَسَفَتِ الشَّمْسُ لِمَوْتِ إِبْرَاهِيمَ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ فَصَلُّوا وَادْعُوا اللَّهَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 1043
In-book reference	: Book 16, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 18, Hadith 153

(2) Chapter: To give Sadaqa during the eclipse

(2) باب الصَّدَقَةِ فِي الْكُسُوفِ

Narrated `Aisha:

In the lifetime of Allah's Messenger (ﷺ) (p.b.u.h) the sun eclipsed, so he led the people in prayer, and stood up and performed a long Qiyam, then bowed for a long while. He stood up again and performed a long Qiyam but this time the period of standing was shorter than the first. He bowed again for a long time but shorter than the first one, then he prostrated and prolonged the prostration. He did the same in the second rak`a as he did in the first and then finished the prayer; by then the sun (eclipse) had cleared. He delivered the Khutba (sermon) and after praising and glorifying Allah he said, "The sun and the moon are two signs against the signs of Allah; they do not eclipse on the death or life of anyone. So when you see the eclipse, remember Allah and say Takbir, pray and give Sadaqa." The Prophet then said, "O followers of Muhammad! By Allah! There is none who has more ghaira (selfrespect) than Allah as He has forbidden that His slaves, male or female commit adultery (illegal sexual intercourse). O followers of Muhammad! By Allah! If you knew that which I know you would laugh little and weep much.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ خَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم بِالنَّاسِ، فَقَامَ فَأَطَالَ الْقِيَامَ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ وَهْوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، وَهْوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ، ثُمَّ فَعَلَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ مَا فَعَلَ فِي الأُولَى، ثُمَّ انْصَرَفَ وَقَدِ انْجَلَتِ الشَّمْسُ، فَخَطَبَ النَّاسَ، فَحَمِدَ اللَّهَ، وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ ‏"‏ إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لاَ يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْعُوا اللَّهَ وَكَبِّرُوا، وَصَلُّوا وَتَصَدَّقُوا ‏"‏‏.‏ ثُمَّ قَالَ ‏"‏ يَا أُمَّةَ مُحَمَّدٍ، وَاللَّهِ مَا مِنْ أَحَدٍ أَغْيَرُ مِنَ اللَّهِ أَنْ يَزْنِيَ عَبْدُهُ أَوْ تَزْنِيَ أَمَتُهُ، يَا أُمَّةَ مُحَمَّدٍ، وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيرًا ‏"‏‏.‏

Reference	: Sahih al-Bukhari 1044
In-book reference	: Book 16, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 18, Hadith 154

(3) Chapter: Making a loud announcement of As-Salat (the prayer) in congregation for eclipse

(3) باب النِّدَاءِ بِالصَّلاَةُ جَامِعَةٌ فِي الْكُسُوفِ

Narrated `Abdullah bin `Amr:

"When the sun eclipsed in the lifetime of Allah's Messenger (ﷺ) an announcement was made that a prayer was to be offered in congregation."

حَدَّثَنَا إِسْحَاقُ، قَالَ أَخْبَرَنَا يَحْيَى بْنُ صَالِحٍ، قَالَ حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلاَّمِ بْنِ أَبِي سَلاَّمٍ الْحَبَشِيُّ الدِّمَشْقِيُّ، قَالَ حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ الزُّهْرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ـ رضى الله عنهما ـ قَالَ لَمَّا كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم نُودِيَ إِنَّ الصَّلاَةَ جَامِعَةٌ‏.‏

Reference	: Sahih al-Bukhari 1045
In-book reference	: Book 16, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 18, Hadith 155

(4) Chapter: A Khutba (delivered) by the Imam on the eclipse

(4) باب خُطْبَةِ الإِمَامِ فِي الْكُسُوفِ

وَقَالَتْ عَائِشَةُ وَأَسْمَاءُ خَطَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated `Aisha:

(the wife of the Prophet (ﷺ) (p.b.u.h) In the lifetime of the Prophet (ﷺ) the sun eclipsed and he went to the Mosque and the people aligned behind him. He said the Takbir (starting the prayer) and prolonged the recitation (from the Qur'an) and then said Takbir and performed a prolonged bowing; then he (lifted his head and) said, "Sami allahu liman hamidah" (Allah heard him who sent his praises to Him). He then did not prostrate but stood up and recited a prolonged recitation which was shorter than the first recitation. He again said Takbir and then bowed a prolonged bowing but shorter than the first one and then said, "Sami`a l-lahu Lyman hamidah Rabbana walak-lhamd, (Allah heard him who sent his praises to Him. O our Sustainer! All the praises are for You)" and then prostrated and did the same in the second rak`a; thus he completed four bowing and four prostrations. The sun (eclipse) had cleared before he finished the prayer. (After the prayer) he stood up, glorified and praised Allah as He deserved and then said, "The sun and the moon are two of the signs of Allah. They do not eclipse because of the death or the life (i.e. birth) of someone. When you see them make haste for the prayer." Narrated Az-Zuhri: I said to 'Urwa, "When the sun eclipsed at Medina your brother (`Abdullah bin Az-Zubair) offered only a two-rak`at prayer like that of the morning (Fajr) prayer." 'Urwa replied, "Yes, for he missed the Prophet's tradition (concerning this matter)."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، ح وَحَدَّثَنِي أَحْمَدُ بْنُ صَالِحٍ، قَالَ حَدَّثَنَا عَنْبَسَةُ، قَالَ حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي عُرْوَةُ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم قَالَتْ خَسَفَتِ الشَّمْسُ فِي حَيَاةِ النَّبِيِّ صلى الله عليه وسلم فَخَرَجَ إِلَى الْمَسْجِدِ فَصَفَّ النَّاسُ وَرَاءَهُ، فَكَبَّرَ فَاقْتَرَأَ رَسُولُ اللَّهِ صلى الله عليه وسلم قِرَاءَةً طَوِيلَةً، ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلاً، ثُمَّ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. فَقَامَ وَلَمْ يَسْجُدْ، وَقَرَأَ قِرَاءَةً طَوِيلَةً، هِيَ أَدْنَى مِنَ الْقِرَاءَةِ الأُولَى، ثُمَّ كَبَّرَ وَرَكَعَ رُكُوعًا طَوِيلاً، وَهْوَ أَدْنَى مِنَ الرُّكُوعِ الأَوَّلِ، ثُمَّ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ. ثُمَّ سَجَدَ، ثُمَّ قَالَ فِي الرَّكْعَةِ الآخِرَةِ مِثْلَ ذَلِكَ، فَاسْتَكْمَلَ أَرْبَعَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ، وَانْجَلَتِ الشَّمْسُ قَبْلَ أَنْ يَنْصَرِفَ، ثُمَّ قَامَ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ " هُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ، لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَافْزَعُوا إِلَى الصَّلاَةِ ". وَكَانَ يُحَدِّثُ كَثِيرُ بْنُ عَبَّاسٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ ـ رضى الله عنهما ـ كَانَ يُحَدِّثُ يَوْمَ خَسَفَتِ الشَّمْسُ بِمِثْلِ حَدِيثِ عُرْوَةَ عَنْ عَائِشَةَ. فَقُلْتُ لِعُرْوَةَ إِنَّ أَخَاكَ يَوْمَ خَسَفَتْ بِالْمَدِينَةِ لَمْ يَزِدْ عَلَى رَكْعَتَيْنِ مِثْلَ الصُّبْحِ. قَالَ أَجَلْ لأَنَّهُ أَخْطَأَ السُّنَّةَ.

Reference	: Sahih al-Bukhari 1046
In-book reference	: Book 16, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 18, Hadith 156

(5) Chapter: Should one say: The sun Kasafat or Khasafat?

(5) بَابُ هَلْ يَقُولُ كَسَفَتِ الشَّمْسُ أَوْ خَسَفَتْ وَقَالَ اللَّهُ تَعَالَى: {وَخَسَفَ الْقَمَرُ}

Narrated Aisha:

(the wife of the Prophet) On the day when the sun Khasafat (eclipsed) Allah's Messenger (ﷺ) prayed; he stood up and said Takbir and recited a prolonged recitation, then he performed a prolonged bowing, then he raised his head and said, "Sami`a l-lahu Lyman Hamidah," and then remained standing and recited a prolonged recitation which

was shorter than the first. Then he performed a prolonged bowing which was shorter than the first. Then he prostrated and prolonged the prostration and he did the same in the second rak`a as in the first and then finished the prayer with Taslim. By that time the sun (eclipse) had cleared He addressed the people and said, "The sun and the moon are two of the signs of Allah; they do not eclipse (Yakhsifan) because of the death or the life (i.e. birth) of someone. So when you see them make haste for the prayer."

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنَا اللَّيْثُ، حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهُ. أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى يَوْمَ خَسَفَتِ الشَّمْسُ، فَقَامَ فَكَبَّرَ، فَقَرَأَ قِرَاءَةً طَوِيلَةً، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً، ثُمَّ رَفَعَ رَأْسَهُ، فَقَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. وَقَامَ كَمَا هُوَ، ثُمَّ قَرَأَ قِرَاءَةً طَوِيلَةً، وَهْىَ أَدْنَى مِنَ الْقِرَاءَةِ الأُولَى، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً، وَهْىَ أَدْنَى مِنَ الرَّكْعَةِ الأُولَى، ثُمَّ سَجَدَ سُجُودًا طَوِيلاً، ثُمَّ فَعَلَ فِي الرَّكْعَةِ الآخِرَةِ مِثْلَ ذَلِكَ، ثُمَّ سَلَّمَ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَخَطَبَ النَّاسَ، فَقَالَ فِي كُسُوفِ الشَّمْسِ وَالْقَمَرِ " إِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ، لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَافْزَعُوا إِلَى الصَّلاَةِ ".

Reference	: Sahih al-Bukhari 1047
In-book reference	: Book 16, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 18, Hadith 157

(6) Chapter: "Allah frightens His slaves with Kusuf (eclipse)

(6) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم : «يُخَوِّفُ اللَّهُ عِبَادَهُ بِالْكُسُوفِ»

قَالَهُ أَبُو مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Abu Bakra:

Allah's Messenger (ﷺ) said: "The sun and the moon are two signs amongst the signs of Allah and they do not eclipse because of the death of someone but Allah frightens His devotees with them."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ، وَلَكِنَّ اللَّهَ تَعَالَى يُخَوِّفُ بِهَا عِبَادَهُ ". وَقَالَ أَبُو عَبْدِ اللَّهِ لَمْ يَذْكُرْ عَبْدُ الْوَارِثِ وَشُعْبَةُ وَخَالِدُ بْنُ عَبْدِ اللَّهِ وَحَمَّادُ بْنُ سَلَمَةَ عَنْ يُونُسَ " يُخَوِّفُ بِهَا عِبَادَهُ ". وَتَابَعَهُ مُوسَى عَنْ مُبَارَكٍ عَنِ الْحَسَنِ قَالَ أَخْبَرَنِي أَبُو بَكْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم. " إِنَّ اللَّهَ تَعَالَى يُخَوِّفُ بِهِمَا عِبَادَهُ ". وَتَابَعَهُ أَشْعَثُ عَنِ الْحَسَنِ.

Reference	: Sahih al-Bukhari 1048
In-book reference	: Book 16, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 18, Hadith 158

(7) Chapter: To seek refuge with Allah from the torment in the grave during eclipse

(7) باب التَّعَوُّذِ مِنْ عَذَابِ الْقَبْرِ فِي الْكُسُوفِ

Narrated `Amra bint `Abdur-Rahman:

A Jewess came to ask `Aisha (the wife of the Prophet) about something. She said to her, "May Allah give you refuge from the punishment of the grave." So `Aisha ' asked Allah's Messenger (ﷺ) "Would the people be punished in their graves?" Allah's Messenger (ﷺ) after seeking refuge with Allah from the punishment of the grave (and thus replied in the affirmative). Then one day, Allah's Messenger (ﷺ) rode to go to some place but the sun eclipsed. He returned in the forenoon and passed through the rear of the dwellings (of his wives) and stood for the (eclipse) prayer, and the people stood behind him. He stood up for a long period and then performed a prolonged bowing which was shorter than the first bowing. Then he raised his head and prostrated. Then he stood up (for the second rak`a) for a long while but the standing was shorter than that of the first rak`a. Then he performed a prolonged

bowing which was shorter than the first one. Then he raised his head and prostrated. Then he stood up for a long time but shorter than the first. Then he performed a prolonged bowing but shorter than the first. Then he raised his head and prostrated and finished the prayer and (then delivered the sermon and) said as much as Allah wished. And then he ordered the people to seek refuge with Allah from the punishment of the grave.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ يَهُودِيَّةً جَاءَتْ تَسْأَلُهَا فَقَالَتْ لَهَا أَعَاذَكِ اللَّهُ مِنْ عَذَابِ الْقَبْرِ. فَسَأَلَتْ عَائِشَةُ ـ رضى الله عنها ـ رَسُولَ اللَّهِ صلى الله عليه وسلم أَيُعَذَّبُ النَّاسُ فِي قُبُورِهِمْ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَائِذًا بِاللَّهِ مِنْ ذَلِكَ. ثُمَّ رَكِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم ذَاتَ غَدَاةٍ مَرْكَبًا، فَخَسَفَتِ الشَّمْسُ، فَرَجَعَ ضُحًى، فَمَرَّ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ ظَهْرَانَىِ الْحُجَرِ، ثُمَّ قَامَ يُصَلِّي، وَقَامَ النَّاسُ وَرَاءَهُ، فَقَامَ قِيَامًا طَوِيلاً، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلاً، وَهْوَ دُونَ الْقِيَامِ الأَوَّلِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً، وَهْوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ رَفَعَ فَسَجَدَ، ثُمَّ قَامَ فَقَامَ قِيَامًا طَوِيلاً، وَهْوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً وَهْوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ قَامَ قِيَامًا طَوِيلاً وَهْوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً وَهْوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ رَفَعَ فَسَجَدَ وَانْصَرَفَ، فَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، ثُمَّ أَمَرَهُمْ أَنْ يَتَعَوَّذُوا مِنْ عَذَابِ الْقَبْرِ.

Reference	: Sahih al-Bukhari 1049, 1050
In-book reference	: Book 16, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 18, Hadith 159

(8) Chapter: To prolong the prostrations in the eclipse Salat

(8) باب طُولِ السُّجُودِ فِي الْكُسُوفِ

Narrated `Abdullah bin `Amr:

When the sun eclipsed in the lifetime of Allah's Messenger (ﷺ) and an announcement was made that the prayer was to be held in congregation. The Prophet (ﷺ) performed two bowing in one rak`a. Then he stood up and performed two bowing in one rak`a. Then he sat down and finished the prayer; and by then the (eclipse) had cleared `Aisha said, "I had never performed such a long prostration."

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّهُ قَالَ لَمَّا كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم نُودِيَ إِنَّ الصَّلاَةَ جَامِعَةٌ فَرَكَعَ النَّبِيُّ صلى الله عليه وسلم رَكْعَتَيْنِ فِي سَجْدَةٍ ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ فِي سَجْدَةٍ، ثُمَّ جَلَسَ، ثُمَّ جُلِّيَ عَنِ الشَّمْسِ. قَالَ وَقَالَتْ عَائِشَةُ ـ رضى الله عنها ـ مَا سَجَدْتُ سُجُودًا قَطُّ كَانَ أَطْوَلَ مِنْهَا.

Reference	: Sahih al-Bukhari 1051
In-book reference	: Book 16, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 18, Hadith 160

(9) Chapter: To offer the Eclipse Salat (prayer) in congregation

(9) باب صَلاَةِ الْكُسُوفِ جَمَاعَةً

وَصَلَّى ابْنُ عَبَّاسٍ لَهُمْ فِي صُفَّةِ زَمْزَمَ.
وَجَمَعَ عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ. وَصَلَّى ابْنُ عُمَرَ.

Narrated `Abdullah bin `Abbas:

The sun eclipsed in the lifetime of the Prophet (ﷺ) (p.b.u.h) . Allah's Messenger (ﷺ) offered the eclipse prayer and stood for a long period equal to the period in which one could recite Surat-al-Baqara. Then he bowed for a long time and then stood up for a long period which was shorter than that of the first standing, then bowed again for a long time but for a shorter period than the first; then he prostrated twice and then stood up for a long period which was shorter than that of the first standing; then he bowed for a long time which was shorter than the previous one, and then he raised his head and stood up for a long period which was shorter than the first standing, then he

bowed for a long time which was shorter than the first bowing, and then prostrated (twice) and finished the prayer. By then, the sun (eclipse) had cleared. The Prophet (ﷺ) then said, "The sun and the moon are two of the signs of Allah. They eclipse neither because of the death of somebody nor because of his life (i.e. birth). So when you see them, remember Allah." The people say, "O Allah's Messenger (ﷺ)! We saw you taking something from your place and then we saw you retreating." The Prophet (ﷺ) replied, "I saw Paradise and stretched my hands towards a bunch (of its fruits) and had I taken it, you would have eaten from it as long as the world remains. I also saw the Hell-fire and I had never seen such a horrible sight. I saw that most of the inhabitants were women." The people asked, "O Allah's Messenger (ﷺ)! Why is it so?" The Prophet (ﷺ) replied, "Because of their ungratefulness." It was asked whether they are ungrateful to Allah. The Prophet said, "They are ungrateful to their companions of life (husbands) and ungrateful to good deeds. If you are benevolent to one of them throughout the life and if she sees anything (undesirable) in you, she will say, 'I have never had any good from you.' "

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، قَالَ انْخَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم، فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم، فَقَامَ قِيَامًا طَوِيلاً نَحْوًا مِنْ قِرَاءَةِ سُورَةِ الْبَقَرَةِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلاً، وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً، وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ قَامَ قِيَامًا طَوِيلاً وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً، وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلاً، وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً، وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَقَالَ صلى الله عليه وسلم " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَاذْكُرُوا اللَّهَ ". قَالُوا يَا رَسُولَ اللَّهِ، رَأَيْنَاكَ تَنَاوَلْتَ شَيْئًا فِي مَقَامِكَ، ثُمَّ رَأَيْنَاكَ كَعْكَعْتَ. قَالَ صلى الله عليه وسلم " إِنِّي رَأَيْتُ الْجَنَّةَ، فَتَنَاوَلْتُ عُنْقُودًا، وَلَوْ أَصَبْتُهُ لأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا، وَأُرِيتُ النَّارَ، فَلَمْ أَرَ مَنْظَرًا كَالْيَوْمِ قَطُّ أَفْظَعَ، وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ ". قَالُوا بِمَ يَا رَسُولَ اللَّهِ قَالَ " بِكُفْرِهِنَّ ". قِيلَ يَكْفُرْنَ بِاللَّهِ قَالَ " يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ كُلَّهُ، ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ ".

Reference	: Sahih al-Bukhari 1052
In-book reference	: Book 16, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 18, Hadith 161

(10) Chapter: Offering of Eclipse prayer by women along with men (10) باب صَلاَةِ النِّسَاءِ مَعَ الرِّجَالِ فِي الْكُسُوفِ

Narrated Fatima bint Al-Mundhir:

Asma' bint Al Bakr said, "I came to `Aisha the wife of the Prophet (ﷺ) (p.b.u.h) during the solar eclipse. The people were standing and offering the prayer and she was also praying too. I asked her, 'What has happened to the people?' She pointed out with her hand towards the sky and said, 'Subhan-Allah'. I said, 'Is there a sign?' She pointed out in the affirmative." Asma' further said, "I too then stood up for the prayer till I fainted and then poured water on my head. When Allah's Messenger (ﷺ) had finished his prayer, he thanked and praised Allah and said, 'I have seen at this place of mine what I have never seen even Paradise and Hell. No doubt, it has been inspired to me that you will be put to trial in the graves like or nearly like the trial of (Masih) Ad-Dajjal. (I do not know which one of the two Asma' said.) (The angels) will come to everyone of you and will ask what do you know about this man (i.e. Muhammad). The believer or a firm believer (I do not know which word Asma' said) will reply, 'He is Muhammad, Allah's Messenger (ﷺ) (p.b.u.h) who came to us with clear evidences and guidance, so we accepted his teachings, believed and followed him.' The angels will then say to him, 'Sleep peacefully as we knew surely that you were a firm believer.' The hypocrite or doubtful person (I do not know which word Asma' said) will say, 'I do not know. I heard the people saying something so I said it (the same).' "

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنِ امْرَأَتِهِ، فَاطِمَةَ بِنْتِ الْمُنْذِرِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ ـ رضى الله عنهما ـ أَنَّهَا قَالَتْ أَتَيْتُ عَائِشَةَ ـ رضى الله عنها ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم حِينَ خَسَفَتِ الشَّمْسُ، فَإِذَا النَّاسُ قِيَامٌ يُصَلُّونَ، وَإِذَا هِيَ قَائِمَةٌ تُصَلِّي فَقُلْتُ مَا لِلنَّاسِ فَأَشَارَتْ بِيَدِهَا إِلَى السَّمَاءِ، وَقَالَتْ سُبْحَانَ اللَّهِ. فَقُلْتُ آيَةٌ فَأَشَارَتْ أَىْ نَعَمْ. قَالَتْ فَقُمْتُ حَتَّى تَجَلاَّنِي الْغَشْىُ، فَجَعَلْتُ أَصُبُّ فَوْقَ رَأْسِي الْمَاءَ، فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " مَا مِنْ شَىْءٍ كُنْتُ لَمْ أَرَهُ إِلاَّ قَدْ رَأَيْتُهُ فِي مَقَامِي هَذَا حَتَّى الْجَنَّةَ وَالنَّارَ، وَلَقَدْ أُوحِيَ إِلَىَّ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ مِثْلَ ـ أَوْ قَرِيبًا مِنْ ـ فِتْنَةِ الدَّجَّالِ ـ لاَ أَدْرِي أَيَّتَهُمَا قَالَتْ أَسْمَاءُ ـ يُؤْتَى أَحَدُكُمْ فَيُقَالُ لَهُ مَا عِلْمُكَ بِهَذَا الرَّجُلِ فَأَمَّا الْمُؤْمِنُ ـ أَوِ الْمُوقِنُ لاَ أَدْرِي أَىَّ ذَلِكَ قَالَتْ أَسْمَاءُ ـ فَيَقُولُ مُحَمَّدٌ رَسُولُ اللَّهِ صلى الله عليه وسلم جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى، فَأَجَبْنَا وَآمَنَّا وَاتَّبَعْنَا. فَيُقَالُ لَهُ نَمْ صَالِحًا، فَقَدْ عَلِمْنَا إِنْ كُنْتَ لَمُوقِنًا. وَأَمَّا الْمُنَافِقُ ـ أَوِ الْمُرْتَابُ لاَ أَدْرِي أَيَّتَهُمَا قَالَتْ أَسْمَاءُ ـ فَيَقُولُ لاَ أَدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ ".

Reference	: Sahih al-Bukhari 1053
In-book reference	: Book 16, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 18, Hadith 162

(11) Chapter: Manumision (of slaves) during the solar eclipse

(11) باب مَنْ أَحَبَّ الْعَتَاقَةَ فِي كُسُوفِ الشَّمْسِ

Narrated Asma:

No doubt the Prophet (ﷺ) ordered people to manumit slaves during the solar eclipse.

حَدَّثَنَا رَبِيعُ بْنُ يَحْيَى، قَالَ حَدَّثَنَا زَائِدَةُ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، قَالَتْ لَقَدْ أَمَرَ النَّبِيُّ صلى الله عليه وسلم بِالْعَتَاقَةِ فِي كُسُوفِ الشَّمْسِ.

Reference	: Sahih al-Bukhari 1054
In-book reference	: Book 16, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 18, Hadith 163

(12) Chapter: To offer the eclipse prayer in the mosque

(12) باب صَلاَةِ الْكُسُوفِ فِي الْمَسْجِدِ

Narrated `Amra bint `Abdur-Rahman:

A Jewess came to `Aisha to ask her about something and then she said, "May Allah give you refuge from the punishment of the grave." So `Aisha asked Allah's Messenger (ﷺ), "Would the people be punished in their graves?" Allah's Messenger (ﷺ) asked Allah's refuge from the punishment of the grave (indicating an affirmative reply). Then one day Allah's Messenger (ﷺ) rode (to leave for some place) but the sun eclipsed. He returned on the forenoon and passed through the rear of the dwellings (of his wives) and stood up and started offering the (eclipse) prayer and the people stood behind him. He stood for a long period and then performed a long bowing and then stood straight for a long period which was shorter than that of the first standing, then he performed a prolonged bowing which was shorter than the first bowing, then he raised his head and prostrated for a long time and then stood up (for the second rak`a) for a long while, but the standing was shorter than the standing of the first rak`a. Then he performed a prolonged bowing which was shorter than that of the first one. He then stood up for a long time but shorter than the first, then again performed a long bowing which was shorter than the first and then prostrated for a shorter while than that of the first prostration. Then he finished the prayer and delivered the sermon and) said what Allah wished; and ordered the people to seek refuge with Allah from the punishment of the grave.

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ ـ رضى الله عنها أَنَّ يَهُودِيَّةً، جَاءَتْ تَسْأَلُهَا فَقَالَتْ أَعَاذَكِ اللَّهُ مِنْ عَذَابِ الْقَبْرِ. فَسَأَلَتْ عَائِشَةُ رَسُولَ اللَّهِ صلى الله عليه وسلم أَيُعَذَّبُ النَّاسُ فِي قُبُورِهِمْ فَقَالَ

رَسُولُ اللَّهِ صلى الله عليه وسلم عَائِذًا بِاللَّهِ مِنْ ذَلِكَ. ثُمَّ رَكِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم ذَاتَ غَدَاةٍ مَرْكَبًا، فَكَسَفَتِ الشَّمْسُ فَرَجَعَ ضُحًى، فَمَرَّ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ ظَهْرَانَىِ الْحُجَرِ، ثُمَّ قَامَ فَصَلَّى، وَقَامَ النَّاسُ وَرَاءَهُ، فَقَامَ قِيَامًا طَوِيلاً، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلاً، وَهْوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً، وَهْوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ رَفَعَ فَسَجَدَ سُجُودًا طَوِيلاً ثُمَّ قَامَ فَقَامَ قِيَامًا طَوِيلاً، وَهْوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً، وَهْوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ قَامَ قِيَامًا طَوِيلاً، وَهْوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً، وَهْوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ سَجَدَ وَهْوَ دُونَ السُّجُودِ الأَوَّلِ، ثُمَّ انْصَرَفَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَا شَاءَ اللَّهُ أَنْ يَقُولَ، ثُمَّ أَمَرَهُمْ أَنْ يَتَعَوَّذُوا مِنْ عَذَابِ الْقَبْرِ

Reference	: Sahih al-Bukhari 1055, 1056
In-book reference	: Book 16, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 18, Hadith 164

(13) Chapter: The solar eclipse does not occur because of someone's death or life

(13) باب لاَ تَنْكَسِفُ الشَّمْسُ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ

رَوَاهُ أَبُو بَكْرَةَ وَالْمُغِيرَةُ وَأَبُو مُوسَى وَابْنُ عَبَّاسٍ وَابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمْ.

Narrated Abu Mas`ud:

Allah's Messenger (ﷺ) said, "The sun and the moon do not eclipse because of someone's death or life but they are two signs amongst the signs of Allah, so pray whenever you see them."

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، قَالَ حَدَّثَنِي قَيْسٌ، عَنْ أَبِي مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الشَّمْسُ وَالْقَمَرُ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا ".

Reference	: Sahih al-Bukhari 1057
In-book reference	: Book 16, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 18, Hadith 165

Narrated `Aisha:

In the lifetime of the Prophet (ﷺ) the sun eclipsed and the Prophet (ﷺ) (p.b.u.h) stood up to offer the prayer with the people and recited a long recitation, then he performed a prolonged bowing, and then lifted his head and recited a prolonged recitation which was shorter than the first. Then he performed a prolonged bowing which was shorter than the first and then lifted his head and performed two prostrations. He then stood up for the second rak`a and offered it like the first. Then he stood up and said, "The sun and the moon do not eclipse because of someone's life or death but they are two signs amongst the signs of Allah which He shows to His worshipers. So whenever you see them, make haste for the prayer."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، وَهِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَامَ النَّبِيُّ صلى الله عليه وسلم فَصَلَّى بِالنَّاسِ، فَأَطَالَ الْقِرَاءَةَ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِرَاءَةَ، وَهْىَ دُونَ قِرَاءَتِهِ الأُولَى، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ دُونَ رُكُوعِهِ الأَوَّلِ، ثُمَّ رَفَعَ رَأْسَهُ فَسَجَدَ سَجْدَتَيْنِ، ثُمَّ قَامَ فَصَنَعَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ، ثُمَّ قَامَ فَقَالَ " إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ يُرِيهِمَا عِبَادَهُ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَافْزَعُوا إِلَى الصَّلاَةِ ".

Reference	: Sahih al-Bukhari 1058
In-book reference	: Book 16, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 18, Hadith 166

(14) Chapter: To remember Allah during the eclipse

(14) باب الذِّكْرِ فِي الْكُسُوفِ

رَوَاهُ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا.

Narrated Abu Musa:

The sun eclipsed and the Prophet (ﷺ) got up, being afraid that it might be the Hour (i.e. Day of Judgment). He went to the Mosque and offered the prayer with the longest Qiyam, bowing and prostration that I had ever seen him doing. Then he said, "These signs which Allah sends do not occur because of the life or death of somebody, but Allah makes His worshipers afraid by them. So when you see anything thereof, proceed to remember Allah, invoke Him and ask for His forgiveness."

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، قَالَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ خَسَفَتِ الشَّمْسُ، فَقَامَ النَّبِيُّ صلى الله عليه وسلم فَزِعًا، يَخْشَى أَنْ تَكُونَ السَّاعَةُ، فَأَتَى الْمَسْجِدَ، فَصَلَّى بِأَطْوَلِ قِيَامٍ وَرُكُوعٍ وَسُجُودٍ رَأَيْتُهُ قَطُّ يَفْعَلُهُ وَقَالَ " هَذِهِ الآيَاتُ الَّتِي يُرْسِلُ اللَّهُ لاَ تَكُونُ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، وَلَكِنْ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ، فَإِذَا رَأَيْتُمْ شَيْئًا مِنْ ذَلِكَ فَافْزَعُوا إِلَى ذِكْرِهِ وَدُعَائِهِ وَاسْتِغْفَارِهِ ".

Reference	: Sahih al-Bukhari 1059
In-book reference	: Book 16, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 18, Hadith 167

(15) Chapter: Invocation during the eclipse

(15) باب الدُّعَاءِ فِي الْخُسُوفِ

قَالَهُ أَبُو مُوسَى وَعَائِشَةُ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Al-Mughira bin Shu`ba:

On the day of Ibrahim's death, the sun eclipsed and the people said that the eclipse was due to the death of Ibrahim (the son of the Prophet). Allah's Messenger (ﷺ) said, "The sun and the moon are two signs amongst the signs of Allah. They do not eclipse because of someone's death or life. So when you see them, invoke Allah and pray till the eclipse is clear."

حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ حَدَّثَنَا زَائِدَةُ، قَالَ حَدَّثَنَا زِيَادُ بْنُ عِلاَقَةَ، قَالَ سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ، يَقُولُ انْكَسَفَتِ الشَّمْسُ يَوْمَ مَاتَ إِبْرَاهِيمُ، فَقَالَ النَّاسُ انْكَسَفَتْ لِمَوْتِ إِبْرَاهِيمَ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَادْعُوا اللَّهَ وَصَلُّوا حَتَّى يَنْجَلِيَ ".

Reference	: Sahih al-Bukhari 1060
In-book reference	: Book 16, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 18, Hadith 168

(16) Chapter: The saying of Amma ba'du during the Khutba of the eclipse

(16) باب قَوْلِ الإِمَامِ فِي خُطْبَةِ الْكُسُوفِ أَمَّا بَعْدُ

And this was narrated by Asma' who said, "Allah's Messenger (ﷺ) finished the eclipse prayer and by then the sun (eclipse) had cleared. Then he delivered the Khutba (religious talk) and praised Allah as He deserved and then said Amma ba'du."

وَقَالَ أَبُو أُسَامَةَ حَدَّثَنَا هِشَامٌ، قَالَ أَخْبَرَتْنِي فَاطِمَةُ بِنْتُ الْمُنْذِرِ، عَنْ أَسْمَاءَ، قَالَتْ فَانْصَرَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَدْ تَجَلَّتِ الشَّمْسُ فَخَطَبَ، فَحَمِدَ اللَّهَ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ " أَمَّا بَعْدُ ".

Reference	: Sahih al-Bukhari 1061
In-book reference	: Book 16, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 18, Hadith 168

(17) Chapter: The prayer f the lunar eclipse

(17) باب الصَّلاَةِ فِي كُسُوفِ الْقَمَرِ

Narrated Abu Bakra:

In the lifetime of the Prophet (ﷺ) the sun eclipsed and then he offered a two rak`at prayer.

حَدَّثَنَا مَحْمُودٌ، قَالَ حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ، عَنْ شُعْبَةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ ـ رضى الله عنه ـ قَالَ انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَصَلَّى رَكْعَتَيْنِ.

Reference	: Sahih al-Bukhari 1062
In-book reference	: Book 16, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 18, Hadith 169

Narrated Abu Bakra:

In the lifetime of the Allah's Messenger (ﷺ) (p.b.u.h) the sun eclipsed and he went out dragging his clothes till he reached the Mosque. The people gathered around him and he led them and offered two rak`at. When the sun (eclipse) cleared, he said, "The sun and the moon are two signs amongst the signs of Allah; they do not eclipse because of the death of someone, and so when an eclipse occurs, pray and invoke Allah till the eclipse is over." It happened that a son of the Prophet (ﷺ) called Ibrahim died on that day and the people were talking about that (saying that the eclipse was caused by his death).

حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ حَدَّثَنَا يُونُسُ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، قَالَ خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَخَرَجَ يَجُرُّ رِدَاءَهُ حَتَّى انْتَهَى إِلَى الْمَسْجِدِ، وَثَابَ النَّاسُ إِلَيْهِ فَصَلَّى بِهِمْ رَكْعَتَيْنِ، فَانْجَلَتِ الشَّمْسُ فَقَالَ " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، وَإِنَّهُمَا لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ، وَإِذَا كَانَ ذَاكَ فَصَلُّوا وَادْعُوا حَتَّى يُكْشَفَ مَا بِكُمْ ". وَذَاكَ أَنَّ ابْنًا لِلنَّبِيِّ صلى الله عليه وسلم مَاتَ، يُقَالُ لَهُ إِبْرَاهِيمُ، فَقَالَ النَّاسُ فِي ذَاكَ.

Reference	: Sahih al-Bukhari 1063
In-book reference	: Book 16, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 18, Hadith 170

(18) Chapter: The first Rak'a of the eclipse prayer is longer

(18) باب الرَّكْعَةُ الأُولَى فِي الْكُسُوفِ أَطْوَلُ

Narrated Aisha:

The Prophet (ﷺ) led us and performed four bowing in two rak`at during the solar eclipse and the first rak`a was longer.

حَدَّثَنَا مَحْمُودٌ، قَالَ حَدَّثَنَا أَبُو أَحْمَدَ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى بِهِمْ فِي كُسُوفِ الشَّمْسِ أَرْبَعَ رَكَعَاتٍ فِي سَجْدَتَيْنِ، الأَوَّلُ الأَوَّلُ أَطْوَلُ.

Reference	: Sahih al-Bukhari 1064
In-book reference	: Book 16, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 18, Hadith 171

(19) Chapter: To recite aloud in the eclipse Salat

(19) باب الْجَهْرِ بِالْقِرَاءَةِ فِي الْكُسُوفِ

Narrated `Aisha:

The Prophet (ﷺ) (p.b.u.h) recited (the Qur'an) aloud during the eclipse prayer and when he had finished the eclipse prayer he said the Takbir and bowed. When he stood straight from bowing he would say "Sami 'allahu liman hamidah Rabbana wa laka l-hamd." And he would again start reciting. In the eclipse prayer there are four bowing and four prostrations in two rak`at. Al-Auza'i and others said that they had heard Az-Zuhri from 'Urwa from `Aisha

saying, "In the lifetime of Allah's Messenger (ﷺ) the sun eclipsed, and he made a person to announce: 'Prayer in congregation.' He led the prayer and performed four bowing and four prostrations in two rak`at." Narrated Al-Walid that `Abdur-Rahman bin Namir had informed him that he had heard the same. Ibn Shihab heard the same. Az-Zuhri said, "I asked ('Urwa), 'What did your brother `Abdullah bin Az-Zubair do? He prayed two rak`at (of the eclipse prayer) like the morning prayer, when he offered the (eclipse) prayer in Medina.' 'Urwa replied that he had missed (i.e. did not pray according to) the Prophet's tradition." Sulaiman bin Kathir and Sufyan bin Husain narrated from Az-Zuhri that the prayer for the eclipse used to be offered with loud recitation.

حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ، قَالَ حَدَّثَنَا الْوَلِيدُ، قَالَ أَخْبَرَنَا ابْنُ نَمِرٍ، سَمِعَ ابْنَ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ جَهَرَ النَّبِيُّ صلى الله عليه وسلم فِي صَلاَةِ الْخُسُوفِ بِقِرَاءَتِهِ، فَإِذَا فَرَغَ مِنْ قِرَاءَتِهِ كَبَّرَ فَرَكَعَ، وَإِذَا رَفَعَ مِنَ الرَّكْعَةِ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ. ثُمَّ يُعَاوِدُ الْقِرَاءَةَ فِي صَلاَةِ الْكُسُوفِ، أَرْبَعَ رَكَعَاتٍ فِي رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ. وَقَالَ الأَوْزَاعِيُّ وَغَيْرُهُ سَمِعْتُ الزُّهْرِيَّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ الشَّمْسَ، خَسَفَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَبَعَثَ مُنَادِيًا بِالصَّلاَةُ جَامِعَةٌ، فَتَقَدَّمَ فَصَلَّى أَرْبَعَ رَكَعَاتٍ فِي رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ. وَأَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ نَمِرٍ سَمِعَ ابْنَ شِهَابٍ مِثْلَهُ. قَالَ الزُّهْرِيُّ فَقُلْتُ مَا صَنَعَ أَخُوكَ ذَلِكَ، عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ مَا صَلَّى إِلاَّ رَكْعَتَيْنِ مِثْلَ الصُّبْحِ إِذْ صَلَّى بِالْمَدِينَةِ. قَالَ أَجَلْ، إِنَّهُ أَخْطَأَ السُّنَّةَ. تَابَعَهُ سُفْيَانُ بْنُ حُسَيْنٍ وَسُلَيْمَانُ بْنُ كَثِيرٍ عَنِ الزُّهْرِيِّ فِي الْجَهْرِ.

Reference	: Sahih al-Bukhari 1065, 1066
In-book reference	: Book 16, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 18, Hadith 172

17 - The Book of Prostration During Recital of Qur'an (1067 - 1079)
كتاب سجود القرآن

(1) Chapter: Prostrations during the recitation of the Qur'an

(1) باب مَا جَاءَ فِي سُجُودِ الْقُرْآنِ وَسُنَّتِهَا

Narrated `Abdullah bin Mas`ud:

The Prophet (ﷺ) recited Suratan-Najm (103) at Mecca and prostrated while reciting it and those who were with him did the same except an old man who took a handful of small stones or earth and lifted it to his forehead and said, "This is sufficient for me." Later on, I saw him killed as a non-believer.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا غُنْدَرٌ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الأَسْوَدَ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ قَرَأَ النَّبِيُّ صلى الله عليه وسلم النَّجْمَ بِمَكَّةَ فَسَجَدَ فِيهَا، وَسَجَدَ مَنْ مَعَهُ، غَيْرَ شَيْخٍ أَخَذَ كَفًّا مِنْ حَصًى أَوْ تُرَابٍ فَرَفَعَهُ إِلَى جَبْهَتِهِ وَقَالَ يَكْفِينِي هَذَا. فَرَأَيْتُهُ بَعْدَ ذَلِكَ قُتِلَ كَافِرًا.

Reference	: Sahih al-Bukhari 1067
In-book reference	: Book 17, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 19, Hadith 173

(2) Chapter: To prostrate during the recitation of Salat Tanzil - As-Sajda (No. 32)

(2) باب سَجْدَةِ تَنْزِيلُ السَّجْدَةُ

Narrated Abu Huraira:

On Fridays the Prophet (ﷺ) used to recite Alf Lam Mim Tanzil-As-Sajda (in the first rak`a) and Hal ata'alal-lnsani i.e. Suratad-Dahr (LXXVI) (in the second rak`a), in the Fajr prayer.

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَقْرَأُ فِي الْجُمُعَةِ فِي صَلاَةِ الْفَجْرِ {الم * تَنْزِيلُ} السَّجْدَةَ وَ{هَلْ أَتَى عَلَى الإِنْسَانِ}

Reference	: Sahih al-Bukhari 1068
In-book reference	: Book 17, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 19, Hadith 174

(3) Chapter: To prostrate while reciting Surat Sad (No. 38)

(3) بَابُ سَجْدَةِ {ص}

Narrated Ibn `Abbas:

The prostration of Sa`d is not a compulsory one but I saw the Prophet (ﷺ) prostrating while reciting it.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، وَأَبُو النُّعْمَانِ، قَالاَ حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ {ص} لَيْسَ مِنْ عَزَائِمِ السُّجُودِ، وَقَدْ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَسْجُدُ فِيهَا.

Reference	: Sahih al-Bukhari 1069
In-book reference	: Book 17, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 19, Hadith 175

(4) Chapter: The prostration in An-Najm (No. 53)

(4) باب سَجْدَةِ النَّجْمِ

قَالَهُ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated `Abdullah bin Mas`ud:

The Prophet (ﷺ) recited Surat-an-Najm (53) and prostrated while reciting it and all the people prostrated and a man amongst the people took a handful of stones or earth and raised it to his face and said, "This is sufficient for me. Later on I saw him killed as a non-believer."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَرَأَ سُورَةَ النَّجْمِ فَسَجَدَ بِهَا، فَمَا بَقِيَ أَحَدٌ مِنَ الْقَوْمِ إِلاَّ سَجَدَ، فَأَخَذَ رَجُلٌ مِنَ الْقَوْمِ كَفًّا مِنْ حَصًى أَوْ تُرَابٍ، فَرَفَعَهُ إِلَى وَجْهِهِ وَقَالَ يَكْفِينِي هَذَا، فَلَقَدْ رَأَيْتُهُ بَعْدُ قُتِلَ كَافِرًا.

Reference	: Sahih al-Bukhari 1070
In-book reference	: Book 17, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 19, Hadith 176

(5) Chapter: The prostrattion of Muslims along with Al-Mushrikun; and a Mushrik is Najasun (impure) and does not perform ablution;

(5) باب سُجُودِ الْمُسْلِمِينَ مَعَ الْمُشْرِكِينَ

وَالْمُشْرِكُ نَجَسٌ لَيْسَ لَهُ وُضُوءٌ. وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَسْجُدُ عَلَى وُضُوءٍ.

Narrated Ibn `Abbas:

The Prophet (ﷺ) I prostrated while reciting An-Najm and with him prostrated the Muslims, the pagans, the jinns, and all human beings.

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما أَنَّ النَّبِيَّ صلى الله عليه وسلم سَجَدَ بِالنَّجْمِ وَسَجَدَ مَعَهُ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْجِنُّ وَالإِنْسُ. وَرَوَاهُ ابْنُ طَهْمَانَ عَنْ أَيُّوبَ.

Reference	: Sahih al-Bukhari 1071
In-book reference	: Book 17, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 19, Hadith 177

(6) Chapter: Whoever recited the verses of prostration and did not prostrate

(6) باب مَنْ قَرَأَ السَّجْدَةَ وَلَمْ يَسْجُدْ

Narrated `Ata' bin Yasar:

I asked Zaid bin Thabit about prostration on which he said that he had recited An-Najm before the Prophet, yet he (the Prophet) had not performed a prostration.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَبُو الرَّبِيعِ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، قَالَ أَخْبَرَنَا يَزِيدُ بْنُ خُصَيْفَةَ، عَنِ ابْنِ قُسَيْطٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، أَنَّهُ أَخْبَرَهُ، أَنَّهُ، سَأَلَ زَيْدَ بْنَ ثَابِتٍ ـ رضى الله عنه ـ فَزَعَمَ أَنَّهُ قَرَأَ عَلَى النَّبِيِّ صلى الله عليه وسلم {وَالنَّجْمِ} فَلَمْ يَسْجُدْ فِيهَا.

Reference	: Sahih al-Bukhari 1072
In-book reference	: Book 17, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 19, Hadith 178

Narrated Zaid bin Thabit:

I recited An-Najm before the Prophet, yet he did not perform a prostration.

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ، قَالَ قَرَأْتُ عَلَى النَّبِيِّ صلى الله عليه وسلم {وَالنَّجْمِ} فَلَمْ يَسْجُدْ فِيهَا.

Reference : Sahih al-Bukhari 1073
In-book reference : Book 17, Hadith 7
USC-MSA web (English) reference : Vol. 2, Book 19, Hadith 179
(deprecated numbering scheme)

(7) Chapter: Prostration while reciting Idhat-Sama'un-Shaqqat

(7) باب سَجْدَةِ {إِذَا السَّمَاءُ انْشَقَّتْ}

Narrated Abu Salma:

I saw Abu Huraira reciting Idha-Sama' un-Shaqqat and he prostrated during its recitation. I asked Abu Huraira, "Didn't I see you prostrating?" Abu Huraira said, "Had I not seen the Prophet (ﷺ) prostrating, I would not have prostrated."

حَدَّثَنَا مُسْلِمٌ، وَمُعَاذُ بْنُ فَضَالَةَ، قَالاَ أَخْبَرَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، قَالَ رَأَيْتُ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَرَأَ {إِذَا السَّمَاءُ انْشَقَّتْ} فَسَجَدَ بِهَا فَقُلْتُ يَا أَبَا هُرَيْرَةَ، أَلَمْ أَرَكَ تَسْجُدُ قَالَ لَوْ لَمْ أَرَ النَّبِيَّ صلى الله عليه وسلم يَسْجُدُ لَمْ أَسْجُدْ.

Reference : Sahih al-Bukhari 1074
In-book reference : Book 17, Hadith 8
USC-MSA web (English) reference : Vol. 2, Book 19, Hadith 180
(deprecated numbering scheme)

(8) Chapter: Whoever prostrated with the prostration of the reciter

(8) باب مَنْ سَجَدَ لِسُجُودِ الْقَارِئِ

وَقَالَ ابْنُ مَسْعُودٍ لِتَمِيمِ بْنِ حَذْلَمٍ- وَهْوَ غُلاَمٌ- فَقَرَأَ عَلَيْهِ سَجْدَةً، فَقَالَ اسْجُدْ فَإِنَّكَ إِمَامُنَا فِيهَا.

Narrated Ibn `Umar:

When the Prophet (ﷺ) recited a Sura that contained the prostration he would prostrate and we would do the same and some of us (because of the heavy rush) could not find a place for prostration.

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَقْرَأُ عَلَيْنَا السُّورَةَ فِيهَا السَّجْدَةُ، فَيَسْجُدُ وَنَسْجُدُ، حَتَّى مَا يَجِدُ أَحَدُنَا مَوْضِعَ جَبْهَتِهِ.

Reference : Sahih al-Bukhari 1075
In-book reference : Book 17, Hadith 9
USC-MSA web (English) reference : Vol. 2, Book 19, Hadith 181
(deprecated numbering scheme)

(9) Chapter: The overcrowding of the people when the Imam recites As-Sajda

(9) باب ازْدِحَامِ النَّاسِ إِذَا قَرَأَ الإِمَامُ السَّجْدَةَ

Narrated Ibn `Umar:

When the Prophet (ﷺ) recited Surat As-Sajda and we were with him, he would prostrate and we also would prostrate with him and some of us (because of the heavy rush) would not find a place (for our foreheads) to prostrate on.

حَدَّثَنَا بِشْرُ بْنُ آدَمَ، قَالَ حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، قَالَ أَخْبَرَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَقْرَأُ السَّجْدَةَ وَنَحْنُ عِنْدَهُ فَيَسْجُدُ وَنَسْجُدُ مَعَهُ فَنَزْدَحِمُ حَتَّى مَا يَجِدُ أَحَدُنَا لِجَبْهَتِهِ مَوْضِعًا يَسْجُدُ عَلَيْهِ.

Reference : Sahih al-Bukhari 1076
In-book reference : Book 17, Hadith 10
USC-MSA web (English) reference : Vol. 2, Book 19, Hadith 182
(deprecated numbering scheme)

(10) Chapter: Whoever thinks that Allah has not made prostration of recitation compulsory

(10) باب مَنْ رَأَى أَنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُوجِبِ السُّجُودَ

وَقِيلَ لِعِمْرَانَ بْنِ حُصَيْنٍ الرَّجُلُ يَسْمَعُ السَّجْدَةَ وَلَمْ يَجْلِسْ لَهَا قَالَ أَرَأَيْتَ لَوْ قَعَدَ لَهَا كَأَنَّهُ لاَ يُوجِبُهُ عَلَيْهِ.
وَقَالَ سَلْمَانُ مَا لِهَذَا غَدَوْنَا.
وَقَالَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ إِنَّمَا السَّجْدَةُ عَلَى مَنِ اسْتَمَعَهَا.
وَقَالَ الزُّهْرِيُّ لاَ يَسْجُدُ إِلاَّ أَنْ يَكُونَ طَاهِرًا، فَإِذَا سَجَدْتَ وَأَنْتَ فِي حَضَرٍ فَاسْتَقْبِلِ الْقِبْلَةَ، فَإِنْ كُنْتَ رَاكِبًا فَلاَ عَلَيْكَ حَيْثُ كَانَ وَجْهُكَ.
وَكَانَ السَّائِبُ بْنُ يَزِيدَ لاَ يَسْجُدُ لِسُجُودِ الْقَاصِّ.

Narrated Rabi`a:

`Umar bin Al-Khattab recited Surat-an-Nahl on a Friday on the pulpit and when he reached the verse of Sajda he got down from the pulpit and prostrated and the people also prostrated. The next Friday `Umar bin Al-Khattab recited the same Sura and when he reached the verse of Sajda he said, "O people! When we recite the verses of Sajda (during the sermon) whoever prostrates does the right thing, yet it is no sin for the one who does not prostrate." And `Umar did not prostrate (that day). Added Ibn `Umar "Allah has not made the prostration of recitation compulsory but if we wish we can do it."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ أَخْبَرَنِي أَبُو بَكْرِ بْنُ أَبِي مُلَيْكَةَ، عَنْ عُثْمَانَ بْنِ عَبْدِ الرَّحْمَنِ التَّيْمِيِّ، عَنْ رَبِيعَةَ بْنِ عَبْدِ اللَّهِ بْنِ الْهُدَيْرِ التَّيْمِيِّ ـ قَالَ أَبُو بَكْرٍ وَكَانَ رَبِيعَةُ مِنْ خِيَارِ النَّاسِ عَمَّا حَضَرَ رَبِيعَةُ مِنْ عُمَرَ بْنِ الْخَطَّابِ ـ رضى الله عنه ـ قَرَأَ يَوْمَ الْجُمُعَةِ عَلَى الْمِنْبَرِ بِسُورَةِ النَّحْلِ حَتَّى إِذَا جَاءَ السَّجْدَةَ نَزَلَ فَسَجَدَ وَسَجَدَ النَّاسُ، حَتَّى إِذَا كَانَتِ الْجُمُعَةُ الْقَابِلَةُ قَرَأَ بِهَا حَتَّى إِذَا جَاءَ السَّجْدَةَ قَالَ يَا أَيُّهَا النَّاسُ إِنَّا نَمُرُّ بِالسُّجُودِ فَمَنْ سَجَدَ فَقَدْ أَصَابَ، وَمَنْ لَمْ يَسْجُدْ فَلاَ إِثْمَ عَلَيْهِ. وَلَمْ يَسْجُدْ عُمَرُ ـ رضى الله عنه. وَزَادَ نَافِعٌ عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما إِنَّ اللَّهَ لَمْ يَفْرِضِ السُّجُودَ إِلاَّ أَنْ نَشَاءَ.

Reference	: Sahih al-Bukhari 1077
In-book reference	: Book 17, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 19, Hadith 183

(11) Chapter: Whoever recited the Verse of Sajda during the Salat (prayer) and prostrated

(11) باب مَنْ قَرَأَ السَّجْدَةَ فِي الصَّلاَةِ فَسَجَدَ بِهَا

Narrated Abu Rafi`:

I offered the `Isha' prayer behind Abu Huraira and he recited Idhas-Sama' Un-Shaqqat, and prostrated. I said, "What is this?" Abu Huraira said, "I prostrated behind Abul-Qasim and I will do the same till I meet him."

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا مُعْتَمِرٌ، قَالَ سَمِعْتُ أَبِي قَالَ، حَدَّثَنِي بَكْرٌ، عَنْ أَبِي رَافِعٍ، قَالَ صَلَّيْتُ مَعَ أَبِي هُرَيْرَةَ الْعَتَمَةَ فَقَرَأَ {إِذَا السَّمَاءُ انْشَقَّتْ} فَسَجَدَ فَقُلْتُ مَا هَذِهِ قَالَ سَجَدْتُ بِهَا خَلْفَ أَبِي الْقَاسِمِ صلى الله عليه وسلم فَلاَ أَزَالُ أَسْجُدُ فِيهَا حَتَّى أَلْقَاهُ.

Reference	: Sahih al-Bukhari 1078
In-book reference	: Book 17, Hadith 12
USC-MSA web (English) reference	: Vol. 2, Book 19, Hadith 184

(deprecated numbering scheme)

(12) Chapter: Whoever does not find a place for prostration (with the Imam) because of overcrowding

(12) باب مَنْ لَمْ يَجِدْ مَوْضِعًا لِلسُّجُودِ مِنَ الزِّحَامِ

Narrated Ibn `Umar.:

17 - The Book of Prostration During Recital of Qur'an (1067 - 1079) كتاب سجود القرآن

Whenever the Prophet (ﷺ) recited the Sura which contained the prostration of recitation he used to prostrate and then, we, too, would prostrate and some of us did not find a place for prostration.

حَدَّثَنَا صَدَقَةُ، قَالَ أَخْبَرَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَقْرَأُ السُّورَةَ الَّتِي فِيهَا السَّجْدَةُ فَيَسْجُدُ وَنَسْجُدُ حَتَّى مَا يَجِدُ أَحَدُنَا مَكَانًا لِمَوْضِعِ جَبْهَتِهِ.

Reference	: Sahih al-Bukhari 1079
In-book reference	: Book 17, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 19, Hadith 185

18 - The Book of Shortening the Prayers (1080 - 1119) (At-Taqseer) كتاب التقصير

(1) Chapter: For what period of stay one should offer shortened prayers

(1) باب مَا جَاءَ فِي التَّقْصِيرِ وَكَمْ يُقِيمُ حَتَّى يَقْصُرَ

Narrated Ibn `Abbas:

The Prophet (ﷺ) once stayed for nineteen days and prayed shortened prayers. So when we travel led (and stayed) for nineteen days, we used to shorten the prayer but if we traveled (and stayed) for a longer period we used to offer the full prayer.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَاصِمٍ، وَحُصَيْنٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ أَقَامَ النَّبِيُّ صلى الله عليه وسلم تِسْعَةَ عَشَرَ يَقْصُرُ، فَنَحْنُ إِذَا سَافَرْنَا تِسْعَةَ عَشَرَ قَصَرْنَا، وَإِنْ زِدْنَا أَتْمَمْنَا.

Reference	: Sahih al-Bukhari 1080
In-book reference	: Book 18, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 20, Hadith 186

Narrated Yahya bin 'Is-haq:

I heard Anas saying, "We traveled with the Prophet (ﷺ) from Medina to Mecca and offered two rak`at (for every prayer) till we returned to Medina." I said, "Did you stay for a while in Mecca?" He replied, "We stayed in Mecca for ten days."

حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ أَنَسًا، يَقُولُ خَرَجْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم مِنَ الْمَدِينَةِ إِلَى مَكَّةَ، فَكَانَ يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ حَتَّى رَجَعْنَا إِلَى الْمَدِينَةِ‏.‏ قُلْتُ أَقَمْتُمْ بِمَكَّةَ شَيْئًا قَالَ أَقَمْنَا بِهَا عَشْرًا‏.‏

Reference	: Sahih al-Bukhari 1081
In-book reference	: Book 18, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 20, Hadith 187

(2) Chapter: As-Salat (the prayers) at Mina (during Hajj)

(2) باب الصَّلاَةِ بِمِنًى

Narrated `Abdullah bin `Umar:

I offered the prayer with the Prophet, Abu Bakr and `Umar at Mina and it was of two rak`at. `Uthman in the early days of his caliphate did the same, but later on he started praying the full prayer.

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ أَخْبَرَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم بِمِنًى رَكْعَتَيْنِ، وَأَبِي بَكْرٍ وَعُمَرَ، وَمَعَ عُثْمَانَ صَدْرًا مِنْ إِمَارَتِهِ ثُمَّ أَتَمَّهَا‏.‏

Reference	: Sahih al-Bukhari 1082
In-book reference	: Book 18, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 20, Hadith 188

Narrated Haritha bin Wahab:

The Prophet (ﷺ) I led us in the prayer at Mina during the peace period by offering two rak`at.

حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ حَدَّثَنَا شُعْبَةُ، أَنْبَأَنَا أَبُو إِسْحَاقَ، قَالَ سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ، قَالَ صَلَّى بِنَا النَّبِيُّ صلى الله عليه وسلم آمَنَ مَا كَانَ بِمِنًى رَكْعَتَيْنِ‏.‏

Reference	: Sahih al-Bukhari 1083

In-book reference : Book 18, Hadith 4
USC-MSA web (English) reference : Vol. 2, Book 20, Hadith 189
(deprecated numbering scheme)

Narrated `Abdur Rahman bin Yazid:

We offered a four rak`at prayer at Mina behind Ibn `Affan . `Abdullah bin Mas`ud was informed about it. He said sadly, "Truly to Allah we belong and truly to Him we shall return." And added, "I prayed two rak`at with Allah's Messenger (ﷺ) at Mina and similarly with Abu Bakr and with `Umar (during their caliphates)." He further said, "May I be lucky enough to have two of the four rak`at accepted (by Allah)."

حَدَّثَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنِ الأَعْمَشِ، قَالَ حَدَّثَنَا إِبْرَاهِيمُ، قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ، يَقُولُ صَلَّى بِنَا عُثْمَانُ بْنُ عَفَّانَ ـ رضى الله عنه ـ بِمِنًى أَرْبَعَ رَكَعَاتٍ، فَقِيلَ ذَلِكَ لِعَبْدِ اللَّهِ بْنِ مَسْعُودٍ ـ رضى الله عنه ـ فَاسْتَرْجَعَ ثُمَّ قَالَ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِمِنًى رَكْعَتَيْنِ، وَصَلَّيْتُ مَعَ أَبِي بَكْرٍ ـ رضى الله عنه ـ بِمِنًى رَكْعَتَيْنِ، وَصَلَّيْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ ـ رضى الله عنه ـ بِمِنًى رَكْعَتَيْنِ، فَلَيْتَ حَظِّي مِنْ أَرْبَعِ رَكَعَاتٍ رَكْعَتَانِ مُتَقَبَّلَتَانِ.

Reference : Sahih al-Bukhari 1084
In-book reference : Book 18, Hadith 5
USC-MSA web (English) reference : Vol. 2, Book 20, Hadith 190
(deprecated numbering scheme)

(3) Chapter: How long did the Prophet (pbup) stay during the Hajj? (3) باب كَمْ أَقَامَ النَّبِيُّ صلى الله عليه وسلم فِي حَجَّتِهِ

Narrated Ibn `Abbas:

The Prophet (ﷺ) and his companions reached Mecca in the morning of the 4th Dhul-Hijja reciting Talbiya (O Allah! We are obedient to your orders, we respond 4 to your call) . . . intending to perform Hajj. The Prophet (ﷺ) ordered his companions to assume the lhram for Umra instead of Hajj, excepting those who had Hadi (sacrifice) with them.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا وُهَيْبٌ، قَالَ حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي الْعَالِيَةِ الْبَرَّاءِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَدِمَ النَّبِيُّ صلى الله عليه وسلم وَأَصْحَابُهُ لِصُبْحِ رَابِعَةٍ يُلَبُّونَ بِالْحَجِّ، فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً إِلاَّ مَنْ مَعَهُ الْهَدْىُ. تَابَعَهُ عَطَاءٌ عَنْ جَابِرٍ.

Reference : Sahih al-Bukhari 1085
In-book reference : Book 18, Hadith 6
USC-MSA web (English) reference : Vol. 2, Book 20, Hadith 191
(deprecated numbering scheme)

(4) Chapter: The length of the journey that makes it permissible to offer a shortened prayer? (4) باب فِي كَمْ يَقْصُرُ الصَّلاَةَ

وَسَمَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا وَلَيْلَةً سَفَرًا. وَكَانَ ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ يَقْصُرَانِ وَيُفْطِرَانِ فِي أَرْبَعَةِ بُرُدٍ وَهْيَ سِتَّةَ عَشَرَ فَرْسَخًا.

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "A woman should not travel for more than three days except with a Dhi-Mahram (i.e. a male with whom she cannot marry at all, e.g. her brother, father, grandfather, etc.) or her own husband.)"

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، قَالَ قُلْتُ لأَبِي أُسَامَةَ حَدَّثَكُمْ عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ تُسَافِرِ الْمَرْأَةُ ثَلاَثَةَ أَيَّامٍ إِلاَّ مَعَ ذِي مَحْرَمٍ ".

Reference : Sahih al-Bukhari 1086

In-book reference : Book 18, Hadith 7
USC-MSA web (English) reference : Vol. 2, Book 20, Hadith 192
(deprecated numbering scheme)

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "A woman should not travel for more than three days except with a Dhi-Mahram."

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تُسَافِرِ الْمَرْأَةُ ثَلاَثًا إِلاَّ مَعَ ذِي مَحْرَمٍ ". تَابَعَهُ أَحْمَدُ عَنِ ابْنِ الْمُبَارَكِ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 1087
In-book reference : Book 18, Hadith 8
USC-MSA web (English) reference : Vol. 2, Book 20, Hadith 193
(deprecated numbering scheme)

Narrated Abu Huraira:

The Prophet (ﷺ) (p.b.u.h) said, "It is not permissible for a woman who believes in Allah and the Last Day to travel for one day and night except with a Mahram."

حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، قَالَ حَدَّثَنَا سَعِيدٌ الْمَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ تُسَافِرَ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ لَيْسَ مَعَهَا حُرْمَةٌ ". تَابَعَهُ يَحْيَى بْنُ أَبِي كَثِيرٍ وَسُهَيْلٌ وَمَالِكٌ عَنِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه.

Reference : Sahih al-Bukhari 1088
In-book reference : Book 18, Hadith 9
USC-MSA web (English) reference : Vol. 2, Book 20, Hadith 194
(deprecated numbering scheme)

(5) Chapter: When a traveller leaves his original place, he can shorten his Salat (prayer)

(5) باب يَقْصُرُ إِذَا خَرَجَ مِنْ مَوْضِعِهِ

وَخَرَجَ عَلِيٌّ- عَلَيْهِ السَّلاَمُ- فَقَصَرَ وَهْوَ يَرَى الْبُيُوتَ فَلَمَّا رَجَعَ قِيلَ لَهُ هَذِهِ الْكُوفَةُ. قَالَ لاَ حَتَّى نَدْخُلَهَا.

Narrated Anas bin Malik:

offered four rak`at of Zuhr prayer with the Prophet (ﷺ) (p.b.u.h) at Medina and two rak`at at Dhul-Hulaifa. (i.e. shortened the `Asr prayer).

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، وَإِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ صَلَّيْتُ الظُّهْرَ مَعَ النَّبِيِّ صلى الله عليه وسلم بِالْمَدِينَةِ أَرْبَعًا، وَبِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ.

Reference : Sahih al-Bukhari 1089
In-book reference : Book 18, Hadith 10
USC-MSA web (English) reference : Vol. 2, Book 20, Hadith 195
(deprecated numbering scheme)

Narrated `Aisha:

"When the prayers were first enjoined they were of two rak`at each. Later the prayer in a journey was kept as it was but the prayers for non-travelers were completed." Az-Zuhri said, "I asked `Urwa what made Aisha pray the full prayers (in journey)." He replied, "She did the same as `Uthman did."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتِ الصَّلاَةُ أَوَّلُ مَا فُرِضَتْ رَكْعَتَيْنِ فَأُقِرَّتْ صَلاَةُ السَّفَرِ، وَأُتِمَّتْ صَلاَةُ الْحَضَرِ. قَالَ الزُّهْرِيُّ فَقُلْتُ لِعُرْوَةَ مَا بَالُ عَائِشَةَ تُتِمُّ قَالَ تَأَوَّلَتْ مَا تَأَوَّلَ عُثْمَانُ.

Reference	: Sahih al-Bukhari 1090
In-book reference	: Book 18, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 20, Hadith 196

(6) Chapter: Three Rak'a of Maghrib prayer during the journey

(6) باب يُصَلِّي الْمَغْرِبَ ثَلاَثًا فِي السَّفَرِ

Narrated `Abdullah bin `Umar:

"I saw Allah's Messenger (ﷺ) delaying the Maghrib prayer till he offered it along with the `Isha' prayer whenever he was in a hurry during the journey." Salim narrated, "Ibn `Umar used to do the same whenever he was in a hurry during the journey." And Salim added, "Ibn `Umar used to pray the Maghrib and `Isha' prayers together in Al-Muzdalifa." Salim said, "Ibn `Umar delayed the Maghrib prayer because at that time he heard the news of the death of his wife Safiya bint Abi `Ubaid. I said to him, 'The prayer (is due).' He said, 'Go on.' Again I said, 'The prayer (is due).' He said, 'Go on,' till we covered two or three miles. Then he got down, prayed and said, 'I saw the Prophet (ﷺ) praying in this way, whenever he was in a hurry during the journey.' `Abdullah (bin `Umar) added, "Whenever the Prophet was in a hurry, he used to delay the Maghrib prayer and then offer three rak`at (of the Maghrib) and perform Taslim, and after waiting for a short while, Iqama used to be pronounced for the `Isha' prayer when he would offer two rak`at and perform Taslim. He would never offer any optional prayer till the middle of the night (when he used to pray the Tahajjud)."

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَالِمٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم إِذَا أَعْجَلَهُ السَّيْرُ فِي السَّفَرِ يُؤَخِّرُ الْمَغْرِبَ حَتَّى يَجْمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ‏.‏ قَالَ سَالِمٌ وَكَانَ عَبْدُ اللَّهِ يَفْعَلُهُ إِذَا أَعْجَلَهُ السَّيْرُ‏.‏ وَزَادَ اللَّيْثُ قَالَ حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ سَالِمٌ كَانَ ابْنُ عُمَرَ ـ رضى الله عنهما ـ يَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِالْمُزْدَلِفَةِ‏.‏ قَالَ سَالِمٌ وَأَخَّرَ ابْنُ عُمَرَ الْمَغْرِبَ، وَكَانَ اسْتُصْرِخَ عَلَى امْرَأَتِهِ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ فَقُلْتُ لَهُ الصَّلاَةُ‏.‏ فَقَالَ سِرْ‏.‏ فَقُلْتُ الصَّلاَةُ‏.‏ فَقَالَ سِرْ‏.‏ حَتَّى سَارَ مِيلَيْنِ أَوْ ثَلاَثَةً ثُمَّ نَزَلَ فَصَلَّى ثُمَّ قَالَ هَكَذَا رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يُصَلِّي إِذَا أَعْجَلَهُ السَّيْرُ‏.‏ وَقَالَ عَبْدُ اللَّهِ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم إِذَا أَعْجَلَهُ السَّيْرُ يُؤَخِّرُ الْمَغْرِبَ، فَيُصَلِّيهَا ثَلاَثًا ثُمَّ يُسَلِّمُ، ثُمَّ قَلَّمَا يَلْبَثُ حَتَّى يُقِيمَ الْعِشَاءَ فَيُصَلِّيَهَا رَكْعَتَيْنِ ثُمَّ يُسَلِّمُ، وَلاَ يُسَبِّحُ بَعْدَ الْعِشَاءِ حَتَّى يَقُومَ مِنْ جَوْفِ اللَّيْلِ‏.‏

Reference	: Sahih al-Bukhari 1091, 1092
In-book reference	: Book 18, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 20, Hadith 197

(7) Chapter: To offer Nawafil on the back of animals

(7) باب صَلاَةِ التَّطَوُّعِ عَلَى الدَّوَابِّ وَحَيْثُمَا تَوَجَّهَتْ بِهِ

Narrated `Abdullah bin 'Amir from his father who said:

I saw the Prophet (ﷺ) (p.b.u.h) offering the prayer on his mount (Rahila) whatever direction it took.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا عَبْدُ الأَعْلَى، قَالَ حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ أَبِيهِ، قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ‏.‏

Reference	: Sahih al-Bukhari 1093
In-book reference	: Book 18, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 20, Hadith 198

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) used to offer the Nawafil, while riding, facing a direction other than that of the Qibla.

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ، أَخْبَرَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُصَلِّي التَّطَوُّعَ وَهْوَ رَاكِبٌ فِي غَيْرِ الْقِبْلَةِ.

Reference	: Sahih al-Bukhari 1094
In-book reference	: Book 18, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 20, Hadith 199

Narrated Nafi`:

Ibn `Umar (while on a journey) used to offer the prayer and the witr on his mount (Rahila). He said that the Prophet (ﷺ) used to do so.

حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ، قَالَ حَدَّثَنَا وُهَيْبٌ، قَالَ حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، قَالَ وَكَانَ ابْنُ عُمَرَ ـ رضى الله عنهما ـ يُصَلِّي عَلَى رَاحِلَتِهِ وَيُوتِرُ عَلَيْهَا، وَيُخْبِرُ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَفْعَلُهُ.

Reference	: Sahih al-Bukhari 1095
In-book reference	: Book 18, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 20, Hadith 200

(8) Chapter: To offer the Salat by signs (while riding) on an animal

(8) باب الإِيمَاءِ عَلَى الدَّابَّةِ

Narrated `Abdullah bin Dinar:

On traveling, `Abdullah bin `Umar used to offer the prayer on his Mount by signs whatever direction it took. `Abdullah said that the Prophet (ﷺ) used to do so.

حَدَّثَنَا مُوسَى، قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ، قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، قَالَ كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ ـ رضى الله عنهما ـ يُصَلِّي فِي السَّفَرِ عَلَى رَاحِلَتِهِ، أَيْنَمَا تَوَجَّهَتْ يُومِئُ. وَذَكَرَ عَبْدُ اللَّهِ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَفْعَلُهُ.

Reference	: Sahih al-Bukhari 1096
In-book reference	: Book 18, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 20, Hadith 201

(9) Chapter: To get down to offer compulsory Salat

(9) باب يَنْزِلُ لِلْمَكْتُوبَةِ

Narrated 'Amir bin Rabi`a:

I saw the Prophet (ﷺ) on his Mount praying Nawafil by nodding his head, whatever direction he faced, but Allah's Messenger (ﷺ) never did the same in offering the compulsory prayers.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، أَنَّ عَامِرَ بْنَ رَبِيعَةَ، أَخْبَرَهُ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهْوَ عَلَى الرَّاحِلَةِ يُسَبِّحُ، يُومِئُ بِرَأْسِهِ قِبَلَ أَىِّ وَجْهٍ تَوَجَّهَ، وَلَمْ يَكُنْ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصْنَعُ ذَلِكَ فِي الصَّلاَةِ الْمَكْتُوبَةِ.

Reference	: Sahih al-Bukhari 1097
In-book reference	: Book 18, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 20, Hadith 202

Narrated Salim:

At night `Abdullah bin `Umar used to offer the prayer on the back of his animal during the journey and never cared about the direction he faced. Ibn `Umar said, "Allah's Messenger (ﷺ) used to offer the optional prayer on the

back of his Mount facing any direction and also used to pray the witr on it but never offered the compulsory prayer on it."

وَقَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ قَالَ سَالِمٌ كَانَ عَبْدُ اللَّهِ يُصَلِّي عَلَى دَابَّتِهِ مِنَ اللَّيْلِ وَهْوَ مُسَافِرٌ، مَا يُبَالِي حَيْثُ مَا كَانَ وَجْهُهُ. قَالَ ابْنُ عُمَرَ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُسَبِّحُ عَلَى الرَّاحِلَةِ قِبَلَ أَىِّ وَجْهٍ تَوَجَّهَ، وَيُوتِرُ عَلَيْهَا، غَيْرَ أَنَّهُ لاَ يُصَلِّي عَلَيْهَا الْمَكْتُوبَةَ.

Reference	: Sahih al-Bukhari 1098
In-book reference	: Book 18, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 20, Hadith 202

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) used to pray (the Nawafil) on his Mount facing east and whenever he wanted to offer the compulsory prayer, he used to dismount and face the Qibla.

حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، قَالَ حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ، قَالَ حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُصَلِّي عَلَى رَاحِلَتِهِ نَحْوَ الْمَشْرِقِ فَإِذَا أَرَادَ أَنْ يُصَلِّيَ الْمَكْتُوبَةَ نَزَلَ فَاسْتَقْبَلَ الْقِبْلَةَ.

Reference	: Sahih al-Bukhari 1099
In-book reference	: Book 18, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 20, Hadith 203

(10) Chapter: To offer the Nawafil while riding a donkey

(10) باب صَلاَةِ التَّطَوُّعِ عَلَى الْحِمَارِ

Narrated Anas bin Seereen:

We went to receive Anas bin Malik when he returned from Sham and met him at a place called 'Ainat- Tamr. I saw him praying riding the donkey, with his face to this direction, i.e. to the left of the Qibla. I said to him, "I have seen you offering the prayer in a direction other than that of the Qibla." He replied, "If I had not seen Allah's Messenger (ﷺ) doing it, I would not have done it."

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا حَبَّانُ، قَالَ حَدَّثَنَا هَمَّامٌ، قَالَ حَدَّثَنَا أَنَسُ بْنُ سِيرِينَ، قَالَ اسْتَقْبَلْنَا أَنَسًا حِينَ قَدِمَ مِنَ الشَّأْمِ، فَلَقِينَاهُ بِعَيْنِ التَّمْرِ، فَرَأَيْتُهُ يُصَلِّي عَلَى حِمَارٍ وَوَجْهُهُ مِنْ ذَا الْجَانِبِ، يَعْنِي عَنْ يَسَارِ الْقِبْلَةِ. فَقُلْتُ رَأَيْتُكَ تُصَلِّي لِغَيْرِ الْقِبْلَةِ. فَقَالَ لَوْلاَ أَنِّي رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَعَلَهُ لَمْ أَفْعَلْهُ. رَوَاهُ ابْنُ طَهْمَانَ عَنْ حَجَّاجٍ عَنْ أَنَسِ بْنِ سِيرِينَ عَنْ أَنَسٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 1100
In-book reference	: Book 18, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 20, Hadith 204

(11) Chapter: Whoever did not offer the Nawafil before and after the (compulsory) Salat during a journey

(11) باب مَنْ لَمْ يَتَطَوَّعْ فِي السَّفَرِ دُبُرَ الصَّلاَةِ وَقَبْلَهَا

Narrated Hafs bin `Asim:

Ibn `Umar went on a journey and said, "I accompanied the Prophet (ﷺ) and he did not offer optional prayers during the journey, and Allah says: 'Verily! In Allah's Messenger (ﷺ) you have a good example to follow.' " (33.21)

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ، أَنَّ حَفْصَ بْنَ عَاصِمٍ، حَدَّثَهُ قَالَ سَافَرَ ابْنُ عُمَرَ ـ رضى الله عنهما ـ فَقَالَ صَحِبْتُ النَّبِيَّ صلى الله عليه وسلم فَلَمْ أَرَهُ يُسَبِّحُ فِي السَّفَرِ، وَقَالَ اللَّهُ جَلَّ ذِكْرُهُ {لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ}.

Reference	: Sahih al-Bukhari 1101
In-book reference	: Book 18, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 20, Hadith 205

Narrated Ibn `Umar:

I accompanied Allah's Messenger (ﷺ) and he never offered more than two rak`at during the journey. Abu Bakr, `Umar and `Uthman used to do the same.

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ عِيسَى بْنِ حَفْصِ بْنِ عَاصِمٍ، قَالَ حَدَّثَنِي أَبِي أَنَّهُ، سَمِعَ ابْنَ عُمَرَ، يَقُولُ صَحِبْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَكَانَ لاَ يَزِيدُ فِي السَّفَرِ عَلَى رَكْعَتَيْنِ، وَأَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ كَذَلِكَ ـ رضى الله عنهم.

Reference	: Sahih al-Bukhari 1102
In-book reference	: Book 18, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 20, Hadith 206

(12) Chapter: Whoever offered Nawafil not after the compulsory Salat but before it

(12) باب مَنْ تَطَوَّعَ فِي السَّفَرِ فِي غَيْرِ دُبُرِ الصَّلَوَاتِ وَقَبْلَهَا

وَرَكَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيِ الْفَجْرِ فِي السَّفَرِ.

Narrated Ibn Abu Laila:

Only Um Hani told us that she had seen the Prophet (ﷺ) (p.b.u.h) offering the Duha (forenoon prayer). She said, "On the day of the conquest of Mecca, the Prophet (ﷺ) took a bath in my house and offered eight rak`at. I never saw him praying such a light prayer but he performed perfect prostration and bowing.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، عَنِ ابْنِ أَبِي لَيْلَى، قَالَ مَا أَنْبَأَ أَحَدٌ، أَنَّهُ رَأَى النَّبِيَّ صلى الله عليه وسلم صَلَّى الضُّحَى غَيْرُ أُمِّ هَانِئٍ ذَكَرَتْ أَنَّ النَّبِيَّ صلى الله عليه وسلم يَوْمَ فَتْحِ مَكَّةَ اغْتَسَلَ فِي بَيْتِهَا، فَصَلَّى ثَمَانِ رَكَعَاتٍ، فَمَا رَأَيْتُهُ صَلَّى صَلاَةً أَخَفَّ مِنْهَا، غَيْرَ أَنَّهُ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ.

Reference	: Sahih al-Bukhari 1103
In-book reference	: Book 18, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 20, Hadith 207

Narrated `Abdullah bin Amir that his father had told him that he had seen the Prophet (ﷺ) (p.b.u.h) praying Nawafil at night on the back of his Mount on a journey, facing whatever direction it took.

وَقَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَامِرٍ، أَنَّ أَبَاهُ، أَخْبَرَهُ أَنَّهُ، رَأَى النَّبِيَّ صلى الله عليه وسلم صَلَّى السُّبْحَةَ بِاللَّيْلِ فِي السَّفَرِ عَلَى ظَهْرِ رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ.

Reference	: Sahih al-Bukhari 1104
In-book reference	: Book 18, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 20, Hadith 207

Narrated Salim bin `Abdullah:

Ibn `Umar said, "Allah's Messenger (ﷺ) used to pray the Nawafil on the back of his Mount (carriage) by signs facing any direction." Ibn `Umar used to do the same.

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُسَبِّحُ عَلَى ظَهْرِ رَاحِلَتِهِ حَيْثُ كَانَ وَجْهُهُ، يُومِئُ بِرَأْسِهِ، وَكَانَ ابْنُ عُمَرَ يَفْعَلُهُ.

Reference	: Sahih al-Bukhari 1105
In-book reference	: Book 18, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 20, Hadith 208

(13) Chapter: To offer Maghrib and "Isha" prayers together on a journey (13) باب الْجَمْعِ فِي السَّفَرِ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ

Narrated Salim's father:

The Prophet (ﷺ) used to offer the Maghrib and `Isha' prayers together whenever he was in a hurry on a journey.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ سَمِعْتُ الزُّهْرِيَّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ إِذَا جَدَّ بِهِ السَّيْرُ.

Reference	: Sahih al-Bukhari 1106
In-book reference	: Book 18, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 20, Hadith 209

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) used to offer the Zuhr and `Asr prayers together on journeys, and also used to offer the Maghrib and `Isha' prayers together. Narrated Anas bin Malik: The Prophet (ﷺ) used to offer the Maghrib and the `Isha' prayers together on journeys.

وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنِ الْحُسَيْنِ الْمُعَلِّمِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَجْمَعُ بَيْنَ صَلاَةِ الظُّهْرِ وَالْعَصْرِ إِذَا كَانَ عَلَى ظَهْرِ سَيْرٍ، وَيَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

Reference	: Sahih al-Bukhari 1107
In-book reference	: Book 18, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 20, Hadith 209

Narrated Anas:

Allah's Messenger (ﷺ) used to offer these two prayers together on journeys i.e. the Maghrib and the `Isha'.

وَعَنْ حُسَيْنٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ حَفْصِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَجْمَعُ بَيْنَ صَلاَةِ الْمَغْرِبِ وَالْعِشَاءِ فِي السَّفَرِ. وَتَابَعَهُ عَلِيُّ بْنُ الْمُبَارَكِ وَحَرْبٌ عَنْ يَحْيَى عَنْ حَفْصٍ عَنْ أَنَسٍ جَمَعَ النَّبِيُّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 1108
In-book reference	: Book 18, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 20, Hadith 211

(14) Chapter: Should the Adhan and Iqama be pronounced when the Maghrin and Isha prayers are offered together (14) باب هَلْ يُؤَذِّنُ أَوْ يُقِيمُ إِذَا جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ

Narrated Az-Zuhri:

Salim told me, "`Abdullah bin `Umar said, 'I saw Allah's Messenger (ﷺ) delaying the Maghrib prayer till he offered it along with the `Isha prayer whenever he was in a hurry during the journey.' " Salim said, "Abdullah bin

`Umar used to do the same whenever he was in a hurry during the journey. After making the call for Iqama, for the Maghrib prayer he used to offer three rak`at and then perform Taslim. After waiting for a short while, he would pronounce the Iqama for the `Isha' prayer and offer two rak`at and perform Taslim. He never prayed any Nawafil in between the two prayers or after the `Isha' prayers till he got up in the middle of the night (for Tahajjud prayer)."

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَالِمٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم إِذَا أَعْجَلَهُ السَّيْرُ فِي السَّفَرِ يُؤَخِّرُ صَلاَةَ الْمَغْرِبِ، حَتَّى يَجْمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ. قَالَ سَالِمٌ وَكَانَ عَبْدُ اللَّهِ يَفْعَلُهُ إِذَا أَعْجَلَهُ السَّيْرُ، وَيُقِيمُ الْمَغْرِبَ فَيُصَلِّيهَا ثَلاَثًا، ثُمَّ يُسَلِّمُ، ثُمَّ قَلَّمَا يَلْبَثُ حَتَّى يُقِيمَ الْعِشَاءَ، فَيُصَلِّيهَا رَكْعَتَيْنِ، ثُمَّ يُسَلِّمُ وَلاَ يُسَبِّحُ بَيْنَهَا بِرَكْعَةٍ، وَلاَ بَعْدَ الْعِشَاءِ بِسَجْدَةٍ حَتَّى يَقُومَ مِنْ جَوْفِ اللَّيْلِ.

Reference	: Sahih al-Bukhari 1109
In-book reference	: Book 18, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 20, Hadith 210

Narrated Anas bin Malik:

Whenever the Prophet (ﷺ) started a journey before noon, he used to delay the Zuhr prayer till the time of `Asr and then offer them together; and if the sun declined (at noon) he used to offer the Zuhr prayer and then ride (for the journey).

حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا حَرْبٌ، حَدَّثَنَا يَحْيَى، قَالَ حَدَّثَنِي حَفْصُ بْنُ عُبَيْدِ اللَّهِ بْنِ أَنَسٍ، أَنَّ أَنَسًا ـ رضى الله عنه ـ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَجْمَعُ بَيْنَ هَاتَيْنِ الصَّلاَتَيْنِ فِي السَّفَرِ. يَعْنِي الْمَغْرِبَ وَالْعِشَاءَ.

Reference	: Sahih al-Bukhari 1110
In-book reference	: Book 18, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 20, Hadith 212

(15) Chapter: To delay the Salat-uz-Zuhr till the Asr prayers

(15) باب يُؤَخِّرُ الظُّهْرَ إِلَى الْعَصْرِ إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ

فِيهِ ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Anas bin Malik:

Whenever the Prophet (ﷺ) started the journey before noon, he used to delay the Zuhr prayer till the time for the `Asr prayer and then he would dismount and pray them together; and whenever the sun declined before he started the journey he used to offer the Zuhr prayer and then ride (for the journey).

حَدَّثَنَا حَسَّانُ الْوَاسِطِيُّ، قَالَ حَدَّثَنَا الْمُفَضَّلُ بْنُ فَضَالَةَ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ أَخَّرَ الظُّهْرَ إِلَى وَقْتِ الْعَصْرِ، ثُمَّ يَجْمَعُ بَيْنَهُمَا، وَإِذَا زَاغَتْ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ.

Reference	: Sahih al-Bukhari 1111
In-book reference	: Book 18, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 20, Hadith 213

(16) Chapter: Whenever a person travels after midday, he should offer the Zuhr prayers and the ride for the journey

(16) باب إِذَا ارْتَحَلَ بَعْدَ مَا زَاغَتِ الشَّمْسُ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ

Narrated Anas bin Malik:

Whenever the Prophet (صلى الله عليه وسلم) (صلى الله عليه وسلم) started on a journey before noon, he used to delay the Zuhr prayers till the time for the 'Asr prayer and then he would dismount and offer them together; and whenever the sun declined before he started on a journey he used to offer the Zuhr prayers and then ride (for journey).

حَدَّثَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا الْمُفَضَّلُ بْنُ فَضَالَةَ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ أَخَّرَ الظُّهْرَ إِلَى وَقْتِ الْعَصْرِ، ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا، فَإِنْ زَاغَتِ الشَّمْسُ قَبْلَ أَنْ يَرْتَحِلَ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ.

Reference	: Sahih al-Bukhari 1112
In-book reference	: Book 18, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 20, Hadith 213

(17) Chapter: To offer Salat (prayers) while sitting (17) باب صَلاَةِ الْقَاعِدِ

Narrated `Aisha:

Allah's Messenger (صلى الله عليه وسلم) prayed in his house while sitting during his illness and the people prayed behind him standing and he pointed to them to sit down. When he had finished the prayer, he said, "The Imam is to be followed and so when he bows you should bow; and when he lifts his head you should also do the same."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّهَا قَالَتْ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم فِي بَيْتِهِ وَهْوَ شَاكٍ، فَصَلَّى جَالِسًا وَصَلَّى وَرَاءَهُ قَوْمٌ قِيَامًا، فَأَشَارَ إِلَيْهِمْ أَنِ اجْلِسُوا، فَلَمَّا انْصَرَفَ قَالَ " إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا ".

Reference	: Sahih al-Bukhari 1113
In-book reference	: Book 18, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 20, Hadith 214

Narrated Anas bin Malik:

Allah's Messenger (صلى الله عليه وسلم) (p.b.u.h) fell down from a horse and his right side was either injured or scratched, so we went to inquire about his health. The time for the prayer became due and he offered the prayer while sitting and we prayed while standing. He said, "The Imam is to be followed; so if he says Takbir, you should also say Takbir, and if he bows you should also bow; and when he lifts his head you should also do the same and if he says: Sami`a l-lahu liman hamidah (Allah hears whoever sends his praises to Him) you should say: Rabbana walakal-Hamd (O our Lord! All the praises are for You.") (See Hadith No. 656 Vol. 1).

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ سَقَطَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ فَرَسٍ فَخُدِشَ ـ أَوْ فَجُحِشَ ـ شِقُّهُ الأَيْمَنُ، فَدَخَلْنَا عَلَيْهِ نَعُودُهُ، فَحَضَرَتِ الصَّلاَةُ فَصَلَّى قَاعِدًا فَصَلَّيْنَا قُعُودًا وَقَالَ " إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. فَقُولُوا رَبَّنَا وَلَكَ الْحَمْدُ ".

Reference	: Sahih al-Bukhari 1114
In-book reference	: Book 18, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 20, Hadith 215

Narrated `Imran bin Husain:

(who had piles) I asked Allah's Messenger (صلى الله عليه وسلم) about the praying of a man while sitting. He said, "If he prays while standing it is better and he who prays while sitting gets half the reward of that who prays standing; and whoever prays while Lying gets half the reward of that who prays while sitting."

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ، أَخْبَرَنَا حُسَيْنٌ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ ـ رضى الله عنه ـ أَنَّهُ سَأَلَ نَبِيَّ اللَّهِ صلى الله عليه وسلم. أَخْبَرَنَا إِسْحَاقُ قَالَ أَخْبَرَنَا عَبْدُ الصَّمَدِ قَالَ سَمِعْتُ أَبِي قَالَ حَدَّثَنَا الْحُسَيْنُ عَنِ ابْنِ بُرَيْدَةَ قَالَ حَدَّثَنِي عِمْرَانُ بْنُ حُصَيْنٍ ـ وَكَانَ مَبْسُورًا ـ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ صَلاَةِ الرَّجُلِ قَاعِدًا فَقَالَ " إِنْ صَلَّى قَائِمًا فَهْوَ أَفْضَلُ، وَمَنْ صَلَّى قَاعِدًا فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ، وَمَنْ صَلَّى نَائِمًا فَلَهُ نِصْفُ أَجْرِ الْقَاعِدِ ".

Reference	: Sahih al-Bukhari 1115
In-book reference	: Book 18, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 20, Hadith 216

(18) Chapter: To offer Salat (prayers) by signs while sitting

(18) باب صَلاَةِ الْقَاعِدِ بِالإِيمَاءِ

Narrated `Abdullah bin Buraida:

`Imran bin Husain had piles. Once Abu Ma mar narrated from `Imran bin Husain had said, "I asked the Prophet (ﷺ) (p.b.u.h) about the prayer of a person while sitting. He said, 'It is better for one to pray standing; and whoever prays sitting gets half the reward of that who prays while standing; and whoever prays while Lying gets half the reward of that who prays while sitting.' "

حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، أَنَّ عِمْرَانَ بْنَ حُصَيْنٍ ـ وَكَانَ رَجُلاً مَبْسُورًا ـ وَقَالَ أَبُو مَعْمَرٍ مَرَّةً عَنْ عِمْرَانَ، قَالَ سَأَلْتُ النَّبِيَّ صلى الله عليه وسلم عَنْ صَلاَةِ الرَّجُلِ وَهْوَ قَاعِدٌ فَقَالَ " مَنْ صَلَّى قَائِمًا فَهْوَ أَفْضَلُ، وَمَنْ صَلَّى قَاعِدًا فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ، وَمَنْ صَلَّى نَائِمًا فَلَهُ نِصْفُ أَجْرِ الْقَاعِدِ ". قَالَ أَبُو عَبْدِ اللَّهِ نَائِمًا عِنْدِي مُضْطَجِعًا هَا هُنَا.

Reference	: Sahih al-Bukhari 1116
In-book reference	: Book 18, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 20, Hadith 217

(19) Chapter: Whoever cannot offer Salat while sitting, can offer Salat while lying on his side

(19) باب إِذَا لَمْ يُطِقْ قَاعِدًا صَلَّى عَلَى جَنْبٍ

وَقَالَ عَطَاءٌ إِنْ لَمْ يَقْدِرْ أَنْ يَتَحَوَّلَ إِلَى الْقِبْلَةِ صَلَّى حَيْثُ كَانَ وَجْهُهُ.

Narrated `Imran bin Husain:

had piles, so I asked the Prophet (ﷺ) about the prayer. He said, "Pray while standing and if you can't, pray while sitting and if you cannot do even that, then pray Lying on your side."

حَدَّثَنَا عَبْدَانُ، عَنْ عَبْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ، قَالَ حَدَّثَنِي الْحُسَيْنُ الْمُكْتِبُ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ ـ رضى الله عنه ـ قَالَ كَانَتْ بِي بَوَاسِيرُ فَسَأَلْتُ النَّبِيَّ صلى الله عليه وسلم عَنِ الصَّلاَةِ فَقَالَ " صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ ".

Reference	: Sahih al-Bukhari 1117
In-book reference	: Book 18, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 20, Hadith 218

(20) Chapter: Whoever starts his Salat sitting (because of ailment) and then during the Salat (prayer) feels better, can finish the rest while standing

(20) باب إِذَا صَلَّى قَاعِدًا ثُمَّ صَحَّ أَوْ وَجَدَ خِفَّةً تَمَّمَ مَا بَقِيَ

وَقَالَ الْحَسَنُ إِنْ شَاءَ الْمَرِيضُ صَلَّى رَكْعَتَيْنِ قَائِمًا وَرَكْعَتَيْنِ قَاعِدًا.

Narrated Aisha:

(the mother of the faithful believers) I never saw Allah's Messenger (ﷺ) offering the night prayer while sitting except in his old age and then he used to recite while sitting and whenever he wanted to bow he would get up and recite thirty or forty verses (while standing) and then bow.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أُمِّ الْمُؤْمِنِينَ أَنَّهَا أَخْبَرَتْهُ أَنَّهَا لَمْ تَرَ رَسُولَ اللَّهِ صلى الله عليه وسلم يُصَلِّي صَلاَةَ اللَّيْلِ قَاعِدًا قَطُّ حَتَّى أَسَنَّ، فَكَانَ يَقْرَأُ قَاعِدًا حَتَّى إِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ، فَقَرَأَ نَحْوًا مِنْ ثَلاَثِينَ آيَةً أَوْ أَرْبَعِينَ آيَةً، ثُمَّ رَكَعَ.

Reference	: Sahih al-Bukhari 1118
In-book reference	: Book 18, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 20, Hadith 219

Narrated `Aisha:

(the mother of the faithful believers) Allah's Messenger (ﷺ) (in his last days) used to pray sitting. He would recite while sitting, and when thirty or forty verses remained from the recitation he would get up and recite them while standing and then he would bow and prostrate. He used to do the same in the second rak`a. After finishing the Prayer he used to look at me and if I was awake he would talk to me and if I was asleep, he would lie down.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، وَأَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ ـ رضى الله عنها ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي جَالِسًا فَيَقْرَأُ وَهْوَ جَالِسٌ، فَإِذَا بَقِيَ مِنْ قِرَاءَتِهِ نَحْوٌ مِنْ ثَلاَثِينَ أَوْ أَرْبَعِينَ آيَةً قَامَ فَقَرَأَهَا وَهْوَ قَائِمٌ، ثُمَّ يَرْكَعُ ثُمَّ يَسْجُدُ، يَفْعَلُ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ، فَإِذَا قَضَى صَلاَتَهُ نَظَرَ، فَإِنْ كُنْتُ يَقْظَى تَحَدَّثَ مَعِي، وَإِنْ كُنْتُ نَائِمَةً اضْطَجَعَ.

Reference	: Sahih al-Bukhari 1119
In-book reference	: Book 18, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 20, Hadith 220

19 - The Book of Prayer at Night (Tahajjud) (1120 - 1187)
كتاب التهجد

(1) Chapter: The Tahajjud Prayer at night

(1) باب التَّهَجُّدِ بِاللَّيْلِ

وَقَوْلِهِ عَزَّ وَجَلَّ: {وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ}.

Narrated Ibn `Abbas:

When the Prophet (ﷺ) got up at night to offer the Tahajjud prayer, he used to say: Allahumma lakal-hamd. Anta qaiyyimus-samawati wal-ard wa man fihinna. Walakal-hamd, Laka mulkus-samawati wal-ard wa man fihinna. Walakal-hamd, anta nurus-samawati wal-ard. Wa lakal-hamd, anta-l-haq wa wa'duka-lhaq, wa liqa'uka Haq, wa qauluka Haq, wal-jannatu Han wan-naru Haq wannabiyuna Haq. Wa Muhammadun, sallal-lahu'alaihi wasallam, Haq, was-sa'atu Haq. Allahumma aslamtu Laka wabika amantu, wa 'Alaika tawakkaltu, wa ilaika anabtu wa bika khasamtu, wa ilaika hakamtu faghfir li ma qaddamtu wama akh-khartu wama as-rartu wama'a lantu, anta-l-muqaddim wa anta-l-mu akh-khir, la ilaha illa anta (or la ilaha ghairuka). (O Allah! All the praises are for you, You are the Holder of the Heavens and the Earth, And whatever is in them. All the praises are for You; You have the possession of the Heavens and the Earth And whatever is in them. All the praises are for You; You are the Light of the Heavens and the Earth And all the praises are for You; You are the King of the Heavens and the Earth; And all the praises are for You; You are the Truth and Your Promise is the truth, And to meet You is true, Your Word is the truth And Paradise is true And Hell is true And all the Prophets (Peace be upon them) are true; And Muhammad is true, And the Day of Resurrection is true. O Allah ! I surrender (my will) to You; I believe in You and depend on You. And repent to You, And with Your help I argue (with my opponents, the non-believers) And I take You as a judge (to judge between us). Please forgive me my previous And future sins; And whatever I concealed or revealed And You are the One who make (some people) forward And (some) backward. There is none to be worshipped but you . Sufyan said that `Abdul Karim Abu Umaiya added to the above, 'Wala haula Wala quwata illa billah' (There is neither might nor power except with Allah).

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنَا سُلَيْمَانُ بْنُ أَبِي مُسْلِمٍ، عَنْ طَاوُسٍ، سَمِعَ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا قَامَ مِنَ اللَّيْلِ يَتَهَجَّدُ قَالَ " اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ، لَكَ مُلْكُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ صلى الله عليه وسلم حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لاَ إِلَهَ إِلاَّ أَنْتَ ـ أَوْ لاَ إِلَهَ غَيْرُكَ ـ ". قَالَ سُفْيَانُ وَزَادَ عَبْدُ الْكَرِيمِ أَبُو أُمَيَّةَ " وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ ". قَالَ سُفْيَانُ قَالَ سُلَيْمَانُ بْنُ أَبِي مُسْلِمٍ سَمِعَهُ مِنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 1120
In-book reference	: Book 19, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 221

(2) Chapter: The superiority of Tahajjud prayer

(2) باب فَضْلِ قِيَامِ اللَّيْلِ

Narrated Salim's father:

In the lifetime of the Prophet (ﷺ) whosoever saw a dream would narrate it to Allah's Messenger (ﷺ). I had a wish of seeing a dream to narrate it to Allah's Messenger (ﷺ) (p.b.u.h) I was a grown up boy and used to sleep in the Mosque in the lifetime of the Prophet. I saw in the dream that two angels caught hold of me and took me to the

Fire which was built all round like a built well and had two poles in it and the people in it were known to me. I started saying, "I seek refuge with Allah from the Fire." Then I met another angel who told me not to be afraid. I narrated the dream to Hafsa who told it to Allah's Messenger (ﷺ). The Prophet said, "Abdullah is a good man. I wish he prayed Tahajjud." After that `Abdullah (i.e. Salim's father) used to sleep but a little at night.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا هِشَامٌ، قَالَ أَخْبَرَنَا مَعْمَرٌ، . وَحَدَّثَنِي مَحْمُودٌ، قَالَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ ـ رضى الله عنه ـ قَالَ كَانَ الرَّجُلُ فِي حَيَاةِ النَّبِيِّ صلى الله عليه وسلم إِذَا رَأَى رُؤْيَا قَصَّهَا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَتَمَنَّيْتُ أَنْ أَرَى رُؤْيَا فَأَقُصَّهَا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَكُنْتُ غُلاَمًا شَابًّا، وَكُنْتُ أَنَامُ فِي الْمَسْجِدِ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَرَأَيْتُ فِي النَّوْمِ كَأَنَّ مَلَكَيْنِ أَخَذَانِي فَذَهَبَا بِي إِلَى النَّارِ فَإِذَا هِيَ مَطْوِيَّةٌ كَطَىِّ الْبِئْرِ، وَإِذَا لَهَا قَرْنَانِ، وَإِذَا فِيهَا أُنَاسٌ قَدْ عَرَفْتُهُمْ فَجَعَلْتُ أَقُولُ أَعُوذُ بِاللَّهِ مِنَ النَّارِ ـ قَالَ ـ فَلَقِيَنَا مَلَكٌ آخَرُ فَقَالَ لِي لَمْ تُرَعْ.

فَقَصَصْتُهَا عَلَى حَفْصَةَ فَقَصَّتْهَا حَفْصَةُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " نِعْمَ الرَّجُلُ عَبْدُ اللَّهِ، لَوْ كَانَ يُصَلِّي مِنَ اللَّيْلِ ". فَكَانَ بَعْدُ لاَ يَنَامُ مِنَ اللَّيْلِ إِلاَّ قَلِيلاً.

Reference	: Sahih al-Bukhari 1121, 1122
In-book reference	: Book 19, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 222

(3) Chapter: To perform a long prostration in the Tahajjud (3) باب طُولِ السُّجُودِ فِي قِيَامِ اللَّيْلِ

Narrated `Aisha:

Allah's Messenger (ﷺ) used to offer eleven rak`at and that was his prayer. He used to prolong the prostration to such an extent that one could recite fifty verses (of the Qur'an) before he would lift his head. He used to pray two rak`at (Sunna) before the Fajr prayer and then used to lie down on his right side till the call-maker came and informed him about the prayer.

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُرْوَةُ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي إِحْدَى عَشْرَةَ رَكْعَةً، كَانَتْ تِلْكَ صَلاَتَهُ، يَسْجُدُ السَّجْدَةَ مِنْ ذَلِكَ قَدْرَ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ، وَيَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلاَةِ الْفَجْرِ، ثُمَّ يَضْطَجِعُ عَلَى شِقِّهِ الأَيْمَنِ حَتَّى يَأْتِيَهُ الْمُنَادِي لِلصَّلاَةِ.

Reference	: Sahih al-Bukhari 1123
In-book reference	: Book 19, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 223

(4) Chapter: Leaving the night prayer by a patient (4) باب تَرْكِ الْقِيَامِ لِلْمَرِيضِ

Narrated Jundab:

The Prophet (ﷺ) became sick and did not get up (for Tahajjud prayer) for a night or two.

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنِ الأَسْوَدِ، قَالَ سَمِعْتُ جُنْدَبًا، يَقُولُ اشْتَكَى النَّبِيُّ صلى الله عليه وسلم فَلَمْ يَقُمْ لَيْلَةً أَوْ لَيْلَتَيْنِ.

Reference	: Sahih al-Bukhari 1124
In-book reference	: Book 19, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 224

Narrated Jundab bin `Abdullah:

Gabriel did not come to the Prophet (ﷺ) (for some time) and so one of the Quraish women said, "His Satan has deserted him." So came the Divine Revelation: "By the forenoon And by the night When it is still! Your Lord (O Muhammad) has neither Forsaken you Nor hated you." (93.1-3)
حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ أَخْبَرَنَا سُفْيَانُ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ احْتَبَسَ جِبْرِيلُ صلى الله عليه وسلم عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَتِ امْرَأَةٌ مِنْ قُرَيْشٍ أَبْطَأَ عَلَيْهِ شَيْطَانُهُ‏.‏ فَنَزَلَتْ ‏{‏وَالضُّحَى * وَاللَّيْلِ إِذَا سَجَى * مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى‏}‏

Reference	: Sahih al-Bukhari 1125
In-book reference	: Book 19, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 225

(5) Chapter: The Prophet's (pbuh) exhorting to Tahajjud and Nawafil without making them compulsory

(5) باب تَحْرِيضِ النَّبِيِّ صلى الله عليه وسلم عَلَى صَلاَةِ اللَّيْلِ وَالنَّوَافِلِ مِنْ غَيْرِ إِيجَابٍ

وَطَرَقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاطِمَةَ وَعَلِيًّا- عليهما السلام- لَيْلَةً لِلصَّلاَةِ.

Narrated Um Salama:

One night the Prophet (ﷺ) got up and said, "Subhan Allah! How many afflictions Allah has revealed tonight and how many treasures have been sent down (disclosed). Go and wake the sleeping lady occupants of these dwellings up (for prayers), perhaps a well dressed in this world may be naked in the Hereafter."
حَدَّثَنَا ابْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ هِنْدٍ بِنْتِ الْحَارِثِ، عَنْ أُمِّ سَلَمَةَ ـ رضى الله عنها ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم اسْتَيْقَظَ لَيْلَةً فَقَالَ ‏"‏ سُبْحَانَ اللَّهِ مَاذَا أُنْزِلَ اللَّيْلَةَ مِنَ الْفِتْنَةِ، مَاذَا أُنْزِلَ مِنَ الْخَزَائِنِ مَنْ يُوقِظُ صَوَاحِبَ الْحُجُرَاتِ، يَا رُبَّ كَاسِيَةٍ فِي الدُّنْيَا عَارِيَةٍ فِي الآخِرَةِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 1126
In-book reference	: Book 19, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 226

Narrated `Ali bin Abi Talib:

One night Allah's Messenger (ﷺ) came to me and Fatima, the daughter of the Prophet (ﷺ) and asked, "Won't you pray (at night)?" I said, "O Allah's Messenger (ﷺ)! Our souls are in the hands of Allah and if He wants us to get up He will make us get up." When I said that, he left us without saying anything and I heard that he was hitting his thigh and saying, "But man is more quarrelsome than anything." (18.54)
حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ، أَنَّ حُسَيْنَ بْنَ عَلِيٍّ، أَخْبَرَهُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم طَرَقَهُ وَفَاطِمَةَ بِنْتَ النَّبِيِّ ـ عَلَيْهِ السَّلاَمُ ـ لَيْلَةً فَقَالَ ‏"‏ أَلاَ تُصَلِّيَانِ ‏"‏‏.‏ فَقُلْتُ يَا رَسُولَ اللَّهِ، أَنْفُسُنَا بِيَدِ اللَّهِ، فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا‏.‏ فَانْصَرَفَ حِينَ قُلْنَا ذَلِكَ وَلَمْ يَرْجِعْ إِلَىَّ شَيْئًا‏.‏ ثُمَّ سَمِعْتُهُ وَهْوَ مُوَلٍّ يَضْرِبُ فَخِذَهُ وَهْوَ يَقُولُ ‏"‏‏{‏وَكَانَ الإِنْسَانُ أَكْثَرَ شَىْءٍ جَدَلاً‏}‏‏"‏‏.‏

Reference	: Sahih al-Bukhari 1127
In-book reference	: Book 19, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 227

Narrated `Aisha:

Allah's Messenger (ﷺ) used to give up a good deed, although he loved to do it, for fear that people might act on it and it might be made compulsory for them. The Prophet (ﷺ) never prayed the Duha prayer, but I offer it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ إِنْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَيَدَعُ الْعَمَلَ وَهْوَ يُحِبُّ أَنْ يَعْمَلَ بِهِ خَشْيَةَ أَنْ يَعْمَلَ بِهِ النَّاسُ فَيُفْرَضَ عَلَيْهِمْ، وَمَا سَبَّحَ رَسُولُ اللَّهِ صلى الله عليه وسلم سُبْحَةَ الضُّحَى قَطُّ، وَإِنِّي لأُسَبِّحُهَا.

Reference	: Sahih al-Bukhari 1128
In-book reference	: Book 19, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 228

Narrated `Aisha the mother of the faithful believers:

One night Allah's Messenger (ﷺ) offered the prayer in the Mosque and the people followed him. The next night he also offered the prayer and too many people gathered. On the third and the fourth nights more people gathered, but Allah's Messenger (ﷺ) did not come out to them. In the morning he said, "I saw what you were doing and nothing but the fear that it (i.e. the prayer) might be enjoined on you, stopped me from coming to you." And that happened in the month of Ramadan.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ ـ رضى الله عنها أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى ذَاتَ لَيْلَةٍ فِي الْمَسْجِدِ فَصَلَّى بِصَلاَتِهِ نَاسٌ، ثُمَّ صَلَّى مِنَ الْقَابِلَةِ فَكَثُرَ النَّاسُ، ثُمَّ اجْتَمَعُوا مِنَ اللَّيْلَةِ الثَّالِثَةِ أَوِ الرَّابِعَةِ، فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ صلى الله عليه وسلم، فَلَمَّا أَصْبَحَ قَالَ " قَدْ رَأَيْتُ الَّذِي صَنَعْتُمْ وَلَمْ يَمْنَعْنِي مِنَ الْخُرُوجِ إِلَيْكُمْ إِلاَّ أَنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ "، وَذَلِكَ فِي رَمَضَانَ.

Reference	: Sahih al-Bukhari 1129
In-book reference	: Book 19, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 229

(6) Chapter: Standing of the Prophet (pbuh) at night

(6) باب قِيَامِ النَّبِيِّ صلى الله عليه وسلم حَتَّى تَرِمَ قَدَمَاهُ

وَقَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا حَتَّى تَفَطَّرَ قَدَمَاهُ. وَالْفُطُورُ الشُّقُوقُ، {انْفَطَرَتْ} انْشَقَّتْ.

Narrated Al-Mughira:

The Prophet (ﷺ) used to stand (in the prayer) or pray till both his feet or legs swelled. He was asked why (he offered such an unbearable prayer) and he said, "should I not be a thankful slave."

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا مِسْعَرٌ، عَنْ زِيَادٍ، قَالَ سَمِعْتُ الْمُغِيرَةَ ـ رضى الله عنه ـ يَقُولُ إِنْ كَانَ النَّبِيُّ صلى الله عليه وسلم لَيَقُومُ لِيُصَلِّيَ حَتَّى تَرِمُ قَدَمَاهُ أَوْ سَاقَاهُ، فَيُقَالُ لَهُ فَيَقُولُ " أَفَلاَ أَكُونُ عَبْدًا شَكُورًا ".

Reference	: Sahih al-Bukhari 1130
In-book reference	: Book 19, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 230

(7) Chapter: Sleeping in the last hours of the night

(7) باب مَنْ نَامَ عِنْدَ السَّحَرِ

Narrated `Abdullah bin `Amr bin Al-`As:

Allah's Messenger (ﷺ) told me, "The most beloved prayer to Allah is that of David and the most beloved fasts to Allah are those of David. He used to sleep for half of the night and then pray for one third of the night and again sleep for its sixth part and used to fast on alternate days."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، أَنَّ عَمْرَو بْنَ أَوْسٍ، أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ ـ رضى الله عنهما ـ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لَهُ " أَحَبُّ الصَّلاَةِ إِلَى اللَّهِ صَلاَةُ دَاوُدَ ـ عَلَيْهِ السَّلاَمُ ـ وَأَحَبُّ الصِّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ، وَكَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ، وَيَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا ".

Reference	: Sahih al-Bukhari 1131
In-book reference	: Book 19, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 231

Narrated Masruq:

I asked `Aisha which deed was most loved by the Prophet. She said, "A deed done continuously." I further asked, "When did he used to get up (in the night for the prayer)." She said, "He used to get up on hearing the crowing of a cock."

حَدَّثَنِي عَبْدَانُ، قَالَ أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ أَشْعَثَ، سَمِعْتُ أَبِي قَالَ، سَمِعْتُ مَسْرُوقًا، قَالَ سَأَلْتُ عَائِشَةَ ـ رضى الله عنها ـ أَىُّ الْعَمَلِ كَانَ أَحَبَّ إِلَى النَّبِيِّ صلى الله عليه وسلم قَالَتِ الدَّائِمُ‏.‏ قُلْتُ مَتَى كَانَ يَقُومُ قَالَتْ يَقُومُ إِذَا سَمِعَ الصَّارِخَ‏.

Reference	: Sahih al-Bukhari 1132
In-book reference	: Book 19, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 232

Narrated Al-Ashath:

He (the Prophet (ﷺ) (p.b.u.h)) used to get up for the prayer on hearing the crowing of a cock.

حَدَّثَنَا مُحَمَّدُ بْنُ سَلاَمٍ قَالَ أَخْبَرَنَا أَبُو الأَحْوَصِ عَنِ الأَشْعَثِ قَالَ إِذَا سَمِعَ الصَّارِخَ قَامَ فَصَلَّى.

Reference	: Sahih al-Bukhari 1132
In-book reference	: Book 19, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 233

Narrated `Aisha:

In my house he (Prophet (p.b.u.h)) never passed the last hours of the night but sleeping.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، قَالَ ذَكَرَ أَبِي عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ مَا أَلْفَاهُ السَّحَرُ عِنْدِي إِلاَّ نَائِمًا‏.‏ تَعْنِي النَّبِيَّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 1133
In-book reference	: Book 19, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 234

(8) Chapter: Whoever took the Suhur and did not sleep before offering Fajr prayers

(8) باب مَنْ تَسَحَّرَ فَلَمْ يَنَمْ حَتَّى صَلَّى الصُّبْحَ

Narrated Qatada:

Anas bin Malik said, "The Prophet (ﷺ) (p.b.u.h) and Zaid bin Thabit took their Suhur together. When they finished it, the Prophet (ﷺ) stood for the (Fajr) prayer and offered it." We asked Anas, "What was the interval between their finishing the Suhur and the starting of the morning prayer?" Anas replied, "It was equal to the time taken by a person in reciting fifty verses of the Qur'an."

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا رَوْحٌ، قَالَ حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم وَزَيْدَ بْنَ ثَابِتٍ ـ رضى الله عنه ـ تَسَحَّرَا، فَلَمَّا فَرَغَا مِنْ سَحُورِهِمَا قَامَ نَبِيُّ اللَّهِ صلى الله عليه وسلم إِلَى الصَّلاَةِ فَصَلَّى‏.‏ قُلْنَا لأَنَسٍ كَمْ كَانَ بَيْنَ فَرَاغِهِمَا مِنْ سَحُورِهِمَا وَدُخُولِهِمَا فِي الصَّلاَةِ قَالَ كَقَدْرِ مَا يَقْرَأُ الرَّجُلُ خَمْسِينَ آيَةً.

Reference	: Sahih al-Bukhari 1134
In-book reference	: Book 19, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 235

(9) Chapter: To prolong the standing posture in the Tahajjud

(9) باب طُولِ الْقِيَامِ فِي صَلاَةِ اللَّيْلِ

Narrated Abu-Wail:

`Abdullah said, "One night I offered the Tahajjud prayer with the Prophet (ﷺ) and he kept on standing till an ill-thought came to me." We said, "What was the ill-thought?" He said, "It was to sit down and leave the Prophet (ﷺ) (standing)."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم لَيْلَةً، فَلَمْ يَزَلْ قَائِمًا حَتَّى هَمَمْتُ بِأَمْرِ سَوْءٍ‏.‏ قُلْنَا وَمَا هَمَمْتَ قَالَ هَمَمْتُ أَنْ أَقْعُدَ وَأَذَرَ النَّبِيَّ صلى الله عليه وسلم‏.‏

Reference	: Sahih al-Bukhari 1135
In-book reference	: Book 19, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 236

Narrated Hudhaifa:

Whenever the Prophet (ﷺ) got up for Tahajjud prayer he used to clean his mouth (and teeth) with Siwak.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ حُصَيْنٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا قَامَ لِلتَّهَجُّدِ مِنَ اللَّيْلِ يَشُوصُ فَاهُ بِالسِّوَاكِ‏.‏

Reference	: Sahih al-Bukhari 1136
In-book reference	: Book 19, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 237

(10) Chapter: How was the Salat of the Prophet (pbuh) and how many Rak'a he used to offer at night?

(10) باب كَيْفَ كَانَ صَلاَةُ النَّبِيِّ صلى الله عليه وسلم وَكَمْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي مِنَ اللَّيْلِ

Narrated `Abdullah bin `Umar:

A man said, "O Allah's Messenger (ﷺ)! How is the prayer of the night?" He said, "Two rak`at followed by two rak`at and so on, and when you apprehend the approaching dawn, offer one rak`a as witr."

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ قَالَ إِنَّ رَجُلاً قَالَ يَا رَسُولَ اللَّهِ، كَيْفَ صَلاَةُ اللَّيْلِ قَالَ ‏"‏ مَثْنَى مَثْنَى، فَإِذَا خِفْتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 1137
In-book reference	: Book 19, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 238

Narrated Ibn `Abbas:

The prayer of the Prophet (ﷺ) used to be of thirteen rak`at, i.e. of the night prayer.

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، قَالَ حَدَّثَنِي أَبُو جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَانَ صَلاَةُ النَّبِيِّ صلى الله عليه وسلم ثَلاَثَ عَشْرَةَ رَكْعَةً‏.‏ يَعْنِي بِاللَّيْلِ‏.‏

Reference	: Sahih al-Bukhari 1138
In-book reference	: Book 19, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 239

Narrated Masruq:

I asked Aisha about the night prayer of Allah's Messenger (ﷺ) and she said, "It was seven, nine or eleven rak`at besides the two rak`at of the Fajr prayer (i.e. Sunna). "

حَدَّثَنَا إِسْحَاقُ، قَالَ حَدَّثَنَا عُبَيْدُ اللَّهِ، قَالَ أَخْبَرَنَا إِسْرَائِيلُ، عَنْ أَبِي حَصِينٍ، عَنْ يَحْيَى بْنِ وَثَّابٍ، عَنْ مَسْرُوقٍ، قَالَ سَأَلْتُ عَائِشَةَ ـ رضى الله عنها ـ عَنْ صَلاَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم بِاللَّيْلِ. فَقَالَتْ سَبْعٌ وَتِسْعٌ وَإِحْدَى عَشْرَةَ سِوَى رَكْعَتَىِ الْفَجْرِ.

Reference	: Sahih al-Bukhari 1139
In-book reference	: Book 19, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 240

Narrated `Aisha:

The Prophet (ﷺ) (p.b.u.h) used to offer thirteen rak`at of the night prayer and that included the witr and two rak`at (Sunna) of the Fajr prayer.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، قَالَ أَخْبَرَنَا حَنْظَلَةُ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي مِنَ اللَّيْلِ ثَلاَثَ عَشْرَةَ رَكْعَةً مِنْهَا الْوِتْرُ وَرَكْعَتَا الْفَجْرِ.

Reference	: Sahih al-Bukhari 1140
In-book reference	: Book 19, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 241

(11) Chapter: The waking up of the Prophet (pbuh) from his sleep for the night prayer

(11) باب قِيَامِ النَّبِيِّ صلى الله عليه وسلم بِاللَّيْلِ وَنَوْمِهِ وَمَا نُسِخَ مِنْ قِيَامِ اللَّيْلِ

Narrated Anas bin Malik:

Sometimes Allah's Messenger (ﷺ) would not fast (for so many days) that we thought that he would not fast that month and he sometimes used to fast (for so many days) that we thought he would not leave fasting throughout that month and (as regards his prayer and sleep at night), if you wanted to see him praying at night, you could see him praying and if you wanted to see him sleeping, you could see him sleeping.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، أَنَّهُ سَمِعَ أَنَسًا ـ رضى الله عنه ـ يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُفْطِرُ مِنَ الشَّهْرِ حَتَّى نَظُنَّ أَنْ لاَ يَصُومَ مِنْهُ، وَيَصُومُ حَتَّى نَظُنَّ أَنْ لاَ يُفْطِرَ مِنْهُ شَيْئًا، وَكَانَ لاَ تَشَاءُ أَنْ تَرَاهُ مِنَ اللَّيْلِ مُصَلِّيًا إِلاَّ رَأَيْتَهُ وَلاَ نَائِمًا إِلاَّ رَأَيْتَهُ. تَابَعَهُ سُلَيْمَانُ وَأَبُو خَالِدٍ الأَحْمَرُ عَنْ حُمَيْدٍ.

Reference	: Sahih al-Bukhari 1141
In-book reference	: Book 19, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 242

(12) Chapter: Satan'a tying of knots at the back of the head if one does not offer the ight prayer

(12) باب عَقْدِ الشَّيْطَانِ عَلَى قَافِيَةِ الرَّأْسِ إِذَا لَمْ يُصَلِّ بِاللَّيْلِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Satan puts three knots at the back of the head of any of you if he is asleep. On every knot he reads and exhales the following words, 'The night is long, so stay asleep.' When one wakes up and

remembers Allah, one knot is undone; and when one performs ablution, the second knot is undone, and when one prays the third knot is undone and one gets up energetic with a good heart in the morning; otherwise one gets up lazy and with a mischievous heart."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلاَثَ عُقَدٍ، يَضْرِبُ كُلَّ عُقْدَةٍ عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ، فَإِنِ اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ صَلَّى انْحَلَّتْ عُقْدَةٌ فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ، وَإِلاَّ أَصْبَحَ خَبِيثَ النَّفْسِ كَسْلاَنَ ".

Reference	: Sahih al-Bukhari 1142
In-book reference	: Book 19, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 243

Narrated Samura bin Jundab:

The Prophet (ﷺ) said in his narration of a dream that he saw, "He whose head was being crushed with a stone was one who learnt the Qur'an but never acted on it, and slept ignoring the compulsory prayers."

حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنَا عَوْفٌ، قَالَ حَدَّثَنَا أَبُو رَجَاءٍ، قَالَ حَدَّثَنَا سَمُرَةُ بْنُ جُنْدَبٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم فِي الرُّؤْيَا قَالَ " أَمَّا الَّذِي يُثْلَغُ رَأْسُهُ بِالْحَجَرِ فَإِنَّهُ يَأْخُذُ الْقُرْآنَ فَيَرْفِضُهُ وَيَنَامُ عَنِ الصَّلاَةِ الْمَكْتُوبَةِ ".

Reference	: Sahih al-Bukhari 1143
In-book reference	: Book 19, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 244

(13) Chapter: If one sleeps and does not offer the night prayer

(13) باب إِذَا نَامَ وَلَمْ يُصَلِّ بَالَ الشَّيْطَانُ فِي أُذُنِهِ

Narrated `Abdullah:

A person was mentioned before the Prophet (ﷺ) (p.b.u.h) and he was told that he had kept on sleeping till morning and had not got up for the prayer. The Prophet (ﷺ) said, "Satan urinated in his ears."

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا أَبُو الأَحْوَصِ، قَالَ حَدَّثَنَا مَنْصُورٌ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ ذُكِرَ عِنْدَ النَّبِيِّ صلى الله عليه وسلم رَجُلٌ فَقِيلَ مَا زَالَ نَائِمًا حَتَّى أَصْبَحَ مَا قَامَ إِلَى الصَّلاَةِ. فَقَالَ " بَالَ الشَّيْطَانُ فِي أُذُنِهِ ".

Reference	: Sahih al-Bukhari 1144
In-book reference	: Book 19, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 245

(14) Chapter: Offering Salat (prayer) and invoking Allah in the last hours of the night

(14) باب الدُّعَاءِ وَالصَّلاَةِ مِنْ آخِرِ اللَّيْلِ

وَقَالَ: {كَانُوا قَلِيلاً مِنَ اللَّيْلِ مَا يَهْجَعُونَ} أَيْ مَا يَنَامُونَ {وَبِالأَسْحَارِ هُمْ يَسْتَغْفِرُونَ}.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) (p.b.u.h) said, "Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying: "Is there anyone to invoke Me, so that I may respond to invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، وَأَبِي عَبْدِ اللَّهِ الأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرُ يَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ ".

Reference	: Sahih al-Bukhari 1145
In-book reference	: Book 19, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 246

(15) Chapter: Sleeping in the first part of the night and getting up in its last part

(15) باب مَنْ نَامَ أَوَّلَ اللَّيْلِ وَأَحْيَا آخِرَهُ

وَقَالَ سَلْمَانُ لأَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُمَا نَمْ. فَلَمَّا كَانَ مِنْ آخِرِ اللَّيْلِ قَالَ قُمْ. قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «صَدَقَ سَلْمَانُ».

Narrated Al-Aswad:

I asked `Aisha "How is the night prayer of the Prophet?" She replied, "He used to sleep early at night, and get up in its last part to pray, and then return to his bed. When the Mu'adh-dhin pronounced the Adhan, he would get up. If he was in need of a bath he would take it; otherwise he would perform ablution and then go out (for the prayer)."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ،. وَحَدَّثَنِي سُلَيْمَانُ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، قَالَ سَأَلْتُ عَائِشَةَ ـ رضى الله عنها ـ كَيْفَ صَلاَةُ النَّبِيِّ صلى الله عليه وسلم بِاللَّيْلِ قَالَتْ كَانَ يَنَامُ أَوَّلَهُ وَيَقُومُ آخِرَهُ، فَيُصَلِّي ثُمَّ يَرْجِعُ إِلَى فِرَاشِهِ، فَإِذَا أَذَّنَ الْمُؤَذِّنُ وَثَبَ، فَإِنْ كَانَ بِهِ حَاجَةٌ اغْتَسَلَ، وَإِلاَّ تَوَضَّأَ وَخَرَجَ.

Reference	: Sahih al-Bukhari 1146
In-book reference	: Book 19, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 247

(16) Chapter: The Salat (prayer) of the Prophet (pbuh) at night in Ramadan and (in) other months

(16) باب قِيَامِ النَّبِيِّ صلى الله عليه وسلم بِاللَّيْلِ فِي رَمَضَانَ وَغَيْرِهِ

Narrated Abu Salma bin `Abdur Rahman:

I asked `Aisha, "How is the prayer of Allah's Messenger (ﷺ) during the month of Ramadan." She said, "Allah's Messenger (ﷺ) never exceeded eleven rak`at in Ramadan or in other months; he used to offer four rak`at-- do not ask me about their beauty and length, then four rak`at, do not ask me about their beauty and length, and then three rak`at." Aisha further said, "I said, 'O Allah's Messenger (ﷺ)! Do you sleep before offering the witr prayer?' He replied, 'O `Aisha! My eyes sleep but my heart remains awake'!"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ أَخْبَرَهُ أَنَّهُ، سَأَلَ عَائِشَةَ ـ رضى الله عنها ـ كَيْفَ كَانَتْ صَلاَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي رَمَضَانَ فَقَالَتْ مَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَزِيدُ فِي رَمَضَانَ وَلاَ فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا فَلاَ تَسَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا فَلاَ تَسَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلاَثًا، قَالَتْ عَائِشَةُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَتَنَامُ قَبْلَ أَنْ تُوتِرَ. فَقَالَ " يَا عَائِشَةُ، إِنَّ عَيْنَىَّ تَنَامَانِ وَلاَ يَنَامُ قَلْبِي ".

Reference	: Sahih al-Bukhari 1147
In-book reference	: Book 19, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 248

Narrated `Aisha:

I did not see the Prophet (ﷺ) reciting (the Qur'an) in the night prayer while sitting except when he became old; when he used to recite while sitting, and when thirty or forty verses remained from the Sura, he would get up and recite them and then bow.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامٍ، قَالَ أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ مَا رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَقْرَأُ فِي شَىْءٍ مِنْ صَلاَةِ اللَّيْلِ جَالِسًا، حَتَّى إِذَا كَبِرَ قَرَأَ جَالِسًا، فَإِذَا بَقِيَ عَلَيْهِ مِنَ السُّورَةِ ثَلاَثُونَ أَوْ أَرْبَعُونَ آيَةً قَامَ فَقَرَأَهُنَّ ثُمَّ رَكَعَ.

Reference : Sahih al-Bukhari 1148
In-book reference : Book 19, Hadith 29
USC-MSA web (English) reference : Vol. 2, Book 21, Hadith 249
(deprecated numbering scheme)

(17) Chapter: The Superiority of remaining with ablution during the day and night

(17) باب فَضْلِ الطُّهُورِ بِاللَّيْلِ وَالنَّهَارِ وَفَضْلِ الصَّلاَةِ بَعْدَ الْوُضُوءِ بِاللَّيْلِ وَالنَّهَارِ

Narrated Abu Huraira:

At the time of the Fajr prayer the Prophet (ﷺ) asked Bilal, "Tell me of the best deed you did after embracing Islam, for I heard your footsteps in front of me in Paradise." Bilal replied, "I did not do anything worth mentioning except that whenever I performed ablution during the day or night, I prayed after that ablution as much as was written for me."

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لِبِلاَلٍ عِنْدَ صَلاَةِ الْفَجْرِ **" يَا بِلاَلُ حَدِّثْنِي بِأَرْجَى عَمَلٍ عَمِلْتَهُ فِي الإِسْلاَمِ، فَإِنِّي سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَىَّ فِي الْجَنَّةِ "**. قَالَ مَا عَمِلْتُ عَمَلاً أَرْجَى عِنْدِي أَنِّي لَمْ أَتَطَهَّرْ طَهُورًا فِي سَاعَةِ لَيْلٍ أَوْ نَهَارٍ إِلاَّ صَلَّيْتُ بِذَلِكَ الطُّهُورِ مَا كُتِبَ لِي أَنْ أُصَلِّيَ. قَالَ أَبُو عَبْدِ اللَّهِ دَفَّ نَعْلَيْكَ يَعْنِي تَحْرِيكَ.

Reference : Sahih al-Bukhari 1149
In-book reference : Book 19, Hadith 30
USC-MSA web (English) reference : Vol. 2, Book 21, Hadith 250
(deprecated numbering scheme)

(18) Chapter: It is disliked to exaggerate in matters of worship

(18) باب مَا يُكْرَهُ مِنَ التَّشْدِيدِ فِي الْعِبَادَةِ

Narrated Anas bin Malik

Once the Prophet (ﷺ) (p.b.u.h) entered the Mosque and saw a rope hanging in between its two pillars. He said, "What is this rope?" The people said, "This rope is for Zainab who, when she feels tired, holds it (to keep standing for the prayer.)" The Prophet (ﷺ) said, "Don't use it. Remove the rope. You should pray as long as you feel active, and when you get tired, sit down."

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ دَخَلَ النَّبِيُّ صلى الله عليه وسلم فَإِذَا حَبْلٌ مَمْدُودٌ بَيْنَ السَّارِيَتَيْنِ فَقَالَ " مَا هَذَا الْحَبْلُ ". قَالُوا هَذَا حَبْلٌ لِزَيْنَبَ فَإِذَا فَتَرَتْ تَعَلَّقَتْ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ، حُلُّوهُ، لِيُصَلِّ أَحَدُكُمْ نَشَاطَهُ، فَإِذَا فَتَرَ فَلْيَقْعُدْ ".

Reference : Sahih al-Bukhari 1150
In-book reference : Book 19, Hadith 31
USC-MSA web (English) reference : Vol. 2, Book 21, Hadith 251
(deprecated numbering scheme)

Narrated 'Aisha:

A woman from the tribe of Bani Asad was sitting with me and Allah's Apostle (p.b.u.h) came to my house and said, "Who is this?" I said, "(She is) So and so. She does not sleep at night because she is engaged in prayer." The Prophet (ﷺ) said disapprovingly: Do (good) deeds which is within your capacity as Allah never gets tired of giving rewards till you get tired of doing good deeds."

قَالَ وَقَالَ عَبْدُ اللَّهِ بْنِ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَتْ عِنْدِي امْرَأَةٌ مِنْ بَنِي أَسَدٍ فَدَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " مَنْ هَذِهِ ". قُلْتُ فُلاَنَةُ لاَ تَنَامُ بِاللَّيْلِ. فَذُكِرَ مِنْ صَلاَتِهَا فَقَالَ " مَهْ عَلَيْكُمْ مَا تُطِيقُونَ مِنَ الأَعْمَالِ، فَإِنَّ اللَّهَ لاَ يَمَلُّ حَتَّى تَمَلُّوا ".

Reference	: Sahih al-Bukhari 1151
In-book reference	: Book 19, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 251

(19) Chapter: It is disliked for a person to leave the night Salat

(19) باب مَا يُكْرَهُ مِنْ تَرْكِ قِيَامِ اللَّيْلِ لِمَنْ كَانَ يَقُومُهُ

Narrated `Abdullah bin `Amr bin Al-`As:

Allah's Messenger (ﷺ) said to me, "O `Abdullah! Do not be like so and so who used to pray at night and then stopped the night prayer."

حَدَّثَنَا عَبَّاسُ بْنُ الْحُسَيْنِ، حَدَّثَنَا مُبَشِّرٌ، عَنِ الأَوْزَاعِيِّ. وَحَدَّثَنِي مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا الأَوْزَاعِيُّ، قَالَ حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، قَالَ حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ ـ رضى الله عنهما ـ قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا عَبْدَ اللَّهِ، لاَ تَكُنْ مِثْلَ فُلاَنٍ، كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ ". وَقَالَ هِشَامٌ حَدَّثَنَا ابْنُ أَبِي الْعِشْرِينَ، حَدَّثَنَا الأَوْزَاعِيُّ، قَالَ حَدَّثَنِي يَحْيَى، عَنْ عُمَرَ بْنِ الْحَكَمِ بْنِ ثَوْبَانَ، قَالَ حَدَّثَنِي أَبُو سَلَمَةَ، مِثْلَهُ. وَتَابَعَهُ عَمْرُو بْنُ أَبِي سَلَمَةَ عَنِ الأَوْزَاعِيِّ.

Reference	: Sahih al-Bukhari 1152
In-book reference	: Book 19, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 252

(20) Chapter:

(20) باب

Narrated 'Abdullah bin 'Amr:

Once Allah's Messenger (ﷺ) said to me, "I have been informed that you offer Salat (prayer) all the night and observe Saum (fast) during the day." I said, "(Yes) I do so." He said, "If you do so, your eye sight will become weak and you will become weak. No doubt, your body has right on you, and your family has right on you, so observe Saum (for some days) and do not observe it (for some days), offer Salat (for sometime) and then sleep."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ أَبِي الْعَبَّاسِ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو ـ رضى الله عنهما ـ قَالَ لِي النَّبِيُّ صلى الله عليه وسلم " أَلَمْ أُخْبَرْ أَنَّكَ تَقُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ " قُلْتُ إِنِّي أَفْعَلُ ذَلِكَ. قَالَ " فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ هَجَمَتْ عَيْنُكَ وَنَفِهَتْ نَفْسُكَ، وَإِنَّ لِنَفْسِكَ حَقٌّ، وَلأَهْلِكَ حَقٌّ، فَصُمْ وَأَفْطِرْ، وَقُمْ وَنَمْ ".

Reference	: Sahih al-Bukhari 1153
In-book reference	: Book 19, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 252

(21) Chapter: The superiority of one who wakes up at night and offers the Salat with a loud voice

(21) باب فَضْلِ مَنْ تَعَارَّ مِنَ اللَّيْلِ فَصَلَّى

Narrated 'Ubada bin As-Samit:

The Prophet (ﷺ) "Whoever gets up at night and says: -- 'La ilaha il-lallah Wahdahu la Sharika lahu Lahu-lmulk, waLahu-l-hamd wahuwa 'ala kullishai'in Qadir. Al hamdu lil-lahi wa subhanal-lahi wa la-ilaha il-lal-lah wa-l-lahu akbar wa la hawla Wala Quwata il-la-bil-lah.' (None has the right to be worshipped but Allah. He is the Only One and has no partners . For Him is the Kingdom and all the praises are due for Him. He is Omnipotent. All the praises are for Allah. All the glories are for Allah. And none has the right to be worshipped but Allah, And Allah is Great And there is neither Might nor Power Except with Allah). And then says: -- Allahumma, Ighfir li (O Allah! Forgive me). Or invokes (Allah), he will be responded to and if he performs ablution (and prays), his prayer will be accepted."

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا الْوَلِيدُ، عَنِ الأَوْزَاعِيِّ، قَالَ حَدَّثَنِي عُمَيْرُ بْنُ هَانِئٍ، قَالَ حَدَّثَنِي جُنَادَةُ بْنُ أَبِي أُمَيَّةَ، حَدَّثَنِي عُبَادَةُ بْنُ الصَّامِتِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ تَعَارَّ مِنَ اللَّيْلِ فَقَالَ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ. الْحَمْدُ لِلَّهِ، وَسُبْحَانَ اللَّهِ، وَلاَ إِلَهَ إِلاَّ اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ. ثُمَّ قَالَ اللَّهُمَّ اغْفِرْ لِي. أَوْ دَعَا اسْتُجِيبَ، فَإِنْ تَوَضَّأَ وَصَلَّى قُبِلَتْ صَلاَتُهُ ".

Reference	: Sahih al-Bukhari 1154
In-book reference	: Book 19, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 253

Narrated Abu Huraira:

That once Allah's Messenger (ﷺ) (p.b.u.h) said, "Your brother, i.e. `Abdullah bin Rawaha does not say obscene (referring to his verses): Amongst us is Allah's Messenger (ﷺ), who recites His Book when it dawns. He showed us the guidance, after we were blind. We believe that whatever he says will come true. And he spends his nights in such a way as his sides do not touch his bed. While the pagans were deeply asleep."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي الْهَيْثَمُ بْنُ أَبِي سِنَانٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ وَهُوَ يَقْصُصُ فِي قَصَصِهِ وَهُوَ يَذْكُرُ رَسُولَ اللَّهِ صلى الله عليه وسلم إِنَّ أَخًا لَكُمْ لاَ يَقُولُ الرَّفَثَ. يَعْنِي بِذَلِكَ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ وَفِينَا رَسُولُ اللَّهِ يَتْلُو كِتَابَهُ إِذَا انْشَقَّ مَعْرُوفٌ مِنَ الْفَجْرِ سَاطِعُ أَرَانَا الْهُدَى بَعْدَ الْعَمَى فَقُلُوبُنَا بِهِ مُوقِنَاتٌ أَنَّ مَا قَالَ وَاقِعُ يَبِيتُ يُجَافِي جَنْبَهُ عَنْ فِرَاشِهِ إِذَا اسْتَثْقَلَتْ بِالْمُشْرِكِينَ الْمَضَاجِعُ تَابَعَهُ عُقَيْلٌ. وَقَالَ الزُّبَيْدِيُّ أَخْبَرَنِي الزُّهْرِيُّ عَنْ سَعِيدٍ وَالأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه.

Reference	: Sahih al-Bukhari 1155
In-book reference	: Book 19, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 254

Narrated Nafi`:

Ibn `Umar said, "In the lifetime of the Prophet (ﷺ) I dreamt that a piece of silk cloth was in my hand and it flew with me to whichever part of Paradise I wanted. I also saw as if two persons (i.e. angels) came to me and wanted to take me to Hell. Then an angel met us and told me not to be afraid. He then told them to leave me. Hafsa narrated one of my dreams to the Prophet (ﷺ) and the Prophet (ﷺ) said, "Abdullah is a good man. Would that he offer the night prayer (Tahajjud)!" So after that day `Abdullah (bin `Umar) started offering Tahajjud. The companions of the Prophet (ﷺ) (p.b.u.h) used to tell him their dreams that (Laila-tul-Qadr) was on the 27th of the month of Ramadan. The Prophet (ﷺ) said, "I see that your dreams agree on the last ten nights of Ramadan and so whoever is in search of it should seek it in the last ten nights of Ramadan."

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، رضى الله عنهما قَالَ رَأَيْتُ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم كَأَنَّ بِيَدِي قِطْعَةَ إِسْتَبْرَقٍ، فَكَأَنِّي لاَ أُرِيدُ مَكَانًا مِنَ الْجَنَّةِ إِلاَّ طَارَتْ إِلَيْهِ، وَرَأَيْتُ كَأَنَّ اثْنَيْنِ أَتَيَانِي أَرَادَا أَنْ يَذْهَبَا بِي إِلَى النَّارِ فَتَلَقَّاهُمَا مَلَكٌ فَقَالَ لَمْ تُرَعْ خَلِّيَا عَنْهُ. فَقَصَّتْ حَفْصَةُ عَلَى النَّبِيِّ صلى الله عليه وسلم إِحْدَى رُؤْيَاىَ فَقَالَ النَّبِيُّ صلى

الله عليه وسلم " نِعْمَ الرَّجُلُ عَبْدُ اللَّهِ لَوْ كَانَ يُصَلِّي مِنَ اللَّيْلِ ". فَكَانَ عَبْدُ اللَّهِ ـ رضى الله عنه ـ يُصَلِّي مِنَ اللَّيْلِ. وَكَانُوا لاَ يَزَالُونَ يَقُصُّونَ عَلَى النَّبِيِّ صلى الله عليه وسلم الرُّؤْيَا أَنَّهَا فِي اللَّيْلَةِ السَّابِعَةِ مِنَ الْعَشْرِ الأَوَاخِرِ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَتْ فِي الْعَشْرِ الأَوَاخِرِ، فَمَنْ كَانَ مُتَحَرِّيْهَا فَلْيَتَحَرَّهَا مِنَ الْعَشْرِ الأَوَاخِرِ ".

Reference	: Sahih al-Bukhari 1156, 1157, 1158
In-book reference	: Book 19, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 255

(22) Chapter: Regularity of two Rak'a (Sunna) of the Fajr

(22) باب الْمُدَاوَمَةِ عَلَى رَكْعَتَىِ الْفَجْرِ

Narrated `Aisha;:

Allah's Messenger (ﷺ) offered the `Isha' prayer (and then got up at the Tahajjud time) and offered eight rak`at and then offered two rak`at while sitting. He then offered two rak`at in between the Adhan and Iqama (of the Fajr prayer) and he never missed them.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنَا سَعِيدٌ ـ هُوَ ابْنُ أَبِي أَيُّوبَ ـ قَالَ حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ صَلَّى النَّبِيُّ صلى الله عليه وسلم الْعِشَاءَ ثُمَّ صَلَّى ثَمَانَ رَكَعَاتٍ وَرَكْعَتَيْنِ جَالِسًا وَرَكْعَتَيْنِ بَيْنَ النِّدَاءَيْنِ، وَلَمْ يَكُنْ يَدَعُهُمَا أَبَدًا.

Reference	: Sahih al-Bukhari 1159
In-book reference	: Book 19, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 256

(23) Chapter: To lie down on the right side after offering two Rak'a (Sunna) of the Fajr prayer

(23) باب الضِّجْعَةِ عَلَى الشِّقِّ الأَيْمَنِ بَعْدَ رَكْعَتَىِ الْفَجْرِ

Narrated `Aisha:

The Prophet (ﷺ) used to lie down on his right side, after offering two rak`at (Sunna) of the Fajr prayer.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ، قَالَ حَدَّثَنِي أَبُو الأَسْوَدِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا صَلَّى رَكْعَتَىِ الْفَجْرِ اضْطَجَعَ عَلَى شِقِّهِ الأَيْمَنِ.

Reference	: Sahih al-Bukhari 1160
In-book reference	: Book 19, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 257

(24) Chapter: Whoever talks after offering two Rak'a (Sunna) (of the Fajr prayer)

(24) باب مَنْ تَحَدَّثَ بَعْدَ الرَّكْعَتَيْنِ وَلَمْ يَضْطَجِعْ

Narrated `Aisha:

After offering the Sunna of the Fajr prayer, the Prophet (ﷺ) used to talk to me, if I happen to be awake; otherwise he would lie down till the Iqama call was proclaimed (for the Fajr prayer).

حَدَّثَنَا بِشْرُ بْنُ الْحَكَمِ، حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنِي سَالِمٌ أَبُو النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا صَلَّى {سُنَّةَ الْفَجْرِ} فَإِنْ كُنْتُ مُسْتَيْقِظَةً حَدَّثَنِي وَإِلاَّ اضْطَجَعَ حَتَّى يُؤْذَنَ بِالصَّلاَةِ.

Reference	: Sahih al-Bukhari 1161
In-book reference	: Book 19, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 258

(25) Chapter: What is said about the Nawafil being offered as two Rak'a followed by two and so on

(25) بَابُ الْحَدِيثِ بَعْدَ رَكْعَتَيِ الْفَجْرِ

Narrated `Aisha:

After offering the two rak`at (Sunna) the Prophet (ﷺ) (p.b.u.h) used to talk to me, if I happen to be awake; otherwise he would lie down.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ أَبُو النَّضْرِ عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُصَلِّي رَكْعَتَيْنِ فَإِنْ كُنْتُ مُسْتَيْقِظَةً حَدَّثَنِي وَإِلاَّ اضْطَجَعَ. قُلْتُ لِسُفْيَانَ فَإِنَّ بَعْضَهُمْ يَرْوِيهِ رَكْعَتَىِ الْفَجْرِ. قَالَ سُفْيَانُ هُوَ ذَاكَ.

Reference	: Sahih al-Bukhari 1162
In-book reference	: Book 19, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 259

(26) Chapter: To talk after offering two Rak'a (Sunna of the Fajr prayer)

(26) بَابُ تَعَاهُدِ رَكْعَتَيِ الْفَجْرِ وَمَنْ سَمَّاهُمَا تَطَوُّعًا

Narrated `Aisha:

The Prophet (ﷺ) was never more regular and particular in offering any Nawafil than the two rak`at (Sunna) of the Fajr prayer.

حَدَّثَنَا بَيَانُ بْنُ عَمْرٍو، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ لَمْ يَكُنِ النَّبِيُّ صلى الله عليه وسلم عَلَى شَىْءٍ مِنَ النَّوَافِلِ أَشَدَّ مِنْهُ تَعَاهُدًا عَلَى رَكْعَتَىِ الْفَجْرِ.

Reference	: Sahih al-Bukhari 1163
In-book reference	: Book 19, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 260

(27) Chapter: To offer two Rak'at before the Fajr prayer

(27) بَابُ مَا يُقْرَأُ فِي رَكْعَتَيِ الْفَجْرِ

Narrated `Aisha:

Allah's Messenger (ﷺ) used to offer thirteen rak`at in the night prayer and on hearing the Adhan for the morning prayer, he used to offer two light rak`at.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي بِاللَّيْلِ ثَلاَثَ عَشْرَةَ رَكْعَةً، ثُمَّ يُصَلِّي إِذَا سَمِعَ النِّدَاءَ بِالصُّبْحِ رَكْعَتَيْنِ خَفِيفَتَيْنِ.

Reference	: Sahih al-Bukhari 1164
In-book reference	: Book 19, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 261

Narrated `Aisha:

The Prophet (ﷺ) (p.b.u.h) used to make the two rak`at before the Fajr prayer so light that I would wonder whether he recited Al-Fatiha (or not).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَمَّتِهِ، عَمْرَةَ عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم ح وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ حَدَّثَنَا زُهَيْرٌ حَدَّثَنَا يَحْيَى ـ هُوَ ابْنُ سَعِيدٍ ـ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَمْرَةَ عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يُخَفِّفُ الرَّكْعَتَيْنِ اللَّتَيْنِ قَبْلَ صَلاَةِ الصُّبْحِ حَتَّى إِنِّي لأَقُولُ هَلْ قَرَأَ بِأُمِّ الْكِتَابِ

Reference : Sahih al-Bukhari 1165
In-book reference : Book 19, Hadith 44
USC-MSA web (English) reference : Vol. 2, Book 21, Hadith 262
(deprecated numbering scheme)

(28) Chapter: What is recited in the two Rak'a (Sunna) of the Fajr

(28) بَابُ مَا جَاءَ فِي التَّطَوُّعِ مَثْنَى مَثْنَى

وَيُذْكَرُ ذَلِكَ عَنْ عَمَّارٍ وَأَبِي ذَرٍّ وَأَنَسٍ وَجَابِرِ بْنِ زَيْدٍ وَعِكْرِمَةَ وَالزُّهْرِيِّ رَضِيَ اللَّهُ عَنْهُمْ.
وَقَالَ يَحْيَى بْنُ سَعِيدٍ الأَنْصَارِيُّ مَا أَدْرَكْتُ فُقَهَاءَ أَرْضِنَا إِلاَّ يُسَلِّمُونَ فِي كُلِّ اثْنَتَيْنِ مِنَ النَّهَارِ.

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) (p.b.u.h) used to teach us the way of doing Istikhara (Istikhara means to ask Allah to guide one to the right sort of action concerning any job or a deed), in all matters as he taught us the Suras of the Qur'an. He said, "If anyone of you thinks of doing any job he should offer a two rak`at prayer other than the compulsory ones and say (after the prayer): -- 'Allahumma inni astakhiruka bi'ilmika, Wa astaqdiruka bi-qudratika, Wa as'alaka min fadlika Al-`azlm Fa-innaka taqdiru Wala aqdiru, Wa ta'lamu Wala a'lamu, Wa anta 'allamu l-ghuyub. Allahumma, in kunta ta'lam anna hadha-lamra Khairun li fi dini wa ma'ashi wa'aqibati `Amri (or 'ajili `Amri wa'ajilihi) Faqdirhu wa yas-sirhu li thumma barik li Fihi, Wa in kunta ta'lamu anna hadha-lamra shar-run li fi dini wa ma'ashi wa'aqibati `Amri (or fi'ajili `Amri wa ajilihi) Fasrifhu anni was-rifni anhu. Waqdir li al-khaira haithu kana Thumma ardini bihi.' (O Allah! I ask guidance from Your knowledge, And Power from Your Might and I ask for Your great blessings. You are capable and I am not. You know and I do not and You know the unseen. O Allah! If You know that this job is good for my religion and my subsistence and in my Hereafter--(or said: If it is better for my present and later needs)--Then You ordain it for me and make it easy for me to get, And then bless me in it, and if You know that this job is harmful to me In my religion and subsistence and in the Hereafter--(or said: If it is worse for my present and later needs)--Then keep it away from me and let me be away from it. And ordain for me whatever is good for me, And make me satisfied with it). The Prophet (ﷺ) added that then the person should name (mention) his need.

حَدَّثَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِي، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُعَلِّمُنَا الاِسْتِخَارَةَ فِي الأُمُورِ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ " إِذَا هَمَّ أَحَدُكُمْ بِالأَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ ثُمَّ لِيَقُلِ اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلاَ أَقْدِرُ وَتَعْلَمُ وَلاَ أَعْلَمُ وَأَنْتَ عَلاَّمُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي ـ أَوْ قَالَ عَاجِلِ أَمْرِي وَآجِلِهِ ـ فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي ـ أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ ـ فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ ـ قَالَ ـ وَيُسَمِّي حَاجَتَهُ ".

Reference : Sahih al-Bukhari 1166
In-book reference : Book 19, Hadith 45
USC-MSA web (English) reference : Vol. 2, Book 21, Hadith 263
(deprecated numbering scheme)

Narrated Abu Qatada bin Rabi Al-Ansari;:

The Prophet (ﷺ) said, "If anyone of you enters a Mosque, he should not sit until he has offered a tworak` at prayer."

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، سَمِعَ أَبَا قَتَادَةَ بْنَ رِبْعِيٍّ الأَنْصَارِيَّ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلاَ يَجْلِسْ حَتَّى يُصَلِّيَ رَكْعَتَيْنِ ".

Reference : Sahih al-Bukhari 1167
In-book reference : Book 19, Hadith 46
USC-MSA web (English) reference : Vol. 2, Book 21, Hadith 264
(deprecated numbering scheme)

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) led us and offered a two rak`at prayer and then went away.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ صَلَّى لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم رَكْعَتَيْنِ ثُمَّ انْصَرَفَ.

Reference : Sahih al-Bukhari 1168
In-book reference : Book 19, Hadith 47
USC-MSA web (English) reference : Vol. 2, Book 21, Hadith 265
(deprecated numbering scheme)

Narrated `Abdullah bin `Umar Abu:

I offered with Allah's Messenger (ﷺ) a two rak`at prayer before the Zuhr prayer and two rak`at after the Zuhr prayer, two rak`at after Jumua, Maghrib and `Isha' prayers.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي سَالِمٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم رَكْعَتَيْنِ قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَ الْجُمُعَةِ، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ.

Reference : Sahih al-Bukhari 1169
In-book reference : Book 19, Hadith 48
USC-MSA web (English) reference : Vol. 2, Book 21, Hadith 266
(deprecated numbering scheme)

Narrated Jabir bin `Abdullah:

While delivering a sermon, Allah's Messenger (ﷺ) said, "If anyone of you comes while the Imam is delivering the sermon or has come out for it, he should offer a two rak`at prayer."

حَدَّثَنَا آدَمُ، قَالَ أَخْبَرَنَا شُعْبَةُ، أَخْبَرَنَا عَمْرُو بْنُ دِينَارٍ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُوَ يَخْطُبُ " إِذَا جَاءَ أَحَدُكُمْ وَالإِمَامُ يَخْطُبُ ـ أَوْ قَدْ خَرَجَ ـ فَلْيُصَلِّ رَكْعَتَيْنِ ".

Reference : Sahih al-Bukhari 1170
In-book reference : Book 19, Hadith 49
USC-MSA web (English) reference : Vol. 2, Book 21, Hadith 267
(deprecated numbering scheme)

Narrated Mujahid:

Somebody came to the house of Ibn `Umar and told him that Allah's Messenger (ﷺ)s had entered the Ka`ba. Ibn `Umar said, "I went in front of the Ka`ba and found that Allah's Messenger (ﷺ) had come out of the Ka`ba and I saw Bilal standing by the side of the gate of the Ka`ba. I said, 'O Bilal! Has Allah's Apostle (p.b.u.h) prayed inside the Ka`ba?' Bilal replied in the affirmative. I said, 'Where (did he pray)?' He replied, '(He prayed) Between these two pillars and then he came out and offered a two rak`at prayer in front of the Ka`ba.' " Abu `Abdullah said: Abu Huraira said, "The Prophet (ﷺ) (p.b.u.h) advised me to offer two rak`at of Duha prayer (prayer to be offered after sunrise and before midday). " Itban (bin Malik) said, "Allah's Messenger (ﷺ) (p.b.u.h) and Abu Bakr, came to me after sunrise and we aligned behind the Prophet (ﷺ) (p.b.u.h) and offered two rak`at."

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ حَدَّثَنَا سَيْفُ بْنُ سُلَيْمَانَ الْمَكِّيُّ، سَمِعْتُ مُجَاهِدًا، يَقُولُ أُتِيَ ابْنُ عُمَرَ ـ رضى الله عنهما ـ فِي مَنْزِلِهِ فَقِيلَ لَهُ هَذَا رَسُولُ اللَّهِ صلى الله عليه وسلم قَدْ دَخَلَ الْكَعْبَةَ قَالَ فَأَقْبَلْتُ فَأَجِدُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ خَرَجَ، وَأَجِدُ بِلاَلاً عِنْدَ

الْبَابِ قَائِمًا فَقُلْتُ يَا بِلاَلُ، صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الْكَعْبَةِ قَالَ نَعَمْ. قُلْتُ فَأَيْنَ قَالَ بَيْنَ هَاتَيْنِ الأُسْطُوَانَتَيْنِ. ثُمَّ خَرَجَ فَصَلَّى رَكْعَتَيْنِ فِي وَجْهِ الْكَعْبَةِ. قَالَ أَبُو عَبْدِ اللَّهِ قَالَ أَبُو هُرَيْرَةَ ـ رضى الله عنه ـ أَوْصَانِي النَّبِيُّ صلى الله عليه وسلم بِرَكْعَتَىِ الضُّحَى. وَقَالَ عِتْبَانُ غَدَا عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ ـ رضى الله عنه ـ بَعْدَ مَا امْتَدَّ النَّهَارُ وَصَفَفْنَا وَرَاءَهُ فَرَكَعَ رَكْعَتَيْنِ.

Reference	: Sahih al-Bukhari 1171
In-book reference	: Book 19, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 268

(29) Chapter: To offer the Nawafil after the compulsory (congregational) Salat (prayers)

(29) باب التَّطَوُّعِ بَعْدَ الْمَكْتُوبَةِ

Narrated Ibn `Umar:

I offered with the Prophet (ﷺ) two rak`at before the Zuhr and two rak`at after the Zuhr prayer; two rak`at after Maghrib, `Isha' and the Jumua prayers. Those of the Maghrib and `Isha' were offered in his house. My sister Hafsa told me that the Prophet (ﷺ) used to offer two light rak`at after dawn and it was the time when I never went to the Prophet."

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، قَالَ أَخْبَرَنَا نَافِعٌ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم سَجْدَتَيْنِ قَبْلَ الظُّهْرِ، وَسَجْدَتَيْنِ بَعْدَ الظُّهْرِ، وَسَجْدَتَيْنِ بَعْدَ الْمَغْرِبِ، وَسَجْدَتَيْنِ بَعْدَ الْعِشَاءِ، وَسَجْدَتَيْنِ بَعْدَ الْجُمُعَةِ، فَأَمَّا الْمَغْرِبُ وَالْعِشَاءُ فَفِي بَيْتِهِ. قَالَ ابْنُ أَبِي الزِّنَادِ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ بَعْدَ الْعِشَاءِ فِي أَهْلِهِ. تَابَعَهُ كَثِيرُ بْنُ فَرْقَدٍ وَأَيُّوبُ عَنْ نَافِعٍ. وَحَدَّثَتْنِي أُخْتِي، حَفْصَةُ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُصَلِّي سَجْدَتَيْنِ خَفِيفَتَيْنِ بَعْدَ مَا يَطْلُعُ الْفَجْرُ، وَكَانَتْ سَاعَةً لاَ أَدْخُلُ عَلَى النَّبِيِّ صلى الله عليه وسلم فِيهَا. تَابَعَهُ كَثِيرُ بْنُ فَرْقَدٍ وَأَيُّوبُ عَنْ نَافِعٍ. وَقَالَ ابْنُ أَبِي الزِّنَادِ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ بَعْدَ الْعِشَاءِ فِي أَهْلِهِ.

Reference	: Sahih al-Bukhari 1172, 1173
In-book reference	: Book 19, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 269

(30) Chapter: Whoever did not offer the Salat after the compulsory (congregational) Salat (prayers

(30) باب مَنْ لَمْ يَتَطَوَّعْ بَعْدَ الْمَكْتُوبَةِ

Narrated `Amr:

I heard Abu Ash-sha'tha' Jabir saying, "I heard Ibn `Abbas saying, 'I offered with Allah's Messenger (ﷺ) eight rak`at (of Zuhr and `Asr prayers) together and seven rak`at (the Maghrib and the `Isha' prayers) together.' " I said, "O Abu Ash-shatha! I think he must have prayed the Zuhr late and the `Asr early; the `Isha early and the Maghrib late." Abu Ash-sha'tha' said, "I also think so." (See Hadith No. 518 Vol. 1).

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، قَالَ سَمِعْتُ أَبَا الشَّعْثَاءِ، جَابِرًا قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ ـ رضى الله عنه ـ قَالَ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم ثَمَانِيًا جَمِيعًا وَسَبْعًا جَمِيعًا. قُلْتُ يَا أَبَا الشَّعْثَاءِ أَظُنُّهُ أَخَّرَ الظُّهْرَ وَعَجَّلَ الْعَصْرَ وَعَجَّلَ الْعِشَاءَ وَأَخَّرَ الْمَغْرِبَ. قَالَ وَأَنَا أَظُنُّهُ.

Reference	: Sahih al-Bukhari 1174
In-book reference	: Book 19, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 270

(31) Chapter: To offer the Salat-ud-Duha in journey

(31) باب صَلاَةِ الضُّحَى فِي السَّفَرِ

Narrated Muwarriq:

I asked Ibn `Umar "Do you offer the Duha prayer?" He replied in the negative. I further asked, "Did `Umar use to pray it?" He (Ibn `Umar) replied in the negative. I again asked, "Did Abu Bakr use to pray it?" He replied in the negative. I again asked, "Did the Prophet (ﷺ) use to pray it?" Ibn `Umar replied, "I don't think he did."

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ تَوْبَةَ، عَنْ مُوَرِّقٍ، قَالَ قُلْتُ لاِبْنِ عُمَرَ ـ رضى الله عنهما ـ أَتُصَلِّي الضُّحَى قَالَ لاَ. قُلْتُ فَعُمَرُ. قَالَ لاَ. قُلْتُ فَأَبُو بَكْرٍ. قَالَ لاَ. قُلْتُ فَالنَّبِيُّ صلى الله عليه وسلم قَالَ لاَ إِخَالُهُ.

Reference	: Sahih al-Bukhari 1175
In-book reference	: Book 19, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 271

Narrated `Abdur Rahman bin Abi Laila:

Only Um Hani narrated to me that she had seen the Prophet (ﷺ) offering the Duha prayer. She said, "On the day of the conquest of Mecca, the Prophet (ﷺ) entered my house, took a bath and offered eight rak`at (of Duha prayers. I had never seen the Prophet (ﷺ) offering such a light prayer but he performed bowing and prostrations perfectly .

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ، قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى، يَقُولُ مَا حَدَّثَنَا أَحَدٌ، أَنَّهُ رَأَى النَّبِيَّ صلى الله عليه وسلم يُصَلِّي الضُّحَى غَيْرَ أُمِّ هَانِئٍ فَإِنَّهَا قَالَتْ إِنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ بَيْتَهَا يَوْمَ فَتْحِ مَكَّةَ فَاغْتَسَلَ وَصَلَّى ثَمَانِيَ رَكَعَاتٍ فَلَمْ أَرَ صَلاَةً قَطُّ أَخَفَّ مِنْهَا، غَيْرَ أَنَّهُ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ.

Reference	: Sahih al-Bukhari 1176
In-book reference	: Book 19, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 272

(32) Chapter: Whoever did not offer the Duha prayer and thought it permissible (to offer it)

(32) باب مَنْ لَمْ يُصَلِّ الضُّحَى وَرَآهُ وَاسِعًا

Narrated `Aisha:

I never saw the Prophet (ﷺ) offering the Duha prayer but I always offer it.

حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ مَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم سَبَّحَ سُبْحَةَ الضُّحَى، وَإِنِّي لأُسَبِّحُهَا.

Reference	: Sahih al-Bukhari 1177
In-book reference	: Book 19, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 273

(33) Chapter: To offer Salat-ud-Duha when not traveling

(33) باب صَلاَةِ الضُّحَى فِي الْحَضَرِ

قَالَهُ عِتْبَانُ بْنُ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Abu Huraira:

My friend (the Prophet) advised me to do three things and I shall not leave them till I die, these are: To fast three days every month, to offer the Duha prayer, and to offer witr before sleeping.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا شُعْبَةُ، حَدَّثَنَا عَبَّاسٌ الْجُرَيْرِيُّ ـ هُوَ ابْنُ فَرُّوخَ ـ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي هُرَيْرَةَ، رضى الله عنه قَالَ أَوْصَانِي خَلِيلِي بِثَلاَثٍ لاَ أَدَعُهُنَّ حَتَّى أَمُوتَ صَوْمِ ثَلاَثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَصَلاَةِ الضُّحَى، وَنَوْمٍ عَلَى وِتْرٍ.

Reference	: Sahih al-Bukhari 1178

In-book reference : Book 19, Hadith 56
USC-MSA web (English) reference : Vol. 2, Book 21, Hadith 274
(deprecated numbering scheme)

Narrated Anas bin Sirin:

I heard Anas bin Malik al-Ansari saying, "An Ansari man, who was very fat, said to the Prophet, 'I am unable to present myself for the prayer with you.' He prepared a meal for the Prophet (ﷺ) and invited him to his house. He washed one side of a mat with water and the Prophet (ﷺ) offered two Rakat on it." So and so, the son of so and so, the son of Al-Jarud asked Anas, "Did the Prophet (ﷺ) use to offer the Duha prayer?" Anas replied, "I never saw him praying (the Duha prayer) except on that day."

حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، أَخْبَرَنَا شُعْبَةُ، عَنْ أَنَسِ بْنِ سِيرِينَ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ الأَنْصَارِيَّ، قَالَ قَالَ رَجُلٌ مِنَ الأَنْصَارِ ـ وَكَانَ ضَخْمًا ـ لِلنَّبِيِّ صلى الله عليه وسلم إِنِّي لاَ أَسْتَطِيعُ الصَّلاَةَ مَعَكَ. فَصَنَعَ لِلنَّبِيِّ صلى الله عليه وسلم طَعَامًا، فَدَعَاهُ إِلَى بَيْتِهِ، وَنَضَحَ لَهُ طَرَفَ حَصِيرٍ بِمَاءٍ فَصَلَّى عَلَيْهِ رَكْعَتَيْنِ. وَقَالَ فُلاَنُ بْنُ فُلاَنِ بْنِ جَارُودٍ لأَنَسٍ ـ رضى الله عنه ـ أَكَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي الضُّحَى فَقَالَ مَا رَأَيْتُهُ صَلَّى غَيْرَ ذَلِكَ الْيَوْمِ.

Reference : Sahih al-Bukhari 1179
In-book reference : Book 19, Hadith 57
USC-MSA web (English) reference : Vol. 2, Book 21, Hadith 275
(deprecated numbering scheme)

(34) Chapter: To offer two Rak'a before the Zuhr prayer

(34) باب الرَّكْعَتَيْنِ قَبْلَ الظُّهْرِ

Narrated Ibn 'Umar:

I remember ten Rakat of Nawafil from the Prophet, two Rakat before the Zuhr prayer and two after it; two Rakat after Maghrib prayer in his house, and two Rakat after 'Isha' prayer in his house, and two Rakat before the Fajr prayer and at that time nobody would enter the house of the Prophet.

Hafsa told me that the Prophet (ﷺ) used to offer two Rakat after the call maker had made the Adhan and the day had dawned.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ حَفِظْتُ مِنَ النَّبِيِّ صلى الله عليه وسلم عَشْرَ رَكَعَاتٍ رَكْعَتَيْنِ قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَهَا، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ فِي بَيْتِهِ، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ فِي بَيْتِهِ، وَرَكْعَتَيْنِ قَبْلَ صَلاَةِ الصُّبْحِ، وَكَانَتْ سَاعَةً لاَ يُدْخَلُ عَلَى النَّبِيِّ صلى الله عليه وسلم فِيهَا. حَدَّثَتْنِي حَفْصَةُ، أَنَّهُ كَانَ إِذَا أَذَّنَ الْمُؤَذِّنُ وَطَلَعَ الْفَجْرُ صَلَّى رَكْعَتَيْنِ.

Reference : Sahih al-Bukhari 1180, 1181
In-book reference : Book 19, Hadith 58
USC-MSA web (English) reference : Vol. 2, Book 21, Hadith 275
(deprecated numbering scheme)

Narrated Aisha:

The Prophet (ﷺ) never missed four rak`at before the Zuhr prayer and two rak`at before the Fajr prayer.

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ لاَ يَدَعُ أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ قَبْلَ الْغَدَاةِ. تَابَعَهُ ابْنُ أَبِي عَدِيٍّ وَعَمْرٌو عَنْ شُعْبَةَ.

Reference : Sahih al-Bukhari 1182
In-book reference : Book 19, Hadith 59
USC-MSA web (English) reference : Vol. 2, Book 21, Hadith 276
(deprecated numbering scheme)

(35) Chapter: The (optional) salat before the Maghrib prayers

(35) باب الصَّلاَةِ قَبْلَ الْمَغْرِبِ

Narrated `Abdullah Al-Muzni:

The Prophet (ﷺ) said, "Pray before the Maghrib (compulsory) prayer." He (said it thrice) and in the third time, he said, "Whoever wants to offer it can do so." He said so because he did not like the people to take it as a tradition.

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنِ الْحُسَيْنِ، عَنِ ابْنِ بُرَيْدَةَ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ الْمُزَنِيُّ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ صَلُّوا قَبْلَ صَلاَةِ الْمَغْرِبِ ‏"‏‏.‏ ـ قَالَ فِي الثَّالِثَةِ ـ لِمَنْ شَاءَ كَرَاهِيَةَ أَنْ يَتَّخِذَهَا النَّاسُ سُنَّةً‏.‏

Reference	: Sahih al-Bukhari 1183
In-book reference	: Book 19, Hadith 60
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 277

Narrated Marthad bin `Abdullah Al-Yazani:

I went to `Uqba bin 'Amir Al-Juhani and said, "Is it not surprising that Abi Tamim offers two rak`at before the Maghrib prayer?" `Uqba said, "We used to do so in the lifetime of Allah's Messenger (ﷺ)." I asked him, "What prevents you from offering it now?" He replied, "Business."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، قَالَ حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ، قَالَ حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، قَالَ سَمِعْتُ مَرْثَدَ بْنَ عَبْدِ اللَّهِ الْيَزَنِيَّ، قَالَ أَتَيْتُ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ فَقُلْتُ أَلاَ أُعْجِبُكَ مِنْ أَبِي تَمِيمٍ يَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلاَةِ الْمَغْرِبِ‏.‏ فَقَالَ عُقْبَةُ إِنَّا كُنَّا نَفْعَلُهُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم‏.‏ قُلْتُ فَمَا يَمْنَعُكَ الآنَ قَالَ الشُّغْلُ‏.‏

Reference	: Sahih al-Bukhari 1184
In-book reference	: Book 19, Hadith 61
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 278

(36) Chapter: To offer Nawafil in congregation

(36) باب صَلاَةِ النَّوَافِلِ جَمَاعَةً

ذَكَرَهُ أَنَسٌ وَعَائِشَةُ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Mahmud bin Ar-rabi' Al-Ansari:

that he remembered Allah's Messenger (ﷺ) and he also remembered a mouthful of water which he had thrown on his face, after taking it from a well that was in their house. Mahmud said that he had heard `Itban bin Malik, who was present with Allah's Messenger (ﷺ) in the battle of Badr saying, "I used to lead my people at Bani Salim in the prayer and there was a valley between me and those people. Whenever it rained it used to be difficult for me to cross it to go to their mosque. So I went to Allah's Messenger (ﷺ) and said, 'I have weak eyesight and the valley between me and my people flows during the rainy season and it becomes difficult for me to cross it; I wish you would come to my house and pray at a place so that I could take that place as a praying place.' Allah's Messenger (ﷺ) said, 'I will do so.' So Allah's Messenger (ﷺ) and Abu Bakr came to my house in the (next) morning after the sun had risen high. Allah's Messenger (ﷺ) asked my permission to let him in and I admitted him. He did not sit before saying, 'Where do you want us to offer the prayer in your house?' I pointed to the place where I wanted him to pray. So Allah's Messenger (ﷺ) stood up for the prayer and started the prayer with Takbir and we aligned in rows behind him; and he offered two rak`at, and finished them with Taslim, and we also performed Taslim with him. I detained him for a meal called "Khazir" which I had prepared for him.--("Khazir" is a special type of dish prepared from barley flour and meat soup)-- When the neighbors got the news that Allah's Messenger (ﷺ) was in my

house, they poured it till there were a great number of men in the house. One of them said, 'What is wrong with Malik, for I do not see him?' One of them replied, 'He is a hypocrite and does not love Allah and His Apostle.' On that Allah's Apostle said, 'Don't say this. Haven't you seen that he said, 'None has the right to be worshipped but Allah for Allah's sake only.' The man replied, 'Allah and His Apostle know better; but by Allah, we never saw him but helping and talking with the hypocrites.' Allah's Messenger (ﷺ) replied, 'No doubt, whoever says. None has the right to be worshipped but Allah, and by that he wants the pleasures of Allah, then Allah will save him from Hell." Mahmud added, "I told the above narration to some people, one of whom was Abu Aiyub, the companion of Allah's Messenger (ﷺ) in the battle in which he (Abu Aiyub) died and Yazid bin Mu'awiya was their leader in Roman Territory. Abu Aiyub denounced the narration and said, 'I doubt that Allah's Messenger (ﷺ) ever said what you have said.' I felt that too much, and I vowed to Allah that if I remained alive in that holy battle, I would (go to Medina and) ask `Itban bin Malik if he was still living in the mosque of his people. So when he returned, I assumed Ihram for Hajj or `Umra and then I proceeded on till I reached Medina. I went to Bani Salim and `Itban bin Malik, who was by then an old blind man, was leading his people in the prayer. When he finished the prayer, I greeted him and introduced myself to him and then asked him about that narration. He told that narration again in the same manner as he had narrated it the first time."

حَدَّثَنِي إِسْحَاقُ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ الأَنْصَارِيُّ، أَنَّهُ عَقَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم، وَعَقَلَ مَجَّةً مَجَّهَا فِي وَجْهِهِ مِنْ بِئْرٍ كَانَتْ فِي دَارِهِمْ. فَزَعَمَ مَحْمُودٌ أَنَّهُ سَمِعَ عِتْبَانَ بْنَ مَالِكٍ الأَنْصَارِيَّ ـ رضى الله عنه ـ وَكَانَ مِمَّنْ شَهِدَ بَدْرًا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم يَقُولُ كُنْتُ أُصَلِّي لِقَوْمِي بِبَنِي سَالِمٍ، وَكَانَ يَحُولُ بَيْنِي وَبَيْنَهُمْ وَادٍ إِذَا جَاءَتِ الأَمْطَارُ فَيَشُقُّ عَلَىَّ اجْتِيَازُهُ قِبَلَ مَسْجِدِهِمْ، فَجِئْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقُلْتُ لَهُ إِنِّي أَنْكَرْتُ بَصَرِي، وَإِنَّ الْوَادِيَ الَّذِي بَيْنِي وَبَيْنَ قَوْمِي يَسِيلُ إِذَا جَاءَتِ الأَمْطَارُ فَيَشُقُّ عَلَىَّ اجْتِيَازُهُ، فَوَدِدْتُ أَنَّكَ تَأْتِي فَتُصَلِّي مِنْ بَيْتِي مَكَانًا أَتَّخِذُهُ مُصَلًّى. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " سَأَفْعَلُ ". فَغَدَا عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ ـ رضى الله عنه ـ بَعْدَ مَا اشْتَدَّ النَّهَارُ فَاسْتَأْذَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَذِنْتُ لَهُ فَلَمْ يَجْلِسْ حَتَّى قَالَ " أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ ". فَأَشَرْتُ لَهُ إِلَى الْمَكَانِ الَّذِي أُحِبُّ أَنْ أُصَلِّيَ فِيهِ، فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَكَبَّرَ وَصَفَفْنَا وَرَاءَهُ، فَصَلَّى رَكْعَتَيْنِ، ثُمَّ سَلَّمَ وَسَلَّمْنَا حِينَ سَلَّمَ، فَحَبَسْتُهُ عَلَى خَزِيرٍ يُصْنَعُ لَهُ فَسَمِعَ أَهْلُ الدَّارِ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي بَيْتِي فَثَابَ رِجَالٌ مِنْهُمْ حَتَّى كَثُرَ الرِّجَالُ فِي الْبَيْتِ. فَقَالَ رَجُلٌ مِنْهُمْ مَا فَعَلَ مَالِكٌ لاَ أَرَاهُ. فَقَالَ رَجُلٌ مِنْهُمْ ذَاكَ مُنَافِقٌ لاَ يُحِبُّ اللَّهَ وَرَسُولَهُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَقُلْ ذَاكَ أَلاَ تَرَاهُ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ. يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ ". فَقَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ. أَمَّا نَحْنُ فَوَاللَّهِ لاَ نَرَى وُدَّهُ وَلاَ حَدِيثَهُ إِلاَّ إِلَى الْمُنَافِقِينَ. قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَإِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ. يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ ". قَالَ مَحْمُودٌ فَحَدَّثْتُهَا قَوْمًا فِيهِمْ أَبُو أَيُّوبَ صَاحِبُ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَزْوَتِهِ الَّتِي تُوُفِّيَ فِيهَا وَيَزِيدُ بْنُ مُعَاوِيَةَ عَلَيْهِمْ بِأَرْضِ الرُّومِ، فَأَنْكَرَهَا عَلَىَّ أَبُو أَيُّوبَ قَالَ وَاللَّهِ مَا أَظُنُّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ مَا قُلْتَ قَطُّ. فَكَبُرَ ذَلِكَ عَلَىَّ فَجَعَلْتُ لِلَّهِ عَلَىَّ إِنْ سَلَّمَنِي حَتَّى أَقْفُلَ مِنْ غَزْوَتِي أَنْ أَسْأَلَ عَنْهَا عِتْبَانَ بْنَ مَالِكٍ ـ رضى الله عنه ـ إِنْ وَجَدْتُهُ حَيًّا فِي مَسْجِدِ قَوْمِهِ، فَقَفَلْتُ فَأَهْلَلْتُ بِحَجَّةٍ أَوْ بِعُمْرَةٍ، ثُمَّ سِرْتُ حَتَّى قَدِمْتُ الْمَدِينَةَ فَأَتَيْتُ بَنِي سَالِمٍ، فَإِذَا عِتْبَانُ شَيْخٌ أَعْمَى يُصَلِّي لِقَوْمِهِ فَلَمَّا سَلَّمَ مِنَ الصَّلاَةِ سَلَّمْتُ عَلَيْهِ وَأَخْبَرْتُهُ مَنْ أَنَا، ثُمَّ سَأَلْتُهُ عَنْ ذَلِكَ الْحَدِيثِ فَحَدَّثَنِيهِ كَمَا حَدَّثَنِيهِ أَوَّلَ مَرَّةٍ.

Reference	: Sahih al-Bukhari 1185
In-book reference	: Book 19, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 279

(37) Chapter: To offer the Nawafil prayers at home (37) باب التَّطَوُّعِ فِي الْبَيْتِ

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "Offer some of your prayers in your houses and do not make them graves."

حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ، حَدَّثَنَا وُهَيْبٌ، عَنْ أَيُّوبَ، وَعُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اجْعَلُوا فِى بُيُوتِكُمْ مِنْ صَلاَتِكُمْ وَلاَ تَتَّخِذُوهَا قُبُورًا ". تَابَعَهُ عَبْدُ الْوَهَّابِ عَنْ أَيُّوبَ.

Reference	: Sahih al-Bukhari 1187
In-book reference	: Book 19, Hadith 63
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 280

20 - The Book of Virtues of Prayer at Masjid Makkah and Madinah (1188 - 1197)
كتاب فضل الصلاة فى مسجد مكة والمدينة

(1) Chapter: The superiority of offering As-Salat in the Mosque of Makkah and Al-Madina

(1) باب فَضْلِ الصَّلاَةِ فِي مَسْجِدِ مَكَّةَ وَالْمَدِينَةِ

Narrated Quza'a:

I heard Abu Said saying four words. He said, "I heard the Prophet (ﷺ) (saying the following narrative)." He had participated in twelve holy battles with the Prophet.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَنْ قَزَعَةَ، قَالَ سَمِعْتُ أَبَا سَعِيدٍ ـ رضى الله عنه ـ أَرْبَعًا قَالَ سَمِعْتُ مِنَ النَّبِيِّ، صلى الله عليه وسلم وَكَانَ غَزَا مَعَ النَّبِيِّ صلى الله عليه وسلم ثِنْتَىْ عَشْرَةَ غَزْوَةً ح.

Reference	: Sahih al-Bukhari 1188
In-book reference	: Book 20, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 281

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Do not set out on a journey except for three Mosques i.e. Al-Masjid-AI-Haram, the Mosque of Allah's Messenger (ﷺ) , and the Mosque of Al-Aqsa, (Mosque of Jerusalem)."

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تُشَدُّ الرِّحَالُ إِلاَّ إِلَى ثَلاَثَةِ مَسَاجِدَ الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِ الرَّسُولِ صلى الله عليه وسلم وَمَسْجِدِ الأَقْصَى ".

Reference	: Sahih al-Bukhari 1189
In-book reference	: Book 20, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 281

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "One prayer in my Mosque is better than one thousand prayers in any other mosque excepting Al-Masjid-AI-Haram."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ رَبَاحٍ، وَعُبَيْدِ اللَّهِ بْنِ أَبِي عَبْدِ اللَّهِ الأَغَرِّ، عَنْ أَبِي عَبْدِ اللَّهِ الأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " صَلاَةٌ فِي مَسْجِدِي هَذَا خَيْرٌ مِنْ أَلْفِ صَلاَةٍ فِيمَا سِوَاهُ إِلاَّ الْمَسْجِدَ الْحَرَامَ ".

Reference	: Sahih al-Bukhari 1190
In-book reference	: Book 20, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 282

(2) Chapter: The Masjid Quba (the Mosque of Quba)

(2) باب مَسْجِدِ قُبَاءٍ

Narrated Nafi`:

Ibn `Umar never offered the Duha prayer except on two occasions: (1) Whenever he reached Mecca; and he always used to reach Mecca in the forenoon. He would perform Tawaf round the Ka`ba and then offer two rak`at at the rear

of Maqam Ibrahim. (2) Whenever he visited Quba, for he used to visit it every Saturday. When he entered the Mosque, he disliked to leave it without offering a prayer. Ibn `Umar narrated that Allah's Messenger (ﷺ) used to visit the Mosque of Quba (sometime) walking and (sometime) riding. And he (i.e. Ibn `Umar) used to say, "I do only what my companions used to do and I don't forbid anybody to pray at any time during the day or night except that one should not intend to pray at sunrise or sunset."

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ ـ هُوَ الدَّوْرَقِيُّ ـ حَدَّثَنَا ابْنُ عُلَيَّةَ، أَخْبَرَنَا أَيُّوبُ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ ـ رضى الله عنهما ـ كَانَ لاَ يُصَلِّي مِنَ الضُّحَى إِلاَّ فِي يَوْمَيْنِ يَوْمَ يَقْدَمُ بِمَكَّةَ، فَإِنَّهُ كَانَ يَقْدَمُهَا ضُحًى، فَيَطُوفُ بِالْبَيْتِ، ثُمَّ يُصَلِّي رَكْعَتَيْنِ خَلْفَ الْمَقَامِ، وَيَوْمَ يَأْتِي مَسْجِدَ قُبَاءٍ، فَإِنَّهُ كَانَ يَأْتِيهِ كُلَّ سَبْتٍ، فَإِذَا دَخَلَ الْمَسْجِدَ كَرِهَ أَنْ يَخْرُجَ مِنْهُ حَتَّى يُصَلِّيَ فِيهِ. قَالَ وَكَانَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَزُورُهُ رَاكِبًا وَمَاشِيًا. قَالَ وَكَانَ يَقُولُ إِنَّمَا أَصْنَعُ كَمَا رَأَيْتُ أَصْحَابِي يَصْنَعُونَ، وَلاَ أَمْنَعُ أَحَدًا أَنْ يُصَلِّيَ فِي أَىِّ سَاعَةٍ شَاءَ مِنْ لَيْلٍ أَوْ نَهَارٍ، غَيْرَ أَنْ لاَ تَتَحَرَّوْا طُلُوعَ الشَّمْسِ وَلاَ غُرُوبَهَا.

Reference	: Sahih al-Bukhari 1191, 1192
In-book reference	: Book 20, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 283

(3) Chapter: Whoever visited the mosque of Quba every Saturday

(3) باب مَنْ أَتَى مَسْجِدَ قُبَاءٍ كُلَّ سَبْتٍ

Narrated `Abdullah bin Dinar:

Ibn `Umar said, "The Prophet (ﷺ) used to go to the Mosque of Quba every Saturday (sometimes) walking and (sometimes) riding." `Abdullah (Ibn `Umar) used to do the same.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَأْتِي مَسْجِدَ قُبَاءٍ كُلَّ سَبْتٍ مَاشِيًا وَرَاكِبًا. وَكَانَ عَبْدُ اللَّهِ ـ رضى الله عنهما ـ يَفْعَلُهُ.

Reference	: Sahih al-Bukhari 1193
In-book reference	: Book 20, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 284

(4) Chapter: To go to the Mosque of Quba

(4) باب إِتْيَانِ مَسْجِدِ قُبَاءٍ مَاشِيًا وَرَاكِبًا

Narrated Ibn `Umar:

The Prophet (ﷺ) used to go to the Mosque of Quba (sometimes) walking and sometimes riding. Added Nafi` (in another narration), "He then would offer two rak`at (in the Mosque of Quba)."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَأْتِي قُبَاءً رَاكِبًا وَمَاشِيًا. زَادَ ابْنُ نُمَيْرٍ حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ فَيُصَلِّي فِيهِ رَكْعَتَيْنِ.

Reference	: Sahih al-Bukhari 1194
In-book reference	: Book 20, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 21, Hadith 285

(5) Chapter: The superiority of the place between the pulpit and the grave (of the Prophet (pbuh))

(5) باب فَضْلِ مَا بَيْنَ الْقَبْرِ وَالْمِنْبَرِ

Narrated `Abdullah bin Zaid Al-Mazini:

Allah's Messenger (ﷺ) said, "Between my house and the pulpit there is a garden of the gardens of Paradise."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ الْمَازِنِيِّ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ ".

Reference : Sahih al-Bukhari 1195
In-book reference : Book 20, Hadith 7
USC-MSA web (English) reference : Vol. 2, Book 21, Hadith 286
(deprecated numbering scheme)

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Between my house and my pulpit there is a garden of the gardens of Paradise, and my pulpit is on my fountain tank (i.e. Al-Kauthar)."

حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي خُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَمِنْبَرِي عَلَى حَوْضِي ".

Reference : Sahih al-Bukhari 1196
In-book reference : Book 20, Hadith 8
USC-MSA web (English) reference : Vol. 2, Book 21, Hadith 287
(deprecated numbering scheme)

(6) Chapter: The Mosque of Bait-ul-Maqdis (Jerusalem) (6) باب مَسْجِدِ بَيْتِ الْمَقْدِسِ

Narrated Qaza'a Maula:

(freed slave of) Ziyad: I heard Abu Sa`id Al-khudri narrating four things from the Prophet (ﷺ) and I appreciated them very much. He said, conveying the words of the Prophet. (1) "A woman should not go on a two day journey except with her husband or a Dhi-Mahram. (2) No fasting is permissible on two days: `Id-ul-Fitr and `Id-ul-Adha. (3) No prayer after two prayers, i.e. after the Fajr prayer till the sunrises and after the `Asr prayer till the sun sets. (4) Do not prepare yourself for a journey except to three Mosques, i.e. Al-Masjid-AI-Haram, the Mosque of Aqsa (Jerusalem) and my Mosque."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ، سَمِعْتُ قَزَعَةَ، مَوْلَى زِيَادٍ قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ ـ رضى الله عنه ـ يُحَدِّثُ بِأَرْبَعٍ عَنِ النَّبِيِّ صلى الله عليه وسلم فَأَعْجَبْنَنِي وَآنَقْنَنِي قَالَ " لاَ تُسَافِرِ الْمَرْأَةُ يَوْمَيْنِ إِلاَّ مَعَهَا زَوْجُهَا أَوْ ذُو مَحْرَمٍ. وَلاَ صَوْمَ فِي يَوْمَيْنِ الْفِطْرِ وَالأَضْحَى، وَلاَ صَلاَةَ بَعْدَ صَلاَتَيْنِ بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ، وَلاَ تُشَدُّ الرِّحَالُ إِلاَّ إِلَى ثَلاَثَةِ مَسَاجِدَ مَسْجِدِ الْحَرَامِ وَمَسْجِدِ الأَقْصَى وَمَسْجِدِي ".

Reference : Sahih al-Bukhari 1197
In-book reference : Book 20, Hadith 9
USC-MSA web (English) reference : Vol. 2, Book 21, Hadith 288
(deprecated numbering scheme)

21 - The Book of Actions while Praying (1198 - 1223)
كتاب العمل فى الصلاة

(1) Chapter: To take the help of the hands while offering Salat

(1) باب اسْتِعَانَةِ الْيَدِ فِي الصَّلاَةِ إِذَا كَانَ مِنْ أَمْرِ الصَّلاَةِ

وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَسْتَعِينُ الرَّجُلُ فِي صَلاَتِهِ مِنْ جَسَدِهِ بِمَا شَاءَ. وَوَضَعَ أَبُو إِسْحَاقَ قَلَنْسُوَتَهُ فِي الصَّلاَةِ وَرَفَعَهَا. وَوَضَعَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ كَفَّهُ عَلَى رُصْغِهِ الأَيْسَرِ، إِلاَّ أَنْ يَحُكَّ جِلْدًا أَوْ يُصْلِحَ ثَوْبًا.

Narrated Kuraib Maula Ibn `Abbas:

`Abdullah bin `Abbas said that he had passed a night in the house of Maimuna the mother of the faithful believers , who was his aunt. He said, "I slept across the bed, and Allah's Messenger (ﷺ) along with his wife slept lengthwise. Allah's Messenger (ﷺ) slept till midnight or slightly before or after it. Then Allah's Apostle woke up, sat, and removed the traces of sleep by rubbing his hands over his face. Then he recited the last ten verses of Surat-Al `Imran (2). Then he went towards a hanging leather watercontainer and performed a perfect ablution and then stood up for prayer." `Abdullah bin `Abbas added, "I got up and did the same as Allah's Messenger (ﷺ) had done and then went and stood by his side. Allah's Messenger (ﷺ) then put his right hand over my head and caught my right ear and twisted it. He offered two rak`at, then two rak`at, then two rak`at, then two rak`at, then two rak`at, then two rak`at and then offered one rak`a witr. Then he lay down till the Mu'adh-dhin came and then he prayed two light rak`at and went out and offered the early morning (Fajr) prayer."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ أَنَّهُ أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّهُ بَاتَ عِنْدَ مَيْمُونَةَ أُمِّ الْمُؤْمِنِينَ ـ رضى الله عنها ـ وَهْىَ خَالَتُهُ ـ قَالَ فَاضْطَجَعْتُ عَلَى عَرْضِ الْوِسَادَةِ، وَاضْطَجَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَهْلُهُ فِي طُولِهَا، فَنَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى انْتَصَفَ اللَّيْلُ أَوْ قَبْلَهُ بِقَلِيلٍ أَوْ بَعْدَهُ بِقَلِيلٍ، ثُمَّ اسْتَيْقَظَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَجَلَسَ، فَمَسَحَ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ، ثُمَّ قَرَأَ الْعَشْرَ آيَاتٍ خَوَاتِيمَ سُورَةِ آلِ عِمْرَانَ، ثُمَّ قَامَ إِلَى شَنٍّ مُعَلَّقَةٍ فَتَوَضَّأَ مِنْهَا، فَأَحْسَنَ وُضُوءَهُ، ثُمَّ قَامَ يُصَلِّي. قَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ ـ رضى الله عنهما ـ فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ، ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ، فَوَضَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَهُ الْيُمْنَى عَلَى رَأْسِي، وَأَخَذَ بِأُذُنِي الْيُمْنَى يَفْتِلُهَا بِيَدِهِ، فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ حَتَّى جَاءَهُ الْمُؤَذِّنُ، فَقَامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ.

Reference	: Sahih al-Bukhari 1198
In-book reference	: Book 21, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 22, Hadith 289

(2) Chapter: What speech is prohibited during As-Salat

(2) باب مَا يُنْهَى عَنْهُ مِنَ الْكَلاَمِ فِي الصَّلاَةِ

Narrated `Abdullah:

We used to greet the Prophet (ﷺ) while he was praying and he used to answer our greetings. When we returned from An-Najashi (the ruler of Ethiopia), we greeted him, but he did not answer us (during the prayer) and (after finishing the prayer) he said, "In the prayer one is occupied (with a more serious matter)."

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا ابْنُ فُضَيْلٍ، حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ كُنَّا نُسَلِّمُ عَلَى النَّبِيِّ صلى الله عليه وسلم وَهْوَ فِي الصَّلاَةِ فَيَرُدُّ عَلَيْنَا، فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ سَلَّمْنَا عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْنَا وَقَالَ " **إِنَّ فِي الصَّلاَةِ شُغْلاً** ".

Reference : Sahih al-Bukhari 1199
In-book reference : Book 21, Hadith 2
USC-MSA web (English) reference : Vol. 2, Book 22, Hadith 290
(deprecated numbering scheme)

Narrated `Abdullah:

The same as No. 290. from the Prophet.

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا هُرَيْمُ بْنُ سُفْيَانَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ.

Reference : Sahih al-Bukhari 1199b
In-book reference : Book 21, Hadith 3
USC-MSA web (English) reference : Vol. 2, Book 22, Hadith 291
(deprecated numbering scheme)

Narrated Zaid bin Arqam:

In the lifetime of the Prophet (ﷺ) we used to speak while praying, and one of us would tell his needs to his companions, till the verse, 'Guard strictly your prayers (2.238) was revealed. After that we were ordered to remain silent while praying.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا عِيسَى ـ هُوَ ابْنُ يُونُسَ ـ عَنْ إِسْمَاعِيلَ، عَنِ الْحَارِثِ بْنِ شُبَيْلٍ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، قَالَ قَالَ لِي زَيْدُ بْنُ أَرْقَمَ إِنْ كُنَّا لَنَتَكَلَّمُ فِي الصَّلاَةِ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم، يُكَلِّمُ أَحَدُنَا صَاحِبَهُ بِحَاجَتِهِ حَتَّى نَزَلَتْ {حَافِظُوا عَلَى الصَّلَوَاتِ} الآيَةَ، فَأُمِرْنَا بِالسُّكُوتِ.

Reference : Sahih al-Bukhari 1200
In-book reference : Book 21, Hadith 4
USC-MSA web (English) reference : Vol. 2, Book 22, Hadith 292
(deprecated numbering scheme)

(3) Chapter: The saying of Subhan Allah and Al-handulillah during As-Salat

(3) باب مَا يَجُوزُ مِنَ التَّسْبِيحِ وَالْحَمْدِ فِي الصَّلاَةِ لِلرِّجَالِ

Narrated Sahl bin Sa`d:

The Prophet (ﷺ) went out to affect a reconciliation between the tribes of Bani `Amr bin `Auf and the time of the prayer became due; Bilal went to Abu Bakr and said, "The Prophet (ﷺ) is detained. Will you lead the people in the prayer?" Abu Bakr replied, "Yes, if you wish." So Bilal pronounced the Iqama and Abu Bakr led the prayer. In the meantime the Prophet (ﷺ) came crossing the rows (of the praying people) till he stood in the first row and the people started clapping. Abu Bakr never looked hither and thither during the prayer but when the people clapped too much, he looked back and saw the Prophet (ﷺ) in the (first) row. The Prophet (ﷺ) waved him to remain at his place, but Abu Bakr raised both his hands and sent praises to Allah and then retreated and the Prophet (ﷺ) went forward and led the prayer. (See Hadith No. 295 & 296)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ ـ رضى الله عنه ـ قَالَ خَرَجَ النَّبِيُّ صلى الله عليه وسلم يُصْلِحُ بَيْنَ بَنِي عَمْرِو بْنِ عَوْفٍ، وَحَانَتِ الصَّلاَةُ، فَجَاءَ بِلاَلٌ أَبَا بَكْرٍ ـ رضى الله عنهما ـ فَقَالَ حُبِسَ النَّبِيُّ صلى الله عليه وسلم فَتَؤُمُّ النَّاسَ قَالَ نَعَمْ إِنْ شِئْتُمْ. فَأَقَامَ بِلاَلٌ الصَّلاَةَ، فَتَقَدَّمَ أَبُو بَكْرٍ ـ رضى الله عنه ـ فَصَلَّى، فَجَاءَ النَّبِيُّ صلى الله عليه وسلم يَمْشِي فِي الصُّفُوفِ يَشُقُّهَا شَقًّا حَتَّى قَامَ فِي الصَّفِّ الأَوَّلِ، فَأَخَذَ النَّاسُ بِالتَّصْفِيحِ. قَالَ سَهْلٌ هَلْ تَدْرُونَ مَا التَّصْفِيحُ هُوَ التَّصْفِيقُ. وَكَانَ أَبُو بَكْرٍ ـ رضى الله عنه ـ لاَ يَلْتَفِتُ فِي صَلاَتِهِ، فَلَمَّا أَكْثَرُوا الْتَفَتَ فَإِذَا النَّبِيُّ صلى الله عليه وسلم فِي الصَّفِّ، فَأَشَارَ إِلَيْهِ مَكَانَكَ. فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ، فَحَمِدَ اللَّهَ، ثُمَّ رَجَعَ الْقَهْقَرَى وَرَاءَهُ وَتَقَدَّمَ النَّبِيُّ صلى الله عليه وسلم فَصَلَّى.

Reference : Sahih al-Bukhari 1201
In-book reference : Book 21, Hadith 5

USC-MSA web (English) reference : Vol. 2, Book 22, Hadith 293
(deprecated numbering scheme)

(4) Chapter: Whoever named some people or greeted somebody during As-Salat

(4) باب مَنْ سَمَّى قَوْمًا أَوْ سَلَّمَ فِي الصَّلاَةِ عَلَى غَيْرِهِ مُوَاجَهَةً وَهُوَ لاَ يَعْلَمُ

Narrated `Abdullah bin Mas`ud:

We used to say the greeting, name and greet each other in the prayer. Allah's Messenger (ﷺ) heard it and said:-- "Say, 'at-tahiyyatu lil-lahi was-salawatu wat-taiyibatu . Assalamu 'Alaika aiyuha-n-Nabiyu warahmatu- l-lahi wa-barakatuhu. _ Assalamu alaina wa-'ala 'ibadi-l-lahi as-salihin.. Ashhadu an la ilaha illa-l-lah wa ashhadu anna Muhammadan `Abdu hu wa Rasuluh. (All the compliments are for Allah and all the prayers and all the good things (are for Allah). Peace be on you, O Prophet, and Allah's mercy and blessings (are on you). And peace be on us and on the good (pious) worshipers of Allah. I testify that none has the right to be worshipped but Allah and that Muhammad is His slave and Apostle.) So, when you have said this, then you have surely sent the greetings to every good (pious) worshipper of Allah, whether he be in the Heaven or on the Earth . "

حَدَّثَنَا عَمْرُو بْنُ عِيسَى، حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ، حَدَّثَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ـ رضى الله عنه ـ قَالَ كُنَّا نَقُولُ التَّحِيَّةُ فِي الصَّلاَةِ وَنُسَمِّي، وَيُسَلِّمُ بَعْضُنَا عَلَى بَعْضٍ، فَسَمِعَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " قُولُوا التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فَإِنَّكُمْ إِذَا فَعَلْتُمْ ذَلِكَ فَقَدْ سَلَّمْتُمْ عَلَى كُلِّ عَبْدٍ لِلَّهِ صَالِحٍ فِي السَّمَاءِ وَالأَرْضِ ".

Reference : Sahih al-Bukhari 1202
In-book reference : Book 21, Hadith 6
USC-MSA web (English) reference : Vol. 2, Book 22, Hadith 294
(deprecated numbering scheme)

(5) Chapter: Clapping [during the Salat] is permissible only for the women

(5) باب التَّصْفِيقُ لِلنِّسَاءِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The saying 'Sub Han Allah' is for men and clapping is for women." (If something happens in the prayer, the men can invite the attention of the Imam by saying "Sub Han Allah". And women, by clapping their hands).

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ ".

Reference : Sahih al-Bukhari 1203
In-book reference : Book 21, Hadith 7
USC-MSA web (English) reference : Vol. 2, Book 22, Hadith 295
(deprecated numbering scheme)

Narrated Sahl bin Sa`d:

The Prophet (ﷺ) said, "The saying 'Sub Han Allah' is for men and clapping is for women.

حَدَّثَنَا يَحْيَى، أَخْبَرَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيحُ لِلنِّسَاءِ ".

Reference : Sahih al-Bukhari 1204
In-book reference : Book 21, Hadith 8
USC-MSA web (English) reference : Vol. 2, Book 22, Hadith 296

(6) Chapter: Whoever came back or went forward during the Salat

(6) باب مَنْ رَجَعَ الْقَهْقَرَى فِي صَلاَتِهِ، أَوْ تَقَدَّمَ بِأَمْرٍ يَنْزِلُ بِهِ

رَوَاهُ سَهْلُ بْنُ سَعْدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Anas bin Malik:

While Abu Bakr was leading the people in the morning prayer on a Monday, the Prophet (ﷺ) came towards them suddenly having lifted the curtain of 'Aisha's house, and looked at them as they were standing in rows and smiled. Abu Bakr tried to come back thinking that Allah's Apostle wanted to come out for the prayer. The attention of the Muslims was diverted from the prayer because they were delighted to see the Prophet. The Prophet (ﷺ) waved his hand to them to complete their prayer, then he went back into the room and let down the curtain. The Prophet expired on that very day.

حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ يُونُسُ قَالَ الزُّهْرِيُّ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ الْمُسْلِمِينَ، بَيْنَا هُمْ فِي الْفَجْرِ يَوْمَ الاِثْنَيْنِ، وَأَبُو بَكْرٍ ـ رضى الله عنه ـ يُصَلِّي بِهِمْ فَفَجَأَهُمُ النَّبِيُّ صلى الله عليه وسلم قَدْ كَشَفَ سِتْرَ حُجْرَةِ عَائِشَةَ ـ رضى الله عنها ـ فَنَظَرَ إِلَيْهِمْ، وَهُمْ صُفُوفٌ، فَتَبَسَّمَ يَضْحَكُ، فَنَكَصَ أَبُو بَكْرٍ ـ رضى الله عنه ـ عَلَى عَقِبَيْهِ، وَظَنَّ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم يُرِيدُ أَنْ يَخْرُجَ إِلَى الصَّلاَةِ، وَهَمَّ الْمُسْلِمُونَ أَنْ يَفْتَتِنُوا فِي صَلاَتِهِمْ فَرَحًا بِالنَّبِيِّ صلى الله عليه وسلم حِينَ رَأَوْهُ، فَأَشَارَ بِيَدِهِ أَنْ أَتِمُّوا، ثُمَّ دَخَلَ الْحُجْرَةَ وَأَرْخَى السِّتْرَ، وَتُوُفِّيَ ذَلِكَ الْيَوْمَ.

Reference	: Sahih al-Bukhari 1205
In-book reference	: Book 21, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 22, Hadith 297

(7) Chapter: If a mother calls her son while he is offering As-Salat

(7) باب إِذَا دَعَتِ الأُمُّ وَلَدَهَا فِي الصَّلاَةِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "A woman called her son while he was in his hermitage and said, 'O Juraij' He said, 'O Allah, my mother (is calling me) and (I am offering) my prayer (what shall I do)?' She again said, 'O Juraij!' He said again, 'O Allah ! My mother (is calling me) and (I am offering) my prayer (what shall I do)?' She again said, 'O Juraij' He again said, 'O Allah! My mother (is calling me) and (I am offering) my prayer. (What shall I do?)' She said, 'O Allah! Do not let Juraij die till he sees the faces of prostitutes.' A shepherdess used to come by his hermitage for grazing her sheep and she gave birth to a child. She was asked whose child that was, and she replied that it was from Juraij and that he had come out from his hermitage. Juraij said, 'Where is that woman who claims that her child is from me?' (When she was brought to him along with the child), Juraij asked the child, 'O Babus, who is your father?' The child replied, 'The shepherd.' " (See Hadith No 662. Vol 3).

وَقَالَ اللَّيْثُ حَدَّثَنِي جَعْفَرٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ، قَالَ قَالَ أَبُو هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " نَادَتِ امْرَأَةٌ ابْنَهَا، وَهْوَ فِي صَوْمَعَةٍ قَالَتْ يَا جُرَيْجُ. قَالَ اللَّهُمَّ أُمِّي وَصَلاَتِي. قَالَتْ يَا جُرَيْجُ. قَالَ اللَّهُمَّ أُمِّي وَصَلاَتِي. قَالَتْ يَا جُرَيْجُ. قَالَ اللَّهُمَّ أُمِّي وَصَلاَتِي. قَالَتِ اللَّهُمَّ لاَ يَمُوتُ جُرَيْجٌ حَتَّى يَنْظُرَ فِي وَجْهِ الْمَيَامِيسِ. وَكَانَتْ تَأْوِي إِلَى صَوْمَعَتِهِ رَاعِيَةٌ تَرْعَى الْغَنَمَ فَوَلَدَتْ فَقِيلَ لَهَا مِمَّنْ هَذَا الْوَلَدُ قَالَتْ مِنْ جُرَيْجٍ نَزَلَ مِنْ صَوْمَعَتِهِ. قَالَ جُرَيْجٌ أَيْنَ هَذِهِ الَّتِي تَزْعُمُ أَنَّ وَلَدَهَا لِي قَالَ يَا بَابُوسُ مَنْ أَبُوكَ قَالَ رَاعِي الْغَنَمِ ".

Reference	: Sahih al-Bukhari 1206
In-book reference	: Book 21, Hadith 10
USC-MSA web (English) reference	: Vol. 2, Book 22, Hadith 297

(deprecated numbering scheme)

(8) Chapter: The levelling of small stones during As-Salat

(8) باب مَسْحِ الْحَصَى فِي الصَّلاَةِ

Narrated Mu'aiqib:

The Prophet (ﷺ) talked about a man leveling the earth on prostrating, and said, "If you have to do so, then do it once."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، قَالَ حَدَّثَنِي مُعَيْقِيبٌ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ فِي الرَّجُلِ يُسَوِّي التُّرَابَ حَيْثُ يَسْجُدُ قَالَ ‏ "‏ إِنْ كُنْتَ فَاعِلاً فَوَاحِدَةً ‏"‏‏.‏

Reference	: Sahih al-Bukhari 1207
In-book reference	: Book 21, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 22, Hadith 298

(9) Chapter: Spreading the clothes over the site of prostration

(9) باب بَسْطِ الثَّوْبِ فِي الصَّلاَةِ لِلسُّجُودِ

Narrated Anas bin Malik:

We used to pray with the Prophet (ﷺ) in scorching heat, and if someone of us could not put his face on the earth (because of the heat) then he would spread his clothes and prostrate over them.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرٌ، حَدَّثَنَا غَالِبٌ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ كُنَّا نُصَلِّي مَعَ النَّبِيِّ صلى الله عليه وسلم فِي شِدَّةِ الْحَرِّ، فَإِذَا لَمْ يَسْتَطِعْ أَحَدُنَا أَنْ يُمَكِّنَ وَجْهَهُ مِنَ الأَرْضِ بَسَطَ ثَوْبَهُ فَسَجَدَ عَلَيْهِ‏.‏

Reference	: Sahih al-Bukhari 1208
In-book reference	: Book 21, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 22, Hadith 299

(10) Chapter: What kind of actions are permissible during As-Salat

(10) باب مَا يَجُوزُ مِنَ الْعَمَلِ فِي الصَّلاَةِ

Narrated Aisha:

I used to stretch my legs towards the Qibla of the Prophet (ﷺ) while he was praying; whenever he prostrated he touched me, and I would withdraw my legs, and whenever he stood up, I would restretch my legs.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا مَالِكٌ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كُنْتُ أَمُدُّ رِجْلِي فِي قِبْلَةِ النَّبِيِّ صلى الله عليه وسلم وَهُوَ يُصَلِّي، فَإِذَا سَجَدَ غَمَزَنِي فَرَفَعْتُهَا، فَإِذَا قَامَ مَدَدْتُهَا‏.‏

Reference	: Sahih al-Bukhari 1209
In-book reference	: Book 21, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 22, Hadith 300

Narrated Abu Huraira:

The Prophet (ﷺ) once offered the prayer and said, "Satan came in front of me and tried to interrupt my prayer, but Allah gave me an upper hand on him and I choked him. No doubt, I thought of tying him to one of the pillars of the mosque till you get up in the morning and see him. Then I remembered the statement of Prophet Solomon, 'My Lord ! Bestow on me a kingdom such as shall not belong to any other after me.' Then Allah made him (Satan) return with his head down (humiliated)."

حَدَّثَنَا مَحْمُودٌ، حَدَّثَنَا شَبَابَةُ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ صَلَّى صَلاَةً قَالَ " إِنَّ الشَّيْطَانَ عَرَضَ لِي، فَشَدَّ عَلَىَّ لِيَقْطَعَ الصَّلاَةَ عَلَىَّ، فَأَمْكَنَنِي اللَّهُ مِنْهُ، فَذَعَتُّهُ، وَلَقَدْ هَمَمْتُ أَنْ أُوثِقَهُ إِلَى سَارِيَةٍ حَتَّى تُصْبِحُوا فَتَنْظُرُوا إِلَيْهِ فَذَكَرْتُ قَوْلَ سُلَيْمَانَ ـ عَلَيْهِ السَّلاَمُ ـ رَبِّ هَبْ لِي مُلْكًا لاَ يَنْبَغِي لأَحَدٍ مِنْ بَعْدِي. فَرَدَّهُ اللَّهُ خَاسِيًا ". ثُمَّ قَالَ النَّضْرُ بْنُ شُمَيْلٍ فَذَعَتُّهُ بِالذَّالِ أَىْ خَنَقْتُهُ وَفَدَعَّتُّهُ مِنْ قَوْلِ اللَّهِ {يَوْمَ يُدَعُّونَ} أَىْ يُدْفَعُونَ وَالصَّوَابُ، فَدَعَتُّهُ إِلاَّ أَنَّهُ كَذَا قَالَ بِتَشْدِيدِ الْعَيْنِ وَالتَّاءِ.

Reference : Sahih al-Bukhari 1210
In-book reference : Book 21, Hadith 14
USC-MSA web (English) reference : Vol. 2, Book 22, Hadith 301
(deprecated numbering scheme)

(11) Chapter: If an animal runs away while one is in Salat

(11) باب إِذَا انْفَلَتَتِ الدَّابَّةُ فِي الصَّلاَةِ

وَقَالَ قَتَادَةُ إِنْ أُخِذَ ثَوْبُهُ يَتْبَعُ السَّارِقَ وَيَدَعُ الصَّلاَةَ.

Narrated Al-Azraq bin Qais:

We were at Al-Ahwaz fighting the Al-Haruriya (tribe). While I was at the bank of a river a man was praying and the reins of his animal were in his hands and the animal was struggling and he was following the animal. (Shu`ba, a sub-narrator, said that man was Abu Barza Al-Aslami). A man from the Khawarij said, "O Allah! Be harsh to this sheik." And when the sheik (Abu Barza) finished his prayer, he said, "I heard your remark. No doubt, I participated with Allah's Messenger (ﷺ) in six or seven or eight holy battles and saw his leniency, and no doubt, I would rather retain my animal than let it return to its stable, as it would cause me much trouble. "

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا الأَزْرَقُ بْنُ قَيْسٍ، قَالَ كُنَّا بِالأَهْوَازِ نُقَاتِلُ الْحَرُورِيَّةَ، فَبَيْنَا أَنَا عَلَى جُرُفِ نَهَرٍ إِذَا رَجُلٌ يُصَلِّي، وَإِذَا لِجَامُ دَابَّتِهِ بِيَدِهِ فَجَعَلَتِ الدَّابَّةُ تُنَازِعُهُ، وَجَعَلَ يَتْبَعُهَا ـ قَالَ شُعْبَةُ ـ هُوَ أَبُو بَرْزَةَ الأَسْلَمِيُّ ـ فَجَعَلَ رَجُلٌ مِنَ الْخَوَارِجِ يَقُولُ اللَّهُمَّ افْعَلْ بِهَذَا الشَّيْخِ. فَلَمَّا انْصَرَفَ الشَّيْخُ قَالَ إِنِّي سَمِعْتُ قَوْلَكُمْ، وَإِنِّي غَزَوْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم سِتَّ غَزَوَاتٍ أَوْ سَبْعَ غَزَوَاتٍ وَثَمَانِيًا، وَشَهِدْتُ تَيْسِيرَهُ، وَإِنِّي أَنْ كُنْتُ أَنْ أُرَاجِعَ مَعَ دَابَّتِي أَحَبُّ إِلَىَّ مِنْ أَنْ أَدَعَهَا تَرْجِعُ إِلَى مَأْلَفِهَا فَيَشُقُّ عَلَىَّ.

Reference : Sahih al-Bukhari 1211
In-book reference : Book 21, Hadith 15
USC-MSA web (English) reference : Vol. 2, Book 22, Hadith 302
(deprecated numbering scheme)

Narrated `Aisha:

Once the sun eclipsed and Allah's Messenger (ﷺ) stood up for the prayer and recited a very long Sura and when bowed for a long while and then raised his head and started reciting another Sura. Then he bowed, and after finishing, he prostrated and did the same in the second rak`a and then said, "These (lunar and solar eclipses) are two of the signs of Allah and if you see them, pray till the eclipse is over. No doubt, while standing at this place I saw everything promised to me by Allah and I saw (Paradise) and I wanted to pluck a bunch (of grapes) therefrom, at the time when you saw me stepping forward. No doubt, I saw Hell with its different parts destroying each other when you saw me retreating and in it I saw `Amr bin Luhai who started the tradition of freeing animals (set them free) in the name of idols."

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، قَالَ قَالَتْ عَائِشَةُ خَسَفَتِ الشَّمْسُ، فَقَامَ النَّبِيُّ صلى الله عليه وسلم فَقَرَأَ سُورَةً طَوِيلَةً، ثُمَّ رَكَعَ فَأَطَالَ، ثُمَّ رَفَعَ رَأْسَهُ، ثُمَّ اسْتَفْتَحَ بِسُورَةٍ أُخْرَى، ثُمَّ رَكَعَ حَتَّى قَضَاهَا وَسَجَدَ، ثُمَّ فَعَلَ ذَلِكَ فِي الثَّانِيَةِ، ثُمَّ قَالَ " إِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَصَلُّوا حَتَّى يُفْرَجَ عَنْكُمْ، لَقَدْ رَأَيْتُ فِي مَقَامِي هَذَا كُلَّ

شَىْءٍ وُعِدْتُهُ، حَتَّى لَقَدْ رَأَيْتُنِي أُرِيدُ أَنْ آخُذَ قِطْفًا مِنَ الْجَنَّةِ حِينَ رَأَيْتُمُونِي جَعَلْتُ أَتَقَدَّمُ، وَلَقَدْ رَأَيْتُ جَهَنَّمَ يَحْطِمُ بَعْضُهَا بَعْضًا حِينَ رَأَيْتُمُونِي تَأَخَّرْتُ، وَرَأَيْتُ فِيهَا عَمْرَو بْنَ لُحَىٍّ وَهُوَ الَّذِي سَيَّبَ السَّوَائِبَ ".

Reference : Sahih al-Bukhari 1212
In-book reference : Book 21, Hadith 16
USC-MSA web (English) reference : Vol. 2, Book 22, Hadith 303
(deprecated numbering scheme)

(12) Chapter: Blowing and splitting while in As-Salat (the Prayer)

(12) باب مَا يَجُوزُ مِنَ الْبُصَاقِ وَالنَّفْخِ فِي الصَّلاَةِ

وَيُذْكَرُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو نَفَخَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سُجُودِهِ فِي كُسُوفٍ.

Narrated Ibn `Umar:

The Prophet (ﷺ) saw some sputum on the wall facing the Qibla of the mosque and became furious with the people of the mosque and said, "During the prayer, Allah is in front of everyone of you and so he should not spit (or said, 'He should not expectorate')." Then he got down and scratched the sputum with his hand. Ibn `Umar said (after narrating), "If anyone of you has to spit during the prayer, he should spit to his left."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ، فَتَغَيَّظَ عَلَى أَهْلِ الْمَسْجِدِ وَقَالَ " إِنَّ اللَّهَ قِبَلَ أَحَدِكُمْ، فَإِذَا كَانَ فِي صَلاَتِهِ، فَلاَ يَبْزُقَنَّ ـ أَوْ قَالَ ـ لاَ يَتَنَخَّمَنَّ ". ثُمَّ نَزَلَ فَحَتَّهَا بِيَدِهِ. وَقَالَ ابْنُ عُمَرَ ـ رضى الله عنهما ـ إِذَا بَزَقَ أَحَدُكُمْ فَلْيَبْزُقْ عَلَى يَسَارِهِ.

Reference : Sahih al-Bukhari 1213
In-book reference : Book 21, Hadith 17
USC-MSA web (English) reference : Vol. 2, Book 22, Hadith 304
(deprecated numbering scheme)

Narrated Anas:

The Prophet (ﷺ) said, "Whenever anyone of you is in prayer, he is speaking in private to his Lord and so he should neither spit in front of him nor on his right side but to his left side under his left foot."

حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا كَانَ فِي الصَّلاَةِ فَإِنَّهُ يُنَاجِي رَبَّهُ، فَلاَ يَبْزُقَنَّ بَيْنَ يَدَيْهِ وَلاَ عَنْ يَمِينِهِ، وَلَكِنْ عَنْ شِمَالِهِ تَحْتَ قَدَمِهِ الْيُسْرَى ".

Reference : Sahih al-Bukhari 1214
In-book reference : Book 21, Hadith 18
USC-MSA web (English) reference : Vol. 2, Book 22, Hadith 305
(deprecated numbering scheme)

(13) Chapter: If a man claps during the Salat because of ignorance, his Salat will not be invalid

(13) بَابُ مَنْ صَفَّقَ جَاهِلاً مِنَ الرِّجَالِ فِي صَلاَتِهِ لَمْ تَفْسُدْ صَلاَتُهُ

فِيهِ سَهْلُ بْنُ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(14) Chapter: If a person in Salat is asked to step forward, or to wait, there will be no harm therein

(14) باب إِذَا قِيلَ لِلْمُصَلِّي تَقَدَّمْ أَوِ انْتَظِرْ فَانْتَظَرَ فَلاَ بَأْسَ

Narrated Sahl bin Sa`d:

The people used to offer the prayer with the Prophet (ﷺ) with their waist-sheets tied round their necks because of the shortness of the sheets and the women were ordered not to lift their heads till the men had sat straight.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ ـ رضى الله عنه ـ قَالَ كَانَ النَّاسُ يُصَلُّونَ مَعَ النَّبِيِّ صلى الله عليه وسلم وَهُمْ عَاقِدُو أُزْرِهِمْ مِنَ الصِّغَرِ عَلَى رِقَابِهِمْ، فَقِيلَ لِلنِّسَاءِ " لاَ تَرْفَعْنَ رُءُوسَكُنَّ حَتَّى يَسْتَوِيَ الرِّجَالُ جُلُوسًا ".

Reference	: Sahih al-Bukhari 1215
In-book reference	: Book 21, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 22, Hadith 306

(15) Chapter: One should not retune greetings during the Salat

(15) باب لاَ يَرُدُّ السَّلاَمَ فِي الصَّلاَةِ

Narrated `Abdullah:

I used to greet the Prophet (ﷺ) while he was in prayer and he would return my greeting, but when we returned (from Ethiopia) I greeted the Prophet (ﷺ) (while he was praying) but he did not return the greeting, and (after finishing the prayer) he said, "In the prayer one is occupied (with a more serious matter)."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ كُنْتُ أُسَلِّمُ عَلَى النَّبِيِّ صلى الله عليه وسلم وَهُوَ فِي الصَّلاَةِ فَيَرُدُّ عَلَىَّ، فَلَمَّا رَجَعْنَا سَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَىَّ وَقَالَ " إِنَّ فِي الصَّلاَةِ شُغْلاً ".

Reference	: Sahih al-Bukhari 1216
In-book reference	: Book 21, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 22, Hadith 307

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) sent me for some job and when I had finished it I returned and came to the Prophet (ﷺ) and greeted him but he did not return my greeting. So I felt so sorry that only Allah knows it and I said to myself,, 'Perhaps Allah's Messenger (ﷺ) is angry because I did not come quickly, then again I greeted him but he did not reply. I felt even more sorry than I did the first time. Again I greeted him and he returned the greeting and said, "The thing which prevented me from returning the greeting was that I was praying." And at that time he was on his Rahila and his face was not towards the Qibla.

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا كَثِيرُ بْنُ شِنْظِيرٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ بَعَثَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم فِي حَاجَةٍ لَهُ فَانْطَلَقْتُ، ثُمَّ رَجَعْتُ وَقَدْ قَضَيْتُهَا، فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَسَلَّمْتُ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَىَّ، فَوَقَعَ فِي قَلْبِي مَا اللَّهُ أَعْلَمُ بِهِ فَقُلْتُ فِي نَفْسِي لَعَلَّ رَسُولَ اللَّهِ صلى الله عليه وسلم وَجَدَ عَلَىَّ أَنِّي أَبْطَأْتُ عَلَيْهِ، ثُمَّ سَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَىَّ، فَوَقَعَ فِي قَلْبِي أَشَدُّ مِنَ الْمَرَّةِ الأُولَى، ثُمَّ سَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَىَّ فَقَالَ " إِنَّمَا مَنَعَنِي أَنْ أَرُدَّ عَلَيْكَ أَنِّي كُنْتُ أُصَلِّي ". وَكَانَ عَلَى رَاحِلَتِهِ مُتَوَجِّهًا إِلَى غَيْرِ الْقِبْلَةِ.

Reference	: Sahih al-Bukhari 1217
In-book reference	: Book 21, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 22, Hadith 308

(16) Chapter: To raise the hands in Salat because of necessity

(16) باب رَفْعِ الأَيْدِي فِي الصَّلاَةِ لأَمْرٍ يَنْزِلُ بِهِ

Narrated Sahl bin Sa`d:

The news about the differences amongst the people of Bani `Amr bin `Auf at Quba reached Allah's Apostle and so he went to them along with some of his companions to affect a reconciliation. Allah's Apostle was delayed there and the time for the prayer became due. Bilal came to Abu Bakr! and said, "O Abu Bakr! Allah's Messenger (ﷺ) is

detained (there) and the time for the prayer is due. Will you lead the people in prayer?" Abu Bakr replied, "Yes, if you wish." So Bilal pronounced the Iqama and Abu Bakr went forward and the people said Takbir. In the meantime, Allah's Messenger (ﷺ) came piercing through the rows till he stood in the (first) row and the people started clapping. Abu Bakr, would never look hither and thither during the prayer but when the people clapped much he looked back and saw Allah's Messenger (ﷺ). The Prophet (ﷺ) beckoned him to carry on. Abu Bakr raised both his hands, praised Allah and retreated till he stood in the row and Allah's Messenger (ﷺ) went forward and led the people in the prayer. When he had finished the prayer, he addressed the people and said, "O people! Why did you start clapping when something happened to you in the prayer? Clapping is for women. Whenever one is confronted with something unusual in the prayer one should say, 'Sub Han Allah'." Then the Prophet looked towards Abu Bakr and asked, "What prevented you from leading the prayer when I beckoned you to carry on?" Abu Bakr replied, "It does not befit the son of Al Quhafa to lead the prayer in the presence of Allah's Messenger (ﷺ).

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ ـ رضى الله عنه ـ قَالَ بَلَغَ رَسُولَ اللَّهِ صلى الله عليه وسلم أَنَّ بَنِي عَمْرِو بْنِ عَوْفٍ بِقُبَاءٍ كَانَ بَيْنَهُمْ شَىْءٌ، فَخَرَجَ يُصْلِحُ بَيْنَهُمْ فِي أُنَاسٍ مِنْ أَصْحَابِهِ، فَحُبِسَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَحَانَتِ الصَّلاَةُ، فَجَاءَ بِلاَلٌ إِلَى أَبِي بَكْرٍ ـ رضى الله عنهما ـ فَقَالَ يَا أَبَا بَكْرٍ، إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ حُبِسَ وَقَدْ حَانَتِ الصَّلاَةُ، فَهَلْ لَكَ أَنْ تَؤُمَّ النَّاسَ قَالَ نَعَمْ إِنْ شِئْتَ. فَأَقَامَ بِلاَلٌ الصَّلاَةَ، وَتَقَدَّمَ أَبُو بَكْرٍ ـ رضى الله عنه ـ فَكَبَّرَ لِلنَّاسِ، وَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَمْشِي فِي الصُّفُوفِ يَشُقُّهَا شَقًّا، حَتَّى قَامَ فِي الصَّفِّ، فَأَخَذَ النَّاسُ فِي التَّصْفِيحِ. قَالَ سَهْلٌ التَّصْفِيحُ هُوَ التَّصْفِيقُ. قَالَ وَكَانَ أَبُو بَكْرٍ ـ رضى الله عنه ـ لاَ يَلْتَفِتُ فِي صَلاَتِهِ، فَلَمَّا أَكْثَرَ النَّاسُ الْتَفَتَ فَإِذَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَشَارَ إِلَيْهِ، يَأْمُرُهُ أَنْ يُصَلِّيَ، فَرَفَعَ أَبُو بَكْرٍ ـ رضى الله عنه ـ يَدَهُ، فَحَمِدَ اللَّهَ، ثُمَّ رَجَعَ الْقَهْقَرَى وَرَاءَهُ حَتَّى قَامَ فِي الصَّفِّ، وَتَقَدَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَصَلَّى لِلنَّاسِ، فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ " يَا أَيُّهَا النَّاسُ مَا لَكُمْ حِينَ نَابَكُمْ شَىْءٌ فِي الصَّلاَةِ أَخَذْتُمْ بِالتَّصْفِيحِ إِنَّمَا التَّصْفِيحُ لِلنِّسَاءِ، مَنْ نَابَهُ شَىْءٌ فِي صَلاَتِهِ فَلْيَقُلْ سُبْحَانَ اللَّهِ ". ثُمَّ الْتَفَتَ إِلَى أَبِي بَكْرٍ ـ رضى الله عنه ـ فَقَالَ " يَا أَبَا بَكْرٍ، مَا مَنَعَكَ أَنْ تُصَلِّيَ لِلنَّاسِ حِينَ أَشَرْتُ إِلَيْكَ ". قَالَ أَبُو بَكْرٍ مَا كَانَ يَنْبَغِي لاِبْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَىْ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 1218
In-book reference	: Book 21, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 22, Hadith 309

(17) Chapter: Keeping the hands on the hips during As-Salat

(17) باب الْخَصْرِ فِي الصَّلاَةِ

Narrated Abu Huraira:

It was forbidden to keep the hands on the hips during the prayer. (This is narrated by Abu Huraira from the Prophet.)

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ نُهِيَ عَنِ الْخَصْرِ، فِي الصَّلاَةِ. وَقَالَ هِشَامٌ وَأَبُو هِلاَلٍ عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 1219
In-book reference	: Book 21, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 22, Hadith 310

Narrated Abu Huraira:

It was forbidden to pray with the hands over one's hips.

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا مُحَمَّدٌ، عَنْ أَبِي هُرَيْرَةَ، رضى الله عنه قَالَ نُهِيَ أَنْ يُصَلِّيَ الرَّجُلُ مُخْتَصِرًا.

Reference : Sahih al-Bukhari 1220
In-book reference : Book 21, Hadith 24
USC-MSA web (English) reference : Vol. 2, Book 22, Hadith 311
(deprecated numbering scheme)

(18) Chapter: Thinking of something during As-Salat (the prayer)

(18) باب تَفَكُّرِ الرَّجُلِ الشَّىْءَ فِي الصَّلاَةِ

وَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ إِنِّي لأُجَهِّزُ جَيْشِي وَأَنَا فِي الصَّلاَةِ.

Narrated `Uqba bin Al-Harith:

I offered the `Asr prayer with the Prophet (ﷺ) and after finishing the prayer with Taslim he got up quickly and went to some of his wives and then came out. He noticed the signs of astonishment on the faces of the people caused by his speed. He then said, "I remembered while I was in my prayer that a piece of gold was Lying in my house and I disliked that it should remain with us throughout the night, and so I have ordered it to be distributed."

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا عُمَرُ ـ هُوَ ابْنُ سَعِيدٍ ـ قَالَ أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ ـ رضى الله عنه ـ قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم الْعَصْرَ، فَلَمَّا سَلَّمَ قَامَ سَرِيعًا دَخَلَ عَلَى بَعْضِ نِسَائِهِ، ثُمَّ خَرَجَ وَرَأَى مَا فِي وُجُوهِ الْقَوْمِ مِنْ تَعَجُّبِهِمْ لِسُرْعَتِهِ فَقَالَ " ذَكَرْتُ وَأَنَا فِي الصَّلاَةِ تِبْرًا عِنْدَنَا، فَكَرِهْتُ أَنْ يُمْسِيَ أَوْ يَبِيتَ عِنْدَنَا فَأَمَرْتُ بِقِسْمَتِهِ ".

Reference : Sahih al-Bukhari 1221
In-book reference : Book 21, Hadith 25
USC-MSA web (English) reference : Vol. 2, Book 22, Hadith 312
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When the Adhan for the prayer is pronounced, then Satan takes to his heels passing wind so that he may not hear the Adhan and when the Mu'adh-dhin finishes, he comes back; and when the Iqama is pronounced he again takes to his heels and when it is finished, he again comes back and continues reminding the praying person of things that he used not to remember when not in prayer till he forgets how much he has prayed." Abu Salama bin `Abdur-Rahman said, "If anyone of you has such a thing (forgetting the number of rak`at he has prayed) he should perform two prostrations of Sahu (i.e. forgetfulness) while sitting." Abu Salama narrates this from Abu Huraira.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ جَعْفَرٍ، عَنِ الأَعْرَجِ، قَالَ قَالَ أَبُو هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أُذِّنَ بِالصَّلاَةِ أَدْبَرَ الشَّيْطَانُ لَهُ ضُرَاطٌ حَتَّى لاَ يَسْمَعَ التَّأْذِينَ، فَإِذَا سَكَتَ الْمُؤَذِّنُ أَقْبَلَ، فَإِذَا ثُوِّبَ أَدْبَرَ فَإِذَا سَكَتَ أَقْبَلَ، فَلاَ يَزَالُ بِالْمَرْءِ يَقُولُ لَهُ اذْكُرْ مَا لَمْ يَكُنْ يَذْكُرُ حَتَّى لاَ يَدْرِي كَمْ صَلَّى ". قَالَ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ إِذَا فَعَلَ أَحَدُكُمْ ذَلِكَ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ قَاعِدٌ. وَسَمِعَهُ أَبُو سَلَمَةَ مِنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه.

Reference : Sahih al-Bukhari 1222
In-book reference : Book 21, Hadith 26
USC-MSA web (English) reference : Vol. 2, Book 22, Hadith 313
(deprecated numbering scheme)

Narrated Abu Huraira:

People say that I narrate too many narrations of the Prophet; once I met a man (during the lifetime of the Prophet) and asked him, "Which Sura did Allah's Messenger (ﷺ) s recite yesterday in the `Isha' prayer?" He said, "I do not know." I said, "Did you not attend the prayer?" He said, "Yes, (I did)." I said, "I know. He recited such and such Sura."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، قَالَ أَخْبَرَنِي ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، قَالَ قَالَ أَبُو هُرَيْرَةَ ـ رضى الله عنه ـ يَقُولُ النَّاسُ أَكْثَرَ أَبُو هُرَيْرَةَ، فَلَقِيتُ رَجُلاً فَقُلْتُ بِمَ قَرَأَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْبَارِحَةَ فِي الْعَتَمَةِ فَقَالَ لاَ أَدْرِي. فَقُلْتُ لَمْ تَشْهَدْهَا قَالَ بَلَى. قُلْتُ لَكِنْ أَنَا أَدْرِي، قَرَأَ سُورَةَ كَذَا وَكَذَا.

Reference	: Sahih al-Bukhari 1223
In-book reference	: Book 21, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 22, Hadith 314

22 - The Book of Forgetfulness in Prayer (1224 - 1236)
كتاب السهو

(1) Chapter: What is said regarding the Sahw (1) باب مَا جَاءَ فِي السَّهْوِ إِذَا قَامَ مِنْ رَكْعَتَىِ الْفَرِيضَةِ

Narrated `Abdullah bin Buhaina:

Allah's Messenger (ﷺ) once led us in a prayer and offered two rak`at and got up (for the third rak`a) without sitting (after the second rak`a). The people also got up with him, and when he was about to finish his prayer, we waited for him to finish the prayer with Taslim but he said Takbir before Taslim and performed two prostrations while sitting and then finished the prayer with Taslim.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ عَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ ـ رضى الله عنه ـ أَنَّهُ قَالَ صَلَّى لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم رَكْعَتَيْنِ مِنْ بَعْضِ الصَّلَوَاتِ ثُمَّ قَامَ فَلَمْ يَجْلِسْ، فَقَامَ النَّاسُ مَعَهُ، فَلَمَّا قَضَى صَلاَتَهُ وَنَظَرْنَا تَسْلِيمَهُ كَبَّرَ قَبْلَ التَّسْلِيمِ فَسَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ ثُمَّ سَلَّمَ.

Reference	: Sahih al-Bukhari 1224
In-book reference	: Book 22, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 22, Hadith 315

Narrated `Abdullah bin Buhaina:

Allah's Messenger (ﷺ) got up after the second rak`a of the Zuhr prayer without sitting in between (the second and the third rak`at). When he finished the prayer he performed two prostrations (of Sahu) and then finished the prayer with Taslim.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ عَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ ـ رضى الله عنه ـ أَنَّهُ قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَامَ مِنِ اثْنَتَيْنِ مِنَ الظُّهْرِ لَمْ يَجْلِسْ بَيْنَهُمَا، فَلَمَّا قَضَى صَلاَتَهُ سَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ بَعْدَ ذَلِكَ.

Reference	: Sahih al-Bukhari 1225
In-book reference	: Book 22, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 22, Hadith 316

(2) Chapter: If one offers five Rak'a (instead of four) (2) باب إِذَا صَلَّى خَمْسًا

Narrated' `Abdullah:

Once Allah's Messenger (ﷺ) offered five rak`at in the Zuhr prayer, and somebody asked him whether there was some increase in the prayer. Allah's Messenger (ﷺ) said, "What is that?" He said, "You have offered five rak`at." So Allah's Messenger (ﷺ) performed two prostrations of Sahu after Taslim.

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى الظُّهْرَ خَمْسًا فَقِيلَ لَهُ أَزِيدَ فِي الصَّلاَةِ فَقَالَ " **وَمَا ذَاكَ** ". قَالَ صَلَّيْتَ خَمْسًا. فَسَجَدَ سَجْدَتَيْنِ بَعْدَ مَا سَلَّمَ.

Reference	: Sahih al-Bukhari 1226
In-book reference	: Book 22, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 22, Hadith 317

(3) Chapter: If one finishes his Salat wit Taslim after offering two or three Rak'a (by mistake)

(3) باب إِذَا سَلَّمَ فِي رَكْعَتَيْنِ أَوْ ثَلاَثٍ فَسَجَدَ سَجْدَتَيْنِ مِثْلَ سُجُودِ الصَّلاَةِ أَوْ أَطْوَلَ

Narrated Abu Huraira:

The Prophet (ﷺ) led us in the `Asr or the Zuhr prayer and finished it with Taslim. Dhul-Yadain said to him, "O Allah's Messenger (ﷺ)! Has the prayer been reduced?" The Prophet (ﷺ) asked his companions in the affirmative. So Allah's Messenger (ﷺ) I offered two more rak`at and then performed two prostrations (of Sahu). Sa`d said, "I saw that 'Urwa bin Az-Zubair had offered two rak`at in the Maghrib prayer and finished it with Taslim. He then talked (and when he was informed about it) he completed the rest of his prayer and performed two prostrations, and said, 'The Prophet (ﷺ) prayed like this.' "

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ صَلَّى بِنَا النَّبِيُّ صلى الله عليه وسلم الظُّهْرَ أَوِ الْعَصْرَ فَسَلَّمَ، فَقَالَ لَهُ ذُو الْيَدَيْنِ الصَّلاَةُ يَا رَسُولَ اللَّهِ أَنَقَصَتْ فَقَالَ النَّبِيُّ صلى الله عليه وسلم لأَصْحَابِهِ " أَحَقٌّ مَا يَقُولُ ". قَالُوا نَعَمْ. فَصَلَّى رَكْعَتَيْنِ أُخْرَيَيْنِ ثُمَّ سَجَدَ سَجْدَتَيْنِ. قَالَ سَعْدٌ وَرَأَيْتُ عُرْوَةَ بْنَ الزُّبَيْرِ صَلَّى مِنَ الْمَغْرِبِ رَكْعَتَيْنِ فَسَلَّمَ وَتَكَلَّمَ ثُمَّ صَلَّى مَا بَقِيَ وَسَجَدَ سَجْدَتَيْنِ وَقَالَ هَكَذَا فَعَلَ النَّبِيُّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 1227
In-book reference	: Book 22, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 22, Hadith 318

(4) Chapter: Whoever did not recite Tashah-dud (At-Tahiyyat) after the two prostrations of Sahw

(4) باب مَنْ لَمْ يَتَشَهَّدْ فِي سَجْدَتَىِ السَّهْوِ

وَسَلَّمَ أَنَسٌ وَالْحَسَنُ وَلَمْ يَتَشَهَّدَا.
وَقَالَ قَتَادَةُ لاَ يَتَشَهَّدُ.

Narrated Abu Huraira.:

Once Allah's Messenger (ﷺ) offered two rak`at and finished his prayer. So Dhul-Yadain asked him, "Has the prayer been reduced or have you forgotten?" Allah's Messenger (ﷺ) said, "Has Dhul-Yadain spoken the truth?" The people replied in the affirmative. Then Allah's Messenger (ﷺ) stood up and offered the remaining two rak`at and performed Taslim, and then said Takbir and performed two prostrations like his usual prostrations, or a bit longer, and then got up.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ أَيُّوبَ بْنِ أَبِي تَمِيمَةَ السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم انْصَرَفَ مِنِ اثْنَتَيْنِ فَقَالَ لَهُ ذُو الْيَدَيْنِ أَقُصِرَتِ الصَّلاَةُ أَمْ نَسِيتَ يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَصَدَقَ ذُو الْيَدَيْنِ ". فَقَالَ النَّاسُ نَعَمْ. فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَصَلَّى اثْنَتَيْنِ أُخْرَيَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ.

Reference	: Sahih al-Bukhari 1228
In-book reference	: Book 22, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 22, Hadith 319

Narrated Salama bin 'Alqama:

I asked Muhammad (bin Seereen) whether Tashah-hud should be recited after the two prostrations of Sahu. He replied, "It is not (mentioned) in Abu Huraira's narration . "

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ سَلَمَةَ بْنِ عَلْقَمَةَ، قَالَ قُلْتُ لِمُحَمَّدٍ فِي سَجْدَتَىِ السَّهْوِ تَشَهُّدٌ قَالَ لَيْسَ فِي حَدِيثِ أَبِي هُرَيْرَةَ.

Reference	: Sahih al-Bukhari 1228
In-book reference	: Book 22, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 22, Hadith 320

(5) Chapter: To say Takbir in the prostrations of Sahw

(5) باب مَنْ يُكَبِّرُ فِي سَجْدَتَىِ السَّهْوِ

Narrated Abu Huraira:

The Prophet (ﷺ) offered one of the evening prayers (the sub-narrator Muhammad said, "I think that it was most probably the `Asr prayer") and he finished it after offering two rak`at only. He then stood near a price of wood in front of the Mosque and put his hand over it. Abu Bakr and `Umar were amongst those who were present, but they dared not talk to him about that (because of excessive respect for him), and those who were in a hurry went out. They said, "Has the prayer been reduced?" A man who was called Dhul-Yadain by the Prophet (ﷺ) said (to the Prophet), "Has the prayer been reduced or have you forgotten?" He said, "Neither have I forgotten, nor has the prayer been reduced." He said, "Certainly you have forgotten." So the Prophet (ﷺ) offered two more rak`at and performed Taslim and then said Takbir and performed a prostration of Sahu like his ordinary prostration or a bit longer and then raised his head and said Takbir and then put his head down and performed a prostration like his ordinary prostration or a bit longer, and then raised his head and said Takbir.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ صَلَّى النَّبِيُّ صلى الله عليه وسلم إِحْدَى صَلاَتَىِ الْعَشِيِّ ـ قَالَ مُحَمَّدٌ وَأَكْثَرُ ظَنِّي الْعَصْرَ ـ رَكْعَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ قَامَ إِلَى خَشَبَةٍ فِي مُقَدَّمِ الْمَسْجِدِ فَوَضَعَ يَدَهُ عَلَيْهَا وَفِيهِمْ أَبُو بَكْرٍ وَعُمَرُ ـ رضى الله عنهما ـ فَهَابَا أَنْ يُكَلِّمَاهُ وَخَرَجَ سَرَعَانُ النَّاسِ فَقَالُوا أَقَصُرَتِ الصَّلاَةُ وَرَجُلٌ يَدْعُوهُ النَّبِيُّ صلى الله عليه وسلم ذُو الْيَدَيْنِ فَقَالَ أَنَسِيتَ أَمْ قَصُرَتْ فَقَالَ " لَمْ أَنْسَ وَلَمْ تُقْصَرْ ". قَالَ بَلَى قَدْ نَسِيتَ. فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ فَكَبَّرَ، ثُمَّ وَضَعَ رَأْسَهُ فَكَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ.

Reference	: Sahih al-Bukhari 1229
In-book reference	: Book 22, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 22, Hadith 321

Narrated `Abdullah bin Buhaina Al-Asdi:

(the ally of Bani `Abdul Muttalib) Allah's Messenger (ﷺ) stood up for the Zuhr prayer and he should have sat (after the second rak`a but he stood up for the third rak`a without sitting for Tashah-hud) and when he finished the prayer he performed two prostrations and said Takbir on each prostration while sitting, before ending (the prayer) with Taslim; and the people too performed the two prostrations with him instead of the sitting he forgot.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنِ الأَعْرَجِ، عَنْ عَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ الأَسْدِيِّ، حَلِيفِ بَنِي عَبْدِ الْمُطَّلِبِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَامَ فِي صَلاَةِ الظُّهْرِ وَعَلَيْهِ جُلُوسٌ، فَلَمَّا أَتَمَّ صَلاَتَهُ سَجَدَ سَجْدَتَيْنِ فَكَبَّرَ فِي كُلِّ سَجْدَةٍ وَهُوَ جَالِسٌ قَبْلَ أَنْ يُسَلِّمَ، وَسَجَدَهُمَا النَّاسُ مَعَهُ مَكَانَ مَا نَسِيَ مِنَ الْجُلُوسِ. تَابَعَهُ ابْنُ جُرَيْجٍ عَنِ ابْنِ شِهَابٍ فِي التَّكْبِيرِ.

Reference	: Sahih al-Bukhari 1230
In-book reference	: Book 22, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 22, Hadith 322

(6) Chapter: When a person forgets whether he has offered three or four Rak'a

(6) باب إِذَا لَمْ يَدْرِ كَمْ صَلَّى ثَلاَثًا أَوْ أَرْبَعًا سَجَدَ سَجْدَتَيْنِ وَهْوَ جَالِسٌ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When the call for prayer is made, Satan takes to his heels passing wind so that he may not hear the Adhan and when the call is finished he comes back, and when the Iqama is pronounced, Satan again takes to his heels, and when the Iqama is finished he comes back again and tries to interfere with the person and his thoughts and say, "Remember this and that (which he has not thought of before the prayer)", till the praying person forgets how much he has prayed. If anyone of you does not remember whether he has offered three or four rak`at then he should perform two prostrations of Sahu while sitting.

حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، حَدَّثَنَا هِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ الدَّسْتَوَائِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا نُودِيَ بِالصَّلاَةِ أَدْبَرَ الشَّيْطَانُ وَلَهُ ضُرَاطٌ حَتَّى لاَ يَسْمَعَ الأَذَانَ، فَإِذَا قُضِيَ الأَذَانُ أَقْبَلَ، فَإِذَا ثُوِّبَ بِهَا أَدْبَرَ فَإِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ حَتَّى يَخْطِرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ يَقُولُ اذْكُرْ كَذَا وَكَذَا مَا لَمْ يَكُنْ يَذْكُرُ حَتَّى يَظَلَّ الرَّجُلُ إِنْ يَدْرِي كَمْ صَلَّى، فَإِذَا لَمْ يَدْرِ أَحَدُكُمْ كَمْ صَلَّى ثَلاَثًا أَوْ أَرْبَعًا فَلْيَسْجُدْ سَجْدَتَيْنِ وَهْوَ جَالِسٌ ".

Reference	: Sahih al-Bukhari 1231
In-book reference	: Book 22, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 22, Hadith 323

(7) Chapter: Sahw in compulsory Salat and Nawafil

(7) باب السَّهْوِ فِي الْفَرْضِ وَالتَّطَوُّعِ

وَسَجَدَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا سَجْدَتَيْنِ بَعْدَ وِتْرِهِ.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When anyone of you stands for the prayers, Satan comes and puts him in doubts till he forgets how many rak`at he has prayed. So if this happens to anyone of you, he should perform two prostrations of Sahu while sitting.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ أَحَدَكُمْ إِذَا قَامَ يُصَلِّي جَاءَ الشَّيْطَانُ فَلَبَسَ عَلَيْهِ حَتَّى لاَ يَدْرِيَ كَمْ صَلَّى، فَإِذَا وَجَدَ ذَلِكَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ ".

Reference	: Sahih al-Bukhari 1232
In-book reference	: Book 22, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 22, Hadith 324

(8) Chapter: If a person speaks to a person offering Salat (prayer)

(8) باب إِذَا كُلِّمَ وَهُوَ يُصَلِّي فَأَشَارَ بِيَدِهِ وَاسْتَمَعَ

Narrated Kuraib:

I was sent to Aisha by Ibn `Abbas, Al-Miswar bin Makhrama and `Abdur-Rahman bin Azhar . They told me to greet her on their behalf and to ask her about the offering of the two rak`at after the `Asr prayer and to say to her, "We were informed that you offer those two rak`at and we were told that the Prophet had forbidden offering them." Ibn `Abbas said, "I along with `Umar bin Al-Khattab used to beat the people whenever they offered them." I went to Aisha and told her that message. `Aisha said, "Go and ask Um Salama about them." So I returned and informed them about her statement. They then told me to go to Um Salama with the same question with which t sent me to `Aisha. Um Salama replied, "I heard the Prophet (ﷺ) forbidding them. Later I saw him offering them immediately after he prayed the `Asr prayer. He then entered my house at a time when some of the Ansari women

from the tribe of Bani Haram were sitting with me, so I sent my slave girl to him having said to her, 'Stand beside him and tell him that Um Salama says to you, "O Allah's Messenger (ﷺ)! I have heard you forbidding the offering of these (two rak`at after the `Asr prayer) but I have seen you offering them." If he waves his hand then wait for him.' The slave girl did that. The Prophet (ﷺ) beckoned her with his hand and she waited for him. When he had finished the prayer he said, "O daughter of Bani Umaiya! You have asked me about the two rak`at after the `Asr prayer. The people of the tribe of `Abdul-Qais came to me and made me busy and I could not offer the two rak`at after the Zuhr prayer. These (two rak`at that I have just prayed) are for those (missed) ones.

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي عَمْرٌو، عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ، أَنَّ ابْنَ عَبَّاسٍ، وَالْمِسْوَرَ بْنَ مَخْرَمَةَ، وَعَبْدَ الرَّحْمَنِ بْنَ أَزْهَرَ ـ رضى الله عنهم ـ أَرْسَلُوهُ إِلَى عَائِشَةَ ـ رضى الله عنها ـ فَقَالُوا اقْرَأْ عَلَيْهَا السَّلاَمَ مِنَّا جَمِيعًا وَسَلْهَا عَنِ الرَّكْعَتَيْنِ بَعْدَ صَلاَةِ الْعَصْرِ وَقُلْ لَهَا إِنَّا أُخْبِرْنَا أَنَّكِ تُصَلِّينَهُمَا وَقَدْ بَلَغَنَا أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْهَا. وَقَالَ ابْنُ عَبَّاسٍ وَكُنْتُ أَضْرِبُ النَّاسَ مَعَ عُمَرَ بْنِ الْخَطَّابِ عَنْهُمَا. فَقَالَ كُرَيْبٌ فَدَخَلْتُ عَلَى عَائِشَةَ ـ رضى الله عنها ـ فَبَلَّغْتُهَا مَا أَرْسَلُونِي. فَقَالَتْ سَلْ أُمَّ سَلَمَةَ. فَخَرَجْتُ إِلَيْهِمْ فَأَخْبَرْتُهُمْ بِقَوْلِهَا فَرَدُّونِي إِلَى أُمِّ سَلَمَةَ بِمِثْلِ مَا أَرْسَلُونِي بِهِ إِلَى عَائِشَةَ. فَقَالَتْ أُمُّ سَلَمَةَ ـ رضى الله عنها ـ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَنْهَى عَنْهَا ثُمَّ رَأَيْتُهُ يُصَلِّيهِمَا حِينَ صَلَّى الْعَصْرَ، ثُمَّ دَخَلَ عَلَىَّ وَعِنْدِي نِسْوَةٌ مِنْ بَنِي حَرَامٍ مِنَ الأَنْصَارِ فَأَرْسَلْتُ إِلَيْهِ الْجَارِيَةَ فَقُلْتُ قُومِي بِجَنْبِهِ قُولِي لَهُ تَقُولُ لَكَ أُمُّ سَلَمَةَ يَا رَسُولَ اللَّهِ سَمِعْتُكَ تَنْهَى عَنْ هَاتَيْنِ وَأَرَاكَ تُصَلِّيهِمَا. فَإِنْ أَشَارَ بِيَدِهِ فَاسْتَأْخِرِي عَنْهُ. فَفَعَلَتِ الْجَارِيَةُ فَأَشَارَ بِيَدِهِ فَاسْتَأْخَرَتْ عَنْهُ فَلَمَّا انْصَرَفَ قَالَ " يَا بِنْتَ أَبِي أُمَيَّةَ سَأَلْتِ عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ وَإِنَّهُ أَتَانِي نَاسٌ مِنْ عَبْدِ الْقَيْسِ فَشَغَلُونِي عَنِ الرَّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ فَهُمَا هَاتَانِ ".

Reference	: Sahih al-Bukhari 1233
In-book reference	: Book 22, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 22, Hadith 325

(9) Chapter: Beckoning during the Salat [by a person in Salat] (9) باب الإِشَارَةِ فِي الصَّلاَةِ

قَالَهُ كُرَيْبٌ عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Sahl bin Sa`d As-Sa`idi:

The news about the differences amongst the people of Bani `Amr bin `Auf reached Allah's Messenger (ﷺ) and so he went to them along with some of his companions to effect a reconciliation between them. Allah's Messenger (ﷺ) was delayed there, and the time of the prayer was due. Bilal went to Abu Bakr and said to him, "Allah's Messenger (ﷺ) has been delayed (there) and the time of prayer is due. So will you lead the people in prayer?" Abu Bakr said, "Yes, if you wish." Bilal pronounced the Iqama and Abu Bakr, went forward and said Takbir for the people. In the meantime Allah's Messenger (ﷺ) came crossing the rows (of the praying people) and stood in the (first) row and the people started clapping. Abu Bakr, would never glance sideways in his prayer but when the people clapped much he looked back and (ﷺ) Allah's Messenger (ﷺ) . Allah's Messenger (ﷺ) beckoned him to carry on the prayer. Abu Bakr raised his hands and thanked Allah, and retreated till he reached the (first) row. Allah's Messenger (ﷺ) went forward and led the people in the prayer. When he completed the prayer he faced the people and said, "O people! Why did you start clapping when something unusual happened to you in the prayer? Clapping is only for women. So whoever amongst you comes across something in the prayer should say, 'Subhan-Allah' for there is none who will not turn round on hearing him saying Subhan-Allah. O Abu Bakr! What prevented you from leading the people in the prayer when I beckoned you to do so?" Abu Bakr replied, "How dare the son of Abu Quhafa lead the prayer in the presence of Allah's Messenger (ﷺ) ?"

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَلَغَهُ أَنَّ بَنِي عَمْرِو بْنِ عَوْفٍ كَانَ بَيْنَهُمْ شَىْءٌ فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصْلِحُ بَيْنَهُمْ فِي أُنَاسٍ مَعَهُ، فَحُبِسَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَحَانَتِ الصَّلاَةُ فَجَاءَ بِلاَلٌ إِلَى أَبِي بَكْرٍ ـ رضى الله عنه ـ فَقَالَ يَا أَبَا بَكْرٍ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ حُبِسَ وَقَدْ حَانَتِ الصَّلاَةُ فَهَلْ لَكَ أَنْ تَؤُمَّ النَّاسَ قَالَ نَعَمْ إِنْ شِئْتَ. فَأَقَامَ بِلاَلٌ وَتَقَدَّمَ أَبُو بَكْرٍ ـ رضى الله عنه ـ فَكَبَّرَ لِلنَّاسِ وَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَمْشِي فِي الصُّفُوفِ حَتَّى قَامَ فِي الصَّفِّ، فَأَخَذَ النَّاسُ فِي التَّصْفِيقِ، وَكَانَ أَبُو بَكْرٍ ـ رضى الله عنه ـ لاَ يَلْتَفِتُ فِي صَلاَتِهِ، فَلَمَّا أَكْثَرَ النَّاسُ الْتَفَتَ فَإِذَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم يَأْمُرُهُ أَنْ يُصَلِّيَ، فَرَفَعَ أَبُو بَكْرٍ ـ رضى الله عنه ـ يَدَيْهِ فَحَمِدَ اللَّهَ وَرَجَعَ الْقَهْقَرَى وَرَاءَهُ حَتَّى قَامَ فِي الصَّفِّ، فَتَقَدَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَصَلَّى لِلنَّاسِ فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ " **يَا أَيُّهَا النَّاسُ مَا لَكُمْ حِينَ نَابَكُمْ شَىْءٌ فِي الصَّلاَةِ أَخَذْتُمْ فِي التَّصْفِيقِ، إِنَّمَا التَّصْفِيقُ لِلنِّسَاءِ، مَنْ نَابَهُ شَىْءٌ فِي صَلاَتِهِ فَلْيَقُلْ سُبْحَانَ اللَّهِ. فَإِنَّهُ لاَ يَسْمَعُهُ أَحَدٌ حِينَ يَقُولُ سُبْحَانَ اللَّهِ إِلاَّ الْتَفَتَ، يَا أَبَا بَكْرٍ مَا مَنَعَكَ أَنْ تُصَلِّيَ لِلنَّاسِ حِينَ أَشَرْتُ إِلَيْكَ** ". فَقَالَ أَبُو بَكْرٍ ـ رضى الله عنه ـ مَا كَانَ يَنْبَغِي لاِبْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَىْ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 1234
In-book reference	: Book 22, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 22, Hadith 326

Narrated Asma':

I went to `Aisha and she was standing praying and the people, too, were standing (praying). So I said, "What is the matter with the people?" She beckoned with her head towards the sky. I said, "(Is there) a sign?" She nodded intending to say, "Yes."

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، حَدَّثَنَا الثَّوْرِيُّ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، قَالَتْ دَخَلْتُ عَلَى عَائِشَةَ ـ رضى الله عنها ـ وَهِيَ تُصَلِّي قَائِمَةً وَالنَّاسُ قِيَامٌ فَقُلْتُ مَا شَأْنُ النَّاسِ فَأَشَارَتْ بِرَأْسِهَا إِلَى السَّمَاءِ. فَقُلْتُ آيَةٌ. فَقَالَتْ بِرَأْسِهَا أَىْ نَعَمْ.

Reference	: Sahih al-Bukhari 1235
In-book reference	: Book 22, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 22, Hadith 327

Narrated `Aisha the wife of the Prophet:

Allah's Messenger (ﷺ) during his illness prayed in his house sitting, whereas some people followed him standing, but the Prophet (ﷺ) beckoned them to sit down. On completion of the prayer he said, "The Imam is to be followed. So, bow when he bows, and raise your head when he raises his head." (See Hadith No. 657 Vol 1 for taking the verdict).

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم فِي بَيْتِهِ وَهُوَ شَاكٍ جَالِسًا، وَصَلَّى وَرَاءَهُ قَوْمٌ قِيَامًا فَأَشَارَ إِلَيْهِمْ أَنِ اجْلِسُوا فَلَمَّا انْصَرَفَ قَالَ " **إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا رَفَعَ فَارْفَعُوا** ".

Reference	: Sahih al-Bukhari 1236
In-book reference	: Book 22, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 22, Hadith 328

23 - The Book of Funerals (Al-Janaa'iz) (1237 - 1394)
كتاب الجنائز

(1) Chapter: What is said about funerals

(1) باب فِي الْجَنَائِزِ وَمَنْ كَانَ آخِرُ كَلاَمِهِ لاَ إِلَهَ إِلاَّ اللَّهُ

وَقِيلَ لِوَهْبِ بْنِ مُنَبِّهٍ أَلَيْسَ لاَ إِلَهَ إِلاَّ اللَّهُ مِفْتَاحُ الْجَنَّةِ قَالَ بَلَى، وَلَكِنْ لَيْسَ مِفْتَاحٌ إِلاَّ لَهُ أَسْنَانٌ، فَإِنْ جِئْتَ بِمِفْتَاحٍ لَهُ أَسْنَانٌ فُتِحَ لَكَ، وَإِلاَّ لَمْ يُفْتَحْ لَكَ.

Narrated Abu Dhar:

Allah's Messenger (ﷺ) said, "Someone came to me from my Lord and gave me the news (or good tidings) that if any of my followers dies worshipping none (in any way) along with Allah, he will enter Paradise." I asked, "Even if he committed illegal sexual intercourse (adultery) and theft?" He replied, "Even if he committed illegal sexual intercourse (adultery) and theft."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، حَدَّثَنَا وَاصِلٌ الأَحْدَبُ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَتَانِي آتٍ مِنْ رَبِّي فَأَخْبَرَنِي ـ أَوْ قَالَ بَشَّرَنِي ـ أَنَّهُ مَنْ مَاتَ مِنْ أُمَّتِي لاَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ ". قُلْتُ وَإِنْ زَنَى وَإِنْ سَرَقَ قَالَ " وَإِنْ زَنَى وَإِنْ سَرَقَ ".

Reference	: Sahih al-Bukhari 1237
In-book reference	: Book 23, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 329

Narrated `Abdullah:

Allah's Messenger (ﷺ) said, "Anyone who dies worshipping others along with Allah will definitely enter the Fire." I said, "Anyone who dies worshipping none along with Allah will definitely enter Paradise."

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا شَقِيقٌ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ النَّارَ ". وَقُلْتُ أَنَا مَنْ مَاتَ لاَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ.

Reference	: Sahih al-Bukhari 1238
In-book reference	: Book 23, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 330

(2) Chapter: The order of following the funeral procession

(2) باب الأَمْرِ بِاتِّبَاعِ الْجَنَائِزِ

Narrated Al-Bara' bin `Azib:

Allah's Messenger (ﷺ) ordered us to do seven things and forbade us to do other seven. He ordered us: to follow the funeral procession. to visit the sick, to accept invitations, to help the oppressed, to fulfill the oaths, to return the greeting and to reply to the sneezer: (saying, "May Allah be merciful on you," provided the sneezer says, "All the praises are for Allah,"). He forbade us to use silver utensils and dishes and to wear golden rings, silk (clothes), Dibaj (pure silk cloth), Qissi and Istabraq (two kinds of silk cloths).

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنِ الأَشْعَثِ، قَالَ سَمِعْتُ مُعَاوِيَةَ بْنَ سُوَيْدِ بْنِ مُقَرِّنٍ، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ قَالَ أَمَرَنَا النَّبِيُّ صلى الله عليه وسلم بِسَبْعٍ، وَنَهَانَا عَنْ سَبْعٍ أَمَرَنَا بِاتِّبَاعِ الْجَنَائِزِ، وَعِيَادَةِ الْمَرِيضِ، وَإِجَابَةِ الدَّاعِي، وَنَصْرِ الْمَظْلُومِ، وَإِبْرَارِ الْقَسَمِ، وَرَدِّ السَّلاَمِ، وَتَشْمِيتِ الْعَاطِسِ. وَنَهَانَا عَنْ آنِيَةِ الْفِضَّةِ، وَخَاتَمِ الذَّهَبِ، وَالْحَرِيرِ، وَالدِّيبَاجِ، وَالْقَسِّيِّ، وَالإِسْتَبْرَقِ.

Reference	: Sahih al-Bukhari 1239
In-book reference	: Book 23, Hadith 3

USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 2, Book 23, Hadith 331

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "The rights of a Muslim on the Muslims are five: to respond to the salaam, visiting the sick, to follow the funeral processions, to accept an invitation, and to reply to those who sneeze. (see Hadith 1239)

حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ، عَنِ الأَوْزَاعِيِّ، قَالَ أَخْبَرَنِي ابْنُ شِهَابٍ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ رَدُّ السَّلاَمِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيتُ الْعَاطِسِ ". تَابَعَهُ عَبْدُ الرَّزَّاقِ قَالَ أَخْبَرَنَا مَعْمَرٌ. وَرَوَاهُ سَلاَمَةُ عَنْ عُقَيْلٍ.

Reference	: Sahih al-Bukhari 1240
In-book reference	: Book 23, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 332

(3) Chapter: Visiting the deceased person after he has been put in his shroud

(3) باب الدُّخُولِ عَلَى الْمَيِّتِ بَعْدَ الْمَوْتِ إِذَا أُدْرِجَ فِي كَفَنِهِ

Narrated `Aisha:

Abu Bakr came riding his horse from his dwelling place in As-Sunh. He got down from it, entered the Mosque and did not speak with anybody till he came to me and went direct to the Prophet, who was covered with a marked blanket. Abu Bakr uncovered his face. He knelt down and kissed him and then started weeping and said, "My father and my mother be sacrificed for you, O Allah's Prophet! Allah will not combine two deaths on you. You have died the death which was written for you." Narrated Abu Salama from Ibn `Abbas : Abu Bakr came out and `Umar , was addressing the people, and Abu Bakr told him to sit down but `Umar refused. Abu Bakr again told him to sit down but `Umar again refused. Then Abu Bakr recited the Tashah-hud (i.e. none has the right to be worshipped but Allah and Muhammad is Allah's Messenger (ﷺ)) and the people attended to Abu Bakr and left `Umar. Abu Bakr said, "Amma ba'du, whoever amongst you worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, Allah is alive and will never die. Allah said: 'Muhammad is no more than an Apostle and indeed (many) Apostles have passed away before him ..(up to the) grateful.' " (3.144) (The narrator added, "By Allah, it was as if the people never knew that Allah had revealed this verse before till Abu Bakr recited it and then whoever heard it, started reciting it.")

حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنِي مَعْمَرٌ، وَيُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهُ قَالَتْ أَقْبَلَ أَبُو بَكْرٍ ـ رضى الله عنه ـ عَلَى فَرَسِهِ مِنْ مَسْكَنِهِ بِالسُّنْحِ حَتَّى نَزَلَ، فَدَخَلَ الْمَسْجِدَ، فَلَمْ يُكَلِّمِ النَّاسَ، حَتَّى نَزَلَ فَدَخَلَ عَلَى عَائِشَةَ ـ رضى الله عنها ـ فَتَيَمَّمَ النَّبِيَّ صلى الله عليه وسلم وَهُوَ مُسَجًّى بِبُرْدِ حِبَرَةٍ، فَكَشَفَ عَنْ وَجْهِهِ، ثُمَّ أَكَبَّ عَلَيْهِ فَقَبَّلَهُ ثُمَّ بَكَى فَقَالَ بِأَبِي أَنْتَ يَا نَبِيَّ اللَّهِ، لاَ يَجْمَعُ اللَّهُ عَلَيْكَ مَوْتَتَيْنِ، أَمَّا الْمَوْتَةُ الَّتِي كُتِبَتْ عَلَيْكَ فَقَدْ مُتَّهَا. قَالَ أَبُو سَلَمَةَ فَأَخْبَرَنِي ابْنُ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ أَبَا بَكْرٍ ـ رضى الله عنه ـ خَرَجَ وَعُمَرُ ـ رضى الله عنه ـ يُكَلِّمُ النَّاسَ. فَقَالَ اجْلِسْ. فَأَبَى. فَقَالَ اجْلِسْ. فَأَبَى، فَتَشَهَّدَ أَبُو بَكْرٍ ـ رضى الله عنه ـ فَمَالَ إِلَيْهِ النَّاسُ، وَتَرَكُوا عُمَرَ فَقَالَ أَمَّا بَعْدُ، فَمَنْ كَانَ مِنْكُمْ يَعْبُدُ مُحَمَّدًا صلى الله عليه وسلم فَإِنَّ مُحَمَّدًا صلى الله عليه وسلم قَدْ مَاتَ، وَمَنْ كَانَ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَىٌّ لاَ يَمُوتُ، قَالَ اللَّهُ تَعَالَى {وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ} إِلَى {الشَّاكِرِينَ} وَاللَّهِ لَكَأَنَّ النَّاسَ لَمْ يَكُونُوا يَعْلَمُونَ أَنَّ اللَّهَ أَنْزَلَ الآيَةَ حَتَّى تَلاَهَا أَبُو بَكْرٍ ـ رضى الله عنه ـ فَتَلَقَّاهَا مِنْهُ النَّاسُ، فَمَا يُسْمَعُ بَشَرٌ إِلاَّ يَتْلُوهَا.

Reference	: Sahih al-Bukhari 1241, 1242
In-book reference	: Book 23, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 333

Narrated Kharija bin Zaid bin Thabit:

Um Al-`Ala', an Ansari woman who gave the pledge of allegiance to the Prophet (ﷺ) said to me, "The emigrants were distributed amongst us by drawing lots and we got in our share `Uthman bin Maz'un. We made him stay with us in our house. Then he suffered from a disease which proved fatal when he died and was given a bath and was shrouded in his clothes, Allah's Messenger (ﷺ) came I said, 'May Allah be merciful to you, O Abu As-Sa'ib! I testify that Allah has honored you'. The Prophet (ﷺ) said, 'How do you know that Allah has honored him?' I replied, 'O Allah's Messenger (ﷺ)! Let my father be sacrificed for you! On whom else shall Allah bestow His honor?' The Prophet (ﷺ) said, 'No doubt, death came to him. By Allah, I too wish him good, but by Allah, I do not know what Allah will do with me though I am Allah's Messenger (ﷺ). ' By Allah, I never attested the piety of anyone after that."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ، أَنَّ أُمَّ الْعَلاَءِ ـ امْرَأَةً مِنَ الأَنْصَارِ ـ بَايَعَتِ النَّبِيَّ صلى الله عليه وسلم أَخْبَرَتْهُ أَنَّهُ اقْتُسِمَ الْمُهَاجِرُونَ قُرْعَةً فَطَارَ لَنَا عُثْمَانُ بْنُ مَظْعُونٍ، فَأَنْزَلْنَاهُ فِي أَبْيَاتِنَا، فَوَجِعَ وَجَعَهُ الَّذِي تُوُفِّيَ فِيهِ، فَلَمَّا تُوُفِّيَ وَغُسِّلَ وَكُفِّنَ فِي أَثْوَابِهِ، دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقُلْتُ رَحْمَةُ اللَّهِ عَلَيْكَ أَبَا السَّائِبِ، فَشَهَادَتِي عَلَيْكَ لَقَدْ أَكْرَمَكَ اللَّهُ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " وَمَا يُدْرِيكِ أَنَّ اللَّهَ قَدْ أَكْرَمَهُ ". فَقُلْتُ بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ فَمَنْ يُكْرِمُهُ اللَّهُ فَقَالَ " أَمَّا هُوَ فَقَدْ جَاءَهُ الْيَقِينُ، وَاللَّهِ إِنِّي لأَرْجُو لَهُ الْخَيْرَ، وَاللَّهِ مَا أَدْرِي ـ وَأَنَا رَسُولُ اللَّهِ ـ مَا يُفْعَلُ بِي ". قَالَتْ فَوَاللَّهِ لاَ أُزَكِّي أَحَدًا بَعْدَهُ أَبَدًا.

Reference	: Sahih al-Bukhari 1243
In-book reference	: Book 23, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 334

Narrated Al-Laith as above.:

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، حَدَّثَنَا اللَّيْثُ، مِثْلَهُ. وَقَالَ نَافِعُ بْنُ يَزِيدَ عَنْ عُقَيْلٍ، مَا يُفْعَلُ بِهِ وَتَابَعَهُ شُعَيْبٌ وَعَمْرُو بْنُ دِينَارٍ وَمَعْمَرٌ.

Reference	: Sahih al-Bukhari 1243
In-book reference	: Book 23, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 335

Narrated Jabir bin `Abdullah:

When my father was martyred, I lifted the sheet from his face and wept and the people forbade me to do so but the Prophet (ﷺ) did not forbid me. Then my aunt Fatima began weeping and the Prophet (ﷺ) said, "It is all the same whether you weep or not. The angels were shading him continuously with their wings till you shifted him (from the field). "

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ مُحَمَّدَ بْنَ الْمُنْكَدِرِ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ لَمَّا قُتِلَ أَبِي جَعَلْتُ أَكْشِفُ الثَّوْبَ عَنْ وَجْهِهِ أَبْكِي، وَيَنْهَوْنِي عَنْهُ وَالنَّبِيُّ صلى الله عليه وسلم لاَ يَنْهَانِي، فَجَعَلَتْ عَمَّتِي فَاطِمَةُ تَبْكِي، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " تَبْكِينَ أَوْ لاَ تَبْكِينَ، مَا زَالَتِ الْمَلاَئِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رَفَعْتُمُوهُ ". تَابَعَهُ ابْنُ جُرَيْجٍ أَخْبَرَنِي ابْنُ الْمُنْكَدِرِ سَمِعَ جَابِرًا ـ رضى الله عنه ـ.

Reference	: Sahih al-Bukhari 1244
In-book reference	: Book 23, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 336

(4) Chapter: A man who informs the relatives of the deceased person (of his death) by himself

(4) باب الرَّجُلِ يَنْعَى إِلَى أَهْلِ الْمَيِّتِ بِنَفْسِهِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) informed (the people) about the death of An-Najashi on the very day he died. He went towards the Musalla (praying place) and the people stood behind him in rows. He said four Takbirs (i.e. offered the Funeral prayer).

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَعَى النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ، خَرَجَ إِلَى الْمُصَلَّى، فَصَفَّ بِهِمْ وَكَبَّرَ أَرْبَعًا.

Reference	: Sahih al-Bukhari 1245
In-book reference	: Book 23, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 337

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Zaid took over the flag and was martyred. Then it was taken by Jafar who was martyred as well. Then `Abdullah bin Rawaha took the flag but he too was martyred and at that time the eyes of Allah's Messenger (ﷺ) were full of tears. Then Khalid bin Al-Walid took the flag without being nominated as a chief (before hand) and was blessed with victory."

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " أَخَذَ الرَّايَةَ زَيْدٌ فَأُصِيبَ، ثُمَّ أَخَذَهَا جَعْفَرٌ فَأُصِيبَ، ثُمَّ أَخَذَهَا عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَأُصِيبَ ـ وَإِنَّ عَيْنَىْ رَسُولِ اللَّهِ صلى الله عليه وسلم لَتَذْرِفَانِ ـ ثُمَّ أَخَذَهَا خَالِدُ بْنُ الْوَلِيدِ مِنْ غَيْرِ إِمْرَةٍ فَفُتِحَ لَهُ "

Reference	: Sahih al-Bukhari 1246
In-book reference	: Book 23, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 338

(5) Chapter: Conveying the news of funeral (procession)

(5) باب الإِذْنِ بِالْجَنَازَةِ

وَقَالَ أَبُو رَافِعٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَلاَ آذَنْتُمُونِي».

Narrated Ibn `Abbas.:

A person died and Allah's Messenger (ﷺ) used to visit him. He died at night and (the people) buried him at night. In the morning they informed the Prophet (ﷺ) (about his death). He said, "What prevented you from informing me?" They replied, "It was night and it was a dark night and so we disliked to trouble you." The Prophet (ﷺ) went to his grave and offered the (funeral) prayer.

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ مَاتَ إِنْسَانٌ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَعُودُهُ فَمَاتَ بِاللَّيْلِ فَدَفَنُوهُ لَيْلاً، فَلَمَّا أَصْبَحَ أَخْبَرُوهُ فَقَالَ " مَا مَنَعَكُمْ أَنْ تُعْلِمُونِي ". قَالُوا كَانَ اللَّيْلُ فَكَرِهْنَا ـ وَكَانَتْ ظُلْمَةٌ ـ أَنْ نَشُقَّ عَلَيْكَ. فَأَتَى قَبْرَهُ فَصَلَّى عَلَيْهِ.

Reference	: Sahih al-Bukhari 1247
In-book reference	: Book 23, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 339

(6) Chapter: The superiority of the person whose child dies

(6) باب فَضْلِ مَنْ مَاتَ لَهُ وَلَدٌ فَاحْتَسَبَ

وَقَالَ اللَّهُ عَزَّ وَجَلَّ: {وَبَشِّرِ الصَّابِرِينَ}

Narrated Anas:

The Prophet (ﷺ) said, "A Muslim whose three children die before the age of puberty will be granted Paradise by Allah due to his mercy for them."

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَا مِنَ النَّاسِ مِنْ مُسْلِمٍ يُتَوَفَّى لَهُ ثَلاَثٌ لَمْ يَبْلُغُوا الْحِنْثَ، إِلاَّ أَدْخَلَهُ اللَّهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ ".

Reference	: Sahih al-Bukhari 1248
In-book reference	: Book 23, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 340

Narrated Abu Sa`id:

The women requested the Prophet, "Please fix a day for us." So the Prophet (ﷺ) preached to them and said, "A woman whose three children died would be screened from the Hell Fire by them," Hearing that, a woman asked, "If two died?" The Prophet (ﷺ) replied, "Even two (would screen her from the (Hell) Fire. " And Abu Huraira added, "Those children should be below the age of puberty. "

حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الأَصْبَهَانِيِّ، عَنْ ذَكْوَانَ، عَنْ أَبِي سَعِيدٍ، رضى الله عنه أَنَّ النِّسَاءَ، قُلْنَ لِلنَّبِيِّ صلى الله عليه وسلم اجْعَلْ لَنَا يَوْمًا. فَوَعَظَهُنَّ، وَقَالَ " أَيُّمَا امْرَأَةٍ مَاتَ لَهَا ثَلاَثَةٌ مِنَ الْوَلَدِ كَانُوا حِجَابًا مِنَ النَّارِ ". قَالَتِ امْرَأَةٌ وَاثْنَانِ. قَالَ " وَاثْنَانِ ". وَقَالَ شَرِيكٌ عَنِ ابْنِ الأَصْبَهَانِيِّ، حَدَّثَنِي أَبُو صَالِحٍ، عَنْ أَبِي سَعِيدٍ، وَأَبِي، هُرَيْرَةَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ أَبُو هُرَيْرَةَ " لَمْ يَبْلُغُوا الْحِنْثَ ".

Reference	: Sahih al-Bukhari 1249, 1250
In-book reference	: Book 23, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 341

Narrated Abu Huraira:

The Prophet (ﷺ) said, "No Muslim whose three children died will go to the Fire except for Allah's oath (i.e. everyone has to pass over the bridge above the lake of fire)."

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا سُفْيَانُ، قَالَ سَمِعْتُ الزُّهْرِيَّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَمُوتُ لِمُسْلِمٍ ثَلاَثَةٌ مِنَ الْوَلَدِ، فَيَلِجَ النَّارَ إِلاَّ تَحِلَّةَ الْقَسَمِ ". قَالَ أَبُو عَبْدِ اللَّهِ {وَإِنْ مِنْكُمْ إِلاَّ وَارِدُهَا}.

Reference	: Sahih al-Bukhari 1251
In-book reference	: Book 23, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 342

(7) Chapter: The saying of a man to a woman at the grave, "Be patient"

(7) باب قَوْلِ الرَّجُلِ لِلْمَرْأَةِ عِنْدَ الْقَبْرِ اصْبِرِي

Narrated Anas bin Malik:

The Prophet (ﷺ) passed by a woman who was sitting and weeping beside a grave and said to her, "Fear Allah and be patient."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ مَرَّ النَّبِيُّ صلى الله عليه وسلم بِامْرَأَةٍ عِنْدَ قَبْرٍ وَهِيَ تَبْكِي فَقَالَ " اتَّقِي اللَّهَ وَاصْبِرِي ".

Reference	: Sahih al-Bukhari 1252
In-book reference	: Book 23, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 343

(8) Chapter: The bath of a dead and his ablution with water and Sidr

(8) باب غُسْلِ الْمَيِّتِ وَوُضُوئِهِ بِالْمَاءِ وَالسِّدْرِ

Narrated Um 'Atiyya al-Ansariya:

Allah's Messenger (ﷺ) came to us when his daughter died and said, "Wash her thrice or five times or more, if you see it necessary, with water and Sidr and then apply camphor or some camphor at the end; and when you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ الأَنْصَارِيَّةِ ـ رضى الله عنها ـ قَالَتْ دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ تُوُفِّيَتِ ابْنَتُهُ فَقَالَ " اغْسِلْنَهَا ثَلاَثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ ذَلِكَ بِمَاءٍ وَسِدْرٍ، وَاجْعَلْنَ فِي الآخِرَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ، فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي ". فَلَمَّا فَرَغْنَا آذَنَّاهُ فَأَعْطَانَا حِقْوَهُ فَقَالَ " أَشْعِرْنَهَا إِيَّاهُ ". تَعْنِي إِزَارَهُ.

Reference	: Sahih al-Bukhari 1253
In-book reference	: Book 23, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 344

(9) Chapter: It is desirable to wash (the dead body) for an odd number of times

(9) باب مَا يُسْتَحَبُّ أَنْ يُغْسَلَ وِتْرًا

Narrated Um 'Atiyya:

Allah's Messenger (ﷺ) came to us and we were giving a bath to his (dead) daughter and said, "Wash her three, five or more times with water and Sidr and sprinkle camphor on her at the end; and when you finish, notify me." So when we finished, we informed him and he gave us his waist-sheet and told us to shroud her in it. Aiyub said that Hafsa narrated to him a narration similar to that of Muhammad in which it was said that the bath was to be given for an odd number of times, and the numbers 3, 5 or 7 were mentioned. It was also said that they were to start with the right side and with the parts which were washed in ablution, and that Um 'Atiyya also mentioned, "We combed her hair and divided them in three braids."

حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ ـ رضى الله عنها ـ قَالَتْ دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَنَحْنُ نَغْسِلُ ابْنَتَهُ فَقَالَ " اغْسِلْنَهَا ثَلاَثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ بِمَاءٍ وَسِدْرٍ، وَاجْعَلْنَ فِي الآخِرَةِ كَافُورًا، فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي ". فَلَمَّا فَرَغْنَا آذَنَّاهُ، فَأَلْقَى إِلَيْنَا حِقْوَهُ فَقَالَ " أَشْعِرْنَهَا إِيَّاهُ ". فَقَالَ أَيُّوبُ وَحَدَّثَتْنِي حَفْصَةُ بِمِثْلِ حَدِيثِ مُحَمَّدٍ وَكَانَ فِي حَدِيثِ حَفْصَةَ " اغْسِلْنَهَا وِتْرًا ". وَكَانَ فِيهِ : " ثَلاَثًا أَوْ خَمْسًا أَوْ سَبْعًا ". وَكَانَ فِيهِ أَنَّهُ قَالَ " ابْدَأْنَ بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا ". وَكَانَ فِيهِ أَنَّ أُمَّ عَطِيَّةَ قَالَتْ وَمَشَطْنَاهَا ثَلاَثَةَ قُرُونٍ.

Reference	: Sahih al-Bukhari 1254
In-book reference	: Book 23, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 345

(10) Chapter: To start from the right side while giving a bath to a dead body

(10) باب يُبْدَأُ بِمَيَامِنِ الْمَيِّتِ

Narrated Um 'Atiyya:

Allah's Messenger (ﷺ) , concerning his (dead) daughter's bath, said, "Start with the right side, and the parts which are washed in ablution."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا خَالِدٌ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ ـ رضى الله عنها ـ قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي غَسْلِ ابْنَتِهِ " ابْدَأْنَ بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا ".

Reference : Sahih al-Bukhari 1255
In-book reference : Book 23, Hadith 18
USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 346
(deprecated numbering scheme)

(11) Chapter: (To start with) the parts of the dead body which are washed in ablution

(11) باب مَوَاضِعِ الْوُضُوءِ مِنَ الْمَيِّتِ

Narrated Um 'Atiyya:

When we washed the deceased daughter of the Prophet, he said to us, while we were washing her, "Start the bath from the right side and from the parts which are washed in ablution."

حَدَّثَنَا يَحْيَى بْنُ مُوسَى، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ ـ رضى الله عنها ـ قَالَتْ لَمَّا غَسَّلْنَا بِنْتَ النَّبِيِّ صلى الله عليه وسلم قَالَ لَنَا وَنَحْنُ نَغْسِلُهَا " ابْدَأْنَ بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ ".

Reference : Sahih al-Bukhari 1256
In-book reference : Book 23, Hadith 19
USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 347
(deprecated numbering scheme)

(12) Chapter: Can a woman be shrouded in the waist-sheet of a man?

(12) باب هَلْ تُكَفَّنُ الْمَرْأَةُ فِي إِزَارِ الرَّجُلِ

Narrated Um 'Atiyya:

The daughter of the Prophet (ﷺ) expired, and he said to us, "Wash her three or five times, or more if you see it necessary, and when you finish, notify me." So, (when we finished) we informed him and he unfastened his waist-sheet and told us to shroud her in it.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ حَمَّادٍ، أَخْبَرَنَا ابْنُ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ تُوُفِّيَتْ بِنْتُ النَّبِيِّ صلى الله عليه وسلم فَقَالَ لَنَا " اغْسِلْنَهَا ثَلاَثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ، فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي ". فَلَمَّا فَرَغْنَا آذَنَّاهُ فَنَزَعَ مِنْ حِقْوِهِ إِزَارَهُ وَقَالَ " أَشْعِرْنَهَا إِيَّاهُ ".

Reference : Sahih al-Bukhari 1257
In-book reference : Book 23, Hadith 20
USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 348
(deprecated numbering scheme)

(13) Chapter: To sprinkle camphor on the dead body

(13) باب يَجْعَلُ الْكَافُورَ فِي آخِرِهِ

Narrated Muhammad:

Um 'Atiyya said, "One of the daughters of the Prophet (ﷺ) died and he came out and said, 'Wash her three or five times or more, if you think it necessary, with water and Sidr, and last of all put camphor (or some camphor) and when you finish, inform me.' " Um Atiyya added, "When we finished we informed him and he gave us his waist-sheet and said, 'Shroud her in it.' " And Um 'Atiyya (in another narration) added, "The Prophet (ﷺ) said, 'Wash her three, five or seven times or more, if you think it necessary.' " Hafsa said that Um 'Atiyya had also said, "We entwined her hair into three braids."

حَدَّثَنَا حَامِدُ بْنُ عُمَرَ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ تُوُفِّيَتْ إِحْدَى بَنَاتِ النَّبِيِّ صلى الله عليه وسلم فَخَرَجَ، فَقَالَ " اغْسِلْنَهَا ثَلاَثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ بِمَاءٍ وَسِدْرٍ، وَاجْعَلْنَ فِي الآخِرَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ، فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي ". قَالَتْ فَلَمَّا فَرَغْنَا آذَنَّاهُ، فَأَلْقَى إِلَيْنَا حِقْوَهُ فَقَالَ " أَشْعِرْنَهَا إِيَّاهُ ". وَعَنْ أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ

عَطِيَّةَ ـ رضى الله عنهما ـ بِنَحْوِهِ وَقَالَتْ إِنَّهُ قَالَ " اغْسِلْنَهَا ثَلاَثًا أَوْ خَمْسًا أَوْ سَبْعًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ ". قَالَتْ حَفْصَةُ قَالَتْ أُمُّ عَطِيَّةَ ـ رضى الله عنها ـ وَجَعَلْنَا رَأْسَهَا ثَلاَثَةَ قُرُونٍ.

Reference	: Sahih al-Bukhari 1258, 1259
In-book reference	: Book 23, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 349

(14) Chapter: To undo the hair of a (dead) female (14) باب نَقْضِ شَعَرِ الْمَرْأَةِ

وَقَالَ ابْنُ سِيرِينَ لاَ بَأْسَ أَنْ يُنْقَضَ شَعَرُ الْمَيِّتِ.

Narrated Hafsa bint Seereen:

Um 'Atiyya said that they had entwined the hair of the daughter of Allah's Messenger (ﷺ) in three braids. They first undid her hair, washed and then entwined it in three braids."

حَدَّثَنَا أَحْمَدُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ أَيُّوبُ وَسَمِعْتُ حَفْصَةَ بِنْتَ سِيرِينَ، قَالَتْ حَدَّثَتْنَا أُمُّ عَطِيَّةَ ـ رضى الله عنها ـ أَنَّهُنَّ جَعَلْنَ رَأْسَ بِنْتِ رَسُولِ اللَّهِ صلى الله عليه وسلم ثَلاَثَةَ قُرُونٍ نَقَضْنَهُ ثُمَّ غَسَلْنَهُ ثُمَّ جَعَلْنَهُ ثَلاَثَةَ قُرُونٍ.

Reference	: Sahih al-Bukhari 1260
In-book reference	: Book 23, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 350

(15) Chapter: How to shroud a dead body (15) باب كَيْفَ الإِشْعَارُ لِلْمَيِّتِ

وَقَالَ الْحَسَنُ الْخِرْقَةُ الْخَامِسَةُ تَشُدُّ بِهَا الْفَخِذَيْنِ وَالْوَرِكَيْنِ تَحْتَ الدِّرْعِ.

Narrated Ibn Seereen:

Um 'Atiyya (an Ansari woman who gave the pledge of allegiance to the Prophet (ﷺ)) came to Basra to visit her son, but she could not find him. She narrated to us, "The Prophet (ﷺ) came to us while we were giving bath to his (dead) daughter, he said: 'Wash her three times, five times or more, if you think it necessary, with water and Sidr, and last of all put camphor, and when you finish, notify me.' " Um 'Atiyya added, "After finishing, we informed him and he gave us his waist sheet and told us to shroud her in it and did not say more than that."

حَدَّثَنَا أَحْمَدُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَنَّ أَيُّوبَ، أَخْبَرَهُ قَالَ سَمِعْتُ ابْنَ سِيرِينَ، يَقُولُ جَاءَتْ أُمُّ عَطِيَّةَ ـ رضى الله عنها ـ امْرَأَةٌ مِنَ الأَنْصَارِ مِنَ اللاَّتِي بَايَعْنَ، قَدِمَتِ الْبَصْرَةَ، تُبَادِرُ ابْنًا لَهَا فَلَمْ تُدْرِكْهُ ـ فَحَدَّثَتْنَا قَالَتْ دَخَلَ عَلَيْنَا النَّبِيُّ صلى الله عليه وسلم وَنَحْنُ نَغْسِلُ ابْنَتَهُ فَقَالَ " اغْسِلْنَهَا ثَلاَثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ ذَلِكَ بِمَاءٍ وَسِدْرٍ، وَاجْعَلْنَ فِي الآخِرَةِ كَافُورًا، فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي ". قَالَتْ فَلَمَّا فَرَغْنَا أَلْقَى إِلَيْنَا حَقْوَهُ فَقَالَ " أَشْعِرْنَهَا إِيَّاهُ ". وَلَمْ يَزِدْ عَلَى ذَلِكَ، وَلاَ أَدْرِي أَىُّ بَنَاتِهِ. وَزَعَمَ أَنَّ الإِشْعَارَ الْفُفْنَهَا فِيهِ، وَكَذَلِكَ كَانَ ابْنُ سِيرِينَ يَأْمُرُ بِالْمَرْأَةِ أَنْ تُشْعَرَ وَلاَ تُؤْزَرَ.

Reference	: Sahih al-Bukhari 1261
In-book reference	: Book 23, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 351

(16) Chapter: To entwine the head-hair of a (dead) woman in three braids (16) باب هَلْ يُجْعَلُ شَعَرُ الْمَرْأَةِ ثَلاَثَةَ قُرُونٍ

Narrated Um 'Atiyya:

We entwined the hair of the dead daughter of the Prophet (ﷺ) into three braids. Waki said that Sufyan said, "One braid was entwined in front and the other two were entwined on the sides of the head."

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ أُمِّ الْهُذَيْلِ، عَنْ أُمِّ عَطِيَّةَ ـ رضى الله عنها ـ قَالَتْ ضَفَرْنَا شَعَرَ بِنْتِ النَّبِيِّ صلى الله عليه وسلم. تَعْنِي ثَلاَثَةَ قُرُونٍ. وَقَالَ وَكِيعٌ قَالَ سُفْيَانُ نَاصِيَتَهَا وَقَرْنَيْهَا.

Reference	: Sahih al-Bukhari 1262
In-book reference	: Book 23, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 352

(17) Chapter: To make the hair of a (dead) woman fall at her back

(17) باب يُلْقَى شَعَرُ الْمَرْأَةِ خَلْفَهَا

Narrated Um 'Atiyya:

One of the daughters of the Prophet (ﷺ) expired and he came to us and said, "Wash her with Sidr (water) for odd number of times, i.e. three, five or more, if you think it necessary, and in the last, put camphor or (some camphor on her), and when you finish, notify me." So when we finished we informed him. He gave his waist-sheet to us (to shroud her). We entwined the hair (of the deceased girl) in three braids and made them fall at her back.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامِ بْنِ حَسَّانَ، قَالَ حَدَّثَتْنَا حَفْصَةُ، عَنْ أُمِّ عَطِيَّةَ ـ رضى الله عنها ـ قَالَتْ تُوُفِّيَتْ إِحْدَى بَنَاتِ النَّبِيِّ صلى الله عليه وسلم فَأَتَانَا النَّبِيُّ صلى الله عليه وسلم فَقَالَ " اغْسِلْنَهَا بِالسِّدْرِ وِتْرًا ثَلاَثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ ذَلِكَ، وَاجْعَلْنَ فِي الآخِرَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ، فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي ". فَلَمَّا فَرَغْنَا آذَنَّاهُ، فَأَلْقَى إِلَيْنَا حِقْوَهُ، فَضَفَرْنَا شَعَرَهَا ثَلاَثَةَ قُرُونٍ وَأَلْقَيْنَاهَا خَلْفَهَا.

Reference	: Sahih al-Bukhari 1263
In-book reference	: Book 23, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 353

(18) Chapter: White cloth for the shroud

(18) باب الثِّيَابِ الْبِيضِ لِلْكَفَنِ

Narrated `Aisha:

Allah's Messenger (ﷺ) was shrouded in three Yemenite white Suhuliya (pieces of cloth) of cotton, and in them there was neither a shirt nor a turban."

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كُفِّنَ فِي ثَلاَثَةِ أَثْوَابٍ يَمَانِيَةٍ بِيضٍ سَحُولِيَّةٍ مِنْ كُرْسُفٍ، لَيْسَ فِيهِنَّ قَمِيصٌ وَلاَ عِمَامَةٌ.

Reference	: Sahih al-Bukhari 1264
In-book reference	: Book 23, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 354

(19) Chapter: Shrouding in two pieces of cloth

(19) باب الْكَفَنِ فِي ثَوْبَيْنِ

Narrated Ibn `Abbas:

While a man was riding (his Mount) in `Arafat, he fell down from it (his Mount) and broke his neck (and died). The Prophet (ﷺ) said, "Wash him with water and Sidr and shroud him in two pieces of cloth, and neither perfume him, nor cover his head, for he will be resurrected on the Day of Resurrection saying, 'Labbaik,' (i.e. like a pilgrim)."

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهم ـ قَالَ بَيْنَمَا رَجُلٌ وَاقِفٌ بِعَرَفَةَ إِذْ وَقَعَ عَنْ رَاحِلَتِهِ فَوَقَصَتْهُ ـ أَوْ قَالَ فَأَوْقَصَتْهُ ـ قَالَ النَّبِيُّ صلى الله عليه وسلم " اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْنِ، وَلاَ تُحَنِّطُوهُ وَلاَ تُخَمِّرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا ".

Reference : Sahih al-Bukhari 1265
In-book reference : Book 23, Hadith 27
USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 355
(deprecated numbering scheme)

(20) Chapter: The perfuming of a dead body with Hanut

(20) باب الْحَنُوطِ لِلْمَيِّتِ

Narrated Ibn `Abbas:

While a man was at `Arafat (for Hajj) with Allah's Messenger (ﷺ) the fell down from his Mount and broke his neck (and died). So Allah's Messenger (ﷺ) said, "Wash him with water and Sidr and shroud him in two pieces of cloth and neither perfume him nor cover his head, for Allah will resurrect him on the Day of Resurrection and he will be saying 'Labbaik."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ بَيْنَمَا رَجُلٌ وَاقِفٌ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِعَرَفَةَ إِذْ وَقَعَ مِنْ رَاحِلَتِهِ فَأَقْصَعَتْهُ ـ أَوْ قَالَ فَأَقْعَصَتْهُ ـ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْنِ، وَلاَ تُحَنِّطُوهُ وَلاَ تُخَمِّرُوا رَأْسَهُ، فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا ".

Reference : Sahih al-Bukhari 1266
In-book reference : Book 23, Hadith 28
USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 356
(deprecated numbering scheme)

(21) Chapter: How to shroud a Muhrim

(21) باب كَيْفَ يُكَفَّنُ الْمُحْرِمُ

Narrated Ibn `Abbas:

A man was killed by his camel while we were with the Prophet (ﷺ) and he was a Muhrim. So the Prophet (ﷺ) said, "Wash him with water and Sidr and shroud him in two pieces of cloth and neither perfume him nor cover his head, for Allah will resurrect him on the Day of Resurrection and he will be saying 'Labbaik' . "

حَدَّثَنَا أَبُو النُّعْمَانِ، أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهم ـ أَنَّ رَجُلاً، وَقَصَهُ بَعِيرُهُ، وَنَحْنُ مَعَ النَّبِيِّ صلى الله عليه وسلم وَهْوَ مُحْرِمٌ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْنِ، وَلاَ تُمِسُّوهُ طِيبًا، وَلاَ تُخَمِّرُوا رَأْسَهُ، فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ مُلَبِّدًا ".

Reference : Sahih al-Bukhari 1267
In-book reference : Book 23, Hadith 29
USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 357
(deprecated numbering scheme)

Narrated Ibn `Abbas:

A man fell from his Mount and died while he was with the Prophet (ﷺ) at `Arafat. The Prophet (ﷺ) said, "Wash him with water and Sidr and shroud him in two pieces of cloth and neither perfume him nor cover his head, for he will be resurrected on the Day of Resurrection saying, 'Labbaik'."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرٍو، وَأَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهم ـ قَالَ كَانَ رَجُلٌ وَاقِفٌ مَعَ النَّبِيِّ صلى الله عليه وسلم بِعَرَفَةَ فَوَقَعَ عَنْ رَاحِلَتِهِ ـ قَالَ أَيُّوبُ فَوَقَصَتْهُ، وَقَالَ عَمْرٌو فَأَقْصَعَتْهُ ـ فَمَاتَ فَقَالَ " اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْنِ، وَلاَ تُحَنِّطُوهُ وَلاَ تُخَمِّرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ ـ قَالَ أَيُّوبُ يُلَبِّي، وَقَالَ عَمْرٌو ـ مُلَبِّيًا ".

Reference : Sahih al-Bukhari 1268
In-book reference : Book 23, Hadith 30
USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 358
(deprecated numbering scheme)

(22) Chapter: To shroud one in a shirt, stitched or unstitched

(22) باب الْكَفَنِ فِي الْقَمِيصِ الَّذِي يُكَفُّ أَوْ لاَ يُكَفُّ ، وَمَنْ كُفِّنَ بِغَيْرِ قَمِيصٍ

Narrated Ibn `Umar:

When `Abdullah bin Ubai (the chief of hypocrites) died, his son came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! Please give me your shirt to shroud him in it, offer his funeral prayer and ask for Allah's forgiveness for him." So Allah's Messenger (ﷺ) (p.b.u.h) gave his shirt to him and said, "Inform me (When the funeral is ready) so that I may offer the funeral prayer." So, he informed him and when the Prophet intended to offer the funeral prayer, `Umar took hold of his hand and said, "Has Allah not forbidden you to offer the funeral prayer for the hypocrites? The Prophet (ﷺ) said, "I have been given the choice for Allah says: '(It does not avail) Whether you (O Muhammad) ask forgiveness for them (hypocrites), or do not ask for forgiveness for them. Even though you ask for their forgiveness seventy times, Allah will not forgive them. (9.80)" So the Prophet (ﷺ) offered the funeral prayer and on that the revelation came: "And never (O Muhammad) pray (funeral prayer) for any of them (i.e. hypocrites) that dies." (9. 84)

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ عَبْدَ، اللَّهِ بْنَ أُبَىٍّ لَمَّا تُوُفِّيَ جَاءَ ابْنُهُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ أَعْطِنِي قَمِيصَكَ أُكَفِّنْهُ فِيهِ، وَصَلِّ عَلَيْهِ وَاسْتَغْفِرْ لَهُ، فَأَعْطَاهُ النَّبِيُّ صلى الله عليه وسلم قَمِيصَهُ فَقَالَ " آذِنِّي أُصَلِّي عَلَيْهِ ". فَآذَنَهُ، فَلَمَّا أَرَادَ أَنْ يُصَلِّيَ عَلَيْهِ جَذَبَهُ عُمَرُ ـ رضى الله عنه ـ فَقَالَ أَلَيْسَ اللَّهُ نَهَاكَ أَنْ تُصَلِّيَ عَلَى الْمُنَافِقِينَ فَقَالَ " أَنَا بَيْنَ خِيرَتَيْنِ قَالَ {اسْتَغْفِرْ لَهُمْ أَوْ لاَ تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ} ". فَصَلَّى عَلَيْهِ فَنَزَلَتْ {وَلاَ تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا}

Reference : Sahih al-Bukhari 1269
In-book reference : Book 23, Hadith 31
USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 359
(deprecated numbering scheme)

Narrated Jabir:

The Prophet (ﷺ) came to (the grave of) `Abdullah bin Ubai after his body was buried. The body was brought out and then the Prophet (ﷺ) put his saliva over the body and clothed it in his shirt.

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، سَمِعَ جَابِرًا ـ رضى الله عنه ـ قَالَ أَتَى النَّبِيُّ صلى الله عليه وسلم عَبْدَ اللَّهِ بْنَ أُبَىٍّ بَعْدَ مَا دُفِنَ فَأَخْرَجَهُ، فَنَفَثَ فِيهِ مِنْ رِيقِهِ وَأَلْبَسَهُ قَمِيصَهُ.

Reference : Sahih al-Bukhari 1270
In-book reference : Book 23, Hadith 32
USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 360
(deprecated numbering scheme)

(23) Chapter: To shroud (a dead) body without using a shirt

(23) باب الْكَفَنِ بِغَيْرِ قَمِيصٍ

Narrated `Aisha:

The Prophet (ﷺ) was shrouded in three pieces of cloth which were made of Suhul (a type of cotton), and neither a shirt nor a turban were used.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كُفِّنَ النَّبِيُّ صلى الله عليه وسلم فِي ثَلاَثَةِ أَثْوَابٍ سَحُولَ كُرْسُفٍ، لَيْسَ فِيهَا قَمِيصٌ وَلاَ عِمَامَةٌ.

Reference : Sahih al-Bukhari 1271
In-book reference : Book 23, Hadith 33
USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 361
(deprecated numbering scheme)

Narrated `Aisha:

Allah's Messenger (ﷺ) was shrouded in three pieces of cloth and neither a shirt nor a turban were used.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كُفِّنَ فِي ثَلاَثَةِ أَثْوَابٍ، لَيْسَ فِيهَا قَمِيصٌ وَلاَ عِمَامَةٌ.

Reference : Sahih al-Bukhari 1272
In-book reference : Book 23, Hadith 34
USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 362
(deprecated numbering scheme)

(24) Chapter: Using no turban in shrouding

(24) باب الْكَفَنِ وَلاَ عِمَامَةٌ

Narrated Aisha:

Allah's Messenger (ﷺ) was shrouded in three pieces of cloth which were made of white Suhul and neither a shirt nor a turban were used.

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كُفِّنَ فِي ثَلاَثَةِ أَثْوَابٍ بِيضٍ سَحُولِيَّةٍ، لَيْسَ فِيهَا قَمِيصٌ وَلاَ عِمَامَةٌ.

Reference : Sahih al-Bukhari 1273
In-book reference : Book 23, Hadith 35
USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 363
(deprecated numbering scheme)

(25) Chapter: To shroud one with all of one's property

(25) باب الْكَفَنِ مِنْ جَمِيعِ الْمَالِ

وَبِهِ قَالَ عَطَاءٌ وَالزُّهْرِيُّ وَعَمْرُو بْنُ دِينَارٍ وَقَتَادَةُ.
وَقَالَ عَمْرُو بْنُ دِينَارٍ الْحَنُوطُ مِنْ جَمِيعِ الْمَالِ.
وَقَالَ إِبْرَاهِيمُ يُبْدَأُ بِالْكَفَنِ ثُمَّ بِالدَّيْنِ ثُمَّ بِالْوَصِيَّةِ.
وَقَالَ سُفْيَانُ أَجْرُ الْقَبْرِ وَالْغَسْلِ هُوَ مِنَ الْكَفَنِ.

Narrated Sa`d from his father:

Once the meal of `Abdur-Rahman bin `Auf was brought in front of him, and he said, "Mustab bin `Umar was martyred and he was better than I, and he had nothing except his Burd (a black square narrow dress) to be shrouded in. Hamza or another person was martyred and he was also better than I and he had nothing to be shrouded in except his Burd. No doubt, I fear that the rewards of my deeds might have been given early in this world." Then he started weeping.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَكِّيُّ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ سَعْدٍ، عَنْ أَبِيهِ، قَالَ أُتِيَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ ـ رضى الله عنه ـ يَوْمًا بِطَعَامِهِ فَقَالَ قُتِلَ مُصْعَبُ بْنُ عُمَيْرٍ ـ وَكَانَ خَيْرًا مِنِّي ـ فَلَمْ يُوجَدْ لَهُ مَا يُكَفَّنُ فِيهِ إِلاَّ بُرْدَةٌ، وَقُتِلَ حَمْزَةُ أَوْ رَجُلٌ آخَرُ خَيْرٌ مِنِّي فَلَمْ يُوجَدْ لَهُ مَا يُكَفَّنُ فِيهِ إِلاَّ بُرْدَةٌ، لَقَدْ خَشِيتُ أَنْ يَكُونَ قَدْ عُجِّلَتْ لَنَا طَيِّبَاتُنَا فِي حَيَاتِنَا الدُّنْيَا، ثُمَّ جَعَلَ يَبْكِي.

Reference : Sahih al-Bukhari 1274
In-book reference : Book 23, Hadith 36

USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 364
(deprecated numbering scheme)

(26) Chapter: If there is nothing except one piece of cloth (for shrouding)

(26) باب إِذَا لَمْ يُوجَدْ إِلاَّ ثَوْبٌ وَاحِدٌ

Narrated Ibrahim:

Once a meal was brought to `Abdur-Rahman bin `Auf and he was fasting. He said, "Mustab bin `Umar was martyred and he was better than I and was shrouded in his Burd and when his head was covered with it, his legs became bare, and when his legs were covered his head got uncovered. Hamza was martyred and was better than I. Now the worldly wealth have been bestowed upon us (or said a similar thing). No doubt, I fear that the rewards of my deeds might have been given earlier in this world." Then he started weeping and left his food.

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، إِبْرَاهِيمَ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ ـ رضى الله عنه ـ أُتِيَ بِطَعَامٍ وَكَانَ صَائِمًا فَقَالَ قُتِلَ مُصْعَبُ بْنُ عُمَيْرٍ وَهُوَ خَيْرٌ مِنِّي، كُفِّنَ فِي بُرْدَةٍ، إِنْ غُطِّيَ رَأْسُهُ بَدَتْ رِجْلاَهُ، وَإِنْ غُطِّيَ رِجْلاَهُ بَدَا رَأْسُهُ ـ وَأُرَاهُ قَالَ ـ وَقُتِلَ حَمْزَةُ وَهُوَ خَيْرٌ مِنِّي، ثُمَّ بُسِطَ لَنَا مِنَ الدُّنْيَا مَا بُسِطَ ـ أَوْ قَالَ أُعْطِينَا مِنَ الدُّنْيَا مَا أُعْطِينَا ـ وَقَدْ خَشِينَا أَنْ تَكُونَ حَسَنَاتُنَا عُجِّلَتْ لَنَا، ثُمَّ جَعَلَ يَبْكِي حَتَّى تَرَكَ الطَّعَامَ.

Reference : Sahih al-Bukhari 1275
In-book reference : Book 23, Hadith 37
USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 365
(deprecated numbering scheme)

(27) Chapter: If sufficient cloth for the shroud is not available

(27) باب إِذَا لَمْ يَجِدْ كَفَنًا إِلاَّ مَا يُوَارِي رَأْسَهُ أَوْ قَدَمَيْهِ غَطَّى رَأْسَهُ

Narrated Khabbab:

We emigrated with the Prophet (ﷺ) (p.b.u.h) in Allah's cause, and so our reward was then surely incumbent on Allah. Some of us died and they did not take anything from their rewards in this world, and amongst them was Mustab bin `Umar; and the others were those who got their rewards. Mustab bin `Umar was martyred on the day of the Battle of Uhud and we could get nothing except his Burd to shroud him in. And when we covered his head his feet became bare and vice versa. So the Prophet (ﷺ) ordered us to cover his head only and to put idhkhir (a kind of shrub) over his feet.

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا شَقِيقٌ، حَدَّثَنَا خَبَّابٌ ـ رضى الله عنه ـ قَالَ هَاجَرْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم نَلْتَمِسُ وَجْهَ اللَّهِ، فَوَقَعَ أَجْرُنَا عَلَى اللَّهِ، فَمِنَّا مَنْ مَاتَ لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا مِنْهُمْ مُصْعَبُ بْنُ عُمَيْرٍ، وَمِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِبُهَا. قُتِلَ يَوْمَ أُحُدٍ، فَلَمْ نَجِدْ مَا نُكَفِّنُهُ إِلاَّ بُرْدَةً إِذَا غَطَّيْنَا بِهَا رَأْسَهُ خَرَجَتْ رِجْلاَهُ، وَإِذَا غَطَّيْنَا رِجْلَيْهِ خَرَجَ رَأْسُهُ، فَأَمَرَنَا النَّبِيُّ صلى الله عليه وسلم أَنْ نُغَطِّيَ رَأْسَهُ، وَأَنْ نَجْعَلَ عَلَى رِجْلَيْهِ مِنَ الإِذْخِرِ.

Reference : Sahih al-Bukhari 1276
In-book reference : Book 23, Hadith 38
USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 366
(deprecated numbering scheme)

(28) Chapter: (if) somebody prepared his shroud (before his death)

(28) باب مَنِ اسْتَعَدَّ الْكَفَنَ فِي زَمَنِ النَّبِيِّ صلى الله عليه وسلم فَلَمْ يُنْكَرْ عَلَيْهِ

Narrated Sahl:

A woman brought a woven Burda (sheet) having edging (border) to the Prophet, Then Sahl asked them whether they knew what is Burda, they said that Burda is a cloak and Sahl confirmed their reply. Then the woman said, "I have

woven it with my own hands and I have brought it so that you may wear it." The Prophet (ﷺ) accepted it, and at that time he was in need of it. So he came out wearing it as his waist-sheet. A man praised it and said, "Will you give it to me? How nice it is!" The other people said, "You have not done the right thing as the Prophet (ﷺ) is in need of it and you have asked for it when you know that he never turns down anybody's request." The man replied, "By Allah, I have not asked for it to wear it but to make it my shroud." Later it was his shroud.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ ـ رضى الله عنه ـ أَنَّ امْرَأَةً، جَاءَتِ النَّبِيَّ صلى الله عليه وسلم بِبُرْدَةٍ مَنْسُوجَةٍ فِيهَا حَاشِيَتُهَا ـ أَتَدْرُونَ مَا الْبُرْدَةُ قَالُوا الشَّمْلَةُ. قَالَ نَعَمْ. قَالَتْ نَسَجْتُهَا بِيَدِي، فَجِئْتُ لأَكْسُوَكَهَا. فَأَخَذَهَا النَّبِيُّ صلى الله عليه وسلم مُحْتَاجًا إِلَيْهَا، فَخَرَجَ إِلَيْنَا وَإِنَّهَا إِزَارُهُ، فَحَسَّنَهَا فُلاَنٌ فَقَالَ اكْسُنِيهَا، مَا أَحْسَنَهَا. قَالَ الْقَوْمُ مَا أَحْسَنْتَ، لَبِسَهَا النَّبِيُّ صلى الله عليه وسلم مُحْتَاجًا إِلَيْهَا، ثُمَّ سَأَلْتَهُ وَعَلِمْتَ أَنَّهُ لاَ يَرُدُّ. قَالَ إِنِّي وَاللَّهِ مَا سَأَلْتُهُ لأَلْبَسَهَا إِنَّمَا سَأَلْتُهُ لِتَكُونَ كَفَنِي. قَالَ سَهْلٌ فَكَانَتْ كَفَنَهُ.

Reference	: Sahih al-Bukhari 1277
In-book reference	: Book 23, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 367

(29) Chapter: (Is it permissible for) woman to accompany the funeral procession

(29) باب اتِّبَاعِ النِّسَاءِ الْجَنَائِزَ

Narrated Um 'Atiyya:

We were forbidden to accompany funeral processions but not strictly.

حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ، حَدَّثَنَا سُفْيَانُ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أُمِّ الْهُذَيْلِ، عَنْ أُمِّ عَطِيَّةَ ـ رضى الله عنها ـ قَالَتْ نُهِينَا عَنِ اتِّبَاعِ الْجَنَائِزِ، وَلَمْ يُعْزَمْ عَلَيْنَا.

Reference	: Sahih al-Bukhari 1278
In-book reference	: Book 23, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 368

(30) Chapter: The mooring of a woman for a dead person other than her husband

(30) باب إِحْدَادِ الْمَرْأَةِ عَلَى غَيْرِ زَوْجِهَا

Narrated Muhammad bin Seereen:

One of the sons of Um 'Atiyya died, and when it was the third day she asked for a yellow perfume and put it over her body, and said, "We were forbidden to mourn for more than three days except for our husbands."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا سَلَمَةُ بْنُ عَلْقَمَةَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ تُوُفِّيَ ابْنٌ لأُمِّ عَطِيَّةَ ـ رضى الله عنها ـ فَلَمَّا كَانَ الْيَوْمُ الثَّالِثُ دَعَتْ بِصُفْرَةٍ، فَتَمَسَّحَتْ بِهِ وَقَالَتْ نُهِينَا أَنْ نُحِدَّ أَكْثَرَ مِنْ ثَلاَثٍ إِلاَّ بِزَوْجٍ.

Reference	: Sahih al-Bukhari 1279
In-book reference	: Book 23, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 369

Narrated Zainab bint Abi Salama:

When the news of the death of Abu Sufyan reached from Sham, Um Habiba on the third day, asked for a yellow perfume and scented her cheeks and forearms and said, "No doubt, I would not have been in need of this, had I not heard the Prophet (ﷺ) saying: "It is not legal for a woman who believes in Allah and the Last Day to mourn for more than three days for any dead person except her husband, for whom she should mourn for four months and ten days."

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا أَيُّوبُ بْنُ مُوسَى، قَالَ أَخْبَرَنِي حُمَيْدُ بْنُ نَافِعٍ، عَنْ زَيْنَبَ ابْنَةِ أَبِي سَلَمَةَ، قَالَتْ لَمَّا جَاءَ نَعْىُ أَبِي سُفْيَانَ مِنَ الشَّأْمِ دَعَتْ أُمُّ حَبِيبَةَ ـ رضى الله عنها ـ بِصُفْرَةٍ فِي الْيَوْمِ الثَّالِثِ، فَمَسَحَتْ عَارِضَيْهَا وَذِرَاعَيْهَا وَقَالَتْ إِنِّي كُنْتُ عَنْ هَذَا لَغَنِيَّةً، لَوْلاَ أَنِّي سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاَثٍ، إِلاَّ عَلَى زَوْجٍ، فَإِنَّهَا تُحِدُّ عَلَيْهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ".

Reference	: Sahih al-Bukhari 1280
In-book reference	: Book 23, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 370

Narrated Zainab bint Abi Salama:

I went to Um Habiba, the wife of Prophet, who said, "I heard the Prophets saying, 'It is not legal for a woman who believes in Allah and the Last Day to mourn for any dead person for more than three days except for her husband, (for whom she should mourn) for four months and ten days'." Later I went to Zainab bint Jahsh when her brother died; she asked for some scent, and after using it she said, "I am not in need of scent but I heard Allah's Messenger (ﷺ) saying, 'It is not legal for a woman who believes in Allah and the Last Day to mourn for more than three days for any dead person except her husband, (for whom she should mourn) for four months and ten days.' "

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ حُمَيْدِ بْنِ نَافِعٍ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، أَخْبَرَتْهُ قَالَتْ، دَخَلْتُ عَلَى أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم فَقَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ تُحِدُّ عَلَى مَيِّتٍ فَوْقَ ثَلاَثٍ، إِلاَّ عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ". ثُمَّ دَخَلْتُ عَلَى زَيْنَبَ بِنْتِ جَحْشٍ حِينَ تُوُفِّيَ أَخُوهَا، فَدَعَتْ بِطِيبٍ فَمَسَّتْ ثُمَّ قَالَتْ مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ، غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى الْمِنْبَرِ يَقُولُ " لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ تُحِدُّ عَلَى مَيِّتٍ فَوْقَ ثَلاَثٍ، إِلاَّ عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ".

Reference	: Sahih al-Bukhari 1281, 1282
In-book reference	: Book 23, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 371

(31) Chapter: Visiting the graves (31) باب زِيَارَةِ الْقُبُورِ

Narrated Anas bin Malik:

The Prophet (ﷺ) passed by a woman who was weeping beside a grave. He told her to fear Allah and be patient. She said to him, "Go away, for you have not been afflicted with a calamity like mine." And she did not recognize him. Then she was informed that he was the Prophet (ﷺ) . so she went to the house of the Prophet (ﷺ) and there she did not find any guard. Then she said to him, "I did not recognize you." He said, "Verily, the patience is at the first stroke of a calamity."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ مَرَّ النَّبِيُّ صلى الله عليه وسلم بِامْرَأَةٍ تَبْكِي عِنْدَ قَبْرٍ فَقَالَ " اتَّقِي اللَّهَ وَاصْبِرِي ". قَالَتْ إِلَيْكَ عَنِّي، فَإِنَّكَ لَمْ تُصَبْ بِمُصِيبَتِي، وَلَمْ تَعْرِفْهُ. فَقِيلَ لَهَا إِنَّهُ النَّبِيُّ صلى الله عليه وسلم. فَأَتَتْ باب النَّبِيِّ صلى الله عليه وسلم فَلَمْ تَجِدْ عِنْدَهُ بَوَّابِينَ فَقَالَتْ لَمْ أَعْرِفْكَ. فَقَالَ " إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الأُولَى ".

Reference	: Sahih al-Bukhari 1283
In-book reference	: Book 23, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 372

(32) Chapter: The deceased is punished because of the weeping of his relatives (32) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم: «يُعَذَّبُ الْمَيِّتُ بِبَعْضِ بُكَاءِ أَهْلِهِ عَلَيْهِ» إِذَا كَانَ النَّوْحُ مِنْ سُنَّتِهِ

لِقَوْلِ اللَّهِ تَعَالَى: {قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا}.
وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كُلُّكُمْ رَاعٍ، وَمَسْئُولٌ عَنْ رَعِيَّتِهِ». فَإِذَا لَمْ يَكُنْ مِنْ سُنَّتِهِ، فَهُوَ كَمَا قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: {لاَ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى}. وَهُوَ كَقَوْلِهِ: {وَإِنْ تَدْعُ مُثْقَلَةٌ} ذُنُوبًا {إِلَى حِمْلِهَا لاَ يُحْمَلْ مِنْهُ شَيْءٌ} وَمَا يُرَخَّصُ مِنَ الْبُكَاءِ فِي غَيْرِ نَوْحٍ.
وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لاَ تُقْتَلُ نَفْسٌ ظُلْمًا إِلاَّ كَانَ عَلَى ابْنِ آدَمَ الأَوَّلِ كِفْلٌ مِنْ دَمِهَا». وَذَلِكَ لأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ.

Narrated Usama bin Zaid:

The daughter of the Prophet (ﷺ) (p.b.u.h) sent (a messenger) to the Prophet (ﷺ) requesting him to come as her child was dying (or was gasping), but the Prophet (ﷺ) returned the messenger and told him to convey his greeting to her and say: "Whatever Allah takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world) and so she should be patient and hope for Allah's reward." She again sent for him, swearing that he should come. The Prophet (ﷺ) got up, and so did Sa`d bin 'Ubada, Mu`adh bin Jabal, Ubai bin Ka`b, Zaid bin Thabit and some other men. The child was brought to Allah's Messenger (ﷺ) while his breath was disturbed in his chest (the sub-narrator thinks that Usama added: ) as if it was a leather water-skin. On that the eyes of the Prophet (ﷺ) (p.b.u.h) started shedding tears. Sa`d said, "O Allah's Messenger (ﷺ)! What is this?" He replied, "It is mercy which Allah has lodged in the hearts of His slaves, and Allah is merciful only to those of His slaves who are merciful (to others).
حَدَّثَنَا عَبْدَانُ، وَمُحَمَّدٌ، قَالاَ أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا عَاصِمُ بْنُ سُلَيْمَانَ، عَنْ أَبِي عُثْمَانَ، قَالَ حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ ـ رضى الله عنهما ـ قَالَ أَرْسَلَتِ ابْنَةُ النَّبِيِّ صلى الله عليه وسلم إِلَيْهِ إِنَّ ابْنًا لِي قُبِضَ فَائْتِنَا. فَأَرْسَلَ يُقْرِئُ السَّلاَمَ وَيَقُولُ " إِنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أَعْطَى وَكُلٌّ عِنْدَهُ بِأَجَلٍ مُسَمًّى، فَلْتَصْبِرْ وَلْتَحْتَسِبْ ". فَأَرْسَلَتْ إِلَيْهِ تُقْسِمُ عَلَيْهِ لَيَأْتِيَنَّهَا، فَقَامَ وَمَعَهُ سَعْدُ بْنُ عُبَادَةَ وَمُعَاذُ بْنُ جَبَلٍ وَأُبَىُّ بْنُ كَعْبٍ وَزَيْدُ بْنُ ثَابِتٍ وَرِجَالٌ، فَرُفِعَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم الصَّبِيُّ وَنَفْسُهُ تَتَقَعْقَعُ ـ قَالَ حَسِبْتُهُ أَنَّهُ قَالَ ـ كَأَنَّهَا شَنٌّ. فَفَاضَتْ عَيْنَاهُ. فَقَالَ سَعْدٌ يَا رَسُولَ اللَّهِ مَا هَذَا فَقَالَ " هَذِهِ رَحْمَةٌ جَعَلَهَا اللَّهُ فِي قُلُوبِ عِبَادِهِ، وَإِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرُّحَمَاءَ ".

Reference	: Sahih al-Bukhari 1284
In-book reference	: Book 23, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 373

Narrated Anas bin Malik:

We were (in the funeral procession) of one of the daughters of the Prophet (ﷺ) and he was sitting by the side of the grave. I saw his eyes shedding tears. He said, "Is there anyone among you who did not have sexual relations with his wife last night?" Abu Talha replied in the affirmative. And so the Prophet told him to get down in the grave. And so he got down in her grave.
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو عَامِرٍ، حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ هِلاَلِ بْنِ عَلِيٍّ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ شَهِدْنَا بِنْتًا لِرَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ وَرَسُولُ اللَّهِ صلى الله عليه وسلم جَالِسٌ عَلَى الْقَبْرِ ـ قَالَ فَرَأَيْتُ عَيْنَيْهِ تَدْمَعَانِ قَالَ ـ فَقَالَ " هَلْ مِنْكُمْ رَجُلٌ لَمْ يُقَارِفِ اللَّيْلَةَ ". فَقَالَ أَبُو طَلْحَةَ أَنَا. قَالَ " فَانْزِلْ ". قَالَ فَنَزَلَ فِي قَبْرِهَا.

Reference	: Sahih al-Bukhari 1285
In-book reference	: Book 23, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 374

Narrated `Abdullah bin 'Ubaidullah bin Abi Mulaika:

One of the daughters of `Uthman died at Mecca. We went to attend her funeral procession. Ibn `Umar and Ibn `Abbas were also present. I sat in between them (or said, I sat beside one of them. Then a man came and sat beside me.) `Abdullah bin `Umar said to `Amr bin `Uthman, "Will you not prohibit crying as Allah's Messenger (ﷺ)

has said, 'The dead person is tortured by the crying of his relatives.?" Ibn `Abbas said, "`Umar used to say so." Then he added narrating, "I accompanied `Umar on a journey from Mecca till we reached Al-Baida. There he saw some travelers in the shade of a Samura (A kind of forest tree). He said (to me), "Go and see who those travelers are." So I went and saw that one of them was Suhaib. I told this to `Umar who then asked me to call him. So I went back to Suhaib and said to him, "Depart and follow the chief of the faithful believers." Later, when `Umar was stabbed, Suhaib came in weeping and saying, "O my brother, O my friend!" (on this `Umar said to him, "O Suhaib! Are you weeping for me while the Prophet (ﷺ) said, "The dead person is punished by some of the weeping of his relatives?" Ibn `Abbas added, "When `Umar died I told all this to Aisha and she said, 'May Allah be merciful to `Umar. By Allah, Allah's Messenger (ﷺ) did not say that a believer is punished by the weeping of his relatives. But he said, Allah increases the punishment of a non-believer because of the weeping of his relatives." Aisha further added, "The Qur'an is sufficient for you (to clear up this point) as Allah has stated: 'No burdened soul will bear another's burden.' " (35.18). Ibn `Abbas then said, "Only Allah makes one laugh or cry." Ibn `Umar did not say anything after that.

حَدَّثَنَا عَبْدَانُ، حَدَّثَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُبَيْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، قَالَ تُوُفِّيَتِ ابْنَةٌ لِعُثْمَانَ ـ رضى الله عنه ـ بِمَكَّةَ وَجِئْنَا لِنَشْهَدَهَا، وَحَضَرَهَا ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ ـ رضى الله عنهم ـ وَإِنِّي لَجَالِسٌ بَيْنَهُمَا ـ أَوْ قَالَ جَلَسْتُ إِلَى أَحَدِهِمَا. ثُمَّ جَاءَ الآخَرُ، فَجَلَسَ إِلَى جَنْبِي فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ ـ رضى الله عنهما ـ لِعَمْرِو بْنِ عُثْمَانَ أَلاَ تَنْهَى عَنِ الْبُكَاءِ، فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ ". فَقَالَ ابْنُ عَبَّاسٍ ـ رضى الله عنهما ـ قَدْ كَانَ عُمَرُ ـ رضى الله عنه ـ يَقُولُ بَعْضَ ذَلِكَ، ثُمَّ حَدَّثَ قَالَ صَدَرْتُ مَعَ عُمَرَ ـ رضى الله عنه ـ مِنْ مَكَّةَ حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ، إِذَا هُوَ بِرَكْبٍ تَحْتَ ظِلِّ سَمُرَةٍ فَقَالَ اذْهَبْ، فَانْظُرْ مَنْ هَؤُلاَءِ الرَّكْبُ قَالَ فَنَظَرْتُ فَإِذَا صُهَيْبٌ، فَأَخْبَرْتُهُ فَقَالَ ادْعُهُ لِي. فَرَجَعْتُ إِلَى صُهَيْبٍ فَقُلْتُ ارْتَحِلْ فَالْحَقْ أَمِيرَ الْمُؤْمِنِينَ. فَلَمَّا أُصِيبَ عُمَرُ دَخَلَ صُهَيْبٌ يَبْكِي يَقُولُ وَاأَخَاهُ، وَاصَاحِبَاهُ. فَقَالَ عُمَرُ ـ رضى الله عنه ـ يَا صُهَيْبُ أَتَبْكِي عَلَىَّ وَقَدْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الْمَيِّتَ يُعَذَّبُ بِبَعْضِ بُكَاءِ أَهْلِهِ عَلَيْهِ ". قَالَ ابْنُ عَبَّاسٍ ـ رضى الله عنهما فَلَمَّا مَاتَ عُمَرُ ـ رضى الله عنه ـ ذَكَرْتُ ذَلِكَ لِعَائِشَةَ ـ رضى الله عنها ـ فَقَالَتْ رَحِمَ اللَّهُ عُمَرَ، وَاللَّهِ مَا حَدَّثَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِنَّ اللَّهَ لَيُعَذِّبُ الْمُؤْمِنَ بِبُكَاءِ أَهْلِهِ عَلَيْهِ. وَلَكِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ اللَّهَ لَيَزِيدُ الْكَافِرَ عَذَابًا بِبُكَاءِ أَهْلِهِ عَلَيْهِ ". وَقَالَتْ حَسْبُكُمُ الْقُرْآنُ {وَلاَ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى}. قَالَ ابْنُ عَبَّاسٍ ـ رضى الله عنهما ـ عِنْدَ ذَلِكَ وَاللَّهُ هُوَ أَضْحَكَ وَأَبْكَى. قَالَ ابْنُ أَبِي مُلَيْكَةَ وَاللَّهِ مَا قَالَ ابْنُ عُمَرَ ـ رضى الله عنهما ـ شَيْئًا.

Reference	: Sahih al-Bukhari 1286, 1287, 1288
In-book reference	: Book 23, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 375

Narrated `Aisha:

(the wife of the Prophet) Once Allah's Messenger (ﷺ) passed by (the grave of) a Jewess whose relatives were weeping over her. He said, "They are weeping over her and she is being tortured in her grave."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، أَنَّهَا أَخْبَرَتْهُ أَنَّهَا، سَمِعَتْ عَائِشَةَ ـ رضى الله عنها ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ إِنَّمَا مَرَّ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى يَهُودِيَّةٍ يَبْكِي عَلَيْهَا أَهْلُهَا فَقَالَ " إِنَّهُمْ لَيَبْكُونَ عَلَيْهَا، وَإِنَّهَا لَتُعَذَّبُ فِي قَبْرِهَا ".

Reference	: Sahih al-Bukhari 1289
In-book reference	: Book 23, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 376

Narrated Abu Burda:

That his father said, "When `Umar was stabbed, Suhaib started crying: O my brother! `Umar said, 'Don't you know that the Prophet (ﷺ) said: The deceased is tortured for the weeping of the living'?"

حَدَّثَنَا إِسْمَاعِيلُ بْنُ خَلِيلٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، حَدَّثَنَا أَبُو إِسْحَاقَ ـ وَهْوَ الشَّيْبَانِيُّ ـ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، قَالَ لَمَّا أُصِيبَ عُمَرُ ـ رضى الله عنه ـ جَعَلَ صُهَيْبٌ يَقُولُ وَاأَخَاهُ. فَقَالَ عُمَرُ أَمَا عَلِمْتَ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَىِّ ".

Reference	: Sahih al-Bukhari 1290
In-book reference	: Book 23, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 377

(33) Chapter: What (sort of) wailing over a deceased is disliked

(33) باب مَا يُكْرَهُ مِنَ النِّيَاحَةِ عَلَى الْمَيِّتِ

وَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ دَعْهُنَّ يَبْكِينَ عَلَى أَبِي سُلَيْمَانَ مَا لَمْ يَكُنْ نَقْعٌ أَوْ لَقْلَقَةٌ. وَالنَّقْعُ التُّرَابُ عَلَى الرَّأْسِ، وَاللَّقْلَقَةُ الصَّوْتُ.

Narrated Al-Mughira:

I heard the Prophet (ﷺ) saying, "Ascribing false things to me is not like ascribing false things to anyone else. Whosoever tells a lie against me intentionally then surely let him occupy his seat in Hell-Fire." I heard the Prophet (ﷺ) saying, "The deceased who is wailed over is tortured for that wailing."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ، عَنِ الْمُغِيرَةِ ـ رضى الله عنه ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِنَّ كَذِبًا عَلَىَّ لَيْسَ كَكَذِبٍ عَلَى أَحَدٍ، مَنْ كَذَبَ عَلَىَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ ". سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " مَنْ نِيحَ عَلَيْهِ يُعَذَّبُ بِمَا نِيحَ عَلَيْهِ ".

Reference	: Sahih al-Bukhari 1291
In-book reference	: Book 23, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 378

Narrated Ibn 'Umar from his father:

The Prophet (ﷺ) said, "The deceased is tortured in his grave for the wailing done over him."

Narrated Shu'ba:

The deceased is tortured for the wailing of the living ones over him .

حَدَّثَنَا عَبْدَانُ، قَالَ أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عُمَرَ، عَنْ أَبِيهِ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْمَيِّتُ يُعَذَّبُ فِي قَبْرِهِ بِمَا نِيحَ عَلَيْهِ ". تَابَعَهُ عَبْدُ الأَعْلَى حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ حَدَّثَنَا سَعِيدٌ حَدَّثَنَا قَتَادَةُ. وَقَالَ آدَمُ عَنْ شُعْبَةَ " الْمَيِّتُ يُعَذَّبُ بِبُكَاءِ الْحَىِّ عَلَيْهِ ".

Reference	: Sahih al-Bukhari 1292
In-book reference	: Book 23, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 379

(34) Chapter:

(34) باب

Narrated Jabir bin `Abdullah:

On the day of the Battle of Uhud, my father was brought and he had been mutilated (in battle) and was placed in front of Allah's Messenger (ﷺ) and a sheet was over him. I went intending to uncover my father but my people forbade me; again I wanted to uncover him but my people forbade me. Allah's Messenger (ﷺ) gave his order and he was shifted away. At that time he heard the voice of a crying woman and asked, "Who is this?" They said, "It is the daughter or the sister of `Amr." He said, "Why does she weep? (or let her stop weeping), for the angels had been shading him with their wings till he (i.e. the body of the martyr) was shifted away."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا ابْنُ الْمُنْكَدِرِ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ جِيءَ بِأَبِي يَوْمَ أُحُدٍ، قَدْ مُثِّلَ بِهِ حَتَّى وُضِعَ بَيْنَ يَدَىْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَقَدْ سُجِّيَ ثَوْبًا فَذَهَبْتُ أُرِيدُ أَنْ أَكْشِفَ عَنْهُ فَنَهَانِي قَوْمِي، ثُمَّ ذَهَبْتُ أَكْشِفُ عَنْهُ فَنَهَانِي قَوْمِي، فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَرُفِعَ فَسَمِعَ صَوْتَ صَائِحَةٍ فَقَالَ " مَنْ هَذِهِ ". فَقَالُوا ابْنَةُ عَمْرٍو أَوْ أُخْتُ عَمْرٍو. قَالَ " فَلِمَ تَبْكِي أَوْ لاَ تَبْكِي فَمَا زَالَتِ الْمَلاَئِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رُفِعَ ".

Reference	: Sahih al-Bukhari 1293
In-book reference	: Book 23, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 381

(35) Chapter: He who tears off his clothes (when afflicted with a calamity) is not from us

(35) باب لَيْسَ مِنَّا مَنْ شَقَّ الْجُيُوبَ

Narrated `Abdullah:

the Prophet (ﷺ) said, "He who slaps his cheeks, tears his clothes and follows the ways and traditions of the Days of Ignorance is not one of us."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا زُبَيْدٌ الْيَامِيُّ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لَيْسَ مِنَّا مَنْ لَطَمَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ ".

Reference	: Sahih al-Bukhari 1294
In-book reference	: Book 23, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 382

(36) Chapter: The sorrow of the Prophet (pbuh) for Sa'ad bin Khaula

(36) باب رِثَاءِ النَّبِيِّ صلى الله عليه وسلم سَعْدَ ابْنَ خَوْلَةَ

Narrated 'Amir bin Sa`d bin Abi Waqqas:

That his father said, "In the year of the last Hajj of the Prophet (ﷺ) I became seriously ill and the Prophet (ﷺ) used to visit me inquiring about my health. I told him, 'I am reduced to this state because of illness and I am wealthy and have no inheritors except a daughter, (In this narration the name of 'Amir bin Sa`d is mentioned and in fact it is a mistake; the narrator is `Aisha bint Sa`d bin Abi Waqqas). Should I give two-thirds of my property in charity?' He said, 'No.' I asked, 'Half?' He said, 'No.' then he added, 'Onethird, and even one-third is much. You'd better leave your inheritors wealthy rather than leaving them poor, begging others. You will get a reward for whatever you spend for Allah's sake, even for what you put in your wife's mouth.' I said, 'O Allah's Messenger (ﷺ)! Will I be left alone after my companions have gone?' He said, 'If you are left behind, whatever good deeds you will do will upgrade you and raise you high. And perhaps you will have a long life so that some people will be benefited by you while others will be harmed by you. O Allah! Complete the emigration of my companions and do not turn them renegades.' But Allah's Messenger (ﷺ) felt sorry for poor Sa`d bin Khaula as he died in Mecca."

(but Sa`d bin Abi Waqqas lived long after the Prophet (ﷺ) (p.b.u.h).)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ ـ رضى الله عنه ـ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَعُودُنِي عَامَ حَجَّةِ الْوَدَاعِ مِنْ وَجَعٍ اشْتَدَّ بِي فَقُلْتُ إِنِّي قَدْ بَلَغَ بِي مِنَ الْوَجَعِ وَأَنَا ذُو مَالٍ، وَلاَ يَرِثُنِي إِلاَّ ابْنَةٌ، أَفَأَتَصَدَّقُ بِثُلُثَىْ مَالِي قَالَ " لاَ ". فَقُلْتُ بِالشَّطْرِ فَقَالَ " لاَ " ثُمَّ قَالَ " الثُّلُثُ وَالثُّلْثُ كَبِيرٌ ـ أَوْ كَثِيرٌ ـ إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلاَّ أُجِرْتَ بِهَا، حَتَّى مَا تَجْعَلُ فِي فِي امْرَأَتِكَ ". فَقُلْتُ يَا رَسُولَ اللَّهِ، أُخَلَّفُ بَعْدَ أَصْحَابِي قَالَ " إِنَّكَ لَنْ تُخَلَّفَ فَتَعْمَلَ عَمَلاً صَالِحًا إِلاَّ ازْدَدْتَ بِهِ دَرَجَةً وَرِفْعَةً، ثُمَّ

لَعَلَّكَ أَنْ تُخَلَّفَ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ، اللَّهُمَّ أَمْضِ لأَصْحَابِي هِجْرَتَهُمْ، وَلاَ تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ، لَكِنِ الْبَائِسُ سَعْدُ ابْنُ خَوْلَةَ، يَرْثِي لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ مَاتَ بِمَكَّةَ ".

Reference	: Sahih al-Bukhari 1295
In-book reference	: Book 23, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 383

(37) Chapter: Shaving the head on a calamity is forbidden

(37) باب مَا يُنْهَى مِنَ الْحَلْقِ عِنْدَ الْمُصِيبَةِ

Narrated Abu Burda bin Abi Musa:

Abu Musa got seriously ill, fainted and could not reply to his wife while he was lying with his head in her lap. When he came to his senses, he said, "I am innocent of those, of whom Allah's Messenger (ﷺ) was innocent. Allah's Messenger (ﷺ) is innocent of a woman who cries aloud (or slaps her face) who shaves her head and who tear off her clothes (on the falling of a calamity)

وَقَالَ الْحَكَمُ بْنُ مُوسَى حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جَابِرٍ، أَنَّ الْقَاسِمَ بْنَ مُخَيْمِرَةَ، حَدَّثَهُ قَالَ حَدَّثَنِي أَبُو بُرْدَةَ بْنُ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ وَجِعَ أَبُو مُوسَى وَجَعًا فَغُشِيَ عَلَيْهِ، وَرَأْسُهُ فِي حَجْرِ امْرَأَةٍ مِنْ أَهْلِهِ، فَلَمْ يَسْتَطِعْ أَنْ يَرُدَّ عَلَيْهَا شَيْئًا، فَلَمَّا أَفَاقَ قَالَ أَنَا بَرِيءٌ مِمَّنْ بَرِئَ مِنْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم، إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَرِئَ مِنَ الصَّالِقَةِ وَالْحَالِقَةِ وَالشَّاقَّةِ.

Reference	: Sahih al-Bukhari 1296
In-book reference	: Book 23, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 383

(38) Chapter: He who slaps his cheeks is not from us

(38) باب لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ

Narrated `Abdullah:

The Prophet (ﷺ) said, "He who slaps the cheeks, tears the clothes and follows the tradition of the Days of Ignorance is not from us."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ ".

Reference	: Sahih al-Bukhari 1297
In-book reference	: Book 23, Hadith 56
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 384

(39) Chapter: Prohibition of wailing and following the traditions of the Days of Ignorance when afflicted with a calamity

(39) باب مَا يُنْهَى مِنَ الْوَيْلِ وَدَعْوَى الْجَاهِلِيَّةِ عِنْدَ الْمُصِيبَةِ

Narrated `Abdullah:

The Prophet (ﷺ) said, "He who slaps the cheeks, tears the clothes and follows the traditions of the Days of Ignorance is not from us."

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ ".

Reference	: Sahih al-Bukhari 1298
In-book reference	: Book 23, Hadith 57
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 385

(40) Chapter: Whoever sat down and looked sad when afflicted with a calamity

(40) باب مَنْ جَلَسَ عِنْدَ الْمُصِيبَةِ يُعْرَفُ فِيهِ الْحُزْنُ

Narrated `Aisha:

When the Prophet (ﷺ) got the news of the death of Ibn Haritha, Ja`far and Ibn Rawaha he sat down and looked sad and I was looking at him through the chink of the door. A man came and told him about the crying of the women of Ja`far. The Prophet (ﷺ) ordered him to forbid them. The man went and came back saying that he had told them but they did not listen to him. The Prophet (ﷺ) (p.b.u.h) said, "Forbid them." So again he went and came back for the third time and said, "O Allah's Messenger (ﷺ)! By Allah, they did not listen to us at all." (`Aisha added): Allah's Messenger (ﷺ) ordered him to go and put dust in their mouths. I said, (to that man) "May Allah stick your nose in the dust (i.e. humiliate you)! You could neither (persuade the women to) fulfill the order of Allah's Messenger (ﷺ) nor did you relieve Allah's Messenger (ﷺ) from fatigue. "

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ سَمِعْتُ يَحْيَى، قَالَ أَخْبَرَتْنِي عَمْرَةُ، قَالَتْ سَمِعْتُ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ لَمَّا جَاءَ النَّبِيَّ صلى الله عليه وسلم قَتْلُ ابْنِ حَارِثَةَ وَجَعْفَرٍ وَابْنِ رَوَاحَةَ جَلَسَ يُعْرَفُ فِيهِ الْحُزْنُ، وَأَنَا أَنْظُرُ مِنْ صَائِرِ الْبَابِ ـ شَقِّ الْبَابِ ـ فَأَتَاهُ رَجُلٌ، فَقَالَ إِنَّ نِسَاءَ جَعْفَرٍ، وَذَكَرَ بُكَاءَهُنَّ، فَأَمَرَهُ أَنْ يَنْهَاهُنَّ، فَذَهَبَ ثُمَّ أَتَاهُ الثَّانِيَةَ، لَمْ يُطِعْنَهُ فَقَالَ انْهَهُنَّ. فَأَتَاهُ الثَّالِثَةَ قَالَ وَاللَّهِ غَلَبْنَنَا يَا رَسُولَ اللَّهِ فَزَعَمَتْ أَنَّهُ قَالَ " **فَاحْثُ فِي أَفْوَاهِهِنَّ التُّرَابَ** ". فَقُلْتُ أَرْغَمَ اللَّهُ أَنْفَكَ، لَمْ تَفْعَلْ مَا أَمَرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَلَمْ تَتْرُكْ رَسُولَ اللَّهِ صلى الله عليه وسلم مِنَ الْعَنَاءِ.

Reference	: Sahih al-Bukhari 1299
In-book reference	: Book 23, Hadith 58
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 386

Narrated Anas:

When the reciters of Qur'an were martyred, Allah's Messenger (ﷺ) recited Qunut for one month and I never saw him (i.e. Allah's Messenger (ﷺ)) so sad as he was on that day.

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ قَنَتَ رَسُولُ اللَّهِ صلى الله عليه وسلم شَهْرًا حِينَ قُتِلَ الْقُرَّاءُ، فَمَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم حَزِنَ حُزْنًا قَطُّ أَشَدَّ مِنْهُ.

Reference	: Sahih al-Bukhari 1300
In-book reference	: Book 23, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 387

(41) Chapter: Whoever shows no signs of grief and sorrow on the falling of a calamity

(41) باب مَنْ لَمْ يُظْهِرْ حُزْنَهُ عِنْدَ الْمُصِيبَةِ

وَقَالَ مُحَمَّدُ بْنُ كَعْبٍ الْقُرَظِيُّ: الْجَزَعُ الْقَوْلُ السَّيِّئُ وَالظَّنُّ السَّيِّئُ.
وَقَالَ يَعْقُوبُ عَلَيْهِ السَّلاَمُ: {إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ}.

Narrated Anas bin Malik:

One of the sons of Abu Talha became sick and died and Abu Talha at that time was not at home. When his wife saw that he was dead, she prepared him (washed and shrouded him) and placed him somewhere in the house. When Abu Talha came, he asked, "How is the boy?" She said, "The child is quiet and I hope he is in peace." Abu Talha thought

that she had spoken the truth. Abu Talha passed the night and in the morning took a bath and when he intended to go out, she told him that his son had died, Abu Talha offered the (morning) prayer with the Prophet (ﷺ) and informed the Prophet (ﷺ) of what happened to them. Allah's Messenger (ﷺ) said, "May Allah bless you concerning your night. (That is, may Allah bless you with good offspring)." Sufyan said, "One of the Ansar said, 'They (i.e. Abu Talha and his wife) had nine sons and all of them became reciters of the Qur'an (by heart).' "

حَدَّثَنَا بِشْرُ بْنُ الْحَكَمِ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، أَخْبَرَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ يَقُولُ اشْتَكَى ابْنٌ لأَبِي طَلْحَةَ ـ قَالَ ـ فَمَاتَ وَأَبُو طَلْحَةَ خَارِجٌ، فَلَمَّا رَأَتِ امْرَأَتُهُ أَنَّهُ قَدْ مَاتَ هَيَّأَتْ شَيْئًا وَنَحَّتْهُ فِي جَانِبِ الْبَيْتِ، فَلَمَّا جَاءَ أَبُو طَلْحَةَ قَالَ كَيْفَ الْغُلاَمُ قَالَتْ قَدْ هَدَأَتْ نَفْسُهُ، وَأَرْجُو أَنْ يَكُونَ قَدِ اسْتَرَاحَ. وَظَنَّ أَبُو طَلْحَةَ أَنَّهَا صَادِقَةٌ، قَالَ فَبَاتَ، فَلَمَّا أَصْبَحَ اغْتَسَلَ، فَلَمَّا أَرَادَ أَنْ يَخْرُجَ، أَعْلَمَتْهُ أَنَّهُ قَدْ مَاتَ، فَصَلَّى مَعَ النَّبِيِّ صلى الله عليه وسلم ثُمَّ أَخْبَرَ النَّبِيَّ صلى الله عليه وسلم بِمَا كَانَ مِنْهُمَا، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَعَلَّ اللَّهَ أَنْ يُبَارِكَ لَكُمَا فِي لَيْلَتِكُمَا ". قَالَ سُفْيَانُ فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ فَرَأَيْتُ لَهُمَا تِسْعَةَ أَوْلاَدٍ كُلُّهُمْ قَدْ قَرَأَ الْقُرْآنَ.

Reference	: Sahih al-Bukhari 1301
In-book reference	: Book 23, Hadith 60
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 388

(42) Chapter: Patience is to be observed at the first stroke of a calamity

(42) باب الصَّبْرِ عِنْدَ الصَّدْمَةِ الأُولَى

وَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ نِعْمَ الْعِدْلاَنِ، وَنِعْمَ الْعِلاَوَةُ {الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ}. وَقَوْلُهُ تَعَالَى: {وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلاَةِ وَإِنَّهَا لَكَبِيرَةٌ إِلاَّ عَلَى الْخَاشِعِينَ}.

Narrated Anas:

The Prophet (ﷺ) said, "The real patience is at the first stroke of a calamity."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ ثَابِتٍ، قَالَ سَمِعْتُ أَنَسًا ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الصَّبْرُ عِنْدَ الصَّدْمَةِ الأُولَى ".

Reference	: Sahih al-Bukhari 1302
In-book reference	: Book 23, Hadith 61
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 389

(43) Chapter: The saying of the Prophet (pbuh): " Indeed we are grieved by your separation."

(43) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم: «إِنَّا بِكَ لَمَحْزُونُونَ»

وَقَالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَدْمَعُ الْعَيْنُ وَيَحْزَنُ الْقَلْبُ».

Narrated Anas bin Malik:

We went with Allah's Messenger (ﷺ) (p.b.u.h) to the blacksmith Abu Saif, and he was the husband of the wet-nurse of Ibrahim (the son of the Prophet). Allah's Messenger (ﷺ) took Ibrahim and kissed him and smelled him and later we entered Abu Saif's house and at that time Ibrahim was in his last breaths, and the eyes of Allah's Messenger (ﷺ) (p.b.u.h) started shedding tears. `Abdur Rahman bin `Auf said, "O Allah's Apostle, even you are weeping!" He said, "O Ibn `Auf, this is mercy." Then he wept more and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrahim ! Indeed we are grieved by your separation."

حَدَّثَنَا الْحَسَنُ بْنُ عَبْدِ الْعَزِيزِ، حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، حَدَّثَنَا قُرَيْشٌ ـ هُوَ ابْنُ حَيَّانَ ـ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ دَخَلْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَى أَبِي سَيْفٍ الْقَيْنِ ـ وَكَانَ ظِئْرًا لإِبْرَاهِيمَ ـ عَلَيْهِ السَّلاَمُ ـ فَأَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِبْرَاهِيمَ فَقَبَّلَهُ وَشَمَّهُ، ثُمَّ دَخَلْنَا عَلَيْهِ بَعْدَ ذَلِكَ، وَإِبْرَاهِيمُ يَجُودُ بِنَفْسِهِ، فَجَعَلَتْ عَيْنَا رَسُولِ اللَّهِ صلى الله عليه وسلم تَذْرِفَانِ. فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ ـ رضى الله عنه ـ وَأَنْتَ يَا رَسُولَ اللَّهِ فَقَالَ " يَا ابْنَ عَوْفٍ إِنَّهَا رَحْمَةٌ ". ثُمَّ أَتْبَعَهَا بِأُخْرَى فَقَالَ صلى الله عليه وسلم " إِنَّ الْعَيْنَ تَدْمَعُ، وَالْقَلْبَ يَحْزَنُ، وَلاَ نَقُولُ إِلاَّ مَا يَرْضَى رَبُّنَا، وَإِنَّا بِفِرَاقِكَ يَا إِبْرَاهِيمُ لَمَحْزُونُونَ ". رَوَاهُ مُوسَى عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ عَنْ ثَابِتٍ عَنْ أَنَسٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 1303
In-book reference	: Book 23, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 390

(44) Chapter: To weep near a patient (44) باب الْبُكَاءِ عِنْدَ الْمَرِيضِ

Narrated `Abdullah bin `Umar:

Sa`d bin 'Ubada became sick and the Prophet (ﷺ) along with `Abdur Rahman bin `Auf, Sa`d bin Abi Waqqas and `Abdullah bin Mas`ud visited him to inquire about his health. When he came to him, he found him surrounded by his household and he asked, "Has he died?" They said, "No, O Allah's Apostle." The Prophet (ﷺ) wept and when the people saw the weeping of Allah's Messenger (ﷺ) (p.b.u.h) they all wept. He said, "Will you listen? Allah does not punish for shedding tears, nor for the grief of the heart but he punishes or bestows His Mercy because of this." He pointed to his tongue and added, "The deceased is punished for the wailing of his relatives over him." `Umar used to beat with a stick and throw stones and put dust over the faces (of those who used to wail over the dead).

حَدَّثَنَا أَصْبَغُ، عَنِ ابْنِ وَهْبٍ، قَالَ أَخْبَرَنِي عَمْرٌو، عَنْ سَعِيدِ بْنِ الْحَارِثِ الأَنْصَارِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ اشْتَكَى سَعْدُ بْنُ عُبَادَةَ شَكْوَى لَهُ فَأَتَاهُ النَّبِيُّ صلى الله عليه وسلم يَعُودُهُ مَعَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَسَعْدِ بْنِ أَبِي وَقَّاصٍ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ ـ رضى الله عنهم ـ فَلَمَّا دَخَلَ عَلَيْهِ فَوَجَدَهُ فِي غَاشِيَةِ أَهْلِهِ فَقَالَ " قَدْ قَضَى ". قَالُوا لاَ يَا رَسُولَ اللَّهِ. فَبَكَى النَّبِيُّ صلى الله عليه وسلم فَلَمَّا رَأَى الْقَوْمُ بُكَاءَ النَّبِيِّ صلى الله عليه وسلم بَكَوْا فَقَالَ " أَلاَ تَسْمَعُونَ إِنَّ اللَّهَ لاَ يُعَذِّبُ بِدَمْعِ الْعَيْنِ، وَلاَ بِحُزْنِ الْقَلْبِ، وَلَكِنْ يُعَذِّبُ بِهَذَا ـ وَأَشَارَ إِلَى لِسَانِهِ ـ أَوْ يَرْحَمُ وَإِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ ". وَكَانَ عُمَرُ ـ رضى الله عنه ـ يَضْرِبُ فِيهِ بِالْعَصَا، وَيَرْمِي بِالْحِجَارَةِ وَيَحْثِي بِالتُّرَابِ.

Reference	: Sahih al-Bukhari 1304
In-book reference	: Book 23, Hadith 63
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 391

(45) Chapter: The forbiddance of wailing and crying aloud (45) باب مَا يُنْهَى عَنِ النَّوْحِ، وَالْبُكَاءِ، وَالزَّجْرِ، عَنْ ذَلِكَ

Narrated Aisha:

When the news of the martyrdom of Zaid bin Haritha, Ja`far and `Abdullah bin Rawaha came, the Prophet sat down looking sad, and I was looking through the chink of the door. A man came and said, "O Allah's Messenger (ﷺ)! The women of Ja`far," and then he mentioned their crying . The Prophet (ﷺ) (p.b.u.h) ordered him to stop them from crying. The man went and came back and said, "I tried to stop them but they disobeyed." The Prophet (ﷺ) (p.b.u.h) ordered him for the second time to forbid them. He went again and came back and said, "They did not listen to me, (or "us": the sub-narrator Muhammad bin Haushab is in doubt as to which is right). " (`Aisha added: The Prophet (ﷺ) said, "Put dust in their mouths." I said (to that man), "May Allah stick your nose in the dust (i.e.

humiliate you)." By Allah, you could not (stop the women from crying) to fulfill the order, besides you did not relieve Allah's Apostle from fatigue."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشَبٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ أَخْبَرَتْنِي عَمْرَةُ، قَالَتْ سَمِعْتُ عَائِشَةَ ـ رضى الله عنها ـ تَقُولُ لَمَّا جَاءَ قَتْلُ زَيْدِ بْنِ حَارِثَةَ وَجَعْفَرٍ وَعَبْدِ اللَّهِ بْنِ رَوَاحَةَ، جَلَسَ النَّبِيُّ صلى الله عليه وسلم يُعْرَفُ فِيهِ الْحُزْنُ، وَأَنَا أَطَّلِعُ مِنْ شَقِّ الْبَابِ، فَأَتَاهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ نِسَاءَ جَعْفَرٍ وَذَكَرَ بُكَاءَهُنَّ فَأَمَرَهُ بِأَنْ يَنْهَاهُنَّ، فَذَهَبَ الرَّجُلُ ثُمَّ أَتَى فَقَالَ قَدْ نَهَيْتُهُنَّ، وَذَكَرَ أَنَّهُنَّ لَمْ يُطِعْنَهُ، فَأَمَرَهُ الثَّانِيَةَ أَنْ يَنْهَاهُنَّ، فَذَهَبَ، ثُمَّ أَتَى، فَقَالَ وَاللَّهِ لَقَدْ غَلَبْنَنِي أَوْ غَلَبْنَنَا الشَّكُّ مِنْ مُحَمَّدِ بْنِ حَوْشَبٍ ـ فَزَعَمَتْ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " فَاحْثُ فِي أَفْوَاهِهِنَّ التُّرَابَ ". فَقُلْتُ أَرْغَمَ اللَّهُ أَنْفَكَ، فَوَاللَّهِ مَا أَنْتَ بِفَاعِلٍ وَمَا تَرَكْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم مِنَ الْعَنَاءِ.

Reference	: Sahih al-Bukhari 1305
In-book reference	: Book 23, Hadith 64
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 392

Narrated Um 'Atiyya:

At the time of giving the pledge of allegiance to the Prophet (ﷺ) one of the conditions was that we would not wail, but it was not fulfilled except by five women and they are Um Sulaim, Um Al-`Ala', the daughter of Abi Sabra (the wife of Mu`adh), and two other women; or the daughter of Abi Sabra and the wife of Mu`adh and another woman.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ ـ رضى الله عنها ـ قَالَتْ أَخَذَ عَلَيْنَا النَّبِيُّ صلى الله عليه وسلم عِنْدَ الْبَيْعَةِ أَنْ لاَ نَنُوحَ، فَمَا وَفَتْ مِنَّا امْرَأَةٌ غَيْرَ خَمْسِ نِسْوَةٍ أُمِّ سُلَيْمٍ وَأُمِّ الْعَلاَءِ وَابْنَةِ أَبِي سَبْرَةَ امْرَأَةِ مُعَاذٍ وَامْرَأَتَيْنِ أَوِ ابْنَةِ أَبِي سَبْرَةَ وَامْرَأَةِ مُعَاذٍ وَامْرَأَةٍ أُخْرَى.

Reference	: Sahih al-Bukhari 1306
In-book reference	: Book 23, Hadith 65
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 393

(46) Chapter: Standing for the funeral procession

(46) باب الْقِيَامِ لِلْجَنَازَةِ

Narrated 'Amir bin Rabi`a:

The Prophet (ﷺ) said, "Whenever you see a funeral procession, stand up till the procession goes ahead of you." Al-Humaidi added, "Till the coffin leaves you behind or is put down."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ عَامِرِ بْنِ رَبِيعَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا حَتَّى تُخَلِّفَكُمْ ". قَالَ سُفْيَانُ قَالَ الزُّهْرِيُّ أَخْبَرَنِي سَالِمٌ عَنْ أَبِيهِ قَالَ أَخْبَرَنَا عَامِرُ بْنُ رَبِيعَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم. زَادَ الْحُمَيْدِيُّ " حَتَّى تُخَلِّفَكُمْ أَوْ تُوضَعَ ".

Reference	: Sahih al-Bukhari 1307
In-book reference	: Book 23, Hadith 66
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 394

(47) Chapter: when should one sit after standing for the funeral procession?

(47) باب مَتَى يَقْعُدُ إِذَا قَامَ لِلْجَنَازَةِ

Narrated 'Amir bin Rabi`a:

The Prophet (ﷺ) said, "If any one of you see a funeral procession and he is not going along with it, then he should stand and remain standing till he gets behind it, or it leaves him behind, or the coffin is put down before it goes ahead of him . "

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنْ عَامِرِ بْنِ رَبِيعَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا رَأَى أَحَدُكُمْ جَنَازَةً فَإِنْ لَمْ يَكُنْ مَاشِيًا مَعَهَا فَلْيَقُمْ حَتَّى يُخَلِّفَهَا، أَوْ تُخَلِّفَهُ أَوْ تُوضَعَ مِنْ قَبْلِ أَنْ تُخَلِّفَهُ ".

Reference	: Sahih al-Bukhari 1308
In-book reference	: Book 23, Hadith 67
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 395

Narrated Sa`id Al-Maqburi:

That his father said, "While we were accompanying a funeral procession, Abu Huraira got hold of the hand of Marwan and they sat down before the coffin was put down. Then Abu Sa`id came and took hold of Marwan's hand and said, "Get up. By Allah, no doubt this (i.e. Abu Huraira) knows that the Prophet forbade us to do that." Abu Huraira said, "He (Abu Sa`id) has spoken the truth."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، قَالَ كُنَّا فِي جَنَازَةٍ فَأَخَذَ أَبُو هُرَيْرَةَ ـ رضى الله عنه ـ بِيَدِ مَرْوَانَ فَجَلَسَا قَبْلَ أَنْ تُوضَعَ، فَجَاءَ أَبُو سَعِيدٍ ـ رضى الله عنه ـ فَأَخَذَ بِيَدِ مَرْوَانَ فَقَالَ قُمْ فَوَاللَّهِ لَقَدْ عَلِمَ هَذَا أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَانَا عَنْ ذَلِكَ. فَقَالَ أَبُو هُرَيْرَةَ صَدَقَ.

Reference	: Sahih al-Bukhari 1309
In-book reference	: Book 23, Hadith 68
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 396

(48) Chapter: Whoever accompanies a funeral procession should not sit till the coffin is put down

(48) باب مَنْ تَبِعَ جَنَازَةً فَلاَ يَقْعُدُ حَتَّى تُوضَعَ عَنْ مَنَاكِبِ الرِّجَالِ، فَإِنْ قَعَدَ أُمِرَ بِالْقِيَامِ

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "When you see a funeral procession, you should stand up, and whoever accompanies it should not sit till the coffin is put down."

حَدَّثَنَا مُسْلِمٌ ـ يَعْنِي ابْنَ إِبْرَاهِيمَ ـ حَدَّثَنَا هِشَامٌ، حَدَّثَنَا يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا، فَمَنْ تَبِعَهَا فَلاَ يَقْعُدْ حَتَّى تُوضَعَ ".

Reference	: Sahih al-Bukhari 1310
In-book reference	: Book 23, Hadith 69
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 397

(49) Chapter: Standing for the funeral procession of a jew

(49) باب مَنْ قَامَ لِجَنَازَةِ يَهُودِيٍّ

Narrated Jabir bin `Abdullah:

A funeral procession passed in front of us and the Prophet (ﷺ) stood up and we too stood up. We said, 'O Allah's Messenger (ﷺ)! This is the funeral procession of a Jew." He said, "Whenever you see a funeral procession, you should stand up."

حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ مَرَّ بِنَا جَنَازَةٌ فَقَامَ لَهَا النَّبِيُّ صلى الله عليه وسلم وَقُمْنَا بِهِ. فَقُلْنَا يَا رَسُولَ اللَّهِ، إِنَّهَا جَنَازَةُ يَهُودِيٍّ. قَالَ " إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا ".

Reference	: Sahih al-Bukhari 1311
In-book reference	: Book 23, Hadith 70
USC-MSA web (English) reference	: Vol. 2, Book 23, Hadith 398

(deprecated numbering scheme)

Narrated `Abdur Rahman bin Abi Laila:

Sahl bin Hunaif and Qais bin Sa`d were sitting in the city of Al-Qadisiya. A funeral procession passed in front of them and they stood up. They were told that funeral procession was of one of the inhabitants of the land i.e. of a non-believer, under the protection of Muslims. They said, "A funeral procession passed in front of the Prophet (ﷺ) and he stood up. When he was told that it was the coffin of a Jew, he said, "Is it not a living being (soul)?"

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ، قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى، قَالَ كَانَ سَهْلُ بْنُ حُنَيْفٍ وَقَيْسُ بْنُ سَعْدٍ قَاعِدَيْنِ بِالْقَادِسِيَّةِ، فَمَرُّوا عَلَيْهِمَا بِجَنَازَةٍ فَقَامَا. فَقِيلَ لَهُمَا إِنَّهَا مِنْ أَهْلِ الأَرْضِ، أَىْ مِنْ أَهْلِ الذِّمَّةِ فَقَالاَ إِنَّ النَّبِيَّ صلى الله عليه وسلم مَرَّتْ بِهِ جَنَازَةٌ فَقَامَ فَقِيلَ لَهُ إِنَّهَا جَنَازَةُ يَهُودِيٍّ. فَقَالَ ‏"‏ أَلَيْسَتْ نَفْسًا ‏"‏‏.‏ وَقَالَ أَبُو حَمْزَةَ عَنِ الأَعْمَشِ، عَنْ عَمْرٍو، عَنِ ابْنِ أَبِي لَيْلَى، قَالَ كُنْتُ مَعَ قَيْسٍ وَسَهْلٍ ـ رضى الله عنهما ـ فَقَالاَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم‏.‏ وَقَالَ زَكَرِيَّاءُ عَنِ الشَّعْبِيِّ عَنِ ابْنِ أَبِي لَيْلَى كَانَ أَبُو مَسْعُودٍ وَقَيْسٌ يَقُومَانِ لِلْجِنَازَةِ‏.‏

Reference	: Sahih al-Bukhari 1312, 1313
In-book reference	: Book 23, Hadith 71
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 399

(50) Chapter: Men, and not women, are to carry the coffin

(50) باب حَمْلِ الرِّجَالِ الْجِنَازَةَ دُونَ النِّسَاءِ

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, When the funeral is ready and the men carry it on their shoulders, if the deceased was righteous it will say, 'Present me (hurriedly),' and if he was not righteous, it will say, 'Woe to it (me)! Where are they taking it (me)?' Its voice is heard by everything except man and if he heard it he would fall unconscious."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ إِذَا وُضِعَتِ الْجِنَازَةُ وَاحْتَمَلَهَا الرِّجَالُ عَلَى أَعْنَاقِهِمْ، فَإِنْ كَانَتْ صَالِحَةً قَالَتْ قَدِّمُونِي‏.‏ وَإِنْ كَانَتْ غَيْرَ صَالِحَةٍ قَالَتْ يَا وَيْلَهَا أَيْنَ يَذْهَبُونَ بِهَا يَسْمَعُ صَوْتَهَا كُلُّ شَىْءٍ إِلاَّ الإِنْسَانَ، وَلَوْ سَمِعَهُ صَعِقَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 1314
In-book reference	: Book 23, Hadith 72
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 400

(51) Chapter: Hurrying up with the coffin

(51) باب السُّرْعَةِ بِالْجِنَازَةِ

وَقَالَ أَنَسٌ رَضِيَ اللَّهُ عَنْهُ أَنْتُمْ مُشَيِّعُونَ، وَامْشِ بَيْنَ يَدَيْهَا، وَخَلْفَهَا وَعَنْ يَمِينِهَا، وَعَنْ شِمَالِهَا.
وَقَالَ غَيْرُهُ قَرِيبًا مِنْهَا.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Hurry up with the dead body for if it was righteous, you are forwarding it to welfare; and if it was otherwise, then you are putting off an evil thing down your necks."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ حَفِظْنَاهُ مِنَ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ أَسْرِعُوا بِالْجِنَازَةِ، فَإِنْ تَكُ صَالِحَةً فَخَيْرٌ تُقَدِّمُونَهَا \{إِلَيْهِ\}، وَإِنْ يَكُ سِوَى ذَلِكَ فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 1315
In-book reference	: Book 23, Hadith 73
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 401

(52) Chapter: The saying of the deceased while he is being carried on the bier, "Take me quickly."

(52) باب قَوْلِ الْمَيِّتِ وَهُوَ عَلَى الْجِنَازَةِ قَدِّمُونِي

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "When a funeral is ready and the men carry the deceased on their necks (shoulders), if it was pious then it will say, 'Present me quickly', and if it was not pious, then it will say, 'Woe to it (me), where are they taking it (me)?' And its voice is heard by everything except mankind and if he heard it he would fall unconscious."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنَا سَعِيدٌ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ ـ رضى الله عنه ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَقُولُ " إِذَا وُضِعَتِ الْجِنَازَةُ فَاحْتَمَلَهَا الرِّجَالُ عَلَى أَعْنَاقِهِمْ، فَإِنْ كَانَتْ صَالِحَةً قَالَتْ قَدِّمُونِي. وَإِنْ كَانَتْ غَيْرَ صَالِحَةٍ قَالَتْ لأَهْلِهَا يَا وَيْلَهَا أَيْنَ يَذْهَبُونَ بِهَا يَسْمَعُ صَوْتَهَا كُلُّ شَىْءٍ إِلاَّ الإِنْسَانَ، وَلَوْ سَمِعَ الإِنْسَانُ لَصَعِقَ ".

Reference	: Sahih al-Bukhari 1316
In-book reference	: Book 23, Hadith 74
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 402

(53) Chapter: Whoever aligned in two or three rows behind the Imam for a funeral Salat (Prayer)

(53) باب مَنْ صَفَّ صَفَّيْنِ أَوْ ثَلاَثَةً عَلَى الْجِنَازَةِ خَلْفَ الإِمَامِ

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) offered the funeral prayer for An-Najashi and I was in the second or third row.

حَدَّثَنَا مُسَدَّدٌ، عَنْ أَبِي عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى عَلَى النَّجَاشِيِّ، فَكُنْتُ فِي الصَّفِّ الثَّانِي أَوِ الثَّالِثِ.

Reference	: Sahih al-Bukhari 1317
In-book reference	: Book 23, Hadith 75
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 403

(54) Chapter: The rows for a funeral prayer

(54) باب الصُّفُوفِ عَلَى الْجِنَازَةِ

Narrated Abu Huraira:

The Prophet (ﷺ) (p.b.u.h) informed his companions about the death of An-Najashi and then he went ahead (to lead the prayer) and the people lined up behind him in rows and he said four Takbir.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ نَعَى النَّبِيُّ صلى الله عليه وسلم إِلَى أَصْحَابِهِ النَّجَاشِيَّ، ثُمَّ تَقَدَّمَ فَصَفُّوا خَلْفَهُ فَكَبَّرَ أَرْبَعًا.

Reference	: Sahih al-Bukhari 1318
In-book reference	: Book 23, Hadith 76
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 404

Narrated Ash-Shaibani:

Ash Shu`bi said, "I was informed by a man who had seen the Prophet (ﷺ) going to a grave that was separate from the other graves and he aligned the people in rows and said four Takbir." I said, "O Abu `Amr! who narrated (that) to you"? He said, "Ibn `Abbas. "

حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا الشَّيْبَانِيُّ، عَنِ الشَّعْبِيِّ، قَالَ أَخْبَرَنِي مَنْ، شَهِدَ النَّبِيَّ صلى الله عليه وسلم أَنَّهُ أَتَى عَلَى قَبْرٍ مَنْبُوذٍ فَصَفَّهُمْ وَكَبَّرَ أَرْبَعًا. قُلْتُ مَنْ حَدَّثَكَ قَالَ ابْنُ عَبَّاسٍ رضى الله عنهما.

Reference	: Sahih al-Bukhari 1319

In-book reference : Book 23, Hadith 77
USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 405
(deprecated numbering scheme)

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) said, "Today a pious man from Ethiopia (i.e. An Najashi) has expired, come on to offer the funeral prayer." (Jabir said): We lined up in rows and after that the Prophet (ﷺ) led the prayer and we were in rows. Jabir added, I was in the second row."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ أَخْبَرَنِي عَطَاءٌ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ قَدْ تُوُفِّيَ الْيَوْمَ رَجُلٌ صَالِحٌ مِنَ الْحَبَشِ فَهَلُمَّ فَصَلُّوا عَلَيْهِ ‏"‏‏.‏ قَالَ فَصَفَفْنَا فَصَلَّى النَّبِيُّ صلى الله عليه وسلم عَلَيْهِ وَنَحْنُ صُفُوفٌ‏.‏ قَالَ أَبُو الزُّبَيْرِ عَنْ جَابِرٍ كُنْتُ فِي الصَّفِّ الثَّانِي‏.‏

Reference : Sahih al-Bukhari 1320
In-book reference : Book 23, Hadith 78
USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 406
(deprecated numbering scheme)

(55) Chapter: The lining up of boys in rows with men in the funeral

(55) باب صُفُوفِ الصِّبْيَانِ مَعَ الرِّجَالِ عَلَى/فِي الْجَنَائِزِ

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) passed by a grave of a deceased who had been buried at night. He said, "When was this (deceased) buried?" The people said, "Yesterday." He said, "Why did you not inform me?" They said, "We buried him when it was dark and so we disliked to wake you up." He stood up and we lined up behind him. (Ibn `Abbas said): I was one of them, and the Prophet (ﷺ) offered the funeral prayer.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الشَّيْبَانِيُّ، عَنْ عَامِرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَرَّ بِقَبْرٍ قَدْ دُفِنَ لَيْلاً فَقَالَ ‏"‏ مَتَى دُفِنَ هَذَا ‏"‏‏.‏ قَالُوا الْبَارِحَةَ‏.‏ قَالَ ‏"‏ أَفَلاَ آذَنْتُمُونِي ‏"‏‏.‏ قَالُوا دَفَنَّاهُ فِي ظُلْمَةِ اللَّيْلِ فَكَرِهْنَا أَنْ نُوقِظَكَ‏.‏ فَقَامَ فَصَفَفْنَا خَلْفَهُ‏.‏ قَالَ ابْنُ عَبَّاسٍ وَأَنَا فِيهِمْ فَصَلَّى عَلَيْهِ‏.‏

Reference : Sahih al-Bukhari 1321
In-book reference : Book 23, Hadith 79
USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 407
(deprecated numbering scheme)

(56) Chapter: The legal way of offering the funeral prayer

(56) باب سُنَّةِ الصَّلاَةِ عَلَى الْجَنَائِزِ

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ صَلَّى عَلَى الْجَنَازَةِ».
وَقَالَ: «صَلُّوا عَلَى صَاحِبِكُمْ».
وَقَالَ: «صَلُّوا عَلَى النَّجَاشِيِّ». سَمَّاهَا صَلاَةً، لَيْسَ فِيهَا رُكُوعٌ وَلاَ سُجُودٌ، وَلاَ يُتَكَلَّمُ فِيهَا، وَفِيهَا تَكْبِيرٌ وَتَسْلِيمٌ. وَكَانَ ابْنُ عُمَرَ لاَ يُصَلِّي إِلاَّ طَاهِرًا. وَلاَ يُصَلِّي عِنْدَ طُلُوعِ الشَّمْسِ وَلاَ غُرُوبِهَا، وَيَرْفَعُ يَدَيْهِ، وَقَالَ الْحَسَنُ أَدْرَكْتُ النَّاسَ وَأَحَقُّهُمْ عَلَى جَنَائِزِهِمْ مَنْ رَضُوهُمْ لِفَرَائِضِهِمْ. وَإِذَا أَحْدَثَ يَوْمَ الْعِيدِ أَوْ عِنْدَ الْجَنَازَةِ يَطْلُبُ الْمَاءَ وَلاَ يَتَيَمَّمُ، وَإِذَا انْتَهَى إِلَى الْجَنَازَةِ وَهُمْ يُصَلُّونَ يَدْخُلُ مَعَهُمْ بِتَكْبِيرَةٍ.
وَقَالَ ابْنُ الْمُسَيَّبِ يُكَبِّرُ بِاللَّيْلِ وَالنَّهَارِ وَالسَّفَرِ وَالْحَضَرِ أَرْبَعًا.
وَقَالَ أَنَسٌ رَضِيَ اللَّهُ عَنْهُ التَّكْبِيرَةُ الْوَاحِدَةُ اسْتِفْتَاحُ الصَّلاَةِ.
وَقَالَ: {وَلاَ تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا} وَفِيهِ صُفُوفٌ وَإِمَامٌ.

Narrated Ash-Shaibani:

Ash-Shu`bi said, "Somebody who passed along with your Prophet (p.b.u.h) by a grave that was separate from the other graves informed me (saying), "The Prophet (ﷺ) led us (in the prayer) and we aligned behind him." We said, "O Abu `Amr! Who told you this narration?" He replied, "Ibn `Abbas."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ، قَالَ أَخْبَرَنِي مَنْ، مَرَّ مَعَ نَبِيِّكُمْ صلى الله عليه وسلم عَلَى قَبْرٍ مَنْبُوذٍ فَأَمَّنَا فَصَفَفْنَا خَلْفَهُ. فَقُلْنَا يَا أَبَا عَمْرٍو مَنْ حَدَّثَكَ قَالَ ابْنُ عَبَّاسٍ رضى الله عنهما.

Reference	: Sahih al-Bukhari 1322
In-book reference	: Book 23, Hadith 80
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 408

(57) Chapter: Superiority of accompanying funeral processions

(57) باب فَضْلِ اتِّبَاعِ الْجَنَائِزِ

وَقَالَ زَيْدُ بْنُ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ إِذَا صَلَّيْتَ فَقَدْ قَضَيْتَ الَّذِي عَلَيْكَ.
وَقَالَ حُمَيْدُ بْنُ هِلاَلٍ مَا عَلِمْنَا عَلَى الْجَنَازَةِ إِذْنًا، وَلَكِنْ مَنْ صَلَّى ثُمَّ رَجَعَ فَلَهُ قِيرَاطٌ.

Narrated Nafi`:

Ibn `Umar was told that Abu Huraira said, "Whoever accompanies the funeral procession will have a reward equal to one Qirat." Ibn `Umar said, "Abu Huraira talks of a too enormous reward." Aisha attested Abu Huraira's narration and said, "I heard Allah's Messenger (ﷺ) saying like that." Ibn `Umar said, "We have lost numerous Qirats."

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، قَالَ سَمِعْتُ نَافِعًا، يَقُولُ حُدِّثَ ابْنُ عُمَرَ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنهم ـ يَقُولُ مَنْ تَبِعَ جَنَازَةً فَلَهُ قِيرَاطٌ. فَقَالَ أَكْثَرَ أَبُو هُرَيْرَةَ عَلَيْنَا. فَصَدَّقَتْ ـ يَعْنِي عَائِشَةَ ـ أَبَا هُرَيْرَةَ وَقَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُهُ. فَقَالَ ابْنُ عُمَرَ ـ رضى الله عنهما ـ لَقَدْ فَرَّطْنَا فِي قَرَارِيطَ كَثِيرَةٍ. {فَرَّطْتُ} ضَيَّعْتُ مِنْ أَمْرِ اللَّهِ.

Reference	: Sahih al-Bukhari 1323, 1324
In-book reference	: Book 23, Hadith 81
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 409

(58) Chapter: Whoever waits till the deceased is buried

(58) باب مَنِ انْتَظَرَ حَتَّى تُدْفَنَ

Narrated Abu Huraira:

that Allah's Messenger (ﷺ) (p.b.u.h) said, "Whoever attends the funeral procession till he offers the funeral prayer for it, will get a reward equal to one Qirat, and whoever accompanies it till burial, will get a reward equal to two Qirats." It was asked, "What are two Qirats?" He replied, "Like two huge mountains."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، قَالَ قَرَأْتُ عَلَى ابْنِ أَبِي ذِئْبٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، أَنَّهُ سَأَلَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ فَقَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم. حَدَّثَنَا أَحْمَدُ بْنُ شَبِيبِ بْنِ سَعِيدٍ، قَالَ حَدَّثَنِي أَبِي، حَدَّثَنَا يُونُسُ، قَالَ ابْنُ شِهَابٍ وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ الأَعْرَجُ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ شَهِدَ الْجَنَازَةَ حَتَّى يُصَلِّيَ عَلَيْهَا فَلَهُ قِيرَاطٌ، وَمَنْ شَهِدَ حَتَّى تُدْفَنَ كَانَ لَهُ قِيرَاطَانِ ". قِيلَ وَمَا الْقِيرَاطَانِ قَالَ " مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ ".

Reference	: Sahih al-Bukhari 1325
In-book reference	: Book 23, Hadith 82
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 410

(59) Chapter: The offering of the funeral salat (prayer) by boys along with the men

(59) باب صَلاَةِ الصِّبْيَانِ مَعَ النَّاسِ عَلَى الْجَنَائِزِ

Narrated 'Amir:

Ibn `Abbas (who was at that time a boy) said, "Allah's Messenger (ﷺ) came to a grave and the people said, 'He or she was buried yesterday.' " Ibn `Abbas added, "We aligned behind the Prophet (ﷺ) and he led the funeral prayer of the deceased."

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، حَدَّثَنَا زَائِدَةُ، حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ، عَنْ عَامِرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ أَتَى رَسُولُ اللَّهِ صلى الله عليه وسلم قَبْرًا، فَقَالُوا هَذَا دُفِنَ، أَوْ دُفِنَتِ الْبَارِحَةَ. قَالَ ابْنُ عَبَّاسٍ ـ رضى الله عنهما ـ فَصَفَّنَا خَلْفَهُ ثُمَّ صَلَّى عَلَيْهَا.

Reference	: Sahih al-Bukhari 1326
In-book reference	: Book 23, Hadith 83
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 411

(60) Chapter: To offer the funeral Salat (prayer) at the Musalla and at the Mosque

(60) باب الصَّلاَةِ عَلَى الْجَنَائِزِ بِالْمُصَلَّى وَالْمَسْجِدِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) informed about the news of the death of An-Najash (King of Ethiopia) on the day he expired. He said, "Ask Allah's forgiveness for your brother. " Narrated Abu Huraira: The Prophet (ﷺ) made them align in rows at the Musalla and said four Takbir.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي، سَلَمَةَ أَنَّهُمَا حَدَّثَاهُ عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ نَعَى لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم النَّجَاشِيَّ صَاحِبَ الْحَبَشَةِ، يَوْمَ الَّذِي مَاتَ فِيهِ فَقَالَ " **اسْتَغْفِرُوا لأَخِيكُمْ** ". وَعَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ إِنَّ النَّبِيَّ صلى الله عليه وسلم صَفَّ بِهِمْ بِالْمُصَلَّى فَكَبَّرَ عَلَيْهِ أَرْبَعًا.

Reference	: Sahih al-Bukhari 1327, 1328
In-book reference	: Book 23, Hadith 84
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 412

Narrated `Abdullah bin `Umar:

The Jew brought to the Prophet (ﷺ) a man and a woman from amongst them who have committed (adultery) illegal sexual intercourse. He ordered both of them to be stoned (to death), near the place of offering the funeral prayers beside the mosque."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَبُو ضَمْرَةَ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ الْيَهُودَ، جَاءُوا إِلَى النَّبِيِّ صلى الله عليه وسلم بِرَجُلٍ مِنْهُمْ وَامْرَأَةٍ زَنَيَا، فَأَمَرَ بِهِمَا فَرُجِمَا قَرِيبًا مِنْ مَوْضِعِ الْجَنَائِزِ عِنْدَ الْمَسْجِدِ.

Reference	: Sahih al-Bukhari 1329
In-book reference	: Book 23, Hadith 85
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 413

(61) Chapter: What is disliked of establishing places of worship (mosques) over the graves,

(61) باب مَا يُكْرَهُ مِنِ اتِّخَاذِ الْمَسَاجِدِ عَلَى الْقُبُورِ

وَلَمَّا مَاتَ الْحَسَنُ بْنُ الْحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمْ ضَرَبَتِ امْرَأَتُهُ الْقُبَّةَ عَلَى قَبْرِهِ سَنَةً، ثُمَّ رُفِعَتْ، فَسَمِعُوا صَائِحًا يَقُولُ أَلاَ هَلْ وَجَدُوا مَا فَقَدُوا. فَأَجَابَهُ الآخَرُ بَلْ يَئِسُوا فَانْقَلَبُوا.

Narrated `Urwa:

Aisha said, "The Prophet (ﷺ) in his fatal illness said, 'Allah cursed the Jews and the Christians because they took the graves of their Prophets as places for praying."' Aisha added, "Had it not been for that, the grave of the Prophet (ﷺ) (p.b.u.h) would have been made prominent but I am afraid it might be taken (as a) place for praying.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنْ هِلاَلٍ ـ هُوَ الْوَزَّانُ ـ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ " لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسْجِدًا ". قَالَتْ وَلَوْلاَ ذَلِكَ لأَبْرَزُوا قَبْرَهُ غَيْرَ أَنِّي أَخْشَى أَنْ يُتَّخَذَ مَسْجِدًا.

Reference	: Sahih al-Bukhari 1330
In-book reference	: Book 23, Hadith 86
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 414

(62) Chapter: The offering of the funeral Salat of a woman who died during the delivery (of a child)

(62) باب الصَّلاَةِ عَلَى النُّفَسَاءِ إِذَا مَاتَتْ فِي نِفَاسِهَا

Narrated Samura bin Jundab:

I offered the funeral prayer behind the Prophet (ﷺ) for a woman who had died during childbirth and he stood up by the middle of the coffin.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا حُسَيْنٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ سَمُرَةَ ـ رضى الله عنه ـ قَالَ صَلَّيْتُ وَرَاءَ النَّبِيِّ صلى الله عليه وسلم عَلَى امْرَأَةٍ مَاتَتْ فِي نِفَاسِهَا، فَقَامَ عَلَيْهَا وَسَطَهَا.

Reference	: Sahih al-Bukhari 1331
In-book reference	: Book 23, Hadith 87
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 415

(63) Chapter: Where should the Imam stand while leading the funeral prayer of a female or a male?

(63) باب أَيْنَ يَقُومُ مِنَ الْمَرْأَةِ وَالرَّجُلِ

Narrated Samura bin Jundab:

I offered the funeral prayer behind the Prophet (ﷺ) for a woman who had died during childbirth and he stood up by the middle of the coffin.

حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا حُسَيْنٌ، عَنِ ابْنِ بُرَيْدَةَ، حَدَّثَنَا سَمُرَةُ بْنُ جُنْدُبٍ ـ رضى الله عنه ـ قَالَ صَلَّيْتُ وَرَاءَ النَّبِيِّ صلى الله عليه وسلم عَلَى امْرَأَةٍ مَاتَتْ فِي نِفَاسِهَا فَقَامَ عَلَيْهَا وَسَطَهَا.

Reference	: Sahih al-Bukhari 1332
In-book reference	: Book 23, Hadith 88
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 416

(64) Chapter: There are four Takbir's in the funeral prayers

(64) باب التَّكْبِيرِ عَلَى الْجَنَازَةِ أَرْبَعًا

وَقَالَ حُمَيْدٌ صَلَّى بِنَا أَنَسٌ رَضِيَ اللَّهُ عَنْهُ فَكَبَّرَ ثَلاَثًا ثُمَّ سَلَّمَ، فَقِيلَ لَهُ فَاسْتَقْبَلَ الْقِبْلَةَ، ثُمَّ كَبَّرَ الرَّابِعَةَ ثُمَّ سَلَّمَ.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) informed about the news of the death of An-Najash on the day he died. He went out with us to the Musalla and we aligned in rows and he said four Takbirs for An-Najashi's funeral prayer.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَعَى النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ، وَخَرَجَ بِهِمْ إِلَى الْمُصَلَّى فَصَفَّ بِهِمْ، وَكَبَّرَ عَلَيْهِ أَرْبَعَ تَكْبِيرَاتٍ.

Reference	: Sahih al-Bukhari 1333
In-book reference	: Book 23, Hadith 89
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 417

Narrated Jabir:

The Prophet (ﷺ) offered the funeral prayer of As-Hama An-Najash and said four Takbir.

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ، حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ، عَنْ جَابِرٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى عَلَى أَصْحَمَةَ النَّجَاشِيِّ فَكَبَّرَ أَرْبَعًا. وَقَالَ يَزِيدُ بْنُ هَارُونَ وَعَبْدُ الصَّمَدِ عَنْ سَلِيمٍ أَصْحَمَةَ. وَتَابَعَهُ عَبْدُ الصَّمَدِ.

Reference	: Sahih al-Bukhari 1334
In-book reference	: Book 23, Hadith 90
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 418

(65) Chapter: The recitation of Surah Al-Fathiha in the funeral Salat

(65) باب قِرَاءَةِ فَاتِحَةِ الْكِتَابِ عَلَى الْجَنَازَةِ

وَقَالَ الْحَسَنُ يَقْرَأُ عَلَى الطِّفْلِ بِفَاتِحَةِ الْكِتَابِ وَيَقُولُ اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَسَلَفًا وَأَجْرًا.

Narrated Talha bin `Abdullah bin `Auf:

I offered the funeral prayer behind Ibn `Abbas and he recited Al-Fatiha and said, "You should know that it (i.e. recitation of Al-Fatiha) is the tradition of the Prophet (ﷺ) Muhammad.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدٍ، عَنْ طَلْحَةَ، قَالَ صَلَّيْتُ خَلْفَ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ. حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ، قَالَ صَلَّيْتُ خَلْفَ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ عَلَى جَنَازَةٍ فَقَرَأَ بِفَاتِحَةِ الْكِتَابِ قَالَ لِيَعْلَمُوا أَنَّهَا سُنَّةٌ.

Reference	: Sahih al-Bukhari 1335
In-book reference	: Book 23, Hadith 91
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 419

(66) Chapter: To offer the (funeral) Salat on the grave after the burial of the deceased

(66) باب الصَّلاَةِ عَلَى الْقَبْرِ بَعْدَ مَا يُدْفَنُ

Narrated Sulaiman Ash-Shaibani:

I heard Ash-Shu`bi saying, "I was told by a man who had passed with the Prophet (ﷺ) (p.b.u.h) by a grave that was separate from the other graves that he (the Prophet (ﷺ) ) led them in the prayer and they prayed behind him." I said, "O Abu `Amr! Who narrated that to you?" He replied, "Ibn `Abbas."

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنِي سُلَيْمَانُ الشَّيْبَانِيُّ، قَالَ سَمِعْتُ الشَّعْبِيَّ، قَالَ أَخْبَرَنِي مَنْ، مَرَّ مَعَ النَّبِيِّ صلى الله عليه وسلم عَلَى قَبْرٍ مَنْبُوذٍ فَأَمَّهُمْ وَصَلَّوْا خَلْفَهُ. قُلْتُ مَنْ حَدَّثَكَ هَذَا يَا أَبَا عَمْرٍو قَالَ ابْنُ عَبَّاسٍ ـ رضى الله عنهما ـ.

Reference	: Sahih al-Bukhari 1336
In-book reference	: Book 23, Hadith 92
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 420

Narrated Abu Huraira:

A black person, a male or a female used to clean the Mosque and then died. The Prophet (ﷺ) (p.b.u.h) did not know about it . One day the Prophet (ﷺ) remembered him and said, "What happened to that person?" The people replied, "O Allah's Messenger (ﷺ)! He died." He said, "Why did you not inform me?" They said, "His story was so and so (i.e. regarded him as insignificant)." He said, "Show me his grave." He then went to his grave and offered the funeral prayer.

حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ أَسْوَدَ ـ رَجُلاً أَوِ امْرَأَةً ـ كَانَ يَقُمُّ الْمَسْجِدَ فَمَاتَ، وَلَمْ يَعْلَمِ النَّبِيُّ صلى الله عليه وسلم بِمَوْتِهِ فَذَكَرَهُ ذَاتَ يَوْمٍ فَقَالَ " مَا فَعَلَ ذَلِكَ الإِنْسَانُ ". قَالُوا مَاتَ يَا رَسُولَ اللَّهِ. قَالَ " أَفَلاَ آذَنْتُمُونِي ". فَقَالُوا إِنَّهُ كَانَ كَذَا وَكَذَا قِصَّتَهُ. قَالَ فَحَقَرُوا شَأْنَهُ. قَالَ " فَدُلُّونِي عَلَى قَبْرِهِ ". فَأَتَى قَبْرَهُ فَصَلَّى عَلَيْهِ.

Reference	: Sahih al-Bukhari 1337
In-book reference	: Book 23, Hadith 93
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 421

(67) Chapter: A dead person hears the footsteps (of the living)

(67) باب الْمَيِّتُ يَسْمَعُ خَفْقَ النِّعَالِ

Narrated Anas:

The Prophet (ﷺ) said, "When a human being is laid in his grave and his companions return and he even hears their foot steps, two angels come to him and make him sit and ask him: What did you use to say about this man, Muhammad ? He will say: I testify that he is Allah's slave and His Apostle. Then it will be said to him, 'Look at your place in the Hell-Fire. Allah has given you a place in Paradise instead of it.' " The Prophet (ﷺ) added, "The dead person will see both his places. But a non-believer or a hypocrite will say to the angels, 'I do not know, but I used to say what the people used to say! It will be said to him, 'Neither did you know nor did you take the guidance (by reciting the Qur'an).' Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever approaches him except human beings and jinns."

حَدَّثَنَا عَيَّاشٌ، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا سَعِيدٌ، قَالَ وَقَالَ لِي خَلِيفَةُ حَدَّثَنَا ابْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْعَبْدُ إِذَا وُضِعَ فِي قَبْرِهِ، وَتُوُلِّيَ وَذَهَبَ أَصْحَابُهُ حَتَّى إِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، أَتَاهُ مَلَكَانِ فَأَقْعَدَاهُ فَيَقُولاَنِ لَهُ مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ مُحَمَّدٍ صلى الله عليه وسلم فَيَقُولُ أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ. فَيُقَالُ انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ، أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ ـ قَالَ النَّبِيُّ صلى الله عليه وسلم فَيَرَاهُمَا جَمِيعًا ـ وَأَمَّا الْكَافِرُ ـ أَوِ الْمُنَافِقُ ـ فَيَقُولُ لاَ أَدْرِي، كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ. فَيُقَالُ لاَ دَرَيْتَ وَلاَ تَلَيْتَ. ثُمَّ يُضْرَبُ بِمِطْرَقَةٍ مِنْ حَدِيدٍ ضَرْبَةً بَيْنَ أُذُنَيْهِ، فَيَصِيحُ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيهِ إِلاَّ الثَّقَلَيْنِ ".

Reference	: Sahih al-Bukhari 1338
In-book reference	: Book 23, Hadith 94
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 422

(68) Chapter: Whoever desired to be buried in the Sacred Land

(68) باب مَنْ أَحَبَّ الدَّفْنَ فِي الأَرْضِ الْمُقَدَّسَةِ أَوْ نَحْوِهَا

Narrated Abu Huraira:

The angel of death was sent to Moses and when he went to him, Moses slapped him severely, spoiling one of his eyes. The angel went back to his Lord, and said, "You sent me to a slave who does not want to die." Allah restored his eye and said, "Go back and tell him (i.e. Moses) to place his hand over the back of an ox, for he will be allowed to live for a number of years equal to the number of hairs coming under his hand." (So the angel came to him and told him the

same). Then Moses asked, "O my Lord! What will be then?" He said, "Death will be then." He said, "(Let it be) now." He asked Allah that He bring him near the Sacred Land at a distance of a stone's throw. Allah's Messenger (ﷺ) (p.b.u.h) said, "Were I there I would show you the grave of Moses by the way near the red sand hill."

حَدَّثَنَا مَحْمُودٌ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ " أُرْسِلَ مَلَكُ الْمَوْتِ إِلَى مُوسَى ـ عَلَيْهِمَا السَّلاَمُ ـ فَلَمَّا جَاءَهُ صَكَّهُ فَرَجَعَ إِلَى رَبِّهِ فَقَالَ أَرْسَلْتَنِي إِلَى عَبْدٍ لاَ يُرِيدُ الْمَوْتَ. فَرَدَّ اللَّهُ عَلَيْهِ عَيْنَهُ وَقَالَ ارْجِعْ فَقُلْ لَهُ يَضَعُ يَدَهُ عَلَى مَتْنِ ثَوْرٍ، فَلَهُ بِكُلِّ مَا غَطَّتْ بِهِ يَدُهُ بِكُلِّ شَعْرَةٍ سَنَةٌ. قَالَ أَىْ رَبِّ، ثُمَّ مَاذَا قَالَ ثُمَّ الْمَوْتُ. قَالَ فَالآنَ. فَسَأَلَ اللَّهَ أَنْ يُدْنِيَهُ مِنَ الأَرْضِ الْمُقَدَّسَةِ رَمْيَةً بِحَجَرٍ ". قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَلَوْ كُنْتُ ثَمَّ لأَرَيْتُكُمْ قَبْرَهُ إِلَى جَانِبِ الطَّرِيقِ عِنْدَ الْكَثِيبِ الأَحْمَرِ ".

Reference	: Sahih al-Bukhari 1339
In-book reference	: Book 23, Hadith 95
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 423

(69) Chapter: Burial at night

(69) باب الدَّفْنِ بِاللَّيْلِ وَدُفِنَ أَبُو بَكْرٍ ـ رضى الله عنه ـ لَيْلاً

وَدُفِنَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لَيْلاً.

Narrated Ibn `Abbas:

The Prophet (ﷺ) (p.b.u.h) offered the funeral prayer of a man one night after he was buried, he and his companions stood up (for the Prayer). He had asked them about him before standing, saying, "Who is this?" They said, "He is so and so and was buried last night." So all of them offered the funeral prayer.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ صَلَّى النَّبِيُّ صلى الله عليه وسلم عَلَى رَجُلٍ بَعْدَ مَا دُفِنَ بِلَيْلَةٍ قَامَ هُوَ وَأَصْحَابُهُ، وَكَانَ سَأَلَ عَنْهُ فَقَالَ " مَنْ هَذَا ". فَقَالُوا فُلاَنٌ، دُفِنَ الْبَارِحَةَ. فَصَلَّوْا عَلَيْهِ.

Reference	: Sahih al-Bukhari 1340
In-book reference	: Book 23, Hadith 96
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 424

(70) Chapter: Building a mosque (a place of worship) at a grave

(70) باب بِنَاءِ الْمَسْجِدِ عَلَى الْقَبْرِ

Narrated `Aisha:

When the Prophet (ﷺ) became ill, some of his wives talked about a church which they had seen in Ethiopia and it was called Mariya. Um Salma and Um Habiba had been to Ethiopia, and both of them narrated its (the Church's) beauty and the pictures it contained. The Prophet (ﷺ) raised his head and said, "Those are the people who, whenever a pious man dies amongst them, make a place of worship at his grave and then they make those pictures in it. Those are the worst creatures in the Sight of Allah."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ لَمَّا اشْتَكَى النَّبِيُّ صلى الله عليه وسلم ذَكَرَتْ بَعْضُ نِسَائِهِ كَنِيسَةً رَأَيْنَهَا بِأَرْضِ الْحَبَشَةِ، يُقَالُ لَهَا مَارِيَةُ، وَكَانَتْ أُمُّ سَلَمَةَ وَأُمُّ حَبِيبَةَ ـ رضى الله عنهما ـ أَتَتَا أَرْضَ الْحَبَشَةِ، فَذَكَرَتَا مِنْ حُسْنِهَا وَتَصَاوِيرَ فِيهَا، فَرَفَعَ رَأْسَهُ فَقَالَ " أُولَئِكَ إِذَا مَاتَ مِنْهُمُ الرَّجُلُ الصَّالِحُ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا، ثُمَّ صَوَّرُوا فِيهِ تِلْكَ الصُّورَةَ، أُولَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ ".

Reference	: Sahih al-Bukhari 1341

In-book reference : Book 23, Hadith 97
USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 425
(deprecated numbering scheme)

(71) Chapter: Who may get down in the grave of a woman

(71) باب مَنْ يَدْخُلُ قَبْرَ الْمَرْأَةِ

Narrated Anas:

We were in the funeral procession of the daughter of Allah's Messenger (ﷺ) and Allah's Messenger (ﷺ) was sitting near the grave and I saw his eyes full of tears. He said, "Is there anyone amongst you who did not have sexual relations with his wife last night?" Abu Talha replied in the affirmative. And so Allah's Apostle told him to get down in her grave and he got down in her grave and buried her.

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، حَدَّثَنَا هِلاَلُ بْنُ عَلِيٍّ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ شَهِدْنَا بِنْتَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَرَسُولُ اللَّهِ صلى الله عليه وسلم جَالِسٌ عَلَى الْقَبْرِ، فَرَأَيْتُ عَيْنَيْهِ تَدْمَعَانِ فَقَالَ " هَلْ فِيكُمْ مِنْ أَحَدٍ لَمْ يُقَارِفِ اللَّيْلَةَ ". فَقَالَ أَبُو طَلْحَةَ أَنَا. قَالَ " فَانْزِلْ فِي قَبْرِهَا ". فَنَزَلَ فِي قَبْرِهَا فَقَبَرَهَا. قَالَ ابْنُ الْمُبَارَكِ قَالَ فُلَيْحٌ أُرَاهُ يَعْنِي الذَّنْبَ. قَالَ أَبُو عَبْدِ اللَّهِ {لِيَقْتَرِفُوا} أَىْ لِيَكْتَسِبُوا.

Reference : Sahih al-Bukhari 1342
In-book reference : Book 23, Hadith 98
USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 426
(deprecated numbering scheme)

(72) Chapter: The funeral Salat (prayer) of a martyr

(72) باب الصَّلاَةِ عَلَى الشَّهِيدِ

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) collected every two martyrs of Uhud in one piece of cloth, then he would ask, "Which of them had (knew) more of the Qur'an?" When one of them was pointed out for him, he would put that one first in the grave and say, "I will be a witness on these on the Day of Resurrection." He ordered them to be buried with their blood on their bodies and they were neither washed nor was a funeral prayer offered for them.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أُحُدٍ فِي ثَوْبٍ وَاحِدٍ ثُمَّ يَقُولُ " أَيُّهُمْ أَكْثَرُ أَخْذًا لِلْقُرْآنِ ". فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا قَدَّمَهُ فِي اللَّحْدِ وَقَالَ " أَنَا شَهِيدٌ عَلَى هَؤُلاَءِ يَوْمَ الْقِيَامَةِ ". وَأَمَرَ بِدَفْنِهِمْ فِي دِمَائِهِمْ، وَلَمْ يُغَسَّلُوا وَلَمْ يُصَلَّ عَلَيْهِمْ.

Reference : Sahih al-Bukhari 1343
In-book reference : Book 23, Hadith 99
USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 427
(deprecated numbering scheme)

Narrated `Uqba bin 'Amir:

One day the Prophet (ﷺ) went out and offered the funeral prayers of the martyrs of Uhud and then went up the pulpit and said, "I will pave the way for you as your predecessor and will be a witness on you. By Allah! I see my Fount (Kauthar) just now and I have been given the keys of all the treasures of the earth (or the keys of the earth). By Allah! I am not afraid that you will worship others along with Allah after my death, but I am afraid that you will fight with one another for the worldly things."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم خَرَجَ يَوْمًا فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلاَتَهُ عَلَى الْمَيِّتِ، ثُمَّ انْصَرَفَ إِلَى الْمِنْبَرِ فَقَالَ " إِنِّي فَرَطٌ لَكُمْ، وَأَنَا شَهِيدٌ عَلَيْكُمْ،

وَإِنِّي وَاللَّهِ لأَنْظُرُ إِلَى حَوْضِي الآنَ، وَإِنِّي أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الأَرْضِ ـ أَوْ مَفَاتِيحَ الأَرْضِ ـ وَإِنِّي وَاللَّهِ مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلَكِنْ أَخَافُ عَلَيْكُمْ أَنْ تَنَافَسُوا فِيهَا ".

Reference	: Sahih al-Bukhari 1344
In-book reference	: Book 23, Hadith 100
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 428

(73) Chapter: The burial of two or three men in one grave

(73) باب دَفْنِ الرَّجُلَيْنِ وَالثَّلاَثَةِ فِي قَبْرٍ وَاحِدٍ

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) buried every two martyrs in of Uhud in one grave.

حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ أَخْبَرَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أُحُدٍ.

Reference	: Sahih al-Bukhari 1345
In-book reference	: Book 23, Hadith 101
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 429

(74) Chapter: Whoever thinks no bath is required for the martyrs

(74) باب مَنْ لَمْ يَرَ غَسْلَ الشُّهَدَاءِ

Narrated Jabir:

The Prophet (ﷺ) said, "Bury them (i.e. martyrs) with their blood." (that was) On the day of the Battle of Uhud. He did not get them washed.

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ، عَنْ جَابِرٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " ادْفِنُوهُمْ فِي دِمَائِهِمْ ". ـ يَعْنِي يَوْمَ أُحُدٍ ـ وَلَمْ يُغَسِّلْهُمْ.

Reference	: Sahih al-Bukhari 1346
In-book reference	: Book 23, Hadith 102
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 430

(75) Chapter: Who should be put first in the Lahd

(75) باب مَنْ يُقَدَّمُ فِي اللَّحْدِ

وَسُمِّيَ اللَّحْدَ لأَنَّهُ فِي نَاحِيَةٍ، وَكُلُّ جَائِرٍ مُلْحِدٌ.
{مُلْتَحَدًا} مَعْدِلاً، وَلَوْ كَانَ مُسْتَقِيمًا كَانَ ضَرِيحًا.

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) shrouded every two martyrs of Uhud in one piece of cloth and then he would ask, "Which of them knew more Qur'an?" When one of them was pointed out he would put him first in the grave. He said, "I am a witness on these." Then he ordered them to be buried with blood on their bodies. Neither did he offer their funeral prayer nor did he get them washed. (Jabir bin `Abdullah added): Allah's Messenger (ﷺ) used to ask about the martyrs of Uhud as to which of them knew more of the Qur'an." And when one of them was pointed out as having more of it he would put him first in the grave and then his companions. (Jabir added): My father and my uncle were shrouded in one sheet.

حَدَّثَنَا ابْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا لَيْثُ بْنُ سَعْدٍ، حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أُحُدٍ فِي ثَوْبٍ وَاحِدٍ ثُمَّ يَقُولُ

" أَيُّهُمْ أَكْثَرُ أَخْذًا لِلْقُرْآنِ ". فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا قَدَّمَهُ فِي اللَّحْدِ وَقَالَ " أَنَا شَهِيدٌ عَلَى هَؤُلاَءِ ". وَأَمَرَ بِدَفْنِهِمْ بِدِمَائِهِمْ، وَلَمْ يُصَلِّ عَلَيْهِمْ وَلَمْ يُغَسِّلْهُمْ. وَأَخْبَرَنَا الأَوْزَاعِيُّ، عَنِ الزُّهْرِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ لِقَتْلَى أُحُدٍ " أَىُّ هَؤُلاَءِ أَكْثَرُ أَخْذًا لِلْقُرْآنِ ". فَإِذَا أُشِيرَ لَهُ إِلَى رَجُلٍ قَدَّمَهُ فِي اللَّحْدِ قَبْلَ صَاحِبِهِ. وَقَالَ جَابِرٌ فَكُفِّنَ أَبِي وَعَمِّي فِي نَمِرَةٍ وَاحِدَةٍ. وَقَالَ سُلَيْمَانُ بْنُ كَثِيرٍ حَدَّثَنِي الزُّهْرِيُّ، حَدَّثَنَا مَنْ، سَمِعَ جَابِرًا ـ رضى الله عنه.

Reference	: Sahih al-Bukhari 1347, 1348
In-book reference	: Book 23, Hadith 103
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 431

(76) Chapter: The placing of Idhkhir and grass in the grave

(76) باب الإِذْخِرِ وَالْحَشِيشِ فِي الْقَبْرِ

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "Allah has made Mecca a sanctuary (sacred place) and it was a sanctuary before me and will be so after me. It was made legal for me (to fight in it) for a few hours of the day. None is allowed to uproot its thorny shrubs or to cut its trees or to chase its game or to pick up its fallen things except by a person who announces it publicly." On that Al-Abbas said (to the Prophet), "Except Al- Idhkhir for our goldsmiths and for our graves." And so the Prophet (ﷺ) added, "Except Al-Idhkhir. " And Abu Huraira narrated that the Prophet (ﷺ) said, "Except Al-Idhkhir for our graves and houses." And Ibn `Abbas said, "For their goldsmiths and houses."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشَبٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " حَرَّمَ اللَّهُ مَكَّةَ، فَلَمْ تَحِلَّ لأَحَدٍ قَبْلِي وَلاَ لأَحَدٍ بَعْدِي، أُحِلَّتْ لِي سَاعَةً مِنْ نَهَارٍ، لاَ يُخْتَلَى خَلاَهَا، وَلاَ يُعْضَدُ شَجَرُهَا، وَلاَ يُنَفَّرُ صَيْدُهَا، وَلاَ تُلْتَقَطُ لُقَطَتُهَا إِلاَّ لِمُعَرِّفٍ ". فَقَالَ الْعَبَّاسُ ـ رضى الله عنه ـ إِلاَّ الإِذْخِرَ لِصَاغَتِنَا وَقُبُورِنَا. فَقَالَ " إِلاَّ الإِذْخِرَ ". وَقَالَ أَبُو هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم " لِقُبُورِنَا وَبُيُوتِنَا ". وَقَالَ أَبَانُ بْنُ صَالِحٍ عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم مِثْلَهُ. وَقَالَ مُجَاهِدٌ عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ لِقَيْنِهِمْ وَبُيُوتِهِمْ.

Reference	: Sahih al-Bukhari 1349
In-book reference	: Book 23, Hadith 104
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 432

(77) Chapter: Can the dead body be taken out of its grave

(77) باب هَلْ يُخْرَجُ الْمَيِّتُ مِنَ الْقَبْرِ وَاللَّحْدِ لِعِلَّةٍ

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) came to `Abdullah bin Ubai (a hypocrite) after his death and he has been laid in his pit (grave). He ordered (that he be taken out of the grave) and he was taken out. Then he placed him on his knees and threw some of his saliva on him and clothed him in his (the Prophet's) own shirt. Allah knows better (why he did so). `Abdullah bin Ubai had given his shirt to Al-Abbas to wear. Abu Harun said, "Allah's Messenger (ﷺ) at that time had two shirts and the son of `Abdullah bin Ubai said to him, 'O Allah's Messenger (ﷺ)! Clothe my father in your shirt which has been in contact with your skin.' ' Sufyan added, "Thus people think that the Prophet (ﷺ) clothed `Abdullah bin Tubal in his shirt in lieu of what he (Abdullah) had done (for Al `Abbas, the Prophet's uncle.)"

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ عَمْرٌو سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ أَتَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَبْدَ اللَّهِ بْنَ أُبَىٍّ بَعْدَ مَا أُدْخِلَ حُفْرَتَهُ فَأَمَرَ بِهِ فَأُخْرِجَ، فَوَضَعَهُ عَلَى رُكْبَتَيْهِ، وَنَفَثَ عَلَيْهِ مِنْ رِيقِهِ، وَأَلْبَسَهُ قَمِيصَهُ، فَاللَّهُ أَعْلَمُ، وَكَانَ كَسَا عَبَّاسًا قَمِيصًا. قَالَ سُفْيَانُ وَقَالَ أَبُو هَارُونَ وَكَانَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم قَمِيصَانِ، فَقَالَ لَهُ

ابْنُ عَبْدِ اللَّهِ يَا رَسُولَ اللَّهِ، أَلْبِسْ أَبِي قَمِيصَكَ الَّذِي يَلِي جِلْدَكَ. قَالَ سُفْيَانُ فَيُرَوْنَ أَنَّ النَّبِيَّ صلى الله عليه وسلم أَلْبَسَ عَبْدَ اللَّهِ قَمِيصَهُ مُكَافَأَةً لِمَا صَنَعَ.

Reference	: Sahih al-Bukhari 1350
In-book reference	: Book 23, Hadith 105
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 433

Narrated Jabir:

When the time of the Battle of Uhud approached, my father called me at night and said, "I think that I will be the first amongst the companions of the Prophet (ﷺ) to be martyred. I do not leave anyone after me dearer to me than you, except Allah's Messenger (ﷺ)'s soul and I owe some debt and you should repay it and treat your sisters favorably (nicely and politely)." So in the morning he was the first to be martyred and was buried along with another (martyr). I did not like to leave him with the other (martyr) so I took him out of the grave after six months of his burial and he was in the same condition as he was on the day of burial, except a slight change near his ear.

حَدَّثَنَا مُسَدَّدٌ، أَخْبَرَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ ـ رضى الله عنه ـ قَالَ لَمَّا حَضَرَ أُحُدٌ دَعَانِي أَبِي مِنَ اللَّيْلِ فَقَالَ مَا أُرَانِي إِلاَّ مَقْتُولاً فِي أَوَّلِ مَنْ يُقْتَلُ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم، وَإِنِّي لاَ أَتْرُكُ بَعْدِي أَعَزَّ عَلَىَّ مِنْكَ، غَيْرَ نَفْسِ رَسُولِ اللَّهِ صلى الله عليه وسلم، فَإِنَّ عَلَىَّ دَيْنًا فَاقْضِ، وَاسْتَوْصِ بِأَخَوَاتِكَ خَيْرًا. فَأَصْبَحْنَا فَكَانَ أَوَّلَ قَتِيلٍ، وَدُفِنَ مَعَهُ آخَرُ فِي قَبْرٍ، ثُمَّ لَمْ تَطِبْ نَفْسِي أَنْ أَتْرُكَهُ مَعَ الآخَرِ فَاسْتَخْرَجْتُهُ بَعْدَ سِتَّةِ أَشْهُرٍ، فَإِذَا هُوَ كَيَوْمِ وَضَعْتُهُ هُنَيَّةً غَيْرَ أُذُنِهِ.

Reference	: Sahih al-Bukhari 1351
In-book reference	: Book 23, Hadith 106
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 434

Narrated Jabir:

A man was buried along with my father and I did not like it till I took him (i.e. my father) out and buried him in a separate grave.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ، عَنْ شُعْبَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ ـ رضى الله عنه ـ قَالَ دُفِنَ مَعَ أَبِي رَجُلٌ فَلَمْ تَطِبْ نَفْسِي حَتَّى أَخْرَجْتُهُ فَجَعَلْتُهُ فِي قَبْرٍ عَلَى حِدَةٍ.

Reference	: Sahih al-Bukhari 1352
In-book reference	: Book 23, Hadith 107
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 435

(78) Chapter: The Lahd and the (straight) cut in the grave

(78) باب اللَّحْدِ وَالشَّقِّ فِي الْقَبْرِ

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) collected every two martyrs of Uhud (in one grave) and then he would ask, "Which of them knew the Qur'an more?" And if one of them was pointed out for him as having more knowledge, he would put him first in the Lahd. The Prophet (ﷺ) said, "I will be a witness on these on the Day of Resurrection." Then he ordered them to be buried with their blood on their bodies and he did not have them washed.

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ، قَالَ حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَجْمَعُ بَيْنَ رَجُلَيْنِ مِنْ قَتْلَى أُحُدٍ ثُمَّ يَقُولُ " أَيُّهُمْ أَكْثَرُ أَخْذًا لِلْقُرْآنِ ". فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا قَدَّمَهُ فِي اللَّحْدِ فَقَالَ " أَنَا شَهِيدٌ عَلَى هَؤُلاَءِ يَوْمَ الْقِيَامَةِ ". فَأَمَرَ بِدَفْنِهِمْ بِدِمَائِهِمْ وَلَمْ يُغَسِّلْهُمْ.

Reference : Sahih al-Bukhari 1353
In-book reference : Book 23, Hadith 108
USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 436
(deprecated numbering scheme)

(79) Chapter: If a boy becomes a Muslim and then dies, should a funeral prayer be offered for him? Should Islam be explained to a boy?

(79) باب إِذَا أَسْلَمَ الصَّبِيُّ فَمَاتَ هَلْ يُصَلَّى عَلَيْهِ وَهَلْ يُعْرَضُ عَلَى الصَّبِيِّ الإِسْلاَمُ

وَقَالَ الْحَسَنُ وَشُرَيْحٌ وَإِبْرَاهِيمُ وَقَتَادَةُ إِذَا أَسْلَمَ أَحَدُهُمَا فَالْوَلَدُ مَعَ الْمُسْلِمِ.
وَكَانَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا مَعَ أُمِّهِ مِنَ الْمُسْتَضْعَفِينَ، وَلَمْ يَكُنْ مَعَ أَبِيهِ عَلَى دِينِ قَوْمِهِ.
وَقَالَ الإِسْلاَمُ يَعْلُو وَلاَ يُعْلَى.

Narrated Ibn `Umar:

`Umar set out along with the Prophet (ﷺ) (p.b.u.h) with a group of people to Ibn Saiyad till they saw him playing with the boys near the hillocks of Bani Mughala. Ibn Saiyad at that time was nearing his puberty and did not notice (us) until the Prophet (ﷺ) stroked him with his hand and said to him, "Do you testify that I am Allah's Messenger (ﷺ)?" Ibn Saiyad looked at him and said, "I testify that you are the Messenger of illiterates." Then Ibn Saiyad asked the Prophet (ﷺ) (p.b.u.h), "Do you testify that I am Allah's Messenger (ﷺ)?" The Prophet (ﷺ) (p.b.u.h) refuted it and said, "I believe in Allah and His Apostles." Then he said (to Ibn Saiyad), "What do you think?" Ibn Saiyad answered, "True people and liars visit me." The Prophet (ﷺ) said, "You have been confused as to this matter." Then the Prophet (ﷺ) said to him, "I have kept something (in my mind) for you, (can you tell me that?)" Ibn Saiyad said, "It is Al-Dukh (the smoke)." (2) The Prophet (ﷺ) said, "Let you be in ignominy. You cannot cross your limits." On that `Umar, said, "O Allah's Messenger (ﷺ)! Allow me to chop his head off." The Prophet (ﷺ) (p.b.u.h) said, "If he is he (i.e. Dajjal), then you cannot overpower him, and if he is not, then there is no use of murdering him." (Ibn `Umar added): Later on Allah's Messenger (ﷺ) (p.b.u.h) once again went along with Ubai bin Ka`b to the date-palm trees (garden) where Ibn Saiyad was staying. The Prophet (ﷺ) (p.b.u.h) wanted to hear something from Ibn Saiyad before Ibn Saiyad could see him, and the Prophet (ﷺ) (p.b.u.h) saw him lying covered with a sheet and from where his murmurs were heard. Ibn Saiyad's mother saw Allah's Apostle while he was hiding himself behind the trunks of the date-palm trees. She addressed Ibn Saiyad, "O Saf ! (and this was the name of Ibn Saiyad) Here is Muhammad." And with that Ibn Saiyad got up. The Prophet (ﷺ) said, "Had this woman left him (Had she not disturbed him), then Ibn Saiyad would have revealed the reality of his case.

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ ابْنَ عُمَرَ ـ رضى الله عنهما ـ أَخْبَرَهُ أَنَّ عُمَرَ انْطَلَقَ مَعَ النَّبِيِّ صلى الله عليه وسلم فِي رَهْطٍ قِبَلَ ابْنِ صَيَّادٍ، حَتَّى وَجَدُوهُ يَلْعَبُ مَعَ الصِّبْيَانِ عِنْدَ أُطُمِ بَنِي مَغَالَةَ، وَقَدْ قَارَبَ ابْنُ صَيَّادٍ الْحُلُمَ فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ النَّبِيُّ صلى الله عليه وسلم بِيَدِهِ ثُمَّ قَالَ لاِبْنِ صَيَّادٍ " تَشْهَدُ أَنِّي رَسُولُ اللَّهِ ". فَنَظَرَ إِلَيْهِ ابْنُ صَيَّادٍ فَقَالَ أَشْهَدُ أَنَّكَ رَسُولُ الأُمِّيِّينَ. فَقَالَ ابْنُ صَيَّادٍ لِلنَّبِيِّ صلى الله عليه وسلم أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ فَرَفَضَهُ وَقَالَ آمَنْتُ بِاللَّهِ وَبِرُسُلِهِ. فَقَالَ لَهُ " مَاذَا تَرَى ". قَالَ ابْنُ صَيَّادٍ يَأْتِينِي صَادِقٌ وَكَاذِبٌ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " خُلِّطَ عَلَيْكَ الأَمْرُ " ثُمَّ قَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " إِنِّي قَدْ خَبَأْتُ لَكَ خَبِيئًا ". فَقَالَ ابْنُ صَيَّادٍ هُوَ الدُّخُّ. فَقَالَ " اخْسَأْ، فَلَنْ تَعْدُوَ قَدْرَكَ ". فَقَالَ عُمَرُ ـ رضى الله عنه ـ دَعْنِي يَا رَسُولَ اللَّهِ أَضْرِبْ عُنُقَهُ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنْ يَكُنْهُ فَلَنْ تُسَلَّطَ عَلَيْهِ، وَإِنْ لَمْ يَكُنْهُ فَلاَ خَيْرَ لَكَ فِي قَتْلِهِ ". وَقَالَ سَالِمٌ سَمِعْتُ ابْنَ عُمَرَ ـ رضى الله عنهما ـ يَقُولُ انْطَلَقَ بَعْدَ ذَلِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأُبَىُّ بْنُ كَعْبٍ إِلَى النَّخْلِ الَّتِي فِيهَا ابْنُ صَيَّادٍ وَهُوَ يَخْتِلُ أَنْ يَسْمَعَ مِنِ ابْنِ صَيَّادٍ شَيْئًا قَبْلَ أَنْ يَرَاهُ ابْنُ صَيَّادٍ فَرَآهُ النَّبِيُّ صلى الله عليه وسلم وَهُوَ مُضْطَجِعٌ، يَعْنِي فِي قَطِيفَةٍ لَهُ فِيهَا رَمْزَةٌ أَوْ زَمْرَةٌ، فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ

رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ يَتَّقِي بِجُذُوعِ النَّخْلِ فَقَالَتْ لاِبْنِ صَيَّادٍ يَا صَافِ ـ وَهْوَ اسْمُ ابْنِ صَيَّادٍ ـ هَذَا مُحَمَّدٌ صلى الله عليه وسلم. فَثَارَ ابْنُ صَيَّادٍ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لَوْ تَرَكَتْهُ بَيَّنَ ". وَقَالَ شُعَيْبٌ فِي حَدِيثِهِ فَرَفَصَهُ رَمْرَمَةٌ، أَوْ زَمْزَمَةٌ. وَقَالَ إِسْحَاقُ الْكَلْبِيُّ وَعُقَيْلٌ رَمْرَمَةٌ. وَقَالَ مَعْمَرٌ رَمْزَةٌ.

Reference	: Sahih al-Bukhari 1354, 1355
In-book reference	: Book 23, Hadith 109
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 437

Narrated Anas:

A young Jewish boy used to serve the Prophet (ﷺ) and he became sick. So the Prophet (ﷺ) went to visit him. He sat near his head and asked him to embrace Islam. The boy looked at his father, who was sitting there; the latter told him to obey Abul-Qasim and the boy embraced Islam. The Prophet (ﷺ) came out saying: "Praises be to Allah Who saved the boy from the Hell-fire."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ ـ وَهْوَ ابْنُ زَيْدٍ ـ عَنْ ثَابِتٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ كَانَ غُلاَمٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ صلى الله عليه وسلم فَمَرِضَ، فَأَتَاهُ النَّبِيُّ صلى الله عليه وسلم يَعُودُهُ، فَقَعَدَ عِنْدَ رَأْسِهِ فَقَالَ لَهُ " أَسْلِمْ ". فَنَظَرَ إِلَى أَبِيهِ وَهْوَ عِنْدَهُ فَقَالَ لَهُ أَطِعْ أَبَا الْقَاسِمِ صلى الله عليه وسلم. فَأَسْلَمَ، فَخَرَجَ النَّبِيُّ صلى الله عليه وسلم وَهْوَ يَقُولُ " الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ ".

Reference	: Sahih al-Bukhari 1356
In-book reference	: Book 23, Hadith 110
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 438

Narrated Ibn `Abbas:

My mother and I were among the weak and oppressed. I from among the children, and my mother from among the women.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ قَالَ عُبَيْدُ اللَّهِ سَمِعْتُ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ يَقُولُ كُنْتُ أَنَا وَأُمِّي، مِنَ الْمُسْتَضْعَفِينَ أَنَا مِنَ الْوِلْدَانِ، وَأُمِّي، مِنَ النِّسَاءِ.

Reference	: Sahih al-Bukhari 1357
In-book reference	: Book 23, Hadith 111
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 439

Narrated Ibn Shihab:

The funeral prayer should be offered for every child even if he were the son of a prostitute as he was born with a true faith of Islam (i.e. to worship none but Allah Alone). If his parents are Muslims, particularly the father, even if his mother were a non-Muslim, and if he after the delivery cries (even once) before his death (i.e. born alive) then the funeral prayer must be offered. And if the child does not cry after his delivery (i.e. born dead) then his funeral prayer should not be offered, and he will be considered as a miscarriage. Abu Huraira, narrated that the Prophet (ﷺ) said, "Every child is born with a true faith (i.e. to worship none but Allah Alone) but his parents convert him to Judaism or to Christianity or to Magainism, as an animal delivers a perfect baby animal. Do you find it mutilated?" Then Abu Huraira recited the holy verses: 'The pure Allah's Islamic nature (true faith i.e. to worship none but Allah Alone), with which He has created human beings.' " (30.30).

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، قَالَ ابْنُ شِهَابٍ يُصَلَّى عَلَى كُلِّ مَوْلُودٍ مُتَوَفًّى وَإِنْ كَانَ لِغَيَّةٍ، مِنْ أَجْلِ أَنَّهُ وُلِدَ عَلَى فِطْرَةِ الإِسْلاَمِ، يَدَّعِي أَبَوَاهُ الإِسْلاَمَ أَوْ أَبُوهُ خَاصَّةً، وَإِنْ كَانَتْ أُمُّهُ عَلَى غَيْرِ الإِسْلاَمِ، إِذَا اسْتَهَلَّ صَارِخًا صُلِّيَ عَلَيْهِ، وَلاَ يُصَلَّى عَلَى مَنْ لاَ يَسْتَهِلُّ مِنْ أَجْلِ أَنَّهُ سِقْطٌ، فَإِنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ كَانَ يُحَدِّثُ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَا مِنْ مَوْلُودٍ إِلاَّ

يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَا تُنْتَجُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ ". ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ ـ رضى الله عنه ـ {فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا} الآيَةَ.

Reference	: Sahih al-Bukhari 1358
In-book reference	: Book 23, Hadith 112
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 440

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Every child is born with a true faith of Islam (i.e. to worship none but Allah Alone) but his parents convert him to Judaism, Christianity or Magainism, as an animal delivers a perfect baby animal. Do you find it mutilated?" Then Abu Huraira recited the holy verses: "The pure Allah's Islamic nature (true faith of Islam) (i.e. worshipping none but Allah) with which He has created human beings. No change let there be in the religion of Allah (i.e. joining none in worship with Allah). That is the straight religion (Islam) but most of men know, not." (30.30)

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنْ مَوْلُودٍ إِلاَّ يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَا تُنْتَجُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ، هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ ". ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ ـ رضى الله عنه {فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لاَ تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ}

Reference	: Sahih al-Bukhari 1359
In-book reference	: Book 23, Hadith 113
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 441

(80) Chapter: If Al-Mushrik says, "La ilaha illallah" at the time of his death

(80) باب إِذَا قَالَ الْمُشْرِكُ عِنْدَ الْمَوْتِ لاَ إِلَهَ إِلاَّ اللَّهُ

Narrated Sa`id bin Al-Musaiyab from his father:

When the time of the death of Abu Talib approached, Allah's Messenger (ﷺ) went to him and found Abu Jahl bin Hisham and `Abdullah bin Abi Umaiya bin Al-Mughira by his side. Allah's Messenger (ﷺ) said to Abu Talib, "O uncle! Say: None has the right to be worshipped but Allah, a sentence with which I shall be a witness (i.e. argue) for you before Allah. Abu Jahl and `Abdullah bin Abi Umaiya said, "O Abu Talib! Are you going to denounce the religion of `Abdul Muttalib?" Allah's Messenger (ﷺ) kept on inviting Abu Talib to say it (i.e. 'None has the right to be worshipped but Allah') while they (Abu Jahl and `Abdullah) kept on repeating their statement till Abu Talib said as his last statement that he was on the religion of `Abdul Muttalib and refused to say, 'None has the right to be worshipped but Allah.' (Then Allah's Messenger (ﷺ) said, "I will keep on asking Allah's forgiveness for you unless I am forbidden (by Allah) to do so." So Allah revealed (the verse) concerning him (i.e. It is not fitting for the Prophet (ﷺ) and those who believe that they should invoke (Allah) for forgiveness for pagans even though they be of kin, after it has become clear to them that they are companions of the fire (9.113).

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِيهِ، أَنَّهُ أَخْبَرَهُ أَنَّهُ، لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ جَاءَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَوَجَدَ عِنْدَهُ أَبَا جَهْلِ بْنَ هِشَامٍ، وَعَبْدَ اللَّهِ بْنَ أَبِي أُمَيَّةَ بْنِ الْمُغِيرَةِ، قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأَبِي طَالِبٍ " يَا عَمِّ، قُلْ لاَ إِلَهَ إِلاَّ اللَّهُ، كَلِمَةً أَشْهَدُ لَكَ بِهَا عِنْدَ اللَّهِ ". فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ يَا أَبَا طَالِبٍ، أَتَرْغَبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ فَلَمْ يَزَلْ رَسُولُ اللَّهِ صلى الله عليه وسلم يَعْرِضُهَا عَلَيْهِ، وَيَعُودَانِ بِتِلْكَ الْمَقَالَةِ، حَتَّى قَالَ أَبُو طَالِبٍ آخِرَ مَا كَلَّمَهُمْ هُوَ عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ، وَأَبَى أَنْ يَقُولَ لاَ إِلَهَ إِلاَّ اللَّهُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَا وَاللَّهِ لأَسْتَغْفِرَنَّ لَكَ، مَا لَمْ أُنْهَ عَنْكَ ". فَأَنْزَلَ اللَّهُ تَعَالَى فِيهِ {مَا كَانَ لِلنَّبِيِّ} الآيَةَ.

Reference : Sahih al-Bukhari 1360
In-book reference : Book 23, Hadith 114
USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 442
(deprecated numbering scheme)

(81) Chapter: Placing a leaf of a date palm over the grave

(81) باب الْجَرِيدِ عَلَى الْقَبْرِ

وَأَوْصَى بُرَيْدَةُ الأَسْلَمِيُّ أَنْ يُجْعَلَ فِي قَبْرِهِ جَرِيدَانِ. وَرَأَى ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا فُسْطَاطًا عَلَى قَبْرِ عَبْدِ الرَّحْمَنِ فَقَالَ انْزِعْهُ يَا غُلاَمُ، فَإِنَّمَا يُظِلُّهُ عَمَلُهُ.
وَقَالَ خَارِجَةُ بْنُ زَيْدٍ رَأَيْتُنِي وَنَحْنُ شُبَّانٌ فِي زَمَنِ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ وَإِنَّ أَشَدَّنَا وَثْبَةً الَّذِي يَثِبُ قَبْرَ عُثْمَانَ بْنِ مَظْعُونٍ حَتَّى يُجَاوِزَهُ.
وَقَالَ عُثْمَانُ بْنُ حَكِيمٍ أَخَذَ بِيَدِي خَارِجَةُ فَأَجْلَسَنِي عَلَى قَبْرٍ، وَأَخْبَرَنِي عَنْ عَمِّهِ يَزِيدَ بْنِ ثَابِتٍ قَالَ إِنَّمَا كُرِهَ ذَلِكَ لِمَنْ أَحْدَثَ عَلَيْهِ.
وَقَالَ نَافِعٌ كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَجْلِسُ عَلَى الْقُبُورِ.

Narrated Ibn `Abbas:

The Prophet (ﷺ) once passed by two graves, and those two persons (in the graves) were being tortured. He said, "They are being tortured not for a great thing (to avoid). One of them never saved himself from being soiled with his urine, while the other was going about with calumnies (to make enmity between friends). He then took a green leaf of a date-palm tree split it into two pieces and fixed one on each grave. The people said, "O Allah's Messenger (ﷺ)! Why have you done so?" He replied, "I hope that their punishment may be lessened till they (the leaf) become dry."

حَدَّثَنَا يَحْيَى، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ مَرَّ بِقَبْرَيْنِ يُعَذَّبَانِ فَقَالَ " إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا أَحَدُهُمَا فَكَانَ لاَ يَسْتَتِرُ مِنَ الْبَوْلِ، وَأَمَّا الآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ ". ثُمَّ أَخَذَ جَرِيدَةً رَطْبَةً فَشَقَّهَا بِنِصْفَيْنِ، ثُمَّ غَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً. فَقَالُوا يَا رَسُولَ اللَّهِ، لِمَ صَنَعْتَ هَذَا فَقَالَ " لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ يَيْبَسَا ".

Reference : Sahih al-Bukhari 1361
In-book reference : Book 23, Hadith 115
USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 443
(deprecated numbering scheme)

(82) Chapter: Preacher delivering a lecture at a grave and the sitting of his com anions around him

(82) باب مَوْعِظَةِ الْمُحَدِّثِ عِنْدَ الْقَبْرِ، وَقُعُودِ أَصْحَابِهِ حَوْلَهُ

{يَخْرُجُونَ مِنَ الأَجْدَاثِ} الأَجْدَاثُ الْقُبُورُ.
{بُعْثِرَتْ} أُثِيرَتْ. بَعْثَرْتُ حَوْضِي أَيْ جَعَلْتُ أَسْفَلَهُ أَعْلاَهُ، الإِيفَاضُ الإِسْرَاعُ.
وَقَرَأَ الأَعْمَشُ: {إِلَى نَصْبٍ} إِلَى شَيْءٍ مَنْصُوبٍ يَسْتَبِقُونَ إِلَيْهِ، وَالنُّصْبُ وَاحِدٌ وَالنَّصْبُ مَصْدَرٌ يَوْمُ الْخُرُوجِ مِنَ الْقُبُورِ.
{يَنْسِلُونَ} يَخْرُجُونَ.

Narrated `Ali:

" We were accompanying a funeral procession in Baqi-I-Gharqad. The Prophet (ﷺ) came to us and sat and we sat around him. He had a small stick in his hand then he bent his head and started scraping the ground with it. He then said, "There is none among you, and not a created soul, but has place either in Paradise or in Hell assigned for him and it is also determined for him whether he will be among the blessed or wretched." A man said, "O Allah's Messenger (ﷺ)! Should we not depend on what has been written for us and leave the deeds as whoever amongst us is blessed will do the deeds of a blessed person and whoever amongst us will be wretched, will do the deeds of a wretched person?" The Prophet said, "The good deeds are made easy for the blessed, and bad deeds are made easy

for the wretched." Then he recited the Verses:-- "As for him who gives (in charity) and is Allah-fearing And believes in the Best reward from Allah. " (92.5-6)

حَدَّثَنَا عُثْمَانُ، قَالَ حَدَّثَنِي جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ ـ رضى الله عنه ـ قَالَ كُنَّا فِي جَنَازَةٍ فِي بَقِيعِ الْغَرْقَدِ، فَأَتَانَا النَّبِيُّ صلى الله عليه وسلم فَقَعَدَ وَقَعَدْنَا حَوْلَهُ، وَمَعَهُ مِخْصَرَةٌ فَنَكَّسَ، فَجَعَلَ يَنْكُتُ بِمِخْصَرَتِهِ ثُمَّ قَالَ " مَا مِنْكُمْ مِنْ أَحَدٍ، مَا مِنْ نَفْسٍ مَنْفُوسَةٍ إِلاَّ كُتِبَ مَكَانُهَا مِنَ الْجَنَّةِ وَالنَّارِ، وَإِلاَّ قَدْ كُتِبَ شَقِيَّةً أَوْ سَعِيدَةً ". فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ، أَفَلاَ نَتَّكِلُ عَلَى كِتَابِنَا وَنَدَعُ الْعَمَلَ، فَمَنْ كَانَ مِنَّا مِنْ أَهْلِ السَّعَادَةِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا مَنْ كَانَ مِنَّا مِنْ أَهْلِ الشَّقَاوَةِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ الشَّقَاوَةِ قَالَ " أَمَّا أَهْلُ السَّعَادَةِ فَيُيَسَّرُونَ لِعَمَلِ السَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقَاوَةِ فَيُيَسَّرُونَ لِعَمَلِ الشَّقَاوَةِ "، ثُمَّ قَرَأَ {فَأَمَّا مَنْ أَعْطَى وَاتَّقَى} الآيَةَ.

Reference	: Sahih al-Bukhari 1362
In-book reference	: Book 23, Hadith 116
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 444

(83) Chapter: What is said about committing suicide

(83) باب مَا جَاءَ فِي قَاتِلِ النَّفْسِ

Narrated Thabit bin Ad-Dahhak:

The Prophet (ﷺ) (p.b.u.h) said, "Whoever intentionally swears falsely by a religion other than Islam, then he is what he has said, (e.g. if he says, 'If such thing is not true then I am a Jew,' he is really a Jew). And whoever commits suicide with piece of iron will be punished with the same piece of iron in the Hell Fire." Narrated Jundab the Prophet (ﷺ) said, "A man was inflicted with wounds and he committed suicide, and so Allah said: My slave has caused death on himself hurriedly, so I forbid Paradise for him."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا خَالِدٌ، عَنْ أَبِي قِلاَبَةَ، عَنْ ثَابِتِ بْنِ الضَّحَّاكِ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ حَلَفَ بِمِلَّةٍ غَيْرِ الإِسْلاَمِ كَاذِبًا مُتَعَمِّدًا فَهُوَ كَمَا قَالَ، وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ عُذِّبَ بِهِ فِي نَارِ جَهَنَّمَ ". وَقَالَ حَجَّاجُ بْنُ مِنْهَالٍ حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنِ الْحَسَنِ، حَدَّثَنَا جُنْدَبٌ ـ رضى الله عنه ـ فِي هَذَا الْمَسْجِدِ فَمَا نَسِينَا، وَمَا نَخَافُ أَنْ يَكْذِبَ جُنْدَبٌ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " كَانَ بِرَجُلٍ جِرَاحٌ فَقَتَلَ نَفْسَهُ فَقَالَ اللَّهُ بَدَرَنِي عَبْدِي بِنَفْسِهِ حَرَّمْتُ عَلَيْهِ الْجَنَّةَ ".

Reference	: Sahih al-Bukhari 1363, 1364
In-book reference	: Book 23, Hadith 117
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 445

Narrated Abu Huraira-:

The Prophet (ﷺ) said, "He who commits suicide by throttling shall keep on throttling himself in the Hell Fire (forever) and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-Fire."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " الَّذِي يَخْنُقُ نَفْسَهُ يَخْنُقُهَا فِي النَّارِ، وَالَّذِي يَطْعُنُهَا يَطْعُنُهَا فِي النَّارِ ".

Reference	: Sahih al-Bukhari 1365
In-book reference	: Book 23, Hadith 118
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 446

(84) Chapter: It is disliked to offer the funeral prayer for the hypocrites, and to ask Allah's Forgiveness for the Mushrikun

(84) باب مَا يُكْرَهُ مِنَ الصَّلاَةِ عَلَى الْمُنَافِقِينَ وَالاِسْتِغْفَارِ لِلْمُشْرِكِينَ

رَوَاهُ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated `Umar bin Al-Khattab:

When `Abdullah bin Ubai bin Salul died, Allah's Messenger (ﷺ) (p.b.u.h) was called upon to offer his funeral prayer. When Allah's Messenger (ﷺ) stood up to offer the prayer, I got up quickly and said, "O Allah's Apostle! Are you going to pray for Ibn Ubai and he said so and so on such and such occasions?" And started mentioning all that he had said. Allah's Messenger (ﷺ) smiled and said, "O `Umar! Go away from me." When I talked too much he said, "I have been given the choice and so I have chosen (to offer the prayer). Had I known that he would be forgiven by asking for Allah's forgiveness for more than seventy times, surely I would have done so." (`Umar added): Allah's Messenger (ﷺ) offered his funeral prayer and returned and after a short while the two verses of Surat Bara' were revealed: i.e. "And never (O Muhammad) pray for any of them who dies . . . (to the end of the verse) rebellion (9.84)" -- (`Umar added), "Later I astonished at my daring before Allah's Messenger (ﷺ) on that day. And Allah and His Apostle know better."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنِي اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ـ رضى الله عنهم ـ أَنَّهُ قَالَ لَمَّا مَاتَ عَبْدُ اللَّهِ بْنُ أُبَىٍّ ابْنُ سَلُولَ دُعِيَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم لِيُصَلِّيَ عَلَيْهِ، فَلَمَّا قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَثَبْتُ إِلَيْهِ فَقُلْتُ يَا رَسُولَ اللَّهِ، أَتُصَلِّي عَلَى ابْنِ أُبَىٍّ وَقَدْ قَالَ يَوْمَ كَذَا وَكَذَا كَذَا وَكَذَا ـ أُعَدِّدُ عَلَيْهِ قَوْلَهُ ـ فَتَبَسَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَالَ " أَخِّرْ عَنِّي يَا عُمَرُ ". فَلَمَّا أَكْثَرْتُ عَلَيْهِ قَالَ " إِنِّي خُيِّرْتُ فَاخْتَرْتُ، لَوْ أَعْلَمُ أَنِّي إِنْ زِدْتُ عَلَى السَّبْعِينَ فَغُفِرَ لَهُ لَزِدْتُ عَلَيْهَا ". قَالَ فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ انْصَرَفَ، فَلَمْ يَمْكُثْ إِلاَّ يَسِيرًا حَتَّى نَزَلَتِ الآيَتَانِ مِنْ {بَرَاءَةٌ} {وَلاَ تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا} إِلَى {وَهُمْ فَاسِقُونَ} قَالَ فَعَجِبْتُ بَعْدُ مِنْ جُرْأَتِي عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَئِذٍ، وَاللَّهُ وَرَسُولُهُ أَعْلَمُ.

Reference	: Sahih al-Bukhari 1366
In-book reference	: Book 23, Hadith 119
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 447

(85) Chapter: The praising of a deceased by the people

(85) باب ثَنَاءِ النَّاسِ عَلَى الْمَيِّتِ

Narrated Anas bin Malik:

A funeral procession passed and the people praised the deceased. The Prophet (ﷺ) said, "It has been affirmed to him." Then another funeral procession passed and the people spoke badly of the deceased. The Prophet (ﷺ) said, "It has been affirmed to him". `Umar bin Al-Khattab asked (Allah's Messenger (ﷺ) (p.b.u.h)), "What has been affirmed?" He replied, "You praised this, so Paradise has been affirmed to him; and you spoke badly of this, so Hell has been affirmed to him. You people are Allah's witnesses on earth."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ يَقُولُ مَرُّوا بِجَنَازَةٍ فَأَثْنَوْا عَلَيْهَا خَيْرًا، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " وَجَبَتْ ". ثُمَّ مَرُّوا بِأُخْرَى فَأَثْنَوْا عَلَيْهَا شَرًّا فَقَالَ " وَجَبَتْ ". فَقَالَ عُمَرُ بْنُ الْخَطَّابِ ـ رضى الله عنه ـ مَا وَجَبَتْ قَالَ " هَذَا أَثْنَيْتُمْ عَلَيْهِ خَيْرًا فَوَجَبَتْ لَهُ الْجَنَّةُ، وَهَذَا أَثْنَيْتُمْ عَلَيْهِ شَرًّا فَوَجَبَتْ لَهُ النَّارُ، أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الأَرْضِ ".

Reference	: Sahih al-Bukhari 1367
In-book reference	: Book 23, Hadith 120
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 448

Narrated Abu Al-Aswad:

I came to Medina when an epidemic had broken out. While I was sitting with `Umar bin Al-Khattab a funeral procession passed by and the people praised the deceased. `Umar said, "It has been affirmed to him." And another funeral procession passed by and the people praised the deceased. `Umar said, "It has been affirmed to him." A third (funeral procession) passed by and the people spoke badly of the deceased. He said, "It has been affirmed to him." I (Abu Al-Aswad) asked, "O chief of the believers! What has been affirmed?" He replied, "I said the same as the Prophet (ﷺ) had said, that is: if four persons testify the piety of a Muslim, Allah will grant him Paradise." We asked, "If three persons testify his piety?" He (the Prophet) replied, "Even three." Then we asked, "If two?" He replied, "Even two." We did not ask him regarding one witness.

حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفُرَاتِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِي الأَسْوَدِ، قَالَ قَدِمْتُ الْمَدِينَةَ وَقَدْ وَقَعَ بِهَا مَرَضٌ، فَجَلَسْتُ إِلَى عُمَرَ بْنِ الْخَطَّابِ ـ رضى الله عنه ـ فَمَرَّتْ بِهِمْ جَنَازَةٌ فَأُثْنِيَ عَلَى صَاحِبِهَا خَيْرًا فَقَالَ عُمَرُ ـ رضى الله عنه ـ وَجَبَتْ‏.‏ ثُمَّ مُرَّ بِأُخْرَى فَأُثْنِيَ عَلَى صَاحِبِهَا خَيْرًا، فَقَالَ عُمَرُ ـ رضى الله عنه ـ وَجَبَتْ‏.‏ ثُمَّ مُرَّ بِالثَّالِثَةِ، فَأُثْنِيَ عَلَى صَاحِبِهَا شَرًّا فَقَالَ وَجَبَتْ‏.‏ فَقَالَ أَبُو الأَسْوَدِ فَقُلْتُ وَمَا وَجَبَتْ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ قُلْتُ كَمَا قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ أَيُّمَا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيْرٍ أَدْخَلَهُ اللَّهُ الْجَنَّةَ ‏"‏‏.‏ فَقُلْنَا وَثَلاَثَةٌ قَالَ ‏"‏ وَثَلاَثَةٌ ‏"‏‏.‏ فَقُلْنَا وَاثْنَانِ قَالَ ‏"‏ وَاثْنَانِ ‏"‏‏.‏ ثُمَّ لَمْ نَسْأَلْهُ عَنِ الْوَاحِدِ‏.‏

Reference	: Sahih al-Bukhari 1368
In-book reference	: Book 23, Hadith 121
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 449

(86) Chapter: The punishment in the grave (86) باب مَا جَاءَ فِي عَذَابِ الْقَبْرِ

وَقَوْلُهُ تَعَالَى: {إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلاَئِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ} هُوَ الْهَوَانُ، وَالْهَوْنُ الرِّفْقُ، وَقَوْلُهُ جَلَّ ذِكْرُهُ: {سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَى عَذَابٍ عَظِيمٍ} وَقَوْلُهُ تَعَالَى: {وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ}.

Narrated Al-Bara' bin 'Azib :

The Prophet (ﷺ) (p.b.u.h) said, "When a faithful believer is made to sit in his grave, then (the angels) come to him and he testifies that none has the right to be worshipped but Allah and Muhammad is Allah's Apostle. And that corresponds to Allah's statement: Allah will keep firm those who believe with the word that stands firm . . . (14.27).

Narrated Shu'ba:

Same as above and added, "Allah will keep firm those who believe . . . (14.27) was revealed concerning the punishment of the grave."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ إِذَا أُقْعِدَ الْمُؤْمِنُ فِي قَبْرِهِ أُتِيَ، ثُمَّ شَهِدَ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَذَلِكَ قَوْلُهُ {يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ} ‏"‏‏.‏ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا غُنْدَرٌ حَدَّثَنَا شُعْبَةُ بِهَذَا وَزَادَ {يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا} نَزَلَتْ فِي عَذَابِ الْقَبْرِ‏.‏

Reference	: Sahih al-Bukhari 1369
In-book reference	: Book 23, Hadith 122
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 450

Narrated Ibn `Umar:

The Prophet (ﷺ) looked at the people of the well (the well in which the bodies of the pagans killed in the Battle of Badr were thrown) and said, "Have you found true what your Lord promised you?" Somebody said to him, "You are addressing dead people." He replied, "You do not hear better than they but they cannot reply."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، حَدَّثَنِي نَافِعٌ، أَنَّ ابْنَ عُمَرَ ـ رضى الله عنهما ـ أَخْبَرَهُ قَالَ اطَّلَعَ النَّبِيُّ صلى الله عليه وسلم عَلَى أَهْلِ الْقَلِيبِ فَقَالَ " وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا ". فَقِيلَ لَهُ تَدْعُو أَمْوَاتًا فَقَالَ " مَا أَنْتُمْ بِأَسْمَعَ مِنْهُمْ وَلَكِنْ لاَ يُجِيبُونَ ".

Reference	: Sahih al-Bukhari 1370
In-book reference	: Book 23, Hadith 123
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 452

Narrated `Aisha:

The Prophet (ﷺ) said, "They now realize that what I used to tell them was the truth. "And Allah said, 'Verily! You cannot make the dead to hear (i.e. benefit them, and similarly the disbelievers) nor can you make the deaf hear. (27.80).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ إِنَّمَا قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّهُمْ لَيَعْلَمُونَ الآنَ أَنَّ مَا كُنْتُ أَقُولُ حَقٌّ وَقَدْ قَالَ اللَّهُ تَعَالَى {إِنَّكَ لاَ تُسْمِعُ الْمَوْتَى}"

Reference	: Sahih al-Bukhari 1371
In-book reference	: Book 23, Hadith 124
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 453

Narrated Masruq:

`Aisha said that a Jewess came to her and mentioned the punishment in the grave, saying to her, "May Allah protect you from the punishment of the grave." `Aisha then asked Allah's Messenger (ﷺ) about the punishment of the grave. He said, "Yes, (there is) punishment in the grave." `Aisha added, "After that I never saw Allah's Messenger (ﷺ) but seeking refuge with Allah from the punishment in the grave in every prayer he prayed."

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، سَمِعْتُ الأَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ يَهُودِيَّةً، دَخَلَتْ عَلَيْهَا، فَذَكَرَتْ عَذَابَ الْقَبْرِ، فَقَالَتْ لَهَا أَعَاذَكِ اللَّهُ مِنْ عَذَابِ الْقَبْرِ. فَسَأَلَتْ عَائِشَةُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ عَذَابِ الْقَبْرِ فَقَالَ " نَعَمْ عَذَابُ الْقَبْرِ ". قَالَتْ عَائِشَةُ ـ رضى الله عنها ـ فَمَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعْدُ صَلَّى صَلاَةً إِلاَّ تَعَوَّذَ مِنْ عَذَابِ الْقَبْرِ. زَادَ غُنْدَرٌ " عَذَابُ الْقَبْرِ حَقٌّ ".

Reference	: Sahih al-Bukhari 1372
In-book reference	: Book 23, Hadith 125
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 454

Narrated Asma' bint Abi Bakr:

Allah's Messenger (ﷺ) once stood up delivering a sermon and mentioned the trial which people will face in the grave. When he mentioned that, the Muslims started shouting loudly.

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّهُ سَمِعَ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ ـ رضى الله عنهما ـ تَقُولُ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم خَطِيبًا فَذَكَرَ فِتْنَةَ الْقَبْرِ الَّتِي يَفْتَتِنُ فِيهَا الْمَرْءُ، فَلَمَّا ذَكَرَ ذَلِكَ ضَجَّ الْمُسْلِمُونَ ضَجَّةً.

Reference	: Sahih al-Bukhari 1373
In-book reference	: Book 23, Hadith 126
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 455

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "When (Allah's) slave is put in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask, 'What did you use to say about this man (i.e. Muhammad)?' The faithful Believer will say, 'I testify that he is Allah's slave and His Apostle.' Then they will say to him, 'Look at your place in the Hell Fire; Allah has given you a place in Paradise instead of it.' So he will see both his places." (Qatada said, "We were informed that his grave would be made spacious." Then Qatada went back to the narration of Anas who said;) Whereas a hypocrite or a non-believer will be asked, "What did you use to say about this man." He will reply, "I do not know; but I used to say what the people used to say." So they will say to him, "Neither did you know nor did you take the guidance (by reciting the Qur'an)." Then he will be hit with iron hammers once, that he will send such a cry as everything near to him will hear, except Jinns and human beings. (See Hadith No. 422).

حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّهُ حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّى عَنْهُ أَصْحَابُهُ، وَإِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، أَتَاهُ مَلَكَانِ فَيُقْعِدَانِهِ فَيَقُولاَنِ مَا كُنْتَ تَقُولُ فِي الرَّجُلِ لِمُحَمَّدٍ صلى الله عليه وسلم. فَأَمَّا الْمُؤْمِنُ فَيَقُولُ أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ. فَيُقَالُ لَهُ انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ، قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ، فَيَرَاهُمَا جَمِيعًا ". قَالَ قَتَادَةُ وَذُكِرَ لَنَا أَنَّهُ يُفْسَحُ فِي قَبْرِهِ. ثُمَّ رَجَعَ إِلَى حَدِيثِ أَنَسٍ قَالَ " وَأَمَّا الْمُنَافِقُ وَالْكَافِرُ فَيُقَالُ لَهُ مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ فَيَقُولُ لاَ أَدْرِي، كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ. فَيُقَالُ لاَ دَرَيْتَ وَلاَ تَلَيْتَ. وَيُضْرَبُ بِمَطَارِقَ مِنْ حَدِيدٍ ضَرْبَةً، فَيَصِيحُ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيهِ، غَيْرَ الثَّقَلَيْنِ ".

Reference	: Sahih al-Bukhari 1374
In-book reference	: Book 23, Hadith 127
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 456

(87) Chapter: To seek refuge from the punishment in the grave

(87) باب التَّعَوُّذِ مِنْ عَذَابِ الْقَبْرِ

Narrated Abi Aiyub:

Once the Prophet (ﷺ) went out after sunset and heard a dreadful voice, and said, "The Jews are being punished in their graves."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنِي عَوْنُ بْنُ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، عَنْ أَبِي أَيُّوبَ ـ رضى الله عنهم ـ قَالَ خَرَجَ النَّبِيُّ صلى الله عليه وسلم وَقَدْ وَجَبَتِ الشَّمْسُ، فَسَمِعَ صَوْتًا فَقَالَ " **يَهُودُ تُعَذَّبُ فِي قُبُورِهَا** ". وَقَالَ النَّضْرُ أَخْبَرَنَا شُعْبَةُ، حَدَّثَنَا عَوْنٌ، سَمِعْتُ أَبِي، سَمِعْتُ الْبَرَاءَ، عَنْ أَبِي أَيُّوبَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 1375
In-book reference	: Book 23, Hadith 128
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 457

Narrated Musa bin `Uqba:

(From the daughter of Khalid bin Sa id bin Al-`Asi) who said that she had heard the Prophet (ﷺ) seeking refuge with Allah from the punishment in the grave.

حَدَّثَنَا مُعَلًّى، حَدَّثَنَا وُهَيْبٌ، عَنْ مُوسَى بْنِ عُقْبَةَ، قَالَ حَدَّثَتْنِي ابْنَةُ خَالِدِ بْنِ سَعِيدِ بْنِ الْعَاصِ، أَنَّهَا سَمِعَتِ النَّبِيَّ صلى الله عليه وسلم وَهُوَ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ.

Reference	: Sahih al-Bukhari 1376
In-book reference	: Book 23, Hadith 129
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 458

Narrated Abu Huraira:

Allah's Messenger (ﷺ) used to invoke (Allah): "Allahumma ini a`udhu bika min 'adhabi-l-Qabr, wa min 'adhabi-nnar, wa min fitnati-l-mahya wa-lmamat, wa min fitnati-l-masih ad-dajjal. (O Allah! I seek refuge with you from the punishment in the grave and from the punishment in the Hell fire and from the afflictions of life and death, and the afflictions of Al-Masih Ad-Dajjal."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدْعُو " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ النَّارِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ ".

Reference	: Sahih al-Bukhari 1377
In-book reference	: Book 23, Hadith 130
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 459

(88) Chapter: Punishment in the grave because of back-biting and soiling one's clothes with urine

(88) باب عَذَابِ الْقَبْرِ مِنَ الْغِيبَةِ وَالْبَوْلِ

Narrated Ibn `Abbas:

The Prophet (ﷺ) once passed by two graves and said, "They (the deceased persons in those graves) are being tortured not for a great thing to avoid." And then added, "Yes, (they are being punished for a big sin), for one of them used to go about with calumnies while the other never saved himself from being soiled with his urine." (Ibn `Abbas added): Then he took a green leaf of a date-palm) and split it into two pieces and fixed one piece on each grave and said, "May their punishment be abated till these (two pieces) get dry."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، قَالَ ابْنُ عَبَّاسٍ ـ رضى الله عنهما ـ مَرَّ النَّبِيُّ صلى الله عليه وسلم عَلَى قَبْرَيْنِ فَقَالَ " إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ مِنْ كَبِيرٍ ـ ثُمَّ قَالَ ـ بَلَى أَمَّا أَحَدُهُمَا فَكَانَ يَسْعَى بِالنَّمِيمَةِ، وَأَمَّا أَحَدُهُمَا فَكَانَ لاَ يَسْتَتِرُ مِنْ بَوْلِهِ ". قَالَ ثُمَّ أَخَذَ عُودًا رَطْبًا فَكَسَرَهُ بِاثْنَتَيْنِ ثُمَّ غَرَزَ كُلَّ وَاحِدٍ مِنْهُمَا عَلَى قَبْرٍ، ثُمَّ قَالَ " لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَيْبَسَا ".

Reference	: Sahih al-Bukhari 1378
In-book reference	: Book 23, Hadith 131
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 460

(89) Chapter: The deceased is shown his actual place (in Paradise or in Hell)

(89) باب الْمَيِّتِ يُعْرَضُ عَلَيْهِ بِالْغَدَاةِ وَالْعَشِيِّ

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "When anyone of you dies, he is shown his place both in the morning and in the evening. If he is one of the people of Paradise; he is shown his place in it, and if he is from the people of the Hell-Fire; he is shown his place there-in. Then it is said to him, 'This is your place till Allah resurrect you on the Day of Resurrection."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ، إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ، فَيُقَالُ هَذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللَّهُ يَوْمَ الْقِيَامَةِ ".

Reference	: Sahih al-Bukhari 1379
In-book reference	: Book 23, Hadith 132
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 461

(90) Chapter: The speech of the deceased upon the bier

(90) باب كَلاَمِ الْمَيِّتِ عَلَى الْجَنَازَةِ

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "When the funeral is ready (for its burial) and the people lift it on their shoulders, then if the deceased is a righteous person he says, 'Take me ahead,' and if he is not a righteous one then he says, 'Woe to it (me)! Where are you taking it (me)?' And his voice is audible to everything except human beings; and if they heard it they would fall down unconscious . "

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ ـ رضى الله عنه ـ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا وُضِعَتِ الْجَنَازَةُ فَاحْتَمَلَهَا الرِّجَالُ عَلَى أَعْنَاقِهِمْ، فَإِنْ كَانَتْ صَالِحَةً قَالَتْ قَدِّمُونِي قَدِّمُونِي. وَإِنْ كَانَتْ غَيْرَ صَالِحَةٍ قَالَتْ يَا وَيْلَهَا أَيْنَ يَذْهَبُونَ بِهَا. يَسْمَعُ صَوْتَهَا كُلُّ شَىْءٍ إِلاَّ الإِنْسَانَ، وَلَوْ سَمِعَهَا الإِنْسَانُ لَصَعِقَ ".

Reference	: Sahih al-Bukhari 1380
In-book reference	: Book 23, Hadith 133
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 462

(91) Chapter: The dead children of Muslims

(91) باب مَا قِيلَ فِي أَوْلاَدِ الْمُسْلِمِينَ

قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ مَاتَ لَهُ ثَلاَثَةٌ مِنَ الْوَلَدِ لَمْ يَبْلُغُوا الْحِنْثَ كَانَ لَهُ حِجَابًا مِنَ النَّارِ، أَوْ دَخَلَ الْجَنَّةَ».

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) (p.b.u.h) said, "Any Muslim whose three children died before the age of puberty will be granted Paradise by Allah because of His mercy to them."

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ عُلَيَّةَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنَ النَّاسِ مُسْلِمٌ يَمُوتُ لَهُ ثَلاَثَةٌ مِنَ الْوَلَدِ لَمْ يَبْلُغُوا الْحِنْثَ إِلاَّ أَدْخَلَهُ اللَّهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ ".

Reference	: Sahih al-Bukhari 1381
In-book reference	: Book 23, Hadith 134
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 463

Narrated Al-Bara':

When Ibrahim (the son of Prophet) expired, Allah's Messenger (ﷺ) said, "There is a wet-nurse for him in Paradise."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، أَنَّهُ سَمِعَ الْبَرَاءَ ـ رضى الله عنه ـ قَالَ لَمَّا تُوُفِّيَ إِبْرَاهِيمُ ـ عَلَيْهِ السَّلاَمُ ـ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ لَهُ مُرْضِعًا فِي الْجَنَّةِ ".

Reference	: Sahih al-Bukhari 1382
In-book reference	: Book 23, Hadith 135
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 464

(92) Chapter: The (dead) children of Al-Mushrikun

(92) باب مَا قِيلَ فِي أَوْلاَدِ الْمُشْرِكِينَ

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) (p.b.u.h) was asked about the children of (Mushrikeen) pagans. The Prophet (ﷺ) replied, "Since Allah created them, He knows what sort of deeds they would have done."

حَدَّثَنَا حِبَّانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهم ـ قَالَ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ أَوْلاَدِ الْمُشْرِكِينَ فَقَالَ " اللَّهُ إِذْ خَلَقَهُمْ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ ".

Reference : Sahih al-Bukhari 1383
In-book reference : Book 23, Hadith 136
USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 465
(deprecated numbering scheme)

Narrated Abu Huraira:

The Prophet (ﷺ) was asked about the offspring of pagans (Mushrikeen); so he said, "Allah knows what sort of deeds they would have done."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ يَقُولُ سُئِلَ النَّبِيُّ صلى الله عليه وسلم عَنْ ذَرَارِيِّ الْمُشْرِكِينَ فَقَالَ " اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ ".

Reference : Sahih al-Bukhari 1384
In-book reference : Book 23, Hadith 137
USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 466
(deprecated numbering scheme)

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Every child is born with a true faith of Islam (i.e. to worship none but Allah Alone) and his parents convert him to Judaism or Christianity or Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?"

حَدَّثَنَا آدَمُ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَثَلِ الْبَهِيمَةِ تُنْتَجُ الْبَهِيمَةَ، هَلْ تَرَى فِيهَا جَدْعَاءَ ".

Reference : Sahih al-Bukhari 1385
In-book reference : Book 23, Hadith 138
USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 467
(deprecated numbering scheme)

(93) Chapter: باب (93)

Narrated Samura bin Jundab:

Whenever the Prophet (ﷺ) finished the (morning) prayer, he would face us and ask, "Who amongst you had a dream last night?" So if anyone had seen a dream he would narrate it. The Prophet (ﷺ) would say: "Ma sha'a-llah" (An Arabic maxim meaning literally, 'What Allah wished,' and it indicates a good omen.) One day, he asked us whether anyone of us had seen a dream. We replied in the negative. The Prophet said, "But I had seen (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land (Jerusalem). There, I saw a person sitting and another standing with an iron hook in his hand pushing it inside the mouth of the former till it reached the jawbone, and then tore off one side of his cheek, and then did the same with the other side; in the meantime the first side of his cheek became normal again and then he repeated the same operation again. I said, 'What is this?' They told me to proceed on and we went on till we came to a man Lying flat on his back, and another man standing at his head carrying a stone or a piece of rock, and crushing the head of the Lying man, with that stone. Whenever he struck him, the stone rolled away. The man went to pick it up and by the time he returned to him, the crushed head had returned to its normal state and the man came back and struck him again (and so on). I said, 'Who is this?' They told me to proceed on; so we proceeded on and passed by a hole like an oven; with a narrow

top and wide bottom, and the fire was kindling underneath that hole. Whenever the fire-flame went up, the people were lifted up to such an extent that they about to get out of it, and whenever the fire got quieter, the people went down into it, and there were naked men and women in it. I said, 'Who is this?' They told me to proceed on. So we proceeded on till we reached a river of blood and a man was in it, and another man was standing at its bank with stones in front of him, facing the man standing in the river. Whenever the man in the river wanted to come out, the other one threw a stone in his mouth and caused him to retreat to his original position; and so whenever he wanted to come out the other would throw a stone in his mouth, and he would retreat to his original position. I asked, 'What is this?' They told me to proceed on and we did so till we reached a well-flourished green garden having a huge tree and near its root was sitting an old man with some children. (I saw) Another man near the tree with fire in front of him and he was kindling it up. Then they (i.e. my two companions) made me climb up the tree and made me enter a house, better than which I have ever seen. In it were some old men and young men, women and children. Then they took me out of this house and made me climb up the tree and made me enter another house that was better and superior (to the first) containing old and young people. I said to them (i.e. my two companions), 'You have made me ramble all the night. Tell me all about that I have seen.' They said, 'Yes. As for the one whose cheek you saw being torn away, he was a liar and he used to tell lies, and the people would report those lies on his authority till they spread all over the world. So, he will be punished like that till the Day of Resurrection. The one whose head you saw being crushed is the one whom Allah had given the knowledge of Qur'an (i.e. knowing it by heart) but he used to sleep at night (i.e. he did not recite it then) and did not use to act upon it (i.e. upon its orders etc.) by day; and so this punishment will go on till the Day of Resurrection. And those you saw in the hole (like oven) were adulterers (those men and women who commit illegal sexual intercourse). And those you saw in the river of blood were those dealing in Riba (usury). And the old man who was sitting at the base of the tree was Abraham and the little children around him were the offspring of the people. And the one who was kindling the fire was Malik, the gatekeeper of the Hell-fire. And the first house in which you have gone was the house of the common believers, and the second house was of the martyrs. I am Gabriel and this is Michael. Raise your head.' I raised my head and saw a thing like a cloud over me. They said, 'That is your place.' I said, 'Let me enter my place.' They said, 'You still have some life which you have not yet completed, and when you complete (that remaining portion of your life) you will then enter your place.' "

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا صَلَّى صَلاَةً أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ " مَنْ رَأَى مِنْكُمُ اللَّيْلَةَ رُؤْيَا ". قَالَ فَإِنْ رَأَى أَحَدٌ قَصَّهَا، فَيَقُولُ مَا شَاءَ اللَّهُ، فَسَأَلَنَا يَوْمًا، فَقَالَ " هَلْ رَأَى أَحَدٌ مِنْكُمْ رُؤْيَا ". قُلْنَا لاَ. قَالَ " لَكِنِّي رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتَيَانِي فَأَخَذَا بِيَدِي، فَأَخْرَجَانِي إِلَى الأَرْضِ الْمُقَدَّسَةِ، فَإِذَا رَجُلٌ جَالِسٌ، وَرَجُلٌ قَائِمٌ بِيَدِهِ كَلُّوبٌ مِنْ حَدِيدٍ ـ قَالَ بَعْضُ أَصْحَابِنَا عَنْ مُوسَى إِنَّهُ ـ يُدْخِلُ ذَلِكَ الْكَلُّوبَ فِي شِدْقِهِ، حَتَّى يَبْلُغَ قَفَاهُ، ثُمَّ يَفْعَلُ بِشِدْقِهِ الآخَرِ مِثْلَ ذَلِكَ، وَيَلْتَئِمُ شِدْقُهُ هَذَا، فَيَعُودُ فَيَصْنَعُ مِثْلَهُ. قُلْتُ مَا هَذَا قَالاَ انْطَلِقْ. فَانْطَلَقْنَا حَتَّى أَتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ عَلَى قَفَاهُ، وَرَجُلٌ قَائِمٌ عَلَى رَأْسِهِ بِفِهْرٍ أَوْ صَخْرَةٍ، فَيَشْدَخُ بِهِ رَأْسَهُ، فَإِذَا ضَرَبَهُ تَدَهْدَهَ الْحَجَرُ، فَانْطَلَقَ إِلَيْهِ لِيَأْخُذَهُ، فَلاَ يَرْجِعُ إِلَى هَذَا حَتَّى يَلْتَئِمَ رَأْسُهُ، وَعَادَ رَأْسُهُ كَمَا هُوَ، فَعَادَ إِلَيْهِ فَضَرَبَهُ، قُلْتُ مَنْ هَذَا قَالاَ انْطَلِقْ. فَانْطَلَقْنَا إِلَى ثَقْبٍ مِثْلِ التَّنُّورِ، أَعْلاَهُ ضَيِّقٌ وَأَسْفَلُهُ وَاسِعٌ، يَتَوَقَّدُ تَحْتَهُ نَارًا، فَإِذَا اقْتَرَبَ ارْتَفَعُوا حَتَّى كَادَ أَنْ يَخْرُجُوا، فَإِذَا خَمَدَتْ رَجَعُوا فِيهَا، وَفِيهَا رِجَالٌ وَنِسَاءٌ عُرَاةٌ. فَقُلْتُ مَنْ هَذَا قَالاَ انْطَلِقْ. فَانْطَلَقْنَا حَتَّى أَتَيْنَا عَلَى نَهَرٍ مِنْ دَمٍ، فِيهِ رَجُلٌ قَائِمٌ عَلَى وَسَطِ النَّهَرِ رَجُلٌ بَيْنَ يَدَيْهِ حِجَارَةٌ، فَأَقْبَلَ الرَّجُلُ الَّذِي فِي النَّهَرِ، فَإِذَا أَرَادَ أَنْ يَخْرُجَ رَمَى الرَّجُلُ بِحَجَرٍ فِي فِيهِ، فَرَدَّهُ حَيْثُ كَانَ، فَجَعَلَ كُلَّمَا جَاءَ لِيَخْرُجَ رَمَى فِي فِيهِ بِحَجَرٍ، فَيَرْجِعُ كَمَا كَانَ. فَقُلْتُ مَا هَذَا قَالاَ انْطَلِقْ. فَانْطَلَقْنَا حَتَّى انْتَهَيْنَا إِلَى رَوْضَةٍ خَضْرَاءَ، فِيهَا شَجَرَةٌ عَظِيمَةٌ، وَفِي أَصْلِهَا شَيْخٌ وَصِبْيَانٌ، وَإِذَا رَجُلٌ قَرِيبٌ مِنَ الشَّجَرَةِ بَيْنَ يَدَيْهِ نَارٌ يُوقِدُهَا، فَصَعِدَا بِي فِي الشَّجَرَةِ، وَأَدْخَلاَنِي دَارًا لَمْ أَرَ قَطُّ أَحْسَنَ مِنْهَا، فِيهَا رِجَالٌ شُيُوخٌ وَشَبَابٌ، وَنِسَاءٌ وَصِبْيَانٌ، ثُمَّ أَخْرَجَانِي مِنْهَا فَصَعِدَا بِي الشَّجَرَةَ فَأَدْخَلاَنِي دَارًا هِيَ أَحْسَنُ وَأَفْضَلُ، فِيهَا شُيُوخٌ وَشَبَابٌ. قُلْتُ طَوَّفْتُمَانِي اللَّيْلَةَ، فَأَخْبِرَانِي عَمَّا رَأَيْتُ. قَالاَ نَعَمْ، أَمَّا الَّذِي رَأَيْتَهُ يُشَقُّ شِدْقُهُ فَكَذَّابٌ يُحَدِّثُ بِالْكَذْبَةِ، فَتُحْمَلُ عَنْهُ حَتَّى تَبْلُغَ الآفَاقَ، فَيُصْنَعُ بِهِ إِلَى يَوْمِ الْقِيَامَةِ. وَالَّذِي رَأَيْتَهُ يُشْدَخُ رَأْسُهُ فَرَجُلٌ عَلَّمَهُ اللَّهُ الْقُرْآنَ، فَنَامَ عَنْهُ بِاللَّيْلِ، وَلَمْ يَعْمَلْ فِيهِ بِالنَّهَارِ، يُفْعَلُ بِهِ إِلَى يَوْمِ الْقِيَامَةِ. وَالَّذِي رَأَيْتَهُ فِي الثَّقْبِ فَهُمُ الزُّنَاةُ. وَالَّذِي رَأَيْتَهُ فِي النَّهَرِ آكِلُو الرِّبَا.

وَالشَّيْخُ فِي أَصْلِ الشَّجَرَةِ إِبْرَاهِيمُ ـ عَلَيْهِ السَّلاَمُ ـ وَالصِّبْيَانُ حَوْلَهُ فَأَوْلاَدُ النَّاسِ، وَالَّذِي يُوقِدُ النَّارَ مَالِكٌ خَازِنُ النَّارِ. وَالدَّارُ الأُولَى الَّتِي دَخَلْتَ دَارُ عَامَّةِ الْمُؤْمِنِينَ، وَأَمَّا هَذِهِ الدَّارُ فَدَارُ الشُّهَدَاءِ، وَأَنَا جِبْرِيلُ، وَهَذَا مِيكَائِيلُ، فَارْفَعْ رَأْسَكَ، فَرَفَعْتُ رَأْسِي فَإِذَا فَوْقِي مِثْلُ السَّحَابِ. قَالاَ ذَاكَ مَنْزِلُكَ. قُلْتُ دَعَانِي أَدْخُلْ مَنْزِلِي. قَالاَ إِنَّهُ بَقِيَ لَكَ عُمْرٌ لَمْ تَسْتَكْمِلْهُ، فَلَوِ اسْتَكْمَلْتَ أَتَيْتَ مَنْزِلَكَ ".

Reference	: Sahih al-Bukhari 1386
In-book reference	: Book 23, Hadith 139
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 468

(94) Chapter: Dying on Monday (94) باب مَوْتِ يَوْمِ الاِثْنَيْنِ

Narrated Hisham's father:

Aisha said, "I went to Abu Bakr (during his fatal illness) and he asked me, 'In how many garments was the Prophet (ﷺ) shrouded?' She replied, 'In three Suhuliya pieces of white cloth of cotton, and there was neither a shirt nor a turban among them.' Abu Bakr further asked her, 'On which day did the Prophet die?' She replied, 'He died on Monday.' He asked, 'What is today?' She replied, 'Today is Monday.' He added, 'I hope I shall die sometime between this morning and tonight.' Then he looked at a garment that he was wearing during his illness and it had some stains of saffron. Then he said, 'Wash this garment of mine and add two more garments and shroud me in them.' I said, 'This is worn out.' He said, 'A living person has more right to wear new clothes than a dead one; the shroud is only for the body's pus.' He did not die till it was the night of Tuesday and was buried before the morning."

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا وُهَيْبٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ دَخَلْتُ عَلَى أَبِي بَكْرٍ ـ رضى الله عنه ـ فَقَالَ فِي كَمْ كَفَّنْتُمُ النَّبِيَّ صلى الله عليه وسلم قَالَتْ فِي ثَلاَثَةِ أَثْوَابٍ بِيضٍ سَحُولِيَّةٍ، لَيْسَ فِيهَا قَمِيصٌ وَلاَ عِمَامَةٌ‏.‏ وَقَالَ لَهَا فِي أَىِّ يَوْمٍ تُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَتْ يَوْمَ الاِثْنَيْنِ‏.‏ قَالَ فَأَىُّ يَوْمٍ هَذَا قَالَتْ يَوْمُ الاِثْنَيْنِ‏.‏ قَالَ أَرْجُو فِيمَا بَيْنِي وَبَيْنَ اللَّيْلِ‏.‏ فَنَظَرَ إِلَى ثَوْبٍ عَلَيْهِ كَانَ يُمَرَّضُ فِيهِ، بِهِ رَدْعٌ مِنْ زَعْفَرَانٍ فَقَالَ اغْسِلُوا ثَوْبِي هَذَا، وَزِيدُوا عَلَيْهِ ثَوْبَيْنِ فَكَفِّنُونِي فِيهَا‏.‏ قُلْتُ إِنَّ هَذَا خَلَقٌ‏.‏ قَالَ إِنَّ الْحَىَّ أَحَقُّ بِالْجَدِيدِ مِنَ الْمَيِّتِ، إِنَّمَا هُوَ لِلْمُهْلَةِ‏.‏ فَلَمْ يُتَوَفَّ حَتَّى أَمْسَى مِنْ لَيْلَةِ الثُّلاَثَاءِ وَدُفِنَ قَبْلَ أَنْ يُصْبِحَ‏.‏

Reference	: Sahih al-Bukhari 1387
In-book reference	: Book 23, Hadith 140
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 469

(95) Chapter: Sudden unexpected death (95) باب مَوْتِ الْفَجْأَةِ الْبَغْتَةِ

Narrated Aisha:

A man said to the Prophet (ﷺ) (p.b.u.h), "My mother died suddenly and I thought that if she had lived she would have given alms. So, if I give alms now on her behalf, will she get the reward?" The Prophet (ﷺ) replied in the affirmative.

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ أَخْبَرَنِي هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ رَجُلاً، قَالَ لِلنَّبِيِّ صلى الله عليه وسلم إِنَّ أُمِّي افْتُلِتَتْ نَفْسُهَا، وَأَظُنُّهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ، فَهَلْ لَهَا أَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا قَالَ ‏"‏ نَعَمْ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 1388
In-book reference	: Book 23, Hadith 141
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 470

(96) Chapter: The graves of the Prophet (pbuh), Abu Bakr, and Umar Radiyallahu Anhu

(96) باب مَا جَاءَ فِي قَبْرِ النَّبِيِّ صلى الله عليه وسلم وَأَبِي بَكْرٍ وَعُمَرَ ـ رضى الله عنهما

{فَأَقْبَرَهُ} أَقْبَرْتُ الرَّجُلَ إِذَا جَعَلْتَ لَهُ قَبْرًا، وَقَبَرْتُهُ دَفَنْتُهُ.
{كِفَاتًا} يَكُونُونَ فِيهَا أَحْيَاءً، وَيُدْفَنُونَ فِيهَا أَمْوَاتًا.

Narrated `Aisha:

During his sickness, Allah's Messenger (ﷺ) was asking repeatedly, "Where am I today? Where will I be tomorrow?" And I was waiting for the day of my turn (impatiently). Then, when my turn came, Allah took his soul away (in my lap) between my chest and arms and he was buried in my house.

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي سُلَيْمَانُ، عَنْ هِشَامٍ، وَحَدَّثَنِي مُحَمَّدُ بْنُ حَرْبٍ، حَدَّثَنَا أَبُو مَرْوَانَ، يَحْيَى بْنُ أَبِي زَكَرِيَّاءَ عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ إِنْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَيَتَعَذَّرُ فِي مَرَضِهِ " أَيْنَ أَنَا الْيَوْمَ أَيْنَ أَنَا غَدًا " اسْتِبْطَاءً لِيَوْمِ عَائِشَةَ، فَلَمَّا كَانَ يَوْمِي قَبَضَهُ اللَّهُ بَيْنَ سَحْرِي وَنَحْرِي، وَدُفِنَ فِي بَيْتِي.

Reference	: Sahih al-Bukhari 1389
In-book reference	: Book 23, Hadith 142
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 471

Narrated `Aisha:

Allah's Messenger (ﷺ) in his fatal illness said, "Allah cursed the Jews and the Christians, for they built the places of worship at the graves of their prophets." And if that had not been the case, then the Prophet's grave would have been made prominent before the people. So (the Prophet (ﷺ)) was afraid, or the people were afraid that his grave might be taken as a place for worship.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ هِلاَلٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي مَرَضِهِ الَّذِي لَمْ يَقُمْ مِنْهُ " لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ ". لَوْلاَ ذَلِكَ أُبْرِزَ قَبْرُهُ، غَيْرَ أَنَّهُ خَشِيَ أَوْ خُشِيَ أَنَّ يُتَّخَذَ مَسْجِدًا. وَعَنْ هِلاَلٍ قَالَ كَنَّانِي عُرْوَةُ بْنُ الزُّبَيْرِ وَلَمْ يُولَدْ لِي.

Reference	: Sahih al-Bukhari 1390
In-book reference	: Book 23, Hadith 143
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 472

Narrated Abu Bakr bin `Aiyash:

Sufyan at-Tammar told me that he had seen the grave of the Prophet (ﷺ) elevated and convex.

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ سُفْيَانَ التَّمَّارِ، أَنَّهُ حَدَّثَهُ أَنَّهُ، رَأَى قَبْرَ النَّبِيِّ صلى الله عليه وسلم مُسَنَّمًا.

Reference	: Sahih al-Bukhari 1390b
In-book reference	: Book 23, Hadith 144
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 473

Narrated `Urwa:

When the wall fell on them (i.e. graves) during the caliphate of Al-Walid bin `Abdul Malik, the people started repairing it, and a foot appeared to them. The people got scared and thought that it was the foot of the Prophet. No one could be found who could tell them about it till I (`Urwa) said to them, "By Allah, this is not the foot of the Prophet (ﷺ) but it is the foot of `Umar."

حَدَّثَنَا فَرْوَةُ، حَدَّثَنَا عَلِيٌّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، لَمَّا سَقَطَ عَلَيْهِمُ الْحَائِطُ فِي زَمَانِ الْوَلِيدِ بْنِ عَبْدِ الْمَلِكِ أَخَذُوا فِي بِنَائِهِ، فَبَدَتْ لَهُمْ قَدَمٌ فَفَزِعُوا، وَظَنُّوا أَنَّهَا قَدَمُ النَّبِيِّ صلى الله عليه وسلم فَمَا وَجَدُوا أَحَدًا يَعْلَمُ ذَلِكَ حَتَّى قَالَ لَهُمْ عُرْوَةُ لاَ وَاللَّهِ مَا هِيَ قَدَمُ النَّبِيِّ صلى الله عليه وسلم مَا هِيَ إِلاَّ قَدَمُ عُمَرَ ـ رضى الله عنه ـ.

Reference	: Sahih al-Bukhari 1390c
In-book reference	: Book 23, Hadith 145
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 474

Aisha narrated that she made a will to `Abdullah bin Zubair, "Do not bury me with them (the Prophet (ﷺ) and his two companions) but bury me with my companions (wives of the Prophet (ﷺ) (p.b.u.h)) in Al-Baqi as I would not like to be looked upon as better than I really am (by being buried near the Prophet)."

وَعَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّهَا أَوْصَتْ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ ـ رضى الله عنهما ـ لاَ تَدْفِنِّي مَعَهُمْ وَادْفِنِّي مَعَ صَوَاحِبِي بِالْبَقِيعِ، لاَ أُزَكَّى بِهِ أَبَدًا.

Reference	: Sahih al-Bukhari 1391
In-book reference	: Book 23, Hadith 146
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 474

Narrated `Amr bin Maimun Al-Audi:

I saw `Umar bin Al-Khattab (when he was stabbed) saying, "O `Abdullah bin `Umar! Go to the mother of the believers Aisha and say, `Umar bin Al-Khattab sends his greetings to you,' and request her to allow me to be buried with my companions." (So, Ibn `Umar conveyed the message to `Aisha.) She said, "I had the idea of having this place for myself but today I prefer him (`Umar) to myself (and allow him to be buried there)." When `Abdullah bin `Umar returned, `Umar asked him, "What (news) do you have?" He replied, "O chief of the believers! She has allowed you (to be buried there)." On that `Umar said, "Nothing was more important to me than to be buried in that (sacred) place. So, when I expire, carry me there and pay my greetings to her (`Aisha) and say, `Umar bin Al-Khattab asks permission; and if she gives permission, then bury me (there) and if she does not, then take me to the graveyard of the Muslims. I do not think any person has more right for the caliphate than those with whom Allah's Messenger (ﷺ) (p.b.u.h) was always pleased till his death. And whoever is chosen by the people after me will be the caliph, and you people must listen to him and obey him," and then he mentioned the name of `Uthman, `Ali, Talha, Az-Zubair, `Abdur-Rahman bin `Auf and Sa`d bin Abi Waqqas. By this time a young man from Ansar came and said, "O chief of the believers! Be happy with Allah's glad tidings. The grade which you have in Islam is known to you, then you became the caliph and you ruled with justice and then you have been awarded martyrdom after all this." `Umar replied, "O son of my brother! Would that all that privileges will counterbalance (my short comings), so that I neither lose nor gain anything. I recommend my successor to be good to the early emigrants and realize their rights and to protect their honor and sacred things. And I also recommend him to be good to the Ansar who before them, had homes (in Medina) and had adopted the Faith. He should accept the good of the righteous among them and should excuse their wrongdoers. I recommend him to abide by the rules and regulations concerning the Dhimmis (protectees) of Allah and His Apostle, to fulfill their contracts completely and fight for them and not to tax (overburden) them beyond their capabilities."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، حَدَّثَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَمْرِو بْنِ مَيْمُونٍ الأَوْدِيِّ، قَالَ رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ ـ رضى الله عنه ـ قَالَ يَا عَبْدَ اللَّهِ بْنَ عُمَرَ، اذْهَبْ إِلَى أُمِّ الْمُؤْمِنِينَ عَائِشَةَ ـ رضى الله عنها ـ فَقُلْ يَقْرَأُ عُمَرُ بْنُ الْخَطَّابِ عَلَيْكِ السَّلاَمَ، ثُمَّ سَلْهَا أَنْ أُدْفَنَ مَعَ صَاحِبَىَّ. قَالَتْ كُنْتُ أُرِيدُهُ لِنَفْسِي، فَلأُوثِرَنَّهُ الْيَوْمَ عَلَى نَفْسِي. فَلَمَّا أَقْبَلَ قَالَ لَهُ مَا

لَدَيْكَ قَالَ أَذِنَتْ لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ. قَالَ مَا كَانَ شَىْءٌ أَهَمَّ إِلَىَّ مِنْ ذَلِكَ الْمَضْجَعِ، فَإِذَا قُبِضْتُ فَاحْمِلُونِي ثُمَّ سَلِّمُوا ثُمَّ قُلْ يَسْتَأْذِنُ عُمَرُ بْنُ الْخَطَّابِ. فَإِنْ أَذِنَتْ لِي فَادْفِنُونِي، وَإِلاَّ فَرُدُّونِي إِلَى مَقَابِرِ الْمُسْلِمِينَ، إِنِّي لاَ أَعْلَمُ أَحَدًا أَحَقَّ بِهَذَا الأَمْرِ مِنْ هَؤُلاَءِ النَّفَرِ الَّذِينَ تُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُوَ عَنْهُمْ رَاضٍ، فَمَنِ اسْتَخْلَفُوا بَعْدِي فَهُوَ الْخَلِيفَةُ، فَاسْمَعُوا لَهُ وَأَطِيعُوا. فَسَمَّى عُثْمَانَ وَعَلِيًّا وَطَلْحَةَ وَالزُّبَيْرَ وَعَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ وَسَعْدَ بْنَ أَبِي وَقَّاصٍ، وَوَلَجَ عَلَيْهِ شَابٌّ مِنَ الأَنْصَارِ فَقَالَ أَبْشِرْ يَا أَمِيرَ الْمُؤْمِنِينَ بِبُشْرَى اللَّهِ، كَانَ لَكَ مِنَ الْقَدَمِ فِي الإِسْلاَمِ مَا قَدْ عَلِمْتَ، ثُمَّ اسْتُخْلِفْتَ فَعَدَلْتَ، ثُمَّ الشَّهَادَةُ بَعْدَ هَذَا كُلِّهِ. فَقَالَ لَيْتَنِي يَا ابْنَ أَخِي وَذَلِكَ كَفَافًا لاَ عَلَىَّ وَلاَ لِي أُوصِي الْخَلِيفَةَ مِنْ بَعْدِي بِالْمُهَاجِرِينَ الأَوَّلِينَ خَيْرًا، أَنْ يَعْرِفَ لَهُمْ حَقَّهُمْ، وَأَنْ يَحْفَظَ لَهُمْ حُرْمَتَهُمْ، وَأُوصِيهِ بِالأَنْصَارِ خَيْرًا الَّذِينَ تَبَوَّءُوا الدَّارَ وَالإِيمَانَ أَنْ يُقْبَلَ مِنْ مُحْسِنِهِمْ، وَيُعْفَى عَنْ مُسِيئِهِمْ، وَأُوصِيهِ بِذِمَّةِ اللَّهِ وَذِمَّةِ رَسُولِهِ صلى الله عليه وسلم أَنْ يُوفَى لَهُمْ بِعَهْدِهِمْ، وَأَنْ يُقَاتَلَ مِنْ وَرَائِهِمْ، وَأَنْ لاَ يُكَلَّفُوا فَوْقَ طَاقَتِهِمْ.

Reference	: Sahih al-Bukhari 1392
In-book reference	: Book 23, Hadith 147
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 475

(97) Chapter: What is forbidden as regards abusing the dead

(97) باب مَا يُنْهَى مِنْ سَبِّ الأَمْوَاتِ

Narrated `Aisha:

The Prophet (ﷺ) (p.b.u.h) said, "Don't abuse the dead, because they have reached the result of what they forwarded."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تَسُبُّوا الأَمْوَاتَ فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوا ". وَرَوَاهُ عَبْدُ اللَّهِ بْنُ عَبْدِ الْقُدُّوسِ عَنِ الأَعْمَشِ، وَمُحَمَّدُ بْنُ أَنَسٍ عَنِ الأَعْمَشِ. تَابَعَهُ عَلِيُّ بْنُ الْجَعْدِ وَابْنُ عَرْعَرَةَ وَابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ.

Reference	: Sahih al-Bukhari 1393
In-book reference	: Book 23, Hadith 148
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 476

(98) Chapter: Talking about the wicked among the dead

(98) باب ذِكْرِ شِرَارِ الْمَوْتَى

Narrated Ibn `Abbas.:

Abu Lahab, may Allah curse him, once said to the Prophet (ﷺ) (p.b.u.h), "Perish you all the day." Then the Divine Inspiration came: "Perish the hands of Abi Lahab! And perish he!" (111.1).

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنِي عَمْرُو بْنُ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ أَبُو لَهَبٍ ـ عَلَيْهِ لَعْنَةُ اللَّهِ ـ لِلنَّبِيِّ صلى الله عليه وسلم تَبًّا لَكَ سَائِرَ الْيَوْمِ. فَنَزَلَتْ {تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ} .

Reference	: Sahih al-Bukhari 1394
In-book reference	: Book 23, Hadith 149
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 23, Hadith 477

24 - The Book of Obligatory Charity Tax (Zakat) (1395 - 1512)
كتاب الزكاة

(1) Chapter: The obligation of Zakat

(1) باب وُجُوبِ الزَّكَاةِ

وَقَوْلِ اللَّهِ تَعَالَى: {وَأَقِيمُوا الصَّلاَةَ وَآتُوا الزَّكَاةَ} وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا حَدَّثَنِي أَبُو سُفْيَانَ رَضِيَ اللَّهُ عَنْهُ فَذَكَرَ حَدِيثَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَأْمُرُنَا بِالصَّلاَةِ وَالزَّكَاةِ وَالصِّلَةِ وَالْعَفَافِ.

Narrated Ibn `Abbas:

The Prophet (ﷺ) (ﷺ) sent Mu`adh to Yemen and said, "Invite the people to testify that none has the right to be worshipped but Allah and I am Allah's Messenger (ﷺ), and if they obey you to do so, then teach them that Allah has enjoined on them five prayers in every day and night (in twenty-four hours), and if they obey you to do so, then teach them that Allah has made it obligatory for them to pay the Zakat from their property and it is to be taken from the wealthy among them and given to the poor."

حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنْ زَكَرِيَّاءَ بْنِ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم بَعَثَ مُعَاذًا ـ رضى الله عنه ـ إِلَى الْيَمَنِ فَقَالَ " ادْعُهُمْ إِلَى شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمْهُمْ أَنَّ اللَّهَ قَدِ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمْهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ، تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ وَتُرَدُّ عَلَى فُقَرَائِهِمْ ".

Reference	: Sahih al-Bukhari 1395
In-book reference	: Book 24, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 478

Narrated Abu Aiyub:

A man said to the Prophet (ﷺ) "Tell me of such a deed as will make me enter Paradise." The people said, "What is the matter with him? What is the matter with him?" The Prophet (ﷺ) said, "He has something to ask. (What he needs greatly) The Prophet (ﷺ) said: (In order to enter Paradise) you should worship Allah and do not ascribe any partners to Him, offer prayer perfectly, pay the Zakat and keep good relations with your Kith and kin." (See Hadith No. 12, Vol 8).

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنِ ابْنِ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي أَيُّوبَ، رضى الله عنه أَنَّ رَجُلاً، قَالَ لِلنَّبِيِّ صلى الله عليه وسلم أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ. قَالَ مَا لَهُ مَا لَهُ وَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَرَبٌ مَالَهُ، تَعْبُدُ اللَّهَ، وَلاَ تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلاَةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ الرَّحِمَ ". وَقَالَ بَهْزٌ حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ، وَأَبُوهُ، عُثْمَانُ بْنُ عَبْدِ اللَّهِ أَنَّهُمَا سَمِعَا مُوسَى بْنَ طَلْحَةَ، عَنْ أَبِي أَيُّوبَ، بِهَذَا. قَالَ أَبُو عَبْدِ اللَّهِ أَخْشَى أَنْ يَكُونَ، مُحَمَّدٌ غَيْرَ مَحْفُوظٍ إِنَّمَا هُوَ عَمْرٌو.

Reference	: Sahih al-Bukhari 1396
In-book reference	: Book 24, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 479

Narrated Abu Huraira:

A Bedouin came to the Prophet (ﷺ) and said, "Tell me of such a deed as will make me enter Paradise, if I do it." The Prophet (ﷺ) (p.b.u.h) said, "Worship Allah, and worship none along with Him, offer the (five) prescribed compulsory prayers perfectly, pay the compulsory Zakat, and fast the month of Ramadan." The Bedouin said, "By

Him, in Whose Hands my life is, I will not do more than this." When he (the Bedouin) left, the Prophet (ﷺ) said, "Whoever likes to see a man of Paradise, then he may look at this man."
Narrated Abu Zur'a:

From the Prophet (ﷺ) the same as above.
حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، حَدَّثَنَا وُهَيْبٌ، عَنْ يَحْيَى بْنِ سَعِيدِ بْنِ حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ أَعْرَابِيًّا، أَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ دُلَّنِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ دَخَلْتُ الْجَنَّةَ‏.‏ قَالَ ‏"‏ تَعْبُدُ اللَّهَ لاَ تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلاَةَ الْمَكْتُوبَةَ، وَتُؤَدِّي الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومُ رَمَضَانَ ‏"‏‏.‏ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لاَ أَزِيدُ عَلَى هَذَا‏.‏ فَلَمَّا وَلَّى قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا ‏"‏‏.‏ حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ أَبِي حَيَّانَ، قَالَ أَخْبَرَنِي أَبُو زُرْعَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا‏.‏

Reference	: Sahih al-Bukhari 1397
In-book reference	: Book 24, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 480

Narrated Ibn `Abbas:

A delegation of the tribe of `Abdul Qais came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! We are from the tribe of Rabi`a, and the infidels of the tribe of Mudar stands between us and you; so we cannot come to you except during the Sacred Months. Please order us to do something (religious deeds) which we may carry out and also invite to it our people whom we have left behind." The Prophet said, "I order you to do four things and forbid you four others: (I order you) to have faith in Allah, and confess that none has the right to be worshipped but Allah, (and the Prophet (ﷺ) gestured with his hand like this (i.e. one knot) and to offer prayers perfectly and to pay the Zakat, and to pay onefifth of the booty in Allah's Cause. And I forbid you to use Dubba', Hantam, Naqir and Muzaffat (all these are the names of utensils used for preparing alcoholic drinks)."
حَدَّثَنَا حَجَّاجٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا أَبُو جَمْرَةَ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ يَقُولُ قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّ هَذَا الْحَىَّ مِنْ رَبِيعَةَ قَدْ حَالَتْ بَيْنَنَا وَبَيْنَكَ كُفَّارُ مُضَرَ، وَلَسْنَا نَخْلُصُ إِلَيْكَ إِلاَّ فِي الشَّهْرِ الْحَرَامِ، فَمُرْنَا بِشَىْءٍ نَأْخُذُهُ عَنْكَ، وَنَدْعُو إِلَيْهِ مَنْ وَرَاءَنَا‏.‏ قَالَ ‏"‏ آمُرُكُمْ بِأَرْبَعٍ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ الإِيمَانِ بِاللَّهِ وَشَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ ـ وَعَقَدَ بِيَدِهِ هَكَذَا ـ وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَأَنْ تُؤَدُّوا خُمُسَ مَا غَنِمْتُمْ، وَأَنْهَاكُمْ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالنَّقِيرِ وَالْمُزَفَّتِ ‏"‏‏.‏ وَقَالَ سُلَيْمَانُ وَأَبُو النُّعْمَانِ عَنْ حَمَّادٍ ‏"‏ الإِيمَانِ بِاللَّهِ شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 1398
In-book reference	: Book 24, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 482

Narrated Abu Huraira:

When Allah's Messenger (ﷺ) died and Abu Bakr became the caliph some Arabs renegade (reverted to disbelief) (Abu Bakr decided to declare war against them), `Umar, said to Abu Bakr, "How can you fight with these people although Allah's Messenger (ﷺ) said, 'I have been ordered (by Allah) to fight the people till they say: "None has the right to be worshipped but Allah, and whoever said it then he will save his life and property from me except on trespassing the law (rights and conditions for which he will be punished justly), and his accounts will be with Allah.' " Abu Bakr said, "By Allah! I will fight those who differentiate between the prayer and the Zakat as Zakat is the compulsory right to be taken from the property (according to Allah's orders) By Allah! If they refuse to pay me even a she-kid which they used to pay at the time of Allah's Messenger (ﷺ) . I would fight with them for withholding it" Then `Umar said, "By Allah, it was nothing, but Allah opened Abu Bakr's chest towards the decision (to fight) and I came to know that his decision was right."
حَدَّثَنَا أَبُو الْيَمَانِ الْحَكَمُ بْنُ نَافِعٍ، أَخْبَرَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ، عَنِ الزُّهْرِيِّ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ لَمَّا تُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَكَانَ أَبُو بَكْرٍ ـ رضى الله عنه ـ وَكَفَرَ مَنْ كَفَرَ مِنَ

الْعَرَبِ فَقَالَ عُمَرُ ـ رضى الله عنه كَيْفَ تُقَاتِلُ النَّاسَ، وَقَدْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لاَ إِلَهَ إِلاَّ اللَّهُ. فَمَنْ قَالَهَا فَقَدْ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلاَّ بِحَقِّهِ، وَحِسَابُهُ عَلَى اللَّهِ ". فَقَالَ وَاللَّهِ لأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلاَةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ، وَاللَّهِ لَوْ مَنَعُونِي عَنَاقًا كَانُوا يُؤَدُّونَهَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم لَقَاتَلْتُهُمْ عَلَى مَنْعِهَا. قَالَ عُمَرُ ـ رضى الله عنه ـ فَوَاللَّهِ مَا هُوَ إِلاَّ أَنْ قَدْ شَرَحَ اللَّهُ صَدْرَ أَبِي بَكْرٍ ـ رضى الله عنه ـ فَعَرَفْتُ أَنَّهُ الْحَقُّ.

Reference	: Sahih al-Bukhari 1399, 1400
In-book reference	: Book 24, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 483

(2) Chapter: To give Bai'a (pledge) for paying Zakat

(2) باب الْبَيْعَةِ عَلَى إِيتَاءِ الزَّكَاةِ

{فَإِنْ تَابُوا وَأَقَامُوا الصَّلاَةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ}.

Narrated Jarir bin `Abdullah:

I gave the pledge of allegiance to the Prophet (ﷺ) for offering prayer perfectly, giving Zakat, and giving good advice to every Muslim.

حَدَّثَنَا ابْنُ نُمَيْرٍ، قَالَ حَدَّثَنِي أَبِي، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، قَالَ قَالَ جَرِيرُ بْنُ عَبْدِ اللَّهِ بَايَعْتُ النَّبِيَّ صلى الله عليه وسلم عَلَى إِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ.

Reference	: Sahih al-Bukhari 1401
In-book reference	: Book 24, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 484

(3) Chapter: The sin of a person who does not pay Zakat

(3) باب إِثْمِ مَانِعِ الزَّكَاةِ

وَقَوْلِ اللَّهِ تَعَالَى: {وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلاَ يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ}.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "(On the Day of Resurrection) camels will come to their owner in the best state of health they have ever had (in the world), and if he had not paid their Zakat (in the world) then they would tread him with their feet; and similarly, sheep will come to their owner in the best state of health they have ever had in the world, and if he had not paid their Zakat, then they would tread him with their hooves and would butt him with their horns." The Prophet (ﷺ) added, "One of their rights is that they should be milked while water is kept in front of them." The Prophet (ﷺ) added, "I do not want anyone of you to come to me on the Day of Resurrection, carrying over his neck a sheep that will be bleating. Such a person will (then) say, 'O Muhammad! (please intercede for me,) I will say to him. 'I can't help you, for I conveyed Allah's Message to you.' Similarly, I do not want anyone of you to come to me carrying over his neck a camel that will be grunting. Such a person (then) will say "O Muhammad! (please intercede for me)." I will say to him, "I can't help you for I conveyed Allah's message to you."

حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ هُرْمُزَ الأَعْرَجَ، حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم " تَأْتِي الإِبِلُ عَلَى صَاحِبِهَا، عَلَى خَيْرِ مَا كَانَتْ، إِذَا هُوَ لَمْ يُعْطِ فِيهَا حَقَّهَا، تَطَؤُهُ بِأَخْفَافِهَا، وَتَأْتِي الْغَنَمُ عَلَى صَاحِبِهَا عَلَى خَيْرِ مَا كَانَتْ، إِذَا لَمْ يُعْطِ فِيهَا حَقَّهَا، تَطَؤُهُ بِأَظْلاَفِهَا، وَتَنْطَحُهُ بِقُرُونِهَا ". وَقَالَ " وَمِنْ حَقِّهَا أَنْ تُحْلَبَ عَلَى الْمَاءِ ". قَالَ " وَلاَ يَأْتِي أَحَدُكُمْ يَوْمَ الْقِيَامَةِ بِشَاةٍ يَحْمِلُهَا عَلَى رَقَبَتِهِ لَهَا يُعَارٌ، فَيَقُولُ يَا مُحَمَّدُ. فَأَقُولُ لاَ أَمْلِكُ لَكَ شَيْئًا قَدْ بَلَّغْتُ. وَلاَ يَأْتِي بِبَعِيرٍ، يَحْمِلُهُ عَلَى رَقَبَتِهِ لَهُ رُغَاءٌ، فَيَقُولُ يَا مُحَمَّدُ. فَأَقُولُ لاَ أَمْلِكُ لَكَ شَيْئًا قَدْ بَلَّغْتُ ".

Reference : Sahih al-Bukhari 1402
In-book reference : Book 24, Hadith 7
USC-MSA web (English) reference : Vol. 2, Book 24, Hadith 485
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever is made wealthy by Allah and does not pay the Zakat of his wealth, then on the Day of Resurrection his wealth will be made like a baldheaded poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say, 'I am your wealth, I am your treasure.' "

Then the Prophet (ﷺ) recited the holy verses:-- 'Let not those who withhold . . .' (to the end of the verse). (3.180).

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ آتَاهُ اللَّهُ مَالاً، فَلَمْ يُؤَدِّ زَكَاتَهُ مُثِّلَ لَهُ يَوْمَ الْقِيَامَةِ شُجَاعًا أَقْرَعَ، لَهُ زَبِيبَتَانِ، يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ، ثُمَّ يَأْخُذُ بِلِهْزِمَتَيْهِ ـ يَعْنِي شِدْقَيْهِ ـ ثُمَّ يَقُولُ أَنَا مَالُكَ، أَنَا كَنْزُكَ " ثُمَّ تَلاَ ‏{‏لاَ يَحْسِبَنَّ الَّذِينَ يَبْخَلُونَ‏}‏ الآيَةَ‏.‏

Reference : Sahih al-Bukhari 1403
In-book reference : Book 24, Hadith 8
USC-MSA web (English) reference : Vol. 2, Book 24, Hadith 486
(deprecated numbering scheme)

(4) Chapter: A property from which the Zakat is paid is not Al-Kanz (hoarded-money)

(4) باب مَا أُدِّيَ زَكَاتُهُ فَلَيْسَ بِكَنْزٍ

لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوَاقٍ صَدَقَةٌ».

Narrated Khalid bin Aslam:

We went out with 'Abdullah bin 'Umar and bedouin said (to 'Abdullah), "Tell me about Allah's saying: "And those who hoard up gold and silver (Al-Kanz - money, gold, silver etc., the Zakat of which has not been paid) and spend it out in the Way of Allah (V.9:34)." Ibn 'Umar said, "Whoever hoarded them and did not pay the Zakat thereof, then woe to him. But these holy Verses were revealed before the Verses of Zakat. So when the Verses of Zakat were revealed Allah made Zakat a purifier of the property."

وَقَالَ أَحْمَدُ بْنُ شَبِيبِ بْنِ سَعِيدٍ حَدَّثَنَا أَبِي، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ خَالِدِ بْنِ أَسْلَمَ، قَالَ خَرَجْنَا مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ فَقَالَ أَعْرَابِيٌّ أَخْبِرْنِي قَوْلَ اللَّهِ، ‏{‏وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلاَ يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ‏}‏ قَالَ ابْنُ عُمَرَ ـ رضى الله عنهما ـ مَنْ كَنَزَهَا فَلَمْ يُؤَدِّ زَكَاتَهَا فَوَيْلٌ لَهُ، إِنَّمَا كَانَ هَذَا قَبْلَ أَنْ تُنْزَلَ الزَّكَاةُ فَلَمَّا أُنْزِلَتْ جَعَلَهَا اللَّهُ طُهْرًا لِلأَمْوَالِ‏.‏

Reference : Sahih al-Bukhari 1404
In-book reference : Book 24, Hadith 9
USC-MSA web (English) reference : Vol. 2, Book 24, Hadith 487
(deprecated numbering scheme)

Narrated Abu Sa`id:

Allah's Messenger (ﷺ) (p.b.u.h) said, "No Zakat is due on property mounting to less than five Uqiyas (of silver), and no Zakat is due on less than five camels, and there is no Zakat on less than five Wasqs." (A Wasqs equals 60 Sa's) & (1 Sa=3 K gms App.)

حَدَّثَنَا إِسْحَاقُ بْنُ يَزِيدَ، أَخْبَرَنَا شُعَيْبُ بْنُ إِسْحَاقَ، قَالَ الأَوْزَاعِيُّ أَخْبَرَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، أَنَّ عَمْرَو بْنَ يَحْيَى بْنِ عُمَارَةَ، أَخْبَرَهُ عَنْ أَبِيهِ، يَحْيَى بْنِ عُمَارَةَ بْنِ أَبِي الْحَسَنِ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ ـ رضى الله عنه ـ يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم " لَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسِ أَوْسُقٍ صَدَقَةٌ ".

Reference : Sahih al-Bukhari 1405

In-book reference : Book 24, Hadith 10
USC-MSA web (English) reference : Vol. 2, Book 24, Hadith 487
(deprecated numbering scheme)

Narrated Zaid bin Wahab:
I passed by a place called Ar-Rabadha and by chance I met Abu Dhar and asked him, "What has brought you to this place?" He said, "I was in Sham and differed with Muawiya on the meaning of (the following verses of the Qur'an): 'They who hoard up gold and silver and spend them not in the way of Allah.' (9.34). Muawiya said, 'This verse is revealed regarding the people of the scriptures." I said, It was revealed regarding us and also the people of the scriptures." So we had a quarrel and Mu'awiya sent a complaint against me to `Uthman. `Uthman wrote to me to come to Medina, and I came to Medina. Many people came to me as if they had not seen me before. So I told this to `Uthman who said to me, "You may depart and live nearby if you wish." That was the reason for my being here for even if an Ethiopian had been nominated as my ruler, I would have obeyed him .

حَدَّثَنَا عَلِيٌّ، سَمِعَ هُشَيْمًا، أَخْبَرَنَا حُصَيْنٌ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ مَرَرْتُ بِالرَّبَذَةِ فَإِذَا أَنَا بِأَبِي، ذَرٍّ ـ رضى الله عنه ـ فَقُلْتُ لَهُ مَا أَنْزَلَكَ مَنْزِلَكَ هَذَا قَالَ كُنْتُ بِالشَّأْمِ، فَاخْتَلَفْتُ أَنَا وَمُعَاوِيَةُ فِي الَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلاَ يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ‏.‏ قَالَ مُعَاوِيَةُ نَزَلَتْ فِي أَهْلِ الْكِتَابِ‏.‏ فَقُلْتُ نَزَلَتْ فِينَا وَفِيهِمْ‏.‏ فَكَانَ بَيْنِي وَبَيْنَهُ فِي ذَاكَ، وَكَتَبَ إِلَى عُثْمَانَ ـ رضى الله عنه ـ يَشْكُونِي، فَكَتَبَ إِلَىَّ عُثْمَانُ أَنِ اقْدَمِ الْمَدِينَةَ‏.‏ فَقَدِمْتُهَا فَكَثُرَ عَلَىَّ النَّاسُ حَتَّى كَأَنَّهُمْ لَمْ يَرَوْنِي قَبْلَ ذَلِكَ، فَذَكَرْتُ ذَاكَ لِعُثْمَانَ فَقَالَ لِي إِنْ شِئْتَ تَنَحَّيْتَ فَكُنْتَ قَرِيبًا‏.‏ فَذَاكَ الَّذِي أَنْزَلَنِي هَذَا الْمَنْزِلَ، وَلَوْ أَمَّرُوا عَلَىَّ حَبَشِيًّا لَسَمِعْتُ وَأَطَعْتُ‏.‏

Reference : Sahih al-Bukhari 1406
In-book reference : Book 24, Hadith 11
USC-MSA web (English) reference : Vol. 2, Book 24, Hadith 488
(deprecated numbering scheme)

Narrated Al-Ahnaf bin Qais:
While I was sitting with some people from Quraish, a man with very rough hair, clothes, and appearance came and stood in front of us, greeted us and said, "Inform those who hoard wealth, that a stone will be heated in the Hell-fire and will be put on the nipples of their breasts till it comes out from the bones of their shoulders and then put on the bones of their shoulders till it comes through the nipples of their breasts the stone will be moving and hitting." After saying that, the person retreated and sat by the side of the pillar, I followed him and sat beside him, and I did not know who he was. I said to him, "I think the people disliked what you had said." He said, "These people do not understand anything, although my friend told me." I asked, "Who is your friend?" He said, "The Prophet (ﷺ) said (to me), 'O Abu Dhar! Do you see the mountain of Uhud?' And on that I (Abu Dhar) started looking towards the sun to judge how much remained of the day as I thought that Allah's Messenger (ﷺ) wanted to send me to do something for him and I said, 'Yes!' He said, 'I do not love to have gold equal to the mountain of Uhud unless I spend it all (in Allah's cause) except three Dinars (pounds). These people do not understand and collect worldly wealth. No, by Allah, Neither I ask them for worldly benefits nor am I in need of their religious advice till I meet Allah, The Honorable, The Majestic." '

حَدَّثَنَا عَيَّاشٌ، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا الْجُرَيْرِيُّ، عَنْ أَبِي الْعَلاَءِ، عَنِ الأَحْنَفِ بْنِ قَيْسٍ، قَالَ جَلَسْتُ‏.‏ وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عَبْدُ الصَّمَدِ، قَالَ حَدَّثَنِي أَبِي، حَدَّثَنَا الْجُرَيْرِيُّ، حَدَّثَنَا أَبُو الْعَلاَءِ بْنُ الشِّخِّيرِ، أَنَّ الأَحْنَفَ بْنَ قَيْسٍ، حَدَّثَهُمْ قَالَ جَلَسْتُ إِلَى مَلإٍ مِنْ قُرَيْشٍ، فَجَاءَ رَجُلٌ خَشِنُ الشَّعَرِ وَالثِّيَابِ وَالْهَيْئَةِ حَتَّى قَامَ عَلَيْهِمْ فَسَلَّمَ ثُمَّ قَالَ بَشِّرِ الْكَانِزِينَ بِرَضْفٍ يُحْمَى عَلَيْهِ فِي نَارِ جَهَنَّمَ، ثُمَّ يُوضَعُ عَلَى حَلَمَةِ ثَدْىِ أَحَدِهِمْ حَتَّى يَخْرُجَ مِنْ نُغْضِ كَتِفِهِ، وَيُوضَعُ عَلَى نُغْضِ كَتِفِهِ حَتَّى يَخْرُجَ مِنْ حَلَمَةِ ثَدْيِهِ يَتَزَلْزَلُ، ثُمَّ وَلَّى فَجَلَسَ إِلَى سَارِيَةٍ، وَتَبِعْتُهُ وَجَلَسْتُ إِلَيْهِ، وَأَنَا لاَ أَدْرِي مَنْ هُوَ فَقُلْتُ لَهُ لاَ أُرَى الْقَوْمَ إِلاَّ قَدْ كَرِهُوا الَّذِي قُلْتَ‏.‏ قَالَ إِنَّهُمْ لاَ يَعْقِلُونَ شَيْئًا‏.‏ قَالَ لِي خَلِيلِي ـ قَالَ قُلْتُ مَنْ خَلِيلُكَ قَالَ النَّبِيُّ صلى الله عليه وسلم ـ ‏"‏ يَا أَبَا ذَرٍّ أَتُبْصِرُ أُحُدًا ‏"‏‏.‏ قَالَ فَنَظَرْتُ إِلَى الشَّمْسِ مَا بَقِيَ مِنَ النَّهَارِ وَأَنَا أُرَى أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم يُرْسِلُنِي فِي حَاجَةٍ لَهُ، قُلْتُ نَعَمْ‏.‏ قَالَ ‏"‏ مَا أُحِبُّ أَنَّ لِي مِثْلَ أُحُدٍ ذَهَبًا أُنْفِقُهُ كُلَّهُ إِلاَّ ثَلاَثَةَ دَنَانِيرَ ‏"‏‏.‏ وَإِنَّ هَؤُلاَءِ لاَ يَعْقِلُونَ، إِنَّمَا يَجْمَعُونَ الدُّنْيَا‏.‏ لاَ وَاللَّهِ لاَ أَسْأَلُهُمْ دُنْيَا، وَلاَ أَسْتَفْتِيهِمْ عَنْ دِينٍ حَتَّى أَلْقَى اللَّهَ‏.‏

Reference : Sahih al-Bukhari 1407, 1408

In-book reference : Book 24, Hadith 12
USC-MSA web (English) reference : Vol. 2, Book 24, Hadith 489
(deprecated numbering scheme)

(5) Chapter: To spend money in the right way

(5) باب إِنْفَاقِ الْمَالِ فِي حَقِّهِ

Narrated Ibn Mas`ud:

I heard the Prophet (ﷺ) saying, "There is no envy except in two: a person whom Allah has given wealth and he spends it in the right way, and a person whom Allah has given wisdom (i.e. religious knowledge) and he gives his decisions accordingly and teaches it to the others."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، قَالَ حَدَّثَنِي قَيْسٌ، عَنِ ابْنِ مَسْعُودٍ ـ رضى الله عنه ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لاَ حَسَدَ إِلاَّ فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالاً فَسَلَّطَهُ عَلَى هَلَكَتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً فَهْوَ يَقْضِي بِهَا وَيُعَلِّمُهَا ".

Reference : Sahih al-Bukhari 1409
In-book reference : Book 24, Hadith 13
USC-MSA web (English) reference : Vol. 2, Book 24, Hadith 490
(deprecated numbering scheme)

(6) Chapter: Giving alms for showing off

(6) بَابُ الرِّيَاءِ فِي الصَّدَقَةِ

لِقَوْلِهِ: {يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالأَذَى} إِلَى قَوْلِهِ: {الْكَافِرِينَ}.
وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: {صَلْدًا} لَيْسَ عَلَيْهِ شَيْءٌ.
وَقَالَ عِكْرِمَةُ: {وَابِلٌ} مَطَرٌ شَدِيدٌ، وَالطَّلُّ النَّدَى.

(7) Chapter: No charity is accepted from what is grabbed from the war booty in an illegal way

(7) بَابُ لاَ يَقْبَلُ اللَّهُ صَدَقَةً مِنْ غُلُولٍ وَلاَ يَقْبَلُ إِلاَّ مِنْ كَسْبٍ طَيِّبٍ

لِقَوْلِهِ: {قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذًى وَاللَّهُ غَنِيٌّ حَلِيمٌ}.

(8) Chapter: As-Sadaqa must be from money earned honestly

(8) باب الصَّدَقَةِ مِنْ كَسْبٍ طَيِّبٍ

لِقَوْلِهِ: {وَيُرْبِي الصَّدَقَاتِ وَاللَّهُ لاَ يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ} إِلَى قَوْلِهِ: {وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ}.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If one give in charity what equals one date-fruit from the honestly earned money and Allah accepts only the honestly earned money --Allah takes it in His right (hand) and then enlarges its reward for that person (who has given it), as anyone of you brings up his baby horse, so much s that it becomes as big as a mountain

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ، سَمِعَ أَبَا النَّضْرِ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ ـ هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ ـ عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ ـ وَلاَ يَقْبَلُ اللَّهُ إِلاَّ الطَّيِّبَ ـ وَإِنَّ اللَّهَ يَتَقَبَّلُهَا بِيَمِينِهِ، ثُمَّ يُرَبِّيهَا لِصَاحِبِهِ كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ حَتَّى تَكُونَ مِثْلَ الْجَبَلِ ". تَابَعَهُ سُلَيْمَانُ عَنِ ابْنِ دِينَارٍ. وَقَالَ وَرْقَاءُ عَنِ ابْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم. وَرَوَاهُ مُسْلِمُ بْنُ أَبِي مَرْيَمَ وَزَيْدُ بْنُ أَسْلَمَ وَسُهَيْلٌ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 1410
In-book reference	: Book 24, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 491

(9) Chapter: To practise charity before such time when nobody would accept it

(9) باب الصَّدَقَةِ قَبْلَ الرَّدِّ

Narrated Haritha bin Wahab:

I heard the Prophet (ﷺ) saying, "O people! Give in charity as a time will come upon you when a person will wander about with his object of charity and will not find anybody to accept it, and one (who will be requested to take it) will say, "If you had brought it yesterday, would have taken it, but today I am not in need of it."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا مَعْبَدُ بْنُ خَالِدٍ، قَالَ سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " تَصَدَّقُوا فَإِنَّهُ يَأْتِي عَلَيْكُمْ زَمَانٌ يَمْشِي الرَّجُلُ بِصَدَقَتِهِ، فَلاَ يَجِدُ مَنْ يَقْبَلُهَا يَقُولُ الرَّجُلُ لَوْ جِئْتَ بِهَا بِالأَمْسِ لَقَبِلْتُهَا، فَأَمَّا الْيَوْمَ فَلاَ حَاجَةَ لِي بِهَا ".

Reference	: Sahih al-Bukhari 1411
In-book reference	: Book 24, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 492

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The Hour (Day of Judgment) will not be established till your wealth increases so much so that one will be worried, for no one will accept his Zakat and the person to whom he will give it will reply, 'I am not in need of it.' "

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تَقُومُ السَّاعَةُ حَتَّى يَكْثُرَ فِيكُمُ الْمَالُ فَيَفِيضَ، حَتَّى يُهِمَّ رَبَّ الْمَالِ مَنْ يَقْبَلُ صَدَقَتَهُ، وَحَتَّى يَعْرِضَهُ فَيَقُولَ الَّذِي يَعْرِضُهُ عَلَيْهِ لاَ أَرَبَ لِي ".

Reference	: Sahih al-Bukhari 1412
In-book reference	: Book 24, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 493

Narrated `Adi bin Hatim:

While I was sitting with Allah's Messenger (ﷺ) (p.b.u.h) two person came to him; one of them complained about his poverty and the other complained about the prevalence of robberies. Allah's Messenger (ﷺ) said, "As regards stealing and robberies, there will shortly come a time when a caravan will go to Mecca (from Medina) without any guard. And regarding poverty, The Hour (Day of Judgment) will not be established till one of you wanders about with his object of charity and will not find anybody to accept it And (no doubt) each one of you will stand in front of Allah and there will be neither a curtain nor an interpreter between him and Allah, and Allah will ask him, 'Did not I give you wealth?' He will reply in the affirmative. Allah will further ask, 'Didn't send a messenger to you?' And again that person will reply in the affirmative Then he will look to his right and he will see nothing but Hell-fire, and then he will look to his left and will see nothing but Hell-fire. And so, any (each one) of you should save himself from the fire even by giving half of a date-fruit (in charity). And if you do not find a hall datefruit, then (you can do it through saying) a good pleasant word (to your brethren). (See Hadith No. 793 Vol. 4).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو عَاصِمٍ النَّبِيلُ، أَخْبَرَنَا سَعْدَانُ بْنُ بِشْرٍ، حَدَّثَنَا أَبُو مُجَاهِدٍ، حَدَّثَنَا مُحِلُّ بْنُ خَلِيفَةَ الطَّائِيُّ، قَالَ سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ ـ رضى الله عنه ـ يَقُولُ كُنْتُ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَجَاءَهُ رَجُلاَنِ أَحَدُهُمَا يَشْكُو الْعَيْلَةَ، وَالآخَرُ يَشْكُو قَطْعَ السَّبِيلِ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَّا قَطْعُ السَّبِيلِ فَإِنَّهُ لاَ يَأْتِي عَلَيْكَ إِلاَّ قَلِيلٌ حَتَّى تَخْرُجَ الْعِيرُ إِلَى مَكَّةَ بِغَيْرِ خَفِيرٍ، وَأَمَّا الْعَيْلَةُ فَإِنَّ السَّاعَةَ لاَ تَقُومُ حَتَّى يَطُوفَ أَحَدُكُمْ بِصَدَقَتِهِ لاَ يَجِدُ مَنْ يَقْبَلُهَا مِنْهُ، ثُمَّ لَيَقِفَنَّ أَحَدُكُمْ بَيْنَ

يَدَىِ اللَّهِ لَيْسَ بَيْنَهُ وَبَيْنَهُ حِجَابٌ وَلاَ تُرْجُمَانٌ يُتَرْجِمُ لَهُ، ثُمَّ لَيَقُولَنَّ لَهُ أَلَمْ أُوتِكَ مَالاً فَلَيَقُولَنَّ بَلَى. ثُمَّ لَيَقُولَنَّ أَلَمْ أُرْسِلْ إِلَيْكَ رَسُولاً فَلَيَقُولَنَّ بَلَى. فَيَنْظُرُ عَنْ يَمِينِهِ فَلاَ يَرَى إِلاَّ النَّارَ، ثُمَّ يَنْظُرُ عَنْ شِمَالِهِ فَلاَ يَرَى إِلاَّ النَّارَ، فَلْيَتَّقِيَنَّ أَحَدُكُمُ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَإِنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ ".

Reference	: Sahih al-Bukhari 1413
In-book reference	: Book 24, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 494

Narrated Abu Musa:

Thy Prophet (p.b.u.h) said, "A time will come upon the people when a person will wander about with gold as Zakat and will not find anybody to accept it, and one man will be seen followed by forty women to be their guardian because of scarcity of men and great number of women. "

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَطُوفُ الرَّجُلُ فِيهِ بِالصَّدَقَةِ مِنَ الذَّهَبِ ثُمَّ لاَ يَجِدُ أَحَدًا يَأْخُذُهَا مِنْهُ، وَيُرَى الرَّجُلُ الْوَاحِدُ يَتْبَعُهُ أَرْبَعُونَ امْرَأَةً، يَلُذْنَ بِهِ مِنْ قِلَّةِ الرِّجَالِ وَكَثْرَةِ النِّسَاءِ ".

Reference	: Sahih al-Bukhari 1414
In-book reference	: Book 24, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 495

(10) Chapter: "Protect yourself from Hell-fire even with half a date"

(10) باب اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ

وَالْقَلِيلِ مِنَ الصَّدَقَةِ: {وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاةِ اللَّهِ وَتَثْبِيتًا مِنْ أَنْفُسِهِمْ} الآيَةَ وَإِلَى قَوْلِهِ: {مِنْ كُلِّ الثَّمَرَاتِ}.

Narrated Abu Mas`ud:

When the verses of charity were revealed, we used to work as porters. A man came and distributed objects of charity in abundance. And they (the people) said, "He is showing off." And another man came and gave a Sa (a small measure of food grains); they said, "Allah is not in need of this small amount of charity." And then the Divine Inspiration came: "Those who criticize such of the believers who give in charity voluntarily and those who could not find to give in charity except what is available to them." (9.79).

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو النُّعْمَانِ الْحَكَمُ ـ هُوَ ابْنُ عَبْدِ اللَّهِ الْبَصْرِيُّ ـ حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَسْعُودٍ ـ رضى الله عنه ـ قَالَ لَمَّا نَزَلَتْ آيَةُ الصَّدَقَةِ كُنَّا نُحَامِلُ، فَجَاءَ رَجُلٌ فَتَصَدَّقَ بِشَىْءٍ كَثِيرٍ فَقَالُوا مُرَائِي. وَجَاءَ رَجُلٌ فَتَصَدَّقَ بِصَاعٍ فَقَالُوا إِنَّ اللَّهَ لَغَنِيٌّ عَنْ صَاعِ هَذَا. فَنَزَلَتِ {الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لاَ يَجِدُونَ إِلاَّ جُهْدَهُمْ} الآيَةَ.

Reference	: Sahih al-Bukhari 1415
In-book reference	: Book 24, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 496

Narrated Abu Mas`ud Al-Ansari:

Whenever Allah's Messenger (ﷺ) (p.b.u.h) ordered us to give in charity, we used to go to the market and work as porters and get a Mudd (a special measure of grain) and then give it in charity. (Those were the days of poverty) and today some of us have one hundred thousand.

حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ ـ رضى الله عنه ـ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَمَرَنَا بِالصَّدَقَةِ انْطَلَقَ أَحَدُنَا إِلَى السُّوقِ فَتَحَامَلَ فَيُصِيبُ الْمُدَّ، وَإِنَّ لِبَعْضِهِمُ الْيَوْمَ لَمِائَةَ أَلْفٍ.

Reference	: Sahih al-Bukhari 1416

In-book reference	: Book 24, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 497

Narrated `Adi bin Hatim heard the Prophet (ﷺ) saying:
"Save yourself from Hell-fire even by giving half a date-fruit in charity."
حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَعْقِلٍ، قَالَ سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ ـ رضى الله عنه ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ ".

Reference	: Sahih al-Bukhari 1417
In-book reference	: Book 24, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 498

Narrated Aisha:
A lady along with her two daughters came to me asking (for some alms), but she found nothing with me except one date which I gave to her and she divided it between her two daughters, and did not eat anything herself, and then she got up and went away. Then the Prophet (ﷺ) came in and I informed him about this story. He said, "Whoever is put to trial by these daughters and he treats them generously (with benevolence) then these daughters will act as a shield for him from Hell-Fire." (See Hadith No. 24, Vol. 8).
حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرِ بْنِ حَزْمٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ دَخَلَتِ امْرَأَةٌ مَعَهَا ابْنَتَانِ لَهَا تَسْأَلُ، فَلَمْ تَجِدْ عِنْدِي شَيْئًا غَيْرَ تَمْرَةٍ فَأَعْطَيْتُهَا إِيَّاهَا، فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا وَلَمْ تَأْكُلْ مِنْهَا، ثُمَّ قَامَتْ فَخَرَجَتْ، فَدَخَلَ النَّبِيُّ صلى الله عليه وسلم عَلَيْنَا، فَأَخْبَرْتُهُ فَقَالَ " مَنِ ابْتُلِيَ مِنْ هَذِهِ الْبَنَاتِ بِشَىْءٍ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ ".

Reference	: Sahih al-Bukhari 1418
In-book reference	: Book 24, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 499

(11) Chapter: What kind of As-Sadaqa (charity etc.) is superior?

(11) باب فضل صدقة الشحيح الصحيح

لِقَوْلِهِ: {وَأَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ} الآيَةَ. وَقَوْلِهِ: {يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لاَ بَيْعٌ فِيهِ} الآيَةَ.

Narrated Abu Huraira:

A man came to the Prophet (ﷺ) and asked, "O Allah's Messenger (ﷺ)! Which charity is the most superior in reward?" He replied, "The charity which you practice while you are healthy, niggardly and afraid of poverty and wish to become wealthy. Do not delay it to the time of approaching death and then say, 'Give so much to such and such, and so much to such and such.' And it has already belonged to such and such (as it is too late)."
حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْقَاعِ، حَدَّثَنَا أَبُو زُرْعَةَ، حَدَّثَنَا أَبُو هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ أَىُّ الصَّدَقَةِ أَعْظَمُ أَجْرًا قَالَ " أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ، تَخْشَى الْفَقْرَ وَتَأْمُلُ الْغِنَى، وَلاَ تُمْهِلُ حَتَّى إِذَا بَلَغَتِ الْحُلْقُومَ قُلْتَ لِفُلاَنٍ كَذَا، وَلِفُلاَنٍ كَذَا، وَقَدْ كَانَ لِفُلاَنٍ ".

Reference	: Sahih al-Bukhari 1419
In-book reference	: Book 24, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 500

(11) Chapter:

(11)باب

Narrated `Aisha:

Some of the wives of the Prophet (ﷺ) asked him, "Who amongst us will be the first to follow you (i.e. die after you)?" He said, "Whoever has the longest hand." So they started measuring their hands with a stick and Sauda's hand turned out to be the longest. (When Zainab bint Jahsh died first of all in the caliphate of `Umar), we came to know that the long hand was a symbol of practicing charity, so she was the first to follow the Prophet (ﷺ) and she used to love to practice charity. (Sauda died later in the caliphate of Muawiya).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ فِرَاسٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّ بَعْضَ، أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم قُلْنَ لِلنَّبِيِّ صلى الله عليه وسلم أَيُّنَا أَسْرَعُ بِكَ لُحُوقًا قَالَ " **أَطْوَلُكُنَّ يَدًا** ". فَأَخَذُوا قَصَبَةً يَذْرَعُونَهَا، فَكَانَتْ سَوْدَةُ أَطْوَلَهُنَّ يَدًا، فَعَلِمْنَا بَعْدُ أَنَّمَا كَانَتْ طُولَ يَدِهَا الصَّدَقَةُ، وَكَانَتْ أَسْرَعَنَا لُحُوقًا بِهِ وَكَانَتْ تُحِبُّ الصَّدَقَةَ.

Reference	: Sahih al-Bukhari 1420
In-book reference	: Book 24, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 501

(12) Chapter: To give in charity openly

(12) بَابُ صَدَقَةِ الْعَلاَنِيَةِ

وَقَوْلِهِ: {الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلاَنِيَةً} إِلَى قَوْلِهِ: {وَلاَ هُمْ يَحْزَنُونَ}.

(13) Chapter: To give in charity secretly

(13) بَابُ صَدَقَةِ السِّرِّ

وَقَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لاَ تَعْلَمَ شِمَالُهُ مَا صَنَعَتْ يَمِينُهُ».

وَقَالَ اللَّهُ تَعَالَى: {وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ}.

(14) Chapter: If one gives an object of charity to a wealthy person unknowingly

(14) باب إِذَا تَصَدَّقَ عَلَى غَنِيٍّ وَهُوَ لاَ يَعْلَمُ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) (p.b.u.h) said, "A man said that he would give something in charity. He went out with his object of charity and unknowingly gave it to a thief. Next morning the people said that he had given his object of charity to a thief. (On hearing that) he said, "O Allah! All the praises are for you. I will give alms again." And so he again went out with his alms and (unknowingly) gave it to an adulteress. Next morning the people said that he had given his alms to an adulteress last night. The man said, "O Allah! All the praises are for you. (I gave my alms) to an adulteress. I will give alms again." So he went out with his alms again and (unknowingly) gave it to a rich person. (The people) next morning said that he had given his alms to a wealthy person. He said, "O Allah! All the praises are for you. (I had given alms) to a thief, to an adulteress and to a wealthy man." Then someone came and said to him, "The alms which you gave to the thief, might make him abstain from stealing, and that given to the adulteress might make her abstain from illegal sexual intercourse (adultery), and that given to the wealthy man might make him take a lesson from it and spend his wealth which Allah has given him, in Allah's cause."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " قَالَ رَجُلٌ لأَتَصَدَّقَنَّ بِصَدَقَةٍ. فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ فَأَصْبَحُوا يَتَحَدَّثُونَ تُصُدِّقَ عَلَى سَارِقٍ. فَقَالَ اللَّهُمَّ لَكَ الْحَمْدُ لأَتَصَدَّقَنَّ بِصَدَقَةٍ. فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدَىْ زَانِيَةٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ تُصُدِّقَ اللَّيْلَةَ عَلَى زَانِيَةٍ. فَقَالَ اللَّهُمَّ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ، لأَتَصَدَّقَنَّ بِصَدَقَةٍ. فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدَىْ غَنِيٍّ فَأَصْبَحُوا يَتَحَدَّثُونَ تُصُدِّقَ عَلَى غَنِيٍّ فَقَالَ اللَّهُمَّ لَكَ الْحَمْدُ، عَلَى سَارِقٍ وَعَلَى زَانِيَةٍ وَعَلَى غَنِيٍّ. فَأُتِيَ فَقِيلَ لَهُ أَمَّا صَدَقَتُكَ عَلَى سَارِقٍ فَلَعَلَّهُ أَنْ يَسْتَعِفَّ عَنْ سَرِقَتِهِ، وَأَمَّا الزَّانِيَةُ فَلَعَلَّهَا أَنْ تَسْتَعِفَّ عَنْ زِنَاهَا، وَأَمَّا الْغَنِيُّ فَلَعَلَّهُ يَعْتَبِرُ فَيُنْفِقُ مِمَّا أَعْطَاهُ اللَّهُ ".

Reference : Sahih al-Bukhari 1421
In-book reference : Book 24, Hadith 25
USC-MSA web (English) reference : Vol. 2, Book 24, Hadith 502
(deprecated numbering scheme)

(15) Chapter: If a person gives something in charity to his own son unknowingly

(15) باب إِذَا تَصَدَّقَ عَلَى ابْنِهِ وَهُوَ لاَ يَشْعُرُ

Narrated Ma'n bin Yazid:

My grandfather, my father and I gave the pledge of allegiance to Allah's Messenger (ﷺ). The Prophet (ﷺ) got me engaged and then got me married. One day I went to the Prophet (ﷺ) with a complaint. My father Yazid had taken some gold coins for charity and kept them with a man in the mosque (to give them to the poor) But I went and took them and brought them to him (my father). My father said, "By Allah! I did not intend to give them to you. " I took (the case) to Allah's Messenger (ﷺ) . On that Allah's Messenger (ﷺ) said, "O Yazid! You will be rewarded for what you intended. O Man! Whatever you have taken is yours."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا إِسْرَائِيلُ، حَدَّثَنَا أَبُو الْجُوَيْرِيَةِ، أَنَّ مَعْنَ بْنَ يَزِيدَ ـ رضى الله عنه ـ حَدَّثَهُ قَالَ بَايَعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم أَنَا وَأَبِي وَجَدِّي وَخَطَبَ عَلَىَّ فَأَنْكَحَنِي وَخَاصَمْتُ إِلَيْهِ ـ وَ ـ كَانَ أَبِي يَزِيدُ أَخْرَجَ دَنَانِيرَ يَتَصَدَّقُ بِهَا فَوَضَعَهَا عِنْدَ رَجُلٍ فِي الْمَسْجِدِ، فَجِئْتُ فَأَخَذْتُهَا فَأَتَيْتُهُ بِهَا فَقَالَ وَاللَّهِ مَا إِيَّاكَ أَرَدْتُ. فَخَاصَمْتُهُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " لَكَ مَا نَوَيْتَ يَا يَزِيدُ، وَلَكَ مَا أَخَذْتَ يَا مَعْنُ ".

Reference : Sahih al-Bukhari 1422
In-book reference : Book 24, Hadith 26
USC-MSA web (English) reference : Vol. 2, Book 24, Hadith 503
(deprecated numbering scheme)

(16) Chapter: To give objects of charity with the right hand

(16) باب الصَّدَقَةِ بِالْيَمِينِ

Narrated Abu Huraira:

The Prophet (ﷺ) (p.b.u.h) said, "Seven people will be shaded by Allah under His shade on the day when there will be no shade except His. They are: (1) a just ruler; (2) a young man who has been brought up in the worship of Allah, (i.e. worship Allah (Alone) sincerely from his childhood), (3) a man whose heart is attached to the mosque (who offers the five compulsory congregational prayers in the mosque); (4) two persons who love each other only for Allah's sake and they meet and part in Allah's cause only; (5) a man who refuses the call of a charming woman of noble birth for an illegal sexual intercourse with her and says: I am afraid of Allah; (6) a person who practices charity so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity). (7) a person who remembers Allah in seclusion and his eyes get flooded with tears."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي خُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " سَبْعَةٌ يُظِلُّهُمُ اللَّهُ تَعَالَى فِي ظِلِّهِ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّهُ إِمَامٌ عَدْلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلاَنِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لاَ تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ ".

Reference : Sahih al-Bukhari 1423
In-book reference : Book 24, Hadith 27
USC-MSA web (English) reference : Vol. 2, Book 24, Hadith 504
(deprecated numbering scheme)

Narrated Haritha bin Wahab Al-Khuza`i:

I heard the Prophet (ﷺ) (p.b.u.h) saying, "(O people!) Give in charity (for Allah's cause) because a time will come when a person will carry his object of charity from place to place (and he will not find any person to take it) and any person whom he shall request to take it, I will reply, 'If you had brought it yesterday I would have taken it, but today I am not in need of it."

حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، أَخْبَرَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي مَعْبَدُ بْنُ خَالِدٍ، قَالَ سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ الْخُزَاعِيَّ ـ رضى الله عنه ـ يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " تَصَدَّقُوا، فَسَيَأْتِي عَلَيْكُمْ زَمَانٌ يَمْشِي الرَّجُلُ بِصَدَقَتِهِ فَيَقُولُ الرَّجُلُ لَوْ جِئْتَ بِهَا بِالأَمْسِ لَقَبِلْتُهَا مِنْكَ، فَأَمَّا الْيَوْمَ فَلاَ حَاجَةَ لِي فِيهَا ".

Reference	: Sahih al-Bukhari 1424
In-book reference	: Book 24, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 505

(17) Chapter: Whoever ordered his servant to give something in charity and did not give it himself

(17) باب مَنْ أَمَرَ خَادِمَهُ بِالصَّدَقَةِ وَلَمْ يُنَاوِلْ بِنَفْسِهِ

وَقَالَ أَبُو مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هُوَ أَحَدُ الْمُتَصَدِّقِينَ».

Narrated `Aisha:

Allah's Messenger (ﷺ) said, "When a woman gives in charity some of the foodstuff (which she has in her house) without spoiling it, she will receive the reward for what she has spent, and her husband will receive the reward because of his earning, and the storekeeper will also have a reward similar to it. The reward of one will not decrease the reward of the others . "

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ طَعَامِ بَيْتِهَا غَيْرَ مُفْسِدَةٍ كَانَ لَهَا أَجْرُهَا بِمَا أَنْفَقَتْ وَلِزَوْجِهَا أَجْرُهُ بِمَا كَسَبَ، وَلِلْخَازِنِ مِثْلُ ذَلِكَ، لاَ يَنْقُصُ بَعْضُهُمْ أَجْرَ بَعْضٍ شَيْئًا ".

Reference	: Sahih al-Bukhari 1425
In-book reference	: Book 24, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 506

(18) Chapter: The wealthy only are required to give in charity

(18) باب لاَ صَدَقَةَ إِلاَّ عَنْ ظَهْرِ غِنًى

وَمَنْ تَصَدَّقَ وَهْوَ مُحْتَاجٌ، أَوْ أَهْلُهُ مُحْتَاجٌ، أَوْ عَلَيْهِ دَيْنٌ، فَالدَّيْنُ أَحَقُّ أَنْ يُقْضَى مِنَ الصَّدَقَةِ وَالْعِتْقِ وَالْهِبَةِ، وَهْوَ رَدٌّ عَلَيْهِ، لَيْسَ لَهُ أَنْ يُتْلِفَ أَمْوَالَ النَّاسِ. قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيدُ إِتْلاَفَهَا أَتْلَفَهُ اللَّهُ». إِلاَّ أَنْ يَكُونَ مَعْرُوفًا بِالصَّبْرِ فَيُؤْثِرَ عَلَى نَفْسِهِ وَلَوْ كَانَ بِهِ خَصَاصَةٌ كَفِعْلِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ حِينَ تَصَدَّقَ بِمَالِهِ، وَكَذَلِكَ آثَرَ الأَنْصَارُ الْمُهَاجِرِينَ، وَنَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ إِضَاعَةِ الْمَالِ، فَلَيْسَ لَهُ أَنْ يُضَيِّعَ أَمْوَالَ النَّاسِ بِعِلَّةِ الصَّدَقَةِ.

وَقَالَ كَعْبٌ رَضِيَ اللَّهُ عَنْهُ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ: «أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ، فَهْوَ خَيْرٌ لَكَ». قُلْتُ فَإِنِّي أُمْسِكُ سَهْمِي الَّذِي بِخَيْبَرَ.

Narrated Abu Huraira:

The Prophet (ﷺ) (p.b.u.h) said, "The best charity is that which is practiced by a wealthy person. And start giving first to your dependents."

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏ "‏ خَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنًى، وَابْدَأْ بِمَنْ تَعُولُ ‏"‏‏.‏

Reference : Sahih al-Bukhari 1426
In-book reference : Book 24, Hadith 30
USC-MSA web (English) reference : Vol. 2, Book 24, Hadith 507
(deprecated numbering scheme)

Narrated Hakim bin Hizam:

The Prophet (ﷺ) said, "The upper hand is better than the lower hand (i.e. he who gives in charity is better than him who takes it). One should start giving first to his dependents. And the best object of charity is that which is given by a wealthy person (from the money which is left after his expenses). And whoever abstains from asking others for some financial help, Allah will give him and save him from asking others, Allah will make him self-sufficient."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ حَكِيمِ بْنِ حِزَامٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏ "‏ الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَابْدَأْ بِمَنْ تَعُولُ، وَخَيْرُ الصَّدَقَةِ عَنْ ظَهْرِ غِنًى، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللَّهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ ‏"‏‏.‏ وَعَنْ وُهَيْبٍ، قَالَ أَخْبَرَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ بِهَذَا‏.‏

Reference : Sahih al-Bukhari 1427, 1428
In-book reference : Book 24, Hadith 31
USC-MSA web (English) reference : Vol. 2, Book 24, Hadith 508
(deprecated numbering scheme)

Narrated Ibn `Umar:

I heard Allah's Messenger (ﷺ) (p.b.u.h) while he was on the pulpit speaking about charity, to abstain from asking others for some financial help and about begging others, saying, "The upper hand is better than the lower hand. The upper hand is that of the giver and the lower (hand) is that of the beggar."

حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم ح‏.‏ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ وَهُوَ عَلَى الْمِنْبَرِ، وَذَكَرَ الصَّدَقَةَ وَالتَّعَفُّفَ وَالْمَسْأَلَةَ ‏ "‏ الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، فَالْيَدُ الْعُلْيَا هِيَ الْمُنْفِقَةُ، وَالسُّفْلَى هِيَ السَّائِلَةُ ‏"‏‏.‏

Reference : Sahih al-Bukhari 1429
In-book reference : Book 24, Hadith 32
USC-MSA web (English) reference : Vol. 2, Book 24, Hadith 509
(deprecated numbering scheme)

(19) Chapter: The one who follows up his charitable gifts with reminders of generosity

(19) بَابُ الْمَنَّانِ بِمَا أَعْطَى

لِقَوْلِهِ‏:‏ ‏{‏الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لاَ يُتْبِعُونَ مَا أَنْفَقُوا‏}‏ الآيَةَ‏.‏

(20) Chapter: Whoever loves to give something in charity on the very day (he receives his earnings)

(20) باب مَنْ أَحَبَّ تَعْجِيلَ الصَّدَقَةِ مِنْ يَوْمِهَا

Narrated `Uqba bin Al-Harith:

Once the Prophet (ﷺ) offered the `Asr prayer and then hurriedly went to his house and returned immediately. I (or somebody else) asked him (as to what was the matter) and he said, "I left at home a piece of gold which was from the charity and I disliked to let it remain a night in my house, so I got it distributed . "

حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، أَنَّ عُقْبَةَ بْنَ الْحَارِثِ ـ رضى الله عنه ـ حَدَّثَهُ قَالَ صَلَّى بِنَا النَّبِيُّ صلى الله عليه وسلم الْعَصْرَ، فَأَسْرَعَ ثُمَّ دَخَلَ الْبَيْتَ، فَلَمْ يَلْبَثْ أَنْ خَرَجَ، فَقُلْتُ أَوْ قِيلَ لَهُ فَقَالَ " كُنْتُ خَلَّفْتُ فِي الْبَيْتِ تِبْرًا مِنَ الصَّدَقَةِ، فَكَرِهْتُ أَنْ أُبَيِّتَهُ فَقَسَمْتُهُ ".

Reference	: Sahih al-Bukhari 1430
In-book reference	: Book 24, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 510

(21) Chapter: To exhort one to give in charity (21) باب التَّحْرِيضِ عَلَى الصَّدَقَةِ وَالشَّفَاعَةِ فِيهَا

Narrated Ibn `Abbas:

The Prophet (ﷺ) went out for the `Id prayer on the `Id day and offered a two rak`at prayer; and he neither offered a prayer before it or after it. Then he went towards the women along with Bilal. He preached them and ordered them to give in charity. And some (amongst the women) started giving their forearm bangles and earrings.

حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَدِيٌّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ خَرَجَ النَّبِيُّ صلى الله عليه وسلم يَوْمَ عِيدٍ فَصَلَّى رَكْعَتَيْنِ لَمْ يُصَلِّ قَبْلُ وَلاَ بَعْدُ، ثُمَّ مَالَ عَلَى النِّسَاءِ وَمَعَهُ بِلاَلٌ، فَوَعَظَهُنَّ وَأَمَرَهُنَّ أَنْ يَتَصَدَّقْنَ، فَجَعَلَتِ الْمَرْأَةُ تُلْقِي الْقُلْبَ وَالْخُرْصَ.

Reference	: Sahih al-Bukhari 1431
In-book reference	: Book 24, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 511

Narrated Abu Burda bin Abu Musa:

that his father said, "Whenever a beggar came to Allah's Messenger (ﷺ) or he was asked for something, he used to say (to his companions), "Help and recommend him and you will receive the reward for it; and Allah will bring about what He will through His Prophet's tongue."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا أَبُو بُرْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، حَدَّثَنَا أَبُو بُرْدَةَ بْنُ أَبِي مُوسَى، عَنْ أَبِيهِ ـ رضى الله عنه ـ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا جَاءَهُ السَّائِلُ، أَوْ طُلِبَتْ إِلَيْهِ حَاجَةٌ قَالَ " اشْفَعُوا تُؤْجَرُوا، وَيَقْضِي اللَّهُ عَلَى لِسَانِ نَبِيِّهِ صلى الله عليه وسلم مَا شَاءَ ".

Reference	: Sahih al-Bukhari 1432
In-book reference	: Book 24, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 512

Narrated Asma:

The Prophet (ﷺ) said to me, "Do not withhold your money, (for if you did so) Allah would withhold His blessings from you."
Narrated `Abda:

The Prophet (ﷺ) said, "Do not withhold your money by counting it (i.e. hoarding it), (for if you did so), Allah would also withhold His blessings from you."

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ ـ رضى الله عنها ـ قَالَتْ قَالَ لِي النَّبِيُّ صلى الله عليه وسلم " لاَ تُوكِي فَيُوكَى عَلَيْكِ ". حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، عَنْ عَبْدَةَ، وَقَالَ، " لاَ تُحْصِي فَيُحْصِيَ اللَّهُ عَلَيْكِ "

Reference	: Sahih al-Bukhari 1433
In-book reference	: Book 24, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 513

(22) Chapter: To give in charity as much as you can afford

(22) باب الصَّدَقَةِ فِيمَا اسْتَطَاعَ

Narrated Asma' bint Abu Bakr:

that she had gone to the Prophet (ﷺ) and he said, "Do not shut your money bag; otherwise Allah too will withhold His blessings from you. Spend (in Allah's Cause) as much as you can afford. "

حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، عَنْ حَجَّاجِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، أَخْبَرَهُ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ ـ رضى الله عنهما ـ أَنَّهَا جَاءَتْ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ ‏"‏ لاَ تُوعِي فَيُوعِيَ اللَّهُ عَلَيْكِ، ارْضَخِي مَا اسْتَطَعْتِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 1434
In-book reference	: Book 24, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 515

(23) Chapter: As-Sadaqa (charity) expiates sins

(23) باب الصَّدَقَةُ تُكَفِّرُ الْخَطِيئَةَ

Narrated Abu Wail:

Hudhaifa said, "`Umar said, 'Who amongst you remembers the statement of Allah's Messenger (ﷺ) (p.b.u.h) about afflictions'?' I said, 'I know it as the Prophet (ﷺ) had said it.' `Umar said, 'No doubt, you are bold. How did he say it?' I said, 'A man's afflictions (wrong deeds) concerning his wife, children and neighbors are expiated by (his) prayers, charity, and enjoining good.' (The sub-narrator Sulaiman added that he said, 'The prayer, charity, enjoining good and forbidding evil.') `Umar said, 'I did not mean that, but I ask about that affliction which will spread like the waves of the sea.' I said, 'O chief of the believers! You need not be afraid of it as there is a closed door between you and it.' He asked, 'Will the door be broken or opened?' I replied, 'No, it will be broken.' He said, 'Then, if it is broken, it will never be closed again?' I replied, 'Yes.' " Then we were afraid to ask what that door was, so we asked Masruq to inquire, and he asked Hudhaifa regarding it. Hudhaifa said, "The door was `Umar. "We further asked Hudhaifa whether `Umar knew what that door meant. Hudhaifa replied in the affirmative and added, "He knew it as one knows that there will be a night before the tomorrow morning."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ ـ رضى الله عنه ـ قَالَ قَالَ عُمَرُ ـ رضى الله عنه ـ أَيُّكُمْ يَحْفَظُ حَدِيثَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَنِ الْفِتْنَةِ قَالَ قُلْتُ أَنَا أَحْفَظُهُ كَمَا قَالَ‏.‏ قَالَ إِنَّكَ عَلَيْهِ لَجَرِيءٌ فَكَيْفَ قَالَ قُلْتُ فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَوَلَدِهِ وَجَارِهِ تُكَفِّرُهَا الصَّلاَةُ وَالصَّدَقَةُ وَالْمَعْرُوفُ‏.‏ قَالَ سُلَيْمَانُ قَدْ كَانَ يَقُولُ ‏"‏ الصَّلاَةُ وَالصَّدَقَةُ، وَالأَمْرُ بِالْمَعْرُوفِ وَالنَّهْىُ عَنِ الْمُنْكَرِ ‏"‏‏.‏ قَالَ لَيْسَ هَذِهِ أُرِيدُ، وَلَكِنِّي أُرِيدُ الَّتِي تَمُوجُ كَمَوْجِ الْبَحْرِ‏.‏ قَالَ قُلْتُ لَيْسَ عَلَيْكَ بِهَا يَا أَمِيرَ الْمُؤْمِنِينَ بَأْسٌ، بَيْنَكَ وَبَيْنَهَا باب مُغْلَقٌ‏.‏ قَالَ فَيُكْسَرُ الْبَابُ أَوْ يُفْتَحُ‏.‏ قَالَ قُلْتُ لاَ‏.‏ بَلْ يُكْسَرُ‏.‏ قَالَ فَإِنَّهُ إِذَا كُسِرَ لَمْ يُغْلَقْ أَبَدًا‏.‏ قَالَ قُلْتُ أَجَلْ‏.‏ فَهِبْنَا أَنْ نَسْأَلَهُ مَنِ الْبَابُ فَقُلْنَا لِمَسْرُوقٍ سَلْهُ‏.‏ قَالَ فَسَأَلَهُ‏.‏ فَقَالَ عُمَرُ ـ رضى الله عنه ـ‏.‏ قَالَ قُلْنَا فَعَلِمَ عُمَرُ مَنْ تَعْنِي قَالَ نَعَمْ، كَمَا أَنَّ دُونَ غَدٍ لَيْلَةً، وَذَلِكَ أَنِّي حَدَّثْتُهُ حَدِيثًا لَيْسَ بِالأَغَالِيطِ‏.‏

Reference	: Sahih al-Bukhari 1435
In-book reference	: Book 24, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 516

(24) Chapter: Whoever gave things in charity while he was a Mushrik and then embraced Islam

(24) باب مَنْ تَصَدَّقَ فِي الشِّرْكِ ثُمَّ أَسْلَمَ

Narrated Hakim bin Hizam:

I said to Allah's Messenger (ﷺ), "Before embracing Islam I used to do good deeds like giving in charity, slave-manumitting, and the keeping of good relations with Kith and kin. Shall I be rewarded for those deeds?" The Prophet (ﷺ) replied, "You became Muslim with all those good deeds (Without losing their reward)."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ حَكِيمِ بْنِ حِزَامٍ ـ رضى الله عنه ـ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَرَأَيْتَ أَشْيَاءَ كُنْتُ أَتَحَنَّثُ بِهَا فِي الْجَاهِلِيَّةِ مِنْ صَدَقَةٍ أَوْ عَتَاقَةٍ وَصِلَةِ رَحِمٍ فَهَلْ فِيهَا مِنْ أَجْرٍ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَسْلَمْتَ عَلَى مَا سَلَفَ مِنْ خَيْرٍ ".

Reference	: Sahih al-Bukhari 1436
In-book reference	: Book 24, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 517

(25) Chapter: The servant gets a reward for giving charity when ordered by the owner

(25) باب أَجْرِ الْخَادِمِ إِذَا تَصَدَّقَ بِأَمْرِ صَاحِبِهِ غَيْرَ مُفْسِدٍ

Narrated `Aisha:

Allah's Messenger (ﷺ) said, "When a woman gives in charity from her husband's meals without wasting the property of her husband, she will get a reward for it, and her husband too will get a reward for what he earned and the storekeeper will have the reward likewise."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا تَصَدَّقَتِ الْمَرْأَةُ مِنْ طَعَامِ زَوْجِهَا غَيْرَ مُفْسِدَةٍ كَانَ لَهَا أَجْرُهَا، وَلِزَوْجِهَا بِمَا كَسَبَ، وَلِلْخَازِنِ مِثْلُ ذَلِكَ ".

Reference	: Sahih al-Bukhari 1437
In-book reference	: Book 24, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 518

Narrated Abu Musa:

The Prophet (ﷺ) said, "An honest Muslim storekeeper who carries out the orders of his master and pays fully what he has been ordered to give with a good heart and pays to that person to whom he was ordered to pay, is regarded as one of the two charitable persons."

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْخَازِنُ الْمُسْلِمُ الأَمِينُ الَّذِي يُنْفِذُ ـ وَرُبَّمَا قَالَ يُعْطِي ـ مَا أُمِرَ بِهِ كَامِلاً مُوَفَّرًا طَيِّبٌ بِهِ نَفْسُهُ، فَيَدْفَعُهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ، أَحَدُ الْمُتَصَدِّقَيْنِ ".

Reference	: Sahih al-Bukhari 1438
In-book reference	: Book 24, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 519

(26) Chapter: The reward of the lady who gives in charity, from her husbandâ€™s house

(26) باب أَجْرِ الْمَرْأَةِ إِذَا تَصَدَّقَتْ أَوْ أَطْعَمَتْ مِنْ بَيْتِ زَوْجِهَا غَيْرَ مُفْسِدَةٍ

Narrated 'Aishah:

The Prophet (ﷺ) (ﷺ) said, "If a woman gives in charity from her husband's house ..." (See next hadith)

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا مَنْصُورٌ، وَالأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ عَنِ النَّبِيِّ صلى الله عليه وسلم تَعْنِي إِذَا تَصَدَّقَتِ الْمَرْأَةُ مِنْ بَيْتِ زَوْجِهَا.

Reference	: Sahih al-Bukhari 1439
In-book reference	: Book 24, Hadith 42

USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 2, Book 24, Hadith 520

Narrate Aisha:

The Prophet (ﷺ) said, "If a woman gives in charity from her husband's house .." The Prophet (ﷺ) (p.b.u.h) also said, "If a lady gives meals (in charity) from her husband's house without spoiling her husband's property, she will get a reward and her husband will also get a reward likewise. The husband will get a reward because of his earnings and the woman because of her spending."

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِذَا أَطْعَمَتِ الْمَرْأَةُ مِنْ بَيْتِ زَوْجِهَا غَيْرَ مُفْسِدَةٍ، لَهَا أَجْرُهَا، وَلَهُ مِثْلُهُ، وَلِلْخَازِنِ مِثْلُ ذَلِكَ، لَهُ بِمَا اكْتَسَبَ، وَلَهَا بِمَا أَنْفَقَتْ ".

Reference	: Sahih al-Bukhari 1440
In-book reference	: Book 24, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 520

Narrated `Aisha:

The Prophet (ﷺ) said, "When a woman gives in charity from her house meals in Allah's Cause without spoiling her husband's property, she will get a reward for it, and her husband will also get the reward for his earnings and the storekeeper will get a reward likewise."

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ طَعَامِ بَيْتِهَا غَيْرَ مُفْسِدَةٍ فَلَهَا أَجْرُهَا، وَلِلزَّوْجِ بِمَا اكْتَسَبَ، وَلِلْخَازِنِ مِثْلُ ذَلِكَ ".

Reference	: Sahih al-Bukhari 1441
In-book reference	: Book 24, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 521

(27) Chapter: The Statement of Allah Ta'ala

(27) بَابُ قَوْلِ اللَّهِ تَعَالَى: {فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالْحُسْنَى فَسَنُيَسِّرُهُ لِلْيُسْرَى وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى كَذَّبَ بِالْحُسْنَى فَسَنُيَسِّرُهُ لِلْعُسْرَى}

«اللَّهُمَّ أَعْطِ مُنْفِقَ مَالٍ خَلَفًا».

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Every day two angels come down from Heaven and one of them says, 'O Allah! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allah! Destroy every miser.' "

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ مُعَاوِيَةَ بْنِ أَبِي مُزَرِّدٍ، عَنْ أَبِي الْحُبَابِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلاَّ مَلَكَانِ يَنْزِلاَنِ فَيَقُولُ أَحَدُهُمَا اللَّهُمَّ أَعْطِ مُنْفِقًا خَلَفًا، وَيَقُولُ الآخَرُ اللَّهُمَّ أَعْطِ مُمْسِكًا تَلَفًا ".

Reference	: Sahih al-Bukhari 1442
In-book reference	: Book 24, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 522

(28) Chapter: The examples of an alms-giver and a miser

(28) باب مَثَلِ الْمُتَصَدِّقِ وَالْبَخِيلِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The example of a miser and an almsgiver is like the example of two persons wearing iron cloaks." Allah's Messenger (ﷺ) also said, "The example of an almsgiver and a miser is like the example of two persons who have two iron cloaks on them from their breasts to their collar bones, and when the almsgiver wants to give in charity, the cloak becomes capacious till it covers his whole body to such an extent that it hides his fingertips and covers his footprints (obliterates his tracks). (1) And when the miser wants to spend, it (the iron cloak) sticks and every ring gets stuck to its place and he tries to widen it, but it did not become wide.

حَدَّثَنَا مُوسَى، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَثَلُ الْبَخِيلِ وَالْمُتَصَدِّقِ كَمَثَلِ رَجُلَيْنِ، عَلَيْهِمَا جُبَّتَانِ مِنْ حَدِيدٍ ". وَحَدَّثَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ حَدَّثَنَا أَبُو الزِّنَادِ أَنَّ عَبْدَ الرَّحْمَنِ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَثَلُ الْبَخِيلِ وَالْمُنْفِقِ كَمَثَلِ رَجُلَيْنِ، عَلَيْهِمَا جُبَّتَانِ مِنْ حَدِيدٍ، مِنْ ثُدِيِّهِمَا إِلَى تَرَاقِيهِمَا، فَأَمَّا الْمُنْفِقُ فَلاَ يُنْفِقُ إِلاَّ سَبَغَتْ ـ أَوْ وَفَرَتْ ـ عَلَى جِلْدِهِ حَتَّى تُخْفِيَ بَنَانَهُ وَتَعْفُوَ أَثَرَهُ، وَأَمَّا الْبَخِيلُ فَلاَ يُرِيدُ أَنْ يُنْفِقَ شَيْئًا إِلاَّ لَزِقَتْ كُلُّ حَلْقَةٍ مَكَانَهَا، فَهُوَ يُوَسِّعُهَا وَلاَ تَتَّسِعُ ". تَابَعَهُ الْحَسَنُ بْنُ مُسْلِمٍ عَنْ طَاوُسٍ فِي الْجُبَّتَيْنِ.

Reference	: Sahih al-Bukhari 1443
In-book reference	: Book 24, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 523

See previous hadith.

وَقَالَ حَنْظَلَةُ عَنْ طَاوُسٍ، " جُنَّتَانِ ". وَقَالَ اللَّيْثُ حَدَّثَنِي جَعْفَرٌ، عَنِ ابْنِ هُرْمُزٍ، سَمِعْتُ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم " جُنَّتَانِ ".

Reference	: Sahih al-Bukhari 1444
In-book reference	: Book 24, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 523

(29) Chapter: Giving in charity from the earnings and trade

(29) بَابُ صَدَقَةِ الْكَسْبِ وَالتِّجَارَةِ

لِقَوْلِهِ تَعَالَى: {يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ} إِلَى قَوْلِهِ: {أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ}.

(30) Chapter: Every Muslim has to give in charity

(30) باب عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ، فَمَنْ لَمْ يَجِدْ فَلْيَعْمَلْ بِالْمَعْرُوفِ

Narrated Abu Burda:

from his father from his grandfather that the Prophet (ﷺ) said, "Every Muslim has to give in charity." The people asked, "O Allah's Prophet! If someone has nothing to give, what will he do?" He said, "He should work with his hands and benefit himself and also give in charity (from what he earns)." The people further asked, "If he cannot find even that?" He replied, "He should help the needy who appeal for help." Then the people asked, "If he cannot do that?" He replied, "Then he should perform good deeds and keep away from evil deeds and this will be regarded as charitable deeds."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ ". فَقَالُوا يَا نَبِيَّ اللَّهِ فَمَنْ لَمْ يَجِدْ قَالَ " يَعْمَلُ بِيَدِهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ ". قَالُوا فَإِنْ لَمْ يَجِدْ قَالَ " يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ ". قَالُوا فَإِنْ لَمْ يَجِدْ. قَالَ " فَلْيَعْمَلْ بِالْمَعْرُوفِ، وَلْيُمْسِكْ عَنِ الشَّرِّ فَإِنَّهَا لَهُ صَدَقَةٌ ".

Reference	: Sahih al-Bukhari 1445
In-book reference	: Book 24, Hadith 48
USC-MSA web (English) reference	: Vol. 2, Book 24, Hadith 524

(deprecated numbering scheme)

(31) Chapter: How much is Zakat, and how much may be given in charity?

(31) باب قَدْرُ كَمْ يُعْطَى مِنَ الزَّكَاةِ وَالصَّدَقَةِ وَمَنْ أَعْطَى شَاةً

Narrated Um 'Atiyya:
A sheep was sent to me (Nusaiba Al-Ansariya) (in charity) and I sent some of it to `Aisha. The Prophet asked `Aisha for something to eat. `Aisha replied that there was nothing except what Nusaiba Al-Ansariya had sent of that sheep. The Prophet (ﷺ) said to her, "Bring it as it has reached its place."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا أَبُو شِهَابٍ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ ـ رضى الله عنها ـ قَالَتْ بُعِثَ إِلَى نُسَيْبَةَ الأَنْصَارِيَّةِ بِشَاةٍ فَأَرْسَلَتْ إِلَى عَائِشَةَ ـ رضى الله عنها ـ مِنْهَا فَقَالَ النَّبِيُّ صلى الله عليه وسلم " عِنْدَكُمْ شَىْءٌ ". فَقُلْتُ لاَ إِلاَّ مَا أَرْسَلَتْ بِهِ نُسَيْبَةُ مِنْ تِلْكَ الشَّاةِ فَقَالَ " هَاتِ فَقَدْ بَلَغَتْ مَحِلَّهَا ".

Reference	: Sahih al-Bukhari 1446
In-book reference	: Book 24, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 525

(32) Chapter: The Zakat of silver

(32) باب زَكَاةِ الْوَرِقِ

Narrated Abu Sa`id Al-Khudri:
Allah's Messenger (ﷺ) said, "There is no Zakat on less than five camels and also there is no Zakat on less than five Awaq (of silver). (5 Awaq = 22 Fransa Riyals of Yemen or 200 Dirhams.) And there is no Zakat on less than five Awsuq. (A special measure of food-grains, and one Wasq equals 60 Sa's.) (For gold 20, Dinars i.e. equal to 12 Guinea English. No Zakat for less than 12 Guinea (English) of gold or for silver less than 22 Fransa Riyals of Yemen.)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ مِنَ الإِبِلِ، وَلَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ ".

Reference	: Sahih al-Bukhari 1447
In-book reference	: Book 24, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 526

Narrated Abi Sa`id Al-Khudri:
I heard the Prophet (ﷺ) saying (as above--No. 526)

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، قَالَ أَخْبَرَنِي عَمْرٌو، سَمِعَ أَبَاهُ، عَنْ أَبِي سَعِيدٍ ـ رضى الله عنه ـ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم بِهَذَا.

Reference	: Sahih al-Bukhari 1447
In-book reference	: Book 24, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 527

(33) Chapter: Zakat may be paid in kind (and not in cash)

(33) باب الْعَرْضِ فِي الزَّكَاةِ

وَقَالَ طَاوُسٌ قَالَ مُعَاذٌ رَضِيَ اللَّهُ عَنْهُ لأَهْلِ الْيَمَنِ ائْتُونِي بِعَرْضٍ ثِيَابٍ خَمِيصٍ أَوْ لَبِيسٍ فِي الصَّدَقَةِ، مَكَانَ الشَّعِيرِ وَالذُّرَةِ أَهْوَنُ عَلَيْكُمْ، وَخَيْرٌ لأَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْمَدِينَةِ.
وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَأَمَّا خَالِدٌ احْتَبَسَ أَدْرَاعَهُ وَأَعْتُدَهُ فِي سَبِيلِ اللَّهِ».

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَصَدَّقْنَ وَلَوْ مِنْ حُلِيِّكُنَّ». فَلَمْ يَسْتَثْنِ صَدَقَةَ الْفَرْضِ مِنْ غَيْرِهَا، فَجَعَلَتِ الْمَرْأَةُ تُلْقِي خُرْصَهَا وَسِخَابَهَا، وَلَمْ يَخُصَّ الذَّهَبَ وَالْفِضَّةَ مِنَ الْعُرُوضِ.

Narrated Anas:

Abu Bakr wrote to me what Allah had instructed His Apostle (p.b.u.h) to do regarding the one who had to pay one Bint Makhad (i.e. one year-old she-camel) as Zakat, and he did not have it but had got Bint Labun (two year old she-camel). (He wrote that) it could be accepted from him as Zakat, and the collector of Zakat would return him 20 Dirhams or two sheep; and if the Zakat payer had not a Bint Makhad, but he had Ibn Labun (a two year old he-camel) then it could be accepted as his Zakat, but he would not be paid anything .

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي أَبِي قَالَ، حَدَّثَنِي ثُمَامَةُ، أَنَّ أَنَسًا ـ رضى الله عنه ـ حَدَّثَهُ أَنَّ أَبَا بَكْرٍ ـ رضى الله عنه ـ كَتَبَ لَهُ الَّتِي أَمَرَ اللَّهُ رَسُولَهُ صلى الله عليه وسلم " وَمَنْ بَلَغَتْ صَدَقَتُهُ بِنْتَ مَخَاضٍ وَلَيْسَتْ عِنْدَهُ وَعِنْدَهُ بِنْتُ لَبُونٍ فَإِنَّهَا تُقْبَلُ مِنْهُ، وَيُعْطِيهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ، فَإِنْ لَمْ يَكُنْ عِنْدَهُ بِنْتُ مَخَاضٍ عَلَى وَجْهِهَا، وَعِنْدَهُ ابْنُ لَبُونٍ فَإِنَّهُ يُقْبَلُ مِنْهُ وَلَيْسَ مَعَهُ شَىْءٌ ".

Reference	: Sahih al-Bukhari 1448
In-book reference	: Book 24, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 528

Narrated Ibn `Abbas:

I am a witness that Allah's Messenger (ﷺ) offered the Id prayer before delivering the sermon and then he thought that the women would not be able to hear him (because of the distance), so he went to them along with Bilal who was spreading his garment. The Prophet (ﷺ) advised and ordered them to give in charity. So the women started giving their ornaments (in charity). (The sub-narrator Aiyub pointed towards his ears and neck meaning that they gave ornaments from those places such as earrings and necklaces.)

حَدَّثَنَا مُؤَمَّلٌ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، قَالَ قَالَ ابْنُ عَبَّاسٍ ـ رضى الله عنهما ـ أَشْهَدُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم لَصَلَّى قَبْلَ الْخُطْبَةِ، فَرَأَى أَنَّهُ لَمْ يُسْمِعِ النِّسَاءَ، فَأَتَاهُنَّ وَمَعَهُ بِلاَلٌ نَاشِرَ ثَوْبِهِ فَوَعَظَهُنَّ، وَأَمَرَهُنَّ أَنْ يَتَصَدَّقْنَ، فَجَعَلَتِ الْمَرْأَةُ تُلْقِي، وَأَشَارَ أَيُّوبُ إِلَى أُذُنِهِ وَإِلَى حَلْقِهِ.

Reference	: Sahih al-Bukhari 1449
In-book reference	: Book 24, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 529

(34) Chapter: The individual property of different people should neither be gathered together nor the joint property should be divided, in assessing the Zakat

(34) باب لاَ يُجْمَعُ بَيْنَ مُتَفَرِّقٍ وَلاَ يُفَرَّقُ بَيْنَ مُجْتَمِعٍ

وَيُذْكَرُ عَنْ سَالِمٍ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلُهُ.

Narrated Anas:

Abu Bakr wrote to me what was made compulsory by Allah's Messenger (ﷺ) and that was (regarding the payments of Zakat): Neither the property of different people may be taken together nor the joint property may be split for fear of (paying more, or receiving less) Zakat.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ، قَالَ حَدَّثَنِي أَبِي قَالَ، حَدَّثَنِي ثُمَامَةُ، أَنَّ أَنَسًا ـ رضى الله عنه ـ حَدَّثَهُ أَنَّ أَبَا بَكْرٍ ـ رضى الله عنه ـ كَتَبَ لَهُ الَّتِي فَرَضَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَلاَ يُجْمَعُ بَيْنَ مُتَفَرِّقٍ، وَلاَ يُفَرَّقُ بَيْنَ مُجْتَمِعٍ، خَشْيَةَ الصَّدَقَةِ ".

Reference	: Sahih al-Bukhari 1450
In-book reference	: Book 24, Hadith 54

USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 2, Book 24, Hadith 530

(35) Chapter: If a property is equally owned by two partners, its Zakat is to be paid as a whole

(35) باب مَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَاجَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ

وَقَالَ طَاوُسٌ وَعَطَاءٌ إِذَا عَلِمَ الْخَلِيطَانِ أَمْوَالَهُمَا فَلاَ يُجْمَعُ مَالُهُمَا.
وَقَالَ سُفْيَانُ لاَ يَجِبُ حَتَّى يَتِمَّ لِهَذَا أَرْبَعُونَ شَاةً، وَلِهَذَا أَرْبَعُونَ شَاةً.

Narrated Anas:

Abu Bakr wrote to me what Allah's Messenger (ﷺ) has made compulsory (regarding Zakat) and this was mentioned in it: If a property is equally owned by two partners, they should pay the combined Zakat and it will be considered that both of them have paid their Zakat equally.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي أَبِي قَالَ، حَدَّثَنِي ثُمَامَةُ، أَنَّ أَنَسًا، حَدَّثَهُ أَنَّ أَبَا بَكْرٍ ـ رضى الله عنه ـ كَتَبَ لَهُ الَّتِي فَرَضَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَمَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَاجَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ ".

Reference : Sahih al-Bukhari 1451
In-book reference : Book 24, Hadith 55
USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 2, Book 24, Hadith 531

(36) Chapter: The Zakat of camels

(36) باب زَكَاةِ الإِبِلِ

ذَكَرَهُ أَبُو بَكْرٍ وَأَبُو ذَرٍّ وَأَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمْ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Abu Sa`id Al-Khudri:

A Bedouin asked Allah's Messenger (ﷺ) about the emigration. The Prophet (ﷺ) (p.b.u.h) said, "May Allah have mercy on you! The matter of emigration is very hard. Have you got camels? Do you pay their Zakat?" The Bedouin said, "Yes, I have camels and I pay their Zakat." The Prophet (ﷺ) said, Work beyond the seas and Allah will not decrease (waste) any of your good deeds." (See Hadith No. 260 Vol. 5).

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا الأَوْزَاعِيُّ، قَالَ حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ أَنَّ أَعْرَابِيًّا سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الْهِجْرَةِ فَقَالَ " وَيْحَكَ، إِنَّ شَأْنَهَا شَدِيدٌ، فَهَلْ لَكَ مِنْ إِبِلٍ تُؤَدِّي صَدَقَتَهَا ". قَالَ نَعَمْ. قَالَ " فَاعْمَلْ مِنْ وَرَاءِ الْبِحَارِ فَإِنَّ اللَّهَ لَنْ يَتِرَكَ مِنْ عَمَلِكَ شَيْئًا ".

Reference : Sahih al-Bukhari 1452
In-book reference : Book 24, Hadith 56
USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 2, Book 24, Hadith 532

(37) Chapter: Whoever has to pay a one-year-old she-camel as Zakat and has not got it

(37) باب مَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ بِنْتِ مَخَاضٍ وَلَيْسَتْ عِنْدَهُ

Narrated Anas:

Abu Bakr , wrote to me about the Zakat which Allah had ordered His Apostle to observe: Whoever had to pay Jahda (Jahda means a four-year-old she-camel) as Zakat from his herd of camels and he had not got one, and he had Hiqqa (three-year-old she-camel), that Hiqqa should be accepted from him along with two sheep if they were available or twenty Dirhams (one Durham equals about 1/4 Saudi Riyal) and whoever had to pay Hiqqa as Zakat and he had no Hiqqa but had a Jadha, the Jadha should be accepted from him, and the Zakat collector should repay him twenty Dirhams or two sheep; and whoever had to pay Hiqqa as Zakat and he had not got one, but had a Bint Labun (two-year-old she-camel), it should be accepted from him along with two sheep or twenty Dirhams; and whoever had to

pay Bint Labun and had a Hiqqa, that Hiqqa should be accepted from him and the Zakat collector should repay him twenty Dirhams or two sheep; and whoever had to pay Bint Labun and he had not got one but had a Bint Makhad (one-year-old she camel), that Bint Makhad should be accepted from him along with twenty Dirhams or two sheep.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي أَبِي قَالَ، حَدَّثَنِي ثُمَامَةُ، أَنَّ أَنَسًا ـ رضى الله عنه ـ حَدَّثَهُ أَنَّ أَبَا بَكْرٍ ـ رضى الله عنه ـ كَتَبَ لَهُ فَرِيضَةَ الصَّدَقَةِ الَّتِي أَمَرَ اللَّهُ رَسُولَهُ صلى الله عليه وسلم " مَنْ بَلَغَتْ عِنْدَهُ مِنَ الإِبِلِ صَدَقَةُ الْجَذَعَةِ، وَلَيْسَتْ عِنْدَهُ جَذَعَةٌ وَعِنْدَهُ حِقَّةٌ، فَإِنَّهَا تُقْبَلُ مِنْهُ الْحِقَّةُ وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنِ اسْتَيْسَرَتَا لَهُ أَوْ عِشْرِينَ دِرْهَمًا، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ الْحِقَّةُ وَعِنْدَهُ الْجَذَعَةُ، فَإِنَّهَا تُقْبَلُ مِنْهُ الْجَذَعَةُ، وَيُعْطِيهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ إِلاَّ بِنْتُ لَبُونٍ فَإِنَّهَا تُقْبَلُ مِنْهُ بِنْتُ لَبُونٍ، وَيُعْطِي شَاتَيْنِ أَوْ عِشْرِينَ دِرْهَمًا، وَمَنْ بَلَغَتْ صَدَقَتُهُ بِنْتَ لَبُونٍ وَعِنْدَهُ حِقَّةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ الْحِقَّةُ وَيُعْطِيهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ، وَمَنْ بَلَغَتْ صَدَقَتُهُ بِنْتَ لَبُونٍ وَلَيْسَتْ عِنْدَهُ وَعِنْدَهُ بِنْتُ مَخَاضٍ، فَإِنَّهَا تُقْبَلُ مِنْهُ بِنْتُ مَخَاضٍ وَيُعْطِي مَعَهَا عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ ".

Reference	: Sahih al-Bukhari 1453
In-book reference	: Book 24, Hadith 57
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 533

(38) Chapter: The Zakat of sheep (38) باب زَكَاةِ الْغَنَمِ

Narrated Anas:

When Abu Bakr; sent me to (collect the Zakat from) Bahrain, he wrote to me the following:-- (In the name of Allah, the Beneficent, the Merciful). These are the orders for compulsory charity (Zakat) which Allah's Messenger (ﷺ) had made obligatory for every Muslim, and which Allah had ordered His Apostle to observe: Whoever amongst the Muslims is asked to pay Zakat accordingly, he should pay it (to the Zakat collector) and whoever is asked more than that (what is specified in this script) he should not pay it; for twenty-four camels or less, sheep are to be paid as Zakat; for every five camels one sheep is to be paid, and if there are between twenty-five to thirty-five camels, one Bint Makhad is to be paid; and if they are between thirty-six to forty-five (camels), one Bint Labun is to be paid; and if they are between forty-six to sixty (camels), one Hiqqa is to be paid; and if the number is between sixty-one to seventy-five (camels), one Jadha is to be paid; and if the number is between seventy-six to ninety (camels), two Bint Labuns are to be paid; and if they are from ninety-one to one-hundredand twenty (camels), two Hiqqas are to be paid; and if they are over one-hundred and-twenty (camels), for every forty (over one-hundred-and-twenty) one Bint Labun is to be paid, and for every fifty camels (over one-hundred-and-twenty) one Hiqqa is to be paid; and who ever has got only four camels, has to pay nothing as Zakat, but if the owner of these four camels wants to give something, he can. If the number of camels increases to five, the owner has to pay one sheep as Zakat. As regards the Zakat for the (flock) of sheep; if they are between forty and one-hundred-and-twenty sheep, one sheep is to be paid; and if they are between one-hundred-and-twenty to two hundred (sheep), two sheep are to be paid; and if they are between two-hundred to three-hundred (sheep), three sheep are to be paid; and for over three-hundred sheep, for every extra hundred sheep, one sheep is to be paid as Zakat. And if somebody has got less than forty sheep, no Zakat is required, but if he wants to give, he can. For silver the Zakat is one-fortieth of the lot (i.e. 2.5%), and if its value is less than two-hundred Dirhams, Zakat is not required, but if the owner wants to pay he can.'

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُثَنَّى الأَنْصَارِيُّ، قَالَ حَدَّثَنِي أَبِي قَالَ، حَدَّثَنِي ثُمَامَةُ بْنُ عَبْدِ اللَّهِ بْنِ أَنَسٍ، أَنَّ أَنَسًا، حَدَّثَهُ أَنَّ أَبَا بَكْرٍ ـ رضى الله عنه ـ كَتَبَ لَهُ هَذَا الْكِتَابَ لَمَّا وَجَّهَهُ إِلَى الْبَحْرَيْنِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ " هَذِهِ فَرِيضَةُ الصَّدَقَةِ الَّتِي فَرَضَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى الْمُسْلِمِينَ، وَالَّتِي أَمَرَ اللَّهُ بِهَا رَسُولَهُ، فَمَنْ سُئِلَهَا مِنَ الْمُسْلِمِينَ عَلَى وَجْهِهَا فَلْيُعْطِهَا، وَمَنْ سُئِلَ فَوْقَهَا فَلاَ يُعْطِ فِي أَرْبَعٍ وَعِشْرِينَ مِنَ الإِبِلِ فَمَا دُونَهَا مِنَ الْغَنَمِ مِنْ كُلِّ خَمْسٍ شَاةٌ، إِذَا بَلَغَتْ خَمْسًا وَعِشْرِينَ إِلَى خَمْسٍ وَثَلاَثِينَ فَفِيهَا بِنْتُ مَخَاضٍ أُنْثَى، فَإِذَا بَلَغَتْ سِتًّا وَثَلاَثِينَ إِلَى خَمْسٍ وَأَرْبَعِينَ فَفِيهَا بِنْتُ لَبُونٍ أُنْثَى، فَإِذَا بَلَغَتْ سِتًّا وَأَرْبَعِينَ إِلَى سِتِّينَ فَفِيهَا حِقَّةٌ طَرُوقَةُ الْجَمَلِ، فَإِذَا بَلَغَتْ وَاحِدَةً وَسِتِّينَ إِلَى خَمْسٍ وَسَبْعِينَ فَفِيهَا جَذَعَةٌ، فَإِذَا بَلَغَتْ ـ يَعْنِي ـ سِتًّا وَسَبْعِينَ إِلَى تِسْعِينَ فَفِيهَا بِنْتَا لَبُونٍ، فَإِذَا بَلَغَتْ إِحْدَى وَتِسْعِينَ إِلَى عِشْرِينَ وَمِائَةٍ فَفِيهَا حِقَّتَانِ طَرُوقَتَا الْجَمَلِ، فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ فَفِي كُلِّ أَرْبَعِينَ بِنْتُ لَبُونٍ، وَفِي كُلِّ خَمْسِينَ حِقَّةٌ، وَمَنْ لَمْ يَكُنْ مَعَهُ إِلاَّ أَرْبَعٌ مِنَ الإِبِلِ فَلَيْسَ فِيهَا صَدَقَةٌ، إِلاَّ أَنْ يَشَاءَ رَبُّهَا، فَإِذَا

بَلَغَتْ خَمْسًا مِنَ الإِبِلِ فَفِيهَا شَاةٌ، وَفِي صَدَقَةِ الْغَنَمِ فِي سَائِمَتِهَا إِذَا كَانَتْ أَرْبَعِينَ إِلَى عِشْرِينَ وَمِائَةٍ شَاةٌ، فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ إِلَى مِائَتَيْنِ شَاتَانِ، فَإِذَا زَادَتْ عَلَى مِائَتَيْنِ إِلَى ثَلاَثِمِائَةٍ فَفِيهَا ثَلاَثٌ، فَإِذَا زَادَتْ عَلَى ثَلاَثِمِائَةٍ فَفِي كُلِّ مِائَةٍ شَاةٌ، فَإِذَا كَانَتْ سَائِمَةُ الرَّجُلِ نَاقِصَةً مِنْ أَرْبَعِينَ شَاةً وَاحِدَةً فَلَيْسَ فِيهَا صَدَقَةٌ، إِلاَّ أَنْ يَشَاءَ رَبُّهَا، وَفِي الرِّقَةِ رُبْعُ الْعُشْرِ، فَإِنْ لَمْ تَكُنْ إِلاَّ تِسْعِينَ وَمِائَةً فَلَيْسَ فِيهَا شَىْءٌ، إِلاَّ أَنْ يَشَاءَ رَبُّهَا ".

Reference	: Sahih al-Bukhari 1454
In-book reference	: Book 24, Hadith 58
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 534

(39) Chapter: Neither an old, nor a defective animal, nor a male-goat may be taken as Zakat

(39) باب لاَ تُؤْخَذُ فِي الصَّدَقَةِ هَرِمَةٌ وَلاَ ذَاتُ عَوَارٍ وَلاَ تَيْسٌ إِلاَّ مَا شَاءَ الْمُصَدِّقُ

Narrated Anas:

Abu Bakr wrote to me what Allah had ordered His Apostle (about Zakat) which goes: Neither an old nor a defected animal, nor a male-goat may be taken as Zakat except if the Zakat collector wishes (to take it).

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي أَبِي قَالَ، حَدَّثَنِي ثُمَامَةُ، أَنَّ أَنَسًا ـ رضى الله عنه ـ حَدَّثَهُ أَنَّ أَبَا بَكْرٍ ـ رضى الله عنه ـ كَتَبَ لَهُ {الصَّدَقَةَ} الَّتِي أَمَرَ اللَّهُ رَسُولَهُ صلى الله عليه وسلم " وَلاَ يُخْرَجُ فِي الصَّدَقَةِ هَرِمَةٌ، وَلاَ ذَاتُ عَوَارٍ، وَلاَ تَيْسٌ، إِلاَّ مَا شَاءَ الْمُصَدِّقُ ".

Reference	: Sahih al-Bukhari 1455
In-book reference	: Book 24, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 535

(40) Chapter: To accept a she-kid as Zakat

(40) باب أَخْذِ الْعَنَاقِ فِي الصَّدَقَةِ

Narrated Abu Huraira:

Abu Bakr said, "By Allah! If they (pay me the Zakat and) withhold even a she-kid which they used to pay during the lifetime of Allah's Messenger (ﷺ), I will fight with them for it." `Umar said, "It was nothing but Allah Who opened Abu Bakr's chest towards the decision to fight, and I came to know that his decision was right."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، ح وَقَالَ اللَّيْثُ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ أَبُو بَكْرٍ ـ رضى الله عنه ـ وَاللَّهِ لَوْ مَنَعُونِي عَنَاقًا كَانُوا يُؤَدُّونَهَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم لَقَاتَلْتُهُمْ عَلَى مَنْعِهَا. قَالَ عُمَرُ ـ رضى الله عنه ـ فَمَا هُوَ إِلاَّ أَنْ رَأَيْتُ أَنَّ اللَّهَ شَرَحَ صَدْرَ أَبِي بَكْرٍ ـ رضى الله عنه ـ بِالْقِتَالِ، فَعَرَفْتُ أَنَّهُ الْحَقُّ.

Reference	: Sahih al-Bukhari 1456, 1457
In-book reference	: Book 24, Hadith 60
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 536

(41) Chapter: "Do not take the best from the property as Zakat"

(41) باب لاَ تُؤْخَذُ كَرَائِمُ أَمْوَالِ النَّاسِ فِي الصَّدَقَةِ

Narrated Ibn `Abbas:

When Allah's Messenger (ﷺ) (p.b.u.h) sent Mu`adh to Yemen, he said (to him), "YOU are going to people of a (Divine) Book. First of all invite them to worship Allah (alone) and when they come to know Allah, inform them that Allah has enjoined on them, five prayers in every day and night; and if they start offering these prayers, inform them

that Allah has enjoined on them, the Zakat. And it is to be taken from the rich amongst them and given to the poor amongst them; and if they obey you in that, take Zakat from them and avoid (don't take) the best property of the people as Zakat."

حَدَّثَنَا أُمَيَّةُ بْنُ بِسْطَامٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا بَعَثَ مُعَاذًا ـ رضى الله عنه ـ عَلَى الْيَمَنِ قَالَ " إِنَّكَ تَقْدَمُ عَلَى قَوْمٍ أَهْلِ كِتَابٍ، فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ عِبَادَةُ اللَّهِ، فَإِذَا عَرَفُوا اللَّهَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ، فَإِذَا فَعَلُوا، فَأَخْبِرْهُمْ أَنَّ اللَّهَ فَرَضَ عَلَيْهِمْ زَكَاةً {تُؤْخَذُ} مِنْ أَمْوَالِهِمْ وَتُرَدُّ عَلَى فُقَرَائِهِمْ، فَإِذَا أَطَاعُوا بِهَا فَخُذْ مِنْهُمْ، وَتَوَقَّ كَرَائِمَ أَمْوَالِ النَّاسِ ".

Reference	: Sahih al-Bukhari 1458
In-book reference	: Book 24, Hadith 61
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 537

(42) Chapter: There is no Zakat for less than five camels

(42) باب لَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "No Zakat is imposed on less than five Awsuq of dates; no Zakat is imposed on less than five Awaq of silver, and no Zakat is imposed on less than five camels."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ الْمَازِنِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ مِنَ التَّمْرِ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ مِنَ الْوَرِقِ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ مِنَ الإِبِلِ صَدَقَةٌ ".

Reference	: Sahih al-Bukhari 1459
In-book reference	: Book 24, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 538

(43) Chapter: The Zakat of cows

(43) باب زَكَاةِ الْبَقَرِ

وَقَالَ أَبُو حُمَيْدٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لأَعْرِفَنَّ مَا جَاءَ اللَّهَ رَجُلٌ بِبَقَرَةٍ لَهَا خُوَارٌ».

وَيُقَالُ جُؤَارٌ {تَجْأَرُونَ} تَرْفَعُونَ أَصْوَاتَكُمْ كَمَا تَجْأَرُ الْبَقَرَةُ.

Narrated Abu Dhar:

Once I went to him (the Prophet (ﷺ)) and he said, "By Allah in Whose Hands my life is (or probably said, 'By Allah, except Whom none has the right to be worshipped) whoever had camels or cows or sheep and did not pay their Zakat, those animals will be brought on the Day of Resurrection far bigger and fatter than before and they will tread him under their hooves, and will butt him with their horns, and (those animals will come in circle): When the last does its turn, the first will start again, and this punishment will go on till Allah has finished the judgments amongst the people."

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ ـ رضى الله عنه ـ قَالَ انْتَهَيْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم قَالَ " وَالَّذِي نَفْسِي بِيَدِهِ ـ أَوْ وَالَّذِي لاَ إِلَهَ غَيْرُهُ، أَوْ كَمَا حَلَفَ ـ مَا مِنْ رَجُلٍ تَكُونُ لَهُ إِبِلٌ أَوْ بَقَرٌ أَوْ غَنَمٌ لاَ يُؤَدِّي حَقَّهَا إِلاَّ أُتِيَ بِهَا يَوْمَ الْقِيَامَةِ أَعْظَمَ مَا تَكُونُ وَأَسْمَنَهُ، تَطَؤُهُ بِأَخْفَافِهَا، وَتَنْطَحُهُ بِقُرُونِهَا، كُلَّمَا جَازَتْ أُخْرَاهَا رُدَّتْ عَلَيْهِ أُولاَهَا، حَتَّى يُقْضَى بَيْنَ النَّاسِ ". رَوَاهُ بُكَيْرٌ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 1460
In-book reference	: Book 24, Hadith 63
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 539

(44) Chapter: The giving of Zakat to relatives (44) باب الزَّكَاةِ عَلَى الأَقَارِبِ

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَهُ أَجْرَانِ أَجْرُ الْقَرَابَةِ وَالصَّدَقَةِ».

Narrated 'Is-haq bin `Abdullah bin Al Talha:

I heard Anas bin Malik saying, "Abu Talha had more property of date-palm trees gardens than any other amongst the Ansar in Medina and the most beloved of them to him was Bairuha garden, and it was in front of the Mosque of the Prophet (ﷺ) . Allah's Messenger (ﷺ) used to go there and used to drink its nice water." Anas added, "When these verses were revealed:--'By no means shall you Attain righteousness unless You spend (in charity) of that Which you love. ' (3.92) Abu Talha said to Allah's Messenger (ﷺ) 'O Allah's Messenger (ﷺ)! Allah, the Blessed, the Superior says: By no means shall you attain righteousness, unless you spend (in charity) of that which you love. And no doubt, Bairuha' garden is the most beloved of all my property to me. So I want to give it in charity in Allah's Cause. I expect its reward from Allah. O Allah's Messenger (ﷺ)! Spend it where Allah makes you think it feasible.' On that Allah's Apostle said, 'Bravo! It is useful property. I have heard what you have said (O Abu Talha), and I think it would be proper if you gave it to your Kith and kin.' Abu Talha said, I will do so, O Allah's Apostle.' Then Abu Talha distributed that garden amongst his relatives and his cousins."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ يَقُولُ كَانَ أَبُو طَلْحَةَ أَكْثَرَ الأَنْصَارِ بِالْمَدِينَةِ مَالاً مِنْ نَخْلٍ، وَكَانَ أَحَبَّ أَمْوَالِهِ إِلَيْهِ بَيْرُحَاءَ وَكَانَتْ مُسْتَقْبِلَةَ الْمَسْجِدِ، وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٍ قَالَ أَنَسٌ فَلَمَّا أُنْزِلَتْ هَذِهِ الآيَةُ {لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ} قَامَ أَبُو طَلْحَةَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ. إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ {لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ} وَإِنَّ أَحَبَّ أَمْوَالِي إِلَىَّ بَيْرُحَاءَ، وَإِنَّهَا صَدَقَةٌ لِلَّهِ أَرْجُو بِرَّهَا وَذُخْرَهَا عِنْدَ اللَّهِ، فَضَعْهَا يَا رَسُولَ اللَّهِ حَيْثُ أَرَاكَ اللَّهُ. قَالَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بَخْ، ذَلِكَ مَالٌ رَابِحٌ، ذَلِكَ مَالٌ رَابِحٌ، وَقَدْ سَمِعْتُ مَا قُلْتَ وَإِنِّي أَرَى أَنْ تَجْعَلَهَا فِي الأَقْرَبِينَ ". فَقَالَ أَبُو طَلْحَةَ أَفْعَلُ يَا رَسُولَ اللَّهِ. فَقَسَمَهَا أَبُو طَلْحَةَ فِي أَقَارِبِهِ وَبَنِي عَمِّهِ. تَابَعَهُ رَوْحٌ. وَقَالَ يَحْيَى بْنُ يَحْيَى وَإِسْمَاعِيلُ عَنْ مَالِكٍ رَايِحٌ.

Reference	: Sahih al-Bukhari 1461
In-book reference	: Book 24, Hadith 64
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 540

Narrated Abu Sa`id Al-Khudri:

On `Id ul Fitr or `Id ul Adha Allah's Messenger (ﷺ) (p.b.u.h) went out to the Musalla. After finishing the prayer, he delivered the sermon and ordered the people to give alms. He said, "O people! Give alms." Then he went towards the women and said. "O women! Give alms, for I have seen that the majority of the dwellers of Hell-Fire were you (women)." The women asked, "O Allah's Messenger (ﷺ)! What is the reason for it?" He replied, "O women! You curse frequently, and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. O women, some of you can lead a cautious wise man astray." Then he left. And when he reached his house, Zainab, the wife of Ibn Mas`ud, came and asked permission to enter It was said, "O Allah's Messenger (ﷺ)! It is Zainab." He asked, 'Which Zainab?" The reply was that she was the wife of Ibn Mas'ub. He said, "Yes, allow her to enter." And she was admitted. Then she said, "O Prophet of Allah! Today you ordered people to give alms and I had an ornament and intended to give it as alms, but Ibn Mas`ud said that he and his children deserved it more than anybody else." The Prophet (ﷺ) replied, "Ibn Mas`ud had spoken the truth. Your husband and your children had more right to it than anybody else."

حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ أَخْبَرَنِي زَيْدٌ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي أَضْحًى أَوْ فِطْرٍ إِلَى الْمُصَلَّى ثُمَّ انْصَرَفَ فَوَعَظَ النَّاسَ وَأَمَرَهُمْ بِالصَّدَقَةِ فَقَالَ " أَيُّهَا النَّاسُ تَصَدَّقُوا ". فَمَرَّ عَلَى النِّسَاءِ فَقَالَ " يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ، فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ ". فَقُلْنَ وَبِمَ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ " تُكْثِرْنَ اللَّعْنَ وَتَكْفُرْنَ الْعَشِيرَ، مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَذْهَبَ لِلُبِّ الرَّجُلِ الْحَازِمِ مِنْ إِحْدَاكُنَّ يَا مَعْشَرَ النِّسَاءِ ". ثُمَّ انْصَرَفَ فَلَمَّا صَارَ إِلَى مَنْزِلِهِ جَاءَتْ زَيْنَبُ امْرَأَةُ ابْنِ مَسْعُودٍ تَسْتَأْذِنُ عَلَيْهِ فَقِيلَ يَا رَسُولَ اللَّهِ هَذِهِ زَيْنَبُ فَقَالَ " أَىُّ الزَّيَانِبِ ". فَقِيلَ امْرَأَةُ ابْنِ مَسْعُودٍ. قَالَ " نَعَمِ ائْذَنُوا لَهَا ". فَأُذِنَ لَهَا قَالَتْ يَا نَبِيَّ اللَّهِ إِنَّكَ أَمَرْتَ الْيَوْمَ بِالصَّدَقَةِ، وَكَانَ عِنْدِي حُلِيٌّ لِي، فَأَرَدْتُ أَنْ أَتَصَدَّقَ بِهِ، فَزَعَمَ ابْنُ مَسْعُودٍ أَنَّهُ وَوَلَدَهُ أَحَقُّ مَنْ تَصَدَّقْتُ بِهِ عَلَيْهِمْ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " صَدَقَ ابْنُ مَسْعُودٍ، زَوْجُكِ وَوَلَدُكِ أَحَقُّ مَنْ تَصَدَّقْتِ بِهِ عَلَيْهِمْ ".

Reference	: Sahih al-Bukhari 1462
In-book reference	: Book 24, Hadith 65
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 541

(45) Chapter: No Zakat on the horse of a Muslim (45) باب لَيْسَ عَلَى الْمُسْلِمِ فِي فَرَسِهِ صَدَقَةٌ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "There is no Zakat either on a horse or a slave belonging to a Muslim."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، قَالَ سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لَيْسَ عَلَى الْمُسْلِمِ فِي فَرَسِهِ وَغُلاَمِهِ صَدَقَةٌ ".

Reference	: Sahih al-Bukhari 1463
In-book reference	: Book 24, Hadith 66
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 542

(46) Chapter: No Zakat on the slave belonging to a Muslim (46) باب لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ صَدَقَةٌ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "There is no Zakat either on a slave or on a horse belonging to a Muslim."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ خُثَيْمِ بْنِ عِرَاكٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ، حَدَّثَنَا خُثَيْمُ بْنُ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَيْسَ عَلَى الْمُسْلِمِ صَدَقَةٌ فِي عَبْدِهِ وَلاَ فِي فَرَسِهِ ".

Reference	: Sahih al-Bukhari 1464
In-book reference	: Book 24, Hadith 67
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 543

(47) Chapter: Giving in charity to orphans (47) باب الصَّدَقَةِ عَلَى الْيَتَامَى

Narrated Abu Sa`id Al-Khudri:

Once the Prophet (ﷺ) sat on a pulpit and we sat around him. Then he said, "The things I am afraid of most for your sake (concerning what will befall you after me) is the pleasures and splendors of the world and its beauties which will be disclosed to you." Somebody said, "O Allah's Messenger (ﷺ)! Can the good bring forth evil?" The Prophet (ﷺ) remained silent for a while. It was said to that person, "What is wrong with you? You are talking to

the Prophet (ﷺ) (p.b.u.h) while he is not talking to you." Then we noticed that he was being inspired divinely. Then the Prophet (ﷺ) wiped off his sweat and said, "Where is the questioner?" It seemed as if the Prophet (ﷺ) liked his question. Then he said, "Good never brings forth evil. Indeed it is like what grows on the banks of a water-stream which either kill or make the animals sick, except if an animal eats its fill the Khadira (a kind of vegetable) and then faces the sun, and then defecates and urinates and grazes again. No doubt this wealth is sweet and green. Blessed is the wealth of a Muslim from which he gives to the poor, the orphans and to needy travelers. (Or the Prophet said something similar to it) No doubt, whoever takes it illegally will be like the one who eats but is never satisfied, and his wealth will be a witness against him on the Day of Resurrection."

حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ هِلاَلِ بْنِ أَبِي مَيْمُونَةَ، حَدَّثَنَا عَطَاءُ بْنُ يَسَارٍ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ ـ رضى الله عنه ـ يُحَدِّثُ أَنَّ النَّبِيَّ صلى الله عليه وسلم جَلَسَ ذَاتَ يَوْمٍ عَلَى الْمِنْبَرِ وَجَلَسْنَا حَوْلَهُ فَقَالَ " إِنِّي مِمَّا أَخَافُ عَلَيْكُمْ مِنْ بَعْدِي مَا يُفْتَحُ عَلَيْكُمْ مِنْ زَهْرَةِ الدُّنْيَا وَزِينَتِهَا ". فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَوَيَأْتِي الْخَيْرُ بِالشَّرِّ فَسَكَتَ النَّبِيُّ صلى الله عليه وسلم فَقِيلَ لَهُ مَا شَأْنُكَ تُكَلِّمُ النَّبِيَّ صلى الله عليه وسلم وَلاَ يُكَلِّمُكَ فَرَأَيْنَا أَنَّهُ يُنْزَلُ عَلَيْهِ. قَالَ ـ فَمَسَحَ عَنْهُ الرُّحَضَاءَ فَقَالَ " أَيْنَ السَّائِلُ " وَكَأَنَّهُ حَمِدَهُ. فَقَالَ " إِنَّهُ لاَ يَأْتِي الْخَيْرُ بِالشَّرِّ، وَإِنَّ مِمَّا يُنْبِتُ الرَّبِيعُ يَقْتُلُ أَوْ يُلِمُّ إِلاَّ آكِلَةَ الْخَضْرَاءِ، أَكَلَتْ حَتَّى إِذَا امْتَدَّتْ خَاصِرَتَاهَا اسْتَقْبَلَتْ عَيْنَ الشَّمْسِ، فَثَلَطَتْ وَبَالَتْ وَرَتَعَتْ، وَإِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، فَنِعْمَ صَاحِبُ الْمُسْلِمِ مَا أَعْطَى مِنْهُ الْمِسْكِينَ وَالْيَتِيمَ وَابْنَ السَّبِيلِ ـ أَوْ كَمَا قَالَ النَّبِيُّ صلى الله عليه وسلم ـ وَإِنَّهُ مَنْ يَأْخُذُهُ بِغَيْرِ حَقِّهِ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ، وَيَكُونُ شَهِيدًا عَلَيْهِ يَوْمَ الْقِيَامَةِ ".

Reference	: Sahih al-Bukhari 1465
In-book reference	: Book 24, Hadith 68
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 544

(48) Chapter: The giving of Zakat to husband and to orphans (48) باب الزَّكَاةِ عَلَى الزَّوْجِ وَالأَيْتَامِ فِي الْحَجْرِ

قَالَهُ أَبُو سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated `Amr bin Al-Harith:

Zainab, the wife of `Abdullah said, "I was in the Mosque and saw the Prophet (ﷺ) (p.b.u.h) saying, 'O women ! Give alms even from your ornaments.' " Zainab used to provide for `Abdullah and those orphans who were under her protection. So she said to `Abdullah, "Will you ask Allah's Messenger (ﷺ) whether it will be sufficient for me to spend part of the Zakat on you and the orphans who are under my protection?" He replied "Will you yourself ask Allah's Messenger (ﷺ) ?" (Zainab added): So I went to the Prophet and I saw there an Ansari woman who was standing at the door (of the Prophet (ﷺ)) with a similar problem as mine. Bilal passed by us and we asked him, 'Ask the Prophet (ﷺ) whether it is permissible for me to spend (the Zakat) on my husband and the orphans under my protection.' And we requested Bilal not to inform the Prophet (ﷺ) about us. So Bilal went inside and asked the Prophet (ﷺ) regarding our problem. The Prophet (ﷺ) (p.b.u.h) asked, "Who are those two?" Bilal replied that she was Zainab. The Prophet (ﷺ) said, "Which Zainab?" Bilal said, "The wife of `Abdullah (bin Mas`ud)." The Prophet said, "Yes, (it is sufficient for her) and she will receive a double rewards (for that): One for helping relatives, and the other for giving Zakat."

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ حَدَّثَنِي شَقِيقٌ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ زَيْنَبَ، امْرَأَةِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ فَذَكَرْتُهُ لإِبْرَاهِيمَ فَحَدَّثَنِي إِبْرَاهِيمُ عَنْ أَبِي عُبَيْدَةَ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللَّهِ بِمِثْلِهِ سَوَاءً، قَالَتْ كُنْتُ فِي الْمَسْجِدِ فَرَأَيْتُ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " تَصَدَّقْنَ وَلَوْ مِنْ حُلِيِّكُنَّ ". وَكَانَتْ زَيْنَبُ تُنْفِقُ عَلَى عَبْدِ اللَّهِ وَأَيْتَامٍ فِي حَجْرِهَا، قَالَ فَقَالَتْ لِعَبْدِ اللَّهِ سَلْ رَسُولَ اللَّهِ صلى الله عليه وسلم أَيَجْزِي عَنِّي أَنْ أُنْفِقَ عَلَيْكَ وَعَلَى أَيْتَامِي فِي

حَجْرِي مِنَ الصَّدَقَةِ فَقَالَ سَلِي أَنْتِ رَسُولَ اللَّهِ صلى الله عليه وسلم‏.‏ فَانْطَلَقْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم‏.‏ فَوَجَدْتُ امْرَأَةً مِنَ الأَنْصَارِ عَلَى الْبَابِ، حَاجَتُهَا مِثْلُ حَاجَتِي، فَمَرَّ عَلَيْنَا بِلاَلٌ فَقُلْنَا سَلِ النَّبِيَّ صلى الله عليه وسلم أَيَجْزِي عَنِّي أَنْ أُنْفِقَ عَلَى زَوْجِي وَأَيْتَامٍ لِي فِي حَجْرِي وَقُلْنَا لاَ تُخْبِرْ بِنَا‏.‏ فَدَخَلَ فَسَأَلَهُ فَقَالَ ‏"‏ مَنْ هُمَا ‏"‏‏.‏ قَالَ زَيْنَبُ قَالَ ‏"‏ أَىُّ الزَّيَانِبِ ‏"‏‏.‏ قَالَ امْرَأَةُ عَبْدِ اللَّهِ‏.‏ قَالَ ‏"‏ نَعَمْ لَهَا أَجْرَانِ أَجْرُ الْقَرَابَةِ وَأَجْرُ الصَّدَقَةِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 1466
In-book reference	: Book 24, Hadith 69
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 545

Narrated Zainab:

(the daughter of Um Salama) My mother said, "O Allah's Messenger (ﷺ)! Shall I receive a reward if I spend for the sustenance of Abu Salama's offspring, and in fact they are also my sons?" The Prophet (ﷺ) replied, "Spend on them and you will get a reward for what you spend on them."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ، {عَنْ أُمِّ سَلَمَةَ،} قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ أَلِيَ أَجْرٌ أَنْ أُنْفِقَ عَلَى بَنِي أَبِي سَلَمَةَ إِنَّمَا هُمْ بَنِيَّ‏.‏ فَقَالَ ‏"‏ أَنْفِقِي عَلَيْهِمْ، فَلَكِ أَجْرُ مَا أَنْفَقْتِ عَلَيْهِمْ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 1467
In-book reference	: Book 24, Hadith 70
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 546

(49) Chapter: The Statement of Allah Ta'ala

(49) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَفِي الرِّقَابِ}، {وَفِي سَبِيلِ اللَّهِ}

وَيُذْكَرُ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يُعْتِقُ مِنْ زَكَاةِ مَالِهِ وَيُعْطِي فِي الْحَجِّ.

وَقَالَ الْحَسَنُ إِنِ اشْتَرَى أَبَاهُ مِنَ الزَّكَاةِ جَازَ وَيُعْطِي فِي الْمُجَاهِدِينَ وَالَّذِي لَمْ يَحُجَّ. ثُمَّ تَلاَ: {إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ} الآيَةَ فِي أَيِّهَا أَعْطَيْتَ أَجْزَأَتْ.

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ خَالِدًا احْتَبَسَ أَدْرَاعَهُ فِي سَبِيلِ اللَّهِ». وَيُذْكَرُ عَنْ أَبِي لاَسٍ حَمَلَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى إِبِلِ الصَّدَقَةِ لِلْحَجِّ.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) (p.b.u.h) ordered (a person) to collect Zakat, and that person returned and told him that Ibn Jamil, Khalid bin Al-Walid, and `Abbas bin `Abdul Muttalib had refused to give Zakat." The Prophet said, "What made Ibn Jamil refuse to give Zakat though he was a poor man, and was made wealthy by Allah and His Apostle ? But you are unfair in asking Zakat from Khalid as he is keeping his armor for Allah's Cause (for Jihad). As for `Abbas bin `Abdul Muttalib, he is the uncle of Allah's Apostle (p.b.u.h) and Zakat is compulsory on him and he should pay it double."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ أَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالصَّدَقَةِ فَقِيلَ مَنَعَ ابْنُ جَمِيلٍ وَخَالِدُ بْنُ الْوَلِيدِ وَعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ‏.‏ فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ مَا يَنْقِمُ ابْنُ جَمِيلٍ إِلاَّ أَنَّهُ كَانَ فَقِيرًا فَأَغْنَاهُ اللَّهُ وَرَسُولُهُ، وَأَمَّا خَالِدٌ فَإِنَّكُمْ تَظْلِمُونَ خَالِدًا، قَدِ احْتَبَسَ أَدْرَاعَهُ وَأَعْتُدَهُ فِي سَبِيلِ اللَّهِ، وَأَمَّا الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ فَعَمُّ رَسُولِ اللَّهِ صلى الله عليه وسلم فَهْىَ عَلَيْهِ صَدَقَةٌ وَمِثْلُهَا مَعَهَا ‏"‏‏.‏ تَابَعَهُ ابْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ‏.‏ وَقَالَ ابْنُ إِسْحَاقَ عَنْ أَبِي الزِّنَادِ هِيَ عَلَيْهِ وَمِثْلُهَا مَعَهَا‏.‏ وَقَالَ ابْنُ جُرَيْجٍ حُدِّثْتُ عَنِ الأَعْرَجِ بِمِثْلِهِ‏.‏

Reference	: Sahih al-Bukhari 1468
In-book reference	: Book 24, Hadith 71
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 547

(50) Chapter: To abstain from begging

(50) باب الاِسْتِعْفَافِ عَنِ الْمَسْأَلَةِ

Narrated Abu Sa`id Al-Khudri:

Some Ansari persons asked for (something) from Allah's Messenger (ﷺ) (p.b.u.h) and he gave them. They again asked him for (something) and he again gave them. And then they asked him and he gave them again till all that was with him finished. And then he said "If I had anything. I would not keep it away from you. (Remember) Whoever abstains from asking others, Allah will make him contented, and whoever tries to make himself self-sufficient, Allah will make him self-sufficient. And whoever remains patient, Allah will make him patient. Nobody can be given a blessing better and greater than patience."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ أَنَّ نَاسًا مِنَ الأَنْصَارِ سَأَلُوا رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ، حَتَّى نَفِدَ مَا عِنْدَهُ فَقَالَ " مَا يَكُونُ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَدَّخِرَهُ عَنْكُمْ، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللَّهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ، وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللَّهُ، وَمَا أُعْطِيَ أَحَدٌ عَطَاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ ".

Reference	: Sahih al-Bukhari 1469
In-book reference	: Book 24, Hadith 72
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 548

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "By Him in Whose Hand my life is, it is better for anyone of you to take a rope and cut the wood (from the forest) and carry it over his back and sell it (as a means of earning his living) rather than to ask a person for something and that person may give him or not."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " وَالَّذِي نَفْسِي بِيَدِهِ لأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ فَيَحْتَطِبَ عَلَى ظَهْرِهِ خَيْرٌ لَهُ مِنْ أَنْ يَأْتِيَ رَجُلاً، فَيَسْأَلَهُ، أَعْطَاهُ أَوْ مَنَعَهُ ".

Reference	: Sahih al-Bukhari 1470
In-book reference	: Book 24, Hadith 73
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 549

Narrated Az-Zubair bin Al-`Awwam:

The Prophet (ﷺ) (p.b.u.h) said, "It is better for anyone of you to take a rope (and cut) and bring a bundle of wood (from the forest) over his back and sell it and Allah will save his face (from the Hell-Fire) because of that, rather than to ask the people who may give him or not."

حَدَّثَنَا مُوسَى، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ فَيَأْتِيَ بِحُزْمَةِ الْحَطَبِ عَلَى ظَهْرِهِ فَيَبِيعَهَا فَيَكُفَّ اللَّهُ بِهَا وَجْهَهُ، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ أَعْطَوْهُ أَوْ مَنَعُوهُ ".

Reference	: Sahih al-Bukhari 1471
In-book reference	: Book 24, Hadith 74
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 550

Narrated `Urwa bin Az-Zubair and Sa`id bin Al-Musaiyab:

Hakim bin Hizam said, "(Once) I asked Allah's Messenger (ﷺ) (for something) and he gave it to me. Again I asked and he gave (it to me). Again I asked and he gave (it to me). And then he said, "O Hakim! This property is like a sweet fresh fruit; whoever takes it without greediness, he is blessed in it, and whoever takes it with greediness, he is not blessed in it, and he is like a person who eats but is never satisfied; and the upper (giving) hand is better than the lower (receiving) hand." Hakim added, "I said to Allah's Messenger (ﷺ) , 'By Him (Allah) Who sent you with the Truth, I shall never accept anything from anybody after you, till I leave this world.' " Then Abu Bakr (during his caliphate) called Hakim to give him his share from the war booty (like the other companions of the Prophet (ﷺ)), he refused to accept anything. Then `Umar (during his caliphate) called him to give him his share but he refused. On that `Umar said, "O Muslims! I would like you to witness that I offered Hakim his share from this booty and he refused to take it." So Hakim never took anything from anybody after the Prophet (ﷺ) till he died.

وَحَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ حَكِيمَ بْنَ حِزَامٍ ـ رضى الله عنه ـ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي ثُمَّ قَالَ " يَا حَكِيمُ إِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ، الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى ". قَالَ حَكِيمٌ فَقُلْتُ يَا رَسُولَ اللَّهِ وَالَّذِي بَعَثَكَ بِالْحَقِّ لاَ أَرْزَأُ أَحَدًا بَعْدَكَ شَيْئًا حَتَّى أُفَارِقَ الدُّنْيَا، فَكَانَ أَبُو بَكْرٍ ـ رضى الله عنه ـ يَدْعُو حَكِيمًا إِلَى الْعَطَاءِ فَيَأْبَى أَنْ يَقْبَلَهُ مِنْهُ، ثُمَّ إِنَّ عُمَرَ ـ رضى الله عنه ـ دَعَاهُ لِيُعْطِيَهُ فَأَبَى أَنْ يَقْبَلَ مِنْهُ شَيْئًا. فَقَالَ عُمَرُ إِنِّي أُشْهِدُكُمْ يَا مَعْشَرَ الْمُسْلِمِينَ عَلَى حَكِيمٍ، أَنِّي أَعْرِضُ عَلَيْهِ حَقَّهُ مِنْ هَذَا الْفَىْءِ فَيَأْبَى أَنْ يَأْخُذَهُ. فَلَمْ يَرْزَأْ حَكِيمٌ أَحَدًا مِنَ النَّاسِ بَعْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى تُوُفِّيَ.

Reference	: Sahih al-Bukhari 1472
In-book reference	: Book 24, Hadith 75
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 551

(51) Chapter: The one whom Allah gives something without his asking for it

(51) باب مَنْ أَعْطَاهُ اللَّهُ شَيْئًا مِنْ غَيْرِ مَسْأَلَةٍ وَلاَ إِشْرَافِ نَفْسٍ

Narrated `Umar:

Allah's Messenger (ﷺ) used to give me something but I would say to him, "would you give it to a poorer and more needy one than I?" The Prophet (ﷺ) (p.b.u.h) said to me, "Take it. If you are given something from this property, without asking for it or having greed for it take it; and if not given, do not run for it."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ قَالَ سَمِعْتُ عُمَرَ، يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُعْطِينِي الْعَطَاءَ فَأَقُولُ أَعْطِهِ مَنْ هُوَ أَفْقَرُ إِلَيْهِ مِنِّي فَقَالَ " خُذْهُ، إِذَا جَاءَكَ مِنْ هَذَا الْمَالِ شَىْءٌ، وَأَنْتَ غَيْرُ مُشْرِفٍ وَلاَ سَائِلٍ، فَخُذْهُ، وَمَا لاَ فَلاَ تُتْبِعْهُ نَفْسَكَ ".

Reference	: Sahih al-Bukhari 1473
In-book reference	: Book 24, Hadith 76
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 552

(52) Chapter: Whoever asks the people to increase his wealth

(52) باب مَنْ سَأَلَ النَّاسَ تَكَثُّرًا

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) said, "A man keeps on asking others for something till he comes on the Day of Resurrection without any piece of flesh on his face." The Prophet (ﷺ) added, "On the Day of Resurrection, the Sun will come near (to, the people) to such an extent that the sweat will reach up to the middle of the ears, so, when all the people

are in that state, they will ask Adam for help, and then Moses, and then Muhammad (p.b.u.h) ." The sub-narrator added "Muhammad will intercede with Allah to judge amongst the people. He will proceed on till he will hold the ring of the door (of Paradise) and then Allah will exalt him to Maqam Mahmud (the privilege of intercession, etc.). And all the people of the gathering will send their praises to Allah.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، قَالَ سَمِعْتُ حَمْزَةَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَا يَزَالُ الرَّجُلُ يَسْأَلُ النَّاسَ حَتَّى يَأْتِيَ يَوْمَ الْقِيَامَةِ لَيْسَ فِي وَجْهِهِ مُزْعَةُ لَحْمٍ ". وَقَالَ إِنَّ الشَّمْسَ تَدْنُو يَوْمَ الْقِيَامَةِ حَتَّى يَبْلُغَ الْعَرَقُ نِصْفَ الأُذُنِ، فَبَيْنَا هُمْ كَذَلِكَ اسْتَغَاثُوا بِآدَمَ، ثُمَّ بِمُوسَى، ثُمَّ بِمُحَمَّدٍ صلى الله عليه وسلم ". وَزَادَ عَبْدُ اللَّهِ حَدَّثَنِي اللَّيْثُ حَدَّثَنِي ابْنُ أَبِي جَعْفَرٍ " فَيَشْفَعُ لِيُقْضَى بَيْنَ الْخَلْقِ، فَيَمْشِي حَتَّى يَأْخُذَ بِحَلْقَةِ الْبَابِ، فَيَوْمَئِذٍ يَبْعَثُهُ اللَّهُ مَقَامًا مَحْمُودًا، يَحْمَدُهُ أَهْلُ الْجَمْعِ كُلُّهُمْ ". وَقَالَ مُعَلًّى حَدَّثَنَا وُهَيْبٌ، عَنِ النُّعْمَانِ بْنِ رَاشِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ، أَخِي الزُّهْرِيِّ عَنْ حَمْزَةَ، سَمِعَ ابْنَ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم فِي الْمَسْأَلَةِ.

Reference	: Sahih al-Bukhari 1474, 1475
In-book reference	: Book 24, Hadith 77
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 553

(53) Chapter: The Statement of Allah 'Azza wa Jall

(53) بَابُ قَوْلِ اللَّهِ تَعَالَى: {لاَ يَسْأَلُونَ النَّاسَ إِلْحَافًا} وَكَمِ الْغِنَى

وَقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَلاَ يَجِدُ غِنًى يُغْنِيهِ».
{لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ} إِلَى قَوْلِهِ: {فَإِنَّ اللَّهَ بِهِ عَلِيمٌ}.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The poor person is not the one who asks a morsel or two (of meals) from the others, but the poor is the one who has nothing and is ashamed to beg from others."

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنِي مُحَمَّدُ بْنُ زِيَادٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَيْسَ الْمِسْكِينُ الَّذِي تَرُدُّهُ الأُكْلَةُ وَالأُكْلَتَانِ، وَلَكِنِ الْمِسْكِينُ الَّذِي لَيْسَ لَهُ غِنًى وَيَسْتَحْيِي أَوْ لاَ يَسْأَلُ النَّاسَ إِلْحَافًا ".

Reference	: Sahih al-Bukhari 1476
In-book reference	: Book 24, Hadith 78
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 554

Narrated Ash-Shu`bi:

The clerk of Al-Mughira bin Shu`ba narrated, "Muawiya wrote to Al-Mughira bin Shu`ba: Write to me something which you have heard from the Prophet (ﷺ) (p.b.u.h) ." So Al-Mughira wrote: I heard the Prophet saying, "Allah has hated for you three things: -1. Vain talks, (useless talk) that you talk too much or about others. -2. Wasting of wealth (by extravagance) -3. And asking too many questions (in disputed religious matters) or asking others for something (except in great need). (See Hadith No. 591, Vol. Ill)

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنِ ابْنِ أَشْوَعَ، عَنِ الشَّعْبِيِّ، حَدَّثَنِي كَاتِبُ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيرَةِ بْنِ شُعْبَةَ أَنِ اكْتُبْ، إِلَيَّ بِشَىْءٍ سَمِعْتَهُ مِنَ النَّبِيِّ، صلى الله عليه وسلم. فَكَتَبَ إِلَيْهِ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِنَّ اللَّهَ كَرِهَ لَكُمْ ثَلاَثًا قِيلَ وَقَالَ، وَإِضَاعَةَ الْمَالِ، وَكَثْرَةَ السُّؤَالِ ".

Reference	: Sahih al-Bukhari 1477
In-book reference	: Book 24, Hadith 79
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 555

Narrated Sa`d (bin Abi Waqqas):

Allah's Messenger (ﷺ) distributed something (from the resources of Zakat) amongst a group of people while I was sitting amongst them, but he left a man whom I considered the best of the lot. So, I went up to Allah's Messenger (ﷺ) and asked him secretly, "Why have you left that person? By Allah! I consider him a believer." The Prophet (ﷺ) said, "Or merely a Muslim (Who surrender to Allah)." I remained quiet for a while but could not help repeating my question because of what I knew about him. I said, "O Allah's Apostle! Why have you left that person? By Allah! I consider him a believer. " The Prophet (ﷺ) said, "Or merely a Muslim." I remained quiet for a while but could not help repeating my question because of what I knew about him. I said, "O Allah's Messenger (ﷺ)! Why have you left that person? By Allah! I consider him a believer." The Prophet (ﷺ) said, "Or merely a Muslim." Then Allah's Messenger (ﷺ) (p.b.u.h) said, "I give to a person while another is dearer to me, for fear that he may be thrown in the Hell-fire on his face (by reneging from Islam)."

حَدَّثَنَا مُحَمَّدُ بْنُ غُرَيْرٍ الزُّهْرِيُّ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، قَالَ أَعْطَى رَسُولُ اللَّهِ صلى الله عليه وسلم رَهْطًا وَأَنَا جَالِسٌ فِيهِمْ قَالَ فَتَرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْهُمْ رَجُلاً لَمْ يُعْطِهِ، وَهُوَ أَعْجَبُهُمْ إِلَيَّ، فَقُمْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَارَرْتُهُ فَقُلْتُ مَا لَكَ عَنْ فُلاَنٍ وَاللَّهِ إِنِّي لأُرَاهُ مُؤْمِنًا. قَالَ " أَوْ مُسْلِمًا " قَالَ فَسَكَتُّ قَلِيلاً ثُمَّ غَلَبَنِي مَا أَعْلَمُ فِيهِ فَقُلْتُ يَا رَسُولَ اللَّهِ. مَا لَكَ عَنْ فُلاَنٍ وَاللَّهِ إِنِّي لأُرَاهُ مُؤْمِنًا. قَالَ " أَوْ مُسْلِمًا ". قَالَ فَسَكَتُّ قَلِيلاً ثُمَّ غَلَبَنِي مَا أَعْلَمُ فِيهِ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا لَكَ عَنْ فُلاَنٍ وَاللَّهِ إِنِّي لأُرَاهُ مُؤْمِنًا. قَالَ " أَوْ مُسْلِمًا ـ يَعْنِي فَقَالَ ـ إِنِّي لأُعْطِي الرَّجُلَ وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ، خَشْيَةَ أَنْ يُكَبَّ فِي النَّارِ عَلَى وَجْهِهِ ". وَعَنْ أَبِيهِ عَنْ صَالِحٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ أَنَّهُ قَالَ سَمِعْتُ أَبِي يُحَدِّثُ هَذَا فَقَالَ فِي حَدِيثِهِ فَضَرَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِيَدِهِ فَجَمَعَ بَيْنَ عُنُقِي وَكَتِفِي ثُمَّ قَالَ " أَقْبِلْ أَىْ سَعْدُ إِنِّي لأُعْطِي الرَّجُلَ ". قَالَ أَبُو عَبْدِ اللَّهِ {فَكُبْكِبُوا} قُلِبُوا {مُكِبًّا} أَكَبَّ الرَّجُلُ إِذَا كَانَ فِعْلُهُ غَيْرَ وَاقِعٍ عَلَى أَحَدٍ، فَإِذَا وَقَعَ الْفِعْلُ قُلْتَ كَبَّهُ اللَّهُ لِوَجْهِهِ، وَكَبَبْتُهُ أَنَا.

Reference	: Sahih al-Bukhari 1478
In-book reference	: Book 24, Hadith 80
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 556

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The poor person is not the one who goes round the people and ask them for a mouthful or two (of meals) or a date or two but the poor is that who has not enough (money) to satisfy his needs and whose condition is not known to others, that others may give him something in charity, and who does not beg of people."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لَيْسَ الْمِسْكِينُ الَّذِي يَطُوفُ عَلَى النَّاسِ تَرُدُّهُ اللُّقْمَةُ وَاللُّقْمَتَانِ وَالتَّمْرَةُ وَالتَّمْرَتَانِ، وَلَكِنِ الْمِسْكِينُ الَّذِي لاَ يَجِدُ غِنًى يُغْنِيهِ، وَلاَ يُفْطَنُ بِهِ فَيُتَصَدَّقُ عَلَيْهِ، وَلاَ يَقُومُ فَيَسْأَلُ النَّاسَ ".

Reference	: Sahih al-Bukhari 1479
In-book reference	: Book 24, Hadith 81
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 557

Narrated Abu Huraira:

The Prophet (ﷺ) said, "No doubt, it is better for a person to take a rope and proceed in the morning to the mountains and cut the wood and then sell it, and eat from this income and give alms from it than to ask others for something."

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ، ثُمَّ يَغْدُوَ ـ أَحْسِبُهُ قَالَ ـ إِلَى الْجَبَلِ فَيَحْتَطِبَ، فَيَبِيعَ فَيَأْكُلَ وَيَتَصَدَّقَ خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ ". قَالَ أَبُو عَبْدِ اللَّهِ صَالِحُ بْنُ كَيْسَانَ أَكْبَرُ مِنَ الزُّهْرِيِّ، وَهُوَ قَدْ أَدْرَكَ ابْنَ عُمَرَ.

Reference	: Sahih al-Bukhari 1480
In-book reference	: Book 24, Hadith 82
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 558

(54) Chapter: Estimating the date-fruits on the palms for Zakat (54) باب خَرْصِ التَّمْرِ

Narrated Abu Humaid As-Sa`idi:

We took part in the holy battle of Tabuk in the company of the Prophet (ﷺ) and when we arrived at the Wadi-al-Qura, there was a woman in her garden. The Prophet (ﷺ) asked his companions to estimate the amount of the fruits in the garden, and Allah's Messenger (ﷺ) estimated it at ten Awsuq (One Wasaq = 60 Sa's) and 1 Sa'= 3 kg. approximately). The Prophet (ﷺ) said to that lady, "Check what your garden will yield." When we reached Tabuk, the Prophet (ﷺ) said, "There will be a strong wind tonight and so no one should stand and whoever has a camel, should fasten it." So we fastened our camels. A strong wind blew at night and a man stood up and he was blown away to a mountain called Taiy, The King of Aila sent a white mule and a sheet for wearing to the Prophet (ﷺ) as a present, and wrote to the Prophet (ﷺ) that his people would stay in their place (and will pay Jizya taxation.) (1) When the Prophet (ﷺ) reached Wadi-al- Qura he asked that woman how much her garden had yielded. She said, "Ten Awsuq," and that was what Allah's Messenger (ﷺ) had estimated. Then the Prophet (ﷺ) said, "I want to reach Medina quickly, and whoever among you wants to accompany me, should hurry up." The sub-narrator Ibn Bakkar said something which meant: When the Prophet (ﷺ) (p.b.u.h) saw Medina he said, "This is Taba." And when he saw the mountain of Uhud, he said, "This mountain loves us and we love it. Shall I tell you of the best amongst the Ansar?" They replied in the affirmative. He said, "The family of Bani-n-Najjar, and then the family of Bani Sa`ida or Bani Al-Harith bin Al-Khazraj. (The above-mentioned are the best) but there is goodness in all the families of Ansar."

حَدَّثَنَا سَهْلُ بْنُ بَكَّارٍ، حَدَّثَنَا وُهَيْبٌ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ عَبَّاسٍ السَّاعِدِيِّ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ، قَالَ غَزَوْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم غَزْوَةَ تَبُوكَ فَلَمَّا جَاءَ وَادِيَ الْقُرَى إِذَا امْرَأَةٌ فِي حَدِيقَةٍ لَهَا فَقَالَ النَّبِيُّ صلى الله عليه وسلم لأَصْحَابِهِ " اخْرُصُوا ". وَخَرَصَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَشَرَةَ أَوْسُقٍ فَقَالَ لَهَا " أَحْصِي مَا يَخْرُجُ مِنْهَا ". فَلَمَّا أَتَيْنَا تَبُوكَ قَالَ " أَمَا إِنَّهَا سَتَهُبُّ اللَّيْلَةَ رِيحٌ شَدِيدَةٌ فَلاَ يَقُومَنَّ أَحَدٌ، وَمَنْ كَانَ مَعَهُ بَعِيرٌ فَلْيَعْقِلْهُ ". فَعَقَلْنَاهَا وَهَبَّتْ رِيحٌ شَدِيدَةٌ فَقَامَ رَجُلٌ فَأَلْقَتْهُ بِجَبَلِ طَيِّئٍ ـ وَأَهْدَى مَلِكُ أَيْلَةَ لِلنَّبِيِّ صلى الله عليه وسلم بَغْلَةً بَيْضَاءَ، وَكَسَاهُ بُرْدًا وَكَتَبَ لَهُ بِبَحْرِهِمْ ـ فَلَمَّا أَتَى وَادِيَ الْقُرَى قَالَ لِلْمَرْأَةِ " كَمْ جَاءَ حَدِيقَتُكِ ". قَالَتْ عَشَرَةَ أَوْسُقٍ خَرْصَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنِّي مُتَعَجِّلٌ إِلَى الْمَدِينَةِ، فَمَنْ أَرَادَ مِنْكُمْ أَنْ يَتَعَجَّلَ مَعِي فَلْيَتَعَجَّلْ ". فَلَمَّا ـ قَالَ ابْنُ بَكَّارٍ كَلِمَةً مَعْنَاهَا ـ أَشْرَفَ عَلَى الْمَدِينَةِ قَالَ " هَذِهِ طَابَةُ ". فَلَمَّا رَأَى أُحُدًا قَالَ " هَذَا جُبَيْلٌ يُحِبُّنَا وَنُحِبُّهُ، أَلاَ أُخْبِرُكُمْ بِخَيْرِ دُورِ الأَنْصَارِ ". قَالُوا بَلَى. قَالَ " دُورُ بَنِي النَّجَّارِ، ثُمَّ دُورُ بَنِي عَبْدِ الأَشْهَلِ، ثُمَّ دُورُ بَنِي سَاعِدَةَ، أَوْ دُورُ بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ، وَفِي كُلِّ دُورِ الأَنْصَارِ ـ يَعْنِي ـ خَيْرًا ". وَقَالَ سُلَيْمَانُ بْنُ بِلاَلٍ حَدَّثَنِي عَمْرٌو، " ثُمَّ دَارُ بَنِي الْحَارِثِ، ثُمَّ بَنِي سَاعِدَةَ ". وَقَالَ سُلَيْمَانُ عَنْ سَعْدِ بْنِ سَعِيدٍ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ عَبَّاسٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أُحُدٌ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ ". قَالَ أَبُو عَبْدِ اللَّهِ كُلُّ بُسْتَانٍ عَلَيْهِ حَائِطٌ فَهْوَ حَدِيقَةٌ، وَمَا لَمْ يَكُنْ عَلَيْهِ حَائِطٌ لَمْ يَقُلْ حَدِيقَةٌ.

Reference	: Sahih al-Bukhari 1481, 1482

In-book reference : Book 24, Hadith 83
USC-MSA web (English) reference : Vol. 2, Book 24, Hadith 559
(deprecated numbering scheme)

(55) Chapter: 'Ushr on the yield of the land irrigated by rain or running water

(55) باب الْعُشْرِ فِيمَا يُسْقَى مِنْ مَاءِ السَّمَاءِ وَبِالْمَاءِ الْجَارِي

وَلَمْ يَرَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فِي الْعَسَلِ شَيْئًا.

Narrated Salim bin `Abdullah from his father:

The Prophet (ﷺ) said, "On a land irrigated by rain water or by natural water channels or if the land is wet due to a near by water channel Ushr (i.e. one-tenth) is compulsory (as Zakat); and on the land irrigated by the well, half of an Ushr (i.e. one-twentieth) is compulsory (as Zakat on the yield of the land)."

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " **فِيمَا سَقَتِ السَّمَاءُ وَالْعُيُونُ أَوْ كَانَ عَثَرِيًّا الْعُشْرُ، وَمَا سُقِيَ بِالنَّضْحِ نِصْفُ الْعُشْرِ** ". قَالَ أَبُو عَبْدِ اللَّهِ هَذَا تَفْسِيرُ الأَوَّلِ لأَنَّهُ لَمْ يُوَقِّتْ فِي الأَوَّلِ ـ يَعْنِي حَدِيثَ ابْنِ عُمَرَ ـ وَفِيمَا سَقَتِ السَّمَاءُ الْعُشْرُ وَبَيَّنَ فِي هَذَا وَوَقَّتَ، وَالزِّيَادَةُ مَقْبُولَةٌ، وَالْمُفَسَّرُ يَقْضِي عَلَى الْمُبْهَمِ إِذَا رَوَاهُ أَهْلُ الثَّبَتِ، كَمَا رَوَى الْفَضْلُ بْنُ عَبَّاسٍ أَنَّ النَّبِيَّ صلى الله عليه وسلم لَمْ يُصَلِّ فِي الْكَعْبَةِ. وَقَالَ بِلاَلٌ قَدْ صَلَّى. فَأُخِذَ بِقَوْلِ بِلاَلٍ وَتُرِكَ قَوْلُ الْفَضْلِ.

Reference : Sahih al-Bukhari 1483
In-book reference : Book 24, Hadith 84
USC-MSA web (English) reference : Vol. 2, Book 24, Hadith 560
(deprecated numbering scheme)

(56) Chapter: There is no Zakat on less than five Awsuq

(56) باب لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "There is no Zakat on less than five Awsuq (of dates), or on less than five camels, or on less than five Awaq of silver." (22 Yemeni Riyals Faransa).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا مَالِكٌ، قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَيْسَ فِيمَا أَقَلُّ مِنْ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ، وَلاَ فِي أَقَلَّ مِنْ خَمْسَةٍ مِنَ الإِبِلِ الذَّوْدِ صَدَقَةٌ، وَلاَ فِي أَقَلَّ مِنْ خَمْسِ أَوَاقٍ مِنَ الْوَرِقِ صَدَقَةٌ ". قَالَ أَبُو عَبْدِ اللَّهِ هَذَا تَفْسِيرُ الأَوَّلِ إِذَا قَالَ " لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ ". وَيُؤْخَذُ أَبَدًا فِي الْعِلْمِ بِمَا زَادَ أَهْلُ الثَّبَتِ أَوْ بَيَّنُوا.

Reference : Sahih al-Bukhari 1484
In-book reference : Book 24, Hadith 85
USC-MSA web (English) reference : Vol. 2, Book 24, Hadith 561
(deprecated numbering scheme)

(57) Chapter: Zakat of dates during plucking season

(57) باب أَخْذِ صَدَقَةِ التَّمْرِ عِنْدَ صِرَامِ النَّخْلِ

وَهَلْ يُتْرَكُ الصَّبِيُّ فَيَمَسُّ تَمْرَ الصَّدَقَةِ

Narrated Abu Huraira:

Dates used to be brought to Allah's Messenger (ﷺ) immediately after being plucked. Different persons would bring their dates till a big heap collected (in front of the Prophet). Once Al-Hasan and Al-Husain were playing with

these dates. One of them took a date and put it in his mouth. Allah's Messenger (ﷺ) looked at him and took it out from his mouth and said, "Don't you know that Muhammad's offspring do not eat what is given in charity?"
حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الأَسَدِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُؤْتَى بِالتَّمْرِ عِنْدَ صِرَامِ النَّخْلِ فَيَجِيءُ هَذَا بِتَمْرِهِ وَهَذَا مِنْ تَمْرِهِ حَتَّى يَصِيرَ عِنْدَهُ كَوْمًا مِنْ تَمْرٍ، فَجَعَلَ الْحَسَنُ وَالْحُسَيْنُ ـ رضى الله عنهما ـ يَلْعَبَانِ بِذَلِكَ التَّمْرِ، فَأَخَذَ أَحَدُهُمَا تَمْرَةً، فَجَعَلَهَا فِي فِيهِ، فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَخْرَجَهَا مِنْ فِيهِ فَقَالَ " أَمَا عَلِمْتَ أَنَّ آلَ مُحَمَّدٍ صلى الله عليه وسلم لاَ يَأْكُلُونَ الصَّدَقَةَ ".

Reference	: Sahih al-Bukhari 1485
In-book reference	: Book 24, Hadith 86
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 562

(58) Chapter: Whoever sold his fruits, trees, land or crops and gave Zakat from some other property

(58) باب مَنْ بَاعَ ثِمَارَهُ أَوْ نَخْلَهُ أَوْ أَرْضَهُ أَوْ زَرْعَهُ، وَقَدْ وَجَبَ فِيهِ الْعُشْرُ أَوِ الصَّدَقَةُ فَأَدَّى الزَّكَاةَ مِنْ غَيْرِهِ أَوْ بَاعَ ثِمَارَهُ وَلَمْ تَجِبْ فِيهِ الصَّدَقَةُ

وَقَوْلُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لاَ تَبِيعُوا الثَّمَرَةَ حَتَّى يَبْدُوَ صَلاَحُهَا». فَلَمْ يَحْظُرِ الْبَيْعَ بَعْدَ الصَّلاَحِ عَلَى أَحَدٍ وَلَمْ يَخُصَّ مَنْ وَجَبَ عَلَيْهِ الزَّكَاةُ مِمَّنْ لَمْ تَجِبْ.

Narrated Ibn `Umar:

The Prophet (ﷺ) had forbidden the sale of dates till they were good (ripe), and when it was asked what it meant, the Prophet (ﷺ) said, "Till there is no danger of blight."
حَدَّثَنَا حَجَّاجٌ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، سَمِعْتُ ابْنَ عُمَرَ ـ رضى الله عنهما ـ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ بَيْعِ الثَّمَرَةِ حَتَّى يَبْدُوَ صَلاَحُهَا. وَكَانَ إِذَا سُئِلَ عَنْ صَلاَحِهَا قَالَ حَتَّى تَذْهَبَ عَاهَتُهُ.

Reference	: Sahih al-Bukhari 1486
In-book reference	: Book 24, Hadith 87
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 563

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) had forbidden the sale of fruits till they were ripe (free from blight).
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنِي اللَّيْثُ، حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ بَيْعِ الثِّمَارِ حَتَّى يَبْدُوَ صَلاَحُهَا.

Reference	: Sahih al-Bukhari 1487
In-book reference	: Book 24, Hadith 88
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 564

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) forbade the selling of fruits until they were ripe. The Prophet (ﷺ) (p.b.u.h) added, "It means that they become red ."
حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ بَيْعِ الثِّمَارِ حَتَّى تُزْهِيَ، قَالَ حَتَّى تَحْمَارَّ.

Reference	: Sahih al-Bukhari 1488
In-book reference	: Book 24, Hadith 89

USC-MSA web (English) reference : Vol. 2, Book 24, Hadith 565
(deprecated numbering scheme)

(59) Chapter: Can one buy the thing which he has given in charity?

(59) باب هَلْ يَشْتَرِي صَدَقَتَهُ

وَلاَ بَأْسَ أَنْ يَشْتَرِيَ صَدَقَتَهُ غَيْرُهُ لأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا نَهَى الْمُتَصَدِّقَ خَاصَّةً عَنِ الشِّرَاءِ وَلَمْ يَنْهَ غَيْرَهُ.

Narrated `Abdullah bin `Umar:

`Umar bin Al-Khattab gave a horse in charity in Allah's Cause and later he saw it being sold in the market and intended to purchase it. Then he went to the Prophet (ﷺ) and asked his permission. The Prophet said, "Do not take back what you have given in charity." For this reason, Ibn `Umar never purchased the things which he had given in charity, and in case he had purchased something (unknowingly) he would give it in charity again.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ كَانَ يُحَدِّثُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ تَصَدَّقَ بِفَرَسٍ فِي سَبِيلِ اللَّهِ فَوَجَدَهُ يُبَاعُ، فَأَرَادَ أَنْ يَشْتَرِيَهُ، ثُمَّ أَتَى النَّبِيَّ صلى الله عليه وسلم فَاسْتَأْمَرَهُ فَقَالَ ‏"‏ لاَ تَعُدْ فِي صَدَقَتِكَ ‏"‏ فَبِذَلِكَ كَانَ ابْنُ عُمَرَ ـ رضى الله عنهما ـ لاَ يَتْرُكُ أَنْ يَبْتَاعَ شَيْئًا تَصَدَّقَ بِهِ إِلاَّ جَعَلَهُ صَدَقَةً‏.‏

Reference : Sahih al-Bukhari 1489
In-book reference : Book 24, Hadith 90
USC-MSA web (English) reference : Vol. 2, Book 24, Hadith 566
(deprecated numbering scheme)

Narrated `Umar:

Once I gave a horse in Allah's Cause (in charity) but that person did not take care of it. I intended to buy it, as I thought he would sell it at a low price. So, I asked the Prophet (ﷺ) (p.b.u.h) about it. He said, "Neither buy, nor take back your alms which you have given, even if the seller were willing to sell it for one Dirham, for he who takes back his alms is like the one who swallows his own vomit."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ عُمَرَ ـ رضى الله عنه ـ يَقُولُ حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ، فَأَضَاعَهُ الَّذِي كَانَ عِنْدَهُ، فَأَرَدْتُ أَنْ أَشْتَرِيَهُ، وَظَنَنْتُ أَنَّهُ يَبِيعُهُ بِرُخْصٍ، فَسَأَلْتُ النَّبِيَّ صلى الله عليه وسلم فَقَالَ ‏"‏ لاَ تَشْتَرِ وَلاَ تَعُدْ فِي صَدَقَتِكَ، وَإِنْ أَعْطَاكَهُ بِدِرْهَمٍ، فَإِنَّ الْعَائِدَ فِي صَدَقَتِهِ كَالْعَائِدِ فِي قَيْئِهِ ‏"‏‏.‏

Reference : Sahih al-Bukhari 1490
In-book reference : Book 24, Hadith 91
USC-MSA web (English) reference : Vol. 2, Book 24, Hadith 567
(deprecated numbering scheme)

(60) Chapter: What is said regarding what is given to the Prophet (saws) and his offspring in charity

(60) باب مَا يُذْكَرُ فِي الصَّدَقَةِ لِلنَّبِيِّ صلى الله عليه وسلم

Narrated Abu Huraira:

Al-Hasan bin `Ali took a date from the dates given in charity and put it in his mouth. The Prophet (ﷺ) said, "Expel it from your mouth. Don't you know that we do not eat a thing which is given in charity?"

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ أَخَذَ الْحَسَنُ بْنُ عَلِيٍّ ـ رضى الله عنهما ـ تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ، فَجَعَلَهَا فِي فِيهِ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ كِخٍ كِخٍ ـ لِيَطْرَحَهَا ثُمَّ قَالَ ـ أَمَا شَعَرْتَ أَنَّا لاَ نَأْكُلُ الصَّدَقَةَ ‏"‏‏.‏

Reference : Sahih al-Bukhari 1491
In-book reference : Book 24, Hadith 92
USC-MSA web (English) reference : Vol. 2, Book 24, Hadith 568
(deprecated numbering scheme)

(61) Chapter: As-Sadaqa for the freed slave-girls of the wives of the Prophet (saws)

(61) باب الصَّدَقَةِ عَلَى مَوَالِي أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم

Narrated Ibn `Abbas:

The Prophet (ﷺ) saw a dead sheep which had been given in charity to a freed slave-girl of Maimuna, the wife of the Prophet (ﷺ) . The Prophet (ﷺ) said, "Why don't you get the benefit of its hide?" They said, "It is dead." He replied, "Only to eat (its meat) is illegal."

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ وَجَدَ النَّبِيُّ صلى الله عليه وسلم شَاةً مَيِّتَةً أُعْطِيَتْهَا مَوْلاَةٌ لِمَيْمُونَةَ مِنَ الصَّدَقَةِ، قَالَ النَّبِيُّ صلى الله عليه وسلم " هَلاَّ انْتَفَعْتُمْ بِجِلْدِهَا ". قَالُوا إِنَّهَا مَيْتَةٌ. قَالَ " إِنَّمَا حَرُمَ أَكْلُهَا ".

Reference	: Sahih al-Bukhari 1492
In-book reference	: Book 24, Hadith 93
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 569

Narrated Al-Aswad:

`Aisha intended to buy Barira (a slave-girl) in order to manumit her and her masters intended to put the condition that her Al-wala would be for them. `Aisha mentioned that to the Prophet (ﷺ) who said to her, "Buy her, as the "Wala" is for the manumitted." Once some meat was presented to the Prophet (ﷺ) and `Aisha said to him, "This (meat) was given in charity to Barira." He said, "It is an object of charity for Barira but a gift for us."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا الْحَكَمُ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِيَ بَرِيرَةَ لِلْعِتْقِ، وَأَرَادَ مَوَالِيهَا أَنْ يَشْتَرِطُوا وَلاَءَهَا، فَذَكَرَتْ عَائِشَةُ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ لَهَا النَّبِيُّ صلى الله عليه وسلم " اشْتَرِيهَا، فَإِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ ". قَالَتْ وَأُتِيَ النَّبِيُّ صلى الله عليه وسلم بِلَحْمٍ فَقُلْتُ هَذَا مَا تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ فَقَالَ " هُوَ لَهَا صَدَقَةٌ، وَلَنَا هَدِيَّةٌ ".

Reference	: Sahih al-Bukhari 1493
In-book reference	: Book 24, Hadith 94
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 570

(62) Chapter: When alms is transferred

(62) باب إِذَا تَحَوَّلَتِ الصَّدَقَةُ

Narrated Um 'Atiyya Al-Ansariya:

The Prophet (ﷺ) went to `Aisha and asked her whether she had something (to eat). She replied that she had nothing except the mutton (piece) which Nusaiba (Um 'Atiyya) had sent to us (Buraira) in charity." The Prophet (ﷺ) said, "It has reached its place and now it is not a thing of charity but a gift for us."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا خَالِدٌ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ الأَنْصَارِيَّةِ ـ رضى الله عنها ـ قَالَتْ دَخَلَ النَّبِيُّ صلى الله عليه وسلم عَلَى عَائِشَةَ ـ رضى الله عنها ـ فَقَالَ " هَلْ عِنْدَكُمْ شَىْءٌ ". فَقَالَتْ لاَ. إِلاَّ شَىْءٌ بَعَثَتْ بِهِ إِلَيْنَا نُسَيْبَةُ مِنَ الشَّاةِ الَّتِي بَعَثْتَ بِهَا مِنَ الصَّدَقَةِ. فَقَالَ " إِنَّهَا قَدْ بَلَغَتْ مَحِلَّهَا ".

Reference	: Sahih al-Bukhari 1494
In-book reference	: Book 24, Hadith 95
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 571

Narrated Anas:

Some meat was presented to the Prophet (ﷺ) (p.b.u.h) and it had been given to Barira (the freed slave-girl of Aisha) in charity. He said, "This meat is a thing of charity for Barira but it is a gift for us."

حَدَّثَنَا يَحْيَى بْنُ مُوسَى، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم أُتِيَ بِلَحْمٍ تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ فَقَالَ " هُوَ عَلَيْهَا صَدَقَةٌ، وَهُوَ لَنَا هَدِيَّةٌ ". وَقَالَ أَبُو دَاوُدَ أَنْبَأَنَا شُعْبَةُ، عَنْ قَتَادَةَ، سَمِعَ أَنَسًا، عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 1495
In-book reference	: Book 24, Hadith 96
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 572

(63) Chapter: Zakat should be taken from the rich and given to the poor

(63) باب أَخْذِ الصَّدَقَةِ مِنَ الأَغْنِيَاءِ وَتُرَدَّ فِي الْفُقَرَاءِ حَيْثُ كَانُوا

Narrated Abu Ma`bad:

(the slave of Ibn `Abbas) Allah's Messenger (ﷺ) said to Mu`adh when he sent him to Yemen, "You will go to the people of the Scripture. So, when you reach there, invite them to testify that none has the right to be worshipped but Allah, and that Muhammad is His Apostle. And if they obey you in that, tell them that Allah has enjoined on them five prayers in each day and night. And if they obey you in that tell them that Allah has made it obligatory on them to pay the Zakat which will be taken from the rich among them and given to the poor among them. If they obey you in that, then avoid taking the best of their possessions, and be afraid of the curse of an oppressed person because there is no screen between his invocation and Allah."

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبَدٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِمُعَاذِ بْنِ جَبَلٍ حِينَ بَعَثَهُ إِلَى الْيَمَنِ " إِنَّكَ سَتَأْتِي قَوْمًا أَهْلَ كِتَابٍ، فَإِذَا جِئْتَهُمْ فَادْعُهُمْ إِلَى أَنْ يَشْهَدُوا أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ، فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ عَلَى فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَاتَّقِ دَعْوَةَ الْمَظْلُومِ، فَإِنَّهُ لَيْسَ بَيْنَهُ وَبَيْنَ اللَّهِ حِجَابٌ ".

Reference	: Sahih al-Bukhari 1496
In-book reference	: Book 24, Hadith 97
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 573

(64) Chapter: The invoking and supplicating of the Imam for the one who gives in charity

(64) باب صَلاَةِ الإِمَامِ وَدُعَائِهِ لِصَاحِبِ الصَّدَقَةِ

وَقَوْلِهِ: {خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلاَتَكَ سَكَنٌ لَهُمْ}.

Narrated 'Abdullah bin Abu Aufa :

Whenever a person came to the Prophet (ﷺ) with his alms, the Prophet (ﷺ) would say, "O Allah! Send your Blessings upon so and so." My father went to the Prophet (ﷺ) with his alms and the Prophet (ﷺ) said, "O Allah! Send your blessings upon the offspring of Abu Aufa."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا أَتَاهُ قَوْمٌ بِصَدَقَتِهِمْ قَالَ " اللَّهُمَّ صَلِّ عَلَى آلِ فُلاَنٍ ". فَأَتَاهُ أَبِي بِصَدَقَتِهِ، فَقَالَ " اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى ".

Reference	: Sahih al-Bukhari 1497
In-book reference	: Book 24, Hadith 98
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 574

(65) Chapter: (Is Zakat imposed on) what is taken out of the sea

(65) باب مَا يُسْتَخْرَجُ مِنَ الْبَحْرِ

وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا لَيْسَ الْعَنْبَرُ بِرِكَازٍ هُوَ شَيْءٌ دَسَرَهُ الْبَحْرُ.
وَقَالَ الْحَسَنُ فِي الْعَنْبَرِ وَاللُّؤْلُؤِ الْخُمُسُ، فَإِنَّمَا جَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الرِّكَازِ الْخُمُسَ، لَيْسَ فِي الَّذِي يُصَابُ فِي الْمَاءِ.

Narrated Abu Huraira

The Prophet (ﷺ) said, "A man from Bani Israel asked someone from Bani Israel to give him a loan of one thousand Dinars and the later gave it to him. The debtor went on a voyage (when the time for the payment of the debt became due) but he did not find a boat, so he took a piece of wood and bored it and put 1000 diners in it and threw it into the sea. The creditor went out and took the piece of wood to his family to be used as fire-wood." (See Hadith No. 488 B, Vol. 3). And the Prophet (ﷺ) narrated the narration (and said), "When he sawed the wood, he found his money."

وَقَالَ اللَّيْثُ حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم " أَنَّ رَجُلاً مِنْ بَنِي إِسْرَائِيلَ سَأَلَ بَعْضَ بَنِي إِسْرَائِيلَ بِأَنْ يُسْلِفَهُ أَلْفَ دِينَارٍ، فَدَفَعَهَا إِلَيْهِ، فَخَرَجَ فِي الْبَحْرِ، فَلَمْ يَجِدْ مَرْكَبًا، فَأَخَذَ خَشَبَةً فَنَقَرَهَا فَأَدْخَلَ فِيهَا أَلْفَ دِينَارٍ، فَرَمَى بِهَا فِي الْبَحْرِ، فَخَرَجَ الرَّجُلُ الَّذِي كَانَ أَسْلَفَهُ، فَإِذَا بِالْخَشَبَةِ فَأَخَذَهَا لأَهْلِهِ حَطَبًا ـ فَذَكَرَ الْحَدِيثَ ـ فَلَمَّا نَشَرَهَا وَجَدَ الْمَالَ ".

Reference	: Sahih al-Bukhari 1498
In-book reference	: Book 24, Hadith 99
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 574

(66) Chapter: There is Khumus on Rikaz

(66) باب فِي الرِّكَازِ الْخُمُسُ

وَقَالَ مَالِكٌ وَابْنُ إِدْرِيسَ الرِّكَازُ دِفْنُ الْجَاهِلِيَّةِ، فِي قَلِيلِهِ وَكَثِيرِهِ الْخُمُسُ. وَلَيْسَ الْمَعْدِنُ بِرِكَازٍ، وَقَدْ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَعْدِنِ: «جُبَارٌ، وَفِي الرِّكَازِ الْخُمُسُ». وَأَخَذَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ مِنَ الْمَعَادِنِ مِنْ كُلِّ مِائَتَيْنِ خَمْسَةً.
وَقَالَ الْحَسَنُ مَا كَانَ مِنْ رِكَازٍ فِي أَرْضِ الْحَرْبِ فَفِيهِ الْخُمُسُ، وَمَا كَانَ مِنْ أَرْضِ السِّلْمِ فَفِيهِ الزَّكَاةُ، وَإِنْ وَجَدْتَ اللُّقَطَةَ فِي أَرْضِ الْعَدُوِّ فَعَرِّفْهَا، وَإِنْ كَانَتْ مِنَ الْعَدُوِّ فَفِيهَا الْخُمُسُ.
وَقَالَ بَعْضُ النَّاسِ الْمَعْدِنُ رِكَازٌ مِثْلُ دِفْنِ الْجَاهِلِيَّةِ لأَنَّهُ يُقَالُ أَرْكَزَ الْمَعْدِنُ. إِذَا خَرَجَ مِنْهُ شَيْءٌ. قِيلَ لَهُ قَدْ يُقَالُ لِمَنْ وُهِبَ لَهُ شَيْءٌ، أَوْ رَبِحَ رِبْحًا كَثِيرًا، أَوْ كَثُرَ ثَمَرُهُ أَرْكَزْتَ. ثُمَّ نَاقَضَ وَقَالَ لاَ بَأْسَ أَنْ يَكْتُمَهُ فَلاَ يُؤَدِّيَ الْخُمُسَ.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "There is no compensation for one killed or wounded by an animal or by falling in a well, or because of working in mines; but Khumus is compulsory on Rikaz."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَعَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْعَجْمَاءُ جُبَارٌ، وَالْبِئْرُ جُبَارٌ، وَالْمَعْدِنُ جُبَارٌ، وَفِي الرِّكَازِ الْخُمُسُ ".

Reference	: Sahih al-Bukhari 1499
In-book reference	: Book 24, Hadith 100
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 575

(67) Chapter: "... And those employed to collect (the funds) ..."

(67) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَالْعَامِلِينَ عَلَيْهَا} وَمُحَاسَبَةِ الْمُصَدِّقِينَ مَعَ الإِمَامِ

Narrated Abu Humaid Al-Sa`idi:

Allah's Messenger (ﷺ) (p.b.u.h) appointed a man called Ibn Al-Lutbiya, from the tribe of Al-Asd to collect Zakat from Bani Sulaim. When he returned, (after collecting the Zakat) the Prophet (ﷺ) checked the account with him.

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، حَدَّثَنَا أَبُو أُسَامَةَ، أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ ـ رضى الله عنه ـ قَالَ اسْتَعْمَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَجُلاً مِنَ الأَسْدِ عَلَى صَدَقَاتِ بَنِي سُلَيْمٍ يُدْعَى ابْنَ اللُّتْبِيَّةِ، فَلَمَّا جَاءَ حَاسَبَهُ.

Reference	: Sahih al-Bukhari 1500
In-book reference	: Book 24, Hadith 101
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 576

(68) Chapter: The use of the camels and their milk given as Zakat

(68) باب اسْتِعْمَالِ إِبِلِ الصَّدَقَةِ وَأَلْبَانِهَا لأَبْنَاءِ السَّبِيلِ

Narrated Anas:

Some people from `Uraina tribe came to Medina and its climate did not suit them, so Allah's Messenger (ﷺ) (p.b.u.h) allowed them to go to the herd of camels (given as Zakat) and they drank their milk and urine (as medicine) but they killed the shepherd and drove away all the camels. So Allah's Messenger (ﷺ) sent (men) in their pursuit to catch them, and they were brought, and he had their hands and feet cut, and their eyes were branded with heated pieces of iron and they were left in the Harra (a stony place at Medina) biting the stones. (See Hadith No. 234, Vol. 1)

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ نَاسًا، مِنْ عُرَيْنَةَ اجْتَوَوُا الْمَدِينَةَ، فَرَخَّصَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَأْتُوا إِبِلَ الصَّدَقَةِ فَيَشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا، فَقَتَلُوا الرَّاعِيَ وَاسْتَاقُوا الذَّوْدَ، فَأَرْسَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأُتِيَ بِهِمْ، فَقَطَّعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَرَ أَعْيُنَهُمْ، وَتَرَكَهُمْ بِالْحَرَّةِ يَعَضُّونَ الْحِجَارَةَ. تَابَعَهُ أَبُو قِلاَبَةَ وَحُمَيْدٌ وَثَابِتٌ عَنْ أَنَسٍ.

Reference	: Sahih al-Bukhari 1501
In-book reference	: Book 24, Hadith 102
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 577

(69) Chapter: Branding the camels given in As-Sadaqa

(69) باب وَسْمِ الإِمَامِ إِبِلَ الصَّدَقَةِ بِيَدِهِ

Narrated Anas bin Malik:

I took `Abdullah bin Abu Talha to Allah's Messenger (ﷺ) to perform Tahnik for him. (Tahnik was a custom among the Muslims that whenever a child was born they used to take it to the Prophet (ﷺ) who would chew a piece of date and put a part of its juice in the child's mouth). I saw the Prophet (ﷺ) and he had an instrument for branding in his hands and was branding the camels of Zakat.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا أَبُو عَمْرٍو الأَوْزَاعِيُّ، حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ قَالَ غَدَوْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم بِعَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ لِيُحَنِّكَهُ، فَوَافَيْتُهُ فِي يَدِهِ الْمِيسَمُ يَسِمُ إِبِلَ الصَّدَقَةِ.

Reference	: Sahih al-Bukhari 1502
In-book reference	: Book 24, Hadith 103
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 24, Hadith 578

Obligatory Charity Tax After Ramadaan (Zakat ul Fitr)

كتاب الزكاة

(70) Chapter: Obligation of Sadaqat-ul-Fitr

(70) باب فَرْضِ صَدَقَةِ الْفِطْرِ

وَرَأَى أَبُو الْعَالِيَةِ وَعَطَاءٌ وَابْنُ سِيرِينَ صَدَقَةَ الْفِطْرِ فَرِيضَةً.

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) enjoined the payment of one Sa' of dates or one Sa' of barley as Zakat-ul-Fitr on every Muslim slave or free, male or female, young or old, and he ordered that it be paid before the people went out to offer the `Id prayer. (One Sa' = 3 Kilograms approx.)

حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدِ بْنِ السَّكَنِ، حَدَّثَنَا مُحَمَّدُ بْنُ جَهْضَمٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عُمَرَ بْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ فَرَضَ رَسُولُ اللَّهِ صلى الله عليه وسلم زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى الْعَبْدِ وَالْحُرِّ، وَالذَّكَرِ وَالأُنْثَى، وَالصَّغِيرِ وَالْكَبِيرِ مِنَ الْمُسْلِمِينَ، وَأَمَرَ بِهَا أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلاَةِ.

Reference	: Sahih al-Bukhari 1503
In-book reference	: Book 24, Hadith 104
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 25, Hadith 579

(71) Chapter: Sadaqat-ul-Fitr on the free or slave Muslims

(71) باب صَدَقَةِ الْفِطْرِ عَلَى الْعَبْدِ وَغَيْرِهِ مِنَ الْمُسْلِمِينَ

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) made it incumbent on all the slave or free Muslims, male or female, to pay one Sa' of dates or barley as Zakat-ul-Fitr.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم فَرَضَ زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، عَلَى كُلِّ حُرٍّ أَوْ عَبْدٍ، ذَكَرٍ أَوْ أُنْثَى، مِنَ الْمُسْلِمِينَ.

Reference	: Sahih al-Bukhari 1504
In-book reference	: Book 24, Hadith 105
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 25, Hadith 580

(72) Chapter: Sadaqat-ul-Fitr is one Sa' of barley

(72) باب صَاعٍ مِنْ شَعِيرٍ

Narrated Abu Sa`id:

We used to give one Sa' of barley as Sadaqat-ul-Fitr (per head).

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ ـ رضى الله عنه ـ قَالَ كُنَّا نُطْعِمُ الصَّدَقَةَ صَاعًا مِنْ شَعِيرٍ.

Reference	: Sahih al-Bukhari 1505
In-book reference	: Book 24, Hadith 106
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 25, Hadith 581

(73) Chapter: Sadaqat-ul-Fitr is one Sa' of meal (per head)

(73) باب صَدَقَةِ الْفِطْرِ صَاعًا مِنْ طَعَامٍ

Narrated Abu Sa`id Al-Khudri:

We used to give one Sa' of meal or one Sa' of barley or one Sa' of dates, or one Sa' of cottage cheese or one Sa' of Raisins (dried grapes) as Zakat-ul-Fitr.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدِ بْنِ أَبِي سَرْحٍ الْعَامِرِيِّ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ ـ رضى الله عنه ـ يَقُولُ كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ صَاعًا مِنْ طَعَامٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، أَوْ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ أَقِطٍ، أَوْ صَاعًا مِنْ زَبِيبٍ.

Reference	: Sahih al-Bukhari 1506
In-book reference	: Book 24, Hadith 107
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 25, Hadith 582

(74) Chapter: Sadaqat-ul-Fitr is one Sa' of dates (per head)

(74) باب صَدَقَةِ الْفِطْرِ صَاعًا مِنْ تَمْرٍ

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) ordered (Muslims) to give one Sa' of dates or one Sa' of barley as Zakat-ul-Fitr. The people rewarded two Mudds of wheat as equal to that.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ، قَالَ أَمَرَ النَّبِيُّ صلى الله عليه وسلم بِزَكَاةِ الْفِطْرِ، صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ. قَالَ عَبْدُ اللَّهِ ـ رضى الله عنه ـ فَجَعَلَ النَّاسُ عِدْلَهُ مُدَّيْنِ مِنْ حِنْطَةٍ.

Reference	: Sahih al-Bukhari 1507
In-book reference	: Book 24, Hadith 108
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 25, Hadith 583

(75) Chapter: (Sadaqat-ul-Fitr is) one Sa' of raisins (dried grapes)

(75) باب صَاعٍ مِنْ زَبِيبٍ

Narrated Abu Sa`id Al-Khudri:

In the lifetime of the Prophet (ﷺ) we used to give one Sa' of food or one Sa' of dates or one Sa' of barley or one Sa' of Raisins (dried grapes) as Sadaqat-ul-Fitr. And when Muawiya became the Caliph and the wheat was (available in abundance) he said, "I think (observe) that one Mudd (of wheat) equals two Mudds (of any of the above mentioned things).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ، سَمِعَ يَزِيدَ الْعَدَنِيَّ، حَدَّثَنَا سُفْيَانُ، عَنْ زَيْدِ بْنِ أَسْلَمَ، قَالَ حَدَّثَنِي عِيَاضُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَرْحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ قَالَ كُنَّا نُعْطِيهَا فِي زَمَانِ النَّبِيِّ صلى الله عليه وسلم صَاعًا مِنْ طَعَامٍ، أَوْ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، أَوْ صَاعًا مِنْ زَبِيبٍ، فَلَمَّا جَاءَ مُعَاوِيَةُ وَجَاءَتِ السَّمْرَاءُ قَالَ أُرَى مُدًّا مِنْ هَذَا يَعْدِلُ مُدَّيْنِ.

Reference	: Sahih al-Bukhari 1508
In-book reference	: Book 24, Hadith 109
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 25, Hadith 584

(76) Chapter: Sadaqat-ul-Fitr is to be given before the 'Eid prayers

(76) باب الصَّدَقَةِ قَبْلَ الْعِيدِ

Narrated Ibn `Umar:

The Prophet (ﷺ) ordered the people to pay Zakat-ul-Fitr before going to the `Id prayer.

حَدَّثَنَا آدَمُ، حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَ بِزَكَاةِ الْفِطْرِ قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلاَةِ.

Reference	: Sahih al-Bukhari 1509
In-book reference	: Book 24, Hadith 110
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 25, Hadith 585

Narrated Abu Sa`id Al-Khudri:

In the lifetime of Allah's Messenger (ﷺ) , we used to give one Sa' of food (edible things) as Sadaqat-ul-Fitr (to the poor). Our food used to be either of barley, raisins (dried grapes), cottage cheese or dates.

حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، حَدَّثَنَا أَبُو عُمَرَ، عَنْ زَيْدٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ قَالَ كُنَّا نُخْرِجُ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ الْفِطْرِ صَاعًا مِنْ طَعَامٍ. وَقَالَ أَبُو سَعِيدٍ وَكَانَ طَعَامَنَا الشَّعِيرُ وَالزَّبِيبُ وَالأَقِطُ وَالتَّمْرُ.

Reference	: Sahih al-Bukhari 1510
In-book reference	: Book 24, Hadith 111
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 25, Hadith 586

(77) Chapter: Sadaqat-ul-Fitr on a slave as well as on a free Muslim

(77) باب صَدَقَةِ الْفِطْرِ عَلَى الْحُرِّ وَالْمَمْلُوكِ

وَقَالَ الزُّهْرِيُّ فِي الْمَمْلُوكِينَ لِلتِّجَارَةِ يُزَكَّى فِي التِّجَارَةِ، وَيُزَكَّى فِي الْفِطْرِ.

Narrated Nafi`:

Ibn `Umar said, "The Prophet (ﷺ) made incumbent on every male or female, free man or slave, the payment of one Sa' of dates or barley as Sadaqat-ul-Fitr (or said Sadaqa-Ramadan)." The people then substituted half Sa' of wheat for that. Ibn `Umar used to give dates (as Sadaqat-ul-Fitr). Once there was scarcity of dates in Medina and Ibn `Umar gave barley. 'And Ibn `Umar used to give Sadaqat-ul- Fitr for every young and old person. He even used to give on behalf of my children. Ibn `Umar used to give Sadaqat-ul-Fitr to those who had been officially appointed for its collection. People used to give Sadaqat-ul-Fitr (even) a day or two before the `Id.

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ فَرَضَ النَّبِيُّ صلى الله عليه وسلم صَدَقَةَ الْفِطْرِ ـ أَوْ قَالَ رَمَضَانَ ـ عَلَى الذَّكَرِ وَالأُنْثَى، وَالْحُرِّ وَالْمَمْلُوكِ، صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ، فَعَدَلَ النَّاسُ بِهِ نِصْفَ صَاعٍ مِنْ بُرٍّ. فَكَانَ ابْنُ عُمَرَ ـ رضى الله عنهما ـ يُعْطِي التَّمْرَ، فَأَعْوَزَ أَهْلُ الْمَدِينَةِ مِنَ التَّمْرِ فَأَعْطَى شَعِيرًا، فَكَانَ ابْنُ عُمَرَ يُعْطِي عَنِ الصَّغِيرِ وَالْكَبِيرِ، حَتَّى إِنْ كَانَ يُعْطِي عَنْ بَنِيَّ، وَكَانَ ابْنُ عُمَرَ ـ رضى الله عنهما ـ يُعْطِيهَا الَّذِينَ يَقْبَلُونَهَا، وَكَانُوا يُعْطُونَ قَبْلَ الْفِطْرِ بِيَوْمٍ أَوْ يَوْمَيْنِ.

Reference	: Sahih al-Bukhari 1511
In-book reference	: Book 24, Hadith 112
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 25, Hadith 587

(78) Chapter: Sadaqat-ul-Fitr is obligatory on the young and the old

(78) باب صَدَقَةِ الْفِطْرِ عَلَى الصَّغِيرِ وَالْكَبِيرِ

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) has made Sadaqat-ul-Fitr obligatory, (and it was), either one Sa' of barley or one Sa' of dates (and its payment was obligatory) on young and old people, and on free men as well as on slaves.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنه ـ قَالَ فَرَضَ رَسُولُ اللَّهِ صلى الله عليه وسلم صَدَقَةَ الْفِطْرِ صَاعًا مِنْ شَعِيرٍ، أَوْ صَاعًا مِنْ تَمْرٍ عَلَى الصَّغِيرِ وَالْكَبِيرِ وَالْحُرِّ وَالْمَمْلُوكِ.

Reference	: Sahih al-Bukhari 1512
In-book reference	: Book 24, Hadith 113
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 25, Hadith 588

25 - The Book of Hajj (Pilgrimage) (1513 - 1771, 1772)
كتاب الحج

(1) Chapter: It is obligatory to perform Hajj

(1) باب وُجُوبِ الْحَجِّ وَفَضْلِهِ

{وَلِلَّهِ عَلَى النَّاسِ حَجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ}.

Narrated `Abdullah bin `Abbas:

Al-Fadl (his brother) was riding behind Allah's Messenger (ﷺ) and a woman from the tribe of Khath'am came and Al-Fadl started looking at her and she started looking at him. The Prophet (ﷺ) turned Al-Fadl's face to the other side. The woman said, "O Allah's Messenger (ﷺ)! The obligation of Hajj enjoined by Allah on His devotees has become due on my father and he is old and weak, and he cannot sit firm on the Mount; may I perform Hajj on his behalf?" The Prophet (ﷺ) replied, "Yes, you may." That happened during the Hajj-al-Wida (of the Prophet (ﷺ)).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَانَ الْفَضْلُ رَدِيفَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَجَاءَتِ امْرَأَةٌ مِنْ خَثْعَمَ، فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ، وَجَعَلَ النَّبِيُّ صلى الله عليه وسلم يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشِّقِّ الآخَرِ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ فِي الْحَجِّ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا، لاَ يَثْبُتُ عَلَى الرَّاحِلَةِ، أَفَأَحُجُّ عَنْهُ قَالَ " نَعَمْ ". وَذَلِكَ فِي حَجَّةِ الْوَدَاعِ.

Reference	: Sahih al-Bukhari 1513
In-book reference	: Book 25, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 589

(2) Chapter: "And proclaim to mankind the Hajj"

(2) بَابُ قَوْلِ اللَّهِ تَعَالَى: {يَأْتُوكَ رِجَالاً وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ لِيَشْهَدُوا مَنَافِعَ لَهُمْ}

{فِجَاجًا} الطُّرُقُ الْوَاسِعَةُ.

Narrated Ibn `Umar:

I saw that Allah's Messenger (ﷺ) used to ride on his Mount at Dhul Hulaifa and used to start saying, "Labbaik" when the Mount stood upright.

حَدَّثَنَا أَحْمَدُ بْنُ عِيسَى، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ، أَخْبَرَهُ أَنَّ ابْنَ عُمَرَ ـ رضى الله عنهما ـ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَرْكَبُ رَاحِلَتَهُ بِذِي الْحُلَيْفَةِ ثُمَّ يُهِلُّ حَتَّى تَسْتَوِيَ بِهِ قَائِمَةً.

Reference	: Sahih al-Bukhari 1514
In-book reference	: Book 25, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 590

Narrated Jabir bin `Abdullah:

that Allah's Messenger (ﷺ) started saying, "Labbaik" from Dhul-Hulaifa when his Mount stood upright carrying him .

حَدَّثَنَا إِبْرَاهِيمُ، أَخْبَرَنَا الْوَلِيدُ، حَدَّثَنَا الأَوْزَاعِيُّ، سَمِعَ عَطَاءً، يُحَدِّثُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ أَنَّ إِهْلاَلَ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ ذِي الْحُلَيْفَةِ حِينَ اسْتَوَتْ بِهِ رَاحِلَتُهُ. رَوَاهُ أَنَسٌ وَابْنُ عَبَّاسٍ رضى الله عنهم.

Reference : Sahih al-Bukhari 1515
In-book reference : Book 25, Hadith 3
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 591
(deprecated numbering scheme)

(3) Chapter: To go for Hajj on a pack-saddle (of a camel) (3) باب الْحَجِّ عَلَى الرَّحْلِ

Narrated 'Aishah:

The Prophet (ﷺ) (ﷺ) sent my brother, 'Abdur Rahman with me to Tan'im for the 'Umra, and he made me ride on the packsaddle (of a camel). 'Umar said, "Be ready to travel for Hajj as it (Hajj) is one of the two kind of Jihad".

وَقَالَ أَبَانُ حَدَّثَنَا مَالِكُ بْنُ دِينَارٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّ النَّبِيَّ صلى الله عليه وسلم بَعَثَ مَعَهَا أَخَاهَا عَبْدَ الرَّحْمَنِ، فَأَعْمَرَهَا مِنَ التَّنْعِيمِ، وَحَمَلَهَا عَلَى قَتَبٍ. وَقَالَ عُمَرُ ـ رضى الله عنه ـ شُدُّوا الرِّحَالَ فِي الْحَجِّ، فَإِنَّهُ أَحَدُ الْجِهَادَيْنِ.

Reference : Sahih al-Bukhari 1516
In-book reference : Book 25, Hadith 4
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 591
(deprecated numbering scheme)

Narrated Thumama bin `Abdullah bin Anas:

Anas performed the Hajj on a packsaddle and he was not a miser. Anas said, "Allah's Messenger (ﷺ) performed Hajj on a packsaddle and the same Mount was carrying his baggage too."

وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ، عَنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ، قَالَ حَجَّ أَنَسٌ عَلَى رَحْلٍ، وَلَمْ يَكُنْ شَحِيحًا، وَحَدَّثَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم حَجَّ عَلَى رَحْلٍ وَكَانَتْ زَامِلَتَهُ.

Reference : Sahih al-Bukhari 1517
In-book reference : Book 25, Hadith 5
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 592
(deprecated numbering scheme)

Narrated Al-Qasim bin Muhammad:

`Aisha said, "O Allah's Messenger (ﷺ)! You performed `Umra but I did not." He said, "O `Abdur-Rahman! Go along with your sister and let her perform `Umra from Tan`im." `Abdur-Rahman made her ride over the packsaddle of a she-camel and she performed `Umra.

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو عَاصِمٍ، حَدَّثَنَا أَيْمَنُ بْنُ نَابِلٍ، حَدَّثَنَا الْقَاسِمُ بْنُ مُحَمَّدٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّهَا قَالَتْ يَا رَسُولَ اللَّهِ، اعْتَمَرْتُمْ وَلَمْ أَعْتَمِرْ. فَقَالَ " يَا عَبْدَ الرَّحْمَنِ اذْهَبْ بِأُخْتِكَ فَأَعْمِرْهَا مِنَ التَّنْعِيمِ ". فَأَحْقَبَهَا عَلَى نَاقَةٍ فَاعْتَمَرَتْ.

Reference : Sahih al-Bukhari 1518
In-book reference : Book 25, Hadith 6
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 593
(deprecated numbering scheme)

(4) Chapter: The superiority of Al-Hajj-ul-Mabrur (4) باب فَضْلِ الْحَجِّ الْمَبْرُورِ

Narrated Abu Huraira:

The Prophet (ﷺ) was asked, "Which is the best deed?" He said, "To believe in Allah and His Apostle." He was then asked, "Which is the next (in goodness)?" He said, "To participate in Jihad in Allah's Cause." He was then asked, "Which is the next?" He said, "To perform Hajj-Mabrur. "

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ سُئِلَ النَّبِيُّ صلى الله عليه وسلم أَىُّ الأَعْمَالِ أَفْضَلُ قَالَ " إِيمَانٌ بِاللَّهِ وَرَسُولِهِ ". قِيلَ ثُمَّ مَاذَا قَالَ " جِهَادٌ فِي سَبِيلِ اللَّهِ ". قِيلَ ثُمَّ مَاذَا قَالَ " حَجٌّ مَبْرُورٌ ".

Reference	: Sahih al-Bukhari 1519
In-book reference	: Book 25, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 594

Narrated `Aisha:

(the mother of the faithful believers) I said, "O Allah's Messenger (ﷺ)! We consider Jihad as the best deed." The Prophet (ﷺ) said, "The best Jihad (for women) is Hajj Mabrur. "

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ، حَدَّثَنَا خَالِدٌ، أَخْبَرَنَا حَبِيبُ بْنُ أَبِي عَمْرَةَ، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ ـ رضى الله عنها ـ أَنَّهَا قَالَتْ يَا رَسُولَ اللَّهِ، نَرَى الْجِهَادَ أَفْضَلَ الْعَمَلِ، أَفَلاَ نُجَاهِدُ قَالَ " لاَ، لَكِنَّ أَفْضَلَ الْجِهَادِ حَجٌّ مَبْرُورٌ ".

Reference	: Sahih al-Bukhari 1520
In-book reference	: Book 25, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 595

Narrated Abu Huraira:

The Prophet (ﷺ) (p.b.u.h) said, "Whoever performs Hajj for Allah's pleasure and does not have sexual relations with his wife, and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا سَيَّارٌ أَبُو الْحَكَمِ، قَالَ سَمِعْتُ أَبَا حَازِمٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ ".

Reference	: Sahih al-Bukhari 1521
In-book reference	: Book 25, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 596

(5) Chapter: The demarcation of Mawaqit for Hajj (5) باب فَرْضِ مَوَاقِيتِ الْحَجِّ وَالْعُمْرَةِ

Narrated Zaid bin Jubair:

I went to visit `Abdullah bin `Umar at his house which contained many tents made of cotton cloth and these were encircled with Suradik (part of the tent). I asked him from where, should one assume Ihram for Umra. He said, "Allah's Messenger (ﷺ) had fixed as Miqat (singular of Mawaqit) Qarn for the people of Najd, Dhul-Hulaifa for the people of Medina, and Al-Juhfa for the people of Sham."

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا زُهَيْرٌ، قَالَ حَدَّثَنِي زَيْدُ بْنُ جُبَيْرٍ، أَنَّهُ أَتَى عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ فِي مَنْزِلِهِ وَلَهُ فُسْطَاطٌ وَسُرَادِقٌ، فَسَأَلْتُهُ مِنْ أَيْنَ يَجُوزُ أَنْ أَعْتَمِرَ قَالَ فَرَضَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم لأَهْلِ نَجْدٍ قَرْنًا، وَلأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلأَهْلِ الشَّأْمِ الْجُحْفَةَ.

Reference	: Sahih al-Bukhari 1522
In-book reference	: Book 25, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 597

(6) Chapter: The Statement of Allah Ta'ala (6) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى}

Narrated Ibn `Abbas:

The people of Yemen used to come for Hajj and used not to bring enough provisions with them and used to say that they depend on Allah. On their arrival in Medina they used to beg the people, and so Allah revealed, "And take a provision (with you) for the journey, but the best provision is the fear of Allah." (2.197).

حَدَّثَنَا يَحْيَى بْنُ بِشْرٍ، حَدَّثَنَا شَبَابَةُ، عَنْ وَرْقَاءَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَانَ أَهْلُ الْيَمَنِ يَحُجُّونَ وَلاَ يَتَزَوَّدُونَ وَيَقُولُونَ نَحْنُ الْمُتَوَكِّلُونَ، فَإِذَا قَدِمُوا مَكَّةَ سَأَلُوا النَّاسَ، فَأَنْزَلَ اللَّهُ تَعَالَى {وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى}. رَوَاهُ ابْنُ عُيَيْنَةَ عَنْ عَمْرٍو عَنْ عِكْرِمَةَ مُرْسَلاً.

Reference	: Sahih al-Bukhari 1523
In-book reference	: Book 25, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 598

(7) Chapter: Miqat of Hajj and 'Umra for the people of Makkah

(7) باب مُهَلِّ أَهْلِ مَكَّةَ لِلْحَجِّ وَالْعُمْرَةِ

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) (p.b.u.h) made Dhul-Huiaifa as the Miqat for the people of Medina; Al-Juhfa for the people of Sham; Qarn-al-Manazil for the people of Najd; and Yalamlam for the people of Yemen; and these Mawaqit are for the people at those very places, and besides them for those who come thorough those places with the intention of performing Hajj and `Umra; and whoever is living within these boundaries can assume lhram from the place he starts, and the people of Mecca can assume Ihram from Mecca.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ إِنَّ النَّبِيَّ صلى الله عليه وسلم وَقَّتَ لأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلأَهْلِ الشَّأْمِ الْجُحْفَةَ، وَلأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ، وَلأَهْلِ الْيَمَنِ يَلَمْلَمَ، هُنَّ لَهُنَّ وَلِمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِهِنَّ، مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، وَمَنْ كَانَ دُونَ ذَلِكَ فَمِنْ حَيْثُ أَنْشَأَ، حَتَّى أَهْلُ مَكَّةَ مِنْ مَكَّةَ.

Reference	: Sahih al-Bukhari 1524
In-book reference	: Book 25, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 599

(8) Chapter: The Miqat for the people of Al-Madina

(8) باب مِيقَاتِ أَهْلِ الْمَدِينَةِ وَلاَ يُهِلُّوا قَبْلَ ذِي الْحُلَيْفَةِ

Narrated Nafi`:

`Abdullah bin `Umar said, "Allah's Messenger (ﷺ) said, 'The people of Medina should assume lhram from Dhul-Hulaifa; the people of Sham from Al-Juhfa; and the people of Najd from Qarn." And `Abdullah added, "I was informed that Allah's Messenger (ﷺ) had said, 'The people of Yemen should assume Ihram from Yalamlam.' "

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يُهِلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ، وَأَهْلُ الشَّأْمِ مِنَ الْجُحْفَةِ، وَأَهْلُ نَجْدٍ مِنْ قَرْنٍ ". قَالَ عَبْدُ اللَّهِ وَبَلَغَنِي أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " وَيُهِلُّ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ ".

Reference	: Sahih al-Bukhari 1525
In-book reference	: Book 25, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 600

(9) Chapter: The Miqat for the people of Sham

(9) باب مُهَلِّ أَهْلِ الشَّأْمِ

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) had fixed Dhul Hulaifa as the Miqat for the people of Medina; Al-Juhfa for the people of Sham; and Qarn Ul-Manazil for the people of Najd; and Yalamlam for the people of Yemen. So, these (above mentioned) are the Mawaqit for all those living at those places, and besides them for those who come through those places with the intention of performing Hajj and `Umra and whoever lives within these places should assume Ihram from his dwelling place, and similarly the people of Mecca can assume lhram from Mecca.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ وَقَّتَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلأَهْلِ الشَّأْمِ الْجُحْفَةَ، وَلأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ، وَلأَهْلِ الْيَمَنِ يَلَمْلَمَ، فَهُنَّ لَهُنَّ وَلِمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ، لِمَنْ كَانَ يُرِيدُ الْحَجَّ وَالْعُمْرَةَ، فَمَنْ كَانَ دُونَهُنَّ فَمُهَلُّهُ مِنْ أَهْلِهِ، وَكَذَاكَ حَتَّى أَهْلُ مَكَّةَ يُهِلُّونَ مِنْهَا.

Reference	: Sahih al-Bukhari 1526
In-book reference	: Book 25, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 601

(10) Chapter: The Miqat for the people of Najd (10) باب مُهَلِّ أَهْلِ نَجْدٍ

Narrated Salim from his father who said:

"The Prophet (ﷺ) had fixed the Mawaqit as follows: (No. 603)

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا سُفْيَانُ، حَفِظْنَاهُ مِنَ الزُّهْرِيِّ عَنْ سَالِمٍ، عَنْ أَبِيهِ، وَقَّتَ النَّبِيُّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 1527
In-book reference	: Book 25, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 602

Narrated Salim bin `Abdullah from his father:

I heard Allah's Messenger (ﷺ) saying, "The Miqat for the people of Medina is Dhul-Hulaifa; for the people of Sham is Mahita; (i.e. Al-Juhfa); and for the people of Najd is Qarn. And said Ibn `Umar, "They claim, but I did not hear personally, that the Prophet (ﷺ) said, "The Miqat for the people of Yemen is Yalamlam."

حَدَّثَنَا أَحْمَدُ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ ـ رضى الله عنه ـ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مُهَلُّ أَهْلِ الْمَدِينَةِ ذُو الْحُلَيْفَةِ، وَمُهَلُّ أَهْلِ الشَّأْمِ مَهْيَعَةُ وَهِيَ الْجُحْفَةُ، وَأَهْلِ نَجْدٍ قَرْنٌ ". قَالَ ابْنُ عُمَرَ ـ رضى الله عنهما ـ زَعَمُوا أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ وَلَمْ أَسْمَعْهُ " وَمُهَلُّ أَهْلِ الْيَمَنِ يَلَمْلَمُ ".

Reference	: Sahih al-Bukhari 1528
In-book reference	: Book 25, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 603

(11) Chapter: The Miqat for the people living within Mawaqit (11) باب مُهَلِّ مَنْ كَانَ دُونَ الْمَوَاقِيتِ

Narrated Ibn `Abbas:

The Prophet (ﷺ) fixed Dhul-Hulaifa as the Miqat for the people of Medina, Al-Juhfa, for the people of Sham, Yalamlam for the people of Yemen, and Qarn for the people of Najd. And these Mawaqit are for those living at those very places, and besides them for those who come through those places with the intention of performing Hajj and Umra; and whoever is living inside these places can assume lhram from his own dwelling place, and the people of Mecca can assume lhram from Mecca.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم وَقَّتَ لأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلأَهْلِ الشَّأْمِ الْجُحْفَةَ، وَلأَهْلِ الْيَمَنِ يَلَمْلَمَ، وَلأَهْلِ نَجْدٍ قَرْنًا، فَهُنَّ لَهُنَّ وَلِمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ، مِمَّنْ كَانَ يُرِيدُ الْحَجَّ وَالْعُمْرَةَ فَمَنْ كَانَ دُونَهُنَّ فَمِنْ أَهْلِهِ حَتَّى إِنَّ أَهْلَ مَكَّةَ يُهِلُّونَ مِنْهَا.

Reference : Sahih al-Bukhari 1529
In-book reference : Book 25, Hadith 17
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 604
(deprecated numbering scheme)

(12) Chapter: The Miqat for the people of Yemen (12) باب مُهَلِّ أَهْلِ الْيَمَنِ

Narrated Ibn `Abbas:

The Prophet (ﷺ) (p.b.u.h) fixed Dhul-Hulaifa as the Miqat for the people of Medina, Al-Juhfa for the people of Sham, Qarn-al-Manazil for the people of Najd, and Yalamlam for the people of Yemen; and these Mawaqit are for those living at those very places, and besides them for those whom come through them with the intention of performing Hajj and Umra; and whoever is living within these Mawaqit should assume lhram from where he starts, and the people of Mecca can assume Ihram from Mecca.

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا وُهَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، رضى الله عنهما أَنَّ النَّبِيَّ صلى الله عليه وسلم وَقَّتَ لأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلأَهْلِ الشَّأْمِ الْجُحْفَةَ، وَلأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ، وَلأَهْلِ الْيَمَنِ يَلَمْلَمَ، هُنَّ لأَهْلِهِنَّ وَلِكُلِّ آتٍ أَتَى عَلَيْهِنَّ مِنْ غَيْرِهِمْ مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ فَمَنْ كَانَ دُونَ ذَلِكَ، فَمِنْ حَيْثُ أَنْشَأَ حَتَّى أَهْلُ مَكَّةَ مِنْ مَكَّةَ.

Reference : Sahih al-Bukhari 1530
In-book reference : Book 25, Hadith 18
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 605
(deprecated numbering scheme)

(13) Chapter: The Miqat for the people of â€˜Iraq is Dhat-â€˜Irq (13) باب ذَاتُ عِرْقٍ لأَهْلِ الْعِرَاقِ

Narrated Ibn `Umar:

When these two towns (Basra and Kufa) were captured, the people went to `Umar and said, "O the Chief of the faithful believers! The Prophet (ﷺ) fixed Qarn as the Miqat for the people of Najd, it is beyond our way and it is difficult for us to pass through it." He said, "Take as your Miqat a place situated opposite to Qarn on your usual way. So, he fixed Dhatu-Irq (as their Miqat)."

حَدَّثَنِي عَلِيُّ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ لَمَّا فُتِحَ هَذَانِ الْمِصْرَانِ أَتَوْا عُمَرَ فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم حَدَّ لأَهْلِ نَجْدٍ قَرْنًا، وَهُوَ جَوْرٌ عَنْ طَرِيقِنَا، وَإِنَّا إِنْ أَرَدْنَا قَرْنًا شَقَّ عَلَيْنَا. قَالَ فَانْظُرُوا حَذْوَهَا مِنْ طَرِيقِكُمْ. فَحَدَّ لَهُمْ ذَاتَ عِرْقٍ.

Reference : Sahih al-Bukhari 1531
In-book reference : Book 25, Hadith 19
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 606
(deprecated numbering scheme)

(14) Chapter: (14) باب

Narrated Nafi`:

`Abdullah bin `Umar' said, "Allah's Messenger (ﷺ) made his camel sit (i.e. he dismounted) at Al-Batha' in Dhul-Hulaifa and offered the prayer." `Abdullah bin `Umar used to do the same.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَنَاخَ بِالْبَطْحَاءِ بِذِي الْحُلَيْفَةِ فَصَلَّى بِهَا. وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ ـ رضى الله عنهما ـ يَفْعَلُ ذَلِكَ.

Reference	: Sahih al-Bukhari 1532
In-book reference	: Book 25, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 607

(15) Chapter: The going of the Prophet (saws) (for Hajj)

(15) باب خُرُوجِ النَّبِيِّ صلى الله عليه وسلم عَلَى طَرِيقِ الشَّجَرَةِ

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) used to go (for Hajj) via Ash-Shajara way and return via Muarras way; and no doubt, whenever Allah's Messenger (ﷺ) went to Mecca, he used to offer the prayer in the Mosque of Ash-Shajara; and on his return, he used to offer the prayer at Dhul-Hulaifa in the middle of the valley, and pass the night there till morning.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَخْرُجُ مِنْ طَرِيقِ الشَّجَرَةِ، وَيَدْخُلُ مِنْ طَرِيقِ الْمُعَرَّسِ، وَأَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا خَرَجَ إِلَى مَكَّةَ يُصَلِّي فِي مَسْجِدِ الشَّجَرَةِ، وَإِذَا رَجَعَ صَلَّى بِذِي الْحُلَيْفَةِ بِبَطْنِ الْوَادِي، وَبَاتَ حَتَّى يُصْبِحَ.

Reference	: Sahih al-Bukhari 1533
In-book reference	: Book 25, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 608

(16) Chapter: "Al-'Aqiq is a blessed valley."

(16) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم " الْعَقِيقُ وَادٍ مُبَارَكٌ ".

Narrated `Umar:

In the valley of Al-`Aqiq I heard Allah's Messenger (ﷺ) saying, "To night a messenger came to me from my Lord and asked me to pray in this blessed valley and to assume Ihram for Hajj and `Umra together. "

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا الْوَلِيدُ، وَبِشْرُ بْنُ بَكْرٍ التِّنِّيسِيُّ، قَالاَ حَدَّثَنَا الأَوْزَاعِيُّ، قَالَ حَدَّثَنِي يَحْيَى، قَالَ حَدَّثَنِي عِكْرِمَةُ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ يَقُولُ إِنَّهُ سَمِعَ عُمَرَ ـ رضى الله عنه ـ يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم بِوَادِي الْعَقِيقِ يَقُولُ " أَتَانِي اللَّيْلَةَ آتٍ مِنْ رَبِّي فَقَالَ صَلِّ فِي هَذَا الْوَادِي الْمُبَارَكِ وَقُلْ عُمْرَةً فِي حَجَّةٍ ".

Reference	: Sahih al-Bukhari 1534
In-book reference	: Book 25, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 609

Narrated Musa bin `Uqba:

Salim bin `Abdullah's father said, "The Prophet (ﷺ) said that while resting in the bottom of the valley at Muarras in Dhul-Hulaifa, he had been addressed in a dream: 'You are verily in a blessed valley.' " Salim made us to dismount from our camels at the place where `Abdullah used to dismount, aiming at the place where Allah's Messenger (ﷺ) had rested and it was below the Mosque situated in the middle of the valley in between them (the residence) and the road.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ، حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، قَالَ حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ رُئِيَ وَهُوَ فِي مُعَرَّسٍ بِذِي الْحُلَيْفَةِ بِبَطْنِ الْوَادِي قِيلَ لَهُ إِنَّكَ بِبَطْحَاءَ مُبَارَكَةٍ. وَقَدْ أَنَاخَ

بِنَا سَالِمٌ، يَتَوَخَّى بِالْمُنَاخِ الَّذِي كَانَ عَبْدُ اللَّهِ يُنِيخُ، يَتَحَرَّى مُعَرَّسَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ أَسْفَلُ مِنَ الْمَسْجِدِ الَّذِي بِبَطْنِ الْوَادِي، بَيْنَهُمْ وَبَيْنَ الطَّرِيقِ وَسَطٌ مِنْ ذَلِكَ.

Reference	: Sahih al-Bukhari 1535
In-book reference	: Book 25, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 610

(17) Chapter: To wash the perfume thrice of Ihram (17) باب غَسْلِ الْخَلُوقِ ثَلاَثَ مَرَّاتٍ مِنَ الثِّيَابِ

Narrated Safwan bin Ya'la:

Ya'la said to 'Umar, "Show me the Prophet (ﷺ) (ﷺ) when he is being inspired Divinely." While the Prophet (ﷺ) (ﷺ) was at Ji'rana (in the company of some of his Companions) a person came and asked, "O Allah's Messenger! What is your verdict regarding that person who assumes Ihram for 'Umra and is scented with perfume ?" The Prophet (ﷺ) (ﷺ) kept quiet for a while and he was Divinely inspired (then). 'Umar beckoned Ya'la. So he came, and the Allah's Messenger (ﷺ) was shaded with sheet. Ya'la put his head in and saw that the face of Allah's Messenger was red and he was snoring. When the state of the Prophet (ﷺ) (ﷺ) was over, he (ﷺ) asked, "Where is the person who asked about 'Umra?" Then that person was brought and the Prophet ((ﷺ)) said, "Wash the perfume off your body thrice and take off the cloak and do the same in 'Umra as you do in Hajj."

قَالَ أَبُو عَاصِمٍ أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَطَاءٌ، أَنَّ صَفْوَانَ بْنَ يَعْلَى، أَخْبَرَهُ أَنَّ يَعْلَى قَالَ لِعُمَرَ ـ رضى الله عنه ـ أَرِنِي النَّبِيَّ صلى الله عليه وسلم حِينَ يُوحَى إِلَيْهِ قَالَ فَبَيْنَمَا النَّبِيُّ صلى الله عليه وسلم بِالْجِعْرَانَةِ، وَمَعَهُ نَفَرٌ مِنْ أَصْحَابِهِ، جَاءَهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ تَرَى فِي رَجُلٍ أَحْرَمَ بِعُمْرَةٍ، وَهْوَ مُتَضَمِّخٌ بِطِيبٍ فَسَكَتَ النَّبِيُّ صلى الله عليه وسلم سَاعَةً فَجَاءَهُ الْوَحْىُ، فَأَشَارَ عُمَرُ ـ رضى الله عنه ـ إِلَى يَعْلَى، فَجَاءَ يَعْلَى، وَعَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم ثَوْبٌ قَدْ أُظِلَّ بِهِ فَأَدْخَلَ رَأْسَهُ، فَإِذَا رَسُولُ اللَّهِ صلى الله عليه وسلم مُحْمَرُّ الْوَجْهِ، وَهُوَ يَغِطُّ ثُمَّ سُرِّيَ عَنْهُ فَقَالَ " أَيْنَ الَّذِي سَأَلَ عَنِ الْعُمْرَةِ " فَأُتِيَ بِرَجُلٍ فَقَالَ " اغْسِلِ الطِّيبَ الَّذِي بِكَ ثَلاَثَ مَرَّاتٍ، وَانْزِعْ عَنْكَ الْجُبَّةَ، وَاصْنَعْ فِي عُمْرَتِكَ كَمَا تَصْنَعُ فِي حَجَّتِكَ ". قُلْتُ لِعَطَاءٍ أَرَادَ الإِنْقَاءَ حِينَ أَمَرَهُ أَنْ يَغْسِلَ ثَلاَثَ مَرَّاتٍ قَالَ نَعَمْ.

Reference	: Sahih al-Bukhari 1536
In-book reference	: Book 25, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 610

(18) Chapter: The use of perfume while assuming Ihram (18) باب الطِّيبِ عِنْدَ الإِحْرَامِ

وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَشَمُّ الْمُحْرِمُ الرَّيْحَانَ وَيَنْظُرُ فِي الْمِرْآةِ، وَيَتَدَاوَى بِمَا يَأْكُلُ الزَّيْتَ وَالسَّمْنَ.

وَقَالَ عَطَاءٌ يَتَخَتَّمُ وَيَلْبَسُ الْهِمْيَانَ. وَطَافَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا وَهُوَ مُحْرِمٌ، وَقَدْ حَزَمَ عَلَى بَطْنِهِ بِثَوْبٍ. وَلَمْ تَرَ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا بِالتُّبَّانِ بَأْسًا لِلَّذِينَ يَرْحَلُونَ هَوْدَجَهَا.

Narrated Sa`id bin Jubair:

Ibn `Umar used to oil his hair. I told that to Ibrahim who said, "What do you think about this statement: Narrated Aswad from `Aisha: As if I were now observing the glitter of the scent in the parting of the hair of the Prophet (ﷺ) while he was Muhrim?"

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ كَانَ ابْنُ عُمَرَ ـ رضى الله عنهما ـ يَدَّهِنُ بِالزَّيْتِ. فَذَكَرْتُهُ لإِبْرَاهِيمَ قَالَ مَا تَصْنَعُ بِقَوْلِهِ حَدَّثَنِي الأَسْوَدُ عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ الطِّيبِ فِي مَفَارِقِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ مُحْرِمٌ.

Reference	: Sahih al-Bukhari 1537, 1538
In-book reference	: Book 25, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 611

Narrated `Aisha:

(the wife of the Prophet (ﷺ) (p.b.u.h) I used to scent Allah's Messenger (ﷺ) when he wanted to assume Ihram and also on finishing Ihram before the Tawaf round the Ka`ba (Tawaf-al-ifada).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ زَوْجِ النَّبِيِّ صلى الله عليه وسلم قَالَتْ كُنْتُ أُطَيِّبُ رَسُولَ اللَّهِ صلى الله عليه وسلم لإِحْرَامِهِ حِينَ يُحْرِمُ، وَلِحِلِّهِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ.

Reference	: Sahih al-Bukhari 1539
In-book reference	: Book 25, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 612

(19) Chapter: Talbiya and Ihram with head-hair matted (with resin or the like)

(19) باب مَنْ أَهَلَّ مُلَبِّدًا

Narrated Salim from his father:

I heard that Allah's Messenger (ﷺ) assumed Ihram with his hair matted together.

حَدَّثَنَا أَصْبَغُ، أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ ـ رضى الله عنه ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُهِلُّ مُلَبِّدًا.

Reference	: Sahih al-Bukhari 1540
In-book reference	: Book 25, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 613

(20) Chapter: To recite talbiya and assume Ihram at the mosque of Dhul-Hulaifa

(20) باب الإِهْلاَلِ عِنْدَ مَسْجِدِ ذِي الْحُلَيْفَةِ

Narrated Salim bin `Abdullah:

I heard my father saying, "Never did Allah's Messenger (ﷺ) assume Ihram except at the Mosque, that is, at the Mosque of Dhul-Hulaifa.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ، قَالَ سَمِعْتُ ابْنَ عُمَرَ ـ رضى الله عنهما ـ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ أَبَاهُ، يَقُولُ مَا أَهَلَّ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلاَّ مِنْ عِنْدِ الْمَسْجِدِ يَعْنِي مَسْجِدَ ذِي الْحُلَيْفَةِ.

Reference	: Sahih al-Bukhari 1541
In-book reference	: Book 25, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 614

(21) Chapter: What kind of clothes a Muhrim should not wear

(21) باب مَا لاَ يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ

Narrated `Abdullah bin `Umar:

A man asked, "O Allah's Messenger (ﷺ)! What kind of clothes should a Muhrim wear?" Allah's Messenger (ﷺ) replied, "He should not wear a shirt, a turban, trousers, a headcloak or leather socks except if he can find no slippers, he then may wear leather socks after cutting off what might cover the ankles. And he should not wear clothes which are scented with saffron or Wars (kinds of Perfumes) . "

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَجُلاً، قَالَ يَا رَسُولَ اللَّهِ مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَلْبَسُ الْقُمُصَ وَلاَ الْعَمَائِمَ وَلاَ السَّرَاوِيلاَتِ وَلاَ الْبَرَانِسَ وَلاَ الْخِفَافَ، إِلاَّ أَحَدٌ لاَ يَجِدُ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ، وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ، وَلاَ تَلْبَسُوا مِنَ الثِّيَابِ شَيْئًا مَسَّهُ الزَّعْفَرَانُ أَوْ وَرْسٌ ".

Reference	: Sahih al-Bukhari 1542
In-book reference	: Book 25, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 615

(22) Chapter: Riding alone or with somebody else during Hajj

(22) باب الرُّكُوبِ وَالاِرْتِدَافِ فِي الْحَجِّ

Narrated 'Ubaidullah bin `Abdullah:

Ibn `Abbas' said, "Usama rode behind Allah's Messenger (ﷺ) from `Arafat to Al-Muzdalifa; and then Al-Fadl rode behind Allah's Messenger (ﷺ) from Al-Muzdalifa to Mina." Ibn `Abbas added, "Both of them said, 'The Prophet kept on reciting Talbiya till he did the Rami of Jamrat-Al-`Aqaba.' "

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي، عَنْ يُونُسَ الأَيْلِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ أُسَامَةَ ـ رضى الله عنه ـ كَانَ رِدْفَ النَّبِيِّ صلى الله عليه وسلم مِنْ عَرَفَةَ إِلَى الْمُزْدَلِفَةِ، ثُمَّ أَرْدَفَ الْفَضْلَ مِنَ الْمُزْدَلِفَةِ إِلَى مِنًى. قَالَ فَكِلاَهُمَا قَالَ لَمْ يَزَلِ النَّبِيُّ صلى الله عليه وسلم يُلَبِّي، حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ.

Reference	: Sahih al-Bukhari 1543, 1544
In-book reference	: Book 25, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 616

(23) Chapter: What kind of clothes a Muhrim should wear

(23) باب مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ وَالأَرْدِيَةِ وَالأُزُرِ

وَلَبِسَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا الثِّيَابَ الْمُعَصْفَرَةَ وَهْيَ مُحْرِمَةٌ وَقَالَتْ لاَ تَلَثَّمْ وَلاَ تَتَبَرْقَعْ وَلاَ تَلْبَسْ ثَوْبًا بِوَرْسٍ وَلاَ زَعْفَرَانٍ.

وَقَالَ جَابِرٌ لاَ أَرَى الْمُعَصْفَرَ طِيبًا. وَلَمْ تَرَ عَائِشَةُ بَأْسًا بِالْحُلِيِّ وَالثَّوْبِ الأَسْوَدِ وَالْمُوَرَّدِ وَالْخُفِّ لِلْمَرْأَةِ.

وَقَالَ إِبْرَاهِيمُ لاَ بَأْسَ أَنْ يُبْدِلَ ثِيَابَهُ.

Narrated `Abdullah bin `Abbas:

The Prophet (ﷺ) with his companions started from Medina after combing and oiling his hair and putting on two sheets of lhram (upper body cover and waist cover). He did not forbid anyone to wear any kind of sheets except the ones colored with saffron because they may leave the scent on the skin. And so in the early morning, the Prophet (ﷺ) mounted his Mount while in Dhul-Hulaifa and set out till they reached Baida', where he and his companions recited Talbiya, and then they did the ceremony of Taqlid (which means to put the colored garlands around the necks of the Budn (camels for sacrifice). And all that happened on the 25th of Dhul-Qa'da. And when he reached Mecca on the 4th of Dhul-Hijja he performed the Tawaf round the Ka`ba and performed the Tawaf between Safa

and Marwa. And as he had a Badana and had garlanded it, he did not finish his Ihram. He proceeded towards the highest places of Mecca near Al-Hujun and he was assuming the Ihram for Hajj and did not go near the Ka`ba after he performed Tawaf (round it) till he returned from `Arafat. Then he ordered his companions to perform the Tawaf round the Ka`ba and then the Tawaf of Safa and Marwa, and to cut short the hair of their heads and to finish their Ihram. And that was only for those people who had not garlanded Budn. Those who had their wives with them were permitted to contact them (have sexual intercourse), and similarly perfume and (ordinary) clothes were permissible for them.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنِي مُوسَى بْنُ عُقْبَةَ، قَالَ أَخْبَرَنِي كُرَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ انْطَلَقَ النَّبِيُّ صلى الله عليه وسلم مِنَ الْمَدِينَةِ، بَعْدَ مَا تَرَجَّلَ وَادَّهَنَ وَلَبِسَ إِزَارَهُ وَرِدَاءَهُ، هُوَ وَأَصْحَابُهُ، فَلَمْ يَنْهَ عَنْ شَىْءٍ مِنَ الأَرْدِيَةِ وَالأُزُرِ تُلْبَسُ إِلاَّ الْمُزَعْفَرَةَ الَّتِي تَرْدَعُ عَلَى الْجِلْدِ، فَأَصْبَحَ بِذِي الْحُلَيْفَةِ، رَكِبَ رَاحِلَتَهُ حَتَّى اسْتَوَى عَلَى الْبَيْدَاءِ، أَهَلَّ هُوَ وَأَصْحَابُهُ وَقَلَّدَ بَدَنَتَهُ، وَذَلِكَ لِخَمْسٍ بَقِينَ مِنْ ذِي الْقَعْدَةِ، فَقَدِمَ مَكَّةَ لأَرْبَعِ لَيَالٍ خَلَوْنَ مِنْ ذِي الْحَجَّةِ، فَطَافَ بِالْبَيْتِ وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَلَمْ يَحِلَّ مِنْ أَجْلِ بُدْنِهِ لأَنَّهُ قَلَّدَهَا، ثُمَّ نَزَلَ بِأَعْلَى مَكَّةَ عِنْدَ الْحَجُونِ، وَهْوَ مُهِلٌّ بِالْحَجِّ، وَلَمْ يَقْرَبِ الْكَعْبَةَ بَعْدَ طَوَافِهِ بِهَا حَتَّى رَجَعَ مِنْ عَرَفَةَ، وَأَمَرَ أَصْحَابَهُ أَنْ يَطَّوَّفُوا بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، ثُمَّ يُقَصِّرُوا مِنْ رُءُوسِهِمْ ثُمَّ يَحِلُّوا، وَذَلِكَ لِمَنْ لَمْ يَكُنْ مَعَهُ بَدَنَةٌ قَلَّدَهَا، وَمَنْ كَانَتْ مَعَهُ امْرَأَتُهُ فَهِيَ لَهُ حَلاَلٌ، وَالطِّيبُ وَالثِّيَابُ.

Reference	: Sahih al-Bukhari 1545
In-book reference	: Book 25, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 617

(24) Chapter: Passing the night in Dhul-Hulaifa till dawn

(24) باب مَنْ بَاتَ بِذِي الْحُلَيْفَةِ حَتَّى أَصْبَحَ

قَالَهُ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Anas bin Malik:

The Prophet (ﷺ) offered four rak`at in Medina and then two rak`at at Dhul Hulaifa and then passed the night at Dhul-Hulaifa till it was morning and when he mounted his Mount and it stood up, he started to recite Talbiya.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ صَلَّى النَّبِيُّ صلى الله عليه وسلم بِالْمَدِينَةِ أَرْبَعًا، وَبِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ، ثُمَّ بَاتَ حَتَّى أَصْبَحَ بِذِي الْحُلَيْفَةِ، فَلَمَّا رَكِبَ رَاحِلَتَهُ وَاسْتَوَتْ بِهِ أَهَلَّ.

Reference	: Sahih al-Bukhari 1546
In-book reference	: Book 25, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 618

Narrated Abu Qilaba:

Anas bin Malik said, "The Prophet (ﷺ) offered four rak`at of the Zuhr prayer in Medina and two rak`at of `Asr prayer at Dhul-Hulaifa." I think that the Prophet (ﷺ) passed the night there till morning.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا، وَصَلَّى الْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ، قَالَ وَأَحْسِبُهُ بَاتَ بِهَا حَتَّى أَصْبَحَ.

Reference	: Sahih al-Bukhari 1547
In-book reference	: Book 25, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 619

(25) Chapter: Talbiya is to be recited aloud

(25) باب رَفْعِ الصَّوْتِ بِالإِهْلاَلِ

Narrated Anas:

The Prophet (ﷺ) offered four rak`at of the Zuhr prayer in Medina and two rak`at of the `Asr prayer in Dhul-Hulaifa and I heard them (the companions of the Prophet) reciting Talbiya together loudly to the extent of shouting.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ صَلَّى النَّبِيُّ صلى الله عليه وسلم بِالْمَدِينَةِ الظُّهْرَ أَرْبَعًا، وَالْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ، وَسَمِعْتُهُمْ يَصْرُخُونَ بِهِمَا جَمِيعًا.

Reference	: Sahih al-Bukhari 1548
In-book reference	: Book 25, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 620

(26) Chapter: The Talbiya

(26) باب التَّلْبِيَةِ

Narrated `Abdullah bin `Umar:

The Talbiya of Allah's Messenger (ﷺ) was : 'Labbaika Allahumma labbaik, Labbaika la sharika Laka labbaik, Inna-l-hamda wan-ni'mata Laka walmulk, La sharika Laka' (I respond to Your call O Allah, I respond to Your call, and I am obedient to Your orders, You have no partner, I respond to Your call All the praises and blessings are for You, All the sovereignty is for You, And You have no partners with you.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ تَلْبِيَةَ، رَسُولِ اللَّهِ صلى الله عليه وسلم لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لاَ شَرِيكَ لَكَ.

Reference	: Sahih al-Bukhari 1549
In-book reference	: Book 25, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 621

Narrated `Aisha:

I know how the Prophet (ﷺ) used to say (Talbiya) and it was: 'Labbaika Allahumma Labbaik, Labbaika la sharika Laka labbaik, Inna-l-hamda wan-ni'mata Laka walmu Lk, La sharika Laka'.

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ أَبِي عَطِيَّةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ إِنِّي لأَعْلَمُ كَيْفَ كَانَ النَّبِيُّ صلى الله عليه وسلم يُلَبِّي لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ. تَابَعَهُ أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ. وَقَالَ شُعْبَةُ أَخْبَرَنَا سُلَيْمَانُ، سَمِعْتُ خَيْثَمَةَ، عَنْ أَبِي عَطِيَّةَ، سَمِعْتُ عَائِشَةَ ـ رضى الله عنها ـ.

Reference	: Sahih al-Bukhari 1550
In-book reference	: Book 25, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 622

(27) Chapter: The praising and glorification of Allah and saying Takbir before Talbiya, while mounting animal

(27) باب التَّحْمِيدِ وَالتَّسْبِيحِ وَالتَّكْبِيرِ قَبْلَ الإِهْلاَلِ عِنْدَ الرُّكُوبِ عَلَى الدَّابَّةِ

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) offered four rak`at of Zuhr prayer at Medina and we were in his company, and two rak`at of the `Asr prayer at Dhul-Hulaifa and then passed the night there till it was dawn; then he rode, and when he reached Al-Baida', he praised and glorified Allah and said Takbir (i.e. Al hamdu-li l-lah and Subhanallah(1) and Allahu-Akbar). Then he and the people along with him recited Talbiya with the intention of performing Hajj and Umra. When we reached (Mecca) he ordered us to finish the lhram (after performing the Umra) (only those who had no Hadi (animal for sacrifice) with them were asked to do so) till the day of Tarwiya that is 8th Dhul-Hijja when they assumed Ihram for Hajj. The Prophet sacrificed many camels (slaughtering them) with his own hands while

standing. While Allah's Apostle was in Medina he sacrificed two horned rams black and white in color in the Name of Allah."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم وَنَحْنُ مَعَهُ بِالْمَدِينَةِ الظُّهْرَ أَرْبَعًا، وَالْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ، ثُمَّ بَاتَ بِهَا حَتَّى أَصْبَحَ، ثُمَّ رَكِبَ حَتَّى اسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ، حَمِدَ اللَّهَ وَسَبَّحَ وَكَبَّرَ، ثُمَّ أَهَلَّ بِحَجٍّ وَعُمْرَةٍ، وَأَهَلَّ النَّاسُ بِهِمَا، فَلَمَّا قَدِمْنَا أَمَرَ النَّاسَ فَحَلُّوا، حَتَّى كَانَ يَوْمُ التَّرْوِيَةِ أَهَلُّوا بِالْحَجِّ قَالَ وَنَحَرَ النَّبِيُّ صلى الله عليه وسلم بَدَنَاتٍ بِيَدِهِ قِيَامًا، وَذَبَحَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْمَدِينَةِ كَبْشَيْنِ أَمْلَحَيْنِ. قَالَ أَبُو عَبْدِ اللَّهِ قَالَ بَعْضُهُمْ هَذَا عَنْ أَيُّوبَ عَنْ رَجُلٍ عَنْ أَنَسٍ.

Reference	: Sahih al-Bukhari 1551
In-book reference	: Book 25, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 623

(28) Chapter: Reciting Talbiya when one has mounted his Rahila

(28) باب مَنْ أَهَلَّ حِينَ اسْتَوَتْ بِهِ رَاحِلَتُهُ

Narrated Ibn `Umar:

The Prophet (ﷺ) (p.b.u.h) recited Talbiya when he had mounted his Mount and was ready to set out.

حَدَّثَنَا أَبُو عَاصِمٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي صَالِحُ بْنُ كَيْسَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ أَهَلَّ النَّبِيُّ صلى الله عليه وسلم حِينَ اسْتَوَتْ بِهِ رَاحِلَتُهُ قَائِمَةً.

Reference	: Sahih al-Bukhari 1552
In-book reference	: Book 25, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 624

(29) Chapter: Reciting Talbiya while facing the Qiblah

(29) باب الإِهْلاَلِ مُسْتَقْبِلَ الْقِبْلَةِ

Narrated Nafi', 'Whenever Ibn 'Umar finished his morning Salat at Dhul-Hulaifa he would get his Rahila (mount) prepared. Then, he would ride on it, and after it had stood up straight (ready to set out), he would face Al-Qiblah (the Ka,bah at Makkah) while sitting (on his mount) and recite Talbiya. When he had reached the boundaries of the Haram (or Makkah), he would stop recitation of Talbiya till he reached Dhi-Tuwa (near Makkah) where he would pass the night till it was dawn. After offering the morning Salat, he would take a bath. He claimed that Allah's Messenger (ﷺ) had done the same.

وَقَالَ أَبُو مَعْمَرٍ حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، قَالَ كَانَ ابْنُ عُمَرَ ـ رضى الله عنهما ـ إِذَا صَلَّى بِالْغَدَاةِ بِذِي الْحُلَيْفَةِ أَمَرَ بِرَاحِلَتِهِ فَرُحِلَتْ ثُمَّ رَكِبَ، فَإِذَا اسْتَوَتْ بِهِ اسْتَقْبَلَ الْقِبْلَةَ قَائِمًا، ثُمَّ يُلَبِّي حَتَّى يَبْلُغَ الْمَحْرَمَ، ثُمَّ يُمْسِكُ حَتَّى إِذَا جَاءَ ذَا طُوًى بَاتَ بِهِ حَتَّى يُصْبِحَ، فَإِذَا صَلَّى الْغَدَاةَ اغْتَسَلَ، وَزَعَمَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم فَعَلَ ذَلِكَ. تَابَعَهُ إِسْمَاعِيلُ عَنْ أَيُّوبَ فِي الْغَسْلِ.

Reference	: Sahih al-Bukhari 1553
In-book reference	: Book 25, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 625

Narrated Nafi`:

Whenever Ibn `Umar intended to go to Mecca he used to oil himself with a sort of oil that had no pleasant smell, then he would go to the Mosque of Al-Hulaita and offer the prayer, and then ride. When he mounted well on his

Mount and the Mount stood up straight, he would proclaim the intention of assuming Ihram, and he used to say that he had seen the Prophet (ﷺ) doing the same.

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَبُو الرَّبِيعِ، حَدَّثَنَا فُلَيْحٌ، عَنْ نَافِعٍ، قَالَ كَانَ ابْنُ عُمَرَ ـ رضى الله عنهما ـ إِذَا أَرَادَ الْخُرُوجَ إِلَى مَكَّةَ ادَّهَنَ بِدُهْنٍ لَيْسَ لَهُ رَائِحَةٌ طَيِّبَةٌ، ثُمَّ يَأْتِي مَسْجِدَ الْحُلَيْفَةِ فَيُصَلِّي ثُمَّ يَرْكَبُ، وَإِذَا اسْتَوَتْ بِهِ رَاحِلَتُهُ قَائِمَةً أَحْرَمَ، ثُمَّ قَالَ هَكَذَا رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَفْعَلُ.

Reference	: Sahih al-Bukhari 1554
In-book reference	: Book 25, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 625

(30) Chapter: Reciting Talbiya on entering a valley (30) باب التَّلْبِيَةِ إِذَا انْحَدَرَ فِي الْوَادِي

Narrated Mujahid:

I was in the company of Ibn `Abbas and the people talked about Ad-Dajjal and said, "Ad-Dajjal will come with the word Kafir (non-believer) written in between his eyes." On that Ibn `Abbas said, "I have not heard this from the Prophet (ﷺ) but I heard him saying, 'As if I saw Moses just now entering the valley reciting Talbyia. ' "

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنِي ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُجَاهِدٍ، قَالَ كُنَّا عِنْدَ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ فَذَكَرُوا الدَّجَّالَ أَنَّهُ قَالَ " مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ ". فَقَالَ ابْنُ عَبَّاسٍ لَمْ أَسْمَعْهُ وَلَكِنَّهُ قَالَ " أَمَّا مُوسَى كَأَنِّي أَنْظُرُ إِلَيْهِ إِذِ انْحَدَرَ فِي الْوَادِي يُلَبِّي ".

Reference	: Sahih al-Bukhari 1555
In-book reference	: Book 25, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 626

(31) Chapter: How should a menstruating woman and a woman in a puerperal state assume Ihram? (31) باب كَيْفَ تُهِلُّ الْحَائِضُ وَالنُّفَسَاءُ

أَهَلَّ تَكَلَّمَ بِهِ، وَاسْتَهْلَلْنَا وَأَهْلَلْنَا الْهِلاَلَ كُلُّهُ مِنَ الظُّهُورِ، وَاسْتَهَلَّ الْمَطَرُ خَرَجَ مِنَ السَّحَابِ.

{وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ} وَهْوَ مِنِ اسْتِهْلاَلِ الصَّبِيِّ.

Narrated Aisha:

(the wife of the Prophet (ﷺ) (p.b.u.h) We set out with the Prophet (ﷺ) in his last Hajj and we assumed Ihram for Umra. The Prophet (ﷺ) then said, "Whoever has the Hadi with him should assume Ihram for Hajj along with `Umra and should not finish the Ihram till he finishes both." I was menstruating when I reached Mecca, and so I neither did Tawaf round the Ka`ba nor Tawaf between Safa and Marwa. I complained about that to the Prophet (ﷺ) on which he replied, "Undo and comb your head hair, and assume Ihram for Hajj (only) and leave the Umra." So, I did so. When we had performed the Hajj, the Prophet sent me with my brother `Abdur-Rahman bin Abu Bakr to Tan`im. So I performed the `Umra. The Prophet (ﷺ) said to me, "This `Umra is instead of your missed one." Those who had assumed Ihram for `Umra (Hajj-atTamattu) performed Tawaf round the Ka`ba and between Safa and Marwa and then finished their Ihram. After returning from Mina, they performed another Tawaf (between Safa and Marwa). Those who had assumed Ihram for Hajj and `Umra together (Hajj-al-Qiran) performed only one Tawaf (between Safa and Marwa).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ زَوْجِ النَّبِيِّ صلى الله عليه وسلم قَالَتْ خَرَجْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ، فَأَهْلَلْنَا بِعُمْرَةٍ ثُمَّ قَالَ النَّبِيُّ صلى الله عليه وسلم "

مَنْ كَانَ مَعَهُ هَدْىٌ فَلْيُهِلَّ بِالْحَجِّ مَعَ الْعُمْرَةِ، ثُمَّ لاَ يَحِلَّ حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا " فَقَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ، وَلَمْ أَطُفْ بِالْبَيْتِ وَلاَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَشَكَوْتُ ذَلِكَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ " انْقُضِي رَأْسَكِ وَامْتَشِطِي، وَأَهِلِّي بِالْحَجِّ، وَدَعِي الْعُمْرَةَ ". فَفَعَلْتُ فَلَمَّا قَضَيْنَا الْحَجَّ أَرْسَلَنِي النَّبِيُّ صلى الله عليه وسلم مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ إِلَى التَّنْعِيمِ فَاعْتَمَرْتُ فَقَالَ " هَذِهِ مَكَانَ عُمْرَتِكِ ". قَالَتْ فَطَافَ الَّذِينَ كَانُوا أَهَلُّوا بِالْعُمْرَةِ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، ثُمَّ حَلُّوا، ثُمَّ طَافُوا طَوَافًا وَاحِدًا بَعْدَ أَنْ رَجَعُوا مِنْ مِنًى، وَأَمَّا الَّذِينَ جَمَعُوا الْحَجَّ وَالْعُمْرَةَ فَإِنَّمَا طَافُوا طَوَافًا وَاحِدًا.

Reference	: Sahih al-Bukhari 1556
In-book reference	: Book 25, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 627

(32) Chapter: Whoever assumed Ihram with the same intention as that of the Prophet (saws)

(32) باب مَنْ أَهَلَّ فِي زَمَنِ النَّبِيِّ صلى الله عليه وسلم كَإِهْلاَلِ النَّبِيِّ صلى الله عليه وسلم

قَالَهُ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Ata:

Jabir said, "The Prophet (ﷺ) ordered `Ali to keep on assuming his Ihram." The narrator then informed about the narration of Suraqa.

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ جُرَيْجٍ، قَالَ عَطَاءٌ قَالَ جَابِرٌ ـ رضى الله عنه ـ أَمَرَ النَّبِيُّ صلى الله عليه وسلم عَلِيًّا ـ رضى الله عنه ـ أَنْ يُقِيمَ عَلَى إِحْرَامِهِ، وَذَكَرَ قَوْلَ سُرَاقَةَ.

Reference	: Sahih al-Bukhari 1557
In-book reference	: Book 25, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 628

Narrated Anas bin Malik:

`Ali came to the Prophet (ﷺ) (p.b.u.h) from Yemen (to Mecca). The Prophet (ﷺ) asked `Ali, "With what intention have you assumed Ihram?" `Ali replied, "I have assumed Ihram with the same intention as that of the Prophet." The Prophet (ﷺ) said, "If I had not the Hadi with me I would have finished the Ihram." Muhammad bin Bakr narrated extra from Ibn Juraij, "The Prophet (ﷺ) said to `Ali, "With what intention have you assumed the Ihram, O `Ali?" He replied, "With the same (intention) as that of the Prophet." The Prophet (ﷺ) said, "Have a Hadi and keep your Ihram as it is."

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ الْهُذَلِيُّ، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ، قَالَ سَمِعْتُ مَرْوَانَ الأَصْفَرَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ قَدِمَ عَلِيٌّ ـ رضى الله عنه ـ عَلَى النَّبِيِّ صلى الله عليه وسلم مِنَ الْيَمَنِ فَقَالَ " بِمَا أَهْلَلْتَ ". قَالَ بِمَا أَهَلَّ بِهِ النَّبِيُّ صلى الله عليه وسلم. فَقَالَ " لَوْلاَ أَنَّ مَعِي الْهَدْىَ لأَحْلَلْتُ ". وَزَادَ مُحَمَّدُ بْنُ بَكْرٍ عَنِ ابْنِ جُرَيْجٍ قَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " بِمَا أَهْلَلْتَ يَا عَلِيُّ ". قَالَ بِمَا أَهَلَّ بِهِ النَّبِيُّ صلى الله عليه وسلم قَالَ " فَأَهْدِ وَامْكُثْ حَرَامًا كَمَا أَنْتَ ".

Reference	: Sahih al-Bukhari 1558
In-book reference	: Book 25, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 629

Narrated Abu Musa:

The Prophet (ﷺ) sent me to some people in Yemen and when I returned, I found him at Al-Batha. He asked me, "With what intention have you assumed Ihram (i.e. for Hajj or for Umra or for both?") I replied, "I have assumed Ihram with an intention like that of the Prophet." He asked, "Have you a Hadi with you?" I replied in the negative.

He ordered me to perform Tawaf round the Ka`ba and between Safa and Marwa and then to finish my Ihram. I did so and went to a woman from my tribe who combed my hair or washed my head. Then, when `Umar came (i.e. became Caliph) he said, "If we follow Allah's Book, it orders us to complete Hajj and Umra; as Allah says: "Perform the Hajj and Umra for Allah." (2.196). And if we follow the tradition of the Prophet (ﷺ) who did not finish his Ihram till he sacrificed his Hadi."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ بَعَثَنِي النَّبِيُّ صلى الله عليه وسلم إِلَى قَوْمٍ بِالْيَمَنِ فَجِئْتُ وَهْوَ بِالْبَطْحَاءِ فَقَالَ " بِمَا أَهْلَلْتَ ". قُلْتُ أَهْلَلْتُ كَإِهْلاَلِ النَّبِيِّ صلى الله عليه وسلم قَالَ " هَلْ مَعَكَ مِنْ هَدْيٍ ". قُلْتُ لاَ. فَأَمَرَنِي فَطُفْتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ أَمَرَنِي فَأَحْلَلْتُ فَأَتَيْتُ امْرَأَةً مِنْ قَوْمِي فَمَشَطَتْنِي، أَوْ غَسَلَتْ رَأْسِي، فَقَدِمَ عُمَرُ ـ رضى الله عنه ـ فَقَالَ إِنْ نَأْخُذْ بِكِتَابِ اللَّهِ فَإِنَّهُ يَأْمُرُنَا بِالتَّمَامِ قَالَ اللَّهُ {وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ} وَإِنْ نَأْخُذْ بِسُنَّةِ النَّبِيِّ صلى الله عليه وسلم فَإِنَّهُ لَمْ يَحِلَّ حَتَّى نَحَرَ الْهَدْىَ.

Reference	: Sahih al-Bukhari 1559
In-book reference	: Book 25, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 630

(33) Chapter: "The Hajj is (in) the well-known (lunar year) months ..."

(33) بَابُ قَوْلِ اللَّهِ تَعَالَى: {الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلاَ رَفَثَ وَلاَ فُسُوقَ وَلاَ جِدَالَ فِي الْحَجِّ}

{يَسْأَلُونَكَ عَنِ الأَهِلَّةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ} وَقَالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَشْهُرُ الْحَجِّ شَوَّالٌ وَذُو الْقَعْدَةِ وَعَشْرٌ مِنْ ذِي الْحَجَّةِ.

وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا مِنَ السُّنَّةِ أَنْ لاَ يُحْرِمَ بِالْحَجِّ إِلاَّ فِي أَشْهُرِ الْحَجِّ. وَكَرِهَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ أَنْ يُحْرِمَ مِنْ خُرَاسَانَ أَوْ كَرْمَانَ.

Narrated Al-Qasim bin Muhammad:

' Aisha said, "We set out with Allah's Messenger (ﷺ)s in the months of Hajj, and (in) the nights of Hajj, and at the time and places of Hajj and in a state of Hajj. We dismounted at Sarif (a village six miles from Mecca). The Prophet (ﷺ) then addressed his companions and said, "Anyone who has not got the Hadi and likes to do Umra instead of Hajj may do so (i.e. Hajj-al-Tamattu`) and anyone who has got the Hadi should not finish the Ihram after performing ' `Umra). (i.e. Hajj-al-Qiran). Aisha added, "The companions of the Prophet (ﷺ) obeyed the above (order) and some of them (i.e. who did not have Hadi) finished their Ihram after Umra." Allah's Messenger (ﷺ) and some of his companions were resourceful and had the Hadi with them, they could not perform Umra (alone) (but had to perform both Hajj and Umra with one Ihram). Aisha added, "Allah's Messenger (ﷺ) came to me and saw me weeping and said, "What makes you weep, O Hantah?" I replied, "I have heard your conversation with your companions and I cannot perform the Umra." He asked, "What is wrong with you?' I replied, ' I do not offer the prayers (i.e. I have my menses).' He said, ' It will not harm you for you are one of the daughters of Adam, and Allah has written for you (this state) as He has written it for them. Keep on with your intentions for Hajj and Allah may reward you that." Aisha further added, "Then we proceeded for Hajj till we reached Mina and I became clean from my menses. Then I went out from Mina and performed Tawaf round the Ka`ba." Aisha added, "I went along with the Prophet (ﷺ) in his final departure (from Hajj) till he dismounted at Al-Muhassab (a valley outside Mecca), and we too, dismounted with him." He called ' `Abdur-Rahman bin Abu Bakr and said to him, ' Take your sister outside the sanctuary of Mecca and let her assume Ihram for ' `Umra, and when you had finished ' `Umra, return to this

place and I will wait for you both till you both return to me.' " ' Aisha added, " So we went out of the sanctuary of Mecca and after finishing from the ' `Umra and the Tawaf we returned to the Prophet (ﷺ) at dawn. He said, 'Have you performed the ' `Umra?' We replied in the affirmative. So he announced the departure amongst his companions and the people set out for the journey, and the Prophet: too left for Medina."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنِي أَبُو بَكْرٍ الْحَنَفِيُّ، حَدَّثَنَا أَفْلَحُ بْنُ حُمَيْدٍ، سَمِعْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي أَشْهُرِ الْحَجِّ، وَلَيَالِي الْحَجِّ وَحُرُمِ الْحَجِّ، فَنَزَلْنَا بِسَرِفَ قَالَتْ فَخَرَجَ إِلَى أَصْحَابِهِ فَقَالَ " مَنْ لَمْ يَكُنْ مِنْكُمْ مَعَهُ هَدْىٌ فَأَحَبَّ أَنْ يَجْعَلَهَا عُمْرَةً فَلْيَفْعَلْ، وَمَنْ كَانَ مَعَهُ الْهَدْىُ فَلاَ ". قَالَتْ فَالآخِذُ بِهَا وَالتَّارِكُ لَهَا مِنْ أَصْحَابِهِ قَالَتْ فَأَمَّا رَسُولُ اللَّهِ صلى الله عليه وسلم وَرِجَالٌ مِنْ أَصْحَابِهِ فَكَانُوا أَهْلَ قُوَّةٍ، وَكَانَ مَعَهُمُ الْهَدْىُ، فَلَمْ يَقْدِرُوا عَلَى الْعُمْرَةِ قَالَتْ فَدَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنَا أَبْكِي فَقَالَ " مَا يُبْكِيكِ يَا هَنْتَاهْ ". قُلْتُ سَمِعْتُ قَوْلَكَ لأَصْحَابِكَ فَمُنِعْتُ الْعُمْرَةَ. قَالَ " وَمَا شَأْنُكِ ". قُلْتُ لاَ أُصَلِّي. قَالَ " فَلاَ يَضِيرُكِ، إِنَّمَا أَنْتِ امْرَأَةٌ مِنْ بَنَاتِ آدَمَ كَتَبَ اللَّهُ عَلَيْكِ مَا كَتَبَ عَلَيْهِنَّ، فَكُونِي فِي حَجَّتِكِ، فَعَسَى اللَّهُ أَنْ يَرْزُقَكِيهَا ". قَالَتْ فَخَرَجْنَا فِي حَجَّتِهِ حَتَّى قَدِمْنَا مِنًى فَطَهَرْتُ، ثُمَّ خَرَجْتُ مِنْ مِنًى فَأَفَضْتُ بِالْبَيْتِ قَالَتْ ثُمَّ خَرَجَتْ مَعَهُ فِي النَّفْرِ الآخِرِ حَتَّى نَزَلَ الْمُحَصَّبَ، وَنَزَلْنَا مَعَهُ فَدَعَا عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ فَقَالَ " اخْرُجْ بِأُخْتِكَ مِنَ الْحَرَمِ، فَلْتُهِلَّ بِعُمْرَةٍ ثُمَّ افْرُغَا، ثُمَّ ائْتِيَا هَا هُنَا، فَإِنِّي أَنْظُرُكُمَا حَتَّى تَأْتِيَانِي ". ـ قَالَتْ ـ فَخَرَجْنَا حَتَّى إِذَا فَرَغْتُ، وَفَرَغْتُ مِنَ الطَّوَافِ ثُمَّ جِئْتُهُ بِسَحَرَ فَقَالَ " هَلْ فَرَغْتُمْ ". فَقُلْتُ نَعَمْ. فَآذَنَ بِالرَّحِيلِ فِي أَصْحَابِهِ، فَارْتَحَلَ النَّاسُ فَمَرَّ مُتَوَجِّهًا إِلَى الْمَدِينَةِ. ضَيْرُ مِنْ ضَارَ يَضِيرُ ضَيْرًا، وَيُقَالُ ضَارَ يَضُورُ ضَوْرًا وَضَرَّ يَضُرُّ ضَرًّا.

Reference	: Sahih al-Bukhari 1560
In-book reference	: Book 25, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 631

(34) Chapter: Hajj-at-Tamattu', Hajj-al-Qiran, and Hajj-al-Ifrad

(34) باب التَّمَتُّعِ وَالإِقْرَانِ وَالإِفْرَادِ بِالْحَجِّ وَفَسْخِ الْحَجِّ لِمَنْ لَمْ يَكُنْ مَعَهُ هَدْى

Narrated Al-Aswad:

' Aisha said, We went out with the Prophet (ﷺ) (from Medina) with the intention of performing Hajj only and when we reached Mecca we performed Tawaf round the Ka`ba and then the Prophet (ﷺ) ordered those who had not driven the Hadi along with them to finish their Ihram. So the people who had not driven the Hadi along with them finished their Ihram. The Prophet's wives, too, had not driven the Hadi with them, so they too, finished their Ihram." `Aisha added, "I got my menses and could not perform Tawaf round the Ka`ba." So when it was the night of Hasba (i.e. when we stopped at Al-Muhassab), I said, 'O Allah's Messenger (ﷺ)! Everyone is returning after performing Hajj and `Umra but I am returning after performing Hajj only.' He said, 'Didn't you perform Tawaf round the Ka`ba the night we reached Mecca?' I replied in the negative. He said, 'Go with your brother to Tan`im and assume the Ihram for `Umra, (and after performing it) come back to such and such a place.' On that Safiya said, 'I feel that I will detain you all.' The Prophet (ﷺ) said, 'O 'Aqra Halqa! Didn't you perform Tawaf of the Ka`ba on the day of sacrifice? (i.e. Tawaf-al-ifada) Safiya replied in the affirmative. He said, (to Safiya). 'There is no harm for you to proceed on with us.' " `Aisha added, "(after returning from `Umra), the Prophet (ﷺ) met me while he was ascending (from Mecca) and I was descending to it, or I was ascending and he was descending."

حَدَّثَنَا عُثْمَانُ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ خَرَجْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم وَلاَ نُرَى إِلاَّ أَنَّهُ الْحَجُّ، فَلَمَّا قَدِمْنَا تَطَوَّفْنَا بِالْبَيْتِ، فَأَمَرَ النَّبِيُّ صلى الله عليه وسلم مَنْ لَمْ يَكُنْ سَاقَ الْهَدْىَ أَنْ يَحِلَّ، فَحَلَّ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْىَ، وَنِسَاؤُهُ لَمْ يَسُقْنَ فَأَحْلَلْنَ، قَالَتْ عَائِشَةُ ـ رضى الله عنها ـ فَحِضْتُ فَلَمْ أَطُفْ بِالْبَيْتِ، فَلَمَّا كَانَتْ لَيْلَةُ الْحَصْبَةِ قَالَتْ يَا رَسُولَ اللَّهِ، يَرْجِعُ النَّاسُ بِعُمْرَةٍ وَحَجَّةٍ وَأَرْجِعُ أَنَا بِحَجَّةٍ قَالَ " وَمَا طُفْتِ لَيَالِيَ قَدِمْنَا مَكَّةَ ". قُلْتُ لاَ. قَالَ " فَاذْهَبِي مَعَ أَخِيكِ إِلَى التَّنْعِيمِ، فَأَهِلِّي بِعُمْرَةٍ ثُمَّ مَوْعِدُكِ كَذَا وَكَذَا ". قَالَتْ صَفِيَّةُ مَا أُرَانِي إِلاَّ حَابِسَتَهُمْ. قَالَ " عَقْرَى حَلْقَى، أَوَمَا

طُفْتِ يَوْمَ النَّحْرِ ". قَالَتْ قُلْتُ بَلَى. قَالَ " لاَ بَأْسَ، انْفِرِي ". قَالَتْ عَائِشَةُ ـ رضى الله عنها ـ فَلَقِيَنِي النَّبِيُّ صلى الله عليه وسلم وَهُوَ مُصْعِدٌ مِنْ مَكَّةَ، وَأَنَا مُنْهَبِطَةٌ عَلَيْهَا، أَوْ أَنَا مُصْعِدَةٌ وَهْوَ مُنْهَبِطٌ مِنْهَا.

Reference	: Sahih al-Bukhari 1561
In-book reference	: Book 25, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 632

Narrated `Aisha:

We set out with Allah's Messenger (ﷺ)s (to Mecca) in the year of the Prophet's Last Hajj. Some of us had assumed Ihram for `Umra only, some for both Hajj and `Umra, and others for Hajj only. Allah's Apostle assumed Ihram for Hajj. So whoever had assumed Ihram for Hajj or for both Hajj and `Umra did not finish the Ihram till the day of sacrifice. (See Hadith No. 631, 636, and 639).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الأَسْوَدِ، مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّهَا قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَامَ حَجَّةِ الْوَدَاعِ، فَمِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَّ بِحَجَّةٍ وَعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَّ بِالْحَجِّ وَأَهَلَّ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْحَجِّ، فَأَمَّا مَنْ أَهَلَّ بِالْحَجِّ أَوْ جَمَعَ الْحَجَّ وَالْعُمْرَةَ لَمْ يَحِلُّوا حَتَّى كَانَ يَوْمُ النَّحْرِ.

Reference	: Sahih al-Bukhari 1562
In-book reference	: Book 25, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 633

Narrated Marwan bin Al-Hakam:

I saw `Uthman and `Ali. `Uthman used to forbid people to perform Hajj-at-Tamattu` and Hajj-al- Qiran (Hajj and `Umra together), and when `Ali saw (this act of `Uthman), he assumed Ihram for Hajj and `Umra together saying, "Lubbaik for `Umra and Hajj," and said, "I will not leave the tradition of the Prophet (ﷺ) on the saying of somebody."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ مَرْوَانَ بْنِ الْحَكَمِ، قَالَ شَهِدْتُ عُثْمَانَ وَعَلِيًّا ـ رضى الله عنهما ـ وَعُثْمَانُ يَنْهَى عَنِ الْمُتْعَةِ وَأَنْ يُجْمَعَ بَيْنَهُمَا. فَلَمَّا رَأَى عَلِيٌّ، أَهَلَّ بِهِمَا لَبَّيْكَ بِعُمْرَةٍ وَحَجَّةٍ قَالَ مَا كُنْتُ لأَدَعَ سُنَّةَ النَّبِيِّ صلى الله عليه وسلم لِقَوْلِ أَحَدٍ.

Reference	: Sahih al-Bukhari 1563
In-book reference	: Book 25, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 634

Narrated Ibn `Abbas:

The people (of the Pre-Islamic Period) used to think that to perform `Umra during the months of Hajj was one of the major sins on earth. And also used to consider the month of Safar as a forbidden (i.e. sacred) month and they used to say, "When the wounds of the camel's back heal up (after they return from Hajj) and the signs of those wounds vanish and the month of Safar passes away then (at that time) `Umra is permissible for the one who wishes to perform it." In the morning of the 4th of Dhul- Hijja, the Prophet (ﷺ) and his companions reached Mecca, assuming Ihram for Hajj and he ordered his companions to make their intentions of the Ihram for `Umra only (instead of Hajj) so they considered his order as something great and were puzzled, and said, "O Allah's Messenger (ﷺ)! What kind (of finishing) of Ihram is allowed?" The Prophet (ﷺ) replied, "Finish the Ihram completely like a non-Muhrim (you are allowed everything)."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَانُوا يَرَوْنَ أَنَّ الْعُمْرَةَ فِي أَشْهُرِ الْحَجِّ مِنْ أَفْجَرِ الْفُجُورِ فِي الأَرْضِ، وَيَجْعَلُونَ الْمُحَرَّمَ صَفَرًا وَيَقُولُونَ إِذَا بَرَأَ الدَّبَرْ، وَعَفَا الأَثَرْ، وَانْسَلَخَ صَفَرْ، حَلَّتِ الْعُمْرَةُ لِمَنِ اعْتَمَرْ. قَدِمَ النَّبِيُّ صلى الله عليه وسلم وَأَصْحَابُهُ صَبِيحَةَ رَابِعَةٍ مُهِلِّينَ بِالْحَجِّ، فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً فَتَعَاظَمَ ذَلِكَ عِنْدَهُمْ فَقَالُوا يَا رَسُولَ اللَّهِ أَىُّ الْحِلِّ قَالَ " حِلٌّ كُلُّهُ ".

Reference	: Sahih al-Bukhari 1564
In-book reference	: Book 25, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 635

Narrated Abu Musa:

came to the Prophet (ﷺ) (from Yemen and was assuming Ihram for Hajj) and he ordered me to finish the Ihram (after performing the `Umra).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ قَدِمْتُ عَلَى النَّبِيِّ صلى الله عليه وسلم. فَأَمَرَهُ بِالْحِلِّ.

Reference	: Sahih al-Bukhari 1565
In-book reference	: Book 25, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 636

Narrated Ibn `Umar:

Hafsa the wife of the Prophet (ﷺ) said, "O Allah's Messenger (ﷺ)! Why have the people finished their Ihram after performing `Umra but you have not finished your Ihram after performing `Umra?" He replied, "I have matted my hair and garlanded my Hadi. So I will not finish my Ihram till I have slaughtered (my Hadi). "

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ. وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ ـ رضى الله عنهم ـ زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ يَا رَسُولَ اللَّهِ، مَا شَأْنُ النَّاسِ حَلُّوا بِعُمْرَةٍ وَلَمْ تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ قَالَ " إِنِّي لَبَّدْتُ رَأْسِي، وَقَلَّدْتُ هَدْيِي فَلاَ أَحِلُّ حَتَّى أَنْحَرَ ".

Reference	: Sahih al-Bukhari 1566
In-book reference	: Book 25, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 637

Narrated Shu`ba:

Abu Jamra Nasr bin `Imran Ad-Duba'i said, "I intended to perform Hajj-at-Tamattu` and the people advised me not to do so. I asked Ibn `Abbas regarding it and he ordered me to perform Hajj-at- Tammatu'. Later I saw in a dream someone saying to me, 'Hajj-Mabrur (Hajj performed in accordance with the Prophet's tradition without committing sins and accepted by Allah) and an accepted `Umra.' So I told that dream to Ibn `Abbas. He said, 'This is the tradition of Abul-Qasim.' Then he said to me, 'Stay with me and I shall give you a portion of my property.' " I (Shu`ba) asked, "Why (did he invite you)?" He (Abu Jamra) said, "Because of the dream which I had seen."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنَا أَبُو جَمْرَةَ، نَصْرُ بْنُ عِمْرَانَ الضُّبَعِيُّ قَالَ تَمَتَّعْتُ فَنَهَانِي نَاسٌ، فَسَأَلْتُ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ فَأَمَرَنِي، فَرَأَيْتُ فِي الْمَنَامِ كَأَنَّ رَجُلاً يَقُولُ لِي حَجٌّ مَبْرُورٌ وَعُمْرَةٌ مُتَقَبَّلَةٌ، فَأَخْبَرْتُ ابْنَ عَبَّاسٍ فَقَالَ سُنَّةَ النَّبِيِّ صلى الله عليه وسلم فَقَالَ لِي أَقِمْ عِنْدِي، فَأَجْعَلَ لَكَ سَهْمًا مِنْ مَالِي. قَالَ شُعْبَةُ فَقُلْتُ لِمَ فَقَالَ لِلرُّؤْيَا الَّتِي رَأَيْتُ.

Reference	: Sahih al-Bukhari 1567
In-book reference	: Book 25, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 638

Narrated Abu Shihab:

I left for Mecca for Hajj-at-Tamattu` assuming Ihram for `Umra. I reached Mecca three days before the day of Tarwiya (8th Dhul-Hijja). Some people of Mecca said to me, "Your Hajj will be like the Hajj performed by the people of Mecca (i.e. you will lose the superiority of assuming Ihram from the Miqat). So I went to `Ata' asking him his view about it. He said, "Jabir bin `Abdullah narrated to me, 'I performed Hajj with Allah's Messenger (ﷺ) on the day when he drove camels with him. The people had assumed Ihram for Hajj-al-Ifrad. The Prophet (ﷺ) ordered them to finish their Ihram after Tawaf round the Ka`ba, and between Safa and Marwa and to cut short their hair and then to stay there (in Mecca) as non-Muhrims till the day of Tarwiya (i.e. 8th of Dhul-Hijja) when they would assume Ihram for Hajj and they were ordered to make the Ihram with which they had come as for `Umra only. They asked, 'How can we make it `Umra (Tamattu`) as we have intended to perform Hajj?' The Prophet (ﷺ) said, 'Do what I have ordered you. Had I not brought the Hadi with me, I would have done the same, but I cannot finish my Ihram till the Hadi reaches its destination (i.e. is slaughtered).' So, they did (what he ordered them to do)."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا أَبُو شِهَابٍ، قَالَ قَدِمْتُ مُتَمَتِّعًا مَكَّةَ بِعُمْرَةٍ فَدَخَلْنَا قَبْلَ التَّرْوِيَةِ بِثَلاَثَةِ أَيَّامٍ، فَقَالَ لِي أُنَاسٌ مِنْ أَهْلِ مَكَّةَ تَصِيرُ الآنَ حَجَّتُكَ مَكِّيَّةً. فَدَخَلْتُ عَلَى عَطَاءٍ أَسْتَفْتِيهِ فَقَالَ حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ أَنَّهُ حَجَّ مَعَ النَّبِيِّ صلى الله عليه وسلم يَوْمَ سَاقَ الْبُدْنَ مَعَهُ، وَقَدْ أَهَلُّوا بِالْحَجِّ مُفْرَدًا، فَقَالَ لَهُمْ " أَحِلُّوا مِنْ إِحْرَامِكُمْ بِطَوَافِ الْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، وَقَصِّرُوا ثُمَّ أَقِيمُوا حَلاَلاً، حَتَّى إِذَا كَانَ يَوْمُ التَّرْوِيَةِ فَأَهِلُّوا بِالْحَجِّ، وَاجْعَلُوا الَّتِي قَدِمْتُمْ بِهَا مُتْعَةً ". فَقَالُوا كَيْفَ نَجْعَلُهَا مُتْعَةً وَقَدْ سَمَّيْنَا الْحَجَّ فَقَالَ " افْعَلُوا مَا أَمَرْتُكُمْ، فَلَوْلاَ أَنِّي سُقْتُ الْهَدْىَ لَفَعَلْتُ مِثْلَ الَّذِي أَمَرْتُكُمْ، وَلَكِنْ لاَ يَحِلُّ مِنِّي حَرَامٌ حَتَّى يَبْلُغَ الْهَدْىُ مَحِلَّهُ ". فَفَعَلُوا.

قَالَ أَبُو عَبْدِ اللَّهِ أَبُو شِهَابٍ لَيْسَ لَهُ مُسْنَدٌ إِلَّا هَذَا

Reference	: Sahih al-Bukhari 1568
In-book reference	: Book 25, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 639

Narrated Sa`id bin Al-Musaiyab:

`Ali and `Uthman differed regarding Hajj-at-Tamattu` while they were at 'Usfan (a familiar place near Mecca). `Ali said, "I see you want to forbid people to do a thing that the Prophet (ﷺ) did?" When `Ali saw that, he assumed Ihram for both Hajj and `Umra.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ الأَعْوَرُ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ اخْتَلَفَ عَلِيٌّ وَعُثْمَانُ ـ رضى الله عنهما ـ وَهُمَا بِعُسْفَانَ فِي الْمُتْعَةِ، فَقَالَ عَلِيٌّ مَا تُرِيدُ إِلاَّ أَنْ تَنْهَى عَنْ أَمْرٍ فَعَلَهُ النَّبِيُّ صلى الله عليه وسلم. فَلَمَّا رَأَى ذَلِكَ عَلِيٌّ أَهَلَّ بِهِمَا جَمِيعًا.

Reference	: Sahih al-Bukhari 1569
In-book reference	: Book 25, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 640

(35) Chapter: Talbiya for Hajj and the intention of Hajj

(35) باب مَنْ لَبَّى بِالْحَجِّ وَسَمَّاهُ

Narrated Jabir bin `Abdullah:

We came with Allah's Messenger (ﷺ) (to Mecca) and we were saying: 'Labbaika Allahumma Labbaik' for Hajj. Allah's Messenger (ﷺ) ordered us to perform `Umra with that Ihram (instead of Hajj).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، قَالَ سَمِعْتُ مُجَاهِدًا، يَقُولُ حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَدِمْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَنَحْنُ نَقُولُ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ بِالْحَجِّ. فَأَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَجَعَلْنَاهَا عُمْرَةً.

Reference	: Sahih al-Bukhari 1570
In-book reference	: Book 25, Hadith 56
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 641

(36) Chapter: Hajj-at-Tamattu'

(36) باب التَّمَتُّعِ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated `Imran:

We performed Hajj-at-Tamattu` in the lifetime of Allah's Messenger (ﷺ) and then the Qur'an was revealed (regarding Hajj-at-Tamattu`) and somebody said what he wished (regarding Hajj-at-Tamattu`) according his own opinion.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، قَالَ حَدَّثَنِي مُطَرِّفٌ، عَنْ عِمْرَانَ ـ رضى الله عنه ـ قَالَ تَمَتَّعْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَنَزَلَ الْقُرْآنُ قَالَ رَجُلٌ بِرَأْيِهِ مَا شَاءَ.

Reference	: Sahih al-Bukhari 1571
In-book reference	: Book 25, Hadith 57
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 642

(37) Chapter: "This is for him whose family is not present at the Al-Masjid-al-Haram"

(37) بَابُ قَوْلِ اللَّهِ تَعَالَى: {ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ}

Ibn 'Abbas said that he has been asked regarding Hajj-at-Tamattu' on which he said, "The Muhajirin and the Ansar and the wives of the Prophet (ﷺ) (ﷺ) and we did the same. When we reached Makkah, Allah's Messenger (ﷺ) said, "Give up your intention of doing the Hajj (at this moment) and perform 'Umra, except the one who had garlanded the Hady." So, we performed Tawaf round the Ka'bah and [Sa'y] between As-safa and Al-MArwa, slept with our wives and wore ordinary (stitched) clothes. The Prophet (ﷺ) (ﷺ) added, "Whoever has garlanded his Hady is not allowed to finish the Ihram till the Hady has reached its destination (has been sacrificed)". Then on the night of Tarwiya (8th Dhul Hijjah, in the afternoon) he ordered us to assume Ihram for Hajj and when we have performed all the ceremonies of Hajj, we came and performed Tawaf round the Ka'bah and (Sa'y) between As-Safa and Al-Marwa, and then our Hajj was complete, and we had to sacrifice a Hady according to the statement of Allah:

"... He must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe Saum (fasts) three days during the Hajj and seven days after his return (to his home)...." (V. 2:196).

And the sacrifice of the sheep is sufficient. So, the Prophet (ﷺ) (ﷺ) and his Companions honied the two religious deeds, (i.e. Hajj and 'Umra) in one year, for Allah revealed (the permissibility) of such practice in His book and in the Sunna (legal ways) of His Prophet (ﷺ) and rendered it permissible for all the people except those living in Makkah. Allah says: "This is for him whose family is not present at the Al-Masjid-Al-Haram, (i.e. non resident of Makkah)." The months of Hajj which Allah mentioned in His book are: Shawwal, Dhul-Qa'da and Dhul-Hijjah. Whoever performed Hajj-at-Tamattu' in those months, then slaughtering or fasting is compulsory for him.

The words: 1. Ar-Rafatha means sexual intercourse. 2. Al-Fasuq means all kinds of sin, and 3. Al-Jidal means to dispute.

وَقَالَ أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْبَصْرِيُّ حَدَّثَنَا أَبُو مَعْشَرٍ، حَدَّثَنَا عُثْمَانُ بْنُ غِيَاثٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّهُ سُئِلَ عَنْ مُتْعَةِ الْحَجِّ، فَقَالَ أَهَلَّ الْمُهَاجِرُونَ وَالأَنْصَارُ وَأَزْوَاجُ النَّبِيِّ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ وَأَهْلَلْنَا، فَلَمَّا قَدِمْنَا مَكَّةَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اجْعَلُوا إِهْلاَلَكُمْ بِالْحَجِّ عُمْرَةً إِلاَّ مَنْ قَلَّدَ الْهَدْىَ ". فَطُفْنَا بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ وَأَتَيْنَا النِّسَاءَ، وَلَبِسْنَا الثِّيَابَ وَقَالَ " مَنْ قَلَّدَ الْهَدْىَ فَإِنَّهُ لاَ يَحِلُّ لَهُ حَتَّى يَبْلُغَ الْهَدْىُ مَحِلَّهُ ". ثُمَّ أَمَرَنَا عَشِيَّةَ التَّرْوِيَةِ أَنْ نُهِلَّ بِالْحَجِّ، فَإِذَا فَرَغْنَا مِنَ الْمَنَاسِكِ جِئْنَا فَطُفْنَا بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ فَقَدْ تَمَّ حَجُّنَا، وَعَلَيْنَا الْهَدْىُ كَمَا قَالَ اللَّهُ تَعَالَى {فَمَا اسْتَيْسَرَ مِنَ الْهَدْىِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلاَثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ} إِلَى أَمْصَارِكُمْ. الشَّاةُ تَجْزِي، فَجَمَعُوا نُسُكَيْنِ فِي عَامٍ بَيْنَ الْحَجِّ وَالْعُمْرَةِ، فَإِنَّ اللَّهَ تَعَالَى أَنْزَلَهُ فِي كِتَابِهِ وَسَنَّهُ نَبِيُّهُ صلى الله عليه وسلم وَأَبَاحَهُ لِلنَّاسِ غَيْرَ أَهْلِ مَكَّةَ، قَالَ اللَّهُ {ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ} وَأَشْهُرُ الْحَجِّ الَّتِي ذَكَرَ اللَّهُ تَعَالَى شَوَّالٌ وَذُو الْقَعْدَةِ وَذُو الْحَجَّةِ، فَمَنْ تَمَتَّعَ فِي هَذِهِ الأَشْهُرِ فَعَلَيْهِ دَمٌ أَوْ صَوْمٌ، وَالرَّفَثُ الْجِمَاعُ، وَالْفُسُوقُ الْمَعَاصِي، وَالْجِدَالُ الْمِرَاءُ.

Reference	: Sahih al-Bukhari 1572
In-book reference	: Book 25, Hadith 58
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 643

(38) Chapter: Taking a bath on entering Makkah (38) باب الاِغْتِسَالِ عِنْدَ دُخُولِ مَكَّةَ

Narrated Nafi`:

On reaching the sanctuary of Mecca, Ibn `Umar used to stop, reciting Talbiya and then he would pass the night at Dhi-Tuwa and then offer the Fajr prayer and take a bath. He used to say that the Prophet (ﷺ) used to do the same.

حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ عُلَيَّةَ، أَخْبَرَنَا أَيُّوبُ، عَنْ نَافِعٍ، قَالَ كَانَ ابْنُ عُمَرَ ـ رضى الله عنهما ـ إِذَا دَخَلَ أَدْنَى الْحَرَمِ أَمْسَكَ عَنِ التَّلْبِيَةِ، ثُمَّ يَبِيتُ بِذِي طُوًى، ثُمَّ يُصَلِّي بِهِ الصُّبْحَ وَيَغْتَسِلُ، وَيُحَدِّثُ أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم كَانَ يَفْعَلُ ذَلِكَ.

Reference	: Sahih al-Bukhari 1573
In-book reference	: Book 25, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 643

(39) Chapter: To enter Makkah by day or by night (39) باب دُخُولِ مَكَّةَ نَهَارًا أَوْ لَيْلاً

بَاتَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذِي طُوًى حَتَّى أَصْبَحَ ثُمَّ دَخَلَ مَكَّةَ، وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ يَفْعَلُهُ.

Narrated Nafi`:

' Ibn `Umar said, "The Prophet (ﷺ) passed the night at Dhi-Tuwa till it was dawn and then he entered Mecca." Ibn `Umar used to do the same.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ بَاتَ النَّبِيُّ صلى الله عليه وسلم بِذِي طُوًى حَتَّى أَصْبَحَ ثُمَّ دَخَلَ مَكَّةَ. وَكَانَ ابْنُ عُمَرَ ـ رضى الله عنهما ـ يَفْعَلُهُ.

Reference	: Sahih al-Bukhari 1574
In-book reference	: Book 25, Hadith 60
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 644

(40) Chapter: From where to enter Makkah (40) باب مِنْ أَيْنَ يَدْخُلُ مَكَّةَ

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) used to enter Mecca from the high Thaniya and used to leave Mecca from the low Thaniya.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ حَدَّثَنِي مَعْنٌ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدْخُلُ مِنَ الثَّنِيَّةِ الْعُلْيَا، وَيَخْرُجُ مِنَ الثَّنِيَّةِ السُّفْلَى.

Reference	: Sahih al-Bukhari 1575
In-book reference	: Book 25, Hadith 61
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 645

(41) Chapter: From where to leave Makkah

(41) باب مِنْ أَيْنَ يَخْرُجُ مِنْ مَكَّةَ

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) entered Mecca from Kada' from the highest Thaniya which is at Al-Batha' and used to leave Mecca from the low Thaniya.

حَدَّثَنَا مُسَدَّدُ بْنُ مُسَرْهَدٍ الْبَصْرِيُّ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ مَكَّةَ مِنْ كَدَاءٍ مِنَ الثَّنِيَّةِ الْعُلْيَا الَّتِي بِالْبَطْحَاءِ، وَيَخْرُجُ مِنَ الثَّنِيَّةِ السُّفْلَى. قَالَ أَبُو عَبْدِ اللَّهِ كَانَ يُقَالُ هُوَ مُسَدَّدٌ كَاسْمِهِ. قَالَ أَبُو عَبْدِ اللَّهِ سَمِعْتُ يَحْيَى بْنَ مَعِينٍ يَقُولُ سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ لَوْ أَنَّ مُسَدَّدًا أَتَيْتُهُ فِي بَيْتِهِ فَحَدَّثْتُهُ لاَسْتَحَقَّ ذَلِكَ، وَمَا أُبَالِي كُتُبِي كَانَتْ عِنْدِي أَوْ عِنْدَ مُسَدَّدٍ.

Reference	: Sahih al-Bukhari 1576
In-book reference	: Book 25, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 646

Narrated `Aisha:

When the Prophet (ﷺ) came to Mecca he entered from its higher side and left from its lower side.

حَدَّثَنَا الْحُمَيْدِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم لَمَّا جَاءَ إِلَى مَكَّةَ دَخَلَ مِنْ أَعْلاَهَا وَخَرَجَ مِنْ أَسْفَلِهَا.

Reference	: Sahih al-Bukhari 1577
In-book reference	: Book 25, Hadith 63
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 647

Narrated `Aisha':

In the year of the conquest of Mecca, the Prophet (ﷺ) entered Mecca from Kada' and left Mecca from Kuda, from the higher part of Mecca.

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ الْمَرْوَزِيُّ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ عَامَ الْفَتْحِ مِنْ كَدَاءٍ، وَخَرَجَ مِنْ كُدًا مِنْ أَعْلَى مَكَّةَ.

Reference	: Sahih al-Bukhari 1578
In-book reference	: Book 25, Hadith 64
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 648

Narrated `Aisha:

In the year of the conquest of Mecca, the Prophet (ﷺ) entered Mecca from Kada' at the higher place of Mecca. (Hisham, a sub-narrator said, " `Urwa used to enter (Mecca) from both Kada' and Kuda and he often entered through Kada' which was nearer to his dwelling place.)"

حَدَّثَنَا أَحْمَدُ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنَا عَمْرٌو، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ عَامَ الْفَتْحِ مِنْ كَدَاءٍ أَعْلَى مَكَّةَ. قَالَ هِشَامٌ وَكَانَ عُرْوَةُ يَدْخُلُ عَلَى كِلْتَيْهِمَا مِنْ كَدَاءٍ وَكُدًا، وَأَكْثَرُ مَا يَدْخُلُ مِنْ كَدَاءٍ، وَكَانَتْ أَقْرَبَهُمَا إِلَى مَنْزِلِهِ.

Reference	: Sahih al-Bukhari 1579
In-book reference	: Book 25, Hadith 65
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 649

Narrated Hisham:

`Urwa said, "The Prophet (ﷺ) entered Mecca in the year of the conquest of Mecca from the side of Kada' which is at the higher part of Mecca." `Urwa often entered from Kada' which was nearer of the two to his dwelling place.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا حَاتِمٌ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، دَخَلَ النَّبِيُّ صلى الله عليه وسلم عَامَ الْفَتْحِ مِنْ كَدَاءٍ مِنْ أَعْلَى مَكَّةَ. وَكَانَ عُرْوَةُ أَكْثَرَ مَا يَدْخُلُ مِنْ كَدَاءٍ وَكَانَ أَقْرَبَهُمَا إِلَى مَنْزِلِهِ.

Reference	: Sahih al-Bukhari 1580
In-book reference	: Book 25, Hadith 66
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 650

Narrated Hisham from his father:

In the year of the conquest of Mecca, the Prophet (ﷺ) entered Mecca from the side of Kada. `Urwa used to enter through both places and he often entered through Kada' which was nearer of the two to his dwelling place.

حَدَّثَنَا مُوسَى، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، دَخَلَ النَّبِيُّ صلى الله عليه وسلم عَامَ الْفَتْحِ مِنْ كَدَاءٍ. وَكَانَ عُرْوَةُ يَدْخُلُ مِنْهُمَا كِلَيْهِمَا وَأَكْثَرُ مَا يَدْخُلُ مِنْ كَدَاءٍ أَقْرَبِهِمَا إِلَى مَنْزِلِهِ. قَالَ أَبُو عَبْدِ اللَّهِ كَدَاءٌ وَكُدًا مَوْضِعَانِ.

Reference	: Sahih al-Bukhari 1581
In-book reference	: Book 25, Hadith 67
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 651

(42) Chapter: The superiority of Makkah and its buildings, and the statement of Allah Ta'ala

(42) باب فَضْلِ مَكَّةَ وَبُنْيَانِهَا

وَقَوْلِهِ تَعَالَى: {وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلاً ثُمَّ أَضْطَرُّهُ إِلَى عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ}.

Narrated Jabir bin `Abdullah:

When the Ka`ba was built, the Prophet (ﷺ) and `Abbas went to bring stones (for its construction). Al `Abbas said to the Prophet, "Take off your waist sheet and put it on your neck." (When the Prophet (ﷺ) took it off) he fell on the ground with his eyes open towards the sky and said, "Give me my waist sheet." And he covered himself with it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو عَاصِمٍ، قَالَ أَخْبَرَنِي ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ لَمَّا بُنِيَتِ الْكَعْبَةُ ذَهَبَ النَّبِيُّ صلى الله عليه وسلم وَعَبَّاسٌ يَنْقُلاَنِ الْحِجَارَةَ فَقَالَ الْعَبَّاسُ لِلنَّبِيِّ صلى الله عليه وسلم اجْعَلْ إِزَارَكَ عَلَى رَقَبَتِكَ. فَخَرَّ إِلَى الأَرْضِ، وَطَمَحَتْ عَيْنَاهُ إِلَى السَّمَاءِ فَقَالَ " أَرِنِي إِزَارِي ". فَشَدَّهُ عَلَيْهِ.

Reference : Sahih al-Bukhari 1582
In-book reference : Book 25, Hadith 68
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 652
(deprecated numbering scheme)

Narrated `Aisha:

(the wife of the Prophet) that Allah's Messenger (ﷺ) said to her, "Do you know that when your people (Quraish) rebuilt the Ka`ba, they decreased it from its original foundation laid by Abraham?" I said, "O Allah's Messenger (ﷺ)! Why don't you rebuild it on its original foundation laid by Abraham?" He replied, "Were it not for the fact that your people are close to the Pre-Islamic Period of ignorance (i.e. they have recently become Muslims) I would have done so." The sub-narrator, `Abdullah (bin `Umar) stated: `Aisha 'must have heard this from Allah's Messenger (ﷺ) for in my opinion Allah's Messenger (ﷺ) had not placed his hand over the two corners of the Ka`ba opposite Al-Hijr only because the Ka`ba was not rebuilt on its original foundations laid by Abraham.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ مُحَمَّدِ بْنِ أَبِي بَكْرٍ، أَخْبَرَ عَبْدَ اللَّهِ بْنَ عُمَرَ، عَنْ عَائِشَةَ ـ رضى الله عنهم ـ زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لَهَا ‏"‏ أَلَمْ تَرَىْ أَنَّ قَوْمَكِ لَمَّا بَنَوُا الْكَعْبَةَ اقْتَصَرُوا عَنْ قَوَاعِدِ إِبْرَاهِيمَ ‏"‏‏.‏ فَقُلْتُ يَا رَسُولَ اللَّهِ أَلاَ تَرُدُّهَا عَلَى قَوَاعِدِ إِبْرَاهِيمَ‏.‏ قَالَ ‏"‏ لَوْلاَ حِدْثَانُ قَوْمِكِ بِالْكُفْرِ لَفَعَلْتُ ‏"‏‏.‏ فَقَالَ عَبْدُ اللَّهِ ـ رضى الله عنه ـ لَئِنْ كَانَتْ عَائِشَةُ ـ رضى الله عنها ـ سَمِعَتْ هَذَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم مَا أُرَى رَسُولَ اللَّهِ صلى الله عليه وسلم تَرَكَ اسْتِلاَمَ الرُّكْنَيْنِ اللَّذَيْنِ يَلِيَانِ الْحِجْرَ، إِلاَّ أَنَّ الْبَيْتَ لَمْ يُتَمَّمْ عَلَى قَوَاعِدِ إِبْرَاهِيمَ‏.‏

Reference : Sahih al-Bukhari 1583
In-book reference : Book 25, Hadith 69
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 653
(deprecated numbering scheme)

Narrated `Aisha:

I asked the Prophet (ﷺ) whether the round wall (near Ka`ba) was part of the Ka`ba. The Prophet (ﷺ) replied in the affirmative. I further said, "What is wrong with them, why have they not included it in the building of the Ka`ba?" He said, "Don't you see that your people (Quraish) ran short of money (so they could not include it inside the building of Ka`ba)?" I asked, "What about its gate? Why is it so high?" He replied, "Your people did this so as to admit into it whomever they liked and prevent whomever they liked. Were your people not close to the Pre-Islamic Period of ignorance (i.e. they have recently embraced Islam) and were I not afraid that they would dislike it, surely I would have included the (area of the) wall inside the building of the Ka`ba and I would have lowered its gate to the level of the ground."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو الأَحْوَصِ، حَدَّثَنَا أَشْعَثُ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ سَأَلْتُ النَّبِيَّ صلى الله عليه وسلم عَنِ الْجَدْرِ أَمِنَ الْبَيْتِ هُوَ قَالَ ‏"‏ نَعَمْ ‏"‏‏.‏ قُلْتُ فَمَا لَهُمْ لَمْ يُدْخِلُوهُ فِي الْبَيْتِ قَالَ ‏"‏ إِنَّ قَوْمَكِ قَصَّرَتْ بِهِمُ النَّفَقَةُ ‏"‏‏.‏ قُلْتُ فَمَا شَأْنُ بَابِهِ مُرْتَفِعًا قَالَ ‏"‏ فَعَلَ ذَلِكِ قَوْمُكِ لِيُدْخِلُوا مَنْ شَاءُوا وَيَمْنَعُوا مَنْ شَاءُوا، وَلَوْلاَ أَنَّ قَوْمَكِ حَدِيثٌ عَهْدُهُمْ بِالْجَاهِلِيَّةِ فَأَخَافُ أَنْ تُنْكِرَ قُلُوبُهُمْ أَنْ أُدْخِلَ الْجَدْرَ فِي الْبَيْتِ وَأَنْ أُلْصِقَ بَابَهُ بِالأَرْضِ ‏"‏‏.‏

Reference : Sahih al-Bukhari 1584
In-book reference : Book 25, Hadith 70
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 654
(deprecated numbering scheme)

Narrated `Aisha:

Allah's Messenger (ﷺ) said to me, "Were your people not close to the Pre-Islamic period of ignorance, I would have demolished the Ka`ba and would have rebuilt it on its original foundations laid by Abraham (for Quraish had curtailed its building), and I would have built a back door (too)."

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْلاَ حَدَاثَةُ قَوْمِكِ بِالْكُفْرِ لَنَقَضْتُ الْبَيْتَ ثُمَّ لَبَنَيْتُهُ عَلَى أَسَاسِ إِبْرَاهِيمَ ـ عَلَيْهِ السَّلاَمُ ـ فَإِنَّ قُرَيْشًا اسْتَقْصَرَتْ بِنَاءَهُ ـ وَجَعَلْتُ لَهُ خَلْفًا ". قَالَ أَبُو مُعَاوِيَةَ حَدَّثَنَا هِشَامٌ خَلْفًا يَعْنِي بَابًا.

Reference	: Sahih al-Bukhari 1585
In-book reference	: Book 25, Hadith 71
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 655

Narrated Yazid bin Ruman from `Urwa:

`Aisha said that the Prophet (ﷺ) said to her, "O Aisha! Were your nation not close to the Pre-Islamic Period of Ignorance, I would have had the Ka`ba demolished and would have included in it the portion which had been left, and would have made it at a level with the ground and would have made two doors for it, one towards the east and the other towards the west, and then by doing this it would have been built on the foundations laid by Abraham." That was what urged Ibn-Az-Zubair to demolish the Ka`ba. Jazz said, "I saw Ibn-Az-Zubair when he demolished and rebuilt the Ka`ba and included in it a portion of Al-Hijr (the unroofed portion of Ka`ba which is at present in the form of a compound towards the northwest of the Ka`ba). I saw the original foundations of Abraham which were of stones resembling the humps of camels." So Jarir asked Yazid, "Where was the place of those stones?" Jazz said, "I will just now show it to you." So Jarir accompanied Yazid and entered Al-Hijr, and Jazz pointed to a place and said, "Here it is." Jarir said, "It appeared to me about six cubits from Al-Hijr or so."

حَدَّثَنَا بَيَانُ بْنُ عَمْرٍو، حَدَّثَنَا يَزِيدُ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، حَدَّثَنَا يَزِيدُ بْنُ رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لَهَا " يَا عَائِشَةُ لَوْلاَ أَنَّ قَوْمَكِ حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ لأَمَرْتُ بِالْبَيْتِ فَهُدِمَ، فَأَدْخَلْتُ فِيهِ مَا أُخْرِجَ مِنْهُ وَأَلْزَقْتُهُ بِالأَرْضِ، وَجَعَلْتُ لَهُ بَابَيْنِ بَابًا شَرْقِيًّا وَبَابًا غَرْبِيًّا، فَبَلَغْتُ بِهِ أَسَاسَ إِبْرَاهِيمَ ". فَذَلِكَ الَّذِي حَمَلَ ابْنَ الزُّبَيْرِ ـ رضى الله عنهما ـ عَلَى هَدْمِهِ. قَالَ يَزِيدُ وَشَهِدْتُ ابْنَ الزُّبَيْرِ حِينَ هَدَمَهُ وَبَنَاهُ وَأَدْخَلَ فِيهِ مِنَ الْحِجْرِ، وَقَدْ رَأَيْتُ أَسَاسَ إِبْرَاهِيمَ حِجَارَةً كَأَسْنِمَةِ الإِبِلِ. قَالَ جَرِيرٌ فَقُلْتُ لَهُ أَيْنَ مَوْضِعُهُ قَالَ أُرِيكَهُ الآنَ. فَدَخَلْتُ مَعَهُ الْحِجْرَ فَأَشَارَ إِلَى مَكَانٍ فَقَالَ هَا هُنَا. قَالَ جَرِيرٌ فَحَزَرْتُ مِنَ الْحِجْرِ سِتَّةَ أَذْرُعٍ أَوْ نَحْوَهَا.

Reference	: Sahih al-Bukhari 1586
In-book reference	: Book 25, Hadith 72
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 656

(43) Chapter: The superiority of the Haram (of Makkah)

(43) باب فَضْلِ الْحَرَمِ

وَقَوْلِهِ تَعَالَى: {إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلْدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ} وَقَوْلِهِ جَلَّ ذِكْرُهُ: {أَوَلَمْ نُمَكِّنْ لَهُمْ حَرَمًا آمِنًا يُجْبَى إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِزْقًا مِنْ لَدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لاَ يَعْلَمُونَ}.

Narrated Ibn `Abbas:

On the Day of the Conquest of Mecca, Allah's Messenger (ﷺ) said, "Allah has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce it publicly."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ فَتْحِ مَكَّةَ " إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللَّهُ، لاَ يُعْضَدُ شَوْكُهُ، وَلاَ يُنَفَّرُ صَيْدُهُ، وَلاَ يَلْتَقِطُ لُقَطَتَهُ إِلاَّ مَنْ عَرَّفَهَا ".

Reference : Sahih al-Bukhari 1587
In-book reference : Book 25, Hadith 73
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 657
(deprecated numbering scheme)

(44) Chapter: The inheritance, sale and purchase of the houses of Makkah

(44) باب تَوْرِيثِ دُورِ مَكَّةَ وَبَيْعِهَا وَشِرَائِهَا

وَأَنَّ النَّاسَ فِي مَسْجِدِ الْحَرَامِ سَوَاءٌ خَاصَّةً لِقَوْلِهِ تَعَالَى: {إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابٍ أَلِيمٍ}. الْبَادِي الطَّارِي، مَعْكُوفًا مَحْبُوسًا.

Narrated 'Usama bin Zaid:

I asked, "O Allah's Messenger (ﷺ)! Where will you stay in Mecca? Will you stay in your house in Mecca?" He replied, "Has `Aqil left any property or house?" `Aqil along with Talib had inherited the property of Abu Talib. Jafar and `Ali did not inherit anything as they were Muslims and the other two were non-believers. `Umar bin Al-Khattab used to say, "A believer cannot inherit (anything from an) infidel." Ibn Shihab, (a sub-narrator) said, "They (`Umar and others) derived the above verdict from Allah's Statement: "Verily! those who believed and Emigrated and strove with their life And property in Allah's Cause, And those who helped (the emigrants) And gave them their places to live in, These are (all) allies to one another." (8.72)

حَدَّثَنَا أَصْبَغُ، قَالَ أَخْبَرَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ ـ رضى الله عنهما ـ أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ، أَيْنَ تَنْزِلُ فِي دَارِكَ بِمَكَّةَ. فَقَالَ " وَهَلْ تَرَكَ عَقِيلٌ مِنْ رِبَاعٍ أَوْ دُورٍ ". وَكَانَ عَقِيلٌ وَرِثَ أَبَا طَالِبٍ هُوَ وَطَالِبٌ وَلَمْ يَرِثْهُ جَعْفَرٌ وَلاَ عَلِيٌّ ـ رضى الله عنهما ـ شَيْئًا لأَنَّهُمَا كَانَا مُسْلِمَيْنِ، وَكَانَ عَقِيلٌ وَطَالِبٌ كَافِرَيْنِ، فَكَانَ عُمَرُ بْنُ الْخَطَّابِ ـ رضى الله عنه ـ يَقُولُ لاَ يَرِثُ الْمُؤْمِنُ الْكَافِرَ. قَالَ ابْنُ شِهَابٍ وَكَانُوا يَتَأَوَّلُونَ قَوْلَ اللَّهِ تَعَالَى {إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ} الآيَةَ.

Reference : Sahih al-Bukhari 1588
In-book reference : Book 25, Hadith 74
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 658
(deprecated numbering scheme)

(45) Chapter: The residence of the Prophet (saws) in Makkah

(45) باب نُزُولِ النَّبِيِّ صلى الله عليه وسلم مَكَّةَ

Narrated Abu Huraira:

When Allah's Messenger (ﷺ) intended to enter Mecca he said, "Our destination tomorrow, if Allah wished, will be Khaif Bani Kinana where (the pagans) had taken the oath of Kufr." (Against the Prophet (ﷺ) i.e. to be loyal to heathenism by boycotting Bani Hashim, the Prophets folk) (See Hadith No. 221 Vol. 5)

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي أَبُو سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ أَرَادَ قُدُومَ مَكَّةَ " مَنْزِلُنَا غَدًا إِنْ شَاءَ اللَّهُ بِخَيْفِ بَنِي كِنَانَةَ حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ ".

Reference : Sahih al-Bukhari 1589
In-book reference : Book 25, Hadith 75
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 659
(deprecated numbering scheme)

Narrated Abu Huraira:

On the Day of Nahr at Mina, the Prophet (ﷺ) said, "Tomorrow we shall stay at Khaif Bani Kinana where the pagans had taken the oath of Kufr (heathenism)." He meant (by that place) Al-Muhassab where the Quraish tribe and Bani Kinana concluded a contract against Bani Hashim and Bani `Abdul-Muttalib or Bani Al-Muttalib that they would not intermarry with them or deal with them in business until they handed over the Prophet (ﷺ) to them.

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا الأَوْزَاعِيُّ، قَالَ حَدَّثَنِي الزُّهْرِيُّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم مِنَ الْغَدِ يَوْمَ النَّحْرِ وَهُوَ بِمِنًى " نَحْنُ نَازِلُونَ غَدًا بِخَيْفِ بَنِي كِنَانَةَ حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ ". يَعْنِي ذَلِكَ الْمُحَصَّبَ، وَذَلِكَ أَنَّ قُرَيْشًا وَكِنَانَةَ تَحَالَفَتْ عَلَى بَنِي هَاشِمٍ وَبَنِي عَبْدِ الْمُطَّلِبِ، أَوْ بَنِي الْمُطَّلِبِ أَنْ لاَ يُنَاكِحُوهُمْ، وَلاَ يُبَايِعُوهُمْ حَتَّى يُسْلِمُوا إِلَيْهِمُ النَّبِيَّ صلى الله عليه وسلم. وَقَالَ سَلاَمَةُ عَنْ عُقَيْلٍ وَيَحْيَى بْنُ الضَّحَّاكِ عَنِ الأَوْزَاعِيِّ أَخْبَرَنِي ابْنُ شِهَابٍ وَقَالاَ بَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ. قَالَ أَبُو عَبْدِ اللَّهِ بَنِي الْمُطَّلِبِ أَشْبَهُ.

Reference	: Sahih al-Bukhari 1590
In-book reference	: Book 25, Hadith 76
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 660

(46) Chapter: The Statement of Allah

(46) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الأَصْنَامَ رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلاَةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ} الآيَةَ

(47) Chapter: The Statement of Allah Ta'ala

(47) بَابُ قَوْلِ اللَّهِ تَعَالَى: {جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلاَئِدَ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ}

Narrated Abu Huraira:

The Prophet;; said, "Dhus-Suwaiqa-tain (literally: One with two lean legs) from Ethiopia will demolish the Ka`ba."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا زِيَادُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يُخَرِّبُ الْكَعْبَةَ ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ ".

Reference	: Sahih al-Bukhari 1591
In-book reference	: Book 25, Hadith 77
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 661

Narrated `Aisha:

The people used to fast on 'Ashura (the tenth day of the month of Muharram) before the fasting of Ramadan was made obligatory. And on that day the Ka`ba used to be covered with a cover. When Allah made the fasting of the month of Ramadan compulsory, Allah's Messenger (ﷺ) said, "Whoever wishes to fast (on the day of 'Ashura') may do so; and whoever wishes to leave it can do so."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ. وَحَدَّثَنِي مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ ـ هُوَ ابْنُ الْمُبَارَكِ ـ قَالَ أَخْبَرَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانُوا يَصُومُونَ عَاشُورَاءَ قَبْلَ أَنْ يُفْرَضَ رَمَضَانُ، وَكَانَ يَوْمًا تُسْتَرُ فِيهِ الْكَعْبَةُ، فَلَمَّا فَرَضَ اللَّهُ رَمَضَانَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ شَاءَ أَنْ يَصُومَهُ فَلْيَصُمْهُ، وَمَنْ شَاءَ أَنْ يَتْرُكَهُ فَلْيَتْرُكْهُ ".

Reference	: Sahih al-Bukhari 1592
In-book reference	: Book 25, Hadith 78
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 662

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said "The people will continue performing the Hajj and `Umra to the Ka`ba even after the appearance of Gog and Magog." Narrated Shu`ba extra: The Hour (Day of Judgment) will not be established till the Hajj (to the Ka`ba) is abandoned.

حَدَّثَنَا أَحْمَدُ، حَدَّثَنَا أَبِي، حَدَّثَنَا إِبْرَاهِيمُ، عَنِ الْحَجَّاجِ بْنِ حَجَّاجٍ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عُتْبَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَيُحَجَّنَّ الْبَيْتُ وَلَيُعْتَمَرَنَّ بَعْدَ خُرُوجِ يَأْجُوجَ وَمَأْجُوجَ ". تَابَعَهُ أَبَانُ وَعِمْرَانُ عَنْ قَتَادَةَ. وَقَالَ عَبْدُ الرَّحْمَنِ عَنْ شُعْبَةَ قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى لاَ يُحَجَّ الْبَيْتُ ". وَالأَوَّلُ أَكْثَرُ، سَمِعَ قَتَادَةُ عَبْدَ اللَّهِ وَعَبْدُ اللَّهِ أَبَا سَعِيدٍ.

Reference	: Sahih al-Bukhari 1593
In-book reference	: Book 25, Hadith 79
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 663

(48) Chapter: The covering of the Ka'bah (48) باب كِسْوَةِ الْكَعْبَةِ

Narrated Abu Wail:

(One day) I sat along with Shaiba on the chair inside the Ka`ba. He (Shaiba) said, "No doubt, `Umar sat at this place and said, 'I intended not to leave any yellow (i.e. gold) or white (i.e. silver) (inside the Ka`ba) undistributed.' I said (to `Umar), 'But your two companions (i.e. The Prophet (ﷺ) and Abu Bakr) did not do so.' `Umar said, They are the two persons whom I always follow.' "

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا وَاصِلٌ الأَحْدَبُ، عَنْ أَبِي وَائِلٍ، قَالَ جِئْتُ إِلَى شَيْبَةَ. وَحَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، قَالَ جَلَسْتُ مَعَ شَيْبَةَ عَلَى الْكُرْسِيِّ فِي الْكَعْبَةِ فَقَالَ لَقَدْ جَلَسَ هَذَا الْمَجْلِسَ عُمَرُ ـ رضى الله عنه ـ فَقَالَ لَقَدْ هَمَمْتُ أَنْ لاَ أَدَعَ فِيهَا صَفْرَاءَ وَلاَ بَيْضَاءَ إِلاَّ قَسَمْتُهُ. قُلْتُ إِنَّ صَاحِبَيْكَ لَمْ يَفْعَلاَ. قَالَ هُمَا الْمَرْآنِ أَقْتَدِي بِهِمَا.

Reference	: Sahih al-Bukhari 1594
In-book reference	: Book 25, Hadith 80
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 664

(49) Chapter: The demolishing of the Ka'bah (49) باب هَدْمِ الْكَعْبَةِ

قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَغْزُو جَيْشٌ الْكَعْبَةَ، فَيُخْسَفُ بِهِمْ».

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "As if I were looking at him, a black person with thin legs plucking the stones of the Ka`ba one after another. "

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ الأَخْنَسِ، حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏ "‏ كَأَنِّي بِهِ أَسْوَدَ أَفْحَجَ، يَقْلَعُهَا حَجَرًا حَجَرًا ‏"‏‏.‏

Reference	: Sahih al-Bukhari 1595
In-book reference	: Book 25, Hadith 81
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 665

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Dhus-Suwaiqatain (the thin legged man) from Ethiopia will demolish the Ka`ba."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏ "‏ يُخَرِّبُ الْكَعْبَةَ ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 1596
In-book reference	: Book 25, Hadith 82
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 666

(50) Chapter: What is said regarding the Black Stone

(50) باب مَا ذُكِرَ فِي الْحَجَرِ الأَسْوَدِ

Narrated `Abis bin Rabi`a:

`Umar came near the Black Stone and kissed it and said "No doubt, I know that you are a stone and can neither benefit anyone nor harm anyone. Had I not seen Allah's Messenger (ﷺ) kissing you I would not have kissed you."

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَابِسِ بْنِ رَبِيعَةَ، عَنْ عُمَرَ ـ رضى الله عنه ـ أَنَّهُ جَاءَ إِلَى الْحَجَرِ الأَسْوَدِ فَقَبَّلَهُ، فَقَالَ إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ لاَ تَضُرُّ وَلاَ تَنْفَعُ، وَلَوْلاَ أَنِّي رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يُقَبِّلُكَ مَا قَبَّلْتُكَ‏.‏

Reference	: Sahih al-Bukhari 1597
In-book reference	: Book 25, Hadith 83
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 667

(51) Chapter: Closing the door of the Ka'bah and Salat in it

(51) باب إِغْلاَقِ الْبَيْتِ وَيُصَلِّي فِي أَىِّ نَوَاحِي الْبَيْتِ شَاءَ

Narrated Salim that his father said:

"Allah's Messenger (ﷺ), Usama bin Zaid, Bilal, and `Uthman bin abu Talha entered the Ka`ba and then closed its door. When they opened the door I was the first person to enter (the Ka`ba). I met Bilal and asked him, "Did Allah's Messenger (ﷺ) offer a prayer inside (the Ka`ba)?" Bilal replied in the affirmative and said, "(The Prophet (ﷺ) offered the prayer) in between the two right pillars."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّهُ قَالَ دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْبَيْتَ هُوَ وَأُسَامَةُ بْنُ زَيْدٍ، وَبِلاَلٌ، وَعُثْمَانُ بْنُ طَلْحَةَ، فَأَغْلَقُوا عَلَيْهِمْ فَلَمَّا فَتَحُوا، كُنْتُ أَوَّلَ مَنْ وَلَجَ، فَلَقِيتُ بِلاَلاً فَسَأَلْتُهُ هَلْ صَلَّى فِيهِ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ نَعَمْ، بَيْنَ الْعَمُودَيْنِ الْيَمَانِيَيْنِ‏.‏

Reference	: Sahih al-Bukhari 1598
In-book reference	: Book 25, Hadith 84
USC-MSA web (English) reference	: Vol. 2, Book 26, Hadith 668

(52) Chapter: Offering As-Salat (the prayers) inside the Ka'bah (52) باب الصَّلاَةِ فِي الْكَعْبَةِ

Narrated Nafi`:

Whenever Ibn `Umar entered the Ka`ba he used to walk straight keeping the door at his back on entering, and used to proceed on till about three cubits from the wall in front of him, and then he would offer the prayer there aiming at the place where Allah's Messenger (ﷺ) prayed, as Bilal had told him. There is no harm for any person to offer the prayer at any place inside the Ka`ba.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّهُ كَانَ إِذَا دَخَلَ الْكَعْبَةَ مَشَى قِبَلَ الْوَجْهِ حِينَ يَدْخُلُ، وَيَجْعَلُ الْبَابَ قِبَلَ الظَّهْرِ، يَمْشِي حَتَّى يَكُونَ بَيْنَهُ وَبَيْنَ الْجِدَارِ الَّذِي قِبَلَ وَجْهِهِ قَرِيبًا مِنْ ثَلاَثِ أَذْرُعٍ، فَيُصَلِّي يَتَوَخَّى الْمَكَانَ الَّذِي أَخْبَرَهُ بِلاَلٌ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى فِيهِ، وَلَيْسَ عَلَى أَحَدٍ بَأْسٌ أَنْ يُصَلِّيَ فِي أَىِّ نَوَاحِي الْبَيْتِ شَاءَ.

Reference	: Sahih al-Bukhari 1599
In-book reference	: Book 25, Hadith 85
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 669

(53) Chapter: Whoever did not enter the Ka'bah (53) باب مَنْ لَمْ يَدْخُلِ الْكَعْبَةَ

وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَحُجُّ كَثِيرًا وَلاَ يَدْخُلُ.

Narrated Isma'li bin Abu Khalid:

`Abdullah bin Abu `Aufa said, "Allah's Messenger (ﷺ) performed the `Umra. He performed Tawaf of the Ka`ba and offered two rak`at behind the Maqam (Abraham's place) and was accompanied by those who were screening him from the people." Somebody asked `Abdullah, "Did Allah's Messenger (ﷺ) enter the Ka`ba?" `Abdullah replied in the negative.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، قَالَ اعْتَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَطَافَ بِالْبَيْتِ وَصَلَّى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ، وَمَعَهُ مَنْ يَسْتُرُهُ مِنَ النَّاسِ فَقَالَ لَهُ رَجُلٌ أَدَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْكَعْبَةَ قَالَ لاَ.

Reference	: Sahih al-Bukhari 1600
In-book reference	: Book 25, Hadith 86
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 670

(54) Chapter: Saying Takbir inside the Ka'bah (54) باب مَنْ كَبَّرَ فِي نَوَاحِي الْكَعْبَةِ

Narrated Ibn `Abbas:

When Allah's Messenger (ﷺ) came to Mecca, he refused to enter the Ka`ba with idols in it. He ordered (idols to be taken out). So they were taken out. The people took out the pictures of Abraham and Ishmael holding Azlams in their hands. Allah's Messenger (ﷺ) said, "May Allah curse these people. By Allah, both Abraham and Ishmael never did the game of chance with Azlams." Then he entered the Ka`ba and said Takbir at its corners but did not offer the prayer in it.

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ، حَدَّثَنَا عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا قَدِمَ أَبَى أَنْ يَدْخُلَ الْبَيْتَ وَفِيهِ الآلِهَةُ فَأَمَرَ بِهَا فَأُخْرِجَتْ فَأَخْرَجُوا صُورَةَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ فِي أَيْدِيهِمَا

الأَزْلاَمُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَاتَلَهُمُ اللَّهُ أَمَا وَاللَّهِ قَدْ عَلِمُوا أَنَّهُمَا لَمْ يَسْتَقْسِمَا بِهَا قَطُّ ". فَدَخَلَ الْبَيْتَ، فَكَبَّرَ فِي نَوَاحِيهِ، وَلَمْ يُصَلِّ فِيهِ.

Reference	: Sahih al-Bukhari 1601
In-book reference	: Book 25, Hadith 87
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 671

(55) Chapter: How (the legality of) the Ramal started

(55) باب كَيْفَ كَانَ بَدْءُ الرَّمَلِ

Narrated Ibn `Abbas:

When Allah's Messenger (ﷺ) and his companions came to Mecca, the pagans circulated the news that a group of people were coming to them and they had been weakened by the Fever of Yathrib (Medina). So the Prophet ordered his companions to do Ramal in the first three rounds of Tawaf of the Ka`ba and to walk between the two corners (The Black Stone and Yemenite corner). The Prophet (ﷺ) did not order them to do Ramal in all the rounds of Tawaf out of pity for them.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ ـ هُوَ ابْنُ زَيْدٍ ـ عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَصْحَابُهُ فَقَالَ الْمُشْرِكُونَ إِنَّهُ يَقْدَمُ عَلَيْكُمْ، وَقَدْ وَهَنَهُمْ حُمَّى يَثْرِبَ. فَأَمَرَهُمُ النَّبِيُّ صلى الله عليه وسلم أَنْ يَرْمُلُوا الأَشْوَاطَ الثَّلاَثَةَ، وَأَنْ يَمْشُوا مَا بَيْنَ الرُّكْنَيْنِ، وَلَمْ يَمْنَعْهُ أَنْ يَأْمُرَهُمْ أَنْ يَرْمُلُوا الأَشْوَاطَ كُلَّهَا إِلاَّ الإِبْقَاءُ عَلَيْهِمْ.

Reference	: Sahih al-Bukhari 1602
In-book reference	: Book 25, Hadith 88
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 672

(56) Chapter: The touching (and kissing) of the Black Stone and Ramal

(56) باب اسْتِلاَمِ الْحَجَرِ الأَسْوَدِ حِينَ يَقْدَمُ مَكَّةَ أَوَّلَ مَا يَطُوفُ وَيَرْمُلُ ثَلاَثًا

Narrated Salim that his father said:

I saw Allah's Messenger (ﷺ) arriving at Mecca; he kissed the Black Stone Corner first while doing Tawaf and did ramal in the first three rounds of the seven rounds (of Tawaf).

حَدَّثَنَا أَصْبَغُ بْنُ الْفَرَجِ، أَخْبَرَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ ـ رضى الله عنه ـ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم حِينَ يَقْدَمُ مَكَّةَ، إِذَا اسْتَلَمَ الرُّكْنَ الأَسْوَدَ أَوَّلَ مَا يَطُوفُ يَخُبُّ ثَلاَثَةَ أَطْوَافٍ مِنَ السَّبْعِ.

Reference	: Sahih al-Bukhari 1603
In-book reference	: Book 25, Hadith 89
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 673

(57) Chapter: Doing Ramal in Tawaf during Hajj and 'Umra

(57) باب الرَّمَلِ فِي الْحَجِّ وَالْعُمْرَةِ

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) did Ramal in (first) three rounds (of Tawaf), and walked in the remaining four, in Hajj and Umra.

حَدَّثَنِي مُحَمَّدٌ، حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ، حَدَّثَنَا فُلَيْحٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ سَعَى النَّبِيُّ صلى الله عليه وسلم ثَلاَثَةَ أَشْوَاطٍ وَمَشَى أَرْبَعَةً فِي الْحَجِّ وَالْعُمْرَةِ. تَابَعَهُ اللَّيْثُ قَالَ حَدَّثَنِي كَثِيرُ بْنُ فَرْقَدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 1604
In-book reference	: Book 25, Hadith 90
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 674

Narrated Zaid bin Aslam from his father who said:

"`Umar bin Al-Khattab addressed the Corner (Black Stone) saying, 'By Allah! I know that you are a stone and can neither benefit nor harm. Had I not seen the Prophet (ﷺ) touching (and kissing) you, I would never have touched (and kissed) you.' Then he kissed it and said, 'There is no reason for us to do Ramal (in Tawaf) except that we wanted to show off before the pagans, and now Allah has destroyed them.' `Umar added, '(Nevertheless), the Prophet (ﷺ) did that and we do not want to leave it (i.e. Ramal).'

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ أَبِيهِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ ـ رضى الله عنه ـ قَالَ لِلرُّكْنِ أَمَا وَاللَّهِ إِنِّي لأَعْلَمُ أَنَّكَ حَجَرٌ لاَ تَضُرُّ وَلاَ تَنْفَعُ، وَلَوْلاَ أَنِّي رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم اسْتَلَمَكَ مَا اسْتَلَمْتُكَ. فَاسْتَلَمَهُ، ثُمَّ قَالَ فَمَا لَنَا وَلِلرَّمَلِ إِنَّمَا كُنَّا رَاءَيْنَا بِهِ الْمُشْرِكِينَ، وَقَدْ أَهْلَكَهُمُ اللَّهُ. ثُمَّ قَالَ شَىْءٌ صَنَعَهُ النَّبِيُّ صلى الله عليه وسلم فَلاَ نُحِبُّ أَنْ نَتْرُكَهُ.

Reference	: Sahih al-Bukhari 1605
In-book reference	: Book 25, Hadith 91
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 675

Narrated Nafi`:

Ibn `Umar. said, "I have never missed the touching of these two stones of Ka`ba (the Black Stone and the Yemenite Corner) both in the presence and the absence of crowds, since I saw the Prophet (ﷺ) touching them." I asked Nafi`: "Did Ibn `Umar use to walk between the two Corners?" Nafi` replied, "He used to walk in order that it might be easy for him to touch it (the Corner Stone)."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ مَا تَرَكْتُ اسْتِلاَمَ هَذَيْنِ الرُّكْنَيْنِ فِي شِدَّةٍ وَلاَ رَخَاءٍ، مُنْذُ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَسْتَلِمُهُمَا. قُلْتُ لِنَافِعٍ أَكَانَ ابْنُ عُمَرَ يَمْشِي بَيْنَ الرُّكْنَيْنِ قَالَ إِنَّمَا كَانَ يَمْشِي لِيَكُونَ أَيْسَرَ لاِسْتِلاَمِهِ.

Reference	: Sahih al-Bukhari 1606
In-book reference	: Book 25, Hadith 92
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 676

(58) Chapter: Touching the Black Stone with a stick

(58) باب اسْتِلاَمِ الرُّكْنِ بِالْمِحْجَنِ

Narrated Ibn `Abbas.:

In his Last Hajj the Prophet (ﷺ) performed Tawaf of the Ka`ba riding a camel and pointed a bent-headed stick towards the Corner (Black Stone).

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، وَيَحْيَى بْنُ سُلَيْمَانَ، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ طَافَ النَّبِيُّ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ عَلَى بَعِيرٍ، يَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ. تَابَعَهُ الدَّرَاوَرْدِيُّ عَنِ ابْنِ أَخِي الزُّهْرِيِّ عَنْ عَمِّهِ.

Reference	: Sahih al-Bukhari 1607
In-book reference	: Book 25, Hadith 93
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 677

(59) Chapter: The two Yemenite Corners of the Ka'bah

(59) باب مَنْ لَمْ يَسْتَلِمْ إِلاَّ الرُّكْنَيْنِ الْيَمَانِيَيْنِ

Abu Ash-Sha'tha said, "Who keeps away from some portion of the Ka'bah?" Mu'awiya used to touch the four corners of the Ka'bah, Ibn 'Abbas said to him, "These two corners (the one facing the Hijr) are not to be touched." Mu'awiya said, "Nothing is untouchable in the Ka'bah." And Ibn Az-Zubair used to touch all the corners of the Ka'bah.

وَقَالَ مُحَمَّدُ بْنُ بَكْرٍ أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، عَنْ أَبِي الشَّعْثَاءِ، أَنَّهُ قَالَ وَمَنْ يَتَّقِي شَيْئًا مِنَ الْبَيْتِ، وَكَانَ مُعَاوِيَةُ يَسْتَلِمُ الأَرْكَانَ، فَقَالَ لَهُ ابْنُ عَبَّاسٍ ـ رضى الله عنهما ـ إِنَّهُ لاَ يُسْتَلَمُ هَذَانِ الرُّكْنَانِ. فَقَالَ لَيْسَ شَىْءٌ مِنَ الْبَيْتِ مَهْجُورًا، وَكَانَ ابْنُ الزُّبَيْرِ ـ رضى الله عنهما ـ يَسْتَلِمُهُنَّ كُلَّهُنَّ.

Reference	: Sahih al-Bukhari 1608
In-book reference	: Book 25, Hadith 94
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 678

Narrated Salim bin `Abdullah that his father said:

"I have not seen the Prophet (ﷺ) touching except the two Yemenite Corners (i.e. the ones facing Yemen)."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ ـ رضى الله عنهما ـ قَالَ لَمْ أَرَ النَّبِيَّ صلى الله عليه وسلم يَسْتَلِمُ مِنَ الْبَيْتِ إِلاَّ الرُّكْنَيْنِ الْيَمَانِيَيْنِ.

Reference	: Sahih al-Bukhari 1609
In-book reference	: Book 25, Hadith 95
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 678

(60) Chapter: To kiss the Black Stone

(60) باب تَقْبِيلِ الْحَجَرِ

Narrated Zaid bin Aslam that his father said:

"I saw `Umar bin Al-Khattab kissing the Black Stone and he then said, (to it) 'Had I not seen Allah's Apostle kissing you, (stone) I would not have kissed you.' "

حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا وَرْقَاءُ، أَخْبَرَنَا زَيْدُ بْنُ أَسْلَمَ، عَنْ أَبِيهِ، قَالَ رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ ـ رضى الله عنه ـ قَبَّلَ الْحَجَرَ وَقَالَ لَوْلاَ أَنِّي رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَبَّلَكَ مَا قَبَّلْتُكَ.

Reference	: Sahih al-Bukhari 1610
In-book reference	: Book 25, Hadith 96
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 679

Narrated Az-Zubair bin 'Arabi:

A man asked Ibn `Umar about the touching of the Black Stone. Ibn `Umar said, "I saw Allah's Messenger (ﷺ) touching and kissing it." The questioner said, "But if there were a throng (much rush) round the Ka`ba and the people overpowered me, (what would I do?)" He replied angrily, "Stay in Yemen (as that man was from Yemen). I saw Allah's Messenger (ﷺ) touching and kissing it."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادٌ، عَنِ الزُّبَيْرِ بْنِ عَرَبِيٍّ، قَالَ سَأَلَ رَجُلٌ ابْنَ عُمَرَ ـ رضى الله عنهما ـ عَنِ اسْتِلاَمِ الْحَجَرِ، فَقَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَسْتَلِمُهُ وَيُقَبِّلُهُ‏.‏ قَالَ قُلْتُ أَرَأَيْتَ إِنْ زُحِمْتُ أَرَأَيْتَ إِنْ غُلِبْتُ قَالَ اجْعَلْ أَرَأَيْتَ بِالْيَمَنِ، رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَسْتَلِمُهُ وَيُقَبِّلُهُ‏.‏

Reference	: Sahih al-Bukhari 1611
In-book reference	: Book 25, Hadith 97
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 680

(61) Chapter: Whoever pointed towards the Corner (Black Stone)

(61) باب مَنْ أَشَارَ إِلَى الرُّكْنِ إِذَا أَتَى عَلَيْهِ

Narrated Ibn `Abbas:

The Prophet (ﷺ) performed Tawaf of the Ka`ba while riding a camel, and whenever he came in front of the Corner, he pointed towards it (with something).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ طَافَ النَّبِيُّ صلى الله عليه وسلم بِالْبَيْتِ عَلَى بَعِيرٍ، كُلَّمَا أَتَى عَلَى الرُّكْنِ أَشَارَ إِلَيْهِ‏.‏

Reference	: Sahih al-Bukhari 1612
In-book reference	: Book 25, Hadith 98
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 681

(62) Chapter: To say Takbir in front of the Corner (having the Black Stone)

(62) باب التَّكْبِيرِ عِنْدَ الرُّكْنِ

Narrated Ibn `Abbas:

The Prophet (ﷺ) performed Tawaf of the Ka`ba riding a camel, and every time he came in front of the Corner (having the Black Stone), he pointed towards it with something he had with him and said Takbir.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ طَافَ النَّبِيُّ صلى الله عليه وسلم بِالْبَيْتِ عَلَى بَعِيرٍ، كُلَّمَا أَتَى الرُّكْنَ أَشَارَ إِلَيْهِ بِشَىْءٍ كَانَ عِنْدَهُ وَكَبَّرَ‏.‏ تَابَعَهُ إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ خَالِدٍ الْحَذَّاءِ‏.‏

Reference	: Sahih al-Bukhari 1613
In-book reference	: Book 25, Hadith 99
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 682

(63) Chapter: Tawaf of the Ka'bah on reaching Makkah

(63) باب مَنْ طَافَ بِالْبَيْتِ إِذَا قَدِمَ مَكَّةَ، قَبْلَ أَنْ يَرْجِعَ إِلَى بَيْتِهِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ خَرَجَ إِلَى الصَّفَا

Narrated `Urwa:

`Aisha said, "The first thing the Prophet (ﷺ) did on reaching Mecca, was the ablution and then he performed Tawaf of the Ka`ba and that was not `Umra (alone), (but Hajj-al-Qiran). `Urwa added: Later Abu Bakr and `Umar did the same in their Hajj." And I performed the Hajj with my father Az- Zubair, and the first thing he did was Tawaf of the Ka`ba. Later I saw the Muhajirin (Emigrants) and the Ansar doing the same. My mother (Asma') told me that she, her sister (`Aisha), Az-Zubair and such and such persons assumed Ihram for `Umra, and after they passed their hands over the Black Stone Corner (of the Ka`ba) they finished the Ihram. (i.e. After doing Tawaf of the Ka`ba and Sa`i between Safa-Marwa.

حَدَّثَنَا أَصْبَغُ، عَنِ ابْنِ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ،، ذَكَرْتُ لِعُرْوَةَ، قَالَ فَأَخْبَرَتْنِي عَائِشَةُ ـ رضى الله عنها ـ أَنَّ أَوَّلَ، شَىْءٍ بَدَأَ بِهِ حِينَ قَدِمَ النَّبِيُّ صلى الله عليه وسلم أَنَّهُ تَوَضَّأَ، ثُمَّ طَافَ، ثُمَّ لَمْ تَكُنْ عُمْرَةً، ثُمَّ حَجَّ أَبُو بَكْرٍ وَعُمَرُ ـ رضى الله عنهما ـ مِثْلَهُ، ثُمَّ حَجَجْتُ مَعَ أَبِي الزُّبَيْرِ ـ رضى الله عنه ـ فَأَوَّلُ شَىْءٍ بَدَأَ بِهِ الطَّوَافُ، ثُمَّ رَأَيْتُ الْمُهَاجِرِينَ وَالأَنْصَارَ يَفْعَلُونَهُ، وَقَدْ أَخْبَرَتْنِي أُمِّي أَنَّهَا أَهَلَّتْ هِيَ وَأُخْتُهَا وَالزُّبَيْرُ وَفُلاَنٌ وَفُلاَنٌ بِعُمْرَةٍ، فَلَمَّا مَسَحُوا الرُّكْنَ حَلُّوا.

Reference	: Sahih al-Bukhari 1614, 1615
In-book reference	: Book 25, Hadith 100
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 683

Narrated `Abdullah bin `Umar:

When Allah's Messenger (ﷺ) performed Tawaf of the Ka`ba for Hajj or `Umra, he used to do Ramal during the first three rounds, and in the last four rounds he used to walk; then after the Tawaf he used to offer two rak`at and then performed Tawaf between Safa and Marwa.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَبُو ضَمْرَةَ، أَنَسٌ حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا طَافَ فِي الْحَجِّ أَوِ الْعُمْرَةِ أَوَّلَ مَا يَقْدَمُ سَعَى ثَلاَثَةَ أَطْوَافٍ، وَمَشَى أَرْبَعَةً، ثُمَّ سَجَدَ سَجْدَتَيْنِ، ثُمَّ يَطُوفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ.

Reference	: Sahih al-Bukhari 1616
In-book reference	: Book 25, Hadith 101
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 684

Narrated Ibn `Umar:

When the Prophet (ﷺ) performed the Tawaf of the Ka`ba, he did Ramal during the first three rounds and in the last four rounds he used to walk and while doing Tawaf between Safa and Marwa, he used to run in the midst of the rain water passage.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا طَافَ بِالْبَيْتِ الطَّوَافَ الأَوَّلَ يَخُبُّ ثَلاَثَةَ أَطْوَافٍ، وَيَمْشِي أَرْبَعَةً، وَأَنَّهُ كَانَ يَسْعَى بَطْنَ الْمَسِيلِ إِذَا طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ.

Reference	: Sahih al-Bukhari 1617
In-book reference	: Book 25, Hadith 102
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 685

(64) Chapter: The Tawaf of women and men (64) باب طَوَافِ النِّسَاءِ مَعَ الرِّجَالِ

Ibn Juraij said, " 'Ata informed us that when Ibn Hisham forbade women to perform Tawaf with men he said to him, 'How do you forbid them while the wives of the Prophet (ﷺ) (ﷺ) used to perform Tawaf with the men ?' I said, 'Was this before decreeing of the use of the veil or after it ? 'Ata took an oath and said, 'I saw it after the order of veil.' I said, 'How did they mix with the men?' 'Ata said, 'The women never mixed with the men, and 'Aishah used to perform Tawaf separately and never mixed with men. Once it happened that 'Aishah was performing the Tawaf and woman said to her, 'O Mother of believers! Let us touch the Black stone.' 'Aishah said to her, 'Go yourself,' and she herself refused to do so. The wives of the Prophet (ﷺ) (ﷺ) used to come out in night, in disguise and used to perform Tawaf with men. But whenever they intended to enter the Ka'bah, they would stay outside till the men had gone out. I and 'Ubaid bin 'Umair used to visit 'Aishah while she was residing at Jauf Thabir." I asked, "What was her

veil?" 'Ata said, "She was wearing and old turkish veil, and that was the only thing (weal) which was screen between us and her. I saw a pink cover on her."

وَقَالَ لِي عَمْرُو بْنُ عَلِيٍّ حَدَّثَنَا أَبُو عَاصِمٍ، قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنَا قَالَ أَخْبَرَنِي عَطَاءٌ، إِذْ مَنَعَ ابْنُ هِشَامٍ النِّسَاءَ الطَّوَافَ مَعَ الرِّجَالِ قَالَ كَيْفَ يَمْنَعُهُنَّ، وَقَدْ طَافَ نِسَاءُ النَّبِيِّ صلى الله عليه وسلم مَعَ الرِّجَالِ قُلْتُ أَبَعْدَ الْحِجَابِ أَوْ قَبْلُ قَالَ إِي لَعَمْرِي لَقَدْ أَدْرَكْتُهُ بَعْدَ الْحِجَابِ. قُلْتُ كَيْفَ يُخَالِطْنَ الرِّجَالَ قَالَ لَمْ يَكُنَّ يُخَالِطْنَ كَانَتْ عَائِشَةُ ـ رضى الله عنها ـ تَطُوفُ حَجْرَةً مِنَ الرِّجَالِ لاَ تُخَالِطُهُمْ، فَقَالَتِ امْرَأَةٌ انْطَلِقِي نَسْتَلِمْ يَا أُمَّ الْمُؤْمِنِينَ. قَالَتْ {انْطَلِقِي} عَنْكِ. وَأَبَتْ. {وَكُنَّ} يَخْرُجْنَ مُتَنَكِّرَاتٍ بِاللَّيْلِ، فَيَطُفْنَ مَعَ الرِّجَالِ، وَلَكِنَّهُنَّ كُنَّ إِذَا دَخَلْنَ الْبَيْتَ قُمْنَ حَتَّى يَدْخُلْنَ وَأُخْرِجَ الرِّجَالُ، وَكُنْتُ آتِي عَائِشَةَ أَنَا وَعُبَيْدُ بْنُ عُمَيْرٍ وَهِيَ مُجَاوِرَةٌ فِي جَوْفِ ثَبِيرٍ. قُلْتُ وَمَا حِجَابُهَا قَالَ هِيَ فِي قُبَّةٍ تُرْكِيَّةٍ لَهَا غِشَاءٌ، وَمَا بَيْنَنَا وَبَيْنَهَا غَيْرُ ذَلِكَ، وَرَأَيْتُ عَلَيْهَا دِرْعًا مُوَرَّدًا.

Reference	: Sahih al-Bukhari 1618
In-book reference	: Book 25, Hadith 103
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 686

Narrated Um Salama:

(the wife of the Prophet) I informed Allah's Messenger (ﷺ) that I was ill. So he said, "Perform the Tawaf while riding behind the people." I did so, and at that time the Prophet (ﷺ) was praying beside the Ka`ba and reciting Surat-at-Tur.

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا مَالِكٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ ـ رضى الله عنها ـ زَوْجِ النَّبِيِّ صلى الله عليه وسلم قَالَتْ شَكَوْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم أَنِّي أَشْتَكِي. فَقَالَ " طُوفِي مِنْ وَرَاءِ النَّاسِ، وَأَنْتِ رَاكِبَةٌ ". فَطُفْتُ وَرَسُولُ اللَّهِ صلى الله عليه وسلم حِينَئِذٍ يُصَلِّي إِلَى جَنْبِ الْبَيْتِ، وَهْوَ يَقْرَأُ {وَالطُّورِ * وَكِتَابٍ مَسْطُورٍ}

Reference	: Sahih al-Bukhari 1619
In-book reference	: Book 25, Hadith 104
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 686

(65) Chapter: The permissibility of talking during the Tawaf

(65) باب الْكَلاَمِ فِي الطَّوَافِ

Narrated Ibn `Abbas:

While the Prophet (ﷺ) was performing Tawaf of the Ka`ba, he passed by a person who had tied his hands to another person with a rope or string or something like that. The Prophet (ﷺ) cut it with his own hands and said, "Lead him by the hand."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، حَدَّثَنَا هِشَامٌ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ أَخْبَرَنِي سُلَيْمَانُ الأَحْوَلُ، أَنَّ طَاوُسًا، أَخْبَرَهُ عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم مَرَّ وَهُوَ يَطُوفُ بِالْكَعْبَةِ بِإِنْسَانٍ رَبَطَ يَدَهُ إِلَى إِنْسَانٍ بِسَيْرٍ، أَوْ بِخَيْطٍ، أَوْ بِشَىْءٍ غَيْرِ ذَلِكَ، فَقَطَعَهُ النَّبِيُّ صلى الله عليه وسلم بِيَدِهِ، ثُمَّ قَالَ " قُدْهُ بِيَدِهِ ".

Reference	: Sahih al-Bukhari 1620
In-book reference	: Book 25, Hadith 105
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 687

(66) Chapter: Whoever saw a string during the Tawaf and cut it

(66) باب إِذَا رَأَى سَيْرًا أَوْ شَيْئًا يُكْرَهُ فِي الطَّوَافِ قَطَعَهُ

Narrated Ibn `Abbas:

The Prophet (ﷺ) saw a man performing Tawaf of the Ka`ba tied with a string or something else. So the Prophet cut that string.

حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ الأَحْوَلِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم رَأَى رَجُلاً يَطُوفُ بِالْكَعْبَةِ بِزِمَامٍ أَوْ غَيْرِهِ فَقَطَعَهُ.

Reference	: Sahih al-Bukhari 1621
In-book reference	: Book 25, Hadith 106
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 688

(67) Chapter: It is neither permissible for a naked person to perform Tawaf nor Hajj for a Mushrik

(67) باب لاَ يَطُوفُ بِالْبَيْتِ عُرْيَانٌ وَلاَ يَحُجُّ مُشْرِكٌ

Narrated Abu Huraira:

In the year prior to the last Hajj of the Prophet (ﷺ) when Allah's Messenger (ﷺ) made Abu Bakr the leader of the pilgrims, the latter (Abu Bakr) sent me in the company of a group of people to make a public announcement: 'No pagan is allowed to perform Hajj after this year, and no naked person is allowed to perform Tawaf of the Ka`ba.' (See Hadith No. 365 Vol. 1)

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، قَالَ يُونُسُ قَالَ ابْنُ شِهَابٍ حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، أَخْبَرَهُ أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ ـ رضى الله عنه ـ بَعَثَهُ فِي الْحَجَّةِ الَّتِي أَمَّرَهُ عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم قَبْلَ حَجَّةِ الْوَدَاعِ يَوْمَ النَّحْرِ فِي رَهْطٍ يُؤَذِّنُ فِي النَّاسِ " أَلاَ لاَ يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلاَ يَطُوفُ بِالْبَيْتِ عُرْيَانٌ ".

Reference	: Sahih al-Bukhari 1622
In-book reference	: Book 25, Hadith 107
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 689

(68) Chapter: If one stops during the Tawaf (should he start from the beginning?)

(68) بَابُ إِذَا وَقَفَ فِي الطَّوَافِ

وَقَالَ عَطَاءٌ فِيمَنْ يَطُوفُ فَتُقَامُ الصَّلاَةُ، أَوْ يُدْفَعُ عَنْ مَكَانِهِ إِذَا سَلَّمَ يَرْجِعُ إِلَى حَيْثُ قُطِعَ عَلَيْهِ. وَيُذْكَرُ نَحْوُهُ عَنِ ابْنِ عُمَرَ وَعَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمْ.

(69) Chapter: Two Rak'a prayer after Tawaf

(69) باب صَلَّى النَّبِيُّ صلى الله عليه وسلم لِسُبُوعِهِ رَكْعَتَيْنِ

وَقَالَ نَافِعٌ كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُصَلِّي لِكُلِّ سُبُوعٍ رَكْعَتَيْنِ.

وَقَالَ إِسْمَاعِيلُ بْنُ أُمَيَّةَ قُلْتُ لِلزُّهْرِيِّ إِنَّ عَطَاءً يَقُولُ تُجْزِئُهُ الْمَكْتُوبَةُ مِنْ رَكْعَتَيِ الطَّوَافِ.

فَقَالَ السُّنَّةُ أَفْضَلُ، لَمْ يَطُفِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُبُوعًا قَطُّ إِلاَّ صَلَّى رَكْعَتَيْنِ.

Narrated `Amr:

We asked Ibn `Umar: "May a man have sexual relations with his wife during the Umra before performing Tawaf between Safa and Marwa?" He said, "Allah's Messenger (ﷺ) arrived (in Mecca) and circumambulated the Ka`ba seven times, then offered two rak`at behind Maqam Ibrahim (the station of Abraham), then performed Tawaf between Safa and Marwa." Ibn `Umar added, "Verily! In Allah's Apostle you have a good example." And I asked Jabir bin `Abdullah (the same question), and he replied, "You should not go near your wives (have sexual relations) till you have finished Tawaf between Safa and Marwa. "

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، سَأَلْنَا ابْنَ عُمَرَ ـ رضى الله عنهما ـ أَيَقَعُ الرَّجُلُ عَلَى امْرَأَتِهِ فِي الْعُمْرَةِ قَبْلَ أَنْ يَطُوفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ قَالَ قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَطَافَ بِالْبَيْتِ سَبْعًا، ثُمَّ صَلَّى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ، وَطَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَقَالَ {لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ}. قَالَ وَسَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ فَقَالَ لاَ يَقْرَبِ امْرَأَتَهُ حَتَّى يَطُوفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ.

Reference	: Sahih al-Bukhari 1623, 1624
In-book reference	: Book 25, Hadith 108
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 690

(70) Chapter: After the first Tawaf on entering Makkah to Arafat and returned

(70) باب مَنْ لَمْ يَقْرَبِ الْكَعْبَةَ، وَلَمْ يَطُفْ حَتَّى يَخْرُجَ إِلَى عَرَفَةَ، وَيَرْجِعَ بَعْدَ الطَّوَافِ الأَوَّلِ

Narrated Ibn `Abbas:

The Prophet (ﷺ) arrived at Mecca and performed Tawaf of the Ka`ba and Sa`i between Safa and Marwa, but he did not go near the Ka`ba after his Tawaf till he returned from `Arafat.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ، حَدَّثَنَا فُضَيْلٌ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، أَخْبَرَنِي كُرَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَدِمَ النَّبِيُّ صلى الله عليه وسلم مَكَّةَ، فَطَافَ وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَلَمْ يَقْرَبِ الْكَعْبَةَ بَعْدَ طَوَافِهِ بِهَا حَتَّى رَجَعَ مِنْ عَرَفَةَ.

Reference	: Sahih al-Bukhari 1625
In-book reference	: Book 25, Hadith 109
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 691

(71) Chapter: Two Rak'a prayer of Tawaf outside the mosque

(71) باب مَنْ صَلَّى رَكْعَتَىِ الطَّوَافِ خَارِجًا مِنَ الْمَسْجِدِ

وَصَلَّى عُمَرُ رَضِيَ اللَّهُ عَنْهُ خَارِجًا مِنَ الْحَرَمِ.

Narrated Um Salama:

(the wife of the Prophet) I informed Allah's Messenger (ﷺ) (about my illness). (Through other sub-narrators, Um Salama narrated that when Allah's Messenger (ﷺ) was at Mecca and had just decided to leave (Mecca) while she had not yet done Tawaf of the Ka`ba (and after listening to her). The Prophet (ﷺ) said, "When the morning prayer is established, perform the Tawaf on your camel while the people are in prayer." So she did the same and did not offer the two rak`at of Tawaf until she came out of the Mosque.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ، عَنْ أُمِّ سَلَمَةَ ـ رضى الله عنها ـ شَكَوْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم. وَحَدَّثَنِي مُحَمَّدُ بْنُ حَرْبٍ حَدَّثَنَا أَبُو مَرْوَانَ يَحْيَى بْنُ أَبِي زَكَرِيَّاءَ الْغَسَّانِيُّ عَنْ هِشَامٍ عَنْ عُرْوَةَ عَنْ أُمِّ سَلَمَةَ ـ رضى الله عنها ـ زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ وَهْوَ بِمَكَّةَ، وَأَرَادَ الْخُرُوجَ، وَلَمْ تَكُنْ أُمُّ سَلَمَةَ طَافَتْ بِالْبَيْتِ وَأَرَادَتِ الْخُرُوجَ، فَقَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أُقِيمَتْ صَلاَةُ الصُّبْحِ فَطُوفِي عَلَى بَعِيرِكِ، وَالنَّاسُ يُصَلُّونَ ". فَفَعَلَتْ ذَلِكَ، فَلَمْ تُصَلِّ حَتَّى خَرَجَتْ.

Reference	: Sahih al-Bukhari 1626
In-book reference	: Book 25, Hadith 110
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 692

(72) Chapter: Two Rak'a (prayer) of Tawaf behind Maqam-Ibrahim

(72) باب مَنْ صَلَّى رَكْعَتَىِ الطَّوَافِ خَلْفَ الْمَقَامِ

Narrated Ibn `Umar:

The Prophet (ﷺ) reached Mecca, circumambulated the Ka`ba seven times and then offered a two rak`at prayer behind Maqam Ibrahim. Then he went towards the Safa. Allah has said, "Verily, in Allah's Apostle you have a good example."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، قَالَ سَمِعْتُ ابْنَ عُمَرَ ـ رضى الله عنهما ـ يَقُولُ قَدِمَ النَّبِيُّ صلى الله عليه وسلم فَطَافَ بِالْبَيْتِ سَبْعًا وَصَلَّى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ، ثُمَّ خَرَجَ إِلَى الصَّفَا، وَقَدْ قَالَ اللَّهُ تَعَالَى ‏{‏لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ‏}‏‏.‏

Reference	: Sahih al-Bukhari 1627
In-book reference	: Book 25, Hadith 111
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 693

(73) Chapter: Tawaf after the morning and 'Asr prayer

(73) باب الطَّوَافِ بَعْدَ الصُّبْحِ وَالْعَصْرِ

وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُصَلِّي رَكْعَتَيِ الطَّوَافِ مَا لَمْ تَطْلُعِ الشَّمْسُ. وَطَافَ عُمَرُ بَعْدَ الصُّبْحِ، فَرَكِبَ حَتَّى صَلَّى الرَّكْعَتَيْنِ بِذِي طُوًى.

Narrated `Urwa from Aisha:

Some people performed Tawaf (of the Ka`ba) after the morning prayer and then sat to listen to a preacher till sunrise, and then they stood up for the prayer. Then Aisha commented, "Those people kept on sitting till it was the time in which the prayer is disliked and after that they stood up for the prayer."

حَدَّثَنَا الْحَسَنُ بْنُ عُمَرَ الْبَصْرِيُّ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ حَبِيبٍ، عَنْ عَطَاءٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ نَاسًا، طَافُوا بِالْبَيْتِ بَعْدَ صَلاَةِ الصُّبْحِ، ثُمَّ قَعَدُوا إِلَى الْمُذَكِّرِ، حَتَّى إِذَا طَلَعَتِ الشَّمْسُ قَامُوا يُصَلُّونَ فَقَالَتْ عَائِشَةُ ـ رضى الله عنها ـ قَعَدُوا حَتَّى إِذَا كَانَتِ السَّاعَةُ الَّتِي تُكْرَهُ فِيهَا الصَّلاَةُ قَامُوا يُصَلُّونَ‏.‏

Reference	: Sahih al-Bukhari 1628
In-book reference	: Book 25, Hadith 112
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 694

Narrated `Abdullah:

I heard the Prophet (ﷺ) forbidding the offering of prayers at the time of sunrise and sunset.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَبُو ضَمْرَةَ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ ـ رضى الله عنه ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَنْهَى عَنِ الصَّلاَةِ عِنْدَ طُلُوعِ الشَّمْسِ وَعِنْدَ غُرُوبِهَا‏.‏

Reference	: Sahih al-Bukhari 1629
In-book reference	: Book 25, Hadith 113
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 695

Narrated Abida bin Humaid:

`Abdul, `Aziz bin Rufa`i said, "I saw `Abdullah bin Az-Zubair performing Tawaf of the Ka`ba after the morning prayer then offering the two rak`at prayer." `Abdul `Aziz added, "I saw `Abdullah bin Az-Zubair offering a two rak`at prayer after the `Asr prayer." He informed me that Aisha told him that the Prophet (ﷺ) used to offer those two rak`at whenever he entered her house."

حَدَّثَنِي الْحَسَنُ بْنُ مُحَمَّدٍ ـ هُوَ الزَّعْفَرَانِيُّ ـ حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ، حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ رُفَيْعٍ، قَالَ رَأَيْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ ـ رضى الله عنهما ـ يَطُوفُ بَعْدَ الْفَجْرِ، وَيُصَلِّي رَكْعَتَيْنِ‏.‏ قَالَ عَبْدُ الْعَزِيزِ وَرَأَيْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ يُصَلِّي رَكْعَتَيْنِ بَعْدَ الْعَصْرِ، وَيُخْبِرُ أَنَّ عَائِشَةَ ـ رضى الله عنها ـ حَدَّثَتْهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم لَمْ يَدْخُلْ بَيْتَهَا إِلاَّ صَلاَّهُمَا‏.‏

Reference	: Sahih al-Bukhari 1630, 1631
In-book reference	: Book 25, Hadith 114
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 696

(74) Chapter: A sick person may perform Tawaf while riding

(74) باب الْمَرِيضِ يَطُوفُ رَاكِبًا

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) performed Tawaf (of the Ka`ba) ending a camel (at that time the Prophet (ﷺ) had foot injury). Whenever he came to the Corner (having the Black Stone) he would point out towards it with a thing in his hand and say, "Allahu-Akbar."

حَدَّثَنِي إِسْحَاقُ الْوَاسِطِيُّ، حَدَّثَنَا خَالِدٌ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم طَافَ بِالْبَيْتِ، وَهْوَ عَلَى بَعِيرٍ، كُلَّمَا أَتَى عَلَى الرُّكْنِ أَشَارَ إِلَيْهِ بِشَىْءٍ فِي يَدِهِ وَكَبَّرَ.

Reference	: Sahih al-Bukhari 1632
In-book reference	: Book 25, Hadith 115
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 697

Narrated Um Salama:

I informed Allah's Messenger (ﷺ) that I was sick. He said, "Perform Tawaf (of the Ka`ba) while riding behind the people." So, I performed the Tawaf while Allah's Messenger (ﷺ) was offering the prayer beside the Ka`ba and was reciting Surat-at-Tur.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا مَالِكٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ ـ رضى الله عنها ـ قَالَتْ شَكَوْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم أَنِّي أَشْتَكِي‏.‏ فَقَالَ ‏"‏ طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ ‏"‏‏.‏ فَطُفْتُ وَرَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي إِلَى جَنْبِ الْبَيْتِ، وَهْوَ يَقْرَأُ بِالطُّورِ وَكِتَابٍ مَسْطُورٍ‏.‏

Reference	: Sahih al-Bukhari 1633
In-book reference	: Book 25, Hadith 116
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 698

(75) Chapter: Providing the pilgrims with water to drink

(75) باب سِقَايَةِ الْحَاجِّ

Narrated Ibn `Umar:

Al `Abbas bin `Abdul-Muttalib asked the permission of Allah's Messenger (ﷺ) to let him stay in Mecca during the nights of Mina in order to provide the pilgrims with water to drink, so the Prophet (ﷺ) permitted him.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ، حَدَّثَنَا أَبُو ضَمْرَةَ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ اسْتَأْذَنَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ ـ رضى الله عنه ـ رَسُولَ اللَّهِ صلى الله عليه وسلم أَنْ يَبِيتَ بِمَكَّةَ لَيَالِيَ مِنًى مِنْ أَجْلِ سِقَايَتِهِ، فَأَذِنَ لَهُ‏.‏

Reference	: Sahih al-Bukhari 1634
In-book reference	: Book 25, Hadith 117
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 699

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) came to the drinking place and asked for water. Al-Abbas said, "O Fadl! Go to your mother and bring water from her for Allah's Messenger (ﷺ) ." Allah's Messenger (ﷺ) said, "Give me water to

drink." Al-Abbas said, "O Allah's Messenger (ﷺ)! The people put their hands in it." Allah's Messenger (ﷺ) again said, 'Give me water to drink. So, he drank from that water and then went to the Zamzam (well) and there the people were offering water to the others and working at it (drawing water from the well). The Prophet (ﷺ) then said to them, "Carry on! You are doing a good deed." Then he said, "Were I not afraid that other people would compete with you (in drawing water from Zamzam), I would certainly take the rope and put it over this (i.e. his shoulder) (to draw water)." On saying that the Prophet (ﷺ) pointed to his shoulder.

حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا خَالِدٌ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم جَاءَ إِلَى السِّقَايَةِ، فَاسْتَسْقَى، فَقَالَ الْعَبَّاسُ يَا فَضْلُ اذْهَبْ إِلَى أُمِّكَ، فَأْتِ رَسُولَ اللَّهِ صلى الله عليه وسلم بِشَرَابٍ مِنْ عِنْدِهَا. فَقَالَ " اسْقِنِي ". قَالَ يَا رَسُولَ اللَّهِ إِنَّهُمْ يَجْعَلُونَ أَيْدِيَهُمْ فِيهِ. قَالَ " اسْقِنِي ". فَشَرِبَ مِنْهُ، ثُمَّ أَتَى زَمْزَمَ، وَهُمْ يَسْقُونَ وَيَعْمَلُونَ فِيهَا، فَقَالَ " اعْمَلُوا، فَإِنَّكُمْ عَلَى عَمَلٍ صَالِحٍ ـ ثُمَّ قَالَ ـ لَوْلاَ أَنْ تُغْلَبُوا لَنَزَلْتُ حَتَّى أَضَعَ الْحَبْلَ عَلَى هَذِهِ ". ـ يَعْنِي عَاتِقَهُ ـ وَأَشَارَ إِلَى عَاتِقِهِ.

Reference	: Sahih al-Bukhari 1635
In-book reference	: Book 25, Hadith 118
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 700

(76) Chapter: What is said about Zamzam (water) (76) باب مَا جَاءَ فِي زَمْزَمَ

Narrated Anas bin Malik that Abu Dhar said:

Allah's Messenger (ﷺ) said, "The roof of my house was made open while I was at Makkah (on the night of Mi'raj) and Jibril descended. He opened up my chest and washed it with the water of Zamzam. The he brought the golden tray full of Wisdom and Belief and poured it in my chest and then closed it. The he took hold of my hand and ascended to the nearest heaven. Jibril told the gatekeeper of the nearest heaven to open the gate. The gatekeeper asked, "Who is it?" Jibril replied, "I am Jibril." (See Hadith No. 349 Vol.1)

وَقَالَ عَبْدَانُ أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ أَنَسُ بْنُ مَالِكٍ كَانَ أَبُو ذَرٍّ ـ رضى الله عنه ـ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " فُرِجَ سَقْفِي وَأَنَا بِمَكَّةَ، فَنَزَلَ جِبْرِيلُ ـ عَلَيْهِ السَّلاَمُ ـ فَفَرَجَ صَدْرِي، ثُمَّ غَسَلَهُ بِمَاءِ زَمْزَمَ، ثُمَّ جَاءَ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِئٍ حِكْمَةً وَإِيمَانًا، فَأَفْرَغَهَا فِي صَدْرِي، ثُمَّ أَطْبَقَهُ، ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ إِلَى السَّمَاءِ الدُّنْيَا. قَالَ جِبْرِيلُ لِخَازِنِ السَّمَاءِ الدُّنْيَا افْتَحْ. قَالَ مَنْ هَذَا قَالَ جِبْرِيلُ ".

Reference	: Sahih al-Bukhari 1636
In-book reference	: Book 25, Hadith 119
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 701

Narrated Ibn `Abbas:

I gave Zamzam water to Allah's Messenger (ﷺ) and he drank it while standing. 'Asia (a sub-narrator) said that `Ikrima took the oath that on that day the Prophet (ﷺ) had not been standing but riding a camel.

حَدَّثَنَا مُحَمَّدٌ ـ هُوَ ابْنُ سَلاَمٍ ـ أَخْبَرَنَا الْفَزَارِيُّ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، أَنَّ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ حَدَّثَهُ قَالَ سَقَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم مِنْ زَمْزَمَ فَشَرِبَ وَهُوَ قَائِمٌ. قَالَ عَاصِمٌ فَحَلَفَ عِكْرِمَةُ مَا كَانَ يَوْمَئِذٍ إِلاَّ عَلَى بَعِيرٍ.

Reference	: Sahih al-Bukhari 1637
In-book reference	: Book 25, Hadith 120
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 701

(77) Chapter: Tawaf of Al-Qarin (77) باب طَوَافِ الْقَارِنِ

Narrated `Aisha:

We set out with Allah's Messenger (ﷺ) in the year of his Last Hajj and we mended (the Ihram) for `Umra. Then the Prophet (ﷺ) said, "Whoever has a Hadi with him should assume Ihram for both Hajj and `Umra, and should not finish it till he performs both of the them (Hajj and `Umra)." When we reached Mecca, I had my menses. When we had performed our Hajj, the Prophet (ﷺ) sent me with `Abdur-Rahman to Tan`im and I performed the `Umra. The Prophet (ﷺ) said, "This is in lieu of your missed `Umra." Those who had assumed Ihram for `Umra performed Tawaf (between Safa and Marwa) and then finished their Ihram. And then they performed another Tawaf (between Safa and Marwa) after returning from Mina. And those who had assumed lhram for Hajj and `Umra to get her (Hajj-Qiran) performed only one Tawaf (between Safa and Marwa).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ، فَأَهْلَلْنَا بِعُمْرَةٍ، ثُمَّ قَالَ " مَنْ كَانَ مَعَهُ هَدْىٌ فَلْيُهِلَّ بِالْحَجِّ وَالْعُمْرَةِ ثُمَّ لاَ يَحِلُّ حَتَّى يَحِلَّ مِنْهُمَا ". فَقَدِمْتُ مَكَّةَ، وَأَنَا حَائِضٌ، فَلَمَّا قَضَيْنَا حَجَّنَا أَرْسَلَنِي مَعَ عَبْدِ الرَّحْمَنِ إِلَى التَّنْعِيمِ، فَاعْتَمَرْتُ، فَقَالَ صلى الله عليه وسلم " هَذِهِ مَكَانَ عُمْرَتِكِ ". فَطَافَ الَّذِينَ أَهَلُّوا بِالْعُمْرَةِ، ثُمَّ حَلُّوا، ثُمَّ طَافُوا طَوَافًا آخَرَ، بَعْدَ أَنْ رَجَعُوا مِنْ مِنًى، وَأَمَّا الَّذِينَ جَمَعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ طَافُوا طَوَافًا وَاحِدًا.

Reference	: Sahih al-Bukhari 1638
In-book reference	: Book 25, Hadith 121
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 702

Narrated Nafi`:

`Abdullah bin `Abdullah bin `Umar and his riding animal entered the house of Ibn `Umar. He (the son of Ibn `Umar) said, "I fear that this year a battle might take place between the people and you might be prevented from going to the Ka`ba. I suggest that you should stay here." Ibn `Umar said, "Once Allah's Messenger (ﷺ) set out for the pilgrimage, and the pagans of Quraish intervened between him and the Ka`ba. So, if the people intervened between me and the Ka`ba, I would do the same as Allah's Messenger (ﷺ) had done . . . "Verily, in Allah's Messenger (ﷺ) you have a good example." Then he added, "I make you a witness that I have intended to perform Hajj along with `Umra." After arriving at Mecca, Ibn `Umar performed one Tawaf only (between Safa and Marwa).

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ ـ رضى الله عنهما ـ دَخَلَ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، وَظَهْرُهُ فِي الدَّارِ، فَقَالَ إِنِّي لاَ آمَنُ أَنْ يَكُونَ الْعَامَ بَيْنَ النَّاسِ قِتَالٌ، فَيَصُدُّوكَ عَنِ الْبَيْتِ، فَلَوْ أَقَمْتَ. فَقَالَ قَدْ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَحَالَ كُفَّارُ قُرَيْشٍ بَيْنَهُ وَبَيْنَ الْبَيْتِ، فَإِنْ حِيلَ بَيْنِي وَبَيْنَهُ أَفْعَلُ كَمَا فَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم {لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ} ثُمَّ قَالَ أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ مَعَ عُمْرَتِي حَجًّا. قَالَ ثُمَّ قَدِمَ فَطَافَ لَهُمَا طَوَافًا وَاحِدًا.

Reference	: Sahih al-Bukhari 1639
In-book reference	: Book 25, Hadith 122
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 703

Narrated Nafi`:

Ibn `Umar intended to perform Hajj in the year when Al-Hajjaj attacked Ibn Az-Zubair. Somebody said to Ibn `Umar, "There is a danger of an impending war between them." Ibn `Umar said, "Verily, in Allah's Messenger (ﷺ) you have a good example. (And if it happened as you say) then I would do the same as Allah's Messenger (ﷺ) had done. I make you witness that I have decided to perform `Umra." Then he set out and when he reached Al-Baida', he said, "The ceremonies of both Hajj and `Umra are similar. I make you witness that I have made Hajj compulsory for me along with `Umra." He drove (to Mecca) a Hadi which he had bought from (a place called)

Qudaid and did not do more than that. He did not slaughter the Hadi or finish his Ihram, or shave or cut short his hair till the day of slaughtering the sacrifices (10th Dhul-Hijja). Then he slaughtered his Hadi and shaved his head and considered the first Tawaf (of Safa and Marwa) as sufficient for Hajj and `Umra. Ibn `Umar said, "Allah's Messenger (ﷺ) did the same."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ ـ رضى الله عنهما ـ أَرَادَ الْحَجَّ عَامَ نَزَلَ الْحَجَّاجُ بِابْنِ الزُّبَيْرِ. فَقِيلَ لَهُ إِنَّ النَّاسَ كَائِنٌ بَيْنَهُمْ قِتَالٌ، وَإِنَّا نَخَافُ أَنْ يَصُدُّوكَ. فَقَالَ {لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ} إِذًا أَصْنَعَ كَمَا صَنَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم، إِنِّي أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ عُمْرَةً. ثُمَّ خَرَجَ حَتَّى إِذَا كَانَ بِظَاهِرِ الْبَيْدَاءِ قَالَ مَا شَأْنُ الْحَجِّ وَالْعُمْرَةِ إِلاَّ وَاحِدٌ، أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ حَجًّا مَعَ عُمْرَتِي. وَأَهْدَى هَدْيًا اشْتَرَاهُ بِقُدَيْدٍ وَلَمْ يَزِدْ عَلَى ذَلِكَ، فَلَمْ يَنْحَرْ، وَلَمْ يَحِلَّ مِنْ شَىْءٍ حَرُمَ مِنْهُ، وَلَمْ يَحْلِقْ وَلَمْ يُقَصِّرْ حَتَّى كَانَ يَوْمُ النَّحْرِ، فَنَحَرَ وَحَلَقَ، وَرَأَى أَنْ قَدْ قَضَى طَوَافَ الْحَجِّ، وَالْعُمْرَةِ بِطَوَافِهِ الأَوَّلِ. وَقَالَ ابْنُ عُمَرَ ـ رضى الله عنهما ـ كَذَلِكَ فَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 1640
In-book reference	: Book 25, Hadith 123
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 704

(78) Chapter: Tawaf with ablution — (78) باب الطَّوَافِ عَلَى وُضُوءٍ

Narrated Muhammad bin `Abdur-Rahman bin Nawfal Al-Qurashi:

I asked `Urwa bin Az-Zubair (regarding the Hajj of the Prophet (ﷺ) ). `Urwa replied, "Aisha narrated, 'When the Prophet (ﷺ) reached Mecca, the first thing he started with was the ablution, then he performed Tawaf of the Ka`ba and his intention was not `Umra alone (but Hajj and `Umra together).' " Later Abu Bakr I performed the Hajj and the first thing he started with was Tawaf of the Ka`ba and it was not `Umra alone (but Hajj and `Umra together). And then `Umar did the same. Then `Uthman performed the Hajj and the first thing he started with was Tawaf of the Ka`ba and it was not `Umra alone. And then Muawiya and `Abdullah bin `Umar did the same. I performed Hajj with Ibn Az-Zubair and the first thing he started with was Tawaf of the Ka`ba and it was not `Umra alone, (but Hajj and `Umra together). Then I saw the Muhajirin (Emigrants) and Ansar doing the same and it was not `Umra alone. And the last person I saw doing the same was Ibn `Umar, and he did not do another `Umra after finishing the first. Now here is Ibn `Umar present amongst the people! They neither ask him nor anyone of the previous ones. And all these people, on entering Mecca, would not start with anything unless they had performed Tawaf of the Ka`ba, and would not finish their Ihram. And no doubt, I saw my mother and my aunt, on entering Mecca doing nothing before performing Tawaf of the Ka`ba, and they would not finish their lhram. And my mother informed me that she, her sister, Az-Zubair and such and such persons had assumed lhram for `Umra and after passing their hands over the Corner (the Black Stone) (i.e. finishing their Umra) they finished their Ihram."

حَدَّثَنَا أَحْمَدُ بْنُ عِيسَى، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ الْقُرَشِيِّ، أَنَّهُ سَأَلَ عُرْوَةَ بْنَ الزُّبَيْرِ فَقَالَ قَدْ حَجَّ النَّبِيُّ صلى الله عليه وسلم فَأَخْبَرَتْنِي عَائِشَةُ ـ رضى الله عنها ـ أَنَّهُ أَوَّلُ شَىْءٍ بَدَأَ بِهِ حِينَ قَدِمَ أَنَّهُ تَوَضَّأَ ثُمَّ طَافَ بِالْبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةً، ثُمَّ حَجَّ أَبُو بَكْرٍ ـ رضى الله عنه ـ فَكَانَ أَوَّلَ شَىْءٍ بَدَأَ بِهِ الطَّوَافُ بِالْبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةً. ثُمَّ عُمَرُ ـ رضى الله عنه ـ مِثْلُ ذَلِكَ. ثُمَّ حَجَّ عُثْمَانُ ـ رضى الله عنه ـ فَرَأَيْتُهُ أَوَّلُ شَىْءٍ بَدَأَ بِهِ الطَّوَافُ بِالْبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةٌ، ثُمَّ مُعَاوِيَةُ وَعَبْدُ اللَّهِ بْنُ عُمَرَ، ثُمَّ حَجَجْتُ مَعَ أَبِي الزُّبَيْرِ بْنِ الْعَوَّامِ، فَكَانَ أَوَّلَ شَىْءٍ بَدَأَ بِهِ الطَّوَافُ بِالْبَيْتِ، ثُمَّ لَمْ تَكُنْ عُمْرَةٌ، ثُمَّ رَأَيْتُ الْمُهَاجِرِينَ وَالأَنْصَارَ يَفْعَلُونَ ذَلِكَ، ثُمَّ لَمْ تَكُنْ عُمْرَةٌ، ثُمَّ آخِرُ مَنْ رَأَيْتُ فَعَلَ ذَلِكَ ابْنُ عُمَرَ ثُمَّ لَمْ يَنْقُضْهَا عُمْرَةً، وَهَذَا ابْنُ عُمَرَ عِنْدَهُمْ فَلاَ يَسْأَلُونَهُ، وَلاَ أَحَدٌ مِمَّنْ مَضَى، مَا كَانُوا يَبْدَءُونَ بِشَىْءٍ حَتَّى يَضَعُوا أَقْدَامَهُمْ مِنَ الطَّوَافِ بِالْبَيْتِ، ثُمَّ لاَ يَحِلُّونَ، وَقَدْ رَأَيْتُ أُمِّي وَخَالَتِي، حِينَ تَقْدَمَانِ لاَ تَبْتَدِئَانِ بِشَىْءٍ أَوَّلَ مِنَ الْبَيْتِ، تَطُوفَانِ بِهِ، ثُمَّ لاَ تَحِلاَّنِ. وَقَدْ أَخْبَرَتْنِي أُمِّي، أَنَّهَا أَهَلَّتْ هِيَ وَأُخْتُهَا وَالزُّبَيْرُ وَفُلاَنٌ وَفُلاَنٌ بِعُمْرَةٍ، فَلَمَّا مَسَحُوا الرُّكْنَ حَلُّوا.

Reference	: Sahih al-Bukhari 1641, 1642

In-book reference : Book 25, Hadith 124
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 705
(deprecated numbering scheme)

(79) Chapter: The Tawaf (Sa'i) between As-Safa and Al-Marwa

(79) باب وُجُوبِ الصَّفَا وَالْمَرْوَةِ وَجُعِلَ مِنْ شَعَائِرِ اللَّهِ

Narrated `Urwa:

I asked `Aisha : "How do you interpret the statement of Allah,. : Verily! (the mountains) As-Safa and Al-Marwa are among the symbols of Allah, and whoever performs the Hajj to the Ka`ba or performs `Umra, it is not harmful for him to perform Tawaf between them (Safa and Marwa.) (2.158). By Allah! (it is evident from this revelation) there is no harm if one does not perform Tawaf between Safa and Marwa." `Aisha said, "O, my nephew! Your interpretation is not true. Had this interpretation of yours been correct, the statement of Allah should have been, 'It is not harmful for him if he does not perform Tawaf between them.' But in fact, this divine inspiration was revealed concerning the Ansar who used to assume lhram for worship ping an idol called "Manat" which they used to worship at a place called Al-Mushallal before they embraced Islam, and whoever assumed Ihram (for the idol), would consider it not right to perform Tawaf between Safa and Marwa. When they embraced Islam, they asked Allah's Messenger (ﷺ) (p.b.u.h) regarding it, saying, "O Allah's Apostle! We used to refrain from Tawaf between Safa and Marwa." So Allah revealed: 'Verily; (the mountains) As-Safa and Al-Marwa are among the symbols of Allah.' " Aisha added, "Surely, Allah's Apostle set the tradition of Tawaf between Safa and Marwa, so nobody is allowed to omit the Tawaf between them." Later on I (`Urwa) told Abu Bakr bin `Abdur-Rahman (of `Aisha's narration) and he said, 'I have not heard of such information, but I heard learned men saying that all the people, except those whom `Aisha mentioned and who used to assume lhram for the sake of Manat, used to perform Tawaf between Safa and Marwa. When Allah referred to the Tawaf of the Ka`ba and did not mention Safa and Marwa in the Qur'an, the people asked, 'O Allah's Messenger (ﷺ)! We used to perform Tawaf between Safa and Marwa and Allah has revealed (the verses concerning) Tawaf of the Ka`ba and has not mentioned Safa and Marwa. Is there any harm if we perform Tawaf between Safa and Marwa?' So Allah revealed: "Verily As-Safa and Al- Marwa are among the symbols of Allah." Abu Bakr said, "It seems that this verse was revealed concerning the two groups, those who used to refrain from Tawaf between Safa and Marwa in the Pre- Islamic Period of ignorance and those who used to perform the Tawaf then, and after embracing Islam they refrained from the Tawaf between them as Allah had enjoined Tawaf of the Ka`ba and did not mention Tawaf (of Safa and Marwa) till later after mentioning the Tawaf of the Ka`ba.'

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ عُرْوَةُ سَأَلْتُ عَائِشَةَ ـ رضى الله عنها ـ فَقُلْتُ لَهَا أَرَأَيْتِ قَوْلَ اللَّهِ تَعَالَى {إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا} فَوَاللَّهِ مَا عَلَى أَحَدٍ جُنَاحٌ أَنْ لاَ يَطُوفَ بِالصَّفَا وَالْمَرْوَةِ. قَالَتْ بِئْسَ مَا قُلْتَ يَا ابْنَ أُخْتِي إِنَّ هَذِهِ لَوْ كَانَتْ كَمَا أَوَّلْتَهَا عَلَيْهِ كَانَتْ لاَ جُنَاحَ عَلَيْهِ أَنْ لاَ يَتَطَوَّفَ بِهِمَا، وَلَكِنَّهَا أُنْزِلَتْ فِي الأَنْصَارِ، كَانُوا قَبْلَ أَنْ يُسْلِمُوا يُهِلُّونَ لِمَنَاةَ الطَّاغِيَةِ الَّتِي كَانُوا يَعْبُدُونَهَا عِنْدَ الْمُشَلَّلِ، فَكَانَ مَنْ أَهَلَّ يَتَحَرَّجُ أَنْ يَطُوفَ بِالصَّفَا وَالْمَرْوَةِ، فَلَمَّا أَسْلَمُوا سَأَلُوا رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ ذَلِكَ قَالُوا يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا نَتَحَرَّجُ أَنْ نَطُوفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَأَنْزَلَ اللَّهُ تَعَالَى {إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ} الآيَةَ. قَالَتْ عَائِشَةُ ـ رضى الله عنها ـ وَقَدْ سَنَّ رَسُولُ اللَّهِ صلى الله عليه وسلم الطَّوَافَ بَيْنَهُمَا، فَلَيْسَ لأَحَدٍ أَنْ يَتْرُكَ الطَّوَافَ بَيْنَهُمَا. ثُمَّ أَخْبَرْتُ أَبَا بَكْرِ بْنَ عَبْدِ الرَّحْمَنِ، فَقَالَ إِنَّ هَذَا لَعِلْمٌ مَا كُنْتُ سَمِعْتُهُ، وَلَقَدْ سَمِعْتُ رِجَالاً مِنْ أَهْلِ الْعِلْمِ، يَذْكُرُونَ أَنَّ النَّاسَ إِلاَّ مَنْ ذَكَرَتْ عَائِشَةُ مِمَّنْ كَانَ يُهِلُّ بِمَنَاةَ، كَانُوا يَطُوفُونَ كُلُّهُمْ بِالصَّفَا وَالْمَرْوَةِ، فَلَمَّا ذَكَرَ اللَّهُ تَعَالَى الطَّوَافَ بِالْبَيْتِ، وَلَمْ يَذْكُرِ الصَّفَا وَالْمَرْوَةَ فِي الْقُرْآنِ قَالُوا يَا رَسُولَ اللَّهِ كُنَّا نَطُوفُ بِالصَّفَا وَالْمَرْوَةِ، وَإِنَّ اللَّهَ أَنْزَلَ الطَّوَافَ بِالْبَيْتِ، فَلَمْ يَذْكُرِ الصَّفَا فَهَلْ عَلَيْنَا مِنْ حَرَجٍ أَنْ نَطَّوَّفَ بِالصَّفَا وَالْمَرْوَةِ فَأَنْزَلَ اللَّهُ تَعَالَى {إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ} الآيَةَ. قَالَ أَبُو بَكْرٍ فَأَسْمَعُ هَذِهِ الآيَةَ نَزَلَتْ فِي الْفَرِيقَيْنِ كِلَيْهِمَا فِي الَّذِينَ كَانُوا يَتَحَرَّجُونَ أَنْ يَطُوفُوا بِالْجَاهِلِيَّةِ بِالصَّفَا وَالْمَرْوَةِ، وَالَّذِينَ يَطُوفُونَ ثُمَّ تَحَرَّجُوا أَنْ يَطُوفُوا بِهِمَا فِي الإِسْلاَمِ مِنْ أَجْلِ أَنَّ اللَّهَ تَعَالَى أَمَرَ بِالطَّوَافِ بِالْبَيْتِ، وَلَمْ يَذْكُرِ الصَّفَا حَتَّى ذَكَرَ ذَلِكَ بَعْدَ مَا ذَكَرَ الطَّوَافَ بِالْبَيْتِ.

Reference	: Sahih al-Bukhari 1643
In-book reference	: Book 25, Hadith 125
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 706

(80) Chapter: Sa'i between As-Safa and Al-Marwa (80) باب مَا جَاءَ فِي السَّعْيِ بَيْنَ الصَّفَا وَالْمَرْوَةِ

وَقَالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا السَّعْيُ مِنْ دَارِ بَنِي عَبَّادٍ إِلَى زُقَاقِ بَنِي أَبِي حُسَيْنٍ.

Narrated Nafi`:

Ibn `Umar said, "When Allah's Messenger (ﷺ) performed the first Tawaf he did Ramal in the first three rounds and then walked in the remaining four rounds (of Tawaf of the Ka`ba), where as in performing Tawaf between Safa and Marwa he used to run in the midst of the rainwater passage," I asked Nafi`, "Did `Abdullah (bin `Umar) use to walk steadily on reaching the Yemenite Corner?" He replied, "No, unless people were crowded at the Corner; otherwise he would not leave it without touching it."

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مَيْمُونٍ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا طَافَ الطَّوَافَ الأَوَّلَ خَبَّ ثَلاَثًا وَمَشَى أَرْبَعًا، وَكَانَ يَسْعَى بَطْنَ الْمَسِيلِ إِذَا طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ. فَقُلْتُ لِنَافِعٍ أَكَانَ عَبْدُ اللَّهِ يَمْشِي إِذَا بَلَغَ الرُّكْنَ الْيَمَانِيَ قَالَ لاَ. إِلاَّ أَنْ يُزَاحَمَ عَلَى الرُّكْنِ فَإِنَّهُ كَانَ لاَ يَدَعُهُ حَتَّى يَسْتَلِمَهُ.

Reference	: Sahih al-Bukhari 1644
In-book reference	: Book 25, Hadith 126
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 707

Narrated `Amr bin Dinar:

We asked Ibn `Umar whether a man who, while performing `Umra, had performed Tawaf of the Ka`ba; and had not yet performed Tawaf between Safa and Marwa, could have sexual relation with his wife, Ibn `Umar replied "The Prophet (ﷺ) (p.b.u.h) reached Mecca and performed the seven rounds (of Tawaf) of the Ka`ba and then offered a two-rak`at prayer behind Maqam Ibrahim and then performed the seven rounds (of Tawaf) between Safa and Marwa." He added, "Verily! In Allah's Messenger (ﷺ) (p.b.u.h) you have a good example." We asked Jabir bin `Abdullah (the same question) and he said, "He (that man) should not come near (his wife) till he has completed Tawaf between Safa and Marwa."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، قَالَ سَأَلْنَا ابْنَ عُمَرَ ـ رضى الله عنه ـ عَنْ رَجُلٍ، طَافَ بِالْبَيْتِ فِي عُمْرَةٍ، وَلَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ أَيَأْتِي امْرَأَتَهُ فَقَالَ قَدِمَ النَّبِيُّ صلى الله عليه وسلم فَطَافَ بِالْبَيْتِ سَبْعًا، وَصَلَّى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ، فَطَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ سَبْعًا {لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ}. وَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ فَقَالَ لاَ يَقْرَبَنَّهَا حَتَّى يَطُوفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ.

Reference	: Sahih al-Bukhari 1645, 1646
In-book reference	: Book 25, Hadith 127
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 708

Narrated `Amr bin Dinar:

I heard Ibn `Umar saying, "The Prophet (ﷺ) arrived at Mecca and performed Tawaf of the Ka`ba and then offered a two-rak`at prayer and then performed Tawaf between Safa and Marwa." Ibn `Umar then recited (the verse): "Verily! In Allah's Messenger (ﷺ) (p.b.u.h) you have a good example. "

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، قَالَ سَمِعْتُ ابْنَ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَدِمَ النَّبِيُّ صلى الله عليه وسلم مَكَّةَ، فَطَافَ بِالْبَيْتِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ سَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ، ثُمَّ تَلاَ ‏{‏لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ‏}‏‏.‏

Reference	: Sahih al-Bukhari 1647
In-book reference	: Book 25, Hadith 128
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 709

Narrated `Asim:

I asked Anas bin Malik: "Did you use to dislike to perform Tawaf between Safa and Marwa?" He said, "Yes, as it was of the ceremonies of the days of the Pre-Islamic period of ignorance, till Allah revealed: 'Verily! (The two mountains) As-Safa and Al-Marwa are among the symbols of Allah. It is therefore no sin for him who performs the pilgrimage to the Ka`ba, or performs `Umra, to perform Tawaf between them.' " (2.158)

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا عَاصِمٌ، قَالَ قُلْتُ لأَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَكُنْتُمْ تَكْرَهُونَ السَّعْىَ بَيْنَ الصَّفَا وَالْمَرْوَةِ قَالَ نَعَمْ‏.‏ لأَنَّهَا كَانَتْ مِنْ شَعَائِرِ الْجَاهِلِيَّةِ، حَتَّى أَنْزَلَ اللَّهُ ‏{‏إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا‏}‏‏.‏

Reference	: Sahih al-Bukhari 1648
In-book reference	: Book 25, Hadith 129
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 710

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) performed Tawaf of the Ka`ba and the Sa`i of Safa and Marwa so as to show his strength to the pagans.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ إِنَّمَا سَعَى رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ لِيُرِيَ الْمُشْرِكِينَ قُوَّتَهُ‏.‏ زَادَ الْحُمَيْدِيُّ حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرٌو، سَمِعْتُ عَطَاءً، عَنِ ابْنِ عَبَّاسٍ، مِثْلَهُ‏.‏

Reference	: Sahih al-Bukhari 1649
In-book reference	: Book 25, Hadith 130
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 711

(81) Chapter: A menstruating woman can perform all the ceremonies of Hajj except Tawaf

(81) باب تَقْضِي الْحَائِضُ الْمَنَاسِكَ كُلَّهَا إِلاَّ الطَّوَافَ بِالْبَيْتِ ، وَإِذَا سَعَى عَلَى غَيْرِ وُضُوءٍ بَيْنَ الصَّفَا وَالْمَرْوَةِ

Narrated `Aisha:

I was menstruating when I reached Mecca. So, I neither performed Tawaf of the Ka`ba, nor the Tawaf between Safa and Marwa. Then I informed Allah's Messenger (ﷺ) about it. He replied, "Perform all the ceremonies of Hajj like the other pilgrims, but do not perform Tawaf of the Ka`ba till you get clean (from your menses)."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّهَا قَالَتْ قَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ، وَلَمْ أَطُفْ بِالْبَيْتِ، وَلاَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، قَالَتْ فَشَكَوْتُ ذَلِكَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ افْعَلِي كَمَا يَفْعَلُ الْحَاجُّ غَيْرَ أَنْ لاَ تَطُوفِي بِالْبَيْتِ حَتَّى تَطْهُرِي ‏"‏‏.‏

Reference	: Sahih al-Bukhari 1650
In-book reference	: Book 25, Hadith 131
USC-MSA web (English) reference	: Vol. 2, Book 26, Hadith 712

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) and his companions assumed Ihram for Hajj and none except the Prophet (ﷺ) (p.b.u.h) and Talha had the Hadi (sacrifice) with them. `Ali arrived from Yemen and had a Hadi with him. `Ali said, "I have assumed Ihram for what the Prophet (ﷺ) has done." The Prophet (ﷺ) ordered his companions to perform the `Umra with the lhram which they had assumed, and after finishing Tawaf (of Ka`ba, Safa and Marwa) to cut short their hair, and to finish their lhram except those who had Hadi with them. They (the people) said, "How can we proceed to Mina (for Hajj) after having sexual relations with our wives?" When that news reached the Prophet (ﷺ) he said, "If I had formerly known what I came to know lately, I would not have brought the Hadi with me. Had there been no Hadi with me, I would have finished the state of lhram." `Aisha got her menses, so she performed all the ceremonies of Hajj except Tawaf of the Ka`ba, and when she got clean (from her menses), she performed Tawaf of the Ka`ba. She said, "O Allah's Messenger (ﷺ)! (All of you) are returning with the Hajj and `Umra, but I am returning after performing Hajj only." So the Prophet (ﷺ) ordered `Abdur-Rahman bin Abu Bakr to accompany her to Tan`im and thus she performed the `Umra after the Hajj.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ. قَالَ وَقَالَ لِي خَلِيفَةُ حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا حَبِيبٌ الْمُعَلِّمُ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ أَهَلَّ النَّبِيُّ صلى الله عليه وسلم هُوَ وَأَصْحَابُهُ بِالْحَجِّ، وَلَيْسَ مَعَ أَحَدٍ مِنْهُمْ هَدْىٌ، غَيْرَ النَّبِيِّ صلى الله عليه وسلم وَطَلْحَةَ، وَقَدِمَ عَلِيٌّ مِنَ الْيَمَنِ، وَمَعَهُ هَدْىٌ فَقَالَ أَهْلَلْتُ بِمَا أَهَلَّ بِهِ النَّبِيُّ صلى الله عليه وسلم. فَأَمَرَ النَّبِيُّ صلى الله عليه وسلم أَصْحَابَهُ أَنْ يَجْعَلُوهَا عُمْرَةً، وَيَطُوفُوا، ثُمَّ يُقَصِّرُوا وَيَحِلُّوا، إِلاَّ مَنْ كَانَ مَعَهُ الْهَدْىُ، فَقَالُوا نَنْطَلِقُ إِلَى مِنًى، وَذَكَرُ أَحَدِنَا يَقْطُرُ، فَبَلَغَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا أَهْدَيْتُ، وَلَوْلاَ أَنَّ مَعِي الْهَدْىَ لأَحْلَلْتُ ". وَحَاضَتْ عَائِشَةُ ـ رضى الله عنها ـ فَنَسَكَتِ الْمَنَاسِكَ كُلَّهَا، غَيْرَ أَنَّهَا لَمْ تَطُفْ بِالْبَيْتِ، فَلَمَّا طَهُرَتْ طَافَتْ بِالْبَيْتِ. قَالَتْ يَا رَسُولَ اللَّهِ تَنْطَلِقُونَ بِحَجَّةٍ وَعُمْرَةٍ، وَأَنْطَلِقُ بِحَجٍّ فَأَمَرَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ أَنْ يَخْرُجَ مَعَهَا إِلَى التَّنْعِيمِ، فَاعْتَمَرَتْ بَعْدَ الْحَجِّ.

Reference	: Sahih al-Bukhari 1651
In-book reference	: Book 25, Hadith 132
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 713

Narrated Hafsa:

(On `Id) We used to forbid our virgins to go out (for `Id prayer). A lady came and stayed at the Palace of Bani Khalaf. She mentioned that her sister was married to one of the companions of Allah's Messenger (ﷺ) who participated in twelve Ghazawats along with Allah's Messenger (ﷺ) and her sister was with him in six of them. She said, "We used to dress the wounded and look after the patients." She (her sister) asked Allah's Messenger (ﷺ) , "Is there any harm for a woman to stay at home if she doesn't have a veil?" He said, "She should cover herself with the veil of her companion and she should take part in the good deeds and in the religious gatherings of the believers." When Um 'Atiyya came, I asked her. "Did you hear anything about that?" Um 'Atiyya said, "Bi Abi" and she never mentioned the name of Allah's Messenger (ﷺ) without saying "Bi Abi" (i.e. 'Let my father be sacrificed for you'). We asked her, "Have you heard Allah's Messenger (ﷺ) saying so and so (about women)?" She replied in the affirmative and said, "Let my father be sacrificed for him. He told us that unmarried mature virgins who stay often screened or unmarried young virgins and mature girls who stay often screened should come out and take part in the good deeds and in the religious gatherings of the believers. But the menstruating women should

keep away from the Musalla (praying place)." I asked her, "The menstruating women?" She replied, "Don't they present themselves at `Arafat and at such and such places?"

حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، قَالَتْ كُنَّا نَمْنَعُ عَوَاتِقَنَا أَنْ يَخْرُجْنَ، فَقَدِمَتِ امْرَأَةٌ فَنَزَلَتْ قَصْرَ بَنِي خَلَفٍ، فَحَدَّثَتْ أَنَّ أُخْتَهَا كَانَتْ تَحْتَ رَجُلٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَدْ غَزَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم ثِنْتَىْ عَشْرَةَ غَزْوَةً، وَكَانَتْ أُخْتِي مَعَهُ فِي سِتِّ غَزَوَاتٍ، قَالَتْ كُنَّا نُدَاوِي الْكَلْمَى وَنَقُومُ عَلَى الْمَرْضَى. فَسَأَلَتْ أُخْتِي رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَتْ هَلْ عَلَى إِحْدَانَا بَأْسٌ إِنْ لَمْ يَكُنْ لَهَا جِلْبَابٌ أَنْ لاَ تَخْرُجَ قَالَ " لِتُلْبِسْهَا صَاحِبَتُهَا مِنْ جِلْبَابِهَا، وَلْتَشْهَدِ الْخَيْرَ، وَدَعْوَةَ الْمُؤْمِنِينَ ". فَلَمَّا قَدِمَتْ أُمُّ عَطِيَّةَ ـ رضى الله عنها ـ سَأَلْنَهَا ـ أَوْ قَالَتْ سَأَلْنَاهَا ـ فَقَالَتْ وَكَانَتْ لاَ تَذْكُرُ رَسُولَ اللَّهِ صلى الله عليه وسلم إِلاَّ قَالَتْ بِأَبِي. فَقُلْنَا أَسَمِعْتِ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ كَذَا وَكَذَا قَالَتْ نَعَمْ بِأَبِي. فَقَالَ " لِتَخْرُجِ الْعَوَاتِقُ ذَوَاتُ الْخُدُورِ ـ أَوِ الْعَوَاتِقُ وَذَوَاتُ الْخُدُورِ ـ وَالْحُيَّضُ، فَيَشْهَدْنَ الْخَيْرَ، وَدَعْوَةَ الْمُسْلِمِينَ، وَيَعْتَزِلُ الْحُيَّضُ الْمُصَلَّى ". فَقُلْتُ الْحَائِضُ. فَقَالَتْ أَوَ لَيْسَ تَشْهَدُ عَرَفَةَ، وَتَشْهَدُ كَذَا وَتَشْهَدُ كَذَا

Reference	: Sahih al-Bukhari 1652
In-book reference	: Book 25, Hadith 133
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 714

(82) Chapter: Assuming Ihram from Al-Bathaâ€™ and other places

(82) بَابُ الإِهْلاَلِ مِنَ الْبَطْحَاءِ، وَغَيْرِهَا لِلْمَكِّيِّ وَلِلْحَاجِّ إِذَا خَرَجَ إِلَى مِنًى

وَسُئِلَ عَطَاءٌ عَنِ الْمُجَاوِرِ يُلَبِّي بِالْحَجِّ، قَالَ وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُلَبِّي يَوْمَ التَّرْوِيَةِ إِذَا صَلَّى الظُّهْرَ، وَاسْتَوَى عَلَى رَاحِلَتِهِ.

وَقَالَ عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَدِمْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَحْلَلْنَا حَتَّى يَوْمِ التَّرْوِيَةِ وَجَعَلْنَا مَكَّةَ بِظَهْرٍ لَبَّيْنَا بِالْحَجِّ.

وَقَالَ أَبُو الزُّبَيْرِ عَنْ جَابِرٍ أَهْلَلْنَا مِنَ الْبَطْحَاءِ.

وَقَالَ عُبَيْدُ بْنُ جُرَيْجٍ لِابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا رَأَيْتُكَ إِذَا كُنْتَ بِمَكَّةَ أَهَلَّ النَّاسُ إِذَا رَأَوُا الْهِلاَلَ وَلَمْ تُهِلَّ أَنْتَ حَتَّى يَوْمَ التَّرْوِيَةِ. فَقَالَ لَمْ أَرَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُهِلُّ حَتَّى تَنْبَعِثَ بِهِ رَاحِلَتُهُ.

(83) Chapter: Where to offer the Zuhr prayer on the day of Tarwiya

(83) باب أَيْنَ يُصَلِّي الظُّهْرَ يَوْمَ التَّرْوِيَةِ

Narrated `Abdul `Aziz bin Rufai:

I asked Anas bin Malik, "Tell me what you remember from Allah's Messenger (ﷺ) (regarding these questions): Where did he offer the Zuhr and `Asr prayers on the day of Tarwiya (8th day of Dhul- Hijja)?" He relied, "(He offered these prayers) at Mina." I asked, "Where did he offer the `Asr prayer on the day of Nafr (i.e. departure from Mina on the 12th or 13th of Dhul-Hijja)?" He replied, "At Al- Abtah," and then added, "You should do as your chiefs do."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا إِسْحَاقُ الأَزْرَقُ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، قَالَ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ قُلْتُ أَخْبِرْنِي بِشَىْءٍ، عَقَلْتَهُ عَنِ النَّبِيِّ صلى الله عليه وسلم أَيْنَ صَلَّى الظُّهْرَ وَالْعَصْرَ يَوْمَ التَّرْوِيَةِ قَالَ بِمِنًى. قُلْتُ فَأَيْنَ صَلَّى الْعَصْرَ يَوْمَ النَّفْرِ قَالَ بِالأَبْطَحِ. ثُمَّ قَالَ افْعَلْ كَمَا يَفْعَلُ أُمَرَاؤُكَ.

Reference	: Sahih al-Bukhari 1653
In-book reference	: Book 25, Hadith 134
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 715

Narrated `Abdul `Aziz:

I went out to Mina on the day of Tarwiya and met Anas going on a donkey. I asked him, "Where did the Prophet (ﷺ) offer the Zuhr prayer on this day?" Anas replied, "See where your chiefs pray and pray similarly."
حَدَّثَنَا عَلِيٌّ، سَمِعَ أَبَا بَكْرِ بْنَ عَيَّاشٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، لَقِيتُ أَنَسًا. وَحَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبَانَ، حَدَّثَنَا أَبُو بَكْرٍ، عَنْ عَبْدِ الْعَزِيزِ، قَالَ خَرَجْتُ إِلَى مِنًى يَوْمَ التَّرْوِيَةِ فَلَقِيتُ أَنَسًا ـ رضى الله عنه ـ ذَاهِبًا عَلَى حِمَارٍ فَقُلْتُ أَيْنَ صَلَّى النَّبِيُّ صلى الله عليه وسلم هَذَا الْيَوْمَ الظُّهْرَ فَقَالَ انْظُرْ حَيْثُ يُصَلِّي أُمَرَاؤُكَ فَصَلِّ.

Reference	: Sahih al-Bukhari 1654
In-book reference	: Book 25, Hadith 135
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 716

(84) Chapter: As-Salat at Mina (84) باب الصَّلاَةِ بِمِنًى

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) offered a two-rak`at prayer at Mina. Abu Bakr, `Umar and `Uthman, (during the early years of his caliphate) followed the same practice.
حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، قَالَ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم بِمِنًى رَكْعَتَيْنِ، وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ صَدْرًا مِنْ خِلاَفَتِهِ.

Reference	: Sahih al-Bukhari 1655
In-book reference	: Book 25, Hadith 136
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 717

Narrated Haritha bin Wahab Al-Khuza`i:

The Prophet (ﷺ) led us in a two-rak`at prayer at Mina although our number was more than ever and we were in better security than ever.
حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ الْهَمْدَانِيِّ، عَنْ حَارِثَةَ بْنِ وَهْبٍ الْخُزَاعِيِّ ـ رضى الله عنه ـ قَالَ صَلَّى بِنَا النَّبِيُّ صلى الله عليه وسلم وَنَحْنُ أَكْثَرُ مَا كُنَّا قَطُّ وَآمَنُهُ بِمِنًى رَكْعَتَيْنِ.

Reference	: Sahih al-Bukhari 1656
In-book reference	: Book 25, Hadith 137
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 718

Narrated `Abdullah bin Mas`ud:

I offered (only a) two rak`at prayer with the Prophet (ﷺ) (at Mina), and similarly with Abu Bakr and with `Umar, and then you d offered in opinions. Wish that I would be lucky enough to have two of the four rak`at accepted (by Allah).
حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم رَكْعَتَيْنِ، وَمَعَ أَبِي بَكْرٍ ـ رضى الله عنه ـ رَكْعَتَيْنِ وَمَعَ عُمَرَ ـ رضى الله عنه ـ رَكْعَتَيْنِ، ثُمَّ تَفَرَّقَتْ بِكُمُ الطُّرُقُ، فَيَا لَيْتَ حَظِّي مِنْ أَرْبَعٍ رَكْعَتَانِ مُتَقَبَّلَتَانِ.

Reference	: Sahih al-Bukhari 1657
In-book reference	: Book 25, Hadith 138
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 719

(85) Chapter: Fasting on the Day of 'Arafa (at 'Arafat) (85) باب صَوْمِ يَوْمِ عَرَفَةَ

Narrated Um Al-Fadl:

The people doubted whether the Prophet (ﷺ) was observing the fast on the Day of `Arafat, so I sent something for him to drink and he drank it.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، حَدَّثَنَا سَالِمٌ، قَالَ سَمِعْتُ عُمَيْرًا، مَوْلَى أُمِّ الْفَضْلِ عَنْ أُمِّ الْفَضْلِ، شَكَّ النَّاسُ يَوْمَ عَرَفَةَ فِي صَوْمِ النَّبِيِّ صلى الله عليه وسلم فَبَعَثْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم بِشَرَابٍ فَشَرِبَهُ.

Reference	: Sahih al-Bukhari 1658
In-book reference	: Book 25, Hadith 139
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 720

(86) Chapter: Talbiya and Takbir while proceeding from Mina to 'Arafat

(86) باب التَّلْبِيَةِ وَالتَّكْبِيرِ إِذَا غَدَا مِنْ مِنًى إِلَى عَرَفَةَ

Narrated Muhammad bin Abu Bakr Al-Thaqafi:

I asked Anas bin Malik while we were proceeding from Mina to `Arafat, "What do you use to do on this day when you were with Allah's Messenger (ﷺ) ?" Anas said, "Some of us used to recite Talbiya and nobody objected to that, and others used to recite Takbir and nobody objected to that."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الثَّقَفِيِّ، أَنَّهُ سَأَلَ أَنَسَ بْنَ مَالِكٍ وَهُمَا غَادِيَانِ مِنْ مِنًى إِلَى عَرَفَةَ كَيْفَ كُنْتُمْ تَصْنَعُونَ فِي هَذَا الْيَوْمِ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ كَانَ يُهِلُّ مِنَّا الْمُهِلُّ فَلاَ يُنْكِرُ عَلَيْهِ، وَيُكَبِّرُ مِنَّا الْمُكَبِّرُ فَلاَ يُنْكِرُ عَلَيْهِ.

Reference	: Sahih al-Bukhari 1659
In-book reference	: Book 25, Hadith 140
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 721

(87) Chapter: To proceed at noon on the Day of 'Arafa

(87) باب التَّهْجِيرِ بِالرَّوَاحِ يَوْمَ عَرَفَةَ

Narrated Salim:

`Abdul Malik wrote to Al-Hajjaj that he should not differ from Ibn `Umar during Hajj. On the Day of `Arafat, when the sun declined at midday, Ibn `Umar came along with me and shouted near Al- Hajjaj's cotton (cloth) tent. Al-Hajjaj came Out, wrapping himself with a waist-sheet dyed with safflower, and said, "O Abu `Abdur-Rahman! What is the matter?" He said, If you want to follow the Sunna (the tradition of the Prophet (ﷺ) (p.b.u.h) ) then proceed (to `Arafat)." Al-Hajjaj asked, "At this very hour?" Ibn `Umar said, "Yes." He replied, "Please wait for me till I pour some water over my head (i.e. take a bath) and come out." Then Ibn `Umar dismounted and waited till Al-Hajjaj came out. So, he (Al-Hajjaj) walked in between me and my father (Ibn `Umar). I said to him, "If you want to follow the Sunna then deliver a brief sermon and hurry up for the stay at `Arafat." He started looking at `Abdullah (Ibn `Umar) (inquiringly), and when `Abdullah noticed that, he said that he had told the truth.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، قَالَ كَتَبَ عَبْدُ الْمَلِكِ إِلَى الْحَجَّاجِ أَنْ لاَ يُخَالِفَ ابْنَ عُمَرَ فِي الْحَجِّ، فَجَاءَ ابْنُ عُمَرَ ـ رضى الله عنه ـ وَأَنَا مَعَهُ يَوْمَ عَرَفَةَ حِينَ زَالَتِ الشَّمْسُ، فَصَاحَ عِنْدَ سُرَادِقِ الْحَجَّاجِ، فَخَرَجَ وَعَلَيْهِ مِلْحَفَةٌ مُعَصْفَرَةٌ فَقَالَ مَا لَكَ يَا أَبَا عَبْدِ الرَّحْمَنِ فَقَالَ الرَّوَاحَ إِنْ كُنْتَ تُرِيدُ السُّنَّةَ. قَالَ هَذِهِ السَّاعَةَ قَالَ نَعَمْ. قَالَ فَأَنْظِرْنِي حَتَّى أُفِيضَ عَلَى رَأْسِي ثُمَّ أَخْرُجَ. فَنَزَلَ حَتَّى خَرَجَ الْحَجَّاجُ، فَسَارَ بَيْنِي وَبَيْنَ أَبِي، فَقُلْتُ إِنْ كُنْتَ تُرِيدُ السُّنَّةَ فَاقْصُرِ الْخُطْبَةَ وَعَجِّلِ الْوُقُوفَ. فَجَعَلَ يَنْظُرُ إِلَى عَبْدِ اللَّهِ، فَلَمَّا رَأَى ذَلِكَ عَبْدُ اللَّهِ قَالَ صَدَقَ.

Reference	: Sahih al-Bukhari 1660
In-book reference	: Book 25, Hadith 141
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 722

(88) Chapter: Staying on oneâ€™s riding animal at 'Arafat

(88) باب الْوُقُوفِ عَلَى الدَّابَّةِ بِعَرَفَةَ

Narrated Um Al-Fadl bint Al Harith:

On the day of `Arafat, some people who were with me, differed about the fasting of the Prophet (ﷺ) (p.b.u.h) some said that he was fasting while others said that he was not fasting. So I sent a bowl full of milk to him while he was riding his camel, and he drank that milk.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ، عَنْ عُمَيْرٍ، مَوْلَى عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ عَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ، أَنَّ نَاسًا، اخْتَلَفُوا عِنْدَهَا يَوْمَ عَرَفَةَ فِي صَوْمِ النَّبِيِّ صلى الله عليه وسلم فَقَالَ بَعْضُهُمْ هُوَ صَائِمٌ‏.‏ وَقَالَ بَعْضُهُمْ لَيْسَ بِصَائِمٍ‏.‏ فَأَرْسَلَتْ إِلَيْهِ بِقَدَحِ لَبَنٍ وَهْوَ وَاقِفٌ عَلَى بَعِيرِهِ فَشَرِبَهُ‏.‏

Reference	: Sahih al-Bukhari 1661
In-book reference	: Book 25, Hadith 142
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 723

(89) Chapter: To offer the two Salat together at 'Arafat

(89) باب الْجَمْعِ بَيْنَ الصَّلاَتَيْنِ بِعَرَفَةَ

Ibn Shihab said:

Salim said, "In the year when Al-Hajjaj bin Yusuf attacked Ibn Az-Zubair, the former asked 'Abdullah (Ibn 'Umar) what to do during the stay on the Day of 'Arafa (9th of Dhul-Hajjah). I said to him, "If you want to follow the Sunna (the legal way of the Prophet (ﷺ) (ﷺ)) you should offer the Salat just after midday on the Day of the 'Arafa. 'Abdullah bin 'Umar said, 'He (Salim) has spoken the truth.' " They (the Companions of the Prophet ((ﷺ))) used to offer the Zuhr and Asr prayer together according to the Sunna, I asked Salim, "Did Allah's Messenger (ﷺ) do that ?" Salim said, "And in doing that do you (people) follow anything else except his (ﷺ) Sunna?"

وَقَالَ اللَّيْثُ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي سَالِمٌ، أَنَّ الْحَجَّاجَ بْنَ يُوسُفَ، عَامَ نَزَلَ بِابْنِ الزُّبَيْرِ ـ رضى الله عنهما ـ سَأَلَ عَبْدَ اللَّهِ ـ رضى الله عنه ـ كَيْفَ تَصْنَعُ فِي الْمَوْقِفِ يَوْمَ عَرَفَةَ فَقَالَ سَالِمٌ إِنْ كُنْتَ تُرِيدُ السُّنَّةَ فَهَجِّرْ بِالصَّلاَةِ يَوْمَ عَرَفَةَ‏.‏ فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ صَدَقَ‏.‏ إِنَّهُمْ كَانُوا يَجْمَعُونَ بَيْنَ الظُّهْرِ وَالْعَصْرِ فِي السُّنَّةِ‏.‏ فَقُلْتُ لِسَالِمٍ أَفَعَلَ ذَلِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ سَالِمٌ وَهَلْ تَتَّبِعُونَ فِي ذَلِكَ إِلاَّ سُنَّتَهُ

Reference	: Sahih al-Bukhari 1662
In-book reference	: Book 25, Hadith 143
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 724

(90) Chapter: To shorten the Khutbah the Day of 'Arafat

(90) باب قَصْرِ الْخُطْبَةِ بِعَرَفَةَ

Narrated Salim bin `Abdullah bin `Umar:

`Abdul-Malik bin Marwan wrote to Al-Hajjaj that he should follow `Abdullah bin `Umar in all the ceremonies of Hajj. So when it was the Day of `Arafat (9th of Dhul-Hijja), and after the sun has deviated or has declined from the middle of the sky, I and Ibn `Umar came and he shouted near the cotton (cloth) tent of Al-Hajjaj, "Where is he?" Al-Hajjaj came out. Ibn `Umar said, "Let us proceed (to `Arafat)." Al-Hajjaj asked, "Just now?" Ibn `Umar replied, "Yes." Al-Hajjaj said, "Wait for me till I pour water on me (i.e. take a bath)." So, Ibn `Umar dismounted (and waited) till Al-Hajjaj came out. He was walking between me and my father. I informed Al-Hajjaj, "If you want to follow the

Sunna today, then you should shorten the sermon and then hurry up for the stay (at `Arafat)." Ibn `Umar said, "He (Salim) has spoken the truth."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ الْمَلِكِ بْنَ مَرْوَانَ، كَتَبَ إِلَى الْحَجَّاجِ أَنْ يَأْتَمَّ، بِعَبْدِ اللَّهِ بْنِ عُمَرَ فِي الْحَجِّ، فَلَمَّا كَانَ يَوْمُ عَرَفَةَ جَاءَ ابْنُ عُمَرَ ـ رضى الله عنهما ـ وَأَنَا مَعَهُ حِينَ زَاغَتِ الشَّمْسُ أَوْ زَالَتْ، فَصَاحَ عِنْدَ فُسْطَاطِهِ أَيْنَ هَذَا فَخَرَجَ إِلَيْهِ فَقَالَ ابْنُ عُمَرَ الرَّوَاحَ‏.‏ فَقَالَ الآنَ قَالَ نَعَمْ‏.‏ قَالَ أَنْظِرْنِي أُفِيضُ عَلَىَّ مَاءً‏.‏ فَنَزَلَ ابْنُ عُمَرَ ـ رضى الله عنهما ـ حَتَّى خَرَجَ، فَسَارَ بَيْنِي وَبَيْنَ أَبِي‏.‏ فَقُلْتُ إِنْ كُنْتَ تُرِيدُ أَنْ تُصِيبَ السُّنَّةَ الْيَوْمَ فَاقْصُرِ الْخُطْبَةَ وَعَجِّلِ الْوُقُوفَ‏.‏ فَقَالَ ابْنُ عُمَرَ صَدَقَ‏.‏

Reference	: Sahih al-Bukhari 1663
In-book reference	: Book 25, Hadith 144
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 724

(90) Chapter: To hurry up for the stay (at 'Arafat)

(90)بَابُ التَّعْجِيلِ إِلَى الْمَوْقِفِ

(91) Chapter: The staying at 'Arafat

(91) باب الْوُقُوفِ بِعَرَفَةَ

Narrated Muhammad bin Jubair bin Mut`im:

My father said, "(Before Islam) I was looking for my camel .." The same narration is told by a different sub-narrator. Jubair bin Mut`im said, "My camel was lost and I went out in search of it on the day of `Arafat, and I saw the Prophet (ﷺ) standing in `Arafat. I said to myself: By Allah he is from the Hums (literally: strictly religious, Quraish were called so, as they used to say, 'We are the people of Allah we shall not go out of the sanctuary). What has brought him here?"

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرٌو، حَدَّثَنَا مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، كُنْتُ أَطْلُبُ بَعِيرًا لِي‏.‏ وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، سَمِعَ مُحَمَّدَ بْنَ جُبَيْرٍ، عَنْ أَبِيهِ، جُبَيْرِ بْنِ مُطْعِمٍ قَالَ أَضْلَلْتُ بَعِيرًا لِي، فَذَهَبْتُ أَطْلُبُهُ يَوْمَ عَرَفَةَ، فَرَأَيْتُ النَّبِيَّ صلى الله عليه وسلم وَاقِفًا بِعَرَفَةَ، فَقُلْتُ هَذَا وَاللَّهِ مِنَ الْحُمْسِ فَمَا شَأْنُهُ هَا هُنَا

Reference	: Sahih al-Bukhari 1664
In-book reference	: Book 25, Hadith 145
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 725

Narrated `Urwa:

During the Pre-Islamic period of Ignorance, the people used to perform Tawaf of the Ka`ba naked except the Hums; and the Hums were Quraish and their offspring. The Hums used to give clothes to the men who would perform the Tawaf wearing them; and women (of the Hums) used to give clothes to the women who would perform the Tawaf wearing them. Those to whom the Hums did not give clothes would perform Tawaf round the Ka`ba naked. Most of the people used to go away (disperse) directly from `Arafat but they (Hums) used to depart after staying at Al-Muzdalifa. `Urwa added, "My father narrated that `Aisha had said, 'The following verses were revealed about the Hums: Then depart from the place whence all the people depart--(2.199) `Urwa added, "They (the Hums) used to stay at Al-Muzdalifa and used to depart from there (to Mina) and so they were sent to `Arafat (by Allah's order)."

حَدَّثَنَا فَرْوَةُ بْنُ أَبِي الْمَغْرَاءِ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ عُرْوَةُ كَانَ النَّاسُ يَطُوفُونَ فِي الْجَاهِلِيَّةِ عُرَاةً إِلاَّ الْحُمْسَ، وَالْحُمْسُ قُرَيْشٌ وَمَا وَلَدَتْ، وَكَانَتِ الْحُمْسُ يَحْتَسِبُونَ عَلَى النَّاسِ يُعْطِي الرَّجُلُ الرَّجُلَ الثِّيَابَ يَطُوفُ فِيهَا، وَتُعْطِي الْمَرْأَةُ الْمَرْأَةَ الثِّيَابَ تَطُوفُ فِيهَا، فَمَنْ لَمْ يُعْطِهِ الْحُمْسُ طَافَ بِالْبَيْتِ عُرْيَانًا، وَكَانَ يُفِيضُ جَمَاعَةُ النَّاسِ مِنْ عَرَفَاتٍ، وَيُفِيضُ الْحُمْسُ مِنْ جَمْعٍ‏.‏ قَالَ وَأَخْبَرَنِي أَبِي عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ هَذِهِ الآيَةَ نَزَلَتْ فِي الْحُمْسِ ‏{‏ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ‏}‏ قَالَ كَانُوا يُفِيضُونَ مِنْ جَمْعٍ فَدُفِعُوا إِلَى عَرَفَاتٍ‏.‏

Reference : Sahih al-Bukhari 1665
In-book reference : Book 25, Hadith 146
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 726
(deprecated numbering scheme)

(92) Chapter: Oneâ€™s speed while one is departing from 'Arafat

(92) باب السَّيْرِ إِذَا دَفَعَ مِنْ عَرَفَةَ

Narrated `Urwa:

Usama was asked in my presence, "How was the speed of (the camel of) Allah's Messenger (ﷺ) while departing from `Arafat during the Hajjatul Wada`?" Usama replied, "The Prophet (ﷺ) proceeded on with a modest pace, and when there was enough space he would (make his camel) go very fast."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ قَالَ سُئِلَ أُسَامَةُ وَأَنَا جَالِسٌ، كَيْفَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَسِيرُ فِي حَجَّةِ الْوَدَاعِ حِينَ دَفَعَ قَالَ كَانَ يَسِيرُ الْعَنَقَ، فَإِذَا وَجَدَ فَجْوَةً نَصَّ. قَالَ هِشَامٌ وَالنَّصُّ فَوْقَ الْعَنَقِ. قَالَ أَبُو عَبْدِ اللَّهِ فَجْوَةٌ مُتَّسَعٌ، وَالْجَمِيعُ فَجَوَاتٌ وَفِجَاءٌ، وَكَذَلِكَ رَكْوَةٌ وَرِكَاءٌ. مَنَاصٌ لَيْسَ حِينَ فِرَارٍ.

Reference : Sahih al-Bukhari 1666
In-book reference : Book 25, Hadith 147
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 727
(deprecated numbering scheme)

(93) Chapter: To dismount between 'Arafat and Jam'

(93) باب النُّزُولِ بَيْنَ عَرَفَةَ وَجَمْعٍ

Narrated Usama bin Zaid:

As soon as the Prophet (ﷺ) departed from `Arafat, he went towards the mountain pass, and there he answered the call of) the prayer is ahead of you (i.e. at asked, "O Allah's Messenger (ﷺ)! Will you offer the prayer here?" He replied, "(The place of) the prayer is ahead of you (i.e. at Al-Muzdalifa)."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم حَيْثُ أَفَاضَ مِنْ عَرَفَةَ مَالَ إِلَى الشِّعْبِ فَقَضَى حَاجَتَهُ فَتَوَضَّأَ فَقُلْتُ يَا رَسُولَ اللَّهِ أَتُصَلِّي فَقَالَ " الصَّلاَةُ أَمَامَكَ ".

Reference : Sahih al-Bukhari 1667
In-book reference : Book 25, Hadith 148
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 728
(deprecated numbering scheme)

Narrated Nafi`:

`Abdullah bin `Umar used to offer the Maghrib and `Isha' prayers together at Jam' (Al-Muzdalifa). But he used to pass by that mountain pass where Allah's Messenger (ﷺ) went, and he would enter it and answer the call of nature and perform ablution, and would not offer any prayer till he had prayed at Jam.'

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، قَالَ كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ ـ رضى الله عنهما ـ يَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ، غَيْرَ أَنَّهُ يَمُرُّ بِالشِّعْبِ الَّذِي أَخَذَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَيَدْخُلُ فَيَنْتَفِضُ وَيَتَوَضَّأُ، وَلاَ يُصَلِّي حَتَّى يُصَلِّيَ بِجَمْعٍ.

Reference : Sahih al-Bukhari 1668
In-book reference : Book 25, Hadith 149
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 729
(deprecated numbering scheme)

Narrated Usama bin Zaid:

I rode behind Allah's Messenger (ﷺ) from `Arafat and when Allah's Messenger (ﷺ) reached the mountain pass on the left side which is before Al-Muzdalifa he made his camel kneel and then urinated, and then I poured water for his ablution. He performed light ablution and then I said to him: (Is it the time for) the prayer, O Allah's Messenger (ﷺ)!" He replied, "The (place of) prayer is ahead of you (i.e. at Al- Muzdalifa)." So Allah's Messenger (ﷺ) rode till he reached Al-Muzdalifa and then he offered the prayer (there) . Then in the morning (10th Dhul-Hijja) Al-Faql (bin `Abbas) rode behind Allah's Messenger (ﷺ). Kuraib, (a sub-narrator) said that `Abdullah bin `Abbas narrated from Al-Fadl, "Allah's Messenger (ﷺ) (p.b.u.h) kept on reciting Talbiya (during the journey) till he reached the Jamra." (Jamrat-Al-`Aqaba)

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ أَبِي حَرْمَلَةَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ ـ رضى الله عنهما ـ أَنَّهُ قَالَ رَدِفْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم مِنْ عَرَفَاتٍ فَلَمَّا بَلَغَ رَسُولُ اللَّهِ صلى الله عليه وسلم الشِّعْبَ الأَيْسَرَ الَّذِي دُونَ الْمُزْدَلِفَةِ أَنَاخَ، فَبَالَ ثُمَّ جَاءَ فَصَبَبْتُ عَلَيْهِ الْوَضُوءَ، فَتَوَضَّأَ وُضُوءًا خَفِيفًا‏.‏ فَقُلْتُ الصَّلاَةَ يَا رَسُولَ اللَّهِ‏.‏ قَالَ ‏"‏ الصَّلاَةُ أَمَامَكَ ‏"‏‏.‏ فَرَكِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى أَتَى الْمُزْدَلِفَةَ، فَصَلَّى ثُمَّ رَدِفَ الْفَضْلُ رَسُولَ اللَّهِ صلى الله عليه وسلم غَدَاةَ جَمْعٍ‏.‏ قَالَ كُرَيْبٌ فَأَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ ـ رضى الله عنهما ـ عَنِ الْفَضْلِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمْ يَزَلْ يُلَبِّي حَتَّى بَلَغَ الْجَمْرَةَ‏.‏

Reference	: Sahih al-Bukhari 1669, 1670
In-book reference	: Book 25, Hadith 150
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 730

(94) Chapter: People should be calm and patient on proceeding (from 'Arafat)

(94) باب أَمْرِ النَّبِيِّ صلى الله عليه وسلم بِالسَّكِينَةِ عِنْدَ الإِفَاضَةِ، وَإِشَارَتِهِ إِلَيْهِمْ بِالسَّوْطِ

Narrated Ibn `Abbas.:

I proceeded along with the Prophet (ﷺ) on the day of `Arafat (9th Dhul-Hijja). The Prophet (ﷺ) heard a great hue and cry and the beating of camels behind him. So he beckoned to the people with his lash, "O people! Be quiet. Hastening is not a sign of righteousness."

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سُوَيْدٍ، حَدَّثَنِي عَمْرُو بْنُ أَبِي عَمْرٍو، مَوْلَى الْمُطَّلِبِ أَخْبَرَنِي سَعِيدُ بْنُ جُبَيْرٍ، مَوْلَى وَالِبَةَ الْكُوفِيُّ حَدَّثَنِي ابْنُ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّهُ دَفَعَ مَعَ النَّبِيِّ صلى الله عليه وسلم يَوْمَ عَرَفَةَ فَسَمِعَ النَّبِيُّ صلى الله عليه وسلم وَرَاءَهُ زَجْرًا شَدِيدًا وَضَرْبًا وَصَوْتًا لِلإِبِلِ فَأَشَارَ بِسَوْطِهِ إِلَيْهِمْ وَقَالَ ‏"‏ أَيُّهَا النَّاسُ عَلَيْكُمْ بِالسَّكِينَةِ، فَإِنَّ الْبِرَّ لَيْسَ بِالإِيضَاعِ ‏"‏‏.‏ أَوْضَعُوا أَسْرَعُوا‏.‏ خِلاَلَكُمْ مِنَ التَّخَلُّلِ بَيْنَكُمْ، وَفَجَّرْنَا خِلاَلَهُمَا‏.‏ بَيْنَهُمَا‏.‏

Reference	: Sahih al-Bukhari 1671
In-book reference	: Book 25, Hadith 151
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 731

(95) Chapter: The offering of two Salat together at Al-Muzdalifa

(95) باب الْجَمْعِ بَيْنَ الصَّلاَتَيْنِ بِالْمُزْدَلِفَةِ

Narrated Usama bin Zaid:

Allah's Messenger (ﷺ) proceeded from `Arafat and dismounted at the mountainous pass and then urinated and performed a light ablution. I said to him, "(Shall we offer) the prayer?" He replied, "The prayer is ahead of you (i.e. at Al-Muzdalifa)." When he came to Al-Muzdalifa, he performed a perfect ablution. Then Iqama for the prayer was pronounced and he offered the Maghrib prayer and then every person made his camel kneel at his place; and then

Iqama for the prayer was pronounced and he offered the (`Isha') prayer and he did not offer any prayer in between them (i.e. Maghrib and `Isha' prayers).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ ـ رضى الله عنهما ـ أَنَّهُ سَمِعَهُ يَقُولُ دَفَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ عَرَفَةَ، فَنَزَلَ الشِّعْبَ، فَبَالَ ثُمَّ تَوَضَّأَ، وَلَمْ يُسْبِغِ الْوُضُوءَ‏.‏ فَقُلْتُ لَهُ الصَّلاَةُ‏.‏ فَقَالَ ‏"‏ الصَّلاَةُ أَمَامَكَ ‏"‏‏.‏ فَجَاءَ الْمُزْدَلِفَةَ، فَتَوَضَّأَ، فَأَسْبَغَ، ثُمَّ أُقِيمَتِ الصَّلاَةُ، فَصَلَّى الْمَغْرِبَ، ثُمَّ أَنَاخَ كُلُّ إِنْسَانٍ بَعِيرَهُ فِي مَنْزِلِهِ، ثُمَّ أُقِيمَتِ الصَّلاَةُ فَصَلَّى، وَلَمْ يُصَلِّ بَيْنَهُمَا‏.‏

Reference	: Sahih al-Bukhari 1672
In-book reference	: Book 25, Hadith 152
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 732

(96) Chapter: Whoever combined the two prayer at one time

(96) باب مَنْ جَمَعَ بَيْنَهُمَا وَلَمْ يَتَطَوَّعْ

Narrated Ibn `Umar:

The Prophet (ﷺ) offered the Maghrib and `Isha' prayers together at Jam' (i.e. Al-Muzdalifa) with a separate Iqama for each of them and did not offer any optional prayer in between them or after each of them.

حَدَّثَنَا آدَمُ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ جَمَعَ النَّبِيُّ صلى الله عليه وسلم بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ، كُلُّ وَاحِدَةٍ مِنْهُمَا بِإِقَامَةٍ، وَلَمْ يُسَبِّحْ بَيْنَهُمَا وَلاَ عَلَى إِثْرِ كُلِّ وَاحِدَةٍ مِنْهُمَا‏.‏

Reference	: Sahih al-Bukhari 1673
In-book reference	: Book 25, Hadith 153
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 733

Narrated Abu Aiyub Al-Ansari:

Allah's Messenger (ﷺ) offered the Maghrib and `Isha' prayers together at Al-Muzdalifa.

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يَزِيدَ الْخَطْمِيُّ، قَالَ حَدَّثَنِي أَبُو أَيُّوبَ الأَنْصَارِيُّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم جَمَعَ فِي حَجَّةِ الْوَدَاعِ الْمَغْرِبَ وَالْعِشَاءَ بِالْمُزْدَلِفَةِ‏.‏

Reference	: Sahih al-Bukhari 1674
In-book reference	: Book 25, Hadith 154
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 734

(97) Chapter: Adhan and Iqama for each of them

(97) باب مَنْ أَذَّنَ وَأَقَامَ لِكُلِّ وَاحِدَةٍ مِنْهُمَا

Narrated `Abdur-Rahman bin Yazid:

`Abdullah;- performed the Hajj and we reached Al-Muzdalifa at or about the time of the `Isha' prayer. He ordered a man to pronounce the Adhan and Iqama and then he offered the Maghrib prayer and offered two rak`at after it. Then he asked for his supper and took it, and then, I think, he ordered a man to pronounce the Adhan and Iqama (for the `Isha' prayer). (`Amr, a sub-narrator said: The intervening statement 'I think', was said by the sub-narrator Zuhair) (i.e. not by `Abdur-Rahman). Then `Abdullah offered two rak`at of `Isha' prayer. When the day dawned, `Abdullah said, "The Prophet never offered any prayer at this hour except this prayer at this time and at this place and on this day." `Abdullah added, "These two prayers are shifted from their actual times -- the Maghrib prayer (is offered) when the people reached Al-Muzdalifa and the Fajr (morning) prayer at the early dawn." `Abdullah added, "I saw the Prophet (ﷺ) doing that."

حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ، يَقُولُ حَجَّ عَبْدُ اللَّهِ ـ رضى الله عنه ـ فَأَتَيْنَا الْمُزْدَلِفَةَ حِينَ الأَذَانِ بِالْعَتَمَةِ، أَوْ قَرِيبًا مِنْ ذَلِكَ، فَأَمَرَ رَجُلاً فَأَذَّنَ وَأَقَامَ، ثُمَّ صَلَّى الْمَغْرِبَ، وَصَلَّى بَعْدَهَا رَكْعَتَيْنِ، ثُمَّ دَعَا بِعَشَائِهِ فَتَعَشَّى، ثُمَّ أَمَرَ ـ أُرَى رَجُلاً ـ فَأَذَّنَ وَأَقَامَ ـ قَالَ عَمْرٌو لاَ أَعْلَمُ الشَّكَّ إِلاَّ مِنْ زُهَيْرٍ ـ ثُمَّ صَلَّى الْعِشَاءَ رَكْعَتَيْنِ، فَلَمَّا طَلَعَ الْفَجْرُ قَالَ إِنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ لاَ يُصَلِّي هَذِهِ السَّاعَةَ إِلاَّ هَذِهِ الصَّلاَةَ، فِي هَذَا الْمَكَانِ، مِنْ هَذَا الْيَوْمِ. قَالَ عَبْدُ اللَّهِ هُمَا صَلاَتَانِ تُحَوَّلاَنِ عَنْ وَقْتِهِمَا صَلاَةُ الْمَغْرِبِ بَعْدَ مَا يَأْتِي النَّاسُ الْمُزْدَلِفَةَ، وَالْفَجْرُ حِينَ يَبْزُغُ الْفَجْرُ. قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَفْعَلُهُ.

Reference : Sahih al-Bukhari 1675
In-book reference : Book 25, Hadith 155
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 735
(deprecated numbering scheme)

(98) Chapter: Whosoever sent the weak early (from Al-Muzdalifa to Mina)

(98) باب مَنْ قَدَّمَ ضَعَفَةَ أَهْلِهِ بِلَيْلٍ، فَيَقِفُونَ بِالْمُزْدَلِفَةِ وَيَدْعُونَ وَيُقَدِّمُ إِذَا غَابَ الْقَمَرُ

Narrated Salim:

`Abdullah bin `Umar used to send the weak among his family early to Mina. So they used to depart from Al-Mash'ar Al-Haram (that is Al-Muzdalifa) at night (when the moon had set) and invoke Allah as much as they could, and then they would return (to Mina) before the Imam had started from Al- Muzdalifa to Mina. So some of them would reach Mina at the time of the Fajr prayer and some of them would come later. When they reached Mina they would throw pebbles on the Jamra (Jamrat-Al- `Aqaba) Ibn `Umar used to say, "Allah's Messenger (ﷺ) gave the permission to them (weak people) to do so."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ سَالِمٌ وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ ـ رضى الله عنهما ـ يُقَدِّمُ ضَعَفَةَ أَهْلِهِ، فَيَقِفُونَ عِنْدَ الْمَشْعَرِ الْحَرَامِ بِالْمُزْدَلِفَةِ بِلَيْلٍ، فَيَذْكُرُونَ اللَّهَ مَا بَدَا لَهُمْ، ثُمَّ يَرْجِعُونَ قَبْلَ أَنْ يَقِفَ الإِمَامُ، وَقَبْلَ أَنْ يَدْفَعَ، فَمِنْهُمْ مَنْ يَقْدَمُ مِنًى لِصَلاَةِ الْفَجْرِ، وَمِنْهُمْ مَنْ يَقْدَمُ بَعْدَ ذَلِكَ، فَإِذَا قَدِمُوا رَمَوُا الْجَمْرَةَ، وَكَانَ ابْنُ عُمَرَ ـ رضى الله عنهما ـ يَقُولُ أَرْخَصَ فِي أُولَئِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 1676
In-book reference : Book 25, Hadith 156
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 736
(deprecated numbering scheme)

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) had sent me from Jam' (i.e. Al-Muzdalifa) at night.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ بَعَثَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ جَمْعٍ بِلَيْلٍ.

Reference : Sahih al-Bukhari 1677
In-book reference : Book 25, Hadith 157
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 737
(deprecated numbering scheme)

Narrated Ibn `Abbas:

I as among those whom the Prophet (ﷺ) sent on the night of Al-Muzdalifa early being among the weak members of his family.

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا سُفْيَانُ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ، سَمِعَ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ يَقُولُ أَنَا مِمَّنْ، قَدَّمَ النَّبِيُّ صلى الله عليه وسلم لَيْلَةَ الْمُزْدَلِفَةِ فِي ضَعَفَةِ أَهْلِهِ.

Reference : Sahih al-Bukhari 1678

In-book reference : Book 25, Hadith 158
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 738
(deprecated numbering scheme)

Narrated `Abdullah:

(the slave of Asma') During the night of Jam', Asma' got down at Al-Muzdalifa and stood up for (offering) the prayer and offered the prayer for some time and then asked, "O my son! Has the moon set?" I replied in the negative and she again prayed for another period and then asked, "Has the moon set?" I replied, "Yes." So she said that we should set out (for Mina), and we departed and went on till she threw pebbles at the Jamra (Jamrat-Al-`Aqaba) and then she returned to her dwelling place and offered the morning prayer. I asked her, "O you! I think we have come (to Mina) early in the night." She replied, "O my son! Allah's Messenger (ﷺ) gave permission to the women to do so."

حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنِ ابْنِ جُرَيْجٍ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ، مَوْلَى أَسْمَاءَ عَنْ أَسْمَاءَ، أَنَّهَا نَزَلَتْ لَيْلَةَ جَمْعٍ عِنْدَ الْمُزْدَلِفَةِ، فَقَامَتْ تُصَلِّي، فَصَلَّتْ سَاعَةً، ثُمَّ قَالَتْ يَا بُنَىَّ هَلْ غَابَ الْقَمَرُ قُلْتُ لاَ. فَصَلَّتْ سَاعَةً، ثُمَّ قَالَتْ هَلْ غَابَ الْقَمَرُ قُلْتُ نَعَمْ. قَالَتْ فَارْتَحِلُوا. فَارْتَحَلْنَا، وَمَضَيْنَا حَتَّى رَمَتِ الْجَمْرَةَ، ثُمَّ رَجَعَتْ فَصَلَّتِ الصُّبْحَ فِي مَنْزِلِهَا. فَقُلْتُ لَهَا يَا هَنْتَاهْ مَا أُرَانَا إِلاَّ قَدْ غَلَّسْنَا. قَالَتْ يَا بُنَىَّ، إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَذِنَ لِلظُّعُنِ.

Reference : Sahih al-Bukhari 1679
In-book reference : Book 25, Hadith 159
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 739
(deprecated numbering scheme)

Narrated `Aisha:

Sauda asked the permission of the Prophet (ﷺ) to leave earlier at the night of Jam', and she was a fat and very slow woman. The Prophet (ﷺ) gave her permission.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ ـ هُوَ ابْنُ الْقَاسِمِ ـ عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتِ اسْتَأْذَنَتْ سَوْدَةُ النَّبِيَّ صلى الله عليه وسلم لَيْلَةَ جَمْعٍ وَكَانَتْ ثَقِيلَةً ثَبْطَةً فَأَذِنَ لَهَا.

Reference : Sahih al-Bukhari 1680
In-book reference : Book 25, Hadith 160
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 740
(deprecated numbering scheme)

Narrated `Aisha:

We got down at Al-Muzdalifa and Sauda asked the permission of the Prophet (ﷺ) to leave (early) before the rush of the people. She was a slow woman and he gave her permission, so she departed (from Al- Muzdalifa) before the rush of the people. We kept on staying at Al-Muzdalifa till dawn, and set out with the Prophet (ﷺ) but (I suffered so much that) I wished I had taken the permission of Allah's Messenger (ﷺ) as Sauda had done, and that would have been dearer to me than any other happiness.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا أَفْلَحُ بْنُ حُمَيْدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ نَزَلْنَا الْمُزْدَلِفَةَ فَاسْتَأْذَنَتِ النَّبِيَّ صلى الله عليه وسلم سَوْدَةُ أَنْ تَدْفَعَ قَبْلَ حَطْمَةِ النَّاسِ، وَكَانَتِ امْرَأَةً بَطِيئَةً، فَأَذِنَ لَهَا، فَدَفَعَتْ قَبْلَ حَطْمَةِ النَّاسِ، وَأَقَمْنَا حَتَّى أَصْبَحْنَا نَحْنُ، ثُمَّ دَفَعْنَا بِدَفْعِهِ، فَلأَنْ أَكُونَ اسْتَأْذَنْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم كَمَا اسْتَأْذَنَتْ سَوْدَةُ أَحَبُّ إِلَىَّ مِنْ مَفْرُوحٍ بِهِ.

Reference : Sahih al-Bukhari 1681
In-book reference : Book 25, Hadith 161
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 741
(deprecated numbering scheme)

(99) Chapter: At what time is the Fajr prayer to be offered at Jam'

(99) باب مَنْ يُصَلِّي الْفَجْرَ بِجَمْعٍ

Narrated `Abdullah:

I never saw the Prophet (ﷺ) offering any prayer not at its stated time except two; he prayed the Maghrib and the `Isha' together and he offered the morning prayer before its usual time.

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ حَدَّثَنِي عُمَارَةُ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ مَا رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم صَلَّى صَلاَةً بِغَيْرِ مِيقَاتِهَا إِلاَّ صَلاَتَيْنِ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، وَصَلَّى الْفَجْرَ قَبْلَ مِيقَاتِهَا.

Reference	: Sahih al-Bukhari 1682
In-book reference	: Book 25, Hadith 162
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 742

Narrated `Abdur-Rahman bin Yazid:

I went out with `Abdullah , to Mecca and when we proceeded to am' he offered the two prayers (the Maghrib and the `Isha') together, making the Adhan and Iqama separately for each prayer. He took his supper in between the two prayers. He offered the Fajr prayer as soon as the day dawned. Some people said, "The day had dawned (at the time of the prayer)," and others said, "The day had not dawned." `Abdullah then said, "Allah's Messenger (ﷺ) said, 'These two prayers have been shifted from their stated times at this place only (at Al-Muzdalifa); first: The Maghrib and the `Isha'. So the people should not arrive at Al-Muzdalifa till the time of the `Isha' prayer has become due. The second prayer is the morning prayer which is offered at this hour.' " Then `Abdullah stayed there till it became a bit brighter. He then said, "If the chief of the believers hastened onwards to Mina just now, then he had indeed followed the Sunna." I do not know which proceeded the other, his (`Abdullah's) statement or the departure of `Uthman . `Abdullah was reciting Talbiya till he threw pebbles at the Jamrat-Al- `Aqaba on the Day of Nahr (slaughtering) (that is the 10th of Dhul-Hijja).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، قَالَ خَرَجْنَا مَعَ عَبْدِ اللَّهِ ـ رضى الله عنه ـ إِلَى مَكَّةَ، ثُمَّ قَدِمْنَا جَمْعًا، فَصَلَّى الصَّلاَتَيْنِ، كُلَّ صَلاَةٍ وَحْدَهَا بِأَذَانٍ وَإِقَامَةٍ، وَالْعَشَاءُ بَيْنَهُمَا، ثُمَّ صَلَّى الْفَجْرَ حِينَ طَلَعَ الْفَجْرُ، قَائِلٌ يَقُولُ طَلَعَ الْفَجْرُ. وَقَائِلٌ يَقُولُ لَمْ يَطْلُعِ الْفَجْرُ. ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ إِنَّ هَاتَيْنِ الصَّلاَتَيْنِ حُوِّلَتَا عَنْ وَقْتِهِمَا فِي هَذَا الْمَكَانِ الْمَغْرِبَ وَالْعِشَاءَ، فَلاَ يَقْدَمُ النَّاسُ جَمْعًا حَتَّى يُعْتِمُوا، وَصَلاَةَ الْفَجْرِ هَذِهِ السَّاعَةَ ‏"‌‏.‏ ثُمَّ وَقَفَ حَتَّى أَسْفَرَ، ثُمَّ قَالَ لَوْ أَنَّ أَمِيرَ الْمُؤْمِنِينَ أَفَاضَ الآنَ أَصَابَ السُّنَّةَ‏.‏ فَمَا أَدْرِي أَقَوْلُهُ كَانَ أَسْرَعَ أَمْ دَفْعُ عُثْمَانَ ـ رضى الله عنه ـ فَلَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ يَوْمَ النَّحْرِ‏.‏

Reference	: Sahih al-Bukhari 1683
In-book reference	: Book 25, Hadith 163
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 743

(100) Chapter: When to depart from Jam' (i.e., Al-Muzdalifa)

(100) باب مَتَى يُدْفَعُ مِنْ جَمْعٍ

Narrated `Amr bin Maimun:

I saw `Umar, offering the Fajr (morning) prayer at Jam'; then he got up and said, "The pagans did not use to depart (from Jam') till the sun had risen, and they used to say, 'Let the sun shine on Thabir (a mountain).' But the Prophet (ﷺ) contradicted them and departed from Jam' before sunrise."

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، سَمِعْتُ عَمْرَو بْنَ مَيْمُونٍ، يَقُولُ شَهِدْتُ عُمَرَ ـ رضى الله عنه ـ صَلَّى بِجَمْعٍ الصُّبْحَ، ثُمَّ وَقَفَ فَقَالَ إِنَّ الْمُشْرِكِينَ كَانُوا لاَ يُفِيضُونَ حَتَّى تَطْلُعَ الشَّمْسُ، وَيَقُولُونَ أَشْرِقْ ثَبِيرُ. وَأَنَّ النَّبِيَّ صلى الله عليه وسلم خَالَفَهُمْ، ثُمَّ أَفَاضَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ.

Reference	: Sahih al-Bukhari 1684
In-book reference	: Book 25, Hadith 164
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 744

(101) Chapter: Talbiya and Takbir in the morning of the day of Nahr till the Ramy of Jamarat-al-'Aqaba

(101) باب التَّلْبِيَةِ وَالتَّكْبِيرِ غَدَاةَ النَّحْرِ ، حِينَ يَرْمِي الْجَمْرَةَ، وَالاِرْتِدَافِ فِي السَّيْرِ

Narrated Ibn `Abbas:

The Prophet (ﷺ) made Al-Fadl ride behind him, and Al-Fadl informed that he (the Prophet (ﷺ)) kept on reciting Talbiya till he did the Rami of the Jamra. (Jamrat-Al-`Aqaba.)

حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم أَرْدَفَ الْفَضْلَ، فَأَخْبَرَ الْفَضْلُ أَنَّهُ لَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ.

Reference	: Sahih al-Bukhari 1685
In-book reference	: Book 25, Hadith 165
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 745

Narrated 'Ubaidullah bin `Abdullah:

Ibn `Abbas said, "Usama bin Zaid rode behind the Prophet (ﷺ) from `Arafat to Al-Muzdalifa; and then from Al-Muzdalifa to Mina, Al-Fadl rode behind him." He added, "Both of them (Usama and Al-Fadl) said, 'The Prophet (ﷺ) was constantly reciting Talbiya till he did Rami of the Jamarat-Al-`Aqaba."

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي، عَنْ يُونُسَ الأَيْلِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ أُسَامَةَ بْنَ زَيْدٍ ـ رضى الله عنهما ـ كَانَ رِدْفَ النَّبِيِّ صلى الله عليه وسلم مِنْ عَرَفَةَ إِلَى الْمُزْدَلِفَةِ، ثُمَّ أَرْدَفَ الْفَضْلَ مِنَ الْمُزْدَلِفَةِ إِلَى مِنًى ـ قَالَ ـ فَكِلاَهُمَا قَالاَ لَمْ يَزَلِ النَّبِيُّ صلى الله عليه وسلم يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ.

Reference	: Sahih al-Bukhari 1686
In-book reference	: Book 25, Hadith 166
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 746

(102) Chapter: "... And whosoever perfoms the 'Umra in the months of Hajj before the Hajj ..."

(102) بَابُ: {فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلاَثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشَرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ}

Narrated Abu Jamra:

I asked Ibn `Abbas about Hajj-at-Tamattu`. He ordered me to perform it. I asked him about the Hadi (sacrifice). He said, "You have to slaughter a camel, a cow or a sheep, or you may share the Hadi with the others." It seemed that some people disliked it (Hajj-at-Tamattu`). I slept and dreamt as if a person was announcing: "Hajj Mabrur and

accepted Mut'ah (Hajj-at-Tamattu`)" I went to Ibn `Abbas and narrated it to him. He said, "Allah is Greater. (That was) the tradition of Abu Al-Qasim (i.e. Prophet). Narrated Shu`ba that the call in the dream was. "An accepted `Umra and Hajj-Mabrur. "

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا النَّضْرُ، أَخْبَرَنَا شُعْبَةُ، حَدَّثَنَا أَبُو جَمْرَةَ، قَالَ سَأَلْتُ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ عَنِ الْمُتْعَةِ، فَأَمَرَنِي بِهَا، وَسَأَلْتُهُ عَنِ الْهَدْىِ، فَقَالَ فِيهَا جَزُورٌ أَوْ بَقَرَةٌ أَوْ شَاةٌ أَوْ شِرْكٌ فِي دَمٍ قَالَ وَكَأَنَّ نَاسًا كَرِهُوهَا، فَنِمْتُ فَرَأَيْتُ فِي الْمَنَامِ كَأَنَّ إِنْسَانًا يُنَادِي حَجٌّ مَبْرُورٌ، وَمُتْعَةٌ مُتَقَبَّلَةٌ‏.‏ فَأَتَيْتُ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ فَحَدَّثْتُهُ فَقَالَ اللَّهُ أَكْبَرُ سُنَّةُ أَبِي الْقَاسِمِ صلى الله عليه وسلم قَالَ وَقَالَ آدَمُ وَوَهْبُ بْنُ جَرِيرٍ وَغُنْدَرٌ عَنْ شُعْبَةَ عُمْرَةٌ مُتَقَبَّلَةٌ، وَحَجٌّ مَبْرُورٌ‏.‏

Reference	: Sahih al-Bukhari 1688
In-book reference	: Book 25, Hadith 167
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 747

(103) Chapter: The riding over the Budn (103) باب رُكُوبِ الْبُدْنِ

لِقَوْلِهِ: {وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلاَ دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَى مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ}. قَالَ مُجَاهِدٌ سُمِّيَتِ الْبُدْنَ لِبُدْنِهَا. وَالْقَانِعُ السَّائِلُ، وَالْمُعْتَرُّ الَّذِي يَعْتَرُّ بِالْبُدْنِ مِنْ غَنِيٍّ أَوْ فَقِيرٍ، وَشَعَائِرُ اسْتِعْظَامُ الْبُدْنِ وَاسْتِحْسَانُهَا، وَالْعَتِيقُ عِتْقُهُ مِنَ الْجَبَابِرَةِ، وَيُقَالُ وَجَبَتْ سَقَطَتْ إِلَى الأَرْضِ وَمِنْهُ وَجَبَتِ الشَّمْسُ.

Narrated Abu Huraira':

Allah's Messenger (ﷺ) (p.b.u.h) saw a man driving his Badana (sacrificial camel). He said, "Ride on it." The man said, "It is a Badana." The Prophet (ﷺ) said, "Ride on it." He (the man) said, "It is a Badana." The Prophet said, "Ride on it." And on the second or the third time he (the Prophet (ﷺ)) added, "Woe to you."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَأَى رَجُلاً يَسُوقُ بَدَنَةً فَقَالَ ‏"‏ ارْكَبْهَا ‏"‏‏.‏ فَقَالَ إِنَّهَا بَدَنَةٌ‏.‏ فَقَالَ ‏"‏ ارْكَبْهَا ‏"‏‏.‏ قَالَ إِنَّهَا بَدَنَةٌ‏.‏ قَالَ ‏"‏ ارْكَبْهَا، وَيْلَكَ ‏"‏‏.‏ فِي الثَّالِثَةِ أَوْ فِي الثَّانِيَةِ‏.‏

Reference	: Sahih al-Bukhari 1689
In-book reference	: Book 25, Hadith 168
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 748

Narrated Anas:

The Prophet (ﷺ) saw a man driving a Badana. He said, "Ride on it." The man replied, "It is a Badana." The Prophet (ﷺ) said (again), "Ride on it." He (the man) said, "It is a Badana." The Prophet (ﷺ) said thrice, "Ride on it."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، وَشُعْبَةُ، قَالاَ حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم رَأَى رَجُلاً يَسُوقُ بَدَنَةً، فَقَالَ ‏"‏ ارْكَبْهَا ‏"‏‏.‏ قَالَ إِنَّهَا بَدَنَةٌ‏.‏ قَالَ ‏"‏ ارْكَبْهَا ‏"‏‏.‏ قَالَ إِنَّهَا بَدَنَةٌ‏.‏ قَالَ ‏"‏ ارْكَبْهَا ‏"‏‏.‏ ثَلاَثًا‏.‏

Reference	: Sahih al-Bukhari 1690
In-book reference	: Book 25, Hadith 169
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 749

(104) Chapter: Whoever drove the Budn alongwith him (104) باب مَنْ سَاقَ الْبُدْنَ مَعَهُ

Narrated Ibn `Umar:

During the last Hajj (Hajj-al-Wada`) of Allah's Messenger (ﷺ) he performed `Umra and Hajj. He drove a Hadi along with him from Dhul-Hulaifa. Allah's Messenger (ﷺ) started by assuming Ihram for `Umra and Hajj. And the people, too, performed the `Umra and Hajj along with the Prophet. Some of them brought the Hadi and drove it along with them, while the others did not. So, when the Prophet (ﷺ) arrived at Mecca. he said to the people, "Whoever among you has driven the Hadi, should not finish his Ihram till he completes his Hajj. And whoever among you has not (driven) the Hadi with him, should perform Tawaf of the Ka`ba and the Tawaf between Safa and Marwa, then cut short his hair and finish his Ihram, and should later assume Ihram for Hajj; but he must offer a Hadi (sacrifice); and if anyone cannot afford a Hadi, he should fast for three days during the Hajj and seven days when he returns home. The Prophet (ﷺ) performed Tawaf of the Ka`ba on his arrival (at Mecca); he touched the (Black Stone) corner first of all and then did Ramal (fast walking with moving of the shoulders) during the first three rounds round the Ka`ba, and during the last four rounds he walked. After finishing Tawaf of the Ka`ba, he offered a two rak`at prayer at Maqam Ibrahim, and after finishing the prayer he went to Safa and Marwa and performed seven rounds of Tawaf between them and did not do any deed forbidden because of Ihram, till he finished all the ceremonies of his Hajj and sacrificed his Hadi on the day of Nahr (10th day of Dhul-Hijja). He then hastened onwards (to Mecca) and performed Tawaf of the Ka`ba and then everything that was forbidden because of Ihram became permissible. Those who took and drove the Hadi with them did the same as Allah's Messenger (ﷺ) did.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّ ابْنَ عُمَرَ ـ رضى الله عنهما ـ قَالَ تَمَتَّعَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ بِالْعُمْرَةِ إِلَى الْحَجِّ، وَأَهْدَى فَسَاقَ مَعَهُ الْهَدْىَ مِنْ ذِي الْحُلَيْفَةِ، وَبَدَأَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَهَلَّ بِالْعُمْرَةِ، ثُمَّ أَهَلَّ بِالْحَجِّ، فَتَمَتَّعَ النَّاسُ مَعَ النَّبِيِّ صلى الله عليه وسلم بِالْعُمْرَةِ إِلَى الْحَجِّ، فَكَانَ مِنَ النَّاسِ مَنْ أَهْدَى فَسَاقَ الْهَدْىَ، وَمِنْهُمْ مَنْ لَمْ يُهْدِ، فَلَمَّا قَدِمَ النَّبِيُّ صلى الله عليه وسلم مَكَّةَ، قَالَ لِلنَّاسِ " مَنْ كَانَ مِنْكُمْ أَهْدَى فَإِنَّهُ لاَ يَحِلُّ لِشَىْءٍ حَرُمَ مِنْهُ حَتَّى يَقْضِيَ حَجَّهُ، وَمَنْ لَمْ يَكُنْ مِنْكُمْ أَهْدَى فَلْيَطُفْ بِالْبَيْتِ، وَبِالصَّفَا وَالْمَرْوَةِ، وَلْيُقَصِّرْ، وَلْيَحْلِلْ، ثُمَّ لِيُهِلَّ بِالْحَجِّ، فَمَنْ لَمْ يَجِدْ هَدْيًا فَلْيَصُمْ ثَلاَثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةً إِذَا رَجَعَ إِلَى أَهْلِهِ ". فَطَافَ حِينَ قَدِمَ مَكَّةَ، وَاسْتَلَمَ الرُّكْنَ أَوَّلَ شَىْءٍ، ثُمَّ خَبَّ ثَلاَثَةَ أَطْوَافٍ، وَمَشَى أَرْبَعًا، فَرَكَعَ حِينَ قَضَى طَوَافَهُ بِالْبَيْتِ عِنْدَ الْمَقَامِ رَكْعَتَيْنِ، ثُمَّ سَلَّمَ، فَانْصَرَفَ فَأَتَى الصَّفَا فَطَافَ بِالصَّفَا وَالْمَرْوَةِ سَبْعَةَ أَطْوَافٍ، ثُمَّ لَمْ يَحْلِلْ مِنْ شَىْءٍ حَرُمَ مِنْهُ حَتَّى قَضَى حَجَّهُ وَنَحَرَ هَدْيَهُ يَوْمَ النَّحْرِ، وَأَفَاضَ فَطَافَ بِالْبَيْتِ، ثُمَّ حَلَّ مِنْ كُلِّ شَىْءٍ حَرُمَ مِنْهُ، وَفَعَلَ مِثْلَ مَا فَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَنْ أَهْدَى وَسَاقَ الْهَدْىَ مِنَ النَّاسِ.

Reference	: Sahih al-Bukhari 1691
In-book reference	: Book 25, Hadith 170
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 750

Narrated 'Urwa:

" 'Aishah informed me about the Hajj and 'Umra (together) of the Prophet (ﷺ) (ﷺ) and so did the people who were with him (during the Hajj and 'Umra) and narration similar to the narration of the Ibn 'Umar (previous hadith)

وَعَنْ عُرْوَةَ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ أَخْبَرَتْهُ عَنِ النَّبِيِّ صلى الله عليه وسلم فِي تَمَتُّعِهِ بِالْعُمْرَةِ إِلَى الْحَجِّ فَتَمَتَّعَ النَّاسُ مَعَهُ بِمِثْلِ الَّذِي أَخْبَرَنِي سَالِمٌ عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 1692
In-book reference	: Book 25, Hadith 171
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 750

(105) Chapter: Buying the Hadi on the way

(105) باب مَنِ اشْتَرَى الْهَدْىَ مِنَ الطَّرِيقِ

Narrated Nafi`:

`Abdullah (bin `Abdullah) bin `Umar said to his father, "Stay here, for I am afraid that it (affliction between Ibn Zubair and Al-Hajjaj) might prevent you from reaching the Ka`ba." Ibn `Umar said, "(In this case) I would do the same as Allah's Messenger (ﷺ) did, and Allah has said, 'Verily, in Allah's Messenger (ﷺ), you have a good example (to follow).' So, I make you, people, witness that I have made `Umra compulsory for me." So he assumed lhram for `Umra. Then he went out and when he reached Al- Baida', he assumed Ihram for Hajj and `Umra (together) and said, "The conditions (requisites) of Hajj and `Umra are the same." He, then brought a Hadi from Qudaid. Then he arrived (at Mecca) and performed Tawaf (between Safa and Marwa) once for both Hajj and `Umra and did not finish the lhram till he had finished both Hajj and `Umra.

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، قَالَ قَالَ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهم ـ لأَبِيهِ أَقِمْ، فَإِنِّي لاَ آمَنُهَا أَنْ سَتُصَدُّ عَنِ الْبَيْتِ‏.‏ قَالَ إِذًا أَفْعَلَ كَمَا فَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَدْ قَالَ اللَّهُ ‏{‏لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ‏}‏ فَأَنَا أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ عَلَى نَفْسِي الْعُمْرَةَ‏.‏ فَأَهَلَّ بِالْعُمْرَةِ، قَالَ ثُمَّ خَرَجَ حَتَّى إِذَا كَانَ بِالْبَيْدَاءِ أَهَلَّ بِالْحَجِّ وَالْعُمْرَةِ، وَقَالَ مَا شَأْنُ الْحَجِّ وَالْعُمْرَةِ إِلاَّ وَاحِدٌ‏.‏ ثُمَّ اشْتَرَى الْهَدْىَ مِنْ قُدَيْدٍ، ثُمَّ قَدِمَ فَطَافَ لَهُمَا طَوَافًا وَاحِدًا، فَلَمْ يَحِلَّ حَتَّى حَلَّ مِنْهُمَا جَمِيعًا‏.‏

Reference	: Sahih al-Bukhari 1693
In-book reference	: Book 25, Hadith 172
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 751

(106) Chapter: Marking and garlanding (the Hadi) at Dhul-Hulaifa and then assuming Ihram

(106) باب مَنْ أَشْعَرَ وَقَلَّدَ بِذِي الْحُلَيْفَةِ ثُمَّ أَحْرَمَ

وَقَالَ نَافِعٌ كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا إِذَا أَهْدَى مِنَ الْمَدِينَةِ قَلَّدَهُ وَأَشْعَرَهُ بِذِي الْحُلَيْفَةِ، يَطْعُنُ فِي شِقِّ سَنَامِهِ الأَيْمَنِ بِالشَّفْرَةِ، وَوَجْهُهَا قِبَلَ الْقِبْلَةِ بَارِكَةً‏.‏

Narrated Al-Miswar bin Makhrama and Marwan:

The Prophet (ﷺ) set out from Medina with over one thousand of his companions (at the time of the Treaty of Hudaibiya) and when they reached Dhul-Hulaifa, the Prophet (ﷺ) garlanded his Hadi and marked it and assumed Ihram for `Umra.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، وَمَرْوَانَ، قَالاَ خَرَجَ النَّبِيُّ صلى الله عليه وسلم مِنَ الْمَدِينَةِ زَمَنَ الْحُدَيْبِيَةِ فِي بِضْعَ عَشْرَةَ مِائَةً مِنْ أَصْحَابِهِ، حَتَّى إِذَا كَانُوا بِذِي الْحُلَيْفَةِ قَلَّدَ النَّبِيُّ صلى الله عليه وسلم الْهَدْىَ وَأَشْعَرَ وَأَحْرَمَ بِالْعُمْرَةِ‏.‏

Reference	: Sahih al-Bukhari 1694
In-book reference	: Book 25, Hadith 173
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 752

Narrated `Aisha:

I twisted with my own hands the garlands for the Budn of the Prophet (ﷺ) who garlanded and marked them, and then made them proceed to Mecca; Yet no permissible thing was regarded as illegal for him then.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا أَفْلَحُ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ فَتَلْتُ قَلاَئِدَ بُدْنِ النَّبِيِّ صلى الله عليه وسلم بِيَدَىَّ، ثُمَّ قَلَّدَهَا وَأَشْعَرَهَا وَأَهْدَاهَا، فَمَا حَرُمَ عَلَيْهِ شَىْءٌ كَانَ أُحِلَّ لَهُ‏.‏

Reference	: Sahih al-Bukhari 1696
In-book reference	: Book 25, Hadith 174
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 753

(107) Chapter: To twist (and make) the garlands for the Budn

(107) باب فَتْلِ الْقَلاَئِدِ لِلْبُدْنِ وَالْبَقَرِ

Narrated Hafsa:

I said, "O Allah's Messenger (ﷺ)! What is wrong with the people, they have finished their Ihram but you have not?" He said, "I matted my hair and I have garlanded my Hadi, so I will not finish my Ihram till I finished my Hajj ."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ، رضى الله عنهم قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ مَا شَأْنُ النَّاسِ حَلُّوا وَلَمْ تَحْلِلْ أَنْتَ قَالَ " إِنِّي لَبَّدْتُ رَأْسِي، وَقَلَّدْتُ هَدْيِي، فَلاَ أَحِلُّ حَتَّى أَحِلَّ مِنَ الْحَجِّ ".

Reference	: Sahih al-Bukhari 1697
In-book reference	: Book 25, Hadith 175
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 754

Narrated `Aisha:

Allah's Messenger (ﷺ) used to send the Hadi from Medina and I used to twist the garlands for his Hadi and he did not keep away from any of these things which a Muhrim keeps away from.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ عُرْوَةَ، وَعَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُهْدِي مِنَ الْمَدِينَةِ، فَأَفْتِلُ قَلاَئِدَ هَدْيِهِ، ثُمَّ لاَ يَجْتَنِبُ شَيْئًا مِمَّا يَجْتَنِبُهُ الْمُحْرِمُ.

Reference	: Sahih al-Bukhari 1698
In-book reference	: Book 25, Hadith 176
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 755

(108) Chapter: The marking of the Budn (camels for sacrifice)

(108) باب إِشْعَارِ الْبُدْنِ

وَقَالَ عُرْوَةُ عَنِ الْمِسْوَرِ رَضِيَ اللَّهُ عَنْهُ قَلَّدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْهَدْيَ وَأَشْعَرَهُ وَأَحْرَمَ بِالْعُمْرَةِ.

Narrated `Aisha:

I twisted the garlands for the Hadis of the Prophet (ﷺ) and then he marked and garlanded them (or I garlanded them) and then made them proceed to the Ka`ba but he remained in Medina and no permissible thing was regarded as illegal for him then .

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا أَفْلَحُ بْنُ حُمَيْدٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ فَتَلْتُ قَلاَئِدَ هَدْىِ النَّبِيِّ صلى الله عليه وسلم ثُمَّ أَشْعَرَهَا وَقَلَّدَهَا ـ أَوْ قَلَّدْتُهَا ـ ثُمَّ بَعَثَ بِهَا إِلَى الْبَيْتِ، وَأَقَامَ بِالْمَدِينَةِ، فَمَا حَرُمَ عَلَيْهِ شَىْءٌ كَانَ لَهُ حِلٌّ.

Reference	: Sahih al-Bukhari 1699
In-book reference	: Book 25, Hadith 177
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 756

(109) Chapter: The garlands round the necks of the Hady

(109) باب مَنْ قَلَّدَ الْقَلاَئِدَ بِيَدِهِ

Narrated `Abdullah bin Abu Bakr bin `Amr bin Hazm:

That `Amra bint `Abdur-Rahman had told him, "Zaid bin Abu Sufyan wrote to `Aisha that `Abdullah bin `Abbas had stated, 'Whoever sends his Hadi (to the Ka`ba), all the things which are illegal for a (pilgrim) become illegal for that person till he slaughters it (i.e. till the 10th of Dhul-Hijja).' " `Amra added, `Aisha said, 'It is not like what Ibn `Abbas had said: I twisted the garlands of the Hadis of Allah's Messenger (ﷺ) with my own hands. Then Allah's

Messenger (ﷺ) put them round their necks with his own hands, sending them with my father; Yet nothing permitted by Allah was considered illegal for Allah's Apostle till he slaughtered the Hadis.' "
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، أَنَّهَا أَخْبَرَتْهُ أَنَّ زِيَادَ بْنَ أَبِي سُفْيَانَ كَتَبَ إِلَى عَائِشَةَ ـ رضى الله عنها ـ إِنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ مَنْ أَهْدَى هَدْيًا حَرُمَ عَلَيْهِ مَا يَحْرُمُ عَلَى الْحَاجِّ حَتَّى يُنْحَرَ هَدْيُهُ‏.‏ قَالَتْ عَمْرَةُ فَقَالَتْ عَائِشَةُ ـ رضى الله عنها ـ لَيْسَ كَمَا قَالَ ابْنُ عَبَّاسٍ، أَنَا فَتَلْتُ قَلاَئِدَ هَدْىِ رَسُولِ اللَّهِ صلى الله عليه وسلم بِيَدَىَّ، ثُمَّ قَلَّدَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِيَدَيْهِ، ثُمَّ بَعَثَ بِهَا مَعَ أَبِي فَلَمْ يَحْرُمْ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم شَىْءٌ أَحَلَّهُ اللَّهُ حَتَّى نُحِرَ الْهَدْىُ‏.‏

Reference : Sahih al-Bukhari 1700
In-book reference : Book 25, Hadith 178
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 757
(deprecated numbering scheme)

(110) Chapter: The garlanding of sheep (110) باب تَقْلِيدِ الْغَنَمِ

Narrated `Aisha:

Once the Prophet (ﷺ) sent sheep as Hadi.
حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ أَهْدَى النَّبِيُّ صلى الله عليه وسلم مَرَّةً غَنَمًا‏.‏

Reference : Sahih al-Bukhari 1701
In-book reference : Book 25, Hadith 179
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 758
(deprecated numbering scheme)

Narrated `Aisha:

I used to make the garlands for (the Hadis of) the Prophet (ﷺ) and he would garland the sheep (with them) and would stay with his family as a non-Muhrim.
حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا إِبْرَاهِيمُ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كُنْتُ أَفْتِلُ الْقَلاَئِدَ لِلنَّبِيِّ صلى الله عليه وسلم فَيُقَلِّدُ الْغَنَمَ، وَيُقِيمُ فِي أَهْلِهِ حَلاَلاً‏.‏

Reference : Sahih al-Bukhari 1702
In-book reference : Book 25, Hadith 180
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 759
(deprecated numbering scheme)

Narrated Aisha:

I used to twist the garlands for the sheep of the Prophet (ﷺ) and he would send them (to the Ka`ba), and stay as a non-Muhrim.
حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا مَنْصُورُ بْنُ الْمُعْتَمِرِ،‏.‏ وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كُنْتُ أَفْتِلُ قَلاَئِدَ الْغَنَمِ لِلنَّبِيِّ صلى الله عليه وسلم فَيَبْعَثُ بِهَا، ثُمَّ يَمْكُثُ حَلاَلاً‏.‏

Reference : Sahih al-Bukhari 1703
In-book reference : Book 25, Hadith 181
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 760
(deprecated numbering scheme)

Narrated `Aisha:

I twisted (the garlands) for the Hadis of the Prophet (ﷺ) before he assumed Ihram.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ فَتَلْتُ لِهَدْىِ النَّبِيِّ صلى الله عليه وسلم ـ تَعْنِي الْقَلاَئِدَ ـ قَبْلَ أَنْ يُحْرِمَ.

Reference	: Sahih al-Bukhari 1704
In-book reference	: Book 25, Hadith 182
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 761

(111) Chapter: The garlands made from coloured wool

(111) باب الْقَلاَئِدِ مِنَ الْعِهْنِ

Narrated `Aisha:

I twisted the garlands of the Hadis from the wool which was with me.

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ الْقَاسِمِ، عَنْ أُمِّ الْمُؤْمِنِينَ ـ رضى الله عنها ـ قَالَتْ فَتَلْتُ قَلاَئِدَهَا مِنْ عِهْنٍ كَانَ عِنْدِي.

Reference	: Sahih al-Bukhari 1705
In-book reference	: Book 25, Hadith 183
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 762

(112) Chapter: Garlanding (the Hadi) with a shoe

(112) باب تَقْلِيدِ النَّعْلِ

Narrated `Ikrima:

Abu Huraira said, "The Prophet (ﷺ) saw a man driving a Badana (sacrificial camel). The Prophet (ﷺ) (p.b.u.h) said (to him), 'Ride on it.' He replied, 'It is a Badana.' The Prophet (ﷺ) again said, 'Ride on it!' Abu Huraira added, 'Then I saw that man riding it, showing obedience to the Prophet (ﷺ) (p.b.u.h), and a shoe was (hanging) from its neck.' "

Narrated Abu Huraira:

From the Prophet: (as above).

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا عَبْدُ الأَعْلَى بْنُ عَبْدِ الأَعْلَى، عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم رَأَى رَجُلاً يَسُوقُ بَدَنَةً، قَالَ " ارْكَبْهَا ". قَالَ إِنَّهَا بَدَنَةٌ. قَالَ " ارْكَبْهَا ". قَالَ فَلَقَدْ رَأَيْتُهُ رَاكِبَهَا يُسَايِرُ النَّبِيَّ صلى الله عليه وسلم وَالنَّعْلُ فِي عُنُقِهَا.
تَابَعَهُ مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 1706
In-book reference	: Book 25, Hadith 184
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 763

(113) Chapter: The covering (sheet) of the Budn

(113) باب الْجِلاَلِ لِلْبُدْنِ

وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا لاَ يَشُقُّ مِنَ الْجِلاَلِ إِلاَّ مَوْضِعَ السَّنَامِ، وَإِذَا نَحَرَهَا نَزَعَ جِلاَلَهَا، مَخَافَةَ أَنْ يُفْسِدَهَا الدَّمُ، ثُمَّ يَتَصَدَّقُ بِهَا.

Narrated `Ali:

Allah's Messenger (ﷺ) ordered me to give in charity the skin and the coverings of the Budn which I had slaughtered.

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ ـ رضى الله عنه ـ قَالَ أَمَرَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ أَتَصَدَّقَ بِجِلاَلِ الْبُدْنِ الَّتِي نَحَرْتُ وَبِجُلُودِهَا.

Reference	: Sahih al-Bukhari 1707
In-book reference	: Book 25, Hadith 185
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 765

(114) Chapter: The purchase of Hadi on the way and garlanding it (114) باب مَنِ اشْتَرَى هَدْيَهُ مِنَ الطَّرِيقِ وَقَلَّدَهَا

Narrated Nafi`:

Ibn `Umar intended to perform Hajj in the year of the Hajj of Al-Harawriya during the rule of Ibn Az- Zubair. Some people said to him, "It is very likely that there will be a fight among the people, and we are afraid that they might prevent you (from performing Hajj)." He replied, "Verily, in Allah's Messenger (ﷺ) there is a good example for you (to follow). In this case I would do the same as he had done. I make you witness that I have intended to perform `Umra." When he reached Al-Baida', he said, "The conditions for both Hajj and `Umra are the same. I make you witness that I have intended to perform Hajj along with `Umra." After that he took a garlanded Hadi (to Mecca) which he bought (on the way). When he reached (Mecca), he performed Tawaf of the Ka`ba and of Safa (and Marwa) and did not do more than that. He did not make legal for himself the things which were illegal for a Muhrim till it was the Day of Nahr (sacrifice), when he had his head shaved and slaughtered (the sacrifice) and considered sufficient his first Tawaf (between Safa and Marwa), as a (Sa`i) for his Hajj and `Umra both. He then said, "The Prophet (ﷺ) used to do like that."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَبُو ضَمْرَةَ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، قَالَ أَرَادَ ابْنُ عُمَرَ ـ رضى الله عنهما ـ الْحَجَّ عَامَ حَجَّةِ الْحَرُورِيَّةِ فِي عَهْدِ ابْنِ الزُّبَيْرِ ـ رضى الله عنهما ـ فَقِيلَ لَهُ إِنَّ النَّاسَ كَائِنٌ بَيْنَهُمْ قِتَالٌ، وَنَخَافُ أَنْ يَصُدُّوكَ. فَقَالَ ‏{‏لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ‏}‏ إِذًا أَصْنَعَ كَمَا صَنَعَ، أُشْهِدُكُمْ أَنِّي أَوْجَبْتُ عُمْرَةً‏.‏ حَتَّى كَانَ بِظَاهِرِ الْبَيْدَاءِ قَالَ مَا شَأْنُ الْحَجِّ وَالْعُمْرَةِ إِلاَّ وَاحِدٌ، أُشْهِدُكُمْ أَنِّي جَمَعْتُ حَجَّةً مَعَ عُمْرَةٍ‏.‏ وَأَهْدَى هَدْيًا مُقَلَّدًا اشْتَرَاهُ حَتَّى قَدِمَ، فَطَافَ بِالْبَيْتِ وَبِالصَّفَا، وَلَمْ يَزِدْ عَلَى ذَلِكَ، وَلَمْ يَحْلِلْ مِنْ شَىْءٍ حَرُمَ مِنْهُ حَتَّى يَوْمِ النَّحْرِ، فَحَلَقَ وَنَحَرَ وَرَأَى أَنْ قَدْ قَضَى طَوَافَهُ الْحَجَّ وَالْعُمْرَةَ بِطَوَافِهِ الأَوَّلِ، ثُمَّ قَالَ كَذَلِكَ صَنَعَ النَّبِيُّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 1708
In-book reference	: Book 25, Hadith 186
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 766

(115) Chapter: To slaughter on behalf of oneâ€™s wives (115) باب ذَبْحِ الرَّجُلِ الْبَقَرَ عَنْ نِسَائِهِ، مِنْ غَيْرِ أَمْرِهِنَّ

Narrated `Amra bint `Abdur-Rahman:

I heard `Aisha saying, "Five days before the end of Dhul-Qa'da we set out from Medina in the company of Allah's Messenger (ﷺ) with the intention of performing Hajj only. When we approached Mecca, Allah's Messenger (ﷺ) ordered those who had no Hadi with them to finish their lhram after performing Tawaf of the Ka`ba and (Sa`i) and between Safa and Marwa." `Aisha added, "On the day of Nahr (slaughtering of sacrifice) beef was brought to us. I asked, 'What is this?' The reply was, 'Allah's Apostle (p.b.u.h) has slaughtered (sacrifices) on behalf of his wives.' "

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، قَالَتْ سَمِعْتُ عَائِشَةَ ـ رضى الله عنها ـ تَقُولُ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم لِخَمْسٍ بَقِينَ مِنْ ذِي الْقَعْدَةِ، لاَ نُرَى إِلاَّ الْحَجَّ، فَلَمَّا دَنَوْنَا مِنْ مَكَّةَ أَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَنْ لَمْ يَكُنْ مَعَهُ هَدْىٌ، إِذَا طَافَ وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ أَنْ يَحِلَّ، قَالَتْ فَدُخِلَ عَلَيْنَا يَوْمَ

النَّحْرِ بِلَحْمِ بَقَرٍ. فَقُلْتُ مَا هَذَا قَالَ نَحَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ أَزْوَاجِهِ. قَالَ يَحْيَى فَذَكَرْتُهُ لِلْقَاسِمِ، فَقَالَ أَتَتْكَ بِالْحَدِيثِ عَلَى وَجْهِهِ.

Reference	: Sahih al-Bukhari 1709
In-book reference	: Book 25, Hadith 187
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 767

(116) Chapter: To slaughter at the Manhar at Mina (116) باب النَّحْرِ فِي مَنْحَرِ النَّبِيِّ صلى الله عليه وسلم بِمِنًى

Narrated Nafi`:

`Abdullah (bin `Umar), used to slaughter (his sacrifice) at the Manhar. ('Ubaidullah, a sub-narrator said, "The Manhar of Allah's Messenger (ﷺ).")

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، سَمِعَ خَالِدَ بْنَ الْحَارِثِ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ ـ رضى الله عنه ـ كَانَ يَنْحَرُ فِي الْمَنْحَرِ. قَالَ عُبَيْدُ اللَّهِ مَنْحَرِ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 1710
In-book reference	: Book 25, Hadith 188
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 768

Narrated Nafi`:

Ibn `Umar used to send his Hadi from Jam' (to Mina) in the last third of the night with the pilgrims amongst whom there were free men and slaves, till it was taken into the Manhar (slaughtering place) of the Prophet (ﷺ) .

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ ـ رضى الله عنهما ـ كَانَ يَبْعَثُ بِهَدْيِهِ مِنْ جَمْعٍ مِنْ آخِرِ اللَّيْلِ، حَتَّى يُدْخَلَ بِهِ مَنْحَرُ النَّبِيِّ صلى الله عليه وسلم مَعَ حُجَّاجٍ فِيهِمُ الْحُرُّ وَالْمَمْلُوكُ.

Reference	: Sahih al-Bukhari 1711
In-book reference	: Book 25, Hadith 189
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 769

(117) Chapter: Nahr (Slaughtering) with oneâ€™s own hands (117) باب مَنْ نَحَرَ بِيَدِهِ

Narrated Sahl bin Bakkar:

The narration of Anas abridged, saying, "The Prophet (ﷺ) slaughtered seven Budn (camels) while standing, with his own hands. On the day of `Id-ul-Adha he slaughtered (sacrificed) two horned rams, black and white in color.

حَدَّثَنَا سَهْلُ بْنُ بَكَّارٍ، حَدَّثَنَا وُهَيْبٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ ـ وَذَكَرَ الْحَدِيثَ ـ قَالَ وَنَحَرَ النَّبِيُّ صلى الله عليه وسلم بِيَدِهِ سَبْعَ بُدْنٍ قِيَامًا، وَضَحَّى بِالْمَدِينَةِ كَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ. مُخْتَصَرًا.

Reference	: Sahih al-Bukhari 1712
In-book reference	: Book 25, Hadith 190
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 770

(118) Chapter: Slaughtering the camels after tying their one leg (118) باب نَحْرِ الإِبِلِ مُقَيَّدَةً

Narrated Ziyad bin Jubair:

I saw Ibn `Umar passing by a man who had made his Badana sit to slaughter it. Ibn `Umar said, "Slaughter it while it is standing with one leg tied up as is the tradition of Muhammad."
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ يُونُسَ، عَنِ زِيَادِ بْنِ جُبَيْرٍ، قَالَ رَأَيْتُ ابْنَ عُمَرَ ـ رضى الله عنهما ـ أَتَى عَلَى رَجُلٍ، قَدْ أَنَاخَ بَدَنَتَهُ يَنْحَرُهَا، قَالَ ابْعَثْهَا قِيَامًا مُقَيَّدَةً، سُنَّةَ مُحَمَّدٍ صلى الله عليه وسلم. وَقَالَ شُعْبَةُ عَنْ يُونُسَ أَخْبَرَنِي زِيَادٌ.

Reference	: Sahih al-Bukhari 1713
In-book reference	: Book 25, Hadith 191
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 771

(119) Chapter: To slaughter the camels while they are standing (119) باب نَحْرِ الْبُدْنِ قَائِمَةً

وَقَالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا سُنَّةَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: {صَوَافَّ} قِيَامًا.

Narrated Anas:

The Prophet (ﷺ) offered four rak`at of Zuhr prayer at Medina; and two rak`at of `Asr prayer at Dhil- Hulaifa and spent the night there and when (the day) dawned, he mounted his Mount and started saying, "None has the right to be worshipped but Allah, and Glorified be Allah." When he reached Al- Baida' he recited Talbiya for both Hajj and `Umra. And when he arrived at Mecca, he ordered them (his companions) to finish their Ihram. The Prophet (ﷺ) slaughtered seven Budn (camel) with his own hands while the camels were standing He also sacrificed two horned rams (black and white in color) at Medina.
حَدَّثَنَا سَهْلُ بْنُ بَكَّارٍ، حَدَّثَنَا وُهَيْبٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ صَلَّى النَّبِيُّ صلى الله عليه وسلم الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا، وَالْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ، فَبَاتَ بِهَا، فَلَمَّا أَصْبَحَ رَكِبَ رَاحِلَتَهُ، فَجَعَلَ يُهَلِّلُ وَيُسَبِّحُ، فَلَمَّا عَلاَ عَلَى الْبَيْدَاءِ لَبَّى بِهِمَا جَمِيعًا، فَلَمَّا دَخَلَ مَكَّةَ أَمَرَهُمْ أَنْ يَحِلُّوا. وَنَحَرَ النَّبِيُّ صلى الله عليه وسلم بِيَدِهِ سَبْعَ بُدْنٍ قِيَامًا، وَضَحَّى بِالْمَدِينَةِ كَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ.

Reference	: Sahih al-Bukhari 1714
In-book reference	: Book 25, Hadith 192
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 772

Narrated Anas bin Malik:

The Prophet (ﷺ) (p.b.u.h) offered four rak`at of Zuhr prayer at Medina and two rak`at of `Asr prayer at Dhul-Hulaifa. Narrated Aiyub: "A man said: Anas said, "Then he (the Prophet (ﷺ) passed the night there till dawn and then he offered the morning (Fajr) prayer, and mounted his Mount and when it arrived at Al-Baida' he assumed Ihram for both `Umra and Hajj."
حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ صَلَّى النَّبِيُّ صلى الله عليه وسلم الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا، وَالْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ. وَعَنْ أَيُّوبَ عَنْ رَجُلٍ عَنْ أَنَسٍ ـ رضى الله عنه ـ ثُمَّ بَاتَ حَتَّى أَصْبَحَ، فَصَلَّى الصُّبْحَ، ثُمَّ رَكِبَ رَاحِلَتَهُ حَتَّى إِذَا اسْتَوَتْ بِهِ الْبَيْدَاءَ أَهَلَّ بِعُمْرَةٍ وَحَجَّةٍ.

Reference	: Sahih al-Bukhari 1715
In-book reference	: Book 25, Hadith 193
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 773

(120) Chapter: The butcher should not be given anything of the Hadi

(120) باب لاَ يُعْطَى الْجَزَّارُ مِنَ الْهَدْىِ شَيْئًا

Narrated `Ali:

The Prophet (ﷺ) sent me to supervise the (slaughtering of) Budn (Hadi camels) and ordered me to distribute their meat, and then he ordered me to distribute their covering sheets and skins. 'All added, "The Prophet (ﷺ) ordered me to supervise the slaughtering (of the Budn) and not to give anything (of their bodies) to the butcher as wages for slaughtering."

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، قَالَ أَخْبَرَنِي ابْنُ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ ـ رضى الله عنه ـ قَالَ بَعَثَنِي النَّبِيُّ صلى الله عليه وسلم فَقُمْتُ عَلَى الْبُدْنِ، فَأَمَرَنِي فَقَسَمْتُ لُحُومَهَا، ثُمَّ أَمَرَنِي فَقَسَمْتُ جِلاَلَهَا وَجُلُودَهَا. قَالَ سُفْيَانُ وَحَدَّثَنِي عَبْدُ الْكَرِيمِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ ـ رضى الله عنه ـ قَالَ أَمَرَنِي النَّبِيُّ صلى الله عليه وسلم أَنْ أَقُومَ عَلَى الْبُدْنِ، وَلاَ أُعْطِيَ عَلَيْهَا شَيْئًا فِي جِزَارَتِهَا.

Reference	: Sahih al-Bukhari 1716
In-book reference	: Book 25, Hadith 194
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 774

(121) Chapter: The skins of Al-Hadi are to be given in charity

(121) باب يُتَصَدَّقُ بِجُلُودِ الْهَدْىِ

Narrated `Ali:

The Prophet (ﷺ) ordered me to supervise the (slaughtering) of Budn (Hadi camel) and to distribute their meat, skins and covering sheets in charity and not to give anything (of their bodies) to the butcher as wages for slaughtering.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ، وَعَبْدُ الْكَرِيمِ الْجَزَرِيُّ، أَنَّ مُجَاهِدًا، أَخْبَرَهُمَا أَنَّ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى أَخْبَرَهُ أَنَّ عَلِيًّا ـ رضى الله عنه ـ أَخْبَرَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَهُ أَنْ يَقُومَ عَلَى بُدْنِهِ، وَأَنْ يَقْسِمَ بُدْنَهُ كُلَّهَا، لُحُومَهَا وَجُلُودَهَا وَجِلاَلَهَا، وَلاَ يُعْطِيَ فِي جِزَارَتِهَا شَيْئًا.

Reference	: Sahih al-Bukhari 1717
In-book reference	: Book 25, Hadith 195
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 775

(122) Chapter: The covering sheets of Budn are to be given in charity

(122) باب يُتَصَدَّقُ بِجِلاَلِ الْبُدْنِ

Narrated `Ali:

The Prophet (ﷺ) offered one hundred Budn as Hadi and ordered me to distribute their meat (in charity) and I did so. Then he ordered me to distribute their covering sheets in charity and I did so. Then he ordered me to distribute their skins in charity and I did so.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سَيْفُ بْنُ أَبِي سُلَيْمَانَ، قَالَ سَمِعْتُ مُجَاهِدًا، يَقُولُ حَدَّثَنِي ابْنُ أَبِي لَيْلَى، أَنَّ عَلِيًّا ـ رضى الله عنه ـ حَدَّثَهُ قَالَ أَهْدَى النَّبِيُّ صلى الله عليه وسلم مِائَةَ بَدَنَةٍ، فَأَمَرَنِي بِلُحُومِهَا فَقَسَمْتُهَا، ثُمَّ أَمَرَنِي بِجِلاَلِهَا فَقَسَمْتُهَا، ثُمَّ بِجُلُودِهَا فَقَسَمْتُهَا.

Reference	: Sahih al-Bukhari 1718
In-book reference	: Book 25, Hadith 196
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 776

(123) Chapter: "... sanctify My House for those who circumambulate it ..."

(123) بَابُ: {وَإِذْ بَوَّأْنَا لإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لاَ تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالاً وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ذَلِكَ وَمَنْ يُعَظِّمْ حُرُمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ}

(124) Chapter: What is to be eaten of Budn and what to be distributed

(124) باب مَا يَأْكُلُ مِنَ الْبُدْنِ وَمَا يُتَصَدَّقُ

وَقَالَ عُبَيْدُ اللَّهِ أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا لاَ يُؤْكَلُ مِنْ جَزَاءِ الصَّيْدِ وَالنَّذْرِ، وَيُؤْكَلُ مِمَّا سِوَى ذَلِكَ.

وَقَالَ عَطَاءٌ يَأْكُلُ وَيُطْعِمُ مِنَ الْمُتْعَةِ.

Narrated Ibn Juraij:

`Ata' said, "I heard Jabir bin `Abdullah saying, 'We never ate the meat of the Budn for more than three days of Mina. Later, the Prophet (ﷺ) gave us permission by saying: 'Eat and take (meat) with you. So we ate (some) and took (some) with us.' " I asked `Ata', "Did Jabir say (that they went on eating the meat) till they reached Medina?" `Ata' replied, "No."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ جُرَيْجٍ، حَدَّثَنَا عَطَاءٌ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ يَقُولُ كُنَّا لاَ نَأْكُلُ مِنْ لُحُومِ بُدْنِنَا فَوْقَ ثَلاَثِ مِنًى، فَرَخَّصَ لَنَا النَّبِيُّ صلى الله عليه وسلم فَقَالَ " كُلُوا وَتَزَوَّدُوا ". فَأَكَلْنَا وَتَزَوَّدْنَا. قُلْتُ لِعَطَاءٍ أَقَالَ حَتَّى جِئْنَا الْمَدِينَةَ قَالَ لاَ.

Reference	: Sahih al-Bukhari 1719
In-book reference	: Book 25, Hadith 197
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 777

Narrated `Amra:

I heard `Aisha saying, "We set out (from Medina) along with Allah's Messenger (ﷺ) five days before the end of Dhul-Qa'da with the intention of performing Hajj only. When we approached Mecca, Allah's Apostle ordered those who had no Hadi along with them to finish the lhram after performing Tawaf of the Ka`ba, (Safa and Marwa). `Aisha added, "Beef was brought to us on the Day of Nahr and I said, 'What is this?' Somebody said, 'The Prophet (ﷺ) has slaughtered (cows) on behalf of his wives.' "

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ، قَالَ حَدَّثَنِي يَحْيَى، قَالَ حَدَّثَتْنِي عَمْرَةُ، قَالَتْ سَمِعْتُ عَائِشَةَ ـ رضى الله عنها ـ تَقُولُ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم لِخَمْسٍ بَقِينَ مِنْ ذِي الْقَعْدَةِ، وَلاَ نَرَى إِلاَّ الْحَجَّ، حَتَّى إِذَا دَنَوْنَا مِنْ مَكَّةَ أَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَنْ لَمْ يَكُنْ مَعَهُ هَدْىٌ إِذَا طَافَ بِالْبَيْتِ ثُمَّ يَحِلُّ. قَالَتْ عَائِشَةُ ـ رضى الله عنها ـ فَدُخِلَ عَلَيْنَا يَوْمَ النَّحْرِ بِلَحْمِ بَقَرٍ فَقُلْتُ مَا هَذَا فَقِيلَ ذَبَحَ النَّبِيُّ صلى الله عليه وسلم عَنْ أَزْوَاجِهِ. قَالَ يَحْيَى فَذَكَرْتُ هَذَا الْحَدِيثَ لِلْقَاسِمِ. فَقَالَ أَتَتْكَ بِالْحَدِيثِ عَلَى وَجْهِهِ.

Reference	: Sahih al-Bukhari 1720
In-book reference	: Book 25, Hadith 198
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 778

(125) Chapter: Slaughtering before having oneâ€™s head shaved

(125) باب الذَّبْحِ قَبْلَ الْحَلْقِ

Narrated Ibn `Abbas:

The Prophet (ﷺ) was asked about a person who had his head shaved before slaughtering (his Hadi) (or other similar ceremonies of Hajj). He replied, "There is no harm, there is no harm."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشَبٍ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا مَنْصُورٌ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ سُئِلَ النَّبِيُّ صلى الله عليه وسلم عَمَّنْ حَلَقَ قَبْلَ أَنْ يَذْبَحَ وَنَحْوِهِ. فَقَالَ " لاَ حَرَجَ، لاَ حَرَجَ ".

Reference	: Sahih al-Bukhari 1721
In-book reference	: Book 25, Hadith 199
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 779

Narrated Ibn `Abbas:

A man said to the Prophet (ﷺ) "I performed the Tawaf-al-Ifada before the Rami (throwing pebbles at the Jamra)." The Prophet (ﷺ) replied, "There is no harm." The man said, "I had my head shaved before slaughtering." The Prophet (ﷺ) replied, "There is no harm." He said, "I have slaughtered the Hadi before the Rami." The Prophet (ﷺ) replied, "There is no harm."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، أَخْبَرَنَا أَبُو بَكْرٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ رَجُلٌ لِلنَّبِيِّ صلى الله عليه وسلم زُرْتُ قَبْلَ أَنْ أَرْمِيَ. قَالَ " لاَ حَرَجَ ". قَالَ حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ. قَالَ " لاَ حَرَجَ ". قَالَ ذَبَحْتُ قَبْلَ أَنْ أَرْمِيَ. قَالَ " لاَ حَرَجَ ". وَقَالَ عَبْدُ الرَّحِيمِ الرَّازِيُّ عَنِ ابْنِ خُثَيْمٍ أَخْبَرَنِي عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم. وَقَالَ الْقَاسِمُ بْنُ يَحْيَى حَدَّثَنِي ابْنُ خُثَيْمٍ عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم. وَقَالَ عَفَّانُ أُرَاهُ عَنْ وُهَيْبٍ، حَدَّثَنَا ابْنُ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم. وَقَالَ حَمَّادٌ عَنْ قَيْسِ بْنِ سَعْدٍ وَعَبَّادِ بْنِ مَنْصُورٍ عَنْ عَطَاءٍ عَنْ جَابِرٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 1722
In-book reference	: Book 25, Hadith 200
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 780

Narrated Ibn `Abbas:

The Prophet (ﷺ) was asked by a man who said, "I have done the Rami in the evening." The Prophet (ﷺ) replied, "There is no harm in it." Another man asked, "I had my head shaved before the slaughtering." The Prophet (ﷺ) replied, "There is no harm in it."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ سُئِلَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ رَمَيْتُ بَعْدَ مَا أَمْسَيْتُ. فَقَالَ " لاَ حَرَجَ ". قَالَ حَلَقْتُ قَبْلَ أَنْ أَنْحَرَ. قَالَ " لاَ حَرَجَ ".

Reference	: Sahih al-Bukhari 1723
In-book reference	: Book 25, Hadith 201
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 781

Narrated Abu Musa:

I came upon Allah's Messenger (ﷺ) when he was at Al-Batha. He asked me, "Have you intended to perform the Hajj?" I replied in the affirmative. He asked, "For what have you assumed lhram?" I replied," I have assumed Ihram with the same intention as that of the Prophet (ﷺ) ." The Prophet (ﷺ) said, "You have done well! Go and perform Tawaf round the Ka`ba and between Safa and Marwa." Then I went to one of the women of Bani Qais and

she took out lice from my head. Later, I assumed the Ihram for Hajj. So, I used to give this verdict to the people till the caliphate of `Umar. When I told him about it, he said, "If we take (follow) the Holy Book, then it orders us to complete Hajj and `Umra (Hajj-at- Tamattu`) and if we follow the tradition of Allah's Messenger (ﷺ) then Allah's Messenger (ﷺ) did not finish his lhram till the Hadi had reached its destination (had been slaughtered). (i.e. Hajj-al-Qiran). (See Hadith No. 630)

حَدَّثَنَا عَبْدَانُ، قَالَ أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ قَدِمْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ بِالْبَطْحَاءِ. فَقَالَ " أَحَجَجْتَ ". قُلْتُ نَعَمْ. قَالَ " بِمَا أَهْلَلْتَ ". قُلْتُ لَبَّيْكَ بِإِهْلاَلٍ كَإِهْلاَلِ النَّبِيِّ صلى الله عليه وسلم. قَالَ " أَحْسَنْتَ، انْطَلِقْ فَطُفْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ ". ثُمَّ أَتَيْتُ امْرَأَةً مِنْ نِسَاءِ بَنِي قَيْسٍ، فَفَلَتْ رَأْسِي، ثُمَّ أَهْلَلْتُ بِالْحَجِّ، فَكُنْتُ أُفْتِي بِهِ النَّاسَ، حَتَّى خِلاَفَةِ عُمَرَ ـ رضى الله عنه ـ فَذَكَرْتُهُ لَهُ. فَقَالَ إِنْ نَأْخُذْ بِكِتَابِ اللَّهِ فَإِنَّهُ يَأْمُرُنَا بِالتَّمَامِ، وَإِنْ نَأْخُذْ بِسُنَّةِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمْ يَحِلَّ حَتَّى بَلَغَ الْهَدْىُ مَحِلَّهُ.

Reference	: Sahih al-Bukhari 1724
In-book reference	: Book 25, Hadith 202
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 782

(126) Chapter: Whoever matted his head-hair on assuming Ihram

(126) باب مَنْ لَبَّدَ رَأْسَهُ عِنْدَ الإِحْرَامِ وَحَلَقَ

Narrated Ibn `Umar:

Hafsa said, "O Allah's Messenger (ﷺ)! What is wrong with the people; they finished their Ihram after performing `Umra, but you have not finished it after your `Umra?" He replied, "I matted my hair and have garlanded my Hadi. So, I cannot finish my Ihram till I slaughter (my Hadi). "

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ ـ رضى الله عنهم ـ أَنَّهَا قَالَتْ يَا رَسُولَ اللَّهِ، مَا شَأْنُ النَّاسِ حَلُّوا بِعُمْرَةٍ وَلَمْ تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ قَالَ " إِنِّي لَبَّدْتُ رَأْسِي، وَقَلَّدْتُ هَدْيِي، فَلاَ أَحِلُّ حَتَّى أَنْحَرَ ".

Reference	: Sahih al-Bukhari 1725
In-book reference	: Book 25, Hadith 203
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 783

(127) Chapter: To shave the head and to have the head-hair cut short on finishing the Ihram

(127) باب الْحَلْقِ وَالتَّقْصِيرِ عِنْدَ الإِحْلاَلِ

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) (p.b.u.h) (got) his head shaved after performing his Hajj.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ، قَالَ نَافِعٌ كَانَ ابْنُ عُمَرَ ـ رضى الله عنهما ـ يَقُولُ حَلَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي حَجَّتِهِ.

Reference	: Sahih al-Bukhari 1726
In-book reference	: Book 25, Hadith 204
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 784

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "O Allah! Be merciful to those who have their head shaved." The people said, "O Allah's Messenger (ﷺ)! And (invoke Allah for) those who get their hair cut short." The Prophet (ﷺ) said, "O

Allah! Be merciful to those who have their head shaved." The people said, "O Allah's Messenger (ﷺ)! And those who get their hair cut short." The Prophet (ﷺ) said (the third time), "And to those who get their hair cut short." Nafi` said that the Prophet (ﷺ) had said once or twice, "O Allah! Be merciful to those who get their head shaved," and on the fourth time he added, "And to those who have their hair cut short."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " اللَّهُمَّ ارْحَمِ الْمُحَلِّقِينَ ". قَالُوا وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ قَالَ " اللَّهُمَّ ارْحَمِ الْمُحَلِّقِينَ ". قَالُوا وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ قَالَ " وَالْمُقَصِّرِينَ ". وَقَالَ اللَّيْثُ حَدَّثَنِي نَافِعٌ " رَحِمَ اللَّهُ الْمُحَلِّقِينَ " مَرَّةً أَوْ مَرَّتَيْنِ. قَالَ وَقَالَ عُبَيْدُ اللَّهِ حَدَّثَنِي نَافِعٌ وَقَالَ فِي الرَّابِعَةِ " وَالْمُقَصِّرِينَ ".

Reference	: Sahih al-Bukhari 1727
In-book reference	: Book 25, Hadith 205
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 785

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "O Allah! Forgive those who get their heads shaved." The people asked. "Also those who get their hair cut short?" The Prophet (ﷺ) said, "O Allah! Forgive those who have their heads shaved." The people said, "Also those who get their hair cut short?" The Prophet (ﷺ) (invoke Allah for those who have their heads shaved and) at the third time said, "also (forgive) those who get their hair cut short."

حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ ". قَالُوا وَلِلْمُقَصِّرِينَ. قَالَ " اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ ". قَالُوا وَلِلْمُقَصِّرِينَ. قَالَهَا ثَلاَثًا. قَالَ " وَلِلْمُقَصِّرِينَ ".

Reference	: Sahih al-Bukhari 1728
In-book reference	: Book 25, Hadith 206
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 786

Narrated `Abdullah:

The Prophet (ﷺ) and some of his companions got their heads shaved and some others got their hair cut short.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ، حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ، قَالَ حَلَقَ النَّبِيُّ صلى الله عليه وسلم وَطَائِفَةٌ مِنْ أَصْحَابِهِ، وَقَصَّرَ بَعْضُهُمْ.

Reference	: Sahih al-Bukhari 1729
In-book reference	: Book 25, Hadith 207
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 787

Narrated Muawiya:

I cut short the hair of Allah's Messenger (ﷺ) with a long blade.

حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مُعَاوِيَةَ ـ رضى الله عنهم ـ قَالَ قَصَّرْتُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم بِمِشْقَصٍ.

Reference	: Sahih al-Bukhari 1730
In-book reference	: Book 25, Hadith 208
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 787

(128) Chapter: To get the head-hair cut short after 'Umra

(128) باب تَقْصِيرِ الْمُتَمَتِّعِ بَعْدَ الْعُمْرَةِ

Narrated Ibn `Abbas:

When the Prophet (ﷺ) came to Mecca, he ordered his Companions to perform Tawaf round the Ka`ba and between Safa and Marwa, to finish their Ihram and get their hair shaved off or cut short.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ، حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، أَخْبَرَنِي كُرَيْبٌ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ لَمَّا قَدِمَ النَّبِيُّ صلى الله عليه وسلم مَكَّةَ أَمَرَ أَصْحَابَهُ أَنْ يَطُوفُوا بِالْبَيْتِ، وَبِالصَّفَا وَالْمَرْوَةِ، ثُمَّ يَحِلُّوا، وَيَحْلِقُوا أَوْ يُقَصِّرُوا.

Reference	: Sahih al-Bukhari 1731
In-book reference	: Book 25, Hadith 209
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 788

(129) Chapter: The visit (of the Ka'bah) to perform (Tawaf-al-Ifada) on the Day of Nahr

(129) باب الزِّيَارَةِ يَوْمَ النَّحْرِ

وَقَالَ أَبُو الزُّبَيْرِ عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ أَخَّرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الزِّيَارَةَ إِلَى اللَّيْلِ.

وَيُذْكَرُ عَنْ أَبِي حَسَّانَ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَزُورُ الْبَيْتَ أَيَّامَ مِنًى.

Narrated Nafi' that Ibn 'Umar (ra) performed only one Tawaf. He would take an afternoon nap and then return to Mina. That was on the day of Nahr (slaughtering).

وَقَالَ لَنَا أَبُو نُعَيْمٍ حَدَّثَنَا سُفْيَانُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّهُ طَافَ طَوَافًا وَاحِدًا، ثُمَّ يَقِيلُ ثُمَّ يَأْتِي مِنًى ـ يَعْنِي يَوْمَ النَّحْرِ ـ. وَرَفَعَهُ عَبْدُ الرَّزَّاقِ أَخْبَرَنَا عُبَيْدُ اللَّهِ.

Reference	: Sahih al-Bukhari 1732
In-book reference	: Book 25, Hadith 210
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 789

Narrated `Aisha:

We performed Hajj with the Prophet (ﷺ) and performed Tawaf-al-ifada on the Day of Nahr (slaughtering). Safiya got her menses and the Prophets desired from her what a husband desires from his wife. I said to him, "O Allah's Messenger (ﷺ)! She is having her menses." He said, "Is she going to detain us?" We informed him that she had performed Tawaf-al-Ifada on the Day of Nahr. He said, "(Then you can) depart."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الأَعْرَجِ، قَالَ حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ حَجَجْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم فَأَفَضْنَا يَوْمَ النَّحْرِ، فَحَاضَتْ صَفِيَّةُ، فَأَرَادَ النَّبِيُّ صلى الله عليه وسلم مِنْهَا مَا يُرِيدُ الرَّجُلُ مِنْ أَهْلِهِ. فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّهَا حَائِضٌ. قَالَ " حَابِسَتُنَا هِيَ ". قَالُوا يَا رَسُولَ اللَّهِ، أَفَاضَتْ يَوْمَ النَّحْرِ. قَالَ " اخْرُجُوا ". وَيُذْكَرُ عَنِ الْقَاسِمِ وَعُرْوَةَ وَالأَسْوَدِ عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَفَاضَتْ صَفِيَّةُ يَوْمَ النَّحْرِ.

Reference	: Sahih al-Bukhari 1733
In-book reference	: Book 25, Hadith 211
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 789

(130) Chapter: Rami of the Jamra after Maghrib or head shaved before slaughtering the Hadi

(130) باب إِذَا رَمَى بَعْدَ مَا أَمْسَى أَوْ حَلَقَ قَبْلَ أَنْ يَذْبَحَ نَاسِيًا أَوْ جَاهِلاً

Narrated Ibn `Abbas:

The Prophet (ﷺ) was asked about the slaughtering, shaving (of the head), and the doing of Rami before or after the due times. He said, "There is no harm in that."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قِيلَ لَهُ فِي الذَّبْحِ وَالْحَلْقِ وَالرَّمْىِ وَالتَّقْدِيمِ وَالتَّأْخِيرِ فَقَالَ ‏"‏ لاَ حَرَجَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 1734
In-book reference	: Book 25, Hadith 212
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 790

Narrated Ibn `Abbas:

The Prophet (ﷺ) was asked (as regards the ceremonies of Hajj) at Mina on the Day of Nahr and he replied that there was no harm. Then a man said to him, "I got my head shaved before slaughtering." He replied, "Slaughter (now) and there is no harm in it." (Another) man said, "I did the Rami (of the Jimar) after midday." The Prophet (ﷺ) replied, "There was no harm in it."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يُسْأَلُ يَوْمَ النَّحْرِ بِمِنًى، فَيَقُولُ ‏"‏ لاَ حَرَجَ ‏"‏‏.‏ فَسَأَلَهُ رَجُلٌ، فَقَالَ حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ‏.‏ قَالَ ‏"‏ اذْبَحْ، وَلاَ حَرَجَ ‏"‏‏.‏ وَقَالَ رَمَيْتُ بَعْدَ مَا أَمْسَيْتُ‏.‏ فَقَالَ ‏"‏ لاَ حَرَجَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 1735
In-book reference	: Book 25, Hadith 213
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 791

(131) Chapter: To give religious verdicts while riding an animal

(131) باب الْفُتْيَا عَلَى الدَّابَّةِ عِنْدَ الْجَمْرَةِ

Narrated `Abdullah bin `Amr:

Allah's Messenger (ﷺ) stopped (for a while near the Jimar at Mina) during his last Hajj and the people started asking him questions. A man said, "Ignorantly I got my head shaved before slaughtering." The Prophet replied, "Slaughter (now) and there is no harm in it." Another man said, "Unknowingly I slaughtered the Hadi before doing the Rami." The Prophet (ﷺ) said, "Do Rami now and there is no harm in it." So, on that day, when the Prophet (ﷺ) was asked about anything (about the ceremonies of Hajj) done before or after (its stated time) his reply was, "Do it (now) and there is no harm."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم وَقَفَ فِي حَجَّةِ الْوَدَاعِ، فَجَعَلُوا يَسْأَلُونَهُ، فَقَالَ رَجُلٌ لَمْ أَشْعُرْ فَحَلَقْتُ قَبْلَ أَنْ أَذْبَحَ‏.‏ قَالَ ‏"‏ اذْبَحْ وَلاَ حَرَجَ ‏"‏‏.‏ فَجَاءَ آخَرُ فَقَالَ لَمْ أَشْعُرْ فَنَحَرْتُ قَبْلَ أَنْ أَرْمِيَ‏.‏ قَالَ ‏"‏ ارْمِ وَلاَ حَرَجَ ‏"‏‏.‏ فَمَا سُئِلَ يَوْمَئِذٍ عَنْ شَىْءٍ قُدِّمَ وَلاَ أُخِّرَ إِلاَّ قَالَ افْعَلْ وَلاَ حَرَجَ‏.‏

Reference	: Sahih al-Bukhari 1736
In-book reference	: Book 25, Hadith 214
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 792

Narrated `Abdullah bin `Amr bin Al-`As:

I witnessed the Prophet (ﷺ) when he was delivering the sermon on the Day of Nahr. A man stood up and said, "I thought that such and such was to be done before such and such. I got my hair shaved before slaughtering." (Another said), "I slaughtered the Hadi before doing the Rami." So, the people asked about many similar things. The

Prophet (ﷺ) said, "Do it (now) and there is no harm in all these cases." Whenever the Prophet (ﷺ) was asked about anything on that day, he replied, "Do it (now) and there is no harm in it."

حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا ابْنُ جُرَيْجٍ، حَدَّثَنِي الزُّهْرِيُّ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ ـ رضى الله عنه ـ حَدَّثَهُ أَنَّهُ، شَهِدَ النَّبِيَّ صلى الله عليه وسلم يَخْطُبُ يَوْمَ النَّحْرِ، فَقَامَ إِلَيْهِ رَجُلٌ، فَقَالَ كُنْتُ أَحْسِبُ أَنَّ كَذَا قَبْلَ كَذَا. ثُمَّ قَامَ آخَرُ فَقَالَ كُنْتُ أَحْسِبُ أَنَّ كَذَا قَبْلَ كَذَا حَلَقْتُ قَبْلَ أَنْ أَنْحَرَ، نَحَرْتُ قَبْلَ أَنْ أَرْمِيَ. وَأَشْبَاهَ ذَلِكَ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " افْعَلْ وَلاَ حَرَجَ ". لَهُنَّ كُلِّهِنَّ، فَمَا سُئِلَ يَوْمَئِذٍ عَنْ شَىْءٍ إِلاَّ قَالَ افْعَلْ وَلاَ حَرَجَ.

Reference	: Sahih al-Bukhari 1737
In-book reference	: Book 25, Hadith 215
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 793

Narrated `Abdullah bin `Amr bin Al-`As:

Allah's Messenger (ﷺ) stopped while on his she-camel (the sub-narrator then narrated the Hadith as above, i.e. 793).

حَدَّثَنَا إِسْحَاقُ، قَالَ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي عِيسَى بْنُ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ ـ رضى الله عنهما ـ قَالَ وَقَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى نَاقَتِهِ. فَذَكَرَ الْحَدِيثَ. تَابَعَهُ مَعْمَرٌ عَنِ الزُّهْرِيِّ.

Reference	: Sahih al-Bukhari 1738
In-book reference	: Book 25, Hadith 216
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 794

(132) Chapter: Al-Khutba during the Days of Mina (132) باب الْخُطْبَةِ أَيَّامَ مِنًى

Narrated `Ikrima:

Ibn `Abbas said: "Allah's Messenger (ﷺ) delivered a sermon on the Day of Nahr, and said, 'O people! (Tell me) what is the day today?' The people replied, 'It is the forbidden (sacred) day.' He asked again, 'What town is this?' They replied, 'It is the forbidden (Sacred) town.' He asked, 'Which month is this?' They replied, 'It is the forbidden (Sacred) month.' He said, 'No doubt! Your blood, your properties, and your honor are sacred to one another like the sanctity of this day of yours, in this (sacred) town (Mecca) of yours, in this month of yours.' The Prophet (ﷺ) repeated his statement again and again. After that he raised his head and said, 'O Allah! Haven't conveyed (Your Message) to them'. Haven't I conveyed Your Message to them?' " Ibn `Abbas added, "By Him in Whose Hand my soul is, the following was his will (Prophet's will) to his followers:--It is incumbent upon those who are present to convey this information to those who are absent Beware don't renegade (as) disbelievers (turn into infidels) after me, Striking the necks (cutting the throats) of one another.' "

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا فُضَيْلُ بْنُ غَزْوَانَ، حَدَّثَنَا عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَطَبَ النَّاسَ يَوْمَ النَّحْرِ فَقَالَ " يَا أَيُّهَا النَّاسُ. أَىُّ يَوْمٍ هَذَا ". قَالُوا يَوْمٌ حَرَامٌ. قَالَ " فَأَىُّ بَلَدٍ هَذَا ". قَالُوا بَلَدٌ حَرَامٌ. قَالَ " فَأَىُّ شَهْرٍ هَذَا ". قَالُوا شَهْرٌ حَرَامٌ. قَالَ " فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا ". فَأَعَادَهَا مِرَارًا، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ " اللَّهُمَّ هَلْ بَلَّغْتُ اللَّهُمَّ هَلْ بَلَّغْتُ ". قَالَ ابْنُ عَبَّاسٍ ـ رضى الله عنهما ـ فَوَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَوَصِيَّتُهُ إِلَى أُمَّتِهِ ـ " فَلْيُبْلِغِ الشَّاهِدُ الْغَائِبَ، لاَ تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ ".

Reference	: Sahih al-Bukhari 1739
In-book reference	: Book 25, Hadith 217
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 795

Narrated Ibn `Abbas:

I heard the Prophet (ﷺ) delivering a sermon at `Arafat.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَمْرٌو، قَالَ سَمِعْتُ جَابِرَ بْنَ زَيْدٍ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَخْطُبُ بِعَرَفَاتٍ. تَابَعَهُ ابْنُ عُيَيْنَةَ عَنْ عَمْرٍو.

Reference	: Sahih al-Bukhari 1740
In-book reference	: Book 25, Hadith 218
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 796

Narrated Abu Bakra:

The Prophet (ﷺ) delivered to us a sermon on the Day of Nahr. He said, "Do you know what is the day today?" We said, "Allah and His Apostle know better." He remained silent till we thought that he might give that day another name. He said, "Isn't it the Day of Nahr?" We said, "It is." He further asked, "Which month is this?" We said, "Allah and His Apostle know better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the month of Dhul-Hijja?" We replied: "Yes! It is." He further asked, "What town is this?" We replied, "Allah and His Apostle know it better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the forbidden (Sacred) town (of Mecca)?" We said, "Yes. It is." He said, "No doubt, your blood and your properties are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours, till the day you meet your Lord. No doubt! Haven't I conveyed Allah's message to you? They said, "Yes." He said, "O Allah! Be witness. So it is incumbent upon those who are present to convey it (this information) to those who are absent because the informed one might comprehend it (what I have said) better than the present audience, who will convey it to him. Beware! Do not renegade (as) disbelievers after me by striking the necks (cutting the throats) of one another."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو عَامِرٍ، حَدَّثَنَا قُرَّةُ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ،، وَرَجُلٌ، أَفْضَلُ فِي نَفْسِي مِنْ عَبْدِ الرَّحْمَنِ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي بَكْرَةَ ـ رضى الله عنه ـ قَالَ خَطَبَنَا النَّبِيُّ صلى الله عليه وسلم يَوْمَ النَّحْرِ، قَالَ " أَتَدْرُونَ أَىُّ يَوْمٍ هَذَا ". قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. قَالَ " أَلَيْسَ يَوْمَ النَّحْرِ ". قُلْنَا بَلَى. قَالَ " أَىُّ شَهْرٍ هَذَا ". قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. فَقَالَ " أَلَيْسَ ذُو الْحَجَّةِ ". قُلْنَا بَلَى. قَالَ " أَىُّ بَلَدٍ هَذَا ". قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. قَالَ " أَلَيْسَتْ بِالْبَلْدَةِ الْحَرَامِ ". قُلْنَا بَلَى. قَالَ " فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، إِلَى يَوْمِ تَلْقَوْنَ رَبَّكُمْ. أَلاَ هَلْ بَلَّغْتُ ". قَالُوا نَعَمْ. قَالَ " اللَّهُمَّ اشْهَدْ، فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ، فَرُبَّ مُبَلَّغٍ أَوْعَى مِنْ سَامِعٍ، فَلاَ تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ ".

Reference	: Sahih al-Bukhari 1741
In-book reference	: Book 25, Hadith 219
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 797

Narrated Ibn `Umar:

At Mina, the Prophet (ﷺ) (p.b.u.h) said, "Do you know what is the day today?" The people replied, "Allah and His Apostle know it better." He said, "It is the forbidden (sacred) day. And do you know what town is this?" They replied, "Allah and His Apostle know it better." He said, "This is the forbidden (Sacred) town (Mecca). And do you know which month is this?" The people replied, "Allah and His Apostle know it better." He said, "This is the forbidden (sacred) month." The Prophet (ﷺ) added, "No doubt, Allah made your blood, your properties, and your honor sacred to one another like the sanctity of this day of yours in this month of yours in this town of yours." Narrated Ibn `Umar: On the Day of Nahr (10th of Dhul-Hijja), the Prophet (ﷺ) stood in between the Jamrat

during his Hajj which he performed (as in the previous Hadith) and said, "This is the greatest Day (i.e. 10th of Dhul-Hijjah)." The Prophet (ﷺ) started saying repeatedly, "O Allah! Be Witness (I have conveyed Your Message)." He then bade the people farewell. The people said, "This is Hajjat-al-Wada`)."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا عَاصِمُ بْنُ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم بِمِنًى " أَتَدْرُونَ أَىُّ يَوْمٍ هَذَا ". قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَقَالَ " فَإِنَّ هَذَا يَوْمٌ حَرَامٌ، أَفَتَدْرُونَ أَىُّ بَلَدٍ هَذَا ". قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ " بَلَدٌ حَرَامٌ، أَفَتَدْرُونَ أَىُّ شَهْرٍ هَذَا ". قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ " شَهْرٌ حَرَامٌ ـ قَالَ ـ فَإِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا ". وَقَالَ هِشَامُ بْنُ الْغَازِ أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ وَقَفَ النَّبِيُّ صلى الله عليه وسلم يَوْمَ النَّحْرِ بَيْنَ الْجَمَرَاتِ فِي الْحَجَّةِ الَّتِي حَجَّ بِهَذَا، وَقَالَ " هَذَا يَوْمُ الْحَجِّ الأَكْبَرِ ". فَطَفِقَ النَّبِيُّ صلى الله عليه وسلم يَقُولُ " اللَّهُمَّ اشْهَدْ ". وَوَدَّعَ النَّاسَ. فَقَالُوا هَذِهِ حَجَّةُ الْوَدَاعِ.

Reference	: Sahih al-Bukhari 1742
In-book reference	: Book 25, Hadith 220
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 798

(133) Chapter: May those who provide the pilgrims with water stay at Makkah during the nights of Mina?

(133) باب هَلْ يَبِيتُ أَصْحَابُ السِّقَايَةِ أَوْ غَيْرُهُمْ بِمَكَّةَ لَيَالِيَ مِنًى

Narrated Ibn `Umar:

The Prophet (ﷺ) permitted the people who provided the pilgrims with water to stay at Mecca during the nights of Mina.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مَيْمُونٍ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ رَخَّصَ النَّبِيُّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 1743
In-book reference	: Book 25, Hadith 221
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 799

Narrated Ibn `Umar:

That the Prophet (ﷺ) allowed people who provided the pilgrims with water to stay at Mecca during the nights of Mina.

حَدَّثَنَا يَحْيَى بْنُ مُوسَى، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم أَذِنَ.

Reference	: Sahih al-Bukhari 1744
In-book reference	: Book 25, Hadith 222
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 800

Narrated Ibn `Umar:

Al-Abbas asked the permission from the Prophet (ﷺ) to stay at Mecca during the nights of Mina in order to provide water to the people, so the Prophet (ﷺ) allowed him.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، قَالَ حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ الْعَبَّاسَ ـ رضى الله عنه ـ اسْتَأْذَنَ النَّبِيَّ صلى الله عليه وسلم لِيَبِيتَ بِمَكَّةَ لَيَالِيَ مِنًى، مِنْ أَجْلِ سِقَايَتِهِ، فَأَذِنَ لَهُ. تَابَعَهُ أَبُو أُسَامَةَ وَعُقْبَةُ بْنُ خَالِدٍ وَأَبُو ضَمْرَةَ.

Reference : Sahih al-Bukhari 1745
In-book reference : Book 25, Hadith 223
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 801
(deprecated numbering scheme)

(134) Chapter: To do the Rami of the Jimar

(134) باب رَمْىِ الْجِمَارِ

وَقَالَ جَابِرٌ رَمَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ النَّحْرِ ضُحًى، وَرَمَى بَعْدَ ذَلِكَ بَعْدَ الزَّوَالِ.

Narrated Wabra:

I asked Ibn `Umar, "When should I do the Rami of the Jimar?" He replied, "When your leader does that." I asked him again the same question. He replied, "We used to wait till the sun declined and then we would do the Rami (i.e. on the 11th and 12th of Dhul-Hijja)."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا مِسْعَرٌ، عَنْ وَبَرَةَ، قَالَ سَأَلْتُ ابْنَ عُمَرَ ـ رضى الله عنهما ـ مَتَى أَرْمِي الْجِمَارَ قَالَ إِذَا رَمَى إِمَامُكَ فَارْمِهْ. فَأَعَدْتُ عَلَيْهِ الْمَسْأَلَةَ، قَالَ كُنَّا نَتَحَيَّنُ، فَإِذَا زَالَتِ الشَّمْسُ رَمَيْنَا.

Reference : Sahih al-Bukhari 1746
In-book reference : Book 25, Hadith 224
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 802
(deprecated numbering scheme)

(135) Chapter: Rami of Jimar from the middle of the valley

(135) باب رَمْىِ الْجِمَارِ مِنْ بَطْنِ الْوَادِي

Narrated `Abdur-Rahman bin Yazid:

`Abdullah, did the Rami from the middle of the valley. So, I said, "O, Abu `Abdur-Rahman! Some people do the Rami (of the Jamra) from above it (i.e. from the top of the valley)." He said, "By Him except whom none has the right to be worshipped, this is the place from where the one on whom Surat-al-Baqara was revealed (i.e. Allah's Messenger (ﷺ)) did the Rami."

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، قَالَ رَمَى عَبْدُ اللَّهِ مِنْ بَطْنِ الْوَادِي، فَقُلْتُ يَا أَبَا عَبْدِ الرَّحْمَنِ، إِنَّ نَاسًا يَرْمُونَهَا مِنْ فَوْقِهَا، فَقَالَ وَالَّذِي لاَ إِلَهَ غَيْرُهُ هَذَا مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ صلى الله عليه وسلم. وَقَالَ عَبْدُ اللَّهِ بْنُ الْوَلِيدِ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا الأَعْمَشُ بِهَذَا.

Reference : Sahih al-Bukhari 1747
In-book reference : Book 25, Hadith 225
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 803
(deprecated numbering scheme)

(136) Chapter: The Rami of the Jimar with seven small stones

(136) باب رَمْىِ الْجِمَارِ بِسَبْعِ حَصَيَاتٍ

ذَكَرَهُ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated `Abdur-Rahman bin Yazid:

When `Abdullah, reached the big Jamra (i.e. Jamrat-ul-Aqaba) he kept the Ka`ba on the left side and Mina on his right side and threw seven pebbles (at the Jamra) and said, "The one on whom Surat-al- Baqara was revealed (i.e. the Prophet) had done the Rami similarly."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ أَنَّهُ انْتَهَى إِلَى الْجَمْرَةِ الْكُبْرَى جَعَلَ الْبَيْتَ عَنْ يَسَارِهِ، وَمِنًى عَنْ يَمِينِهِ، وَرَمَى بِسَبْعٍ، وَقَالَ هَكَذَا رَمَى الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 1748
In-book reference : Book 25, Hadith 226
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 804
(deprecated numbering scheme)

(137) Chapter: Keeping the House (Ka'bah) the left on doing Rami of the Jamrat-ul-'Aqaba

(137) باب مَنْ رَمَى جَمْرَةَ الْعَقَبَةِ فَجَعَلَ الْبَيْتَ عَنْ يَسَارِهِ

Narrated `Abdur-Rahman bin Yazid:

I performed Hajj with Ibn Mas`ud , and saw him doing Rami of the big Jamra (Jamrat-ul-Aqaba) with seven small pebbles, keeping the Ka`ba on his left side and Mina on his right. He then said, "This is the place where the one on whom Surat-al-Baqara was revealed (i.e. Allah's Messenger (ﷺ)) stood."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا الْحَكَمُ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، أَنَّهُ حَجَّ مَعَ ابْنِ مَسْعُودٍ ـ رضى الله عنه ـ فَرَآهُ يَرْمِي الْجَمْرَةَ الْكُبْرَى بِسَبْعِ حَصَيَاتٍ، فَجَعَلَ الْبَيْتَ عَنْ يَسَارِهِ، وَمِنًى عَنْ يَمِينِهِ، ثُمَّ قَالَ هَذَا مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

Reference : Sahih al-Bukhari 1749
In-book reference : Book 25, Hadith 227
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 805
(deprecated numbering scheme)

(138) Chapter: To say 'Allahu Akbar' on throwing every pebble

(138) باب يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ

قَالَهُ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Al-A`mash:

I heard Al-Hajjaj saying on the pulpit, "The Sura in which Al-Baqara (the cow) is mentioned and the Sura in which the family of `Imran is mentioned and the Sura in which the women (An-Nisa) is mentioned." I mentioned this to Ibrahim, and he said, `Abdur-Rahman bin Yazid told me, 'I was with Ibn Mas`ud, when he did the Rami of the Jamrat-ul-Aqaba. He went down the middle of the valley, and when he came near the tree (which was near the Jamra) he stood opposite to it and threw seven small pebbles and said: 'Allahu-Akbar' on throwing every pebble.' Then he said, 'By Him, except Whom none has the right to be worshipped, here (at this place) stood the one on whom Surat-al-Baqra was revealed (i.e. Allah's Messenger (ﷺ)).' "

حَدَّثَنَا مُسَدَّدٌ، عَنْ عَبْدِ الْوَاحِدِ، حَدَّثَنَا الأَعْمَشُ، قَالَ سَمِعْتُ الْحَجَّاجَ، يَقُولُ عَلَى الْمِنْبَرِ السُّورَةُ الَّتِي يُذْكَرُ فِيهَا الْبَقَرَةُ، وَالسُّورَةُ الَّتِي يُذْكَرُ فِيهَا آلُ عِمْرَانَ، وَالسُّورَةُ الَّتِي يُذْكَرُ فِيهَا النِّسَاءُ. قَالَ فَذَكَرْتُ ذَلِكَ لإِبْرَاهِيمَ، فَقَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ أَنَّهُ كَانَ مَعَ ابْنِ مَسْعُودٍ ـ رضى الله عنه ـ حِينَ رَمَى جَمْرَةَ الْعَقَبَةِ، فَاسْتَبْطَنَ الْوَادِيَ، حَتَّى إِذَا حَاذَى بِالشَّجَرَةِ اعْتَرَضَهَا، فَرَمَى بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ، ثُمَّ قَالَ مِنْ هَا هُنَا وَالَّذِي لاَ إِلَهَ غَيْرُهُ قَامَ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 1750
In-book reference : Book 25, Hadith 228
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 806
(deprecated numbering scheme)

(139) Chapter: Not standing (for invocation) after doing Rami of Jamrat-ul-'Aqaba

(139) بَابُ مَنْ رَمَى جَمْرَةَ الْعَقَبَةِ وَلَمْ يَقِفْ

قَالَهُ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(140) Chapter: After doing Rami of the two Jamrat one should invoke Allah

(140) باب إِذَا رَمَى الْجَمْرَتَيْنِ يَقُومُ وَيُسْهِلُ مُسْتَقْبِلَ الْقِبْلَةِ

Narrated Salim:

Ibn `Umar used to do Rami of the Jamrat-ud-Dunya (the Jamra near to the Khaif mosque) with seven small stones and used to recite Takbir on throwing every pebble. He then would go ahead till he reached the level ground where he would stand facing the Qibla for a long time to invoke (Allah) while raising his hands (while invoking). Then he would do Rami of the Jamrat-ul-Wusta (middle Jamra) and then he would go to the left towards the middle ground, where he would stand facing the Qibla. He would remain standing there for a long period to invoke (Allah) while raising his hands, and would stand there for a long period. Then he would do Rami of the Jamrat-ul-Aqaba from the middle of the valley, but he would not stay by it, and then he would leave and say, "I saw the Prophet (ﷺ) doing like this."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى، حَدَّثَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّهُ كَانَ يَرْمِي الْجَمْرَةَ الدُّنْيَا بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ عَلَى إِثْرِ كُلِّ حَصَاةٍ، ثُمَّ يَتَقَدَّمُ حَتَّى يُسْهِلَ فَيَقُومَ مُسْتَقْبِلَ الْقِبْلَةِ فَيَقُومُ طَوِيلاً، وَيَدْعُو وَيَرْفَعُ يَدَيْهِ، ثُمَّ يَرْمِي الْوُسْطَى، ثُمَّ يَأْخُذُ ذَاتَ الشِّمَالِ فَيَسْتَهِلُ وَيَقُومُ مُسْتَقْبِلَ الْقِبْلَةِ فَيَقُومُ طَوِيلاً وَيَدْعُو وَيَرْفَعُ يَدَيْهِ، وَيَقُومُ طَوِيلاً، ثُمَّ يَرْمِي جَمْرَةَ ذَاتِ الْعَقَبَةِ مِنْ بَطْنِ الْوَادِي، وَلاَ يَقِفُ عِنْدَهَا ثُمَّ يَنْصَرِفُ فَيَقُولُ هَكَذَا رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَفْعَلُهُ.

Reference	: Sahih al-Bukhari 1751
In-book reference	: Book 25, Hadith 229
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 807

(141) Chapter: Invocation near Al-Jamrat-ud-Dunya and Al-Jamrat-ul-Wusta

(141) باب رَفْعِ الْيَدَيْنِ عِنْدَ جَمْرَةِ الدُّنْيَا وَالْوُسْطَى

Narrated Salim bin `Abdullah:

`Abdullah bin `Umar used to do Rami of the Jamrat-ud-Dunya with seven small pebbles and used to recite Takbir on throwing each stone. He, then, would proceed further till he reached the level ground, where he would stay for a long time, facing the Qibla to invoke (Allah) while raising his hands. Then he would do Rami of the Jamrat-ul-Wusta similarly and would go to the left towards the level ground, where he would stand for a long time facing the Qibla to invoke (Allah) while raising his hands. Then he would do Rami of the Jamrat-ul-Aqaba from the middle of the valley, but he would not stay by it. Ibn `Umar used to say, "I saw Allah's Messenger (ﷺ) doing like that."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ كَانَ يَرْمِي الْجَمْرَةَ الدُّنْيَا بِسَبْعِ حَصَيَاتٍ، ثُمَّ يُكَبِّرُ عَلَى إِثْرِ كُلِّ حَصَاةٍ، ثُمَّ يَتَقَدَّمُ فَيُسْهِلُ، فَيَقُومُ مُسْتَقْبِلَ الْقِبْلَةِ قِيَامًا طَوِيلاً، فَيَدْعُو وَيَرْفَعُ يَدَيْهِ، ثُمَّ يَرْمِي الْجَمْرَةَ الْوُسْطَى كَذَلِكَ، فَيَأْخُذُ ذَاتَ الشِّمَالِ فَيُسْهِلُ، وَيَقُومُ مُسْتَقْبِلَ الْقِبْلَةِ قِيَامًا طَوِيلاً، فَيَدْعُو وَيَرْفَعُ يَدَيْهِ، ثُمَّ يَرْمِي الْجَمْرَةَ ذَاتَ الْعَقَبَةِ مِنْ بَطْنِ الْوَادِي، وَلاَ يَقِفُ عِنْدَهَا، وَيَقُولُ هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَفْعَلُ.

Reference	: Sahih al-Bukhari 1752
In-book reference	: Book 25, Hadith 230
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 808

(142) Chapter: Invoking (Allah) near the two Jamrat

(142) باب الدُّعَاءِ عِنْدَ الْجَمْرَتَيْنِ

Narrated Az-Zuhri:

Whenever Allah's Messenger (ﷺ) stoned the Jamra near Mina Mosque, he would do Ramy of it with seven small pebbles and say Takbir on throwing each pebble. Then he would go ahead and stand facing the Qiblah with his hands raised, and invoke (Allah) and he sued to stand for a long period. Then he would come to the second Jamra (Al-Wusta) and stone it will seven small stones, reciting Takbir on throwing each stone. Then he would stand facing the Qiblah with raised hands to invoke (Allah). Then he would come to the Jamra near the 'Aqaba (Jamrat-ul-'Aqaba) and do Ramy of it with seven small pebbles, reciting Takbir on throwing each stone. he then would leave and not stay by it.

Narrated Az-Zuhri: I heard Salim bin 'Abdullah saying the same that his father said on the authority of the Prophet (ﷺ) (ﷺ). And Ibn 'Umar used to do the same.

وَقَالَ مُحَمَّدٌ حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا رَمَى الْجَمْرَةَ الَّتِي تَلِي مَسْجِدَ مِنًى يَرْمِيهَا بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ كُلَّمَا رَمَى بِحَصَاةٍ، ثُمَّ تَقَدَّمَ أَمَامَهَا فَوَقَفَ مُسْتَقْبِلَ الْقِبْلَةِ رَافِعًا يَدَيْهِ يَدْعُو، وَكَانَ يُطِيلُ الْوُقُوفَ، ثُمَّ يَأْتِي الْجَمْرَةَ الثَّانِيَةَ، فَيَرْمِيهَا بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ كُلَّمَا رَمَى بِحَصَاةٍ، ثُمَّ يَنْحَدِرُ ذَاتَ الْيَسَارِ مِمَّا يَلِي الْوَادِيَ، فَيَقِفُ مُسْتَقْبِلَ الْقِبْلَةِ رَافِعًا يَدَيْهِ يَدْعُو، ثُمَّ يَأْتِي الْجَمْرَةَ الَّتِي عِنْدَ الْعَقَبَةِ فَيَرْمِيهَا بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ عِنْدَ كُلِّ حَصَاةٍ، ثُمَّ يَنْصَرِفُ وَلاَ يَقِفُ عِنْدَهَا. قَالَ الزُّهْرِيُّ سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ مِثْلَ هَذَا عَنْ أَبِيهِ عَنِ النَّبِيِّ صلى الله عليه وسلم وَكَانَ ابْنُ عُمَرَ يَفْعَلُهُ.

Reference	: Sahih al-Bukhari 1753
In-book reference	: Book 25, Hadith 231
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 809

(143) Chapter: To perfume after Rami and to have head shaved before Tawaf-al-Ifada (143) باب الطِّيبِ بَعْدَ رَمْيِ الْجِمَارِ وَالْحَلْقِ قَبْلَ الإِفَاضَةِ

Narrated `Abdur-Rahman bin Al-Qasim:

I heard my father who was the best man of his age, saying, "I heard `Aisha saying, 'I perfumed Allah's Apostle with my own hands before finishing his Ihram while yet he has not performed Tawaf-al- Ifada.' She spread her hands (while saying so.)"

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ، أَنَّهُ سَمِعَ أَبَاهُ ـ وَكَانَ أَفْضَلَ أَهْلِ زَمَانِهِ ـ يَقُولُ سَمِعْتُ عَائِشَةَ ـ رضى الله عنها ـ تَقُولُ طَيَّبْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم بِيَدَىَّ هَاتَيْنِ حِينَ أَحْرَمَ، وَلِحِلِّهِ حِينَ أَحَلَّ، قَبْلَ أَنْ يَطُوفَ. وَبَسَطَتْ يَدَيْهَا.

Reference	: Sahih al-Bukhari 1754
In-book reference	: Book 25, Hadith 232
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 809

(144) Chapter: Tawaf-al-Wada' (144) باب طَوَافِ الْوَدَاعِ

Narrated Ibn `Abbas:

The people were ordered to perform the Tawaf of the Ka`ba (Tawaf-al-Wada`) as the lastly thing, before leaving (Mecca), except the menstruating women who were excused.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ أُمِرَ النَّاسُ أَنْ يَكُونَ آخِرُ عَهْدِهِمْ بِالْبَيْتِ، إِلاَّ أَنَّهُ خُفِّفَ عَنِ الْحَائِضِ.

Reference	: Sahih al-Bukhari 1755
In-book reference	: Book 25, Hadith 233

USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 2, Book 26, Hadith 810

Narrated Anas bin Malik:

The Prophet (ﷺ) offered the Zuhr, `Asr, Maghrib and the `Isha' prayers and slept for a while at a place called Al-Muhassab and then rode to the Ka`ba and performed Tawaf round it .

حَدَّثَنَا أَصْبَغُ بْنُ الْفَرَجِ، أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ قَتَادَةَ، أَنَّ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ حَدَّثَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى الظُّهْرَ وَالْعَصْرَ، وَالْمَغْرِبَ وَالْعِشَاءَ، ثُمَّ رَقَدَ رَقْدَةً بِالْمُحَصَّبِ، ثُمَّ رَكِبَ إِلَى الْبَيْتِ فَطَافَ بِهِ‏.‏ تَابَعَهُ اللَّيْثُ حَدَّثَنِي خَالِدٌ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، أَنَّ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ حَدَّثَهُ عَنِ النَّبِيِّ صلى الله عليه وسلم‏.‏

Reference : Sahih al-Bukhari 1756
In-book reference : Book 25, Hadith 234
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 2, Book 26, Hadith 811

(145) Chapter: If a woman gets her menses after Tawaf-al-Ifada

(145) باب إِذَا حَاضَتِ الْمَرْأَةُ بَعْدَ مَا أَفَاضَتْ

Narrated `Aisha:

Safiya bint Huyay, the wife of the Prophet (ﷺ) got her menses, and Allah's Messenger (ﷺ) was informed of that. He said, "Would she delay us?" The people said, "She has already performed Tawaf-al-Ifada." He said, "Therefore she will not (delay us)."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ صَفِيَّةَ بِنْتَ حُيَىٍّ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم حَاضَتْ، فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ ‏"‏ أَحَابِسَتُنَا هِيَ ‏"‏‏.‏ قَالُوا إِنَّهَا قَدْ أَفَاضَتْ‏.‏ قَالَ ‏"‏ فَلاَ إِذًا ‏"‏‏.‏

Reference : Sahih al-Bukhari 1757
In-book reference : Book 25, Hadith 235
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 2, Book 26, Hadith 812

Narrated `Ikrima:

The people of Medina asked Ibn `Abbas about a woman who got her menses after performing Tawafal- Ifada. He said, "She could depart (from Mecca)." They said, "We will not act on your verdict and ignore the verdict of Zaid." Ibn `Abbas said, "When you reach Medina, inquire about it." So, when they reached Medina they asked (about that). One of those whom they asked was Um Sulaim. She told them the narration of Safiya (812).

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، أَنَّ أَهْلَ الْمَدِينَةِ، سَأَلُوا ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ عَنِ امْرَأَةٍ، طَافَتْ ثُمَّ حَاضَتْ، قَالَ لَهُمْ تَنْفِرُ‏.‏ قَالُوا لاَ نَأْخُذُ بِقَوْلِكَ وَنَدَعَ قَوْلَ زَيْدٍ‏.‏ قَالَ إِذَا قَدِمْتُمُ الْمَدِينَةَ فَسَلُوا‏.‏ فَقَدِمُوا الْمَدِينَةَ فَسَأَلُوا، فَكَانَ فِيمَنْ سَأَلُوا أُمُّ سُلَيْمٍ، فَذَكَرَتْ حَدِيثَ صَفِيَّةَ‏.‏ رَوَاهُ خَالِدٌ وَقَتَادَةُ عَنْ عِكْرِمَةَ‏.‏

Reference : Sahih al-Bukhari 1758, 1759
In-book reference : Book 25, Hadith 236
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 2, Book 26, Hadith 813

Narrated Ibn `Abbas:

A menstruating woman was allowed to leave Mecca if she had done Tawaf-al-Ifada. Tawus (a subnarrator) said from his father, "I heard Ibn `Umar saying that she would not depart. Then later I heard him saying that the Prophet (ﷺ) had allowed them (menstruating women) to depart."

حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ رُخِّصَ لِلْحَائِضِ أَنْ تَنْفِرَ إِذَا أَفَاضَتْ. قَالَ وَسَمِعْتُ ابْنَ عُمَرَ، يَقُولُ إِنَّهَا لاَ تَنْفِرُ. ثُمَّ سَمِعْتُهُ يَقُولُ بَعْدُ إِنَّ النَّبِيَّ صلى الله عليه وسلم رَخَّصَ لَهُنَّ.

Reference	: Sahih al-Bukhari 1760, 1761
In-book reference	: Book 25, Hadith 237
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 814

Narrated `Aisha:

We set out with the Prophet (ﷺ) with the intention of performing Hajj only. The Prophet (ﷺ) reached Mecca and performed Tawaf of the Ka`ba and between Safa and Marwa and did not finish the Ihram, because he had the Hadi with him. His companions and his wives performed Tawaf (of the Ka`ba and between Safa and Marwa), and those who had no Hadi with them finished their Ihram. I got the menses and performed all the ceremonies of Hajj. So, when the Night of Hasba (night of departure) came, I said, "O Allah's Messenger (ﷺ)! All your companions are returning with Hajj and `Umra except me." He asked me, "Didn't you perform Tawaf of the Ka`ba (Umra) when you reached Mecca?" I said, "No." He said, "Go to Tan`im with your brother `Abdur-Rahman, and assume Ihram for `Umra and I will wait for you at such and such a place." So I went with `Abdur-Rahman to Tan`im and assumed Ihram for `Umra. Then Safiya bint Huyay got menses. The Prophet (ﷺ) said, " 'Aqra Halqa! You will detain us! Didn't you perform Tawaf-al-Ifada on the Day of Nahr (slaughtering)?" She said, "Yes, I did." He said, "Then there is no harm, depart." So I met the Prophet (ﷺ) when he was ascending the heights towards Mecca and I was descending, or vice-versa.

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ خَرَجْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم وَلاَ نُرَى إِلاَّ الْحَجَّ، فَقَدِمَ النَّبِيُّ صلى الله عليه وسلم فَطَافَ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، وَلَمْ يَحِلَّ وَكَانَ مَعَهُ الْهَدْىُ، فَطَافَ مَنْ كَانَ مَعَهُ مِنْ نِسَائِهِ وَأَصْحَابِهِ، وَحَلَّ مِنْهُمْ مَنْ لَمْ يَكُنْ مَعَهُ الْهَدْىُ، فَحَاضَتْ هِيَ، فَنَسَكْنَا مَنَاسِكَنَا مِنْ حَجِّنَا، فَلَمَّا كَانَ لَيْلَةُ الْحَصْبَةِ لَيْلَةُ النَّفْرِ، قَالَتْ يَا رَسُولَ اللَّهِ كُلُّ أَصْحَابِكَ يَرْجِعُ بِحَجٍّ وَعُمْرَةٍ غَيْرِي. قَالَ " مَا كُنْتِ تَطُوفِي بِالْبَيْتِ لَيَالِيَ قَدِمْنَا ". قُلْتُ لاَ. قَالَ " فَاخْرُجِي مَعَ أَخِيكِ إِلَى التَّنْعِيمِ فَأَهِلِّي بِعُمْرَةٍ، وَمَوْعِدُكِ مَكَانَ كَذَا وَكَذَا ". فَخَرَجْتُ مَعَ عَبْدِ الرَّحْمَنِ إِلَى التَّنْعِيمِ، فَأَهْلَلْتُ بِعُمْرَةٍ، وَحَاضَتْ صَفِيَّةُ بِنْتُ حُيَىٍّ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " عَقْرَى حَلْقَى، إِنَّكِ لَحَابِسَتُنَا، أَمَا كُنْتِ طُفْتِ يَوْمَ النَّحْرِ ". قَالَتْ بَلَى. قَالَ " فَلاَ بَأْسَ. انْفِرِي ". فَلَقِيتُهُ مُصْعِدًا عَلَى أَهْلِ مَكَّةَ، وَأَنَا مُنْهَبِطَةٌ، أَوْ أَنَا مُصْعِدَةٌ، وَهُوَ مُنْهَبِطٌ. وَقَالَ مُسَدَّدٌ قُلْتُ لاَ. تَابَعَهُ جَرِيرٌ عَنْ مَنْصُورٍ فِي قَوْلِهِ لاَ.

Reference	: Sahih al-Bukhari 1762
In-book reference	: Book 25, Hadith 238
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 815

(146) Chapter: 'Asr prayer at Abtah on the day of departure from Mina (Day of Nafr) (146) باب مَنْ صَلَّى الْعَصْرَ يَوْمَ النَّفْرِ بِالأَبْطَحِ

Narrated `Abdul-Aziz bin Rufai:

I asked Anas bin Malik, "Tell me something you have observed about the Prophet (ﷺ) concerning where he offered the Zuhr prayer on the Day of Tarwiya (8th Dhul-Hijja)." Anas replied, "He offered it at Mina." I said, "Where did he offer the `Asr prayer on the Day of Nafr (day of departure from Mina)?" He replied, "At Al-Abtah," and added, "You should do as your leaders do."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، قَالَ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ أَخْبِرْنِي بِشَىْءٍ، عَقَلْتَهُ عَنِ النَّبِيِّ صلى الله عليه وسلم أَيْنَ صَلَّى الظُّهْرَ يَوْمَ التَّرْوِيَةِ قَالَ بِمِنًى. قُلْتُ فَأَيْنَ صَلَّى الْعَصْرَ يَوْمَ النَّفْرِ قَالَ بِالأَبْطَحِ. افْعَلْ كَمَا يَفْعَلُ أُمَرَاؤُكَ.

Reference : Sahih al-Bukhari 1763
In-book reference : Book 25, Hadith 239
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 816
(deprecated numbering scheme)

Narrated Anas bin Malik:

The Prophet (ﷺ) offered the Zuhr, `Asr, Maghrib and `Isha' prayers and slept for a while at a place called Al-Mahassab and then he rode towards the Ka`ba and performed Tawaf (al-Wada`).

حَدَّثَنَا عَبْدُ الْمُتَعَالِ بْنُ طَالِبٍ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ قَتَادَةَ، حَدَّثَهُ عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ حَدَّثَهُ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ صَلَّى الظُّهْرَ وَالْعَصْرَ، وَالْمَغْرِبَ وَالْعِشَاءَ، وَرَقَدَ رَقْدَةً بِالْمُحَصَّبِ، ثُمَّ رَكِبَ إِلَى الْبَيْتِ فَطَافَ بِهِ.

Reference : Sahih al-Bukhari 1764
In-book reference : Book 25, Hadith 240
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 817
(deprecated numbering scheme)

(147) Chapter: Al-Muhassab

(147) باب الْمُحَصَّبِ

Narrated `Aisha:

It (i.e. Al-Abtah) was a place where the Prophet (ﷺ) used to camp so that it might be easier for him to depart.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ إِنَّمَا كَانَ مَنْزِلٌ يَنْزِلُهُ النَّبِيُّ صلى الله عليه وسلم لِيَكُونَ أَسْمَحَ لِخُرُوجِهِ. يَعْنِي بِالأَبْطَحِ.

Reference : Sahih al-Bukhari 1765
In-book reference : Book 25, Hadith 241
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 818
(deprecated numbering scheme)

Narrated Ibn `Abbas:

Staying at Al-Mahassab is not one of the ceremonies (of Hajj), but Al-Mahassab is a place where Allah's Messenger (ﷺ) camped (during his Hajjat-al-Wida).

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ عَمْرٌو عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ لَيْسَ التَّحْصِيبُ بِشَىْءٍ، إِنَّمَا هُوَ مَنْزِلٌ نَزَلَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 1766
In-book reference : Book 25, Hadith 242
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 819
(deprecated numbering scheme)

(148) Chapter: To camp at Dhi-Tuwa before entering Makkah and at Al-Bathaâ€™ on returning from Makkah

(148) باب النُّزُولِ بِذِي طُوًى قَبْلَ أَنْ يَدْخُلَ مَكَّةَ، وَالنُّزُولِ بِالْبَطْحَاءِ الَّتِي بِذِي الْحُلَيْفَةِ إِذَا رَجَعَ مِنْ مَكَّةَ

Narrated Nafi`:

Ibn `Umar used to spend the night at Dhi-Tuwa in between the two Thaniyas and then he would enter Mecca through the Thaniya which is at the higher region of Mecca, and whenever he came to Mecca for Hajj or `Umra, he never made his she camel kneel down except near the gate of the Masjid (Sacred Mosque) and then he would enter (it) and go to the Black (stone) Corner and start from there circumambulating the Ka`ba seven times: hastening in the first three rounds (Ramal) and walking in the last four. On finishing, he would offer two rak`at prayer and set

out to perform Tawaf between Safa and Marwa before returning to his dwelling place. On returning (to Medina) from Hajj or `Umra, he used to make his camel kneel down at Al-Batha which is at Dhul-Hulaifa, the place where the Prophet used to make his camel kneel down.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَبُو ضَمْرَةَ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ ـ رضى الله عنهما ـ كَانَ يَبِيتُ بِذِي طُوًى بَيْنَ الثَّنِيَّتَيْنِ، ثُمَّ يَدْخُلُ مِنَ الثَّنِيَّةِ الَّتِي بِأَعْلَى مَكَّةَ، وَكَانَ إِذَا قَدِمَ مَكَّةَ حَاجًّا أَوْ مُعْتَمِرًا لَمْ يُنِخْ نَاقَتَهُ إِلاَّ عِنْدَ باب الْمَسْجِدِ، ثُمَّ يَدْخُلُ فَيَأْتِي الرُّكْنَ الأَسْوَدَ فَيَبْدَأُ بِهِ، ثُمَّ يَطُوفُ سَبْعًا ثَلاَثًا سَعْيًا، وَأَرْبَعًا مَشْيًا، ثُمَّ يَنْصَرِفُ فَيُصَلِّي سَجْدَتَيْنِ، ثُمَّ يَنْطَلِقُ قَبْلَ أَنْ يَرْجِعَ إِلَى مَنْزِلِهِ، فَيَطُوفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَكَانَ إِذَا صَدَرَ عَنِ الْحَجِّ أَوِ الْعُمْرَةِ أَنَاخَ بِالْبَطْحَاءِ الَّتِي بِذِي الْحُلَيْفَةِ الَّتِي كَانَ النَّبِيُّ صلى الله عليه وسلم يُنِيخُ بِهَا.

Reference	: Sahih al-Bukhari 1767
In-book reference	: Book 25, Hadith 243
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 820

(149) Chapter: Staying at Dhi-Tuwa on returning from Makkah

(149) بَابُ مَنْ نَزَلَ بِذِي طُوًى إِذَا رَجَعَ مِنْ مَكَّةَ

Narrated Khalid bin Al-Harith:

'Ubaidullah was asked about Al Mahassab. 'Ubaidullah narrated: Nafi` said, 'Allah's Messenger (ﷺ)s, `Umar and Ibn `Umar camped there." Nafi` added, "Ibn `Umar used to offer the Zuhr and `Asr prayers at it (i.e. Al-Mahassab)." I think he mentioned the Maghrib prayer also. I said, "I don't doubt about `Isha' (i.e. he used to offer it there also), and he used to sleep there for a while. He used to say, 'The Prophet (ﷺ) used to do the same.' "

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، قَالَ سُئِلَ عُبَيْدُ اللَّهِ عَنِ الْمُحَصَّبِ، فَحَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ،، قَالَ نَزَلَ بِهَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَعُمَرُ وَابْنُ عُمَرَ. وَعَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ ـ رضى الله عنهما ـ كَانَ يُصَلِّي بِهَا ـ يَعْنِي الْمُحَصَّبَ ـ الظُّهْرَ وَالْعَصْرَ ـ أَحْسِبُهُ قَالَ وَالْمَغْرِبَ. قَالَ خَالِدٌ لاَ أَشُكُّ فِي الْعِشَاءِ، وَيَهْجَعُ هَجْعَةً، وَيَذْكُرُ ذَلِكَ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 1768
In-book reference	: Book 25, Hadith 244
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 821

Narrated Nafi':

Whenver Ibn 'Umar (ra) approached (Makkah) he used to pass the night at Dhi-Tuwa till dawn, and then he would enter Makkah. On his return, he used to pass by Dhi-Tuwa and pass the night there till dawn, and he used to say that the Prophet (ﷺ) (ﷺ) used to do the same.

وَقَالَ مُحَمَّدُ بْنُ عِيسَى حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّهُ كَانَ إِذَا أَقْبَلَ بَاتَ بِذِي طُوًى، حَتَّى إِذَا أَصْبَحَ دَخَلَ، وَإِذَا نَفَرَ مَرَّ بِذِي طُوًى وَبَاتَ بِهَا حَتَّى يُصْبِحَ، وَكَانَ يَذْكُرُ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَفْعَلُ ذَلِكَ.

Reference	: Sahih al-Bukhari 1769
In-book reference	: Book 25, Hadith 245
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 821

(150) Chapter: Trading during the time of Hajj

(150) باب التِّجَارَةِ أَيَّامَ الْمَوْسِمِ وَالْبَيْعِ فِي أَسْوَاقِ الْجَاهِلِيَّةِ

Narrated Ibn ' `Abbas:

Dhul-Majaz and `Ukaz were the markets of the people during the Pre-Islamic period of ignorance. When the people embraced Islam, they disliked to do bargaining there till the following Holy Verses were revealed:-- There is no harm for you If you seek of the bounty Of your Lord (during Hajj by trading, etc.) (2.198)

حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْثَمِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ عَمْرُو بْنُ دِينَارٍ قَالَ ابْنُ عَبَّاسٍ ـ رضى الله عنهما ـ كَانَ ذُو الْمَجَازِ وَعُكَاظٌ مَتْجَرَ النَّاسِ فِي الْجَاهِلِيَّةِ، فَلَمَّا جَاءَ الإِسْلاَمُ كَأَنَّهُمْ كَرِهُوا ذَلِكَ حَتَّى نَزَلَتْ {لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلاً مِنْ رَبِّكُمْ} فِي مَوَاسِمِ الْحَجِّ.

Reference	: Sahih al-Bukhari 1770
In-book reference	: Book 25, Hadith 246
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 822

(151) Chapter: To depart from Al-Muhassab in the night

(151) باب الإِدْلاَجِ مِنَ الْمُحَصَّبِ

Narrated `Aisha:

Safiya got her menses on the night of Nafr (departure from Hajj), and she said, "I see that I will detain you." The Prophet (ﷺ) said, "Aqra Halqa! Did she perform the Tawaf on the Day of Nahr (slaughtering)?" Somebody replied in the affirmative. He said, "Then depart." (Different narrators mentioned that) `Aisha said, "We set out with Allah''s Apostle (from Medina) with the intention of performing Hajj only. When we reached Mecca, he ordered us to finish the Ihram. When it was the night of Nafr (departure), Safiya bint Huyay got her menses. The Prophet (ﷺ) said, "Halqa Aqra! I think that she will detain you," and added, "Did you perform the Tawaf (Al-Ifada) on the Day of Nahr (slaughtering)?" She replied, "Yes." He said, "Then depart." I said, "O Allah''s Apostle! I have not (done the Umra)." He replied, "Perform `Umra from Tan`im." My brother went with me and we came across the Prophet (ﷺ) in the last part of the night. He said, "Wait at such and such a place."

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنِي إِبْرَاهِيمُ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ حَاضَتْ صَفِيَّةُ لَيْلَةَ النَّفْرِ، فَقَالَتْ مَا أُرَانِي إِلاَّ حَابِسَتَكُمْ. قَالَ النَّبِيُّ صلى الله عليه وسلم " عَقْرَى حَلْقَى أَطَافَتْ يَوْمَ النَّحْرِ ". قِيلَ نَعَمْ. قَالَ " فَانْفِرِي ". قَالَ أَبُو عَبْدِ اللَّهِ وَزَادَنِي مُحَمَّدٌ حَدَّثَنَا مُحَاضِرٌ، حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم لاَ نَذْكُرُ إِلاَّ الْحَجَّ، فَلَمَّا قَدِمْنَا أَمَرَنَا أَنْ نَحِلَّ، فَلَمَّا كَانَتْ لَيْلَةُ النَّفْرِ حَاضَتْ صَفِيَّةُ بِنْتُ حُيَىٍّ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " حَلْقَى عَقْرَى، مَا أُرَاهَا إِلاَّ حَابِسَتَكُمْ ". ثُمَّ قَالَ " كُنْتِ طُفْتِ يَوْمَ النَّحْرِ ". قَالَتْ نَعَمْ. قَالَ " فَانْفِرِي ". قُلْتُ يَا رَسُولَ اللَّهِ. إِنِّي لَمْ أَكُنْ حَلَلْتُ. قَالَ " فَاعْتَمِرِي مِنَ التَّنْعِيمِ ". فَخَرَجَ مَعَهَا أَخُوهَا، فَلَقِينَاهُ مُدَّلِجًا. فَقَالَ " مَوْعِدُكِ مَكَانَ كَذَا وَكَذَا ".

Reference	: Sahih al-Bukhari 1771, 1772
In-book reference	: Book 25, Hadith 247
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 2, Book 26, Hadith 823

26 - The Book of `Umrah (Minor pilgrimage) (1773 - 1805)

كتاب العمرة

(1) Chapter: 'Umra and its superiority

(1) اب وُجُوبِ الْعُمْرَةِ وَفَضْلِهَا

وَقَالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا لَيْسَ أَحَدٌ إِلاَّ وَعَلَيْهِ حَجَّةٌ وَعُمْرَةٌ.

وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا إِنَّهَا لَقَرِينَتُهَا فِي كِتَابِ اللَّهِ: {وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ}.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "(The performance of) `Umra is an expiation for the sins committed (between it and the previous one). And the reward of Hajj Mabrur (the one accepted by Allah) is nothing except Paradise."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلاَّ الْجَنَّةُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 1773
In-book reference	: Book 26, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 27, Hadith 1

(2) Chapter: 'Umra before Hajj

(2) باب مَنِ اعْتَمَرَ قَبْلَ الْحَجِّ

Narrated Ibn Juraij:

`Ikrima bin Khalid asked Ibn `Umar about performing `Umra before Hajj. Ibn `Umar replied, "There is no harm in it." `Ikrima said, "Ibn `Umar also said, 'The Prophet (ﷺ) had performed `Umra before performing Hajj.'"

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَنَّ عِكْرِمَةَ بْنَ خَالِدٍ، سَأَلَ ابْنَ عُمَرَ ـ رضى الله عنهما ـ عَنِ الْعُمْرَةِ، قَبْلَ الْحَجِّ فَقَالَ لاَ بَأْسَ‏.‏ قَالَ عِكْرِمَةُ قَالَ ابْنُ عُمَرَ اعْتَمَرَ النَّبِيُّ صلى الله عليه وسلم قَبْلَ أَنْ يَحُجَّ‏.‏ وَقَالَ إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ ابْنِ إِسْحَاقَ حَدَّثَنِي عِكْرِمَةُ بْنُ خَالِدٍ سَأَلْتُ ابْنَ عُمَرَ مِثْلَهُ‏.‏

Reference	: Sahih al-Bukhari 1774
In-book reference	: Book 26, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 27, Hadith 2

Narrated `Ikrima bin Khalid:

"I asked Ibn `Umar the same (as above).

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو عَاصِمٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ عِكْرِمَةُ بْنُ خَالِدٍ سَأَلْتُ ابْنَ عُمَرَ ـ رضى الله عنه ـ مِثْلَهُ‏.‏

Reference	: Sahih al-Bukhari 1774
In-book reference	: Book 26, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 27, Hadith 3

(3) Chapter: How many times did the Prophet (saws) perform 'Umra ?

(3) باب كَمِ اعْتَمَرَ النَّبِيُّ صلى الله عليه وسلم

Narrated Mujahid:

Urwa bin Az-Zubair and I entered the Mosque (of the Prophet) and saw `Abdullah bin `Umar sitting near the dwelling place of Aisha and some people were offering the Duha prayer. We asked him about their prayer and he replied that it was a heresy. He (Urwa) then asked him how many times the Prophet (ﷺ) had performed `Umra. He replied, 'Four times; one of them was in the month of Rajab." We disliked to contradict him. Then we heard `Aisha, the Mother of faithful believers cleaning her teeth with Siwak in the dwelling place. 'Urwa said, "O Mother! O Mother of the believers! Don't you hear what Abu `Abdur Rahman is saying?" She said, "What does he say?" 'Urwa said, "He says that Allah's Messenger (ﷺ) performed four `Umra and one of them was in the month of Rajab." `Aisha said, "May Allah be merciful to Abu `Abdur Rahman! The Prophet (ﷺ) did not perform any `Umra except that he was with him, and he never performed any `Umra in Rajab."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، قَالَ دَخَلْتُ أَنَا وَعُرْوَةُ بْنُ الزُّبَيْرِ الْمَسْجِدَ، فَإِذَا عَبْدُ اللَّهِ بْنُ عُمَرَ ـ رضى الله عنهما ـ جَالِسٌ إِلَى حُجْرَةِ عَائِشَةَ، وَإِذَا نَاسٌ يُصَلُّونَ فِي الْمَسْجِدِ صَلاَةَ الضُّحَى. قَالَ فَسَأَلْنَاهُ عَنْ صَلاَتِهِمْ. فَقَالَ بِدْعَةٌ. ثُمَّ قَالَ لَهُ كَمِ اعْتَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ أَرْبَعً إِحْدَاهُنَّ فِي رَجَبٍ، فَكَرِهْنَا أَنْ نَرُدَّ عَلَيْهِ. قَالَ وَسَمِعْنَا اسْتِنَانَ، عَائِشَةَ أُمِّ الْمُؤْمِنِينَ فِي الْحُجْرَةِ، فَقَالَ عُرْوَةُ يَا أُمَّاهُ، يَا أُمَّ الْمُؤْمِنِينَ. أَلاَ تَسْمَعِينَ مَا يَقُولُ أَبُو عَبْدِ الرَّحْمَنِ. قَالَتْ مَا يَقُولُ قَالَ يَقُولُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم اعْتَمَرَ أَرْبَعَ عُمَرَاتٍ إِحْدَاهُنَّ فِي رَجَبٍ. قَالَتْ يَرْحَمُ اللَّهُ أَبَا عَبْدِ الرَّحْمَنِ، مَا اعْتَمَرَ عُمْرَةً إِلاَّ وَهُوَ شَاهِدُهُ، وَمَا اعْتَمَرَ فِي رَجَبٍ قَطُّ.

Reference	: Sahih al-Bukhari 1775, 1776
In-book reference	: Book 26, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 27, Hadith 4

Narrated 'Urwa bin Az-Zubair:

I asked `Aisha (whether the Prophet (ﷺ) had performed `Umra in Rajab). She replied, "Allah's Messenger (ﷺ) never performed any `Umra in Rajab."

حَدَّثَنَا أَبُو عَاصِمٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَطَاءٌ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، قَالَ سَأَلْتُ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ مَا اعْتَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي رَجَبٍ.

Reference	: Sahih al-Bukhari 1777
In-book reference	: Book 26, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 27, Hadith 5

Narrated Qatada:

I asked Anas how many times the Prophet (ﷺ) had performed `Umra. He replied, "Four times. 1. `Umra of Hudaibiya in Dhi-l-Qa'da when the pagans hindered him; 2. `Umra in the following year in Dhi-l- Qa'da after the peace treaty with them (the pagans); 3. `Umra from Al-Ja'rana where he distributed the war booty." I think he meant the booty (of the battle) of Hunain. I asked, "How many times did he perform Hajj?" He (Anas) replied, "Once. "

حَدَّثَنَا حَسَّانُ بْنُ حَسَّانٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، سَأَلْتُ أَنَسًا ـ رضى الله عنه ـ كَمِ اعْتَمَرَ النَّبِيُّ صلى الله عليه وسلم قَالَ أَرْبَعٌ عُمْرَةُ الْحُدَيْبِيَةِ فِي ذِي الْقَعْدَةِ، حَيْثُ صَدَّهُ الْمُشْرِكُونَ، وَعُمْرَةٌ مِنَ الْعَامِ الْمُقْبِلِ فِي ذِي الْقَعْدَةِ، حَيْثُ صَالَحَهُمْ، وَعُمْرَةُ الْجِعْرَانَةِ إِذْ قَسَمَ غَنِيمَةَ أُرَاهُ حُنَيْنٍ. قُلْتُ كَمْ حَجَّ قَالَ وَاحِدَةً.

Reference	: Sahih al-Bukhari 1778
In-book reference	: Book 26, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 27, Hadith 6

Narrated Qatada:

I asked Anas (about the Prophet's `Umra) and he replied, "The Prophet (ﷺ) performed `Umra when the pagans made him return, and Umra of al-Hudaibiya (the next year), and another `Umra in Dhi-l-Qa'da, and another `Umra in combination with his Hajj."

حَدَّثَنَا أَبُو الْوَلِيدِ، هِشَامُ بْنُ عَبْدِ الْمَلِكِ حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، قَالَ سَأَلْتُ أَنَسًا ـ رضى الله عنه ـ فَقَالَ اعْتَمَرَ النَّبِيُّ صلى الله عليه وسلم حَيْثُ رَدُّوهُ، وَمِنَ الْقَابِلِ عُمْرَةَ الْحُدَيْبِيَةِ، وَعُمْرَةً فِي ذِي الْقَعْدَةِ وَعُمْرَةً مَعَ حَجَّتِهِ.

Reference	: Sahih al-Bukhari 1779
In-book reference	: Book 26, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 27, Hadith 7

Narrated Hammam:

The Prophet (ﷺ) performed four `Umra (three) in Dhi-l-Qa'da except the (one) `Umra which he performed with his Hajj: His `Umra from Al-hudaibiya, and the one of the following year, and the one from Al- Jr'rana where he distributed the booty (of the battle) of Hunain, and another `Umra with his Hajj.

حَدَّثَنَا هُدْبَةُ، حَدَّثَنَا هَمَّامٌ، وَقَالَ، اعْتَمَرَ أَرْبَعَ عُمَرٍ فِي ذِي الْقَعْدَةِ إِلاَّ الَّتِي اعْتَمَرَ مَعَ حَجَّتِهِ عُمْرَتَهُ مِنَ الْحُدَيْبِيَةِ، وَمِنَ الْعَامِ الْمُقْبِلِ، وَمِنَ الْجِعْرَانَةِ، حَيْثُ قَسَمَ غَنَائِمَ حُنَيْنٍ، وَعُمْرَةً مَعَ حَجَّتِهِ.

Reference	: Sahih al-Bukhari 1780
In-book reference	: Book 26, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 27, Hadith 8

Narrated Abu 'Is-haq:

I asked Masruq, `Ata' and Mujahid (about the `Umra of Allah's Messenger (ﷺ)). They said, "Allah's Messenger (ﷺ) had performed `Umra in Dhi-l-Qa'da before he performed Hajj." I heard Al-Bara' bin `Azib saying, "Allah's Messenger (ﷺ) had performed `Umra in Dhi-l-Qa'da twice before he performed Hajj."

حَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ، حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَأَلْتُ مَسْرُوقًا وَعَطَاءً وَمُجَاهِدًا. فَقَالُوا اعْتَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي ذِي الْقَعْدَةِ قَبْلَ أَنْ يَحُجَّ. وَقَالَ سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ ـ رضى الله عنهما ـ يَقُولُ اعْتَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي ذِي الْقَعْدَةِ، قَبْلَ أَنْ يَحُجَّ مَرَّتَيْنِ.

Reference	: Sahih al-Bukhari 1781
In-book reference	: Book 26, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 27, Hadith 9

(4) Chapter: 'Umra in (the month of) Ramadan

(4) باب عُمْرَةٍ فِي رَمَضَانَ

Narrated Ata:

I heard Ibn `Abbas saying, "Allah's Messenger (ﷺ) asked an Ansari woman (Ibn `Abbas named her but `Ata' forgot her name), 'What prevented you from performing Hajj with us?' She replied, 'We have a camel and the father of so-and-so and his son (i.e. her husband and her son) rode it and left one camel for us to use for irrigation.' He said (to her), 'Perform `Umra when Ramadan comes, for `Umra in Ramadan is equal to Hajj (in reward),' or said something similar."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ يُخْبِرُنَا يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لاِمْرَأَةٍ مِنَ الأَنْصَارِ سَمَّاهَا ابْنُ عَبَّاسٍ، فَنَسِيتُ اسْمَهَا " مَا مَنَعَكِ أَنْ تَحُجِّي مَعَنَا ". قَالَتْ كَانَ لَنَا نَاضِحٌ فَرَكِبَهُ أَبُو فُلاَنٍ وَابْنُهُ ـ لِزَوْجِهَا وَابْنِهَا ـ وَتَرَكَ نَاضِحًا نَنْضَحُ عَلَيْهِ قَالَ " فَإِذَا كَانَ رَمَضَانُ اعْتَمِرِي فِيهِ فَإِنَّ عُمْرَةً فِي رَمَضَانَ حَجَّةٌ ". أَوْ نَحْوًا مِمَّا قَالَ.

Reference	: Sahih al-Bukhari 1782
In-book reference	: Book 26, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 27, Hadith 10

(5) Chapter: 'Umra on the night of departure from Mina after Hajj and on other nights

(5) باب الْعُمْرَةِ لَيْلَةَ الْحَصْبَةِ وَغَيْرِهَا

Narrated Aisha:

We set out along with Allah's Messenger (ﷺ) shortly before the appearance of the new moon (crescent) of the month of Dhi-l-Hijja and he said to us, "Whoever wants to assume Ihram for Hajj may do so; and whoever wants to assume Ihram for `Umra may do so. Hadn't I brought the Hadi (animal for sacrificing) (with me), I would have assumed Ihram for `Umra." (`Aisha added,): So some of us assumed Ihram for `Umra while the others for Hajj. I was amongst those who assumed Ihram for `Umra. The day of `Arafat approached and I was still menstruating. I complained to the Prophet (ﷺ) (about that) and he said, "Abandon your `Umra, undo and comb your hair, and assume Ihram for Hajj;." When it was the night of Hasba, he sent `Abdur Rahman with me to at-Tan`im and I assumed Ihram for `Umra (and performed it) in lieu of my missed `Umra.

حَدَّثَنَا مُحَمَّدُ بْنُ سَلاَمٍ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مُوَافِينَ لِهِلاَلِ ذِي الْحَجَّةِ فَقَالَ لَنَا " مَنْ أَحَبَّ مِنْكُمْ أَنْ يُهِلَّ بِالْحَجِّ فَلْيُهِلَّ وَمَنْ أَحَبَّ أَنْ يُهِلَّ بِعُمْرَةٍ فَلْيُهِلَّ بِعُمْرَةٍ، فَلَوْلاَ أَنِّي أَهْدَيْتُ لأَهْلَلْتُ بِعُمْرَةٍ ". قَالَتْ فَمِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَّ بِحَجٍّ، وَكُنْتُ مِمَّنْ أَهَلَّ بِعُمْرَةٍ، فَأَظَلَّنِي يَوْمُ عَرَفَةَ، وَأَنَا حَائِضٌ، فَشَكَوْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ " ارْفُضِي عُمْرَتَكِ، وَانْقُضِي رَأْسَكِ وَامْتَشِطِي، وَأَهِلِّي بِالْحَجِّ ". فَلَمَّا كَانَ لَيْلَةُ الْحَصْبَةِ أَرْسَلَ مَعِي عَبْدَ الرَّحْمَنِ إِلَى التَّنْعِيمِ، فَأَهْلَلْتُ بِعُمْرَةٍ مَكَانَ عُمْرَتِي.

Reference	: Sahih al-Bukhari 1783
In-book reference	: Book 26, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 27, Hadith 11

(6) Chapter: 'Umra from At-Tan'im

(6) باب عُمْرَةِ التَّنْعِيمِ

Narrated `Amr bin Aus:

`Abdur-Rahman bin Abu Bakr told me that the Prophet (ﷺ) had ordered him to let `Aisha ride behind him and to make he perform `Umra from at-Tan`im.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، سَمِعَ عَمْرَو بْنَ أَوْسٍ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ ـ رضى الله عنهما ـ أَخْبَرَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَهُ أَنْ يُرْدِفَ عَائِشَةَ، وَيُعْمِرَهَا مِنَ التَّنْعِيمِ. قَالَ سُفْيَانُ مَرَّةً سَمِعْتُ عَمْرًا، كَمْ سَمِعْتُهُ مِنْ عَمْرٍو.

Reference	: Sahih al-Bukhari 1784
In-book reference	: Book 26, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 27, Hadith 12

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) and his companions assumed Ihram for Hajj and none except the Prophet (ﷺ) and Talha had the Hadi with them. `Ali had come from Yemen and he had the Hadi with him. He (`Ali) said, "I have assumed Ihram with an intention like that of Allah's Messenger (ﷺ) has assumed it." The Prophet (ﷺ) ordered his companions to intend the Ihram with which they had come for `Umra, to perform the Tawaf of the Ka`ba (and between Safa and Marwa), to get their hair cut short and then to finish their Ihram with the exception of those who

had the Hadi with them. They asked, "Shall we go to Mina and the private organs of some of us are dribbling (if we finish Ihram and have sexual relations with our wives)?" The Prophet heard that and said, "Had I known what I know now, I would not have brought the Hadi. If I did not have the Hadi with me I would have finished my Ihram." `Aisha got her menses and performed all the ceremonies (of Hajj) except the Tawaf . So when she became clean from her menses, and she had performed the Tawaf of the Ka`ba, she said, "O Allah's Messenger (ﷺ)! You (people) are returning with both Hajj and `Umra and I am returning only with Hajj!" So, he ordered `Abdur Rahman bin Abu Bakr to go with her to at-Tan`im. Thus she performed `Umra after the Hajj in the month of Dhi-l-Hijja. Suraqa bin Malik bin Ju'sham met the Prophet (ﷺ) at Al-`Aqaba (Jamrat-ul 'Aqaba) while the latter was stoning it and said, "O Allah's Messenger (ﷺ)! Is this permissible only for you?" The Prophet replied, "No, it is for ever (i.e. it is permissible for all Muslims to perform `Umra before Hajj."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ، عَنْ حَبِيبٍ الْمُعَلِّمِ، عَنْ عَطَاءٍ، حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم أَهَلَّ وَأَصْحَابُهُ بِالْحَجِّ وَلَيْسَ مَعَ أَحَدٍ مِنْهُمْ هَدْىٌ، غَيْرَ النَّبِيِّ صلى الله عليه وسلم وَطَلْحَةَ، وَكَانَ عَلِيٌّ قَدِمَ مِنَ الْيَمَنِ، وَمَعَهُ الْهَدْىُ فَقَالَ أَهْلَلْتُ بِمَا أَهَلَّ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم. وَإِنَّ النَّبِيَّ صلى الله عليه وسلم أَذِنَ لأَصْحَابِهِ أَنْ يَجْعَلُوهَا عُمْرَةً، يَطُوفُوا بِالْبَيْتِ، ثُمَّ يُقَصِّرُوا وَيَحِلُّوا، إِلاَّ مَنْ مَعَهُ الْهَدْىُ، فَقَالُوا نَنْطَلِقُ إِلَى مِنًى وَذَكَرُ أَحَدِنَا يَقْطُرُ فَبَلَغَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا أَهْدَيْتُ، وَلَوْلاَ أَنَّ مَعِي الْهَدْىَ لأَحْلَلْتُ ". وَأَنَّ عَائِشَةَ حَاضَتْ فَنَسَكَتِ الْمَنَاسِكَ كُلَّهَا، غَيْرَ أَنَّهَا لَمْ تَطُفْ بِالْبَيْتِ قَالَ فَلَمَّا طَهُرَتْ وَطَافَتْ، قَالَتْ يَا رَسُولَ اللَّهِ أَتَنْطَلِقُونَ بِعُمْرَةٍ وَحَجَّةٍ، وَأَنْطَلِقُ بِالْحَجِّ فَأَمَرَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ أَنْ يَخْرُجَ مَعَهَا إِلَى التَّنْعِيمِ، فَاعْتَمَرَتْ بَعْدَ الْحَجِّ فِي ذِي الْحَجَّةِ، وَأَنَّ سُرَاقَةَ بْنَ مَالِكِ بْنِ جُعْشُمٍ لَقِيَ النَّبِيَّ صلى الله عليه وسلم وَهُوَ بِالْعَقَبَةِ، وَهُوَ يَرْمِيهَا، فَقَالَ أَلَكُمْ هَذِهِ خَاصَّةً، يَا رَسُولَ اللَّهِ قَالَ " لاَ، بَلْ لِلأَبَدِ ".

Reference	: Sahih al-Bukhari 1785
In-book reference	: Book 26, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 27, Hadith 13

(7) Chapter: 'Umra after performing Hajj without having a Hady

(7) باب الاِعْتِمَارِ بَعْدَ الْحَجِّ بِغَيْرِ هَدْىٍ

Narrated `Aisha:

We set out with Allah's Messenger (ﷺ) shortly before the appearance of the new moon of Dhi-l-Hijja and he said, "Whoever wants to assume Ihram for `Umra may do so, and whoever wants to assume Ihram for Hajj may do so. Had not I brought the Hadi with me, I would have assumed Ihram for `Umra." Some of the people assumed Ihram for `Umra while others for Hajj. I was amongst those who had assumed Ihram for `Umra. I got my menses before entering Mecca, and was menstruating till the day of `Arafat. I complained to Allah's Messenger (ﷺ) about it, he said, "Abandon your `Umra, undo and comb your hair, and assume Ihram for Hajj." So, I did that accordingly. When it was the night of Hasba (day of departure from Mina), the Prophet (ﷺ) sent `Abdur Rahman with me to at-Tan`im. The sub-narrator adds: He (`Abdur-Rahman) let her ride behind him. And she assumed Ihram for `Umra in lieu of the abandoned one. Aisha completed her Hajj and `Umra, and no Hadi, Sadaqa (charity), or fasting was obligatory for her.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، حَدَّثَنَا هِشَامٌ، قَالَ أَخْبَرَنِي أَبِي قَالَ، أَخْبَرَتْنِي عَائِشَةُ ـ رضى الله عنها ـ قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مُوَافِينَ لِهِلاَلِ ذِي الْحَجَّةِ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَحَبَّ أَنْ يُهِلَّ بِعُمْرَةٍ فَلْيُهِلَّ، وَمَنْ أَحَبَّ أَنْ يُهِلَّ بِحَجَّةٍ فَلْيُهِلَّ، وَلَوْلاَ أَنِّي أَهْدَيْتُ لأَهْلَلْتُ بِعُمْرَةٍ ". فَمِنْهُمْ مَنْ أَهَلَّ بِعُمْرَةٍ، وَمِنْهُمْ مَنْ أَهَلَّ بِحَجَّةٍ، وَكُنْتُ مِمَّنْ أَهَلَّ بِعُمْرَةٍ، فَحِضْتُ قَبْلَ أَنْ أَدْخُلَ مَكَّةَ، فَأَدْرَكَنِي يَوْمُ عَرَفَةَ، وَأَنَا حَائِضٌ، فَشَكَوْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " دَعِي عُمْرَتَكِ، وَانْقُضِي رَأْسَكِ وَامْتَشِطِي، وَأَهِلِّي بِالْحَجِّ ". فَفَعَلْتُ، فَلَمَّا كَانَتْ لَيْلَةُ الْحَصْبَةِ أَرْسَلَ مَعِي عَبْدَ الرَّحْمَنِ إِلَى

التَّنْعِيمِ، فَأَرْدَفَهَا، فَأَهَلَّتْ بِعُمْرَةٍ مَكَانَ عُمْرَتِهَا، فَقَضَى اللَّهُ حَجَّهَا وَعُمْرَتَهَا، وَلَمْ يَكُنْ فِي شَىْءٍ مِنْ ذَلِكَ هَدْىٌ، وَلاَ صَدَقَةٌ، وَلاَ صَوْمٌ.

Reference	: Sahih al-Bukhari 1786
In-book reference	: Book 26, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 27, Hadith 14

(8) Chapter: The reward of 'Umra is according to hardship

(8) باب أَجْرِ الْعُمْرَةِ عَلَى قَدْرِ النَّصَبِ

Narrated Al-Aswad:

That `Aisha said, "O Allah's Messenger (ﷺ)! The people are returning after performing the two Nusuks (i.e. Hajj and `Umra) but I am returning with one only?" He said, "Wait till you become clean from your menses and then go to at-Tan`im, assume Ihram (and after performing `Umra) join us at such-andsuch a place. But it (i.e. the reward if `Umra) is according to your expenses or the hardship (which you will undergo while performing it).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، وَعَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، قَالاَ قَالَتْ عَائِشَةُ ـ رضى الله عنها ـ يَا رَسُولَ اللَّهِ يَصْدُرُ النَّاسُ بِنُسُكَيْنِ وَأَصْدُرُ بِنُسُكٍ فَقِيلَ لَهَا " انْتَظِرِي، فَإِذَا طَهُرْتِ فَاخْرُجِي إِلَى التَّنْعِيمِ، فَأَهِلِّي ثُمَّ ائْتِينَا بِمَكَانِ كَذَا، وَلَكِنَّهَا عَلَى قَدْرِ نَفَقَتِكِ، أَوْ نَصَبِكِ ".

Reference	: Sahih al-Bukhari 1787
In-book reference	: Book 26, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 27, Hadith 15

(9) Chapter: If a person departs after performing the Tawaf of 'Umra, will that Tawaf substitute for Tawaf-al-Wada'?

(9) باب الْمُعْتَمِرِ إِذَا طَافَ طَوَافَ الْعُمْرَةِ، ثُمَّ خَرَجَ، هَلْ يُجْزِئُهُ مِنْ طَوَافِ الْوَدَاعِ

Narrated `Aisha:

We set out assuming the Ihram for Hajj in the months of Hajj towards the sacred precincts of Hajj. We dismounted at Sarif and the Prophet (ﷺ) said to his companions, "Whoever has not got the Hadi with him and likes to make it as `Umra, he should do it, but he who has got the Hadi with him should not do it." The Prophet (ﷺ) and some of his wealthy companions had the Hadi with them, so they did not finish Ihram after performing the `Umra. The Prophet (ﷺ) came to me while I was weeping. He asked me the reason for it. I replied, "I have heard of what you have said to your companions and I cannot do the `Umra." He asked me, "What is the matter with you?" I replied, "I am not praying." He said, "There is no harm in it as you are one of the daughters of Adam and the same is written for you as for others. So, you should perform Hajj and I hope that Allah will enable you to perform the `Umra as well." So, I carried on till we departed from Mina and halted at Al-Mahassab. The Prophet (ﷺ) called `Abdur- Rahman and said, "Go out of the sanctuary with your sister and let her assume Ihram for `Umra, and after both of you have finished the Tawaf I will be waiting for you at this place." We came back at midnight and the Prophet (ﷺ) asked us, "Have you finished?" I replied in the affirmative. He announced the departure and the people set out for the journey and some of them had performed the Tawaf of the Ka`ba before the morning prayer, and after that the Prophet (ﷺ) set out for Medina.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا أَفْلَحُ بْنُ حُمَيْدٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ خَرَجْنَا مُهِلِّينَ بِالْحَجِّ فِي أَشْهُرِ الْحَجِّ، وَحُرُمِ الْحَجِّ، فَنَزَلْنَا سَرِفَ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم لأَصْحَابِهِ " مَنْ لَمْ يَكُنْ مَعَهُ هَدْىٌ، فَأَحَبَّ أَنْ يَجْعَلَهَا عُمْرَةً، فَلْيَفْعَلْ

وَمَنْ كَانَ مَعَهُ هَدْىٌ فَلاَ ". وَكَانَ مَعَ النَّبِيِّ صلى الله عليه وسلم وَرِجَالٍ مِنْ أَصْحَابِهِ ذَوِي قُوَّةٍ الْهَدْىُ، فَلَمْ تَكُنْ لَهُمْ عُمْرَةً، فَدَخَلَ عَلَيَّ النَّبِيُّ صلى الله عليه وسلم وَأَنَا أَبْكِي فَقَالَ " مَا يُبْكِيكِ ". قُلْتُ سَمِعْتُكَ تَقُولُ لأَصْحَابِكَ مَا قُلْتَ فَمُنِعْتُ الْعُمْرَةَ. قَالَ " وَمَا شَأْنُكِ ". قُلْتُ لاَ أُصَلِّي. قَالَ " فَلاَ يَضُرُّكِ أَنْتِ مِنْ بَنَاتِ آدَمَ، كُتِبَ عَلَيْكِ مَا كُتِبَ عَلَيْهِنَّ، فَكُونِي فِي حَجَّتِكِ عَسَى اللَّهُ أَنْ يَرْزُقَكِهَا ". قَالَتْ فَكُنْتُ حَتَّى نَفَرْنَا مِنْ مِنًى، فَنَزَلْنَا الْمُحَصَّبَ فَدَعَا عَبْدَ الرَّحْمَنِ، فَقَالَ " اخْرُجْ بِأُخْتِكَ الْحَرَمَ، فَلْتُهِلَّ بِعُمْرَةٍ، ثُمَّ افْرُغَا مِنْ طَوَافِكُمَا، أَنْتَظِرْكُمَا هَا هُنَا ". فَأَتَيْنَا فِي جَوْفِ اللَّيْلِ. فَقَالَ " فَرَغْتُمَا ". قُلْتُ نَعَمْ. فَنَادَى بِالرَّحِيلِ فِي أَصْحَابِهِ، فَارْتَحَلَ النَّاسُ، وَمَنْ طَافَ بِالْبَيْتِ، قَبْلَ صَلاَةِ الصُّبْحِ، ثُمَّ خَرَجَ مُوَجِّهًا إِلَى الْمَدِينَةِ.

Reference	: Sahih al-Bukhari 1788
In-book reference	: Book 26, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 27, Hadith 16

(10) Chapter: The same ceremonies in 'Umra, as in Hajj

(10) باب يَفْعَلُ فِي الْعُمْرَةِ مَا يَفْعَلُ فِي الْحَجِّ

Narrated Safwan bin Ya`la bin Umaiya from his father who said:

"A man came to the Prophet (ﷺ) while he was at Ji'rana. The man was wearing a cloak which had traces of Khaluq or Sufra (a kind of perfume). The man asked (the Prophet (ﷺ)), 'What do you order me to perform in my `Umra?' So, Allah inspired the Prophet (ﷺ) divinely and he was screened by a place of cloth. I wished to see the Prophet (ﷺ) being divinely inspired. `Umar said to me, 'Come! Will you be pleased to look at the Prophet (ﷺ) while Allah is inspiring him?' I replied in the affirmative. `Umar lifted one corner of the cloth and I looked at the Prophet (ﷺ) who was snoring. (The sub-narrator thought that he said: The snoring was like that of a camel). When that state was over, the Prophet (ﷺ) asked, "Where is the questioner who asked about `Umra? Put off your cloak and wash away the traces of Khaluq from your body and clean the Sufra (yellow color) and perform in your Umra what you perform in your Hajj (i.e. the Tawaf round the Ka`ba and the Sa`i between Safa and Marwa). "

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا عَطَاءٌ، قَالَ حَدَّثَنِي صَفْوَانُ بْنُ يَعْلَى بْنِ أُمَيَّةَ يَعْنِي، عَنْ أَبِيهِ، أَنَّ رَجُلاً، أَتَى النَّبِيَّ صلى الله عليه وسلم وَهُوَ بِالْجِعْرَانَةِ وَعَلَيْهِ جُبَّةٌ وَعَلَيْهِ أَثَرُ الْخَلُوقِ أَوْ قَالَ صُفْرَةٍ فَقَالَ كَيْفَ تَأْمُرُنِي أَنْ أَصْنَعَ فِي عُمْرَتِي فَأَنْزَلَ اللَّهُ عَلَى النَّبِيِّ صلى الله عليه وسلم، فَسُتِرَ بِثَوْبٍ وَوَدِدْتُ أَنِّي قَدْ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم وَقَدْ أُنْزِلَ عَلَيْهِ الْوَحْىُ. فَقَالَ عُمَرُ تَعَالَ أَيَسُرُّكَ أَنْ تَنْظُرَ إِلَى النَّبِيِّ صلى الله عليه وسلم وَقَدْ أَنْزَلَ اللَّهُ الْوَحْىَ قُلْتُ نَعَمْ. فَرَفَعَ طَرَفَ الثَّوْبِ، فَنَظَرْتُ إِلَيْهِ لَهُ غَطِيطٌ وَأَحْسِبُهُ قَالَ كَغَطِيطِ الْبَكْرِ. فَلَمَّا سُرِّيَ عَنْهُ قَالَ " أَيْنَ السَّائِلُ عَنِ الْعُمْرَةِ اخْلَعْ عَنْكَ الْجُبَّةَ وَاغْسِلْ أَثَرَ الْخَلُوقِ عَنْكَ، وَأَنْقِ الصُّفْرَةَ، وَاصْنَعْ فِي عُمْرَتِكَ كَمَا تَصْنَعُ فِي حَجِّكِ ".

Reference	: Sahih al-Bukhari 1789
In-book reference	: Book 26, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 27, Hadith 17

Narrated Hisham Ibn `Urwa from his father who said:

While I was a youngster, I asked `Aisha the wife of the Prophet. "What about the meaning of the Statement of Allah; "Verily! (the mountains) As-Safa and Al Marwa, are among the symbols of Allah. So, it is not harmful if those who perform Hajj or `Umra of the House (Ka`ba at Mecca) to perform the going (Tawaf) between them? (2.158) I understand (from that) that there is no harm if somebody does not perform the Tawaf between them." `Aisha replied, "No, for if it were as you are saying, then the recitation would have been like this: 'It is not harmful not to perform Tawaf between them.' This verse was revealed in connection with the Ansar who used to assume the Ihram for the idol Manat which was put beside a place called Qudaid and those people thought it not right to perform the Tawaf of As- Safa and Al-Marwa. When Islam came, they asked Allah's Messenger (ﷺ) about that, and Allah

revealed:-- "Verily! (the mountains) As-Safa and Al-Marwa Are among the symbols of Allah. So, it is not harmful of those who perform Hajj or `Umra of the House (Ka`ba at Mecca) to perform the going (Tawaf) between them." (2.158) Sufyan and Abu Muawiya added from Hisham (from `Aisha): "The Hajj or `Umra of the person who does not perform the going (Tawaf) between As-Safa and Al-Marwa is incomplete in Allah's sight.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ قَالَ قُلْتُ لِعَائِشَةَ ـ رضى الله عنها ـ زَوْجِ النَّبِيِّ صلى الله عليه وسلم وَأَنَا يَوْمَئِذٍ حَدِيثُ السِّنِّ أَرَأَيْتِ قَوْلَ اللَّهِ تَبَارَكَ وَتَعَالَى {إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا} فَلاَ أُرَى عَلَى أَحَدٍ شَيْئًا أَنْ لاَ يَطَّوَّفَ بِهِمَا. فَقَالَتْ عَائِشَةُ كَلاَّ، لَوْ كَانَتْ كَمَا تَقُولُ كَانَتْ فَلاَ جُنَاحَ عَلَيْهِ أَنْ لاَ يَطَّوَّفَ بِهِمَا. إِنَّمَا أُنْزِلَتْ هَذِهِ الآيَةُ فِي الأَنْصَارِ كَانُوا يُهِلُّونَ لِمَنَاةَ، وَكَانَتْ مَنَاةُ حَذْوَ قُدَيْدٍ، وَكَانُوا يَتَحَرَّجُونَ أَنْ يَطُوفُوا بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَلَمَّا جَاءَ الإِسْلاَمُ سَأَلُوا رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ ذَلِكَ، فَأَنْزَلَ اللَّهُ تَعَالَى {إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا}. زَادَ سُفْيَانُ وَأَبُو مُعَاوِيَةَ عَنْ هِشَامٍ مَا أَتَمَّ اللَّهُ حَجَّ امْرِئٍ وَلاَ عُمْرَتَهُ لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ.

Reference	: Sahih al-Bukhari 1790
In-book reference	: Book 26, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 27, Hadith 18

(11) Chapter: When a person performing 'Umra finish his Ihram? (11) باب مَتَى يَحِلُّ الْمُعْتَمِرُ

وَقَالَ عَطَاءٌ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْحَابَهُ أَنْ يَجْعَلُوهَا عُمْرَةً وَيَطُوفُوا ثُمَّ يُقَصِّرُوا وَيَحِلُّوا.

Narrated Isma`il:

`Abdullah bin Abu `Aufa said: "Allah's Messenger (ﷺ) performed `Umra and we too performed `Umra along with him. When he entered Mecca he performed the Tawaf (of Ka`ba) and we too performed it along with him, and then he came to the As-Safa and Al-Marwa (i.e. performed the Sai) and we also came to them along with him. We were shielding him from the people of Mecca lest they may hit him with an arrow." A friend of his asked him (i.e. `Abdullah bin `Aufa), "Did the Prophet (ﷺ) enter the Ka`ba (during that `Umra)?" He replied in the negative. Then he said, "What did he (the Prophet (ﷺ) ) say about Khadija?" He (Abdullah bin `Aufa) said, "(He said) 'Give Khadija the good tidings that she will have a palace made of Qasab in Paradise and there will be neither noise nor any trouble in it."

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ جَرِيرٍ، عَنْ إِسْمَاعِيلَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، قَالَ اعْتَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَاعْتَمَرْنَا مَعَهُ فَلَمَّا دَخَلَ مَكَّةَ طَافَ وَطُفْنَا مَعَهُ، وَأَتَى الصَّفَا وَالْمَرْوَةَ وَأَتَيْنَاهَا مَعَهُ، وَكُنَّا نَسْتُرُهُ مِنْ أَهْلِ مَكَّةَ أَنْ يَرْمِيَهُ أَحَدٌ. فَقَالَ لَهُ صَاحِبٌ لِي أَكَانَ دَخَلَ الْكَعْبَةَ قَالَ لاَ. قَالَ فَحَدِّثْنَا مَا، قَالَ لِخَدِيجَةَ. قَالَ " بَشِّرُوا خَدِيجَةَ بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ لاَ صَخَبَ فِيهِ وَلاَ نَصَبَ ".

Reference	: Sahih al-Bukhari 1791, 1792
In-book reference	: Book 26, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 27, Hadith 19

Narrated `Amr bin Dinar:

We asked Ibn `Umar whether a man who had performed the Tawaf of the Ka`ba but had not performed the Tawaf between As-Safa and Al-Marwa yet, was permitted to have sexual relation with his wife. He replied, "The Prophet (ﷺ) arrived (at Mecca) and circumambulated the Ka`ba seven times and then offered a two rak`at prayer behind Maqam-lbrahim and then performed the going (Tawaf) between As-Safa and Al-Marwa (seven times) (and verily, in

Allah's Messenger (ﷺ) you have a good example." And we asked Jabir bin `Abdullah (the same question) and he replied, "He should not go near her till he has finished the going (Tawaf) between As-Safa and Al-Marwa."

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، قَالَ سَأَلْنَا ابْنَ عُمَرَ ـ رضى الله عنهما ـ عَنْ رَجُلٍ، طَافَ بِالْبَيْتِ فِي عُمْرَةٍ، وَلَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ، أَيَأْتِي امْرَأَتَهُ فَقَالَ قَدِمَ النَّبِيُّ صلى الله عليه وسلم فَطَافَ بِالْبَيْتِ سَبْعًا، وَصَلَّى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ، وَطَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ سَبْعًا، وَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ‏.‏ قَالَ وَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ فَقَالَ لاَ يَقْرَبَنَّهَا حَتَّى يَطُوفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ‏.‏

Reference	: Sahih al-Bukhari 1793, 1794
In-book reference	: Book 26, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 27, Hadith 20

Narrated Abu Musa Al-Ash`ari:

I came to the Prophet (ﷺ) at Al-Batha' while his camel was kneeling down and he asked me, "Have you intended to perform the Hajj?" I replied in the affirmative. He asked me, 'With what intention have you assumed Ihram?" I replied, "I have assumed Ihram with the same intention as that of the Prophet. He said, "You have done well. Perform the Tawaf of the Ka`ba and (the Sai) between As-Safa and Al- Marwa and then finish the Ihram." So, I performed the Tawaf around the Ka`ba and the Sai) between As-Safa and Al-Marwa and then went to a woman of the tribe of Qais who cleaned my head from lice. Later I assumed the Ihram for Hajj. I used to give the verdict of doing the same till the caliphate of `Umar who said, "If you follow the Holy Book then it orders you to remain in the state of Ihram till you finish from Hajj, if you follow the Prophet (ﷺ) then he did not finish his Ihram till the Hadi (sacrifice) had reached its place of slaughtering (Hajj-al-Qiran).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ ـ رضى الله عنه ـ قَالَ قَدِمْتُ عَلَى النَّبِيِّ صلى الله عليه وسلم بِالْبَطْحَاءِ وَهُوَ مُنِيخٌ فَقَالَ ‏"‏ أَحَجَجْتَ ‏"‏‏.‏ قُلْتُ نَعَمْ‏.‏ قَالَ ‏"‏ بِمَا أَهْلَلْتَ ‏"‏‏.‏ قُلْتُ لَبَّيْكَ بِإِهْلاَلٍ كَإِهْلاَلِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ أَحْسَنْتَ‏.‏ طُفْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ أَحِلَّ ‏"‏‏.‏ فَطُفْتُ بِالْبَيْتِ، وَبِالصَّفَا وَالْمَرْوَةِ، ثُمَّ أَتَيْتُ امْرَأَةً مِنْ قَيْسٍ، فَفَلَتْ رَأْسِي، ثُمَّ أَهْلَلْتُ بِالْحَجِّ‏.‏ فَكُنْتُ أُفْتِي بِهِ، حَتَّى كَانَ فِي خِلاَفَةِ عُمَرَ فَقَالَ إِنْ أَخَذْنَا بِكِتَابِ اللَّهِ فَإِنَّهُ يَأْمُرُنَا بِالتَّمَامِ، وَإِنْ أَخَذْنَا بِقَوْلِ النَّبِيِّ صلى الله عليه وسلم فَإِنَّهُ لَمْ يَحِلَّ حَتَّى يَبْلُغَ الْهَدْىُ مَحِلَّهُ‏.‏

Reference	: Sahih al-Bukhari 1795
In-book reference	: Book 26, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 27, Hadith 21

Narrated Al-Aswad:

`Abdullah the slave of Asma bint Abu Bakr, told me that he used to hear Asma', whenever she passed by Al-Hajun, saying, "May Allah bless His Apostle Muhammad. Once we dismounted here with him, and at that time we were traveling with light luggage; we had a few riding animals and a little food ration. I, my sister, `Aisha, Az-Zubair and such and such persons performed `Umra, and when we had passed our hands over the Ka`ba (i.e. performed Tawaf round the Ka`ba and between As-Safa and Al- Marwa) we finished our lhram. Later on we assumed Ihram for Hajj the same evening."

حَدَّثَنَا أَحْمَدُ بْنُ عِيسَى، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنَا عَمْرٌو، عَنْ أَبِي الأَسْوَدِ، أَنَّ عَبْدَ اللَّهِ، مَوْلَى أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ حَدَّثَهُ أَنَّهُ، كَانَ يَسْمَعُ أَسْمَاءَ تَقُولُ كُلَّمَا مَرَّتْ بِالْحَجُونِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ لَقَدْ نَزَلْنَا مَعَهُ هَا هُنَا، وَنَحْنُ يَوْمَئِذٍ خِفَافٌ، قَلِيلٌ ظَهْرُنَا، قَلِيلَةٌ أَزْوَادُنَا، فَاعْتَمَرْتُ أَنَا وَأُخْتِي عَائِشَةُ وَالزُّبَيْرُ وَفُلاَنٌ وَفُلاَنٌ، فَلَمَّا مَسَحْنَا الْبَيْتَ أَحْلَلْنَا، ثُمَّ أَهْلَلْنَا مِنَ الْعَشِيِّ بِالْحَجِّ‏.‏

Reference	: Sahih al-Bukhari 1796
In-book reference	: Book 26, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 27, Hadith 22

(12) Chapter: What to say on returning from Hajj, 'Umra, Ghazwa

(12) باب مَا يَقُولُ إِذَا رَجَعَ مِنَ الْحَجِّ أَوِ الْعُمْرَةِ أَوِ الْغَزْوِ

Narrated `Abdullah bin `Umar:

Whenever Allah's Messenger (ﷺ) returned from a Ghazwa, Hajj or `Umra, he used to say Takbir thrice at every elevation of the ground and then would say, "None has the right to be worshipped but Allah; He is One and has no partner. All the kingdoms is for Him, and all the praises are for Him, and He is Omnipotent. We are returning with repentance, worshipping, prostrating, and praising our Lord. He has kept up His promise and made His slave victorious, and He Alone defeated all the clans of (nonbelievers).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا قَفَلَ مِنْ غَزْوٍ أَوْ حَجٍّ أَوْ عُمْرَةٍ يُكَبِّرُ عَلَى كُلِّ شَرَفٍ مِنَ الأَرْضِ ثَلاَثَ تَكْبِيرَاتٍ، ثُمَّ يَقُولُ " لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ، آيِبُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الأَحْزَابَ وَحْدَهُ ".

Reference	: Sahih al-Bukhari 1797
In-book reference	: Book 26, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 27, Hadith 23

(13) Chapter: Reception of the returning pilgrims

(13) باب اسْتِقْبَالِ الْحَاجِّ الْقَادِمِينَ وَالثَّلاَثَةِ عَلَى الدَّابَّةِ

Narrated Ibn `Abbas:

When the Prophet (ﷺ) arrived at Mecca, some boys of the tribe of Bani `Abdul Muttalib went to receive him, and the Prophet (ﷺ) made one of them ride in front of him and the other behind him.

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ لَمَّا قَدِمَ النَّبِيُّ صلى الله عليه وسلم مَكَّةَ اسْتَقْبَلَتْهُ أُغَيْلِمَةُ بَنِي عَبْدِ الْمُطَّلِبِ، فَحَمَلَ وَاحِدًا بَيْنَ يَدَيْهِ وَآخَرَ خَلْفَهُ.

Reference	: Sahih al-Bukhari 1798
In-book reference	: Book 26, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 27, Hadith 24

(14) Chapter: Arriving in the morning

(14) باب الْقُدُومِ بِالْغَدَاةِ

Narrated Ibn `Umar:

Whenever Allah's Messenger (ﷺ) left for Mecca, he used to pray in the mosque of Ash-Shajra, and when he returned (to Medina), he used to pray in the middle of the valley of Dhul-Hulaifa and used to pass the night there till morning.

حَدَّثَنَا أَحْمَدُ بْنُ الْحَجَّاجِ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا خَرَجَ إِلَى مَكَّةَ يُصَلِّي فِي مَسْجِدِ الشَّجَرَةِ، وَإِذَا رَجَعَ صَلَّى بِذِي الْحُلَيْفَةِ بِبَطْنِ الْوَادِي وَبَاتَ حَتَّى يُصْبِحَ.

Reference	: Sahih al-Bukhari 1799
In-book reference	: Book 26, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 27, Hadith 25

(15) Chapter: Returning after midday till sunset

(15) باب الدُّخُولِ بِالْعَشِيِّ

Narrated Anas:

The Prophet (ﷺ) never returned to his family from a journey at night. He used to return either in the morning or in the afternoon.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا هَمَّامٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم لاَ يَطْرُقُ أَهْلَهُ، كَانَ لاَ يَدْخُلُ إِلاَّ غُدْوَةً أَوْ عَشِيَّةً.

Reference	: Sahih al-Bukhari 1800
In-book reference	: Book 26, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 27, Hadith 26

(16) Chapter: Not to go to family on arrival at night

(16) باب لاَ يَطْرُقُ أَهْلَهُ إِذَا بَلَغَ الْمَدِينَةَ

Narrated Jabir:

The Prophet (ﷺ) forbade going to one's family at night (on arrival from a journey).

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَارِبٍ، عَنْ جَابِرٍ ـ رضى الله عنه ـ قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم أَنْ يَطْرُقَ أَهْلَهُ لَيْلاً.

Reference	: Sahih al-Bukhari 1801
In-book reference	: Book 26, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 27, Hadith 27

(17) Chapter: To proceed faster on reaching his town

(17) باب مَنْ أَسْرَعَ نَاقَتَهُ إِذَا بَلَغَ الْمَدِينَةَ

Narrated Humaid:

Anas said, "Whenever Allah's Messenger (ﷺ) returned from a journey, he, on seeing the high places of Medina, would make his she-camel proceed faster; and if it were another animal, even then he used to make it proceed faster." Narrated Humaid that the Prophet (ﷺ) used to make it proceed faster out of his love for Medina.

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ أَخْبَرَنِي حُمَيْدٌ، أَنَّهُ سَمِعَ أَنَسًا ـ رضى الله عنه ـ يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا قَدِمَ مِنْ سَفَرٍ، فَأَبْصَرَ دَرَجَاتِ الْمَدِينَةِ أَوْضَعَ نَاقَتَهُ، وَإِنْ كَانَتْ دَابَّةً حَرَّكَهَا. قَالَ أَبُو عَبْدِ اللَّهِ زَادَ الْحَارِثُ بْنُ عُمَيْرٍ عَنْ حُمَيْدٍ حَرَّكَهَا مِنْ حُبِّهَا.

Reference	: Sahih al-Bukhari 1802
In-book reference	: Book 26, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 27, Hadith 28

Narrated Anas:

As above, but mentioned "the walls of Medina" instead of "the high places of Medina. Al-Harith bin `Umar agrees with Anas.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ جُدُرَاتٍ. تَابَعَهُ الْحَارِثُ بْنُ عُمَيْرٍ.

Reference	: Sahih al-Bukhari 1802
In-book reference	: Book 26, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 27, Hadith 29

(18) Chapter: "... So enter houses through their proper doors"

(18) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا}

Narrated Abu 'Is-haq:

I heard Al-Bara' saying, "The above Verse was revealed regarding us, for the Ansar on returning from Hajj never entered their houses through the proper doors but from behind. One of the Ansar came and entered through the door and he was taunted for it. Therefore, the following was revealed: -- "It is not righteousness That you enter the houses from the back, But the righteous man is He who fears Allah, Obeys His order and keeps away from What He has forbidden So, enter houses through the proper doors." (2.189)

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ ـ رضى الله عنه ـ يَقُولُ نَزَلَتْ هَذِهِ الآيَةُ فِينَا، كَانَتِ الأَنْصَارُ إِذَا حَجُّوا فَجَاءُوا لَمْ يَدْخُلُوا مِنْ قِبَلِ أَبْوَابِ بُيُوتِهِمْ، وَلَكِنْ مِنْ ظُهُورِهَا، فَجَاءَ رَجُلٌ مِنَ الأَنْصَارِ، فَدَخَلَ مِنْ قِبَلِ بَابِهِ، فَكَأَنَّهُ عُيِّرَ بِذَلِكَ، فَنَزَلَتْ {وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا}.

Reference	: Sahih al-Bukhari 1803
In-book reference	: Book 26, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 27, Hadith 30

(19) Chapter: Travelling is a kind of torture

(19) باب السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Traveling is a kind of torture as it prevents one from eating, drinking and sleeping properly. So, when one's needs are fulfilled, one should return quickly to one's family."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا مَالِكٌ، عَنْ سُمَىٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ، يَمْنَعُ أَحَدَكُمْ طَعَامَهُ وَشَرَابَهُ وَنَوْمَهُ، فَإِذَا قَضَى نَهْمَتَهُ فَلْيُعَجِّلْ إِلَى أَهْلِهِ ".

Reference	: Sahih al-Bukhari 1804
In-book reference	: Book 26, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 27, Hadith 31

(20) Chapter: What to do to arrive home early?

(20) باب الْمُسَافِرِ إِذَا جَدَّ بِهِ السَّيْرُ يُعَجِّلُ إِلَى أَهْلِهِ

Narrated Zaid bin Aslam from his father:

I was with Ibn `Umar on the way to Mecca, and he got the news that Safiya bint Abu Ubaid was seriously ill. So, he hastened his pace, and when the twilight disappeared, he dismounted and offered the Maghrib and `Isha' prayers together. Then he said, "I saw that whenever the Prophet (ﷺ) had to hasten when traveling, he would delay the Maghrib prayer and join them together (i.e. offer the Maghrib and the `Isha prayers together).

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ أَبِيهِ، قَالَ كُنْتُ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ بِطَرِيقِ مَكَّةَ، فَبَلَغَهُ عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ شِدَّةُ وَجَعٍ فَأَسْرَعَ السَّيْرَ، حَتَّى كَانَ بَعْدَ غُرُوبِ الشَّفَقِ نَزَلَ، فَصَلَّى الْمَغْرِبَ وَالْعَتَمَةَ، جَمَعَ بَيْنَهُمَا، ثُمَّ قَالَ إِنِّي رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم إِذَا جَدَّ بِهِ السَّيْرُ أَخَّرَ الْمَغْرِبَ، وَجَمَعَ بَيْنَهُمَا.

Reference	: Sahih al-Bukhari 1805
In-book reference	: Book 26, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 27, Hadith 32

27 - The Book of Pilgrims Prevented from Completing the Pilgrimage (1806 - 1820)
كتاب المحصر

(1) Chapter: If one is prevented from 'Umra — (1) اب إِذَا أُحْصِرَ الْمُعْتَمِرُ

Narrated Nafi`:

When `Abdullah bin `Umar set out for Mecca intending to perform Umra, at the time of afflictions, he said, "If I should be prevented from reaching the Ka`ba, then I would do the same as Allah's Messenger (ﷺ) did, so I assume the lhram for Umra as Allah's Messenger (ﷺ) assumed the Ihram for Umra in the year of Hudaibiya."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ حِينَ خَرَجَ إِلَى مَكَّةَ مُعْتَمِرًا فِي الْفِتْنَةِ قَالَ إِنْ صُدِدْتُ عَنِ الْبَيْتِ صَنَعْتُ كَمَا صَنَعْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم. فَأَهَلَّ بِعُمْرَةٍ، مِنْ أَجْلِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ أَهَلَّ بِعُمْرَةٍ عَامَ الْحُدَيْبِيَةِ.

Reference	: Sahih al-Bukhari 1806
In-book reference	: Book 27, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 28, Hadith 33

Narrated Nafi`:

That Ubaidullah bin `Abdullah and Salim bin `Abdullah informed him that they told Ibn `Umar when Ibn Az-Zubair was attacked by the army, saying "There is no harm for you if you did not perform Hajj this year. We are afraid that you may be prevented from reaching the Ka`ba." Ibn `Umar said "We set out with Allah's Messenger (ﷺ) and the non-believers of Quraish prevented us from reaching the Ka`ba, and so the Prophet (ﷺ) slaughtered his Hadi and got his head shaved." Ibn `Umar added, "I make you witnesses that I have made `Umra obligatory for me. And, Allah willing, I will go and then if the way to Ka`ba is clear, I will perform the Tawaf, but if I am prevented from going to the Ka`ba then I will do the same as the Prophet (ﷺ) did while I was in his company." Ibn `Umar then assumed Ihram for Umra from Dhul-Hulaifa and proceeded for a while and said, "The conditions of `Umra and Hajj are similar and I make you witnesses that I have made `Umra and Hajj obligatory for myself." So, he did not finish the Ihram till the day of Nahr (slaughtering) came, and he slaughtered his Hadi. He used to say, "I will not finish the Ihram till I perform the Tawaf, one Tawaf on the day of entering Mecca (i.e. of Safa and Marwa for both `Umra and Hajj).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، وَسَالِمَ بْنَ عَبْدِ اللَّهِ، أَخْبَرَاهُ أَنَّهُمَا، كَلَّمَا عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ لَيَالِيَ نَزَلَ الْجَيْشُ بِابْنِ الزُّبَيْرِ فَقَالاَ لاَ يَضُرُّكَ أَنْ لاَ تَحُجَّ الْعَامَ، وَإِنَّا نَخَافُ أَنْ يُحَالَ بَيْنَكَ وَبَيْنَ الْبَيْتِ. فَقَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَحَالَ كُفَّارُ قُرَيْشٍ دُونَ الْبَيْتِ، فَنَحَرَ النَّبِيُّ صلى الله عليه وسلم هَدْيَهُ، وَحَلَقَ رَأْسَهُ، وَأُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ الْعُمْرَةَ، إِنْ شَاءَ اللَّهُ أَنْطَلِقُ، فَإِنْ خُلِّيَ بَيْنِي وَبَيْنَ الْبَيْتِ طُفْتُ، وَإِنْ حِيلَ بَيْنِي وَبَيْنَهُ فَعَلْتُ كَمَا فَعَلَ النَّبِيُّ صلى الله عليه وسلم وَأَنَا مَعَهُ. فَأَهَلَّ بِالْعُمْرَةِ مِنْ ذِي الْحُلَيْفَةِ، ثُمَّ سَارَ سَاعَةً، ثُمَّ قَالَ " إِنَّمَا شَأْنُهُمَا وَاحِدٌ، أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ حَجَّةً مَعَ عُمْرَتِي ". فَلَمْ يَحِلَّ مِنْهُمَا حَتَّى حَلَّ يَوْمَ النَّحْرِ، وَأَهْدَى، وَكَانَ يَقُولُ لاَ يَحِلُّ حَتَّى يَطُوفَ طَوَافًا وَاحِدًا يَوْمَ يَدْخُلُ مَكَّةَ.

Reference	: Sahih al-Bukhari 1807
In-book reference	: Book 27, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 28, Hadith 34

Narrated Nafi`:

Some of the sons of `Abdullah told him (i.e. `Abdullah) if he had stayed (and not performed Hajj that year).

حَدَّثَنِي مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، أَنَّ بَعْضَ بَنِي عَبْدِ اللَّهِ، قَالَ لَهُ لَوْ أَقَمْتَ. بِهَذَا.

Reference : Sahih al-Bukhari 1808
In-book reference : Book 27, Hadith 3
USC-MSA web (English) reference : Vol. 3, Book 28, Hadith 35
(deprecated numbering scheme)

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) was prevented from performing (`Umra) Therefore, he shaved his head and had sexual relations with his wives and slaughtered his Hadi and performed Umra in the following year.

حَدَّثَنَا مُحَمَّدٌ، قَالَ حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلاَّمٍ، حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، قَالَ قَالَ ابْنُ عَبَّاسٍ ـ رضى الله عنهما ـ قَدْ أُحْصِرَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَحَلَقَ رَأْسَهُ وَجَامَعَ نِسَاءَهُ، وَنَحَرَ هَدْيَهُ، حَتَّى اعْتَمَرَ عَامًا قَابِلاً.

Reference : Sahih al-Bukhari 1809
In-book reference : Book 27, Hadith 4
USC-MSA web (English) reference : Vol. 3, Book 28, Hadith 36
(deprecated numbering scheme)

(2) Chapter: One who is prevented from performing the Hajj

(2) باب الإِحْصَارِ فِي الْحَجِّ

Narrated Salim:

(Abdullah) bin `Umar used to say, "Is not (the following of) the tradition of Allah's Messenger (ﷺ) sufficient for you? If anyone of you is prevented from performing Hajj, he should perform the Tawaf of the Ka`ba and between As-Safa and Al-Marwa and then finish the Ihram and everything will become legal for him which was illegal for him (during the state of Ihram) and he can perform Hajj in a following year and he should slaughter a Hadi or fast in case he cannot afford the Hadi."

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَالِمٌ، قَالَ كَانَ ابْنُ عُمَرَ ـ رضى الله عنهما ـ يَقُولُ أَلَيْسَ حَسْبُكُمْ سُنَّةَ رَسُولِ اللَّهِ صلى الله عليه وسلم، إِنْ حُبِسَ أَحَدُكُمْ عَنِ الْحَجِّ طَافَ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، ثُمَّ حَلَّ مِنْ كُلِّ شَىْءٍ، حَتَّى يَحُجَّ عَامًا قَابِلاً، فَيُهْدِي أَوْ يَصُومُ، إِنْ لَمْ يَجِدْ هَدْيًا. وَعَنْ عَبْدِ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي سَالِمٌ، عَنِ ابْنِ عُمَرَ، نَحْوَهُ.

Reference : Sahih al-Bukhari 1810
In-book reference : Book 27, Hadith 5
USC-MSA web (English) reference : Vol. 3, Book 28, Hadith 37
(deprecated numbering scheme)

(3) Chapter: The slaughtering before shaving the head (in case) one is prevented

(3) باب النَّحْرِ قَبْلَ الْحَلْقِ فِي الْحَصْرِ

Narrated Al-Miswar:

Allah's Messenger (ﷺ) slaughtered (the Hadi) before he had his head shaved and then he ordered his Companions to do the same.

حَدَّثَنَا مَحْمُودٌ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنِ الْمِسْوَرِ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَحَرَ قَبْلَ أَنْ يَحْلِقَ، وَأَمَرَ أَصْحَابَهُ بِذَلِكَ.

Reference : Sahih al-Bukhari 1811
In-book reference : Book 27, Hadith 6
USC-MSA web (English) reference : Vol. 3, Book 28, Hadith 38
(deprecated numbering scheme)

Narrated Nafi`:

That `Abdullah and Salim said to `Abdullah bin `Umar, "(You should not go for Hajj this year)." `Abdullah bin `Umar replied, "We set out with the Prophet (ﷺ) (to Mecca for performing `Umra) and e infidels of Quraish

prevented us from reaching the Ka`ba. Allah's Messenger (ﷺ) slaughtered his Budn (camels for sacrifice) and got his head shaved."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، أَخْبَرَنَا أَبُو بَدْرٍ، شُجَاعُ بْنُ الْوَلِيدِ عَنْ عُمَرَ بْنِ مُحَمَّدٍ الْعُمَرِيِّ، قَالَ وَحَدَّثَ نَافِعٌ، أَنَّ عَبْدَ اللَّهِ، وَسَالِمًا، كَلَّمَا عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ فَقَالَ خَرَجْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم مُعْتَمِرِينَ، فَحَالَ كُفَّارُ قُرَيْشٍ دُونَ الْبَيْتِ، فَنَحَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بُدْنَهُ، وَحَلَقَ رَأْسَهُ.

Reference	: Sahih al-Bukhari 1812
In-book reference	: Book 27, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 28, Hadith 39

(4) Chapter: Whoever said that the Muhsar is not supposed to perform 'Umra or Hajj in lieu of the prevented one

(4) باب مَنْ قَالَ لَيْسَ عَلَى الْمُحْصَرِ بَدَلٌ

وَقَالَ رَوْحٌ عَنْ شِبْلٍ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ إِنَّمَا الْبَدَلُ عَلَى مَنْ نَقَضَ حَجَّهُ بِالتَّلَذُّذِ، فَأَمَّا مَنْ حَبَسَهُ عُذْرٌ، أَوْ غَيْرُ ذَلِكَ فَإِنَّهُ يَحِلُّ وَلاَ يَرْجِعُ، وَإِنْ كَانَ مَعَهُ هَدْىٌ وَهُوَ مُحْصَرٌ نَحَرَهُ، إِنْ كَانَ لاَ يَسْتَطِيعُ أَنْ يَبْعَثَ بِهِ، وَإِنِ اسْتَطَاعَ أَنْ يَبْعَثَ بِهِ لَمْ يَحِلَّ، حَتَّى يَبْلُغَ الْهَدْىُ مَحِلَّهُ. وَقَالَ مَالِكٌ وَغَيْرُهُ يَنْحَرُ هَدْيَهُ، وَيَحْلِقُ فِي أَىِّ مَوْضِعٍ كَانَ، وَلاَ قَضَاءَ عَلَيْهِ، لأَنَّ النَّبِيَّ صلى الله عليه وسلم وَأَصْحَابَهُ بِالْحُدَيْبِيَةِ نَحَرُوا وَحَلَقُوا وَحَلُّوا مِنْ كُلِّ شَىْءٍ، قَبْلَ الطَّوَافِ، وَقَبْلَ أَنْ يَصِلَ الْهَدْىُ إِلَى الْبَيْتِ، ثُمَّ لَمْ يُذْكَرْ أَنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَ أَحَدًا أَنْ يَقْضُوا شَيْئًا، وَلاَ يَعُودُوا لَهُ، وَالْحُدَيْبِيَةُ خَارِجٌ مِنَ الْحَرَمِ.

Narrated Nafi`:

When `Abdullah bin `Umar set out for Mecca with the intentions performing `Umra in the period of afflictions, he said, "If I should be prevented from reaching the Ka`ba, then I would do the same as we did while in the company of Allah's Messenger (ﷺ) ." So, he assumed the Ihram for `Umra since the Prophet (ﷺ) had assumed the Ihram for `Umra in the year of Al-Hudaibiya. Then `Abdullah bin `Umar thought about it and said, "The conditions for both Hajj and `Umra are similar." He then turned towards his companions and said, "The conditions of both Hajj and `Umra are similar and I make you witnesses that I have made the performance of Hajj obligatory for myself along with `Umra." He then performed one Tawaf (between As-Safa and Al-Marwa) for both of them (i.e. Hajj and (`Umra) and considered that to be sufficient for him and offered a Hadi.

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ قَالَ حِينَ خَرَجَ إِلَى مَكَّةَ مُعْتَمِرًا فِي الْفِتْنَةِ إِنْ صُدِدْتُ عَنِ الْبَيْتِ صَنَعْنَا كَمَا صَنَعْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَهَلَّ بِعُمْرَةٍ، مِنْ أَجْلِ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ أَهَلَّ بِعُمْرَةٍ عَامَ الْحُدَيْبِيَةِ، ثُمَّ إِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ نَظَرَ فِي أَمْرِهِ فَقَالَ مَا أَمْرُهُمَا إِلاَّ وَاحِدٌ. فَالْتَفَتَ إِلَى أَصْحَابِهِ فَقَالَ مَا أَمْرُهُمَا إِلاَّ وَاحِدٌ، أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ الْحَجَّ مَعَ الْعُمْرَةِ، ثُمَّ طَافَ لَهُمَا طَوَافًا وَاحِدًا، وَرَأَى أَنَّ ذَلِكَ مُجْزِيًا عَنْهُ، وَأَهْدَى.

Reference	: Sahih al-Bukhari 1813
In-book reference	: Book 27, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 28, Hadith 40

(5) Chapter: The Statement of Allah Ta'ala : "... And whosoever of you is ill or has an ailment in his scalp, (necessitating shaving), he must pay a Fidya ..."

(5) بَابُ قَوْلِ اللَّهِ تَعَالَى: {فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ} وَهُوَ مُخَيَّرٌ، فَأَمَّا الصَّوْمُ فَثَلاَثَةُ أَيَّامٍ

Narrated `Abdur-Rahman bin Abu Layla:

Ka`b bin 'Ujra said that Allah's Messenger (ﷺ) said to him (Ka`b), "Perhaps your lice have troubled you?" Ka`b replied, "Yes! O Allah's Messenger (ﷺ)." Allah's Messenger (ﷺ) said, "Have your head shaved and then either fast three days or feed six poor persons or slaughter one sheep as a sacrifice."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ حُمَيْدِ بْنِ قَيْسٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ ـ رضى الله عنه ـ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " لَعَلَّكَ آذَاكَ هَوَامُّكَ ". قَالَ نَعَمْ يَا رَسُولَ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " احْلِقْ رَأْسَكَ وَصُمْ ثَلاَثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ، أَوِ انْسُكْ بِشَاةٍ ".

Reference	: Sahih al-Bukhari 1814
In-book reference	: Book 27, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 28, Hadith 41

(6) Chapter: The saying of Allah Ta'ala "... Or giving Sadaqa ..."

(6) بَابُ قَوْلِ اللَّهِ تَعَالَى: {أَوْ صَدَقَةٍ} وَهْيَ إِطْعَامُ سِتَّةِ مَسَاكِينَ

Narrated Ka`b bin `Umra:

Allah's Messenger (ﷺ) stood beside me at Al-Hudaibiya and the lice were falling from my head in great number. He asked me, "Have your lice troubled you?" I replied in the affirmative. He ordered me to get my head shaved. Ka`b added, "This Holy Verse:--'And if any of you is ill, or has ailment in his scalp (2.196), etc. was revealed regarding me. "The Prophet (ﷺ) then ordered me either to fast three days, or to feed six poor persons with one Faraq (three Sas) (of dates), or to slaughter a sheep, etc. (sacrifice) whatever was available.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سَيْفٌ، قَالَ حَدَّثَنِي مُجَاهِدٌ، قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى، أَنَّ كَعْبَ بْنَ عُجْرَةَ، حَدَّثَهُ قَالَ وَقَفَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْحُدَيْبِيَةِ، وَرَأْسِي يَتَهَافَتُ قَمْلاً فَقَالَ " يُؤْذِيكَ هَوَامُّكَ ". قُلْتُ نَعَمْ. قَالَ " فَاحْلِقْ رَأْسَكَ ـ أَوْ قَالَ ـ احْلِقْ ". قَالَ فِيَّ نَزَلَتْ هَذِهِ الآيَةُ {فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ} إِلَى آخِرِهَا. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " صُمْ ثَلاَثَةَ أَيَّامٍ، أَوْ تَصَدَّقْ بِفَرَقٍ بَيْنَ سِتَّةٍ، أَوِ انْسُكْ بِمَا تَيَسَّرَ ".

Reference	: Sahih al-Bukhari 1815
In-book reference	: Book 27, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 28, Hadith 42

(7) Chapter: The Fidya for a missed or wrongly practised religious ceremony

(7) باب الإِطْعَامُ فِي الْفِدْيَةِ نِصْفُ صَاعٍ

Narrated `Abdullah bin Ma'qal:

I sat with Ka`b bin 'Ujra and asked him about the Fidya. He replied, "This revelation was revealed concerning my case especially, but it is also for you in general. I was carried to Allah's Messenger (ﷺ) and the lice were falling in great number on my face. The Prophet (ﷺ) said, "I have never thought that your ailment (or struggle) has reached to such an extent as I see. Can you afford a sheep?" I replied in the negative. He then said, "Fast for three days, or feed six poor persons each with half a Sa of food." (1 Sa = 3 Kilograms approx.)

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَصْبِهَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ، قَالَ جَلَسْتُ إِلَى كَعْبِ بْنِ عُجْرَةَ ـ رضى الله عنه ـ فَسَأَلْتُهُ عَنِ الْفِدْيَةِ، فَقَالَ نَزَلَتْ فِيَّ خَاصَّةً، وَهْىَ لَكُمْ عَامَّةً، حُمِلْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَالْقَمْلُ يَتَنَاثَرُ عَلَى وَجْهِي فَقَالَ " مَا كُنْتُ أُرَى الْوَجَعَ بَلَغَ بِكَ مَا أَرَى أَوْ مَا كُنْتُ أُرَى الْجَهْدَ بَلَغَ بِكَ مَا أَرَى، تَجِدُ شَاةً ". فَقُلْتُ لاَ. فَقَالَ " فَصُمْ ثَلاَثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ، لِكُلِّ مِسْكِينٍ نِصْفَ صَاعٍ ".

Reference	: Sahih al-Bukhari 1816
In-book reference	: Book 27, Hadith 11

USC-MSA web (English) reference : Vol. 3, Book 28, Hadith 43
(deprecated numbering scheme)

(8) Chapter: The Nusuk (offering) is one sheep (8) باب النُّسُكُ شَاةٌ

Narrated `Abdur-Rahman bin Abu Layla:

(Reporting the speech of Ka`b bin Umra) Allah's Messenger (ﷺ) saw him (i.e. Ka`b) while the lice were falling on his face. He asked (him), "Have your lice troubled you?" He replied in the affirmative. So, he ordered him to get his head shaved while he was at Al-Hudaibiya. At that time they were not permitted to finish their Ihram, and were still hoping to enter Mecca. So, Allah revealed the verses of Al-Fidya. Allah's Messenger (ﷺ) ordered him to feed six poor persons with one Faraq of food or to slaughter one sheep (as a sacrifice) or to fast for three days.

حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا شِبْلٌ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَآهُ وَأَنَّهُ يَسْقُطُ عَلَى وَجْهِهِ فَقَالَ ‏"‏ أَيُؤْذِيكَ هَوَامُّكَ ‏"‏‏.‏ قَالَ نَعَمْ‏.‏ فَأَمَرَهُ أَنْ يَحْلِقَ وَهُوَ بِالْحُدَيْبِيَةِ، وَلَمْ يَتَبَيَّنْ لَهُمْ أَنَّهُمْ يَحِلُّونَ بِهَا، وَهُمْ عَلَى طَمَعٍ أَنْ يَدْخُلُوا مَكَّةَ، فَأَنْزَلَ اللَّهُ الْفِدْيَةَ، فَأَمَرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُطْعِمَ فَرَقًا بَيْنَ سِتَّةٍ، أَوْ يُهْدِيَ شَاةً، أَوْ يَصُومَ ثَلاَثَةَ أَيَّامٍ‏.‏

Reference : Sahih al-Bukhari 1817
In-book reference : Book 27, Hadith 12
USC-MSA web (English) reference : Vol. 3, Book 28, Hadith 44
(deprecated numbering scheme)

Narrated Ka'b bin 'Ujra (ra):

Allah's Messenger (ﷺ) saw him (i.e. Ka'b) while the lice were falling on his face.

وَعَنْ مُحَمَّدِ بْنِ يُوسُفَ، حَدَّثَنَا وَرْقَاءُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَآهُ، وَقَمْلُهُ يَسْقُطُ عَلَى وَجْهِهِ‏.‏ مِثْلَهُ‏.‏

Reference : Sahih al-Bukhari 1818
In-book reference : Book 27, Hadith 13
USC-MSA web (English) reference : Vol. 3, Book 28, Hadith 44
(deprecated numbering scheme)

(9) Chapter: The Statement of Allah Ta'ala "... Nor commit sin nor dispute unjustly during Hajj ..." (9) باب قَوْلِ اللَّهِ تَعَالَى {فَلاَ رَفَثَ}

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever performs Hajj to this House (Ka`ba) and does not approach his wife for sexual relations nor commits sins (while performing Hajj), he will come out as sinless as a newlyborn child. (Just delivered by his mother).

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَنْ حَجَّ هَذَا الْبَيْتَ، فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ، رَجَعَ كَمَا وَلَدَتْهُ أُمُّهُ ‏"‏‏.‏

Reference : Sahih al-Bukhari 1819
In-book reference : Book 27, Hadith 14
USC-MSA web (English) reference : Vol. 3, Book 28, Hadith 45
(deprecated numbering scheme)

(10) Chapter: "... Nor commit sin nor dispute unjustly during Hajj ..." (10) بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: {وَلاَ فُسُوقَ وَلاَ جِدَالَ فِي الْحَجِّ}

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever performs Hajj to this Ka`ba and does not approach his wife for sexual relations nor commit sins (while performing Hajj), he will come out as sinless as a newborn child, (just delivered by his mother).

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ حَجَّ هَذَا الْبَيْتَ، فَلَمْ يَرْفُثْ، وَلَمْ يَفْسُقْ، رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ ".

Reference	: Sahih al-Bukhari 1820
In-book reference	: Book 27, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 28, Hadith 46

28 - The Book of Penalty of Hunting while on Pilgrimage (1821 - 1866)
كتاب جزاء الصيد

(1) Chapter: The penalty for hunting (by a Muhrim)

(1) بَابُ قَوْلِ اللَّهِ تَعَالَى: {لاَ تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلُ ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ}

(2) Chapter: If a non-Muhrim hunts and gives to a Muhrim

(2) باب إِذَا صَادَ الْحَلاَلُ فَأَهْدَى لِلْمُحْرِمِ الصَّيْدَ أَكَلَهُ

وَلَمْ يَرَ ابْنُ عَبَّاسٍ وَأَنَسٌ بِالذَّبْحِ بَأْسًا وَهُوَ غَيْرُ الصَّيْدِ نَحْوُ الإِبِلِ وَالْغَنَمِ وَالْبَقَرِ وَالدَّجَاجِ وَالْخَيْلِ، يُقَالُ عَدْلُ ذَلِكَ مِثْلُ، فَإِذَا كُسِرَتْ عِدْلٌ فَهُوَ زِنَةُ ذَلِكَ. قِيَامًا قِوَامًا. يَعْدِلُونَ يَجْعَلُونَ عَدْلاً.

Narrated `Abdullah bin Abu Qatada:

My father set out (for Mecca) in the year of Al-Hudaibiya, and his companions assumed Ihram, but he did not. At that time the Prophet (ﷺ) was informed that an enemy wanted to attack him, so the Prophet (ﷺ) proceeded onwards. While my father was among his companions, some of them laughed among themselves. (My father said), "I looked up and saw an onager. I attacked, stabbed and caught it. I then sought my companions' help but they refused to help me. (Later) we all ate its meat. We were afraid that we might be left behind (separated) from the Prophet (ﷺ) so I went in search of the Prophet (ﷺ) and made my horse to run at a galloping speed at times and let it go slow at an ordinary speed at other times till I met a man from the tribe of Bani Ghifar at midnight. I asked him, "Where did you leave the Prophet (ﷺ) ?" He replied, "I left him at Ta'hun and he had the intention of having the midday rest at As-Suqya. I followed the trace and joined the Prophet (ﷺ) and said, 'O Allah's Messenger (ﷺ)! Your people (companions) send you their compliments, and (ask for) Allah's Blessings upon you. They are afraid lest they may be left behind; so please wait for them.' I added, 'O Allah's Messenger (ﷺ)! I hunted an onager and some of its meat is with me. The Prophet (ﷺ) told the people to eat it though all of them were in the state of Ihram."

حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، قَالَ انْطَلَقَ أَبِي عَامَ الْحُدَيْبِيَةِ فَأَحْرَمَ أَصْحَابُهُ، وَلَمْ يُحْرِمْ، وَحُدِّثَ النَّبِيُّ صلى الله عليه وسلم أَنَّ عَدُوًّا يَغْزُوهُ، فَانْطَلَقَ النَّبِيُّ صلى الله عليه وسلم، فَبَيْنَمَا أَنَا مَعَ أَصْحَابِهِ يَضْحَكُ

بَعْضُهُمْ إِلَى بَعْضٍ، فَنَظَرْتُ فَإِذَا أَنَا بِحِمَارِ وَحْشٍ، فَحَمَلْتُ عَلَيْهِ، فَطَعَنْتُهُ، فَأَثْبَتُّهُ، وَاسْتَعَنْتُ بِهِمْ، فَأَبَوْا أَنْ يُعِينُونِي، فَأَكَلْنَا مِنْ لَحْمِهِ، وَخَشِينَا أَنْ نُقْتَطَعَ، فَطَلَبْتُ النَّبِيَّ صلى الله عليه وسلم أُرَفِّعُ فَرَسِي شَأْوًا، وَأَسِيرُ شَأْوًا، فَلَقِيتُ رَجُلاً مِنْ بَنِي غِفَارٍ فِي جَوْفِ اللَّيْلِ قُلْتُ أَيْنَ تَرَكْتَ النَّبِيَّ صلى الله عليه وسلم قَالَ تَرَكْتُهُ بِتَعْهِنَ، وَهُوَ قَائِلٌ السُّقْيَا. فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أَهْلَكَ يَقْرَءُونَ عَلَيْكَ السَّلاَمَ وَرَحْمَةَ اللَّهِ، إِنَّهُمْ قَدْ خَشُوا أَنْ يُقْتَطَعُوا دُونَكَ، فَانْتَظِرْهُمْ قُلْتُ يَا رَسُولَ اللَّهِ أَصَبْتُ حِمَارَ وَحْشٍ، وَعِنْدِي مِنْهُ فَاضِلَةٌ. فَقَالَ لِلْقَوْمِ " كُلُوا " وَهُمْ مُحْرِمُونَ.

Reference	: Sahih al-Bukhari 1821
In-book reference	: Book 28, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 47

(3) Chapter: If the Muhrimun saw game and laughed and a non-Muhrim understood, they are allowed to eat the game

(3) باب إِذَا رَأَى الْمُحْرِمُونَ صَيْدًا فَضَحِكُوا فَفَطِنَ الْحَلاَلُ

Narrated `Abdullah bin Abu Qatada:

That his father said "We proceeded with the Prophet (ﷺ) in the year of Al-Hudaibiya and his companions assumed Ihram but I did not. We were informed that some enemies were at Ghaiqa and so we went on towards them. My companions saw an onager and some of them started laughing among themselves. I looked and saw it. I chased it with my horse and stabbed and caught it. I wanted some help from my companions but they refused. (I slaughtered it all alone). We all ate from it (i.e. its meat). Then I followed Allah's Messenger (ﷺ) lest we should be left behind. At times I urged my horse to run at a galloping speed and at other times at an ordinary slow speed. On the way I met a man from the tribe of Bani Ghifar at midnight. I asked him where he had left Allah's Messenger (ﷺ) . The man replied that he had left the Prophet (ﷺ) at a place called Ta'hun and he had the intention of having the midday rest at As-Suqya. So, I followed Allah's Messenger (ﷺ) till I reached him and said, "O Allah's Messenger (ﷺ)! I have been sent by my companions who send you their greetings and compliments and ask for Allah's Mercy and Blessings upon you. They were afraid lest the enemy might intervene between you and them; so please wait for them." So he did. Then I said, "O Allah's Messenger (ﷺ)! We have hunted an onager and have some of it (i.e. its meat) left over." Allah's Messenger (ﷺ) told his companions to eat the meat although all of them were in a state of Ihram."

حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ، حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، أَنَّ أَبَاهُ، حَدَّثَهُ قَالَ انْطَلَقْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم عَامَ الْحُدَيْبِيَةِ فَأَحْرَمَ أَصْحَابُهُ، وَلَمْ أُحْرِمْ، فَأُنْبِئْنَا بِعَدُوٍّ بِغَيْقَةَ فَتَوَجَّهْنَا نَحْوَهُمْ، فَبَصُرَ أَصْحَابِي بِحِمَارِ وَحْشٍ، فَجَعَلَ بَعْضُهُمْ يَضْحَكُ إِلَى بَعْضٍ، فَنَظَرْتُ فَرَأَيْتُهُ فَحَمَلْتُ عَلَيْهِ الْفَرَسَ، فَطَعَنْتُهُ، فَأَثْبَتُّهُ، فَاسْتَعَنْتُهُمْ، فَأَبَوْا أَنْ يُعِينُونِي، فَأَكَلْنَا مِنْهُ، ثُمَّ لَحِقْتُ بِرَسُولِ اللَّهِ صلى الله عليه وسلم وَخَشِينَا أَنْ نُقْتَطَعَ، أُرَفِّعُ فَرَسِي شَأْوًا، وَأَسِيرُ عَلَيْهِ شَأْوًا، فَلَقِيتُ رَجُلاً مِنْ بَنِي غِفَارٍ فِي جَوْفِ اللَّيْلِ فَقُلْتُ أَيْنَ تَرَكْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ تَرَكْتُهُ بِتَعْهِنَ وَهُوَ قَائِلٌ السُّقْيَا. فَلَحِقْتُ بِرَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى أَتَيْتُهُ فَقُلْتُ يَا رَسُولَ اللَّهِ، إِنَّ أَصْحَابَكَ أَرْسَلُوا يَقْرَءُونَ عَلَيْكَ السَّلاَمَ وَرَحْمَةَ اللَّهِ وَبَرَكَاتِهِ، وَإِنَّهُمْ قَدْ خَشُوا أَنْ يَقْتَطِعَهُمُ الْعُدُوُّ دُونَكَ، فَانْظُرْهُمْ، فَفَعَلَ فَقُلْتُ يَا رَسُولَ اللَّهِ، إِنَّا اصَّدْنَا حِمَارَ وَحْشٍ، وَإِنَّ عِنْدَنَا فَاضِلَةً. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأَصْحَابِهِ " كُلُوا ". وَهُمْ مُحْرِمُونَ.

Reference	: Sahih al-Bukhari 1822
In-book reference	: Book 28, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 48

(4) Chapter: A Muhrim should not help a non-Muhrim in the hunting of a game

(4) باب لاَ يُعِينُ الْمُحْرِمُ الْحَلاَلَ فِي قَتْلِ الصَّيْدِ

Narrated Abu Qatada:

We were in the company of the Prophet (ﷺ) at a place called Al-Qaha (which is at a distance of three stages of journey from Medina). Abu Qatada narrated through another group of narrators: We were in the company of the Prophet (ﷺ) at a place called Al-Qaha and some of us had assumed Ihram while the others had not. I noticed that some of my companions were watching something, so I looked up and saw an onager. (I rode my horse and took the spear and whip) but my whip fell down (and I asked them to pick it up for me) but they said, "We will not help you by any means as we are in a state of Ihram." So, I picked up the whip myself and attacked the onager from behind a hillock and slaughtered it and brought it to my companions. Some of them said, "Eat it." While some others said, "Do not eat it." So, I went to the Prophet (ﷺ) who was ahead of us and asked him about it, He replied, "Eat it as it is Halal (i.e. it is legal to eat it).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا صَالِحُ بْنُ كَيْسَانَ، عَنْ أَبِي مُحَمَّدٍ، نَافِعٍ مَوْلَى أَبِي قَتَادَةَ سَمِعَ أَبَا قَتَادَةَ ـ رضى الله عنه ـ قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم بِالْقَاحَةِ مِنَ الْمَدِينَةِ عَلَى ثَلاَثٍ ح. وَحَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا صَالِحُ بْنُ كَيْسَانَ عَنْ أَبِي مُحَمَّدٍ عَنْ أَبِي قَتَادَةَ ـ رضى الله عنه ـ قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم بِالْقَاحَةِ، وَمِنَّا الْمُحْرِمُ، وَمِنَّا غَيْرُ الْمُحْرِمِ، فَرَأَيْتُ أَصْحَابِي يَتَرَاءَوْنَ شَيْئًا فَنَظَرْتُ، فَإِذَا حِمَارُ وَحْشٍ ـ يَعْنِي وَقَعَ سَوْطُهُ ـ فَقَالُوا لاَ نُعِينُكَ عَلَيْهِ بِشَىْءٍ، إِنَّا مُحْرِمُونَ. فَتَنَاوَلْتُهُ فَأَخَذْتُهُ، ثُمَّ أَتَيْتُ الْحِمَارَ مِنْ وَرَاءِ أَكَمَةٍ، فَعَقَرْتُهُ، فَأَتَيْتُ بِهِ أَصْحَابِي، فَقَالَ بَعْضُهُمْ كُلُوا. وَقَالَ بَعْضُهُمْ لاَ تَأْكُلُوا. فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم وَهُوَ أَمَامَنَا، فَسَأَلْتُهُ فَقَالَ " كُلُوهُ حَلاَلٌ ". قَالَ لَنَا عَمْرٌو اذْهَبُوا إِلَى صَالِحٍ فَسَلُوهُ عَنْ هَذَا وَغَيْرِهِ، وَقَدِمَ عَلَيْنَا هَا هُنَا.

Reference	: Sahih al-Bukhari 1823
In-book reference	: Book 28, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 49

(5) Chapter: A Muhrim should not point at a game

(5) باب لاَ يُشِيرُ الْمُحْرِمُ إِلَى الصَّيْدِ لِكَىْ يَصْطَادَهُ الْحَلاَلُ

Narrated `Abdullah bin Abu Qatada:

That his father had told him that Allah's Messenger (ﷺ) set out for Hajj and so did his companions. He sent a batch of his companions by another route and Abu Qatada was one of them. The Prophet (ﷺ) said to them, "Proceed along the seashore till we meet all together." So, they took the route of the seashore, and when they started all of them assumed Ihram except Abu Qatada. While they were proceeding on, his companions saw a group of onagers. Abu Qatada chased the onagers and attacked and wounded a sheonager. They got down and ate some of its meat and said to each other: "How do we eat the meat of the game while we are in a state of Ihram?" So, we (they) carried the rest of the she-onager's meat, and when they met Allah's Messenger (ﷺ) they asked, saying, "O Allah's Messenger (ﷺ)! We assumed Ihram with the exception of Abu Qatada and we saw (a group) of onagers. Abu Qatada attacked them and wounded a she-onager from them. Then we got down and ate from its meat. Later, we said, (to each other), 'How do we eat the meat of the game and we are in a state of Ihram?' So, we carried the rest of its meat. The Prophet asked, "Did anyone of you order Abu Qatada to attack it or point at it?" They replied in the negative. He said, "Then eat what is left of its meat."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، حَدَّثَنَا عُثْمَانُ ـ هُوَ ابْنُ مَوْهَبٍ ـ قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ، أَنَّ أَبَاهُ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ حَاجًّا، فَخَرَجُوا مَعَهُ فَصَرَفَ طَائِفَةً مِنْهُمْ، فِيهِمْ أَبُو قَتَادَةَ فَقَالَ خُذُوا سَاحِلَ الْبَحْرِ حَتَّى نَلْتَقِيَ. فَأَخَذُوا سَاحِلَ الْبَحْرِ، فَلَمَّا انْصَرَفُوا أَحْرَمُوا كُلُّهُمْ إِلاَّ أَبُو قَتَادَةَ لَمْ يُحْرِمْ، فَبَيْنَمَا هُمْ يَسِيرُونَ إِذْ رَأَوْا حُمُرَ وَحْشٍ، فَحَمَلَ أَبُو

قَتَادَةَ عَلَى الْحُمُرِ، فَعَقَرَ مِنْهَا أَتَانًا، فَنَزَلُوا فَأَكَلُوا مِنْ لَحْمِهَا، وَقَالُوا أَنَأْكُلُ لَحْمَ صَيْدٍ وَنَحْنُ مُحْرِمُونَ فَحَمَلْنَا مَا بَقِيَ مِنْ لَحْمِ الأَتَانِ، فَلَمَّا أَتَوْا رَسُولَ اللَّهِ صلى الله عليه وسلم قَالُوا يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا أَحْرَمْنَا وَقَدْ كَانَ أَبُو قَتَادَةَ لَمْ يُحْرِمْ، فَرَأَيْنَا حُمُرَ وَحْشٍ فَحَمَلَ عَلَيْهَا أَبُو قَتَادَةَ، فَعَقَرَ مِنْهَا أَتَانًا، فَنَزَلْنَا فَأَكَلْنَا مِنْ لَحْمِهَا ثُمَّ قُلْنَا أَنَأْكُلُ لَحْمَ صَيْدٍ وَنَحْنُ مُحْرِمُونَ فَحَمَلْنَا مَا بَقِيَ مِنْ لَحْمِهَا‏.‏ قَالَ ‏"‏ مِنْكُمْ أَحَدٌ أَمَرَهُ أَنْ يَحْمِلَ عَلَيْهَا، أَوْ أَشَارَ إِلَيْهَا ‏"‏‏.‏ قَالُوا لاَ‏.‏ قَالَ ‏"‏ فَكُلُوا مَا بَقِيَ مِنْ لَحْمِهَا ‏"‏‏.‏

Reference	: Sahih al-Bukhari 1824
In-book reference	: Book 28, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 50

(6) Chapter: If a person gave onager to a Muhrim then he should not accept it

(6) باب إِذَا أَهْدَى لِلْمُحْرِمِ حِمَارًا وَحْشِيًّا حَيًّا لَمْ يَقْبَلْ

Narrated `Abdullah bin `Abbas:

From As-Sa'b bin Jath-thama Al-Laithi that the latter presented an onager to Allah's Messenger (ﷺ) while he was at Al-Abwa' or at Waddan, and he refused it. On noticing the signs of some unpleasant feeling of disappointment on his (As-Sab's) face, the Prophet (ﷺ) said to him, "I have only returned it because I am Muhrim."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَثَّامَةَ اللَّيْثِيِّ، أَنَّهُ أَهْدَى لِرَسُولِ اللَّهِ صلى الله عليه وسلم حِمَارًا وَحْشِيًّا، وَهْوَ بِالأَبْوَاءِ أَوْ بِوَدَّانَ فَرَدَّهُ عَلَيْهِ، فَلَمَّا رَأَى مَا فِي وَجْهِهِ قَالَ ‏"‏ إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ إِلاَّ أَنَّا حُرُمٌ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 1825
In-book reference	: Book 28, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 51

(7) Chapter: (What kind of) animals can be killed by a Muhrim

(7) باب مَا يَقْتُلُ الْمُحْرِمُ مِنَ الدَّوَابِّ

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "It is not sinful of a Muhrim to kill five kinds of animals."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ خَمْسٌ مِنَ الدَّوَابِّ لَيْسَ عَلَى الْمُحْرِمِ فِي قَتْلِهِنَّ جُنَاحٌ ‏"‏‏.‏ وَعَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ‏.‏

Reference	: Sahih al-Bukhari 1826
In-book reference	: Book 28, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 52

One of the wives of the Prophet (ﷺ) narrated:

The Prophet (ﷺ) said, "A Muhrim can kill (five kinds of animals.)"

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ زَيْدِ بْنِ جُبَيْرٍ، قَالَ سَمِعْتُ ابْنَ عُمَرَ ـ رضى الله عنهما ـ يَقُولُ حَدَّثَتْنِي إِحْدَى، نِسْوَةِ النَّبِيِّ صلى الله عليه وسلم عَنِ النَّبِيِّ صلى الله عليه وسلم ‏"‏ يَقْتُلُ الْمُحْرِمُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 1827
In-book reference	: Book 28, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 53

Narrated Hafsa:

Allah's Messenger (ﷺ) said, "It is not sinful (of a Muhrim) to kill five kinds of animals, namely: the crow, the kite, the mouse, the scorpion and the rabid dog."

حَدَّثَنَا أَصْبَغُ، قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، قَالَ قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ ـ رضى الله عنهما ـ قَالَتْ حَفْصَةُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خَمْسٌ مِنَ الدَّوَابِّ لاَ حَرَجَ عَلَى مَنْ قَتَلَهُنَّ الْغُرَابُ وَالْحِدَأَةُ وَالْفَأْرَةُ وَالْعَقْرَبُ وَالْكَلْبُ الْعَقُورُ ".

Reference	: Sahih al-Bukhari 1828
In-book reference	: Book 28, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 54

Narrated Aisha:

Allah's Messenger (ﷺ) said, "Five kinds of animals are harmful and could be killed in the Haram (Sanctuary). These are: the crow, the kite, the scorpion, the mouse and the rabid dog."

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " خَمْسٌ مِنَ الدَّوَابِّ كُلُّهُنَّ فَاسِقٌ، يَقْتُلُهُنَّ فِي الْحَرَمِ الْغُرَابُ وَالْحِدَأَةُ وَالْعَقْرَبُ وَالْفَأْرَةُ وَالْكَلْبُ الْعَقُورُ ".

Reference	: Sahih al-Bukhari 1829
In-book reference	: Book 28, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 55

Narrated `Abdullah:

While we were in the company of the Prophet (ﷺ) in a cave at Mina, when Surat-wal-Mursalat were revealed and he recited it and I heard it (directly) from his mouth as soon as he recited its revelation. Suddenly a snake sprang at us and the Prophet (ﷺ) said (ordered us): "Kill it." We ran to kill it but it escaped quickly. The Prophet (ﷺ) said, "It has escaped your evil and you too have escaped its evil."

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ بَيْنَمَا نَحْنُ مَعَ النَّبِيِّ صلى الله عليه وسلم فِي غَارٍ بِمِنًى، إِذْ نَزَلَ عَلَيْهِ {وَالْمُرْسَلاَتِ} وَإِنَّهُ لَيَتْلُوهَا، وَإِنِّي لأَتَلَقَّاهَا مِنْ فِيهِ، وَإِنَّ فَاهُ لَرَطْبٌ بِهَا، إِذْ وَثَبَتْ عَلَيْنَا حَيَّةٌ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اقْتُلُوهَا ". فَابْتَدَرْنَاهَا، فَذَهَبَتْ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " وُقِيَتْ شَرَّكُمْ كَمَا وُقِيتُمْ شَرَّهَا ".

Reference	: Sahih al-Bukhari 1830
In-book reference	: Book 28, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 56

Narrated `Aisha the wife of the Prophet:

Allah's Messenger (ﷺ) called the salamander a bad animal, but I did not hear him ordering it to be killed."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لِلْوَزَغِ " فُوَيْسِقٌ ". وَلَمْ أَسْمَعْهُ أَمَرَ بِقَتْلِهِ.

Reference	: Sahih al-Bukhari 1831
In-book reference	: Book 28, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 57

(8) Chapter: It is not permissible to cut the trees of the Haram

(8) باب لاَ يُعْضَدُ شَجَرُ الْحَرَمِ

وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لاَ يُعْضَدُ شَوْكُهُ».

Narrated Sa`id bin Abu Sa`id Al-Maqburi:

Abu Shuraih, Al-`Adawi said that he had said to `Amr bin Sa`id when he was sending the troops to Mecca (to fight `Abdullah bin Az-Zubair), "O Chief! Allow me to tell you what Allah's Messenger (ﷺ) said on the day following the Conquest of Mecca. My ears heard that and my heart understood it thoroughly and I saw with my own eyes the Prophet (ﷺ) when he, after Glorifying and Praising Allah, started saying, 'Allah, not the people, made Mecca a sanctuary, so anybody who has belief in Allah and the Last Day should neither shed blood in it, nor should he cut down its trees. If anybody tells (argues) that fighting in it is permissible on the basis that Allah's Messenger (ﷺ) did fight in Mecca, say to him, 'Allah allowed His Apostle and did not allow you.' "Allah allowed me only for a few hours on that day (of the conquest) and today its sanctity is valid as it was before. So, those who are present should inform those who are absent (concerning this fact." Abu Shuraih was asked, "What did `Amr reply?" He said, (`Amr said) 'O Abu Shuraih! I know better than you in this respect Mecca does not give protection to a sinner, a murderer or a thief."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي شُرَيْحٍ الْعَدَوِيِّ، أَنَّهُ قَالَ لِعَمْرِو بْنِ سَعِيدٍ، وَهُوَ يَبْعَثُ الْبُعُوثَ إِلَى مَكَّةَ ائْذَنْ لِي أَيُّهَا الأَمِيرُ أُحَدِّثْكَ قَوْلاً قَامَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم لِلْغَدِ مِنْ يَوْمِ الْفَتْحِ، فَسَمِعَتْهُ أُذُنَاىَ، وَوَعَاهُ قَلْبِي، وَأَبْصَرَتْهُ عَيْنَاىَ حِينَ تَكَلَّمَ بِهِ، إِنَّهُ حَمِدَ اللَّهَ، وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ " إِنَّ مَكَّةَ حَرَّمَهَا اللَّهُ وَلَمْ يُحَرِّمْهَا النَّاسُ، فَلاَ يَحِلُّ لاِمْرِئٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا وَلاَ يَعْضُدَ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَخَّصَ لِقِتَالِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقُولُوا لَهُ إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ صلى الله عليه وسلم وَلَمْ يَأْذَنْ لَكُمْ، وَإِنَّمَا أَذِنَ لِي سَاعَةً مِنْ نَهَارٍ، وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالأَمْسِ، وَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ ". فَقِيلَ لأَبِي شُرَيْحٍ مَا قَالَ لَكَ عَمْرٌو قَالَ أَنَا أَعْلَمُ بِذَلِكَ مِنْكَ يَا أَبَا شُرَيْحٍ، إِنَّ الْحَرَمَ لاَ يُعِيذُ عَاصِيًا، وَلاَ فَارًّا بِدَمٍ، وَلاَ فَارًّا بِخَرْبَةٍ. خَرْبَةٌ بَلِيَّةٌ.

Reference	: Sahih al-Bukhari 1832
In-book reference	: Book 28, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 58

(9) Chapter: The game in the Haram should not be chased

(9) باب لاَ يُنَفَّرُ صَيْدُ الْحَرَمِ

Narrated Ibn `Abbas:

"The Prophet (ﷺ) said, 'Allah has made Mecca, a sanctuary, so it was a sanctuary before me and will continue to be a sanctuary after me. It was made legal for me (i.e. I was allowed to fight in it) for a few hours of a day. It is not allowed to uproot its shrubs or to cut its trees, or to chase (or disturb) its game, or to pick up its luqata (fallen things) except by a person who would announce that (what he has found) publicly.' Al-`Abbas said, 'O Allah's Messenger (ﷺ)! Except Al-Idhkhir (a kind of grass) (for it is used) by our goldsmiths and for our graves.' The Prophet (ﷺ) then said, 'Except Al-Idhkhir.' " `Ikrima said, 'Do you know what "chasing or disturbing" the game means? It means driving it out of the shade to occupy its place."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِنَّ اللَّهَ حَرَّمَ مَكَّةَ، فَلَمْ تَحِلَّ لأَحَدٍ قَبْلِي، وَلاَ تَحِلُّ لأَحَدٍ بَعْدِي، وَإِنَّمَا أُحِلَّتْ لِي سَاعَةً مِنْ نَهَارٍ، لاَ يُخْتَلَى خَلاَهَا، وَلاَ يُعْضَدُ شَجَرُهَا، وَلاَ يُنَفَّرُ صَيْدُهَا، وَلاَ تُلْتَقَطُ لُقَطَتُهَا إِلاَّ لِمُعَرِّفٍ ". وَقَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ، إِلاَّ الإِذْخِرَ لِصَاغَتِنَا وَقُبُورِنَا. فَقَالَ " إِلاَّ الإِذْخِرَ ". وَعَنْ خَالِدٍ عَنْ عِكْرِمَةَ قَالَ هَلْ تَدْرِي مَا لاَ يُنَفَّرُ صَيْدُهَا هُوَ أَنْ يُنَحِّيَهُ مِنَ الظِّلِّ، يَنْزِلُ مَكَانَهُ.

Reference	: Sahih al-Bukhari 1833
In-book reference	: Book 28, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 59

(10) Chapter: Fighting is prohibited in Makkah (10) باب لاَ يَحِلُّ الْقِتَالُ بِمَكَّةَ

وَقَالَ أَبُو شُرَيْحٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لاَ يَسْفِكُ بِهَا دَمًا».

Narrated Ibn `Abbas:

On the day of the conquest of Mecca, the Prophet (ﷺ) said, "There is no more emigration (from Mecca) but Jihad and intentions, and whenever you are called for Jihad, you should go immediately. No doubt, Allah has made this place (Mecca) a sanctuary since the creation of the heavens and the earth and will remain a sanctuary till the Day of Resurrection as Allah has ordained its sanctity. Fighting was not permissible in it for anyone before me, and even for me it was allowed only for a portion of a day. So, it is a sanctuary with Allah's sanctity till the Day of Resurrection. Its thorns should not be uprooted and its game should not be chased; and its luqata (fallen things) should not be picked up except by one who would announce that publicly, and its vegetation (grass etc.) should not be cut." Al-`Abbas said, "O Allah's Messenger (ﷺ)! Except Al-Idhkhir, (for it is used by their blacksmiths and for their domestic purposes)." So, the Prophet (ﷺ) said, "Except Al-Idhkhir."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم يَوْمَ افْتَتَحَ مَكَّةَ " لاَ هِجْرَةَ وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا، فَإِنَّ هَذَا بَلَدٌ حَرَّمَ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالأَرْضَ، وَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لأَحَدٍ قَبْلِي، وَلَمْ يَحِلَّ لِي إِلاَّ سَاعَةً مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لاَ يُعْضَدُ شَوْكُهُ، وَلاَ يُنَفَّرُ صَيْدُهُ، وَلاَ يَلْتَقِطُ لُقَطَتَهُ إِلاَّ مَنْ عَرَّفَهَا، وَلاَ يُخْتَلَى خَلاَهَا ". قَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ. إِلاَّ الإِذْخِرَ، فَإِنَّهُ لِقَيْنِهِمْ وَلِبُيُوتِهِمْ. قَالَ قَالَ " إِلاَّ الإِذْخِرَ ".

Reference	: Sahih al-Bukhari 1834
In-book reference	: Book 28, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 60

(11) Chapter: Cupping for a Muhrim (11) باب الْحِجَامَةِ لِلْمُحْرِمِ

وَكَوَى ابْنُ عُمَرَ ابْنَهُ وَهُوَ مُحْرِمٌ. وَيَتَدَاوَى مَا لَمْ يَكُنْ فِيهِ طِيبٌ.

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) was cupped while he was in a state of Ihram.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ قَالَ عَمْرٌو أَوَّلُ شَىْءٍ سَمِعْتُ عَطَاءً، يَقُولُ سَمِعْتُ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ يَقُولُ احْتَجَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُوَ مُحْرِمٌ. ثُمَّ سَمِعْتُهُ يَقُولُ حَدَّثَنِي طَاوُسٌ عَنِ ابْنِ عَبَّاسٍ فَقُلْتُ لَعَلَّهُ سَمِعَهُ مِنْهُمَا.

Reference	: Sahih al-Bukhari 1835
In-book reference	: Book 28, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 61

Narrated Ibn Buhaina:

The Prophet, while in the state of Ihram, was cupped at the middle of his head at Liha-Jamal.

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ عَلْقَمَةَ بْنِ أَبِي عَلْقَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنِ ابْنِ بُحَيْنَةَ ـ رضى الله عنه ـ قَالَ احْتَجَمَ النَّبِيُّ صلى الله عليه وسلم وَهُوَ مُحْرِمٌ بِلَحْيِ جَمَلٍ فِي وَسَطِ رَأْسِهِ.

Reference	: Sahih al-Bukhari 1836
In-book reference	: Book 28, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 62

(12) Chapter: The marrying of Muhrim (12) باب تَزْوِيجِ الْمُحْرِمِ

Narrated Ibn `Abbas:

The Prophet (ﷺ) married Maimuna while he was in the state of Ihram, (only the ceremonies of marriage were held).

حَدَّثَنَا أَبُو الْمُغِيرَةِ عَبْدُ الْقُدُّوسِ بْنُ الْحَجَّاجِ، حَدَّثَنَا الأَوْزَاعِيُّ، حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ.

Reference	: Sahih al-Bukhari 1837
In-book reference	: Book 28, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 63

(13) Chapter: What is forbidden for a Muhrim as regards perfumes

(13) باب مَا يُنْهَى مِنَ الطِّيبِ لِلْمُحْرِمِ وَالْمُحْرِمَةِ

وَقَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا لاَ تَلْبَسُ الْمُحْرِمَةُ ثَوْبًا بِوَرْسٍ أَوْ زَعْفَرَانٍ.

Narrated `Abdullah bin `Umar:

A person stood up and asked, "O Allah's: Apostle! What clothes may be worn in the state of Ihram?" The Prophet (ﷺ) replied, "Do not wear a shirt or trousers, or any headgear (e.g. a turban), or a hooded cloak; but if somebody has no shoes he can wear leather stockings provided they are cut short off the ankles, and also, do not wear anything perfumed with Wars or saffron, and the Muhrima (a woman in the state of Ihram) should not cover her face, or wear gloves."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنَا نَافِعٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ مَاذَا تَأْمُرُنَا أَنْ نَلْبَسَ مِنَ الثِّيَابِ فِي الإِحْرَامِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تَلْبَسُوا الْقَمِيصَ وَلاَ السَّرَاوِيلاَتِ وَلاَ الْعَمَائِمَ، وَلاَ الْبَرَانِسَ إِلاَّ أَنْ يَكُونَ أَحَدٌ لَيْسَتْ لَهُ نَعْلاَنِ، فَلْيَلْبَسِ الْخُفَّيْنِ، وَلْيَقْطَعْ أَسْفَلَ مِنَ الْكَعْبَيْنِ، وَلاَ تَلْبَسُوا شَيْئًا مَسَّهُ زَعْفَرَانٌ، وَلاَ الْوَرْسُ، وَلاَ تَنْتَقِبِ الْمَرْأَةُ الْمُحْرِمَةُ وَلاَ تَلْبَسِ الْقُفَّازَيْنِ ". تَابَعَهُ مُوسَى بْنُ عُقْبَةَ وَإِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ عُقْبَةَ وَجُوَيْرِيَةُ وَابْنُ إِسْحَاقَ فِي النِّقَابِ وَالْقُفَّازَيْنِ. وَقَالَ عُبَيْدُ اللَّهِ وَلاَ وَرْسٌ وَكَانَ يَقُولُ لاَ تَتَنَقَّبِ الْمُحْرِمَةُ، وَلاَ تَلْبَسِ الْقُفَّازَيْنِ. وَقَالَ مَالِكٌ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ لاَ تَتَنَقَّبِ الْمُحْرِمَةُ. وَتَابَعَهُ لَيْثُ بْنُ أَبِي سُلَيْمٍ.

Reference	: Sahih al-Bukhari 1838
In-book reference	: Book 28, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 64

Narrated Ibn `Abbas:

A man was crushed to death by his she-camel and was brought to Allah's Messenger (ﷺ) who said, "Give him a bath and shroud him, but do not cover his head, and do not bring any perfume near to him, as he will be resurrected reciting Talbiya."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ وَقَصَتْ بِرَجُلٍ مُحْرِمٍ نَاقَتُهُ، فَقَتَلَتْهُ، فَأُتِيَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " اغْسِلُوهُ، وَكَفِّنُوهُ، وَلاَ تُغَطُّوا رَأْسَهُ، وَلاَ تُقَرِّبُوهُ طِيبًا، فَإِنَّهُ يُبْعَثُ يُهِلُّ ".

Reference	: Sahih al-Bukhari 1839
In-book reference	: Book 28, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 65

(14) Chapter: The taking of a bath by a Muhrim

(14) باب الاِغْتِسَالِ لِلْمُحْرِمِ

وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَدْخُلُ الْمُحْرِمُ الْحَمَّامَ. وَلَمْ يَرَ ابْنُ عُمَرَ وَعَائِشَةُ بِالْحَكِّ بَأْسًا.

Narrated `Abdullah bin Hunain:

`Abdullah bin Al-Abbas and Al-Miswar bin Makhrama differed at Al-Abwa'; Ibn `Abbas said that a Muhrim could wash his head; while Al-Miswar maintained that he should not do so. `Abdullah bin `Abbas sent me to Abu Aiyub Al-Ansari and I found him bathing between the two wooden posts (of the well) and was screened with a sheet of cloth. I greeted him and he asked who I was. I replied, "I am `Abdullah bin Hunain and I have been sent to you by Ibn `Abbas to ask you how Allah's Messenger (ﷺ) used to wash his head while in the state of lhram." Abu Aiyub Al-Ansari caught hold of the sheet of cloth and lowered it till his head appeared before me, and then told somebody to pour water on his head. He poured water on his head, and he (Abu Aiyub) rubbed his head with his hands by bringing them from back to front and from front to back and said, "I saw the Prophet (ﷺ) doing like this."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، أَنَّ عَبْدَ اللَّهِ بْنَ الْعَبَّاسِ، وَالْمِسْوَرَ بْنَ مَخْرَمَةَ، اخْتَلَفَا بِالأَبْوَاءِ، فَقَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ يَغْسِلُ الْمُحْرِمُ رَأْسَهُ. وَقَالَ الْمِسْوَرُ لاَ يَغْسِلُ الْمُحْرِمُ رَأْسَهُ. فَأَرْسَلَنِي عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ إِلَى أَبِي أَيُّوبَ الأَنْصَارِيِّ، فَوَجَدْتُهُ يَغْتَسِلُ بَيْنَ الْقَرْنَيْنِ، وَهُوَ يُسْتَرُ بِثَوْبٍ، فَسَلَّمْتُ عَلَيْهِ فَقَالَ مَنْ هَذَا فَقُلْتُ أَنَا عَبْدُ اللَّهِ بْنُ حُنَيْنٍ، أَرْسَلَنِي إِلَيْكَ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ، أَسْأَلُكَ كَيْفَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَغْسِلُ رَأْسَهُ، وَهُوَ مُحْرِمٌ، فَوَضَعَ أَبُو أَيُّوبَ يَدَهُ عَلَى الثَّوْبِ، فَطَأْطَأَهُ حَتَّى بَدَا لِي رَأْسُهُ ثُمَّ قَالَ لإِنْسَانٍ يَصُبُّ عَلَيْهِ اصْبُبْ. فَصَبَّ عَلَى رَأْسِهِ، ثُمَّ حَرَّكَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ وَقَالَ هَكَذَا رَأَيْتُهُ صلى الله عليه وسلم يَفْعَلُ.

Reference	: Sahih al-Bukhari 1840
In-book reference	: Book 28, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 66

(15) Chapter: Wearing of Khuff by a Muhrim if slippers are not available (15) باب لُبْسِ الْخُفَّيْنِ لِلْمُحْرِمِ إِذَا لَمْ يَجِدِ النَّعْلَيْنِ

Narrated Ibn `Abbas:

I heard the Prophet (ﷺ) delivering a sermon at `Arafat saying, "If a Muhrim does not find slippers, he could wear Khuffs (socks made from thick fabric or leather, but he has to cut short the Khuffs below the ankles), and if he does not find an Izar (a waist sheet for wrapping the lower half of the body) he could wear trousers."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، سَمِعْتُ جَابِرَ بْنَ زَيْدٍ، سَمِعْتُ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَخْطُبُ بِعَرَفَاتٍ " مَنْ لَمْ يَجِدِ النَّعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ، وَمَنْ لَمْ يَجِدْ إِزَارًا فَلْيَلْبَسْ سَرَاوِيلَ ". لِلْمُحْرِمِ.

Reference	: Sahih al-Bukhari 1841
In-book reference	: Book 28, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 67

Narrated `Abdullah:

Allah's Messenger (ﷺ) was asked what sort of clothes a Muhrim should wear. He replied, "He should not wear a shirt, turbans, trousers, a hooded cloak, or a dress perfumed with saffron or Wars; and if slippers are not available he can wear Khuffs (socks made from thick fabric or leather) but he should cut them so that they reach below the ankles.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ فَقَالَ " لاَ يَلْبَسِ الْقَمِيصَ، وَلاَ الْعَمَائِمَ، وَلاَ السَّرَاوِيلاَتِ، وَلاَ الْبُرْنُسَ، وَلاَ ثَوْبًا مَسَّهُ زَعْفَرَانٌ وَلاَ وَرْسٌ، وَإِنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ، وَلْيَقْطَعْهُمَا حَتَّى يَكُونَا أَسْفَلَ مِنَ الْكَعْبَيْنِ ".

Reference	: Sahih al-Bukhari 1842

In-book reference : Book 28, Hadith 22
USC-MSA web (English) reference : Vol. 3, Book 29, Hadith 68
(deprecated numbering scheme)

(16) Chapter: If an Izar is not available, one can wear trousers

(16) باب إِذَا لَمْ يَجِدِ الإِزَارَ فَلْيَلْبَسِ السَّرَاوِيلَ

Narrated Ibn `Abbas:

The Prophet (ﷺ) delivered a sermon at `Arafat and said, "Whoever does not get an Izar can wear trousers, and whoever cannot get a pair of shoes can wear Khuffs (socks made from thick fabric or leather)."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ خَطَبَنَا النَّبِيُّ صلى الله عليه وسلم بِعَرَفَاتٍ فَقَالَ " مَنْ لَمْ يَجِدِ الإِزَارَ فَلْيَلْبَسِ السَّرَاوِيلَ، وَمَنْ لَمْ يَجِدِ النَّعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ ".

Reference : Sahih al-Bukhari 1843
In-book reference : Book 28, Hadith 23
USC-MSA web (English) reference : Vol. 3, Book 29, Hadith 69
(deprecated numbering scheme)

(17) Chapter: Carrying of arms by a Muhrim

(17) باب لُبْسِ السِّلاَحِ لِلْمُحْرِمِ

وَقَالَ عِكْرِمَةُ إِذَا خَشِيَ الْعَدُوَّ لَبِسَ السِّلاَحَ وَافْتَدَى. وَلَمْ يُتَابَعْ عَلَيْهِ فِي الْفِدْيَةِ.

Narrated Al-Bara:

The Prophet (ﷺ) assumed Ihram for Umra in the month of Dhul-Qa'da but the (pagan) people of Mecca refused to admit him into Mecca till he agreed on the condition that he would not bring into Mecca any arms but sheathed.

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ اعْتَمَرَ النَّبِيُّ صلى الله عليه وسلم فِي ذِي الْقَعْدَةِ، فَأَبَى أَهْلُ مَكَّةَ أَنْ يَدَعُوهُ يَدْخُلُ مَكَّةَ، حَتَّى قَاضَاهُمْ لاَ يُدْخِلُ مَكَّةَ سِلاَحًا إِلاَّ فِي الْقِرَابِ.

Reference : Sahih al-Bukhari 1844
In-book reference : Book 28, Hadith 24
USC-MSA web (English) reference : Vol. 3, Book 29, Hadith 70
(deprecated numbering scheme)

(18) Chapter: Entering the Haram and Makkah without Ihram

(18) باب دُخُولِ الْحَرَمِ وَمَكَّةَ بِغَيْرِ إِحْرَامٍ

وَدَخَلَ ابْنُ عُمَرَ. وَإِنَّمَا أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالإِهْلاَلِ لِمَنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، وَلَمْ يَذْكُرْ لِلْحَطَّابِينَ وَغَيْرِهِمْ.

Narrated Ibn `Abbas:

The Prophet (ﷺ) fixed Dhul-Hulaifa as the Miqat (the place for assuming Ihram) for the people of Medina, and Qaran-al-Manazil for the people of Najd, and Yalamlam for the people of Yemen. These Mawaqit are for those people and also for those who come through these Mawaqit (from places other than the above-mentioned) with the intention of (performing) Hajj and Umra. And those living inside these Mawaqit can assume Ihram from the place where they start; even the people of Mecca can assume Ihram from Mecca.

حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم وَقَّتَ لأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ، وَلأَهْلِ الْيَمَنِ يَلَمْلَمَ، هُنَّ لَهُنَّ وَلِكُلِّ آتٍ أَتَى عَلَيْهِنَّ مِنْ غَيْرِهِمْ مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، فَمَنْ كَانَ دُونَ ذَلِكَ فَمِنْ حَيْثُ أَنْشَأَ، حَتَّى أَهْلُ مَكَّةَ مِنْ مَكَّةَ.

Reference : Sahih al-Bukhari 1845
In-book reference : Book 28, Hadith 25

USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 71

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) entered Mecca in the year of its Conquest wearing an Arabian helmet on his head and when the Prophet (ﷺ) took it off, a person came and said, "Ibn Khatal is holding the covering of the Ka`ba (taking refuge in the Ka`ba)." The Prophet (ﷺ) said, "Kill him."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ عَامَ الْفَتْحِ، وَعَلَى رَأْسِهِ الْمِغْفَرُ، فَلَمَّا نَزَعَهُ جَاءَ رَجُلٌ، فَقَالَ إِنَّ ابْنَ خَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ. فَقَالَ " **اقْتُلُوهُ** ".

Reference	: Sahih al-Bukhari 1846
In-book reference	: Book 28, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 72

(19) Chapter: If somebody ignorantly assumed Ihram while wearing a shirt (will Fidya be compulsory?)

(19) باب إِذَا أَحْرَمَ جَاهِلاً وَعَلَيْهِ قَمِيصٌ

وَقَالَ عَطَاءٌ إِذَا تَطَيَّبَ أَوْ لَبِسَ جَاهِلاً أَوْ نَاسِيًا فَلاَ كَفَّارَةَ عَلَيْهِ.

Narrated Ya'li:

While I was with Allah's Messenger (ﷺ) there came to him a man wearing a cloak having a trace of yellowish perfume or a similar thing on it. `Umar used to say to me, "Would you like to see the Prophet (ﷺ) at the time when he is inspired divinely?" So, it happened that he was inspired (then) and when the inspiration was over the Prophet (ﷺ) said (to that man), "Do in your `Umra the same as you do in your Hajj."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا عَطَاءٌ، قَالَ حَدَّثَنِي صَفْوَانُ بْنُ يَعْلَى، عَنْ أَبِيهِ، قَالَ كُنْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَتَاهُ رَجُلٌ عَلَيْهِ جُبَّةٌ فِيهِ أَثَرُ صُفْرَةٍ أَوْ نَحْوُهُ، وَكَانَ عُمَرُ يَقُولُ لِي تُحِبُّ إِذَا نَزَلَ عَلَيْهِ الْوَحْىُ أَنْ تَرَاهُ فَنَزَلَ عَلَيْهِ ثُمَّ سُرِّيَ عَنْهُ فَقَالَ " **اصْنَعْ فِي عُمْرَتِكَ مَا تَصْنَعُ فِي حَجِّكَ** ".

Reference	: Sahih al-Bukhari 1847
In-book reference	: Book 28, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 73

A man bit the hand of another man but in that process the latter broke one incisor tooth of the former, and the Prophet (ﷺ) forgave the latter.

وَعَضَّ رَجُلٌ يَدَ رَجُلٍ ـ يَعْنِي فَانْتَزَعَ ثَنِيَّتَهُ ـ فَأَبْطَلَهُ النَّبِيُّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 1848
In-book reference	: Book 28, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 73

(20) Chapter: A Muhrim died at 'Arafat

(20) باب الْمُحْرِمِ يَمُوتُ بِعَرَفَةَ

and the Prophet (saws) did not order anybody to finish the remaining ceremonies of Hajj on his behalf

وَلَمْ يَأْمُرِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُؤَدَّى عَنْهُ بَقِيَّةُ الْحَجِّ.

28 – The Book of Penalty of Hunting while on Pilgrimage (1821 - 1866) كتاب جزاء الصيد

Narrated Ibn `Abbas:

While a man was standing with the Prophet (ﷺ) at `Arafat, he fell from his Mount and his neck was crushed by it. The Prophet (ﷺ) said, "Wash the deceased with water and Sidr and shroud him in two pieces of cloth, and neither perfume him nor cover his head, for Allah will resurrect him on the Day of Resurrection and he will be reciting Talbiya."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ بَيْنَا رَجُلٌ وَاقِفٌ مَعَ النَّبِيِّ صلى الله عليه وسلم بِعَرَفَةَ إِذْ وَقَعَ عَنْ رَاحِلَتِهِ، فَوَقَصَتْهُ ـ أَوْ قَالَ فَأَقْعَصَتْهُ ـ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْنِ ـ أَوْ قَالَ ثَوْبَيْهِ ـ وَلاَ تُحَنِّطُوهُ، وَلاَ تُخَمِّرُوا رَأْسَهُ، فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ يُلَبِّي ".

Reference	: Sahih al-Bukhari 1849
In-book reference	: Book 28, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 74

Narrated Ibn `Abbas:

While a man was standing with the Prophet (ﷺ) at `Arafat, he fell from his Mount and his neck was crushed by it. The Prophet (ﷺ) said, "Wash the deceased with water and Sidr and shroud him in two pieces of cloth, and neither perfume him nor cover his head, for Allah will resurrect him on the Day of Resurrection and he will be reciting Talbiya."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ بَيْنَا رَجُلٌ وَاقِفٌ مَعَ النَّبِيِّ صلى الله عليه وسلم بِعَرَفَةَ إِذْ وَقَعَ عَنْ رَاحِلَتِهِ فَوَقَصَتْهُ ـ أَوْ قَالَ فَأَوْقَصَتْهُ ـ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْنِ، وَلاَ تَمَسُّوهُ طِيبًا، وَلاَ تُخَمِّرُوا رَأْسَهُ، وَلاَ تُحَنِّطُوهُ، فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا ".

Reference	: Sahih al-Bukhari 1850
In-book reference	: Book 28, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 75

(21) Chapter: The legal way of (burying) a dead Muhrim (21) باب سُنَّةِ الْمُحْرِمِ إِذَا مَاتَ

Narrated Ibn `Abbas:

A man was in the company of the Prophet (ﷺ) and his she-camel crushed his neck while he was in a state of Ihram and he died Allah's Messenger (ﷺ) said, "Wash him with water and Sidr and shroud him in his two garments; neither perfume him nor cover his head, for he will be resurrected on the Day of Resurrection, reciting Talbiya."

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ رَجُلاً، كَانَ مَعَ النَّبِيِّ صلى الله عليه وسلم فَوَقَصَتْهُ نَاقَتُهُ، وَهُوَ مُحْرِمٌ، فَمَاتَ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْهِ، وَلاَ تَمَسُّوهُ بِطِيبٍ، وَلاَ تُخَمِّرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا ".

Reference	: Sahih al-Bukhari 1851
In-book reference	: Book 28, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 76

(22) Chapter: To perform Hajj on behalf of a dead person. A man can perform Hajj on behalf of a woman

(22) باب الْحَجِّ وَالنُّذُورِ عَنِ الْمَيِّتِ وَالرَّجُلُ يَحُجُّ عَنِ الْمَرْأَةِ

Narrated Ibn `Abbas:

A woman from the tribe of Juhaina came to the Prophet (ﷺ) and said, "My mother had vowed to perform Hajj but she died before performing it. May I perform Hajj on my mother's behalf?" The Prophet (ﷺ) replied, "Perform Hajj on her behalf. Had there been a debt on your mother, would you have paid it or not? So, pay Allah's debt as He has more right to be paid."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ امْرَأَةً، مِنْ جُهَيْنَةَ جَاءَتْ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَتْ إِنَّ أُمِّي نَذَرَتْ أَنْ تَحُجَّ، فَلَمْ تَحُجَّ حَتَّى مَاتَتْ أَفَأَحُجُّ عَنْهَا قَالَ " نَعَمْ. حُجِّي عَنْهَا، أَرَأَيْتِ لَوْ كَانَ عَلَى أُمِّكِ دَيْنٌ أَكُنْتِ قَاضِيَةً اقْضُوا اللَّهَ، فَاللَّهُ أَحَقُّ بِالْوَفَاءِ ".

Reference	: Sahih al-Bukhari 1852
In-book reference	: Book 28, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 77

(23) Chapter: Performing Hajj for a person who cannot sit firmly on the mount

(23) باب الْحَجِّ عَمَّنْ لاَ يَسْتَطِيعُ الثُّبُوتَ عَلَى الرَّاحِلَةِ

Narrated Ibn `Abbas:

A woman from the tribe of Khath'am came in the year (of ,Hajjat-al-Wada` of the Prophet (ﷺ)) and said, "O Allah's Messenger (ﷺ)! My father has come under Allah's obligation of performing Hajj but he is a very old man and cannot sit properly on his Mount. Will the obligation be fulfilled if I perform Hajj on his behalf?" The Prophet (ﷺ) replied in the affirmative.

حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ ـ رضى الله عنهم ـ أَنَّ امْرَأَةً، ح.

Reference	: Sahih al-Bukhari 1853
In-book reference	: Book 28, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 78

Narrated `Abdullah bin `Abbas:

Al-Fadl was riding behind the Prophet (ﷺ) and a woman from the tribe of Khath'am came up. Al-Fadl started looking at her and she looked at him. The Prophet (ﷺ) turned Al-Fadl's face to the other side. She said, "My father has come under Allah's obligation of performing Hajj but he is a very old man and cannot sit properly on his Mount. Shall I perform Hajj on his behalf? The Prophet (ﷺ) replied in the affirmative. That happened during Hajjat-al-Wada` of the Prophet (ﷺ) .

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ جَاءَتِ امْرَأَةٌ مِنْ خَثْعَمَ، عَامَ حَجَّةِ الْوَدَاعِ، قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ فِي الْحَجِّ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا، لاَ يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى الرَّاحِلَةِ فَهَلْ يَقْضِي عَنْهُ أَنْ أَحُجَّ عَنْهُ قَالَ " نَعَمْ ".

Reference	: Sahih al-Bukhari 1854
In-book reference	: Book 28, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 79

(24) Chapter: Performing Hajj by a woman on behalf of a man

(24) باب حَجِّ الْمَرْأَةِ عَنِ الرَّجُلِ

Narrated 'Abdullah bin 'Abbas (ra):

Al Fadl was riding behind the Prophet (ﷺ) (ﷺ) and a woman from the tribe of Khath'am came up. Al Fadl started looking at her and she looked at him. The Prophet (ﷺ) (ﷺ) turned Al-Fadl's face to the other side. She said, "My father has come under Allah's obligation of performing Hajj but he is very old man and cannot sit properly on his Rahila (mount). Shall I perform Hajj on his behalf ? The Prophet (ﷺ) (ﷺ) replied affirmative. That happened during Hajjat-ul-Wada' of the Prophet (ﷺ) (ﷺ).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَانَ الْفَضْلُ رَدِيفَ النَّبِيِّ صلى الله عليه وسلم فَجَاءَتِ امْرَأَةٌ مِنْ خَثْعَمٍ، فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا، وَتَنْظُرُ إِلَيْهِ فَجَعَلَ النَّبِيُّ صلى الله عليه وسلم يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشِّقِّ الآخَرِ، فَقَالَتْ إِنَّ فَرِيضَةَ اللَّهِ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا، لاَ يَثْبُتُ عَلَى الرَّاحِلَةِ، أَفَأَحُجُّ عَنْهُ قَالَ ‏"‏ نَعَمْ ‏"‏‏.‏ وَذَلِكَ فِي حَجَّةِ الْوَدَاعِ‏.‏

Reference	: Sahih al-Bukhari 1855
In-book reference	: Book 28, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 80

(25) Chapter: The Hajj of boys (children etc.)

(25) باب حَجِّ الصِّبْيَانِ

Narrated Ibn `Abbas:

The Prophet (ﷺ) sent me (to Mina) with the luggage from Jam' (i.e. Al-Muzdalifa) at night.

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ يَقُولُ بَعَثَنِي ـ أَوْ قَدَّمَنِي ـ النَّبِيُّ صلى الله عليه وسلم فِي الثَّقَلِ مِنْ جَمْعٍ بِلَيْلٍ‏.‏

Reference	: Sahih al-Bukhari 1856
In-book reference	: Book 28, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 80

Narrated `Abdullah bin `Abbas:

I came riding on my she-ass and had (just) then attained the age of puberty. Allah's Messenger (ﷺ) was praying at Mina. I passed in front of a part of the first row and then dismounted from it, and the animal started grazing. I aligned with the people behind Allah's Messenger (ﷺ) (The sub-narrator added that happened in Mina during the Prophet's Hajjat-al-Wada`.)

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ، أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ أَقْبَلْتُ وَقَدْ نَاهَزْتُ الْحُلُمَ، أَسِيرُ عَلَى أَتَانٍ لِي، وَرَسُولُ اللَّهِ صلى الله عليه وسلم قَائِمٌ يُصَلِّي بِمِنًى، حَتَّى سِرْتُ بَيْنَ يَدَىْ بَعْضِ الصَّفِّ الأَوَّلِ، ثُمَّ نَزَلْتُ عَنْهَا فَرَتَعَتْ، فَصَفَفْتُ مَعَ النَّاسِ وَرَاءَ رَسُولِ اللَّهِ صلى الله عليه وسلم‏.‏ وَقَالَ يُونُسُ عَنِ ابْنِ شِهَابٍ بِمِنًى فِي حَجَّةِ الْوَدَاعِ‏.‏

Reference	: Sahih al-Bukhari 1857
In-book reference	: Book 28, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 81

Narrated As-Sa'ib bin Yazid:

(While in the company of my parents) I was made to perform Hajj with Allah's Messenger (ﷺ) and I was a seven-year-old boy then. (Fath-ul-Bari, p.443, Vol.4)

28 – The Book of Penalty of Hunting while on Pilgrimage (1821 - 1866) كتاب جزاء الصيد

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يُونُسَ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ يُوسُفَ، عَنِ السَّائِبِ بْنِ يَزِيدَ، قَالَ حُجَّ بِي مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَنَا ابْنُ سَبْعِ سِنِينَ.

Reference	: Sahih al-Bukhari 1858
In-book reference	: Book 28, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 82

Narrated Al-Ju'aid bin `Abdur-Rahman:

I heard `Umar bin `Abdul `Aziz telling about As-Sa'ib bin Yazid that he had performed Hajj (while carried) with the belongings of the Prophet.

حَدَّثَنَا عَمْرُو بْنُ زُرَارَةَ، أَخْبَرَنَا الْقَاسِمُ بْنُ مَالِكٍ، عَنِ الْجُعَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ سَمِعْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، يَقُولُ لِلسَّائِبِ بْنِ يَزِيدَ، وَكَانَ قَدْ حُجَّ بِهِ فِي ثَقَلِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 1859
In-book reference	: Book 28, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 83

(26) Chapter: Hajj of women (26) باب حَجِّ النِّسَاءِ

Narrated Ibrahim's grand-father that 'Umar(ra) in his last Hajj allowed the wives of the Prophet(ﷺ)to perform Hajj and he sent with them 'Uthman bin 'Affan(ra) and 'Abdur-Rahman bin 'Auf(ra) as escorts.

وَقَالَ لِي أَحْمَدُ بْنُ مُحَمَّدٍ حَدَّثَنَا إِبْرَاهِيمُ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَذِنَ عُمَرُ ـ رضى الله عنه ـ لأَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم فِي آخِرِ حَجَّةٍ حَجَّهَا، فَبَعَثَ مَعَهُنَّ عُثْمَانَ بْنَ عَفَّانَ وَعَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ.

Reference	: Sahih al-Bukhari 1860
In-book reference	: Book 28, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 84

Narrated Aisha (mother of the faithful believers):

I said, "O Allah's Messenger (ﷺ)! Shouldn't we participate in Holy battles and Jihad along with you?" He replied, "The best and the most superior Jihad (for women) is Hajj which is accepted by Allah." `Aisha added: Ever since I heard that from Allah's Messenger (ﷺ) I have determined not to miss Hajj.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا حَبِيبُ بْنُ أَبِي عَمْرَةَ، قَالَ حَدَّثَتْنَا عَائِشَةُ بِنْتُ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ ـ رضى الله عنها ـ قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ أَلاَ نَغْزُو وَنُجَاهِدُ مَعَكُمْ فَقَالَ " لَكُنَّ أَحْسَنُ الْجِهَادِ وَأَجْمَلُهُ الْحَجُّ، حَجٌّ مَبْرُورٌ ". فَقَالَتْ عَائِشَةُ فَلاَ أَدَعُ الْحَجَّ بَعْدَ إِذْ سَمِعْتُ هَذَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 1861
In-book reference	: Book 28, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 84

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "A woman should not travel except with a Dhu-Mahram (her husband or a man with whom that woman cannot marry at all according to the Islamic Jurisprudence), and no man may visit her except in the presence of a Dhu-Mahram." A man got up and said, "O Allah's Messenger (ﷺ)! I intend to go to such and such an army and my wife wants to perform Hajj." The Prophet (ﷺ) said (to him), "Go along with her (to Hajj).

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرٍو، عَنْ أَبِي مَعْبَدٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تُسَافِرِ الْمَرْأَةُ إِلاَّ مَعَ ذِي مَحْرَمٍ، وَلاَ يَدْخُلُ عَلَيْهَا رَجُلٌ إِلاَّ وَمَعَهَا مَحْرَمٌ ". فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ أَنْ أَخْرُجَ فِي جَيْشِ كَذَا وَكَذَا، وَامْرَأَتِي تُرِيدُ الْحَجَّ. فَقَالَ " اخْرُجْ مَعَهَا ".

Reference	: Sahih al-Bukhari 1862
In-book reference	: Book 28, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 85

Narrated Ibn `Abbas:

When the Prophet (ﷺ) returned after performing his Hajj, he asked Um Sinan Al-Ansari, "What did forbid you to perform Hajj?" She replied, "Father of so-and-so (i.e. her husband) had two camels and he performed Hajj on one of them, and the second is used for the irrigation of our land." The Prophet (ﷺ) said (to her), "Perform `Umra in the month of Ramadan, (as it is equivalent to Hajj or Hajj with me (in reward).

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، أَخْبَرَنَا حَبِيبٌ الْمُعَلِّمُ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ لَمَّا رَجَعَ النَّبِيُّ صلى الله عليه وسلم مِنْ حَجَّتِهِ قَالَ لأُمِّ سِنَانٍ الأَنْصَارِيَّةِ " مَا مَنَعَكِ مِنَ الْحَجِّ ". قَالَتْ أَبُو فُلاَنٍ ـ تَعْنِي زَوْجَهَا ـ كَانَ لَهُ نَاضِحَانِ، حَجَّ عَلَى أَحَدِهِمَا، وَالآخَرُ يَسْقِي أَرْضًا لَنَا. قَالَ " فَإِنَّ عُمْرَةً فِي رَمَضَانَ تَقْضِي حَجَّةً مَعِي ". رَوَاهُ ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ سَمِعْتُ ابْنَ عَبَّاسٍ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 1863
In-book reference	: Book 28, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 86

Narrated Qaza'a the slave of Ziyad:

Abu Sa`id who participated in twelve Ghazawat with the Prophet (ﷺ) said, "I heard four things from Allah's Messenger (ﷺ) (or I narrate them from the Prophet (ﷺ)) which won my admiration and appreciation. They are: -1. "No lady should travel without her husband or without a Dhu-Mahram for a two-days' journey. -2. No fasting is permissible on two days of `Id-ul-Fitr, and `Id-al-Adha. -3. No prayer (may be offered) after two prayers: after the `Asr prayer till the sun set and after the morning prayer till the sun rises. -4. Not to travel (for visiting) except for three mosques: Masjid-al-Haram (in Mecca), my Mosque (in Medina), and Masjid-al-Aqsa (in Jerusalem).

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ قَزَعَةَ، مَوْلَى زِيَادٍ قَالَ سَمِعْتُ أَبَا سَعِيدٍ ـ وَقَدْ غَزَا مَعَ النَّبِيِّ صلى الله عليه وسلم ثِنْتَىْ عَشْرَةَ ـ غَزْوَةً ـ قَالَ أَرْبَعٌ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَوْ قَالَ يُحَدِّثُهُنَّ عَنِ النَّبِيِّ صلى الله عليه وسلم ـ فَأَعْجَبْنَنِي وَآنَقْنَنِي " أَنْ لاَ تُسَافِرَ امْرَأَةٌ مَسِيرَةَ يَوْمَيْنِ لَيْسَ مَعَهَا زَوْجُهَا أَوْ ذُو مَحْرَمٍ، وَلاَ صَوْمَ يَوْمَيْنِ الْفِطْرِ وَالأَضْحَى، وَلاَ صَلاَةَ بَعْدَ صَلاَتَيْنِ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ، وَبَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَلاَ تُشَدُّ الرِّحَالُ إِلاَّ إِلَى ثَلاَثَةِ مَسَاجِدَ مَسْجِدِ الْحَرَامِ، وَمَسْجِدِي، وَمَسْجِدِ الأَقْصَى ".

Reference	: Sahih al-Bukhari 1864
In-book reference	: Book 28, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 87

(27) Chapter: Whoever vowed to go on foot to the Ka'bah

(27) باب مَنْ نَذَرَ الْمَشْىَ إِلَى الْكَعْبَةِ

Narrated Anas:

The Prophet (ﷺ) saw an old man walking, supported by his two sons, and asked about him. The people informed him that he had vowed to go on foot (to the Ka`ba). He said, "Allah is not in need of this old man's torturing himself," and ordered him to ride.

حَدَّثَنَا ابْنُ سَلاَمٍ، أَخْبَرَنَا الْفَزَارِيُّ، عَنْ حُمَيْدٍ الطَّوِيلِ، قَالَ حَدَّثَنِي ثَابِتٌ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم رَأَى شَيْخًا يُهَادَى بَيْنَ ابْنَيْهِ قَالَ " مَا بَالُ هَذَا ". قَالُوا نَذَرَ أَنْ يَمْشِيَ. قَالَ " إِنَّ اللَّهَ عَنْ تَعْذِيبِ هَذَا نَفْسَهُ لَغَنِيٌّ ". وَأَمَرَهُ أَنْ يَرْكَبَ.

Reference	: Sahih al-Bukhari 1865
In-book reference	: Book 28, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 88

Narrated `Uqba bin 'Amir:

My sister vowed to go on foot to the Ka`ba, and she asked me to take the verdict of the Prophet (ﷺ) about it. So, I did and the Prophet (ﷺ) said, "She should walk and also should ride."

Narrated Abul-Khair from `Uqba as above.:

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ، أَنَّ يَزِيدَ بْنَ أَبِي حَبِيبٍ، أَخْبَرَهُ أَنَّ أَبَا الْخَيْرِ حَدَّثَهُ عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ نَذَرَتْ أُخْتِي أَنْ تَمْشِيَ، إِلَى بَيْتِ اللَّهِ، وَأَمَرَتْنِي أَنْ أَسْتَفْتِيَ لَهَا النَّبِيَّ صلى الله عليه وسلم فَاسْتَفْتَيْتُهُ، فَقَالَ عَلَيْهِ السَّلاَمُ " لِتَمْشِ وَلْتَرْكَبْ ". قَالَ وَكَانَ أَبُو الْخَيْرِ لاَ يُفَارِقُ عُقْبَةَ.

قَالَ أَبُو عَبْد اللَّهِ حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ عَنْ يَحْيَى بْنِ أَيُّوبَ عَنْ يَزِيدَ عَنْ أَبِي الْخَيْرِ عَنْ عُقْبَةَ فَذَكَرَ الْحَدِيثَ

Reference	: Sahih al-Bukhari 1866
In-book reference	: Book 28, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 29, Hadith 89

29 - The Book of Virtues of Madinah (1867 - 1890)
كتاب فضائل المدينة

(1) Chapter: Haram (sanctuary) of Al-Madina (1) باب حَرَمِ الْمَدِينَةِ

Narrated Anas:

The Prophet (ﷺ) said, "Medina is a sanctuary from that place to that. Its trees should not be cut and no heresy should be innovated nor any sin should be committed in it, and whoever innovates in it an heresy or commits sins (bad deeds), then he will incur the curse of Allah, the angels, and all the people." (See Hadith No. 409, Vol 9).

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ، حَدَّثَنَا عَاصِمٌ أَبُو عَبْدِ الرَّحْمَنِ الأَحْوَلُ، عَنْ أَنَسٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْمَدِينَةُ حَرَمٌ، مِنْ كَذَا إِلَى كَذَا، لاَ يُقْطَعُ شَجَرُهَا، وَلاَ يُحْدَثُ فِيهَا حَدَثٌ، مَنْ أَحْدَثَ حَدَثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ ".

Reference	: Sahih al-Bukhari 1867
In-book reference	: Book 29, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 30, Hadith 91

Narrated Anas:

The Prophet (ﷺ) came to Medina and ordered a mosque to be built and said, "O Bani Najjar! Suggest to me the price (of your land)." They said, "We do not want its price except from Allah" (i.e. they wished for a reward from Allah for giving up their land freely). So, the Prophet (ﷺ) ordered the graves of the pagans to be dug out and the land to be leveled, and the date-palm trees to be cut down. The cut datepalms were fixed in the direction of the Qibla of the mosque.

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَدِمَ النَّبِيُّ صلى الله عليه وسلم الْمَدِينَةَ فَأَمَرَ بِبِنَاءِ الْمَسْجِدِ فَقَالَ " يَا بَنِي النَّجَّارِ ثَامِنُونِي ". فَقَالُوا لاَ نَطْلُبُ ثَمَنَهُ إِلاَّ إِلَى اللَّهِ. فَأَمَرَ بِقُبُورِ الْمُشْرِكِينَ، فَنُبِشَتْ، ثُمَّ بِالْخِرَبِ فَسُوِّيَتْ، وَبِالنَّخْلِ فَقُطِعَ، فَصَفُّوا النَّخْلَ قِبْلَةَ الْمَسْجِدِ.

Reference	: Sahih al-Bukhari 1868
In-book reference	: Book 29, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 30, Hadith 92

Narrated Abu Huraira:

The Prophet (ﷺ) said, "I have made Medina a sanctuary between its two (Harrat) mountains." The Prophet (ﷺ) went to the tribe of Bani Haritha and said (to them), "I see that you have gone out of the sanctuary," but looking around, he added, "No, you are inside the sanctuary."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " حُرِّمَ مَا بَيْنَ لاَبَتَىِ الْمَدِينَةِ عَلَى لِسَانِي ". قَالَ وَأَتَى النَّبِيُّ صلى الله عليه وسلم بَنِي حَارِثَةَ فَقَالَ " أَرَاكُمْ يَا بَنِي حَارِثَةَ قَدْ خَرَجْتُمْ مِنَ الْحَرَمِ ". ثُمَّ الْتَفَتَ، فَقَالَ " بَلْ أَنْتُمْ فِيهِ ".

Reference	: Sahih al-Bukhari 1869
In-book reference	: Book 29, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 30, Hadith 93

Narrated `Ali:

We have nothing except the Book of Allah and this written paper from the Prophet (ﷺ) (wherein is written:) Medina is a sanctuary from the 'Air Mountain to such and such a place, and whoever innovates in it an heresy or commits a sin, or gives shelter to such an innovator in it will incur the curse of Allah, the angels, and all the people, none of his compulsory or optional good deeds of worship will be accepted. And the asylum (of protection) granted by any Muslim is to be secured (respected) by all the other Muslims; and whoever betrays a Muslim in this respect incurs the curse of Allah, the angels, and all the people, and none of his compulsory or optional good deeds of worship will be accepted, and whoever (freed slave) befriends (take as masters) other than his manumitters without their permission incurs the curse of Allah, the angels, and all the people, and none of his compulsory or optional good deeds of worship will be accepted.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ ـ رضى الله عنه ـ قَالَ مَا عِنْدَنَا شَىْءٌ إِلاَّ كِتَابُ اللَّهِ، وَهَذِهِ الصَّحِيفَةُ عَنِ النَّبِيِّ صلى الله عليه وسلم " الْمَدِينَةُ حَرَمٌ، مَا بَيْنَ عَائِرٍ إِلَى كَذَا، مَنْ أَحْدَثَ فِيهَا حَدَثًا، أَوْ آوَى مُحْدِثًا، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ ". وَقَالَ " ذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ، فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ، وَمَنْ تَوَلَّى قَوْمًا بِغَيْرِ إِذْنِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ ".

Reference : Sahih al-Bukhari 1870
In-book reference : Book 29, Hadith 4
USC-MSA web (English) reference : Vol. 3, Book 30, Hadith 94
(deprecated numbering scheme)

(2) Chapter: Superiority of Al-Madina. It expels (evil) persons (2) باب فَضْلِ الْمَدِينَةِ، وَأَنَّهَا تَنْفِي النَّاسَ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "I was ordered to migrate to a town which will swallow (conquer) other towns and is called Yathrib and that is Medina, and it turns out (bad) persons as a furnace removes the impurities of iron.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ سَمِعْتُ أَبَا الْحُبَابِ، سَعِيدَ بْنَ يَسَارٍ يَقُولُ سَمِعْتُ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُمِرْتُ بِقَرْيَةٍ تَأْكُلُ الْقُرَى يَقُولُونَ يَثْرِبُ. وَهْىَ الْمَدِينَةُ، تَنْفِي النَّاسَ كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ ".

Reference : Sahih al-Bukhari 1871
In-book reference : Book 29, Hadith 5
USC-MSA web (English) reference : Vol. 3, Book 30, Hadith 95
(deprecated numbering scheme)

(3) Chapter: Al-Madina is also called Taba (3) باب الْمَدِينَةُ طَابَةُ

Narrated Abu Humaid:

We came with the Prophet (ﷺ) from Tabuk, and when we reached near Medina, the Prophet (ﷺ) said, "This is Tabah."

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ، قَالَ حَدَّثَنِي عَمْرُو بْنُ يَحْيَى، عَنْ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ، عَنْ أَبِي حُمَيْدٍ ـ رضى الله عنه ـ أَقْبَلْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم مِنْ تَبُوكَ حَتَّى أَشْرَفْنَا عَلَى الْمَدِينَةِ فَقَالَ " هَذِهِ طَابَةُ ".

Reference : Sahih al-Bukhari 1872
In-book reference : Book 29, Hadith 6
USC-MSA web (English) reference : Vol. 3, Book 30, Hadith 96
(deprecated numbering scheme)

(4) Chapter: The two mountains of Al-Madina (4) باب لاَبَتَىِ الْمَدِينَةِ

Narrated Abu Huraira:

If I saw deers grazing in Medina, I would not chase them, for Allah's Messenger (ﷺ) said, "(Medina) is a sanctuary between its two mountains."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّهُ كَانَ يَقُولُ لَوْ رَأَيْتُ الظِّبَاءَ بِالْمَدِينَةِ تَرْتَعُ مَا ذَعَرْتُهَا، قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا بَيْنَ لاَبَتَيْهَا حَرَامٌ ".

Reference	: Sahih al-Bukhari 1873
In-book reference	: Book 29, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 30, Hadith 97

(5) Chapter: The one who avoids living in Al-Madina?

(5) باب مَنْ رَغِبَ عَنِ الْمَدِينَةِ

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "The people will leave Medina in spite of the best state it will have, and none except the wild birds and the beasts of prey will live in it, and the last persons who will die will be two shepherds from the tribe of Muzaina, who will be driving their sheep towards Medina, but will find nobody in it, and when they reach the valley of Thaniyat-al-Wada`, they will fall down on their faces dead."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " يَتْرُكُونَ الْمَدِينَةَ عَلَى خَيْرِ مَا كَانَتْ، لاَ يَغْشَاهَا إِلاَّ الْعَوَافِ ـ يُرِيدُ عَوَافِيَ السِّبَاعِ وَالطَّيْرِ ـ وَآخِرُ مَنْ يُحْشَرُ رَاعِيَانِ مِنْ مُزَيْنَةَ، يُرِيدَانِ الْمَدِينَةَ يَنْعِقَانِ بِغَنَمِهِمَا، فَيَجِدَانِهَا وَحْشًا، حَتَّى إِذَا بَلَغَا ثَنِيَّةَ الْوَدَاعِ خَرَّا عَلَى وُجُوهِهِمَا ".

Reference	: Sahih al-Bukhari 1874
In-book reference	: Book 29, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 30, Hadith 98

Narrated Sufyan b. Abu Zuhair:

I heard Allah's Messenger (ﷺ) saying, "Yemen will be conquered and some people will migrate (from Medina) and will urge their families, and those who will obey them to migrate (to Yemen) although Medina will be better for them; if they but knew. Sham will also be conquered and some people will migrate (from Medina) and will urge their families and those who will obey them, to migrate (to Sham) although Medina will be better for them; if they but knew. 'Iraq will be conquered and some people will migrate (from Medina) and will urge their families and those who will obey them to migrate (to 'Iraq) although Medina will be better for them; if they but knew."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ سُفْيَانَ بْنِ أَبِي زُهَيْرٍ ـ رضى الله عنه ـ أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " تُفْتَحُ الْيَمَنُ فَيَأْتِي قَوْمٌ يُبِسُّونَ، فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، وَتُفْتَحُ الشَّأْمُ، فَيَأْتِي قَوْمٌ يُبِسُّونَ فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، وَتُفْتَحُ الْعِرَاقُ، فَيَأْتِي قَوْمٌ يُبِسُّونَ فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ. وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ ".

Reference	: Sahih al-Bukhari 1875
In-book reference	: Book 29, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 30, Hadith 99

(6) Chapter: Iman (Belief) returns and goes back to Al-Madina

(6) باب الإِيمَانُ يَأْرِزُ إِلَى الْمَدِينَةِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Verily, Belief returns and goes back to Medina as a snake returns and goes back to its hole (when in danger).

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، قَالَ حَدَّثَنِي عُبَيْدُ اللَّهِ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ إِنَّ الإِيمَانَ لَيَأْرِزُ إِلَى الْمَدِينَةِ كَمَا تَأْرِزُ الْحَيَّةُ إِلَى جُحْرِهَا ‏"‌‏.‏

Reference	: Sahih al-Bukhari 1876
In-book reference	: Book 29, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 30, Hadith 100

(7) Chapter: Sin of that person who harms the people of Al-Madina

(7) باب إِثْمِ مَنْ كَادَ أَهْلَ الْمَدِينَةِ

Narrated Sa`d:

I heard the Prophet (ﷺ) saying, "None plots against the people of Medina but that he will be dissolved (destroyed) like the salt is dissolved in water."

حَدَّثَنَا حُسَيْنُ بْنُ حُرَيْثٍ، أَخْبَرَنَا الْفَضْلُ، عَنْ جُعَيْدٍ، عَنْ عَائِشَةَ، قَالَتْ سَمِعْتُ سَعْدًا ـ رضى الله عنه ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ ‏"‏ لاَ يَكِيدُ أَهْلَ الْمَدِينَةِ أَحَدٌ إِلاَّ انْمَاعَ كَمَا يَنْمَاعُ الْمِلْحُ فِي الْمَاءِ ‏"‌‏.‏

Reference	: Sahih al-Bukhari 1877
In-book reference	: Book 29, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 30, Hadith 101

(8) Chapter: The high buildings of Al-Madina

(8) باب آطَامِ الْمَدِينَةِ

Narrated Usama:

Once the Prophet (ﷺ) stood at the top of a (looked out from upon one) castle amongst the castles (or the high buildings) of Medina and said, "Do you see what I see? (No doubt) I see the spots where afflictions will take place among your houses (and these afflictions will be) as numerous as the spots where raindrops fall."

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا ابْنُ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ، سَمِعْتُ أُسَامَةَ ـ رضى الله عنه ـ قَالَ أَشْرَفَ النَّبِيُّ صلى الله عليه وسلم عَلَى أُطُمٍ مِنْ آطَامِ الْمَدِينَةِ فَقَالَ ‏"‏ هَلْ تَرَوْنَ مَا أَرَى إِنِّي لأَرَى مَوَاقِعَ الْفِتَنِ خِلاَلَ بُيُوتِكُمْ كَمَوَاقِعِ الْقَطْرِ ‏"‌‏.‏ تَابَعَهُ مَعْمَرٌ وَسُلَيْمَانُ بْنُ كَثِيرٍ عَنِ الزُّهْرِيِّ‏.‏

Reference	: Sahih al-Bukhari 1878
In-book reference	: Book 29, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 30, Hadith 102

(9) Chapter: Ad-Dajjal will not be able to enter Al-Madina

(9) باب لاَ يَدْخُلُ الدَّجَّالُ الْمَدِينَةَ

Narrated Abu Bakra:

The Prophet (ﷺ) said, "The terror caused by Al-Masih Ad-Dajjal will not enter Medina and at that time Medina will have seven gates and there will be two angels at each gate guarding them."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ أَبِي بَكْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ لاَ يَدْخُلُ الْمَدِينَةَ رُعْبُ الْمَسِيحِ الدَّجَّالِ، لَهَا يَوْمَئِذٍ سَبْعَةُ أَبْوَابٍ، عَلَى كُلِّ باب مَلَكَانِ ‏"‌‏.‏

Reference	: Sahih al-Bukhari 1879

In-book reference : Book 29, Hadith 13
USC-MSA web (English) reference : Vol. 3, Book 30, Hadith 103
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "There are angels guarding the entrances (or roads) of Medina, neither plague nor Ad-Dajjal will be able to enter it."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجْمِرِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ عَلَى أَنْقَابِ الْمَدِينَةِ مَلاَئِكَةٌ، لاَ يَدْخُلُهَا الطَّاعُونُ وَلاَ الدَّجَّالُ ‏"‏‏.‏

Reference : Sahih al-Bukhari 1880
In-book reference : Book 29, Hadith 14
USC-MSA web (English) reference : Vol. 3, Book 30, Hadith 104
(deprecated numbering scheme)

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "There will be no town which Ad-Dajjal will not enter except Mecca and Medina, and there will be no entrance (road) (of both Mecca and Medina) but the angels will be standing in rows guarding it against him, and then Medina will shake with its inhabitants thrice (i.e. three earthquakes will take place) and Allah will expel all the non-believers and the hypocrites from it."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا أَبُو عَمْرٍو، حَدَّثَنَا إِسْحَاقُ، حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ لَيْسَ مِنْ بَلَدٍ إِلاَّ سَيَطَؤُهُ الدَّجَّالُ، إِلاَّ مَكَّةَ وَالْمَدِينَةَ، لَيْسَ لَهُ مِنْ نِقَابِهَا نَقْبٌ إِلاَّ عَلَيْهِ الْمَلاَئِكَةُ صَافِّينَ، يَحْرُسُونَهَا، ثُمَّ تَرْجُفُ الْمَدِينَةُ بِأَهْلِهَا ثَلاَثَ رَجَفَاتٍ، فَيُخْرِجُ اللَّهُ كُلَّ كَافِرٍ وَمُنَافِقٍ ‏"‏‏.‏

Reference : Sahih al-Bukhari 1881
In-book reference : Book 29, Hadith 15
USC-MSA web (English) reference : Vol. 3, Book 30, Hadith 105
(deprecated numbering scheme)

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) told us a long narrative about Ad-Dajjal, and among the many things he mentioned, was his saying, "Ad-Dajjal will come and it will be forbidden for him to pass through the entrances of Medina. He will land in some of the salty barren areas (outside) Medina; on that day the best man or one of the best men will come up to him and say, 'I testify that you are the same Dajjal whose description was given to us by Allah's Messenger (ﷺ) .' Ad-Dajjal will say to the people, 'If I kill this man and bring him back to life again, will you doubt my claim?' They will say, 'No.' Then Ad-Dajjal will kill that man and bring him back to life. That man will say, 'Now I know your reality better than before.' Ad-Dajjal will say, 'I want to kill him but I cannot.' "

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ ـ رضى الله عنه ـ قَالَ حَدَّثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم حَدِيثًا طَوِيلاً عَنِ الدَّجَّالِ، فَكَانَ فِيمَا حَدَّثَنَا بِهِ أَنْ قَالَ ‏"‏ يَأْتِي الدَّجَّالُ ـ وَهْوَ مُحَرَّمٌ عَلَيْهِ أَنْ يَدْخُلَ نِقَابَ الْمَدِينَةِ ـ بَعْضَ السِّبَاخِ الَّتِي بِالْمَدِينَةِ، فَيَخْرُجُ إِلَيْهِ يَوْمَئِذٍ رَجُلٌ، هُوَ خَيْرُ النَّاسِ ـ أَوْ مِنْ خَيْرِ النَّاسِ ـ فَيَقُولُ أَشْهَدُ أَنَّكَ الدَّجَّالُ، الَّذِي حَدَّثَنَا عَنْكَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَدِيثَهُ، فَيَقُولُ الدَّجَّالُ أَرَأَيْتَ إِنْ قَتَلْتُ هَذَا ثُمَّ أَحْيَيْتُهُ، هَلْ تَشُكُّونَ فِي الأَمْرِ فَيَقُولُونَ لاَ‏.‏ فَيَقْتُلُهُ، ثُمَّ يُحْيِيهِ فَيَقُولُ حِينَ يُحْيِيهِ وَاللَّهِ مَا كُنْتُ قَطُّ أَشَدَّ بَصِيرَةً مِنِّي الْيَوْمَ، فَيَقُولُ الدَّجَّالُ أَقْتُلُهُ فَلاَ أُسَلَّطُ عَلَيْهِ ‏"‏‏.‏

Reference : Sahih al-Bukhari 1882
In-book reference : Book 29, Hadith 16
USC-MSA web (English) reference : Vol. 3, Book 30, Hadith 106
(deprecated numbering scheme)

(10) Chapter: Al-Madina expels all the evil and bad persons

(10) باب الْمَدِينَةُ تَنْفِي الْخَبَثَ

Narrated Jabir:

A bedouin came to the Prophet (ﷺ) and gave a pledge of allegiance for embracing Islam. The next day he came with fever and said (to the Prophet (ﷺ)), "Please cancel my pledge (of embracing Islam and of emigrating to Medina)." The Prophet (ﷺ) refused (that request) three times and said, "Medina is like a furnace, it expels out the impurities (bad persons) and selects the good ones and makes them perfect."

حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ ـ رضى الله عنه ـ جَاءَ أَعْرَابِيٌّ النَّبِيَّ صلى الله عليه وسلم فَبَايَعَهُ عَلَى الإِسْلاَمِ، فَجَاءَ مِنَ الْغَدِ مَحْمُومًا، فَقَالَ أَقِلْنِي، فَأَبَى ثَلاَثَ مِرَارٍ، فَقَالَ " الْمَدِينَةُ كَالْكِيرِ، تَنْفِي خَبَثَهَا، وَيَنْصَعُ طَيِّبُهَا ".

Reference	: Sahih al-Bukhari 1883
In-book reference	: Book 29, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 30, Hadith 107

Narrated Zaid bin Thabit:

When the Prophet (ﷺ) went out for (the battle of) Uhud, some of his companions (hypocrites) returned (home). A party of the believers remarked that they would kill those (hypocrites) who had returned, but another party said that they would not kill them. So, this Divine Inspiration was revealed: "Then what is the matter with you that you are divided into two parties concerning the hypocrites." (4.88) The Prophet (ﷺ) said, "Medina expels the bad persons from it, as fire expels the impurities of iron."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، قَالَ سَمِعْتُ زَيْدَ بْنَ ثَابِتٍ ـ رضى الله عنه ـ يَقُولُ لَمَّا خَرَجَ النَّبِيُّ صلى الله عليه وسلم إِلَى أُحُدٍ رَجَعَ نَاسٌ مِنْ أَصْحَابِهِ فَقَالَتْ فِرْقَةٌ نَقْتُلُهُمْ. وَقَالَتْ فِرْقَةٌ لاَ نَقْتُلُهُمْ. فَنَزَلَتْ {فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ} وَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّهَا تَنْفِي الرِّجَالَ كَمَا تَنْفِي النَّارُ خَبَثَ الْحَدِيدِ ".

Reference	: Sahih al-Bukhari 1884
In-book reference	: Book 29, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 30, Hadith 108

(10) Chapter:

(10) باب

Narrated Anas:

The Prophet (ﷺ) said, "O Allah! Bestow on Medina twice the blessings You bestowed on Mecca."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي، سَمِعْتُ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " اللَّهُمَّ اجْعَلْ بِالْمَدِينَةِ ضِعْفَىْ مَا جَعَلْتَ بِمَكَّةَ مِنَ الْبَرَكَةِ ". تَابَعَهُ عُثْمَانُ بْنُ عُمَرَ عَنْ يُونُسَ.

Reference	: Sahih al-Bukhari 1885
In-book reference	: Book 29, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 30, Hadith 109

Narrated Anas:

Whenever the Prophet (ﷺ) returned from a journey and observed the walls of Medina, he would make his Mount go fast, and if he was on an animal (i.e. a horse), he would make it gallop because of his love for Medina.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ، فَنَظَرَ إِلَى جُدُرَاتِ الْمَدِينَةِ أَوْضَعَ رَاحِلَتَهُ، وَإِنْ كَانَ عَلَى دَابَّةٍ، حَرَّكَهَا مِنْ حُبِّهَا.

Reference	: Sahih al-Bukhari 1886
In-book reference	: Book 29, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 30, Hadith 110

(11) Chapter: The dislike of the Prophet (saws) that Al-Madina should be vacated

(11) باب كَرَاهِيَةِ النَّبِيِّ صلى الله عليه وسلم أَنْ تُعْرَى الْمَدِينَةُ

Narrated Anas:

(The people of) Bani Salama intended to shift near the mosque (of the Prophet) but Allah's Messenger (ﷺ) disliked to see Medina vacated and said, "O the people of Bani Salama! Don't you think that you will be rewarded for your footsteps which you take towards the mosque?" So, they stayed at their old places.

حَدَّثَنَا ابْنُ سَلاَمٍ، أَخْبَرَنَا الْفَزَارِيُّ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ أَرَادَ بَنُو سَلِمَةَ أَنْ يَتَحَوَّلُوا، إِلَى قُرْبِ الْمَسْجِدِ، فَكَرِهَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ تُعْرَى الْمَدِينَةُ، وَقَالَ " يَا بَنِي سَلِمَةَ. أَلاَ تَحْتَسِبُونَ آثَارَكُمْ ". فَأَقَامُوا.

Reference	: Sahih al-Bukhari 1887
In-book reference	: Book 29, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 30, Hadith 111

(12) Chapter:

(12) باب

Narrated Abu Huraira:

The Prophet (ﷺ) said, "There is a garden from the gardens of Paradise between my house and my pulpit, and my pulpit is on my Lake Fount (Al-Kauthar).

حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، قَالَ حَدَّثَنِي خُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَمِنْبَرِي عَلَى حَوْضِي ".

Reference	: Sahih al-Bukhari 1888
In-book reference	: Book 29, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 30, Hadith 112

Narrated `Aisha:

When Allah's Messenger (ﷺ) reached Medina, Abu Bakr and Bilal became ill. When Abu Bakr's fever got worse, he would recite (this poetic verse): "Everybody is staying alive with his People, yet Death is nearer to him than His shoe laces." And Bilal, when his fever deserted him, would recite: "Would that I could stay overnight in A valley wherein I would be Surrounded by Idhkhir and Jalil (kinds of goodsmelling grass). Would that one day I could Drink the water of the Majanna, and Would that (The two mountains) Shama and Tafil would appear to me!" The Prophet (ﷺ) said, "O Allah! Curse Shaiba bin Rabi`a and `Utba bin Rabi`a and Umaiya bin Khalaf as they turned us out of our land to the land of epidemics." Allah's Messenger (ﷺ) then said, "O Allah! Make us love Medina as we love Mecca or even more than that. O Allah! Give blessings in our Sa and our Mudd (measures symbolizing food) and make the climate of Medina suitable for us, and divert its fever towards Aljuhfa." Aisha added: When we reached Medina, it was the most unhealthy of Allah's lands, and the valley of Bathan (the valley of Medina) used to flow with impure colored water.

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ لَمَّا قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ وُعِكَ أَبُو بَكْرٍ وَبِلاَلٌ، فَكَانَ أَبُو بَكْرٍ إِذَا أَخَذَتْهُ الْحُمَّى يَقُولُ كُلُّ امْرِئٍ مُصَبَّحٌ فِي أَهْلِهِ وَالْمَوْتُ أَدْنَى مِنْ

شِرَاكِ نَعْلِهِ وَكَانَ بِلاَلٌ إِذَا أُقْلِعَ عَنْهُ الْحُمَّى يَرْفَعُ عَقِيرَتَهُ يَقُولُ أَلاَ لَيْتَ شِعْرِي هَلْ أَبِيتَنَّ لَيْلَةً بِوَادٍ وَحَوْلِي إِذْخِرٌ وَجَلِيلُ وَهَلْ أَرِدَنْ يَوْمًا مِيَاهَ مَجَنَّةٍ وَهَلْ يَبْدُوَنْ لِي شَامَةٌ وَطَفِيلُ قَالَ اللَّهُمَّ الْعَنْ شَيْبَةَ بْنَ رَبِيعَةَ، وَعُتْبَةَ بْنَ رَبِيعَةَ، وَأُمَيَّةَ بْنَ خَلَفٍ، كَمَا أَخْرَجُونَا مِنْ أَرْضِنَا إِلَى أَرْضِ الْوَبَاءِ ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَحُبِّنَا مَكَّةَ أَوْ أَشَدَّ، اللَّهُمَّ بَارِكْ لَنَا فِي صَاعِنَا، وَفِي مُدِّنَا، وَصَحِّحْهَا لَنَا وَانْقُلْ حُمَّاهَا إِلَى الْجُحْفَةِ ". قَالَتْ وَقَدِمْنَا الْمَدِينَةَ، وَهْىَ أَوْبَأُ أَرْضِ اللَّهِ. قَالَتْ فَكَانَ بُطْحَانُ يَجْرِي نَجْلاً. تَعْنِي مَاءً آجِنًا.

Reference : Sahih al-Bukhari 1889
In-book reference : Book 29, Hadith 23
USC-MSA web (English) reference : Vol. 3, Book 30, Hadith 113
(deprecated numbering scheme)

Narrated Zaid bin Aslam from his father:

`Umar said, O Allah! Grant me martyrdom in Your cause, and let my death be in the city of Your Apostle."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ ـ رضى الله عنه ـ قَالَ اللَّهُمَّ ارْزُقْنِي شَهَادَةً فِي سَبِيلِكَ، وَاجْعَلْ مَوْتِي فِي بَلَدِ رَسُولِكَ صلى الله عليه وسلم. وَقَالَ ابْنُ زُرَيْعٍ عَنْ رَوْحِ بْنِ الْقَاسِمِ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أُمِّهِ، عَنْ حَفْصَةَ بِنْتِ عُمَرَ ـ رضى الله عنهما ـ قَالَتْ سَمِعْتُ عُمَرَ، نَحْوَهُ. وَقَالَ هِشَامٌ عَنْ زَيْدٍ، عَنْ أَبِيهِ، عَنْ حَفْصَةَ، سَمِعْتُ عُمَرَ، رضى الله عنه.

Reference : Sahih al-Bukhari 1890
In-book reference : Book 29, Hadith 24
USC-MSA web (English) reference : Vol. 3, Book 30, Hadith 114
(deprecated numbering scheme)

30 - The Book of Fasting (1891 - 2007)
كتاب الصوم

(1) Chapter: Fasting is obligatory in (the month of) Ramadan

(1) باب وُجُوبِ صَوْمِ رَمَضَانَ

وَقَوْلِ اللَّهِ تَعَالَى: {يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ}.

Narrated Talha bin 'Ubaidullah:

A bedouin with unkempt hair came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Inform me what Allah has made compulsory for me as regards the prayers." He replied: "You have to offer perfectly the five compulsory prayers in a day and night (24 hours), unless you want to pray Nawafil." The bedouin further asked, "Inform me what Allah has made compulsory for me as regards fasting." He replied, "You have to fast during the whole month of Ramadan, unless you want to fast more as Nawafil." The bedouin further asked, "Tell me how much Zakat Allah has enjoined on me." Thus, Allah's Messenger (ﷺ) informed him about all the rules (i.e. fundamentals) of Islam. The bedouin then said, "By Him Who has honored you, I will neither perform any Nawafil nor will I decrease what Allah has enjoined on me. Allah's Messenger (ﷺ) said, "If he is saying the truth, he will succeed (or he will be granted Paradise).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، أَنَّ أَعْرَابِيًّا، جَاءَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم ثَائِرَ الرَّأْسِ فَقَالَ يَا رَسُولَ اللَّهِ أَخْبِرْنِي مَاذَا فَرَضَ اللَّهُ عَلَىَّ مِنَ الصَّلاَةِ فَقَالَ " الصَّلَوَاتِ الْخَمْسَ، إِلاَّ أَنْ تَطَّوَّعَ شَيْئًا ". فَقَالَ أَخْبِرْنِي مَا فَرَضَ اللَّهُ عَلَىَّ مِنَ الصِّيَامِ فَقَالَ " شَهْرَ رَمَضَانَ، إِلاَّ أَنْ تَطَّوَّعَ شَيْئًا ". فَقَالَ أَخْبِرْنِي بِمَا فَرَضَ اللَّهُ عَلَىَّ مِنَ الزَّكَاةِ فَقَالَ فَأَخْبَرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم شَرَائِعَ الإِسْلاَمِ. قَالَ وَالَّذِي أَكْرَمَكَ لاَ أَتَطَوَّعُ شَيْئًا، وَلاَ أَنْقُصُ مِمَّا فَرَضَ اللَّهُ عَلَىَّ شَيْئًا. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَفْلَحَ إِنْ صَدَقَ، أَوْ دَخَلَ الْجَنَّةَ إِنْ صَدَقَ ".

Reference	: Sahih al-Bukhari 1891
In-book reference	: Book 30, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 115

Narrated Ibn `Umar:

The Prophet (ﷺ) observed the fast on the 10th of Muharram ('Ashura), and ordered (Muslims) to fast on that day, but when the fasting of the month of Ramadan was prescribed, the fasting of the 'Ashura' was abandoned. `Abdullah did not use to fast on that day unless it coincided with his routine fasting by chance.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ صَامَ النَّبِيُّ صلى الله عليه وسلم عَاشُورَاءَ، وَأَمَرَ بِصِيَامِهِ. فَلَمَّا فُرِضَ رَمَضَانُ تُرِكَ. وَكَانَ عَبْدُ اللَّهِ لاَ يَصُومُهُ، إِلاَّ أَنْ يُوَافِقَ صَوْمَهُ.

Reference	: Sahih al-Bukhari 1892
In-book reference	: Book 30, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 116

Narrated `Aisha:

(The tribe of) Quraish used to fast on the day of Ashura' in the Pre-Islamic period, and then Allah's Apostle ordered (Muslims) to fast on it till the fasting in the month of Ramadan was prescribed; whereupon the Prophet (ﷺ) said, "He who wants to fast (on 'Ashura') may fast, and he who does not want to fast may not fast."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، أَنَّ عِرَاكَ بْنَ مَالِكٍ، حَدَّثَهُ أَنَّ عُرْوَةَ أَخْبَرَهُ عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ قُرَيْشًا، كَانَتْ تَصُومُ يَوْمَ عَاشُورَاءَ فِي الْجَاهِلِيَّةِ، ثُمَّ أَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِصِيَامِهِ حَتَّى فُرِضَ رَمَضَانُ وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " **مَنْ شَاءَ فَلْيَصُمْهُ، وَمَنْ شَاءَ أَفْطَرَ** ".

Reference	: Sahih al-Bukhari 1893
In-book reference	: Book 30, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 117

(2) Chapter: The superiority of As-Saum (the fasting)

(2) باب فَضْلِ الصَّوْمِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Fasting is a shield (or a screen or a shelter). So, the person observing fasting should avoid sexual relation with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should tell him twice, 'I am fasting." The Prophet (ﷺ) added, "By Him in Whose Hands my soul is, the smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk. (Allah says about the fasting person), 'He has left his food, drink and desires for My sake. The fast is for Me. So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " **الصِّيَامُ جُنَّةٌ، فَلاَ يَرْفُثْ وَلاَ يَجْهَلْ، وَإِنِ امْرُؤٌ قَاتَلَهُ أَوْ شَاتَمَهُ فَلْيَقُلْ إِنِّي صَائِمٌ. مَرَّتَيْنِ، وَالَّذِي نَفْسِي بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ تَعَالَى مِنْ رِيحِ الْمِسْكِ، يَتْرُكُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ مِنْ أَجْلِي، الصِّيَامُ لِي، وَأَنَا أَجْزِي بِهِ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا** ".

Reference	: Sahih al-Bukhari 1894
In-book reference	: Book 30, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 118

(3) Chapter: As-Saum (the fasting) is an expiation (for sins)

(3) باب الصَّوْمُ كَفَّارَةٌ

Narrated Abu Wail from Hudhaifa:

`Umar asked the people, "Who remembers the narration of the Prophet (ﷺ) about the affliction?" Hudhaifa said, "I heard the Prophet (ﷺ) saying, 'The affliction of a person in his property, family and neighbors is expiated by his prayers, fasting, and giving in charity." `Umar said, "I do not ask about that, but I ask about those afflictions which will spread like the waves of the sea." Hudhaifa replied, "There is a closed gate in front of those afflictions." `Umar asked, "Will that gate be opened or broken?" He replied, "It will be broken." `Umar said, "Then the gate will not be closed again till the Day of Resurrection." We said to Masruq, "Would you ask Hudhaifa whether `Umar knew what that gate symbolized?" He asked him and he replied "He (`Umar) knew it as one knows that there will be night before tomorrow, morning.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا جَامِعٌ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، قَالَ قَالَ عُمَرُ ـ رضى الله عنه ـ مَنْ يَحْفَظُ حَدِيثًا عَنِ النَّبِيِّ صلى الله عليه وسلم فِي الْفِتْنَةِ قَالَ حُذَيْفَةُ أَنَا سَمِعْتُهُ يَقُولُ " **فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَجَارِهِ تُكَفِّرُهَا الصَّلاَةُ وَالصِّيَامُ وَالصَّدَقَةُ** ". قَالَ لَيْسَ أَسْأَلُ عَنْ ذِهِ، إِنَّمَا أَسْأَلُ عَنِ الَّتِي تَمُوجُ كَمَا يَمُوجُ الْبَحْرُ. قَالَ وَإِنَّ دُونَ ذَلِكَ بَابًا مُغْلَقًا. قَالَ فَيُفْتَحُ أَوْ يُكْسَرُ قَالَ يُكْسَرُ. قَالَ ذَاكَ أَجْدَرُ أَنْ لاَ يُغْلَقَ إِلَى يَوْمِ الْقِيَامَةِ. فَقُلْنَا لِمَسْرُوقٍ سَلْهُ أَكَانَ عُمَرُ يَعْلَمُ مَنِ الْبَابُ فَسَأَلَهُ فَقَالَ نَعَمْ، كَمَا يَعْلَمُ أَنَّ دُونَ غَدٍ اللَّيْلَةَ.

Reference : Sahih al-Bukhari 1895
In-book reference : Book 30, Hadith 5
USC-MSA web (English) reference : Vol. 3, Book 31, Hadith 119
(deprecated numbering scheme)

(4) Chapter: Ar-Raiyan is for people observing Saum

(4) باب الرَّيَّانُ لِلصَّائِمِينَ

Narrated Sahl:

The Prophet (ﷺ) said, "There is a gate in Paradise called Ar-Raiyan, and those who observe fasts will enter through it on the Day of Resurrection and none except them will enter through it. It will be said, 'Where are those who used to observe fasts?' They will get up, and none except them will enter through it. After their entry the gate will be closed and nobody will enter through it."

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، قَالَ حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ الرَّيَّانُ، يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ، لاَ يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ يُقَالُ أَيْنَ الصَّائِمُونَ فَيَقُومُونَ، لاَ يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ، فَإِذَا دَخَلُوا أُغْلِقَ، فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ ‏"‏‏.‏

Reference : Sahih al-Bukhari 1896
In-book reference : Book 30, Hadith 6
USC-MSA web (English) reference : Vol. 3, Book 31, Hadith 120
(deprecated numbering scheme)

'Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever gives two kinds (of things or property) in charity for Allah's Cause, will be called from the gates of Paradise and will be addressed, 'O slaves of Allah! Here is prosperity.' So, whoever was amongst the people who used to offer their prayers, will be called from the gate of the prayer; and whoever was amongst the people who used to participate in Jihad, will be called from the gate of Jihad; and whoever was amongst those who used to observe fasts, will be called from the gate of Ar-Raiyan; whoever was amongst those who used to give in charity, will be called from the gate of charity." Abu Bakr said, "Let my parents be sacrificed for you, O Allah's Messenger (ﷺ)! No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all these gates?" The Prophet (ﷺ) replied, "Yes, and I hope you will be one of them."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ حَدَّثَنِي مَعْنٌ، قَالَ حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ نُودِيَ مِنْ أَبْوَابِ الْجَنَّةِ يَا عَبْدَ اللَّهِ، هَذَا خَيْرٌ‏.‏ فَمَنْ كَانَ مِنْ أَهْلِ الصَّلاَةِ دُعِيَ مِنْ بَابِ الصَّلاَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرَّيَّانِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ ‏"‏‏.‏ فَقَالَ أَبُو بَكْرٍ ـ رضى الله عنه ـ بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ، مَا عَلَى مَنْ دُعِيَ مِنْ تِلْكَ الأَبْوَابِ مِنْ ضَرُورَةٍ، فَهَلْ يُدْعَى أَحَدٌ مِنْ تِلْكَ الأَبْوَابِ كُلِّهَا قَالَ ‏"‏ نَعَمْ‏.‏ وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ ‏"‏‏.‏

Reference : Sahih al-Bukhari 1897
In-book reference : Book 30, Hadith 7
USC-MSA web (English) reference : Vol. 3, Book 31, Hadith 121
(deprecated numbering scheme)

(5) Chapter: Should it be said "Ramadan" or "the month of Ramadan"? And whoever thinks that both are permissible

(5) باب هَلْ يُقَالُ رَمَضَانُ أَوْ شَهْرُ رَمَضَانَ وَمَنْ رَأَى كُلَّهُ وَاسِعًا

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ صَامَ رَمَضَانَ».

وَقَالَ: «لاَ تَقَدَّمُوا رَمَضَانَ».

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When Ramadan begins, the gates of Paradise are opened."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا جَاءَ رَمَضَانُ فُتِّحَتْ أَبْوَابُ الْجَنَّةِ ".

Reference	: Sahih al-Bukhari 1898
In-book reference	: Book 30, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 122

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When the month of Ramadan starts, the gates of the heaven are opened and the gates of Hell are closed and the devils are chained."

حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي ابْنُ أَبِي أَنَسٍ، مَوْلَى التَّيْمِيِّينَ أَنَّ أَبَاهُ، حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا دَخَلَ شَهْرُ رَمَضَانَ فُتِّحَتْ أَبْوَابُ السَّمَاءِ، وَغُلِّقَتْ أَبْوَابُ جَهَنَّمَ، وَسُلْسِلَتِ الشَّيَاطِينُ ".

Reference	: Sahih al-Bukhari 1899
In-book reference	: Book 30, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 123

Narrated Ibn `Umar:

I heard Allah's Messenger (ﷺ) saying, "When you see the crescent (of the month of Ramadan), start fasting, and when you see the crescent (of the month of Shawwal), stop fasting; and if the sky is overcast (and you can't see it) then regard the month of Ramadan as of 30 days."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي سَالِمٌ، أَنَّ ابْنَ عُمَرَ ـ رضى الله عنهما ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدُرُوا لَهُ ". وَقَالَ غَيْرُهُ عَنِ اللَّيْثِ حَدَّثَنِي عُقَيْلٌ وَيُونُسُ لِهِلاَلِ رَمَضَانَ.

Reference	: Sahih al-Bukhari 1900
In-book reference	: Book 30, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 124

(6) Chapter: Whoever observed fast in Ramadan out of sincere Faith with honest intention

(6) باب مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا وَنِيَّةً

وَقَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يُبْعَثُونَ عَلَى نِيَّاتِهِمْ».

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever established prayers on the night of Qadr out of sincere faith and hoping for a reward from Allah, then all his previous sins will be forgiven; and whoever fasts in the month of Ramadan out of sincere faith, and hoping for a reward from Allah, then all his previous sins will be forgiven."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ".

Reference	: Sahih al-Bukhari 1901

In-book reference	: Book 30, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 125

(7) Chapter: The Prophet saws used to be most generous in the month of Ramadan

(7) باب أَجْوَدُ مَا كَانَ النَّبِيُّ صلى الله عليه وسلم يَكُونُ فِي رَمَضَانَ

Narrated Ibn `Abbas:

The Prophet (ﷺ) was the most generous amongst the people, and he used to be more so in the month of Ramadan when Gabriel visited him, and Gabriel used to meet him on every night of Ramadan till the end of the month. The Prophet (ﷺ) used to recite the Holy Qur'an to Gabriel, and when Gabriel met him, he used to be more generous than a fast wind (which causes rain and welfare).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم أَجْوَدَ النَّاسِ بِالْخَيْرِ، وَكَانَ أَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ، حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ جِبْرِيلُ ـ عَلَيْهِ السَّلاَمُ ـ يَلْقَاهُ كُلَّ لَيْلَةٍ فِي رَمَضَانَ حَتَّى يَنْسَلِخَ، يَعْرِضُ عَلَيْهِ النَّبِيُّ صلى الله عليه وسلم الْقُرْآنَ، فَإِذَا لَقِيَهُ جِبْرِيلُ ـ عَلَيْهِ السَّلاَمُ ـ كَانَ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

Reference	: Sahih al-Bukhari 1902
In-book reference	: Book 30, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 126

(8) Chapter: Whoever does not give up lying speech while observing Saum

(8) باب مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فِي الصَّوْمِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever does not give up forged speech and evil actions, Allah is not in need of his leaving his food and drink (i.e. Allah will not accept his fasting.)"

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، حَدَّثَنَا سَعِيدٌ الْمَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ ".

Reference	: Sahih al-Bukhari 1903
In-book reference	: Book 30, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 127

(9) Chapter: Should one say, "I am observing Saum (fast)" on being abused?

(9) باب هَلْ يَقُولُ إِنِّي صَائِمٌ إِذَا شُتِمَ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah said, 'All the deeds of Adam's sons (people) are for them, except fasting which is for Me, and I will give the reward for it.' Fasting is a shield or protection from the fire and from committing sins. If one of you is fasting, he should avoid sexual relation with his wife and quarreling, and if somebody should fight or quarrel with him, he should say, 'I am fasting.' By Him in Whose Hands my soul is' The unpleasant smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk. There are two pleasures for the fasting person, one at the time of breaking his fast, and the other at the time when he will meet his Lord; then he will be pleased because of his fasting."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَطَاءٌ، عَنْ أَبِي صَالِحٍ الزَّيَّاتِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَالَ اللَّهُ كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلاَّ الصِّيَامَ، فَإِنَّهُ لِي، وَأَنَا أَجْزِي بِهِ. وَالصِّيَامُ جُنَّةٌ، وَإِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ، فَلاَ يَرْفُثْ وَلاَ يَصْخَبْ، فَإِنْ سَابَّهُ أَحَدٌ، أَوْ قَاتَلَهُ فَلْيَقُلْ إِنِّي امْرُؤٌ صَائِمٌ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ، لِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا إِذَا أَفْطَرَ فَرِحَ، وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ ".

Reference	: Sahih al-Bukhari 1904
In-book reference	: Book 30, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 128

(10) Chapter: As-Saum for those who fear committing illegal sexual acts

(10) باب الصَّوْمِ لِمَنْ خَافَ عَلَى نَفْسِهِ الْعُزْبَةَ

Narrated 'Alqama:

While I was walking with `Abdullah he said, "We were in the company of the Prophet (ﷺ) and he said, 'He who can afford to marry should marry, because it will help him refrain from looking at other women, and save his private parts from committing illegal sexual relation; and he who cannot afford to marry is advised to fast, as fasting will diminish his sexual power."

حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ بَيْنَا أَنَا أَمْشِي، مَعَ عَبْدِ اللَّهِ ـ رضى الله عنه ـ فَقَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فَقَالَ " مَنِ اسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وِجَاءٌ ".

Reference	: Sahih al-Bukhari 1905
In-book reference	: Book 30, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 129

(11) Chapter: "Start observing Saum on seeing the crescent of Ramadan, and stop on seeing the crescent (of Shawwal)."

(11) بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا رَأَيْتُمُ الْهِلاَلَ فَصُومُوا وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا»

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) mentioned Ramadan and said, "Do not fast unless you see the crescent (of Ramadan), and do not give up fasting till you see the crescent (of Shawwal), but if the sky is overcast (if you cannot see it), then act on estimation (i.e. count Sha'ban as 30 days).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم ذَكَرَ رَمَضَانَ فَقَالَ " لاَ تَصُومُوا حَتَّى تَرَوُا الْهِلاَلَ، وَلاَ تُفْطِرُوا حَتَّى تَرَوْهُ، فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدُرُوا لَهُ ".

Reference	: Sahih al-Bukhari 1906
In-book reference	: Book 30, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 130

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "The month (can be) 29 nights (i.e. days), and do not fast till you see the moon, and if the sky is overcast, then complete Sha'ban as thirty days."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الشَّهْرُ تِسْعٌ وَعِشْرُونَ لَيْلَةً، فَلاَ تَصُومُوا حَتَّى تَرَوْهُ، فَإِنْ غُمَّ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ ثَلاَثِينَ ".

Reference : Sahih al-Bukhari 1907
In-book reference : Book 30, Hadith 17
USC-MSA web (English) reference : Vol. 3, Book 31, Hadith 131
(deprecated numbering scheme)

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "The month is like this and this," (at the same time he showed the fingers of both his hands thrice) and left out one thumb on the third time.

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ جَبَلَةَ بْنِ سُحَيْمٍ، قَالَ سَمِعْتُ ابْنَ عُمَرَ ـ رضى الله عنهما ـ يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم " الشَّهْرُ هَكَذَا وَهَكَذَا ". وَخَنَسَ الإِبْهَامَ فِي الثَّالِثَةِ.

Reference : Sahih al-Bukhari 1908
In-book reference : Book 30, Hadith 18
USC-MSA web (English) reference : Vol. 3, Book 31, Hadith 132
(deprecated numbering scheme)

Narrated Abu Huraira:

The Prophet (ﷺ) or Abul-Qasim said, "Start fasting on seeing the crescent (of Ramadan), and give up fasting on seeing the crescent (of Shawwal), and if the sky is overcast (and you cannot see it), complete thirty days of Sha'ban."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم أَوْ قَالَ قَالَ أَبُو الْقَاسِمِ صلى الله عليه وسلم " صُومُوا لِرُؤْيَتِهِ، وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ غُبِّيَ عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلاَثِينَ ".

Reference : Sahih al-Bukhari 1909
In-book reference : Book 30, Hadith 19
USC-MSA web (English) reference : Vol. 3, Book 31, Hadith 133
(deprecated numbering scheme)

Narrated Um Salama:

The Prophet (ﷺ) vowed to keep aloof from his wives for a period of one month, and after the completion of 29 days he went either in the morning or in the afternoon to his wives. Someone said to him "You vowed that you would not go to your wives for one month." He replied, "The month is of 29 days."

حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ عِكْرِمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أُمِّ سَلَمَةَ ـ رضى الله عنها ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم آلَى مِنْ نِسَائِهِ شَهْرًا، فَلَمَّا مَضَى تِسْعَةٌ وَعِشْرُونَ يَوْمًا غَدَا أَوْ رَاحَ فَقِيلَ لَهُ إِنَّكَ حَلَفْتَ أَنْ لاَ تَدْخُلَ شَهْرًا. فَقَالَ " إِنَّ الشَّهْرَ يَكُونُ تِسْعَةً وَعِشْرِينَ يَوْمًا ".

Reference : Sahih al-Bukhari 1910
In-book reference : Book 30, Hadith 20
USC-MSA web (English) reference : Vol. 3, Book 31, Hadith 134
(deprecated numbering scheme)

Narrated Anas:

Allah's Messenger (ﷺ) vowed to keep aloof from his wives for one month, and he had dislocation of his leg. So, he stayed in a Mashruba for 29 nights and then came down. Some people said, "O Allah's Messenger (ﷺ)! You vowed to stay aloof for one month," He replied, "The month is of 29 days."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ آلَى رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ نِسَائِهِ، وَكَانَتِ انْفَكَّتْ رِجْلُهُ، فَأَقَامَ فِي مَشْرُبَةٍ تِسْعًا وَعِشْرِينَ لَيْلَةً، ثُمَّ نَزَلَ فَقَالُوا يَا رَسُولَ اللَّهِ آلَيْتَ شَهْرًا. فَقَالَ " إِنَّ الشَّهْرَ يَكُونُ تِسْعًا وَعِشْرِينَ ".

Reference : Sahih al-Bukhari 1911
In-book reference : Book 30, Hadith 21
USC-MSA web (English) reference : Vol. 3, Book 31, Hadith 135

(12) Chapter: The two months of Eid do not decrease

(12) باب شَهْرَا عِيدٍ لاَ يَنْقُصَانِ

قَالَ أَبُو عَبْدِ اللَّهِ قَالَ إِسْحَاقُ وَإِنْ كَانَ نَاقِصًا فَهْوَ تَمَامٌ.

وَقَالَ مُحَمَّدٌ لاَ يَجْتَمِعَانِ كِلاَهُمَا نَاقِصٌ.

Narrated Abu Bakra:

The Prophet (ﷺ) said, "The two months of `Id i.e. Ramadan and Dhul-Hijja, do not decrease (in superiority).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا مُعْتَمِرٌ، قَالَ سَمِعْتُ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم. وَحَدَّثَنِي مُسَدَّدٌ، حَدَّثَنَا مُعْتَمِرٌ، عَنْ خَالِدٍ الْحَذَّاءِ، قَالَ أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ، عَنْ أَبِيهِ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " شَهْرَانِ لاَ يَنْقُصَانِ شَهْرَا عِيدٍ رَمَضَانُ وَذُو الْحَجَّةِ ".

Reference	: Sahih al-Bukhari 1912
In-book reference	: Book 30, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 136

(13) Chapter: "We neither write nor know accounts."

(13) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم " لاَ نَكْتُبُ وَلاَ نَحْسُبُ ".

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "We are an illiterate nation; we neither write, nor know accounts. The month is like this and this, i.e. sometimes of 29 days and sometimes of thirty days."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا الأَسْوَدُ بْنُ قَيْسٍ، حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو، أَنَّهُ سَمِعَ ابْنَ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " إِنَّا أُمَّةٌ أُمِّيَّةٌ، لاَ نَكْتُبُ وَلاَ نَحْسُبُ الشَّهْرُ هَكَذَا وَهَكَذَا ". يَعْنِي مَرَّةً تِسْعَةً وَعِشْرِينَ، وَمَرَّةً ثَلاَثِينَ.

Reference	: Sahih al-Bukhari 1913
In-book reference	: Book 30, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 137

(14) Chapter: Not to observe Saum for a day or two ahead of Ramadan

(14) باب لاَ يَتَقَدَّمَنَّ رَمَضَانَ بِصَوْمِ يَوْمٍ وَلاَ يَوْمَيْنِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "None of you should fast a day or two before the month of Ramadan unless he has the habit of fasting (Nawafil) (and if his fasting coincides with that day) then he can fast that day."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَتَقَدَّمَنَّ أَحَدُكُمْ رَمَضَانَ بِصَوْمِ يَوْمٍ أَوْ يَوْمَيْنِ، إِلاَّ أَنْ يَكُونَ رَجُلٌ كَانَ يَصُومُ صَوْمَهُ فَلْيَصُمْ ذَلِكَ الْيَوْمَ ".

Reference	: Sahih al-Bukhari 1914
In-book reference	: Book 30, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 138

(15) Chapter: "It is made lawful for you to have sexual relations with your wives on the night of the As-Saum."

(15) بَابُ قَوْلِ اللَّهِ جَلَّ ذِكْرُهُ: {أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ}

Narrated Al-Bara:

It was the custom among the companions of Muhammad that if any of them was fasting and the food was presented (for breaking his fast), but he slept before eating, he would not eat that night and the following day till sunset. Qais bin Sirma-al-Ansari was fasting and came to his wife at the time of Iftar (breaking one's fast) and asked her whether she had anything to eat. She replied, "No, but I would go and bring some for you." He used to do hard work during the day, so he was overwhelmed by sleep and slept. When his wife came and saw him, she said, "Disappointment for you." When it was midday on the following day, he fainted and the Prophet (ﷺ) was informed about the whole matter and the following verses were revealed: "You are permitted To go to your wives (for sexual relation) At the night of fasting." So, they were overjoyed by it. And then Allah also revealed: "And eat and drink Until the white thread Of dawn appears to you Distinct from the black thread (of the night)." (2.187)

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ قَالَ كَانَ أَصْحَابُ مُحَمَّدٍ صلى الله عليه وسلم إِذَا كَانَ الرَّجُلُ صَائِمًا، فَحَضَرَ الإِفْطَارُ، فَنَامَ قَبْلَ أَنْ يُفْطِرَ لَمْ يَأْكُلْ لَيْلَتَهُ وَلاَ يَوْمَهُ، حَتَّى يُمْسِيَ، وَإِنَّ قَيْسَ بْنَ صِرْمَةَ الأَنْصَارِيَّ كَانَ صَائِمًا، فَلَمَّا حَضَرَ الإِفْطَارُ أَتَى امْرَأَتَهُ، فَقَالَ لَهَا أَعِنْدَكِ طَعَامٌ قَالَتْ لاَ وَلَكِنْ أَنْطَلِقُ، فَأَطْلُبُ لَكَ. وَكَانَ يَوْمَهُ يَعْمَلُ، فَغَلَبَتْهُ عَيْنَاهُ، فَجَاءَتْهُ امْرَأَتُهُ، فَلَمَّا رَأَتْهُ قَالَتْ خَيْبَةً لَكَ. فَلَمَّا انْتَصَفَ النَّهَارُ غُشِيَ عَلَيْهِ، فَذُكِرَ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَنَزَلَتْ هَذِهِ الآيَةُ {أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ} فَفَرِحُوا بِهَا فَرَحًا شَدِيدًا، وَنَزَلَتْ {وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ}.

Reference	: Sahih al-Bukhari 1915
In-book reference	: Book 30, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 139

(16) Chapter: The Statement of Allah Taa'la: "And eat and drink until the white thread of dawn appears to you distinct from the black."

(16) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ}

فِيهِ الْبَرَاءُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated `Adi bin Hatim:

When the above verses were revealed: 'Until the white thread appears to you, distinct from the black thread,' I took two (hair) strings, one black and the other white, and kept them under my pillow and went on looking at them throughout the night but could not make anything out of it. So, the next morning I went to Allah's Messenger (ﷺ) and told him the whole story. He explained to me, "That verse means the darkness of the night and the whiteness of the dawn."

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا هُشَيْمٌ، قَالَ أَخْبَرَنِي حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ ـ رضى الله عنه ـ قَالَ لَمَّا نَزَلَتْ {حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ} عَمَدْتُ إِلَى عِقَالٍ أَسْوَدَ وَإِلَى عِقَالٍ أَبْيَضَ، فَجَعَلْتُهُمَا تَحْتَ وِسَادَتِي، فَجَعَلْتُ أَنْظُرُ فِي اللَّيْلِ، فَلاَ يَسْتَبِينُ لِي، فَغَدَوْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرْتُ لَهُ ذَلِكَ فَقَالَ " إِنَّمَا ذَلِكَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ ".

Reference	: Sahih al-Bukhari 1916
In-book reference	: Book 30, Hadith 26

USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 3, Book 31, Hadith 140

Narrated Sahl bin Saud:

When the following verses were revealed: 'Eat and drink until the white thread appears to you, distinct from the black thread' and of dawn was not revealed, some people who intended to fast, tied black and white threads to their legs and went on eating till they differentiated between the two. Allah then revealed the words, 'of dawn', and it became clear that meant night and day.

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ، ح. حَدَّثَنِي سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا أَبُو غَسَّانَ، مُحَمَّدُ بْنُ مُطَرِّفٍ قَالَ حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ أُنْزِلَتْ {وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ} وَلَمْ يَنْزِلْ مِنَ الْفَجْرِ، فَكَانَ رِجَالٌ إِذَا أَرَادُوا الصَّوْمَ رَبَطَ أَحَدُهُمْ فِي رِجْلِهِ الْخَيْطَ الأَبْيَضَ وَالْخَيْطَ الأَسْوَدَ، وَلَمْ يَزَلْ يَأْكُلُ حَتَّى يَتَبَيَّنَ لَهُ رُؤْيَتُهُمَا، فَأَنْزَلَ اللَّهُ بَعْدُ {مِنَ الْفَجْرِ} فَعَلِمُوا أَنَّهُ إِنَّمَا يَعْنِي اللَّيْلَ وَالنَّهَارَ.

Reference	: Sahih al-Bukhari 1917
In-book reference	: Book 30, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 141

(17) Chapter: "The Adhan of Bilal should not stop you from taking Sahur"

(17) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم " لاَ يَمْنَعَنَّكُمْ مِنْ سَحُورِكُمْ أَذَانُ بِلاَلٍ "

Narrated `Aisha:

Bilal used to pronounce the Adhan at night, so Allah's Messenger (ﷺ)? said, "Carry on taking your meals (eat and drink) till Ibn Um Maktum pronounces the Adhan, for he does not pronounce it till it is dawn.

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ.وَالْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ بِلاَلاً، كَانَ يُؤَذِّنُ بِلَيْلٍ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كُلُوا وَاشْرَبُوا حَتَّى يُؤَذِّنَ ابْنُ أُمِّ مَكْتُومٍ، فَإِنَّهُ لاَ يُؤَذِّنُ حَتَّى يَطْلُعَ الْفَجْرُ ". قَالَ الْقَاسِمُ وَلَمْ يَكُنْ بَيْنَ أَذَانِهِمَا إِلاَّ أَنْ يَرْقَى ذَا وَيَنْزِلَ ذَا.

Reference	: Sahih al-Bukhari 1918, 1919
In-book reference	: Book 30, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 142

(18) Chapter: Taking the Sahur hurriedly (shortly before dawn)

(18) باب تَأْخِيرِ السَّحُورِ

Narrated Sahl bin Sa`d:

I used to take my Suhur meals with my family and then hurry up for presenting myself for the (Fajr) prayer with Allah's Messenger (ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ ـ رضى الله عنه ـ قَالَ كُنْتُ أَتَسَحَّرُ فِي أَهْلِي، ثُمَّ تَكُونُ سُرْعَتِي أَنْ أُدْرِكَ السُّجُودَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 1920
In-book reference	: Book 30, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 143

(19) Chapter: Interval between the Sahur and Salat-ul-Fajr

(19) باب قَدْرِ كَمْ بَيْنَ السَّحُورِ وَصَلاَةِ الْفَجْرِ

Narrated Anas:

Zaid bin Thabit said, "We took the Suhur with the Prophet (ﷺ) . Then he stood for the prayer." I asked, "What was the interval between the Suhur and the Adhan?" He replied, "The interval was sufficient to recite fifty verses of the Qur'an."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ ـ رضى الله عنه ـ قَالَ تَسَحَّرْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم ثُمَّ قَامَ إِلَى الصَّلاَةِ. قُلْتُ كَمْ كَانَ بَيْنَ الأَذَانِ وَالسَّحُورِ قَالَ قَدْرُ خَمْسِينَ آيَةً.

Reference	: Sahih al-Bukhari 1921
In-book reference	: Book 30, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 144

(20) Chapter: Sahur is a blessing but it is not compulsory

(20) باب بَرَكَةِ السَّحُورِ مِنْ غَيْرِ إِيجَابٍ

لأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابَهُ وَاصَلُوا وَلَمْ يُذْكَرِ السَّحُورُ.

Narrated `Abdullah:

The Prophet (ﷺ) fasted for days continuously; the people also did the same but it was difficult for them. So, the Prophet (ﷺ) forbade them (to fast continuously for more than one day). They slid, "But you fast without break (no food was taken in the evening or in the morning)." The Prophet (ﷺ) replied, "I am not like you, for I am provided with food and drink (by Allah).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم وَاصَلَ فَوَاصَلَ النَّاسُ فَشَقَّ عَلَيْهِمْ، فَنَهَاهُمْ. قَالُوا إِنَّكَ تُوَاصِلُ. قَالَ " لَسْتُ كَهَيْئَتِكُمْ، إِنِّي أَظَلُّ أُطْعَمُ وَأُسْقَى ".

Reference	: Sahih al-Bukhari 1922
In-book reference	: Book 30, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 145

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Take Suhur as there is a blessing in it."

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً ".

Reference	: Sahih al-Bukhari 1923
In-book reference	: Book 30, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 146

(21) Chapter: If the intention of Saum was made in the daytime.

(21) باب إِذَا نَوَى بِالنَّهَارِ صَوْمًا

وَقَالَتْ أُمُّ الدَّرْدَاءِ كَانَ أَبُو الدَّرْدَاءِ يَقُولُ عِنْدَكُمْ طَعَامٌ فَإِنْ قُلْنَا لاَ. قَالَ فَإِنِّي صَائِمٌ يَوْمِي هَذَا. وَفَعَلَهُ أَبُو طَلْحَةَ وَأَبُو هُرَيْرَةَ وَابْنُ عَبَّاسٍ وَحُذَيْفَةُ رَضِيَ اللَّهُ عَنْهُمْ.

Narrated Salama bin Al-Akwa`:

Once the Prophet (ﷺ) ordered a person on 'Ashura' (the tenth of Muharram) to announce, "Whoever has eaten, should not eat any more, but fast, and who has not eaten should not eat, but complete his fast (till the end of the day).

حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم بَعَثَ رَجُلاً يُنَادِي فِي النَّاسِ، يَوْمَ عَاشُورَاءَ " أَنْ مَنْ أَكَلَ فَلْيُتِمَّ أَوْ فَلْيَصُمْ، وَمَنْ لَمْ يَأْكُلْ فَلاَ يَأْكُلْ ".

Reference	: Sahih al-Bukhari 1924
In-book reference	: Book 30, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 147

(22) Chapter: If a person observing Saum gets up in the morning in the state of Janaba

(22) باب الصَّائِمِ يُصْبِحُ جُنُبًا

Narrated `Aisha and Um Salama:

At times Allah's Messenger (ﷺ) used to get up in the morning in the state of Janaba after having sexual relations with his wives. He would then take a bath and fast.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامِ بْنِ الْمُغِيرَةِ أَنَّهُ سَمِعَ أَبَا بَكْرِ بْنَ عَبْدِ الرَّحْمَنِ، قَالَ كُنْتُ أَنَا وَأَبِي، حِينَ دَخَلْنَا عَلَى عَائِشَةَ وَأُمِّ سَلَمَةَ ح. حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، أَنَّ أَبَاهُ عَبْدَ الرَّحْمَنِ، أَخْبَرَ مَرْوَانَ، أَنَّ عَائِشَةَ، وَأُمَّ سَلَمَةَ أَخْبَرَتَاهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُدْرِكُهُ الْفَجْرُ وَهُوَ جُنُبٌ مِنْ أَهْلِهِ، ثُمَّ يَغْتَسِلُ وَيَصُومُ. وَقَالَ مَرْوَانُ لِعَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ أُقْسِمُ بِاللَّهِ لَتُقَرِّعَنَّ بِهَا أَبَا هُرَيْرَةَ. وَمَرْوَانُ يَوْمَئِذٍ عَلَى الْمَدِينَةِ. فَقَالَ أَبُو بَكْرٍ فَكَرِهَ ذَلِكَ عَبْدُ الرَّحْمَنِ، ثُمَّ قُدِّرَ لَنَا أَنْ نَجْتَمِعَ بِذِي الْحُلَيْفَةِ، وَكَانَتْ لأَبِي هُرَيْرَةَ هُنَالِكَ أَرْضٌ، فَقَالَ عَبْدُ الرَّحْمَنِ لأَبِي هُرَيْرَةَ إِنِّي ذَاكِرٌ لَكَ أَمْرًا، وَلَوْلاَ مَرْوَانُ أَقْسَمَ عَلَىَّ فِيهِ لَمْ أَذْكُرْهُ لَكَ. فَذَكَرَ قَوْلَ عَائِشَةَ وَأُمِّ سَلَمَةَ. فَقَالَ كَذَلِكَ حَدَّثَنِي الْفَضْلُ بْنُ عَبَّاسٍ، وَهُنَّ أَعْلَمُ، وَقَالَ هَمَّامٌ وَابْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِي هُرَيْرَةَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَأْمُرُ بِالْفِطْرِ. وَالأَوَّلُ أَسْنَدُ.

Reference	: Sahih al-Bukhari 1925, 1926
In-book reference	: Book 30, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 148

(23) Chapter: To embrace while one is observing Saum (fast)

(23) باب الْمُبَاشَرَةِ لِلصَّائِمِ

وَقَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا يَحْرُمُ عَلَيْهِ فَرْجُهَا.

Narrated `Aisha:

The Prophet (ﷺ) used to kiss and embrace (his wives) while he was fasting, and he had more power to control his desires than any of you. Said Jabir, "The person who gets discharge after casting a look (on his wife) should complete his fast."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يُقَبِّلُ وَيُبَاشِرُ، وَهُوَ صَائِمٌ، وَكَانَ أَمْلَكَكُمْ لإِرْبِهِ. وَقَالَ قَالَ ابْنُ عَبَّاسٍ {مَآرِبُ} حَاجَةٌ. قَالَ طَاوُسٌ {أُولِي الإِرْبَةِ} الأَحْمَقُ لاَ حَاجَةَ لَهُ فِي النِّسَاءِ.

Reference	: Sahih al-Bukhari 1927
In-book reference	: Book 30, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 149

(24) Chapter: Kissing by a fasting person

(24) باب الْقُبْلَةِ لِلصَّائِمِ

وَقَالَ جَابِرُ بْنُ زَيْدٍ إِنْ نَظَرَ فَأَمْنَى يُتِمُّ صَوْمَهُ.

Narrated Hisham's father:

Aisha said, "Allah's Messenger (ﷺ) used to kiss some of his wives while he was fasting," and then she smiled.
حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، قَالَ أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ إِنْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَيُقَبِّلُ بَعْضَ أَزْوَاجِهِ وَهُوَ صَائِمٌ. ثُمَّ ضَحِكَتْ.

Reference	: Sahih al-Bukhari 1928
In-book reference	: Book 30, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 150

Narrated Zainab:

(daughter of Um Salama) that her mother said, "While I was (lying) with Allah's Messenger (ﷺ) underneath a woolen sheet, I got the menstruation, and then slipped away and put on the clothes (which I used to wear) in menses. He asked, "What is the matter? Did you get your menses?" I replied in the affirmative and then entered underneath that woolen sheet. I and Allah's Messenger (ﷺ) used to take a bath from one water pot and he used to kiss me while he was fasting."
حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللَّهِ، حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ أُمِّهَا ـ رضى الله عنهما ـ قَالَتْ بَيْنَمَا أَنَا مَعَ، رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الْخَمِيلَةِ إِذْ حِضْتُ فَانْسَلَلْتُ، فَأَخَذْتُ ثِيَابَ حِيضَتِي فَقَالَ " مَا لَكِ أَنُفِسْتِ ". قُلْتُ نَعَمْ. فَدَخَلْتُ مَعَهُ فِي الْخَمِيلَةِ، وَكَانَتْ هِيَ وَرَسُولُ اللَّهِ صلى الله عليه وسلم يَغْتَسِلاَنِ مِنْ إِنَاءٍ وَاحِدٍ، وَكَانَ يُقَبِّلُهَا وَهُوَ صَائِمٌ.

Reference	: Sahih al-Bukhari 1929
In-book reference	: Book 30, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 151

(25) Chapter: Taking a bath by a person observing Saum (fast) (25) باب اغْتِسَالِ الصَّائِمِ

وَبَلَّ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا ثَوْبًا، فَأَلْقَاهُ عَلَيْهِ، وَهُوَ صَائِمٌ. وَدَخَلَ الشَّعْبِيُّ الْحَمَّامَ وَهُوَ صَائِمٌ.

وَقَالَ ابْنُ عَبَّاسٍ لاَ بَأْسَ أَنْ يَتَطَعَّمَ الْقِدْرَ، أَوِ الشَّيْءَ.

وَقَالَ الْحَسَنُ لاَ بَأْسَ بِالْمَضْمَضَةِ وَالتَّبَرُّدِ لِلصَّائِمِ.

وَقَالَ ابْنُ مَسْعُودٍ إِذَا كَانَ صَوْمُ أَحَدِكُمْ فَلْيُصْبِحْ دَهِينًا مُتَرَجِّلاً.

وَقَالَ أَنَسٌ إِنَّ لِي أَبْزَنَ أَتَقَحَّمُ فِيهِ وَأَنَا صَائِمٌ. وَيُذْكَرُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ اسْتَاكَ وَهُوَ صَائِمٌ.

وَقَالَ ابْنُ عُمَرَ يَسْتَاكُ أَوَّلَ النَّهَارِ وَآخِرَهُ، وَلاَ يَبْلَعُ رِيقَهُ.

وَقَالَ عَطَاءٌ إِنِ ازْدَرَدَ رِيقَهُ لاَ أَقُولُ يُفْطِرُ.

وَقَالَ ابْنُ سِيرِينَ لاَ بَأْسَ بِالسِّوَاكِ الرَّطْبِ. قِيلَ لَهُ طَعْمٌ. قَالَ وَالْمَاءُ لَهُ طَعْمٌ، وَأَنْتَ تُمَضْمِضُ بِهِ. وَلَمْ يَرَ أَنَسٌ وَالْحَسَنُ وَإِبْرَاهِيمُ بِالْكُحْلِ لِلصَّائِمِ بَأْسًا.

Narrated `Aisha:

(At times) in Ramadan the Prophet (ﷺ) used to take a bath in the morning not because of a wet dream and would continue his fast.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، وَأَبِي، بَكْرٍ قَالَتْ عَائِشَةُ ـ رضى الله عنها ـ كَانَ النَّبِيُّ صلى الله عليه وسلم يُدْرِكُهُ الْفَجْرُ {جُنُبًا} فِي رَمَضَانَ، مِنْ غَيْرِ حُلُمٍ فَيَغْتَسِلُ وَيَصُومُ.

Reference	: Sahih al-Bukhari 1930
In-book reference	: Book 30, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 152

Narrated Abu Bakr bin `Abdur-Rahman:

My father and I went to `Aisha and she said, "I testify that Allah's Messenger (ﷺ) at times used to get up in the morning in a state of Janaba from sexual intercourse, not from a wet dream and then he would fast that day." Then he went to Um Salama and she also narrated a similar thing.

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامِ بْنِ الْمُغِيرَةِ أَنَّهُ سَمِعَ أَبَا بَكْرِ بْنَ عَبْدِ الرَّحْمَنِ، كُنْتُ أَنَا وَأَبِي،، فَذَهَبْتُ مَعَهُ، حَتَّى دَخَلْنَا عَلَى عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ أَشْهَدُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم إِنْ كَانَ لَيُصْبِحُ جُنُبًا مِنْ جِمَاعٍ غَيْرِ احْتِلاَمٍ، ثُمَّ يَصُومُهُ.

ثُمَّ دَخَلْنَا عَلَى أُمِّ سَلَمَةَ، فَقَالَتْ مِثْلَ ذَلِكَ.

Reference	: Sahih al-Bukhari 1931, 1932
In-book reference	: Book 30, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 153

(26) Chapter: If a person observing Saum ate or drank forgetfully

(26) باب الصَّائِمِ إِذَا أَكَلَ أَوْ شَرِبَ نَاسِيًا

وَقَالَ عَطَاءٌ إِنِ اسْتَنْثَرَ، فَدَخَلَ الْمَاءُ فِي حَلْقِهِ، لاَ بَأْسَ، إِنْ لَمْ يَمْلِكْ.

وَقَالَ الْحَسَنُ إِنْ دَخَلَ حَلْقَهُ الذُّبَابُ فَلاَ شَيْءَ عَلَيْهِ.

وَقَالَ الْحَسَنُ وَمُجَاهِدٌ إِنْ جَامَعَ نَاسِيًا فَلاَ شَيْءَ عَلَيْهِ.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "If somebody eats or drinks forgetfully then he should complete his fast, for what he has eaten or drunk, has been given to him by Allah."

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا ابْنُ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا نَسِيَ فَأَكَلَ وَشَرِبَ فَلْيُتِمَّ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ ".

Reference	: Sahih al-Bukhari 1933
In-book reference	: Book 30, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 154

(27) Chapter: Siwak for the person observing Saum (fast)

(27) باب سِوَاكِ الرَّطْبِ وَالْيَابِسِ لِلصَّائِمِ

Narrated 'Amir bin Rabi`a, "I saw the Prophet cleaning his teeth with Siwak while he was fasting so many times as I can't count." And narrated Abu Huraira, "The Prophet said, 'But for my fear that it would be hard for my followers, I would have ordered them to clean their teeth with Siwak on every performance of ablution." The same is narrated by Jabir and Zaid bin Khalid from the Prophet who did not differentiate between a fasting and a nonfasting person in this respect (using

Siwak). Aisha said, "The Prophet said, "It (i.e. Siwak) is a purification for the mouth and it is a way of seeking Allah's pleasures." Ata' and Qatada said, "There is no harm in swallowing the resultant saliva."

وَيُذْكَرُ عَنْ عَامِرِ بْنِ رَبِيعَةَ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَاكُ، وَهُوَ صَائِمٌ مَا لاَ أُحْصِي أَوْ أَعُدُّ.

وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي لأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ وُضُوءٍ». وَيُرْوَى نَحْوُهُ عَنْ جَابِرٍ وَزَيْدِ بْنِ خَالِدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَمْ يَخُصَّ الصَّائِمَ مِنْ غَيْرِهِ.

وَقَالَتْ عَائِشَةُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَطْهَرَةٌ لِلْفَمِ، مَرْضَاةٌ لِلرَّبِّ».

وَقَالَ عَطَاءٌ وَقَتَادَةُ يَبْتَلِعُ رِيقَهُ.

Narrated Humran:

I saw `Uthman performing ablution; he washed his hands thrice, rinsed his mouth and then washed his nose, by putting water in it and then blowing it out, and washed his face thrice, and then washed his right forearm up to the elbow thrice, and then the left-forearm up to the elbow thrice, then smeared his head with water, washed his right foot thrice, and then his left foot thrice and said, "I saw Allah's Apostle performing ablution similar to my present ablution, and then he said, 'Whoever performs ablution like my present ablution and then offers two rak`at in which he does not think of worldly things, all his previous sins will be forgiven."

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ، عَنْ حُمْرَانَ، رَأَيْتُ عُثْمَانَ ـ رضى الله عنه ـ تَوَضَّأَ، فَأَفْرَغَ عَلَى يَدَيْهِ ثَلاَثًا، ثُمَّ تَمَضْمَضَ وَاسْتَنْثَرَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلاَثًا، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمَرْفِقِ ثَلاَثًا، ثُمَّ غَسَلَ يَدَهُ الْيُسْرَى إِلَى الْمَرْفِقِ ثَلاَثًا، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى ثَلاَثًا، ثُمَّ الْيُسْرَى ثَلاَثًا، ثُمَّ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا، ثُمَّ قَالَ " مَنْ تَوَضَّأَ وُضُوئِي هَذَا، ثُمَّ يُصَلِّي رَكْعَتَيْنِ، لاَ يُحَدِّثُ نَفْسَهُ فِيهِمَا بِشَىْءٍ، إِلاَّ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ".

Reference	: Sahih al-Bukhari 1934
In-book reference	: Book 30, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 155

(28) Chapter: "Whoever performs ablution should put water in his nose and then blow it out."

(28) بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا تَوَضَّأَ فَلْيَسْتَنْشِقْ بِمَنْخِرِهِ الْمَاءَ». وَلَمْ يُمَيِّزْ بَيْنَ الصَّائِمِ وَغَيْرِهِ

وَقَالَ الْحَسَنُ لاَ بَأْسَ بِالسَّعُوطِ لِلصَّائِمِ إِنْ لَمْ يَصِلْ إِلَى حَلْقِهِ، وَيَكْتَحِلُ.
وَقَالَ عَطَاءٌ إِنْ تَمَضْمَضَ ثُمَّ أَفْرَغَ مَا فِي فِيهِ مِنَ الْمَاءِ لاَ يَضِيرُهُ، إِنْ لَمْ يَزْدَرِدْ رِيقَهُ، وَمَاذَا بَقِيَ فِي فِيهِ، وَلاَ يَمْضَغُ الْعِلْكَ، فَإِنِ ازْدَرَدَ رِيقَ الْعِلْكِ لاَ أَقُولُ إِنَّهُ يُفْطِرُ. وَلَكِنْ يُنْهَى عَنْهُ فَإِنِ اسْتَنْثَرَ، فَدَخَلَ الْمَاءُ حَلْقَهُ، لاَ بَأْسَ، لَمْ يَمْلِكْ.

(29) Chapter: Sexual intercourse with wife in Ramadan.

(29) باب إِذَا جَامَعَ فِي رَمَضَانَ

وَيُذْكَرُ عَنْ أَبِي هُرَيْرَةَ رَفَعَهُ: «مَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ، مِنْ غَيْرِ عُذْرٍ وَلاَ مَرَضٍ لَمْ يَقْضِهِ صِيَامُ الدَّهْرِ، وَإِنْ صَامَهُ». وَبِهِ قَالَ ابْنُ مَسْعُودٍ.
وَقَالَ سَعِيدُ بْنُ الْمُسَيَّبِ وَالشَّعْبِيُّ وَابْنُ جُبَيْرٍ وَإِبْرَاهِيمُ وَقَتَادَةُ وَحَمَّادٌ يَقْضِي يَوْمًا مَكَانَهُ.

Narrated `Aisha:

A man came to the Prophet (ﷺ) and said that he had been burnt (ruined). The Prophet (ﷺ) asked him what was the matter. He replied, "I had sexual intercourse with my wife in Ramadan (while I was fasting)." Then a basket full of dates was brought to the Prophet (ﷺ) and he asked, "Where is the burnt (ruined) man?" He replied, "I am present." The Prophet (ﷺ) told him to give that basket in charity (as expiation).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ، سَمِعَ يَزِيدَ بْنَ هَارُونَ، حَدَّثَنَا يَحْيَى ـ هُوَ ابْنُ سَعِيدٍ ـ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ، أَخْبَرَهُ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ بْنِ الْعَوَّامِ بْنِ خُوَيْلِدٍ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، أَخْبَرَهُ أَنَّهُ، سَمِعَ عَائِشَةَ ـ رضى الله عنها ـ تَقُولُ إِنَّ رَجُلاً أَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ إِنَّهُ احْتَرَقَ. قَالَ " مَا لَكَ ". قَالَ أَصَبْتُ أَهْلِي فِي رَمَضَانَ. فَأُتِيَ النَّبِيُّ صلى الله عليه وسلم بِمِكْتَلٍ، يُدْعَى الْعَرَقَ فَقَالَ " أَيْنَ الْمُحْتَرِقُ ". قَالَ أَنَا. قَالَ " تَصَدَّقْ بِهَذَا ".

Reference	: Sahih al-Bukhari 1935
In-book reference	: Book 30, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 156

(30) Chapter: Sexual intercourse with wife in Ramadan and the expiation of that.

(30) باب إِذَا جَامَعَ فِي رَمَضَانَ وَلَمْ يَكُنْ لَهُ شَىْءٌ فَتُصُدِّقَ عَلَيْهِ فَلْيُكَفِّرْ

Narrated Abu Huraira:

While we were sitting with the Prophet (ﷺ) a man came and said, "O Allah's Messenger (ﷺ)! I have been ruined." Allah's Messenger (ﷺ) asked what was the matter with him. He replied "I had sexual intercourse with my wife while I was fasting." Allah's Messenger (ﷺ) asked him, "Can you afford to manumit a slave?" He replied in the negative. Allah's Messenger (ﷺ) asked him, "Can you fast for two successive months?" He replied in the negative. The Prophet (ﷺ) asked him, "Can you afford to feed sixty poor persons?" He replied in the negative. The Prophet (ﷺ) kept silent and while we were in that state, a big basket full of dates was brought to the Prophet (ﷺ) . He asked, "Where is the questioner?" He replied, "I (am here)." The Prophet (ﷺ) said (to him), "Take this (basket of dates) and give it in charity." The man said, "Should I give it to a person poorer than I? By Allah; there is no family between its (i.e. Medina's) two mountains who are poorer than I." The Prophet (ﷺ) smiled till his premolar teeth became visible and then said, 'Feed your family with it."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ صلى الله عليه وسلم إِذْ جَاءَهُ رَجُلٌ، فَقَالَ يَا رَسُولَ اللَّهِ هَلَكْتُ. قَالَ " مَا لَكَ ". قَالَ وَقَعْتُ عَلَى امْرَأَتِي وَأَنَا صَائِمٌ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَلْ تَجِدُ رَقَبَةً تُعْتِقُهَا ". قَالَ لاَ. قَالَ " فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ ". قَالَ لاَ. فَقَالَ " فَهَلْ تَجِدُ إِطْعَامَ سِتِّينَ مِسْكِينًا ". قَالَ لاَ. قَالَ فَمَكَثَ النَّبِيُّ صلى الله عليه وسلم، فَبَيْنَا نَحْنُ عَلَى ذَلِكَ أُتِيَ النَّبِيُّ صلى الله عليه وسلم بِعَرَقٍ فِيهَا تَمْرٌ ـ وَالْعَرَقُ الْمِكْتَلُ ـ قَالَ " أَيْنَ السَّائِلُ ". فَقَالَ أَنَا. قَالَ " خُذْهَا فَتَصَدَّقْ بِهِ ". فَقَالَ الرَّجُلُ أَعَلَى أَفْقَرَ مِنِّي يَا رَسُولَ اللَّهِ فَوَاللَّهِ مَا بَيْنَ لاَبَتَيْهَا ـ يُرِيدُ الْحَرَّتَيْنِ ـ أَهْلُ بَيْتٍ أَفْقَرُ مِنْ أَهْلِ بَيْتِي، فَضَحِكَ النَّبِيُّ صلى الله عليه وسلم حَتَّى بَدَتْ أَنْيَابُهُ ثُمَّ قَالَ " أَطْعِمْهُ أَهْلَكَ ".

Reference	: Sahih al-Bukhari 1936
In-book reference	: Book 30, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 157

(31) Chapter: To feed family from sin expiation (kaffarah) if they are needy.

(31) باب الْمُجَامِعِ فِي رَمَضَانَ هَلْ يُطْعِمُ أَهْلَهُ مِنَ الْكَفَّارَةِ إِذَا كَانُوا مَحَاوِيجَ

Narrated Abu Huraira:

A man came to the Prophet (ﷺ) and said, "I had sexual intercourse with my wife on Ramadan (while fasting)." The Prophet (ﷺ) asked him, "Can you afford to manumit a slave?" He replied in the negative. The Prophet (ﷺ) asked him, "Can you fast for two successive months?" He replied in the negative. He asked him, "Can you afford to feed sixty poor persons?" He replied in the negative. (Abu Huraira added): Then a basket full of dates was brought to the Prophet (ﷺ) and he said (to that man), "Feed (poor people) with this by way of atonement." He said, "(Should I feed it) to poorer people than we? There is no poorer house than ours between its (Medina's) mountains." The Prophet (ﷺ) said, "Then feed your family with it."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ إِنَّ الأَخِرَ وَقَعَ عَلَى امْرَأَتِهِ فِي رَمَضَانَ. فَقَالَ " أَتَجِدُ مَا تُحَرِّرُ رَقَبَةً ". قَالَ لاَ. قَالَ " فَتَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ ". قَالَ لاَ. قَالَ " أَفَتَجِدُ مَا تُطْعِمُ بِهِ سِتِّينَ مِسْكِينًا ". قَالَ لاَ. قَالَ فَأُتِيَ النَّبِيُّ صلى الله عليه وسلم بِعَرَقٍ فِيهِ تَمْرٌ ـ وَهُوَ الزَّبِيلُ ـ قَالَ " أَطْعِمْ هَذَا عَنْكَ ". قَالَ عَلَى أَحْوَجَ مِنَّا مَا بَيْنَ لاَبَتَيْهَا أَهْلُ بَيْتٍ أَحْوَجُ مِنَّا. قَالَ " فَأَطْعِمْهُ أَهْلَكَ ".

Reference	: Sahih al-Bukhari 1937
In-book reference	: Book 30, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 158

(32) Chapter: Cupping and vomiting in Saum (fast)

(32) باب الْحِجَامَةِ وَالْقَىْءِ لِلصَّائِمِ

وَقَالَ لِي يَحْيَى بْنُ صَالِحٍ حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلاَّمٍ، حَدَّثَنَا يَحْيَى، عَنْ عُمَرَ بْنِ الْحَكَمِ بْنِ ثَوْبَانَ، سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ إِذَا قَاءَ فَلاَ يُفْطِرُ، إِنَّمَا يُخْرِجُ وَلاَ يُولِجُ. وَيُذْكَرُ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ يُفْطِرُ. وَالأَوَّلُ أَصَحُّ. وَقَالَ ابْنُ عَبَّاسٍ وَعِكْرِمَةُ الصَّوْمُ مِمَّا دَخَلَ، وَلَيْسَ مِمَّا خَرَجَ. وَكَانَ ابْنُ عُمَرَ ـ رضى الله عنهما ـ يَحْتَجِمُ، وَهُوَ صَائِمٌ، ثُمَّ تَرَكَهُ، فَكَانَ يَحْتَجِمُ بِاللَّيْلِ. وَاحْتَجَمَ أَبُو مُوسَى لَيْلاً. وَيُذْكَرُ عَنْ سَعْدٍ وَزَيْدِ بْنِ أَرْقَمَ وَأُمِّ سَلَمَةَ احْتَجَمُوا صِيَامًا. وَقَالَ بُكَيْرٌ عَنْ أُمِّ عَلْقَمَةَ كُنَّا نَحْتَجِمُ عِنْدَ عَائِشَةَ فَلاَ تَنْهَى. وَيُرْوَى عَنِ الْحَسَنِ عَنْ غَيْرِ وَاحِدٍ مَرْفُوعًا فَقَالَ أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ. وَقَالَ لِي عَيَّاشٌ حَدَّثَنَا عَبْدُ الأَعْلَى حَدَّثَنَا يُونُسُ عَنِ الْحَسَنِ مِثْلَهُ. قِيلَ لَهُ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ نَعَمْ. ثُمَّ قَالَ اللَّهُ أَعْلَمُ.

Narrated Ibn `Abbas:

The Prophet (ﷺ) was cupped while he was in the state of lhram, and also while he was observing a fast.

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا وُهَيْبٌ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم احْتَجَمَ، وَهْوَ مُحْرِمٌ وَاحْتَجَمَ وَهْوَ صَائِمٌ.

Reference	: Sahih al-Bukhari 1938
In-book reference	: Book 30, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 159

Narrated Ibn `Abbas:

The Prophet (ﷺ) was cupped while he was fasting.

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ احْتَجَمَ النَّبِيُّ صلى الله عليه وسلم وَهُوَ صَائِمٌ.

Reference	: Sahih al-Bukhari 1939
In-book reference	: Book 30, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 160

Narrated Thabit Al-Bunani:

Anas bin Malik was asked whether they disliked the cupping for a fasting person. He replied in the negative and said, "Only if it causes weakness."

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ ثَابِتًا الْبُنَانِيَّ، يَسْأَلُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ أَكُنْتُمْ تَكْرَهُونَ الْحِجَامَةَ لِلصَّائِمِ قَالَ لاَ. إِلاَّ مِنْ أَجْلِ الضَّعْفِ. وَزَادَ شَبَابَةُ حَدَّثَنَا شُعْبَةُ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 1940
In-book reference	: Book 30, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 161

(33) Chapter: To observe Saum (fast) or not during journeys

(33) باب الصَّوْمِ فِي السَّفَرِ وَالإِفْطَارِ

Narrated Ibn Abi `Aufa:

We were in the company of Allah's Messenger (ﷺ) on a journey. He said to a man, "Get down and mix Sawiq (powdered barley) with water for me." The man said, "The sun (has not set yet), O Allah's Messenger (ﷺ)." The Prophet (ﷺ) again said to him, "Get down and mix Sawiq with water for me." The man again said, "O Allah's Messenger (ﷺ)! The sun!" The Prophet (ﷺ) said to him (for the third time) "Get down and mix Sawiq with water for me." The man dismounted and mixed Sawiq with water for him. The Prophet (ﷺ) drank it and then beckoned with his hand (towards the East) and said, "When you see the night falling from this side, then a fasting person should break his fast."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، سَمِعَ ابْنَ أَبِي أَوْفَى ـ رضى الله عنه ـ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي سَفَرٍ فَقَالَ لِرَجُلٍ " انْزِلْ فَاجْدَحْ لِي ". قَالَ يَا رَسُولَ اللَّهِ الشَّمْسُ. قَالَ " انْزِلْ فَاجْدَحْ لِي ". قَالَ يَا رَسُولَ اللَّهِ الشَّمْسُ. قَالَ " انْزِلْ فَاجْدَحْ لِي ". فَنَزَلَ، فَجَدَحَ لَهُ، فَشَرِبَ، ثُمَّ رَمَى بِيَدِهِ هَا هُنَا، ثُمَّ قَالَ " إِذَا رَأَيْتُمُ اللَّيْلَ أَقْبَلَ مِنْ هَا هُنَا فَقَدْ أَفْطَرَ الصَّائِمُ ". تَابَعَهُ جَرِيرٌ وَأَبُو بَكْرِ بْنُ عَيَّاشٍ عَنِ الشَّيْبَانِيِّ عَنِ ابْنِ أَبِي أَوْفَى قَالَ كُنْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم فِي سَفَرٍ.

Reference	: Sahih al-Bukhari 1941
In-book reference	: Book 30, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 162

Narrated `Aisha:

Hamza bin `Amr Al-Aslami said, "O Allah's Messenger (ﷺ)! I fast continuously."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ عَائِشَةَ، أَنَّ حَمْزَةَ بْنَ عَمْرٍو الأَسْلَمِيَّ، قَالَ يَا رَسُولَ اللَّهِ إِنِّي أَسْرُدُ الصَّوْمَ.

Reference	: Sahih al-Bukhari 1942
In-book reference	: Book 30, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 163

Narrated `Aisha:

(the wife of the Prophet) Hamza bin `Amr Al-Aslami asked the Prophet, "Should I fast while traveling?" The Prophet (ﷺ) replied, "You may fast if you wish, and you may not fast if you wish."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ حَمْزَةَ بْنَ عَمْرٍو الأَسْلَمِيَّ قَالَ لِلنَّبِيِّ صلى الله عليه وسلم أَأَصُومُ فِي السَّفَرِ وَكَانَ كَثِيرَ الصِّيَامِ. فَقَالَ " إِنْ شِئْتَ فَصُمْ، وَإِنْ شِئْتَ فَأَفْطِرْ ".

Reference	: Sahih al-Bukhari 1943
In-book reference	: Book 30, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 164

(34) Chapter: If a person observed Saum for some days and then went on a journey.

(34) باب إِذَا صَامَ أَيَّامًا مِنْ رَمَضَانَ ثُمَّ سَافَرَ

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) set out for Mecca in Ramadan and he fasted, and when he reached Al-Kadid, he broke his fast and the people (with him) broke their fast too. (Abu `Abdullah said, "Al-Kadid is a land covered with water between Usfan and Qudaid.")

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ إِلَى مَكَّةَ فِي رَمَضَانَ فَصَامَ حَتَّى بَلَغَ الْكَدِيدَ أَفْطَرَ، فَأَفْطَرَ النَّاسُ. قَالَ أَبُو عَبْدِ اللَّهِ وَالْكَدِيدُ مَاءٌ بَيْنَ عُسْفَانَ وَقُدَيْدٍ.

Reference	: Sahih al-Bukhari 1944
In-book reference	: Book 30, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 165

(35) Chapter:

(35) باب

Narrated Abu Ad-Darda:

We set out with Allah's Messenger (ﷺ) on one of his journeys on a very hot day, and it was so hot that one had to put his hand over his head because of the severity of heat. None of us was fasting except the Prophet and Ibn Rawaha.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، أَنَّ إِسْمَاعِيلَ بْنَ عُبَيْدِ اللَّهِ، حَدَّثَهُ عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ ـ رضى الله عنه ـ قَالَ خَرَجْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي بَعْضِ أَسْفَارِهِ فِي يَوْمٍ حَارٍّ حَتَّى يَضَعَ الرَّجُلُ يَدَهُ عَلَى رَأْسِهِ مِنْ شِدَّةِ الْحَرِّ، وَمَا فِينَا صَائِمٌ إِلاَّ مَا كَانَ مِنَ النَّبِيِّ صلى الله عليه وسلم وَابْنِ رَوَاحَةَ.

Reference	: Sahih al-Bukhari 1945
In-book reference	: Book 30, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 166

(36) Chapter: It is not righteousness to observe Saum on a journey

(36) بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمَنْ ظُلِّلَ عَلَيْهِ، وَاشْتَدَّ الْحَرُّ: «لَيْسَ مِنَ الْبِرِّ الصَّوْمُ فِي السَّفَرِ»

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) was on a journey and saw a crowd of people, and a man was being shaded (by them). He asked, "What is the matter?" They said, "He (the man) is fasting." The Prophet (ﷺ) said, "It is not righteousness that you fast on a journey."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الأَنْصَارِيُّ، قَالَ سَمِعْتُ مُحَمَّدَ بْنَ عَمْرِو بْنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهم ـ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي سَفَرٍ، فَرَأَى زِحَامًا، وَرَجُلاً قَدْ ظُلِّلَ عَلَيْهِ، فَقَالَ " مَا هَذَا ". فَقَالُوا صَائِمٌ. فَقَالَ " لَيْسَ مِنَ الْبِرِّ الصَّوْمُ فِي السَّفَرِ ".

Reference	: Sahih al-Bukhari 1946
In-book reference	: Book 30, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 167

(37) Chapter: Not to criticize each other for observing Saum or not (on journeys)

(37) باب لَمْ يَعِبْ أَصْحَابُ النَّبِيِّ صلى الله عليه وسلم بَعْضُهُمْ بَعْضًا فِي الصَّوْمِ وَالإِفْطَارِ

Narrated Anas bin Malik:

We used to travel with the Prophet (ﷺ) and neither did the fasting persons criticize those who were not fasting, nor did those who were not fasting criticize the fasting ones.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنَّا نُسَافِرُ مَعَ النَّبِيِّ صلى الله عليه وسلم فَلَمْ يَعِبِ الصَّائِمُ عَلَى الْمُفْطِرِ، وَلاَ الْمُفْطِرُ عَلَى الصَّائِمِ.

Reference	: Sahih al-Bukhari 1947
In-book reference	: Book 30, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 168

(38) Chapter: Whoever broke his Saum (fast) on a journey (publicly).

(38) باب مَنْ أَفْطَرَ فِي السَّفَرِ لِيَرَاهُ النَّاسُ

Narrated Tawus:

Ibn `Abbas said, "Allah's Messenger (ﷺ) set out from Medina to Mecca and he fasted till he reached 'Usfan, where he asked for water and raised his hand to let the people see him, and then broke the fast, and did not fast after that till he reached Mecca, and that happened in Ramadan." Ibn `Abbas used to say, "Allah's Messenger (ﷺ) (sometimes) fasted and (sometimes) did not fast during the journeys so whoever wished to fast could fast, and whoever wished not to fast, could do so."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنَ الْمَدِينَةِ إِلَى مَكَّةَ، فَصَامَ حَتَّى بَلَغَ عُسْفَانَ، ثُمَّ دَعَا بِمَاءٍ فَرَفَعَهُ إِلَى يَدَيْهِ لِيُرِيَهُ النَّاسَ فَأَفْطَرَ، حَتَّى قَدِمَ مَكَّةَ، وَذَلِكَ فِي رَمَضَانَ فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ قَدْ صَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَفْطَرَ، فَمَنْ شَاءَ صَامَ، وَمَنْ شَاءَ أَفْطَرَ.

Reference	: Sahih al-Bukhari 1948
In-book reference	: Book 30, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 169

(39) Chapter: Those who can fast with difficulty have to feed a poor person

(39) بَابُ: {وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ}

Narrated Nafi`:

Ibn `Umar recited the verse: "They had a choice either to fast or to feed a poor person for every day, and said that the order of this Verse was canceled.

حَدَّثَنَا عَيَّاشٌ، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَرَأَ فِدْيَةٌ طَعَامُ مَسَاكِينَ‏.‏ قَالَ هِيَ مَنْسُوخَةٌ‏.‏

Reference	: Sahih al-Bukhari 1949
In-book reference	: Book 30, Hadith 56
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 170

(40) Chapter: To make up for the missed days of fasting

(40) باب مَتَى يُقْضَى قَضَاءُ رَمَضَانَ

وَقَالَ ابْنُ عَبَّاسٍ لاَ بَأْسَ أَنْ يُفَرَّقَ لِقَوْلِ اللَّهِ تَعَالَى‏:‏ ‏{‏فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ‏}‏ وَقَالَ سَعِيدُ بْنُ الْمُسَيَّبِ فِي صَوْمِ الْعَشْرِ لاَ يَصْلُحُ حَتَّى يَبْدَأَ بِرَمَضَانَ‏.‏

Narrated `Aisha:

Sometimes I missed some days of Ramadan, but could not fast in lieu of them except in the month of Sha'ban." Said Yahya, a sub-narrator, "She used to be busy serving the Prophet (ﷺ) ."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا يَحْيَى، عَنْ أَبِي سَلَمَةَ، قَالَ سَمِعْتُ عَائِشَةَ ـ رضى الله عنها ـ تَقُولُ كَانَ يَكُونُ عَلَىَّ الصَّوْمُ مِنْ رَمَضَانَ، فَمَا أَسْتَطِيعُ أَنْ أَقْضِيَ إِلاَّ فِي شَعْبَانَ‏.‏ قَالَ يَحْيَى الشُّغْلُ مِنَ النَّبِيِّ أَوْ بِالنَّبِيِّ صلى الله عليه وسلم‏.‏

Reference	: Sahih al-Bukhari 1950
In-book reference	: Book 30, Hadith 57
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 171

(41) Chapter: The menstruating should leave the Saum and Salat

(41) باب الْحَائِضِ تَتْرُكُ الصَّوْمَ وَالصَّلاَةَ

وَقَالَ أَبُو الزِّنَادِ إِنَّ السُّنَنَ وَوُجُوهَ الْحَقِّ لَتَأْتِي كَثِيرًا عَلَى خِلاَفِ الرَّأْيِ، فَمَا يَجِدُ الْمُسْلِمُونَ بُدًّا مِنِ اتِّبَاعِهَا، مِنْ ذَلِكَ أَنَّ الْحَائِضَ تَقْضِي الصِّيَامَ وَلاَ تَقْضِي الصَّلاَةَ‏.‏

Narrated Abu Sa`id:

The Prophet (ﷺ) said, "Isn't it true that a woman does not pray and does not fast on menstruating? And that is the defect (a loss) in her religion."

حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ حَدَّثَنِي زَيْدٌ، عَنْ عِيَاضٍ، عَنْ أَبِي سَعِيدٍ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ أَلَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّ، وَلَمْ تَصُمْ فَذَلِكَ نُقْصَانُ دِينِهَا ‏"‏‏.‏

Reference	: Sahih al-Bukhari 1951
In-book reference	: Book 30, Hadith 58
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 172

(42) Chapter: Can somebody else observe Saum instead of the dead?

(42) باب مَنْ مَاتَ وَعَلَيْهِ صَوْمٌ

وَقَالَ الْحَسَنُ إِنْ صَامَ عَنْهُ ثَلاَثُونَ رَجُلاً يَوْمًا وَاحِدًا جَازَ‏.‏

Narrated `Aisha:

Allah's Messenger (ﷺ) said, "Whoever died and he ought to have fasted (the missed days of Ramadan) then his guardians must fast on his behalf."

حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ أَعْيَنَ، حَدَّثَنَا أَبِي، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، أَنَّ مُحَمَّدَ بْنَ جَعْفَرٍ، حَدَّثَهُ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلِيُّهُ ". تَابَعَهُ ابْنُ وَهْبٍ عَنْ عَمْرٍو. وَرَوَاهُ يَحْيَى بْنُ أَيُّوبَ عَنِ ابْنِ أَبِي جَعْفَرٍ.

Reference	: Sahih al-Bukhari 1952
In-book reference	: Book 30, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 173

Narrated Ibn `Abbas:

A man came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! My mother died and she ought to have fasted one month (for her missed Ramadan). Shall I fast on her behalf?" The Prophet (ﷺ) replied in the affirmative and said, "Allah's debts have more right to be paid." In another narration a woman is reported to have said, "My sister died..." Narrated Ibn `Abbas: A woman said to the Prophet (ﷺ) "My mother died and she had vowed to fast but she didn't fast." In another narration Ibn `Abbas is reported to have said, "A woman said to the Prophet, "My mother died while she ought to have fasted for fifteen days."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، حَدَّثَنَا زَائِدَةُ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ أُمِّي مَاتَتْ، وَعَلَيْهَا صَوْمُ شَهْرٍ، أَفَأَقْضِيهِ عَنْهَا قَالَ " نَعَمْ ـ قَالَ ـ فَدَيْنُ اللَّهِ أَحَقُّ أَنْ يُقْضَى ". قَالَ سُلَيْمَانُ فَقَالَ الْحَكَمُ وَسَلَمَةُ، وَنَحْنُ جَمِيعًا جُلُوسٌ حِينَ حَدَّثَ مُسْلِمٌ بِهَذَا الْحَدِيثِ ـ قَالاَ ـ سَمِعْنَا مُجَاهِدًا يَذْكُرُ هَذَا عَنِ ابْنِ عَبَّاسٍ. وَيُذْكَرُ عَنْ أَبِي خَالِدٍ، حَدَّثَنَا الأَعْمَشُ، عَنِ الْحَكَمِ، وَمُسْلِمٍ الْبَطِينِ، وَسَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، وَعَطَاءٍ، وَمُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَتِ امْرَأَةٌ لِلنَّبِيِّ صلى الله عليه وسلم إِنَّ أُخْتِي مَاتَتْ. وَقَالَ يَحْيَى وَأَبُو مُعَاوِيَةَ حَدَّثَنَا الأَعْمَشُ عَنْ مُسْلِمٍ عَنْ سَعِيدٍ عَنِ ابْنِ عَبَّاسٍ قَالَتِ امْرَأَةٌ لِلنَّبِيِّ صلى الله عليه وسلم إِنَّ أُمِّي مَاتَتْ. وَقَالَ عُبَيْدُ اللَّهِ عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ عَنِ الْحَكَمِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَتِ امْرَأَةٌ لِلنَّبِيِّ صلى الله عليه وسلم إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ نَذْرٍ. وَقَالَ أَبُو حَرِيزٍ حَدَّثَنَا عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ قَالَتِ امْرَأَةٌ لِلنَّبِيِّ صلى الله عليه وسلم مَاتَتْ أُمِّي وَعَلَيْهَا صَوْمُ خَمْسَةَ عَشَرَ يَوْمًا.

Reference	: Sahih al-Bukhari 1953
In-book reference	: Book 30, Hadith 60
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 174

(43) Chapter: When to break the Saum (fast)? (43) باب مَتَى يَحِلُّ فِطْرُ الصَّائِمِ

وَأَفْطَرَ أَبُو سَعِيدٍ الْخُدْرِيُّ حِينَ غَابَ قُرْصُ الشَّمْسِ.

Narrated `Umar bin Al-Khattab:

Allah's Messenger (ﷺ) said, "When night falls from this side and the day vanishes from this side and the sun sets, then the fasting person should break his fast."

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، قَالَ سَمِعْتُ أَبِي يَقُولُ، سَمِعْتُ عَاصِمَ بْنَ عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِيهِ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أَقْبَلَ اللَّيْلُ مِنْ هَا هُنَا، وَأَدْبَرَ النَّهَارُ مِنْ هَا هُنَا، وَغَرَبَتِ الشَّمْسُ، فَقَدْ أَفْطَرَ الصَّائِمُ ".

Reference	: Sahih al-Bukhari 1954
In-book reference	: Book 30, Hadith 61
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 175

Narrated `Abdullah bin Abi `Aufa:

We were in the company of the Prophet (ﷺ) on a journey and he was fasting, and when the sun set, he addressed somebody, "O so-and-so, get up and mix Sawiq with water for us." He replied, "O Allah's Apostle! (Will you wait) till it is evening?" The Prophet (ﷺ) said, "Get down and mix Sawiq with water for us." He replied, "O Allah's Messenger (ﷺ)! (If you wait) till it is evening." The Prophet (ﷺ) said again, "Get down and mix Sawiq with water for us." He replied, "It is still daytime."(1) The Prophet (ﷺ) said again, "Get down and mix Sawiq with water for us." He got down and mixed Sawiq for them. The Prophet (ﷺ) drank it and then said, "When you see night falling from this side, the fasting person should break his fast."

حَدَّثَنَا إِسْحَاقُ الْوَاسِطِيُّ، حَدَّثَنَا خَالِدٌ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى ـ رضى الله عنه ـ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي سَفَرٍ، وَهُوَ صَائِمٌ، فَلَمَّا غَرَبَتِ الشَّمْسُ قَالَ لِبَعْضِ الْقَوْمِ " يَا فُلاَنُ قُمْ، فَاجْدَحْ لَنَا ". فَقَالَ يَا رَسُولَ اللَّهِ، لَوْ أَمْسَيْتَ. قَالَ " انْزِلْ، فَاجْدَحْ لَنَا ". قَالَ يَا رَسُولَ اللَّهِ فَلَوْ أَمْسَيْتَ. قَالَ " انْزِلْ، فَاجْدَحْ لَنَا ". قَالَ إِنَّ عَلَيْكَ نَهَارًا. قَالَ " انْزِلْ، فَاجْدَحْ لَنَا ". فَنَزَلَ فَجَدَحَ لَهُمْ، فَشَرِبَ النَّبِيُّ صلى الله عليه وسلم ثُمَّ قَالَ " إِذَا رَأَيْتُمُ اللَّيْلَ قَدْ أَقْبَلَ مِنْ هَا هُنَا، فَقَدْ أَفْطَرَ الصَّائِمُ ".

Reference	: Sahih al-Bukhari 1955
In-book reference	: Book 30, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 176

(44) Chapter: Iftar (to break the Saum (fast)) (44) باب يُفْطِرُ بِمَا تَيَسَّرَ عَلَيْهِ بِالْمَاءِ وَغَيْرِهِ

Narrated `Abdullah bin Abi `Aufa:

We were traveling with Allah's Messenger (ﷺ) and he was fasting, and when the sun set, he said to (someone), "Get down and mix Sawiq with water for us." He replied, "O Allah's Messenger (ﷺ)! (Will you wait) till it is evening?" The Prophet (ﷺ) again said, "Get down and mix Sawiq with water for us." He replied, "O Allah's Messenger (ﷺ)! It is still daytime." The Prophet (ﷺ) said again, "Get down and mix Sawiq with water for us." So, he got down and carried out that order. The Prophet (ﷺ) then said, "When you see night falling from this side, the fasting person should break his fast," and he beckoned with his finger towards the east.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الشَّيْبَانِيُّ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى ـ رضى الله عنه ـ قَالَ سِرْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهْوَ صَائِمٌ، فَلَمَّا غَرَبَتِ الشَّمْسُ قَالَ " انْزِلْ، فَاجْدَحْ لَنَا ". قَالَ يَا رَسُولَ اللَّهِ، لَوْ أَمْسَيْتَ. قَالَ " انْزِلْ، فَاجْدَحْ لَنَا ". قَالَ يَا رَسُولَ اللَّهِ، إِنَّ عَلَيْكَ نَهَارًا. قَالَ " انْزِلْ، فَاجْدَحْ لَنَا ". فَنَزَلَ، فَجَدَحَ، ثُمَّ قَالَ " إِذَا رَأَيْتُمُ اللَّيْلَ أَقْبَلَ مِنْ هَا هُنَا فَقَدْ أَفْطَرَ الصَّائِمُ ". وَأَشَارَ بِإِصْبَعِهِ قِبَلَ الْمَشْرِقِ.

Reference	: Sahih al-Bukhari 1956
In-book reference	: Book 30, Hadith 63
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 177

(45) Chapter: To hasten the Iftar (45) باب تَعْجِيلِ الإِفْطَارِ

Narrated Sahl bin Sa`d:

Allah's Messenger (ﷺ) said, "The people will remain on the right path as long as they hasten the breaking of the fast."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ ".

Reference	: Sahih al-Bukhari 1957

In-book reference : Book 30, Hadith 64
USC-MSA web (English) reference : Vol. 3, Book 31, Hadith 178
(deprecated numbering scheme)

Narrated Ibn Abi `Aufa:

I was with the Prophet (ﷺ) on a journey, and he observed the fast till evening. The Prophet (ﷺ) said to a man, "Get down and mix Sawiq with water for me." He replied, "Will you wait till it is evening?" The Prophet said, "Get down and mix Sawiq with water for me; when you see night falling from this side, the fasting person should break his fast."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا أَبُو بَكْرٍ، عَنْ سُلَيْمَانَ، عَنِ ابْنِ أَبِي أَوْفَى ـ رضى الله عنه ـ قَالَ كُنْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم فِي سَفَرٍ، فَصَامَ حَتَّى أَمْسَى، قَالَ لِرَجُلٍ " انْزِلْ، فَاجْدَحْ لِي ". قَالَ لَوِ انْتَظَرْتَ حَتَّى تُمْسِيَ. قَالَ " انْزِلْ، فَاجْدَحْ لِي، إِذَا رَأَيْتَ اللَّيْلَ قَدْ أَقْبَلَ مِنْ هَا هُنَا فَقَدْ أَفْطَرَ الصَّائِمُ ".

Reference : Sahih al-Bukhari 1958
In-book reference : Book 30, Hadith 65
USC-MSA web (English) reference : Vol. 3, Book 31, Hadith 179
(deprecated numbering scheme)

(46) Chapter: If somebody breaks the Saum thinking that the sun has set

(46) باب إِذَا أَفْطَرَ فِي رَمَضَانَ ثُمَّ طَلَعَتِ الشَّمْسُ

Narrated Abu Usama from Hisham bin 'Urwa from Fatima:

Asma bint Abi Bakr said, "We broke our fast during the lifetime of the Prophet (ﷺ) on a cloudy day and then the sun appeared." Hisham was asked, "Were they ordered to fast in lieu of that day?" He replied, "It had to be made up for." Ma`mar said, "I heard Hisham saying, "I don't know whether they fasted in lieu of that day or not."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ ـ رضى الله عنهما ـ قَالَتْ أَفْطَرْنَا عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم يَوْمَ غَيْمٍ، ثُمَّ طَلَعَتِ الشَّمْسُ. قِيلَ لِهِشَامٍ فَأُمِرُوا بِالْقَضَاءِ قَالَ بُدٌّ مِنْ قَضَاءٍ. وَقَالَ مَعْمَرٌ سَمِعْتُ هِشَامًا لاَ أَدْرِي أَقْضَوْا أَمْ لاَ.

Reference : Sahih al-Bukhari 1959
In-book reference : Book 30, Hadith 66
USC-MSA web (English) reference : Vol. 3, Book 31, Hadith 180
(deprecated numbering scheme)

(47) Chapter: Saum (fasting) of boys (children etc.)

(47) باب صَوْمِ الصِّبْيَانِ

وَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ لِنَشْوَانٍ فِي رَمَضَانَ وَيْلَكَ، وَصِبْيَانُنَا صِيَامٌ. فَضَرَبَهُ.

Narrated Ar-Rubi' bint Mu'awadh:

"The Prophet (ﷺ) sent a messenger to the village of the Ansar in the morning of the day of 'Ashura' (10th of Muharram) to announce: 'Whoever has eaten something should not eat but complete the fast, and whoever is observing the fast should complete it.' "She further said, "Since then we used to fast on that day regularly and also make our boys fast. We used to make toys of wool for the boys and if anyone of them cried for, he was given those toys till it was the time of the breaking of the fast."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا خَالِدُ بْنُ ذَكْوَانَ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ، قَالَتْ أَرْسَلَ النَّبِيُّ صلى الله عليه وسلم غَدَاةَ عَاشُورَاءَ إِلَى قُرَى الأَنْصَارِ " مَنْ أَصْبَحَ مُفْطِرًا فَلْيُتِمَّ بَقِيَّةَ يَوْمِهِ، وَمَنْ أَصْبَحَ صَائِمًا فَلْيَصُمْ ". قَالَتْ فَكُنَّا نَصُومُهُ بَعْدُ، وَنُصَوِّمُ صِبْيَانَنَا، وَنَجْعَلُ لَهُمُ اللُّعْبَةَ مِنَ الْعِهْنِ، فَإِذَا بَكَى أَحَدُهُمْ عَلَى الطَّعَامِ أَعْطَيْنَاهُ ذَاكَ، حَتَّى يَكُونَ عِنْدَ الإِفْطَارِ.

Reference : Sahih al-Bukhari 1960
In-book reference : Book 30, Hadith 67
USC-MSA web (English) reference : Vol. 3, Book 31, Hadith 181
(deprecated numbering scheme)

(48) Chapter: To observe Saum (fast) continuously (48) باب الْوِصَالِ، وَمَنْ قَالَ لَيْسَ فِي اللَّيْلِ صِيَامٌ

لِقَوْلِهِ تَعَالَى: {ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ} وَنَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْهُ رَحْمَةً لَهُمْ وَإِبْقَاءً عَلَيْهِمْ، وَمَا يُكْرَهُ مِنَ التَّعَمُّقِ.

Narrated Anas:

The Prophet (ﷺ) said, "Do not practice Al-Wisal (fasting continuously without breaking one's fast in the evening or eating before the following dawn)." The people said to the Prophet, "But you practice Al- Wisal?" The Prophet (ﷺ) replied, "I am not like any of you, for I am given food and drink (by Allah) during the night."

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنِي يَحْيَى، عَنْ شُعْبَةَ، قَالَ حَدَّثَنِي قَتَادَةُ، عَنْ أَنَسٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تُوَاصِلُوا ". قَالُوا إِنَّكَ تُوَاصِلُ. قَالَ " لَسْتُ كَأَحَدٍ مِنْكُمْ، إِنِّي أُطْعَمُ وَأُسْقَى، أَوْ إِنِّي أَبِيتُ أُطْعَمُ وَأُسْقَى ".

Reference : Sahih al-Bukhari 1961
In-book reference : Book 30, Hadith 68
USC-MSA web (English) reference : Vol. 3, Book 31, Hadith 182
(deprecated numbering scheme)

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) forbade Al-Wisal. The people said (to him), "But you practice it?" He said, "I am not like you, for I am given food and drink by Allah."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْوِصَالِ. قَالُوا إِنَّكَ تُوَاصِلُ. قَالَ " إِنِّي لَسْتُ مِثْلَكُمْ، إِنِّي أُطْعَمُ وَأُسْقَى ".

Reference : Sahih al-Bukhari 1962
In-book reference : Book 30, Hadith 69
USC-MSA web (English) reference : Vol. 3, Book 31, Hadith 183
(deprecated numbering scheme)

'Narrated Abu Sa`id:

That he had heard the Prophet (ﷺ) saying, "Do not fast continuously (practice Al-Wisal), and if you intend to lengthen your fast, then carry it on only till the Suhur (before the following dawn)." The people said to him, "But you practice (Al-Wisal), O Allah's Messenger (ﷺ)!" He replied, "I am not similar to you, for during my sleep I have One Who makes me eat and drink."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنِي ابْنُ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ ـ رضى الله عنه ـ أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لاَ تُوَاصِلُوا، فَأَيُّكُمْ إِذَا أَرَادَ أَنْ يُوَاصِلَ فَلْيُوَاصِلْ حَتَّى السَّحَرِ ". قَالُوا فَإِنَّكَ تُوَاصِلُ يَا رَسُولَ اللَّهِ. قَالَ " إِنِّي لَسْتُ كَهَيْئَتِكُمْ، إِنِّي أَبِيتُ لِي مُطْعِمٌ يُطْعِمُنِي وَسَاقٍ يَسْقِينِ ".

Reference : Sahih al-Bukhari 1963
In-book reference : Book 30, Hadith 70
USC-MSA web (English) reference : Vol. 3, Book 31, Hadith 184
(deprecated numbering scheme)

Narrated Aisha:

Allah's Messenger (ﷺ) forbade Al-Wisal out of mercy to them. They said to him, "But you practice Al- Wisal?" He said, "I am not similar to you, for my Lord gives me food and drink. "

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدٌ، قَالاَ أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْوِصَالِ، رَحْمَةً لَهُمْ فَقَالُوا إِنَّكَ تُوَاصِلُ‏.‏ قَالَ ‏"‏ إِنِّي لَسْتُ كَهَيْئَتِكُمْ، إِنِّي يُطْعِمُنِي رَبِّي وَيَسْقِينِ ‏"‏‏.‏ قَالَ أَبُو عَبْدِ اللَّهِ لَمْ يَذْكُرْ عُثْمَانُ رَحْمَةً لَهُمْ‏.‏

Reference	: Sahih al-Bukhari 1964
In-book reference	: Book 30, Hadith 71
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 185

(49) Chapter: The punishment for the person who practises Al-Wisal very often.

(49) باب التَّنْكِيلِ لِمَنْ أَكْثَرَ الْوِصَالَ

رَوَاهُ أَنَسٌ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) forbade Al-Wisal in fasting. So, one of the Muslims said to him, "But you practice Al-Wisal. O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) replied, "Who amongst you is similar to me? I am given food and drink during my sleep by my Lord." So, when the people refused to stop Al-Wisal (fasting continuously), the Prophet (ﷺ) fasted day and night continuously along with them for a day and then another day and then they saw the crescent moon (of the month of Shawwal). The Prophet (ﷺ) said to them (angrily), "If It (the crescent) had not appeared, I would have made you fast for a longer period." That was as a punishment for them when they refused to stop (practicing Al-Wisal).

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْوِصَالِ فِي الصَّوْمِ فَقَالَ لَهُ رَجُلٌ مِنَ الْمُسْلِمِينَ إِنَّكَ تُوَاصِلُ يَا رَسُولَ اللَّهِ قَالَ ‏"‏ وَأَيُّكُمْ مِثْلِي إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِ ‏"‏‏.‏ فَلَمَّا أَبَوْا أَنْ يَنْتَهُوا عَنِ الْوِصَالِ وَاصَلَ بِهِمْ يَوْمًا ثُمَّ يَوْمًا، ثُمَّ رَأَوُا الْهِلاَلَ، فَقَالَ ‏"‏ لَوْ تَأَخَّرَ لَزِدْتُكُمْ ‏"‏‏.‏ كَالتَّنْكِيلِ لَهُمْ، حِينَ أَبَوْا أَنْ يَنْتَهُوا‏.‏

Reference	: Sahih al-Bukhari 1965
In-book reference	: Book 30, Hadith 72
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 186

Narrated Abu Huraira:

The Prophet (ﷺ) said twice, "(O you people) Be cautious! Do not practice Al-Wisal." The people said to him, "But you practice Al-Wisal?" The Prophet (ﷺ) replied, "My Lord gives me food and drink during my sleep. Do that much of deeds which is within your ability."

حَدَّثَنَا يَحْيَى، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ إِيَّاكُمْ وَالْوِصَالَ ‏"‏‏.‏ مَرَّتَيْنِ قِيلَ إِنَّكَ تُوَاصِلُ‏.‏ قَالَ ‏"‏ إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِ، فَاكْلَفُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 1966
In-book reference	: Book 30, Hadith 73
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 187

(50) Chapter: To observe Saum continuously day and night (Al-Wisal) till the time of Sahar.

(50) باب الْوِصَالِ إِلَى السَّحَرِ

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "Do not fast continuously day and night (practice Al-Wisal) and if anyone of you intends to fast continuously day and night, he should continue till the Suhur time." They said, "But you practice Al-Wisal, O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) said, "I am not similar to you;. during my sleep I have One Who makes me eat and drink."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ، حَدَّثَنِي ابْنُ أَبِي حَازِمٍ، عَنْ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ تُوَاصِلُوا، فَأَيُّكُمْ أَرَادَ أَنْ يُوَاصِلَ فَلْيُوَاصِلْ حَتَّى السَّحَرِ ". قَالُوا فَإِنَّكَ تُوَاصِلُ، يَا رَسُولَ اللَّهِ. قَالَ " لَسْتُ كَهَيْئَتِكُمْ، إِنِّي أَبِيتُ لِي مُطْعِمٌ يُطْعِمُنِي وَسَاقٍ يَسْقِينِ ".

Reference	: Sahih al-Bukhari 1967
In-book reference	: Book 30, Hadith 74
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 188

(51) Chapter: If someone forces his Muslim brother to break his (Nawafil) fast.

(51) باب مَنْ أَقْسَمَ عَلَى أَخِيهِ لِيُفْطِرَ فِي التَّطَوُّعِ وَلَمْ يَرَ عَلَيْهِ قَضَاءً، إِذَا كَانَ أَوْفَقَ لَهُ

Narrated Abu Juhaifa:

The Prophet (ﷺ) made a bond of brotherhood between Salman and Abu Ad-Darda.' Salman paid a visit to Abu Ad-Darda' and found Um Ad-Darda' dressed in shabby clothes and asked her why she was in that state. She replied, "Your brother Abu Ad-Darda' is not interested in (the luxuries of) this world." In the meantime Abu Ad-Darda' came and prepared a meal for Salman. Salman requested Abu Ad- Darda' to eat (with him), but Abu Ad-Darda' said, "I am fasting." Salman said, "I am not going to eat unless you eat." So, Abu Ad-Darda' ate (with Salman). When it was night and (a part of the night passed), Abu Ad-Darda' got up (to offer the night prayer), but Salman told him to sleep and Abu Ad- Darda' slept. After sometime Abu Ad-Darda' again got up but Salman told him to sleep. When it was the last hours of the night, Salman told him to get up then, and both of them offered the prayer. Salman told Abu Ad-Darda', "Your Lord has a right on you, your soul has a right on you, and your family has a right on you; so you should give the rights of all those who has a right on you." Abu Ad- Darda' came to the Prophet (ﷺ) and narrated the whole story. The Prophet (ﷺ) said, "Salman has spoken the truth."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ، حَدَّثَنَا أَبُو الْعُمَيْسِ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، قَالَ آخَى النَّبِيُّ صلى الله عليه وسلم بَيْنَ سَلْمَانَ، وَأَبِي الدَّرْدَاءِ، فَزَارَ سَلْمَانُ أَبَا الدَّرْدَاءِ، فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَذِّلَةً. فَقَالَ لَهَا مَا شَأْنُكِ قَالَتْ أَخُوكَ أَبُو الدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا. فَجَاءَ أَبُو الدَّرْدَاءِ، فَصَنَعَ لَهُ طَعَامًا. فَقَالَ كُلْ. قَالَ فَإِنِّي صَائِمٌ. قَالَ مَا أَنَا بِآكِلٍ حَتَّى تَأْكُلَ. قَالَ فَأَكَلَ. فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ يَقُومُ. قَالَ نَمْ. فَنَامَ، ثُمَّ ذَهَبَ يَقُومُ. فَقَالَ نَمْ. فَلَمَّا كَانَ مِنْ آخِرِ اللَّيْلِ قَالَ سَلْمَانُ قُمِ الآنَ. فَصَلَّيَا، فَقَالَ لَهُ سَلْمَانُ إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا، وَلِنَفْسِكَ عَلَيْكَ حَقًّا، وَلأَهْلِكَ عَلَيْكَ حَقًّا، فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ. فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " صَدَقَ سَلْمَانُ ".

Reference	: Sahih al-Bukhari 1968
In-book reference	: Book 30, Hadith 75
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 189

(52) Chapter: Saum (fasting) in the month of Sha'ban.

(52) باب صَوْمِ شَعْبَانَ

Narrated `Aisha:

Allah's Messenger (ﷺ) used to fast till one would say that he would never stop fasting, and he would abandon fasting till one would say that he would never fast. I never saw Allah's Messenger (ﷺ) fasting for a whole month except the month of Ramadan, and did not see him fasting in any month more than in the month of Sha'ban.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصُومُ حَتَّى نَقُولَ لاَ يُفْطِرُ، وَيُفْطِرُ حَتَّى نَقُولَ لاَ يَصُومُ. فَمَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم اسْتَكْمَلَ صِيَامَ شَهْرٍ إِلاَّ رَمَضَانَ، وَمَا رَأَيْتُهُ أَكْثَرَ صِيَامًا مِنْهُ فِي شَعْبَانَ.

Reference	: Sahih al-Bukhari 1969
In-book reference	: Book 30, Hadith 76
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 190

Narrated `Aisha:

The Prophet (ﷺ) never fasted in any month more than in the month of Sha'ban. He used to say, "Do those deeds which you can do easily, as Allah will not get tired (of giving rewards) till you get bored and tired (of performing religious deeds)." The most beloved prayer to the Prophet (ﷺ) was the one that was done regularly (throughout the life) even if it were little. And whenever the Prophet (ﷺ) offered a prayer he used to offer it regularly .

حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ حَدَّثَتْهُ قَالَتْ، لَمْ يَكُنِ النَّبِيُّ صلى الله عليه وسلم يَصُومُ شَهْرًا أَكْثَرَ مِنْ شَعْبَانَ، فَإِنَّهُ كَانَ يَصُومُ شَعْبَانَ كُلَّهُ، وَكَانَ يَقُولُ " خُذُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ، فَإِنَّ اللَّهَ لاَ يَمَلُّ حَتَّى تَمَلُّوا، وَأَحَبُّ الصَّلاَةِ إِلَى النَّبِيِّ صلى الله عليه وسلم مَا دُووِمَ عَلَيْهِ، وَإِنْ قَلَّتْ " وَكَانَ إِذَا صَلَّى صَلاَةً دَاوَمَ عَلَيْهَا.

Reference	: Sahih al-Bukhari 1970
In-book reference	: Book 30, Hadith 77
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 191

(53) Chapter: Fasting and non-fasting (periods) of the Prophet saws.

(53) باب مَا يُذْكَرُ مِنْ صَوْمِ النَّبِيِّ صلى الله عليه وسلم وَإِفْطَارِهِ

Narrated Ibn `Abbas:

The Prophet (ﷺ) never fasted a full month except the month of Ramadan, and he used to fast till one could say, "By Allah, he will never stop fasting," and he would abandon fasting till one would say, "By Allah, he will never fast."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ مَا صَامَ النَّبِيُّ صلى الله عليه وسلم شَهْرًا كَامِلاً قَطُّ غَيْرَ رَمَضَانَ، وَيَصُومُ حَتَّى يَقُولَ الْقَائِلُ لاَ وَاللَّهِ لاَ يُفْطِرُ، وَيُفْطِرُ حَتَّى يَقُولَ الْقَائِلُ لاَ وَاللَّهِ لاَ يَصُومُ.

Reference	: Sahih al-Bukhari 1971
In-book reference	: Book 30, Hadith 78
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 192

Narrated Anas:

Allah's Messenger (ﷺ) used to leave fasting in a certain month till we thought that he would not fast in that month, and he used to fast in another month till we thought he would not stop fasting at all in that month. And if one wanted to see him praying at night, one could see him (in that condition), and if one wanted to see him sleeping at night, one could see him (in that condition) too.

حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، أَنَّهُ سَمِعَ أَنَسًا ـ رضى الله عنه ـ يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُفْطِرُ مِنَ الشَّهْرِ، حَتَّى نَظُنَّ أَنْ لاَ يَصُومَ مِنْهُ، وَيَصُومُ حَتَّى نَظُنَّ أَنْ لاَ يُفْطِرَ مِنْهُ شَيْئًا، وَكَانَ لاَ تَشَاءُ تَرَاهُ مِنَ اللَّيْلِ مُصَلِّيًا إِلاَّ رَأَيْتَهُ، وَلاَ نَائِمًا إِلاَّ رَأَيْتَهُ. وَقَالَ سُلَيْمَانُ عَنْ حُمَيْدٍ أَنَّهُ سَأَلَ أَنَسًا فِي الصَّوْمِ.

Reference	: Sahih al-Bukhari 1972
In-book reference	: Book 30, Hadith 79
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 193

Narrated Humaid:

I asked Anas about the fasting of the Prophet. He said "Whenever I liked to see the Prophet (ﷺ) fasting in any month, I could see that, and whenever I liked to see him not fasting, I could see that too, and if I liked to see him praying in any night, I could see that, and if I liked to see him sleeping, I could see that, too." Anas further said, "I never touched silk or velvet softer than the hand of Allah's Messenger (ﷺ) and never smelled musk or perfumed smoke more pleasant than the smell of Allah's Messenger (ﷺ)."

حَدَّثَنِي مُحَمَّدٌ، أَخْبَرَنَا أَبُو خَالِدٍ الأَحْمَرُ، أَخْبَرَنَا حُمَيْدٌ، قَالَ سَأَلْتُ أَنَسًا رضى الله عنه عَنْ صِيَامِ النَّبِيِّ صلى الله عليه وسلم فَقَالَ مَا كُنْتُ أُحِبُّ أَنْ أَرَاهُ مِنَ الشَّهْرِ صَائِمًا إِلاَّ رَأَيْتُهُ وَلاَ مُفْطِرًا إِلاَّ رَأَيْتُهُ، وَلاَ مِنَ اللَّيْلِ قَائِمًا إِلاَّ رَأَيْتُهُ، وَلاَ نَائِمًا إِلاَّ رَأَيْتُهُ، وَلاَ مَسِسْتُ خَزَّةً وَلاَ حَرِيرَةً أَلْيَنَ مِنْ كَفِّ رَسُولِ اللَّهِ صلى الله عليه وسلم، وَلاَ شَمِمْتُ مِسْكَةً وَلاَ عَبِيرَةً أَطْيَبَ رَائِحَةً مِنْ رَائِحَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 1973
In-book reference	: Book 30, Hadith 80
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 194

(54) Chapter: The right of the guest in fasting. (54) باب حَقِّ الضَّيْفِ فِي الصَّوْمِ

Narrated `Abdullah bin `Amr bin Al-`As:

"Once Allah's Messenger (ﷺ) came to me," and then he narrated the whole narration, i.e. your guest has a right on you, and your wife has a right on you. I then asked about the fasting of David. The Prophet (ﷺ) replied, "Half of the year," (i.e. he used to fast on every alternate day).

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا هَارُونُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا يَحْيَى، قَالَ حَدَّثَنِي أَبُو سَلَمَةَ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ ـ رضى الله عنهما ـ قَالَ دَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَذَكَرَ الْحَدِيثَ يَعْنِي " إِنَّ لِزَوْرِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِزَوْجِكَ عَلَيْكَ حَقًّا ". فَقُلْتُ وَمَا صَوْمُ دَاوُدَ قَالَ " نِصْفُ الدَّهْرِ ".

Reference	: Sahih al-Bukhari 1974
In-book reference	: Book 30, Hadith 81
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 195

(55) Chapter: The right of the body in observing As-Saum. (55) باب حَقِّ الْجِسْمِ فِي الصَّوْمِ

Narrated `Abdullah bin `Amr bin Al-`As:

Allah's Messenger (ﷺ) said to me, "O `Abdullah! Have I not been informed that you fast during the day and offer prayers all the night." `Abdullah replied, "Yes, O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) said, "Don't do that; fast for few days and then give it up for few days, offer prayers and also sleep at night, as your body has a right on you, and your wife has a right on you, and your guest has a right on you. And it is sufficient for you to fast three

days in a month, as the reward of a good deed is multiplied ten times, so it will be like fasting throughout the year." I insisted (on fasting) and so I was given a hard instruction. I said, "O Allah's Messenger (ﷺ)! I have power." The Prophet (ﷺ) said, "Fast like the fasting of the Prophet (ﷺ) David and do not fast more than that." I said, "How was the fasting of the Prophet (ﷺ) of Allah, David?" He said, "Half of the year," (i.e. he used to fast on every alternate day). Afterwards when `Abdullah became old, he used to say, "It would have been better for me if I had accepted the permission of the Prophet (ﷺ) (which he gave me i.e. to fast only three days a month).

حَدَّثَنَا ابْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا الأَوْزَاعِيُّ، قَالَ حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، قَالَ حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ ـ رضى الله عنهما ـ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا عَبْدَ اللَّهِ أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ ". فَقُلْتُ بَلَى يَا رَسُولَ اللَّهِ. قَالَ " فَلاَ تَفْعَلْ، صُمْ وَأَفْطِرْ، وَقُمْ وَنَمْ، فَإِنَّ لِجَسَدِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِزَوْجِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِزَوْرِكَ عَلَيْكَ حَقًّا، وَإِنَّ بِحَسْبِكَ أَنْ تَصُومَ كُلَّ شَهْرٍ ثَلاَثَةَ أَيَّامٍ، فَإِنَّ لَكَ بِكُلِّ حَسَنَةٍ عَشْرَ أَمْثَالِهَا، فَإِنَّ ذَلِكَ صِيَامُ الدَّهْرِ كُلِّهِ ". فَشَدَّدْتُ، فَشُدِّدَ عَلَىَّ، قُلْتُ يَا رَسُولَ اللَّهِ، إِنِّي أَجِدُ قُوَّةً. قَالَ " فَصُمْ صِيَامَ نَبِيِّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلاَمُ وَلاَ تَزِدْ عَلَيْهِ ". قُلْتُ وَمَا كَانَ صِيَامُ نَبِيِّ اللَّهِ دَاوُدَ ـ عَلَيْهِ السَّلاَمُ ـ قَالَ " نِصْفَ الدَّهْرِ ". فَكَانَ عَبْدُ اللَّهِ يَقُولُ بَعْدَ مَا كَبِرَ يَا لَيْتَنِي قَبِلْتُ رُخْصَةَ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 1975
In-book reference	: Book 30, Hadith 82
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 196

(56) Chapter: Observing Saum (fasting) daily throughout the life. (56) باب صَوْمِ الدَّهْرِ

Narrated `Abdullah bin `Amr:

Allah's Messenger (ﷺ) was informed that I had taken an oath to fast daily and to pray (every night) all the night throughout my life (so Allah's Messenger (ﷺ) came to me and asked whether it was correct): I replied, "Let my parents be sacrificed for you! I said so." The Prophet (ﷺ) said, "You can not do that. So, fast for few days and give it up for few days, r ray and sleep. Fast three days a month as the reward of good deeds is multiplied ten times and that will be equal to one year of fasting." I replied, "I can do better than that." The Prophet (ﷺ) said to me, "Fast one day and give up fasting for a day and that is the fasting of Prophet David and that is the best fasting." I said, "I have the power to fast better (more) than that." The Prophet (ﷺ) said, "There is no better fasting than that."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو، قَالَ أُخْبِرَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنِّي أَقُولُ وَاللَّهِ لأَصُومَنَّ النَّهَارَ، وَلأَقُومَنَّ اللَّيْلَ، مَا عِشْتُ. فَقُلْتُ لَهُ قَدْ قُلْتُهُ بِأَبِي أَنْتَ وَأُمِّي. قَالَ " فَإِنَّكَ لاَ تَسْتَطِيعُ ذَلِكَ، فَصُمْ وَأَفْطِرْ، وَقُمْ وَنَمْ، وَصُمْ مِنَ الشَّهْرِ ثَلاَثَةَ أَيَّامٍ، فَإِنَّ الْحَسَنَةَ بِعَشْرِ أَمْثَالِهَا، وَذَلِكَ مِثْلُ صِيَامِ الدَّهْرِ ". قُلْتُ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ. قَالَ " فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمَيْنِ ". قُلْتُ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ. قَالَ " فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمًا، فَذَلِكَ صِيَامُ دَاوُدَ ـ عَلَيْهِ السَّلاَمُ ـ وَهْوَ أَفْضَلُ الصِّيَامِ ". فَقُلْتُ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ أَفْضَلَ مِنْ ذَلِكَ ".

Reference	: Sahih al-Bukhari 1976
In-book reference	: Book 30, Hadith 83
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 197

(57) Chapter: The right of the family (wife) in observing As-Saum. (57) باب حَقِّ الأَهْلِ فِي الصَّوْمِ

رَوَاهُ أَبُو جُحَيْفَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated `Abdullah bin `Amr:

The news of my daily fasting and praying every night throughout the night reached the Prophet. So he sent for me or I met him, and he said, "I have been informed that you fast everyday and pray every night (all the night). Fast (for some days) and give up fasting (for some days); pray and sleep, for your eyes have a right on you, and your body and your family (i.e. wife) have a right on you." I replied, "I have more power than that (fasting)." The Prophet (ﷺ) said, "Then fast like the fasts of (the Prophet) David". I said, "How?" He replied, "He used to fast on alternate days, and he used not to flee on meeting the enemy." I said, "From where can I get that chance?" (`Ata' said, "I do not know how the expression of fasting daily throughout the life occurred.") So, the Prophet (ﷺ) said, twice, "Whoever fasts daily throughout his life is just as the one who does not fast at all."

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، أَخْبَرَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، سَمِعْتُ عَطَاءً، أَنَّ أَبَا الْعَبَّاسِ الشَّاعِرَ، أَخْبَرَهُ أَنَّهُ، سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو ـ رضى الله عنهما ـ بَلَغَ النَّبِيَّ صلى الله عليه وسلم أَنِّي أَسْرُدُ الصَّوْمَ وَأُصَلِّي اللَّيْلَ، فَإِمَّا أَرْسَلَ إِلَىَّ، وَإِمَّا لَقِيتُهُ، فَقَالَ " أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ وَلاَ تُفْطِرُ، وَتُصَلِّي وَلاَ تَنَامُ، فَصُمْ وَأَفْطِرْ، وَقُمْ وَنَمْ، فَإِنَّ لِعَيْنِكَ عَلَيْكَ حَظًّا، وَإِنَّ لِنَفْسِكَ وَأَهْلِكَ عَلَيْكَ حَظًّا ". قَالَ إِنِّي لأَقْوَى لِذَلِكَ. قَالَ " فَصُمْ صِيَامَ دَاوُدَ ـ عَلَيْهِ السَّلاَمُ ـ ". قَالَ وَكَيْفَ قَالَ " كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَلاَ يَفِرُّ إِذَا لاَقَى ". قَالَ مَنْ لِي بِهَذِهِ يَا نَبِيَّ اللَّهِ قَالَ عَطَاءٌ لاَ أَدْرِي كَيْفَ ذَكَرَ صِيَامَ الأَبَدِ، قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ صَامَ مَنْ صَامَ الأَبَدَ ". مَرَّتَيْنِ.

Reference	: Sahih al-Bukhari 1977
In-book reference	: Book 30, Hadith 84
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 198

(58) Chapter: Saum (fasting) on alternate days

(58) باب صَوْمِ يَوْمٍ وَإِفْطَارِ يَوْمٍ

Narrated Mujahid from `Abdullah bin `Amr:

The Prophet (ﷺ) said (to `Abdullah), "Fast three days a month." `Abdullah said, (to the Prophet) "I am able to fast more than that." They kept on arguing on this matter till the Prophet (ﷺ) said, "Fast on alternate days, and recite the whole Qur'an once a month." `Abdullah said, "I can recite more (in a month)," and the argument went on till the Prophet (ﷺ) said, "Recite the Qur'an once each three days." (i.e. you must not recite the whole Qur'an in less than three days).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ مُغِيرَةَ، قَالَ سَمِعْتُ مُجَاهِدًا، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " صُمْ مِنَ الشَّهْرِ ثَلاَثَةَ أَيَّامٍ ". قَالَ أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ. فَمَا زَالَ حَتَّى قَالَ " صُمْ يَوْمًا وَأَفْطِرْ يَوْمًا " فَقَالَ " اقْرَإِ الْقُرْآنَ فِي شَهْرٍ ". قَالَ إِنِّي أُطِيقُ أَكْثَرَ. فَمَا زَالَ حَتَّى قَالَ فِي ثَلاَثٍ.

Reference	: Sahih al-Bukhari 1978
In-book reference	: Book 30, Hadith 85
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 199

(59) Chapter: The Saum (fasting) of Da'wud (David) alayhis salam.

(59) باب صَوْمِ دَاوُدَ عَلَيْهِ السَّلاَمُ

Narrated `Abdullah bin `Amr bin Al-`As:

The Prophet (ﷺ) said to me, "You fast daily all the year and pray every night all the night?" I replied in the affirmative. The Prophet (ﷺ) said, "If you keep on doing this, your eyes will become weak and your body will get tired. He who fasts all the year is as he who did not fast at all. The fasting of three days (a month) will be equal to the tasting of the whole year." I replied, "I have the power for more than this." The Prophet (ﷺ) said, "Then fast like

the fasting of David who used to fast on alternate days and would never flee from the battle field, on meeting the enemy.
حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ، قَالَ سَمِعْتُ أَبَا الْعَبَّاسِ الْمَكِّيَّ ـ وَكَانَ شَاعِرًا وَكَانَ لاَ يُتَّهَمُ فِي حَدِيثِهِ ـ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ ـ رضى الله عنهما ـ قَالَ قَالَ لِي النَّبِيُّ صلى الله عليه وسلم " إِنَّكَ لَتَصُومُ الدَّهْرَ، وَتَقُومُ اللَّيْلَ ". فَقُلْتُ نَعَمْ. قَالَ " إِنَّكَ إِذَا فَعَلْتَ ذَلِكَ هَجَمَتْ لَهُ الْعَيْنُ وَنَفِهَتْ لَهُ النَّفْسُ، لاَ صَامَ مَنْ صَامَ الدَّهْرَ، صَوْمُ ثَلاَثَةِ أَيَّامٍ صَوْمُ الدَّهْرِ كُلِّهِ ". قُلْتُ فَإِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ. قَالَ " فَصُمْ صَوْمَ دَاوُدَ عَلَيْهِ السَّلاَمُ كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَلاَ يَفِرُّ إِذَا لاَقَى ".

Reference	: Sahih al-Bukhari 1979
In-book reference	: Book 30, Hadith 86
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 200

Narrated `Abdullah bin `Amr:

Allah's Messenger (ﷺ) was informed about my fasts, and he came to me and I spread for him a leather cushion stuffed with palm fires, but he sat on the ground and the cushion remained between me and him, and then he said, "Isn't it sufficient for you to fast three days a month?" I replied, "O Allah's Apostle! (I can fast more)." He said, "Five?" I replied, "O Allah's Messenger (ﷺ)! (I can fast more)." He said, "Seven?" I replied, "O Allah's Messenger (ﷺ)! (I can fast more)." He said, "Nine (days per month)?" I replied, "O Allah's Messenger (ﷺ)! (I can fast more)" He said, "Eleven (days per month)?" And then the Prophet said, "There is no fast superior to that of the Prophet (ﷺ) David it was for half of the year. So, fast on alternate days."
حَدَّثَنَا إِسْحَاقُ الْوَاسِطِيُّ، حَدَّثَنَا خَالِدٌ، عَنْ خَالِدٍ، عَنْ أَبِي قِلاَبَةَ، قَالَ أَخْبَرَنِي أَبُو الْمَلِيحِ، قَالَ دَخَلْتُ مَعَ أَبِيكَ عَلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو فَحَدَّثَنَا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم ذُكِرَ لَهُ صَوْمِي فَدَخَلَ عَلَىَّ، فَأَلْقَيْتُ لَهُ وِسَادَةً مِنْ أَدَمٍ، حَشْوُهَا لِيفٌ، فَجَلَسَ عَلَى الأَرْضِ، وَصَارَتِ الْوِسَادَةُ بَيْنِي وَبَيْنَهُ. فَقَالَ " أَمَا يَكْفِيكَ مِنْ كُلِّ شَهْرٍ ثَلاَثَةُ أَيَّامٍ ". قَالَ قُلْتُ يَا رَسُولَ اللَّهِ. قَالَ " خَمْسًا ". قُلْتُ يَا رَسُولَ اللَّهِ. قَالَ " سَبْعًا ". قُلْتُ يَا رَسُولَ اللَّهِ. قَالَ " تِسْعًا ". قُلْتُ يَا رَسُولَ اللَّهِ. قَالَ " إِحْدَى عَشْرَةَ ". ثُمَّ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ صَوْمَ فَوْقَ صَوْمِ دَاوُدَ ـ عَلَيْهِ السَّلاَمُ ـ شَطْرَ الدَّهْرِ، صُمْ يَوْمًا، وَأَفْطِرْ يَوْمًا ".

Reference	: Sahih al-Bukhari 1980
In-book reference	: Book 30, Hadith 87
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 201

(60) Chapter: To fast the 13th, 14th and 15th of the lunar months.

(60) باب صِيَامِ أَيَّامِ الْبِيضِ ثَلاَثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ

Narrated Abu Huraira:

My friend (the Prophet (ﷺ)) advised me to observe three things: (1) to fast three days a month; (2) to pray two rak`at of Duha prayer (forenoon prayer); and (3) to pray witr before sleeping.
حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَبُو التَّيَّاحِ، قَالَ حَدَّثَنِي أَبُو عُثْمَانَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ أَوْصَانِي خَلِيلِي صلى الله عليه وسلم بِثَلاَثٍ صِيَامِ ثَلاَثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرَكْعَتَىِ الضُّحَى، وَأَنْ أُوتِرَ قَبْلَ أَنْ أَنَامَ.

Reference	: Sahih al-Bukhari 1981
In-book reference	: Book 30, Hadith 88
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 202

(61) Chapter: Whoever visited some people and did not break his (optional) Saum (fast) with them

(61) باب مَنْ زَارَ قَوْمًا فَلَمْ يُفْطِرْ عِنْدَهُمْ

Narrated Anas:

The Prophet (ﷺ) paid a visit to Um-Sulaim and she placed before him dates and ghee. The Prophet (ﷺ) said, "Replace the ghee and dates in their respective containers for I am fasting." Then he stood somewhere in her house and offered an optional prayer and then he invoked good on Um-Sulaim and her family. Then Um-Sulaim said, "O Allah's Messenger (ﷺ)! I have a special request (today)." He said, "What is it?" She replied, "(Please invoke for) your servant Anas." So Allah's Messenger (ﷺ) did not leave anything good in the world or the Hereafter which he did not invoke (Allah to bestow) on me and said, "O Allah! Give him (i.e. Anas) property and children and bless him." Thus I am one of the richest among the Ansar and my daughter Umaina told me that when Al-Hajjaj came to Basra, more than 120 of my offspring had been buried.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنِي خَالِدٌ ـ هُوَ ابْنُ الْحَارِثِ ـ حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ ـ رضى الله عنه ـ دَخَلَ النَّبِيُّ صلى الله عليه وسلم عَلَى أُمِّ سُلَيْمٍ، فَأَتَتْهُ بِتَمْرٍ وَسَمْنٍ، قَالَ " أَعِيدُوا سَمْنَكُمْ فِي سِقَائِهِ، وَتَمْرَكُمْ فِي وِعَائِهِ، فَإِنِّي صَائِمٌ ". ثُمَّ قَامَ إِلَى نَاحِيَةٍ مِنَ الْبَيْتِ، فَصَلَّى غَيْرَ الْمَكْتُوبَةِ، فَدَعَا لأُمِّ سُلَيْمٍ، وَأَهْلِ بَيْتِهَا، فَقَالَتْ أُمُّ سُلَيْمٍ يَا رَسُولَ اللَّهِ، إِنَّ لِي خُوَيْصَةً، قَالَ " مَا هِيَ ". قَالَتْ خَادِمُكَ أَنَسٌ. فَمَا تَرَكَ خَيْرَ آخِرَةٍ وَلاَ دُنْيَا إِلاَّ دَعَا لِي بِهِ قَالَ " اللَّهُمَّ ارْزُقْهُ مَالاً وَوَلَدًا وَبَارِكْ لَهُ ". فَإِنِّي لَمِنْ أَكْثَرِ الأَنْصَارِ مَالاً. وَحَدَّثَتْنِي ابْنَتِي أُمَيْنَةُ أَنَّهُ دُفِنَ لِصُلْبِي مَقْدَمَ حَجَّاجٍ الْبَصْرَةَ بِضْعٌ وَعِشْرُونَ وَمِائَةٌ. حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا يَحْيَى، قَالَ حَدَّثَنِي حُمَيْدٌ، سَمِعَ أَنَسًا ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 1982
In-book reference	: Book 30, Hadith 89
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 203

(62) Chapter: Fasting the last days of the month

(62) باب الصَّوْمِ مِنْ آخِرَ الشَّهْرِ

Narrated Mutarrif from `Imran Ibn Husain:

That the Prophet (ﷺ) asked him (Imran) or asked a man and `Imran was listening, "O Abu so-and-so! Have you fasted the last days of this month?" (The narrator thought that he said, "the month of Ramadan"). The man replied, "No, O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) said to him, "When you finish your fasting (of Ramadan) fast two days (in Shawwal)." Through another series of narrators `Imran said, "The Prophet (ﷺ) said, '(Have you fasted) the last days of Sha'ban?"

حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ، حَدَّثَنَا مَهْدِيٌّ، عَنْ غَيْلاَنَ. وَحَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، حَدَّثَنَا غَيْلاَنُ بْنُ جَرِيرٍ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم. أَنَّهُ سَأَلَهُ ـ أَوْ سَأَلَ رَجُلاً وَعِمْرَانُ يَسْمَعُ ـ فَقَالَ " يَا أَبَا فُلاَنٍ أَمَا صُمْتَ سَرَرَ هَذَا الشَّهْرِ ". قَالَ أَظُنُّهُ قَالَ يَعْنِي رَمَضَانَ. قَالَ الرَّجُلُ لاَ يَا رَسُولَ اللَّهِ. قَالَ " فَإِذَا أَفْطَرْتَ فَصُمْ يَوْمَيْنِ ". لَمْ يَقُلِ الصَّلْتُ أَظُنُّهُ يَعْنِي رَمَضَانَ. قَالَ أَبُو عَبْدِ اللَّهِ وَقَالَ ثَابِتٌ عَنْ مُطَرِّفٍ عَنْ عِمْرَانَ عَنِ النَّبِيِّ صلى الله عليه وسلم " مِنْ سَرَرِ شَعْبَانَ ".

Reference	: Sahih al-Bukhari 1983
In-book reference	: Book 30, Hadith 90
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 204

(63) Chapter: Observing Saum (fast) on Friday

(63) بَابُ صَوْمِ يَوْمِ الْجُمُعَةِ، فَإِذَا أَصْبَحَ صَائِمًا يَوْمَ الْجُمُعَةِ فَعَلَيْهِ أَنْ يُفْطِرَ

Narrated Muhammad bin `Abbas:

I asked Jabir "Did the Prophet (ﷺ) forbid fasting on Fridays?" He replied, "Yes." (Other narrators added, "If he intends to fast only that day.")

حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ عَبَّادٍ، قَالَ سَأَلْتُ جَابِرًا ـ رضى الله عنه ـ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ صَوْمِ يَوْمِ الْجُمُعَةِ قَالَ نَعَمْ. زَادَ غَيْرُ أَبِي عَاصِمٍ أَنْ يَنْفَرِدَ بِصَوْمٍ.

Reference	: Sahih al-Bukhari 1984
In-book reference	: Book 30, Hadith 91
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 205

Narrated Abu Huraira:

I heard the Prophet (ﷺ) saying, "None of you should fast on Friday unless he fasts a day before or after it."
حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لاَ يَصُومَنَّ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ، إِلاَّ يَوْمًا قَبْلَهُ أَوْ بَعْدَهُ ".

Reference	: Sahih al-Bukhari 1985
In-book reference	: Book 30, Hadith 92
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 206

Narrated Abu Aiyub from Juwairiya bint Al-Harith:

The Prophet (ﷺ) visited her (Juwairiya) on a Friday and she was fasting. He asked her, "Did you fast yesterday?" She said, "No." He said, "Do you intend to fast tomorrow?" She said, "No." He said, "Then break your fast." Through another series of narrators, Abu Aiyub is reported to have said, "He ordered her and she broke her fast."
حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، ح. وَحَدَّثَنِي مُحَمَّدٌ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ جُوَيْرِيَةَ بِنْتِ الْحَارِثِ ـ رضى الله عنها ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ عَلَيْهَا يَوْمَ الْجُمُعَةِ وَهْىَ صَائِمَةٌ فَقَالَ " أَصُمْتِ أَمْسِ ". قَالَتْ لاَ. قَالَ " تُرِيدِينَ أَنْ تَصُومِي غَدًا ". قَالَتْ لاَ. قَالَ " فَأَفْطِرِي ".

وَقَالَ حَمَّادُ بْنُ الْجَعْدِ سَمِعَ قَتَادَةَ حَدَّثَنِي أَبُو أَيُّوبَ أَنَّ جُوَيْرِيَةَ حَدَّثَتْهُ فَأَمَرَهَا فَأَفْطَرَتْ.

Reference	: Sahih al-Bukhari 1986
In-book reference	: Book 30, Hadith 93
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 207

(64) Chapter: Can one select some special days (for observing Saum (fast))?

(64) باب هَلْ يَخُصُّ شَيْئًا مِنَ الأَيَّامِ

Narrated Alqama:

I asked `Aisha "Did Allah s Apostle, use to choose some special days (for fasting)?" She replied, "No, but he used to be regular (constant) (in his service of worshipping). Who amongst you can endure what Allah's Messenger (ﷺ) used to endure?"
حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قُلْتُ لِعَائِشَةَ ـ رضى الله عنها ـ هَلْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَخْتَصُّ مِنَ الأَيَّامِ شَيْئًا قَالَتْ لاَ، كَانَ عَمَلُهُ دِيمَةً، وَأَيُّكُمْ يُطِيقُ مَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُطِيقُ

Reference	: Sahih al-Bukhari 1987
In-book reference	: Book 30, Hadith 94
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 208

(65) Chapter: Observing Saum (fast) on the day of 'Arafah.

(65) باب صَوْمِ يَوْمِ عَرَفَةَ

Narrated Um Al-Fadl bint Al-Harith:

"While the people were with me on the day of `Arafat they differed as to whether the Prophet (ﷺ) was fasting or not; some said that he was fasting while others said that he was not fasting. So, I sent to him a bowl full of milk while he was riding over his camel and he drank it."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ مَالِكٍ، قَالَ حَدَّثَنِي سَالِمٌ، قَالَ حَدَّثَنِي عُمَيْرٌ، مَوْلَى أُمِّ الْفَضْلِ أَنَّ أُمَّ، الْفَضْلِ حَدَّثَتْهُ ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ أَخْبَرَنَا مَالِكٌ عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ عَنْ عُمَيْرٍ مَوْلَى عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ عَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ أَنَّ نَاسًا تَمَارَوْا عِنْدَهَا يَوْمَ عَرَفَةَ فِي صَوْمِ النَّبِيِّ صلى الله عليه وسلم فَقَالَ بَعْضُهُمْ هُوَ صَائِمٌ. وَقَالَ بَعْضُهُمْ لَيْسَ بِصَائِمٍ. فَأَرْسَلَتْ إِلَيْهِ بِقَدَحِ لَبَنٍ وَهْوَ وَاقِفٌ عَلَى بَعِيرِهِ فَشَرِبَهُ.

Reference	: Sahih al-Bukhari 1988
In-book reference	: Book 30, Hadith 95
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 209

Narrated Maimuna:

The people doubted whether the Prophet (ﷺ) was fasting on the day of `Arafat or not, so I sent milk while he was standing at `Arafat, he drank it and the people were looking at him.

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، حَدَّثَنَا ابْنُ وَهْبٍ ـ أَوْ قُرِئَ عَلَيْهِ ـ قَالَ أَخْبَرَنِي عَمْرٌو، عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ، عَنْ مَيْمُونَةَ ـ رضى الله عنها ـ أَنَّ النَّاسَ، شَكُّوا فِي صِيَامِ النَّبِيِّ صلى الله عليه وسلم يَوْمَ عَرَفَةَ، فَأَرْسَلَتْ إِلَيْهِ بِحِلاَبٍ وَهْوَ وَاقِفٌ فِي الْمَوْقِفِ، فَشَرِبَ مِنْهُ، وَالنَّاسُ يَنْظُرُونَ.

Reference	: Sahih al-Bukhari 1989
In-book reference	: Book 30, Hadith 96
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 210

(66) Chapter: Observing Saum on the first day of 'Eid-ul-Fitr.

(66) باب صَوْمِ يَوْمِ الْفِطْرِ

Narrated Abu `Ubaid:

(the slave of Ibn Azhar) I witnessed the `Id with `Umar bin Al-Khattab who said, Allah's Messenger (ﷺ) has forbidden people to fast on the day on which you break fasting (the fasts of Ramadan) and the day on which you eat the meat of your sacrifices (the first day of `Id ul Fitr and `Id ul-Adha).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ، مَوْلَى ابْنِ أَزْهَرَ قَالَ شَهِدْتُ الْعِيدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ ـ رضى الله عنه ـ فَقَالَ هَذَانِ يَوْمَانِ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ صِيَامِهِمَا يَوْمُ فِطْرِكُمْ مِنْ صِيَامِكُمْ، وَالْيَوْمُ الآخَرُ تَأْكُلُونَ فِيهِ مِنْ نُسُكِكُمْ.

قَالَ أَبُو عَبْد اللَّهِ قَالَ ابْنُ عُيَيْنَةَ مَنْ قَالَ مَوْلَى ابْنِ أَزْهَرَ فَقَدْ أَصَابَ وَمَنْ قَالَ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فَقَدْ أَصَابَ

Reference	: Sahih al-Bukhari 1990
In-book reference	: Book 30, Hadith 97
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 211

Narrated Abu Sa`id:

The Prophet (ﷺ) forbade the fasting of `Id-ul-Fitr and `Id-ul-Adha (two feast days) and also the wearing of As-Samma' (a single garment covering the whole body), and sitting with one's leg drawn up while being wrapped in one garment. He also forbade the prayers after the Fajr (morning) and the `Asr (afternoon) prayers.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ ـ رضى الله عنه ـ قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ صَوْمِ يَوْمِ الْفِطْرِ وَالنَّحْرِ، وَعَنِ الصَّمَّاءِ، وَأَنْ يَحْتَبِيَ الرَّجُلُ فِي ثَوْبٍ وَاحِدٍ. وَعَنْ صَلاَةٍ، بَعْدَ الصُّبْحِ وَالْعَصْرِ.

Reference	: Sahih al-Bukhari 1991, 1992
In-book reference	: Book 30, Hadith 98
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 212

(67) Chapter: Observing Saum on the first day of 'Eid-ul-Adha. (67) باب الصَّوْمِ يَوْمَ النَّحْرِ

Narrated Abu Huraira:

Two fasts and two kinds of sale are forbidden: fasting on the day of `Id ul Fitr and `Id-ul-Adha and the kinds of sale called Mulamasa and Munabadha. (These two kinds of sale used to be practiced in the days of Pre-Islamic period of ignorance; Mulamasa means when you touch something displayed for sale you have to buy it; Munabadha means when the seller throws something to you, you have to buy it.)

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، عَنْ عَطَاءِ بْنِ مِينَا، قَالَ سَمِعْتُهُ يُحَدِّثُ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ يُنْهَى عَنْ صِيَامَيْنِ، وَبَيْعَتَيْنِ الْفِطْرِ، وَالنَّحْرِ،، وَالْمُلاَمَسَةِ، وَالْمُنَابَذَةِ.

Reference	: Sahih al-Bukhari 1993
In-book reference	: Book 30, Hadith 99
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 213

Narrated Ziyad bin Jubair:

A man went to Ibn `Umar I. and said, "A man vowed to fast one day (the sub-narrator thinks that he said that the day was Monday), and that day happened to be `Id day." Ibn `Umar said, "Allah orders vows to be fulfilled and the Prophet (ﷺ) forbade the fasting on this day (i.e. Id).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذٌ، أَخْبَرَنَا ابْنُ عَوْنٍ، عَنْ زِيَادِ بْنِ جُبَيْرٍ، قَالَ جَاءَ رَجُلٌ إِلَى ابْنِ عُمَرَ ـ رضى الله عنهما ـ فَقَالَ رَجُلٌ نَذَرَ أَنْ يَصُومَ يَوْمًا، قَالَ أَظُنُّهُ قَالَ الاِثْنَيْنِ، فَوَافَقَ يَوْمَ عِيدٍ. فَقَالَ ابْنُ عُمَرَ أَمَرَ اللَّهُ بِوَفَاءِ النَّذْرِ، وَنَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ صَوْمِ هَذَا الْيَوْمِ.

Reference	: Sahih al-Bukhari 1994
In-book reference	: Book 30, Hadith 100
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 214

Narrated Abu Sa`id Al-Khudri:

(who fought in twelve Ghazawat in the company of the Prophet). I heard four things from the Prophet (ﷺ) and they won my admiration. He said; -1. "No lady should travel on a journey of two days except with her husband or a Dhi-Mahram; -2. "No fasting is permissible on the two days of Id-ul-Fitr and `Id-ul-Adha; -3. "No prayer (may be offered) after the morning compulsory prayer until the sun rises; and no prayer after the `Asr prayer till the sun sets; -4. "One should travel only for visiting three Masjid (Mosques): Masjid-al-Haram (Mecca), Masjid-al- Aqsa (Jerusalem), and this (my) Mosque (at Medina).

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، قَالَ سَمِعْتُ قَزَعَةَ، قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ ـ رضى الله عنه ـ وَكَانَ غَزَا مَعَ النَّبِيِّ صلى الله عليه وسلم ثِنْتَىْ عَشْرَةَ غَزْوَةً قَالَ سَمِعْتُ أَرْبَعًا مِنَ النَّبِيِّ صلى الله عليه وسلم فَأَعْجَبْنَنِي قَالَ " لاَ تُسَافِرِ الْمَرْأَةُ مَسِيرَةَ يَوْمَيْنِ إِلاَّ وَمَعَهَا زَوْجُهَا أَوْ ذُو مَحْرَمٍ، وَلاَ صَوْمَ فِي يَوْمَيْنِ الْفِطْرِ وَالأَضْحَى، وَلاَ صَلاَةَ بَعْدَ

الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَلاَ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ، وَلاَ تُشَدُّ الرِّحَالُ إِلاَّ إِلَى ثَلاَثَةِ مَسَاجِدَ مَسْجِدِ الْحَرَامِ، وَمَسْجِدِ الأَقْصَى، وَمَسْجِدِي هَذَا ".

Reference	: Sahih al-Bukhari 1995
In-book reference	: Book 30, Hadith 101
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 215

(68) Chapter: Observing Saum (fast) on Tashriq days.

(68) باب صِيَامِ أَيَّامِ التَّشْرِيقِ

Narrated Yahya:

Hisham said, "My father said that 'Aishah (ra) used to observe Saum (fast) on the days of Mina." His (i.e., Hisham's) father also used to observe Saum on those days.

وَقَالَ لِي مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، قَالَ أَخْبَرَنِي أَبِي كَانَتْ، عَائِشَةُ ـ رضى الله عنها ـ تَصُومُ أَيَّامَ مِنًى، وَكَانَ أَبُوهَا يَصُومُهَا.

Reference	: Sahih al-Bukhari 1996
In-book reference	: Book 30, Hadith 102
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 216

Narrated `Aisha and Ibn `Umar:

Nobody was allowed to fast on the days of Tashriq except those who could not afford the Hadi (Sacrifice).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، سَمِعْتُ عَبْدَ اللَّهِ بْنَ عِيسَى، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، وَعَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهم ـ قَالاَ لَمْ يُرَخَّصْ فِي أَيَّامِ التَّشْرِيقِ أَنْ يُصَمْنَ، إِلاَّ لِمَنْ لَمْ يَجِدِ الْهَدْىَ.

Reference	: Sahih al-Bukhari 1997, 1998
In-book reference	: Book 30, Hadith 103
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 216

Narrated Ibn `Umar:

Fasting for those who perform ,Hajj-at-Tamattu` (in lieu of the Hadi which they cannot afford) may be performed up to the day of `Arafat. And if one does not get a Hadi and has not fasted (before the `Id) then one should fast of the days of Mina. (11, 12 and 13th of Dhul Hajja).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ الصِّيَامُ لِمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ، إِلَى يَوْمِ عَرَفَةَ، فَإِنْ لَمْ يَجِدْ هَدْيًا وَلَمْ يَصُمْ صَامَ أَيَّامَ مِنًى. وَعَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ مِثْلَهُ. تَابَعَهُ إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ.

Reference	: Sahih al-Bukhari 1999
In-book reference	: Book 30, Hadith 104
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 217

(69) Chapter: Observing Saum (fast) on the day of 'Ashura.

(69) باب صِيَامِ يَوْمِ عَاشُورَاءَ

Narrated Salim's father:

The Prophet (ﷺ) said, "Whoever wishes may fast on the day of 'Ashura'."

حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ عُمَرَ بْنِ مُحَمَّدٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم يَوْمَ عَاشُورَاءَ " إِنْ شَاءَ صَامَ ".

Reference	: Sahih al-Bukhari 2000
In-book reference	: Book 30, Hadith 105
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 218

Narrated `Aisha:

Allah's Messenger (ﷺ) ordered (the Muslims) to fast on the day of 'Ashura', and when fasting in the month of Ramadan was prescribed, it became optional for one to fast on that day ('Ashura') or not.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَمَرَ بِصِيَامِ يَوْمِ عَاشُورَاءَ، فَلَمَّا فُرِضَ رَمَضَانُ كَانَ مَنْ شَاءَ صَامَ، وَمَنْ شَاءَ أَفْطَرَ.

Reference	: Sahih al-Bukhari 2001
In-book reference	: Book 30, Hadith 106
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 219

Narrated Aisha:

Quraish used to fast on the day of 'Ashura' in the Pre-Islamic period, and Allah's Messenger (ﷺ) too, used to fast on that day. When he came to Medina, he fasted on that day and ordered others to fast, too. Later when the fasting of the month of Ramadan was prescribed, he gave up fasting on the day of 'Ashura' and it became optional for one to fast on it or not.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ يَوْمُ عَاشُورَاءَ تَصُومُهُ قُرَيْشٌ فِي الْجَاهِلِيَّةِ، وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصُومُهُ، فَلَمَّا قَدِمَ الْمَدِينَةَ صَامَهُ، وَأَمَرَ بِصِيَامِهِ، فَلَمَّا فُرِضَ رَمَضَانُ تَرَكَ يَوْمَ عَاشُورَاءَ، فَمَنْ شَاءَ صَامَهُ، وَمَنْ شَاءَ تَرَكَهُ.

Reference	: Sahih al-Bukhari 2002
In-book reference	: Book 30, Hadith 107
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 220

Narrated Humaid bin `Abdur Rahman:

That he heard Muawiya bin Abi Sufyan on the day of 'Ashura' during the year he performed the Hajj, saying on the pulpit, "O the people of Medina! Where are your Religious Scholars? I heard Allah's Apostle saying, 'This is the day of 'Ashura'. Allah has not enjoined its fasting on you but I am fasting it. You have the choice either to fast or not to fast (on this day).' "

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ ـ رضى الله عنهما ـ يَوْمَ عَاشُورَاءَ عَامَ حَجَّ عَلَى الْمِنْبَرِ يَقُولُ يَا أَهْلَ الْمَدِينَةِ، أَيْنَ عُلَمَاؤُكُمْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " هَذَا يَوْمُ عَاشُورَاءَ، وَلَمْ يُكْتَبْ عَلَيْكُمْ صِيَامُهُ، وَأَنَا صَائِمٌ، فَمَنْ شَاءَ فَلْيَصُمْ وَمَنْ شَاءَ فَلْيُفْطِرْ ".

Reference	: Sahih al-Bukhari 2003
In-book reference	: Book 30, Hadith 108
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 221

Narrated Ibn `Abbas:

The Prophet (ﷺ) came to Medina and saw the Jews fasting on the day of Ashura. He asked them about that. They replied, "This is a good day, the day on which Allah rescued Bani Israel from their enemy. So, Moses fasted this day."

The Prophet (ﷺ) said, "We have more claim over Moses than you." So, the Prophet fasted on that day and ordered (the Muslims) to fast (on that day).

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَدِمَ النَّبِيُّ صلى الله عليه وسلم الْمَدِينَةَ، فَرَأَى الْيَهُودَ تَصُومُ يَوْمَ عَاشُورَاءَ، فَقَالَ " مَا هَذَا ". قَالُوا هَذَا يَوْمٌ صَالِحٌ، هَذَا يَوْمٌ نَجَّى اللَّهُ بَنِي إِسْرَائِيلَ مِنْ عَدُوِّهِمْ، فَصَامَهُ مُوسَى. قَالَ " فَأَنَا أَحَقُّ بِمُوسَى مِنْكُمْ ". فَصَامَهُ وَأَمَرَ بِصِيَامِهِ.

Reference	: Sahih al-Bukhari 2004
In-book reference	: Book 30, Hadith 109
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 222

Narrated Abu Musa:

The day of 'Ashura' was considered as `Id day by the Jews. So the Prophet (ﷺ) ordered, "I recommend you (Muslims) to fast on this day."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي عُمَيْسٍ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ كَانَ يَوْمُ عَاشُورَاءَ تَعُدُّهُ الْيَهُودُ عِيدًا، قَالَ النَّبِيُّ صلى الله عليه وسلم " فَصُومُوهُ أَنْتُمْ ".

Reference	: Sahih al-Bukhari 2005
In-book reference	: Book 30, Hadith 110
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 223

Narrated Ibn `Abbas:

I never saw the Prophet (ﷺ) seeking to fast on a day more (preferable to him) than this day, the day of 'Ashura', or this month, i.e. the month of Ramadan.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنِ ابْنِ عُيَيْنَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ مَا رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَتَحَرَّى صِيَامَ يَوْمٍ فَضَّلَهُ عَلَى غَيْرِهِ، إِلاَّ هَذَا الْيَوْمَ يَوْمَ عَاشُورَاءَ وَهَذَا الشَّهْرَ. يَعْنِي شَهْرَ رَمَضَانَ.

Reference	: Sahih al-Bukhari 2006
In-book reference	: Book 30, Hadith 111
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 224

Narrated Salama bin Al-Akwa`:

The Prophet (ﷺ) ordered a man from the tribe of Bani Aslam to announce amongst the people that whoever had eaten should fast the rest of the day, and whoever had not eaten should continue his fast, as that day was the day of 'Ashura' .

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا يَزِيدُ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ ـ رضى الله عنه ـ قَالَ أَمَرَ النَّبِيُّ صلى الله عليه وسلم رَجُلاً مِنْ أَسْلَمَ أَنْ أَذِّنْ فِي النَّاسِ " أَنَّ مَنْ كَانَ أَكَلَ فَلْيَصُمْ بَقِيَّةَ يَوْمِهِ، وَمَنْ لَمْ يَكُنْ أَكَلَ فَلْيَصُمْ، فَإِنَّ الْيَوْمَ يَوْمُ عَاشُورَاءَ ".

Reference	: Sahih al-Bukhari 2007
In-book reference	: Book 30, Hadith 112
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 31, Hadith 225

31 - The Book of Praying at Night in Ramadaan (Taraweeh) (2008 - 2013)
كتاب صلاة التراويح

(1) Chapter: The superiority of Nawafil at night in Ramadan

(1) باب فَضْلِ مَنْ قَامَ رَمَضَانَ

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying regarding Ramadan, "Whoever prayed at night in it (the month of Ramadan) out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ لِرَمَضَانَ ‏"‏ مَنْ قَامَهُ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2008
In-book reference	: Book 31, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 32, Hadith 226

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever prayed at night the whole month of Ramadan out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven." Ibn Shihab (a sub-narrator) said, "Allah's Messenger (ﷺ) died and the people continued observing that (i.e. Nawafil offered individually, not in congregation), and it remained as it was during the Caliphate of Abu Bakr and in the early days of 'Umar's Caliphate."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ‏"‏‏.‏ قَالَ ابْنُ شِهَابٍ فَتُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَالأَمْرُ عَلَى ذَلِكَ، ثُمَّ كَانَ الأَمْرُ عَلَى ذَلِكَ فِي خِلاَفَةِ أَبِي بَكْرٍ وَصَدْرًا مِنْ خِلاَفَةِ عُمَرَ ـ رضى الله عنهما‏.‏

Reference	: Sahih al-Bukhari 2009
In-book reference	: Book 31, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 32, Hadith 227

'Abdur Rahman bin 'Abdul Qari said,

"I went out in the company of 'Umar bin Al-Khattab one night in Ramadan to the mosque and found the people praying in different groups. A man praying alone or a man praying with a little group behind him. So, 'Umar said, 'In my opinion I would better collect these (people) under the leadership of one Qari (Reciter) (i.e. let them pray in congregation!)'. So, he made up his mind to congregate them behind Ubai bin Ka'b. Then on another night I went again in his company and the people were praying behind their reciter. On that, 'Umar remarked, 'What an excellent Bid'a (i.e. innovation in religion) this is; but the prayer which they do not perform, but sleep at its time is better than the one they are offering.' He meant the prayer in the last part of the night. (In those days) people used to pray in the early part of the night."

وَعَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدٍ الْقَارِيِّ، أَنَّهُ قَالَ خَرَجْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ ـ رضى الله عنه ـ لَيْلَةً فِي رَمَضَانَ، إِلَى الْمَسْجِدِ، فَإِذَا النَّاسُ أَوْزَاعٌ مُتَفَرِّقُونَ يُصَلِّي الرَّجُلُ لِنَفْسِهِ، وَيُصَلِّي الرَّجُلُ فَيُصَلِّي بِصَلاَتِهِ الرَّهْطُ

فَقَالَ عُمَرُ إِنِّي أَرَى لَوْ جَمَعْتُ هَؤُلاَءِ عَلَى قَارِئٍ وَاحِدٍ لَكَانَ أَمْثَلَ. ثُمَّ عَزَمَ فَجَمَعَهُمْ عَلَى أُبَىِّ بْنِ كَعْبٍ، ثُمَّ خَرَجْتُ مَعَهُ لَيْلَةً أُخْرَى، وَالنَّاسُ يُصَلُّونَ بِصَلاَةِ قَارِئِهِمْ، قَالَ عُمَرُ نِعْمَ الْبِدْعَةُ هَذِهِ، وَالَّتِي يَنَامُونَ عَنْهَا أَفْضَلُ مِنَ الَّتِي يَقُومُونَ. يُرِيدُ آخِرَ اللَّيْلِ، وَكَانَ النَّاسُ يَقُومُونَ أَوَّلَهُ.

Reference	: Sahih al-Bukhari 2010
In-book reference	: Book 31, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 32, Hadith 227

Narrated `Aisha:

(the wife of the Prophet) Allah's Messenger (ﷺ) used to pray (at night) in Ramadan.

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، رضى الله عنها زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى وَذَلِكَ فِي رَمَضَانَ.

Reference	: Sahih al-Bukhari 2011
In-book reference	: Book 31, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 32, Hadith 228

Narrated 'Urwa:

That he was informed by `Aisha, "Allah's Messenger (ﷺ) went out in the middle of the night and prayed in the mosque and some men prayed behind him. In the morning, the people spoke about it and then a large number of them gathered and prayed behind him (on the second night). In the next morning the people again talked about it and on the third night the mosque was full with a large number of people. Allah's Messenger (ﷺ) came out and the people prayed behind him. On the fourth night the Mosque was overwhelmed with people and could not accommodate them, but the Prophet (ﷺ) came out (only) for the morning prayer. When the morning prayer was finished he recited Tashah-hud and (addressing the people) said, "Amma ba'du, your presence was not hidden from me but I was afraid lest the night prayer (Qiyam) should be enjoined on you and you might not be able to carry it on." So, Allah's Apostle died and the situation remained like that (i.e. people prayed individually). "

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُرْوَةُ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ لَيْلَةً مِنْ جَوْفِ اللَّيْلِ، فَصَلَّى فِي الْمَسْجِدِ، وَصَلَّى رِجَالٌ بِصَلاَتِهِ، فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا، فَاجْتَمَعَ أَكْثَرُ مِنْهُمْ، فَصَلَّوْا مَعَهُ، فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا، فَكَثُرَ أَهْلُ الْمَسْجِدِ مِنَ اللَّيْلَةِ الثَّالِثَةِ، فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَصَلَّى، فَصَلَّوْا بِصَلاَتِهِ، فَلَمَّا كَانَتِ اللَّيْلَةُ الرَّابِعَةُ عَجَزَ الْمَسْجِدُ عَنْ أَهْلِهِ، حَتَّى خَرَجَ لِصَلاَةِ الصُّبْحِ، فَلَمَّا قَضَى الْفَجْرَ أَقْبَلَ عَلَى النَّاسِ، فَتَشَهَّدَ ثُمَّ قَالَ " أَمَّا بَعْدُ، فَإِنَّهُ لَمْ يَخْفَ عَلَىَّ مَكَانُكُمْ، وَلَكِنِّي خَشِيتُ أَنْ تُفْتَرَضَ عَلَيْكُمْ فَتَعْجِزُوا عَنْهَا ". فَتُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَالأَمْرُ عَلَى ذَلِكَ

Reference	: Sahih al-Bukhari 2012
In-book reference	: Book 31, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 32, Hadith 229

Narrated Abu Salama bin `Abdur Rahman:

that he asked `Aisha "How was the prayer of Allah's Messenger (ﷺ) in Ramadan?" She replied, "He did not pray more than eleven rak`at in Ramadan or in any other month. He used to pray four rak`at ---- let alone their beauty and length----and then he would pray four ----let alone their beauty and length ---- and then he would pray three rak`at (witr)." She added, "I asked, 'O Allah's Messenger (ﷺ)! Do you sleep before praying the witr?' He replied, 'O `Aisha! My eyes sleep but my heart does not sleep."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَأَلَ عَائِشَةَ ـ رضى الله عنها ـ كَيْفَ كَانَتْ صَلاَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي رَمَضَانَ فَقَالَتْ مَا كَانَ يَزِيدُ فِي رَمَضَانَ، وَلاَ فِي غَيْرِهَا عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا فَلاَ تَسَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا فَلاَ تَسَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلاَثًا. فَقُلْتُ يَا رَسُولَ اللَّهِ، أَتَنَامُ قَبْلَ أَنْ تُوتِرَ قَالَ " يَا عَائِشَةُ إِنَّ عَيْنَىَّ تَنَامَانِ وَلاَ يَنَامُ قَلْبِي ".

Reference	: Sahih al-Bukhari 2013
In-book reference	: Book 31, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 32, Hadith 230

32 - The Book of Virtues of the Night of Qadr (2014 - 2024)
كتاب فضل ليلة القدر

(1) Chapter: The superiority of the night of Qadr

(1) اب فَضْلِ لَيْلَةِ الْقَدْرِ

وَقَوْلِ اللَّهِ تَعَالَى: {إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ تَنَزَّلُ الْمَلاَئِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ سَلاَمٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ}. قَالَ ابْنُ عُيَيْنَةَ: مَا كَانَ فِي الْقُرْآنِ: {مَا أَدْرَاكَ} فَقَدْ أَعْلَمَهُ، وَمَا قَالَ: {وَمَا يُدْرِيكَ} فَإِنَّهُ لَمْ يُعْلِمْهُ.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever fasted the month of Ramadan out of sincere Faith (i.e. belief) and hoping for a reward from Allah, then all his past sins will be forgiven, and whoever stood for the prayers in the night of Qadr out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven ."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ حَفِظْنَاهُ وَإِنَّمَا حَفِظَ مِنَ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ". تَابَعَهُ سُلَيْمَانُ بْنُ كَثِيرٍ عَنِ الزُّهْرِيِّ.

Reference	: Sahih al-Bukhari 2014
In-book reference	: Book 32, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 32, Hadith 231

(2) Chapter: To look for the night of Qadr in the last seven nights (of Ramadan)

(2) باب الْتِمَاسِ لَيْلَةِ الْقَدْرِ فِي السَّبْعِ الأَوَاخِرِ

Narrated Ibn `Umar:

Some men amongst the companions of the Prophet (ﷺ) were shown in their dreams that the night of Qadr was in the last seven nights of Ramadan. Allah's Messenger (ﷺ) said, "It seems that all your dreams agree that (the Night of Qadr) is in the last seven nights, and whoever wants to search for it (i.e. the Night of Qadr) should search in the last seven (nights of Ramadan).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رِجَالاً، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم أُرُوا لَيْلَةَ الْقَدْرِ فِي الْمَنَامِ فِي السَّبْعِ الأَوَاخِرِ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَأَتْ فِي السَّبْعِ الأَوَاخِرِ، فَمَنْ كَانَ مُتَحَرِّيَهَا فَلْيَتَحَرَّهَا فِي السَّبْعِ الأَوَاخِرِ ".

Reference	: Sahih al-Bukhari 2015
In-book reference	: Book 32, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 32, Hadith 232

Narrated Abu Salama:

I asked Abu Sa`id, and he was a friend of mine, (about the Night of Qadr) and he said, "We practiced I`tikaf (seclusion in the mosque) in the middle third of the month of Ramadan with the Prophet (ﷺ) . In the morning of the 20th of Ramadan, the Prophet (ﷺ) came and addressed us and said, 'I was informed of (the date of the Night of Qadr) but I was caused to forget it; so search for it in the odd nights of the last ten nights of the month of Ramadan. (In the dream) I saw myself prostrating in mud and water (as a sign). So, whoever was in I`tikaf with me should return to it with me (for another 10-day's period)', and we returned. At that time there was no sign of clouds

in the sky but suddenly a cloud came and it rained till rainwater started leaking through the roof of the mosque which was made of date-palm leaf stalks. Then the prayer was established and I saw Allah's Messenger (ﷺ) prostrating in mud and water and I saw the traces of mud on his forehead."

حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، قَالَ سَأَلْتُ أَبَا سَعِيدٍ وَكَانَ لِي صَدِيقًا فَقَالَ اعْتَكَفْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم الْعَشْرَ الأَوْسَطَ مِنْ رَمَضَانَ، فَخَرَجَ صَبِيحَةَ عِشْرِينَ، فَخَطَبَنَا وَقَالَ " إِنِّي أُرِيتُ لَيْلَةَ الْقَدْرِ، ثُمَّ أُنْسِيتُهَا أَوْ نُسِّيتُهَا، فَالْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ فِي الْوَتْرِ، وَإِنِّي رَأَيْتُ أَنِّي أَسْجُدُ فِي مَاءٍ وَطِينٍ، فَمَنْ كَانَ اعْتَكَفَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلْيَرْجِعْ ". فَرَجَعْنَا وَمَا نَرَى فِي السَّمَاءِ قَزَعَةً، فَجَاءَتْ سَحَابَةٌ فَمَطَرَتْ حَتَّى سَالَ سَقْفُ الْمَسْجِدِ وَكَانَ مِنْ جَرِيدِ النَّخْلِ، وَأُقِيمَتِ الصَّلاَةُ، فَرَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَسْجُدُ فِي الْمَاءِ وَالطِّينِ، حَتَّى رَأَيْتُ أَثَرَ الطِّينِ فِي جَبْهَتِهِ.

Reference	: Sahih al-Bukhari 2016
In-book reference	: Book 32, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 32, Hadith 233

(3) Chapter: To search for the night of Qadr in the odd nights

(3) باب تَحَرِّي لَيْلَةِ الْقَدْرِ فِي الْوِتْرِ مِنَ الْعَشْرِ الأَوَاخِرِ

فِيهِ عُبَادَةُ.

Narrated `Aisha:

Allah's Messenger (ﷺ) said, "Search for the Night of Qadr in the odd nights of the last ten days of Ramadan."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، حَدَّثَنَا أَبُو سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْوِتْرِ مِنَ الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ ".

Reference	: Sahih al-Bukhari 2017
In-book reference	: Book 32, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 32, Hadith 234

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) used to practice I`tikaf (in the mosque) in the middle third of Ramadan and after passing the twenty nights he used to go back to his house on the 21st, and the people who were in I`tikaf with him also used to go back to their houses. Once in Ramadan, in which he practiced I`tikaf, he established the night prayers at the night in which he used to return home, and then he addressed the people and ordered them whatever Allah wished him to order and said, "I used to practice I`tikaf for these ten days (i.e. the middle third but now I intend to stay in I`tikaf for the last ten days (of the month); so whoever was in I`tikaf with me should stay at his place of seclusion. I have verily been shown (the date of) this Night (of Qadr) but I have forgotten it. So search for it in the odd nights of the last ten days (of this month). I also saw myself (in the dream) prostrating in mud and water." On the night of the 21st, the sky was covered with clouds and it rained, and the rainwater started leaking through the roof of the mosque at the praying place of the Prophet (ﷺ) . I saw with my own eyes the Prophet at the completion of the morning prayer leaving with his face covered with mud and water.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ، قَالَ حَدَّثَنِي ابْنُ أَبِي حَازِمٍ، وَالدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُجَاوِرُ فِي رَمَضَانَ الْعَشْرَ الَّتِي فِي وَسَطِ الشَّهْرِ، فَإِذَا كَانَ حِينَ يُمْسِي مِنْ عِشْرِينَ لَيْلَةً تَمْضِي، وَيَسْتَقْبِلُ إِحْدَى وَعِشْرِينَ، رَجَعَ إِلَى مَسْكَنِهِ وَرَجَعَ مَنْ كَانَ يُجَاوِرُ مَعَهُ. وَأَنَّهُ أَقَامَ فِي شَهْرٍ جَاوَرَ فِيهِ اللَّيْلَةَ الَّتِي كَانَ يَرْجِعُ فِيهَا، فَخَطَبَ النَّاسَ، فَأَمَرَهُمْ مَا شَاءَ اللَّهُ، ثُمَّ قَالَ " كُنْتُ أُجَاوِرُ هَذِهِ الْعَشْرَ، ثُمَّ قَدْ بَدَا لِي أَنْ أُجَاوِرَ هَذِهِ الْعَشْرَ الأَوَاخِرَ، فَمَنْ كَانَ اعْتَكَفَ مَعِي فَلْيَثْبُتْ فِي مُعْتَكَفِهِ، وَقَدْ أُرِيتُ هَذِهِ اللَّيْلَةَ ثُمَّ أُنْسِيتُهَا فَابْتَغُوهَا فِي الْعَشْرِ

الأَوَاخِرِ وَابْتَغُوهَا فِي كُلِّ وِتْرٍ، وَقَدْ رَأَيْتُنِي أَسْجُدُ فِي مَاءٍ وَطِينٍ ". فَاسْتَهَلَّتِ السَّمَاءُ فِي تِلْكَ اللَّيْلَةِ، فَأَمْطَرَتْ، فَوَكَفَ الْمَسْجِدُ فِي مُصَلَّى النَّبِيِّ صلى الله عليه وسلم لَيْلَةَ إِحْدَى وَعِشْرِينَ، فَبَصُرَتْ عَيْنِي رَسُولَ اللَّهِ صلى الله عليه وسلم وَنَظَرْتُ إِلَيْهِ انْصَرَفَ مِنَ الصُّبْحِ، وَوَجْهُهُ مُمْتَلِئٌ طِينًا وَمَاءً.

Reference	: Sahih al-Bukhari 2018
In-book reference	: Book 32, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 32, Hadith 235

Narrated `Aisha:

The Prophet (ﷺ) said, "Look for (the Night of Qadr).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، قَالَ أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ ـ رضى الله عنها ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْتَمِسُوا ".

Reference	: Sahih al-Bukhari 2019
In-book reference	: Book 32, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 32, Hadith 236

Narrated `Aisha:

Allah's Messenger (ﷺ) used to practice I`tikaf in the last ten nights of Ramadan and used to say, "Look for the Night of Qadr in the last ten nights of the month of Ramadan."

حَدَّثَنِي مُحَمَّدٌ، أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُجَاوِرُ فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ، وَيَقُولُ " تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ ".

Reference	: Sahih al-Bukhari 2020
In-book reference	: Book 32, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 32, Hadith 237

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "Look for the Night of Qadr in the last ten nights of Ramadan ,' on the night when nine or seven or five nights remain out of the last ten nights of Ramadan (i.e. 21, 23, 25, respectively).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " الْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ لَيْلَةَ الْقَدْرِ فِي تَاسِعَةٍ تَبْقَى، فِي سَابِعَةٍ تَبْقَى، فِي خَامِسَةٍ تَبْقَى ".

Reference	: Sahih al-Bukhari 2021
In-book reference	: Book 32, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 32, Hadith 238

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) said, "The Night of Qadr is in the last ten nights of the month (Ramadan), either on the first nine or in the last (remaining) seven nights (of Ramadan)." Ibn `Abbas added, "Search for it on the twenty-fourth (of Ramadan).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا عَاصِمٌ، عَنْ أَبِي مِجْلَزٍ، وَعِكْرِمَةَ، قَالَ ابْنُ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هِيَ فِي الْعَشْرِ، هِيَ فِي تِسْعٍ يَمْضِينَ أَوْ فِي سَبْعٍ يَبْقَيْنَ ". يَعْنِي لَيْلَةَ الْقَدْرِ. قَالَ عَبْدُ الْوَهَّابِ عَنْ أَيُّوبَ. وَعَنْ خَالِدٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ الْتَمِسُوا فِي أَرْبَعٍ وَعِشْرِينَ.

Reference	: Sahih al-Bukhari 2022
In-book reference	: Book 32, Hadith 9

USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 3, Book 32, Hadith 239

(4) Chapter: The knowledge of the night of Qadr was taken away because of the quarrelling

(4) باب رَفْعِ مَعْرِفَةِ لَيْلَةِ الْقَدْرِ لِتَلاَحِي النَّاسِ

Narrated 'Ubada bin As-Samit:

The Prophet (ﷺ) came out to inform us about the Night of Qadr but two Muslims were quarreling with each other. So, the Prophet (ﷺ) said, "I came out to inform you about the Night of Qadr but such-and-such persons were quarreling, so the news about it had been taken away; yet that might be for your own good, so search for it on the 29th, 27th and 25th (of Ramadan).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا حُمَيْدٌ، حَدَّثَنَا أَنَسٌ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ خَرَجَ النَّبِيُّ صلى الله عليه وسلم لِيُخْبِرَنَا بِلَيْلَةِ الْقَدْرِ، فَتَلاَحَى رَجُلاَنِ مِنَ الْمُسْلِمِينَ، فَقَالَ " خَرَجْتُ لأُخْبِرَكُمْ بِلَيْلَةِ الْقَدْرِ، فَتَلاَحَى فُلاَنٌ وَفُلاَنٌ، فَرُفِعَتْ، وَعَسَى أَنْ يَكُونَ خَيْرًا لَكُمْ، فَالْتَمِسُوهَا فِي التَّاسِعَةِ وَالسَّابِعَةِ وَالْخَامِسَةِ ".

Reference	: Sahih al-Bukhari 2023
In-book reference	: Book 32, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 32, Hadith 240

(5) Chapter: Good deeds in the last ten days of Ramadan.

(5) باب الْعَمَلِ فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ

Narrated Aisha:

With the start of the last ten days of Ramadan, the Prophet (ﷺ) used to tighten his waist belt (i.e. work hard) and used to pray all the night, and used to keep his family awake for the prayers.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي يَعْفُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا دَخَلَ الْعَشْرُ شَدَّ مِئْزَرَهُ، وَأَحْيَا لَيْلَهُ، وَأَيْقَظَ أَهْلَهُ.

Reference	: Sahih al-Bukhari 2024
In-book reference	: Book 32, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 32, Hadith 241

33 - The Book of Retiring to a Mosque for Remembrance of Allah (I'tikaf) (2025 - 2046)
كتاب الاعتكاف

(1) Chapter: The I'tikaf in the last ten days of Ramadan.

(1) اب الاِعْتِكَافِ فِي الْعَشْرِ الأَوَاخِرِ وَالاِعْتِكَافِ فِي الْمَسَاجِدِ كُلِّهَا

لِقَوْلِهِ تَعَالَى: {وَلاَ تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلاَ تَقْرَبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ}.

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) used to practice I`tikaf in the last ten days of the month of Ramadan.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ، أَنَّ نَافِعًا، أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَعْتَكِفُ الْعَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ.

Reference	: Sahih al-Bukhari 2025
In-book reference	: Book 33, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 33, Hadith 242

Narrated `Aisha:

(the wife of the Prophet) The Prophet (ﷺ) used to practice I`tikaf in the last ten days of Ramadan till he died and then his wives used to practice I`tikaf after him.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَعْتَكِفُ الْعَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ.

Reference	: Sahih al-Bukhari 2026
In-book reference	: Book 33, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 33, Hadith 243

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) used to practice I`tikaf in the middle ten days of Ramadan and once he stayed in I`tikaf till the night of the twenty-first and it was the night in the morning of which he used to come out of his I`tikaf. The Prophet (ﷺ) said, "Whoever was in I`tikaf with me should stay in I`tikaf for the last ten days, for I was informed (of the date) of the Night (of Qadr) but I have been caused to forget it. (In the dream) I saw myself prostrating in mud and water in the morning of that night. So, look for it in the last ten nights and in the odd ones of them." It rained that night and the roof of the mosque dribbled as it was made of leaf stalks of date-palms. I saw with my own eyes the mark of mud and water on the forehead of the Prophet (ﷺ) (i.e. in the morning of the twenty-first).

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَعْتَكِفُ فِي الْعَشْرِ الأَوْسَطِ مِنْ رَمَضَانَ، فَاعْتَكَفَ عَامًا حَتَّى إِذَا كَانَ لَيْلَةَ إِحْدَى وَعِشْرِينَ، وَهِيَ اللَّيْلَةُ الَّتِي يَخْرُجُ مِنْ صَبِيحَتِهَا مِنِ اعْتِكَافِهِ قَالَ **" مَنْ كَانَ اعْتَكَفَ مَعِي فَلْيَعْتَكِفِ الْعَشْرَ الأَوَاخِرَ، وَقَدْ أُرِيتُ هَذِهِ اللَّيْلَةَ ثُمَّ أُنْسِيتُهَا، وَقَدْ رَأَيْتُنِي أَسْجُدُ فِي مَاءٍ وَطِينٍ مِنْ صَبِيحَتِهَا، فَالْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ، وَالْتَمِسُوهَا فِي كُلِّ وِتْرٍ "**. فَمَطَرَتِ السَّمَاءُ تِلْكَ اللَّيْلَةَ، وَكَانَ الْمَسْجِدُ عَلَى عَرِيشٍ فَوَكَفَ الْمَسْجِدُ، فَبَصُرَتْ عَيْنَاىَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى جَبْهَتِهِ أَثَرُ الْمَاءِ وَالطِّينِ، مِنْ صُبْحِ إِحْدَى وَعِشْرِينَ.

Reference	: Sahih al-Bukhari 2027
In-book reference	: Book 33, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 33, Hadith 244

(2) Chapter: A menstruating woman is permitted to comb the hair of a man in I'tikaf.

(2) باب الْحَائِضُ تُرَجِّلُ رَأْسَ الْمُعْتَكِفِ

Narrated `Aisha:

The Prophet (ﷺ) used to (put) bend his head (out) to me while he was in I`tikaf in the mosque during my monthly periods and I would comb and oil his hair.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، قَالَ أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يُصْغِي إِلَىَّ رَأْسَهُ وَهْوَ مُجَاوِرٌ فِي الْمَسْجِدِ، فَأُرَجِّلُهُ وَأَنَا حَائِضٌ.

Reference	: Sahih al-Bukhari 2028
In-book reference	: Book 33, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 33, Hadith 245

(3) Chapter: Mu'takif not to enter the house except for a need.

(3) باب لاَ يَدْخُلُ الْبَيْتَ إِلاَّ لِحَاجَةٍ

Narrated `Aisha:

(the wife of the Prophet) Allah's Messenger (ﷺ) used to let his head in (the house) while he was in the mosque and I would comb and oil his hair. When in I`tikaf he used not to enter the house except for a need.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ وَإِنْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَيُدْخِلُ عَلَىَّ رَأْسَهُ وَهْوَ فِي الْمَسْجِدِ فَأُرَجِّلُهُ، وَكَانَ لاَ يَدْخُلُ الْبَيْتَ إِلاَّ لِحَاجَةٍ، إِذَا كَانَ مُعْتَكِفًا

Reference	: Sahih al-Bukhari 2029
In-book reference	: Book 33, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 33, Hadith 246

(4) Chapter: The taking of a bath by a Mu'takif.

(4) باب غَسْلِ الْمُعْتَكِفِ

Narrated `Aisha:

The Prophet (ﷺ) used to embrace me during my menses. He also used to put his head out of the mosque while he was in I`tikaf, and I would wash it during my menses.

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يُبَاشِرُنِي وَأَنَا حَائِضٌ. وَكَانَ يُخْرِجُ رَأْسَهُ مِنَ الْمَسْجِدِ وَهْوَ مُعْتَكِفٌ فَأَغْسِلُهُ وَأَنَا حَائِضٌ.

Reference	: Sahih al-Bukhari 2030, 2031
In-book reference	: Book 33, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 33, Hadith 247

(5) Chapter: The I'tikaf at night.

(5) باب الاِعْتِكَافِ لَيْلاً

Narrated Ibn `Umar:

`Umar asked the Prophet (ﷺ) "I vowed in the Pre-Islamic period of ignorance to stay in I`tikaf for one night in Al-Masjid al-Haram." The Prophet (ﷺ) said to him, "Fulfill your vow."

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حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ عُمَرَ، سَأَلَ النَّبِيَّ صلى الله عليه وسلم قَالَ كُنْتُ نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَعْتَكِفَ لَيْلَةً فِي الْمَسْجِدِ الْحَرَامِ، قَالَ " فَأَوْفِ بِنَذْرِكَ ".

Reference	: Sahih al-Bukhari 2032
In-book reference	: Book 33, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 33, Hadith 248

(6) Chapter: Women's I'tikaf. (6) باب اعْتِكَافِ النِّسَاءِ

Narrated `Amra:

Aisha said, "the Prophet (ﷺ) used to practice I`tikaf in the last ten days of Ramadan and I used to pitch a tent for him, and after offering the morning prayer, he used to enter the tent." Hafsa asked the permission of `Aisha to pitch a tent for her and she allowed her and she pitched her tent. When Zainab bint Jahsh saw it, she pitched another tent. In the morning the Prophet (ﷺ) noticed the tents. He said, 'What is this?" He was told of the whole situation. Then the Prophet (ﷺ) said, "Do you think that they intended to do righteousness by doing this?" He therefore abandoned the I`tikaf in that month and practiced I`tikaf for ten days in the month of Shawwal."

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا يَحْيَى، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يَعْتَكِفُ فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ، فَكُنْتُ أَضْرِبُ لَهُ خِبَاءً فَيُصَلِّي الصُّبْحَ ثُمَّ يَدْخُلُهُ، فَاسْتَأْذَنَتْ حَفْصَةُ عَائِشَةَ أَنْ تَضْرِبَ خِبَاءً فَأَذِنَتْ لَهَا، فَضَرَبَتْ خِبَاءً، فَلَمَّا رَأَتْهُ زَيْنَبُ ابْنَةُ جَحْشٍ ضَرَبَتْ خِبَاءً آخَرَ، فَلَمَّا أَصْبَحَ النَّبِيُّ صلى الله عليه وسلم رَأَى الأَخْبِيَةَ فَقَالَ " مَا هَذَا ". فَأُخْبِرَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " آلْبِرَّ تُرَوْنَ بِهِنَّ ". فَتَرَكَ الاِعْتِكَافَ ذَلِكَ الشَّهْرَ، ثُمَّ اعْتَكَفَ عَشْرًا مِنْ شَوَّالٍ.

Reference	: Sahih al-Bukhari 2033
In-book reference	: Book 33, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 33, Hadith 249

(7) Chapter: Tents in mosque. (7) باب الأَخْبِيَةِ فِي الْمَسْجِدِ

Narrated `Aisha:

The Prophet (ﷺ) intended to practice I`tikaf and when he reached the place where he intended to perform I`tikaf, he saw some tents, the tents of `Aisha, Hafsa and Zainab. So, he said, "Do you consider that they intended to do righteousness by doing this?" And then he went away and did not perform I`tikaf (in Ramadan) but performed it in the month of Shawwal for ten days.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم أَرَادَ أَنْ يَعْتَكِفَ، فَلَمَّا انْصَرَفَ إِلَى الْمَكَانِ الَّذِي أَرَادَ أَنْ يَعْتَكِفَ إِذَا أَخْبِيَةٌ خِبَاءُ عَائِشَةَ، وَخِبَاءُ حَفْصَةَ، وَخِبَاءُ زَيْنَبَ، فَقَالَ " آلْبِرَّ تَقُولُونَ بِهِنَّ ". ثُمَّ انْصَرَفَ، فَلَمْ يَعْتَكِفْ، حَتَّى اعْتَكَفَ عَشْرًا مِنْ شَوَّالٍ.

Reference	: Sahih al-Bukhari 2034
In-book reference	: Book 33, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 33, Hadith 250

(8) Chapter: Mu'takif going to the gate of the mosque. (8) باب هَلْ يَخْرُجُ الْمُعْتَكِفُ لِحَوَائِجِهِ إِلَى باب الْمَسْجِدِ

Narrated `Ali bin Al-Husain:

Safiya, the wife of the Prophet (ﷺ) told me that she went to Allah's Messenger (ﷺ) to visit him in the mosque while he was in I`tikaf in the last ten days of Ramadan. She had a talk with him for a while, then she got up in order to return home. The Prophet (ﷺ) accompanied her. When they reached the gate of the mosque, opposite the door of Um-Salama, two Ansari men were passing by and they greeted Allah's Apostle . He told them: Do not run away! And said, "She is (my wife) Safiya bint Huyai." Both of them said, "Subhan Allah, (How dare we think of any evil) O Allah's Messenger (ﷺ)!" And they felt it. The Prophet said (to them), "Satan reaches everywhere in the human body as blood reaches in it, (everywhere in one's body). I was afraid lest Satan might insert an evil thought in your minds."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عَلِيُّ بْنُ الْحُسَيْنِ ـ رضى الله عنهما ـ أَنَّ صَفِيَّةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهُ أَنَّهَا جَاءَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم تَزُورُهُ فِي اعْتِكَافِهِ فِي الْمَسْجِدِ، فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ، فَتَحَدَّثَتْ عِنْدَهُ سَاعَةً، ثُمَّ قَامَتْ تَنْقَلِبُ، فَقَامَ النَّبِيُّ صلى الله عليه وسلم مَعَهَا يَقْلِبُهَا، حَتَّى إِذَا بَلَغَتْ باب الْمَسْجِدِ عِنْدَ باب أُمِّ سَلَمَةَ مَرَّ رَجُلاَنِ مِنَ الأَنْصَارِ، فَسَلَّمَا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ لَهُمَا النَّبِيُّ صلى الله عليه وسلم " عَلَى رِسْلِكُمَا إِنَّمَا هِيَ صَفِيَّةُ بِنْتُ حُيَىٍّ ". فَقَالاَ سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ. وَكَبُرَ عَلَيْهِمَا. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ الشَّيْطَانَ يَبْلُغُ مِنَ الإِنْسَانِ مَبْلَغَ الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا شَيْئًا ".

Reference	: Sahih al-Bukhari 2035
In-book reference	: Book 33, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 33, Hadith 251

(9) Chapter: Coming out of I'tikaf in the morning of the twentieth (of Ramadan)

(9) باب الاِعْتِكَافِ وَخَرَجَ النَّبِيُّ صلى الله عليه وسلم صَبِيحَةَ عِشْرِينَ

Narrated Abu Salama bin `Abdur-Rahman:

I asked Abu Sa`id Al-Khudri, "Did you hear Allah's Messenger (ﷺ) talking about the Night of Qadr?" He replied in the affirmative and said, "Once we were in I`tikaf with Allah's Messenger (ﷺ) in the middle ten days of (Ramadan) and we came out of it in the morning of the twentieth, and Allah's Messenger (ﷺ)delivered a sermon on the 20th (of Ramadan) and said, 'I was informed (of the date) of the Night of Qadr (in my dream) but had forgotten it. So, look for it in the odd nights of the last ten nights of the month of Ramadan. I saw myself prostrating in mud and water on that night (as a sign of the Night of Qadr). So, whoever had been in I`tikaf with Allah's Messenger (ﷺ) should return for it.' The people returned to the mosque (for I`tikaf). There was no trace of clouds in the sky. But all of a sudden a cloud came and it rained. Then the prayer was established (they stood for the prayer) and Allah's Messenger (ﷺ) prostrated in mud and water and I saw mud over the forehead and the nose of the Prophet.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُنِيرٍ، سَمِعَ هَارُونَ بْنَ إِسْمَاعِيلَ، حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ، قَالَ حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، قَالَ سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ، قَالَ سَأَلْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ ـ رضى الله عنه ـ قُلْتُ هَلْ سَمِعْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَذْكُرُ لَيْلَةَ الْقَدْرِ قَالَ نَعَمِ، اعْتَكَفْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم الْعَشْرَ الأَوْسَطَ مِنْ رَمَضَانَ ـ قَالَ ـ فَخَرَجْنَا صَبِيحَةَ عِشْرِينَ، قَالَ فَخَطَبَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم صَبِيحَةَ عِشْرِينَ فَقَالَ " **إِنِّي أُرِيتُ لَيْلَةَ الْقَدْرِ، وَإِنِّي نُسِّيتُهَا، فَالْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ فِي وِتْرٍ، فَإِنِّي رَأَيْتُ أَنِّي أَسْجُدُ فِي مَاءٍ وَطِينٍ، وَمَنْ كَانَ اعْتَكَفَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلْيَرْجِعْ** ". فَرَجَعَ النَّاسُ إِلَى الْمَسْجِدِ، وَمَا نَرَى فِي السَّمَاءِ قَزَعَةً ـ قَالَ ـ فَجَاءَتْ سَحَابَةٌ فَمَطَرَتْ، وَأُقِيمَتِ الصَّلاَةُ، فَسَجَدَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الطِّينِ وَالْمَاءِ، حَتَّى رَأَيْتُ الطِّينَ فِي أَرْنَبَتِهِ وَجَبْهَتِهِ.

Reference	: Sahih al-Bukhari 2036
In-book reference	: Book 33, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 33, Hadith 252

(10) Chapter: I'tikaf of a woman who has bleeding in between her periods

(10) باب اعْتِكَافِ الْمُسْتَحَاضَةِ

Narrated `Aisha:

One of the wives of Allah's Messenger (ﷺ) practiced I`tikaf with him while she ad bleeding in between her periods and she would see red (blood) or yellowish traces, and sometimes we put a tray beneath her when she offered the prayer.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتِ اعْتَكَفَتْ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم امْرَأَةٌ مِنْ أَزْوَاجِهِ مُسْتَحَاضَةٌ، فَكَانَتْ تَرَى الْحُمْرَةَ وَالصُّفْرَةَ، فَرُبَّمَا وَضَعْنَا الطَّسْتَ تَحْتَهَا وَهْىَ تُصَلِّي.

Reference	: Sahih al-Bukhari 2037
In-book reference	: Book 33, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 33, Hadith 253

(11) Chapter: The visit of the wife to her husband in I'tikaf

(11) باب زِيَارَةِ الْمَرْأَةِ زَوْجَهَا فِي اعْتِكَافِهِ

Narrated `Ali bin Al-Husain (from Safiya the Prophet's wife):

The wives of the Prophet (ﷺ) were with him in the mosque (while he was in I`tikaf) and then they departed and the Prophet (ﷺ) said to Safiya bint Huyai, "Don't hurry up, for I shall accompany you," (and her dwelling was in the house of Usama). The Prophet (ﷺ) went out and in the meantime two Ansari men met him and they looked at the Prophet (ﷺ) and passed by. The Prophet (ﷺ) said to them, "Come here. She is (my wife) Safiya bint Huyai." They replied, "Subhan Allah, (How dare we think of evil) O Allah's Apostle! (we never expect anything bad from you)." The Prophet (ﷺ) replied, "Satan circulates in the human being as blood circulates in the body, and I was afraid lest Satan might insert an evil thought in your minds."

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ـ رضى الله عنهما ـ أَنَّ صَفِيَّةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهُ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا هِشَامٌ أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ كَانَ النَّبِيُّ صلى الله عليه وسلم فِي الْمَسْجِدِ، وَعِنْدَهُ أَزْوَاجُهُ، فَرُحْنَ، فَقَالَ لِصَفِيَّةَ بِنْتِ حُيَىٍّ " لاَ تَعْجَلِي حَتَّى أَنْصَرِفَ مَعَكِ ". وَكَانَ بَيْتُهَا فِي دَارِ أُسَامَةَ، فَخَرَجَ النَّبِيُّ صلى الله عليه وسلم مَعَهَا، فَلَقِيَهُ رَجُلاَنِ مِنَ الأَنْصَارِ، فَنَظَرَا إِلَى النَّبِيِّ صلى الله عليه وسلم ثُمَّ أَجَازَا وَقَالَ لَهُمَا النَّبِيُّ صلى الله عليه وسلم " تَعَالَيَا، إِنَّهَا صَفِيَّةُ بِنْتُ حُيَىٍّ ". قَالاَ سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ. قَالَ " إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الإِنْسَانِ مَجْرَى الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يُلْقِيَ فِي أَنْفُسِكُمَا شَيْئًا ".

Reference	: Sahih al-Bukhari 2038
In-book reference	: Book 33, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 33, Hadith 254

(12) Chapter: Is it permissible for the Mu'takif to defend himself.

(12) باب هَلْ يَدْرَأُ الْمُعْتَكِفُ عَنْ نَفْسِهِ

Narrated `Ali bin Al-Husain from Safiya:

Safiya went to the Prophet (ﷺ) while he was in I`tikaf. When she returned, the Prophet (ﷺ) accompanied her walking. An Ansari man saw him. When the Prophet (ﷺ) noticed him, he called him and said, "Come here. She is Safiya. (Sufyan a sub-narrator perhaps said that the Prophet (ﷺ) had said, "This is Safiya"). And Satan circulates in the body of Adam's offspring as his blood circulates in it." (A sub-narrator asked Sufyan, "Did Safiya visit him at night?" He said, "Of course, at night.")

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ أَخْبَرَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ـ رضى الله عنهما ـ أَنَّ صَفِيَّةَ، أَخْبَرَتْهُ. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ سَمِعْتُ الزُّهْرِيَّ، يُخْبِرُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، أَنَّ صَفِيَّةَ ـ رضى الله عنها ـ أَتَتِ النَّبِيَّ صلى الله عليه وسلم وَهْوَ مُعْتَكِفٌ، فَلَمَّا رَجَعَتْ مَشَى مَعَهَا، فَأَبْصَرَهُ رَجُلٌ مِنَ الأَنْصَارِ، فَلَمَّا أَبْصَرَهُ دَعَاهُ فَقَالَ ‏"‏ تَعَالَ هِيَ صَفِيَّةُ ـ وَرُبَّمَا قَالَ سُفْيَانُ هَذِهِ صَفِيَّةُ ـ فَإِنَّ الشَّيْطَانَ يَجْرِي مِنَ ابْنِ آدَمَ مَجْرَى الدَّمِ ‏"‏‏.‏ قُلْتُ لِسُفْيَانَ أَتَتْهُ لَيْلاً قَالَ وَهَلْ هُوَ إِلاَّ لَيْلٌ‏.‏

Reference : Sahih al-Bukhari 2039
In-book reference : Book 33, Hadith 14
USC-MSA web (English) reference : Vol. 3, Book 33, Hadith 255
(deprecated numbering scheme)

(13) Chapter: Whoever went out of his I'tikaf in the morning
(13) باب مَنْ خَرَجَ مِنَ اعْتِكَافِهِ عِنْدَ الصُّبْحِ

Narrated Abu Sa`id:

We practiced I`tikaf with Allah's Messenger (ﷺ) in the middle ten days (of Ramadan). In the morning of the twentieth (of Ramadan) we shifted our baggage, but Allah's Messenger (ﷺ) came to us and said, "Whoever was m I`tikaf should return to his place of I`tikaf, for I saw (i.e. was informed about the date of) this Night (of Qadr) and saw myself prostrating in mud and water." When I returned to my place the sky was overcast with clouds and it rained. By Him Who sent Muhammad with the Truth, the sky was covered with clouds from the end of that day, and the mosque which was roofed with leafstalks of date palm trees (leaked with rain) and I saw the trace of mud and water over the nose of the Prophet (ﷺ) and its tip.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ الأَحْوَلِ، خَالِ ابْنِ أَبِي نَجِيحٍ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ‏.‏ قَالَ سُفْيَانُ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ‏.‏ قَالَ وَأَظُنُّ أَنَّ ابْنَ أَبِي لَبِيدٍ، حَدَّثَنَا عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ ـ رضى الله عنه ـ قَالَ اعْتَكَفْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم الْعَشْرَ الأَوْسَطَ، فَلَمَّا كَانَ صَبِيحَةَ عِشْرِينَ نَقَلْنَا مَتَاعَنَا فَأَتَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ مَنْ كَانَ اعْتَكَفَ فَلْيَرْجِعْ إِلَى مُعْتَكَفِهِ فَإِنِّي رَأَيْتُ هَذِهِ اللَّيْلَةَ، وَرَأَيْتُنِي أَسْجُدُ فِي مَاءٍ وَطِينٍ ‏"‏‏.‏ فَلَمَّا رَجَعَ إِلَى مُعْتَكَفِهِ، وَهَاجَتِ السَّمَاءُ، فَمُطِرْنَا فَوَالَّذِي بَعَثَهُ بِالْحَقِّ لَقَدْ هَاجَتِ السَّمَاءُ مِنْ آخِرِ ذَلِكَ الْيَوْمِ، وَكَانَ الْمَسْجِدُ عَرِيشًا، فَلَقَدْ رَأَيْتُ عَلَى أَنْفِهِ وَأَرْنَبَتِهِ أَثَرَ الْمَاءِ وَالطِّينِ‏.‏

Reference : Sahih al-Bukhari 2040
In-book reference : Book 33, Hadith 15
USC-MSA web (English) reference : Vol. 3, Book 33, Hadith 256
(deprecated numbering scheme)

(14) Chapter: I'tikaf in the month of Shawwal
(14) باب الاِعْتِكَافِ فِي شَوَّالٍ

Narrated `Amra bint `Abdur-Rahman from `Aisha:

Allah's Messenger (ﷺ) used to practice I`tikaf every year in the month of Ramadan. And after offering the morning prayer, he used to enter the place of his I`tikaf. `Aisha asked his permission to let her practice I`tikaf and he allowed her, and so she pitched a tent in the mosque. When Hafsa heard of that, she also pitched a tent (for herself), and when Zainab heard of that, she too pitched another tent. When, in the morning, Allah's Messenger (ﷺ) had finished the morning prayer, he saw four tents and asked, "What is this?" He was informed about it. He then said, "What made them do this? Is it righteousness? Remove the tents, for I do not want to see them." So, the tents were removed. The Prophet (ﷺ) did not perform I`tikaf that year in the month of Ramadan, but did it in the last ten days of Shawwal.

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا مُحَمَّدُ بْنُ فُضَيْلِ بْنِ غَزْوَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَعْتَكِفُ فِي كُلِّ رَمَضَانَ، وَإِذَا صَلَّى الْغَدَاةَ دَخَلَ مَكَانَهُ الَّذِي اعْتَكَفَ فِيهِ ـ قَالَ ـ فَاسْتَأْذَنَتْهُ عَائِشَةُ أَنْ تَعْتَكِفَ فَأَذِنَ لَهَا فَضَرَبَتْ فِيهِ قُبَّةً، فَسَمِعَتْ بِهَا حَفْصَةُ، فَضَرَبَتْ قُبَّةً، وَسَمِعَتْ زَيْنَبُ بِهَا، فَضَرَبَتْ قُبَّةً

أُخْرَى، فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنَ الْغَدِ أَبْصَرَ أَرْبَعَ قِبَابٍ، فَقَالَ " مَا هَذَا ". فَأُخْبِرَ خَبَرَهُنَّ، فَقَالَ " مَا حَمَلَهُنَّ عَلَى هَذَا آلْبِرُّ انْزِعُوهَا فَلاَ أَرَاهَا ". فَنُزِعَتْ، فَلَمْ يَعْتَكِفْ فِي رَمَضَانَ حَتَّى اعْتَكَفَ فِي آخِرِ الْعَشْرِ مِنْ شَوَّالٍ.

Reference	: Sahih al-Bukhari 2041
In-book reference	: Book 33, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 33, Hadith 257

(15) Chapter: I'tikaf without fasting (15) باب مَنْ لَمْ يَرَ عَلَيْهِ صَوْمًا إِذَا اعْتَكَفَ

Narrated `Abdullah bin `Umar:

`Umar bin Al-Khattab said, "O Allah's Messenger (ﷺ)! I vowed in the Pre-Islamic period to perform I`tikaf in Al-Masjid-al-Haram for one night." The Prophet (ﷺ) said, "Fulfill your vow." So, he performed I`tikaf for one night.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، عَنْ أَخِيهِ، عَنْ سُلَيْمَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ـ رضى الله عنه ـ أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ إِنِّي نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَعْتَكِفَ لَيْلَةً فِي الْمَسْجِدِ الْحَرَامِ. فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " أَوْفِ نَذْرَكَ ". فَاعْتَكَفَ لَيْلَةً.

Reference	: Sahih al-Bukhari 2042
In-book reference	: Book 33, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 33, Hadith 258

(16) Chapter: Vow in the pre-Islamic period to perform I'tikaf (16) باب إِذَا نَذَرَ فِي الْجَاهِلِيَّةِ أَنْ يَعْتَكِفَ ثُمَّ أَسْلَمَ

Narrated Ibn `Umar:

that `Umar had vowed in the Pre-Islamic period to perform I`tikaf in Al-Masjid-al-Haram. (A subnarrator thinks that `Umar vowed to perform I`tikaf for one night.) Allah's Messenger (ﷺ) said to `Umar, "Fulfill your vow."

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ عُمَرَ ـ رضى الله عنه ـ نَذَرَ فِي الْجَاهِلِيَّةِ أَنْ يَعْتَكِفَ فِي الْمَسْجِدِ الْحَرَامِ ـ قَالَ أُرَاهُ قَالَ ـ لَيْلَةً قَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَوْفِ بِنَذْرِكَ ".

Reference	: Sahih al-Bukhari 2043
In-book reference	: Book 33, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 33, Hadith 259

(17) Chapter: I'tikaf in the middle ten days of Ramadan (17) باب الاِعْتِكَافِ فِي الْعَشْرِ الأَوْسَطِ مِنْ رَمَضَانَ

Narrated Abu Huraira:

The Prophet (ﷺ) used to perform I`tikaf every year in the month of Ramadan for ten days, and when it was the year of his death, he stayed in I`tikaf for twenty days.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو بَكْرٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَعْتَكِفُ فِي كُلِّ رَمَضَانَ عَشْرَةَ أَيَّامٍ، فَلَمَّا كَانَ الْعَامُ الَّذِي قُبِضَ فِيهِ اعْتَكَفَ عِشْرِينَ يَوْمًا.

Reference	: Sahih al-Bukhari 2044
In-book reference	: Book 33, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 33, Hadith 260

(18) Chapter: Whoever intended I'tikaf and then changed his mind (18) باب مَنْ أَرَادَ أَنْ يَعْتَكِفَ ثُمَّ بَدَا لَهُ أَنْ يَخْرُجَ

Narrated `Amra bint `Abdur-Rahman from `Aisha:

Allah's Messenger (ﷺ) mentioned that he would practice I`tikaf in the last ten days of Ramadan. `Aisha asked his permission to perform I`tikaf and he permitted her. Hafsa asked `Aisha to take his permission for her, and she did so. When Zainab bint Jahsh saw that, she ordered a tent to be pitched for her and it was pitched for her. Allah's Messenger (ﷺ) used to proceed to his tent after the prayer. So, he saw the tents ans asked, "What is this?" He was told that those were the tents of Aisha, Hafsa, and Zainab. Allah's Apostle said, "Is it righteousness which they intended by doing so? I am not going to perform I`tikaf." So he returned home. When the fasting month was over, he performed Itikar for ten days in the month of Shawwal.

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا الأَوْزَاعِيُّ، قَالَ حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، قَالَ حَدَّثَتْنِي عَمْرَةُ بِنْتُ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم ذَكَرَ أَنْ يَعْتَكِفَ الْعَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ، فَاسْتَأْذَنَتْهُ عَائِشَةُ فَأَذِنَ لَهَا، وَسَأَلَتْ حَفْصَةُ عَائِشَةَ أَنْ تَسْتَأْذِنَ لَهَا فَفَعَلَتْ فَلَمَّا رَأَتْ ذَلِكَ زَيْنَبُ ابْنَةُ جَحْشٍ أَمَرَتْ بِبِنَاءٍ فَبُنِيَ لَهَا قَالَتْ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا صَلَّى انْصَرَفَ إِلَى بِنَائِهِ فَبَصُرَ بِالأَبْنِيَةِ فَقَالَ " مَا هَذَا ". قَالُوا بِنَاءُ عَائِشَةَ وَحَفْصَةَ وَزَيْنَبَ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " آلْبِرَّ أَرَدْنَ بِهَذَا مَا أَنَا بِمُعْتَكِفٍ ". فَرَجَعَ، فَلَمَّا أَفْطَرَ اعْتَكَفَ عَشْرًا مِنْ شَوَّالٍ.

Reference	: Sahih al-Bukhari 2045
In-book reference	: Book 33, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 33, Hadith 261

(19) Chapter: A Mu'takif can let his head in the house for washing

(19) باب الْمُعْتَكِفِ يُدْخِلُ رَأْسَهُ الْبَيْتَ لِلْغَسْلِ

Narrated `Urwa:

Aisha during her menses used to comb and oil the hair of the Prophet (ﷺ) while he used to be in I`tikaf in the mosque. He would stretch out his head towards her while she was in her chamber.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّهَا كَانَتْ تُرَجِّلُ النَّبِيَّ صلى الله عليه وسلم وَهِيَ حَائِضٌ وَهْوَ مُعْتَكِفٌ فِي الْمَسْجِدِ وَهْىَ فِي حُجْرَتِهَا، يُنَاوِلُهَا رَأْسَهُ.

Reference	: Sahih al-Bukhari 2046
In-book reference	: Book 33, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 33, Hadith 262

34 - The Book of Sales and Trade (2047 - 2238)
كتاب البيوع

(1) Chapter: What has come in the Statement of Allah Ta'ala: "Then when the Salat is ended, you may disperse through the land, and seek the Bounty of Allah ..."

(1) بَابُ مَا جَاءَ فِي قَوْلِ اللَّهِ تَعَالَى: {فَإِذَا قُضِيَتِ الصَّلاَةُ فَانْتَشِرُوا فِي الأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ}

وَقَوْلِهِ: {لاَ تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلاَّ أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ}.

Narrated Abu Huraira:

You people say that Abu Huraira tells many narrations from Allah's Messenger (ﷺ) and you also wonder why the emigrants and Ansar do not narrate from Allah's Messenger (ﷺ) as Abu Huraira does. My emigrant brothers were busy in the market while I used to stick to Allah's Messenger (ﷺ) content with what fills my stomach; so I used to be present when they were absent and I used to remember when they used to forget, and my Ansari brothers used to be busy with their properties and I was one of the poor men of Suffa. I used to remember the narrations when they used to forget. No doubt, Allah's Messenger (ﷺ) once said, "Whoever spreads his garment till I have finished my present speech and then gathers it to himself, will remember whatever I will say." So, I spread my colored garment which I was wearing till Allah's Messenger (ﷺ) had finished his saying, and then I gathered it to my chest. So, I did not forget any of that narrations.

حَدَّثَنَا أَبُو الْيَمَانِ، حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ إِنَّكُمْ تَقُولُونَ إِنَّ أَبَا هُرَيْرَةَ يُكْثِرُ الْحَدِيثَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم. وَتَقُولُونَ مَا بَالُ الْمُهَاجِرِينَ وَالأَنْصَارِ لاَ يُحَدِّثُونَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ أَبِي هُرَيْرَةَ وَإِنَّ إِخْوَتِي مِنَ الْمُهَاجِرِينَ كَانَ يَشْغَلُهُمْ صَفْقٌ بِالأَسْوَاقِ، وَكُنْتُ أَلْزَمُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى مِلْءِ بَطْنِي، فَأَشْهَدُ إِذَا غَابُوا وَأَحْفَظُ إِذَا نَسُوا، وَكَانَ يَشْغَلُ إِخْوَتِي مِنَ الأَنْصَارِ عَمَلُ أَمْوَالِهِمْ، وَكُنْتُ امْرَأً مِسْكِينًا مِنْ مَسَاكِينِ الصُّفَّةِ أَعِي حِينَ يَنْسَوْنَ، وَقَدْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي حَدِيثٍ يُحَدِّثُهُ ‏"‏ إِنَّهُ لَنْ يَبْسُطَ أَحَدٌ ثَوْبَهُ حَتَّى أَقْضِيَ مَقَالَتِي هَذِهِ، ثُمَّ يَجْمَعَ إِلَيْهِ ثَوْبَهُ إِلاَّ وَعَى مَا أَقُولُ ‏"‏‏.‏ فَبَسَطْتُ نَمِرَةً عَلَىَّ، حَتَّى إِذَا قَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم مَقَالَتَهُ جَمَعْتُهَا إِلَى صَدْرِي، فَمَا نَسِيتُ مِنْ مَقَالَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم تِلْكَ مِنْ شَىْءٍ‏.‏

Reference	: Sahih al-Bukhari 2047
In-book reference	: Book 34, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 263

Narrated Ibrahim bin Sa`d from his father from his grandfather:

`Abdur Rahman bin `Auf said, "When we came to Medina as emigrants, Allah's Messenger (ﷺ) established a bond of brotherhood between me and Sa`d bin Ar-Rabi`. Sa`d bin Ar-Rabi` said (to me), 'I am the richest among the Ansar, so I will give you half of my wealth and you may look at my two wives and whichever of the two you may choose I will divorce her, and when she has completed the prescribed period (before marriage) you may marry her.' `Abdur-Rahman replied, "I am not in need of all that. Is there any marketplace where trade is practiced?' He replied,

"The market of Qainuqa." `Abdur- Rahman went to that market the following day and brought some dried buttermilk (yogurt) and butter, and then he continued going there regularly. Few days later, `Abdur-Rahman came having traces of yellow (scent) on his body. Allah's Messenger (ﷺ) asked him whether he had got married. He replied in the affirmative. The Prophet (ﷺ) said, 'Whom have you married?' He replied, 'A woman from the Ansar.' Then the Prophet (ﷺ) asked, 'How much did you pay her?' He replied, '(I gave her) a gold piece equal in weigh to a date stone (or a date stone of gold)! The Prophet (ﷺ) said, 'Give a Walima (wedding banquet) even if with one sheep .' "

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ ـ رضى الله عنه ـ لَمَّا قَدِمْنَا الْمَدِينَةَ آخَى رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنِي وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ فَقَالَ سَعْدُ بْنُ الرَّبِيعِ إِنِّي أَكْثَرُ الأَنْصَارِ مَالاً، فَأَقْسِمُ لَكَ نِصْفَ مَالِي، وَانْظُرْ أَىَّ زَوْجَتَىَّ هَوِيتَ نَزَلْتُ لَكَ عَنْهَا، فَإِذَا حَلَّتْ تَزَوَّجْتَهَا. قَالَ فَقَالَ عَبْدُ الرَّحْمَنِ لاَ حَاجَةَ لِي فِي ذَلِكَ، هَلْ مِنْ سُوقٍ فِيهِ تِجَارَةٌ قَالَ سُوقُ قَيْنُقَاعَ. قَالَ فَغَدَا إِلَيْهِ عَبْدُ الرَّحْمَنِ، فَأَتَى بِأَقِطٍ وَسَمْنٍ ـ قَالَ ـ ثُمَّ تَابَعَ الْغُدُوَّ، فَمَا لَبِثَ أَنْ جَاءَ عَبْدُ الرَّحْمَنِ عَلَيْهِ أَثَرُ صُفْرَةٍ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَزَوَّجْتَ ". قَالَ نَعَمْ. قَالَ " وَمَنْ ". قَالَ امْرَأَةً مِنَ الأَنْصَارِ. قَالَ " كَمْ سُقْتَ ". قَالَ زِنَةَ نَوَاةٍ مِنْ ذَهَبٍ أَوْ نَوَاةً مِنْ ذَهَبٍ. فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " أَوْلِمْ وَلَوْ بِشَاةٍ ".

Reference	: Sahih al-Bukhari 2048
In-book reference	: Book 34, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 264

Narrated Anas:

When `Abdur-Rahman bin `Auf came to Medina, the Prophet (ﷺ) established a bond of brotherhood between him and Sa`d bin Ar-Rabi al-Ansari. Sa`d was a rich man, so he said to `Abdur-Rahman, "I will give you half of my property and will help you marry." `Abdur-Rahman said (to him), "May Allah bless you in your family and property. Show me the market." So `Abdur-Rahman did not return from the market) till he gained some dried buttermilk (yogurt) and butter (through trading). He brought that to his house-hold. We stayed for sometime (or as long as Allah wished), and then `Abdur-Rahman came, scented with yellowish perfume. The Prophet (ﷺ) said (to him) "What is this?" He replied, "I got married to an Ansari woman." The Prophet (ﷺ) asked, "What did you pay her?" He replied, "A gold stone or gold equal to the weight of a date stone." The Prophet (ﷺ) said (to him), "Give a wedding banquet even if with one sheep."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ قَدِمَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ الْمَدِينَةَ فَآخَى النَّبِيُّ صلى الله عليه وسلم بَيْنَهُ وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ الأَنْصَارِيِّ، وَكَانَ سَعْدٌ ذَا غِنًى، فَقَالَ لِعَبْدِ الرَّحْمَنِ أُقَاسِمُكَ مَالِي نِصْفَيْنِ، وَأُزَوِّجُكَ. قَالَ بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، دُلُّونِي عَلَى السُّوقِ. فَمَا رَجَعَ حَتَّى اسْتَفْضَلَ أَقِطًا وَسَمْنًا، فَأَتَى بِهِ أَهْلَ مَنْزِلِهِ، فَمَكَثْنَا يَسِيرًا ـ أَوْ مَا شَاءَ اللَّهُ ـ فَجَاءَ وَعَلَيْهِ وَضَرٌ مِنْ صُفْرَةٍ، فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " مَهْيَمْ ". قَالَ يَا رَسُولَ اللَّهِ تَزَوَّجْتُ امْرَأَةً مِنَ الأَنْصَارِ. قَالَ " مَا سُقْتَ إِلَيْهَا ". قَالَ نَوَاةً مِنْ ذَهَبٍ، أَوْ وَزْنَ نَوَاةٍ مِنْ ذَهَبٍ. قَالَ " أَوْلِمْ وَلَوْ بِشَاةٍ ".

Reference	: Sahih al-Bukhari 2049
In-book reference	: Book 34, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 265

Narrated Ibn `Abbas:

`Ukaz, Majanna and Dhul-Majaz were marketplaces in the Pre-Islamic period of ignorance. When Islam came, Muslims felt that marketing there might be a sin. So, the Divine Inspiration came: "There is no harm for you to seek the bounty of your Lord (in the seasons of Hajj)." (2.198) Ibn `Abbas recited the Verse in this way.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَانَتْ عُكَاظٌ وَمِجَنَّةُ وَذُو الْمَجَازِ أَسْوَاقًا فِي الْجَاهِلِيَّةِ، فَلَمَّا كَانَ الإِسْلاَمُ فَكَأَنَّهُمْ تَأَثَّمُوا فِيهِ فَنَزَلَتْ {لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلاً مِنْ رَبِّكُمْ } فِي مَوَاسِمِ الْحَجِّ، قَرَأَهَا ابْنُ عَبَّاسٍ.

Reference	: Sahih al-Bukhari 2050
In-book reference	: Book 34, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 266

(2) Chapter: Legal, illegal, and doubtful things

(2) باب الْحَلاَلُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ وَبَيْنَهُمَا مُشَبَّهَاتٌ

Narrated An-Nu`man bin Bashir:

The Prophet (ﷺ) said "Both legal and illegal things are obvious, and in between them are (suspicious) doubtful matters. So whoever forsakes those doubtful things lest he may commit a sin, will definitely avoid what is clearly illegal; and whoever indulges in these (suspicious) doubtful things bravely, is likely to commit what is clearly illegal. Sins are Allah's Hima (i.e. private pasture) and whoever pastures (his sheep) near it, is likely to get in it at any moment."

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنِ الشَّعْبِيِّ، سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ ـ رضى الله عنه ـ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ أَبِي فَرْوَةَ، عَنِ الشَّعْبِيِّ، قَالَ سَمِعْتُ النُّعْمَانَ، عَنِ النَّبِيِّ صلى الله عليه وسلم. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ أَبِي فَرْوَةَ، سَمِعْتُ الشَّعْبِيَّ، سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم. حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي فَرْوَةَ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " الْحَلاَلُ بَيِّنٌ، وَالْحَرَامُ بَيِّنٌ وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَةٌ، فَمَنْ تَرَكَ مَا شُبِّهَ عَلَيْهِ مِنَ الإِثْمِ كَانَ لِمَا اسْتَبَانَ أَتْرَكَ، وَمَنِ اجْتَرَأَ عَلَى مَا يَشُكُّ فِيهِ مِنَ الإِثْمِ أَوْشَكَ أَنْ يُوَاقِعَ مَا اسْتَبَانَ، وَالْمَعَاصِي حِمَى اللَّهِ، مَنْ يَرْتَعْ حَوْلَ الْحِمَى يُوشِكْ أَنْ يُوَاقِعَهُ ".

Reference	: Sahih al-Bukhari 2051
In-book reference	: Book 34, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 267

(3) Chapter: Explanation of doubtful (unclear) things

(3) باب تَفْسِيرِ الْمُشَبَّهَاتِ

وَقَالَ حَسَّانُ بْنُ أَبِي سِنَانٍ مَا رَأَيْتُ شَيْئًا أَهْوَنَ مِنَ الْوَرَعِ، دَعْ مَا يَرِيبُكَ إِلَى مَا لاَ يَرِيبُكَ.

Narrated `Abdullah bin Abu Mulaika:

`Uqba bin Al-Harith said that a black woman came and claimed that she had suckled both of them (i.e. `Uqba and his wife). So, he mentioned that to the Prophet (ﷺ) who turned his face from him and smiled and said, "How (can you keep your wife), and it was said (that both of you were suckled by the same woman)?" His wife was the daughter of Abu Ihab-al-Tamimi.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حُسَيْنٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ ـ رضى الله عنه ـ أَنَّ امْرَأَةً، سَوْدَاءَ جَاءَتْ، فَزَعَمَتْ أَنَّهَا أَرْضَعَتْهُمَا، فَذَكَرَ لِلنَّبِيِّ فَأَعْرَضَ عَنْهُ، وَتَبَسَّمَ النَّبِيُّ صلى الله عليه وسلم. قَالَ " كَيْفَ وَقَدْ قِيلَ ". وَقَدْ كَانَتْ تَحْتَهُ ابْنَةُ أَبِي إِهَابٍ التَّمِيمِيِّ.

Reference	: Sahih al-Bukhari 2052
In-book reference	: Book 34, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 268

Narrated Aisha:

`Utba bin Abu Waqqas took a firm promise from his brother Sa`d bin Abu Waqqas to take the son of the slave-girl of Zam`a into his custody as he was his (i.e. `Utba's) son. In the year of the Conquest (of Mecca) Sa`d bin Abu Waqqas took him, and said that he was his brother's son, and his brother took a promise from him to that effect. 'Abu bin Zam`a got up and said, "He is my brother and the son of the slave-girl of my father and was born on my father's bed." Then they both went to the Prophet (ﷺ) Sa`d said, "O Allah's Messenger (ﷺ)! He is the son of my brother and he has taken a promise from me that I will take him." 'Abu bin Zam`a said, "(He is) my brother and the son of my father's slave-girl and was born on my father's bed." Allah's Messenger (ﷺ) said, "The boy is for you. O 'Abu bin Zam`a." Then the Prophet (ﷺ) said, "The son is for the bed (i.e. the man on whose bed he was born) and stones (disappointment and deprivation) for the one who has done illegal sexual intercourse." The Prophet (ﷺ) told his wife Sauda bint Zam`a to screen herself from that boy as he noticed a similarity between the boy and `Utba. So, the boy did not see her till he died.

حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ عُتْبَةُ بْنُ أَبِي وَقَّاصٍ عَهِدَ إِلَى أَخِيهِ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّ ابْنَ وَلِيدَةِ زَمْعَةَ مِنِّي فَاقْبِضْهُ‏.‏ قَالَتْ فَلَمَّا كَانَ عَامَ الْفَتْحِ أَخَذَهُ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَقَالَ ابْنُ أَخِي، قَدْ عَهِدَ إِلَىَّ فِيهِ‏.‏ فَقَامَ عَبْدُ بْنُ زَمْعَةَ، فَقَالَ أَخِي، وَابْنُ وَلِيدَةِ أَبِي، وُلِدَ عَلَى فِرَاشِهِ‏.‏ فَتَسَاوَقَا إِلَى النَّبِيِّ صلى الله عليه وسلم‏.‏ فَقَالَ سَعْدٌ يَا رَسُولَ اللَّهِ، ابْنُ أَخِي، كَانَ قَدْ عَهِدَ إِلَىَّ فِيهِ‏.‏ فَقَالَ عَبْدُ بْنُ زَمْعَةَ أَخِي وَابْنُ وَلِيدَةِ أَبِي، وُلِدَ عَلَى فِرَاشِهِ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ هُوَ لَكَ يَا عَبْدُ بْنَ زَمْعَةَ ‏"‏‏.‏ ثُمَّ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ الْوَلَدُ لِلْفِرَاشِ، وَلِلْعَاهِرِ الْحَجَرُ ‏"‏‏.‏ ثُمَّ قَالَ لِسَوْدَةَ بِنْتِ زَمْعَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم ‏"‏ احْتَجِبِي مِنْهُ ‏"‏‏.‏ لِمَا رَأَى مِنْ شَبَهِهِ بِعُتْبَةَ، فَمَا رَآهَا حَتَّى لَقِيَ اللَّهَ‏.‏

Reference : Sahih al-Bukhari 2053
In-book reference : Book 34, Hadith 7
USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 269
(deprecated numbering scheme)

Narrated `Adi bin Hatim:

I asked Allah's Messenger (ﷺ) about Al Mirad (i.e. a sharp-edged piece of wood or a piece of wood provided with a piece of iron used for hunting). He replied, "If the game is hit by its sharp edge, eat it, and if it is hit by its broad side, do not eat it, for it has been beaten to death." I asked, "O Allah's Messenger (ﷺ)! I release my dog by the name of Allah and find with it at the game, another dog on which I have not mentioned the name of Allah, and I do not know which one of them caught the game." Allah's Messenger (ﷺ) said (to him), 'Don't eat it as you have mentioned the name of Allah on your dog and not on the other dog."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ ـ رضى الله عنه ـ قَالَ سَأَلْتُ النَّبِيَّ صلى الله عليه وسلم عَنِ الْمِعْرَاضِ فَقَالَ ‏"‏ إِذَا أَصَابَ بِحَدِّهِ فَكُلْ، وَإِذَا أَصَابَ بِعَرْضِهِ فَلاَ تَأْكُلْ، فَإِنَّهُ وَقِيذٌ ‏"‏‏.‏ قُلْتُ يَا رَسُولَ اللَّهِ أُرْسِلُ كَلْبِي وَأُسَمِّي، فَأَجِدُ مَعَهُ عَلَى الصَّيْدِ كَلْبًا آخَرَ لَمْ أُسَمِّ عَلَيْهِ، وَلاَ أَدْرِي أَيُّهُمَا أَخَذَ‏.‏ قَالَ ‏"‏ لاَ تَأْكُلْ، إِنَّمَا سَمَّيْتَ عَلَى كَلْبِكَ وَلَمْ تُسَمِّ عَلَى الآخَرِ ‏"‏‏.‏

Reference : Sahih al-Bukhari 2054
In-book reference : Book 34, Hadith 8
USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 270
(deprecated numbering scheme)

(4) Chapter: What doubtful (unclear) things should be avoided?

(4) باب مَا يُتَنَزَّهُ مِنَ الشُّبُهَاتِ

Narrated Anas:

The Prophet (ﷺ) passed by a fallen date and said, "Were it not for my doubt that this might have been given in charity, I would have eaten it." And narrated Abu Huraira the Prophet (ﷺ) said, "I found a datefruit fallen on my bed."

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ مَرَّ النَّبِيُّ صلى الله عليه وسلم بِتَمْرَةٍ مَسْقُوطَةٍ فَقَالَ " لَوْلاَ أَنْ تَكُونَ صَدَقَةً لأَكَلْتُهَا ". وَقَالَ هَمَّامٌ عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَجِدُ تَمْرَةً سَاقِطَةً عَلَى فِرَاشِي ".

Reference	: Sahih al-Bukhari 2055
In-book reference	: Book 34, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 271

(5) Chapter: Whoever does not consider dark suggestions

(5) باب مَنْ لَمْ يَرَ الْوَسَاوِسَ وَنَحْوَهَا مِنَ الْمُشَبَّهَاتِ

Narrated `Abbas bin Tamim:

that his uncle said: "The Prophet (ﷺ) was asked: If a person feels something during his prayer; should one interrupt his prayer?" The Prophet (ﷺ) said: No! You should not give it up unless you hear a sound or smell something." Narrated Ibn Abi Hafsa: Az-Zuhri said, "There is no need of repeating ablution unless you detect a smell or hear a sound."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ، قَالَ شُكِيَ إِلَى النَّبِيِّ صلى الله عليه وسلم الرَّجُلُ يَجِدُ فِي الصَّلاَةِ شَيْئًا، أَيَقْطَعُ الصَّلاَةَ قَالَ " لاَ، حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا ". وَقَالَ ابْنُ أَبِي حَفْصَةَ عَنِ الزُّهْرِيِّ لاَ وُضُوءَ إِلاَّ فِيمَا وَجَدْتَ الرِّيحَ أَوْ سَمِعْتَ الصَّوْتَ.

Reference	: Sahih al-Bukhari 2056
In-book reference	: Book 34, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 272

Narrated `Aisha:

Some people said, "O Allah's Messenger (ﷺ)! Meat is brought to us by some people and we are not sure whether the name of Allah has been mentioned on it or not (at the time of slaughtering the animals)." Allah's Messenger (ﷺ) said (to them), "Mention the name of Allah and eat it."

حَدَّثَنِي أَحْمَدُ بْنُ الْمِقْدَامِ الْعِجْلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الطُّفَاوِيُّ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ،، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ قَوْمًا، قَالُوا يَا رَسُولَ اللَّهِ، إِنَّ قَوْمًا يَأْتُونَنَا بِاللَّحْمِ لاَ نَدْرِي أَذَكَرُوا اسْمَ اللَّهِ عَلَيْهِ أَمْ لاَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " سَمُّوا اللَّهَ عَلَيْهِ وَكُلُوهُ ".

Reference	: Sahih al-Bukhari 2057
In-book reference	: Book 34, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 273

(6) Chapter: The Statement of Allah azza wajal: "And when they see some merchandise or some amusement they disperse headlong to it ..."

(6) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا}

Narrated Jabir:

While we were offering the prayer with the Prophet (ﷺ) a caravan carrying food came from Sham. The people looked towards the caravan (and went to it) and only twelve persons remained with the Prophet. So, the Divine Inspiration came; "But when they see some bargain or some amusement, they disperse headlong to it." (62.11)

حَدَّثَنَا طَلْقُ بْنُ غَنَّامٍ، حَدَّثَنَا زَائِدَةُ، عَنْ حُصَيْنٍ، عَنْ سَالِمٍ، قَالَ حَدَّثَنِي جَابِرٌ ـ رضى الله عنه ـ قَالَ بَيْنَمَا نَحْنُ نُصَلِّي مَعَ النَّبِيِّ صلى الله عليه وسلم إِذْ أَقْبَلَتْ مِنَ الشَّأْمِ عِيرٌ، تَحْمِلُ طَعَامًا، فَالْتَفَتُوا إِلَيْهَا، حَتَّى مَا بَقِيَ مَعَ النَّبِيِّ صلى الله عليه وسلم إِلاَّ اثْنَا عَشَرَ رَجُلاً فَنَزَلَتْ {وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا}

Reference	: Sahih al-Bukhari 2058
In-book reference	: Book 34, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 274

(7) Chapter: One who does not care from where he earns

(7) باب مَنْ لَمْ يُبَالِ مِنْ حَيْثُ كَسَبَ الْمَالَ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "A time will come when one will not care how one gains one's money, legally or illegally."

حَدَّثَنَا آدَمُ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، حَدَّثَنَا سَعِيدٌ الْمَقْبُرِيُّ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يَأْتِي عَلَى النَّاسِ زَمَانٌ، لاَ يُبَالِي الْمَرْءُ مَا أَخَذَ مِنْهُ أَمِنَ الْحَلاَلِ أَمْ مِنَ الْحَرَامِ ".

Reference	: Sahih al-Bukhari 2059
In-book reference	: Book 34, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 275

(8) Chapter: Trade of cloth and other things

(8) باب التِّجَارَةِ فِي الْبَرِّ

وَقَوْلِهِ: {رِجَالٌ لاَ تُلْهِيهِمْ تِجَارَةٌ وَلاَ بَيْعٌ عَنْ ذِكْرِ اللَّهِ}.
وَقَالَ قَتَادَةُ كَانَ الْقَوْمُ يَتَبَايَعُونَ، وَيَتَّجِرُونَ، وَلَكِنَّهُمْ إِذَا نَابَهُمْ حَقٌّ مِنْ حُقُوقِ اللَّهِ لَمْ تُلْهِهِمْ تِجَارَةٌ وَلاَ بَيْعٌ عَنْ ذِكْرِ اللَّهِ، حَتَّى يُؤَدُّوهُ إِلَى اللَّهِ.

Narrated Abu Al-Minhal:

I used to practice money exchange, and I asked Zaid bin 'Arqam about it, and he narrated what the Prophet said in the following: Abu Al-Minhal said, "I asked Al-Bara' bin `Azib and Zaid bin Arqam about practicing money exchange. They replied, 'We were traders in the time of Allah's Messenger (ﷺ) and I asked Allah's Messenger (ﷺ) about money exchange. He replied, 'If it is from hand to hand, there is no harm in it; otherwise it is not permissible."

حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، عَنْ أَبِي الْمِنْهَالِ، قَالَ كُنْتُ أَتَّجِرُ فِي الصَّرْفِ، فَسَأَلْتُ زَيْدَ بْنَ أَرْقَمَ ـ رضى الله عنه ـ فَقَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم. وَحَدَّثَنِي الْفَضْلُ بْنُ يَعْقُوبَ، حَدَّثَنَا الْحَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، وَعَامِرُ بْنُ مُصْعَبٍ، أَنَّهُمَا سَمِعَا أَبَا الْمِنْهَالِ، يَقُولُ سَأَلْتُ الْبَرَاءَ بْنَ عَازِبٍ وَزَيْدَ بْنَ أَرْقَمَ عَنِ الصَّرْفِ، فَقَالاَ كُنَّا تَاجِرَيْنِ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَأَلْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الصَّرْفِ فَقَالَ " إِنْ كَانَ يَدًا بِيَدٍ فَلاَ بَأْسَ، وَإِنْ كَانَ نَسَاءً فَلاَ يَصْلُحُ ".

Reference	: Sahih al-Bukhari 2060, 2061
In-book reference	: Book 34, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 276

(9) Chapter: Going out for Trading

(9) باب الْخُرُوجِ فِي التِّجَارَةِ

وَقَوْلِ اللَّهِ تَعَالَى: {فَانْتَشِرُوا فِي الأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ}.

Narrated 'Ubaid bin `Umair:

Abu Musa asked `Umar to admit him but he was not admitted as `Umar was busy, so Abu Musa went back. When `Umar finished his job he said, "Didn't I hear the voice of `Abdullah bin Qais? Let him come in." `Umar was told that he had left. So, he sent for him and on his arrival, he (Abu Musa) said, "We were ordered to do so (i.e. to leave if not admitted after asking permission thrice). `Umar told him, "Bring witness in proof of your statement." Abu Musa went to the Ansar's meeting places and asked them. They said, "None amongst us will give this witness except the youngest of us, Abu Sa`id Al-Khudri. Abu Musa then took Abu Sa`id Al-Khudri (to `Umar) and `Umar said, surprisingly, "Has this order of Allah's Messenger (ﷺ) been hidden from me?" (Then he added), "I used to be busy trading in markets."

حَدَّثَنَا مُحَمَّدُ بْنُ سَلاَمٍ، أَخْبَرَنَا مَخْلَدُ بْنُ يَزِيدَ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَطَاءٌ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، أَنَّ أَبَا مُوسَى الأَشْعَرِيَّ، اسْتَأْذَنَ عَلَى عُمَرَ بْنِ الْخَطَّابِ ـ رضى الله عنه ـ فَلَمْ يُؤْذَنْ لَهُ، وَكَأَنَّهُ كَانَ مَشْغُولاً فَرَجَعَ أَبُو مُوسَى، فَفَرَغَ عُمَرُ فَقَالَ أَلَمْ أَسْمَعْ صَوْتَ عَبْدِ اللَّهِ بْنِ قَيْسٍ ائْذَنُوا لَهُ قِيلَ قَدْ رَجَعَ. فَدَعَاهُ. فَقَالَ كُنَّا نُؤْمَرُ بِذَلِكَ. فَقَالَ تَأْتِينِي عَلَى ذَلِكَ بِالْبَيِّنَةِ. فَانْطَلَقَ إِلَى مَجْلِسِ الأَنْصَارِ، فَسَأَلَهُمْ. فَقَالُوا لاَ يَشْهَدُ لَكَ عَلَى هَذَا إِلاَّ أَصْغَرُنَا أَبُو سَعِيدٍ الْخُدْرِيُّ. فَذَهَبَ بِأَبِي سَعِيدٍ الْخُدْرِيِّ. فَقَالَ عُمَرُ أَخَفِيَ عَلَىَّ مِنْ أَمْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم أَلْهَانِي الصَّفْقُ بِالأَسْوَاقِ. يَعْنِي الْخُرُوجَ إِلَى تِجَارَةٍ.

Reference	: Sahih al-Bukhari 2062
In-book reference	: Book 34, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 277

(10) Chapter: Trading in sea

(10) باب التِّجَارَةِ فِي الْبَحْرِ

وَقَالَ مَطَرٌ لاَ بَأْسَ بِهِ وَمَا ذَكَرَهُ اللَّهُ فِي الْقُرْآنِ إِلاَّ بِحَقٍّ ثُمَّ تَلاَ: {وَتَرَى الْفُلْكَ مَوَاخِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ} وَالْفُلْكُ السُّفُنُ، الْوَاحِدُ وَالْجَمْعُ سَوَاءٌ.
وَقَالَ مُجَاهِدٌ تَمْخَرُ السُّفُنُ الرِّيحَ وَلاَ تَمْخَرُ الرِّيحَ مِنَ السُّفُنِ إِلاَّ الْفُلْكُ الْعِظَامُ.

Abu Hurairah (ra) said, "Allah's Messenger (ﷺ) mentioned a person from Bani Israel who travelled by sea and carried out his needs." Then he narrated the whole story. (See Hadith no. 2291)

وَقَالَ اللَّيْثُ حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ ذَكَرَ رَجُلاً مِنْ بَنِي إِسْرَائِيلَ، خَرَجَ فِي الْبَحْرِ فَقَضَى حَاجَتَهُ. وَسَاقَ الْحَدِيثَ. حَدَّثَنِي عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ حَدَّثَنِي اللَّيْثُ بِهَذَا.

Reference	: Sahih al-Bukhari 2063
In-book reference	: Book 34, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 277

(11) Chapter:

(11) بَابُ: {وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا}

وَقَوْلُهُ جَلَّ ذِكْرُهُ: {رِجَالٌ لاَ تُلْهِيهِمْ تِجَارَةٌ وَلاَ بَيْعٌ عَنْ ذِكْرِ اللَّهِ} وَقَالَ قَتَادَةُ كَانَ الْقَوْمُ يَتَّجِرُونَ، وَلَكِنَّهُمْ كَانُوا إِذَا نَابَهُمْ حَقٌّ مِنْ حُقُوقِ اللَّهِ لَمْ تُلْهِهِمْ تِجَارَةٌ وَلاَ بَيْعٌ عَنْ ذِكْرِ اللَّهِ، حَتَّى يُؤَدُّوهُ إِلَى اللَّهِ.

Narrated Jabir:

A caravan arrived (at Medina) while we were offering the Jumua prayer with the Prophet. The people left out for the caravan, with the exception of twelve persons. Then this Verse was revealed: 'But when they see some bargain or some amusement, they disperse headlong to it and leave you standing." (62.11)

حَدَّثَنِي مُحَمَّدٌ، قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرٍ ـ رضى الله عنه ـ قَالَ أَقْبَلَتْ عِيرٌ، وَنَحْنُ نُصَلِّي مَعَ النَّبِيِّ صلى الله عليه وسلم الْجُمُعَةَ، فَانْفَضَّ النَّاسُ إِلاَّ اثْنَىْ عَشَرَ رَجُلاً، فَنَزَلَتْ هَذِهِ الآيَةُ {وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا }

Reference	: Sahih al-Bukhari 2064
In-book reference	: Book 34, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 278

(12) Chapter: Allah's Statement: "... Spend of the good things which you have earned ..."

(12) بَابُ قَوْلِ اللَّهِ تَعَالَى: {أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ}

Narrated `Aisha:

The Prophet (ﷺ) said, "If a woman gives in charity from her house meals without wasting (i.e. being extravagant), she will get the reward for her giving, and her husband will also get the reward for his earning and the storekeeper will also get a similar reward. The acquisition of the reward of none of them will reduce the reward of the others."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ طَعَامِ بَيْتِهَا، غَيْرَ مُفْسِدَةٍ، كَانَ لَهَا أَجْرُهَا بِمَا أَنْفَقَتْ، وَلِزَوْجِهَا بِمَا كَسَبَ، وَلِلْخَازِنِ مِثْلُ ذَلِكَ، لاَ يَنْقُصُ بَعْضُهُمْ أَجْرَ بَعْضٍ شَيْئًا ".

Reference	: Sahih al-Bukhari 2065
In-book reference	: Book 34, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 279

Narrated Abu Huraira:

The Prophet (ﷺ) said, "If a woman gives something (i.e. in charity) from her husband's earnings without his permission, she will get half his reward."

حَدَّثَنِي يَحْيَى بْنُ جَعْفَرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ كَسْبِ زَوْجِهَا عَنْ غَيْرِ أَمْرِهِ، فَلَهُ نِصْفُ أَجْرِهِ ".

Reference	: Sahih al-Bukhari 2066
In-book reference	: Book 34, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 280

(13) Chapter: Whoever liked to expand in his sustenance

(13) باب مَنْ أَحَبَّ الْبَسْطَ فِي الرِّزْقِ

Narrated Anas bin Malik:

I heard Allah's Messenger (ﷺ) saying, "whoever desires an expansion in his sustenance and age, should keep good relations with his Kith and kin."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي يَعْقُوبَ الْكِرْمَانِيُّ، حَدَّثَنَا حَسَّانُ، حَدَّثَنَا يُونُسُ، حَدَّثَنَا مُحَمَّدٌ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ رِزْقُهُ أَوْ يُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ ".

Reference	: Sahih al-Bukhari 2067

In-book reference : Book 34, Hadith 20
USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 281
(deprecated numbering scheme)

(14) Chapter: The Prophet saws purchased (foodgrains) on credit

(14) باب شِرَاءِ النَّبِيِّ صلى الله عليه وسلم بِالنَّسِيئَةِ

Narrated `Aisha:

The Prophet (ﷺ) purchased food grains from a Jew on credit and mortgaged his iron armor to him.

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الأَعْمَشُ، قَالَ ذَكَرْنَا عِنْدَ إِبْرَاهِيمَ الرَّهْنَ فِي السَّلَمِ فَقَالَ حَدَّثَنِي الأَسْوَدُ عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم اشْتَرَى طَعَامًا مِنْ يَهُودِيٍّ إِلَى أَجَلٍ، وَرَهَنَهُ دِرْعًا مِنْ حَدِيدٍ.

Reference : Sahih al-Bukhari 2068
In-book reference : Book 34, Hadith 21
USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 282
(deprecated numbering scheme)

Narrated Qatada:

Anas went to the Prophet (ﷺ) with barley bread having some dissolved fat on it. The Prophet (ﷺ) had mortgaged his armor to a Jew in Medina and took from him some barley for his family. Anas heard him saying, "The household of Muhammad did not possess even a single Sa of wheat or food grains for the evening meal, although he has nine wives to look after." (See Hadith No. 685)

حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، ح. حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشَبٍ، حَدَّثَنَا أَسْبَاطٌ أَبُو الْيَسَعِ الْبَصْرِيُّ، حَدَّثَنَا هِشَامٌ الدَّسْتَوَائِيُّ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّهُ مَشَى إِلَى النَّبِيِّ صلى الله عليه وسلم بِخُبْزِ شَعِيرٍ، وَإِهَالَةٍ سَنِخَةٍ، وَلَقَدْ رَهَنَ النَّبِيُّ صلى الله عليه وسلم دِرْعًا لَهُ بِالْمَدِينَةِ عِنْدَ يَهُودِيٍّ، وَأَخَذَ مِنْهُ شَعِيرًا لأَهْلِهِ، وَلَقَدْ سَمِعْتُهُ يَقُولُ " مَا أَمْسَى عِنْدَ آلِ مُحَمَّدٍ صلى الله عليه وسلم صَاعُ بُرٍّ وَلاَ صَاعُ حَبٍّ، وَإِنَّ عِنْدَهُ لَتِسْعَ نِسْوَةٍ ".

Reference : Sahih al-Bukhari 2069
In-book reference : Book 34, Hadith 22
USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 283
(deprecated numbering scheme)

(15) Chapter: The earnings of a person and his manual labour

(15) باب كَسْبِ الرَّجُلِ وَعَمَلِهِ بِيَدِهِ

Narrated `Aisha:

When Abu Bakr As-Siddiq was chosen Caliph, he said, "My people know that my profession was not incapable of providing substance to my family. And as I will be busy serving the Muslim nation, my family will eat from the National Treasury of Muslims, and I will practice the profession of serving the Muslims."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ لَمَّا اسْتُخْلِفَ أَبُو بَكْرٍ الصِّدِّيقُ قَالَ لَقَدْ عَلِمَ قَوْمِي أَنَّ حِرْفَتِي لَمْ تَكُنْ تَعْجِزُ عَنْ مَئُونَةِ أَهْلِي، وَشُغِلْتُ بِأَمْرِ الْمُسْلِمِينَ، فَسَيَأْكُلُ آلُ أَبِي بَكْرٍ مِنْ هَذَا الْمَالِ وَيَحْتَرِفُ لِلْمُسْلِمِينَ فِيهِ.

Reference : Sahih al-Bukhari 2070
In-book reference : Book 34, Hadith 23
USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 284
(deprecated numbering scheme)

Narrated Aisha:

The companions of Allah's Messenger (ﷺ) used to practice manual labor, so their sweat used to smell, and they were advised to take a bath.

حَدَّثَنِي مُحَمَّدٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنَا سَعِيدٌ، قَالَ حَدَّثَنِي أَبُو الأَسْوَدِ، عَنْ عُرْوَةَ، قَالَ قَالَتْ عَائِشَةُ ـ رضى الله عنها ـ كَانَ أَصْحَابُ رَسُولِ اللَّهِ صلى الله عليه وسلم عُمَّالَ أَنْفُسِهِمْ، وَكَانَ يَكُونُ لَهُمْ أَرْوَاحٌ فَقِيلَ لَهُمْ لَوِ اغْتَسَلْتُمْ‏.‏ رَوَاهُ هَمَّامٌ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ‏.‏

Reference	: Sahih al-Bukhari 2071
In-book reference	: Book 34, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 285

Narrated Al-Miqdam:

The Prophet (ﷺ) said, "Nobody has ever eaten a better meal than that which one has earned by working with one's own hands. The Prophet (ﷺ) of Allah, David used to eat from the earnings of his manual labor."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا عِيسَى، عَنْ ثَوْرٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنِ الْمِقْدَامِ ـ رضى الله عنه ـ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ، وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ ـ عَلَيْهِ السَّلاَمُ ـ كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2072
In-book reference	: Book 34, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 286

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Prophet (ﷺ) David used not to eat except from the earnings of his manual labor."

حَدَّثَنَا يَحْيَى بْنُ مُوسَى، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم ‏"‏ أَنَّ دَاوُدَ ـ عَلَيْهِ السَّلاَمُ ـ كَانَ لاَ يَأْكُلُ إِلاَّ مِنْ عَمَلِ يَدِهِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2073
In-book reference	: Book 34, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 287

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "No doubt, it is better for any one of you to cut a bundle of wood and carry it over his back rather than to ask someone who may or may not give him."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ، مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ لأَنْ يَحْتَطِبَ أَحَدُكُمْ حُزْمَةً عَلَى ظَهْرِهِ خَيْرٌ مِنْ أَنْ يَسْأَلَ أَحَدًا، فَيُعْطِيَهُ أَوْ يَمْنَعَهُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2074
In-book reference	: Book 34, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 288

Narrated Az-Zubair bin Al-Awwam:

The Prophet (ﷺ) said, "One would rather take a rope and cut wood and carry it than ask others).

حَدَّثَنَا يَحْيَى بْنُ مُوسَى، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ لأَنْ يَأْخُذَ أَحَدُكُمْ أَحْبُلَهُ خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2075
In-book reference	: Book 34, Hadith 28

USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 289
(deprecated numbering scheme)

(16) Chapter: One should be lenient and generous in bargaining

(16) باب السُّهُولَةِ وَالسَّمَاحَةِ فِي الشِّرَاءِ وَالْبَيْعِ، وَمَنْ طَلَبَ حَقًّا فَلْيَطْلُبْهُ فِي عَفَافٍ

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) said, "May Allah's mercy be on him who is lenient in his buying, selling, and in demanding back his money."

حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ، حَدَّثَنَا أَبُو غَسَّانَ، مُحَمَّدُ بْنُ مُطَرِّفٍ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " رَحِمَ اللَّهُ رَجُلاً سَمْحًا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى ".

Reference : Sahih al-Bukhari 2076
In-book reference : Book 34, Hadith 29
USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 290
(deprecated numbering scheme)

(17) Chapter: Whoever gave time to a rich person to pay at his convenience

(17) باب مَنْ أَنْظَرَ مُوسِرًا

Narrated Hudhaifa:

The Prophet (ﷺ) said, "Before your time the angels received the soul of a man and asked him, 'Did you do any good deeds (in your life)?' He replied, 'I used to order my employees to grant time to the rich person to pay his debts at his convenience.' So Allah said to the angels; "Excuse him." Rabi said that (the dead man said), 'I used to be easy to the rich and grant time to the poor.' Or, in another narration, 'grant time to the well-off and forgive the needy,' or, 'accept from the well-off and forgive the needy.'

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا مَنْصُورٌ، أَنَّ رِبْعِيَّ بْنَ حِرَاشٍ، حَدَّثَهُ أَنَّ حُذَيْفَةَ ـ رضى الله عنه ـ حَدَّثَهُ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " تَلَقَّتِ الْمَلاَئِكَةُ رُوحَ رَجُلٍ مِمَّنْ كَانَ قَبْلَكُمْ قَالُوا أَعَمِلْتَ مِنَ الْخَيْرِ شَيْئًا قَالَ كُنْتُ آمُرُ فِتْيَانِي أَنْ يُنْظِرُوا وَيَتَجَاوَزُوا عَنِ الْمُوسِرِ قَالَ قَالَ فَتَجَاوَزُوا عَنْهُ ". وَقَالَ أَبُو مَالِكٍ عَنْ رِبْعِيٍّ " كُنْتُ أُيَسِّرُ عَلَى الْمُوسِرِ وَأُنْظِرُ الْمُعْسِرَ ". وَتَابَعَهُ شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ عَنْ رِبْعِيٍّ. وَقَالَ أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ عَنْ رِبْعِيٍّ " أُنْظِرُ الْمُوسِرَ، وَأَتَجَاوَزُ عَنِ الْمُعْسِرِ ". وَقَالَ نُعَيْمُ بْنُ أَبِي هِنْدٍ عَنْ رِبْعِيٍّ " فَأَقْبَلُ مِنَ الْمُوسِرِ، وَأَتَجَاوَزُ عَنِ الْمُعْسِرِ ".

Reference : Sahih al-Bukhari 2077
In-book reference : Book 34, Hadith 30
USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 291
(deprecated numbering scheme)

(18) Chapter: A person in hard circumstances to pay debt (when able to repay)

(18) باب مَنْ أَنْظَرَ مُعْسِرًا

Narrated Abu Huraira:

The Prophet (ﷺ) said, "There was a merchant who used to lend the people, and whenever his debtor was in straitened circumstances, he would say to his employees, 'Forgive him so that Allah may forgive us.' So, Allah forgave him."

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ، حَدَّثَنَا الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " كَانَ تَاجِرٌ يُدَايِنُ النَّاسَ، فَإِذَا رَأَى مُعْسِرًا قَالَ لِفِتْيَانِهِ تَجَاوَزُوا عَنْهُ، لَعَلَّ اللَّهَ أَنْ يَتَجَاوَزَ عَنَّا، فَتَجَاوَزَ اللَّهُ عَنْهُ ".

Reference : Sahih al-Bukhari 2078

In-book reference	: Book 34, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 292

(19) Chapter: To explain the good and bad points of the transaction

(19) باب إِذَا بَيَّنَ الْبَيِّعَانِ وَلَمْ يَكْتُمَا وَنَصَحَا

وَيُذْكَرُ عَنِ الْعَدَّاءِ بْنِ خَالِدٍ قَالَ كَتَبَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هَذَا مَا اشْتَرَى مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْعَدَّاءِ بْنِ خَالِدٍ، بَيْعَ الْمُسْلِمِ الْمُسْلِمَ، لاَ دَاءَ، وَلاَ خِبْثَةَ، وَلاَ غَائِلَةَ».

وَقَالَ قَتَادَةُ الْغَائِلَةُ الزِّنَا وَالسَّرِقَةُ وَالإِبَاقُ. وَقِيلَ لإِبْرَاهِيمَ إِنَّ بَعْضَ النَّخَّاسِينَ يُسَمِّي آرِيَّ خُرَاسَانَ وَسِجِسْتَانَ فَيَقُولُ جَاءَ أَمْسِ مِنْ خُرَاسَانَ، جَاءَ الْيَوْمَ مِنْ سِجِسْتَانَ. فَكَرِهَهُ كَرَاهِيَةً شَدِيدَةً.

وَقَالَ عُقْبَةُ بْنُ عَامِرٍ لاَ يَحِلُّ لاِمْرِئٍ يَبِيعُ سِلْعَةً، يَعْلَمُ أَنَّ بِهَا دَاءً، إِلاَّ أَخْبَرَهُ.

Narrated Hakim bin Hizam:

Allah's Messenger (ﷺ) said, "The seller and the buyer have the right to keep or return goods as long as they have not parted or till they part; and if both the parties spoke the truth and described the defects and qualities (of the goods), then they would be blessed in their transaction, and if they told lies or hid something, then the blessings of their transaction would be lost."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ صَالِحٍ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، رَفَعَهُ إِلَى حَكِيمِ بْنِ حِزَامٍ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا ـ أَوْ قَالَ حَتَّى يَتَفَرَّقَا ـ فَإِنْ صَدَقَا وَبَيَّنَا بُورِكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَتَمَا وَكَذَبَا مُحِقَتْ بَرَكَةُ بَيْعِهِمَا ".

Reference	: Sahih al-Bukhari 2079
In-book reference	: Book 34, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 293

(20) Chapter: Selling of mixed dates

(20) باب بَيْعِ الْخِلْطِ مِنَ التَّمْرِ

Narrated Abu Sa`id:

We used to be given mixed dates (from the booty) and used to sell (barter) two Sas of those dates) for one Sa (of good dates). The Prophet (ﷺ) said (to us), "No (bartering of) two Sas for one Sa nor two Dirhams for one Dirham is permissible", (as that is a kind of usury). (See Hadith No. 405).

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ ـ رضى الله عنه ـ قَالَ كُنَّا نُرْزَقُ تَمْرَ الْجَمْعِ، وَهْوَ الْخِلْطُ مِنَ التَّمْرِ، وَكُنَّا نَبِيعُ صَاعَيْنِ بِصَاعٍ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ صَاعَيْنِ بِصَاعٍ، وَلاَ دِرْهَمَيْنِ بِدِرْهَمٍ ".

Reference	: Sahih al-Bukhari 2080
In-book reference	: Book 34, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 294

(21) Chapter: What is said about the meat seller and the butcher

(21) باب مَا قِيلَ فِي اللَّحَّامِ وَالْجَزَّارِ

Narrated Abu Mas`ud:

An Ansari man, called Abu Shu'aib, came and told his butcher slave, "Prepare meals sufficient for five persons, for I want to invite the Prophet (ﷺ) along with four other persons as I saw signs of hunger on his face." Abu Shu'aib

invited them and another person came along with them. The Prophet (ﷺ) said (to Abu Shu'aib), This man followed us, so if you allow him, he will join us, and if you want him to return, he will go back." Abu Shu'aib said, "No, I have allowed him (i.e. he, too, is welcomed to the meal).

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ حَدَّثَنِي شَقِيقٌ، عَنْ أَبِي مَسْعُودٍ، قَالَ جَاءَ رَجُلٌ مِنَ الأَنْصَارِ يُكْنَى أَبَا شُعَيْبٍ فَقَالَ لِغُلاَمٍ لَهُ قَصَّابٍ اجْعَلْ لِي طَعَامًا يَكْفِي خَمْسَةً، فَإِنِّي أُرِيدُ أَنْ أَدْعُوَ النَّبِيَّ صلى الله عليه وسلم خَامِسَ خَمْسَةٍ، فَإِنِّي قَدْ عَرَفْتُ فِي وَجْهِهِ الْجُوعَ. فَدَعَاهُمْ، فَجَاءَ مَعَهُمْ رَجُلٌ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ هَذَا قَدْ تَبِعَنَا، فَإِنْ شِئْتَ أَنْ تَأْذَنَ لَهُ فَأْذَنْ لَهُ، وَإِنْ شِئْتَ أَنْ يَرْجِعَ رَجَعَ ". فَقَالَ لاَ، بَلْ قَدْ أَذِنْتُ لَهُ.

Reference	: Sahih al-Bukhari 2081
In-book reference	: Book 34, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 295

(22) Chapter: The loss (of blessings) if one tells lies or hides the facts in a deal

(22) باب مَا يَمْحَقُ الْكَذِبُ وَالْكِتْمَانُ فِي الْبَيْعِ

Narrated Hakim bin Hizam:

The Prophet (ﷺ) aid, "The buyer and the seller have the option to cancel or to confirm the deal, as long as they have not parted or till they part, and if they spoke the truth and told each other the defects of the things, then blessings would be in their deal, and if they hid something and told lies, the blessing of the deal would be lost."

حَدَّثَنَا بَدَلُ بْنُ الْمُحَبَّرِ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ سَمِعْتُ أَبَا الْخَلِيلِ، يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ حَكِيمِ بْنِ حِزَامٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا ـ أَوْ قَالَ حَتَّى يَتَفَرَّقَا ـ فَإِنْ صَدَقَا وَبَيَّنَا بُورِكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَتَمَا وَكَذَبَا مُحِقَتْ بَرَكَةُ بَيْعِهِمَا ".

Reference	: Sahih al-Bukhari 2082
In-book reference	: Book 34, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 296

(23) Chapter: The Statement of Allah Ta'ala: "... Eat not Riba doubled and multiplied."

(23) بَابُ قَوْلِ اللَّهِ تَعَالَى: {يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ}

Narrated Abu Hurairah (ra):

The Prophet (ﷺ) (ﷺ) said "Certainly a time will come when people will not bother to know from where they earned the money, by lawful means or unlawful means." (See Hadith no. 2050)

حَدَّثَنَا آدَمُ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، حَدَّثَنَا سَعِيدٌ الْمَقْبُرِيُّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لاَ يُبَالِي الْمَرْءُ بِمَا أَخَذَ الْمَالَ، أَمِنْ حَلاَلٍ أَمْ مِنْ حَرَامٍ ".

Reference	: Sahih al-Bukhari 2083
In-book reference	: Book 34, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 296

(24) Chapter: The sin of Riba, its witness and its writer

(24) باب آكِلِ الرِّبَا وَشَاهِدِهِ وَكَاتِبِهِ

وَقَوْلِهِ تَعَالَى: {الَّذِينَ يَأْكُلُونَ الرِّبَا لاَ يَقُومُونَ إِلاَّ كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ}.

Narrated Aisha:

When the last Verses of Surat al- Baqara were revealed, the Prophet (ﷺ) recited them in the mosque and proclaimed the trade of alcohol as illegal.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ لَمَّا نَزَلَتْ آخِرُ الْبَقَرَةِ قَرَأَهُنَّ النَّبِيُّ صلى الله عليه وسلم عَلَيْهِمْ فِي الْمَسْجِدِ، ثُمَّ حَرَّمَ التِّجَارَةَ فِي الْخَمْرِ.

Reference	: Sahih al-Bukhari 2084
In-book reference	: Book 34, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 297

Narrated Samura bin Jundab:

The Prophet (ﷺ) said, "This night I dreamt that two men came and took me to a Holy land whence we proceeded on till we reached a river of blood, where a man was standing, and on its bank was standing another man with stones in his hands. The man in the middle of the river tried to come out, but the other threw a stone in his mouth and forced him to go back to his original place. So, whenever he tried to come out, the other man would throw a stone in his mouth and force him to go back to his former place. I asked, 'Who is this?' I was told, 'The person in the river was a Riba-eater."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتَيَانِي، فَأَخْرَجَانِي إِلَى أَرْضٍ مُقَدَّسَةٍ، فَانْطَلَقْنَا حَتَّى أَتَيْنَا عَلَى نَهَرٍ مِنْ دَمٍ فِيهِ رَجُلٌ قَائِمٌ، وَعَلَى وَسَطِ النَّهْرِ رَجُلٌ بَيْنَ يَدَيْهِ حِجَارَةٌ، فَأَقْبَلَ الرَّجُلُ الَّذِي فِي النَّهَرِ فَإِذَا أَرَادَ الرَّجُلُ أَنْ يَخْرُجَ رَمَى الرَّجُلُ بِحَجَرٍ فِي فِيهِ فَرَدَّهُ حَيْثُ كَانَ، فَجَعَلَ كُلَّمَا جَاءَ لِيَخْرُجَ رَمَى فِي فِيهِ بِحَجَرٍ، فَيَرْجِعُ كَمَا كَانَ، فَقُلْتُ مَا هَذَا فَقَالَ الَّذِي رَأَيْتَهُ فِي النَّهَرِ آكِلُ الرِّبَا ".

Reference	: Sahih al-Bukhari 2085
In-book reference	: Book 34, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 298

(25) Chapter: The Riba-giver

(25) باب مُوكِلِ الرِّبَا

لِقَوْلِهِ تَعَالَى: {يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِنْ كُنْتُمْ مُؤْمِنِينَ فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لاَ تَظْلِمُونَ وَلاَ تُظْلَمُونَ وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَى مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لاَ يُظْلَمُونَ} قَالَ ابْنُ عَبَّاسٍ هَذِهِ آخِرُ آيَةٍ نَزَلَتْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated `Aun bin Abu Juhaifa:

My father bought a slave who practiced the profession of cupping. (My father broke the slave's instruments of cupping). I asked my father why he had done so. He replied, "The Prophet (ﷺ) forbade the acceptance of the price of a dog or blood, and also forbade the profession of tattooing, getting tattooed and receiving or giving Riba, (usury), and cursed the picture-makers."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، قَالَ رَأَيْتُ أَبِي اشْتَرَى عَبْدًا حَجَّامًا، فَسَأَلْتُهُ فَقَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ ثَمَنِ الْكَلْبِ، وَثَمَنِ الدَّمِ، وَنَهَى عَنِ الْوَاشِمَةِ وَالْمَوْشُومَةِ، وَآكِلِ الرِّبَا، وَمُوكِلِهِ، وَلَعَنَ الْمُصَوِّرَ.

Reference : Sahih al-Bukhari 2086
In-book reference : Book 34, Hadith 39
USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 299
(deprecated numbering scheme)

(26) Chapter: "Allah will destroy Riba and will give increase for Sadaqat"

(26) بَابُ: {يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ وَاللَّهُ لاَ يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ}

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "The swearing (by the seller) may persuade the buyer to purchase the goods but that will be deprived of Allah's blessing."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ ابْنُ الْمُسَيَّبِ إِنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " **الْحَلِفُ مُنَفِّقَةٌ لِلسِّلْعَةِ مُمْحِقَةٌ لِلْبَرَكَةِ** ".

Reference : Sahih al-Bukhari 2087
In-book reference : Book 34, Hadith 40
USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 300
(deprecated numbering scheme)

(27) Chapter: Giving oaths (swearing) while selling

(27) باب مَا يُكْرَهُ مِنَ الْحَلِفِ فِي الْبَيْعِ

Narrated `Abdullah bin Abu `Aufa:

A man displayed some goods in the market and swore by Allah that he had been offered so much for that, that which was not offered, and he said so, so as to cheat a Muslim. On that occasion the following Verse was revealed: "Verily! Those who purchase a small gain at the cost of Allah's covenant and their oaths (They shall have no portion in the Hereafter ..etc.)' (3.77)

حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا الْعَوَّامُ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى ـ رضى الله عنه ـ أَنَّ رَجُلاً، أَقَامَ سِلْعَةً، وَهُوَ فِي السُّوقِ، فَحَلَفَ بِاللَّهِ لَقَدْ أَعْطَى بِهَا مَا لَمْ يُعْطَ، لِيُوقِعَ فِيهَا رَجُلاً مِنَ الْمُسْلِمِينَ، فَنَزَلَتْ {إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً }

Reference : Sahih al-Bukhari 2088
In-book reference : Book 34, Hadith 41
USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 301
(deprecated numbering scheme)

(28) Chapter: What is said about the goldsmiths

(28) باب مَا قِيلَ فِي الصَّوَّاغِ

وَقَالَ طَاوُسٌ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لاَ يُخْتَلَى خَلاَهَا».

وَقَالَ الْعَبَّاسُ إِلاَّ الإِذْخِرَ، فَإِنَّهُ لِقَيْنِهِمْ وَبُيُوتِهِمْ.

فَقَالَ: «إِلاَّ الإِذْخِرَ».

Narrated `Ali:

I got an old she-camel as my share from the booty, and the Prophet (ﷺ) had given me another from Al- Khumus. And when I intended to marry Fatima (daughter of the Prophet), I arranged that a goldsmith from the tribe of Bani Qainuqa' would accompany me in order to bring Idhkhir and then sell it to the goldsmiths and use its price for my marriage banquet.

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ، أَنَّ حُسَيْنَ بْنَ عَلِيٍّ ـ رضى الله عنهما ـ أَخْبَرَهُ أَنَّ عَلِيًّا ـ عَلَيْهِ السَّلاَمُ ـ قَالَ كَانَتْ لِي شَارِفٌ مِنْ نَصِيبِي مِنَ الْمَغْنَمِ، وَكَانَ النَّبِيُّ صلى الله عليه وسلم أَعْطَانِي شَارِفًا مِنَ الْخُمْسِ، فَلَمَّا أَرَدْتُ أَنْ أَبْتَنِيَ بِفَاطِمَةَ ـ عَلَيْهَا السَّلاَمُ ـ بِنْتِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَاعَدْتُ رَجُلاً صَوَّاغًا مِنْ بَنِي قَيْنُقَاعَ أَنْ يَرْتَحِلَ مَعِي فَنَأْتِيَ بِإِذْخِرٍ أَرَدْتُ أَنْ أَبِيعَهُ مِنَ الصَّوَّاغِينَ، وَأَسْتَعِينَ بِهِ فِي وَلِيمَةِ عُرُسِي.

Reference	: Sahih al-Bukhari 2089
In-book reference	: Book 34, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 302

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) said, "Allah made Mecca a sanctuary and it was neither permitted for anyone before, nor will it be permitted for anyone after me (to fight in it). And fighting in it was made legal for me for a few hours of a day only. None is allowed to uproot its thorny shrubs or to cut down its trees or to chase its game or to pick up its Luqata (fallen things) except by a person who would announce it publicly." `Abbas bin `Abdul-Muttalib requested the Prophet, "Except Al-Idhkhir, for our goldsmiths and for the roofs of our houses." The Prophet (ﷺ) said, "Except Al-Idhkhir." `Ikrima said, "Do you know what is meant by chasing its game? It is to drive it out of the shade and sit in its place." Khalid said, "(`Abbas said: Al-Idhkhir) for our goldsmiths and our graves."

حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ اللَّهَ حَرَّمَ مَكَّةَ، وَلَمْ تَحِلَّ لأَحَدٍ قَبْلِي، وَلاَ لأَحَدٍ بَعْدِي، وَإِنَّمَا حَلَّتْ لِي سَاعَةً مِنْ نَهَارٍ، وَلاَ يُخْتَلَى خَلاَهَا، وَلاَ يُعْضَدُ شَجَرُهَا، وَلاَ يُنَفَّرُ صَيْدُهَا وَلاَ يُلْتَقَطُ لُقَطَتُهَا إِلاَّ لِمُعَرِّفٍ ". وَقَالَ عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ إِلاَّ الإِذْخِرَ لِصَاغَتِنَا وَلِسُقُفِ بُيُوتِنَا. فَقَالَ " إِلاَّ الإِذْخِرَ ". فَقَالَ عِكْرِمَةُ هَلْ تَدْرِي مَا يُنَفَّرُ صَيْدُهَا هُوَ أَنْ تُنَحِّيَهُ مِنَ الظِّلِّ، وَتَنْزِلَ مَكَانَهُ. قَالَ عَبْدُ الْوَهَّابِ عَنْ خَالِدٍ لِصَاغَتِنَا وَقُبُورِنَا.

Reference	: Sahih al-Bukhari 2090
In-book reference	: Book 34, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 303

(29) Chapter: The mentioning of blacksmiths (29) باب ذِكْرِ الْقَيْنِ وَالْحَدَّادِ

Narrated Khabbab:

I was a blacksmith in the Pre-Islamic period, and 'Asi bin Wail owed me some money, so I went to him to demand it. He said (to me), "I will not pay you unless you disbelieve Muhammad." I said, "I will not disbelieve till Allah kills you and then you get resurrected." He said, "Leave me till I die and get resurrected, then I will be given wealth and children and I will pay you your debt." On that occasion it was revealed to the Prophet: 'Have you seen him who disbelieved in Our signs and says: Surely I will be given wealth and children? Has he known the unseen, or has he taken a covenant from the Beneficent (Allah)? (19.77- 78)

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ خَبَّابٍ، قَالَ كُنْتُ قَيْنًا فِي الْجَاهِلِيَّةِ، وَكَانَ لِي عَلَى الْعَاصِ بْنِ وَائِلٍ دَيْنٌ، فَأَتَيْتُهُ أَتَقَاضَاهُ قَالَ لاَ أُعْطِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ صلى الله عليه وسلم. فَقُلْتُ لاَ أَكْفُرُ حَتَّى يُمِيتَكَ اللَّهُ، ثُمَّ تُبْعَثَ. قَالَ دَعْنِي حَتَّى أَمُوتَ وَأُبْعَثَ، فَسَأُوتَى مَالاً وَوَلَدًا فَأَقْضِيَكَ فَنَزَلَتْ {أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لأُوتَيَنَّ مَالاً وَوَلَدًا * أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا }

Reference	: Sahih al-Bukhari 2091
In-book reference	: Book 34, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 304

(30) Chapter: The mentioning of the tailor   (30) باب ذِكْرِ الْخَيَّاطِ

Narrated 'Is-haq bin `Abdullah bin Abu Talha:

I heard Anas bin Malik saying, "A tailor invited Allah's Messenger (ﷺ) to a meal which he had prepared. " Anas bin Malik said, "I accompanied Allah's Messenger (ﷺ) to that meal. He served the Prophet (ﷺ) with bread and soup made with gourd and dried meat. I saw the Prophet (ﷺ) taking the pieces of gourd from the dish." Anas added, "Since that day I have continued to like gourd."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ يَقُولُ إِنَّ خَيَّاطًا دَعَا رَسُولَ اللَّهِ صلى الله عليه وسلم لِطَعَامٍ صَنَعَهُ، قَالَ أَنَسُ بْنُ مَالِكٍ فَذَهَبْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى ذَلِكَ الطَّعَامِ، فَقَرَّبَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم خُبْزًا وَمَرَقًا فِيهِ دُبَّاءٌ وَقَدِيدٌ، فَرَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَتَتَبَّعُ الدُّبَّاءَ مِنْ حَوَالَىِ الْقَصْعَةِ ـ قَالَ ـ فَلَمْ أَزَلْ أُحِبُّ الدُّبَّاءَ مِنْ يَوْمِئِذٍ.

Reference	: Sahih al-Bukhari 2092
In-book reference	: Book 34, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 305

(31) Chapter: The weaver   (31) باب ذِكْرِ النَّسَّاجِ

Narrated Abu Hazim:

I heard Sahl bin Sa`d saying, "A woman brought a Burda (i.e. a square piece of cloth having edging). I asked, 'Do you know what a Burda is?' They replied in the affirmative and said, "It is a cloth sheet with woven margins." Sahl went on, "She addressed the Prophet (ﷺ) and said, 'I have woven it with my hands for you to wear.' The Prophet (ﷺ) took it as he was in need of it, and came to us wearing it as a waist sheet. One of us said, 'O Allah's Messenger (ﷺ)! Give it to me to wear.' The Prophet (ﷺ) agreed to give it to him. The Prophet (ﷺ) sat with the people for a while and then returned (home), wrapped that waist sheet and sent it to him. The people said to that man, 'You haven't done well by asking him for it when you know that he never turns down anybody's request.' The man replied, 'By Allah, I have not asked him for it except to use it as my shroud when I die." Sahl added; "Later it (i.e. that sheet) was his shroud."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ، قَالَ سَمِعْتُ سَهْلَ بْنَ سَعْدٍ ـ رضى الله عنه ـ قَالَ جَاءَتِ امْرَأَةٌ بِبُرْدَةٍ ـ قَالَ أَتَدْرُونَ مَا الْبُرْدَةُ فَقِيلَ لَهُ نَعَمْ، هِيَ الشَّمْلَةُ، مَنْسُوجٌ فِي حَاشِيَتِهَا ـ قَالَتْ يَا رَسُولَ اللَّهِ، إِنِّي نَسَجْتُ هَذِهِ بِيَدِي أَكْسُوكَهَا. فَأَخَذَهَا النَّبِيُّ صلى الله عليه وسلم مُحْتَاجًا إِلَيْهَا. فَخَرَجَ إِلَيْنَا وَإِنَّهَا إِزَارُهُ. فَقَالَ رَجُلٌ مِنَ الْقَوْمِ يَا رَسُولَ اللَّهِ، اكْسُنِيهَا، فَقَالَ " نَعَمْ ". فَجَلَسَ النَّبِيُّ صلى الله عليه وسلم فِي الْمَجْلِسِ، ثُمَّ رَجَعَ فَطَوَاهَا، ثُمَّ أَرْسَلَ بِهَا إِلَيْهِ. فَقَالَ لَهُ الْقَوْمُ مَا أَحْسَنْتَ، سَأَلْتَهَا إِيَّاهُ، لَقَدْ عَلِمْتَ أَنَّهُ لاَ يَرُدُّ سَائِلاً. فَقَالَ الرَّجُلُ وَاللَّهِ مَا سَأَلْتُهُ إِلاَّ لِتَكُونَ كَفَنِي يَوْمَ أَمُوتُ. قَالَ سَهْلٌ فَكَانَتْ كَفَنَهُ.

Reference	: Sahih al-Bukhari 2093
In-book reference	: Book 34, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 306

(32) Chapter: The carpenter   (32) باب النَّجَّارِ

Narrated Abu Hazim:

Some men came to Sahl bin Sa`d to ask him about the pulpit. He replied, "Allah's Messenger (ﷺ) sent for a woman (Sahl named her) (this message): 'Order your slave carpenter to make pieces of wood (i.e. a pulpit) for me so that I may sit on it while addressing the people.' So, she ordered him to make it from the tamarisk of the forest. He

brought it to her and she sent it to Allah's Messenger (ﷺ) . Allah's Messenger (ﷺ) ordered it to be placed in the mosque: so, it was put and he sat on it.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَبِي حَازِمٍ، قَالَ أَتَى رِجَالٌ إِلَى سَهْلِ بْنِ سَعْدٍ يَسْأَلُونَهُ عَنِ الْمِنْبَرِ، فَقَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى فُلاَنَةَ ـ امْرَأَةٍ قَدْ سَمَّاهَا سَهْلٌ ـ " أَنْ مُرِي غُلاَمَكِ النَّجَّارَ، يَعْمَلُ لِي أَعْوَادًا أَجْلِسُ عَلَيْهِنَّ إِذَا كَلَّمْتُ النَّاسَ ". فَأَمَرَتْهُ يَعْمَلُهَا مِنْ طَرْفَاءِ الْغَابَةِ ثُمَّ جَاءَ بِهَا، فَأَرْسَلَتْ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم بِهَا، فَأَمَرَ بِهَا فَوُضِعَتْ، فَجَلَسَ عَلَيْهِ.

Reference	: Sahih al-Bukhari 2094
In-book reference	: Book 34, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 307

Narrated Jabir bin `Abdullah:

An Ansari woman said to Allah's Messenger (ﷺ), "O Allah's Messenger (ﷺ)! Shall I make something for you to sit on, as I have a slave who is a carpenter?" He replied, "If you wish." So, she got a pulpit made for him. When it was Friday the Prophet (ﷺ) sat on that pulpit. The date-palm stem near which the Prophet (ﷺ) used to deliver his sermons cried so much so that it was about to burst. The Prophet (ﷺ) came down from the pulpit to the stem and embraced it and it started groaning like a child being persuaded to stop crying and then it stopped crying. The Prophet (ﷺ) said,"It has cried because of (missing) what it use to hear of the religions knowledge."

حَدَّثَنَا خَلاَّدُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ أَنَّ امْرَأَةً مِنَ الأَنْصَارِ قَالَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم يَا رَسُولَ اللَّهِ، أَلاَ أَجْعَلُ لَكَ شَيْئًا تَقْعُدُ عَلَيْهِ فَإِنَّ لِي غُلاَمًا نَجَّارًا. قَالَ " إِنْ شِئْتِ ". قَالَ فَعَمِلَتْ لَهُ الْمِنْبَرَ، فَلَمَّا كَانَ يَوْمُ الْجُمُعَةِ قَعَدَ النَّبِيُّ صلى الله عليه وسلم عَلَى الْمِنْبَرِ الَّذِي صُنِعَ، فَصَاحَتِ النَّخْلَةُ الَّتِي كَانَ يَخْطُبُ عِنْدَهَا حَتَّى كَادَتْ أَنْ تَنْشَقَّ، فَنَزَلَ النَّبِيُّ صلى الله عليه وسلم حَتَّى أَخَذَهَا فَضَمَّهَا إِلَيْهِ، فَجَعَلَتْ تَئِنُّ أَنِينَ الصَّبِيِّ الَّذِي يُسَكَّتُ حَتَّى اسْتَقَرَّتْ. قَالَ " بَكَتْ عَلَى مَا كَانَتْ تَسْمَعُ مِنَ الذِّكْرِ ".

Reference	: Sahih al-Bukhari 2095
In-book reference	: Book 34, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 308

(33) Chapter: The purchase by the ruler himself (33) باب شِرَاءِ الْحَوَائِجِ بِنَفْسِهِ

وَقَالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا اشْتَرَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَمَلاً مِنْ عُمَرَ.

وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا جَاءَ مُشْرِكٌ بِغَنَمٍ، فَاشْتَرَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُ شَاةً. وَاشْتَرَى مِنْ جَابِرٍ بَعِيرًا.

Narrated `Aisha:

Allah's Messenger (ﷺ) bought food grains from a Jew on credit and mortgaged his armor to him.

حَدَّثَنَا يُوسُفُ بْنُ عِيسَى، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتِ اشْتَرَى رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ يَهُودِيٍّ طَعَامًا بِنَسِيئَةٍ، وَرَهَنَهُ دِرْعَهُ.

Reference	: Sahih al-Bukhari 2096
In-book reference	: Book 34, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 309

(34) Chapter: The purchase of animals and donkeys

(34) باب شِرَاءِ الدَّوَابِّ وَالْحَمِيرِ

وَإِذَا اشْتَرَى دَابَّةً أَوْ جَمَلاً وَهُوَ عَلَيْهِ، هَلْ يَكُونُ ذَلِكَ قَبْضًا قَبْلَ أَنْ يَنْزِلَ وَقَالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعُمَرَ: «بِعْنِيهِ». يَعْنِي جَمَلاً صَعْبًا.

Narrated Jabir bin `Abdullah:

I was with the Prophet (ﷺ) in a Ghazwa (Military Expedition) and my camel was slow and exhausted. The Prophet came up to me and said, "O Jabir." I replied, "Yes?" He said, "What is the matter with you?" I replied, "My camel is slow and tired, so I am left behind." So, he got down and poked the camel with his stick and then ordered me to ride. I rode the camel and it became so fast that I had to hold it from going ahead of Allah's Messenger (ﷺ) . He then asked me, have you got married?" I replied in the affirmative. He asked, "A virgin or a matron?" I replied, "I married a matron." The Prophet (ﷺ) said, "Why have you not married a virgin, so that you may play with her and she may play with you?" Jabir replied, "I have sisters (young in age) so I liked to marry a matron who could collect them all and comb their hair and look after them." The Prophet (ﷺ) said, "You will reach, so when you have arrived (at home), I advise you to associate with your wife (that you may have an intelligent son)." Then he asked me, "Would you like to sell your camel?" I replied in the affirmative and the Prophet (ﷺ) purchased it for one Uqiya of gold. Allah's Messenger (ﷺ) reached before me and I reached in the morning, and when I went to the mosque, I found him at the door of the mosque. He asked me, "Have you arrived just now?" I replied in the affirmative. He said, "Leave your camel and come into (the mosque) and pray two rak`at." I entered and offered the prayer. He told Bilal to weigh and give me one Uqiya of gold. So Bilal weighed for me fairly and I went away. The Prophet (ﷺ) sent for me and I thought that he would return to me my camel which I hated more than anything else. But the Prophet (ﷺ) said to me, "Take your camel as well as its price."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ كُنْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم فِي غَزَاةٍ، فَأَبْطَأَ بِي جَمَلِي وَأَعْيَا، فَأَتَى عَلَىَّ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " جَابِرٌ ". فَقُلْتُ نَعَمْ. قَالَ " مَا شَأْنُكَ ". قُلْتُ أَبْطَأَ عَلَىَّ جَمَلِي وَأَعْيَا، فَتَخَلَّفْتُ. فَنَزَلَ يَحْجُنُهُ بِمِحْجَنِهِ، ثُمَّ قَالَ " ارْكَبْ ". فَرَكِبْتُ، فَلَقَدْ رَأَيْتُهُ أَكُفُّهُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " تَزَوَّجْتَ ". قُلْتُ نَعَمْ. قَالَ " بِكْرًا أَمْ ثَيِّبًا ". قُلْتُ بَلْ ثَيِّبًا. قَالَ " أَفَلاَ جَارِيَةً تُلاَعِبُهَا وَتُلاَعِبُكَ ". قُلْتُ إِنَّ لِي أَخَوَاتٍ، فَأَحْبَبْتُ أَنْ أَتَزَوَّجَ امْرَأَةً تَجْمَعُهُنَّ، وَتَمْشُطُهُنَّ، وَتَقُومُ عَلَيْهِنَّ. قَالَ " أَمَّا إِنَّكَ قَادِمٌ، فَإِذَا قَدِمْتَ فَالْكَيْسَ الْكَيْسَ ". ثُمَّ قَالَ " أَتَبِيعُ جَمَلَكَ ". قُلْتُ نَعَمْ. فَاشْتَرَاهُ مِنِّي بِأُوقِيَّةٍ، ثُمَّ قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَبْلِي، وَقَدِمْتُ بِالْغَدَاةِ، فَجِئْنَا إِلَى الْمَسْجِدِ، فَوَجَدْتُهُ عَلَى بَابِ الْمَسْجِدِ، قَالَ " الآنَ قَدِمْتَ ". قُلْتُ نَعَمْ. قَالَ " فَدَعْ جَمَلَكَ، فَادْخُلْ فَصَلِّ رَكْعَتَيْنِ ". فَدَخَلْتُ فَصَلَّيْتُ، فَأَمَرَ بِلاَلاً أَنْ يَزِنَ لَهُ أُوقِيَّةً. فَوَزَنَ لِي بِلاَلٌ، فَأَرْجَحَ فِي الْمِيزَانِ، فَانْطَلَقْتُ حَتَّى وَلَّيْتُ فَقَالَ " ادْعُ لِي جَابِرًا ". قُلْتُ الآنَ يَرُدُّ عَلَىَّ الْجَمَلَ، وَلَمْ يَكُنْ شَىْءٌ أَبْغَضَ إِلَىَّ مِنْهُ. قَالَ " خُذْ جَمَلَكَ وَلَكَ ثَمَنُهُ ".

Reference	: Sahih al-Bukhari 2097
In-book reference	: Book 34, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 310

(35) Chapter: The markets of the Pre-Islamic Period of Ignorance

(35) باب الأَسْوَاقِ الَّتِي كَانَتْ فِي الْجَاهِلِيَّةِ فَتَبَايَعَ بِهَا النَّاسُ فِي الإِسْلاَمِ

Narrated Ibn `Abbas:

`Ukaz, Majanna and Dhul-Majaz were markets in the Pre-Islamic period. When the people embraced Islam they considered it a sin to trade there. So, the following Holy Verse came:-- 'There is no harm for you if you seek of the bounty of your Lord (Allah) in the Hajj season." (2.198) Ibn `Abbas recited it like this.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَانَتْ عُكَاظٌ وَمَجَنَّةُ وَذُو الْمَجَازِ أَسْوَاقًا فِي الْجَاهِلِيَّةِ، فَلَمَّا كَانَ الإِسْلاَمُ تَأَثَّمُوا مِنَ التِّجَارَةِ فِيهَا، فَأَنْزَلَ اللَّهُ {لَيْسَ عَلَيْكُمْ جُنَاحٌ} فِي مَوَاسِمِ الْحَجِّ، قَرَأَ ابْنُ عَبَّاسٍ كَذَا.

Reference	: Sahih al-Bukhari 2098
In-book reference	: Book 34, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 311

(36) Chapter: Purchasing of camel suffering from disease

(36) باب شِرَاءِ الإِبِلِ الْهِيمِ أَوِ الأَجْرَبِ

الْهَائِمُ الْمُخَالِفُ لِلْقَصْدِ فِي كُلِّ شَيْءٍ.

Narrated `Amr:

Here (i.e. in Mecca) there was a man called Nawwas and he had camels suffering from the disease of excessive and unquenchable thirst. Ibn `Umar went to the partner of Nawwas and bought those camels. The man returned to Nawwas and told him that he had sold those camels. Nawwas asked him, "To whom have you sold them?" He replied, "To such and such Sheikh." Nawwas said, "Woe to you; By Allah, that Sheikh was Ibn `Umar." Nawwas then went to Ibn `Umar and said to him, "My partner sold you camels suffering from the disease of excessive thirst and he had not known you." Ibn `Umar told him to take them back. When Nawwas went to take them, Ibn `Umar said to him, "Leave them there as I am happy with the decision of Allah's Messenger (ﷺ) that there is no oppression . "

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا سُفْيَانُ، قَالَ قَالَ عَمْرٌو كَانَ هَا هُنَا رَجُلٌ اسْمُهُ نَوَّاسٌ، وَكَانَتْ عِنْدَهُ إِبِلٌ هِيمٌ، فَذَهَبَ ابْنُ عُمَرَ ـ رضى الله عنهما ـ فَاشْتَرَى تِلْكَ الإِبِلَ مِنْ شَرِيكٍ لَهُ، فَجَاءَ إِلَيْهِ شَرِيكُهُ فَقَالَ بِعْنَا تِلْكَ الإِبِلَ. فَقَالَ مِمَّنْ بِعْتَهَا قَالَ مِنْ شَيْخٍ، كَذَا وَكَذَا. فَقَالَ وَيْحَكَ ذَاكَ ـ وَاللَّهِ ـ ابْنُ عُمَرَ. فَجَاءَهُ فَقَالَ إِنَّ شَرِيكِي بَاعَكَ إِبِلاً هِيمًا، وَلَمْ يَعْرِفْكَ. قَالَ فَاسْتَقْهَا. قَالَ فَلَمَّا ذَهَبَ يَسْتَاقُهَا فَقَالَ دَعْهَا، رَضِينَا بِقَضَاءِ رَسُولِ اللَّهِ صلى الله عليه وسلم لاَ عَدْوَى. سَمِعَ سُفْيَانُ عَمْرًا.

Reference	: Sahih al-Bukhari 2099
In-book reference	: Book 34, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 312

(37) Chapter: Selling of arms during the period of Al-Fitnah

(37) باب بَيْعِ السِّلاَحِ فِي الْفِتْنَةِ وَغَيْرِهَا

وَكَرِهَ عِمْرَانُ بْنُ حُصَيْنٍ بَيْعَهُ فِي الْفِتْنَةِ.

Narrated Abu Qatada:

We set out with Allah's Messenger (ﷺ) in the year of Hunain, (the Prophet (ﷺ) gave me an armor). I sold that armor and bought a garden in the region of the tribe of Bani Salama and that was the first property I got after embracing Islam.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ ابْنِ أَفْلَحَ، عَنْ أَبِي مُحَمَّدٍ، مَوْلَى أَبِي قَتَادَةَ عَنْ أَبِي قَتَادَةَ ـ رضى الله عنه ـ قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَامَ حُنَيْنٍ، فَأَعْطَاهُ ـ يَعْنِي دِرْعًا ـ فَبِعْتُ الدِّرْعَ، فَابْتَعْتُ بِهِ مَخْرَفًا فِي بَنِي سَلِمَةَ، فَإِنَّهُ لأَوَّلُ مَالٍ تَأَثَّلْتُهُ فِي الإِسْلاَمِ.

Reference	: Sahih al-Bukhari 2100
In-book reference	: Book 34, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 313

(38) Chapter: The perfume seller and the seller of musk

(38) باب فِي الْعَطَّارِ وَبَيْعِ الْمِسْكِ

Narrated Abu Musa:

Allah's Messenger (ﷺ) said, "The example of a good companion (who sits with you) in comparison with a bad one, is I like that of the musk seller and the blacksmith's bellows (or furnace); from the first you would either buy musk or enjoy its good smell while the bellows would either burn your clothes or your house, or you get a bad nasty smell thereof."

حَدَّثَنِي مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا أَبُو بُرْدَةَ بْنُ عَبْدِ اللَّهِ، قَالَ سَمِعْتُ أَبَا بُرْدَةَ بْنَ أَبِي مُوسَى، عَنْ أَبِيهِ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوْءِ كَمَثَلِ صَاحِبِ الْمِسْكِ، وَكِيرِ الْحَدَّادِ، لاَ يَعْدَمُكَ مِنْ صَاحِبِ الْمِسْكِ إِمَّا تَشْتَرِيهِ، أَوْ تَجِدُ رِيحَهُ، وَكِيرُ الْحَدَّادِ يُحْرِقُ بَدَنَكَ أَوْ ثَوْبَكَ أَوْ تَجِدُ مِنْهُ رِيحًا خَبِيثَةً ".

Reference	: Sahih al-Bukhari 2101
In-book reference	: Book 34, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 314

(39) Chapter: Al-Hajjam (i.e. the one who practises cupping)

(39) باب ذِكْرِ الْحَجَّامِ

Narrated Anas bin Malik:

Abu Taiba cupped Allah's Messenger (ﷺ) so he ordered that he be paid one Sa of dates and ordered his masters to reduce his tax (as he was a slave and had to pay a tax to them).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ حَجَمَ أَبُو طَيْبَةَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَمَرَ لَهُ بِصَاعٍ مِنْ تَمْرٍ، وَأَمَرَ أَهْلَهُ أَنْ يُخَفِّفُوا مِنْ خَرَاجِهِ.

Reference	: Sahih al-Bukhari 2102
In-book reference	: Book 34, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 315

Narrated Ibn `Abbas:

Once the Prophet (ﷺ) got his blood out (medically) and paid that person who had done it. If it had been illegal, the Prophet (ﷺ) would not have paid him.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا خَالِدٌ ـ هُوَ ابْنُ عَبْدِ اللَّهِ ـ حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ احْتَجَمَ النَّبِيُّ صلى الله عليه وسلم وَأَعْطَى الَّذِي حَجَمَهُ، وَلَوْ كَانَ حَرَامًا لَمْ يُعْطِهِ.

Reference	: Sahih al-Bukhari 2103
In-book reference	: Book 34, Hadith 56
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 316

(40) Chapter: The trade of cloth, wearing of which is undesirable

(40) باب التِّجَارَةِ فِيمَا يُكْرَهُ لُبْسُهُ لِلرِّجَالِ وَالنِّسَاءِ

Narrated `Abdullah bin `Umar:

Once the Prophet (ﷺ) sent to `Umar a silken two-piece garment, and when he saw `Umar wearing it, he said to him, "I have not sent it to you to wear. It is worn by him who has no share in the Hereafter, and I have sent it to you so that you could benefit by it (i.e. sell it).

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا أَبُو بَكْرِ بْنُ حَفْصٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، قَالَ أَرْسَلَ النَّبِيُّ صلى الله عليه وسلم إِلَى عُمَرَ ـ رضى الله عنه ـ بِحُلَّةِ حَرِيرٍ ـ أَوْ سِيرَاءَ ـ فَرَآهَا عَلَيْهِ، فَقَالَ " إِنِّي لَمْ أُرْسِلْ بِهَا إِلَيْكَ لِتَلْبَسَهَا، إِنَّمَا يَلْبَسُهَا مَنْ لاَ خَلاَقَ لَهُ، إِنَّمَا بَعَثْتُ إِلَيْكَ لِتَسْتَمْتِعَ بِهَا ". يَعْنِي تَبِيعُهَا.

Reference	: Sahih al-Bukhari 2104
In-book reference	: Book 34, Hadith 57
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 317

Narrated Aisha:

(mother of the faithful believers) I bought a cushion with pictures on it. When Allah's Messenger (ﷺ) saw it, he kept standing at the door and did not enter the house. I noticed the sign of disgust on his face, so I said, "O Allah's Messenger (ﷺ)! I repent to Allah and H is Apostle . (Please let me know) what sin I have done." Allah's Messenger (ﷺ) said, "What about this cushion?" I replied, "I bought it for you to sit and recline on." Allah's Messenger (ﷺ) said, "The painters (i.e. owners) of these pictures will be punished on the Day of Resurrection. It will be said to them, 'Put life in what you have created (i.e. painted).' " The Prophet (ﷺ) added, "The angels do not enter a house where there are pictures."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ ـ رضى الله عنها ـ أَنَّهَا أَخْبَرَتْهُ أَنَّهَا اشْتَرَتْ نُمْرُقَةً فِيهَا تَصَاوِيرُ، فَلَمَّا رَآهَا رَسُولُ اللَّهِ صلى الله عليه وسلم قَامَ عَلَى الْبَابِ، فَلَمْ يَدْخُلْهُ، فَعَرَفْتُ فِي وَجْهِهِ الْكَرَاهِيَةَ، فَقُلْتُ يَا رَسُولَ اللَّهِ، أَتُوبُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ صلى الله عليه وسلم مَاذَا أَذْنَبْتُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا بَالُ هَذِهِ النُّمْرُقَةِ ". قُلْتُ اشْتَرَيْتُهَا لَكَ لِتَقْعُدَ عَلَيْهَا وَتَوَسَّدَهَا. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ أَصْحَابَ هَذِهِ الصُّوَرِ يَوْمَ الْقِيَامَةِ يُعَذَّبُونَ، فَيُقَالُ لَهُمْ أَحْيُوا مَا خَلَقْتُمْ ". وَقَالَ " إِنَّ الْبَيْتَ الَّذِي فِيهِ الصُّوَرُ لاَ تَدْخُلُهُ الْمَلاَئِكَةُ ".

Reference	: Sahih al-Bukhari 2105
In-book reference	: Book 34, Hadith 58
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 318

(41) Chapter: The owner of a thing has to suggest a price

(41) باب صَاحِبُ السِّلْعَةِ أَحَقُّ بِالسَّوْمِ

Narrated Anas:

The Prophet (ﷺ) said, "O Bani Najjar! Suggest a price for your garden." Part of it was a ruin and it contained some date palms.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " يَا بَنِي النَّجَّارِ ثَامِنُونِي بِحَائِطِكُمْ ". وَفِيهِ خِرَبٌ وَنَخْلٌ.

Reference	: Sahih al-Bukhari 2106
In-book reference	: Book 34, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 319

(42) Chapter: For what perios to confirm or cancel the bargain?

(42) باب كَمْ يَجُوزُ الْخِيَارُ

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "The buyer and the seller have the option to cancel or confirm the bargain before they separate from each other or if the sale is optional." Nafi` said, "Ibn `Umar used to separate quickly from the seller if he had bought a thing which he liked."

حَدَّثَنَا صَدَقَةُ، أَخْبَرَنَا عَبْدُ الْوَهَّابِ، قَالَ سَمِعْتُ يَحْيَى، قَالَ سَمِعْتُ نَافِعًا، عَنِ ابْنِ عُمَرَ، رضى الله عنهما عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ الْمُتَبَايِعَيْنِ بِالْخِيَارِ فِي بَيْعِهِمَا، مَا لَمْ يَتَفَرَّقَا، أَوْ يَكُونُ الْبَيْعُ خِيَارًا ". قَالَ نَافِعٌ وَكَانَ ابْنُ عُمَرَ إِذَا اشْتَرَى شَيْئًا يُعْجِبُهُ فَارَقَ صَاحِبَهُ.

Reference	: Sahih al-Bukhari 2107
In-book reference	: Book 34, Hadith 60
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 320

Narrated Hakim bin Hizam":

The Prophet (ﷺ) said, "The buyer and the seller have the option of canceling or confirming the deal unless they separate."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ حَكِيمِ بْنِ حِزَامٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَفْتَرِقَا ". وَزَادَ أَحْمَدُ حَدَّثَنَا بَهْزٌ، قَالَ قَالَ هَمَّامٌ فَذَكَرْتُ ذَلِكَ لأَبِي التَّيَّاحِ فَقَالَ كُنْتُ مَعَ أَبِي الْخَلِيلِ لَمَّا حَدَّثَهُ عَبْدُ اللَّهِ بْنُ الْحَارِثِ بِهَذَا الْحَدِيثِ.

Reference	: Sahih al-Bukhari 2108
In-book reference	: Book 34, Hadith 61
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 321

(43) Chapter: If the time for the option is not fixed, will the deal be considered as legal?

(43) باب إِذَا لَمْ يُوَقِّتْ فِي الْخِيَارِ، هَلْ يَجُوزُ الْبَيْعُ

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "The seller and the buyer have the option of canceling or confirming the deal unless they separate, or one of them says to the other, 'Choose (i.e. decide to cancel or confirm the bargain now)." Perhaps he said, 'Or if it is an optional sale.' " Ibn `Umar, Shuraih, Ash-Shu`bi, Tawus, Ata, and Ibn Abu Mulaika agree upon this judgment.

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا، أَوْ يَقُولُ أَحَدُهُمَا لِصَاحِبِهِ اخْتَرْ ". وَرُبَّمَا قَالَ أَوْ يَكُونُ بَيْعَ خِيَارٍ.

Reference	: Sahih al-Bukhari 2109
In-book reference	: Book 34, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 322

(44) Chapter: To cancel or confirm the bargain

(44) باب الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا

وَبِهِ قَالَ ابْنُ عُمَرَ وَشُرَيْحٌ وَالشَّعْبِيُّ وَطَاوُسٌ وَعَطَاءٌ وَابْنُ أَبِي مُلَيْكَةَ.

Narrated Hakim bin Hizam:

The Prophet (ﷺ) said, "The buyer and the seller have the option of canceling or confirming the bargain unless they separate, and if they spoke the truth and made clear the defects of the goods, them they would be blessed in their bargain, and if they told lies and hid some facts, their bargain would be deprived of Allah's blessings."

حَدَّثَنِي إِسْحَاقُ، أَخْبَرَنَا حَبَّانُ، حَدَّثَنَا شُعْبَةُ، قَالَ قَتَادَةُ أَخْبَرَنِي عَنْ صَالِحٍ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، قَالَ سَمِعْتُ حَكِيمَ بْنَ حِزَامٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا، فَإِنْ صَدَقَا وَبَيَّنَا بُورِكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَذَبَا وَكَتَمَا مُحِقَتْ بَرَكَةُ بَيْعِهِمَا ".

Reference	: Sahih al-Bukhari 2110
In-book reference	: Book 34, Hadith 63
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 323

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "Both the buyer and the seller have the option of canceling or confirming a bargain unless they separate, or the sale is optional." (See Hadith No.320).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْمُتَبَايِعَانِ كُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ عَلَى صَاحِبِهِ مَا لَمْ يَتَفَرَّقَا، إِلاَّ بَيْعَ الْخِيَارِ ".

Reference	: Sahih al-Bukhari 2111
In-book reference	: Book 34, Hadith 64
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 324

(45) Chapter: The option of cancelling the bargain

(45) باب إِذَا خَيَّرَ أَحَدُهُمَا صَاحِبَهُ بَعْدَ الْبَيْعِ فَقَدْ وَجَبَ الْبَيْعُ

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "Both the buyer and the seller have the option of canceling or confirming the bargain, as long as they are still together, and unless they separate or one of them gives the other the option of keeping or re

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " إِذَا تَبَايَعَ الرَّجُلاَنِ فَكُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ، مَا لَمْ يَتَفَرَّقَا، وَكَانَا جَمِيعًا، أَوْ يُخَيِّرُ أَحَدُهُمَا الآخَرَ فَتَبَايَعَا عَلَى ذَلِكَ، فَقَدْ وَجَبَ الْبَيْعُ، وَإِنْ تَفَرَّقَا بَعْدَ أَنْ يَتَبَايَعَا، وَلَمْ يَتْرُكْ وَاحِدٌ مِنْهُمَا الْبَيْعَ، فَقَدْ وَجَبَ الْبَيْعُ ".

Reference	: Sahih al-Bukhari 2112
In-book reference	: Book 34, Hadith 65
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 325

(46) Chapter: If the seller has the option of cancelling the bargain

(46) باب إِذَا كَانَ الْبَائِعُ بِالْخِيَارِ، هَلْ يَجُوزُ الْبَيْعُ

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "No deal is settled and finalized unless the buyer and the seller separate, except if the deal is optional (whereby the validity of the bargain depends on the stipulations agreed upon).

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " كُلُّ بَيِّعَيْنِ لاَ بَيْعَ بَيْنَهُمَا حَتَّى يَتَفَرَّقَا، إِلاَّ بَيْعَ الْخِيَارِ ".

Reference	: Sahih al-Bukhari 2113
In-book reference	: Book 34, Hadith 66
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 326

Narrated Hakim bin Hizam:

The Prophet (ﷺ) said, "Both the buyer and the seller have the option of canceling or confirming the bargain unless they separate." The sub-narrator, Hammam said, "I found this in my book: 'Both the buyer and the seller give the option of either confirming or canceling the bargain three times, and if they speak the truth and mention the defects, then their bargain will be blessed, and if they tell lies and conceal the defects, they might gain some financial gain but they will deprive their sale of (Allah's) blessings."

حَدَّثَنِي إِسْحَاقُ، حَدَّثَنَا حَبَّانُ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ حَكِيمِ بْنِ حِزَامٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا " ـ قَالَ هَمَّامٌ وَجَدْتُ فِي كِتَابِي يَخْتَارُ ثَلاَثَ مِرَارٍ ـ "فَإِنْ صَدَقَا وَبَيَّنَا بُورِكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَذَبَا وَكَتَمَا فَعَسَى أَنْ يَرْبَحَا رِبْحًا، وَيُمْحَقَا بَرَكَةَ بَيْعِهِمَا ". قَالَ وَحَدَّثَنَا هَمَّامٌ، حَدَّثَنَا أَبُو التَّيَّاحِ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ الْحَارِثِ، يُحَدِّثُ بِهَذَا الْحَدِيثِ عَنْ حَكِيمِ بْنِ حِزَامٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 2114
In-book reference	: Book 34, Hadith 67
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 327

(47) Chapter: To buy a thing and give it as a present

(47) بَابُ إِذَا اشْتَرَى شَيْئًا فَوَهَبَ مِنْ سَاعَتِهِ قَبْلَ أَنْ يَتَفَرَّقَا وَلَمْ يُنْكِرِ الْبَائِعُ عَلَى الْمُشْتَرِي، أَوِ اشْتَرَى عَبْدًا فَأَعْتَقَهُ

وَقَالَ طَاوُسٌ فِيمَنْ يَشْتَرِي السِّلْعَةَ عَلَى الرِّضَا ثُمَّ بَاعَهَا وَجَبَتْ لَهُ، وَالرِّبْحُ لَهُ.

Narrated Ibn 'Umar (ra) :

We were accompanying the Prophet (ﷺ) (ﷺ) on a journey and I was riding an unmanageable camel belonging to 'Umar (ra), and I could not bring it under my control. So, it used to go ahead of the party and 'Umar would check it and force it to retreat, and again it went ahead and again 'Umar forced it to retreat. The Prophet (ﷺ) (ﷺ) asked 'Umar to sell that camel to him. 'Umar replied, "It is for you O Allah's Messenger !" Allah's Messenger (ﷺ) told 'Umar to sell that camel to him (not to give it as gift). So, 'Umar sold it to Allah's Messenger (ﷺ). Then the Prophet (ﷺ) (ﷺ) said to 'Abdullah bin 'Umar "This camel is for you O 'Abdullah (as a present) and you could do with it whatever you like."

وَقَالَ الْحُمَيْدِيُّ حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرٌو، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي سَفَرٍ فَكُنْتُ عَلَى بَكْرٍ صَعْبٍ لِعُمَرَ، فَكَانَ يَغْلِبُنِي فَيَتَقَدَّمُ أَمَامَ الْقَوْمِ، فَيَزْجُرُهُ عُمَرُ وَيَرُدُّهُ، ثُمَّ يَتَقَدَّمُ فَيَزْجُرُهُ عُمَرُ وَيَرُدُّهُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم لِعُمَرَ " بِعْنِيهِ ". قَالَ هُوَ لَكَ يَا رَسُولَ اللَّهِ. قَالَ " بِعْنِيهِ ". فَبَاعَهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ النَّبِيُّ صلى الله عليه وسلم " هُوَ لَكَ يَا عَبْدَ اللَّهِ بْنَ عُمَرَ تَصْنَعُ بِهِ مَا شِئْتَ ".

Reference	: Sahih al-Bukhari 2115
In-book reference	: Book 34, Hadith 68
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 328

Narrated 'Abdullah bin 'Umar (ra):

I bartered my property in Khaibar to 'Uthman (chief of the faithful believers) for his property in Al-Wadi. When we finished the deal, I left immediately and got out of his house lest he should cancel the deal, for the tradition was that they buyer and the seller had the option of canceling the bargain unless they separated. When out deal was completed, I came to know that I have been unfair to 'Uthman, for by selling him my land I caused him to be in a

land of Thamud, at a distance of three days journey from Al-Madina, while he made me neared to Al-Madina, at a distance of three days journey from my former land.

قَالَ أَبُو عَبْدِ اللَّهِ وَقَالَ اللَّيْثُ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ بِعْتُ مِنْ أَمِيرِ الْمُؤْمِنِينَ عُثْمَانَ مَالاً بِالْوَادِي بِمَالٍ لَهُ بِخَيْبَرَ، فَلَمَّا تَبَايَعْنَا رَجَعْتُ عَلَى عَقِبِي حَتَّى خَرَجْتُ مِنْ بَيْتِهِ، خَشْيَةَ أَنْ يُرَادَّنِي الْبَيْعَ، وَكَانَتِ السُّنَّةُ أَنَّ الْمُتَبَايِعَيْنِ بِالْخِيَارِ حَتَّى يَتَفَرَّقَا، قَالَ عَبْدُ اللَّهِ فَلَمَّا وَجَبَ بَيْعِي وَبَيْعُهُ رَأَيْتُ أَنِّي قَدْ غَبَنْتُهُ بِأَنِّي سُقْتُهُ إِلَى أَرْضِ ثَمُودٍ بِثَلاَثِ لَيَالٍ وَسَاقَنِي إِلَى الْمَدِينَةِ بِثَلاَثِ لَيَالٍ.

Reference	: Sahih al-Bukhari 2116
In-book reference	: Book 34, Hadith 69
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 328

(48) Chapter: What is disliked as regards cheating in business

(48) باب مَا يُكْرَهُ مِنَ الْخِدَاعِ فِي الْبَيْعِ

Narrated `Abdullah bin `Umar:

A person came to the Prophet (ﷺ) and told him that he was always betrayed in purchasing. The Prophet (ﷺ) told him to say at the time of buying, "No cheating."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَجُلاً، ذَكَرَ لِلنَّبِيِّ صلى الله عليه وسلم أَنَّهُ يُخْدَعُ فِي الْبُيُوعِ، فَقَالَ " إِذَا بَايَعْتَ فَقُلْ لاَ خِلاَبَةَ ".

Reference	: Sahih al-Bukhari 2117
In-book reference	: Book 34, Hadith 70
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 328

(49) Chapter: What is said about markets

(49) باب مَا ذُكِرَ فِي الأَسْوَاقِ

وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ لَمَّا قَدِمْنَا الْمَدِينَةَ قُلْتُ هَلْ مِنْ سُوقٍ فِيهِ تِجَارَةٌ قَالَ سُوقُ قَيْنُقَاعَ.

وَقَالَ أَنَسٌ قَالَ عَبْدُ الرَّحْمَنِ دُلُّونِي عَلَى السُّوقِ.

وَقَالَ عُمَرُ أَلْهَانِي الصَّفْقُ بِالأَسْوَاقِ.

Narrated `Aisha:

Allah's Messenger (ﷺ) said, "An army will invade the Ka`ba and when the invaders reach Al-Baida', all the ground will sink and swallow the whole army." I said, "O Allah's Messenger (ﷺ)! How will they sink into the ground while amongst them will be their markets (the people who worked in business and not invaders) and the people not belonging to them?" The Prophet (ﷺ) replied, "all of those people will sink but they will be resurrected and judged according to their intentions."

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، عَنْ مُحَمَّدِ بْنِ سُوقَةَ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، قَالَ حَدَّثَتْنِي عَائِشَةُ ـ رضى الله عنها ـ قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَغْزُو جَيْشٌ الْكَعْبَةَ، فَإِذَا كَانُوا بِبَيْدَاءَ مِنَ الأَرْضِ يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ ". قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ كَيْفَ يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ، وَفِيهِمْ أَسْوَاقُهُمْ وَمَنْ لَيْسَ مِنْهُمْ. قَالَ " يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ، ثُمَّ يُبْعَثُونَ عَلَى نِيَّاتِهِمْ ".

Reference	: Sahih al-Bukhari 2118
In-book reference	: Book 34, Hadith 71
USC-MSA web (English) reference	: Vol. 3, Book 34, Hadith 329

(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The congregational prayer of anyone amongst you is more than twenty (five or twenty seven) times in reward than his prayer in the market or in his house, for if he performs ablution completely and then goes to the mosque with the sole intention of performing the prayer, and nothing urges him to proceed to the mosque except the prayer, then, on every step which he takes towards the mosque, he will be raised one degree or one of his sins will be forgiven. The angels will keep on asking Allah's forgiveness and blessings for everyone of you so long as he keeps sitting at his praying place. The angels will say, 'O Allah, bless him! O Allah, be merciful to him!' as long as he does not do Hadath or a thing which gives trouble to the other." The Prophet (ﷺ) further said, "One is regarded in prayer so long as one is waiting for the prayer."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " صَلاَةُ أَحَدِكُمْ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلاَتِهِ فِي سُوقِهِ وَبَيْتِهِ بِضْعًا وَعِشْرِينَ دَرَجَةً، وَذَلِكَ بِأَنَّهُ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْمَسْجِدَ، لاَ يُرِيدُ إِلاَّ الصَّلاَةَ، لاَ يَنْهَزُهُ إِلاَّ الصَّلاَةُ، لَمْ يَخْطُ خَطْوَةً إِلاَّ رُفِعَ بِهَا دَرَجَةً، أَوْ حُطَّتْ عَنْهُ بِهَا خَطِيئَةٌ، وَالْمَلاَئِكَةُ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مُصَلاَّهُ الَّذِي يُصَلِّي فِيهِ اللَّهُمَّ صَلِّ عَلَيْهِ، اللَّهُمَّ ارْحَمْهُ، مَا لَمْ يُحْدِثْ فِيهِ، مَا لَمْ يُؤْذِ فِيهِ ". وَقَالَ " أَحَدُكُمْ فِي صَلاَةٍ مَا كَانَتِ الصَّلاَةُ تَحْبِسُهُ ".

Reference	: Sahih al-Bukhari 2119
In-book reference	: Book 34, Hadith 72
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 330

Narrated Anas bin Malik:

While the Prophet (ﷺ) was in the market, somebody, called, "O Abul-Qasim." The Prophet (ﷺ) turned to him. The man said, "I have called to this (i.e. another man)." The Prophet (ﷺ) said, "Name yourselves by my name but not by my Kunya (name)." (In Arabic world it is the custom to call the man as the father of his eldest son, e.g. Abul-Qasim.) (See Hadith No. 737, Vol. 4)

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم فِي السُّوقِ، فَقَالَ رَجُلٌ يَا أَبَا الْقَاسِمِ. فَالْتَفَتَ إِلَيْهِ النَّبِيُّ صلى الله عليه وسلم فَقَالَ إِنَّمَا دَعَوْتُ هَذَا. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " سَمُّوا بِاسْمِي، وَلاَ تَكَنَّوْا بِكُنْيَتِي ".

Reference	: Sahih al-Bukhari 2120
In-book reference	: Book 34, Hadith 73
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 331

Narrated Anas:

A man at Al-Baqi' called, "O Abul-Qasim!" The Prophet (ﷺ) turned to him and the man said (to the Prophet), "I did not intend to call you." The prophet said, "Name yourselves by my name but not by my Kunya (name).

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا زُهَيْرٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ دَعَا رَجُلٌ بِالْبَقِيعِ يَا أَبَا الْقَاسِمِ. فَالْتَفَتَ إِلَيْهِ النَّبِيُّ صلى الله عليه وسلم فَقَالَ لَمْ أَعْنِكَ. قَالَ " سَمُّوا بِاسْمِي، وَلاَ تَكْتَنُوا بِكُنْيَتِي ".

Reference	: Sahih al-Bukhari 2121
In-book reference	: Book 34, Hadith 74
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 332

Narrated Abu Huraira Ad-Dausi:

Once the Prophet (ﷺ) went out during the day. Neither did he talk to me nor I to him till he reached the market of Bani Qainuqa and then he sat in the compound of Fatima's house and asked about the small boy (his grandson Al-Hasan) but Fatima kept the boy in for a while. I thought she was either changing his clothes or giving the boy a bath. After a while the boy came out running and the Prophet (ﷺ) embraced and kissed him and then said, 'O Allah! Love him, and love whoever loves him.'

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِي هُرَيْرَةَ الدَّوْسِيِّ ـ رضى الله عنه ـ قَالَ خَرَجَ النَّبِيُّ صلى الله عليه وسلم فِي طَائِفَةِ النَّهَارِ لاَ يُكَلِّمُنِي وَلاَ أُكَلِّمُهُ حَتَّى أَتَى سُوقَ بَنِي قَيْنُقَاعَ، فَجَلَسَ بِفِنَاءِ بَيْتِ فَاطِمَةَ فَقَالَ " أَثَمَّ لُكَعُ أَثَمَّ لُكَعُ ". فَحَبَسَتْهُ شَيْئًا فَظَنَنْتُ أَنَّهَا تُلْبِسُهُ سِخَابًا أَوْ تُغَسِّلُهُ، فَجَاءَ يَشْتَدُّ حَتَّى عَانَقَهُ وَقَبَّلَهُ، وَقَالَ " اللَّهُمَّ أَحْبِبْهُ وَأَحِبَّ مَنْ يُحِبُّهُ ". قَالَ سُفْيَانُ قَالَ عُبَيْدُ اللَّهِ أَخْبَرَنِي أَنَّهُ رَأَى نَافِعَ بْنَ جُبَيْرٍ أَوْتَرَ بِرَكْعَةٍ.

Reference	: Sahih al-Bukhari 2122
In-book reference	: Book 34, Hadith 75
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 333

Narrated Nafi`:

Ibn `Umar told us that the people used to buy food from the caravans in the lifetime of the Prophet. The Prophet (ﷺ) used to forbid them to sell it at the very place where they had purchased it (but they were to wait) till they carried it to the market where foodstuff was sold. Ibn `Umar said, 'The Prophet (ﷺ) also forbade the reselling of foodstuff by somebody who had bought it unless he had received it with exact full measure.'

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَبُو ضَمْرَةَ، حَدَّثَنَا مُوسَى، عَنْ نَافِعٍ، حَدَّثَنَا ابْنُ عُمَرَ، أَنَّهُمْ كَانُوا يَشْتَرُونَ الطَّعَامَ مِنَ الرُّكْبَانِ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم فَيَبْعَثُ عَلَيْهِمْ مَنْ يَمْنَعُهُمْ أَنْ يَبِيعُوهُ حَيْثُ اشْتَرَوْهُ، حَتَّى يَنْقُلُوهُ حَيْثُ يُبَاعُ الطَّعَامُ. قَالَ وَحَدَّثَنَا ابْنُ عُمَرَ ـ رضى الله عنهما ـ قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم أَنْ يُبَاعَ الطَّعَامُ إِذَا اشْتَرَاهُ حَتَّى يَسْتَوْفِيَهُ.

Reference	: Sahih al-Bukhari 2123, 2124
In-book reference	: Book 34, Hadith 76
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 334

(50) Chapter: The dislike of raising voices in the market

(50) باب كَرَاهِيَةِ السَّخَبِ فِي السُّوقِ

Narrated Ata bin Yasar:

I met `Abdullah bin `Amr bin Al-`As and asked him, "Tell me about the description of Allah's Messenger (ﷺ) which is mentioned in Torah (i.e. Old Testament.") He replied, 'Yes. By Allah, he is described in Torah with some of the qualities attributed to him in the Qur'an as follows: "O Prophet ! We have sent you as a witness (for Allah's True religion) And a giver of glad tidings (to the faithful believers), And a warner (to the unbelievers) And guardian of the illiterates. You are My slave and My messenger (i.e. Apostle). I have named you "Al-Mutawakkil" (who depends upon Allah). You are neither discourteous, harsh Nor a noisemaker in the markets And you do not do evil to those Who do evil to you, but you deal With them with forgiveness and kindness. Allah will not let him (the Prophet) Die till he makes straight the crooked people by making them say: "None has the right to be worshipped but Allah," With which will be opened blind eyes And deaf ears and enveloped hearts."

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا فُلَيْحٌ، حَدَّثَنَا هِلاَلٌ، عَنْ عَطَاءِ بْنِ يَسَارٍ، قَالَ لَقِيتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ ـ رضى الله عنهما ـ قُلْتُ أَخْبِرْنِي عَنْ صِفَةِ، رَسُولِ اللَّهِ صلى الله عليه وسلم فِي التَّوْرَاةِ. قَالَ أَجَلْ، وَاللَّهِ إِنَّهُ لَمَوْصُوفٌ فِي التَّوْرَاةِ بِبَعْضِ صِفَتِهِ فِي الْقُرْآنِ يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا، وَحِرْزًا لِلأُمِّيِّينَ، أَنْتَ عَبْدِي وَرَسُولِي سَمَّيْتُكَ الْمُتَوَكِّلَ، لَيْسَ بِفَظٍّ وَلاَ غَلِيظٍ وَلاَ سَخَّابٍ فِي الأَسْوَاقِ، وَلاَ يَدْفَعُ بِالسَّيِّئَةِ السَّيِّئَةَ وَلَكِنْ يَعْفُو وَيَغْفِرُ، وَلَنْ يَقْبِضَهُ اللَّهُ حَتَّى يُقِيمَ بِهِ الْمِلَّةَ الْعَوْجَاءَ بِأَنْ يَقُولُوا

لاَ إِلَهَ إِلاَّ اللَّهُ. وَيَفْتَحُ بِهَا أَعْيُنًا عُمْيًا، وَآذَانًا صُمًّا، وَقُلُوبًا غُلْفًا. تَابَعَهُ عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ عَنْ هِلاَلٍ. وَقَالَ سَعِيدٌ عَنْ هِلاَلٍ عَنْ عَطَاءٍ عَنِ ابْنِ سَلاَمٍ. غُلْفٌ كُلُّ شَىْءٍ فِي غِلاَفٍ، سَيْفٌ أَغْلَفُ، وَقَوْسٌ غَلْفَاءُ، وَرَجُلٌ أَغْلَفُ إِذَا لَمْ يَكُنْ مَخْتُونًا.

Reference : Sahih al-Bukhari 2125
In-book reference : Book 34, Hadith 77
USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 335
(deprecated numbering scheme)

(51) Chapter: Weighing goods by the seller or the giver

(51) باب الْكَيْلِ عَلَى الْبَائِعِ وَالْمُعْطِي

لِقَوْلِ اللَّهِ تَعَالَى: {وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ} يَعْنِي كَالُوا لَهُمْ وَوَزَنُوا لَهُمْ كَقَوْلِهِ: {يَسْمَعُونَكُمْ} يَسْمَعُونَ لَكُمْ.

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اكْتَالُوا حَتَّى تَسْتَوْفُوا». وَيُذْكَرُ عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ: «إِذَا بِعْتَ فَكِلْ، وَإِذَا ابْتَعْتَ فَاكْتَلْ».

Narrated `Abdullah ibn `Umar:

Allah's Messenger (ﷺ) said, "He who buys foodstuff should not sell it till he is satisfied with the measure with which he has bought it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنِ ابْتَاعَ طَعَامًا فَلاَ يَبِيعُهُ حَتَّى يَسْتَوْفِيَهُ ".

Reference : Sahih al-Bukhari 2126
In-book reference : Book 34, Hadith 78
USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 336
(deprecated numbering scheme)

Narrated Jabir:

`Abdullah bin `Amr bin Haram died and was in debt to others. I asked the Prophet (ﷺ) to intercede with his creditors for some reduction in the debts. The Prophet (ﷺ) requested them (to reduce the debts) but they refused. The Prophet (ﷺ) said to me, "Go and put your dates (In heaps) according to their different kinds. The Ajwa on one side, the cluster of Ibn Zaid on another side, etc.. Then call me." I did that and called the Prophet (ﷺ) He came and sat at the head or in the middle of the heaps and ordered me. Measure (the dates) for the people (creditors)." I measured for them till I paid all the debts. My dates remained as it nothing had been taken from them. In other narrations, Jabir said; The Prophet (ﷺ) said, "He (i.e. `Abdullah) continued measuring for them till he paid all the debts." The Prophet (ﷺ) said (to `Abdullah), "Cut (clusters) for him (i.e. one of the creditors) and measure for him fully."

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرٍ ـ رضى الله عنه ـ قَالَ تُوُفِّيَ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ حَرَامٍ، وَعَلَيْهِ دَيْنٌ فَاسْتَعَنْتُ النَّبِيَّ صلى الله عليه وسلم عَلَى غُرَمَائِهِ أَنْ يَضَعُوا مِنْ دَيْنِهِ، فَطَلَبَ النَّبِيُّ صلى الله عليه وسلم إِلَيْهِمْ، فَلَمْ يَفْعَلُوا، فَقَالَ لِي النَّبِيُّ صلى الله عليه وسلم " اذْهَبْ فَصَنِّفْ تَمْرَكَ أَصْنَافًا، الْعَجْوَةَ عَلَى حِدَةٍ، وَعَذْقَ زَيْدٍ عَلَى حِدَةٍ، ثُمَّ أَرْسِلْ إِلَىَّ ". فَفَعَلْتُ، ثُمَّ أَرْسَلْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَجَلَسَ عَلَى أَعْلاَهُ، أَوْ فِي وَسَطِهِ ثُمَّ قَالَ " كِلْ لِلْقَوْمِ ". فَكِلْتُهُمْ حَتَّى أَوْفَيْتُهُمُ الَّذِي لَهُمْ، وَبَقِيَ تَمْرِي، كَأَنَّهُ لَمْ يَنْقُصْ مِنْهُ شَىْءٌ. وَقَالَ فِرَاسٌ عَنِ الشَّعْبِيِّ حَدَّثَنِي جَابِرٌ عَنِ النَّبِيِّ صلى الله عليه وسلم، فَمَا زَالَ يَكِيلُ لَهُمْ حَتَّى أَدَّاهُ، وَقَالَ هِشَامٌ عَنْ وَهْبٍ عَنْ جَابِرٍ قَالَ النَّبِيُّ صلى الله عليه وسلم " جُذَّ لَهُ فَأَوْفِ لَهُ ".

Reference : Sahih al-Bukhari 2127
In-book reference : Book 34, Hadith 79
USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 337
(deprecated numbering scheme)

(52) Chapter: What is considered preferable regarding measuring

(52) باب مَا يُسْتَحَبُّ مِنَ الْكَيْلِ

Narrated Al-Miqdam bin Ma'diyakrib:

The Prophet (ﷺ) said, "Measure your foodstuff and you will be blessed."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، حَدَّثَنَا الْوَلِيدُ، عَنْ ثَوْرٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ، رضى الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " كِيلُوا طَعَامَكُمْ يُبَارَكْ لَكُمْ ".

Reference	: Sahih al-Bukhari 2128
In-book reference	: Book 34, Hadith 80
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 338

(53) Chapter: Allah's Blessing in the Sa' and Mudd of the Prophet saws

(53) باب بَرَكَةِ صَاعِ النَّبِيِّ صلى الله عليه وسلم وَمُدِّهِمْ

فِيهِ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated `Abdullah bin Zaid:

The Prophet (ﷺ) said, "The Prophet (ﷺ) Abraham made Mecca a sanctuary, and asked for Allah's blessing in it. I made Medina a sanctuary as Abraham made Mecca a sanctuary and I asked for Allah's Blessing in its measures the Mudd and the Sa as Abraham did for Mecca.

حَدَّثَنَا مُوسَى، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ عَبَّادِ بْنِ تَمِيمٍ الأَنْصَارِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم " أَنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ، وَدَعَا لَهَا، وَحَرَّمْتُ الْمَدِينَةَ كَمَا حَرَّمَ إِبْرَاهِيمُ مَكَّةَ، وَدَعَوْتُ لَهَا فِي مُدِّهَا وَصَاعِهَا، مِثْلَ مَا دَعَا إِبْرَاهِيمُ ـ عَلَيْهِ السَّلاَمُ ـ لِمَكَّةَ ".

Reference	: Sahih al-Bukhari 2129
In-book reference	: Book 34, Hadith 81
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 339

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "O Allah bestow your blessings on their measures, bless their Mudd and Sa." The Prophet (ﷺ) meant the people of Medina.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " اللَّهُمَّ بَارِكْ لَهُمْ فِي مِكْيَالِهِمْ، وَبَارِكْ لَهُمْ فِي صَاعِهِمْ وَمُدِّهِمْ ". يَعْنِي أَهْلَ الْمَدِينَةِ.

Reference	: Sahih al-Bukhari 2130
In-book reference	: Book 34, Hadith 82
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 340

(54) Chapter: The selling of the foodstuff and its storage

(54) باب مَا يُذْكَرُ فِي بَيْعِ الطَّعَامِ وَالْحُكْرَةِ

Narrated Salim:

that his father said. "I saw those, who used to buy foodstuff without measuring or weighing in the life time of the Prophet (ﷺ) being punished if they sold it before carrying it to their own houses."

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ ـ رضى الله عنه ـ قَالَ رَأَيْتُ الَّذِينَ يَشْتَرُونَ الطَّعَامَ مُجَازَفَةً يُضْرَبُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنْ يَبِيعُوهُ حَتَّى يُئْوُوهُ إِلَى رِحَالِهِمْ.

Reference	: Sahih al-Bukhari 2131
In-book reference	: Book 34, Hadith 83
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 341

Narrated Tawus:

Ibn `Abbas said, "Allah's Messenger (ﷺ) forbade the selling of foodstuff before its measuring and transferring into one's possession." I asked Ibn `Abbas, "How is that?" Ibn `Abbas replied, "It will be just like selling money for money, as the foodstuff has not been handed over to the first purchaser who is the present seller."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى أَنْ يَبِيعَ الرَّجُلُ طَعَامًا حَتَّى يَسْتَوْفِيَهُ‏.‏ قُلْتُ لاِبْنِ عَبَّاسٍ كَيْفَ ذَاكَ قَالَ ذَاكَ دَرَاهِمُ بِدَرَاهِمَ وَالطَّعَامُ مُرْجَأٌ‏.‏

قَالَ أَبُو عَبْد اللَّهِ مُرْجَئُونَ مُؤَخَّرُونَ

Reference	: Sahih al-Bukhari 2132
In-book reference	: Book 34, Hadith 84
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 342

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "He who buys foodstuff should not sell it till he has received it."

حَدَّثَنِي أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، قَالَ سَمِعْتُ ابْنَ عُمَرَ ـ رضى الله عنهما ـ يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ مَنِ ابْتَاعَ طَعَامًا فَلاَ يَبِعْهُ حَتَّى يَقْبِضَهُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2133
In-book reference	: Book 34, Hadith 85
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 343

Narrated Az-Zuhri from Malik bin Aus:

that the latter said, "Who has change?" Talha said, "I (will have change) when our storekeeper comes from the forest." Narrated `Umar bin Al-Khattab: Allah's Messenger (ﷺ) said, "The bartering of gold for silver is Riba, (usury), except if it is from hand to hand and equal in amount, and wheat grain for wheat grain is usury except if it is form hand to hand and equal in amount, and dates for dates is usury except if it is from hand to hand and equal in amount, and barley for barley is usury except if it is from hand to hand and equal in amount." (See Riba-Fadl in the glossary).

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا سُفْيَانُ، كَانَ عَمْرُو بْنُ دِينَارٍ يُحَدِّثُهُ عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ، أَنَّهُ قَالَ مَنْ عِنْدَهُ صَرْفٌ فَقَالَ طَلْحَةُ أَنَا حَتَّى يَجِيءَ خَازِنُنَا مِنَ الْغَابَةِ‏.‏ قَالَ سُفْيَانُ هُوَ الَّذِي حَفِظْنَاهُ مِنَ الزُّهْرِيِّ لَيْسَ فِيهِ زِيَادَةٌ‏.‏ فَقَالَ أَخْبَرَنِي مَالِكُ بْنُ أَوْسٍ سَمِعَ عُمَرَ بْنَ الْخَطَّابِ ـ رضى الله عنه ـ يُخْبِرُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ الذَّهَبُ بِالذَّهَبِ رِبًا إِلاَّ هَاءَ وَهَاءَ، وَالْبُرُّ بِالْبُرِّ رِبًا إِلاَّ هَاءَ وَهَاءَ، وَالتَّمْرُ بِالتَّمْرِ رِبًا إِلاَّ هَاءَ وَهَاءَ، وَالشَّعِيرُ بِالشَّعِيرِ رِبًا إِلاَّ هَاءَ وَهَاءَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2134
In-book reference	: Book 34, Hadith 86
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 344

(55) Chapter: The selling of the foodstuff before receiving it

(55) باب بَيْعِ الطَّعَامِ قَبْلَ أَنْ يُقْبَضَ، وَبَيْعِ مَا لَيْسَ عِنْدَكَ

Narrated Ibn `Abbas:

The Prophet (ﷺ) forbade the selling of foodstuff before receiving it. I consider that all types of sellings should be done similarly.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ الَّذِي حَفِظْنَاهُ مِنْ عَمْرِو بْنِ دِينَارٍ سَمِعَ طَاوُسًا، يَقُولُ سَمِعْتُ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ يَقُولُ أَمَّا الَّذِي نَهَى عَنْهُ النَّبِيُّ صلى الله عليه وسلم فَهْوَ الطَّعَامُ أَنْ يُبَاعَ حَتَّى يُقْبَضَ. قَالَ ابْنُ عَبَّاسٍ وَلاَ أَحْسِبُ كُلَّ شَىْءٍ إِلاَّ مِثْلَهُ.

Reference	: Sahih al-Bukhari 2135
In-book reference	: Book 34, Hadith 87
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 345

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "The buyer of foodstuff should not sell it before it has been measured for him." Isma`il narrated instead, "He should not sell it before receiving it."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَنِ ابْتَاعَ طَعَامًا فَلاَ يَبِعْهُ حَتَّى يَسْتَوْفِيَهُ ". زَادَ إِسْمَاعِيلُ " مَنِ ابْتَاعَ طَعَامًا فَلاَ يَبِعْهُ حَتَّى يَقْبِضَهُ ".

Reference	: Sahih al-Bukhari 2136
In-book reference	: Book 34, Hadith 88
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 346

(56) Chapter: Whoever bought foodstuff without measuring or weighing should not sell before bringing into house

(56) بَابُ مَنْ رَأَى إِذَا اشْتَرَى طَعَامًا جِزَافًا أَنْ لاَ يَبِيعَهُ حَتَّى يُئْوِيَهُ إِلَى رَحْلِهِ، وَالأَدَبِ فِي ذَلِكَ

Narrated Ibn `Umar:

I saw the people buy foodstuff randomly (i.e. blindly without measuring it) in the lifetime of Allah's Apostle and they were punished (by beating), if they tried to sell it before carrying it to their own houses.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ ابْنَ عُمَرَ ـ رضى الله عنهما ـ قَالَ لَقَدْ رَأَيْتُ النَّاسَ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم يَبْتَاعُونَ جِزَافًا ـ يَعْنِي الطَّعَامَ ـ يُضْرَبُونَ أَنْ يَبِيعُوهُ فِي مَكَانِهِمْ حَتَّى يُؤْوُوهُ إِلَى رِحَالِهِمْ.

Reference	: Sahih al-Bukhari 2137
In-book reference	: Book 34, Hadith 89
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 347

(57) Chapter: If somebody buys some goods or (an) animal and let it with the seller, or it dies before he takes it into his possession

(57) باب إِذَا اشْتَرَى مَتَاعًا أَوْ دَابَّةً فَوَضَعَهُ عِنْدَ الْبَائِعِ، أَوْ مَاتَ قَبْلَ أَنْ يُقْبَضَ

وَقَالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا مَا أَدْرَكَتِ الصَّفْقَةُ حَيًّا مَجْمُوعًا فَهُوَ مِنَ الْمُبْتَاعِ.

Narrated Aisha:

Rarely did the Prophet (ﷺ) fail to visit Abu Bakr's house everyday, either in the morning or in the evening. When the permission for migration to Medina was granted, all of a sudden the Prophet (ﷺ) came to us at noon and Abu Bakr was informed, who said, "Certainly the Prophet (ﷺ) has come for some urgent matter." The Prophet (ﷺ) said to Abu Bark, when the latter entered "Let nobody stay in your home." Abu Bakr said, "O Allah's

Messenger (ﷺ)! There are only my two daughters (namely `Aisha and Asma') present." The Prophet (ﷺ) said, "I feel (am informed) that I have been granted the permission for migration." Abu Bakr said, "I will accompany you, O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) said, "You will accompany me." Abu Bakr then said "O Allah's Messenger (ﷺ)! I have two she-camels I have prepared specially for migration, so I offer you one of them. The Prophet (ﷺ) said, "I have accepted it on the condition that I will pay its price."

حَدَّثَنَا فَرْوَةُ بْنُ أَبِي الْمَغْرَاءِ، أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ لَقَلَّ يَوْمٌ كَانَ يَأْتِي عَلَى النَّبِيِّ صلى الله عليه وسلم إِلاَّ يَأْتِي فِيهِ بَيْتَ أَبِي بَكْرٍ أَحَدَ طَرَفَىِ النَّهَارِ، فَلَمَّا أُذِنَ لَهُ فِي الْخُرُوجِ إِلَى الْمَدِينَةِ لَمْ يَرُعْنَا إِلاَّ وَقَدْ أَتَانَا ظُهْرًا، فَخُبِّرَ بِهِ أَبُو بَكْرٍ فَقَالَ مَا جَاءَنَا النَّبِيُّ صلى الله عليه وسلم فِي هَذِهِ السَّاعَةِ، إِلاَّ لأَمْرٍ حَدَثَ، فَلَمَّا دَخَلَ عَلَيْهِ قَالَ لأَبِي بَكْرٍ " أَخْرِجْ مَنْ عِنْدَكَ ". قَالَ يَا رَسُولَ اللَّهِ إِنَّمَا هُمَا ابْنَتَاىَ. يَعْنِي عَائِشَةَ وَأَسْمَاءَ. قَالَ " أَشَعَرْتَ أَنَّهُ قَدْ أُذِنَ لِي فِي الْخُرُوجِ ". قَالَ الصُّحْبَةَ يَا رَسُولَ اللَّهِ. قَالَ " الصُّحْبَةَ ". قَالَ يَا رَسُولَ اللَّهِ إِنَّ عِنْدِي نَاقَتَيْنِ أَعْدَدْتُهُمَا لِلْخُرُوجِ، فَخُذْ إِحْدَاهُمَا. قَالَ " قَدْ أَخَذْتُهَا بِالثَّمَنِ ".

Reference	: Sahih al-Bukhari 2138
In-book reference	: Book 34, Hadith 90
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 348

(58) Chapter: Not to cancel a bargain already agreed upon

(58) باب لاَ يَبِيعُ عَلَى بَيْعِ أَخِيهِ وَلاَ يَسُومُ عَلَى سَوْمِ أَخِيهِ، حَتَّى يَأْذَنَ لَهُ أَوْ يَتْرُكَ

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "Do not urge somebody to return what he has already bought (i.e. in optional sale) from another seller so as to sell him your own goods."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ أَخِيهِ ".

Reference	: Sahih al-Bukhari 2139
In-book reference	: Book 34, Hadith 91
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 349

Narrated Abu Huraira:

Allah's Messenger (ﷺ) forbade the selling of things by a town dweller on behalf of a desert dweller; and similarly Najsh was forbidden. And one should not urge somebody to return the goods to the seller so as to sell him his own goods; nor should one demand the hand of a girl who has already been engaged to someone else; and a woman should not try to cause some other woman to be divorced in order to take her place.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ، وَلاَ تَنَاجَشُوا، وَلاَ يَبِيعُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ وَلاَ يَخْطُبُ عَلَى خِطْبَةِ أَخِيهِ، وَلاَ تَسْأَلُ الْمَرْأَةُ طَلاَقَ أُخْتِهَا لِتَكْفَأَ مَا فِي إِنَائِهَا.

Reference	: Sahih al-Bukhari 2140
In-book reference	: Book 34, Hadith 92
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 350

(59) Chapter: Selling by auction

(59) باب بَيْعِ الْمُزَايَدَةِ

وَقَالَ عَطَاءٌ أَدْرَكْتُ النَّاسَ لاَ يَرَوْنَ بَأْسًا بِبَيْعِ الْمَغَانِمِ فِيمَنْ يَزِيدُ.

Narrated Jabir bin `Abdullah:

A man decided that a slave of his would be manumitted after his death and later on he was in need of money, so the Prophet (ﷺ) took the slave and said, "Who will buy this slave from me?" Nu'aim bin `Abdullah bought him for such and such price and the Prophet (ﷺ) gave him the slave.

حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا الْحُسَيْنُ الْمُكْتِبُ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ أَنَّ رَجُلاً أَعْتَقَ غُلاَمًا لَهُ عَنْ دُبُرٍ، فَاحْتَاجَ فَأَخَذَهُ النَّبِيُّ صلى الله عليه وسلم فَقَالَ ‏"‏ مَنْ يَشْتَرِيهِ مِنِّي ‏"‏ فَاشْتَرَاهُ نُعَيْمُ بْنُ عَبْدِ اللَّهِ بِكَذَا وَكَذَا، فَدَفَعَهُ إِلَيْهِ‏.‏

Reference	: Sahih al-Bukhari 2141
In-book reference	: Book 34, Hadith 93
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 351

(60) Chapter: An-Naish (60) باب النَّجْشِ

وَمَنْ قَالَ لاَ يَجُوزُ ذَلِكَ الْبَيْعُ.
وَقَالَ ابْنُ أَبِي أَوْفَى النَّاجِشُ آكِلُ رِبًا خَائِنٌ. وَهْوَ خِدَاعٌ بَاطِلٌ، لاَ يَحِلُّ. قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْخَدِيعَةُ فِي النَّارِ، وَمَنْ عَمِلَ عَمَلاً لَيْسَ عَلَيْهِ أَمْرُنَا فَهْوَ رَدٌّ».

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) forbade Najsh.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنِ النَّجْشِ‏.‏

Reference	: Sahih al-Bukhari 2142
In-book reference	: Book 34, Hadith 94
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 352

(61) Chapter: Al-Gharar and Habal-il-Habala (61) باب بَيْعِ الْغَرَرِ وَحَبَلِ الْحَبَلَةِ

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) forbade the sale called 'Habal-al-Habala which was a kind of sale practiced in the Pre-Islamic Period of ignorance. One would pay the price of a she-camel which was not born yet would be born by the immediate offspring of an extant she-camel.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ بَيْعِ حَبَلِ الْحَبَلَةِ، وَكَانَ بَيْعًا يَتَبَايَعُهُ أَهْلُ الْجَاهِلِيَّةِ، كَانَ الرَّجُلُ يَبْتَاعُ الْجَزُورَ إِلَى أَنْ تُنْتَجَ النَّاقَةُ، ثُمَّ تُنْتَجُ الَّتِي فِي بَطْنِهَا‏.‏

Reference	: Sahih al-Bukhari 2143
In-book reference	: Book 34, Hadith 95
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 353

(62) Chapter: Al-Limas or Mulamasa (62) باب بَيْعِ الْمُلاَمَسَةِ

وَقَالَ أَنَسٌ نَهَى عَنْهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Abu Sa`id:

Allah's Messenger (ﷺ) forbade the selling by Munabadha, i.e. to sell one's garment by casting it to the buyer not allowing him to examine or see it. Similarly he forbade the selling by Mulamasa. Mulamasa is to buy a garment, for example, by merely touching it, not looking at it.

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ، أَنَّ أَبَا سَعِيدٍ ـ رضى الله عنه ـ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الْمُنَابَذَةِ، وَهْىَ طَرْحُ الرَّجُلِ ثَوْبَهُ بِالْبَيْعِ إِلَى الرَّجُلِ، قَبْلَ أَنْ يُقَلِّبَهُ، أَوْ يَنْظُرَ إِلَيْهِ، وَنَهَى عَنِ الْمُلاَمَسَةِ، وَالْمُلاَمَسَةُ لَمْسُ الثَّوْبِ لاَ يَنْظُرُ إِلَيْهِ.

Reference	: Sahih al-Bukhari 2144
In-book reference	: Book 34, Hadith 96
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 354

Narrated Abu Huraira:

The Prophet (ﷺ) forbade two kinds of dressing; (one of them) is to sit with one's legs drawn up while wrapped in one garment. (The other) is to lift that garment on one's shoulders. And also forbade two kinds of sale: Al-Limais and An-Nibadh.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ نُهِيَ عَنْ لِبْسَتَيْنِ، أَنْ يَحْتَبِيَ الرَّجُلُ، فِي الثَّوْبِ الْوَاحِدِ، ثُمَّ يَرْفَعَهُ عَلَى مَنْكِبِهِ، وَعَنْ بَيْعَتَيْنِ اللِّمَاسِ وَالنِّبَاذِ.

Reference	: Sahih al-Bukhari 2145
In-book reference	: Book 34, Hadith 97
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 355

(63) Chapter: Munabadha

(63) باب بَيْعِ الْمُنَابَذَةِ

وَقَالَ أَنَسٌ نَهَى عَنْهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) forbade selling by Mulamasa and Munabadha.

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، وَعَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الْمُلاَمَسَةِ وَالْمُنَابَذَةِ.

Reference	: Sahih al-Bukhari 2146
In-book reference	: Book 34, Hadith 98
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 356

Narrated Abu Sa`id:

The Prophet (ﷺ) forbade two kinds of dresses and two kinds of sale, i.e., Mulamasa and Munabadha.

حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي سَعِيدٍ ـ رضى الله عنه ـ قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ لِبْسَتَيْنِ وَعَنْ بَيْعَتَيْنِ الْمُلاَمَسَةِ وَالْمُنَابَذَةِ.

Reference	: Sahih al-Bukhari 2147
In-book reference	: Book 34, Hadith 99
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 357

(64) Chapter: The seller is not allowed to keep animal unmilked for a long time

(64) باب النَّهْيِ لِلْبَائِعِ أَنْ لاَ يُحَفِّلَ الإِبِلَ وَالْبَقَرَ وَالْغَنَمَ وَكُلَّ مُحَفَّلَةٍ

وَالْمُصَرَّاةُ الَّتِي صُرِّيَ لَبَنُهَا وَحُقِنَ فِيهِ، وَجُمِعَ فَلَمْ يُحْلَبْ أَيَّامًا. وَأَصْلُ التَّصْرِيَةِ حَبْسُ الْمَاءِ يُقَالُ مِنْهُ صَرَّيْتُ الْمَاءَ إِذَا حَبَسْتَهُ.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Don't keep camels and sheep unmilked for a long time, for whoever buys such an animal has the option to milk it and then either to keep it or return it to the owner along with one Sa of dates." Some narrated from Ibn Seereen (that the Prophet (ﷺ) had said), "One Sa of wheat, and he has the option for three days." And some narrated from Ibn Seereen, " ... a Sa of dates," not mentioning the option for three days. But a Sa of dates is mentioned in most narrations.

حَدَّثَنَا ابْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الأَعْرَجِ، قَالَ أَبُو هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم " لاَ تُصَرُّوا الإِبِلَ وَالْغَنَمَ، فَمَنِ ابْتَاعَهَا بَعْدُ فَإِنَّهُ بِخَيْرِ النَّظَرَيْنِ بَعْدَ أَنْ يَحْتَلِبَهَا إِنْ شَاءَ أَمْسَكَ، وَإِنْ شَاءَ رَدَّهَا وَصَاعَ تَمْرٍ ". وَيُذْكَرُ عَنْ أَبِي صَالِحٍ وَمُجَاهِدٍ وَالْوَلِيدِ بْنِ رَبَاحٍ وَمُوسَى بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم " صَاعَ تَمْرٍ ". وَقَالَ بَعْضُهُمْ عَنِ ابْنِ سِيرِينَ صَاعًا مِنْ طَعَامٍ وَهْوَ بِالْخِيَارِ ثَلاَثًا. وَقَالَ بَعْضُهُمْ عَنِ ابْنِ سِيرِينَ صَاعًا مِنْ تَمْرٍ. وَلَمْ يَذْكُرْ ثَلاَثًا، وَالتَّمْرُ أَكْثَرُ.

Reference	: Sahih al-Bukhari 2148
In-book reference	: Book 34, Hadith 100
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 358

Narrated `Abdullah bin Mas`ud:

Whoever buys a sheep which has not been milked for a long time, has the option of returning it along with one Sa of dates; and the Prophet (ﷺ) forbade going to meet the seller on the way (as he has no knowledge of the market price and he may sell his goods at a low price).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا مُعْتَمِرٌ، قَالَ سَمِعْتُ أَبِي يَقُولُ، حَدَّثَنَا أَبُو عُثْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ـ رضى الله عنه ـ قَالَ مَنِ اشْتَرَى شَاةً مُحَفَّلَةً، فَرَدَّهَا فَلْيَرُدَّ مَعَهَا صَاعًا. وَنَهَى النَّبِيُّ صلى الله عليه وسلم أَنْ تُلَقَّى الْبُيُوعُ.

Reference	: Sahih al-Bukhari 2149
In-book reference	: Book 34, Hadith 101
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 359

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Do not go forward to meet the caravan (to buy from it on the way before it reaches the town). And do not urge buyers to cancel their purchases to sell them (your own goods) yourselves, and do not practice Najsh. A town dweller should not sell the goods for the desert dweller. Do not leave sheep unmilked for a long time, when they are on sale, and whoever buys such an animal has the option of returning it, after milking it, along with a Sa of dates or keeping it. it has been kept unmilked for a long period by the seller (to deceive others).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَلَقَّوُا الرُّكْبَانَ، وَلاَ يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَلاَ تَنَاجَشُوا وَلاَ يَبِيعُ حَاضِرٌ لِبَادٍ، وَلاَ تُصَرُّوا الْغَنَمَ، وَمَنِ ابْتَاعَهَا فَهُوَ بِخَيْرِ النَّظَرَيْنِ بَعْدَ أَنْ يَحْتَلِبَهَا إِنْ رَضِيَهَا أَمْسَكَهَا، وَإِنْ سَخِطَهَا رَدَّهَا وَصَاعًا مِنْ تَمْرٍ ".

Reference	: Sahih al-Bukhari 2150
In-book reference	: Book 34, Hadith 102
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 360

(65) Chapter: Returning an animal after milking it

(65) باب إِنْ شَاءَ رَدَّ الْمُصَرَّاةَ وَفِي حَلْبَتِهَا صَاعٌ مِنْ تَمْرٍ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever buys a sheep which has been kept unmilked for a long period, and milks it, can keep it if he is satisfied, and if he is not satisfied, he can return it, but he should pay one Sa of dates for the milk."

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، حَدَّثَنَا الْمَكِّيُّ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي زِيَادٌ، أَنَّ ثَابِتًا، مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ أَخْبَرَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَنِ اشْتَرَى غَنَمًا مُصَرَّاةً فَاحْتَلَبَهَا، فَإِنْ رَضِيَهَا أَمْسَكَهَا، وَإِنْ سَخِطَهَا فَفِي حَلْبَتِهَا صَاعٌ مِنْ تَمْرٍ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2151
In-book reference	: Book 34, Hadith 103
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 361

(66) Chapter: The selling of an adulterer slave

(66) باب بَيْعِ الْعَبْدِ الزَّانِي

وَقَالَ شُرَيْحٌ إِنْ شَاءَ رَدَّ مِنَ الزِّنَا‏.‏

Narrated Abu Huraira:

The Prophet (ﷺ) said, "If a slave-girl commits illegal sexual intercourse and it is proved beyond doubt, then her owner should lash her and should not blame her after the legal punishment. And then if she repeats the illegal sexual intercourse he should lash her again and should not blame her after the legal punishment, and if she commits it a third time, then he should sell her even for a hair rope."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي سَعِيدٌ الْمَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّهُ سَمِعَهُ يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ إِذَا زَنَتِ الأَمَةُ فَتَبَيَّنَ زِنَاهَا فَلْيَجْلِدْهَا، وَلاَ يُثَرِّبْ، ثُمَّ إِنْ زَنَتْ فَلْيَجْلِدْهَا، وَلاَ يُثَرِّبْ، ثُمَّ إِنْ زَنَتِ الثَّالِثَةَ فَلْيَبِعْهَا، وَلَوْ بِحَبْلٍ مِنْ شَعَرٍ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2152
In-book reference	: Book 34, Hadith 104
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 362

Narrated Abu Huraira and Zaid bin Khalid:

Allah's Messenger (ﷺ) was asked about the slave-girl, if she was a virgin and committed illegal sexual intercourse. The Prophet (ﷺ) said, "If she committed illegal sexual intercourse, lash her, and if she did it a second time, then lash her again, and if she repeated the third time, then sell her even for a hair rope." Ibn Shihab said, "I don't know whether to sell her after the third or fourth offense."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ، وَزَيْدِ بْنِ خَالِدٍ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سُئِلَ عَنِ الأَمَةِ إِذَا زَنَتْ وَلَمْ تُحْصِنْ قَالَ ‏"‏ إِنْ زَنَتْ فَاجْلِدُوهَا، ثُمَّ إِنْ زَنَتْ فَاجْلِدُوهَا، ثُمَّ إِنْ زَنَتْ فَبِيعُوهَا وَلَوْ بِضَفِيرٍ ‏"‏‏.‏ قَالَ ابْنُ شِهَابٍ لاَ أَدْرِي بَعْدَ الثَّالِثَةِ، أَوِ الرَّابِعَةِ‏.‏

Reference	: Sahih al-Bukhari 2153, 2154
In-book reference	: Book 34, Hadith 105
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 363

(67) Chapter: Dealing with women in selling and buying

(67) باب الْبَيْعِ وَالشِّرَاءِ مَعَ النِّسَاءِ

Narrated `Aisha:

Allah's Messenger (ﷺ) came to me and I told him about the slave-girl (Buraira) Allah's Messenger (ﷺ) said, "Buy and manumit her, for the Wala is for the one who manumits." In the evening the Prophet (ﷺ) got up and glorified Allah as He deserved and then said, "Why do some people impose conditions which are not present in Allah's Book (Laws)? Whoever imposes such a condition as is not in Allah's Laws, then that condition is invalid even if he imposes one hundred conditions, for Allah's conditions are more binding and reliable."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ عُرْوَةُ بْنُ الزُّبَيْرِ قَالَتْ عَائِشَةُ ـ رضى الله عنها دَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَذَكَرْتُ لَهُ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اشْتَرِي وَأَعْتِقِي، فَإِنَّ الْوَلاَءَ لِمَنْ أَعْتَقَ ". ثُمَّ قَامَ النَّبِيُّ صلى الله عليه وسلم مِنَ الْعَشِيِّ، فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ " مَا بَالُ أُنَاسٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَ فِي كِتَابِ اللَّهِ، مَنِ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللَّهِ فَهْوَ بَاطِلٌ، وَإِنِ اشْتَرَطَ مِائَةَ شَرْطٍ، شَرْطُ اللَّهِ أَحَقُّ وَأَوْثَقُ ".

Reference	: Sahih al-Bukhari 2155
In-book reference	: Book 34, Hadith 106
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 364

Narrated `Abdullah bin `Umar:

Aisha wanted to buy Buraira and he (the Prophet (ﷺ)) went out for the prayer. When he returned, she told him that they (her masters) refused to sell her except on the condition that her Wala' would go to them. The Prophet (ﷺ) replied, 'The Wala' would go to him who manumits.' " Hammam asked Nafi` whether her (Buraira's) husband was a free man or a slave. He replied that he did not know.

حَدَّثَنَا حَسَّانُ بْنُ أَبِي عَبَّادٍ، حَدَّثَنَا هَمَّامٌ، قَالَ سَمِعْتُ نَافِعًا، يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما أَنَّ عَائِشَةَ ـ رضى الله عنها ـ سَاوَمَتْ بَرِيرَةَ فَخَرَجَ إِلَى الصَّلاَةِ، فَلَمَّا جَاءَ قَالَتْ إِنَّهُمْ أَبَوْا أَنْ يَبِيعُوهَا، إِلاَّ أَنْ يَشْتَرِطُوا الْوَلاَءَ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ ". قُلْتُ لِنَافِعٍ حُرًّا كَانَ زَوْجُهَا أَوْ عَبْدًا فَقَالَ مَا يُدْرِينِي

Reference	: Sahih al-Bukhari 2156
In-book reference	: Book 34, Hadith 107
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 365

(68) Chapter: Is it permissible for a person from the town to sell the goods of a desert dweller

(68) بَابُ هَلْ يَبِيعُ حَاضِرٌ لِبَادٍ بِغَيْرِ أَجْرٍ وَهَلْ يُعِينُهُ أَوْ يَنْصَحُهُ

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا اسْتَنْصَحَ أَحَدُكُمْ أَخَاهُ فَلْيَنْصَحْ لَهُ». وَرَخَّصَ فِيهِ عَطَاءٌ.

Narrated Jarir:

I have given a pledge of allegiance to Allah's Messenger (ﷺ) for to testify that None has the right to be worshipped but Allah, and Muhammad is His Apostle, to offer prayers perfectly, to pay Zakat, to listen to and obey (Allah's and His Prophet's orders), and to give good advice to every Muslim.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، سَمِعْتُ جَرِيرًا ـ رضى الله عنه ـ بَايَعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَالسَّمْعِ وَالطَّاعَةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ.

Reference	: Sahih al-Bukhari 2157
In-book reference	: Book 34, Hadith 108
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 366

Narrated Tawus:

Ibn `Abbas said, "Allah's Messenger (ﷺ) said, 'Do not go to meet the caravans on the way (for buying their goods without letting them know the market price); a town dweller should not sell the goods of a desert dweller on behalf of the latter.' I asked Ibn `Abbas, 'What does he mean by not selling the goods of a desert dweller by a town dweller?' He said, 'He should not become his broker.' "

حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا مَعْمَرٌ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَلَقَّوُا الرُّكْبَانَ وَلاَ يَبِيعُ حَاضِرٌ لِبَادٍ ". قَالَ فَقُلْتُ لاِبْنِ عَبَّاسٍ مَا قَوْلُهُ لاَ يَبِيعُ حَاضِرٌ لِبَادٍ قَالَ لاَ يَكُونُ لَهُ سِمْسَارًا.

Reference	: Sahih al-Bukhari 2158
In-book reference	: Book 34, Hadith 109
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 367

(69) Chapter: Whoever hated that an urban person should sell the goods of a desert dweller and charge him for that

(69) باب مَنْ كَرِهَ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ بِأَجْرٍ

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) forbade the selling of the goods of a desert dweller by a town person.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ صَبَّاحٍ، حَدَّثَنَا أَبُو عَلِيٍّ الْحَنَفِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ دِينَارٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ. وَبِهِ قَالَ ابْنُ عَبَّاسٍ.

Reference	: Sahih al-Bukhari 2159
In-book reference	: Book 34, Hadith 110
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 368

(70) Chapter: A town dweller should not buy goods for a desert dweller and charge commission as a broker

(70) باب لاَ يَبِيعُ حَاضِرٌ لِبَادٍ بِالسَّمْسَرَةِ

وَكَرِهَهُ ابْنُ سِيرِينَ وَإِبْرَاهِيمُ لِلْبَائِعِ وَالْمُشْتَرِي، وَقَالَ إِبْرَاهِيمُ إِنَّ الْعَرَبَ تَقُولُ بِعْ لِي ثَوْبًا. وَهْيَ تَعْنِي الشِّرَاءَ.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "A buyer should not urge a seller to restore a purchase so as to buy it himself, and do not practice Najsh; and a town dweller should not sell goods of a desert dweller."

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، قَالَ أَخْبَرَنِي ابْنُ جُرَيْجٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَبْتَاعُ الْمَرْءُ عَلَى بَيْعِ أَخِيهِ، وَلاَ تَنَاجَشُوا، وَلاَ يَبِعْ حَاضِرٌ لِبَادٍ "

Reference	: Sahih al-Bukhari 2160
In-book reference	: Book 34, Hadith 111
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 369

Narrated Anas bin Malik:

We were forbidden that a town dweller should sell goods of a desert dweller.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذٌ، حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ مُحَمَّدٍ، قَالَ أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ نُهِينَا أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ.

Reference	: Sahih al-Bukhari 2161
In-book reference	: Book 34, Hadith 112

USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 370
(deprecated numbering scheme)

(71) Chapter: It is forbidden to meet the caravans on the way (to buy the goods away from the market)

(71) باب النَّهْيِ عَنْ تَلَقِّي الرُّكْبَانِ

وَأَنَّ بَيْعَهُ مَرْدُودٌ، لأَنَّ صَاحِبَهُ عَاصٍ آثِمٌ إِذَا كَانَ بِهِ عَالِمًا، وَهُوَ خِدَاعٌ فِي الْبَيْعِ، وَالْخِدَاعُ لاَ يَجُوزُ.

Narrated Abu Huraira:

The Prophet (ﷺ) forbade the meeting (of caravans) on the way and the selling of goods by an inhabitant of the town on behalf of a desert dweller.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنِ التَّلَقِّي، وَأَنْ يَبِيعَ حَاضِرٌ لِبَادٍ.

Reference : Sahih al-Bukhari 2162
In-book reference : Book 34, Hadith 113
USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 371
(deprecated numbering scheme)

Narrated Tawus:

I asked Ibn `Abbas, "What is the meaning of, 'No town dweller should sell (or buy) for a desert dweller'?" Ibn `Abbas said, "It means he should not become his broker."

حَدَّثَنِي عَيَّاشُ بْنُ الْوَلِيدِ، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، قَالَ سَأَلْتُ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ مَا مَعْنَى قَوْلِهِ " لاَ يَبِيعَنَّ حَاضِرٌ لِبَادٍ ". فَقَالَ لاَ يَكُنْ لَهُ سِمْسَارًا.

Reference : Sahih al-Bukhari 2163
In-book reference : Book 34, Hadith 114
USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 372
(deprecated numbering scheme)

Narrated `Abdullah:

Whoever buys an animal which has been kept unmilked for a long time, could return it, but has to pay a Sa of dates along with it. And the Prophet (ﷺ) forbade meeting the owners of goods on the way away from the market.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ حَدَّثَنِي التَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ مَنِ اشْتَرَى مُحَفَّلَةً فَلْيَرُدَّ مَعَهَا صَاعًا. قَالَ وَنَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ تَلَقِّي الْبُيُوعِ.

Reference : Sahih al-Bukhari 2164
In-book reference : Book 34, Hadith 115
USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 373
(deprecated numbering scheme)

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "You should not try to cancel the purchases of one another (to get a benefit thereof), and do not go ahead to meet the caravan (for buying the goods) (but wait) till it reaches the market."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَلاَ تَلَقَّوُا السِّلَعَ حَتَّى يُهْبَطَ بِهَا إِلَى السُّوقِ ".

Reference : Sahih al-Bukhari 2165
In-book reference : Book 34, Hadith 116
USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 374

(72) Chapter: The limits to which one can go ahead to meet the caravan

(72) باب مُنْتَهَى التَّلَقِّي

Narrated `Abdullah:

We used to go ahead to meet the caravan and used to buy foodstuff from them. The Prophet (ﷺ) forbade us to sell it till it was carried to the market.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ كُنَّا نَتَلَقَّى الرُّكْبَانَ فَنَشْتَرِي مِنْهُمُ الطَّعَامَ، فَنَهَانَا النَّبِيُّ صلى الله عليه وسلم أَنْ نَبِيعَهُ حَتَّى يُبْلَغَ بِهِ سُوقُ الطَّعَامِ. قَالَ أَبُو عَبْدِ اللَّهِ هَذَا فِي أَعْلَى السُّوقِ، يُبَيِّنُهُ حَدِيثُ عُبَيْدِ اللَّهِ.

Reference	: Sahih al-Bukhari 2166
In-book reference	: Book 34, Hadith 117
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 375

Narrated `Abdullah:

Some people used to buy foodstuff at the head of the market and used to sell it on the spot. Allah's Apostle forbade them to sell it till they brought it to (their) places.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ كَانُوا يَبْتَاعُونَ الطَّعَامَ فِي أَعْلَى السُّوقِ فَيَبِيعُونَهُ فِي مَكَانِهِمْ، فَنَهَاهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَبِيعُوهُ فِي مَكَانِهِ حَتَّى يَنْقُلُوهُ.

Reference	: Sahih al-Bukhari 2167
In-book reference	: Book 34, Hadith 118
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 376

(73) Chapter: If somebody imposes conditions in selling against the Islamic Law

(73) باب إِذَا اشْتَرَطَ شُرُوطًا فِي الْبَيْعِ لاَ تَحِلُّ

Narrated `Urwa:

Aisha said, "Buraira came to me and said, 'I have agreed with my masters to pay them nine Uqiyas (of gold) (in installments) one Uqiya per year; please help me.' I said, 'I am ready to pay the whole amount now provided your masters agree that your Wala will be for me.' So, Buraira went to her masters and told them about that offer but they refused to accept it. She returned, and at that time, Allah's Messenger (ﷺ) was sitting (present). Buraira said, 'I told them of the offer but they did not accept it and insisted on having the Wala.'.' The Prophet (ﷺ) heard that." `Aisha narrated the whole story to the Prophet . He said to her, "Buy her and stipulate that her Wala' would be yours as the Wala' is for the manumitted." `Aisha did so. Then Allah's Messenger (ﷺ) stood up in front of the people, and after glorifying Allah he said, "Amma Badu (i.e. then after)! What about the people who impose conditions which are not in Allah's Book (Laws)? Any condition that is not in Allah's Book (Laws) is invalid even if they were one hundred conditions, for Allah's decisions are the right ones and His conditions are the strong ones (firmer) and the Wala' will be for the manumitted."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ جَاءَتْنِي بَرِيرَةُ فَقَالَتْ كَاتَبْتُ أَهْلِي عَلَى تِسْعِ أَوَاقٍ فِي كُلِّ عَامٍ وَقِيَّةٌ، فَأَعِينِينِي. فَقُلْتُ إِنْ أَحَبَّ أَهْلُكِ أَنْ أَعُدَّهَا لَهُمْ وَيَكُونَ وَلاَؤُكِ لِي فَعَلْتُ. فَذَهَبَتْ بَرِيرَةُ إِلَى أَهْلِهَا، فَقَالَتْ لَهُمْ فَأَبَوْا عَلَيْهَا، فَجَاءَتْ مِنْ عِنْدِهِمْ وَرَسُولُ اللَّهِ صلى الله عليه وسلم جَالِسٌ، فَقَالَتْ إِنِّي قَدْ عَرَضْتُ ذَلِكَ عَلَيْهِمْ فَأَبَوْا، إِلاَّ أَنْ يَكُونَ الْوَلاَءُ لَهُمْ. فَسَمِعَ النَّبِيُّ صلى الله عليه وسلم فَأَخْبَرَتْ عَائِشَةُ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " خُذِيهَا وَاشْتَرِطِي لَهُمُ الْوَلاَءَ، فَإِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ ". فَفَعَلَتْ عَائِشَةُ ثُمَّ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي النَّاسِ،

فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ " أَمَّا بَعْدُ مَا بَالُ رِجَالٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ، مَا كَانَ مِنْ شَرْطٍ لَيْسَ فِي كِتَابِ اللَّهِ فَهُوَ بَاطِلٌ وَإِنْ كَانَ مِائَةَ شَرْطٍ، قَضَاءُ اللَّهِ أَحَقُّ، وَشَرْطُ اللَّهِ أَوْثَقُ، وَإِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ ".

Reference	: Sahih al-Bukhari 2168
In-book reference	: Book 34, Hadith 119
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 377

Narrated `Abdullah bin `Umar:

Aisha, (mother of the faithful believers) wanted to buy a slave girl and manumit her, but her masters said that they would sell her only on the condition that her Wala' would be for them. `Aisha told Allah's Messenger (ﷺ) of that. He said, "What they stipulate should not hinder you from buying her, as the Wala' is for the manumitted."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ عَائِشَةَ، أُمَّ الْمُؤْمِنِينَ أَرَادَتْ أَنْ تَشْتَرِيَ جَارِيَةً فَتُعْتِقَهَا، فَقَالَ أَهْلُهَا نَبِيعُكِهَا عَلَى أَنَّ وَلاَءَهَا لَنَا. فَذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " لاَ يَمْنَعُكِ ذَلِكِ، فَإِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ ".

Reference	: Sahih al-Bukhari 2169
In-book reference	: Book 34, Hadith 120
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 378

(74) Chapter: Selling of dates for dates (74) باب بَيْعِ التَّمْرِ بِالتَّمْرِ

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "The selling of wheat for wheat is Riba (usury) except if it is handed from hand to hand and equal in amount. Similarly the selling of barley for barley, is Riba except if it is from hand to hand and equal in amount, and dates for dates is usury except if it is from hand to hand and equal in amount. (See Riba-Fadl in the glossary).

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ مَالِكِ بْنِ أَوْسٍ، سَمِعَ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْبُرُّ بِالْبُرِّ رِبًا إِلاَّ هَاءَ وَهَاءَ، وَالشَّعِيرُ بِالشَّعِيرِ رِبًا إِلاَّ هَاءَ وَهَاءَ، وَالتَّمْرُ بِالتَّمْرِ رِبًا إِلاَّ هَاءَ وَهَاءَ ".

Reference	: Sahih al-Bukhari 2170
In-book reference	: Book 34, Hadith 121
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 379

(75) Chapter: The selling of dried grapes for dried grapes and meals for meals (75) باب بَيْعِ الزَّبِيبِ بِالزَّبِيبِ وَالطَّعَامِ بِالطَّعَامِ

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) forbade Muzabana; and Muzabana is the selling of fresh dates for dried old dates by measure, and the selling of fresh grapes for dried grapes by measure.

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الْمُزَابَنَةِ، وَالْمُزَابَنَةُ بَيْعُ الثَّمَرِ بِالتَّمْرِ كَيْلاً، وَبَيْعُ الزَّبِيبِ بِالْكَرْمِ كَيْلاً.

Reference	: Sahih al-Bukhari 2171
In-book reference	: Book 34, Hadith 122
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 380

Narrated Ibn `Umar:

The Prophet (ﷺ) forbade Muzabana; and Muzabana is the selling of fresh fruit (without measuring it) for something by measure on the basis that if that thing turns to be more than the fruit, the increase would be for the seller of the fruit, and if it turns to be less, that would be of his lot. Narrated Ibn `Umar from Zaid bin Thabit that the Prophet (ﷺ) allowed the selling of the fruits on the trees after estimation (when they are ripe).

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنِ الْمُزَابَنَةِ قَالَ وَالْمُزَابَنَةُ أَنْ يَبِيعَ الثَّمَرَ بِكَيْلٍ، إِنْ زَادَ فَلِي وَإِنْ نَقَصَ فَعَلَىَّ. قَالَ وَحَدَّثَنِي زَيْدُ بْنُ ثَابِتٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم رَخَّصَ فِي الْعَرَايَا بِخَرْصِهَا.

Reference	: Sahih al-Bukhari 2172, 2173
In-book reference	: Book 34, Hadith 123
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 381

(76) Chapter: Selling of barley for barley

(76) باب بَيْعِ الشَّعِيرِ بِالشَّعِيرِ

Narrated Ibn Shihab:

that Malik bin Aus said, "I was in need of change for one-hundred Dinars. Talha bin 'Ubaidullah called me and we discussed the matter, and he agreed to change (my Dinars). He took the gold pieces in his hands and fidgeted with them, and then said, "Wait till my storekeeper comes from the forest." `Umar was listening to that and said, "By Allah! You should not separate from Talha till you get the money from him, for Allah's Messenger (ﷺ) said, 'The selling of gold for gold is Riba (usury) except if the exchange is from hand to hand and equal in amount, and similarly, the selling of wheat for wheat is Riba (usury) unless it is from hand to hand and equal in amount, and the selling of barley for barley is usury unless it is from hand to hand and equal in amount, and dates for dates, is usury unless it is from hand to hand and equal in amount"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ مَالِكِ بْنِ أَوْسٍ، أَخْبَرَهُ أَنَّهُ الْتَمَسَ، صَرْفًا بِمِائَةِ دِينَارٍ، فَدَعَانِي طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ فَتَرَاوَضْنَا، حَتَّى اصْطَرَفَ مِنِّي، فَأَخَذَ الذَّهَبَ يُقَلِّبُهَا فِي يَدِهِ، ثُمَّ قَالَ حَتَّى يَأْتِيَ خَازِنِي مِنَ الْغَابَةِ، وَعُمَرُ يَسْمَعُ ذَلِكَ، فَقَالَ وَاللَّهِ لاَ تُفَارِقُهُ حَتَّى تَأْخُذَ مِنْهُ، قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الذَّهَبُ بِالذَّهَبِ رِبًا إِلاَّ هَاءَ وَهَاءَ، وَالْبُرُّ بِالْبُرِّ رِبًا إِلاَّ هَاءَ وَهَاءَ، وَالشَّعِيرُ بِالشَّعِيرِ رِبًا إِلاَّ هَاءَ وَهَاءَ، وَالتَّمْرُ بِالتَّمْرِ رِبًا إِلاَّ هَاءَ وَهَاءَ ".

Reference	: Sahih al-Bukhari 2174
In-book reference	: Book 34, Hadith 124
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 382

(77) Chapter: Selling of gold for gold

(77) باب بَيْعِ الذَّهَبِ بِالذَّهَبِ

Narrated Abu Bakra:

Allah's Messenger (ﷺ) said, "Don't sell gold for gold unless equal in weight, nor silver for silver unless equal in weight, but you could sell gold for silver or silver for gold as you like."

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، قَالَ حَدَّثَنِي يَحْيَى بْنُ أَبِي إِسْحَاقَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ، قَالَ قَالَ أَبُو بَكْرَةَ ـ رضى الله عنه ـ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إِلاَّ سَوَاءً بِسَوَاءٍ، وَالْفِضَّةَ بِالْفِضَّةِ إِلاَّ سَوَاءً بِسَوَاءٍ، وَبِيعُوا الذَّهَبَ بِالْفِضَّةِ وَالْفِضَّةَ بِالذَّهَبِ كَيْفَ شِئْتُمْ ".

Reference	: Sahih al-Bukhari 2175
In-book reference	: Book 34, Hadith 125
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 383

(78) Chapter: Selling of silver for silver

(78) باب بَيْعِ الْفِضَّةِ بِالْفِضَّةِ

Narrated Abu Sa`id:

(Concerning exchange) that he heard Allah's Messenger (ﷺ) saying, "Do not sell gold for gold unless equal in weight, and do not sell silver unless equal in weight."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدٍ، حَدَّثَنَا عَمِّي، حَدَّثَنَا ابْنُ أَخِي الزُّهْرِيِّ، عَنْ عَمِّهِ، قَالَ حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ أَبَا سَعِيدٍ، حَدَّثَهُ مِثْلَ، ذَلِكَ حَدِيثًا عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَقِيَهُ عَبْدُ اللَّهِ بْنُ عُمَرَ فَقَالَ يَا أَبَا سَعِيدٍ، مَا هَذَا الَّذِي تُحَدِّثُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ أَبُو سَعِيدٍ فِي الصَّرْفِ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ الذَّهَبُ بِالذَّهَبِ مِثْلاً بِمِثْلٍ وَالْوَرِقُ بِالْوَرِقِ مِثْلاً بِمِثْلٍ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2176
In-book reference	: Book 34, Hadith 126
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 384

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "Do not sell gold for gold unless equivalent in weight, and do not sell less amount for greater amount or vice versa; and do not sell silver for silver unless equivalent in weight, and do not sell less amount for greater amount or vice versa and do not sell gold or silver that is not present at the moment of exchange for gold or silver that is present.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ لاَ تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إِلاَّ مِثْلاً بِمِثْلٍ، وَلاَ تُشِفُّوا بَعْضَهَا عَلَى بَعْضٍ، وَلاَ تَبِيعُوا الْوَرِقَ بِالْوَرِقِ إِلاَّ مِثْلاً بِمِثْلٍ، وَلاَ تُشِفُّوا بَعْضَهَا عَلَى بَعْضٍ، وَلاَ تَبِيعُوا مِنْهَا غَائِبًا بِنَاجِزٍ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2177
In-book reference	: Book 34, Hadith 127
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 385

(79) Chapter: Selling of Dinar for Dinar on credit

(79) باب بَيْعِ الدِّينَارِ بِالدِّينَارِ نَسْأً

Narrated Abu Salih Az-Zaiyat:

I heard Abu Sa`id Al-Khudri saying, "The selling of a Dinar for a Dinar, and a Dirham for a Dirham (is permissible)." I said to him, "Ibn `Abbas does not say the same." Abu Sa`id replied, "I asked Ibn `Abbas whether he had heard it from the Prophet (ﷺ) s or seen it in the Holy Book. Ibn `Abbas replied, "I do not claim that, and you know Allah's Messenger (ﷺ) better than I, but Usama informed me that the Prophet had said, 'There is no Riba (in money exchange) except when it is not done from hand to hand (i.e. when there is delay in payment).' "

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّ أَبَا صَالِحٍ الزَّيَّاتَ، أَخْبَرَهُ أَنَّهُ، سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ ـ رضى الله عنه ـ يَقُولُ الدِّينَارُ بِالدِّينَارِ، وَالدِّرْهَمُ بِالدِّرْهَمِ‏.‏ فَقُلْتُ لَهُ فَإِنَّ ابْنَ عَبَّاسٍ لاَ يَقُولُهُ‏.‏ فَقَالَ أَبُو سَعِيدٍ سَأَلْتُهُ فَقُلْتُ سَمِعْتَهُ مِنَ النَّبِيِّ، صلى الله عليه وسلم، أَوْ وَجَدْتَهُ فِي كِتَابِ اللَّهِ قَالَ كُلُّ ذَلِكَ لاَ أَقُولُ، وَأَنْتُمْ أَعْلَمُ بِرَسُولِ اللَّهِ صلى الله عليه وسلم مِنِّي، وَلَكِنَّنِي أَخْبَرَنِي أُسَامَةُ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏"‏ لاَ رِبًا إِلاَّ فِي النَّسِيئَةِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2178, 2179
In-book reference	: Book 34, Hadith 128
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 386

(80) Chapter: Selling of silver for gold on delayed payment

(80) باب بَيْعِ الْوَرِقِ بِالذَّهَبِ نَسِيئَةً

Narrated Abu Al-Minhal:

I asked Al-Bara' bin `Azib and Zaid bin Arqam about money exchanges. Each of them said, "This is better than I," and both of them said, "Allah's Messenger (ﷺ) forbade the selling of silver for gold on credit. "

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي حَبِيبُ بْنُ أَبِي ثَابِتٍ، قَالَ سَمِعْتُ أَبَا الْمِنْهَالِ، قَالَ سَأَلْتُ الْبَرَاءَ بْنَ عَازِبٍ وَزَيْدَ بْنَ أَرْقَمَ ـ رضى الله عنهم ـ عَنِ الصَّرْفِ،، فَكُلُّ وَاحِدٍ مِنْهُمَا يَقُولُ هَذَا خَيْرٌ مِنِّي. فَكِلاَهُمَا يَقُولُ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ بَيْعِ الذَّهَبِ بِالْوَرِقِ دَيْنًا.

Reference	: Sahih al-Bukhari 2180, 2181
In-book reference	: Book 34, Hadith 129
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 387

(81) Chapter: Selling of gold for silver from hand to hand

(81) باب بَيْعِ الذَّهَبِ بِالْوَرِقِ يَدًا بِيَدٍ

Narrated `Abdur-Rahman bin Abu Bakra:

that his father said, "The Prophet (ﷺ) forbade the selling of gold for gold and silver for silver except if they are equivalent in weight, and allowed us to sell gold for silver and vice versa as we wished."

حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ، حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، أَخْبَرَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ، عَنْ أَبِيهِ ـ رضى الله عنه ـ قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنِ الْفِضَّةِ بِالْفِضَّةِ وَالذَّهَبِ بِالذَّهَبِ، إِلاَّ سَوَاءً بِسَوَاءٍ، وَأَمَرَنَا أَنْ نَبْتَاعَ الذَّهَبَ بِالْفِضَّةِ كَيْفَ شِئْنَا، وَالْفِضَّةَ بِالذَّهَبِ كَيْفَ شِئْنَا.

Reference	: Sahih al-Bukhari 2182
In-book reference	: Book 34, Hadith 130
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 388

(82) Chapter: Al-Muzabana, Al-Araya

(82) باب بَيْعِ الْمُزَابَنَةِ، وَهْيَ بَيْعُ الثَّمَرِ بِالتَّمْرِ وَبَيْعُ الزَّبِيبِ بِالْكَرْمِ وَبَيْعُ الْعَرَايَا

قَالَ أَنَسٌ نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْمُزَابَنَةِ وَالْمُحَاقَلَةِ.

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "Do not sell fruits of dates until they become free from all the dangers of being spoilt or blighted; and do not sell fresh dates for dry dates." Narrated Salim and `Abdullah from Zaid bin Habit' "Later on Allah's Messenger (ﷺ) permitted the selling of ripe fruits on trees for fresh dates or dried dates in Bai'-al-'Araya, and did not allow it for any other kind of sale."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ لاَ تَبِيعُوا الثَّمَرَ حَتَّى يَبْدُوَ صَلاَحُهُ، وَلاَ تَبِيعُوا الثَّمَرَ بِالتَّمْرِ ‏"‏ قَالَ سَالِمٌ وَأَخْبَرَنِي عَبْدُ اللَّهِ، عَنْ زَيْدِ بْنِ ثَابِتٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَخَّصَ بَعْدَ ذَلِكَ فِي بَيْعِ الْعَرِيَّةِ بِالرُّطَبِ أَوْ بِالتَّمْرِ، وَلَمْ يُرَخِّصْ فِي غَيْرِهِ.

Reference	: Sahih al-Bukhari 2183, 2184
In-book reference	: Book 34, Hadith 131
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 389

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) forbade Muzabana; and Muzabana means the selling of fresh dates (on the trees) for dried dates by measure and also the selling of fresh grapes for dried grapes by measure.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الْمُزَابَنَةِ. وَالْمُزَابَنَةُ اشْتِرَاءُ الثَّمَرِ بِالتَّمْرِ كَيْلاً، وَبَيْعُ الْكَرْمِ بِالزَّبِيبِ كَيْلاً.

Reference	: Sahih al-Bukhari 2185
In-book reference	: Book 34, Hadith 132
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 390

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) forbade Muzabana and Muhaqala; and Muzabana means the selling of ripe dates for dates still on the trees.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ أَبِي سُفْيَانَ، مَوْلَى ابْنِ أَبِي أَحْمَدَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الْمُزَابَنَةِ وَالْمُحَاقَلَةِ. وَالْمُزَابَنَةُ اشْتِرَاءُ الثَّمَرِ بِالتَّمْرِ فِي رُءُوسِ النَّخْلِ.

Reference	: Sahih al-Bukhari 2186
In-book reference	: Book 34, Hadith 133
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 391

Narrated Ibn `Abbas:

The Prophet (ﷺ) forbade Muzabana and Muhaqala.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الشَّيْبَانِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ.

Reference	: Sahih al-Bukhari 2187
In-book reference	: Book 34, Hadith 134
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 392

Narrated Zaid bin Thabit:

Allah's Messenger (ﷺ) al lowed the owner of 'Araya to sell the fruits on the trees by means of estimation.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ زَيْدِ بْنِ ثَابِتٍ ـ رضى الله عنهم ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَرْخَصَ لِصَاحِبِ الْعَرِيَّةِ أَنْ يَبِيعَهَا بِخَرْصِهَا.

Reference	: Sahih al-Bukhari 2188
In-book reference	: Book 34, Hadith 135
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 393

(83) Chapter: The selling of dates still on trees

(83) باب بَيْعِ الثَّمَرِ عَلَى رُءُوسِ النَّخْلِ بِالذَّهَبِ وَالْفِضَّةِ

Narrated Jabir:

The Prophet (ﷺ) forbade the selling of fruits unless they get ripe, and none of them should be sold except for Dinar or Dirham (i.e. money), except the 'Araya trees (the dates of which could be sold for dates).

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، وَأَبِي الزُّبَيْرِ، عَنْ جَابِرٍ ـ رضى الله عنه ـ قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ بَيْعِ الثَّمَرِ حَتَّى يَطِيبَ، وَلاَ يُبَاعُ شَىْءٌ مِنْهُ إِلاَّ بِالدِّينَارِ وَالدِّرْهَمِ إِلاَّ الْعَرَايَا.

Reference	: Sahih al-Bukhari 2189
In-book reference	: Book 34, Hadith 136

USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 394
(deprecated numbering scheme)

Narrated Abu Huraira:

The Prophet (ﷺ) allowed the sale of the dates of 'Araya provided they were about five Awsuq (singular: Wasaq which means sixty Sa's) or less (in amount).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، قَالَ سَمِعْتُ مَالِكًا، وَسَأَلَهُ، عُبَيْدُ اللَّهِ بْنُ الرَّبِيعِ أَحَدَّثَكَ دَاوُدُ عَنْ أَبِي سُفْيَانَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم رَخَّصَ فِي بَيْعِ الْعَرَايَا فِي خَمْسَةِ أَوْسُقٍ أَوْ دُونَ خَمْسَةِ أَوْسُقٍ قَالَ نَعَمْ.

Reference : Sahih al-Bukhari 2190
In-book reference : Book 34, Hadith 137
USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 395
(deprecated numbering scheme)

Narrated Sahl bin Abu Hathma:

Allah's Messenger (ﷺ) forbade the selling of fruits (fresh dates) for dried dates but allowed the sale of fruits on the 'Araya by estimation and their new owners might eat their dates fresh. Sufyan (in another narration) said, "I told Yahya (a sub-narrator) when I was a mere boy, 'Meccans say that the Prophet (ﷺ) allowed them the sale of the fruits on 'Araya by estimation.' Yahya asked, 'How do the Meccans know about it?' I replied, 'They narrated it (from the Prophet (ﷺ)) through Jabir.' On that, Yahya kept quiet." Sufyan said, "I meant that Jabir belonged to Medina." Sufyan was asked whether in Jabir's narration there was any prohibition of selling fruits before their benefit is evident (i.e. no dangers of being spoilt or blighted). He replied that there was none.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ قَالَ يَحْيَى بْنُ سَعِيدٍ سَمِعْتُ بُشَيْرًا، قَالَ سَمِعْتُ سَهْلَ بْنَ أَبِي حَثْمَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ بَيْعِ الثَّمَرِ بِالتَّمْرِ، وَرَخَّصَ فِي الْعَرِيَّةِ أَنْ تُبَاعَ بِخَرْصِهَا يَأْكُلُهَا أَهْلُهَا رُطَبًا. وَقَالَ سُفْيَانُ مَرَّةً أُخْرَى إِلاَّ أَنَّهُ رَخَّصَ فِي الْعَرِيَّةِ يَبِيعُهَا أَهْلُهَا بِخَرْصِهَا، يَأْكُلُونَهَا رُطَبًا. قَالَ هُوَ سَوَاءٌ. قَالَ سُفْيَانُ فَقُلْتُ لِيَحْيَى وَأَنَا غُلاَمٌ إِنَّ أَهْلَ مَكَّةَ يَقُولُونَ إِنَّ النَّبِيَّ صلى الله عليه وسلم رَخَّصَ فِي بَيْعِ الْعَرَايَا. فَقَالَ وَمَا يُدْرِي أَهْلَ مَكَّةَ قُلْتُ إِنَّهُمْ يَرْوُونَهُ عَنْ جَابِرٍ. فَسَكَتَ. قَالَ سُفْيَانُ إِنَّمَا أَرَدْتُ أَنَّ جَابِرًا مِنْ أَهْلِ الْمَدِينَةِ. قِيلَ لِسُفْيَانَ وَلَيْسَ فِيهِ نَهْىٌ عَنْ بَيْعِ الثَّمَرِ حَتَّى يَبْدُوَ صَلاَحُهُ قَالَ لاَ.

Reference : Sahih al-Bukhari 2191
In-book reference : Book 34, Hadith 138
USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 396
(deprecated numbering scheme)

(84) Chapter: Araya

(84) باب تَفْسِيرِ الْعَرَايَا

وَقَالَ مَالِكٌ الْعَرِيَّةُ أَنْ يُعْرِيَ الرَّجُلُ الرَّجُلَ النَّخْلَةَ، ثُمَّ يَتَأَذَّى بِدُخُولِهِ عَلَيْهِ، فَرُخِّصَ لَهُ أَنْ يَشْتَرِيَهَا مِنْهُ بِتَمْرٍ.
وَقَالَ ابْنُ إِدْرِيسَ الْعَرِيَّةُ لاَ تَكُونُ إِلاَّ بِالْكَيْلِ مِنَ التَّمْرِ يَدًا بِيَدٍ، لاَ يَكُونُ بِالْجِزَافِ. وَمِمَّا يُقَوِّيهِ قَوْلُ سَهْلِ بْنِ أَبِي حَثْمَةَ بِالأَوْسُقِ الْمُوَسَّقَةِ.
وَقَالَ ابْنُ إِسْحَاقَ فِي حَدِيثِهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَتِ الْعَرَايَا أَنْ يُعْرِيَ الرَّجُلُ فِي مَالِهِ النَّخْلَةَ وَالنَّخْلَتَيْنِ.
وَقَالَ يَزِيدُ عَنْ سُفْيَانَ بْنِ حُسَيْنٍ الْعَرَايَا نَخْلٌ كَانَتْ تُوهَبُ لِلْمَسَاكِينِ، فَلاَ يَسْتَطِيعُونَ أَنْ يَنْتَظِرُوا بِهَا، رُخِّصَ لَهُمْ أَنْ يَبِيعُوهَا بِمَا شَاءُوا مِنَ التَّمْرِ.

Narrated Ibn `Umar from Zaid bin Thabit:

Allah's Messenger (ﷺ) allowed the sale of 'Araya by estimating the dates on them for measured amounts of dried dates. Musa bin `Uqba said, "Al- 'Araya were distinguished date palms; one could come and buy them (i.e. their fruits).

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ زَيْدِ بْنِ ثَابِتٍ ـ رضى الله عنهم ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَخَّصَ فِي الْعَرَايَا أَنْ تُبَاعَ بِخَرْصِهَا كَيْلاً‏.‏ قَالَ مُوسَى بْنُ عُقْبَةَ وَالْعَرَايَا نَخَلاَتٌ مَعْلُومَاتٌ تَأْتِيهَا فَتَشْتَرِيهَا‏.‏

Reference	: Sahih al-Bukhari 2192
In-book reference	: Book 34, Hadith 139
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 397

(85) Chapter: The sale of fruits before their benefit is evident (85) باب بَيْعِ الثِّمَارِ قَبْلَ أَنْ يَبْدُوَ صَلاَحُهَا

Zaid bin Thabit (ra) said, "In the lifetime of Allah's Messenger (ﷺ), the people used to trade with fruits. When they cut their date-fruits and the purchasers came to recieve their rights, the seller would say, 'My dates have got rotten, they are blighted with disease, they are afflicted with Qusham (a disease which causes the fruit to fall before ripening).' They would go on complaining of defects in their purchases. Allah's Messenger (ﷺ) said, "Do not sell the fruits before their benefit is evident (i.e. free from all the dangers of being spoiled or blighted), by way of advice for they quarrelled too much." Kharija bin Zaid bin Thabit said that Zaid bin Thabit (ra) used not to sell the fruits of his land till Pleiades appeared and one could distinguish the yellow fruits from the red (ripe) ones.

وَقَالَ اللَّيْثُ عَنْ أَبِي الزِّنَادِ، كَانَ عُرْوَةُ بْنُ الزُّبَيْرِ يُحَدِّثُ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ الأَنْصَارِيِّ، مِنْ بَنِي حَارِثَةَ أَنَّهُ حَدَّثَهُ عَنْ زَيْدِ بْنِ ثَابِتٍ ـ رضى الله عنه ـ قَالَ كَانَ النَّاسُ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم يَتَبَايَعُونَ الثِّمَارَ، فَإِذَا جَدَّ النَّاسُ وَحَضَرَ تَقَاضِيهِمْ قَالَ الْمُبْتَاعُ إِنَّهُ أَصَابَ الثَّمَرَ الدُّمَانُ أَصَابَهُ مُرَاضٌ أَصَابَهُ قُشَامٌ ـ عَاهَاتٌ يَحْتَجُّونَ بِهَا ـ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَمَّا كَثُرَتْ عِنْدَهُ الْخُصُومَةُ فِي ذَلِكَ ‏"‏ فَإِمَّا لاَ فَلاَ يَتَبَايَعُوا حَتَّى يَبْدُوَ صَلاَحُ الثَّمَرِ ‏"‏‏.‏ كَالْمَشُورَةِ يُشِيرُ بِهَا لِكَثْرَةِ خُصُومَتِهِمْ‏.‏ وَأَخْبَرَنِي خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ أَنَّ زَيْدَ بْنَ ثَابِتٍ لَمْ يَكُنْ يَبِيعُ ثِمَارَ أَرْضِهِ حَتَّى تَطْلُعَ الثُّرَيَّا فَيَتَبَيَّنَ الأَصْفَرُ مِنَ الأَحْمَرِ‏.‏

قَالَ أَبُو عَبْد اللَّهِ رَوَاهُ عَلِيُّ بْنُ بَحْرٍ حَدَّثَنَا حَكَّامٌ حَدَّثَنَا عَنْبَسَةُ عَنْ زَكَرِيَّاءَ عَنْ أَبِي الزِّنَادِ عَنْ عُرْوَةَ عَنْ سَهْلٍ عَنْ زَيْدٍ

Reference	: Sahih al-Bukhari 2193
In-book reference	: Book 34, Hadith 140
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 398

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) forbade the sale of fruits till their benefit is evident. He forbade both the seller and the buyer (such sale).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ بَيْعِ الثِّمَارِ حَتَّى يَبْدُوَ صَلاَحُهَا، نَهَى الْبَائِعَ وَالْمُبْتَاعَ‏.‏

Reference	: Sahih al-Bukhari 2194
In-book reference	: Book 34, Hadith 141
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 399

Narrated Anas:

Allah's Messenger (ﷺ) forbade the sale of date fruits till they were ripe. Abu `Abdullah (Al-Bukhari) said, "That means till they were red (can be eaten).

حَدَّثَنَا ابْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا حُمَيْدٌ الطَّوِيلُ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى أَنْ تُبَاعَ ثَمَرَةُ النَّخْلِ حَتَّى تَزْهُوَ. قَالَ أَبُو عَبْدِ اللَّهِ يَعْنِي حَتَّى تَحْمَرَّ.

Reference : Sahih al-Bukhari 2195
In-book reference : Book 34, Hadith 142
USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 400
(deprecated numbering scheme)

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) forbade the s of (date) fruits till they were red or yellow and fit for eating.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سَلِيمِ بْنِ حَيَّانَ، حَدَّثَنَا سَعِيدُ بْنُ مِينَا، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم أَنْ تُبَاعَ الثَّمَرَةُ حَتَّى تُشَقِّحَ. فَقِيلَ مَا تُشَقِّحُ قَالَ تَحْمَارُّ وَتَصْفَارُّ وَيُؤْكَلُ مِنْهَا.

Reference : Sahih al-Bukhari 2196
In-book reference : Book 34, Hadith 143
USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 401
(deprecated numbering scheme)

(86) Chapter: The sale of date-palms before their benefit is evident

(86) باب بَيْعِ النَّخْلِ قَبْلَ أَنْ يَبْدُوَ صَلاَحُهَا

Narrated Anas bin Malik:

The Prophet (ﷺ) forbade the sale of fruits till their benefit is evident; and the sale of date palms till the dates are almost ripe. He was asked what 'are almost ripe' meant. He replied, "Got red and yellow."

حَدَّثَنِي عَلِيُّ بْنُ الْهَيْثَمِ، حَدَّثَنَا مُعَلًّى، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا حُمَيْدٌ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ نَهَى عَنْ بَيْعِ الثَّمَرَةِ حَتَّى يَبْدُوَ صَلاَحُهَا، وَعَنِ النَّخْلِ حَتَّى يَزْهُوَ. قِيلَ وَمَا يَزْهُو قَالَ يَحْمَارُّ أَوْ يَصْفَارُّ.

Reference : Sahih al-Bukhari 2197
In-book reference : Book 34, Hadith 144
USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 402
(deprecated numbering scheme)

(87) Chapter: If somebody sells fruits before their benefit is evident

(87) باب إِذَا بَاعَ الثِّمَارَ قَبْلَ أَنْ يَبْدُوَ صَلاَحُهَا ثُمَّ أَصَابَتْهُ عَاهَةٌ فَهُوَ مِنَ الْبَائِعِ

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) forbade the sale of fruits till they are almost ripe. He was asked what is meant by 'are almost ripe.' He replied, "Till they become red." Allah's Messenger (ﷺ) further said, "If Allah spoiled the fruits, what right would one have to take the money of one's brother (i.e. other people)?"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ بَيْعِ الثِّمَارِ حَتَّى تُزْهِيَ. فَقِيلَ لَهُ وَمَا تُزْهِي قَالَ حَتَّى تَحْمَرَّ. فَقَالَ " أَرَأَيْتَ إِذَا مَنَعَ اللَّهُ الثَّمَرَةَ، بِمَ يَأْخُذُ أَحَدُكُمْ مَالَ أَخِيهِ ".

Reference : Sahih al-Bukhari 2198
In-book reference : Book 34, Hadith 145
USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 403
(deprecated numbering scheme)

Narrated Ibn Shihab:

If somebody bought fruits before their benefit is evident and then the fruits were spoiled with blights, the loss would be suffered by the owner (not the buyer).

Narrated Salim bin 'Abdullah from Ibn Umar: Allah's Messenger (ﷺ) said, "Do not sell or buy fruits before their benefit was evident and do not sell fresh fruits (dates) for dried dates."

قَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ لَوْ أَنَّ رَجُلاً، ابْتَاعَ ثَمَرًا قَبْلَ أَنْ يَبْدُوَ صَلاَحُهُ، ثُمَّ أَصَابَتْهُ عَاهَةٌ، كَانَ مَا أَصَابَهُ عَلَى رَبِّهِ، أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَتَبَايَعُوا الثَّمَرَ حَتَّى يَبْدُوَ صَلاَحُهَا، وَلاَ تَبِيعُوا الثَّمَرَ بِالتَّمْرِ ".

Reference	: Sahih al-Bukhari 2199
In-book reference	: Book 34, Hadith 146
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 403

(88) Chapter: To buy foodstuff on credit (88) باب شِرَاءِ الطَّعَامِ إِلَى أَجَلٍ

Narrated `Aisha:

The Prophet (ﷺ) bought some foodstuff from a Jew on credit and mortgaged his armor to him.

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ ذَكَرْنَا عِنْدَ إِبْرَاهِيمَ الرَّهْنَ فِي السَّلَفِ، فَقَالَ لاَ بَأْسَ بِهِ. ثُمَّ حَدَّثَنَا عَنِ الأَسْوَدِ عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم اشْتَرَى طَعَامًا مِنْ يَهُودِيٍّ إِلَى أَجَلٍ، فَرَهَنَهُ دِرْعَهُ.

Reference	: Sahih al-Bukhari 2200
In-book reference	: Book 34, Hadith 147
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 404

(89) Chapter: To buy dates for Riba-Al-Fadl (89) باب إِذَا أَرَادَ بَيْعَ تَمْرٍ بِتَمْرٍ خَيْرٍ مِنْهُ

Narrated Abu Sa`id Al-Khudri and Abu Huraira:

Allah's Messenger (ﷺ) appointed somebody as a governor of Khaibar. That governor brought to him an excellent kind of dates (from Khaibar). The Prophet (ﷺ) asked, "Are all the dates of Khaibar like this?" He replied, "By Allah, no, O Allah's Messenger (ﷺ)! But we barter one Sa of this (type of dates) for two Sas of dates of ours and two Sas of it for three of ours." Allah's Messenger (ﷺ) said, "Do not do so (as that is a kind of usury) but sell the mixed dates (of inferior quality) for money, and then buy good dates with that money."

حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، وَعَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم اسْتَعْمَلَ رَجُلاً عَلَى خَيْبَرَ، فَجَاءَهُ بِتَمْرٍ جَنِيبٍ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَكُلُّ تَمْرِ خَيْبَرَ هَكَذَا ". قَالَ لاَ وَاللَّهِ يَا رَسُولَ اللَّهِ، إِنَّا لَنَأْخُذُ الصَّاعَ مِنْ هَذَا بِالصَّاعَيْنِ، وَالصَّاعَيْنِ بِالثَّلاَثَةِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَفْعَلْ، بِعِ الْجَمْعَ بِالدَّرَاهِمِ، ثُمَّ ابْتَعْ بِالدَّرَاهِمِ جَنِيبًا ".

Reference	: Sahih al-Bukhari 2201, 2202
In-book reference	: Book 34, Hadith 148
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 405

(90) Chapter: Sold or rented date-palms which were pollinated, or land which was sown (90) باب مَنْ بَاعَ نَخْلاً قَدْ أُبِّرَتْ أَوْ أَرْضًا مَزْرُوعَةً أَوْ بِإِجَارَةٍ

Narrated Nafi', the freed slave of Ibn 'Umar:

If pollinated date-palms are sold and nothing is mentioned (in the contract) about their fruits, the fruits will go to the person who has pollinated them, and so will be the case with the slave and the cultivator. Nafi' mentioned those three things.

قَالَ أَبُو عَبْدِ اللَّهِ وَقَالَ لِي إِبْرَاهِيمُ أَخْبَرَنَا هِشَامٌ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ، يُخْبِرُ عَنْ نَافِعٍ، مَوْلَى ابْنِ عُمَرَ أَنَّ أَيُّمَا، نَخْلٍ بِيعَتْ قَدْ أُبِّرَتْ لَمْ يُذْكَرِ الثَّمَرُ، فَالثَّمَرُ لِلَّذِي أَبَّرَهَا، وَكَذَلِكَ الْعَبْدُ وَالْحَرْثُ. سَمَّى لَهُ نَافِعٌ هَؤُلاَءِ الثَّلاَثَ.

Reference	: Sahih al-Bukhari 2203
In-book reference	: Book 34, Hadith 149
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 406

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "If somebody sells pollinated date palms, the fruits will be for the seller unless the buyer stipulates that they will be for himself (and the seller agrees).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ بَاعَ نَخْلاً قَدْ أُبِّرَتْ فَثَمَرُهَا لِلْبَائِعِ، إِلاَّ أَنْ يَشْتَرِطَ الْمُبْتَاعُ ".

Reference	: Sahih al-Bukhari 2204
In-book reference	: Book 34, Hadith 150
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 406

(91) Chapter: The sale of unharvested crops for a measured quantity of foodstuff

(91) باب بَيْعِ الزَّرْعِ بِالطَّعَامِ كَيْلاً

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) forbade Al-Muzabana, i.e. to sell ungathered dates of one's garden for measured dried dates or fresh ungathered grapes for measured dried grapes; or standing crops for measured quantity of foodstuff. He forbade all such bargains.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْمُزَابَنَةِ أَنْ يَبِيعَ ثَمَرَ حَائِطِهِ إِنْ كَانَ نَخْلاً بِتَمْرٍ كَيْلاً، وَإِنْ كَانَ كَرْمًا أَنْ يَبِيعَهُ بِزَبِيبٍ كَيْلاً أَوْ كَانَ زَرْعًا أَنْ يَبِيعَهُ بِكَيْلِ طَعَامٍ، وَنَهَى عَنْ ذَلِكَ كُلِّهِ.

Reference	: Sahih al-Bukhari 2205
In-book reference	: Book 34, Hadith 151
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 407

(92) Chapter: The sale of datepalms completely

(92) باب بَيْعِ النَّخْلِ بِأَصْلِهِ

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "Whoever pollinates date palms and then sells them, the fruits will belong to him unless the buyer stipulates that the fruits should belong to him (and the seller agrees).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " أَيُّمَا امْرِئٍ أَبَّرَ نَخْلاً ثُمَّ بَاعَ أَصْلَهَا، فَلِلَّذِي أَبَّرَ ثَمَرُ النَّخْلِ، إِلاَّ أَنْ يَشْتَرِطَهُ الْمُبْتَاعُ ".

Reference	: Sahih al-Bukhari 2206
In-book reference	: Book 34, Hadith 152
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 408

(93) Chapter: Bai' Al-Mukhadara

(93) باب بَيْعِ الْمُخَاضَرَةِ

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) forbade Muhaqala, Mukhadara, Mulamasa, Munabadha and Muzabana. (See glossary and previous Hadiths for the meanings of these terms.)

حَدَّثَنَا إِسْحَاقُ بْنُ وَهْبٍ، حَدَّثَنَا عُمَرُ بْنُ يُونُسَ، قَالَ حَدَّثَنِي أَبِي قَالَ، حَدَّثَنِي إِسْحَاقُ بْنُ أَبِي طَلْحَةَ الأَنْصَارِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّهُ قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْمُحَاقَلَةِ، وَالْمُخَاضَرَةِ، وَالْمُلاَمَسَةِ، وَالْمُنَابَذَةِ، وَالْمُزَابَنَةِ.

Reference	: Sahih al-Bukhari 2207
In-book reference	: Book 34, Hadith 153
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 409

Narrated Humaid:

Anas said, "The Prophet (ﷺ) forbade the selling of dates till they were almost ripe." We asked Anas, "What does 'almost ripe' mean?" He replied, "They get red and yellow. The Prophet (ﷺ) added, 'If Allah destroyed the fruits present on the trees, what right would the seller have to take the money of his brother (somebody else)?' "

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْ بَيْعِ ثَمَرِ التَّمْرِ حَتَّى تَزْهُوَ‏.‏ فَقُلْنَا لأَنَسٍ مَا زَهْوُهَا قَالَ تَحْمَرُّ وَتَصْفَرُّ، أَرَأَيْتَ إِنْ مَنَعَ اللَّهُ الثَّمَرَةَ بِمَ تَسْتَحِلُّ مَالَ أَخِيكَ

Reference	: Sahih al-Bukhari 2208
In-book reference	: Book 34, Hadith 154
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 410

(94) Chapter: The sale and eating of spadix

(94) باب بَيْعِ الْجُمَّارِ وَأَكْلِهِ

Narrated Ibn `Umar:

I was with the Prophet (ﷺ) while he was eating fresh dates. He said, "From the trees there is a tree which resembles a faithful believer." I wanted to say that it was the date palm, but I was the youngest among them (so I kept quiet). He added, "It is the date palm."

حَدَّثَنَا أَبُو الْوَلِيدِ، هِشَامُ بْنُ عَبْدِ الْمَلِكِ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ كُنْتُ عِنْدَ النَّبِيِّ صلى الله عليه وسلم وَهْوَ يَأْكُلُ جُمَّارًا، فَقَالَ ‏"‏ مِنَ الشَّجَرِ شَجَرَةٌ كَالرَّجُلِ الْمُؤْمِنِ ‏"‏‏.‏ فَأَرَدْتُ أَنْ أَقُولَ هِيَ النَّخْلَةُ‏.‏ فَإِذَا أَنَا أَحْدَثُهُمْ قَالَ ‏"‏ هِيَ النَّخْلَةُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2209
In-book reference	: Book 34, Hadith 155
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 411

(95) Chapter: Where there is no fixed judgement, the traditions and conventions of community are to be referred

(95) بَابُ مَنْ أَجْرَى أَمْرَ الأَمْصَارِ عَلَى مَا يَتَعَارَفُونَ بَيْنَهُمْ فِي الْبُيُوعِ وَالإِجَارَةِ وَالْمِكْيَالِ، وَالْوَزْنِ، وَسُنَنِهِمْ عَلَى نِيَّاتِهِمْ وَمَذَاهِبِهِمِ الْمَشْهُورَةِ

Shuraih told the weavers, "You are permitted to follow your own conventions to solve your problems (it is legal for you to stick to your traditions in bargain) . " Narrated `Abdul Wahab: Aiyub said: Muhammad said, "There is no harm in selling for eleven what you buy for ten, and you are allowed to take a profit for expenses . " The Prophet told Hind, "Take what is reasonable and sufficient for you and your sons." Allah says: Whoever is poor, can eat (from the orphan's property) reasonably (according to his labors). Al-Hasan hired a donkey from `Abdullah bin Mirdas and asked him about the hire. The latter replied that it was for two Daniqs (a Daniq equals 116th Dirham). So Al-Hasan rode away. Another time, Al-Hasan came to `Abdullah bin Mirdas and asked him to hire the donkey to him and rode away without asking him about the hire, but he sent him half a Dirham.

وَقَالَ شُرَيْحٌ لِلْغَزَّالِينَ سُنَّتُكُمْ بَيْنَكُمْ رِبْحًا.

وَقَالَ عَبْدُ الْوَهَّابِ عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ لاَ بَأْسَ الْعَشَرَةُ بِأَحَدَ عَشَرَ، وَيَأْخُذُ لِلنَّفَقَةِ رِبْحًا.
وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِهِنْدٍ: «خُذِي مَا يَكْفِيكِ وَوَلَدَكِ بِالْمَعْرُوفِ».
وَقَالَ تَعَالَى: {وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ} وَاكْتَرَى الْحَسَنُ مِنْ عَبْدِ اللَّهِ بْنِ مِرْدَاسٍ حِمَارًا، فَقَالَ بِكَمْ قَالَ بِدَانَقَيْنِ. فَرَكِبَهُ، ثُمَّ جَاءَ مَرَّةً أُخْرَى، فَقَالَ الْحِمَارَ الْحِمَارَ. فَرَكِبَهُ، وَلَمْ يُشَارِطْهُ، فَبَعَثَ إِلَيْهِ بِنِصْفِ دِرْهَمٍ.

Narrated Anas bin Malik:

Abu Taiba cupped Allah's Messenger (ﷺ) and so Allah's Messenger (ﷺ) ordered that a Sa of dates be paid to him and ordered his masters (for he was a slave) to reduce his tax.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ حَجَمَ رَسُولَ اللَّهِ صلى الله عليه وسلم أَبُو طَيْبَةَ، فَأَمَرَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم بِصَاعٍ مِنْ تَمْرٍ، وَأَمَرَ أَهْلَهُ أَنْ يُخَفِّفُوا عَنْهُ مِنْ خَرَاجِهِ.

Reference	: Sahih al-Bukhari 2210
In-book reference	: Book 34, Hadith 156
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 412

Narrated `Aisha:

Hind, the mother of Mu'awiya said to Allah's Messenger (ﷺ), "Abu Sufyan (her husband) is a miser. Am I allowed to take from his money secretly?" The Prophet (ﷺ) said to her, "You and your sons may take what is sufficient reasonably and fairly."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ هِنْدٌ أُمُّ مُعَاوِيَةَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ، فَهَلْ عَلَىَّ جُنَاحٌ أَنْ آخُذَ مِنْ مَالِهِ سِرًّا قَالَ ‏"‏ خُذِي أَنْتِ وَبَنُوكِ مَا يَكْفِيكِ بِالْمَعْرُوفِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2211
In-book reference	: Book 34, Hadith 157
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 413

Narrated Hisham bin `Urwa from his father:

who heard Aisha saying, "The Holy Verse; 'Whoever amongst the guardians is rich, he should take no wages (from the property of the orphans) but If he is poor, let him have for himself what is just and reasonable (according to his labors)' (4.6) was revealed concerning the guardian of the orphans who looks after them and manages favorably their financial affairs; If the guardian Is poor, he could have from It what Is just and reasonable, (according to his labors).

حَدَّثَنِي إِسْحَاقُ، حَدَّثَنَا ابْنُ نُمَيْرٍ، أَخْبَرَنَا هِشَامٌ، وَحَدَّثَنِي مُحَمَّدٌ، قَالَ سَمِعْتُ عُثْمَانَ بْنَ فَرْقَدٍ، قَالَ سَمِعْتُ هِشَامَ بْنَ عُرْوَةَ، يُحَدِّثُ عَنْ أَبِيهِ، أَنَّهُ سَمِعَ عَائِشَةَ ـ رضى الله عنها ـ تَقُولُ {وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ} أُنْزِلَتْ فِي وَالِي الْيَتِيمِ الَّذِي يُقِيمُ عَلَيْهِ، وَيُصْلِحُ فِي مَالِهِ، إِنْ كَانَ فَقِيرًا أَكَلَ مِنْهُ بِالْمَعْرُوفِ.

Reference	: Sahih al-Bukhari 2212
In-book reference	: Book 34, Hadith 158
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 414

(96) Chapter: Selling of a jointproperty by one to the other

(96) باب بَيْعِ الشَّرِيكِ مِنْ شَرِيكِهِ

Narrated Jabir:

Allah's Messenger (ﷺ) gave preemption (to the partner) in every joint property, but if the boundaries of the property were demarcated or the ways and streets were fixed, then there was no pre-emption.

حَدَّثَنِي مَحْمُودٌ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ ـ رضى الله عنه ـ جَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم الشُّفْعَةَ فِي كُلِّ مَالٍ لَمْ يُقْسَمْ، فَإِذَا وَقَعَتِ الْحُدُودُ وَصُرِّفَتِ الطُّرُقُ فَلاَ شُفْعَةَ.

Reference	: Sahih al-Bukhari 2213
In-book reference	: Book 34, Hadith 159
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 415

(97) Chapter: The sale of undivided common belongings

(97) باب بَيْعِ الأَرْضِ وَالدُّورِ وَالْعُرُوضِ مُشَاعًا غَيْرَ مَقْسُومٍ

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) decided the validity of preemption in every joint undivided property, but if the boundaries were well marked or the ways and streets were fixed, then there was no pre-emption.

حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ قَضَى النَّبِيُّ صلى الله عليه وسلم بِالشُّفْعَةِ فِي كُلِّ مَالٍ لَمْ يُقْسَمْ، فَإِذَا وَقَعَتِ الْحُدُودُ وَصُرِّفَتِ الطُّرُقُ فَلاَ شُفْعَةَ.

Reference	: Sahih al-Bukhari 2214
In-book reference	: Book 34, Hadith 160
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 416

Narrated Mussaddad from `Abdul Wahid:

the same as above but said, "... in every joint undivided thing..." Narrated Hisham from Ma`mar the same as above but said, " ... in every property... "

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، بِهَذَا وَقَالَ فِي كُلِّ مَا لَمْ يُقْسَمْ. تَابَعَهُ هِشَامٌ عَنْ مَعْمَرٍ. قَالَ عَبْدُ الرَّزَّاقِ فِي كُلِّ مَالٍ. رَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ.

Reference	: Sahih al-Bukhari 2214
In-book reference	: Book 34, Hadith 161
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 417

(98) Chapter: If somebody buys something for aother without his permission and the latter accepts it

(98) باب إِذَا اشْتَرَى شَيْئًا لِغَيْرِهِ بِغَيْرِ إِذْنِهِ فَرَضِيَ

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "While three persons were walking, rain began to fall and they had to enter a cave in a mountain. A big rock rolled over and blocked the mouth of the cave. They said to each other, 'Invoke Allah with the best deed you have performed (so Allah might remove the rock)'. One of them said, 'O Allah! My parents were old and I used to go out for grazing (my animals). On my return I would milk (the animals) and take the milk in a vessel to my parents to drink. After they had drunk from it, I would give it to my children, family and wife. One day I was delayed and on my return I found my parents sleeping, and I disliked to wake them up. The children were crying at my feet (because of hunger). That state of affairs continued till it was dawn. O Allah! If You regard that I did it for Your sake, then please remove this rock so that we may see the sky.' So, the rock was moved a bit. The second said,

'O Allah! You know that I was in love with a cousin of mine, like the deepest love a man may have for a woman, and she told me that I would not get my desire fulfilled unless I paid her one-hundred Dinars (gold pieces). So, I struggled for it till I gathered the desired amount, and when I sat in between her legs, she told me to be afraid of Allah, and asked me not to deflower her except rightfully (by marriage). So, I got up and left her. O Allah! If You regard that I did if for Your sake, kindly remove this rock.' So, two-thirds of the rock was removed. Then the third man said, 'O Allah! No doubt You know that once I employed a worker for one Faraq (three Sa's) of millet, and when I wanted to pay him, he refused to take it, so I sowed it and from its yield I bought cows and a shepherd. After a time that man came and demanded his money. I said to him: Go to those cows and the shepherd and take them for they are for you. He asked me whether I was joking with him. I told him that I was not joking with him, and all that belonged to him. O Allah! If You regard that I did it sincerely for Your sake, then please remove the rock.' So, the rock was removed completely from the mouth of the cave."

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبُو عَاصِمٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " خَرَجَ ثَلاَثَةٌ يَمْشُونَ فَأَصَابَهُمُ الْمَطَرُ، فَدَخَلُوا فِي غَارٍ فِي جَبَلٍ، فَانْحَطَّتْ عَلَيْهِمْ صَخْرَةٌ‏.‏ قَالَ فَقَالَ بَعْضُهُمْ لِبَعْضٍ ادْعُوا اللَّهَ بِأَفْضَلِ عَمَلٍ عَمِلْتُمُوهُ‏.‏ فَقَالَ أَحَدُهُمُ اللَّهُمَّ، إِنِّي كَانَ لِي أَبَوَانِ شَيْخَانِ كَبِيرَانِ، فَكُنْتُ أَخْرُجُ فَأَرْعَى، ثُمَّ أَجِيءُ فَأَحْلُبُ، فَأَجِيءُ بِالْحِلاَبِ فَآتِي بِهِ أَبَوَىَّ فَيَشْرَبَانِ، ثُمَّ أَسْقِي الصِّبْيَةَ وَأَهْلِي وَامْرَأَتِي، فَاحْتَبَسْتُ لَيْلَةً‏.‏ فَجِئْتُ فَإِذَا هُمَا نَائِمَانِ ـ قَالَ ـ فَكَرِهْتُ أَنْ أُوقِظَهُمَا، وَالصِّبْيَةُ يَتَضَاغَوْنَ عِنْدَ رِجْلَىَّ، فَلَمْ يَزَلْ ذَلِكَ دَأْبِي وَدَأْبَهُمَا، حَتَّى طَلَعَ الْفَجْرُ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ عَنَّا فُرْجَةً نَرَى مِنْهَا السَّمَاءَ‏.‏ قَالَ فَفُرِجَ عَنْهُمْ‏.‏ وَقَالَ الآخَرُ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي كُنْتُ أُحِبُّ امْرَأَةً مِنْ بَنَاتِ عَمِّي كَأَشَدِّ مَا يُحِبُّ الرَّجُلُ النِّسَاءَ، فَقَالَتْ لاَ تَنَالُ ذَلِكَ مِنْهَا حَتَّى تُعْطِيَهَا مِائَةَ دِينَارٍ‏.‏ فَسَعَيْتُ فِيهَا حَتَّى جَمَعْتُهَا، فَلَمَّا قَعَدْتُ بَيْنَ رِجْلَيْهَا قَالَتِ اتَّقِ اللَّهَ، وَلاَ تَفُضَّ الْخَاتَمَ إِلاَّ بِحَقِّهِ‏.‏ فَقُمْتُ وَتَرَكْتُهَا، فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ عَنَّا فُرْجَةً، قَالَ فَفَرَجَ عَنْهُمُ الثُّلُثَيْنِ‏.‏ وَقَالَ الآخَرُ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي اسْتَأْجَرْتُ أَجِيرًا بِفَرَقٍ مِنْ ذُرَةٍ فَأَعْطَيْتُهُ، وَأَبَى ذَاكَ أَنْ يَأْخُذَ، فَعَمَدْتُ إِلَى ذَلِكَ الْفَرَقِ، فَزَرَعْتُهُ حَتَّى اشْتَرَيْتُ مِنْهُ بَقَرًا وَرَاعِيهَا، ثُمَّ جَاءَ فَقَالَ يَا عَبْدَ اللَّهِ أَعْطِنِي حَقِّي‏.‏ فَقُلْتُ انْطَلِقْ إِلَى تِلْكَ الْبَقَرِ وَرَاعِيهَا، فَإِنَّهَا لَكَ‏.‏ فَقَالَ أَتَسْتَهْزِئُ بِي‏.‏ قَالَ فَقُلْتُ مَا أَسْتَهْزِئُ بِكَ وَلَكِنَّهَا لَكَ‏.‏ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ عَنَّا‏.‏ فَكُشِفَ عَنْهُمْ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2215
In-book reference	: Book 34, Hadith 162
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 418

(99) Chapter: Buying and selling with Mushrikun and the enemy

(99) باب الشِّرَاءِ وَالْبَيْعِ مَعَ الْمُشْرِكِينَ وَأَهْلِ الْحَرْبِ

Narrated `Abdur-Rahman bin Abu Bakr:

We were with the Prophet (ﷺ) when a tall pagan with long matted unkempt hair came driving his sheep. The Prophet (ﷺ) asked him, "Are those sheep for sale or for gifts?" The pagan replied, "They are for sale." The Prophet (ﷺ) bought one sheep from him.

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ ـ رضى الله عنهما ـ قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم ثُمَّ جَاءَ رَجُلٌ مُشْرِكٌ مُشْعَانٌّ طَوِيلٌ بِغَنَمٍ يَسُوقُهَا فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ بَيْعًا أَمْ عَطِيَّةً أَوْ قَالَ أَمْ هِبَةً ‏"‏‏.‏ قَالَ لاَ بَلْ بَيْعٌ‏.‏ فَاشْتَرَى مِنْهُ شَاةً‏.‏

Reference	: Sahih al-Bukhari 2216
In-book reference	: Book 34, Hadith 163
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 419

(100) Chapter: The purchase of a slave from the enemy

(100) باب شِرَاءِ الْمَمْلُوكِ مِنَ الْحَرْبِيِّ وَهِبَتِهِ وَعِتْقِهِ

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِسَلْمَانَ كَاتِبْ. وَكَانَ حُرًّا فَظَلَمُوهُ وَبَاعُوهُ. وَسُبِيَ عَمَّارٌ وَصُهَيْبٌ وَبِلاَلٌ، وَقَالَ اللَّهُ تَعَالَى: {وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَادِّي رِزْقِهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ}.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The Prophet (ﷺ) Abraham emigrated with Sarah and entered a village where there was a king or a tyrant. (The king) was told that Abraham had entered (the village) accompanied by a woman who was one of the most charming women. So, the king sent for Abraham and asked, 'O Abraham! Who is this lady accompanying you?' Abraham replied, 'She is my sister (i.e. in religion).' Then Abraham returned to her and said, 'Do not contradict my statement, for I have informed them that you are my sister. By Allah, there are no true believers on this land except you and 1.' Then Abraham sent her to the king. When the king got to her, she got up and performed ablution, prayed and said, 'O Allah! If I have believed in You and Your Apostle, and have saved my private parts from everybody except my husband, then please do not let this pagan overpower me.' On that the king fell in a mood of agitation and started moving his legs. Seeing the condition of the king, Sarah said, 'O Allah! If he should die, the people will say that I have killed him.' The king regained his power, and proceeded towards her but she got up again and performed ablution, prayed and said, 'O Allah! If I have believed in You and Your Apostle and have kept my private parts safe from all except my husband, then please do not let this pagan overpower me.' The king again fell in a mood of agitation and started moving his legs. On seeing that state of the king, Sarah said, 'O Allah! If he should die, the people will say that I have killed him.' The king got either two or three attacks, and after recovering from the last attack he said, 'By Allah! You have sent a satan to me. Take her to Abraham and give her Ajar.' So she came back to Abraham and said, 'Allah humiliated the pagan and gave us a slave-girl for service."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " هَاجَرَ إِبْرَاهِيمُ ـ عَلَيْهِ السَّلاَمُ ـ بِسَارَةَ، فَدَخَلَ بِهَا قَرْيَةً فِيهَا مَلِكٌ مِنَ الْمُلُوكِ، أَوْ جَبَّارٌ مِنَ الْجَبَابِرَةِ، فَقِيلَ دَخَلَ إِبْرَاهِيمُ بِامْرَأَةٍ، هِيَ مِنْ أَحْسَنِ النِّسَاءِ. فَأَرْسَلَ إِلَيْهِ أَنْ يَا إِبْرَاهِيمُ، مَنْ هَذِهِ الَّتِي مَعَكَ قَالَ أُخْتِي. ثُمَّ رَجَعَ إِلَيْهَا، فَقَالَ لاَ تُكَذِّبِي حَدِيثِي فَإِنِّي أَخْبَرْتُهُمْ أَنَّكِ أُخْتِي، وَاللَّهِ إِنْ عَلَى الأَرْضِ مُؤْمِنٌ غَيْرِي وَغَيْرُكِ. فَأَرْسَلَ بِهَا إِلَيْهِ، فَقَامَ إِلَيْهَا، فَقَامَتْ تَوَضَّأُ وَتُصَلِّي فَقَالَتِ اللَّهُمَّ إِنْ كُنْتُ آمَنْتُ بِكَ وَبِرَسُولِكَ وَأَحْصَنْتُ فَرْجِي، إِلاَّ عَلَى زَوْجِي فَلاَ تُسَلِّطْ عَلَىَّ الْكَافِرَ. فَغُطَّ حَتَّى رَكَضَ بِرِجْلِهِ ". قَالَ الأَعْرَجُ قَالَ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ إِنَّ أَبَا هُرَيْرَةَ قَالَ قَالَتِ اللَّهُمَّ إِنْ يَمُتْ يُقَالُ هِيَ قَتَلَتْهُ. فَأُرْسِلَ ثُمَّ قَامَ إِلَيْهَا، فَقَامَتْ تَوَضَّأُ تُصَلِّي، وَتَقُولُ اللَّهُمَّ إِنْ كُنْتُ آمَنْتُ بِكَ وَبِرَسُولِكَ، وَأَحْصَنْتُ فَرْجِي، إِلاَّ عَلَى زَوْجِي، فَلاَ تُسَلِّطْ عَلَىَّ هَذَا الْكَافِرَ، فَغُطَّ حَتَّى رَكَضَ بِرِجْلِهِ. قَالَ عَبْدُ الرَّحْمَنِ قَالَ أَبُو سَلَمَةَ قَالَ أَبُو هُرَيْرَةَ فَقَالَتِ اللَّهُمَّ إِنْ يَمُتْ فَيُقَالُ هِيَ قَتَلَتْهُ، فَأُرْسِلَ فِي الثَّانِيَةِ، أَوْ فِي الثَّالِثَةِ، فَقَالَ وَاللَّهِ مَا أَرْسَلْتُمْ إِلَىَّ إِلاَّ شَيْطَانًا، ارْجِعُوهَا إِلَى إِبْرَاهِيمَ، وَأَعْطُوهَا آجَرَ. فَرَجَعَتْ إِلَى إِبْرَاهِيمَ ـ عَلَيْهِ السَّلاَمُ ـ فَقَالَتْ أَشَعَرْتَ أَنَّ اللَّهَ كَبَتَ الْكَافِرَ وَأَخْدَمَ وَلِيدَةً.

Reference	: Sahih al-Bukhari 2217
In-book reference	: Book 34, Hadith 164
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 420

Narrated `Aisha:

Sa`d bin Abi Waqqas and 'Abu bin Zam`a quarreled over a boy. Sa`d said, "O Allah's Messenger (ﷺ)! This boy is the son of my brother (`Utba bin Abi Waqqas) who took a promise from me that I would take him as he was his (illegal) son. Look at him and see whom he resembles." 'Abu bin Zam`a said, "O Allah's Messenger (ﷺ)! This is my brother and was born on my father's bed from his slave-girl." Allah's Apostle cast a look at the boy and found definite resemblance to `Utba and then said, "The boy is for you, O 'Abu bin Zam`a. The child goes to the owner of

the bed and the adulterer gets nothing but the stones (despair, i.e. to be stoned to death). Then the Prophet (ﷺ) said, "O Sauda bint Zama! Screen yourself from this boy." So, Sauda never saw him again.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّهَا قَالَتِ اخْتَصَمَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَعَبْدُ بْنُ زَمْعَةَ فِي غُلاَمٍ، فَقَالَ سَعْدٌ هَذَا يَا رَسُولَ اللَّهِ ابْنُ أَخِي عُتْبَةَ بْنِ أَبِي وَقَّاصٍ، عَهِدَ إِلَىَّ أَنَّهُ ابْنُهُ، انْظُرْ إِلَى شَبَهِهِ. وَقَالَ عَبْدُ بْنُ زَمْعَةَ هَذَا أَخِي يَا رَسُولَ اللَّهِ وُلِدَ عَلَى فِرَاشِ أَبِي مِنْ وَلِيدَتِهِ. فَنَظَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى شَبَهِهِ، فَرَأَى شَبَهًا بَيِّنًا بِعُتْبَةَ، فَقَالَ " هُوَ لَكَ يَا عَبْدُ، الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ وَاحْتَجِبِي مِنْهُ يَا سَوْدَةُ بِنْتَ زَمْعَةَ ". فَلَمْ تَرَهُ سَوْدَةُ قَطُّ.

Reference	: Sahih al-Bukhari 2218
In-book reference	: Book 34, Hadith 165
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 421

Narrated Sa`d that his father said:

`Abdur-Rahman bin `Auf said to Suhaib, 'Fear Allah and do not ascribe yourself to somebody other than your father.' Suhaib replied, 'I would not like to say it even if I were given large amounts of money, but I say I was kidnapped in my childhood.' "

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدٍ، عَنْ أَبِيهِ، قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ ـ رضى الله عنه ـ لِصُهَيْبٍ اتَّقِ اللَّهَ وَلاَ تَدَّعِ إِلَى غَيْرِ أَبِيكَ. فَقَالَ صُهَيْبٌ مَا يَسُرُّنِي أَنَّ لِي كَذَا وَكَذَا، وَأَنِّي قُلْتُ ذَلِكَ، وَلَكِنِّي سُرِقْتُ وَأَنَا صَبِيٌّ.

Reference	: Sahih al-Bukhari 2219
In-book reference	: Book 34, Hadith 166
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 422

Narrated `Urwa bin Az-Zubair:

Hakim bin Hizam said, "O Allah's Messenger (ﷺ)! I used to do good deeds in the Pre-Islamic period of Ignorance, e.g., keeping good relations with my Kith and kin, manumitting slaves and giving alms. Shall I receive a reward for all that?" Allah's Messenger (ﷺ) replied, "You embraced Islam with all the good deeds which you did in the past."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ حَكِيمَ بْنَ حِزَامٍ، أَخْبَرَهُ أَنَّهُ، قَالَ يَا رَسُولَ اللَّهِ، أَرَأَيْتَ أُمُورًا كُنْتُ أَتَحَنَّثُ ـ أَوْ أَتَحَنَّتُ بِهَا ـ فِي الْجَاهِلِيَّةِ مِنْ صِلَةٍ وَعَتَاقَةٍ وَصَدَقَةٍ، هَلْ لِي فِيهَا أَجْرٌ قَالَ حَكِيمٌ ـ رضى الله عنه ـ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَسْلَمْتَ عَلَى مَا سَلَفَ لَكَ مِنْ خَيْرٍ ".

Reference	: Sahih al-Bukhari 2220
In-book reference	: Book 34, Hadith 167
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 423

(101) Chapter: The hides of dead animals before tanning

(101) باب جُلُودِ الْمَيْتَةِ قَبْلَ أَنْ تُدْبَغ

Narrated `Abdullah bin `Abbas:

Once Allah's Messenger (ﷺ) passed by a dead sheep and said to the people, "Wouldn't you benefit by its skin?" The people replied that it was dead. The Prophet (ﷺ) said, "But its eating only is illegal."

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، قَالَ حَدَّثَنِي ابْنُ شِهَابٍ، أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ ـ رضى الله عنهما ـ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَرَّ بِشَاةٍ مَيِّتَةٍ فَقَالَ " هَلاَّ اسْتَمْتَعْتُمْ بِإِهَابِهَا ". قَالُوا إِنَّهَا مَيِّتَةٌ. قَالَ " إِنَّمَا حَرُمَ أَكْلُهَا ".

Reference	: Sahih al-Bukhari 2221

In-book reference : Book 34, Hadith 168
USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 424
(deprecated numbering scheme)

(102) Chapter: Killing of pigs

(102) باب قَتْلِ الْخِنْزِيرِ

وَقَالَ جَابِرٌ حَرَّمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْعَ الْخِنْزِيرِ.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "By Him in Whose Hands my soul is, son of Mary (Jesus) will shortly descend amongst you people (Muslims) as a just ruler and will break the Cross and kill the pig and abolish the Jizya (a tax taken from the non-Muslims, who are in the protection, of the Muslim government). Then there will be abundance of money and nobody will accept charitable gifts.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَالَّذِي نَفْسِي بِيَدِهِ لَيُوشِكَنَّ أَنْ يَنْزِلَ فِيكُمُ ابْنُ مَرْيَمَ حَكَمًا مُقْسِطًا فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخِنْزِيرَ، وَيَضَعَ الْجِزْيَةَ، وَيَفِيضَ الْمَالُ حَتَّى لاَ يَقْبَلَهُ أَحَدٌ ".

Reference : Sahih al-Bukhari 2222
In-book reference : Book 34, Hadith 169
USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 425
(deprecated numbering scheme)

(103) Chapter: The fat of the dead animal should not be sold

(103) باب لاَ يُذَابُ شَحْمُ الْمَيْتَةِ وَلاَ يُبَاعُ وَدَكُهُ

رَوَاهُ جَابِرٌ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Ibn `Abbas:

Once `Umar was informed that a certain man sold alcohol. `Umar said, "May Allah curse him! Doesn't he know that Allah's Messenger (ﷺ) said, 'May Allah curse the Jews, for Allah had forbidden them to eat the fat of animals but they melted it and sold it."

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، قَالَ أَخْبَرَنِي طَاوُسٌ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ يَقُولُ بَلَغَ عُمَرَ أَنَّ فُلاَنًا بَاعَ خَمْرًا فَقَالَ قَاتَلَ اللَّهُ فُلاَنًا، أَلَمْ يَعْلَمْ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " قَاتَلَ اللَّهُ الْيَهُودَ، حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَجَمَلُوهَا فَبَاعُوهَا ".

Reference : Sahih al-Bukhari 2223
In-book reference : Book 34, Hadith 170
USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 426
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "May Allah curse the Jews, because Allah made fat illegal for them but they sold it and ate its price. "

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " قَاتَلَ اللَّهُ يَهُودًا حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَبَاعُوهَا، وَأَكَلُوا أَثْمَانَهَا ".

قَالَ أَبُو عَبْد اللَّهِ قَاتَلَهُمْ اللَّهُ لَعَنَهُمْ قُتِلَ لُعِنَ الْخَرَّاصُونَ الْكَذَّابُونَ

Reference : Sahih al-Bukhari 2224
In-book reference : Book 34, Hadith 171

USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 427
(deprecated numbering scheme)

(104) Chapter: The selling of the pictures

(104) باب بَيْعِ التَّصَاوِيرِ الَّتِي لَيْسَ فِيهَا رُوحٌ وَمَا يُكْرَهُ مِنْ ذَلِكَ

Narrated Sa`id bin Abu Al-Hasan:

While I was with Ibn `Abbas a man came and said, "O father of `Abbas! My sustenance is from my manual profession and I make these pictures." Ibn `Abbas said, "I will tell you only what I heard from Allah's Messenger (ﷺ) . I heard him saying, 'Whoever makes a picture will be punished by Allah till he puts life in it, and he will never be able to put life in it.' " Hearing this, that man heaved a sigh and his face turned pale. Ibn `Abbas said to him, "What a pity! If you insist on making pictures I advise you to make pictures of trees and any other unanimated objects."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، أَخْبَرَنَا عَوْفٌ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ، قَالَ كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ إِذْ أَتَاهُ رَجُلٌ فَقَالَ يَا أَبَا عَبَّاسٍ إِنِّي إِنْسَانٌ، إِنَّمَا مَعِيشَتِي مِنْ صَنْعَةِ يَدِي، وَإِنِّي أَصْنَعُ هَذِهِ التَّصَاوِيرَ. فَقَالَ ابْنُ عَبَّاسٍ لاَ أُحَدِّثُكَ إِلاَّ مَا سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ سَمِعْتُهُ يَقُولُ " مَنْ صَوَّرَ صُورَةً فَإِنَّ اللَّهَ مُعَذِّبُهُ، حَتَّى يَنْفُخَ فِيهَا الرُّوحَ، وَلَيْسَ بِنَافِخٍ فِيهَا أَبَدًا ". فَرَبَا الرَّجُلُ رَبْوَةً شَدِيدَةً وَاصْفَرَّ وَجْهُهُ. فَقَالَ وَيْحَكَ إِنْ أَبَيْتَ إِلاَّ أَنْ تَصْنَعَ، فَعَلَيْكَ بِهَذَا الشَّجَرِ، كُلِّ شَىْءٍ لَيْسَ فِيهِ رُوحٌ. قَالَ أَبُو عَبْدِ اللَّهِ سَمِعَ سَعِيدُ بْنُ أَبِي عَرُوبَةَ مِنَ النَّضْرِ بْنِ أَنَسٍ هَذَا الْوَاحِدَ.

Reference : Sahih al-Bukhari 2225
In-book reference : Book 34, Hadith 172
USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 428
(deprecated numbering scheme)

(105) Chapter: Trade of alcoholic drinks is illegal

(105) باب تَحْرِيمِ التِّجَارَةِ فِي الْخَمْرِ

وَقَالَ جَابِرٌ رَضِيَ اللَّهُ عَنْهُ حَرَّمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْعَ الْخَمْرِ.

Narrated `Aisha:

When the last verses of Surat-al-Baqara were revealed, the Prophet (ﷺ) went out (of his house to the Mosque) and said, "The trade of alcohol has become illegal."

حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ لَمَّا نَزَلَتْ آيَاتُ سُورَةِ الْبَقَرَةِ عَنْ آخِرِهَا خَرَجَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " حُرِّمَتِ التِّجَارَةُ فِي الْخَمْرِ ".

Reference : Sahih al-Bukhari 2226
In-book reference : Book 34, Hadith 173
USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 429
(deprecated numbering scheme)

(106) Chapter: The sin of a person who sells a free man

(106) باب إِثْمِ مَنْ بَاعَ حُرًّا

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah says, 'I will be against three persons on the Day of Resurrection: -1. One who makes a covenant in My Name, but he proves treacherous. -2. One who sells a free person (as a slave) and eats the price, -3. And one who employs a laborer and gets the full work done by him but does not pay him his wages.' "

حَدَّثَنِي بِشْرُ بْنُ مَرْحُومٍ، حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " قَالَ اللَّهُ ثَلاَثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ، رَجُلٌ أَعْطَى بِي ثُمَّ غَدَرَ، وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ، وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَى مِنْهُ، وَلَمْ يُعْطِ أَجْرَهُ ".

Reference : Sahih al-Bukhari 2227
In-book reference : Book 34, Hadith 174
USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 430
(deprecated numbering scheme)

(107) Chapter: The Prophet saws ordered the Jews to sell their land

(107) بَابُ أَمْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْيَهُودَ بِبَيْعِ أَرَضِيهِمْ حِينَ أَجْلاَهُمْ

فِيهِ الْمَقْبُرِيُّ عَنْ أَبِي هُرَيْرَةَ.

(108) Chapter: The sale of a slave (for a slave) and an animal for an animal on credit

(108) باب بَيْعِ الْعَبِيدِ وَالْحَيَوَانِ بِالْحَيَوَانِ نَسِيئَةً

وَاشْتَرَى ابْنُ عُمَرَ رَاحِلَةً بِأَرْبَعَةِ أَبْعِرَةٍ مَضْمُونَةٍ عَلَيْهِ، يُوفِيهَا صَاحِبَهَا بِالرَّبَذَةِ.
وَقَالَ ابْنُ عَبَّاسٍ قَدْ يَكُونُ الْبَعِيرُ خَيْرًا مِنَ الْبَعِيرَيْنِ. وَاشْتَرَى رَافِعُ بْنُ خَدِيجٍ بَعِيرًا بِبَعِيرَيْنِ فَأَعْطَاهُ أَحَدَهُمَا وَقَالَ آتِيكَ بِالآخَرِ غَدًا رَهْوًا، إِنْ شَاءَ اللَّهُ.
وَقَالَ ابْنُ الْمُسَيَّبِ لاَ رِبَا فِي الْحَيَوَانِ الْبَعِيرُ بِالْبَعِيرَيْنِ، وَالشَّاةُ بِالشَّاتَيْنِ إِلَى أَجَلٍ.
وَقَالَ ابْنُ سِيرِينَ لاَ بَأْسَ بَعِيرٌ بِبَعِيرَيْنِ نَسِيئَةً.

Narrated Anas:

Amongst the captives was Safiya. First she was given to Dihya Al-Kalbi and then to the Prophet.
حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ كَانَ فِي السَّبْىِ صَفِيَّةُ، فَصَارَتْ إِلَى دَحْيَةَ الْكَلْبِيِّ، ثُمَّ صَارَتْ إِلَى النَّبِيِّ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 2228
In-book reference : Book 34, Hadith 175
USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 431
(deprecated numbering scheme)

(109) Chapter: The sale of slaves

(109) باب بَيْعِ الرَّقِيقِ

Narrated Abu Sa`id Al-Khudri:

that while he was sitting with Allah's Messenger (ﷺ) he said, "O Allah's Messenger (ﷺ)! We get female captives as our share of booty, and we are interested in their prices, what is your opinion about coitus interrupt us?" The Prophet (ﷺ) said, "Do you really do that? It is better for you not to do it. No soul that which Allah has destined to exist, but will surely come into existence.
حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي ابْنُ مُحَيْرِيزٍ، أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ ـ رضى الله عنه ـ أَخْبَرَهُ أَنَّهُ، بَيْنَمَا هُوَ جَالِسٌ عِنْدَ النَّبِيِّ صلى الله عليه وسلم قَالَ يَا رَسُولَ اللَّهِ إِنَّا نُصِيبُ سَبْيًا، فَنُحِبُّ الأَثْمَانَ، فَكَيْفَ تَرَى فِي الْعَزْلِ فَقَالَ " أَوَإِنَّكُمْ تَفْعَلُونَ ذَلِكَ لاَ عَلَيْكُمْ أَنْ لاَ تَفْعَلُوا ذَلِكُمْ، فَإِنَّهَا لَيْسَتْ نَسَمَةٌ كَتَبَ اللَّهُ أَنْ تَخْرُجَ إِلاَّ هِيَ خَارِجَةٌ ".

Reference : Sahih al-Bukhari 2229
In-book reference : Book 34, Hadith 176
USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 432
(deprecated numbering scheme)

(110) Chapter: The sale id a slave who is promised to be manumitted

(110) باب بَيْعِ الْمُدَبَّرِ

Narrated Jabir:

The Prophet (ﷺ) sold a Mudabbar (on behalf of his master who was still living and in need of money).

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ ـ رضى الله عنه ـ قَالَ بَاعَ النَّبِيُّ صلى الله عليه وسلم الْمُدَبَّرَ.

Reference	: Sahih al-Bukhari 2230
In-book reference	: Book 34, Hadith 177
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 433

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) sold a Mudabbar.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ يَقُولُ بَاعَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 2231
In-book reference	: Book 34, Hadith 178
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 434

Narrated Zaid bin Khalid and Abu Huraira:

that Allah's Messenger (ﷺ) was asked about an unmarried slave-girl who committed illegal sexual intercourse. They heard him saying, "Flog her, and if she commits illegal sexual intercourse after that, flog her again, and on the third (or the fourth) offense, sell her."

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَعْقُوبُ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، قَالَ حَدَّثَ ابْنُ شِهَابٍ، أَنَّ عُبَيْدَ اللَّهِ، أَخْبَرَهُ أَنَّ زَيْدَ بْنَ خَالِدٍ وَأَبَا هُرَيْرَةَ رضى الله عنهما أَخْبَرَاهُ أَنَّهُمَا، سَمِعَا رَسُولَ اللَّهِ صلى الله عليه وسلم يُسْأَلُ عَنِ الأَمَةِ تَزْنِي وَلَمْ تُحْصَنْ قَالَ " اجْلِدُوهَا، ثُمَّ إِنْ زَنَتْ فَاجْلِدُوهَا، ثُمَّ بِيعُوهَا بَعْدَ الثَّالِثَةِ أَوِ الرَّابِعَةِ ".

Reference	: Sahih al-Bukhari 2232, 2233
In-book reference	: Book 34, Hadith 179
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 435

Narrated Abu Huraira:

I heard the Prophet (ﷺ) saying, "If a slave-girl of yours commits illegal sexual intercourse and her illegal sexual intercourse is proved, she should be lashed, and after that nobody should blame her, and if she commits illegal sexual intercourse the second time, she should be lashed and nobody should blame her after that, and if she does the offense for the third time and her illegal sexual intercourse is proved, she should be sold even for a hair rope."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ أَخْبَرَنِي اللَّيْثُ، عَنْ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِذَا زَنَتْ أَمَةُ أَحَدِكُمْ، فَتَبَيَّنَ زِنَاهَا فَلْيَجْلِدْهَا الْحَدَّ، وَلاَ يُثَرِّبْ عَلَيْهَا، ثُمَّ إِنْ زَنَتْ فَلْيَجْلِدْهَا الْحَدَّ وَلاَ يُثَرِّبْ، ثُمَّ إِنْ زَنَتِ الثَّالِثَةَ فَتَبَيَّنَ زِنَاهَا فَلْيَبِعْهَا وَلَوْ بِحَبْلٍ مِنْ شَعَرٍ ".

Reference	: Sahih al-Bukhari 2234
In-book reference	: Book 34, Hadith 180
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 436

(111) Chapter: Travel with a slave-girl (111) باب هَلْ يُسَافِرُ بِالْجَارِيَةِ قَبْلَ أَنْ يَسْتَبْرِئَهَا

وَلَمْ يَرَ الْحَسَنُ بَأْسًا أَنْ يُقَبِّلَهَا أَوْ يُبَاشِرَهَا.
وَقَالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا إِذَا وُهِبَتِ الْوَلِيدَةُ الَّتِي تُوطَأُ أَوْ بِيعَتْ أَوْ عَتَقَتْ فَلْيُسْتَبْرَأْ رَحِمُهَا بِحَيْضَةٍ، وَلاَ تُسْتَبْرَأُ الْعَذْرَاءُ.
وَقَالَ عَطَاءٌ لاَ بَأْسَ أَنْ يُصِيبَ مِنْ جَارِيَتِهِ الْحَامِلِ مَا دُونَ الْفَرْجِ.

وَقَالَ اللَّهُ تَعَالَى: {إِلاَّ عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ}.

Narrated Anas bin Malik:

The Prophet (ﷺ) came to Khaibar and when Allah made him victorious and he conquered the town by breaking the enemy's defense, the beauty of Safiya bint Huyai bin Akhtab was mentioned to him and her husband had been killed while she was a bride. Allah's Messenger (ﷺ) selected her for himself and he set out in her company till he reached Sadd-ar-Rawha' where her menses were over and he married her. Then Hais (a kind of meal) was prepared and served on a small leather sheet (used for serving meals). Allah's Messenger (ﷺ) then said to me, "Inform those who are around you (about the wedding banquet)." So that was the marriage banquet given by Allah's Messenger (ﷺ) for (his marriage with) Safiya. After that we proceeded to Medina and I saw that Allah's Messenger (ﷺ) was covering her with a cloak while she was behind him. Then he would sit beside his camel and let Safiya put her feet on his knees to ride (the camel).

حَدَّثَنَا عَبْدُ الْغَفَّارِ بْنُ دَاوُدَ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ قَدِمَ النَّبِيُّ صلى الله عليه وسلم خَيْبَرَ، فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْحِصْنَ ذُكِرَ لَهُ جَمَالُ صَفِيَّةَ بِنْتِ حُيَىِّ بْنِ أَخْطَبَ، وَقَدْ قُتِلَ زَوْجُهَا، وَكَانَتْ عَرُوسًا، فَاصْطَفَاهَا رَسُولُ اللَّهِ صلى الله عليه وسلم لِنَفْسِهِ فَخَرَجَ بِهَا، حَتَّى بَلَغْنَا سَدَّ الرَّوْحَاءِ حَلَّتْ، فَبَنَى بِهَا، ثُمَّ صَنَعَ حَيْسًا فِي نِطَعٍ صَغِيرٍ، ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " آذِنْ مَنْ حَوْلَكَ ". فَكَانَتْ تِلْكَ وَلِيمَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَى صَفِيَّةَ، ثُمَّ خَرَجْنَا إِلَى الْمَدِينَةِ، قَالَ فَرَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُحَوِّي لَهَا وَرَاءَهُ بِعَبَاءَةٍ، ثُمَّ يَجْلِسُ عِنْدَ بَعِيرِهِ فَيَضَعُ رُكْبَتَهُ، فَتَضَعُ صَفِيَّةُ رِجْلَهَا عَلَى رُكْبَتِهِ، حَتَّى تَرْكَبَ.

Reference	: Sahih al-Bukhari 2235
In-book reference	: Book 34, Hadith 181
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 437

(112) Chapter: The sale of dead animals and idols
(112) باب بَيْعِ الْمَيْتَةِ وَالأَصْنَامِ

Narrated Jabir bin `Abdullah:

I heard Allah's Messenger (ﷺ), in the year of the Conquest of Mecca, saying, "Allah and His Apostle made illegal the trade of alcohol, dead animals, pigs and idols." The people asked, "O Allah's Messenger (ﷺ)! What about the fat of dead animals, for it was used for greasing the boats and the hides; and people use it for lights?" He said, "No, it is illegal." Allah's Messenger (ﷺ) further said, "May Allah curse the Jews, for Allah made the fat (of animals) illegal for them, yet they melted the fat and sold it and ate its price."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ عَامَ الْفَتْحِ، وَهُوَ بِمَكَّةَ " إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالأَصْنَامِ ". فَقِيلَ يَا رَسُولَ اللَّهِ، أَرَأَيْتَ شُحُومَ الْمَيْتَةِ فَإِنَّهَا يُطْلَى بِهَا السُّفُنُ، وَيُدْهَنُ بِهَا الْجُلُودُ، وَيَسْتَصْبِحُ بِهَا النَّاسُ. فَقَالَ " لاَ، هُوَ حَرَامٌ ". ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم عِنْدَ ذَلِكَ " قَاتَلَ اللَّهُ الْيَهُودَ، إِنَّ اللَّهَ لَمَّا حَرَّمَ شُحُومَهَا جَمَلُوهُ ثُمَّ بَاعُوهُ فَأَكَلُوا ثَمَنَهُ ". قَالَ أَبُو عَاصِمٍ حَدَّثَنَا عَبْدُ الْحَمِيدِ، حَدَّثَنَا يَزِيدُ، كَتَبَ إِلَىَّ عَطَاءٌ سَمِعْتُ جَابِرًا ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 2236
In-book reference	: Book 34, Hadith 182
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 34, Hadith 438

(113) Chapter: Price of a dog
(113) باب ثَمَنِ الْكَلْبِ

Narrated Abu Mas`ud Al-Ansari:

Allah's Messenger (ﷺ) forbade taking the price of a dog, money earned by prostitution and the earnings of a soothsayer.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ ـ رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ الْبَغِيِّ وَحُلْوَانِ الْكَاهِنِ.

Reference : Sahih al-Bukhari 2237
In-book reference : Book 34, Hadith 183
USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 439
(deprecated numbering scheme)

Narrated `Aun bin Abu Juhaifa:

I saw my father buying a slave whose profession was cupping, and ordered that his instruments (of cupping) be broken. I asked him the reason for doing so. He replied, "Allah's Messenger (ﷺ) prohibited taking money for blood, the price of a dog, and the earnings of a slave-girl by prostitution; he cursed her who tattoos and her who gets tattooed, the eater of Riba (usury), and the maker of pictures."

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَوْنُ بْنُ أَبِي جُحَيْفَةَ، قَالَ رَأَيْتُ أَبِي اشْتَرَى حَجَّامًا، فَسَأَلْتُهُ عَنْ ذَلِكَ. قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ ثَمَنِ الدَّمِ، وَثَمَنِ الْكَلْبِ، وَكَسْبِ الأَمَةِ، وَلَعَنَ الْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ، وَآكِلَ الرِّبَا، وَمُوكِلَهُ، وَلَعَنَ الْمُصَوِّرَ.

Reference : Sahih al-Bukhari 2238
In-book reference : Book 34, Hadith 184
USC-MSA web (English) reference : Vol. 3, Book 34, Hadith 440
(deprecated numbering scheme)

35 - The Book of Sales in which a Price is paid for Goods to be Delivered Later (As-Salam) (2239 - 2256)

كتاب السلم

(1) Chapter: As-Salam by a definite known specified measure

(1) باب السَّلَمِ فِي كَيْلٍ مَعْلُومٍ

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) came to Medina and the people used to pay in advance the price of fruits to be delivered within one or two years. (The sub-narrator is in doubt whether it was one to two years or two to three years.) The Prophet (ﷺ) said, "Whoever pays money in advance for dates (to be delivered later) should pay it for known specified weight and measure (of the dates).

حَدَّثَنَا عَمْرُو بْنُ زُرَارَةَ، أَخْبَرَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، أَخْبَرَنَا ابْنُ أَبِي نَجِيحٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ أَبِي الْمِنْهَالِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ، وَالنَّاسُ يُسْلِفُونَ فِي الثَّمَرِ الْعَامَ وَالْعَامَيْنِ ـ أَوْ قَالَ عَامَيْنِ أَوْ ثَلاَثَةً. شَكَّ إِسْمَاعِيلُ ـ فَقَالَ " مَنْ سَلَّفَ فِي تَمْرٍ فَلْيُسْلِفْ فِي كَيْلٍ مَعْلُومٍ، وَوَزْنٍ مَعْلُومٍ ".

Reference	: Sahih al-Bukhari 2239
In-book reference	: Book 35, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 35, Hadith 441

Narrated Ibn Abi Najih:

as above, mentioning only specific measure.

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا إِسْمَاعِيلُ، عَنِ ابْنِ أَبِي نَجِيحٍ، بِهَذَا " فِي كَيْلٍ مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ ".

Reference	: Sahih al-Bukhari 2239
In-book reference	: Book 35, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 35, Hadith 442

(2) Chapter: As-Salam for a known specified weight

(2) باب السَّلَمِ فِي وَزْنٍ مَعْلُومٍ

Narrated Ibn `Abbas:

The Prophet (ﷺ) came to Medina and the people used to pay in advance the price of dates to be delivered within two or three years. He said (to them), "Whoever pays in advance the price of a thing to be delivered later should pay it for a specified measure at specified weight for a specified period."

حَدَّثَنَا صَدَقَةُ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، أَخْبَرَنَا ابْنُ أَبِي نَجِيحٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ أَبِي الْمِنْهَالِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَدِمَ النَّبِيُّ صلى الله عليه وسلم الْمَدِينَةَ، وَهُمْ يُسْلِفُونَ بِالتَّمْرِ السَّنَتَيْنِ وَالثَّلاَثَ، فَقَالَ " مَنْ أَسْلَفَ فِي شَىْءٍ فَفِي كَيْلٍ مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ، إِلَى أَجَلٍ مَعْلُومٍ ".

Reference	: Sahih al-Bukhari 2240
In-book reference	: Book 35, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 35, Hadith 443

Narrated Ibn Abi Najih:

as above, saying, "He should pay the price in advance for a specified measure and for a specified period."

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنِي ابْنُ أَبِي نَجِيحٍ، وَقَالَ، " فَلْيُسْلِفْ فِي كَيْلٍ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ ".

Reference : Sahih al-Bukhari 2240
In-book reference : Book 35, Hadith 4
USC-MSA web (English) reference : Vol. 3, Book 35, Hadith 444
(deprecated numbering scheme)

Narrated Ibn `Abbas:

The Prophet (ﷺ) came (to Medina) and he told the people (regarding the payment of money in advance that they should pay it) for a known specified measure and a known specified weight and a known specified period.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ أَبِي الْمِنْهَالِ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ يَقُولُ قَدِمَ النَّبِيُّ صلى الله عليه وسلم وَقَالَ " فِي كَيْلٍ مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ ".

Reference : Sahih al-Bukhari 2241
In-book reference : Book 35, Hadith 5
USC-MSA web (English) reference : Vol. 3, Book 35, Hadith 445
(deprecated numbering scheme)

Narrated Shu`ba:

Muhammad or `Abdullah bin Abu Al-Mujalid said, "Abdullah bin Shaddad and Abu Burda differed regarding As-Salam, so they sent me to Ibn Abi `Aufa and I asked him about it. He replied, 'In the lifetime of Allah's Messenger (ﷺ), Abu Bakr and `Umar, we used to pay in advance the prices of wheat, barley, dried grapes and dates to be delivered later. I also asked Ibn Abza and he, too, replied as above.' "

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنِ ابْنِ أَبِي الْمُجَالِدِ. وَحَدَّثَنَا يَحْيَى، حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ أَبِي الْمُجَالِدِ، حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي مُحَمَّدٌ، أَوْ عَبْدُ اللَّهِ بْنُ أَبِي الْمُجَالِدِ قَالَ اخْتَلَفَ عَبْدُ اللَّهِ بْنُ شَدَّادِ بْنِ الْهَادِ وَأَبُو بُرْدَةَ فِي السَّلَفِ، فَبَعَثُونِي إِلَى ابْنِ أَبِي أَوْفَى ـ رضى الله عنه ـ فَسَأَلْتُهُ فَقَالَ إِنَّا كُنَّا نُسْلِفُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَبِي بَكْرٍ وَعُمَرَ، فِي الْحِنْطَةِ، وَالشَّعِيرِ وَالزَّبِيبِ، وَالتَّمْرِ. وَسَأَلْتُ ابْنَ أَبْزَى فَقَالَ مِثْلَ ذَلِكَ.

Reference : Sahih al-Bukhari 2242, 2243
In-book reference : Book 35, Hadith 6
USC-MSA web (English) reference : Vol. 3, Book 35, Hadith 446
(deprecated numbering scheme)

(3) Chapter: As-Salam to a person who has got nothing (3) باب السَّلَمِ إِلَى مَنْ لَيْسَ عِنْدَهُ أَصْلٌ

Narrated Muhammad bin Al-Mujalid:

`Abdullah bin Shaddad and Abu Burda sent me to `Abdullah bin Abi `Aufa and told me to ask `Abdullah whether the people in the lifetime of the Prophet (ﷺ) used to pay in advance for wheat (to be delivered later). `Abdullah replied, "We used to pay in advance to the peasants of Sham for wheat, barley and olive oil of a known specified measure to be delivered in a specified period." I asked (him), "Was the price paid (in advance) to those who had the things to be delivered later?" `Abdullah bin `Aufa replied, "We did not use to ask them about that." Then they sent me to `Abdur Rahman bin Abza and I asked him. He replied, "The companions of the Prophet (ﷺ) used to practice Salam in the lifetime of the Prophet; and we did not use to ask them whether they had standing crops or not."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الشَّيْبَانِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي الْمُجَالِدِ، قَالَ بَعَثَنِي عَبْدُ اللَّهِ بْنُ شَدَّادٍ وَأَبُو بُرْدَةَ إِلَى عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى ـ رضى الله عنهما ـ فَقَالاَ سَلْهُ هَلْ كَانَ أَصْحَابُ النَّبِيِّ صلى الله عليه وسلم فِي عَهْدِ النَّبِيِّ صلى الله عليه وسلم يُسْلِفُونَ فِي الْحِنْطَةِ قَالَ عَبْدُ اللَّهِ كُنَّا نُسْلِفُ نَبِيطَ أَهْلِ الشَّأْمِ فِي الْحِنْطَةِ، وَالشَّعِيرِ، وَالزَّيْتِ، فِي كَيْلٍ مَعْلُومٍ، إِلَى

أَجَلٍ مَعْلُومٍ. قُلْتُ إِلَى مَنْ كَانَ أَصْلُهُ عِنْدَهُ قَالَ مَا كُنَّا نَسْأَلُهُمْ عَنْ ذَلِكَ. ثُمَّ بَعَثَانِي إِلَى عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى فَسَأَلْتُهُ فَقَالَ كَانَ أَصْحَابُ النَّبِيِّ صلى الله عليه وسلم يُسْلِفُونَ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم وَلَمْ نَسْأَلْهُمْ أَلَهُمْ حَرْثٌ أَمْ لاَ

Reference	: Sahih al-Bukhari 2244
In-book reference	: Book 35, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 35, Hadith 447

Narrated Muhammad bin Abi Al-Mujalid:

as above (446) and said, "We used to pay them in advance for wheat and barley (to be delivered later). Narrated Ash-Shaibani--"And also for oil."

Narrated Ash-Shaibani:

who said "We used to pay in advance for wheat barley and dried grapes."

حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنِ الشَّيْبَانِيِّ، عَنْ مُحَمَّدِ بْنِ أَبِي مُجَالِدٍ، بِهَذَا وَقَالَ فَنُسْلِفُهُمْ فِي الْحِنْطَةِ وَالشَّعِيرِ. وَقَالَ عَبْدُ اللَّهِ بْنُ الْوَلِيدِ عَنْ سُفْيَانَ حَدَّثَنَا الشَّيْبَانِيُّ وَقَالَ وَالزَّيْتِ. حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَرِيرٌ عَنِ الشَّيْبَانِيِّ وَقَالَ فِي الْحِنْطَةِ وَالشَّعِيرِ وَالزَّبِيبِ.

Reference	: Sahih al-Bukhari 2245
In-book reference	: Book 35, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 35, Hadith 448

Narrated Abu Bakhtari at-Tai:

I asked Ibn `Abbas about Salam for (the fruits of) date-palms. He replied "The Prophet (ﷺ) forbade the sale a dates on the trees till they became fit for eating and could be weighed." A man asked what to be weighed (as the dates were still on the trees). Another man sitting beside Ibn `Abbas replied, "Till they are cut and stored." Narrated Abu Al-Bakhtari: I heard Ibn `Abbas (saying) that the Prophet (ﷺ) forbade ... etc. as above.

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنَا عَمْرٌو، قَالَ سَمِعْتُ أَبَا الْبَخْتَرِيِّ الطَّائِيَّ، قَالَ سَأَلْتُ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ عَنِ السَّلَمِ، فِي النَّخْلِ. قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ بَيْعِ النَّخْلِ، حَتَّى يُؤْكَلَ مِنْهُ وَحَتَّى يُوزَنَ. فَقَالَ الرَّجُلُ وَأَىُّ شَىْءٍ يُوزَنُ قَالَ رَجُلٌ إِلَى جَانِبِهِ حَتَّى يُحْرَزَ. وَقَالَ مُعَاذٌ حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، قَالَ أَبُو الْبَخْتَرِيِّ سَمِعْتُ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ نَهَى النَّبِيُّ صلى الله عليه وسلم مِثْلَهُ.

Reference	: Sahih al-Bukhari 2246
In-book reference	: Book 35, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 35, Hadith 450

(4) Chapter: As-Salam for (the fruits of) dat-palms (4) باب السَّلَمِ فِي النَّخْلِ

Narrated Abu Al-Bakhtari:

I asked Ibn `Umar about Salam (the fruits of) date-palms. He replied, "The Prophet (ﷺ) forbade the sale of dates till their benefit becomes evident and fit for eating and also the sale of silver (for gold) on credit." I asked Ibn `Abbas about Salam for dates and he replied, "The Prophet (ﷺ) forbade the sale of dates till they were fit for eating and could be estimated."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ أَبِي الْبَخْتَرِيِّ، قَالَ سَأَلْتُ ابْنَ عُمَرَ ـ رضى الله عنهما ـ عَنِ السَّلَمِ، فِي النَّخْلِ فَقَالَ نُهِيَ عَنْ بَيْعِ النَّخْلِ، حَتَّى يَصْلُحَ، وَعَنْ بَيْعِ الْوَرِقِ، نَسَاءً بِنَاجِزٍ. وَسَأَلْتُ ابْنَ عَبَّاسٍ عَنِ السَّلَمِ، فِي النَّخْلِ، فَقَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ بَيْعِ النَّخْلِ حَتَّى يُؤْكَلَ مِنْهُ، أَوْ يَأْكُلَ مِنْهُ، وَحَتَّى يُوزَنَ.

Reference	: Sahih al-Bukhari 2247, 2248

In-book reference : Book 35, Hadith 10
USC-MSA web (English) reference : Vol. 3, Book 35, Hadith 451
(deprecated numbering scheme)

Narrated Abu Al-Bakhtari:

I asked Ibn `Umar about Salam for dates. Ibn `Umar replied, "The Prophet (ﷺ) forbade the sale (the fruits) of date-palms until they were fit for eating and also forbade the sale of silver for gold on credit." I also asked Ibn `Abbas about it. Ibn `Abbas replied, "The Prophet (ﷺ) forbade the sale of dates till they were fit for eating, and could be weighed." I asked him, "What is to be weighed (as the dates are on the trees)?" A man sitting by Ibn `Abbas said, "It means till they are cut and stored."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ أَبِي الْبَخْتَرِيِّ، سَأَلْتُ ابْنَ عُمَرَ ـ رضى الله عنهما ـ عَنِ السَّلَمِ، فِي النَّخْلِ فَقَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ بَيْعِ الثَّمَرِ حَتَّى يَصْلُحَ، وَنَهَى عَنِ الْوَرِقِ بِالذَّهَبِ نَسَاءً بِنَاجِزٍ. وَسَأَلْتُ ابْنَ عَبَّاسٍ فَقَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ بَيْعِ النَّخْلِ حَتَّى يَأْكُلَ أَوْ يُؤْكَلَ، وَحَتَّى يُوزَنَ. قُلْتُ وَمَا يُوزَنُ قَالَ رَجُلٌ عِنْدَهُ حَتَّى يُحْرَزَ.

Reference : Sahih al-Bukhari 2249, 2250
In-book reference : Book 35, Hadith 11
USC-MSA web (English) reference : Vol. 3, Book 35, Hadith 452
(deprecated numbering scheme)

(5) Chapter: The guarantor in As-Salam (5) باب الْكَفِيلِ فِي السَّلَمِ

Narrated `Aisha:

Allah's Messenger (ﷺ) bought some foodstuff (barley) from a Jew on credit and mortgaged his iron armor to him (the armor stands for a guarantor).

حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا يَعْلَى، حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتِ اشْتَرَى رَسُولُ اللَّهِ صلى الله عليه وسلم طَعَامًا مِنْ يَهُودِيٍّ بِنَسِيئَةٍ، وَرَهَنَهُ دِرْعًا لَهُ مِنْ حَدِيدٍ.

Reference : Sahih al-Bukhari 2251
In-book reference : Book 35, Hadith 12
USC-MSA web (English) reference : Vol. 3, Book 35, Hadith 453
(deprecated numbering scheme)

(6) Chapter: Mortgaging in As-Salam (6) باب الرَّهْنِ فِي السَّلَمِ

Narrated Al-A`mash:

We argued at Ibrahim's dwelling place about mortgaging in Salam. He said, "Aisha said, 'The Prophet (ﷺ) bought some foodstuff from a Jew on credit and the payment was to be made by a definite period, and he mortgaged his iron armor to him."

حَدَّثَنِي مُحَمَّدُ بْنُ مَحْبُوبٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الأَعْمَشُ، قَالَ تَذَاكَرْنَا عِنْدَ إِبْرَاهِيمَ الرَّهْنَ فِي السَّلَفِ فَقَالَ حَدَّثَنِي الأَسْوَدُ عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم اشْتَرَى مِنْ يَهُودِيٍّ طَعَامًا إِلَى أَجَلٍ مَعْلُومٍ، وَارْتَهَنَ مِنْهُ دِرْعًا مِنْ حَدِيدٍ.

Reference : Sahih al-Bukhari 2252
In-book reference : Book 35, Hadith 13
USC-MSA web (English) reference : Vol. 3, Book 35, Hadith 454
(deprecated numbering scheme)

(7) Chapter: As-Salam for a fixed specified period (7) باب السَّلَمِ إِلَى أَجَلٍ مَعْلُومٍ

وَبِهِ قَالَ ابْنُ عَبَّاسٍ وَأَبُو سَعِيدٍ وَالأَسْوَدُ وَالْحَسَنُ.

وَقَالَ ابْنُ عُمَرَ لاَ بَأْسَ فِي الطَّعَامِ الْمَوْصُوفِ بِسِعْرٍ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ، مَا لَمْ يَكُ ذَلِكَ فِي زَرْعٍ لَمْ يَبْدُ صَلاَحُهُ.

Narrated Ibn `Abbas:

The Prophet (ﷺ) came to Medina and the people used to pay in advance the prices of fruits to be delivered within two to three years. The Prophet (ﷺ) said (to them), "Buy fruits by paying their prices in advance on condition that the fruits are to be delivered to you according to a fixed specified measure within a fixed specified period." Ibn Najih said, " ... by specified measure and specified weight."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ أَبِي الْمِنْهَالِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَدِمَ النَّبِيُّ صلى الله عليه وسلم الْمَدِينَةَ وَهُمْ يُسْلِفُونَ فِي الثِّمَارِ السَّنَتَيْنِ وَالثَّلاَثَ، فَقَالَ " أَسْلِفُوا فِي الثِّمَارِ فِي كَيْلٍ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ ". وَقَالَ عَبْدُ اللَّهِ بْنُ الْوَلِيدِ حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا ابْنُ أَبِي نَجِيحٍ، وَقَالَ، " فِي كَيْلٍ مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ ".

Reference	: Sahih al-Bukhari 2253
In-book reference	: Book 35, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 35, Hadith 455

Narrated Muhammad bin Abi Al-Mujalid:

Abu Burda and `Abdullah bin Shaddad sent me to `Abdur Rahman bin Abza and `Abdullah bin Abi `Aufa to ask them about the Salaf (Salam). They said, "We used to get war booty while we were with Allah's Messenger (ﷺ) and when the peasants of Sham came to us we used to pay them in advance for wheat, barley, and oil to be delivered within a fixed period." I asked them, "Did the peasants own standing crops or not?" They replied, "We never asked them about it."

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا سُفْيَانُ، عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ، عَنْ مُحَمَّدِ بْنِ أَبِي مُجَالِدٍ، قَالَ أَرْسَلَنِي أَبُو بُرْدَةَ وَعَبْدُ اللَّهِ بْنُ شَدَّادٍ إِلَى عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى وَعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى فَسَأَلْتُهُمَا عَنِ السَّلَفِ، فَقَالاَ كُنَّا نُصِيبُ الْمَغَانِمَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَكَانَ يَأْتِينَا أَنْبَاطٌ مِنْ أَنْبَاطِ الشَّأْمِ فَنُسْلِفُهُمْ فِي الْحِنْطَةِ وَالشَّعِيرِ وَالزَّبِيبِ إِلَى أَجَلٍ مُسَمًّى. قَالَ قُلْتُ أَكَانَ لَهُمْ زَرْعٌ، أَوْ لَمْ يَكُنْ لَهُمْ زَرْعٌ قَالاَ مَا كُنَّا نَسْأَلُهُمْ عَنْ ذَلِكَ.

Reference	: Sahih al-Bukhari 2254, 2255
In-book reference	: Book 35, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 35, Hadith 456

(8) Chapter: As-Salam in buying a she-camel to be delivered after it has given birth

(8) باب السَّلَمِ إِلَى أَنْ تُنْتَجَ النَّاقَةُ

Narrated `Abdullah:

The people used to sell camels on the basis of Habal-al-Habala. The Prophet (ﷺ) forbade such sale. Nafi` explained Habal-al-Habala by saying. "The camel is to be delivered to the buyer after the she-camel gives birth."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، أَخْبَرَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ كَانُوا يَتَبَايَعُونَ الْجَزُورَ إِلَى حَبَلِ الْحَبَلَةِ، فَنَهَى النَّبِيُّ صلى الله عليه وسلم عَنْهُ. فَسَّرَهُ نَافِعٌ أَنْ تُنْتَجَ النَّاقَةُ مَا فِي بَطْنِهَا.

Reference	: Sahih al-Bukhari 2256
In-book reference	: Book 35, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 35, Hadith 457

36 - The Book of Shuf'a (2257 - 2259)
كتاب الشفعة

(1) Chapter: Shuf'a is valid if the property is undivided

(1) باب الشُّفْعَةُ مَا لَمْ يُقْسَمْ، فَإِذَا وَقَعَتِ الْحُدُودُ فَلاَ شُفْعَةَ

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) gave a verdict regarding Shuf'a in every undivided joint thing (property). But if the limits are defined (or demarcated) or the ways and streets are fixed, then there is no pre-emption.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ قَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم بِالشُّفْعَةِ فِي كُلِّ مَا لَمْ يُقْسَمْ، فَإِذَا وَقَعَتِ الْحُدُودُ وَصُرِّفَتِ الطُّرُقُ فَلاَ شُفْعَةَ.

Reference	: Sahih al-Bukhari 2257
In-book reference	: Book 36, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 35, Hadith 458

(2) Chapter: The partner should inform his partner before selling

(2) باب عَرْضِ الشُّفْعَةِ عَلَى صَاحِبِهَا قَبْلَ الْبَيْعِ

وَقَالَ الْحَكَمُ إِذَا أَذِنَ لَهُ قَبْلَ الْبَيْعِ فَلاَ شُفْعَةَ لَهُ.

وَقَالَ الشَّعْبِيُّ مَنْ بِيعَتْ شُفْعَتُهُ وَهْوَ شَاهِدٌ لاَ يُغَيِّرُهَا فَلاَ شُفْعَةَ لَهُ.

Narrated `Amr bin Ash-Sharid:

While I was standing with Sa`d bin Abi Waqqas, Al-Miswar bin Makhrama came and put his hand on my shoulder. Meanwhile Abu Rafi`, the freed slave of the Prophet (ﷺ) came and asked Sa`d to buy from him the (two) dwellings which were in his house. Sa`d said, "By Allah I will not buy them." Al- Miswar said, "By Allah, you shall buy them." Sa`d replied, "By Allah, I will not pay more than four thousand (Dirhams) by installments." Abu Rafi` said, "I have been offered five hundred Dinars (for it) and had I not heard the Prophet (ﷺ) saying, 'The neighbor has more right than anyone else because of his nearness, I would not give them to you for four-thousand (Dirhams) while I am offered five-hundred Dinars (one Dinar equals ten Dirhams) for them." So, he sold it to Sa`d.

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، قَالَ وَقَفْتُ عَلَى سَعْدِ بْنِ أَبِي وَقَّاصٍ، فَجَاءَ الْمِسْوَرُ بْنُ مَخْرَمَةَ فَوَضَعَ يَدَهُ عَلَى إِحْدَى مَنْكِبَىَّ إِذْ جَاءَ أَبُو رَافِعٍ مَوْلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا سَعْدُ ابْتَعْ مِنِّي بَيْتَىَّ فِي دَارِكَ. فَقَالَ سَعْدٌ وَاللَّهِ مَا أَبْتَاعُهُمَا. فَقَالَ الْمِسْوَرُ وَاللَّهِ لَتَبْتَاعَنَّهُمَا. فَقَالَ سَعْدٌ وَاللَّهِ لاَ أَزِيدُكَ عَلَى أَرْبَعَةِ آلاَفٍ، مُنَجَّمَةٍ أَوْ مُقَطَّعَةٍ. قَالَ أَبُو رَافِعٍ لَقَدْ أُعْطِيتُ بِهَا خَمْسَمِائَةِ دِينَارٍ، وَلَوْلاَ أَنِّي سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " الْجَارُ أَحَقُّ بِسَقَبِهِ ". مَا أَعْطَيْتُكَهَا بِأَرْبَعَةِ آلاَفٍ، وَأَنَا أُعْطَى بِهَا خَمْسَمِائَةِ دِينَارٍ. فَأَعْطَاهَا إِيَّاهُ.

Reference	: Sahih al-Bukhari 2258
In-book reference	: Book 36, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 35, Hadith 459

(3) Chapter: Who is considered the nearer neighbour?

(3) باب أَىُّ الْجِوَارِ أَقْرَبُ

Narrated Aisha:

I said, "O Allah's Messenger (صلى الله عليه وسلم)! I have two neighbors and would like to know to which of them I should give presents." He replied, "To the one whose door is nearer to you."

حَدَّثَنَا حَجَّاجٌ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنِي عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا شَبَابَةُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا أَبُو عِمْرَانَ، قَالَ سَمِعْتُ طَلْحَةَ بْنَ عَبْدِ اللَّهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قُلْتُ يَا رَسُولَ اللَّهِ، إِنَّ لِي جَارَيْنِ، فَإِلَى أَيِّهِمَا أُهْدِي قَالَ " إِلَى أَقْرَبِهِمَا مِنْكِ بَابًا ".

Reference	: Sahih al-Bukhari 2259
In-book reference	: Book 36, Hadith 3
USC-MSA web (English) reference	: Vol. 3, Book 35, Hadith 460

37 - The Book of Hiring (2260 - 2285)
كتاب الإجارة

(1) Chapter: To hire a pious man

(1) باب اسْتِئْجَارِ الرَّجُلِ الصَّالِحِ

وَقَوْلِ اللَّهِ تَعَالَى: {إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الأَمِينُ} وَالْخَازِنِ الأَمِينِ، وَمَنْ لَمْ يَسْتَعْمِلْ مَنْ أَرَادَهُ.

Narrated Abu Musa Al-Ash`ari:

The Prophet (ﷺ) said, "The honest treasurer who gives willingly what he is ordered to give, is one of the two charitable persons, (the second being the owner).

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي بُرْدَةَ، قَالَ أَخْبَرَنِي جَدِّي أَبُو بُرْدَةَ، عَنْ أَبِيهِ أَبِي مُوسَى الأَشْعَرِيِّ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " الْخَازِنُ الأَمِينُ الَّذِي يُؤَدِّي مَا أُمِرَ بِهِ طَيِّبَةً نَفْسُهُ أَحَدُ الْمُتَصَدِّقَيْنِ ".

Reference	: Sahih al-Bukhari 2260
In-book reference	: Book 37, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 36, Hadith 461

Narrated Abu Musa:

I went to the Prophet (ﷺ) with two men from Ash`ari tribe. I said (to the Prophet), "I do not know that they want employment." The Prophet (ﷺ) said, "No, we do not appoint for our jobs anybody who demands it earnestly."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ قُرَّةَ بْنِ خَالِدٍ، قَالَ حَدَّثَنِي حُمَيْدُ بْنُ هِلاَلٍ، حَدَّثَنَا أَبُو بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ أَقْبَلْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم وَمَعِي رَجُلاَنِ مِنَ الأَشْعَرِيِّينَ، فَقُلْتُ مَا عَلِمْتُ أَنَّهُمَا يَطْلُبَانِ الْعَمَلَ. فَقَالَ " لَنْ أَوْ لاَ نَسْتَعْمِلُ عَلَى عَمَلِنَا مَنْ أَرَادَهُ ".

Reference	: Sahih al-Bukhari 2261
In-book reference	: Book 37, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 36, Hadith 462

(2) Chapter: To shepherd sheep for Qirat

(2) باب رَعْيِ الْغَنَمِ عَلَى قَرَارِيطَ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah did not send any prophet but shepherded sheep." His companions asked him, "Did you do the same?" The Prophet (ﷺ) replied, "Yes, I used to shepherd the sheep of the people of Mecca for some Qirats."

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَكِّيُّ، حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَا بَعَثَ اللَّهُ نَبِيًّا إِلاَّ رَعَى الْغَنَمَ ". فَقَالَ أَصْحَابُهُ وَأَنْتَ فَقَالَ " نَعَمْ كُنْتُ أَرْعَاهَا عَلَى قَرَارِيطَ لأَهْلِ مَكَّةَ ".

Reference	: Sahih al-Bukhari 2262
In-book reference	: Book 37, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 36, Hadith 463

(3) Chapter: The employment of Mushrikun (by Muslims)

(3) بَابُ اسْتِئْجَارِ الْمُشْرِكِينَ عِنْدَ الضَّرُورَةِ أَوْ إِذَا لَمْ يُوجَدْ أَهْلُ الإِسْلاَمِ

وَعَامَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَهُودَ خَيْبَرَ.

Narrated `Aisha:

The Prophet (ﷺ) and Abu Bakr employed a (pagan) man from the tribe of Bani Ad-Dail and the tribe of Bani 'Abu bin `Adi as a guide. He was an expert guide and he broke the oath contract which he had to abide by with the tribe of Al-`Asi bin Wail and he was on the religion of Quraish pagans. The Prophet (ﷺ) and Abu Bakr had confidence in him and gave him their riding camels and told him to bring them to the Cave of Thaur after three days. So, he brought them their two riding camels after three days and both of them (The Prophet (ﷺ) and Abu Bakr) set out accompanied by 'Amir bin Fuhaira and the Dili guide who guided them below Mecca along the road leading to the sea-shore.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ وَاسْتَأْجَرَ النَّبِيُّ صلى الله عليه وسلم وَأَبُو بَكْرٍ رَجُلاً مِنْ بَنِي الدِّيلِ ثُمَّ مِنْ بَنِي عَبْدِ بْنِ عَدِيٍّ هَادِيًا خِرِّيتًا ـ الْخِرِّيتُ الْمَاهِرُ بِالْهِدَايَةِ ـ قَدْ غَمَسَ يَمِينَ حِلْفٍ فِي آلِ الْعَاصِ بْنِ وَائِلٍ، وَهْوَ عَلَى دِينِ كُفَّارِ قُرَيْشٍ، فَأَمِنَاهُ فَدَفَعَا إِلَيْهِ رَاحِلَتَيْهِمَا، وَوَعَدَاهُ غَارَ ثَوْرٍ بَعْدَ ثَلاَثِ لَيَالٍ، فَأَتَاهُمَا بِرَاحِلَتَيْهِمَا، صَبِيحَةَ لَيَالٍ ثَلاَثٍ، فَارْتَحَلاَ، وَانْطَلَقَ مَعَهُمَا عَامِرُ بْنُ فُهَيْرَةَ، وَالدَّلِيلُ الدِّيلِيُّ فَأَخَذَ بِهِمْ أَسْفَلَ مَكَّةَ وَهْوَ طَرِيقُ السَّاحِلِ.

Reference	: Sahih al-Bukhari 2263
In-book reference	: Book 37, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 36, Hadith 464

(4) Chapter: It is legal if somebody hires someone to work for him

(4) بَابُ إِذَا اسْتَأْجَرَ أَجِيرًا لِيَعْمَلَ لَهُ بَعْدَ ثَلاَثَةِ أَيَّامٍ أَوْ بَعْدَ شَهْرٍ أَوْ بَعْدَ سَنَةٍ جَازَ، وَهُمَا عَلَى شَرْطِهِمَا الَّذِي اشْتَرَطَاهُ إِذَا جَاءَ الأَجَلُ

Narrated Aisha:

(the wife of the Prophet) Allah's Messenger (ﷺ) and Abu Bakr hired a man from the tribe of Bani-Ad-Dil as an expert guide who was a pagan (follower of the religion of the pagans of Quraish). The Prophet (ﷺ) and Abu Bakr gave him their two riding camels and took a promise from him to bring their riding camels in the morning of the third day to the Cave of Thaur.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، قَالَ ابْنُ شِهَابٍ فَأَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ وَاسْتَأْجَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ رَجُلاً مِنْ بَنِي الدِّيلِ، هَادِيًا خِرِّيتًا وَهْوَ عَلَى دِينِ كُفَّارِ قُرَيْشٍ، فَدَفَعَا إِلَيْهِ رَاحِلَتَيْهِمَا، وَوَاعَدَاهُ غَارَ ثَوْرٍ بَعْدَ ثَلاَثِ لَيَالٍ بِرَاحِلَتَيْهِمَا صُبْحَ ثَلاَثٍ.

Reference	: Sahih al-Bukhari 2264
In-book reference	: Book 37, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 36, Hadith 465

(5) Chapter: Employing labourers for services in holy battles

(5) باب الأَجِيرِ فِي الْغَزْوِ

Narrated Ya`la bin Umaiya:

I fought in Jaish-al-Usra (Ghazwa of Tabuk) along with the Prophet (ﷺ) and in my opinion that was the best of my deeds. Then I had an employee, who quarrel led with someone and one of the them bit and cut the other's finger and caused his own tooth to fall out. He then went to the Prophet (ﷺ) (with a complaint) but the Prophet (ﷺ) canceled the suit and said to the complainant, "Did you expect him to let his finger in your mouth so that you might snap and cut it (as does a stallion camel)?" Narrated Ibn Juraij from `Abdullah bin Abu Mulaika from his

grandfather a similar story: A man bit the hand of another man and caused his own tooth to fall out, but Abu Bakr judged that he had no right for compensation (for the broken tooth).

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَطَاءٌ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ يَعْلَى بْنِ أُمَيَّةَ ـ رضى الله عنه ـ قَالَ غَزَوْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم جَيْشَ الْعُسْرَةِ فَكَانَ مِنْ أَوْثَقِ أَعْمَالِي فِي نَفْسِي، فَكَانَ لِي أَجِيرٌ، فَقَاتَلَ إِنْسَانًا، فَعَضَّ أَحَدُهُمَا إِصْبَعَ صَاحِبِهِ، فَانْتَزَعَ إِصْبَعَهُ، فَأَنْدَرَ ثَنِيَّتَهُ فَسَقَطَتْ، فَانْطَلَقَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَأَهْدَرَ ثَنِيَّتَهُ وَقَالَ " أَفَيَدَعُ إِصْبَعَهُ فِي فِيكَ تَقْضَمُهَا ـ قَالَ أَحْسِبُهُ قَالَ ـ كَمَا يَقْضَمُ الْفَحْلُ ". قَالَ ابْنُ جُرَيْجٍ وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ، عَنْ جَدِّهِ، بِمِثْلِ هَذِهِ الصِّفَةِ أَنَّ رَجُلاً، عَضَّ يَدَ رَجُلٍ، فَأَنْدَرَ ثَنِيَّتَهُ، فَأَهْدَرَهَا أَبُو بَكْرٍ رضى الله عنه.

Reference	: Sahih al-Bukhari 2265, 2266
In-book reference	: Book 37, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 36, Hadith 466

(6) Chapter: If somebody employs someone (6) بَابُ مَنِ اسْتَأْجَرَ أَجِيرًا فَبَيَّنَ لَهُ الأَجَلَ وَلَمْ يُبَيِّنِ الْعَمَلَ

لِقَوْلِهِ: {إِنِّي أُرِيدُ أَنْ أُنْكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ} إِلَى قَوْلِهِ: {عَلَى مَا نَقُولُ وَكِيلٌ} يَأْجُرُ فُلاَنًا يُعْطِيهِ أَجْرًا، وَمِنْهُ فِي التَّعْزِيَةِ أَجَرَكَ اللَّهُ.

(7) Chapter: To employ someone to repair a wall which is about to collapse (7) باب إِذَا اسْتَأْجَرَ أَجِيرًا عَلَى أَنْ يُقِيمَ حَائِطًا يُرِيدُ أَنْ يَنْقَضَّ جَازَ

Narrated Ubai bin Ka`b:

Allah's Messenger (ﷺ) said, "Both of them (Moses and Al-Khadir) proceeded on till they reached a wall which was about to fall." Sa`d said [?? or Sa`id], "(Al-Khadir pointed) with his hands (towards the wall) and then raised his hands and the wall became straightened up." Ya`la said, "I think Sa`id [?? or Sa`d] said, 'He (Khadir) passed his hand over it and it was straightened up." (Moses said to him), "if you had wanted, you could have taken wages for it." Sa`id [?? or Sa`d] said, "Wages with which to buy food . "

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ أَخْبَرَنِي يَعْلَى بْنُ مُسْلِمٍ، وَعَمْرُو بْنُ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، يَزِيدُ أَحَدُهُمَا عَلَى صَاحِبِهِ، وَغَيْرُهُمَا قَالَ قَدْ سَمِعْتُهُ يُحَدِّثُهُ عَنْ سَعِيدٍ قَالَ قَالَ لِي ابْنُ عَبَّاسٍ ـ رضى الله عنهما ـ حَدَّثَنِي أُبَىُّ بْنُ كَعْبٍ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَانْطَلَقَا فَوَجَدَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ ". قَالَ سَعِيدٌ بِيَدِهِ هَكَذَا، وَرَفَعَ يَدَيْهِ فَاسْتَقَامَ، قَالَ يَعْلَى حَسِبْتُ أَنَّ سَعِيدًا قَالَ. فَمَسَحَهُ بِيَدِهِ فَاسْتَقَامَ {قَالَ} "لَوْ شِئْتَ لاَتَّخَذْتَ عَلَيْهِ أَجْرًا ". قَالَ سَعِيدٌ أَجْرًا نَأْكُلُهُ.

Reference	: Sahih al-Bukhari 2267
In-book reference	: Book 37, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 36, Hadith 467

(8) Chapter: Employment up to midday (8) باب الإِجَارَةِ إِلَى نِصْفِ النَّهَارِ

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "Your example and the example of the people of the two Scriptures (i.e. Jews and Christians) is like the example of a man who employed some laborers and asked them, 'Who will work for me from morning till midday for one Qirat?' The Jews accepted and carried out the work. He then asked, Who will work for me from midday up to the `Asr prayer for one Qirat?' The Christians accepted and fulfilled the work. He then said, 'Who will work for me from the `Asr till sunset for two Qirats?' You, Muslims have accepted the offer. The Jews and

the Christians got angry and said, 'Why should we work more and get lesser wages?' (Allah) said, 'Have I withheld part of your right?' They replied in the negative. He said, 'It is My Blessing, I bestow upon whomever I wish .'

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ مَثَلُكُمْ وَمَثَلُ أَهْلِ الْكِتَابَيْنِ كَمَثَلِ رَجُلٍ اسْتَأْجَرَ أُجَرَاءَ فَقَالَ مَنْ يَعْمَلُ لِي مِنْ غُدْوَةَ إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ فَعَمِلَتِ الْيَهُودُ، ثُمَّ قَالَ مَنْ يَعْمَلُ لِي مِنْ نِصْفِ النَّهَارِ إِلَى صَلاَةِ الْعَصْرِ عَلَى قِيرَاطٍ فَعَمِلَتِ النَّصَارَى ثُمَّ، قَالَ مَنْ يَعْمَلُ لِي مِنَ الْعَصْرِ إِلَى أَنْ تَغِيبَ الشَّمْسُ عَلَى قِيرَاطَيْنِ فَأَنْتُمْ هُمْ، فَغَضِبَتِ الْيَهُودُ وَالنَّصَارَى، فَقَالُوا مَا لَنَا أَكْثَرَ عَمَلاً، وَأَقَلَّ عَطَاءً قَالَ هَلْ نَقَصْتُكُمْ مِنْ حَقِّكُمْ قَالُوا لاَ‏.‏ قَالَ فَذَلِكَ فَضْلِي أُوتِيهِ مَنْ أَشَاءُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2268
In-book reference	: Book 37, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 36, Hadith 468

(9) Chapter: Employment up to the Asr — (9) باب الإِجَارَةِ إِلَى صَلاَةِ الْعَصْرِ

Narrated `Abdullah bin `Umar bin Al-Khattab:

Allah's Messenger (ﷺ) said, "Your example and the example of Jews and Christians is like the example of a man who employed some laborers to whom he said, 'Who will work for me up to midday for one Qirat each?' The Jews carried out the work for one Qirat each; and then the Christians carried out the work up to the `Asr prayer for one Qirat each; and now you Muslims are working from the `Asr prayer up to sunset for two Qirats each. The Jews and Christians got angry and said, 'We work more and are paid less.' The employer (Allah) asked them, 'Have I usurped some of your right?' They replied in the negative. He said, 'That is My Blessing, I bestow upon whomever I wish.' "

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ إِنَّمَا مَثَلُكُمْ وَالْيَهُودُ وَالنَّصَارَى كَرَجُلٍ اسْتَعْمَلَ عُمَّالاً فَقَالَ مَنْ يَعْمَلُ لِي إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ قِيرَاطٍ فَعَمِلَتِ الْيَهُودُ عَلَى قِيرَاطٍ قِيرَاطٍ، ثُمَّ عَمِلَتِ النَّصَارَى عَلَى قِيرَاطٍ قِيرَاطٍ، ثُمَّ أَنْتُمُ الَّذِينَ تَعْمَلُونَ مِنْ صَلاَةِ الْعَصْرِ إِلَى مَغَارِبِ الشَّمْسِ عَلَى قِيرَاطَيْنِ قِيرَاطَيْنِ، فَغَضِبَتِ الْيَهُودُ وَالنَّصَارَى وَقَالُوا نَحْنُ أَكْثَرُ عَمَلاً وَأَقَلُّ عَطَاءً، قَالَ هَلْ ظَلَمْتُكُمْ مِنْ حَقِّكُمْ شَيْئًا قَالُوا لاَ‏.‏ فَقَالَ فَذَلِكَ فَضْلِي أُوتِيهِ مَنْ أَشَاءُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2269
In-book reference	: Book 37, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 36, Hadith 469

(10) Chapter: The sin of him who withholds the wages of employee — (10) باب إِثْمِ مَنْ مَنَعَ أَجْرَ الأَجِيرِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah said, 'I will be an opponent to three types of people on the Day of Resurrection: -1. One who makes a covenant in My Name, but proves treacherous; -2. One who sells a free person and eats his price; and -3. One who employs a laborer and takes full work from him but does not pay him for his lab our.' "

حَدَّثَنَا يُوسُفُ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنِي يَحْيَى بْنُ سُلَيْمٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ قَالَ اللَّهُ تَعَالَى ثَلاَثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ رَجُلٌ أَعْطَى بِي ثُمَّ غَدَرَ، وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ، وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَى مِنْهُ وَلَمْ يُعْطِهِ أَجْرَهُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2270
In-book reference	: Book 37, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 36, Hadith 470

(11) Chapter: Employment from Asr till night

(11) باب الإِجَارَةِ مِنَ الْعَصْرِ إِلَى اللَّيْلِ

Narrated Abu Musa:

The Prophet (ﷺ) said, "The example of Muslims, Jews and Christians is like the example of a man who employed laborers to work for him from morning till night for specific wages. They worked till midday and then said, 'We do not need your money which you have fixed for us and let whatever we have done be annulled.' The man said to them, 'Don't quit the work, but complete the rest of it and take your full wages.' But they refused and went away. The man employed another batch after them and said to them, 'Complete the rest of the day and yours will be the wages I had fixed for the first batch.' So, they worked till the time of `Asr prayer. Then they said, "Let what we have done be annulled and keep the wages you have promised us for yourself.' The man said to them, 'Complete the rest of the work, as only a little of the day remains,' but they refused. Thereafter he employed another batch to work for the rest of the day and they worked for the rest of the day till the sunset, and they received the wages of the two former batches. So, that was the example of those people (Muslims) and the example of this light (guidance) which they have accepted willingly.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَثَلُ الْمُسْلِمِينَ وَالْيَهُودِ وَالنَّصَارَى كَمَثَلِ رَجُلٍ اسْتَأْجَرَ قَوْمًا يَعْمَلُونَ لَهُ عَمَلاً يَوْمًا إِلَى اللَّيْلِ عَلَى أَجْرٍ مَعْلُومٍ، فَعَمِلُوا لَهُ إِلَى نِصْفِ النَّهَارِ فَقَالُوا لاَ حَاجَةَ لَنَا إِلَى أَجْرِكَ الَّذِي شَرَطْتَ لَنَا، وَمَا عَمِلْنَا بَاطِلٌ، فَقَالَ لَهُمْ لاَ تَفْعَلُوا أَكْمِلُوا بَقِيَّةَ عَمَلِكُمْ، وَخُذُوا أَجْرَكُمْ كَامِلاً، فَأَبَوْا وَتَرَكُوا، وَاسْتَأْجَرَ أَجِيرَيْنِ بَعْدَهُمْ فَقَالَ لَهُمَا أَكْمِلاَ بَقِيَّةَ يَوْمِكُمَا هَذَا، وَلَكُمَا الَّذِي شَرَطْتُ لَهُمْ مِنَ الأَجْرِ. فَعَمِلُوا حَتَّى إِذَا كَانَ حِينُ صَلاَةِ الْعَصْرِ قَالاَ لَكَ مَا عَمِلْنَا بَاطِلٌ، وَلَكَ الأَجْرُ الَّذِي جَعَلْتَ لَنَا فِيهِ. فَقَالَ لَهُمَا أَكْمِلاَ بَقِيَّةَ عَمَلِكُمَا، فَإِنَّ مَا بَقِيَ مِنَ النَّهَارِ شَىْءٌ يَسِيرٌ. فَأَبَيَا، وَاسْتَأْجَرَ قَوْمًا أَنْ يَعْمَلُوا لَهُ بَقِيَّةَ يَوْمِهِمْ، فَعَمِلُوا بَقِيَّةَ يَوْمِهِمْ حَتَّى غَابَتِ الشَّمْسُ، وَاسْتَكْمَلُوا أَجْرَ الْفَرِيقَيْنِ كِلَيْهِمَا، فَذَلِكَ مَثَلُهُمْ وَمَثَلُ مَا قَبِلُوا مِنْ هَذَا النُّورِ ".

Reference	: Sahih al-Bukhari 2271
In-book reference	: Book 37, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 36, Hadith 471

(12) Chapter: The labourer left the wages and went away

(12) بَابُ مَنِ اسْتَأْجَرَ أَجِيرًا فَتَرَكَ أَجْرَهُ، فَعَمِلَ فِيهِ الْمُسْتَأْجِرُ فَزَادَ، أَوْ مَنْ عَمِلَ فِي مَالِ غَيْرِهِ فَاسْتَفْضَلَ

Narrated `Abdullah bin `Umar:

I heard Allah's Messenger (ﷺ) saying, "Three men from among those who were before you, set out together till they reached a cave at night and entered it. A big rock rolled down the mountain and closed the mouth of the cave. They said (to each other), Nothing could save you Tom this rock but to invoke Allah by giving referenda to the righteous deed which you have done (for Allah's sake only).' So, one of them said, 'O Allah! I had old parents and I never provided my family (wife, children etc.) with milk before them. One day, by chance I was delayed, and I came late (at night) while they had slept. I milked the sheep for them and took the milk to them, but I found them sleeping. I disliked to provide my family with the milk before them. I waited for them and the bowl of milk was in my hand and I kept on waiting for them to get up till the day dawned. Then they got up and drank the milk. O Allah! If I did that for Your Sake only, please relieve us from our critical situation caused by this rock.' So, the rock shifted a little but they could not get out." The Prophet (ﷺ) added, "The second man said, 'O Allah! I had a cousin who was the dearest of all people to me and I wanted to have sexual relations with her but she refused. Later she had a hard time in a famine year and she came to me and I gave her one-hundred-and-twenty Dinars on the condition that she would not resist my desire, and she agreed. When I was about to fulfill my desire, she said: It is illegal for you to outrage my chastity except by legitimate marriage. So, I thought it a sin to have sexual intercourse with her and left her though she was the dearest of all the people to me, and also I left the gold I had given her. O Allah! If I did that

for Your Sake only, please relieve us from the present calamity.' So, the rock shifted a little more but still they could not get out from there." The Prophet (ﷺ) added, "Then the third man said, 'O Allah! I employed few laborers and I paid them their wages with the exception of one man who did not take his wages and went away. I invested his wages and I got much property thereby. (Then after some time) he came and said to me: O Allah's slave! Pay me my wages. I said to him: All the camels, cows, sheep and slaves you see, are yours. He said: O Allah's slave! Don't mock at me. I said: I am not mocking at you. So, he took all the herd and drove them away and left nothing. O Allah! If I did that for Your Sake only, please relieve us from the present suffering.' So, that rock shifted completely and they got out walking.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " انْطَلَقَ ثَلاَثَةُ رَهْطٍ مِمَّنْ كَانَ قَبْلَكُمْ حَتَّى أَوَوُا الْمَبِيتَ إِلَى غَارٍ فَدَخَلُوهُ، فَانْحَدَرَتْ صَخْرَةٌ مِنَ الْجَبَلِ فَسَدَّتْ عَلَيْهِمُ الْغَارَ فَقَالُوا إِنَّهُ لاَ يُنْجِيكُمْ مِنْ هَذِهِ الصَّخْرَةِ إِلاَّ أَنْ تَدْعُوا اللَّهَ بِصَالِحِ أَعْمَالِكُمْ. فَقَالَ رَجُلٌ مِنْهُمُ اللَّهُمَّ كَانَ لِي أَبَوَانِ شَيْخَانِ كَبِيرَانِ، وَكُنْتُ لاَ أَغْبِقُ قَبْلَهُمَا أَهْلاً وَلاَ مَالاً، فَنَأَى بِي فِي طَلَبِ شَىْءٍ يَوْمًا، فَلَمْ أُرِحْ عَلَيْهِمَا حَتَّى نَامَا، فَحَلَبْتُ لَهُمَا غَبُوقَهُمَا فَوَجَدْتُهُمَا نَائِمَيْنِ وَكَرِهْتُ أَنْ أَغْبِقَ قَبْلَهُمَا أَهْلاً أَوْ مَالاً، فَلَبِثْتُ وَالْقَدَحُ عَلَى يَدَىَّ أَنْتَظِرُ اسْتِيقَاظَهُمَا حَتَّى بَرَقَ الْفَجْرُ، فَاسْتَيْقَظَا فَشَرِبَا غَبُوقَهُمَا، اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَفَرِّجْ عَنَّا مَا نَحْنُ فِيهِ مِنْ هَذِهِ الصَّخْرَةِ، فَانْفَرَجَتْ شَيْئًا لاَ يَسْتَطِيعُونَ الْخُرُوجَ ". قَالَ النَّبِيُّ صلى الله عليه وسلم " وَقَالَ الآخَرُ اللَّهُمَّ كَانَتْ لِي بِنْتُ عَمٍّ كَانَتْ أَحَبَّ النَّاسِ إِلَىَّ، فَأَرَدْتُهَا عَنْ نَفْسِهَا، فَامْتَنَعَتْ مِنِّي حَتَّى أَلَمَّتْ بِهَا سَنَةٌ مِنَ السِّنِينَ، فَجَاءَتْنِي فَأَعْطَيْتُهَا عِشْرِينَ وَمِائَةَ دِينَارٍ عَلَى أَنْ تُخَلِّيَ بَيْنِي وَبَيْنَ نَفْسِهَا، فَفَعَلَتْ حَتَّى إِذَا قَدَرْتُ عَلَيْهَا قَالَتْ لاَ أُحِلُّ لَكَ أَنْ تَفُضَّ الْخَاتَمَ إِلاَّ بِحَقِّهِ. فَتَحَرَّجْتُ مِنَ الْوُقُوعِ عَلَيْهَا، فَانْصَرَفْتُ عَنْهَا وَهْىَ أَحَبُّ النَّاسِ إِلَىَّ وَتَرَكْتُ الذَّهَبَ الَّذِي أَعْطَيْتُهَا، اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ عَنَّا مَا نَحْنُ فِيهِ. فَانْفَرَجَتِ الصَّخْرَةُ، غَيْرَ أَنَّهُمْ لاَ يَسْتَطِيعُونَ الْخُرُوجَ مِنْهَا. قَالَ النَّبِيُّ صلى الله عليه وسلم وَقَالَ الثَّالِثُ اللَّهُمَّ إِنِّي اسْتَأْجَرْتُ أُجَرَاءَ فَأَعْطَيْتُهُمْ أَجْرَهُمْ، غَيْرَ رَجُلٍ وَاحِدٍ تَرَكَ الَّذِي لَهُ وَذَهَبَ فَثَمَّرْتُ أَجْرَهُ حَتَّى كَثُرَتْ مِنْهُ الأَمْوَالُ، فَجَاءَنِي بَعْدَ حِينٍ فَقَالَ يَا عَبْدَ اللَّهِ أَدِّ إِلَىَّ أَجْرِي. فَقُلْتُ لَهُ كُلُّ مَا تَرَى مِنْ أَجْرِكَ مِنَ الإِبِلِ وَالْبَقَرِ وَالْغَنَمِ وَالرَّقِيقِ. فَقَالَ يَا عَبْدَ اللَّهِ لاَ تَسْتَهْزِئُ بِي. فَقُلْتُ إِنِّي لاَ أَسْتَهْزِئُ بِكَ. فَأَخَذَهُ كُلَّهُ فَاسْتَاقَهُ فَلَمْ يَتْرُكْ مِنْهُ شَيْئًا، اللَّهُمَّ فَإِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ عَنَّا مَا نَحْنُ فِيهِ. فَانْفَرَجَتِ الصَّخْرَةُ فَخَرَجُوا يَمْشُونَ ".

Reference	: Sahih al-Bukhari 2272
In-book reference	: Book 37, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 36, Hadith 472

(13) Chapter: To employ himself to carry loads, and the wages of porters

(13) باب مَنْ آجَرَ نَفْسَهُ لِيَحْمِلَ عَلَى ظَهْرِهِ. ثُمَّ تَصَدَّقَ بِهِ وَأُجْرَةِ الْحَمَّالِ

Narrated Abu May' id Al-Ansari:

Whenever Allah's Messenger (ﷺ) ordered us to give in charity we would go to the market and work as porters to earn a Mudd (two handfuls) (of foodstuff) but now some of us have one-hundred thousand Dirhams or Diners. (The sub-narrator) Shaqiq said, "I think Abu Mas`ud meant himself by saying (some of us) .

حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ ـ رضى الله عنه ـ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَمَرَ بِالصَّدَقَةِ انْطَلَقَ أَحَدُنَا إِلَى السُّوقِ فَيُحَامِلُ فَيُصِيبُ الْمُدَّ، وَإِنَّ لِبَعْضِهِمْ لَمِائَةَ أَلْفٍ، قَالَ مَا نُرَاهُ إِلاَّ نَفْسَهُ.

Reference	: Sahih al-Bukhari 2273
In-book reference	: Book 37, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 36, Hadith 473

(14) Chapter: Wages of a broker

(14) باب أَجْرِ السَّمْسَرَةِ

وَلَمْ يَرَ ابْنُ سِيرِينَ وَعَطَاءٌ وَإِبْرَاهِيمُ وَالْحَسَنُ بِأَجْرِ السِّمْسَارِ بَأْسًا.

وَقَالَ ابْنُ عَبَّاسٍ لاَ بَأْسَ أَنْ يَقُولَ بِعْ هَذَا الثَّوْبَ فَمَا زَادَ عَلَى كَذَا وَكَذَا فَهُوَ لَكَ.

وَقَالَ ابْنُ سِيرِينَ إِذَا قَالَ بِعْهُ بِكَذَا فَمَا كَانَ مِنْ رِبْحٍ فَهْوَ لَكَ، أَوْ بَيْنِي وَبَيْنَكَ، فَلاَ بَأْسَ بِهِ.

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْمُسْلِمُونَ عِنْدَ شُرُوطِهِمْ».

Narrated Tawus:

Ibn `Abbas said, "The Prophet (ﷺ) forbade the meeting of caravans (on the way) and ordained that no townsman is permitted to sell things on behalf of a bedouin." I asked Ibn `Abbas, "What is the meaning of his saying, 'No townsman is permitted to sell things on behalf of a bedouin.' " He replied, "He should not work as a broker for him."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُتَلَقَّى الرُّكْبَانُ، وَلاَ يَبِيعَ حَاضِرٌ لِبَادٍ. قُلْتُ يَا ابْنَ عَبَّاسٍ مَا قَوْلُهُ لاَ يَبِيعُ حَاضِرٌ لِبَادٍ قَالَ لاَ يَكُونُ لَهُ سِمْسَارًا.

Reference	: Sahih al-Bukhari 2274
In-book reference	: Book 37, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 36, Hadith 474

(15) Chapter: To work as an employee for Mushrikum

(15) باب هَلْ يُؤَاجِرُ الرَّجُلُ نَفْسَهُ مِنْ مُشْرِكٍ فِي أَرْضِ الْحَرْبِ

Narrated Khabbab:

I was a blacksmith and did some work for Al-`As bin Wail. When he owed me some money for my work, I went to him to ask for that amount. He said, "I will not pay you unless you disbelieve in Muhammad." I said, "By Allah! I will never do that till you die and be resurrected." He said, "Will I be dead and then resurrected after my death?" I said, "Yes." He said, "There I will have property and offspring and then I will pay you your due." Then Allah revealed. 'Have you seen him who disbelieved in Our signs, and yet says: I will be given property and offspring?' (19.77)

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، حَدَّثَنَا خَبَّابٌ، قَالَ كُنْتُ رَجُلاً قَيْنًا فَعَمِلْتُ لِلْعَاصِ بْنِ وَائِلٍ فَاجْتَمَعَ لِي عِنْدَهُ فَأَتَيْتُهُ أَتَقَاضَاهُ فَقَالَ لاَ وَاللَّهِ لاَ أَقْضِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ. فَقُلْتُ أَمَا وَاللَّهِ حَتَّى تَمُوتَ ثُمَّ تُبْعَثَ فَلاَ. قَالَ وَإِنِّي لَمَيِّتٌ ثُمَّ مَبْعُوثٌ قُلْتُ نَعَمْ. قَالَ فَإِنَّهُ سَيَكُونُ لِي ثَمَّ مَالٌ وَوَلَدٌ فَأَقْضِيكَ. فَأَنْزَلَ اللَّهُ تَعَالَى {أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لأُوتَيَنَّ مَالاً وَوَلَدًا}

Reference	: Sahih al-Bukhari 2275
In-book reference	: Book 37, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 36, Hadith 475

(16) Chapter: What is paid for Ruqya

(16) باب مَا يُعْطَى فِي الرُّقْيَةِ عَلَى أَحْيَاءِ الْعَرَبِ بِفَاتِحَةِ الْكِتَابِ

وَقَالَ ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَحَقُّ مَا أَخَذْتُمْ عَلَيْهِ أَجْرًا كِتَابُ اللَّهِ».

وَقَالَ الشَّعْبِيُّ لاَ يَشْتَرِطُ الْمُعَلِّمُ إِلاَّ أَنْ يُعْطَى شَيْئًا فَلْيَقْبَلْهُ وَقَالَ الْحَكَمُ لَمْ أَسْمَعْ أَحَدًا كَرِهَ أَجْرَ الْمُعَلِّمِ. وَأَعْطَى الْحَسَنُ دَرَاهِمَ عَشَرَةً. وَلَمْ يَرَ ابْنُ سِيرِينَ بِأَجْرِ الْقَسَّامِ بَأْسًا.

وَقَالَ كَانَ يُقَالُ السُّحْتُ الرِّشْوَةُ فِي الْحُكْمِ. وَكَانُوا يُعْطَوْنَ عَلَى الْخَرْصِ.

Narrated Abu Sa`id:

Some of the companions of the Prophet (ﷺ) went on a journey till they reached some of the 'Arab tribes (at night). They asked the latter to treat them as their guests but they refused. The chief of that tribe was then bitten by a snake (or stung by a scorpion) and they tried their best to cure him but in vain. Some of them said (to the others), "Nothing has benefited him, will you go to the people who resided here at night, it may be that some of them might possess something (as treatment)," They went to the group of the companions (of the Prophet (ﷺ)) and said, "Our chief has been bitten by a snake (or stung by a scorpion) and we have tried everything but he has not benefited. Have you got anything (useful)?" One of them replied, "Yes, by Allah! I can recite a Ruqya, but as you have refused to accept us as your guests, I will not recite the Ruqya for you unless you fix for us some wages for it." They agrees to pay them a flock of sheep. One of them then went and recited (Surat-ul-Fatiha): 'All the praises are for the Lord of the Worlds' and puffed over the chief who became all right as if he was released from a chain, and got up and started walking, showing no signs of sickness. They paid them what they agreed to pay. Some of them (i.e. the companions) then suggested to divide their earnings among themselves, but the one who performed the recitation said, "Do not divide them till we go to the Prophet (ﷺ) and narrate the whole story to him, and wait for his order." So, they went to Allah's Messenger (ﷺ) and narrated the story. Allah's Messenger (ﷺ) asked, "How did you come to know that Suratul- Fatiha was recited as Ruqya?" Then he added, "You have done the right thing. Divide (what you have earned) and assign a share for me as well." The Prophet (ﷺ) smiled thereupon.

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ ـ رضى الله عنه ـ قَالَ انْطَلَقَ نَفَرٌ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم فِي سَفْرَةٍ سَافَرُوهَا حَتَّى نَزَلُوا عَلَى حَىٍّ مِنْ أَحْيَاءِ الْعَرَبِ فَاسْتَضَافُوهُمْ، فَأَبَوْا أَنْ يُضَيِّفُوهُمْ، فَلُدِغَ سَيِّدُ ذَلِكَ الْحَىِّ، فَسَعَوْا لَهُ بِكُلِّ شَىْءٍ لاَ يَنْفَعُهُ شَىْءٌ، فَقَالَ بَعْضُهُمْ لَوْ أَتَيْتُمْ هَؤُلاَءِ الرَّهْطَ الَّذِينَ نَزَلُوا لَعَلَّهُ أَنْ يَكُونَ عِنْدَ بَعْضِهِمْ شَىْءٌ، فَأَتَوْهُمْ، فَقَالُوا يَا أَيُّهَا الرَّهْطُ، إِنَّ سَيِّدَنَا لُدِغَ، وَسَعَيْنَا لَهُ بِكُلِّ شَىْءٍ لاَ يَنْفَعُهُ، فَهَلْ عِنْدَ أَحَدٍ مِنْكُمْ مِنْ شَىْءٍ فَقَالَ بَعْضُهُمْ نَعَمْ وَاللَّهِ إِنِّي لأَرْقِي، وَلَكِنْ وَاللَّهِ لَقَدِ اسْتَضَفْنَاكُمْ فَلَمْ تُضَيِّفُونَا، فَمَا أَنَا بِرَاقٍ لَكُمْ حَتَّى تَجْعَلُوا لَنَا جُعْلاً. فَصَالَحُوهُمْ عَلَى قَطِيعٍ مِنَ الْغَنَمِ، فَانْطَلَقَ يَتْفِلُ عَلَيْهِ وَيَقْرَأُ ‏{‏الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ‏}‏ فَكَأَنَّمَا نُشِطَ مِنْ عِقَالٍ، فَانْطَلَقَ يَمْشِي وَمَا بِهِ قَلَبَةٌ، قَالَ فَأَوْفَوْهُمْ جُعْلَهُمُ الَّذِي صَالَحُوهُمْ عَلَيْهِ، فَقَالَ بَعْضُهُمُ اقْسِمُوا‏.‏ فَقَالَ الَّذِي رَقَى لاَ تَفْعَلُوا، حَتَّى نَأْتِيَ النَّبِيَّ صلى الله عليه وسلم فَنَذْكُرَ لَهُ الَّذِي كَانَ، فَنَنْظُرَ مَا يَأْمُرُنَا‏.‏ فَقَدِمُوا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرُوا لَهُ، فَقَالَ ‏"‏ وَمَا يُدْرِيكَ أَنَّهَا رُقْيَةٌ ـ ثُمَّ قَالَ ـ قَدْ أَصَبْتُمُ اقْسِمُوا وَاضْرِبُوا لِي مَعَكُمْ سَهْمًا ‏"‏‏.‏ فَضَحِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم‏.‏ وَقَالَ شُعْبَةُ حَدَّثَنَا أَبُو بِشْرٍ سَمِعْتُ أَبَا الْمُتَوَكِّلِ بِهَذَا‏.‏

Reference	: Sahih al-Bukhari 2276
In-book reference	: Book 37, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 36, Hadith 476

(17) Chapter: The taxes imposed on the slaves by their masters (17) باب ضَرِيبَةِ الْعَبْدِ، وَتَعَاهُدِ ضَرَائِبِ الإِمَاءِ

Narrated Anas bin Malik:

When Abu Taiba cupped the Prophet (ﷺ) and the Prophet (ﷺ) ordered that he be paid one or two Sas of foodstuff and he interceded with his masters to reduce his taxes.

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ حَجَمَ أَبُو طَيْبَةَ النَّبِيَّ صلى الله عليه وسلم، فَأَمَرَ لَهُ بِصَاعٍ أَوْ صَاعَيْنِ مِنْ طَعَامٍ، وَكَلَّمَ مَوَالِيَهُ فَخَفَّفَ عَنْ غَلَّتِهِ أَوْ ضَرِيبَتِهِ‏.‏

Reference	: Sahih al-Bukhari 2277
In-book reference	: Book 37, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 36, Hadith 477

(18) Chapter: The wages of one who has the profession of cupping

(18) باب خَرَاجِ الْحَجَّامِ

Narrated Ibn `Abbas:

When the Prophet (ﷺ) was cupped, he paid the man who cupped him his wages.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ احْتَجَمَ النَّبِيُّ صلى الله عليه وسلم، وَأَعْطَى الْحَجَّامَ أَجْرَهُ.

Reference	: Sahih al-Bukhari 2278
In-book reference	: Book 37, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 36, Hadith 478

Narrated Ibn `Abbas:

When the Prophet (ﷺ) was cupped, he paid the man who cupped him his wages. If it had been undesirable he would not have paid him.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ احْتَجَمَ النَّبِيُّ صلى الله عليه وسلم وَأَعْطَى الْحَجَّامَ أَجْرَهُ، وَلَوْ عَلِمَ كَرَاهِيَةً لَمْ يُعْطِهِ.

Reference	: Sahih al-Bukhari 2279
In-book reference	: Book 37, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 36, Hadith 479

Narrated Anas:

The Prophet (ﷺ) used to get cupped and would never withhold the wages of any person .

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا مِسْعَرٌ، عَنْ عَمْرِو بْنِ عَامِرٍ، قَالَ سَمِعْتُ أَنَسًا ـ رضى الله عنه ـ يَقُولُ كَانَ النَّبِيُّ صلى الله عليه وسلم يَحْتَجِمُ، وَلَمْ يَكُنْ يَظْلِمُ أَحَدًا أَجْرَهُ.

Reference	: Sahih al-Bukhari 2280
In-book reference	: Book 37, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 36, Hadith 480

(19) Chapter: Whoever appealed to the masters to reduce his taxes

(19) باب مَنْ كَلَّمَ مَوَالِيَ الْعَبْدِ أَنْ يُخَفِّفُوا عَنْهُ مِنْ خَرَاجِهِ

Narrated Anas bin Malik:

The Prophet (ﷺ) sent for a slave who had the profession of cupping, and he cupped him. The Prophet (ﷺ) ordered that he be paid one or two Sas, or one or two Mudds of foodstuff, and appealed to his masters to reduce his taxes:

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ دَعَا النَّبِيُّ صلى الله عليه وسلم غُلاَمًا حَجَّامًا فَحَجَمَهُ، وَأَمَرَ لَهُ بِصَاعٍ أَوْ صَاعَيْنِ، أَوْ مُدٍّ أَوْ مُدَّيْنِ، وَكَلَّمَ فِيهِ فَخُفِّفَ مِنْ ضَرِيبَتِهِ.

Reference	: Sahih al-Bukhari 2281
In-book reference	: Book 37, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 36, Hadith 481

(20) Chapter: The earnings of prostitutes and female-slaves

(20) باب كَسْبِ الْبَغِيِّ وَالإِمَاءِ

وَكَرِهَ إِبْرَاهِيمُ أَجْرَ النَّائِحَةِ وَالْمُغَنِّيَةِ. وَقَوْلُ اللَّهِ تَعَالَى: {وَلاَ تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهْهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ}.

وَقَالَ مُجَاهِدٌ: {فَتَيَاتِكُمْ} إِمَاؤُكُمْ.

Narrated Abu Mas`ud Al-Ansari:

Allah's Messenger (ﷺ) regarded illegal the price of a dog, the earnings of a prostitute, and the charges taken by a soothsayer.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ الْبَغِيِّ وَحُلْوَانِ الْكَاهِنِ.

Reference	: Sahih al-Bukhari 2282
In-book reference	: Book 37, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 36, Hadith 482

Narrated Abu Huraira:

The Prophet (ﷺ) prohibited the earnings of slave girls (through prostitution).

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ كَسْبِ الإِمَاءِ.

Reference	: Sahih al-Bukhari 2283
In-book reference	: Book 37, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 36, Hadith 483

(21) Chapter: (Charging for) the semen of a male animal

(21) باب عَسْبِ الْفَحْلِ

Narrated Ibn `Umar:

The Prophet (ﷺ) forbade taking a price for animal copulation.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ، وَإِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ عَسْبِ الْفَحْلِ.

Reference	: Sahih al-Bukhari 2284
In-book reference	: Book 37, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 36, Hadith 484

(22) Chapter: If somebody rents land and he or the owner dies

(22) باب إِذَا اسْتَأْجَرَ أَرْضًا فَمَاتَ أَحَدُهُمَا

وَقَالَ ابْنُ سِيرِينَ لَيْسَ لأَهْلِهِ أَنْ يُخْرِجُوهُ إِلَى تَمَامِ الأَجَلِ.

وَقَالَ الْحَكَمُ وَالْحَسَنُ وَإِيَاسُ بْنُ مُعَاوِيَةَ تُمْضَى الإِجَارَةُ إِلَى أَجَلِهَا.

وَقَالَ ابْنُ عُمَرَ أَعْطَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْبَرَ بِالشَّطْرِ، فَكَانَ ذَلِكَ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَصَدْرًا مِنْ خِلاَفَةِ عُمَرَ، وَلَمْ يُذْكَرْ أَنَّ أَبَا بَكْرٍ وَعُمَرَ جَدَّدَا الإِجَارَةَ بَعْدَ مَا قُبِضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated `Abdullah bin `Umar:

"Allah's Messenger (ﷺ) gave the land of Khaibar to the Jews to work on and cultivate and take half of its yield. Ibn `Umar added, "The land used to be rented for a certain portion (of its yield)." Nafi` mentioned the amount of the portion but I forgot it. Rafi` bin Khadij said, "The Prophet (ﷺ) forbade renting farms." Narrated 'Ubaidullah Nafi` said: Ibn `Umar said: (The contract of Khaibar continued) till `Umar evacuated the Jews (from Khaibar).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ أَعْطَى رَسُولُ اللَّهِ صلى الله عليه وسلم خَيْبَرَ أَنْ يَعْمَلُوهَا وَيَزْرَعُوهَا وَلَهُمْ شَطْرُ مَا يَخْرُجُ مِنْهَا، وَأَنَّ ابْنَ عُمَرَ حَدَّثَهُ أَنَّ الْمَزَارِعَ كَانَتْ تُكْرَى عَلَى شَىْءٍ سَمَّاهُ نَافِعٌ لاَ أَحْفَظُهُ. وَأَنَّ رَافِعَ بْنَ خَدِيجٍ حَدَّثَ أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْ كِرَاءِ الْمَزَارِعِ. وَقَالَ عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ حَتَّى أَجْلاَهُمْ عُمَرُ.

Reference	: Sahih al-Bukhari 2285, 2286
In-book reference	: Book 37, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 36, Hadith 485

38 - The Book of Transferance of a Debt from One Person to Another (Al-Hawaala) (2287 - 2289)
كتاب الحوالات

(1) Chapter: Al-Hawala (the transference of a debt from one person to another)

(1) باب فِي الْحَوَالَةِ، وَهَلْ يَرْجِعُ فِي الْحَوَالَةِ

وَقَالَ الْحَسَنُ وَقَتَادَةُ إِذَا كَانَ يَوْمَ أَحَالَ عَلَيْهِ مَلِيًّا جَازَ.

وَقَالَ ابْنُ عَبَّاسٍ يَتَخَارَجُ الشَّرِيكَانِ وَأَهْلُ الْمِيرَاثِ، فَيَأْخُذُ هَذَا عَيْنًا وَهَذَا دَيْنًا، فَإِنْ تَوِيَ لأَحَدِهِمَا لَمْ يَرْجِعْ عَلَى صَاحِبِهِ.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Procrastination (delay) in paying debts by a wealthy man is injustice. So, if your debt is transferred from your debtor to a rich debtor, you should agree."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَطْلُ الْغَنِيِّ ظُلْمٌ، فَإِذَا أُتْبِعَ أَحَدُكُمْ عَلَى مَلِيٍّ فَلْيَتْبَعْ ".

Reference	: Sahih al-Bukhari 2287
In-book reference	: Book 38, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 37, Hadith 486

(2) Chapter: If somebody's debt are transferred to a rich debtor

(2) باب إِذَا أَحَالَ عَلَى مَلِيٍّ فَلَيْسَ لَهُ رَدٌّ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Procrastination (delay) in paying debts by a wealthy person is injustice. So, if your debt is transferred from your debtor to a rich debtor, you should agree."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ ذَكْوَانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَطْلُ الْغَنِيِّ ظُلْمٌ، وَمَنْ أُتْبِعَ عَلَى مَلِيٍّ فَلْيَتَّبِعْ ".

Reference	: Sahih al-Bukhari 2288
In-book reference	: Book 38, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 37, Hadith 487

(3) Chapter: If the debts due on a dead person are transferred to somebody, the transference is legal

(3) باب إِنْ أَحَالَ دَيْنَ الْمَيِّتِ عَلَى رَجُلٍ جَازَ

Narrated Salama bin Al-Akwa:

Once, while we were sitting in the company of Prophet, a dead man was brought. The Prophet (ﷺ) was requested to lead the funeral prayer for the deceased. He said, "Is he in debt?" The people replied in the negative. He said, "Has he left any wealth?" They said, "No." So, he led his funeral prayer. Another dead man was brought and the people said, "O Allah's Messenger (ﷺ)! Lead his funeral prayer." The Prophet (ﷺ) said, "Is he in debt?" They said, "Yes." He said, "Has he left any wealth?" They said, ''Three Dinars." So, he led the prayer. Then a third dead man was brought and the people said (to the Prophet (ﷺ)), Please lead his funeral prayer." He said, "Has he left any wealth?" They said, "No." He asked, "Is he in debt?" They said, ("Yes! He has to pay) three Diners.', He (refused to

pray and) said, "Then pray for your (dead) companion." Abu Qatada said, "O Allah's Messenger (ﷺ)! Lead his funeral prayer, and I will pay his debt." So, he led the prayer.

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ ـ رضى الله عنه ـ قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صلى الله عليه وسلم إِذْ أُتِيَ بِجَنَازَةٍ، فَقَالُوا صَلِّ عَلَيْهَا. فَقَالَ " هَلْ عَلَيْهِ دَيْنٌ ". قَالُوا لاَ. قَالَ " فَهَلْ تَرَكَ شَيْئًا ". قَالُوا لاَ. فَصَلَّى عَلَيْهِ ثُمَّ أُتِيَ بِجَنَازَةٍ أُخْرَى، فَقَالُوا يَا رَسُولَ اللَّهِ، صَلِّ عَلَيْهَا. قَالَ " هَلْ عَلَيْهِ دَيْنٌ ". قِيلَ نَعَمْ. قَالَ " فَهَلْ تَرَكَ شَيْئًا ". قَالُوا ثَلاَثَةَ دَنَانِيرَ. فَصَلَّى عَلَيْهَا، ثُمَّ أُتِيَ بِالثَّالِثَةِ، فَقَالُوا صَلِّ عَلَيْهَا. قَالَ " هَلْ تَرَكَ شَيْئًا ". قَالُوا لاَ. قَالَ " فَهَلْ عَلَيْهِ دَيْنٌ ". قَالُوا ثَلاَثَةُ دَنَانِيرَ. قَالَ " صَلُّوا عَلَى صَاحِبِكُمْ ". قَالَ أَبُو قَتَادَةَ صَلِّ عَلَيْهِ يَا رَسُولَ اللَّهِ، وَعَلَىَّ دَيْنُهُ. فَصَلَّى عَلَيْهِ.

Reference	: Sahih al-Bukhari 2289
In-book reference	: Book 38, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 37, Hadith 488

39 - The Book of Kafalah (2290 - 2298)
كتاب الكفالة

(1) Chapter: Al-Kafala

(1) باب الْكَفَالَةِ فِي الْقَرْضِ وَالدُّيُونِ بِالأَبْدَانِ وَغَيْرِهَا

Narrated Muhammad bin 'Amr Al-Aslami that his father Hamza said:

'Umar (ra) sent him (i.e. Hamza) as a Sadaqa / Zakat collector. A man had committed illegal sexual intercourse with the slave girl of his wife. Hamza took (personal) sureties for the adulterer till they came to 'Umar. 'Umar had lashed the adulterer one hundred lashes. 'Umar confirmed their claim (that the adulterer had already been punished) and excused him because of being Ignorant. Jarir Al-Ash'ath said to Ibn Mas'ud regarding renegades (i.e., those who became infidels after embracing Islam), "Let them repent and take (personal) sureties for them." They repented and their relatives stood sureties for them. According to Hammad, if somebody stands surety for another person and that person dies, the person giving surety will be released from responsibility. According to Al-Hakam, his responsibilities continues.

وَقَالَ أَبُو الزِّنَادِ عَنْ مُحَمَّدِ بْنِ حَمْزَةَ بْنِ عَمْرٍو الأَسْلَمِيِّ، عَنْ أَبِيهِ، أَنَّ عُمَرَ ـ رضى الله عنه ـ بَعَثَهُ مُصَدِّقًا، فَوَقَعَ رَجُلٌ عَلَى جَارِيَةِ امْرَأَتِهِ، فَأَخَذَ حَمْزَةُ مِنَ الرَّجُلِ كَفِيلاً حَتَّى قَدِمَ عَلَى عُمَرَ، وَكَانَ عُمَرُ قَدْ جَلَدَهُ مِائَةَ جَلْدَةٍ، فَصَدَّقَهُمْ، وَعَذَرَهُ بِالْجَهَالَةِ. وَقَالَ جَرِيرٌ وَالأَشْعَثُ لِعَبْدِ اللَّهِ بْنِ مَسْعُودٍ فِي الْمُرْتَدِّينَ اسْتَتِبْهُمْ، وَكَفِّلْهُمْ. فَتَابُوا وَكَفَلَهُمْ عَشَائِرُهُمْ. وَقَالَ حَمَّادٌ إِذَا تَكَفَّلَ بِنَفْسٍ فَمَاتَ فَلاَ شَىْءَ عَلَيْهِ. وَقَالَ الْحَكَمُ يَضْمَنُ.

Reference	: Sahih al-Bukhari 2290
In-book reference	: Book 39, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 37, Hadith 288

Narrated Abu Huraira:

The Prophet (ﷺ) said, "An Israeli man asked another Israeli to lend him one thousand Dinars. The second man required witnesses. The former replied, 'Allah is sufficient as a witness.' The second said, 'I want a surety.' The former replied, 'Allah is sufficient as a surety.' The second said, 'You are right,' and lent him the money for a certain period. The debtor went across the sea. When he finished his job, he searched for a conveyance so that he might reach in time for the repayment of the debt, but he could not find any. So, he took a piece of wood and made a hole in it, inserted in it one thousand Dinars and a letter to the lender and then closed (i.e. sealed) the hole tightly. He took the piece of wood to the sea and said. 'O Allah! You know well that I took a loan of one thousand Dinars from so-and-so. He demanded a surety from me but I told him that Allah's Guarantee was sufficient and he accepted Your guarantee. He then asked for a witness and I told him that Allah was sufficient as a Witness, and he accepted You as a Witness. No doubt, I tried hard to find a conveyance so that I could pay his money but could not find, so I hand over this money to You.' Saying that, he threw the piece of wood into the sea till it went out far into it, and then he went away. Meanwhile he started searching for a conveyance in order to reach the creditor's country.

One day the lender came out of his house to see whether a ship had arrived bringing his money, and all of a sudden he saw the piece of wood in which his money had been deposited. He took it home to use for fire. When he sawed it, he found his money and the letter inside it. Shortly after that, the debtor came bringing one thousand Dinars to him and said, 'By Allah, I had been trying hard to get a boat so that I could bring you your money, but failed to get one before the one I have come by.' The lender asked, 'Have you sent something to me?' The debtor replied, 'I have told you I could not get a boat other than the one I have come by.' The lender said, 'Allah has delivered on your behalf the

money you sent in the piece of wood. So, you may keep your one thousand Dinars and depart guided on the right path.' "

قَالَ أَبُو عَبْدِ اللَّهِ وَقَالَ اللَّيْثُ حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم " أَنَّهُ ذَكَرَ رَجُلاً مِنْ بَنِي إِسْرَائِيلَ سَأَلَ بَعْضَ بَنِي إِسْرَائِيلَ أَنْ يُسْلِفَهُ أَلْفَ دِينَارٍ، فَقَالَ ائْتِنِي بِالشُّهَدَاءِ أُشْهِدُهُمْ. فَقَالَ كَفَى بِاللَّهِ شَهِيدًا. قَالَ فَأْتِنِي بِالْكَفِيلِ. قَالَ كَفَى بِاللَّهِ كَفِيلاً. قَالَ صَدَقْتَ. فَدَفَعَهَا إِلَيْهِ إِلَى أَجَلٍ مُسَمًّى، فَخَرَجَ فِي الْبَحْرِ، فَقَضَى حَاجَتَهُ، ثُمَّ الْتَمَسَ مَرْكَبًا يَرْكَبُهَا، يَقْدَمُ عَلَيْهِ لِلأَجَلِ الَّذِي أَجَّلَهُ، فَلَمْ يَجِدْ مَرْكَبًا، فَأَخَذَ خَشَبَةً، فَنَقَرَهَا فَأَدْخَلَ فِيهَا أَلْفَ دِينَارٍ، وَصَحِيفَةً مِنْهُ إِلَى صَاحِبِهِ، ثُمَّ زَجَّجَ مَوْضِعَهَا، ثُمَّ أَتَى بِهَا إِلَى الْبَحْرِ، فَقَالَ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي كُنْتُ تَسَلَّفْتُ فُلاَنًا أَلْفَ دِينَارٍ، فَسَأَلَنِي كَفِيلاً، فَقُلْتُ كَفَى بِاللَّهِ كَفِيلاً، فَرَضِيَ بِكَ، وَسَأَلَنِي شَهِيدًا، فَقُلْتُ كَفَى بِاللَّهِ شَهِيدًا، فَرَضِيَ بِكَ، وَأَنِّي جَهَدْتُ أَنْ أَجِدَ مَرْكَبًا، أَبْعَثُ إِلَيْهِ الَّذِي لَهُ فَلَمْ أَقْدِرْ، وَإِنِّي أَسْتَوْدِعُكَهَا. فَرَمَى بِهَا فِي الْبَحْرِ حَتَّى وَلَجَتْ فِيهِ، ثُمَّ انْصَرَفَ، وَهْوَ فِي ذَلِكَ يَلْتَمِسُ مَرْكَبًا، يَخْرُجُ إِلَى بَلَدِهِ، فَخَرَجَ الرَّجُلُ الَّذِي كَانَ أَسْلَفَهُ، يَنْظُرُ لَعَلَّ مَرْكَبًا قَدْ جَاءَ بِمَالِهِ، فَإِذَا بِالْخَشَبَةِ الَّتِي فِيهَا الْمَالُ، فَأَخَذَهَا لأَهْلِهِ حَطَبًا، فَلَمَّا نَشَرَهَا وَجَدَ الْمَالَ وَالصَّحِيفَةَ، ثُمَّ قَدِمَ الَّذِي كَانَ أَسْلَفَهُ، فَأَتَى بِالأَلْفِ دِينَارٍ، فَقَالَ وَاللَّهِ مَا زِلْتُ جَاهِدًا فِي طَلَبِ مَرْكَبٍ لآتِيَكَ بِمَالِكَ، فَمَا وَجَدْتُ مَرْكَبًا قَبْلَ الَّذِي أَتَيْتُ فِيهِ. قَالَ هَلْ كُنْتَ بَعَثْتَ إِلَىَّ بِشَىْءٍ قَالَ أُخْبِرُكَ أَنِّي لَمْ أَجِدْ مَرْكَبًا قَبْلَ الَّذِي جِئْتُ فِيهِ. قَالَ فَإِنَّ اللَّهَ قَدْ أَدَّى عَنْكَ الَّذِي بَعَثْتَ فِي الْخَشَبَةِ فَانْصَرِفْ بِالأَلْفِ الدِّينَارِ رَاشِدًا ".

Reference	: Sahih al-Bukhari 2291
In-book reference	: Book 39, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 37, Hadith 488

(2) Chapter: The Statement of Allah jala jalaaluhu:"... To those also with whom you have made a pledge, give them their due portion by Wasiya..."

(2) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَالَّذِينَ عَاقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ}

Narrated Sa`id bin Jubair:

Ibn `Abbas said, "In the verse: To every one We have appointed ' (Muwaliya Muwaliya means one's) heirs (4.33).' (And regarding the verse) 'And those with whom your right hands have made a pledge.' Ibn `Abbas said, "When the emigrants came to the Prophet (ﷺ) in Medina, the emigrant would inherit the Ansari while the latter's relatives would not inherit him because of the bond of brotherhood which the Prophet established between them (i.e. the emigrants and the Ansar). When the verse: 'And to everyone We have appointed heirs' (4.33) was revealed, it canceled (the bond (the pledge) of brotherhood regarding inheritance)." Then he said, "The verse: To those also to whom your right hands have pledged, remained valid regarding cooperation and mutual advice, while the matter of inheritance was excluded and it became permissible to assign something in one's testament to the person who had the right of inheriting before.

حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ إِدْرِيسَ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ {وَلِكُلٍّ جَعَلْنَا مَوَالِيَ} قَالَ وَرَثَةً {وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ} قَالَ كَانَ الْمُهَاجِرُونَ لَمَّا قَدِمُوا الْمَدِينَةَ يَرِثُ الْمُهَاجِرُ الأَنْصَارِيَّ دُونَ ذَوِي رَحِمِهِ لِلأُخُوَّةِ الَّتِي آخَى النَّبِيُّ صلى الله عليه وسلم بَيْنَهُمْ، فَلَمَّا نَزَلَتْ {وَلِكُلٍّ جَعَلْنَا مَوَالِيَ} نَسَخَتْ، ثُمَّ قَالَ{وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ } إِلاَّ النَّصْرَ وَالرِّفَادَةَ وَالنَّصِيحَةَ، وَقَدْ ذَهَبَ الْمِيرَاثُ وَيُوصِي لَهُ.

Reference	: Sahih al-Bukhari 2292
In-book reference	: Book 39, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 37, Hadith 489

Narrated Anas:

`Abdur-Rahman bin `Auf came to us and Allah's Messenger (ﷺ) established a bond of brotherhood between him and Sa`d bin Rabi`a.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ قَدِمَ عَلَيْنَا عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فَآخَى رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَهُ وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ.

Reference	: Sahih al-Bukhari 2293
In-book reference	: Book 39, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 37, Hadith 490

Narrated `Asim:

I heard Anas bin Malik, "Have you ever heard that the Prophet (ﷺ) said, 'There is no alliance in Islam?' " He replied, "The Prophet (ﷺ) made alliance between Quraish and the Ansar in my house."

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا عَاصِمٌ، قَالَ قُلْتُ لأَنَسٍ رضى الله عنه أَبَلَغَكَ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ حِلْفَ فِي الإِسْلاَمِ ". فَقَالَ قَدْ حَالَفَ النَّبِيُّ صلى الله عليه وسلم بَيْنَ قُرَيْشٍ وَالأَنْصَارِ فِي دَارِي.

Reference	: Sahih al-Bukhari 2294
In-book reference	: Book 39, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 37, Hadith 491

(3) Chapter: He who undertakes to repay the debts of a dead person

(3) باب مَنْ تَكَفَّلَ عَنْ مَيِّتٍ، دَيْنًا فَلَيْسَ لَهُ أَنْ يَرْجِعَ

وَبِهِ قَالَ الْحَسَنُ

Narrated Salama bin Al-Akwa`:

A dead person was brought to the Prophet (ﷺ) so that he might lead the funeral prayer for him. He asked, "Is he in debt?" When the people replied in the negative, he led the funeral prayer. Another dead person was brought and he asked, "Is he in debt?" They said, "Yes." He (refused to lead the prayer and) said, "Lead the prayer of your friend." Abu Qatada said, "O Allah's Messenger (ﷺ)! I undertake to pay his debt." Allah's Messenger (ﷺ) then led his funeral prayer.

حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم أُتِيَ بِجَنَازَةٍ، لِيُصَلِّيَ عَلَيْهَا، فَقَالَ " هَلْ عَلَيْهِ مِنْ دَيْنٍ ". قَالُوا لاَ. فَصَلَّى عَلَيْهِ، ثُمَّ أُتِيَ بِجَنَازَةٍ أُخْرَى، فَقَالَ " هَلْ عَلَيْهِ مِنْ دَيْنٍ ". قَالُوا نَعَمْ. قَالَ " صَلُّوا عَلَى صَاحِبِكُمْ ". قَالَ أَبُو قَتَادَةَ عَلَىَّ دَيْنُهُ يَا رَسُولَ اللَّهِ. فَصَلَّى عَلَيْهِ.

Reference	: Sahih al-Bukhari 2295
In-book reference	: Book 39, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 37, Hadith 492

Narrated Jabir bin `Abdullah:

Once the Prophet (ﷺ) said (to me), "If the money of Bahrain comes, I will give you a certain amount of it." The Prophet (ﷺ) had breathed his last before the money of Bahrain arrived. When the money of Bahrain reached, Abu Bakr announced, "Whoever was promised by the Prophet (ﷺ) should come to us." I went to Abu Bakr and said, "The Prophet (ﷺ) promised me so and so." Abu Bakr gave me a handful of coins and when I counted them, they were five-hundred in number. Abu Bakr then said, "Take twice the amount you have taken (besides).

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرٌو، سَمِعَ مُحَمَّدَ بْنَ عَلِيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهم ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لَوْ قَدْ جَاءَ مَالُ الْبَحْرَيْنِ، قَدْ أَعْطَيْتُكَ هَكَذَا وَهَكَذَا وَهَكَذَا ". فَلَمْ يَجِئْ مَالُ الْبَحْرَيْنِ حَتَّى قُبِضَ

النَّبِيُّ صلى الله عليه وسلم فَلَمَّا جَاءَ مَالُ الْبَحْرَيْنِ أَمَرَ أَبُو بَكْرٍ فَنَادَى مَنْ كَانَ لَهُ عِنْدَ النَّبِيِّ صلى الله عليه وسلم عِدَةٌ أَوْ دَيْنٌ فَلْيَأْتِنَا. فَأَتَيْتُهُ، فَقُلْتُ إِنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لِي كَذَا وَكَذَا، فَحَثَى لِي حَثْيَةً فَعَدَدْتُهَا فَإِذَا هِيَ خَمْسُمِائَةٍ، وَقَالَ خُذْ مِثْلَيْهَا.

Reference	: Sahih al-Bukhari 2296
In-book reference	: Book 39, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 37, Hadith 493

(4) Chapter: The pledge of protection given to Abu Bakr

(4) باب جِوَارِ أَبِي بَكْرٍ فِي عَهْدِ النَّبِيِّ صلى الله عليه وسلم وَعَقْدِهِ

Narrated Aisha:

(wife of the Prophet) Since I reached the age when I could remember things, I have seen my parents worshipping according to the right faith of Islam. Not a single day passed but Allah's Messenger (ﷺ) visited us both in the morning and in the evening. When the Muslims were persecuted, Abu Bakr set out for Ethiopia as an emigrant. When he reached a place called Bark-al-Ghimad, he met Ibn Ad-Daghna, the chief of the Qara tribe, who asked Abu Bakr, "Where are you going?" Abu Bakr said, "My people have turned me out of the country and I would like to tour the world and worship my Lord." Ibn Ad- Daghna said, "A man like you will not go out, nor will he be turned out as you help the poor earn their living, keep good relation with your Kith and kin, help the disabled (or the dependents), provide guests with food and shelter, and help people during their troubles. I am your protector. So, go back and worship your Lord at your home." Ibn Ad-Daghna went along with Abu Bakr and took him to the chiefs of Quraish saying to them, "A man like Abu Bakr will not go out, nor will he be turned out. Do you turn out a man who helps the poor earn their living, keeps good relations with Kith and kin, helps the disabled, provides guests with food and shelter, and helps the people during their troubles?" So, Quraish allowed Ibn Ad-Daghna's guarantee of protection and told Abu- Bakr that he was secure, and said to Ibn Ad-Daghna, "Advise Abu Bakr to worship his Lord in his house and to pray and read what he liked and not to hurt us and not to do these things publicly, for we fear that our sons and women may follow him." Ibn Ad-Daghna told Abu Bakr of all that, so Abu- Bakr continued worshipping his Lord in his house and did not pray or recite Qur'an aloud except in his house. Later on Abu Bakr had an idea of building a mosque in the court yard of his house. He fulfilled that idea and started praying and reciting Qur'an there publicly. The women and the offspring of the pagans started gathering around him and looking at him astonishingly. Abu Bakr was a softhearted person and could not help weeping while reciting Qur'an. This horrified the pagan chiefs of Quraish. They sent for Ibn Ad-Daghna and when he came, they said, "We have given Abu Bakr protection on condition that he will worship his Lord in his house, but he has transgressed that condition and has built a mosque in the court yard of his house and offered his prayer and recited Qur'an in public. We are afraid lest he mislead our women and offspring. So, go to him and tell him that if he wishes he can worship his Lord in his house only, and if not, then tell him to return your pledge of protection as we do not like to betray you by revoking your pledge, nor can we tolerate Abu Bakr's public declaration of Islam (his worshipping). `Aisha added: Ibn Ad-Daghna came to Abu Bakr and said, "You know the conditions on which I gave you protection, so you should either abide by those conditions or revoke my protection, as I do not like to hear the 'Arabs saying that Ibn Ad-Daghna gave the pledge of protection to a person and his people did not respect it." Abu Bakr said, "I revoke your pledge of protection and am satisfied with Allah's protection." At that time Allah's Messenger (ﷺ) was still in Mecca and he said to his companions, "Your place of emigration has been shown to me. I have seen salty land, planted with date-palms and situated between two mountains which are the two ,Harras." So, when the Prophet (ﷺ) told it, some of the companions migrated to Medina, and some of those who had migrated to Ethiopia returned to Medina. When Abu

Bakr prepared for emigration, Allah's Messenger (ﷺ) said to him, "Wait, for I expect to be permitted to emigrate." Abu Bakr asked, "May my father be sacrificed for your sake, do you really expect that?" Allah's Messenger (ﷺ) replied in the affirmative. So, Abu Bakr postponed his departure in order to accompany Allah's Messenger (ﷺ) and fed two camels which he had, with the leaves of Samor trees for four months.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، قَالَ ابْنُ شِهَابٍ فَأَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ لَمْ أَعْقِلْ أَبَوَىَّ إِلاَّ وَهُمَا يَدِينَانِ الدِّينَ‏.‏ وَقَالَ أَبُو صَالِحٍ حَدَّثَنِي عَبْدُ اللَّهِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ لَمْ أَعْقِلْ أَبَوَىَّ قَطُّ، إِلاَّ وَهُمَا يَدِينَانِ الدِّينَ، وَلَمْ يَمُرَّ عَلَيْنَا يَوْمٌ إِلاَّ يَأْتِينَا فِيهِ رَسُولُ اللَّهِ صلى الله عليه وسلم طَرَفَىِ النَّهَارِ بُكْرَةً وَعَشِيَّةً، فَلَمَّا ابْتُلِيَ الْمُسْلِمُونَ خَرَجَ أَبُو بَكْرٍ مُهَاجِرًا قِبَلَ الْحَبَشَةِ، حَتَّى إِذَا بَلَغَ بَرْكَ الْغِمَادِ لَقِيَهُ ابْنُ الدَّغِنَةِ ـ وَهْوَ سَيِّدُ الْقَارَةِ ـ فَقَالَ أَيْنَ تُرِيدُ يَا أَبَا بَكْرٍ فَقَالَ أَبُو بَكْرٍ أَخْرَجَنِي قَوْمِي فَأَنَا أُرِيدُ أَنْ أَسِيحَ فِي الأَرْضِ فَأَعْبُدَ رَبِّي‏.‏ قَالَ ابْنُ الدَّغِنَةِ إِنَّ مِثْلَكَ لاَ يَخْرُجُ وَلاَ يُخْرَجُ، فَإِنَّكَ تَكْسِبُ الْمَعْدُومَ، وَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكَلَّ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ، وَأَنَا لَكَ جَارٌ فَارْجِعْ فَاعْبُدْ رَبَّكَ بِبِلاَدِكَ‏.‏ فَارْتَحَلَ ابْنُ الدَّغِنَةِ، فَرَجَعَ مَعَ أَبِي بَكْرٍ، فَطَافَ فِي أَشْرَافِ كُفَّارِ قُرَيْشٍ، فَقَالَ لَهُمْ إِنَّ أَبَا بَكْرٍ لاَ يَخْرُجُ مِثْلُهُ، وَلاَ يُخْرَجُ، أَتُخْرِجُونَ رَجُلاً يُكْسِبُ الْمَعْدُومَ، وَيَصِلُ الرَّحِمَ، وَيَحْمِلُ الْكَلَّ، وَيَقْرِي الضَّيْفَ، وَيُعِينُ عَلَى نَوَائِبِ الْحَقِّ‏.‏ فَأَنْفَذَتْ قُرَيْشٌ جِوَارَ ابْنِ الدَّغِنَةِ وَآمَنُوا أَبَا بَكْرٍ وَقَالُوا لاِبْنِ الدَّغِنَةِ مُرْ أَبَا بَكْرٍ فَلْيَعْبُدْ رَبَّهُ فِي دَارِهِ، فَلْيُصَلِّ وَلْيَقْرَأْ مَا شَاءَ، وَلاَ يُؤْذِينَا بِذَلِكَ، وَلاَ يَسْتَعْلِنْ بِهِ، فَإِنَّا قَدْ خَشِينَا أَنْ يَفْتِنَ أَبْنَاءَنَا وَنِسَاءَنَا‏.‏ قَالَ ذَلِكَ ابْنُ الدَّغِنَةِ لأَبِي بَكْرٍ، فَطَفِقَ أَبُو بَكْرٍ يَعْبُدُ رَبَّهُ فِي دَارِهِ، وَلاَ يَسْتَعْلِنُ بِالصَّلاَةِ وَلاَ الْقِرَاءَةِ فِي غَيْرِ دَارِهِ، ثُمَّ بَدَا لأَبِي بَكْرٍ فَابْتَنَى مَسْجِدًا بِفِنَاءِ دَارِهِ، وَبَرَزَ فَكَانَ يُصَلِّي فِيهِ، وَيَقْرَأُ الْقُرْآنَ، فَيَتَقَصَّفُ عَلَيْهِ نِسَاءُ الْمُشْرِكِينَ وَأَبْنَاؤُهُمْ، يَعْجَبُونَ وَيَنْظُرُونَ إِلَيْهِ، وَكَانَ أَبُو بَكْرٍ رَجُلاً بَكَّاءً لاَ يَمْلِكُ دَمْعَهُ حِينَ يَقْرَأُ الْقُرْآنَ، فَأَفْزَعَ ذَلِكَ أَشْرَافَ قُرَيْشٍ مِنَ الْمُشْرِكِينَ، فَأَرْسَلُوا إِلَى ابْنِ الدَّغِنَةِ فَقَدِمَ عَلَيْهِمْ، فَقَالُوا لَهُ إِنَّا كُنَّا أَجَرْنَا أَبَا بَكْرٍ عَلَى أَنْ يَعْبُدَ رَبَّهُ فِي دَارِهِ، وَإِنَّهُ جَاوَزَ ذَلِكَ، فَابْتَنَى مَسْجِدًا بِفِنَاءِ دَارِهِ، وَأَعْلَنَ الصَّلاَةَ وَالْقِرَاءَةَ، وَقَدْ خَشِينَا أَنْ يَفْتِنَ أَبْنَاءَنَا وَنِسَاءَنَا، فَأْتِهِ فَإِنْ أَحَبَّ أَنْ يَقْتَصِرَ عَلَى أَنْ يَعْبُدَ رَبَّهُ فِي دَارِهِ فَعَلَ، وَإِنْ أَبَى إِلاَّ أَنْ يُعْلِنَ ذَلِكَ فَسَلْهُ أَنْ يَرُدَّ إِلَيْكَ ذِمَّتَكَ، فَإِنَّا كَرِهْنَا أَنْ نُخْفِرَكَ، وَلَسْنَا مُقِرِّينَ لأَبِي بَكْرٍ الاِسْتِعْلاَنَ‏.‏ قَالَتْ عَائِشَةُ فَأَتَى ابْنُ الدَّغِنَةِ أَبَا بَكْرٍ، فَقَالَ قَدْ عَلِمْتَ الَّذِي عَقَدْتُ لَكَ عَلَيْهِ، فَإِمَّا أَنْ تَقْتَصِرَ عَلَى ذَلِكَ وَإِمَّا أَنْ تَرُدَّ إِلَىَّ ذِمَّتِي، فَإِنِّي لاَ أُحِبُّ أَنْ تَسْمَعَ الْعَرَبُ أَنِّي أُخْفِرْتُ فِي رَجُلٍ عَقَدْتُ لَهُ‏.‏ قَالَ أَبُو بَكْرٍ إِنِّي أَرُدُّ إِلَيْكَ جِوَارَكَ، وَأَرْضَى بِجِوَارِ اللَّهِ‏.‏ وَرَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَئِذٍ بِمَكَّةَ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ قَدْ أُرِيتُ دَارَ هِجْرَتِكُمْ، رَأَيْتُ سَبْخَةً ذَاتَ نَخْلٍ بَيْنَ لاَبَتَيْنِ ‏"‏‏.‏ وَهُمَا الْحَرَّتَانِ، فَهَاجَرَ مَنْ هَاجَرَ قِبَلَ الْمَدِينَةِ حِينَ ذَكَرَ ذَلِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم، وَرَجَعَ إِلَى الْمَدِينَةِ بَعْضُ مَنْ كَانَ هَاجَرَ إِلَى أَرْضِ الْحَبَشَةِ، وَتَجَهَّزَ أَبُو بَكْرٍ مُهَاجِرًا، فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ عَلَى رِسْلِكَ فَإِنِّي أَرْجُو أَنْ يُؤْذَنَ لِي ‏"‏‏.‏ قَالَ أَبُو بَكْرٍ هَلْ تَرْجُو ذَلِكَ بِأَبِي أَنْتَ قَالَ ‏"‏ نَعَمْ ‏"‏‏.‏ فَحَبَسَ أَبُو بَكْرٍ نَفْسَهُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم لِيَصْحَبَهُ وَعَلَفَ رَاحِلَتَيْنِ كَانَتَا عِنْدَهُ وَرَقَ السَّمُرِ أَرْبَعَةَ أَشْهُرٍ‏.‏

Reference	: Sahih al-Bukhari 2297
In-book reference	: Book 39, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 37, Hadith 494

(5) Chapter: Debts (5) باب الدَّيْنِ

Narrated Abu Huraira:

Whenever a dead man in debt was brought to Allah's Messenger (ﷺ) he would ask, "Has he left anything to repay his debt?" If he was informed that he had left something to repay his debts, he would offer his funeral prayer, otherwise he would tell the Muslims to offer their friend's funeral prayer. When Allah made the Prophet (ﷺ) wealthy through conquests, he said, "I am more rightful than other believers to be the guardian of the believers, so if a Muslim dies while in debt, I am responsible for the repayment of his debt, and whoever leaves wealth (after his death) it will belong to his heirs. "

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُؤْتَى بِالرَّجُلِ الْمُتَوَفَّى عَلَيْهِ الدَّيْنُ فَيَسْأَلُ " هَلْ تَرَكَ لِدَيْنِهِ فَضْلاً ". فَإِنْ حُدِّثَ أَنَّهُ تَرَكَ لِدَيْنِهِ وَفَاءً صَلَّى، وَإِلاَّ قَالَ لِلْمُسْلِمِينَ " صَلُّوا عَلَى صَاحِبِكُمْ ". فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْفُتُوحَ قَالَ " أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، فَمَنْ تُوُفِّيَ مِنَ الْمُؤْمِنِينَ فَتَرَكَ دَيْنًا فَعَلَىَّ قَضَاؤُهُ، وَمَنْ تَرَكَ مَالاً فَلِوَرَثَتِهِ ".

Reference	: Sahih al-Bukhari 2298
In-book reference	: Book 39, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 37, Hadith 495

40 - The Book of Representation, Authorization, Business by Proxy (2299 - 2319)
كتاب الوكالة

(1) Chapter: A partner can deputize for another

(1) باب وَكَالَةُ الشَّرِيكِ الشَّرِيكَ فِي الْقِسْمَةِ وَغَيْرِهَا

وَقَدْ أَشْرَكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِيًّا فِي هَدْيِهِ ثُمَّ أَمَرَهُ بِقِسْمَتِهَا.

Narrated `Ali:

Allah's Messenger (ﷺ) ordered me to distribute the saddles and skins of the Budn which I had slaughtered.

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ ـ رضى الله عنه ـ قَالَ أَمَرَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ أَتَصَدَّقَ بِجِلاَلِ الْبُدْنِ الَّتِي نُحِرَتْ وَبِجُلُودِهَا.

Reference	: Sahih al-Bukhari 2299
In-book reference	: Book 40, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 38, Hadith 496

Narrated `Uqba bin Amir:

that the Prophet (ﷺ) had given him sheep to distribute among his companions and a male kid was left (after the distribution). When he informed the Prophet (ﷺ) of it, he said (to him), "Offer it as a sacrifice on your behalf."

حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم أَعْطَاهُ غَنَمًا يَقْسِمُهَا عَلَى صَحَابَتِهِ، فَبَقِيَ عَتُودٌ فَذَكَرَهُ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ "ضَحِّ بِهِ أَنْتَ".

Reference	: Sahih al-Bukhari 2300
In-book reference	: Book 40, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 38, Hadith 497

(2) Chapter: If a Muslim deputizes a non-Muslim

(2) باب إِذَا وَكَّلَ الْمُسْلِمُ حَرْبِيًّا فِي دَارِ الْحَرْبِ أَوْ فِي دَارِ الإِسْلاَمِ، جَازَ

Narrated `Abdur-Rahman bin `Auf:

I got an agreement written between me and Umaiya bin Khalaf that Umaiya would look after my property (or family) in Mecca and I would look after his in Medina. When I mentioned the word 'Ar64 Rahman' in the documents, Umaiya said, "I do not know 'Ar-Rahman.' Write down to me your name, (with which you called yourself) in the Pre-Islamic Period of Ignorance." So, I wrote my name ' `Abdu `Amr'. On the day (of the battle) of Badr, when all the people went to sleep, I went up the hill to protect him. Bilal(1) saw him (i.e. Umaiya) and went to a gathering of Ansar and said, "(Here is) Umaiya bin Khalaf! Woe to me if he escapes!" So, a group of Ansar went out with Bilal to follow us (`Abdur-Rahman and Umaiya). Being afraid that they would catch us, I left Umaiya's son for them to keep them busy but the Ansar killed the son and insisted on following us. Umaiya was a fat man, and when they approached us, I told him to kneel down, and he knelt, and I laid myself on him to protect him, but the Ansar killed him by passing their swords underneath me, and one of them injured my foot with his sword. (The sub narrator said, " `Abdur-Rahman used to show us the trace of the wound on the back of his foot.")

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي يُوسُفُ بْنُ الْمَاجِشُونِ، عَنْ صَالِحِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ ـ رضى الله عنه ـ قَالَ كَاتَبْتُ أُمَيَّةَ بْنَ خَلَفٍ كِتَابًا بِأَنْ يَحْفَظَنِي فِي صَاغِيَتِي بِمَكَّةَ، وَأَحْفَظَهُ فِي صَاغِيَتِهِ بِالْمَدِينَةِ، فَلَمَّا ذَكَرْتُ الرَّحْمَنَ قَالَ لاَ أَعْرِفُ الرَّحْمَنَ، كَاتِبْنِي بِاسْمِكَ الَّذِي كَانَ فِي الْجَاهِلِيَّةِ. فَكَاتَبْتُهُ عَبْدُ عَمْرٍو فَلَمَّا كَانَ فِي يَوْمِ بَدْرٍ خَرَجْتُ إِلَى جَبَلٍ لأُحْرِزَهُ حِينَ نَامَ النَّاسُ فَأَبْصَرَهُ بِلاَلٌ فَخَرَجَ حَتَّى وَقَفَ عَلَى مَجْلِسٍ مِنَ الأَنْصَارِ فَقَالَ أُمَيَّةُ بْنُ خَلَفٍ، لاَ نَجَوْتُ إِنْ نَجَا أُمَيَّةُ. فَخَرَجَ مَعَهُ فَرِيقٌ مِنَ الأَنْصَارِ فِي آثَارِنَا، فَلَمَّا خَشِيتُ أَنْ يَلْحَقُونَا خَلَّفْتُ لَهُمُ ابْنَهُ، لأَشْغَلَهُمْ فَقَتَلُوهُ ثُمَّ أَبَوْا حَتَّى يَتْبَعُونَا، وَكَانَ رَجُلاً ثَقِيلاً، فَلَمَّا أَدْرَكُونَا قُلْتُ لَهُ ابْرُكْ. فَبَرَكَ، فَأَلْقَيْتُ عَلَيْهِ نَفْسِي لأَمْنَعَهُ، فَتَخَلَّلُوهُ بِالسُّيُوفِ مِنْ تَحْتِي، حَتَّى قَتَلُوهُ، وَأَصَابَ أَحَدُهُمْ رِجْلِي بِسَيْفِهِ، وَكَانَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ يُرِينَا ذَلِكَ الأَثَرَ فِي ظَهْرِ قَدَمِهِ.

قَالَ أَبُو عَبْد اللَّهِ سَمِعَ يُوسُفُ صَالِحًا وَإِبْرَاهِيمُ أَبَاهُ

Reference	: Sahih al-Bukhari 2301
In-book reference	: Book 40, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 38, Hadith 498

(3) Chapter: To deputize one in exchanging money and weighing goods

(3) باب الْوَكَالَةِ فِي الصَّرْفِ وَالْمِيزَانِ

وَقَدْ وَكَّلَ عُمَرُ وَابْنُ عُمَرَ فِي الصَّرْفِ

Narrated Abu Sa`id Al-Khudri and Abu Huraira:

Allah's Messenger (ﷺ) employed someone as a governor at Khaibar. When the man came to Medina, he brought with him dates called Janib. The Prophet (ﷺ) asked him, "Are all the dates of Khaibar of this kind?" The man replied, "(No), we exchange two Sa's of bad dates for one Sa of this kind of dates (i.e. Janib), or exchange three Sa's for two." On that, the Prophet (ﷺ) said, "Don't do so, as it is a kind of usury (Riba) but sell the dates of inferior quality for money, and then buy Janib with the money". The Prophet said the same thing about dates sold by weight. (See Hadith No. 506).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، وَأَبِي، هُرَيْرَةَ رضى الله عنهما أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم اسْتَعْمَلَ رَجُلاً عَلَى خَيْبَرَ، فَجَاءَهُمْ بِتَمْرٍ جَنِيبٍ فَقَالَ " أَكُلُّ تَمْرِ خَيْبَرَ هَكَذَا ". فَقَالَ إِنَّا لَنَأْخُذُ الصَّاعَ مِنْ هَذَا بِالصَّاعَيْنِ، وَالصَّاعَيْنِ بِالثَّلاَثَةِ. فَقَالَ " لاَ تَفْعَلْ، بِعِ الْجَمْعَ بِالدَّرَاهِمِ، ثُمَّ ابْتَعْ بِالدَّرَاهِمِ جَنِيبًا ". وَقَالَ فِي الْمِيزَانِ مِثْلَ ذَلِكَ.

Reference	: Sahih al-Bukhari 2302, 2303
In-book reference	: Book 40, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 38, Hadith 499

(4) Chapter: To save the thing liable to be spoiled

(4) بَابُ إِذَا أَبْصَرَ الرَّاعِي أَوِ الْوَكِيلُ شَاةً تَمُوتُ أَوْ شَيْئًا يَفْسُدُ ذَبَحَ وَأَصْلَحَ مَا يَخَافُ عَلَيْهِ الْفَسَادَ

Narrated Ibn Ka`b bin Malik from his father:

We had some sheep which used to graze at Sala'. One of our slavegirls saw a sheep dying and she broke a stone and slaughtered the sheep with it. My father said to the people, "Don't eat it till I ask the Prophet about it (or till I send somebody to ask the Prophet)." So, he asked or sent somebody to ask the Prophet, and the Prophet (ﷺ) permitted him to eat it. 'Ubaidullah (a sub-narrator) said, "I admire that girl, for though she was a slave-girl, she dared to slaughter the sheep . "

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، سَمِعَ الْمُعْتَمِرَ، أَنْبَأَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، أَنَّهُ سَمِعَ ابْنَ كَعْبِ بْنِ مَالِكٍ، يُحَدِّثُ عَنْ أَبِيهِ، أَنَّهُ كَانَتْ لَهُمْ غَنَمٌ تَرْعَى بِسَلْعٍ، فَأَبْصَرَتْ جَارِيَةٌ لَنَا بِشَاةٍ مِنْ غَنَمِنَا مَوْتًا، فَكَسَرَتْ حَجَرًا فَذَبَحَتْهَا بِهِ، فَقَالَ لَهُمْ لاَ تَأْكُلُوا حَتَّى أَسْأَلَ النَّبِيَّ صلى الله عليه وسلم، أَوْ أُرْسِلَ إِلَى النَّبِيِّ صلى الله عليه وسلم مَنْ يَسْأَلُهُ. وَأَنَّهُ سَأَلَ النَّبِيَّ صلى الله عليه وسلم عَنْ ذَاكَ، أَوْ أَرْسَلَ، فَأَمَرَهُ بِأَكْلِهَا. قَالَ عُبَيْدُ اللَّهِ فَيُعْجِبُنِي أَنَّهَا أَمَةٌ، وَأَنَّهَا ذَبَحَتْ. تَابَعَهُ عَبْدَةُ عَنْ عُبَيْدِ اللَّهِ.

Reference	: Sahih al-Bukhari 2304
In-book reference	: Book 40, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 38, Hadith 500

(5) Chapter: To depute a person, present or absent (5) باب وَكَالَةُ الشَّاهِدِ وَالْغَائِبِ جَائِزَةٌ

Narrated Abu Huraira:

The Prophet (ﷺ) owed somebody a camel of a certain age. When he came to demand it back, the Prophet (ﷺ) said (to some people), "Give him (his due)." When the people searched for a camel of that age, they found none, but found a camel one year older. The Prophet (ﷺ) said, "Give (it to) him." On that, the man remarked, "You have given me my right in full. May Allah give you in full." The Prophet (ﷺ) said, "The best amongst you is the one who pays the rights of others generously."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ كَانَ لِرَجُلٍ عَلَى النَّبِيِّ صلى الله عليه وسلم سِنٌّ مِنَ الإِبِلِ فَجَاءَهُ يَتَقَاضَاهُ فَقَالَ " أَعْطُوهُ ". فَطَلَبُوا سِنَّهُ فَلَمْ يَجِدُوا لَهُ إِلاَّ سِنًّا فَوْقَهَا. فَقَالَ " أَعْطُوهُ ". فَقَالَ أَوْفَيْتَنِي أَوْفَى اللَّهُ بِكَ. قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ خِيَارَكُمْ أَحْسَنُكُمْ قَضَاءً ".

Reference	: Sahih al-Bukhari 2305
In-book reference	: Book 40, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 38, Hadith 501

(6) Chapter: To depute a person to repay debts (6) باب الْوَكَالَةِ فِي قَضَاءِ الدُّيُونِ

Narrated Abu Huraira:

A man came to the Prophet (ﷺ) demanding his debts and behaved rudely. The companions of the Prophet (ﷺ) intended to harm him, but Allah's Messenger (ﷺ) said (to them), "Leave him, for the creditor (i.e. owner of a right) has the right to speak." Allah's Messenger (ﷺ) then said, "Give him a camel of the same age as that of his." The people said, "O Allah's Messenger (ﷺ)! There is only a camel that is older than his." Allah's Messenger (ﷺ) said, "Give (it to) him, for the best amongst you is he who pays the rights of others handsomely."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَجُلاً، أَتَى النَّبِيَّ صلى الله عليه وسلم يَتَقَاضَاهُ، فَأَغْلَظَ، فَهَمَّ بِهِ أَصْحَابُهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " دَعُوهُ فَإِنَّ لِصَاحِبِ الْحَقِّ مَقَالاً ". ثُمَّ قَالَ " أَعْطُوهُ سِنًّا مِثْلَ سِنِّهِ ". قَالُوا يَا رَسُولَ اللَّهِ لاَ نَجِدُ إِلاَّ أَمْثَلَ مِنْ سِنِّهِ. فَقَالَ " أَعْطُوهُ فَإِنَّ مِنْ خَيْرِكُمْ أَحْسَنَكُمْ قَضَاءً ".

Reference	: Sahih al-Bukhari 2306
In-book reference	: Book 40, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 38, Hadith 502

(7) Chapter: To give a gift to a deputy or to their intercessor (7) باب إِذَا وَهَبَ شَيْئًا لِوَكِيلٍ أَوْ شَفِيعِ قَوْمٍ جَازَ

لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِوَفْدِ هَوَازِنَ حِينَ سَأَلُوهُ الْمَغَانِمَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «نَصِيبِي لَكُمْ».

Narrated Marwan bin Al-Hakam and Al-Miswar bin Makhrama:

When the delegates of the tribe of Hawazin after embracing Islam, came to Allah's Messenger (ﷺ), he got up. They appealed to him to return their properties and their captives. Allah's Messenger (ﷺ) said to them, "The most beloved statement to me is the true one. So, you have the option of restoring your properties or your captives, for I have delayed distributing them." The narrator added, Allah's Messenger (ﷺ) c had been waiting for them for more than ten days on his return from Taif. When they realized that Allah's Apostle would return to them only one of two things, they said, "We choose our captives." So, Allah's Apostle got up in the gathering of the Muslims, praised Allah as He deserved, and said, "Then after! These brethren of yours have come to you with repentance and I see it proper to return their captives to them. So, whoever amongst you likes to do that as a favor, then he can do it, and whoever of you wants to stick to his share till we pay him from the very first booty which Allah will give us then he can do so." The people replied, "We agree to give up our shares willingly as a favor for Allah's Apostle." Then Allah's Messenger (ﷺ) said, "We don't know who amongst you has agreed and who hasn't. Go back and your chiefs may tell us your opinion." So, all of them returned and their chiefs discussed the matter with them and then they (i.e. their chiefs) came to Allah's Messenger (ﷺ) to tell him that they (i.e. the people) had given up their shares gladly and willingly.

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، قَالَ وَزَعَمَ عُرْوَةُ أَنَّ مَرْوَانَ بْنَ الْحَكَمِ، وَالْمِسْوَرَ بْنَ مَخْرَمَةَ، أَخْبَرَاهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَامَ حِينَ جَاءَهُ وَفْدُ هَوَازِنَ مُسْلِمِينَ، فَسَأَلُوهُ أَنْ يَرُدَّ إِلَيْهِمْ أَمْوَالَهُمْ وَسَبْيَهُمْ فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَحَبُّ الْحَدِيثِ إِلَىَّ أَصْدَقُهُ. فَاخْتَارُوا إِحْدَى الطَّائِفَتَيْنِ إِمَّا السَّبْىَ، وَإِمَّا الْمَالَ، وَقَدْ كُنْتُ اسْتَأْنَيْتُ بِهِمْ ". وَقَدْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم انْتَظَرَهُمْ بِضْعَ عَشْرَةَ لَيْلَةً، حِينَ قَفَلَ مِنَ الطَّائِفِ، فَلَمَّا تَبَيَّنَ لَهُمْ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم غَيْرُ رَادٍّ إِلَيْهِمْ إِلاَّ إِحْدَى الطَّائِفَتَيْنِ قَالُوا فَإِنَّا نَخْتَارُ سَبْيَنَا. فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الْمُسْلِمِينَ، فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ " أَمَّا بَعْدُ فَإِنَّ إِخْوَانَكُمْ هَؤُلاَءِ قَدْ جَاءُونَا تَائِبِينَ، وَإِنِّي قَدْ رَأَيْتُ أَنْ أَرُدَّ إِلَيْهِمْ سَبْيَهُمْ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يُطَيِّبَ بِذَلِكَ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَكُونَ عَلَى حَظِّهِ حَتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ مَا يُفِيءُ اللَّهُ عَلَيْنَا فَلْيَفْعَلْ ". فَقَالَ النَّاسُ قَدْ طَيَّبْنَا ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّا لاَ نَدْرِي مَنْ أَذِنَ مِنْكُمْ فِي ذَلِكَ مِمَّنْ لَمْ يَأْذَنْ، فَارْجِعُوا حَتَّى يَرْفَعُوا إِلَيْنَا عُرَفَاؤُكُمْ أَمْرَكُمْ ". فَرَجَعَ النَّاسُ فَكَلَّمَهُمْ عُرَفَاؤُهُمْ، ثُمَّ رَجَعُوا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَخْبَرُوهُ أَنَّهُمْ قَدْ طَيَّبُوا وَأَذِنُوا.

Reference	: Sahih al-Bukhari 2307, 2308
In-book reference	: Book 40, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 38, Hadith 503

(8) Chapter: If someone deputes a person to give something

(8) باب إِذَا وَكَّلَ رَجُلٌ أَنْ يُعْطِيَ شَيْئًا وَلَمْ يُبَيِّنْ كَمْ يُعْطِي، فَأَعْطَى عَلَى مَا يَتَعَارَفُهُ النَّاسُ

Narrated Jabir bin `Abdullah:

I was accompanying the Prophet (ﷺ) on a journey and was riding a slow camel that was lagging behind the others. The Prophet (ﷺ) passed by me and asked, "Who is this?" I replied, "Jabir bin `Abdullah." He asked, "What is the matter, (why are you late)?" I replied, "I am riding a slow camel." He asked, "Do you have a stick?" I replied in the affirmative. He said, "Give it to me." When I gave it to him, he beat the camel and rebuked it. Then that camel surpassed the others thenceforth. The Prophet (ﷺ) said, "Sell it to me." I replied, "It is (a gift) for you, O Allah's Messenger (ﷺ)." He said, "Sell it to me. I have bought it for four Dinars (gold pieces) and you can keep on riding it till Medina." When we approached Medina, I started going (towards my house). The Prophet (ﷺ)

said, "Where are you going?" I Sa`d, "I have married a widow." He said, "Why have you not married a virgin to fondle with each other?" I said, "My father died and left daughters, so I decided to marry a widow (an experienced woman) (to look after them)." He said, "Well done." When we reached Medina, Allah's Messenger (ﷺ) said, "O Bilal, pay him (the price of the camel) and give him extra money." Bilal gave me four Dinars and one Qirat extra. (A sub-narrator said): Jabir added, "The extra Qirat of Allah's Messenger (ﷺ) never parted from me." The Qirat was always in Jabir bin `Abdullah's purse.

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، وَغَيْرِهِ،، يَزِيدُ بَعْضُهُمْ عَلَى بَعْضٍ، وَلَمْ يُبَلِّغْهُ كُلُّهُمْ رَجُلٌ وَاحِدٌ مِنْهُمْ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ كُنْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم فِي سَفَرٍ، فَكُنْتُ عَلَى جَمَلٍ ثَفَالٍ، إِنَّمَا هُوَ فِي آخِرِ الْقَوْمِ، فَمَرَّ بِي النَّبِيُّ صلى الله عليه وسلم فَقَالَ " مَنْ هَذَا ". قُلْتُ جَابِرُ بْنُ عَبْدِ اللَّهِ. قَالَ " مَا لَكَ ". قُلْتُ إِنِّي عَلَى جَمَلٍ ثَفَالٍ. قَالَ " أَمَعَكَ قَضِيبٌ ". قُلْتُ نَعَمْ. قَالَ " أَعْطِنِيهِ ". فَأَعْطَيْتُهُ فَضَرَبَهُ فَزَجَرَهُ، فَكَانَ مِنْ ذَلِكَ الْمَكَانِ مِنْ أَوَّلِ الْقَوْمِ قَالَ " بِعْنِيهِ ". فَقُلْتُ بَلْ هُوَ لَكَ يَا رَسُولَ اللَّهِ. قَالَ " بِعْنِيهِ قَدْ أَخَذْتُهُ بِأَرْبَعَةِ دَنَانِيرَ، وَلَكَ ظَهْرُهُ إِلَى الْمَدِينَةِ ". فَلَمَّا دَنَوْنَا مِنَ الْمَدِينَةِ أَخَذْتُ أَرْتَحِلُ. قَالَ " أَيْنَ تُرِيدُ ". قُلْتُ تَزَوَّجْتُ امْرَأَةً قَدْ خَلاَ مِنْهَا. قَالَ " فَهَلاَّ جَارِيَةً تُلاَعِبُهَا وَتُلاَعِبُكَ ". قُلْتُ إِنَّ أَبِي تُوُفِّيَ وَتَرَكَ بَنَاتٍ، فَأَرَدْتُ أَنْ أَنْكِحَ امْرَأَةً قَدْ جَرَّبَتْ خَلاَ مِنْهَا. قَالَ " فَذَلِكَ ". فَلَمَّا قَدِمْنَا الْمَدِينَةَ قَالَ " يَا بِلاَلُ اقْضِهِ وَزِدْهُ ". فَأَعْطَاهُ أَرْبَعَةَ دَنَانِيرَ، وَزَادَهُ قِيرَاطًا. قَالَ جَابِرٌ لاَ تُفَارِقُنِي زِيَادَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم. فَلَمْ يَكُنِ الْقِيرَاطُ يُفَارِقُ جِرَابَ جَابِرِ بْنِ عَبْدِ اللَّهِ.

Reference	: Sahih al-Bukhari 2309
In-book reference	: Book 40, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 38, Hadith 504

(9) Chapter: A woman can depute the ruler in marriage

(9) باب وَكَالَةِ الْمَرْأَةِ الإِمَامَ فِي النِّكَاحِ

Narrated Sahl bin Sad:

A woman came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! I want to give up myself to you." A man said, "Marry her to me." The Prophet (ﷺ) said, "We agree to marry her to you with what you know of the Qur'an by heart."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي قَدْ وَهَبْتُ لَكَ مِنْ نَفْسِي. فَقَالَ رَجُلٌ زَوِّجْنِيهَا. قَالَ " **قَدْ زَوَّجْنَاكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ** ".

Reference	: Sahih al-Bukhari 2310
In-book reference	: Book 40, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 38, Hadith 505

(10) Chapter: If a person deputes somebody, and the deputy leaves something

(10) بَابُ إِذَا وَكَّلَ رَجُلاً، فَتَرَكَ الْوَكِيلُ شَيْئًا، فَأَجَازَهُ الْمُوَكِّلُ، فَهُوَ جَائِزٌ، وَإِنْ أَقْرَضَهُ إِلَى أَجَلٍ مُسَمًّى جَازَ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) deputed me to keep Sadaqat (al-Fitr) of Ramadan. A comer came and started taking handfuls of the foodstuff (of the Sadaqa) (stealthily). I took hold of him and said, "By Allah, I will take you to Allah's Messenger (ﷺ) ." He said, "I am needy and have many dependents, and I am in great need." I released him, and in the morning Allah's Messenger (ﷺ) asked me, "What did your prisoner do yesterday?" I said, "O Allah's Messenger (ﷺ)! The person complained of being needy and of having many dependents, so, I pitied him and let

him go." Allah's Messenger (ﷺ) said, "Indeed, he told you a lie and he will be coming again." I believed that he would show up again as Allah's Messenger (ﷺ) had told me that he would return. So, I waited for him watchfully. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said, "I will definitely take you to Allah's Messenger (ﷺ). He said, "Leave me, for I am very needy and have many dependents. I promise I will not come back again." I pitied him and let him go.
In the morning Allah's Messenger (ﷺ) asked me, "What did your prisoner do." I replied, "O Allah's Messenger (ﷺ)! He complained of his great need and of too many dependents, so I took pity on him and set him free." Allah's Apostle said, "Verily, he told you a lie and he will return." I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, "I will surely take you to Allah's Messenger (ﷺ) as it is the third time you promise not to return, yet you break your promise and come." He said, "(Forgive me and) I will teach you some words with which Allah will benefit you." I asked, "What are they?" He replied, "Whenever you go to bed, recite "Ayat-al-Kursi"-- 'Allahu la ilaha illa huwa-l-Haiy-ul Qaiyum' till you finish the whole verse. (If you do so), Allah will appoint a guard for you who will stay with you and no satan will come near you till morning. " So, I released him. In the morning, Allah's Apostle asked, "What did your prisoner do yesterday?" I replied, "He claimed that he would teach me some words by which Allah will benefit me, so I let him go." Allah's Messenger (ﷺ) asked, "What are they?" I replied, "He said to me, 'Whenever you go to bed, recite Ayat-al-Kursi from the beginning to the end ---- Allahu la ilaha illa huwa-lHaiy-ul-Qaiyum----.' He further said to me, '(If you do so), Allah will appoint a guard for you who will stay with you, and no satan will come near you till morning.' (Abu Huraira or another sub-narrator) added that they (the companions) were very keen to do good deeds. The Prophet (ﷺ) said, "He really spoke the truth, although he is an absolute liar. Do you know whom you were talking to, these three nights, O Abu Huraira?" Abu Huraira said, "No." He said, "It was Satan."

وَقَالَ عُثْمَانُ بْنُ الْهَيْثَمِ أَبُو عَمْرٍو حَدَّثَنَا عَوْفٌ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ وَكَّلَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم بِحِفْظِ زَكَاةِ رَمَضَانَ، فَأَتَانِي آتٍ فَجَعَلَ يَحْثُو مِنَ الطَّعَامِ، فَأَخَذْتُهُ، وَقُلْتُ وَاللَّهِ لأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم. قَالَ إِنِّي مُحْتَاجٌ، وَعَلَىَّ عِيَالٌ، وَلِي حَاجَةٌ شَدِيدَةٌ. قَالَ فَخَلَّيْتُ عَنْهُ فَأَصْبَحْتُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " يَا أَبَا هُرَيْرَةَ مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ ". قَالَ قُلْتُ يَا رَسُولَ اللَّهِ شَكَا حَاجَةً شَدِيدَةً وَعِيَالاً فَرَحِمْتُهُ، فَخَلَّيْتُ سَبِيلَهُ. قَالَ " أَمَا إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ ". فَعَرَفْتُ أَنَّهُ سَيَعُودُ لِقَوْلِ رَسُولِ اللَّهِ صلى الله عليه وسلم إِنَّهُ سَيَعُودُ. فَرَصَدْتُهُ فَجَاءَ يَحْثُو مِنَ الطَّعَامِ فَأَخَذْتُهُ فَقُلْتُ لأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم. قَالَ دَعْنِي فَإِنِّي مُحْتَاجٌ، وَعَلَىَّ عِيَالٌ لاَ أَعُودُ، فَرَحِمْتُهُ، فَخَلَّيْتُ سَبِيلَهُ فَأَصْبَحْتُ، فَقَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا أَبَا هُرَيْرَةَ، مَا فَعَلَ أَسِيرُكَ ". قُلْتُ يَا رَسُولَ اللَّهِ شَكَا حَاجَةً شَدِيدَةً وَعِيَالاً، فَرَحِمْتُهُ فَخَلَّيْتُ سَبِيلَهُ. قَالَ " أَمَا إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ ". فَرَصَدْتُهُ الثَّالِثَةَ فَجَاءَ يَحْثُو مِنَ الطَّعَامِ، فَأَخَذْتُهُ فَقُلْتُ لأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم، وَهَذَا آخِرُ ثَلاَثِ مَرَّاتٍ أَنَّكَ تَزْعُمُ لاَ تَعُودُ ثُمَّ تَعُودُ. قَالَ دَعْنِي أُعَلِّمْكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهَا. قُلْتُ مَا هُوَ قَالَ إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ {اللَّهُ لاَ إِلَهَ إِلاَّ هُوَ الْحَىُّ الْقَيُّومُ} حَتَّى تَخْتِمَ الآيَةَ، فَإِنَّكَ لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ وَلاَ يَقْرَبَنَّكَ شَيْطَانٌ حَتَّى تُصْبِحَ. فَخَلَّيْتُ سَبِيلَهُ فَأَصْبَحْتُ، فَقَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ ". قُلْتُ يَا رَسُولَ اللَّهِ زَعَمَ أَنَّهُ يُعَلِّمُنِي كَلِمَاتٍ، يَنْفَعُنِي اللَّهُ بِهَا، فَخَلَّيْتُ سَبِيلَهُ. قَالَ " مَا هِيَ ". قُلْتُ قَالَ لِي إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ مِنْ أَوَّلِهَا حَتَّى تَخْتِمَ {اللَّهُ لاَ إِلَهَ إِلاَّ هُوَ الْحَىُّ الْقَيُّومُ} وَقَالَ لِي لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ وَلاَ يَقْرَبَكَ شَيْطَانٌ حَتَّى تُصْبِحَ، وَكَانُوا أَحْرَصَ شَىْءٍ عَلَى الْخَيْرِ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَمَا إِنَّهُ قَدْ صَدَقَكَ وَهُوَ كَذُوبٌ، تَعْلَمُ مَنْ تُخَاطِبُ مُنْذُ ثَلاَثِ لَيَالٍ يَا أَبَا هُرَيْرَةَ ". قَالَ لاَ. قَالَ " ذَاكَ شَيْطَانٌ ".

Reference	: Sahih al-Bukhari 2311
In-book reference	: Book 40, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 38, Hadith 505

(11) Chapter: If a deputy sells something (in an illegal manner)

(11) باب إِذَا بَاعَ الْوَكِيلُ شَيْئًا فَاسِدًا فَبَيْعُهُ مَرْدُودٌ

Narrated Abu Sa`id al-Khudri:

Once Bilal brought Barni (i.e. a kind of dates) to the Prophet (ﷺ) and the Prophet (ﷺ) asked him, "From where have you brought these?" Bilal replied, "I had some inferior type of dates and exchanged two Sas of it for one Sa of Barni dates in order to give it to the Prophet; to eat." Thereupon the Prophet (ﷺ) said, "Beware! Beware! This is definitely Riba (usury)! This is definitely Riba (Usury)! Don't do so, but if you want to buy (a superior kind of dates) sell the inferior dates for money and then buy the superior kind of dates with that money."

حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ، حَدَّثَنَا مُعَاوِيَةُ ـ هُوَ ابْنُ سَلاَّمٍ ـ عَنْ يَحْيَى، قَالَ سَمِعْتُ عُقْبَةَ بْنَ عَبْدِ الْغَافِرِ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ ـ رضى الله عنه ـ قَالَ جَاءَ بِلاَلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم بِتَمْرٍ بَرْنِيٍّ فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " مِنْ أَيْنَ هَذَا ". قَالَ بِلاَلٌ كَانَ عِنْدَنَا تَمْرٌ رَدِيٌّ، فَبِعْتُ مِنْهُ صَاعَيْنِ بِصَاعٍ، لِنُطْعِمَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ النَّبِيُّ صلى الله عليه وسلم عِنْدَ ذَلِكَ " أَوَّهْ أَوَّهْ عَيْنُ الرِّبَا عَيْنُ الرِّبَا، لاَ تَفْعَلْ، وَلَكِنْ إِذَا أَرَدْتَ أَنْ تَشْتَرِيَ فَبِعِ التَّمْرَ بِبَيْعٍ آخَرَ ثُمَّ اشْتَرِهِ ".

Reference	: Sahih al-Bukhari 2312
In-book reference	: Book 40, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 38, Hadith 506

(12) Chapter: The deputyship for managing the Waaf and the expenses of the trustee. The trustee can provide his friends and can eat from it reasonably.

(12) باب الْوَكَالَةِ فِي الْوَقْفِ وَنَفَقَتِهِ، وَأَنْ يُطْعِمَ صَدِيقًا لَهُ وَيَأْكُلَ بِالْمَعْرُوفِ

Narrated `Amr:

Concerning the Waqf of `Umar: It was not sinful of the trustee (of the Waqf) to eat or provide his friends from it, provided the trustee had no intention of collecting fortune (for himself). Ibn `Umar was the manager of the trust of `Umar and he used to give presents from it to those with whom he used to stay at Mecca.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، قَالَ فِي صَدَقَةِ عُمَرَ ـ رضى الله عنه ـ لَيْسَ عَلَى الْوَلِيِّ جُنَاحٌ أَنْ يَأْكُلَ وَيُؤْكِلَ صَدِيقًا {لَهُ} غَيْرَ مُتَأَثِّلٍ مَالاً، فَكَانَ ابْنُ عُمَرَ هُوَ يَلِي صَدَقَةَ عُمَرَ يُهْدِي لِلنَّاسِ مِنْ أَهْلِ مَكَّةَ، كَانَ يَنْزِلُ عَلَيْهِمْ.

Reference	: Sahih al-Bukhari 2313
In-book reference	: Book 40, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 38, Hadith 507

(13) Chapter: To depute a person to carry out a punishment

(13) باب الْوَكَالَةِ فِي الْحُدُودِ

Narrated Zaid bin Khalid and Abu Huraira:

The Prophet (ﷺ) said, "O Unais! Go to the wife of this (man) and if she confesses (that she has committed illegal sexual intercourse), then stone her to death."

حَدَّثَنَا أَبُو الْوَلِيدِ، أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ زَيْدِ بْنِ خَالِدٍ، وَأَبِي، هُرَيْرَةَ رضى الله عنهما عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " وَاغْدُ يَا أُنَيْسُ إِلَى امْرَأَةِ هَذَا، فَإِنِ اعْتَرَفَتْ فَارْجُمْهَا ".

Reference	: Sahih al-Bukhari 2314, 2315
In-book reference	: Book 40, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 38, Hadith 508

Narrated `Uqba bin Al-Harith:

When An-Nuaman or his son was brought in a state of drunkenness, Allah's Messenger (ﷺ) ordered all those who were present in the house to beat him. I was one of those who beat him. We beat him with shoes and palm-leaf stalks.

حَدَّثَنَا ابْنُ سَلاَمٍ، أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ، قَالَ جِيءَ بِالنُّعَيْمَانِ أَوِ ابْنِ النُّعَيْمَانِ شَارِبًا، فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَنْ كَانَ فِي الْبَيْتِ أَنْ يَضْرِبُوا قَالَ فَكُنْتُ أَنَا فِيمَنْ ضَرَبَهُ، فَضَرَبْنَاهُ بِالنِّعَالِ وَالْجَرِيدِ.

Reference	: Sahih al-Bukhari 2316
In-book reference	: Book 40, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 38, Hadith 509

(14) Chapter: To depute someone to sacrifice Budn (camels for sacrifice) and to look after them

(14) باب الْوَكَالَةِ فِي الْبُدْنِ وَتَعَاهُدِهَا

Narrated `Aisha:

I twisted the garlands of the Hadis (i.e. animals for sacrifice) of Allah's Messenger (ﷺ) with my own hands. Then Allah's Messenger (ﷺ) put them around their necks with his own hands, and sent them with my father (to Mecca). Nothing legal was regarded illegal for Allah's Messenger (ﷺ) till the animals were slaughtered.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ حَزْمٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، أَنَّهَا أَخْبَرَتْهُ قَالَتْ، عَائِشَةُ ـ رضى الله عنها ـ أَنَا فَتَلْتُ، قَلاَئِدَ هَدْىِ رَسُولِ اللَّهِ صلى الله عليه وسلم بِيَدَىَّ، ثُمَّ قَلَّدَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِيَدَيْهِ، ثُمَّ بَعَثَ بِهَا مَعَ أَبِي، فَلَمْ يَحْرُمْ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم شَىْءٌ أَحَلَّهُ اللَّهُ لَهُ حَتَّى نُحِرَ الْهَدْىُ.

Reference	: Sahih al-Bukhari 2317
In-book reference	: Book 40, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 38, Hadith 510

(15) Chapter: If a person tells his deputy, "Spend it as Allah directs you."

(15) بَابُ إِذَا قَالَ الرَّجُلُ لِوَكِيلِهِ ضَعْهُ حَيْثُ أَرَاكَ اللَّهُ. وَقَالَ الْوَكِيلُ قَدْ سَمِعْتُ مَا قُلْتَ

Narrated Anas bin Malik:

Abu Talha was the richest man in Medina amongst the Ansar and Beeruha' (garden) was the most beloved of his property, and it was situated opposite the mosque (of the Prophet.). Allah's Messenger (ﷺ) used to enter it and drink from its sweet water. When the following Divine Verse were revealed: 'you will not attain righteousness till you spend in charity of the things you love' (3.93), Abu Talha got up in front of Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Allah says in His Book, 'You will not attain righteousness unless you spend (in charity) that which you love,' and verily, the most beloved to me of my property is Beeruha (garden), so I give it in charity and hope for its reward from Allah. O Allah's Apostle! Spend it wherever you like." Allah's Messenger (ﷺ) appreciated that and said, "That is perishable wealth, that is perishable wealth. I have heard what you have said; I suggest you to distribute it among your relatives." Abu Talha said, "I will do so, O Allah's Messenger (ﷺ)." So, Abu Talha distributed it among his relatives and cousins. The sub-narrator (Malik) said: The Prophet (ﷺ) said: "That is a profitable wealth," instead of "perishable wealth".

حَدَّثَنِي يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ يَقُولُ كَانَ أَبُو طَلْحَةَ أَكْثَرَ الأَنْصَارِ بِالْمَدِينَةِ مَالاً، وَكَانَ أَحَبَّ أَمْوَالِهِ إِلَيْهِ بِيْرُ حَاءَ وَكَانَتْ مُسْتَقْبِلَةَ الْمَسْجِدِ، وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٍ فَلَمَّا نَزَلَتْ {لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ} قَامَ أَبُو طَلْحَةَ إِلَى رَسُولِ اللَّهِ صلى

الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ {لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ} وَإِنَّ أَحَبَّ أَمْوَالِي إِلَىَّ بِيْرُ حَاءَ، وَإِنَّهَا صَدَقَةٌ لِلَّهِ أَرْجُو بِرَّهَا وَذُخْرَهَا عِنْدَ اللَّهِ فَضَعْهَا يَا رَسُولَ اللَّهِ حَيْثُ شِئْتَ، فَقَالَ " بَخٍ، ذَلِكَ مَالٌ رَائِحٌ، ذَلِكَ مَالٌ رَائِحٌ. قَدْ سَمِعْتُ مَا قُلْتَ فِيهَا، وَأَرَى أَنْ تَجْعَلَهَا فِي الأَقْرَبِينَ ". قَالَ أَفْعَلُ يَا رَسُولَ اللَّهِ. فَقَسَمَهَا أَبُو طَلْحَةَ فِي أَقَارِبِهِ وَبَنِي عَمِّهِ. تَابَعَهُ إِسْمَاعِيلُ عَنْ مَالِكٍ. وَقَالَ رَوْحٌ عَنْ مَالِكٍ رَابِحٌ.

Reference	: Sahih al-Bukhari 2318
In-book reference	: Book 40, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 38, Hadith 511

(16) Chapter: To depute a trustworthy treasurer (16) باب وَكَالَةِ الأَمِينِ فِي الْخِزَانَةِ وَنَحْوِهَا

Narrated Abu Musa:

The Prophet (ﷺ) said, "An honest treasurer who gives what he is ordered to give fully, perfectly and willingly to the person to whom he is ordered to give, is regarded as one of the two charitable persons."

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْخَازِنُ الأَمِينُ الَّذِي يُنْفِقُ ـ وَرُبَّمَا قَالَ الَّذِي يُعْطِي ـ مَا أُمِرَ بِهِ كَامِلاً مُوَفَّرًا، طَيِّبٌ نَفْسُهُ، إِلَى الَّذِي أُمِرَ بِهِ، أَحَدُ الْمُتَصَدِّقَيْنِ ".

Reference	: Sahih al-Bukhari 2319
In-book reference	: Book 40, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 38, Hadith 512

41 - The Book of Agriculture (2320 - 2350)
كتاب المزارعة

(1) Chapter: Sowing seeds and planting trees

(1) باب فَضْلِ الزَّرْعِ وَالْغَرْسِ إِذَا أُكِلَ مِنْهُ

وَقَوْلِهِ تَعَالَى: {أَفَرَأَيْتُمْ مَا تَحْرُثُونَ أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا}.

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، ح وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا، أَوْ يَزْرَعُ زَرْعًا، فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ، إِلاَّ كَانَ لَهُ بِهِ صَدَقَةٌ ". وَقَالَ لَنَا مُسْلِمٌ حَدَّثَنَا أَبَانُ، حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسٌ، عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 2320
In-book reference	: Book 41, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 39, Hadith 513

(2) Chapter: The results of indulging in agricultural equipment

(2) بَابُ مَا يُحْذَرُ مِنْ عَوَاقِبِ الاِشْتِغَالِ بِآلَةِ الزَّرْعِ أَوْ مُجَاوَزَةِ الْحَدِّ الَّذِي أُمِرَ بِهِ

Narrated Abu Umama al-Bahili:

I saw some agricultural equipment and said: "I heard the Prophet (ﷺ) saying: "There is no house in which these equipment enters except that Allah will cause humiliation to enter it."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَالِمٍ الْحِمْصِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ الأَلْهَانِيُّ، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ،، قَالَ ـ وَرَأَى سِكَّةً وَشَيْئًا مِنْ آلَةِ الْحَرْثِ، فَقَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لاَ يَدْخُلُ هَذَا بَيْتَ قَوْمٍ إِلاَّ أُدْخِلَهُ الذُّلُّ ".

قَالَ أَبُو عَبْدِ اللَّهِ وَاسْمُ أَبِي أُمَامَةَ صُدَيُّ بْنُ عَجْلاَنَ

Reference	: Sahih al-Bukhari 2321
In-book reference	: Book 41, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 39, Hadith 514

(3) Chapter: Keeping a watchdog for the farm

(3) باب اقْتِنَاءِ الْكَلْبِ لِلْحَرْثِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever keeps a dog, one Qirat of the reward of his good deeds is deducted daily, unless the dog is used for guarding a farm or cattle." Abu Huraira (in another narration) said from the Prophet, "unless it is used for guarding sheep or farms, or for hunting." Narrated Abu Hazim from Abu Huraira: The Prophet (ﷺ) said, "A dog for guarding cattle or for hunting."

حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَمْسَكَ كَلْبًا فَإِنَّهُ يَنْقُصُ كُلَّ يَوْمٍ مِنْ عَمَلِهِ قِيرَاطٌ، إِلاَّ كَلْبَ حَرْثٍ أَوْ مَاشِيَةٍ ". قَالَ ابْنُ سِيرِينَ وَأَبُو صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم " إِلاَّ كَلْبَ غَنَمٍ أَوْ حَرْثٍ أَوْ صَيْدٍ ". وَقَالَ أَبُو حَازِمٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم " كَلْبَ صَيْدٍ أَوْ مَاشِيَةٍ ".

Reference	: Sahih al-Bukhari 2322
In-book reference	: Book 41, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 39, Hadith 515

Narrated As-Sa'ib bin Yazid:

Abu Sufyan bin Abu Zuhair, a man from Azd Shanu'a and one of the companions of the Prophet (ﷺ) said, "I heard Allah's Messenger (ﷺ) saying, 'If one keeps a dog which is meant for guarding neither a farm nor cattle, one Qirat of the reward of his good deeds is deducted daily." I said, "Did you hear this from Allah's Messenger (ﷺ)?" He said, "Yes, by the Lord of this Mosque."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، أَنَّ السَّائِبَ بْنَ يَزِيدَ، حَدَّثَهُ أَنَّهُ، سَمِعَ سُفْيَانَ بْنَ أَبِي زُهَيْرٍ ـ رَجُلاً مِنْ أَزْدِ شَنُوءَةَ ـ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنِ اقْتَنَى كَلْبًا لاَ يُغْنِي عَنْهُ زَرْعًا وَلاَ ضَرْعًا، نَقَصَ كُلَّ يَوْمٍ مِنْ عَمَلِهِ قِيرَاطٌ ". قُلْتُ أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ إِي وَرَبِّ هَذَا الْمَسْجِدِ.

Reference	: Sahih al-Bukhari 2323
In-book reference	: Book 41, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 39, Hadith 516

(4) Chapter: Employing oxen for ploughing

(4) باب اسْتِعْمَالِ الْبَقَرِ لِلْحِرَاثَةِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "While a man was riding a cow, it turned towards him and said, 'I have not been created for this purpose (i.e. carrying), I have been created for sloughing." The Prophet (ﷺ) added, "I, Abu Bakr and `Umar believe in the story." The Prophet (ﷺ) went on, "A wolf caught a sheep, and when the shepherd chased it, the wolf said, 'Who will be its guard on the day of wild beasts, when there will be no shepherd for it except me?' "After narrating it, the Prophet (ﷺ) said, "I, Abu Bakr and `Umar too believe it." Abu Salama (a sub-narrator) said, "Abu Bakr and `Umar were not present then."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدٍ، سَمِعْتُ أَبَا سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " بَيْنَمَا رَجُلٌ رَاكِبٌ عَلَى بَقَرَةٍ الْتَفَتَتْ إِلَيْهِ. فَقَالَتْ لَمْ أُخْلَقْ لِهَذَا، خُلِقْتُ لِلْحِرَاثَةِ، قَالَ آمَنْتُ بِهِ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَأَخَذَ الذِّئْبُ شَاةً فَتَبِعَهَا الرَّاعِي، فَقَالَ الذِّئْبُ مَنْ لَهَا يَوْمَ السَّبُعِ، يَوْمَ لاَ رَاعِيَ لَهَا غَيْرِي. قَالَ آمَنْتُ بِهِ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ ". قَالَ أَبُو سَلَمَةَ مَا هُمَا يَوْمَئِذٍ فِي الْقَوْمِ.

Reference	: Sahih al-Bukhari 2324
In-book reference	: Book 41, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 39, Hadith 517

(5) Chapter: To say to another, "Look after my date-palm trees...

(5) باب إِذَا قَالَ اكْفِنِي مَئُونَةَ النَّخْلِ أَوْ غَيْرِهِ، وَتُشْرِكُنِي فِي الثَّمَرِ

Narrated Abu Huraira:

The Ansar said to the Prophet (ﷺ) "Distribute the date palm trees between us and our emigrant brothers." He replied, "No." The Ansar said (to the emigrants), "Look after the trees (water and watch them) and share the fruits with us." The emigrants said, "We listen and obey."

حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَتِ الأَنْصَارُ لِلنَّبِيِّ صلى الله عليه وسلم اقْسِمْ بَيْنَنَا وَبَيْنَ إِخْوَانِنَا النَّخِيلَ‏.‏ قَالَ ‏"‏ لاَ ‏"‏‏.‏ فَقَالُوا تَكْفُونَا الْمَئُونَةَ وَنُشْرِكُكُمْ فِي الثَّمَرَةِ‏.‏ قَالُوا سَمِعْنَا وَأَطَعْنَا‏.‏

Reference	: Sahih al-Bukhari 2325
In-book reference	: Book 41, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 39, Hadith 518

(6) Chapter: The cutting of trees and date-palm trees (6) باب قَطْعِ الشَّجَرِ وَالنَّخْلِ

وَقَالَ أَنَسٌ أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالنَّخْلِ فَقُطِعَ.

Narrated `Abdullah:

The Prophet (ﷺ) got the date palm trees of the tribe of Bani-An-Nadir burnt and the trees cut down at a place called Al-Buwaira . Hassan bin Thabit said in a poetic verse: "The chiefs of Bani Lu'ai found it easy to watch fire spreading at Al-Buwaira."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ حَرَّقَ نَخْلَ بَنِي النَّضِيرِ وَقَطَعَ، وَهْىَ الْبُوَيْرَةُ، وَلَهَا يَقُولُ حَسَّانُ وَهَانَ عَلَى سَرَاةِ بَنِي لُؤَىٍّ حَرِيقٌ بِالْبُوَيْرَةِ مُسْتَطِيرٌ‏.‏

Reference	: Sahih al-Bukhari 2326
In-book reference	: Book 41, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 39, Hadith 519

(7) Chapter: (7) باب

Narrated Rafi` bin Khadij:

We worked on farms more than anybody else in Medina. We used to rent the land at the yield of specific delimited portion of it to be given to the landlord. Sometimes the vegetation of that portion was affected by blights etc., while the rest remained safe and vice versa, so the Prophet (ﷺ) forbade this practice. At that time gold or silver were not used (for renting the land). If they provided the seeds, they would get so-and-so much.

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ حَنْظَلَةَ بْنِ قَيْسٍ الأَنْصَارِيِّ، سَمِعَ رَافِعَ بْنَ خَدِيجٍ، قَالَ كُنَّا أَكْثَرَ أَهْلِ الْمَدِينَةِ مُزْدَرَعًا، كُنَّا نُكْرِي الأَرْضَ بِالنَّاحِيَةِ مِنْهَا مُسَمًّى لِسَيِّدِ الأَرْضِ، قَالَ فَمِمَّا يُصَابُ ذَلِكَ وَتَسْلَمُ الأَرْضُ، وَمِمَّا يُصَابُ الأَرْضُ وَيَسْلَمُ ذَلِكَ، فَنُهِينَا، وَأَمَّا الذَّهَبُ وَالْوَرِقُ فَلَمْ يَكُنْ يَوْمَئِذٍ‏.‏

Reference	: Sahih al-Bukhari 2327
In-book reference	: Book 41, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 39, Hadith 520

(8) Chapter: Temporary share-cropping contract (8) باب الْمُزَارَعَةِ بِالشَّطْرِ وَنَحْوِهِ

وَقَالَ قَيْسُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ قَالَ مَا بِالْمَدِينَةِ أَهْلُ بَيْتِ هِجْرَةٍ إِلاَّ يَزْرَعُونَ عَلَى الثُّلُثِ وَالرُّبُعِ. وَزَارَعَ عَلِيٌّ وَسَعْدُ بْنُ مَالِكٍ وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ وَعُمَرُ بْنُ عَبْدِ الْعَزِيزِ وَالْقَاسِمُ وَعُرْوَةُ وَآلُ أَبِي بَكْرٍ وَآلُ عُمَرَ وَآلُ عَلِيٍّ وَابْنُ سِيرِينَ.

وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ الأَسْوَدِ كُنْتُ أُشَارِكُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ فِي الزَّرْعِ. وَعَامَلَ عُمَرُ النَّاسَ عَلَى إِنْ جَاءَ عُمَرُ بِالْبَذْرِ مِنْ عِنْدِهِ فَلَهُ الشَّطْرُ، وَإِنْ جَاءُوا بِالْبَذْرِ فَلَهُمْ كَذَا.

وَقَالَ الْحَسَنُ لاَ بَأْسَ أَنْ تَكُونَ الأَرْضُ لأَحَدِهِمَا فَيُنْفِقَانِ جَمِيعًا فَمَا خَرَجَ فَهْوَ بَيْنَهُمَا، وَرَأَى ذَلِكَ الزُّهْرِيُّ.

وَقَالَ الْحَسَنُ لاَ بَأْسَ أَنْ يُجْتَنَى الْقُطْنُ عَلَى النِّصْفِ.

وَقَالَ إِبْرَاهِيمُ وَابْنُ سِيرِينَ وَعَطَاءٌ وَالْحَكَمُ وَالزُّهْرِيُّ وَقَتَادَةُ لاَ بَأْسَ أَنْ يُعْطِيَ الثَّوْبَ بِالثُّلُثِ أَوِ الرُّبُعِ وَنَحْوِهِ.

وَقَالَ مَعْمَرٌ لاَ بَأْسَ أَنْ تَكُونَ الْمَاشِيَةُ عَلَى الثُّلُثِ وَالرُّبُعِ إِلَى أَجَلٍ مُسَمًّى.

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) concluded a contract with the people of Khaibar to utilize the land on the condition that half the products of fruits or vegetation would be their share. The Prophet (ﷺ) used to give his wives one hundred Wasqs each, eighty Wasqs of dates and twenty Wasqs of barley. (When `Umar became the Caliph) he gave the wives of the Prophet (ﷺ) the option of either having the land and water as their shares, or carrying on the previous practice. Some of them chose the land and some chose the Wasqs, and `Aisha chose the land.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ أَخْبَرَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم عَامَلَ خَيْبَرَ بِشَطْرِ مَا يَخْرُجُ مِنْهَا مِنْ ثَمَرٍ أَوْ زَرْعٍ، فَكَانَ يُعْطِي أَزْوَاجَهُ مِائَةَ وَسْقٍ ثَمَانُونَ وَسْقَ تَمْرٍ وَعِشْرُونَ وَسْقَ شَعِيرٍ، فَقَسَمَ عُمَرُ خَيْبَرَ، فَخَيَّرَ أَزْوَاجَ النَّبِيِّ صلى الله عليه وسلم أَنْ يُقْطِعَ لَهُنَّ مِنَ الْمَاءِ وَالأَرْضِ، أَوْ يُمْضِيَ لَهُنَّ، فَمِنْهُنَّ مَنِ اخْتَارَ الأَرْضَ وَمِنْهُنَّ مَنِ اخْتَارَ الْوَسْقَ، وَكَانَتْ عَائِشَةُ اخْتَارَتِ الأَرْضَ.

Reference	: Sahih al-Bukhari 2328
In-book reference	: Book 41, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 39, Hadith 521

(9) Chapter: The contract of share-cropping (9) باب إِذَا لَمْ يَشْتَرِطِ السِّنِينَ فِي الْمُزَارَعَةِ

Narrated Ibn `Umar:

The Prophet (ﷺ) made a deal with the people of Khaibar that they would have half the fruits and vegetation of the land they cultivated.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ عَامَلَ النَّبِيُّ صلى الله عليه وسلم خَيْبَرَ بِشَطْرِ مَا يَخْرُجُ مِنْهَا مِنْ ثَمَرٍ أَوْ زَرْعٍ.

Reference	: Sahih al-Bukhari 2329
In-book reference	: Book 41, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 39, Hadith 522

(10) Chapter: (10) باب

Narrated `Amr:

I said to Tawus, "I wish you would give up Mukhabara (Sharecropping), for the people say that the Prophet forbade it." On that Tawus replied, "O `Amr! I give the land to sharecroppers and help them. No doubt; the most learned man, namely Ibn `Abbas told me that the Prophet (ﷺ) had not forbidden it but said, 'It is more beneficial for one to give his land free to one's brother than to charge him a fixed rental."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ عَمْرٌو قُلْتُ لِطَاوُسٍ لَوْ تَرَكْتَ الْمُخَابَرَةَ فَإِنَّهُمْ يَزْعُمُونَ أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْهُ. قَالَ أَىْ عَمْرُو، إِنِّي أُعْطِيهِمْ وَأُغْنِيهِمْ، وَإِنَّ أَعْلَمَهُمْ أَخْبَرَنِي ـ يَعْنِي ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم لَمْ يَنْهَ عَنْهُ، وَلَكِنْ قَالَ " أَنْ يَمْنَحَ أَحَدُكُمْ أَخَاهُ خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهِ خَرْجًا مَعْلُومًا ".

Reference	: Sahih al-Bukhari 2330
In-book reference	: Book 41, Hadith 11

USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 3, Book 39, Hadith 523

(11) Chapter: Share-cropping with the Jews

(11) باب الْمُزَارَعَةِ مَعَ الْيَهُودِ

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) gave the land of Khaibar to the Jew's on the condition that they work on it and cultivate it, and be given half of its yield.

حَدَّثَنَا ابْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَعْطَى خَيْبَرَ الْيَهُودَ عَلَى أَنْ يَعْمَلُوهَا وَيَزْرَعُوهَا، وَلَهُمْ شَطْرُ مَا خَرَجَ مِنْهَا.

Reference	: Sahih al-Bukhari 2331
In-book reference	: Book 41, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 39, Hadith 524

(12) Chapter: What conditions are disliked in share-cropping

(12) باب مَا يُكْرَهُ مِنَ الشُّرُوطِ فِي الْمُزَارَعَةِ

Narrated Rafi`:

We worked on farms more than anybody else in Medina. We used to rent the land and say to the owner, "The yield of this portion is for us and the yield of that portion is for you (as the rent)." One of those portions might yield something and the other might not. So, the Prophet (ﷺ) forbade us to do so.

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنْ يَحْيَى، سَمِعَ حَنْظَلَةَ الزُّرَقِيَّ، عَنْ رَافِعٍ ـ رضى الله عنه ـ قَالَ كُنَّا أَكْثَرَ أَهْلِ الْمَدِينَةِ حَقْلاً، وَكَانَ أَحَدُنَا يُكْرِي أَرْضَهُ، فَيَقُولُ هَذِهِ الْقِطْعَةُ لِي وَهَذِهِ لَكَ، فَرُبَّمَا أَخْرَجَتْ ذِهِ وَلَمْ تُخْرِجْ ذِهِ، فَنَهَاهُمُ النَّبِيُّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 2332
In-book reference	: Book 41, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 39, Hadith 525

(13) Chapter: If a person invests the money of someone else in cultivation

(13) باب إِذَا زَرَعَ بِمَالِ قَوْمٍ بِغَيْرِ إِذْنِهِمْ وَكَانَ فِي ذَلِكَ صَلاَحٌ لَهُمْ

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) said, "While three men were walking, It started raining and they took shelter (refuge) in a cave in a mountain. A big rock rolled down from the mountain and closed the mouth of the cave. They said to each other, "Think of good deeds which you did for Allah's sake only, and invoke Allah by giving reference to those deeds so that He may remove this rock from you." One of them said, 'O Allah! I had old parents and small children and I used to graze the sheep for them. On my return to them in the evening, I used to milk (the sheep) and start providing my parents first of all before my children. One day I was delayed and came late at night and found my parents sleeping. I milked (the sheep) as usual and stood by their heads. I hated to wake them up and disliked to give milk to my children before them, although my children were weeping (because of hunger) at my feet till the day dawned. O Allah! If I did this for Your sake only, kindly remove the rock so that we could see the sky through it.' So, Allah removed the rock a little and they saw the sky. The second man said, 'O Allah! I was in love with a cousin of mine like the deepest love a man may have for a woman. I wanted to outrage her chastity but she refused unless I gave her one hundred Dinars. So, I struggled to collect that amount. And when I sat between her legs, she said, 'O Allah's slave! Be

afraid of Allah and do not deflower me except rightfully (by marriage).' So, I got up. O Allah! If I did it for Your sake only, please remove the rock.' The rock shifted a little more. Then the third man said, 'O Allah! I employed a laborer for a Faraq of rice and when he finished his job and demanded his right, I presented it to him, but he refused to take it. So, I sowed the rice many time till I gathered cows and their shepherd (from the yield). (Then after some time) He came and said to me, 'Fear Allah (and give me my right)." I said, 'Go and take those cows and the shepherd.' He said, 'Be afraid of Allah! Don't mock at me.' I said, 'I am not mocking at you. Take (all that).' So, he took all that. O Allah! If I did that for Your sake only, please remove the rest of the rock.' So, Allah removed the rock."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَبُو ضَمْرَةَ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " بَيْنَمَا ثَلاَثَةُ نَفَرٍ يَمْشُونَ أَخَذَهُمُ الْمَطَرُ، فَأَوَوْا إِلَى غَارٍ فِي جَبَلٍ، فَانْحَطَّتْ عَلَى فَمِ غَارِهِمْ صَخْرَةٌ مِنَ الْجَبَلِ فَانْطَبَقَتْ عَلَيْهِمْ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ انْظُرُوا أَعْمَالاً عَمِلْتُمُوهَا صَالِحَةً لِلَّهِ فَادْعُوا اللَّهَ بِهَا لَعَلَّهُ يُفَرِّجُهَا عَنْكُمْ. قَالَ أَحَدُهُمُ اللَّهُمَّ إِنَّهُ كَانَ لِي وَالِدَانِ شَيْخَانِ كَبِيرَانِ، وَلِي صِبْيَةٌ صِغَارٌ كُنْتُ أَرْعَى عَلَيْهِمْ، فَإِذَا رُحْتُ عَلَيْهِمْ حَلَبْتُ، فَبَدَأْتُ بِوَالِدَىَّ أَسْقِيهِمَا قَبْلَ بَنِيَّ، وَإِنِّي اسْتَأْخَرْتُ ذَاتَ يَوْمٍ فَلَمْ آتِ حَتَّى أَمْسَيْتُ، فَوَجَدْتُهُمَا نَامَا، فَحَلَبْتُ كَمَا كُنْتُ أَحْلُبُ، فَقُمْتُ عِنْدَ رُءُوسِهِمَا، أَكْرَهُ أَنْ أُوقِظَهُمَا، وَأَكْرَهُ أَنْ أَسْقِيَ الصِّبْيَةَ، وَالصِّبْيَةُ يَتَضَاغَوْنَ عِنْدَ قَدَمَىَّ، حَتَّى طَلَعَ الْفَجْرُ، فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُهُ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ لَنَا فَرْجَةً نَرَى مِنْهَا السَّمَاءَ. فَفَرَجَ اللَّهُ فَرَأَوُا السَّمَاءَ. وَقَالَ الآخَرُ اللَّهُمَّ إِنَّهَا كَانَتْ لِي بِنْتُ عَمٍّ أَحْبَبْتُهَا كَأَشَدِّ مَا يُحِبُّ الرِّجَالُ النِّسَاءَ، فَطَلَبْتُ مِنْهَا فَأَبَتْ حَتَّى أَتَيْتُهَا بِمِائَةِ دِينَارٍ، فَبَغَيْتُ حَتَّى جَمَعْتُهَا، فَلَمَّا وَقَعْتُ بَيْنَ رِجْلَيْهَا قَالَتْ يَا عَبْدَ اللَّهِ اتَّقِ اللَّهَ، وَلاَ تَفْتَحِ الْخَاتَمَ إِلاَّ بِحَقِّهِ، فَقُمْتُ، فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُهُ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ عَنَّا فَرْجَةً. فَفَرَجَ. وَقَالَ الثَّالِثُ اللَّهُمَّ إِنِّي اسْتَأْجَرْتُ أَجِيرًا بِفَرَقِ أَرُزٍّ، فَلَمَّا قَضَى عَمَلَهُ قَالَ أَعْطِنِي حَقِّي. فَعَرَضْتُ عَلَيْهِ، فَرَغِبَ عَنْهُ، فَلَمْ أَزَلْ أَزْرَعُهُ حَتَّى جَمَعْتُ مِنْهُ بَقَرًا وَرَاعِيهَا فَجَاءَنِي فَقَالَ اتَّقِ اللَّهَ. فَقُلْتُ اذْهَبْ إِلَى ذَلِكَ الْبَقَرِ وَرُعَاتِهَا فَخُذْ. فَقَالَ اتَّقِ اللَّهَ وَلاَ تَسْتَهْزِئْ بِي. فَقُلْتُ إِنِّي لاَ أَسْتَهْزِئُ بِكَ فَخُذْ. فَأَخَذَهُ، فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ مَا بَقِيَ، فَفَرَجَ اللَّهُ ". قَالَ أَبُو عَبْدِ اللَّهِ وَقَالَ ابْنُ عُقْبَةَ عَنْ نَافِعٍ فَسَعَيْتُ.

Reference	: Sahih al-Bukhari 2333
In-book reference	: Book 41, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 39, Hadith 526

(14) Chapter: The Auqaf, Kharaj, share-cropping and other agreements

(14) بَابُ أَوْقَافِ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَرْضِ الْخَرَاجِ وَمُزَارَعَتِهِمْ وَمُعَامَلَتِهِمْ

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعُمَرَ: «تَصَدَّقْ بِأَصْلِهِ لاَ يُبَاعُ، وَلَكِنْ يُنْفَقُ ثَمَرُهُ فَتَصَدَّقَ بِهِ».

Narrated Zaid bin Aslam from his father:

`Umar said, "But for the future Muslim generations, I would have distributed the land of the villages I conquer among the soldiers as the Prophet (ﷺ) distributed the land of Khaibar."

حَدَّثَنَا صَدَقَةُ، أَخْبَرَنَا عَبْدُ الرَّحْمَنِ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، قَالَ قَالَ عُمَرُ ـ رضى الله عنه ـ لَوْلاَ آخِرُ الْمُسْلِمِينَ مَا فَتَحْتُ قَرْيَةً إِلاَّ قَسَمْتُهَا بَيْنَ أَهْلِهَا كَمَا قَسَمَ النَّبِيُّ صلى الله عليه وسلم خَيْبَرَ.

Reference	: Sahih al-Bukhari 2334
In-book reference	: Book 41, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 39, Hadith 527

(15) Chapter: Cultivating the neglected land

(15) باب مَنْ أَحْيَا أَرْضًا مَوَاتًا

وَرَأَى ذَلِكَ عَلِيٌّ فِي أَرْضِ الْخَرَابِ بِالْكُوفَةِ مَوَاتٌ.

وَقَالَ عُمَرُ مَنْ أَحْيَا أَرْضًا مَيِّتَةً فَهْيَ لَهُ. وَيُرْوَى عَنْ عَمْرِو بْنِ عَوْفٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ: «فِي غَيْرِ حَقِّ مُسْلِمٍ، وَلَيْسَ لِعِرْقٍ ظَالِمٍ فِيهِ حَقٌّ».

وَيُرْوَى فِيهِ عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated `Aisha:

The Prophet (ﷺ) said, "He who cultivates land that does not belong to anybody is more rightful (to own it)." `Urwa said, "`Umar gave the same verdict in his Caliphate."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ أَعْمَرَ أَرْضًا لَيْسَتْ لأَحَدٍ فَهْوَ أَحَقُّ ". قَالَ عُرْوَةُ قَضَى بِهِ عُمَرُ ـ رضى الله عنه ـ فِي خِلاَفَتِهِ.

Reference	: Sahih al-Bukhari 2335
In-book reference	: Book 41, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 39, Hadith 528

(16) Chapter: (16) باب

Narrated `Abdullah bin `Umar:

While the Prophet (ﷺ) was passing the night at his place of rest in Dhul-Hulaifa in the bottom of the valley (of Aqiq), he saw a dream and it was said to him, "You are in a blessed valley." Musa said, "Salim let our camels kneel at the place where `Abdullah used to make his camel kneel, seeking the place where Allah's Messenger (ﷺ) used to take a rest, which is situated below the mosque which is in the bottom of the valley; it is midway between the mosque and the road."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم أُرِيَ وَهْوَ فِي مُعَرَّسِهِ مِنْ ذِي الْحُلَيْفَةِ فِي بَطْنِ الْوَادِي، فَقِيلَ لَهُ إِنَّكَ بِبَطْحَاءَ مُبَارَكَةٍ. فَقَالَ مُوسَى وَقَدْ أَنَاخَ بِنَا سَالِمٌ بِالْمُنَاخِ الَّذِي كَانَ عَبْدُ اللَّهِ يُنِيخُ بِهِ، يَتَحَرَّى مُعَرَّسَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهْوَ أَسْفَلُ مِنَ الْمَسْجِدِ الَّذِي بِبَطْنِ الْوَادِي، بَيْنَهُ وَبَيْنَ الطَّرِيقِ وَسَطٌ مِنْ ذَلِكَ.

Reference	: Sahih al-Bukhari 2336
In-book reference	: Book 41, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 39, Hadith 529

Narrated `Umar:

While the Prophet (ﷺ) was in Al-`Aqiq he said, "Someone (meaning Gabriel) came to me from my Lord tonight (in my dream) and said, 'Offer the prayer in this blessed valley and say (I intend to perform) `Umra along with Hajj (together).' "

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا شُعَيْبُ بْنُ إِسْحَاقَ، عَنِ الأَوْزَاعِيِّ، قَالَ حَدَّثَنِي يَحْيَى، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " اللَّيْلَةَ أَتَانِي آتٍ مِنْ رَبِّي وَهْوَ بِالْعَقِيقِ أَنْ صَلِّ فِي هَذَا الْوَادِي الْمُبَارَكِ وَقُلْ عُمْرَةٌ فِي حَجَّةٍ ".

Reference	: Sahih al-Bukhari 2337
In-book reference	: Book 41, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 39, Hadith 530

(17) Chapter: The lease can be continued according to the approval of both the parties

(17) بَابُ إِذَا قَالَ رَبُّ الأَرْضِ أُقِرُّكَ مَا أَقَرَّكَ اللَّهُ وَلَمْ يَذْكُرْ أَجَلاً مَعْلُومًا فَهُمَا عَلَى تَرَاضِيهِمَا

Narrated Ibn `Umar:

`Umar expelled the Jews and the Christians from Hijaz. When Allah's Messenger (ﷺ) had conquered Khaibar, he wanted to expel the Jews from it as its land became the property of Allah, His Apostle, and the Muslims. Allah's Messenger (ﷺ) intended to expel the Jews but they requested him to let them stay there on the condition that they would do the labor and get half of the fruits. Allah's Messenger (ﷺ) told them, "We will let you stay on thus condition, as long as we wish." So, they (i.e. Jews) kept on living there until `Umar forced them to go towards Taima' and Ariha'.

حَدَّثَنَا أَحْمَدُ بْنُ الْمِقْدَامِ، حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ، حَدَّثَنَا مُوسَى، أَخْبَرَنَا نَافِعٌ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم. وَقَالَ عَبْدُ الرَّزَّاقِ أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ حَدَّثَنِي مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ ـ رضى الله عنهما ـ أَجْلَى الْيَهُودَ وَالنَّصَارَى مِنْ أَرْضِ الْحِجَازِ، وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَمَّا ظَهَرَ عَلَى خَيْبَرَ أَرَادَ إِخْرَاجَ الْيَهُودِ مِنْهَا، وَكَانَتِ الأَرْضُ حِينَ ظَهَرَ عَلَيْهَا لِلَّهِ وَلِرَسُولِهِ صلى الله عليه وسلم وَلِلْمُسْلِمِينَ، وَأَرَادَ إِخْرَاجَ الْيَهُودِ، مِنْهَا فَسَأَلَتِ الْيَهُودُ رَسُولَ اللَّهِ صلى الله عليه وسلم لِيُقِرَّهُمْ بِهَا أَنْ يَكْفُوا عَمَلَهَا وَلَهُمْ نِصْفُ الثَّمَرِ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " نُقِرُّكُمْ بِهَا عَلَى ذَلِكَ مَا شِئْنَا ". فَقَرُّوا بِهَا حَتَّى أَجْلاَهُمْ عُمَرُ إِلَى تَيْمَاءَ وَأَرِيحَاءَ.

Reference	: Sahih al-Bukhari 2338
In-book reference	: Book 41, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 39, Hadith 531

(18) Chapter: To share the yields and fruits

(18) بَابُ مَا كَانَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوَاسِي بَعْضُهُمْ بَعْضًا فِي الزِّرَاعَةِ وَالثَّمَرَةِ

Narrated Rafi` bin Khadij:

My uncle Zuhair said, "Allah's Messenger (ﷺ) forbade us to do a thing which was a source of help to us." I said, "Whatever Allah's Messenger (ﷺ) said was right." He said, "Allah's Messenger (ﷺ) sent for me and asked, 'What are you doing with your farms?' I replied, 'We give our farms on rent on the basis that we get the yield produced at the banks of the water streams (rivers) for the rent, or rent it for some Wasqs of barley and dates.' Allah's Messenger (ﷺ) said, 'Do not do so, but cultivate (the land) yourselves or let it be cultivated by others gratis, or keep it uncultivated.' I said, 'We hear and obey.'

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا الأَوْزَاعِيُّ، عَنْ أَبِي النَّجَاشِيِّ، مَوْلَى رَافِعِ بْنِ خَدِيجٍ سَمِعْتُ رَافِعَ بْنَ خَدِيجِ بْنِ رَافِعٍ، عَنْ عَمِّهِ، ظُهَيْرِ بْنِ رَافِعٍ قَالَ ظُهَيْرٌ لَقَدْ نَهَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ أَمْرٍ كَانَ بِنَا رَافِقًا. قُلْتُ مَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَهْوَ حَقٌّ. قَالَ دَعَانِي رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ " مَا تَصْنَعُونَ بِمَحَاقِلِكُمْ ". قُلْتُ نُؤَاجِرُهَا عَلَى الرُّبُعِ وَعَلَى الأَوْسُقِ مِنَ التَّمْرِ وَالشَّعِيرِ. قَالَ " لاَ تَفْعَلُوا ازْرَعُوهَا أَوْ أَزْرِعُوهَا أَوْ أَمْسِكُوهَا ". قَالَ رَافِعٌ قُلْتُ سَمْعًا وَطَاعَةً.

Reference	: Sahih al-Bukhari 2339
In-book reference	: Book 41, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 39, Hadith 532

Narrated Jabir:

The people used to rent their land for cultivation for one-third, one-fourth or half its yield. The Prophet said, "Whoever has land should cultivate it himself or give it to his (Muslim) brother gratis; otherwise keep it

uncultivated." Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "Whoever has land should cultivate it himself or give it to his (Muslim) brother gratis; otherwise he should keep it uncultivated."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، أَخْبَرَنَا الأَوْزَاعِيُّ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ ـ رضى الله عنه ـ قَالَ كَانُوا يَزْرَعُونَهَا بِالثُّلُثِ وَالرُّبُعِ وَالنِّصْفِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ لِيَمْنَحْهَا، فَإِنْ لَمْ يَفْعَلْ فَلْيُمْسِكْ أَرْضَهُ ". وَقَالَ الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ حَدَّثَنَا مُعَاوِيَةُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ لِيَمْنَحْهَا أَخَاهُ، فَإِنْ أَبَى فَلْيُمْسِكْ أَرْضَهُ ".

Reference	: Sahih al-Bukhari 2340, 2341
In-book reference	: Book 41, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 39, Hadith 533

Narrated `Amr:

When I mentioned it (i.e. the narration of Rafi` 'bin Khadij: no. 532) to Tawus, he said, "It is permissible to rent the land for cultivation, for Ibn `Abbas said, 'The Prophet (ﷺ) did not forbid that, but said: One had better give the land to one's brother gratis rather than charge a certain amount for it.' "

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، قَالَ ذَكَرْتُهُ لِطَاوُسٍ فَقَالَ يُزْرِعُ، قَالَ ابْنُ عَبَّاسٍ ـ رضى الله عنهما ـ إِنَّ النَّبِيَّ صلى الله عليه وسلم لَمْ يَنْهَ عَنْهُ وَلَكِنْ قَالَ " أَنْ يَمْنَحَ أَحَدُكُمْ أَخَاهُ خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ شَيْئًا مَعْلُومًا ".

Reference	: Sahih al-Bukhari 2342
In-book reference	: Book 41, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 39, Hadith 534

Narrated Nafi`:

Ibn `Umar used to rent his farms in the time of Abu Bakr, `Umar, `Uthman, and in the early days of Muawiya. Then he was told the narration of Rafi` 'bin Khadij that the Prophet (ﷺ) had forbidden the renting of farms. Ibn `Umar went to Rafi` and I accompanied him. He asked Rafi` who replied that the Prophet had forbidden the renting of farms. Ibn `Umar said, "You know that we used to rent our farms in the lifetime of Allah's Messenger (ﷺ) for the yield of the banks of the water streams (rivers) and for certain amount of figs.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ ـ رضى الله عنهما ـ كَانَ يُكْرِي مَزَارِعَهُ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَصَدْرًا مِنْ إِمَارَةِ مُعَاوِيَةَ. ثُمَّ حُدِّثَ عَنْ رَافِعِ بْنِ خَدِيجٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْ كِرَاءِ الْمَزَارِعِ، فَذَهَبَ ابْنُ عُمَرَ إِلَى رَافِعٍ فَذَهَبْتُ مَعَهُ، فَسَأَلَهُ فَقَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ كِرَاءِ الْمَزَارِعِ. فَقَالَ ابْنُ عُمَرَ قَدْ عَلِمْتَ أَنَّا كُنَّا نُكْرِي مَزَارِعَنَا عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم بِمَا عَلَى الأَرْبِعَاءِ وَبِشَىْءٍ مِنَ التِّبْنِ.

Reference	: Sahih al-Bukhari 2343, 2344
In-book reference	: Book 41, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 39, Hadith 535

Narrated Salim:

`Abdullah bin `Umar said, "I knew that the land was rented for cultivation in the lifetime of Allah's Apostle ." Later on Ibn `Umar was afraid that the Prophet (ﷺ) had forbidden it, and he had no knowledge of it, so he gave up renting his land.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي سَالِمٌ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ قَالَ كُنْتُ أَعْلَمُ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّ الأَرْضَ تُكْرَى. ثُمَّ خَشِيَ عَبْدُ اللَّهِ أَنْ يَكُونَ النَّبِيُّ صلى الله عليه وسلم قَدْ أَحْدَثَ فِي ذَلِكَ شَيْئًا لَمْ يَكُنْ يَعْلَمُهُ، فَتَرَكَ كِرَاءَ الأَرْضِ.

Reference	: Sahih al-Bukhari 2345

In-book reference : Book 41, Hadith 24
USC-MSA web (English) reference : Vol. 3, Book 39, Hadith 536
(deprecated numbering scheme)

(19) Chapter: To rent the land for gold and silver (19) باب كِرَاءِ الأَرْضِ بِالذَّهَبِ وَالْفِضَّةِ

وَقَالَ ابْنُ عَبَّاسٍ إِنَّ أَمْثَلَ مَا أَنْتُمْ صَانِعُونَ أَنْ تَسْتَأْجِرُوا الأَرْضَ الْبَيْضَاءَ مِنَ السَّنَةِ إِلَى السَّنَةِ.

Narrated Hanzla bin Qais:

Rafi` bin Khadij said, "My two uncles told me that they (i.e. the companions of the Prophet) used to rent the land in the lifetime of the Prophet (ﷺ) for the yield on the banks of water streams (rivers) or for a portion of the yield stipulated by the owner of the land. The Prophet (ﷺ) forbade it." I said to Rafi`, "What about renting the land for Dinars and Dirhams?" He replied, "There is no harm in renting for Dinars- Dirhams. Al-Laith said, "If those who have discernment for distinguishing what is legal from what is illegal looked into what has been forbidden concerning this matter they would not permit it, for it is surrounded with dangers."

حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ حَنْظَلَةَ بْنِ قَيْسٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ، قَالَ حَدَّثَنِي عَمَّاىَ، أَنَّهُمْ كَانُوا يُكْرُونَ الأَرْضَ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم بِمَا يَنْبُتُ عَلَى الأَرْبِعَاءِ أَوْ شَىْءٍ يَسْتَثْنِيهِ صَاحِبُ الأَرْضِ فَنَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ ذَلِكَ فَقُلْتُ لِرَافِعٍ فَكَيْفَ هِيَ بِالدِّينَارِ وَالدِّرْهَمِ فَقَالَ رَافِعٌ لَيْسَ بِهَا بَأْسٌ بِالدِّينَارِ وَالدِّرْهَمِ. وَقَالَ اللَّيْثُ وَكَانَ الَّذِي نُهِيَ عَنْ ذَلِكَ مَا لَوْ نَظَرَ فِيهِ ذَوُو الْفَهْمِ بِالْحَلاَلِ وَالْحَرَامِ لَمْ يُجِيزُوهُ، لِمَا فِيهِ مِنَ الْمُخَاطَرَةِ.

Reference : Sahih al-Bukhari 2346, 2347
In-book reference : Book 41, Hadith 25
USC-MSA web (English) reference : Vol. 3, Book 39, Hadith 537
(deprecated numbering scheme)

(20) Chapter: (20) باب

Narrated Abu Huraira:

Once the Prophet (ﷺ) was narrating (a story), while a bedouin was sitting with him. "One of the inhabitants of Paradise will ask Allah to allow him to cultivate the land. Allah will ask him, 'Are you not living in the pleasures you like?' He will say, 'Yes, but I like to cultivate the land.' " The Prophet (ﷺ) added, "When the man (will be permitted he) will sow the seeds and the plants will grow up and get ripe, ready for reaping and so on till it will be as huge as mountains within a wink. Allah will then say to him, 'O son of Adam! Take here you are, gather (the yield); nothing satisfies you.' " On that, the bedouin said, "The man must be either from Quraish (i.e. an emigrant) or an Ansari, for they are farmers, whereas we are not farmers." The Prophet (ﷺ) smiled (at this).

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا فُلَيْحٌ، حَدَّثَنَا هِلاَلٌ، وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو عَامِرٍ، حَدَّثَنَا فُلَيْحٌ، عَنْ هِلاَلِ بْنِ عَلِيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَوْمًا يُحَدِّثُ وَعِنْدَهُ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ " أَنَّ رَجُلاً مِنْ أَهْلِ الْجَنَّةِ اسْتَأْذَنَ رَبَّهُ فِي الزَّرْعِ فَقَالَ لَهُ أَلَسْتَ فِيمَا شِئْتَ قَالَ بَلَى وَلَكِنِّي أُحِبُّ أَنْ أَزْرَعَ. قَالَ فَبَذَرَ فَبَادَرَ الطَّرْفَ نَبَاتُهُ وَاسْتِوَاؤُهُ وَاسْتِحْصَادُهُ، فَكَانَ أَمْثَالَ الْجِبَالِ فَيَقُولُ اللَّهُ دُونَكَ يَا ابْنَ آدَمَ، فَإِنَّهُ لاَ يُشْبِعُكَ شَىْءٌ ". فَقَالَ الأَعْرَابِيُّ وَاللَّهِ لاَ تَجِدُهُ إِلاَّ قُرَشِيًّا أَوْ أَنْصَارِيًّا، فَإِنَّهُمْ أَصْحَابُ زَرْعٍ، وَأَمَّا نَحْنُ فَلَسْنَا بِأَصْحَابِ زَرْعٍ. فَضَحِكَ النَّبِيُّ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 2348
In-book reference : Book 41, Hadith 26
USC-MSA web (English) reference : Vol. 3, Book 39, Hadith 538
(deprecated numbering scheme)

(21) Chapter: What is said about planting trees (21) باب مَا جَاءَ فِي الْغَرْسِ

Narrated Sahl bin Sa`d:

We used to be very happy on Friday as an old lady used to cut some roots of the Silq, which we used to plant on the banks of our small water streams, and cook them in a pot of her's, adding to them, some grains of barley. (Ya'qub, the sub-narrator said, "I think the narrator mentioned that the food did not contain fat or melted fat (taken from meat).") When we offered the Friday prayer we would go to her and she would serve us with the dish. So, we used to be happy on Fridays because of that. We used not to take our meals or the midday nap except after the Jumua prayer (i.e. Friday prayer).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ ـ رضى الله عنه ـ أَنَّهُ قَالَ إِنَّا كُنَّا نَفْرَحُ بِيَوْمِ الْجُمُعَةِ، كَانَتْ لَنَا عَجُوزٌ تَأْخُذُ مِنْ أُصُولِ سِلْقٍ لَنَا كُنَّا نَغْرِسُهُ فِي أَرْبِعَائِنَا فَتَجْعَلُهُ فِي قِدْرٍ لَهَا فَتَجْعَلُ فِيهِ حَبَّاتٍ مِنْ شَعِيرٍ لاَ أَعْلَمُ إِلاَّ أَنَّهُ قَالَ لَيْسَ فِيهِ شَحْمٌ وَلاَ وَدَكٌ، فَإِذَا صَلَّيْنَا الْجُمُعَةَ زُرْنَاهَا فَقَرَّبَتْهُ، إِلَيْنَا فَكُنَّا نَفْرَحُ بِيَوْمِ الْجُمُعَةِ مِنْ أَجْلِ ذَلِكَ وَمَا كُنَّا نَتَغَدَّى وَلاَ نَقِيلُ إِلاَّ بَعْدَ الْجُمُعَةِ.

Reference	: Sahih al-Bukhari 2349
In-book reference	: Book 41, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 39, Hadith 539

Narrated Abu Huraira:

The people say that Abu Huraira narrates too many narrations. In fact Allah knows whether I say the truth or not. They also ask, "Why do the emigrants and the Ansar not narrate as he does?" In fact, my emigrant brethren were busy trading in the markets, and my Ansar brethren were busy with their properties. I was a poor man keeping the company of Allah's Messenger (صلى الله عليه وسلم) and was satisfied with what filled my stomach. So, I used to be present while they (i.e. the emigrants and the Ansar) were absent, and I used to remember while they forgot (the Hadith). One day the Prophet (صلى الله عليه وسلم) said, "Whoever spreads his sheet till I finish this statement of mine and then gathers it on his chest, will never forget anything of my statement." So, I spread my covering sheet which was the only garment I had, till the Prophet (صلى الله عليه وسلم) finished his statement and then I gathered it over my chest. By Him Who had sent him (i.e. Allah's Apostle) with the truth, since then I did not forget even a single word of that statement of his, until this day of mine. By Allah, but for two verses in Allah's Book, I would never have related any narration (from the Prophet). (These two verses are): "Verily! Those who conceal the clear signs and the guidance which we have sent down .....(up to) the Merciful.' (2.159-160)

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ يَقُولُونَ إِنَّ أَبَا هُرَيْرَةَ يُكْثِرُ الْحَدِيثَ. وَاللَّهُ الْمَوْعِدُ، وَيَقُولُونَ مَا لِلْمُهَاجِرِينَ وَالأَنْصَارِ لاَ يُحَدِّثُونَ مِثْلَ أَحَادِيثِهِ وَإِنَّ إِخْوَتِي مِنَ الْمُهَاجِرِينَ كَانَ يَشْغَلُهُمُ الصَّفْقُ بِالأَسْوَاقِ، وَإِنَّ إِخْوَتِي مِنَ الأَنْصَارِ كَانَ يَشْغَلُهُمْ عَمَلُ أَمْوَالِهِمْ، وَكُنْتُ امْرَأً مِسْكِينًا أَلْزَمُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى مِلْءِ بَطْنِي، فَأَحْضُرُ حِينَ يَغِيبُونَ وَأَعِي حِينَ يَنْسَوْنَ، وَقَالَ النَّبِيُّ صلى الله عليه وسلم يَوْمًا " لَنْ يَبْسُطَ أَحَدٌ مِنْكُمْ ثَوْبَهُ حَتَّى أَقْضِيَ مَقَالَتِي هَذِهِ، ثُمَّ يَجْمَعَهُ إِلَى صَدْرِهِ، فَيَنْسَى مِنْ مَقَالَتِي شَيْئًا أَبَدًا ". فَبَسَطْتُ نَمِرَةً لَيْسَ عَلَىَّ ثَوْبٌ غَيْرَهَا، حَتَّى قَضَى النَّبِيُّ صلى الله عليه وسلم مَقَالَتَهُ، ثُمَّ جَمَعْتُهَا إِلَى صَدْرِي، فَوَالَّذِي بَعَثَهُ بِالْحَقِّ مَا نَسِيتُ مِنْ مَقَالَتِهِ تِلْكَ إِلَى يَوْمِي هَذَا، وَاللَّهِ لَوْلاَ آيَتَانِ فِي كِتَابِ اللَّهِ مَا حَدَّثْتُكُمْ شَيْئًا أَبَدًا {إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ} إِلَى قَوْلِهِ {الرَّحِيمُ}

Reference	: Sahih al-Bukhari 2350
In-book reference	: Book 41, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 39, Hadith 540

42 - The Book of Distribution of Water (2351 - 2383, 2384)
كتاب المساقاة

(1) Chapter: Giving water in charity, or as a gift

(1) بَابٌ فِي الشُّرْبِ وَقَوْلِ اللَّهِ تَعَالَى: {وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلاَ يُؤْمِنُونَ}

وَقَوْلِهِ جَلَّ ذِكْرُهُ: {أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلاَ تَشْكُرُونَ}. الأُجَاجُ الْمُرُّ، الْمُزْنُ السَّحَابُ.

(1) Chapter:

(1) بَابٌ فِي الشُّرْبِ، وَمَنْ رَأَى صَدَقَةَ الْمَاءِ وَهِبَتَهُ وَوَصِيَّتَهُ جَائِزَةً، مَقْسُومًا كَانَ أَوْ غَيْرَ مَقْسُومٍ

وَقَالَ عُثْمَانُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ يَشْتَرِي بِئْرَ رُومَةَ فَيَكُونُ دَلْوُهُ فِيهَا كَدِلاَءِ الْمُسْلِمِينَ». فَاشْتَرَاهَا عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ.

Narrated Sahl bin Sa`d:

A tumbler (full of milk or water) was brought to the Prophet (ﷺ) who drank from it, while on his right side there was sitting a boy who was the youngest of those who were present and on his left side there were old men. The Prophet (ﷺ) asked, "O boy, will you allow me to give it (i.e. the rest of the drink) to the old men?" The boy said, "O Allah's Messenger (ﷺ)! I will not give preference to anyone over me to drink the rest of it from which you have drunk." So, the Prophet (ﷺ) gave it to him.

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا أَبُو غَسَّانَ، قَالَ حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ ـ رضى الله عنه ـ قَالَ أُتِيَ النَّبِيُّ صلى الله عليه وسلم بِقَدَحٍ فَشَرِبَ مِنْهُ، وَعَنْ يَمِينِهِ غُلاَمٌ أَصْغَرُ الْقَوْمِ، وَالأَشْيَاخُ عَنْ يَسَارِهِ فَقَالَ " يَا غُلاَمُ أَتَأْذَنُ لِي أَنْ أُعْطِيَهُ الأَشْيَاخَ ". قَالَ مَا كُنْتُ لأُوثِرَ بِفَضْلِي مِنْكَ أَحَدًا يَا رَسُولَ اللَّهِ. فَأَعْطَاهُ إِيَّاهُ.

Reference	: Sahih al-Bukhari 2351
In-book reference	: Book 42, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 40, Hadith 541

Narrated Az-Zuhri:

Anas bin Malik said, that once a domestic sheep was milked for Allah's Messenger (ﷺ) while he was in the house of Anas bin Malik. The milk was mixed with water drawn from the well in Anas's house. A tumbler of it was presented to Allah's Messenger (ﷺ) who drank from it. Then Abu Bakr was sitting on his left side and a bedouin on his right side. When the Prophet (ﷺ) removed the tumbler from his mouth, `Umar was afraid that the Prophet (ﷺ) might give it to the bedouin, so he said. "O Allah's Messenger (ﷺ)! Give it to Abu Bakr who is sitting by your side." But the Prophet (ﷺ) gave it to the bedouin, who was to his right and said, "You should start with the one on your right side."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ أَنَّهَا حُلِبَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم شَاةٌ دَاجِنٌ وَهْىَ فِي دَارِ أَنَسِ بْنِ مَالِكٍ، وَشِيبَ لَبَنُهَا بِمَاءٍ مِنَ الْبِئْرِ الَّتِي فِي دَارِ أَنَسٍ، فَأَعْطَى رَسُولَ اللَّهِ صلى الله

عليه وسلم الْقَدَحَ فَشَرِبَ مِنْهُ، حَتَّى إِذَا نَزَعَ الْقَدَحَ مِنْ فِيهِ، وَعَلَى يَسَارِهِ أَبُو بَكْرٍ وَعَنْ يَمِينِهِ أَعْرَابِيٌّ فَقَالَ عُمَرُ وَخَافَ أَنْ يُعْطِيَهُ الأَعْرَابِيَّ أَعْطِ أَبَا بَكْرٍ يَا رَسُولَ اللَّهِ عِنْدَكَ. فَأَعْطَاهُ الأَعْرَابِيَّ الَّذِي عَلَى يَمِينِهِ، ثُمَّ قَالَ " الأَيْمَنَ فَالأَيْمَنَ ".

Reference	: Sahih al-Bukhari 2352
In-book reference	: Book 42, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 40, Hadith 542

(2) Chapter: Superfluous water should not be withheld from others

(2) باب مَنْ قَالَ إِنَّ صَاحِبَ الْمَاءِ أَحَقُّ بِالْمَاءِ حَتَّى يَرْوَى

لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لا يُمْنَعُ فَضْلُ الْمَاءِ».

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Do not withhold the superfluous water, for that will prevent people from grazing their cattle."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يُمْنَعُ فَضْلُ الْمَاءِ لِيُمْنَعَ بِهِ الْكَلأُ ".

Reference	: Sahih al-Bukhari 2353
In-book reference	: Book 42, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 40, Hadith 543

Narrated Abu Huraira:

that Allah's Messenger (ﷺ) said, "Do not withhold the superfluous water in order to withhold the superfluous grass."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، وَأَبِي، سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَمْنَعُوا فَضْلَ الْمَاءِ لِتَمْنَعُوا بِهِ فَضْلَ الْكَلإِ ".

Reference	: Sahih al-Bukhari 2354
In-book reference	: Book 42, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 40, Hadith 544

(3) Chapter: If one digs a well and somebody falls in it and dies

(3) باب مَنْ حَفَرَ بِئْرًا فِي مِلْكِهِ لَمْ يَضْمَنْ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "No bloodmoney will be charged if somebody dies in a mine or in a well or is killed by an animal; and if somebody finds a treasure in his land he has to give one-fifth of it to the Government."

حَدَّثَنَا مَحْمُودٌ، أَخْبَرَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْمَعْدِنُ جُبَارٌ، وَالْبِئْرُ جُبَارٌ، وَالْعَجْمَاءُ جُبَارٌ، وَفِي الرِّكَازِ الْخُمُسُ ".

Reference	: Sahih al-Bukhari 2355
In-book reference	: Book 42, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 40, Hadith 545

(4) Chapter: Disputes and controversies about wells

(4) باب الْخُصُومَةِ فِي الْبِئْرِ وَالْقَضَاءِ فِيهَا

Narrated `Abdullah (bin Mas`ud):

The Prophet (ﷺ) said, "Whoever takes a false oath to deprive somebody of his property will meet Allah while He will be angry with him." Allah revealed: 'Verily those who purchase a little gain at the cost of Allah's covenant, and their oaths.' ....(3.77) Al-Ashath came (to the place where `Abdullah was narrating) and said, "What has Abu `Abdur- Rahman (i.e. `Abdullah) been telling you? This verse was revealed concerning me. I had a well in the land of a cousin of mine. The Prophet (ﷺ) asked me to bring witnesses (to confirm my claim). I said, 'I don't have witnesses.' He said, 'Let the defendant take an oath then.' I said, 'O Allah's Messenger (ﷺ)! He will take a (false) oath immediately.' Then the Prophet (ﷺ) mentioned the above narration and Allah revealed the verse to confirm what he had said." (See Hadith No. 692)

حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ حَلَفَ عَلَى يَمِينٍ يَقْتَطِعُ بِهَا مَالَ امْرِئٍ، هُوَ عَلَيْهَا فَاجِرٌ، لَقِيَ اللَّهَ وَهْوَ عَلَيْهِ غَضْبَانُ" فَأَنْزَلَ اللَّهُ تَعَالَى {إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً} الآيَةَ. فَجَاءَ الأَشْعَثُ فَقَالَ مَا حَدَّثَكُمْ أَبُو عَبْدِ الرَّحْمَنِ، فِيَّ أُنْزِلَتْ هَذِهِ الآيَةُ، كَانَتْ لِي بِئْرٌ فِي أَرْضِ ابْنِ عَمٍّ لِي فَقَالَ لِي " شُهُودَكَ ". قُلْتُ مَا لِي شُهُودٌ. قَالَ " فَيَمِينَهُ ". قُلْتُ يَا رَسُولَ اللَّهِ إِذًا يَحْلِفَ. فَذَكَرَ النَّبِيُّ صلى الله عليه وسلم هَذَا الْحَدِيثَ، فَأَنْزَلَ اللَّهُ ذَلِكَ تَصْدِيقًا لَهُ.

Reference	: Sahih al-Bukhari 2356
In-book reference	: Book 42, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 40, Hadith 546

(5) Chapter: The sin of him who witholds water from travellers

(5) باب إِثْمِ مَنْ مَنَعَ ابْنَ السَّبِيلِ مِنَ الْمَاءِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "There are three persons whom Allah will not look at on the Day of Resurrection, nor will he purify them and theirs shall be a severe punishment. They are: -1. A man possessed superfluous water, on a way and he withheld it from travelers. -2. A man who gave a pledge of allegiance to a ruler and he gave it only for worldly benefits. If the ruler gives him something he gets satisfied, and if the ruler withholds something from him, he gets dissatisfied. -3. And man displayed his goods for sale after the `Asr prayer and he said, 'By Allah, except Whom None has the right to be worshipped, I have been given so much for my goods,' and somebody believes him (and buys them). The Prophet (ﷺ) then recited: "Verily! Those who purchase a little gain at the cost of Allah's Covenant and their oaths." (3.77)

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنِ الأَعْمَشِ، قَالَ سَمِعْتُ أَبَا صَالِحٍ، يَقُولُ سَمِعْتُ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ثَلاَثَةٌ لاَ يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ، وَلاَ يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ رَجُلٌ كَانَ لَهُ فَضْلُ مَاءٍ بِالطَّرِيقِ، فَمَنَعَهُ مِنِ ابْنِ السَّبِيلِ، وَرَجُلٌ بَايَعَ إِمَامًا لاَ يُبَايِعُهُ إِلاَّ لِدُنْيَا، فَإِنْ أَعْطَاهُ مِنْهَا رَضِيَ، وَإِنْ لَمْ يُعْطِهِ مِنْهَا سَخِطَ، وَرَجُلٌ أَقَامَ سِلْعَتَهُ بَعْدَ الْعَصْرِ، فَقَالَ وَاللَّهِ الَّذِي لاَ إِلَهَ غَيْرُهُ لَقَدْ أَعْطَيْتُ بِهَا كَذَا وَكَذَا، فَصَدَّقَهُ رَجُلٌ" ثُمَّ قَرَأَ هَذِهِ الآيَةَ {إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً}

Reference	: Sahih al-Bukhari 2358
In-book reference	: Book 42, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 40, Hadith 547

(6) Chapter: The dams of rivers

(6) باب سَكْرِ الأَنْهَارِ

Narrated `Abdullah bin Az-Zubair:

An Ansari man quarreled with Az-Zubair in the presence of the Prophet (ﷺ) about the Harra Canals which were used for irrigating the date-palms. The Ansari man said to Az-Zubair, "Let the water pass' but Az-Zubair refused to do so. So, the case was brought before the Prophet (ﷺ) who said to Az-Zubair, "O Zubair! Irrigate (your land) and then let the water pass to your neighbor." On that the Ansari got angry and said to the Prophet, "Is it because he (i.e. Zubair) is your aunt's son?" On that the color of the face of Allah's Messenger (ﷺ) changed (because of anger) and he said, "O Zubair! Irrigate (your land) and then withhold the water till it reaches the walls between the pits round the trees." Zubair said, "By Allah, I think that the following verse was revealed on this occasion": "But no, by your Lord They can have No faith Until they make you judge In all disputes between them." (4.65)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ ـ رضى الله عنهما ـ أَنَّهُ حَدَّثَهُ أَنَّ رَجُلاً مِنَ الأَنْصَارِ خَاصَمَ الزُّبَيْرَ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فِي شِرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّخْلَ فَقَالَ الأَنْصَارِيُّ سَرِّحِ الْمَاءَ يَمُرُّ فَأَبَى عَلَيْهِ، فَاخْتَصَمَا عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِلزُّبَيْرِ " اسْقِ يَا زُبَيْرُ، ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ ". فَغَضِبَ الأَنْصَارِيُّ، فَقَالَ أَنْ كَانَ ابْنَ عَمَّتِكَ. فَتَلَوَّنَ وَجْهُ رَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ قَالَ " اسْقِ يَا زُبَيْرُ، ثُمَّ احْبِسِ الْمَاءَ، حَتَّى يَرْجِعَ إِلَى الْجَدْرِ ". فَقَالَ الزُّبَيْرُ وَاللَّهِ إِنِّي لأَحْسِبُ هَذِهِ الآيَةَ نَزَلَتْ فِي ذَلِكَ {فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ}.

Reference	: Sahih al-Bukhari 2359
In-book reference	: Book 42, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 40, Hadith 548

(7) Chapter: The land near the source of water to be irrigated first

(7) باب شُرْبِ الأَعْلَى قَبْلَ الأَسْفَلِ

Narrated `Urwa:

When a man from the Ansar quarreled with Az-Zubair, the Prophet (ﷺ) said, "O Zubair! Irrigate (your land) first and then let the water flow (to the land of the others)." "On that the Ansari said, (to the Prophet), "It is because he is your aunt's son." On that the Prophet (ﷺ) said, "O Zubair! Irrigate till the water reaches the walls between the pits around the trees and then stop (i.e. let the water go to the other's land)." I think the following verse was revealed concerning this event: "But no, by your Lord They can have No faith Until they make you judge In all disputes between them." (4.65)

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، قَالَ خَاصَمَ الزُّبَيْرَ رَجُلٌ مِنَ الأَنْصَارِ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " يَا زُبَيْرُ اسْقِ ثُمَّ أَرْسِلْ ". فَقَالَ الأَنْصَارِيُّ إِنَّهُ ابْنُ عَمَّتِكَ. فَقَالَ عَلَيْهِ السَّلاَمُ " اسْقِ يَا زُبَيْرُ، ثُمَّ يَبْلُغُ الْمَاءُ الْجَدْرَ، ثُمَّ أَمْسِكْ ". فَقَالَ الزُّبَيْرُ فَأَحْسِبُ هَذِهِ الآيَةَ نَزَلَتْ فِي ذَلِكَ {لاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ}. قَالَ مُحَمَّدُ بْنُ الْعَبَّاسِ قَالَ أَبُو عَبْدِ اللَّهِ لَيْسَ أَحَدٌ يَذْكُرُ عُرْوَةَ عَنْ عَبْدِ اللَّهِ، إِلاَّ اللَّيْثُ فَقَطْ.

Reference	: Sahih al-Bukhari 2361
In-book reference	: Book 42, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 40, Hadith 549

(8) Chapter: The land to be covered with water up to the ankles

(8) باب شِرْبِ الأَعْلَى إِلَى الْكَعْبَيْنِ

Narrated `Urwa bin Az-Zubair:

An Ansari man quarreled with Az-Zubair about a canal in the Harra which was used for irrigating date-palms. Allah's Messenger (ﷺ), ordering Zubair to be moderate, said, "O Zubair! Irrigate (your land) first and then leave

the water for your neighbor." The Ansari said, "Is it because he is your aunt's son?" On that the color of the face of Allah's Messenger (ﷺ) changed and he said, "O Zubair! Irrigate (your land) and withhold the water till it reaches the walls that are between the pits around the trees." So, Allah's Apostle gave Zubair his full right. Zubair said, "By Allah, the following verse was revealed in that connection": "But no, by your Lord They can have No faith Until they make you judge In all disputes between them." (4.65) (The sub-narrator,) Ibn Shihab said to Juraij (another sub-narrator), "The Ansar and the other people interpreted the saying of the Prophet, 'Irrigate (your land) and withhold the water till it reaches the walls between the pits around the trees,' as meaning up to the ankles."

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا مَخْلَدٌ، قَالَ أَخْبَرَنِي ابْنُ جُرَيْجٍ، قَالَ حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّهُ حَدَّثَهُ أَنَّ رَجُلاً مِنَ الأَنْصَارِ خَاصَمَ الزُّبَيْرَ فِي شِرَاجٍ مِنَ الْحَرَّةِ يَسْقِي بِهَا النَّخْلَ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اسْقِ يَا زُبَيْرُ ـ فَأَمَرَهُ بِالْمَعْرُوفِ ـ ثُمَّ أَرْسِلْ إِلَى جَارِكَ ". فَقَالَ الأَنْصَارِيُّ أَنْ كَانَ ابْنَ عَمَّتِكَ. فَتَلَوَّنَ وَجْهُ رَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ قَالَ " اسْقِ ثُمَّ احْبِسْ حَتَّى يَرْجِعَ الْمَاءُ إِلَى الْجَدْرِ ". وَاسْتَوْعَى لَهُ حَقَّهُ. فَقَالَ الزُّبَيْرُ وَاللَّهِ إِنَّ هَذِهِ الآيَةَ أُنْزِلَتْ فِي ذَلِكَ {لاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ}. قَالَ لِي ابْنُ شِهَابٍ فَقَدَّرَتِ الأَنْصَارُ وَالنَّاسُ قَوْلَ النَّبِيِّ صلى الله عليه وسلم " اسْقِ ثُمَّ احْبِسْ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ ". وَكَانَ ذَلِكَ إِلَى الْكَعْبَيْنِ.

Reference	: Sahih al-Bukhari 2362
In-book reference	: Book 42, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 40, Hadith 550

(9) Chapter: The superiority of providing water (9) باب فَضْلِ سَقْيِ الْمَاءِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "While a man was walking he felt thirsty and went down a well and drank water from it. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man said, 'This (dog) is suffering from the same problem as that of mine. So he (went down the well), filled his shoe with water, caught hold of it with his teeth and climbed up and watered the dog. Allah thanked him for his (good) deed and forgave him." The people asked, "O Allah's Messenger (ﷺ)! Is there a reward for us in serving (the) animals?" He replied, "Yes, there is a reward for serving any animate."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ سُمَىٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " بَيْنَا رَجُلٌ يَمْشِي فَاشْتَدَّ عَلَيْهِ الْعَطَشُ، فَنَزَلَ بِئْرًا فَشَرِبَ مِنْهَا، ثُمَّ خَرَجَ فَإِذَا هُوَ بِكَلْبٍ يَلْهَثُ، يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ، فَقَالَ لَقَدْ بَلَغَ هَذَا مِثْلُ الَّذِي بَلَغَ بِي فَمَلأَ خُفَّهُ ثُمَّ أَمْسَكَهُ بِفِيهِ، ثُمَّ رَقِيَ، فَسَقَى الْكَلْبَ فَشَكَرَ اللَّهُ لَهُ، فَغَفَرَ لَهُ ". قَالُوا يَا رَسُولَ اللَّهِ، وَإِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا قَالَ " فِي كُلِّ كَبِدٍ رَطْبَةٍ أَجْرٌ ". تَابَعَهُ حَمَّادُ بْنُ سَلَمَةَ وَالرَّبِيعُ بْنُ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ.

Reference	: Sahih al-Bukhari 2363
In-book reference	: Book 42, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 40, Hadith 551

Narrated Asma' bint Abi Bakr:

The Prophet (ﷺ) prayed the eclipse prayer, and then said, "Hell was displayed so close that I said, 'O my Lord ! Am I going to be one of its inhabitants?'" Suddenly he saw a woman. I think he said, who was being scratched by a cat. He said, "What is wrong with her?" He was told, "She had imprisoned it (i.e. the cat) till it died of hunger."

حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى صَلاَةَ الْكُسُوفِ، فَقَالَ " دَنَتْ مِنِّي النَّارُ حَتَّى قُلْتُ أَىْ رَبِّ، وَأَنَا مَعَهُمْ فَإِذَا امْرَأَةٌ ـ حَسِبْتُ أَنَّهُ قَالَ ـ تَخْدِشُهَا هِرَّةٌ قَالَ مَا شَأْنُ هَذِهِ قَالُوا حَبَسَتْهَا حَتَّى مَاتَتْ جُوعًا ".

Reference	: Sahih al-Bukhari 2364

In-book reference : Book 42, Hadith 12
USC-MSA web (English) reference : Vol. 3, Book 40, Hadith 552
(deprecated numbering scheme)

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "A woman was tortured and was put in Hell because of a cat which she had kept locked till it died of hunger." Allah's Messenger (ﷺ) further said, (Allah knows better) Allah said (to the woman), 'You neither fed it nor watered when you locked it up, nor did you set it free to eat the insects of the earth."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " عُذِّبَتِ امْرَأَةٌ فِي هِرَّةٍ حَبَسَتْهَا، حَتَّى مَاتَتْ جُوعًا، فَدَخَلَتْ فِيهَا النَّارَ ـ قَالَ فَقَالَ وَاللَّهُ أَعْلَمُ ـ لاَ أَنْتِ أَطْعَمْتِهَا وَلاَ سَقَيْتِهَا حِينَ حَبَسْتِيهَا، وَلاَ أَنْتِ أَرْسَلْتِيهَا فَأَكَلَتْ مِنْ خَشَاشِ الأَرْضِ ".

Reference : Sahih al-Bukhari 2365
In-book reference : Book 42, Hadith 13
USC-MSA web (English) reference : Vol. 3, Book 40, Hadith 553
(deprecated numbering scheme)

(10) Chapter: The owner od a tank or a leather water-container

(10) باب مَنْ رَأَى أَنَّ صَاحِبَ الْحَوْضِ وَالْقِرْبَةِ أَحَقُّ بِمَائِهِ

Narrated Sahl bin Sa`d:

Once a tumbler (full of milk or water) was brought to Allah's Messenger (ﷺ) who drank from it, while on his right side there was sitting a boy who was the youngest of those who were present, and on his left side there were old men. The Prophet (ﷺ) asked, "O boy ! Do you allow me to give (the drink) to the elder people (first)?" The boy said, "I will not prefer anybody to have my share from you, O Allah's Apostle!" So, he gave it to the boy.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ ـ رضى الله عنه ـ قَالَ أُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِقَدَحٍ فَشَرِبَ وَعَنْ يَمِينِهِ غُلاَمٌ، هُوَ أَحْدَثُ الْقَوْمِ، وَالأَشْيَاخُ عَنْ يَسَارِهِ قَالَ " يَا غُلاَمُ أَتَأْذَنُ لِي أَنْ أُعْطِيَ الأَشْيَاخَ ". فَقَالَ مَا كُنْتُ لأُوثِرَ بِنَصِيبِي مِنْكَ أَحَدًا يَا رَسُولَ اللَّهِ. فَأَعْطَاهُ إِيَّاهُ.

Reference : Sahih al-Bukhari 2366
In-book reference : Book 42, Hadith 14
USC-MSA web (English) reference : Vol. 3, Book 40, Hadith 554
(deprecated numbering scheme)

Narrated Abu Huraira:

The Prophet (ﷺ) said, "By Him in Whose Hands my soul is, I will drive some people out from my (sacred) Fount on the Day of Resurrection as strange camels are expelled from a private trough."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، سَمِعْتُ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " وَالَّذِي نَفْسِي بِيَدِهِ لأَذُودَنَّ رِجَالاً عَنْ حَوْضِي كَمَا تُذَادُ الْغَرِيبَةُ مِنَ الإِبِلِ عَنِ الْحَوْضِ ".

Reference : Sahih al-Bukhari 2367
In-book reference : Book 42, Hadith 15
USC-MSA web (English) reference : Vol. 3, Book 40, Hadith 555
(deprecated numbering scheme)

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "May Allah be merciful to the mother of Ishmael! If she had left the water of Zamzam (fountain) as it was, (without constructing a basin for keeping the water), (or said, "If she had not taken handfuls of its water"), it would have been a flowing stream. Jurhum (an Arab tribe) came and asked her, 'May we settle at your dwelling?' She said, 'Yes, but you have no right to possess the water.' They agreed."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، وَكَثِيرِ بْنِ كَثِيرٍ ـ يَزِيدُ أَحَدُهُمَا عَلَى الآخَرِ ـ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ قَالَ ابْنُ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ النَّبِيُّ صلى الله عليه وسلم " يَرْحَمُ اللَّهُ أُمَّ إِسْمَاعِيلَ، لَوْ تَرَكَتْ زَمْزَمَ ـ أَوْ قَالَ لَوْ لَمْ تَغْرِفْ مِنَ الْمَاءِ ـ لَكَانَتْ عَيْنًا مَعِينًا، وَأَقْبَلَ جُرْهُمُ فَقَالُوا أَتَأْذَنِينَ أَنْ نَنْزِلَ عِنْدَكِ قَالَتْ نَعَمْ وَلاَ حَقَّ لَكُمْ فِي الْمَاءِ. قَالُوا نَعَمْ ".

Reference	: Sahih al-Bukhari 2368
In-book reference	: Book 42, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 40, Hadith 556

Narrated Abu Huraira:

The Prophet (ﷺ) said, "There are three types of people whom Allah will neither talk to, nor look at, on the Day of Resurrection. (They are): -1. A man who takes an oath falsely that he has been offered for his goods so much more than what he is given, -2. a man who takes a false oath after the `Asr prayer in order to grab a Muslim's property, and -3. a man who withholds his superfluous water. Allah will say to him, "Today I will withhold My Grace from you as you withheld the superfluity of what you had not created."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلاَ يَنْظُرُ إِلَيْهِمْ رَجُلٌ حَلَفَ عَلَى سِلْعَةٍ لَقَدْ أَعْطَى بِهَا أَكْثَرَ مِمَّا أَعْطَى وَهْوَ كَاذِبٌ، وَرَجُلٌ حَلَفَ عَلَى يَمِينٍ كَاذِبَةٍ بَعْدَ الْعَصْرِ لِيَقْتَطِعَ بِهَا مَالَ رَجُلٍ مُسْلِمٍ، وَرَجُلٌ مَنَعَ فَضْلَ مَاءٍ، فَيَقُولُ اللَّهُ الْيَوْمَ أَمْنَعُكَ فَضْلِي، كَمَا مَنَعْتَ فَضْلَ مَا لَمْ تَعْمَلْ يَدَاكَ ". قَالَ عَلِيٌّ حَدَّثَنَا سُفْيَانُ غَيْرَ مَرَّةٍ عَنْ عَمْرٍو سَمِعَ أَبَا صَالِحٍ يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 2369
In-book reference	: Book 42, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 40, Hadith 557

(11) Chapter: Hima (private pasture)

(11) باب لاَ حِمَى إِلاَّ لِلَّهِ وَلِرَسُولِهِ صلى الله عليه وسلم

Narrated As-Sab bin Jath-thama:

Allah's Messenger (ﷺ) said, No Hima except for Allah and His Apostle. We have been told that Allah's Apostle made a place called An-Naqi' as Hima, and `Umar made Ash-Sharaf and Ar-Rabadha Hima (for grazing the animals of Zakat).

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ الصَّعْبَ بْنَ جَثَّامَةَ، قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ حِمَى إِلاَّ لِلَّهِ وَلِرَسُولِهِ ". وَقَالَ بَلَغَنَا أَنَّ النَّبِيَّ صلى الله عليه وسلم حَمَى النَّقِيعَ، وَأَنَّ عُمَرَ حَمَى السَّرَفَ وَالرَّبَذَةَ.

Reference	: Sahih al-Bukhari 2370
In-book reference	: Book 42, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 40, Hadith 558

(12) Chapter: Drinking water by people and animals from rivers

(12) باب شُرْبِ النَّاسِ وَالدَّوَابِّ مِنَ الأَنْهَارِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Keeping horses may be a source of reward to some (man), a shelter to another (i.e. means of earning one's living), or a burden to a third. He to whom the horse will be a source of reward is the one who keeps it in Allah's Cause (prepare it for holy battles) and ties it by a long rope in a pasture (or a garden). He will get a reward equal to what its long rope allows it to eat in the pasture or the garden, and if that horse breaks its rope and crosses one or two hills, then all its footsteps and its dung will be counted as good deeds for its owner; and if it passes by a river and drinks from it, then that will also be regarded as a good deed for its owner even if he has had no intention of watering it then. Horses are a shelter from poverty to the second person who keeps horses for earning his living so as not to ask others, and at the same time he gives Allah's right (i.e. rak`at) (from the wealth he earns through using them in trading etc.,) and does not overburden them. He who keeps horses just out of pride and for showing off and as a means of harming the Muslims, his horses will be a source of sins to him." When Allah's Messenger (ﷺ) was asked about donkeys, he replied, "Nothing particular was revealed to me regarding them except the general unique verse which is applicable to everything: "Whoever does goodness equal to the weight of an atom (or small ant) shall see it (its reward) on the Day of Resurrection."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْخَيْلُ لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وِزْرٌ، فَأَمَّا الَّذِي لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ، فَأَطَالَ بِهَا فِي مَرْجٍ أَوْ رَوْضَةٍ، فَمَا أَصَابَتْ فِي طِيَلِهَا ذَلِكَ مِنَ الْمَرْجِ أَوِ الرَّوْضَةِ كَانَتْ لَهُ حَسَنَاتٍ، وَلَوْ أَنَّهُ انْقَطَعَ طِيَلُهَا فَاسْتَنَّتْ شَرَفًا أَوْ شَرَفَيْنِ كَانَتْ آثَارُهَا وَأَرْوَاثُهَا حَسَنَاتٍ لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهَرٍ فَشَرِبَتْ مِنْهُ وَلَمْ يُرِدْ أَنْ يَسْقِيَ كَانَ ذَلِكَ حَسَنَاتٍ لَهُ، فَهِيَ لِذَلِكَ أَجْرٌ، وَرَجُلٌ رَبَطَهَا تَغَنِّيًا وَتَعَفُّفًا ثُمَّ لَمْ يَنْسَ حَقَّ اللَّهِ فِي رِقَابِهَا وَلاَ ظُهُورِهَا، فَهِيَ لِذَلِكَ سِتْرٌ، وَرَجُلٌ رَبَطَهَا فَخْرًا وَرِيَاءً وَنِوَاءً لأَهْلِ الإِسْلاَمِ، فَهِيَ عَلَى ذَلِكَ وِزْرٌ ". وَسُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْحُمُرِ فَقَالَ " مَا أُنْزِلَ عَلَىَّ فِيهَا شَىْءٌ إِلاَّ هَذِهِ الآيَةُ الْجَامِعَةُ الْفَاذَّةُ {فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ * وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ }"

Reference	: Sahih al-Bukhari 2371
In-book reference	: Book 42, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 40, Hadith 559

Narrated Zaid bin Khalid:

A man came to Allah's Messenger (ﷺ) and asked about Al-Luqata (a fallen thing). The Prophet (ﷺ) said, "Recognize its container and its tying material and then make a public announcement about it for one year and if its owner shows up, give it to him; otherwise use it as you like." The man said, "What about a lost sheep?" The Prophet (ﷺ) said, "It is for you, your brother or the wolf." The man said "What about a lost camel?" The Prophet (ﷺ) said, "Why should you take it as it has got its water-container (its stomach) and its hooves and it can reach the places of water and can eat the trees till its owner finds it?"

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا مَالِكٌ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ يَزِيدَ، مَوْلَى الْمُنْبَعِثِ عَنْ زَيْدِ بْنِ خَالِدٍ ـ رضى الله عنه ـ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَأَلَهُ عَنِ اللُّقَطَةِ، فَقَالَ " اعْرِفْ عِفَاصَهَا وَوِكَاءَهَا، ثُمَّ عَرِّفْهَا سَنَةً، فَإِنْ جَاءَ صَاحِبُهَا وَإِلاَّ فَشَأْنَكَ بِهَا ". قَالَ فَضَالَّةُ الْغَنَمِ قَالَ " هِيَ لَكَ أَوْ لأَخِيكَ أَوْ لِلذِّئْبِ ". قَالَ فَضَالَّةُ الإِبِلِ قَالَ " مَا لَكَ وَلَهَا مَعَهَا سِقَاؤُهَا وَحِذَاؤُهَا، تَرِدُ الْمَاءَ وَتَأْكُلُ الشَّجَرَ، حَتَّى يَلْقَاهَا رَبُّهَا ".

Reference	: Sahih al-Bukhari 2372
In-book reference	: Book 42, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 40, Hadith 560

(13) Chapter: The selling of wood and grass (13) باب بَيْعِ الْحَطَبِ وَالْكَلإِ

Narrated Az-Zubair bin Al 'Awwam:

The Prophet (ﷺ) said, "No doubt, one had better take a rope (and cut) and tie a bundle of wood and sell it whereby Allah will keep his face away (from Hell-fire) rather than ask others who may give him or not."

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا وُهَيْبٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لأَنْ يَأْخُذَ أَحَدُكُمْ أَحْبُلاً، فَيَأْخُذَ حُزْمَةً مِنْ حَطَبٍ فَيَبِيعَ، فَيَكُفَّ اللَّهُ بِهِ وَجْهَهُ، خَيْرٌ مِنْ أَنْ يَسْأَلَ النَّاسَ أُعْطِيَ أَمْ مُنِعَ ".

Reference : Sahih al-Bukhari 2373
In-book reference : Book 42, Hadith 21
USC-MSA web (English) reference : Vol. 3, Book 40, Hadith 561
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "No doubt, you had better gather a bundle of wood and carry it on your back (and earn your living thereby) rather than ask somebody who may give you or not."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ، مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لأَنْ يَحْتَطِبَ أَحَدُكُمْ حُزْمَةً عَلَى ظَهْرِهِ خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ أَحَدًا فَيُعْطِيَهُ أَوْ يَمْنَعَهُ ".

Reference : Sahih al-Bukhari 2374
In-book reference : Book 42, Hadith 22
USC-MSA web (English) reference : Vol. 3, Book 40, Hadith 562
(deprecated numbering scheme)

Narrated Husain bin `Ali:

`Ali bin Abi Talib said: "I got a she-camel as my share of the war booty on the day (of the battle) of Badr, and Allah's Messenger (ﷺ) gave me another she-camel. I let both of them kneel at the door of one of the Ansar, intending to carry Idhkhir on them to sell it and use its price for my wedding banquet on marrying Fatima. A goldsmith from Bani Qainqa' was with me. Hamza bin `Abdul-Muttalib was in that house drinking wine and a lady singer was reciting: "O Hamza! (Kill) the (two) fat old she camels (and serve them to your guests). So Hamza took his sword and went towards the two she-camels and cut off their humps and opened their flanks and took a part of their livers." (I said to Ibn Shihab, "Did he take part of the humps?" He replied, "He cut off their humps and carried them away.") `Ali further said, "When I saw that dreadful sight, I went to the Prophet (ﷺ) and told him the news. The Prophet (ﷺ) came out in the company of Zaid bin Haritha who was with him then, and I too went with them. He went to Hamza and spoke harshly to him. Hamza looked up and said, 'Aren't you only the slaves of my forefathers?' The Prophet (ﷺ) retreated and went out. This incident happened before the prohibition of drinking."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، حُسَيْنِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ـ رضى الله عنهم ـ أَنَّهُ قَالَ أَصَبْتُ شَارِفًا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي مَغْنَمٍ يَوْمَ بَدْرٍ قَالَ وَأَعْطَانِي رَسُولُ اللَّهِ صلى الله عليه وسلم شَارِفًا أُخْرَى، فَأَنَخْتُهُمَا يَوْمًا عِنْدَ باب رَجُلٍ مِنَ الأَنْصَارِ، وَأَنَا أُرِيدُ أَنْ أَحْمِلَ عَلَيْهِمَا إِذْخِرًا لأَبِيعَهُ، وَمَعِي صَائِغٌ مِنْ بَنِي قَيْنُقَاعَ فَأَسْتَعِينَ بِهِ عَلَى وَلِيمَةِ فَاطِمَةَ، وَحَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ يَشْرَبُ فِي ذَلِكَ الْبَيْتِ مَعَهُ قَيْنَةٌ، فَقَالَتْ أَلاَ يَا حَمْزَ لِلشُّرُفِ النِّوَاءِ. فَثَارَ إِلَيْهِمَا حَمْزَةُ بِالسَّيْفِ، فَجَبَّ أَسْنِمَتَهُمَا، وَبَقَرَ خَوَاصِرَهُمَا، ثُمَّ أَخَذَ مِنْ أَكْبَادِهِمَا. قُلْتُ لاِبْنِ شِهَابٍ وَمِنَ السَّنَامِ قَالَ قَدْ جَبَّ أَسْنِمَتَهُمَا فَذَهَبَ بِهَا. قَالَ ابْنُ شِهَابٍ قَالَ عَلِيٌّ ـ رضى الله عنه ـ فَنَظَرْتُ إِلَى مَنْظَرٍ أَفْظَعَنِي فَأَتَيْتُ نَبِيَّ اللَّهِ صلى الله عليه وسلم وَعِنْدَهُ زَيْدُ بْنُ حَارِثَةَ فَأَخْبَرْتُهُ الْخَبَرَ فَخَرَجَ وَمَعَهُ زَيْدٌ، فَانْطَلَقْتُ مَعَهُ، فَدَخَلَ عَلَى حَمْزَةَ فَتَغَيَّظَ عَلَيْهِ فَرَفَعَ حَمْزَةُ بَصَرَهُ وَقَالَ هَلْ أَنْتُمْ إِلاَّ عَبِيدٌ لآبَائِي فَرَجَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُقَهْقِرُ حَتَّى خَرَجَ عَنْهُمْ، وَذَلِكَ قَبْلَ تَحْرِيمِ الْخَمْرِ.

Reference : Sahih al-Bukhari 2375
In-book reference : Book 42, Hadith 23
USC-MSA web (English) reference : Vol. 3, Book 40, Hadith 563

(14) Chapter: The uncultivated pieces of land (14) باب الْقَطَائِعِ

Narrated Anas:

The Prophet (ﷺ) decided to grant a portion of (the uncultivated land of) Bahrain to the Ansar. The Ansar said, "(We will not accept it) till you give a similar portion to our emigrant brothers (from Quraish)." He said, "(O Ansar!) You will soon see people giving preference to others, so remain patient till you meet me (on the Day of Resurrection).

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ سَمِعْتُ أَنَسًا ـ رضى الله عنه ـ قَالَ أَرَادَ النَّبِيُّ صلى الله عليه وسلم أَنْ يُقْطِعَ مِنَ الْبَحْرَيْنِ، فَقَالَتِ الأَنْصَارُ حَتَّى تُقْطِعَ لإِخْوَانِنَا مِنَ الْمُهَاجِرِينَ مِثْلَ الَّذِي تُقْطِعُ لَنَا قَالَ " سَتَرَوْنَ بَعْدِي أَثَرَةً فَاصْبِرُوا حَتَّى تَلْقَوْنِي ".

Reference	: Sahih al-Bukhari 2376
In-book reference	: Book 42, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 40, Hadith 564

(15) Chapter: Documentation of the land grants (15) باب كِتَابَةِ الْقَطَائِعِ

Narrated Anas (ra):

The Prophet (ﷺ) (ﷺ) called the Ansar so as to grant them a portion of (the land of) Bahrain. They said, "O Allah's Messenger ! If you grant this to is, write a similar document on our Quraish (emigrant) brothers." But the Prophet (ﷺ) (ﷺ) did not have enough grants and he said: "After me you will see the people giving preference (to others), so be patient till you meet me."

وَقَالَ اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ دَعَا النَّبِيُّ صلى الله عليه وسلم الأَنْصَارَ لِيُقْطِعَ لَهُمْ بِالْبَحْرَيْنِ، فَقَالُوا يَا رَسُولَ اللَّهِ إِنْ فَعَلْتَ فَاكْتُبْ لإِخْوَانِنَا مِنْ قُرَيْشٍ بِمِثْلِهَا، فَلَمْ يَكُنْ ذَلِكَ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَقَالَ " إِنَّكُمْ سَتَرَوْنَ بَعْدِي أَثَرَةً فَاصْبِرُوا حَتَّى تَلْقَوْنِي ".

Reference	: Sahih al-Bukhari 2377
In-book reference	: Book 42, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 40, Hadith 564

(16) Chapter: Milking she-camels at water places (16) باب حَلَبِ الإِبِلِ عَلَى الْمَاءِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "One of the rights of a she camel is that it should be milked at a place of water."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ هِلاَلِ بْنِ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مِنْ حَقِّ الإِبِلِ أَنْ تُحْلَبَ عَلَى الْمَاءِ ".

Reference	: Sahih al-Bukhari 2378
In-book reference	: Book 42, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 40, Hadith 565

(17) Chapter: To pass through a garden or to have a share in datepalms (17) باب الرَّجُلِ يَكُونُ لَهُ مَمَرٌّ، أَوْ شِرْبٌ فِي حَائِطٍ أَوْ فِي نَخْلٍ

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ بَاعَ نَخْلاً بَعْدَ أَنْ تُؤَبَّرَ فَثَمَرَتُهَا لِلْبَائِعِ». فَلِلْبَائِعِ الْمَمَرُّ وَالسَّقْيُ حَتَّى يَرْفَعَ وَكَذَلِكَ رَبُّ الْعَرِيَّةِ.

Narrated 'Abdullah (ra) said, I heard the Messenger of Allah (ﷺ) say "If somebody buys date-palms after they have been pollinated, the fruits will belong to the seller unless the buyer stipulates the contrary. If somebody buys a slave having some property, the property will belong to the seller unless the buyer stipulate that it should belong to him."

أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ ـ رضى الله عنه ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنِ ابْتَاعَ نَخْلاً بَعْدَ أَنْ تُؤَبَّرَ فَثَمَرَتُهَا لِلْبَائِعِ، إِلاَّ أَنْ يَشْتَرِطَ الْمُبْتَاعُ، وَمَنِ ابْتَاعَ عَبْدًا وَلَهُ مَالٌ فَمَالُهُ لِلَّذِي بَاعَهُ إِلاَّ أَنْ يَشْتَرِطَ الْمُبْتَاعُ ". وَعَنْ مَالِكٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنْ عُمَرَ فِي الْعَبْدِ.

Reference	: Sahih al-Bukhari 2379
In-book reference	: Book 42, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 40, Hadith 566

Narrated Zaid bin Thabit:

The Prophet (ﷺ) permitted selling the dates of the 'Araya for ready dates by estimating the amount of the former (as they are still on the trees).

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ زَيْدِ بْنِ ثَابِتٍ ـ رضى الله عنهم ـ قَالَ رَخَّصَ النَّبِيُّ صلى الله عليه وسلم أَنْ تُبَاعَ الْعَرَايَا بِخَرْصِهَا تَمْرًا.

Reference	: Sahih al-Bukhari 2380
In-book reference	: Book 42, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 40, Hadith 566

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) forbade the sales called Al-Mukhabara, Al-Muhaqala and Al-Muzabana and the selling of fruits till they are free from blights. He forbade the selling of the fruits except for money, except the 'Araya.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنِ الْمُخَابَرَةِ، وَالْمُحَاقَلَةِ، وَعَنِ الْمُزَابَنَةِ، وَعَنْ بَيْعِ الثَّمَرِ حَتَّى يَبْدُوَ صَلاَحُهَا، وَأَنْ لاَ تُبَاعَ إِلاَّ بِالدِّينَارِ وَالدِّرْهَمِ، إِلاَّ الْعَرَايَا.

Reference	: Sahih al-Bukhari 2381
In-book reference	: Book 42, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 40, Hadith 567

Narrated Abu Huraira:

The Prophet (ﷺ) allowed the sale of the dates of the 'Araya for ready dates by estimating the former which should be estimated as less than five Awsuq or five Awsuq. (Dawud, the sub-narrator is not sure as to the right amount.)

حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، أَخْبَرَنَا مَالِكٌ، عَنْ دَاوُدَ بْنِ حُصَيْنٍ، عَنْ أَبِي سُفْيَانَ، مَوْلَى أَبِي أَحْمَدَ عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ رَخَّصَ النَّبِيُّ صلى الله عليه وسلم فِي بَيْعِ الْعَرَايَا بِخَرْصِهَا مِنَ التَّمْرِ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ أَوْ فِي خَمْسَةِ أَوْسُقٍ، شَكَّ دَاوُدُ فِي ذَلِكَ.

Reference	: Sahih al-Bukhari 2382
In-book reference	: Book 42, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 40, Hadith 568

Narrated Rafi` 'bin Khadij and Sahl bin Abi Hathma:

Allah's Messenger (ﷺ) forbade the sale of Muzabana, i.e. selling of fruits for fruits, except in the case of 'Araya; he allowed the owners of 'Araya such kind of sale.

حَدَّثَنَا زَكَرِيَّاءُ بْنُ يَحْيَى، أَخْبَرَنَا أَبُو أُسَامَةَ، قَالَ أَخْبَرَنِي الْوَلِيدُ بْنُ كَثِيرٍ، قَالَ أَخْبَرَنِي بُشَيْرُ بْنُ يَسَارٍ، مَوْلَى بَنِي حَارِثَةَ أَنَّ رَافِعَ بْنَ خَدِيجٍ، وَسَهْلَ بْنَ أَبِي حَثْمَةَ، حَدَّثَاهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الْمُزَابَنَةِ بَيْعِ الثَّمَرِ بِالتَّمْرِ، إِلاَّ أَصْحَابَ الْعَرَايَا فَإِنَّهُ أَذِنَ لَهُمْ. قَالَ أَبُو عَبْدِ اللَّهِ وَقَالَ ابْنُ إِسْحَاقَ حَدَّثَنِي بُشَيْرٌ مِثْلَهُ.

Reference	: Sahih al-Bukhari 2383, 2384
In-book reference	: Book 42, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 40, Hadith 569

43 - The Book of Loans, Payment of Loans, Freezing of Property, Bankruptcy (2385 - 2409)

كتاب فى الاستقراض

(1) Chapter: Whoever buys a thing on credit

(1) باب مَنِ اشْتَرَى بِالدَّيْنِ وَلَيْسَ عِنْدَهُ ثَمَنُهُ، أَوْ لَيْسَ بِحَضْرَتِهِ

Narrated Jabir bin `Abdullah:

While I was in the company of the Prophet (ﷺ) in one of his Ghazawat, he asked, "What is wrong with your camel? Will you sell it?" I replied in the affirmative and sold it to him. When he reached Medina, I took the camel to him in the morning and he paid me its price.

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا جَرِيرٌ، عَنِ الْمُغِيرَةِ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ غَزَوْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم قَالَ " كَيْفَ تَرَى بَعِيرَكَ أَتَبِيعُنِيهِ ". قُلْتُ نَعَمْ. فَبِعْتُهُ إِيَّاهُ، فَلَمَّا قَدِمَ الْمَدِينَةَ غَدَوْتُ إِلَيْهِ بِالْبَعِيرِ، فَأَعْطَانِي ثَمَنَهُ.

Reference	: Sahih al-Bukhari 2385
In-book reference	: Book 43, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 41, Hadith 570

Narrated Al-A`mash:

When we were with Ibrahim, we talked about mortgaging in deals of Salam. Ibrahim narrated from Aswad that `Aisha had said, "The Prophet (ﷺ) bought some foodstuff on credit from a Jew and mortgaged an iron armor to him."

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الأَعْمَشُ، قَالَ تَذَاكَرْنَا عِنْدَ إِبْرَاهِيمَ الرَّهْنَ فِي السَّلَمِ فَقَالَ حَدَّثَنِي الأَسْوَدُ عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم اشْتَرَى طَعَامًا مِنْ يَهُودِيٍّ إِلَى أَجَلٍ، وَرَهَنَهُ دِرْعًا مِنْ حَدِيدٍ.

Reference	: Sahih al-Bukhari 2386
In-book reference	: Book 43, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 41, Hadith 571

(2) Chapter: Borrowing money from people

(2) باب مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيدُ أَدَاءَهَا أَوْ إِتْلاَفَهَا

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever takes the money of the people with the intention of repaying it, Allah will repay it on his behalf, and whoever takes it in order to spoil it, then Allah will spoil him."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الأُوَيْسِيُّ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيدُ أَدَاءَهَا أَدَّى اللَّهُ عَنْهُ، وَمَنْ أَخَذَ يُرِيدُ إِتْلاَفَهَا أَتْلَفَهُ اللَّهُ ".

Reference	: Sahih al-Bukhari 2387
In-book reference	: Book 43, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 41, Hadith 572

(3) Chapter: Repayment of debts

(3) باب أَدَاءِ الدُّيُونِ

وَقَوْلِ اللَّهِ تَعَالَى إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

Narrated Abu Dhar:

Once, while I was in the company of the Prophet, he saw the mountain of Uhud and said, "I would not like to have this mountain turned into gold for me unless nothing of it, not even a single Dinar remains of it with me for more than three days (i.e. I will spend all of it in Allah's Cause), except that Dinar which I will keep for repaying debts." Then he said, "Those who are rich in this world would have little reward in the Hereafter except those who spend their money here and there (in Allah's Cause), and they are few in number." Then he ordered me to stay at my place and went not far away. I heard a voice and intended to go to him but I remembered his order, "Stay at your place till I return." On his return I said, "O Allah's Messenger (ﷺ)! (What was) that noise which I heard?" He said, "Did you hear anything?" I said, "Yes." He said, "Gabriel came and said to me, 'Whoever amongst your followers dies, worshipping none along with Allah, will enter Paradise.' " I said, "Even if he did such-and-such things (i.e. even if he stole or committed illegal sexual intercourse)" He said, "Yes."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا أَبُو شِهَابٍ، عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ أَبِي ذَرٍّ ـ رضى الله عنه ـ قَالَ كُنْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم فَلَمَّا أَبْصَرَ ـ يَعْنِي أُحُدًا ـ قَالَ " مَا أُحِبُّ أَنَّهُ يُحَوَّلُ لِي ذَهَبًا يَمْكُثُ عِنْدِي مِنْهُ دِينَارٌ فَوْقَ ثَلاَثٍ، إِلاَّ دِينَارًا أُرْصِدُهُ لِدَيْنٍ ". ثُمَّ قَالَ " إِنَّ الأَكْثَرِينَ هُمُ الأَقَلُّونَ، إِلاَّ مَنْ قَالَ بِالْمَالِ هَكَذَا وَهَكَذَا ". وَأَشَارَ أَبُو شِهَابٍ بَيْنَ يَدَيْهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ ـ وَقَلِيلٌ مَا هُمْ ـ وَقَالَ مَكَانَكَ. وَتَقَدَّمَ غَيْرَ بَعِيدٍ، فَسَمِعْتُ صَوْتًا، فَأَرَدْتُ أَنْ آتِيَهُ، ثُمَّ ذَكَرْتُ قَوْلَهُ مَكَانَكَ حَتَّى آتِيَكَ، فَلَمَّا جَاءَ قُلْتُ يَا رَسُولَ اللَّهِ، الَّذِي سَمِعْتُ أَوْ قَالَ الصَّوْتُ الَّذِي سَمِعْتُ قَالَ " وَهَلْ سَمِعْتَ ". قُلْتُ نَعَمْ. قَالَ " أَتَانِي جِبْرِيلُ ـ عَلَيْهِ السَّلاَمُ ـ فَقَالَ مَنْ مَاتَ مِنْ أُمَّتِكَ لاَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ ". قُلْتُ وَإِنْ فَعَلَ كَذَا وَكَذَا قَالَ " نَعَمْ ".

Reference	: Sahih al-Bukhari 2388
In-book reference	: Book 43, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 41, Hadith 573

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If I had gold equal to the mountain of Uhud, it would not please me that it should remain with me for more than three days, except an amount which I would keep for repaying debts."

حَدَّثَنَا أَحْمَدُ بْنُ شَبِيبِ بْنِ سَعِيدٍ، حَدَّثَنَا أَبِي، عَنْ يُونُسَ، قَالَ ابْنُ شِهَابٍ حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، قَالَ قَالَ أَبُو هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ كَانَ لِي مِثْلُ أُحُدٍ ذَهَبًا، مَا يَسُرُّنِي أَنْ لاَ يَمُرَّ عَلَىَّ ثَلاَثٌ وَعِنْدِي مِنْهُ شَىْءٌ، إِلاَّ شَىْءٌ أُرْصِدُهُ لِدَيْنٍ ". رَوَاهُ صَالِحٌ وَعُقَيْلٌ عَنِ الزُّهْرِيِّ.

Reference	: Sahih al-Bukhari 2389
In-book reference	: Book 43, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 41, Hadith 574

(4) Chapter: To buy camels on credit (4) باب اسْتِقْرَاضِ الإِبِلِ

Narrated Abu Huraira:

A man demanded his debts from Allah's Messenger (ﷺ) in such a rude manner that the companions of the Prophet intended to harm him, but the Prophet (ﷺ) said, "Leave him, no doubt, for he (the creditor) has the right to demand it (harshly). Buy a camel and give it to him." They said, "The camel that is available is older than the camel he demands. "The Prophet (ﷺ) said, "Buy it and give it to him, for the best among you are those who repay their debts handsomely. "

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنَا سَلَمَةُ بْنُ كُهَيْلٍ، قَالَ سَمِعْتُ أَبَا سَلَمَةَ، بِبَيْتِنَا يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَجُلاً، تَقَاضَى رَسُولَ اللَّهِ صلى الله عليه وسلم، فَأَغْلَظَ لَهُ، فَهَمَّ أَصْحَابُهُ، فَقَالَ " دَعُوهُ، فَإِنَّ لِصَاحِبِ الْحَقِّ مَقَالاً. وَاشْتَرُوا لَهُ بَعِيرًا، فَأَعْطُوهُ إِيَّاهُ ". وَقَالُوا لاَ نَجِدُ إِلاَّ أَفْضَلَ مِنْ سِنِّهِ. قَالَ " اشْتَرُوهُ فَأَعْطُوهُ إِيَّاهُ، فَإِنَّ خَيْرَكُمْ أَحْسَنُكُمْ قَضَاءً ".

Reference : Sahih al-Bukhari 2390
In-book reference : Book 43, Hadith 6
USC-MSA web (English) reference : Vol. 3, Book 41, Hadith 575
(deprecated numbering scheme)

(5) Chapter: Demanding debts handsomely (5) باب حُسْنِ التَّقَاضِي

Narrated Hudhaifa:

I heard the Prophet (ﷺ) saying, "Once a man died and was asked, 'What did you use to say (or do) (in your life time)?' He replied, 'I was a businessman and used to give time to the rich to repay his debt and (used to) deduct part of the debt of the poor.' So he was forgiven (his sins.)" Abu Mas`ud said, "I heard the same (Hadith) from the Prophet."

حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ، عَنْ رِبْعِيٍّ، عَنْ حُذَيْفَةَ ـ رضى الله عنه ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " مَاتَ رَجُلٌ، فَقِيلَ لَهُ قَالَ كُنْتُ أُبَايِعُ النَّاسَ، فَأَتَجَوَّزُ عَنِ الْمُوسِرِ، وَأُخَفِّفُ عَنِ الْمُعْسِرِ، فَغُفِرَ لَهُ ". قَالَ أَبُو مَسْعُودٍ سَمِعْتُهُ مِنَ النَّبِيِّ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 2391
In-book reference : Book 43, Hadith 7
USC-MSA web (English) reference : Vol. 3, Book 41, Hadith 576
(deprecated numbering scheme)

(6) Chapter: Can one give an older (camel) than that he owes? (6) باب هَلْ يُعْطَى أَكْبَرَ مِنْ سِنِّهِ

Narrated Abu Huraira:

A man came to the Prophet (ﷺ) and demanded a camel (the Prophet (ﷺ) owed him). Allah's Messenger (ﷺ) told his companions to give him (a camel). They said, "We do not find except an older camel (than what he demands). (The Prophet (ﷺ) ordered them to give him that camel). The man said, "You have paid me in full and may Allah also pay you in full." Allah's Messenger (ﷺ) said, "Give him, for the best amongst the people is he who repays his debts in the most handsome manner."

حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي سَلَمَةُ بْنُ كُهَيْلٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَجُلاً، أَتَى النَّبِيَّ صلى الله عليه وسلم يَتَقَاضَاهُ بَعِيرًا، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَعْطُوهُ ". فَقَالُوا مَا نَجِدُ إِلاَّ سِنًّا أَفْضَلَ مِنْ سِنِّهِ. فَقَالَ الرَّجُلُ أَوْفَيْتَنِي أَوْفَاكَ اللَّهُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَعْطُوهُ فَإِنَّ مِنْ خِيَارِ النَّاسِ أَحْسَنَهُمْ قَضَاءً ".

Reference : Sahih al-Bukhari 2392
In-book reference : Book 43, Hadith 8
USC-MSA web (English) reference : Vol. 3, Book 41, Hadith 577
(deprecated numbering scheme)

(7) Chapter: Repaying debts handsomely (7) باب حُسْنِ الْقَضَاءِ

Narrated Abu Huraira:

The Prophet (ﷺ) owed a camel of a certain age to a man who came to demand it back. The Prophet (ﷺ) ordered his companions to give him. They looked for a camel of the same age but found nothing but a camel one year older. The Prophet (ﷺ) told them to give it to him. The man said, "You have paid me in full, and may Allah pay you in full." The Prophet (ﷺ) said, "The best amongst you is he who pays his debts in the most handsome manner."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ كَانَ لِرَجُلٍ عَلَى النَّبِيِّ صلى الله عليه وسلم سِنٌّ مِنَ الإِبِلِ فَجَاءَهُ يَتَقَاضَاهُ فَقَالَ صلى الله عليه وسلم " أَعْطُوهُ ". فَطَلَبُوا سِنَّهُ، فَلَمْ يَجِدُوا لَهُ إِلاَّ سِنًّا فَوْقَهَا. فَقَالَ " أَعْطُوهُ ". فَقَالَ أَوْفَيْتَنِي، وَفَّى اللَّهُ بِكَ. قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ خِيَارَكُمْ أَحْسَنُكُمْ قَضَاءً ".

Reference	: Sahih al-Bukhari 2393
In-book reference	: Book 43, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 41, Hadith 578

Narrated Jabir bin `Abdullah:

I went to the Prophet (ﷺ) while he was in the Mosque. (Mas`ar thinks, that Jabir went in the forenoon.) After the Prophet (ﷺ) told me to pray two rak`at, he repaid me the debt he owed me and gave me an extra amount.

حَدَّثَنَا خَلاَّدٌ، حَدَّثَنَا مِسْعَرٌ، حَدَّثَنَا مُحَارِبُ بْنُ دِثَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم وَهْوَ فِي الْمَسْجِدِ ـ قَالَ مِسْعَرٌ أُرَاهُ قَالَ ضُحًى ـ فَقَالَ " صَلِّ رَكْعَتَيْنِ ". وَكَانَ لِي عَلَيْهِ دَيْنٌ فَقَضَانِي وَزَادَنِي.

Reference	: Sahih al-Bukhari 2394
In-book reference	: Book 43, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 41, Hadith 579

(8) Chapter: If somebody repays less than what he owes (8) باب إِذَا قَضَى دُونَ حَقِّهِ أَوْ حَلَّلَهُ فَهْوَ جَائِزٌ

Narrated Jabir bin `Abdullah:

My father was martyred on the day (of the battle) of Uhud, and he was in debt. His creditors demanded their rights persistently. I went to the Prophet (ﷺ) (and informed him about it). He told them to take the fruits of my garden and exempt my father from the debts but they refused to do so. So, the Prophet did not give them my garden and told me that he would come to me the next morning. He came to us early in the morning and wandered among the date-palms and invoked Allah to bless their fruits. I then plucked the dates and paid the creditors, and there remained some of the dates for us.

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي ابْنُ كَعْبِ بْنِ مَالِكٍ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ أَخْبَرَهُ أَنَّ أَبَاهُ قُتِلَ يَوْمَ أُحُدٍ شَهِيدًا، وَعَلَيْهِ دَيْنٌ فَاشْتَدَّ الْغُرَمَاءُ فِي حُقُوقِهِمْ، فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَسَأَلَهُمْ أَنْ يَقْبَلُوا تَمْرَ حَائِطِي وَيُحَلِّلُوا أَبِي فَأَبَوْا، فَلَمْ يُعْطِهِمِ النَّبِيُّ صلى الله عليه وسلم حَائِطِي، وَقَالَ " سَنَغْدُو عَلَيْكَ ". فَغَدَا عَلَيْنَا حِينَ أَصْبَحَ، فَطَافَ فِي النَّخْلِ، وَدَعَا فِي ثَمَرِهَا بِالْبَرَكَةِ، فَجَدَدْتُهَا فَقَضَيْتُهُمْ، وَبَقِيَ لَنَا مِنْ تَمْرِهَا.

Reference	: Sahih al-Bukhari 2395
In-book reference	: Book 43, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 41, Hadith 580

(9) Chapter: To settle one's accounts by repaying (9) باب إِذَا قَاصَّ أَوْ جَازَفَهُ فِي الدَّيْنِ تَمْرًا بِتَمْرٍ أَوْ غَيْرِهِ

Narrated Jabir bin `Abdullah:

When my father died he owed a Jew thirty Awsuq (of dates). I requested him to give me respite for repaying but he refused. I requested Allah's Messenger (ﷺ) to intercede with the Jew. Allah's Messenger (ﷺ) went to the Jew and asked him to accept the fruits of my trees in place of the debt but the Jew refused. Allah's Apostle entered the garden of the date-palms, wandering among the trees and ordered me (saying), "Pluck (the fruits) and give him his due." So, I plucked the fruits for him after the departure of Allah's Apostle and gave his thirty Awsuq, and still had

seventeen Awsuq extra for myself. Jabir said: I went to Allah's Messenger (ﷺ) to inform of what had happened, but found him praying the `Asr prayer. After the prayer I told him about the extra fruits which remained. Allah's Messenger (ﷺ) told me to inform (`Umar) Ibn Al-Khattab about it. When I went to `Umar and told him about it, `Umar said, "When Allah's Messenger (ﷺ) walked in your garden, I was sure that Allah would definitely bless it."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَنَسٌ، عَنْ هِشَامٍ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ أَنَّهُ أَخْبَرَهُ أَنَّ أَبَاهُ تُوُفِّيَ، وَتَرَكَ عَلَيْهِ ثَلاَثِينَ وَسْقًا لِرَجُلٍ مِنَ الْيَهُودِ، فَاسْتَنْظَرَهُ جَابِرٌ، فَأَبَى أَنْ يُنْظِرَهُ، فَكَلَّمَ جَابِرٌ رَسُولَ اللَّهِ صلى الله عليه وسلم لِيَشْفَعَ لَهُ إِلَيْهِ، فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَكَلَّمَ الْيَهُودِيَّ لِيَأْخُذَ ثَمَرَ نَخْلِهِ بِالَّذِي لَهُ فَأَبَى، فَدَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم النَّخْلَ، فَمَشَى فِيهَا ثُمَّ قَالَ لِجَابِرٍ " جُدَّ لَهُ فَأَوْفِ لَهُ الَّذِي لَهُ ". فَجَدَّهُ بَعْدَ مَا رَجَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَوْفَاهُ ثَلاَثِينَ وَسْقًا، وَفَضَلَتْ لَهُ سَبْعَةَ عَشَرَ وَسْقًا، فَجَاءَ جَابِرٌ رَسُولَ اللَّهِ صلى الله عليه وسلم لِيُخْبِرَهُ بِالَّذِي كَانَ، فَوَجَدَهُ يُصَلِّي الْعَصْرَ، فَلَمَّا انْصَرَفَ أَخْبَرَهُ بِالْفَضْلِ، فَقَالَ " أَخْبِرْ ذَلِكَ ابْنَ الْخَطَّابِ ". فَذَهَبَ جَابِرٌ إِلَى عُمَرَ، فَأَخْبَرَهُ. فَقَالَ لَهُ عُمَرُ لَقَدْ عَلِمْتُ حِينَ مَشَى فِيهَا رَسُولُ اللَّهِ صلى الله عليه وسلم لَيُبَارَكَنَّ فِيهَا.

Reference	: Sahih al-Bukhari 2396
In-book reference	: Book 43, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 41, Hadith 581

(10) Chapter: To seek refuge with Allah from being in debt (10) باب مَنِ اسْتَعَاذَ مِنَ الدَّيْنِ

Narrated `Aisha:

Allah's Messenger (ﷺ) used to invoke Allah in the prayer saying, "O Allah, I seek refuge with you from all sins, and from being in debt." Someone said, O Allah's Messenger (ﷺ)! (I see you) very often you seek refuge with Allah from being in debt. He replied, "If a person is in debt, he tells lies when he speaks, and breaks his promises when he promises."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، ح وَحَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَدْعُو فِي الصَّلاَةِ وَيَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ ". فَقَالَ لَهُ قَائِلٌ مَا أَكْثَرَ مَا تَسْتَعِيذُ يَا رَسُولَ اللَّهِ مِنَ الْمَغْرَمِ قَالَ " إِنَّ الرَّجُلَ إِذَا غَرِمَ حَدَّثَ فَكَذَبَ وَوَعَدَ فَأَخْلَفَ ".

Reference	: Sahih al-Bukhari 2397
In-book reference	: Book 43, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 41, Hadith 582

(11) Chapter: The funeral Salat (prayer) for a dead person in debt (11) باب الصَّلاَةِ عَلَى مَنْ تَرَكَ دَيْنًا

Narrated Abu Huraira:

The Prophet (ﷺ) said, "If someone leaves some property, it will be for the inheritors, and if he leaves some weak offspring, it will be for us to support them."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ تَرَكَ مَالاً فَلِوَرَثَتِهِ، وَمَنْ تَرَكَ كَلاًّ فَإِلَيْنَا ".

Reference	: Sahih al-Bukhari 2398
In-book reference	: Book 43, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 41, Hadith 583

Narrated Abu Huraira:

The Prophet (ﷺ) said, "I am closer to the believers than their selves in this world and in the Hereafter, and if you like, you can read Allah's Statement: "The Prophet (ﷺ) is closer to the believers than their own selves." (33.6) So, if a true believer dies and leaves behind some property, it will be for his inheritors (from the father's side), and if he leaves behind some debt to be paid or needy offspring, then they should come to me as I am the guardian of the deceased."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو عَامِرٍ، حَدَّثَنَا فُلَيْحٌ، عَنْ هِلاَلِ بْنِ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَا مِنْ مُؤْمِنٍ إِلاَّ وَأَنَا أَوْلَى بِهِ فِي الدُّنْيَا وَالآخِرَةِ اقْرَءُوا إِنْ شِئْتُمْ {النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ} فَأَيُّمَا مُؤْمِنٍ مَاتَ وَتَرَكَ مَالاً فَلْيَرِثْهُ عَصَبَتُهُ مَنْ كَانُوا، وَمَنْ تَرَكَ دَيْنًا أَوْ ضَيَاعًا فَلْيَأْتِنِي فَأَنَا مَوْلاَهُ ".

Reference	: Sahih al-Bukhari 2399
In-book reference	: Book 43, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 41, Hadith 584

(12) Chapter: Procrastination (delay) in repaying debts by a wealthy person is injustice

(12) باب مَطْلُ الْغَنِيِّ ظُلْمٌ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Procrastination (delay) in repaying debts by a wealthy person is injustice."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، أَخِي وَهْبِ بْنِ مُنَبِّهٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَطْلُ الْغَنِيِّ ظُلْمٌ ".

Reference	: Sahih al-Bukhari 2400
In-book reference	: Book 43, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 41, Hadith 585

(13) Chapter: The owner of the right has the permission to demand his right

(13) باب لِصَاحِبِ الْحَقِّ مَقَالٌ

وَيُذْكَرُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَيُّ الْوَاجِدِ يُحِلُّ عُقُوبَتَهُ وَعِرْضَهُ». قَالَ سُفْيَانُ عِرْضُهُ يَقُولُ مَطَلْتَنِي. وَعُقُوبَتُهُ الْحَبْسُ.

Narrated Abu Huraira:

A man came to the Prophet (ﷺ) and demanded his debts and used harsh words. The companions of the Prophet wanted to harm him, but the Prophet (ﷺ) said, "Leave him, as the creditor (owner of the right) has the right to speak."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ سَلَمَةَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَتَى النَّبِيَّ صلى الله عليه وسلم رَجُلٌ يَتَقَاضَاهُ فَأَغْلَظَ لَهُ فَهَمَّ بِهِ أَصْحَابُهُ. فَقَالَ " دَعُوهُ فَإِنَّ لِصَاحِبِ الْحَقِّ مَقَالاً ".

Reference	: Sahih al-Bukhari 2401
In-book reference	: Book 43, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 41, Hadith 586

(14) Chapter: If somebody lends something and the possessor gets bankrupt

(14) باب إِذَا وَجَدَ مَالَهُ عِنْدَ مُفْلِسٍ فِي الْبَيْعِ وَالْقَرْضِ وَالْوَدِيعَةِ فَهْوَ أَحَقُّ بِهِ

وَقَالَ الْحَسَنُ إِذَا أَفْلَسَ وَتَبَيَّنَ لَمْ يَجُزْ عِتْقُهُ، وَلاَ بَيْعُهُ وَلاَ شِرَاؤُهُ.

وَقَالَ سَعِيدُ بْنُ الْمُسَيَّبِ قَضَى عُثْمَانُ مَنِ اقْتَضَى مِنْ حَقِّهِ قَبْلَ أَنْ يُفْلِسَ فَهْوَ لَهُ، وَمَنْ عَرَفَ مَتَاعَهُ بِعَيْنِهِ فَهْوَ أَحَقُّ بِهِ.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If a man finds his very things with a bankrupt, he has more right to take them back than anyone else."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ أَخْبَرَنِي أَبُو بَكْرِ بْنُ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، أَخْبَرَهُ أَنَّ أَبَا بَكْرِ بْنَ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ أَخْبَرَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَوْ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ أَدْرَكَ مَالَهُ بِعَيْنِهِ عِنْدَ رَجُلٍ أَوْ إِنْسَانٍ قَدْ أَفْلَسَ، فَهْوَ أَحَقُّ بِهِ مِنْ غَيْرِهِ ".

Reference	: Sahih al-Bukhari 2402
In-book reference	: Book 43, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 41, Hadith 587

(15) Chapter: Delay in the repayment of debts for a day or so

(15) بَابُ مَنْ أَخَّرَ الْغَرِيمَ إِلَى الْغَدِ أَوْ نَحْوِهِ، وَلَمْ يَرَ ذَلِكَ مَطْلاً

وَقَالَ جَابِرٌ اشْتَدَّ الْغُرَمَاءُ فِي حُقُوقِهِمْ فِي دَيْنِ أَبِي فَسَأَلَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَقْبَلُوا ثَمَرَ حَائِطِي فَأَبَوْا، فَلَمْ يُعْطِهِمِ الْحَائِطَ وَلَمْ يَكْسِرْهُ لَهُمْ، قَالَ: «سَأَغْدُو عَلَيْكَ غَدًا». فَغَدَا عَلَيْنَا حِينَ أَصْبَحَ فَدَعَا فِي ثَمَرِهَا بِالْبَرَكَةِ فَقَضَيْتُهُمْ.

(16) Chapter: The property of a bankrupt

(16) باب مَنْ بَاعَ مَالَ الْمُفْلِسِ أَوِ الْمُعْدِمِ فَقَسَمَهُ بَيْنَ الْغُرَمَاءِ، أَوْ أَعْطَاهُ حَتَّى يُنْفِقَ عَلَى نَفْسِهِ

Narrated Jabir bin `Abdullah:

A man pledged that his slave would be manumitted after his death. The Prophet (ﷺ) asked, "Who will buy the slave from me?" Nu'aim bin `Abdullah bought the slave and the Prophet (ﷺ) took its price and gave it to the owner.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ، حَدَّثَنَا عَطَاءُ بْنُ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ أَعْتَقَ رَجُلٌ غُلاَمًا لَهُ عَنْ دُبُرٍ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ يَشْتَرِيهِ مِنِّي ". فَاشْتَرَاهُ نُعَيْمُ بْنُ عَبْدِ اللَّهِ، فَأَخَذَ ثَمَنَهُ، فَدَفَعَهُ إِلَيْهِ.

Reference	: Sahih al-Bukhari 2403
In-book reference	: Book 43, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 41, Hadith 588

(17) Chapter: To lend money or sell on credit for a fixed time

(17) باب إِذَا أَقْرَضَهُ إِلَى أَجَلٍ مُسَمًّى أَوْ أَجَّلَهُ فِي الْبَيْعِ

قَالَ ابْنُ عُمَرَ فِي الْقَرْضِ إِلَى أَجَلٍ لاَ بَأْسَ بِهِ، وَإِنْ أُعْطِيَ أَفْضَلَ مِنْ دَرَاهِمِهِ، مَا لَمْ يَشْتَرِطْ.
وَقَالَ عَطَاءٌ وَعَمْرُو بْنُ دِينَارٍ هُوَ إِلَى أَجَلِهِ فِي الْقَرْضِ.

Narrated Abu Hurairah (ra):

Allah's Messenger (ﷺ) mentioned an Israeli man who asked another Israeli to lend him money, and the latter gave it to him for a fixed period. (Abu Hurairah mentioned the rest of narration) [See chapter: Kafala in loans and debts. Hadith 2291]

وَقَالَ اللَّيْثُ حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ ذَكَرَ رَجُلاً مِنْ بَنِي إِسْرَائِيلَ، سَأَلَ بَعْضَ بَنِي إِسْرَائِيلَ أَنْ يُسْلِفَهُ، فَدَفَعَهَا إِلَيْهِ إِلَى أَجَلٍ مُسَمًّى. فَذَكَرَ الْحَدِيثَ.

Reference	: Sahih al-Bukhari 2404
In-book reference	: Book 43, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 41, Hadith 588

(18) Chapter: Intercession for the reduction of debts

(18) باب الشَّفَاعَةِ فِي وَضْعِ الدَّيْنِ

Narrated Jabir:

When `Abdullah (my father) died, he left behind children and debts. I asked the lenders to put down some of his debt, but they refused, so I went to the Prophet (ﷺ) to intercede with them, yet they refused. The Prophet (ﷺ) said (to me), "Classify your dates into their different kinds: 'Adha bin Zaid, Lean and 'Ajwa, each kind alone and call all the creditors and wait till I come to you." I did so and the Prophet (ﷺ) came and sat beside the dates and started measuring to each his due till he paid them fully, and the amount of dates remained as it was before, as if he had not touched them. (On another occasion) I took part in one of Ghazawat among with the Prophet (ﷺ) and I was riding one of our camels. The camel got tired and was lagging behind the others. The Prophet (ﷺ) hit it on its back. He said, "Sell it to me, and you have the right to ride it till Medina." When we approached Medina, I took the permission from the Prophet (ﷺ) to go to my house, saying, "O Allah's Messenger (ﷺ)! I have newly married." The Prophet (ﷺ) asked, "Have you married a virgin or a matron (a widow or divorcee)?" I said, "I have married a matron, as `Abdullah (my father) died and left behind daughters small in their ages, so I married a matron who may teach them and bring them up with good manners." The Prophet (ﷺ) then said (to me), "Go to your family." When I went there and told my maternal uncle about the selling of the camel, he admonished me for it. On that I told him about its slowness and exhaustion and about what the Prophet (ﷺ) had done to the camel and his hitting it. When the Prophet (ﷺ) arrived, I went to him with the camel in the morning and he gave me its price, the camel itself, and my share from the war booty as he gave the other people.

حَدَّثَنَا مُوسَى، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مُغِيرَةَ، عَنْ عَامِرٍ، عَنْ جَابِرٍ ـ رضى الله عنه ـ قَالَ أُصِيبَ عَبْدُ اللَّهِ وَتَرَكَ عِيَالاً وَدَيْنًا، فَطَلَبْتُ إِلَى أَصْحَابِ الدَّيْنِ أَنْ يَضَعُوا بَعْضًا مِنْ دَيْنِهِ فَأَبَوْا، فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَاسْتَشْفَعْتُ بِهِ عَلَيْهِمْ فَأَبَوْا، فَقَالَ " صَنِّفْ تَمْرَكَ كُلَّ شَىْءٍ مِنْهُ عَلَى حِدَتِهِ، عِذْقَ ابْنِ زَيْدٍ عَلَى حِدَةٍ، وَاللِّينَ عَلَى حِدَةٍ، وَالْعَجْوَةَ عَلَى حِدَةٍ، ثُمَّ أَحْضِرْهُمْ حَتَّى آتِيَكَ ". فَفَعَلْتُ، ثُمَّ جَاءَ صلى الله عليه وسلم فَقَعَدَ عَلَيْهِ، وَكَالَ لِكُلِّ رَجُلٍ حَتَّى اسْتَوْفَى، وَبَقِيَ التَّمْرُ كَمَا هُوَ كَأَنَّهُ لَمْ يُمَسَّ. وَغَزَوْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم عَلَى نَاضِحٍ لَنَا، فَأَزْحَفَ الْجَمَلُ فَتَخَلَّفَ عَلَىَّ فَوَكَزَهُ النَّبِيُّ صلى الله عليه وسلم مِنْ خَلْفِهِ، قَالَ " بِعْنِيهِ وَلَكَ ظَهْرُهُ إِلَى الْمَدِينَةِ ". فَلَمَّا دَنَوْنَا اسْتَأْذَنْتُ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي حَدِيثُ عَهْدٍ بِعُرْسٍ. قَالَ صلى الله عليه وسلم " فَمَا تَزَوَّجْتَ بِكْرًا أَمْ ثَيِّبًا ". قُلْتُ ثَيِّبًا، أُصِيبَ عَبْدُ اللَّهِ وَتَرَكَ جَوَارِيَ صِغَارًا، فَتَزَوَّجْتُ ثَيِّبًا تُعَلِّمُهُنَّ وَتُؤَدِّبُهُنَّ، ثُمَّ قَالَ " ائْتِ أَهْلَكَ ". فَقَدِمْتُ فَأَخْبَرْتُ خَالِي بِبَيْعِ الْجَمَلِ فَلاَمَنِي، فَأَخْبَرْتُهُ بِإِعْيَاءِ الْجَمَلِ، وَبِالَّذِي كَانَ مِنَ النَّبِيِّ صلى الله عليه وسلم وَوَكْزِهِ إِيَّاهُ، فَلَمَّا قَدِمَ النَّبِيُّ صلى الله عليه وسلم غَدَوْتُ إِلَيْهِ بِالْجَمَلِ، فَأَعْطَانِي ثَمَنَ الْجَمَلِ وَالْجَمَلَ وَسَهْمِي مَعَ الْقَوْمِ.

Reference	: Sahih al-Bukhari 2405, 2406
In-book reference	: Book 43, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 41, Hadith 589

(19) Chapter: Wasting money

(19) باب مَا يُنْهَى عَنْ إِضَاعَةِ الْمَالِ

وَقَوْلِ اللَّهِ تَعَالَى: {وَاللَّهُ لاَ يُحِبُّ الْفَسَادَ} وَ{لاَ يُصْلِحُ عَمَلَ الْمُفْسِدِينَ}.
وَقَالَ فِي قَوْلِهِ: {أَصَلَوَاتُكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ}.
وَقَالَ: {وَلاَ تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمْ} وَالْحَجْرِ فِي ذَلِكَ، وَمَا يُنْهَى عَنِ الْخِدَاعِ.

Narrated Ibn `Umar:

A man came to the Prophet (ﷺ) and said, "I am often betrayed in bargaining." The Prophet (ﷺ) advised him, "When you buy something, say (to the seller), 'No deception." The man used to say so afterwards.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، سَمِعْتُ ابْنَ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَالَ رَجُلٌ لِلنَّبِيِّ صلى الله عليه وسلم إِنِّي أُخْدَعُ فِي الْبُيُوعِ‏.‏ فَقَالَ ‏"‏ إِذَا بَايَعْتَ فَقُلْ لاَ خِلاَبَةَ ‏"‏‏.‏ فَكَانَ الرَّجُلُ يَقُولُهُ‏.‏

Reference	: Sahih al-Bukhari 2407
In-book reference	: Book 43, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 41, Hadith 590

Narrated Al-Mughira bin Shu`ba:

The Prophet (ﷺ) said, "Allah has forbidden for you, (1) to be undutiful to your mothers, (2) to bury your daughters alive, (3) to not to pay the rights of the others (e.g. charity, etc.) and (4) to beg of men (begging). And Allah has hated for you (1) vain, useless talk, or that you talk too much about others, (2) to ask too many questions, (in disputed religious matters) and (3) to waste the wealth (by extravagance).

حَدَّثَنَا عُثْمَانُ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنْ وَرَّادٍ، مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ عُقُوقَ الأُمَّهَاتِ، وَوَأْدَ الْبَنَاتِ، وَمَنَعَ وَهَاتِ، وَكَرِهَ لَكُمْ قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2408
In-book reference	: Book 43, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 41, Hadith 591

(20) Chapter: A slave is a guardian of the property of his master

(20) باب الْعَبْدُ رَاعٍ فِي مَالِ سَيِّدِهِ وَلاَ يَعْمَلُ إِلاَّ بِإِذْنِهِ

Narrated `Abdullah bin `Umar:

I heard Allah's Messenger (ﷺ) saying, "Everyone of you is a guardian, and responsible for what is in his custody. The ruler is a guardian of his subjects and responsible for them; a husband is a guardian of his family and is responsible for it; a lady is a guardian of her husband's house and is responsible for it, and a servant is a guardian of his master's property and is responsible for it." I heard that from Allah's Messenger (ﷺ) and I think that the Prophet (ﷺ) also said, "A man is a guardian of is father's property and is responsible for it, so all of you are guardians and responsible for your wards and things under your care."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالإِمَامُ رَاعٍ، وَهْوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ فِي أَهْلِهِ رَاعٍ، وَهْوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ فِي بَيْتِ زَوْجِهَا رَاعِيَةٌ وَهْىَ مَسْئُولَةٌ عَنْ رَعِيَّتِهَا، وَالْخَادِمُ فِي مَالِ سَيِّدِهِ رَاعٍ، وَهْوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ ‏"‏‏.‏ قَالَ فَسَمِعْتُ هَؤُلاَءِ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَحْسِبُ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏"‏ وَالرَّجُلُ فِي مَالِ أَبِيهِ رَاعٍ، وَهْوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَكُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2409
In-book reference	: Book 43, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 41, Hadith 592

44 - The Book of Khusoomaat (2410 - 2425)
كتاب الخصومات

(1) Chapter: About the people and quarrels

(1) باب مَا يُذْكَرُ فِي الإِشْخَاصِ وَالْخُصُومَةِ بَيْنَ الْمُسْلِمِ وَالْيَهُودِ

Narrated `Abdullah:

I heard a man reciting a verse (of the Holy Qur'an) but I had heard the Prophet (ﷺ) reciting it differently. So, I caught hold of the man by the hand and took him to Allah's Messenger (ﷺ) who said, "Both of you are right." Shu`ba, the sub-narrator said, "I think he said to them, "Don't differ, for the nations before you differed and perished (because of their differences). "

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، قَالَ عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ أَخْبَرَنِي قَالَ سَمِعْتُ النَّزَّالَ، سَمِعْتُ عَبْدَ اللَّهِ، يَقُولُ سَمِعْتُ رَجُلاً، قَرَأَ آيَةً سَمِعْتُ مِنَ النَّبِيِّ، صلى الله عليه وسلم خِلاَفَهَا، فَأَخَذْتُ بِيَدِهِ، فَأَتَيْتُ بِهِ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ " كِلاَكُمَا مُحْسِنٌ ". قَالَ شُعْبَةُ أَظُنُّهُ قَالَ " لاَ تَخْتَلِفُوا فَإِنَّ مَنْ كَانَ قَبْلَكُمُ اخْتَلَفُوا فَهَلَكُوا ".

Reference	: Sahih al-Bukhari 2410
In-book reference	: Book 44, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 41, Hadith 593

Narrated Abu Huraira:

Two persons, a Muslim and a Jew, quarreled. The Muslim said, "By Him Who gave Muhammad superiority over all the people! The Jew said, "By Him Who gave Moses superiority over all the people!" At that the Muslim raised his hand and slapped the Jew on the face. The Jew went to the Prophet and informed him of what had happened between him and the Muslim. The Prophet (ﷺ) sent for the Muslim and asked him about it. The Muslim informed him of the event. The Prophet (ﷺ) said, "Do not give me superiority over Moses, for on the Day of Resurrection all the people will fall unconscious and I will be one of them, but I will. be the first to gain consciousness, and will see Moses standing and holding the side of the Throne (of Allah). I will not know whether (Moses) has also fallen unconscious and got up before me, or Allah has exempted him from that stroke."

حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، وَعَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ اسْتَبَّ رَجُلاَنِ رَجُلٌ مِنَ الْمُسْلِمِينَ وَرَجُلٌ مِنَ الْيَهُودِ، قَالَ الْمُسْلِمُ وَالَّذِي اصْطَفَى مُحَمَّدًا عَلَى الْعَالَمِينَ، فَقَالَ الْيَهُودِيُّ وَالَّذِي اصْطَفَى مُوسَى عَلَى الْعَالَمِينَ. فَرَفَعَ الْمُسْلِمُ يَدَهُ عِنْدَ ذَلِكَ فَلَطَمَ وَجْهَ الْيَهُودِيِّ، فَذَهَبَ الْيَهُودِيُّ إِلَى النَّبِيِّ صلى الله عليه وسلم فَأَخْبَرَهُ بِمَا كَانَ مِنْ أَمْرِهِ وَأَمْرِ الْمُسْلِمِ، فَدَعَا النَّبِيُّ صلى الله عليه وسلم الْمُسْلِمَ فَسَأَلَهُ عَنْ ذَلِكَ، فَأَخْبَرَهُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تُخَيِّرُونِي عَلَى مُوسَى، فَإِنَّ النَّاسَ يَصْعَقُونَ يَوْمَ الْقِيَامَةِ، فَأَصْعَقُ مَعَهُمْ، فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَإِذَا مُوسَى بَاطِشٌ جَانِبَ الْعَرْشِ، فَلاَ أَدْرِي أَكَانَ فِيمَنْ صَعِقَ فَأَفَاقَ قَبْلِي، أَوْ كَانَ مِمَّنِ اسْتَثْنَى اللَّهُ ".

Reference	: Sahih al-Bukhari 2411
In-book reference	: Book 44, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 41, Hadith 594

Narrated Abu Sa`id Al-Khudri:

While Allah's Messenger (ﷺ) was sitting, a Jew came and said, "O Abul Qasim! One of your companions has slapped me on my face." The Prophet (ﷺ) asked who that was. He replied that he was one of the Ansar. The Prophet (ﷺ) sent for him, and on his arrival, he asked him whether he had beaten the Jew. He (replied in the

affirmative and) said, "I heard him taking an oath in the market saying, 'By Him Who gave Moses superiority over all the human beings.' I said, 'O wicked man! (Has Allah given Moses superiority) even over Muhammad I became furious and slapped him over his face." The Prophet (ﷺ) said, "Do not give a prophet superiority over another, for on the Day of Resurrection all the people will fall unconscious and I will be the first to emerge from the earth, and will see Moses standing and holding one of the legs of the Throne. I will not know whether Moses has fallen unconscious or the first unconsciousness was sufficient for him."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ قَالَ بَيْنَمَا رَسُولُ اللَّهِ صلى الله عليه وسلم جَالِسٌ جَاءَ يَهُودِيٌّ، فَقَالَ يَا أَبَا الْقَاسِمِ ضَرَبَ وَجْهِي رَجُلٌ مِنْ أَصْحَابِكَ. فَقَالَ " مَنْ ". قَالَ رَجُلٌ مِنَ الأَنْصَارِ. قَالَ " ادْعُوهُ ". فَقَالَ " أَضَرَبْتَهُ ". قَالَ سَمِعْتُهُ بِالسُّوقِ يَحْلِفُ وَالَّذِي اصْطَفَى مُوسَى عَلَى الْبَشَرِ. قُلْتُ أَىْ خَبِيثُ، عَلَى مُحَمَّدٍ صلى الله عليه وسلم فَأَخَذَتْنِي غَضْبَةٌ ضَرَبْتُ وَجْهَهُ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تُخَيِّرُوا بَيْنَ الأَنْبِيَاءِ، فَإِنَّ النَّاسَ يَصْعَقُونَ يَوْمَ الْقِيَامَةِ، فَأَكُونُ أَوَّلَ مَنْ تَنْشَقُّ عَنْهُ الأَرْضُ، فَإِذَا أَنَا بِمُوسَى آخِذٌ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ، فَلاَ أَدْرِي أَكَانَ فِيمَنْ صَعِقَ، أَمْ حُوسِبَ بِصَعْقَةِ الأُولَى ".

Reference	: Sahih al-Bukhari 2412
In-book reference	: Book 44, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 41, Hadith 595

Narrated Anas:

A Jew crushed the head of a girl between two stones. The girl was asked who had crushed her head, and some names were mentioned before her, and when the name of the Jew was mentioned, she nodded agreeing. The Jew was captured and when he confessed, the Prophet (ﷺ) ordered that his head be crushed between two stones.

حَدَّثَنَا مُوسَى، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ يَهُودِيًّا، رَضَّ رَأْسَ جَارِيَةٍ بَيْنَ حَجَرَيْنِ، قِيلَ مَنْ فَعَلَ هَذَا بِكِ أَفُلاَنٌ، أَفُلاَنٌ حَتَّى سُمِّيَ الْيَهُودِيُّ فَأَوْمَتْ بِرَأْسِهَا، فَأُخِذَ الْيَهُودِيُّ فَاعْتَرَفَ، فَأَمَرَ بِهِ النَّبِيُّ صلى الله عليه وسلم فَرُضَّ رَأْسُهُ بَيْنَ حَجَرَيْنِ.

Reference	: Sahih al-Bukhari 2413
In-book reference	: Book 44, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 41, Hadith 596

(2) Chapter: The deals done by a weak-minded or an extravagant person

(2) بَابُ مَنْ رَدَّ أَمْرَ السَّفِيهِ وَالضَّعِيفِ الْعَقْلِ، وَإِنْ لَمْ يَكُنْ حَجَرَ عَلَيْهِ الإِمَامُ

وَيُذْكَرُ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَدَّ عَلَى الْمُتَصَدِّقِ قَبْلَ النَّهْيِ ثُمَّ نَهَاهُ.

وَقَالَ مَالِكٌ إِذَا كَانَ لِرَجُلٍ عَلَى رَجُلٍ مَالٌ، وَلَهُ عَبْدٌ، لاَ شَيْءَ لَهُ غَيْرُهُ، فَأَعْتَقَهُ، لَمْ يَجُزْ عِتْقُهُ.

(3) Chapter: If somebody sells a thing for a weak-minded person

(3) باب مَنْ بَاعَ عَلَى الضَّعِيفِ وَنَحْوِهِ

فَدَفَعَ ثَمَنَهُ إِلَيْهِ، وَأَمَرَهُ بِالإِصْلاَحِ وَالْقِيَامِ بِشَأْنِهِ، فَإِنْ أَفْسَدَ بَعْدُ مَنَعَهُ، لأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ إِضَاعَةِ الْمَالِ، وَقَالَ لِلَّذِي يُخْدَعُ فِي الْبَيْعِ: «إِذَا بَايَعْتَ فَقُلْ لاَ خِلاَبَةَ». وَلَمْ يَأْخُذِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَالَهُ.

Narrated Ibn `Umar:

A man was often cheated in buying. The Prophet (ﷺ) said to him, "When you buy something, say (to the seller), No cheating." The man used to say so thenceforward .

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، قَالَ سَمِعْتُ ابْنَ عُمَرَ ـ رضى الله عنهما ـ قَالَ كَانَ رَجُلٌ يُخْدَعُ فِي الْبَيْعِ فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " إِذَا بَايَعْتَ فَقُلْ لاَ خِلاَبَةَ ". فَكَانَ يَقُولُهُ.

Reference : Sahih al-Bukhari 2414
In-book reference : Book 44, Hadith 5
USC-MSA web (English) reference : Vol. 3, Book 41, Hadith 597
(deprecated numbering scheme)

Narrated Jabir:

A man manumitted a slave and he had no other property than that, so the Prophet (ﷺ) canceled the manumission (and sold the slave for him). Nu'aim bin Al-Nahham bought the slave from him.

حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ ـ رضى الله عنه ـ أَنَّ رَجُلاً، أَعْتَقَ عَبْدًا لَهُ، لَيْسَ لَهُ مَالٌ غَيْرُهُ، فَرَدَّهُ النَّبِيُّ صلى الله عليه وسلم، فَابْتَاعَهُ مِنْهُ نُعَيْمُ بْنُ النَّحَّامِ.

Reference : Sahih al-Bukhari 2415
In-book reference : Book 44, Hadith 6
USC-MSA web (English) reference : Vol. 3, Book 41, Hadith 598
(deprecated numbering scheme)

(4) Chapter: The talk of opponents against each other

(4) باب كَلاَمِ الْخُصُومِ بَعْضِهِمْ فِي بَعْضٍ

Narrated `Abdullah bin Mas`ud:

Allah's Messenger (ﷺ) said, "Whoever takes a false oath so as to take the property of a Muslim (illegally) will meet Allah while He will be angry with him." Al-Ash'ath said: By Allah, that saying concerned me. I had common land with a Jew, and the Jew later on denied my ownership, so I took him to the Prophet who asked me whether I had a proof of my ownership. When I replied in the negative, the Prophet asked the Jew to take an oath. I said, "O Allah's Messenger (ﷺ)! He will take an oath and deprive me of my property." So, Allah revealed the following verse: "Verily! Those who purchase a little gain at the cost of Allah's covenant and their oaths." (3.77)

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ حَلَفَ عَلَى يَمِينٍ وَهْوَ فِيهَا فَاجِرٌ لِيَقْتَطِعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ لَقِيَ اللَّهَ وَهْوَ عَلَيْهِ غَضْبَانُ ". قَالَ فَقَالَ الأَشْعَثُ فِيَّ وَاللَّهِ كَانَ ذَلِكَ، كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ أَرْضٌ فَجَحَدَنِي، فَقَدَّمْتُهُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلَكَ بَيِّنَةٌ ". قُلْتُ لاَ. قَالَ فَقَالَ لِلْيَهُودِيِّ " احْلِفْ ". قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِذًا يَحْلِفَ، وَيَذْهَبَ بِمَالِي، فَأَنْزَلَ اللَّهُ تَعَالَى {إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً} إِلَى آخِرِ الآيَةِ.

Reference : Sahih al-Bukhari 2416
In-book reference : Book 44, Hadith 7
USC-MSA web (English) reference : Vol. 3, Book 41, Hadith 599
(deprecated numbering scheme)

Narrated `Abdullah bin Ka`b bin Malik:

Ka`b demanded his debt back from Ibn Abi Hadrad in the Mosque and their voices grew louder till Allah's Messenger (ﷺ) heard them while he was in his house. He came out to them raising the curtain of his room and addressed Ka`b, "O Ka`b!" Ka`b replied, "Labaik, O Allah's Messenger (ﷺ)." (He said to him), "Reduce your debt to one half," gesturing with his hand. Ka`b said, "I have done so, O Allah's Apostle!" On that the Prophet (ﷺ) said to Ibn Abi Hadrad, "Get up and repay the debt, to him."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ كَعْبٍ ـ رضى الله عنه ـ أَنَّهُ تَقَاضَى ابْنَ أَبِي حَدْرَدٍ دَيْنًا كَانَ لَهُ عَلَيْهِ فِي الْمَسْجِدِ، فَارْتَفَعَتْ أَصْوَاتُهُمَا حَتَّى سَمِعَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَهْوَ فِي بَيْتِهِ، فَخَرَجَ إِلَيْهِمَا، حَتَّى كَشَفَ سِجْفَ حُجْرَتِهِ فَنَادَى " يَا كَعْبُ ". قَالَ لَبَّيْكَ يَا رَسُولَ اللَّهِ. قَالَ " ضَعْ مِنْ دَيْنِكَ هَذَا ". فَأَوْمَأَ إِلَيْهِ، أَىِ الشَّطْرَ. قَالَ لَقَدْ فَعَلْتُ يَا رَسُولَ اللَّهِ. قَالَ " قُمْ فَاقْضِهِ ".

Reference : Sahih al-Bukhari 2418
In-book reference : Book 44, Hadith 8
USC-MSA web (English) reference : Vol. 3, Book 41, Hadith 600
(deprecated numbering scheme)

Narrated `Umar bin Al-Khattab:

I heard Hisham bin Hakim bin Hizam reciting Surat-al-Furqan in a way different to that of mine. Allah's Messenger (ﷺ) had taught it to me (in a different way). So, I was about to quarrel with him (during the prayer) but I waited till he finished, then I tied his garment round his neck and seized him by it and brought him to Allah's Messenger (ﷺ) and said, "I have heard him reciting Surat-al-Furqan in a way different to the way you taught it to me." The Prophet (ﷺ) ordered me to release him and asked Hisham to recite it. When he recited it, Allah s Apostle said, "It was revealed in this way." He then asked me to recite it. When I recited it, he said, "It was revealed in this way. The Qur'an has been revealed in seven different ways, so recite it in the way that is easier for you."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدٍ الْقَارِيِّ، أَنَّهُ قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ ـ رضى الله عنه ـ يَقُولُ سَمِعْتُ هِشَامَ بْنَ حَكِيمِ بْنِ حِزَامٍ، يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَؤُهَا، وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَقْرَأَنِيهَا، وَكِدْتُ أَنْ أَعْجَلَ عَلَيْهِ، ثُمَّ أَمْهَلْتُهُ حَتَّى انْصَرَفَ، ثُمَّ لَبَّبْتُهُ بِرِدَائِهِ فَجِئْتُ بِهِ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقُلْتُ إِنِّي سَمِعْتُ هَذَا يَقْرَأُ عَلَى غَيْرِ مَا أَقْرَأْتَنِيهَا، فَقَالَ لِي " أَرْسِلْهُ ". ثُمَّ قَالَ لَهُ " اقْرَأْ ". فَقَرَأَ. قَالَ " هَكَذَا أُنْزِلَتْ ". ثُمَّ قَالَ لِي " اقْرَأْ ". فَقَرَأْتُ فَقَالَ " هَكَذَا أُنْزِلَتْ. إِنَّ الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ فَاقْرَءُوا مِنْهُ مَا تَيَسَّرَ ".

Reference : Sahih al-Bukhari 2419
In-book reference : Book 44, Hadith 9
USC-MSA web (English) reference : Vol. 3, Book 41, Hadith 601
(deprecated numbering scheme)

(5) Chapter: Turning out the sinners and the quarrelsome people of the houses

(5) باب إِخْرَاجِ أَهْلِ الْمَعَاصِي وَالْخُصُومِ مِنَ الْبُيُوتِ بَعْدَ الْمَعْرِفَةِ

وَقَدْ أَخْرَجَ عُمَرُ أُخْتَ أَبِي بَكْرٍ حِينَ نَاحَتْ.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "No doubt, I intended to order somebody to pronounce the Iqama of the (compulsory congregational) prayer and then I would go to the houses of those who do not attend the prayer and burn their houses over them."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَقَدْ هَمَمْتُ أَنْ آمُرَ بِالصَّلاَةِ فَتُقَامَ ثُمَّ أُخَالِفَ إِلَى مَنَازِلِ قَوْمٍ لاَ يَشْهَدُونَ الصَّلاَةَ فَأُحَرِّقَ عَلَيْهِمْ ".

Reference : Sahih al-Bukhari 2420
In-book reference : Book 44, Hadith 10
USC-MSA web (English) reference : Vol. 3, Book 41, Hadith 602
(deprecated numbering scheme)

(6) Chapter: To file a case for fulfilling the will of the deceased

(6) باب دَعْوَى الْوَصِيِّ لِلْمَيِّتِ

Narrated Aisha:

Abu bin Zam`a and Sa`d bin Abi Waqqas carried the case of their claim of the (ownership) of the son of a slave-girl of Zam`a before the Prophet. Sa`d said, "O Allah's Messenger (ﷺ)! My brother, before his death, told me that

when I would return (to Mecca), I should search for the son of the slave-girl of Zam`a and take him into my custody as he was his son." 'Abu bin Zam`a said, 'the is my brother and the son of the slave-girl of my father, and was born or my father's bed." The Prophet (ﷺ) noticed a resemblance between `Utba and the boy but he said, "O 'Abu bin Zam`a! You will get this boy, as the son goes to the owner of the bed. You, Sauda, screen yourself from the boy."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ عَبْدَ بْنَ زَمْعَةَ، وَسَعْدَ بْنَ أَبِي وَقَّاصٍ، اخْتَصَمَا إِلَى النَّبِيِّ صلى الله عليه وسلم فِي ابْنِ أَمَةِ زَمْعَةَ فَقَالَ سَعْدٌ يَا رَسُولَ اللَّهِ أَوْصَانِي أَخِي إِذَا قَدِمْتُ أَنْ أَنْظُرَ ابْنَ أَمَةِ زَمْعَةَ فَأَقْبِضَهُ، فَإِنَّهُ ابْنِي. وَقَالَ عَبْدُ بْنُ زَمْعَةَ أَخِي وَابْنُ أَمَةِ أَبِي، وُلِدَ عَلَى فِرَاشِ أَبِي. فَرَأَى النَّبِيُّ صلى الله عليه وسلم شَبَهًا بَيِّنًا فَقَالَ " هُوَ لَكَ يَا عَبْدُ بْنَ زَمْعَةَ، الْوَلَدُ لِلْفِرَاشِ، وَاحْتَجِبِي مِنْهُ يَا سَوْدَةُ ".

Reference	: Sahih al-Bukhari 2421
In-book reference	: Book 44, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 41, Hadith 603

(7) Chapter: Tying the person liable to do mischievous things

(7) باب التَّوَثُّقِ مِمَّنْ تُخْشَى مَعَرَّتُهُ

وَقَيَّدَ ابْنُ عَبَّاسٍ عِكْرِمَةَ عَلَى تَعْلِيمِ الْقُرْآنِ وَالسُّنَنِ وَالْفَرَائِضِ.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) sent horsemen to Najd and they arrested and brought a man called Thumama bin Uthal, the chief of Yamama, and they fastened him to one of the pillars of the Mosque. When Allah's Apostle came up to him; he asked, "What have you to say, O Thumama?" He replied, "I have good news, O Muhammad!" Abu Huraira narrated the whole narration which ended with the order of the Prophet "Release him!"

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنهما ـ يَقُولُ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم خَيْلاً قِبَلَ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ ثُمَامَةُ بْنُ أُثَالٍ سَيِّدُ أَهْلِ الْيَمَامَةِ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، فَخَرَجَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ " مَا عِنْدَكَ يَا ثُمَامَةُ ". قَالَ عِنْدِي يَا مُحَمَّدُ خَيْرٌ. فَذَكَرَ الْحَدِيثَ قَالَ " أَطْلِقُوا ثُمَامَةَ ".

Reference	: Sahih al-Bukhari 2422
In-book reference	: Book 44, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 41, Hadith 604

(8) Chapter: Fastening and imprisoning in the Haram

(8) باب الرَّبْطِ وَالْحَبْسِ فِي الْحَرَمِ

وَاشْتَرَى نَافِعُ بْنُ عَبْدِ الْحَارِثِ دَارًا لِلسِّجْنِ بِمَكَّةَ مِنْ صَفْوَانَ بْنِ أُمَيَّةَ، عَلَى أَنَّ عُمَرَ إِنْ رَضِيَ فَالْبَيْعُ بَيْعُهُ، وَإِنْ لَمْ يَرْضَ عُمَرُ فَلِصَفْوَانَ أَرْبَعُمِائَةٍ. وَسَجَنَ ابْنُ الزُّبَيْرِ بِمَكَّةَ.

Narrated Abu Huraira:

The Prophet (ﷺ) sent some horsemen to Najd and they arrested and brought a man called Thumama bin Uthal from the tribe of Bani Hanifa, and they fastened him to one of the pillars of the Mosque.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ بَعَثَ النَّبِيُّ صلى الله عليه وسلم خَيْلاً قِبَلَ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ ثُمَامَةُ بْنُ أُثَالٍ فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ.

Reference	: Sahih al-Bukhari 2423
In-book reference	: Book 44, Hadith 13
USC-MSA web (English) reference	: Vol. 3, Book 41, Hadith 605

(9) Chapter: (The creditor's) pursuit (after his debtors) (9) باب الْمُلاَزَمَةِ

Narrated `Abdullah bin Ka`b bin Malik Al-Ansari from Ka`b bin Malik:

That `Abdullah bin Abi Hadrad Al-Aslami owed him some debt. Ka`b met him and caught hold of him and they started talking and their voices grew loudest. The Prophet (ﷺ) passed by them and addressed Ka`b, pointing out to him to reduce the debt to one half. So, Ka`b got one half of the debt and exempted the debtor from the other half.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنَا جَعْفَرُ بْنُ رَبِيعَةَ،. وَقَالَ غَيْرُهُ حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ الأَنْصَارِيِّ، عَنْ كَعْبِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّهُ كَانَ لَهُ عَلَى عَبْدِ اللَّهِ بْنِ أَبِي حَدْرَدٍ الأَسْلَمِيِّ دَيْنٌ، فَلَقِيَهُ فَلَزِمَهُ، فَتَكَلَّمَا حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا، فَمَرَّ بِهِمَا النَّبِيُّ صلى الله عليه وسلم فَقَالَ " يَا كَعْبُ ". وَأَشَارَ بِيَدِهِ كَأَنَّهُ يَقُولُ النِّصْفَ، فَأَخَذَ نِصْفَ مَا عَلَيْهِ وَتَرَكَ نِصْفًا.

Reference	: Sahih al-Bukhari 2424
In-book reference	: Book 44, Hadith 14
USC-MSA web (English) reference	: Vol. 3, Book 41, Hadith 606

(deprecated numbering scheme)

(10) Chapter: Demanding one's debts (10) باب التَّقَاضِي

Narrated Khabbab:

I was a blacksmith In the Pre-Islamic period of ignorance, and 'Asi bin Wail owed me some money. I went to him to demand it, but he said to me, "I will not pay you unless you reject faith in Muhammad." I replied, "By Allah, I will never disbelieve Muhammad till Allah let you die and then resurrect you." He said, "Then wait till I die and come to life again, for then I will be given property and offspring and will pay your right." So, thus revelation came: "Have you seen him who disbelieved in Our signs and yet says, 'I will be given property and offspring?' " (19.77)

حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرِ بْنِ حَازِمٍ، أَخْبَرَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ خَبَّابٍ، قَالَ كُنْتُ قَيْنًا فِي الْجَاهِلِيَّةِ وَكَانَ لِي عَلَى الْعَاصِ بْنِ وَائِلٍ دَرَاهِمُ، فَأَتَيْتُهُ أَتَقَاضَاهُ فَقَالَ لاَ أَقْضِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ، فَقُلْتُ لاَ وَاللَّهِ لاَ أَكْفُرُ بِمُحَمَّدٍ صلى الله عليه وسلم حَتَّى يُمِيتَكَ اللَّهُ ثُمَّ يَبْعَثَكَ. قَالَ فَدَعْنِي حَتَّى أَمُوتَ ثُمَّ أُبْعَثَ فَأُوتَى مَالاً وَوَلَدًا، ثُمَّ أَقْضِيَكَ. فَنَزَلَتْ {أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لأُوتَيَنَّ مَالاً وَوَلَدًا} الآيَةَ.

Reference	: Sahih al-Bukhari 2425
In-book reference	: Book 44, Hadith 15
USC-MSA web (English) reference	: Vol. 3, Book 41, Hadith 607

(deprecated numbering scheme)

45 - The Book of Lost Things Picked up by Someone (Luqatah) (2426 - 2439)
كتاب فى اللقطة

(1) Chapter: Owner's proof

(1) باب إِذَا أَخْبَرَهُ رَبُّ اللُّقَطَةِ، بِالْعَلاَمَةِ دَفَعَ إِلَيْهِ

Narrated Ubai bin Ka`b:

I found a purse containing one hundred Diners. So I went to the Prophet (ﷺ) (and informed him about it), he said, "Make public announcement about it for one year" I did so, but nobody turned up to claim it, so I again went to the Prophet (ﷺ) who said, "Make public announcement for another year." I did, but none turned up to claim it. I went to him for the third time and he said, "Keep the container and the string which is used for its tying and count the money it contains and if its owner comes, give it to him; otherwise, utilize it." The sub-narrator Salama said, "I met him (Suwaid, another sub-narrator) in Mecca and he said, 'I don't know whether Ubai made the announcement for three years or just one year.' "

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ‏.‏ وَحَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ، سَمِعْتُ سُوَيْدَ بْنَ غَفَلَةَ، قَالَ لَقِيتُ أُبَىَّ بْنَ كَعْبٍ ـ رضى الله عنه ـ فَقَالَ أَخَذْتُ صُرَّةً مِائَةَ دِينَارٍ فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَقَالَ ‏"‏ عَرِّفْهَا حَوْلاً ‏"‏‏.‏ فَعَرَّفْتُهَا حَوْلَهَا فَلَمْ أَجِدْ مَنْ يَعْرِفُهَا، ثُمَّ أَتَيْتُهُ فَقَالَ ‏"‏ عَرِّفْهَا حَوْلاً ‏"‏ فَعَرَّفْتُهَا فَلَمْ أَجِدْ، ثُمَّ أَتَيْتُهُ ثَلاَثًا فَقَالَ ‏"‏ احْفَظْ وِعَاءَهَا وَعَدَدَهَا وَوِكَاءَهَا، فَإِنْ جَاءَ صَاحِبُهَا، وَإِلاَّ فَاسْتَمْتِعْ بِهَا ‏"‏‏.‏ فَاسْتَمْتَعْتُ فَلَقِيتُهُ بَعْدُ بِمَكَّةَ فَقَالَ لاَ أَدْرِي ثَلاَثَةَ أَحْوَالٍ أَوْ حَوْلاً وَاحِدًا‏.

Reference	: Sahih al-Bukhari 2426
In-book reference	: Book 45, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 42, Hadith 608

(2) Chapter: Lost camels

(2) باب ضَالَّةِ الإِبِلِ

Narrated Zaid bin Khalid Al-Juhani:

A bedouin went to the Prophet (ﷺ) and asked him about picking up a lost thing. The Prophet (ﷺ) said, "Make public announcement about it for one year. Remember the description of its container and the string with which it is tied; and if somebody comes and claims it and describes it correctly, (give it to him); otherwise, utilize it." He said, "O Allah's Messenger (ﷺ)! What about a lost sheep?" The Prophet (ﷺ) said, "It is for you, for your brother (i.e. its owner), or for the wolf." He further asked, "What about a lost camel?" On that the face of the Prophet (ﷺ) became red (with anger) and said, "You have nothing to do with it, as it has its feet, its water reserve and can reach places of water and drink, and eat trees."

حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنْ رَبِيعَةَ، حَدَّثَنِي يَزِيدُ، مَوْلَى الْمُنْبَعِثِ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ ـ رضى الله عنه ـ قَالَ جَاءَ أَعْرَابِيٌّ النَّبِيَّ صلى الله عليه وسلم فَسَأَلَهُ عَمَّا يَلْتَقِطُهُ فَقَالَ ‏"‏ عَرِّفْهَا سَنَةً، ثُمَّ احْفَظْ عِفَاصَهَا وَوِكَاءَهَا، فَإِنْ جَاءَ أَحَدٌ يُخْبِرُكَ بِهَا، وَإِلاَّ فَاسْتَنْفِقْهَا ‏"‏‏.‏ قَالَ يَا رَسُولَ اللَّهِ فَضَالَّةُ الْغَنَمِ قَالَ ‏"‏ لَكَ أَوْ لأَخِيكَ أَوْ لِلذِّئْبِ ‏"‏‏.‏ قَالَ ضَالَّةُ الإِبِلِ فَتَمَعَّرَ وَجْهُ النَّبِيِّ صلى الله عليه وسلم‏.‏ فَقَالَ ‏"‏ مَا لَكَ وَلَهَا، مَعَهَا حِذَاؤُهَا وَسِقَاؤُهَا، تَرِدُ الْمَاءَ وَتَأْكُلُ الشَّجَرَ ‏"‏‏.

Reference	: Sahih al-Bukhari 2427
In-book reference	: Book 45, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 42, Hadith 609

(3) Chapter: Lost sheep (3) باب ضَالَّةِ الْغَنَمِ

Narrated Sulaiman bin Bilal from Yahya:

Yazid Maula Al-Munba'ith heard Zaid bin Khalid al-Juham saying, "The Prophet (ﷺ) was asked about Luqata. He said, 'Remember the description of its container and the string it is tied with, and announce it publicly for one year.' " Yazid added, "If nobody claims then the person who has found it can spend it, and it is regarded as a trust entrusted to him." Yahya said, "I do not know whether the last sentences were said by the Prophet (ﷺ) or by Yazid." Zaid further said, "The Prophet (ﷺ) was asked, 'What about a lost sheep?' The Prophet (ﷺ) said, 'Take it, for it is for you or for your brother (i.e. its owner) or for the wolf." Yazid added that it should also be announced publicly. The man then asked the Prophet (ﷺ) about a lost camel. The Prophet (ﷺ) said, "Leave it, as it has its feet, water container (reservoir), and it will reach a place of water and eat trees till its owner finds it."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي سُلَيْمَانُ، عَنْ يَحْيَى، عَنْ يَزِيدَ، مَوْلَى الْمُنْبَعِثِ أَنَّهُ سَمِعَ زَيْدَ بْنَ خَالِدٍ ـ رضى الله عنه ـ يَقُولُ سُئِلَ النَّبِيُّ صلى الله عليه وسلم عَنِ اللُّقَطَةِ فَزَعَمَ أَنَّهُ قَالَ " اعْرِفْ عِفَاصَهَا وَوِكَاءَهَا، ثُمَّ عَرِّفْهَا سَنَةً ". يَقُولُ يَزِيدُ إِنْ لَمْ تُعْتَرَفِ اسْتَنْفَقَ بِهَا صَاحِبُهَا وَكَانَتْ وَدِيعَةً، عِنْدَهُ. قَالَ يَحْيَى فَهَذَا الَّذِي لاَ أَدْرِي أَفِي حَدِيثِ رَسُولِ اللَّهِ صلى الله عليه وسلم هُوَ أَمْ شَىْءٌ مِنْ عِنْدِهِ ـ ثُمَّ قَالَ كَيْفَ تَرَى فِي ضَالَّةِ الْغَنَمِ قَالَ النَّبِيُّ صلى الله عليه وسلم " خُذْهَا فَإِنَّمَا هِيَ لَكَ أَوْ لأَخِيكَ أَوْ لِلذِّئْبِ ". قَالَ يَزِيدُ وَهْىَ تُعَرَّفُ أَيْضًا. ثُمَّ قَالَ كَيْفَ تَرَى فِي ضَالَّةِ الإِبِلِ قَالَ فَقَالَ " دَعْهَا فَإِنَّ مَعَهَا حِذَاءَهَا وَسِقَاءَهَا، تَرِدُ الْمَاءَ وَتَأْكُلُ الشَّجَرَ، حَتَّى يَجِدَهَا رَبُّهَا ".

Reference	: Sahih al-Bukhari 2428
In-book reference	: Book 45, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 42, Hadith 610

(4) Chapter: If the owner of a lost thing is not found for one year (4) باب إِذَا لَمْ يُوجَدْ صَاحِبُ اللُّقَطَةِ بَعْدَ سَنَةٍ فَهْىَ لِمَنْ وَجَدَهَا

Narrated Zaid bin Khalid:

A man came and asked Allah's Messenger (ﷺ) about picking a lost thing. The Prophet (ﷺ) said, "Remember the description of its container and the string it is tied with, and make public announcement about it for one year. If the owner shows up, give it to him; otherwise, do whatever you like with it." He then asked, "What about a lost sheep?" The Prophet (ﷺ) said, "It is for you, for your brother (i.e. its owner), or for the wolf." He further asked, "What about a lost camel?" The Prophet (ﷺ) said, "It is none of your concern. It has its water-container (reservoir) and its feet, and it will reach water and drink it and eat the trees till its owner finds it."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ يَزِيدَ، مَوْلَى الْمُنْبَعِثِ عَنْ زَيْدِ بْنِ خَالِدٍ ـ رضى الله عنه ـ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَأَلَهُ عَنِ اللُّقَطَةِ. فَقَالَ " اعْرِفْ عِفَاصَهَا وَوِكَاءَهَا، ثُمَّ عَرِّفْهَا سَنَةً، فَإِنْ جَاءَ صَاحِبُهَا، وَإِلاَّ فَشَأْنَكَ بِهَا ". قَالَ فَضَالَّةُ الْغَنَمِ قَالَ " هِيَ لَكَ أَوْ لأَخِيكَ أَوْ لِلذِّئْبِ ". قَالَ فَضَالَّةُ الإِبِلِ قَالَ " مَا لَكَ وَلَهَا، مَعَهَا سِقَاؤُهَا وَحِذَاؤُهَا، تَرِدُ الْمَاءَ وَتَأْكُلُ الشَّجَرَ، حَتَّى يَلْقَاهَا رَبُّهَا ".

Reference	: Sahih al-Bukhari 2429
In-book reference	: Book 45, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 42, Hadith 611

(5) Chapter: If someone finds a thing in the sea

(5) باب إِذَا وَجَدَ خَشَبَةً فِي الْبَحْرِ أَوْ سَوْطًا أَوْ نَحْوَهُ

Narrated 'Abdur-Rahman bin Hurmuz:

Abu Hurairah (ra) said, "Allah's Messenger (ﷺ) mentioned an Israeli man." Abu Hurairah then told the whole narration). (At the end of the narration it was mentioned that the creditor) went out to the sea, hoping that a boat might have brought his money. Suddenly he saw a piece of wood and he took it to his house to use as firewood. When he sawed it, he found his money and a letter in it. [See hadith No. 2291 for details]

وَقَالَ اللَّيْثُ حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ ذَكَرَ رَجُلاً مِنْ بَنِي إِسْرَائِيلَ ـ وَسَاقَ الْحَدِيثَ ـ "فَخَرَجَ يَنْظُرُ لَعَلَّ مَرْكَبًا قَدْ جَاءَ بِمَالِهِ، فَإِذَا هُوَ بِالْخَشَبَةِ فَأَخَذَهَا لأَهْلِهِ حَطَبًا، فَلَمَّا نَشَرَهَا وَجَدَ الْمَالَ وَالصَّحِيفَةَ ".

Reference	: Sahih al-Bukhari 2430
In-book reference	: Book 45, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 42, Hadith 611

(6) Chapter: If somebody finds a date on the way

(6) باب إِذَا وَجَدَ تَمْرَةً فِي الطَّرِيقِ

Narrated Anas:

The Prophet (ﷺ) passed a date fallen on the way and said, "Were I not afraid that it may be from a Sadaqa (charitable gifts), I would have eaten it."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ مَرَّ النَّبِيُّ صلى الله عليه وسلم بِتَمْرَةٍ فِي الطَّرِيقِ قَالَ " لَوْلاَ أَنِّي أَخَافُ أَنْ تَكُونَ مِنَ الصَّدَقَةِ لأَكَلْتُهَا ". وَقَالَ يَحْيَى حَدَّثَنَا سُفْيَانُ حَدَّثَنِي مَنْصُورٌ وَقَالَ زَائِدَةُ عَنْ مَنْصُورٍ عَنْ طَلْحَةَ حَدَّثَنَا أَنَسٌ.

Reference	: Sahih al-Bukhari 2431
In-book reference	: Book 45, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 42, Hadith 612

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Sometimes when I return home and find a date fallen on my bed, I pick it up in order to eat it, but I fear that it might be from a Sadaqa, so I throw it."

وَحَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنِّي لأَنْقَلِبُ إِلَى أَهْلِي، فَأَجِدُ التَّمْرَةَ سَاقِطَةً عَلَى فِرَاشِي فَأَرْفَعُهَا لآكُلَهَا، ثُمَّ أَخْشَى أَنْ تَكُونَ صَدَقَةً فَأُلْقِيَهَا ".

Reference	: Sahih al-Bukhari 2432
In-book reference	: Book 45, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 42, Hadith 612

(7) Chapter: How the Luqata at Makkah is to be announced

(7) باب كَيْفَ تُعَرَّفُ لُقَطَةُ أَهْلِ مَكَّةَ

وَقَالَ طَاوُسٌ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لاَ يَلْتَقِطُ لُقَطَتَهَا إِلاَّ مَنْ عَرَّفَهَا».

وَقَالَ خَالِدٌ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لاَ تُلْتَقَطُ لُقَطَتُهَا إِلاَّ لِمُعَرِّفٍ».

Narrated Ibn 'Abbas (ra):

Allah's Messenger (ﷺ) also said, "It (i.e., Makkah's) thorny bushes should not be uprooted and its game should not be chased, and picking up its fallen things is illegal except by him who makes public announcement about it, and its grass should not be cut." 'Abbas said, "O Allah's Messenger ! Except Idhkhir (a kind of grass)." The Prophet (ﷺ) (ﷺ) said, "Except Idhkhir."

وَقَالَ أَحْمَدُ بْنُ سَعِيدٍ حَدَّثَنَا رَوْحٌ، حَدَّثَنَا زَكَرِيَّاءُ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يُعْضَدُ عِضَاهُهَا، وَلاَ يُنَفَّرُ صَيْدُهَا، وَلاَ تَحِلُّ لُقَطَتُهَا إِلاَّ لِمُنْشِدٍ، وَلاَ يُخْتَلَى خَلاَهَا ". فَقَالَ عَبَّاسٌ يَا رَسُولَ اللَّهِ إِلاَّ الإِذْخِرَ. فَقَالَ " إِلاَّ الإِذْخِرَ ".

Reference	: Sahih al-Bukhari 2433
In-book reference	: Book 45, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 42, Hadith 613

Narrated Abu Huraira:

When Allah gave victory to His Apostle over the people of Mecca, Allah's Messenger (ﷺ) stood up among the people and after glorifying Allah, said, "Allah has prohibited fighting in Mecca and has given authority to His Apostle and the believers over it, so fighting was illegal for anyone before me, and was made legal for me for a part of a day, and it will not be legal for anyone after me. Its game should not be chased, its thorny bushes should not be uprooted, and picking up its fallen things is not allowed except for one who makes public announcement for it, and he whose relative is murdered has the option either to accept a compensation for it or to retaliate." Al-`Abbas said, "Except Al-Idhkhir, for we use it in our graves and houses." Allah's Messenger (ﷺ) said, "Except Al-Idhkhir." Abu Shah, a Yemenite, stood up and said, "O Allah's Messenger (ﷺ)! Get it written for me." Allah's Messenger (ﷺ) said, "Write it for Abu Shah." (The sub-narrator asked Al-Auza'i): What did he mean by saying, "Get it written, O Allah's Apostle?" He replied, "The speech which he had heard from Allah's Messenger (ﷺ) ."

حَدَّثَنَا يَحْيَى بْنُ مُوسَى، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا الأَوْزَاعِيُّ، قَالَ حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، قَالَ حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ حَدَّثَنِي أَبُو هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ لَمَّا فَتَحَ اللَّهُ عَلَى رَسُولِهِ صلى الله عليه وسلم مَكَّةَ قَامَ فِي النَّاسِ، فَحَمِدَ اللَّهَ، وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " إِنَّ اللَّهَ حَبَسَ عَنْ مَكَّةَ الْفِيلَ، وَسَلَّطَ عَلَيْهَا رَسُولَهُ وَالْمُؤْمِنِينَ، فَإِنَّهَا لاَ تَحِلُّ لأَحَدٍ كَانَ قَبْلِي، وَإِنَّهَا أُحِلَّتْ لِي سَاعَةً مِنْ نَهَارٍ، وَإِنَّهَا لاَ تَحِلُّ لأَحَدٍ بَعْدِي، فَلاَ يُنَفَّرُ صَيْدُهَا وَلاَ يُخْتَلَى شَوْكُهَا، وَلاَ تَحِلُّ سَاقِطَتُهَا إِلاَّ لِمُنْشِدٍ، وَمَنْ قُتِلَ لَهُ قَتِيلٌ فَهْوَ بِخَيْرِ النَّظَرَيْنِ، إِمَّا أَنْ يُفْدَى، وَإِمَّا أَنْ يُقِيدَ ". فَقَالَ الْعَبَّاسُ إِلاَّ الإِذْخِرَ، فَإِنَّا نَجْعَلُهُ لِقُبُورِنَا وَبُيُوتِنَا. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِلاَّ الإِذْخِرَ ". فَقَامَ أَبُو شَاهٍ ـ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ ـ فَقَالَ اكْتُبُوا لِي يَا رَسُولَ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اكْتُبُوا لأَبِي شَاهٍ ". قُلْتُ لِلأَوْزَاعِيِّ مَا قَوْلُهُ اكْتُبُوا لِي يَا رَسُولَ اللَّهِ قَالَ هَذِهِ الْخُطْبَةَ الَّتِي سَمِعَهَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 2434
In-book reference	: Book 45, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 42, Hadith 613

(8) Chapter: No animal may be milked without the permission of its owner

(8) باب لاَ تُحْتَلَبُ مَاشِيَةُ أَحَدٍ بِغَيْرِ إِذْنِهِ

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "An animal should not be milked without the permission of its owner. Does any of you like that somebody comes to his store and breaks his container and takes away his food? The udders of the

animals are the stores of their owners where their provision is kept, so nobody should milk the animals of somebody else, without the permission of its owner."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَحْلُبَنَّ أَحَدٌ مَاشِيَةَ امْرِئٍ بِغَيْرِ إِذْنِهِ، أَيُحِبُّ أَحَدُكُمْ أَنْ تُؤْتَى مَشْرُبَتُهُ فَتُكْسَرَ خِزَانَتُهُ، فَيُنْتَقَلَ طَعَامُهُ فَإِنَّمَا تَخْزُنُ لَهُمْ ضُرُوعُ مَوَاشِيهِمْ أَطْعِمَاتِهِمْ، فَلاَ يَحْلُبَنَّ أَحَدٌ مَاشِيَةَ أَحَدٍ إِلاَّ بِإِذْنِهِ ".

Reference	: Sahih al-Bukhari 2435
In-book reference	: Book 45, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 42, Hadith 614

(9) Chapter: If the owner of lost property comes back after a year

(9) باب إِذَا جَاءَ صَاحِبُ اللُّقَطَةِ بَعْدَ سَنَةٍ رَدَّهَا عَلَيْهِ، لأَنَّهَا وَدِيعَةٌ عِنْدَهُ

Narrated Zaid bin Khalid Al-Juhani:

A man asked Allah's Messenger (ﷺ) about the Luqata. He said, "Make public announcement of it for one year, then remember the description of its container and the string it is tied with, utilize the money, and if its owner comes back after that, give it to him." The people asked, "O Allah's Messenger (ﷺ)! What about a lost sheep?" Allah's Messenger (ﷺ) said, "Take it, for it is for you, for your brother, or for the wolf." The man asked, "O Allah's Messenger (ﷺ)! What about a lost camel?" Allah's Messenger (ﷺ) got angry and his cheeks or face became red, and said, "You have no concern with it as it has its feet, and its watercontainer, till its owner finds it."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ يَزِيدَ، مَوْلَى الْمُنْبَعِثِ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ ـ رضى الله عنه ـ أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ اللُّقَطَةِ قَالَ " عَرِّفْهَا سَنَةً، ثُمَّ اعْرِفْ وِكَاءَهَا وَعِفَاصَهَا، ثُمَّ اسْتَنْفِقْ بِهَا، فَإِنْ جَاءَ رَبُّهَا فَأَدِّهَا إِلَيْهِ ". قَالُوا يَا رَسُولَ اللَّهِ فَضَالَّةُ الْغَنَمِ قَالَ " خُذْهَا فَإِنَّمَا هِيَ لَكَ أَوْ لأَخِيكَ أَوْ لِلذِّئْبِ ". قَالَ يَا رَسُولَ اللَّهِ، فَضَالَّةُ الإِبِلِ قَالَ فَغَضِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى احْمَرَّتْ وَجْنَتَاهُ ـ أَوِ احْمَرَّ وَجْهُهُ ـ ثُمَّ قَالَ " مَا لَكَ وَلَهَا، مَعَهَا حِذَاؤُهَا وَسِقَاؤُهَا، حَتَّى يَلْقَاهَا رَبُّهَا ".

Reference	: Sahih al-Bukhari 2436
In-book reference	: Book 45, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 42, Hadith 615

(10) Chapter: Should one pick up a fallen thing?

(10) باب هَلْ يَأْخُذُ اللُّقَطَةَ وَلاَ يَدَعُهَا تَضِيعُ، حَتَّى لاَ يَأْخُذَهَا مَنْ لاَ يَسْتَحِقُّ

Narrated Suwaid bin Ghafala:

While I as in the company of Salman bin Rabi`a and Suhan, in one of the holy battles, I found a whip. One of them told me to drop it but I refused to do so and said that I would give it to its owner if I found him, otherwise I would utilize it. On our return we performed Hajj and on passing by Medina, I asked Ubai bin Ka`b about it. He said, "I found a bag containing a hundred Dinars in the lifetime of the Prophet (ﷺ) and took it to the Prophet (ﷺ) who said to me, 'Make public announcement about it for one year.' So, I announced it for one year and went to the Prophet (ﷺ) who said, 'Announce it publicly for another year.' So, I announced it for another year. I went to him again and he said, "Announce for an other year." So I announced for still another year. I went to the Prophet (ﷺ) for the fourth time, and he said, 'Remember the amount of money, the description of its container and the string it is tied with, and if the owner comes, give it to him; otherwise, utilize it.' "

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، قَالَ سَمِعْتُ سُوَيْدَ بْنَ غَفَلَةَ، قَالَ كُنْتُ مَعَ سَلْمَانَ بْنِ رَبِيعَةَ، وَزَيْدِ بْنِ صُوحَانَ فِي غَزَاةٍ، فَوَجَدْتُ سَوْطًا. فَقَالَ لِي أَلْقِهِ. قُلْتُ لاَ، وَلَكِنْ إِنْ وَجَدْتُ صَاحِبَهُ، وَإِلاَّ اسْتَمْتَعْتُ بِهِ. فَلَمَّا رَجَعْنَا حَجَجْنَا فَمَرَرْتُ بِالْمَدِينَةِ، فَسَأَلْتُ أُبَىَّ بْنَ كَعْبٍ ـ رضى الله عنه ـ فَقَالَ وَجَدْتُ صُرَّةً عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم فِيهَا مِائَةُ دِينَارٍ، فَأَتَيْتُ بِهَا النَّبِيَّ صلى الله عليه وسلم فَقَالَ " عَرِّفْهَا حَوْلاً ". فَعَرَّفْتُهَا حَوْلاً ثُمَّ أَتَيْتُ، فَقَالَ " عَرِّفْهَا حَوْلاً ". فَعَرَّفْتُهَا حَوْلاً ثُمَّ أَتَيْتُهُ، فَقَالَ " عَرِّفْهَا حَوْلاً ". فَعَرَّفْتُهَا حَوْلاً ثُمَّ أَتَيْتُهُ الرَّابِعَةَ فَقَالَ " اعْرِفْ عِدَّتَهَا وَوِكَاءَهَا وَوِعَاءَهَا، فَإِنْ جَاءَ صَاحِبُهَا وَإِلاَّ اسْتَمْتِعْ بِهَا ".

Reference	: Sahih al-Bukhari 2437
In-book reference	: Book 45, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 42, Hadith 616

Narrated Salama:

the above narration (Hadith 616) from Ubai bin Ka`b: adding, "I met the sub-narrator at Mecca later on, but he did not remember whether Ka`b had announced what he had found one year or three years."

حَدَّثَنَا عَبْدَانُ، قَالَ أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ سَلَمَةَ، بِهَذَا قَالَ فَلَقِيتُهُ بَعْدُ بِمَكَّةَ، فَقَالَ لاَ أَدْرِي أَثَلاَثَةَ أَحْوَالٍ أَوْ حَوْلاً وَاحِدًا.

Reference	: Sahih al-Bukhari 2437
In-book reference	: Book 45, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 42, Hadith 617

(11) Chapter: Whoever announced the Luqata in public

(11) باب مَنْ عَرَّفَ اللُّقَطَةَ، وَلَمْ يَدْفَعْهَا إِلَى السُّلْطَانِ

Narrated Zaid bin Khalid:

A bedouin asked the Prophet (ﷺ) about the Luqata. The Prophet (ﷺ) said, "Make public announcement about it for one year and if then somebody comes and describes the container of the Luqata and the string it was tied with, (give it to him); otherwise, spend it." He then asked the Prophet (ﷺ) about a lost camel. The face of the Prophet (ﷺ) become red and he said, "You have o concern with it as it has its water reservoir and feet and it will reach water and drink and eat trees. Leave it till its owner finds it." He then asked the Prophet (ﷺ) about a lost sheep. The Prophet (ﷺ) said, "It is for you, for your brother, or for the wolf."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ رَبِيعَةَ، عَنْ يَزِيدَ، مَوْلَى الْمُنْبَعِثِ عَنْ زَيْدِ بْنِ خَالِدٍ ـ رضى الله عنه ـ أَنَّ أَعْرَابِيًّا، سَأَلَ النَّبِيَّ صلى الله عليه وسلم عَنِ اللُّقَطَةِ قَالَ " عَرِّفْهَا سَنَةً، فَإِنْ جَاءَ أَحَدٌ يُخْبِرُكَ بِعِفَاصِهَا وَوِكَائِهَا، وَإِلاَّ فَاسْتَنْفِقْ بِهَا ". وَسَأَلَهُ عَنْ ضَالَّةِ الإِبِلِ فَتَمَعَّرَ وَجْهُهُ، قَالَ " مَا لَكَ وَلَهَا مَعَهَا سِقَاؤُهَا وَحِذَاؤُهَا، تَرِدُ الْمَاءَ وَتَأْكُلُ الشَّجَرَ، دَعْهَا حَتَّى يَجِدَهَا رَبُّهَا ". وَسَأَلَهُ عَنْ ضَالَّةِ الْغَنَمِ. فَقَالَ " هِيَ لَكَ أَوْ لأَخِيكَ، أَوْ لِلذِّئْبِ ".

Reference	: Sahih al-Bukhari 2438
In-book reference	: Book 45, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 42, Hadith 618

(12) Chapter:

(12) باب

Narrated Abu Bakr:

While I was on my way, all of a sudden I saw a shepherd driving his sheep, I asked him whose servant he was. He replied that he was the servant of a man from Quraish, and then he mentioned his name and I recognized him. I asked, "Do your sheep have some milk?" He replied in the affirmative. I said, "Are you going to milk for me?" He

replied in the affirmative. I ordered him and he tied the legs of one of the sheep. Then I told him to clean the udder (teats) of dust and to remove dust off his hands. He removed the dust off his hands by clapping his hands. He then milked a little milk. I put the milk for Allah's Messenger (ﷺ) in a pot and closed its mouth with a piece of cloth and poured water over it till it became cold. I took it to the Prophet (ﷺ) and said, "Drink, O Allah's Messenger (ﷺ)!" He drank it till I was pleased.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا النَّضْرُ، أَخْبَرَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، قَالَ أَخْبَرَنِي الْبَرَاءُ، عَنْ أَبِي بَكْرٍ ـ رضى الله عنهما ـ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، عَنْ أَبِي بَكْرٍ ـ رضى الله عنهما ـ قَالَ انْطَلَقْتُ، فَإِذَا أَنَا بِرَاعِي غَنَمٍ يَسُوقُ غَنَمَهُ فَقُلْتُ لِمَنْ أَنْتَ قَالَ لِرَجُلٍ مِنْ قُرَيْشٍ. فَسَمَّاهُ فَعَرَفْتُهُ. فَقُلْتُ هَلْ فِي غَنَمِكَ مِنْ لَبَنٍ فَقَالَ نَعَمْ. فَقُلْتُ هَلْ أَنْتَ حَالِبٌ لِي قَالَ نَعَمْ. فَأَمَرْتُهُ فَاعْتَقَلَ شَاةً مِنْ غَنَمِهِ، ثُمَّ أَمَرْتُهُ أَنْ يَنْفُضَ ضَرْعَهَا مِنَ الْغُبَارِ، ثُمَّ أَمَرْتُهُ أَنْ يَنْفُضَ كَفَّيْهِ، فَقَالَ هَكَذَا ـ ضَرَبَ إِحْدَى كَفَّيْهِ بِالأُخْرَى ـ فَحَلَبَ كُثْبَةً مِنْ لَبَنٍ وَقَدْ جَعَلْتُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم إِدَاوَةً عَلَى فَمِهَا خِرْقَةٌ، فَصَبَبْتُ عَلَى اللَّبَنِ، حَتَّى بَرَدَ أَسْفَلُهُ، فَانْتَهَيْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقُلْتُ اشْرَبْ يَا رَسُولَ اللَّهِ. فَشَرِبَ حَتَّى رَضِيتُ.

Reference	: Sahih al-Bukhari 2439
In-book reference	: Book 45, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 42, Hadith 619

46 - The Book of Oppressions (2440 - 2482)
كتاب المظالم

(1) Chapter: Retaliation (on the Day of Judgement)

(1) باب قِصَاصِ الْمَظَالِمِ

وَالْغَصْبِ وَقَوْلِ اللَّهِ تَعَالَى وَلاَ تَحْسَبَنَّ اللَّهَ غَافِلاً عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الأَبْصَارُ مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ رَافِعِي الْمُقْنِعُ وَالْمُقْمِحُ وَاحِدٌ وَقَالَ مُجَاهِدٌ مُهْطِعِينَ مُدِيمِي النَّظَرِ وَيُقَالُ مُسْرِعِينَ لاَ يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ يَعْنِي جُوفًا لاَ عُقُولَ لَهُمْ وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَى أَجَلٍ قَرِيبٍ نُجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِنْ قَبْلُ مَا لَكُمْ مِنْ زَوَالٍ وَسَكَنْتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الأَمْثَالَ وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ فَلاَ تَحْسِبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "When the believers pass safely over (the bridge across) Hell, they will be stopped at a bridge in between Hell and Paradise where they will retaliate upon each other for the injustices done among them in the world, and when they get purified of all their sins, they will be admitted into Paradise. By Him in Whose Hands the life of Muhammad is everybody will recognize his dwelling in Paradise better than he recognizes his dwelling in this world."

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ حُبِسُوا بِقَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ، فَيَتَقَاصُّونَ مَظَالِمَ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا، حَتَّى إِذَا نُقُّوا وَهُذِّبُوا أُذِنَ لَهُمْ بِدُخُولِ الْجَنَّةِ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ صلى الله عليه وسلم بِيَدِهِ لأَحَدُهُمْ بِمَسْكَنِهِ فِي الْجَنَّةِ أَدَلُّ بِمَنْزِلِهِ كَانَ فِي الدُّنْيَا ". وَقَالَ يُونُسُ بْنُ مُحَمَّدٍ حَدَّثَنَا شَيْبَانُ عَنْ قَتَادَةَ حَدَّثَنَا أَبُو الْمُتَوَكِّلِ.

Reference	: Sahih al-Bukhari 2440
In-book reference	: Book 46, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 620

(2) Chapter: The Statement of Allah Taa'la: "... No doubt! The curse of Allah is on the Zalimun."

(2) بَابُ قَوْلِ اللَّهِ تَعَالَى: {أَلاَ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ}

Narrated Safwan bin Muhriz Al-Mazini:

While I was walking with Ibn `Umar holding his hand, a man came in front of us and asked, "What have you heard from Allah's Messenger (ﷺ) about An-Najwa?" Ibn `Umar said, "I heard Allah's Messenger (ﷺ) saying, 'Allah will bring a believer near Him and shelter him with His Screen and ask him: Did you commit such-and-such sins? He will say: Yes, my Lord. Allah will keep on asking him till he will confess all his sins and will think that he is ruined. Allah will say: 'I did screen your sins in the world and I forgive them for you today', and then he will be given the book of his good deeds. Regarding infidels and hypocrites (their evil acts will be exposed publicly) and the witnesses will say: These are the people who lied against their Lord. Behold! The Curse of Allah is upon the wrongdoers." (11.18)

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا هَمَّامٌ، قَالَ أَخْبَرَنِي قَتَادَةُ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ الْمَازِنِيِّ، قَالَ بَيْنَمَا أَنَا أَمْشِي، مَعَ ابْنِ عُمَرَ ـ رضى الله عنهما ـ آخِذٌ بِيَدِهِ إِذْ عَرَضَ رَجُلٌ، فَقَالَ كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي النَّجْوَى فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ اللَّهَ يُدْنِي الْمُؤْمِنَ فَيَضَعُ عَلَيْهِ كَنَفَهُ، وَيَسْتُرُهُ فَيَقُولُ أَتَعْرِفُ ذَنْبَ كَذَا أَتَعْرِفُ ذَنْبَ

كَذَا فَيَقُولُ نَعَمْ أَىْ رَبِّ. حَتَّى إِذَا قَرَّرَهُ بِذُنُوبِهِ وَرَأَى فِي نَفْسِهِ أَنَّهُ هَلَكَ قَالَ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا، وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ. فَيُعْطَى كِتَابَ حَسَنَاتِهِ، وَأَمَّا الْكَافِرُ وَالْمُنَافِقُونَ فَيَقُولُ الأَشْهَادُ هَؤُلاَءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ، أَلاَ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ".

Reference	: Sahih al-Bukhari 2441
In-book reference	: Book 46, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 621

(3) Chapter: A Muslim should not oppress another Muslim

(3) باب لاَ يَظْلِمُ الْمُسْلِمُ الْمُسْلِمَ وَلاَ يُسْلِمُهُ

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allah will fulfill his needs; whoever brought his (Muslim) brother out of a discomfort, Allah will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allah will screen him on the Day of Resurrection . "

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ سَالِمًا، أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْمُسْلِمُ أَخُو الْمُسْلِمِ، لاَ يَظْلِمُهُ وَلاَ يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرُبَاتِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ ".

Reference	: Sahih al-Bukhari 2442
In-book reference	: Book 46, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 622

(4) Chapter: Help your brother

(4) باب أَعِنْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "Help your brother, whether he is an oppressor or he is an oppressed one."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرِ بْنِ أَنَسٍ، وَحُمَيْدٌ الطَّوِيلُ، سَمِعَا أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا ".

Reference	: Sahih al-Bukhari 2443
In-book reference	: Book 46, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 623

Narrated Anas:

Allah's Messenger (ﷺ) said, "Help your brother, whether he is an oppressor or he is an oppressed one. People asked, "O Allah's Messenger (ﷺ)! It is all right to help him if he is oppressed, but how should we help him if he is an oppressor?" The Prophet (ﷺ) said, "By preventing him from oppressing others."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا مُعْتَمِرٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا ". قَالُوا يَا رَسُولَ اللَّهِ هَذَا نَنْصُرُهُ مَظْلُومًا، فَكَيْفَ نَنْصُرُهُ ظَالِمًا قَالَ " تَأْخُذُ فَوْقَ يَدَيْهِ ".

Reference	: Sahih al-Bukhari 2444
In-book reference	: Book 46, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 624

(5) Chapter: To help the oppressed

(5) باب نَصْرِ الْمَظْلُومِ

Narrated Muawiya bin Suwaid:

I heard Al-Bara' bin `Azib saying, "The Prophet (ﷺ) orders us to do seven things and prohibited us from doing seven other things." Then Al-Bara' mentioned the following:-- (1) To pay a visit to the sick (inquiring about his health), (2) to follow funeral processions, (3) to say to a sneezer, "May Allah be merciful to you" (if he says, "Praise be to Allah!"), (4) to return greetings, (5) to help the oppressed, (6) to accept invitations, (7) to help others to fulfill their oaths. (See Hadith No. 753, Vol. 7)

حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ، حَدَّثَنَا شُعْبَةُ، عَنِ الأَشْعَثِ بْنِ سُلَيْمٍ، قَالَ سَمِعْتُ مُعَاوِيَةَ بْنَ سُوَيْدٍ، سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ ـ رضى الله عنهما ـ قَالَ أَمَرَنَا النَّبِيُّ صلى الله عليه وسلم بِسَبْعٍ، وَنَهَانَا عَنْ سَبْعٍ‏.‏ فَذَكَرَ عِيَادَةَ الْمَرِيضِ، وَاتِّبَاعَ الْجَنَائِزِ، وَتَشْمِيتَ الْعَاطِسِ، وَرَدَّ السَّلاَمِ، وَنَصْرَ الْمَظْلُومِ، وَإِجَابَةَ الدَّاعِي، وَإِبْرَارَ الْمُقْسِمِ‏.‏

Reference	: Sahih al-Bukhari 2445
In-book reference	: Book 46, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 625

Narrated Abu Musa:

The Prophet (ﷺ) said, "A believer to another believer is like a building whose different parts enforce each other." The Prophet (ﷺ) then clasped his hands with the fingers interlaced (while saying that).

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا ‏"‏‏.‏ وَشَبَّكَ بَيْنَ أَصَابِعِهِ‏.‏

Reference	: Sahih al-Bukhari 2446
In-book reference	: Book 46, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 626

(6) Chapter: To retaliate upon an oppressor

(6) بَابُ الاِنْتِصَارِ مِنَ الظَّالِمِ

لِقَوْلِهِ جَلَّ ذِكْرُهُ‏:‏ ‏{‏لاَ يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلاَّ مَنْ ظُلِمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا‏}‏‏.‏ ‏{‏وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ‏}‏‏.‏ قَالَ إِبْرَاهِيمُ كَانُوا يَكْرَهُونَ أَنْ يُسْتَذَلُّوا، فَإِذَا قَدَرُوا عَفَوْا‏.‏

(7) Chapter: Forgiveness granted by the oppressed person

(7) بَابُ عَفْوِ الْمَظْلُومِ

لِقَوْلِهِ تَعَالَى‏:‏ ‏{‏إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا‏}‏، ‏{‏وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لاَ يُحِبُّ الظَّالِمِينَ وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الأُمُورِ‏}‏، ‏{‏وَتَرَى الظَّالِمِينَ لَمَّا رَأَوُا الْعَذَابَ يَقُولُونَ هَلْ إِلَى مَرَدٍّ مِنْ سَبِيلٍ‏}‏‏.‏

(8) Chapter: Az-Zulm (oppression) will be a darkness

(8) باب الظُّلْمُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "Oppression will be a darkness on the Day of Resurrection."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ الْمَاجِشُونُ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ الظُّلْمُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2447
In-book reference	: Book 46, Hadith 8
USC-MSA web (English) reference	: Vol. 3, Book 43, Hadith 627

(deprecated numbering scheme)

(9) Chapter: The curse of the oppressed

(9) باب الاِتِّقَاءِ وَالْحَذَرِ مِنْ دَعْوَةِ الْمَظْلُومِ

Narrated Ibn `Abbas:

The Prophet (ﷺ) sent Mu`adh to Yemen and said, "Be afraid, from the curse of the oppressed as there is no screen between his invocation and Allah."

حَدَّثَنَا يَحْيَى بْنُ مُوسَى، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ الْمَكِّيُّ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبَدٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم بَعَثَ مُعَاذًا إِلَى الْيَمَنِ، فَقَالَ ‏"‏ اتَّقِ دَعْوَةَ الْمَظْلُومِ، فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2448
In-book reference	: Book 46, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 628

(10) Chapter: If the oppressed on forgives the oppressor

(10) باب مَنْ كَانَتْ لَهُ مَظْلَمَةٌ عِنْدَ الرَّجُلِ فَحَلَّلَهَا لَهُ، هَلْ يُبَيِّنُ مَظْلَمَتَهُ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever has oppressed another person concerning his reputation or anything else, he should beg him to forgive him before the Day of Resurrection when there will be no money (to compensate for wrong deeds), but if he has good deeds, those good deeds will be taken from him according to his oppression which he has done, and if he has no good deeds, the sins of the oppressed person will be loaded on him."

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، حَدَّثَنَا سَعِيدٌ الْمَقْبُرِيُّ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَنْ كَانَتْ لَهُ مَظْلَمَةٌ لأَحَدٍ مِنْ عِرْضِهِ أَوْ شَىْءٍ فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ، قَبْلَ أَنْ لاَ يَكُونَ دِينَارٌ وَلاَ دِرْهَمٌ، إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْهُ بِقَدْرِ مَظْلَمَتِهِ، وَإِنْ لَمْ تَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتِ صَاحِبِهِ فَحُمِلَ عَلَيْهِ ‏"‏‏.‏ قَالَ أَبُو عَبْدِ اللَّهِ قَالَ إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ إِنَّمَا سُمِّيَ الْمَقْبُرِيَّ لأَنَّهُ كَانَ نَزَلَ نَاحِيَةَ الْمَقَابِرِ‏.‏ قَالَ أَبُو عَبْدِ اللَّهِ وَسَعِيدٌ الْمَقْبُرِيُّ هُوَ مَوْلَى بَنِي لَيْثٍ، وَهُوَ سَعِيدُ بْنُ أَبِي سَعِيدٍ، وَاسْمُ أَبِي سَعِيدٍ كَيْسَانُ‏.‏

Reference	: Sahih al-Bukhari 2449
In-book reference	: Book 46, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 629

(11) Chapter: If the oppressed person forgives the oppressor, he has no right to back out

(11) باب إِذَا حَلَّلَهُ مِنْ ظُلْمِهِ فَلاَ رُجُوعَ فِيهِ

Narrated Aisha:

Regarding the explanation of the following verse:-- "If a wife fears Cruelty or desertion On her husband's part." (4.128) A man may dislike his wife and intend to divorce her, so she says to him, "I give up my rights, so do not divorce me." The above verse was revealed concerning such a case.

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ ‏{‏وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا‏}‏ قَالَتِ الرَّجُلُ تَكُونُ عِنْدَهُ الْمَرْأَةُ، لَيْسَ بِمُسْتَكْثِرٍ مِنْهَا، يُرِيدُ أَنْ يُفَارِقَهَا، فَتَقُولُ أَجْعَلُكَ مِنْ شَأْنِي فِي حِلٍّ‏.‏ فَنَزَلَتْ هَذِهِ الآيَةُ فِي ذَلِكَ‏.‏

Reference	: Sahih al-Bukhari 2450
In-book reference	: Book 46, Hadith 11

USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 3, Book 43, Hadith 630

(12) Chapter: If a person allows another to have his right

(12) باب إِذَا أَذِنَ لَهُ أَوْ أَحَلَّهُ وَلَمْ يُبَيِّنْ كَمْ هُوَ

Narrated Sahl bin Sa`d As-Sa`idi:

A drink (milk mixed with water) was brought to Allah's Messenger (ﷺ) who drank some of it. A boy was sitting to his right, and some old men to his left. Allah's Messenger (ﷺ) said to the boy, "Do you allow me to give the rest of the drink to these people?" The boy said, "O Allah's Messenger (ﷺ)! I will not give preference to anyone over me to drink the rest of it from which you have drunk." Allah's Messenger (ﷺ) then handed the bowl (of drink) to the boy. (See Hadith No. 541).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي حَازِمِ بْنِ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أُتِيَ بِشَرَابٍ، فَشَرِبَ مِنْهُ وَعَنْ يَمِينِهِ غُلاَمٌ وَعَنْ يَسَارِهِ الأَشْيَاخُ، فَقَالَ لِلْغُلاَمِ " أَتَأْذَنُ لِي أَنْ أُعْطِيَ هَؤُلاَءِ ". فَقَالَ الْغُلاَمُ لاَ وَاللَّهِ يَا رَسُولَ اللَّهِ لاَ أُوثِرُ بِنَصِيبِي مِنْكَ أَحَدًا. قَالَ فَتَلَّهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي يَدِهِ.

Reference	: Sahih al-Bukhari 2451
In-book reference	: Book 46, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 631

(13) Chapter: The sin of him who usurps the land of others

(13) باب إِثْمِ مَنْ ظَلَمَ شَيْئًا مِنَ الأَرْضِ

Narrated Sa`id bin Zaid:

Allah's Messenger (ﷺ) said, "Whoever usurps the land of somebody unjustly, his neck will be encircled with it down the seven earths (on the Day of Resurrection). "

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي طَلْحَةُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَمْرِو بْنِ سَهْلٍ، أَخْبَرَهُ أَنَّ سَعِيدَ بْنَ زَيْدٍ ـ رضى الله عنه ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ ظَلَمَ مِنَ الأَرْضِ شَيْئًا طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ ".

Reference	: Sahih al-Bukhari 2452
In-book reference	: Book 46, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 632

Narrated Abu Salama:

That there was a dispute between him and some people (about a piece of land). When he told `Aisha about it, she said, "O Abu Salama! Avoid taking the land unjustly, for the Prophet (ﷺ) said, 'Whoever usurps even one span of the land of somebody, his neck will be encircled with it down the seven earths."

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا حُسَيْنٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ، أَنَّ أَبَا سَلَمَةَ، حَدَّثَهُ أَنَّهُ، كَانَتْ بَيْنَهُ وَبَيْنَ أُنَاسٍ خُصُومَةٌ، فَذَكَرَ لِعَائِشَةَ ـ رضى الله عنها ـ فَقَالَتْ يَا أَبَا سَلَمَةَ اجْتَنِبِ الأَرْضَ، فَإِنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَنْ ظَلَمَ قِيدَ شِبْرٍ مِنَ الأَرْضِ طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ ".

Reference	: Sahih al-Bukhari 2453
In-book reference	: Book 46, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 633

Narrated Salim's father (i.e. `Abdullah):

The Prophet (ﷺ) said, "Whoever takes a piece of the land of others unjustly, he will sink down the seven earths on the Day of Resurrection."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ أَخَذَ مِنَ الأَرْضِ شَيْئًا بِغَيْرِ حَقِّهِ خُسِفَ بِهِ يَوْمَ الْقِيَامَةِ إِلَى سَبْعِ أَرَضِينَ ". قَالَ أَبُو عَبْدِ اللَّهِ هَذَا الْحَدِيثُ لَيْسَ بِخُرَاسَانَ فِي كِتَابِ ابْنِ الْمُبَارَكِ، أَمْلاَهُ عَلَيْهِمْ بِالْبَصْرَةِ.

Reference	: Sahih al-Bukhari 2454
In-book reference	: Book 46, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 634

(14) Chapter: If somebody allows another to do something

(14) باب إِذَا أَذِنَ إِنْسَانٌ لآخَرَ شَيْئًا جَازَ

Narrated Jabala:

"We were in Medina with some of the Iraqi people, and we were struck with famine and Ibn Az- Zubair used to give us dates. Ibn `Umar used to pass by and say, "The Prophet (ﷺ) forbade us to eat two dates at a time, unless one takes the permission of one's companions."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ جَبَلَةَ، كُنَّا بِالْمَدِينَةِ فِي بَعْضِ أَهْلِ الْعِرَاقِ، فَأَصَابَنَا سَنَةٌ، فَكَانَ ابْنُ الزُّبَيْرِ يَرْزُقُنَا التَّمْرَ، فَكَانَ ابْنُ عُمَرَ ـ رضى الله عنهما ـ يَمُرُّ بِنَا فَيَقُولُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الإِقْرَانِ، إِلاَّ أَنْ يَسْتَأْذِنَ الرَّجُلُ مِنْكُمْ أَخَاهُ.

Reference	: Sahih al-Bukhari 2455
In-book reference	: Book 46, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 635

Narrated Abu Mas`ud:

There was an Ansari man called Abu Shu'aib who had a slave butcher. Abu Shu'aib said to him, "Prepare a meal sufficient for five persons so that I might invite the Prophet (ﷺ) besides other four persons." Abu Shu'aib had seen the signs of hunger on the face of the Prophet (ﷺ) and so he invited him. Another man who was not invited, followed the Prophet. The Prophet (ﷺ) said to Abu Shu'aib, "This man has followed us. Do you allow him to share the meal?" Abu Shu'aib said, "Yes."

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَسْعُودٍ، أَنَّ رَجُلاً، مِنَ الأَنْصَارِ يُقَالُ لَهُ أَبُو شُعَيْبٍ كَانَ لَهُ غُلاَمٌ لَحَّامٌ فَقَالَ لَهُ أَبُو شُعَيْبٍ اصْنَعْ لِي طَعَامَ خَمْسَةٍ لَعَلِّي أَدْعُو النَّبِيَّ صلى الله عليه وسلم خَامِسَ خَمْسَةٍ. وَأَبْصَرَ فِي وَجْهِ النَّبِيِّ صلى الله عليه وسلم الْجُوعَ ـ فَدَعَاهُ، فَتَبِعَهُمْ رَجُلٌ لَمْ يُدْعَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ هَذَا قَدِ اتَّبَعَنَا أَتَأْذَنُ لَهُ ". قَالَ نَعَمْ.

Reference	: Sahih al-Bukhari 2456
In-book reference	: Book 46, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 636

(15) Chapter: The Statement of Allah Taa'la: "Yet he is the most quarrelsome of the opponents..."

(15) باب قَوْلِ اللَّهِ تَعَالَى {وَهُوَ أَلَدُّ الْخِصَامِ}

Narrated `Aisha:

The Prophet (ﷺ) said, "The most hated person in the sight of Allah is the most quarrelsome person."

حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ أَبْغَضَ الرِّجَالِ إِلَى اللَّهِ الأَلَدُّ الْخَصِمُ ".

Reference	: Sahih al-Bukhari 2457
In-book reference	: Book 46, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 637

(16) Chapter: The sin of a man who quarrels unjustly

(16) باب إِثْمِ مَنْ خَاصَمَ فِي بَاطِلٍ وَهْوَ يَعْلَمُهُ

Narrated Um Salama:

(the wife of the Prophet) Allah's Messenger (ﷺ) heard some people quarreling at the door of his dwelling. He came out and said, "I am only a human being, and opponents come to me (to settle their problems); maybe someone amongst you can present his case more eloquently than the other, whereby I may consider him true and give a verdict in his favor. So, If I give the right of a Muslim to another by mistake, then it is really a portion of (Hell) Fire, he has the option to take or give up (before the Day of Resurrection).

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ، أَخْبَرَتْهُ أَنَّ أُمَّهَا أُمَّ سَلَمَةَ ـ رضى الله عنها ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهَا عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ سَمِعَ خُصُومَةً بِبَابِ حُجْرَتِهِ، فَخَرَجَ إِلَيْهِمْ، فَقَالَ " إِنَّمَا أَنَا بَشَرٌ وَإِنَّهُ يَأْتِينِي الْخَصْمُ، فَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَبْلَغَ مِنْ بَعْضٍ، فَأَحْسِبُ أَنَّهُ صَدَقَ، فَأَقْضِي لَهُ بِذَلِكَ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ فَإِنَّمَا هِيَ قِطْعَةٌ مِنَ النَّارِ، فَلْيَأْخُذْهَا أَوْ فَلْيَتْرُكْهَا ".

Reference	: Sahih al-Bukhari 2458
In-book reference	: Book 46, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 638

(17) Chapter: The person who behaves impudently

(17) باب إِذَا خَاصَمَ فَجَرَ

Narrated `Abdullah bin `Amr:

The Prophet (ﷺ) said, "Whoever has (the following) four characters will be a hypocrite, and whoever has one of the following four characteristics will have one characteristic of hypocrisy until he gives it up. These are: (1) Whenever he talks, he tells a lie; (2) whenever he makes a promise, he breaks it; (3) whenever he makes a covenant he proves treacherous; (4) and whenever he quarrels, he behaves impudently in an evil insulting manner." (See Hadith No. 33 Vol. 1)

حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ، أَخْبَرَنَا مُحَمَّدٌ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا، أَوْ كَانَتْ فِيهِ خَصْلَةٌ مِنْ أَرْبَعَةٍ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ، حَتَّى يَدَعَهَا إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ ".

Reference	: Sahih al-Bukhari 2459
In-book reference	: Book 46, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 639

(18) Chapter: The retaliation of the oppressed person

(18) باب قِصَاصِ الْمَظْلُومِ إِذَا وَجَدَ مَالَ ظَالِمِهِ

وَقَالَ ابْنُ سِيرِينَ يُقَاصُّهُ وَقَرَأَ: {وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ}.

Narrated Aisha:

Hind bint `Utba (Abu Sufyan's wife) came and said, "O Allah's Messenger (ﷺ)! Abu Sufyan is a miser. Is there any harm if I spend something from his property for our children?" He said, there is no harm for you if you feed them from it justly and reasonably (with no extravagance).

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي عُرْوَةُ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ جَاءَتْ هِنْدُ بِنْتُ عُتْبَةَ بْنِ رَبِيعَةَ، فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ أَبَا سُفْيَانَ رَجُلٌ مِسِّيكٌ، فَهَلْ عَلَىَّ حَرَجٌ أَنْ أُطْعِمَ مِنَ الَّذِي لَهُ عِيَالَنَا فَقَالَ " لاَ حَرَجَ عَلَيْكِ أَنْ تُطْعِمِيهِمْ بِالْمَعْرُوفِ ".

Reference	: Sahih al-Bukhari 2460
In-book reference	: Book 46, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 640

Narrated `Uqba bin 'Amir:

We staid to the Prophet, "You send us out and it happens that we have to stay with such people as do not entertain us. What do you think about it? He said to us, "If you stay with some people and they entertain you as they should for a guest, accept their hospitality, but If they don't do, take the right of the guest from them."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي يَزِيدُ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ قُلْنَا لِلنَّبِيِّ صلى الله عليه وسلم إِنَّكَ تَبْعَثُنَا فَنَنْزِلُ بِقَوْمٍ لاَ يَقْرُونَا فَمَا تَرَى فِيهِ فَقَالَ لَنَا " إِنْ نَزَلْتُمْ بِقَوْمٍ، فَأُمِرَ لَكُمْ بِمَا يَنْبَغِي لِلضَّيْفِ فَاقْبَلُوا، فَإِنْ لَمْ يَفْعَلُوا فَخُذُوا مِنْهُمْ حَقَّ الضَّيْفِ ".

Reference	: Sahih al-Bukhari 2461
In-book reference	: Book 46, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 641

(19) Chapter: About sheds

(19) باب مَا جَاءَ فِي السَّقَائِفِ

وَجَلَسَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ فِي سَقِيفَةِ بَنِي سَاعِدَةَ.

Narrated `Umar:

When Allah took away the soul of His Prophet at his death, the Ansar assembled In the shed of Bani Sa`ida. I said to Abu Bakr, "Let us go." So, we come to them (i.e. to Ansar) at the shed of Bani Sa`ida. (See Hadith No. 19, Vol. 5 for details)

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ حَدَّثَنِي مَالِكٌ. وَأَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ ابْنَ عَبَّاسٍ، أَخْبَرَهُ عَنْ عُمَرَ ـ رضى الله عنهم ـ قَالَ حِينَ تَوَفَّى اللَّهُ نَبِيَّهُ صلى الله عليه وسلم إِنَّ الأَنْصَارَ اجْتَمَعُوا فِي سَقِيفَةِ بَنِي سَاعِدَةَ، فَقُلْتُ لأَبِي بَكْرٍ انْطَلِقْ بِنَا. فَجِئْنَاهُمْ فِي سَقِيفَةِ بَنِي سَاعِدَةَ.

Reference	: Sahih al-Bukhari 2462
In-book reference	: Book 46, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 642

(20) Chapter: Not to prevent a neighbour from fixing a peg

(20) باب لاَ يَمْنَعُ جَارٌ جَارَهُ أَنْ يَغْرِزَ خَشَبَهُ فِي جِدَارِهِ

Narrated Al-Araj:

Abu Huraira said, "Allah's Messenger (ﷺ) said, 'No one should prevent his neighbor from fixing a wooden peg in his wall." Abu Huraira said (to his companions), "Why do I find you averse to it? By Allah, I certainly will narrate it to you."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَمْنَعُ جَارٌ جَارَهُ أَنْ يَغْرِزَ خَشَبَهُ فِي جِدَارِهِ ". ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ مَا لِي أَرَاكُمْ عَنْهَا مُعْرِضِينَ وَاللَّهِ لأَرْمِيَنَّ بِهَا بَيْنَ أَكْتَافِكُمْ.

Reference	: Sahih al-Bukhari 2463
In-book reference	: Book 46, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 643

(21) Chapter: Spilling wine on the way

(21) باب صَبِّ الْخَمْرِ فِي الطَّرِيقِ

Narrated Anas:

I was the butler of the people in the house of Abu Talha, and in those days drinks were prepared from dates. Allah's Messenger (ﷺ) ordered somebody to announce that alcoholic drinks had been prohibited. Abu Talha ordered me to go out and spill the wine. I went out and spilled it, and it flowed in the streets of Medina. Some people said, "Some people were killed and wine was still in their stomachs." On that the Divine revelation came:-- "On those who believe And do good deeds There is no blame For what they ate (in the past)." (5.93)

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ أَبُو يَحْيَى، أَخْبَرَنَا عَفَّانُ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ ـ رضى الله عنه ـ كُنْتُ سَاقِيَ الْقَوْمِ فِي مَنْزِلِ أَبِي طَلْحَةَ، وَكَانَ خَمْرُهُمْ يَوْمَئِذٍ الْفَضِيخَ، فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم مُنَادِيًا يُنَادِي " أَلاَ إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ ". قَالَ فَقَالَ لِي أَبُو طَلْحَةَ اخْرُجْ فَأَهْرِقْهَا، فَخَرَجْتُ فَهَرَقْتُهَا، فَجَرَتْ فِي سِكَكِ الْمَدِينَةِ فَقَالَ بَعْضُ الْقَوْمِ قَدْ قُتِلَ قَوْمٌ وَهْىَ فِي بُطُونِهِمْ. فَأَنْزَلَ اللَّهُ {لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا} الآيَةَ.

Reference	: Sahih al-Bukhari 2464
In-book reference	: Book 46, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 644

(22) Chapter: Open courtyards of houses and sitting on the ways

(22) باب أَفْنِيَةِ الدُّورِ وَالْجُلُوسِ فِيهَا وَالْجُلُوسِ عَلَى الصُّعُدَاتِ

وَقَالَتْ عَائِشَةُ فَابْتَنَى أَبُو بَكْرٍ مَسْجِدًا بِفِنَاءِ دَارِهِ، يُصَلِّي فِيهِ، وَيَقْرَأُ الْقُرْآنَ فَيَتَقَصَّفُ عَلَيْهِ نِسَاءُ الْمُشْرِكِينَ وَأَبْنَاؤُهُمْ، يَعْجَبُونَ مِنْهُ، وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَئِذٍ بِمَكَّةَ.

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "Beware! Avoid sitting on he roads (ways)." The people said, "There is no way out of it as these are our sitting places where we have talks." The Prophet (ﷺ) said, "If you must sit there, then observe the rights of the way." They asked, "What are the rights of the way?" He said, "They are the lowering of your gazes (on seeing what is illegal to look at), refraining from harming people, returning greetings, advocating good and forbidding evil."

حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، حَدَّثَنَا أَبُو عُمَرَ، حَفْصُ بْنُ مَيْسَرَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِيَّاكُمْ وَالْجُلُوسَ عَلَى الطُّرُقَاتِ ". فَقَالُوا مَا لَنَا بُدٌّ، إِنَّمَا هِيَ مَجَالِسُنَا نَتَحَدَّثُ فِيهَا. قَالَ " فَإِذَا أَبَيْتُمْ إِلاَّ الْمَجَالِسَ فَأَعْطُوا الطَّرِيقَ حَقَّهَا " قَالُوا وَمَا حَقُّ الطَّرِيقِ قَالَ " غَضُّ الْبَصَرِ، وَكَفُّ الأَذَى، وَرَدُّ السَّلاَمِ، وَأَمْرٌ بِالْمَعْرُوفِ، وَنَهْىٌ عَنِ الْمُنْكَرِ ".

Reference : Sahih al-Bukhari 2465
In-book reference : Book 46, Hadith 26
USC-MSA web (English) reference : Vol. 3, Book 43, Hadith 645
(deprecated numbering scheme)

(23) Chapter: The digging of wells on the ways

(23) باب الآبَارِ عَلَى الطُّرُقِ إِذَا لَمْ يُتَأَذَّ بِهَا

Narrated Abu Huraira:

The Prophet (ﷺ) said, "A man felt very thirsty while he was on the way, there he came across a well. He went down the well, quenched his thirst and came out. Meanwhile he saw a dog panting and licking mud because of excessive thirst. He said to himself, "This dog is suffering from thirst as I did." So, he went down the well again and filled his shoe with water and watered it. Allah thanked him for that deed and forgave him. The people said, "O Allah's Messenger (ﷺ)! Is there a reward for us in serving the animals?" He replied: "Yes, there is a reward for serving any animate (living being)." (See Hadith No. 551)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏"‏ بَيْنَا رَجُلٌ بِطَرِيقٍ، اشْتَدَّ عَلَيْهِ الْعَطَشُ فَوَجَدَ بِئْرًا فَنَزَلَ فِيهَا فَشَرِبَ، ثُمَّ خَرَجَ، فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ، فَقَالَ الرَّجُلُ لَقَدْ بَلَغَ هَذَا الْكَلْبَ مِنَ الْعَطَشِ مِثْلُ الَّذِي كَانَ بَلَغَ مِنِّي، فَنَزَلَ الْبِئْرَ، فَمَلأَ خُفَّهُ مَاءً، فَسَقَى الْكَلْبَ، فَشَكَرَ اللَّهُ لَهُ، فَغَفَرَ لَهُ ‏"‏‏.‏ قَالُوا يَا رَسُولَ اللَّهِ وَإِنَّ لَنَا فِي الْبَهَائِمِ لأَجْرًا فَقَالَ ‏"‏ فِي كُلِّ ذَاتِ كَبِدٍ رَطْبَةٍ أَجْرٌ ‏"‏‏.‏

Reference : Sahih al-Bukhari 2466
In-book reference : Book 46, Hadith 27
USC-MSA web (English) reference : Vol. 3, Book 43, Hadith 646
(deprecated numbering scheme)

(24) Chapter: To remove harmful things from the roads

(24) بَابُ إِمَاطَةِ الأَذَى

وَقَالَ هَمَّامٌ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يُمِيطُ الأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ».

(25) Chapter: Looking or not looking upon other houses

(25) باب الْغُرْفَةِ وَالْعُلِّيَّةِ الْمُشْرِفَةِ وَغَيْرِ الْمُشْرِفَةِ فِي السُّطُوحِ وَغَيْرِهَا

Narrated Usama bin Zaid:

Once the Prophet (ﷺ) stood at the top of one of the castles (or higher buildings) of Medina and said, "Do you see what I see? No doubt I am seeing the spots of afflictions amongst your houses as numerous as the spots where raindrops fall (during a heavy rain). (See Hadith No. 102)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ ـ رضى الله عنهما ـ قَالَ أَشْرَفَ النَّبِيُّ صلى الله عليه وسلم عَلَى أُطُمٍ مِنْ آطَامِ الْمَدِينَةِ ثُمَّ قَالَ ‏"‏ هَلْ تَرَوْنَ مَا أَرَى إِنِّي أَرَى مَوَاقِعَ الْفِتَنِ خِلاَلَ بُيُوتِكُمْ كَمَوَاقِعِ الْقَطْرِ ‏"‏‏.‏

Reference : Sahih al-Bukhari 2467
In-book reference : Book 46, Hadith 28
USC-MSA web (English) reference : Vol. 3, Book 43, Hadith 647
(deprecated numbering scheme)

Narrated `Abdullah bin `Abbas:

I had been eager to ask `Umar about the two ladies from among the wives of the Prophet (ﷺ) regarding whom Allah said (in the Qur'an saying): If you two (wives of the Prophet (ﷺ) namely Aisha and Hafsa) turn in

repentance to Allah your hearts are indeed so inclined (to oppose what the Prophet (ﷺ) likes) (66.4), till performed the Hajj along with `Umar (and on our way back from Hajj) he went aside (to answer the call of nature) and I also went aside along with him carrying a tumbler of water. When he had answered the call of nature and returned. I poured water on his hands from the tumbler and he performed ablution. I said, "O Chief of the believers! ' Who were the two ladies from among the wives of the Prophet (ﷺ) to whom Allah said: 'If you two return in repentance (66.4)? He said, "I am astonished at your question, O Ibn `Abbas. They were Aisha and Hafsa." Then `Umar went on relating the narration and said. "I and an Ansari neighbor of mine from Bani Umaiya bin Zaid who used to live in `Awali Al-Medina, used to visit the Prophet (ﷺ) in turns. He used to go one day, and I another day. When I went I would bring him the news of what had happened that day regarding the instructions and orders and when he went, he used to do the same for me. We, the people of Quraish, used to have authority over women, but when we came to live with the Ansar, we noticed that the Ansari women had the upper hand over their men, so our women started acquiring the habits of the Ansari women. Once I shouted at my wife and she paid me back in my coin and I disliked that she should answer me back. She said, 'Why do you take it ill that I retort upon you? By Allah, the wives of the Prophet (ﷺ) retort upon him, and some of them may not speak with him for the whole day till night.' What she said scared me and I said to her, 'Whoever amongst them does so, will be a great loser.' Then I dressed myself and went to Hafsa and asked her, 'Does any of you keep Allah's Messenger (ﷺ) angry all the day long till night?' She replied in the affirmative. I said, 'She is a ruined losing person (and will never have success)! Doesn't she fear that Allah may get angry for the anger of Allah's Messenger (ﷺ) and thus she will be ruined? Don't ask Allah's Messenger (ﷺ) too many things, and don't retort upon him in any case, and don't desert him. Demand from me whatever you like, and don't be tempted to imitate your neighbor (i.e. `Aisha) in her behavior towards the Prophet), for she (i.e. Aisha) is more beautiful than you, and more beloved to Allah's Messenger (ﷺ). In those days it was rumored that Ghassan, (a tribe living in Sham) was getting prepared their horses to invade us. My companion went (to the Prophet (ﷺ) on the day of his turn, went and returned to us at night and knocked at my door violently, asking whether I was sleeping. I was scared (by the hard knocking) and came out to him. He said that a great thing had happened. I asked him: What is it? Have Ghassan come? He replied that it was worse and more serious than that, and added that Allah's Apostle had divorced all his wives. I said, Hafsa is a ruined loser! I expected that would happen some day.' So I dressed myself and offered the Fajr prayer with the Prophet. Then the Prophet (ﷺ) entered an upper room and stayed there alone. I went to Hafsa and found her weeping. I asked her, 'Why are you weeping? Didn't I warn you? Have Allah's Messenger (ﷺ) divorced you all?' She replied, 'I don't know. He is there in the upper room.' I then went out and came to the pulpit and found a group of people around it and some of them were weeping. Then I sat with them for some time, but could not endure the situation. So I went to the upper room where the Prophet (ﷺ) was and requested to a black slave of his: "Will you get the permission of (Allah's Apostle) for `Umar (to enter)? The slave went in, talked to the Prophet (ﷺ) about it and came out saying, 'I mentioned you to him but he did not reply.' So, I went and sat with the people who were sitting by the pulpit, but I could not bear the situation, so I went to the slave again and said: "Will you get he permission for `Umar? He went in and brought the same reply as before. When I was leaving, behold, the slave called me saying, "Allah's Messenger (ﷺ) has granted you permission." So, I entered upon the Prophet and saw him lying on a mat without wedding on it, and the mat had left its mark on the body of the Prophet, and he was leaning on a leather pillow stuffed with palm fires. I greeted him and while still standing, I said: "Have you divorced your wives?' He raised his eyes to me and replied in the negative. And then while still standing, I said chatting: "Will you heed what I

say, 'O Allah's Messenger (ﷺ)! We, the people of Quraish used to have the upper hand over our women (wives), and when we came to the people whose women had the upper hand over them..." `Umar told the whole story (about his wife). "On that the Prophet (ﷺ) smiled." `Umar further said, "I then said, 'I went to Hafsa and said to her: Do not be tempted to imitate your companion (`Aisha) for she is more beautiful than you and more beloved to the Prophet.' The Prophet (ﷺ) smiled again. When I saw him smiling, I sat down and cast a glance at the room, and by Allah, I couldn't see anything of importance but three hides. I said (to Allah's Messenger (ﷺ)) "Invoke Allah to make your followers prosperous for the Persians and the Byzantines have been made prosperous and given worldly luxuries, though they do not worship Allah?' The Prophet (ﷺ) was leaning then (and on hearing my speech he sat straight) and said, 'O Ibn Al-Khattab! Do you have any doubt (that the Hereafter is better than this world)? These people have been given rewards of their good deeds in this world only.' I asked the Prophet (ﷺ) . 'Please ask Allah's forgiveness for me. The Prophet (ﷺ) did not go to his wives because of the secret which Hafsa had disclosed to `Aisha, and he said that he would not go to his wives for one month as he was angry with them when Allah admonished him (for his oath that he would not approach Maria). When twenty-nine days had passed, the Prophet (ﷺ) went to Aisha first of all. She said to him, 'You took an oath that you would not come to us for one month, and today only twenty-nine days have passed, as I have been counting them day by day.' The Prophet (ﷺ) said, 'The month is also of twenty-nine days.' That month consisted of twenty-nine days. `Aisha said, 'When the Divine revelation of Choice was revealed, the Prophet (ﷺ) started with me, saying to me, 'I am telling you something, but you need not hurry to give the reply till you can consult your parents." `Aisha knew that her parents would not advise her to part with the Prophet (ﷺ) . The Prophet (ﷺ) said that Allah had said: 'O Prophet! Say To your wives; If you desire The life of this world And its glitter, ... then come! I will make a provision for you and set you free In a handsome manner. But if you seek Allah And His Apostle, and The Home of the Hereafter, then Verily, Allah has prepared For the good-doers amongst you A great reward.' (33.28) `Aisha said, 'Am I to consult my parents about this? I indeed prefer Allah, His Apostle, and the Home of the Hereafter.' After that the Prophet (ﷺ) gave the choice to his other wives and they also gave the same reply as `Aisha did."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي ثَوْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ لَمْ أَزَلْ حَرِيصًا عَلَى أَنْ أَسْأَلَ عُمَرَ ـ رضى الله عنه ـ عَنِ الْمَرْأَتَيْنِ مِنْ أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم اللَّتَيْنِ قَالَ اللَّهُ لَهُمَا {إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا} فَحَجَجْتُ مَعَهُ فَعَدَلَ وَعَدَلْتُ مَعَهُ بِالإِدَاوَةِ، فَتَبَرَّزَ حَتَّى جَاءَ، فَسَكَبْتُ عَلَى يَدَيْهِ مِنَ الإِدَاوَةِ، فَتَوَضَّأَ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَنِ الْمَرْأَتَانِ مِنْ أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم اللَّتَانِ قَالَ لَهُمَا {إِنْ تَتُوبَا إِلَى اللَّهِ} فَقَالَ وَاعَجَبِي لَكَ يَا ابْنَ عَبَّاسٍ عَائِشَةُ وَحَفْصَةُ، ثُمَّ اسْتَقْبَلَ عُمَرُ الْحَدِيثَ يَسُوقُهُ، فَقَالَ إِنِّي كُنْتُ وَجَارٌ لِي مِنَ الأَنْصَارِ فِي بَنِي أُمَيَّةَ بْنِ زَيْدٍ، وَهْىَ مِنْ عَوَالِي الْمَدِينَةِ، وَكُنَّا نَتَنَاوَبُ النُّزُولَ عَلَى النَّبِيِّ صلى الله عليه وسلم فَيَنْزِلُ يَوْمًا وَأَنْزِلُ يَوْمًا، فَإِذَا نَزَلْتُ جِئْتُهُ مِنْ خَبَرِ ذَلِكَ الْيَوْمِ مِنَ الأَمْرِ وَغَيْرِهِ، وَإِذَا نَزَلَ فَعَلَ مِثْلَهُ، وَكُنَّا مَعْشَرَ قُرَيْشٍ نَغْلِبُ النِّسَاءَ، فَلَمَّا قَدِمْنَا عَلَى الأَنْصَارِ إِذَا هُمْ قَوْمٌ تَغْلِبُهُمْ نِسَاؤُهُمْ، فَطَفِقَ نِسَاؤُنَا يَأْخُذْنَ مِنْ أَدَبِ نِسَاءِ الأَنْصَارِ، فَصِحْتُ عَلَى امْرَأَتِي، فَرَاجَعَتْنِي، فَأَنْكَرْتُ أَنْ تُرَاجِعَنِي، فَقَالَتْ وَلِمَ تُنْكِرُ أَنْ أُرَاجِعَكَ فَوَاللَّهِ إِنَّ أَزْوَاجَ النَّبِيِّ صلى الله عليه وسلم لَيُرَاجِعْنَهُ، وَإِنَّ إِحْدَاهُنَّ لَتَهْجُرُهُ الْيَوْمَ حَتَّى اللَّيْلِ. فَأَفْزَعَنِي، فَقُلْتُ خَابَتْ مَنْ فَعَلَ مِنْهُنَّ بِعَظِيمٍ. ثُمَّ جَمَعْتُ عَلَىَّ ثِيَابِي، فَدَخَلْتُ عَلَى حَفْصَةَ فَقُلْتُ أَىْ حَفْصَةُ، أَتُغَاضِبُ إِحْدَاكُنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم الْيَوْمَ حَتَّى اللَّيْلِ فَقَالَتْ نَعَمْ. فَقُلْتُ خَابَتْ وَخَسِرَتْ، أَفَتَأْمَنُ أَنْ يَغْضَبَ اللَّهُ لِغَضَبِ رَسُولِهِ صلى الله عليه وسلم فَتَهْلِكِينَ لاَ تَسْتَكْثِرِي عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَلاَ تُرَاجِعِيهِ فِي شَىْءٍ وَلاَ تَهْجُرِيهِ، وَاسْأَلِينِي مَا بَدَا لَكِ، وَلاَ يَغُرَّنَّكِ أَنْ كَانَتْ جَارَتُكِ هِيَ أَوْضَأَ مِنْكِ وَأَحَبَّ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم ـ يُرِيدُ عَائِشَةَ ـ وَكُنَّا تَحَدَّثْنَا أَنَّ غَسَّانَ تُنْعِلُ النِّعَالَ لِغَزْوِنَا، فَنَزَلَ صَاحِبِي يَوْمَ نَوْبَتِهِ فَرَجَعَ عِشَاءً، فَضَرَبَ بَابِي ضَرْبًا شَدِيدًا، وَقَالَ أَنَائِمٌ هُوَ فَفَزِعْتُ فَخَرَجْتُ إِلَيْهِ. وَقَالَ حَدَثَ أَمْرٌ عَظِيمٌ. قُلْتُ مَا هُوَ أَجَاءَتْ غَسَّانُ قَالَ لاَ، بَلْ أَعْظَمُ مِنْهُ وَأَطْوَلُ، طَلَّقَ رَسُولُ اللَّهِ صلى الله عليه وسلم نِسَاءَهُ. قَالَ قَدْ خَابَتْ حَفْصَةُ وَخَسِرَتْ، كُنْتُ أَظُنُّ أَنَّ هَذَا يُوشِكُ أَنْ يَكُونَ، فَجَمَعْتُ عَلَىَّ ثِيَابِي،

فَصَلَّيْتُ صَلاَةَ الْفَجْرِ مَعَ النَّبِيِّ صلى الله عليه وسلم فَدَخَلَ مَشْرُبَةً لَهُ فَاعْتَزَلَ فِيهَا، فَدَخَلْتُ عَلَى حَفْصَةَ، فَإِذَا هِيَ تَبْكِي. قُلْتُ مَا يُبْكِيكِ أَوَلَمْ أَكُنْ حَذَّرْتُكِ أَطَلَّقَكُنَّ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَتْ لاَ أَدْرِي هُوَ ذَا فِي الْمَشْرُبَةِ. فَخَرَجْتُ، فَجِئْتُ الْمِنْبَرَ، فَإِذَا حَوْلَهُ رَهْطٌ يَبْكِي بَعْضُهُمْ، فَجَلَسْتُ مَعَهُمْ قَلِيلاً ثُمَّ غَلَبَنِي مَا أَجِدُ، فَجِئْتُ الْمَشْرُبَةَ الَّتِي هُوَ فِيهَا فَقُلْتُ لِغُلاَمٍ لَهُ أَسْوَدَ اسْتَأْذِنْ لِعُمَرَ. فَدَخَلَ، فَكَلَّمَ النَّبِيَّ صلى الله عليه وسلم ثُمَّ خَرَجَ، فَقَالَ ذَكَرْتُكَ لَهُ، فَصَمَتَ، فَانْصَرَفْتُ حَتَّى جَلَسْتُ مَعَ الرَّهْطِ الَّذِينَ عِنْدَ الْمِنْبَرِ، ثُمَّ غَلَبَنِي مَا أَجِدُ فَجِئْتُ، فَذَكَرَ مِثْلَهُ، فَجَلَسْتُ مَعَ الرَّهْطِ الَّذِينَ عِنْدَ الْمِنْبَرِ، ثُمَّ غَلَبَنِي مَا أَجِدُ فَجِئْتُ الْغُلاَمَ. فَقُلْتُ اسْتَأْذِنْ لِعُمَرَ. فَذَكَرَ مِثْلَهُ، فَلَمَّا وَلَّيْتُ مُنْصَرِفًا، فَإِذَا الْغُلاَمُ يَدْعُونِي قَالَ أَذِنَ لَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم. فَدَخَلْتُ عَلَيْهِ، فَإِذَا هُوَ مُضْطَجِعٌ عَلَى رِمَالِ حَصِيرٍ لَيْسَ بَيْنَهُ وَبَيْنَهُ فِرَاشٌ، قَدْ أَثَّرَ الرِّمَالُ بِجَنْبِهِ، مُتَّكِئٌ عَلَى وِسَادَةٍ مِنْ أَدَمٍ حَشْوُهَا لِيفٌ، فَسَلَّمْتُ عَلَيْهِ، ثُمَّ قُلْتُ وَأَنَا قَائِمٌ طَلَّقْتَ نِسَاءَكَ فَرَفَعَ بَصَرَهُ إِلَىَّ، فَقَالَ " لاَ ". ثُمَّ قُلْتُ ـ وَأَنَا قَائِمٌ أَسْتَأْنِسُ يَا رَسُولَ اللَّهِ، لَوْ رَأَيْتَنِي، وَكُنَّا مَعْشَرَ قُرَيْشٍ نَغْلِبُ النِّسَاءَ، فَلَمَّا قَدِمْنَا عَلَى قَوْمٍ تَغْلِبُهُمْ نِسَاؤُهُمْ، فَذَكَرَهُ، فَتَبَسَّمَ النَّبِيُّ صلى الله عليه وسلم، ثُمَّ قُلْتُ لَوْ رَأَيْتَنِي، وَدَخَلْتُ عَلَى حَفْصَةَ، فَقُلْتُ لاَ يَغُرَّنَّكِ أَنْ كَانَتْ جَارَتُكِ هِيَ أَوْضَأَ مِنْكِ وَأَحَبَّ إِلَى النَّبِيِّ صلى الله عليه وسلم ـ يُرِيدُ عَائِشَةَ ـ فَتَبَسَّمَ أُخْرَى، فَجَلَسْتُ حِينَ رَأَيْتُهُ تَبَسَّمَ، ثُمَّ رَفَعْتُ بَصَرِي فِي بَيْتِهِ، فَوَاللَّهِ مَا رَأَيْتُ فِيهِ شَيْئًا يَرُدُّ الْبَصَرَ غَيْرَ أَهَبَةٍ ثَلاَثَةٍ. فَقُلْتُ ادْعُ اللَّهَ فَلْيُوَسِّعْ عَلَى أُمَّتِكَ، فَإِنَّ فَارِسَ وَالرُّومَ وُسِّعَ عَلَيْهِمْ وَأُعْطُوا الدُّنْيَا، وَهُمْ لاَ يَعْبُدُونَ اللَّهَ، وَكَانَ مُتَّكِئًا. فَقَالَ " أَوَفِي شَكٍّ أَنْتَ يَا ابْنَ الْخَطَّابِ أُولَئِكَ قَوْمٌ عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي الْحَيَاةِ الدُّنْيَا ". فَقُلْتُ يَا رَسُولَ اللَّهِ اسْتَغْفِرْ لِي. فَاعْتَزَلَ النَّبِيُّ صلى الله عليه وسلم مِنْ أَجْلِ ذَلِكَ الْحَدِيثِ حِينَ أَفْشَتْهُ حَفْصَةُ إِلَى عَائِشَةَ، وَكَانَ قَدْ قَالَ " مَا أَنَا بِدَاخِلٍ عَلَيْهِنَّ شَهْرًا ". مِنْ شِدَّةِ مَوْجَدَتِهِ عَلَيْهِنَّ حِينَ عَاتَبَهُ اللَّهُ. فَلَمَّا مَضَتْ تِسْعٌ وَعِشْرُونَ دَخَلَ عَلَى عَائِشَةَ فَبَدَأَ بِهَا، فَقَالَتْ لَهُ عَائِشَةُ إِنَّكَ أَقْسَمْتَ أَنْ لاَ تَدْخُلَ عَلَيْنَا شَهْرًا، وَإِنَّا أَصْبَحْنَا لِتِسْعٍ وَعِشْرِينَ لَيْلَةً، أَعُدُّهَا عَدًّا. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " الشَّهْرُ تِسْعٌ وَعِشْرُونَ ". وَكَانَ ذَلِكَ الشَّهْرُ تِسْعٌ وَعِشْرُونَ. قَالَتْ عَائِشَةُ فَأُنْزِلَتْ آيَةُ التَّخْيِيرِ فَبَدَأَ بِي أَوَّلَ امْرَأَةٍ، فَقَالَ " إِنِّي ذَاكِرٌ لَكِ أَمْرًا، وَلاَ عَلَيْكِ أَنْ لاَ تَعْجَلِي حَتَّى تَسْتَأْمِرِي أَبَوَيْكِ ". قَالَتْ قَدْ أَعْلَمُ أَنَّ أَبَوَىَّ لَمْ يَكُونَا يَأْمُرَانِي بِفِرَاقِكَ. ثُمَّ قَالَ " إِنَّ اللَّهَ قَالَ {يَا أَيُّهَا النَّبِيُّ قُلْ لأَزْوَاجِكَ} إِلَى قَوْلِهِ {عَظِيمًا} ". قُلْتُ أَفِي هَذَا أَسْتَأْمِرُ أَبَوَىَّ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالدَّارَ الآخِرَةَ. ثُمَّ خَيَّرَ نِسَاءَهُ، فَقُلْنَ مِثْلَ مَا قَالَتْ عَائِشَةُ.

Reference	: Sahih al-Bukhari 2468
In-book reference	: Book 46, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 648

Narrated Anas:

Allah's Messenger (ﷺ) took an oath that he would not go to his wives for one month as his foot had been sprained. He stayed in an upper room when `Umar went to him and said, "Have you divorced your wives?" He said, "No, but I have taken an oath that I would not go to them for one month." The Prophet stayed there for twenty-nine days, and then came down and went to his wives.

حَدَّثَنَا ابْنُ سَلاَمٍ، حَدَّثَنَا الْفَزَارِيُّ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ آلَى رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ نِسَائِهِ شَهْرًا، وَكَانَتِ انْفَكَّتْ قَدَمُهُ فَجَلَسَ فِي عِلِّيَّةٍ لَهُ، فَجَاءَ عُمَرُ، فَقَالَ أَطَلَّقْتَ نِسَاءَكَ قَالَ " لاَ، وَلَكِنِّي آلَيْتُ مِنْهُنَّ شَهْرًا ". فَمَكُثَ تِسْعًا وَعِشْرِينَ، ثُمَّ نَزَلَ، فَدَخَلَ عَلَى نِسَائِهِ.

Reference	: Sahih al-Bukhari 2469
In-book reference	: Book 46, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 649

(26) Chapter: Whoever tied his camel at the gate of the mosque (26) باب مَنْ عَقَلَ بَعِيرَهُ عَلَى الْبَلاَطِ أَوْ باب الْمَسْجِدِ

Narrated Jabir:

The Prophet (ﷺ) entered the Mosque, and I too went there after tying the camel at the pavement of the Mosque. I said (to the Prophet (ﷺ)), "This is your camel." He came out and started examining the camel and said, "Both the camel and its price are for you."

حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا أَبُو عَقِيلٍ، حَدَّثَنَا أَبُو الْمُتَوَكِّلِ النَّاجِيُّ، قَالَ أَتَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ دَخَلَ النَّبِيُّ صلى الله عليه وسلم الْمَسْجِدَ، فَدَخَلْتُ إِلَيْهِ، وَعَقَلْتُ الْجَمَلَ فِي نَاحِيَةِ الْبَلاَطِ فَقُلْتُ هَذَا جَمَلُكَ. فَخَرَجَ فَجَعَلَ يُطِيفُ بِالْجَمَلِ قَالَ " الثَّمَنُ وَالْجَمَلُ لَكَ ".

Reference	: Sahih al-Bukhari 2470
In-book reference	: Book 46, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 650

(27) Chapter: Standing and urinating at the dumps

(27) باب الْوُقُوفِ وَالْبَوْلِ عِنْدَ سُبَاطَةِ قَوْمٍ

Narrated Hudhaifa:

I saw Allah's Messenger (ﷺ) coming (or the Prophet (ﷺ) came) to the dumps of some people and urinated there while standing .

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ ـ رضى الله عنه ـ قَالَ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم، أَوْ قَالَ لَقَدْ أَتَى النَّبِيُّ صلى الله عليه وسلم سُبَاطَةَ قَوْمٍ فَبَالَ قَائِمًا.

Reference	: Sahih al-Bukhari 2471
In-book reference	: Book 46, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 651

(28) Chapter: Removing a thing from the way which harms the people

(28) باب مَنْ أَخَذَ الْغُصْنَ وَمَا يُؤْذِي النَّاسَ فِي الطَّرِيقِ فَرَمَى بِهِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "While a man was on the way, he found a thorny branch of a tree there on the way and removed it. Allah thanked him for that deed and forgave him."

حَدَّثَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَالِكٌ، عَنْ سُمَىٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ، وَجَدَ غُصْنَ شَوْكٍ فَأَخَذَهُ، فَشَكَرَ اللَّهُ لَهُ، فَغَفَرَ لَهُ ".

Reference	: Sahih al-Bukhari 2472
In-book reference	: Book 46, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 652

(29) Chapter: When there is a dispute about a public way

(29) بَابُ إِذَا اخْتَلَفُوا فِي الطَّرِيقِ الْمِيتَاءِ- وَهْيَ الرَّحْبَةُ تَكُونُ بَيْنَ الطَّرِيقِ- ثُمَّ يُرِيدُ أَهْلُهَا الْبُنْيَانَ، فَتُرِكَ مِنْهَا الطَّرِيقُ سَبْعَةَ أَذْرُعٍ

Narrated Abu Huraira:

The Prophet (ﷺ) judged that seven cubits should be left as a public way when there was a dispute about the land.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنِ الزُّبَيْرِ بْنِ خِرِّيتٍ، عَنْ عِكْرِمَةَ، سَمِعْتُ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَضَى النَّبِيُّ صلى الله عليه وسلم إِذَا تَشَاجَرُوا فِي الطَّرِيقِ بِسَبْعَةِ أَذْرُعٍ.

Reference	: Sahih al-Bukhari 2473
In-book reference	: Book 46, Hadith 34
USC-MSA web (English) reference	: Vol. 3, Book 43, Hadith 653

(deprecated numbering scheme)

(30) Chapter: Robbing away somebody's property publicly

(30) باب النُّهْبَى بِغَيْرِ إِذْنِ صَاحِبِهِ

وَقَالَ عُبَادَةُ بَايَعْنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لاَ نَنْتَهِبَ.

Narrated `Abdullah bin Yazid Al-Ansari:

The Prophet (ﷺ) forbade robbery (taking away what belongs to others without their permission), and also forbade mutilation (or maiming) of bodies.

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَدِيُّ بْنُ ثَابِتٍ، سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ الأَنْصَارِيَّ ـ وَهْوَ جَدُّهُ أَبُو أُمِّهِ ـ قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنِ النُّهْبَى وَالْمُثْلَةِ.

Reference	: Sahih al-Bukhari 2474
In-book reference	: Book 46, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 654

Narrated Abu Huraira:

The Prophet (ﷺ) said, "When an adulterer commits illegal sexual intercourse, then he is not a believer at the time, he is doing it, and when a drinker of an alcoholic liquor drinks it, then he is not a believer at the time of drinking it, and when a thief steals, then he is not a believer at the time of stealing, and when a robber robs, and the people look at him, then he is not a believer at the time of doing robbery.

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، حَدَّثَنَا عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ يَزْنِي الزَّانِي حِينَ يَزْنِي وَهْوَ مُؤْمِنٌ، وَلاَ يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُ وَهْوَ مُؤْمِنٌ، وَلاَ يَسْرِقُ حِينَ يَسْرِقُ وَهْوَ مُؤْمِنٌ، وَلاَ يَنْتَهِبُ نُهْبَةً يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ حِينَ يَنْتَهِبُهَا وَهْوَ مُؤْمِنٌ ". وَعَنْ سَعِيدٍ وَأَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ إِلاَّ النُّهْبَةَ.

Reference	: Sahih al-Bukhari 2475
In-book reference	: Book 46, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 655

(31) Chapter: The breaking of the cross and the killing of the pigs

(31) باب كَسْرِ الصَّلِيبِ وَقَتْلِ الْخِنْزِيرِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Hour will not be established until the son of Mary (i.e. Jesus) descends amongst you as a just ruler, he will break the cross, kill the pigs, and abolish the Jizya tax. Money will be in abundance so that nobody will accept it (as charitable gifts).

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الزُّهْرِيُّ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى يَنْزِلَ فِيكُمُ ابْنُ مَرْيَمَ حَكَمًا مُقْسِطًا، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخِنْزِيرَ، وَيَضَعَ الْجِزْيَةَ، وَيَفِيضَ الْمَالُ حَتَّى لاَ يَقْبَلَهُ أَحَدٌ ".

Reference	: Sahih al-Bukhari 2476
In-book reference	: Book 46, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 656

(32) Chapter: To break the pots containing wine

(32) بَابُ هَلْ تُكْسَرُ الدِّنَانُ الَّتِي فِيهَا الْخَمْرُ أَوْ تُخَرَّقُ الزِّقَاقُ

فَإِنْ كَسَرَ صَنَمًا أَوْ صَلِيبًا أَوْ طُنْبُورًا أَوْ مَا لاَ يُنْتَفَعُ بِخَشَبِهِ. وَأُتِيَ شُرَيْحٌ فِي طُنْبُورٍ كُسِرَ فَلَمْ يَقْضِ فِيهِ بِشَيْءٍ.

Narrated Salama bin Al-Akwa`:

On the day of Khaibar the Prophet (ﷺ) saw fires being lighted. He asked, "Why are these fires being lighted?" The people replied that they were cooking the meat of donkeys. He said, "Break the pots and throw away their contents." The people said, "Shall we throw away their contents and wash the pots (rather than break them)?" He said, "Wash them."

حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم رَأَى نِيرَانًا تُوقَدُ يَوْمَ خَيْبَرَ. قَالَ " عَلَى مَا تُوقَدُ هَذِهِ النِّيرَانُ ". قَالُوا عَلَى الْحُمُرِ الإِنْسِيَّةِ. قَالَ " اكْسِرُوهَا، وَأَهْرِقُوهَا ". قَالُوا أَلاَ نُهْرِيقُهَا وَنَغْسِلُهَا قَالَ " اغْسِلُوا ".

قَالَ أَبُو عَبْد اللَّهِ كَانَ ابْنُ أَبِي أُوَيْسٍ يَقُولُ الْحُمُرِ الأَنْسِيَّةِ بِنَصْبِ الأَلِفِ وَالنُّونِ

Reference	: Sahih al-Bukhari 2477
In-book reference	: Book 46, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 657

Narrated `Abdullah bin Mas`ud:

The Prophet (ﷺ) entered Mecca and (at that time) there were three hundred-and-sixty idols around the Ka`ba. He started stabbing the idols with a stick he had in his hand and reciting: "Truth (Islam) has come and Falsehood (disbelief) has vanished."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا ابْنُ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ـ رضى الله عنه ـ قَالَ دَخَلَ النَّبِيُّ صلى الله عليه وسلم مَكَّةَ، وَحَوْلَ الْكَعْبَةِ ثَلاَثُمِائَةٍ وَسِتُّونَ نُصُبًا فَجَعَلَ يَطْعُنُهَا بِعُودٍ فِي يَدِهِ وَجَعَلَ يَقُولُ {جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ} الآيَةَ.

Reference	: Sahih al-Bukhari 2478
In-book reference	: Book 46, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 658

Narrated Al-Qasim:

Aisha said that she hung a curtain decorated with pictures (of animals) on a cupboard. The Prophet (ﷺ) tore that curtain and she turned it into two cushions which remained in the house for the Prophet (ﷺ) to sit on.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ الْقَاسِمِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّهَا كَانَتِ اتَّخَذَتْ عَلَى سَهْوَةٍ لَهَا سِتْرًا فِيهِ تَمَاثِيلُ، فَهَتَكَهُ النَّبِيُّ صلى الله عليه وسلم، فَاتَّخَذَتْ مِنْهُ نُمْرُقَتَيْنِ، فَكَانَتَا فِي الْبَيْتِ يَجْلِسُ عَلَيْهِمَا.

Reference	: Sahih al-Bukhari 2479
In-book reference	: Book 46, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 659

(33) Chapter: One who fights to protect his property

(33) باب مَنْ قَاتَلَ دُونَ مَالِهِ

Narrated `Abdullah bin `Amr bin Al-`As:

I heard the Prophet (ﷺ) saying, "Whoever is killed while protecting his property then he is a martyr."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنَا سَعِيدٌ ـ هُوَ ابْنُ أَبِي أَيُّوبَ ـ قَالَ حَدَّثَنِي أَبُو الأَسْوَدِ، عَنْ عِكْرِمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ـ رضى الله عنهما ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ ".

Reference	: Sahih al-Bukhari 2480
In-book reference	: Book 46, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 660

(34) Chapter: If a person breaks something belonging to somebody

(34) باب إِذَا كَسَرَ قَصْعَةً أَوْ شَيْئًا لِغَيْرِهِ

Narrated Anas:

While the Prophet (ﷺ) was with one of his wives, one of the mothers of the believers (i.e. one of his wives) sent a wooden bowl containing food with a servant. The wife (in whose house he was sitting) stroke the bowl with her hand and broke it. The Prophet (ﷺ) collected the shattered pieces and put the food back in it and said, "Eat." He kept the servant and the bowl till he had eaten the food. Then the Prophet gave another unbroken. bowl to the servant and kept the broken one.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ عِنْدَ بَعْضِ نِسَائِهِ، فَأَرْسَلَتْ إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ مَعَ خَادِمٍ بِقَصْعَةٍ فِيهَا طَعَامٌ فَضَرَبَتْ بِيَدِهَا، فَكَسَرَتِ الْقَصْعَةَ، فَضَمَّهَا، وَجَعَلَ فِيهَا الطَّعَامَ وَقَالَ " كُلُوا ". وَحَبَسَ الرَّسُولَ وَالْقَصْعَةَ حَتَّى فَرَغُوا، فَدَفَعَ الْقَصْعَةَ الصَّحِيحَةَ وَحَبَسَ الْمَكْسُورَةَ. وَقَالَ ابْنُ أَبِي مَرْيَمَ أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنَا حُمَيْدٌ، حَدَّثَنَا أَنَسٌ، عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 2481
In-book reference	: Book 46, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 661

(35) Chapter: If one pulls down a wall, should build a similar one in its place

(35) باب إِذَا هَدَمَ حَائِطًا فَلْيَبْنِ مِثْلَهُ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "There was an Israeli man called Juraij, while he was praying, his mother came and called him, but he did not respond to her call. He said (to himself) whether he should continue the prayer or reply to his mother. She came to him the second time and called him and said, "O Allah! Do not let him die until he sees the faces of prostitutes." Juraij used to live in a hermitage. A woman said that she would entice Juraij, so she went to him and presented herself (for an evil act) but he refused. She then went to a shepherd and allowed him to commit an illegal sexual intercourse with her and later she gave birth to a boy. She alleged that the baby was from Juraij. The people went to Juraij and broke down his hermitage, pulled him out of it and abused him. He performed ablution and offered the prayer, then he went to the male (baby) and asked him; "O boy! Who is your father?" The baby replied that his father was the shepherd. The people said that they would build for him a hermitage of gold but Juraij asked them to make it of mud only."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَانَ رَجُلٌ فِي بَنِي إِسْرَائِيلَ، يُقَالُ لَهُ جُرَيْجٌ، يُصَلِّي، فَجَاءَتْهُ أُمُّهُ فَدَعَتْهُ، فَأَبَى أَنْ يُجِيبَهَا، فَقَالَ أُجِيبُهَا أَوْ أُصَلِّي ثُمَّ أَتَتْهُ، فَقَالَتِ اللَّهُمَّ لاَ تُمِتْهُ حَتَّى تُرِيَهُ الْمُومِسَاتِ. وَكَانَ جُرَيْجٌ فِي صَوْمَعَتِهِ، فَقَالَتِ امْرَأَةٌ لأَفْتِنَنَّ جُرَيْجًا. فَتَعَرَّضَتْ لَهُ

فَكَلَّمَتْهُ فَأَبَى، فَأَتَتْ رَاعِيًا، فَأَمْكَنَتْهُ مِنْ نَفْسِهَا فَوَلَدَتْ غُلاَمًا، فَقَالَتْ هُوَ مِنْ جُرَيْجٍ. فَأَتَوْهُ، وَكَسَرُوا صَوْمَعَتَهُ فَأَنْزَلُوهُ وَسَبُّوهُ، فَتَوَضَّأَ وَصَلَّى ثُمَّ أَتَى الْغُلاَمَ، فَقَالَ مَنْ أَبُوكَ يَا غُلاَمُ قَالَ الرَّاعِي. قَالُوا نَبْنِي صَوْمَعَتَكَ مِنْ ذَهَبٍ. قَالَ لاَ إِلاَّ مِنْ طِينٍ ".

Reference	: Sahih al-Bukhari 2482
In-book reference	: Book 46, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 43, Hadith 662

47 - The Book of Partnership (2483 - 2507)
كتاب الشركة

(1) Chapter: About (sharing) meals and the Nahd and Urud

(1) باب الشَّرِكَةِ فِي الطَّعَامِ وَالنَّهْدِ وَالْعُرُوضِ

وَكَيْفَ قِسْمَةُ مَا يُكَالُ وَيُوزَنُ مُجَازَفَةً أَوْ قَبْضَةً قَبْضَةً، لَمَّا لَمْ يَرَ الْمُسْلِمُونَ فِي النَّهْدِ بَأْسًا أَنْ يَأْكُلَ هَذَا بَعْضًا، وَهَذَا بَعْضًا وَكَذَلِكَ مُجَازَفَةُ الذَّهَبِ وَالْفِضَّةِ، وَالْقِرَانُ فِي التَّمْرِ.

Narrated Jabir bin `Abdullah:

"Allah's Messenger (ﷺ) sent an army towards the east coast and appointed Abu 'Ubaida bin Al-Jarrah as their chief, and the army consisted of three-hundred men including myself. We marched on till we reached a place where our food was about to finish. Abu- 'Ubaida ordered us to collect all the journey food and it was collected. My (our) journey food was dates. Abu 'Ubaida kept on giving us our daily ration in small amounts from it, till it was exhausted. The share of everyone of us used to be one date only." I said, "How could one date benefit you?" Jabir replied, "We came to know its value when even that too finished." Jabir added, "When we reached the sea-shore, we saw a huge fish which was like a small mountain. The army ate from it for eighteen days. Then Abu 'Ubaida ordered that two of its ribs be fixed and they were fixed in the ground. Then he ordered that a she-camel be ridden and it passed under the two ribs (forming an arch) without touching them."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ أَنَّهُ قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَعْثًا قِبَلَ السَّاحِلِ، فَأَمَّرَ عَلَيْهِمْ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ وَهُمْ ثَلاَثُمِائَةٍ وَأَنَا فِيهِمْ، فَخَرَجْنَا حَتَّى إِذَا كُنَّا بِبَعْضِ الطَّرِيقِ فَنِيَ الزَّادُ، فَأَمَرَ أَبُو عُبَيْدَةَ بِأَزْوَادِ ذَلِكَ الْجَيْشِ فَجُمِعَ ذَلِكَ كُلُّهُ فَكَانَ مِزْوَدَىْ تَمْرٍ، فَكَانَ يُقَوِّتُنَا كُلَّ يَوْمٍ قَلِيلاً قَلِيلاً، حَتَّى فَنِيَ فَلَمْ يَكُنْ يُصِيبُنَا إِلاَّ تَمْرَةٌ تَمْرَةٌ. فَقُلْتُ وَمَا تُغْنِي تَمْرَةٌ فَقَالَ لَقَدْ وَجَدْنَا فَقْدَهَا حِينَ فَنِيَتْ. قَالَ ثُمَّ انْتَهَيْنَا إِلَى الْبَحْرِ فَإِذَا حُوتٌ مِثْلُ الظَّرِبِ، فَأَكَلَ مِنْهُ ذَلِكَ الْجَيْشُ ثَمَانِيَ عَشْرَةَ لَيْلَةً، ثُمَّ أَمَرَ أَبُو عُبَيْدَةَ بِضِلَعَيْنِ مِنْ أَضْلاَعِهِ فَنُصِبَا، ثُمَّ أَمَرَ بِرَاحِلَةٍ فَرُحِلَتْ ثُمَّ مَرَّتْ تَحْتَهُمَا فَلَمْ تُصِبْهُمَا.

Reference	: Sahih al-Bukhari 2483
In-book reference	: Book 47, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 44, Hadith 663

Narrated Salama:

Once (on a journey) our provisions diminished and the people were reduced to poverty. They went to the Prophet (ﷺ) and asked his permission to slaughter their camels, and he agreed. `Umar met them and they told him about it, and he said, "How would you survive after slaughtering your camels?" Then he went to the Prophet and said, "O Allah's Messenger (ﷺ)! How would they survive after slaughtering their camels?" Allah's Messenger (ﷺ) ordered `Umar, "Call upon the people to bring what has remained of their food." A leather sheet was spread and all the food was collected and heaped over it. Allah's Messenger (ﷺ) stood up and invoked Allah to bless it, and then directed all the people to come with their utensils, and they started taking from it till all of them got what was sufficient for them. Allah's Messenger (ﷺ) then said, "I testify that None has the right to be worshipped but Allah, and I am His Messenger."

حَدَّثَنَا بِشْرُ بْنُ مَرْحُومٍ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ ـ رضى الله عنه ـ قَالَ خَفَّتْ أَزْوَادُ الْقَوْمِ وَأَمْلَقُوا، فَأَتَوُا النَّبِيَّ صلى الله عليه وسلم فِي نَحْرِ إِبِلِهِمْ فَأَذِنَ لَهُمْ، فَلَقِيَهُمْ عُمَرُ فَأَخْبَرُوهُ فَقَالَ مَا بَقَاؤُكُمْ بَعْدَ إِبِلِكُمْ، فَدَخَلَ عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ مَا بَقَاؤُهُمْ بَعْدَ إِبِلِهِمْ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " نَادِ فِي النَّاسِ فَيَأْتُونَ

بِفَضْلِ أَزْوَادِهِمْ ". فَبُسِطَ لِذَلِكَ نِطَعٌ، وَجَعَلُوهُ عَلَى النِّطَعِ. فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَدَعَا وَبَرَّكَ عَلَيْهِ ثُمَّ دَعَاهُمْ بِأَوْعِيَتِهِمْ فَاحْتَثَى النَّاسُ حَتَّى فَرَغُوا، ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنِّي رَسُولُ اللَّهِ ".

Reference	: Sahih al-Bukhari 2484
In-book reference	: Book 47, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 44, Hadith 664

Narrated Rafi` bin Khadij:

We used to offer the `Asr prayer with the Prophet (ﷺ) and slaughter a camel, the meat of which would be divided in ten parts. We would eat the cooked meat before sunset.

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا الأَوْزَاعِيُّ، حَدَّثَنَا أَبُو النَّجَاشِيِّ، قَالَ سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ ـ رضى الله عنه ـ قَالَ كُنَّا نُصَلِّي مَعَ النَّبِيِّ صلى الله عليه وسلم الْعَصْرَ فَنَنْحَرُ جَزُورًا، فَتُقْسَمُ عَشْرَ قِسَمٍ، فَنَأْكُلُ لَحْمًا نَضِيجًا قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ.

Reference	: Sahih al-Bukhari 2485
In-book reference	: Book 47, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 44, Hadith 665

Narrated Abu Musa:

The Prophet (ﷺ) said, "When the people of Ash`ari tribe ran short of food during the holy battles, or the food of their families in Medina ran short, they would collect all their remaining food in one sheet and then distribute it among themselves equally by measuring it with a bowl. So, these people are from me, and I am from them."

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا حَمَّادُ بْنُ أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ الأَشْعَرِيِّينَ إِذَا أَرْمَلُوا فِي الْغَزْوِ، أَوْ قَلَّ طَعَامُ عِيَالِهِمْ بِالْمَدِينَةِ جَمَعُوا مَا كَانَ عِنْدَهُمْ فِي ثَوْبٍ وَاحِدٍ، ثُمَّ اقْتَسَمُوهُ بَيْنَهُمْ فِي إِنَاءٍ وَاحِدٍ بِالسَّوِيَّةِ، فَهُمْ مِنِّي وَأَنَا مِنْهُمْ ".

Reference	: Sahih al-Bukhari 2486
In-book reference	: Book 47, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 44, Hadith 666

(2) Chapter: Partners possessing joint property have to pay its Zakat equally

(2) باب مَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَاجَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ فِي الصَّدَقَةِ

Narrated Anas:

that Abu Bakr As-Siddiq wrote to him the law of Zakat which was made obligatory by Allah's Apostle. He wrote: 'Partners possessing joint property (sheep) have to pay its Zakat equally.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُثَنَّى، قَالَ حَدَّثَنِي أَبِي قَالَ، حَدَّثَنِي ثُمَامَةُ بْنُ عَبْدِ اللَّهِ بْنِ أَنَسٍ، أَنَّ أَنَسًا، حَدَّثَهُ أَنَّ أَبَا بَكْرٍ ـ رضى الله عنه ـ كَتَبَ لَهُ فَرِيضَةَ الصَّدَقَةِ الَّتِي فَرَضَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ " وَمَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَاجَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ ".

Reference	: Sahih al-Bukhari 2487
In-book reference	: Book 47, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 44, Hadith 667

(3) Chapter: Division of sheep

(3) باب قِسْمَةِ الْغَنَمِ

Narrated 'Abaya bin Rafa'a bin Raft' bin Khadij:

My grandfather said, "We were in the company of the Prophet (ﷺ) at Dhul-Hulaifa. The people felt hungry and captured some camels and sheep (as booty). The Prophet (ﷺ) was behind the people. They hurried and slaughtered the animals and put their meat in pots and started cooking it. (When the Prophet came) he ordered the pots to be upset and then he distributed the animals (of the booty), regarding ten sheep as equal to one camel. One of the camels fled and the people ran after it till they were exhausted. At that time there were few horses. A man threw an arrow at the camel, and Allah stopped the camel with it. The Prophet (ﷺ) said, "Some of these animals are like wild animals, so if you lose control over one of these animals, treat it in this way (i.e. shoot it with an arrow)." Before distributing them among the soldiers my grandfather said, "We may meet the enemies in the future and have no knives; can we slaughter the animals with reeds?" The Prophet (ﷺ) said, "Use whatever causes blood to flow, and eat the animals if the name of Allah has been mentioned on slaughtering them. Do not slaughter with teeth or fingernails and I will tell you why: It is because teeth are bones (i.e. cannot cut properly) and fingernails are the tools used by the Ethiopians (whom we should not imitate for they are infidels).

حَدَّثَنَا عَلِيُّ بْنُ الْحَكَمِ الأَنْصَارِيُّ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ بْنِ رَافِعِ بْنِ خَدِيجٍ، عَنْ جَدِّهِ، قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم بِذِي الْحُلَيْفَةِ فَأَصَابَ النَّاسَ جُوعٌ فَأَصَابُوا إِبِلاً وَغَنَمًا‏.‏ قَالَ وَكَانَ النَّبِيُّ صلى الله عليه وسلم فِي أُخْرَيَاتِ الْقَوْمِ فَعَجِلُوا وَذَبَحُوا وَنَصَبُوا الْقُدُورَ، فَأَمَرَ النَّبِيُّ صلى الله عليه وسلم بِالْقُدُورِ فَأُكْفِئَتْ، ثُمَّ قَسَمَ فَعَدَلَ عَشْرَةً مِنَ الْغَنَمِ بِبَعِيرٍ فَنَدَّ مِنْهَا بَعِيرٌ، فَطَلَبُوهُ فَأَعْيَاهُمْ، وَكَانَ فِي الْقَوْمِ خَيْلٌ يَسِيرَةٌ فَأَهْوَى رَجُلٌ مِنْهُمْ بِسَهْمٍ فَحَبَسَهُ اللَّهُ ثُمَّ قَالَ ‏"‏ إِنَّ لِهَذِهِ الْبَهَائِمِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ فَمَا غَلَبَكُمْ مِنْهَا فَاصْنَعُوا بِهِ هَكَذَا ‏"‏‏.‏ فَقَالَ جَدِّي إِنَّا نَرْجُو ـ أَوْ نَخَافُ ـ الْعَدُوَّ غَدًا، وَلَيْسَتْ مَعَنَا مُدًى أَفَنَذْبَحُ بِالْقَصَبِ‏.‏ قَالَ ‏"‏ مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ عَلَيْهِ، فَكُلُوهُ، لَيْسَ السِّنَّ وَالظُّفُرَ، وَسَأُحَدِّثُكُمْ عَنْ ذَلِكَ، أَمَّا السِّنُّ فَعَظْمٌ وَأَمَّا الظُّفُرُ فَمُدَى الْحَبَشَةِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2488
In-book reference	: Book 47, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 44, Hadith 668

(4) Chapter: A partner should not eat two dates at a time

(4) باب الْقِرَانِ فِي التَّمْرِ بَيْنَ الشُّرَكَاءِ حَتَّى يَسْتَأْذِنَ أَصْحَابَهُ

Narrated Ibn `Umar:

The Prophet (ﷺ) decreed that one should not eat two dates together at a time unless he gets the permission from his companions (sharing the meal with him).

حَدَّثَنَا خَلاَّدُ بْنُ يَحْيَى، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا جَبَلَةُ بْنُ سُحَيْمٍ، قَالَ سَمِعْتُ ابْنَ عُمَرَ ـ رضى الله عنهما ـ يَقُولُ نَهَى النَّبِيُّ صلى الله عليه وسلم أَنْ يَقْرُنَ الرَّجُلُ بَيْنَ التَّمْرَتَيْنِ جَمِيعًا، حَتَّى يَسْتَأْذِنَ أَصْحَابَهُ‏.‏

Reference	: Sahih al-Bukhari 2489
In-book reference	: Book 47, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 44, Hadith 669

Narrated Jabala:

"While at Medina we were struck with famine. Ibn Az-Zubair used to provide us with dates as our food. Ibn `Umar used to pass by us and say, "Don't eat two dates together at a time as the Prophet (ﷺ) has forbidden eating two dates together at a time (in a gathering) unless one takes the permission of one's companion brother."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ جَبَلَةَ، قَالَ كُنَّا بِالْمَدِينَةِ فَأَصَابَتْنَا سَنَةٌ، فَكَانَ ابْنُ الزُّبَيْرِ يَرْزُقُنَا التَّمْرَ، وَكَانَ ابْنُ عُمَرَ يَمُرُّ بِنَا فَيَقُولُ لاَ تَقْرُنُوا فَإِنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنِ الإِقْرَانِ، إِلاَّ أَنْ يَسْتَأْذِنَ الرَّجُلُ مِنْكُمْ أَخَاهُ‏.‏

Reference : Sahih al-Bukhari 2490
In-book reference : Book 47, Hadith 8
USC-MSA web (English) reference : Vol. 3, Book 44, Hadith 670
(deprecated numbering scheme)

(5) Chapter: To get a joint property evaluated with a price

(5) باب تَقْوِيمِ الأَشْيَاءِ بَيْنَ الشُّرَكَاءِ بِقِيمَةِ عَدْلٍ

Narrated Nafi`:

Ibn `Umar said, "Allah's Messenger (ﷺ) said, 'If one manumits his share of a jointly possessed slave, and can afford the price of the other shares according to the adequate price of the slave, the slave will be completely manumitted; otherwise he will be partially manumitted.' " (Aiyub, a sub-narrator is not sure whether the saying " ... otherwise he will be partially manumitted" was said by Nafi` or the Prophet.)

حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَعْتَقَ شِقْصًا لَهُ مِنْ عَبْدٍ ـ أَوْ شِرْكًا أَوْ قَالَ نَصِيبًا ـ وَكَانَ لَهُ مَا يَبْلُغُ ثَمَنَهُ بِقِيمَةِ الْعَدْلِ، فَهْوَ عَتِيقٌ، وَإِلاَّ فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ ". قَالَ لاَ أَدْرِي قَوْلُهُ عَتَقَ مِنْهُ مَا عَتَقَ. قَوْلٌ مِنْ نَافِعٍ أَوْ فِي الْحَدِيثِ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 2491
In-book reference : Book 47, Hadith 9
USC-MSA web (English) reference : Vol. 3, Book 44, Hadith 671
(deprecated numbering scheme)

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever manumits his share of a jointly possessed slave, it is imperative for him to get that slave manumitted completely by paying the remaining price, and if he does not have sufficient money to manumit him, then the price of the slave should be estimated justly, and he is to be allowed to work and earn the amount that will manumit him (without overburdening him)".

حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ أَعْتَقَ شَقِيصًا مِنْ مَمْلُوكِهِ فَعَلَيْهِ خَلاَصُهُ فِي مَالِهِ، فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ قُوِّمَ الْمَمْلُوكُ، قِيمَةَ عَدْلٍ ثُمَّ اسْتُسْعِيَ غَيْرَ مَشْقُوقٍ عَلَيْهِ ".

Reference : Sahih al-Bukhari 2492
In-book reference : Book 47, Hadith 10
USC-MSA web (English) reference : Vol. 3, Book 44, Hadith 672
(deprecated numbering scheme)

(6) Chapter: Can one draw lots for divisions and shares

(6) باب هَلْ يُقْرَعُ فِي الْقِسْمَةِ وَالاِسْتِهَامِ فِيهِ

Narrated An-Nu`man bin Bashir:

The Prophet (ﷺ) said, "The example of the person abiding by Allah's order and restrictions in comparison to those who violate them is like the example of those persons who drew lots for their seats in a boat. Some of them got seats in the upper part, and the others in the lower. When the latter needed water, they had to go up to bring water (and that troubled the others), so they said, 'Let us make a hole in our share of the ship (and get water) saving those who are above us from troubling them. So, if the people in the upper part left the others do what they had suggested, all the people of the ship would be destroyed, but if they prevented them, both parties would be safe."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زَكَرِيَّاءُ، قَالَ سَمِعْتُ عَامِرًا، يَقُولُ سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ، فَأَصَابَ بَعْضُهُمْ أَعْلاَهَا وَبَعْضُهُمْ أَسْفَلَهَا،

فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ فَقَالُوا لَوْ أَنَّا خَرَقْنَا فِي نَصِيبِنَا خَرْقًا، وَلَمْ نُؤْذِ مَنْ فَوْقَنَا. فَإِنْ يَتْرُكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا، وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَوْا وَنَجَوْا جَمِيعًا ".

Reference	: Sahih al-Bukhari 2493
In-book reference	: Book 47, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 44, Hadith 673

(7) Chapter: The partnership of orphans and inheritors

(7) باب شَرِكَةِ الْيَتِيمِ وَأَهْلِ الْمِيرَاثِ

Narrated `Urwa bin Az-Zubair:

That he had asked `Aisha about the meaning of the Statement of Allah: "If you fear that you shall not Be able to deal justly With the orphan girls, then Marry (Other) women of your choice Two or three or four." (4.3) She said, "O my nephew! This is about the orphan girl who lives with her guardian and shares his property. Her wealth and beauty may tempt him to marry her without giving her an adequate Mahr (bridal-money) which might have been given by another suitor. So, such guardians were forbidden to marry such orphan girls unless they treated them justly and gave them the most suitable Mahr; otherwise they were ordered to marry any other woman." `Aisha further said, "After that verse the people again asked the Prophet (ﷺ) (about the marriage with orphan 'girls), so Allah revealed the following verses:-- 'They ask your instruction Concerning the women. Say: Allah Instructs you about them And about what is Recited unto you In the Book, concerning The orphan girls to whom You give not the prescribed portions and yet whom you Desire to marry..." (4.127) What is meant by Allah's Saying:-- 'And about what is Recited unto you is the former verse which goes:-- 'If you fear that you shall not Be able to deal justly With the orphan girls, then Marry (other) women of your choice.' (4.3) `Aisha said, "Allah's saying in the other verse:-- 'Yet whom you desire to marry' (4.127) means the desire of the guardian to marry an orphan girl under his supervision when she has not much property or beauty (in which case he should treat her justly). The guardians were forbidden to marry their orphan girls possessing property and beauty without being just to them, as they generally refrain from marrying them (when they are neither beautiful nor wealthy).

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْعَامِرِيُّ الأُوَيْسِيُّ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُرْوَةُ، أَنَّهُ سَأَلَ عَائِشَةَ ـ رضى الله عنها ـ وَقَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّهُ سَأَلَ عَائِشَةَ ـ رضى الله عنها ـ عَنْ قَوْلِ اللَّهِ تَعَالَى {وَإِنْ خِفْتُمْ} إِلَى {وَرُبَاعَ}. فَقَالَتْ يَا ابْنَ أُخْتِي هِيَ الْيَتِيمَةُ تَكُونُ فِي حَجْرِ وَلِيِّهَا تُشَارِكُهُ فِي مَالِهِ، فَيُعْجِبُهُ مَالُهَا وَجَمَالُهَا، فَيُرِيدُ وَلِيُّهَا أَنْ يَتَزَوَّجَهَا بِغَيْرِ أَنْ يُقْسِطَ فِي صَدَاقِهَا، فَيُعْطِيهَا مِثْلَ مَا يُعْطِيهَا غَيْرُهُ، فَنُهُوا أَنْ يَنْكِحُوهُنَّ إِلاَّ أَنْ يُقْسِطُوا لَهُنَّ وَيَبْلُغُوا بِهِنَّ أَعْلَى سُنَّتِهِنَّ مِنَ الصَّدَاقِ، وَأُمِرُوا أَنْ يَنْكِحُوا مَا طَابَ لَهُمْ مِنَ النِّسَاءِ سِوَاهُنَّ. قَالَ عُرْوَةُ قَالَتْ عَائِشَةُ ثُمَّ إِنَّ النَّاسَ اسْتَفْتَوْا رَسُولَ اللَّهِ صلى الله عليه وسلم بَعْدَ هَذِهِ الآيَةِ فَأَنْزَلَ اللَّهُ {وَيَسْتَفْتُونَكَ فِي النِّسَاءِ} إِلَى قَوْلِهِ {وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ} وَالَّذِي ذَكَرَ اللَّهُ أَنَّهُ يُتْلَى عَلَيْكُمْ فِي الْكِتَابِ الآيَةُ الأُولَى الَّتِي قَالَ فِيهَا {وَإِنْ خِفْتُمْ أَنْ لاَ تُقْسِطُوا فِي الْيَتَامَى فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ} قَالَتْ عَائِشَةُ وَقَوْلُ اللَّهِ فِي الآيَةِ الأُخْرَى {وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ} يَعْنِي هِيَ رَغْبَةُ أَحَدِكُمْ لِيَتِيمَتِهِ الَّتِي تَكُونُ فِي حَجْرِهِ، حِينَ تَكُونُ قَلِيلَةَ الْمَالِ وَالْجَمَالِ، فَنُهُوا أَنْ يَنْكِحُوا مَا رَغِبُوا فِي مَالِهَا وَجَمَالِهَا مِنْ يَتَامَى النِّسَاءِ إِلاَّ بِالْقِسْطِ مِنْ، أَجْلِ رَغْبَتِهِمْ عَنْهُنَّ.

Reference	: Sahih al-Bukhari 2494
In-book reference	: Book 47, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 44, Hadith 674

(8) Chapter: Sharing land, etc.

(8) باب الشَّرِكَةِ فِي الأَرَضِينَ وَغَيْرِهَا

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) established the right of Shu'fa (i.e. Preemption) in joint properties; but when the land is divided and the ways are demarcated, then there is no pre-emption.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ إِنَّمَا جَعَلَ النَّبِيُّ صلى الله عليه وسلم الشُّفْعَةَ فِي كُلِّ مَا لَمْ يُقْسَمْ، فَإِذَا وَقَعَتِ الْحُدُودُ وَصُرِّفَتِ الطُّرُقُ فَلاَ شُفْعَةَ.

Reference	: Sahih al-Bukhari 2495
In-book reference	: Book 47, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 44, Hadith 675

(9) Chapter: If partners divide the houses, etc.

(9) باب إِذَا اقْتَسَمَ الشُّرَكَاءُ الدُّورَ أَوْ غَيْرَهَا فَلَيْسَ لَهُمْ رُجُوعٌ وَلاَ شُفْعَةٌ

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) said, "The right of preemption is valid in every joint property, but when the land is divided and the way is demarcated, then there is no right of pre-emption."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ قَضَى النَّبِيُّ صلى الله عليه وسلم بِالشُّفْعَةِ فِي كُلِّ مَا لَمْ يُقْسَمْ، فَإِذَا وَقَعَتِ الْحُدُودُ وَصُرِّفَتِ الطُّرُقُ فَلاَ شُفْعَةَ.

Reference	: Sahih al-Bukhari 2496
In-book reference	: Book 47, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 44, Hadith 676

(10) Chapter: Sharing gold, silver and other articles

(10) باب الاِشْتِرَاكِ فِي الذَّهَبِ وَالْفِضَّةِ وَمَا يَكُونُ فِيهِ الصَّرْفُ

Narrated Sulaiman bin Abu Muslim:

I asked Abu Minhal about money exchange from hand to hand. He said, "I and a partner of mine bought something partly in cash and partly on credit." Al-Bara' bin `Azib passed by us and we asked about it. He replied, "I and my partner Zaid bin Al-Arqam did the same and then went to the Prophet (ﷺ) and asked him about it. He said, 'Take what was from hand to hand and leave what was on credit.' "

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ عُثْمَانَ يَعْنِي ابْنَ الأَسْوَدِ، قَالَ أَخْبَرَنِي سُلَيْمَانُ بْنُ أَبِي مُسْلِمٍ، قَالَ سَأَلْتُ أَبَا الْمِنْهَالِ عَنِ الصَّرْفِ، يَدًا بِيَدٍ فَقَالَ اشْتَرَيْتُ أَنَا وَشَرِيكٌ، لِي شَيْئًا يَدًا بِيَدٍ وَنَسِيئَةً، فَجَاءَنَا الْبَرَاءُ بْنُ عَازِبٍ فَسَأَلْنَاهُ، فَقَالَ فَعَلْتُ أَنَا وَشَرِيكِي زَيْدُ بْنُ أَرْقَمَ، وَسَأَلْنَا النَّبِيَّ صلى الله عليه وسلم عَنْ ذَلِكَ فَقَالَ " مَا كَانَ يَدًا بِيَدٍ فَخُذُوهُ، وَمَا كَانَ نَسِيئَةً فَذَرُوهُ ".

Reference	: Sahih al-Bukhari 2497
In-book reference	: Book 47, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 44, Hadith 677

(11) Chapter: Partnership with a Dhimmiin share-cropping

(11) باب مُشَارَكَةِ الذِّمِّيِّ وَالْمُشْرِكِينَ فِي الْمُزَارَعَةِ

Narrated `Abdullah:

Allah's Messenger (ﷺ) rented the land of Khaibar to the Jews on the condition that they would work on it and cultivate it and take half of its yield.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ أَعْطَى رَسُولُ اللَّهِ صلى الله عليه وسلم خَيْبَرَ الْيَهُودَ أَنْ يَعْمَلُوهَا وَيَزْرَعُوهَا وَلَهُمْ شَطْرُ مَا يَخْرُجُ مِنْهَا.

Reference : Sahih al-Bukhari 2499
In-book reference : Book 47, Hadith 16
USC-MSA web (English) reference : Vol. 3, Book 44, Hadith 678
(deprecated numbering scheme)

(12) Chapter: Distribution of sheep and dividing them justly

(12) باب قِسْمَةِ الْغَنَمِ وَالْعَدْلِ فِيهَا

Narrated `Uqba bin 'Amir:

that Allah's Messenger (ﷺ) gave him some sheep to distribute among his companions in order to sacrifice them and a kid was left. He told the Prophet (ﷺ) about it and the Prophet (ﷺ) said to him, "Sacrifice it on your behalf."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَعْطَاهُ غَنَمًا يَقْسِمُهَا عَلَى صَحَابَتِهِ ضَحَايَا، فَبَقِيَ عَتُودٌ فَذَكَرَهُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " ضَحِّ بِهِ أَنْتَ ".

Reference : Sahih al-Bukhari 2500
In-book reference : Book 47, Hadith 17
USC-MSA web (English) reference : Vol. 3, Book 44, Hadith 679
(deprecated numbering scheme)

(13) Chapter: The sharing of food, etc.

(13) باب الشَّرِكَةِ فِي الطَّعَامِ وَغَيْرِهِ

وَيُذْكَرُ أَنَّ رَجُلاً سَاوَمَ شَيْئًا فَغَمَزَهُ آخَرُ فَرَأَى عُمَرُ أَنَّ لَهُ شَرِكَةً.

Narrated `Abdullah bin Hisham:

that his mother Zainab bint Humaid took him to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! Take the pledge of allegiance from him." But he said, "He is still too young for the pledge," and passed his hand on his (i.e. `Abdullah's) head and invoked for Allah's blessing for him. Zuhra bin Ma`bad stated that he used to go with his grandfather, `Abdullah bin Hisham, to the market to buy foodstuff. Ibn `Umar and Ibn Az-Zubair would meet him and say to him, "Be our partner, as the Prophet (ﷺ) invoked Allah to bless you." So, he would be their partner, and very often he would win a camel's load and send it home.

حَدَّثَنَا أَصْبَغُ بْنُ الْفَرَجِ، قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ أَخْبَرَنِي سَعِيدٌ، عَنْ زُهْرَةَ بْنِ مَعْبَدٍ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ هِشَامٍ ـ وَكَانَ قَدْ أَدْرَكَ النَّبِيَّ صلى الله عليه وسلم ـ وَذَهَبَتْ بِهِ أُمُّهُ زَيْنَبُ بِنْتُ حُمَيْدٍ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ بَايِعْهُ. فَقَالَ " هُوَ صَغِيرٌ ". فَمَسَحَ رَأْسَهُ وَدَعَا لَهُ. وَعَنْ زُهْرَةَ بْنِ مَعْبَدٍ، أَنَّهُ كَانَ يَخْرُجُ بِهِ جَدُّهُ عَبْدُ اللَّهِ بْنُ هِشَامٍ إِلَى السُّوقِ فَيَشْتَرِي الطَّعَامَ فَيَلْقَاهُ ابْنُ عُمَرَ وَابْنُ الزُّبَيْرِ ـ رضى الله عنهم ـ فَيَقُولاَنِ لَهُ أَشْرِكْنَا، فَإِنَّ النَّبِيَّ صلى الله عليه وسلم قَدْ دَعَا لَكَ بِالْبَرَكَةِ فَيَشْرَكُهُمْ، فَرُبَّمَا أَصَابَ الرَّاحِلَةَ كَمَا هِيَ، فَيَبْعَثُ بِهَا إِلَى الْمَنْزِلِ.

Reference : Sahih al-Bukhari 2501
In-book reference : Book 47, Hadith 18
USC-MSA web (English) reference : Vol. 3, Book 44, Hadith 680
(deprecated numbering scheme)

(14) Chapter: Sharing the slaves

(14) باب الشَّرِكَةِ فِي الرَّقِيقِ

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "Whoever manumits his share o a jointly possessed slave, it is imperative on him to manumit the slave completely if he has sufficient money to pay the rest of its price which is to be estimated justly. He should pay his partners their shares and release him (the freed one).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ أَعْتَقَ شِرْكًا لَهُ فِي مَمْلُوكٍ وَجَبَ عَلَيْهِ أَنْ يُعْتِقَ كُلَّهُ، إِنْ كَانَ لَهُ مَالٌ قَدْرَ ثَمَنِهِ يُقَامُ قِيمَةَ عَدْلٍ وَيُعْطَى شُرَكَاؤُهُ حِصَّتَهُمْ وَيُخَلَّى سَبِيلُ الْمُعْتَقِ ".

Reference	: Sahih al-Bukhari 2503
In-book reference	: Book 47, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 44, Hadith 681

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever manumits his share of a jointly possessed slave, it is essential for him to manumit the slave completely if he has sufficient money. Otherwise he should look for some work for the slave (to earn what would enable him to emancipate himself), without overburdening him with work."

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ أَعْتَقَ شِقْصًا لَهُ فِي عَبْدٍ، أُعْتِقَ كُلُّهُ إِنْ كَانَ لَهُ مَالٌ، وَإِلاَّ يُسْتَسْعَ غَيْرَ مَشْقُوقٍ عَلَيْهِ ".

Reference	: Sahih al-Bukhari 2504
In-book reference	: Book 47, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 44, Hadith 682

(15) Chapter: Sharing the Hady and Budn

(15) باب الاِشْتِرَاكِ فِي الْهَدْىِ وَالْبُدْنِ، وَإِذَا أَشْرَكَ الرَّجُلُ الرَّجُلَ فِي هَدْيِهِ بَعْدَ مَا أَهْدَى

Narrated Ibn `Abbas:

The Prophet (ﷺ) (along with his companions) reached Mecca in the morning of the fourth of Dhul-Hijja assuming Ihram for Hajj only. So when we arrived at Mecca, the Prophet (ﷺ) ordered us to change our intentions of the Ihram for `Umra and that we could finish our Ihram after performing the `Umra and could go to our wives (for sexual intercourse). The people began talking about that. Jabir said surprisingly, "Shall we go to Mina while semen is dribbling from our male organs?" Jabir moved his hand while saying so. When this news reached the Prophet (ﷺ) he delivered a sermon and said, "I have been informed that some peoples were saying so and so; By Allah I fear Allah more than you do, and am more obedient to Him than you. If I had known what I know now, I would not have brought the Hadi (sacrifice) with me and had the Hadi not been with me, I would have finished the Ihram." At that Suraqa bin Malik stood up and asked "O Allah's Messenger (ﷺ)! Is this permission for us only or is it forever?" The Prophet (ﷺ) replied, "It is forever." In the meantime `Ali bin Abu Talib came from Yemen and was saying Labbaik for what the Prophet (ﷺ) has intended. (According to another man, `Ali was saying Labbaik for Hajj similar to Allah's Messenger (ﷺ)'s). The Prophet (ﷺ) told him to keep on the Ihram and let him share the Hadi with him.

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ.وَعَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهم ـ قَالَ قَدِمَ النَّبِيُّ صلى الله عليه وسلم صُبْحَ رَابِعَةٍ مِنْ ذِي الْحَجَّةِ مُهِلِّينَ بِالْحَجِّ، لاَ يَخْلِطُهُمْ شَىْءٌ، فَلَمَّا قَدِمْنَا أَمَرَنَا فَجَعَلْنَاهَا عُمْرَةً، وَأَنْ نَحِلَّ إِلَى نِسَائِنَا، فَفَشَتْ فِي ذَلِكَ الْقَالَةُ. قَالَ عَطَاءٌ فَقَالَ جَابِرٌ فَيَرُوحُ أَحَدُنَا إِلَى مِنًى وَذَكَرُهُ يَقْطُرُ مَنِيًّا. فَقَالَ جَابِرٌ بِكَفِّهِ، فَبَلَغَ النَّبِيَّ صلى الله عليه وسلم فَقَامَ خَطِيبًا فَقَالَ " بَلَغَنِي أَنَّ أَقْوَامًا يَقُولُونَ كَذَا وَكَذَا، وَاللَّهِ لأَنَا أَبَرُّ وَأَتْقَى لِلَّهِ مِنْهُمْ، وَلَوْ أَنِّي اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا أَهْدَيْتُ، وَلَوْلاَ أَنَّ مَعِي الْهَدْىَ لأَحْلَلْتُ ". فَقَامَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ فَقَالَ يَا رَسُولَ اللَّهِ هِيَ لَنَا أَوْ لِلأَبَدِ فَقَالَ " لاَ بَلْ لِلأَبَدِ ". قَالَ وَجَاءَ عَلِيُّ بْنُ أَبِي طَالِبٍ ـ فَقَالَ أَحَدُهُمَا يَقُولُ لَبَّيْكَ بِمَا أَهَلَّ بِهِ رَسُولُ

اللَّهِ صلى الله عليه وسلم. وَقَالَ وَقَالَ الآخَرُ لَبَّيْكَ بِحَجَّةِ رَسُولِ اللَّهِ صلى الله عليه وسلم ـ فَأَمَرَ النَّبِيُّ صلى الله عليه وسلم أَنْ يُقِيمَ عَلَى إِحْرَامِهِ، وَأَشْرَكَهُ فِي الْهَدْىِ.

Reference	: Sahih al-Bukhari 2505
In-book reference	: Book 47, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 44, Hadith 683

(16) Chapter: Ten sheep as equal to one camel in distribution

(16) باب مَنْ عَدَلَ عَشْرًا مِنَ الْغَنَمِ بِجَزُورٍ فِي الْقَسْمِ

Narrated Abaya bin Rifaa:

My grandfather, Rafi` bin Khadij said, "We were in the valley of Dhul-Hulaifa of Tuhama in the company of the Prophet (ﷺ) and had some camels and sheep (of the booty). The people hurried (in slaughtering the animals) and put their meat in the pots and started cooking. Allah's Messenger (ﷺ) came and ordered them to upset the pots, and distributed the booty considering one camel as equal to ten sheep. One of the camels fled and the people had only a few horses, so they got worried. (The camel was chased and) a man slopped the camel by throwing an arrow at it. Allah's Messenger (ﷺ) said, 'Some of these animals are untamed like wild animals, so if anyone of them went out of your control, then you should treat it as you have done now.' " My grandfather said, "O Allah's Messenger (ﷺ)! We fear that we may meet our enemy tomorrow and we have no knives, could we slaughter the animals with reeds?" The Prophet (ﷺ) said, "Yes, or you can use what would make blood flow (slaughter) and you can eat what is slaughtered and the Name of Allah is mentioned at the time of slaughtering. But don't use teeth or fingernails (in slaughtering). I will tell you why, as for teeth, they are bones, and fingernails are used by Ethiopians for slaughtering. (See Hadith 668)

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ، رَافِعِ بْنِ خَدِيجٍ ـ رضى الله عنه ـ قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم بِذِي الْحُلَيْفَةِ مِنْ تِهَامَةَ، فَأَصَبْنَا غَنَمًا وَإِبِلاً، فَعَجِلَ الْقَوْمُ، فَأَغْلَوْا بِهَا الْقُدُورَ، فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَمَرَ بِهَا فَأُكْفِئَتْ، ثُمَّ عَدَلَ عَشْرًا مِنَ الْغَنَمِ بِجَزُورٍ، ثُمَّ إِنَّ بَعِيرًا نَدَّ وَلَيْسَ فِي الْقَوْمِ إِلاَّ خَيْلٌ يَسِيرَةٌ فَرَمَاهُ رَجُلٌ فَحَبَسَهُ بِسَهْمٍ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ لِهَذِهِ الْبَهَائِمِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ، فَمَا غَلَبَكُمْ مِنْهَا فَاصْنَعُوا بِهِ هَكَذَا ". قَالَ قَالَ جَدِّي يَا رَسُولَ اللَّهِ إِنَّا نَرْجُو ـ أَوْ نَخَافُ ـ أَنْ نَلْقَى الْعَدُوَّ غَدًا وَلَيْسَ مَعَنَا مُدًى، فَنَذْبَحُ بِالْقَصَبِ فَقَالَ " اعْجَلْ أَوْ أَرْنِي، مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ عَلَيْهِ فَكُلُوا، لَيْسَ السِّنَّ وَالظُّفُرَ، وَسَأُحَدِّثُكُمْ عَنْ ذَلِكَ، أَمَّا السِّنُّ فَعَظْمٌ، وَأَمَّا الظُّفُرُ فَمُدَى الْحَبَشَةِ ".

Reference	: Sahih al-Bukhari 2507
In-book reference	: Book 47, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 44, Hadith 684

48 - The Book of Mortgaging (2508 - 2515, 2516)
كتاب الرهن

(1) Chapter: The Statement of Allah Taa'la: "And if you are on a journey and cannot find a scribe, then let there be a pledge taken..."

(1) باب فِي الرَّهْنِ فِي الْحَضَرِ

وَقَوْلِهِ تَعَالَى: {وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَقْبُوضَةٌ}.

Narrated Anas:

No doubt, the Prophet (ﷺ) mortgaged his armor for barley grams. Once I took barley bread with some dissolved fat on it to the Prophet (ﷺ) and I heard him saying, "The household of Muhammad did not possess except a Sa (of food grain, barley, etc.) for both the morning and the evening meals although they were nine houses."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ وَلَقَدْ رَهَنَ النَّبِيُّ صلى الله عليه وسلم دِرْعَهُ بِشَعِيرٍ، وَمَشَيْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم بِخُبْزِ شَعِيرٍ وَإِهَالَةٍ سَنِخَةٍ، وَلَقَدْ سَمِعْتُهُ يَقُولُ " مَا أَصْبَحَ لآلِ مُحَمَّدٍ صلى الله عليه وسلم إِلاَّ صَاعٌ، وَلاَ أَمْسَى ". وَإِنَّهُمْ لَتِسْعَةُ أَبْيَاتٍ.

Reference	: Sahih al-Bukhari 2508
In-book reference	: Book 48, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 45, Hadith 685

(2) Chapter: Mortgaging an armour

(2) باب مَنْ رَهَنَ دِرْعَهُ

Narrated `Aisha:

The Prophet (ﷺ) bought some foodstuff on credit for a limited period and mortgaged his armor for it.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الأَعْمَشُ، قَالَ تَذَاكَرْنَا عِنْدَ إِبْرَاهِيمَ الرَّهْنَ، وَالْقَبِيلَ فِي السَّلَفِ، فَقَالَ إِبْرَاهِيمُ حَدَّثَنَا الأَسْوَدُ عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم اشْتَرَى مِنْ يَهُودِيٍّ طَعَامًا إِلَى أَجَلٍ وَرَهَنَهُ دِرْعَهُ.

Reference	: Sahih al-Bukhari 2509
In-book reference	: Book 48, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 45, Hadith 686

(3) Chapter: Mortgaging the arms

(3) باب رَهْنِ السِّلاَحِ

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) said, "Who would kill Ka`b bin Al-Ashraf as he has harmed Allah and His Apostle ?" Muhammad bin Maslama (got up and) said, "I will kill him." So, Muhammad bin Maslama went to Ka`b and said, "I want a loan of one or two Wasqs of food grains." Ka`b said, "Mortgage your women to me." Muhammad bin Maslama said, "How can we mortgage our women, and you are the most handsome among the Arabs?" He said, "Then mortgage your sons to me." Muhammad said, "How can we mortgage our sons, as the people will abuse them for being mortgaged for one or two Wasqs of food grains? It is shameful for us. But we will mortgage our arms to you." So, Muhammad bin Maslama promised him that he would come to him next time. They (Muhammad bin Maslama and his companions came to him as promised and murdered him. Then they went to the Prophet (ﷺ) and told him about it.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ عَمْرٌو سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ لِكَعْبِ بْنِ الأَشْرَفِ فَإِنَّهُ آذَى اللَّهَ وَرَسُولَهُ صلى الله عليه وسلم ". فَقَالَ مُحَمَّدُ بْنُ مَسْلَمَةَ أَنَا. فَأَتَاهُ فَقَالَ أَرَدْنَا أَنْ تُسْلِفَنَا وَسْقًا أَوْ وَسْقَيْنِ. فَقَالَ ارْهَنُونِي نِسَاءَكُمْ. قَالُوا كَيْفَ نَرْهَنُكَ نِسَاءَنَا، وَأَنْتَ أَجْمَلُ الْعَرَبِ قَالَ فَارْهَنُونِي أَبْنَاءَكُمْ. قَالُوا كَيْفَ نَرْهَنُ أَبْنَاءَنَا فَيُسَبُّ أَحَدُهُمْ، فَيُقَالُ رُهِنَ بِوَسْقٍ أَوْ وَسْقَيْنِ هَذَا عَارٌ عَلَيْنَا وَلَكِنَّا نَرْهَنُكَ اللأْمَةَ ـ قَالَ سُفْيَانُ يَعْنِي السِّلاَحَ ـ فَوَعَدَهُ أَنْ يَأْتِيَهُ فَقَتَلُوهُ، ثُمَّ أَتَوُا النَّبِيَّ صلى الله عليه وسلم فَأَخْبَرُوهُ.

Reference	: Sahih al-Bukhari 2510
In-book reference	: Book 48, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 45, Hadith 687

(4) Chapter: To mortgage an animal used for riding or milking

(4) باب الرَّهْنُ مَرْكُوبٌ وَمَحْلُوبٌ

وَقَالَ مُغِيرَةُ عَنْ إِبْرَاهِيمَ تُرْكَبُ الضَّالَّةُ بِقَدْرِ عَلَفِهَا، وَتُحْلَبُ بِقَدْرِ عَلَفِهَا، وَالرَّهْنُ مِثْلُهُ.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "One can ride the mortgaged animal because of what one spends on it, and one can drink the milk of a milch animal as long as it is mortgaged. "

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَانَ يَقُولُ " الرَّهْنُ يُرْكَبُ بِنَفَقَتِهِ، وَيُشْرَبُ لَبَنُ الدَّرِّ إِذَا كَانَ مَرْهُونًا ".

Reference	: Sahih al-Bukhari 2511
In-book reference	: Book 48, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 45, Hadith 688

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The mortgaged animal can be used for riding as long as it is fed and the milk of the milch animal can be drunk according to what one spend on it. The one who rides the animal or drinks its milk should provide the expenditures."

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا زَكَرِيَّاءُ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم. " الرَّهْنُ يُرْكَبُ بِنَفَقَتِهِ إِذَا كَانَ مَرْهُونًا، وَلَبَنُ الدَّرِّ يُشْرَبُ بِنَفَقَتِهِ إِذَا كَانَ مَرْهُونًا، وَعَلَى الَّذِي يَرْكَبُ وَيَشْرَبُ النَّفَقَةُ ".

Reference	: Sahih al-Bukhari 2512
In-book reference	: Book 48, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 45, Hadith 689

(5) Chapter: Mortgaging things to Jews and others

(5) باب الرَّهْنِ عِنْدَ الْيَهُودِ وَغَيْرِهِمْ

Narrated `Aisha:

Allah's Messenger (ﷺ) bought some foodstuff from a Jew and mortgaged his armor to him.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتِ اشْتَرَى رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ يَهُودِيٍّ طَعَامًا وَرَهَنَهُ دِرْعَهُ.

Reference	: Sahih al-Bukhari 2513
In-book reference	: Book 48, Hadith 6
USC-MSA web (English) reference	: Vol. 3, Book 45, Hadith 690

(6) Chapter: Dispute between the mortgagor and mortgagee

(6) بَابُ إِذَا اخْتَلَفَ الرَّاهِنُ وَالْمُرْتَهِنُ وَنَحْوُهُ فَالْبَيِّنَةُ عَلَى الْمُدَّعِي وَالْيَمِينُ عَلَى الْمُدَّعَى عَلَيْهِ

Narrated Ibn Abu Mulaika:

I wrote a letter to Ibn `Abbas and he wrote to me that the Prophet (ﷺ) had given the verdict that the defendant had to take an oath.

حَدَّثَنَا خَلاَّدُ بْنُ يَحْيَى، حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ كَتَبْتُ إِلَى ابْنِ عَبَّاسٍ فَكَتَبَ إِلَىَّ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَضَى أَنَّ الْيَمِينَ عَلَى الْمُدَّعَى عَلَيْهِ.

Reference	: Sahih al-Bukhari 2514
In-book reference	: Book 48, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 45, Hadith 691

Narrated Abu Wail:

Abdullah (bin Mas'ud) said, "Whoever took a false oath in order to grab somebody's property will meet Allah while Allah will be angry with him." Allah revealed the following verse to confirm that:--"Verily! Those who purchase a small gain at the cost of Allah's covenant And their oaths...a painful torment." (3.77)

Al-Ash'ath bin Qais came to us and asked as to what Abu Abdur-Rehman (i.e. Ibn Mas'ud) was telling you." We related the story to him. On that he said, "He has told the truth. This verse was revealed about me. I had some dispute with another man regarding a well and we took the case before Allah's Messenger (ﷺ). Allah's Messenger (ﷺ) said (to me), "Produce two witnesses (to support your claim); otherwise the defendant has the right to take an oath (to refute your claim).' I said, 'The defendant would not mind to take a false oath." Allah's Messenger (ﷺ) then said, 'Whoever took a false oath in order to grab someone else's property will meet Allah, Allah will be angry with him.' Allah then revealed what Confirmed it." Al-Ash'ath then recited the following Verse:--"Verily! Those who purchase a small gain at the cost of Allah's covenant, And their oaths . . . (to) . . . they shall have a painful torment!' (3.77) (See Hadith No. 546)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، قَالَ قَالَ عَبْدُ اللَّهِ ـ رضى الله عنه مَنْ حَلَفَ عَلَى يَمِينٍ، يَسْتَحِقُّ بِهَا مَالاً وَهْوَ فِيهَا فَاجِرٌ، لَقِيَ اللَّهَ وَهْوَ عَلَيْهِ غَضْبَانُ، فَأَنْزَلَ اللَّهُ تَصْدِيقَ ذَلِكَ {إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً} فَقَرَأَ إِلَى {عَذَابٌ أَلِيمٌ}.ثُمَّ إِنَّ الأَشْعَثَ بْنَ قَيْسٍ خَرَجَ إِلَيْنَا فَقَالَ مَا يُحَدِّثُكُمْ أَبُو عَبْدِ الرَّحْمَنِ قَالَ فَحَدَّثْنَاهُ قَالَ فَقَالَ صَدَقَ لَفِيَّ وَاللَّهِ أُنْزِلَتْ، كَانَتْ بَيْنِي وَبَيْنَ رَجُلٍ خُصُومَةٌ فِي بِئْرٍ فَاخْتَصَمْنَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " شَاهِدُكَ أَوْ يَمِينُهُ ". قُلْتُ إِنَّهُ إِذًا يَحْلِفُ وَلاَ يُبَالِي. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ حَلَفَ عَلَى يَمِينٍ يَسْتَحِقُّ بِهَا مَالاً هُوَ فِيهَا فَاجِرٌ، لَقِيَ اللَّهَ وَهْوَ عَلَيْهِ غَضْبَانُ ". فَأَنْزَلَ اللَّهُ تَصْدِيقَ ذَلِكَ، ثُمَّ اقْتَرَأَ هَذِهِ الآيَةَ {إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً} إِلَى {وَلَهُمْ عَذَابٌ أَلِيمٌ}.

Reference	: Sahih al-Bukhari 2515,2516
In-book reference	: Book 48, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 45, Hadith 692

49 - The Book of Manumission of Slaves (2517 - 2559)
كتاب العتق

(1) Chapter: The manumission and its superiority

(1) باب مَا جَاءَ فِي الْعِتْقِ وَفَضْلِهِ

وَقَوْلِهِ تَعَالَى: {فَكُّ رَقَبَةٍ أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ يَتِيمًا ذَا مَقْرَبَةٍ}.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever frees a Muslim slave, Allah will save all the parts of his body from the (Hell) Fire as he has freed the body-parts of the slave." Sa`id bin Marjana said that he narrated that Hadith to `Ali bin Al-Husain and he freed his slave for whom `Abdullah bin Ja`far had offered him ten thousand Dirhams or one-thousand Dinars.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنِي وَاقِدُ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنِي سَعِيدُ ابْنُ مَرْجَانَةَ، صَاحِبُ عَلِيِّ بْنِ حُسَيْنٍ قَالَ لِي أَبُو هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ النَّبِيُّ صلى الله عليه وسلم " أَيُّمَا رَجُلٍ أَعْتَقَ امْرَأً مُسْلِمًا اسْتَنْقَذَ اللَّهُ بِكُلِّ عُضْوٍ مِنْهُ عُضْوًا مِنْهُ مِنَ النَّارِ ". قَالَ سَعِيدُ ابْنُ مَرْجَانَةَ فَانْطَلَقْتُ إِلَى عَلِيِّ بْنِ حُسَيْنٍ فَعَمَدَ عَلِيُّ بْنُ حُسَيْنٍ ـ رضى الله عنهما ـ إِلَى عَبْدٍ لَهُ قَدْ أَعْطَاهُ بِهِ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَشَرَةَ آلاَفِ دِرْهَمٍ ـ أَوْ أَلْفَ دِينَارٍ ـ فَأَعْتَقَهُ.

Reference	: Sahih al-Bukhari 2517
In-book reference	: Book 49, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 46, Hadith 693

(2) Chapter: What is the best kind of manumission (of slaves)?

(2) باب أَىُّ الرِّقَابِ أَفْضَلُ

Narrated Abu Dhar:

I asked the Prophet, "What is the best deed?" He replied, "To believe in Allah and to fight for His Cause." I then asked, "What is the best kind of manumission (of slaves)?" He replied, "The manumission of the most expensive slave and the most beloved by his master." I said, "If I cannot afford to do that?" He said, "Help the weak or do good for a person who cannot work for himself." I said, "If I cannot do that?" He said, "Refrain from harming others for this will be regarded as a charitable deed for your own good."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُرَاوِحٍ، عَنْ أَبِي ذَرٍّ ـ رضى الله عنه ـ قَالَ سَأَلْتُ النَّبِيَّ صلى الله عليه وسلم أَىُّ الْعَمَلِ أَفْضَلُ، قَالَ " إِيمَانٌ بِاللَّهِ، وَجِهَادٌ فِي سَبِيلِهِ ". قُلْتُ فَأَىُّ الرِّقَابِ أَفْضَلُ قَالَ " أَغْلاَهَا ثَمَنًا، وَأَنْفَسُهَا عِنْدَ أَهْلِهَا ". قُلْتُ فَإِنْ لَمْ أَفْعَلْ. قَالَ " تُعِينُ صَانِعًا أَوْ تَصْنَعُ لأَخْرَقَ ". قَالَ فَإِنْ لَمْ أَفْعَلْ. قَالَ " تَدَعُ النَّاسَ مِنَ الشَّرِّ، فَإِنَّهَا صَدَقَةٌ تَصَدَّقُ بِهَا عَلَى نَفْسِكَ ".

Reference	: Sahih al-Bukhari 2518
In-book reference	: Book 49, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 46, Hadith 694

(3) Chapter: Manumitting slaves at the time of eclipses

(3) باب مَا يُسْتَحَبُّ مِنَ الْعَتَاقَةِ فِي الْكُسُوفِ وَالآيَاتِ

Narrated Asma' bint Abu Bakr:

The Prophet (ﷺ) ordered us to free slaves at the time of solar eclipses.

حَدَّثَنَا مُوسَى بْنُ مَسْعُودٍ، حَدَّثَنَا زَائِدَةُ بْنُ قُدَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ ـ رضى الله عنهما ـ قَالَتْ أَمَرَ النَّبِيُّ صلى الله عليه وسلم بِالْعَتَاقَةِ فِي كُسُوفِ الشَّمْسِ. تَابَعَهُ عَلِيٌّ عَنِ الدَّرَاوَرْدِيِّ عَنْ هِشَامٍ.

Reference	: Sahih al-Bukhari 2519
In-book reference	: Book 49, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 46, Hadith 695

Narrated Asma' bint Abu Bakr:

We were ordered to free slaves at the time of lunar eclipses.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ، حَدَّثَنَا عَثَّامٌ، حَدَّثَنَا هِشَامٌ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ ـ رضى الله عنهما ـ قَالَتْ كُنَّا نُؤْمَرُ عِنْدَ الْخُسُوفِ بِالْعَتَاقَةِ.

Reference	: Sahih al-Bukhari 2520
In-book reference	: Book 49, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 46, Hadith 696

(4) Chapter: If one manumits a male slave owned by two persons

(4) باب إِذَا أَعْتَقَ عَبْدًا بَيْنَ اثْنَيْنِ أَوْ أَمَةً بَيْنَ الشُّرَكَاءِ

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "Whoever manumits a slave owned by two masters, should manumit him completely (not partially) if he is rich after having its price evaluated."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ سَالِمٍ، عَنْ أَبِيهِ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ أَعْتَقَ عَبْدًا بَيْنَ اثْنَيْنِ، فَإِنْ كَانَ مُوسِرًا قُوِّمَ عَلَيْهِ ثُمَّ يُعْتَقُ ".

Reference	: Sahih al-Bukhari 2521
In-book reference	: Book 49, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 46, Hadith 697

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "Whoever frees his share of a common slave and he has sufficient money to free him completely, should let its price be estimated by a just man and give his partners the price of their shares and manumit the slave; otherwise (i.e. if he has not sufficient money) he manumits the slave partially."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ أَعْتَقَ شِرْكًا لَهُ فِي عَبْدٍ، فَكَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَ الْعَبْدِ قُوِّمَ الْعَبْدُ قِيمَةَ عَدْلٍ، فَأَعْطَى شُرَكَاءَهُ حِصَصَهُمْ وَعَتَقَ عَلَيْهِ، وَإِلاَّ فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ ".

Reference	: Sahih al-Bukhari 2522
In-book reference	: Book 49, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 46, Hadith 698

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "Whoever manumits his share of a slave, then it is essential for him to get that slave manumitted' completely as long as he has the money to do so. If he has not sufficient money to pay the price of the other shares (after the price of the slave is evaluated justly), the manumitted manumits the slave partially in proportion to his share.

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَعْتَقَ شِرْكًا لَهُ فِي مَمْلُوكٍ فَعَلَيْهِ عِتْقُهُ كُلِّهِ، إِنْ كَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَهُ، فَإِنْ لَمْ يَكُنْ لَهُ يُقَوَّمُ عَلَيْهِ قِيمَةَ عَدْلٍ، فَأُعْتِقَ مِنْهُ مَا أَعْتَقَ ".

Reference : Sahih al-Bukhari 2523
In-book reference : Book 49, Hadith 7
USC-MSA web (English) reference : Vol. 3, Book 46, Hadith 699
(deprecated numbering scheme)

Narrated 'Ubaidullah:

as above BRIEFLY.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرٌ، عَنْ عُبَيْدِ اللَّهِ، اخْتَصَرَهُ.

Reference : Sahih al-Bukhari 2523
In-book reference : Book 49, Hadith 8
USC-MSA web (English) reference : Vol. 3, Book 46, Hadith 700
(deprecated numbering scheme)

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "He who manumits his share of a slave and has money sufficient to free the remaining portion of that slave's price (justly estimated) then he should manumit him (by giving the rest of his price to the other co-owners)." Nafi` added, "Otherwise the slave is partially free." Aiyub is not sure whether the last statement was said by Nafi` or it was a part of the Hadith.

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ أَعْتَقَ نَصِيبًا لَهُ فِي مَمْلُوكٍ أَوْ شِرْكًا لَهُ فِي عَبْدٍ، وَكَانَ لَهُ مِنَ الْمَالِ مَا يَبْلُغُ قِيمَتَهُ بِقِيمَةِ الْعَدْلِ، فَهْوَ عَتِيقٌ ". قَالَ نَافِعٌ وَإِلاَّ فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ. قَالَ أَيُّوبُ لاَ أَدْرِي أَشَىْءٌ قَالَهُ نَافِعٌ، أَوْ شَىْءٌ فِي الْحَدِيثِ.

Reference : Sahih al-Bukhari 2524
In-book reference : Book 49, Hadith 9
USC-MSA web (English) reference : Vol. 3, Book 46, Hadith 701
(deprecated numbering scheme)

Narrated Ibn `Umar:

That he used to give his verdict regarding the male or female slaves owned by more than one master, one of whom may manumit his share of the slave. Ibn `Umar used to say in such a case, "The manumitted should manumit the slave completely if he has sufficient money to pay the rest of the price of that slave (which is to be justly estimated) and the other shareholders are to take the price of their shares and the slave is freed (released from slavery)." Ibn `Umar narrated this verdict from the Prophet.

حَدَّثَنَا أَحْمَدُ بْنُ مِقْدَامٍ، حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّهُ كَانَ يُفْتِي فِي الْعَبْدِ أَوِ الأَمَةِ يَكُونُ بَيْنَ شُرَكَاءَ، فَيُعْتِقُ أَحَدُهُمْ نَصِيبَهُ مِنْهُ، يَقُولُ قَدْ وَجَبَ عَلَيْهِ عِتْقُهُ كُلِّهِ، إِذَا كَانَ لِلَّذِي أَعْتَقَ مِنَ الْمَالِ مَا يَبْلُغُ، يُقَوَّمُ مِنْ مَالِهِ قِيمَةَ الْعَدْلِ، وَيُدْفَعُ إِلَى الشُّرَكَاءِ أَنْصِبَاؤُهُمْ، وَيُخَلَّى سَبِيلُ الْمُعْتَقِ. يُخْبِرُ ذَلِكَ ابْنُ عُمَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم. وَرَوَاهُ اللَّيْثُ وَابْنُ أَبِي ذِئْبٍ وَابْنُ إِسْحَاقَ وَجُوَيْرِيَةُ وَيَحْيَى بْنُ سَعِيدٍ وَإِسْمَاعِيلُ بْنُ أُمَيَّةَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم مُخْتَصَرًا.

Reference : Sahih al-Bukhari 2525
In-book reference : Book 49, Hadith 10
USC-MSA web (English) reference : Vol. 3, Book 46, Hadith 702
(deprecated numbering scheme)

(5) Chapter: Whoever manumits his portion of a common slave

(5) باب إِذَا أَعْتَقَ نَصِيبًا فِي عَبْدٍ، وَلَيْسَ لَهُ مَالٌ اسْتُسْعِيَ الْعَبْدُ غَيْرَ مَشْقُوقٍ عَلَيْهِ، عَلَى نَحْوِ الْكِتَابَةِ

Narrated Abu Huraira:

That the Prophet (ﷺ) said, "Whoever frees his portion of a (common) slave."

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي رَجَاءٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، سَمِعْتُ قَتَادَةَ، قَالَ حَدَّثَنِي النَّضْرُ بْنُ أَنَسِ بْنِ مَالِكٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏{مَنْ أَعْتَقَ شَقِيصًا مِنْ عَبْدٍ ‏}

Reference	: Sahih al-Bukhari 2526
In-book reference	: Book 49, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 46, Hadith 703

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever frees his portion of a common slave should free the slave completely by paying the rest of his price from his money if he has enough money; otherwise the price of the slave is to be estimated and the slave is to be helped to work without hardship till he pays the rest of his price."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏"‏ مَنْ أَعْتَقَ نَصِيبًا أَوْ شَقِيصًا فِي مَمْلُوكٍ، فَخَلاَصُهُ عَلَيْهِ فِي مَالِهِ إِنْ كَانَ لَهُ مَالٌ، وَإِلاَّ قُوِّمَ عَلَيْهِ، فَاسْتُسْعِيَ بِهِ غَيْرَ مَشْقُوقٍ عَلَيْهِ ‏"‏‏.‏ تَابَعَهُ حَجَّاجُ بْنُ حَجَّاجٍ وَأَبَانُ وَمُوسَى بْنُ خَلَفٍ عَنْ قَتَادَةَ‏.‏ اخْتَصَرَهُ شُعْبَةُ‏.‏

Reference	: Sahih al-Bukhari 2527
In-book reference	: Book 49, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 46, Hadith 704

(6) Chapter: Manumission and divorce by mistake or forgetfulness

(6) باب الْخَطَإِ وَالنِّسْيَانِ فِي الْعَتَاقَةِ وَالطَّلاَقِ وَنَحْوِهِ، وَلاَ عَتَاقَةَ إِلاَّ لِوَجْهِ اللَّهِ

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لِكُلِّ امْرِئٍ مَا نَوَى» وَلاَ نِيَّةَ لِلنَّاسِي وَالْمُخْطِئِ.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah has accepted my invocation to forgive what whispers in the hearts of my followers, unless they put it to action or utter it." (See Hadith No. 657 Vol. 8)

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا مِسْعَرٌ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي مَا وَسْوَسَتْ بِهِ صُدُورُهَا، مَا لَمْ تَعْمَلْ أَوْ تَكَلَّمْ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2528
In-book reference	: Book 49, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 46, Hadith 705

Narrated `Umar bin Al-Khattab:

The Prophet (ﷺ) said, "The (reward of) deeds depend on intentions, and every person will get the reward according to what he intends. So, whoever migrated for Allah and His Apostle, then his migration will be for Allah and His Apostle, and whoever migrated for worldly benefits or for marrying a woman, then his migration will be for what he migrated for." (See Hadith No. 1, Vol. 1)

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ سُفْيَانَ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ اللَّيْثِيِّ، قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ الأَعْمَالُ بِالنِّيَّةِ، وَلاِمْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا، أَوِ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2529

In-book reference : Book 49, Hadith 14
USC-MSA web (English) reference : Vol. 3, Book 46, Hadith 706
(deprecated numbering scheme)

(7) Chapter: The witness for manumission

(7) باب إِذَا قَالَ رَجُلٌ لِعَبْدِهِ هُوَ لِلَّهِ وَنَوَى الْعِتْقَ، وَالإِشْهَادُ فِي الْعِتْقِ

Narrated Qais:

When Abu Huraira accompanied by his slave set out intending to embrace Islam they lost each other on the way. The slave then came while Abu Huraira was sitting with the Prophet. The Prophet (ﷺ) said, "O Abu Huraira! Your slave has come back." Abu Huraira said, "Indeed, I would like you to witness that I have manumitted him." That happened at the time when Abu Huraira recited (the following poetic verse):-- 'What a long tedious tiresome night! Nevertheless, it has delivered us From the land of Kufr (disbelief).

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ بِشْرٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّهُ لَمَّا أَقْبَلَ يُرِيدُ الإِسْلاَمَ وَمَعَهُ غُلاَمُهُ، ضَلَّ كُلُّ وَاحِدٍ مِنْهُمَا مِنْ صَاحِبِهِ، فَأَقْبَلَ بَعْدَ ذَلِكَ وَأَبُو هُرَيْرَةَ جَالِسٌ مَعَ النَّبِيِّ صلى الله عليه وسلم فَقَالَ النَّبِيُّ صلى الله عليه وسلم " يَا أَبَا هُرَيْرَةَ، هَذَا غُلاَمُكَ قَدْ أَتَاكَ ". فَقَالَ أَمَا إِنِّي أُشْهِدُكَ أَنَّهُ حُرٌّ. قَالَ فَهُوَ حِينَ يَقُولُ يَا لَيْلَةً مِنْ طُولِهَا وَعَنَائِهَا عَلَى أَنَّهَا مِنْ دَارَةِ الْكُفْرِ نَجَّتِ

Reference : Sahih al-Bukhari 2530
In-book reference : Book 49, Hadith 15
USC-MSA web (English) reference : Vol. 3, Book 46, Hadith 707
(deprecated numbering scheme)

Narrated Abu Huraira:

On my way to the Prophet (ﷺ) I was reciting:-- 'What a long tedious tiresome night! Nevertheless, it has saved us From the land of Kufr (disbelief).' I had a slave who ran away from me on the way. When I went to the Prophet (ﷺ) and gave the pledge of allegiance for embracing Islam, the slave showed up while I was still with the Prophet (ﷺ) who remarked, "O Abu Huraira! Here is your slave!" I said, "I manumit him for Allah's Sake," and so I freed him.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ لَمَّا قَدِمْتُ عَلَى النَّبِيِّ صلى الله عليه وسلم قُلْتُ فِي الطَّرِيقِ يَا لَيْلَةً مِنْ طُولِهَا وَعَنَائِهَا عَلَى أَنَّهَا مِنْ دَارَةِ الْكُفْرِ نَجَّتِ قَالَ وَأَبَقَ مِنِّي غُلاَمٌ لِي فِي الطَّرِيقِ ـ قَالَ ـ فَلَمَّا قَدِمْتُ عَلَى النَّبِيِّ صلى الله عليه وسلم بَايَعْتُهُ، فَبَيْنَا أَنَا عِنْدَهُ إِذْ طَلَعَ الْغُلاَمُ، فَقَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا أَبَا هُرَيْرَةَ، هَذَا غُلاَمُكَ ". فَقُلْتُ هُوَ حُرٌّ لِوَجْهِ اللَّهِ. فَأَعْتَقْتُهُ. لَمْ يَقُلْ أَبُو كُرَيْبٍ عَنْ أَبِي أُسَامَةَ حُرٌّ.

Reference : Sahih al-Bukhari 2531
In-book reference : Book 49, Hadith 16
USC-MSA web (English) reference : Vol. 3, Book 46, Hadith 708
(deprecated numbering scheme)

Narrated Qais:

When Abu Huraira accompanied by his slave came intending to embrace Islam, they lost each other on the way. (When the slave showed up) Abu Huraira said (to the Prophet), "I make you witness that the slave is free for Allah's Cause."

حَدَّثَنَا شِهَابُ بْنُ عَبَّادٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ حُمَيْدٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ لَمَّا أَقْبَلَ أَبُو هُرَيْرَةَ ـ رضى الله عنه ـ وَمَعَهُ غُلاَمُهُ وَهْوَ يَطْلُبُ الإِسْلاَمَ، فَأَضَلَّ أَحَدُهُمَا صَاحِبَهُ بِهَذَا، وَقَالَ أَمَا إِنِّي أُشْهِدُكَ أَنَّهُ لِلَّهِ.

Reference : Sahih al-Bukhari 2532
In-book reference : Book 49, Hadith 17
USC-MSA web (English) reference : Vol. 3, Book 46, Hadith 709
(deprecated numbering scheme)

(8) Chapter: Umm Al-Walad

(8) باب أُمِّ الْوَلَدِ

قَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مِنْ أَشْرَاطِ السَّاعَةِ أَنْ تَلِدَ الأَمَةُ رَبَّهَا».

Narrated `Aisha:

`Utba bin Abi Waqqas authorized his brother Sa`d bin Abi Waqqas to take the son of the slave-girl of Zam`a into his custody, telling him that the boy was his own (illegal) son. When Allah's Messenger (ﷺ) went (to Mecca) at the time of the Conquest, Sa`d took the son of the slave-girl of Zam`a to Allah's Messenger (ﷺ) and also brought 'Abu bin Zam`a with him and said, "O Allah's Messenger (ﷺ)! This is the son of my brother `Utba who authorized me to take him into my custody." 'Abu bin Zam`a said, "O Allah's Messenger (ﷺ)! He is my brother, the son of Zam`a's slave-girl and he was born on his bed." Allah's Messenger (ﷺ) looked at the son of the slave-girl of Zam`a and noticed much resemblance (to `Utba). Allah's Messenger (ﷺ) said, "It is for you, O 'Abu bin Zam`a as he was born on the bed of your father." Allah's Messenger (ﷺ) then told Sauda bint Zam`a to observe veil in the presence of the boy as he noticed the boy's resemblance to `Utba and Sauda was the wife of the Prophet (ﷺ) .

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ إِنَّ عُتْبَةَ بْنَ أَبِي وَقَّاصٍ عَهِدَ إِلَى أَخِيهِ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنْ يَقْبِضَ إِلَيْهِ ابْنَ وَلِيدَةِ زَمْعَةَ، قَالَ عُتْبَةُ إِنَّهُ ابْنِي. فَلَمَّا قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم زَمَنَ الْفَتْحِ أَخَذَ سَعْدٌ ابْنَ وَلِيدَةِ زَمْعَةَ. فَأَقْبَلَ بِهِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَقْبَلَ مَعَهُ بِعَبْدِ بْنِ زَمْعَةَ. فَقَالَ سَعْدٌ يَا رَسُولَ اللَّهِ هَذَا ابْنُ أَخِي عَهِدَ إِلَىَّ أَنَّهُ ابْنُهُ. فَقَالَ عَبْدُ بْنُ زَمْعَةَ يَا رَسُولَ اللَّهِ هَذَا أَخِي ابْنُ وَلِيدَةِ زَمْعَةَ، وُلِدَ عَلَى فِرَاشِهِ. فَنَظَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى ابْنِ وَلِيدَةِ زَمْعَةَ، فَإِذَا هُوَ أَشْبَهُ النَّاسِ بِهِ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هُوَ لَكَ يَا عَبْدُ بْنَ زَمْعَةَ ". مِنْ أَجْلِ أَنَّهُ وُلِدَ عَلَى فِرَاشِ أَبِيهِ، قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " احْتَجِبِي مِنْهُ يَا سَوْدَةُ بِنْتَ زَمْعَةَ ". مِمَّا رَأَى مِنْ شَبَهِهِ بِعُتْبَةَ. وَكَانَتْ سَوْدَةُ زَوْجَ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 2533
In-book reference	: Book 49, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 46, Hadith 710

(9) Chapter: The selling of a Mudabbar

(9) باب بَيْعِ الْمُدَبَّرِ

Narrated Jabir bin `Abdullah:

A man amongst us declared that his slave would be freed after his death. The Prophet (ﷺ) called for that slave and sold him. The slave died the same year.

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ أَعْتَقَ رَجُلٌ مِنَّا عَبْدًا لَهُ عَنْ دُبُرٍ، فَدَعَا النَّبِيُّ صلى الله عليه وسلم بِهِ فَبَاعَهُ. قَالَ جَابِرٌ مَاتَ الْغُلاَمُ عَامَ أَوَّلَ.

Reference	: Sahih al-Bukhari 2534
In-book reference	: Book 49, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 46, Hadith 711

(10) Chapter: The Wala' of a manumitted slave

(10) باب بَيْعِ الْوَلاَءِ وَهِبَتِهِ

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) forbade the selling or donating the Wala' of a freed slave.

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، سَمِعْتُ ابْنَ عُمَرَ ـ رضى الله عنهما ـ يَقُولُ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ بَيْعِ الْوَلاَءِ، وَعَنْ هِبَتِهِ.

Reference : Sahih al-Bukhari 2535
In-book reference : Book 49, Hadith 20
USC-MSA web (English) reference : Vol. 3, Book 46, Hadith 712
(deprecated numbering scheme)

Narrated `Aisha:

I bought Buraira but her masters put the condition that her Wala' would be for them. I told the Prophet (ﷺ) about it. He said (to me), "Manumit her as her Wala' will be for the one who pays the price." So, I manumitted her. The Prophet (ﷺ) called Buraira and gave her the option of either staying with her husband or leaving him. She said, "Even if he gave me so much money, I would not stay with him," and so she preferred her freedom to her husband.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتِ اشْتَرَيْتُ بَرِيرَةَ فَاشْتَرَطَ أَهْلُهَا وَلاَءَهَا، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ ‏"‏ أَعْتِقِيهَا، فَإِنَّ الْوَلاَءَ لِمَنْ أَعْطَى الْوَرِقَ ‏"‏‏.‏ فَأَعْتَقْتُهَا، فَدَعَاهَا النَّبِيُّ صلى الله عليه وسلم فَخَيَّرَهَا مِنْ زَوْجِهَا فَقَالَتْ لَوْ أَعْطَانِي كَذَا وَكَذَا مَا ثَبَتُّ عِنْدَهُ‏.‏ فَاخْتَارَتْ نَفْسَهَا‏.‏

Reference : Sahih al-Bukhari 2536
In-book reference : Book 49, Hadith 21
USC-MSA web (English) reference : Vol. 3, Book 46, Hadith 713
(deprecated numbering scheme)

(11) Chapter: If the brother or the uncle of somebody was taken as to ransom a Mushrik

(11) باب إِذَا أُسِرَ أَخُو الرَّجُلِ أَوْ عَمُّهُ هَلْ يُفَادَى إِذَا كَانَ مُشْرِكًا

وَقَالَ أَنَسٌ قَالَ الْعَبَّاسُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَادَيْتُ نَفْسِي، وَفَادَيْتُ عَقِيلاً. وَكَانَ عَلِيٌّ لَهُ نَصِيبٌ فِي تِلْكَ الْغَنِيمَةِ الَّتِي أَصَابَ مِنْ أَخِيهِ عَقِيلٍ وَعَمِّهِ عَبَّاسٍ.

Narrated Anas:

Some men of the Ansar asked for the permission of Allah's Messenger (ﷺ) and said, "Allow us to give up the ransom from our nephew Al-`Abbas. The Prophet (ﷺ) said (to them), "Do not leave (even) a Dirham (of his ransom).

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ مُوسَى، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي أَنَسٌ ـ رضى الله عنه ـ أَنَّ رِجَالاً، مِنَ الأَنْصَارِ اسْتَأْذَنُوا رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالُوا ائْذَنْ فَلْنَتْرُكْ لاِبْنِ أُخْتِنَا عَبَّاسٍ فِدَاءَهُ، فَقَالَ ‏"‏ لاَ تَدَعُونَ مِنْهُ دِرْهَمًا ‏"‏‏.‏

Reference : Sahih al-Bukhari 2537
In-book reference : Book 49, Hadith 22
USC-MSA web (English) reference : Vol. 3, Book 46, Hadith 714
(deprecated numbering scheme)

(12) Chapter: Manumission of a Mushrik

(12) باب عِتْقِ الْمُشْرِكِ

Narrated Hisham:

My father told me that Hakim bin Hizam manumitted one-hundred slaves in the Pre-Islamic period of ignorance and slaughtered one-hundred camels (and distributed them in charity). When he embraced Islam he again slaughtered one-hundred camels and manumitted one-hundred slaves. Hakim said, "I asked Allah's Messenger

(ﷺ), 'O Allah's Messenger (ﷺ)! What do you think about some good deeds I used to practice in the Pre-Islamic period of ignorance regarding them as deeds of righteousness?' Allah's Apostle said, "You have embraced Islam along with all those good deeds you did."

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، أَخْبَرَنِي أَبِي أَنَّ حَكِيمَ بْنَ حِزَامٍ ـ رضى الله عنه ـ أَعْتَقَ فِي الْجَاهِلِيَّةِ مِائَةَ رَقَبَةٍ، وَحَمَلَ عَلَى مِائَةِ بَعِيرٍ، فَلَمَّا أَسْلَمَ حَمَلَ عَلَى مِائَةِ بَعِيرٍ وَأَعْتَقَ مِائَةَ رَقَبَةٍ، قَالَ فَسَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقُلْتُ يَا رَسُولَ اللَّهِ، أَرَأَيْتَ أَشْيَاءَ كُنْتُ أَصْنَعُهَا فِي الْجَاهِلِيَّةِ، كُنْتُ أَتَحَنَّثُ بِهَا، يَعْنِي أَتَبَرَّرُ بِهَا، قَالَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَسْلَمْتَ عَلَى مَا سَلَفَ لَكَ مِنْ خَيْرٍ ".

Reference	: Sahih al-Bukhari 2538
In-book reference	: Book 49, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 46, Hadith 715

(13) Chapter: Whoever possessed Arab slaves

(13) باب مَنْ مَلَكَ مِنَ الْعَرَبِ رَقِيقًا فَوَهَبَ وَبَاعَ وَجَامَعَ وَفَدَى وَسَبَى الذُّرِّيَّةَ

وَقَوْلِهِ تَعَالَى: {ضَرَبَ اللَّهُ مَثَلاً عَبْدًا مَمْلُوكًا لاَ يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لاَ يَعْلَمُونَ}.

Narrated Marwan and Al-Miswar bin Makhrama:

When the delegates of the tribe of Hawazin came to the Prophet (ﷺ) and they requested him to return their properties and captives. The Prophet (ﷺ) stood up and said to them, "I have other people with me in this matter (as you see) and the most beloved statement to me is the true one; you may choose either the properties or the prisoners as I have delayed their distribution." The Prophet (ﷺ) had waited for them for more than ten days since his arrival from Ta'if. So, when it became evident to them that the Prophet (ﷺ) was not going to return them except one of the two, they said, "We choose our prisoners." The Prophet got up amongst the people and glorified and praised Allah as He deserved and said, "Then after, these brethren of yours have come to us with repentance, and I see it logical to return them the captives. So, whoever amongst you likes to do that as a favor, then he can do it, and whoever of you likes to stick to his share till we recompense him from the very first war booty which Allah will give us, then he can do so (i.e. give up the present captives)." The people unanimously said, "We do that (return the captives) willingly." The Prophet (ﷺ) said, "We do not know which of you has agreed to it and which have not, so go back and let your leaders forward us your decision." So, all the people then went back and discussed the matter with their leaders who returned and informed the Prophet (ﷺ) that all the people had willingly given their consent to return the captives. This is what has reached us about the captives of Hawazin. Narrated Anas that `Abbas said to the Prophet, "I paid for my ransom and `Aqil's ransom."

حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، قَالَ أَخْبَرَنِي اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، ذَكَرَ عُرْوَةُ أَنَّ مَرْوَانَ، وَالْمِسْوَرَ بْنَ مَخْرَمَةَ، أَخْبَرَاهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَامَ حِينَ جَاءَهُ وَفْدُ هَوَازِنَ، فَسَأَلُوهُ أَنْ يَرُدَّ إِلَيْهِمْ أَمْوَالَهُمْ وَسَبْيَهُمْ فَقَالَ " إِنَّ مَعِي مَنْ تَرَوْنَ، وَأَحَبُّ الْحَدِيثِ إِلَيَّ أَصْدَقُهُ، فَاخْتَارُوا إِحْدَى الطَّائِفَتَيْنِ إِمَّا الْمَالَ، وَإِمَّا السَّبْىَ، وَقَدْ كُنْتُ اسْتَأْنَيْتُ بِهِمْ ". وَكَانَ النَّبِيُّ صلى الله عليه وسلم انْتَظَرَهُمْ بِضْعَ عَشْرَةَ لَيْلَةً حِينَ قَفَلَ مِنَ الطَّائِفِ، فَلَمَّا تَبَيَّنَ لَهُمْ أَنَّ النَّبِيَّ صلى الله عليه وسلم غَيْرُ رَادٍّ إِلَيْهِمْ إِلاَّ إِحْدَى الطَّائِفَتَيْنِ قَالُوا فَإِنَّا نَخْتَارُ سَبْيَنَا. فَقَامَ النَّبِيُّ صلى الله عليه وسلم فِي النَّاسِ، فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ " أَمَّا بَعْدُ فَإِنَّ إِخْوَانَكُمْ جَاءُونَا تَائِبِينَ، وَإِنِّي رَأَيْتُ أَنْ أَرُدَّ إِلَيْهِمْ سَبْيَهُمْ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يُطَيِّبَ ذَلِكَ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ أَنْ يَكُونَ عَلَى حَظِّهِ حَتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ مَا يُفِيءُ اللَّهُ عَلَيْنَا فَلْيَفْعَلْ ". فَقَالَ النَّاسُ طَيَّبْنَا ذَلِكَ. قَالَ " إِنَّا لاَ نَدْرِي مَنْ أَذِنَ مِنْكُمْ مِمَّنْ لَمْ يَأْذَنْ فَارْجِعُوا حَتَّى يَرْفَعَ إِلَيْنَا عُرَفَاؤُكُمْ أَمْرَكُمْ ". فَرَجَعَ النَّاسُ، فَكَلَّمَهُمْ عُرَفَاؤُهُمْ، ثُمَّ رَجَعُوا إِلَى النَّبِيِّ صلى الله عليه وسلم فَأَخْبَرُوهُ

أَنَّهُمْ طَيَّبُوا وَأَذِنُوا، فَهَذَا الَّذِي بَلَغَنَا عَنْ سَبْيِ هَوَازِنَ. وَقَالَ أَنَسٌ قَالَ عَبَّاسٌ لِلنَّبِيِّ صلى الله عليه وسلم فَادَيْتُ نَفْسِي، وَفَادَيْتُ عَقِيلاً.

Reference	: Sahih al-Bukhari 2539, 2540
In-book reference	: Book 49, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 46, Hadith 716

Narrated Ibn `Aun:

I wrote a letter to Nafi` and Nafi` wrote in reply to my letter that the Prophet (ﷺ) had suddenly attacked Bani Mustaliq without warning while they were heedless and their cattle were being watered at the places of water. Their fighting men were killed and their women and children were taken as captives; the Prophet (ﷺ) got Juwairiya on that day. Nafi` said that Ibn `Umar had told him the above narration and that Ibn `Umar was in that army.

حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا ابْنُ عَوْنٍ، قَالَ كَتَبْتُ إِلَى نَافِعٍ فَكَتَبَ إِلَيَّ أَنَّ النَّبِيَّ صلى الله عليه وسلم أَغَارَ عَلَى بَنِي الْمُصْطَلِقِ وَهُمْ غَارُّونَ وَأَنْعَامُهُمْ تُسْقَى عَلَى الْمَاءِ، فَقَتَلَ مُقَاتِلَتَهُمْ، وَسَبَى ذَرَارِيَّهُمْ، وَأَصَابَ يَوْمَئِذٍ جُوَيْرِيَةَ. حَدَّثَنِي بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ، وَكَانَ فِي ذَلِكَ الْجَيْشِ.

Reference	: Sahih al-Bukhari 2541
In-book reference	: Book 49, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 46, Hadith 717

Narrated Ibn Muhairiz:

I saw Abu Sa`id and asked him about coitus interruptus. Abu Sa`id said, "We went with Allah's Apostle, in the Ghazwa of Bani Al-Mustaliq and we captured some of the 'Arabs as captives, and the long separation from our wives was pressing us hard and we wanted to practice coitus interruptus. We asked Allah's Messenger (ﷺ) (whether it was permissible). He said, "It is better for you not to do so. No soul, (that which Allah has) destined to exist, up to the Day of Resurrection, but will definitely come, into existence."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ ابْنِ مُحَيْرِيزٍ، قَالَ رَأَيْتُ أَبَا سَعِيدٍ ـ رضى الله عنه ـ فَسَأَلْتُهُ فَقَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَزْوَةِ بَنِي الْمُصْطَلِقِ فَأَصَبْنَا سَبْيًا مِنْ سَبْيِ الْعَرَبِ، فَاشْتَهَيْنَا النِّسَاءَ فَاشْتَدَّتْ عَلَيْنَا الْعُزْبَةُ وَأَحْبَبْنَا الْعَزْلَ، فَسَأَلْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ " مَا عَلَيْكُمْ أَنْ لاَ تَفْعَلُوا، مَا مِنْ نَسَمَةٍ كَائِنَةٍ إِلَى يَوْمِ الْقِيَامَةِ إِلاَّ وَهْىَ كَائِنَةٌ ".

Reference	: Sahih al-Bukhari 2542
In-book reference	: Book 49, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 46, Hadith 718

Narrated Abu Huraira:

I have loved the people of the tribe of Bani Tamim ever since I heard, three things, Allah's Messenger (ﷺ) said about them. I heard him saying, These people (of the tribe of Bani Tamim) would stand firm against Ad-Dajjal." When the Sadaqat (gifts of charity) from that tribe came, Allah's Messenger (ﷺ) said, "These are the Sadaqat (i.e. charitable gifts) of our folk." `Aisha had a slave-girl from that tribe, and the Prophet (ﷺ) said to `Aisha, "Manumit her as she is a descendant of Ishmael (the Prophet).

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ لاَ أَزَالُ أُحِبُّ بَنِي تَمِيمٍ. وَحَدَّثَنِي ابْنُ سَلاَمٍ أَخْبَرَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنِ الْمُغِيرَةِ عَنِ الْحَارِثِ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ. وَعَنْ عُمَارَةَ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ مَا زِلْتُ أُحِبُّ بَنِي تَمِيمٍ مُنْذُ ثَلاَثٍ سَمِعْتُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم يَقُولُ

فِيهِمْ، سَمِعْتُهُ يَقُولُ " هُمْ أَشَدُّ أُمَّتِي عَلَى الدَّجَّالِ ". قَالَ وَجَاءَتْ صَدَقَاتُهُمْ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَذِهِ صَدَقَاتُ قَوْمِنَا ". وَكَانَتْ سَبِيَّةٌ مِنْهُمْ عِنْدَ عَائِشَةَ. فَقَالَ " أَعْتِقِيهَا فَإِنَّهَا مِنْ وَلَدِ إِسْمَاعِيلَ ".

Reference : Sahih al-Bukhari 2543
In-book reference : Book 49, Hadith 27
USC-MSA web (English) reference : Vol. 3, Book 46, Hadith 719
(deprecated numbering scheme)

(14) Chapter: The superiority of him who teaches his slave-girl good manners

(14) باب فَضْلِ مَنْ أَدَّبَ جَارِيَتَهُ وَعَلَّمَهَا

Narrated Abu Musa:

Allah's Messenger (ﷺ) said, "He who has a slave-girl and educates and treats her nicely and then manumits and marries her, will get a double reward."

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، سَمِعَ مُحَمَّدَ بْنَ فُضَيْلٍ، عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ كَانَتْ لَهُ جَارِيَةٌ فَعَالَهَا، فَأَحْسَنَ إِلَيْهَا ثُمَّ أَعْتَقَهَا وَتَزَوَّجَهَا، كَانَ لَهُ أَجْرَانِ ".

Reference : Sahih al-Bukhari 2544
In-book reference : Book 49, Hadith 28
USC-MSA web (English) reference : Vol. 3, Book 46, Hadith 720
(deprecated numbering scheme)

(15) Chapter: "Slaves are your brothers, so feed them with the like of what you eat."

(15) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم

وَقَوْلِهِ تَعَالَى: {وَاعْبُدُوا اللَّهَ وَلاَ تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لاَ يُحِبُّ مَنْ كَانَ مُخْتَالاً فَخُورًا}. ذِي الْقُرْبَى الْقَرِيبُ، وَالْجُنُبُ الْغَرِيبُ، الْجَارُ الْجُنُبُ يَعْنِي الصَّاحِبَ فِي السَّفَرِ.

Narrated Al-Ma'rur bin Suwaid:

I saw Abu Dhar Al-Ghifari wearing a cloak, and his slave, too, was wearing a cloak. We asked him about that (i.e. how both were wearing similar cloaks). He replied, "Once I abused a man and he complained of me to the Prophet (ﷺ) . The Prophet (ﷺ) asked me, 'Did you abuse him by slighting his mother?' He added, 'Your slaves are your brethren upon whom Allah has given you authority. So, if one has one's brethren under one's control, one should feed them with the like of what one eats and clothe them with the like of what one wears. You should not overburden them with what they cannot bear, and if you do so, help them (in their hard job).

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا وَاصِلٌ الأَحْدَبُ، قَالَ سَمِعْتُ الْمَعْرُورَ بْنَ سُوَيْدٍ، قَالَ رَأَيْتُ أَبَا ذَرٍّ الْغِفَارِيَّ ـ رضى الله عنه ـ وَعَلَيْهِ حُلَّةٌ وَعَلَى غُلاَمِهِ حُلَّةٌ فَسَأَلْنَاهُ عَنْ ذَلِكَ فَقَالَ إِنِّي سَابَبْتُ رَجُلاً فَشَكَانِي إِلَى النَّبِيِّ صلى الله عليه وسلم، فَقَالَ لِيَ النَّبِيُّ صلى الله عليه وسلم " أَعَيَّرْتَهُ بِأُمِّهِ ". ثُمَّ قَالَ " إِنَّ إِخْوَانَكُمْ خَوَلُكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلاَ تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ مَا يَغْلِبُهُمْ فَأَعِينُوهُمْ ".

Reference : Sahih al-Bukhari 2545
In-book reference : Book 49, Hadith 29
USC-MSA web (English) reference : Vol. 3, Book 46, Hadith 721
(deprecated numbering scheme)

(16) Chapter: A slave who worships his Lord and he is also honest and faithful to his master

(16) باب الْعَبْدِ إِذَا أَحْسَنَ عِبَادَةَ رَبِّهِ وَنَصَحَ سَيِّدَهُ

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "If a slave is honest and faithful to his master and worships his Lord (Allah) in a perfect manner, he will get a double reward."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْعَبْدُ إِذَا نَصَحَ سَيِّدَهُ وَأَحْسَنَ عِبَادَةَ رَبِّهِ كَانَ لَهُ أَجْرُهُ مَرَّتَيْنِ ".

Reference	: Sahih al-Bukhari 2546
In-book reference	: Book 49, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 46, Hadith 722

Narrated Abu Musa Al-Ash`ari:

The Prophet (ﷺ) said, "He who has a slave-girl and teaches her good manners and improves her education and then manumits and marries her, will get a double reward; and any slave who observes Allah's right and his master's right will get a double reward."

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ صَالِحٍ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ ـ رضى الله عنه ـ قَالَ النَّبِيُّ صلى الله عليه وسلم " أَيُّمَا رَجُلٍ كَانَتْ لَهُ جَارِيَةٌ فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا، وَأَعْتَقَهَا وَتَزَوَّجَهَا، فَلَهُ أَجْرَانِ، وَأَيُّمَا عَبْدٍ أَدَّى حَقَّ اللَّهِ وَحَقَّ مَوَالِيهِ، فَلَهُ أَجْرَانِ ".

Reference	: Sahih al-Bukhari 2547
In-book reference	: Book 49, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 46, Hadith 723

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "A pious slave gets a double reward." Abu Huraira added: By Him in Whose Hands my soul is but for Jihad (i.e. holy battles), Hajj, and my duty to serve my mother, I would have loved to die as a slave.

حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ، يَقُولُ قَالَ أَبُو هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لِلْعَبْدِ الْمَمْلُوكِ الصَّالِحِ أَجْرَانِ، وَالَّذِي نَفْسِي بِيَدِهِ لَوْلاَ الْجِهَادُ فِي سَبِيلِ اللَّهِ وَالْحَجُّ وَبِرُّ أُمِّي، لأَحْبَبْتُ أَنْ أَمُوتَ وَأَنَا مَمْلُوكٌ ".

Reference	: Sahih al-Bukhari 2548
In-book reference	: Book 49, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 46, Hadith 724

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Goodness and comfort are for him who worships his Lord in a perfect manner and serves his master sincerely."

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الأَعْمَشِ، حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " نِعْمَ مَا لأَحَدِهِمْ يُحْسِنُ عِبَادَةَ رَبِّهِ وَيَنْصَحُ لِسَيِّدِهِ ".

Reference	: Sahih al-Bukhari 2549
In-book reference	: Book 49, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 46, Hadith 725

(17) Chapter: It is dislike to look down upon a slave

(17) باب كَرَاهِيَةِ التَّطَاوُلِ عَلَى الرَّقِيقِ

وَقَالَ اللَّهُ تَعَالَى: {وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ} وَقَالَ: {عَبْدًا مَمْلُوكًا}، {وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ} وَقَالَ: {مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ} وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «قُومُوا إِلَى سَيِّدِكُمْ». وَ{اذْكُرْنِي عِنْدَ رَبِّكَ} سَيِّدِكَ: «وَمَنْ سَيِّدُكُمْ».

Narrated `Abdullah:

The Prophet (ﷺ) said, "If a slave serves his Saiyid (i.e. master) sincerely and worships his Lord (Allah) perfectly, he will get a double reward."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ إِذَا نَصَحَ الْعَبْدُ سَيِّدَهُ، وَأَحْسَنَ عِبَادَةَ رَبِّهِ، كَانَ لَهُ أَجْرُهُ مَرَّتَيْنِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2550
In-book reference	: Book 49, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 46, Hadith 726

Narrated Abu Musa:

The Prophet (ﷺ) said, "The Mamluk (slave) who worships his Lord in a perfect manner, and is dutiful, sincere and obedient to his Saiyid (master), will get a double reward."

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ الْمَمْلُوكُ الَّذِي يُحْسِنُ عِبَادَةَ رَبِّهِ، وَيُؤَدِّي إِلَى سَيِّدِهِ الَّذِي لَهُ عَلَيْهِ مِنَ الْحَقِّ وَالنَّصِيحَةِ وَالطَّاعَةِ، لَهُ أَجْرَانِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2551
In-book reference	: Book 49, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 46, Hadith 727

Narrated Abu Huraira:

The Prophet (ﷺ) said, "You should not say, 'Feed your lord (Rabbaka), help your lord in performing ablution, or give water to your lord, but should say, 'my master (e.g. Feed your master instead of lord etc.) (Saiyidi), or my guardian (Maulai), and one should not say, my slave (Abdi), or my girl-slave (Amati), but should say, my lad (Fatai), my lass (Fatati), and 'my boy (Ghulami).

حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ يُحَدِّثُ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ ‏"‏ لاَ يَقُلْ أَحَدُكُمْ أَطْعِمْ رَبَّكَ، وَضِّئْ رَبَّكَ، اسْقِ رَبَّكَ‏.‏ وَلْيَقُلْ سَيِّدِي مَوْلاَىَ‏.‏ وَلاَ يَقُلْ أَحَدُكُمْ عَبْدِي أَمَتِي‏.‏ وَلْيَقُلْ فَتَاىَ وَفَتَاتِي وَغُلاَمِي ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2552
In-book reference	: Book 49, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 46, Hadith 728

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "If one manumits his share of a common slave (Abd), and he has money sufficient to free the remaining portion of the price of the slave (justly estimated), then he should free the slave completely by paying the rest of his price; otherwise the slave is freed partly. "

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ مَنْ أَعْتَقَ نَصِيبًا لَهُ مِنَ الْعَبْدِ، فَكَانَ لَهُ مِنَ الْمَالِ مَا يَبْلُغُ قِيمَتَهُ، يُقَوَّمُ عَلَيْهِ قِيمَةَ عَدْلٍ، وَأُعْتِقَ مِنْ مَالِهِ، وَإِلاَّ فَقَدْ عَتَقَ مِنْهُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2553
In-book reference	: Book 49, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 46, Hadith 729

Narrated `Abdullah:

Allah's Messenger (ﷺ) said, "Everyone of you is a guardian and is responsible for his charges. The ruler who has authority over people, is a guardian and is responsible for them, a man is a guardian of his family and is responsible for them; a woman is a guardian of her husband's house and children and is responsible for them; a slave ('Abu) is a guardian of his master's property and is responsible for it; so all of you are guardians and are responsible for your charges."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " كُلُّكُمْ رَاعٍ فَمَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهْوَ مَسْئُولٌ عَنْهُمْ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهْوَ مَسْئُولٌ عَنْهُمْ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَهْىَ مَسْئُولَةٌ عَنْهُمْ، وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهْوَ مَسْئُولٌ عَنْهُ، أَلاَ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ ".

Reference	: Sahih al-Bukhari 2554
In-book reference	: Book 49, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 46, Hadith 730

Narrated Abu Huraira and Zaid bin Khalid:

The Prophet (ﷺ) said, "If a slave-girl (Ama) commits illegal sexual intercourse, scourge her; if she does it again, scourge her again; if she repeats it, scourge her again." The narrator added that on the third or the fourth offense, the Prophet (ﷺ) said, "Sell her even for a hair rope."

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي عُبَيْدُ اللَّهِ، سَمِعْتُ أَبَا هُرَيْرَةَ، وَزَيْدَ بْنَ خَالِدٍ، رضى الله عنهما عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا زَنَتِ الأَمَةُ فَاجْلِدُوهَا، ثُمَّ إِذَا زَنَتْ فَاجْلِدُوهَا، ثُمَّ إِذَا زَنَتْ فَاجْلِدُوهَا، فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ بِيعُوهَا وَلَوْ بِضَفِيرٍ ".

Reference	: Sahih al-Bukhari 2555
In-book reference	: Book 49, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 46, Hadith 731

(18) Chapter: When your servant brings your meal to you?

(18) باب إِذَا أَتَاهُ خَادِمُهُ بِطَعَامِهِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "When your servant brings your meals to you then if he does not let him sit and share the meals, then he should at least give him a mouthful or two mouthfuls of that meal or a meal or two meals, as he has prepared it."

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ زِيَادٍ، سَمِعْتُ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم " إِذَا أَتَى أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ، فَإِنْ لَمْ يُجْلِسْهُ مَعَهُ، فَلْيُنَاوِلْهُ لُقْمَةً أَوْ لُقْمَتَيْنِ أَوْ أُكْلَةً أَوْ أُكْلَتَيْنِ، فَإِنَّهُ وَلِيَ عِلاَجَهُ ".

Reference	: Sahih al-Bukhari 2557
In-book reference	: Book 49, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 46, Hadith 732

(19) Chapter: The slave is a guardian of the property of his master.

(19) باب الْعَبْدُ رَاعٍ فِي مَالِ سَيِّدِهِ

وَنَسَبَ النَّبِيُّ صلى الله عليه وسلم الْمَالَ إِلَى السَّيِّدِ

Narrated `Abdullah bin `Umar:

That he heard Allah's Messenger (ﷺ) saying, "Everyone of you is a guardian and is responsible for his charge; the ruler is a guardian and is responsible for his subjects; the man is a guardian in his family and responsible for his charges; a woman is a guardian of her husband's house and responsible for her charges; and the servant is a guardian of his master's property and is responsible for his charge." I definitely heard the above from the Prophet (ﷺ) and think that the Prophet (ﷺ) also said, "A man is a guardian of his father's property and responsible for his charges; so everyone of you is a guardian and responsible for his charges."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ فِي أَهْلِهِ رَاعٍ وَهْوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ فِي بَيْتِ زَوْجِهَا رَاعِيَةٌ وَهْىَ مَسْئُولَةٌ عَنْ رَعِيَّتِهَا، وَالْخَادِمُ فِي مَالِ سَيِّدِهِ رَاعٍ وَهْوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ ". قَالَ فَسَمِعْتُ هَؤُلاَءِ مِنَ النَّبِيِّ صلى الله عليه وسلم وَأَحْسِبُ النَّبِيَّ صلى الله عليه وسلم قَالَ " وَالرَّجُلُ فِي مَالِ أَبِيهِ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ ".

Reference	: Sahih al-Bukhari 2558
In-book reference	: Book 49, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 46, Hadith 733

(20) Chapter: If somebody beats a slave, he should avoid his face.

(20) باب إِذَا ضَرَبَ الْعَبْدَ فَلْيَجْتَنِبِ الْوَجْهَ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "If somebody fights (or beats somebody) then he should avoid the face."

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، قَالَ وَأَخْبَرَنِي ابْنُ فُلاَنٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا قَاتَلَ أَحَدُكُمْ فَلْيَجْتَنِبِ الْوَجْهَ ".

Reference	: Sahih al-Bukhari 2559
In-book reference	: Book 49, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 46, Hadith 734

50 - The Book of Makaatib (2560 - 2565)
كتاب المكاتب

(1) Chapter: The sin of one who falsely accuses his slave of illegal sexual intercourse

(1) باب إِثْمِ مَنْ قَذَفَ مَمْلُوكَهُ الْمُكَاتَبِ

الْمُكَاتَبِ وَنُجُومِهِ فِي كُلِّ سَنَةٍ نَجْمٌ وَقَوْلِهِ: {وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَآتُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ}.
وَقَالَ رَوْحٌ عَنِ ابْنِ جُرَيْجٍ قُلْتُ لِعَطَاءٍ أَوَاجِبٌ عَلَيَّ إِذَا عَلِمْتُ لَهُ مَالاً أَنْ أُكَاتِبَهُ قَالَ مَا أُرَاهُ إِلاَّ وَاجِبًا.
وَقَالَهُ عَمْرُو بْنُ دِينَارٍ قُلْتُ لِعَطَاءٍ أَتَأْثُرُهُ عَنْ أَحَدٍ قَالَ لاَ، ثُمَّ أَخْبَرَنِي أَنَّ مُوسَى بْنَ أَنَسٍ أَخْبَرَهُ أَنَّ سِيرِينَ سَأَلَ أَنَسًا الْمُكَاتَبَةَ وَكَانَ كَثِيرَ الْمَالِ فَأَبَى، فَانْطَلَقَ إِلَى عُمَرَ رَضِيَ اللَّهُ عَنْهُ فَقَالَ كَاتِبْهُ. فَأَبَى فَضَرَبَهُ بِالدِّرَّةِ وَيَتْلُو عُمَرُ: {فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا} فَكَاتَبَهُ.

Narrated 'Aishah (ra) that Barira came to seek her help writing of emancipation and she had to pay five Uqiya (of gold) by five yearly installments. 'Aishah said to her, "Do you think that if I pay the whole sum at once, your masters will sell you to me, and I will free you and your Wala' will be for me." Barira went to her masters and told them about that offer. They said that they would not agree to it unless her Wala' would be for them. 'Aishah further said, "I went to Allah's Messenger (ﷺ) and told him about it." Allah Messenger (ﷺ) said to her, "Buy Barira and manumit her and the Wala' will be for the liberator." Allah's Messenger (ﷺ) then got up and said, "What about those people who stipulate conditions that are not present in Allah's Laws? If anybody stipulates a condition which is not in Allah's Laws, then what he stipulates is invalid. Allah's Condition (Laws) are the truth and are more solid."

وَقَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ عُرْوَةُ قَالَتْ عَائِشَةُ ـ رضى الله عنها ـ إِنَّ بَرِيرَةَ دَخَلَتْ عَلَيْهَا تَسْتَعِينُهَا فِي كِتَابَتِهَا وَعَلَيْهَا خَمْسَةُ أَوَاقٍ، نُجِّمَتْ عَلَيْهَا فِي خَمْسِ سِنِينَ، فَقَالَتْ لَهَا عَائِشَةُ وَنَفِسَتْ فِيهَا أَرَأَيْتِ إِنْ عَدَدْتُ لَهُمْ عَدَّةً وَاحِدَةً، أَيَبِيعُكِ أَهْلُكِ، فَأُعْتِقَكِ، فَيَكُونَ وَلاَؤُكِ لِي فَذَهَبَتْ بَرِيرَةُ إِلَى أَهْلِهَا، فَعَرَضَتْ ذَلِكَ عَلَيْهِمْ فَقَالُوا لاَ إِلاَّ أَنْ يَكُونَ لَنَا الْوَلاَءُ. قَالَتْ عَائِشَةُ فَدَخَلْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرْتُ ذَلِكَ لَهُ. فَقَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم " اشْتَرِيهَا فَأَعْتِقِيهَا، فَإِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ ". ثُمَّ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " مَا بَالُ رِجَالٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ، مَنِ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللَّهِ فَهْوَ بَاطِلٌ، شَرْطُ اللَّهِ أَحَقُّ وَأَوْثَقُ ".

Reference	: Sahih al-Bukhari 2560
In-book reference	: Book 50, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 46, Hadith 735

(2) Chapter: Writing of emancipations and conditions

(2) باب مَا يَجُوزُ مِنْ شُرُوطِ الْمُكَاتَبِ، وَمَنِ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللَّهِ

فِيهِ ابْنُ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated `Urwa:

That `Aisha told him that Buraira came to seek her help in her writing of emancipation (for a certain sum) and that time she had not paid anything of it. `Aisha said to her, "Go back to your masters, and if they agree that I will pay the amount of your writing of emancipation and get your Wala', I will do so." Buraira informed her masters of that but they refused and said, "If she (i.e. `Aisha) is seeking Allah's reward, then she can do so, but your Wala' will be for us." `Aisha mentioned that to Allah's Apostle who said to her, "Buy and manumit her, as the Wala' is for the liberator." Allah's Messenger (ﷺ) then got up and said, "What about the people who stipulate conditions which are

not present in Allah's Laws? Whoever imposes conditions which are not present in Allah's Laws, then those conditions will be invalid, even if he imposed these conditions a hundred times. Allah's conditions (Laws) are the truth and are more solid."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ أَخْبَرَتْهُ أَنَّ بَرِيرَةَ جَاءَتْ تَسْتَعِينُهَا فِي كِتَابَتِهَا، وَلَمْ تَكُنْ قَضَتْ مِنْ كِتَابَتِهَا شَيْئًا، قَالَتْ لَهَا عَائِشَةُ ارْجِعِي إِلَى أَهْلِكِ، فَإِنْ أَحَبُّوا أَنْ أَقْضِيَ عَنْكِ كِتَابَتَكِ، وَيَكُونَ وَلاَؤُكِ لِي فَعَلْتُ‏.‏ فَذَكَرَتْ ذَلِكَ بَرِيرَةُ لأَهْلِهَا فَأَبَوْا وَقَالُوا إِنْ شَاءَتْ أَنْ تَحْتَسِبَ عَلَيْكِ فَلْتَفْعَلْ، وَيَكُونَ وَلاَؤُكِ لَنَا، فَذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ ابْتَاعِي فَأَعْتِقِي، فَإِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ ‏"‏‏.‏ قَالَ ثُمَّ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ ‏"‏ مَا بَالُ أُنَاسٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ مَنِ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللَّهِ فَلَيْسَ لَهُ، وَإِنْ شَرَطَ مِائَةَ مَرَّةٍ، شَرْطُ اللَّهِ أَحَقُّ وَأَوْثَقُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2561
In-book reference	: Book 50, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 46, Hadith 735

Narrated `Abdullah bin `Umar:

Aisha wanted to buy a slave-girl in order to manumit her. The girl's masters stipulated that her Wala' would be for them. Allah's Messenger (ﷺ) said (to `Aisha), "What they stipulate should not stop you, for the Wala' is for the liberator."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ أَرَادَتْ عَائِشَةُ أُمُّ الْمُؤْمِنِينَ أَنْ تَشْتَرِيَ جَارِيَةً لِتُعْتِقَهَا، فَقَالَ أَهْلُهَا عَلَى أَنَّ وَلاَءَهَا لَنَا‏.‏ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ لاَ يَمْنَعُكِ ذَلِكِ، فَإِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2562
In-book reference	: Book 50, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 46, Hadith 736

(3) Chapter: Al-Mukatab is permitted to ask others to help him

(3) باب اسْتِعَانَةِ الْمُكَاتَبِ، وَسُؤَالِهِ النَّاسَ

Narrated Aisha:

Buraira came (to `Aisha) and said, "I have made a contract of emancipation with my masters for nine Uqiyas (of gold) to be paid in yearly installments. Therefore, I seek your help." `Aisha said, "If your masters agree, I will pay them the sum at once and free you on condition that your Wala' will be for me." Buraira went to her masters but they refused that offer. She (came back) and said, "I presented to them the offer but they refused, unless the Wala' was for them." Allah's Messenger (ﷺ) heard of that and asked me about it, and I told him about it. On that he said, "Buy and manumit her and stipulate that the Wala' should be for you, as Wala' is for the liberator." `Aisha added, "Allah's Messenger (ﷺ) then got up amongst the people, Glorified and Praised Allah, and said, 'Then after: What about some people who impose conditions which are not present in Allah's Laws? So, any condition which is not present in Allah's Laws is invalid even if they were one-hundred conditions. Allah's ordinance is the truth, and Allah's condition is stronger and more solid. Why do some men from you say, O so-and-so! manumit the slave but the Wala will be for me? Verily, the Wala is for the liberator."

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ جَاءَتْ بَرِيرَةُ فَقَالَتْ إِنِّي كَاتَبْتُ أَهْلِي عَلَى تِسْعِ أَوَاقٍ، فِي كُلِّ عَامٍ وَقِيَّةٌ، فَأَعِينِينِي‏.‏ فَقَالَتْ عَائِشَةُ إِنْ أَحَبَّ أَهْلُكِ أَنْ أَعُدَّهَا لَهُمْ عَدَّةً وَاحِدَةً، وَأُعْتِقَكِ فَعَلْتُ،

وَيَكُونَ وَلاَؤُكِ لِي‏.‏ فَذَهَبَتْ إِلَى أَهْلِهَا، فَأَبَوْا ذَلِكَ عَلَيْهَا، فَقَالَتْ إِنِّي قَدْ عَرَضْتُ ذَلِكَ عَلَيْهِمْ، فَأَبَوْا إِلاَّ أَنْ يَكُونَ الْوَلاَءُ لَهُمْ‏.‏ فَسَمِعَ بِذَلِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَسَأَلَنِي فَأَخْبَرْتُهُ، فَقَالَ ‏"‏ خُذِيهَا، فَأَعْتِقِيهَا، وَاشْتَرِطِي لَهُمُ الْوَلاَءَ، فَإِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ ‏"‏‏.‏ قَالَتْ عَائِشَةُ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي النَّاسِ، فَحَمِدَ اللَّهَ، وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ ‏"‏ أَمَّا بَعْدُ، فَمَا بَالُ رِجَالٍ مِنْكُمْ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ فَأَيُّمَا شَرْطٍ لَيْسَ فِي كِتَابِ اللَّهِ فَهْوَ بَاطِلٌ، وَإِنْ كَانَ مِائَةَ شَرْطٍ، فَقَضَاءُ اللَّهِ أَحَقُّ، وَشَرْطُ اللَّهِ أَوْثَقُ، مَا بَالُ رِجَالٍ مِنْكُمْ يَقُولُ أَحَدُهُمْ أَعْتِقْ يَا فُلاَنُ وَلِيَ الْوَلاَءُ إِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2563
In-book reference	: Book 50, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 46, Hadith 737

(4) Chapter: The selling of a Mukatab on his agreement

(4) باب بَيْعِ الْمُكَاتَبِ إِذَا رَضِيَ

وَقَالَتْ عَائِشَةُ هُوَ عَبْدٌ مَا بَقِيَ عَلَيْهِ شَىْءٌ‏.‏
وَقَالَ زَيْدُ بْنُ ثَابِتٍ مَا بَقِيَ عَلَيْهِ دِرْهَمٌ‏.‏
وَقَالَ ابْنُ عُمَرَ هُوَ عَبْدٌ إِنْ عَاشَ وَإِنْ مَاتَ وَإِنْ جَنَى، مَا بَقِيَ عَلَيْهِ شَىْءٌ‏.‏

Narrated `Amra bint `Abdur-Rahman:

Buraira went to Aisha, the mother of the faithful believers to seek her help in her emancipation Aisha said to her, "If your masters agree, I will pay them your price in a lump sum and manumit you." Buraira mentioned that offer to her masters but they refused to sell her unless the Wala' was for them. `Aisha told Allah's Messenger (ﷺ) about it. He said, "Buy and manumit her as the Wala' is for the liberator."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، أَنَّ بَرِيرَةَ، جَاءَتْ تَسْتَعِينُ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ ـ رضى الله عنها ـ فَقَالَتْ لَهَا إِنْ أَحَبَّ أَهْلُكِ أَنْ أَصُبَّ لَهُمْ ثَمَنَكِ صَبَّةً وَاحِدَةً فَأُعْتِقَكِ فَعَلْتُ‏.‏ فَذَكَرَتْ بَرِيرَةُ ذَلِكَ لأَهْلِهَا، فَقَالُوا لاَ‏.‏ إِلاَّ أَنْ يَكُونَ وَلاَؤُكِ لَنَا‏.‏ قَالَ مَالِكٌ قَالَ يَحْيَى فَزَعَمَتْ عَمْرَةُ أَنَّ عَائِشَةَ ذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ ‏"‏ اشْتَرِيهَا وَأَعْتِقِيهَا، فَإِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2564
In-book reference	: Book 50, Hadith 5
USC-MSA web (English) reference	: Vol. 3, Book 46, Hadith 738

(5) Chapter: If a Mukatab slave asks somebody to buy and free him

(5) باب إِذَا قَالَ الْمُكَاتَبُ اشْتَرِنِي وَأَعْتِقْنِي فَاشْتَرَاهُ لِذَلِكَ

Narrated `Abdul Wahid bin Aiman:

I went to `Aisha and said, "I was the slave of `Utba bin Abu Lahab. "Utba died and his sons became my masters who sold me to Ibn Abu `Amr who manumitted me. The sons of `Utba stipulated that my Wala' should be for them." `Aisha said, "Buraira came to me and she was given the writing of emancipation by her masters and she asked me to buy and manumit her. I agreed to it, but Buraira told me that her masters would not sell her unless her Wala' was for them." `Aisha said, "I am not in need of that." When the Prophet (ﷺ) heard that, or he was told about it, he asked `Aisha about it. `Aisha mentioned what Buraira had told her. The Prophet (ﷺ) said, "Buy and manumit her and let them stipulate whatever they like." So, `Aisha bought and manumitted her and her masters stipulated that her Wala' should be for them." The Prophet;, said, "The Wala' will be for the liberator even if they stipulated a hundred conditions."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ، قَالَ حَدَّثَنِي أَبِي أَيْمَنُ، قَالَ دَخَلْتُ عَلَى عَائِشَةَ ـ رضى الله عنها ـ فَقُلْتُ كُنْتُ غُلاَمًا لِعُتْبَةَ بْنِ أَبِي لَهَبٍ، وَمَاتَ وَوَرِثَنِي بَنُوهُ، وَإِنَّهُمْ بَاعُونِي مِنَ ابْنِ أَبِي عَمْرٍو، فَأَعْتَقَنِي ابْنُ أَبِي عَمْرٍو، وَاشْتَرَطَ بَنُو عُتْبَةَ الْوَلاَءَ. فَقَالَتْ دَخَلَتْ بَرِيرَةُ وَهْىَ مُكَاتَبَةٌ فَقَالَتِ اشْتَرِينِي وَأَعْتِقِينِي. قَالَتْ نَعَمْ. قَالَتْ لاَ يَبِيعُونِي حَتَّى يَشْتَرِطُوا وَلاَئِي. فَقَالَتْ لاَ حَاجَةَ لِي بِذَلِكَ. فَسَمِعَ بِذَلِكَ النَّبِيُّ صلى الله عليه وسلم أَوْ بَلَغَهُ، فَذَكَرَ لِعَائِشَةَ، فَذَكَرَتْ عَائِشَةُ مَا قَالَتْ لَهَا، فَقَالَ " اشْتَرِيهَا وَأَعْتِقِيهَا، وَدَعِيهِمْ يَشْتَرِطُونَ مَا شَاءُوا ". فَاشْتَرَتْهَا عَائِشَةُ فَأَعْتَقَتْهَا وَاشْتَرَطَ أَهْلُهَا الْوَلاَءَ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " الْوَلاَءُ لِمَنْ أَعْتَقَ، وَإِنِ اشْتَرَطُوا مِائَةَ شَرْطٍ ".

Reference	: Sahih al-Bukhari 2565
In-book reference	: Book 50, Hadith 6
USC-MSA web (English) reference	: Vol. 3, Book 46, Hadith 739

51 - The Book of Gifts (2566 - 2636)
كتاب الهبة وفضلها والتحريض عليها

(1) Chapter: Superiority of giving gifts

(1) باب

Narrated Abu Huraira:

The Prophet (ﷺ) said, "O Muslim women! None of you should look down upon the gift sent by her sheneighbor even if it were the trotters of the sheep (fleshless part of legs).

حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الْمَقْبُرِيِّ، {عَنْ أَبِيهِ} عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يَا نِسَاءَ الْمُسْلِمَاتِ لاَ تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا، وَلَوْ فِرْسِنَ شَاةٍ ".

Reference	: Sahih al-Bukhari 2566
In-book reference	: Book 51, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 740

Narrated `Urwa:

Aisha said to me, "O my nephew! We used to see the crescent, and then the crescent and then the crescent in this way we saw three crescents in two months and no fire (for cooking) used to be made in the houses of Allah's Messenger (ﷺ). I said, "O my aunt! Then what use to sustain you?" `Aisha said, "The two black things: dates and water, our neighbors from Ansar had some Manarh and they used to present Allah's Messenger (ﷺ) some of their milk and he used to make us drink."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الأُوَيْسِيُّ، حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّهَا قَالَتْ لِعُرْوَةَ ابْنَ أُخْتِي، إِنْ كُنَّا لَنَنْظُرُ إِلَى الْهِلاَلِ ثُمَّ الْهِلاَلِ، ثَلاَثَةَ أَهِلَّةٍ فِي شَهْرَيْنِ، وَمَا أُوقِدَتْ فِي أَبْيَاتِ رَسُولِ اللَّهِ صلى الله عليه وسلم نَارٌ‏.‏ فَقُلْتُ يَا خَالَةُ مَا كَانَ يُعِيشُكُمْ قَالَتِ الأَسْوَدَانِ التَّمْرُ وَالْمَاءُ، إِلاَّ أَنَّهُ قَدْ كَانَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم جِيرَانٌ مِنَ الأَنْصَارِ كَانَتْ لَهُمْ مَنَائِحُ، وَكَانُوا يَمْنَحُونَ رَسُولَ اللَّهِ صلى الله عليه وسلم مِنْ أَلْبَانِهِمْ، فَيَسْقِينَا‏.‏

Reference	: Sahih al-Bukhari 2567
In-book reference	: Book 51, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 741

(2) Chapter: Giving a little gift

(2) باب الْقَلِيلِ مِنَ الْهِبَةِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "I shall accept the invitation even if I were invited to a meal of a sheep's trotter, and I shall accept the gift even if it were an arm or a trotter of a sheep."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَوْ دُعِيتُ إِلَى ذِرَاعٍ أَوْ كُرَاعٍ لأَجَبْتُ، وَلَوْ أُهْدِيَ إِلَىَّ ذِرَاعٌ أَوْ كُرَاعٌ لَقَبِلْتُ ".

Reference	: Sahih al-Bukhari 2568
In-book reference	: Book 51, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 742

(3) Chapter: Whoever asks his friends to grant him a gift

(3) باب مَنِ اسْتَوْهَبَ مِنْ أَصْحَابِهِ شَيْئًا

وَقَالَ أَبُو سَعِيدٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اضْرِبُوا لِي مَعَكُمْ سَهْمًا».

Narrated Sahl:

The Prophet (ﷺ) sent for a woman from the emigrants and she had a slave who was a carpenter. The Prophet said to her "Order your slave to prepare the wood (pieces) for the pulpit." So, she ordered her slave who went and cut the wood from the tamarisk and prepared the pulpit, for the Prophet. When he finished the pulpit, the woman informed the Prophet (ﷺ) that it had been finished. The Prophet (ﷺ) asked her to send that pulpit to him, so they brought it. The Prophet (ﷺ) lifted it and placed it at the place in which you see now."

حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، حَدَّثَنَا أَبُو غَسَّانَ، قَالَ حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم أَرْسَلَ إِلَى امْرَأَةٍ مِنَ الْمُهَاجِرِينَ، وَكَانَ لَهَا غُلاَمٌ نَجَّارٌ قَالَ لَهَا " مُرِي عَبْدَكِ فَلْيَعْمَلْ لَنَا أَعْوَادَ الْمِنْبَرِ ". فَأَمَرَتْ عَبْدَهَا، فَذَهَبَ فَقَطَعَ مِنَ الطَّرْفَاءِ، فَصَنَعَ لَهُ مِنْبَرًا، فَلَمَّا قَضَاهُ أَرْسَلَتْ إِلَى النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَدْ قَضَاهُ، قَالَ صلى الله عليه وسلم " أَرْسِلِي بِهِ إِلَىَّ ". فَجَاءُوا بِهِ فَاحْتَمَلَهُ النَّبِيُّ صلى الله عليه وسلم فَوَضَعَهُ حَيْثُ تَرَوْنَ.

Reference	: Sahih al-Bukhari 2569
In-book reference	: Book 51, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 743

Narrated `Abdullah bin Abu Qatada Al-Aslami:

That his father said, "One day I was sitting with some of the Prophet's companions on the way to Mecca. Allah's Messenger (ﷺ) was ahead of us. All of my companions were in the state of Ihram while I was a non-Muhrim. They saw an onager while I was busy repairing my shoes, so they did not tell me about it but they wished I had seen it. By chance I looked up and saw it. So, I turned to the horse, saddled it and rode on it, forgetting to take the spear and the whip. I asked them if they could hand over to me the whip and the spear but they said, 'No, by Allah, we shall not help you in that in any way.' I became angry and got down from the horse, picked up both the things and rode the horse again. I attacked the onager and slaughtered it, and brought it (after it had been dead). They took it (cooked some of it) and started eating it, but they doubted whether it was allowed for them to eat it or not, as they were in the state of Ihram. So, we proceeded and I hid with me one of its fore-legs. When we met Allah's Messenger (ﷺ) and asked him about the case, he asked, 'Do you have a portion of it with you?' I replied in the affirmative and gave him that fleshy foreleg which he ate completely while he was in the state of Ihram .

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ أَبِي حَازِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ السَّلَمِيِّ، عَنْ أَبِيهِ ـ رضى الله عنه ـ قَالَ كُنْتُ يَوْمًا جَالِسًا مَعَ رِجَالٍ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم فِي مَنْزِلٍ فِي طَرِيقِ مَكَّةَ وَرَسُولُ اللَّهِ صلى الله عليه وسلم نَازِلٌ أَمَامَنَا وَالْقَوْمُ مُحْرِمُونَ، وَأَنَا غَيْرُ مُحْرِمٍ، فَأَبْصَرُوا حِمَارًا وَحْشِيًّا، وَأَنَا مَشْغُولٌ أَخْصِفُ نَعْلِي، فَلَمْ يُؤْذِنُونِي بِهِ، وَأَحَبُّوا لَوْ أَنِّي أَبْصَرْتُهُ، وَالْتَفَتُّ فَأَبْصَرْتُهُ، فَقُمْتُ إِلَى الْفَرَسِ فَأَسْرَجْتُهُ ثُمَّ رَكِبْتُ وَنَسِيتُ السَّوْطَ وَالرُّمْحَ فَقُلْتُ لَهُمْ نَاوِلُونِي السَّوْطَ وَالرُّمْحَ. فَقَالُوا لاَ وَاللَّهِ، لاَ نُعِينُكَ عَلَيْهِ بِشَىْءٍ. فَغَضِبْتُ فَنَزَلْتُ فَأَخَذْتُهُمَا، ثُمَّ رَكِبْتُ، فَشَدَدْتُ عَلَى الْحِمَارِ فَعَقَرْتُهُ، ثُمَّ جِئْتُ بِهِ وَقَدْ مَاتَ، فَوَقَعُوا فِيهِ يَأْكُلُونَهُ، ثُمَّ إِنَّهُمْ شَكُّوا فِي أَكْلِهِمْ إِيَّاهُ، وَهُمْ حُرُمٌ، فَرُحْنَا وَخَبَأْتُ الْعَضُدَ مَعِي، فَأَدْرَكْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَسَأَلْنَاهُ عَنْ ذَلِكَ فَقَالَ " مَعَكُمْ مِنْهُ شَىْءٌ ". فَقُلْتُ نَعَمْ. فَنَاوَلْتُهُ الْعَضُدَ فَأَكَلَهَا، حَتَّى نَفَّدَهَا وَهْوَ مُحْرِمٌ. فَحَدَّثَنِي بِهِ زَيْدُ بْنُ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي قَتَادَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Reference	: Sahih al-Bukhari 2570
In-book reference	: Book 51, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 744

(4) Chapter: Whoever asks others to give him water

(4) باب مَنِ اسْتَسْقَى

وَقَالَ سَهْلٌ قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اسْقِنِي».

Narrated Anas:

Once Allah's Messenger (ﷺ) visited us in this house of ours and asked for something to drink. We milked one of our sheep and mixed it with water from this well of ours and gave it to him. Abu Bakr was sitting on his left side and `Umar in front of him and a bedouin on his right side. When Allah's Messenger (ﷺ) finished, `Umar said to Allah's Messenger (ﷺ) "Here is Abu Bakr." But Allah's Messenger (ﷺ) gave the remaining milk to the bedouin and said twice, "The (persons on the) right side! So, start from the right side." Anas added, "It is a Sunna (the Prophet's traditions)" and repeated it thrice.

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، قَالَ حَدَّثَنِي أَبُو طَوَالَةَ ـ اسْمُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ ـ قَالَ سَمِعْتُ أَنَسًا ـ رضى الله عنه ـ يَقُولُ أَتَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي دَارِنَا هَذِهِ، فَاسْتَسْقَى، فَحَلَبْنَا لَهُ شَاةً لَنَا، ثُمَّ شُبْتُهُ مِنْ مَاءِ بِئْرِنَا هَذِهِ، فَأَعْطَيْتُهُ وَأَبُو بَكْرٍ عَنْ يَسَارِهِ، وَعُمَرُ تُجَاهَهُ وَأَعْرَابِيٌّ عَنْ يَمِينِهِ فَلَمَّا فَرَغَ قَالَ عُمَرُ هَذَا أَبُو بَكْرٍ. فَأَعْطَى الأَعْرَابِيَّ، ثُمَّ قَالَ " الأَيْمَنُونَ، الأَيْمَنُونَ، أَلاَ فَيَمِّنُوا ". قَالَ أَنَسٌ فَهْىَ سُنَّةٌ فَهْىَ سُنَّةٌ. ثَلاَثَ مَرَّاتٍ.

Reference	: Sahih al-Bukhari 2571
In-book reference	: Book 51, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 745

(5) Chapter: The gift of game (5) باب قَبُولِ هَدِيَّةِ الصَّيْدِ

وَقَبِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَبِي قَتَادَةَ عَضُدَ الصَّيْدِ.

Narrated Anas:

We chased a rabbit at Mar-al-Zahran and the people ran after it but were exhausted. I overpowered and caught it, and gave it to Abu Talha who slaughtered it and sent its hip or two thighs to Allah's Apostle. (The narrator confirms that he sent two thighs). The Prophet (ﷺ) accepted that. (The sub-narrator asked Anas, "Did the Prophet; eat from it?" Anas replied, "He ate from it.")

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدِ بْنِ أَنَسِ بْنِ مَالِكٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ أَنْفَجْنَا أَرْنَبًا بِمَرِّ الظَّهْرَانِ، فَسَعَى الْقَوْمُ فَلَغَبُوا، فَأَدْرَكْتُهَا فَأَخَذْتُهَا، فَأَتَيْتُ بِهَا أَبَا طَلْحَةَ فَذَبَحَهَا، وَبَعَثَ بِهَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم بِوَرِكِهَا ـ أَوْ فَخِذَيْهَا قَالَ فَخِذَيْهَا لاَ شَكَّ فِيهِ ـ فَقَبِلَهُ. قُلْتُ وَأَكَلَ مِنْهُ قَالَ وَأَكَلَ مِنْهُ. ثُمَّ قَالَ بَعْدُ قَبِلَهُ.

Reference	: Sahih al-Bukhari 2572
In-book reference	: Book 51, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 746

(6) Chapter: Accepting a gift (6) باب قَبُولِ الْهَدِيَّةِ

Narrated As-Sa'b bin Jath-thama:

An onager was presented to Allah's Messenger (ﷺ) at the place called Al-Abwa' or Waddan, but Allah's Apostle rejected it. When the Prophet (ﷺ) noticed the signs of sorrow on the giver's face he said, "We have not rejected your gift, but we are in the state of Ihram." (i.e. if we were not in a state of Ihram we would have accepted your gift, Fath-ul-Bari page 130, Vol. 6)

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَثَّامَةَ ـ رضى الله عنهم ـ أَنَّهُ أَهْدَى لِرَسُولِ اللَّهِ صلى الله عليه وسلم حِمَارًا وَحْشِيًّا وَهْوَ بِالأَبْوَاءِ أَوْ بِوَدَّانَ فَرَدَّ عَلَيْهِ، فَلَمَّا رَأَى مَا فِي وَجْهِهِ قَالَ " أَمَا إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ إِلاَّ أَنَّا حُرُمٌ ".

Reference	: Sahih al-Bukhari 2573

In-book reference : Book 51, Hadith 8
USC-MSA web (English) reference : Vol. 3, Book 47, Hadith 747
(deprecated numbering scheme)

(7) Chapter: Accepting a gift (7) باب قَبُولِ الْهَدِيَّةِ

Narrated Aisha:

The people used to look forward for the days of my (`Aisha's) turn to send gifts to Allah's Messenger (ﷺ) in order to please him.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، حَدَّثَنَا عَبْدَةُ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ النَّاسَ، كَانُوا يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ، يَبْتَغُونَ بِهَا ـ أَوْ يَبْتَغُونَ بِذَلِكَ ـ مَرْضَاةَ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 2574
In-book reference : Book 51, Hadith 9
USC-MSA web (English) reference : Vol. 3, Book 47, Hadith 748
(deprecated numbering scheme)

Narrated Sa`id bin Jubair:

Ibn `Abbas said: Um Hufaid, Ibn `Abbas's aunt sent some dried yogurt (butter free), ghee (butter) and a mastigar to the Prophet (ﷺ) as a gift. The Prophet (ﷺ) ate the dried yogurt and butter but left the mastigar because he disliked it. Ibn `Abbas said, "The mastigar was eaten at the table of Allah's Messenger (ﷺ) and if it had been illegal to eat, it could not have been eaten at the table of Allah's Messenger (ﷺ)."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا جَعْفَرُ بْنُ إِيَاسٍ، قَالَ سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ أَهْدَتْ أُمُّ حُفَيْدٍ خَالَةُ ابْنِ عَبَّاسٍ إِلَى النَّبِيِّ صلى الله عليه وسلم أَقِطًا وَسَمْنًا وَأَضُبًّا، فَأَكَلَ النَّبِيُّ صلى الله عليه وسلم مِنَ الأَقِطِ وَالسَّمْنِ، وَتَرَكَ الضَّبَّ تَقَذُّرًا. قَالَ ابْنُ عَبَّاسٍ فَأُكِلَ عَلَى مَائِدَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم، وَلَوْ كَانَ حَرَامًا مَا أُكِلَ عَلَى مَائِدَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 2575
In-book reference : Book 51, Hadith 10
USC-MSA web (English) reference : Vol. 3, Book 47, Hadith 749
(deprecated numbering scheme)

Narrated Abu Huraira:

Whenever a meal was brought to Allah's Messenger (ﷺ), he would ask whether it was a gift or Sadaqa (something given in charity). If he was told that it was Sadaqa, he would tell his companions to eat it, but if it was a gift, he would hurry to share it with them.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا مَعْنٌ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم "إِذَا أُتِيَ بِطَعَامٍ سَأَلَ عَنْهُ أَهَدِيَّةٌ أَمْ صَدَقَةٌ فَإِنْ قِيلَ صَدَقَةٌ. قَالَ لأَصْحَابِهِ كُلُوا. وَلَمْ يَأْكُلْ، وَإِنْ قِيلَ هَدِيَّةٌ. ضَرَبَ بِيَدِهِ صلى الله عليه وسلم فَأَكَلَ مَعَهُمْ ".

Reference : Sahih al-Bukhari 2576
In-book reference : Book 51, Hadith 11
USC-MSA web (English) reference : Vol. 3, Book 47, Hadith 750
(deprecated numbering scheme)

Narrated Anas bin Malik:

Some meat was brought to the Prophet (ﷺ) and it was said that the meat had been given in charity to Buraira. He said, "It was Sadaqa for Buraira but a gift for us."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ أُتِيَ النَّبِيُّ صلى الله عليه وسلم بِلَحْمٍ فَقِيلَ تُصُدِّقَ عَلَى بَرِيرَةَ قَالَ " هُوَ لَهَا صَدَقَةٌ، وَلَنَا هَدِيَّةٌ ".

Reference	: Sahih al-Bukhari 2577
In-book reference	: Book 51, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 751

Narrated `Aisha:

I intended to buy Buraira but her masters stipulated that her Wala should be for them. When the Prophet was told about it, he said to me, "Buy and manumit her, as the Wala' is for the liberator." Once Buraira was given some meat, and the Prophet (ﷺ) asked, "What is this?" I said, "It has been given to Buraira in charity." He said, "It is sadaqa for her but a gift for us." Buraira was given the option (to stay with her husband or to part with him). `Abdur-Rahman (a sub-narrator) wondered, "Was her husband a slave or a free man?" Shu`ba (another sub-narrator) said, "I asked `Abdur-Rahman whether her husband was a slave or a free man. He replied that he did not know whether he was a slave or a free man."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، قَالَ سَمِعْتُهُ مِنْهُ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِيَ بَرِيرَةَ، وَأَنَّهُمُ اشْتَرَطُوا وَلاَءَهَا، فَذُكِرَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اشْتَرِيهَا فَأَعْتِقِيهَا، فَإِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ ". وَأُهْدِيَ لَهَا لَحْمٌ، فَقِيلَ لِلنَّبِيِّ صلى الله عليه وسلم هَذَا تُصُدِّقَ عَلَى بَرِيرَةَ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ ". وَخُيِّرَتْ. قَالَ عَبْدُ الرَّحْمَنِ زَوْجُهَا حُرٌّ أَوْ عَبْدٌ قَالَ شُعْبَةُ سَأَلْتُ عَبْدَ الرَّحْمَنِ عَنْ زَوْجِهَا. قَالَ لاَ أَدْرِي أَحُرٌّ أَمْ عَبْدٌ

Reference	: Sahih al-Bukhari 2578
In-book reference	: Book 51, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 752

Narrated Um 'Atiyya:

Once the Prophet (ﷺ) went to `Aisha and asked her whether she had something (to eat). She said that she had nothing except the mutton which Um 'Atiyya had sent to (Buraira) in charity. The Prophet (ﷺ) said that it had reached its destination (i.e. it is no longer an object of charity.)

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ، أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ دَخَلَ النَّبِيُّ صلى الله عليه وسلم عَلَى عَائِشَةَ ـ رضى الله عنها ـ فَقَالَ " عِنْدَكُمْ شَىْءٌ ". قَالَتْ لاَ، إِلاَّ شَىْءٌ بَعَثَتْ بِهِ أُمُّ عَطِيَّةَ مِنَ الشَّاةِ الَّتِي بُعِثَ إِلَيْهَا مِنَ الصَّدَقَةِ. قَالَ " إِنَّهَا قَدْ بَلَغَتْ مَحِلَّهَا ".

Reference	: Sahih al-Bukhari 2579
In-book reference	: Book 51, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 753

(8) Chapter: Chosing the to give a gift

(8) باب مَنْ أَهْدَى إِلَى صَاحِبِهِ وَتَحَرَّى بَعْضَ نِسَائِهِ دُونَ بَعْضٍ

Narrated `Aisha:

The people used to send gifts to the Prophet (ﷺ) on the day of my turn. Um Salama said: "My companions (the wives of the Prophet (ﷺ) Other than Aisha) gathered and they complained about it. So I informed the Prophet about it on their behalf, but he remained silent.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ النَّاسُ يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمِي. وَقَالَتْ أُمُّ سَلَمَةَ إِنَّ صَوَاحِبِي اجْتَمَعْنَ. فَذَكَرَتْ لَهُ، فَأَعْرَضَ عَنْهَا.

Reference : Sahih al-Bukhari 2580
In-book reference : Book 51, Hadith 15
USC-MSA web (English) reference : Vol. 3, Book 47, Hadith 754
(deprecated numbering scheme)

Narrated `Urwa from `Aisha:

The wives of Allah's Messenger (ﷺ) were in two groups. One group consisted of `Aisha, Hafsa, Safiyya and Sauda; and the other group consisted of Um Salama and the other wives of Allah's Messenger (ﷺ). The Muslims knew that Allah's Messenger (ﷺ) loved `Aisha, so if any of them had a gift and wished to give to Allah's Messenger (ﷺ), he would delay it, till Allah's Messenger (ﷺ) had come to `Aisha's home and then he would send his gift to Allah's Messenger (ﷺ) in her home. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Messenger (ﷺ) to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Messenger (ﷺ) of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, "He did not say anything to me." They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, "Talk to him till he gives you a reply." When it was her turn, she talked to him again. He then said to her, "Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha." On that Um Salama said, "I repent to Allah for hurting you." Then the group of Um Salama called Fatima, the daughter of Allah's Messenger (ﷺ) and sent her to Allah's Messenger (ﷺ) to say to him, "Your wives request to treat them and the daughter of Abu Bakr on equal terms." Then Fatima conveyed the message to him. The Prophet (ﷺ) said, "O my daughter! Don't you love whom I love?" She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, "Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms." On that she raised her voice and abused `Aisha to her face so much so that Allah's Messenger (ﷺ) looked at `Aisha to see whether she would retort. `Aisha started replying to Zainab till she silenced her. The Prophet (ﷺ) then looked at `Aisha and said, "She is really the daughter of Abu Bakr."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ نِسَاءَ، رَسُولِ اللَّهِ صلى الله عليه وسلم كُنَّ حِزْبَيْنِ فَحِزْبٌ فِيهِ عَائِشَةُ وَحَفْصَةُ وَصَفِيَّةُ وَسَوْدَةُ، وَالْحِزْبُ الآخَرُ أُمُّ سَلَمَةَ وَسَائِرُ نِسَاءِ رَسُولِ اللَّهِ صلى الله عليه وسلم، وَكَانَ الْمُسْلِمُونَ قَدْ عَلِمُوا حُبَّ رَسُولِ اللَّهِ صلى الله عليه وسلم عَائِشَةَ، فَإِذَا كَانَتْ عِنْدَ أَحَدِهِمْ هَدِيَّةٌ يُرِيدُ أَنْ يُهْدِيَهَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم أَخَّرَهَا، حَتَّى إِذَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي بَيْتِ عَائِشَةَ بَعَثَ صَاحِبُ الْهَدِيَّةِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فِي بَيْتِ عَائِشَةَ، فَكَلَّمَ حِزْبُ أُمِّ سَلَمَةَ، فَقُلْنَ لَهَا كَلِّمِي رَسُولَ اللَّهِ صلى الله عليه وسلم يُكَلِّمُ النَّاسَ، فَيَقُولُ مَنْ أَرَادَ أَنْ يُهْدِيَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم هَدِيَّةً فَلْيُهْدِهِ إِلَيْهِ حَيْثُ كَانَ مِنْ بُيُوتِ نِسَائِهِ، فَكَلَّمَتْهُ أُمُّ سَلَمَةَ بِمَا قُلْنَ، فَلَمْ يَقُلْ لَهَا شَيْئًا، فَسَأَلْنَهَا. فَقَالَتْ مَا قَالَ لِي شَيْئًا. فَقُلْنَ لَهَا فَكَلِّمِيهِ. قَالَتْ فَكَلَّمَتْهُ حِينَ دَارَ إِلَيْهَا أَيْضًا، فَلَمْ يَقُلْ لَهَا شَيْئًا، فَسَأَلْنَهَا. فَقَالَتْ مَا قَالَ لِي شَيْئًا. فَقُلْنَ لَهَا كَلِّمِيهِ حَتَّى يُكَلِّمَكِ. فَدَارَ إِلَيْهَا فَكَلَّمَتْهُ. فَقَالَ لَهَا " لاَ تُؤْذِينِي فِي عَائِشَةَ، فَإِنَّ الْوَحْىَ لَمْ يَأْتِنِي، وَأَنَا فِي ثَوْبِ امْرَأَةٍ إِلاَّ عَائِشَةَ ". قَالَتْ فَقَالَتْ أَتُوبُ إِلَى اللَّهِ مِنْ أَذَاكَ يَا رَسُولَ اللَّهِ. ثُمَّ إِنَّهُنَّ دَعَوْنَ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَرْسَلْنَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم تَقُولُ إِنَّ نِسَاءَكَ يَنْشُدْنَكَ اللَّهَ الْعَدْلَ فِي بِنْتِ أَبِي بَكْرٍ. فَكَلَّمَتْهُ. فَقَالَ " يَا بُنَيَّةُ، أَلاَ تُحِبِّينَ مَا أُحِبُّ ". قَالَتْ بَلَى. فَرَجَعَتْ إِلَيْهِنَّ، فَأَخْبَرَتْهُنَّ. فَقُلْنَ ارْجِعِي إِلَيْهِ. فَأَبَتْ أَنْ تَرْجِعَ، فَأَرْسَلْنَ زَيْنَبَ بِنْتَ جَحْشٍ، فَأَتَتْهُ فَأَغْلَظَتْ، وَقَالَتْ إِنَّ نِسَاءَكَ يَنْشُدْنَكَ اللَّهَ الْعَدْلَ فِي بِنْتِ ابْنِ أَبِي قُحَافَةَ. فَرَفَعَتْ صَوْتَهَا، حَتَّى تَنَاوَلَتْ عَائِشَةَ. وَهْىَ قَاعِدَةٌ، فَسَبَّتْهَا حَتَّى إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَيَنْظُرُ إِلَى عَائِشَةَ هَلْ تَكَلَّمُ قَالَ فَتَكَلَّمَتْ عَائِشَةُ تَرُدُّ عَلَى زَيْنَبَ، حَتَّى أَسْكَتَتْهَا. قَالَتْ فَنَظَرَ النَّبِيُّ صلى الله عليه وسلم إِلَى عَائِشَةَ، وَقَالَ " إِنَّهَا بِنْتُ أَبِي بَكْرٍ ". قَالَ الْبُخَارِيُّ الْكَلاَمُ الأَخِيرُ قِصَّةُ فَاطِمَةَ يُذْكَرُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ رَجُلٍ عَنِ الزُّهْرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ. وَقَالَ أَبُو

مَرْوَانَ عَنْ هِشَامٍ عَنْ عُرْوَةَ كَانَ النَّاسُ يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ. وَعَنْ هِشَامٍ عَنْ رَجُلٍ مِنْ قُرَيْشٍ، وَرَجُلٍ مِنَ الْمَوَالِي، عَنِ الزُّهْرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ قَالَتْ عَائِشَةُ كُنْتُ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَاسْتَأْذَنَتْ فَاطِمَةُ.

Reference	: Sahih al-Bukhari 2581
In-book reference	: Book 51, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 755

(9) Chapter: Gift should not be rejected

(9) باب مَا لاَ يُرَدُّ مِنَ الْهَدِيَّةِ

Narrated 'Azra bin Thabit Al-Ansari:

When I went to Thumama bin `Abdullah, he gave me some perfume and said that Anas would not reject the gifts of perfume. Anas said: The Prophet (ﷺ) used not to reject the gifts of perfume.

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ الأَنْصَارِيُّ، قَالَ حَدَّثَنِي ثُمَامَةُ بْنُ عَبْدِ اللَّهِ، قَالَ دَخَلْتُ عَلَيْهِ فَنَاوَلَنِي طِيبًا، قَالَ كَانَ أَنَسٌ ـ رضى الله عنه ـ لاَ يَرُدُّ الطِّيبَ. قَالَ وَزَعَمَ أَنَسٌ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ لاَ يَرُدُّ الطِّيبَ.

Reference	: Sahih al-Bukhari 2582
In-book reference	: Book 51, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 756

(10) Chapter: To give as a gift, something not present

(10) باب مَنْ رَأَى الْهِبَةَ الْغَائِبَةَ جَائِزَةً

Narrated Al-Miswar bin Makhrama and Marwan:

When the delegates of the tribe of Hawazin came to the Prophet (ﷺ) he stood up amongst the people, Glorified and Praised Allah as He deserved, and said, "Then after: Your brethren have come to you with repentance and I see it logical to return to them their captives; so whoever amongst you likes to do that as a favor, then he can do it, and whoever of you like to stick to his share till we give him his right from the very first Fai (war booty) (1) which Allah will bestow on us, then (he can do so)." The people replied, "We do that (to return the captives) willingly as a favor for your sake."

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، قَالَ ذَكَرَ عُرْوَةُ أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ، رضى الله عنهما وَمَرْوَانَ أَخْبَرَاهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم حِينَ جَاءَهُ وَفْدُ هَوَازِنَ قَامَ فِي النَّاسِ، فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ " أَمَّا بَعْدُ، فَإِنَّ إِخْوَانَكُمْ جَاءُونَا تَائِبِينَ، وَإِنِّي رَأَيْتُ أَنْ أَرُدَّ إِلَيْهِمْ سَبْيَهُمْ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يُطَيِّبَ ذَلِكَ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ أَنْ يَكُونَ عَلَى حَظِّهِ حَتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ مَا يُفِيءُ اللَّهُ عَلَيْنَا ". فَقَالَ النَّاسُ طَيَّبْنَا لَكَ.

Reference	: Sahih al-Bukhari 2583
In-book reference	: Book 51, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 757

(11) Chapter: Compensation for a gift

(11) باب الْمُكَافَأَةِ فِي الْهِبَةِ

Narrated `Aisha:

Allah's Messenger (ﷺ) used to accept gifts and used to give something in return.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقْبَلُ الْهَدِيَّةَ وَيُثِيبُ عَلَيْهَا. لَمْ يَذْكُرْ وَكِيعٌ وَمُحَاضِرٌ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ.

Reference	: Sahih al-Bukhari 2585
In-book reference	: Book 51, Hadith 19
USC-MSA web (English) reference	: Vol. 3, Book 47, Hadith 758

(12) Chapter: Giving gifts to one's sons

(12) باب الْهِبَةِ لِلْوَلَدِ

وَإِذَا أَعْطَى بَعْضَ وَلَدِهِ شَيْئًا لَمْ يَجُزْ، حَتَّى يَعْدِلَ بَيْنَهُمْ وَيُعْطِيَ الآخَرِينَ مِثْلَهُ، وَلاَ يُشْهَدُ عَلَيْهِ.

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اعْدِلُوا بَيْنَ أَوْلاَدِكُمْ فِي الْعَطِيَّةِ». وَهَلْ لِلْوَالِدِ أَنْ يَرْجِعَ فِي عَطِيَّتِهِ وَمَا يَأْكُلُ مِنْ مَالِ وَلَدِهِ بِالْمَعْرُوفِ وَلاَ يَتَعَدَّى. وَاشْتَرَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ عُمَرَ بَعِيرًا ثُمَّ أَعْطَاهُ ابْنَ عُمَرَ، وَقَالَ: «اصْنَعْ بِهِ مَا شِئْتَ».

Narrated An-Nu`man bin Bashir:

that his father took him to Allah's Messenger (ﷺ) and said, "I have given this son of mine a slave." The Prophet asked, "Have you given all your sons the like?" He replied in the negative. The Prophet (ﷺ) said, "Take back your gift then."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، وَمُحَمَّدِ بْنِ النُّعْمَانِ بْنِ بَشِيرٍ، أَنَّهُمَا حَدَّثَاهُ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، أَنَّ أَبَاهُ، أَتَى بِهِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ إِنِّي نَحَلْتُ ابْنِي هَذَا غُلاَمًا. فَقَالَ " أَكُلَّ وَلَدِكَ نَحَلْتَ مِثْلَهُ ". قَالَ لاَ. قَالَ " فَارْجِعْهُ ".

Reference	: Sahih al-Bukhari 2586
In-book reference	: Book 51, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 759

(13) Chapter: The witnesses for the gifts

(13) باب الإِشْهَادِ فِي الْهِبَةِ

Narrated 'Amir:

I heard An-Nu`man bin Bashir on the pulpit saying, "My father gave me a gift but `Amra bint Rawaha (my mother) said that she would not agree to it unless he made Allah's Messenger (ﷺ) as a witness to it. So, my father went to Allah's Messenger (ﷺ) and said, 'I have given a gift to my son from `Amra bint Rawaha, but she ordered me to make you as a witness to it, O Allah's Messenger (ﷺ)!' Allah's Messenger (ﷺ) asked, 'Have you given (the like of it) to everyone of your sons?' He replied in the negative. Allah's Messenger (ﷺ) said, 'Be afraid of Allah, and be just to your children.' My father then returned and took back his gift."

حَدَّثَنَا حَامِدُ بْنُ عُمَرَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ حُصَيْنٍ، عَنْ عَامِرٍ، قَالَ سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ ـ رضى الله عنهما ـ وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ أَعْطَانِي أَبِي عَطِيَّةً، فَقَالَتْ عَمْرَةُ بِنْتُ رَوَاحَةَ لاَ أَرْضَى حَتَّى تُشْهِدَ رَسُولَ اللَّهِ صلى الله عليه وسلم. فَأَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ إِنِّي أَعْطَيْتُ ابْنِي مِنْ عَمْرَةَ بِنْتِ رَوَاحَةَ عَطِيَّةً، فَأَمَرَتْنِي أَنْ أُشْهِدَكَ يَا رَسُولَ اللَّهِ. قَالَ " أَعْطَيْتَ سَائِرَ وَلَدِكَ مِثْلَ هَذَا ". قَالَ لاَ. قَالَ " فَاتَّقُوا اللَّهَ، وَاعْدِلُوا بَيْنَ أَوْلاَدِكُمْ ". قَالَ فَرَجَعَ فَرَدَّ عَطِيَّتَهُ.

Reference	: Sahih al-Bukhari 2587
In-book reference	: Book 51, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 760

(14) Chapter: Giving gifts by a husband to his wife, and by a wife to her husband

(14) باب هِبَةِ الرَّجُلِ لاِمْرَأَتِهِ وَالْمَرْأَةِ لِزَوْجِهَا

قَالَ إِبْرَاهِيمُ جَائِزَةٌ.

وَقَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ لاَ يَرْجِعَانِ. وَاسْتَأْذَنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِسَاءَهُ فِي أَنْ يُمَرَّضَ فِي بَيْتِ عَائِشَةَ.

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْعَائِدُ فِي هِبَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ».

وَقَالَ الزُّهْرِيُّ فِيمَنْ قَالَ لاِمْرَأَتِهِ هَبِي لِي بَعْضَ صَدَاقِكِ أَوْ كُلَّهُ. ثُمَّ لَمْ يَمْكُثْ إِلاَّ يَسِيرًا حَتَّى طَلَّقَهَا فَرَجَعَتْ فِيهِ قَالَ يَرُدُّ إِلَيْهَا إِنْ كَانَ خَلَبَهَا، وَإِنْ كَانَتْ أَعْطَتْهُ عَنْ طِيبِ نَفْسٍ، لَيْسَ فِي شَيْءٍ مِنْ أَمْرِهِ خَدِيعَةٌ، جَازَ، قَالَ اللَّهُ تَعَالَى: {فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا}.

Narrated Az-Zuhri:

Ubaidullah bin `Abdullah told me that `Aisha had said, "When the Prophet (ﷺ) became sick and his condition became serious, he requested his wives to allow him to be treated in my house, and they allowed him. He came out leaning on two men while his feet were dragging on the ground. He was walking between Al-`Abbas and another man." 'Ubaidullah said, "When I informed Ibn `Abbas of what `Aisha had said, he asked me whether I knew who was the second man whom `Aisha had not named. I replied in the negative. He said, 'He was `Ali bin Abi Talib."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، قَالَتْ عَائِشَةُ ـ رضى الله عنها ـ لَمَّا ثَقُلَ النَّبِيُّ صلى الله عليه وسلم فَاشْتَدَّ وَجَعُهُ اسْتَأْذَنَ أَزْوَاجَهُ أَنْ يُمَرَّضَ فِي بَيْتِي، فَأَذِنَّ لَهُ، فَخَرَجَ بَيْنَ رَجُلَيْنِ، تَخُطُّ رِجْلاَهُ الأَرْضَ، وَكَانَ بَيْنَ الْعَبَّاسِ، وَبَيْنَ رَجُلٍ آخَرَ. فَقَالَ عُبَيْدُ اللَّهِ فَذَكَرْتُ لاِبْنِ عَبَّاسٍ مَا قَالَتْ عَائِشَةُ، فَقَالَ لِي وَهَلْ تَدْرِي مَنِ الرَّجُلُ الَّذِي لَمْ تُسَمِّ عَائِشَةُ قُلْتُ لاَ. قَالَ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ.

Reference	: Sahih al-Bukhari 2588
In-book reference	: Book 51, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 761

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "One who takes back his gift (which he has already given) is like a dog that swallows its vomit."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " الْعَائِدُ فِي هِبَتِهِ كَالْكَلْبِ يَقِيءُ، ثُمَّ يَعُودُ فِي قَيْئِهِ ".

Reference	: Sahih al-Bukhari 2589
In-book reference	: Book 51, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 762

(15) Chapter: A woman giving gifts to someone other than husband

(15) باب هِبَةِ الْمَرْأَةِ لِغَيْرِ زَوْجِهَا

وَعِتْقُهَا إِذَا كَانَ لَهَا زَوْجٌ فَهْوَ جَائِزٌ، إِذَا لَمْ تَكُنْ سَفِيهَةً، فَإِذَا كَانَتْ سَفِيهَةً لَمْ يَجُزْ، قَالَ تَعَالَى: {وَلاَ تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمْ}.

Narrated Asma:

Once I said, "O Allah's Messenger (ﷺ)! I have no property except what has been given to me by Az-Zubair (i.e. her husband). May I give in charity?" The Prophet (ﷺ) said, "Give in charity and do not withhold it; otherwise Allah will withhold it back from you . "

حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ، عَنْ أَسْمَاءَ ـ رضى الله عنها ـ قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ مَا لِي مَالٌ إِلاَّ مَا أَدْخَلَ عَلَىَّ الزُّبَيْرُ فَأَتَصَدَّقُ. قَالَ " تَصَدَّقِي، وَلاَ تُوعِي فَيُوعَى عَلَيْكِ ".

Reference	: Sahih al-Bukhari 2590
In-book reference	: Book 51, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 763

Narrated Asma:

Allah's Messenger (ﷺ) said, "Give (in charity) and do not give reluctantly lest Allah should give you in a limited amount; and do not withhold your money lest Allah should withhold it from you."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَنْفِقِي وَلاَ تُحْصِي فَيُحْصِيَ اللَّهُ عَلَيْكِ، وَلاَ تُوعِي فَيُوعِيَ اللَّهُ عَلَيْكِ ".

Reference	: Sahih al-Bukhari 2591
In-book reference	: Book 51, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 764

Narrated Kuraib:

the freed slave of Ibn `Abbas, that Maimuna bint Al-Harith told him that she manumitted a slave-girl without taking the permission of the Prophet. On the day when it was her turn to be with the Prophet, she said, "Do you know, O Allah's Messenger (ﷺ), that I have manumitted my slave-girl?" He said, "Have you really?" She replied in the affirmative. He said, "You would have got more reward if you had given her (i.e. the slave-girl) to one of your maternal uncles."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، عَنِ اللَّيْثِ، عَنْ يَزِيدَ، عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ أَنَّ مَيْمُونَةَ بِنْتَ الْحَارِثِ ـ رضى الله عنها ـ أَخْبَرَتْهُ أَنَّهَا، أَعْتَقَتْ وَلِيدَةً وَلَمْ تَسْتَأْذِنِ النَّبِيَّ صلى الله عليه وسلم، فَلَمَّا كَانَ يَوْمُهَا الَّذِي يَدُورُ عَلَيْهَا فِيهِ قَالَتْ أَشَعَرْتَ يَا رَسُولَ اللَّهِ أَنِّي أَعْتَقْتُ وَلِيدَتِي قَالَ " أَوَفَعَلْتِ ". قَالَتْ نَعَمْ. قَالَ " أَمَا إِنَّكِ لَوْ أَعْطَيْتِيهَا أَخْوَالَكِ كَانَ أَعْظَمَ لأَجْرِكِ ".

وَقَالَ بَكْرُ بْنُ مُضَرَ عَنْ عَمْرٍو عَنْ بُكَيْرٍ عَنْ كُرَيْبٍ إِنَّ مَيْمُونَةَ أَعْتَقَتْ.

Reference	: Sahih al-Bukhari 2592
In-book reference	: Book 51, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 765

Narrated Aisha:

Whenever Allah's Messenger (ﷺ) wanted to go on a journey, he would draw lots as to which of his wives would accompany him. He would take her whose name came out. He used to fix for each of them a day and a night. But Sauda bint Zam`a gave up her (turn) day and night to `Aisha, the wife of the Prophet in order to seek the pleasure of Allah's Messenger (ﷺ) (by that action).

حَدَّثَنَا حِبَّانُ بْنُ مُوسَى، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَرَادَ سَفَرًا أَقْرَعَ بَيْنَ نِسَائِهِ، فَأَيَّتُهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ، وَكَانَ يَقْسِمُ لِكُلِّ امْرَأَةٍ مِنْهُنَّ يَوْمَهَا وَلَيْلَتَهَا، غَيْرَ أَنَّ سَوْدَةَ بِنْتَ زَمْعَةَ وَهَبَتْ يَوْمَهَا وَلَيْلَتَهَا، لِعَائِشَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم تَبْتَغِي بِذَلِكَ رِضَا رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 2593
In-book reference	: Book 51, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 766

(16) Chapter: Who is to be given the gift first? (16) باب بِمَنْ يُبْدَأُ بِالْهَدِيَّةِ

Narrated Maimuna, the wife of the Prophet (ﷺ) (ﷺ) that she manumitted her slave-girl and the Prophet (ﷺ) (ﷺ) said to her, "You would have got more reward if you had given the slave-girl to one of your maternal uncles."

وَقَالَ بَكْرٌ عَنْ عَمْرٍو، عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ إِنَّ مَيْمُونَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَعْتَقَتْ وَلِيدَةً لَهَا فَقَالَ لَهَا " وَلَوْ وَصَلْتِ بَعْضَ أَخْوَالِكِ كَانَ أَعْظَمَ لأَجْرِكِ ".

Reference	: Sahih al-Bukhari 2594

In-book reference	: Book 51, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 47, Hadith 767

Narrated Aisha:

I said, "O Allah's Messenger (ﷺ)! I have two neighbors; which of them should I give a gift to?" The Prophet (ﷺ) said, "(Give) to the one whose door is nearer to you."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ ـ رَجُلٍ مِنْ بَنِي تَيْمِ بْنِ مُرَّةَ ـ عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ، إِنَّ لِي جَارَيْنِ فَإِلَى أَيِّهِمَا أُهْدِي قَالَ " إِلَى أَقْرَبِهِمَا مِنْكِ بَابًا ".

Reference	: Sahih al-Bukhari 2595
In-book reference	: Book 51, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 767

(17) Chapter: Whoever refused to accept a present

(17) باب مَنْ لَمْ يَقْبَلِ الْهَدِيَّةَ لِعِلَّةٍ

وَقَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ كَانَتِ الْهَدِيَّةُ فِي زَمَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَدِيَّةً، وَالْيَوْمَ رِشْوَةٌ.

Narrated `Abdullah bin `Abbas:

That he heard As-Sa'b bin Jath-thama Al-Laithi, who was one of the companions of the Prophet, saying that he gave the meat of an onager to Allah's Messenger (ﷺ) while he was at a place called Al-Abwa' or Waddan, and was in a state of Ihram. The Prophet (ﷺ) did not accept it. When the Prophet (ﷺ) saw the signs of sorrow on As-Sa'b's face because of not accepting his present, he said (to him), "We are not returning your present, but we are in the state of Ihram." (See Hadith No. 747)

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ ـ رضى الله عنهما ـ أَخْبَرَهُ أَنَّهُ، سَمِعَ الصَّعْبَ بْنَ جَثَّامَةَ اللَّيْثِيَّ،، وَكَانَ، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم يُخْبِرُ أَنَّهُ أَهْدَى لِرَسُولِ اللَّهِ صلى الله عليه وسلم حِمَارَ وَحْشٍ وَهْوَ بِالأَبْوَاءِ ـ أَوْ بِوَدَّانَ ـ وَهْوَ مُحْرِمٌ فَرَدَّهُ، قَالَ صَعْبٌ فَلَمَّا عَرَفَ فِي وَجْهِي رَدَّهُ هَدِيَّتِي قَالَ " لَيْسَ بِنَا رَدٌّ عَلَيْكَ، وَلَكِنَّا حُرُمٌ ".

Reference	: Sahih al-Bukhari 2596
In-book reference	: Book 51, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 768

Narrated Abu Humaid Al-Sa`idi:

The Prophet (ﷺ) appointed a man from the tribe of Al-Azd, called Ibn 'Utbiyya for collecting the Zakat. When he returned he said, "This (i.e. the Zakat) is for you and this has been given to my as a present." The Prophet (ﷺ) said, "Why hadn't he stayed in his father's or mother's house to see whether he would be given presents or not? By Him in Whose Hands my life is, whoever takes something from the resources of the Zakat (unlawfully) will be carrying it on his neck on the Day of Resurrection; if it be a camel, it will be grunting; if a cow, it will be mooing; and if a sheep, it will be bleating." The Prophet then raised his hands till we saw the whiteness of his armpits, and he said thrice, "O Allah! Haven't I conveyed Your Message (to them)?"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ ـ رضى الله عنه ـ قَالَ اسْتَعْمَلَ النَّبِيُّ صلى الله عليه وسلم رَجُلاً مِنَ الأَزْدِ يُقَالُ لَهُ ابْنُ اللُّتْبِيَّةِ عَلَى الصَّدَقَةِ، فَلَمَّا قَدِمَ قَالَ هَذَا لَكُمْ، وَهَذَا أُهْدِيَ لِي. قَالَ " فَهَلاَّ جَلَسَ فِي بَيْتِ أَبِيهِ أَوْ بَيْتِ أُمِّهِ، فَيَنْظُرَ يُهْدَى لَهُ أَمْ لاَ وَالَّذِي نَفْسِي بِيَدِهِ لاَ يَأْخُذُ أَحَدٌ مِنْهُ شَيْئًا إِلاَّ جَاءَ بِهِ يَوْمَ الْقِيَامَةِ يَحْمِلُهُ

عَلَى رَقَبَتِهِ، إِنْ كَانَ بَعِيرًا لَهُ رُغَاءٌ أَوْ بَقَرَةً لَهَا خُوَارٌ أَوْ شَاةً تَيْعَرُ ـ ثُمَّ رَفَعَ بِيَدِهِ، حَتَّى رَأَيْنَا عُفْرَةَ إِبْطَيْهِ ـ اللَّهُمَّ هَلْ بَلَّغْتُ اللَّهُمَّ هَلْ بَلَّغْتُ ثَلاَثًا ".

Reference	: Sahih al-Bukhari 2597
In-book reference	: Book 51, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 769

(18) Chapter: If somebody gives another a present and dies before the gift reaches the other person

(18) باب إِذَا وَهَبَ هِبَةً أَوْ وَعَدَ ثُمَّ مَاتَ قَبْلَ أَنْ تَصِلَ إِلَيْهِ

وَقَالَ عَبِيدَةُ إِنْ مَاتَ وَكَانَتْ فُصِلَتِ الْهَدِيَّةُ وَالْمُهْدَى لَهُ حَيٌّ فَهْيَ لِوَرَثَتِهِ، وَإِنْ لَمْ تَكُنْ فُصِلَتْ فَهْيَ لِوَرَثَةِ الَّذِي أَهْدَى.

وَقَالَ الْحَسَنُ أَيُّهُمَا مَاتَ قَبْلُ فَهْيَ لِوَرَثَةِ الْمُهْدَى لَهُ. إِذَا قَبَضَهَا الرَّسُولُ.

Narrated Jabir:

The Prophet (ﷺ) said to me, "I will give you so much (the Prophet (ﷺ) pointed thrice with his hands) when funds of Bahrain will come to me." But the Prophet (ﷺ) died before the money reached him. (When it came) Abu Bakr ordered an announcer to announce that whoever had a money claim on the Prophet (ﷺ) or was promised to be given something, should come to Abu Bakr. I went to Abu Bakr and told him that the Prophet (ﷺ) had promised to give me so much. On that Abu Bakr gave me three handfuls (of money).

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا ابْنُ الْمُنْكَدِرِ، سَمِعْتُ جَابِرًا ـ رضى الله عنه ـ قَالَ قَالَ لِي النَّبِيُّ صلى الله عليه وسلم " لَوْ جَاءَ مَالُ الْبَحْرَيْنِ أَعْطَيْتُكَ هَكَذَا ثَلاَثًا ". فَلَمْ يَقْدَمْ حَتَّى تُوُفِّيَ النَّبِيُّ صلى الله عليه وسلم، فَأَمَرَ أَبُو بَكْرٍ مُنَادِيًا فَنَادَى مَنْ كَانَ لَهُ عِنْدَ النَّبِيِّ صلى الله عليه وسلم عِدَةٌ أَوْ دَيْنٌ فَلْيَأْتِنَا. فَأَتَيْتُهُ فَقُلْتُ إِنَّ النَّبِيَّ صلى الله عليه وسلم وَعَدَنِي. فَحَثَى لِي ثَلاَثًا.

Reference	: Sahih al-Bukhari 2598
In-book reference	: Book 51, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 770

(19) Chapter: To take over the slave and property (given as gift)

(19) باب كَيْفَ يُقْبَضُ الْعَبْدُ وَالْمَتَاعُ

وَقَالَ ابْنُ عُمَرَ كُنْتُ عَلَى بَكْرٍ صَعْبٍ فَاشْتَرَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ: «هُوَ لَكَ يَا عَبْدَ اللَّهِ».

Narrated Al-Miswar bin Makhrama:

Allah's Messenger (ﷺ) distributed some cloaks but did not give anything thereof to Makhrama. Makhrama said (to me), "O son! accompany me to Allah's Messenger (ﷺ)." When I went with him, he said, "Call him to me." I called him (i.e. the Prophet (ﷺ)) for my father. He came out wearing one of those cloaks and said, "We kept this (cloak) for you, (Makhrama)." Makhrama looked at the cloak and said, "Makhrama is pleased," (or the Prophet (ﷺ) said), "Is Makhrama pleased?"

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ ـ رضى الله عنهما ـ قَالَ قَسَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَقْبِيَةً، وَلَمْ يُعْطِ مَخْرَمَةَ مِنْهَا شَيْئًا، فَقَالَ مَخْرَمَةُ يَا بُنَىَّ انْطَلِقْ بِنَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم. فَانْطَلَقْتُ مَعَهُ، فَقَالَ ادْخُلْ فَادْعُهُ لِي. قَالَ فَدَعَوْتُهُ لَهُ فَخَرَجَ إِلَيْهِ، وَعَلَيْهِ قَبَاءٌ مِنْهَا، فَقَالَ " خَبَأْنَا هَذَا لَكَ ". قَالَ فَنَظَرَ إِلَيْهِ، فَقَالَ رَضِيَ مَخْرَمَةُ.

Reference : Sahih al-Bukhari 2599
In-book reference : Book 51, Hadith 33
USC-MSA web (English) reference : Vol. 3, Book 47, Hadith 771
(deprecated numbering scheme)

(20) Chapter: The receiver taking the gift into his possession

(20) باب إِذَا وَهَبَ هِبَةً فَقَبَضَهَا الآخَرُ، وَلَمْ يَقُلْ قَبِلْتُ

Narrated Abu Huraira:

A man came to Allah's Messenger (ﷺ) and said, "I am ruined." The Prophet (ﷺ) asked, "What do you mean?" He said, "I had a sexual intercourse with my wife during Ramadan (while fasting)." The Prophet (ﷺ) asked him, "Can you manumit a slave?" He replied in the negative. He then asked him, "Can you fast for two successive months continuously" He replied in the negative. The Prophet (ﷺ) then asked him, "Can you feed sixty poor persons?" He replied in the negative. In the meantime an Ansari came with a basket full of dates. The Prophet (ﷺ) said to the man, "Take it and give it in charity (as an expiation of your sin)." The man said "Should I give it to some people who are poorer than we O Allah's Messenger (ﷺ)? By Him Who has sent you with the Truth, there is no family between Medina's two mountains poorer than we." Allah's Messenger (ﷺ) told him to take it and provide his family with it."

حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ هَلَكْتُ‏.‏ فَقَالَ ‏"‏ وَمَا ذَاكَ ‏"‏‏.‏ قَالَ وَقَعْتُ بِأَهْلِي فِي رَمَضَانَ‏.‏ قَالَ ‏"‏ تَجِدُ رَقَبَةً ‏"‏‏.‏ قَالَ لاَ‏.‏ قَالَ ‏"‏ فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ ‏"‏‏.‏ قَالَ لاَ‏.‏ قَالَ ‏"‏ فَتَسْتَطِيعُ أَنْ تُطْعِمَ سِتِّينَ مِسْكِينًا ‏"‏‏.‏ قَالَ لاَ‏.‏ قَالَ فَجَاءَ رَجُلٌ مِنَ الأَنْصَارِ بِعَرَقٍ ـ وَالْعَرَقُ الْمِكْتَلُ ـ فِيهِ تَمْرٌ فَقَالَ ‏"‏ اذْهَبْ بِهَذَا فَتَصَدَّقْ بِهِ ‏"‏‏.‏ قَالَ عَلَى أَحْوَجَ مِنَّا يَا رَسُولَ اللَّهِ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا بَيْنَ لاَبَتَيْهَا أَهْلُ بَيْتٍ أَحْوَجُ مِنَّا‏.‏ قَالَ ‏"‏ اذْهَبْ فَأَطْعِمْهُ أَهْلَكَ ‏"‏‏.‏

Reference : Sahih al-Bukhari 2600
In-book reference : Book 51, Hadith 34
USC-MSA web (English) reference : Vol. 3, Book 47, Hadith 772
(deprecated numbering scheme)

(21) Chapter: If a creditor gives the debt, due to him, as a gift, ...

(21) باب إِذَا وَهَبَ دَيْنًا عَلَى رَجُلٍ

قَالَ شُعْبَةُ عَنِ الْحَكَمِ هُوَ جَائِزٌ. وَوَهَبَ الْحَسَنُ بْنُ عَلِيٍّ- عَلَيْهِمَا السَّلاَمَ- لِرَجُلٍ دَيْنَهُ وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ كَانَ لَهُ عَلَيْهِ حَقٌّ فَلْيُعْطِهِ، أَوْ لِيَتَحَلَّلْهُ مِنْهُ». فَقَالَ جَابِرٌ قُتِلَ أَبِي وَعَلَيْهِ دَيْنٌ، فَسَأَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غُرَمَاءَهُ أَنْ يَقْبَلُوا ثَمَرَ حَائِطِي، وَيُحَلِّلُوا أَبِي.

Narrated Jabir bin `Abdullah:

My father was martyred on the day (of the battle) of Uhud and his creditors demanded the debt back in a harsh manner. So I went to Allah's Messenger (ﷺ) and informed him of that, he asked them to accept the fruits of my garden and excuse my father, but they refused. So, Allah's Messenger (ﷺ) did not give them the fruits, nor did he cut them and distribute them among them, but said, "I will come to you tomorrow morning." So, he came to us the next morning and walked about in between the date-palms and invoked Allah to bless their fruits. I plucked the fruits and gave back all the rights of the creditors in full, and a lot of fruits were left for us. Then I went to Allah's Messenger (ﷺ), who was sitting, and informed him about what happened. Allah's Messenger (ﷺ) told `Umar, who was sitting there, to listen to the story. `Umar said, "Don't we know that you are Allah's Messenger (ﷺ)? By Allah! you are Allah's Messenger (ﷺ)!"

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ. وَقَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي ابْنُ كَعْبِ بْنِ مَالِكٍ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ أَخْبَرَهُ أَنَّ أَبَاهُ قُتِلَ يَوْمَ أُحُدٍ شَهِيدًا، فَاشْتَدَّ الْغُرَمَاءُ فِي حُقُوقِهِمْ، فَأَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَكَلَّمْتُهُ، فَسَأَلَهُمْ أَنْ يَقْبَلُوا ثَمَرَ حَائِطِي، وَيُحَلِّلُوا أَبِي، فَأَبَوْا، فَلَمْ يُعْطِهِمْ رَسُولُ اللَّهِ صلى الله عليه وسلم حَائِطِي، وَلَمْ يَكْسِرْهُ لَهُمْ، وَلَكِنْ قَالَ " سَأَغْدُو عَلَيْكَ ". فَغَدَا عَلَيْنَا حَتَّى أَصْبَحَ، فَطَافَ فِي النَّخْلِ، وَدَعَا فِي ثَمَرِهِ بِالْبَرَكَةِ، فَجَدَدْتُهَا، فَقَضَيْتُهُمْ حُقُوقَهُمْ، وَبَقِيَ لَنَا مِنْ ثَمَرِهَا بَقِيَّةٌ، ثُمَّ جِئْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهْوَ جَالِسٌ، فَأَخْبَرْتُهُ بِذَلِكَ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِعُمَرَ " اسْمَعْ ـ وَهْوَ جَالِسٌ ـ يَا عُمَرُ ". فَقَالَ أَلاَّ يَكُونُ قَدْ عَلِمْنَا أَنَّكَ رَسُولُ اللَّهِ، وَاللَّهِ إِنَّكَ لَرَسُولُ اللَّهِ.

Reference	: Sahih al-Bukhari 2601
In-book reference	: Book 51, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 773

(22) Chapter: The giving of a gift by one person to a group

(22) باب هِبَةِ الْوَاحِدِ لِلْجَمَاعَةِ

وَقَالَتْ أَسْمَاءُ لِلْقَاسِمِ بْنِ مُحَمَّدٍ وَابْنِ أَبِي عَتِيقٍ وَرِثْتُ عَنْ أُخْتِي عَائِشَةَ بِالْغَابَةِ، وَقَدْ أَعْطَانِي بِهِ مُعَاوِيَةُ مِائَةَ أَلْفٍ، فَهُوَ لَكُمَا.

Narrated Sahl bin Sa`d:

A drink (milk mixed with water) was brought to the Prophet (ﷺ) who drank some of it while a boy was sitting on his right and old men on his left. The Prophet (ﷺ) said to the boy, "If you permit me, I'll give (the rest of the drink to) these old men first." The boy said, "I will not give preference to any one over me as regards my share from you, O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) then put that container in the boy's hand. (See Hadith No. 541).

حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا مَالِكٌ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم أُتِيَ بِشَرَابٍ فَشَرِبَ، وَعَنْ يَمِينِهِ غُلاَمٌ وَعَنْ يَسَارِهِ الأَشْيَاخُ فَقَالَ لِلْغُلاَمِ " إِنْ أَذِنْتَ لِي أَعْطَيْتُ هَؤُلاَءِ ". فَقَالَ مَا كُنْتُ لأُوثِرَ بِنَصِيبِي مِنْكَ يَا رَسُولَ اللَّهِ أَحَدًا. فَتَلَّهُ فِي يَدِهِ.

Reference	: Sahih al-Bukhari 2602
In-book reference	: Book 51, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 774

(23) Chapter: The received, unreceived, divided and undivided gifts

(23) باب الْهِبَةِ الْمَقْبُوضَةِ وَغَيْرِ الْمَقْبُوضَةِ، وَالْمَقْسُومَةِ وَغَيْرِ الْمَقْسُومَةِ

Jabir (ra) said, "I went to the Prophet (ﷺ) (ﷺ) in the mosque and he paid me my right and gave me more than he owed me."

حَدَّثَنَا ثَابِتٌ حَدَّثَنَا مِسْعَرٌ عَنْ مُحَارِبٍ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ فَقَضَانِي وَزَادَنِي

Reference	: Sahih al-Bukhari 2603
In-book reference	: Book 51, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 47, Hadith 775

Narrated Jabir bin `Abdullah:

I sold a camel to the Prophet (ﷺ) on one of the journeys. When we reached Medina, he ordered me to go to the Mosque and offer two rak`at. Then he weighed for me (the price of the camel in gold) and gave an extra amount over it. A part of it remained with me till it was taken by the army of Sham on the day of Harra."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَارِبٍ، سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ يَقُولُ بِعْتُ مِنَ النَّبِيِّ صلى الله عليه وسلم بَعِيرًا فِي سَفَرٍ، فَلَمَّا أَتَيْنَا الْمَدِينَةَ قَالَ " ائْتِ الْمَسْجِدَ فَصَلِّ رَكْعَتَيْنِ ". فَوَزَنَ ـ قَالَ شُعْبَةُ أُرَاهُ فَوَزَنَ لِي فَأَرْجَحَ، فَمَا زَالَ مِنْهَا شَىْءٌ حَتَّى أَصَابَهَا أَهْلُ الشَّأْمِ يَوْمَ الْحَرَّةِ.

Reference	: Sahih al-Bukhari 2604
In-book reference	: Book 51, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 775

Narrated Sahl bin Sa`d:

A drink (of milk and water) was brought to Allah's Messenger (ﷺ) while a boy was sitting on his right side and old men were sitting on his left side. He asked the boy, "Will you allow me to give it to these (people)?" The boy said, "No, by Allah, I will not allow anyone to take my right from you." Then the Prophet put the bowl in the boy's hand.

حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أُتِيَ بِشَرَابٍ، وَعَنْ يَمِينِهِ غُلاَمٌ وَعَنْ يَسَارِهِ أَشْيَاخٌ، فَقَالَ لِلْغُلاَمِ " أَتَأْذَنُ لِي أَنْ أُعْطِيَ هَؤُلاَءِ ". فَقَالَ الْغُلاَمُ لاَ، وَاللَّهِ لاَ أُوثِرُ بِنَصِيبِي مِنْكَ أَحَدًا. فَتَلَّهُ فِي يَدِهِ.

Reference	: Sahih al-Bukhari 2605
In-book reference	: Book 51, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 776

Narrated Abu Huraira:

Allah's Messenger (ﷺ) owed a man some debt (and that man demanded it very harshly). The companions of the Prophet (ﷺ) wanted to harm him, but the Prophet (ﷺ) said to them, "Leave him, as the creditor has the right to speak harshly." He then added, "Buy (a camel) of the same age and give it to him." They said, "We cannot get except a camel of an older age than that of his." He said, "Buy it and give it to him, as the best amongst you is he who pays back his debt in the most handsome way.'

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ جَبَلَةَ، قَالَ أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ سَلَمَةَ، قَالَ سَمِعْتُ أَبَا سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ كَانَ لِرَجُلٍ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم دَيْنٌ فَهَمَّ بِهِ أَصْحَابُهُ، فَقَالَ " دَعُوهُ فَإِنَّ لِصَاحِبِ الْحَقِّ مَقَالاً. وَقَالَ اشْتَرُوا لَهُ سِنًّا فَأَعْطُوهَا إِيَّاهُ ". فَقَالُوا إِنَّا لاَ نَجِدُ سِنًّا إِلاَّ سِنًّا هِيَ أَفْضَلُ مِنْ سِنِّهِ. قَالَ " فَاشْتَرُوهَا فَأَعْطُوهَا إِيَّاهُ، فَإِنَّ مِنْ خَيْرِكُمْ أَحْسَنَكُمْ قَضَاءً ".

Reference	: Sahih al-Bukhari 2606
In-book reference	: Book 51, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 777

(24) Chapter: If a group of persons gives a gift to some people

(24) باب إِذَا وَهَبَ جَمَاعَةٌ لِقَوْمٍ

Narrated Marwan bin Al-Hakam and Al-Miswar bin Makhrama:

When the delegates of the tribe of Hawazin came to the Prophet (ﷺ) they requested him to return their property and their captives. He said to them, "This concerns also other people along with me as you see, and the best statement to me is the true one, so you may choose one of two alternatives; either the captives or the property and (I have not distributed the booty for) I have been waiting for you." When the Prophet (ﷺ) had returned from Ta'if, he waited for them for more than ten nights. When they came to know that the Prophet (ﷺ) would not return except one of the two, they chose their captives. The Prophet then stood up amongst the Muslims, Glorified and

Praised Allah as He deserved, and then said, "Then after: These brothers of yours have come to you with repentance and I see it proper to return their captives, so whoever amongst you likes to do that as a favor, then he can do it, and whoever of you wants to stick to his share till we pay him from the very first Fai (i.e. war booty) which Allah will give us, then he can do so." The people said, "We return (the captives) to them willingly as a favor, O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) said, "I do not know who of you has given his consent and who has not; so go back and your leaders may present your decision to me." The people went away, and their leaders discussed the matter with them, and then came to the Prophet (ﷺ) to tell him that all of them had given their consent (to return the captives) willingly. (Az-Zuhn, the sub-narrator said, "This is what we know about the captives, of Hawazin.")

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، أَنَّ مَرْوَانَ بْنَ الْحَكَمِ، وَالْمِسْوَرَ بْنَ مَخْرَمَةَ، أَخْبَرَاهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ حِينَ جَاءَهُ وَفْدُ هَوَازِنَ مُسْلِمِينَ، فَسَأَلُوهُ أَنْ يَرُدَّ إِلَيْهِمْ أَمْوَالَهُمْ وَسَبْيَهُمْ فَقَالَ لَهُمْ " مَعِي مَنْ تَرَوْنَ، وَأَحَبُّ الْحَدِيثِ إِلَىَّ أَصْدَقُهُ، فَاخْتَارُوا إِحْدَى الطَّائِفَتَيْنِ إِمَّا السَّبْىَ وَإِمَّا الْمَالَ، وَقَدْ كُنْتُ اسْتَأْنَيْتُ ". وَكَانَ النَّبِيُّ صلى الله عليه وسلم انْتَظَرَهُمْ بِضْعَ عَشْرَةَ لَيْلَةً حِينَ قَفَلَ مِنَ الطَّائِفِ، فَلَمَّا تَبَيَّنَ لَهُمْ أَنَّ النَّبِيَّ صلى الله عليه وسلم غَيْرُ رَادٍّ إِلَيْهِمْ إِلاَّ إِحْدَى الطَّائِفَتَيْنِ قَالُوا فَإِنَّا نَخْتَارُ سَبْيَنَا. فَقَامَ فِي الْمُسْلِمِينَ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ " أَمَّا بَعْدُ فَإِنَّ إِخْوَانَكُمْ هَؤُلاَءِ جَاءُونَا تَائِبِينَ، وَإِنِّي رَأَيْتُ أَنْ أَرُدَّ إِلَيْهِمْ سَبْيَهُمْ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يُطَيِّبَ ذَلِكَ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ أَنْ يَكُونَ عَلَى حَظِّهِ حَتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ مَا يُفِيءُ اللَّهُ عَلَيْنَا فَلْيَفْعَلْ ". فَقَالَ النَّاسُ طَيَّبْنَا يَا رَسُولَ اللَّهِ لَهُمْ. فَقَالَ لَهُمْ " إِنَّا لاَ نَدْرِي مَنْ أَذِنَ مِنْكُمْ فِيهِ مِمَّنْ لَمْ يَأْذَنْ، فَارْجِعُوا حَتَّى يَرْفَعَ إِلَيْنَا عُرَفَاؤُكُمْ أَمْرَكُمْ ". فَرَجَعَ النَّاسُ فَكَلَّمَهُمْ عُرَفَاؤُهُمْ، ثُمَّ رَجَعُوا إِلَى النَّبِيِّ صلى الله عليه وسلم فَأَخْبَرُوهُ أَنَّهُمْ طَيَّبُوا وَأَذِنُوا. وَهَذَا الَّذِي بَلَغَنَا مِنْ سَبْىِ هَوَازِنَ هَذَا آخِرُ قَوْلِ الزُّهْرِيِّ، يَعْنِي فَهَذَا الَّذِي بَلَغَنَا.

Reference	: Sahih al-Bukhari 2607
In-book reference	: Book 51, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 778

(25) Chapter: Whosoever is given a gift while some people are sitting with him, he only has the right to have it

(25) باب مَنْ أُهْدِيَ لَهُ هَدِيَّةٌ وَعِنْدَهُ جُلَسَاؤُهُ فَهْوَ أَحَقُّ

Narrated Ibn `Abbas:
That the people sitting with that person will be his co-owners. But this report is not confirmed by an authentic narration. (Refer to Hadith 778)

وَيُذْكَرُ عَنِ ابْنِ عَبَّاسٍ أَنَّ جُلَسَاءَهُ شُرَكَاءُ. وَلَمْ يَصِحَّ.

Narrated Abu Huraira:

The Prophet (ﷺ) took a camel of special age from somebody on credit. Its owner came and demanded it back (harshly). The Prophet (ﷺ) said, "No doubt, he who has a right, can demand it." Then the Prophet (ﷺ) gave him an older camel than his camel and said, "The best amongst you is he who repays his debts in the most handsome way."

حَدَّثَنَا ابْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ أَخَذَ سِنًّا فَجَاءَ صَاحِبُهُ يَتَقَاضَاهُ فَقَالَ " إِنَّ لِصَاحِبِ الْحَقِّ مَقَالاً ". ثُمَّ قَضَاهُ أَفْضَلَ مِنْ سِنِّهِ وَقَالَ " أَفْضَلُكُمْ أَحْسَنُكُمْ قَضَاءً ".

Reference	: Sahih al-Bukhari 2609
In-book reference	: Book 51, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 780

Narrated Ibn `Umar:

That he was in the company of the Prophet (ﷺ) on a journey, riding a troublesome camel belonging to `Umar. The camel used to go ahead of the Prophet, so Ibn `Umar's father would say, "O `Abdullah! No one should go ahead of the Prophet." The Prophet (ﷺ) said to him, "Sell it to me." `Umar said to the Prophet "It is for you." So, he bought it and said, "O `Abdullah! It is for you, and you can do with it what you like."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّهُ كَانَ مَعَ النَّبِيِّ صلى الله عليه وسلم فِي سَفَرٍ فَكَانَ عَلَى بَكْرٍ لِعُمَرَ صَعْبٍ، فَكَانَ يَتَقَدَّمُ النَّبِيَّ صلى الله عليه وسلم فَيَقُولُ أَبُوهُ يَا عَبْدَ اللَّهِ لاَ يَتَقَدَّمِ النَّبِيَّ صلى الله عليه وسلم أَحَدٌ. فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " بِعْنِيهِ ". فَقَالَ عُمَرُ هُوَ لَكَ. فَاشْتَرَاهُ ثُمَّ قَالَ " هُوَ لَكَ يَا عَبْدَ اللَّهِ، فَاصْنَعْ بِهِ مَا شِئْتَ ".

Reference	: Sahih al-Bukhari 2610
In-book reference	: Book 51, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 781

(26) Chapter: If someone gives a camel as a gift to a man riding it

(26) باب إِذَا وَهَبَ بَعِيرًا لِرَجُلٍ وَهْوَ رَاكِبُهُ، فَهُوَ جَائِزٌ

Narrated Ibn 'Umar (ra):

We were in the company of the Prophet (ﷺ) (ﷺ) on a journey, and I was riding a troublesome camel. The Prophet (ﷺ) (ﷺ) asked 'Umar to sell that camel to him. So, 'Umar sold it to him. The Prophet (ﷺ) (ﷺ) then said, "O 'Abdullah! The camel is for you."

وَقَالَ الْحُمَيْدِيُّ حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرٌو، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي سَفَرٍ، وَكُنْتُ عَلَى بَكْرٍ صَعْبٍ فَقَالَ النَّبِيُّ صلى الله عليه وسلم لِعُمَرَ " بِعْنِيهِ ". فَابْتَاعَهُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " هُوَ لَكَ يَا عَبْدَ اللَّهِ ".

Reference	: Sahih al-Bukhari 2611
In-book reference	: Book 51, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 47, Hadith 781

(27) Chapter: A gift of clothes, wearing of which is disliked

(27) باب هَدِيَّةِ مَا يُكْرَهُ لُبْسُهَا

Narrated `Abdullah bin `Umar:

`Umar bin Al-Khattab saw a silken dress (cloak) being sold at the gate of the Mosque and said, "O Allah's Messenger (ﷺ)! Would that you buy it and wear it on Fridays and when the delegates come to you!" Allah's Messenger (ﷺ) said, "This is worn by the one who will have no share in the Hereafter." Later on some silk dresses were brought and Allah's Messenger (ﷺ) sent one of them to `Umar. `Umar said, "How do you give me this to wear while you said what you said about the dress of 'Utarid?" Allah's Messenger (ﷺ) said, "I have not given it to you to wear." So, `Umar gave it to a pagan brother of his in Mecca.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ رَأَى عُمَرُ بْنُ الْخَطَّابِ حُلَّةً سِيَرَاءَ عِنْدَ باب الْمَسْجِدِ فَقَالَ يَا رَسُولَ اللَّهِ لَوِ اشْتَرَيْتَهَا فَلَبِسْتَهَا يَوْمَ الْجُمُعَةِ وَلِلْوَفْدِ قَالَ " إِنَّمَا يَلْبَسُهَا مَنْ لاَ خَلاَقَ لَهُ فِي الآخِرَةِ ". ثُمَّ جَاءَتْ حُلَلٌ فَأَعْطَى رَسُولُ اللَّهِ صلى الله عليه وسلم عُمَرَ مِنْهَا حُلَّةً، وَقَالَ أَكَسَوْتَنِيهَا وَقُلْتَ فِي حُلَّةِ عُطَارِدٍ مَا قُلْتَ. فَقَالَ " إِنِّي لَمْ أَكْسُكَهَا لِتَلْبَسَهَا ". فَكَسَا عُمَرُ أَخًا لَهُ بِمَكَّةَ مُشْرِكًا.

Reference	: Sahih al-Bukhari 2612
In-book reference	: Book 51, Hadith 45

USC-MSA web (English) reference : Vol. 3, Book 47, Hadith 782
(deprecated numbering scheme)

Narrated Ibn `Umar:

Once the Prophet (ﷺ) went to the house of Fatima but did not enter it. `Ali came and she told him about that. When 'All asked the Prophet (ﷺ) about it, he said, "I saw a (multicolored) decorated curtain on her door. I am not interested in worldly things." `Ali went to Fatima and told her about it. Fatima said, "I am ready to dispense with it in the way he suggests." The Prophet (ﷺ) ordered her to send it to such-andsuch needy people. "

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ أَبُو جَعْفَرٍ، حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ أَتَى النَّبِيُّ صلى الله عليه وسلم بَيْتَ فَاطِمَةَ فَلَمْ يَدْخُلْ عَلَيْهَا، وَجَاءَ عَلِيٌّ فَذَكَرَتْ لَهُ ذَلِكَ فَذَكَرَهُ لِلنَّبِيِّ صلى الله عليه وسلم قَالَ " إِنِّي رَأَيْتُ عَلَى بَابِهَا سِتْرًا مَوْشِيًّا ". فَقَالَ " مَا لِي وَلِلدُّنْيَا ". فَأَتَاهَا عَلِيٌّ فَذَكَرَ ذَلِكَ لَهَا فَقَالَتْ لِيَأْمُرْنِي فِيهِ بِمَا شَاءَ. قَالَ تُرْسِلُ بِهِ إِلَى فُلاَنٍ. أَهْلِ بَيْتٍ بِهِمْ حَاجَةٌ.

Reference : Sahih al-Bukhari 2613
In-book reference : Book 51, Hadith 46
USC-MSA web (English) reference : Vol. 3, Book 47, Hadith 783
(deprecated numbering scheme)

Narrated `Ali:

The Prophet (ﷺ) gave me a silken dress as a gift and I wore it. When I saw the signs of anger on his face, I cut it into pieces and distributed it among my wives."

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ، قَالَ سَمِعْتُ زَيْدَ بْنَ وَهْبٍ، عَنْ عَلِيٍّ ـ رضى الله عنه ـ قَالَ أَهْدَى إِلَىَّ النَّبِيُّ صلى الله عليه وسلم حُلَّةَ سِيَرَاءَ فَلَبِسْتُهَا، فَرَأَيْتُ الْغَضَبَ فِي وَجْهِهِ، فَشَقَقْتُهَا بَيْنَ نِسَائِي.

Reference : Sahih al-Bukhari 2614
In-book reference : Book 51, Hadith 47
USC-MSA web (English) reference : Vol. 3, Book 47, Hadith 784
(deprecated numbering scheme)

(28) Chapter: The acceptance of presents from Al-Mushrikun

(28) باب قَبُولِ الْهَدِيَّةِ مِنَ الْمُشْرِكِينَ

وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هَاجَرَ إِبْرَاهِيمُ- عَلَيْهِ السَّلاَمُ- بِسَارَةَ فَدَخَلَ قَرْيَةً فِيهَا مَلِكٌ أَوْ جَبَّارٌ فَقَالَ أَعْطُوهَا آجَرَ».

وَأُهْدِيَتْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَاةٌ فِيهَا سُمٌّ.

وَقَالَ أَبُو حُمَيْدٍ أَهْدَى مَلِكُ أَيْلَةَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَغْلَةً بَيْضَاءَ، وَكَسَاهُ بُرْدًا، وَكَتَبَ لَهُ بِبَحْرِهِمْ.

Narrated Anas:

A Jubba (i.e. cloak) made of thick silken cloth was presented to the Prophet. The Prophet (ﷺ) used to forbid people to wear silk. So, the people were pleased to see it. The Prophet (ﷺ) said, "By Him in Whose Hands Muhammad's soul is, the handkerchiefs of Sa`d bin Mu`adh in Paradise are better than this." Anas added, "The present was sent to the Prophet (ﷺ) by Ukaidir (a Christian) from Dauma."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسٌ ـ رضى الله عنه ـ قَالَ أُهْدِيَ لِلنَّبِيِّ صلى الله عليه وسلم جُبَّةُ سُنْدُسٍ، وَكَانَ يَنْهَى عَنِ الْحَرِيرِ، فَعَجِبَ النَّاسُ مِنْهَا فَقَالَ " وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَمَنَادِيلُ سَعْدِ بْنِ مُعَاذٍ فِي الْجَنَّةِ أَحْسَنُ مِنْ هَذَا ". وَقَالَ سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ، إِنَّ أُكَيْدِرَ دُومَةَ أَهْدَى إِلَى النَّبِيِّ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 2615, 2616

In-book reference : Book 51, Hadith 48
USC-MSA web (English) reference : Vol. 3, Book 47, Hadith 785
(deprecated numbering scheme)

Narrated Anas bin Malik:

A Jewess brought a poisoned (cooked) sheep for the Prophet (ﷺ) who ate from it. She was brought to the Prophet and he was asked, "Shall we kill her?" He said, "No." I continued to see the effect of the poison on the palate of the mouth of Allah's Messenger (ﷺ) .

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّ يَهُودِيَّةً، أَتَتِ النَّبِيَّ صلى الله عليه وسلم بِشَاةٍ مَسْمُومَةٍ، فَأَكَلَ مِنْهَا فَجِيءَ بِهَا فَقِيلَ أَلاَ نَقْتُلُهَا‏.‏ قَالَ ‏"‏ لاَ ‏"‏‏.‏ فَمَا زِلْتُ أَعْرِفُهَا فِي لَهَوَاتِ رَسُولِ اللَّهِ صلى الله عليه وسلم‏.‏

Reference : Sahih al-Bukhari 2617
In-book reference : Book 51, Hadith 49
USC-MSA web (English) reference : Vol. 3, Book 47, Hadith 786
(deprecated numbering scheme)

Narrated `Abdur-Rahman bin Abu Bakr:

We were one-hundred and thirty persons accompanying the Prophet (ﷺ) who asked us whether anyone of us had food. There was a man who had about a Sa of wheat which was mixed with water then. A very tall pagan came driving sheep. The Prophet (ﷺ) asked him, "Will you sell us (a sheep) or give it as a present?" He said, "I will sell you (a sheep)." The Prophet (ﷺ) bought a sheep and it was slaughtered. The Prophet ordered that its liver and other Abdominal organs be roasted. By Allah, the Prophet (ﷺ) gave every person of the one-hundred-and-thirty a piece of that; he gave all those of them who were present; and kept the shares of those who were absent. The Prophet (ﷺ) then put its meat in two huge basins and all of them ate to their fill, and even then more food was left in the two basins which were carried on the camel (or said something like it).

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ ـ رضى الله عنهما ـ قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم ثَلاَثِينَ وَمِائَةً فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ هَلْ مَعَ أَحَدٍ مِنْكُمْ طَعَامٌ ‏"‏‏.‏ فَإِذَا مَعَ رَجُلٍ صَاعٌ مِنْ طَعَامٍ أَوْ نَحْوُهُ، فَعُجِنَ ثُمَّ جَاءَ رَجُلٌ مُشْرِكٌ مُشْعَانٌّ طَوِيلٌ بِغَنَمٍ يَسُوقُهَا، فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ بَيْعًا أَمْ عَطِيَّةً ـ أَوْ قَالَ ـ أَمْ هِبَةً ‏"‏‏.‏ قَالَ لاَ، بَلْ بَيْعٌ‏.‏ فَاشْتَرَى مِنْهُ شَاةً، فَصُنِعَتْ وَأَمَرَ النَّبِيُّ صلى الله عليه وسلم بِسَوَادِ الْبَطْنِ أَنْ يُشْوَى، وَايْمُ اللَّهِ مَا فِي الثَّلاَثِينَ وَالْمِائَةِ إِلاَّ قَدْ حَزَّ النَّبِيُّ صلى الله عليه وسلم لَهُ حُزَّةً مِنْ سَوَادِ بَطْنِهَا، إِنْ كَانَ شَاهِدًا أَعْطَاهَا إِيَّاهُ، وَإِنْ كَانَ غَائِبًا خَبَأَ لَهُ، فَجَعَلَ مِنْهَا قَصْعَتَيْنِ، فَأَكَلُوا أَجْمَعُونَ، وَشَبِعْنَا، فَفَضَلَتِ الْقَصْعَتَانِ، فَحَمَلْنَاهُ عَلَى الْبَعِيرِ‏.‏ أَوْ كَمَا قَالَ‏.‏

Reference : Sahih al-Bukhari 2618
In-book reference : Book 51, Hadith 50
USC-MSA web (English) reference : Vol. 3, Book 47, Hadith 787
(deprecated numbering scheme)

(29) Chapter: Giving presents to Al-Mushrikun

(29) باب الْهَدِيَّةِ لِلْمُشْرِكِينَ

وَقَوْلِ اللَّهِ تَعَالَى: ‏{‏لاَ يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ‏}‏‏.‏

Narrated Ibn `Umar:

`Umar saw a silken cloak over a man for sale and requested the Prophet (ﷺ) to buy it in order to wear it on Fridays and while meeting delegates. The Prophet (ﷺ) said, "This is worn by the one who will have no share in the Hereafter." Later on Allah's Messenger (ﷺ) got some silken cloaks similar to that one, and he sent one to `Umar.

`Umar said to the Prophet (ﷺ) "How can I wear it, while you said about it what you said?" The Prophet (ﷺ) said, "I have not given it to you to wear, but to sell or to give to someone else." So, `Umar sent it to his brother at Mecca before he embraced Islam.

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ رَأَى عُمَرُ حُلَّةً عَلَى رَجُلٍ تُبَاعُ فَقَالَ لِلنَّبِيِّ صلى الله عليه وسلم ابْتَعْ هَذِهِ الْحُلَّةَ تَلْبَسْهَا يَوْمَ الْجُمُعَةِ وَإِذَا جَاءَكَ الْوَفْدُ. فَقَالَ " إِنَّمَا يَلْبَسُ هَذَا مَنْ لاَ خَلاَقَ لَهُ فِي الآخِرَةِ ". فَأُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْهَا بِحُلَلٍ فَأَرْسَلَ إِلَى عُمَرَ مِنْهَا بِحُلَّةٍ. فَقَالَ عُمَرُ كَيْفَ أَلْبَسُهَا وَقَدْ قُلْتَ فِيهَا مَا قُلْتَ قَالَ " إِنِّي لَمْ أَكْسُكَهَا لِتَلْبَسَهَا، تَبِيعُهَا أَوْ تَكْسُوهَا ". فَأَرْسَلَ بِهَا عُمَرُ إِلَى أَخٍ لَهُ مِنْ أَهْلِ مَكَّةَ قَبْلَ أَنْ يُسْلِمَ.

Reference	: Sahih al-Bukhari 2619
In-book reference	: Book 51, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 788

Narrated Asma' bint Abu Bakr:

My mother came to me during the lifetime of Allah's Messenger (ﷺ) and she was a pagan. I said to Allah's Apostle (seeking his verdict), "My mother has come to me and she desires to receive a reward from me, shall I keep good relations with her?" The Prophet (ﷺ) said, "Yes, keep good relation with her. "

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ ـ رضى الله عنهما ـ قَالَتْ قَدِمَتْ عَلَىَّ أُمِّي وَهْىَ مُشْرِكَةٌ، فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم، فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قُلْتُ {إِنَّ أُمِّي قَدِمَتْ} وَهْىَ رَاغِبَةٌ، أَفَأَصِلُ أُمِّي قَالَ " نَعَمْ صِلِي أُمَّكِ ".

Reference	: Sahih al-Bukhari 2620
In-book reference	: Book 51, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 789

(30) Chapter: Not to take back presents or Sadaqa

(30) باب لاَ يَحِلُّ لأَحَدٍ أَنْ يَرْجِعَ فِي هِبَتِهِ وَصَدَقَتِهِ

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "He who takes back his present is like him who swallows his vomit."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، وَشُعْبَةُ، قَالاَ حَدَّثَنَا قَتَادَةُ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " الْعَائِدُ فِي هِبَتِهِ كَالْعَائِدِ فِي قَيْئِهِ ".

Reference	: Sahih al-Bukhari 2621
In-book reference	: Book 51, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 790

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "The bad example is not for us. He who takes back his present is like a dog that swallows back its vomit."

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لَيْسَ لَنَا مَثَلُ السَّوْءِ، الَّذِي يَعُودُ فِي هِبَتِهِ كَالْكَلْبِ يَرْجِعُ فِي قَيْئِهِ ".

Reference	: Sahih al-Bukhari 2622
In-book reference	: Book 51, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 791

Narrated `Umar bin Al-Khattab:

I gave a horse in Allah's Cause. The person to whom it was given, did not look after it. I intended to buy it from him, thinking that he would sell it cheap. When I asked the Prophet (ﷺ) he said, "Don't buy it, even if he gives it to you for one Dirham, as the person who takes back what he has given in charity, is like a dog that swallows back its vomit."

حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ ـ رضى الله عنه ـ يَقُولُ حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ، فَأَضَاعَهُ الَّذِي كَانَ عِنْدَهُ، فَأَرَدْتُ أَنْ أَشْتَرِيَهُ مِنْهُ، وَظَنَنْتُ أَنَّهُ بَائِعُهُ بِرُخْصٍ، فَسَأَلْتُ عَنْ ذَلِكَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " لاَ تَشْتَرِهِ، وَإِنْ أَعْطَاكَهُ بِدِرْهَمٍ وَاحِدٍ، فَإِنَّ الْعَائِدَ فِي صَدَقَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ ".

Reference	: Sahih al-Bukhari 2623
In-book reference	: Book 51, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 792

(31) Chapter: باب (31)

Narrated Asma' bint Abu Bakr (ra):

My mother came to me during the lifetime of Allah's Messenger (ﷺ) and she was a Mushrikah (polytheist, idolatress, pagan). I said to Allah's Messenger (ﷺ) (seeking his verdict), "My mother has come to and she desires to recieve a reward from me, shall I keep good relations with her ?" The Prophet (ﷺ) (ﷺ) said, "Yes, keep good relation with her."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُبَيْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، أَنَّ بَنِي صُهَيْبٍ، مَوْلَى ابْنِ جُدْعَانَ ادَّعَوْا بَيْتَيْنِ وَحُجْرَةً، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَعْطَى ذَلِكَ صُهَيْبًا، فَقَالَ مَرْوَانُ مَنْ يَشْهَدُ لَكُمَا عَلَى ذَلِكَ قَالُوا ابْنُ عُمَرَ. فَدَعَاهُ فَشَهِدَ لأَعْطَى رَسُولُ اللَّهِ صلى الله عليه وسلم صُهَيْبًا بَيْتَيْنِ وَحُجْرَةً. فَقَضَى مَرْوَانُ بِشَهَادَتِهِ لَهُمْ.

Reference	: Sahih al-Bukhari 2624
In-book reference	: Book 51, Hadith 56
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 47, Hadith 792

(32) Chapter: 'Umra and Ruqba باب مَا قِيلَ فِي الْعُمْرَى وَالرُّقْبَى (32)

أَعْمَرْتُهُ الدَّارَ فَهْيَ عُمْرَى جَعَلْتُهَا لَهُ {اسْتَعْمَرَكُمْ فِيهَا} جَعَلَكُمْ عُمَّارًا.

Narrated Jabir:

The Prophet (ﷺ) gave the verdict that `Umra is for the one to whom it is presented.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ ـ رضى الله عنه ـ قَالَ قَضَى النَّبِيُّ صلى الله عليه وسلم بِالْعُمْرَى أَنَّهَا لِمَنْ وُهِبَتْ لَهُ.

Reference	: Sahih al-Bukhari 2625
In-book reference	: Book 51, Hadith 57
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 793

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Umra is permissible." Ata said, "Jabir narrated the same to me from the Prophet."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، قَالَ حَدَّثَنِي النَّضْرُ بْنُ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْعُمْرَى جَائِزَةٌ ". وَقَالَ عَطَاءٌ حَدَّثَنِي جَابِرٌ، عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ.

Reference	: Sahih al-Bukhari 2626
In-book reference	: Book 51, Hadith 58
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 794

(33) Chapter: Borrowing a horse from some people

(33) باب مَنِ اسْتَعَارَ مِنَ النَّاسِ الْفَرَسَ

Narrated Anas:

Once the people of Medina were frightened, so the Prophet (ﷺ) borrowed a horse from Abu Talha called Al-Mandub, and rode it. When he came back he said, "We have not seen anything (to be afraid of), but the horse was very fast (having an energy as inexhaustible as the water of the sea).

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ سَمِعْتُ أَنَسًا، يَقُولُ كَانَ فَزَعٌ بِالْمَدِينَةِ فَاسْتَعَارَ النَّبِيُّ صلى الله عليه وسلم فَرَسًا مِنْ أَبِي طَلْحَةَ يُقَالُ لَهُ الْمَنْدُوبُ، فَرَكِبَ فَلَمَّا رَجَعَ قَالَ " مَا رَأَيْنَا مِنْ شَىْءٍ، وَإِنْ وَجَدْنَاهُ لَبَحْرًا ".

Reference	: Sahih al-Bukhari 2627
In-book reference	: Book 51, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 795

(34) Chapter: To borrow something for the bride

(34) باب الاِسْتِعَارَةِ لِلْعَرُوسِ عِنْدَ الْبِنَاءِ

Narrated Aiman:

I went to `Aisha and she was wearing a coarse dress costing five Dirhams. `Aisha said, "Look up and see my slave-girl who refuses to wear it in the house though during the lifetime of Allah's Messenger (ﷺ) I had a similar dress which no woman desiring to appear elegant (before her husband) failed to borrow from me."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ، قَالَ حَدَّثَنِي أَبِي قَالَ، دَخَلْتُ عَلَى عَائِشَةَ ـ رضى الله عنها ـ وَعَلَيْهَا دِرْعُ قِطْرٍ ثَمَنُ خَمْسَةِ دَرَاهِمَ، فَقَالَتِ ارْفَعْ بَصَرَكَ إِلَى جَارِيَتِي، انْظُرْ إِلَيْهَا فَإِنَّهَا تُزْهَى أَنْ تَلْبَسَهُ فِي الْبَيْتِ، وَقَدْ كَانَ لِي مِنْهُنَّ دِرْعٌ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم، فَمَا كَانَتِ امْرَأَةٌ تُقَيَّنُ بِالْمَدِينَةِ إِلاَّ أَرْسَلَتْ إِلَىَّ تَسْتَعِيرُهُ.

Reference	: Sahih al-Bukhari 2628
In-book reference	: Book 51, Hadith 60
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 796

(35) Chapter: The superiority of the Maniha

(35) باب فَضْلِ الْمَنِيحَةِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "What a good Maniha (the she-camel which has recently given birth and which gives profuse milk) is, and (what a good Maniha) (the sheep which gives profuse milk, a bowl in the morning and another in the evening) is!"

Narrated Malik:

Maniha is a good deed of charity.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " نِعْمَ الْمَنِيحَةُ اللِّقْحَةُ الصَّفِيُّ مِنْحَةً، وَالشَّاةُ الصَّفِيُّ تَغْدُو بِإِنَاءٍ وَتَرُوحُ بِإِنَاءٍ ". حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ وَإِسْمَاعِيلُ عَنْ مَالِكٍ قَالَ نِعْمَ الصَّدَقَةُ.

Reference : Sahih al-Bukhari 2629
In-book reference : Book 51, Hadith 61
USC-MSA web (English) reference : Vol. 3, Book 47, Hadith 797
(deprecated numbering scheme)

Narrated Ibn Shihab Az-Zuhri:

Anas bin Malik said, "When the emigrants came Medina, they had nothing whereas the Ansar had land and property. The Ansar gave them their land on condition that the emigrants would give them half the yearly yield and work on the land and provide the necessaries for cultivation." His (i.e. Anas's mother who was also the mother of `Abdullah bin Abu Talha, gave some date-palms to Allah' Apostle who gave them to his freed slave-girl (Um Aiman) who was also the mother of Usama bin Zaid. When the Prophet (ﷺ) finished from the fighting against the people of Khaibar and returned to Medina, the emigrants returned to the Ansar the fruit gifts which the Ansar had given them. The Prophet (ﷺ) also returned to Anas's mother the date-palms. Allah's Messenger (ﷺ) gave Um Aiman other trees from his garden in lieu of the old gift.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا ابْنُ وَهْبٍ، حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ لَمَّا قَدِمَ الْمُهَاجِرُونَ الْمَدِينَةَ مِنْ مَكَّةَ وَلَيْسَ بِأَيْدِيهِمْ ـ يَعْنِي شَيْئًا ـ وَكَانَتِ الأَنْصَارُ أَهْلَ الأَرْضِ وَالْعَقَارِ، فَقَاسَمَهُمُ الأَنْصَارُ عَلَى أَنْ يُعْطُوهُمْ ثِمَارَ أَمْوَالِهِمْ كُلَّ عَامٍ وَيَكْفُوهُمُ الْعَمَلَ وَالْمَئُونَةَ، وَكَانَتْ أُمُّهُ أُمُّ أَنَسٍ أُمُّ سُلَيْمٍ كَانَتْ أُمَّ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، فَكَانَتْ أَعْطَتْ أُمُّ أَنَسٍ رَسُولَ اللَّهِ صلى الله عليه وسلم عِذَاقًا فَأَعْطَاهُنَّ النَّبِيُّ صلى الله عليه وسلم أُمَّ أَيْمَنَ مَوْلاَتَهُ أُمَّ أُسَامَةَ بْنِ زَيْدٍ. قَالَ ابْنُ شِهَابٍ فَأَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ أَنَّ النَّبِيَّ صلى الله عليه وسلم لَمَّا فَرَغَ مِنْ قَتْلِ أَهْلِ خَيْبَرَ فَانْصَرَفَ إِلَى الْمَدِينَةِ، رَدَّ الْمُهَاجِرُونَ إِلَى الأَنْصَارِ مَنَائِحَهُمُ الَّتِي كَانُوا مَنَحُوهُمْ مِنْ ثِمَارِهِمْ فَرَدَّ النَّبِيُّ صلى الله عليه وسلم إِلَى أُمِّهِ عِذَاقَهَا، وَأَعْطَى رَسُولُ اللَّهِ صلى الله عليه وسلم أُمَّ أَيْمَنَ مَكَانَهُنَّ مِنْ حَائِطِهِ. وَقَالَ أَحْمَدُ بْنُ شَبِيبٍ أَخْبَرَنَا أَبِي عَنْ يُونُسَ بِهَذَا، وَقَالَ مَكَانَهُنَّ مِنْ خَالِصِهِ.

Reference : Sahih al-Bukhari 2630
In-book reference : Book 51, Hadith 62
USC-MSA web (English) reference : Vol. 3, Book 47, Hadith 799
(deprecated numbering scheme)

Narrated `Abdullah bin `Amr:

That Allah's Messenger (ﷺ) said, "There are forty virtuous deeds and the best of them is the Maniha of a shegoat, and anyone who does one of these virtuous deeds hoping for Allah's reward with firm confidence that he will get it, then Allah will make him enter Paradise because of Hassan (a subnarrator) said, "We tried to count those good deeds below the Maniha; we mentioned replying to the sneezer, removing harmful things from the road, etc., but we failed to count even fifteen."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ، عَنْ أَبِي كَبْشَةَ السَّلُولِيِّ، سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو ـ رضى الله عنهما ـ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَرْبَعُونَ خَصْلَةً أَعْلاَهُنَّ مَنِيحَةُ الْعَنْزِ، مَا مِنْ عَامِلٍ يَعْمَلُ بِخَصْلَةٍ مِنْهَا رَجَاءَ ثَوَابِهَا وَتَصْدِيقَ مَوْعُودِهَا إِلاَّ أَدْخَلَهُ اللَّهُ بِهَا الْجَنَّةَ ". قَالَ حَسَّانُ فَعَدَدْنَا مَا دُونَ مَنِيحَةِ الْعَنْزِ مِنْ رَدِّ السَّلاَمِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِمَاطَةِ الأَذَى عَنِ الطَّرِيقِ وَنَحْوِهِ، فَمَا اسْتَطَعْنَا أَنْ نَبْلُغَ خَمْسَ عَشْرَةَ خَصْلَةً.

Reference : Sahih al-Bukhari 2631
In-book reference : Book 51, Hadith 63
USC-MSA web (English) reference : Vol. 3, Book 47, Hadith 800
(deprecated numbering scheme)

Narrated Jabir:

Some men had superfluous land and they said that they would give it to others to cultivate on the condition that they would get one-third or one-fourth or one half of its yield. The Prophet (ﷺ) said, "Whoever has land should cultivate it himself or give it to his brother or keep it uncultivated."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا الأَوْزَاعِيُّ، قَالَ حَدَّثَنِي عَطَاءٌ، عَنْ جَابِرٍ ـ رضى الله عنه ـ قَالَ كَانَتْ لِرِجَالٍ مِنَّا فُضُولُ أَرَضِينَ فَقَالُوا نُؤَاجِرُهَا بِالثُّلُثِ وَالرُّبُعِ وَالنِّصْفِ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ لِيَمْنَحْهَا أَخَاهُ، فَإِنْ أَبَى فَلْيُمْسِكْ أَرْضَهُ ".

Reference	: Sahih al-Bukhari 2632
In-book reference	: Book 51, Hadith 64
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 801

Narrated Abu Sa`id:

A bedouin came to the Prophet (ﷺ) and asked him about emigration. The Prophet (ﷺ) said to him, "May Allah be merciful to you. The matter of emigration is difficult. Have you got some camels?" He replied in the affirmative. The Prophet (ﷺ) asked him, "Do you pay their Zakat?" He replied in the affirmative. He asked, "Do you lend them so that their milk may be utilized by others?" The bedouin said, "Yes." The Prophet (ﷺ) asked, "Do you milk them on the day off watering them?" He replied, "Yes." The Prophet (ﷺ) said, "Do good deeds beyond the merchants (or the sea) and Allah will never disregard any of your deeds." (See Hadith No. 260, Vol. 5)

وَقَالَ مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا الأَوْزَاعِيُّ، حَدَّثَنِي الزُّهْرِيُّ، حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ، حَدَّثَنِي أَبُو سَعِيدٍ، قَالَ جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صلى الله عليه وسلم فَسَأَلَهُ عَنِ الْهِجْرَةِ، فَقَالَ " وَيْحَكَ إِنَّ الْهِجْرَةَ شَأْنُهَا شَدِيدٌ فَهَلْ لَكَ مِنْ إِبِلٍ " قَالَ نَعَمْ. قَالَ " فَتُعْطِي صَدَقَتَهَا ". قَالَ نَعَمْ. قَالَ " فَهَلْ تَمْنَحُ مِنْهَا شَيْئًا ". قَالَ نَعَمْ. قَالَ " فَتَحْلُبُهَا يَوْمَ وِرْدِهَا ". قَالَ نَعَمْ. قَالَ " فَاعْمَلْ مِنْ وَرَاءِ الْبِحَارِ، فَإِنَّ اللَّهَ لَنْ يَتِرَكَ مِنْ عَمَلِكَ شَيْئًا ".

Reference	: Sahih al-Bukhari 2633
In-book reference	: Book 51, Hadith 65
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 801

Narrated Tawus:

That he was told by the most learned one amongst them (i.e. Ibn `Abbas) that the Prophet (ﷺ) went towards some land which was flourishing with vegetation and asked to whom it belonged. He was told that such and such a person took it on rent. The Prophet (ﷺ) said, "It would have been better (for the owner) if he had given it to him gratis rather than charging him a fixed rent.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا أَيُّوبُ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، قَالَ حَدَّثَنِي أَعْلَمُهُمْ، بِذَاكَ ـ يَعْنِي ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم خَرَجَ إِلَى أَرْضٍ تَهْتَزُّ زَرْعًا فَقَالَ " لِمَنْ هَذِهِ ". فَقَالُوا اكْتَرَاهَا فُلاَنٌ. فَقَالَ " أَمَا إِنَّهُ لَوْ مَنَحَهَا إِيَّاهُ كَانَ خَيْرًا لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهَا أَجْرًا مَعْلُومًا ".

Reference	: Sahih al-Bukhari 2634
In-book reference	: Book 51, Hadith 66
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 802

(36) Chapter: It is permissible if somebody says, "I give this slave-girl to you for your service. ..."

(36) باب إِذَا قَالَ أَخْدَمْتُكَ هَذِهِ الْجَارِيَةَ عَلَى مَا يَتَعَارَفُ النَّاسُ فَهْوَ جَائِزٌ

وَقَالَ بَعْضُ النَّاسِ هَذِهِ عَارِيَّةٌ. وَإِنْ قَالَ كَسَوْتُكَ هَذَا الثَّوْبَ. فَهْوَ هِبَةٌ.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Prophet (ﷺ) Abraham migrated with Sarah. The people (of the town where they migrated) gave her Ajar (i.e. Hajar). Sarah returned and said to Abraham, "Do you know that Allah has humiliated that pagan and he has given a slave-girl for my service?"

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " هَاجَرَ إِبْرَاهِيمُ بِسَارَةَ، فَأَعْطَوْهَا آجَرَ، فَرَجَعَتْ فَقَالَتْ أَشَعَرْتَ أَنَّ اللَّهَ كَبَتَ الْكَافِرَ وَأَخْدَمَ وَلِيدَةً ". وَقَالَ ابْنُ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم " فَأَخْدَمَهَا هَاجَرَ ".

Reference	: Sahih al-Bukhari 2635
In-book reference	: Book 51, Hadith 67
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 803

(37) Chapter: If somebody gives another person a horse (as a gift)

(37) باب إِذَا حَمَلَ رَجُلٌ عَلَى فَرَسٍ فَهْوَ كَالْعُمْرَى وَالصَّدَقَةِ

وَقَالَ بَعْضُ النَّاسِ لَهُ أَنْ يَرْجِعَ فِيهَا.

Narrated `Umar bin Al-Khattab:

Once I gave a horse (for riding) in Allah's Cause. Later I saw it being sold. I asked Allah's Messenger (ﷺ) (whether I could buy it). He said, "Don't buy it, for you should not get back what you have given in charity."

حَدَّثَنَا الْحُمَيْدِيُّ، أَخْبَرَنَا سُفْيَانُ، قَالَ سَمِعْتُ مَالِكًا، يَسْأَلُ زَيْدَ بْنَ أَسْلَمَ قَالَ سَمِعْتُ أَبِي يَقُولُ، قَالَ عُمَرُ ـ رضى الله عنه ـ حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ، فَرَأَيْتُهُ يُبَاعُ، فَسَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ " لاَ تَشْتَرِ، وَلاَ تَعُدْ فِي صَدَقَتِكَ ".

Reference	: Sahih al-Bukhari 2636
In-book reference	: Book 51, Hadith 68
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 47, Hadith 804

52 - The Book of Witnesses (2637 - 2689)
كتاب الشهادات

(1) Chapter: The plaintiff has to produce a proof

(1) بَابُ مَا جَاءَ فِي الْبَيِّنَةِ عَلَى الْمُدَّعِي

{يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُسَمًّى فَاكْتُبُوهُ وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلاَ يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلاَ يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لاَ يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الأُخْرَى وَلاَ يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلاَ تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلِهِ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَى أَنْ لاَ تَرْتَابُوا إِلاَّ أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ لاَ تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلاَ يُضَارَّ كَاتِبٌ وَلاَ شَهِيدٌ وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ}. قَوْلُهُ تَعَالَى: {يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَى بِهِمَا فَلاَ تَتَّبِعُوا الْهَوَى أَنْ تَعْدِلُوا وَإِنْ تَلْوُوا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا}.

(2) Chapter: If a person attests the honouroable record of a witness

(2) باب إِذَا عَدَّلَ رَجُلٌ أَحَدًا فَقَالَ لاَ نَعْلَمُ إِلاَّ خَيْرًا

Narrated `Urwa bin Al-Musaiyab Alqama bin Waqqas and Ubaidullah bin `Abdullah:

About the story of `Aisha and their narrations were similar attesting each other, when the liars said what they invented about `Aisha, and the Divine Inspiration was delayed, Allah's Messenger (ﷺ) sent for `Ali and Usama to consult them in divorcing his wife (i.e. `Aisha). Usama said, "Keep your wife, as we know nothing about her except good." Buraira said, "I cannot accuse her of any defect except that she is still a young girl who sleeps, neglecting her family's dough which the domestic goats come to eat (i.e. she was too simpleminded to deceive her husband)." Allah's Messenger (ﷺ) said, "Who can help me to take revenge over the man who has harmed me by defaming the reputation of my family? By Allah, I have not known about my family-anything except good, and they mentioned (i.e. accused) a man about whom I did not know anything except good."

حَدَّثَنَا حَجَّاجٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ النُّمَيْرِيُّ، حَدَّثَنَا يُونُسُ، وَقَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ، وَابْنُ الْمُسَيَّبِ، وَعَلْقَمَةُ بْنُ وَقَّاصٍ، وَعُبَيْدُ اللَّهِ، عَنْ حَدِيثِ، عَائِشَةَ ـ رضى الله عنها ـ وَبَعْضُ حَدِيثِهِمْ يُصَدِّقُ بَعْضًا، حِينَ قَالَ لَهَا أَهْلُ الإِفْكِ، فَدَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَلِيًّا وَأُسَامَةَ حِينَ اسْتَلْبَثَ الْوَحْىُ يَسْتَأْمِرُهُمَا فِي فِرَاقِ أَهْلِهِ، فَأَمَّا أُسَامَةُ فَقَالَ أَهْلُكَ وَلاَ نَعْلَمُ إِلاَّ خَيْرًا. وَقَالَتْ بَرِيرَةُ إِنْ رَأَيْتُ عَلَيْهَا أَمْرًا أَغْمِصُهُ أَكْثَرَ مِنْ أَنَّهَا جَارِيَةٌ حَدِيثَةُ السِّنِّ تَنَامُ عَنْ عَجِينِ أَهْلِهَا، فَتَأْتِي الدَّاجِنُ فَتَأْكُلُهُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ يَعْذِرُنَا مِنْ رَجُلٍ بَلَغَنِي أَذَاهُ فِي أَهْلِ بَيْتِي فَوَاللَّهِ مَا عَلِمْتُ مِنْ أَهْلِي إِلاَّ خَيْرًا، وَلَقَدْ ذَكَرُوا رَجُلاً مَا عَلِمْتُ عَلَيْهِ إِلاَّ خَيْرًا ".

Reference	: Sahih al-Bukhari 2637
In-book reference	: Book 52, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 805

(3) Chapter: The witness of an eavesdropper

(3) باب شَهَادَةِ الْمُخْتَبِي

وَأَجَازَهُ عَمْرُو بْنُ حُرَيْثٍ، قَالَ وَكَذَلِكَ يُفْعَلُ بِالْكَاذِبِ الْفَاجِرِ.

وَقَالَ الشَّعْبِيُّ وَابْنُ سِيرِينَ وَعَطَاءٌ وَقَتَادَةُ السَّمْعُ شَهَادَةٌ.

وَقَالَ الْحَسَنُ يَقُولُ لَمْ يُشْهِدُونِي عَلَى شَيْءٍ، وَإِنِّي سَمِعْتُ كَذَا وَكَذَا.

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) and Ubai bin Ka`b Al-Ansari went to the garden where Ibn Saiyad used to live. When Allah's Messenger (ﷺ) entered (the garden), he (i.e. Allah's Messenger (ﷺ)) started hiding himself behind the date108 palms as he wanted to hear secretly the talk of Ibn Saiyad before the latter saw him. Ibn Saiyad wrapped with a soft decorated sheet was lying on his bed murmuring. Ibn Saiyad's mother saw the Prophet hiding behind the stems of the date-palms. She addressed Ibn Saiyad saying, "O Saf, this is Muhammad." Hearing that Ibn Saiyad stopped murmuring (or got cautious), the Prophet (ﷺ) said, "If she had left him undisturbed, he would have revealed his reality." (See Hadith No. 290, Vol 4 for details)

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ سَالِمٌ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ يَقُولُ انْطَلَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأُبَىُّ بْنُ كَعْبٍ الأَنْصَارِيُّ يَؤُمَّانِ النَّخْلَ الَّتِي فِيهَا ابْنُ صَيَّادٍ حَتَّى إِذَا دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم طَفِقَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَتَّقِي بِجُذُوعِ النَّخْلِ، وَهْوَ يَخْتِلُ أَنْ يَسْمَعَ مِنِ ابْنِ صَيَّادٍ شَيْئًا قَبْلَ أَنْ يَرَاهُ، وَابْنُ صَيَّادٍ مُضْطَجِعٌ عَلَى فِرَاشِهِ فِي قَطِيفَةٍ لَهُ فِيهَا رَمْرَمَةٌ ـ أَوْ زَمْزَمَةٌ ـ فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ النَّبِيَّ صلى الله عليه وسلم وَهْوَ يَتَّقِي بِجُذُوعِ النَّخْلِ، فَقَالَتْ لاِبْنِ صَيَّادٍ أَىْ صَافِ، هَذَا مُحَمَّدٌ. فَتَنَاهَى ابْنُ صَيَّادٍ، قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ تَرَكَتْهُ بَيَّنَ ".

Reference : Sahih al-Bukhari 2638
In-book reference : Book 52, Hadith 2
USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 806
(deprecated numbering scheme)

Narrated Aisha:

The wife of Rifa`a Al-Qurazi came to the Prophet (ﷺ) and said, "I was Rifa`a's wife, but he divorced me and it was a final irrevocable divorce. Then I married `Abdur-Rahman bin Az-Zubair but he is impotent." The Prophet (ﷺ) asked her 'Do you want to remarry Rifa`a? You cannot unless you had a complete sexual relation with your present husband." Abu Bakr was sitting with Allah's Messenger (ﷺ) and Khalid bin Sa`id bin Al-`As was at the door waiting to be admitted. He said, "O Abu Bakr! Do you hear what this (woman) is revealing frankly before the Prophet (ﷺ) ?"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ جَاءَتِ امْرَأَةُ رِفَاعَةَ الْقُرَظِيِّ النَّبِيَّ صلى الله عليه وسلم فَقَالَتْ كُنْتُ عِنْدَ رِفَاعَةَ فَطَلَّقَنِي فَأَبَتَّ طَلاَقِي، فَتَزَوَّجْتُ عَبْدَ الرَّحْمَنِ بْنَ الزَّبِيرِ، إِنَّمَا مَعَهُ مِثْلُ هُدْبَةِ الثَّوْبِ. فَقَالَ " أَتُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ لاَ حَتَّى تَذُوقِي عُسَيْلَتَهُ وَيَذُوقَ عُسَيْلَتَكِ ". وَأَبُو بَكْرٍ جَالِسٌ عِنْدَهُ وَخَالِدُ بْنُ سَعِيدِ بْنِ الْعَاصِ بِالْبَابِ يَنْتَظِرُ أَنْ يُؤْذَنَ لَهُ، فَقَالَ يَا أَبَا بَكْرٍ، أَلاَ تَسْمَعُ إِلَى هَذِهِ مَا تَجْهَرُ بِهِ عِنْدَ النَّبِيِّ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 2639
In-book reference : Book 52, Hadith 3
USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 807
(deprecated numbering scheme)

(4) Chapter: When a witness or witnesses give an evidence

(4) بَابُ إِذَا شَهِدَ شَاهِدٌ أَوْ شُهُودٌ بِشَيْءٍ فَقَالَ آخَرُونَ مَا عَلِمْنَا ذَلِكَ. يُحْكَمُ بِقَوْلِ مَنْ شَهِدَ

قَالَ الْحُمَيْدِيُّ هَذَا كَمَا أَخْبَرَ بِلاَلٌ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى فِي الْكَعْبَةِ.

وَقَالَ الْفَضْلُ لَمْ يُصَلِّ. فَأَخَذَ النَّاسُ بِشَهَادَةِ بِلاَلٍ. كَذَلِكَ إِنْ شَهِدَ شَاهِدَانِ أَنَّ لِفُلاَنٍ عَلَى فُلاَنٍ أَلْفَ دِرْهَمٍ وَشَهِدَ آخَرَانِ بِأَلْفٍ وَخَمْسِمِائَةٍ يُقْضَى بِالزِّيَادَةِ.

Narrated `Abdullah bin Abu Mulaika from `Uqba bin Al-Harith:

`Uqba married the daughter of Abu Ihab bin `Aziz, and then a woman came and said, "I suckled `Uqba and his wife." `Uqba said to her, "I do not know that you have suckled me, and you did not inform me." He then sent someone to the house of Abu Ihab to inquire about that but they did not know that she had suckled their daughter. Then `Uqba went to the Prophet (ﷺ) in Medina and asked him about it. The Prophet (ﷺ) said to him, "How (can you keep your wife) after it has been said (that both of you were suckled by the same woman)?" So, he divorced her and she was married to another (husband).

حَدَّثَنَا حِبَّانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا عُمَرُ بْنُ سَعِيدِ بْنِ أَبِي حُسَيْنٍ، قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ، أَنَّهُ تَزَوَّجَ ابْنَةً لأَبِي إِهَابِ بْنِ عَزِيزٍ، فَأَتَتْهُ امْرَأَةٌ فَقَالَتْ قَدْ أَرْضَعْتُ عُقْبَةَ وَالَّتِي تَزَوَّجَ. فَقَالَ لَهَا عُقْبَةُ مَا أَعْلَمُ أَنَّكِ أَرْضَعْتِنِي وَلاَ أَخْبَرْتِنِي. فَأَرْسَلَ إِلَى آلِ أَبِي إِهَابٍ يَسْأَلُهُمْ فَقَالُوا مَا عَلِمْنَا أَرْضَعَتْ صَاحِبَتَنَا. فَرَكِبَ إِلَى النَّبِيِّ صلى الله عليه وسلم بِالْمَدِينَةِ فَسَأَلَهُ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَيْفَ وَقَدْ قِيلَ ". فَفَارَقَهَا، وَنَكَحَتْ زَوْجًا غَيْرَهُ.

Reference	: Sahih al-Bukhari 2640
In-book reference	: Book 52, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 808

(5) Chapter: The just witnesses (5) بَابُ الشُّهَدَاءِ الْعُدُولِ

وَقَوْلِ اللَّهِ تَعَالَى: {وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِنْكُمْ} وَ{مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ}.

Narrated `Umar bin Al-Khattab:

People were (sometimes) judged by the revealing of a Divine Inspiration during the lifetime of Allah's Apostle but now there is no longer any more (new revelation). Now we judge you by the deeds you practice publicly, so we will trust and favor the one who does good deeds in front of us, and we will not call him to account about what he is really doing in secret, for Allah will judge him for that; but we will not trust or believe the one who presents to us with an evil deed even if he claims that his intentions were good.

حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُتْبَةَ، قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ ـ رضى الله عنه ـ يَقُولُ إِنَّ أُنَاسًا كَانُوا يُؤْخَذُونَ بِالْوَحْىِ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم، وَإِنَّ الْوَحْىَ قَدِ انْقَطَعَ، وَإِنَّمَا نَأْخُذُكُمُ الآنَ بِمَا ظَهَرَ لَنَا مِنْ أَعْمَالِكُمْ، فَمَنْ أَظْهَرَ لَنَا خَيْرًا أَمِنَّاهُ وَقَرَّبْنَاهُ، وَلَيْسَ إِلَيْنَا مِنْ سَرِيرَتِهِ شَىْءٌ، اللَّهُ يُحَاسِبُهُ فِي سَرِيرَتِهِ، وَمَنْ أَظْهَرَ لَنَا سُوءًا لَمْ نَأْمَنْهُ وَلَمْ نُصَدِّقْهُ، وَإِنْ قَالَ إِنَّ سَرِيرَتَهُ حَسَنَةٌ.

Reference	: Sahih al-Bukhari 2641
In-book reference	: Book 52, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 809

(6) Chapter: How many witnesses are sufficient to attest (6) باب تَعْدِيلِ كَمْ يَجُوزُ

Narrated Anas:

A funeral procession passed in front of the Prophet (ﷺ) and the people praised the deceased. The Prophet (ﷺ) said, "It has been affirmed (Paradise)." Then another funeral procession passed by and the people talked badly of the deceased. The Prophet (ﷺ) said, "It has been affirmed (Hell)." Allah's Messenger (ﷺ) was asked, "O Allah's Messenger (ﷺ)! You said it has been affirmed for both?" The Prophet (ﷺ) said, "The testimony of the people (is accepted), (for) the believer are Allah's witnesses on the earth."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ مُرَّ عَلَى النَّبِيِّ صلى الله عليه وسلم بِجَنَازَةٍ، فَأَثْنَوْا عَلَيْهَا خَيْرًا فَقَالَ " وَجَبَتْ ". ثُمَّ مُرَّ بِأُخْرَى فَأَثْنَوْا عَلَيْهَا شَرًّا ـ أَوْ قَالَ غَيْرَ ذَلِكَ ـ فَقَالَ " وَجَبَتْ ". فَقِيلَ يَا رَسُولَ اللَّهِ، قُلْتَ لِهَذَا وَجَبَتْ، وَلِهَذَا وَجَبَتْ، قَالَ " شَهَادَةُ الْقَوْمِ، الْمُؤْمِنُونَ شُهَدَاءُ اللَّهِ فِي الأَرْضِ ".

Reference	: Sahih al-Bukhari 2642
In-book reference	: Book 52, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 810

Narrated Abu Al-Aswad:

Once I went to Medina where there was an outbreak of disease and the people were dying rapidly. I was sitting with `Umar and a funeral procession passed by. The people praised the deceased. `Umar said, "It has been affirmed" (Paradise). Then another funeral procession passed by. The people praised the deceased. `Umar said, "It has been affirmed." (Paradise). Then another funeral procession passed by. The people praised the deceased. `Umar said, "It has been affirmed (Paradise)." Then a third funeral procession passed by and the people talked badly of the deceased. `Umar said, "It has been affirmed (Hell)." I asked `Umar, "O chief of the believers! What has been affirmed?" He said, "I have said what the Prophet (ﷺ) said. He said, 'Allah will admit into paradise any Muslim whose good character is attested by four persons.' We asked the Prophet, 'If there were three witnesses only?' He said, 'Even three.' We asked, 'If there were two only?' He said, 'Even two.' But we did not ask him about one witness."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفُرَاتِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ أَبِي الأَسْوَدِ، قَالَ أَتَيْتُ الْمَدِينَةَ وَقَدْ وَقَعَ بِهَا مَرَضٌ، وَهُمْ يَمُوتُونَ مَوْتًا ذَرِيعًا، فَجَلَسْتُ إِلَى عُمَرَ ـ رضى الله عنه ـ فَمَرَّتْ جِنَازَةٌ فَأُثْنِيَ خَيْرٌ فَقَالَ عُمَرُ وَجَبَتْ. ثُمَّ مُرَّ بِأُخْرَى فَأُثْنِيَ خَيْرًا فَقَالَ وَجَبَتْ. ثُمَّ مُرَّ بِالثَّالِثَةِ فَأُثْنِيَ شَرًّا، فَقَالَ وَجَبَتْ. فَقُلْتُ مَا وَجَبَتْ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ قُلْتُ كَمَا قَالَ النَّبِيُّ صلى الله عليه وسلم " أَيُّمَا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيْرٍ أَدْخَلَهُ اللَّهُ الْجَنَّةَ ". قُلْنَا وَثَلاَثَةٌ قَالَ " وَثَلاَثَةٌ ". قُلْتُ وَاثْنَانِ قَالَ " وَاثْنَانِ ". ثُمَّ لَمْ نَسْأَلْهُ عَنِ الْوَاحِدِ.

Reference	: Sahih al-Bukhari 2643
In-book reference	: Book 52, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 811

(7) Chapter: To give witness concerning lineage, foster suckling relations and dead persons

(7) باب الشَّهَادَةِ عَلَى الأَنْسَابِ وَالرَّضَاعِ الْمُسْتَفِيضِ وَالْمَوْتِ الْقَدِيمِ

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَرْضَعَتْنِي وَأَبَا سَلَمَةَ ثُوَيْبَةُ». وَالتَّثَبُّتِ فِيهِ.

Narrated Aisha:

Aflah asked the permission to visit me but I did not allow him. He said, "Do you veil yourself before me although I am your uncle?" `Aisha said, "How is that?" Aflah replied, "You were suckled by my brother's wife with my brother's milk." I asked Allah's Messenger (ﷺ) about it, and he said, "Aflah is right, so permit him to visit you."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنَا الْحَكَمُ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتِ اسْتَأْذَنَ عَلَىَّ أَفْلَحُ فَلَمْ آذَنْ لَهُ، فَقَالَ أَتَحْتَجِبِينَ مِنِّي وَأَنَا عَمُّكِ فَقُلْتُ وَكَيْفَ ذَلِكَ قَالَ أَرْضَعَتْكِ امْرَأَةُ أَخِي بِلَبَنِ أَخِي. فَقَالَتْ سَأَلْتُ عَنْ ذَلِكَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ " صَدَقَ أَفْلَحُ، ائْذَنِي لَهُ ".

Reference	: Sahih al-Bukhari 2644
In-book reference	: Book 52, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 812

Narrated Ibn `Abbas:

The Prophet (ﷺ) said about Hamza's daughter, "I am not legally permitted to marry her, as foster relations are treated like blood relations (in marital affairs). She is the daughter of my foster brother."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم فِي بِنْتِ حَمْزَةَ " لاَ تَحِلُّ لِي، يَحْرُمُ مِنَ الرَّضَاعِ مَا يَحْرُمُ مِنَ النَّسَبِ، هِيَ بِنْتُ أَخِي مِنَ الرَّضَاعَةِ ".

Reference	: Sahih al-Bukhari 2645
In-book reference	: Book 52, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 813

Narrated `Amra bint `Abdur-Rahman:

That `Aisha the wife of the Prophet (ﷺ) told her uncle that once, while the Prophet (ﷺ) was in her house, she heard a man asking Hafsa's permission to enter her house. `Aisha said, "I said, 'O Allah's Messenger (ﷺ)! I think the man is Hafsa's foster uncle.' " `Aisha added, "O Allah's Messenger (ﷺ)! There is a man asking the permission to enter your house." Allah's Messenger (ﷺ) replied, "I think the man is Hafsa's foster uncle." `Aisha said, "If so-and-so were living (i.e. her foster uncle) would he be allowed to visit me?" Allah's Apostle said, "Yes, he would, as the foster relations are treated like blood relations (in marital affairs).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهَا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ عِنْدَهَا، وَأَنَّهَا سَمِعَتْ صَوْتَ رَجُلٍ يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ‏.‏ قَالَتْ عَائِشَةُ فَقُلْتُ يَا رَسُولَ اللَّهِ أُرَاهُ فُلاَنًا‏.‏ لِعَمِّ حَفْصَةَ مِنَ الرَّضَاعَةِ‏.‏ فَقَالَتْ عَائِشَةُ يَا رَسُولَ اللَّهِ، هَذَا رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ‏.‏ قَالَتْ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُرَاهُ فُلاَنًا "‏.‏ لِعَمِّ حَفْصَةَ مِنَ الرَّضَاعَةِ‏.‏ فَقَالَتْ عَائِشَةُ لَوْ كَانَ فُلاَنٌ حَيًّا ـ لِعَمِّهَا مِنَ الرَّضَاعَةِ ـ دَخَلَ عَلَىَّ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " نَعَمْ، إِنَّ الرَّضَاعَةَ تُحَرِّمُ مَا يَحْرُمُ مِنَ الْوِلاَدَةِ "‏.

Reference	: Sahih al-Bukhari 2646
In-book reference	: Book 52, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 814

Narrated Aisha:

Once the Prophet (ﷺ) came to me while a man was in my house. He said, "O `Aisha! Who is this (man)?" I replied, "My foster brothers" He said, "O `Aisha! Be sure about your foster brothers, as fostership is only valid if it takes place in the suckling period (before two years of age).

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ دَخَلَ عَلَىَّ النَّبِيُّ صلى الله عليه وسلم وَعِنْدِي رَجُلٌ، قَالَ " يَا عَائِشَةُ مَنْ هَذَا "‏.‏ قُلْتُ أَخِي مِنَ الرَّضَاعَةِ‏.‏ قَالَ " يَا عَائِشَةُ، انْظُرْنَ مَنْ إِخْوَانُكُنَّ، فَإِنَّمَا الرَّضَاعَةُ مِنَ الْمَجَاعَةِ "‏.‏ تَابَعَهُ ابْنُ مَهْدِيٍّ عَنْ سُفْيَانَ‏.

Reference	: Sahih al-Bukhari 2647
In-book reference	: Book 52, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 815

(8) Chapter: The witness of a person falsely accusing somebody of illegal sexual intercourse and the witness of a thief or an adulterer

(8) باب شَهَادَةِ الْقَاذِفِ وَالسَّارِقِ وَالزَّانِي

وَقَوْلِ اللَّهِ تَعَالَى: {وَلاَ تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ إِلاَّ الَّذِينَ تَابُوا}. وَجَلَدَ عُمَرُ أَبَا بَكْرَةَ وَشِبْلَ بْنَ مَعْبَدٍ وَنَافِعًا بِقَذْفِ الْمُغِيرَةِ ثُمَّ اسْتَتَابَهُمْ، وَقَالَ مَنْ تَابَ قَبِلْتُ شَهَادَتَهُ. وَأَجَازَهُ عَبْدُ اللَّهِ بْنُ عُتْبَةَ وَعُمَرُ بْنُ عَبْدِ الْعَزِيزِ وَسَعِيدُ بْنُ جُبَيْرٍ وَطَاوُسٌ وَمُجَاهِدٌ وَالشَّعْبِيُّ وَعِكْرِمَةُ وَالزُّهْرِيُّ وَمُحَارِبُ بْنُ دِثَارٍ وَشُرَيْحٌ وَمُعَاوِيَةُ بْنُ قُرَّةَ.

وَقَالَ أَبُو الزِّنَادِ الأَمْرُ عِنْدَنَا بِالْمَدِينَةِ إِذَا رَجَعَ الْقَاذِفُ عَنْ قَوْلِهِ فَاسْتَغْفَرَ رَبَّهُ، قُبِلَتْ شَهَادَتُهُ.

وَقَالَ الشَّعْبِيُّ وَقَتَادَةُ إِذَا أَكْذَبَ نَفْسَهُ جُلِدَ وَقُبِلَتْ شَهَادَتُهُ.

وَقَالَ الثَّوْرِيُّ إِذَا جُلِدَ الْعَبْدُ ثُمَّ أُعْتِقَ، جَازَتْ شَهَادَتُهُ، وَإِنِ اسْتُقْضِيَ الْمَحْدُودُ فَقَضَايَاهُ جَائِزَةٌ.

وَقَالَ بَعْضُ النَّاسِ لاَ تَجُوزُ شَهَادَةُ الْقَاذِفِ، وَإِنْ تَابَ، ثُمَّ قَالَ لاَ يَجُوزُ نِكَاحٌ بِغَيْرِ شَاهِدَيْنِ، فَإِنْ تَزَوَّجَ بِشَهَادَةِ مَحْدُودَيْنِ جَازَ، وَإِنْ تَزَوَّجَ بِشَهَادَةِ عَبْدَيْنِ لَمْ يَجُزْ. وَأَجَازَ شَهَادَةَ الْمَحْدُودِ وَالْعَبْدِ وَالأَمَةِ لِرُؤْيَةِ هِلاَلِ رَمَضَانَ. وَكَيْفَ تُعْرَفُ تَوْبَتُهُ، وَقَدْ نَفَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الزَّانِيَ سَنَةً. وَنَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ كَلاَمِ كَعْبِ بْنِ مَالِكٍ وَصَاحِبَيْهِ حَتَّى مَضَى خَمْسُونَ لَيْلَةً.

Narrated `Urwa bin Az-Zubair:

A woman committed theft in the Ghazwa of the Conquest (of Mecca) and she was taken to the Prophet who ordered her hand to be cut off. `Aisha said, "Her repentance was perfect and she was married (later) and used to come to me (after that) and I would present her needs to Allah's Messenger (ﷺ)."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ،. وَقَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ امْرَأَةً، سَرَقَتْ فِي غَزْوَةِ الْفَتْحِ، فَأُتِيَ بِهَا رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ أَمَرَ فَقُطِعَتْ يَدُهَا. قَالَتْ عَائِشَةُ فَحَسُنَتْ تَوْبَتُهَا وَتَزَوَّجَتْ، وَكَانَتْ تَأْتِي بَعْدَ ذَلِكَ فَأَرْفَعُ حَاجَتَهَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 2648
In-book reference	: Book 52, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 816

Narrated Zaid bin Khalid:

Allah's Messenger (ﷺ) ordered that an unmarried man who committed illegal sexual intercourse be scourged one hundred lashes and sent into exile for one year.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ زَيْدِ بْنِ خَالِدٍ ـ رضى الله عنه ـ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ أَمَرَ فِيمَنْ زَنَى وَلَمْ يُحْصِنْ بِجَلْدِ مِائَةٍ وَتَغْرِيبِ عَامٍ.

Reference	: Sahih al-Bukhari 2649
In-book reference	: Book 52, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 817

(9) Chapter: Do not be a witness for injustice, if asked for that

(9) باب لاَ يَشْهَدُ عَلَى شَهَادَةِ جَوْرٍ إِذَا أُشْهِدَ

Narrated An-Nu`man bin Bashir:

My mother asked my father to present me a gift from his property; and he gave it to me after some hesitation. My mother said that she would not be satisfied unless the Prophet (ﷺ) was made a witness to it. I being a young boy, my father held me by the hand and took me to the Prophet (ﷺ) . He said to the Prophet, "His mother, bint Rawaha, requested me to give this boy a gift." The Prophet (ﷺ) said, "Do you have other sons besides him?" He said, "Yes." The Prophet (ﷺ) said, "Do not make me a witness for injustice." Narrated Ash-Shu`bi that the Prophet (ﷺ) said, "I will not become a witness for injustice."

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا أَبُو حَيَّانَ التَّيْمِيُّ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ ـ رضى الله عنهما ـ قَالَ سَأَلَتْ أُمِّي أَبِي بَعْضَ الْمَوْهِبَةِ لِي مِنْ مَالِهِ، ثُمَّ بَدَا لَهُ فَوَهَبَهَا لِي فَقَالَتْ لاَ أَرْضَى حَتَّى تُشْهِدَ النَّبِيَّ صلى الله عليه وسلم. فَأَخَذَ بِيَدِي وَأَنَا غُلاَمٌ، فَأَتَى بِيَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ إِنَّ أُمَّهُ بِنْتَ رَوَاحَةَ سَأَلَتْنِي بَعْضَ الْمَوْهِبَةِ لِهَذَا، قَالَ " أَلَكَ وَلَدٌ سِوَاهُ ". قَالَ نَعَمْ. قَالَ فَأُرَاهُ قَالَ " لاَ تُشْهِدْنِي عَلَى جَوْرٍ ". وَقَالَ أَبُو حَرِيزٍ عَنِ الشَّعْبِيِّ " لاَ أَشْهَدُ عَلَى جَوْرٍ ".

Reference	: Sahih al-Bukhari 2650
In-book reference	: Book 52, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 818

Narrated Zahdam bin Mudrab:

I heard `Imran bin Husain saying, "The Prophet (ﷺ) said, 'The best people are those living in my generation, then those coming after them, and then those coming after (the second generation)." `Imran said "I do not know whether the Prophet (ﷺ) mentioned two or three generations after your present generation. The Prophet (ﷺ) added, 'There will be some people after you, who will be dishonest and will not be trustworthy and will give witness (evidences) without being asked to give witness, and will vow but will not fulfill their vows, and obesity will appear among them."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا أَبُو جَمْرَةَ، قَالَ سَمِعْتُ زَهْدَمَ بْنَ مُضَرِّبٍ، قَالَ سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " خَيْرُكُمْ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ ". قَالَ عِمْرَانُ لاَ أَدْرِي أَذَكَرَ النَّبِيُّ صلى الله عليه وسلم بَعْدُ قَرْنَيْنِ أَوْ ثَلاَثَةً. قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ بَعْدَكُمْ قَوْمًا يَخُونُونَ وَلاَ يُؤْتَمَنُونَ، وَيَشْهَدُونَ، وَلاَ يُسْتَشْهَدُونَ وَيَنْذِرُونَ وَلاَ يَفُونَ، وَيَظْهَرُ فِيهِمُ السِّمَنُ ".

Reference	: Sahih al-Bukhari 2651
In-book reference	: Book 52, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 819

Narrated `Abdullah:

The Prophet (ﷺ) said, "The people of my generation are the best, then those who follow them, and then whose who follow the latter. After that there will come some people whose witness will go ahead of their oaths, and their oaths will go ahead of their witness." Ibrahim (a sub-narrator) said, "We used to be beaten for taking oaths by saying, 'I bear witness by the Name of Allah or by the Covenant of Allah."

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَجِيءُ أَقْوَامٌ تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ، وَيَمِينُهُ شَهَادَتَهُ ". قَالَ إِبْرَاهِيمُ وَكَانُوا يَضْرِبُونَنَا عَلَى الشَّهَادَةِ وَالْعَهْدِ.

Reference	: Sahih al-Bukhari 2652
In-book reference	: Book 52, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 820

(10) Chapter: False witness (10) باب مَا قِيلَ فِي شَهَادَةِ الزُّورِ

لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ: {وَالَّذِينَ لاَ يَشْهَدُونَ الزُّورَ} وَكِتْمَانِ الشَّهَادَةِ {وَلاَ تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ}، {تَلْوُوا} أَلْسِنَتَكُمْ بِالشَّهَادَةِ.

Narrated Anas:

The Prophet (ﷺ) was asked about the great sins He said, "They are:-- (1) To join others in worship with Allah, (2) To be undutiful to one's parents. (3) To kill a person (which Allah has forbidden to kill) (i.e. to commit the crime of murdering). (4) And to give a false witness."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ، سَمِعَ وَهْبَ بْنَ جَرِيرٍ، وَعَبْدَ الْمَلِكِ بْنَ إِبْرَاهِيمَ، قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ أَنَسٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ سُئِلَ النَّبِيُّ صلى الله عليه وسلم عَنِ الْكَبَائِرِ قَالَ " الإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَشَهَادَةُ الزُّورِ ". تَابَعَهُ غُنْدَرٌ وَأَبُو عَامِرٍ وَبَهْزٌ وَعَبْدُ الصَّمَدِ عَنْ شُعْبَةَ.

Reference	: Sahih al-Bukhari 2653
In-book reference	: Book 52, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 821

Narrated Abu Bakra:

The Prophet (ﷺ) said thrice, "Should I inform you out the greatest of the great sins?" They said, "Yes, O Allah's Messenger (ﷺ)!" He said, "To join others in worship with Allah and to be undutiful to one's parents." The Prophet (ﷺ) then sat up after he had been reclining (on a pillow) and said, "And I warn you against giving a false witness, and he kept on saying that warning till we thought he would not stop. (See Hadith No. 7, Vol. 8)

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا الْجُرَيْرِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " أَلاَ أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ ". ثَلاَثًا. قَالُوا بَلَى يَا رَسُولَ اللَّهِ. قَالَ " الإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ ". وَجَلَسَ وَكَانَ مُتَّكِئًا فَقَالَ " أَلاَ وَقَوْلُ الزُّورِ ". قَالَ فَمَا زَالَ يُكَرِّرُهَا حَتَّى قُلْنَا لَيْتَهُ سَكَتَ. وَقَالَ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا الْجُرَيْرِيُّ حَدَّثَنَا عَبْدُ الرَّحْمَنِ.

Reference	: Sahih al-Bukhari 2654
In-book reference	: Book 52, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 822

(11) Chapter: The witness of a blind man, his marriage, his affairs

(11) بَابُ شَهَادَةِ الأَعْمَى، وَأَمْرِهِ وَنِكَاحِهِ وَإِنْكَاحِهِ وَمُبَايَعَتِهِ وَقَبُولِهِ فِي التَّأْذِينِ وَغَيْرِهِ، وَمَا يُعْرَفُ بِالأَصْوَاتِ

وَأَجَازَ شَهَادَتَهُ قَاسِمٌ وَالْحَسَنُ وَابْنُ سِيرِينَ وَالزُّهْرِيُّ وَعَطَاءٌ.

وَقَالَ الشَّعْبِيُّ تَجُوزُ شَهَادَتُهُ إِذَا كَانَ عَاقِلاً.

وَقَالَ الْحَكَمُ رُبَّ شَىْءٍ تَجُوزُ فِيهِ.

وَقَالَ الزُّهْرِيُّ أَرَأَيْتَ ابْنَ عَبَّاسٍ لَوْ شَهِدَ عَلَى شَهَادَةٍ أَكُنْتَ تَرُدُّهُ. وَكَانَ ابْنُ عَبَّاسٍ يَبْعَثُ رَجُلاً إِذَا غَابَتِ الشَّمْسُ أَفْطَرَ، وَيَسْأَلُ عَنِ الْفَجْرِ فَإِذَا قِيلَ لَهُ طَلَعَ. صَلَّى رَكْعَتَيْنِ.

وَقَالَ سُلَيْمَانُ بْنُ يَسَارٍ اسْتَأْذَنْتُ عَلَى عَائِشَةَ فَعَرَفَتْ صَوْتِي قَالَتْ سُلَيْمَانُ، ادْخُلْ فَإِنَّكَ مَمْلُوكٌ مَا بَقِيَ عَلَيْكَ شَىْءٌ. وَأَجَازَ سَمُرَةُ بْنُ جُنْدَبٍ شَهَادَةَ امْرَأَةٍ مُنْتَقِبَةٍ.

Narrated `Aisha:

The Prophet (ﷺ) heard a man (reciting Qur'an) in the Mosque, and he said, "May Allah bestow His Mercy upon him. No doubt, he made me remember such-and such Verses of such-and-such Sura which I dropped (from my memory). Narrated Aisha: The Prophet (ﷺ) performed the Tahajjud prayer in my house, and then he heard the

voice of `Abbad who was praying in the Mosque, and said, "O `Aisha! Is this `Abbad's voice?" I said, "Yes." He said, "O Allah! Be merciful to `Abbad!"

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مَيْمُونٍ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ سَمِعَ النَّبِيُّ صلى الله عليه وسلم رَجُلاً يَقْرَأُ فِي الْمَسْجِدِ فَقَالَ " رَحِمَهُ اللَّهُ، لَقَدْ أَذْكَرَنِي كَذَا وَكَذَا آيَةً، أَسْقَطْتُهُنَّ مِنْ سُورَةِ كَذَا وَكَذَا ". وَزَادَ عَبَّادُ بْنُ عَبْدِ اللَّهِ عَنْ عَائِشَةَ تَهَجَّدَ النَّبِيُّ صلى الله عليه وسلم فِي بَيْتِي فَسَمِعَ صَوْتَ عَبَّادٍ يُصَلِّي فِي الْمَسْجِدِ فَقَالَ " يَا عَائِشَةُ، أَصَوْتُ عَبَّادٍ هَذَا ". قُلْتُ نَعَمْ. قَالَ " اللَّهُمَّ ارْحَمْ عَبَّادًا ".

Reference	: Sahih al-Bukhari 2655
In-book reference	: Book 52, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 823

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) said, "Bilal pronounces the Adhan when it is still night (before dawn), so eat and drink till the next Adhan is pronounced (or till you hear Ibn Um Maktum's Adhan)." Ibn Um Maktum was a blind man who would not pronounce the Adhan till he was told that it was dawn.

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ بِلاَلاً يُؤَذِّنُ بِلَيْلٍ فَكُلُوا وَاشْرَبُوا حَتَّى يُؤَذِّنَ ـ أَوْ قَالَ حَتَّى تَسْمَعُوا ـ أَذَانَ ابْنِ أُمِّ مَكْتُومٍ ". وَكَانَ ابْنُ أُمِّ مَكْتُومٍ رَجُلاً أَعْمَى، لاَ يُؤَذِّنُ حَتَّى يَقُولَ لَهُ النَّاسُ أَصْبَحْتَ.

Reference	: Sahih al-Bukhari 2656
In-book reference	: Book 52, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 824

Narrated Al-Miswar bin Makhrama:

Some outer garments were received the Prophet (ﷺ) and my father (Makhrama) said to me, "Let us go to the Prophet (ﷺ) so that he may give us something from the garments." So, my father stood at the door and spoke. The Prophet (ﷺ) recognized his voice and came out carrying a garment and telling Makhrama the good qualities of that garment, adding, "I have kept this for you, I have sent this for you."

حَدَّثَنَا زِيَادُ بْنُ يَحْيَى، حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ، حَدَّثَنَا أَيُّوبُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ ـ رضى الله عنهما ـ قَالَ قَدِمَتْ عَلَى النَّبِيِّ صلى الله عليه وسلم أَقْبِيَةٌ فَقَالَ لِي أَبِي مَخْرَمَةُ انْطَلِقْ بِنَا إِلَيْهِ عَسَى أَنْ يُعْطِيَنَا مِنْهَا شَيْئًا. فَقَامَ أَبِي عَلَى الْبَابِ فَتَكَلَّمَ، فَعَرَفَ النَّبِيُّ صلى الله عليه وسلم صَوْتَهُ فَخَرَجَ النَّبِيُّ صلى الله عليه وسلم وَمَعَهُ قَبَاءٌ وَهُوَ يُرِيهِ مَحَاسِنَهُ وَهُوَ يَقُولُ " خَبَأْتُ هَذَا لَكَ، خَبَأْتُ هَذَا لَكَ ".

Reference	: Sahih al-Bukhari 2657
In-book reference	: Book 52, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 825

(12) Chapter: The witness of women (12) بَابُ شَهَادَةِ النِّسَاءِ

وَقَوْلِهِ تَعَالَى: {فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ}.

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "Isn't the witness of a woman equal to half of that of a man?" The women said, "Yes." He said, "This is because of the deficiency of a woman's mind."

حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ أَخْبَرَنِي زَيْدٌ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَلَيْسَ شَهَادَةُ الْمَرْأَةِ مِثْلَ نِصْفِ شَهَادَةِ الرَّجُلِ ". قُلْنَا بَلَى. قَالَ " فَذَلِكَ مِنْ نُقْصَانِ عَقْلِهَا ".

Reference	: Sahih al-Bukhari 2658
In-book reference	: Book 52, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 826

(13) Chapter: The witness of male and female slaves

(13) باب شَهَادَةِ الإِمَاءِ وَالْعَبِيدِ

وَقَالَ أَنَسٌ شَهَادَةُ الْعَبْدِ جَائِزَةٌ إِذَا كَانَ عَدْلاً. وَأَجَازَهُ شُرَيْحٌ وَزُرَارَةُ بْنُ أَوْفَى.

وَقَالَ ابْنُ سِيرِينَ شَهَادَتُهُ جَائِزَةٌ، إِلاَّ الْعَبْدَ لِسَيِّدِهِ. وَأَجَازَهُ الْحَسَنُ وَإِبْرَاهِيمُ فِي الشَّيْءِ التَّافِهِ.

وَقَالَ شُرَيْحٌ كُلُّكُمْ بَنُو عَبِيدٍ وَإِمَاءٍ.

Narrated `Uqba bin Al-Harith:

That he had married Um Yahya bint Abu Ihab. He said. "A black slave-lady came and said, 'I suckled you both.' I then mentioned that to the Prophet (ﷺ) who turned his face aside." `Uqba further said, "I went to the other side and told the Prophet (ﷺ) about it. He said, 'How can you (keep her as your wife) when the lady has said that she suckled both of you (i.e. you and your wife?)" So, the Prophet (ﷺ) ordered him to divorce her.

حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ. وَحَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ، قَالَ حَدَّثَنِي عُقْبَةُ بْنُ الْحَارِثِ، أَوْ سَمِعْتُهُ مِنْهُ، أَنَّهُ تَزَوَّجَ أُمَّ يَحْيَى بِنْتَ أَبِي إِهَابٍ قَالَ فَجَاءَتْ أَمَةٌ سَوْدَاءُ فَقَالَتْ قَدْ أَرْضَعْتُكُمَا. فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَأَعْرَضَ عَنِّي، قَالَ فَتَنَحَّيْتُ فَذَكَرْتُ ذَلِكَ لَهُ قَالَ " وَكَيْفَ وَقَدْ زَعَمَتْ أَنْ قَدْ أَرْضَعَتْكُمَا ". فَنَهَاهُ عَنْهَا.

Reference	: Sahih al-Bukhari 2659
In-book reference	: Book 52, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 827

(14) Chapter: The witness of a wet nurse

(14) باب شَهَادَةِ الْمُرْضِعَةِ

Narrated `Uqba bin Al-Harith:

I married a woman and later on a woman came and said, "I suckled you both." So, I went to the Prophet (to ask him about it). He said, "How can you (keep her as a wife) when it has been said (that you were foster brother and sister)? Leave (divorce) her.

حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ، قَالَ تَزَوَّجْتُ امْرَأَةً فَجَاءَتِ امْرَأَةٌ فَقَالَتْ إِنِّي قَدْ أَرْضَعْتُكُمَا. فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " وَكَيْفَ وَقَدْ قِيلَ دَعْهَا عَنْكَ " أَوْ نَحْوَهُ.

Reference	: Sahih al-Bukhari 2660
In-book reference	: Book 52, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 828

(15) Chapter: The women attesting each other

(15) باب تَعْدِيلِ النِّسَاءِ بَعْضِهِنَّ بَعْضًا

Narrated Aisha:

(the wife of the Prophet) "Whenever Allah's Messenger (ﷺ) intended to go on a journey, he would draw lots amongst his wives and would take with him the one upon whom the lot fell. During a Ghazwa of his, he drew lots amongst us and the lot fell upon me, and I proceeded with him after Allah had decreed the use of the veil by women. I was carried in a Howdah (on the camel) and dismounted while still in it. When Allah's Messenger (ﷺ) was through with his Ghazwa and returned home, and we approached the city of Medina, Allah's Messenger (ﷺ) ordered us to proceed at night. When the order of setting off was given, I walked till I was past the army to answer the call of nature. After finishing I returned (to the camp) to depart (with the others) and suddenly realized that my necklace over my chest was missing. So, I returned to look for it and was delayed because of that. The people who used to carry me on the camel, came to my Howdah and put it on the back of the camel, thinking that I was in it, as, at that time, women were light in weight, and thin and lean, and did not use to eat much. So, those people did not feel the difference in the heaviness of the Howdah while lifting it, and they put it over the camel. At that time I was a young lady. They set the camel moving and proceeded on. I found my necklace after the army had gone, and came to their camp to find nobody. So, I went to the place where I used to stay, thinking that they would discover my absence and come back in my search. While in that state, I felt sleepy and slept. Safwan bin Mu'attal As-Sulami Adh-Dhakwani was behind the army and reached my abode in the morning. When he saw a sleeping person, he came to me, and he used to see me before veiling. So, I got up when I heard him saying, "Inna lil-lah-wa inn a ilaihi rajiun (We are for Allah, and we will return to Him)." He made his camel knell down. He got down from his camel, and put his leg on the front legs of the camel and then I rode and sat over it. Safwan set out walking, leading the camel by the rope till we reached the army who had halted to take rest at midday. Then whoever was meant for destruction, fell into destruction, (some people accused me falsely) and the leader of the false accusers was `Abdullah bin Ubai bin Salul. After that we returned to Medina, and I became ill for one month while the people were spreading the forged statements of the false accusers. I was feeling during my ailment as if I were not receiving the usual kindness from the Prophet (ﷺ) which I used to receive from him when I got sick. But he would come, greet and say, 'How is that (girl)?' I did not know anything of what was going on till I recovered from my ailment and went out with Um Mistah to the Manasi where we used to answer the call of nature, and we used not to go to answer the call of nature except from night to night and that was before we had lavatories near to our houses. And this habit of ours was similar to the habit of the old 'Arabs in the open country (or away from houses). So. I and Um Mistah bint Ruhm went out walking. Um Mistah stumbled because of her long dress and on that she said, 'Let Mistah be ruined.' I said, 'You are saying a bad word. Why are you abusing a man who took part in (the battle of) Badr?' She said, 'O Hanata (you there) didn't you hear what they said?' Then she told me the rumors of the false accusers. My sickness was aggravated, and when I returned home, Allah's Messenger (ﷺ) came to me, and after greeting he said, 'How is that (girl)?' I requested him to allow me to go to my parents. I wanted then to be sure of the news through them I Allah's Messenger (ﷺ) allowed me, and I went to my parents and asked my mother, 'What are the people talking about?' She said, 'O my daughter! Don't worry much about this matter. By Allah, never is there a charming woman loved by her husband who has other wives, but the women would forge false news about her.' I said, 'Glorified be Allah! Are the people really taking of this matter?' That night I kept on weeping and could not sleep till morning. In the morning Allah's Messenger (ﷺ) called `Ali bin Abu Talib and Usama bin Zaid when he saw the Divine Inspiration delayed, to consul them about divorcing his wife (i.e. `Aisha). Usama bin Zaid said what he knew of the good reputation of his wives and added, 'O Allah's Messenger (ﷺ)! Keep you wife, for, by Allah, we know nothing about her but good.' `Ali bin Abu Talib said, 'O Allah's Messenger (ﷺ)! Allah has no imposed restrictions on you, and there are many women other than she, yet you may ask the woman-servant who will tell you the truth.' On that

Allah's Messenger (ﷺ) called Buraira and said, 'O Burair. Did you ever see anything which roused your suspicions about her?' Buraira said, 'No, by Allah Who has sent you with the Truth, I have never seen in her anything faulty except that she is a girl of immature age, who sometimes sleeps and leaves the dough for the goats to eat.' On that day Allah's Messenger (ﷺ) ascended the pulpit and requested that somebody support him in punishing `Abdullah bin Ubai bin Salul. Allah's Apostle said, 'Who will support me to punish that person (`Abdullah bin Ubai bin Salul) who has hurt me by slandering the reputation of my family? By Allah, I know nothing about my family but good, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company.' Sa`d bin Mu`adh got up and said, 'O Allah's Messenger (ﷺ)! by Allah, I will relieve you from him. If that man is from the tribe of the Aus, then we will chop his head off, and if he is from our brothers, the Khazraj, then order us, and we will fulfill your order.' On that Sa`d bin 'Ubada, the chief of the Khazraj and before this incident, he had been a pious man, got up, motivated by his zeal for his tribe and said, 'By Allah, you have told a lie; you cannot kill him, and you will never be able to kill him.' On that Usaid bin Al-Hadir got up and said (to Sa`d bin 'Ubada), 'By Allah! you are a liar. By Allah, we will kill him; and you are a hypocrite, defending the hypocrites.' On this the two tribes of Aus and Khazraj got excited and were about to fight each other, while Allah's Messenger (ﷺ) was standing on the pulpit. He got down and quieted them till they became silent and he kept quiet. On that day I kept on weeping so much so that neither did my tears stop, nor could I sleep. In the morning my parents were with me and I had wept for two nights and a day, till I thought my liver would burst from weeping. While they were sitting with me and I was weeping, an Ansari woman asked my permission to enter, and I allowed her to come in. She sat down and started weeping with me. While we were in this state, Allah's Messenger (ﷺ) came and sat down and he had never sat with me since the day they forged the accusation. No revelation regarding my case came to him for a month. He recited Tashah-hud (i.e. None has the right to be worshipped but Allah and Muhammad is His Apostle) and then said, 'O `Aisha! I have been informed such-and-such about you; if you are innocent, then Allah will soon reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him to forgive you, for when a person confesses his sin and asks Allah for forgiveness, Allah accepts his repentance.' When Allah's Messenger (ﷺ) finished his speech my tears ceased completely and there remained not even a single drop of it. I requested my father to reply to Allah's Messenger (ﷺ) on my behalf. My father said, By Allah, I do not know what to say to Allah's Messenger (ﷺ).' I said to my mother, 'Talk to Allah's Messenger (ﷺ) on my behalf.' She said, 'By Allah, I do not know what to say to Allah's Apostle. I was a young girl and did not have much knowledge of the Qur'an. I said. 'I know, by Allah, that you have listened to what people are saying and that has been planted in your minds and you have taken it as a truth. Now, if I told you that I am innocent and Allah knows that I am innocent, you would not believe me and if I confessed to you falsely that I am guilty, and Allah knows that I am innocent you would believe me. By Allah, I don't compare my situation with you except to the situation of Joseph's father (i.e. Jacob) who said, 'So (for me) patience is most fitting against that which you assert and it is Allah (Alone) whose help can be sought.' Then I turned to the other side of my bed hoping that Allah would prove my innocence. By Allah I never thought that Allah would reveal Divine Inspiration in my case, as I considered myself too inferior to be talked of in the Holy Qur'an. I had hoped that Allah's Messenger (ﷺ) might have a dream in which Allah would prove my innocence. By Allah, Allah's Apostle had not got up and nobody had left the house before the Divine Inspiration came to Allah's Apostle. So, there overtook him the same state which used to overtake him, (when he used to have, on being inspired divinely). He was sweating so much so that the drops of the sweat were dropping like pearls though it was a (cold) wintry day. When that state of Allah's Messenger (ﷺ) was over, he was smiling and the first word he said, `Aisha! Thank Allah, for Allah has declared your innocence.' My mother told me to go to Allah's Messenger (ﷺ) . I replied,

'By Allah I will not go to him and will not thank but Allah.' So Allah revealed: "Verily! They who spread the slander are a gang among you . . ." (24.11) When Allah gave the declaration of my Innocence, Abu Bakr, who used to provide for Mistah bin Uthatha for he was his relative, said, 'By Allah, I will never provide Mistah with anything because of what he said about Aisha.' But Allah later revealed: -- "And let not those who are good and wealthy among you swear not to help their kinsmen, those in need and those who left their homes in Allah's Cause. Let them forgive and overlook. Do you not wish that Allah should forgive you? Verily! Allah is Oft-forgiving, Most Merciful." (24.22) After that Abu Bakr said, 'Yes ! By Allah! I like that Allah should forgive me,' and resumed helping Mistah whom he used to help before. Allah's Messenger (ﷺ) also asked Zainab bint Jahsh (i.e. the Prophet's wife about me saying, 'What do you know and what did you see?' She replied, 'O Allah's Messenger (ﷺ)! I refrain to claim hearing or seeing what I have not heard or seen. By Allah, I know nothing except goodness about Aisha." Aisha further added "Zainab was competing with me (in her beauty and the Prophet's love), yet Allah protected her (from being malicious), for she had piety."

حَدَّثَنَا أَبُو الرَّبِيعِ، سُلَيْمَانُ بْنُ دَاوُدَ وَأَفْهَمَنِي بَعْضَهُ أَحْمَدُ حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنِ ابْنِ شِهَابٍ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، وَعَلْقَمَةَ بْنِ وَقَّاصٍ اللَّيْثِيِّ، وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ زَوْجِ النَّبِيِّ صلى الله عليه وسلم حِينَ قَالَ لَهَا أَهْلُ الإِفْكِ مَا قَالُوا، فَبَرَّأَهَا اللَّهُ مِنْهُ، قَالَ الزُّهْرِيُّ، وَكُلُّهُمْ حَدَّثَنِي طَائِفَةً مِنْ حَدِيثِهَا وَبَعْضُهُمْ أَوْعَى مِنْ بَعْضٍ، وَأَثْبَتُ لَهُ اقْتِصَاصًا، وَقَدْ وَعَيْتُ عَنْ كُلِّ وَاحِدٍ مِنْهُمُ الْحَدِيثَ الَّذِي حَدَّثَنِي عَنْ عَائِشَةَ، وَبَعْضُ حَدِيثِهِمْ يُصَدِّقُ بَعْضًا. زَعَمُوا أَنَّ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَرَادَ أَنْ يَخْرُجَ سَفَرًا أَقْرَعَ بَيْنَ أَزْوَاجِهِ، فَأَيَّتُهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ، فَأَقْرَعَ بَيْنَنَا فِي غَزَاةٍ غَزَاهَا فَخَرَجَ سَهْمِي، فَخَرَجْتُ مَعَهُ بَعْدَ مَا أُنْزِلَ الْحِجَابُ، فَأَنَا أُحْمَلُ فِي هَوْدَجٍ وَأُنْزَلُ فِيهِ، فَسِرْنَا حَتَّى إِذَا فَرَغَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ غَزْوَتِهِ تِلْكَ، وَقَفَلَ وَدَنَوْنَا مِنَ الْمَدِينَةِ، آذَنَ لَيْلَةً بِالرَّحِيلِ، فَقُمْتُ حِينَ آذَنُوا بِالرَّحِيلِ، فَمَشَيْتُ حَتَّى جَاوَزْتُ الْجَيْشَ، فَلَمَّا قَضَيْتُ شَأْنِي أَقْبَلْتُ إِلَى الرَّحْلِ، فَلَمَسْتُ صَدْرِي، فَإِذَا عِقْدٌ لِي مِنْ جَزْعِ أَظْفَارٍ قَدِ انْقَطَعَ، فَرَجَعْتُ فَالْتَمَسْتُ عِقْدِي، فَحَبَسَنِي ابْتِغَاؤُهُ، فَأَقْبَلَ الَّذِينَ يَرْحَلُونَ لِي، فَاحْتَمَلُوا هَوْدَجِي فَرَحَلُوهُ عَلَى بَعِيرِي الَّذِي كُنْتُ أَرْكَبُ، وَهُمْ يَحْسِبُونَ أَنِّي فِيهِ، وَكَانَ النِّسَاءُ إِذْ ذَاكَ خِفَافًا لَمْ يَثْقُلْنَ وَلَمْ يَغْشَهُنَّ اللَّحْمُ، وَإِنَّمَا يَأْكُلْنَ الْعُلْقَةَ مِنَ الطَّعَامِ، فَلَمْ يَسْتَنْكِرِ الْقَوْمُ حِينَ رَفَعُوهُ ثِقَلَ الْهَوْدَجِ فَاحْتَمَلُوهُ وَكُنْتُ جَارِيَةً حَدِيثَةَ السِّنِّ، فَبَعَثُوا الْجَمَلَ وَسَارُوا، فَوَجَدْتُ عِقْدِي بَعْدَ مَا اسْتَمَرَّ الْجَيْشُ، فَجِئْتُ مَنْزِلَهُمْ وَلَيْسَ فِيهِ أَحَدٌ، فَأَمَمْتُ مَنْزِلِي الَّذِي كُنْتُ بِهِ فَظَنَنْتُ أَنَّهُمْ سَيَفْقِدُونِي فَيَرْجِعُونَ إِلَىَّ، فَبَيْنَا أَنَا جَالِسَةٌ غَلَبَتْنِي عَيْنَاىَ فَنِمْتُ، وَكَانَ صَفْوَانُ بْنُ الْمُعَطَّلِ السُّلَمِيُّ ثُمَّ الذَّكْوَانِيُّ مِنْ وَرَاءِ الْجَيْشِ، فَأَصْبَحَ عِنْدَ مَنْزِلِي فَرَأَى سَوَادَ إِنْسَانٍ نَائِمٍ فَأَتَانِي، وَكَانَ يَرَانِي قَبْلَ الْحِجَابِ فَاسْتَيْقَظْتُ بِاسْتِرْجَاعِهِ حِينَ أَنَاخَ رَاحِلَتَهُ، فَوَطِئَ يَدَهَا فَرَكِبْتُهَا فَانْطَلَقَ يَقُودُ بِي الرَّاحِلَةَ، حَتَّى أَتَيْنَا الْجَيْشَ بَعْدَ مَا نَزَلُوا مُعَرِّسِينَ فِي نَحْرِ الظَّهِيرَةِ، فَهَلَكَ مَنْ هَلَكَ، وَكَانَ الَّذِي تَوَلَّى الإِفْكَ عَبْدُ اللَّهِ بْنُ أُبَىٍّ ابْنُ سَلُولَ، فَقَدِمْنَا الْمَدِينَةَ فَاشْتَكَيْتُ بِهَا شَهْرًا، يُفِيضُونَ مِنْ قَوْلِ أَصْحَابِ الإِفْكِ، وَيَرِيبُنِي فِي وَجَعِي أَنِّي لاَ أَرَى مِنَ النَّبِيِّ صلى الله عليه وسلم اللُّطْفَ الَّذِي كُنْتُ أَرَى مِنْهُ حِينَ أَمْرَضُ، إِنَّمَا يَدْخُلُ فَيُسَلِّمُ ثُمَّ يَقُولُ " كَيْفَ تِيكُمْ ". لاَ أَشْعُرُ بِشَىْءٍ مِنْ ذَلِكَ حَتَّى نَقَهْتُ، فَخَرَجْتُ أَنَا وَأُمُّ مِسْطَحٍ قِبَلَ الْمَنَاصِعِ مُتَبَرَّزُنَا، لاَ نَخْرُجُ إِلاَّ لَيْلاً إِلَى لَيْلٍ، وَذَلِكَ قَبْلَ أَنْ نَتَّخِذَ الْكُنُفَ قَرِيبًا مِنْ بُيُوتِنَا، وَأَمْرُنَا أَمْرُ الْعَرَبِ الأُوَلِ فِي الْبَرِّيَّةِ أَوْ فِي التَّنَزُّهِ، فَأَقْبَلْتُ أَنَا وَأُمُّ مِسْطَحٍ بِنْتُ أَبِي رُهْمٍ نَمْشِي، فَعَثُرَتْ فِي مِرْطِهَا فَقَالَتْ تَعِسَ مِسْطَحٌ، فَقُلْتُ لَهَا بِئْسَ مَا قُلْتِ، أَتَسُبِّينَ رَجُلاً شَهِدَ بَدْرًا فَقَالَتْ يَا هَنْتَاهْ أَلَمْ تَسْمَعِي مَا قَالُوا فَأَخْبَرَتْنِي بِقَوْلِ أَهْلِ الإِفْكِ، فَازْدَدْتُ مَرَضًا إِلَى مَرَضِي، فَلَمَّا رَجَعْتُ إِلَى بَيْتِي دَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَسَلَّمَ فَقَالَ " كَيْفَ تِيكُمْ ". فَقُلْتُ ائْذَنْ لِي إِلَى أَبَوَىَّ. قَالَتْ وَأَنَا حِينَئِذٍ أُرِيدُ أَنْ أَسْتَيْقِنَ الْخَبَرَ مِنْ قِبَلِهِمَا، فَأَذِنَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَتَيْتُ أَبَوَىَّ فَقُلْتُ لأُمِّي مَا يَتَحَدَّثُ بِهِ النَّاسُ فَقَالَتْ يَا بُنَيَّةُ هَوِّنِي عَلَى نَفْسِكِ الشَّأْنَ، فَوَاللَّهِ لَقَلَّمَا كَانَتِ امْرَأَةٌ قَطُّ وَضِيئَةٌ عِنْدَ رَجُلٍ يُحِبُّهَا وَلَهَا ضَرَائِرُ إِلاَّ أَكْثَرْنَ عَلَيْهَا. فَقُلْتُ سُبْحَانَ اللَّهِ وَلَقَدْ يَتَحَدَّثُ النَّاسُ بِهَذَا قَالَتْ فَبِتُّ تِلْكَ اللَّيْلَةَ حَتَّى أَصْبَحْتُ لاَ يَرْقَأُ لِي دَمْعٌ وَلاَ أَكْتَحِلُ بِنَوْمٍ، ثُمَّ أَصْبَحْتُ فَدَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَلِيَّ بْنَ أَبِي طَالِبٍ وَأُسَامَةَ بْنَ زَيْدٍ حِينَ اسْتَلْبَثَ الْوَحْىُ، يَسْتَشِيرُهُمَا فِي فِرَاقِ أَهْلِهِ، فَأَمَّا أُسَامَةُ فَأَشَارَ عَلَيْهِ بِالَّذِي يَعْلَمُ فِي نَفْسِهِ مِنَ الْوُدِّ لَهُمْ، فَقَالَ أُسَامَةُ أَهْلُكَ يَا رَسُولَ اللَّهِ وَلاَ نَعْلَمُ وَاللَّهِ إِلاَّ خَيْرًا، وَأَمَّا عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ يَا رَسُولَ اللَّهِ لَمْ يُضَيِّقِ اللَّهُ عَلَيْكَ وَالنِّسَاءُ سِوَاهَا كَثِيرٌ، وَسَلِ الْجَارِيَةَ تَصْدُقْكَ. فَدَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم بَرِيرَةَ فَقَالَ " يَا بَرِيرَةُ هَلْ رَأَيْتِ فِيهَا شَيْئًا يَرِيبُكِ ". فَقَالَتْ بَرِيرَةُ لاَ وَالَّذِي بَعَثَكَ بِالْحَقِّ، إِنْ رَأَيْتُ مِنْهَا أَمْرًا أَغْمِصُهُ عَلَيْهَا أَكْثَرَ مِنْ أَنَّهَا جَارِيَةٌ حَدِيثَةُ السِّنِّ تَنَامُ عَنِ الْعَجِينِ فَتَأْتِي الدَّاجِنُ فَتَأْكُلُهُ. فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ يَوْمِهِ، فَاسْتَعْذَرَ مِنْ عَبْدِ اللَّهِ بْنِ أُبَىٍّ ابْنِ سَلُولَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ يَعْذِرُنِي مِنْ رَجُلٍ بَلَغَنِي أَذَاهُ فِي أَهْلِي،

فَوَاللَّهِ مَا عَلِمْتُ عَلَى أَهْلِي إِلاَّ خَيْرًا، وَقَدْ ذَكَرُوا رَجُلاً مَا عَلِمْتُ عَلَيْهِ إِلاَّ خَيْرًا، وَمَا كَانَ يَدْخُلُ عَلَى أَهْلِي إِلاَّ مَعِي ". فَقَامَ سَعْدُ بْنُ مُعَاذٍ فَقَالَ يَا رَسُولَ اللَّهِ أَنَا وَاللَّهِ أَعْذِرُكَ مِنْهُ، إِنْ كَانَ مِنَ الأَوْسِ ضَرَبْنَا عُنُقَهُ، وَإِنْ كَانَ مِنْ إِخْوَانِنَا مِنَ الْخَزْرَجِ أَمَرْتَنَا فَفَعَلْنَا فِيهِ أَمْرَكَ. فَقَامَ سَعْدُ بْنُ عُبَادَةَ وَهُوَ سَيِّدُ الْخَزْرَجِ، وَكَانَ قَبْلَ ذَلِكَ رَجُلاً صَالِحًا وَلَكِنِ احْتَمَلَتْهُ الْحَمِيَّةُ فَقَالَ كَذَبْتَ لَعَمْرُ اللَّهِ، لاَ تَقْتُلُهُ وَلاَ تَقْدِرُ عَلَى ذَلِكَ، فَقَامَ أُسَيْدُ بْنُ الْحُضَيْرِ فَقَالَ كَذَبْتَ لَعَمْرُ اللَّهِ، وَاللَّهِ لَنَقْتُلَنَّهُ، فَإِنَّكَ مُنَافِقٌ تُجَادِلُ عَنِ الْمُنَافِقِينَ. فَثَارَ الْحَيَّانِ الأَوْسُ وَالْخَزْرَجُ حَتَّى هَمُّوا، وَرَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى الْمِنْبَرِ فَنَزَلَ فَخَفَّضَهُمْ حَتَّى سَكَتُوا وَسَكَتَ، وَبَكَيْتُ يَوْمِي لاَ يَرْقَأُ لِي دَمْعٌ وَلاَ أَكْتَحِلُ بِنَوْمٍ، فَأَصْبَحَ عِنْدِي أَبَوَاىَ، قَدْ بَكَيْتُ لَيْلَتَيْنِ وَيَوْمًا حَتَّى أَظُنُّ أَنَّ الْبُكَاءَ فَالِقٌ كَبِدِي ـ قَالَتْ ـ فَبَيْنَا هُمَا جَالِسَانِ عِنْدِي وَأَنَا أَبْكِي إِذِ اسْتَأْذَنَتِ امْرَأَةٌ مِنَ الأَنْصَارِ فَأَذِنْتُ لَهَا، فَجَلَسَتْ تَبْكِي مَعِي، فَبَيْنَا نَحْنُ كَذَلِكَ إِذْ دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَجَلَسَ، وَلَمْ يَجْلِسْ عِنْدِي مِنْ يَوْمِ قِيلَ فِيَّ مَا قِيلَ قَبْلَهَا، وَقَدْ مَكُثَ شَهْرًا لاَ يُوحَى إِلَيْهِ فِي شَأْنِي شَىْءٌ ـ قَالَتْ ـ فَتَشَهَّدَ ثُمَّ قَالَ " يَا عَائِشَةُ فَإِنَّهُ بَلَغَنِي عَنْكِ كَذَا وَكَذَا، فَإِنْ كُنْتِ بَرِيئَةً فَسَيُبَرِّئُكِ اللَّهُ، وَإِنْ كُنْتِ أَلْمَمْتِ فَاسْتَغْفِرِي اللَّهَ وَتُوبِي إِلَيْهِ، فَإِنَّ الْعَبْدَ إِذَا اعْتَرَفَ بِذَنْبِهِ ثُمَّ تَابَ تَابَ اللَّهُ عَلَيْهِ ". فَلَمَّا قَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم مَقَالَتَهُ قَلَصَ دَمْعِي حَتَّى مَا أُحِسُّ مِنْهُ قَطْرَةً وَقُلْتُ لأَبِي أَجِبْ عَنِّي رَسُولَ اللَّهِ صلى الله عليه وسلم. قَالَ وَاللَّهِ مَا أَدْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم. فَقُلْتُ لأُمِّي أَجِيبِي عَنِّي رَسُولَ اللَّهِ صلى الله عليه وسلم فِيمَا قَالَ. قَالَتْ وَاللَّهِ مَا أَدْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم. قَالَتْ وَأَنَا جَارِيَةٌ حَدِيثَةُ السِّنِّ لاَ أَقْرَأُ كَثِيرًا مِنَ الْقُرْآنِ فَقُلْتُ إِنِّي وَاللَّهِ لَقَدْ عَلِمْتُ أَنَّكُمْ سَمِعْتُمْ مَا يَتَحَدَّثُ بِهِ النَّاسُ، وَوَقَرَ فِي أَنْفُسِكُمْ وَصَدَّقْتُمْ بِهِ، وَلَئِنْ قُلْتُ لَكُمْ إِنِّي بَرِيئَةٌ. وَاللَّهُ يَعْلَمُ إِنِّي لَبَرِيئَةٌ لاَ تُصَدِّقُونِي بِذَلِكَ، وَلَئِنِ اعْتَرَفْتُ لَكُمْ بِأَمْرٍ، وَاللَّهُ يَعْلَمُ أَنِّي بَرِيئَةٌ لَتُصَدِّقُنِّي وَاللَّهِ مَا أَجِدُ لِي وَلَكُمْ مَثَلاً إِلاَّ أَبَا يُوسُفَ إِذْ قَالَ {فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ} ثُمَّ تَحَوَّلْتُ عَلَى فِرَاشِي، وَأَنَا أَرْجُو أَنْ يُبَرِّئَنِي اللَّهُ، وَلَكِنْ وَاللَّهِ مَا ظَنَنْتُ أَنْ يُنْزِلَ فِي شَأْنِي وَحْيًا، وَلأَنَا أَحْقَرُ فِي نَفْسِي مِنْ أَنْ يُتَكَلَّمَ بِالْقُرْآنِ فِي أَمْرِي، وَلَكِنِّي كُنْتُ أَرْجُو أَنْ يَرَى رَسُولُ اللَّهِ صلى الله عليه وسلم فِي النَّوْمِ رُؤْيَا يُبَرِّئُنِي اللَّهُ، فَوَاللَّهِ مَا رَامَ مَجْلِسَهُ وَلاَ خَرَجَ أَحَدٌ مِنْ أَهْلِ الْبَيْتِ حَتَّى أُنْزِلَ عَلَيْهِ، فَأَخَذَهُ مَا كَانَ يَأْخُذُهُ مِنَ الْبُرَحَاءِ، حَتَّى إِنَّهُ لَيَتَحَدَّرُ مِنْهُ مِثْلُ الْجُمَانِ مِنَ الْعَرَقِ فِي يَوْمٍ شَاتٍ، فَلَمَّا سُرِّيَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ يَضْحَكُ، فَكَانَ أَوَّلَ كَلِمَةٍ تَكَلَّمَ بِهَا أَنْ قَالَ لِي " يَا عَائِشَةُ، احْمَدِي اللَّهَ فَقَدْ بَرَّأَكِ اللَّهُ ". فَقَالَتْ لِي أُمِّي قُومِي إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم. فَقُلْتُ لاَ وَاللَّهِ، لاَ أَقُومُ إِلَيْهِ، وَلاَ أَحْمَدُ إِلاَّ اللَّهَ فَأَنْزَلَ اللَّهُ تَعَالَى {إِنَّ الَّذِينَ جَاءُوا بِالإِفْكِ عُصْبَةٌ مِنْكُمْ} الآيَاتِ، فَلَمَّا أَنْزَلَ اللَّهُ هَذَا فِي بَرَاءَتِي قَالَ أَبُو بَكْرٍ الصِّدِّيقُ ـ رضى الله عنه ـ وَكَانَ يُنْفِقُ عَلَى مِسْطَحِ بْنِ أُثَاثَةَ لِقَرَابَتِهِ مِنْهُ وَاللَّهِ لاَ أُنْفِقُ عَلَى مِسْطَحٍ شَيْئًا أَبَدًا بَعْدَ مَا قَالَ لِعَائِشَةَ. فَأَنْزَلَ اللَّهُ تَعَالَى {وَلاَ يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ} إِلَى قَوْلِهِ {غَفُورٌ رَحِيمٌ} فَقَالَ أَبُو بَكْرٍ بَلَى، وَاللَّهِ إِنِّي لأُحِبُّ أَنْ يَغْفِرَ اللَّهُ لِي، فَرَجَعَ إِلَى مِسْطَحٍ الَّذِي كَانَ يُجْرِي عَلَيْهِ. وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَسْأَلُ زَيْنَبَ بِنْتَ جَحْشٍ عَنْ أَمْرِي، فَقَالَ " يَا زَيْنَبُ، مَا عَلِمْتِ مَا رَأَيْتِ ". فَقَالَتْ يَا رَسُولَ اللَّهِ، أَحْمِي سَمْعِي وَبَصَرِي، وَاللَّهِ مَا عَلِمْتُ عَلَيْهَا إِلاَّ خَيْرًا، قَالَتْ وَهْىَ الَّتِي كَانَتْ تُسَامِينِي، فَعَصَمَهَا اللَّهُ بِالْوَرَعِ. قَالَ وَحَدَّثَنَا فُلَيْحٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، وَعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، مِثْلَهُ. قَالَ وَحَدَّثَنَا فُلَيْحٌ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، وَيَحْيَى بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ أَبِي بَكْرٍ، مِثْلَهُ.

Reference	: Sahih al-Bukhari 2661
In-book reference	: Book 52, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 829

(16) Chapter: If only one man attests the conduct of another

(16) بَابُ إِذَا زَكَّى رَجُلٌ رَجُلاً كَفَاهُ

وَقَالَ أَبُو جَمِيلَةَ وَجَدْتُ مَنْبُوذًا، فَلَمَّا رَآنِي عُمَرُ قَالَ عَسَى الْغُوَيْرُ أَبْؤُسًا. كَأَنَّهُ يَتَّهِمُنِي قَالَ عَرِيفِي إِنَّهُ رَجُلٌ صَالِحٌ قَالَ كَذَاكَ، اذْهَبْ وَعَلَيْنَا نَفَقَتُهُ.

Narrated Abu Bakra:

A man praised another man in front of the Prophet (ﷺ) . The Prophet (ﷺ) said to him, "Woe to you, you have cut off your companion's neck, you have cut off your companion's neck," repeating it several times and then added, "Whoever amongst you has to praise his brother should say, 'I think that he is so and so, and Allah knows exactly the truth, and I do not confirm anybody's good conduct before Allah, but I think him so and so,' if he really knows what he says about him."

حَدَّثَنَا مُحَمَّدُ بْنُ سَلاَمٍ أَخْبَرَنَا عَبْدُ الْوَهَّابِ حَدَّثَنَا خَالِدٌ الْحَذَّاءُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ أَثْنَى رَجُلٌ عَلَى رَجُلٍ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ وَيْلَكَ قَطَعْتَ عُنُقَ صَاحِبِكَ قَطَعْتَ عُنُقَ صَاحِبِكَ مِرَارًا ثُمَّ قَالَ مَنْ كَانَ مِنْكُمْ مَادِحًا أَخَاهُ لاَ مَحَالَةَ فَلْيَقُلْ أَحْسِبُ فُلاَنًا وَاللَّهُ حَسِيبُهُ وَلاَ أُزَكِّي عَلَى اللَّهِ أَحَدًا أَحْسِبُهُ كَذَا وَكَذَا إِنْ كَانَ يَعْلَمُ ذَلِكَ مِنْهُ

Reference : Sahih al-Bukhari 2662
In-book reference : Book 52, Hadith 26
USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 830
(deprecated numbering scheme)

(17) Chapter: One should say only what he knows

(17) باب مَا يُكْرَهُ مِنَ الإِطْنَابِ فِي الْمَدْحِ وَلْيَقُلْ مَا يَعْلَمُ

Narrated Abu Musa Al-Ash`ari:

The Prophet (ﷺ) heard someone praising another and exaggerating in his praise. The Prophet (ﷺ) said, "You have ruined or cut the man's back (by praising him so much).

حَدَّثَنَا مُحَمَّدُ بْنُ صَبَّاحٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ سَمِعَ النَّبِيُّ صلى الله عليه وسلم رَجُلاً يُثْنِي عَلَى رَجُلٍ، وَيُطْرِيهِ فِي مَدْحِهِ فَقَالَ " أَهْلَكْتُمْ ـ أَوْ قَطَعْتُمْ ـ ظَهْرَ الرَّجُلِ ".

Reference : Sahih al-Bukhari 2663
In-book reference : Book 52, Hadith 27
USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 831
(deprecated numbering scheme)

(18) Chapter: The boys attaining the age of puberty and their witness

(18) باب بُلُوغِ الصِّبْيَانِ وَشَهَادَتِهِمْ

وَقَوْلِ اللَّهِ تَعَالَى: {وَإِذَا بَلَغَ الأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا}.

وَقَالَ مُغِيرَةُ احْتَلَمْتُ وَأَنَا ابْنُ ثِنْتَيْ عَشْرَةَ سَنَةً. وَبُلُوغُ النِّسَاءِ فِي الْحَيْضِ لِقَوْلِهِ عَزَّ وَجَلَّ: {وَاللاَّئِي يَئِسْنَ مِنَ الْمَحِيضِ مِنْ} إِلَى قَوْلِهِ: {أَنْ يَضَعْنَ حَمْلَهُنَّ} وَقَالَ الْحَسَنُ بْنُ صَالِحٍ أَدْرَكْتُ جَارَةً لَنَا جَدَّةً بِنْتَ إِحْدَى وَعِشْرِينَ سَنَةً.

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) called me to present myself in front of him or the eve of the battle of Uhud, while I was fourteen years of age at that time, and he did not allow me to take part in that battle, but he called me in front of him on the eve of the battle of the Trench when I was fifteen years old, and he allowed me (to join the battle)." Nafi` said, "I went to `Umar bin `Abdul `Aziz who was Caliph at that time and related the above narration to him, He said, "This age (fifteen) is the limit between childhood and manhood," and wrote to his governors to give salaries to those who reached the age of fifteen.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ حَدَّثَنِي عُبَيْدُ اللَّهِ، قَالَ حَدَّثَنِي نَافِعٌ، قَالَ حَدَّثَنِي ابْنُ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم عَرَضَهُ يَوْمَ أُحُدٍ وَهْوَ ابْنُ أَرْبَعَ عَشْرَةَ سَنَةً، فَلَمْ يُجِزْنِي، ثُمَّ عَرَضَنِي يَوْمَ الْخَنْدَقِ وَأَنَا ابْنُ خَمْسَ عَشْرَةَ فَأَجَازَنِي. قَالَ نَافِعٌ فَقَدِمْتُ عَلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ وَهْوَ خَلِيفَةٌ، فَحَدَّثْتُهُ هَذَا الْحَدِيثَ، فَقَالَ إِنَّ هَذَا لَحَدٌّ بَيْنَ الصَّغِيرِ وَالْكَبِيرِ. وَكَتَبَ إِلَى عُمَّالِهِ أَنْ يَفْرِضُوا لِمَنْ بَلَغَ خَمْسَ عَشْرَةَ.

Reference : Sahih al-Bukhari 2664
In-book reference : Book 52, Hadith 28
USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 832
(deprecated numbering scheme)

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "Bath on Friday is compulsory for those who have attained the age of puberty."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا صَفْوَانُ بْنُ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم قَالَ " غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ ".

Reference	: Sahih al-Bukhari 2665
In-book reference	: Book 52, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 833

(19) Chapter: The question of the judge to the plaintiff, "Have you a proof?"

(19) باب سُؤَالِ الْحَاكِمِ الْمُدَّعِيَ هَلْ لَكَ بَيِّنَةٌ قَبْلَ الْيَمِينِ

Narrated `Abdullah:

Allah's Messenger (ﷺ) said, "If somebody takes a false oath in order to get the property of a Muslim (unjustly) by that oath, then Allah will be angry with him when he will meet Him." Al-Ash'ath informed me, "By Allah! This was said regarding me. There was a dispute about a piece of land between me and a man from the Jews who denied my right. I took him to the Prophet. Allah's Messenger (ﷺ) asked me, 'Do you have an evidence?' I replied in the negative. He said to the Jew, 'Take an oath.' I said, 'O Allah's Messenger (ﷺ)! He will surely take an oath and take my property unjustly." So, Allah revealed: "Verily! Those who purchase a little gain at the cost of Allah's covenant and their oaths . . . " (3.77)

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ حَلَفَ عَلَى يَمِينٍ وَهْوَ فِيهَا فَاجِرٌ، لِيَقْتَطِعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ، لَقِيَ اللَّهَ وَهْوَ عَلَيْهِ غَضْبَانُ ". قَالَ فَقَالَ الأَشْعَثُ بْنُ قَيْسٍ فِيَّ وَاللَّهِ كَانَ ذَلِكَ، كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ أَرْضٌ فَجَحَدَنِي، فَقَدَّمْتُهُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلَكَ بَيِّنَةٌ ". قَالَ قُلْتُ لاَ. قَالَ فَقَالَ لِلْيَهُودِيِّ " احْلِفْ ". قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِذًا يَحْلِفَ وَيَذْهَبَ بِمَالِي. قَالَ فَأَنْزَلَ اللَّهُ تَعَالَى {إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً} إِلَى آخِرِ الآيَةِ.

Reference	: Sahih al-Bukhari 2666
In-book reference	: Book 52, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 834

(20) Chapter: The defendant must take an oath

(20) بَابُ الْيَمِينُ عَلَى الْمُدَّعَى عَلَيْهِ، فِي الأَمْوَالِ وَالْحُدُودِ

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «شَاهِدَاكَ أَوْ يَمِينُهُ».

الزِّنَادِ فِي شَهَادَةِ الشَّاهِدِ وَيَمِينِ الْمُدَّعِي فَقُلْتُ قَالَ اللَّهُ تَعَالَى {وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الأُخْرَى}. قُلْتُ إِذَا كَانَ يُكْتَفَى بِشَهَادَةِ شَاهِدٍ وَيَمِينِ الْمُدَّعِي، فَمَا تَحْتَاجُ أَنْ تُذَكِّرَ إِحْدَاهُمَا الأُخْرَى، مَا كَانَ يَصْنَعُ بِذِكْرِ هَذِهِ الأُخْرَى

Narrated Ibn Abu Mulaika:

Ibn `Abbas wrote that the Prophet (ﷺ) gave his verdict on the basis of the defendant's oath.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ كَتَبَ ابْنُ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَضَى بِالْيَمِينِ عَلَى الْمُدَّعَى عَلَيْهِ.

Reference	: Sahih al-Bukhari 2668
In-book reference	: Book 52, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 835

Narrated Abu Wail:

`Abdullah (bin Mas`ud) said, "Whoever takes a (false) oath in order to grab some property (unjustly), Allah will be angry with him when he will meet Him. Allah confirmed that through His Divine Revelation: "Verily! Those who purchase a little gain at the cost of Allah's covenant and their oaths . . . they will have a painful punishment." (3.77) Al-Ash'ath bin Qais came to us and asked, 'What is Abu `Abdur-Rahman (i.e. `Abdullah) telling you? 'We told him what he was narrating to us. He said, 'He was telling the truth; this Divine Verse was revealed in connection with me. There was a dispute between me and another man about something and the case was filed before Allah's Messenger (ﷺ) who said, 'Produce your two witnesses or else the defendant is to take an oath.' I said, The defendant will surely take a (false) oath caring for nothing.' The Prophet (ﷺ) said, 'Whoever takes a false oath in order to grab (other's) property, then Allah will be angry with him when he will meet Him.' Then Allah revealed its confirmation. Al-Ashath then recited the above Divine Verse." (3.77)

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، قَالَ قَالَ عَبْدُ اللَّهِ مَنْ حَلَفَ عَلَى يَمِينٍ يَسْتَحِقُّ بِهَا مَالاً لَقِيَ اللَّهَ وَهْوَ عَلَيْهِ غَضْبَانُ، ثُمَّ أَنْزَلَ اللَّهُ تَصْدِيقَ ذَلِكَ {إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ} إِلَى {عَذَابٌ أَلِيمٌ}. ثُمَّ إِنَّ الأَشْعَثَ بْنَ قَيْسٍ خَرَجَ إِلَيْنَا فَقَالَ مَا يُحَدِّثُكُمْ أَبُو عَبْدِ الرَّحْمَنِ فَحَدَّثْنَاهُ بِمَا، قَالَ، فَقَالَ صَدَقَ لَفِيَّ أُنْزِلَتْ، كَانَ بَيْنِي وَبَيْنَ رَجُلٍ خُصُومَةٌ فِي شَىْءٍ، فَاخْتَصَمْنَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " شَاهِدَاكَ أَوْ يَمِينُهُ ". فَقُلْتُ لَهُ إِنَّهُ إِذًا يَحْلِفُ وَلاَ يُبَالِي. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ حَلَفَ عَلَى يَمِينٍ يَسْتَحِقُّ بِهَا مَالاً وَهْوَ فِيهَا فَاجِرٌ لَقِيَ اللَّهَ وَهْوَ عَلَيْهِ غَضْبَانُ ". فَأَنْزَلَ اللَّهُ تَصْدِيقَ ذَلِكَ، ثُمَّ اقْتَرَأَ هَذِهِ الآيَةَ.

Reference	: Sahih al-Bukhari 2669
In-book reference	: Book 52, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 836

(21) Chapter: If someone claims something or accuses somebody he should be given respite to get evidence

(21) باب إِذَا ادَّعَى أَوْ قَذَفَ فَلَهُ أَنْ يَلْتَمِسَ الْبَيِّنَةَ، وَيَنْطَلِقَ لِطَلَبِ الْبَيِّنَةِ

Narrated Ibn `Abbas:

Hilal bin Umaiya accused his wife before the Prophet (ﷺ) of committing illegal sexual intercourse with Sharik bin Sahma.' The Prophet (ﷺ) said, "Produce a proof, or else you would get the legal punishment (by being lashed) on your back." Hilal said, "O Allah's Messenger (ﷺ)! If anyone of us saw another man over his wife, would he go to search for a proof." The Prophet (ﷺ) went on saying, "Produce a proof or else you would get the legal punishment (by being lashed) on your back." The Prophet (ﷺ) then mentioned the narration of Lian (as in the Holy Book). (Surat-al-Nur: 24)

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ هِشَامٍ، حَدَّثَنَا عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ هِلاَلَ بْنَ أُمَيَّةَ، قَذَفَ امْرَأَتَهُ عِنْدَ النَّبِيِّ صلى الله عليه وسلم بِشَرِيكِ بْنِ سَحْمَاءَ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " الْبَيِّنَةُ أَوْ حَدٌّ فِي ظَهْرِكَ ". فَقَالَ يَا رَسُولَ اللَّهِ إِذَا رَأَى أَحَدُنَا عَلَى امْرَأَتِهِ رَجُلاً يَنْطَلِقُ يَلْتَمِسُ الْبَيِّنَةَ فَجَعَلَ يَقُولُ " الْبَيِّنَةَ وَإِلاَّ حَدٌّ فِي ظَهْرِكَ ". فَذَكَرَ حَدِيثَ اللِّعَانِ.

Reference	: Sahih al-Bukhari 2671
In-book reference	: Book 52, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 837

(22) Chapter: The taking of an oath after the Asr prayer

(22) باب الْيَمِينِ بَعْدَ الْعَصْرِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "There are three persons whom Allah will neither talk to nor look at, nor purify from (the sins), and they will have a painful punishment. (They are): (1) A man possessed superfluous water on a way and he withheld it from the travelers. (2) a man who gives a pledge of allegiance to a Muslim ruler and gives it only for worldly gains. If the ruler gives him what he wants, he remains obedient to It, otherwise he does not abide by it, and (3) a man bargains with another man after the `Asr prayer and the latter takes a false oath in the Name of Allah) claiming that he has been offered so much for the thing and the former (believes him and) buys it."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ اللَّهُ، وَلاَ يَنْظُرُ إِلَيْهِمْ وَلاَ يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ رَجُلٌ عَلَى فَضْلِ مَاءٍ بِطَرِيقٍ يَمْنَعُ مِنْهُ ابْنَ السَّبِيلِ، وَرَجُلٌ بَايَعَ رَجُلاً لاَ يُبَايِعُهُ إِلاَّ لِلدُّنْيَا، فَإِنْ أَعْطَاهُ مَا يُرِيدُ وَفَى لَهُ، وَإِلاَّ لَمْ يَفِ لَهُ، وَرَجُلٌ سَاوَمَ رَجُلاً بِسِلْعَةٍ بَعْدَ الْعَصْرِ، فَحَلَفَ بِاللَّهِ لَقَدْ أُعْطِيَ بِهِ كَذَا وَكَذَا، فَأَخَذَهَا ".

Reference	: Sahih al-Bukhari 2672
In-book reference	: Book 52, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 838

(23) Chapter: The defendant has to take an oath wherever it becomes legally compulsory

(23) باب يَحْلِفُ الْمُدَّعَى عَلَيْهِ حَيْثُمَا وَجَبَتْ عَلَيْهِ الْيَمِينُ، وَلاَ يُصْرَفُ مِنْ مَوْضِعٍ إِلَى غَيْرِهِ

قَضَى مَرْوَانُ بِالْيَمِينِ عَلَى زَيْدِ بْنِ ثَابِتٍ عَلَى الْمِنْبَرِ فَقَالَ أَحْلِفُ لَهُ مَكَانِي. فَجَعَلَ زَيْدٌ يَحْلِفُ، وَأَبَى أَنْ يَحْلِفَ عَلَى الْمِنْبَرِ، فَجَعَلَ مَرْوَانُ يَعْجَبُ مِنْهُ.

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «شَاهِدَاكَ أَوْ يَمِينُهُ». فَلَمْ يَخُصَّ مَكَانًا دُونَ مَكَانٍ.

Narrated Ibn Mas`ud:

The Prophet (ﷺ) said, "Whoever takes a (false) oath in order to grab (others) property, then Allah will be angry with him when he will meet Him."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنِ ابْنِ مَسْعُودٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ حَلَفَ عَلَى يَمِينٍ لِيَقْتَطِعَ بِهَا مَالاً لَقِيَ اللَّهَ وَهْوَ عَلَيْهِ غَضْبَانُ ".

Reference	: Sahih al-Bukhari 2673
In-book reference	: Book 52, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 839

(24) Chapter: If (some people have to take an oath) and each of them wants to take it first

(24) باب إِذَا تَسَارَعَ قَوْمٌ فِي الْيَمِينِ

Narrated Abu Huraira:

The Prophet (ﷺ) asked some people to take an oath, and they hurried for it. The Prophet (ﷺ) ordered that lots should be drawn amongst them as to who would take an oath first.

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم عَرَضَ عَلَى قَوْمٍ الْيَمِينَ فَأَسْرَعُوا، فَأَمَرَ أَنْ يُسْهَمَ بَيْنَهُمْ فِي الْيَمِينِ أَيُّهُمْ يَحْلِفُ.

Reference	: Sahih al-Bukhari 2674
In-book reference	: Book 52, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 840

(25) Chapter: The Statement of Allah Ta'ala: "Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter..."

(25) بَابُ قَوْلِ اللَّهِ تَعَالَى: {إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً}

Narrated `Abdullah bin Abu `Aufa:

A man displayed some goods in the market and took a false oath that he had been offered so much for them though he was not offered that amount Then the following Divine Verse was revealed:-- "Verily! Those who purchase a little gain at the cost of Allah's covenant and their oaths . . . Will get painful punishment." (3.77) Ibn Abu `Aufa added, "Such person as described above is a treacherous Riba eater (i.e. eater of usury).

حَدَّثَنِي إِسْحَاقُ، أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا الْعَوَّامُ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ أَبُو إِسْمَاعِيلَ السَّكْسَكِيُّ، سَمِعَ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى ـ رضى الله عنهما ـ يَقُولُ أَقَامَ رَجُلٌ سِلْعَتَهُ فَحَلَفَ بِاللَّهِ لَقَدْ أُعْطِيَ بِهَا مَا لَمْ يُعْطَهَا فَنَزَلَتْ {إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً} وَقَالَ ابْنُ أَبِي أَوْفَى النَّاجِشُ آكِلُ رِبًا خَائِنٌ.

Reference	: Sahih al-Bukhari 2675
In-book reference	: Book 52, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 841

Narrated Abu Wail from `Abdullah:

The Prophet (ﷺ) said, "Whoever takes a false oath in order to grab another man's (or his brother's) property, then Allah will be angry with him when he will meet him." Then Allah confirmed this by revealing the Divine Verse: "Verily! Those who purchase a little gain at the cost of Allah's Covenant and their oaths . . . Will get painful punishment." (3.77) Al-Ash'ath met me and asked, "What did `Abdullah tell you today?" I said, "So and so." He said, "The Verse was revealed regarding my case."

حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ حَلَفَ عَلَى يَمِينٍ كَاذِبًا لِيَقْتَطِعَ مَالَ رَجُلٍ ـ أَوْ قَالَ أَخِيهِ ـ لَقِيَ اللَّهَ وَهْوَ عَلَيْهِ غَضْبَانُ ". وَأَنْزَلَ اللَّهُ تَصْدِيقَ ذَلِكَ فِي الْقُرْآنِ {إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً} الآيَةَ. فَلَقِيَنِي الأَشْعَثُ فَقَالَ مَا حَدَّثَكُمْ عَبْدُ اللَّهِ الْيَوْمَ، قُلْتُ كَذَا وَكَذَا. قَالَ فِيَّ أُنْزِلَتْ.

Reference	: Sahih al-Bukhari 2676
In-book reference	: Book 52, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 842

(26) Chapter: How to swear?

(26) بَابُ كَيْفَ يُسْتَحْلَفُ

قَالَ تَعَالَى: {يَحْلِفُونَ بِاللَّهِ لَكُمْ}. وَقَوْلُهُ عَزَّ وَجَلَّ: {ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلاَّ إِحْسَانًا وَتَوْفِيقًا} يُقَالُ بِاللَّهِ وَتَاللَّهِ وَوَاللَّهِ.

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَرَجُلٌ حَلَفَ بِاللَّهِ كَاذِبًا بَعْدَ الْعَصْرِ». وَلاَ يُحْلَفُ بِغَيْرِ اللَّهِ.

Narrated Talha bin 'Ubaidullah:

A man came to Allah's Messenger (ﷺ) asking him about Islam, Allah's Messenger (ﷺ) said, "You have to offer five compulsory prayers in a day and a night (24 hours)." The man asked, "Is there any more compulsory prayers for me?" Allah's Messenger (ﷺ) said, "No, unless you like to offer Nawafil (i.e. optional prayers)." Allah's Messenger (ﷺ) then added, "You have to observe fasts during the month of Ramadan." The man said, "Am I to fast any other days?' Allah's Messenger (ﷺ) said, "No, unless you wish to observe the optional fast voluntarily." Then Allah's

Messenger (ﷺ) told him about the compulsory Zakat. The man asked, "Do I have to give anything besides?" Allah's Messenger (ﷺ) said, "No, unless you wish to give in charity voluntarily." So, the man departed saying, "By Allah I will neither do more nor less than that." Allah's Messenger (ﷺ) said, "If he has said the truth he will be successful."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ عَمِّهِ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ، يَقُولُ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَإِذَا هُوَ يَسْأَلُهُ عَنِ الإِسْلاَمِ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ ". فَقَالَ هَلْ عَلَىَّ غَيْرُهَا قَالَ " لاَ، إِلاَّ أَنْ تَطَّوَّعَ ". فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَصِيَامُ رَمَضَانَ ". قَالَ هَلْ عَلَىَّ غَيْرُهُ قَالَ " لاَ، إِلاَّ أَنْ تَطَّوَّعَ ". قَالَ وَذَكَرَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم الزَّكَاةَ. قَالَ هَلْ عَلَىَّ غَيْرُهَا قَالَ " لاَ، إِلاَّ أَنْ تَطَّوَّعَ ". فَأَدْبَرَ الرَّجُلُ وَهْوَ يَقُولُ وَاللَّهِ لاَ أَزِيدُ عَلَى هَذَا وَلاَ أَنْقُصُ. قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَفْلَحَ إِنْ صَدَقَ ".

Reference	: Sahih al-Bukhari 2678
In-book reference	: Book 52, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 843

Narrated `Abdullah:

The Prophet (ﷺ) said, "Whoever has to take an oath should swear by Allah or remain silent." (i.e. He should not swear by other than Allah.)

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَةُ، قَالَ ذَكَرَ نَافِعٌ عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ أَوْ لِيَصْمُتْ ".

Reference	: Sahih al-Bukhari 2679
In-book reference	: Book 52, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 844

(27) Chapter: The proof after (the defendant) has taken the oath

(27) باب مَنْ أَقَامَ الْبَيِّنَةَ بَعْدَ الْيَمِينِ

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَعَلَّ بَعْضَكُمْ أَلْحَنُ بِحُجَّتِهِ مِنْ بَعْضٍ».

وَقَالَ طَاوُسٌ وَإِبْرَاهِيمُ وَشُرَيْحٌ الْبَيِّنَةُ الْعَادِلَةُ أَحَقُّ مِنَ الْيَمِينِ الْفَاجِرَةِ.

Narrated Um Salama:

Once Allah's Messenger (ﷺ) said, "You people present your cases to me and some of you may be more eloquent and persuasive in presenting their argument. So, if I give some one's right to another (wrongly) because of the latter's (tricky) presentation of the case, I am really giving him a piece of fire; so he should not take it."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ، عَنْ أُمِّ سَلَمَةَ ـ رضى الله عنها ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّكُمْ تَخْتَصِمُونَ إِلَىَّ، وَلَعَلَّ بَعْضَكُمْ أَلْحَنُ بِحُجَّتِهِ مِنْ بَعْضٍ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ أَخِيهِ شَيْئًا بِقَوْلِهِ، فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ فَلاَ يَأْخُذْهَا ".

Reference	: Sahih al-Bukhari 2680
In-book reference	: Book 52, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 845

(28) Chapter: Whoever sees that promises should be fulfilled

(28) باب مَنْ أَمَرَ بِإِنْجَازِ الْوَعْدِ

وَفَعَلَهُ الْحَسَنُ، وَذَكَرَ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ. وَقَضَى ابْنُ الأَشْوَعِ بِالْوَعْدِ. وَذَكَرَ ذَلِكَ عَنْ سَمُرَةَ.

وَقَالَ الْمِسْوَرُ بْنُ مَخْرَمَةَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَذَكَرَ صِهْرًا لَهُ قَالَ: «وَعَدَنِي فَوَفَى لِي». قَالَ أَبُو عَبْدِ اللَّهِ وَرَأَيْتُ إِسْحَاقَ بْنَ إِبْرَاهِيمَ يَحْتَجُّ بِحَدِيثِ ابْنِ أَشْوَعَ.

Narrated `Abdullah bin `Abbas:

Abu Sufyan told me that Heraclius said to him, "When I inquired you what he (i.e. Muhammad) ordered you, you replied that he ordered you to establish the prayer, to speak the truth, to be chaste, to keep promises and to pay back trusts." Then Heraclius added, "These are really the qualities of a prophet."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ ـ رضى الله عنهما ـ أَخْبَرَهُ قَالَ أَخْبَرَنِي أَبُو سُفْيَانَ، أَنَّ هِرَقْلَ، قَالَ لَهُ سَأَلْتُكَ مَاذَا يَأْمُرُكُمْ فَزَعَمْتَ أَنَّهُ أَمَرَكُمْ بِالصَّلاَةِ وَالصِّدْقِ وَالْعَفَافِ وَالْوَفَاءِ بِالْعَهْدِ وَأَدَاءِ الأَمَانَةِ. قَالَ وَهَذِهِ صِفَةُ نَبِيٍّ.

Reference	: Sahih al-Bukhari 2681
In-book reference	: Book 52, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 846

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The signs of a hypocrite are three: (1) whenever he speaks, he tells a lie, (2) whenever he is entrusted, he proves to be dishonest, (3) whenever he promises, he breaks his promise.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ أَبِي سُهَيْلٍ، نَافِعِ بْنِ مَالِكِ بْنِ أَبِي عَامِرٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " آيَةُ الْمُنَافِقِ ثَلاَثٌ إِذَا حَدَّثَ كَذَبَ، وَإِذَا اؤْتُمِنَ خَانَ، وَإِذَا وَعَدَ أَخْلَفَ ".

Reference	: Sahih al-Bukhari 2682
In-book reference	: Book 52, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 847

Narrated Muhammad bin `Ali:

Jabir bin `Abdullah said, "When the Prophet (ﷺ) died, Abu Bakr received some property from Al-`Ala bin Al-Hadrami. Abu Bakr said to the people, "Whoever has a money claim on the Prophet, or was promised something by him, should come to us (so that we may pay him his right)." Jabir added, "I said (to Abu Bakr), Allah's Messenger (ﷺ) promised me that he would give me this much, and this much, and this much (spreading his hands three times)." Jabir added, "Abu Bakr counted for me and handed me five-hundred (gold pieces), and then five-hundred, and then five-hundred."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، رضى الله عنهم قَالَ لَمَّا مَاتَ النَّبِيُّ صلى الله عليه وسلم جَاءَ أَبَا بَكْرٍ مَالٌ مِنْ قِبَلِ الْعَلاَءِ بْنِ الْحَضْرَمِيِّ، فَقَالَ أَبُو بَكْرٍ مَنْ كَانَ لَهُ عَلَى النَّبِيِّ صلى الله عليه وسلم دَيْنٌ، أَوْ كَانَتْ لَهُ قِبَلَهُ عِدَةٌ، فَلْيَأْتِنَا. قَالَ جَابِرٌ فَقُلْتُ وَعَدَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُعْطِيَنِي هَكَذَا وَهَكَذَا وَهَكَذَا، فَبَسَطَ يَدَيْهِ ثَلاَثَ مَرَّاتٍ، قَالَ جَابِرٌ فَعَدَّ فِي يَدِي خَمْسَمِائَةٍ، ثُمَّ خَمْسَمِائَةٍ، ثُمَّ خَمْسَمِائَةٍ.

Reference	: Sahih al-Bukhari 2683
In-book reference	: Book 52, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 848

Narrated Sa`id bin Jubair:

A Jew from Hira asked me which one of the two periods Musa (i.e. Prophet Moses) completed. I said, "I don't know, (but wait) till I see the most learned 'Arab and inquire him about it." So, I went to Ibn `Abbas and asked him. He replied, "Moses completed the longer and better period." Ibn `Abbas added, "No doubt, an apostle of Allah always does what he says."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، أَخْبَرَنَا سَعِيدُ بْنُ سُلَيْمَانَ، حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ، عَنْ سَالِمٍ الأَفْطَسِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ سَأَلَنِي يَهُودِيٌّ مِنْ أَهْلِ الْحِيرَةِ أَىَّ الأَجَلَيْنِ قَضَى مُوسَى قُلْتُ لاَ أَدْرِي حَتَّى أَقْدَمَ عَلَى حَبْرِ الْعَرَبِ فَأَسْأَلَهُ. فَقَدِمْتُ، فَسَأَلْتُ ابْنَ عَبَّاسٍ فَقَالَ قَضَى أَكْثَرَهُمَا وَأَطْيَبَهُمَا، إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم إِذَا قَالَ فَعَلَ.

Reference	: Sahih al-Bukhari 2684
In-book reference	: Book 52, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 849

(29) Chapter: Al-Mushrikun should not be asked to give witness

(29) باب لاَ يُسْأَلُ أَهْلُ الشِّرْكِ عَنِ الشَّهَادَةِ، وَغَيْرِهَا

وَقَالَ الشَّعْبِيُّ لاَ تَجُوزُ شَهَادَةُ أَهْلِ الْمِلَلِ بَعْضِهِمْ عَلَى بَعْضٍ لِقَوْلِهِ تَعَالَى: {فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ}.

وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لاَ تُصَدِّقُوا أَهْلَ الْكِتَابِ، وَلاَ تُكَذِّبُوهُمْ». وَقُولُوا: {آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ} الآيَةَ.

Narrated Ubaidullah bin `Abdullah bin `Utba:

Ibn `Abbas said, "O Muslims? How do you ask the people of the Scriptures, though your Book (i.e. the Qur'an) which was revealed to His Prophet is the most recent information from Allah and you recite it, the Book that has not been distorted? Allah has revealed to you that the people of the scriptures have changed with their own hands what was revealed to them and they have said (as regards their changed Scriptures): This is from Allah, in order to get some worldly benefit thereby." Ibn `Abbas added: "Isn't the knowledge revealed to you sufficient to prevent you from asking them? By Allah I have never seen any one of them asking (Muslims) about what has been revealed to you."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ يَا مَعْشَرَ الْمُسْلِمِينَ، كَيْفَ تَسْأَلُونَ أَهْلَ الْكِتَابِ، وَكِتَابُكُمُ الَّذِي أُنْزِلَ عَلَى نَبِيِّهِ صلى الله عليه وسلم أَحْدَثُ الأَخْبَارِ بِاللَّهِ، تَقْرَءُونَهُ لَمْ يُشَبْ، وَقَدْ حَدَّثَكُمُ اللَّهُ أَنَّ أَهْلَ الْكِتَابِ بَدَّلُوا مَا كَتَبَ اللَّهُ وَغَيَّرُوا بِأَيْدِيهِمُ الْكِتَابَ، فَقَالُوا هُوَ مِنْ عِنْدِ اللَّهِ، لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلاً أَفَلاَ يَنْهَاكُمْ مَا جَاءَكُمْ مِنَ الْعِلْمِ عَنْ مُسَاءَلَتِهِمْ، وَلاَ وَاللَّهِ مَا رَأَيْنَا مِنْهُمْ رَجُلاً قَطُّ يَسْأَلُكُمْ عَنِ الَّذِي أُنْزِلَ عَلَيْكُمْ.

Reference	: Sahih al-Bukhari 2685
In-book reference	: Book 52, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 850

(30) Chapter: Drawing lots to solve problems

(30) بَابُ الْقُرْعَةِ فِي الْمُشْكِلاَتِ

وَقَوْلِهِ: {إِذْ يُلْقُونَ أَقْلاَمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ}.

وَقَالَ ابْنُ عَبَّاسٍ اقْتَرَعُوا فَجَرَتِ الأَقْلاَمُ مَعَ الْجِرْيَةِ، وَعَالَى قَلَمُ زَكَرِيَّاءَ الْجِرْيَةَ، فَكَفَلَهَا زَكَرِيَّاءُ. وَقَوْلِهِ: {فَسَاهَمَ} أَقْرَعَ {فَكَانَ مِنَ الْمُدْحَضِينَ} مِنَ الْمَسْهُومِينَ.

وَقَالَ أَبُو هُرَيْرَةَ عَرَضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى قَوْمٍ الْيَمِينَ، فَأَسْرَعُوا، فَأَمَرَ أَنْ يُسْهِمَ بَيْنَهُمْ أَيُّهُمْ يَحْلِفُ.

Narrated An-Nu`man bin Bashir:

The Prophet (ﷺ) said, "The example of the person abiding by Allah's orders and limits (or the one who abides by the limits and regulations prescribed by Allah) in comparison to the one who do wrong and violate Allah's limits and orders is like the example of people drawing lots for seats in a boat. Some of them got seats in the upper part while the others in the lower part ; those in the, lower part have to pass by those in the upper one to get water, and that troubled the latter. One of them (i.e. the people in the lower part) took an ax and started making a hole in the bottom

of the boat. The people of the upper part came and asked him, (saying), 'What is wrong with you?' He replied, "You have been troubled much by my (coming up to you), and I have to get water.' Now if they prevent him from doing that they will save him and themselves, but if they leave him (to do what he wants), they will destroy him and themselves."

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ حَدَّثَنِي الشَّعْبِيُّ، أَنَّهُ سَمِعَ النُّعْمَانَ بْنَ بَشِيرٍ ـ رضى الله عنهما ـ يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَثَلُ الْمُدْهِنِ فِي حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا مَثَلُ قَوْمٍ اسْتَهَمُوا سَفِينَةً، فَصَارَ بَعْضُهُمْ فِي أَسْفَلِهَا وَصَارَ بَعْضُهُمْ فِي أَعْلاَهَا، فَكَانَ الَّذِي فِي أَسْفَلِهَا يَمُرُّونَ بِالْمَاءِ عَلَى الَّذِينَ فِي أَعْلاَهَا، فَتَأَذَّوْا بِهِ، فَأَخَذَ فَأْسًا، فَجَعَلَ يَنْقُرُ أَسْفَلَ السَّفِينَةِ، فَأَتَوْهُ فَقَالُوا مَا لَكَ قَالَ تَأَذَّيْتُمْ بِي، وَلاَ بُدَّ لِي مِنَ الْمَاءِ، فَإِنْ أَخَذُوا عَلَى يَدَيْهِ أَنْجَوْهُ وَنَجَّوْا أَنْفُسَهُمْ، وَإِنْ تَرَكُوهُ أَهْلَكُوهُ وَأَهْلَكُوا أَنْفُسَهُمْ ".

Reference	: Sahih al-Bukhari 2686
In-book reference	: Book 52, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 851

Narrated Um Al-Ala:

That when the Ansar drew lots as to which of the emigrants should dwell with which of the Ansar, the name of `Uthman bin Mazun came out (to be in their lot). Um Al-Ala further said, "Uthman stayed with us, and we nursed him when he got sick, but he died. We shrouded him in his clothes, and Allah's Apostle came to our house and I said, (addressing the dead `Uthman), 'O Abu As-Sa'ib! May Allah be merciful to you. I testify that Allah has blessed you.' The Prophet (ﷺ) said to me, "How do you know that Allah has blessed him?" I replied, 'I do not know O Allah's Messenger (ﷺ)! May my parents be sacrificed for you.' Allah's Messenger (ﷺ) said, 'As regards `Uthman, by Allah he has died and I really wish him every good, yet, by Allah, although I am Allah's Messenger (ﷺ), I do not know what will be done to him.' Um Al- Ala added, 'By Allah I shall never attest the piety of anybody after him. And what Allah's Messenger (ﷺ)s said made me sad." Um Al-Ala further said, "Once I slept and saw in a dream, a flowing stream for `Uthman. So I went to Allah's Messenger (ﷺ) and told him about it, he said, 'That is (the symbol of) his deeds."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي خَارِجَةُ بْنُ زَيْدٍ الأَنْصَارِيُّ، أَنَّ أُمَّ الْعَلاَءِ، امْرَأَةً مِنْ نِسَائِهِمْ قَدْ بَايَعَتِ النَّبِيَّ صلى الله عليه وسلم أَخْبَرَتْهُ أَنَّ عُثْمَانَ بْنَ مَظْعُونٍ طَارَ لَهُ سَهْمُهُ فِي السُّكْنَى حِينَ أَقْرَعَتِ الأَنْصَارُ سُكْنَى الْمُهَاجِرِينَ. قَالَتْ أُمُّ الْعَلاَءِ فَسَكَنَ عِنْدَنَا عُثْمَانُ بْنُ مَظْعُونٍ، فَاشْتَكَى، فَمَرَّضْنَاهُ حَتَّى إِذَا تُوُفِّيَ وَجَعَلْنَاهُ فِي ثِيَابِهِ دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقُلْتُ رَحْمَةُ اللَّهِ عَلَيْكَ أَبَا السَّائِبِ، فَشَهَادَتِي عَلَيْكَ لَقَدْ أَكْرَمَكَ اللَّهُ. فَقَالَ لِي النَّبِيُّ صلى الله عليه وسلم " وَمَا يُدْرِيكِ أَنَّ اللَّهَ أَكْرَمَهُ ". فَقُلْتُ لاَ أَدْرِي بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَّا عُثْمَانُ فَقَدْ جَاءَهُ ـ وَاللَّهِ ـ الْيَقِينُ وَإِنِّي لأَرْجُو لَهُ الْخَيْرَ، وَاللَّهِ مَا أَدْرِي وَأَنَا رَسُولُ اللَّهِ مَا يُفْعَلُ بِي ". قَالَتْ فَوَاللَّهِ لاَ أُزَكِّي أَحَدًا بَعْدَهُ أَبَدًا، وَأَحْزَنَنِي ذَلِكَ قَالَتْ فَنِمْتُ فَأُرِيتُ لِعُثْمَانَ عَيْنًا تَجْرِي، فَجِئْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَخْبَرْتُهُ فَقَالَ " ذَلِكَ عَمَلُهُ ".

Reference	: Sahih al-Bukhari 2687
In-book reference	: Book 52, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 852

Narrated Aisha:

Whenever Allah's Messenger (ﷺ) intended to go on a journey, he used to draw lots among his wives and would take with him the one on whom the lot fell. He also used to fix for everyone of his wives a day and a night, but Sauda bint Zam`a gave her day and night to `Aisha, the wife of the Prophet (ﷺ) intending thereby to please Allah's Messenger (ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَرَادَ سَفَرًا أَقْرَعَ بَيْنَ نِسَائِهِ، فَأَيَّتُهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ، وَكَانَ يَقْسِمُ لِكُلِّ امْرَأَةٍ مِنْهُنَّ يَوْمَهَا وَلَيْلَتَهَا، غَيْرَ أَنَّ سَوْدَةَ بِنْتَ زَمْعَةَ وَهَبَتْ يَوْمَهَا وَلَيْلَتَهَا لِعَائِشَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم، تَبْتَغِي بِذَلِكَ رِضَا رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 2688
In-book reference	: Book 52, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 853

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If the people knew what is the reward of making the call (for the prayer) and (of being in) the first row (in the prayer), and if they found no other way to get this privilege except by casting lots, they would certainly cast lots for it. If they knew the reward of the noon prayer, they would race for it, and if they knew the reward of the morning (i.e. Fajr) and `Isha prayers, they would present themselves for the prayer even if they had to crawl to reach there.

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلاَّ أَنْ يَسْتَهِمُوا عَلَيْهِ لاَسْتَهَمُوا، وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لاَسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لأَتَوْهُمَا وَلَوْ حَبْوًا ".

Reference	: Sahih al-Bukhari 2689
In-book reference	: Book 52, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 48, Hadith 854

53 - The Book of Peacemaking (2690 - 2710)
كتاب الصلح

(1) Chapter: What has been said regarding (re)conciliation between the people

(1) باب مَا جَاءَ فِي الإِصْلاَحِ بَيْنَ النَّاسِ

وَقَوْلِ اللَّهِ تَعَالَى: {لاَ خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلاَّ مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلاَحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاةِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا} وَخُرُوجِ الإِمَامِ إِلَى الْمَوَاضِعِ لِيُصْلِحَ بَيْنَ النَّاسِ بِأَصْحَابِهِ.

Narrated Sahl bin Sa`d:

There was a dispute amongst the people of the tribe of Bani `Amr bin `Auf. The Prophet (ﷺ) went to them along with some of his companions in order to make peace between them. The time for the prayer became due but the Prophet (ﷺ) did not turn up; Bilal pronounced the Adhan (i.e. call) for the prayer but the Prophet (ﷺ) did not turn up, so Bilal went to Abu Bakr and said, "The time for the prayer is due and the Prophet (ﷺ) i detained, would you lead the people in the prayer?" Abu Bakr replied, "Yes, you wish." So, Bilal pronounced the Iqama of the prayer and Abu Bakr went ahead (to lead the prayer), but the Prophet came walking among the rows till he joined the first row. The people started clapping and they clapped too much, and Abu Bakr used not to look hither and thither in the prayer, but he turned round and saw the Prophet (ﷺ) standing behind him. The Prophet (ﷺ) beckoned him with his hand to keep on praying where he was. Abu Bakr raised his hand and praised Allah and then retreated till he came in the (first) row, and the Prophet (ﷺ) went ahead and lead the people in the prayer. When the Prophet (ﷺ) finished the prayer, he turned towards the people and said, "O people! When something happens to you during the prayer, you start clapping. Really clapping is (permissible) for women only. If something happens to one of you in his prayer, he should say: 'Subhan Allah', (Glorified be Allah), for whoever hears him (saying so) will direct his attention towards him. O Abu Bakr! What prevented you from leading the people in the prayer when I beckoned to you (to continue)?" Abu Bakr replied, "It did not befit the son of Abu Quhafa to lead the prayer in front of the Prophet.

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا أَبُو غَسَّانَ، قَالَ حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ ـ رضى الله عنه أَنَّ أُنَاسًا، مِنْ بَنِي عَمْرِو بْنِ عَوْفٍ كَانَ بَيْنَهُمْ شَىْءٌ، فَخَرَجَ إِلَيْهِمُ النَّبِيُّ صلى الله عليه وسلم فِي أُنَاسٍ مِنْ أَصْحَابِهِ يُصْلِحُ بَيْنَهُمْ، فَحَضَرَتِ الصَّلاَةُ، وَلَمْ يَأْتِ النَّبِيُّ صلى الله عليه وسلم، فَجَاءَ بِلاَلٌ، فَأَذَّنَ بِلاَلٌ بِالصَّلاَةِ، وَلَمْ يَأْتِ النَّبِيُّ صلى الله عليه وسلم فَجَاءَ إِلَى أَبِي بَكْرٍ فَقَالَ إِنَّ النَّبِيَّ صلى الله عليه وسلم حُبِسَ، وَقَدْ حَضَرَتِ الصَّلاَةُ فَهَلْ لَكَ أَنْ تَؤُمَّ النَّاسَ فَقَالَ نَعَمْ إِنْ شِئْتَ. فَأَقَامَ الصَّلاَةَ فَتَقَدَّمَ أَبُو بَكْرٍ، ثُمَّ جَاءَ النَّبِيُّ صلى الله عليه وسلم يَمْشِي فِي الصُّفُوفِ، حَتَّى قَامَ فِي الصَّفِّ الأَوَّلِ، فَأَخَذَ النَّاسُ بِالتَّصْفِيحِ حَتَّى أَكْثَرُوا، وَكَانَ أَبُو بَكْرٍ لاَ يَكَادُ يَلْتَفِتُ فِي الصَّلاَةِ، فَالْتَفَتَ فَإِذَا هُوَ بِالنَّبِيِّ صلى الله عليه وسلم وَرَاءَهُ فَأَشَارَ إِلَيْهِ بِيَدِهِ، فَأَمَرَهُ يُصَلِّي كَمَا هُوَ، فَرَفَعَ أَبُو بَكْرٍ يَدَهُ، فَحَمِدَ اللَّهَ، ثُمَّ رَجَعَ الْقَهْقَرَى وَرَاءَهُ حَتَّى دَخَلَ فِي الصَّفِّ، وَتَقَدَّمَ النَّبِيُّ صلى الله عليه وسلم فَصَلَّى بِالنَّاسِ، فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ " يَا أَيُّهَا النَّاسُ مَا لَكُمْ إِذَا نَابَكُمْ شَىْءٌ فِي صَلاَتِكُمْ أَخَذْتُمْ بِالتَّصْفِيحِ، إِنَّمَا التَّصْفِيحُ لِلنِّسَاءِ، مَنْ نَابَهُ شَىْءٌ فِي صَلاَتِهِ فَلْيَقُلْ سُبْحَانَ اللَّهِ، فَإِنَّهُ لاَ يَسْمَعُهُ أَحَدٌ إِلاَّ الْتَفَتَ، يَا أَبَا بَكْرٍ مَا مَنَعَكَ حِينَ أَشَرْتُ إِلَيْكَ لَمْ تُصَلِّ بِالنَّاسِ ". فَقَالَ مَا كَانَ يَنْبَغِي لاِبْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَىِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 2690
In-book reference	: Book 53, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 49, Hadith 855

Narrated Anas:

It was said to the Prophet (ﷺ) "Would that you see `Abdullah bin Ubai." So, the Prophet (ﷺ) went to him, riding a donkey, and the Muslims accompanied him, walking on salty barren land. When the Prophet (ﷺ) reached `Abdullah bin Ubai, the latter said, "Keep away from me! By Allah, the bad smell of your donkey has harmed me." On that an Ansari man said (to `Abdullah), "By Allah! The smell of the donkey of Allah's Messenger (ﷺ) is better than your smell." On that a man from `Abdullah's tribe got angry for `Abdullah's sake, and the two men abused each other which caused the friends of the two men to get angry, and the two groups started fighting with sticks, shoes and hands. We were informed that the following Divine Verse was revealed (in this concern):-- "And if two groups of Believers fall to fighting then, make peace between them." (49.9)

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا مُعْتَمِرٌ، قَالَ سَمِعْتُ أَبِي أَنَّ أَنَسًا ـ رضى الله عنه ـ قَالَ قِيلَ لِلنَّبِيِّ صلى الله عليه وسلم لَوْ أَتَيْتَ عَبْدَ اللَّهِ بْنَ أُبَىٍّ. فَانْطَلَقَ إِلَيْهِ النَّبِيُّ صلى الله عليه وسلم وَرَكِبَ حِمَارًا، فَانْطَلَقَ الْمُسْلِمُونَ يَمْشُونَ مَعَهُ، وَهْىَ أَرْضٌ سَبِخَةٌ، فَلَمَّا أَتَاهُ النَّبِيُّ صلى الله عليه وسلم فَقَالَ إِلَيْكَ عَنِّي، وَاللَّهِ لَقَدْ آذَانِي نَتْنُ حِمَارِكَ. فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ مِنْهُمْ وَاللَّهِ لَحِمَارُ رَسُولِ اللَّهِ صلى الله عليه وسلم أَطْيَبُ رِيحًا مِنْكَ. فَغَضِبَ لِعَبْدِ اللَّهِ رَجُلٌ مِنْ قَوْمِهِ فَشَتَمَا، فَغَضِبَ لِكُلِّ وَاحِدٍ مِنْهُمَا أَصْحَابُهُ، فَكَانَ بَيْنَهُمَا ضَرْبٌ بِالْجَرِيدِ وَالأَيْدِي وَالنِّعَالِ، فَبَلَغَنَا أَنَّهَا أُنْزِلَتْ {وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا}.

Reference	: Sahih al-Bukhari 2691
In-book reference	: Book 53, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 49, Hadith 856

(2) Chapter: He who makes peace between the people is not a liar

(2) باب لَيْسَ الْكَاذِبُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ

Narrated Um Kulthum bint `Uqba:

That she heard Allah's Messenger (ﷺ) saying, "He who makes peace between the people by inventing good information or saying good things, is not a liar."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ، أَخْبَرَهُ أَنَّ أُمَّهُ أُمَّ كُلْثُومٍ بِنْتَ عُقْبَةَ أَخْبَرَتْهُ أَنَّهَا، سَمِعَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ، فَيَنْمِي خَيْرًا، أَوْ يَقُولُ خَيْرًا ".

Reference	: Sahih al-Bukhari 2692
In-book reference	: Book 53, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 49, Hadith 857

(3) Chapter: "Let us go to bring about a (re)conciliation."

(3) باب قَوْلِ الإِمَامِ لأَصْحَابِهِ اذْهَبُوا بِنَا نُصْلِحُ

Narrated Sahl bin Sa`d:

Once the people of Quba fought with each other till they threw stones on each other. When Allah's Apostle was informed about it, he said, "Let us go to bring about a reconciliation between them."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الأُوَيْسِيُّ، وَإِسْحَاقُ بْنُ مُحَمَّدٍ الْفَرْوِيُّ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ ـ رضى الله عنه أَنَّ أَهْلَ، قُبَاءٍ اقْتَتَلُوا حَتَّى تَرَامَوْا بِالْحِجَارَةِ، فَأُخْبِرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِذَلِكَ فَقَالَ " اذْهَبُوا بِنَا نُصْلِحُ بَيْنَهُمْ ".

Reference	: Sahih al-Bukhari 2693
In-book reference	: Book 53, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 49, Hadith 858

(4) Chapter: The Statement of Allah azza'wajal: "... If they make terms of peace between themselves; and making peace is better..."

(4) بَابُ قَوْلِ اللَّهِ تَعَالَى: {أَنْ يَصَّالَحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ}

Narrated Aisha:

The following Verse: If a woman fears cruelty or desertion on her husband's part (i.e. the husband notices something unpleasant about his wife, such as old age or the like, and wants to divorce her, but she asks him to keep her and provide for her as he wishes). (4.128) "There is no blame on them if they reconcile on such basis."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ {وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا} قَالَتْ هُوَ الرَّجُلُ يَرَى مِنِ امْرَأَتِهِ مَا لاَ يُعْجِبُهُ، كِبَرًا أَوْ غَيْرَهُ، فَيُرِيدُ فِرَاقَهَا فَتَقُولُ أَمْسِكْنِي، وَاقْسِمْ لِي مَا شِئْتَ. قَالَتْ فَلاَ بَأْسَ إِذَا تَرَاضَيَا.

Reference	: Sahih al-Bukhari 2694
In-book reference	: Book 53, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 49, Hadith 859

(5) Chapter: If some people are (re)conciled on illegal basis, their reconciliation is rejected

(5) باب إِذَا اصْطَلَحُوا عَلَى صُلْحِ جَوْرٍ فَالصُّلْحُ مَرْدُودٌ

Narrated Abu Huraira and Zaid bin Khalid Al-Juhani:

A bedouin came and said, "O Allah's Messenger (ﷺ)! Judge between us according to Allah's Laws." His opponent got up and said, "He is right. Judge between us according to Allah's Laws." The bedouin said, "My son was a laborer working for this man, and he committed illegal sexual intercourse with his wife. The people told me that my son should be stoned to death; so, in lieu of that, I paid a ransom of one hundred sheep and a slave girl to save my son. Then I asked the learned scholars who said, "Your son has to be lashed one-hundred lashes and has to be exiled for one year." The Prophet (ﷺ) said, "No doubt I will judge between you according to Allah's Laws. The slave-girl and the sheep are to go back to you, and your son will get a hundred lashes and one year exile." He then addressed somebody, "O Unais! go to the wife of this (man) and stone her to death" So, Unais went and stoned her to death.

حَدَّثَنَا آدَمُ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ، وَزَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، رضى الله عنهما قَالاَ جَاءَ أَعْرَابِيٌّ فَقَالَ يَا رَسُولَ اللَّهِ اقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ. فَقَامَ خَصْمُهُ فَقَالَ صَدَقَ، اقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ. فَقَالَ الأَعْرَابِيُّ إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا، فَزَنَى بِامْرَأَتِهِ، فَقَالُوا لِي عَلَى ابْنِكَ الرَّجْمُ. فَفَدَيْتُ ابْنِي مِنْهُ بِمِائَةٍ مِنَ الْغَنَمِ وَوَلِيدَةٍ، ثُمَّ سَأَلْتُ أَهْلَ الْعِلْمِ، فَقَالُوا إِنَّمَا عَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ، أَمَّا الْوَلِيدَةُ وَالْغَنَمُ فَرَدٌّ عَلَيْكَ، وَعَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ، وَأَمَّا أَنْتَ يَا أُنَيْسُ ـ لِرَجُلٍ ـ فَاغْدُ عَلَى امْرَأَةِ هَذَا فَارْجُمْهَا ". فَغَدَا عَلَيْهَا أُنَيْسٌ فَرَجَمَهَا.

Reference	: Sahih al-Bukhari 2695
In-book reference	: Book 53, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 49, Hadith 860

Narrated Aisha:

Allah's Messenger (ﷺ) said, "If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected."

حَدَّثَنَا يَعْقُوبُ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ ". رَوَاهُ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْمَخْرَمِيُّ وَعَبْدُ الْوَاحِدِ بْنُ أَبِي عَوْنٍ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ.

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Reference	: Sahih al-Bukhari 2697
In-book reference	: Book 53, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 49, Hadith 861

(6) Chapter: How to write (re)conciliation

(6) بَابُ كَيْفَ يُكْتَبُ هَذَا مَا صَالَحَ فُلاَنُ بْنُ فُلاَنٍ. وَفُلاَنُ بْنُ فُلاَنٍ وَإِنْ لَمْ يَنْسُبْهُ إِلَى قَبِيلَتِهِ، أَوْ نَسَبِهِ

Narrated Al-Bara bin `Azib:

When Allah's Messenger (ﷺ) concluded a peace treaty with the people of Hudaibiya, `Ali bin Abu Talib wrote the document and he mentioned in it, "Muhammad, Allah's Messenger (ﷺ) ." The pagans said, "Don't write: 'Muhammad, Allah's Messenger (ﷺ)', for if you were an apostle we would not fight with you." Allah's Apostle asked `Ali to rub it out, but `Ali said, "I will not be the person to rub it out." Allah's Messenger (ﷺ) rubbed it out and made peace with them on the condition that the Prophet (ﷺ) and his companions would enter Mecca and stay there for three days, and that they would enter with their weapons in cases.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ ـ رضى الله عنهما ـ قَالَ لَمَّا صَالَحَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَهْلَ الْحُدَيْبِيَةِ كَتَبَ عَلِيٌّ بَيْنَهُمْ كِتَابًا فَكَتَبَ مُحَمَّدٌ رَسُولُ اللَّهِ صلى الله عليه وسلم. فَقَالَ الْمُشْرِكُونَ لاَ تَكْتُبْ مُحَمَّدٌ رَسُولُ اللَّهِ، لَوْ كُنْتَ رَسُولاً لَمْ نُقَاتِلْكَ. فَقَالَ لِعَلِيٍّ " **امْحُهُ** ". فَقَالَ عَلِيٌّ مَا أَنَا بِالَّذِي أَمْحَاهُ. فَمَحَاهُ رَسُولُ اللَّهِ صلى الله عليه وسلم بِيَدِهِ، وَصَالَحَهُمْ عَلَى أَنْ يَدْخُلَ هُوَ وَأَصْحَابُهُ ثَلاَثَةَ أَيَّامٍ، وَلاَ يَدْخُلُوهَا إِلاَّ بِجُلُبَّانِ السِّلاَحِ، فَسَأَلُوهُ مَا جُلُبَّانُ السِّلاَحِ فَقَالَ الْقِرَابُ بِمَا فِيهِ.

Reference	: Sahih al-Bukhari 2698
In-book reference	: Book 53, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 49, Hadith 862

Narrated Al-Bara:

When the Prophet (ﷺ) intended to perform `Umra in the month of Dhul-Qada, the people of Mecca did not let him enter Mecca till he settled the matter with them by promising to stay in it for three days only. When the document of treaty was written, the following was mentioned: 'These are the terms on which Muhammad, Allah's Messenger (ﷺ) agreed (to make peace).' They said, "We will not agree to this, for if we believed that you are Allah's Messenger (ﷺ) we would not prevent you, but you are Muhammad bin `Abdullah." The Prophet (ﷺ) said, "I am Allah's Messenger (ﷺ) and also Muhammad bin `Abdullah." Then he said to `Ali, "Rub off (the words) 'Allah's Messenger (ﷺ)' ", but `Ali said, "No, by Allah, I will never rub off your name." So, Allah's Messenger (ﷺ) took the document and wrote, 'This is what Muhammad bin `Abdullah has agreed upon: No arms will be brought into Mecca except in their cases, and nobody from the people of Mecca will be allowed to go with him (i.e. the Prophet (ﷺ)) even if he wished to follow him and he (the Prophet (ﷺ)) will not prevent any of his companions from staying in Mecca if the latter wants to stay.' When the Prophet (ﷺ) entered Mecca and the time limit passed, the Meccans went to `Ali and said, "Tell your Friend (i.e. the Prophet (ﷺ) ) to go out, as the period (agreed to) has passed." So, the Prophet (ﷺ) went out of Mecca. The daughter of Hamza ran after them (i.e. the Prophet (ﷺ) and his companions), calling, "O Uncle! O Uncle!" `Ali received her and led her by the hand and said to Fatima, "Take your uncle's daughter." Zaid and Ja`far quarreled about her. `Ali said, "I have more right to her as she is my uncle's daughter." Ja`far said, "She is my uncle's daughter, and her aunt is my wife." Zaid said, "She is my brother's daughter." The Prophet (ﷺ) judged that she should be given to her aunt, and said that the aunt was like the

mother. He then said to 'All, "You are from me and I am from you", and said to Ja`far, "You resemble me both in character and appearance", and said to Zaid, "You are our brother (in faith) and our freed slave."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ قَالَ اعْتَمَرَ النَّبِيُّ صلى الله عليه وسلم فِي ذِي الْقَعْدَةِ، فَأَبَى أَهْلُ مَكَّةَ أَنْ يَدَعُوهُ يَدْخُلُ مَكَّةَ، حَتَّى قَاضَاهُمْ عَلَى أَنْ يُقِيمَ بِهَا ثَلاَثَةَ أَيَّامٍ، فَلَمَّا كَتَبُوا الْكِتَابَ كَتَبُوا هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ صلى الله عليه وسلم. فَقَالُوا لاَ نُقِرُّ بِهَا، فَلَوْ نَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ مَا مَنَعْنَاكَ، لَكِنْ أَنْتَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ. قَالَ " أَنَا رَسُولُ اللَّهِ وَأَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ". ثُمَّ قَالَ لِعَلِيٍّ " امْحُ رَسُولُ اللَّهِ ". قَالَ لاَ، وَاللَّهِ لاَ أَمْحُوكَ أَبَدًا، فَأَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْكِتَابَ، فَكَتَبَ هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، لاَ يَدْخُلُ مَكَّةَ سِلاَحٌ إِلاَّ فِي الْقِرَابِ، وَأَنْ لاَ يَخْرُجَ مِنْ أَهْلِهَا بِأَحَدٍ، إِنْ أَرَادَ أَنْ يَتَّبِعَهُ، وَأَنْ لاَ يَمْنَعَ أَحَدًا مِنْ أَصْحَابِهِ أَرَادَ أَنْ يُقِيمَ بِهَا. فَلَمَّا دَخَلَهَا، وَمَضَى الأَجَلُ أَتَوْا عَلِيًّا، فَقَالُوا قُلْ لِصَاحِبِكَ اخْرُجْ عَنَّا فَقَدْ مَضَى الأَجَلُ. فَخَرَجَ النَّبِيُّ صلى الله عليه وسلم فَتَبِعَتْهُمُ ابْنَةُ حَمْزَةَ يَا عَمِّ يَا عَمِّ. فَتَنَاوَلَهَا عَلِيٌّ فَأَخَذَ بِيَدِهَا، وَقَالَ لِفَاطِمَةَ عَلَيْهَا السَّلاَمُ دُونَكِ ابْنَةَ عَمِّكِ، احْمِلِيهَا. فَاخْتَصَمَ فِيهَا عَلِيٌّ وَزَيْدٌ وَجَعْفَرٌ، فَقَالَ عَلِيٌّ أَنَا أَحَقُّ بِهَا وَهْىَ ابْنَةُ عَمِّي. وَقَالَ جَعْفَرٌ ابْنَةُ عَمِّي وَخَالَتُهَا تَحْتِي. وَقَالَ زَيْدٌ ابْنَةُ أَخِي. فَقَضَى بِهَا النَّبِيُّ صلى الله عليه وسلم لِخَالَتِهَا. وَقَالَ " الْخَالَةُ بِمَنْزِلَةِ الأُمِّ ". وَقَالَ لِعَلِيٍّ " أَنْتَ مِنِّي وَأَنَا مِنْكَ ". وَقَالَ لِجَعْفَرٍ " أَشْبَهْتَ خَلْقِي وَخُلُقِي ". وَقَالَ لِزَيْدٍ " أَنْتَ أَخُونَا وَمَوْلاَنَا ".

Reference	: Sahih al-Bukhari 2699
In-book reference	: Book 53, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 49, Hadith 863

(7) Chapter: To make peace with Al-Mushrikun

(7) باب الصُّلْحِ مَعَ الْمُشْرِكِينَ

فِيهِ عَنْ أَبِي سُفْيَانَ.

وَقَالَ عَوْفُ بْنُ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «ثُمَّ تَكُونُ هُدْنَةٌ بَيْنَكُمْ وَبَيْنَ بَنِي الأَصْفَرِ». وَفِيهِ سَهْلُ بْنُ حُنَيْفٍ وَأَسْمَاءُ وَالْمِسْوَرُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Al-Bara' bin 'Azib (ra):

On the day of Hudaibiya, the Prophet (ﷺ) (ﷺ), the Prophet (ﷺ) (ﷺ) made a peace treaty with the Al-Mushrikun on three conditions:

1. The Prophet (ﷺ) (ﷺ) would return to them any person from Al-Mushrikun (polytheists, idolaters, pagans).

2. Al-Mushrikun pagans would not return any of the Muslims going to them, and

3. The Prophet (ﷺ) (ﷺ) and his companions would come to Makkah the following year and would stay there for three days and would enter with their weapons in cases, e.g., swords, arrows, bows, etc.

Abu Jandal came hopping, his legs being chained, but the Prophet (ﷺ) (ﷺ) returned him to Al-Mushrikun.

وَقَالَ مُوسَى بْنُ مَسْعُودٍ حَدَّثَنَا سُفْيَانُ بْنُ سَعِيدٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ ـ رضى الله عنهما ـ قَالَ صَالَحَ النَّبِيُّ صلى الله عليه وسلم الْمُشْرِكِينَ يَوْمَ الْحُدَيْبِيَةِ عَلَى ثَلاَثَةِ أَشْيَاءَ عَلَى أَنَّ مَنْ أَتَاهُ مِنَ الْمُشْرِكِينَ رَدَّهُ إِلَيْهِمْ، وَمَنْ أَتَاهُمْ مِنَ الْمُسْلِمِينَ لَمْ يَرُدُّوهُ، وَعَلَى أَنْ يَدْخُلَهَا مِنْ قَابِلٍ وَيُقِيمَ بِهَا ثَلاَثَةَ أَيَّامٍ، وَلاَ يَدْخُلَهَا إِلاَّ بِجُلُبَّانِ السِّلاَحِ السَّيْفِ وَالْقَوْسِ وَنَحْوِهِ. فَجَاءَ أَبُو جَنْدَلٍ يَحْجُلُ فِي قُيُودِهِ فَرَدَّهُ إِلَيْهِمْ. قَالَ لَمْ يَذْكُرْ مُؤَمَّلٌ عَنْ سُفْيَانَ أَبَا جَنْدَلٍ وَقَالَ إِلاَّ بِجُلُبِّ السِّلاَحِ.

Reference	: Sahih al-Bukhari 2700
In-book reference	: Book 53, Hadith 10
USC-MSA web (English) reference	: Vol. 3, Book 49, Hadith 863

(deprecated numbering scheme)

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) set out for the `Umra but the pagans of Quraish prevented him from reaching the Ka`ba. So, he slaughtered his sacrifice and got his head shaved at Al-Hudaibiya, and agreed with them that he would perform `Umra the following year and would not carry weapons except swords and would not stay in Mecca except for the period they allowed. So, the Prophet (ﷺ) performed the `Umra in the following year and entered Mecca according to the treaty, and when he stayed for three days, the pagans ordered him to depart, and he departed.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ، حَدَّثَنَا فُلَيْحٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، رضى الله عنهما أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ مُعْتَمِرًا، فَحَالَ كُفَّارُ قُرَيْشٍ بَيْنَهُ وَبَيْنَ الْبَيْتِ، فَنَحَرَ هَدْيَهُ، وَحَلَقَ رَأْسَهُ بِالْحُدَيْبِيَةِ، وَقَاضَاهُمْ عَلَى أَنْ يَعْتَمِرَ الْعَامَ الْمُقْبِلَ، وَلاَ يَحْمِلَ سِلاَحًا عَلَيْهِمْ إِلاَّ سُيُوفًا، وَلاَ يُقِيمَ بِهَا إِلاَّ مَا أَحَبُّوا، فَاعْتَمَرَ مِنَ الْعَامِ الْمُقْبِلِ فَدَخَلَهَا كَمَا كَانَ صَالَحَهُمْ، فَلَمَّا أَقَامَ بِهَا ثَلاَثًا أَمَرُوهُ أَنْ يَخْرُجَ فَخَرَجَ.

Reference	: Sahih al-Bukhari 2701
In-book reference	: Book 53, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 49, Hadith 864

Narrated Sahl bin Abu Hathma:

`Abdullah bin Sahl and Muhaiyisa bin Mas`ud bin Zaid went to Khaibar when it had a peace treaty (with the Muslims).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرٌ، حَدَّثَنَا يَحْيَى، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ، قَالَ انْطَلَقَ عَبْدُ اللَّهِ بْنُ سَهْلٍ وَمُحَيِّصَةُ بْنُ مَسْعُودِ بْنِ زَيْدٍ إِلَى خَيْبَرَ، وَهْىَ يَوْمَئِذٍ صُلْحٌ.

Reference	: Sahih al-Bukhari 2702
In-book reference	: Book 53, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 49, Hadith 865

(8) Chapter: Agreement about Diya (blood money) (8) باب الصُّلْحِ فِي الدِّيَةِ

Narrated Anas:

Ar-Rabi, the daughter of An-Nadr broke the tooth of a girl, and the relatives of Ar-Rabi` requested the girl's relatives to accept the Irsh (compensation for wounds etc.) and forgive (the offender), but they refused. So, they went to the Prophet (ﷺ) who ordered them to bring about retaliation. Anas bin An-Nadr asked, "O Allah"; Apostle! Will the tooth of Ar-Rabi` be broken? No, by Him Who has sent you with the Truth, her tooth will not be broken." The Prophet (ﷺ) said, "O Anas! Allah"; law ordains retaliation." Later the relatives of the girl agreed and forgave her. The Prophet (ﷺ) said, "There are some of Allah's slaves who, if they take an oath by Allah, are responded to by Allah i.e. their oath is fulfilled). Anas added, "The people agreed and accepted the Irsh."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ، قَالَ حَدَّثَنِي حُمَيْدٌ، أَنَّ أَنَسًا، حَدَّثَهُمْ أَنَّ الرُّبَيِّعَ ـ وَهْىَ ابْنَةُ النَّضْرِ ـ كَسَرَتْ ثَنِيَّةَ جَارِيَةٍ، فَطَلَبُوا الأَرْشَ وَطَلَبُوا الْعَفْوَ، فَأَبَوْا فَأَتَوُا النَّبِيَّ صلى الله عليه وسلم فَأَمَرَهُمْ بِالْقِصَاصِ. فَقَالَ أَنَسُ بْنُ النَّضْرِ أَتُكْسَرُ ثَنِيَّةُ الرُّبَيِّعِ يَا رَسُولَ اللَّهِ لاَ وَالَّذِي بَعَثَكَ بِالْحَقِّ لاَ تُكْسَرُ ثَنِيَّتُهَا فَقَالَ " يَا أَنَسُ كِتَابُ اللَّهِ الْقِصَاصُ ". فَرَضِيَ الْقَوْمُ وَعَفَوْا فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ ". زَادَ الْفَزَارِيُّ عَنْ حُمَيْدٍ عَنْ أَنَسٍ فَرَضِيَ الْقَوْمُ وَقَبِلُوا الأَرْشَ.

Reference	: Sahih al-Bukhari 2703
In-book reference	: Book 53, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 49, Hadith 866

(9) Chapter: "This son of mine is Sayyid."

(9) بَابُ قَوْلُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا: «ابْنِي هَذَا سَيِّدٌ، وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ عَظِيمَتَيْنِ»

وَقَوْلُهُ جَلَّ ذِكْرُهُ: {فَأَصْلِحُوا بَيْنَهُمَا}.

Narrated Al-Hasan Al-Basri:

By Allah, Al-Hasan bin `Ali led large battalions like mountains against Muawiya. `Amr bin Al-As said (to Muawiya), "I surely see battalions which will not turn back before killing their opponents." Muawiya who was really the best of the two men said to him, "O `Amr! If these killed those and those killed these, who would be left with me for the jobs of the public, who would be left with me for their women, who would be left with me for their children?" Then Muawiya sent two Quraishi men from the tribe of `Abd-i-Shams called `Abdur Rahman bin Sumura and `Abdullah bin 'Amir bin Kuraiz to Al-Hasan saying to them, "Go to this man (i.e. Al-Hasan) and negotiate peace with him and talk and appeal to him." So, they went to Al-Hasan and talked and appealed to him to accept peace. Al-Hasan said, "We, the offspring of `Abdul Muttalib, have got wealth and people have indulged in killing and corruption (and money only will appease them)." They said to Al-Hasan, "Muawiya offers you so and so, and appeals to you and entreats you to accept peace." Al-Hasan said to them, "But who will be responsible for what you have said?" They said, "We will be responsible for it." So, whatever Al- Hasan asked they said, "We will be responsible for it for you." So, Al-Hasan concluded a peace treaty with Muawiya. Al-Hasan (Al-Basri) said: I heard Abu Bakr saying, "I saw Allah's Messenger (ﷺ) on the pulpit and Al-Hasan bin `Ali was by his side. The Prophet (ﷺ) was looking once at the people and once at Al-Hasan bin `Ali saying, 'This son of mine is a Saiyid (i.e. a noble) and may Allah make peace between two big groups of Muslims through him."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي مُوسَى، قَالَ سَمِعْتُ الْحَسَنَ، يَقُولُ اسْتَقْبَلَ وَاللَّهِ الْحَسَنُ بْنُ عَلِيٍّ مُعَاوِيَةَ بِكَتَائِبَ أَمْثَالِ الْجِبَالِ فَقَالَ عَمْرُو بْنُ الْعَاصِ إِنِّي لأَرَى كَتَائِبَ لاَ تُوَلِّي حَتَّى تَقْتُلَ أَقْرَانَهَا. فَقَالَ لَهُ مُعَاوِيَةُ ـ وَكَانَ وَاللَّهِ خَيْرَ الرَّجُلَيْنِ ـ أَىْ عَمْرُو إِنْ قَتَلَ هَؤُلاَءِ هَؤُلاَءِ وَهَؤُلاَءِ هَؤُلاَءِ مَنْ لِي بِأُمُورِ النَّاسِ مَنْ لِي بِنِسَائِهِمْ، مَنْ لِي بِضَيْعَتِهِمْ فَبَعَثَ إِلَيْهِ رَجُلَيْنِ مِنْ قُرَيْشٍ مِنْ بَنِي عَبْدِ شَمْسٍ عَبْدَ الرَّحْمَنِ بْنَ سَمُرَةَ وَعَبْدَ اللَّهِ بْنَ عَامِرِ بْنِ كُرَيْزٍ، فَقَالَ اذْهَبَا إِلَى هَذَا الرَّجُلِ فَاعْرِضَا عَلَيْهِ، وَقُولاَ لَهُ، وَاطْلُبَا إِلَيْهِ. فَأَتَيَاهُ، فَدَخَلاَ عَلَيْهِ فَتَكَلَّمَا، وَقَالاَ لَهُ، فَطَلَبَا إِلَيْهِ، فَقَالَ لَهُمَا الْحَسَنُ بْنُ عَلِيٍّ إِنَّا بَنُو عَبْدِ الْمُطَّلِبِ، قَدْ أَصَبْنَا مِنْ هَذَا الْمَالِ، وَإِنَّ هَذِهِ الأُمَّةَ قَدْ عَاثَتْ فِي دِمَائِهَا. قَالاَ فَإِنَّهُ يَعْرِضُ عَلَيْكَ كَذَا وَكَذَا وَيَطْلُبُ إِلَيْكَ وَيَسْأَلُكَ. قَالَ فَمَنْ لِي بِهَذَا قَالاَ نَحْنُ لَكَ بِهِ. فَمَا سَأَلَهُمَا شَيْئًا إِلاَّ قَالاَ نَحْنُ لَكَ بِهِ. فَصَالَحَهُ، فَقَالَ الْحَسَنُ وَلَقَدْ سَمِعْتُ أَبَا بَكْرَةَ يَقُولُ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى الْمِنْبَرِ وَالْحَسَنُ بْنُ عَلِيٍّ إِلَى جَنْبِهِ، وَهْوَ يُقْبِلُ عَلَى النَّاسِ مَرَّةً وَعَلَيْهِ أُخْرَى وَيَقُولُ " إِنَّ ابْنِي هَذَا سَيِّدٌ، وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ ". قَالَ لِي عَلِيُّ بْنُ عَبْدِ اللَّهِ إِنَّمَا ثَبَتَ لَنَا سَمَاعُ الْحَسَنِ مِنْ أَبِي بَكْرَةَ بِهَذَا الْحَدِيثِ.

Reference	: Sahih al-Bukhari 2704
In-book reference	: Book 53, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 49, Hadith 867

(10) Chapter: Should the Imam suggest reconciliation?

(10) باب هَلْ يُشِيرُ الإِمَامُ بِالصُّلْحِ

Narrated Aisha:

Once Allah's Messenger (ﷺ) heard the loud voices of some opponents quarreling at the door. One of them was appealing to the other to deduct his debt and asking him to be lenient but the other was saying, "By Allah I will not do so." Allah's Messenger (ﷺ) went out to them and said, "Who is the one who was swearing by Allah that he would not do a favor?" That man said, "I am that person, O Allah's Messenger (ﷺ)! I will give my opponent whatever he wishes."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، قَالَ حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي الرِّجَالِ، مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أُمَّهُ، عَمْرَةَ بِنْتَ عَبْدِ الرَّحْمَنِ قَالَتْ سَمِعْتُ عَائِشَةَ ـ رضى الله عنها ـ تَقُولُ سَمِعَ رَسُولُ اللَّهِ صلى الله عليه وسلم صَوْتَ خُصُومٍ بِالْبَابِ عَالِيَةٍ أَصْوَاتُهُمَا، وَإِذَا أَحَدُهُمَا يَسْتَوْضِعُ الآخَرَ، وَيَسْتَرْفِقُهُ فِي شَىْءٍ وَهْوَ يَقُولُ وَاللَّهِ لاَ أَفْعَلُ‏.‏ فَخَرَجَ عَلَيْهِمَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ ‏"‏ أَيْنَ الْمُتَأَلِّي عَلَى اللَّهِ لاَ يَفْعَلُ الْمَعْرُوفَ ‏"‏‏.‏ فَقَالَ أَنَا يَا رَسُولَ اللَّهِ، وَلَهُ أَىُّ ذَلِكَ أَحَبَّ‏.‏

Reference	: Sahih al-Bukhari 2705
In-book reference	: Book 53, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 49, Hadith 868

Narrated `Abdullah bin Ka`b bin Malik from Ka`b bin Malik:

`Abdullah bin Abu Hadrad Al-Aslami owed Ka`b bin Malik some money. One day the latter met the former and demanded his right, and their voices grew very loud. The Prophet (ﷺ) passed by them and said, "O Ka`b," beckoning with his hand as if intending to say, "Deduct half the debts." So, Ka`b took half what the other owed him and remitted the other half.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الأَعْرَجِ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ كَعْبِ بْنِ مَالِكٍ، عَنْ كَعْبِ بْنِ مَالِكٍ، أَنَّهُ كَانَ لَهُ عَلَى عَبْدِ اللَّهِ بْنِ أَبِي حَدْرَدٍ الأَسْلَمِيِّ مَالٌ، فَلَقِيَهُ فَلَزِمَهُ حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا، فَمَرَّ بِهِمَا النَّبِيُّ صلى الله عليه وسلم فَقَالَ ‏"‏ يَا كَعْبُ ‏"‏‏.‏ فَأَشَارَ بِيَدِهِ كَأَنَّهُ يَقُولُ النِّصْفَ‏.‏ فَأَخَذَ نِصْفَ مَا عَلَيْهِ وَتَرَكَ نِصْفًا‏.‏

Reference	: Sahih al-Bukhari 2706
In-book reference	: Book 53, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 49, Hadith 869

(11) Chapter: The superoirity of making peace and establishing justice among the people

(11) باب فَضْلِ الإِصْلاَحِ بَيْنَ النَّاسِ وَالْعَدْلِ بَيْنَهُمْ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "There is a Sadaqa to be given for every joint of the human body; and for every day on which the sun rises there is a reward of a Sadaqa (i.e. charitable gift) for the one who establishes justice among people."

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ كُلُّ سُلاَمَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ يَعْدِلُ بَيْنَ النَّاسِ صَدَقَةٌ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2707
In-book reference	: Book 53, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 49, Hadith 870

(12) Chapter: If the Imam (i.ei., ruler) suggests a (re)conciliation

(12) باب إِذَا أَشَارَ الإِمَامُ بِالصُّلْحِ فَأَبَى حَكَمَ عَلَيْهِ بِالْحُكْمِ الْبَيِّنِ

Narrated `Urwa bin Az-Zubair:

Az-Zubair told me that he quarreled with an Ansari man who had participated in (the battle of) Badr in front of Allah's Messenger (ﷺ) about a water stream which both of them used for irrigation. Allah's Messenger (ﷺ) said to Az-Zubair, "O Zubair! Irrigate (your garden) first, and then let the water flow to your neighbor." The Ansari became angry and said, "O Allah's Messenger (ﷺ)! Is it because he is your cousin?" On that the complexion of Allah's Messenger (ﷺ) changed (because of anger) and said (to Az-Zubair), "I irrigate (your garden) and then withhold the water till it reaches the walls (surrounding the palms)." So, Allah's Messenger (ﷺ) gave Az-Zubair his

full right. Before that Allah's Messenger (ﷺ) had given a generous judgment beneficial for Az-Zubair and the Ansari, but when the Ansan irritated Allah's Messenger (ﷺ) he gave Az-Zubair his full right according to the evident law. Az-Zubair said, "By Allah ! I think the following Verse was revealed concerning that case: "But no by your Lord They can have No faith Until they make you judge In all disputes between them." (4.65)

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ الزُّبَيْرَ، كَانَ يُحَدِّثُ أَنَّهُ خَاصَمَ رَجُلاً مِنَ الأَنْصَارِ قَدْ شَهِدَ بَدْرًا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فِي شِرَاجٍ مِنَ الْحَرَّةِ كَانَا يَسْقِيَانِ بِهِ كِلاَهُمَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِلزُّبَيْرِ " اسْقِ يَا زُبَيْرُ ثُمَّ أَرْسِلْ إِلَى جَارِكَ ". فَغَضِبَ الأَنْصَارِيُّ فَقَالَ يَا رَسُولَ اللَّهِ آنْ كَانَ ابْنَ عَمَّتِكَ فَتَلَوَّنَ وَجْهُ رَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ قَالَ " اسْقِ ثُمَّ احْبِسْ حَتَّى يَبْلُغَ الْجَدْرَ ". فَاسْتَوْعَى رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَئِذٍ حَقَّهُ لِلزُّبَيْرِ، وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَبْلَ ذَلِكَ أَشَارَ عَلَى الزُّبَيْرِ بِرَأْىٍ سَعَةٍ لَهُ وَلِلأَنْصَارِيِّ، فَلَمَّا أَحْفَظَ الأَنْصَارِيُّ رَسُولَ اللَّهِ صلى الله عليه وسلم اسْتَوْعَى لِلزُّبَيْرِ حَقَّهُ فِي صَرِيحِ الْحُكْمِ. قَالَ عُرْوَةُ قَالَ الزُّبَيْرُ وَاللَّهِ مَا أَحْسِبُ هَذِهِ الآيَةَ نَزَلَتْ إِلاَّ فِي ذَلِكَ {فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ} الآيَةَ.

Reference	: Sahih al-Bukhari 2708
In-book reference	: Book 53, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 49, Hadith 871

(13) Chapter: Reconciliation between the creditors and between the inheritors

(13) باب الصُّلْحِ بَيْنَ الْغُرَمَاءِ وَأَصْحَابِ الْمِيرَاثِ وَالْمُجَازَفَةِ فِي ذَلِكَ

وَقَالَ ابْنُ عَبَّاسٍ لاَ بَأْسَ أَنْ يَتَخَارَجَ الشَّرِيكَانِ، فَيَأْخُذَ هَذَا دَيْنًا، وَهَذَا عَيْنًا، فَإِنْ تَوِيَ لأَحَدِهِمَا لَمْ يَرْجِعْ عَلَى صَاحِبِهِ.

Narrated Jabir bin `Abdullah:

My father died and was in debt. I suggested that his creditors take the fruits (i.e. dates) of my garden in lieu of the debt of my father, but they refused the offer, as they thought that it would not cover the full debt. So, I went to the Prophet (ﷺ) and told him about it. He said (to me), "When you pluck the dates and collect them in the Mirbad (i.e. a place where dates are dried), call me (Allah's Messenger (ﷺ))." Finally he came accompanied by Abu Bakr and `Umar and sat on the dates and invoked Allah to bless them. Then he said, "Call your creditors and give them their full rights." So, I paid all my father's creditors in full and yet thirteen extra Wasqs of dates remained, seven of which were 'Ajwa and six were Laun or six of which were Ajwa and seven were Laun. I met Allah's Messenger (ﷺ) at sunset and informed him about it. On that he smiled and said, "Go to Abu Bakr and `Umar and tell them about it." They said, "We perceived that was going to happen, as Allah's Messenger (ﷺ) did what he did."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ تُوُفِّيَ أَبِي وَعَلَيْهِ دَيْنٌ، فَعَرَضْتُ عَلَى غُرَمَائِهِ أَنْ يَأْخُذُوا التَّمْرَ بِمَا عَلَيْهِ، فَأَبَوْا وَلَمْ يَرَوْا أَنَّ فِيهِ وَفَاءً، فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ " إِذَا جَدَدْتَهُ فَوَضَعْتَهُ فِي الْمِرْبَدِ آذَنْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم ". فَجَاءَ وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ فَجَلَسَ عَلَيْهِ، وَدَعَا بِالْبَرَكَةِ ثُمَّ قَالَ " ادْعُ غُرَمَاءَكَ، فَأَوْفِهِمْ ". فَمَا تَرَكْتُ أَحَدًا لَهُ عَلَى أَبِي دَيْنٌ إِلاَّ قَضَيْتُهُ، وَفَضَلَ ثَلاَثَةَ عَشَرَ وَسْقًا سَبْعَةٌ عَجْوَةٌ، وَسِتَّةٌ لَوْنٌ أَوْ سِتَّةٌ عَجْوَةٌ وَسَبْعَةٌ لَوْنٌ، فَوَافَيْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم الْمَغْرِبَ فَذَكَرْتُ ذَلِكَ لَهُ فَضَحِكَ فَقَالَ " ائْتِ أَبَا بَكْرٍ وَعُمَرَ فَأَخْبِرْهُمَا ". فَقَالاَ لَقَدْ عَلِمْنَا إِذْ صَنَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَا صَنَعَ أَنْ سَيَكُونُ ذَلِكَ. وَقَالَ هِشَامٌ عَنْ وَهْبٍ عَنْ جَابِرٍ صَلاَةَ الْعَصْرِ. وَلَمْ يَذْكُرْ أَبَا بَكْرٍ وَلاَ ضَحِكَ، وَقَالَ وَتَرَكَ أَبِي عَلَيْهِ ثَلاَثِينَ وَسْقًا دَيْنًا. وَقَالَ ابْنُ إِسْحَاقَ عَنْ وَهْبٍ عَنْ جَابِرٍ صَلاَةَ الظُّهْرِ.

Reference	: Sahih al-Bukhari 2709
In-book reference	: Book 53, Hadith 19
USC-MSA web (English) reference	: Vol. 3, Book 49, Hadith 872

(deprecated numbering scheme)

(14) Chapter: Reconciliation in case of dispute concerning debts

(14) باب الصُّلْحِ بِالدَّيْنِ وَالْعَيْنِ

Narrated `Abdullah bin Ka`b:

That Ka`b bin Malik told him that in the lifetime of Allah's Messenger (ﷺ) he demanded his debt from Ibn Abu Hadrad in the Mosque. Their voices grew louder till Allah's Messenger (ﷺ) heard them while he was in his house. So he lifted the curtain of his room and called Ka`b bin Malik saying, "O Ka`b!" He replied, "Labbaik! O Allah's Messenger (ﷺ)!" He beckoned to him with his hand suggesting that he deduct half the debt. Ka`b said, "I agree, O Allah's Messenger (ﷺ)!" Allah's Messenger (ﷺ) then said (to Ibn Abu Hadrad), "Get up and pay him the rest."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، أَخْبَرَنَا يُونُسُ، وَقَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبٍ، أَنَّ كَعْبَ بْنَ مَالِكٍ، أَخْبَرَهُ أَنَّهُ، تَقَاضَى ابْنَ أَبِي حَدْرَدٍ دَيْنًا كَانَ لَهُ عَلَيْهِ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الْمَسْجِدِ، فَارْتَفَعَتْ أَصْوَاتُهُمَا حَتَّى سَمِعَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَهْوَ فِي بَيْتٍ، فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَيْهِمَا حَتَّى كَشَفَ سِجْفَ حُجْرَتِهِ، فَنَادَى كَعْبَ بْنَ مَالِكٍ فَقَالَ " يَا كَعْبُ ". فَقَالَ لَبَّيْكَ يَا رَسُولَ اللَّهِ. فَأَشَارَ بِيَدِهِ أَنْ ضَعِ الشَّطْرَ. فَقَالَ كَعْبٌ قَدْ فَعَلْتُ يَا رَسُولَ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قُمْ فَاقْضِهِ ".

Reference	: Sahih al-Bukhari 2710
In-book reference	: Book 53, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 49, Hadith 873

54 - The Book of Conditions (2711 - 2737)
كتاب الشروط

(1) Chapter: The conditions permissible on embracing Islam, and in contracts and transactions

(1) باب مَا يَجُوزُ مِنَ الشُّرُوطِ فِي الإِسْلاَمِ وَالأَحْكَامِ وَالْمُبَايَعَةِ

Narrated Marwan and al-Miswar bin Makhrama:

(from the companions of Allah's Messenger (ﷺ)) When Suhail bin `Amr agreed to the Treaty (of Hudaibiya), one of the things he stipulated then, was that the Prophet (ﷺ) should return to them (i.e. the pagans) anyone coming to him from their side, even if he was a Muslim; and would not interfere between them and that person. The Muslims did not like this condition and got disgusted with it. Suhail did not agree except with that condition. So, the Prophet (ﷺ) agreed to that condition and returned Abu Jandal to his father Suhail bin `Amr. Thenceforward the Prophet (ﷺ) returned everyone in that period (of truce) even if he was a Muslim. During that period some believing women emigrants including Um Kulthum bint `Uqba bin Abu Muait who came to Allah's Messenger (ﷺ) and she was a young lady then. Her relative came to the Prophet (ﷺ) and asked him to return her, but the Prophet (ﷺ) did not return her to them for Allah had revealed the following Verse regarding women: "O you who believe! When the believing women come to you as emigrants. Examine them, Allah knows best as to their belief, then if you know them for true believers, Send them not back to the unbelievers, (for) they are not lawful (wives) for the disbelievers, Nor are the unbelievers lawful (husbands) for them (60.10)

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّهُ سَمِعَ مَرْوَانَ، وَالْمِسْوَرَ بْنَ مَخْرَمَةَ، رضى الله عنهما يُخْبِرَانِ عَنْ أَصْحَابِ، رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ لَمَّا كَاتَبَ سُهَيْلُ بْنُ عَمْرٍو يَوْمَئِذٍ كَانَ فِيمَا اشْتَرَطَ سُهَيْلُ بْنُ عَمْرٍو عَلَى النَّبِيِّ صلى الله عليه وسلم أَنَّهُ لاَ يَأْتِيكَ مِنَّا أَحَدٌ وَإِنْ كَانَ عَلَى دِينِكَ إِلاَّ رَدَدْتَهُ إِلَيْنَا، وَخَلَّيْتَ بَيْنَنَا وَبَيْنَهُ. فَكَرِهَ الْمُؤْمِنُونَ ذَلِكَ، وَامْتَعَضُوا مِنْهُ، وَأَبَى سُهَيْلٌ إِلاَّ ذَلِكَ، فَكَاتَبَهُ النَّبِيُّ صلى الله عليه وسلم عَلَى ذَلِكَ، فَرَدَّ يَوْمَئِذٍ أَبَا جَنْدَلٍ عَلَى أَبِيهِ سُهَيْلِ بْنِ عَمْرٍو، وَلَمْ يَأْتِهِ أَحَدٌ مِنَ الرِّجَالِ إِلاَّ رَدَّهُ فِي تِلْكَ الْمُدَّةِ، وَإِنْ كَانَ مُسْلِمًا، وَجَاءَ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ، وَكَانَتْ أُمُّ كُلْثُومٍ بِنْتُ عُقْبَةَ بْنِ أَبِي مُعَيْطٍ مِمَّنْ خَرَجَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَئِذٍ وَهْىَ عَاتِقٌ، فَجَاءَ أَهْلُهَا يَسْأَلُونَ النَّبِيَّ صلى الله عليه وسلم أَنْ يَرْجِعَهَا إِلَيْهِمْ، فَلَمْ يَرْجِعْهَا إِلَيْهِمْ لِمَا أَنْزَلَ اللَّهُ فِيهِنَّ {إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ} إِلَى قَوْلِهِ {وَلاَ هُمْ يَحِلُّونَ لَهُنَّ}.

Reference	: Sahih al-Bukhari 2711, 2712
In-book reference	: Book 54, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 50, Hadith 874

Narrated `Urwa:

Aisha told me, "Allah's Messenger (ﷺ) used to examine them according to this Verse: "O you who believe! When the believing women come to you, as emigrants test them . . . for Allah is Oft- Forgiving, Most Merciful." (60.10-12) Aisha said, "When any of them agreed to that condition Allah's Apostle would say to her, 'I have accepted your pledge of allegiance.' He would only say that, but, by Allah he never touched the hand of any women (i.e. never shook hands with them) while taking the pledge of allegiance and he never took their pledge of allegiance except by his words (only).

قَالَ عُرْوَةُ فَأَخْبَرَتْنِي عَائِشَةُ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَمْتَحِنُهُنَّ بِهَذِهِ الآيَةِ {يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ } إِلَى {غَفُورٌ رَحِيمٌ}. قَالَ عُرْوَةُ قَالَتْ عَائِشَةُ فَمَنْ أَقَرَّ بِهَذَا الشَّرْطِ مِنْهُنَّ قَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم " قَدْ بَايَعْتُكِ ". كَلاَمًا يُكَلِّمُهَا بِهِ، وَاللَّهِ مَا مَسَّتْ يَدُهُ يَدَ امْرَأَةٍ قَطُّ فِي الْمُبَايَعَةِ، وَمَا بَايَعَهُنَّ إِلاَّ بِقَوْلِهِ.

Reference	: Sahih al-Bukhari 2713
In-book reference	: Book 54, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 50, Hadith 874

Narrated Jarir:

When I gave the pledge of allegiance to Allah's Messenger (ﷺ) and he stipulated that I should give good advice to every Muslim.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ زِيَادِ بْنِ عِلاَقَةَ، قَالَ سَمِعْتُ جَرِيرًا ـ رضى الله عنه ـ يَقُولُ بَايَعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَاشْتَرَطَ عَلَىَّ وَالنُّصْحِ لِكُلِّ مُسْلِمٍ.

Reference	: Sahih al-Bukhari 2714
In-book reference	: Book 54, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 50, Hadith 875

Narrated Jabir bin `Abdullah:

I gave the pledge of allegiance to Allah's Messenger (ﷺ) for offering the prayers perfectly paying the Zakat and giving good advice to every Muslim.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، قَالَ حَدَّثَنِي قَيْسُ بْنُ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ بَايَعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى إِقَامِ الصَّلاَةِ وَإِيتَاءِ الزَّكَاةِ وَالنُّصْحِ لِكُلِّ مُسْلِمٍ.

Reference	: Sahih al-Bukhari 2715
In-book reference	: Book 54, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 50, Hadith 876

(2) Chapter: The sale of pollinated date-palms

(2) باب إِذَا بَاعَ نَخْلاً قَدْ أُبِّرَتْ

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "If someone sells pollinated date-palms, their fruits will be for the seller, unless the buyer stipulates the contrary."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ بَاعَ نَخْلاً قَدْ أُبِّرَتْ فَثَمَرَتُهَا لِلْبَائِعِ إِلاَّ أَنْ يَشْتَرِطَ الْمُبْتَاعُ ".

Reference	: Sahih al-Bukhari 2716
In-book reference	: Book 54, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 50, Hadith 877

(3) Chapter: The conditions of selling

(3) باب الشُّرُوطِ فِي الْبَيْعِ

Narrated `Urwa:

Aisha told me that Buraira came to seek her help in writing for emancipation and at that time she had not paid any part of her price. `Aisha said to her, "Go to your masters and if they agree that I will pay your price (and free you) on condition that your Wala' will be for me, I will pay the money." Buraira told her masters about that, but they refused,

and said, "If `Aisha wants to do a favor she could, but your Wala will be for us." Aisha informed Allah's Messenger (ﷺ) of that and he said to her, "Buy and manumit Buraira as the Wala' will go to the manumitted."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ، ـ رضى الله عنها ـ أَخْبَرَتْهُ أَنَّ بَرِيرَةَ جَاءَتْ عَائِشَةَ تَسْتَعِينُهَا فِي كِتَابَتِهَا، وَلَمْ تَكُنْ قَضَتْ مِنْ كِتَابَتِهَا شَيْئًا، قَالَتْ لَهَا عَائِشَةُ ارْجِعِي إِلَى أَهْلِكِ، فَإِنْ أَحَبُّوا أَنْ أَقْضِيَ عَنْكِ كِتَابَتَكِ، وَيَكُونَ وَلاَؤُكِ لِي فَعَلْتُ. فَذَكَرَتْ ذَلِكَ بَرِيرَةُ إِلَى أَهْلِهَا فَأَبَوْا وَقَالُوا إِنْ شَاءَتْ أَنْ تَحْتَسِبَ عَلَيْكِ فَلْتَفْعَلْ، وَيَكُونَ لَنَا وَلاَؤُكِ. فَذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ لَهَا " ابْتَاعِي فَأَعْتِقِي، فَإِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ ".

Reference	: Sahih al-Bukhari 2717
In-book reference	: Book 54, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 50, Hadith 878

(4) Chapter: It is permissible for the seller to ride the (sold) animal up to a certain place

(4) باب إِذَا اشْتَرَطَ الْبَائِعُ ظَهْرَ الدَّابَّةِ إِلَى مَكَانٍ مُسَمًّى جَازَ

Narrated Jabir:

While I was riding a (slow) and tired camel, the Prophet (ﷺ) passed by and beat it and prayed for Allah's Blessings for it. The camel became so fast as it had never been before. The Prophet (ﷺ) then said, "Sell it to me for one Uqiyya (of gold)." I said, "No." He again said, "Sell it to me for one Uqiyya (of gold)." I sold it and stipulated that I should ride it to my house. When we reached (Medina) I took that camel to the Prophet (ﷺ) and he gave me its price. I returned home but he sent for me (and when I went to him) he said, "I will not take your camel. Take your camel as a gift for you." (Various narrations are mentioned here with slight variations in expressions relating the condition that Jabir had the right to ride the sold camel up to Medina).

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زَكَرِيَّاءُ، قَالَ سَمِعْتُ عَامِرًا، يَقُولُ حَدَّثَنِي جَابِرٌ ـ رضى الله عنه أَنَّهُ كَانَ يَسِيرُ عَلَى جَمَلٍ لَهُ قَدْ أَعْيَا، فَمَرَّ النَّبِيُّ صلى الله عليه وسلم فَضَرَبَهُ، فَدَعَا لَهُ، فَسَارَ بِسَيْرٍ لَيْسَ يَسِيرُ مِثْلَهُ ثُمَّ قَالَ " بِعْنِيهِ بِوَقِيَّةٍ ". قُلْتُ لاَ. ثُمَّ قَالَ " بِعْنِيهِ بِوَقِيَّةٍ ". فَبِعْتُهُ فَاسْتَثْنَيْتُ حُمْلاَنَهُ إِلَى أَهْلِي، فَلَمَّا قَدِمْنَا أَتَيْتُهُ بِالْجَمَلِ، وَنَقَدَنِي ثَمَنَهُ، ثُمَّ انْصَرَفْتُ، فَأَرْسَلَ عَلَى إِثْرِي، قَالَ " مَا كُنْتُ لآخُذَ جَمَلَكَ، فَخُذْ جَمَلَكَ ذَلِكَ فَهْوَ مَالُكَ ". قَالَ شُعْبَةُ عَنْ مُغِيرَةَ عَنْ عَامِرٍ عَنْ جَابِرٍ أَفْقَرَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم ظَهْرَهُ إِلَى الْمَدِينَةِ. وَقَالَ إِسْحَاقُ عَنْ جَرِيرٍ عَنْ مُغِيرَةَ فَبِعْتُهُ عَلَى أَنَّ لِي فَقَارَ ظَهْرِهِ حَتَّى أَبْلُغَ الْمَدِينَةَ. وَقَالَ عَطَاءٌ وَغَيْرُهُ لَكَ ظَهْرُهُ إِلَى الْمَدِينَةِ، وَقَالَ مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ جَابِرٍ شَرَطَ ظَهْرَهُ إِلَى الْمَدِينَةِ. وَقَالَ زَيْدُ بْنُ أَسْلَمَ عَنْ جَابِرٍ وَلَكَ ظَهْرُهُ حَتَّى تَرْجِعَ. وَقَالَ أَبُو الزُّبَيْرِ عَنْ جَابِرٍ أَفْقَرْنَاكَ ظَهْرَهُ إِلَى الْمَدِينَةِ. وَقَالَ الأَعْمَشُ عَنْ سَالِمٍ عَنْ جَابِرٍ تَبَلَّغْ عَلَيْهِ إِلَى أَهْلِكَ. وَقَالَ عُبَيْدُ اللَّهِ وَابْنُ إِسْحَاقَ عَنْ وَهْبٍ عَنْ جَابِرٍ اشْتَرَاهُ النَّبِيُّ صلى الله عليه وسلم بِوَقِيَّةٍ. وَتَابَعَهُ زَيْدُ بْنُ أَسْلَمَ عَنْ جَابِرٍ. وَقَالَ ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ وَغَيْرِهِ عَنْ جَابِرٍ أَخَذْتُهُ بِأَرْبَعَةِ دَنَانِيرَ. وَهَذَا يَكُونُ وَقِيَّةً عَلَى حِسَابِ الدِّينَارِ بِعَشَرَةِ دَرَاهِمَ. وَلَمْ يُبَيِّنِ الثَّمَنَ مُغِيرَةُ عَنِ الشَّعْبِيِّ عَنْ جَابِرٍ، وَابْنُ الْمُنْكَدِرِ وَأَبُو الزُّبَيْرِ عَنْ جَابِرٍ. وَقَالَ الأَعْمَشُ عَنْ سَالِمٍ عَنْ جَابِرٍ وَقِيَّةُ ذَهَبٍ. وَقَالَ أَبُو إِسْحَاقَ عَنْ سَالِمٍ عَنْ جَابِرٍ بِمِائَتَىْ دِرْهَمٍ. وَقَالَ دَاوُدُ بْنُ قَيْسٍ عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ عَنْ جَابِرٍ اشْتَرَاهُ بِطَرِيقِ تَبُوكَ، أَحْسِبُهُ قَالَ بِأَرْبَعِ أَوَاقٍ. وَقَالَ أَبُو نَضْرَةَ عَنْ جَابِرٍ اشْتَرَاهُ بِعِشْرِينَ دِينَارًا. وَقَوْلُ الشَّعْبِيِّ بِوَقِيَّةٍ أَكْثَرُ. الاِشْتِرَاطُ أَكْثَرُ وَأَصَحُّ عِنْدِي. قَالَهُ أَبُو عَبْدِ اللَّهِ.

Reference	: Sahih al-Bukhari 2718
In-book reference	: Book 54, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 50, Hadith 879

(5) Chapter: Conditions in contracts (of share-cropping etc.)

(5) باب الشُّرُوطِ فِي الْمُعَامَلَةِ

Narrated Abu Huraira:

The Ansar said to the Prophet, "Divide our date-palms between us and our emigrant brothers." The Prophet said, "No." The Ansar said to the emigrants, "You may do the labor (in our gardens) and we will share the fruits with you." The emigrants said, "We hear and obey."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَتِ الأَنْصَارُ لِلنَّبِيِّ صلى الله عليه وسلم اقْسِمْ بَيْنَنَا وَبَيْنَ إِخْوَانِنَا النَّخِيلَ‏.‏ قَالَ ‏"‏ لاَ ‏"‏‏.‏ فَقَالَ تَكْفُونَا الْمَئُونَةَ وَنُشْرِكْكُمْ فِي الثَّمَرَةِ‏.‏ قَالُوا سَمِعْنَا وَأَطَعْنَا‏.‏

Reference	: Sahih al-Bukhari 2719
In-book reference	: Book 54, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 50, Hadith 880

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) gave the land of Khaibar to the Jews on the condition that they would work on it and cultivate it and they would get half of its yield.

حَدَّثَنَا مُوسَى، حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ أَعْطَى رَسُولُ اللَّهِ صلى الله عليه وسلم خَيْبَرَ الْيَهُودَ أَنْ يَعْمَلُوهَا وَيَزْرَعُوهَا، وَلَهُمْ شَطْرُ مَا يَخْرُجُ مِنْهَا‏.‏

Reference	: Sahih al-Bukhari 2720
In-book reference	: Book 54, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 50, Hadith 881

(6) Chapter: The terms and the conditions of Mahr

(6) باب الشُّرُوطِ فِي الْمَهْرِ عِنْدَ عُقْدَةِ النِّكَاحِ

وَقَالَ عُمَرُ إِنَّ مَقَاطِعَ الْحُقُوقِ عِنْدَ الشُّرُوطِ، وَلَكَ مَا شَرَطْتَ.

وَقَالَ الْمِسْوَرُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ صِهْرًا لَهُ فَأَثْنَى عَلَيْهِ فِي مُصَاهَرَتِهِ فَأَحْسَنَ قَالَ: «حَدَّثَنِي وَصَدَقَنِي وَوَعَدَنِي فَوَفَى لِي».

Narrated `Uqba bin Amir:

Allah's Messenger (ﷺ) said, "From among all the conditions which you have to fulfill, the conditions which make it legal for you to have sexual relations (i.e. the marriage contract) have the greatest right to be fulfilled."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ أَحَقُّ الشُّرُوطِ أَنْ تُوفُوا بِهِ مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2721
In-book reference	: Book 54, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 50, Hadith 882

(7) Chapter: The conditions in share-cropping

(7) باب الشُّرُوطِ فِي الْمُزَارَعَةِ

Narrated Rafi` bin Khadij:

We used to work on the fields more than the other Ansar, and we used to rent the land (for the yield of a specific portion of it). But sometimes that portion or the rest of the land did not give any yield, so we were forbidden (by the Prophet (ﷺ)) to follow such a system, but we were allowed to rent the land for money.

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ سَمِعْتُ حَنْظَلَةَ الزُّرَقِيَّ، قَالَ سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ ـ رضى الله عنه ـ يَقُولُ كُنَّا أَكْثَرَ الأَنْصَارِ حَقْلاً، فَكُنَّا نُكْرِي الأَرْضَ، فَرُبَّمَا أَخْرَجَتْ هَذِهِ وَلَمْ تُخْرِجْ ذِهِ، فَنُهِينَا عَنْ ذَلِكَ، وَلَمْ نُنْهَ عَنِ الْوَرِقِ‏.‏

Reference : Sahih al-Bukhari 2722
In-book reference : Book 54, Hadith 11
USC-MSA web (English) reference : Vol. 3, Book 50, Hadith 883
(deprecated numbering scheme)

(8) Chapter: The conditions not permissible in marriage contracts

(8) باب مَا لاَ يَجُوزُ مِنَ الشُّرُوطِ فِي النِّكَاحِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "No town-dweller should sell for a bedouin. Do not practice Najsh (i.e. Do not offer a high price for a thing which you do not want to buy, in order to deceive the people). No Muslim should offer more for a thing already bought by his Muslim brother, nor should he demand the hand of a girl already engaged to another Muslim. A Muslim woman shall not try to bring about The divorce of her sister (i.e. another Muslim woman) in order to take her place herself."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ لاَ يَبِيعُ حَاضِرٌ لِبَادٍ، وَلاَ تَنَاجَشُوا، وَلاَ يَزِيدَنَّ عَلَى بَيْعِ أَخِيهِ، وَلاَ يَخْطُبَنَّ عَلَى خِطْبَتِهِ، وَلاَ تَسْأَلِ الْمَرْأَةُ طَلاَقَ أُخْتِهَا لِتَسْتَكْفِئَ إِنَاءَهَا ‏"‏‏.‏

Reference : Sahih al-Bukhari 2723
In-book reference : Book 54, Hadith 12
USC-MSA web (English) reference : Vol. 3, Book 50, Hadith 884
(deprecated numbering scheme)

(9) Chapter: The conditions not permissible in legal punishments

(9) باب الشُّرُوطِ الَّتِي لاَ تَحِلُّ فِي الْحُدُودِ

Narrated Abu Huraira and Zaid bin Khalid Al-Juhani:

A bedouin came to Allah's Messenger (ﷺ) and said, "O Allah's apostle! I ask you by Allah to judge My case according to Allah's Laws." His opponent, who was more learned than he, said, "Yes, judge between us according to Allah's Laws, and allow me to speak." Allah's Messenger (ﷺ) said, "Speak." He (i .e. the bedouin or the other man) said, "My son was working as a laborer for this (man) and he committed illegal sexual intercourse with his wife. The people told me that it was obligatory that my son should be stoned to death, so in lieu of that I ransomed my son by paying one hundred sheep and a slave girl. Then I asked the religious scholars about it, and they informed me that my son must be lashed one hundred lashes, and be exiled for one year, and the wife of this (man) must be stoned to death." Allah's Messenger (ﷺ) said, "By Him in Whose Hands my soul is, I will judge between you according to Allah's Laws. The slave-girl and the sheep are to be returned to you, your son is to receive a hundred lashes and be exiled for one year. You, Unais, go to the wife of this (man) and if she confesses her guilt, stone her to death." Unais went to that woman next morning and she confessed. Allah's Messenger (ﷺ) ordered that she be stoned to death.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبِي هُرَيْرَةَ، وَزَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، رضى الله عنهم أَنَّهُمَا قَالاَ إِنَّ رَجُلاً مِنَ الأَعْرَابِ أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ أَنْشُدُكَ اللَّهَ إِلاَّ قَضَيْتَ لِي بِكِتَابِ اللَّهِ‏.‏ فَقَالَ الْخَصْمُ الآخَرُ وَهْوَ أَفْقَهُ مِنْهُ نَعَمْ فَاقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ، وَائْذَنْ لِي‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ قُلْ ‏"‏‏.‏ قَالَ إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا، فَزَنَى بِامْرَأَتِهِ، وَإِنِّي أُخْبِرْتُ أَنَّ عَلَى ابْنِي الرَّجْمَ، فَافْتَدَيْتُ مِنْهُ بِمِائَةِ شَاةٍ وَوَلِيدَةٍ، فَسَأَلْتُ أَهْلَ الْعِلْمِ فَأَخْبَرُونِي أَنَّمَا عَلَى ابْنِي جَلْدُ مِائَةٍ، وَتَغْرِيبُ عَامٍ، وَأَنَّ عَلَى امْرَأَةِ هَذَا الرَّجْمَ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ وَالَّذِي نَفْسِي بِيَدِهِ لأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ، الْوَلِيدَةُ وَالْغَنَمُ رَدٌّ، وَعَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ، اغْدُ يَا أُنَيْسُ إِلَى امْرَأَةِ هَذَا فَإِنِ اعْتَرَفَتْ فَارْجُمْهَا ‏"‏‏.‏ قَالَ فَغَدَا عَلَيْهَا فَاعْتَرَفَتْ، فَأَمَرَ بِهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَرُجِمَتْ‏.‏

Reference : Sahih al-Bukhari 2724
In-book reference : Book 54, Hadith 13

USC-MSA web (English) reference : Vol. 3, Book 50, Hadith 885
(deprecated numbering scheme)

(10) Chapter: The conditions permissible in the case of a slave who has a writing for emancipation

(10) باب مَا يَجُوزُ مِنْ شُرُوطِ الْمُكَاتَبِ إِذَا رَضِيَ بِالْبَيْعِ عَلَى أَنْ يُعْتَقَ

Narrated Aiman Al-Makki:

When I visited Aisha she said, "Buraira who had a written contract for her emancipation for a certain amount came to me and said, "O mother of the believers! Buy me and manumit me, as my masters will sell me." Aisha agreed to it. Buraira said, 'My masters will sell me on the condition that my Wala will go to them." Aisha said to her, 'Then I am not in need of you.' The Prophet (ﷺ) heard of that or was told about it and so he asked Aisha, 'What is the problem of Buraira?' He said, 'Buy her and manumit her, no matter what they stipulate.' Aisha added, 'I bought and manumitted her, though her masters had stipulated that her Wala would be for them.' The Prophet (ﷺ) said, The Wala is for the liberator, even if the other stipulated a hundred conditions."

حَدَّثَنَا خَلاَّدُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ الْمَكِّيُّ، عَنْ أَبِيهِ، قَالَ دَخَلْتُ عَلَى عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ دَخَلَتْ عَلَىَّ بَرِيرَةُ وَهْىَ مُكَاتَبَةٌ، فَقَالَتْ يَا أُمَّ الْمُؤْمِنِينَ اشْتَرِينِي فَإِنَّ أَهْلِي يَبِيعُونِي فَأَعْتِقِينِي قَالَتْ نَعَمْ. قَالَتْ إِنَّ أَهْلِي لاَ يَبِيعُونِي حَتَّى يَشْتَرِطُوا وَلاَئِي. قَالَتْ لاَ حَاجَةَ لِي فِيكِ. فَسَمِعَ ذَلِكَ النَّبِيُّ صلى الله عليه وسلم أَوْ بَلَغَهُ، فَقَالَ " مَا شَأْنُ بَرِيرَةَ فَقَالَ اشْتَرِيهَا فَأَعْتِقِيهَا وَلْيَشْتَرِطُوا مَا شَاءُوا ". قَالَتْ فَاشْتَرَيْتُهَا فَأَعْتَقْتُهَا، وَاشْتَرَطَ أَهْلُهَا وَلاَءَهَا، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " الْوَلاَءُ لِمَنْ أَعْتَقَ، وَإِنِ اشْتَرَطُوا مِائَةَ شَرْطٍ ".

Reference : Sahih al-Bukhari 2726
In-book reference : Book 54, Hadith 14
USC-MSA web (English) reference : Vol. 3, Book 50, Hadith 886
(deprecated numbering scheme)

(11) Chapter: Conditions concerning divorce

(11) باب الشُّرُوطِ فِي الطَّلاَقِ

وَقَالَ ابْنُ الْمُسَيَّبِ وَالْحَسَنُ وَعَطَاءٌ إِنْ بَدَأَ بِالطَّلاَقِ أَوْ أَخَّرَ فَهُوَ أَحَقُّ بِشَرْطِهِ.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) forbade (1) the meeting of the caravan (of goods) on the way, (2) and that a residing person buys for a bedouin, (3) and that a woman stipulates the divorce of the wife of the would-be husband, (4) and that a man tries to cause the cancellation of a bargain concluded by another. He also forbade An-Najsh (see Hadith 824) and that one withholds the milk in the udder of the animal so that he may deceive people on selling it.

حَدَّثَنَا مُحَمَّدُ بْنُ عَرْعَرَةَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ التَّلَقِّي، وَأَنْ يَبْتَاعَ الْمُهَاجِرُ لِلأَعْرَابِيِّ، وَأَنْ تَشْتَرِطَ الْمَرْأَةُ طَلاَقَ أُخْتِهَا، وَأَنْ يَسْتَامَ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ، وَنَهَى عَنِ النَّجْشِ، وَعَنِ التَّصْرِيَةِ. تَابَعَهُ مُعَاذٌ وَعَبْدُ الصَّمَدِ عَنْ شُعْبَةَ. وَقَالَ غُنْدَرٌ وَعَبْدُ الرَّحْمَنِ نُهِيَ. وَقَالَ آدَمُ نُهِينَا. وَقَالَ النَّضْرُ وَحَجَّاجُ بْنُ مِنْهَالٍ نَهَى.

Reference : Sahih al-Bukhari 2727
In-book reference : Book 54, Hadith 15
USC-MSA web (English) reference : Vol. 3, Book 50, Hadith 887
(deprecated numbering scheme)

(12) Chapter: Verbal conditions with the people

(12) باب الشُّرُوطِ مَعَ النَّاسِ بِالْقَوْلِ

Narrated Ubai bin Ka`b:

Allah's Messenger (ﷺ) said, "Moses the Messenger of Allah," and then he narrated the whole story about him. Al-Khadir said to Moses, "Did not I tell you that you can have no patience with me." (18.72). Moses then violated the agreement for the first time because of forgetfulness, then Moses promised that if he asked Al-Khadir about anything, the latter would have the right to desert him. Moses abided by that condition and on the third occasion he intentionally asked Al-Khadir and caused that condition to be applied. The three occasions referred to above are referred to by the following Verses: "Call me not to account for forgetting And be not hard upon me." (18.73) "Then they met a boy and Khadir killed him." (18.74) "Then they proceeded and found a wall which was on the verge of falling and Khadir set it up straight." (18.77)

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُ قَالَ أَخْبَرَنِي يَعْلَى بْنُ مُسْلِمٍ، وَعَمْرُو بْنُ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، يَزِيدُ أَحَدُهُمَا عَلَى صَاحِبِهِ وَغَيْرُهُمَا قَدْ سَمِعْتُهُ يُحَدِّثُهُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ إِنَّا لَعِنْدَ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ حَدَّثَنِي أُبَىُّ بْنُ كَعْبٍ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مُوسَى رَسُولُ اللَّهِ " فَذَكَرَ الْحَدِيثَ {قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا} كَانَتِ الأُولَى نِسْيَانًا، وَالْوُسْطَى شَرْطًا، وَالثَّالِثَةُ عَمْدًا {قَالَ لاَ تُؤَاخِذْنِي بِمَا نَسِيتُ وَلاَ تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا}. {لَقِيَا غُلاَمًا فَقَتَلَهُ} فَانْطَلَقَا فَوَجَدَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ فَأَقَامَهُ. قَرَأَهَا ابْنُ عَبَّاسٍ أَمَامَهُمْ مَلِكٌ.

Reference	: Sahih al-Bukhari 2728
In-book reference	: Book 54, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 50, Hadith 888

(13) Chapter: Conditions for Wala' (13) باب الشُّرُوطِ فِي الْوَلاَءِ

Narrated `Urwa:

Aisha said, "Buraira came to me and said, 'My people (masters) have written the contract for my emancipation for nine Awaq) of gold) to be paid in yearly installments, one Uqiyya per year; so help me." Aisha said (to her), "If your masters agree, I will pay them the whole sum provided the Wala will be for me." Buraira went to her masters and told them about it, but they refused the offer and she returned from them while Allah's Messenger (ﷺ)s was sitting. She said, "I presented the offer to them, but they refused unless the Wala' would be for them." When the Prophet (ﷺ) heard that and `Aisha told him about It, he said to her, "Buy Buraira and let them stipulate that her Wala' will be for them, as the Wala' is for the manumitted." `Aisha did so. After that Allah's Messenger (ﷺ) got up amidst the people, Glorified and Praised Allah and said, "What is wrong with some people who stipulate things which are not in Allah's Laws? Any condition which is not in Allah's Laws is invalid even if there were a hundred such conditions. Allah's Rules are the most valid and Allah's Conditions are the most solid. The Wala is for the manumitted."

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ جَاءَتْنِي بَرِيرَةُ فَقَالَتْ كَاتَبْتُ أَهْلِي عَلَى تِسْعِ أَوَاقٍ فِي كُلِّ عَامٍ أُوقِيَّةٌ، فَأَعِينِينِي. فَقَالَتْ إِنْ أَحَبُّوا أَنْ أَعُدَّهَا لَهُمْ، وَيَكُونَ وَلاَؤُكِ لِي فَعَلْتُ. فَذَهَبَتْ بَرِيرَةُ إِلَى أَهْلِهَا، فَقَالَتْ لَهُمْ، فَأَبَوْا عَلَيْهَا، فَجَاءَتْ مِنْ عِنْدِهِمْ وَرَسُولُ اللَّهِ صلى الله عليه وسلم جَالِسٌ، فَقَالَتْ إِنِّي قَدْ عَرَضْتُ ذَلِكَ عَلَيْهِمْ فَأَبَوْا إِلاَّ أَنْ يَكُونَ الْوَلاَءُ لَهُمْ. فَسَمِعَ النَّبِيُّ صلى الله عليه وسلم فَأَخْبَرَتْ عَائِشَةُ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " خُذِيهَا وَاشْتَرِطِي لَهُمُ الْوَلاَءَ، فَإِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ ". فَفَعَلَتْ عَائِشَةُ، ثُمَّ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي النَّاسِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ " مَا بَالُ رِجَالٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ مَا كَانَ مِنْ شَرْطٍ لَيْسَ فِي كِتَابِ اللَّهِ فَهْوَ بَاطِلٌ، وَإِنْ كَانَ مِائَةَ شَرْطٍ، قَضَاءُ اللَّهِ أَحَقُّ، وَشَرْطُ اللَّهِ أَوْثَقُ، وَإِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ ".

Reference	: Sahih al-Bukhari 2729
In-book reference	: Book 54, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 50, Hadith 889

(14) Chapter: If the landlord stipulates that he would terminate the contract whenever he likes

(14) باب إِذَا اشْتَرَطَ فِي الْمُزَارَعَةِ إِذَا شِئْتُ أَخْرَجْتُكَ

Narrated Ibn `Umar:

When the people of Khaibar dislocated `Abdullah bin `Umar's hands and feet, `Umar got up delivering a sermon saying, "No doubt, Allah's Messenger (ﷺ) made a contract with the Jews concerning their properties, and said to them, 'We allow you (to stand in your land) as long as Allah allows you.' Now `Abdullah bin `Umar went to his land and was attacked at night, and his hands and feet were dislocated, and as we have no enemies there except those Jews, they are our enemies and the only people whom we suspect, I have made up my mind to exile them." When `Umar decided to carry out his decision, a son of Abu Al-Haqiq's came and addressed `Umar, "O chief of the believers, will you exile us although Muhammad allowed us to stay at our places, and made a contract with us about our properties, and accepted the condition of our residence in our land?" `Umar said, "Do you think that I have forgotten the statement of Allah's Messenger (ﷺ), i.e.: What will your condition be when you are expelled from Khaibar and your camel will be carrying you night after night?" The Jew replied, "That was joke from Abul-Qasim." `Umar said, "O the enemy of Allah! You are telling a lie." `Umar then drove them out and paid them the price of their properties in the form of fruits, money, camel saddles and ropes, etc."

حَدَّثَنَا أَبُو أَحْمَدَ، حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى أَبُو غَسَّانَ الْكِنَانِيُّ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ لَمَّا فَدَعَ أَهْلُ خَيْبَرَ عَبْدَ اللَّهِ بْنَ عُمَرَ، قَامَ عُمَرُ خَطِيبًا فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ عَامَلَ يَهُودَ خَيْبَرَ عَلَى أَمْوَالِهِمْ، وَقَالَ " نُقِرُّكُمْ مَا أَقَرَّكُمُ اللَّهُ ". وَإِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ خَرَجَ إِلَى مَالِهِ هُنَاكَ فَعُدِيَ عَلَيْهِ مِنَ اللَّيْلِ، فَفُدِعَتْ يَدَاهُ وَرِجْلاَهُ، وَلَيْسَ لَنَا هُنَاكَ عَدُوٌّ غَيْرُهُمْ، هُمْ عَدُوُّنَا وَتُهَمَتُنَا، وَقَدْ رَأَيْتُ إِجْلاَءَهُمْ، فَلَمَّا أَجْمَعَ عُمَرُ عَلَى ذَلِكَ أَتَاهُ أَحَدُ بَنِي أَبِي الْحُقَيْقِ، فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ، أَتُخْرِجُنَا وَقَدْ أَقَرَّنَا مُحَمَّدٌ صلى الله عليه وسلم وَعَامَلَنَا عَلَى الأَمْوَالِ، وَشَرَطَ ذَلِكَ لَنَا فَقَالَ عُمَرُ أَظَنَنْتَ أَنِّي نَسِيتُ قَوْلَ رَسُولِ اللَّهِ صلى الله عليه وسلم " كَيْفَ بِكَ إِذَا أُخْرِجْتَ مِنْ خَيْبَرَ تَعْدُو بِكَ قَلُوصُكَ، لَيْلَةً بَعْدَ لَيْلَةٍ ". فَقَالَ كَانَتْ هَذِهِ هُزَيْلَةً مِنْ أَبِي الْقَاسِمِ. قَالَ كَذَبْتَ يَا عَدُوَّ اللَّهِ. فَأَجْلاَهُمْ عُمَرُ وَأَعْطَاهُمْ قِيمَةَ مَا كَانَ لَهُمْ مِنَ الثَّمَرِ مَالاً وَإِبِلاً وَعُرُوضًا، مِنْ أَقْتَابٍ وَحِبَالٍ وَغَيْرِ ذَلِكَ. رَوَاهُ حَمَّادُ بْنُ سَلَمَةَ عَنْ عُبَيْدِ اللَّهِ، أَحْسِبُهُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم، اخْتَصَرَهُ.

Reference	: Sahih al-Bukhari 2730
In-book reference	: Book 54, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 50, Hadith 890

(15) Chapter: The conditions of Jihad and peace treaties

(15) باب الشُّرُوطِ فِي الْجِهَادِ وَالْمُصَالَحَةِ مَعَ أَهْلِ الْحَرْبِ وَكِتَابَةِ الشُّرُوطِ

Narrated Al-Miswar bin Makhrama and Marwan:

(whose narrations attest each other) Allah's Messenger (ﷺ) set out at the time of Al-Hudaibiya (treaty), and when they proceeded for a distance, he said, "Khalid bin Al-Walid leading the cavalry of Quraish constituting the front of the army, is at a place called Al-Ghamim, so take the way on the right." By Allah, Khalid did not perceive the arrival of the Muslims till the dust arising from the march of the Muslim army reached him, and then he turned back hurriedly to inform Quraish. The Prophet (ﷺ) went on advancing till he reached the Thaniya (i.e. a mountainous way) through which one would go to them (i.e. people of Quraish). The she-camel of the Prophet (ﷺ) sat down. The people tried their best to cause the she-camel to get up but in vain, so they said, "Al-Qaswa' (i.e. the she-camel's name) has become stubborn! Al-Qaswa' has become stubborn!" The Prophet (ﷺ) said, "Al-Qaswa' has not become stubborn, for stubbornness is not her habit, but she was stopped by Him Who stopped the elephant." Then he said,

"By the Name of Him in Whose Hands my soul is, if they (i.e. the Quraish infidels) ask me anything which will respect the ordinances of Allah, I will grant it to them." The Prophet (ﷺ) then rebuked the she-camel and she got up. The Prophet (ﷺ) changed his way till he dismounted at the farthest end of Al-Hudaibiya at a pit (i.e. well) containing a little water which the people used in small amounts, and in a short while the people used up all its water and complained to Allah's Messenger (ﷺ); of thirst. The Prophet (ﷺ) took an arrow out of his arrow-case and ordered them to put the arrow in that pit. By Allah, the water started and continued sprouting out till all the people quenched their thirst and returned with satisfaction. While they were still in that state, Budail bin Warqa-al-Khuza`i came with some persons from his tribe Khuza`a and they were the advisers of Allah's Messenger (ﷺ) who would keep no secret from him and were from the people of Tihama. Budail said, "I left Ka`b bin Luai and 'Amir bin Luai residing at the profuse water of Al-Hudaibiya and they had milch camels (or their women and children) with them, and will wage war against you, and will prevent you from visiting the Ka`ba." Allah's Messenger (ﷺ) said, "We have not come to fight anyone, but to perform the `Umra. No doubt, the war has weakened Quraish and they have suffered great losses, so if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and the people (i.e. the 'Arab infidels other than Quraish), and if I have victory over those infidels, Quraish will have the option to embrace Islam as the other people do, if they wish; they will at least get strong enough to fight. But if they do not accept the truce, by Allah in Whose Hands my life is, I will fight with them defending my Cause till I get killed, but (I am sure) Allah will definitely make His Cause victorious." Budail said, "I will inform them of what you have said." So, he set off till he reached Quraish and said, "We have come from that man (i.e. Muhammad) whom we heard saying something which we will disclose to you if you should like." Some of the fools among Quraish shouted that they were not in need of this information, but the wiser among them said, "Relate what you heard him saying." Budail said, "I heard him saying so-and-so," relating what the Prophet (ﷺ) had told him. `Urwa bin Mas`ud got up and said, "O people! Aren't you the sons? They said, "Yes." He added, "Am I not the father?" They said, "Yes." He said, "Do you mistrust me?" They said, "No." He said, "Don't you know that I invited the people of `Ukaz for your help, and when they refused I brought my relatives and children and those who obeyed me (to help you)?" They said, "Yes." He said, "Well, this man (i.e. the Prophet) has offered you a reasonable proposal, you'd better accept it and allow me to meet him." They said, "You may meet him." So, he went to the Prophet (ﷺ) and started talking to him. The Prophet (ﷺ) told him almost the same as he had told Budail. Then `Urwa said, "O Muhammad! Won't you feel any scruple in extirpating your relations? Have you ever heard of anyone amongst the Arabs extirpating his relatives before you? On the other hand, if the reverse should happen, (nobody will aid you, for) by Allah, I do not see (with you) dignified people, but people from various tribes who would run away leaving you alone." Hearing that, Abu Bakr abused him and said, "Do you say we would run and leave the Prophet (ﷺ) alone?" `Urwa said, "Who is that man?" They said, "He is Abu Bakr." `Urwa said to Abu Bakr, "By Him in Whose Hands my life is, were it not for the favor which you did to me and which I did not compensate, I would retort on you." `Urwa kept on talking to the Prophet (ﷺ) and seizing the Prophet's beard as he was talking while Al-Mughira bin Shu`ba was standing near the head of the Prophet, holding a sword and wearing a helmet. Whenever `Urwa stretched his hand towards the beard of the Prophet, Al-Mughira would hit his hand with the handle of the sword and say (to `Urwa), "Remove your hand from the beard of Allah's Messenger (ﷺ)." `Urwa raised his head and asked, "Who is that?" The people said, "He is Al-Mughira bin Shu`ba." `Urwa said, "O treacherous! Am I not doing my best to prevent evil consequences of your treachery?" Before embracing Islam Al-Mughira was in the company of some people. He killed them and took their property and came (to Medina) to embrace Islam. The Prophet (ﷺ) said (to him, "As regards your Islam, I accept it, but as for the property I do not

take anything of it. (As it was taken through treason). `Urwa then started looking at the Companions of the Prophet. By Allah, whenever Allah's Messenger (ﷺ) spat, the spittle would fall in the hand of one of them (i.e. the Prophet's companions) who would rub it on his face and skin; if he ordered them they would carry his orders immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke to him, they would lower their voices and would not look at his face constantly out of respect. `Urwa returned to his people and said, "O people! By Allah, I have been to the kings and to Caesar, Khosrau and An- Najashi, yet I have never seen any of them respected by his courtiers as much as Muhammad is respected by his companions. By Allah, if he spat, the spittle would fall in the hand of one of them (i.e. the Prophet's companions) who would rub it on his face and skin; if he ordered them, they would carry out his order immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke, they would lower their voices and would not look at his face constantly out of respect." `Urwa added, "No doubt, he has presented to you a good reasonable offer, so please accept it." A man from the tribe of Bani Kinana said, "Allow me to go to him," and they allowed him, and when he approached the Prophet and his companions, Allah's Messenger (ﷺ) said, "He is so-and-so who belongs to the tribe that respects the Budn (i.e. camels of the sacrifice). So, bring the Budn in front of him." So, the Budn were brought before him and the people received him while they were reciting Talbiya. When he saw that scene, he said, "Glorified be Allah! It is not fair to prevent these people from visiting the Ka`ba." When he returned to his people, he said, 'I saw the Budn garlanded (with colored knotted ropes) and marked (with stabs on their backs). I do not think it is advisable to prevent them from visiting the Ka`ba." Another person called Mikraz bin Hafs got up and sought their permission to go to Muhammad, and they allowed him, too. When he approached the Muslims, the Prophet (ﷺ) said, "Here is Mikraz and he is a vicious man." Mikraz started talking to the Prophet and as he was talking, Suhail bin `Amr came. When Suhail bin `Amr came, the Prophet (ﷺ) said, "Now the matter has become easy." Suhail said to the Prophet "Please conclude a peace treaty with us." So, the Prophet (ﷺ) called the clerk and said to him, "Write: By the Name of Allah, the most Beneficent, the most Merciful." Suhail said, "As for 'Beneficent,' by Allah, I do not know what it means. So write: By Your Name O Allah, as you used to write previously." The Muslims said, "By Allah, we will not write except: By the Name of Allah, the most Beneficent, the most Merciful." The Prophet (ﷺ) said, "Write: By Your Name O Allah." Then he dictated, "This is the peace treaty which Muhammad, Allah's Messenger (ﷺ) has concluded." Suhail said, "By Allah, if we knew that you are Allah's Messenger (ﷺ) we would not prevent you from visiting the Ka`ba, and would not fight with you. So, write: "Muhammad bin `Abdullah." The Prophet (ﷺ) said, "By Allah! I am Apostle of Allah even if you people do not believe me. Write: Muhammad bin `Abdullah." (Az-Zuhri said, "The Prophet (ﷺ) accepted all those things, as he had already said that he would accept everything they would demand if it respects the ordinance of Allah, (i.e. by letting him and his companions perform `Umra.)" The Prophet (ﷺ) said to Suhail, "On the condition that you allow us to visit the House (i.e. Ka`ba) so that we may perform Tawaf around it." Suhail said, "By Allah, we will not (allow you this year) so as not to give chance to the 'Arabs to say that we have yielded to you, but we will allow you next year." So, the Prophet (ﷺ) got that written. Then Suhail said, "We also stipulate that you should return to us whoever comes to you from us, even if he embraced your religion." The Muslims said, "Glorified be Allah! How will such a person be returned to the pagans after he has become a Muslim? While they were in this state Abu- Jandal bin Suhail bin `Amr came from the valley of Mecca staggering with his fetters and fell down amongst the Muslims. Suhail said, "O Muhammad! This is the very first term with which we make peace with you, i.e. you shall return Abu Jandal to me." The Prophet (ﷺ) said, "The peace treaty has not been written yet." Suhail said, "I will never allow you to keep him." The Prophet

(ﷺ) said, "Yes, do." He said, "I won't do.: Mikraz said, "We allow you (to keep him)." Abu Jandal said, "O Muslims! Will I be returned to the pagans though I have come as a Muslim? Don't you see how much I have suffered?" (continued...) (continuing... 1): -3.891:... ... Abu Jandal had been tortured severely for the Cause of Allah. `Umar bin Al-Khattab said, "I went to the Prophet (ﷺ) and said, 'Aren't you truly the Messenger of Allah?' The Prophet (ﷺ) said, 'Yes, indeed.' I said, 'Isn't our Cause just and the cause of the enemy unjust?' He said, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'I am Allah's Messenger (ﷺ) and I do not disobey Him, and He will make me victorious.' I said, 'Didn't you tell us that we would go to the Ka`ba and perform Tawaf around it?' He said, 'Yes, but did I tell you that we would visit the Ka`ba this year?' I said, 'No.' He said, 'So you will visit it and perform Tawaf around it?' " `Umar further said, "I went to Abu Bakr and said, 'O Abu Bakr! Isn't he truly Allah's Prophet?' He replied, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'Indeed, he is Allah's Messenger (ﷺ) and he does not disobey his Lord, and He will make him victorious. Adhere to him as, by Allah, he is on the right.' I said, 'Was he not telling us that we would go to the Ka`ba and perform Tawaf around it?' He said, 'Yes, but did he tell you that you would go to the Ka`ba this year?' I said, 'No.' He said, "You will go to Ka`ba and perform Tawaf around it." (Az-Zuhri said, " `Umar said, 'I performed many good deeds as expiation for the improper questions I asked them.' ") When the writing of the peace treaty was concluded, Allah's Messenger (ﷺ) said to his companions, "Get up and' slaughter your sacrifices and get your head shaved." By Allah none of them got up, and the Prophet repeated his order thrice. When none of them got up, he left them and went to Um Salama and told her of the people's attitudes towards him. Um Salama said, "O the Prophet (ﷺ) of Allah! Do you want your order to be carried out? Go out and don't say a word to anybody till you have slaughtered your sacrifice and call your barber to shave your head." So, the Prophet (ﷺ) went out and did not talk to anyone of them till he did that, i.e. slaughtered the sacrifice and called his barber who shaved his head. Seeing that, the companions of the Prophet (ﷺ) got up, slaughtered their sacrifices, and started shaving the heads of one another, and there was so much rush that there was a danger of killing each other. Then some believing women came (to the Prophet (ﷺ)); and Allah revealed the following Divine Verses:-- "O you who believe, when the believing women come to you as emigrants examine them . . ." (60.10) `Umar then divorced two wives of his who were infidels. Later on Muawiya bin Abu Sufyan married one of them, and Safwan bin Umaiya married the other. When the Prophet (ﷺ) returned to Medina, Abu Basir, a new Muslim convert from Quraish came to him. The Infidels sent in his pursuit two men who said (to the Prophet (ﷺ)), "Abide by the promise you gave us." So, the Prophet (ﷺ) handed him over to them. They took him out (of the City) till they reached Dhul-Hulaifa where they dismounted to eat some dates they had with them. Abu Basir said to one of them, "By Allah, O so-and-so, I see you have a fine sword." The other drew it out (of the scabbard) and said, "By Allah, it is very fine and I have tried it many times." Abu Basir said, "Let me have a look at it." When the other gave it to him, he hit him with it till he died, and his companion ran away till he came to Medina and entered the Mosque running. When Allah's Messenger (ﷺ) saw him he said, "This man appears to have been frightened." When he reached the Prophet (ﷺ) he said, "My companion has been murdered and I would have been murdered too." Abu Basir came and said, "O Allah's Messenger (ﷺ), by Allah, Allah has made you fulfill your obligations by your returning me to them (i.e. the Infidels), but Allah has saved me from them." The Prophet (ﷺ) said, "Woe to his mother! what excellent war kindler he would be, should he only have supporters." When Abu Basir heard that he understood that the Prophet (ﷺ) would return him to them again, so he set off till he reached the seashore. Abu Jandal bin Suhail got himself released from them (i.e. infidels) and joined Abu Basir. So, whenever a man from Quraish embraced Islam he would follow Abu Basir till they formed a strong group. By Allah,

whenever they heard about a caravan of Quraish heading towards Sham, they stopped it and attacked and killed them (i.e. infidels) and took their properties. The people of Quraish sent a message to the Prophet (ﷺ) requesting him for the Sake of Allah and Kith and kin to send for (i.e. Abu Basir and his companions) promising that whoever (amongst them) came to the Prophet (ﷺ) would be secure. So the Prophet (ﷺ) sent for them (i.e. Abu Basir's companions) and Allah I revealed the following Divine Verses: "And it is He Who Has withheld their hands from you and your hands From them in the midst of Mecca, After He made you the victorious over them. ... the unbelievers had pride and haughtiness, in their hearts ... the pride and haughtiness of the time of ignorance." (48.24-26) And their pride and haughtiness was that they did not confess (write in the treaty) that he (i.e. Muhammad) was the Prophet of Allah and refused to write: "In the Name of Allah, the most Beneficent, the Most Merciful," and they (the mushriks) prevented them (the Muslims) from visiting the House (the Ka`bah).

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، قَالَ أَخْبَرَنِي الزُّهْرِيُّ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، وَمَرْوَانَ، يُصَدِّقُ كُلُّ وَاحِدٍ مِنْهُمَا حَدِيثَ صَاحِبِهِ قَالَ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم زَمَنَ الْحُدَيْبِيَةِ، حَتَّى كَانُوا بِبَعْضِ الطَّرِيقِ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ خَالِدَ بْنَ الْوَلِيدِ بِالْغَمِيمِ فِي خَيْلٍ لِقُرَيْشٍ طَلِيعَةً فَخُذُوا ذَاتَ الْيَمِينِ ". فَوَاللَّهِ مَا شَعَرَ بِهِمْ خَالِدٌ حَتَّى إِذَا هُمْ بِقَتَرَةِ الْجَيْشِ، فَانْطَلَقَ يَرْكُضُ نَذِيرًا لِقُرَيْشٍ، وَسَارَ النَّبِيُّ صلى الله عليه وسلم حَتَّى إِذَا كَانَ بِالثَّنِيَّةِ الَّتِي يُهْبَطُ عَلَيْهِمْ مِنْهَا، بَرَكَتْ بِهِ رَاحِلَتُهُ. فَقَالَ النَّاسُ حَلْ حَلْ. فَأَلَحَّتْ، فَقَالُوا خَلأَتِ الْقَصْوَاءُ، خَلأَتِ الْقَصْوَاءُ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " مَا خَلأَتِ الْقَصْوَاءُ، وَمَا ذَاكَ لَهَا بِخُلُقٍ، وَلَكِنْ حَبَسَهَا حَابِسُ الْفِيلِ، ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لاَ يَسْأَلُونِي خُطَّةً يُعَظِّمُونَ فِيهَا حُرُمَاتِ اللَّهِ إِلاَّ أَعْطَيْتُهُمْ إِيَّاهَا ". ثُمَّ زَجَرَهَا فَوَثَبَتْ، قَالَ فَعَدَلَ عَنْهُمْ حَتَّى نَزَلَ بِأَقْصَى الْحُدَيْبِيَةِ، عَلَى ثَمَدٍ قَلِيلِ الْمَاءِ يَتَبَرَّضُهُ النَّاسُ تَبَرُّضًا، فَلَمْ يُلَبِّثْهُ النَّاسُ حَتَّى نَزَحُوهُ، وَشُكِيَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم الْعَطَشُ، فَانْتَزَعَ سَهْمًا مِنْ كِنَانَتِهِ، ثُمَّ أَمَرَهُمْ أَنْ يَجْعَلُوهُ فِيهِ، فَوَاللَّهِ مَا زَالَ يَجِيشُ لَهُمْ بِالرِّيِّ حَتَّى صَدَرُوا عَنْهُ، فَبَيْنَمَا هُمْ كَذَلِكَ، إِذْ جَاءَ بُدَيْلُ بْنُ وَرْقَاءَ الْخُزَاعِيُّ فِي نَفَرٍ مِنْ قَوْمِهِ مِنْ خُزَاعَةَ، وَكَانُوا عَيْبَةَ نُصْحِ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ أَهْلِ تِهَامَةَ، فَقَالَ إِنِّي تَرَكْتُ كَعْبَ بْنَ لُؤَىٍّ وَعَامِرَ بْنَ لُؤَىٍّ نَزَلُوا أَعْدَادَ مِيَاهِ الْحُدَيْبِيَةِ، وَمَعَهُمُ الْعُوذُ الْمَطَافِيلُ، وَهُمْ مُقَاتِلُوكَ وَصَادُّوكَ عَنِ الْبَيْتِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّا لَمْ نَجِئْ لِقِتَالِ أَحَدٍ، وَلَكِنَّا جِئْنَا مُعْتَمِرِينَ، وَإِنَّ قُرَيْشًا قَدْ نَهِكَتْهُمُ الْحَرْبُ، وَأَضَرَّتْ بِهِمْ، فَإِنْ شَاءُوا مَادَدْتُهُمْ مُدَّةً، وَيُخَلُّوا بَيْنِي وَبَيْنَ النَّاسِ، فَإِنْ أَظْهَرْ فَإِنْ شَاءُوا أَنْ يَدْخُلُوا فِيمَا دَخَلَ فِيهِ النَّاسُ فَعَلُوا، وَإِلاَّ فَقَدْ جَمُّوا، وَإِنْ هُمْ أَبَوْا فَوَالَّذِي نَفْسِي بِيَدِهِ، لأُقَاتِلَنَّهُمْ عَلَى أَمْرِي هَذَا حَتَّى تَنْفَرِدَ سَالِفَتِي، وَلَيُنْفِذَنَّ اللَّهُ أَمْرَهُ ". فَقَالَ بُدَيْلٌ سَأُبَلِّغُهُمْ مَا تَقُولُ. قَالَ فَانْطَلَقَ حَتَّى أَتَى قُرَيْشًا قَالَ إِنَّا قَدْ جِئْنَاكُمْ مِنْ هَذَا الرَّجُلِ، وَسَمِعْنَاهُ يَقُولُ قَوْلاً، فَإِنْ شِئْتُمْ أَنْ نَعْرِضَهُ عَلَيْكُمْ فَعَلْنَا، فَقَالَ سُفَهَاؤُهُمْ لاَ حَاجَةَ لَنَا أَنْ تُخْبِرَنَا عَنْهُ بِشَىْءٍ. وَقَالَ ذَوُو الرَّأْىِ مِنْهُمْ هَاتِ مَا سَمِعْتَهُ يَقُولُ. قَالَ سَمِعْتُهُ يَقُولُ كَذَا وَكَذَا، فَحَدَّثَهُمْ بِمَا قَالَ النَّبِيُّ صلى الله عليه وسلم. فَقَامَ عُرْوَةُ بْنُ مَسْعُودٍ فَقَالَ أَىْ قَوْمِ أَلَسْتُمْ بِالْوَالِدِ قَالُوا بَلَى. قَالَ أَوَلَسْتُ بِالْوَلَدِ قَالُوا بَلَى. قَالَ فَهَلْ تَتَّهِمُونِي. قَالُوا لاَ. قَالَ أَلَسْتُمْ تَعْلَمُونَ أَنِّي اسْتَنْفَرْتُ أَهْلَ عُكَاظٍ، فَلَمَّا بَلَّحُوا عَلَىَّ جِئْتُكُمْ بِأَهْلِي وَوَلَدِي وَمَنْ أَطَاعَنِي قَالُوا بَلَى. قَالَ فَإِنَّ هَذَا قَدْ عَرَضَ لَكُمْ خُطَّةَ رُشْدٍ، اقْبَلُوهَا وَدَعُونِي آتِهِ. قَالُوا ائْتِهِ. فَأَتَاهُ فَجَعَلَ يُكَلِّمُ النَّبِيَّ صلى الله عليه وسلم فَقَالَ النَّبِيُّ صلى الله عليه وسلم نَحْوًا مِنْ قَوْلِهِ لِبُدَيْلٍ، فَقَالَ عُرْوَةُ عِنْدَ ذَلِكَ أَىْ مُحَمَّدُ، أَرَأَيْتَ إِنِ اسْتَأْصَلْتَ أَمْرَ قَوْمِكَ هَلْ سَمِعْتَ بِأَحَدٍ مِنَ الْعَرَبِ اجْتَاحَ أَهْلَهُ قَبْلَكَ وَإِنْ تَكُنِ الأُخْرَى، فَإِنِّي وَاللَّهِ لأَرَى وُجُوهًا، وَإِنِّي لأَرَى أَوْشَابًا مِنَ النَّاسِ خَلِيقًا أَنْ يَفِرُّوا وَيَدَعُوكَ. فَقَالَ لَهُ أَبُو بَكْرٍ امْصُصْ بَظْرَ اللاَّتِ، أَنَحْنُ نَفِرُّ عَنْهُ وَنَدَعُهُ فَقَالَ مَنْ ذَا قَالُوا أَبُو بَكْرٍ. قَالَ أَمَا وَالَّذِي نَفْسِي بِيَدِهِ لَوْلاَ يَدٌ كَانَتْ لَكَ عِنْدِي لَمْ أَجْزِكَ بِهَا لأَجَبْتُكَ. قَالَ وَجَعَلَ يُكَلِّمُ النَّبِيَّ صلى الله عليه وسلم فَكُلَّمَا تَكَلَّمَ أَخَذَ بِلِحْيَتِهِ، وَالْمُغِيرَةُ بْنُ شُعْبَةَ قَائِمٌ عَلَى رَأْسِ النَّبِيِّ صلى الله عليه وسلم وَمَعَهُ السَّيْفُ وَعَلَيْهِ الْمِغْفَرُ، فَكُلَّمَا أَهْوَى عُرْوَةُ بِيَدِهِ إِلَى لِحْيَةِ النَّبِيِّ صلى الله عليه وسلم ضَرَبَ يَدَهُ بِنَعْلِ السَّيْفِ، وَقَالَ لَهُ أَخِّرْ يَدَكَ عَنْ لِحْيَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم. فَرَفَعَ عُرْوَةُ رَأْسَهُ فَقَالَ مَنْ هَذَا قَالُوا الْمُغِيرَةُ بْنُ شُعْبَةَ. فَقَالَ أَىْ غُدَرُ، أَلَسْتُ أَسْعَى فِي غَدْرَتِكَ وَكَانَ الْمُغِيرَةُ صَحِبَ قَوْمًا فِي الْجَاهِلِيَّةِ، فَقَتَلَهُمْ، وَأَخَذَ أَمْوَالَهُمْ، ثُمَّ جَاءَ فَأَسْلَمَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَمَّا الإِسْلاَمَ فَأَقْبَلُ، وَأَمَّا الْمَالَ فَلَسْتُ مِنْهُ فِي شَىْءٍ ". ثُمَّ إِنَّ عُرْوَةَ جَعَلَ يَرْمُقُ أَصْحَابَ النَّبِيِّ صلى الله عليه وسلم بِعَيْنَيْهِ. قَالَ فَوَاللَّهِ مَا تَنَخَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم نُخَامَةً إِلاَّ وَقَعَتْ فِي كَفِّ رَجُلٍ مِنْهُمْ فَدَلَكَ بِهَا وَجْهَهُ وَجِلْدَهُ، وَإِذَا أَمَرَهُمُ ابْتَدَرُوا أَمْرَهُ، وَإِذَا تَوَضَّأَ كَادُوا يَقْتَتِلُونَ عَلَى وَضُوئِهِ، وَإِذَا تَكَلَّمَ خَفَضُوا أَصْوَاتَهُمْ عِنْدَهُ، وَمَا يُحِدُّونَ إِلَيْهِ النَّظَرَ تَعْظِيمًا لَهُ، فَرَجَعَ عُرْوَةُ إِلَى أَصْحَابِهِ، فَقَالَ أَىْ قَوْمِ، وَاللَّهِ لَقَدْ وَفَدْتُ عَلَى الْمُلُوكِ، وَوَفَدْتُ عَلَى قَيْصَرَ وَكِسْرَى وَالنَّجَاشِيِّ وَاللَّهِ إِنْ رَأَيْتُ مَلِكًا قَطُّ، يُعَظِّمُهُ أَصْحَابُهُ مَا يُعَظِّمُ أَصْحَابُ مُحَمَّدٍ صلى الله عليه وسلم مُحَمَّدًا، وَاللَّهِ إِنْ تَنَخَّمَ نُخَامَةً

إِلاَّ وَقَعَتْ فِي كَفِّ رَجُلٍ مِنْهُمْ، فَدَلَكَ بِهَا وَجْهَهُ وَجِلْدَهُ، وَإِذَا أَمَرَهُمُ ابْتَدَرُوا أَمْرَهُ وَإِذَا تَوَضَّأَ كَادُوا يَقْتَتِلُونَ عَلَى وَضُوئِهِ، وَإِذَا تَكَلَّمَ خَفَضُوا أَصْوَاتَهُمْ عِنْدَهُ، وَمَا يُحِدُّونَ إِلَيْهِ النَّظَرَ تَعْظِيمًا لَهُ، وَإِنَّهُ قَدْ عَرَضَ عَلَيْكُمْ خُطَّةَ رُشْدٍ، فَاقْبَلُوهَا. فَقَالَ رَجُلٌ مِنْ بَنِي كِنَانَةَ دَعُونِي آتِهِ. فَقَالُوا ائْتِهِ. فَلَمَّا أَشْرَفَ عَلَى النَّبِيِّ صلى الله عليه وسلم وَأَصْحَابِهِ، قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَذَا فُلاَنٌ، وَهْوَ مِنْ قَوْمٍ يُعَظِّمُونَ الْبُدْنَ فَابْعَثُوهَا لَهُ ". فَبُعِثَتْ لَهُ وَاسْتَقْبَلَهُ النَّاسُ يُلَبُّونَ، فَلَمَّا رَأَى ذَلِكَ قَالَ سُبْحَانَ اللَّهِ مَا يَنْبَغِي لِهَؤُلاَءِ أَنْ يُصَدُّوا عَنِ الْبَيْتِ، فَلَمَّا رَجَعَ إِلَى أَصْحَابِهِ قَالَ رَأَيْتُ الْبُدْنَ قَدْ قُلِّدَتْ وَأُشْعِرَتْ، فَمَا أَرَى أَنْ يُصَدُّوا عَنِ الْبَيْتِ. فَقَامَ رَجُلٌ مِنْهُمْ يُقَالُ لَهُ مِكْرَزُ بْنُ حَفْصٍ. فَقَالَ دَعُونِي آتِهِ. فَقَالُوا ائْتِهِ. فَلَمَّا أَشْرَفَ عَلَيْهِمْ قَالَ النَّبِيُّ صلى الله عليه وسلم " هَذَا مِكْرَزٌ وَهْوَ رَجُلٌ فَاجِرٌ ". فَجَعَلَ يُكَلِّمُ النَّبِيَّ صلى الله عليه وسلم، فَبَيْنَمَا هُوَ يُكَلِّمُهُ إِذْ جَاءَ سُهَيْلُ بْنُ عَمْرٍو. قَالَ مَعْمَرٌ فَأَخْبَرَنِي أَيُّوبُ عَنْ عِكْرِمَةَ، أَنَّهُ لَمَّا جَاءَ سُهَيْلُ بْنُ عَمْرٍو قَالَ النَّبِيُّ صلى الله عليه وسلم " لَقَدْ سَهُلَ لَكُمْ مِنْ أَمْرِكُمْ ". قَالَ مَعْمَرٌ قَالَ الزُّهْرِيُّ فِي حَدِيثِهِ فَجَاءَ سُهَيْلُ بْنُ عَمْرٍو فَقَالَ هَاتِ، اكْتُبْ بَيْنَنَا وَبَيْنَكُمْ كِتَابًا، فَدَعَا النَّبِيُّ صلى الله عليه وسلم الْكَاتِبَ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ". قَالَ سُهَيْلٌ أَمَّا الرَّحْمَنُ فَوَاللَّهِ مَا أَدْرِي مَا هُوَ وَلَكِنِ اكْتُبْ بِاسْمِكَ اللَّهُمَّ. كَمَا كُنْتَ تَكْتُبُ. فَقَالَ الْمُسْلِمُونَ وَاللَّهِ لاَ نَكْتُبُهَا إِلاَّ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اكْتُبْ بِاسْمِكَ اللَّهُمَّ ". ثُمَّ قَالَ " هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ ". فَقَالَ سُهَيْلٌ وَاللَّهِ لَوْ كُنَّا نَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ مَا صَدَدْنَاكَ عَنِ الْبَيْتِ وَلاَ قَاتَلْنَاكَ، وَلَكِنِ اكْتُبْ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " وَاللَّهِ إِنِّي لَرَسُولُ اللَّهِ وَإِنْ كَذَّبْتُمُونِي. اكْتُبْ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ". قَالَ الزُّهْرِيُّ وَذَلِكَ لِقَوْلِهِ " لاَ يَسْأَلُونِي خُطَّةً يُعَظِّمُونَ فِيهَا حُرُمَاتِ اللَّهِ إِلاَّ أَعْطَيْتُهُمْ إِيَّاهَا ". فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " عَلَى أَنْ تُخَلُّوا بَيْنَنَا وَبَيْنَ الْبَيْتِ فَنَطُوفَ بِهِ ". فَقَالَ سُهَيْلٌ وَاللَّهِ لاَ تَتَحَدَّثُ الْعَرَبُ أَنَّا أُخِذْنَا ضُغْطَةً وَلَكِنْ ذَلِكَ مِنَ الْعَامِ الْمُقْبِلِ فَكَتَبَ. فَقَالَ سُهَيْلٌ وَعَلَى أَنَّهُ لاَ يَأْتِيكَ مِنَّا رَجُلٌ، وَإِنْ كَانَ عَلَى دِينِكَ، إِلاَّ رَدَدْتَهُ إِلَيْنَا. قَالَ الْمُسْلِمُونَ سُبْحَانَ اللَّهِ كَيْفَ يُرَدُّ إِلَى الْمُشْرِكِينَ وَقَدْ جَاءَ مُسْلِمًا فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ دَخَلَ أَبُو جَنْدَلِ بْنُ سُهَيْلِ بْنِ عَمْرٍو يَرْسُفُ فِي قُيُودِهِ، وَقَدْ خَرَجَ مِنْ أَسْفَلِ مَكَّةَ، حَتَّى رَمَى بِنَفْسِهِ بَيْنَ أَظْهُرِ الْمُسْلِمِينَ. فَقَالَ سُهَيْلٌ هَذَا يَا مُحَمَّدُ أَوَّلُ مَا أُقَاضِيكَ عَلَيْهِ أَنْ تَرُدَّهُ إِلَىَّ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّا لَمْ نَقْضِ الْكِتَابَ بَعْدُ ". قَالَ فَوَاللَّهِ إِذًا لَمْ أُصَالِحْكَ عَلَى شَىْءٍ أَبَدًا. قَالَ النَّبِيُّ صلى الله عليه وسلم " فَأَجِزْهُ لِي ". قَالَ مَا أَنَا بِمُجِيزِهِ لَكَ. قَالَ " بَلَى، فَافْعَلْ ". قَالَ مَا أَنَا بِفَاعِلٍ. قَالَ مِكْرَزٌ بَلْ قَدْ أَجَزْنَاهُ لَكَ. قَالَ أَبُو جَنْدَلٍ أَىْ مَعْشَرَ الْمُسْلِمِينَ، أُرَدُّ إِلَى الْمُشْرِكِينَ وَقَدْ جِئْتُ مُسْلِمًا أَلاَ تَرَوْنَ مَا قَدْ لَقِيتُ وَكَانَ قَدْ عُذِّبَ عَذَابًا شَدِيدًا فِي اللَّهِ. قَالَ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ فَأَتَيْتُ نَبِيَّ اللَّهِ صلى الله عليه وسلم فَقُلْتُ أَلَسْتَ نَبِيَّ اللَّهِ حَقًّا قَالَ " بَلَى ". قُلْتُ أَلَسْنَا عَلَى الْحَقِّ وَعَدُوُّنَا عَلَى الْبَاطِلِ قَالَ " بَلَى ". قُلْتُ فَلِمَ نُعْطِي الدَّنِيَّةَ فِي دِينِنَا إِذًا قَالَ " إِنِّي رَسُولُ اللَّهِ، وَلَسْتُ أَعْصِيهِ وَهْوَ نَاصِرِي ". قُلْتُ أَوَلَيْسَ كُنْتَ تُحَدِّثُنَا أَنَّا سَنَأْتِي الْبَيْتَ فَنَطُوفُ بِهِ قَالَ " بَلَى، فَأَخْبَرْتُكَ أَنَّا نَأْتِيهِ الْعَامَ ". قَالَ قُلْتُ لاَ. قَالَ " فَإِنَّكَ آتِيهِ وَمُطَّوِّفٌ بِهِ ". قَالَ فَأَتَيْتُ أَبَا بَكْرٍ فَقُلْتُ يَا أَبَا بَكْرٍ، أَلَيْسَ هَذَا نَبِيَّ اللَّهِ حَقًّا قَالَ بَلَى. قُلْتُ أَلَسْنَا عَلَى الْحَقِّ وَعَدُوُّنَا عَلَى الْبَاطِلِ قَالَ بَلَى. قُلْتُ فَلِمَ نُعْطِي الدَّنِيَّةَ فِي دِينِنَا إِذًا قَالَ أَيُّهَا الرَّجُلُ، إِنَّهُ لَرَسُولُ اللَّهِ صلى الله عليه وسلم وَلَيْسَ يَعْصِي رَبَّهُ وَهْوَ نَاصِرُهُ، فَاسْتَمْسِكْ بِغَرْزِهِ، فَوَاللَّهِ إِنَّهُ عَلَى الْحَقِّ. قُلْتُ أَلَيْسَ كَانَ يُحَدِّثُنَا أَنَّا سَنَأْتِي الْبَيْتَ وَنَطُوفُ بِهِ قَالَ بَلَى، أَفَأَخْبَرَكَ أَنَّكَ تَأْتِيهِ الْعَامَ قُلْتُ لاَ. قَالَ فَإِنَّكَ آتِيهِ وَمُطَّوِّفٌ بِهِ. قَالَ الزُّهْرِيِّ قَالَ عُمَرُ فَعَمِلْتُ لِذَلِكَ أَعْمَالاً. قَالَ فَلَمَّا فَرَغَ مِنْ قَضِيَّةِ الْكِتَابِ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأَصْحَابِهِ " قُومُوا فَانْحَرُوا، ثُمَّ احْلِقُوا ". قَالَ فَوَاللَّهِ مَا قَامَ مِنْهُمْ رَجُلٌ حَتَّى قَالَ ذَلِكَ ثَلاَثَ مَرَّاتٍ، فَلَمَّا لَمْ يَقُمْ مِنْهُمْ أَحَدٌ دَخَلَ عَلَى أُمِّ سَلَمَةَ، فَذَكَرَ لَهَا مَا لَقِيَ مِنَ النَّاسِ. فَقَالَتْ أُمُّ سَلَمَةَ يَا نَبِيَّ اللَّهِ، أَتُحِبُّ ذَلِكَ اخْرُجْ ثُمَّ لاَ تُكَلِّمْ أَحَدًا مِنْهُمْ كَلِمَةً حَتَّى تَنْحَرَ بُدْنَكَ، وَتَدْعُوَ حَالِقَكَ فَيَحْلِقَكَ. فَخَرَجَ فَلَمْ يُكَلِّمْ أَحَدًا مِنْهُمْ، حَتَّى فَعَلَ ذَلِكَ نَحَرَ بُدْنَهُ، وَدَعَا حَالِقَهُ فَحَلَقَهُ. فَلَمَّا رَأَوْا ذَلِكَ، قَامُوا فَنَحَرُوا، وَجَعَلَ بَعْضُهُمْ يَحْلِقُ بَعْضًا، حَتَّى كَادَ بَعْضُهُمْ يَقْتُلُ بَعْضًا غَمًّا، ثُمَّ جَاءَهُ نِسْوَةٌ مُؤْمِنَاتٌ فَأَنْزَلَ اللَّهُ تَعَالَى {يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ} حَتَّى بَلَغَ {بِعِصَمِ الْكَوَافِرِ} فَطَلَّقَ عُمَرُ يَوْمَئِذٍ امْرَأَتَيْنِ كَانَتَا لَهُ فِي الشِّرْكِ، فَتَزَوَّجَ إِحْدَاهُمَا مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ، وَالأُخْرَى صَفْوَانُ بْنُ أُمَيَّةَ، ثُمَّ رَجَعَ النَّبِيُّ صلى الله عليه وسلم إِلَى الْمَدِينَةِ، فَجَاءَهُ أَبُو بَصِيرٍ ـ رَجُلٌ مِنْ قُرَيْشٍ ـ وَهْوَ مُسْلِمٌ فَأَرْسَلُوا فِي طَلَبِهِ رَجُلَيْنِ، فَقَالُوا الْعَهْدَ الَّذِي جَعَلْتَ لَنَا. فَدَفَعَهُ إِلَى الرَّجُلَيْنِ، فَخَرَجَا بِهِ حَتَّى بَلَغَا ذَا الْحُلَيْفَةِ، فَنَزَلُوا يَأْكُلُونَ مِنْ تَمْرٍ لَهُمْ، فَقَالَ أَبُو بَصِيرٍ لأَحَدِ الرَّجُلَيْنِ وَاللَّهِ إِنِّي لأَرَى سَيْفَكَ هَذَا يَا فُلاَنُ جَيِّدًا. فَاسْتَلَّهُ الآخَرُ فَقَالَ أَجَلْ، وَاللَّهِ إِنَّهُ لَجَيِّدٌ، لَقَدْ جَرَّبْتُ بِهِ ثُمَّ جَرَّبْتُ. فَقَالَ أَبُو بَصِيرٍ أَرِنِي أَنْظُرْ إِلَيْهِ، فَأَمْكَنَهُ مِنْهُ، فَضَرَبَهُ حَتَّى بَرَدَ، وَفَرَّ الآخَرُ، حَتَّى أَتَى الْمَدِينَةَ، فَدَخَلَ الْمَسْجِدَ يَعْدُو. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ رَآهُ " لَقَدْ رَأَى هَذَا ذُعْرًا ". فَلَمَّا انْتَهَى إِلَى النَّبِيِّ صلى الله عليه وسلم قَالَ قُتِلَ وَاللَّهِ صَاحِبِي وَإِنِّي لَمَقْتُولٌ، فَجَاءَ أَبُو بَصِيرٍ فَقَالَ يَا نَبِيَّ اللَّهِ، قَدْ وَاللَّهِ أَوْفَى اللَّهُ ذِمَّتَكَ، قَدْ رَدَدْتَنِي إِلَيْهِمْ ثُمَّ أَنْجَانِي اللَّهُ مِنْهُمْ. قَالَ النَّبِيُّ صلى الله عليه وسلم " وَيْلُ أُمِّهِ مِسْعَرَ حَرْبٍ، لَوْ كَانَ لَهُ أَحَدٌ ". فَلَمَّا سَمِعَ ذَلِكَ عَرَفَ أَنَّهُ سَيَرُدُّهُ إِلَيْهِمْ، فَخَرَجَ حَتَّى أَتَى سِيفَ الْبَحْرِ. قَالَ وَيَنْفَلِتُ مِنْهُمْ أَبُو جَنْدَلِ بْنُ سُهَيْلٍ، فَلَحِقَ بِأَبِي بَصِيرٍ، فَجَعَلَ لاَ يَخْرُجُ مِنْ قُرَيْشٍ رَجُلٌ قَدْ أَسْلَمَ إِلاَّ لَحِقَ بِأَبِي بَصِيرٍ، حَتَّى اجْتَمَعَتْ مِنْهُمْ عِصَابَةٌ، فَوَاللَّهِ مَا يَسْمَعُونَ بِعِيرٍ خَرَجَتْ لِقُرَيْشٍ إِلَى الشَّأْمِ إِلاَّ اعْتَرَضُوا لَهَا، فَقَتَلُوهُمْ،

وَأَخَذُوا أَمْوَالَهُمْ، فَأَرْسَلَتْ قُرَيْشٌ إِلَى النَّبِيِّ صلى الله عليه وسلم تُنَاشِدُهُ بِاللَّهِ وَالرَّحِمِ لَمَّا أَرْسَلَ، فَمَنْ أَتَاهُ فَهْوَ آمِنٌ، فَأَرْسَلَ النَّبِيُّ صلى الله عليه وسلم إِلَيْهِمْ، فَأَنْزَلَ اللَّهُ تَعَالَى {وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ} حَتَّى بَلَغَ {الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ} وَكَانَتْ حَمِيَّتُهُمْ أَنَّهُمْ لَمْ يُقِرُّوا أَنَّهُ نَبِيُّ اللَّهِ، وَلَمْ يُقِرُّوا بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَحَالُوا بَيْنَهُمْ وَبَيْنَ الْبَيْتِ.

Reference	: Sahih al-Bukhari 2731, 2732
In-book reference	: Book 54, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 50, Hadith 891

Narrated Az-Zuhri:

`Urwa said, "Aisha told me that Allah's Messenger (ﷺ) used to examine the women emigrants. We have been told also that when Allah revealed the order that the Muslims should return to the pagans what they had spent on their wives who emigrated (after embracing Islam) and that the Mushriks should not. keep unbelieving women as their wives, `Umar divorced two of his wives, Qariba, the daughter of Abu Urhaiya and the daughter of Jarwal Al-Khuza`i. Later on Mu'awiya married Qariba and Abu Jahm married the other." When the pagans refused to pay what the Muslims had spent on their wives, Allah revealed: "And if any of your wives have gone from you to the unbelievers and you have an accession (By the coming over of a woman from the other side) (Then pay to those whose wives have gone) The equivalent of what they had spent (On their Mahr)." (60.11) So, Allah ordered that the Muslim whose wife, has gone, should be given, as a compensation of the Mahr he had given to his wife, from the Mahr of the wives of the pagans who had emigrated deserting their husbands. We do not know any of the women emigrants who deserted Islam after embracing it. We have also been told that Abu Basir bin Asid Ath-Thaqafi came to the Prophet (ﷺ) as a Muslim emigrant during the truce. Al-Akhnas bin Shariq wrote to the Prophet (ﷺ) requesting him to return Abu Basir.

وَقَالَ عُقَيْلٌ عَنِ الزُّهْرِيِّ، قَالَ عُرْوَةُ فَأَخْبَرَتْنِي عَائِشَةُ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَمْتَحِنُهُنَّ، وَبَلَغَنَا أَنَّهُ لَمَّا أَنْزَلَ اللَّهُ تَعَالَى أَنْ يَرُدُّوا إِلَى الْمُشْرِكِينَ مَا أَنْفَقُوا عَلَى مَنْ هَاجَرَ مِنْ أَزْوَاجِهِمْ، وَحَكَمَ عَلَى الْمُسْلِمِينَ، أَنْ لاَ يُمَسِّكُوا بِعِصَمِ الْكَوَافِرِ، أَنَّ عُمَرَ طَلَّقَ امْرَأَتَيْنِ قَرِيبَةَ بِنْتَ أَبِي أُمَيَّةَ، وَابْنَةَ جَرْوَلٍ الْخُزَاعِيِّ، فَتَزَوَّجَ قَرِيبَةَ مُعَاوِيَةُ، وَتَزَوَّجَ الأُخْرَى أَبُو جَهْمٍ، فَلَمَّا أَبَى الْكُفَّارُ أَنْ يُقِرُّوا بِأَدَاءِ مَا أَنْفَقَ الْمُسْلِمُونَ عَلَى أَزْوَاجِهِمْ، أَنْزَلَ اللَّهُ تَعَالَى {وَإِنْ فَاتَكُمْ شَىْءٌ مِنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقَبْتُمْ} وَالْعَقِبُ مَا يُؤَدِّي الْمُسْلِمُونَ إِلَى مَنْ هَاجَرَتِ امْرَأَتُهُ مِنَ الْكُفَّارِ، فَأَمَرَ أَنْ يُعْطَى مَنْ ذَهَبَ لَهُ زَوْجٌ مِنَ الْمُسْلِمِينَ مَا أَنْفَقَ مِنْ صَدَاقِ نِسَاءِ الْكُفَّارِ اللاَّئِي هَاجَرْنَ، وَمَا نَعْلَمُ أَحَدًا مِنَ الْمُهَاجِرَاتِ ارْتَدَّتْ بَعْدَ إِيمَانِهَا. وَبَلَغَنَا أَنَّ أَبَا بَصِيرِ بْنَ أَسِيدٍ الثَّقَفِيَّ قَدِمَ عَلَى النَّبِيِّ صلى الله عليه وسلم مُؤْمِنًا مُهَاجِرًا فِي الْمُدَّةِ، فَكَتَبَ الأَخْنَسُ بْنُ شَرِيقٍ إِلَى النَّبِيِّ صلى الله عليه وسلم يَسْأَلُهُ أَبَا بَصِيرٍ، فَذَكَرَ الْحَدِيثَ.

Reference	: Sahih al-Bukhari 2733
In-book reference	: Book 54, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 50, Hadith 891

(16) Chapter: Conditions in loans (16) باب الشُّرُوطِ فِي الْقَرْضِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) mentioned a person who asked an Israeli man to lend him one-thousand Dinars, and the Israeli lent him the sum for a certain fixed period.

وَقَالَ اللَّيْثُ حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ، عَنْ أَبِي هُرَيْرَةَ، رضى الله عنه عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ ذَكَرَ رَجُلاً سَأَلَ بَعْضَ بَنِي إِسْرَائِيلَ أَنْ يُسْلِفَهُ أَلْفَ دِينَارٍ، فَدَفَعَهَا إِلَيْهِ إِلَى أَجَلٍ مُسَمًّى. وَقَالَ ابْنُ عُمَرَ ـ رضى الله عنهما ـ وَعَطَاءٌ إِذَا أَجَّلَهُ فِي الْقَرْضِ جَازَ.

Reference : Sahih al-Bukhari 2734
In-book reference : Book 54, Hadith 21
USC-MSA web (English) reference : Vol. 3, Book 50, Hadith 892
(deprecated numbering scheme)

(17) Chapter: Al-Mukatab conditions which contradict Allah's Laws

(17) باب الْمُكَاتَبِ وَمَا لاَ يَحِلُّ مِنَ الشُّرُوطِ الَّتِي تُخَالِفُ كِتَابَ اللَّهِ

وَقَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا فِي الْمُكَاتَبِ شُرُوطُهُمْ بَيْنَهُمْ.

وَقَالَ ابْنُ عُمَرَ أَوْ عُمَرُ كُلُّ شَرْطٍ خَالَفَ كِتَابَ اللَّهِ فَهْوَ بَاطِلٌ، وَإِنِ اشْتَرَطَ مِائَةَ شَرْطٍ.

وَقَالَ أَبُو عَبْدِ اللَّهِ يُقَالُ عَنْ كِلَيْهِمَا عَنْ عُمَرَ وَابْنِ عُمَرَ.

Narrated `Amra:

Aisha said that Buraira came to seek her help in the writing of her emancipation. `Aisha said to her, "If you wish, I will pay your masters (your price) and the wala' will be for me." When Allah's Messenger (ﷺ) came, she told him about it. The Prophet (ﷺ) said to her, "Buy her (i.e. Buraira) and manumit her, for the Wala is for the one who manumits." Then Allah's Messenger (ﷺ) ascended the pulpit and said, "What about those people who stipulate conditions which are not in Allah's Laws? Whoever stipulates such conditions as are not in Allah's Laws, then those conditions are invalid even if he stipulated a hundred such conditions."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ أَتَتْهَا بَرِيرَةُ تَسْأَلُهَا فِي كِتَابَتِهَا، فَقَالَتْ إِنْ شِئْتِ أَعْطَيْتُ أَهْلَكِ وَيَكُونُ الْوَلاَءُ لِي. فَلَمَّا جَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم ذَكَّرْتُهُ ذَلِكَ قَالَ النَّبِيُّ صلى الله عليه وسلم " ابْتَاعِيهَا فَأَعْتِقِيهَا، فَإِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ ". ثُمَّ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى الْمِنْبَرِ فَقَالَ " مَا بَالُ أَقْوَامٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ مَنِ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللَّهِ فَلَيْسَ لَهُ، وَإِنِ اشْتَرَطَ مِائَةَ شَرْطٍ ".

Reference : Sahih al-Bukhari 2735
In-book reference : Book 54, Hadith 22
USC-MSA web (English) reference : Vol. 3, Book 50, Hadith 893
(deprecated numbering scheme)

(18) Chapter: What kinds of conditions are permissible; and what is exempted from the decision

(18) باب مَا يَجُوزُ مِنَ الاِشْتِرَاطِ وَالثُّنْيَا فِي الإِقْرَارِ

وَالشُّرُوطِ الَّتِي يَتَعَارَفُهَا النَّاسُ بَيْنَهُمْ، وَإِذَا قَالَ مِائَةٌ إِلاَّ وَاحِدَةً أَوْ ثِنْتَيْنِ.
وَقَالَ ابْنُ عَوْنٍ عَنِ ابْنِ سِيرِينَ قَالَ رَجُلٌ لِكَرِيِّهِ أَدْخِلْ رِكَابَكَ، فَإِنْ لَمْ أَرْحَلْ مَعَكَ يَوْمَ كَذَا وَكَذَا، فَلَكَ مِائَةُ دِرْهَمٍ. فَلَمْ يَخْرُجْ، فَقَالَ شُرَيْحٌ مَنْ شَرَطَ عَلَى نَفْسِهِ طَائِعًا غَيْرَ مُكْرَهٍ فَهْوَ عَلَيْهِ.
وَقَالَ أَيُّوبُ عَنِ ابْنِ سِيرِينَ إِنَّ رَجُلاً بَاعَ طَعَامًا وَقَالَ إِنْ لَمْ آتِكَ الأَرْبِعَاءَ فَلَيْسَ بَيْنِي وَبَيْنَكَ بَيْعٌ. فَلَمْ يَجِئْ، فَقَالَ شُرَيْحٌ لِلْمُشْتَرِي أَنْتَ أَخْلَفْتَ. فَقَضَى عَلَيْهِ.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah has ninety-nine names, i.e. one-hundred minus one, and whoever knows them will go to Paradise." (Please see Hadith No. 419 Vol. 8)

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً إِلاَّ وَاحِدًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ ".

Reference : Sahih al-Bukhari 2736
In-book reference : Book 54, Hadith 23
USC-MSA web (English) reference : Vol. 3, Book 50, Hadith 894

(19) Chapter: Conditions in Waqf (i.e., religious endowment) (19) باب الشُّرُوطِ فِي الْوَقْفِ

Narrated Ibn `Umar:

Umar bin Khattab got some land in Khaibar and he went to the Prophet (ﷺ) to consult him about it saying, "O Allah's Messenger (ﷺ) I got some land in Khaibar better than which I have never had, what do you suggest that I do with it?" The Prophet (ﷺ) said, "If you like you can give the land as endowment and give its fruits in charity." So `Umar gave it in charity as an endowment on the condition that would not be sold nor given to anybody as a present and not to be inherited, but its yield would be given in charity to the poor people, to the Kith and kin, for freeing slaves, for Allah's Cause, to the travelers and guests; and that there would be no harm if the guardian of the endowment ate from it according to his need with good intention, and fed others without storing it for the future."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ، حَدَّثَنَا ابْنُ عَوْنٍ، قَالَ أَنْبَأَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، أَصَابَ أَرْضًا بِخَيْبَرَ، فَأَتَى النَّبِيَّ صلى الله عليه وسلم يَسْتَأْمِرُهُ فِيهَا، فَقَالَ يَا رَسُولَ اللَّهِ، إِنِّي أَصَبْتُ أَرْضًا بِخَيْبَرَ، لَمْ أُصِبْ مَالاً قَطُّ أَنْفَسَ عِنْدِي مِنْهُ، فَمَا تَأْمُرُ بِهِ قَالَ " إِنْ شِئْتَ حَبَسْتَ أَصْلَهَا، وَتَصَدَّقْتَ بِهَا ". قَالَ فَتَصَدَّقَ بِهَا عُمَرُ أَنَّهُ لاَ يُبَاعُ وَلاَ يُوهَبُ وَلاَ يُورَثُ، وَتَصَدَّقَ بِهَا فِي الْفُقَرَاءِ وَفِي الْقُرْبَى، وَفِي الرِّقَابِ، وَفِي سَبِيلِ اللَّهِ، وَابْنِ السَّبِيلِ، وَالضَّيْفِ، لاَ جُنَاحَ عَلَى مَنْ وَلِيَهَا أَنْ يَأْكُلَ مِنْهَا بِالْمَعْرُوفِ، وَيُطْعِمَ غَيْرَ مُتَمَوِّلٍ. قَالَ فَحَدَّثْتُ بِهِ ابْنَ سِيرِينَ فَقَالَ غَيْرَ مُتَأَثِّلٍ مَالاً.

Reference	: Sahih al-Bukhari 2737
In-book reference	: Book 54, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 3, Book 50, Hadith 895

55 - The Book of Wills and Testaments (Wasaayaa) (2738 - 2781)
كتاب الوصايا

(1) Chapter: Al-Wasaya

(1) باب الْوَصَايَا

وَقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَصِيَّةُ الرَّجُلِ مَكْتُوبَةٌ عِنْدَهُ». وَقَوْلِ اللَّهِ تَعَالَى: {كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلاَ إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ}. جَنَفًا مَيْلاً، مُتَجَانِفٌ مَائِلٌ.

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "It is not permissible for any Muslim who has something to will to stay for two nights without having his last will and testament written and kept ready with him."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَا حَقُّ امْرِئٍ مُسْلِمٍ لَهُ شَىْءٌ، يُوصِي فِيهِ يَبِيتُ لَيْلَتَيْنِ، إِلاَّ وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ ". تَابَعَهُ مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ عَمْرٍو عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 2738
In-book reference	: Book 55, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 1

Narrated `Amr bin Al-Harith:

(The brother of the wife of Allah's Messenger (ﷺ). Juwaira bint Al-Harith) When Allah's Messenger (ﷺ) died, he did not leave any Dirham or Dinar (i.e. money), a slave or a slave woman or anything else except his white mule, his arms and a piece of land which he had given in charity .

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَارِثِ، حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ الْجُعْفِيُّ، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ عَمْرِو بْنِ الْحَارِثِ، خَتَنِ رَسُولِ اللَّهِ صلى الله عليه وسلم أَخِي جُوَيْرِيَةَ بِنْتِ الْحَارِثِ قَالَ مَا تَرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم عِنْدَ مَوْتِهِ دِرْهَمًا وَلاَ دِينَارًا وَلاَ عَبْدًا وَلاَ أَمَةً وَلاَ شَيْئًا، إِلاَّ بَغْلَتَهُ الْبَيْضَاءَ وَسِلاَحَهُ وَأَرْضًا جَعَلَهَا صَدَقَةً.

Reference	: Sahih al-Bukhari 2739
In-book reference	: Book 55, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 2

Narrated Talha bin Musarrif:

I asked `Abdullah bin Abu `Aufa "Did the Prophet (ﷺ) make a will?" He replied, "No," I asked him, "How is it then that the making of a will has been enjoined on people, (or that they are ordered to make a will)?" He replied, "The Prophet (ﷺ) bequeathed Allah's Book (i.e. Qur'an).

حَدَّثَنَا خَلاَّدُ بْنُ يَحْيَى، حَدَّثَنَا مَالِكٌ، حَدَّثَنَا طَلْحَةُ بْنُ مُصَرِّفٍ، قَالَ سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى ـ رضى الله عنهما ـ هَلْ كَانَ النَّبِيُّ صلى الله عليه وسلم أَوْصَى فَقَالَ لاَ. فَقُلْتُ كَيْفَ كُتِبَ عَلَى النَّاسِ الْوَصِيَّةُ أَوْ أُمِرُوا بِالْوَصِيَّةِ قَالَ أَوْصَى بِكِتَابِ اللَّهِ.

Reference	: Sahih al-Bukhari 2740
In-book reference	: Book 55, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 3

Narrated Al-Aswad:

In the presence of `Aisha some people mentioned that the Prophet (ﷺ) had appointed `Ali by will as his successor. `Aisha said, "When did he appoint him by will? Verily when he died he was resting against my chest (or said: in my lap) and he asked for a wash-basin and then collapsed while in that state, and I could not even perceive that he had died, so when did he appoint him by will?"

حَدَّثَنَا عَمْرُو بْنُ زُرَارَةَ، أَخْبَرَنَا إِسْمَاعِيلُ، عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، قَالَ ذَكَرُوا عِنْدَ عَائِشَةَ أَنَّ عَلِيًّا ـ رضى الله عنهما ـ كَانَ وَصِيًّا. فَقَالَتْ مَتَى أَوْصَى إِلَيْهِ وَقَدْ كُنْتُ مُسْنِدَتَهُ إِلَى صَدْرِي ـ أَوْ قَالَتْ حَجْرِي ـ فَدَعَا بِالطَّسْتِ، فَلَقَدِ انْخَنَثَ فِي حَجْرِي، فَمَا شَعَرْتُ أَنَّهُ قَدْ مَاتَ، فَمَتَى أَوْصَى إِلَيْهِ

Reference	: Sahih al-Bukhari 2741
In-book reference	: Book 55, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 4

(2) Chapter: To leave inheritors wealthy than begging others

(2) باب أَنْ يَتْرُكَ وَرَثَتَهُ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ يَتَكَفَّفُوا النَّاسَ

Narrated Sa`d bin Abu Waqqas:

The Prophet (ﷺ) came visiting me while I was (sick) in Mecca, ('Amir the sub-narrator said, and he disliked to die in the land, whence he had already migrated). He (i.e. the Prophet) said, "May Allah bestow His Mercy on Ibn Afra (Sa`d bin Khaula)." I said, "O Allah's Messenger (ﷺ)! May I will all my property (in charity)?" He said, "No." I said, "Then may I will half of it?" He said, "No". I said, "One third?" He said: "Yes, one third, yet even one third is too much. It is better for you to leave your inheritors wealthy than to leave them poor begging others, and whatever you spend for Allah's sake will be considered as a charitable deed even the handful of food you put in your wife's mouth. Allah may lengthen your age so that some people may benefit by you, and some others be harmed by you." At that time Sa`d had only one daughter.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ ـ رضى الله عنه ـ قَالَ جَاءَ النَّبِيُّ صلى الله عليه وسلم يَعُودُنِي وَأَنَا بِمَكَّةَ، وَهْوَ يَكْرَهُ أَنْ يَمُوتَ بِالأَرْضِ الَّتِي هَاجَرَ مِنْهَا قَالَ " يَرْحَمُ اللَّهُ ابْنَ عَفْرَاءَ ". قُلْتُ يَا رَسُولَ اللَّهِ، أُوصِي بِمَالِي كُلِّهِ قَالَ " لاَ ". قُلْتُ فَالشَّطْرُ قَالَ " لاَ ". قُلْتُ الثُّلُثُ. قَالَ " فَالثُّلُثُ، وَالثُّلُثُ كَثِيرٌ، إِنَّكَ أَنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدَعَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ فِي أَيْدِيهِمْ، وَإِنَّكَ مَهْمَا أَنْفَقْتَ مِنْ نَفَقَةٍ فَإِنَّهَا صَدَقَةٌ، حَتَّى اللُّقْمَةُ الَّتِي تَرْفَعُهَا إِلَى فِي امْرَأَتِكَ، وَعَسَى اللَّهُ أَنْ يَرْفَعَكَ فَيَنْتَفِعَ بِكَ نَاسٌ وَيُضَرَّ بِكَ آخَرُونَ ". وَلَمْ يَكُنْ لَهُ يَوْمَئِذٍ إِلاَّ ابْنَةٌ.

Reference	: Sahih al-Bukhari 2742
In-book reference	: Book 55, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 5

(3) Chapter: To will one-third of one's property

(3) باب الْوَصِيَّةِ بِالثُّلُثِ

وَقَالَ الْحَسَنُ لاَ يَجُوزُ لِلذِّمِّيِّ وَصِيَّةٌ إِلاَّ الثُّلُثُ.

وَقَالَ اللَّهُ تَعَالَى: {وَأَنِ احْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ}.

Narrated Ibn `Abbas:

I recommend that people reduce the proportion of what they bequeath by will to the fourth (of the whole legacy), for Allah's Messenger (ﷺ) said, "One-third, yet even one third is too much."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ لَوْ غَضَّ النَّاسُ إِلَى الرُّبْعِ، لأَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ أَوْ كَبِيرٌ ".

Reference	: Sahih al-Bukhari 2743
In-book reference	: Book 55, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 6

Narrated Sa`d:

I fell sick and the Prophet (ﷺ) paid me a visit. I said to him, "O Allah's Messenger (ﷺ)! I invoke Allah that He may not let me expire in the land whence I migrated (i.e. Mecca)." He said, "May Allah give you health and let the people benefit by you." I said, "I want to will my property, and I have only one daughter and I want to will half of my property (to be given in charity)." He said," Half is too much." I said, "Then I will one third." He said, "One-third, yet even one-third is too much." (The narrator added, "So the people started to will one third of their property and that was Permitted for them.")

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ، حَدَّثَنَا مَرْوَانُ، عَنْ هَاشِمِ بْنِ هَاشِمٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ ـ رضى الله عنه ـ قَالَ مَرِضْتُ فَعَادَنِي النَّبِيُّ صلى الله عليه وسلم فَقُلْتُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ لاَ يَرُدَّنِي عَلَى عَقِبِي. قَالَ " لَعَلَّ اللَّهَ يَرْفَعُكَ وَيَنْفَعُ بِكَ نَاسًا ". قُلْتُ أُرِيدُ أَنْ أُوصِيَ، وَإِنَّمَا لِي ابْنَةٌ ـ قُلْتُ ـ أُوصِي بِالنِّصْفِ قَالَ " النِّصْفُ كَثِيرٌ ". قُلْتُ فَالثُّلُثِ. قَالَ " الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ أَوْ كَبِيرٌ ". قَالَ فَأَوْصَى النَّاسُ بِالثُّلُثِ، وَجَازَ ذَلِكَ لَهُمْ.

Reference	: Sahih al-Bukhari 2744
In-book reference	: Book 55, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 7

(4) Chapter: The saying of a testator to the executor, "Look after my son,"

(4) باب قَوْلِ الْمُوصِي لِوَصِيِّهِ تَعَاهَدْ وَلَدِي وَمَا يَجُوزُ لِلْوَصِيِّ مِنَ الدَّعْوَى

Narrated `Aisha:

(the wife of the Prophet) `Utba bin Abi Waqqas entrusted (his son) to his brother Sa`d bin Abi Waqqas saying, "The son of the slave-girl of Zam`a is my (illegal) son, take him into your custody." So during the year of the Conquest (of Mecca) Sa`d took the boy and said, "This is my brother's son whom my brother entrusted to me." 'Abu bin Zam's got up and said, "He is my brother and the son of the slave girl of my father and was born on my father's bed." Then both of them came to Allah's Apostle and Sa`d said, "O Allah's Messenger (ﷺ)! This is my brother's son whom my brother entrusted to me." Then 'Abu bin Zam`a got up and said, "This is my brother and the son of the slave-girl of my father." Allah's Messenger (ﷺ) said, "O Abu bin Zam`a! This boy is for you as the boy belongs to the bed (where he was born), and for the adulterer is the stone (i.e. deprivation)." Then the Prophet (ﷺ) said to his wife Sauda bint Zam`a, "Screen yourself from this boy," when he saw the boy's resemblance to `Utba. Since then the boy did not see Sauda till he died.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ كَانَ عُتْبَةُ بْنُ أَبِي وَقَّاصٍ عَهِدَ إِلَى أَخِيهِ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّ ابْنَ وَلِيدَةِ زَمْعَةَ مِنِّي، فَاقْبِضْهُ إِلَيْكَ. فَلَمَّا كَانَ عَامُ الْفَتْحِ أَخَذَهُ سَعْدٌ فَقَالَ ابْنُ أَخِي، قَدْ كَانَ عَهِدَ إِلَىَّ فِيهِ. فَقَامَ عَبْدُ بْنُ زَمْعَةَ فَقَالَ أَخِي، وَابْنُ أَمَةِ أَبِي، وُلِدَ عَلَى فِرَاشِهِ. فَتَسَاوَقَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم. فَقَالَ سَعْدٌ يَا رَسُولَ اللَّهِ، ابْنُ أَخِي، كَانَ عَهِدَ إِلَىَّ فِيهِ. فَقَالَ عَبْدُ بْنُ زَمْعَةَ أَخِي وَابْنُ وَلِيدَةِ أَبِي. وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هُوَ لَكَ يَا عَبْدُ ابْنَ زَمْعَةَ، الْوَلَدُ لِلْفِرَاشِ، وَلِلْعَاهِرِ الْحَجَرُ ". ثُمَّ قَالَ لِسَوْدَةَ بِنْتِ زَمْعَةَ " احْتَجِبِي مِنْهُ ". لِمَا رَأَى مِنْ شَبَهِهِ بِعُتْبَةَ، فَمَا رَآهَا حَتَّى لَقِيَ اللَّهَ.

Reference	: Sahih al-Bukhari 2745

In-book reference : Book 55, Hadith 8
USC-MSA web (English) reference : Vol. 4, Book 51, Hadith 8
(deprecated numbering scheme)

(5) Chapter: If a patient gives an evident clear sign by nodding

(5) باب إِذَا أَوْمَأَ الْمَرِيضُ بِرَأْسِهِ إِشَارَةً بَيِّنَةً جَازَتْ

Narrated Anas:

A Jew crushed the head of a girl between two stones. She was asked, "Who has done so to you, soand- so? So-and-so?" Till the name of the Jew was mentioned, whereupon she nodded (in agreement). So the Jew was brought and was questioned till he confessed. The Prophet (ﷺ) then ordered that his head be crushed with stones.

حَدَّثَنَا حَسَّانُ بْنُ أَبِي عَبَّادٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ يَهُودِيًّا، رَضَّ رَأْسَ جَارِيَةٍ بَيْنَ حَجَرَيْنِ، فَقِيلَ لَهَا مَنْ فَعَلَ بِكِ، أَفُلاَنٌ أَوْ فُلاَنٌ حَتَّى سُمِّيَ الْيَهُودِيُّ، فَأَوْمَأَتْ بِرَأْسِهَا، فَجِيءَ بِهِ، فَلَمْ يَزَلْ حَتَّى اعْتَرَفَ، فَأَمَرَ النَّبِيُّ صلى الله عليه وسلم فَرُضَّ رَأْسُهُ بِالْحِجَارَةِ.

Reference : Sahih al-Bukhari 2746
In-book reference : Book 55, Hadith 9
USC-MSA web (English) reference : Vol. 4, Book 51, Hadith 9
(deprecated numbering scheme)

(6) Chapter: A legal heir has no right to inherit through a will

(6) باب لاَ وَصِيَّةَ لِوَارِثٍ

Narrated Ibn `Abbas:

The custom (in old days) was that the property of the deceased would be inherited by his offspring; as for the parents (of the deceased), they would inherit by the will of the deceased. Then Allah cancelled from that custom whatever He wished and fixed for the male double the amount inherited by the female, and for each parent a sixth (of the whole legacy) and for the wife an eighth or a fourth and for the husband a half or a fourth.

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ وَرْقَاءَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَانَ الْمَالُ لِلْوَلَدِ، وَكَانَتِ الْوَصِيَّةُ لِلْوَالِدَيْنِ، فَنَسَخَ اللَّهُ مِنْ ذَلِكَ مَا أَحَبَّ، فَجَعَلَ لِلذَّكَرِ مِثْلَ حَظِّ الأُنْثَيَيْنِ، وَجَعَلَ لِلأَبَوَيْنِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسَ، وَجَعَلَ لِلْمَرْأَةِ الثُّمُنَ وَالرُّبْعَ، وَلِلزَّوْجِ الشَّطْرَ وَالرُّبُعَ.

Reference : Sahih al-Bukhari 2747
In-book reference : Book 55, Hadith 10
USC-MSA web (English) reference : Vol. 4, Book 51, Hadith 10
(deprecated numbering scheme)

(7) Chapter: Giving in charity at the time of death

(7) باب الصَّدَقَةِ عِنْدَ الْمَوْتِ

Narrated Abu Huraira:

A man asked the Prophet, "O Allah's Messenger (ﷺ)! What kind of charity is the best?" He replied. "To give in charity when you are healthy and greedy hoping to be wealthy and afraid of becoming poor. Don't delay giving in charity till the time when you are on the death bed when you say, 'Give so much to soand- so and so much to so-and so,' and at that time the property is not yours but it belongs to so-and-so (i.e. your inheritors).

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سُفْيَانَ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَجُلٌ لِلنَّبِيِّ صلى الله عليه وسلم يَا رَسُولَ اللَّهِ، أَىُّ الصَّدَقَةِ أَفْضَلُ قَالَ " أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ حَرِيصٌ. تَأْمُلُ الْغِنَى، وَتَخْشَى الْفَقْرَ، وَلاَ تُمْهِلْ حَتَّى إِذَا بَلَغَتِ الْحُلْقُومَ قُلْتَ لِفُلاَنٍ كَذَا وَلِفُلاَنٍ كَذَا، وَقَدْ كَانَ لِفُلاَنٍ ".

Reference : Sahih al-Bukhari 2748
In-book reference : Book 55, Hadith 11

USC-MSA web (English) reference : Vol. 4, Book 51, Hadith 11
(deprecated numbering scheme)

(8) Chapter: The Statement of Allah aza'wajal: "... After the payment of legacies he may have bequeathed or debts..."

(8) بَابُ قَوْلِ اللَّهِ تَعَالَى: {مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ}

وَيُذْكَرُ أَنَّ شُرَيْحًا وَعُمَرَ بْنَ عَبْدِ الْعَزِيزِ وَطَاوُسًا وَعَطَاءً وَابْنَ أُذَيْنَةَ أَجَازُوا إِقْرَارَ الْمَرِيضِ بِدَيْنٍ.

وَقَالَ الْحَسَنُ أَحَقُّ مَا تَصَدَّقَ بِهِ الرَّجُلُ آخِرَ يَوْمٍ مِنَ الدُّنْيَا وَأَوَّلَ يَوْمٍ مِنَ الآخِرَةِ.

وَقَالَ إِبْرَاهِيمُ وَالْحَكَمُ إِذَا أَبْرَأَ الْوَارِثَ مِنَ الدَّيْنِ بَرِئَ. وَأَوْصَى رَافِعُ بْنُ خَدِيجٍ أَنْ لاَ تُكْشَفَ امْرَأَتُهُ الْفَزَارِيَّةُ عَمَّا أُغْلِقَ عَلَيْهِ بَابُهَا.

وَقَالَ الْحَسَنُ إِذَا قَالَ لِمَمْلُوكِهِ عِنْدَ الْمَوْتِ كُنْتُ أَعْتَقْتُكَ. جَازَ.

وَقَالَ الشَّعْبِيُّ إِذَا قَالَتِ الْمَرْأَةُ عِنْدَ مَوْتِهَا إِنَّ زَوْجِي قَضَانِي وَقَبَضْتُ مِنْهُ. جَازَ.

وَقَالَ بَعْضُ النَّاسِ لاَ يَجُوزُ إِقْرَارُهُ لِسُوءِ الظَّنِّ بِهِ لِلْوَرَثَةِ، ثُمَّ اسْتَحْسَنَ فَقَالَ يَجُوزُ إِقْرَارُهُ بِالْوَدِيعَةِ وَالْبِضَاعَةِ وَالْمُضَارَبَةِ. وَقَدْ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ». وَلاَ يَحِلُّ مَالُ الْمُسْلِمِينَ لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «آيَةُ الْمُنَافِقِ إِذَا اؤْتُمِنَ خَانَ».

وَقَالَ اللَّهُ تَعَالَى: {إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الأَمَانَاتِ إِلَى أَهْلِهَا} فَلَمْ يَخُصَّ وَارِثًا وَلاَ غَيْرَهُ. فِيهِ عَبْدُ اللَّهِ بْنُ عَمْرٍو عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The signs of a hypocrite are three: Whenever he speaks he tells a lie; whenever he is entrusted he proves dishonest; whenever he promises he breaks his promise."

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَبُو الرَّبِيعِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، حَدَّثَنَا نَافِعُ بْنُ مَالِكِ بْنِ أَبِي عَامِرٍ أَبُو سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " آيَةُ الْمُنَافِقِ ثَلاَثٌ، إِذَا حَدَّثَ كَذَبَ، وَإِذَا اؤْتُمِنَ خَانَ، وَإِذَا وَعَدَ أَخْلَفَ ".

Reference	: Sahih al-Bukhari 2749
In-book reference	: Book 55, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 12

(9) Chapter: The explanantion of the Statement of Allah Taa'la: "... After payment of legacies that they may have bequeathed or debts..."

(9) بَابُ تَأْوِيلِ قَوْلِ اللَّهِ تَعَالَى: {مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ}

وَيُذْكَرُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى بِالدَّيْنِ قَبْلَ الْوَصِيَّةِ. وَقَوْلِهِ: {إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الأَمَانَاتِ إِلَى أَهْلِهَا}، فَأَدَاءُ الأَمَانَةِ أَحَقُّ مِنْ تَطَوُّعِ الْوَصِيَّةِ.

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لاَ صَدَقَةَ إِلاَّ عَنْ ظَهْرِ غِنًى».

وَقَالَ ابْنُ عَبَّاسٍ لاَ يُوصِي الْعَبْدُ إِلاَّ بِإِذْنِ أَهْلِهِ.

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْعَبْدُ رَاعٍ فِي مَالِ سَيِّدِهِ».

Narrated `Urwa bin Az-Zubair:

Hakim bin Hizam said, "I asked Allah's Messenger (ﷺ) for something, and he gave me, and I asked him again and he gave me and said, 'O Hakim! This wealth is green and sweet (i.e. as tempting as fruits), and whoever takes it without greed then he is blessed in it, and whoever takes it with greediness, he is not blessed in it and he is like one who eats and never gets satisfied. The upper (i.e. giving) hand is better than the lower (i.e. taking) hand." Hakim added, "I said, O Allah's Messenger (ﷺ)! By Him Who has sent you with the Truth I will never demand anything from anybody after you till I die." Afterwards Abu Bakr used to call Hakim to give him something but he refused to accept anything from him. Then `Umar called him to give him (something) but he refused. Then `Umar said, "O Muslims! I offered to him (i.e. Hakim) his share which Allah has ordained for him from this booty and he refuses to take it." Thus Hakim did not ask anybody for anything after the Prophet, till he died--may Allah bestow His mercy upon him.

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا الأَوْزَاعِيُّ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَعُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّ حَكِيمَ بْنَ حِزَامٍ ـ رضى الله عنه ـ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي ثُمَّ قَالَ لِي ‏"‏ يَا حَكِيمُ، إِنَّ هَذَا الْمَالَ خَضِرٌ حُلْوٌ، فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى ‏"‏‏.‏ قَالَ حَكِيمٌ فَقُلْتُ يَا رَسُولَ اللَّهِ، وَالَّذِي بَعَثَكَ بِالْحَقِّ لاَ أَرْزَأُ أَحَدًا بَعْدَكَ شَيْئًا حَتَّى أُفَارِقَ الدُّنْيَا‏.‏ فَكَانَ أَبُو بَكْرٍ يَدْعُو حَكِيمًا لِيُعْطِيَهُ الْعَطَاءَ فَيَأْبَى أَنْ يَقْبَلَ مِنْهُ شَيْئًا، ثُمَّ إِنَّ عُمَرَ دَعَاهُ لِيُعْطِيَهُ فَيَأْبَى أَنْ يَقْبَلَهُ فَقَالَ يَا مَعْشَرَ الْمُسْلِمِينَ، إِنِّي أَعْرِضُ عَلَيْهِ حَقَّهُ الَّذِي قَسَمَ اللَّهُ لَهُ مِنْ هَذَا الْفَىْءِ فَيَأْبَى أَنْ يَأْخُذَهُ‏.‏ فَلَمْ يَرْزَأْ حَكِيمٌ أَحَدًا مِنَ النَّاسِ بَعْدَ النَّبِيِّ صلى الله عليه وسلم حَتَّى تُوُفِّيَ رَحِمَهُ اللَّهُ‏.‏

Reference	: Sahih al-Bukhari 2750
In-book reference	: Book 55, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 13

Narrated Ibn `Umar:

I heard Allah's Messenger (ﷺ) saying, "All of you are guardians and responsible for your charges: the Ruler (i.e. Imam) is a guardian and responsible for his subjects; and a man is a guardian of his family and is responsible for his charges; and a lady is a guardian in the house of her husband and is responsible for her charge; and a servant is a guardian of the property of his master and is responsible for his charge." I think he also said, "And a man is a guardian of the property of his father."

حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ السَّخْتِيَانِيُّ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَالِمٌ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ فِي بَيْتِ زَوْجِهَا رَاعِيَةٌ وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا، وَالْخَادِمُ فِي مَالِ سَيِّدِهِ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ ‏"‏‏.‏ قَالَ وَحَسِبْتُ أَنْ قَدْ قَالَ ‏"‏ وَالرَّجُلُ رَاعٍ فِي مَالِ أَبِيهِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2751
In-book reference	: Book 55, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 14

(10) Chapter: If somebody founds an endowment (or bequeathes) his relatives by a will

(10) باب إِذَا وَقَفَ أَوْ أَوْصَى لأَقَارِبِهِ وَمَنِ الأَقَارِبُ

وَقَالَ ثَابِتٌ عَنْ أَنَسٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لأَبِي طَلْحَةَ: «اجْعَلْهَا لِفُقَرَاءِ أَقَارِبِكَ». فَجَعَلَهَا لِحَسَّانَ وَأُبَيِّ بْنِ كَعْبٍ. وَقَالَ الأَنْصَارِيُّ حَدَّثَنِي أَبِي، عَنْ ثُمَامَةَ، عَنْ أَنَسٍ، مِثْلَ حَدِيثِ ثَابِتٍ قَالَ ‏"‏ اجْعَلْهَا لِفُقَرَاءِ قَرَابَتِكَ ‏"‏‏.‏ قَالَ أَنَسٌ فَجَعَلَهَا لِحَسَّانَ وَأُبَىِّ بْنِ

كَعْبٍ، وَكَانَا أَقْرَبَ إِلَيْهِ مِنِّي، وَكَانَ قَرَابَةُ حَسَّانَ وَأُبَىٍّ مِنْ أَبِي طَلْحَةَ وَاسْمُهُ زَيْدُ بْنُ سَهْلِ بْنِ الأَسْوَدِ بْنِ حَرَامِ بْنِ عَمْرِو بْنِ زَيْدِ مَنَاةَ بْنِ عَدِيِّ بْنِ عَمْرِو بْنِ مَالِكِ بْنِ النَّجَّارِ، وَحَسَّانُ بْنُ ثَابِتِ بْنِ الْمُنْذِرِ بْنِ حَرَامٍ فَيَجْتَمِعَانِ إِلَى حَرَامٍ، وَهْوَ الأَبُ الثَّالِثُ، وَحَرَامُ بْنُ عَمْرِو بْنِ زَيْدِ مَنَاةَ بْنِ عَدِيِّ بْنِ عَمْرِو بْنِ مَالِكِ بْنِ النَّجَّارِ، فَهْوَ يُجَامِعُ حَسَّانُ أَبَا طَلْحَةَ وَأُبَىٌّ إِلَى سِتَّةِ آبَاءٍ إِلَى عَمْرِو بْنِ مَالِكٍ، وَهْوَ أُبَىُّ بْنُ كَعْبِ بْنِ قَيْسِ بْنِ عُبَيْدِ بْنِ زَيْدِ بْنِ مُعَاوِيَةَ بْنِ عَمْرِو بْنِ مَالِكِ بْنِ النَّجَّارِ، فَعَمْرُو بْنُ مَالِكٍ يَجْمَعُ حَسَّانَ وَأَبَا طَلْحَةَ وَأُبَيًّا. وَقَالَ بَعْضُهُمْ إِذَا أَوْصَى لِقَرَابَتِهِ فَهْوَ إِلَى آبَائِهِ فِي الإِسْلاَمِ.

Narrated Anas:

The Prophet (ﷺ) said to Abu Talha, "I recommend that you divide (this garden) amongst your relatives." Abu Talha said, "O Allah's Messenger (ﷺ)! I will do the same." So Abu Talha divided it among his relatives and cousins. Ibn 'Abbes said, "When the Qur'anic Verse: "Warn your nearest kinsmen." (26.214) Was revealed, the Prophet (ﷺ) started calling the various big families of Quraish, "O Bani Fihr! O Bani Adi!". Abu Huraira said, "When the Verse: "Warn your nearest kinsmen" was revealed, the Prophet (ﷺ) said (in a loud voice), "O people of Quraish!"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسًا ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم لأَبِي طَلْحَةَ " أَرَى أَنْ تَجْعَلَهَا فِي الأَقْرَبِينَ ". قَالَ أَبُو طَلْحَةَ أَفْعَلُ يَا رَسُولَ اللَّهِ. فَقَسَمَهَا أَبُو طَلْحَةَ فِي أَقَارِبِهِ وَبَنِي عَمِّهِ. وَقَالَ ابْنُ عَبَّاسٍ لَمَّا نَزَلَتْ {وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ} جَعَلَ النَّبِيُّ صلى الله عليه وسلم يُنَادِي " يَا بَنِي فِهْرٍ، يَا بَنِي عَدِيٍّ ". لِبُطُونِ قُرَيْشٍ. وَقَالَ أَبُو هُرَيْرَةَ لَمَّا نَزَلَتْ {وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ} قَالَ النَّبِيُّ صلى الله عليه وسلم " يَا مَعْشَرَ قُرَيْشٍ ".

Reference	: Sahih al-Bukhari 2752
In-book reference	: Book 55, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 15

(11) Chapter: Are children and women included under the term of relatives (concerning wills)

(11) باب هَلْ يَدْخُلُ النِّسَاءُ وَالْوَلَدُ فِي الأَقَارِبِ

Narrated Abu Huraira:

When Allah revealed the Verse: "Warn your nearest kinsmen," Allah's Messenger (ﷺ) got up and said, "O people of Quraish (or said similar words)! Buy (i.e. save) yourselves (from the Hellfire) as I cannot save you from Allah's Punishment; O Bani `Abd Manaf! I cannot save you from Allah's Punishment, O Safiya, the Aunt of Allah's Messenger (ﷺ)! I cannot save you from Allah's Punishment; O Fatima bint Muhammad! Ask me anything from my wealth, but I cannot save you from Allah's Punishment."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ {وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ} قَالَ " يَا مَعْشَرَ قُرَيْشٍ ـ أَوْ كَلِمَةً نَحْوَهَا ـ اشْتَرُوا أَنْفُسَكُمْ، لاَ أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا، يَا بَنِي عَبْدِ مَنَافٍ لاَ أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا، يَا عَبَّاسُ بْنَ عَبْدِ الْمُطَّلِبِ لاَ أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا، وَيَا صَفِيَّةُ عَمَّةَ رَسُولِ اللَّهِ لاَ أُغْنِي عَنْكِ مِنَ اللَّهِ شَيْئًا، وَيَا فَاطِمَةُ بِنْتَ مُحَمَّدٍ سَلِينِي مَا شِئْتِ مِنْ مَالِي لاَ أُغْنِي عَنْكِ مِنَ اللَّهِ شَيْئًا ". تَابَعَهُ أَصْبَغُ عَنِ ابْنِ وَهْبٍ عَنْ يُونُسَ عَنِ ابْنِ شِهَابٍ.

Reference	: Sahih al-Bukhari 2753
In-book reference	: Book 55, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 16

(12) Chapter: Can the founder of an endowment have the benefit of his endowment?

(12) باب هَلْ يَنْتَفِعُ الْوَاقِفُ بِوَقْفِهِ

وَقَدِ اشْتَرَطَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ لاَ جُنَاحَ عَلَى مَنْ وَلِيَهُ أَنْ يَأْكُلَ. وَقَدْ يَلِي الْوَاقِفُ وَغَيْرُهُ. وَكَذَلِكَ مَنْ جَعَلَ بَدَنَةً أَوْ شَيْئًا لِلَّهِ، فَلَهُ أَنْ يَنْتَفِعَ بِهَا كَمَا يَنْتَفِعُ غَيْرُهُ وَإِنْ لَمْ يَشْتَرِطْ.

Narrated Anas:

The Prophet (ﷺ) saw a man driving a Badana (i.e. camel for sacrifice) and said to him, "Ride on it." The man said, "O Allah's Messenger (ﷺ)! It is a Bandana." (The Prophet (ﷺ) repeated his order) and on the third or fourth time he said, "Ride it, (woe to you" or said: "May Allah be merciful to you).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم رَأَى رَجُلاً يَسُوقُ بَدَنَةً، فَقَالَ لَهُ " ارْكَبْهَا ". فَقَالَ يَا رَسُولَ اللَّهِ إِنَّهَا بَدَنَةٌ. قَالَ فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ " ارْكَبْهَا، وَيْلَكَ، أَوْ وَيْحَكَ ".

Reference	: Sahih al-Bukhari 2754
In-book reference	: Book 55, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 17

Narrated Abu Huraira:

Allah's Messenger (ﷺ) saw a man driving a Badana and said to him, "Ride on it," and on the second or the third time he added, "Woe to you."

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَأَى رَجُلاً يَسُوقُ بَدَنَةً، فَقَالَ " ارْكَبْهَا ". قَالَ يَا رَسُولَ اللَّهِ إِنَّهَا بَدَنَةٌ. قَالَ " ارْكَبْهَا، وَيْلَكَ ". فِي الثَّانِيَةِ أَوْ فِي الثَّالِثَةِ.

Reference	: Sahih al-Bukhari 2755
In-book reference	: Book 55, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 18

(13) Chapter: If one declares his wish to found an endowment

(13) بَابُ إِذَا وَقَفَ شَيْئًا فَلَمْ يَدْفَعْهُ إِلَى غَيْرِهِ، فَهُوَ جَائِزٌ

لأَنَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَوْقَفَ وَقَالَ لاَ جُنَاحَ عَلَى مَنْ وَلِيَهُ أَنْ يَأْكُلَ، وَلَمْ يَخُصَّ إِنْ وَلِيَهُ عُمَرُ أَوْ غَيْرُهُ. قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لأَبِي طَلْحَةَ: «أَرَى أَنْ تَجْعَلَهَا فِي الأَقْرَبِينَ». فَقَالَ أَفْعَلُ. فَقَسَمَهَا فِي أَقَارِبِهِ وَبَنِي عَمِّهِ.

(14) Chapter: When someone says, "My house is Sadaqa for Allah's sake,"

(14) بَابُ إِذَا قَالَ دَارِي صَدَقَةٌ لِلَّهِ وَلَمْ يُبَيِّنْ لِلْفُقَرَاءِ أَوْ غَيْرِهِمْ. فَهُوَ جَائِزٌ، وَيَضَعُهَا فِي الأَقْرَبِينَ أَوْ حَيْثُ أَرَادَ

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لأَبِي طَلْحَةَ حِينَ قَالَ أَحَبُّ أَمْوَالِي إِلَيَّ بَيْرَحَاءَ، وَإِنَّهَا صَدَقَةٌ لِلَّهِ، فَأَجَازَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَلِكَ.

وَقَالَ بَعْضُهُمْ لاَ يَجُوزُ حَتَّى يُبَيِّنَ لِمَنْ وَالأَوَّلُ أَصَحُّ.

(15) Chapter: If someone says, "My land is Sadaqa for Allah's safe on my mother's behalf,"

(15) بَابُ إِذَا قَالَ أَرْضِي أَوْ بُسْتَانِي صَدَقَةٌ عَنْ أُمِّي. فَهُوَ جَائِزٌ، وَإِنْ لَمْ يُبَيِّنْ لِمَنْ ذَلِكَ

Narrated Ibn `Abbas:

The mother of Sa`d bin 'Ubada died in his absence. He said, "O Allah's Messenger (ﷺ)! My mother died in my absence; will it be of any benefit for her if I give Sadaqa on her behalf?" The Prophet (ﷺ) said, "Yes," Sa`d said, "I make you a witness that I gave my garden called Al Makhraf in charity on her behalf."

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا مَخْلَدُ بْنُ يَزِيدَ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي يَعْلَى، أَنَّهُ سَمِعَ عِكْرِمَةَ، يَقُولُ أَنْبَأَنَا ابْنُ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ سَعْدَ بْنَ عُبَادَةَ ـ رضى الله عنه ـ تُوُفِّيَتْ أُمُّهُ وَهْوَ غَائِبٌ عَنْهَا، فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ أُمِّي تُوُفِّيَتْ وَأَنَا غَائِبٌ عَنْهَا، أَيَنْفَعُهَا شَىْءٌ إِنْ تَصَدَّقْتُ بِهِ عَنْهَا قَالَ ‏"‏ نَعَمْ ‏"‏‏.‏ قَالَ فَإِنِّي أُشْهِدُكَ أَنَّ حَائِطِي الْمِخْرَافَ صَدَقَةٌ عَلَيْهَا‏.‏

Reference	: Sahih al-Bukhari 2756
In-book reference	: Book 55, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 19

(16) Chapter: To give part of wealth or slaves or animals in charity or as an endowment

(16) باب إِذَا تَصَدَّقَ أَوْ أَوْقَفَ بَعْضَ مَالِهِ أَوْ بَعْضَ رَقِيقِهِ أَوْ دَوَابِّهِ، فَهُوَ جَائِزٌ

Narrated Ka`b bin Malik:

I said, "O Allah's Messenger (ﷺ)! For the acceptance of my repentance I wish to give all my property in charity for Allah's sake through His Apostle ." He said, "It is better for you to keep some of the property for yourself." I said, "Then I will keep my share in Khaibar."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبٍ، أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ، قَالَ سَمِعْتُ كَعْبَ بْنَ مَالِكٍ ـ رضى الله عنه‏.‏ قُلْتُ يَا رَسُولَ اللَّهِ، إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِهِ صلى الله عليه وسلم‏.‏ قَالَ ‏"‏ أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ ‏"‏‏.‏ قُلْتُ فَإِنِّي أُمْسِكُ سَهْمِي الَّذِي بِخَيْبَرَ‏.‏

Reference	: Sahih al-Bukhari 2757
In-book reference	: Book 55, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 20

(17) Chapter: Whoever gave something to his representative to give in charity and then the latter returned it to him

(17) باب مَنْ تَصَدَّقَ إِلَى وَكِيلِهِ ثُمَّ رَدَّ الْوَكِيلُ إِلَيْهِ

Narrated Anas (ra):

When the Holy Verse: 'By no means shall you attain Al-Birr (piety, righteousness, it means here Allah's Reward i.e., Paradise), unless you spend of that which you love..', (V 3:92) was revealed, Abu Talha went to Allah's Messenger (ﷺ) and said, "O Allah's Messenger ! Allah, the Blessed, the Superior stated in His book: 'By no means shall you attain Birr, unless you spend of that which you love....' (V 3:92) and the most beloved property to me is Bairuha' (which was a garden where Allah's Messenger (ﷺ) used to go to sit in its shade and drink from its water). I gave it to the Allah and His Messenger (ﷺ) hoping for Allah's Reward in the Hereafter. So, Ao Allah's Messenger ! Use it as Allah orders you to use it." Allah's Messenger (ﷺ) said, "Bravo! O Abu Talha, it is fruitful property. We have accepted it from you and now we return it to you. Distribute it amongst you relatives." So, Abu Talha distributed it amongst his relatives, amongst whom were Ubai and Hassan. When Hassan sold his share of that garden to Mu'awiyya, he was asked, "How do you see Abu Talha's Sadaqa?" He replied, "Who should not I sell a Sa' of date for Sa' of money ?" The garden was situated on the courtyard of the palace of Bani Jadila built by Mu'awiya.

وَقَالَ إِسْمَاعِيلُ أَخْبَرَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، لاَ أَعْلَمُهُ إِلاَّ عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ لَمَّا نَزَلَتْ ‏{‏لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ‏}‏ جَاءَ أَبُو طَلْحَةَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم

فَقَالَ يَا رَسُولَ اللَّهِ يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى فِي كِتَابِهِ {لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ} وَإِنَّ أَحَبَّ أَمْوَالِي إِلَىَّ بِيرُحَاءَ ـ قَالَ وَكَانَتْ حَدِيقَةً كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدْخُلُهَا وَيَسْتَظِلُّ بِهَا وَيَشْرَبُ مِنْ مَائِهَا ـ فَهِيَ إِلَى اللَّهِ عَزَّ وَجَلَّ وَإِلَى رَسُولِهِ صلى الله عليه وسلم أَرْجُو بِرَّهُ وَذُخْرَهُ، فَضَعْهَا أَىْ رَسُولَ اللَّهِ حَيْثُ أَرَاكَ اللَّهُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بَخْ يَا أَبَا طَلْحَةَ، ذَلِكَ مَالٌ رَابِحٌ، قَبِلْنَاهُ مِنْكَ وَرَدَدْنَاهُ عَلَيْكَ، فَاجْعَلْهُ فِي الأَقْرَبِينَ ". فَتَصَدَّقَ بِهِ أَبُو طَلْحَةَ عَلَى ذَوِي رَحِمِهِ، قَالَ وَكَانَ مِنْهُمْ أُبَىٌّ وَحَسَّانُ، قَالَ وَبَاعَ حَسَّانُ حِصَّتَهُ مِنْهُ مِنْ مُعَاوِيَةَ، فَقِيلَ لَهُ تَبِيعُ صَدَقَةَ أَبِي طَلْحَةَ فَقَالَ أَلاَ أَبِيعُ صَاعًا مِنْ تَمْرٍ بِصَاعٍ مِنْ دَرَاهِمَ قَالَ وَكَانَتْ تِلْكَ الْحَدِيقَةُ فِي مَوْضِعِ قَصْرِ بَنِي حُدَيْلَةَ الَّذِي بَنَاهُ مُعَاوِيَةُ.

Reference	: Sahih al-Bukhari 2758
In-book reference	: Book 55, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 20

(18) Chapter: The Statement of Allah Taa'la: "And when the relatives and the orphans and Al-Masakin are present at the time of division..."

(18) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ}

Narrated Ibn `Abbas:

Some people claim that the order in the above Verse is cancelled, by Allah, it is not cancelled, but the people have stopped acting on it. There are two kinds of guardians (who are in charge of the inheritance): One is that who inherits; such a person should give (of what he inherits to the relatives, the orphans and the needy, etc.), the other is that who does not inherit (e.g. the guardian of the orphans): such a person should speak kindly and say (to those who are present at the time of distribution), "I can not give it to you (as the wealth belongs to the orphans).

حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ أَبُو النُّعْمَانِ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ إِنَّ نَاسًا يَزْعُمُونَ أَنَّ هَذِهِ الآيَةَ نُسِخَتْ، وَلاَ وَاللَّهِ مَا نُسِخَتْ، وَلَكِنَّهَا مِمَّا تَهَاوَنَ النَّاسُ، هُمَا وَالِيَانِ وَالٍ يَرِثُ، وَذَاكَ الَّذِي يَرْزُقُ، وَوَالٍ لاَ يَرِثُ، فَذَاكَ الَّذِي يَقُولُ بِالْمَعْرُوفِ، يَقُولُ لاَ أَمْلِكُ لَكَ أَنْ أُعْطِيَكَ.

Reference	: Sahih al-Bukhari 2759
In-book reference	: Book 55, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 21

(19) Chapter: Charity on behalf of a person who dies suddenly. And the execution of the vows.

(19) بَابُ مَا يُسْتَحَبُّ لِمَنْ يُتَوَفَّى فَجْأَةً أَنْ يَتَصَدَّقُوا عَنْهُ، وَقَضَاءِ النُّذُورِ عَنِ الْمَيِّتِ

Narrated `Aisha:

A man said to the Prophet, "My mother died suddenly, and I think that if she could speak, she would have given in charity. May I give in charity on her behalf?" He said, "Yes! Give in charity on her behalf."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّ رَجُلاً، قَالَ لِلنَّبِيِّ صلى الله عليه وسلم إِنَّ أُمِّي افْتُلِتَتْ نَفْسَهَا، وَأُرَاهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ، أَفَأَتَصَدَّقُ عَنْهَا قَالَ " **نَعَمْ، تَصَدَّقْ عَنْهَا** ".

Reference	: Sahih al-Bukhari 2760
In-book reference	: Book 55, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 22

Narrated Ibn `Abbas:

Sa`d bin Ubada consulted Allah's Messenger (ﷺ) saying, "My mother died and she had an unfulfilled vow." The Prophet (ﷺ) said, "Fulfill it on her behalf."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ سَعْدَ بْنَ عُبَادَةَ ـ رضى الله عنه ـ اسْتَفْتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا نَذْرٌ. فَقَالَ " اقْضِهِ عَنْهَا ".

Reference	: Sahih al-Bukhari 2761
In-book reference	: Book 55, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 23

(20) Chapter: The witnesses in the foundation of an endowment or in giving in charity

(20) باب الإِشْهَادِ فِي الْوَقْفِ وَالصَّدَقَةِ

Narrated Ibn `Abbas:

That the mother of Sa`d bin Ubada the brother of Bani Saida died in Sa`d's absence, so he came to the Prophet saying, "O Allah's Messenger (ﷺ)! My mother died in my absence, will it benefit her if I give in charity on her behalf?" The Prophet (ﷺ) said, "Yes." Sa`d said, "I take you as my witness that I give my garden Al-Makhraf in charity on her behalf."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ أَخْبَرَنِي يَعْلَى، أَنَّهُ سَمِعَ عِكْرِمَةَ، مَوْلَى ابْنِ عَبَّاسٍ يَقُولُ أَنْبَأَنَا ابْنُ عَبَّاسٍ، أَنَّ سَعْدَ بْنَ عُبَادَةَ ـ رضى الله عنهم ـ أَخَا بَنِي سَاعِدَةَ تُوُفِّيَتْ أُمُّهُ وَهْوَ غَائِبٌ، فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ أُمِّي تُوُفِّيَتْ وَأَنَا غَائِبٌ عَنْهَا، فَهَلْ يَنْفَعُهَا شَىْءٌ إِنْ تَصَدَّقْتُ بِهِ عَنْهَا قَالَ " نَعَمْ ". قَالَ فَإِنِّي أُشْهِدُكَ أَنَّ حَائِطِي الْمِخْرَافَ صَدَقَةٌ عَلَيْهَا.

Reference	: Sahih al-Bukhari 2762
In-book reference	: Book 55, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 24

(21) Chapter: The Statement of Allah Taa'la: "And if you fear that you shall not be able to deal justly with the orphan-girls..."

(21) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَآتُوا الْيَتَامَى أَمْوَالَهُمْ وَلاَ تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ وَلاَ تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا وَإِنْ خِفْتُمْ أَنْ لاَ تُقْسِطُوا فِي الْيَتَامَى فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ}

Narrated Az-Zuhri:

`Urwa bin Az-Zubair said that he asked `Aisha about the meaning of the Qur'anic Verse:-- "And if you fear that you will not deal fairly with the orphan girls then marry (other) women of your choice." (4.2-3) Aisha said, "It is about a female orphan under the guardianship of her guardian who is inclined towards her because of her beauty and wealth, and likes to marry her with a Mahr less than what is given to women of her standard. So they (i.e. guardians) were forbidden to marry the orphans unless they paid them a full appropriate Mahr (otherwise) they were ordered to marry other women instead of them. Later on the people asked Allah's Messenger (ﷺ) about it. So Allah revealed the following Verse:-- "They ask your instruction (O Muhammad!) regarding women. Say: Allah instructs you regarding them..." (4.127) and in this Verse Allah indicated that if the orphan girl was beautiful and wealthy, her guardian would have the desire to marry her without giving her an appropriate Mahr equal to what her peers could get, but if she was undesirable for lack of beauty or wealth, then he would not marry her, but seek to marry some other woman instead of her. So, since he did not marry her when he had no inclination towards her, he had not the

right to marry her when he had an interest in her, unless he treated her justly by giving her a full Mahr and securing all her rights.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ كَانَ عُرْوَةُ بْنُ الزُّبَيْرِ يُحَدِّثُ أَنَّهُ سَأَلَ عَائِشَةَ ـ رضى الله عنها ـ {وَإِنْ خِفْتُمْ أَنْ لاَ تُقْسِطُوا فِي الْيَتَامَى فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ} قَالَتْ هِيَ الْيَتِيمَةُ فِي حَجْرِ وَلِيِّهَا، فَيَرْغَبُ فِي جَمَالِهَا وَمَالِهَا، وَيُرِيدُ أَنْ يَتَزَوَّجَهَا بِأَدْنَى مِنْ سُنَّةِ نِسَائِهَا، فَنُهُوا عَنْ نِكَاحِهِنَّ، إِلاَّ أَنْ يُقْسِطُوا لَهُنَّ فِي إِكْمَالِ الصَّدَاقِ، وَأُمِرُوا بِنِكَاحِ مَنْ سِوَاهُنَّ مِنَ النِّسَاءِ قَالَتْ عَائِشَةُ ثُمَّ اسْتَفْتَى النَّاسُ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعْدُ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ {وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ} قَالَتْ فَبَيَّنَ اللَّهُ فِي هَذِهِ أَنَّ الْيَتِيمَةَ إِذَا كَانَتْ ذَاتَ جَمَالٍ وَمَالٍ رَغِبُوا فِي نِكَاحِهَا، وَلَمْ يُلْحِقُوهَا بِسُنَّتِهَا بِإِكْمَالِ الصَّدَاقِ، فَإِذَا كَانَتْ مَرْغُوبَةً عَنْهَا فِي قِلَّةِ الْمَالِ وَالْجَمَالِ تَرَكُوهَا وَالْتَمَسُوا غَيْرَهَا مِنَ النِّسَاءِ، قَالَ فَكَمَا يَتْرُكُونَهَا حِينَ يَرْغَبُونَ عَنْهَا فَلَيْسَ لَهُمْ أَنْ يَنْكِحُوهَا إِذَا رَغِبُوا فِيهَا إِلاَّ أَنْ يُقْسِطُوا لَهَا الأَوْفَى مِنَ الصَّدَاقِ وَيُعْطُوهَا حَقَّهَا.

Reference	: Sahih al-Bukhari 2763
In-book reference	: Book 55, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 25

(22) Chapter: The Statement of Allah Taa'la: "...if you find sound judgement in them, release their property to them..."

(22) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَابْتَلُوا الْيَتَامَى حَتَّى إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلاَ تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ وَكَفَى بِاللَّهِ حَسِيبًا لِلرِّجَالِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَفْرُوضًا}

{حَسِيبًا} يَعْنِي كَافِيًا.

(22) Chapter: How a guardian is to deal with an orphan's wealth

(22) باب وَمَا لِلْوَصِيِّ أَنْ يَعْمَلَ فِي مَالِ الْيَتِيمِ، وَمَا يَأْكُلُ مِنْهُ بِقَدْرِ عُمَالَتِهِ

Narrated Ibn `Umar:

In the lifetime of Allah's Messenger (ﷺ) , `Umar gave in charity some of his property, a garden of date-palms called Thamgh. `Umar said, "O Allah's Messenger (ﷺ)! I have some property which I prize highly and I want to give it in charity." The Prophet; said, "Give it in charity (i.e. as an endowment) with its land and trees on the condition that the land and trees will neither be sold nor given as a present, nor bequeathed, but the fruits are to be spent in charity." So `Umar gave it in charity, and it was for Allah's Cause, the emancipation of slaves, for the poor,

for guests, for travelers, and for kinsmen. The person acting as its administrator could eat from it reasonably and fairly, and could let a friend of his eat from it provided he had no intention of becoming wealthy by its means.

حَدَّثَنَا هَارُونُ، حَدَّثَنَا أَبُو سَعِيدٍ، مَوْلَى بَنِي هَاشِمٍ حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ عُمَرَ، تَصَدَّقَ بِمَالٍ لَهُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَكَانَ يُقَالُ لَهُ ثَمْغٌ، وَكَانَ نَخْلاً، فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ إِنِّي اسْتَفَدْتُ مَالاً وَهُوَ عِنْدِي نَفِيسٌ فَأَرَدْتُ أَنْ أَتَصَدَّقَ بِهِ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " تَصَدَّقْ بِأَصْلِهِ، لاَ يُبَاعُ وَلاَ يُوهَبُ وَلاَ يُورَثُ، وَلَكِنْ يُنْفَقُ ثَمَرُهُ ". فَتَصَدَّقَ بِهِ عُمَرُ، فَصَدَقَتُهُ ذَلِكَ فِي سَبِيلِ اللَّهِ وَفِي الرِّقَابِ وَالْمَسَاكِينِ وَالضَّيْفِ وَابْنِ السَّبِيلِ وَلِذِي الْقُرْبَى، وَلاَ جُنَاحَ عَلَى مَنْ وَلِيَهُ أَنْ يَأْكُلَ مِنْهُ بِالْمَعْرُوفِ، أَوْ يُوكِلَ صَدِيقَهُ غَيْرَ مُتَمَوِّلٍ بِهِ.

Reference : Sahih al-Bukhari 2764
In-book reference : Book 55, Hadith 27
USC-MSA web (English) reference : Vol. 4, Book 51, Hadith 26
(deprecated numbering scheme)

Narrated `Aisha:

The following Verse:-- "If a guardian is well-off, let him claim no remuneration (i.e. wages), but if he is poor, let him have for himself what is just and reasonable." (4.6) was revealed in connection with the guardian of an orphan, and it means that if he is poor he can have for himself (from the orphan's wealth) what is just and reasonable according to the orphan's share of the inheritance.

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ {وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ}. قَالَتْ أُنْزِلَتْ فِي وَالِي الْيَتِيمِ أَنْ يُصِيبَ مِنْ مَالِهِ إِذَا كَانَ مُحْتَاجًا بِقَدْرِ مَالِهِ بِالْمَعْرُوفِ.

Reference : Sahih al-Bukhari 2765
In-book reference : Book 55, Hadith 28
USC-MSA web (English) reference : Vol. 4, Book 51, Hadith 27
(deprecated numbering scheme)

(23) Chapter: The Statement of Allah Taa'la: "... those who unjustly eat up the property of orphans..."

(23) بَابُ قَوْلِ اللَّهِ تَعَالَى: {إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا}

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Avoid the seven great destructive sins." The people enquire, "O Allah's Messenger (ﷺ)! What are they? "He said, "To join others in worship along with Allah, to practice sorcery, to kill the life which Allah has forbidden except for a just cause, (according to Islamic law), to eat up Riba (usury), to eat up an orphan's wealth, to give back to the enemy and fleeing from the battlefield at the time of fighting, and to accuse, chaste women, who never even think of anything touching chastity and are good believers.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ الْمَدَنِيِّ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ ". قَالُوا يَا رَسُولَ اللَّهِ، وَمَا هُنَّ قَالَ " الشِّرْكُ بِاللَّهِ، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلاَتِ ".

Reference : Sahih al-Bukhari 2766
In-book reference : Book 55, Hadith 29
USC-MSA web (English) reference : Vol. 4, Book 51, Hadith 28
(deprecated numbering scheme)

(24) Chapter: Allah's Statement: "The best thing is to work honestly in their property..."

(24) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلاَحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ

الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ}
{لأَعْنَتَكُمْ} لأَحْرَجَكُمْ وَضَيَّقَ عَلَيْكُمْ، وَعَنَتْ خَضَعَتْ.

Nafi' said:

"Ibn 'Umar never refused to be appointed as guardian." The most beloved thing to Ibn Sirin concerning an orphan's wealth was that the orphan's advisor and guardians would assemble to decide what is best for him. When Tawus was asked about something concerning an orphan's affairs, he would recite: '...And Allah knows him who means mischief from him who means good...' (V 2:220). 'Ata said concerning some orphans, "The guardian is to provide for the young and the old orphans according to their needs from their shares."

وَقَالَ لَنَا سُلَيْمَانُ حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، قَالَ مَا رَدَّ ابْنُ عُمَرَ عَلَى أَحَدٍ وَصِيَّةً. وَكَانَ ابْنُ سِيرِينَ أَحَبَّ الأَشْيَاءِ إِلَيْهِ فِي مَالِ الْيَتِيمِ أَنْ يَجْتَمِعَ إِلَيْهِ نُصَحَاؤُهُ وَأَوْلِيَاؤُهُ فَيَنْظُرُوا الَّذِي هُوَ خَيْرٌ لَهُ. وَكَانَ طَاوُسٌ إِذَا سُئِلَ عَنْ شَىْءٍ مِنْ أَمْرِ الْيَتَامَى قَرَأَ {وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ}. وَقَالَ عَطَاءٌ فِي يَتَامَى الصَّغِيرُ وَالْكَبِيرُ يُنْفِقُ الْوَلِيُّ عَلَى كُلِّ إِنْسَانٍ بِقَدْرِهِ مِنْ حِصَّتِهِ.

Reference	: Sahih al-Bukhari 2767
In-book reference	: Book 55, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 28

(25) Chapter: The employment of an orphan

(25) بَابُ اسْتِخْدَامِ الْيَتِيمِ فِي السَّفَرِ وَالْحَضَرِ إِذَا كَانَ صَلاَحًا لَهُ، وَنَظَرِ الأُمِّ وَزَوْجِهَا لِلْيَتِيمِ

Narrated Anas:

When Allah's Messenger (ﷺ) came to Medina; he did not have any servant. Abu Talha (Anas' step-father) took me to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Anas is a wise boy, so let him serve you." So, I served him at home and on journeys. If I did anything, he never asked me why I did it, and if I refrained from doing anything, he never asked me why I refrained from doing it.

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ كَثِيرٍ، حَدَّثَنَا ابْنُ عُلَيَّةَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ لَيْسَ لَهُ خَادِمٌ، فَأَخَذَ أَبُو طَلْحَةَ بِيَدِي، فَانْطَلَقَ بِي إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ أَنَسًا غُلاَمٌ كَيِّسٌ، فَلْيَخْدُمْكَ. قَالَ فَخَدَمْتُهُ فِي السَّفَرِ وَالْحَضَرِ، مَا قَالَ لِي لِشَىْءٍ صَنَعْتُهُ لِمَ صَنَعْتَ هَذَا هَكَذَا وَلاَ لِشَىْءٍ لَمْ أَصْنَعْهُ لِمَ لَمْ تَصْنَعْ هَذَا هَكَذَا

Reference	: Sahih al-Bukhari 2768
In-book reference	: Book 55, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 29

(26) Chapter: If somebody gives a piece of land as an endowment and does not mark its boundaries

(26) باب إِذَا وَقَفَ أَرْضًا وَلَمْ يُبَيِّنِ الْحُدُودَ فَهْوَ جَائِزٌ، وَكَذَلِكَ الصَّدَقَةُ

Narrated Anas bin Malik:

Abu Talha had the greatest wealth of date-palms amongst the Ansar in Medina, and he prized above all his wealth (his garden) Bairuha', which was situated opposite the Mosque (of the Prophet (ﷺ)). The Prophet used to enter It and drink from its fresh water. When the following Divine Verse came:-- "By no means shall you attain piety until you spend of what you love," (3.92) Abu Talha got up saying. "O Allah's Messenger (ﷺ)! Allah says, 'You will not attain piety until you spend of what you love,' and I prize above al I my wealth, Bairuha' which I want to give in

charity for Allah's Sake, hoping for its reward from Allah. So you can use it as Allah directs you." On that the Prophet (ﷺ) said, "Bravo! It is a profitable (or perishable) property. (Ibn Maslama is not sure as to which word is right, i.e. profitable or perishable.) I have heard what you have said, and I recommend that you distribute this amongst your relatives." On that Abu Talha said, "O Allah's Messenger (ﷺ)! I will do (as you have suggested)." So, Abu Talha distributed that garden amongst his relatives and cousins.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ يَقُولُ كَانَ أَبُو طَلْحَةَ أَكْثَرَ أَنْصَارِيٍّ بِالْمَدِينَةِ مَالاً مِنْ نَخْلٍ، وَكَانَ أَحَبُّ مَالِهِ إِلَيْهِ بَيْرَحَاءَ مُسْتَقْبِلَةَ الْمَسْجِدِ، وَكَانَ النَّبِيُّ صلى الله عليه وسلم يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٍ. قَالَ أَنَسٌ فَلَمَّا نَزَلَتْ {لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ} قَامَ أَبُو طَلْحَةَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ يَقُولُ {لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ} وَإِنَّ أَحَبَّ أَمْوَالِي إِلَىَّ بِيرُحَاءَ، وَإِنَّهَا صَدَقَةٌ لِلَّهِ أَرْجُو بِرَّهَا وَذُخْرَهَا عِنْدَ اللَّهِ، فَضَعْهَا حَيْثُ أَرَاكَ اللَّهُ. فَقَالَ " بَخْ، ذَلِكَ مَالٌ رَابِحٌ ـ أَوْ رَايِحٌ ـ شَكَّ ابْنُ مَسْلَمَةَ وَقَدْ سَمِعْتُ مَا قُلْتَ، وَإِنِّي أَرَى أَنْ تَجْعَلَهَا فِي الأَقْرَبِينَ ". قَالَ أَبُو طَلْحَةَ أَفْعَلُ ذَلِكَ يَا رَسُولَ اللَّهِ. فَقَسَمَهَا أَبُو طَلْحَةَ فِي أَقَارِبِهِ وَفِي بَنِي عَمِّهِ. وَقَالَ إِسْمَاعِيلُ وَعَبْدُ اللَّهِ بْنُ يُوسُفَ وَيَحْيَى بْنُ يَحْيَى عَنْ مَالِكٍ " رَايِحٌ ".

Reference	: Sahih al-Bukhari 2769
In-book reference	: Book 55, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 30

Narrated Ibn `Abbas:

A man said to Allah's Messenger (ﷺ) , "My mother died, will it benefit her if I give in charity on her behalf?" The Prophet (ﷺ) replied in the affirmative. The man said, "I have a garden and I make you a witness that I give it in charity on her behalf."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ، قَالَ حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما أَنَّ رَجُلاً، قَالَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم إِنَّ أُمَّهُ تُوُفِّيَتْ أَيَنْفَعُهَا إِنْ تَصَدَّقْتُ عَنْهَا قَالَ " نَعَمْ ". قَالَ فَإِنَّ لِي مِخْرَافًا وَأُشْهِدُكَ أَنِّي قَدْ تَصَدَّقْتُ عَنْهَا.

Reference	: Sahih al-Bukhari 2770
In-book reference	: Book 55, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 31

(27) Chapter: A jointly-owned piece of land as an endowment

(27) باب إِذَا أَوْقَفَ جَمَاعَةٌ أَرْضًا مُشَاعًا فَهْوَ جَائِزٌ

Narrated Anas:

When the Prophet (ﷺ) ordered that the mosque be built, he said, "O Bani An-Najjar! Suggest to me a price for this garden of yours." They replied, "By Allah! We will demand its price from none but Allah."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ أَمَرَ النَّبِيُّ صلى الله عليه وسلم بِبِنَاءِ الْمَسْجِدِ فَقَالَ " يَا بَنِي النَّجَّارِ ثَامِنُونِي بِحَائِطِكُمْ هَذَا ". قَالُوا لاَ. وَاللَّهِ لاَ نَطْلُبُ ثَمَنَهُ إِلاَّ إِلَى اللَّهِ.

Reference	: Sahih al-Bukhari 2771
In-book reference	: Book 55, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 32

(28) Chapter: How to write the endowment?

(28) باب الْوَقْفِ كَيْفَ يُكْتَبُ

Narrated Ibn `Umar:

When `Umar got a piece of land in Khaibar, he came to the Prophet (ﷺ) saying, "I have got a piece of land, better than which I have never got. So what do you advise me regarding it?" The Prophet (ﷺ) said, "If you wish you can keep it as an endowment to be used for charitable purposes." So, `Umar gave the land in charity (i.e. as an endowments on the condition that the land would neither be sold nor given as a present, nor bequeathed, (and its yield) would be used for the poor, the kinsmen, the emancipation of slaves, Jihad, and for guests and travelers; and its administrator could eat in a reasonable just manner, and he also could feed his friends without intending to be wealthy by its means."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ أَصَابَ عُمَرُ بِخَيْبَرَ أَرْضًا فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ أَصَبْتُ أَرْضًا لَمْ أُصِبْ مَالاً قَطُّ أَنْفَسَ مِنْهُ، فَكَيْفَ تَأْمُرُنِي بِهِ قَالَ " إِنْ شِئْتَ حَبَّسْتَ أَصْلَهَا، وَتَصَدَّقْتَ بِهَا ". فَتَصَدَّقَ عُمَرُ أَنَّهُ لاَ يُبَاعُ أَصْلُهَا وَلاَ يُوهَبُ وَلاَ يُورَثُ، فِي الْفُقَرَاءِ وَالْقُرْبَى وَالرِّقَابِ وَفِي سَبِيلِ اللَّهِ وَالضَّيْفِ وَابْنِ السَّبِيلِ، وَلاَ جُنَاحَ عَلَى مَنْ وَلِيَهَا أَنْ يَأْكُلَ مِنْهَا بِالْمَعْرُوفِ، أَوْ يُطْعِمَ صَدِيقًا غَيْرَ مُتَمَوِّلٍ فِيهِ.

Reference	: Sahih al-Bukhari 2772
In-book reference	: Book 55, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 33

(29) Chapter: The usufruct of an endowment (29) باب الْوَقْفِ لِلْغَنِيِّ وَالْفَقِيرِ وَالضَّيْفِ

Narrated Ibn `Umar:

`Umar got some property in Khaibar and he came to the Prophet (ﷺ) and informed him about it. The Prophet said to him, "If you wish you can give it in charity." So `Umar gave it in charity (i.e. as an endowment) the yield of which was to be used for the good of the poor, the needy, the kinsmen and the guests.

حَدَّثَنَا أَبُو عَاصِمٍ، حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ عُمَرَ، رضى الله عنه وَجَدَ مَالاً بِخَيْبَرَ، فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَأَخْبَرَهُ، قَالَ " إِنْ شِئْتَ تَصَدَّقْتَ بِهَا ". فَتَصَدَّقَ بِهَا فِي الْفُقَرَاءِ وَالْمَسَاكِينِ وَذِي الْقُرْبَى وَالضَّيْفِ.

Reference	: Sahih al-Bukhari 2773
In-book reference	: Book 55, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 34

(30) Chapter: The foundation of an endowment for building a mosque (30) باب وَقْفِ الأَرْضِ لِلْمَسْجِدِ

Narrated Anas bin Malik:

When Allah's Messenger (ﷺ) came to Medina, he ordered that a mosque be built. He said, "O Bani An- Najjar! Suggest me a price for the garden of yours." They replied, "By Allah, we will not ask its price except from Allah."

حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالَ سَمِعْتُ أَبِي، حَدَّثَنَا أَبُو التَّيَّاحِ، قَالَ حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ لَمَّا قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ أَمَرَ بِالْمَسْجِدِ وَقَالَ " يَا بَنِي النَّجَّارِ ثَامِنُونِي بِحَائِطِكُمْ هَذَا ". قَالُوا لاَ وَاللَّهِ لاَ نَطْلُبُ ثَمَنَهُ إِلاَّ إِلَى اللَّهِ.

Reference	: Sahih al-Bukhari 2774
In-book reference	: Book 55, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 35

(31) Chapter: Animals, property, gold and silver as endowments (31) باب وَقْفِ الدَّوَابِّ وَالْكُرَاعِ وَالْعُرُوضِ وَالصَّامِتِ

قَالَ الزُّهْرِيُّ فِيمَنْ جَعَلَ أَلْفَ دِينَارٍ فِي سَبِيلِ اللَّهِ، وَدَفَعَهَا إِلَى غُلاَمٍ لَهُ تَاجِرٍ يَتْجُرُ بِهَا، وَجَعَلَ رِبْحَهُ صَدَقَةً لِلْمَسَاكِينِ وَالأَقْرَبِينَ، هَلْ لِلرَّجُلِ أَنْ يَأْكُلَ مِنْ رِبْحِ ذَلِكَ الأَلْفِ شَيْئًا، وَإِنْ لَمْ يَكُنْ جَعَلَ رِبْحَهَا صَدَقَةً فِي الْمَسَاكِينِ قَالَ لَيْسَ لَهُ أَنْ يَأْكُلَ مِنْهَا.

Narrated Ibn `Umar:

Once `Umar gave a horse in charity to be used in holy fighting. It had been given to him by Allah's Apostle . `Umar gave it to another man to ride. Then `Umar was informed that the man put the horse for sale, so he asked Allah's Messenger (ﷺ) whether he could buy it. Allah's Messenger (ﷺ) replied, "You should not buy it, for you should not take back what you have given in charity."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا عُبَيْدُ اللَّهِ، قَالَ حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ عُمَرَ، حَمَلَ عَلَى فَرَسٍ لَهُ فِي سَبِيلِ اللَّهِ أَعْطَاهَا رَسُولَ اللَّهِ صلى الله عليه وسلم لِيَحْمِلَ عَلَيْهَا رَجُلاً، فَأُخْبِرَ عُمَرُ أَنَّهُ قَدْ وَقَفَهَا يَبِيعُهَا، فَسَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم أَنْ يَبْتَاعَهَا فَقَالَ " لاَ تَبْتَعْهَا، وَلاَ تَرْجِعَنَّ فِي صَدَقَتِكَ ".

Reference	: Sahih al-Bukhari 2775
In-book reference	: Book 55, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 36

(32) Chapter: The salary of the administrator of an endowment

(32) باب نَفَقَةِ الْقَيِّمِ لِلْوَقْفِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "My heirs will not inherit a Dinar or a Dirham (i.e. money), for whatever I leave (excluding the adequate support of my wives and the wages of my employees) is given in charity."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَقْتَسِمْ وَرَثَتِي دِينَارًا، مَا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمَئُونَةِ عَامِلِي فَهْوَ صَدَقَةٌ ".

Reference	: Sahih al-Bukhari 2776
In-book reference	: Book 55, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 37

Narrated Ibn `Umar:

When `Umar founded an endowment he stipulated that its administrator could eat from it and also feed his friend on the condition that he would not store anything for himself from it.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ عُمَرَ، اشْتَرَطَ فِي وَقْفِهِ أَنْ يَأْكُلَ مَنْ وَلِيَهُ وَيُوكِلَ صَدِيقَهُ غَيْرَ مُتَمَوِّلٍ مَالاً.

Reference	: Sahih al-Bukhari 2777
In-book reference	: Book 55, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 38

(33) Chapter: If somebody keeps an endowment, or stipulates that he should benefit by it as the other Muslims do

(33) باب إِذَا وَقَفَ أَرْضًا أَوْ بِئْرًا وَاشْتَرَطَ لِنَفْسِهِ مِثْلَ دِلاَءِ الْمُسْلِمِينَ

وَأَوْقَفَ أَنَسٌ دَارًا فَكَانَ إِذَا قَدِمَهَا نَزَلَهَا. وَتَصَدَّقَ الزُّبَيْرُ بِدُورِهِ، وَقَالَ لِلْمَرْدُودَةِ مِنْ بَنَاتِهِ أَنْ تَسْكُنَ غَيْرَ مُضِرَّةٍ وَلاَ مُضَرٍّ بِهَا، فَإِنِ اسْتَغْنَتْ بِزَوْجٍ فَلَيْسَ لَهَا حَقٌّ. وَجَعَلَ ابْنُ عُمَرَ نَصِيبَهُ مِنْ دَارِ عُمَرَ سُكْنَى لِذَوِي الْحَاجَةِ مِنْ آلِ عَبْدِ اللَّهِ.

Abu 'Abdur-Rahman narrated:

When 'Uthman (ra) was circled (by the rebels), he looked upon them from above and said, "Ias you by Allah, I ask nobody but the Companions of the Prophet (ﷺ) (ﷺ), dont you know that Allah's Messenger (ﷺ) said, 'Whoever will (buy and) dig the well of Ruma will be granted Paradise,' and I (bought and) dug it? Don't you know that he said. 'Whoever equip the army of 'Usra (i.e., Tabuk's Ghazwa) will be granted Paradise,' and I equipped it ?" They attested whatever he said. When 'Umar founded his endowment he said, "Its administrator can eat from it." The management of the endowment can be taken over by the founder himself or any other person, for both cases are permissible.

وَقَالَ عَبْدَانُ أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، أَنَّ عُثْمَانَ ـ رضى الله عنه ـ حَيْثُ حُوصِرَ أَشْرَفَ عَلَيْهِمْ وَقَالَ أَنْشُدُكُمْ وَلاَ أَنْشُدُ إِلاَّ أَصْحَابَ النَّبِيِّ صلى الله عليه وسلم، أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ حَفَرَ رُومَةَ فَلَهُ الْجَنَّةُ ". فَحَفَرْتُهَا، أَلَسْتُمْ تَعْلَمُونَ أَنَّهُ قَالَ " مَنْ جَهَّزَ جَيْشَ الْعُسْرَةِ فَلَهُ الْجَنَّةُ ". فَجَهَّزْتُهُمْ. قَالَ فَصَدَّقُوهُ بِمَا قَالَ. وَقَالَ عُمَرُ فِي وَقْفِهِ لاَ جُنَاحَ عَلَى مَنْ وَلِيَهُ أَنْ يَأْكُلَ. وَقَدْ يَلِيهِ الْوَاقِفُ وَغَيْرُهُ فَهْوَ وَاسِعٌ لِكُلٍّ.

Reference	: Sahih al-Bukhari 2778
In-book reference	: Book 55, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 38

(34) Chapter: To say: "We will demand its price, from none but Allah."

(34) باب إِذَا قَالَ الْوَاقِفُ لاَ نَطْلُبُ ثَمَنَهُ إِلاَّ إِلَى اللَّهِ فَهْوَ جَائِزٌ

Narrated Anas:

The Prophet (ﷺ) said (at the time of building the Mosque), "O Ban, An-Najjar! Suggest to me a price for your garden." They replied, "We do not ask its price except from Allah."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ النَّبِيُّ صلى الله عليه وسلم " يَا بَنِي النَّجَّارِ ثَامِنُونِي بِحَائِطِكُمْ ". قَالُوا لاَ نَطْلُبُ ثَمَنَهُ إِلاَّ إِلَى اللَّهِ.

Reference	: Sahih al-Bukhari 2779
In-book reference	: Book 55, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 39

(35) Chapter: The Statement of Allah aaza' wajal: "When death approaches any of you, and you make a bequest..."

(35) بَابُ قَوْلِ اللَّهِ تَعَالَى: {يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلاَةِ فَيُقْسِمَانِ بِاللَّهِ إِنِ ارْتَبْتُمْ لاَ نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَى وَلاَ نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَمِنَ الآثِمِينَ فَإِنْ عُثِرَ عَلَى أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتُحِقَّ عَلَيْهِمُ الأَوْلَيَانِ فَيُقْسِمَانِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذًا لَمِنَ الظَّالِمِينَ ذَلِكَ أَدْنَى أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ وَاتَّقُوا اللَّهَ وَاسْمَعُوا وَاللَّهُ لاَ يَهْدِي الْقَوْمَ الْفَاسِقِينَ}الأَوْلَيَانِ وَاحِدُهُمَا أَوْلَى وَمِنْهُ أَوْلَى بِهِ عُثِرَ أُظْهِرَ أَعْثَرْنَا أَظْهَرْنَا

Ibn 'Abbas (ra) said, "A man from the tribe of Bani Sahm went out in the company of Tamim Ad-Dari and 'Adi bin Badda'. The man of Bani Sahm died in a land where there was no Muslim. When Tamim and 'Adi returned conveying the property of the deceased, they claimed that they had lost a silver bowl with gold engraving. Allah's Messenger (ﷺ) made them take an oath (to confirm their claim), and then the bowl was found in Makkah with some people who claimed that they had bought it from Tamim and 'Adu, Then two witnesses from the relatives of the deceased got up and swore that their witnesses were more valid than the witnesses of 'Adi and Tamim, and that the bowl belonged to their deceased fellow. So, this verse was revealed in connection with this case ; 'O you who believe! When death approached any of you ...'," (V 5:

106)

وَقَالَ لِي عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ خَرَجَ رَجُلٌ مِنْ بَنِي سَهْمٍ مَعَ تَمِيمٍ الدَّارِيِّ وَعَدِيِّ بْنِ بَدَّاءٍ فَمَاتَ السَّهْمِيُّ بِأَرْضٍ لَيْسَ بِهَا مُسْلِمٌ، فَلَمَّا قَدِمَا بِتَرِكَتِهِ فَقَدُوا جَامًا مِنْ فِضَّةٍ مُخَوَّصًا مِنْ ذَهَبٍ، فَأَحْلَفَهُمَا رَسُولُ اللَّهِ صلى الله عليه وسلم، ثُمَّ وُجِدَ الْجَامُ بِمَكَّةَ فَقَالُوا ابْتَعْنَاهُ مِنْ تَمِيمٍ وَعَدِيٍّ. فَقَامَ رَجُلاَنِ مِنْ أَوْلِيَائِهِ، فَحَلَفَا لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا، وَإِنَّ الْجَامَ لِصَاحِبِهِمْ. قَالَ وَفِيهِمْ نَزَلَتْ هَذِهِ الآيَةُ {يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ}

Reference	: Sahih al-Bukhari 2780
In-book reference	: Book 55, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 39

(36) Chapter: The payments of the debts of the deceased

(36) باب قَضَاءِ الْوَصِيِّ دُيُونَ الْمَيِّتِ بِغَيْرِ مَحْضَرٍ مِنَ الْوَرَثَةِ

Narrated Jabir bin `Abdullah Al-Ansari:

My father was martyred on the day (of the Ghazwa) of Uhud and left six daughters and some debts to be paid. When the time of plucking the date-fruits came, I went to Allah's Messenger (ﷺ) and said, "O Allah's Apostle! you know that my father was martyred on Uhud's day and owed much debt, and I wish that the creditors would see you." The Prophet (ﷺ) said, "Go and collect the various kinds of dates and place them separately in heaps"' I did accordingly and called him. On seeing him, the creditors started claiming their rights pressingly at that time. When the Prophet (ﷺ) saw how they behaved, he went round the biggest heap for three times and sat over it and said, "Call your companions (i.e. the creditors)." Then he kept on measuring and giving them, till Allah cleared all my father's debts. By Allah, it would have pleased me that Allah would clear the debts of my father even though I had not taken a single date to my sisters. But by Allah, all the heaps were complete, (as they were) and I looked at the heap where Allah's Messenger (ﷺ) was sitting and noticed as if not a single date had been taken thereof.

حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ، أَوِ الْفَضْلُ بْنُ يَعْقُوبَ عَنْهُ حَدَّثَنَا شَيْبَانُ أَبُو مُعَاوِيَةَ، عَنْ فِرَاسٍ، قَالَ قَالَ الشَّعْبِيُّ حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ ـ رضى الله عنهما ـ أَنَّ أَبَاهُ اسْتُشْهِدَ يَوْمَ أُحُدٍ، وَتَرَكَ سِتَّ بَنَاتٍ، وَتَرَكَ عَلَيْهِ دَيْنًا، فَلَمَّا حَضَرَ جِدَادُ النَّخْلِ أَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقُلْتُ يَا رَسُولَ اللَّهِ قَدْ عَلِمْتَ أَنَّ وَالِدِي اسْتُشْهِدَ يَوْمَ أُحُدٍ وَتَرَكَ عَلَيْهِ دَيْنًا كَثِيرًا، وَإِنِّي أُحِبُّ أَنْ يَرَاكَ الْغُرَمَاءُ قَالَ " اذْهَبْ فَبَيْدِرْ كُلَّ تَمْرٍ عَلَى نَاحِيَتِهِ ". فَفَعَلْتُ ثُمَّ دَعَوْتُهُ، فَلَمَّا نَظَرُوا إِلَيْهِ أُغْرُوا بِي تِلْكَ السَّاعَةَ، فَلَمَّا رَأَى مَا يَصْنَعُونَ أَطَافَ حَوْلَ أَعْظَمِهَا بَيْدَرًا ثَلاَثَ مَرَّاتٍ ثُمَّ جَلَسَ عَلَيْهِ ثُمَّ قَالَ " ادْعُ أَصْحَابَكَ ". فَمَا زَالَ يَكِيلُ لَهُمْ حَتَّى أَدَّى اللَّهُ أَمَانَةَ وَالِدِي، وَأَنَا وَاللَّهِ رَاضٍ أَنْ يُؤَدِّيَ اللَّهُ أَمَانَةَ وَالِدِي وَلاَ أَرْجِعَ إِلَى أَخَوَاتِي بِتَمْرَةٍ، فَسَلِمَ وَاللَّهِ الْبَيَادِرُ كُلُّهَا حَتَّى أَنِّي أَنْظُرُ إِلَى الْبَيْدَرِ الَّذِي عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم كَأَنَّهُ لَمْ يَنْقُصْ تَمْرَةً وَاحِدَةً.

قَالَ أَبُو عَبْد اللَّهِ أُغْرُوا بِي يَعْنِي هِيجُوا بِي فَأَغْرَيْنَا بَيْنَهُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ

Reference	: Sahih al-Bukhari 2781
In-book reference	: Book 55, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 51, Hadith 40

56 - The Book of Fighting for the Cause of Allah (Jihaad) (2782 - 3090)
كتاب الجهاد والسير

(1) Chapter: The superiority of Jihad

(1) باب فَضْلُ الْجِهَادِ وَالسِّيَرِ

وَقَوْلُ اللَّهِ تَعَالَى: {إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَاةِ وَالإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ} إِلَى قَوْلِهِ: {وَبَشِّرِ الْمُؤْمِنِينَ} قَالَ ابْنُ عَبَّاسٍ الْحُدُودُ الطَّاعَةُ.

Narrated `Abdullah bin Masud:

I asked Allah's Messenger (ﷺ), "O Allah's Messenger (ﷺ)! What is the best deed?" He replied, "To offer the prayers at their early stated fixed times." I asked, "What is next in goodness?" He replied, "To be good and dutiful to your parents." I further asked, what is next in goodness?" He replied, "To participate in Jihad in Allah's Cause." I did not ask Allah's Messenger (ﷺ) anymore and if I had asked him more, he would have told me more.

حَدَّثَنَا الْحَسَنُ بْنُ صَبَّاحٍ، حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ، حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، قَالَ سَمِعْتُ الْوَلِيدَ بْنَ الْعَيْزَارِ، ذَكَرَ عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، قَالَ قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ ـ رضى الله عنه ـ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قُلْتُ يَا رَسُولَ اللَّهِ أَىُّ الْعَمَلِ أَفْضَلُ قَالَ ‏"‏ الصَّلاَةُ عَلَى مِيقَاتِهَا ‏"‏‏.‏ قُلْتُ ثُمَّ أَىٌّ‏.‏ قَالَ ‏"‏ ثُمَّ بِرُّ الْوَالِدَيْنِ ‏"‏‏.‏ قُلْتُ ثُمَّ أَىٌّ قَالَ ‏"‏ الْجِهَادُ فِي سَبِيلِ اللَّهِ ‏"‏‏.‏ فَسَكَتُّ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَلَوِ اسْتَزَدْتُهُ لَزَادَنِي‏.‏

Reference	: Sahih al-Bukhari 2782
In-book reference	: Book 56, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 41

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) said, "There is no Hijra (i.e. migration) (from Mecca to Medina) after the Conquest (of Mecca), but Jihad and good intention remain; and if you are called (by the Muslim ruler) for fighting, go forth immediately.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنِي مَنْصُورٌ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏لاَ هِجْرَةَ بَعْدَ الْفَتْحِ وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2783
In-book reference	: Book 56, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 42

Narrated `Aisha:

(That she said), "O Allah's Messenger (ﷺ)! We consider Jihad as the best deed. Should we not fight in Allah's Cause?" He said, "The best Jihad (for women) is Hajj-Mabrur (i.e. Hajj which is done according to the Prophet's tradition and is accepted by Allah).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا خَالِدٌ، حَدَّثَنَا حَبِيبُ بْنُ أَبِي عَمْرَةَ، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّهَا قَالَتْ يَا رَسُولَ اللَّهِ تُرَى الْجِهَادَ أَفْضَلَ الْعَمَلِ، أَفَلاَ نُجَاهِدُ قَالَ ‏"‏ لَكِنَّ أَفْضَلَ الْجِهَادِ حَجٌّ مَبْرُورٌ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2784
In-book reference	: Book 56, Hadith 3
USC-MSA web (English) reference	: Vol. 4, Book 52, Hadith 43

(deprecated numbering scheme)

Narrated Abu Huraira:

A man came to Allah's Messenger (ﷺ) and said, "Instruct me as to such a deed as equals Jihad (in reward)." He replied, "I do not find such a deed." Then he added, "Can you, while the Muslim fighter is in the battle-field, enter your mosque to perform prayers without cease and fast and never break your fast?" The man said, "But who can do that?" Abu- Huraira added, "The Mujahid (i.e. Muslim fighter) is rewarded even for the footsteps of his horse while it wanders bout (for grazing) tied in a long rope."

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عَفَّانُ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ، قَالَ أَخْبَرَنِي أَبُو حَصِينٍ، أَنَّ ذَكْوَانَ، حَدَّثَهُ أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ حَدَّثَهُ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ دُلَّنِي عَلَى عَمَلٍ يَعْدِلُ الْجِهَادَ‏.‏ قَالَ ‏"‏ لاَ أَجِدُهُ ـ قَالَ ـ هَلْ تَسْتَطِيعُ إِذَا خَرَجَ الْمُجَاهِدُ أَنْ تَدْخُلَ مَسْجِدَكَ فَتَقُومَ وَلاَ تَفْتُرَ وَتَصُومَ وَلاَ تُفْطِرَ ‏"‏‏.‏ قَالَ وَمَنْ يَسْتَطِيعُ ذَلِكَ قَالَ أَبُو هُرَيْرَةَ إِنَّ فَرَسَ الْمُجَاهِدِ لَيَسْتَنُّ فِي طِوَلِهِ فَيُكْتَبُ لَهُ حَسَنَاتٍ‏.‏

Reference	: Sahih al-Bukhari 2785
In-book reference	: Book 56, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 44

(2) Chapter: Striving with both, life and property

(2) باب أَفْضَلُ النَّاسِ مُؤْمِنٌ يُجَاهِدُ بِنَفْسِهِ وَمَالِهِ فِي سَبِيلِ اللَّهِ

وَقَوْلُهُ تَعَالَى: {يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ}.

Narrated Abu Sa`id Al-Khudri:

Somebody asked, "O Allah's Messenger (ﷺ)! Who is the best among the people?" Allah's Messenger (ﷺ) replied "A believer who strives his utmost in Allah's Cause with his life and property." They asked, "Who is next?" He replied, "A believer who stays in one of the mountain paths worshipping Allah and leaving the people secure from his mischief."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ، أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ ـ رضى الله عنه ـ حَدَّثَهُ قَالَ قِيلَ يَا رَسُولَ اللَّهِ، أَىُّ النَّاسِ أَفْضَلُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مُؤْمِنٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِنَفْسِهِ وَمَالِهِ ‏"‏‏.‏ قَالُوا ثُمَّ مَنْ قَالَ ‏"‏ مُؤْمِنٌ فِي شِعْبٍ مِنَ الشِّعَابِ يَتَّقِي اللَّهَ، وَيَدَعُ النَّاسَ مِنْ شَرِّهِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2786
In-book reference	: Book 56, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 45

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "The example of a Mujahid in Allah's Cause-- and Allah knows better who really strives in His Cause----is like a person who fasts and prays continuously. Allah guarantees that He will admit the Mujahid in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ ـ وَاللَّهُ أَعْلَمُ بِمَنْ يُجَاهِدُ فِي سَبِيلِهِ ـ كَمَثَلِ الصَّائِمِ الْقَائِمِ، وَتَوَكَّلَ اللَّهُ لِلْمُجَاهِدِ فِي سَبِيلِهِ بِأَنْ يَتَوَفَّاهُ أَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرْجِعَهُ سَالِمًا مَعَ أَجْرٍ أَوْ غَنِيمَةٍ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2787
In-book reference	: Book 56, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 46

(3) Chapter: The invocation that Allah may let adorn with martyrdom

(3) باب الدُّعَاءِ بِالْجِهَادِ وَالشَّهَادَةِ لِلرِّجَالِ وَالنِّسَاءِ

وَقَالَ عُمَرُ اللَّهُمَّ ارْزُقْنِي شَهَادَةً فِي بَلَدِ رَسُولِكَ.

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) used to visit Umm Haram bint Milhan, who would offer him meals. Umm Haram was the wife of Ubada bin As-Samit. Allah's Messenger (ﷺ), once visited her and she provided him with food and started looking for lice in his head. Then Allah's Messenger (ﷺ) slept, and afterwards woke up smiling. Umm Haram asked, "What causes you to smile, O Allah's Messenger (ﷺ)?" He said. "Some of my followers who (in a dream) were presented before me as fighters in Allah's cause (on board a ship) amidst this sea caused me to smile; they were as kings on the thrones (or like kings on the thrones)." (Ishaq, a sub-narrator is not sure as to which expression the Prophet (ﷺ) used.) Umm Haram said, "O Allah's Messenger (ﷺ)! Invoke Allah that he makes me one of them. Allah's Messenger (ﷺ) invoked Allah for her and slept again and woke up smiling. Once again Umm Haram asked, "What makes you smile, O Allah's Messenger (ﷺ)?" He replied, "Some of my followers were presented to me as fighters in Allah's Cause," repeating the same dream. Umm Haram said, "O Allah's Messenger (ﷺ)! Invoke Allah that He makes me one of them." He said, "You are amongst the first ones." It happened that she sailed on the sea during the Caliphate of Mu'awiya bin Abi Sufyan, and after she disembarked, she fell down from her riding animal and died.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّهُ سَمِعَهُ يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدْخُلُ عَلَى أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ، فَتُطْعِمُهُ، وَكَانَتْ أُمُّ حَرَامٍ تَحْتَ عُبَادَةَ بْنِ الصَّامِتِ، فَدَخَلَ عَلَيْهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَطْعَمَتْهُ وَجَعَلَتْ تَفْلِي رَأْسَهُ، فَنَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ. قَالَتْ فَقُلْتُ وَمَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ قَالَ " نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَىَّ، غُزَاةً فِي سَبِيلِ اللَّهِ، يَرْكَبُونَ ثَبَجَ هَذَا الْبَحْرِ، مُلُوكًا عَلَى الأَسِرَّةِ، أَوْ مِثْلُ الْمُلُوكِ عَلَى الأَسِرَّةِ ". شَكَّ إِسْحَاقُ. قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَدَعَا لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ وَضَعَ رَأْسَهُ، ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ فَقُلْتُ وَمَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ قَالَ " نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَىَّ، غُزَاةً فِي سَبِيلِ اللَّهِ ". كَمَا قَالَ فِي الأَوَّلِ. قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ " أَنْتِ مِنَ الأَوَّلِينَ ". فَرَكِبَتِ الْبَحْرَ فِي زَمَانِ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، فَصُرِعَتْ عَنْ دَابَّتِهَا حِينَ خَرَجَتْ مِنَ الْبَحْرِ، فَهَلَكَتْ.

Reference	: Sahih al-Bukhari 2788
In-book reference	: Book 56, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 47

(4) Chapter: The grades of the Mujahidun

(4) باب دَرَجَاتِ الْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ يُقَالُ هَذِهِ سَبِيلِي وَهَذَا سَبِيلِي

يُقَالُ هَذِهِ سَبِيلِي وَهَذَا سَبِيلِي.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever believes in Allah and His Apostle, offer prayer perfectly and fasts the month of Ramadan, will rightfully be granted Paradise by Allah, no matter whether he fights in Allah's Cause or remains in the land where he is born." The people said, "O Allah's Messenger (ﷺ) ! Shall we acquaint the people with the is good

news?" He said, "Paradise has one-hundred grades which Allah has reserved for the Mujahidin who fight in His Cause, and the distance between each of two grades is like the distance between the Heaven and the Earth. So, when you ask Allah (for something), ask for Al-firdaus which is the best and highest part of Paradise." (i.e. The sub-narrator added, "I think the Prophet also said, 'Above it (i.e. Al-Firdaus) is the Throne of Beneficent (i.e. Allah), and from it originate the rivers of Paradise.")

حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ، حَدَّثَنَا فُلَيْحٌ، عَنْ هِلاَلِ بْنِ عَلِيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ آمَنَ بِاللَّهِ وَبِرَسُولِهِ وَأَقَامَ الصَّلاَةَ وَصَامَ رَمَضَانَ، كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ جَاهَدَ فِي سَبِيلِ اللَّهِ، أَوْ جَلَسَ فِي أَرْضِهِ الَّتِي وُلِدَ فِيهَا ". فَقَالُوا يَا رَسُولَ اللَّهِ أَفَلاَ نُبَشِّرُ النَّاسَ. قَالَ " إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ، مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالأَرْضِ، فَإِذَا سَأَلْتُمُ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ أَوْسَطُ الْجَنَّةِ وَأَعْلَى الْجَنَّةِ، أُرَاهُ فَوْقَهُ عَرْشُ الرَّحْمَنِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ ". قَالَ مُحَمَّدُ بْنُ فُلَيْحٍ عَنْ أَبِيهِ " وَفَوْقَهُ عَرْشُ الرَّحْمَنِ ".

Reference	: Sahih al-Bukhari 2790
In-book reference	: Book 56, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 48

Narrated Samura:

The Prophet (ﷺ) said, "Last night two men came to me (in a dream) and made me ascend a tree and then admitted me into a better and superior house, better of which I have never seen. One of them said, 'This house is the house of martyrs."

حَدَّثَنَا مُوسَى، حَدَّثَنَا جَرِيرٌ، حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ سَمُرَةَ، قَالَ النَّبِيُّ صلى الله عليه وسلم " رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتَيَانِي فَصَعِدَا بِي الشَّجَرَةَ، فَأَدْخَلاَنِي دَارًا هِيَ أَحْسَنُ وَأَفْضَلُ، لَمْ أَرَ قَطُّ أَحْسَنَ مِنْهَا قَالاَ أَمَّا هَذِهِ الدَّارُ فَدَارُ الشُّهَدَاءِ ".

Reference	: Sahih al-Bukhari 2791
In-book reference	: Book 56, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 49

(5) Chapter: To proceed in Allah's Cause

(5) باب الْغَدْوَةِ وَالرَّوْحَةِ فِي سَبِيلِ اللَّهِ، وَقَابُ قَوْسِ أَحَدِكُمْ مِنَ الْجَنَّةِ

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "A single endeavor (of fighting) in Allah's Cause in the forenoon or in the afternoon is better than the world and whatever is in it."

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَغَدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا ".

Reference	: Sahih al-Bukhari 2792
In-book reference	: Book 56, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 50

Narrated Abu Huraira:

The Prophet (ﷺ) said, "A place in Paradise as small as a bow is better than all that on which the sun rises and sets (i.e. all the world)." He also said, "A single endeavor in Allah's Cause in the afternoon or in the forenoon is better than all that on which the sun rises and sets."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ هِلاَلِ بْنِ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ "لَقَابُ قَوْسٍ فِي الْجَنَّةِ خَيْرٌ مِمَّا تَطْلُعُ عَلَيْهِ الشَّمْسُ وَتَغْرُبُ ". وَقَالَ " لَغَدْوَةٌ أَوْ رَوْحَةٌ فِي سَبِيلِ اللَّهِ خَيْرٌ مِمَّا تَطْلُعُ عَلَيْهِ الشَّمْسُ وَتَغْرُبُ ".

Reference : Sahih al-Bukhari 2793
In-book reference : Book 56, Hadith 11
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 51
(deprecated numbering scheme)

Narrated Sahl bin Sa`d:

The Prophet (ﷺ) said, "A single endeavor in Allah's Cause in the afternoon and in the forenoon is better than the world and whatever is in it."

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الرَّوْحَةُ وَالْغَدْوَةُ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِنَ الدُّنْيَا وَمَا فِيهَا ".

Reference : Sahih al-Bukhari 2794
In-book reference : Book 56, Hadith 12
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 52
(deprecated numbering scheme)

(6) Chapter: Al-Hur-ul-'Ein

(6) بَابُ الْحُورُ الْعِينُ وَصِفَتُهُنَّ

يَحَارُ فِيهَا الطَّرْفُ شَدِيدَةُ سَوَادِ الْعَيْنِ شَدِيدَةُ بَيَاضِ الْعَيْنِ.

{وَزَوَّجْنَاهُمْ} أَنْكَحْنَاهُمْ.

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Nobody who dies and finds good from Allah (in the Hereafter) would wish to come back to this world even if he were given the whole world and whatever is in it, except the martyr who, on seeing the superiority of martyrdom, would like to come back to the world and get killed again (in Allah's Cause)."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ حُمَيْدٍ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَا مِنْ عَبْدٍ يَمُوتُ لَهُ عِنْدَ اللَّهِ خَيْرٌ، يَسُرُّهُ أَنْ يَرْجِعَ إِلَى الدُّنْيَا، وَأَنَّ لَهُ الدُّنْيَا وَمَا فِيهَا، إِلاَّ الشَّهِيدَ، لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ، فَإِنَّهُ يَسُرُّهُ أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ مَرَّةً أُخْرَى ".

Reference : Sahih al-Bukhari 2795
In-book reference : Book 56, Hadith 13
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 53
(deprecated numbering scheme)

Narrated Anas:

The Prophet (ﷺ) said, "A single endeavor (of fighting) in Allah's Cause in the afternoon or in the forenoon is better than all the world and whatever is in it. A place in Paradise as small as the bow or lash of one of you is better than all the world and whatever is in it. And if a houri from Paradise appeared to the people of the earth, she would fill the space between Heaven and the Earth with light and pleasant scent and her head cover is better than the world and whatever is in it."

وَسَمِعْتُ أَنَسَ بْنَ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم " لَرَوْحَةٌ فِي سَبِيلِ اللَّهِ أَوْ غَدْوَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَقَابُ قَوْسِ أَحَدِكُمْ مِنَ الْجَنَّةِ أَوْ مَوْضِعُ قِيدٍ ـ يَعْنِي سَوْطَهُ ـ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَوْ أَنَّ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ اطَّلَعَتْ إِلَى أَهْلِ الأَرْضِ لأَضَاءَتْ مَا بَيْنَهُمَا وَلَمَلأَتْهُ رِيحًا، وَلَنَصِيفُهَا عَلَى رَأْسِهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا ".

Reference : Sahih al-Bukhari 2796
In-book reference : Book 56, Hadith 14
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 53
(deprecated numbering scheme)

(7) Chapter: The wish for martyrdom

(7) باب تَمَنِّي الشَّهَادَةِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "By Him in Whose Hands my life is! Were it not for some men amongst the believers who dislike to be left behind me and whom I cannot provide with means of conveyance, I would certainly never remain behind any Sariya' (army-unit) setting out in Allah's Cause. By Him in Whose Hands my life is! I would love to be martyred in Allah's Cause and then get resurrected and then get martyred, and then get resurrected again and then get martyred and then get resurrected again and then get martyred.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " وَالَّذِي نَفْسِي بِيَدِهِ لَوْلاَ أَنَّ رِجَالاً مِنَ الْمُؤْمِنِينَ لاَ تَطِيبُ أَنْفُسُهُمْ أَنْ يَتَخَلَّفُوا عَنِّي، وَلاَ أَجِدُ مَا أَحْمِلُهُمْ عَلَيْهِ، مَا تَخَلَّفْتُ عَنْ سَرِيَّةٍ تَغْزُو فِي سَبِيلِ اللَّهِ، وَالَّذِي نَفْسِي بِيَدِهِ لَوَدِدْتُ أَنِّي أُقْتَلُ فِي سَبِيلِ اللَّهِ ثُمَّ أُحْيَا، ثُمَّ أُقْتَلُ ثُمَّ أُحْيَا، ثُمَّ أُقْتَلُ ثُمَّ أُحْيَا، ثُمَّ أُقْتَلُ ".

Reference	: Sahih al-Bukhari 2797
In-book reference	: Book 56, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 54

Narrated Anas bin Malik:

The Prophet (ﷺ) delivered a sermon and said, "Zaid took the flag and was martyred, and then Ja`far took the flag and was martyred, and then `Abdullah bin Rawaha took the flag and was martyred too, and then Khalid bin Al-Walid took the flag though he was not appointed as a commander and Allah made him victorious." The Prophet (ﷺ) further added, "It would not please us to have them with us." Aiyub, a sub-narrator, added, "Or the Prophet, shedding tears, said, 'It would not please them to be with us.'"

حَدَّثَنَا يُوسُفُ بْنُ يَعْقُوبَ الصَّفَّارُ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ خَطَبَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " أَخَذَ الرَّايَةَ زَيْدٌ فَأُصِيبَ، ثُمَّ أَخَذَهَا جَعْفَرٌ فَأُصِيبَ، ثُمَّ أَخَذَهَا عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَأُصِيبَ، ثُمَّ أَخَذَهَا خَالِدُ بْنُ الْوَلِيدِ عَنْ غَيْرِ إِمْرَةٍ فَفُتِحَ لَهُ ـ وَقَالَ ـ مَا يَسُرُّنَا أَنَّهُمْ عِنْدَنَا ". قَالَ أَيُّوبُ أَوْ قَالَ " مَا يَسُرُّهُمْ أَنَّهُمْ عِنْدَنَا ". وَعَيْنَاهُ تَذْرِفَانِ.

Reference	: Sahih al-Bukhari 2798
In-book reference	: Book 56, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 55

(8) Chapter: The superiority of him who goes in Allah's Cause and dies on the way

(8) باب فَضْلِ مَنْ يُصْرَعُ فِي سَبِيلِ اللَّهِ فَمَاتَ فَهُوَ مِنْهُمْ

وَقَوْلِ اللَّهِ تَعَالَى: {وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ} وَقَعَ وَجَبَ.

Narrated Anas bin Malik:

Um Haram said, "Once the Prophet (ﷺ) slept in my house near to me and got up smiling. I said, 'What makes you smile?' He replied, 'Some of my followers who (i.e. in a dream) were presented to me sailing on this green sea like kings on thrones.' I said, 'O Allah's Messenger (ﷺ)! Invoke Allah to make me one of them." So the Prophet (ﷺ) invoked Allah for her and went to sleep again. He did the same (i.e. got up and told his dream) and Um Haran repeated her question and he gave the same reply. She said, "Invoke Allah to make me one of them." He said, "You are among the first batch." Later on it happened that she went out in the company of her husband 'Ubada bin As-Samit who went for Jihad and it was the first time the Muslims undertook a naval expedition led by Mu awiya. When

the expedition came to an end and they were returning to Sham, a riding animal was presented to her to ride, but the animal let her fall and thus she died.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ حَدَّثَنِي اللَّيْثُ، حَدَّثَنَا يَحْيَى، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ خَالَتِهِ أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ، قَالَتْ نَامَ النَّبِيُّ صلى الله عليه وسلم يَوْمًا قَرِيبًا مِنِّي، ثُمَّ اسْتَيْقَظَ يَتَبَسَّمُ. فَقُلْتُ مَا أَضْحَكَكَ قَالَ " أُنَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَىَّ يَرْكَبُونَ هَذَا الْبَحْرَ الأَخْضَرَ، كَالْمُلُوكِ عَلَى الأَسِرَّةِ ". قَالَتْ فَادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَدَعَا لَهَا، ثُمَّ نَامَ الثَّانِيَةَ، فَفَعَلَ مِثْلَهَا، فَقَالَتْ مِثْلَ قَوْلِهَا، فَأَجَابَهَا مِثْلَهَا. فَقَالَتِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَقَالَ " أَنْتِ مِنَ الأَوَّلِينَ ". فَخَرَجَتْ مَعَ زَوْجِهَا عُبَادَةَ بْنِ الصَّامِتِ غَازِيًا أَوَّلَ مَا رَكِبَ الْمُسْلِمُونَ الْبَحْرَ مَعَ مُعَاوِيَةَ، فَلَمَّا انْصَرَفُوا مِنْ غَزْوِهِمْ قَافِلِينَ فَنَزَلُوا الشَّأْمَ، فَقُرِّبَتْ إِلَيْهَا دَابَّةٌ لِتَرْكَبَهَا فَصَرَعَتْهَا فَمَاتَتْ.

Reference	: Sahih al-Bukhari 2799
In-book reference	: Book 56, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 56

(9) Chapter: (The reward of) the injured in Allah's Cause

(9) باب مَنْ يُنْكَبُ فِي سَبِيلِ اللَّهِ

Narrated Anas:

The Prophet (ﷺ) sent seventy men from the tribe of Bani Salim to the tribe of Bani Amir. When they reached there, my maternal uncle said to them, "I will go ahead of you, and if they allow me to convey the message of Allah's Messenger (ﷺ) (it will be all right); otherwise you will remain close to me." So he went ahead of them and the pagans granted him security But while he was reporting the message of the Prophet (ﷺ) , they beckoned to one of their men who stabbed him to death. My maternal uncle said, "Allah is Greater! By the Lord of the Ka`ba, I am successful." After that they attached the rest of the party and killed them all except a lame man who went up to the top of the mountain. (Hammam, a sub-narrator said, "I think another man was saved along with him)." Gabriel informed the Prophet (ﷺ) that they (i.e the martyrs) met their Lord, and He was pleased with them and made them pleased. We used to recite, "Inform our people that we have met our Lord, He is pleased with us and He has made us pleased " Later on this Qur'anic Verse was cancelled. The Prophet (ﷺ) invoked Allah for forty days to curse the murderers from the tribe of Ral, Dhakwan, Bani Lihyan and Bam Usaiya who disobeyed Allah and his Apostle.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ الْحَوْضِيُّ، حَدَّثَنَا هَمَّامٌ، عَنْ إِسْحَاقَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ بَعَثَ النَّبِيُّ صلى الله عليه وسلم أَقْوَامًا مِنْ بَنِي سُلَيْمٍ إِلَى بَنِي عَامِرٍ فِي سَبْعِينَ، فَلَمَّا قَدِمُوا، قَالَ لَهُمْ خَالِي أَتَقَدَّمُكُمْ، فَإِنْ أَمَّنُونِي حَتَّى أُبَلِّغَهُمْ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَإِلاَّ كُنْتُمْ مِنِّي قَرِيبًا. فَتَقَدَّمَ، فَأَمَّنُوهُ، فَبَيْنَمَا يُحَدِّثُهُمْ عَنِ النَّبِيِّ صلى الله عليه وسلم إِذْ أَوْمَئُوا إِلَى رَجُلٍ مِنْهُمْ، فَطَعَنَهُ فَأَنْفَذَهُ فَقَالَ اللَّهُ أَكْبَرُ، فُزْتُ وَرَبِّ الْكَعْبَةِ. ثُمَّ مَالُوا عَلَى بَقِيَّةِ أَصْحَابِهِ فَقَتَلُوهُمْ، إِلاَّ رَجُلاً أَعْرَجَ صَعِدَ الْجَبَلَ. قَالَ هَمَّامٌ فَأُرَاهُ آخَرَ مَعَهُ، فَأَخْبَرَ جِبْرِيلُ ـ عَلَيْهِ السَّلاَمُ ـ النَّبِيَّ صلى الله عليه وسلم أَنَّهُمْ قَدْ لَقُوا رَبَّهُمْ، فَرَضِيَ عَنْهُمْ وَأَرْضَاهُمْ، فَكُنَّا نَقْرَأُ أَنْ بَلِّغُوا قَوْمَنَا أَنْ قَدْ لَقِينَا رَبَّنَا فَرَضِيَ عَنَّا وَأَرْضَانَا. ثُمَّ نُسِخَ بَعْدُ، فَدَعَا عَلَيْهِمْ أَرْبَعِينَ صَبَاحًا، عَلَى رِعْلٍ وَذَكْوَانَ وَبَنِي لِحْيَانَ وَبَنِي عُصَيَّةَ الَّذِينَ عَصَوُا اللَّهَ وَرَسُولَهُ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 2801
In-book reference	: Book 56, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 57

Narrated Jundab bin Sufyan:

In one of the holy Battles a finger of Allah's Messenger (ﷺ) (got wounded and) bled. He said, "You are just a finger that bled, and what you got is in Allah's Cause."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدُبِ بْنِ سُفْيَانَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ فِي بَعْضِ الْمَشَاهِدِ وَقَدْ دَمِيَتْ إِصْبَعُهُ، فَقَالَ " هَلْ أَنْتِ إِلاَّ إِصْبَعٌ دَمِيتِ، وَفِي سَبِيلِ اللَّهِ مَا لَقِيتِ ".

Reference	: Sahih al-Bukhari 2802
In-book reference	: Book 56, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 58

(10) Chapter: (The superiority of) the wounded in Allah's Cause

(10) باب مَنْ يُجْرَحُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "By Him in Whose Hands my soul is! Whoever is wounded in Allah's Cause....and Allah knows well who gets wounded in His Cause....will come on the Day of Resurrection with his wound having the color of blood but the scent of musk."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " وَالَّذِي نَفْسِي بِيَدِهِ لاَ يُكْلَمُ أَحَدٌ فِي سَبِيلِ اللَّهِ ـ وَاللَّهُ أَعْلَمُ بِمَنْ يُكْلَمُ فِي سَبِيلِهِ ـ إِلاَّ جَاءَ يَوْمَ الْقِيَامَةِ وَاللَّوْنُ لَوْنُ الدَّمِ وَالرِّيحُ رِيحُ الْمِسْكِ ".

Reference	: Sahih al-Bukhari 2803
In-book reference	: Book 56, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 59

(11) Chapter: The Statement of Allah Aza wa'jal: "Say: Do you wait for us except one of the two best things (martyrdom or victory)?..."

(11) بَابُ قَوْلِ اللَّهِ تَعَالَى: {هَلْ تَرَبَّصُونَ بِنَا إِلاَّ إِحْدَى الْحُسْنَيَيْنِ} وَالْحَرْبُ سِجَالٌ

Narrated `Abdullah bin `Abbas:

That Abu Sufyan told him that Heraclius said to him, "I asked you about the outcome of your battles with him (i.e. the Prophet (ﷺ)) and you told me that you fought each other with alternate success. So the Apostles are tested in this way but the ultimate victory is always theirs.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّ أَبَا سُفْيَانَ أَخْبَرَهُ أَنَّ هِرَقْلَ قَالَ لَهُ سَأَلْتُكَ كَيْفَ كَانَ قِتَالُكُمْ إِيَّاهُ فَزَعَمْتَ أَنَّ الْحَرْبَ سِجَالٌ وَدُوَلٌ، فَكَذَلِكَ الرُّسُلُ تُبْتَلَى ثُمَّ تَكُونُ لَهُمُ الْعَاقِبَةُ.

Reference	: Sahih al-Bukhari 2804
In-book reference	: Book 56, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 60

(12) Chapter: The Statement of Allah Aza wa'jal: "Among the believers are men who have been true to their covenant with Allah..."

(12) بَابُ قَوْلِ اللَّهِ تَعَالَى: {مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلاً}

Narrated Anas:

My uncle Anas bin An-Nadr was absent from the Battle of Badr. He said, "O Allah's Messenger (ﷺ)! I was absent from the first battle you fought against the pagans. (By Allah) if Allah gives me a chance to fight the pagans, no

doubt. Allah will see how (bravely) I will fight." On the day of Uhud when the Muslims turned their backs and fled, he said, "O Allah! I apologize to You for what these (i.e. his companions) have done, and I denounce what these (i.e. the pagans) have done." Then he advanced and Sa`d bin Mu`adh met him. He said "O Sa`d bin Mu`adh ! By the Lord of An-Nadr, Paradise! I am smelling its aroma coming from before (the mountain of) Uhud," Later on Sa`d said, "O Allah's Apostle! I cannot achieve or do what he (i.e. Anas bin An-Nadr) did. We found more than eighty wounds by swords and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognize him by his fingers." We used to think that the following Verse was revealed concerning him and other men of his sort: "Among the believers are men who have been true to their covenant with Allah.........." (33.23) His sister Ar-Rubbaya' broke a front tooth of a woman and Allah's Messenger (ﷺ) ordered for retaliation. On that Anas (bin An-Nadr) said, "O Allah's Messenger (ﷺ)! By Him Who has sent you with the Truth, my sister's tooth shall not be broken." Then the opponents of Anas's sister accepted the compensation and gave up the claim of retaliation. So Allah's Messenger (ﷺ) said, "There are some people amongst Allah's slaves whose oaths are fulfilled by Allah when they take them."

حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ الْخُزَاعِيُّ، حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ حُمَيْدٍ، قَالَ سَأَلْتُ أَنَسًا. حَدَّثَنَا عَمْرُو بْنُ زُرَارَةَ، حَدَّثَنَا زِيَادٌ، قَالَ حَدَّثَنِي حُمَيْدٌ الطَّوِيلُ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ غَابَ عَمِّي أَنَسُ بْنُ النَّضْرِ عَنْ قِتَالِ بَدْرٍ فَقَالَ يَا رَسُولَ اللَّهِ، غِبْتُ عَنْ أَوَّلِ قِتَالٍ قَاتَلْتَ الْمُشْرِكِينَ، لَئِنِ اللَّهُ أَشْهَدَنِي قِتَالَ الْمُشْرِكِينَ لَيَرَيَنَّ اللَّهُ مَا أَصْنَعُ، فَلَمَّا كَانَ يَوْمُ أُحُدٍ وَانْكَشَفَ الْمُسْلِمُونَ قَالَ " اللَّهُمَّ إِنِّي أَعْتَذِرُ إِلَيْكَ مِمَّا صَنَعَ هَؤُلاَءِ ـ يَعْنِي أَصْحَابَهُ ـ وَأَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ هَؤُلاَءِ " ـ يَعْنِي الْمُشْرِكِينَ ـ ثُمَّ تَقَدَّمَ، فَاسْتَقْبَلَهُ سَعْدُ بْنُ مُعَاذٍ، فَقَالَ يَا سَعْدُ بْنَ مُعَاذٍ، الْجَنَّةَ، وَرَبِّ النَّضْرِ إِنِّي أَجِدُ رِيحَهَا مِنْ دُونِ أُحُدٍ. قَالَ سَعْدٌ فَمَا اسْتَطَعْتُ يَا رَسُولَ اللَّهِ مَا صَنَعَ. قَالَ أَنَسٌ فَوَجَدْنَا بِهِ بِضْعًا وَثَمَانِينَ ضَرْبَةً بِالسَّيْفِ أَوْ طَعْنَةً بِرُمْحٍ أَوْ رَمْيَةً بِسَهْمٍ، وَوَجَدْنَاهُ قَدْ قُتِلَ وَقَدْ مَثَّلَ بِهِ الْمُشْرِكُونَ، فَمَا عَرَفَهُ أَحَدٌ إِلاَّ أُخْتُهُ بِبَنَانِهِ. قَالَ أَنَسٌ كُنَّا نَرَى أَوْ نَظُنُّ أَنَّ هَذِهِ الآيَةَ نَزَلَتْ فِيهِ وَفِي أَشْبَاهِهِ {مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ} إِلَى آخِرِ الآيَةِ. وَقَالَ إِنَّ أُخْتَهُ وَهْىَ تُسَمَّى الرُّبَيِّعَ كَسَرَتْ ثَنِيَّةَ امْرَأَةٍ فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْقِصَاصِ، فَقَالَ أَنَسٌ يَا رَسُولَ اللَّهِ، وَالَّذِي بَعَثَكَ بِالْحَقِّ لاَ تُكْسَرُ ثَنِيَّتُهَا. فَرَضُوا بِالأَرْشِ وَتَرَكُوا الْقِصَاصَ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ ".

Reference	: Sahih al-Bukhari 2805, 2806
In-book reference	: Book 56, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 61

Narrated Kharija bin Zaid:

Zaid bin Thabit said, "When the Qur'an was compiled from various written manuscripts, one of the Verses of Surat Al-Ahzab was missing which I used to hear Allah's Messenger (ﷺ) reciting. I could not find it except with Khuza`ima bin Thabjt Al-Ansari, whose witness Allah's Messenger (ﷺ) regarded as equal to the witness of two men. And the Verse was:-- "Among the believers are men who have been true to what they covenanted with Allah." (33.23)

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي إِسْمَاعِيلُ، قَالَ حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، أُرَاهُ عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنِ ابْنِ شِهَابٍ، عَنْ خَارِجَةَ بْنِ زَيْدٍ، أَنَّ زَيْدَ بْنَ ثَابِتٍ ـ رضى الله عنه ـ قَالَ نَسَخْتُ الصُّحُفَ فِي الْمَصَاحِفِ، فَفَقَدْتُ آيَةً مِنْ سُورَةِ الأَحْزَابِ، كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقْرَأُ بِهَا، فَلَمْ أَجِدْهَا إِلاَّ مَعَ خُزَيْمَةَ بْنِ ثَابِتٍ الأَنْصَارِيِّ الَّذِي جَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم شَهَادَتَهُ شَهَادَةَ رَجُلَيْنِ، وَهْوَ قَوْلُهُ {مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ}

Reference	: Sahih al-Bukhari 2807
In-book reference	: Book 56, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 62

(13) Chapter: Practising good deeds before taking part in a battle

(13) بَابُ عَمَلٌ صَالِحٌ قَبْلَ الْقِتَالِ

وَقَالَ أَبُو الدَّرْدَاءِ إِنَّمَا تُقَاتِلُونَ بِأَعْمَالِكُمْ. وَقَوْلُهُ: {يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لاَ تَفْعَلُونَ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لاَ تَفْعَلُونَ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ}.

Narrated Al-Bara:

A man whose face was covered with an iron mask (i.e. clad in armor) came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! Shall I fight or embrace Islam first? "The Prophet (ﷺ) said, "Embrace Islam first and then fight." So he embraced Islam, and was martyred. Allah's Messenger (ﷺ) said, A Little work, but a great reward. "(He did very little (after embracing Islam), but he will be rewarded in abundance).

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ الْفَزَارِيُّ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ ـ رضى الله عنه ـ يَقُولُ أَتَى النَّبِيَّ صلى الله عليه وسلم رَجُلٌ مُقَنَّعٌ بِالْحَدِيدِ فَقَالَ يَا رَسُولَ اللَّهِ أُقَاتِلُ وَأُسْلِمُ. قَالَ " أَسْلِمْ ثُمَّ قَاتِلْ ". فَأَسْلَمَ ثُمَّ قَاتَلَ، فَقُتِلَ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " عَمِلَ قَلِيلاً وَأُجِرَ كَثِيرًا ".

Reference	: Sahih al-Bukhari 2808
In-book reference	: Book 56, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 63

(14) Chapter: Whoever is killed by an arrow

(14) باب مَنْ أَتَاهُ سَهْمٌ غَرْبٌ فَقَتَلَهُ

Narrated Anas bin Malik:

Um Ar-Rubai'bint Al-Bara', the mother of Hartha bin Suraqa came to the Prophet (ﷺ) and said, "O Allah's Prophet! Will you tell me about Hartha?" Hartha has been killed (i.e. martyred) on the day of Badr with an arrow thrown by an unidentified person. She added, "If he is in Paradise, I will be patient; otherwise, I will weep bitterly for him." He said, "O mother of Hartha! There are Gardens in Paradise and your son got the Firdausal-ala (i.e. the best place in Paradise).

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ أَبُو أَحْمَدَ، حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ أُمَّ الرُّبَيِّعِ بِنْتَ الْبَرَاءِ، وَهْىَ أُمُّ حَارِثَةَ بْنِ سُرَاقَةَ أَتَتِ النَّبِيَّ صلى الله عليه وسلم فَقَالَتْ يَا نَبِيَّ اللَّهِ، أَلاَ تُحَدِّثُنِي عَنْ حَارِثَةَ وَكَانَ قُتِلَ يَوْمَ بَدْرٍ أَصَابَهُ سَهْمٌ غَرْبٌ، فَإِنْ كَانَ فِي الْجَنَّةِ، صَبَرْتُ، وَإِنْ كَانَ غَيْرَ ذَلِكَ اجْتَهَدْتُ عَلَيْهِ فِي الْبُكَاءِ. قَالَ " يَا أُمَّ حَارِثَةَ، إِنَّهَا جِنَانٌ فِي الْجَنَّةِ، وَإِنَّ ابْنَكِ أَصَابَ الْفِرْدَوْسَ الأَعْلَى ".

Reference	: Sahih al-Bukhari 2809
In-book reference	: Book 56, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 64

(15) Chapter: Whoever fights so that Allah's Word be superior

(15) باب مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا

Narrated Abu Musa:

A man came to the Prophet (ﷺ) and asked, "A man fights for war booty; another fights for fame and a third fights for showing off; which of them fights in Allah's Cause?" The Prophet (ﷺ) said, "He who fights that Allah's Word (i.e. Islam) should be superior, fights in Allah's Cause."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ الرَّجُلُ يُقَاتِلُ لِلْمَغْنَمِ، وَالرَّجُلُ يُقَاتِلُ لِلذِّكْرِ، وَالرَّجُلُ يُقَاتِلُ لِيُرَى مَكَانُهُ، فَمَنْ فِي سَبِيلِ اللَّهِ قَالَ " مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ ".

Reference	: Sahih al-Bukhari 2810
In-book reference	: Book 56, Hadith 26

USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 4, Book 52, Hadith 65

(16) Chapter: Whose feet get covered with dust in Allah's Cause

(16) باب مَنِ اغْبَرَّتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ

وَقَوْلِ اللَّهِ تَعَالَى: {مَا كَانَ لأَهْلِ الْمَدِينَةِ} إِلَى قَوْلِهِ: {إِنَّ اللَّهَ لاَ يُضِيعُ أَجْرَ الْمُحْسِنِينَ}.

Narrated Abu `Abs:

(who is `Abdur-Rahman bin Jabir) Allah's Messenger (ﷺ) said," Anyone whose both feet get covered with dust in Allah's Cause will not be touched by the (Hell) fire."

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ، حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ، قَالَ حَدَّثَنِي يَزِيدُ بْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا عَبَايَةُ بْنُ رَافِعِ بْنِ خَدِيجٍ، قَالَ أَخْبَرَنِي أَبُو عَبْسٍ، هُوَ عَبْدُ الرَّحْمَنِ بْنُ جَبْرٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَا اغْبَرَّتْ قَدَمَا عَبْدٍ فِي سَبِيلِ اللَّهِ فَتَمَسَّهُ النَّارُ ".

Reference	: Sahih al-Bukhari 2811
In-book reference	: Book 56, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 66

(17) Chapter: The dust which falls on head in Allah's Cause

(17) باب مَسْحِ الْغُبَارِ عَنِ النَّاسِ، فِي السَّبِيلِ

Narrated `Ikrima:

that Ibn `Abbas told him and `Ali bin `Abdullah to go to Abu Sa`id and listen to some of his narrations; So they both went (and saw) Abu Sa`id and his brother irrigating a garden belonging to them. When he saw them, he came up to them and sat down with his legs drawn up and wrapped in his garment and said, "(During the construction of the mosque of the Prophet) we carried the adobe of the mosque, one brick at a time while `Ammar used to carry two at a time. The Prophet (ﷺ) passed by `Ammar and removed the dust off his head and said, "May Allah be merciful to `Ammar. He will be killed by a rebellious aggressive group. `Ammar will invite them to (obey) Allah and they will invite him to the (Hell) fire."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، أَنَّ ابْنَ عَبَّاسٍ، قَالَ لَهُ وَلِعَلِيِّ بْنِ عَبْدِ اللَّهِ ائْتِيَا أَبَا سَعِيدٍ فَاسْمَعَا مِنْ حَدِيثِهِ. فَأَتَيْنَاهُ وَهُوَ وَأَخُوهُ فِي حَائِطٍ لَهُمَا يَسْقِيَانِهِ، فَلَمَّا رَآنَا جَاءَ فَاحْتَبَى وَجَلَسَ فَقَالَ كُنَّا نَنْقُلُ لَبِنَ الْمَسْجِدِ لَبِنَةً لَبِنَةً، وَكَانَ عَمَّارٌ يَنْقُلُ لَبِنَتَيْنِ لَبِنَتَيْنِ، فَمَرَّ بِهِ النَّبِيُّ صلى الله عليه وسلم وَمَسَحَ عَنْ رَأْسِهِ الْغُبَارَ وَقَالَ " وَيْحَ عَمَّارٍ، تَقْتُلُهُ الْفِئَةُ الْبَاغِيَةُ، عَمَّارٌ يَدْعُوهُمْ إِلَى اللَّهِ وَيَدْعُونَهُ إِلَى النَّارِ ".

Reference	: Sahih al-Bukhari 2812
In-book reference	: Book 56, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 67

(18) Chapter: To take a bath after fighting

(18) باب الْغَسْلِ بَعْدَ الْحَرْبِ وَالْغُبَارِ

Narrated `Aisha:

When Allah's Messenger (ﷺ) returned on the day (of the battle) of Al-Khandaq (i.e. Trench), he put down his arms and took a bath. Then Gabriel whose head was covered with dust, came to him saying, "You have put down your arms! By Allah, I have not put down my arms yet." Allah's Messenger (ﷺ) said, "Where (to go now)?" Gabriel said, "This way," pointing towards the tribe of Bani Quraiza. So Allah's Messenger (ﷺ) went out towards them .

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا رَجَعَ يَوْمَ الْخَنْدَقِ وَوَضَعَ السِّلاَحَ وَاغْتَسَلَ، فَأَتَاهُ جِبْرِيلُ وَقَدْ عَصَبَ رَأْسَهُ الْغُبَارُ فَقَالَ وَضَعْتَ السِّلاَحَ، فَوَاللَّهِ مَا وَضَعْتُهُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَأَيْنَ ". قَالَ هَا هُنَا. وَأَوْمَأَ إِلَى بَنِي قُرَيْظَةَ. قَالَتْ فَخَرَجَ إِلَيْهِمْ رَسُولُ اللَّهِ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 2813
In-book reference : Book 56, Hadith 29
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 68
(deprecated numbering scheme)

(19) Chapter: The Statement of Allah Taa'la: "Think not of those who are killed in the Way of Allah as dead..."

(19) بَابُ فَضْلِ قَوْلِ اللَّهِ تَعَالَى: {وَلاَ تَحْسِبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَنْ لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لاَ يُضِيعُ أَجْرَ الْمُؤْمِنِينَ}

Narrated Anas bin Malik:

For thirty days Allah's Messenger (ﷺ) invoked Allah to curse those who had killed the companions of Bir- Mauna; he invoked evil upon the tribes of Ral, Dhakwan, and Usaiya who disobeyed Allah and His Apostle. There was reveled about those who were killed at Bir-Mauna a Qur'anic Verse we used to recite, but it was cancelled later on. The Verse was: "Inform our people that we have met our Lord. He is pleased with us and He has made us pleased."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ دَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى الَّذِينَ قَتَلُوا أَصْحَابَ بِئْرِ مَعُونَةَ ثَلاَثِينَ غَدَاةً، عَلَى رِعْلٍ وَذَكْوَانَ وَعُصَيَّةَ عَصَتِ اللَّهَ وَرَسُولَهُ، قَالَ أَنَسٌ أُنْزِلَ فِي الَّذِينَ قُتِلُوا بِبِئْرِ مَعُونَةَ قُرْآنٌ قَرَأْنَاهُ ثُمَّ نُسِخَ بَعْدُ بَلِّغُوا قَوْمَنَا أَنْ قَدْ لَقِينَا رَبَّنَا فَرَضِيَ عَنَّا وَرَضِينَا عَنْهُ.

Reference : Sahih al-Bukhari 2814
In-book reference : Book 56, Hadith 30
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 69
(deprecated numbering scheme)

Narrated Jabir bin `Abdullah:

"Some people drank alcohol in the morning of the day (of the battle) of Uhud and were martyred (on the same day)." Sufyan was asked, "(Were they martyred) in the last part of the day?)" He replied, "Such information does not occur in the narration."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ يَقُولُ اصْطَبَحَ نَاسٌ الْخَمْرَ يَوْمَ أُحُدٍ، ثُمَّ قُتِلُوا شُهَدَاءَ. فَقِيلَ لِسُفْيَانَ مِنْ آخِرِ ذَلِكَ الْيَوْمِ قَالَ لَيْسَ هَذَا فِيهِ.

Reference : Sahih al-Bukhari 2815
In-book reference : Book 56, Hadith 31
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 70
(deprecated numbering scheme)

(20) Chapter: The shade of angels on the martyr

(20) باب ظِلِّ الْمَلاَئِكَةِ عَلَى الشَّهِيدِ

Narrated Jabir:

My father's mutilated body was brought to the Prophet (ﷺ) and was placed in front of him. I went to uncover his face but my companions forbade me. Then mourning cries of a lady were heard, and it was said that she was either the daughter or the sister of `Amr. The Prophet (ﷺ) said, "Why is she crying?" Or said, "Do not cry, for the angels

are still shading him with their wings." (Al-Bukhari asked Sadqa, a sub-narrator, "Does the narration include the expression: 'Till he was lifted?' " The latter replied, "Jabir may have said it.")
حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، قَالَ أَخْبَرَنَا ابْنُ عُيَيْنَةَ، قَالَ سَمِعْتُ مُحَمَّدَ بْنَ الْمُنْكَدِرِ، أَنَّهُ سَمِعَ جَابِرًا، يَقُولُ جِيءَ بِأَبِي إِلَى النَّبِيِّ صلى الله عليه وسلم وَقَدْ مُثِّلَ بِهِ وَوُضِعَ بَيْنَ يَدَيْهِ، فَذَهَبْتُ أَكْشِفُ عَنْ وَجْهِهِ، فَنَهَانِي قَوْمِي، فَسَمِعَ صَوْتَ صَائِحَةٍ فَقِيلَ ابْنَةُ عَمْرٍو، أَوْ أُخْتُ عَمْرٍو‏.‏ فَقَالَ ‏"‏ لِمَ تَبْكِي أَوْ لاَ تَبْكِي، مَا زَالَتِ الْمَلاَئِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا ‏"‏‏.‏ قُلْتُ لِصَدَقَةَ أَفِيهِ حَتَّى رُفِعَ قَالَ رُبَّمَا قَالَهُ‏.‏

Reference	: Sahih al-Bukhari 2816
In-book reference	: Book 56, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 71

(21) Chapter: The wish of the Mujahid to return to the world (21) باب تَمَنِّي الْمُجَاهِدِ أَنْ يَرْجِعَ إِلَى الدُّنْيَا

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Nobody who enters Paradise likes to go back to the world even if he got everything on the earth, except a Mujahid who wishes to return to the world so that he may be martyred ten times because of the dignity he receives (from Allah)."
حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ مَا أَحَدٌ يَدْخُلُ الْجَنَّةَ يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا وَلَهُ مَا عَلَى الأَرْضِ مِنْ شَىْءٍ، إِلاَّ الشَّهِيدُ، يَتَمَنَّى أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ عَشْرَ مَرَّاتٍ، لِمَا يَرَى مِنَ الْكَرَامَةِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2817
In-book reference	: Book 56, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 72

(22) Chapter: Paradise is under the blades of swords (22) باب الْجَنَّةُ تَحْتَ بَارِقَةِ السُّيُوفِ

Narrated Al-Mughira bin Shu'ba: Our Prophet told us about the message of our Lord that "Whoever amongst us is killed will go to Paradise." Umar asked the Prophet, "Is it not true that our men who are killed will go to Paradise and their's (i.e. those of the Pagan's) will go to the (Hell) fire?" The Prophet said, "Yes."
وَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ أَخْبَرَنَا نَبِيُّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ رِسَالَةِ رَبِّنَا: «مَنْ قُتِلَ مِنَّا صَارَ إِلَى الْجَنَّةِ».

وَقَالَ عُمَرُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَيْسَ قَتْلاَنَا فِي الْجَنَّةِ وَقَتْلاَهُمْ فِي النَّارِ قَالَ: «بَلَى».

Narrated `Abdullah bin Abi `Aufa:

Allah's Messenger (ﷺ) said, "Know that Paradise is under the shades of swords."
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمٍ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ وَكَانَ كَاتِبَهُ قَالَ كَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلاَلِ السُّيُوفِ ‏"‏‏.‏ تَابَعَهُ الأُوَيْسِيُّ عَنِ ابْنِ أَبِي الزِّنَادِ عَنْ مُوسَى بْنِ عُقْبَةَ‏.‏

Reference	: Sahih al-Bukhari 2818
In-book reference	: Book 56, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 73

(23) Chapter: Who wishes to beget a son to send for Jihad (23) باب مَنْ طَلَبَ الْوَلَدَ لِلْجِهَادِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Once Solomon, son of David said, '(By Allah) Tonight I will have sexual intercourse with one hundred (or ninety-nine) women each of whom will give birth to a knight who will fight in Allah's Cause.' On that a (i.e. if Allah wills) but he did not say, 'Allah willing.' Therefore only one of those women conceived and gave birth to a half-man. By Him in Whose Hands Muhammad's life is, if he had said, "Allah willing', (he would have begotten sons) all of whom would have been knights striving in Allah's Cause."

وَقَالَ اللَّيْثُ حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " قَالَ سُلَيْمَانُ بْنُ دَاوُدَ ـ عَلَيْهِمَا السَّلاَمُ ـ لأَطُوفَنَّ اللَّيْلَةَ عَلَى مِائَةِ امْرَأَةٍ ـ أَوْ تِسْعٍ وَتِسْعِينَ ـ كُلُّهُنَّ يَأْتِي بِفَارِسٍ يُجَاهِدُ فِي سَبِيلِ اللَّهِ، فَقَالَ لَهُ صَاحِبُهُ إِنْ شَاءَ اللَّهُ. فَلَمْ يَقُلْ إِنْ شَاءَ اللَّهُ. فَلَمْ يَحْمِلْ مِنْهُنَّ إِلاَّ امْرَأَةٌ وَاحِدَةٌ، جَاءَتْ بِشِقِّ رَجُلٍ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ قَالَ إِنْ شَاءَ اللَّهُ، لَجَاهَدُوا فِي سَبِيلِ اللَّهِ فُرْسَانًا أَجْمَعُونَ ".

Reference	: Sahih al-Bukhari 2819
In-book reference	: Book 56, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 74

(24) Chapter: Bravery and cowardice in the battle

(24) باب الشَّجَاعَةِ فِي الْحَرْبِ وَالْجُبْنِ

Narrated Anas:

The Prophet (ﷺ) was the best, the bravest and the most generous of all the people. Once when the people of Medina got frightened, the Prophet (ﷺ) rode a horse and went ahead of them and said, "We found this horse very fast."

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ بْنِ وَاقِدٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، رضى الله عنه قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم أَحْسَنَ النَّاسِ وَأَشْجَعَ النَّاسِ وَأَجْوَدَ النَّاسِ، وَلَقَدْ فَزِعَ أَهْلُ الْمَدِينَةِ، فَكَانَ النَّبِيُّ صلى الله عليه وسلم سَبَقَهُمْ عَلَى فَرَسٍ، وَقَالَ " وَجَدْنَاهُ بَحْرًا ".

Reference	: Sahih al-Bukhari 2820
In-book reference	: Book 56, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 74

Narrated Muhammad bin Jubair:

Jubair bin Mut`im told me that while he was in the company of Allah's Messenger (ﷺ) with the people returning from Hunain, some people (bedouins) caught hold of the Prophet (ﷺ) and started begging of him so much so that he had to stand under a (kind of thorny tree (i.e. Samurah) and his cloak was snatched away. The Prophet (ﷺ) stopped and said, "Give me my cloak. If I had as many camels as these thorny trees, I would have distributed them amongst you and you will not find me a miser or a liar or a coward."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، أَنَّ مُحَمَّدَ بْنَ جُبَيْرٍ، قَالَ أَخْبَرَنِي جُبَيْرُ بْنُ مُطْعِمٍ، أَنَّهُ بَيْنَمَا هُوَ يَسِيرُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَمَعَهُ النَّاسُ، مَقْفَلَهُ مِنْ حُنَيْنٍ، فَعَلِقَهُ النَّاسُ يَسْأَلُونَهُ حَتَّى اضْطَرُّوهُ إِلَى سَمُرَةٍ فَخَطِفَتْ رِدَاءَهُ، فَوَقَفَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " أَعْطُونِي رِدَائِي، لَوْ كَانَ لِي عَدَدُ هَذِهِ الْعِضَاهِ نَعَمًا لَقَسَمْتُهُ بَيْنَكُمْ، ثُمَّ لاَ تَجِدُونِي بَخِيلاً وَلاَ كَذُوبًا وَلاَ جَبَانًا ".

Reference	: Sahih al-Bukhari 2821
In-book reference	: Book 56, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 75

(25) Chapter: Seeking refuge with Allah from cowardice

(25) باب مَا يُتَعَوَّذُ مِنَ الْجُبْنِ

Narrated `Amr bin Maimun Al-Audi:

Sa`d used to teach his sons the following words as a teacher teaches his students the skill of writing and used to say that Allah's Messenger (ﷺ) used to seek Refuge with Allah from them (i.e. the evils) at the end of every prayer. The words are: 'O Allah! I seek refuge with You from cowardice, and seek refuge with You from being brought back to a bad stage of old life and seek refuge with You from the afflictions of the world, and seek refuge with You from the punishments in the grave.'

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، سَمِعْتُ عَمْرَو بْنَ مَيْمُونٍ الأَوْدِيَّ، قَالَ كَانَ سَعْدٌ يُعَلِّمُ بَنِيهِ هَؤُلاَءِ الْكَلِمَاتِ كَمَا يُعَلِّمُ الْمُعَلِّمُ الْغِلْمَانَ الْكِتَابَةَ، وَيَقُولُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَتَعَوَّذُ مِنْهُنَّ دُبُرَ الصَّلاَةِ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ". فَحَدَّثْتُ بِهِ مُصْعَبًا فَصَدَّقَهُ.

Reference	: Sahih al-Bukhari 2822
In-book reference	: Book 56, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 76

Narrated Anas bin Malik:

The Prophet (ﷺ) used to say, "O Allah! I seek refuge with You from helplessness, laziness, cowardice and feeble old age; I seek refuge with You from afflictions of life and death and seek refuge with You from the punishment in the grave."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا مُعْتَمِرٌ، قَالَ سَمِعْتُ أَبِي قَالَ، سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْهَرَمِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ".

Reference	: Sahih al-Bukhari 2823
In-book reference	: Book 56, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 77

(26) Chapter: Whoever described what he has witnessed in the war

(26) باب مَنْ حَدَّثَ بِمَشَاهِدِهِ فِي الْحَرْبِ

قَالَهُ أَبُو عُثْمَانَ عَنْ سَعْدٍ.

Narrated As-Sa'-ib bin Yazid:

I was in the company of Talha bin 'Ubaidullah, Sa`d, Al-Miqdad bin Al-Aswad and `Abdur Rahman bin `Auf and I heard none of them narrating anything from Allah's Messenger (ﷺ) but Talha was talking about the day (of the battle) of Uhud.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمٌ، عَنْ مُحَمَّدِ بْنِ يُوسُفَ، عَنِ السَّائِبِ بْنِ يَزِيدَ، قَالَ صَحِبْتُ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ وَسَعْدًا وَالْمِقْدَادَ بْنَ الأَسْوَدِ وَعَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ ـ رضى الله عنهم ـ فَمَا سَمِعْتُ أَحَدًا، مِنْهُمْ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم، إِلاَّ أَنِّي سَمِعْتُ طَلْحَةَ يُحَدِّثُ عَنْ يَوْمِ أُحُدٍ.

Reference	: Sahih al-Bukhari 2824
In-book reference	: Book 56, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 78

(27) Chapter: The obligation of going out for Jihad

(27) باب وُجُوبِ النَّفِيرِ وَمَا يَجِبُ مِنَ الْجِهَادِ وَالنِّيَّةِ

وَقَوْلِهِ: {انْفِرُوا خِفَافًا وَثِقَالاً وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لاَتَّبَعُوكَ وَلَكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ} الآيَةَ. وَقَوْلِهِ: {يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمُ انْفِرُوا فِي سَبِيلِ اللَّهِ اثَّاقَلْتُمْ إِلَى الأَرْضِ أَرَضِيتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الآخِرَةِ} إِلَى قَوْلِهِ: {عَلَى كُلِّ شَىْءٍ قَدِيرٌ}. يُذْكَرُ عَنِ ابْنِ عَبَّاسٍ انْفِرُوا ثُبَاتًا سَرَايَا مُتَفَرِّقِينَ، يُقَالُ أَحَدُ الثُّبَاتِ ثُبَةٌ.

Narrated Ibn `Abbas:

On the day of the Conquest (of Mecca) the Prophet (ﷺ) said, "There is no emigration after the Conquest but Jihad and intentions. When you are called (by the Muslim ruler) for fighting, go forth immediately." (See Hadith No. 42)

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنِي مَنْصُورٌ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ يَوْمَ الْفَتْحِ " لاَ هِجْرَةَ بَعْدَ الْفَتْحِ وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا ".

Reference	: Sahih al-Bukhari 2825
In-book reference	: Book 56, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 79

(28) Chapter: A disbeliever kills a Muslim and later on embraces Islam

(28) باب الْكَافِرِ يَقْتُلُ الْمُسْلِمَ ثُمَّ يُسْلِمُ فَيُسَدِّدُ بَعْدُ وَيُقْتَلُ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah welcomes two men with a smile; one of whom kills the other and both of them enter Paradise. One fights in Allah's Cause and gets killed. Later on Allah forgives the 'killer who also get martyred (In Allah's Cause)."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَضْحَكُ اللَّهُ إِلَى رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الآخَرَ يَدْخُلاَنِ الْجَنَّةَ، يُقَاتِلُ هَذَا فِي سَبِيلِ اللَّهِ فَيُقْتَلُ، ثُمَّ يَتُوبُ اللَّهُ عَلَى الْقَاتِلِ فَيُسْتَشْهَدُ ".

Reference	: Sahih al-Bukhari 2826
In-book reference	: Book 56, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 80

Narrated Abu Huraira:

I went to Allah's Messenger (ﷺ) while he was at Khaibar after it had fallen in the Muslims' hands. I said, "O Allah's Messenger (ﷺ)! Give me a share (from the land of Khaibar)."

One of the sons of Sa'id bin Al-'As said, "O Allah's Messenger (ﷺ)! Do not give him a share." I said, "This is the murderer of Ibn Qauqal." The son of Said bin Al-As said, "Strange! A Wabr (i.e. guinea pig) who has come down to us from the mountain of Qaduim (i.e. grazing place of sheep) blames me for killing a Muslim who was given superiority by Allah because of me, and Allah did not disgrace me at his hands (i.e. was not killed as an infidel)." (The sub-narrator said "I do not know whether the Prophet (ﷺ) gave him a share or not.")

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الزُّهْرِيُّ، قَالَ أَخْبَرَنِي عَنْبَسَةُ بْنُ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ أَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهْوَ بِخَيْبَرَ بَعْدَ مَا افْتَتَحُوهَا، فَقُلْتُ يَا رَسُولَ اللَّهِ أَسْهِمْ لِي. فَقَالَ بَعْضُ بَنِي سَعِيدِ بْنِ الْعَاصِ لاَ تُسْهِمْ لَهُ يَا رَسُولَ اللَّهِ. فَقَالَ أَبُو هُرَيْرَةَ هَذَا قَاتِلُ ابْنِ قَوْقَلٍ. فَقَالَ ابْنُ سَعِيدِ بْنِ الْعَاصِ وَاعَجَبًا لِوَبْرٍ تَدَلَّى عَلَيْنَا مِنْ قَدُومِ ضَأْنٍ، يَنْعَى عَلَىَّ قَتْلَ رَجُلٍ مُسْلِمٍ أَكْرَمَهُ اللَّهُ عَلَى يَدَىَّ وَلَمْ يُهِنِّي عَلَى يَدَيْهِ. قَالَ فَلاَ أَدْرِي أَسْهَمَ لَهُ أَمْ لَمْ يُسْهِمْ لَهُ. قَالَ سُفْيَانُ وَحَدَّثَنِيهِ السَّعِيدِيُّ عَنْ جَدِّهِ عَنْ أَبِي هُرَيْرَةَ. قَالَ أَبُو عَبْدِ اللَّهِ السَّعِيدِيُّ عَمْرُو بْنُ يَحْيَى بْنِ سَعِيدِ بْنِ عَمْرِو بْنِ سَعِيدِ بْنِ الْعَاصِ.

Reference : Sahih al-Bukhari 2827
In-book reference : Book 56, Hadith 43
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 80
(deprecated numbering scheme)

(29) Chapter: Whoever preferred Jihad to Saum (fasting)

(29) باب مَنِ اخْتَارَ الْغَزْوَ عَلَى الصَّوْمِ

Narrated Anas bin Malik:

In the life-time of the Prophet, Abu Talha did not fast because of the Jihad, but after the Prophet (ﷺ) died I never saw him without fasting except on `Id-ul-Fitr and `Id-ul-Aclha.

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ قَالَ كَانَ أَبُو طَلْحَةَ لاَ يَصُومُ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم مِنْ أَجْلِ الْغَزْوِ، فَلَمَّا قُبِضَ النَّبِيُّ صلى الله عليه وسلم لَمْ أَرَهُ مُفْطِرًا، إِلاَّ يَوْمَ فِطْرٍ أَوْ أَضْحَى.

Reference : Sahih al-Bukhari 2828
In-book reference : Book 56, Hadith 44
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 81
(deprecated numbering scheme)

(30) Chapter: There are seven martyrs other than killed in Jihad

(30) باب الشَّهَادَةُ سَبْعٌ سِوَى الْقَتْلِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Five are regarded as martyrs: They are those who die because of plague, Abdominal disease, drowning or a falling building etc., and the martyrs in Allah's Cause."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ سُمَىٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الشُّهَدَاءُ خَمْسَةٌ الْمَطْعُونُ، وَالْمَبْطُونُ، وَالْغَرِقُ وَصَاحِبُ الْهَدْمِ، وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ ".

Reference : Sahih al-Bukhari 2829
In-book reference : Book 56, Hadith 45
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 82
(deprecated numbering scheme)

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Plague is the cause of martyrdom of every Muslim (who dies because of it).

حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا عَاصِمٌ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الطَّاعُونُ شَهَادَةٌ لِكُلِّ مُسْلِمٍ ".

Reference : Sahih al-Bukhari 2830
In-book reference : Book 56, Hadith 46
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 83
(deprecated numbering scheme)

(31) Chapter: The Statement of Allah Aza wa'jal: "Not equal are those of the believers who sit (at home),..."

(31) بَابُ قَوْلِ اللَّهِ تَعَالَى: {لاَ يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلاًّ وَعَدَ اللَّهُ الْحُسْنَى وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ} إِلَى قَوْلِهِ: {غَفُورًا رَحِيمًا}

Narrated Al-Bara:

When the Divine Inspiration: "Those of the believers who sit (at home), was revealed the Prophet (ﷺ) sent for Zaid (bin Thabit) who came with a shoulder-blade and wrote on it. Ibn Um-Maktum complained about his blindness and on that the following revelation came: "Not equal are those believers who sit (at home) except those who are disabled (by injury, or are blind or lame etc.) and those who strive hard and fight in the Way of Allah with their wealth and lives)." (4.95)

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ ـ رضى الله عنه ـ يَقُولُ لَمَّا نَزَلَتْ {لاَ يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ} دَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم زَيْدًا، فَجَاءَ بِكَتِفٍ فَكَتَبَهَا، وَشَكَا ابْنُ أُمِّ مَكْتُومٍ ضَرَارَتَهُ فَنَزَلَتْ {لاَ يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ }.

Reference	: Sahih al-Bukhari 2831
In-book reference	: Book 56, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 84

Narrated Sahl bin Sa`d As-Sa`idi:

I saw Marwan bin Al-Hakam sitting in the Mosque. So I came forward and sat by his side. He told us that Zaid bin Thabit had told him that Allah's Messenger (ﷺ) had dictated to him the Divine Verse: "Not equal are those believers who sit (at home) and those who strive hard and fight in the Cause of Allah with their wealth and lives.' (4.95) Zaid said, "Ibn-Maktum came to the Prophet (ﷺ) while he was dictating to me that very Verse. On that Ibn Um Maktum said, "O Allah's Messenger (ﷺ)! If I had power, I would surely take part in Jihad." He was a blind man. So Allah sent down revelation to His Apostle while his thigh was on mine and it became so heavy for me that I feared that my thigh would be broken. Then that state of the Prophet (ﷺ) was over after Allah revealed "...except those who are disabled (by injury or are blind or lame etc.) (4.95)

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ الزُّهْرِيُّ، قَالَ حَدَّثَنِي صَالِحُ بْنُ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، أَنَّهُ قَالَ رَأَيْتُ مَرْوَانَ بْنَ الْحَكَمِ جَالِسًا فِي الْمَسْجِدِ، فَأَقْبَلْتُ حَتَّى جَلَسْتُ إِلَى جَنْبِهِ، فَأَخْبَرَنَا أَنَّ زَيْدَ بْنَ ثَابِتٍ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمْلَى عَلَيْهِ لاَ يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ قَالَ فَجَاءَهُ ابْنُ أُمِّ مَكْتُومٍ وَهُوَ يُمِلُّهَا عَلَىَّ، فَقَالَ يَا رَسُولَ اللَّهِ، لَوْ أَسْتَطِيعُ الْجِهَادَ لَجَاهَدْتُ. وَكَانَ رَجُلاً أَعْمَى، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَى رَسُولِهِ صلى الله عليه وسلم وَفَخِذُهُ عَلَى فَخِذِي، فَثَقُلَتْ عَلَىَّ حَتَّى خِفْتُ أَنْ تَرُضَّ فَخِذِي، ثُمَّ سُرِّيَ عَنْهُ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ {غَيْرُ أُولِي الضَّرَرِ}.

Reference	: Sahih al-Bukhari 2832
In-book reference	: Book 56, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 85

(32) Chapter: Patience during fighting

(32) باب الصَّبْرِ عِنْدَ الْقِتَالِ

Narrated Salim Abu-An-Nadr:

`Abdullah bin Abi `Aufa wrote and I read what he wrote that Allah's Messenger (ﷺ) said, "When you face them (i.e. your enemy) then be patient."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمٍ أَبِي النَّضْرِ، أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى، كَتَبَ فَقَرَأْتُهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا ".

Reference	: Sahih al-Bukhari 2833
In-book reference	: Book 56, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 86

(33) Chapter: Rousing and exhorting people to fight

(33) باب التَّحْرِيضِ عَلَى الْقِتَالِ

وَقَوْلِهِ تَعَالَى: {حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ}.

Narrated Anas:

Allah's Messenger (ﷺ) went towards the Khandaq (i.e. Trench) and saw the Emigrants and the Ansar digging in a very cold morning as they did not have slaves to do that for them. When he noticed their fatigue and hunger he said, "O Allah! The real life is that of the Here-after, (so please) forgive the Ansar and the Emigrants." In its reply the Emigrants and the Ansar said, "We are those who have given a pledge of allegiance to Muhammad that we will carry on Jihad as long as we live."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ حُمَيْدٍ، قَالَ سَمِعْتُ أَنَسًا ـ رضى الله عنه ـ يَقُولُ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى الْخَنْدَقِ فَإِذَا الْمُهَاجِرُونَ وَالأَنْصَارُ يَحْفِرُونَ فِي غَدَاةٍ بَارِدَةٍ، فَلَمْ يَكُنْ لَهُمْ عَبِيدٌ يَعْمَلُونَ ذَلِكَ لَهُمْ، فَلَمَّا رَأَى مَا بِهِمْ مِنَ النَّصَبِ وَالْجُوعِ قَالَ اللَّهُمَّ إِنَّ الْعَيْشَ عَيْشُ الآخِرَهْ فَاغْفِرْ لِلأَنْصَارِ وَالْمُهَاجِرَهْ. فَقَالُوا مُجِيبِينَ لَهُ نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا عَلَى الْجِهَادِ مَا بَقِينَا أَبَدَا

Reference	: Sahih al-Bukhari 2834
In-book reference	: Book 56, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 87

(34) Chapter: The digging of the Khandaq (trench)

(34) باب حَفْرِ الْخَنْدَقِ

Narrated Anas:

The Emigrants and the Ansar started digging the trench around Medina carrying the earth on their backs and saying, "We are those who have given a pledge of allegiance to Muhammad that we will I carry on Jihad as long as we live." The Prophet (ﷺ) kept on replying, "O Allah, there is no good except the good of the Hereafter; so confer Your Blessings on the Ansar and the Emigrants."

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ جَعَلَ الْمُهَاجِرُونَ وَالأَنْصَارُ يَحْفِرُونَ الْخَنْدَقَ حَوْلَ الْمَدِينَةِ، وَيَنْقُلُونَ التُّرَابَ عَلَى مُتُونِهِمْ وَيَقُولُونَ نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا عَلَى الإِسْلاَمِ مَا بَقِينَا أَبَدَا وَالنَّبِيُّ صلى الله عليه وسلم يُجِيبُهُمْ وَيَقُولُ اللَّهُمَّ إِنَّهُ لاَ خَيْرَ إِلاَّ خَيْرُ الآخِرَهْ فَبَارِكْ فِي الأَنْصَارِ وَالْمُهَاجِرَهْ.

Reference	: Sahih al-Bukhari 2835
In-book reference	: Book 56, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 88

Narrated Al-Bara:

The Prophet (ﷺ) went on carrying (i.e. the earth) and saying, "Without You (O Allah!) we would have got no guidance."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، سَمِعْتُ الْبَرَاءَ ـ رضى الله عنه ـ كَانَ النَّبِيُّ صلى الله عليه وسلم يَنْقُلُ وَيَقُولُ " لَوْلاَ أَنْتَ مَا اهْتَدَيْنَا ".

Reference	: Sahih al-Bukhari 2836
In-book reference	: Book 56, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 89

Narrated Al-Bara:

On the day (of the battle) of Al-Ahzab (i.e. clans) I saw the Prophet (ﷺ) carrying earth, and the earth was covering the whiteness of his `Abdomen. And he was saying, "Without You (O Allah!) we would have got no guidance, nor given in charity, nor prayed. So please bless us with tranquility and make firm our feet when we meet our enemies. Indeed (these) people have rebelled against (oppressed) us but never shall we yield if they try to bring affliction upon us."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَوْمَ الأَحْزَابِ يَنْقُلُ التُّرَابَ وَقَدْ وَارَى التُّرَابُ بَيَاضَ بَطْنِهِ، وَهُوَ يَقُولُ لَوْلاَ أَنْتَ مَا اهْتَدَيْنَا وَلاَ تَصَدَّقْنَا وَلاَ صَلَّيْنَا. فَأَنْزِلِ السَّكِينَةَ عَلَيْنَا وَثَبِّتِ الأَقْدَامَ إِنْ لاَقَيْنَا. إِنَّ الأُلَى قَدْ بَغَوْا عَلَيْنَا إِذَا أَرَادُوا فِتْنَةً أَبَيْنَا.

Reference	: Sahih al-Bukhari 2837
In-book reference	: Book 56, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 90

(35) Chapter: Whoever is held back from Jihad by a legal cause

(35) باب مَنْ حَبَسَهُ الْعُذْرُ عَنِ الْغَزْوِ

Narrated Anas:

We returned from the Ghazwa of Tabuk along with the Prophet. (See Hadith No. 92 below) .

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا حُمَيْدٌ، أَنَّ أَنَسًا، حَدَّثَهُمْ قَالَ رَجَعْنَا مِنْ غَزْوَةِ تَبُوكَ مَعَ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 2838
In-book reference	: Book 56, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 91

Narrated Anas:

While the Prophet (ﷺ) was in a Ghazwa he said, "Some people have remained behind us in Medina and we never crossed a mountain path or a valley, but they were with us (i.e. sharing the reward with us), as they have been held back by a (legal) excuse. "

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ ـ هُوَ ابْنُ زَيْدٍ ـ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ فِي غَزَاةٍ فَقَالَ " إِنَّ أَقْوَامًا بِالْمَدِينَةِ خَلْفَنَا، مَا سَلَكْنَا شِعْبًا وَلاَ وَادِيًا إِلاَّ وَهُمْ مَعَنَا فِيهِ، حَبَسَهُمُ الْعُذْرُ ". وَقَالَ مُوسَى حَدَّثَنَا حَمَّادٌ، عَنْ حُمَيْدٍ، عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَبِيهِ، قَالَ النَّبِيُّ صلى الله عليه وسلم. قَالَ أَبُو عَبْدِ اللَّهِ الأَوَّلُ أَصَحُّ.

Reference	: Sahih al-Bukhari 2839
In-book reference	: Book 56, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 92

(36) Chapter: The superiority of observing Saum in Allah's Cause

(36) باب فَضْلِ الصَّوْمِ فِي سَبِيلِ اللَّهِ

Narrated Abu Sa`id:

I heard the Prophet (ﷺ) saying, "Indeed, anyone who fasts for one day for Allah's Pleasure, Allah will keep his face away from the (Hell) fire for (a distance covered by a journey of) seventy years."

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي يَحْيَى بْنُ سَعِيدٍ، وَسُهَيْلُ بْنُ أَبِي صَالِحٍ، أَنَّهُمَا سَمِعَا النُّعْمَانَ بْنَ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ ـ رضى الله عنه ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ بَعَّدَ اللَّهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا ".

Reference	: Sahih al-Bukhari 2840
In-book reference	: Book 56, Hadith 56

USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 4, Book 52, Hadith 93

(37) Chapter: The Superiority of spending in Allah's Cause

(37) باب فَضْلِ النَّفَقَةِ فِي سَبِيلِ اللَّهِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever spends two things in Allah's Cause, will be called by all the gate-keepers of Paradise who will be saying, 'O so-and-so! Come here.' " Abu Bakr said, "O Allah's Messenger (ﷺ)! Such persons will never be destroyed." The Prophet (ﷺ) said, "I hope you will be one of them."

حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ، حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ دَعَاهُ خَزَنَةُ الْجَنَّةِ، كُلُّ خَزَنَةِ باب أَىْ فُلُ هَلُمَّ ". قَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ، ذَاكَ الَّذِي لاَ تَوَى عَلَيْهِ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنِّي لأَرْجُو أَنْ تَكُونَ مِنْهُمْ ".

Reference	: Sahih al-Bukhari 2841
In-book reference	: Book 56, Hadith 57
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 94

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) ascended the pulpit and said, "Nothing worries me as to what will happen to you after me, except the temptation of worldly blessings which will be conferred on you." Then he mentioned the worldly pleasures. He started with the one (i.e. the blessings) and took up the other (i.e. the pleasures). A man got up saying, "O Allah's Messenger (ﷺ)! Can the good bring about evil?" The Prophet (ﷺ) remained silent and we thought that he was being inspired divinely, so all the people kept silent with awe. Then the Prophet (ﷺ) wiped the sweat off his face and asked, "Where is the present questioner?" "Do you think wealth is good?" he repeated thrice, adding, "No doubt, good produces nothing but good. Indeed it is like what grows on the banks of a stream which either kills or nearly kills the grazing animals because of gluttony except the vegetation-eating animal which eats till both its flanks are full (i.e. till it gets satisfied) and then stands in the sun and defecates and urinates and again starts grazing. This worldly property is sweet vegetation. How excellent the wealth of the Muslim is, if it is collected through legal means and is spent in Allah's Cause and on orphans, poor people and travelers. But he who does not take it legally is like an eater who is never satisfied and his wealth will be a witness against him on the Day of Resurrection."

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا فُلَيْحٌ، حَدَّثَنَا هِلاَلٌ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَامَ عَلَى الْمِنْبَرِ فَقَالَ " إِنَّمَا أَخْشَى عَلَيْكُمْ مِنْ بَعْدِي مَا يُفْتَحُ عَلَيْكُمْ مِنْ بَرَكَاتِ الأَرْضِ ". ثُمَّ ذَكَرَ زَهْرَةَ الدُّنْيَا، فَبَدَأَ بِإِحْدَاهُمَا وَثَنَّى بِالأُخْرَى، فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ أَوَيَأْتِي الْخَيْرُ بِالشَّرِّ فَسَكَتَ عَنْهُ النَّبِيُّ صلى الله عليه وسلم قُلْنَا يُوحَى إِلَيْهِ. وَسَكَتَ النَّاسُ كَأَنَّ عَلَى رُءُوسِهِمِ الطَّيْرَ، ثُمَّ إِنَّهُ مَسَحَ عَنْ وَجْهِهِ الرُّحَضَاءَ، فَقَالَ " أَيْنَ السَّائِلُ آنِفًا أَوَخَيْرٌ هُوَ ـ ثَلاَثًا ـ إِنَّ الْخَيْرَ لاَ يَأْتِي إِلاَّ بِالْخَيْرِ، وَإِنَّهُ كُلُّ مَا يُنْبِتُ الرَّبِيعُ مَا يَقْتُلُ حَبَطًا أَوْ يُلِمُّ كُلَّمَا أَكَلَتْ، حَتَّى إِذَا امْتَلأَتْ خَاصِرَتَاهَا اسْتَقْبَلَتِ الشَّمْسَ، فَثَلَطَتْ وَبَالَتْ ثُمَّ رَتَعَتْ، وَإِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، وَنِعْمَ صَاحِبُ الْمُسْلِمِ لِمَنْ أَخَذَهُ بِحَقِّهِ، فَجَعَلَهُ فِي سَبِيلِ اللَّهِ وَالْيَتَامَى وَالْمَسَاكِينِ، وَمَنْ لَمْ يَأْخُذْهُ بِحَقِّهِ فَهْوَ كَالآكِلِ الَّذِي لاَ يَشْبَعُ، وَيَكُونُ عَلَيْهِ شَهِيدًا يَوْمَ الْقِيَامَةِ ".

Reference	: Sahih al-Bukhari 2842
In-book reference	: Book 56, Hadith 58
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 95

(38) Chapter: The superiority of the one who prepares a Ghazi or looks after his dependents

(38) باب فَضْلِ مَنْ جَهَّزَ غَازِيًا أَوْ خَلَفَهُ بِخَيْرٍ

Narrated Zaid bin Khalid:

Allah's Messenger (ﷺ) said, " He who pre pares a Ghazi going in Allah's Cause is given a reward equal to that of) a Ghazi; and he who looks after properly the dependents of a Ghazi going in Allah's Cause is (given a reward equal to that of) Ghazi."

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا الْحُسَيْنُ، قَالَ حَدَّثَنِي يَحْيَى، قَالَ حَدَّثَنِي أَبُو سَلَمَةَ، قَالَ حَدَّثَنِي بُسْرُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنِي زَيْدُ بْنُ خَالِدٍ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ فَقَدْ غَزَا، وَمَنْ خَلَفَ غَازِيًا فِي سَبِيلِ اللَّهِ بِخَيْرٍ فَقَدْ غَزَا ".

Reference	: Sahih al-Bukhari 2843
In-book reference	: Book 56, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 96

Narrated Anas:

The Prophet (ﷺ) used not to enter any house in Medina except the house of Um Sulaim besides those of his wives when he was asked why, he said, "I take pity on her as her brother was killed in my company. "

حَدَّثَنَا مُوسَى، حَدَّثَنَا هَمَّامٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم لَمْ يَكُنْ يَدْخُلُ بَيْتًا بِالْمَدِينَةِ غَيْرَ بَيْتِ أُمِّ سُلَيْمٍ، إِلاَّ عَلَى أَزْوَاجِهِ فَقِيلَ لَهُ، فَقَالَ " إِنِّي أَرْحَمُهَا، قُتِلَ أَخُوهَا مَعِي ".

Reference	: Sahih al-Bukhari 2844
In-book reference	: Book 56, Hadith 60
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 97

(39) Chapter: To apply Hanut during the battle

(39) باب التَّحَنُّطِ عِنْدَ الْقِتَالِ

Narrated Ibn `Aun:

Once Musa bin Anas while describing the battle of Yamama, said, "Anas bin Malik went to Thabit bin Qais, who had lifted his clothes from his thighs and was applying Hunut to his body. Anas asked, 'O Uncle! What is holding you back (from the battle)?' He replied, 'O my nephew! I am coming just now,' and went on perfuming himself with Hunut, then he came and sat (in the row). Anas then mentioned that the people fled from the battle-field. On that Thabit said, 'Clear the way for me to fight the enemy. We would never do so (i.e. flee) in the company of Allah's Messenger (ﷺ). How bad the habits you have acquired from your enemies!"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ مُوسَى بْنِ أَنَسٍ، قَالَ وَذَكَرَ يَوْمَ الْيَمَامَةِ قَالَ أَتَى أَنَسٌ ثَابِتَ بْنَ قَيْسٍ وَقَدْ حَسَرَ عَنْ فَخِذَيْهِ وَهْوَ يَتَحَنَّطُ فَقَالَ يَا عَمِّ مَا يَحْبِسُكَ أَنْ لاَ تَجِيءَ قَالَ الآنَ يَا ابْنَ أَخِي. وَجَعَلَ يَتَحَنَّطُ، يَعْنِي مِنَ الْحَنُوطِ، ثُمَّ جَاءَ فَجَلَسَ، فَذَكَرَ فِي الْحَدِيثِ انْكِشَافًا مِنَ النَّاسِ، فَقَالَ هَكَذَا عَنْ وُجُوهِنَا حَتَّى نُضَارِبَ الْقَوْمَ، مَا هَكَذَا كُنَّا نَفْعَلُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم، بِئْسَ مَا عَوَّدْتُمْ أَقْرَانَكُمْ. رَوَاهُ حَمَّادٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ.

Reference	: Sahih al-Bukhari 2845
In-book reference	: Book 56, Hadith 61
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 98

(40) Chapter: The superiority of the reconnoitrer

(40) باب فَضْلِ الطَّلِيعَةِ

Narrated Jabir:

The Prophet (ﷺ) said, "Who will bring me the information about the enemy on the day (of the battle) of Al-Ahzab (i.e. Clans)?" Az-Zubair said, "I will." The Prophet (ﷺ) said again, "Who will bring me the information about the enemy?" Az-Zubair said again, "I will." The Prophet (ﷺ) said, "Every prophet had a disciple and my disciple is Az-Zubair. "

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ يَأْتِينِي بِخَبَرِ الْقَوْمِ يَوْمَ الأَحْزَابِ ". قَالَ الزُّبَيْرُ أَنَا. ثُمَّ قَالَ " مَنْ يَأْتِينِي بِخَبَرِ الْقَوْمِ ". قَالَ الزُّبَيْرُ أَنَا. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا، وَحَوَارِيَّ الزُّبَيْرُ ".

Reference	: Sahih al-Bukhari 2846
In-book reference	: Book 56, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 99

(41) Chapter: Can the reconnoitrer be sent alone? (41) باب هَلْ يُبْعَثُ الطَّلِيعَةُ وَحْدَهُ

Narrated Jabir bin `Abdullah:

When the Prophet (ﷺ) called the people (Sadqa, a sub-narrator, said, 'Most probably that happened on the day of Al-Khandaq) Az-Zubair responded to the call (i.e. to act as a reconnoiter). The Prophet) called the people again and Az-Zubair responded to the call. The Prophet (ﷺ) then said, "Every prophet had a disciple and my disciple is Zubair bin Al-`Awwam."

حَدَّثَنَا صَدَقَةُ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، حَدَّثَنَا ابْنُ الْمُنْكَدِرِ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ نَدَبَ النَّبِيُّ صلى الله عليه وسلم النَّاسَ ـ قَالَ صَدَقَةُ أَظُنُّهُ ـ يَوْمَ الْخَنْدَقِ فَانْتَدَبَ الزُّبَيْرُ، ثُمَّ نَدَبَ فَانْتَدَبَ الزُّبَيْرُ، ثُمَّ نَدَبَ النَّاسَ فَانْتَدَبَ الزُّبَيْرُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا، وَإِنَّ حَوَارِيَّ الزُّبَيْرُ بْنُ الْعَوَّامِ ".

Reference	: Sahih al-Bukhari 2847
In-book reference	: Book 56, Hadith 63
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 100

(42) Chapter: The travelling of two persons together (42) باب سَفَرِ الاِثْنَيْنِ

Narrated Malik bin Al-Huwairith:

On my departure from the Prophet (ﷺ) he said to me and to a friend of mine, "You two, pronounce the Adhan and the Iqama for the prayer and let the elder of you lead the prayer."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا أَبُو شِهَابٍ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ، قَالَ انْصَرَفْتُ مِنْ عِنْدِ النَّبِيِّ صلى الله عليه وسلم، فَقَالَ لَنَا أَنَا وَصَاحِبٌ لِي " أَذِّنَا وَأَقِيمَا، وَلْيَؤُمَّكُمَا أَكْبَرُكُمَا ".

Reference	: Sahih al-Bukhari 2848
In-book reference	: Book 56, Hadith 64
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 101

(43) Chapter: Good will remain in the forelocks of horses (43) باب الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "Good will remain (as a permanent quality) in the foreheads of horses till the Day of Resurrection."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْخَيْلُ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ ".

Reference	: Sahih al-Bukhari 2849
In-book reference	: Book 56, Hadith 65
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 102

Narrated Urwa bin Ja'd:

The Prophet (ﷺ) (ﷺ) said, "Good will remain (as a permanent quality) in the foreheads of horses till the Day of Resurrection."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ حُصَيْنٍ، وَابْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ عُرْوَةَ بْنِ الْجَعْدِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ ". قَالَ سُلَيْمَانُ عَنْ شُعْبَةَ عَنْ عُرْوَةَ بْنِ أَبِي الْجَعْدِ.

Reference	: Sahih al-Bukhari 2850
In-book reference	: Book 56, Hadith 66
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 103

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) (ﷺ) said, "There is a blessing in the fore-heads of horses."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْبَرَكَةُ فِي نَوَاصِي الْخَيْلِ ".

Reference	: Sahih al-Bukhari 2851
In-book reference	: Book 56, Hadith 67
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 103

(44) Chapter: Jihad is to be carried on whether the Muslim ruler is good or bad

(44) باب الْجِهَادُ مَاضٍ مَعَ الْبَرِّ وَالْفَاجِرِ

لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ».

Narrated `Urwa Al-Bariqi:

The Prophet (ﷺ) said, "Good will remain (as a permanent quality) in the foreheads of horses (for Jihad) till the Day of Resurrection, for they bring about either a reward (in the Hereafter) or (war) booty (in this world)."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ، حَدَّثَنَا عُرْوَةُ الْبَارِقِيُّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ الأَجْرُ وَالْمَغْنَمُ ".

Reference	: Sahih al-Bukhari 2852
In-book reference	: Book 56, Hadith 68
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 104

(45) Chapter: Keeping a horse for Jihad

(45) بَابُ مَنِ احْتَبَسَ فَرَسًا لِقَوْلِهِ تَعَالَى: {وَمِنْ رِبَاطِ الْخَيْلِ}

Narrated Abu Huraira:

The Prophet (ﷺ) said, "If somebody keeps a horse in Allah's Cause motivated by his faith in Allah and his belief in His Promise, then he will be rewarded on the Day of Resurrection for what the horse has eaten or drunk and for its dung and urine."

حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، أَخْبَرَنَا طَلْحَةُ بْنُ أَبِي سَعِيدٍ، قَالَ سَمِعْتُ سَعِيدًا الْمَقْبُرِيَّ، يُحَدِّثُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم **" مَنِ احْتَبَسَ فَرَسًا فِي سَبِيلِ اللَّهِ إِيمَانًا بِاللَّهِ وَتَصْدِيقًا بِوَعْدِهِ، فَإِنَّ شِبَعَهُ وَرِيَّهُ وَرَوْثَهُ وَبَوْلَهُ فِي مِيزَانِهِ يَوْمَ الْقِيَامَةِ "**.

Reference	: Sahih al-Bukhari 2853
In-book reference	: Book 56, Hadith 69
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 105

(46) Chapter: To name a horse and a donkey (46) باب اسْمِ الْفَرَسِ وَالْحِمَارِ

Narrated `Abdullah bin Abi Qatada:

(from his father) Abu Qatada went out (on a journey) with Allah's Messenger (ﷺ) but he was left behind with some of his companions who were in the state of Ihram. He himself was not in the state of Ihram. They saw an opener before he could see it. When they saw the opener, they did not speak anything till Abu Qatada saw it. So, he rode over his horse called Al-Jarada and requested them to give him his lash, but they refused. So, he himself took it and then attacked the opener and slaughtered it. He ate of its meat and his companions ate, too, but they regretted their eating. When they met the Prophet (ﷺ) (they asked him about it) and he asked, "Have you some of its meat (left) with you?" Abu Qatada replied, "Yes, we have its leg with us." So, the Prophet (ﷺ) took and ate it.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ، حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ، عَنْ أَبِي حَازِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، أَنَّهُ خَرَجَ مَعَ النَّبِيِّ صلى الله عليه وسلم فَتَخَلَّفَ أَبُو قَتَادَةَ مَعَ بَعْضِ أَصْحَابِهِ وَهُمْ مُحْرِمُونَ وَهْوَ غَيْرُ مُحْرِمٍ، فَرَأَوْا حِمَارًا وَحْشِيًّا قَبْلَ أَنْ يَرَاهُ، فَلَمَّا رَأَوْهُ تَرَكُوهُ حَتَّى رَآهُ أَبُو قَتَادَةَ، فَرَكِبَ فَرَسًا لَهُ يُقَالُ لَهُ الْجَرَادَةُ، فَسَأَلَهُمْ أَنْ يُنَاوِلُوهُ سَوْطَهُ فَأَبَوْا، فَتَنَاوَلَهُ فَحَمَلَ فَعَقَرَهُ، ثُمَّ أَكَلَ فَأَكَلُوا، فَنَدِمُوا فَلَمَّا أَدْرَكُوهُ قَالَ **" هَلْ مَعَكُمْ مِنْهُ شَىْءٌ "**. قَالَ مَعَنَا رِجْلُهُ، فَأَخَذَهَا النَّبِيُّ صلى الله عليه وسلم فَأَكَلَهَا.

Reference	: Sahih al-Bukhari 2854
In-book reference	: Book 56, Hadith 70
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 106

Narrated Sahl:

In our garden there was a horse belonging to the Prophet (ﷺ) called Al-Luhaif or Al-Lakhif.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، حَدَّثَنَا مَعْنُ بْنُ عِيسَى، حَدَّثَنَا أُبَىُّ بْنُ عَبَّاسِ بْنِ سَهْلٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ كَانَ لِلنَّبِيِّ صلى الله عليه وسلم فِي حَائِطِنَا فَرَسٌ يُقَالُ لَهُ اللُّحَيْفُ.

قَالَ أَبُو عَبْدِ اللَّهِ وَقَالَ بَعْضُهُمُ اللُّخَيْفُ

Reference	: Sahih al-Bukhari 2855
In-book reference	: Book 56, Hadith 71
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 107

Narrated Mu`adh:

I was a companion rider of the Prophet (ﷺ) on a donkey called 'Ufair. The Prophet (ﷺ) asked, "O Mu`adh! Do you know what Allah's right on His slaves is, and what the right of His slaves on Him is?" I replied, "Allah and His Apostle know better." He said, "Allah's right on His slaves is that they should worship Him (Alone) and should not

worship any besides Him. And slave's right on Allah is that He should not punish him who worships none besides Him." I said, "O Allah's Messenger (ﷺ)! Should I not inform the people of this good news?" He said, "Do not inform them of it, lest they should depend on it (absolutely).

حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، سَمِعَ يَحْيَى بْنَ آدَمَ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ مُعَاذٍ ـ رضى الله عنه ـ قَالَ كُنْتُ رِدْفَ النَّبِيِّ صلى الله عليه وسلم عَلَى حِمَارٍ يُقَالُ لَهُ عُفَيْرٌ، فَقَالَ " يَا مُعَاذُ، هَلْ تَدْرِي حَقَّ اللَّهِ عَلَى عِبَادِهِ وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ ". قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ " فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلاَ يُشْرِكُوا بِهِ شَيْئًا، وَحَقَّ الْعِبَادِ عَلَى اللَّهِ أَنْ لاَ يُعَذِّبَ مَنْ لاَ يُشْرِكُ بِهِ شَيْئًا ". فَقُلْتُ يَا رَسُولَ اللَّهِ، أَفَلاَ أُبَشِّرُ بِهِ النَّاسَ قَالَ " لاَ تُبَشِّرْهُمْ فَيَتَّكِلُوا ".

Reference	: Sahih al-Bukhari 2856
In-book reference	: Book 56, Hadith 72
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 108

Narrated Anas bin Malik:

Once there was a feeling of fright in Medina, so the Prophet (ﷺ) borrowed a horse belonging to us called Mandub (and he rode away on it). (When the Prophet (ﷺ) returned) he said, "I have not seen anything of fright and I found it (i.e. this horse) very fast."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ كَانَ فَزَعٌ بِالْمَدِينَةِ، فَاسْتَعَارَ النَّبِيُّ صلى الله عليه وسلم فَرَسًا لَنَا يُقَالُ لَهُ مَنْدُوبٌ. فَقَالَ " مَا رَأَيْنَا مِنْ فَزَعٍ، وَإِنْ وَجَدْنَاهُ لَبَحْرًا ".

Reference	: Sahih al-Bukhari 2857
In-book reference	: Book 56, Hadith 73
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 109

(47) Chapter: What has been said about the evil omen of a horse

(47) باب مَا يُذْكَرُ مِنْ شُؤْمِ الْفَرَسِ

Narrated `Abdullah bin `Umar:

I heard the Prophet (ﷺ) saying. "Evil omen is in three things: The horse, the woman and the house."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِنَّمَا الشُّؤْمُ فِي ثَلاَثَةٍ فِي الْفَرَسِ وَالْمَرْأَةِ وَالدَّارِ ".

Reference	: Sahih al-Bukhari 2858
In-book reference	: Book 56, Hadith 74
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 110

Narrated Sahl bin Sa`d Saidi:

Allah's Messenger (ﷺ) said "If there is any evil omen in anything, then it is in the woman, the horse and the house."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي حَازِمِ بْنِ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنْ كَانَ فِي شَىْءٍ فَفِي الْمَرْأَةِ وَالْفَرَسِ وَالْمَسْكَنِ ".

Reference	: Sahih al-Bukhari 2859
In-book reference	: Book 56, Hadith 75
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 111

(48) Chapter: Horses (are kept) for three (purposes)

(48) بَابُ الْخَيْلُ لِثَلاَثَةٍ

وَقَوْلُهُ تَعَالَى: {وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً}.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, " Horses are kept for one of three purposes; for some people they are a source of reward, for some others they are a means of shelter and for some others they are a source of sins. The one for whom they are a source of reward, is he who keeps a horse for Allah's Cause (i.e. Jihad) tying it with a long tether on a meadow or in a garden with the result that whatever it eats from the area of the meadow or the garden where it is tied will be counted as good deeds for his benefit, and if it should break its rope and jump over one or two hillocks then all its dung and its foot marks will be written as good deeds for him; and if it passes by a river and drinks water from it even though he had no intention of watering it, even then he will get the reward for its drinking. As for the man for whom horses are a source of sins, he is the one who keeps a horse for the sake of pride and pretense and showing enmity for Muslims: such a horse will be a source of sins for him. When Allah's Messenger (ﷺ) was asked about donkeys, he replied, "Nothing has been revealed to me about them except this unique, comprehensive Verse: "Then anyone who does an atom's (or a small ant's) weight of good shall see it; And anyone who does an atom's (or a small ant's) weight of evil, shall see it.' (101.7-8)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْخَيْلُ لِثَلاَثَةٍ لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وِزْرٌ، فَأَمَّا الَّذِي لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ، فَأَطَالَ فِي مَرْجٍ أَوْ رَوْضَةٍ، فَمَا أَصَابَتْ فِي طِيَلِهَا ذَلِكَ مِنَ الْمَرْجِ أَوِ الرَّوْضَةِ كَانَتْ لَهُ حَسَنَاتٍ، وَلَوْ أَنَّهَا قَطَعَتْ طِيَلَهَا فَاسْتَنَّتْ شَرَفًا أَوْ شَرَفَيْنِ كَانَتْ أَرْوَاثُهَا وَآثَارُهَا حَسَنَاتٍ لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهَرٍ فَشَرِبَتْ مِنْهُ وَلَمْ يُرِدْ أَنْ يَسْقِيَهَا كَانَ ذَلِكَ حَسَنَاتٍ لَهُ، وَرَجُلٌ رَبَطَهَا فَخْرًا وَرِئَاءً وَنِوَاءً لأَهْلِ الإِسْلاَمِ فَهْىَ وِزْرٌ عَلَى ذَلِكَ ". وَسُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْحُمُرِ، فَقَالَ " مَا أُنْزِلَ عَلَىَّ فِيهَا إِلاَّ هَذِهِ الآيَةُ الْجَامِعَةُ الْفَاذَّةُ {فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ * وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ}".

Reference	: Sahih al-Bukhari 2860
In-book reference	: Book 56, Hadith 76
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 112

(49) Chapter: Whoever beats somebody else's animal during the battle (intending to help its rider)

(49) باب مَنْ ضَرَبَ دَابَّةَ غَيْرِهِ فِي الْغَزْوِ

Narrated Muslim from Abu `Aqil from Abu Al-Mutawakkil An-Naji:

I called on Jabir bin `Abdullah Al-Ansari and said to him, "Relate to me what you have heard from Allah's Messenger (ﷺ) ." He said, "I accompanied him on one of the journeys." (Abu `Aqil said, "I do not know whether that journey was for the purpose of Jihad or `Umra.") "When we were returning," Jabir continued, "the Prophet (ﷺ) said, 'Whoever wants to return earlier to his family, should hurry up.' We set off and I was on a black red tainted camel having no defect, and the people were behind me. While I was in that state the camel stopped suddenly (because of exhaustion). On that the Prophet (ﷺ) said to me, 'O Jabir, wait!' Then he hit it once with his lash and it started moving on a fast pace. He then said, 'Will you sell the camel?' I replied in the affirmative when we reached Medina, and the Prophet (ﷺ) went to the Mosque along with his companions. I, too, went to him after tying the camel on the pavement at the Mosque gate. Then I said to him, 'This is your camel.' He came out and started examining the camel and saying, 'The camel is ours.' Then the Prophet (ﷺ) sent some Awaq (i.e. an amount) of gold saying, 'Give it to Jabir.' Then he asked, 'Have you taken the full price (of the camel)?' I replied in the affirmative. He said, 'Both the price and the camel are for you.' "

حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا أَبُو عَقِيلٍ، حَدَّثَنَا أَبُو الْمُتَوَكِّلِ النَّاجِيُّ، قَالَ أَتَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ الأَنْصَارِيَّ، فَقُلْتُ لَهُ حَدِّثْنِي بِمَا، سَمِعْتَ مِنْ، رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ سَافَرْتُ مَعَهُ فِي بَعْضِ أَسْفَارِهِ ـ قَالَ أَبُو عَقِيلٍ لاَ أَدْرِي غَزْوَةً أَوْ عُمْرَةً ـ فَلَمَّا أَنْ أَقْبَلْنَا قَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ أَحَبَّ أَنْ يَتَعَجَّلَ إِلَى أَهْلِهِ فَلْيُعَجِّلْ ". قَالَ جَابِرٌ فَأَقْبَلْنَا وَأَنَا عَلَى جَمَلٍ لِي أَرْمَكَ لَيْسَ فِيهِ شِيَةٌ، وَالنَّاسُ خَلْفِي، فَبَيْنَا أَنَا كَذَلِكَ إِذْ قَامَ عَلَىَّ، فَقَالَ لِي النَّبِيُّ صلى الله عليه وسلم " يَا جَابِرُ اسْتَمْسِكْ ". فَضَرَبَهُ بِسَوْطِهِ ضَرْبَةً، فَوَثَبَ الْبَعِيرُ مَكَانَهُ. فَقَالَ " أَتَبِيعُ الْجَمَلَ ". قُلْتُ نَعَمْ. فَلَمَّا قَدِمْنَا الْمَدِينَةَ وَدَخَلَ النَّبِيُّ صلى الله عليه وسلم الْمَسْجِدَ فِي طَوَائِفِ أَصْحَابِهِ، فَدَخَلْتُ إِلَيْهِ، وَعَقَلْتُ الْجَمَلَ فِي نَاحِيَةِ الْبَلاَطِ. فَقُلْتُ لَهُ هَذَا جَمَلُكَ. فَخَرَجَ، فَجَعَلَ يُطِيفُ بِالْجَمَلِ وَيَقُولُ " الْجَمَلُ جَمَلُنَا ". فَبَعَثَ النَّبِيُّ صلى الله عليه وسلم أَوَاقٍ مِنْ ذَهَبٍ فَقَالَ " أَعْطُوهَا جَابِرًا ". ثُمَّ قَالَ " اسْتَوْفَيْتَ الثَّمَنَ ". قُلْتُ نَعَمْ. قَالَ " الثَّمَنُ وَالْجَمَلُ لَكَ ".

Reference	: Sahih al-Bukhari 2861
In-book reference	: Book 56, Hadith 77
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 113

(50) Chapter: Riding on an unmanageable animal or a stallion horse

(50) باب الرُّكُوبِ عَلَى الدَّابَّةِ الصَّعْبَةِ وَالْفُحُولَةِ مِنَ الْخَيْلِ

وَقَالَ رَاشِدُ بْنُ سَعْدٍ كَانَ السَّلَفُ يَسْتَحِبُّونَ الْفُحُولَةَ لأَنَّهَا أَجْرَى وَأَجْسَرُ.

Narrated Anas bin Malik:

There was a feeling of fright in Medina, so the Prophet (ﷺ) borrowed a horse called Mandub belonging 'to Abu Talha and mounted it. (On his return), he said, "I did not see anything of fright and I found this horse very fast."

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ قَالَ كَانَ بِالْمَدِينَةِ فَزَعٌ، فَاسْتَعَارَ النَّبِيُّ صلى الله عليه وسلم فَرَسًا لأَبِي طَلْحَةَ، يُقَالُ لَهُ مَنْدُوبٌ فَرَكِبَهُ، وَقَالَ " مَا رَأَيْنَا مِنْ فَزَعٍ، وَإِنْ وَجَدْنَاهُ لَبَحْرًا ".

Reference	: Sahih al-Bukhari 2862
In-book reference	: Book 56, Hadith 78
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 114

(51) Chapter: The share of the horse (from the booty)

(51) باب سِهَامِ الْفَرَسِ

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) fixed two shares for the horse and one share for its rider (from the war booty).

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم جَعَلَ لِلْفَرَسِ سَهْمَيْنِ وَلِصَاحِبِهِ سَهْمًا. وَقَالَ مَالِكٌ يُسْهَمُ لِلْخَيْلِ وَالْبَرَاذِينِ مِنْهَا لِقَوْلِهِ {وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا} وَلاَ يُسْهَمُ لأَكْثَرَ مِنْ فَرَسٍ.

Reference	: Sahih al-Bukhari 2863
In-book reference	: Book 56, Hadith 79
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 115

(52) Chapter: Leading somebody else's animal during the battle

(52) باب مَنْ قَادَ دَابَّةَ غَيْرِهِ فِي الْحَرْبِ

Narrated Abu 'Is-haq:

Somebody asked Al-Bar-a bin `Azib, "Did you flee deserting Allah's Messenger (ﷺ) during the battle of Hunain?" Al-Bara replied, "But Allah's Messenger (ﷺ) did not flee. The people of the Tribe of Hawazin were good archers.

When we met them, we attacked them, and they fled. When the Muslims started collecting the war booty, the pagans faced us with arrows, but Allah's Messenger (ﷺ) did not flee. No doubt, I saw him on his white mule and Abu Sufyan was holding its reins and the Prophet (ﷺ) was saying, 'I am the Prophet (ﷺ) in truth: I am the son of `Abdul Muttalib.' "

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ. قَالَ رَجُلٌ لِلْبَرَاءِ بْنِ عَازِبٍ ـ رضى الله عنهما ـ أَفَرَرْتُمْ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ حُنَيْنٍ قَالَ لَكِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمْ يَفِرَّ، إِنَّ هَوَازِنَ كَانُوا قَوْمًا رُمَاةً، وَإِنَّا لَمَّا لَقِينَاهُمْ حَمَلْنَا عَلَيْهِمْ فَانْهَزَمُوا، فَأَقْبَلَ الْمُسْلِمُونَ عَلَى الْغَنَائِمِ وَاسْتَقْبَلُونَا بِالسِّهَامِ، فَأَمَّا رَسُولُ اللَّهِ صلى الله عليه وسلم فَلَمْ يَفِرَّ، فَلَقَدْ رَأَيْتُهُ وَإِنَّهُ لَعَلَى بَغْلَتِهِ الْبَيْضَاءِ وَإِنَّ أَبَا سُفْيَانَ آخِذٌ بِلِجَامِهَا، وَالنَّبِيُّ صلى الله عليه وسلم يَقُولُ " أَنَا النَّبِيُّ لاَ كَذِبْ أَنَا ابْنُ عَبْدِ الْمُطَّلِبْ ".

Reference	: Sahih al-Bukhari 2864
In-book reference	: Book 56, Hadith 80
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 116

(53) Chapter: The saddle and the stirrup of an animal — (53) باب الرِّكَابِ وَالْغَرْزِ لِلدَّابَّةِ

Narrated Ibn'`Umar:

When the Prophet (ﷺ) put his feet in the stirrup and the she-camel got up carrying him he would start reciting Talbiya at the mosque of Dhul-Hulaifa.

حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم. أَنَّهُ كَانَ إِذَا أَدْخَلَ رِجْلَهُ فِي الْغَرْزِ وَاسْتَوَتْ بِهِ نَاقَتُهُ قَائِمَةً، أَهَلَّ مِنْ عِنْدِ مَسْجِدِ ذِي الْحُلَيْفَةِ.

Reference	: Sahih al-Bukhari 2865
In-book reference	: Book 56, Hadith 81
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 117

(54) Chapter: The riding of an unsaddled horse — (54) باب رُكُوبِ الْفَرَسِ الْعُرْيِ

Narrated Anas:

The Prophet (ﷺ) met them (i.e. the people) while he was riding an unsaddled horse with his sword slung over his shoulder.

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ ـ رضى الله عنه اسْتَقْبَلَهُمُ النَّبِيُّ صلى الله عليه وسلم عَلَى فَرَسٍ عُرْيٍ، مَا عَلَيْهِ سَرْجٌ، فِي عُنُقِهِ سَيْفٌ.

Reference	: Sahih al-Bukhari 2866
In-book reference	: Book 56, Hadith 82
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 118

(55) Chapter: A slow horse — (55) باب الْفَرَسِ الْقَطُوفِ

Narrated Anas bin Malik:

Once the people of Medina were frightened, so the Prophet (ﷺ) rode a horse belonging to Abu Talha and it ran slowly, or was of narrow paces. When he returned, he said, "I found your (i.e. Abu Talha's) horse very fast. After that the horse could not be surpassed in running..'

حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه أَنَّ أَهْلَ، الْمَدِينَةِ فَزِعُوا مَرَّةً، فَرَكِبَ النَّبِيُّ صلى الله عليه وسلم فَرَسًا لأَبِي طَلْحَةَ كَانَ يَقْطِفُ ـ أَوْ كَانَ فِيهِ قِطَافٌ ـ فَلَمَّا رَجَعَ قَالَ " وَجَدْنَا فَرَسَكُمْ هَذَا بَحْرًا ". فَكَانَ بَعْدَ ذَلِكَ لاَ يُجَارَى.

Reference	: Sahih al-Bukhari 2867
In-book reference	: Book 56, Hadith 83
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 119

(56) Chapter: Horse races (56) باب السَّبْقِ بَيْنَ الْخَيْلِ

Narrated (`Abdullah) bin `Umar:

The Prophet (ﷺ) arranged for a horse race amongst the horses that had been made lean to take place between Al-Hafya" and Thaniyat Al-Wada` (i.e. names of two places) and the horses which had not been mad.? lean from Ath-Thaniyat to the mosque of Bani Zuraiq. I was also amongst those who took part in that horse race. Sufyan, a sub-narrator, said, "The distance between Al-Hafya and Thaniya Al- Wada` is five or six miles; and between Thaniya and the mosque of Bani Zuraiq is one mile."

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ أَجْرَى النَّبِيُّ صلى الله عليه وسلم مَا ضُمِّرَ مِنَ الْخَيْلِ مِنَ الْحَفْيَاءِ إِلَى ثَنِيَّةِ الْوَدَاعِ، وَأَجْرَى مَا لَمْ يُضَمَّرْ مِنَ الثَّنِيَّةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ. قَالَ ابْنُ عُمَرَ وَكُنْتُ فِيمَنْ أَجْرَى. قَالَ عَبْدُ اللَّهِ حَدَّثَنَا سُفْيَانُ قَالَ حَدَّثَنِي عُبَيْدُ اللَّهِ. قَالَ سُفْيَانُ بَيْنَ الْحَفْيَاءِ إِلَى ثَنِيَّةِ الْوَدَاعِ خَمْسَةُ أَمْيَالٍ أَوْ سِتَّةٌ، وَبَيْنَ ثَنِيَّةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ مِيلٌ.

Reference	: Sahih al-Bukhari 2868
In-book reference	: Book 56, Hadith 84
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 120

(57) Chapter: Idmar (the preparation) of horses for racing (57) باب إِضْمَارِ الْخَيْلِ لِلسَّبْقِ

Narrated `Abdullah:

The Prophet (ﷺ) arranged for a horse race of the horses which had not been made lean; the area of the race was from Ath-Thaniya to the mosque of Bani Zuraiq. (The sub-narrator said, "`Abdullah bin `Umar was amongst those who participated in that horse race.").

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم سَابَقَ بَيْنَ الْخَيْلِ الَّتِي لَمْ تُضَمَّرْ، وَكَانَ أَمَدُهَا مِنَ الثَّنِيَّةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ. وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ سَابَقَ بِهَا.

قَالَ أَبُو عَبْد اللَّهِ أَمَدًا غَايَةً فَطَالَ عَلَيْهِمْ الْأَمَدُ

Reference	: Sahih al-Bukhari 2869
In-book reference	: Book 56, Hadith 85
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 121

(58) Chapter: The extreme limit of the race of horses (58) باب غَايَةِ السَّبْقِ لِلْخَيْلِ الْمُضَمَّرَةِ

Narrated Abu 'Is-haq from Musa bin `Uqba from Mafia from Ibn `Umar who said:

"Allah's Messenger (ﷺ) arranged a horse race amongst the horses that had been made lean, letting them start from Al-Hafya' and their limit (distance of running) was up to Thaniyat-al-Wada`. I asked Musa, 'What was the

distance between the two places?' Musa replied, 'Six or seven miles. He arranged a race of the horses which had not been made lean sending them from Thaniyat-al-Wada`, and their limit was up to the mosque of Bani Zuraiq.' I asked, 'What was the distance between those two places?' He replied 'One mile or so.' Ibn `Umar was amongst those who participated in that horse race."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُعَاوِيَةُ، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ سَابَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ الْخَيْلِ الَّتِي قَدْ أُضْمِرَتْ فَأَرْسَلَهَا مِنَ الْحَفْيَاءِ، وَكَانَ أَمَدُهَا ثَنِيَّةَ الْوَدَاعِ. فَقُلْتُ لِمُوسَى فَكَمْ كَانَ بَيْنَ ذَلِكَ قَالَ سِتَّةُ أَمْيَالٍ أَوْ سَبْعَةٌ. وَسَابَقَ بَيْنَ الْخَيْلِ الَّتِي لَمْ تُضَمَّرْ، فَأَرْسَلَهَا مِنْ ثَنِيَّةِ الْوَدَاعِ، وَكَانَ أَمَدُهَا مَسْجِدَ بَنِي زُرَيْقٍ، قُلْتُ فَكَمْ بَيْنَ ذَلِكَ قَالَ مِيلٌ أَوْ نَحْوُهُ. وَكَانَ ابْنُ عُمَرَ مِمَّنْ سَابَقَ فِيهَا.

Reference	: Sahih al-Bukhari 2870
In-book reference	: Book 56, Hadith 86
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 122

(59) Chapter: The she-camel of the Prophet saws

(59) باب نَاقَةِ النَّبِيِّ صلى الله عليه وسلم

قَالَ ابْنُ عُمَرَ أَرْدَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُسَامَةَ عَلَى الْقَصْوَاءِ.

وَقَالَ الْمِسْوَرُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا خَلأَتِ الْقَصْوَاءُ».

Narrated Anas:

The she camel of the Prophet (ﷺ) was called Al-Adba.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُعَاوِيَةُ، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ حُمَيْدٍ، قَالَ سَمِعْتُ أَنَسًا ـ رضى الله عنه ـ يَقُولُ كَانَتْ نَاقَةُ النَّبِيِّ صلى الله عليه وسلم يُقَالُ لَهَا الْعَضْبَاءُ.

Reference	: Sahih al-Bukhari 2871
In-book reference	: Book 56, Hadith 87
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 123

Narrated Anas:

The Prophet (ﷺ) had a she camel called Al Adba which could not be excelled in a race. (Humaid, a subnarrator said, "Or could hardly be excelled.") Once a bedouin came riding a camel below six years of age which surpasses it (i.e. Al-`Adba') in the race. The Muslims felt it so much that the Prophet (ﷺ) noticed their distress. He then said, "It is Allah's Law that He brings down whatever rises high in the world."

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا زُهَيْرٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ كَانَ لِلنَّبِيِّ صلى الله عليه وسلم نَاقَةٌ تُسَمَّى الْعَضْبَاءَ لاَ تُسْبَقُ ـ قَالَ حُمَيْدٌ أَوْ لاَ تَكَادُ تُسْبَقُ ـ فَجَاءَ أَعْرَابِيٌّ عَلَى قَعُودٍ فَسَبَقَهَا، فَشَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ، حَتَّى عَرَفَهُ فَقَالَ " حَقٌّ عَلَى اللَّهِ أَنْ لاَ يَرْتَفِعَ شَىْءٌ مِنَ الدُّنْيَا إِلاَّ وَضَعَهُ ". طَوَّلَهُ مُوسَى عَنْ حَمَّادٍ عَنْ ثَابِتٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 2872
In-book reference	: Book 56, Hadith 88
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 124

(60) Chapter: Going to holy battles on a donkey

(60) بَابُ الْغَزْوِ عَلَى الْحَمِيرِ

(61) Chapter: The white mule of the Prophet saws

(61) باب بَغْلَةِ النَّبِيِّ صلى الله عليه وسلم الْبَيْضَاءِ

قَالَهُ أَنَسٌ وَقَالَ أَبُو حُمَيْدٍ أَهْدَى مَلِكُ أَيْلَةَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَغْلَةً بَيْضَاءَ.

Narrated `Amr bin Al-Harith:

The Prophet (ﷺ) did not leave anything behind him after his death except a white mule, his arms and a piece of land which he left to be given in charity.

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنِي أَبُو إِسْحَاقَ، قَالَ سَمِعْتُ عَمْرَو بْنَ الْحَارِثِ، قَالَ مَا تَرَكَ النَّبِيُّ صلى الله عليه وسلم إِلاَّ بَغْلَتَهُ الْبَيْضَاءَ وَسِلاَحَهُ وَأَرْضًا تَرَكَهَا صَدَقَةً.

Reference	: Sahih al-Bukhari 2873
In-book reference	: Book 56, Hadith 89
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 125

Narrated Al-Bara:

that a man asked him. "O Abu '`Umara! Did you flee on the day (of the battle) of Hunain?" He replied, "No, by Allah, the Prophet (ﷺ) did not flee but the hasty people fled and the people of the Tribe of Hawazin attacked them with arrows, while the Prophet (ﷺ) was riding his white mule and Abu Sufyan bin Al-Harith was holding its reins, and the Prophet (ﷺ) was saying, 'I am the Prophet (ﷺ) in truth, I am the son of `Abdul Muttalib.' "

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي أَبُو إِسْحَاقَ، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ قَالَ لَهُ رَجُلٌ يَا أَبَا عُمَارَةَ وَلَّيْتُمْ يَوْمَ حُنَيْنٍ قَالَ لاَ، وَاللَّهِ مَا وَلَّى النَّبِيُّ صلى الله عليه وسلم وَلَكِنْ وَلَّى سَرَعَانُ النَّاسِ، فَلَقِيَهُمْ هَوَازِنُ بِالنَّبْلِ وَالنَّبِيُّ صلى الله عليه وسلم عَلَى بَغْلَتِهِ الْبَيْضَاءِ، وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ آخِذٌ بِلِجَامِهَا، وَالنَّبِيُّ صلى الله عليه وسلم يَقُولُ " أَنَا النَّبِيُّ لاَ كَذِبْ أَنَا ابْنُ عَبْدِ الْمُطَّلِبْ"

Reference	: Sahih al-Bukhari 2874
In-book reference	: Book 56, Hadith 90
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 126

(62) Chapter: The Jihad of women

(62) باب جِهَادِ النِّسَاءِ

Narrated `Aisha:

the mother of the faithful believers, I requested the Prophet (ﷺ) permit me to participate in Jihad, but he said, "Your Jihad is the performance of Hajj."

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ مُعَاوِيَةَ بْنِ إِسْحَاقَ، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ ـ رضى الله عنها ـ قَالَتِ اسْتَأْذَنْتُ النَّبِيَّ صلى الله عليه وسلم فِي الْجِهَادِ. فَقَالَ " جِهَادُكُنَّ الْحَجُّ ". وَقَالَ عَبْدُ اللَّهِ بْنُ الْوَلِيدِ حَدَّثَنَا سُفْيَانُ عَنْ مُعَاوِيَةَ بِهَذَا.

Reference	: Sahih al-Bukhari 2875
In-book reference	: Book 56, Hadith 91
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 127

Narrated `Aisha:

the mother of the faithful believers: The Prophet (ﷺ) was asked by his wives about the Jihad and he replied, "The best Jihad (for you) is (the performance of) Hajj."

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ مُعَاوِيَةَ، بِهَذَا. وَعَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، عَنِ النَّبِيِّ صلى الله عليه وسلم سَأَلَهُ نِسَاؤُهُ عَنِ الْجِهَادِ فَقَالَ " نِعْمَ الْجِهَادُ الْحَجُّ ".

Reference : Sahih al-Bukhari 2876
In-book reference : Book 56, Hadith 92
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 128
(deprecated numbering scheme)

(63) Chapter: The participation of a woman in a sea battle

(63) باب غَزْوِ الْمَرْأَةِ فِي الْبَحْرِ

Narrated Anas:

Allah's Messenger (ﷺ) went to the daughter of Milhan and reclined there (and slept) and then (woke up) smiling. She asked, "O Allah's Messenger (ﷺ)! What makes you smile?" He replied, (I dreamt that) some people amongst my followers were sailing on the green sea in Allah's Cause, resembling kings on thrones." She said, "O Allah's Messenger (ﷺ)! Invoke Allah to make me one of them." He said, "O Allah! Let her be one of them." Then he (slept again and woke up and) smiled. She asked him the same question and he gave the same reply. She said, "Invoke Allah to make me one of them." He replied, ''You will be amongst the first group of them; you will not be amongst the last." Later on she married 'Ubada bin As-Samit and then she sailed on the sea with bint Qaraza, Mu'awiya's wife (for Jihad). On her return, she mounted her riding animal, which threw her down breaking her neck, and she died on falling down.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الأَنْصَارِيِّ، قَالَ سَمِعْتُ أَنَسًا ـ رضى الله عنه ـ يَقُولُ دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى ابْنَةِ مِلْحَانَ فَاتَّكَأَ عِنْدَهَا، ثُمَّ ضَحِكَ فَقَالَتْ لِمَ تَضْحَكُ يَا رَسُولَ اللَّهِ فَقَالَ " نَاسٌ مِنْ أُمَّتِي يَرْكَبُونَ الْبَحْرَ الأَخْضَرَ فِي سَبِيلِ اللَّهِ، مَثَلُهُمْ مَثَلُ الْمُلُوكِ عَلَى الأَسِرَّةِ ". فَقَالَتْ يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ " اللَّهُمَّ اجْعَلْهَا مِنْهُمْ ". ثُمَّ عَادَ فَضَحِكَ، فَقَالَتْ لَهُ مِثْلَ أَوْ مِمَّ ذَلِكَ فَقَالَ لَهَا مِثْلَ ذَلِكَ، فَقَالَتِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ " أَنْتِ مِنَ الأَوَّلِينَ، وَلَسْتِ مِنَ الآخِرِينَ ". قَالَ قَالَ أَنَسٌ فَتَزَوَّجَتْ عُبَادَةَ بْنَ الصَّامِتِ، فَرَكِبَتِ الْبَحْرَ مَعَ بِنْتِ قَرَظَةَ، فَلَمَّا قَفَلَتْ رَكِبَتْ دَابَّتَهَا فَوَقَصَتْ بِهَا، فَسَقَطَتْ عَنْهَا فَمَاتَتْ.

Reference : Sahih al-Bukhari 2877
In-book reference : Book 56, Hadith 93
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 129
(deprecated numbering scheme)

(64) Chapter: Selection of one wife to accompany in holy battles

(64) باب حَمْلِ الرَّجُلِ امْرَأَتَهُ فِي الْغَزْوِ دُونَ بَعْضِ نِسَائِهِ

Narrated `Aisha:

Whenever the Prophet (ﷺ) intended to proceed on a journey, he used to draw lots amongst his wives and would take the one upon whom the lot fell. Once, before setting out for Jihad, he drew lots amongst us and the lot came to me; so I went with the Prophet; and that happened after the revelation of the Verse Hijab (i.e. veiling).

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ النُّمَيْرِيُّ، حَدَّثَنَا يُونُسُ، قَالَ سَمِعْتُ الزُّهْرِيَّ، قَالَ سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ، وَسَعِيدَ بْنَ الْمُسَيَّبِ، وَعَلْقَمَةَ بْنَ وَقَّاصٍ، وَعُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، عَنْ حَدِيثِ، عَائِشَةَ، كُلٌّ حَدَّثَنِي طَائِفَةً، مِنَ الْحَدِيثِ قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا أَرَادَ أَنْ يَخْرُجَ أَقْرَعَ بَيْنَ نِسَائِهِ، فَأَيَّتُهُنَّ يَخْرُجُ سَهْمُهَا خَرَجَ بِهَا النَّبِيُّ صلى الله عليه وسلم، فَأَقْرَعَ بَيْنَنَا فِي غَزْوَةٍ غَزَاهَا، فَخَرَجَ فِيهَا سَهْمِي، فَخَرَجْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم بَعْدَ مَا أُنْزِلَ الْحِجَابُ.

Reference : Sahih al-Bukhari 2879
In-book reference : Book 56, Hadith 94
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 130
(deprecated numbering scheme)

(65) Chapter: The Jihad of women and their fighting along with men

(65) باب غَزْوِ النِّسَاءِ وَقِتَالِهِنَّ مَعَ الرِّجَالِ

Narrated Anas:

On the day (of the battle) of Uhad when (some) people retreated and left the Prophet, I saw `Aisha bint Abu Bakr and Um Sulaim, with their robes tucked up so that the bangles around their ankles were visible hurrying with their water skins (in another narration it is said, "carrying the water skins on their backs"). Then they would pour the water in the mouths of the people, and return to fill the water skins again and came back again to pour water in the mouths of the people.

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ لَمَّا كَانَ يَوْمُ أُحُدٍ انْهَزَمَ النَّاسُ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ وَلَقَدْ رَأَيْتُ عَائِشَةَ بِنْتَ أَبِي بَكْرٍ وَأُمَّ سُلَيْمٍ وَإِنَّهُمَا لَمُشَمِّرَتَانِ أَرَى خَدَمَ سُوقِهِمَا، تَنْقُزَانِ الْقِرَبَ ـ وَقَالَ غَيْرُهُ تَنْقُلاَنِ الْقِرَبَ ـ عَلَى مُتُونِهِمَا، ثُمَّ تُفْرِغَانِهِ فِي أَفْوَاهِ الْقَوْمِ، ثُمَّ تَرْجِعَانِ فَتَمْلآنِهَا، ثُمَّ تَجِيئَانِ فَتُفْرِغَانِهَا فِي أَفْوَاهِ الْقَوْمِ.

Reference	: Sahih al-Bukhari 2880
In-book reference	: Book 56, Hadith 95
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 131

(66) Chapter: The carrying of water by the women to the people

(66) باب حَمْلِ النِّسَاءِ الْقِرَبَ إِلَى النَّاسِ فِي الْغَزْوِ

Narrated Tha`laba bin Abi Malik:

`Umar bin Al-Khattab distributed some garments amongst the women of Medina. One good garment remained, and one of those present with him said, "O chief of the believers! Give this garment to your wife, the (grand) daughter of Allah's Messenger (ﷺ)." They meant Um Kulthum, the daughter of `Ali. `Umar said, Um Salit has more right (to have it)." Um Salit was amongst those Ansari women who had given the pledge of allegiance to Allah's Messenger (ﷺ).' `Umar said, "She (i.e. Um Salit) used to carry the water skins for us on the day of Uhud."

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ ثَعْلَبَةُ بْنُ أَبِي مَالِكٍ إِنَّ عُمَرَ بْنَ الْخَطَّابِ ـ رضى الله عنه ـ قَسَمَ مُرُوطًا بَيْنَ نِسَاءٍ مِنْ نِسَاءِ الْمَدِينَةِ، فَبَقِيَ مِرْطٌ جَيِّدٌ فَقَالَ لَهُ بَعْضُ مَنْ عِنْدَهُ يَا أَمِيرَ الْمُؤْمِنِينَ أَعْطِ هَذَا ابْنَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم الَّتِي عِنْدَكَ. يُرِيدُونَ أُمَّ كُلْثُومٍ بِنْتَ عَلِيٍّ. فَقَالَ عُمَرُ أُمُّ سَلِيطٍ أَحَقُّ. وَأُمُّ سَلِيطٍ مِنْ نِسَاءِ الأَنْصَارِ، مِمَّنْ بَايَعَ رَسُولَ اللَّهِ صلى الله عليه وسلم. قَالَ عُمَرُ فَإِنَّهَا كَانَتْ تَزْفِرُ لَنَا الْقِرَبَ يَوْمَ أُحُدٍ. قَالَ أَبُو عَبْدِ اللَّهِ تَزْفِرُ تَخِيطُ.

Reference	: Sahih al-Bukhari 2881
In-book reference	: Book 56, Hadith 96
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 132

(67) Chapter: Treatment of the wounded by the women

(67) باب مُدَاوَاةِ النِّسَاءِ الْجَرْحَى فِي الْغَزْوِ

Narrated Ar-Rubayyi 'bint Mu'auwidh:

We were in the company of the Prophet (ﷺ) providing the wounded with water and treating them and bringing the killed to Medina (from the battle field) .

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا خَالِدُ بْنُ ذَكْوَانَ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ، قَالَتْ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم نَسْقِي، وَنُدَاوِي الْجَرْحَى، وَنَرُدُّ الْقَتْلَى إِلَى الْمَدِينَةِ.

Reference	: Sahih al-Bukhari 2882
In-book reference	: Book 56, Hadith 97
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 133

(68) Chapter: The bringing back of the wounded and the killed by the women

(68) باب رَدِّ النِّسَاءِ الْجَرْحَى وَالْقَتْلَى

Narrated Ar-Rabi'bint Mu'auwidh:

We used to take part in holy battles with the Prophet (ﷺ) by providing the people with water and serving them and bringing the killed and the wounded back to Medina.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ خَالِدِ بْنِ ذَكْوَانَ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ، قَالَتْ كُنَّا نَغْزُو مَعَ النَّبِيِّ صلى الله عليه وسلم فَنَسْقِي الْقَوْمَ وَنَخْدُمُهُمْ، وَنَرُدُّ الْجَرْحَى وَالْقَتْلَى إِلَى الْمَدِينَةِ.

Reference	: Sahih al-Bukhari 2883
In-book reference	: Book 56, Hadith 98
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 134

(69) Chapter: Removing the arrow from the body

(69) باب نَزْعِ السَّهْمِ مِنَ الْبَدَنِ

Narrated Abu Musa:

Abu 'Amir was hit with an arrow in his knee, so I went to him and he asked me to remove the arrow. When I removed it, the water started dribbling from it. Then I went to the Prophet (ﷺ) and told him about it. He said, "O Allah! Forgive `Ubaid Abu 'Amir."

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ رُمِيَ أَبُو عَامِرٍ فِي رُكْبَتِهِ، فَانْتَهَيْتُ إِلَيْهِ قَالَ انْزِعْ هَذَا السَّهْمَ. فَنَزَعْتُهُ، فَنَزَا مِنْهُ الْمَاءُ، فَدَخَلْتُ عَلَى النَّبِيِّ صلى الله عليه وسلم فَأَخْبَرْتُهُ، فَقَالَ " اللَّهُمَّ اغْفِرْ لِعُبَيْدٍ أَبِي عَامِرٍ ".

Reference	: Sahih al-Bukhari 2884
In-book reference	: Book 56, Hadith 99
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 135

(70) Chapter: Vigilance during holy battles in Allah's Cause

(70) باب الْحِرَاسَةِ فِي الْغَزْوِ فِي سَبِيلِ اللَّهِ

Narrated `Aisha:

The Prophet (ﷺ) was vigilant one night and when he reached Medina, he said, "Would that a pious man from my companions guard me tonight!" Suddenly we heard the clatter of arms. He said, "Who is that? " He (The new comer) replied, " I am Sa`d bin Abi Waqqas and have come to guard you." So, the Prophet (ﷺ) slept (that night).

حَدَّثَنَا إِسْمَاعِيلُ بْنُ خَلِيلٍ، أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ رَبِيعَةَ، قَالَ سَمِعْتُ عَائِشَةَ ـ رضى الله عنها ـ تَقُولُ كَانَ النَّبِيُّ صلى الله عليه وسلم سَهِرَ فَلَمَّا قَدِمَ الْمَدِينَةَ قَالَ " لَيْتَ رَجُلاً مِنْ أَصْحَابِي صَالِحًا يَحْرُسُنِي اللَّيْلَةَ ". إِذْ سَمِعْنَا صَوْتَ سِلاَحٍ فَقَالَ " مَنْ هَذَا ". فَقَالَ أَنَا سَعْدُ بْنُ أَبِي وَقَّاصٍ، جِئْتُ لأَحْرُسَكَ. وَنَامَ النَّبِيُّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 2885
In-book reference	: Book 56, Hadith 100
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 136

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Let the slave of Dinar and Dirham of Quantify and Khamisa (i.e. money and luxurious clothes) perish for he is pleased if these things are given to him, and if not, he is displeased!"

حَدَّثَنَا يَحْيَى بْنُ يُوسُفَ، أَخْبَرَنَا أَبُو بَكْرٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " تَعِسَ عَبْدُ الدِّينَارِ وَالدِّرْهَمِ وَالْقَطِيفَةِ وَالْخَمِيصَةِ، إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ لَمْ يَرْضَ ". لَمْ يَرْفَعْهُ إِسْرَائِيلُ عَنْ أَبِي حَصِينٍ.

Reference	: Sahih al-Bukhari 2886
In-book reference	: Book 56, Hadith 101
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 137

Narrated Abu Huraira:

The Prophet (ﷺ) said, " Let the slave of Dinar and Dirham, of Quantify and Khamisa perish as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him. Paradise is for him who holds the reins of his horse to strive in Allah's Cause, with his hair unkempt and feet covered with dust: if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearward, he accepts his post with satisfaction; (he is so simple and unambiguous that) if he asks for permission he is not permitted, and if he intercedes, his intercession is not accepted."

وَزَادَنَا عَمْرٌو قَالَ أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " تَعِسَ عَبْدُ الدِّينَارِ وَعَبْدُ الدِّرْهَمِ وَعَبْدُ الْخَمِيصَةِ، إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ سَخِطَ، تَعِسَ وَانْتَكَسَ، وَإِذَا شِيكَ فَلاَ انْتَقَشَ، طُوبَى لِعَبْدٍ آخِذٍ بِعِنَانِ فَرَسِهِ فِي سَبِيلِ اللَّهِ، أَشْعَثَ رَأْسُهُ مُغْبَرَّةٍ قَدَمَاهُ، إِنْ كَانَ فِي الْحِرَاسَةِ كَانَ فِي الْحِرَاسَةِ، وَإِنْ كَانَ فِي السَّاقَةِ كَانَ فِي السَّاقَةِ، إِنِ اسْتَأْذَنَ لَمْ يُؤْذَنْ لَهُ، وَإِنْ شَفَعَ لَمْ يُشَفَّعْ ". قَالَ أَبُو عَبْدِ اللَّهِ لَمْ يَرْفَعْهُ إِسْرَائِيلُ وَمُحَمَّدُ بْنُ جُحَادَةَ عَنْ أَبِي حَصِينٍ وَقَالَ تَعْسًا. كَأَنَّهُ يَقُولُ فَأَتْعَسَهُمُ اللَّهُ. طُوبَى فُعْلَى مِنْ كُلِّ شَىْءٍ طَيِّبٍ، وَهْىَ يَاءٌ حُوِّلَتْ إِلَى الْوَاوِ وَهْىَ مِنْ يَطِيبُ.

Reference	: Sahih al-Bukhari 2887
In-book reference	: Book 56, Hadith 102
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 137

(71) Chapter: The service, during holy battles (71) باب فَضْلِ الْخِدْمَةِ فِي الْغَزْوِ

Narrated Anas:

I was in the company of Jabir bin `Abdullah on a journey and he used to serve me though he was older than I. Jarir said, "I saw the Ansar doing a thing (i.e. showing great reverence to the Prophet (ﷺ)) for which I have vowed that whenever I meet any of them, I will serve him."

حَدَّثَنَا مُحَمَّدُ بْنُ عَرْعَرَةَ، حَدَّثَنَا شُعْبَةُ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ صَحِبْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ، فَكَانَ يَخْدُمُنِي. وَهْوَ أَكْبَرُ مِنْ أَنَسٍ قَالَ جَرِيرٌ إِنِّي رَأَيْتُ الأَنْصَارَ يَصْنَعُونَ شَيْئًا لاَ أَجِدُ أَحَدًا مِنْهُمْ إِلاَّ أَكْرَمْتُهُ.

Reference	: Sahih al-Bukhari 2888
In-book reference	: Book 56, Hadith 103
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 138

Narrated Anas bin Malik:

I went along with the Prophet (ﷺ) to Khaibar so as to serve him. (Later on) when the Prophet (ﷺ) returned he, on seeing the Uhud mountain, said, "This is a mountain that loves us andis loved by us." Then he pointed to Medina with his hand saying, "O Allah! I make the area which is in between Medina's two mountains a sanctuary, as Abraham made Mecca a sanctuary. O Allah! Bless us in our Sa and Mudd (i.e. units of measuring).

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، مَوْلَى الْمُطَّلِبِ بْنِ حَنْطَبٍ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ يَقُولُ خَرَجْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى خَيْبَرَ أَخْدُمُهُ، فَلَمَّا قَدِمَ النَّبِيُّ صلى الله عليه

وسلم رَاجِعًا، وَبَدَا لَهُ أُحُدٌ قَالَ " هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ ". ثُمَّ أَشَارَ بِيَدِهِ إِلَى الْمَدِينَةِ قَالَ اللَّهُمَّ إِنِّي أُحَرِّمُ مَا بَيْنَ لاَبَتَيْهَا كَتَحْرِيمِ إِبْرَاهِيمَ مَكَّةَ " اللَّهُمَّ بَارِكْ لَنَا فِي صَاعِنَا وَمُدِّنَا ".

Reference	: Sahih al-Bukhari 2889
In-book reference	: Book 56, Hadith 104
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 139

Narrated Anas:

We were with the Prophet (ﷺ) (on a journey) and the only shade one could have was the shade made by one's own garment. Those who fasted did not do any work and those who did not fast served the camels and brought the water on them and treated the sick and (wounded). So, the Prophet (ﷺ) said, "Today, those who were not fasting took (all) the reward."

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَبُو الرَّبِيعِ، عَنْ إِسْمَاعِيلَ بْنِ زَكَرِيَّاءَ، حَدَّثَنَا عَاصِمٌ، عَنْ مُوَرِّقٍ الْعِجْلِيِّ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم أَكْثَرُنَا ظِلاًّ الَّذِي يَسْتَظِلُّ بِكِسَائِهِ، وَأَمَّا الَّذِينَ صَامُوا فَلَمْ يَعْمَلُوا شَيْئًا، وَأَمَّا الَّذِينَ أَفْطَرُوا فَبَعَثُوا الرِّكَابَ وَامْتَهَنُوا وَعَالَجُوا فَقَالَ النَّبِيُّ صلى الله عليه وسلم " ذَهَبَ الْمُفْطِرُونَ الْيَوْمَ بِالأَجْرِ ".

Reference	: Sahih al-Bukhari 2890
In-book reference	: Book 56, Hadith 105
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 140

(72) Chapter: The superiority of him who carries the luggage of his companions during a journey

(72) باب فَضْلِ مَنْ حَمَلَ مَتَاعَ صَاحِبِهِ فِي السَّفَرِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Charity is obligatory everyday on every joint of a human being. If one helps a person in matters concerning his riding animal by helping him to ride it or by lifting his luggage on to it, all this will be regarded charity. A good word, and every step one takes to offer the compulsory Congregational prayer, is regarded as charity; and guiding somebody on the road is regarded as charity."

حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " كُلُّ سُلاَمَى عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ، يُعِينُ الرَّجُلَ فِي دَابَّتِهِ يُحَامِلُهُ عَلَيْهَا أَوْ يَرْفَعُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ، وَكُلُّ خَطْوَةٍ يَمْشِيهَا إِلَى الصَّلاَةِ صَدَقَةٌ، وَدَلُّ الطَّرِيقِ صَدَقَةٌ ".

Reference	: Sahih al-Bukhari 2891
In-book reference	: Book 56, Hadith 106
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 141

(73) Chapter: The superiority of guarding (Muslims from infidels)

(73) بَابُ فَضْلِ رِبَاطِ يَوْمٍ فِي سَبِيلِ اللَّهِ

وَقَوْلِ اللَّهِ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

Narrated Sahl bin Sa`d As-Sa'di:

Allah's Messenger (ﷺ) said, "To guard Muslims from infidels in Allah's Cause for one day is better than the world and whatever is on its surface, and a place in Paradise as small as that occupied by the whip of one of you is better than the world and whatever is on its surface; and a morning's or an evening's journey which a slave (person) travels in Allah's Cause is better than the world and whatever is on its surface."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ، سَمِعَ أَبَا النَّضْرِ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا، وَمَوْضِعُ سَوْطِ أَحَدِكُمْ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا، وَالرَّوْحَةُ يَرُوحُهَا الْعَبْدُ فِي سَبِيلِ اللَّهِ أَوِ الْغَدْوَةُ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا ".

Reference	: Sahih al-Bukhari 2892
In-book reference	: Book 56, Hadith 107
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 142

(74) Chapter: Whoever sets off for a holy battle accompanied by a boy-servant

(74) باب مَنْ غَزَا بِصَبِيٍّ لِلْخِدْمَةِ

Narrated Anas bin Malik:

The Prophet (ﷺ) said to Abu Talha, "Choose one of your boy servants to serve me in my expedition to Khaibar." So, Abu Talha took me letting me ride behind him while I was a boy nearing the age of puberty. I used to serve Allah's Messenger (ﷺ) when he stopped to rest. I heard him saying repeatedly, "O Allah! I seek refuge with You from distress and sorrow, from helplessness and laziness, from miserliness and cowardice, from being heavily in debt and from being overcome by men." Then we reached Khaibar; and when Allah enabled him to conquer the Fort (of Khaibar), the beauty of Safiya bint Huyai bin Akhtab was described to him. Her husband had been killed while she was a bride. So Allah's Messenger (ﷺ) selected her for himself and took her along with him till we reached a place called Sa`d-AsSahba,' where her menses were over and he took her for his wife. Haris (a kind of dish) was served on a small leather sheet. Then Allah's Messenger (ﷺ) told me to call those who were around me. So, that was the marriage banquet of Allah's Messenger (ﷺ) and Safiya. Then we left for Medina. I saw Allah's Apostle folding a cloak round the hump of the camel so as to make a wide space for Safiya (to sit on behind him) He sat beside his camel letting his knees for Safiya to put her feet on so as to mount the camel. Then, we proceeded till we approached Medina; he looked at Uhud (mountain) and said, "This is a mountain which loves us and is loved by us." Then he looked at Medina and said, "O Allah! I make the area between its (i.e. Medina's) two mountains a sanctuary as Abraham made Mecca a sanctuary. O Allah! Bless them (i.e. the people of Medina) in their Mudd and Sa (i.e. measures).

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا يَعْقُوبُ، عَنْ عَمْرٍو، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لأَبِي طَلْحَةَ " الْتَمِسْ غُلاَمًا مِنْ غِلْمَانِكُمْ يَخْدُمُنِي حَتَّى أَخْرُجَ إِلَى خَيْبَرَ ". فَخَرَجَ بِي أَبُو طَلْحَةَ مُرْدِفِي، وَأَنَا غُلاَمٌ رَاهَقْتُ الْحُلُمَ، فَكُنْتُ أَخْدُمُ رَسُولَ اللَّهِ صلى الله عليه وسلم إِذَا نَزَلَ، فَكُنْتُ أَسْمَعُهُ كَثِيرًا يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ ". ثُمَّ قَدِمْنَا خَيْبَرَ، فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْحِصْنَ ذُكِرَ لَهُ جَمَالُ صَفِيَّةَ بِنْتِ حُيَىِّ بْنِ أَخْطَبَ، وَقَدْ قُتِلَ زَوْجُهَا وَكَانَتْ عَرُوسًا، فَاصْطَفَاهَا رَسُولُ اللَّهِ صلى الله عليه وسلم لِنَفْسِهِ، فَخَرَجَ بِهَا حَتَّى بَلَغْنَا سَدَّ الصَّهْبَاءِ حَلَّتْ، فَبَنَى بِهَا، ثُمَّ صَنَعَ حَيْسًا فِي نِطَعٍ صَغِيرٍ، ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " آذِنْ مَنْ حَوْلَكَ ". فَكَانَتْ تِلْكَ وَلِيمَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَى صَفِيَّةَ. ثُمَّ خَرَجْنَا إِلَى الْمَدِينَةِ قَالَ فَرَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُحَوِّي لَهَا وَرَاءَهُ بِعَبَاءَةٍ، ثُمَّ يَجْلِسُ عِنْدَ بَعِيرِهِ فَيَضَعُ رُكْبَتَهُ، فَتَضَعُ صَفِيَّةُ رِجْلَهَا عَلَى رُكْبَتِهِ حَتَّى تَرْكَبَ، فَسِرْنَا حَتَّى إِذَا أَشْرَفْنَا عَلَى الْمَدِينَةِ نَظَرَ إِلَى أُحُدٍ فَقَالَ " هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ ". ثُمَّ نَظَرَ إِلَى الْمَدِينَةِ فَقَالَ " اللَّهُمَّ إِنِّي أُحَرِّمُ مَا بَيْنَ لاَبَتَيْهَا بِمِثْلِ مَا حَرَّمَ إِبْرَاهِيمُ مَكَّةَ، اللَّهُمَّ بَارِكْ لَهُمْ فِي مُدِّهِمْ وَصَاعِهِمْ ".

Reference	: Sahih al-Bukhari 2893
In-book reference	: Book 56, Hadith 108
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 143

(75) Chapter: To go on a seavoyage

(75) باب رُكُوبِ الْبَحْرِ

Narrated Anas bin Malik:

Um Haram told me that the Prophet (ﷺ) one day took a midday nap in her house. Then he woke up smiling. Um Haram asked, "O Allah's Messenger (ﷺ)! What makes you smile?" He replied "I was astonished to see (in my dream) some people amongst my followers on a sea-voyage looking like kings on the thrones." She said, "O Allah's Messenger (ﷺ)! Invoke Allah to make me one of them." He replied, "You are amongst them." He slept again and then woke up smiling and said the same as before twice or thrice. And she said, "O Allah's Messenger (ﷺ)! Invoke Allah to make me one of them." And he said, "You are amongst the first batch." 'Ubada bin As-Samit married her (i.e. Um Haram) and then he took her for Jihad. When she returned, an animal was presented to her to ride, but she fell down and her neck was broken.

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ حَدَّثَتْنِي أُمُّ حَرَامٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ يَوْمًا فِي بَيْتِهَا، فَاسْتَيْقَظَ وَهْوَ يَضْحَكُ، قَالَتْ يَا رَسُولَ اللَّهِ، مَا يُضْحِكُكَ قَالَ " عَجِبْتُ مِنْ قَوْمٍ مِنْ أُمَّتِي يَرْكَبُونَ الْبَحْرَ، كَالْمُلُوكِ عَلَى الأَسِرَّةِ ". فَقُلْتُ يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَقَالَ " أَنْتِ مَعَهُمْ ". ثُمَّ نَامَ، فَاسْتَيْقَظَ وَهْوَ يَضْحَكُ فَقَالَ مِثْلَ ذَلِكَ مَرَّتَيْنِ أَوْ ثَلاَثًا. قُلْتُ يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَيَقُولُ " أَنْتِ مِنَ الأَوَّلِينَ " فَتَزَوَّجَ بِهَا عُبَادَةُ بْنُ الصَّامِتِ، فَخَرَجَ بِهَا إِلَى الْغَزْوِ، فَلَمَّا رَجَعَتْ قُرِّبَتْ دَابَّةٌ لِتَرْكَبَهَا، فَوَقَعَتْ فَانْدَقَّتْ عُنُقُهَا.

Reference	: Sahih al-Bukhari 2894
In-book reference	: Book 56, Hadith 109
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 144

(76) Chapter: The help of poor and pious men in war

(76) باب مَنِ اسْتَعَانَ بِالضُّعَفَاءِ وَالصَّالِحِينَ فِي الْحَرْبِ

وَقَالَ ابْنُ عَبَّاسٍ أَخْبَرَنِي أَبُو سُفْيَانَ قَالَ لِي قَيْصَرُ سَأَلْتُكَ أَشْرَافُ النَّاسِ اتَّبَعُوهُ أَمْ ضُعَفَاؤُهُمْ فَزَعَمْتَ ضُعَفَاؤُهُمْ وَهُمْ أَتْبَاعُ الرُّسُلِ.

Narrated Mus`ab bin Sa`d:

Once Sa`d (bin Abi Waqqas) thought that he was superior to those who were below him in rank. On that the Prophet (ﷺ) said, "You gain no victory or livelihood except through (the blessings and invocations of) the poor amongst you."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ، عَنْ طَلْحَةَ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، قَالَ رَأَى سَعْدٌ ـ رضى الله عنه ـ أَنَّ لَهُ فَضْلاً عَلَى مَنْ دُونَهُ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " هَلْ تُنْصَرُونَ وَتُرْزَقُونَ إِلاَّ بِضُعَفَائِكُمْ ".

Reference	: Sahih al-Bukhari 2896
In-book reference	: Book 56, Hadith 110
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 145

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "A time will come when groups of people will go for Jihad and it will be asked, 'Is there anyone amongst you who has enjoyed the company of the Prophet?' The answer will be, 'Yes.' Then they will be given victory (by Allah) (because of him). Then a time will come when it will be asked. 'Is there anyone amongst you who has enjoyed the company of the companions of the Prophet?' It will be said, 'Yes,' and they will be given victory (by Allah). Then a time will come when it will be said. 'Is there anyone amongst you who has enjoyed the company of the companions of the companions of the Prophet?' It will be said, 'Yes,' and they will be given victory (by Allah).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، سَمِعَ جَابِرًا، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنهم ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يَأْتِي زَمَانٌ يَغْزُو فِئَامٌ مِنَ النَّاسِ، فَيُقَالُ فِيكُمْ مَنْ صَحِبَ النَّبِيَّ صلى الله عليه وسلم فَيُقَالُ نَعَمْ. فَيُفْتَحُ عَلَيْهِ، ثُمَّ

يَأْتِي زَمَانٌ فَيُقَالُ فِيكُمْ مَنْ صَحِبَ أَصْحَابَ النَّبِيِّ صلى الله عليه وسلم فَيُقَالُ نَعَمْ. فَيُفْتَحُ، ثُمَّ يَأْتِي زَمَانٌ فَيُقَالُ فِيكُمْ مَنْ صَحِبَ صَاحِبَ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم فَيُقَالُ نَعَمْ. فَيُفْتَحُ ".

Reference	: Sahih al-Bukhari 2897
In-book reference	: Book 56, Hadith 111
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 146

(77) Chapter: Do not say that so-and-so is a martyr (77) باب لاَ يَقُولُ فُلاَنٌ شَهِيدٌ

قَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اللَّهُ أَعْلَمُ بِمَنْ يُجَاهِدُ فِي سَبِيلِهِ، اللَّهُ أَعْلَمُ بِمَنْ يُكْلَمُ فِي سَبِيلِهِ».

Narrated Sahl bin Sa`d As-Sa`idi:

Allah's Messenger (ﷺ) and the pagans faced each other and started fighting. When Allah's Messenger (ﷺ) returned to his camp and when the pagans returned to their camp, somebody talked about a man amongst the companions of Allah's Messenger (ﷺ) who would follow and kill with his sword any pagan going alone. He said, "Nobody did his job (i.e. fighting) so properly today as that man." Allah's Messenger (ﷺ) said, "Indeed, he is amongst the people of the (Hell) Fire." A man amongst the people said, "I shall accompany him (to watch what he does)" Thus he accompanied him, and wherever he stood, he would stand with him, and wherever he ran, he would run with him. Then the (brave) man got wounded seriously and he decided to bring about his death quickly. He planted the blade of the sword in the ground directing its sharp end towards his chest between his two breasts. Then he leaned on the sword and killed himself. The other man came to Allah's Messenger (ﷺ) and said, "I testify that you are Allah's Messenger (ﷺ)." The Prophet (ﷺ) asked, "What has happened?" He replied, "(It is about) the man whom you had described as one of the people of the (Hell) Fire. The people were greatly surprised at what you said, and I said, 'I will find out his reality for you.' So, I came out seeking him. He got severely wounded, and hastened to die by slanting the blade of his sword in the ground directing its sharp end towards his chest between his two breasts. Then he eased on his sword and killed himself." when Allah's Messenger (ﷺ) said, "A man may seem to the people as if he were practising the deeds of the people of Paradise while in fact he is from the people of the Hell) Fire, another may seem to the people as if he were practicing the deeds of the people of Hell (Fire), while in fact he is from the people of Paradise."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ ـ رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم الْتَقَى هُوَ وَالْمُشْرِكُونَ فَاقْتَتَلُوا، فَلَمَّا مَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى عَسْكَرِهِ، وَمَالَ الآخَرُونَ إِلَى عَسْكَرِهِمْ، وَفِي أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم رَجُلٌ لاَ يَدَعُ لَهُمْ شَاذَّةً وَلاَ فَاذَّةً إِلاَّ اتَّبَعَهَا يَضْرِبُهَا بِسَيْفِهِ، فَقَالَ مَا أَجْزَأَ مِنَّا الْيَوْمَ أَحَدٌ كَمَا أَجْزَأَ فُلاَنٌ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَا إِنَّهُ مِنْ أَهْلِ النَّارِ ". فَقَالَ رَجُلٌ مِنَ الْقَوْمِ أَنَا صَاحِبُهُ. قَالَ فَخَرَجَ مَعَهُ كُلَّمَا وَقَفَ وَقَفَ مَعَهُ، وَإِذَا أَسْرَعَ أَسْرَعَ مَعَهُ قَالَ فَجُرِحَ الرَّجُلُ جُرْحًا شَدِيدًا، فَاسْتَعْجَلَ الْمَوْتَ، فَوَضَعَ نَصْلَ سَيْفِهِ بِالأَرْضِ وَذُبَابَهُ بَيْنَ ثَدْيَيْهِ، ثُمَّ تَحَامَلَ عَلَى سَيْفِهِ، فَقَتَلَ نَفْسَهُ، فَخَرَجَ الرَّجُلُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ. قَالَ " وَمَا ذَاكَ ". قَالَ الرَّجُلُ الَّذِي ذَكَرْتَ آنِفًا أَنَّهُ مِنْ أَهْلِ النَّارِ، فَأَعْظَمَ النَّاسُ ذَلِكَ. فَقُلْتُ أَنَا لَكُمْ بِهِ. فَخَرَجْتُ فِي طَلَبِهِ، ثُمَّ جُرِحَ جُرْحًا شَدِيدًا، فَاسْتَعْجَلَ الْمَوْتَ، فَوَضَعَ نَصْلَ سَيْفِهِ فِي الأَرْضِ وَذُبَابَهُ بَيْنَ ثَدْيَيْهِ، ثُمَّ تَحَامَلَ عَلَيْهِ، فَقَتَلَ نَفْسَهُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم عِنْدَ ذَلِكَ " إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ الْجَنَّةِ فِيمَا يَبْدُو لِلنَّاسِ، وَهْوَ مِنْ أَهْلِ النَّارِ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ النَّارِ فِيمَا يَبْدُو لِلنَّاسِ، وَهْوَ مِنْ أَهْلِ الْجَنَّةِ ".

Reference	: Sahih al-Bukhari 2898
In-book reference	: Book 56, Hadith 112
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 147

(78) Chapter: Exhortation to archery (i.e., arrow throwing)

(78) باب التَّحْرِيضِ عَلَى الرَّمْيِ

وَقَوْلِ اللَّهِ تَعَالَى: {وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ}.

Narrated Salama bin Al-Akwa`:

The Prophet (ﷺ) passed by some people of the tribe of Bani Aslam who were practicing archery. The Prophet said, "O Bani Isma`il ! Practice archery as your father Isma`il was a great archer. Keep on throwing arrows and I am with Bani so-and-so." So one of the parties ceased throwing. Allah's Apostle said, "Why do you not throw?" They replied, "How should we throw while you are with them (i.e. on their side)?" On that the Prophet (ﷺ) said, "Throw, and I am with all of you."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، قَالَ سَمِعْتُ سَلَمَةَ بْنَ الأَكْوَعِ ـ رضى الله عنه ـ قَالَ مَرَّ النَّبِيُّ صلى الله عليه وسلم عَلَى نَفَرٍ مِنْ أَسْلَمَ يَنْتَضِلُونَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " ارْمُوا بَنِي إِسْمَاعِيلَ، فَإِنَّ أَبَاكُمْ كَانَ رَامِيًا ارْمُوا وَأَنَا مَعَ بَنِي فُلاَنٍ ". قَالَ فَأَمْسَكَ أَحَدُ الْفَرِيقَيْنِ بِأَيْدِيهِمْ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا لَكُمْ لاَ تَرْمُونَ ". قَالُوا كَيْفَ نَرْمِي وَأَنْتَ مَعَهُمْ. قَالَ النَّبِيُّ صلى الله عليه وسلم " ارْمُوا فَأَنَا مَعَكُمْ كُلِّكُمْ ".

Reference	: Sahih al-Bukhari 2899
In-book reference	: Book 56, Hadith 113
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 148

Narrated Abu Usaid:

On the day (of the battle) of Badr when we stood in rows against (the army of) Quraish and they stood in rows against us, the Prophet (ﷺ) said, "When they do come near you, throw arrows at them."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْغَسِيلِ، عَنْ حَمْزَةَ بْنِ أَبِي أُسَيْدٍ، عَنْ أَبِيهِ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم يَوْمَ بَدْرٍ حِينَ صَفَفْنَا لِقُرَيْشٍ وَصَفُّوا لَنَا " إِذَا أَكْثَبُوكُمْ فَعَلَيْكُمْ بِالنَّبْلِ ".

Reference	: Sahih al-Bukhari 2900
In-book reference	: Book 56, Hadith 114
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 149

(79) Chapter: To play with spears and other similar arms

(79) باب اللَّهْوِ بِالْحِرَابِ وَنَحْوِهَا

Narrated Abu Huraira:

While some Ethiopians were playing in the presence of the Prophet, `Umar came in, picked up a stone and hit them with it. On that the Prophet (ﷺ) said, "O `Umar! Allow them (to play)." Ma`mar (the subnarrator) added that they were playing in the Mosque.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ بَيْنَا الْحَبَشَةُ يَلْعَبُونَ عِنْدَ النَّبِيِّ صلى الله عليه وسلم بِحِرَابِهِمْ دَخَلَ عُمَرُ، فَأَهْوَى إِلَى الْحَصَى فَحَصَبَهُمْ بِهَا. فَقَالَ " دَعْهُمْ يَا عُمَرُ ". وَزَادَ عَلِيٌّ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ فِي الْمَسْجِدِ.

Reference	: Sahih al-Bukhari 2901
In-book reference	: Book 56, Hadith 115
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 150

(80) Chapter: The shield, and shielding oneself with the shield of his companion

(80) باب الْمِجَنِّ وَمَنْ يَتَتَرَّسُ بِتُرْسِ صَاحِبِهِ

Narrated Anas bin Malik:

Abu Talha and the Prophet (ﷺ) used to shield themselves with one shield. Abu Talha was a good archer, and when he threw (his arrows) the Prophet (ﷺ) would look at the target of his arrows.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا الأَوْزَاعِيُّ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ كَانَ أَبُو طَلْحَةَ يَتَتَرَّسُ مَعَ النَّبِيِّ صلى الله عليه وسلم بِتُرْسٍ وَاحِدٍ، وَكَانَ أَبُو طَلْحَةَ حَسَنَ الرَّمْىِ، فَكَانَ إِذَا رَمَى تَشَرَّفَ النَّبِيُّ صلى الله عليه وسلم فَيَنْظُرُ إِلَى مَوْضِعِ نَبْلِهِ.

Reference : Sahih al-Bukhari 2902
In-book reference : Book 56, Hadith 116
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 151
(deprecated numbering scheme)

Narrated Sahl:

When the helmet of the Prophet (ﷺ) was smashed on his head and blood covered his face and one of his front teeth got broken, `Ali brought the water in his shield and Fatima the Prophet's daughter) washed him. But when she saw that the bleeding increased more by the water, she took a mat, burnt it, and placed the ashes on the wound of the Prophet (ﷺ) and so the blood stopped oozing out.

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلٍ، قَالَ لَمَّا كُسِرَتْ بَيْضَةُ النَّبِيِّ صلى الله عليه وسلم عَلَى رَأْسِهِ وَأُدْمِيَ وَجْهُهُ، وَكُسِرَتْ رَبَاعِيَتُهُ، وَكَانَ عَلِيٌّ يَخْتَلِفُ بِالْمَاءِ فِي الْمِجَنِّ، وَكَانَتْ فَاطِمَةُ تَغْسِلُهُ، فَلَمَّا رَأَتِ الدَّمَ يَزِيدُ عَلَى الْمَاءِ كَثْرَةً عَمَدَتْ إِلَى حَصِيرٍ، فَأَحْرَقَتْهَا وَأَلْصَقَتْهَا عَلَى جُرْحِهِ، فَرَقَأَ الدَّمُ.

Reference : Sahih al-Bukhari 2903
In-book reference : Book 56, Hadith 117
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 152
(deprecated numbering scheme)

Narrated `Umar:

The properties of Bani An-Nadir which Allah had transferred to His Apostle as Fai Booty were not gained by the Muslims with their horses and camels. The properties therefore, belonged especially to Allah's Messenger (ﷺ) who used to give his family their yearly expenditure and spend what remained thereof on arms and horses to be used in Allah's Cause.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ، عَنْ عُمَرَ ـ رضى الله عنه ـ قَالَ كَانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ صلى الله عليه وسلم مِمَّا لَمْ يُوجِفِ الْمُسْلِمُونَ عَلَيْهِ بِخَيْلٍ وَلاَ رِكَابٍ، فَكَانَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم خَاصَّةً، وَكَانَ يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةَ سَنَتِهِ، ثُمَّ يَجْعَلُ مَا بَقِيَ فِي السِّلاَحِ وَالْكُرَاعِ، عُدَّةً فِي سَبِيلِ اللَّهِ.

Reference : Sahih al-Bukhari 2904
In-book reference : Book 56, Hadith 118
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 153
(deprecated numbering scheme)

Narrated `Ali:

I never saw the Prophet (ﷺ) saying, "Let my parents sacrifice their lives for you," to any man after Sa`d. I heard him saying (to him), "Throw (the arrows)! Let my parents sacrifice their lives for you."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي سَعْدُ بْنُ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ عَلِيٍّ، حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ شَدَّادٍ، قَالَ سَمِعْتُ عَلِيًّا ـ رضى الله عنه ـ يَقُولُ مَا رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يُفَدِّي رَجُلاً بَعْدَ سَعْدٍ، سَمِعْتُهُ يَقُولُ " ارْمِ فِدَاكَ أَبِي وَأُمِّي ".

Reference : Sahih al-Bukhari 2905
In-book reference : Book 56, Hadith 119

USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 4, Book 52, Hadith 154

(81) Chapter: The (leather) shield

(81) باب الدَّرَقِ

Narrated `Aisha:

Allah's Messenger (ﷺ) came to my house while two girls were singing beside me the songs of Bu'ath (a story about the war between the two tribes of the Ansar, i.e. Khazraj and Aus, before Islam.) The Prophet (ﷺ) reclined on the bed and turned his face to the other side. Abu Bakr came and scolded me and said protestingly, "Instrument of Satan in the presence of Allah's Messenger (ﷺ)?" Allah's Messenger (ﷺ) turned his face towards him and said, "Leave them." When Abu Bakr became inattentive, I waved the two girls to go away and they left. It was the day of `Id when negroes used to play with leather shields and spears. Either I requested Allah's Messenger (ﷺ) or he himself asked me whether I would like to see the display. I replied in the affirmative. Then he let me stand behind him and my cheek was touching his cheek and he was saying, "Carry on, O Bani Arfida (i.e. negroes)!" When I got tired, he asked me if that was enough. I replied in the affirmative and he told me to leave.

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ عَمْرٌو حَدَّثَنِي أَبُو الأَسْوَدِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ دَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم وَعِنْدِي جَارِيَتَانِ تُغَنِّيَانِ بِغِنَاءِ بُعَاثَ، فَاضْطَجَعَ عَلَى الْفِرَاشِ وَحَوَّلَ وَجْهَهُ، فَدَخَلَ أَبُو بَكْرٍ فَانْتَهَرَنِي وَقَالَ مِزْمَارَةُ الشَّيْطَانِ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم. فَأَقْبَلَ عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " دَعْهُمَا ". فَلَمَّا غَفَلَ غَمَزْتُهُمَا فَخَرَجَتَا. قَالَتْ وَكَانَ يَوْمُ عِيدٍ يَلْعَبُ السُّودَانُ بِالدَّرَقِ وَالْحِرَابِ، فَإِمَّا سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَإِمَّا قَالَ " تَشْتَهِينَ تَنْظُرِينَ ". فَقَالَتْ نَعَمْ. فَأَقَامَنِي وَرَاءَهُ خَدِّي عَلَى خَدِّهِ وَيَقُولُ " دُونَكُمْ بَنِي أَرْفِدَةَ ". حَتَّى إِذَا مَلِلْتُ قَالَ " حَسْبُكِ ". قُلْتُ نَعَمْ. قَالَ " فَاذْهَبِي ". قَالَ أَحْمَدُ عَنِ ابْنِ وَهْبٍ، فَلَمَّا غَفَلَ.

Reference : Sahih al-Bukhari 2906, 2907
In-book reference : Book 56, Hadith 120
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 4, Book 52, Hadith 155

(82) Chapter: The straps for suspending sword and the hanging of the sword by the neck

(82) باب الْحَمَائِلِ وَتَعْلِيقِ السَّيْفِ بِالْعُنُقِ

Narrated Anas:

The 'Prophet was the best and the bravest amongst the people. Once the people of Medina got terrified at night, so they went in the direction of the noise (that terrified them). The Prophet (ﷺ) met them (on his way back) after he had found out the truth. He was riding an unsaddled horse belonging to Abu Talha and a sword was hanging by his neck, and he was saying, "Don't be afraid! Don't be afraid!" He further said, "I found it (i.e. the horse) very fast," or said, "This horse is very fast." (Qastala-ni)

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم أَحْسَنَ النَّاسِ وَأَشْجَعَ النَّاسِ، وَلَقَدْ فَزِعَ أَهْلُ الْمَدِينَةِ لَيْلَةً فَخَرَجُوا نَحْوَ الصَّوْتِ فَاسْتَقْبَلَهُمُ النَّبِيُّ صلى الله عليه وسلم وَقَدِ اسْتَبْرَأَ الْخَبَرَ، وَهْوَ عَلَى فَرَسٍ لأَبِي طَلْحَةَ عُرْىٍ وَفِي عُنُقِهِ السَّيْفُ وَهْوَ يَقُولُ " لَمْ تُرَاعُوا لَمْ تُرَاعُوا ". ثُمَّ قَالَ " وَجَدْنَاهُ بَحْرًا ". أَوْ قَالَ " إِنَّهُ لَبَحْرٌ ".

Reference : Sahih al-Bukhari 2908
In-book reference : Book 56, Hadith 121
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 4, Book 52, Hadith 156

(83) Chapter: The decoration of swords (with gold and silver etc.)

(83) باب حِلْيَةِ السُّيُوفِ

Narrated Abu Umama:

Some people conquered many countries and their swords were decorated neither with gold nor silver, but they were decorated with leather, lead and iron.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا الأَوْزَاعِيُّ، قَالَ سَمِعْتُ سُلَيْمَانَ بْنَ حَبِيبٍ، قَالَ سَمِعْتُ أَبَا أُمَامَةَ، يَقُولُ لَقَدْ فَتَحَ الْفُتُوحَ قَوْمٌ مَا كَانَتْ حِلْيَةُ سُيُوفِهِمِ الذَّهَبَ وَلاَ الْفِضَّةَ، إِنَّمَا كَانَتْ حِلْيَتُهُمُ الْعَلاَبِيَّ وَالآنُكَ وَالْحَدِيدَ.

Reference	: Sahih al-Bukhari 2909
In-book reference	: Book 56, Hadith 122
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 157

(84) Chapter: Whoever hung his sword on a tree at midday nap

(84) باب مَنْ عَلَّقَ سَيْفَهُ بِالشَّجَرِ فِي السَّفَرِ عِنْدَ الْقَائِلَةِ

Narrated Jabir bin `Abdullah:

That he proceeded in the company of Allah's Messenger (ﷺ) towards Najd to participate in a Ghazwa. (Holybattle) When Allah's Messenger (ﷺ) returned, he too returned with him. Midday came upon them while they were in a valley having many thorny trees. Allah's Messenger (ﷺ) and the people dismounted and dispersed to rest in the shade of the trees. Allah's Messenger (ﷺ) rested under a tree and hung his sword on it. We all took a nap and suddenly we heard Allah's Messenger (ﷺ) calling us. (We woke up) to see a bedouin with him. The Prophet (ﷺ) said, "This bedouin took out my sword while I was sleeping and when I woke up, I found the unsheathed sword in his hand and he challenged me saying, 'Who will save you from me?' I said thrice, 'Allah.' The Prophet (ﷺ) did not punish him but sat down.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي سِنَانُ بْنُ أَبِي سِنَانٍ الدُّؤَلِيُّ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ أَخْبَرَ أَنَّهُ، غَزَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم قِبَلَ نَجْدٍ، فَلَمَّا قَفَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَفَلَ مَعَهُ، فَأَدْرَكَتْهُمُ الْقَائِلَةُ فِي وَادٍ كَثِيرِ الْعِضَاهِ، فَنَزَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَتَفَرَّقَ النَّاسُ يَسْتَظِلُّونَ بِالشَّجَرِ، فَنَزَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم تَحْتَ سَمُرَةٍ وَعَلَّقَ بِهَا سَيْفَهُ وَنِمْنَا نَوْمَةً، فَإِذَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَدْعُونَا وَإِذَا عِنْدَهُ أَعْرَابِيٌّ فَقَالَ " إِنَّ هَذَا اخْتَرَطَ عَلَىَّ سَيْفِي وَأَنَا نَائِمٌ، فَاسْتَيْقَظْتُ وَهْوَ فِي يَدِهِ صَلْتًا ". فَقَالَ مَنْ يَمْنَعُكَ مِنِّي فَقُلْتُ " اللَّهُ ". ثَلاَثًا وَلَمْ يُعَاقِبْهُ وَجَلَسَ.

Reference	: Sahih al-Bukhari 2910
In-book reference	: Book 56, Hadith 123
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 158

(85) Chapter: The wearing of a helmet

(85) باب لُبْسِ الْبَيْضَةِ

Narrated Sahl:

That he was asked about the wound of the Prophet (ﷺ) on the day (of the battle) of Uhud. He said, "The face of the Prophet (ﷺ) as wounded and one of his front teeth as broken and the helmet over his head was smashed. Fatima washed of the blood while `Ali held water. When she saw that bleeding was increasing continuously, she burnt a mat (of date-palm leaves) till it turned into ashes which she put over the wound and thus the bleeding ceased."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ ـ رضى الله عنه ـ أَنَّهُ سُئِلَ عَنْ جُرْحِ النَّبِيِّ، صلى الله عليه وسلم يَوْمَ أُحُدٍ. فَقَالَ جُرِحَ وَجْهُ النَّبِيِّ صلى الله عليه وسلم وَكُسِرَتْ رَبَاعِيَتُهُ وَهُشِمَتِ الْبَيْضَةُ عَلَى رَأْسِهِ،

فَكَانَتْ فَاطِمَةُ ـ عَلَيْهَا السَّلاَمُ ـ تَغْسِلُ الدَّمَ وَعَلِيٌّ يُمْسِكُ، فَلَمَّا رَأَتْ أَنَّ الدَّمَ لاَ يَزِيدُ إِلاَّ كَثْرَةً أَخَذَتْ حَصِيرًا فَأَحْرَقَتْهُ حَتَّى صَارَ رَمَادًا ثُمَّ أَلْزَقَتْهُ، فَاسْتَمْسَكَ الدَّمُ.

Reference	: Sahih al-Bukhari 2911
In-book reference	: Book 56, Hadith 124
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 159

(86) Chapter: To break the weapons and to slaughter the animals of the deceased

(86) باب مَنْ لَمْ يَرَ كَسْرَ السِّلاَحِ عِنْدَ الْمَوْتِ

Narrated `Amr bin Al-Harith:

The Prophet (ﷺ) did not leave behind him after his death, anything except his arms, his white mule, and a piece of land at Khaibar which he left to be given in charity .

حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ الْحَارِثِ، قَالَ مَا تَرَكَ النَّبِيُّ صلى الله عليه وسلم إِلاَّ سِلاَحَهُ وَبَغْلَةً بَيْضَاءَ وَأَرْضًا جَعَلَهَا صَدَقَةً.

Reference	: Sahih al-Bukhari 2912
In-book reference	: Book 56, Hadith 125
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 160

(87) Chapter: The dispersing og the people away from the Imam to rest in the shade of trees

(87) باب تَفَرُّقِ النَّاسِ عَنِ الإِمَامِ، عِنْدَ الْقَائِلَةِ، وَالاِسْتِظْلاَلِ بِالشَّجَرِ

Narrated Jabir:

as above (Hadith No. 158).

Narrated Jabir bin `Abdullah:

That he participated in a Ghazwa (Holy-Battle) in the company of Allah's Messenger (ﷺ). Midday came upon them while they were in a valley having many thorny trees. The people dispersed to rest in the shade of the trees. The Prophet (ﷺ) rested under a tree, hung his sword on it, and then slept. Then he woke up to find near to him, a man whose presence he had not noticed before. The Prophet (ﷺ) said, "This (man) took my sword (out of its scabbard) and said, 'Who will save you from me.' I replied, 'Allah.' So, he put the sword back into its scabbard, and you see him sitting here." Anyhow, the Prophet (ﷺ) did not punish him. (See Hadith No. 158)

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنَا سِنَانُ بْنُ أَبِي سِنَانٍ، وَأَبُو سَلَمَةَ أَنَّ جَابِرًا، أَخْبَرَهُ. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ سِنَانِ بْنِ أَبِي سِنَانٍ الدُّؤَلِيِّ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ أَخْبَرَهُ أَنَّهُ، غَزَا مَعَ النَّبِيِّ صلى الله عليه وسلم فَأَدْرَكَتْهُمُ الْقَائِلَةُ فِي وَادٍ كَثِيرِ الْعِضَاهِ، فَتَفَرَّقَ النَّاسُ فِي الْعِضَاهِ يَسْتَظِلُّونَ بِالشَّجَرِ، فَنَزَلَ النَّبِيُّ صلى الله عليه وسلم تَحْتَ شَجَرَةٍ فَعَلَّقَ بِهَا سَيْفَهُ ثُمَّ نَامَ، فَاسْتَيْقَظَ وَعِنْدَهُ رَجُلٌ وَهْوَ لاَ يَشْعُرُ بِهِ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ هَذَا اخْتَرَطَ سَيْفِي ". فَقَالَ مَنْ يَمْنَعُكَ قُلْتُ " اللَّهُ ". فَشَامَ السَّيْفَ، فَهَا هُوَ ذَا جَالِسٌ، ثُمَّ لَمْ يُعَاقِبْهُ.

Reference	: Sahih al-Bukhari 2913
In-book reference	: Book 56, Hadith 126
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 161

(88) Chapter: What is said regarding spears

(88) باب مَا قِيلَ فِي الرِّمَاحِ

وَيُذْكَرُ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «جُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي، وَجُعِلَ الذِّلَّةُ وَالصَّغَارُ عَلَى مَنْ خَالَفَ أَمْرِي».

Narrated Abu Qatada:

That he was in the company of Allah's Messenger (ﷺ) and when they had covered a portion of the road to Mecca, he and some of the companions lagged behind. The latter were in a state of Ihram, while he was not. He saw an onager and rode his horse and requested his companions to give him his lash but they refused. Then he asked them to give him his spear but they refused, so he took it himself, attacked the onager, and killed it. Some of the companions of the Prophet (ﷺ) ate of it while some others refused to eat. When they caught up with Allah's Messenger (ﷺ) they asked him about that, and he said, "That was a meal Allah fed you with." (It is also said that Allah's Messenger (ﷺ) asked, "Have you got something of its meat?")

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ، مَوْلَى أَبِي قَتَادَةَ الأَنْصَارِيِّ عَنْ أَبِي قَتَادَةَ ـ رضى الله عنه ـ أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى إِذَا كَانَ بِبَعْضِ طَرِيقِ مَكَّةَ تَخَلَّفَ مَعَ أَصْحَابٍ لَهُ مُحْرِمِينَ وَهْوَ غَيْرُ مُحْرِمٍ، فَرَأَى حِمَارًا وَحْشِيًّا فَاسْتَوَى عَلَى فَرَسِهِ، فَسَأَلَ أَصْحَابَهُ أَنْ يُنَاوِلُوهُ سَوْطَهُ فَأَبَوْا، فَسَأَلَهُمْ رُمْحَهُ فَأَبَوْا، فَأَخَذَهُ ثُمَّ شَدَّ عَلَى الْحِمَارِ فَقَتَلَهُ، فَأَكَلَ مِنْهُ بَعْضُ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم، وَأَبَى بَعْضٌ، فَلَمَّا أَدْرَكُوا رَسُولَ اللَّهِ صلى الله عليه وسلم سَأَلُوهُ عَنْ ذَلِكَ قَالَ " إِنَّمَا هِيَ طُعْمَةٌ أَطْعَمَكُمُوهَا اللَّهُ ". وَعَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي قَتَادَةَ فِي الْحِمَارِ الْوَحْشِيِّ مِثْلُ حَدِيثِ أَبِي النَّضْرِ قَالَ " هَلْ مَعَكُمْ مِنْ لَحْمِهِ شَىْءٌ ".

Reference	: Sahih al-Bukhari 2914
In-book reference	: Book 56, Hadith 127
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 163

(89) Chapter: The armour of the Prophet saws

(89) باب مَا قِيلَ فِي دِرْعِ النَّبِيِّ صلى الله عليه وسلم وَالْقَمِيصِ فِي الْحَرْبِ

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَمَّا خَالِدٌ فَقَدِ احْتَبَسَ أَدْرَاعَهُ فِي سَبِيلِ اللَّهِ».

Narrated Ibn `Abbas:

The Prophet (ﷺ) , while in a tent (on the day of the battle of Badr) said, "O Allah! I ask you the fulfillment of Your Covenant and Promise. O Allah! If You wish (to destroy the believers) You will never be worshipped after today." Abu Bakr caught him by the hand and said, "This is sufficient, O Allah's Apostle! You have asked Allah pressingly." The Prophet (ﷺ) was clad in his armor at that time. He went out, saying to me: "There multitude will be put to flight and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense) and that Hour will be more grievous and more bitter (than their worldly failure)." (54.45-46) Khalid said that was on the day of the battle of Badr.

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم وَهْوَ فِي قُبَّةٍ " اللَّهُمَّ إِنِّي أَنْشُدُكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ إِنْ شِئْتَ لَمْ تُعْبَدْ بَعْدَ الْيَوْمِ ". فَأَخَذَ أَبُو بَكْرٍ بِيَدِهِ فَقَالَ حَسْبُكَ يَا رَسُولَ اللَّهِ، فَقَدْ أَلْحَحْتَ عَلَى رَبِّكَ، وَهْوَ فِي الدِّرْعِ، فَخَرَجَ وَهْوَ يَقُولُ {سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ * بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ }. وَقَالَ وُهَيْبٌ حَدَّثَنَا خَالِدٌ يَوْمَ بَدْرٍ.

Reference	: Sahih al-Bukhari 2915
In-book reference	: Book 56, Hadith 128
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 164

Narrated `Aisha:

Allah's Messenger (ﷺ) died while his (iron) armor was mortgaged to a Jew for thirty Sas of barley.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ تُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَدِرْعُهُ مَرْهُونَةٌ عِنْدَ يَهُودِيٍّ بِثَلاَثِينَ صَاعًا مِنْ شَعِيرٍ. وَقَالَ يَعْلَى حَدَّثَنَا الأَعْمَشُ دِرْعٌ مِنْ حَدِيدٍ. وَقَالَ مُعَلًّى حَدَّثَنَا عَبْدُ الْوَاحِدِ حَدَّثَنَا الأَعْمَشُ وَقَالَ رَهَنَهُ دِرْعًا مِنْ حَدِيدٍ.

Reference	: Sahih al-Bukhari 2916
In-book reference	: Book 56, Hadith 129
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 165

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The example of a miser and the one who gives in charity, is like the example of two men wearing iron cloaks so tightly that their arms are raised forcibly towards their collar-bones. So, whenever a charitable person wants to give in charity, his cloak spreads over his body so much so that it wipes out his traces, but whenever the miser wants to give in charity, the rings (of the iron cloak) come closer to each other and press over his body, and his hands gets connected to his collarbones. Abu Huraira heard the Prophet (ﷺ) saying. "The miser then tries to widen it but in vain."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَثَلُ الْبَخِيلِ وَالْمُتَصَدِّقِ مَثَلُ رَجُلَيْنِ عَلَيْهِمَا جُبَّتَانِ مِنْ حَدِيدٍ، قَدِ اضْطَرَّتْ أَيْدِيَهُمَا إِلَى تَرَاقِيهِمَا، فَكُلَّمَا هَمَّ الْمُتَصَدِّقُ بِصَدَقَتِهِ اتَّسَعَتْ عَلَيْهِ حَتَّى تُعَفِّيَ أَثَرَهُ، وَكُلَّمَا هَمَّ الْبَخِيلُ بِالصَّدَقَةِ انْقَبَضَتْ كُلُّ حَلْقَةٍ إِلَى صَاحِبَتِهَا وَتَقَلَّصَتْ عَلَيْهِ وَانْضَمَّتْ يَدَاهُ إِلَى تَرَاقِيهِ ". فَسَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " فَيَجْتَهِدُ أَنْ يُوَسِّعَهَا فَلاَ تَتَّسِعُ ".

Reference	: Sahih al-Bukhari 2917
In-book reference	: Book 56, Hadith 130
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 166

(90) Chapter: The (wearing of a) cloak on journeys and in war

(90) باب الْجُبَّةِ فِي السَّفَرِ وَالْحَرْبِ

Narrated Al-Mughira bin Shu`ba:

Allah's Messenger (ﷺ) went out to answer the call of nature and on his return I brought some water to him. He performed the ablution while he was wearing a Sha'mi cloak. He rinsed his mouth and washed his nose by putting water in it and then blowing it out, and washed his face. Then he tried to take out his hands through his sleeves but they were tight, so he took them out from underneath, washed them and passed wet hands over his head and over his leather socks.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي الضُّحَى، مُسْلِمٍ ـ هُوَ ابْنُ صُبَيْحٍ ـ عَنْ مَسْرُوقٍ، قَالَ حَدَّثَنِي الْمُغِيرَةُ بْنُ شُعْبَةَ، قَالَ انْطَلَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِحَاجَتِهِ ثُمَّ أَقْبَلَ، فَلَقِيتُهُ بِمَاءٍ، وَعَلَيْهِ جُبَّةٌ شَأْمِيَّةٌ، فَمَضْمَضَ وَاسْتَنْشَقَ وَغَسَلَ وَجْهَهُ، فَذَهَبَ يُخْرِجُ يَدَيْهِ مِنْ كُمَّيْهِ فَكَانَا ضَيِّقَيْنِ، فَأَخْرَجَهُمَا مِنْ تَحْتُ، فَغَسَلَهُمَا وَمَسَحَ بِرَأْسِهِ وَعَلَى خُفَّيْهِ.

Reference	: Sahih al-Bukhari 2918
In-book reference	: Book 56, Hadith 131
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 167

(91) Chapter: The wearing of silk in war

(91) باب الْحَرِيرِ فِي الْحَرْبِ

Narrated Anas:

The Prophet (ﷺ) allowed `Abdur-Rahman bin `Auf and Az-Zubair to wear silken shirts because they had a skin disease causing itching.

حَدَّثَنَا أَحْمَدُ بْنُ الْمِقْدَامِ، حَدَّثَنَا خَالِدٌ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، أَنَّ أَنَسًا، حَدَّثَهُمْ أَنَّ النَّبِيَّ صلى الله عليه وسلم رَخَّصَ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَالزُّبَيْرِ فِي قَمِيصٍ مِنْ حَرِيرٍ، مِنْ حِكَّةٍ كَانَتْ بِهِمَا.

Reference : Sahih al-Bukhari 2919
In-book reference : Book 56, Hadith 132
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 168
(deprecated numbering scheme)

Narrated Anas:

As above.

Narrated Anas:

`Abdur Rahman bin `Auf and Az-Zubair complained to the Prophet, i.e. about the lice (that caused itching) so he allowed them to wear silken clothes. I saw them wearing such clothes in a holy battle.

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ عَبْدَ، الرَّحْمَنِ بْنَ عَوْفٍ وَالزُّبَيْرَ شَكَوَا إِلَى النَّبِيِّ صلى الله عليه وسلم ـ يَعْنِي الْقَمْلَ ـ فَأَرْخَصَ لَهُمَا فِي الْحَرِيرِ، فَرَأَيْتُهُ عَلَيْهِمَا فِي غَزَاةٍ.

Reference : Sahih al-Bukhari 2920
In-book reference : Book 56, Hadith 133
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 169
(deprecated numbering scheme)

Narrated Anas:

The Prophet (ﷺ) allowed `Abdur-Rahman bin `Auf and Az-Zubair bin Al-`Awwam to wear silk.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، أَخْبَرَنِي قَتَادَةُ، أَنَّ أَنَسًا، حَدَّثَهُمْ قَالَ رَخَّصَ النَّبِيُّ صلى الله عليه وسلم لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَالزُّبَيْرِ بْنِ الْعَوَّامِ فِي حَرِيرٍ.

Reference : Sahih al-Bukhari 2921
In-book reference : Book 56, Hadith 134
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 171
(deprecated numbering scheme)

Narrated Anas:

(Wearing of silk) was allowed to them (i.e. `AbdurRahman and Az-Zubair) because of the itching they suffered from.

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، سَمِعْتُ قَتَادَةَ، عَنْ أَنَسٍ، رَخَّصَ أَوْ رُخِّصَ لِحِكَّةٍ بِهِمَا.

Reference : Sahih al-Bukhari 2922
In-book reference : Book 56, Hadith 135
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 172
(deprecated numbering scheme)

(92) Chapter: What is said about the knife

(92) باب مَا يُذْكَرُ فِي السِّكِّينِ

Narrated Umaiya Ad-Damri:

I saw the Prophet (ﷺ) eating of a shoulder (of a sheep) by cutting from it and then he was called to prayer and he prayed without repeating his ablution.

Narrated Az-Zuhri:

as above (Hadith No. 173...) and added that the Prophet (ﷺ) put the knife down.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ أُمَيَّةَ، عَنْ أَبِيهِ، قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَأْكُلُ مِنْ كَتِفٍ يَحْتَزُّ مِنْهَا، ثُمَّ دُعِيَ إِلَى الصَّلاَةِ فَصَلَّى وَلَمْ يَتَوَضَّأْ. حَدَّثَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ وَزَادَ فَأَلْقَى السِّكِّينَ.

Reference : Sahih al-Bukhari 2923
In-book reference : Book 56, Hadith 136
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 173
(deprecated numbering scheme)

(93) Chapter: The fighting against Ar-Rum (the Byzantines) (93) باب مَا قِيلَ فِي قِتَالِ الرُّومِ

Narrated Khalid bin Madan:

That 'Umair bin Al-Aswad Al-Anasi told him that he went to 'Ubada bin As-Samit while he was staying in his house at the sea-shore of Hims with (his wife) Um Haram. 'Umair said. Um Haram informed us that she heard the Prophet (ﷺ) saying, "Paradise is granted to the first batch of my followers who will undertake a naval expedition." Um Haram added, I said, 'O Allah's Messenger (ﷺ)! Will I be amongst them?' He replied, 'You are amongst them.' The Prophet (ﷺ) then said, 'The first army amongst' my followers who will invade Caesar's City will be forgiven their sins.' I asked, 'Will I be one of them, O Allah's Messenger (ﷺ)?' He replied in the negative."

حَدَّثَنِي إِسْحَاقُ بْنُ يَزِيدَ الدِّمَشْقِيُّ، حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ، قَالَ حَدَّثَنِي ثَوْرُ بْنُ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، أَنَّ عُمَيْرَ بْنَ الأَسْوَدِ الْعَنْسِيَّ، حَدَّثَهُ أَنَّهُ، أَتَى عُبَادَةَ بْنَ الصَّامِتِ وَهْوَ نَازِلٌ فِي سَاحِلِ حِمْصَ، وَهْوَ فِي بِنَاءٍ لَهُ وَمَعَهُ أُمُّ حَرَامٍ، قَالَ عُمَيْرٌ فَحَدَّثَتْنَا أُمُّ حَرَامٍ أَنَّهَا سَمِعَتِ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " أَوَّلُ جَيْشٍ مِنْ أُمَّتِي يَغْزُونَ الْبَحْرَ قَدْ أَوْجَبُوا ". قَالَتْ أُمُّ حَرَامٍ قُلْتُ يَا رَسُولَ اللَّهِ أَنَا فِيهِمْ. قَالَ " أَنْتِ فِيهِمْ ". ثُمَّ قَالَ النَّبِيُّ صلى الله عليه وسلم " أَوَّلُ جَيْشٍ مِنْ أُمَّتِي يَغْزُونَ مَدِينَةَ قَيْصَرَ مَغْفُورٌ لَهُمْ ". فَقُلْتُ أَنَا فِيهِمْ يَا رَسُولَ اللَّهِ. قَالَ " لاَ ".

Reference : Sahih al-Bukhari 2924
In-book reference : Book 56, Hadith 137
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 175
(deprecated numbering scheme)

(94) Chapter: Fighting against the Jews (94) باب قِتَالِ الْيَهُودِ

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "You (i.e. Muslims) will fight with the Jews until some of them will hide behind stones. The stones will (betray them) saying, 'O `Abdullah (i.e. slave of Allah)! There is a Jew hiding behind me; so kill him.'"

حَدَّثَنَا إِسْحَاقُ بْنُ مُحَمَّدٍ الْفَرْوِيُّ، حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " تُقَاتِلُونَ الْيَهُودَ حَتَّى يَخْتَبِيَ أَحَدُهُمْ وَرَاءَ الْحَجَرِ فَيَقُولُ يَا عَبْدَ اللَّهِ هَذَا يَهُودِيٌّ وَرَائِي فَاقْتُلْهُ ".

Reference : Sahih al-Bukhari 2925
In-book reference : Book 56, Hadith 138
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 176
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Hour will not be established until you fight with the Jews, and the stone behind which a Jew will be hiding will say. "O Muslim! There is a Jew hiding behind me, so kill him."

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا الْيَهُودَ حَتَّى يَقُولَ الْحَجَرُ وَرَاءَهُ الْيَهُودِيُّ يَا مُسْلِمُ، هَذَا يَهُودِيٌّ وَرَائِي فَاقْتُلْهُ ".

Reference : Sahih al-Bukhari 2926
In-book reference : Book 56, Hadith 139
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 177
(deprecated numbering scheme)

(95) Chapter: Fighting against the Turks

(95) باب قِتَالِ التُّرْكِ

Narrated `Amr bin Taghlib:

The Prophet (ﷺ) said, "One of the portents of the Hour is that you will fight with people wearing shoes made of hair; and one of the portents of the Hour is that you will fight with broad-faced people whose faces will look like shields coated with leather."

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، قَالَ سَمِعْتُ الْحَسَنَ، يَقُولُ حَدَّثَنَا عَمْرُو بْنُ تَغْلِبَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ تُقَاتِلُوا قَوْمًا يَنْتَعِلُونَ نِعَالَ الشَّعَرِ، وَإِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ تُقَاتِلُوا قَوْمًا عِرَاضَ الْوُجُوهِ، كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطَرَّقَةُ ".

Reference	: Sahih al-Bukhari 2927
In-book reference	: Book 56, Hadith 140
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 178

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Hour will not be established until you fight with the Turks; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The Hour will not be established till you fight with people whose shoes are made of hair."

حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ، حَدَّثَنَا يَعْقُوبُ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ الأَعْرَجِ، قَالَ قَالَ أَبُو هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا التُّرْكَ صِغَارَ الأَعْيُنِ، حُمْرَ الْوُجُوهِ، ذُلْفَ الأُنُوفِ، كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطَرَّقَةُ، وَلاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالُهُمُ الشَّعَرُ ".

Reference	: Sahih al-Bukhari 2928
In-book reference	: Book 56, Hadith 141
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 179

(96) Chapter: Fighting against people wearing shoes made of hair

(96) باب قِتَالِ الَّذِينَ يَنْتَعِلُونَ الشَّعَرَ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The Hour will not be established till you fight with people wearing shoes made of hair. And the Hour will not be established till you fight with people whose faces look like shields coated with leather. " (Abu Huraira added, "They will be) small-eyed, flat nosed, and their faces will look like shields coated with leather.")

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ الزُّهْرِيُّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالُهُمُ الشَّعَرُ، وَلاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطَرَّقَةُ ". قَالَ سُفْيَانُ وَزَادَ فِيهِ أَبُو الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ، رِوَايَةً " صِغَارَ الأَعْيُنِ، ذُلْفَ الأُنُوفِ، كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ ".

Reference	: Sahih al-Bukhari 2929
In-book reference	: Book 56, Hadith 142
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 180

(97) Chapter: Whoever arranged his companions at the time of defeat, and got down from his riding animal and requested Allah for help

(97) باب مَنْ صَفَّ أَصْحَابَهُ عِنْدَ الْهَزِيمَةِ وَنَزَلَ عَنْ دَابَّتِهِ، وَاسْتَنْصَرَ

Narrated Abu 'Is-haq:

A man asked Al-Bara', "O Abu '`Umara! Did you all flee on the day (of the battle) of Hunain?" He replied, "No, by Allah! Allah's Messenger (ﷺ) did not flee, but his young unarmed companions passed by the archers of the tribe of Hawazin and Bani Nasr whose arrows hardly missed a target, and they threw arrows at them hardly missing a shot. So the Muslims retreated towards the Prophet (ﷺ) while he was riding his white mule which was being led by his cousin Abu Sufyan bin Al-Harith bin `Abdul Muttalib. The Prophet (ﷺ) dismounted and invoked Allah for victory; then he said, 'I am the Prophet, without a lie; I am the son of `Abdul Muttalib, and then he arranged his companions in rows."

حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ، وَسَأَلَهُ، رَجُلٌ أَكُنْتُمْ فَرَرْتُمْ يَا أَبَا عُمَارَةَ يَوْمَ حُنَيْنٍ قَالَ لاَ، وَاللَّهِ مَا وَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم، وَلَكِنَّهُ خَرَجَ شُبَّانُ أَصْحَابِهِ وَأَخِفَّاؤُهُمْ حُسَّرًا لَيْسَ بِسِلاَحٍ، فَأَتَوْا قَوْمًا رُمَاةً، جَمْعَ هَوَازِنَ وَبَنِي نَصْرٍ، مَا يَكَادُ يَسْقُطُ لَهُمْ سَهْمٌ، فَرَشَقُوهُمْ رَشْقًا مَا يَكَادُونَ يُخْطِئُونَ، فَأَقْبَلُوا هُنَالِكَ إِلَى النَّبِيِّ صلى الله عليه وسلم وَهُوَ عَلَى بَغْلَتِهِ الْبَيْضَاءِ، وَابْنُ عَمِّهِ أَبُو سُفْيَانَ بْنُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ يَقُودُ بِهِ، فَنَزَلَ وَاسْتَنْصَرَ ثُمَّ قَالَ أَنَا النَّبِيُّ لاَ كَذِبْ أَنَا ابْنُ عَبْدِ الْمُطَّلِبْ ثُمَّ صَفَّ أَصْحَابَهُ.

Reference	: Sahih al-Bukhari 2930
In-book reference	: Book 56, Hadith 143
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 181

(98) Chapter: To invoke Allah to defeat and shake Al-Mushrikun (98) باب الدُّعَاءِ عَلَى الْمُشْرِكِينَ بِالْهَزِيمَةِ وَالزَّلْزَلَةِ

Narrated `Ali:

When it was the day of the battle of Al-Ahzab (i.e. the clans), Allah's Messenger (ﷺ) said, "O Allah! Fill their (i.e. the infidels') houses and graves with fire as they busied us so much that we did not perform the prayer (i.e. `Asr) till the sun set."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا عِيسَى، حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ ـ رضى الله عنه ـ قَالَ لَمَّا كَانَ يَوْمُ الأَحْزَابِ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَلأَ اللَّهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا، شَغَلُونَا عَنِ الصَّلاَةِ الْوُسْطَى حِينَ غَابَتِ الشَّمْسُ ".

Reference	: Sahih al-Bukhari 2931
In-book reference	: Book 56, Hadith 144
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 182

Narrated Abu Huraira:

The Prophet (ﷺ) used to recite the following invocations during Qunut: "O Allah! Save Salama bin Hisham. O Allah! Save Al-Walid bin Al-Walid. O Allah! Save `Aiyash bin Rabi`a O Allah ! Save the weak Muslims. O Allah! Be very hard on Mudar tribe. O Allah! Afflict them with years (of famine) similar to the (famine) years of the time of Prophet Joseph."

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ ذَكْوَانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَدْعُو فِي الْقُنُوتِ " اللَّهُمَّ أَنْجِ سَلَمَةَ بْنَ هِشَامٍ، اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، اللَّهُمَّ أَنْجِ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ أَنْجِ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ سِنِينَ كَسِنِي يُوسُفَ ".

Reference	: Sahih al-Bukhari 2932
In-book reference	: Book 56, Hadith 145
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 183

Narrated `Abdullah bin Abi `Aufa:

Allah's Messenger (ﷺ) invoked evil upon the pagans on the ay (of the battle) of Al-Ahzab, saying, "O Allah! The Revealer of the Holy Book, the Swift-Taker of Accounts, O Allah, defeat Al-Ahzab (i.e. the clans), O Allah, defeat them and shake them."

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى ـ رضى الله عنهما ـ يَقُولُ دَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ الأَحْزَابِ عَلَى الْمُشْرِكِينَ فَقَالَ " اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ، اللَّهُمَّ اهْزِمِ الأَحْزَابَ، اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ ".

Reference	: Sahih al-Bukhari 2933
In-book reference	: Book 56, Hadith 146
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 184

Narrated `Abdullah:

Once the Prophet (ﷺ) was offering the prayer in the shade of the Ka`ba. Abu Jahl and some Quraishi men sent somebody to bring the Abdominal contents of a shecamel which had been slaughtered somewhere in Mecca, and when he brought them, they put them over the Prophet (ﷺ) Then Fatima (i.e. the Prophet's daughter) came and threw them away from him, and he said, "O Allah! Destroy (the pagans of) Quraish; O Allah! Destroy Quraish; O Allah Destroy Quraish," naming especially Abu Jahl bin Hisham, `Utba bin Rabi`a, Shaiba bin Rabi`a, Al Walid bin `Utba, Ubai bin Khalaf and `Uqba bin Abi Mitt. (The narrator, `Abdullah added, "I saw them all killed and thrown in the Badr well).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي فِي ظِلِّ الْكَعْبَةِ، فَقَالَ أَبُو جَهْلٍ وَنَاسٌ مِنْ قُرَيْشٍ، وَنُحِرَتْ جَزُورٌ بِنَاحِيَةِ مَكَّةَ، فَأَرْسَلُوا فَجَاءُوا مِنْ سَلاَهَا، وَطَرَحُوهُ عَلَيْهِ، فَجَاءَتْ فَاطِمَةُ فَأَلْقَتْهُ عَنْهُ، فَقَالَ " اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ، اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ، اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ ". لأَبِي جَهْلِ بْنِ هِشَامٍ، وَعُتْبَةَ بْنِ رَبِيعَةَ، وَشَيْبَةَ بْنِ رَبِيعَةَ، وَالْوَلِيدِ بْنِ عُتْبَةَ، وَأُبَىِّ بْنِ خَلَفٍ، وَعُقْبَةَ بْنِ أَبِي مُعَيْطٍ. قَالَ عَبْدُ اللَّهِ فَلَقَدْ رَأَيْتُهُمْ فِي قَلِيبِ بَدْرٍ قَتْلَى. قَالَ أَبُو إِسْحَاقَ وَنَسِيتُ السَّابِعَ. وَقَالَ يُوسُفُ بْنُ إِسْحَاقَ عَنْ أَبِي إِسْحَاقَ أُمَيَّةُ بْنُ خَلَفٍ. وَقَالَ شُعْبَةُ أُمَيَّةُ أَوْ أُبَىٌّ. وَالصَّحِيحُ أُمَيَّةُ.

Reference	: Sahih al-Bukhari 2934
In-book reference	: Book 56, Hadith 147
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 185

Narrated `Aisha:

Once the Jews came to the Prophet (ﷺ) and said, "Death be upon you." So I cursed them. The Prophet (ﷺ) said, "What is the matter?" I said, "Have you not heard what they said?" The Prophet (ﷺ) said, "Have you not heard what I replied (to them)? (I said), ('The same is upon you.')"

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ الْيَهُودَ، دَخَلُوا عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالُوا السَّامُ عَلَيْكَ. فَلَعَنْتُهُمْ. فَقَالَ " مَا لَكِ ". قُلْتُ أَوَلَمْ تَسْمَعْ مَا قَالُوا قَالَ " فَلَمْ تَسْمَعِي مَا قُلْتُ وَعَلَيْكُمْ ".

Reference	: Sahih al-Bukhari 2935
In-book reference	: Book 56, Hadith 148
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 186

(99) Chapter: To preach to the people of the Scriptures, or teach them the Holy Book?

(99) باب هَلْ يُرْشِدُ الْمُسْلِمُ أَهْلَ الْكِتَابِ أَوْ يُعَلِّمُهُمُ الْكِتَابَ

Narrated `Abdullah bin `Abbas:

Allah's Messenger (ﷺ) wrote a letter to Caesar saying, "If you reject Islam, you will be responsible for the sins of the peasants (i.e. your people).

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ ـ رضى الله عنهما ـ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَتَبَ إِلَى قَيْصَرَ، وَقَالَ " فَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الأَرِيسِيِّينَ ".

Reference	: Sahih al-Bukhari 2936
In-book reference	: Book 56, Hadith 149
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 187

(100) Chapter: To invoke Allah to bestow guidance upon Al-Mushrikun

(100) باب الدُّعَاءِ لِلْمُشْرِكِينَ بِالْهُدَى لِيَتَأَلَّفَهُمْ

Narrated Abu Huraira:

Tufail bin `Amr Ad-Dausi and his companions came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! The people of the tribe of Daus disobeyed and refused to follow you; so invoke Allah against them." The people said, "The tribe of Daus is ruined." The Prophet (ﷺ) said, "O Allah! Give guidance to the people of Daus, and let them embrace Islam."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، أَنَّ عَبْدَ الرَّحْمَنِ، قَالَ قَالَ أَبُو هُرَيْرَةَ ـ رضى الله عنه قَدِمَ طُفَيْلُ بْنُ عَمْرٍو الدَّوْسِيُّ وَأَصْحَابُهُ عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالُوا يَا رَسُولَ اللَّهِ، إِنَّ دَوْسًا عَصَتْ وَأَبَتْ، فَادْعُ اللَّهَ عَلَيْهَا‏.‏ فَقِيلَ هَلَكَتْ دَوْسٌ‏.‏ قَالَ ‏"‏ اللَّهُمَّ اهْدِ دَوْسًا وَائْتِ بِهِمْ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2937
In-book reference	: Book 56, Hadith 150
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 188

(101) Chapter: The invitation to Islam is essential before declaring war

(101) باب دَعْوَةِ الْيَهُودِيِّ وَالنَّصْرَانِيِّ، وَعَلَى مَا يُقَاتَلُونَ عَلَيْهِ

وَمَا كَتَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى كِسْرَى وَقَيْصَرَ، وَالدَّعْوَةِ قَبْلَ الْقِتَالِ.

Narrated Anas:

When the Prophet (ﷺ) intended to write a letter to the ruler of the Byzantines, he was told that those people did not read any letter unless it was stamped with a seal. So, the Prophet (ﷺ) got a silver ring-- as if I were just looking at its white glitter on his hand ---- and stamped on it the expression "Muhammad, Apostle of Allah".

حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ سَمِعْتُ أَنَسًا ـ رضى الله عنه ـ يَقُولُ لَمَّا أَرَادَ النَّبِيُّ صلى الله عليه وسلم أَنْ يَكْتُبَ إِلَى الرُّومِ، قِيلَ لَهُ إِنَّهُمْ لاَ يَقْرَءُونَ كِتَابًا إِلاَّ أَنْ يَكُونَ مَخْتُومًا‏.‏ فَاتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ، فَكَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي يَدِهِ، وَنَقَشَ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ‏.‏

Reference	: Sahih al-Bukhari 2938
In-book reference	: Book 56, Hadith 151
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 189

Narrated `Abdullah bin `Abbas:

Allah's Messenger (ﷺ) sent his letter to Khusrau and ordered his messenger to hand it over to the Governor of Bahrain who was to hand it over to Khusrau. So, when Khusrau read the letter he tore it. Sa`id bin Al- Musaiyab

said, "The Prophet (ﷺ) then invoked Allah to disperse them with full dispersion, (destroy them (i.e. Khusrau and his followers) severely)".

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ بِكِتَابِهِ إِلَى كِسْرَى، فَأَمَرَهُ أَنْ يَدْفَعَهُ إِلَى عَظِيمِ الْبَحْرَيْنِ، يَدْفَعُهُ عَظِيمُ الْبَحْرَيْنِ إِلَى كِسْرَى، فَلَمَّا قَرَأَهُ كِسْرَى خَرَّقَهُ، فَحَسِبْتُ أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ قَالَ فَدَعَا عَلَيْهِمُ النَّبِيُّ صلى الله عليه وسلم أَنْ يُمَزَّقُوا كُلَّ مُمَزَّقٍ.

Reference	: Sahih al-Bukhari 2939
In-book reference	: Book 56, Hadith 152
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 190

(102) Chapter: The invitation of the Prophet saws to embrace Islam

(102) باب دُعَاءِ النَّبِيِّ صلى الله عليه وسلم إِلَى الإِسْلاَمِ وَالنُّبُوَّةِ، وَأَنْ لاَ يَتَّخِذَ بَعْضُهُمْ بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ

وَقَوْلِهِ تَعَالَى: {مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ} إِلَى آخِرِ الآيَةِ.

Narrated `Abdullah bin `Abbas:

Allah's Messenger (ﷺ) wrote to Caesar and invited him to Islam and sent him his letter with Dihya Al-Kalbi whom Allah's Messenger (ﷺ) ordered to hand it over to the Governor of Busra who would forward it to Caesar. Caesar as a sign of gratitude to Allah, had walked from Hims to Ilya (i.e. Jerusalem) when Allah had granted Him victory over the Persian forces. So, when the letter of Allah's Messenger (ﷺ) reached Caesar, he said after reading it, 'Seek for me any one of his people! (Arabs of Quraish tribe) if present here, in order to ask him about Allah's Messenger (ﷺ). At that time Abu Sufyan bin Harb was in Sham with some men frown Quraish who had come (to Sham) as merchants during the truce that had been concluded between Allah's Messenger (ﷺ); and the infidels of Quraish. Abu Sufyan said, Caesar's messenger found us somewhere in Sham so he took me and my companions to Ilya and we were admitted into Ceasar's court to find him sitting in his royal court wearing a crown and surrounded by the senior dignitaries of the Byzantine. He said to his translator. 'Ask them who amongst them is a close relation to the man who claims to be a prophet." Abu Sufyan added, "I replied, 'I am the nearest relative to him.' He asked, 'What degree of relationship do you have with him?' I replied, 'He is my cousin,' and there was none of Bani Abu Manaf in the caravan except myself. Caesar said, 'Let him come nearer.' He then ordered that my companions stand behind me near my shoulder and said to his translator, 'Tell his companions that I am going to ask this man about the man who claims to be a prophet. If he tells a lie, they should contradict him immediately." Abu Sufyan added, "By Allah! Had it not been shameful that my companions label me a liar, I would not have spoken the truth about him when he asked me. But I considered it shameful to be called a liar by my companions. So I told the truth. He then said to his translator, 'Ask him what kind of family does he belong to.' I replied, 'He belongs to a noble family amongst us.' He said, 'Have anybody else amongst you ever claimed the same before him? 'I replied, 'No.' He said, 'Had you ever blamed him for telling lies before he claimed what he claimed? ' I replied, 'No.' He said, 'Was anybody amongst his ancestors a king?' I replied, 'No.' He said, "Do the noble or the poor follow him?' I replied, 'It is the poor who follow him.' He said, 'Are they increasing or decreasing (day by day)?' I replied,' They are increasing.' He said, 'Does anybody amongst those who embrace his (the Prophet's) Religion become displeased and then discard his Religion?'. I replied, 'No. ' He said, 'Does he break his promises? I replied, 'No, but we are now at truce with him and we are afraid that he may betray us." Abu Sufyan added, "Other than the last sentence, I could not say anything

against him. Caesar then asked, 'Have you ever had a war with him?' I replied, 'Yes.' He said, 'What was the outcome of your battles with him?' I replied, 'The result was unstable; sometimes he was victorious and sometimes we.' He said, 'What does he order you to do?' I said, 'He tells us to worship Allah alone, and not to worship others along with Him, and to leave all that our fore-fathers used to worship. He orders us to pray, give in charity, be chaste, keep promises and return what is entrusted to us.' When I had said that, Caesar said to his translator, 'Say to him: I ask you about his lineage and your reply was that he belonged to a noble family. In fact, all the apostles came from the noblest lineage of their nations. Then I questioned you whether anybody else amongst you had claimed such a thing, and your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following a claim that had been said before him. When I asked you whether he was ever blamed for telling lies, your reply was in the negative, so I took it for granted that a person who did not tell a lie about (others) the people could never tell a lie about Allah. Then I asked you whether any of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. When I asked you whether the rich or the poor people followed him, you replied that it was the poor who followed him. In fact, such are the followers of the apostles. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. In fact, this is the result of true faith till it is complete (in all respects). I asked you whether there was anybody who, after embracing his religion, became displeased and discarded his religion; your reply was in the negative. In fact, this is the sign of true faith, for when its cheerfulness enters and mixes in the hearts completely, nobody will be displeased with it. I asked you whether he had ever broken his promise. You replied in the negative. And such are the apostles; they never break their promises. When I asked you whether you fought with him and he fought with you, you replied that he did, and that sometimes he was victorious and sometimes you. Indeed, such are the apostles; they are put to trials and the final victory is always theirs. Then I asked you what he ordered you. You replied that he ordered you to worship Allah alone and not to worship others along with Him, to leave all that your fore-fathers used to worship, to offer prayers, to speak the truth, to be chaste, to keep promises, and to return what is entrusted to you. These are really the qualities of a prophet who, I knew (from the previous Scriptures) would appear, but I did not know that he would be from amongst you. If what you say should be true, he will very soon occupy the earth under my feet, and if I knew that I would reach him definitely, I would go immediately to meet Him; and were I with him, then I would certainly wash his feet.' " Abu Sufyan added, "Caesar then asked for the letter of Allah's Messenger (ﷺ) and it was read. Its contents were: "In the name of Allah, the most Beneficent, the most Merciful (This letter is) from Muhammad, the slave of Allah, and His Apostle, to Heraculius, the Ruler of the Byzantine. Peace be upon the followers of guidance. Now then, I invite you to Islam (i.e. surrender to Allah), embrace Islam and you will be safe; embrace Islam and Allah will bestow on you a double reward. But if you reject this invitation of Islam, you shall be responsible for misguiding the peasants (i.e. your nation). O people of the Scriptures! Come to a word common to you and us and you, that we worship. None but Allah, and that we associate nothing in worship with Him; and that none of us shall take others as Lords besides Allah. Then if they turn away, say: Bear witness that we are (they who have surrendered (unto Him)..(3.64) Abu Sufyan added, "When Heraclius had finished his speech, there was a great hue and cry caused by the Byzantine Royalties surrounding him, and there was so much noise that I did not understand what they said. So, we were turned out of the court. When I went out with my companions and we were alone, I said to them, 'Verily, Ibn Abi Kabsha's (i.e. the Prophet's) affair has gained power. This is the King of Bani Al-Asfar fearing him." Abu Sufyan added, "By Allah, I remained low and was sure that his religion would be victorious till Allah converted me to Islam, though I disliked it."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَتَبَ إِلَى قَيْصَرَ يَدْعُوهُ إِلَى الإِسْلاَمِ، وَبَعَثَ بِكِتَابِهِ إِلَيْهِ مَعَ دِحْيَةَ الْكَلْبِيِّ، وَأَمَرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَدْفَعَهُ إِلَى عَظِيمِ بُصْرَى لِيَدْفَعَهُ إِلَى قَيْصَرَ، وَكَانَ قَيْصَرُ لَمَّا كَشَفَ اللَّهُ عَنْهُ جُنُودَ فَارِسَ مَشَى مِنْ حِمْصَ إِلَى إِيلِيَاءَ، شُكْرًا لِمَا أَبْلاَهُ اللَّهُ، فَلَمَّا جَاءَ قَيْصَرَ كِتَابُ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ حِينَ قَرَأَهُ الْتَمِسُوا لِي هَا هُنَا أَحَدًا مِنْ قَوْمِهِ لأَسْأَلَهُمْ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم. قَالَ ابْنُ عَبَّاسٍ فَأَخْبَرَنِي أَبُو سُفْيَانَ، أَنَّهُ كَانَ بِالشَّأْمِ فِي رِجَالٍ مِنْ قُرَيْشٍ، قَدِمُوا تِجَارًا فِي الْمُدَّةِ الَّتِي كَانَتْ بَيْنَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَبَيْنَ كُفَّارِ قُرَيْشٍ، قَالَ أَبُو سُفْيَانَ فَوَجَدَنَا رَسُولُ قَيْصَرَ بِبَعْضِ الشَّأْمِ فَانْطُلِقَ بِي وَبِأَصْحَابِي حَتَّى قَدِمْنَا إِيلِيَاءَ، فَأُدْخِلْنَا عَلَيْهِ، فَإِذَا هُوَ جَالِسٌ فِي مَجْلِسِ مُلْكِهِ وَعَلَيْهِ التَّاجُ، وَإِذَا حَوْلَهُ عُظَمَاءُ الرُّومِ فَقَالَ لِتُرْجُمَانِهِ سَلْهُمْ أَيُّهُمْ أَقْرَبُ نَسَبًا إِلَى هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ قَالَ أَبُو سُفْيَانَ فَقُلْتُ أَنَا أَقْرَبُهُمْ نَسَبًا. قَالَ مَا قَرَابَةُ مَا بَيْنَكَ وَبَيْنَهُ فَقُلْتُ هُوَ ابْنُ عَمِّي، وَلَيْسَ فِي الرَّكْبِ يَوْمَئِذٍ أَحَدٌ مِنْ بَنِي عَبْدِ مَنَافٍ غَيْرِي. فَقَالَ قَيْصَرُ أَدْنُوهُ. وَأَمَرَ بِأَصْحَابِي فَجُعِلُوا خَلْفَ ظَهْرِي عِنْدَ كَتِفِي، ثُمَّ قَالَ لِتُرْجُمَانِهِ قُلْ لأَصْحَابِهِ إِنِّي سَائِلٌ هَذَا الرَّجُلَ عَنِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ، فَإِنْ كَذَبَ فَكَذِّبُوهُ. قَالَ أَبُو سُفْيَانَ وَاللَّهِ لَوْلاَ الْحَيَاءُ يَوْمَئِذٍ مِنْ أَنْ يَأْثُرَ أَصْحَابِي عَنِّي الْكَذِبَ لَكَذَبْتُهُ حِينَ سَأَلَنِي عَنْهُ، وَلَكِنِّي اسْتَحْيَيْتُ أَنْ يَأْثُرُوا الْكَذِبَ عَنِّي فَصَدَقْتُهُ، ثُمَّ قَالَ لِتُرْجُمَانِهِ قُلْ لَهُ كَيْفَ نَسَبُ هَذَا الرَّجُلِ فِيكُمْ قُلْتُ هُوَ فِينَا ذُو نَسَبٍ. قَالَ فَهَلْ قَالَ هَذَا الْقَوْلَ أَحَدٌ مِنْكُمْ قَبْلَهُ قُلْتُ لاَ. فَقَالَ كُنْتُمْ تَتَّهِمُونَهُ عَلَى الْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ قُلْتُ لاَ. قَالَ فَهَلْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ قُلْتُ لاَ. قَالَ فَأَشْرَافُ النَّاسِ يَتَّبِعُونَهُ أَمْ ضُعَفَاؤُهُمْ قُلْتُ بَلْ ضُعَفَاؤُهُمْ. قَالَ فَيَزِيدُونَ أَوْ يَنْقُصُونَ قُلْتُ بَلْ يَزِيدُونَ. قَالَ فَهَلْ يَرْتَدُّ أَحَدٌ سَخْطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ قُلْتُ لاَ. قَالَ فَهَلْ يَغْدِرُ قُلْتُ لاَ، وَنَحْنُ الآنَ مِنْهُ فِي مُدَّةٍ، نَحْنُ نَخَافُ أَنْ يَغْدِرَ. قَالَ أَبُو سُفْيَانَ وَلَمْ يُمْكِنِّي كَلِمَةٌ أُدْخِلُ فِيهَا شَيْئًا أَنْتَقِصُهُ بِهِ لاَ أَخَافُ أَنْ تُؤْثَرَ عَنِّي غَيْرُهَا. قَالَ فَهَلْ قَاتَلْتُمُوهُ أَوْ قَاتَلَكُمْ قُلْتُ نَعَمْ. قَالَ فَكَيْفَ كَانَتْ حَرْبُهُ وَحَرْبُكُمْ قُلْتُ كَانَتْ دُوَلاً وَسِجَالاً، يُدَالُ عَلَيْنَا الْمَرَّةَ وَنُدَالُ عَلَيْهِ الأُخْرَى. قَالَ فَمَاذَا يَأْمُرُكُمْ قَالَ يَأْمُرُنَا أَنْ نَعْبُدَ اللَّهَ وَحْدَهُ لاَ نُشْرِكُ بِهِ شَيْئًا، وَيَنْهَانَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا، وَيَأْمُرُنَا بِالصَّلاَةِ وَالصَّدَقَةِ وَالْعَفَافِ وَالْوَفَاءِ بِالْعَهْدِ وَأَدَاءِ الأَمَانَةِ. فَقَالَ لِتُرْجُمَانِهِ حِينَ قُلْتُ ذَلِكَ لَهُ قُلْ لَهُ إِنِّي سَأَلْتُكَ عَنْ نَسَبِهِ فِيكُمْ، فَزَعَمْتَ أَنَّهُ ذُو نَسَبٍ، وَكَذَلِكَ الرُّسُلُ تُبْعَثُ فِي نَسَبِ قَوْمِهَا، وَسَأَلْتُكَ هَلْ قَالَ أَحَدٌ مِنْكُمْ هَذَا الْقَوْلَ قَبْلَهُ فَزَعَمْتَ أَنْ لاَ، فَقُلْتُ لَوْ كَانَ أَحَدٌ مِنْكُمْ قَالَ هَذَا الْقَوْلَ قَبْلَهُ قُلْتُ رَجُلٌ يَأْتَمُّ بِقَوْلٍ قَدْ قِيلَ قَبْلَهُ. وَسَأَلْتُكَ هَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ فَزَعَمْتَ أَنْ لاَ، فَعَرَفْتُ أَنَّهُ لَمْ يَكُنْ لِيَدَعَ الْكَذِبَ عَلَى النَّاسِ وَيَكْذِبَ عَلَى اللَّهِ، وَسَأَلْتُكَ هَلْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ فَزَعَمْتَ أَنْ لاَ، فَقُلْتُ لَوْ كَانَ مِنْ آبَائِهِ مَلِكٌ قُلْتُ يَطْلُبُ مُلْكَ آبَائِهِ. وَسَأَلْتُكَ أَشْرَافُ النَّاسِ يَتَّبِعُونَهُ أَمْ ضُعَفَاؤُهُمْ فَزَعَمْتَ أَنَّ ضُعَفَاءَهُمُ اتَّبَعُوهُ، وَهُمْ أَتْبَاعُ الرُّسُلِ، وَسَأَلْتُكَ هَلْ يَزِيدُونَ أَوْ يَنْقُصُونَ فَزَعَمْتَ أَنَّهُمْ يَزِيدُونَ، وَكَذَلِكَ الإِيمَانُ حَتَّى يَتِمَّ، وَسَأَلْتُكَ هَلْ يَرْتَدُّ أَحَدٌ سَخْطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ فَزَعَمْتَ أَنْ لاَ، فَكَذَلِكَ الإِيمَانُ حِينَ تَخْلِطُ بَشَاشَتُهُ الْقُلُوبَ لاَ يَسْخَطُهُ أَحَدٌ، وَسَأَلْتُكَ هَلْ يَغْدِرُ فَزَعَمْتَ أَنْ لاَ، وَكَذَلِكَ الرُّسُلُ لاَ يَغْدِرُونَ. وَسَأَلْتُكَ هَلْ قَاتَلْتُمُوهُ وَقَاتَلَكُمْ فَزَعَمْتَ أَنْ قَدْ فَعَلَ، وَأَنَّ حَرْبَكُمْ وَحَرْبَهُ تَكُونُ دُوَلاً، وَيُدَالُ عَلَيْكُمُ الْمَرَّةَ وَتُدَالُونَ عَلَيْهِ الأُخْرَى، وَكَذَلِكَ الرُّسُلُ تُبْتَلَى، وَتَكُونُ لَهَا الْعَاقِبَةُ، وَسَأَلْتُكَ بِمَاذَا يَأْمُرُكُمْ فَزَعَمْتَ أَنَّهُ يَأْمُرُكُمْ أَنْ تَعْبُدُوا اللَّهَ وَلاَ تُشْرِكُوا بِهِ شَيْئًا، وَيَنْهَاكُمْ عَمَّا كَانَ يَعْبُدُ آبَاؤُكُمْ، وَيَأْمُرُكُمْ بِالصَّلاَةِ وَالصِّدْقِ وَالْعَفَافِ وَالْوَفَاءِ بِالْعَهْدِ، وَأَدَاءِ الأَمَانَةِ، قَالَ وَهَذِهِ صِفَةُ النَّبِيِّ، قَدْ كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ، وَلَكِنْ لَمْ أَظُنَّ أَنَّهُ مِنْكُمْ، وَإِنْ يَكُ مَا قُلْتَ حَقًّا، فَيُوشِكُ أَنْ يَمْلِكَ مَوْضِعَ قَدَمَىَّ هَاتَيْنِ، وَلَوْ أَرْجُو أَنْ أَخْلُصَ إِلَيْهِ لَتَجَشَّمْتُ لُقِيَّهُ، وَلَوْ كُنْتُ عِنْدَهُ لَغَسَلْتُ قَدَمَيْهِ. قَالَ أَبُو سُفْيَانَ ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقُرِئَ فَإِذَا فِيهِ " بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ، إِلَى هِرَقْلَ عَظِيمِ الرُّومِ، سَلاَمٌ عَلَى مَنِ اتَّبَعَ الْهُدَى، أَمَّا بَعْدُ فَإِنِّي أَدْعُوكَ بِدِعَايَةِ الإِسْلاَمِ، أَسْلِمْ تَسْلَمْ، وَأَسْلِمْ يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّيْتَ فَعَلَيْكَ إِثْمُ الأَرِيسِيِّينَ وَ{يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَنْ لاَ نَعْبُدَ إِلاَّ اللَّهَ وَلاَ نُشْرِكَ بِهِ شَيْئًا وَلاَ يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ}". قَالَ أَبُو سُفْيَانَ فَلَمَّا أَنْ قَضَى مَقَالَتَهُ، عَلَتْ أَصْوَاتُ الَّذِينَ حَوْلَهُ مِنْ عُظَمَاءِ الرُّومِ، وَكَثُرَ لَغَطُهُمْ، فَلاَ أَدْرِي مَاذَا قَالُوا، وَأُمِرَ بِنَا فَأُخْرِجْنَا، فَلَمَّا أَنْ خَرَجْتُ مَعَ أَصْحَابِي وَخَلَوْتُ بِهِمْ قُلْتُ لَهُمْ لَقَدْ أَمِرَ أَمْرُ ابْنِ أَبِي كَبْشَةَ، هَذَا مَلِكُ بَنِي الأَصْفَرِ يَخَافُهُ، قَالَ أَبُو سُفْيَانَ وَاللَّهِ مَا زِلْتُ ذَلِيلاً مُسْتَيْقِنًا بِأَنَّ أَمْرَهُ سَيَظْهَرُ، حَتَّى أَدْخَلَ اللَّهُ قَلْبِي الإِسْلاَمَ وَأَنَا كَارِهٌ.

Reference	: Sahih al-Bukhari 2940, 2941
In-book reference	: Book 56, Hadith 153
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 191

Narrated Sahl bin Sa`d:

That he heard the Prophet (ﷺ) on the day (of the battle) of Khaibar saying, "I will give the flag to a person at whose hands Allah will grant victory." So, the companions of the Prophet (ﷺ) got up, wishing eagerly to see to whom the flag will be given, and everyone of them wished to be given the flag. But the Prophet asked for `Ali. Someone informed him that he was suffering from eye-trouble. So, he ordered them to bring `Ali in front of him. Then the Prophet (ﷺ) spat in his eyes and his eyes were cured immediately as if he had never any eye-trouble. `Ali said, "We will fight with them (i.e. infidels) till they become like us (i.e. Muslims)." The Prophet (ﷺ) said, "Be patient, till you face them and invite them to Islam and inform them of what Allah has enjoined upon them. By Allah! If a single person embraces Islam at your hands (i.e. through you), that will be better for you than the red camels."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ ـ رضى الله عنه ـ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ يَوْمَ خَيْبَرَ " لأُعْطِيَنَّ الرَّايَةَ رَجُلاً يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ ". فَقَامُوا يَرْجُونَ لِذَلِكَ أَيُّهُمْ يُعْطَى، فَغَدَوْا وَكُلُّهُمْ يَرْجُو أَنْ يُعْطَى فَقَالَ " أَيْنَ عَلِيٌّ ". فَقِيلَ يَشْتَكِي عَيْنَيْهِ، فَأَمَرَ فَدُعِيَ لَهُ، فَبَصَقَ فِي عَيْنَيْهِ، فَبَرَأَ مَكَانَهُ حَتَّى كَأَنَّهُ لَمْ يَكُنْ بِهِ شَىْءٌ فَقَالَ نُقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا. فَقَالَ " عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الإِسْلاَمِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ، فَوَاللَّهِ لأَنْ يُهْدَى بِكَ رَجُلٌ وَاحِدٌ خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ ".

Reference : Sahih al-Bukhari 2942
In-book reference : Book 56, Hadith 154
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 192
(deprecated numbering scheme)

Narrated Anas:

Whenever Allah's Messenger (ﷺ) attacked some people, he would never attack them till it was dawn. If he heard the Adhan (i.e. call for prayer) he would delay the fight, and if he did not hear the Adhan, he would attack them immediately after dawn. We reached Khaibar at night.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ حُمَيْدٍ، قَالَ سَمِعْتُ أَنَسًا ـ رضى الله عنه ـ يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا غَزَا قَوْمًا لَمْ يُغِرْ حَتَّى يُصْبِحَ، فَإِنْ سَمِعَ أَذَانًا أَمْسَكَ، وَإِنْ لَمْ يَسْمَعْ أَذَانًا أَغَارَ بَعْدَ مَا يُصْبِحُ، فَنَزَلْنَا خَيْبَرَ لَيْلاً.

Reference : Sahih al-Bukhari 2943
In-book reference : Book 56, Hadith 155
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 193
(deprecated numbering scheme)

Narrated Anas:

as Hadith No. 193 above.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا غَزَا بِنَا.

Reference : Sahih al-Bukhari 2944
In-book reference : Book 56, Hadith 156
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 194
(deprecated numbering scheme)

Narrated Anas:

The Prophet (ﷺ) set out for Khaibar and reached it at night. He used not to attack if he reached the people at night, till the day broke. So, when the day dawned, the Jews came out with their bags and spades. When they saw the Prophet; they said, "Muhammad and his army!" The Prophet (ﷺ) said, Allahu--Akbar! (Allah is Greater) and Khaibar is ruined, for whenever we approach a nation (i.e. enemy to fight) then it will be a miserable morning for those who have been warned."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ـ رضى الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم خَرَجَ إِلَى خَيْبَرَ فَجَاءَهَا لَيْلاً، وَكَانَ إِذَا جَاءَ قَوْمًا بِلَيْلٍ لاَ يُغِيرُ عَلَيْهِمْ حَتَّى يُصْبِحَ، فَلَمَّا أَصْبَحَ، خَرَجَتْ يَهُودُ بِمَسَاحِيهِمْ وَمَكَاتِلِهِمْ، فَلَمَّا رَأَوْهُ قَالُوا مُحَمَّدٌ وَاللَّهِ، مُحَمَّدٌ وَالْخَمِيسُ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اللَّهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ".

Reference	: Sahih al-Bukhari 2945
In-book reference	: Book 56, Hadith 157
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 195

Narrated Abu Huraira:

Allah 's Apostle said, " I have been ordered to fight with the people till they say, 'None has the right to be worshipped but Allah,' and whoever says, 'None has the right to be worshipped but Allah,' his life and property will be saved by me except for Islamic law, and his accounts will be with Allah, (either to punish him or to forgive him.)"

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنَا سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لاَ إِلَهَ إِلاَّ اللَّهُ. فَمَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ، فَقَدْ عَصَمَ مِنِّي نَفْسَهُ وَمَالَهُ، إِلاَّ بِحَقِّهِ، وَحِسَابُهُ عَلَى اللَّهِ ". رَوَاهُ عُمَرُ وَابْنُ عُمَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 2946
In-book reference	: Book 56, Hadith 158
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 196

(103) Chapter: Concealing the true destination of a Ghazwa

(103) باب مَنْ أَرَادَ غَزْوَةً فَوَرَّى بِغَيْرِهَا، وَمَنْ أَحَبَّ الْخُرُوجَ يَوْمَ الْخَمِيسِ

Narrated Ka`b bin Malik:

Whenever Allah's Messenger (ﷺ) intended to lead a Ghazwa, he would use an equivocation from which one would understand that he was going to a different destination .

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ ـ رضى الله عنه ـ وَكَانَ قَائِدَ كَعْبٍ مِنْ بَنِيهِ قَالَ سَمِعْتُ كَعْبَ بْنَ مَالِكٍ حِينَ تَخَلَّفَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم. وَلَمْ يَكُنْ رَسُولُ اللَّهِ صلى الله عليه وسلم يُرِيدُ غَزْوَةً إِلاَّ وَرَّى بِغَيْرِهَا.

Reference	: Sahih al-Bukhari 2947
In-book reference	: Book 56, Hadith 159
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 197

Narrated Ka`b bin Malik:

Whenever Allah's Messenger (ﷺ) intended to carry out a Ghazwa, he would use an equivocation to conceal his real destination till it was the Ghazwa of Tabuk which Allah's Messenger (ﷺ) carried out in very hot weather. As he was going to face a very long journey through a wasteland and was to meet and attack a large number of enemies. So, he made the situation clear to the Muslims so that they might prepare themselves accordingly and get ready to conquer their enemy. The Prophet (ﷺ) informed them of the destination he was heading for.

وَحَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، قَالَ سَمِعْتُ كَعْبَ بْنَ مَالِكٍ ـ رضى الله عنه ـ يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَلَّمَا يُرِيدُ غَزْوَةً يَغْزُوهَا إِلاَّ وَرَّى بِغَيْرِهَا، حَتَّى كَانَتْ غَزْوَةُ تَبُوكَ، فَغَزَاهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي حَرٍّ شَدِيدٍ، وَاسْتَقْبَلَ سَفَرًا بَعِيدًا وَمَفَازًا، وَاسْتَقْبَلَ غَزْوَ عَدُوٍّ كَثِيرٍ، فَجَلَّى لِلْمُسْلِمِينَ أَمْرَهُمْ، لِيَتَأَهَّبُوا أُهْبَةَ عَدُوِّهِمْ، وَأَخْبَرَهُمْ بِوَجْهِهِ الَّذِي يُرِيدُ.

Reference	: Sahih al-Bukhari 2948
In-book reference	: Book 56, Hadith 160
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 198

Ka`b bin Malik used to say:

"Scarcely did Allah's Messenger (ﷺ) set out for a journey on a day other than Thursday."

وَعَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ كَعْبِ بْنِ مَالِكٍ، أَنَّ كَعْبَ بْنَ مَالِكٍ ـ رضى الله عنه ـ كَانَ يَقُولُ لَقَلَّمَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَخْرُجُ إِذَا خَرَجَ فِي سَفَرٍ إِلاَّ يَوْمَ الْخَمِيسِ.

Reference	: Sahih al-Bukhari 2949
In-book reference	: Book 56, Hadith 161
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 198

Narrated Ka`b bin Malik:

The Prophet (ﷺ) set out on Thursday for the Ghazwa of Tabuk and he used to prefer to set out (i.e. travel) on Thursdays.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم خَرَجَ يَوْمَ الْخَمِيسِ فِي غَزْوَةِ تَبُوكَ، وَكَانَ يُحِبُّ أَنْ يَخْرُجَ يَوْمَ الْخَمِيسِ.

Reference	: Sahih al-Bukhari 2950
In-book reference	: Book 56, Hadith 162
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 199

(104) Chapter: Setting out after midday

(104) باب الْخُرُوجِ بَعْدَ الظُّهْرِ

Narrated Anas:

The Prophet (ﷺ) offered a four-rak`at Zuhr prayer at Medina and then offered a two rak`at `Asr prayer at Dhul-Hulaifa and I heard the companions of the Prophet (ﷺ) reciting Talbiya aloud (for Hajj and `Umra) altogether.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ ـ رضى الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى بِالْمَدِينَةِ الظُّهْرَ أَرْبَعًا، وَالْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ، وَسَمِعْتُهُمْ يَصْرُخُونَ بِهِمَا جَمِيعًا.

Reference	: Sahih al-Bukhari 2951
In-book reference	: Book 56, Hadith 163
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 200

(105) Chapter: Setting out in the last part of the month

(105) باب الْخُرُوجِ آخِرَ الشَّهْرِ

وَقَالَ كُرَيْبٌ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا انْطَلَقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمَدِينَةِ لِخَمْسٍ بَقِينَ مِنْ ذِي الْقَعْدَةِ، وَقَدِمَ مَكَّةَ لأَرْبَعِ لَيَالٍ خَلَوْنَ مِنْ ذِي الْحِجَّةِ.

Narrated `Aisha:

We set out in the company of Allah's Messenger (ﷺ) five days before the end of Dhul Qa'da intending to perform Hajj only. When we approached Mecca Allah's Messenger (ﷺ) ordered those who did not have the Hadi (i.e. an animal for sacrifice) with them, to perform the Tawaf around the Ka`ba, and between Safa and Marwa and then

finish their Ihram. Beef was brought to us on the day of (i.e. the days of slaughtering) and I asked, "What is this?" Somebody said, Allah's Messenger (ﷺ) has slaughtered (a cow) on behalf of his wives."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، أَنَّهَا سَمِعَتْ عَائِشَةَ ـ رضى الله عنها ـ تَقُولُ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم لِخَمْسٍ لَيَالٍ بَقِينَ مِنْ ذِي الْقَعْدَةِ، وَلاَ نُرَى إِلاَّ الْحَجَّ، فَلَمَّا دَنَوْنَا مِنْ مَكَّةَ أَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَنْ لَمْ يَكُنْ مَعَهُ هَدْىٌ إِذَا طَافَ بِالْبَيْتِ وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ أَنْ يَحِلَّ‏.‏ قَالَتْ عَائِشَةُ فَدُخِلَ عَلَيْنَا يَوْمَ النَّحْرِ بِلَحْمِ بَقَرٍ فَقُلْتُ مَا هَذَا فَقَالَ نَحَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ أَزْوَاجِهِ‏.‏ قَالَ يَحْيَى فَذَكَرْتُ هَذَا الْحَدِيثَ لِلْقَاسِمِ بْنِ مُحَمَّدٍ فَقَالَ أَتَتْكَ وَاللَّهِ بِالْحَدِيثِ عَلَى وَجْهِهِ‏.‏

Reference	: Sahih al-Bukhari 2952
In-book reference	: Book 56, Hadith 164
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 201

(106) Chapter: Travelling in Ramadan (106) باب الْخُرُوجِ فِي رَمَضَانَ

Narrated Ibn `Abbas:

Once the Prophet (ﷺ) set out in the month of Ramadan. He observed fasting till he reached a place called Kadid where he broke his fast.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنِي الزُّهْرِيُّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ خَرَجَ النَّبِيُّ صلى الله عليه وسلم فِي رَمَضَانَ، فَصَامَ حَتَّى بَلَغَ الْكَدِيدَ أَفْطَرَ‏.‏ قَالَ سُفْيَانُ قَالَ الزُّهْرِيُّ أَخْبَرَنِي عُبَيْدُ اللَّهِ عَنِ ابْنِ عَبَّاسٍ‏.‏ وَسَاقَ الْحَدِيثَ‏.‏

Reference	: Sahih al-Bukhari 2953
In-book reference	: Book 56, Hadith 165
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 202

(107) Chapter: Bidding farewell (107) باب التَّوْدِيعِ

Narrated Abu Hurairah (ra):

Allah's Messenger (ﷺ) sent us on military expedition telling us, "If you find such and such persons (he named two men from Quraish), burn them fire." Then we came to bid him farewell, when we wanted to set out, he said: "Previously I ordered you to burn so-and-so and so-and-so with fire, but as punishment with fire is done by none except Allah, if you capture them, kill them, (instead)."

وَقَالَ ابْنُ وَهْبٍ أَخْبَرَنِي عَمْرٌو، عَنْ بُكَيْرٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّهُ قَالَ بَعَثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي بَعْثٍ، وَقَالَ لَنَا ‏"‏ إِنْ لَقِيتُمْ فُلاَنًا وَفُلاَنًا ‏"‏‏.‏ ـ لِرَجُلَيْنِ مِنْ قُرَيْشٍ سَمَّاهُمَا ـ فَحَرِّقُوهُمَا بِالنَّارِ‏.‏ قَالَ ثُمَّ أَتَيْنَاهُ نُوَدِّعُهُ حِينَ أَرَدْنَا الْخُرُوجَ فَقَالَ ‏"‏ إِنِّي كُنْتُ أَمَرْتُكُمْ أَنْ تُحَرِّقُوا فُلاَنًا وَفُلاَنًا بِالنَّارِ، وَإِنَّ النَّارَ لاَ يُعَذِّبُ بِهَا إِلاَّ اللَّهُ، فَإِنْ أَخَذْتُمُوهُمَا فَاقْتُلُوهُمَا ‏"‏‏.‏

Reference	: Sahih al-Bukhari 2954
In-book reference	: Book 56, Hadith 166
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 202

(108) Chapter: Listening to and obeying the Imam (108) باب السَّمْعِ وَالطَّاعَةِ لِلإِمَامِ

Narrated Ibn `Umar:

The 'Prophet said, "It is obligatory for one to listen to and obey (the ruler's orders) unless these orders involve one disobedience (to Allah); but if an act of disobedience (to Allah) is imposed, he should not listen to or obey it."
حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم. وَحَدَّثَنِي مُحَمَّدُ بْنُ صَبَّاحٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " السَّمْعُ وَالطَّاعَةُ حَقٌّ، مَا لَمْ يُؤْمَرْ بِالْمَعْصِيَةِ، فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلاَ سَمْعَ وَلاَ طَاعَةَ ".

Reference	: Sahih al-Bukhari 2955
In-book reference	: Book 56, Hadith 167
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 203

(109) Chapter: The Imam should be defended

(109) باب يُقَاتَلُ مِنْ وَرَاءِ الإِمَامِ وَيُتَّقَى بِهِ

Narrated Abu Huraira:

That heard Allah's Messenger (ﷺ) saying, "We are the last but will be the foremost to enter Paradise)." The Prophet added, "He who obeys me, obeys Allah, and he who disobeys me, disobeys Allah. He who obeys the chief, obeys me, and he who disobeys the chief, disobeys me. The Imam is like a shelter for whose safety the Muslims should fight and where they should seek protection. If the Imam orders people with righteousness and rules justly, then he will be rewarded for that, and if he does the opposite, he will be responsible for that."
حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، أَنَّ الأَعْرَجَ، حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " نَحْنُ الآخِرُونَ السَّابِقُونَ ". وَبِهَذَا الإِسْنَادِ " مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ يُطِعِ الأَمِيرَ فَقَدْ أَطَاعَنِي، وَمَنْ يَعْصِ الأَمِيرَ فَقَدْ عَصَانِي، وَإِنَّمَا الإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيُتَّقَى بِهِ، فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ وَعَدَلَ، فَإِنَّ لَهُ بِذَلِكَ أَجْرًا، وَإِنْ قَالَ بِغَيْرِهِ، فَإِنَّ عَلَيْهِ مِنْهُ ".

Reference	: Sahih al-Bukhari 2956, 2957
In-book reference	: Book 56, Hadith 168
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 204

(110) Chapter: To give a Bai'a for not to flee during a battle

(110) باب الْبَيْعَةِ فِي الْحَرْبِ أَنْ لاَ يَفِرُّوا

وَقَالَ بَعْضُهُمْ عَلَى الْمَوْتِ لِقَوْلِ اللَّهِ تَعَالَى: {لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ}.

Narrated Ibn `Umar:

When we reached (Hudaibiya) in the next year (of the treaty of Hudaibiya), not even two men amongst us agreed unanimously as to which was the tree under which we had given the pledge of allegiance, and that was out of Allah's Mercy. (The sub narrator asked Naf'i, "For what did the Prophet (ﷺ) take their pledge of allegiance, was it for death?" Naf'i replied "No, but he took their pledge of allegiance for patience.")
حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، قَالَ قَالَ ابْنُ عُمَرَ ـ رضى الله عنهما ـ رَجَعْنَا مِنَ الْعَامِ الْمُقْبِلِ فَمَا اجْتَمَعَ مِنَّا اثْنَانِ عَلَى الشَّجَرَةِ الَّتِي بَايَعْنَا تَحْتَهَا، كَانَتْ رَحْمَةً مِنَ اللَّهِ. فَسَأَلْتُ نَافِعًا عَلَى أَىِّ شَىْءٍ بَايَعَهُمْ عَلَى الْمَوْتِ قَالَ لاَ، بَايَعَهُمْ عَلَى الصَّبْرِ.

Reference	: Sahih al-Bukhari 2958
In-book reference	: Book 56, Hadith 169
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 205

Narrated `Abdullah bin Zaid:

that in the time (of the battle) of Al-Harra a person came to him and said, "Ibn Hanzala is taking the pledge of allegiance from the people for death." He said, "I will never give a pledge of allegiance for such a thing to anyone after Allah's Messenger (ﷺ)."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ ـ رضى الله عنه ـ قَالَ لَمَّا كَانَ زَمَنَ الْحَرَّةِ أَتَاهُ آتٍ فَقَالَ لَهُ إِنَّ ابْنَ حَنْظَلَةَ يُبَايِعُ النَّاسَ عَلَى الْمَوْتِ. فَقَالَ لاَ أُبَايِعُ عَلَى هَذَا أَحَدًا بَعْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 2959
In-book reference	: Book 56, Hadith 170
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 206

Narrated Yazid bin Ubaid:

Salama said, "I gave the Pledge of allegiance (Al-Ridwan) to Allah's Messenger (ﷺ) and then I moved to the shade of a tree. When the number of people around the Prophet (ﷺ) diminished, he said, 'O Ibn Al-Akwa` ! Will you not give to me the pledge of Allegiance?' I replied, 'O Allah's Messenger (ﷺ)! I have already given to you the pledge of Allegiance.' He said, 'Do it again.' So I gave the pledge of allegiance for the second time." I asked 'O Abu Muslim! For what did you give he pledge of Allegiance on that day?" He replied, "We gave the pledge of Allegiance for death."

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ ـ رضى الله عنه ـ قَالَ بَايَعْتُ النَّبِيَّ صلى الله عليه وسلم ثُمَّ عَدَلْتُ إِلَى ظِلِّ الشَّجَرَةِ، فَلَمَّا خَفَّ النَّاسُ قَالَ " يَا ابْنَ الأَكْوَعِ، أَلاَ تُبَايِعُ ". قَالَ قُلْتُ قَدْ بَايَعْتُ يَا رَسُولَ اللَّهِ. قَالَ " وَأَيْضًا ". فَبَايَعْتُهُ الثَّانِيَةَ. فَقُلْتُ لَهُ يَا أَبَا مُسْلِمٍ، عَلَى أَىِّ شَىْءٍ كُنْتُمْ تُبَايِعُونَ يَوْمَئِذٍ قَالَ عَلَى الْمَوْتِ.

Reference	: Sahih al-Bukhari 2960
In-book reference	: Book 56, Hadith 171
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 207

Narrated Anas:

On the day (of the battle) of the Trench, the Ansar were saying, "We are those who have sworn allegiance to Muhammad for Jihaid (for ever) as long as we live." The Prophet (ﷺ) replied to them, "O Allah! There is no life except the life of the Hereafter. So honor the Ansar and emigrants with Your Generosity."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدٍ، قَالَ سَمِعْتُ أَنَسًا ـ رضى الله عنه ـ يَقُولُ كَانَتِ الأَنْصَارُ يَوْمَ الْخَنْدَقِ تَقُولُ نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدَا عَلَى الْجِهَادِ مَا حَيِينَا أَبَدَا فَأَجَابَهُمُ النَّبِيُّ صلى الله عليه وسلم فَقَالَ اللَّهُمَّ لاَ عَيْشَ إِلاَّ عَيْشُ الآخِرَهْ فَأَكْرِمِ الأَنْصَارَ وَالْمُهَاجِرَهْ

Reference	: Sahih al-Bukhari 2961
In-book reference	: Book 56, Hadith 172
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 208

Narrated Mujashi:

My brother and I came to the Prophet (ﷺ) and I requested him to take the pledge of allegiance from us for migration. He said, "Migration has passed away with its people." I asked, "For what will you take the pledge of allegiance from us then?" He said, "I will take (the pledge) for Islam and Jihad."

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، سَمِعَ مُحَمَّدَ بْنَ فُضَيْلٍ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ مُجَاشِعٍ ـ رضى الله عنه ـ قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم أَنَا وَأَخِي فَقُلْتُ بَايِعْنَا عَلَى الْهِجْرَةِ. فَقَالَ " مَضَتِ الْهِجْرَةُ لأَهْلِهَا ". فَقُلْتُ عَلاَمَ تُبَايِعُنَا قَالَ " عَلَى الإِسْلاَمِ وَالْجِهَادِ ".

Reference	: Sahih al-Bukhari 2962, 2963
In-book reference	: Book 56, Hadith 173
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 208

(111) Chapter: The Imam should order the people to do only within their ability

(111) باب عَزْمِ الإِمَامِ عَلَى النَّاسِ فِيمَا يُطِيقُونَ

Narrated `Abdullah:

Today a man came to me and asked me a question which I did not know how to answer. He said, "Tell me, if a wealthy active man, well-equipped with arms, goes out on military expeditions with our chiefs, and orders us to do such things as we cannot do (should we obey him?)" I replied, "By Allah, I do not know what to reply you, except that we, were in the company of the Prophet (ﷺ) and he used to order us to do a thing once only till we finished it. And no doubt, everyone among you will remain in a good state as long as he obeys Allah. If one is in doubt as to the legality of something, he should ask somebody who would satisfy him, but soon will come a time when you will not find such a man. By Him, except Whom none has the right to be worshipped. I see that the example of what has passed of this life (to what remains thereof) is like a pond whose fresh water has been used up and nothing remains but muddy water."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، قَالَ قَالَ عَبْدُ اللَّهِ ـ رضى الله عنه ـ لَقَدْ أَتَانِي الْيَوْمَ رَجُلٌ فَسَأَلَنِي عَنْ أَمْرٍ مَا دَرَيْتُ مَا أَرُدُّ عَلَيْهِ، فَقَالَ أَرَأَيْتَ رَجُلاً مُؤْدِيًا نَشِيطًا، يَخْرُجُ مَعَ أُمَرَائِنَا فِي الْمَغَازِي، فَيَعْزِمُ عَلَيْنَا فِي أَشْيَاءَ لاَ نُحْصِيهَا. فَقُلْتُ لَهُ وَاللَّهِ مَا أَدْرِي مَا أَقُولُ لَكَ إِلاَّ أَنَّا كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فَعَسَى أَنْ لاَ يَعْزِمَ عَلَيْنَا فِي أَمْرٍ إِلاَّ مَرَّةً حَتَّى نَفْعَلَهُ، وَإِنَّ أَحَدَكُمْ لَنْ يَزَالَ بِخَيْرٍ مَا اتَّقَى اللَّهَ، وَإِذَا شَكَّ فِي نَفْسِهِ شَىْءٌ سَأَلَ رَجُلاً فَشَفَاهُ مِنْهُ، وَأَوْشَكَ أَنْ لاَ تَجِدُوهُ، وَالَّذِي لاَ إِلَهَ إِلاَّ هُوَ مَا أَذْكُرُ مَا غَبَرَ مِنَ الدُّنْيَا إِلاَّ كَالثَّغْبِ شُرِبَ صَفْوُهُ وَبَقِيَ كَدَرُهُ.

Reference	: Sahih al-Bukhari 2964
In-book reference	: Book 56, Hadith 174
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 209

(112) Chapter: Delay of the fighting

(112) بَابُ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا لَمْ يُقَاتِلْ أَوَّلَ النَّهَارِ أَخَّرَ الْقِتَالَ حَتَّى تَزُولَ الشَّمْسُ

Narrated Salim Abu An-Nadr:

The freed slave of `Umar bin 'Ubaidullah who was `Umar's clerk: `Abdullah bin Abi `Aufa wrote him (i.e. `Umar) a letter that contained the following:-- "Once Allah's Messenger (ﷺ) (during a holy battle), waited till the sun had declined and then he got up among the people and said, "O people! Do not wish to face the enemy (in a battle) and ask Allah to save you (from calamities) but if you should face the enemy, then be patient and let it be known to you that Paradise is under the shades of swords." He then said,, "O Allah! The Revealer of the (Holy) Book, the Mover of the clouds, and Defeater of Al-Ahzab (i.e. the clans of infidels), defeat them infidels and bestow victory upon us."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمٍ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ وَكَانَ كَاتِبًا لَهُ قَالَ كَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى ـ رضى الله عنهما ـ فَقَرَأْتُهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي بَعْضِ أَيَّامِهِ الَّتِي لَقِيَ فِيهَا انْتَظَرَ حَتَّى مَالَتِ الشَّمْسُ. ثُمَّ قَامَ فِي النَّاسِ قَالَ " أَيُّهَا النَّاسُ، لاَ تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَسَلُوا اللَّهَ الْعَافِيَةَ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا، وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلاَلِ السُّيُوفِ، ثُمَّ قَالَ اللَّهُمَّ مُنْزِلَ الْكِتَابِ وَمُجْرِيَ السَّحَابِ وَهَازِمَ الأَحْزَابِ، اهْزِمْهُمْ وَانْصُرْنَا عَلَيْهِمْ ".

Reference	: Sahih al-Bukhari 2965, 2966
In-book reference	: Book 56, Hadith 175
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 210

(113) Chapter: Asking the permission of the Imam

(113) باب اسْتِئْذَانِ الرَّجُلِ الإِمَامَ

لِقَوْلِهِ: {إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ} إِلَى آخِرِ الآيَةِ.

Narrated Jabir bin `Abdullah:

I participated in a Ghazwa along with Allah's Messenger (ﷺ) The Prophet (ﷺ) met me (on the way) while I was riding a camel of ours used for irrigation and it had got so tired that it could hardly walk. The Prophet (ﷺ) asked me, "What is wrong with the camel?" I replied, "It has got tired." So. Allah's Messenger (ﷺ) came from behind it and rebuked it and prayed for it so it started surpassing the other camels and going ahead of them. Then he asked me, "How do you find your camel (now)?" I replied, "I find it quite well, now as it has received your blessings." He said, "Will you sell it to me?" I felt shy (to refuse his offer) though it was the only camel for irrigation we had. So, I said, "Yes." He said, "Sell it to me then." I sold it to him on the condition that I should keep on riding it till I reached Medina. Then I said, "O Allah's Apostle! I am a bridegroom," and requested him to allow me to go home. He allowed me, and I set out for Medina before the people till I reached Medina, where I met my uncle, who asked me about the camel and I informed him all about it and he blamed me for that. When I took the permission of Allah's Messenger (ﷺ) he asked me whether I had married a virgin or a matron and I replied that I had married a matron. He said, "Why hadn't you married a virgin who would have played with you, and you would have played with her?" I replied, "O Allah's Messenger (ﷺ)! My father died (or was martyred) and I have some young sisters, so I felt it not proper that I should marry a young girl like them who would neither teach them manners nor serve them. So, I have married a matron so that she may serve them and teach them manners." When Allah's Messenger (ﷺ) arrived in Medina, I took the camel to him the next morning and he gave me its price and gave me the camel itself as well.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنِ الْمُغِيرَةِ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ غَزَوْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ فَتَلاَحَقَ بِي النَّبِيُّ صلى الله عليه وسلم وَأَنَا عَلَى نَاضِحٍ لَنَا قَدْ أَعْيَا فَلاَ يَكَادُ يَسِيرُ فَقَالَ لِي " مَا لِبَعِيرِكَ ". قَالَ قُلْتُ عَيِيَ. قَالَ فَتَخَلَّفَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَزَجَرَهُ وَدَعَا لَهُ، فَمَا زَالَ بَيْنَ يَدَىِ الإِبِلِ قُدَّامَهَا يَسِيرُ. فَقَالَ لِي " كَيْفَ تَرَى بَعِيرَكَ ". قَالَ قُلْتُ بِخَيْرٍ قَدْ أَصَابَتْهُ بَرَكَتُكَ. قَالَ " أَفَتَبِيعُنِيهِ ". قَالَ فَاسْتَحْيَيْتُ، وَلَمْ يَكُنْ لَنَا نَاضِحٌ غَيْرَهُ، قَالَ فَقُلْتُ نَعَمْ. قَالَ " فَبِعْنِيهِ ". فَبِعْتُهُ إِيَّاهُ عَلَى أَنَّ لِي فَقَارَ ظَهْرِهِ حَتَّى أَبْلُغَ الْمَدِينَةَ. قَالَ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي عَرُوسٌ، فَاسْتَأْذَنْتُهُ فَأَذِنَ لِي، فَتَقَدَّمْتُ النَّاسَ إِلَى الْمَدِينَةِ حَتَّى أَتَيْتُ الْمَدِينَةَ، فَلَقِيَنِي خَالِي فَسَأَلَنِي عَنِ الْبَعِيرِ، فَأَخْبَرْتُهُ بِمَا صَنَعْتُ فِيهِ فَلاَمَنِي، قَالَ وَقَدْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ لِي حِينَ اسْتَأْذَنْتُهُ " هَلْ تَزَوَّجْتَ بِكْرًا أَمْ ثَيِّبًا ". فَقُلْتُ تَزَوَّجْتُ ثَيِّبًا. فَقَالَ " هَلاَّ تَزَوَّجْتَ بِكْرًا تُلاَعِبُهَا وَتُلاَعِبُكَ ". قُلْتُ يَا رَسُولَ اللَّهِ تُوُفِّيَ وَالِدِي ـ أَوِ اسْتُشْهِدَ ـ وَلِي أَخَوَاتٌ صِغَارٌ، فَكَرِهْتُ أَنْ أَتَزَوَّجَ مِثْلَهُنَّ، فَلاَ تُؤَدِّبُهُنَّ، وَلاَ تَقُومُ عَلَيْهِنَّ، فَتَزَوَّجْتُ ثَيِّبًا لِتَقُومَ عَلَيْهِنَّ وَتُؤَدِّبَهُنَّ. قَالَ فَلَمَّا قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ غَدَوْتُ عَلَيْهِ بِالْبَعِيرِ، فَأَعْطَانِي ثَمَنَهُ، وَرَدَّهُ عَلَىَّ. قَالَ الْمُغِيرَةُ هَذَا فِي قَضَائِنَا حَسَنٌ لاَ نَرَى بِهِ بَأْسًا.

Reference	: Sahih al-Bukhari 2967
In-book reference	: Book 56, Hadith 176
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 211

(114) Chapter: Participation in the Jihad by the recently married

(114) بَابُ مَنْ غَزَا وَهُوَ حَدِيثُ عَهْدٍ بِعُرْسِهِ

فِيهِ جَابِرٌ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(115) Chapter: Participation in Jihad after the consummation of marriage

(115) بَابُ مَنِ اخْتَارَ الْغَزْوَ بَعْدَ الْبِنَاءِ

فِيهِ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(116) Chapter: The setting out of the Imam, before the people at the time of fright

(116) باب مُبَادَرَةِ الإِمَامِ عِنْدَ الْفَزَعِ

Narrated Anas bin Malik:

Once there was a feeling of fright at Medina, so Allah's Messenger (ﷺ) rode a horse belonging to Abu Talha and (on his return) he said, "We have not seen anything (fearful), but we found this horse very fast."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، حَدَّثَنِي قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ كَانَ بِالْمَدِينَةِ فَزَعٌ، فَرَكِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَرَسًا لأَبِي طَلْحَةَ، فَقَالَ " **مَا رَأَيْنَا مِنْ شَىْءٍ، وَإِنْ وَجَدْنَاهُ لَبَحْرًا** ".

Reference	: Sahih al-Bukhari 2968
In-book reference	: Book 56, Hadith 177
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 212

(117) Chapter: To be quick at the time of fright

(117) باب السُّرْعَةِ وَالرَّكْضِ فِي الْفَزَعِ

Narrated Anas bin Malik:

Once the people got frightened, so Allah's Messenger (ﷺ) rode a slow horse belonging to Abu Talha, and he set out all alone, making the horse gallop. Then the people rode, making their horses gallop after him. On his return he said, "Don't be afraid (there is nothing to be afraid of) (and I have found) this horse a very fast one." That horse was never excelled in running hence forward. (Qastalani Vol. 5)

حَدَّثَنَا الْفَضْلُ بْنُ سَهْلٍ، حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ فَزِعَ النَّاسُ فَرَكِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَرَسًا لأَبِي طَلْحَةَ بَطِيئًا، ثُمَّ خَرَجَ يَرْكُضُ وَحْدَهُ، فَرَكِبَ النَّاسُ يَرْكُضُونَ خَلْفَهُ، فَقَالَ " **لَمْ تُرَاعُوا، إِنَّهُ لَبَحْرٌ** ". فَمَا سُبِقَ بَعْدَ ذَلِكَ الْيَوْمِ.

Reference	: Sahih al-Bukhari 2969
In-book reference	: Book 56, Hadith 178
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 213

(118) Chapter: Setting out alone at a time of fright

(118) بَابُ الْخُرُوجِ فِي الْفَزَعِ وَحْدَهُ

(119) Chapter: The wages given to fight on somebody else's behalf

(119) باب الْجَعَائِلِ وَالْحُمْلاَنِ فِي السَّبِيلِ

Narrated `Umar bin Al-Khattab:

I gave a horse to be used in Allah's Cause, but later on I saw it being sold. I asked the Prophet (ﷺ) whether I could buy it. He said, "Don't buy it and don't take back your gift of charity."

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، قَالَ سَمِعْتُ مَالِكَ بْنَ أَنَسٍ، سَأَلَ زَيْدَ بْنَ أَسْلَمَ، فَقَالَ زَيْدٌ سَمِعْتُ أَبِي يَقُولُ، قَالَ عُمَرُ بْنُ الْخَطَّابِ ـ رضى الله عنه ـ حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ، فَرَأَيْتُهُ يُبَاعُ، فَسَأَلْتُ النَّبِيَّ صلى الله عليه وسلم آشْتَرِيهِ فَقَالَ " **لاَ تَشْتَرِهِ، وَلاَ تَعُدْ فِي صَدَقَتِكَ** ".

Reference	: Sahih al-Bukhari 2970
In-book reference	: Book 56, Hadith 179
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 214

Narrated `Abdullah bin `Umar:

`Umar gave a horse to be used in Allah's Cause, but later on he found it being sold. So, he intended to buy it and asked Allah's Messenger (ﷺ) who said, "Don't buy it and don't take back your gift of charity."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما أَنَّ عُمَرَ بْنَ الْخَطَّابِ، حَمَلَ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ، فَوَجَدَهُ يُبَاعُ، فَأَرَادَ أَنْ يَبْتَاعَهُ، فَسَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ " لاَ تَبْتَعْهُ، وَلاَ تَعُدْ فِي صَدَقَتِكَ ".

Reference	: Sahih al-Bukhari 2971
In-book reference	: Book 56, Hadith 180
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 215

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Were it not for the fear that it would be difficult for my followers, I would not have remained behind any Sariya, (army-unit) but I don't have riding camels and have no other means of conveyance to carry them on, and it is hard for me that my companions should remain behind me. No doubt I wish I could fight in Allah's Cause and be martyred and come to life again to be martyred and come to life once more."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ الأَنْصَارِيِّ، قَالَ حَدَّثَنِي أَبُو صَالِحٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي مَا تَخَلَّفْتُ عَنْ سَرِيَّةٍ، وَلَكِنْ لاَ أَجِدُ حَمُولَةً، وَلاَ أَجِدُ مَا أَحْمِلُهُمْ عَلَيْهِ، وَيَشُقُّ عَلَىَّ أَنْ يَتَخَلَّفُوا عَنِّي، وَلَوَدِدْتُ أَنِّي قَاتَلْتُ فِي سَبِيلِ اللَّهِ فَقُتِلْتُ، ثُمَّ أُحْيِيتُ ثُمَّ قُتِلْتُ، ثُمَّ أُحْيِيتُ ".

Reference	: Sahih al-Bukhari 2972
In-book reference	: Book 56, Hadith 181
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 216

(120) Chapter: The labourer (120) باب الأَجِيرِ

وَقَالَ الْحَسَنُ وَابْنُ سِيرِينَ يُقْسَمُ لِلأَجِيرِ مِنَ الْمَغْنَمِ. وَأَخَذَ عَطِيَّةُ بْنُ قَيْسٍ فَرَسًا عَلَى النِّصْفِ، فَبَلَغَ سَهْمُ الْفَرَسِ أَرْبَعَمِائَةِ دِينَارٍ، فَأَخَذَ مِائَتَيْنِ وَأَعْطَى صَاحِبَهُ مِائَتَيْنِ.

Narrated Yali:

I participated in the Ghazwa of Tabuk along with Allah's Messenger (ﷺ) and I gave a young camel to be ridden in Jihad and that was, to me, one of my best deeds. Then I employed a laborer who quarrelled with another person. One of them bit the hand of the other and the latter drew his hand from the mouth of the former pulling out his front tooth. Then the former instituted a suit against the latter before the Prophet who rejected that suit saying, "Do you expect him to put out his hand for you to snap as a male camel snaps (vegetation)?"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ ـ رضى الله عنه ـ قَالَ غَزَوْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم غَزْوَةَ تَبُوكَ، فَحَمَلْتُ عَلَى بَكْرٍ، فَهْوَ أَوْثَقُ أَعْمَالِي فِي نَفْسِي، فَاسْتَأْجَرْتُ أَجِيرًا، فَقَاتَلَ رَجُلاً، فَعَضَّ أَحَدُهُمَا الآخَرَ فَانْتَزَعَ يَدَهُ مِنْ فِيهِ، وَنَزَعَ ثَنِيَّتَهُ، فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَأَهْدَرَهَا فَقَالَ " أَيَدْفَعُ يَدَهُ إِلَيْكَ فَتَقْضَمُهَا كَمَا يَقْضَمُ الْفَحْلُ ".

Reference	: Sahih al-Bukhari 2973
In-book reference	: Book 56, Hadith 182
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 217

(121) Chapter: The flag of the Prophet saws (121) باب مَا قِيلَ فِي لِوَاءِ النَّبِيِّ صلى الله عليه وسلم

Narrated Tha`laba bin Abi Malik Al-Qurazi:

When Qais bin Sa`d Al-Ansari, who used to carry the flag of the Prophet, intended to perform Hajj, he combed his hair.

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ حَدَّثَنِي اللَّيْثُ، قَالَ أَخْبَرَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي ثَعْلَبَةُ بْنُ أَبِي مَالِكٍ الْقُرَظِيُّ، أَنَّ قَيْسَ بْنَ سَعْدٍ الأَنْصَارِيَّ ـ رضى الله عنه ـ وَكَانَ صَاحِبَ لِوَاءِ رَسُولِ اللَّهِ صلى الله عليه وسلم أَرَادَ الْحَجَّ فَرَجَّلَ.

Reference	: Sahih al-Bukhari 2974
In-book reference	: Book 56, Hadith 183
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 218

Narrated Salama bin Al-Akwa:

Ali remained behind the Prophet (ﷺ) during the battle of Khaibar as he way suffering from some eye trouble but then he said, "How should I stay behind Allah's Messenger (ﷺ)?" So, he set out till he joined the Prophet. On the eve of the day of the conquest of Khaibar, Allah's Messenger (ﷺ) said, "(No doubt) I will give the flag or, tomorrow, a man whom Allah and His Apostle love or who loves Allah and His apostle will take the flag. Allah will bestow victory upon him." Suddenly 'Ali joined us though we were not expecting him. The people said, "Here is 'Ali. "So, Allah's Messenger (ﷺ) gave the flag to him and Allah bestowed victory upon him.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ ـ رضى الله عنه ـ قَالَ كَانَ عَلِيٌّ ـ رضى الله عنه ـ تَخَلَّفَ عَنِ النَّبِيِّ صلى الله عليه وسلم فِي خَيْبَرَ، وَكَانَ بِهِ رَمَدٌ، فَقَالَ أَنَا أَتَخَلَّفُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَخَرَجَ عَلِيٌّ فَلَحِقَ بِالنَّبِيِّ صلى الله عليه وسلم، فَلَمَّا كَانَ مَسَاءُ اللَّيْلَةِ الَّتِي فَتَحَهَا فِي صَبَاحِهَا، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لأُعْطِيَنَّ الرَّايَةَ ـ أَوْ قَالَ لَيَأْخُذَنَّ ـ غَدًا رَجُلٌ يُحِبُّهُ اللَّهُ وَرَسُولُهُ ـ أَوْ قَالَ يُحِبُّ اللَّهَ وَرَسُولَهُ ـ يَفْتَحُ اللَّهُ عَلَيْهِ ". فَإِذَا نَحْنُ بِعَلِيٍّ، وَمَا نَرْجُوهُ، فَقَالُوا هَذَا عَلِيٌّ، فَأَعْطَاهُ رَسُولُ اللَّهِ صلى الله عليه وسلم، فَفَتَحَ اللَّهُ عَلَيْهِ.

Reference	: Sahih al-Bukhari 2975
In-book reference	: Book 56, Hadith 184
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 219

Narrated Nafi bin Jubair:

I heard Al Abbas telling Az-Zubair, "The Prophet (ﷺ) ordered you to fix the flag here."

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، قَالَ سَمِعْتُ الْعَبَّاسَ، يَقُولُ لِلزُّبَيْرِ رضى الله عنهما هَا هُنَا أَمَرَكَ النَّبِيُّ صلى الله عليه وسلم أَنْ تَرْكُزَ الرَّايَةَ.

Reference	: Sahih al-Bukhari 2976
In-book reference	: Book 56, Hadith 185
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 219

(122) Chapter: "I have been made victorious..." (122) بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ»

وَقَوْلِهِ جَلَّ وَعَزَّ: {سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ}. قَالَ جَابِرٌ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy), and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand." Abu Huraira added: Allah's Messenger (ﷺ) has left the world and now you, people, are bringing out those treasures (i.e. the Prophet did not benefit by them).

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " بُعِثْتُ بِجَوَامِعِ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، فَبَيْنَا أَنَا نَائِمٌ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الأَرْضِ، فَوُضِعَتْ فِي يَدِي ". قَالَ أَبُو هُرَيْرَةَ وَقَدْ ذَهَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنْتُمْ تَنْتَثِلُونَهَا.

Reference : Sahih al-Bukhari 2977
In-book reference : Book 56, Hadith 186
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 220
(deprecated numbering scheme)

Narrated Ibn `Abbas:

Abu Sufyan said, "Heraclius sent for me when I was in 'llya' (i.e. Jerusalem). Then he asked for the letter of Allah's Messenger (ﷺ) and when he had finished its reading there was a great hue and cry around him and the voices grew louder and we were asked to quit the place. When we were turned out, I said to my companions, 'The cause of Ibn Abi Kabsha has become conspicuous as the King of Bani Al- Asfar is afraid of him.' "

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، أَنَّ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ أَخْبَرَهُ أَنَّ أَبَا سُفْيَانَ أَخْبَرَهُ أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ وَهُمْ بِإِيلِيَاءَ، ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم، فَلَمَّا فَرَغَ مِنْ قِرَاءَةِ الْكِتَابِ كَثُرَ عِنْدَهُ الصَّخَبُ، فَارْتَفَعَتِ الأَصْوَاتُ، وَأُخْرِجْنَا، فَقُلْتُ لأَصْحَابِي حِينَ أُخْرِجْنَا لَقَدْ أَمِرَ أَمْرُ ابْنِ أَبِي كَبْشَةَ، إِنَّهُ يَخَافُهُ مَلِكُ بَنِي الأَصْفَرِ.

Reference : Sahih al-Bukhari 2978
In-book reference : Book 56, Hadith 187
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 221
(deprecated numbering scheme)

(123) Chapter: Providing oneself with food

(123) باب حَمْلِ الزَّادِ فِي الْغَزْوِ

وَقَوْلِ اللَّهِ تَعَالَى: {وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى}.

Narrated Asma:

I prepared the journey-food for Allah's Messenger (ﷺ) in Abu Bakr's house when he intended to emigrate to Medina. I could not find anything to tie the food-container and the water skin with. So, I said to Abu Bakr, "By Allah, I do not find anything to tie (these things) with except my waist belt." He said, "Cut it into two pieces and tie the water-skin with one piece and the food-container with the other (the subnarrator added, "She did accordingly and that was the reason for calling her Dhatun-Nitaqain (i.e. twobelted woman)).

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، قَالَ أَخْبَرَنِي أَبِي وَ، حَدَّثَتْنِي أَيْضًا، فَاطِمَةُ عَنْ أَسْمَاءَ ـ رضى الله عنها ـ قَالَتْ صَنَعْتُ سُفْرَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي بَيْتِ أَبِي بَكْرٍ حِينَ أَرَادَ أَنْ يُهَاجِرَ إِلَى الْمَدِينَةِ، قَالَتْ فَلَمْ نَجِدْ لِسُفْرَتِهِ وَلاَ لِسِقَائِهِ مَا نَرْبِطُهُمَا بِهِ، فَقُلْتُ لأَبِي بَكْرٍ وَاللَّهِ مَا أَجِدُ شَيْئًا أَرْبِطُ بِهِ إِلاَّ نِطَاقِي. قَالَ فَشُقِّيهِ بِاثْنَيْنِ، فَارْبِطِيهِ بِوَاحِدٍ السِّقَاءَ وَبِالآخَرِ السُّفْرَةَ. فَفَعَلْتُ، فَلِذَلِكَ سُمِّيَتْ ذَاتَ النِّطَاقَيْنِ.

Reference : Sahih al-Bukhari 2979
In-book reference : Book 56, Hadith 188
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 222
(deprecated numbering scheme)

Narrated Jabir bin `Abdullah:

During the life-time of the Prophet (ﷺ) we used to take the meat of sacrificed animals (as journey food) to Medina. (See Hadith No. 474 Vol. 7)

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، أَخْبَرَنَا سُفْيَانُ، عَنْ عَمْرٍو، قَالَ أَخْبَرَنِي عَطَاءٌ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ كُنَّا نَتَزَوَّدُ لُحُومَ الأَضَاحِيِّ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم إِلَى الْمَدِينَةِ.

Reference : Sahih al-Bukhari 2980
In-book reference : Book 56, Hadith 189
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 223
(deprecated numbering scheme)

Narrated Suwaid bin An-Nu`man:

That he went out in the company o; the Prophet (ﷺ) during the year of Khaibar (campaign till they reached a place called As-Sahba', the lower part of Khaibar. They offered the `Asr prayer (there) and the Prophet asked for the food. Nothing but Sawiq was brought to the Prophet. So, they chewed it and ate it and drank water. After that the Prophet (ﷺ) got up, washed his mouth, and they too washed their mouths and then offered the prayer.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ سَمِعْتُ يَحْيَى، قَالَ أَخْبَرَنِي بُشَيْرُ بْنُ يَسَارٍ، أَنَّ سُوَيْدَ بْنَ النُّعْمَانِ ـ رضى الله عنه ـ أَخْبَرَهُ أَنَّهُ، خَرَجَ مَعَ النَّبِيِّ صلى الله عليه وسلم عَامَ خَيْبَرَ، حَتَّى إِذَا كَانُوا بِالصَّهْبَاءِ ـ وَهْىَ مِنْ خَيْبَرَ وَهْىَ أَدْنَى خَيْبَرَ ـ فَصَلَّوُا الْعَصْرَ، فَدَعَا النَّبِيُّ صلى الله عليه وسلم بِالأَطْعِمَةِ، فَلَمْ يُؤْتَ النَّبِيُّ صلى الله عليه وسلم إِلاَّ بِسَوِيقٍ، فَلُكْنَا فَأَكَلْنَا وَشَرِبْنَا، ثُمَّ قَامَ النَّبِيُّ صلى الله عليه وسلم فَمَضْمَضَ وَمَضْمَضْنَا، وَصَلَّيْنَا.

Reference	: Sahih al-Bukhari 2981
In-book reference	: Book 56, Hadith 190
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 224

Narrated Salama:

Once the journey-food of the people ran short and they were in great need. So, they came to the Prophet to take his permission for slaughtering their camels, and he permitted them. Then `Umar met them and they informed him about it. He said, "What will sustain you after your camels (are finished)?" Then `Umar went to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! What will sustain them after their camels (are finished)?" Allah's Messenger (ﷺ) said, "Make an announcement amongst the people that they should bring all their remaining food (to me)." (They brought it and) the Prophet (ﷺ) invoked Allah and asked for His Blessings for it. Then he asked them to bring their food utensils and the people started filling their food utensils with their hands till they were satisfied. Allah's Messenger (ﷺ) then said, "I testify that None has the right to be worshipped but Allah, and I am His Apostle. "

حَدَّثَنَا بِشْرُ بْنُ مَرْحُومٍ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ ـ رضى الله عنه قَالَ خَفَّتْ أَزْوَادُ النَّاسِ وَأَمْلَقُوا، فَأَتَوُا النَّبِيَّ صلى الله عليه وسلم فِي نَحْرِ إِبِلِهِمْ، فَأَذِنَ لَهُمْ، فَلَقِيَهُمْ عُمَرُ فَأَخْبَرُوهُ فَقَالَ مَا بَقَاؤُكُمْ بَعْدَ إِبِلِكُمْ فَدَخَلَ عُمَرُ عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ مَا بَقَاؤُهُمْ بَعْدَ إِبِلِهِمْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " نَادِ فِي النَّاسِ يَأْتُونَ بِفَضْلِ أَزْوَادِهِمْ ". فَدَعَا وَبَرَّكَ عَلَيْهِ، ثُمَّ دَعَاهُمْ بِأَوْعِيَتِهِمْ، فَاحْتَثَى النَّاسُ حَتَّى فَرَغُوا، ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ ".

Reference	: Sahih al-Bukhari 2982
In-book reference	: Book 56, Hadith 191
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 225

(124) Chapter: To carry the journey-food on one's shoulder

(124) باب حَمْلِ الزَّادِ عَلَى الرِّقَابِ

Narrated Wahb bin Kaisan:

Jabir bin `Abdullah said, "We set out, and we were three-hundred men carrying our journey-food on our shoulders. Then we began to eat a single date each per day." A man asked (Jabir), "O Abu `Abdullah! How could a person be satisfied with a single date?" Jabir replied, "We realized the value of that one date when we could not even have that much till we reached the sea-shore, when all of a sudden we saw a huge fish cast by the sea. So, we ate of it as much as we wished for eighteen days."

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرٍ ـ رضى الله عنه ـ قَالَ خَرَجْنَا وَنَحْنُ ثَلاَثُمِائَةٍ نَحْمِلُ زَادَنَا عَلَى رِقَابِنَا، فَفَنِيَ زَادُنَا، حَتَّى كَانَ الرَّجُلُ مِنَّا يَأْكُلُ فِي كُلِّ يَوْمٍ تَمْرَةً. قَالَ رَجُلٌ يَا أَبَا عَبْدِ اللَّهِ، وَأَيْنَ كَانَتِ التَّمْرَةُ تَقَعُ مِنَ الرَّجُلِ قَالَ لَقَدْ وَجَدْنَا فَقْدَهَا حِينَ فَقَدْنَاهَا، حَتَّى أَتَيْنَا الْبَحْرَ فَإِذَا حُوتٌ قَدْ قَذَفَهُ الْبَحْرُ، فَأَكَلْنَا مِنْهَا ثَمَانِيَةَ عَشَرَ يَوْمًا مَا أَحْبَبْنَا.

Reference	: Sahih al-Bukhari 2983
In-book reference	: Book 56, Hadith 192
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 226

(125) Chapter: The sitting of a woman behind her brother

(125) باب إِرْدَافِ الْمَرْأَةِ خَلْفَ أَخِيهَا

Narrated Aisha:

That she said, "O Allah's Messenger (ﷺ)! Your companions are returning with the reward of both Hajj and `Umra, while I am returning with (the reward of) Hajj only." He said to her, "Go, and let `Abdur- Rahman (i.e. your brother) make you sit behind him (on the animal)." So, he ordered `AbdurRahman to let her perform `Umra from Al-Tan`im. Then the Prophet (ﷺ) waited for her at the higher region of Mecca till she returned.

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو عَاصِمٍ، حَدَّثَنَا عُثْمَانُ بْنُ الأَسْوَدِ، حَدَّثَنَا ابْنُ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّهَا قَالَتْ يَا رَسُولَ اللَّهِ، يَرْجِعُ أَصْحَابُكَ بِأَجْرِ حَجٍّ وَعُمْرَةٍ، وَلَمْ أَزِدْ عَلَى الْحَجِّ. فَقَالَ لَهَا " **اذْهَبِي وَلْيُرْدِفْكِ عَبْدُ الرَّحْمَنِ** ". فَأَمَرَ عَبْدَ الرَّحْمَنِ أَنْ يُعْمِرَهَا مِنَ التَّنْعِيمِ، فَانْتَظَرَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِأَعْلَى مَكَّةَ حَتَّى جَاءَتْ.

Reference	: Sahih al-Bukhari 2984
In-book reference	: Book 56, Hadith 193
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 227

Narrated `Abdur-Rahman bin Abi Bakr As-Siddiq:

The Prophet (ﷺ) ordered me to let `Aisha sit behind me (on the animal) and to let her perform `Umra from at-Tan`im.

حَدَّثَنِي عَبْدُ اللَّهِ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ ـ رضى الله عنهما ـ قَالَ أَمَرَنِي النَّبِيُّ صلى الله عليه وسلم أَنْ أُرْدِفَ عَائِشَةَ وَأُعْمِرَهَا مِنَ التَّنْعِيمِ.

Reference	: Sahih al-Bukhari 2985
In-book reference	: Book 56, Hadith 194
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 228

(126) Chapter: The sitting of two men together over a riding animal

(126) باب الاِرْتِدَافِ فِي الْغَزْوِ وَالْحَجِّ

Narrated Anas:

I was riding behind Abu Talha (on the same) riding animal and (the Prophet's companions) were reciting Talbiya aloud for both Hajj and `Umra.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ كُنْتُ رَدِيفَ أَبِي طَلْحَةَ، وَإِنَّهُمْ لَيَصْرُخُونَ بِهِمَا جَمِيعًا الْحَجِّ وَالْعُمْرَةِ.

Reference	: Sahih al-Bukhari 2986
In-book reference	: Book 56, Hadith 195
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 229

(127) Chapter: The sitting of two men together on a donkey

(127) باب الرِّدْفِ عَلَى الْحِمَارِ

Narrated `Urwa from Usama bin Zaid:

Allah's Messenger (ﷺ) rode a donkey on which there was a saddle covered by a velvet sheet and let Usama ride behind him (on the donkey).

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا أَبُو صَفْوَانَ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَكِبَ عَلَى حِمَارٍ، عَلَى إِكَافٍ عَلَيْهِ قَطِيفَةٌ، وَأَرْدَفَ أُسَامَةَ وَرَاءَهُ.

Reference	: Sahih al-Bukhari 2987
In-book reference	: Book 56, Hadith 196
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 230

Narrated Nafi` from `Abdullah:

Allah's Messenger (ﷺ) came to Mecca through its higher region on the day of the Conquest (of Mecca) riding his she-camel on which Usama was riding behind him. Bilal and `Uthman bin Talha, one of the servants of the Ka`ba, were also accompanying him till he made his camel kneel in the mosque and ordered the latter to bring the key of the Ka`ba. He opened the door of the Ka`ba and Allah's Messenger (ﷺ) entered in the company of Usama, Bilal and `Uthman, and stayed in it for a long period. When he came out, the people rushed to it, and `Abdullah bin `Umar was the first to enter it and found Bilal standing behind the door. He asked Bilal, "Where did the Prophet (ﷺ) offer his prayer?" He pointed to the place where he had offered his prayer. `Abdullah said, "I forgot to ask him how many rak`at he had performed."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، قَالَ يُونُسُ أَخْبَرَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَقْبَلَ يَوْمَ الْفَتْحِ مِنْ أَعْلَى مَكَّةَ عَلَى رَاحِلَتِهِ، مُرْدِفًا أُسَامَةَ بْنَ زَيْدٍ وَمَعَهُ بِلاَلٌ وَمَعَهُ عُثْمَانُ بْنُ طَلْحَةَ مِنَ الْحَجَبَةِ، حَتَّى أَنَاخَ فِي الْمَسْجِدِ، فَأَمَرَهُ أَنْ يَأْتِيَ بِمِفْتَاحِ الْبَيْتِ، فَفَتَحَ وَدَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَمَعَهُ أُسَامَةُ وَبِلاَلٌ وَعُثْمَانُ، فَمَكَثَ فِيهَا نَهَارًا طَوِيلاً ثُمَّ خَرَجَ، فَاسْتَبَقَ النَّاسُ، وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ أَوَّلَ مَنْ دَخَلَ، فَوَجَدَ بِلاَلاً وَرَاءَ الْبَابِ قَائِمًا، فَسَأَلَهُ أَيْنَ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَشَارَ لَهُ إِلَى الْمَكَانِ الَّذِي صَلَّى فِيهِ، قَالَ عَبْدُ اللَّهِ فَنَسِيتُ أَنْ أَسْأَلَهُ كَمْ صَلَّى مِنْ سَجْدَةٍ

Reference	: Sahih al-Bukhari 2988
In-book reference	: Book 56, Hadith 197
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 231

(128) Chapter: Holding the riding animal of somebody else

(128) باب مَنْ أَخَذَ بِالرِّكَابِ وَنَحْوِهِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "There is a (compulsory) Sadaqa (charity) to be given for every joint of the human body (as a sign of gratitude to Allah) everyday the sun rises. To judge justly between two persons is regarded as Sadaqa, and to help a man concerning his riding animal by helping him to ride it or by lifting his luggage on to it, is also regarded as Sadaqa, and (saying) a good word is also Sadaqa, and every step taken on one's way to offer the compulsory prayer (in the mosque) is also Sadaqa and to remove a harmful thing from the way is also Sadaqa."

حَدَّثَنِي إِسْحَاقُ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كُلُّ سُلاَمَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ، يَعْدِلُ بَيْنَ الاِثْنَيْنِ صَدَقَةٌ، وَيُعِينُ الرَّجُلَ عَلَى دَابَّتِهِ، فَيَحْمِلُ عَلَيْهَا، أَوْ يَرْفَعُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَكُلُّ خَطْوَةٍ يَخْطُوهَا إِلَى الصَّلاَةِ صَدَقَةٌ، وَيُمِيطُ الأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ ".

Reference	: Sahih al-Bukhari 2989

In-book reference : Book 56, Hadith 198
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 232
(deprecated numbering scheme)

(129) Chapter: Not to travel to a hostile country carrying copies of the Qur'an

(129) باب السَّفَرِ بِالْمَصَاحِفِ إِلَى أَرْضِ الْعَدُوِّ

وَكَذَلِكَ يُرْوَى عَنْ مُحَمَّدِ بْنِ بِشْرٍ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَتَابَعَهُ ابْنُ إِسْحَاقَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَقَدْ سَافَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ فِي أَرْضِ الْعَدُوِّ وَهُمْ يَعْلَمُونَ الْقُرْآنَ.

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) forbade the people to travel to a hostile country carrying (copies of) the Qur'an.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى أَنْ يُسَافَرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ.

Reference : Sahih al-Bukhari 2990
In-book reference : Book 56, Hadith 199
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 233
(deprecated numbering scheme)

(130) Chapter: The recitation of Takbir (Allahu Akbar) in the war

(130) باب التَّكْبِيرِ عِنْدَ الْحَرْبِ

Narrated Anas:

The Prophet (ﷺ) reached Khaibar in the morning, while the people were coming out carrying their spades over their shoulders. When they saw him they said, "This is Muhammad and his army! Muhammad and his army!" So, they took refuge in the fort. The Prophet (ﷺ) raised both his hands and said, "Allahu Akbar, Khaibar is ruined, for when we approach a nation (i.e. enemy to fight) then miserable is the morning of the warned ones." Then we found some donkeys which we (killed and) cooked: The announcer of the Prophet (ﷺ) announced: "Allah and His Apostle forbid you to eat donkey's meat." So, all the pots including their contents were turned upside down.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ صَبَّحَ النَّبِيُّ صلى الله عليه وسلم خَيْبَرَ وَقَدْ خَرَجُوا بِالْمَسَاحِي عَلَى أَعْنَاقِهِمْ، فَلَمَّا رَأَوْهُ قَالُوا هَذَا مُحَمَّدٌ وَالْخَمِيسُ، مُحَمَّدٌ وَالْخَمِيسُ. فَلَجَئُوا إِلَى الْحِصْنِ، فَرَفَعَ النَّبِيُّ صلى الله عليه وسلم يَدَيْهِ وَقَالَ **" اللَّهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ "**. وَأَصَبْنَا حُمُرًا فَطَبَخْنَاهَا، فَنَادَى مُنَادِي النَّبِيِّ صلى الله عليه وسلم إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَيَانِكُمْ عَنْ لُحُومِ الْحُمُرِ، فَأُكْفِئَتِ الْقُدُورُ بِمَا فِيهَا. تَابَعَهُ عَلِيٌّ عَنْ سُفْيَانَ رَفَعَ النَّبِيُّ صلى الله عليه وسلم يَدَيْهِ.

Reference : Sahih al-Bukhari 2991
In-book reference : Book 56, Hadith 200
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 234
(deprecated numbering scheme)

(131) Chapter: Raising the voice when saying Takbir

(131) باب مَا يُكْرَهُ مِنْ رَفْعِ الصَّوْتِ فِي التَّكْبِيرِ

Narrated Abu Musa Al-Ash`ari:

We were in the company of Allah's Messenger (ﷺ) (during Hajj). Whenever we went up a high place we used to say: "None has the right to be worshipped but Allah, and Allah is Greater," and our voices used to rise, so the Prophet (ﷺ) said, "O people! Be merciful to yourselves (i.e. don't raise your voice), for you are not calling a deaf or an absent one, but One Who is with you, no doubt He is All-Hearer, ever Near (to all things).

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ ـ رضى الله عنه ـ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم، فَكُنَّا إِذَا أَشْرَفْنَا عَلَى وَادٍ هَلَّلْنَا وَكَبَّرْنَا ارْتَفَعَتْ أَصْوَاتُنَا، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " يَا أَيُّهَا النَّاسُ، ارْبَعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لاَ تَدْعُونَ أَصَمَّ وَلاَ غَائِبًا، إِنَّهُ مَعَكُمْ، إِنَّهُ سَمِيعٌ قَرِيبٌ، تَبَارَكَ اسْمُهُ وَتَعَالَى جَدُّهُ ".

Reference	: Sahih al-Bukhari 2992
In-book reference	: Book 56, Hadith 201
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 235

(132) Chapter: Reciting Subhan Allah when going down a valley

(132) باب التَّسْبِيحِ إِذَا هَبَطَ وَادِيًا

Narrated Jabir bin `Abdullah:

Whenever we went up a place we would say, "Allahu--Akbar (i.e. Allah is Greater)", and whenever we went down a place we would say, "Subhan Allah."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ كُنَّا إِذَا صَعِدْنَا كَبَّرْنَا، وَإِذَا نَزَلْنَا سَبَّحْنَا.

Reference	: Sahih al-Bukhari 2993
In-book reference	: Book 56, Hadith 202
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 236

(133) Chapter: To say Takbir on ascending a high place

(133) باب التَّكْبِيرِ إِذَا عَلاَ شَرَفًا

Narrated Jabir:

Whenever we went up a place we would say Takbir, and whenever we went down we would say, "Subhan Allah."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ حُصَيْنٍ، عَنْ سَالِمٍ، عَنْ جَابِرٍ ـ رضى الله عنه ـ قَالَ كُنَّا إِذَا صَعِدْنَا كَبَّرْنَا، وَإِذَا تَصَوَّبْنَا سَبَّحْنَا.

Reference	: Sahih al-Bukhari 2994
In-book reference	: Book 56, Hadith 203
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 237

Narrated `Abdullah bin `Umar:

Whenever the Prophet (ﷺ) returned from the Hajj or the `Umra or a Ghazwa, he would say Takbir thrice. Whenever he came upon a mountain path or wasteland, and then he would say, "None has the right to be worshipped but Allah, Alone Who has no partner. All the Kingdom belongs to Him and all the praises are for Him and He is Omnipotent. We are returning with repentance, worshipping, prostrating ourselves and praising our Lord. Allah fulfilled His Promise, granted victory to His slave and He Alone defeated all the clans."

حَدَّثَنَا عَبْدُ اللَّهِ، قَالَ حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا قَفَلَ مِنَ الْحَجِّ أَوِ الْعُمْرَةِ ـ وَلاَ أَعْلَمُهُ إِلاَّ قَالَ الْغَزْوِ ـ يَقُولُ كُلَّمَا أَوْفَى عَلَى ثَنِيَّةٍ أَوْ فَدْفَدٍ كَبَّرَ ثَلاَثًا ثُمَّ قَالَ " لاَ إِلَهَ إِلاَّ اللَّهُ، وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهْوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ، آيِبُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الأَحْزَابَ وَحْدَهُ ". قَالَ صَالِحٌ فَقُلْتُ لَهُ أَلَمْ يَقُلْ عَبْدُ اللَّهِ إِنْ شَاءَ اللَّهُ قَالَ لاَ.

Reference	: Sahih al-Bukhari 2995
In-book reference	: Book 56, Hadith 204
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 238

(134) Chapter: A traveller is granted reward

(134) باب يُكْتَبُ لِلْمُسَافِرِ مِثْلُ مَا كَانَ يَعْمَلُ فِي الإِقَامَةِ

Narrated Ibrahim Abu Isma`il As-Saksaki:

I heard Abu Burda who accompanied Yazid bin Abi Kabsha on a journey. Yazid used to observe fasting on journeys. Abu Burda said to him, "I heard Abu Musa several times saying that Allah's Apostle said, 'When a slave falls ill or travels, then he will get reward similar to that he gets for good deeds practiced at home when in good health."

حَدَّثَنَا مَطَرُ بْنُ الْفَضْلِ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، حَدَّثَنَا الْعَوَّامُ، حَدَّثَنَا إِبْرَاهِيمُ أَبُو إِسْمَاعِيلَ السَّكْسَكِيُّ، قَالَ سَمِعْتُ أَبَا بُرْدَةَ، وَاصْطَحَبَ، هُوَ وَيَزِيدُ بْنُ أَبِي كَبْشَةَ فِي سَفَرٍ، فَكَانَ يَزِيدُ يَصُومُ فِي السَّفَرِ فَقَالَ لَهُ أَبُو بُرْدَةَ سَمِعْتُ أَبَا مُوسَى مِرَارًا يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا مَرِضَ الْعَبْدُ أَوْ سَافَرَ، كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا ".

Reference	: Sahih al-Bukhari 2996
In-book reference	: Book 56, Hadith 205
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 239

(135) Chapter: Travelling alone

(135) باب السَّيْرِ وَحْدَهُ

Narrated Jabir bin `Abdullah:

On the day of the battle of the Trench, the Prophet (ﷺ) wanted somebody from amongst the people to volunteer to be a reconnoitre. Az-Zubair volunteered. He demanded the same again and Az-Zubair volunteered again. Then he repeated the same demand (thrice) and AzZubair volunteered once more. The Prophet (ﷺ) then said, " Every prophet has a disciple and my disciple is Az-Zubair."

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ يَقُولُ نَدَبَ النَّبِيُّ صلى الله عليه وسلم النَّاسَ يَوْمَ الْخَنْدَقِ، فَانْتَدَبَ الزُّبَيْرُ، ثُمَّ نَدَبَهُمْ فَانْتَدَبَ الزُّبَيْرُ، ثُمَّ نَدَبَهُمْ فَانْتَدَبَ الزُّبَيْرُ، قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا، وَحَوَارِيَّ الزُّبَيْرُ ". قَالَ سُفْيَانُ الْحَوَارِيُّ النَّاصِرُ.

Reference	: Sahih al-Bukhari 2997
In-book reference	: Book 56, Hadith 206
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 240

Narrated Ibn' `Umar:

from the Prophet (ﷺ) the following Hadith (No. 242).

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "If the people knew what I know about traveling alone, then nobody would travel alone at night."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنِي أَبِي، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم. حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَوْ يَعْلَمُ النَّاسُ مَا فِي الْوَحْدَةِ مَا أَعْلَمُ مَا سَارَ رَاكِبٌ بِلَيْلٍ وَحْدَهُ ".

Reference	: Sahih al-Bukhari 2998
In-book reference	: Book 56, Hadith 207
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 241

(136) Chapter: Hastening in travel

(136) باب السُّرْعَةِ فِي السَّيْرِ

قَالَ أَبُو حُمَيْدٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنِّي مُتَعَجِّلٌ إِلَى الْمَدِينَةِ، فَمَنْ أَرَادَ أَنْ يَتَعَجَّلَ مَعِي فَلْيُعَجِّلْ».

Narrated Hisham's father:

Usama bin Zaid was asked at what pace the Prophet (ﷺ) rode during Hajjat-ul-Wada` "He rode at a medium pace, but when he came upon an open way he would go at full pace."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، قَالَ أَخْبَرَنِي أَبِي قَالَ، سُئِلَ أُسَامَةُ بْنُ زَيْدٍ ـ رضى الله عنهما ـ كَانَ يَحْيَى يَقُولُ وَأَنَا أَسْمَعُ فَسَقَطَ عَنِّي ـ عَنْ مَسِيرِ النَّبِيِّ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ، قَالَ فَكَانَ يَسِيرُ الْعَنَقَ، فَإِذَا وَجَدَ فَجْوَةً نَصَّ. وَالنَّصُّ فَوْقَ الْعَنَقِ.

Reference	: Sahih al-Bukhari 2999
In-book reference	: Book 56, Hadith 208
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 243

Narrated Aslam:

While I was in the company of `Abdullah bin `Umar on the way to Mecca, he received the news of the severe illness of Safiya bint Abi Ubaid (i.e. his wife), so he proceeded at greater speed, and when the twilight disappeared, he dismounted and offered the Maghrib and `Isha 'prayers together and said, " I saw the Prophet (ﷺ) delaying the Maghrib prayer to offer it along with the `Isha' when he was in a hurry on a journey."

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ أَخْبَرَنِي زَيْدٌ ـ هُوَ ابْنُ أَسْلَمَ ـ عَنْ أَبِيهِ، قَالَ كُنْتُ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ بِطَرِيقِ مَكَّةَ، فَبَلَغَهُ عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ شِدَّةُ وَجَعٍ، فَأَسْرَعَ السَّيْرَ حَتَّى إِذَا كَانَ بَعْدَ غُرُوبِ الشَّفَقِ، ثُمَّ نَزَلَ فَصَلَّى الْمَغْرِبَ وَالْعَتَمَةَ، يَجْمَعُ بَيْنَهُمَا، وَقَالَ إِنِّي رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم إِذَا جَدَّ بِهِ السَّيْرُ أَخَّرَ الْمَغْرِبَ وَجَمَعَ بَيْنَهُمَا.

Reference	: Sahih al-Bukhari 3000
In-book reference	: Book 56, Hadith 209
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 244

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Journey is a piece of torture, for it disturbs one's sleep, eating and drinking. So, when you fulfill your job, you should hurry up to your family."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ، يَمْنَعُ أَحَدَكُمْ نَوْمَهُ وَطَعَامَهُ وَشَرَابَهُ، فَإِذَا قَضَى أَحَدُكُمْ نَهْمَتَهُ فَلْيُعَجِّلْ إِلَى أَهْلِهِ ".

Reference	: Sahih al-Bukhari 3001
In-book reference	: Book 56, Hadith 210
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 245

(137) Chapter: If someone gives his horse for Allah's Cause and then he sees it being sold

(137) باب إِذَا حَمَلَ عَلَى فَرَسٍ فَرَآهَا تُبَاعُ

Narrated `Abdullah bin `Umar:

`Umar bin Al-Khattab gave a horse to be ridden in Allah's Cause and then he found it being sold. He intended to purchase it. So, he consulted Allah's Messenger (ﷺ) who said, "Don't buy it and don't take back your gift of charity."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما أَنَّ عُمَرَ بْنَ الْخَطَّابِ، حَمَلَ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ فَوَجَدَهُ يُبَاعُ، فَأَرَادَ أَنْ يَبْتَاعَهُ، فَسَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ " لاَ تَبْتَعْهُ، وَلاَ تَعُدْ فِي صَدَقَتِكَ ".

Reference : Sahih al-Bukhari 3002
In-book reference : Book 56, Hadith 211
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 246
(deprecated numbering scheme)

Narrated Aslam:

I heard `Umar bin Al-Khattab saying, "I gave a horse to be ridden in Allah's Cause and the person who got it intended to sell it or neglected it. So, I wanted to buy it as I thought he would sell it cheap. I consulted the Prophet (ﷺ) who said, "Do not buy it even if for one Dirham, because he who takes back his gift is like a dog swallowing its vomit."

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ ـ رضى الله عنه ـ يَقُولُ حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ فَابْتَاعَهُ ـ أَوْ فَأَضَاعَهُ ـ الَّذِي كَانَ عِنْدَهُ، فَأَرَدْتُ أَنْ أَشْتَرِيَهُ، وَظَنَنْتُ أَنَّهُ بَائِعُهُ بِرُخْصٍ، فَسَأَلْتُ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " لاَ تَشْتَرِهِ وَإِنْ بِدِرْهَمٍ، فَإِنَّ الْعَائِدَ فِي هِبَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ ".

Reference : Sahih al-Bukhari 3003
In-book reference : Book 56, Hadith 212
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 247
(deprecated numbering scheme)

(138) Chapter: Participation in Jihad with parent's permission

(138) باب الْجِهَادِ بِإِذْنِ الأَبَوَيْنِ

Narrated `Abdullah bin `Amr:

A man came to the Prophet (ﷺ) asking his permission to take part in Jihad. The Prophet (ﷺ) asked him, "Are your parents alive?" He replied in the affirmative. The Prophet (ﷺ) said to him, "Then exert yourself in their service."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ، قَالَ سَمِعْتُ أَبَا الْعَبَّاسِ الشَّاعِرَ ـ وَكَانَ لاَ يُتَّهَمُ فِي حَدِيثِهِ ـ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو ـ رضى الله عنهما ـ يَقُولُ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَاسْتَأْذَنَهُ فِي الْجِهَادِ فَقَالَ " أَحَيٌّ وَالِدَاكَ ". قَالَ نَعَمْ. قَالَ " فَفِيهِمَا فَجَاهِدْ ".

Reference : Sahih al-Bukhari 3004
In-book reference : Book 56, Hadith 213
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 248
(deprecated numbering scheme)

(139) Chapter: Hanging of bells round the necks of camels

(139) باب مَا قِيلَ فِي الْجَرَسِ وَنَحْوِهِ فِي أَعْنَاقِ الإِبِلِ

Narrated Abu Bashir Al-Ansari:

That he was in the company of Allah's Messenger (ﷺ) on some of his journeys. (The sub-narrator `Abdullah adds, "I think that Abu Bashir also said, 'And the people were at their sleeping places.") Allah's Apostle sent a messenger ordering: "There shall not remain any necklace of string or any other kind of necklace round the necks of camels except it is cut off."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، أَنَّ أَبَا بَشِيرٍ الأَنْصَارِيَّ ـ رضى الله عنه ـ أَخْبَرَهُ أَنَّهُ، كَانَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي بَعْضِ أَسْفَارِهِ ـ قَالَ عَبْدُ اللَّهِ حَسِبْتُ أَنَّهُ قَالَ ـ وَالنَّاسُ فِي مَبِيتِهِمْ، فَأَرْسَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَسُولاً أَنْ لاَ يَبْقَيَنَّ فِي رَقَبَةِ بَعِيرٍ قِلاَدَةٌ مِنْ وَتَرٍ أَوْ قِلاَدَةٌ إِلاَّ قُطِعَتْ.

Reference : Sahih al-Bukhari 3005
In-book reference : Book 56, Hadith 214
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 249
(deprecated numbering scheme)

(140) Chapter: If a man has enlisted himself in the army and then his wife goes out for Hajj

(140) باب مَنِ اكْتُتِبَ فِي جَيْشٍ فَخَرَجَتِ امْرَأَتُهُ حَاجَّةً وَكَانَ لَهُ عُذْرٌ هَلْ يُؤْذَنُ لَهُ

Narrated Ibn `Abbas:

That he heard the Prophet (ﷺ) saying, "It is not permissible for a man to be alone with a woman, and no lady should travel except with a Muhram (i.e. her husband or a person whom she cannot marry in any case for ever; e.g. her father, brother, etc.)." Then a man got up and said, "O Allah's Messenger (ﷺ)! I have enlisted in the army for such-and-such Ghazwa and my wife is proceeding for Hajj." Allah's Messenger (ﷺ) said, "Go, and perform the Hajj with your wife."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لاَ يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ، وَلاَ تُسَافِرَنَّ امْرَأَةٌ إِلاَّ وَمَعَهَا مَحْرَمٌ ". فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ، اكْتُتِبْتُ فِي غَزْوَةِ كَذَا وَكَذَا، وَخَرَجَتِ امْرَأَتِي حَاجَّةً. قَالَ " اذْهَبْ فَحُجَّ مَعَ امْرَأَتِكَ ".

Reference	: Sahih al-Bukhari 3006
In-book reference	: Book 56, Hadith 215
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 250

(141) Chapter: The spy

(141) باب الْجَاسُوسِ

وَقَوْلِ اللَّهِ تَعَالَى: {لاَ تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ} التَّجَسُّسُ التَّبَحُّثُ.

Narrated 'Ubaidullah bin Abi Rafi`:

I heard `Ali saying, "Allah's Messenger (ﷺ) sent me, Az-Zubair and Al-Miqdad somewhere saying, 'Proceed till you reach Rawdat Khakh. There you will find a lady with a letter. Take the letter from her.' " So, we set out and our horses ran at full pace till we got at Ar-Rawda where we found the lady and said (to her). "Take out the letter." She replied, "I have no letter with me." We said, "Either you take out the letter or else we will take off your clothes." So, she took it out of her braid. We brought the letter to Allah's Messenger (ﷺ) and it contained a statement from Hatib bin Abi Balta a to some of the Meccan pagans informing them of some of the intentions of Allah's Messenger (ﷺ). Then Allah's Messenger (ﷺ) said, "O Hatib! What is this?" Hatib replied, "O Allah's Messenger (ﷺ)! Don't hasten to give your judgment about me. I was a man closely connected with the Quraish, but I did not belong to this tribe, while the other emigrants with you, had their relatives in Mecca who would protect their dependents and property . So, I wanted to recompense for my lacking blood relation to them by doing them a favor so that they might protect my dependents. I did this neither because of disbelief not apostasy nor out of preferring Kufr (disbelief) to Islam." Allah's Messenger (ﷺ), said, "Hatib has told you the truth." `Umar said, O Allah's Apostle! Allow me to chop off the head of this hypocrite." Allah's Messenger (ﷺ) said, "Hatib participated in the battle of Badr, and who knows, perhaps Allah has already looked at the Badr warriors and said, 'Do whatever you like, for I have forgiven you."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، سَمِعْتُهُ مِنْهُ، مَرَّتَيْنِ قَالَ أَخْبَرَنِي حَسَنُ بْنُ مُحَمَّدٍ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ، قَالَ سَمِعْتُ عَلِيًّا ـ رضى الله عنه ـ يَقُولُ بَعَثَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم أَنَا وَالزُّبَيْرَ وَالْمِقْدَادَ بْنَ الأَسْوَدِ قَالَ " انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخٍ، فَإِنَّ بِهَا ظَعِينَةً وَمَعَهَا كِتَابٌ، فَخُذُوهُ مِنْهَا ". فَانْطَلَقْنَا تَعَادَى بِنَا خَيْلُنَا حَتَّى انْتَهَيْنَا إِلَى الرَّوْضَةِ، فَإِذَا نَحْنُ بِالظَّعِينَةِ فَقُلْنَا أَخْرِجِي الْكِتَابَ. فَقَالَتْ مَا مَعِي مِنْ كِتَابٍ. فَقُلْنَا لَتُخْرِجِنَّ الْكِتَابَ أَوْ لَنُلْقِيَنَّ الثِّيَابَ. فَأَخْرَجَتْهُ مِنْ عِقَاصِهَا، فَأَتَيْنَا بِهِ رَسُولَ اللَّهِ صلى الله عليه وسلم، فَإِذَا فِيهِ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى أُنَاسٍ مِنَ الْمُشْرِكِينَ مِنْ أَهْلِ مَكَّةَ، يُخْبِرُهُمْ بِبَعْضِ أَمْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا حَاطِبُ، مَا هَذَا ". قَالَ يَا رَسُولَ اللَّهِ، لاَ تَعْجَلْ عَلَىَّ، إِنِّي كُنْتُ امْرَأً مُلْصَقًا فِي قُرَيْشٍ، وَلَمْ أَكُنْ مِنْ أَنْفُسِهَا، وَكَانَ مَنْ مَعَكَ مِنَ الْمُهَاجِرِينَ لَهُمْ قَرَابَاتٌ

بِمَكَّةَ، يَحْمُونَ بِهَا أَهْلِيهِمْ وَأَمْوَالَهُمْ، فَأَحْبَبْتُ إِذْ فَاتَنِي ذَلِكَ مِنَ النَّسَبِ فِيهِمْ أَنْ أَتَّخِذَ عِنْدَهُمْ يَدًا يَحْمُونَ بِهَا قَرَابَتِي، وَمَا فَعَلْتُ كُفْرًا وَلاَ ارْتِدَادًا وَلاَ رِضًا بِالْكُفْرِ بَعْدَ الإِسْلاَمِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَقَدْ صَدَقَكُمْ ". قَالَ عُمَرُ يَا رَسُولَ اللَّهِ دَعْنِي أَضْرِبْ عُنُقَ هَذَا الْمُنَافِقِ. قَالَ " إِنَّهُ قَدْ شَهِدَ بَدْرًا، وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ أَنْ يَكُونَ قَدِ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ اعْمَلُوا مَا شِئْتُمْ، فَقَدْ غَفَرْتُ لَكُمْ ". قَالَ سُفْيَانُ وَأَىُّ إِسْنَادٍ هَذَا.

Reference	: Sahih al-Bukhari 3007
In-book reference	: Book 56, Hadith 216
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 251

(142) Chapter: Providing the prisoners of war with clothes (142) باب الْكِسْوَةِ لِلأُسَارَى

Narrated Jabir bin `Abdullah:

When it was the day (of the battle) of Badr, prisoners of war were brought including Al-Abbas who was undressed. The Prophet (ﷺ) looked for a shirt for him. It was found that the shirt of `Abdullah bin Ubai would do, so the Prophet (ﷺ) let him wear it. That was the reason why the Prophet (ﷺ) took off and gave his own shirt to `Abdullah. (The narrator adds, "He had done the Prophet (ﷺ) some favor for which the Prophet liked to reward him.")

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ لَمَّا كَانَ يَوْمَ بَدْرٍ أُتِيَ بِأُسَارَى، وَأُتِيَ بِالْعَبَّاسِ وَلَمْ يَكُنْ عَلَيْهِ ثَوْبٌ، فَنَظَرَ النَّبِيُّ صلى الله عليه وسلم لَهُ قَمِيصًا فَوَجَدُوا قَمِيصَ عَبْدِ اللَّهِ بْنِ أُبَىٍّ يَقْدُرُ عَلَيْهِ، فَكَسَاهُ النَّبِيُّ صلى الله عليه وسلم إِيَّاهُ، فَلِذَلِكَ نَزَعَ النَّبِيُّ صلى الله عليه وسلم قَمِيصَهُ الَّذِي أَلْبَسَهُ. قَالَ ابْنُ عُيَيْنَةَ كَانَتْ لَهُ عِنْدَ النَّبِيِّ صلى الله عليه وسلم يَدٌ فَأَحَبَّ أَنْ يُكَافِئَهُ.

Reference	: Sahih al-Bukhari 3008
In-book reference	: Book 56, Hadith 217
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 252

(143) Chapter: The superiority of the one through whom a man embraces Islam (143) باب فَضْلِ مَنْ أَسْلَمَ عَلَى يَدَيْهِ رَجُلٌ

Narrated Sahl:

On the day (of the battle) of Khaibar the Prophet (ﷺ) said, "Tomorrow I will give the flag to somebody who will be given victory (by Allah) and who loves Allah and His Apostle and is loved by Allah and His Apostle." So, the people wondered all that night as to who would receive the flag and in the morning everyone hoped that he would be that person. Allah's Messenger (ﷺ) asked, "Where is `Ali?" He was told that `Ali was suffering from eye-trouble, so he applied saliva to his eyes and invoked Allah to cure him. He at once got cured as if he had no ailment. The Prophet (ﷺ) gave him the flag. `Ali said, "Should I fight them till they become like us (i.e. Muslim)?" The Prophet (ﷺ) said, "Go to them patiently and calmly till you enter the land. Then, invite them to Islam, and inform them what is enjoined upon them, for, by Allah, if Allah gives guidance to somebody through you, it is better for you than possessing red camels."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدٍ الْقَارِيُّ، عَنْ أَبِي حَازِمٍ، قَالَ أَخْبَرَنِي سَهْلٌ ـ رضى الله عنه يَعْنِي ابْنَ سَعْدٍ ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم يَوْمَ خَيْبَرَ " لأُعْطِيَنَّ الرَّايَةَ غَدًا رَجُلاً يُفْتَحُ عَلَى يَدَيْهِ، يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ ". فَبَاتَ النَّاسُ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَى فَغَدَوْا كُلُّهُمْ يَرْجُوهُ فَقَالَ " أَيْنَ عَلِيٌّ ". فَقِيلَ يَشْتَكِي عَيْنَيْهِ، فَبَصَقَ فِي عَيْنَيْهِ وَدَعَا لَهُ، فَبَرَأَ كَأَنْ لَمْ يَكُنْ بِهِ وَجَعٌ، فَأَعْطَاهُ فَقَالَ أُقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا. فَقَالَ " انْفُذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ

بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الإِسْلاَمِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ، فَوَاللَّهِ لأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلاً خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ ".

Reference	: Sahih al-Bukhari 3009
In-book reference	: Book 56, Hadith 218
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 253

(144) Chapter: The prisoners of war in chains

(144) باب الأُسَارَى فِي السَّلاَسِلِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah wonders at those people who will enter Paradise in chains."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " عَجِبَ اللَّهُ مِنْ قَوْمٍ يَدْخُلُونَ الْجَنَّةَ فِي السَّلاَسِلِ ".

Reference	: Sahih al-Bukhari 3010
In-book reference	: Book 56, Hadith 219
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 254

(145) Chapter: The superiority of the people of the Scriptures (Jews and Christians) who embrace Islam

(145) باب فَضْلِ مَنْ أَسْلَمَ مِنْ أَهْلِ الْكِتَابَيْنِ

Narrated Abu Burda's father:

The Prophet (ﷺ) said, "Three persons will get their reward twice. (One is) a person who has a slave girl and he educates her properly and teaches her good manners properly (without violence) and then manumits and marries her. Such a person will get a double reward. (Another is) a believer from the people of the scriptures who has been a true believer and then he believes in the Prophet (ﷺ) (Muhammad). Such a person will get a double reward. (The third is) a slave who observes Allah's Rights and Obligations and is sincere to his master."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، حَدَّثَنَا صَالِحُ بْنُ حَىٍّ أَبُو حَسَنٍ، قَالَ سَمِعْتُ الشَّعْبِيَّ، يَقُولُ حَدَّثَنِي أَبُو بُرْدَةَ، أَنَّهُ سَمِعَ أَبَاهُ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " ثَلاَثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ الرَّجُلُ تَكُونُ لَهُ الأَمَةُ فَيُعَلِّمُهَا فَيُحْسِنُ تَعْلِيمَهَا، وَيُؤَدِّبُهَا فَيُحْسِنُ أَدَبَهَا، ثُمَّ يُعْتِقُهَا فَيَتَزَوَّجُهَا، فَلَهُ أَجْرَانِ، وَمُؤْمِنُ أَهْلِ الْكِتَابِ الَّذِي كَانَ مُؤْمِنًا، ثُمَّ آمَنَ بِالنَّبِيِّ صلى الله عليه وسلم فَلَهُ أَجْرَانِ، وَالْعَبْدُ الَّذِي يُؤَدِّي حَقَّ اللَّهِ وَيَنْصَحُ لِسَيِّدِهِ ". ثُمَّ قَالَ الشَّعْبِيُّ وَأَعْطَيْتُكَهَا بِغَيْرِ شَىْءٍ وَقَدْ كَانَ الرَّجُلُ يَرْحَلُ فِي أَهْوَنَ مِنْهَا إِلَى الْمَدِينَةِ.

Reference	: Sahih al-Bukhari 3011
In-book reference	: Book 56, Hadith 220
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 255

(146) Chapter: Probability of killing the babies and children

(146) باب أَهْلِ الدَّارِ يُبَيَّتُونَ فَيُصَابُ الْوِلْدَانُ وَالذَّرَارِيُّ

{بَيَاتًا} لَيْلاً {لَنُبَيِّتَنَّهُ} لَيْلاً، يُبَيِّتُ لَيْلاً.

Narrated As-Sab bin Jaththama:

The Prophet (ﷺ) passed by me at a place called Al-Abwa or Waddan, and was asked whether it was permissible to attack the pagan warriors at night with the probability of exposing their women and children to danger. The Prophet

(ﷺ) replied, "They (i.e. women and children) are from them (i.e. pagans)." I also heard the Prophet (ﷺ) saying, "The institution of Hima is invalid except for Allah and His Apostle."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَثَّامَةَ ـ رضى الله عنهم ـ قَالَ مَرَّ بِيَ النَّبِيُّ صلى الله عليه وسلم بِالأَبْوَاءِ ـ أَوْ بِوَدَّانَ ـ وَسُئِلَ عَنْ أَهْلِ الدَّارِ يُبَيَّتُونَ مِنَ الْمُشْرِكِينَ، فَيُصَابُ مِنْ نِسَائِهِمْ وَذَرَارِيِّهِمْ قَالَ " هُمْ مِنْهُمْ ". وَسَمِعْتُهُ يَقُولُ " لاَ حِمَى إِلاَّ لِلَّهِ وَلِرَسُولِهِ صلى الله عليه وسلم ".

Reference	: Sahih al-Bukhari 3012
In-book reference	: Book 56, Hadith 221
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 256

As above (hadith 3012)

وَعَنِ الزُّهْرِيِّ، أَنَّهُ سَمِعَ عُبَيْدَ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، حَدَّثَنَا الصَّعْبُ، فِي الذَّرَارِيِّ كَانَ عَمْرٌو يُحَدِّثُنَا عَنِ ابْنِ شِهَابٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم فَسَمِعْنَاهُ مِنَ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الصَّعْبِ، قَالَ " هُمْ مِنْهُمْ " وَلَمْ يَقُلْ كَمَا قَالَ عَمْرٌو " هُمْ مِنْ آبَائِهِمْ ".

Reference	: Sahih al-Bukhari 3013
In-book reference	: Book 56, Hadith 222
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 256

(147) Chapter: Killing the children in the war (147) باب قَتْلِ الصِّبْيَانِ فِي الْحَرْبِ

Narrated `Abdullah:

During some of the Ghazawat of the Prophet (ﷺ) a woman was found killed. Allah's Messenger (ﷺ) disapproved the killing of women and children.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ ـ رضى الله عنه ـ أَخْبَرَهُ أَنَّ امْرَأَةً وُجِدَتْ فِي بَعْضِ مَغَازِي النَّبِيِّ صلى الله عليه وسلم مَقْتُولَةً، فَأَنْكَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَتْلَ النِّسَاءِ وَالصِّبْيَانِ.

Reference	: Sahih al-Bukhari 3014
In-book reference	: Book 56, Hadith 223
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 257

(148) Chapter: Killing the women in the war (148) باب قَتْلِ النِّسَاءِ فِي الْحَرْبِ

Narrated Ibn `Umar:

During some of the Ghazawat of Allah's Messenger (ﷺ) a woman was found killed, so Allah's Messenger (ﷺ) forbade the killing of women and children.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ قُلْتُ لأَبِي أُسَامَةَ حَدَّثَكُمْ عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ وُجِدَتِ امْرَأَةٌ مَقْتُولَةً فِي بَعْضِ مَغَازِي رَسُولِ اللَّهِ صلى الله عليه وسلم، فَنَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ قَتْلِ النِّسَاءِ وَالصِّبْيَانِ.

Reference	: Sahih al-Bukhari 3015
In-book reference	: Book 56, Hadith 224
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 258

(149) Chapter: Not to punish with Allah's punishment (149) باب لاَ يُعَذَّبُ بِعَذَابِ اللَّهِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) sent us in a mission (i.e. am army-unit) and said, "If you find so-and-so and so-and-so, burn both of them with fire." When we intended to depart, Allah's Messenger (ﷺ) said, "I have ordered you to burn so-and-so and so-and-so, and it is none but Allah Who punishes with fire, so, if you find them, kill them."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ بُكَيْرٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّهُ قَالَ بَعَثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي بَعْثٍ فَقَالَ " إِنْ وَجَدْتُمْ فُلاَنًا وَفُلاَنًا فَأَحْرِقُوهُمَا بِالنَّارِ " ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ أَرَدْنَا الْخُرُوجَ " إِنِّي أَمَرْتُكُمْ أَنْ تُحْرِقُوا فُلاَنًا وَفُلاَنًا، وَإِنَّ النَّارَ لاَ يُعَذِّبُ بِهَا إِلاَّ اللَّهُ، فَإِنْ وَجَدْتُمُوهُمَا فَاقْتُلُوهُمَا ".

Reference	: Sahih al-Bukhari 3016
In-book reference	: Book 56, Hadith 225
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 259

Narrated `Ikrima:

`Ali burnt some people and this news reached Ibn `Abbas, who said, "Had I been in his place I would not have burnt them, as the Prophet (ﷺ) said, 'Don't punish (anybody) with Allah's Punishment.' No doubt, I would have killed them, for the Prophet (ﷺ) said, 'If somebody (a Muslim) discards his religion, kill him.' "

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، أَنَّ عَلِيًّا ـ رضى الله عنه ـ حَرَّقَ قَوْمًا، فَبَلَغَ ابْنَ عَبَّاسٍ فَقَالَ لَوْ كُنْتُ أَنَا لَمْ أُحَرِّقْهُمْ، لأَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ تُعَذِّبُوا بِعَذَابِ اللَّهِ ". وَلَقَتَلْتُهُمْ كَمَا قَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ ".

Reference	: Sahih al-Bukhari 3017
In-book reference	: Book 56, Hadith 226
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 260

(150) Chapter: (Allah's Statement): "... Thereafter (is the time) either for generosity or ransom (according to what benefits Islam)...

(150) بَابُ: {فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً}

فِيهِ حَدِيثُ ثُمَامَةَ، وَقَوْلُهُ عَزَّ وَجَلَّ: {مَا كَانَ لِنَبِيٍّ أَنْ تَكُونَ لَهُ أَسْرَى} الآيَةَ.

(151) Chapter: Is it legal for a Muslim captive to kill or deceive those who have captured him so that he may save himself from the infidels?

(151) بَابُ هَلْ لِلأَسِيرِ أَنْ يَقْتُلَ وَيَخْدَعَ الَّذِينَ أَسَرُوهُ حَتَّى يَنْجُوَ مِنَ الْكَفَرَةِ

فِيهِ الْمِسْوَرُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(152) Chapter: If a Mushrik burns a Muslim, should he be burnt (in retaliation)?

(152) باب إِذَا حَرَّقَ الْمُشْرِكُ الْمُسْلِمَ هَلْ يُحَرَّقُ

Narrated Anas bin Malik:

A group of eight men from the tribe of 'Ukil came to the Prophet (ﷺ) and then they found the climate of Medina unsuitable for them. So, they said, "O Allah's Messenger (ﷺ)! Provide us with some milk." Allah's Apostle said, "I recommend that you should join the herd of camels." So they went and drank the urine and the milk of the camels (as a medicine) till they became healthy and fat. Then they killed the shepherd and drove away the camels, and they became unbelievers after whey were Muslims. When the Prophet (ﷺ) was informed by a shouter for help, he sent some men in their pursuit, and before the sun rose high, they were brought, and he had their hands and feet cut off.

Then he ordered for nails which were heated and passed over their eyes, and whey were left in the Harra (i.e. rocky land in Medina). They asked for water, and nobody provided them with water till they died (Abu Qilaba, a sub-narrator said, "They committed murder and theft and fought against Allah and His Apostle, and spread evil in the land.")

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا وُهَيْبٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّ رَهْطًا، مِنْ عُكْلٍ ثَمَانِيَةً قَدِمُوا عَلَى النَّبِيِّ صلى الله عليه وسلم فَاجْتَوَوُا الْمَدِينَةَ فَقَالُوا يَا رَسُولَ اللَّهِ، ابْغِنَا رِسْلاً‏.‏ قَالَ ‏"‏ مَا أَجِدُ لَكُمْ إِلاَّ أَنْ تَلْحَقُوا بِالذَّوْدِ ‏"‏‏.‏ فَانْطَلَقُوا فَشَرِبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا حَتَّى صَحُّوا وَسَمِنُوا، وَقَتَلُوا الرَّاعِيَ، وَاسْتَاقُوا الذَّوْدَ، وَكَفَرُوا بَعْدَ إِسْلاَمِهِمْ، فَأَتَى الصَّرِيخُ النَّبِيَّ صلى الله عليه وسلم، فَبَعَثَ الطَّلَبَ، فَمَا تَرَجَّلَ النَّهَارُ حَتَّى أُتِيَ بِهِمْ، فَقَطَّعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، ثُمَّ أَمَرَ بِمَسَامِيرَ فَأُحْمِيَتْ فَكَحَلَهُمْ بِهَا، وَطَرَحَهُمْ بِالْحَرَّةِ، يَسْتَسْقُونَ فَمَا يُسْقَوْنَ حَتَّى مَاتُوا‏.‏ قَالَ أَبُو قِلاَبَةَ قَتَلُوا وَسَرَقُوا وَحَارَبُوا اللَّهَ وَرَسُولَهُ صلى الله عليه وسلم وَسَعَوْا فِي الأَرْضِ فَسَادًا‏.‏

Reference	: Sahih al-Bukhari 3018
In-book reference	: Book 56, Hadith 227
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 261

(153) Chapter: (153) باب

Narrated Abu Hurairah (ra):

I heard Allah's Messenger (ﷺ) saying, "An ant bit a Prophet amongst the Prophets, and he ordered that the place of the ants be burnt. So, Allah inspired to him, 'It is because one ant bit you that you burnt a nation amongst the nations that glorify Allah?"

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي، سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ قَرَصَتْ نَمْلَةٌ نَبِيًّا مِنَ الأَنْبِيَاءِ، فَأَمَرَ بِقَرْيَةِ النَّمْلِ فَأُحْرِقَتْ، فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ قَرَصَتْكَ نَمْلَةٌ أَحْرَقْتَ أُمَّةً مِنَ الأُمَمِ تُسَبِّحُ اللَّهِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3019
In-book reference	: Book 56, Hadith 228
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 261

(154) Chapter: The burning of houses and date-palms (154) باب حَرْقِ الدُّورِ وَالنَّخِيلِ

Narrated Jarir:

Allah's Messenger (ﷺ)s said to me, "Will you relieve me from Dhul-Khalasa? Dhul-Khalasa was a house (of an idol) belonging to the tribe of Khath'am called Al-Ka`ba Al-Yama-niya. So, I proceeded with one hundred and fifty cavalry men from the tribe of Ahmas, who were excellent knights. It happened that I could not sit firm on horses, so the Prophet (ﷺ) , stroke me over my chest till I saw his finger-marks over my chest, he said, 'O Allah! Make him firm and make him a guiding and rightly guided man.' " Jarir proceeded towards that house, and dismantled and burnt it. Then he sent a messenger to Allah's Apostle informing him of that. Jarir's messenger said, "By Him Who has sent you with the Truth, I did not come to you till I had left it like an emancipated or gabby camel (i.e. completely marred and spoilt)." Jarir added, "The Prophet (ﷺ) asked for Allah's Blessings for the horses and the men of Ahmas five times."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، قَالَ حَدَّثَنِي قَيْسُ بْنُ أَبِي حَازِمٍ، قَالَ قَالَ لِي جَرِيرٌ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ أَلاَ تُرِيحُنِي مِنْ ذِي الْخَلَصَةِ ‏"‏‏.‏ وَكَانَ بَيْتًا فِي خَثْعَمَ يُسَمَّى كَعْبَةَ الْيَمَانِيَةَ قَالَ فَانْطَلَقْتُ فِي خَمْسِينَ وَمِائَةِ فَارِسٍ مِنْ

أَحْمَسَ، وَكَانُوا أَصْحَابَ خَيْلٍ ـ قَالَ ـ وَكُنْتُ لاَ أَثْبُتُ عَلَى الْخَيْلِ، فَضَرَبَ فِي صَدْرِي حَتَّى رَأَيْتُ أَثَرَ أَصَابِعِهِ فِي صَدْرِي وَقَالَ " اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًّا ". فَانْطَلَقَ إِلَيْهَا فَكَسَرَهَا وَحَرَّقَهَا، ثُمَّ بَعَثَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم يُخْبِرُهُ فَقَالَ رَسُولُ جَرِيرٍ وَالَّذِي بَعَثَكَ بِالْحَقِّ، مَا جِئْتُكَ حَتَّى تَرَكْتُهَا كَأَنَّهَا جَمَلٌ أَجْوَفُ أَوْ أَجْرَبُ. قَالَ فَبَارَكَ فِي خَيْلِ أَحْمَسَ وَرِجَالِهَا خَمْسَ مَرَّاتٍ.

Reference	: Sahih al-Bukhari 3020
In-book reference	: Book 56, Hadith 229
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 262

Narrated Ibn `Umar:

The Prophet (ﷺ) burnt the date-palms of Bani An-Nadir.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ حَرَّقَ النَّبِيُّ صلى الله عليه وسلم نَخْلَ بَنِي النَّضِيرِ.

Reference	: Sahih al-Bukhari 3021
In-book reference	: Book 56, Hadith 230
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 263

(155) Chapter: Killing a sleeping Mushrik (155) باب قَتْلِ النَّائِمِ الْمُشْرِكِ

Narrated Al-Bara bin Azib:

Allah's Messenger (ﷺ) sent a group of Ansari men to kill Abu-Rafi`. One of them set out and entered their (i.e. the enemies) fort. That man said, "I hid myself in a stable for their animals. They closed the fort gate. Later they lost a donkey of theirs, so they went out in its search. I, too, went out along with them, pretending to look for it. They found the donkey and entered their fort. And I, too, entered along with them. They closed the gate of the fort at night, and kept its keys in a small window where I could see them. When those people slept, I took the keys and opened the gate of the fort and came upon Abu Rafi` and said, 'O Abu Rafi`. When he replied me, I proceeded towards the voice and hit him. He shouted and I came out to come back, pretending to be a helper. I said, 'O Abu Rafi`, changing the tone of my voice. He asked me, 'What do you want; woe to your mother?' I asked him, 'What has happened to you?' He said, 'I don't know who came to me and hit me.' Then I drove my sword into his belly and pushed it forcibly till it touched the bone. Then I came out, filled with puzzlement and went towards a ladder of theirs in order to get down but I fell down and sprained my foot. I came to my companions and said, 'I will not leave till I hear the wailing of the women.' So, I did not leave till I heard the women bewailing Abu Rafi`, the merchant pf Hijaz. Then I got up, feeling no ailment, (and we proceeded) till we came upon the Prophet (ﷺ) and informed him."

حَدَّثَنَا عَلِيُّ بْنُ مُسْلِمٍ، حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ، قَالَ حَدَّثَنِي أَبِي، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ ـ رضى الله عنهما ـ قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَهْطًا مِنَ الأَنْصَارِ إِلَى أَبِي رَافِعٍ لِيَقْتُلُوهُ، فَانْطَلَقَ رَجُلٌ مِنْهُمْ فَدَخَلَ حِصْنَهُمْ قَالَ فَدَخَلْتُ فِي مَرْبِطِ دَوَابَّ لَهُمْ، قَالَ وَأَغْلَقُوا باب الْحِصْنِ، ثُمَّ إِنَّهُمْ فَقَدُوا حِمَارًا لَهُمْ، فَخَرَجُوا يَطْلُبُونَهُ، فَخَرَجْتُ فِيمَنْ خَرَجَ أُرِيهِمْ أَنَّنِي أَطْلُبُهُ مَعَهُمْ، فَوَجَدُوا الْحِمَارَ، فَدَخَلُوا وَدَخَلْتُ، وَأَغْلَقُوا باب الْحِصْنِ لَيْلاً، فَوَضَعُوا الْمَفَاتِيحَ فِي كَوَّةٍ حَيْثُ أَرَاهَا، فَلَمَّا نَامُوا أَخَذْتُ الْمَفَاتِيحَ، فَفَتَحْتُ باب الْحِصْنِ ثُمَّ دَخَلْتُ عَلَيْهِ فَقُلْتُ يَا أَبَا رَافِعٍ. فَأَجَابَنِي، فَتَعَمَّدْتُ الصَّوْتَ، فَضَرَبْتُهُ فَصَاحَ، فَخَرَجْتُ ثُمَّ جِئْتُ، ثُمَّ رَجَعْتُ كَأَنِّي مُغِيثٌ فَقُلْتُ يَا أَبَا رَافِعٍ، وَغَيَّرْتُ صَوْتِي، فَقَالَ مَا لَكَ لأُمِّكَ الْوَيْلُ قُلْتُ مَا شَأْنُكَ قَالَ لاَ أَدْرِي مَنْ دَخَلَ عَلَيَّ فَضَرَبَنِي. قَالَ فَوَضَعْتُ سَيْفِي فِي بَطْنِهِ، ثُمَّ تَحَامَلْتُ عَلَيْهِ حَتَّى قَرَعَ الْعَظْمَ، ثُمَّ خَرَجْتُ وَأَنَا دَهِشٌ، فَأَتَيْتُ سُلَّمًا لَهُمْ لأَنْزِلَ مِنْهُ فَوَقَعْتُ فَوُثِئَتْ رِجْلِي، فَخَرَجْتُ إِلَى أَصْحَابِي فَقُلْتُ مَا أَنَا بِبَارِحٍ حَتَّى أَسْمَعَ النَّاعِيَةَ، فَمَا بَرِحْتُ حَتَّى سَمِعْتُ نَعَايَا أَبِي رَافِعٍ تَاجِرِ أَهْلِ الْحِجَازِ. قَالَ فَقُمْتُ وَمَا بِي قَلَبَةٌ حَتَّى أَتَيْنَا النَّبِيَّ صلى الله عليه وسلم فَأَخْبَرْنَاهُ.

Reference : Sahih al-Bukhari 3022
In-book reference : Book 56, Hadith 231
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 264
(deprecated numbering scheme)

Narrated Al-Bara bin Azib:

Allah's Messenger (ﷺ) sent a group of the Ansar to Abu Rafi`. `Abdullah bin Atik entered his house at night and killed him while he was sleeping.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا يَحْيَى بْنُ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ ـ رضى الله عنهما ـ قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَهْطًا مِنَ الأَنْصَارِ إِلَى أَبِي رَافِعٍ فَدَخَلَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ عَتِيكٍ بَيْتَهُ لَيْلاً، فَقَتَلَهُ وَهْوَ نَائِمٌ.

Reference : Sahih al-Bukhari 3023
In-book reference : Book 56, Hadith 232
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 265
(deprecated numbering scheme)

(156) Chapter: Do not wish to meet the enemy

(156) باب لاَ تَمَنَّوْا لِقَاءَ الْعَدُوِّ

Narrated Salim Abu An-Nadr:

(the freed slave of 'Umar bin 'Ubaidullah) I was Umar's clerk. Once Abdullah bin Abi Aufa wrote a letter to 'Umar when he proceeded to Al-Haruriya. I read in it that Allah's Messenger (ﷺ) in one of his military expeditions against the enemy, waited till the sun declined and then he got up amongst the people saying, "O people! Do not wish to meet the enemy, and ask Allah for safety, but when you face the enemy, be patient, and remember that Paradise is under the shades of swords." Then he said, "O Allah, the Revealer of the Holy Book, and the Mover of the clouds and the Defeater of the clans, defeat them, and grant us victory over them."

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، حَدَّثَنَا عَاصِمُ بْنُ يُوسُفَ الْيَرْبُوعِيُّ، حَدَّثَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ مُوسَى بْنِ عُقْبَةَ، قَالَ حَدَّثَنِي سَالِمٌ أَبُو النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ كُنْتُ كَاتِبًا لَهُ قَالَ كَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى حِينَ خَرَجَ إِلَى الْحَرُورِيَّةِ فَقَرَأْتُهُ فَإِذَا فِيهِ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي بَعْضِ أَيَّامِهِ الَّتِي لَقِيَ فِيهَا الْعَدُوَّ انْتَظَرَ حَتَّى مَالَتِ الشَّمْسُ. ثُمَّ قَامَ فِي النَّاسِ فَقَالَ " أَيُّهَا النَّاسُ لاَ تَمَنَّوْا لِقَاءَ الْعَدُوِّ وَسَلُوا اللَّهَ الْعَافِيَةَ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلاَلِ السُّيُوفِ ـ ثُمَّ قَالَ ـ اللَّهُمَّ مُنْزِلَ الْكِتَابِ وَمُجْرِيَ السَّحَابِ وَهَازِمَ الأَحْزَابِ اهْزِمْهُمْ وَانْصُرْنَا عَلَيْهِمْ ". وَقَالَ مُوسَى بْنُ عُقْبَةَ حَدَّثَنِي سَالِمٌ أَبُو النَّضْرِ كُنْتُ كَاتِبًا لِعُمَرَ بْنِ عُبَيْدِ اللَّهِ فَأَتَاهُ كِتَابُ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى ـ رضى الله عنهما أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَمَنَّوْا لِقَاءَ الْعَدُو ".

Reference : Sahih al-Bukhari 3024, 3025
In-book reference : Book 56, Hadith 233
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 266
(deprecated numbering scheme)

Narrated Abu Huraira:

The Prophet (ﷺ) said: "Do not wish to meet the enemy, but when you meet face) the enemy, be patient."

وَقَالَ أَبُو عَامِرٍ حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تَمَنَّوْا لِقَاءَ الْعَدُوِّ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا ".

Reference : Sahih al-Bukhari 3026
In-book reference : Book 56, Hadith 234
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 266
(deprecated numbering scheme)

(157) Chapter: War is deceit

(157) باب الْحَرْبُ خَدْعَةٌ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Khosrau will be ruined, and there will be no Khosrau after him, and Caesar will surely be ruined and there will be no Caesar after him, and you will spend their treasures in Allah's Cause." He called, "War is deceit'.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " هَلَكَ كِسْرَى ثُمَّ لاَ يَكُونُ كِسْرَى بَعْدَهُ، وَقَيْصَرٌ لَيَهْلِكَنَّ ثُمَّ لاَ يَكُونُ قَيْصَرٌ بَعْدَهُ، وَلَتُقْسَمَنَّ كُنُوزُهَا فِي سَبِيلِ اللَّهِ ".

وَسَمَّى الْحَرْبَ خَدْعَةً

Reference	: Sahih al-Bukhari 3027, 3028
In-book reference	: Book 56, Hadith 235
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 267

Narrated Abu Huraira:

Allah's Messenger (ﷺ) called,: "War is deceit".

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَصْرَمَ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ سَمَّى النَّبِيُّ صلى الله عليه وسلم الْحَرْبَ خُدْعَةً.

Reference	: Sahih al-Bukhari 3029
In-book reference	: Book 56, Hadith 236
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 268

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) said, "War is deceit."

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " الْحَرْبُ خُدْعَةٌ ".

Reference	: Sahih al-Bukhari 3030
In-book reference	: Book 56, Hadith 237
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 269

(158) Chapter: Telling lies in war

(158) باب الْكَذِبِ فِي الْحَرْبِ

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) said, "Who is ready to kill Ka`b bin Al-Ashraf who has really hurt Allah and His Apostle?" Muhammad bin Maslama said, "O Allah's Messenger (ﷺ)! Do you like me to kill him?" He replied in the affirmative. So, Muhammad bin Maslama went to him (i.e. Ka`b) and said, "This person (i.e. the Prophet) has put us to task and asked us for charity." Ka`b replied, "By Allah, you will get tired of him." Muhammad said to him, "We have followed him, so we dislike to leave him till we see the end of his affair." Muhammad bin Maslama went on talking to him in this way till he got the chance to kill him.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَنْ لِكَعْبِ بْنِ الأَشْرَفِ، فَإِنَّهُ قَدْ آذَى اللَّهَ وَرَسُولَهُ ". قَالَ مُحَمَّدُ بْنُ مَسْلَمَةَ أَتُحِبُّ أَنْ أَقْتُلَهُ يَا رَسُولَ اللَّهِ قَالَ " نَعَمْ ". قَالَ فَأَتَاهُ فَقَالَ إِنَّ هَذَا ـ يَعْنِي النَّبِيَّ صلى الله عليه وسلم ـ قَدْ عَنَّانَا وَسَأَلَنَا الصَّدَقَةَ، قَالَ وَأَيْضًا وَاللَّهِ قَالَ فَإِنَّا قَدِ اتَّبَعْنَاهُ فَنَكْرَهُ أَنْ نَدَعَهُ حَتَّى نَنْظُرَ إِلَى مَا يَصِيرُ أَمْرُهُ قَالَ فَلَمْ يَزَلْ يُكَلِّمُهُ حَتَّى اسْتَمْكَنَ مِنْهُ فَقَتَلَهُ.

Reference	: Sahih al-Bukhari 3031
In-book reference	: Book 56, Hadith 238

USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 4, Book 52, Hadith 270

(159) Chapter: Killing non-Muslim warriors secretly

(159) باب الْفَتْكِ بِأَهْلِ الْحَرْبِ

Narrated Jabir:

The Prophet (ﷺ) said, "Who is ready to kill Ka`b bin Ashraf (i.e. a Jew)." Muhammad bin Maslama replied, "Do you like me to kill him?" The Prophet (ﷺ) replied in the affirmative. Muhammad bin Maslama said, "Then allow me to say what I like." The Prophet (ﷺ) replied, "I do (i.e. allow you).

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ لِكَعْبِ بْنِ الأَشْرَفِ ". فَقَالَ مُحَمَّدُ بْنُ مَسْلَمَةَ أَتُحِبُّ أَنْ أَقْتُلَهُ قَالَ " نَعَمْ ". قَالَ فَأْذَنْ لِي فَأَقُولَ. قَالَ " قَدْ فَعَلْتُ ".

Reference : Sahih al-Bukhari 3032
In-book reference : Book 56, Hadith 239
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 4, Book 52, Hadith 271

(160) Chapter: What tricks and means of security may be adopted

(160) باب مَا يَجُوزُ مِنَ الاِحْتِيَالِ وَالْحَذَرِ مَعَ مَنْ يَخْشَى مَعَرَّتَهُ

Narrated 'Abdullah bin Umar (ra):

Once, Allah's Messenger (ﷺ) accompanied by Ubai bin Ka'b set out to Ibn Saiyyad. He was informed that Ibn Saiyyad was in a garden of date palms. When Allah's Messenger (ﷺ) entered the garden of date-palms, he started hiding himself behind the trunks of the palms while Ibn Saiyyad was covered with a velvet sheet with murmurs emanating from under it. Ibn Saiyyah's mother saw Allah's Messenger (ﷺ) and said, "O Saf! This is Muhammad." So Ibn Saiyyad got up. Allah's Messenger (ﷺ) said, "If she had left him (in his state), the truth would have been clear."

قَالَ اللَّيْثُ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّهُ قَالَ انْطَلَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَمَعَهُ أُبَىُّ بْنُ كَعْبٍ قِبَلَ ابْنِ صَيَّادٍ، فَحُدِّثَ بِهِ فِي نَخْلٍ، فَلَمَّا دَخَلَ عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم النَّخْلَ، طَفِقَ يَتَّقِي بِجُذُوعِ النَّخْلِ، وَابْنُ صَيَّادٍ فِي قَطِيفَةٍ لَهُ فِيهَا رَمْرَمَةٌ، فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا صَافِ، هَذَا مُحَمَّدٌ، فَوَثَبَ ابْنُ صَيَّادٍ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ تَرَكَتْهُ بَيَّنَ ".

Reference : Sahih al-Bukhari 3033
In-book reference : Book 56, Hadith 240
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 4, Book 52, Hadith 271

(161) Chapter: The recitation of poetic verses in the war

(161) باب الرَّجَزِ فِي الْحَرْبِ وَرَفْعِ الصَّوْتِ فِي حَفْرِ الْخَنْدَقِ

فِيهِ سَهْلٌ وَأَنَسٌ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِيهِ يَزِيدُ عَنْ سَلَمَةَ.

Narrated Al-Bara:

I saw Allah's Messenger (ﷺ) on the day (of the battle) of the Trench carrying earth till the hair of his chest were covered with dust and he was a hairy man. He was reciting the following verses of `Abdullah (bin Rawaha): "O Allah, were it not for You, We would not have been guided, Nor would we have given in charity, nor prayed. So, bestow on

us calmness, and when we meet the enemy. Then make our feet firm, for indeed, Yet if they want to put us in affliction, (i.e. want to fight against us) we would not (flee but withstand them)." The Prophet (ﷺ) used to raise his voice while reciting these verses. (See Hadith No. 432, Vol. 5).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو الأَحْوَصِ، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَوْمَ الْخَنْدَقِ وَهُوَ يَنْقُلُ التُّرَابَ حَتَّى وَارَى التُّرَابُ شَعَرَ صَدْرِهِ، وَكَانَ رَجُلاً كَثِيرَ الشَّعَرِ وَهْوَ يَرْتَجِزُ بِرَجَزِ عَبْدِ اللَّهِ اللَّهُمَّ لَوْلاَ أَنْتَ مَا اهْتَدَيْنَا وَلاَ تَصَدَّقْنَا وَلاَ صَلَّيْنَا فَأَنْزِلَنْ سَكِينَةً عَلَيْنَا وَثَبِّتِ الأَقْدَامَ إِنْ لاَقَيْنَا إِنَّ الأَعْدَاءَ قَدْ بَغَوْا عَلَيْنَا إِذَا أَرَادُوا فِتْنَةً أَبَيْنَا يَرْفَعُ بِهَا صَوْتَهُ.

Reference	: Sahih al-Bukhari 3034
In-book reference	: Book 56, Hadith 241
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 272

(162) Chapter: Whosoever is unable to sit firm on a horse

(162) باب مَنْ لاَ يَثْبُتُ عَلَى الْخَيْلِ

Narrated Jarir:

Allah's Messenger (ﷺ) did not screen himself from me since my embracing Islam, and whenever he saw me he would receive me with a smile. Once I told him that I could not sit firm on horses. He stroke me on the chest with his hand and said, "O Allah! Make him firm and make him a guiding and a rightly guided man."

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ ـ رضى الله عنه ـ قَالَ مَا حَجَبَنِي النَّبِيُّ صلى الله عليه وسلم مُنْذُ أَسْلَمْتُ، وَلاَ رَآنِي إِلاَّ تَبَسَّمَ فِي وَجْهِي. وَلَقَدْ شَكَوْتُ إِلَيْهِ إِنِّي لاَ أَثْبُتُ عَلَى الْخَيْلِ. فَضَرَبَ بِيَدِهِ فِي صَدْرِي وَقَالَ " اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًّا ".

Reference	: Sahih al-Bukhari 3035, 3036
In-book reference	: Book 56, Hadith 242
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 273

(163) Chapter: The treatment of a wound with the ashes of a mat

(163) باب دَوَاءِ الْجُرْحِ بِإِحْرَاقِ الْحَصِيرِ

وَغَسْلِ الْمَرْأَةِ عَنْ أَبِيهَا الدَّمَ عَنْ وَجْهِهِ، وَحَمْلِ الْمَاءِ فِي التُّرْسِ.

Narrated Abu Hazim:

The people asked Sahl bin Sa`d As-Sa' idi "With what thing (medicine) was the wound of Allah's Apostle treated?" He replied, "There is none left (living) amongst the people who knows it better than. `Ali used to bring water in his shield and Fatima (i.e. the Prophet's daughter) used to wash the blood off his face. Then a mat (of palm leaves) was burnt and its ash was inserted in the wound of Allah's Apostle."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا أَبُو حَازِمٍ، قَالَ سَأَلُوا سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ ـ رضى الله عنه ـ بِأَىِّ شَىْءٍ دُووِيَ جُرْحُ النَّبِيِّ صلى الله عليه وسلم فَقَالَ مَا بَقِيَ مِنَ النَّاسِ أَحَدٌ أَعْلَمُ بِهِ مِنِّي، كَانَ عَلِيٌّ يَجِيءُ بِالْمَاءِ فِي تُرْسِهِ، وَكَانَتْ ـ يَعْنِي فَاطِمَةَ ـ تَغْسِلُ الدَّمَ عَنْ وَجْهِهِ، وَأُخِذَ حَصِيرٌ فَأُحْرِقَ، ثُمَّ حُشِيَ بِهِ جُرْحُ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 3037
In-book reference	: Book 56, Hadith 243
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 274

(164) Chapter: What quarrels and differences are hated in the war

(164) باب مَا يُكْرَهُ مِنَ التَّنَازُعِ وَالاِخْتِلاَفِ فِي الْحَرْبِ وَعُقُوبَةِ مَنْ عَصَى إِمَامَهُ

وَقَالَ اللَّهُ تَعَالَى: {وَلاَ تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ}. قَالَ قَتَادَةُ الرِّيحُ الْحَرْبُ.

Narrated Abu Burda:

That his father said, "The Prophet (ﷺ) sent Mu`adh and Abu Musa to Yemen telling them. 'Treat the people with ease and don't be hard on them; give them glad tidings and don't fill them with aversion; and love each other, and don't differ."

حَدَّثَنَا يَحْيَى، حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم بَعَثَ مُعَاذًا وَأَبَا مُوسَى إِلَى الْيَمَنِ قَالَ ‏"‏ يَسِّرَا وَلاَ تُعَسِّرَا، وَبَشِّرَا وَلاَ تُنَفِّرَا، وَتَطَاوَعَا وَلاَ تَخْتَلِفَا ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3038
In-book reference	: Book 56, Hadith 244
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 275

Narrated Al-Bara bin Azib:

The Prophet (ﷺ) appointed `Abdullah bin Jubair as the commander of the infantry men (archers) who were fifty on the day (of the battle) of Uhud. He instructed them, "Stick to your place, and don't leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the infidels and made them flee, even then you should not leave your place till I send for you." Then the infidels were defeated. By Allah, I saw the women fleeing lifting up their clothes revealing their leg-bangles and their legs. So, the companions of `Abdullah bin Jubair said, "The booty! O people, the booty ! Your companions have become victorious, what are you waiting for now?" `Abdullah bin Jubair said, "Have you forgotten what Allah's Messenger (ﷺ) said to you?" They replied, "By Allah! We will go to the people (i.e. the enemy) and collect our share from the war booty." But when they went to them, they were forced to turn back defeated. At that time Allah's Messenger (ﷺ) in their rear was calling them back. Only twelve men remained with the Prophet (ﷺ) and the infidels martyred seventy men from us. On the day (of the battle) of Badr, the Prophet (ﷺ) and his companions had caused the 'Pagans to lose 140 men, seventy of whom were captured and seventy were killed. Then Abu Sufyan asked thrice, "Is Muhammad present amongst these people?" The Prophet (ﷺ) ordered his companions not to answer him. Then he asked thrice, "Is the son of Abu Quhafa present amongst these people?" He asked again thrice, "Is the son of Al-Khattab present amongst these people?" He then returned to his companions and said, "As for these (men), they have been killed." `Umar could not control himself and said (to Abu Sufyan), "You told a lie, by Allah! O enemy of Allah! All those you have mentioned are alive, and the thing which will make you unhappy is still there." Abu Sufyan said, "Our victory today is a counterbalance to yours in the battle of Badr, and in war (the victory) is always undecided and is shared in turns by the belligerents, and you will find some of your (killed) men mutilated, but I did not urge my men to do so, yet I do not feel sorry for their deed" After that he started reciting cheerfully, "O Hubal, be high! (1) On that the Prophet (ﷺ) said (to his companions), "Why don't you answer him back?" They said, "O Allah's Messenger (ﷺ) What shall we say?" He said, "Say, Allah is Higher and more Sublime." (Then) Abu Sufyan said, "We have the (idol) Al `Uzza, and you have no `Uzza." The Prophet said (to his companions), "Why don't you answer him back?" They asked, "O Allah's Messenger (ﷺ)! What shall we say?" He said, "Says Allah is our Helper and you have no helper."

حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ ـ رضى الله عنهما ـ يُحَدِّثُ قَالَ جَعَلَ النَّبِيُّ صلى الله عليه وسلم عَلَى الرَّجَّالَةِ يَوْمَ أُحُدٍ ـ وَكَانُوا خَمْسِينَ رَجُلاً ـ عَبْدَ اللَّهِ بْنَ جُبَيْرٍ فَقَالَ ‏"‏ إِنْ رَأَيْتُمُونَا تَخْطَفُنَا الطَّيْرُ، فَلاَ تَبْرَحُوا مَكَانَكُمْ هَذَا حَتَّى أُرْسِلَ إِلَيْكُمْ، وَإِنْ رَأَيْتُمُونَا هَزَمْنَا الْقَوْمَ وَأَوْطَأْنَاهُمْ فَلاَ تَبْرَحُوا حَتَّى أُرْسِلَ إِلَيْكُمْ ‏"‏ فَهَزَمُوهُمْ‏.‏ قَالَ فَأَنَا وَاللَّهِ رَأَيْتُ النِّسَاءَ يَشْتَدِدْنَ قَدْ بَدَتْ خَلاَخِلُهُنَّ وَأَسْوُقُهُنَّ رَافِعَاتٍ ثِيَابَهُنَّ، فَقَالَ أَصْحَابُ عَبْدِ اللَّهِ بْنِ جُبَيْرٍ الْغَنِيمَةَ ـ أَىْ قَوْمِ ـ الْغَنِيمَةَ، ظَهَرَ أَصْحَابُكُمْ فَمَا تَنْتَظِرُونَ فَقَالَ عَبْدُ اللَّهِ بْنُ جُبَيْرٍ أَنَسِيتُمْ مَا قَالَ لَكُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالُوا وَاللَّهِ لَنَأْتِيَنَّ النَّاسَ فَلَنُصِيبَنَّ مِنَ الْغَنِيمَةِ‏.‏ فَلَمَّا أَتَوْهُمْ صُرِفَتْ وُجُوهُهُمْ فَأَقْبَلُوا مُنْهَزِمِينَ، فَذَاكَ إِذْ يَدْعُوهُمُ الرَّسُولُ فِي أُخْرَاهُمْ، فَلَمْ يَبْقَ

مَعَ النَّبِيِّ صلى الله عليه وسلم غَيْرُ اثْنَىْ عَشَرَ رَجُلاً، فَأَصَابُوا مِنَّا سَبْعِينَ، وَكَانَ النَّبِيُّ صلى الله عليه وسلم وَأَصْحَابُهُ أَصَابَ مِنَ الْمُشْرِكِينَ يَوْمَ بَدْرٍ أَرْبَعِينَ وَمِائَةً سَبْعِينَ أَسِيرًا وَسَبْعِينَ قَتِيلاً، فَقَالَ أَبُو سُفْيَانَ أَفِي الْقَوْمِ مُحَمَّدٌ ثَلاَثَ مَرَّاتٍ، فَنَهَاهُمُ النَّبِيُّ صلى الله عليه وسلم أَنْ يُجِيبُوهُ ثُمَّ قَالَ أَفِي الْقَوْمِ ابْنُ أَبِي قُحَافَةَ ثَلاَثَ مَرَّاتٍ، ثُمَّ قَالَ أَفِي الْقَوْمِ ابْنُ الْخَطَّابِ ثَلاَثَ مَرَّاتٍ، ثُمَّ رَجَعَ إِلَى أَصْحَابِهِ فَقَالَ أَمَّا هَؤُلاَءِ فَقَدْ قُتِلُوا. فَمَا مَلَكَ عُمَرُ نَفْسَهُ فَقَالَ كَذَبْتَ وَاللَّهِ يَا عَدُوَّ اللَّهِ، إِنَّ الَّذِينَ عَدَدْتَ لأَحْيَاءٌ كُلُّهُمْ، وَقَدْ بَقِيَ لَكَ مَا يَسُوؤُكَ. قَالَ يَوْمٌ بِيَوْمِ بَدْرٍ، وَالْحَرْبُ سِجَالٌ، إِنَّكُمْ سَتَجِدُونَ فِي الْقَوْمِ مُثْلَةً لَمْ آمُرْ بِهَا وَلَمْ تَسُؤْنِي، ثُمَّ أَخَذَ يَرْتَجِزُ أُعْلُ هُبَلْ، أُعْلُ هُبَلْ. قَالَ النَّبِيُّ صلى الله عليه وسلم " أَلاَ تُجِيبُوا لَهُ ". قَالُوا يَا رَسُولَ اللَّهِ، مَا نَقُولُ قَالَ " قُولُوا اللَّهُ أَعْلَى وَأَجَلُّ ". قَالَ إِنَّ لَنَا الْعُزَّى وَلاَ عُزَّى لَكُمْ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَلاَ تُجِيبُوا لَهُ ". قَالَ قَالُوا يَا رَسُولَ اللَّهِ، مَا نَقُولُ قَالَ " قُولُوا اللَّهُ مَوْلاَنَا وَلاَ مَوْلَى لَكُمْ ".

Reference	: Sahih al-Bukhari 3039
In-book reference	: Book 56, Hadith 245
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 276

(165) Chapter: If the people get frightened at night

(165) باب إِذَا فَزِعُوا بِاللَّيْلِ

Narrated Anas:

Allah's Messenger (ﷺ) was the (most handsome), most generous and the bravest of all the people. Once the people of Medina got frightened having heard an uproar at night. So, the Prophet (ﷺ) met the people while he was riding an unsaddled horse belonging to Abu Talha and carrying his sword (slung over his shoulder). He said (to them), "Don't get scared, don't get scared." Then he added, "I found it (i.e the horse) very fast."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَحْسَنَ النَّاسِ، وَأَجْوَدَ النَّاسِ، وَأَشْجَعَ النَّاسِ، قَالَ وَقَدْ فَزِعَ أَهْلُ الْمَدِينَةِ لَيْلَةً سَمِعُوا صَوْتًا، قَالَ فَتَلَقَّاهُمُ النَّبِيُّ صلى الله عليه وسلم عَلَى فَرَسٍ لأَبِي طَلْحَةَ عُرْىٍ، وَهُوَ مُتَقَلِّدٌ سَيْفَهُ فَقَالَ " لَمْ تُرَاعُوا، لَمْ تُرَاعُوا ". ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَجَدْتُهُ بَحْرًا ". يَعْنِي الْفَرَسَ.

Reference	: Sahih al-Bukhari 3040
In-book reference	: Book 56, Hadith 246
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 277

(166) Chapter: Shouting: "Ya Sabahah!"

(166) باب مَنْ رَأَى الْعَدُوَّ فَنَادَى بِأَعْلَى صَوْتِهِ يَا صَبَاحَاهْ. حَتَّى يُسْمِعَ النَّاسَ

Narrated Salama:

I went out of Medina towards Al-Ghaba. When I reached the mountain path of Al-Ghaba, a slave of `Abdur-Rahman bin `Auf met me. I said to him, "Woe to you! What brought you here?" He replied, "The she-camels of the Prophet (ﷺ) have been taken away." I said, "Who took them?" He said, "Ghatafan and Fazara." So, I sent three cries, "O Sabaha-h ! O Sabahah !" so loudly that made the people in between its (i.e. Medina's) two mountains hear me. Then I rushed till I met them after they had taken the camels away. I started throwing arrows at them saying, "I am the son of Al-Akwa`"; and today perish the mean people!" So, I saved the she-camels from them before they (i.e. the robbers) could drink water. When I returned driving the camels, the Prophet (ﷺ) met me, I said, "O Allah's Messenger (ﷺ) Those people are thirsty and I have prevented them from drinking water, so send some people to chase them." The Prophet (ﷺ) said, "O son of Al-Akwa`, you have gained power (over your enemy), so forgive (them). (Besides) those people are now being entertained by their folk."

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ، أَنَّهُ أَخْبَرَهُ قَالَ خَرَجْتُ مِنَ الْمَدِينَةِ ذَاهِبًا نَحْوَ الْغَابَةِ، حَتَّى إِذَا كُنْتُ بِثَنِيَّةِ الْغَابَةِ لَقِيَنِي غُلاَمٌ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قُلْتُ وَيْحَكَ، مَا بِكَ قَالَ أُخِذَتْ لِقَاحُ النَّبِيِّ صلى الله عليه وسلم‏.‏ قُلْتُ مَنْ أَخَذَهَا قَالَ غَطَفَانُ وَفَزَارَةُ‏.‏ فَصَرَخْتُ ثَلاَثَ صَرَخَاتٍ أَسْمَعْتُ مَا بَيْنَ لاَبَتَيْهَا يَا صَبَاحَاهْ، يَا صَبَاحَاهْ‏.‏ ثُمَّ انْدَفَعْتُ حَتَّى أَلْقَاهُمْ وَقَدْ أَخَذُوهَا، فَجَعَلْتُ أَرْمِيهِمْ وَأَقُولُ أَنَا ابْنُ الأَكْوَعِ، وَالْيَوْمُ يَوْمُ الرُّضَّعِ، فَاسْتَنْقَذْتُهَا مِنْهُمْ قَبْلَ أَنْ يَشْرَبُوا، فَأَقْبَلْتُ بِهَا أَسُوقُهَا، فَلَقِيَنِي النَّبِيُّ صلى الله عليه وسلم فَقُلْتُ يَا رَسُولَ اللَّهِ، إِنَّ الْقَوْمَ عِطَاشٌ، وَإِنِّي أَعْجَلْتُهُمْ أَنْ يَشْرَبُوا سِقْيَهُمْ، فَابْعَثْ فِي إِثْرِهِمْ، فَقَالَ ‏"‏ يَا ابْنَ الأَكْوَعِ، مَلَكْتَ فَأَسْجِحْ‏.‏ إِنَّ الْقَوْمَ يُقْرَوْنَ فِي قَوْمِهِمْ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3041
In-book reference	: Book 56, Hadith 247
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 278

(167) Chapter: Saying: "Take it! I am the son of so-and-so."

(167) باب مَنْ قَالَ خُذْهَا وَأَنَا ابْنُ فُلاَنٍ

وَقَالَ سَلَمَةُ خُذْهَا وَأَنَا ابْنُ الأَكْوَعِ‏.‏

Narrated Abu 'Is-haq:

A man asked Al-Bara "O Abu '`Umara! Did you flee on the day (of the battle) of Hunain?" Al-Bara replied while I was listening, "As for Allah's Messenger (ﷺ) he did not flee on that day. Abu Sufyan bin Al- Harith was holding the reins of his mule and when the pagans attacked him, he dismounted and started saying, 'I am the Prophet, and there is no lie about it; I am the son of `Abdul Muttalib.' On that day nobody was seen braver than the Prophet.

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَأَلَ رَجُلٌ الْبَرَاءَ ـ رضى الله عنه ـ فَقَالَ يَا أَبَا عُمَارَةَ، أَوَلَّيْتُمْ يَوْمَ حُنَيْنٍ قَالَ الْبَرَاءُ وَأَنَا أَسْمَعُ أَمَّا رَسُولُ اللَّهِ صلى الله عليه وسلم لَمْ يُوَلِّ يَوْمَئِذٍ، كَانَ أَبُو سُفْيَانَ بْنُ الْحَارِثِ آخِذًا بِعِنَانِ بَغْلَتِهِ، فَلَمَّا غَشِيَهُ الْمُشْرِكُونَ نَزَلَ، فَجَعَلَ يَقُولُ أَنَا النَّبِيُّ لاَ كَذِبْ، أَنَا ابْنُ عَبْدِ الْمُطَّلِبْ قَالَ فَمَا رُئِيَ مِنَ النَّاسِ يَوْمَئِذٍ أَشَدُّ مِنْهُ‏.‏

Reference	: Sahih al-Bukhari 3042
In-book reference	: Book 56, Hadith 248
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 279

(168) Chapter: If the enemy is ready to accept the judgement of a Muslim

(168) باب إِذَا نَزَلَ الْعَدُوُّ عَلَى حُكْمِ رَجُلٍ

Narrated Abu Sa`id Al-Khudri:

When the tribe of Bani Quraiza was ready to accept Sa`d's judgment, Allah's Messenger (ﷺ) sent for Sa`d who was near to him. Sa`d came, riding a donkey and when he came near, Allah's Messenger (ﷺ) said (to the Ansar), "Stand up for your leader." Then Sa`d came and sat beside Allah's Messenger (ﷺ) who said to him. "These people are ready to accept your judgment." Sa`d said, "I give the judgment that their warriors should be killed and their children and women should be taken as prisoners." The Prophet (ﷺ) then remarked, "O Sa`d! You have judged amongst them with (or similar to) the judgment of the King Allah."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي أُمَامَةَ ـ هُوَ ابْنُ سَهْلِ بْنِ حُنَيْفٍ ـ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ قَالَ لَمَّا نَزَلَتْ بَنُو قُرَيْظَةَ عَلَى حُكْمِ سَعْدٍ ـ هُوَ ابْنُ مُعَاذٍ ـ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم، وَكَانَ قَرِيبًا مِنْهُ، فَجَاءَ عَلَى حِمَارٍ، فَلَمَّا دَنَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ قُومُوا إِلَى سَيِّدِكُمْ ‏"‏‏.‏ فَجَاءَ فَجَلَسَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ لَهُ ‏"‏ إِنَّ هَؤُلاَءِ نَزَلُوا عَلَى حُكْمِكَ ‏"‏‏.‏ قَالَ فَإِنِّي أَحْكُمُ أَنْ تُقْتَلَ الْمُقَاتِلَةُ، وَأَنْ تُسْبَى الذُّرِّيَّةُ‏.‏ قَالَ ‏"‏ لَقَدْ حَكَمْتَ فِيهِمْ بِحُكْمِ الْمَلِكِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3043

In-book reference : Book 56, Hadith 249
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 280
(deprecated numbering scheme)

(169) Chapter: The killing of a captive (169) باب قَتْلِ الأَسِيرِ وَقَتْلِ الصَّبْرِ

Narrated Anas bin Malik (ra):

Allah's Messenger (ﷺ) entered (Makkah) in the year of the Conquest (of Makkah) wearing a helmet over his head. After he took it off, a man came and said, "Ibn Khatal is clinging to the curtains of the Ka'bah." The Prophet (ﷺ) (ﷺ) said, "Kill him."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ عَامَ الْفَتْحِ وَعَلَى رَأْسِهِ الْمِغْفَرُ، فَلَمَّا نَزَعَهُ جَاءَ رَجُلٌ فَقَالَ إِنَّ ابْنَ خَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ، فَقَالَ " **اقْتُلُوهُ** ".

Reference : Sahih al-Bukhari 3044
In-book reference : Book 56, Hadith 250
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 280
(deprecated numbering scheme)

(170) Chapter: The performance of a two Rak'a Salat before being put to death (170) باب هَلْ يَسْتَأْسِرُ الرَّجُلُ وَمَنْ لَمْ يَسْتَأْسِرْ، وَمَنْ رَكَعَ رَكْعَتَيْنِ عِنْدَ الْقَتْلِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) sent a Sariya of ten men as spies under the leadership of `Asim bin Thabit al-Ansari, the grandfather of `Asim bin `Umar Al-Khattab. They proceeded till they reached Hadaa, a place between 'Usfan, and Mecca, and their news reached a branch of the tribe of Hudhail called Bani Lihyan. About two-hundred men, who were all archers, hurried to follow their tracks till they found the place where they had eaten dates they had brought with them from Medina. They said, "These are the dates of Yathrib (i.e. Medina), "and continued following their tracks When `Asim and his companions saw their pursuers, they went up a high place and the infidels circled them. The infidels said to them, "Come down and surrender, and we promise and guarantee you that we will not kill any one of you" `Asim bin Thabit; the leader of the Sariya said, "By Allah! I will not come down to be under the protection of infidels. O Allah! Convey our news to Your Prophet. Then the infidels threw arrows at them till they martyred `Asim along with six other men, and three men came down accepting their promise and convention, and they were Khubaib-al-Ansari and Ibn Dathina and another man So, when the infidels captured them, they undid the strings of their bows and tied them. Then the third (of the captives) said, "This is the first betrayal. By Allah! I will not go with you. No doubt these, namely the martyred, have set a good example to us." So, they dragged him and tried to compel him to accompany them, but as he refused, they killed him. They took Khubaid and Ibn Dathina with them and sold them (as slaves) in Mecca (and all that took place) after the battle of Badr. Khubaib was bought by the sons of Al-Harith bin 'Amir bin Naufal bin `Abd Manaf. It was Khubaib who had killed Al-Harith bin 'Amir on the day (of the battle of) Badr. So, Khubaib remained a prisoner with those people. Narrated Az-Zuhri: 'Ubaidullah bin 'Iyyad said that the daughter of Al-Harith had told him, "When those people gathered (to kill Khubaib) he borrowed a razor from me to shave his pubes and I gave it to him. Then he took a son of mine while I was unaware when he came upon him. I saw him placing my son on his thigh and the razor was in his hand. I got scared so much that Khubaib noticed the agitation on my face and said, 'Are you afraid that I will kill him? No, I will never do so.' By Allah, I never saw a prisoner better than Khubaib. By Allah, one day I saw him eating of a bunch of grapes in his hand while he was chained in irons, and there was no fruit at that time in Mecca." The daughter of Al-Harith used to

say, "It was a boon Allah bestowed upon Khubaib." When they took him out of the Sanctuary (of Mecca) to kill him outside its boundaries, Khubaib requested them to let him offer two rak`at (prayer). They allowed him and he offered Two rak`at and then said, "Hadn't I been afraid that you would think that I was afraid (of being killed), I would have prolonged the prayer. O Allah, kill them all with no exception." (He then recited the poetic verse):-- "I being martyred as a Muslim, Do not mind how I am killed in Allah's Cause, For my killing is for Allah's Sake, And if Allah wishes, He will bless the amputated parts of a torn body" Then the son of Al Harith killed him. So, it was Khubaib who set the tradition for any Muslim sentenced to death in captivity, to offer a two-rak`at prayer (before being killed). Allah fulfilled the invocation of `Asim bin Thabit on that very day on which he was martyred. The Prophet (ﷺ) informed his companions of their news and what had happened to them. Later on when some infidels from Quraish were informed that `Asim had been killed, they sent some people to fetch a part of his body (i.e. his head) by which he would be recognized. (That was because) `Asim had killed one of their chiefs on the day (of the battle) of Badr. So, a swarm of wasps, resembling a shady cloud, were sent to hover over `Asim and protect him from their messenger and thus they could not cut off anything from his flesh.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عَمْرُو بْنُ أَبِي سُفْيَانَ بْنِ أَسِيدِ بْنِ جَارِيَةَ الثَّقَفِيُّ ـ وَهْوَ حَلِيفٌ لِبَنِي زُهْرَةَ وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ ـ أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَشَرَةَ رَهْطٍ سَرِيَّةً عَيْنًا، وَأَمَّرَ عَلَيْهِمْ عَاصِمَ بْنَ ثَابِتٍ الأَنْصَارِيَّ جَدَّ عَاصِمِ بْنِ عُمَرَ، فَانْطَلَقُوا حَتَّى إِذَا كَانُوا بِالْهَدَأَةِ وَهْوَ بَيْنَ عُسْفَانَ وَمَكَّةَ ذُكِرُوا لِحَىٍّ مِنْ هُذَيْلٍ يُقَالُ لَهُمْ بَنُو لِحْيَانَ، فَنَفَرُوا لَهُمْ قَرِيبًا مِنْ مِائَتَىْ رَجُلٍ، كُلُّهُمْ رَامٍ، فَاقْتَصُّوا آثَارَهُمْ حَتَّى وَجَدُوا مَأْكَلَهُمْ تَمْرًا تَزَوَّدُوهُ مِنَ الْمَدِينَةِ فَقَالُوا هَذَا تَمْرُ يَثْرِبَ. فَاقْتَصُّوا آثَارَهُمْ، فَلَمَّا رَآهُمْ عَاصِمٌ وَأَصْحَابُهُ لَجَئُوا إِلَى فَدْفَدٍ، وَأَحَاطَ بِهِمُ الْقَوْمُ فَقَالُوا لَهُمُ انْزِلُوا وَأَعْطُونَا بِأَيْدِيكُمْ، وَلَكُمُ الْعَهْدُ وَالْمِيثَاقُ، وَلاَ نَقْتُلُ مِنْكُمْ أَحَدًا. قَالَ عَاصِمُ بْنُ ثَابِتٍ أَمِيرُ السَّرِيَّةِ أَمَّا أَنَا فَوَاللَّهِ لاَ أَنْزِلُ الْيَوْمَ فِي ذِمَّةِ كَافِرٍ، اللَّهُمَّ أَخْبِرْ عَنَّا نَبِيَّكَ. فَرَمَوْهُمْ بِالنَّبْلِ، فَقَتَلُوا عَاصِمًا فِي سَبْعَةٍ، فَنَزَلَ إِلَيْهِمْ ثَلاَثَةُ رَهْطٍ بِالْعَهْدِ وَالْمِيثَاقِ، مِنْهُمْ خُبَيْبٌ الأَنْصَارِيُّ وَابْنُ دَثِنَةَ وَرَجُلٌ آخَرُ، فَلَمَّا اسْتَمْكَنُوا مِنْهُمْ أَطْلَقُوا أَوْتَارَ قِسِيِّهِمْ فَأَوْثَقُوهُمْ فَقَالَ الرَّجُلُ الثَّالِثُ هَذَا أَوَّلُ الْغَدْرِ، وَاللَّهِ لاَ أَصْحَبُكُمْ، إِنَّ فِي هَؤُلاَءِ لأُسْوَةً. يُرِيدُ الْقَتْلَى، فَجَرَّرُوهُ وَعَالَجُوهُ عَلَى أَنْ يَصْحَبَهُمْ فَأَبَى فَقَتَلُوهُ، فَانْطَلَقُوا بِخُبَيْبٍ وَابْنِ دَثِنَةَ حَتَّى بَاعُوهُمَا بِمَكَّةَ بَعْدَ وَقْعَةِ بَدْرٍ، فَابْتَاعَ خُبَيْبًا بَنُو الْحَارِثِ بْنِ عَامِرِ بْنِ نَوْفَلِ بْنِ عَبْدِ مَنَافٍ، وَكَانَ خُبَيْبٌ هُوَ قَتَلَ الْحَارِثَ بْنَ عَامِرٍ يَوْمَ بَدْرٍ، فَلَبِثَ خُبَيْبٌ عِنْدَهُمْ أَسِيرًا، فَأَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عِيَاضٍ أَنَّ بِنْتَ الْحَارِثِ أَخْبَرَتْهُ أَنَّهُمْ حِينَ اجْتَمَعُوا اسْتَعَارَ مِنْهَا مُوسَى يَسْتَحِدُّ بِهَا فَأَعَارَتْهُ، فَأَخَذَ ابْنًا لِي وَأَنَا غَافِلَةٌ حِينَ أَتَاهُ قَالَتْ فَوَجَدْتُهُ مُجْلِسَهُ عَلَى فَخِذِهِ وَالْمُوسَى بِيَدِهِ، فَفَزِعْتُ فَزْعَةً عَرَفَهَا خُبَيْبٌ فِي وَجْهِي فَقَالَ تَخْشَيْنَ أَنْ أَقْتُلَهُ مَا كُنْتُ لأَفْعَلَ ذَلِكَ. وَاللَّهِ مَا رَأَيْتُ أَسِيرًا قَطُّ خَيْرًا مِنْ خُبَيْبٍ، وَاللَّهِ لَقَدْ وَجَدْتُهُ يَوْمًا يَأْكُلُ مِنْ قِطْفِ عِنَبٍ فِي يَدِهِ، وَإِنَّهُ لَمُوثَقٌ فِي الْحَدِيدِ، وَمَا بِمَكَّةَ مِنْ ثَمَرٍ وَكَانَتْ تَقُولُ إِنَّهُ لَرِزْقٌ مِنَ اللَّهِ رَزَقَهُ خُبَيْبًا، فَلَمَّا خَرَجُوا مِنَ الْحَرَمِ لِيَقْتُلُوهُ فِي الْحِلِّ، قَالَ لَهُمْ خُبَيْبٌ ذَرُونِي أَرْكَعْ رَكْعَتَيْنِ. فَتَرَكُوهُ، فَرَكَعَ رَكْعَتَيْنِ ثُمَّ قَالَ لَوْلاَ أَنْ تَظُنُّوا أَنَّ مَا بِي جَزَعٌ لَطَوَّلْتُهَا اللَّهُمَّ أَحْصِهِمْ عَدَدًا. وَلَسْتُ أُبَالِي حِينَ أُقْتَلُ مُسْلِمًا عَلَى أَىِّ شِقٍّ كَانَ لِلَّهِ مَصْرَعِي وَذَلِكَ فِي ذَاتِ الإِلَهِ وَإِنْ يَشَأْ يُبَارِكْ عَلَى أَوْصَالِ شِلْوٍ مُمَزَّعِ فَقَتَلَهُ ابْنُ الْحَارِثِ، فَكَانَ خُبَيْبٌ هُوَ سَنَّ الرَّكْعَتَيْنِ لِكُلِّ امْرِئٍ مُسْلِمٍ قُتِلَ صَبْرًا، فَاسْتَجَابَ اللَّهُ لِعَاصِمِ بْنِ ثَابِتٍ يَوْمَ أُصِيبَ، فَأَخْبَرَ النَّبِيُّ صلى الله عليه وسلم أَصْحَابَهُ خَبَرَهُمْ وَمَا أُصِيبُوا، وَبَعَثَ نَاسٌ مِنْ كُفَّارِ قُرَيْشٍ إِلَى عَاصِمٍ حِينَ حُدِّثُوا أَنَّهُ قُتِلَ لِيُؤْتَوْا بِشَىْءٍ مِنْهُ يُعْرَفُ، وَكَانَ قَدْ قَتَلَ رَجُلاً مِنْ عُظَمَائِهِمْ يَوْمَ بَدْرٍ، فَبُعِثَ عَلَى عَاصِمٍ مِثْلُ الظُّلَّةِ مِنَ الدَّبْرِ، فَحَمَتْهُ مِنْ رَسُولِهِمْ، فَلَمْ يَقْدِرُوا عَلَى أَنْ يَقْطَعَ مِنْ لَحْمِهِ شَيْئًا.

Reference	: Sahih al-Bukhari 3045
In-book reference	: Book 56, Hadith 251
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 281

(171) Chapter: The freeing of a captive (171) باب فَكَاكِ الأَسِيرِ

فِيهِ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Abu Musa:

The Prophet (ﷺ) said, "Free the captives, feed the hungry and pay a visit to the sick."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فُكُّوا الْعَانِيَ ـ يَعْنِي الأَسِيرَ ـ وَأَطْعِمُوا الْجَائِعَ وَعُودُوا الْمَرِيضَ ".

Reference	: Sahih al-Bukhari 3046
In-book reference	: Book 56, Hadith 252
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 282

Narrated Abu Juhaifa:

I asked `Ali, "Do you have the knowledge of any Divine Inspiration besides what is in Allah's Book?" `Ali replied, "No, by Him Who splits the grain of corn and creates the soul. I don't think we have such knowledge, but we have the ability of understanding which Allah may endow a person with, so that he may understand the Qur'an, and we have what is written in this paper as well." I asked, "What is written in this paper?" He replied, "(The regulations of) blood-money, the freeing of captives, and the judgment that no Muslim should be killed for killing an infidel."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا مُطَرِّفٌ، أَنَّ عَامِرًا، حَدَّثَهُمْ عَنْ أَبِي جُحَيْفَةَ ـ رضى الله عنه ـ قَالَ قُلْتُ لِعَلِيٍّ ـ رضى الله عنه هَلْ عِنْدَكُمْ شَىْءٌ مِنَ الْوَحْىِ إِلاَّ مَا فِي كِتَابِ اللَّهِ قَالَ وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ مَا أَعْلَمُهُ إِلاَّ فَهْمًا يُعْطِيهِ اللَّهُ رَجُلاً فِي الْقُرْآنِ، وَمَا فِي هَذِهِ الصَّحِيفَةِ. قُلْتُ وَمَا فِي الصَّحِيفَةِ قَالَ الْعَقْلُ وَفَكَاكُ الأَسِيرِ، وَأَنْ لاَ يُقْتَلَ مُسْلِمٌ بِكَافِرٍ.

Reference	: Sahih al-Bukhari 3047
In-book reference	: Book 56, Hadith 253
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 283

(172) Chapter: The ransom of Al-Mushrikun (172) باب فِدَاءِ الْمُشْرِكِينَ

Narrated Anas bin Malik:

Some Ansari men asked permission from Allah's Messenger (ﷺ) saying, "O Allah's Messenger (ﷺ)! Allow us not to take the ransom of our nephew Al `Abbas. The Prophet (ﷺ) replied, "Do not leave a single Dirham thereof."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ أَنَّ رِجَالاً، مِنَ الأَنْصَارِ اسْتَأْذَنُوا رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالُوا يَا رَسُولَ اللَّهِ ائْذَنْ فَلْنَتْرُكْ لاِبْنِ أُخْتِنَا عَبَّاسٍ فِدَاءَهُ. فَقَالَ " لاَ تَدَعُونَ مِنْهَا دِرْهَمًا ".

Reference	: Sahih al-Bukhari 3048
In-book reference	: Book 56, Hadith 254
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 284

(In another narration) Anas said:

"Some wealth was brought to the Prophet (ﷺ) from Bahrain. Al `Abbas came to him and said, 'O Allah's Messenger (ﷺ)! Give me (some of it), as I have paid my and `Aqil's ransom.' The Prophet (ﷺ) said, 'Take,' and gave him in his garment."

وَقَالَ إِبْرَاهِيمُ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ، قَالَ أُتِيَ النَّبِيُّ صلى الله عليه وسلم بِمَالٍ مِنَ الْبَحْرَيْنِ، فَجَاءَهُ الْعَبَّاسُ فَقَالَ يَا رَسُولَ اللَّهِ، أَعْطِنِي فَإِنِّي فَادَيْتُ نَفْسِي، وَفَادَيْتُ عَقِيلاً. فَقَالَ " خُذْ ". فَأَعْطَاهُ فِي ثَوْبِهِ.

Reference	: Sahih al-Bukhari 3049
In-book reference	: Book 56, Hadith 255
USC-MSA web (English) reference	: Vol. 4, Book 52, Hadith 284

(deprecated numbering scheme)

Narrated Jubair:

(who was among the captives of the Battle of Badr) I heard the Prophet (ﷺ) reciting 'Surat-at-Tur' in the Maghrib prayer.

حَدَّثَنِي مَحْمُودٌ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ ـ وَكَانَ جَاءَ فِي أُسَارَى بَدْرٍ ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ.

Reference	: Sahih al-Bukhari 3050
In-book reference	: Book 56, Hadith 256
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 285

(173) Chapter: If an infidel warrior comes in an Islamic territory

(173) باب الْحَرْبِيِّ إِذَا دَخَلَ دَارَ الإِسْلاَمِ بِغَيْرِ أَمَانٍ

Narrated Salama bin Al-Akwa`:

"An infidel spy came to the Prophet (ﷺ) while he was on a journey. The spy sat with the companions of the Prophet (ﷺ) and started talking and then went away. The Prophet (ﷺ) said (to his companions), 'Chase and kill him.' So, I killed him." The Prophet (ﷺ) then gave him the belongings of the killed spy (in addition to his share of the war booty).

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا أَبُو الْعُمَيْسِ، عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ أَبِيهِ، قَالَ أَتَى النَّبِيَّ صلى الله عليه وسلم عَيْنٌ مِنَ الْمُشْرِكِينَ وَهْوَ فِي سَفَرٍ، فَجَلَسَ عِنْدَ أَصْحَابِهِ يَتَحَدَّثُ ثُمَّ انْفَتَلَ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اطْلُبُوهُ وَاقْتُلُوهُ ". فَقَتَلَهُ فَنَفَّلَهُ سَلَبَهُ.

Reference	: Sahih al-Bukhari 3051
In-book reference	: Book 56, Hadith 257
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 286

(174) Chapter: One should fight for the protection of the Dhimmi

(174) باب يُقَاتَلُ عَنْ أَهْلِ الذِّمَّةِ، وَلاَ يُسْتَرَقُّونَ

Narrated `Amr bin Maimun:

`Umar (after he was stabbed), instructed (his would-be-successor) saying, "I urge him (i.e. the new Caliph) to take care of those non-Muslims who are under the protection of Allah and His Apostle in that he should observe the convention agreed upon with them, and fight on their behalf (to secure their safety) and he should not over-tax them beyond their capability."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ حُصَيْنٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عُمَرَ ـ رضى الله عنه ـ قَالَ وَأُوصِيهِ بِذِمَّةِ اللَّهِ وَذِمَّةِ رَسُولِهِ صلى الله عليه وسلم أَنْ يُوفَى لَهُمْ بِعَهْدِهِمْ، وَأَنْ يُقَاتَلَ مِنْ وَرَائِهِمْ، وَلاَ يُكَلَّفُوا إِلاَّ طَاقَتَهُمْ.

Reference	: Sahih al-Bukhari 3052
In-book reference	: Book 56, Hadith 258
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 287

(175) Chapter: The presents given to the foreign delegates

(175) بَابُ جَوَائِزِ الْوَفْدِ

(176) Chapter: Can one intercede for the Dhimmi or deal with them?

(176) باب هَلْ يُسْتَشْفَعُ إِلَى أَهْلِ الذِّمَّةِ وَمُعَامَلَتِهِمْ

Narrated Sa`id bin Jubair:

Ibn `Abbas said, "Thursday! What (great thing) took place on Thursday!" Then he started weeping till his tears wetted the gravels of the ground . Then he said, "On Thursday the illness of Allah's Messenger (ﷺ) was aggravated and he said, "Fetch me writing materials so that I may have something written to you after which you will never go astray." The people (present there) differed in this matter and people should not differ before a prophet. They said, "Allah's Messenger (ﷺ) is seriously sick.' The Prophet (ﷺ) said, "Let me alone, as the state in which I am now, is better than what you are calling me for." The Prophet (ﷺ) on his death-bed, gave three orders saying, "Expel the pagans from the Arabian Peninsula, respect and give gifts to the foreign delegates as you have seen me dealing with them." I forgot the third (order)" (Ya'qub bin Muhammad said, "I asked Al-Mughira bin `Abdur-Rahman about the Arabian Peninsula and he said, 'It comprises Mecca, Medina, Al-Yama-ma and Yemen." Ya'qub added, "And Al-Arj, the beginning of Tihama.")

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ سُلَيْمَانَ الأَحْوَلِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّهُ قَالَ يَوْمُ الْخَمِيسِ، وَمَا يَوْمُ الْخَمِيسِ ثُمَّ بَكَى حَتَّى خَضَبَ دَمْعُهُ الْحَصْبَاءَ فَقَالَ اشْتَدَّ بِرَسُولِ اللَّهِ صلى الله عليه وسلم وَجَعُهُ يَوْمَ الْخَمِيسِ فَقَالَ " ائْتُونِي بِكِتَابٍ أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا ". فَتَنَازَعُوا وَلاَ يَنْبَغِي عِنْدَ نَبِيٍّ تَنَازُعٌ فَقَالُوا هَجَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم. قَالَ " دَعُونِي فَالَّذِي أَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونِي إِلَيْهِ ". وَأَوْصَى عِنْدَ مَوْتِهِ بِثَلاَثٍ " أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ، وَأَجِيزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ أُجِيزُهُمْ ". وَنَسِيتُ الثَّالِثَةَ. وَقَالَ يَعْقُوبُ بْنُ مُحَمَّدٍ سَأَلْتُ الْمُغِيرَةَ بْنَ عَبْدِ الرَّحْمَنِ عَنْ جَزِيرَةِ الْعَرَبِ. فَقَالَ مَكَّةُ وَالْمَدِينَةُ وَالْيَمَامَةُ وَالْيَمَنُ. وَقَالَ يَعْقُوبُ وَالْعَرْجُ أَوَّلُ تِهَامَةَ.

Reference	: Sahih al-Bukhari 3053
In-book reference	: Book 56, Hadith 259
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 288

(177) Chapter: Sprucing oneself up before receiving a delegation

(177) باب التَّجَمُّلِ لِلْوُفُودِ

Narrated Ibn `Umar:

`Umar saw a silken cloak being sold in the market and he brought it to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Buy this cloak and adorn yourself with it on the `Id festivals and on meeting the delegations." Allah's Messenger (ﷺ) replied, "This is the dress for the one who will have no share in the Hereafter (or, this is worn by one who will have no share in the Hereafter)." After sometime had passed, Allah's Messenger (ﷺ) sent a silken cloak to `Umar. `Umar took it and brought it to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! You have said that this is the dress of that who will have no share in the Hereafter (or, this is worn by one who will have no share in the Hereafter), yet you have sent me this!" The Prophet (ﷺ) said," I have sent it) so that you may sell it or fulfill with it some of your needs."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّ ابْنَ عُمَرَ ـ رضى الله عنهما ـ قَالَ وَجَدَ عُمَرُ حُلَّةَ إِسْتَبْرَقٍ تُبَاعُ فِي السُّوقِ فَأَتَى بِهَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ، ابْتَعْ هَذِهِ الْحُلَّةَ فَتَجَمَّلْ بِهَا لِلْعِيدِ وَلِلْوُفُودِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا هَذِهِ لِبَاسُ مَنْ لاَ خَلاَقَ لَهُ، أَوْ إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لاَ خَلاَقَ لَهُ ". فَلَبِثَ مَا شَاءَ اللَّهُ ثُمَّ أَرْسَلَ إِلَيْهِ النَّبِيُّ صلى الله عليه وسلم بِجُبَّةِ دِيبَاجٍ، فَأَقْبَلَ بِهَا عُمَرُ حَتَّى أَتَى بِهَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ، قُلْتَ " إِنَّمَا هَذِهِ لِبَاسُ مَنْ لاَ خَلاَقَ لَهُ أَوْ إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لاَ خَلاَقَ لَهُ ". ثُمَّ أَرْسَلْتَ إِلَىَّ بِهَذِهِ فَقَالَ " تَبِيعُهَا، أَوْ تُصِيبُ بِهَا بَعْضَ حَاجَتِكَ ".

Reference	: Sahih al-Bukhari 3054

In-book reference	: Book 56, Hadith 260
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 289

(178) Chapter: How to present Islam to a (non-Muslim) boy

(178) باب كَيْفَ يُعْرَضُ الإِسْلاَمُ عَلَى الصَّبِيِّ

Narrated Ibn 'Umar:

Umar and a group of the companions of the Prophet (ﷺ) set out with the Prophet to Ibn Saiyad. He found him playing with some boys near the hillocks of Bani Maghala. Ibn Saiyad at that time was nearing his puberty. He did not notice (the Prophet's presence) till the Prophet (ﷺ) stroked him on the back with his hand and said, "Ibn Saiyad! Do you testify that I am Allah's Messenger (ﷺ)?" Ibn Saiyad looked at him and said, "I testify that you are the Apostle of the illiterates."

Then Ibn Saiyad asked the Prophet. "Do you testify that I am the apostle of Allah?" The Prophet (ﷺ) said to him, "I believe in Allah and His Apostles." Then the Prophet (ﷺ) said (to Ibn Saiyad). "What do you see?" Ibn Saiyad replied, "True people and false ones visit me." The Prophet said, "Your mind is confused as to this matter." The Prophet (ﷺ) added, " I have kept something (in my mind) for you." Ibn Saiyad said, "It is Ad-Dukh." The Prophet (ﷺ) said (to him), "Shame be on you! You cannot cross your limits." On that 'Umar said, "O Allah's Messenger (ﷺ)! Allow me to chop his head off." The Prophet (ﷺ) said, "If he should be him (i.e. Ad-Dajjal) then you cannot overpower him, and should he not be him, then you are not going to benefit by murdering him."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّهُ أَخْبَرَهُ أَنَّ عُمَرَ انْطَلَقَ فِي رَهْطٍ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم مَعَ النَّبِيِّ صلى الله عليه وسلم قِبَلَ ابْنِ صَيَّادٍ حَتَّى وَجَدُوهُ يَلْعَبُ مَعَ الْغِلْمَانِ عِنْدَ أُطُمِ بَنِي مَغَالَةَ، وَقَدْ قَارَبَ يَوْمَئِذٍ ابْنُ صَيَّادٍ يَحْتَلِمُ، فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ النَّبِيُّ صلى الله عليه وسلم ظَهْرَهُ بِيَدِهِ ثُمَّ قَالَ النَّبِيُّ صلى الله عليه وسلم " أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ صلى الله عليه وسلم ". فَنَظَرَ إِلَيْهِ ابْنُ صَيَّادٍ فَقَالَ أَشْهَدُ أَنَّكَ رَسُولُ الأُمِّيِّينَ. فَقَالَ ابْنُ صَيَّادٍ لِلنَّبِيِّ صلى الله عليه وسلم أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ. قَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " آمَنْتُ بِاللَّهِ وَرُسُلِهِ " قَالَ النَّبِيُّ صلى الله عليه وسلم " مَاذَا تَرَى ". قَالَ ابْنُ صَيَّادٍ يَأْتِينِي صَادِقٌ وَكَاذِبٌ. قَالَ النَّبِيُّ صلى الله عليه وسلم " خُلِطَ عَلَيْكَ الأَمْرُ ". قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنِّي قَدْ خَبَأْتُ لَكَ خَبِيئًا ". قَالَ ابْنُ صَيَّادٍ هُوَ الدُّخُّ. قَالَ النَّبِيُّ صلى الله عليه وسلم " اخْسَأْ فَلَنْ تَعْدُوَ قَدْرَكَ ". قَالَ عُمَرُ يَا رَسُولَ اللَّهِ، ائْذَنْ لِي فِيهِ أَضْرِبْ عُنُقَهُ. قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنْ يَكُنْهُ فَلَنْ تُسَلَّطَ عَلَيْهِ، وَإِنْ لَمْ يَكُنْهُ فَلاَ خَيْرَ لَكَ فِي قَتْلِهِ ".

Reference	: Sahih al-Bukhari 3055
In-book reference	: Book 56, Hadith 261
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 290

Narrated Ibn Umar:

(Later on) Allah's Messenger (ﷺ) (once again) went along with Ubai bin Ka'b to the garden of date-palms where Ibn Saiyad was staying. When the Prophet entered the garden, he started hiding himself behind the trunks of the date-palms as he wanted to hear something from the Ibn Saiyad before the latter could see him. Ibn Saiyad was lying in his bed, covered with a velvet sheet from where his murmurs were heard. Ibn Saiyad's mother saw the Prophet (ﷺ) while he was hiding himself behind the trunks of the date-palms. She addressed Ibn Saiyad, "O Saf!" (And this was his name). Ibn Saiyad got up. The Prophet (ﷺ) said, "Had this woman let him to himself, he would have revealed the reality of his case." Then the Prophet (ﷺ) got up amongst the people, glorifying Allah as He deserves, he mentioned Ad-Dajjal, saying, "I warn you about him (i.e. Ad-Dajjal) and there is no prophet who did not warn his

nation about him, and Noah warned his nation about him, but I tell you a statement which no prophet informed his nation of. You should understand that he is a one-eyed man and Allah is not one-eyed."

قَالَ ابْنُ عُمَرَ انْطَلَقَ النَّبِيُّ صلى الله عليه وسلم وَأُبَىُّ بْنُ كَعْبٍ يَأْتِيَانِ النَّخْلَ الَّذِي فِيهِ ابْنُ صَيَّادٍ، حَتَّى إِذَا دَخَلَ النَّخْلَ طَفِقَ النَّبِيُّ صلى الله عليه وسلم يَتَّقِي بِجُذُوعِ النَّخْلِ وَهْوَ يَخْتِلُ ابْنَ صَيَّادٍ أَنْ يَسْمَعَ مِنِ ابْنِ صَيَّادٍ شَيْئًا قَبْلَ أَنْ يَرَاهُ، وَابْنُ صَيَّادٍ مُضْطَجِعٌ عَلَى فِرَاشِهِ فِي قَطِيفَةٍ لَهُ فِيهَا رَمْزَةٌ، فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ النَّبِيَّ صلى الله عليه وسلم وَهْوَ يَتَّقِي بِجُذُوعِ النَّخْلِ، فَقَالَتْ لاِبْنِ صَيَّادٍ أَىْ صَافِ ـ وَهْوَ اسْمُهُ ـ فَثَارَ ابْنُ صَيَّادٍ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لَوْ تَرَكَتْهُ بَيَّنَ ". وَقَالَ سَالِمٌ قَالَ ابْنُ عُمَرَ ثُمَّ قَامَ النَّبِيُّ صلى الله عليه وسلم فِي النَّاسِ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ ذَكَرَ الدَّجَّالَ فَقَالَ " إِنِّي أُنْذِرُكُمُوهُ، وَمَا مِنْ نَبِيٍّ إِلاَّ قَدْ أَنْذَرَهُ قَوْمَهُ، لَقَدْ أَنْذَرَهُ نُوحٌ قَوْمَهُ، وَلَكِنْ سَأَقُولُ لَكُمْ فِيهِ قَوْلاً لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ، تَعْلَمُونَ أَنَّهُ أَعْوَرُ وَأَنَّ اللَّهَ لَيْسَ بِأَعْوَرَ ".

Reference	: Sahih al-Bukhari 3056, 3057
In-book reference	: Book 56, Hadith 262
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 290

(179) Chapter: The saying of the Prophet saws to the Jews, "Embrace Islam and you will be safe."

(179) بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْيَهُودِ: «أَسْلِمُوا تَسْلَمُوا»

قَالَهُ الْمَقْبُرِيُّ عَنْ أَبِي هُرَيْرَةَ.

(180) Chapter: If some people in a hostile non-Muslim country embrace Islam and they have possessions

(180) باب إِذَا أَسْلَمَ قَوْمٌ فِي دَارِ الْحَرْبِ، وَلَهُمْ مَالٌ وَأَرَضُونَ، فَهْىَ لَهُمْ

Narrated Usama bin Zaid:

I asked the Prophet (ﷺ) during his Hajj, "O Allah's Messenger (ﷺ)! Where will you stay tomorrow?" He said, "Has `Aqil left for us any house?" He then added, "Tomorrow we will stay at Khaif Bani Kinana, i.e. Al-Muhassab, where (the Pagans of) Quraish took an oath of Kufr (i.e. to be loyal to heathenism) in that Bani Kinana got allied with Quraish against Bani Hashim on the terms that they would not deal with the members of the is tribe or give them shelter." (Az-Zuhri said, "Khaif means valley.") (See Hadith No. 659, Vol. 2)

حَدَّثَنَا مَحْمُودٌ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ بْنِ عَفَّانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ، أَيْنَ تَنْزِلُ غَدًا فِي حَجَّتِهِ. قَالَ " وَهَلْ تَرَكَ لَنَا عَقِيلٌ مَنْزِلاً ". ثُمَّ قَالَ "نَحْنُ نَازِلُونَ غَدًا بِخَيْفِ بَنِي كِنَانَةَ الْمُحَصَّبِ، حَيْثُ قَاسَمَتْ قُرَيْشٌ عَلَى الْكُفْرِ ". وَذَلِكَ أَنَّ بَنِي كِنَانَةَ حَالَفَتْ قُرَيْشًا عَلَى بَنِي هَاشِمٍ أَنْ لاَ يُبَايِعُوهُمْ وَلاَ يُئْوُوهُمْ. قَالَ الزُّهْرِيُّ وَالْخَيْفُ الْوَادِي.

Reference	: Sahih al-Bukhari 3058
In-book reference	: Book 56, Hadith 263
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 291

Narrated Aslam:

`Umar bin Al-Khattab appointed a freed slave of his, called Hunai, manager of the Hima (i.e. a pasture devoted for grazing the animals of the Zakat or other specified animals). He said to him, "O Hunai! Don't oppress the Muslims and ward off their curse (invocations against you) for the invocation of the oppressed is responded to (by Allah); and allow the shepherd having a few camels and those having a few sheep (to graze their animals), and take care not to allow the livestock of `Abdur-Rahman bin `Auf and the livestock of (`Uthman) bin `Affan, for if their livestock should perish, then they have their farms and gardens, while those who own a few camels and those who own a few sheep, if their livestock should perish, would bring their dependents to me and appeal for help saying, 'O chief of the

believers! O chief of the believers!' Would I then neglect them? (No, of course). So, I find it easier to let them have water and grass rather than to give them gold and silver (from the Muslims' treasury). By Allah, these people think that I have been unjust to them. This is their land, and during the prelslamic period, they fought for it and they embraced Islam (willingly) while it was in their possession. By Him in Whose Hand my life is! Were it not for the animals (in my custody) which I give to be ridden for striving in Allah's Cause, I would not have turned even a span of their land into a Hima."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ ـ رضى الله عنه ـ اسْتَعْمَلَ مَوْلًى لَهُ يُدْعَى هُنَيًّا عَلَى الْحِمَى فَقَالَ يَا هُنَىُّ، اضْمُمْ جَنَاحَكَ عَنِ الْمُسْلِمِينَ، وَاتَّقِ دَعْوَةَ الْمَظْلُومِ، فَإِنَّ دَعْوَةَ الْمَظْلُومِ مُسْتَجَابَةٌ، وَأَدْخِلْ رَبَّ الصُّرَيْمَةِ وَرَبَّ الْغُنَيْمَةِ، وَإِيَّاىَ وَنَعَمَ ابْنِ عَوْفٍ، وَنَعَمَ ابْنِ عَفَّانَ، فَإِنَّهُمَا إِنْ تَهْلِكْ مَاشِيَتُهُمَا يَرْجِعَا إِلَى نَخْلٍ وَزَرْعٍ، وَإِنَّ رَبَّ الصُّرَيْمَةِ وَرَبَّ الْغُنَيْمَةِ إِنْ تَهْلِكْ مَاشِيَتُهُمَا يَأْتِنِي بِبَنِيهِ فَيَقُولُ يَا أَمِيرَ الْمُؤْمِنِينَ. أَفَتَارِكُهُمْ أَنَا لاَ أَبَا لَكَ فَالْمَاءُ وَالْكَلأُ أَيْسَرُ عَلَىَّ مِنَ الذَّهَبِ وَالْوَرِقِ، وَايْمُ اللَّهِ، إِنَّهُمْ لَيَرَوْنَ أَنِّي قَدْ ظَلَمْتُهُمْ، إِنَّهَا لَبِلاَدُهُمْ فَقَاتَلُوا عَلَيْهَا فِي الْجَاهِلِيَّةِ، وَأَسْلَمُوا عَلَيْهَا فِي الإِسْلاَمِ، وَالَّذِي نَفْسِي بِيَدِهِ لَوْلاَ الْمَالُ الَّذِي أَحْمِلُ عَلَيْهِ فِي سَبِيلِ اللَّهِ مَا حَمَيْتُ عَلَيْهِمْ مِنْ بِلاَدِهِمْ شِبْرًا.

Reference	: Sahih al-Bukhari 3059
In-book reference	: Book 56, Hadith 264
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 292

(181) Chapter: The listing of the people by the Imam

(181) باب كِتَابَةِ الإِمَامِ النَّاسَ

Narrated Hudhaifa:

The Prophet (ﷺ) said (to us), " List the names of those people who have announced that they are Muslims." So, we listed one thousand and five hundred men. Then we wondered, "Should we be afraid (of infidels) although we are one thousand and five hundred in number?" No doubt, we witnessed ourselves being afflicted with such bad trials that one would have to offer the prayer alone in fear.

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " اكْتُبُوا لِي مَنْ تَلَفَّظَ بِالإِسْلاَمِ مِنَ النَّاسِ ". فَكَتَبْنَا لَهُ أَلْفًا وَخَمْسَمِائَةِ رَجُلٍ، فَقُلْنَا نَخَافُ وَنَحْنُ أَلْفٌ وَخَمْسُمِائَةٍ فَلَقَدْ رَأَيْتُنَا ابْتُلِينَا حَتَّى إِنَّ الرَّجُلَ لَيُصَلِّي وَحْدَهُ وَهْوَ خَائِفٌ.

Reference	: Sahih al-Bukhari 3060
In-book reference	: Book 56, Hadith 265
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 293

Narrated Al-A`mash:

"We (listed the Muslims and) found them five hundred." And Abu Muawiya said, "Between sixhundred to seven-hundred."

حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، فَوَجَدْنَاهُمْ خَمْسَمِائَةٍ. قَالَ أَبُو مُعَاوِيَةَ مَا بَيْنَ سِتِّمِائَةٍ إِلَى سَبْعِمِائَةٍ.

Reference	: Sahih al-Bukhari 3060
In-book reference	: Book 56, Hadith 266
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 294

Narrated Ibn `Abbas:

A man came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! I have enlisted in the army for such-andsuch Ghazwa, and my wife is leaving for Hajj." Allah's Messenger (ﷺ) said, "Go back and perform Hajj with your wife."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ، إِنِّي كُتِبْتُ فِي غَزْوَةِ كَذَا وَكَذَا، وَامْرَأَتِي حَاجَّةٌ. قَالَ ‏"‏ **ارْجِعْ فَحُجَّ مَعَ امْرَأَتِكَ** ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3061
In-book reference	: Book 56, Hadith 267
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 295

(182) Chapter: Allah may supprt the religion with a Fajir

(182) باب إِنَّ اللَّهَ يُؤَيِّدُ الدِّينَ بِالرَّجُلِ الْفَاجِرِ

Narrated Az-Zuhri:

as follows in Hadith 297.

Narrated Abu Huraira:

We were in the company of Allah's Messenger (ﷺ) in a Ghazwa, and he remarked about a man who claimed to be a Muslim, saying, "This (man) is from the people of the (Hell) Fire." When the battle started, the man fought violently till he got wounded. Somebody said, "O Allah's Messenger (ﷺ)! The man whom you described as being from the people of the (Hell) Fire fought violently today and died." The Prophet (ﷺ) said, "He will go to the (Hell) Fire." Some people were on the point of doubting (the truth of what the Prophet had said) while they were in this state, suddenly someone said that he was still alive but severely wounded. When night fell, he lost patience and committed suicide. The Prophet (ﷺ) was informed of that, and he said, "Allah is Greater! I testify that I am Allah's Slave and His Apostle." Then he ordered Bilal to announce amongst the people: 'None will enter Paradise but a Muslim, and Allah may support this religion (i.e. Islam) even with a disobedient man.'

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، ح وَحَدَّثَنِي مَحْمُودُ بْنُ غَيْلاَنَ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ شَهِدْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ لِرَجُلٍ مِمَّنْ يَدَّعِي الإِسْلاَمَ ‏"‏ هَذَا مِنْ أَهْلِ النَّارِ ‏"‏‏.‏ فَلَمَّا حَضَرَ الْقِتَالُ قَاتَلَ الرَّجُلُ قِتَالاً شَدِيدًا، فَأَصَابَتْهُ جِرَاحَةٌ فَقِيلَ يَا رَسُولَ اللَّهِ، الَّذِي قُلْتَ إِنَّهُ مِنْ أَهْلِ النَّارِ فَإِنَّهُ قَدْ قَاتَلَ الْيَوْمَ قِتَالاً شَدِيدًا وَقَدْ مَاتَ‏.‏ فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ إِلَى النَّارِ ‏"‏‏.‏ قَالَ فَكَادَ بَعْضُ النَّاسِ أَنْ يَرْتَابَ، فَبَيْنَمَا هُمْ عَلَى ذَلِكَ إِذْ قِيلَ إِنَّهُ لَمْ يَمُتْ، وَلَكِنَّ بِهِ جِرَاحًا شَدِيدًا‏.‏ فَلَمَّا كَانَ مِنَ اللَّيْلِ لَمْ يَصْبِرْ عَلَى الْجِرَاحِ، فَقَتَلَ نَفْسَهُ، فَأُخْبِرَ النَّبِيُّ صلى الله عليه وسلم بِذَلِكَ فَقَالَ ‏"‏ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنِّي عَبْدُ اللَّهِ وَرَسُولُهُ ‏"‏‏.‏ ثُمَّ أَمَرَ بِلاَلاً فَنَادَى بِالنَّاسِ ‏"‏ إِنَّهُ لاَ يَدْخُلُ الْجَنَّةَ إِلاَّ نَفْسٌ مُسْلِمَةٌ، وَإِنَّ اللَّهَ لَيُؤَيِّدُ هَذَا الدِّينَ بِالرَّجُلِ الْفَاجِرِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3062
In-book reference	: Book 56, Hadith 268
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 296

(183) Chapter: To take over the leadership of the army during a battle when there is danger

(183) باب مَنْ تَأَمَّرَ فِي الْحَرْبِ مِنْ غَيْرِ إِمْرَةٍ إِذَا خَافَ الْعَدُوَّ

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) delivered a sermon and said, "Zaid received the flag and was martyred, then Ja`far took it and was martyred, then `Abdullah bin Rawaha took it and was martyred, and then Khalid bin Al-Walid took it without being appointed, and Allah gave him victory." The Prophet (ﷺ) added, "I am not pleased (or they will not be pleased) that they should remain (alive) with us," while his eyes were shedding tears.

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ خَطَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَخَذَ الرَّايَةَ زَيْدٌ فَأُصِيبَ، ثُمَّ أَخَذَهَا جَعْفَرٌ فَأُصِيبَ، ثُمَّ أَخَذَهَا عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَأُصِيبَ، ثُمَّ أَخَذَهَا خَالِدُ بْنُ الْوَلِيدِ عَنْ غَيْرِ إِمْرَةٍ فَفُتِحَ عَلَيْهِ، وَمَا يَسُرُّنِي ـ أَوْ قَالَ مَا يَسُرُّهُمْ ـ أَنَّهُمْ عِنْدَنَا ". وَقَالَ وَإِنَّ عَيْنَيْهِ لَتَذْرِفَانِ.

Reference : Sahih al-Bukhari 3063
In-book reference : Book 56, Hadith 269
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 298
(deprecated numbering scheme)

(184) Chapter: Supporting with reinforcements (184) باب الْعَوْنِ بِالْمَدَدِ

Narrated Anas:

The people of the tribes of Ril, Dhakwan, 'Usiya and Bani Lihyan came to the Prophet (ﷺ) and claimed that they had embraced Islam, and they requested him to support them with some men to fight their own people. The Prophet (ﷺ) supported them with seventy men from the Ansar whom we used to call Al-Qurra'(i.e. Scholars) who (out of piety) used to cut wood during the day and pray all the night. So, those people took the (seventy) men till they reached a place called Bi'r-Ma'ana where they betrayed and martyred them. So, the Prophet (ﷺ) invoked evil on the tribe of Ril, Dhakwan and Bani Lihyan for one month in the prayer.

Narrated Qatada: Anas told us that they (i.e. Muslims) used to recite a Quranic Verse concerning those martyrs which was:-- "O Allah! Let our people be informed on our behalf that we have met our Lord Who has got pleased with us and made us pleased." Then the Verse was cancelled.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، وَسَهْلُ بْنُ يُوسُفَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم أَتَاهُ رِعْلٌ وَذَكْوَانُ وَعُصَيَّةُ وَبَنُو لِحْيَانَ، فَزَعَمُوا أَنَّهُمْ قَدْ أَسْلَمُوا، وَاسْتَمَدُّوهُ عَلَى قَوْمِهِمْ، فَأَمَدَّهُمُ النَّبِيُّ صلى الله عليه وسلم بِسَبْعِينَ مِنَ الأَنْصَارِ قَالَ أَنَسٌ كُنَّا نُسَمِّيهِمُ الْقُرَّاءَ، يَحْطِبُونَ بِالنَّهَارِ وَيُصَلُّونَ بِاللَّيْلِ، فَانْطَلَقُوا بِهِمْ حَتَّى بَلَغُوا بِئْرَ مَعُونَةَ غَدَرُوا بِهِمْ وَقَتَلُوهُمْ، فَقَنَتَ شَهْرًا يَدْعُو عَلَى رِعْلٍ وَذَكْوَانَ وَبَنِي لِحْيَانَ. قَالَ قَتَادَةُ وَحَدَّثَنَا أَنَسٌ أَنَّهُمْ قَرَءُوا بِهِمْ قُرْآنًا أَلاَ بَلِّغُوا عَنَّا قَوْمَنَا بِأَنَّا قَدْ لَقِينَا رَبَّنَا فَرَضِيَ عَنَّا وَأَرْضَانَا. ثُمَّ رُفِعَ ذَلِكَ بَعْدُ.

Reference : Sahih al-Bukhari 3064
In-book reference : Book 56, Hadith 270
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 299
(deprecated numbering scheme)

(185) Chapter: Staying in the (enemy) town for three (days) (185) باب مَنْ غَلَبَ الْعَدُوَّ فَأَقَامَ عَلَى عَرْصَتِهِمْ ثَلاَثًا

Narrated Abu Talha:

Whenever the Prophet (ﷺ) conquered some people, he would stay in their town for three days.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، قَالَ ذَكَرَ لَنَا أَنَسُ بْنُ مَالِكٍ عَنْ أَبِي طَلْحَةَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَانَ إِذَا ظَهَرَ عَلَى قَوْمٍ أَقَامَ بِالْعَرْصَةِ ثَلاَثَ لَيَالٍ. تَابَعَهُ مُعَاذٌ وَعَبْدُ الأَعْلَى حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنْ أَبِي طَلْحَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 3065
In-book reference : Book 56, Hadith 271
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 300
(deprecated numbering scheme)

(186) Chapter: The distribution of the war booty after a Ghazwa

(186) باب مَنْ قَسَمَ الْغَنِيمَةَ فِي غَزْوِهِ وَسَفَرِهِ

وَقَالَ رَافِعٌ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذِي الْحُلَيْفَةِ، فَأَصَبْنَا غَنَمًا وَإِبِلاً، فَعَدَلَ عَشَرَةً مِنَ الْغَنَمِ بِبَعِيرٍ.

Narrated Anas:

The Prophet (ﷺ) performed `Umra, setting out from Al-Jarana where he distributed the war booty of Hunain.

حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، أَنَّ أَنَسًا، أَخْبَرَهُ قَالَ اعْتَمَرَ النَّبِيُّ صلى الله عليه وسلم مِنَ الْجِعْرَانَةِ، حَيْثُ قَسَمَ غَنَائِمَ حُنَيْنٍ.

Reference	: Sahih al-Bukhari 3066
In-book reference	: Book 56, Hadith 272
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 301

(187) Chapter: If Al-Mushrikun take the property of a Muslim as war booty

(187) باب إِذَا غَنِمَ الْمُشْرِكُونَ مَالَ الْمُسْلِمِ ثُمَّ وَجَدَهُ الْمُسْلِمُ

Narrated Nafi' (ra):

A horse of Ibn 'Umar fled and the enemy took it. Then the Muslims conquered the enemy and the horse was returned to him during the lifetime of Allah's Messenger (ﷺ). And also, once a slave of Ibn 'Umar (ra) fled and joined the Byzantines, and when the Muslims conquered them, Khalid bin Al-Walid returned the slave to him after the death of the Prophet (ﷺ) (ﷺ).

قَالَ ابْنُ نُمَيْرٍ حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ ذَهَبَ فَرَسٌ لَهُ، فَأَخَذَهُ الْعَدُوُّ، فَظَهَرَ عَلَيْهِ الْمُسْلِمُونَ فَرُدَّ عَلَيْهِ فِي زَمَنِ رَسُولِ اللَّهِ صلى الله عليه وسلم، وَأَبَقَ عَبْدٌ لَهُ فَلَحِقَ بِالرُّومِ، فَظَهَرَ عَلَيْهِمُ الْمُسْلِمُونَ، فَرَدَّهُ عَلَيْهِ خَالِدُ بْنُ الْوَلِيدِ بَعْدَ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 3067
In-book reference	: Book 56, Hadith 273
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 302

Narrated Nafi`:

Once a slave of Ibn `Umar fled and joined the Byzantine. Khalid bin Al-Walid got him back and returned him to `Abdullah (bin `Umar). Once a horse of Ibn `Umar also ran away and followed the Byzantines, and he (i.e. Khalid) got it back and returned it to `Abdullah.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ أَخْبَرَنِي نَافِعٌ، أَنَّ عَبْدًا، لاِبْنِ عُمَرَ أَبَقَ فَلَحِقَ بِالرُّومِ، فَظَهَرَ عَلَيْهِ خَالِدُ بْنُ الْوَلِيدِ، فَرَدَّهُ عَلَى عَبْدِ اللَّهِ، وَأَنَّ فَرَسًا لاِبْنِ عُمَرَ عَارَ فَلَحِقَ بِالرُّومِ، فَظَهَرَ عَلَيْهِ فَرَدُّوهُ عَلَى عَبْدِ اللَّهِ.

قَالَ أَبُو عَبْد اللَّهِ عَارَ مُشْتَقٌّ مِنْ الْعَيْرِ وَهُوَ حِمَارُ وَحْشٍ أَيْ هَرَبَ

Reference	: Sahih al-Bukhari 3068
In-book reference	: Book 56, Hadith 274
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 302

Narrated Ibn `Umar:

That he was riding a horse on the day, the Muslims fought (against the Byzantines), and the commander of the Muslim army was Khalid bin Al-Walid who had been appointed by Abu Bakr. The enemy took the horse away, and when the enemy was defeated, Khalid returned the horse to him.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما أَنَّهُ كَانَ عَلَى فَرَسٍ يَوْمَ لَقِيَ الْمُسْلِمُونَ، وَأَمِيرُ الْمُسْلِمِينَ يَوْمَئِذٍ خَالِدُ بْنُ الْوَلِيدِ، بَعَثَهُ أَبُو بَكْرٍ، فَأَخَذَهُ الْعَدُوُّ، فَلَمَّا هُزِمَ الْعَدُوُّ رَدَّ خَالِدٌ فَرَسَهُ.

Reference	: Sahih al-Bukhari 3069
In-book reference	: Book 56, Hadith 275
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 303

(188) Chapter: Speaking with an unfamiliar accent

(188) باب مَنْ تَكَلَّمَ بِالْفَارِسِيَّةِ وَالرَّطَانَةِ

وَقَوْلِهِ تَعَالَى: {وَاخْتِلاَفُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ}، {وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلاَّ بِلِسَانِ قَوْمِهِ}.

Narrated Jabir bin `Abdullah:

I said, "O Allah's Messenger (ﷺ)! We have slaughtered a young sheep of ours and have ground one Sa of barley. So, I invite you along with some persons." So, the Prophet (ﷺ) said in a loud voice, "O the people of the Trench! Jabir had prepared "Sur" so come along."

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو عَاصِمٍ، أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ، أَخْبَرَنَا سَعِيدُ بْنُ مِينَاءَ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ، ذَبَحْنَا بُهَيْمَةً لَنَا، وَطَحَنْتُ صَاعًا مِنْ شَعِيرٍ، فَتَعَالَ أَنْتَ وَنَفَرٌ، فَصَاحَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " يَا أَهْلَ الْخَنْدَقِ، إِنَّ جَابِرًا قَدْ صَنَعَ سُؤْرًا، فَحَىَّ هَلاً بِكُمْ ".

Reference	: Sahih al-Bukhari 3070
In-book reference	: Book 56, Hadith 276
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 304

Narrated Um Khalid:

(the daughter of Khalid bin Sa`id) I went to Allah's Messenger (ﷺ) with my father and I was Nearing a yellow shirt. Allah's Messenger (ﷺ) said, "Sanah, Sanah!" (`Abdullah, the narrator, said that 'Sanah' meant 'good' in the Ethiopian language). I then started playing with the seal of Prophethood (in between the Prophet's shoulders) and my father rebuked me harshly for that. Allah's Messenger (ﷺ) said. "Leave her," and then Allah's Messenger (ﷺ) (invoked Allah to grant me a long life) by saying (thrice), "Wear this dress till it is worn out and then wear it till it is worn out, and then wear it till it is worn out." (The narrator adds, "It is said that she lived for a long period, wearing that (yellow) dress till its color became dark because of long wear.")

حَدَّثَنَا حِبَّانُ بْنُ مُوسَى، أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ خَالِدِ بْنِ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أُمِّ خَالِدٍ بِنْتِ خَالِدِ بْنِ سَعِيدٍ، قَالَتْ أَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم مَعَ أَبِي وَعَلَىَّ قَمِيصٌ أَصْفَرُ، قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " سَنَهْ سَنَهْ ". قَالَ عَبْدُ اللَّهِ وَهْىَ بِالْحَبَشِيَّةِ حَسَنَةٌ. قَالَتْ فَذَهَبْتُ أَلْعَبُ بِخَاتَمِ النُّبُوَّةِ، فَزَبَرَنِي أَبِي قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " دَعْهَا ". ثُمَّ قَالَ رَسُولُ اللَّهِ " أَبْلِي وَأَخْلِفِي، ثُمَّ أَبْلِي وَأَخْلِفِي، ثُمَّ أَبْلِي وَأَخْلِفِي ". قَالَ عَبْدُ اللَّهِ فَبَقِيَتْ حَتَّى ذَكَرَ.

Reference	: Sahih al-Bukhari 3071
In-book reference	: Book 56, Hadith 277
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 305

Narrated Abu Huraira:

Al-Hasan bin 'All took a date from the dates of the Sadaqa and put it in his mouth. The Prophet (ﷺ) said (to him) in Persian, "Kakh, kakh! (i.e. Don't you know that we do not eat the Sadaqa (i.e. what is given in charity) (charity is the dirt of the people)).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه أَنَّ الْحَسَنَ بْنَ عَلِيٍّ، أَخَذَ تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ، فَجَعَلَهَا فِي فِيهِ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم بِالْفَارِسِيَّةِ " كَخٍ كَخٍ، أَمَا تَعْرِفُ أَنَّا لاَ نَأْكُلُ الصَّدَقَةَ ".

Reference	: Sahih al-Bukhari 3072
In-book reference	: Book 56, Hadith 278
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 306

(189) Chapter: Al-Ghulul (stealing from the war booty) (189) بَابُ الْغُلُولِ

وَقَوْلِ اللَّهِ تَعَالَى: {وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ}.

Narrated Abu Huraira:

The Prophet (ﷺ) got up amongst us and mentioned Al Ghulul, emphasized its magnitude and declared that it was a great sin saying, "Don't commit Ghulul for I should not like to see anyone amongst you on the Day of Ressurection, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will be saying: 'O Allah's Messenger (ﷺ)! Intercede with Allah for me,' and I will reply, 'I can't help you, for I have conveyed Allah's Message to you Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, 'O Allah's Apostle! Intercede with Allah for me, and I will say, 'I can't help you for I have conveyed Allah's Message to you,' or one carrying over his neck gold and silver and saying, 'O Allah's Messenger (ﷺ)! Intercede with Allah for me,' and I will say, 'I can't help you for I have conveyed Allah's Message to you,' or one carrying clothes that will be fluttering, and the man will say, 'O Allah's Messenger (ﷺ)! Intercede with Allah for me.' And I will say, 'I can't help you, for I have conveyed Allah's Message to you."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ أَبِي حَيَّانَ، قَالَ حَدَّثَنِي أَبُو زُرْعَةَ، قَالَ حَدَّثَنِي أَبُو هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَامَ فِينَا النَّبِيُّ صلى الله عليه وسلم فَذَكَرَ الْغُلُولَ فَعَظَّمَهُ وَعَظَّمَ أَمْرَهُ قَالَ " لاَ أُلْفِيَنَّ أَحَدَكُمْ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ شَاةٌ لَهَا ثُغَاءٌ عَلَى رَقَبَتِهِ فَرَسٌ لَهُ حَمْحَمَةٌ يَقُولُ يَا رَسُولَ اللَّهِ، أَغِثْنِي. فَأَقُولُ لاَ أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَغْتُكَ. وَعَلَى رَقَبَتِهِ بَعِيرٌ لَهُ رُغَاءٌ، يَقُولُ يَا رَسُولَ اللَّهِ أَغِثْنِي. فَأَقُولُ لاَ أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَغْتُكَ. وَعَلَى رَقَبَتِهِ صَامِتٌ، فَيَقُولُ يَا رَسُولَ اللَّهِ أَغِثْنِي. فَأَقُولُ لاَ أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَغْتُكَ. أَوْ عَلَى رَقَبَتِهِ رِقَاعٌ تَخْفِقُ، فَيَقُولُ يَا رَسُولَ اللَّهِ أَغِثْنِي. فَأَقُولُ لاَ أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَغْتُكَ ". وَقَالَ أَيُّوبُ عَنْ أَبِي حَيَّانَ فَرَسٌ لَهُ حَمْحَمَةٌ.

Reference	: Sahih al-Bukhari 3073
In-book reference	: Book 56, Hadith 279
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 307

(190) Chapter: A little Ghulul (190) باب الْقَلِيلِ مِنَ الْغُلُولِ

وَلَمْ يَذْكُرْ عَبْدُ اللَّهِ بْنُ عَمْرٍو عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ حَرَّقَ مَتَاعَهُ، وَهَذَا أَصَحُّ.

Narrated `Abdullah bin `Amr:

There was a man who looked after the family and the belongings of the Prophet (ﷺ) and he was called Karkara. The man died and Allah's Messenger (ﷺ) said, "He is in the '(Hell) Fire." The people then went to look at him and found in his place, a cloak he had stolen from the war booty.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ كَانَ عَلَى ثَقَلِ النَّبِيِّ صلى الله عليه وسلم رَجُلٌ يُقَالُ لَهُ كِرْكِرَةُ فَمَاتَ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هُوَ فِي النَّارِ ". فَذَهَبُوا يَنْظُرُونَ إِلَيْهِ فَوَجَدُوا عَبَاءَةً قَدْ غَلَّهَا. قَالَ أَبُو عَبْدِ اللَّهِ قَالَ ابْنُ سَلاَمٍ كَرْكَرَةُ، يَعْنِي بِفَتْحِ الْكَافِ، وَهْوَ مَضْبُوطٌ كَذَا.

Reference : Sahih al-Bukhari 3074
In-book reference : Book 56, Hadith 280
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 308
(deprecated numbering scheme)

(191) Chapter: Not to slaughter the camels and sheep of the booty (before distribution)

(191) باب مَا يُكْرَهُ مِنْ ذَبْحِ الإِبِلِ وَالْغَنَمِ فِي الْمَغَانِمِ

Narrated Abaya bin Rifaa:

My grandfather, Rafi` said, "We were in the company of the Prophet (ﷺ) at DhulHulaifa, and the people suffered from hunger. We got some camels and sheep (as booty) and the Prophet (ﷺ) was still behind the people. They hurried and put the cooking pots on the fire. (When he came) he ordered that the cooking pots should be upset and then he distributed the booty (amongst the people) regarding ten sheep as equal to one camel then a camel fled and the people chased it till they got tired, as they had a few horses (for chasing it). So a man threw an arrow at it and caused it to stop (with Allah's Permission). On that the Prophet (ﷺ) said, 'Some of these animals behave like wild beasts, so, if any animal flee from you, deal with it in the same way." My grandfather asked (the Prophet (ﷺ)), "We hope (or are afraid) that we may meet the enemy tomorrow and we have no knives. Can we slaughter our animals with canes?" Allah's Messenger (ﷺ) replied, "If the instrument used for killing causes the animal to bleed profusely and if Allah's Name is mentioned on killing it, then eat its meat (i.e. it is lawful) but won't use a tooth or a nail and I am telling you the reason: A tooth is a bone (and slaughtering with a bone is forbidden), and a nail is the slaughtering instrument of the Ethiopians."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ، رَافِعٍ قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم بِذِي الْحُلَيْفَةِ، فَأَصَابَ النَّاسَ جُوعٌ وَأَصَبْنَا إِبِلاً وَغَنَمًا، وَكَانَ النَّبِيُّ صلى الله عليه وسلم فِي أُخْرَيَاتِ النَّاسِ، فَعَجِلُوا فَنَصَبُوا الْقُدُورَ، فَأَمَرَ بِالْقُدُورِ فَأُكْفِئَتْ، ثُمَّ قَسَمَ فَعَدَلَ عَشَرَةً مِنَ الْغَنَمِ بِبَعِيرٍ، فَنَدَّ مِنْهَا بَعِيرٌ، وَفِي الْقَوْمِ خَيْلٌ يَسِيرٌ فَطَلَبُوهُ فَأَعْيَاهُمْ، فَأَهْوَى إِلَيْهِ رَجُلٌ بِسَهْمٍ، فَحَبَسَهُ اللَّهُ فَقَالَ " هَذِهِ الْبَهَائِمُ لَهَا أَوَابِدُ كَأَوَابِدِ الْوَحْشِ، فَمَا نَدَّ عَلَيْكُمْ فَاصْنَعُوا بِهِ هَكَذَا ". فَقَالَ جَدِّي إِنَّا نَرْجُو ـ أَوْ نَخَافُ ـ أَنْ نَلْقَى الْعَدُوَّ غَدًا وَلَيْسَ مَعَنَا مُدًى، أَفَنَذْبَحُ بِالْقَصَبِ فَقَالَ " مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ فَكُلْ، لَيْسَ السِّنَّ وَالظُّفُرَ، وَسَأُحَدِّثُكُمْ عَنْ ذَلِكَ، أَمَّا السِّنُّ فَعَظْمٌ، وَأَمَّا الظُّفُرُ فَمُدَى الْحَبَشَةِ ".

Reference : Sahih al-Bukhari 3075
In-book reference : Book 56, Hadith 281
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 309
(deprecated numbering scheme)

(192) Chapter: The conveyance of the good tidings of victories

(192) باب الْبِشَارَةِ فِي الْفُتُوحِ

Narrated Qais:

Jarir bin `Abdullah said to me, "Allah's Messenger (ﷺ) said to me, 'Won't you relieve me from Dhul- Khalasa?' Dhul-Khalasa was a house where the tribe of Khatham used to stay, and it used to be called Ka`bat-ul Yamaniya. So I proceeded with one hundred-and-fifty (men) from the tribe of Ahmas who were good cavalry. I informed the Prophet (ﷺ) that I could not sit firm on horses, so he stroke me on the chest with his hand and I noticed his finger marks on my chest. He invoked, 'O Allah! Make him firm and a guiding and rightly-guided man." Jarir set out towards that place, dismantled and burnt it, and then sent the good news to Allah's Messenger (ﷺ) . The messenger of Jarir said to Allah's Messenger (ﷺ). "O Allah's Apostle! By Him Who has sent you with the Truth, I did not come to you till it (i.e. the house) had been turned (black) like a scabby camel (covered with tar)." So the Prophet (ﷺ) invokes Allah to Bless the horses of the men of Ahmas five times.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي قَيْسٌ، قَالَ قَالَ لِي جَرِيرُ بْنُ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلاَ تُرِيحُنِي مِنْ ذِي الْخَلَصَةِ ". وَكَانَ بَيْتًا فِيهِ خَثْعَمُ يُسَمَّى كَعْبَةَ الْيَمَانِيَةَ، فَانْطَلَقْتُ فِي خَمْسِينَ وَمِائَةٍ مِنْ أَحْمَسَ، وَكَانُوا أَصْحَابَ خَيْلٍ، فَأَخْبَرْتُ النَّبِيَّ صلى الله عليه وسلم أَنِّي لاَ أَثْبُتُ عَلَى الْخَيْلِ، فَضَرَبَ فِي صَدْرِي حَتَّى رَأَيْتُ أَثَرَ أَصَابِعِهِ فِي صَدْرِي فَقَالَ " اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًّا ". فَانْطَلَقَ إِلَيْهَا فَكَسَرَهَا وَحَرَّقَهَا، فَأَرْسَلَ إِلَى النَّبِيِّ صلى الله عليه وسلم يُبَشِّرُهُ فَقَالَ رَسُولُ جَرِيرٍ يَا رَسُولَ اللَّهِ، وَالَّذِي بَعَثَكَ بِالْحَقِّ، مَا جِئْتُكَ حَتَّى تَرَكْتُهَا كَأَنَّهَا جَمَلٌ أَجْرَبُ، فَبَارَكَ عَلَى خَيْلِ أَحْمَسَ وَرِجَالِهَا خَمْسَ مَرَّاتٍ. قَالَ مُسَدَّدٌ بَيْتٌ فِي خَثْعَمَ.

Reference	: Sahih al-Bukhari 3076
In-book reference	: Book 56, Hadith 282
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 310

(193) Chapter: What may be given to the bringer of glad tidings

(193) بَابُ مَا يُعْطَى الْبَشِيرُ

وَأَعْطَى كَعْبُ بْنُ مَالِكٍ ثَوْبَيْنِ حِينَ بُشِّرَ بِالتَّوْبَةِ.

(194) Chapter: There is no emigration after the Conquest

(194) باب لاَ هِجْرَةَ بَعْدَ الْفَتْحِ

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, on the day of the Conquest of Mecca, "There is no migration (after the Conquest), but Jihad and good intentions, and when you are called for Jihad, you should immediately respond to the call."

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا شَيْبَانُ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم يَوْمَ فَتْحِ مَكَّةَ " لاَ هِجْرَةَ وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا ".

Reference	: Sahih al-Bukhari 3077
In-book reference	: Book 56, Hadith 283
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 311

Narrated Abu `Uthman An-Nahdi:

Mujashi (bin Mas`ud) took his brother Mujalid bin Musud to the Prophet (ﷺ) and said, "This is Mujalid and he will give a pledge of allegiance to you for migration." The Prophet (ﷺ) said, "There is no migration after the Conquest of Mecca, but I will take his pledge of allegiance for Islam."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ خَالِدٍ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ مُجَاشِعِ بْنِ مَسْعُودٍ، قَالَ جَاءَ مُجَاشِعٌ بِأَخِيهِ مُجَالِدِ بْنِ مَسْعُودٍ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ هَذَا مُجَالِدٌ يُبَايِعُكَ عَلَى الْهِجْرَةِ. فَقَالَ " لاَ هِجْرَةَ بَعْدَ فَتْحِ مَكَّةَ، وَلَكِنْ أُبَايِعُهُ عَلَى الإِسْلاَمِ ".

Reference	: Sahih al-Bukhari 3078, 3079
In-book reference	: Book 56, Hadith 284
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 312

Narrated `Ata':

I and 'Ubai bin `Umar went to `Aisha while she was staying near Thabir (i.e. a mountain). She said, "There is no Migration after Allah gave His Prophet victory over Mecca."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ عَمْرٌو وَابْنُ جُرَيْجٍ سَمِعْتُ عَطَاءً، يَقُولُ ذَهَبْتُ مَعَ عُبَيْدِ بْنِ عُمَيْرٍ إِلَى عَائِشَةَ ـ رضى الله عنها ـ وَهْىَ مُجَاوِرَةٌ بِثَبِيرٍ فَقَالَتْ لَنَا انْقَطَعَتِ الْهِجْرَةُ مُنْذُ فَتَحَ اللَّهُ عَلَى نَبِيِّهِ صلى الله عليه وسلم مَكَّةَ.

Reference	: Sahih al-Bukhari 3080

In-book reference : Book 56, Hadith 285
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 313
(deprecated numbering scheme)

(195) Chapter: To search the Dhimmi women if there is necessity

(195) بَابُ إِذَا اضْطَرَّ الرَّجُلُ إِلَى النَّظَرِ فِي شُعُورِ أَهْلِ الذِّمَّةِ وَالْمُؤْمِنَاتِ إِذَا عَصَيْنَ اللَّهَ وَتَجْرِيدِهِنَّ

Narrated Sa`d bin 'Ubaida:

Abu `Abdur-Rahman who was one of the supporters of `Uthman said to Abu Talha who was one of the supporters of `Ali, "I perfectly know what encouraged your leader (i.e. `Ali) to shed blood. I heard him saying: Once the Prophet (ﷺ) sent me and Az-Zubair saying, 'Proceed to such-and-such Ar-Roudah (place) where you will find a lady whom Hatib has given a letter. So when we arrived at Ar-Roudah, we requested the lady to hand over the letter to us. She said, 'Hatib has not given me any letter.' We said to her. 'Take out the letter or else we will strip off your clothes.' So she took it out of her braid. So the Prophet (ﷺ) sent for Hatib, (who came) and said, 'Don't hurry in judging me, for, by Allah, I have not become a disbeliever, and my love to Islam is increasing. (The reason for writing this letter was) that there is none of your companions but has relatives in Mecca who look after their families and property, while I have nobody there, so I wanted to do them some favor (so that they might look after my family and property).' The Prophet (ﷺ) believed him. `Umar said, 'Allow me to chop off his (i.e. Hatib's) neck as he has done hypocrisy.' The Prophet (ﷺ) said, (to `Umar), 'Who knows, perhaps Allah has looked at the warriors of Badr and said (to them), 'Do whatever you like, for I have forgiven you.' " `Abdur-Rahman added, "So this is what encouraged him (i.e. `Ali).

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشَبٍ الطَّائِفِيُّ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا حُصَيْنٌ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، وَكَانَ، عُثْمَانِيًّا فَقَالَ لاِبْنِ عَطِيَّةَ وَكَانَ عَلَوِيًّا إِنِّي لأَعْلَمُ مَا الَّذِي جَرَّأَ صَاحِبَكَ عَلَى الدِّمَاءِ سَمِعْتُهُ يَقُولُ بَعَثَنِي النَّبِيُّ صلى الله عليه وسلم وَالزُّبَيْرَ، فَقَالَ " ائْتُوا رَوْضَةَ كَذَا، وَتَجِدُونَ بِهَا امْرَأَةً أَعْطَاهَا حَاطِبٌ كِتَابًا ". فَأَتَيْنَا الرَّوْضَةَ فَقُلْنَا الْكِتَابَ. قَالَتْ لَمْ يُعْطِنِي. فَقُلْنَا لَتُخْرِجِنَّ أَوْ لأُجَرِّدَنَّكِ. فَأَخْرَجَتْ مِنْ حُجْزَتِهَا، فَأَرْسَلَ إِلَى حَاطِبٍ فَقَالَ لاَ تَعْجَلْ، وَاللَّهِ مَا كَفَرْتُ وَلاَ ازْدَدْتُ لِلإِسْلاَمِ إِلاَّ حُبًّا، وَلَمْ يَكُنْ أَحَدٌ مِنْ أَصْحَابِكَ إِلاَّ وَلَهُ بِمَكَّةَ مَنْ يَدْفَعُ اللَّهُ بِهِ عَنْ أَهْلِهِ وَمَالِهِ، وَلَمْ يَكُنْ لِي أَحَدٌ، فَأَحْبَبْتُ أَنْ أَتَّخِذَ عِنْدَهُمْ يَدًا. فَصَدَّقَهُ النَّبِيُّ صلى الله عليه وسلم. قَالَ عُمَرُ دَعْنِي أَضْرِبْ عُنُقَهُ، فَإِنَّهُ قَدْ نَافَقَ. فَقَالَ " مَا يُدْرِيكَ لَعَلَّ اللَّهَ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ، فَقَالَ اعْمَلُوا مَا شِئْتُمْ ". فَهَذَا الَّذِي جَرَّأَهُ.

Reference : Sahih al-Bukhari 3081
In-book reference : Book 56, Hadith 286
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 314
(deprecated numbering scheme)

(196) Chapter: The reception of Muslim fighters after Jihad

(196) باب اسْتِقْبَالِ الْغُزَاةِ

Narrated Ibn Abi Mulaika:

Ibn Az-Zubair said to Ibn Ja`far "Do you remember when I, you and Ibn `Abbas went out to receive Allah's Messenger (ﷺ)?" Ibn Ja`far replied in the affirmative. Ibn Az-Zubair added, "And Allah's Messenger (ﷺ) made us (i.e. I and Ibn `Abbas) ride along with him and left you."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، وَحُمَيْدُ بْنُ الأَسْوَدِ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ ابْنُ الزُّبَيْرِ لاِبْنِ جَعْفَرٍ ـ رضى الله عنهم أَتَذْكُرُ إِذْ تَلَقَّيْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم أَنَا وَأَنْتَ وَابْنُ عَبَّاسٍ قَالَ نَعَمْ، فَحَمَلَنَا وَتَرَكَكَ.

Reference : Sahih al-Bukhari 3082
In-book reference : Book 56, Hadith 287

USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 315
(deprecated numbering scheme)

Narrated As-Sa'ib bin Yazid:

I along with some boys went out to receive Allah's Messenger (ﷺ) at Thaniyatal-Wada`.

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، قَالَ قَالَ السَّائِبُ بْنُ يَزِيدَ ـ رضى الله عنه ذَهَبْنَا نَتَلَقَّى رَسُولَ اللَّهِ صلى الله عليه وسلم مَعَ الصِّبْيَانِ إِلَى ثَنِيَّةِ الْوَدَاعِ.

Reference : Sahih al-Bukhari 3083
In-book reference : Book 56, Hadith 288
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 316
(deprecated numbering scheme)

(197) Chapter: What to say on returning from Jihad

(197) باب مَا يَقُولُ إِذَا رَجَعَ مِنَ الْغَزْوِ

Narrated `Abdullah:

When the Prophet (ﷺ) returned (from Jihad), he would say Takbir thrice and add, "We are returning, if Allah wishes, with repentance and worshipping and praising (our Lord) and prostrating ourselves before our Lord. Allah fulfilled His Promise and helped His Slave, and He Alone defeated the (infidel) clans."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا قَفَلَ كَبَّرَ ثَلاَثًا قَالَ " آيِبُونَ إِنْ شَاءَ اللَّهُ تَائِبُونَ عَابِدُونَ حَامِدُونَ لِرَبِّنَا سَاجِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الأَحْزَابَ وَحْدَهُ ".

Reference : Sahih al-Bukhari 3084
In-book reference : Book 56, Hadith 289
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 317
(deprecated numbering scheme)

Narrated Anas bin Malik:

We were in the company of the Prophet (ﷺ) while returning from 'Usfan, and Allah's Messenger (ﷺ) was riding his she-camel keeping Safiya bint Huyay riding behind him. His she-camel slipped and both of them fell down. Abu Talha jumped from his camel and said, "O Allah's Messenger (ﷺ)! May Allah sacrifice me for you." The Prophet (ﷺ) said, "Take care of the lady." So, Abu Talha covered his face with a garment and went to Safiya and covered her with it, and then he set right the condition of their shecamel so that both of them rode, and we were encircling Allah's Messenger (ﷺ) like a cover. When we approached Medina, the Prophet (ﷺ) said, "We are returning with repentance and worshipping and praising our Lord." He kept on saying this till he entered Medina.

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ حَدَّثَنِي يَحْيَى بْنُ أَبِي إِسْحَاقَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم مَقْفَلَهُ مِنْ عُسْفَانَ، وَرَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى رَاحِلَتِهِ، وَقَدْ أَرْدَفَ صَفِيَّةَ بِنْتَ حُيَىٍّ، فَعَثَرَتْ نَاقَتُهُ فَصُرِعَا جَمِيعًا، فَاقْتَحَمَ أَبُو طَلْحَةَ فَقَالَ يَا رَسُولَ اللَّهِ، جَعَلَنِي اللَّهُ فِدَاءَكَ. قَالَ " عَلَيْكَ الْمَرْأَةَ ". فَقَلَبَ ثَوْبًا عَلَى وَجْهِهِ وَأَتَاهَا، فَأَلْقَاهَا عَلَيْهَا وَأَصْلَحَ لَهُمَا مَرْكَبَهُمَا فَرَكِبَا، وَاكْتَنَفْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم، فَلَمَّا أَشْرَفْنَا عَلَى الْمَدِينَةِ قَالَ " آيِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ ". فَلَمْ يَزَلْ يَقُولُ ذَلِكَ حَتَّى دَخَلَ الْمَدِينَةَ.

Reference : Sahih al-Bukhari 3085
In-book reference : Book 56, Hadith 290
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 318
(deprecated numbering scheme)

Narrated Anas bin Malik:

That he and Abu Talha came in the company of the Prophet (ﷺ) and Safiya was accompanying the Prophet, who let her ride behind him on his she-camel. During the journey, the she-camel slipped and both the Prophet (ﷺ) and (his) wife fell down. Abu Talha (the sub-narrator thinks that Anas said that Abu Talha jumped from his camel quickly) said, "O Allah's Messenger (ﷺ)! May Allah sacrifice me for your sake! Did you get hurt?" The Prophet (ﷺ) replied,"No, but take care of the lady." Abu Talha covered his face with his garment and proceeded towards her and covered her with his garment, and she got up. He then set right the condition of their she-camel and both of them (i.e. the Prophet (ﷺ) and his wife) rode and proceeded till they approached Medina. The Prophet (ﷺ) said, "We are returning with repentance and worshipping and praising our Lord." The Prophet (ﷺ) kept on saying this statement till he entered Medina.

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه أَنَّهُ أَقْبَلَ هُوَ وَأَبُو طَلْحَةَ مَعَ النَّبِيِّ صلى الله عليه وسلم وَمَعَ النَّبِيِّ صلى الله عليه وسلم صَفِيَّةُ مُرْدِفَهَا عَلَى رَاحِلَتِهِ، فَلَمَّا كَانُوا بِبَعْضِ الطَّرِيقِ عَثَرَتِ النَّاقَةُ، فَصُرِعَ النَّبِيُّ صلى الله عليه وسلم وَالْمَرْأَةُ، وَإِنَّ أَبَا طَلْحَةَ ـ قَالَ أَحْسِبُ قَالَ ـ اقْتَحَمَ عَنْ بَعِيرِهِ فَأَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا نَبِيَّ اللَّهِ جَعَلَنِي اللَّهُ فِدَاءَكَ، هَلْ أَصَابَكَ مِنْ شَىْءٍ قَالَ " لاَ، وَلَكِنْ عَلَيْكَ بِالْمَرْأَةِ ". فَأَلْقَى أَبُو طَلْحَةَ ثَوْبَهُ عَلَى وَجْهِهِ، فَقَصَدَ قَصْدَهَا فَأَلْقَى ثَوْبَهُ عَلَيْهَا، فَقَامَتِ الْمَرْأَةُ، فَشَدَّ لَهُمَا عَلَى رَاحِلَتِهِمَا فَرَكِبَا، فَسَارُوا حَتَّى إِذَا كَانُوا بِظَهْرِ الْمَدِينَةِ ـ أَوْ قَالَ أَشْرَفُوا عَلَى الْمَدِينَةِ ـ قَالَ النَّبِيُّ صلى الله عليه وسلم " آيِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ ". فَلَمْ يَزَلْ يَقُولُهَا حَتَّى دَخَلَ الْمَدِينَةَ.

Reference	: Sahih al-Bukhari 3086
In-book reference	: Book 56, Hadith 291
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 319

(198) Chapter: The performance of Salat on returning from a journey

(198) باب الصَّلاَةِ إِذَا قَدِمَ مِنْ سَفَرٍ

Narrated Jabir bin `Abdullah:

I was on a journey in the company of the Prophet (ﷺ) and when we reached Medina, he said to me, "Enter the Mosque and offer two rak`at."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، رضى الله عنهما قَالَ كُنْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم فِي سَفَرٍ فَلَمَّا قَدِمْنَا الْمَدِينَةَ قَالَ لِي " ادْخُلِ الْمَسْجِدَ فَصَلِّ رَكْعَتَيْنِ ".

Reference	: Sahih al-Bukhari 3087
In-book reference	: Book 56, Hadith 292
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 320

Narrated Ka`b:

Whenever the Prophet (ﷺ) returned from a journey in the forenoon, he would enter the Mosque and offer two rak`at before sitting.

حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبٍ، عَنْ أَبِيهِ، وَعَمِّهِ، عُبَيْدِ اللَّهِ بْنِ كَعْبٍ عَنْ كَعْبٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ ضُحًى دَخَلَ الْمَسْجِدَ، فَصَلَّى رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ.

Reference	: Sahih al-Bukhari 3088
In-book reference	: Book 56, Hadith 293
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 321

(199) Chapter: Taking meals on arrival (from a journey)

(199) باب الطَّعَامِ عِنْدَ الْقُدُومِ

وَكَانَ ابْنُ عُمَرَ يُفْطِرُ لِمَنْ يَغْشَاهُ.

Narrated Muharib bin Dithar:

Jabir bin `Abdullah said, "When Allah's Messenger (ﷺ) arrived at Medina, he slaughtered a camel or a cow." Jabir added, "The Prophet (ﷺ) bought a camel from me for two Uqiyas (of gold) and one or two Dirhams. When he reached Sirar, he ordered that a cow be slaughtered and they ate its meat. When he arrived at Medina, he ordered me to go to the Mosque and offer two rak`at, and weighed (and gave) me the price of the camel."

حَدَّثَنِي مُحَمَّدٌ، أَخْبَرَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا قَدِمَ الْمَدِينَةَ نَحَرَ جَزُورًا أَوْ بَقَرَةً. زَادَ مُعَاذٌ عَنْ شُعْبَةَ عَنْ مُحَارِبٍ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ اشْتَرَى مِنِي النَّبِيُّ صلى الله عليه وسلم بَعِيرًا بِوَقِيَّتَيْنِ وَدِرْهَمٍ أَوْ دِرْهَمَيْنِ، فَلَمَّا قَدِمَ صِرَارًا أَمَرَ بِبَقَرَةٍ فَذُبِحَتْ فَأَكَلُوا مِنْهَا، فَلَمَّا قَدِمَ الْمَدِينَةَ أَمَرَنِي أَنْ آتِيَ الْمَسْجِدَ فَأُصَلِّيَ رَكْعَتَيْنِ، وَوَزَنَ لِي ثَمَنَ الْبَعِيرِ.

Reference	: Sahih al-Bukhari 3089
In-book reference	: Book 56, Hadith 294
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 322

Narrated Jabir:

Once I returned from a journey and the Prophet (ﷺ) said (to me) "Offer two rak`at." (Sirar is a place near Medina).

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرٍ، قَالَ قَدِمْتُ مِنْ سَفَرٍ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " صَلِّ رَكْعَتَيْنِ ". صِرَارٌ مَوْضِعٌ نَاحِيَةً بِالْمَدِينَةِ.

Reference	: Sahih al-Bukhari 3090
In-book reference	: Book 56, Hadith 295
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 52, Hadith 323

57 - The Book of One-fifth of Booty to the Cause of Allah (Khumus) (3091 - 3155)
كتاب فرض الخمس

(1) Chapter: The obligations of Khumus

(1) باب فَرْضِ الْخُمُسِ

Narrated `Ali:

I got a she-camel in my share of the war booty on the day (of the battle) of Badr, and the Prophet (ﷺ) had given me a she-camel from the Khumus. When I intended to marry Fatima, the daughter of Allah's Apostle, I had an appointment with a goldsmith from the tribe of Bani Qainuqa' to go with me to bring Idhkhir (i.e. grass of pleasant smell) and sell it to the goldsmiths and spend its price on my wedding party. I was collecting for my she-camels equipment of saddles, sacks and ropes while my two shecamels were kneeling down beside the room of an Ansari man. I returned after collecting whatever I collected, to see the humps of my two she-camels cut off and their flanks cut open and some portion of their livers was taken out. When I saw that state of my two she-camels, I could not help weeping. I asked, "Who has done this?" The people replied, "Hamza bin `Abdul Muttalib who is staying with some Ansari drunks in this house." I went away till I reached the Prophet (ﷺ) and Zaid bin Haritha was with him. The Prophet (ﷺ) noticed on my face the effect of what I had suffered, so the Prophet (ﷺ) asked. "What is wrong with you." I replied, "O Allah's Messenger (ﷺ)! I have never seen such a day as today. Hamza attacked my two she-camels, cut off their humps, and ripped open their flanks, and he is sitting there in a house in the company of some drunks." The Prophet (ﷺ) then asked for his covering sheet, put it on, and set out walking followed by me and Zaid bin Haritha till he came to the house where Hamza was. He asked permission to enter, and they allowed him, and they were drunk. Allah's Messenger (ﷺ) started rebuking Hamza for what he had done, but Hamza was drunk and his eyes were red. Hamza looked at Allah's Messenger (ﷺ) and then he raised his eyes, looking at his knees, then he raised up his eyes looking at his umbilicus, and again he raised up his eyes look in at his face. Hamza then said, "Aren't you but the slaves of my father?" Allah's Messenger (ﷺ) realized that he was drunk, so Allah's Messenger (ﷺ) retreated, and we went out with him.

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عَلِيُّ بْنُ الْحُسَيْنِ، أَنَّ حُسَيْنَ بْنَ عَلِيٍّ، عَلَيْهِمَا السَّلاَمُ أَخْبَرَهُ أَنَّ عَلِيًّا قَالَ كَانَتْ لِي شَارِفٌ مِنْ نَصِيبِي مِنَ الْمَغْنَمِ يَوْمَ بَدْرٍ، وَكَانَ النَّبِيُّ صلى الله عليه وسلم أَعْطَانِي شَارِفًا مِنَ الْخُمُسِ، فَلَمَّا أَرَدْتُ أَنْ أَبْتَنِيَ بِفَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَاعَدْتُ رَجُلاً صَوَّاغًا مِنْ بَنِي قَيْنُقَاعَ، أَنْ يَرْتَحِلَ مَعِيَ فَنَأْتِيَ بِإِذْخِرٍ أَرَدْتُ أَنْ أَبِيعَهُ الصَّوَّاغِينَ، وَأَسْتَعِينَ بِهِ فِي وَلِيمَةِ عُرْسِي، فَبَيْنَا أَنَا أَجْمَعُ لِشَارِفَىَّ مَتَاعًا مِنَ الأَقْتَابِ وَالْغَرَائِرِ وَالْحِبَالِ، وَشَارِفَاىَ مُنَاخَانِ إِلَى جَنْبِ حُجْرَةِ رَجُلٍ مِنَ الأَنْصَارِ، رَجَعْتُ حِينَ جَمَعْتُ مَا جَمَعْتُ، فَإِذَا شَارِفَاىَ قَدِ اجْتُبَّ أَسْنِمَتُهُمَا وَبُقِرَتْ خَوَاصِرُهُمَا، وَأُخِذَ مِنْ أَكْبَادِهِمَا، فَلَمْ أَمْلِكْ عَيْنَىَّ حِينَ رَأَيْتُ ذَلِكَ الْمَنْظَرَ مِنْهُمَا، فَقُلْتُ مَنْ فَعَلَ هَذَا فَقَالُوا فَعَلَ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ، وَهْوَ فِي هَذَا الْبَيْتِ فِي شَرْبٍ مِنَ الأَنْصَارِ. فَانْطَلَقْتُ حَتَّى أَدْخُلَ عَلَى النَّبِيِّ صلى الله عليه وسلم وَعِنْدَهُ زَيْدُ بْنُ حَارِثَةَ، فَعَرَفَ النَّبِيُّ صلى الله عليه وسلم فِي وَجْهِي الَّذِي لَقِيتُ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " مَا لَكَ " فَقُلْتُ يَا رَسُولَ اللَّهِ، مَا رَأَيْتُ كَالْيَوْمِ قَطُّ، عَدَا حَمْزَةُ عَلَى نَاقَتَىَّ، فَأَجَبَّ أَسْنِمَتَهُمَا وَبَقَرَ خَوَاصِرَهُمَا، وَهَا هُوَ ذَا فِي بَيْتٍ مَعَهُ شَرْبٌ. فَدَعَا النَّبِيُّ صلى الله عليه وسلم بِرِدَائِهِ فَارْتَدَى ثُمَّ انْطَلَقَ يَمْشِي، وَاتَّبَعْتُهُ أَنَا وَزَيْدُ بْنُ حَارِثَةَ حَتَّى جَاءَ الْبَيْتَ الَّذِي فِيهِ حَمْزَةُ، فَاسْتَأْذَنَ فَأَذِنُوا لَهُمْ فَإِذَا هُمْ شَرْبٌ، فَطَفِقَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَلُومُ حَمْزَةَ فِيمَا فَعَلَ، فَإِذَا حَمْزَةُ قَدْ ثَمِلَ مُحْمَرَّةً عَيْنَاهُ، فَنَظَرَ حَمْزَةُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم، ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إِلَى رُكْبَتِهِ، ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إِلَى سُرَّتِهِ، ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إِلَى وَجْهِهِ ثُمَّ قَالَ حَمْزَةُ هَلْ أَنْتُمْ إِلاَّ عَبِيدٌ لأَبِي فَعَرَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَدْ ثَمِلَ، فَنَكَصَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى عَقِبَيْهِ الْقَهْقَرَى وَخَرَجْنَا مَعَهُ.

Reference	: Sahih al-Bukhari 3091
In-book reference	: Book 57, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 324

Narrated `Aisha:

(mother of the believers) After the death of Allah 's Apostle Fatima the daughter of Allah's Messenger (ﷺ) asked Abu Bakr As-Siddiq to give her, her share of inheritance from what Allah's Messenger (ﷺ) had left of the Fai (i.e. booty gained without fighting) which Allah had given him. Abu Bakr said to her, "Allah's Apostle said, 'Our property will not be inherited, whatever we (i.e. prophets) leave is Sadaqa (to be used for charity)." Fatima, the daughter of Allah's Messenger (ﷺ) got angry and stopped speaking to Abu Bakr, and continued assuming that attitude till she died. Fatima remained alive for six months after the death of Allah's Messenger (ﷺ). She used to ask Abu Bakr for her share from the property of Allah's Messenger (ﷺ) which he left at Khaibar, and Fadak, and his property at Medina (devoted for charity). Abu Bakr refused to give her that property and said, "I will not leave anything Allah's Messenger (ﷺ) used to do, because I am afraid that if I left something from the Prophet's tradition, then I would go astray." (Later on) `Umar gave the Prophet's property (of Sadaqa) at Medina to `Ali and `Abbas, but he withheld the properties of Khaibar and Fadak in his custody and said, "These two properties are the Sadaqa which Allah's Apostle used to use for his expenditures and urgent needs. Now their management is to be entrusted to the ruler." (Az-Zuhri said, "They have been managed in this way till today.")

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ ـ رضى الله عنها ـ أَخْبَرَتْهُ أَنَّ فَاطِمَةَ ـ عَلَيْهَا السَّلاَمُ ـ ابْنَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم سَأَلَتْ أَبَا بَكْرٍ الصِّدِّيقَ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنْ يَقْسِمَ لَهَا مِيرَاثَهَا، مَا تَرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِمَّا أَفَاءَ اللَّهُ عَلَيْهِ. فَقَالَ لَهَا أَبُو بَكْرٍ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ نُورَثُ مَا تَرَكْنَا صَدَقَةٌ ". فَغَضِبَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ صلى الله عليه وسلم فَهَجَرَتْ أَبَا بَكْرٍ، فَلَمْ تَزَلْ مُهَاجِرَتَهُ حَتَّى تُوُفِّيَتْ وَعَاشَتْ بَعْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم سِتَّةَ أَشْهُرٍ. قَالَتْ وَكَانَتْ فَاطِمَةُ تَسْأَلُ أَبَا بَكْرٍ نَصِيبَهَا مِمَّا تَرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ خَيْبَرَ وَفَدَكٍ وَصَدَقَتِهِ بِالْمَدِينَةِ، فَأَبَى أَبُو بَكْرٍ عَلَيْهَا ذَلِكَ، وَقَالَ لَسْتُ تَارِكًا شَيْئًا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَعْمَلُ بِهِ إِلاَّ عَمِلْتُ بِهِ، فَإِنِّي أَخْشَى إِنْ تَرَكْتُ شَيْئًا مِنْ أَمْرِهِ أَنْ أَزِيغَ. فَأَمَّا صَدَقَتُهُ بِالْمَدِينَةِ فَدَفَعَهَا عُمَرُ إِلَى عَلِيٍّ وَعَبَّاسٍ، فَأَمَّا خَيْبَرُ وَفَدَكٌ فَأَمْسَكَهَا عُمَرُ وَقَالَ هُمَا صَدَقَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم كَانَتَا لِحُقُوقِهِ الَّتِي تَعْرُوهُ وَنَوَائِبِهِ، وَأَمْرُهُمَا إِلَى مَنْ وَلِيَ الأَمْرَ. قَالَ فَهُمَا عَلَى ذَلِكَ إِلَى الْيَوْمِ.

قَالَ أَبُو عَبْدِ اللَّهِ اعْتَرَاكَ افْتَعَلْتَ مِنْ عَرَوْتُهُ فَأَصَبْتُهُ وَمِنْهُ يَعْرُوهُ وَاعْتَرَانِي

Reference	: Sahih al-Bukhari 3092, 3093
In-book reference	: Book 57, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 325

Narrated Malik bin Aus:

While I was at home, the sun rose high and it got hot. Suddenly the messenger of `Umar bin Al- Khattab came to me and said, "The chief of the believers has sent for you." So, I went along with him till I entered the place where `Umar was sitting on a bedstead made of date-palm leaves and covered with no mattress, and he was leaning over a leather pillow. I greeted him and sat down. He said, "O Mali! Some persons of your people who have families came to me and I have ordered that a gift should be given to them, so take it and distribute it among them." I said, "O chief of the believers! I wish that you order someone else to do it." He said, "O man! Take it." While I was sitting there with him, his doorman Yarfa' came saying, "`Uthman, `Abdur-Rahman bin `Auf, Az-Zubair and Sa`d bin Abi Waqqas are asking your permission (to see you); may I admit them?" `Umar said, "Yes", So they were admitted and they came in, greeted him, and sat down. After a while Yarfa' came again and said, "May I admit `Ali and `Abbas?" `Umar said,

"yes." So, they were admitted and they came in and greeted (him) and sat down. Then `Abbas said, "O chief of the believers! Judge between me and this (i.e. `Ali)." They had a dispute regarding the property of Bani An-Nadir which Allah had given to His Apostle as Fai. The group (i.e. `Uthman and his companions) said, "O chief of the believers! Judge between them and relieve both of them front each other." `Umar said, "Be patient! I beseech you by Allah by Whose Permission the Heaven and the Earth exist, do you know that Allah's Messenger (ﷺ) said, 'Our (i.e. prophets') property will not be inherited, and whatever we leave, is Sadaqa (to be used for charity),' and Allah's Messenger (ﷺ) meant himself (by saying "we'')?" The group said, "He said so." `Umar then turned to `Ali and `Abbas and said, "I beseech you by Allah, do you know that Allah's Messenger (ﷺ) said so?" They replied, " He said so." `Umar then said, "So, I will talk to you about this matter. Allah bestowed on His Apostle with a special favor of something of this Fai (booty) which he gave to nobody else." `Umar then recited the Holy Verses: "What Allah bestowed as (Fai) Booty on his Apostle (Muhammad) from them --- for this you made no expedition with either cavalry or camelry: But Allah gives power to His Apostles over whomever He will 'And Allah is able to do all things." 9:6) `Umar added "So this property was especially given to Allah's Messenger (ﷺ), but, by Allah, neither did he take possession of it and leave your, nor did he favor himself with it to your exclusion, but he gave it to all of you and distributed it amongst you till this property remained out of it. Allah's Messenger (ﷺ) used to spend the yearly expenses of his family out of this property and used to keep the rest of its revenue to be spent on Allah 's Cause. Allah 's Apostle kept on doing this during all his lifetime. I ask you by Allah do you know this?" They replies in the affirmative. `Umar then said to `Ali and `Abbas. "I ask you by Allah, do you know this?" `Umar added, "When Allah had taken His Prophet unto Him, 'Abu Bakr said, 'I am the successor of Allah's Messenger (ﷺ) so, Abu Bakr took over that property and managed it in the same way as Allah's Messenger (ﷺ) used to do, and Allah knows that he was true, pious and rightlyguided, and he was a follower of what was right. Then Allah took Abu Bakr unto Him and I became Abu Bakr's successor, and I kept that property in my possession for the first two years of my Caliphate, managing it in the same way as Allah's Messenger (ﷺ) used to do and as Abu Bakr used to do, and Allah knows that I have been true, pious, rightly guided, and a follower of what is right. Now you both (i.e. 'Ah and `Abbas) came to talk to me, bearing the same claim and presenting the same case; you, `Abbas, came to me asking for your share from your nephew's property, and this man, i.e. `Ali, came to me asking for his wife's share from her father's property. I told you both that Allah's Messenger (ﷺ) said, 'Our (prophets') properties are not to be inherited, but what we leave is Sadaqa (to be used for charity).' When I thought it right that I should hand over this property to you, I said to you, 'I am ready to hand over this property to you if you wish, on the condition that you would take Allah's Pledge and Convention that you would manage it in the same way as Allah's Messenger (ﷺ) used to, and as Abu Bakr used to do, and as I have done since I was in charge of it.' So, both of you said (to me), 'Hand it over to us,' and on that condition I handed it over to you. So, I ask you by Allah, did I hand it over to them on this condition?" The group aid, "Yes." Then `Umar faced `Ali and `Abbas saying, "I ask you by Allah, did I hand it over to you on this condition?" They said, "Yes. " He said, " Do you want now to give a different decision? By Allah, by Whose Leave both the Heaven and the Earth exist, I will never give any decision other than that (I have already given). And if you are unable to manage it, then return it to me, and I will do the job on your behalf."

حَدَّثَنَا إِسْحَاقُ بْنُ مُحَمَّدٍ الْفَرْوِيُّ، حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ،، وَكَانَ، مُحَمَّدُ بْنُ جُبَيْرٍ ذَكَرَ لِي ذِكْرًا مِنْ حَدِيثِهِ ذَلِكَ، فَانْطَلَقْتُ حَتَّى أَدْخُلَ عَلَى مَالِكِ بْنِ أَوْسٍ، فَسَأَلْتُهُ عَنْ ذَلِكَ الْحَدِيثِ فَقَالَ مَالِكٌ بَيْنَا أَنَا جَالِسٌ فِي أَهْلِي حِينَ مَتَعَ النَّهَارُ، إِذَا رَسُولُ عُمَرَ بْنِ الْخَطَّابِ يَأْتِينِي فَقَالَ أَجِبْ أَمِيرَ الْمُؤْمِنِينَ. فَانْطَلَقْتُ مَعَهُ حَتَّى أَدْخُلَ عَلَى عُمَرَ، فَإِذَا هُوَ جَالِسٌ عَلَى رِمَالِ سَرِيرٍ، لَيْسَ بَيْنَهُ وَبَيْنَهُ فِرَاشٌ مُتَّكِئٌ عَلَى وِسَادَةٍ مِنْ أَدَمٍ، فَسَلَّمْتُ عَلَيْهِ ثُمَّ جَلَسْتُ فَقَالَ يَا مَالِ، إِنَّهُ قَدِمَ عَلَيْنَا مِنْ قَوْمِكَ أَهْلُ أَبْيَاتٍ، وَقَدْ أَمَرْتُ فِيهِمْ بِرَضْخٍ فَاقْبِضْهُ فَاقْسِمْهُ بَيْنَهُمْ. فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ، لَوْ أَمَرْتَ بِهِ غَيْرِي. قَالَ اقْبِضْهُ

أَيُّهَا الْمَرْءُ. فَبَيْنَا أَنَا جَالِسٌ عِنْدَهُ أَتَاهُ حَاجِبُهُ يَرْفَا فَقَالَ هَلْ لَكَ فِي عُثْمَانَ وَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَالزُّبَيْرِ وَسَعْدِ بْنِ أَبِي وَقَّاصٍ يَسْتَأْذِنُونَ قَالَ نَعَمْ. فَأَذِنَ لَهُمْ فَدَخَلُوا فَسَلَّمُوا وَجَلَسُوا، ثُمَّ جَلَسَ يَرْفَا يَسِيرًا ثُمَّ قَالَ هَلْ لَكَ فِي عَلِيٍّ وَعَبَّاسٍ قَالَ نَعَمْ. فَأَذِنَ لَهُمَا، فَدَخَلاَ فَسَلَّمَا فَجَلَسَا، فَقَالَ عَبَّاسٌ يَا أَمِيرَ الْمُؤْمِنِينَ، اقْضِ بَيْنِي وَبَيْنَ هَذَا. وَهُمَا يَخْتَصِمَانِ فِيمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ صلى الله عليه وسلم مِنْ بَنِي النَّضِيرِ. فَقَالَ الرَّهْطُ عُثْمَانُ وَأَصْحَابُهُ يَا أَمِيرَ الْمُؤْمِنِينَ، اقْضِ بَيْنَهُمَا وَأَرِحْ أَحَدَهُمَا مِنَ الآخَرِ. قَالَ عُمَرُ تَيْدَكُمْ، أَنْشُدُكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ، هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ نُورَثُ مَا تَرَكْنَا صَدَقَةٌ ". يُرِيدُ رَسُولُ اللَّهِ صلى الله عليه وسلم نَفْسَهُ. قَالَ الرَّهْطُ قَدْ قَالَ ذَلِكَ. فَأَقْبَلَ عُمَرُ عَلَى عَلِيٍّ وَعَبَّاسٍ فَقَالَ أَنْشُدُكُمَا اللَّهَ، أَتَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ قَالَ ذَلِكَ قَالاَ قَدْ قَالَ ذَلِكَ. قَالَ عُمَرُ فَإِنِّي أُحَدِّثُكُمْ عَنْ هَذَا الأَمْرِ، إِنَّ اللَّهَ قَدْ خَصَّ رَسُولَهُ صلى الله عليه وسلم فِي هَذَا الْفَيْءِ بِشَىْءٍ لَمْ يُعْطِهِ أَحَدًا غَيْرَهُ ـ ثُمَّ قَرَأَ {وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ} إِلَى قَوْلِهِ {قَدِيرٌ} ـ فَكَانَتْ هَذِهِ خَالِصَةً لِرَسُولِ اللَّهِ صلى الله عليه وسلم. وَاللَّهِ مَا احْتَازَهَا دُونَكُمْ، وَلاَ اسْتَأْثَرَ بِهَا عَلَيْكُمْ قَدْ أَعْطَاكُمُوهُ، وَبَثَّهَا فِيكُمْ حَتَّى بَقِيَ مِنْهَا هَذَا الْمَالُ، فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةَ سَنَتِهِمْ مِنْ هَذَا الْمَالِ، ثُمَّ يَأْخُذُ مَا بَقِيَ فَيَجْعَلُهُ مَجْعَلَ مَالِ اللَّهِ، فَعَمِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِذَلِكَ حَيَاتَهُ، أَنْشُدُكُمْ بِاللَّهِ هَلْ تَعْلَمُونَ ذَلِكَ قَالُوا نَعَمْ. ثُمَّ قَالَ لِعَلِيٍّ وَعَبَّاسٍ أَنْشُدُكُمَا بِاللَّهِ هَلْ تَعْلَمَانِ ذَلِكَ قَالَ عُمَرُ ثُمَّ تَوَفَّى اللَّهُ نَبِيَّهُ صلى الله عليه وسلم فَقَالَ أَبُو بَكْرٍ أَنَا وَلِيُّ رَسُولِ اللَّهِ صلى الله عليه وسلم. فَقَبَضَهَا أَبُو بَكْرٍ، فَعَمِلَ فِيهَا بِمَا عَمِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم، وَاللَّهُ يَعْلَمُ إِنَّهُ فِيهَا لَصَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ، ثُمَّ تَوَفَّى اللَّهُ أَبَا بَكْرٍ، فَكُنْتُ أَنَا وَلِيَّ أَبِي بَكْرٍ، فَقَبَضْتُهَا سَنَتَيْنِ مِنْ إِمَارَتِي، أَعْمَلُ فِيهَا بِمَا عَمِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَمَا عَمِلَ فِيهَا أَبُو بَكْرٍ، وَاللَّهُ يَعْلَمُ إِنِّي فِيهَا لَصَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ، ثُمَّ جِئْتُمَانِي تُكَلِّمَانِي وَكَلِمَتُكُمَا وَاحِدَةٌ، وَأَمْرُكُمَا وَاحِدٌ، جِئْتَنِي يَا عَبَّاسُ تَسْأَلُنِي نَصِيبَكَ مِنِ ابْنِ أَخِيكَ، وَجَاءَنِي هَذَا ـ يُرِيدُ عَلِيًّا ـ يُرِيدُ نَصِيبَ امْرَأَتِهِ مِنْ أَبِيهَا، فَقُلْتُ لَكُمَا إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ نُورَثُ مَا تَرَكْنَا صَدَقَةٌ ". فَلَمَّا بَدَا لِي أَنْ أَدْفَعَهُ إِلَيْكُمَا قُلْتُ إِنْ شِئْتُمَا دَفَعْتُهَا إِلَيْكُمَا عَلَى أَنَّ عَلَيْكُمَا عَهْدَ اللَّهِ وَمِيثَاقَهُ لَتَعْمَلاَنِ فِيهَا بِمَا عَمِلَ فِيهَا رَسُولُ اللَّهِ صلى الله عليه وسلم، وَبِمَا عَمِلَ فِيهَا أَبُو بَكْرٍ، وَبِمَا عَمِلْتُ فِيهَا مُنْذُ وَلِيتُهَا، فَقُلْتُمَا ادْفَعْهَا إِلَيْنَا. فَبِذَلِكَ دَفَعْتُهَا إِلَيْكُمَا، فَأَنْشُدُكُمْ بِاللَّهِ، هَلْ دَفَعْتُهَا إِلَيْهِمَا بِذَلِكَ قَالَ الرَّهْطُ نَعَمْ. ثُمَّ أَقْبَلَ عَلَى عَلِيٍّ وَعَبَّاسٍ فَقَالَ أَنْشُدُكُمَا بِاللَّهِ هَلْ دَفَعْتُهَا إِلَيْكُمَا بِذَلِكَ قَالاَ نَعَمْ. قَالَ فَتَلْتَمِسَانِ مِنِّي قَضَاءً غَيْرَ ذَلِكَ فَوَاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ، لاَ أَقْضِي فِيهَا قَضَاءً غَيْرَ ذَلِكَ، فَإِنْ عَجَزْتُمَا عَنْهَا فَادْفَعَاهَا إِلَىَّ، فَإِنِّي أَكْفِيكُمَاهَا.

Reference : Sahih al-Bukhari 3094
In-book reference : Book 57, Hadith 3
USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 326
(deprecated numbering scheme)

(2) Chapter: The payment of Khumus is a part of religion

(2) باب أَدَاءُ الْخُمُسِ مِنَ الدِّينِ

Narrated Ibn `Abbas:

The delegates of the tribe of `Abdul-Qais came and said, "O Allah's Messenger (ﷺ)! We are from the tribe of Rabi`a, and there is the infidels of the tribe of Mudar intervening between you and us, so we cannot come to you except in the Sacred Months. So please order us some instructions that we may apply it to ourselves and also invite our people whom we left behind us to observe as well." The Prophet (ﷺ) said, "I order you (to do) four (things) and forbid you (to do) four: I order you to believe in Allah, that is, to testify that None has the right to be worshipped but Allah (the Prophet (ﷺ) pointed with his hand); to offer prayers perfectly; to pay Zakat; to fast the month of Ramadan, and to pay the Khumus (i.e. one-fifth) of the war booty to Allah and I forbid you to use Ad-dubba', An-Naqir, Al-Hantam and Al-Muzaffat (i.e. utensils used for preparing alcoholic drinks)." (See Hadith No. 50, Vol. 1).

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادٌ، عَنْ أَبِي جَمْرَةَ الضُّبَعِيِّ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ يَقُولُ قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ فَقَالُوا يَا رَسُولَ اللَّهِ، إِنَّا هَذَا الْحَىَّ مِنْ رَبِيعَةَ، بَيْنَنَا وَبَيْنَكَ كُفَّارُ مُضَرَ، فَلَسْنَا نَصِلُ إِلَيْكَ إِلاَّ فِي الشَّهْرِ الْحَرَامِ، فَمُرْنَا بِأَمْرٍ نَأْخُذُ مِنْهُ وَنَدْعُو إِلَيْهِ مَنْ وَرَاءَنَا. قَالَ " آمُرُكُمْ بِأَرْبَعٍ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ، الإِيمَانِ بِاللَّهِ شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ ـ وَعَقَدَ بِيَدِهِ ـ وَإِقَامِ الصَّلاَةِ وَإِيتَاءِ الزَّكَاةِ وَصِيَامِ رَمَضَانَ، وَأَنْ تُؤَدُّوا لِلَّهِ خُمُسَ مَا غَنِمْتُمْ، وَأَنْهَاكُمْ عَنِ الدُّبَّاءِ وَالنَّقِيرِ وَالْحَنْتَمِ وَالْمُزَفَّتِ ".

Reference : Sahih al-Bukhari 3095

In-book reference	: Book 57, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 327

(3) Chapter: The expenditure of the wives of the Prophet saws

(3) باب نَفَقَةِ نِسَاءِ النَّبِيِّ صلى الله عليه وسلم بَعْدَ وَفَاتِهِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "My heirs should not take even a single Dinar (i.e. anything from my property), and whatever I leave, excluding the expenditure of my wives and my laborers, will be Sadaqa (i.e. be used for charity).'"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَقْتَسِمُ وَرَثَتِي دِينَارًا، مَا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمَئُونَةِ عَامِلِي فَهْوَ صَدَقَةٌ ".

Reference	: Sahih al-Bukhari 3096
In-book reference	: Book 57, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 328

Narrated Aisha:

Allah's Messenger (ﷺ) died, and there was nothing in my house that a living being could eat, except some barley Lying on a shelf. So, I ate of it for a long period and measured it, and (after a short period) it was consumed.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ تُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَمَا فِي بَيْتِي مِنْ شَىْءٍ يَأْكُلُهُ ذُو كَبِدٍ، إِلاَّ شَطْرُ شَعِيرٍ فِي رَفٍّ لِي، فَأَكَلْتُ مِنْهُ حَتَّى طَالَ عَلَىَّ، فَكِلْتُهُ فَفَنِيَ.

Reference	: Sahih al-Bukhari 3097
In-book reference	: Book 57, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 329

Narrated `Amr bin Al-Harith:

The Prophet (ﷺ) did not leave anything (after his death) except his arms, a white mule, and a (piece of) land which he had given as Sadaqa.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي أَبُو إِسْحَاقَ، قَالَ سَمِعْتُ عَمْرَو بْنَ الْحَارِثِ، قَالَ مَا تَرَكَ النَّبِيُّ صلى الله عليه وسلم إِلاَّ سِلاَحَهُ وَبَغْلَتَهُ الْبَيْضَاءَ، وَأَرْضًا تَرَكَهَا صَدَقَةً.

Reference	: Sahih al-Bukhari 3098
In-book reference	: Book 57, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 330

(4) Chapter: The houses of the wives of the Prophet saws

(4) باب مَا جَاءَ فِي بُيُوتِ أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم، وَمَا نُسِبَ مِنَ الْبُيُوتِ إِلَيْهِنَّ

وَقَوْلِ اللَّهِ تَعَالَى: {وَقَرْنَ فِي بُيُوتِكُنَّ} وَ{لاَ تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلاَّ أَنْ يُؤْذَنَ لَكُمْ}.

Narrated `Aisha:

(the wife of the Prophet) When the sickness of Allah's Messenger (ﷺ) got aggravated, he asked the permission of his wives that he should be treated in my house, and they permitted him.

حَدَّثَنَا حِبَّانُ بْنُ مُوسَى، وَمُحَمَّدٌ، قَالاَ أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، وَيُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ لَمَّا ثَقُلَ رَسُولُ اللَّهِ صلى الله عليه وسلم اسْتَأْذَنَ أَزْوَاجَهُ أَنْ يُمَرَّضَ فِي بَيْتِي فَأَذِنَّ لَهُ.

Reference : Sahih al-Bukhari 3099
In-book reference : Book 57, Hadith 8
USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 331
(deprecated numbering scheme)

Narrated Ibn Abu Mulaika:

`Aisha said, "The Prophet (ﷺ) died in my house on the day of my turn while he was leaning on my chest closer to my neck, and Allah made my saliva mix with his Saliva." `Aisha added, "`AbdurRahman came with a Siwak and the Prophet (ﷺ) was too weak to use it so I took it, chewed it and then (gave it to him and he) cleaned his teeth with it."

حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، حَدَّثَنَا نَافِعٌ، سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ، قَالَ قَالَتْ عَائِشَةُ ـ رضى الله عنها تُوُفِّيَ النَّبِيُّ صلى الله عليه وسلم فِي بَيْتِي، وَفِي نَوْبَتِي، وَبَيْنَ سَحْرِي وَنَحْرِي، وَجَمَعَ اللَّهُ بَيْنَ رِيقِي وَرِيقِهِ. قَالَتْ دَخَلَ عَبْدُ الرَّحْمَنِ بِسِوَاكٍ، فَضَعُفَ النَّبِيُّ صلى الله عليه وسلم عَنْهُ، فَأَخَذْتُهُ فَمَضَغْتُهُ ثُمَّ سَنَنْتُهُ بِهِ.

Reference : Sahih al-Bukhari 3100
In-book reference : Book 57, Hadith 9
USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 332
(deprecated numbering scheme)

Narrated Safiya:

(the wife of the Prophet) That she came to visit Allah's Messenger (ﷺ) while he was in I`tikaf (i.e. seclusion in the Mosque during the last ten days of Ramadan). When she got up to return, Allah's Messenger (ﷺ) got up with her and accompanied her, and when he reached near the gate of the Mosque close to the door (of the house) of Um Salama, the wife of the Prophet, two Ansari men passed by them and greeted Allah's Apostle and then went away. Allah's Messenger (ﷺ) addressed them saying, "Don't hurry! (She is my wife)," They said, "Glorified be Allah! O Allah's Messenger (ﷺ) (You are far away from any suspicion)," and his saying was hard on them. Allah's Messenger (ﷺ) said, "Satan circulates in the mind of a person as blood does (in his body). I was afraid that Satan might put some (evil) thoughts in your minds."

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، أَنَّ صَفِيَّةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهُ أَنَّهَا جَاءَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم تَزُورُهُ، وَهْوَ مُعْتَكِفٌ فِي الْمَسْجِدِ فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ ثُمَّ قَامَتْ تَنْقَلِبُ فَقَامَ مَعَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى إِذَا بَلَغَ قَرِيبًا مِنْ باب الْمَسْجِدِ عِنْدَ باب أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم مَرَّ بِهِمَا رَجُلاَنِ مِنَ الأَنْصَارِ، فَسَلَّمَا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم، ثُمَّ نَفَذَا فَقَالَ لَهُمَا رَسُولُ اللَّهِ صلى الله عليه وسلم " عَلَى رِسْلِكُمَا ". قَالاَ سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ. وَكَبُرَ عَلَيْهِمَا ذَلِكَ. فَقَالَ " إِنَّ الشَّيْطَانَ يَبْلُغُ مِنَ الإِنْسَانِ مَبْلَغَ الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا شَيْئًا ".

Reference : Sahih al-Bukhari 3101
In-book reference : Book 57, Hadith 10
USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 333
(deprecated numbering scheme)

Narrated `Abdullah bin `Umar:

Once I went upstairs in Hafsa's house and saw the Prophet (ﷺ) answering the call of nature with his back towards the Qibla and facing Sham.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ وَاسِعِ بْنِ حَبَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ ارْتَقَيْتُ فَوْقَ بَيْتِ حَفْصَةَ، فَرَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَقْضِي حَاجَتَهُ، مُسْتَدْبِرَ الْقِبْلَةِ، مُسْتَقْبِلَ الشَّأْمِ.

Reference	: Sahih al-Bukhari 3102
In-book reference	: Book 57, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 334

Narrated Aisha:

That Allah's Messenger (ﷺ) used to offer the `Asr prayer while the sun was still shining in her Hujra (i.e. her dwelling place).

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي الْعَصْرَ وَالشَّمْسُ لَمْ تَخْرُجْ مِنْ حُجْرَتِهَا.

Reference	: Sahih al-Bukhari 3103
In-book reference	: Book 57, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 335

Narrated `Abdullah:

The Prophet (ﷺ) stood up and delivered a sermon, and pointing to `Aisha's house (i.e. eastwards), he said thrice, "Affliction (will appear from) here," and, "from where the side of the Satan's head comes out (i.e. from the East).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ قَامَ النَّبِيُّ صلى الله عليه وسلم خَطِيبًا فَأَشَارَ نَحْوَ مَسْكَنِ عَائِشَةَ فَقَالَ " هُنَا الْفِتْنَةُ ـ ثَلاَثًا ـ مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ ".

Reference	: Sahih al-Bukhari 3104
In-book reference	: Book 57, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 336

Narrated `Amra bint `Abdur-Rahman:

`Aisha, the wife of the Prophet (ﷺ) told her that once Allah's Messenger (ﷺ) was with her and she heard somebody asking permission to enter Hafsa's house. She said, "O Allah's Messenger (ﷺ)! This man is asking permission to enter your house." Allah's Messenger (ﷺ) replied, "I think he is so-and-so (meaning the foster uncle of Hafsa). What is rendered illegal because of blood relations, is also rendered illegal because of the corresponding foster-relations."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ ابْنَةِ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهَا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ عِنْدَهَا، وَأَنَّهَا سَمِعَتْ صَوْتَ إِنْسَانٍ يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ فَقُلْتُ يَا رَسُولَ اللَّهِ، هَذَا رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُرَاهُ فُلاَنًا، لِعَمِّ حَفْصَةَ مِنَ الرَّضَاعَةِ، الرَّضَاعَةُ تُحَرِّمُ مَا تُحَرِّمُ الْوِلاَدَةُ ".

Reference	: Sahih al-Bukhari 3105
In-book reference	: Book 57, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 337

(5) Chapter: The armour of the Prophet saws

(5) باب مَا ذُكِرَ مِنْ دِرْعِ النَّبِيِّ صلى الله عليه وسلم وَعَصَاهُ وَسَيْفِهِ وَقَدَحِهِ وَخَاتَمِهِ

وَمَا اسْتَعْمَلَ الْخُلَفَاءُ بَعْدَهُ مِنْ ذَلِكَ مِمَّا لَمْ يُذْكَرْ قِسْمَتُهُ، وَمِنْ شَعَرِهِ وَنَعْلِهِ وَآنِيَتِهِ، مِمَّا يَتَبَرَّكُ أَصْحَابُهُ وَغَيْرُهُمْ بَعْدَ وَفَاتِهِ.

Narrated Anas:

That when Abu Bakr became the Caliph, he sent him to Bahrain and wrote this letter for him, and stamped it with the Ring of the Prophet. Three lines were engraved on the Ring, (the word) 'Muhammad' was in a line, 'Apostle' was in another line, and 'Allah' in a third.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ، قَالَ حَدَّثَنِي أَبِي، عَنْ ثُمَامَةَ، عَنْ أَنَسٍ، أَنَّ أَبَا بَكْرٍ ـ رضى الله عنه ـ لَمَّا اسْتُخْلِفَ بَعَثَهُ إِلَى الْبَحْرَيْنِ، وَكَتَبَ لَهُ هَذَا الْكِتَابَ وَخَتَمَهُ، وَكَانَ نَقْشُ الْخَاتَمِ ثَلاَثَةَ أَسْطُرٍ مُحَمَّدٌ سَطْرٌ، وَرَسُولُ سَطْرٌ، وَاللَّهِ سَطْرٌ.

Reference	: Sahih al-Bukhari 3106
In-book reference	: Book 57, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 338

Narrated `Isa bin Tahman:

Anas brought out to us two worn out leather shoes without hair and with pieces of leather straps. Later on Thabit Al-Banani told me that Anas said that they were the shoes of the Prophet.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَسَدِيُّ، حَدَّثَنَا عِيسَى بْنُ طَهْمَانَ، قَالَ أَخْرَجَ إِلَيْنَا أَنَسٌ نَعْلَيْنِ جَرْدَاوَيْنِ لَهُمَا قِبَالاَنِ، فَحَدَّثَنِي ثَابِتٌ الْبُنَانِيُّ بَعْدُ عَنْ أَنَسٍ أَنَّهُمَا نَعْلاَ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 3107
In-book reference	: Book 57, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 339

Narrated Abu Burda:

`Aisha brought out to us a patched wool Len garment, and she said, "(It chanced that) the soul of Allah's Messenger (ﷺ) was taken away while he was wearing this." Abu-Burda added, "Aisha brought out to us a thick waist sheet like the ones made by the Yemenites, and also a garment of the type called Al- Mulabbada."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا أَيُّوبُ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ أَبِي بُرْدَةَ، قَالَ أَخْرَجَتْ إِلَيْنَا عَائِشَةُ ـ رضى الله عنها ـ كِسَاءً مُلَبَّدًا وَقَالَتْ فِي هَذَا نُزِعَ رُوحُ النَّبِيِّ صلى الله عليه وسلم. وَزَادَ سُلَيْمَانُ عَنْ حُمَيْدٍ عَنْ أَبِي بُرْدَةَ قَالَ أَخْرَجَتْ إِلَيْنَا عَائِشَةُ إِزَارًا غَلِيظًا مِمَّا يُصْنَعُ بِالْيَمَنِ، وَكِسَاءً مِنْ هَذِهِ الَّتِي يَدْعُونَهَا الْمُلَبَّدَةَ.

Reference	: Sahih al-Bukhari 3108
In-book reference	: Book 57, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 340

Narrated Anas bin Malik:

When the cup of Allah's Messenger (ﷺ) got broken, he fixed it with a silver wire at the crack. (The subnarrator, `Asim said, "I saw the cup and drank (water) in it.")

حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنْ عَاصِمٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّ قَدَحَ، النَّبِيِّ صلى الله عليه وسلم انْكَسَرَ، فَاتَّخَذَ مَكَانَ الشَّعْبِ سِلْسِلَةً مِنْ فِضَّةٍ. قَالَ عَاصِمٌ رَأَيْتُ الْقَدَحَ وَشَرِبْتُ فِيهِ.

Reference	: Sahih al-Bukhari 3109
In-book reference	: Book 57, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 341

Narrated `Ali bin Al-Husain:

That when they reached Medina after returning from Yazid bin Mu'awaiya after the martyrdom of Husain bin `Ali (may Allah bestow His Mercy upon him), Al-Miswar bin Makhrama met him and said to him, "Do you have any need you may order me to satisfy?" `Ali said, "No." Al-Miswar said, Will you give me the sword of Allah's Messenger

(ﷺ) for I am afraid that people may take it from you by force? By Allah, if you give it to me, they will never be able to take it till I die." When `Ali bin Abu Talib demanded the hand of the daughter of Abi Jahal to be his wife besides Fatima, I heard Allah's Messenger (ﷺ) on his pulpit delivering a sermon in this connection before the people, and I had then attained my age of puberty. Allah's Messenger (ﷺ) said, "Fatima is from me, and I am afraid she will be subjected to trials in her religion (because of jealousy)." The Prophet (ﷺ) then mentioned one of his son-in-law who was from the tribe of 'Abu Shams, and he praised him as a good son-in-law, saying, "Whatever he said was the truth, and he promised me and fulfilled his promise. I do not make a legal thing illegal, nor do I make an illegal thing legal, but by Allah, the daughter of Allah's Messenger (ﷺ) and the daughter of the enemy of Allah, (i.e. Abu Jahl) can never get together (as the wives of one man) (See Hadith No. 76, Vo. 5).

حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْجَرْمِيُّ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي أَنَّ الْوَلِيدَ بْنَ كَثِيرٍ، حَدَّثَهُ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ الدُّؤَلِيِّ، حَدَّثَهُ أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ أَنَّ عَلِيَّ بْنَ حُسَيْنٍ حَدَّثَهُ أَنَّهُمْ، حِينَ قَدِمُوا الْمَدِينَةَ مِنْ عِنْدِ يَزِيدَ بْنِ مُعَاوِيَةَ مَقْتَلَ حُسَيْنِ بْنِ عَلِيٍّ رَحْمَةُ اللَّهِ عَلَيْهِ لَقِيَهُ الْمِسْوَرُ بْنُ مَخْرَمَةَ فَقَالَ لَهُ هَلْ لَكَ إِلَىَّ مِنْ حَاجَةٍ تَأْمُرُنِي بِهَا فَقُلْتُ لَهُ لاَ. فَقَالَ لَهُ فَهَلْ أَنْتَ مُعْطِيَّ سَيْفَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَإِنِّي أَخَافُ أَنْ يَغْلِبَكَ الْقَوْمُ عَلَيْهِ، وَايْمُ اللَّهِ، لَئِنْ أَعْطَيْتَنِيهِ لاَ يُخْلَصُ إِلَيْهِمْ أَبَدًا حَتَّى تُبْلَغَ نَفْسِي، إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَطَبَ ابْنَةَ أَبِي جَهْلٍ عَلَى فَاطِمَةَ ـ عَلَيْهَا السَّلاَمُ ـ فَسَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَخْطُبُ النَّاسَ فِي ذَلِكَ عَلَى مِنْبَرِهِ هَذَا وَأَنَا يَوْمَئِذٍ مُحْتَلِمٌ فَقَالَ " إِنَّ فَاطِمَةَ مِنِّي، وَأَنَا أَتَخَوَّفُ أَنْ تُفْتَنَ فِي دِينِهَا ". ثُمَّ ذَكَرَ صِهْرًا لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ، فَأَثْنَى عَلَيْهِ فِي مُصَاهَرَتِهِ إِيَّاهُ قَالَ " حَدَّثَنِي فَصَدَقَنِي، وَوَعَدَنِي فَوَفَى لِي، وَإِنِّي لَسْتُ أُحَرِّمُ حَلاَلاً وَلاَ أُحِلُّ حَرَامًا، وَلَكِنْ وَاللَّهِ لاَ تَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ صلى الله عليه وسلم وَبِنْتُ عَدُوِّ اللَّهِ أَبَدًا ".

Reference	: Sahih al-Bukhari 3110
In-book reference	: Book 57, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 342

Narrated Ibn Al-Hanafiya:

If `Ali had spoken anything bad about `Uthman then he would have mentioned the day when some persons came to him and complained about the Zakat officials of `Uthman. `Ali then said to me, "Go to `Uthman and say to him, 'This document contains the regulations of spending the Sadaqa of Allah's Apostle so order your Zakat officials to act accordingly." I took the document to `Uthman. `Uthman said, "Take it away, for we are not in need of it." I returned to `Ali with it and informed him of that. He said, "Put it whence you took it."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ سُوقَةَ، عَنْ مُنْذِرٍ، عَنِ ابْنِ الْحَنَفِيَّةِ، قَالَ لَوْ كَانَ عَلِيٌّ ـ رضى الله عنه ـ ذَاكِرًا عُثْمَانَ ـ رضى الله عنه ـ ذَكَرَهُ يَوْمَ جَاءَهُ نَاسٌ فَشَكَوْا سُعَاةَ عُثْمَانَ، فَقَالَ لِي عَلِيٌّ اذْهَبْ إِلَى عُثْمَانَ فَأَخْبِرْهُ أَنَّهَا صَدَقَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم، فَمُرْ سُعَاتَكَ يَعْمَلُونَ فِيهَا. فَأَتَيْتُهُ بِهَا فَقَالَ أَغْنِهَا عَنَّا. فَأَتَيْتُ بِهَا عَلِيًّا فَأَخْبَرْتُهُ فَقَالَ ضَعْهَا حَيْثُ أَخَذْتَهَا.

Reference	: Sahih al-Bukhari 3111
In-book reference	: Book 57, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 343

Muhammad bin Suqa:

I heard Mundhir at-Tuzi reporting Ibn Hanafiya who said,

"My father sent me saying, 'Take this letter to `Uthman for it contains the orders of the Prophet (ﷺ) concerning the Sadaqa.' "

قَالَ الْحُمَيْدِيُّ حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا مُحَمَّدُ بْنُ سُوقَةَ، قَالَ سَمِعْتُ مُنْذِرًا الثَّوْرِيَّ، عَنِ ابْنِ الْحَنَفِيَّةِ، قَالَ أَرْسَلَنِي أَبِي، خُذْ هَذَا الْكِتَابَ فَاذْهَبْ بِهِ إِلَى عُثْمَانَ، فَإِنَّ فِيهِ أَمْرَ النَّبِيِّ صلى الله عليه وسلم فِي الصَّدَقَةِ.

Reference	: Sahih al-Bukhari 3112

In-book reference	: Book 57, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 343

(6) Chapter: The Khumus is meant for the needs of Allah's Messenger saws and the poor

(6) باب الدَّلِيلِ عَلَى أَنَّ الْخُمُسَ لِنَوَائِبِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَالْمَسَاكِينِ

وَإِيثَارِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهْلَ الصُّفَّةِ وَالأَرَامِلَ حِينَ سَأَلَتْهُ فَاطِمَةُ وَشَكَتْ إِلَيْهِ الطَّحْنَ وَالرَّحَى أَنْ يُخْدِمَهَا مِنَ السَّبْيِ، فَوَكَلَهَا إِلَى اللَّهِ.

Narrated `Ali:

Fatima complained of what she suffered from the hand mill and from grinding, when she got the news that some slave girls of the booty had been brought to Allah's Messenger (ﷺ). She went to him to ask for a maid-servant, but she could not find him, and told `Aisha of her need. When the Prophet (ﷺ) came, Aisha informed him of that. The Prophet (ﷺ) came to our house when we had gone to our beds. (On seeing the Prophet) we were going to get up, but he said, 'Keep at your places,' I felt the coolness of the Prophet's feet on my chest. Then he said, "Shall I tell you a thing which is better than what you asked me for? When you go to your beds, say: 'Allahu Akbar (i.e. Allah is Greater)' for 34 times, and 'Al hamdu Li llah (i.e. all the praises are for Allah)' for 33 times, and Subhan Allah (i.e. Glorified be Allah) for 33 times. This is better for you than what you have requested."

حَدَّثَنَا بَدَلُ بْنُ الْمُحَبَّرِ، أَخْبَرَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي الْحَكَمُ، قَالَ سَمِعْتُ ابْنَ أَبِي لَيْلَى، حَدَّثَنَا عَلِيٌّ، أَنَّ فَاطِمَةَ ـ عَلَيْهَا السَّلاَمُ ـ اشْتَكَتْ مَا تَلْقَى مِنَ الرَّحَى مِمَّا تَطْحَنُ، فَبَلَغَهَا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أُتِيَ بِسَبْيٍ، فَأَتَتْهُ تَسْأَلُهُ خَادِمًا فَلَمْ تُوَافِقْهُ، فَذَكَرَتْ لِعَائِشَةَ، فَجَاءَ النَّبِيُّ صلى الله عليه وسلم فَذَكَرَتْ ذَلِكَ عَائِشَةُ لَهُ، فَأَتَانَا وَقَدْ دَخَلْنَا مَضَاجِعَنَا، فَذَهَبْنَا لِنَقُومَ فَقَالَ " عَلَى مَكَانِكُمَا " حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَى صَدْرِي فَقَالَ " أَلاَ أَدُلُّكُمَا عَلَى خَيْرٍ مِمَّا سَأَلْتُمَاهُ، إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا فَكَبِّرَا اللَّهَ أَرْبَعًا وَثَلاَثِينَ، وَاحْمَدَا ثَلاَثًا وَثَلاَثِينَ، وَسَبِّحَا ثَلاَثًا وَثَلاَثِينَ، فَإِنَّ ذَلِكَ خَيْرٌ لَكُمَا مِمَّا سَأَلْتُمَاهُ ".

Reference	: Sahih al-Bukhari 3113
In-book reference	: Book 57, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 344

(7) Chapter: The Statement of Allah Taa'la: "Verily one-fifth of it is assigned to Allah and to the Messenger saws ..."

(7) بَابُ قَوْلِ اللَّهِ تَعَالَى: {فَأَنَّ لِلَّهِ خُمُسَهُ}

يَعْنِي لِلرَّسُولِ قَسْمَ ذَلِكَ. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّمَا أَنَا قَاسِمٌ وَخَازِنٌ، وَاللَّهُ يُعْطِي».

Narrated Jabir bin 'Abdullah (ra):

A boy was born to one of our men, the Ansar, and he wanted to name him Muhammad. Then Ansari man said, "I took the boy to the Prophet (ﷺ) (ﷺ). The Prophet (ﷺ) (ﷺ) said, "Name your child by my name, but do not name (them) by my Kunya, for I have been made Qasim (i.e., a distributor) to distribute (the booty etc.) amongst you." The narrator, Husain said that the Prophet (ﷺ) (ﷺ) said, "I have been sent as a Qasim (i.e., distributor) to distribute (things) amongst you." [The Sub narrator Salim said that he heard Jabir saying that the man wanted to name the boy Al-Qasim, but the Prophet (ﷺ) (ﷺ) said, "Call (your sons) by my name, but do not name (them) by my Kunya."]

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، وَمَنْصُورٍ، وَقَتَادَةَ، سَمِعُوا سَالِمَ بْنَ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ وُلِدَ لِرَجُلٍ مِنَّا مِنَ الأَنْصَارِ غُلاَمٌ، فَأَرَادَ أَنْ يُسَمِّيَهُ مُحَمَّدًا ـ قَالَ شُعْبَةُ فِي حَدِيثِ مَنْصُورٍ إِنَّ الأَنْصَارِيَّ قَالَ حَمَلْتُهُ

عَلَى عُنُقِي فَأَتَيْتُ بِهِ النَّبِيَّ صلى الله عليه وسلم. وَفِي حَدِيثِ سُلَيْمَانَ وُلِدَ لَهُ غُلاَمٌ، فَأَرَادَ أَنْ يُسَمِّيَهُ مُحَمَّدًا ـ قَالَ " سَمُّوا بِاسْمِي، وَلاَ تَكَنَّوْا بِكُنْيَتِي، فَإِنِّي إِنَّمَا جُعِلْتُ قَاسِمًا أَقْسِمُ بَيْنَكُمْ ". وَقَالَ حُصَيْنٌ " بُعِثْتُ قَاسِمًا أَقْسِمُ بَيْنَكُمْ ". قَالَ عَمْرٌو أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ سَمِعْتُ سَالِمًا عَنْ جَابِرٍ أَرَادَ أَنْ يُسَمِّيَهُ الْقَاسِمَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " سَمُّوا بِاسْمِي وَلاَ تَكْتَنُوا بِكُنْيَتِي ".

Reference	: Sahih al-Bukhari 3114
In-book reference	: Book 57, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 345

Narrated Jabir bin `Abdullah Al-Ansari:

A man amongst us begot a boy whom he named Al-Qasim. On that the Ansar said, (to the man), "We will never call you Abu-al-Qasim and will never please you with this blessed title." So, he went to the Prophet and said, "O Allah's Messenger (ﷺ)! I have begotten a boy whom I named Al-Qasim and the Ansar said, 'We will never call you Abu-al-Qasim, nor will we please you with this title.' " The Prophet (ﷺ) said, "The Ansar have done well. Name by my name, but do not name by my Kunya, for I am Qasim."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصَارِيِّ، قَالَ وُلِدَ لِرَجُلٍ مِنَّا غُلاَمٌ فَسَمَّاهُ الْقَاسِمَ فَقَالَتِ الأَنْصَارُ لاَ نَكْنِيكَ أَبَا الْقَاسِمِ وَلاَ نُنْعِمُكَ عَيْنًا، فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ وُلِدَ لِي غُلاَمٌ، فَسَمَّيْتُهُ الْقَاسِمَ فَقَالَتِ الأَنْصَارُ لاَ نَكْنِيكَ أَبَا الْقَاسِمِ وَلاَ نُنْعِمُكَ عَيْنًا. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَحْسَنَتِ الأَنْصَارُ، سَمُّوا بِاسْمِي، وَلاَ تَكَنَّوْا بِكُنْيَتِي، فَإِنَّمَا أَنَا قَاسِمٌ ".

Reference	: Sahih al-Bukhari 3115
In-book reference	: Book 57, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 345

p> Narrated Muawiya:

Allah's Messenger (ﷺ) said, "If Allah wants to do good for somebody, he makes him comprehend the Religion (i.e. Islam), and Allah is the Giver and I am Al-Qasim (i.e. the distributor), and this (Muslim) nation will remain victorious over their opponents, till Allah's Order comes and they will still be victorious "

حَدَّثَنَا حِبَّانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ مُعَاوِيَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَاللَّهُ الْمُعْطِي وَأَنَا الْقَاسِمُ، وَلاَ تَزَالُ هَذِهِ الأُمَّةُ ظَاهِرِينَ عَلَى مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ ".

Reference	: Sahih al-Bukhari 3116
In-book reference	: Book 57, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 346

Abu Huraira:

Allah's Messenger (ﷺ) said, "Neither do I give you (anything) nor withhold (anything) from you, but I am just a distributor (i.e. Qasim), and I give as I am ordered."

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا فُلَيْحٌ، حَدَّثَنَا هِلاَلٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَا أُعْطِيكُمْ وَلاَ أَمْنَعُكُمْ، أَنَا قَاسِمٌ أَضَعُ حَيْثُ أُمِرْتُ ".

Reference	: Sahih al-Bukhari 3117
In-book reference	: Book 57, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 346

Narrated Khaula Al-Ansariya:

I heard Allah's Messenger (ﷺ) saying, "Some people spend Allah's Wealth (i.e. Muslim's wealth) in an unjust manner; such people will be put in the (Hell) Fire on the Day of Resurrection."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ، قَالَ حَدَّثَنِي أَبُو الأَسْوَدِ، عَنِ ابْنِ أَبِي عَيَّاشٍ ـ وَاسْمُهُ نُعْمَانُ ـ عَنْ خَوْلَةَ الأَنْصَارِيَّةِ ـ رضى الله عنها ـ قَالَتْ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِنَّ رِجَالاً يَتَخَوَّضُونَ فِي مَالِ اللَّهِ بِغَيْرِ حَقٍّ، فَلَهُمُ النَّارُ يَوْمَ الْقِيَامَةِ ".

Reference	: Sahih al-Bukhari 3118
In-book reference	: Book 57, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 347

(8) Chapter: The statement of the Prophet saws: "Booty has been made legal for you Muslims."

(8) بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أُحِلَّتْ لَكُمُ الْغَنَائِمُ»

وَقَالَ اللَّهُ تَعَالَى: {وَعَدَكُمُ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ} وَهْيَ لِلْعَامَّةِ حَتَّى يُبَيِّنَهُ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated `Urwa-al-Bariqi:

The Prophet (ﷺ) said, "Horses are always the source of good, namely, rewards (in the Hereafter) and booty, till the Day of Resurrection."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا خَالِدٌ، حَدَّثَنَا حُصَيْنٌ، عَنْ عَامِرٍ، عَنْ عُرْوَةَ الْبَارِقِيِّ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ الأَجْرُ وَالْمَغْنَمُ إِلَى يَوْمِ الْقِيَامَةِ ".

Reference	: Sahih al-Bukhari 3119
In-book reference	: Book 57, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 348

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When Khosrau is ruined, there will be no Khosrau after him; and when Caesar is ruined, there will be no Caesar after him. By Him in Whose Hands my life is, you will spend their treasures in Allah's Cause."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا هَلَكَ كِسْرَى فَلاَ كِسْرَى بَعْدَهُ، وَإِذَا هَلَكَ قَيْصَرُ فَلاَ قَيْصَرَ بَعْدَهُ، وَالَّذِي نَفْسِي بِيَدِهِ، لَتُنْفِقُنَّ كُنُوزَهُمَا فِي سَبِيلِ اللَّهِ ".

Reference	: Sahih al-Bukhari 3120
In-book reference	: Book 57, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 349

Narrated Jabir bin Samura:

Allah's Messenger (ﷺ) said, "When Khosrau is ruined, there will be no Khosrau after him; and when Caesar is ruined, their will be no Caesar after him. By Him in Whose Hands my life is, you will spend their treasures in Allah's Cause."

حَدَّثَنَا إِسْحَاقُ، سَمِعَ جَرِيرًا، عَنْ عَبْدِ الْمَلِكِ، عَنْ جَابِرِ بْنِ سَمُرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا هَلَكَ كِسْرَى فَلاَ كِسْرَى بَعْدَهُ، وَإِذَا هَلَكَ قَيْصَرُ فَلاَ قَيْصَرَ بَعْدَهُ، وَالَّذِي نَفْسِي بِيَدِهِ، لَتُنْفَقَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ ".

Reference	: Sahih al-Bukhari 3121
In-book reference	: Book 57, Hadith 30

USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 350
(deprecated numbering scheme)

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) said, "Booty has been made legal for me."

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا سَيَّارٌ، حَدَّثَنَا يَزِيدُ الْفَقِيرُ، حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُحِلَّتْ لِي الْغَنَائِمُ ".

Reference : Sahih al-Bukhari 3122
In-book reference : Book 57, Hadith 31
USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 351
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah guarantees him who strives in His Cause and whose motivation for going out is nothing but Jihad in His Cause and belief in His Word, that He will admit him into Paradise (if martyred) or bring him back to his dwelling place, whence he has come out, with what he gains of reward and booty."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " تَكَفَّلَ اللَّهُ لِمَنْ جَاهَدَ فِي سَبِيلِهِ، لاَ يُخْرِجُهُ إِلاَّ الْجِهَادُ فِي سَبِيلِهِ وَتَصْدِيقُ كَلِمَاتِهِ، بِأَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرْجِعَهُ إِلَى مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ {مَعَ مَا نَالَ} مِنْ أَجْرٍ أَوْ غَنِيمَةٍ ".

Reference : Sahih al-Bukhari 3123
In-book reference : Book 57, Hadith 32
USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 352
(deprecated numbering scheme)

Narrated Abu Huraira:

The Prophet (ﷺ) said, "A prophet amongst the prophets carried out a holy military expedition, so he said to his followers, 'Anyone who has married a woman and wants to consummate the marriage, and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor a man who has sheep or shecamels and is waiting for the birth of their young ones.' So, the prophet carried out the expedition and when he reached that town at the time or nearly at the time of the `Asr prayer, he said to the sun, 'O sun! You are under Allah's Order and I am under Allah's Order O Allah! Stop it (i.e. the sun) from setting.' It was stopped till Allah made him victorious. Then he collected the booty and the fire came to burn it, but it did not burn it. He said (to his men), 'Some of you have stolen something from the booty. So one man from every tribe should give me a pledge of allegiance by shaking hands with me.' (They did so and) the hand of a man got stuck over the hand of their prophet. Then that prophet said (to the man), 'The theft has been committed by your people. So all the persons of your tribe should give me the pledge of allegiance by shaking hands with me.' The hands of two or three men got stuck over the hand of their prophet and he said, "You have committed the theft.' Then they brought a head of gold like the head of a cow and put it there, and the fire came and consumed the booty. The Prophet (ﷺ) added: Then Allah saw our weakness and disability, so he made booty legal for us."

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " غَزَا نَبِيٌّ مِنَ الأَنْبِيَاءِ فَقَالَ لِقَوْمِهِ لاَ يَتْبَعْنِي رَجُلٌ مَلَكَ بُضْعَ امْرَأَةٍ وَهْوَ يُرِيدُ أَنْ يَبْنِيَ بِهَا وَلَمَّا يَبْنِ بِهَا، وَلاَ أَحَدٌ بَنَى بُيُوتًا وَلَمْ يَرْفَعْ سُقُوفَهَا، وَلاَ أَحَدٌ اشْتَرَى غَنَمًا أَوْ خَلِفَاتٍ وَهْوَ يَنْتَظِرُ وِلاَدَهَا. فَغَزَا فَدَنَا مِنَ الْقَرْيَةِ صَلاَةَ الْعَصْرِ أَوْ قَرِيبًا مِنْ ذَلِكَ فَقَالَ لِلشَّمْسِ إِنَّكِ مَأْمُورَةٌ وَأَنَا مَأْمُورٌ، اللَّهُمَّ احْبِسْهَا عَلَيْنَا. فَحُبِسَتْ، حَتَّى فَتَحَ اللَّهُ عَلَيْهِ، فَجَمَعَ الْغَنَائِمَ، فَجَاءَتْ ـ يَعْنِي النَّارَ ـ لِتَأْكُلَهَا، فَلَمْ تَطْعَمْهَا، فَقَالَ إِنَّ فِيكُمْ غُلُولاً، فَلْيُبَايِعْنِي مِنْ كُلِّ قَبِيلَةٍ رَجُلٌ. فَلَزِقَتْ يَدُ رَجُلٍ بِيَدِهِ فَقَالَ فِيكُمُ

الْغُلُولُ. فَلْتُبَايِعْنِي قَبِيلَتُكَ، فَلَزِقَتْ يَدُ رَجُلَيْنِ أَوْ ثَلاَثَةٍ بِيَدِهِ فَقَالَ فِيكُمُ الْغُلُولُ، فَجَاءُوا بِرَأْسٍ مِثْلِ رَأْسِ بَقَرَةٍ مِنَ الذَّهَبِ فَوَضَعُوهَا، فَجَاءَتِ النَّارُ فَأَكَلَتْهَا، ثُمَّ أَحَلَّ اللَّهُ لَنَا الْغَنَائِمَ، رَأَى ضَعْفَنَا وَعَجْزَنَا فَأَحَلَّهَا لَنَا ".

Reference	: Sahih al-Bukhari 3124
In-book reference	: Book 57, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 353

(9) Chapter: The war booty is for those who witness the battles

(9) باب الْغَنِيمَةُ لِمَنْ شَهِدَ الْوَقْعَةَ

Narrated Aslam:

`Umar said, "Were it not for those Muslims who have not come to existence yet, I would have distributed (the land of) every town I conquer among the fighters as the Prophet (ﷺ) distributed the land of Khaibar."

حَدَّثَنَا صَدَقَةُ، أَخْبَرَنَا عَبْدُ الرَّحْمَنِ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، قَالَ قَالَ عُمَرُ ـ رضى الله عنه لَوْلاَ آخِرُ الْمُسْلِمِينَ مَا فَتَحْتُ قَرْيَةً إِلاَّ قَسَمْتُهَا بَيْنَ أَهْلِهَا كَمَا قَسَمَ النَّبِيُّ صلى الله عليه وسلم خَيْبَرَ.

Reference	: Sahih al-Bukhari 3125
In-book reference	: Book 57, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 354

(10) Chapter: If somebody fights for the sake of boty

(10) باب مَنْ قَاتَلَ لِلْمَغْنَمِ هَلْ يَنْقُصُ مِنْ أَجْرِهِ

Narrated Abu Musa Al-Ash`ari:

A bedouin asked the Prophet, "A man may fight for the sake of booty, and another may fight so that he may be mentioned by the people, and a third may fight to show his position (i.e. bravery); which of these regarded as fighting in Allah's Cause?" The Prophet (ﷺ) said, "He who fights so that Allah's Word (i.e. Islam) should be superior, fights for Allah's Cause."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، قَالَ سَمِعْتُ أَبَا وَائِلٍ، قَالَ حَدَّثَنَا أَبُو مُوسَى الأَشْعَرِيُّ ـ رضى الله عنه ـ قَالَ قَالَ أَعْرَابِيٌّ لِلنَّبِيِّ صلى الله عليه وسلم الرَّجُلُ يُقَاتِلُ لِلْمَغْنَمِ، وَالرَّجُلُ يُقَاتِلُ لِيُذْكَرَ، وَيُقَاتِلُ لِيُرَى مَكَانُهُ، مَنْ فِي سَبِيلِ اللَّهِ فَقَالَ " مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهْوَ فِي سَبِيلِ اللَّهِ ".

Reference	: Sahih al-Bukhari 3126
In-book reference	: Book 57, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 355

(11) Chapter: The share of those who are nor present at the time (of distribution)

(11) باب قِسْمَةِ الإِمَامِ مَا يَقْدَمُ عَلَيْهِ، وَيَخْبَأُ لِمَنْ لَمْ يَحْضُرْهُ أَوْ غَابَ عَنْهُ

Narrated `Abdullah bin Abu Mulaika:

Some silken cloaks with golden buttons were presented to the Prophet. He distributed them amongst his companions and kept one for Makhrama, bin Naufal. Later on Makhrama came along with his son Al-Miswar bin Makhrama, and stood up at the gate and said (to his son). "Call him (i.e. the Prophet) to me." The Prophet (ﷺ) heard his voice, took a silken cloak and brought it to him, placing those golden buttons in front of him saying, "O Abu-al-Miswar! I have kept this aside for you! O Abu-al Miswar! I have kept this aside for you!" Makhrama was a bad-tempered man.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أُهْدِيَتْ لَهُ أَقْبِيَةٌ مِنْ دِيبَاجٍ مُزَرَّرَةٌ بِالذَّهَبِ، فَقَسَمَهَا فِي نَاسٍ مِنْ أَصْحَابِهِ، وَعَزَلَ مِنْهَا وَاحِدًا لِمَخْرَمَةَ بْنِ نَوْفَلٍ، فَجَاءَ وَمَعَهُ ابْنُهُ الْمِسْوَرُ بْنُ مَخْرَمَةَ، فَقَامَ عَلَى الْبَابِ فَقَالَ ادْعُهُ لِي. فَسَمِعَ النَّبِيُّ صلى الله عليه وسلم صَوْتَهُ فَأَخَذَ قَبَاءً فَتَلَقَّاهُ بِهِ وَاسْتَقْبَلَهُ بِأَزْرَارِهِ فَقَالَ " يَا أَبَا الْمِسْوَرِ، خَبَأْتُ هَذَا لَكَ، يَا أَبَا الْمِسْوَرِ، خَبَأْتُ هَذَا لَكَ ". وَكَانَ فِي خُلُقِهِ شِدَّةٌ. وَرَوَاهُ ابْنُ عُلَيَّةَ عَنْ أَيُّوبَ. قَالَ حَاتِمُ بْنُ وَرْدَانَ حَدَّثَنَا أَيُّوبُ عَنِ ابْنِ أَبِي مُلَيْكَةَ عَنِ الْمِسْوَرِ قَدِمَتْ عَلَى النَّبِيِّ صلى الله عليه وسلم أَقْبِيَةٌ. تَابَعَهُ اللَّيْثُ عَنِ ابْنِ أَبِي مُلَيْكَةَ.

Reference	: Sahih al-Bukhari 3127
In-book reference	: Book 57, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 356

(12) Chapter: How the Prophet saws distributed the properties of Bani Quraiza and Bani An-Nadir

(12) باب كَيْفَ قَسَمَ النَّبِيُّ صلى الله عليه وسلم قُرَيْظَةَ وَالنَّضِيرَ، وَمَا أَعْطَى مِنْ ذَلِكَ فِي نَوَائِبِهِ

Narrated Anas bin Malik:

People used to give some of their datepalms to the Prophet (ﷺ) (as a gift), till he conquered Bani Quraiza and Bani An-Nadir, whereupon he started returning their favors.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ، حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ يَقُولُ كَانَ الرَّجُلُ يَجْعَلُ لِلنَّبِيِّ صلى الله عليه وسلم النَّخَلاَتِ حَتَّى افْتَتَحَ قُرَيْظَةَ وَالنَّضِيرَ، فَكَانَ بَعْدَ ذَلِكَ يَرُدُّ عَلَيْهِمْ.

Reference	: Sahih al-Bukhari 3128
In-book reference	: Book 57, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 357

(13) Chapter: Blessed is the wealth of a living or a dead Ghazi

(13) باب بَرَكَةِ الْغَازِي فِي مَالِهِ حَيًّا وَمَيِّتًا مَعَ النَّبِيِّ صلى الله عليه وسلم وَوُلاَةِ الأَمْرِ

Narrated `Abdullah bin Az-Zubair:

When Az-Zubair got up during the battle of Al-Jamal, he called me and I stood up beside him, and he said to me, "O my son! Today one will be killed either as an oppressor or as an oppressed one. I see that I will be killed as an oppressed one. My biggest worry is my debts. Do you think, if we pay the debts, there will be something left for us from our money?" Az-Zubair added, "O my son! Sell our property and pay my debts." Az-Zubair then willed one-third of his property and willed one-third of that portion to his sons; namely, `Abdullah's sons. He said, "One-third of the one third. If any property is left after the payment of the debts, one-third (of the one-third of what is left) is to be given to your sons." (Hisham, a sub-narrator added, "Some of the sons of `Abdullah were equal in age to the sons of Az-Zubair e.g. Khubaib and `Abbas. `Abdullah had nine sons and nine daughters at that time." (The narrator `Abdullah added:) My father (Az-Zubair) went on drawing my attention to his debts saying, "If you should fail to pay part of the debts, appeal to my Master to help you." By Allah! I could not understand what he meant till I asked, "O father! Who is your Master?" He replied, "Allah (is my Master)." By Allah, whenever I had any difficulty regarding his debts, I would say, "Master of Az-Zubair! Pay his debts on his behalf ." and Allah would (help me to) pay it. Az-Zubair was martyred leaving no Dinar or Dirham but two pieces of land, one of which was (called) Al-Ghaba, and eleven houses in Medina, two in Basra, one in Kufa and one in Egypt. In fact, the source of the debt which he owed was, that if somebody brought some money to deposit with him. Az-Zubair would say, "No, (i won't keep it as a trust), but I take it as a debt, for I am afraid it might be lost." Az-Zubair was never appointed governor or collector of

the tax of Kharaj or any other similar thing, but he collected his wealth (from the war booty he gained) during the holy battles he took part in, in the company of the Prophet, Abu Bakr, `Umar, and `Uthman. (`Abdullah bin Az-Zubair added:) When I counted his debt, it turned to be two million and two hundred thousand. (The sub-narrator added:) Hakim bin Hizam met `Abdullah bin Zubair and asked, "O my nephew! How much is the debt of my brother?" `Abdullah kept it as a secret and said, "One hundred thousand," Hakim said, "By Allah! I don't think your property will cover it." On that `Abdullah said to him, "What if it is two million and two hundred thousand?" Hakim said, "I don't think you can pay it; so if you are unable to pay all of it, I will help you." Az- Zubair had already bought Al-Ghaba for one hundred and seventy thousand. `Abdullah sold it for one million and six hundred thousand. Then he called the people saying, "Any person who has any money claim on Az-Zubair should come to us in Al-Ghaba." There came to him `Abdullah bin Ja`far whom Az-Zubair owed four hundred thousand. He said to `Abdullah bin Az-Zubair, "If you wish I will forgive you the debt." `Abdullah (bin Az-Zubair) said, "No." Then Ibn Ja`far said, "If you wish you can defer the payment if you should defer the payment of any debt." Ibn Az-Zubair said, "No." `Abdullah bin Ja`far said, "Give me a piece of the land." `Abdullah bin AzZubair said (to him), "Yours is the land extending from this place to this place." So, `Abdullah bin Az-Zubair sold some of the property (including the houses) and paid his debt perfectly, retaining four and a half shares from the land (i.e. Al-Ghaba). He then went to Mu'awlya while `Amr bin `Uthman, Al-Mundhir bin Az- Zubair and Ibn Zam`a were sitting with him. Mu'awiya asked, "At what price have you appraised Al- Ghaba?" He said, "One hundred thousand for each share," Muawiya asked, "How many shares have been left?" `Abdullah replied, "Four and a half shares." Al-Mundhir bin Az-Zubair said, "I would like to buy one share for one hundred thousand." `Amr bin `Uthman said, "I would like to buy one share for one hundred thousand." Ibn Zam`a said, "I would like to buy one share for one hundred thousand." Muawiya said, "How much is left now?" `Abdullah replied, "One share and a half." Muawiya said, "I would like to buy it for one hundred and fifty thousand." `Abdullah also sold his part to Muawiya six hundred thousand. When Ibn AzZubair had paid all the debts. Az-Zubair's sons said to him, "Distribute our inheritance among us." He said, "No, by Allah, I will not distribute it among you till I announce in four successive Hajj seasons, 'Would those who have money claims on Az-Zubair come so that we may pay them their debt." So, he started to announce that in public in every Hajj season, and when four years had elapsed, he distributed the inheritance among the inheritors. Az-Zubair had four wives, and after the one-third of his property was excluded (according to the will), each of his wives received one million and two hundred thousand. So the total amount of his property was fifty million and two hundred thousand.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ قُلْتُ لأَبِي أُسَامَةَ أَحَدَّثَكُمْ هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ لَمَّا وَقَفَ الزُّبَيْرُ يَوْمَ الْجَمَلِ دَعَانِي، فَقُمْتُ إِلَى جَنْبِهِ فَقَالَ يَا بُنَىِّ، إِنَّهُ لاَ يُقْتَلُ الْيَوْمَ إِلاَّ ظَالِمٌ أَوْ مَظْلُومٌ، وَإِنِّي لاَ أُرَانِي إِلاَّ سَأُقْتَلُ الْيَوْمَ مَظْلُومًا، وَإِنَّ مِنْ أَكْبَرِ هَمِّي لَدَيْنِي، أَفَتُرَى يُبْقِي دَيْنُنَا مِنْ مَالِنَا شَيْئًا فَقَالَ يَا بُنَىِّ بِعْ مَالَنَا فَاقْضِ دَيْنِي. وَأَوْصَى بِالثُّلُثِ، وَثُلُثِهِ لِبَنِيهِ، يَعْنِي عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ يَقُولُ ثُلُثُ الثُّلُثِ، فَإِنْ فَضَلَ مِنْ مَالِنَا فَضْلٌ بَعْدَ قَضَاءِ الدَّيْنِ شَىْءٌ فَثُلُثُهُ لِوَلَدِكَ. قَالَ هِشَامٌ وَكَانَ بَعْضُ وَلَدِ عَبْدِ اللَّهِ قَدْ وَازَى بَعْضَ بَنِي الزُّبَيْرِ خُبَيْبٌ وَعَبَّادٌ، وَلَهُ يَوْمَئِذٍ تِسْعَةُ بَنِينَ وَتِسْعُ بَنَاتٍ. قَالَ عَبْدُ اللَّهِ فَجَعَلَ يُوصِينِي بِدَيْنِهِ وَيَقُولُ يَا بُنَىِّ، إِنْ عَجَزْتَ عَنْهُ فِي شَىْءٍ فَاسْتَعِنْ عَلَيْهِ مَوْلاَىَ. قَالَ فَوَاللَّهِ مَا دَرَيْتُ مَا أَرَادَ حَتَّى قُلْتُ يَا أَبَتِ مَنْ مَوْلاَكَ قَالَ اللَّهُ. قَالَ فَوَاللَّهِ مَا وَقَعْتُ فِي كُرْبَةٍ مِنْ دَيْنِهِ إِلاَّ قُلْتُ يَا مَوْلَى الزُّبَيْرِ، اقْضِ عَنْهُ دَيْنَهُ. فَيَقْضِيهِ، فَقُتِلَ الزُّبَيْرُ ـ رضى الله عنه ـ وَلَمْ يَدَعْ دِينَارًا وَلاَ دِرْهَمًا، إِلاَّ أَرَضِينَ مِنْهَا الْغَابَةُ، وَإِحْدَى عَشْرَةَ دَارًا بِالْمَدِينَةِ، وَدَارَيْنِ بِالْبَصْرَةِ، وَدَارًا بِالْكُوفَةِ، وَدَارًا بِمِصْرَ. قَالَ وَإِنَّمَا كَانَ دَيْنُهُ الَّذِي عَلَيْهِ أَنَّ الرَّجُلَ كَانَ يَأْتِيهِ بِالْمَالِ فَيَسْتَوْدِعُهُ إِيَّاهُ فَيَقُولُ الزُّبَيْرُ لاَ وَلَكِنَّهُ سَلَفٌ، فَإِنِّي أَخْشَى عَلَيْهِ الضَّيْعَةَ، وَمَا وَلِيَ إِمَارَةً قَطُّ وَلاَ جِبَايَةَ خَرَاجٍ وَلاَ شَيْئًا، إِلاَّ أَنْ يَكُونَ فِي غَزْوَةٍ مَعَ النَّبِيِّ صلى الله عليه وسلم أَوْ مَعَ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ ـ رضى الله عنهم ـ قَالَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ فَحَسَبْتُ مَا عَلَيْهِ مِنَ الدَّيْنِ فَوَجَدْتُهُ أَلْفَىْ أَلْفٍ وَمِائَتَىْ أَلْفٍ قَالَ فَلَقِيَ حَكِيمُ بْنُ حِزَامٍ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ فَقَالَ يَا ابْنَ أَخِي، كَمْ عَلَى أَخِي مِنَ الدَّيْنِ فَكَتَمَهُ. فَقَالَ مِائَةُ أَلْفٍ. فَقَالَ حَكِيمٌ وَاللَّهِ مَا أُرَى أَمْوَالَكُمْ تَسَعُ لِهَذِهِ. فَقَالَ لَهُ عَبْدُ اللَّهِ أَفَرَأَيْتَكَ إِنْ كَانَتْ أَلْفَىْ أَلْفٍ وَمِائَتَىْ أَلْفٍ قَالَ مَا أُرَاكُمْ تُطِيقُونَ هَذَا، فَإِنْ عَجَزْتُمْ عَنْ شَىْءٍ مِنْهُ فَاسْتَعِينُوا بِي. قَالَ

وَكَانَ الزُّبَيْرُ اشْتَرَى الْغَابَةَ بِسَبْعِينَ وَمِائَةِ أَلْفٍ، فَبَاعَهَا عَبْدُ اللَّهِ بِأَلْفِ أَلْفٍ وَسِتِّمِائَةِ أَلْفٍ ثُمَّ قَامَ فَقَالَ مَنْ كَانَ لَهُ عَلَى الزُّبَيْرِ حَقٌّ فَلْيُوَافِنَا بِالْغَابَةِ، فَأَتَاهُ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، وَكَانَ لَهُ عَلَى الزُّبَيْرِ أَرْبَعُمِائَةِ أَلْفٍ فَقَالَ لِعَبْدِ اللَّهِ إِنْ شِئْتُمْ تَرَكْتُهَا لَكُمْ. قَالَ عَبْدُ اللَّهِ لاَ. قَالَ فَإِنْ شِئْتُمْ جَعَلْتُمُوهَا فِيمَا تُؤَخِّرُونَ إِنْ أَخَّرْتُمْ. فَقَالَ عَبْدُ اللَّهِ لاَ. قَالَ قَالَ فَاقْطَعُوا لِي قِطْعَةً. فَقَالَ عَبْدُ اللَّهِ لَكَ مِنْ هَا هُنَا إِلَى هَا هُنَا. قَالَ فَبَاعَ مِنْهَا فَقَضَى دَيْنَهُ فَأَوْفَاهُ، وَبَقِيَ مِنْهَا أَرْبَعَةُ أَسْهُمٍ وَنِصْفٌ، فَقَدِمَ عَلَى مُعَاوِيَةَ وَعِنْدَهُ عَمْرُو بْنُ عُثْمَانَ وَالْمُنْذِرُ بْنُ الزُّبَيْرِ وَابْنُ زَمْعَةَ فَقَالَ لَهُ مُعَاوِيَةُ كَمْ قُوِّمَتِ الْغَابَةُ قَالَ كُلُّ سَهْمٍ مِائَةَ أَلْفٍ. قَالَ كَمْ بَقِيَ قَالَ أَرْبَعَةُ أَسْهُمٍ وَنِصْفٌ. قَالَ الْمُنْذِرُ بْنُ الزُّبَيْرِ قَدْ أَخَذْتُ سَهْمًا بِمِائَةِ أَلْفٍ. قَالَ عَمْرُو بْنُ عُثْمَانَ قَدْ أَخَذْتُ سَهْمًا بِمِائَةِ أَلْفٍ. وَقَالَ ابْنُ زَمْعَةَ قَدْ أَخَذْتُ سَهْمًا بِمِائَةِ أَلْفٍ. فَقَالَ مُعَاوِيَةُ كَمْ بَقِيَ فَقَالَ سَهْمٌ وَنِصْفٌ. قَالَ أَخَذْتُهُ بِخَمْسِينَ وَمِائَةِ أَلْفٍ. قَالَ وَبَاعَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ نَصِيبَهُ مِنْ مُعَاوِيَةَ بِسِتِّمِائَةِ أَلْفٍ، فَلَمَّا فَرَغَ ابْنُ الزُّبَيْرِ مِنْ قَضَاءِ دَيْنِهِ قَالَ بَنُو الزُّبَيْرِ اقْسِمْ بَيْنَنَا مِيرَاثَنَا. قَالَ لاَ، وَاللَّهِ لاَ أَقْسِمُ بَيْنَكُمْ حَتَّى أُنَادِيَ بِالْمَوْسِمِ أَرْبَعَ سِنِينَ أَلاَ مَنْ كَانَ لَهُ عَلَى الزُّبَيْرِ دَيْنٌ فَلْيَأْتِنَا فَلْنَقْضِهِ. قَالَ فَجَعَلَ كَلَّ سَنَةٍ يُنَادِي بِالْمَوْسِمِ، فَلَمَّا مَضَى أَرْبَعُ سِنِينَ قَسَمَ بَيْنَهُمْ قَالَ فَكَانَ لِلزُّبَيْرِ أَرْبَعُ نِسْوَةٍ، وَرَفَعَ الثُّلُثَ، فَأَصَابَ كُلَّ امْرَأَةٍ أَلْفُ أَلْفٍ وَمِائَتَا أَلْفٍ، فَجَمِيعُ مَالِهِ خَمْسُونَ أَلْفَ أَلْفٍ وَمِائَتَا أَلْفٍ.

Reference	: Sahih al-Bukhari 3129
In-book reference	: Book 57, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 358

(14) Chapter: If the Imam sends some messenger to carry out a certain duty, or orders one to stay at home, will he be given a share from the booty?

(14) باب إِذَا بَعَثَ الإِمَامُ رَسُولاً فِي حَاجَةٍ أَوْ أَمَرَهُ بِالْمُقَامِ هَلْ يُسْهَمُ لَهُ

Narrated Ibn `Umar:

`Uthman did not join the Badr battle because he was married to one of the daughters of Allah's Apostle and she was ill. So, the Prophet (ﷺ) said to him. "You will get a reward and a share (from the war booty) similar to the reward and the share of one who has taken part in the Badr battle."

حَدَّثَنَا مُوسَى، حَدَّثَنَا أَبُو عَوَانَةَ، حَدَّثَنَا عُثْمَانُ بْنُ مَوْهَبٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ إِنَّمَا تَغَيَّبَ عُثْمَانُ عَنْ بَدْرٍ، فَإِنَّهُ كَانَتْ تَحْتَهُ بِنْتُ رَسُولِ اللَّهِ صلى الله عليه وسلم وَكَانَتْ مَرِيضَةً. فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم **" إِنَّ لَكَ أَجْرَ رَجُلٍ مِمَّنْ شَهِدَ بَدْرًا وَسَهْمَهُ "**.

Reference	: Sahih al-Bukhari 3130
In-book reference	: Book 57, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 359

(15) Chapter: Khumus is to be used for the needs of the Muslims

(15) بَابُ وَمِنَ الدَّلِيلِ عَلَى أَنَّ الْخُمُسَ لِنَوَائِبِ الْمُسْلِمِينَ مَا سَأَلَ هَوَازِنُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِرَضَاعِهِ فِيهِمْ فَتَحَلَّلَ مِنَ الْمُسْلِمِينَ

Narrated Marwan bin Al-Hakim and Miswar bin Makhrama:

When the Hawazin delegation came to Allah's Messenger (ﷺ) after they had embraced Islam and requested him to return their properties and war prisoners to them, Allah's Messenger (ﷺ) said, "To me the best talk is the truest, so you may choose either of two things; the war prisoners or the wealth, for I have delayed their distribution." Allah's Messenger (ﷺ) had waited for them for over ten days when he returned from Ta'if. So, when those people came to know that Allah's Messenger (ﷺ) was not going to return to them except one of the two things the said, "We choose our war Prisoners 'Allah's Messenger (ﷺ) stood up amongst the Muslims, and after glorifying Allah as He deserved, he said, "Now then, these brothers of yours have come to us with repentance, and I see it logical that I should return their captives to them, so whoever of you likes to do that as a favor then he can do it, and whoever

amongst you likes to stick to his share, let him give up his prisoners and we will compensate him from the very first Fai' (i.e. war booty received without fight) which Allah will give us." On that, all the people said. 'O Allah's Messenger (ﷺ)s We have agreed willingly to do so (return the captives)" Then Allah's Messenger (ﷺ) said to them "I do not know who amongst you has agreed to this and who has not. You should return and let your leaders inform me of your agreement." The people returned and their leaders spoke to them, and then came to Allah's Apostle and said, "All the people have agreed willingly to do so and have given the permission to return the war prisoners (without Compensation)" (Az-Zuhri, the sub-narrator states) This is what has been related to us about the captives of Hawazin.

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، قَالَ وَزَعَمَ عُرْوَةُ أَنَّ مَرْوَانَ بْنَ الْحَكَمِ، وَمِسْوَرَ بْنَ مَخْرَمَةَ، أَخْبَرَاهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ حِينَ جَاءَهُ وَفْدُ هَوَازِنَ مُسْلِمِينَ، فَسَأَلُوهُ أَنْ يَرُدَّ إِلَيْهِمْ أَمْوَالَهُمْ وَسَبْيَهُمْ فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَحَبُّ الْحَدِيثِ إِلَىَّ أَصْدَقُهُ، فَاخْتَارُوا إِحْدَى الطَّائِفَتَيْنِ إِمَّا السَّبْىَ وَإِمَّا الْمَالَ، وَقَدْ كُنْتُ اسْتَأْنَيْتُ بِهِمْ ". وَقَدْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم انْتَظَرَ آخِرَهُمْ بِضْعَ عَشْرَةَ لَيْلَةً، حِينَ قَفَلَ مِنَ الطَّائِفِ، فَلَمَّا تَبَيَّنَ لَهُمْ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم غَيْرُ رَادٍّ إِلَيْهِمْ إِلاَّ إِحْدَى الطَّائِفَتَيْنِ. قَالُوا فَإِنَّا نَخْتَارُ سَبْيَنَا، فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الْمُسْلِمِينَ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ " أَمَّا بَعْدُ، فَإِنَّ إِخْوَانَكُمْ هَؤُلاَءِ قَدْ جَاءُونَا تَائِبِينَ، وَإِنِّي قَدْ رَأَيْتُ أَنْ أَرُدَّ إِلَيْهِمْ سَبْيَهُمْ، مَنْ أَحَبَّ أَنْ يُطَيِّبَ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَكُونَ عَلَى حَظِّهِ حَتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ مَا يُفِيءُ اللَّهُ عَلَيْنَا فَلْيَفْعَلْ ". فَقَالَ النَّاسُ قَدْ طَيَّبْنَا ذَلِكَ يَا رَسُولَ اللَّهِ لَهُمْ. فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّا لاَ نَدْرِي مَنْ أَذِنَ مِنْكُمْ فِي ذَلِكَ مِمَّنْ لَمْ يَأْذَنْ، فَارْجِعُوا حَتَّى يَرْفَعَ إِلَيْنَا عُرَفَاؤُكُمْ أَمْرَكُمْ " فَرَجَعَ النَّاسُ، فَكَلَّمَهُمْ عُرَفَاؤُهُمْ، ثُمَّ رَجَعُوا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَخْبَرُوهُ أَنَّهُمْ قَدْ طَيَّبُوا فَأَذِنُوا. فَهَذَا الَّذِي بَلَغَنَا عَنْ سَبْىِ هَوَازِنَ.

Reference	: Sahih al-Bukhari 3131, 3132
In-book reference	: Book 57, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 360

Narrated Zahdam:

Once we were in the house of Abu Musa who presented a meal containing cooked chicken. A man from the tribe of Bani Taim Allah with red complexion as if he were from the Byzantine war prisoners, was present. Abu Musa invited him to share the meal but he (apologised) saying. "I saw chickens eating dirty things and so I have had a strong aversion to eating them, and have taken an oath that I will not eat chickens." Abu Musa said, "Come along, I will tell you about this matter (i.e. how to cancel one's oath). I went to the Prophet (ﷺ) in the company of a group of Al-Ashariyin, asked him to provide us with means of conveyance. He said, 'By Allah, I will not provide you with any means of conveyance and I have nothing to make you ride on.' Then some camels as booty were brought to Allah's Messenger (ﷺ) and he asked for us saying. 'Where are the group of Al-Ash`ariyun?' Then he ordered that we should be given five camels with white humps. When we set out we said, 'What have we done? We will never be blessed (with what we have been given).' So, we returned to the Prophet (ﷺ) and said, 'We asked you to provide us with means of conveyance, but you took an oath that you would not provide us with any means of conveyance. Did you forget (your oath when you gave us the camels)? He replied. 'I have not provided you with means of conveyance, but Allah has provided you with it, and by Allah, Allah willing, if ever I take an oath to do something, and later on I find that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، قَالَ وَحَدَّثَنِي الْقَاسِمُ بْنُ عَاصِمٍ الْكُلَيْبِيُّ ـ وَأَنَا لِحَدِيثِ الْقَاسِمِ، أَحْفَظُ ـ عَنْ زَهْدَمٍ، قَالَ كُنَّا عِنْدَ أَبِي مُوسَى، فَأُتِيَ ذَكَرَ دَجَاجَةً وَعِنْدَهُ رَجُلٌ مِنْ بَنِي تَيْمِ اللَّهِ أَحْمَرُ كَأَنَّهُ مِنَ الْمَوَالِي، فَدَعَاهُ لِلطَّعَامِ فَقَالَ إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا، فَقَذِرْتُهُ، فَحَلَفْتُ لاَ آكُلُ. فَقَالَ هَلُمَّ فَلأُحَدِّثْكُمْ عَنْ ذَاكَ، إِنِّي أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فِي نَفَرٍ مِنَ الأَشْعَرِيِّينَ نَسْتَحْمِلُهُ فَقَالَ " وَاللَّهِ لاَ أَحْمِلُكُمْ، وَمَا عِنْدِي مَا أَحْمِلُكُمْ ". وَأُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم

بِنَهْبِ إِبِلٍ، فَسَأَلَ عَنَّا فَقَالَ " أَيْنَ النَّفَرُ الأَشْعَرِيُّونَ ". فَأَمَرَ لَنَا بِخَمْسِ ذَوْدٍ غُرِّ الذُّرَى، فَلَمَّا انْطَلَقْنَا قُلْنَا مَا صَنَعْنَا لاَ يُبَارَكُ لَنَا، فَرَجَعْنَا إِلَيْهِ فَقُلْنَا إِنَّا سَأَلْنَاكَ أَنْ تَحْمِلَنَا، فَحَلَفْتَ أَنْ لاَ تَحْمِلَنَا أَفَنَسِيتَ قَالَ " لَسْتُ أَنَا حَمَلْتُكُمْ، وَلَكِنَّ اللَّهَ حَمَلَكُمْ، وَإِنِّي وَاللَّهِ إِنْ شَاءَ اللَّهُ لاَ أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلاَّ أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَتَحَلَّلْتُهَا ".

Reference	: Sahih al-Bukhari 3133
In-book reference	: Book 57, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 361

Narrated Nafi` from Ibn `Umar:

Allah's Messenger (ﷺ) sent a Sariya towards Najd, and `Abdullah bin `Umar was in the Sariya. They gained a great number of camels as war booty. The share of each one of them was twelve or eleven camels, and they were given an extra camel each.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ سَرِيَّةً فِيهَا عَبْدُ اللَّهِ قِبَلَ نَجْدٍ، فَغَنِمُوا إِبِلاً كَثِيرًا، فَكَانَتْ سِهَامُهُمُ اثْنَىْ عَشَرَ بَعِيرًا أَوْ أَحَدَ عَشَرَ بَعِيرًا، وَنُفِّلُوا بَعِيرًا بَعِيرًا.

Reference	: Sahih al-Bukhari 3134
In-book reference	: Book 57, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 362

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) used to give extra share to some of the members of the Sariya he used to send, in addition to the shares they shared with the army in general.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُنَفِّلُ بَعْضَ مَنْ يَبْعَثُ مِنَ السَّرَايَا لأَنْفُسِهِمْ خَاصَّةً سِوَى قِسْمِ عَامَّةِ الْجَيْشِ.

Reference	: Sahih al-Bukhari 3135
In-book reference	: Book 57, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 363

Narrated Abu Musa:

We got the news of the migration of the Prophet (ﷺ) while we were in Yemen, so we set out migrating to him. We were, I and my two brothers, I being the youngest, and one of my brothers was Abu Burda and the other was Abu Ruhm. We were over fifty (or fifty-three or fifty two) men from our people. We got on board a ship which took us to An-Najashi in Ethiopia, and there we found Ja`far bin Abu Talib and his companions with An-Najaishi. Ja`far said (to us), "Allah's Messenger (ﷺ) has sent us here and ordered us to stay here, so you too, stay with us." We stayed with him till we all left (Ethiopia) and met the Prophet (ﷺ) at the time when he had conquered Khaibar. He gave us a share from its booty (or gave us from its booty). He gave only to those who had taken part in the Ghazwa with him. but he did not give any share to any person who had not participated in Khaibar's conquest except the people of our ship, besides Ja`far and his companions, whom he gave a share as he did them (i.e. the people of the ship).

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ بَلَغَنَا مَخْرَجُ النَّبِيِّ صلى الله عليه وسلم وَنَحْنُ بِالْيَمَنِ فَخَرَجْنَا مُهَاجِرِينَ إِلَيْهِ، أَنَا وَأَخَوَانِ لِي، أَنَا أَصْغَرُهُمْ، أَحَدُهُمَا أَبُو بُرْدَةَ وَالآخَرُ أَبُو رُهْمٍ، إِمَّا قَالَ فِي بِضْعٍ، وَإِمَّا قَالَ فِي ثَلاَثَةٍ وَخَمْسِينَ أَوِ اثْنَيْنِ وَخَمْسِينَ رَجُلاً مِنْ قَوْمِي فَرَكِبْنَا سَفِينَةً، فَأَلْقَتْنَا سَفِينَتُنَا إِلَى النَّجَاشِيِّ بِالْحَبَشَةِ، وَوَافَقْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ وَأَصْحَابَهُ عِنْدَهُ فَقَالَ جَعْفَرٌ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَنَا هَا هُنَا، وَأَمَرَنَا بِالإِقَامَةِ فَأَقِيمُوا مَعَنَا. فَأَقَمْنَا مَعَهُ، حَتَّى قَدِمْنَا جَمِيعًا، فَوَافَقْنَا النَّبِيَّ صلى الله عليه وسلم حِينَ افْتَتَحَ خَيْبَرَ، فَأَسْهَمَ لَنَا. أَوْ

قَالَ فَأَعْطَانَا مِنْهَا. وَمَا قَسَمَ لأَحَدٍ غَابَ عَنْ فَتْحِ خَيْبَرَ مِنْهَا شَيْئًا، إِلاَّ لِمَنْ شَهِدَ مَعَهُ، إِلاَّ أَصْحَابَ سَفِينَتِنَا مَعَ جَعْفَرٍ وَأَصْحَابِهِ، قَسَمَ لَهُمْ مَعَهُمْ.

Reference : Sahih al-Bukhari 3136
In-book reference : Book 57, Hadith 44
USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 364
(deprecated numbering scheme)

Narrated Jabir:

Allah's Messenger (ﷺ) said (to me), "If the property of Bahrain had come to us, I would have given you so much and so much." But the Bahrain property did not come till the Prophet (ﷺ) had died. When the Bahrain property came. Abu Bakr ordered somebody to announce, "Any person who has money claim on Allah's Messenger (ﷺ) or whom Allah's Messenger (ﷺ) had promised something, should come to us." So, I went to him and said, "Allah's Messenger (ﷺ) had promised to give me so much an so much." Abu Bakr scooped up money with both hands thrice for me." (The sub-narrator Sufyan illustrated this action by scooping up with both hands and said, "Ibn Munkadir, another sub-narrator, used to illustrate it in this way.") Narrated Jabir: Once I went to Abu Bakr and asked for the money but he did not give me, and I went to him again, but he did not give me, so I went to him for the third time and said, "I asked you, but you did not give me; then I asked you (for the second time) and you did not give me; then I asked you (for the third time) but you did not give me. You should either give me or allow yourself to be considered a miser regarding my case." Abu Bakr said, "You tell me that I am a miser with regard to you. But really, whenever I rejected your request, I had the inclination to give you." (In another narration Jabir added:) So, Abu Bakr scooped up money with both hands for me and asked me to count it. I found out that It was five hundred. Abu Bakr told me to take twice that amount.

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ، سَمِعَ جَابِرًا ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ قَدْ جَاءَنِي مَالُ الْبَحْرَيْنِ لَقَدْ أَعْطَيْتُكَ هَكَذَا وَهَكَذَا وَهَكَذَا ". فَلَمْ يَجِئْ حَتَّى قُبِضَ النَّبِيُّ صلى الله عليه وسلم، فَلَمَّا جَاءَ مَالُ الْبَحْرَيْنِ أَمَرَ أَبُو بَكْرٍ مُنَادِيًا فَنَادَى مَنْ كَانَ لَهُ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم دَيْنٌ أَوْ عِدَةٌ فَلْيَأْتِنَا. فَأَتَيْتُهُ فَقُلْتُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لِي كَذَا وَكَذَا. فَحَثَا لِي ثَلاَثًا ـ وَجَعَلَ سُفْيَانُ يَحْثُو بِكَفَّيْهِ جَمِيعًا، ثُمَّ قَالَ لَنَا هَكَذَا قَالَ لَنَا ابْنُ الْمُنْكَدِرِ ـ وَقَالَ مَرَّةً فَأَتَيْتُ أَبَا بَكْرٍ فَسَأَلْتُ فَلَمْ يُعْطِنِي، ثُمَّ أَتَيْتُهُ فَلَمْ يُعْطِنِي، ثُمَّ أَتَيْتُهُ الثَّالِثَةَ فَقُلْتُ سَأَلْتُكَ فَلَمْ تُعْطِنِي، ثُمَّ سَأَلْتُكَ فَلَمْ تُعْطِنِي، ثُمَّ سَأَلْتُكَ فَلَمْ تُعْطِنِي، فَإِمَّا أَنْ تُعْطِيَنِي، وَإِمَّا أَنْ تَبْخَلَ عَنِّي. قَالَ قُلْتَ تَبْخَلُ عَلَىَّ مَا مَنَعْتُكَ مِنْ مَرَّةٍ إِلاَّ وَأَنَا أُرِيدُ أَنْ أُعْطِيَكَ. قَالَ سُفْيَانُ وَحَدَّثَنَا عَمْرٌو عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ جَابِرٍ فَحَثَا لِي حَثْيَةً وَقَالَ عُدَّهَا. فَوَجَدْتُهَا خَمْسَمِائَةٍ قَالَ فَخُذْ مِثْلَهَا مَرَّتَيْنِ. وَقَالَ يَعْنِي ابْنَ الْمُنْكَدِرِ وَأَىُّ دَاءٍ أَدْوَأُ مِنَ الْبُخْلِ

Reference : Sahih al-Bukhari 3137
In-book reference : Book 57, Hadith 45
USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 365
(deprecated numbering scheme)

Narrated Jabir bin `Abdullah:

While Allah's Messenger (ﷺ) was distributing the booty at Al-Ja'rana, somebody said to him "Be just (in your distribution)." The Prophet (ﷺ) replied, "Verily I would be miserable if I did not act justly."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا قُرَّةُ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ بَيْنَمَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَقْسِمُ غَنِيمَةً بِالْجِعْرَانَةِ إِذْ قَالَ لَهُ رَجُلٌ اعْدِلْ. فَقَالَ لَهُ " شَقِيتَ إِنْ لَمْ أَعْدِلْ ".

Reference : Sahih al-Bukhari 3138
In-book reference : Book 57, Hadith 46
USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 366
(deprecated numbering scheme)

(16) Chapter: The free emancipation of the captives by the Prophet saws without taking out the Khumus from the booty

(16) باب مَا مَنَّ النَّبِيُّ صلى الله عليه وسلم عَلَى الأُسَارَى مِنْ غَيْرِ أَنْ يُخَمَّسَ

Narrated Jubair bin Mut`im:

The Prophet (ﷺ) talked about war prisoners of Badr saying, "Had Al-Mut`im bin Adi been alive and interceded with me for these mean people, I would have freed them for his sake."

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ فِي أُسَارَى بَدْرٍ " لَوْ كَانَ الْمُطْعِمُ بْنُ عَدِيٍّ حَيًّا، ثُمَّ كَلَّمَنِي فِي هَؤُلاَءِ النَّتْنَى، لَتَرَكْتُهُمْ لَهُ ".

Reference	: Sahih al-Bukhari 3139
In-book reference	: Book 57, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 367

(17) Chapter: Khumus is for the Imam, and he has the right to give thereof to some of his relatives

(17) بَابُ وَمِنَ الدَّلِيلِ عَلَى أَنَّ الْخُمُسَ لِلإِمَامِ وَأَنَّهُ يُعْطِي بَعْضَ قَرَابَتِهِ دُونَ بَعْضٍ مَا قَسَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِبَنِي الْمُطَّلِبِ وَبَنِي هَاشِمٍ مِنْ خُمُسِ خَيْبَرَ

قَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ لَمْ يَعُمَّهُمْ بِذَلِكَ، وَلَمْ يَخُصَّ قَرِيبًا دُونَ مَنْ أَحْوَجُ إِلَيْهِ، وَإِنْ كَانَ الَّذِي أَعْطَى لِمَا يَشْكُو إِلَيْهِ مِنَ الْحَاجَةِ، وَلِمَا مَسَّتْهُمْ فِي جَنْبِهِ، مِنْ قَوْمِهِمْ وَحُلَفَائِهِمْ.

Narrated Jubair bin Mut`im:

I and `Uthman bin `Affan went to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! You have given to Bani Al-Muttalib and left us although they and we are of the same kinship to you." Allah's Messenger (ﷺ) said, "Bani Muttalib and Bani Hashim are one and the same." The Prophet (ﷺ) did not give a share to Bani `Abd Shams and Bani Naufai. (Ibn 'Is-haq said, "Abd Shams and Hashim and Al-Muttalib were maternal brothers and their mother was 'Atika bint Murra and Naufal was their paternal brother.)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ، قَالَ مَشَيْتُ أَنَا وَعُثْمَانُ بْنُ عَفَّانَ، إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقُلْنَا يَا رَسُولَ اللَّهِ، أَعْطَيْتَ بَنِي الْمُطَّلِبِ وَتَرَكْتَنَا، وَنَحْنُ وَهُمْ مِنْكَ بِمَنْزِلَةٍ وَاحِدَةٍ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا بَنُو الْمُطَّلِبِ وَبَنُو هَاشِمٍ شَىْءٌ وَاحِدٌ ". قَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ وَزَادَ قَالَ جُبَيْرٌ وَلَمْ يَقْسِمِ النَّبِيُّ صلى الله عليه وسلم لِبَنِي عَبْدِ شَمْسٍ وَلاَ لِبَنِي نَوْفَلٍ. وَقَالَ ابْنُ إِسْحَاقَ عَبْدُ شَمْسٍ وَهَاشِمٌ وَالْمُطَّلِبُ إِخْوَةٌ لأُمٍّ، وَأُمُّهُمْ عَاتِكَةُ بِنْتُ مُرَّةَ، وَكَانَ نَوْفَلٌ أَخَاهُمْ لأَبِيهِمْ.

Reference	: Sahih al-Bukhari 3140
In-book reference	: Book 57, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 368

(18) Chapter: Khumus from the spoils of a killed infidel

(18) بَابُ مَنْ لَمْ يُخَمِّسِ الأَسْلاَبَ

وَمَنْ قَتَلَ قَتِيلاً فَلَهُ سَلَبُهُ مِنْ غَيْرِ أَنْ يُخَمِّسَ، وَحُكْمِ الإِمَامِ فِيهِ.

Narrated `Abdur-Rahman bin `Auf:

While I was standing in the row on the day (of the battle) of Badr, I looked to my right and my left and saw two young Ansari boys, and I wished I had been stronger than they. One of them called my attention saying, "O Uncle! Do you know Abu Jahl?" I said, "Yes, What do you want from him, O my nephew?" He said, "I have been informed that he abuses Allah's Messenger (ﷺ). By Him in Whose Hands my life is, if I should see him, then my body will

not leave his body till either of us meet his fate." I was astonished at that talk. Then the other boy called my attention saying the same as the other had said. After a while I saw Abu Jahl walking amongst the people. I said (to the boys), "Look! This is the man you asked me about." So, both of them attacked him with their swords and struck him to death and returned to Allah'S Apostle to inform him of that. Allah's Messenger (ﷺ) asked, "Which of you has killed him?" Each of them said, "I Have killed him." Allah's Messenger (ﷺ) asked, "Have you cleaned your swords?" They said, "No. " He then looked at their swords and said, "No doubt, you both have killed him and the spoils of the deceased will be given to Mu`adh bin `Amr bin Al-Jamuh." The two boys were Mu`adh bin 'Afra and Mu`adh bin `Amr bin Al-Jamuh.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يُوسُفُ بْنُ الْمَاجِشُونِ، عَنْ صَالِحِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ بَيْنَا أَنَا وَاقِفٌ، فِي الصَّفِّ يَوْمَ بَدْرٍ فَنَظَرْتُ عَنْ يَمِينِي، وَشِمَالِي، فَإِذَا أَنَا بِغُلاَمَيْنِ، مِنَ الأَنْصَارِ حَدِيثَةٍ أَسْنَانُهُمَا، تَمَنَّيْتُ أَنْ أَكُونَ بَيْنَ أَضْلَعَ مِنْهُمَا، فَغَمَزَنِي أَحَدُهُمَا فَقَالَ يَا عَمِّ، هَلْ تَعْرِفُ أَبَا جَهْلٍ قُلْتُ نَعَمْ، مَا حَاجَتُكَ إِلَيْهِ يَا ابْنَ أَخِي قَالَ أُخْبِرْتُ أَنَّهُ يَسُبُّ رَسُولَ اللَّهِ صلى الله عليه وسلم، وَالَّذِي نَفْسِي بِيَدِهِ لَئِنْ رَأَيْتُهُ لاَ يُفَارِقُ سَوَادِي سَوَادَهُ حَتَّى يَمُوتَ الأَعْجَلُ مِنَّا. فَتَعَجَّبْتُ لِذَلِكَ، فَغَمَزَنِي الآخَرُ فَقَالَ لِي مِثْلَهَا، فَلَمْ أَنْشَبْ أَنْ نَظَرْتُ إِلَى أَبِي جَهْلٍ يَجُولُ فِي النَّاسِ، قُلْتُ أَلاَ إِنَّ هَذَا صَاحِبُكُمَا الَّذِي سَأَلْتُمَانِي. فَابْتَدَرَاهُ بِسَيْفَيْهِمَا فَضَرَبَاهُ حَتَّى قَتَلاَهُ، ثُمَّ انْصَرَفَا إِلَى رَسُولِ اللَّهُ صلى الله عليه وسلم فَأَخْبَرَاهُ فَقَالَ " أَيُّكُمَا قَتَلَهُ ". قَالَ كُلُّ وَاحِدٍ مِنْهُمَا أَنَا قَتَلْتُهُ. فَقَالَ " هَلْ مَسَحْتُمَا سَيْفَيْكُمَا ". قَالاَ لاَ. فَنَظَرَ فِي السَّيْفَيْنِ فَقَالَ " كِلاَكُمَا قَتَلَهُ ". سَلَبُهُ لِمُعَاذِ بْنِ عَمْرِو بْنِ الْجَمُوحِ. وَكَانَا مُعَاذَ ابْنَ عَفْرَاءَ وَمُعَاذَ بْنَ عَمْرِو بْنِ الْجَمُوحِ.

قَالَ مُحَمَّدٌ سَمِعَ يُوسُفُ صَالِحًا وَإِبْرَاهِيمَ أَبَاهُ (عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ)

Reference	: Sahih al-Bukhari 3141
In-book reference	: Book 57, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 369

Narrated Abu Qatada:

We set out in the company of Allah's Messenger (ﷺ) on the day (of the battle) of Hunain. When we faced the enemy, the Muslims retreated and I saw a pagan throwing himself over a Muslim. I turned around and came upon him from behind and hit him on the shoulder with the sword He (i.e. the pagan) came towards me and seized me so violently that I felt as if it were death itself, but death overtook him and he released me. I followed `Umar bin Al Khattab and asked (him), "What is wrong with the people (fleeing)?" He replied, "This is the Will of Allah," After the people returned, the Prophet (ﷺ) sat and said, "Anyone who has killed an enemy and has a proof of that, will posses his spoils." I got up and said, "Who will be a witness for me?" and then sat down. The Prophet (ﷺ) again said, "Anyone who has killed an enemy and has proof of that, will possess his spoils." I (again) got up and said, "Who will be a witness for me?" and sat down. Then the Prophet (ﷺ) said the same for the third time. I again got up, and Allah's Messenger (ﷺ) said, "O Abu Qatada! What is your story?" Then I narrated the whole story to him. A man (got up and) said, "O Allah's Messenger (ﷺ)! He is speaking the truth, and the spoils of the killed man are with me. So please compensate him on my behalf." On that Abu Bakr As-Siddiq said, "No, by Allah, he (i.e. Allah's Messenger (ﷺ)) will not agree to give you the spoils gained by one of Allah's Lions who fights on the behalf of Allah and His Apostle." The Prophet (ﷺ) said, "Abu Bakr has spoken the truth." So, Allah's Messenger (ﷺ) gave the spoils to me. I sold that armor (i.e. the spoils) and with its price I bought a garden at Bani Salima, and this was my first property which I gained after my conversion to Islam.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ ابْنِ أَفْلَحَ، عَنْ أَبِي مُحَمَّدٍ، مَوْلَى أَبِي قَتَادَةَ عَنْ أَبِي قَتَادَةَ ـ رضى الله عنه ـ قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَامَ حُنَيْنٍ، فَلَمَّا الْتَقَيْنَا كَانَتْ لِلْمُسْلِمِينَ جَوْلَةٌ، فَرَأَيْتُ رَجُلاً مِنَ

الْمُشْرِكِينَ عَلاَ رَجُلاً مِنَ الْمُسْلِمِينَ، فَاسْتَدَرْتُ حَتَّى أَتَيْتُهُ مِنْ وَرَائِهِ حَتَّى ضَرَبْتُهُ بِالسَّيْفِ عَلَى حَبْلِ عَاتِقِهِ، فَأَقْبَلَ عَلَىَّ فَضَمَّنِي ضَمَّةً وَجَدْتُ مِنْهَا رِيحَ الْمَوْتِ، ثُمَّ أَدْرَكَهُ الْمَوْتُ فَأَرْسَلَنِي، فَلَحِقْتُ عُمَرَ بْنَ الْخَطَّابِ فَقُلْتُ مَا بَالُ النَّاسِ قَالَ أَمْرُ اللَّهِ، ثُمَّ إِنَّ النَّاسَ رَجَعُوا، وَجَلَسَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ ‏"‏ مَنْ قَتَلَ قَتِيلاً لَهُ عَلَيْهِ بَيِّنَةٌ فَلَهُ سَلَبُهُ ‏"‏‏.‏ فَقُمْتُ فَقُلْتُ مَنْ يَشْهَدُ لِي ثُمَّ جَلَسْتُ ثُمَّ قَالَ ‏"‏ مَنْ قَتَلَ قَتِيلاً لَهُ عَلَيْهِ بَيِّنَةٌ فَلَهُ سَلَبُهُ ‏"‏ فَقُمْتُ فَقُلْتُ مَنْ يَشْهَدُ لِي ثُمَّ جَلَسْتُ، ثُمَّ قَالَ الثَّالِثَةَ مِثْلَهُ فَقَالَ رَجُلٌ صَدَقَ يَا رَسُولَ اللَّهِ، وَسَلَبُهُ عِنْدِي فَأَرْضِهِ عَنِّي‏.‏ فَقَالَ أَبُو بَكْرٍ الصِّدِّيقُ ـ رضى الله عنه لاَهَا اللَّهِ إِذًا يَعْمِدُ إِلَى أَسَدٍ مِنْ أُسْدِ اللَّهِ يُقَاتِلُ عَنِ اللَّهِ وَرَسُولِهِ صلى الله عليه وسلم يُعْطِيكَ سَلَبَهُ‏.‏ فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ صَدَقَ ‏"‏‏.‏ فَأَعْطَاهُ فَبِعْتُ الدِّرْعَ، فَابْتَعْتُ بِهِ مَخْرِفًا فِي بَنِي سَلِمَةَ، فَإِنَّهُ لأَوَّلُ مَالٍ تَأَثَّلْتُهُ فِي الإِسْلاَمِ‏.‏

Reference	: Sahih al-Bukhari 3142
In-book reference	: Book 57, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 370

(19) Chapter: What the Prophet saws used to give to those Muslims whose faith was not so firm

(19) بَابُ مَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْطِي الْمُؤَلَّفَةَ قُلُوبُهُمْ وَغَيْرَهُمْ مِنَ الْخُمُسِ وَنَحْوِهِ

رَوَاهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated `Urwa bin Az-Zubair:

Hakim bin Hizam said, "I asked Allah's Messenger (ﷺ) for something, and he gave me. I asked him again, and he gave me, and said to me. 'O Hakim! This wealth is like green sweet (i.e. fruit), and if one takes it without greed, then one is blessed in it, and if one takes it with greediness, then one is not blessed in it, and will be like the one who eats without satisfaction. And an upper (i.e. giving) hand is better than a lower (i.e. taking) hand,' I said, 'O Allah's Messenger (ﷺ)! By Him Who has sent you with the Truth. I will not ask anyone for anything after you till I leave this world." So, when Abu Bakr during his Caliphate, called Hakim to give him (some money), Hakim refused to accept anything from him. Once `Umar called him (during his Caliphate) in order to give him something, but Hakim refused to accept it, whereupon `Umar said, "O Muslims! I give him (i.e. Hakim) his right which Allah has assigned to him) from this Fai '(booty), but he refuses to take it." So Hakim never took anything from anybody after the Prophet (ﷺ) till he died.

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا الأَوْزَاعِيُّ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَعُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّ حَكِيمَ بْنَ حِزَامٍ ـ رضى الله عنه ـ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قَالَ لِي ‏"‏ يَا حَكِيمُ، إِنَّ هَذَا الْمَالَ خَضِرٌ حُلْوٌ، فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى ‏"‏‏.‏ قَالَ حَكِيمٌ فَقُلْتُ يَا رَسُولَ اللَّهِ، وَالَّذِي بَعَثَكَ بِالْحَقِّ لاَ أَرْزَأُ أَحَدًا بَعْدَكَ شَيْئًا حَتَّى أُفَارِقَ الدُّنْيَا‏.‏ فَكَانَ أَبُو بَكْرٍ يَدْعُو حَكِيمًا لِيُعْطِيَهُ الْعَطَاءَ، فَيَأْبَى أَنْ يَقْبَلَ مِنْهُ شَيْئًا، ثُمَّ إِنَّ عُمَرَ دَعَاهُ لِيُعْطِيَهُ فَأَبَى أَنْ يَقْبَلَ فَقَالَ يَا مَعْشَرَ الْمُسْلِمِينَ، إِنِّي أَعْرِضُ عَلَيْهِ حَقَّهُ الَّذِي قَسَمَ اللَّهُ لَهُ مِنْ هَذَا الْفَىْءِ، فَيَأْبَى أَنْ يَأْخُذَهُ‏.‏ فَلَمْ يَرْزَأْ حَكِيمٌ أَحَدًا مِنَ النَّاسِ بَعْدَ النَّبِيِّ صلى الله عليه وسلم حَتَّى تُوُفِّيَ‏.‏

Reference	: Sahih al-Bukhari 3143
In-book reference	: Book 57, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 371

Narrated Nafi`:

`Umar bin Al-Khattab said, "O Allah's Messenger (ﷺ)! I vowed to observe I`tikaf for one day during the PreIslamic period." The Prophet (ﷺ) ordered him to fulfill his vow. `Umar gained two lady captives from the war prisoners of Hunain and he left them in some of the houses at Mecca. When Allah's Messenger (ﷺ) freed the

captives of Hunain without ransom, they came out walking in the streets. `Umar said (to his son), "O `Abdullah! See what is the matter." `Abdullah replied, "Allah's Messenger (ﷺ) has freed the captives without ransom." He said (to him), "Go and set free those two slave girls." (Nafi` added:) Allah's Apostle did not perform the `Umra from Al-Jarana, and if he had performed the `Umra, it would not have been hidden from `Abdullah.

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ ـ رضى الله عنه ـ قَالَ يَا رَسُولَ اللَّهِ إِنَّهُ كَانَ عَلَىَّ اعْتِكَافُ يَوْمٍ فِي الْجَاهِلِيَّةِ، فَأَمَرَهُ أَنْ يَفِيَ بِهِ. قَالَ وَأَصَابَ عُمَرُ جَارِيَتَيْنِ مِنْ سَبْىِ حُنَيْنٍ، فَوَضَعَهُمَا فِي بَعْضِ بُيُوتِ مَكَّةَ ـ قَالَ ـ فَمَنَّ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى سَبْىِ حُنَيْنٍ، فَجَعَلُوا يَسْعَوْنَ فِي السِّكَكِ فَقَالَ عُمَرُ يَا عَبْدَ اللَّهِ، انْظُرْ مَا هَذَا فَقَالَ مَنَّ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى السَّبْىِ. قَالَ اذْهَبْ فَأَرْسِلِ الْجَارِيَتَيْنِ. قَالَ نَافِعٌ وَلَمْ يَعْتَمِرْ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنَ الْجِعْرَانَةِ وَلَوِ اعْتَمَرَ لَمْ يَخْفَ عَلَى عَبْدِ اللَّهِ. وَزَادَ جَرِيرُ بْنُ حَازِمٍ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ مِنَ الْخُمُسِ. وَرَوَاهُ مَعْمَرٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ فِي النَّذْرِ وَلَمْ يَقُلْ يَوْمَ.

Reference	: Sahih al-Bukhari 3144
In-book reference	: Book 57, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 372

Narrated `Amr bin Taghlib:

Allah's Messenger (ﷺ) gave (gifts) to some people to the exclusion of some others. The latter seemed to be displeased by that. The Prophet (ﷺ) said, "I give to some people, lest they should deviate from True Faith or lose patience, while I refer other people to the goodness and contentment which Allah has put in their hearts, and `Amr bin Taghlib is amongst them." `Amr bin Taghlib said, "The statement of Allah's Apostle is dearer to me than red camels." Narrated Al-Hasan: `Amr bin Taghlib told us that Allah's Messenger (ﷺ) got some property or some war prisoners and he distributed them in the above way (i.e. giving to some people to the exclusion of others) .

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، حَدَّثَنَا الْحَسَنُ، قَالَ حَدَّثَنِي عَمْرُو بْنُ تَغْلِبَ ـ رضى الله عنه ـ قَالَ أَعْطَى رَسُولُ اللَّهِ صلى الله عليه وسلم قَوْمًا وَمَنَعَ آخَرِينَ، فَكَأَنَّهُمْ عَتَبُوا عَلَيْهِ فَقَالَ " إِنِّي أُعْطِي قَوْمًا أَخَافُ ظَلَعَهُمْ وَجَزَعَهُمْ، وَأَكِلُ أَقْوَامًا إِلَى مَا جَعَلَ اللَّهُ فِي قُلُوبِهِمْ مِنَ الْخَيْرِ وَالْغِنَى، مِنْهُمْ عَمْرُو بْنُ تَغْلِبَ ". فَقَالَ عَمْرُو بْنُ تَغْلِبَ مَا أُحِبُّ أَنَّ لِي بِكَلِمَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم حُمْرَ النَّعَمِ. وَزَادَ أَبُو عَاصِمٍ عَنْ جَرِيرٍ قَالَ سَمِعْتُ الْحَسَنَ يَقُولُ حَدَّثَنَا عَمْرُو بْنُ تَغْلِبَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أُتِيَ بِمَالٍ أَوْ بِسَبْىٍ فَقَسَمَهُ. بِهَذَا.

Reference	: Sahih al-Bukhari 3145
In-book reference	: Book 57, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 373

Narrated Anas:

The Prophet (ﷺ) said, "I give to Quraish people in order to let them adhere to Islam, for they are near to their life of Ignorance (i.e. they have newly embraced Islam and it is still not strong in their hearts."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنِّي أُعْطِي قُرَيْشًا أَتَأَلَّفُهُمْ، لأَنَّهُمْ حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ ".

Reference	: Sahih al-Bukhari 3146
In-book reference	: Book 57, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 374

Narrated Anas bin Malik:

When Allah favored His Apostle with the properties of Hawazin tribe as Fai (booty), he started giving to some Quarries men even up to one-hundred camels each, whereupon some Ansari men said about Allah's Messenger (ﷺ), "May Allah forgive His Apostle! He is giving to (men of) Quraish and leaves us, in spite of the fact that our

swords are still dropping blood (of the infidels)" When Allah's Messenger (ﷺ) was informed of what they had said, he called the Ansar and gathered them in a leather tent and did not call anybody else along, with them. When they gathered, Allah's Messenger (ﷺ) came to them and said, "What is the statement which, I have been informed, and that which you have said?" The learned ones among them replied," O Allah's Messenger (ﷺ)! The wise ones amongst us did not say anything, but the youngsters amongst us said, 'May Allah forgive His Apostle; he gives the Quarish and leaves the Ansar, in spite of the fact that our swords are still dribbling (wet) with the blood of the infidels.' " Allah's Messenger (ﷺ) replied, I give to such people as are still close to the period of Infidelity (i.e. they have recently embraced Islam and Faith is still weak in their hearts). Won't you be pleased to see people go with fortune, while you return with Allah's Messenger (ﷺ) to your houses? By Allah, what you will return with, is better than what they are returning with." The Ansar replied, "Yes, O Allah's Messenger (ﷺ), we are satisfied' Then the Prophet (ﷺ) said to them." You will find after me, others being preferred to you. Then be patient till you meet Allah and meet His Apostle at Al-Kauthar (i.e. a fount in Paradise)." (Anas added:) But we did not remain patient.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا الزُّهْرِيُّ، قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ نَاسًا، مِنَ الأَنْصَارِ قَالُوا لِرَسُولِ اللَّهِ صلى الله عليه وسلم حِينَ أَفَاءَ اللَّهُ عَلَى رَسُولِهِ صلى الله عليه وسلم مِنْ أَمْوَالِ هَوَازِنَ مَا أَفَاءَ، فَطَفِقَ يُعْطِي رِجَالاً مِنْ قُرَيْشٍ الْمِائَةَ مِنَ الإِبِلِ فَقَالُوا يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم يُعْطِي قُرَيْشًا وَيَدَعُنَا، وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ قَالَ أَنَسٌ فَحُدِّثَ رَسُولُ اللَّهِ بِمَقَالَتِهِمْ، فَأَرْسَلَ إِلَى الأَنْصَارِ، فَجَمَعَهُمْ فِي قُبَّةٍ مِنْ أَدَمٍ، وَلَمْ يَدْعُ مَعَهُمْ أَحَدًا غَيْرَهُمْ، فَلَمَّا اجْتَمَعُوا جَاءَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " مَا كَانَ حَدِيثٌ بَلَغَنِي عَنْكُمْ ". قَالَ لَهُ فُقَهَاؤُهُمْ أَمَّا ذَوُو آرَائِنَا يَا رَسُولَ اللَّهِ فَلَمْ يَقُولُوا شَيْئًا، وَأَمَّا أُنَاسٌ مِنَّا حَدِيثَةٌ أَسْنَانُهُمْ فَقَالُوا يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم يُعْطِي قُرَيْشًا وَيَتْرُكُ الأَنْصَارَ، وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي أُعْطِي رِجَالاً حَدِيثٌ عَهْدُهُمْ بِكُفْرٍ، أَمَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالأَمْوَالِ وَتَرْجِعُونَ إِلَى رِحَالِكُمْ بِرَسُولِ اللَّهِ صلى الله عليه وسلم، فَوَاللَّهِ مَا تَنْقَلِبُونَ بِهِ خَيْرٌ مِمَّا يَنْقَلِبُونَ بِهِ ". قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَدْ رَضِينَا. فَقَالَ لَهُمْ " إِنَّكُمْ سَتَرَوْنَ بَعْدِي أُثْرَةً شَدِيدَةً، فَاصْبِرُوا حَتَّى تَلْقَوُا اللَّهَ وَرَسُولَهُ صلى الله عليه وسلم عَلَى الْحَوْضِ ". قَالَ أَنَسٌ فَلَمْ نَصْبِرْ.

Reference	: Sahih al-Bukhari 3147
In-book reference	: Book 57, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 375

Narrated Jubair bin Mut`im:

That while he was with Allah's Messenger (ﷺ) who was accompanied by the people on their way back from Hunain, the bedouins started begging things of Allah's Messenger (ﷺ) so much so that they forced him to go under a Samura tree where his loose outer garment was snatched away. On that, Allah's Messenger (ﷺ) stood up and said to them, "Return my garment to me. If I had as many camels as these trees, I would have distributed them amongst you; and you will not find me a miser or a liar or a coward."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الأُوَيْسِيُّ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، أَنَّ مُحَمَّدَ بْنَ جُبَيْرٍ، قَالَ أَخْبَرَنِي جُبَيْرُ بْنُ مُطْعِمٍ، أَنَّهُ بَيْنَا هُوَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَمَعَهُ النَّاسُ مُقْبِلاً مِنْ حُنَيْنٍ عَلِقَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم الأَعْرَابُ يَسْأَلُونَهُ حَتَّى اضْطَرُّوهُ إِلَى سَمُرَةٍ، فَخَطِفَتْ رِدَاءَهُ، فَوَقَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَعْطُونِي رِدَائِي، فَلَوْ كَانَ عَدَدُ هَذِهِ الْعِضَاهِ نَعَمًا لَقَسَمْتُهُ بَيْنَكُمْ، ثُمَّ لاَ تَجِدُونِي بَخِيلاً وَلاَ كَذُوبًا وَلاَ جَبَانًا ".

Reference	: Sahih al-Bukhari 3148
In-book reference	: Book 57, Hadith 56
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 376

Narrated Anas bin Malik:

While I was walking with the Prophet (ﷺ) who was wearing a Najrani outer garment with a thick hem, a bedouin came upon the Prophet (ﷺ) and pulled his garment so violently that I could recognize the impress of the hem of the garment on his shoulder, caused by the violence of his pull. Then the bedouin said, "Order for me something from Allah's Fortune which you have." The Prophet (ﷺ) turned to him and smiled, and ordered that a gift be given to him.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه قَالَ كُنْتُ أَمْشِي مَعَ النَّبِيِّ صلى الله عليه وسلم وَعَلَيْهِ بُرْدٌ نَجْرَانِيٌّ غَلِيظُ الْحَاشِيَةِ، فَأَدْرَكَهُ أَعْرَابِيٌّ فَجَذَبَهُ جَذْبَةً شَدِيدَةً، حَتَّى نَظَرْتُ إِلَى صَفْحَةِ عَاتِقِ النَّبِيِّ صلى الله عليه وسلم قَدْ أَثَّرَتْ بِهِ حَاشِيَةُ الرِّدَاءِ مِنْ شِدَّةِ جَذْبَتِهِ، ثُمَّ قَالَ مُرْ لِي مِنْ مَالِ اللَّهِ الَّذِي عِنْدَكَ. فَالْتَفَتَ إِلَيْهِ، فَضَحِكَ ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ.

Reference	: Sahih al-Bukhari 3149
In-book reference	: Book 57, Hadith 57
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 377

Narrated `Abdullah:

On the day (of the battle) of Hunain, Allah's Messenger (ﷺ) favored some people in the distribution of the booty (to the exclusion of others); he gave Al-Aqra' bin H`Abis one-hundred camels and he gave 'Uyaina the same amount, and also gave to some of the eminent Arabs, giving them preference in this regard. Then a person came and said, "By Allah, in this distribution justice has not been observed, nor has Allah's Pleasure been aimed at." I said (to him), "By Allah, I will inform the Prophet (ﷺ) (of what you have said), "I went and informed him, and he said, "If Allah and His Apostle did not act justly, who else would act justly. May Allah be merciful to Moses, for he was harmed with more than this, yet he kept patient."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ لَمَّا كَانَ يَوْمُ حُنَيْنٍ آثَرَ النَّبِيُّ صلى الله عليه وسلم أُنَاسًا فِي الْقِسْمَةِ، فَأَعْطَى الأَقْرَعَ بْنَ حَابِسٍ مِائَةً مِنَ الإِبِلِ، وَأَعْطَى عُيَيْنَةَ مِثْلَ ذَلِكَ، وَأَعْطَى أُنَاسًا مِنْ أَشْرَافِ الْعَرَبِ، فَآثَرَهُمْ يَوْمَئِذٍ فِي الْقِسْمَةِ. قَالَ رَجُلٌ وَاللَّهِ إِنَّ هَذِهِ الْقِسْمَةَ مَا عُدِلَ فِيهَا، وَمَا أُرِيدَ بِهَا وَجْهُ اللَّهِ. فَقُلْتُ وَاللَّهِ لأُخْبِرَنَّ النَّبِيَّ صلى الله عليه وسلم. فَأَتَيْتُهُ فَأَخْبَرْتُهُ فَقَالَ " فَمَنْ يَعْدِلُ إِذَا لَمْ يَعْدِلِ اللَّهُ وَرَسُولُهُ رَحِمَ اللَّهُ مُوسَى قَدْ أُوذِيَ بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ ".

Reference	: Sahih al-Bukhari 3150
In-book reference	: Book 57, Hadith 58
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 378

Narrated Asma bint Abu Bakr:

I used to carry the date stones on my head from the land of Az-Zubair which Allah's Messenger (ﷺ) had given to him, and it was at a distance of 2/3 of a Farsakh from my house. Narrated Hisham's father: The Prophet (ﷺ) gave Az-Zubair a piece of land from the property of Bani An- Nadir (gained as war booty).

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامٌ، قَالَ أَخْبَرَنِي أَبِي، عَنْ أَسْمَاءَ ابْنَةِ أَبِي بَكْرٍ ـ رضى الله عنهما ـ قَالَتْ كُنْتُ أَنْقُلُ النَّوَى مِنْ أَرْضِ الزُّبَيْرِ الَّتِي أَقْطَعَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى رَأْسِي، وَهْىَ مِنِّي عَلَى ثُلُثَىْ فَرْسَخٍ. وَقَالَ أَبُو ضَمْرَةَ عَنْ هِشَامٍ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صلى الله عليه وسلم أَقْطَعَ الزُّبَيْرَ أَرْضًا مِنْ أَمْوَالِ بَنِي النَّضِيرِ.

Reference	: Sahih al-Bukhari 3151
In-book reference	: Book 57, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 379

Narrated Ibn `Umar:

57 - The Book of One-fifth of Booty to the Cause of Allah (Khumus) كتاب فرض الخمس

`Umar bin Al-Khattab expelled all the Jews and Christians from the land of Hijaz. Allah's Messenger (ﷺ) after conquering Khaibar, thought of expelling the Jews from the land which, after he conquered it belonged to Allah, Allah's Messenger (ﷺ) and the Muslims. But the Jews requested Allah's Messenger (ﷺ) to leave them there on the condition that they would do the labor and get half of the fruits (the land would yield). Allah's Messenger (ﷺ) said, "We shall keep you on these terms as long as we wish." Thus they stayed till the time of `Umar's Caliphate when he expelled them to Taima and Ariha.

حَدَّثَنِي أَحْمَدُ بْنُ الْمِقْدَامِ، حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، قَالَ أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما أَنَّ عُمَرَ بْنَ الْخَطَّابِ، أَجْلَى الْيَهُودَ وَالنَّصَارَى مِنْ أَرْضِ الْحِجَازِ، وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَمَّا ظَهَرَ عَلَى أَهْلِ خَيْبَرَ أَرَادَ أَنْ يُخْرِجَ الْيَهُودَ مِنْهَا، وَكَانَتِ الأَرْضُ لَمَّا ظَهَرَ عَلَيْهَا لِلْيَهُودِ وَلِلرَّسُولِ وَلِلْمُسْلِمِينَ، فَسَأَلَ الْيَهُودُ رَسُولَ اللَّهِ صلى الله عليه وسلم أَنْ يَتْرُكَهُمْ عَلَى أَنْ يَكْفُوا الْعَمَلَ، وَلَهُمْ نِصْفُ الثَّمَرِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " نُقِرُّكُمْ عَلَى ذَلِكَ مَا شِئْنَا ". فَأُقِرُّوا حَتَّى أَجْلاَهُمْ عُمَرُ فِي إِمَارَتِهِ إِلَى تَيْمَاءَ وَأَرِيحَا.

Reference	: Sahih al-Bukhari 3152
In-book reference	: Book 57, Hadith 60
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 380

(20) Chapter: The food gained as war booty in the battlefield (20) باب مَا يُصِيبُ مِنَ الطَّعَامِ فِي أَرْضِ الْحَرْبِ

Narrated `Abdullah bin Mughaffal:

While we were besieging the fort of Khaibar, a person threw a leather container containing fat, and I ran to take it, but when I turned I saw the Prophet (ﷺ) (standing behind), so I felt embarrassed in front of him.

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ ـ رضى الله عنه ـ قَالَ كُنَّا مُحَاصِرِينَ قَصْرَ خَيْبَرَ، فَرَمَى إِنْسَانٌ بِجِرَابٍ فِيهِ شَحْمٌ، فَنَزَوْتُ لآخُذَهُ، فَالْتَفَتُّ فَإِذَا النَّبِيُّ صلى الله عليه وسلم فَاسْتَحْيَيْتُ مِنْهُ.

Reference	: Sahih al-Bukhari 3153
In-book reference	: Book 57, Hadith 61
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 381

Narrated Ibn `Umar:

In our holy battles, we used to get honey and grapes, as war booty which we would eat and would not store.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ كُنَّا نُصِيبُ فِي مَغَازِينَا الْعَسَلَ وَالْعِنَبَ فَنَأْكُلُهُ وَلاَ نَرْفَعُهُ.

Reference	: Sahih al-Bukhari 3154
In-book reference	: Book 57, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 382

Narrated Ibn Abi `Aufa:

We were afflicted with hunger during the besiege of Khaibar, and when it was the day of (the battle of) Khaibar, we slaughtered the donkeys and when the pots got boiling (with their meat). Allah's Apostle made an announcement that all the pots should be upset and that nobody should eat anything of the meat of the donkeys. We thought that the Prophet (ﷺ) prohibited that because the Khumus had not been taken out of the booty (i.e. donkeys); other people said, "He prohibited eating them for ever." The sub-narrator added, "I asked Sa`id bin Jubair who said, 'He has made the eating of donkeys' meat illegal for ever.")

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الشَّيْبَانِيُّ، قَالَ سَمِعْتُ ابْنَ أَبِي أَوْفَى ـ رضى الله عنهما ـ يَقُولُ أَصَابَتْنَا مَجَاعَةٌ لَيَالِيَ خَيْبَرَ، فَلَمَّا كَانَ يَوْمُ خَيْبَرَ وَقَعْنَا فِي الْحُمُرِ الأَهْلِيَّةِ، فَانْتَحَرْنَاهَا فَلَمَّا غَلَتِ الْقُدُورُ، نَادَى مُنَادِي رَسُولِ اللَّهِ صلى الله عليه وسلم اكْفَئُوا الْقُدُورَ، فَلاَ تَطْعَمُوا مِنْ لُحُومِ الْحُمُرِ شَيْئًا‏.‏ قَالَ عَبْدُ اللَّهِ فَقُلْنَا إِنَّمَا نَهَى النَّبِيُّ صلى الله عليه وسلم لأَنَّهَا لَمْ تُخَمَّسْ‏.‏ قَالَ وَقَالَ آخَرُونَ حَرَّمَهَا الْبَتَّةَ‏.‏ وَسَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ فَقَالَ حَرَّمَهَا الْبَتَّةَ‏.‏

Reference	: Sahih al-Bukhari 3155
In-book reference	: Book 57, Hadith 63
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 383

58 - The Book of Jizyah and Mawaada'ah (3156 - 3189)
كتاب الجزية والموادعة

(1) Chapter: Al-Jizya taken from the Dhimmi

(1) باب الْجِزْيَةِ وَالْمُوَادَعَةِ مَعَ أَهْلِ الْحَرْبِ

وَقَوْلِ اللَّهِ تَعَالَى: {قَاتِلُوا الَّذِينَ لاَ يُؤْمِنُونَ بِاللَّهِ وَلاَ بِالْيَوْمِ الآخِرِ وَلاَ يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلاَ يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ} أَذِلاَّءُ. وَمَا جَاءَ فِي أَخْذِ الْجِزْيَةِ مِنَ الْيَهُودِ وَالنَّصَارَى وَالْمَجُوسِ وَالْعَجَمِ.

وَقَالَ ابْنُ عُيَيْنَةَ عَنِ ابْنِ أَبِي نَجِيحٍ قُلْتُ لِمُجَاهِدٍ مَا شَأْنُ أَهْلِ الشَّأْمِ، عَلَيْهِمْ أَرْبَعَةُ دَنَانِيرَ وَأَهْلُ الْيَمَنِ عَلَيْهِمْ دِينَارٌ قَالَ جُعِلَ ذَلِكَ مِنْ قِبَلِ الْيَسَارِ.

Narrated `Amr bin Dinar:

I was sitting with Jabir bin Zaid and `Amr bin Aus, and Bjalla was narrating to them in 70 A.H. the year when Mus`ab bin Az-Zubair was the leader of the pilgrims of Basra. We were sitting at the steps of Zamzam well and Bajala said, "I was the clerk of Juz bin Muawiya, Al-Ahnaf's paternal uncle. A letter came from `Umar bin Al-Khattab one year before his death; and it was read:-- "Cancel every marriage contracted among the Magians between relatives of close kinship (marriages that are regarded illegal in Islam: a relative of this sort being called Dhu-Mahram.)" `Umar did not take the Jizya from the Magian infidels till `Abdur-Rahman bin `Auf testified that Allah's Messenger (ﷺ) had taken the Jizya from the Magians of Hajar.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ سَمِعْتُ عَمْرًا، قَالَ كُنْتُ جَالِسًا مَعَ جَابِرِ بْنِ زَيْدٍ وَعَمْرِو بْنِ أَوْسٍ، فَحَدَّثَهُمَا بَجَالَةُ، سَنَةَ سَبْعِينَ ـ عَامَ حَجَّ مُصْعَبُ بْنُ الزُّبَيْرِ بِأَهْلِ الْبَصْرَةِ ـ عِنْدَ دَرَجِ زَمْزَمَ قَالَ كُنْتُ كَاتِبًا لِجَزْءِ بْنِ مُعَاوِيَةَ عَمِّ الأَحْنَفِ، فَأَتَانَا كِتَابُ عُمَرَ بْنِ الْخَطَّابِ قَبْلَ مَوْتِهِ بِسَنَةٍ فَرِّقُوا بَيْنَ كُلِّ ذِي مَحْرَمٍ مِنَ الْمَجُوسِ. وَلَمْ يَكُنْ عُمَرُ أَخَذَ الْجِزْيَةَ مِنَ الْمَجُوسِ. حَتَّى شَهِدَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَخَذَهَا مِنْ مَجُوسِ هَجَرٍ.

Reference	: Sahih al-Bukhari 3156, 3157
In-book reference	: Book 58, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 384

Narrated `Amr bin `Auf Al-Ansari:

(who was an ally of Bam `Amr bin Lu'ai and one of those who had taken part in (the Ghazwa of) Badr): Allah's Messenger (ﷺ) sent Abu 'Ubaida bin Al-Jarreh to Bahrain to collect the Jizya. Allah's Messenger (ﷺ) had established peace with the people of Bahrain and appointed Al-`Ala' bin Al-Hadrami as their governor. When Abu 'Ubaida came from Bahrain with the money, the Ansar heard of Abu 'Ubaida's arrival which coincided with the time of the morning prayer with the Prophet. When Allah's Messenger (ﷺ) led them in the morning prayer and finished, the Ansar approached him, and he looked at them and smiled on seeing them and said, "I feel that you have heard that Abu. 'Ubaida has brought something?" They said, "Yes, O Allah's Messenger (ﷺ)' He said, "Rejoice and hope for what will please you! By Allah, I am not afraid of your poverty but I am afraid that you will lead a life of luxury as past nations did, whereupon you will compete with each other for it, as they competed for it, and it will destroy you as it destroyed them."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، أَنَّهُ أَخْبَرَهُ أَنَّ عَمْرَو بْنَ عَوْفٍ الأَنْصَارِيَّ وَهْوَ حَلِيفٌ لِبَنِي عَامِرِ بْنِ لُؤَىٍّ وَكَانَ شَهِدَ بَدْرًا أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ إِلَى الْبَحْرَيْنِ يَأْتِي بِجِزْيَتِهَا، وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم هُوَ صَالَحَ أَهْلَ الْبَحْرَيْنِ وَأَمَّرَ عَلَيْهِمُ الْعَلاَءَ بْنَ

الْحَضْرَمِيِّ، فَقَدِمَ أَبُو عُبَيْدَةَ بِمَالٍ مِنَ الْبَحْرَيْنِ، فَسَمِعَتِ الأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ فَوَافَتْ صَلاَةَ الصُّبْحِ مَعَ النَّبِيِّ صلى الله عليه وسلم، فَلَمَّا صَلَّى بِهِمِ الْفَجْرَ انْصَرَفَ، فَتَعَرَّضُوا لَهُ، فَتَبَسَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ رَآهُمْ وَقَالَ " أَظُنُّكُمْ قَدْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدْ جَاءَ بِشَىْءٍ ". قَالُوا أَجَلْ يَا رَسُولَ اللَّهِ. قَالَ " فَأَبْشِرُوا وَأَمِّلُوا مَا يَسُرُّكُمْ، فَوَاللَّهِ لاَ الْفَقْرَ أَخْشَى عَلَيْكُمْ، وَلَكِنْ أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيَا كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا وَتُهْلِكَكُمْ كَمَا أَهْلَكَتْهُمْ ".

Reference	: Sahih al-Bukhari 3158
In-book reference	: Book 58, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 385

Narrated Jubair bin Haiya:

`Umar sent the Muslims to the great countries to fight the pagans. When Al-Hurmuzan embraced Islam, `Umar said to him. "I would like to consult you regarding these countries which I intend to invade." Al-Hurmuzan said, "Yes, the example of these countries and their inhabitants who are the enemies. of the Muslims, is like a bird with a head, two wings and two legs; If one of its wings got broken, it would get up over its two legs, with one wing and the head; and if the other wing got broken, it would get up with two legs and a head, but if its head got destroyed, then the two legs, two wings and the head would become useless. The head stands for Khosrau, and one wing stands for Caesar and the other wing stands for Faris. So, order the Muslims to go towards Khosrau." So, `Umar sent us (to Khosrau) appointing An-Nu`man bin Muqrin as our commander. When we reached the land of the enemy, the representative of Khosrau came out with forty-thousand warriors, and an interpreter got up saying, "Let one of you talk to me!" Al-Mughira replied, "Ask whatever you wish." The other asked, "Who are you?" Al-Mughira replied, "We are some people from the Arabs; we led a hard, miserable, disastrous life: we used to suck the hides and the date stones from hunger; we used to wear clothes made up of fur of camels and hair of goats, and to worship trees and stones. While we were in this state, the Lord of the Heavens and the Earths, Elevated is His Remembrance and Majestic is His Highness, sent to us from among ourselves a Prophet whose father and mother are known to us. Our Prophet, the Messenger of our Lord, has ordered us to fight you till you worship Allah Alone or give Jizya (i.e. tribute); and our Prophet has informed us that our Lord says:-- "Whoever amongst us is killed (i.e. martyred), shall go to Paradise to lead such a luxurious life as he has never seen, and whoever amongst us remain alive, shall become your master." (Al-Mughira, then blamed An-Nu`man for delaying the attack and) An-Nu' man said to Al-Mughira, "If you had participated in a similar battle, in the company of Allah's Messenger (ﷺ) he would not have blamed you for waiting, nor would he have disgraced you. But I accompanied Allah's Apostle in many battles and it was his custom that if he did not fight early by daytime, he would wait till the wind had started blowing and the time for the prayer was due (i.e. after midday).

حَدَّثَنَا الْفَضْلُ بْنُ يَعْقُوبَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ، حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدِ اللَّهِ الثَّقَفِيُّ، حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللَّهِ الْمُزَنِيُّ، وَزِيَادُ بْنُ جُبَيْرٍ، عَنْ جُبَيْرِ بْنِ حَيَّةَ، قَالَ بَعَثَ عُمَرُ النَّاسَ فِي أَفْنَاءِ الأَمْصَارِ يُقَاتِلُونَ الْمُشْرِكِينَ، فَأَسْلَمَ الْهُرْمُزَانُ فَقَالَ إِنِّي مُسْتَشِيرُكَ فِي مَغَازِيَّ هَذِهِ. قَالَ نَعَمْ، مَثَلُهَا وَمَثَلُ مَنْ فِيهَا مِنَ النَّاسِ مِنْ عَدُوِّ الْمُسْلِمِينَ مَثَلُ طَائِرٍ لَهُ رَأْسٌ وَلَهُ جَنَاحَانِ وَلَهُ رِجْلاَنِ، فَإِنْ كُسِرَ أَحَدُ الْجَنَاحَيْنِ نَهَضَتِ الرِّجْلاَنِ بِجَنَاحٍ وَالرَّأْسُ، فَإِنْ كُسِرَ الْجَنَاحُ الآخَرُ نَهَضَتِ الرِّجْلاَنِ وَالرَّأْسُ، وَإِنْ شُدِخَ الرَّأْسُ ذَهَبَتِ الرِّجْلاَنِ وَالْجَنَاحَانِ وَالرَّأْسُ، فَالرَّأْسُ كِسْرَى، وَالْجَنَاحُ قَيْصَرُ، وَالْجَنَاحُ الآخَرُ فَارِسُ، فَمُرِ الْمُسْلِمِينَ فَلْيَنْفِرُوا إِلَى كِسْرَى. وَقَالَ بَكْرٌ وَزِيَادٌ جَمِيعًا عَنْ جُبَيْرِ بْنِ حَيَّةَ قَالَ فَنَدَبَنَا عُمَرُ وَاسْتَعْمَلَ عَلَيْنَا النُّعْمَانَ بْنَ مُقَرِّنٍ، حَتَّى إِذَا كُنَّا بِأَرْضِ الْعَدُوِّ، وَخَرَجَ عَلَيْنَا عَامِلُ كِسْرَى فِي أَرْبَعِينَ أَلْفًا، فَقَامَ تُرْجُمَانٌ فَقَالَ لِيُكَلِّمْنِي رَجُلٌ مِنْكُمْ. فَقَالَ الْمُغِيرَةُ سَلْ عَمَّا شِئْتَ. قَالَ مَا أَنْتُمْ قَالَ نَحْنُ أُنَاسٌ مِنَ الْعَرَبِ كُنَّا فِي شَقَاءٍ شَدِيدٍ وَبَلاَءٍ شَدِيدٍ، نَمَصُّ الْجِلْدَ وَالنَّوَى مِنَ الْجُوعِ، وَنَلْبَسُ الْوَبَرَ وَالشَّعَرَ، وَنَعْبُدُ الشَّجَرَ وَالْحَجَرَ، فَبَيْنَا نَحْنُ كَذَلِكَ، إِذْ بَعَثَ رَبُّ السَّمَوَاتِ وَرَبُّ الأَرَضِينَ تَعَالَى ذِكْرُهُ وَجَلَّتْ عَظَمَتُهُ إِلَيْنَا نَبِيًّا مِنْ أَنْفُسِنَا، نَعْرِفُ أَبَاهُ وَأُمَّهُ، فَأَمَرَنَا نَبِيُّنَا رَسُولُ رَبِّنَا صلى الله عليه وسلم أَنْ نُقَاتِلَكُمْ حَتَّى تَعْبُدُوا اللَّهَ وَحْدَهُ أَوْ تُؤَدُّوا الْجِزْيَةَ، وَأَخْبَرَنَا نَبِيُّنَا صلى الله عليه وسلم عَنْ رِسَالَةِ رَبِّنَا أَنَّهُ مَنْ قُتِلَ مِنَّا صَارَ إِلَى الْجَنَّةِ فِي نَعِيمٍ لَمْ يَرَ مِثْلَهَا قَطُّ، وَمَنْ بَقِيَ مِنَّا مَلَكَ

رِقَابَكُمْ. فَقَالَ النُّعْمَانُ رُبَّمَا أَشْهَدَكَ اللَّهُ مِثْلَهَا مَعَ النَّبِيِّ صلى الله عليه وسلم فَلَمْ يُنَدِّمْكَ وَلَمْ يُخْزِكَ، وَلَكِنِّي شَهِدْتُ الْقِتَالَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا لَمْ يُقَاتِلْ فِي أَوَّلِ النَّهَارِ انْتَظَرَ حَتَّى تَهُبَّ الأَرْوَاحُ وَتَحْضُرَ الصَّلَوَاتُ.

Reference : Sahih al-Bukhari 3159, 3160
In-book reference : Book 58, Hadith 3
USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 386
(deprecated numbering scheme)

(2) Chapter: Truce with the king of a country

(2) باب إِذَا وَادَعَ الإِمَامُ مَلِكَ الْقَرْيَةِ هَلْ يَكُونُ ذَلِكَ لِبَقِيَّتِهِمْ

Narrated Abu Humaid As-Saidi:

We accompanied the Prophet (ﷺ) in the Ghazwa of Tabuk and the king of 'Aila presented a white mule and a cloak as a gift to the Prophet. And the Prophet (ﷺ) wrote to him a peace treaty allowing him to keep authority over his country.

حَدَّثَنَا سَهْلُ بْنُ بَكَّارٍ، حَدَّثَنَا وُهَيْبٌ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ عَبَّاسٍ السَّاعِدِيِّ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ، قَالَ غَزَوْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم تَبُوكَ، وَأَهْدَى مَلِكُ أَيْلَةَ لِلنَّبِيِّ صلى الله عليه وسلم بَغْلَةً بَيْضَاءَ، وَكَسَاهُ بُرْدًا، وَكَتَبَ لَهُ بِبَحْرِهِمْ.

Reference : Sahih al-Bukhari 3161
In-book reference : Book 58, Hadith 4
USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 387
(deprecated numbering scheme)

(3) Chapter: The advice to take care of non-Muslims who have a covenant of Allah's Messenger saws

(3) بَابُ الْوَصَايَا بِأَهْلِ ذِمَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

وَالذِّمَّةُ الْعَهْدُ، وَالإِلُّ الْقَرَابَةُ.

Narrated Juwairiya bin Qudama at-Tamimi:

We said to `Umar bin Al-Khattab, Jo Chief of the believers! Advise us." He said, "I advise you to fulfill Allah's Convention (made with the Dhimmis) as it is the convention of your Prophet and the source of the livelihood of your dependents (i.e. the taxes from the Dhimmis.) "

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا أَبُو جَمْرَةَ، قَالَ سَمِعْتُ جُوَيْرِيَةَ بْنَ قُدَامَةَ التَّمِيمِيَّ، قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ ـ رضى الله عنه ـ قُلْنَا أَوْصِنَا يَا أَمِيرَ الْمُؤْمِنِينَ. قَالَ أُوصِيكُمْ بِذِمَّةِ اللَّهِ، فَإِنَّهُ ذِمَّةُ نَبِيِّكُمْ، وَرِزْقُ عِيَالِكُمْ.

Reference : Sahih al-Bukhari 3162
In-book reference : Book 58, Hadith 5
USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 388
(deprecated numbering scheme)

(4) Chapter: To whom should the Fai and the Jizya be distributed?

(4) بَابُ مَا أَقْطَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْبَحْرَيْنِ، وَمَا وَعَدَ مِنْ مَالِ الْبَحْرَيْنِ وَالْجِزْيَةِ، وَلِمَنْ يُقْسَمُ الْفَيْءُ وَالْجِزْيَةُ؟

Narrated Yahya bin Sa`id:

Once the Prophet (ﷺ) called the Ansar in order to grant them part of the land of Bahrain. On that they said, "No! By Allah, we will not accept it unless you grant a similar thing to our Quarries brothers as well." He said, "That will be their's if Allah wishes." But when the Ansar persisted in their request, he said, "After me you will see others given

preference over you in this respect (in which case) you should be patient till you meet me at the Tank (of Al-Kauthar).

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ سَمِعْتُ أَنَسًا ـ رضى الله عنه ـ قَالَ دَعَا النَّبِيُّ صلى الله عليه وسلم الأَنْصَارَ لِيَكْتُبَ لَهُمْ بِالْبَحْرَيْنِ فَقَالُوا لاَ وَاللَّهِ حَتَّى تَكْتُبَ لإِخْوَانِنَا مِنْ قُرَيْشٍ بِمِثْلِهَا. فَقَالَ ذَاكَ لَهُمْ مَا شَاءَ اللَّهُ عَلَى ذَلِكَ يَقُولُونَ لَهُ قَالَ " فَإِنَّكُمْ سَتَرَوْنَ بَعْدِي أُثْرَةً، فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ".

Reference	: Sahih al-Bukhari 3163
In-book reference	: Book 58, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 389

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) once said to me, "If the revenue of Bahrain came, I would give you this much and this much." When Allah's Messenger (ﷺ) had died, the revenue of Bahrain came, and Abu Bakr announced, " Let whoever was promised something by Allah's Messenger (ﷺ) come to me." So, I went to Abu Bakr and said, "Allah's Messenger (ﷺ) said to me, 'If the revenue of Bahrain came, I would give you this much and this. much." On that Abu Bakr said to me, "Scoop (money) with both your hands." I scooped money with both my hands and Abu Bakr asked me to count it. I counted it and it was five-hundred (gold pieces). The total amount he gave me was one thousand and five hundred (gold pieces.) Narrated Anas: Money from Bahrain was brought to the Prophet (ﷺ) . He said, "Spread it in the Mosque." It was the biggest amount that had ever been brought to Allah's Messenger (ﷺ) . In the meantime Al-`Abbas came to him and said, "O Allah's Messenger (ﷺ)! Give me, for I gave the ransom of myself and `Aqil." The Prophet said (to him), "Take." He scooped money with both hands and poured it in his garment and tried to lift it, but he could not and appealed to the Prophet, "Will you order someone to help me in lifting it?" The Prophet (ﷺ) said, "No." Then Al-`Abbas said, "Then will you yourself help me carry it?" The Prophet (ﷺ) said, "No." Then Al `Abbas threw away some of the money, but even then he was not able to lift it, and so he gain requested the Prophet (ﷺ) "Will you order someone to help me carry it?" The Prophet said, "No." Then Al-`Abbas said, "Then will you yourself yelp me carry it?" The Prophet (ﷺ) said, 'No." So, Al-`Abbas threw away some more money and lifted it on his shoulder and went away. The Prophet (ﷺ) kept on looking at him with astonishment at his greediness till he went out of our sight. Allah's Messenger (ﷺ) did not get up from there till not a single Dirham remained from that money.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، قَالَ أَخْبَرَنِي رَوْحُ بْنُ الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ لِي " لَوْ قَدْ جَاءَنَا مَالُ الْبَحْرَيْنِ قَدْ أَعْطَيْتُكَ هَكَذَا وَهَكَذَا وَهَكَذَا ". فَلَمَّا قُبِضَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَجَاءَ مَالُ الْبَحْرَيْنِ قَالَ أَبُو بَكْرٍ مَنْ كَانَتْ لَهُ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم عِدَةٌ فَلْيَأْتِنِي. فَأَتَيْتُهُ فَقُلْتُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ كَانَ قَالَ لِي " لَوْ قَدْ جَاءَنَا مَالُ الْبَحْرَيْنِ لأَعْطَيْتُكَ هَكَذَا وَهَكَذَا وَهَكَذَا ". فَقَالَ لِي احْثُهْ. فَحَثَوْتُ حَثْيَةً فَقَالَ لِي عُدَّهَا. فَعَدَدْتُهَا فَإِذَا هِيَ خَمْسُمِائَةٍ، فَأَعْطَانِي أَلْفًا وَخَمْسَمِائَةٍ. وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ، أُتِيَ النَّبِيُّ صلى الله عليه وسلم بِمَالٍ مِنَ الْبَحْرَيْنِ فَقَالَ " انْثُرُوهُ فِي الْمَسْجِدِ " فَكَانَ أَكْثَرَ مَالٍ أُتِيَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذْ جَاءَهُ الْعَبَّاسُ فَقَالَ يَا رَسُولَ اللَّهِ، أَعْطِنِي إِنِّي فَادَيْتُ نَفْسِي وَفَادَيْتُ عَقِيلاً. قَالَ " خُذْ ". فَحَثَا فِي ثَوْبِهِ، ثُمَّ ذَهَبَ يُقِلُّهُ، فَلَمْ يَسْتَطِعْ. فَقَالَ أُمُرْ بَعْضَهُمْ يَرْفَعْهُ إِلَىَّ. قَالَ " لاَ ". قَالَ فَارْفَعْهُ أَنْتَ عَلَىَّ. قَالَ " لاَ ". فَنَثَرَ مِنْهُ، ثُمَّ ذَهَبَ يُقِلُّهُ فَلَمْ يَرْفَعْهُ. فَقَالَ أُمُرْ بَعْضَهُمْ يَرْفَعْهُ عَلَىَّ. قَالَ " لاَ ". قَالَ فَارْفَعْهُ أَنْتَ عَلَىَّ. قَالَ " لاَ ". فَنَثَرَ ثُمَّ احْتَمَلَهُ عَلَى كَاهِلِهِ ثُمَّ انْطَلَقَ، فَمَا زَالَ يُتْبِعُهُ بَصَرَهُ حَتَّى خَفِيَ عَلَيْنَا عَجَبًا مِنْ حِرْصِهِ، فَمَا قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَثَمَّ مِنْهَا دِرْهَمٌ.

Reference	: Sahih al-Bukhari 3164, 3165

In-book reference : Book 58, Hadith 7
USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 390
(deprecated numbering scheme)

(5) Chapter: The sin of one who kills an innocent person having a treaty with the Muslims

(5) باب إِثْمِ مَنْ قَتَلَ مُعَاهَدًا بِغَيْرِ جُرْمٍ

Narrated `Abdullah bin `Amr:

The Prophet (ﷺ) said, "Whoever killed a person having a treaty with the Muslims, shall not smell the smell of Paradise though its smell is perceived from a distance of forty years."

حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الْحَسَنُ بْنُ عَمْرٍو، حَدَّثَنَا مُجَاهِدٌ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ قَتَلَ مُعَاهَدًا لَمْ يَرَحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا تُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا ".

Reference : Sahih al-Bukhari 3166
In-book reference : Book 58, Hadith 8
USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 391
(deprecated numbering scheme)

(6) Chapter: The expelling of the Jews from the Arabian Peninsula

(6) باب إِخْرَاجِ الْيَهُودِ مِنْ جَزِيرَةِ الْعَرَبِ

وَقَالَ عُمَرُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أُقِرُّكُمْ مَا أَقَرَّكُمُ اللَّهُ بِهِ».

Narrated Abu Huraira:

While we were in the Mosque, the Prophet (ﷺ) came out and said, "Let us go to the Jews" We went out till we reached Bait-ul-Midras. He said to them, "If you embrace Islam, you will be safe. You should know that the earth belongs to Allah and His Apostle, and I want to expel you from this land. So, if anyone amongst you owns some property, he is permitted to sell it, otherwise you should know that the Earth belongs to Allah and His Apostle."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي سَعِيدٌ الْمَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ خَرَجَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " انْطَلِقُوا إِلَى يَهُودَ ". فَخَرَجْنَا حَتَّى جِئْنَا بَيْتَ الْمِدْرَاسِ فَقَالَ " أَسْلِمُوا تَسْلَمُوا، وَاعْلَمُوا أَنَّ الأَرْضَ لِلَّهِ وَرَسُولِهِ، وَإِنِّي أُرِيدُ أَنْ أُجْلِيَكُمْ مِنْ هَذِهِ الأَرْضِ، فَمَنْ يَجِدْ مِنْكُمْ بِمَالِهِ شَيْئًا فَلْيَبِعْهُ، وَإِلاَّ فَاعْلَمُوا أَنَّ الأَرْضَ لِلَّهِ وَرَسُولِهِ ".

Reference : Sahih al-Bukhari 3167
In-book reference : Book 58, Hadith 9
USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 392
(deprecated numbering scheme)

Narrated Sa`id bin Jubair:

that he heard Ibn `Abbas saying, "Thursday! And you know not what Thursday is? After that Ibn `Abbas wept till the stones on the ground were soaked with his tears. On that I asked Ibn `Abbas, "What is (about) Thursday?" He said, "When the condition (i.e. health) of Allah's Messenger (ﷺ) deteriorated, he said, 'Bring me a bone of scapula, so that I may write something for you after which you will never go astray.'The people differed in their opinions although it was improper to differ in front of a prophet, They said, 'What is wrong with him? Do you think he is delirious? Ask him (to understand). The Prophet (ﷺ) replied, 'Leave me as I am in a better state than what you are asking me to do.' Then the Prophet (ﷺ) ordered them to do three things saying, 'Turn out all the pagans from the Arabian Peninsula, show respect to all foreign delegates by giving them gifts as I used to do.' " The sub-narrator

added, "The third order was something beneficial which either Ibn `Abbas did not mention or he mentioned but I forgot.'

حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ سُلَيْمَانَ الأَحْوَلِ، سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ، سَمِعَ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ يَقُولُ يَوْمُ الْخَمِيسِ، وَمَا يَوْمُ الْخَمِيسِ ثُمَّ بَكَى حَتَّى بَلَّ دَمْعُهُ الْحَصَى. قُلْتُ يَا أَبَا عَبَّاسٍ، مَا يَوْمُ الْخَمِيسِ قَالَ اشْتَدَّ بِرَسُولِ اللَّهِ صلى الله عليه وسلم وَجَعُهُ فَقَالَ " ائْتُونِي بِكَتِفٍ أَكْتُبْ لَكُمْ كِتَابًا لاَ تَضِلُّوا بَعْدَهُ أَبَدًا ". فَتَنَازَعُوا وَلاَ يَنْبَغِي عِنْدَ نَبِيٍّ تَنَازُعٌ فَقَالُوا مَا لَهُ أَهَجَرَ اسْتَفْهِمُوهُ. فَقَالَ " ذَرُونِي، فَالَّذِي أَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونِي إِلَيْهِ ـ فَأَمَرَهُمْ بِثَلاَثٍ قَالَ ـ أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ، وَأَجِيزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ أُجِيزُهُمْ ". وَالثَّالِثَةُ خَيْرٌ، إِمَّا أَنْ سَكَتَ عَنْهَا، وَإِمَّا أَنْ قَالَهَا فَنَسِيتُهَا. قَالَ سُفْيَانُ هَذَا مِنْ قَوْلِ سُلَيْمَانَ.

Reference	: Sahih al-Bukhari 3168
In-book reference	: Book 58, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 393

(7) Chapter: If Al-Mushrikun prove tracherous to the Muslims, may they be forgiven? (7) باب إِذَا غَدَرَ الْمُشْرِكُونَ بِالْمُسْلِمِينَ هَلْ يُعْفَى عَنْهُمْ

Narrated Abu Huraira:

When Khaibar was conquered, a roasted poisoned sheep was presented to the Prophets as a gift (by the Jews). The Prophet (ﷺ) ordered, "Let all the Jews who have been here, be assembled before me." The Jews were collected and the Prophet (ﷺ) said (to them), "I am going to ask you a question. Will you tell the truth?" They said, "Yes.' The Prophet (ﷺ) asked, "Who is your father?" They replied, "So-and-so." He said, "You have told a ie; your father is so-and-so." They said, "You are right." He siad, "Will you now tell me the truth, if I ask you about something?" They replied, "Yes, O AbuAl-Qasim; and if we should tell a lie, you can realize our lie as you have done regarding our father." On that he asked, "Who are the people of the (Hell) Fire?" They said, "We shall remain in the (Hell) Fire for a short period, and after that you will replace us." The Prophet (ﷺ) said, "You may be cursed and humiliated in it! By Allah, we shall never replace you in it." Then he asked, "Will you now tell me the truth if I ask you a question?" They said, "Yes, O Ab Li-AI-Qasim." He asked, "Have you poisoned this sheep?" They said, "Yes." He asked, "What made you do so?" They said, "We wanted to know if you were a liar in which case we would get rid of you, and if you are a prophet then the poison would not harm you."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي سَعِيدٌ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ لَمَّا فُتِحَتْ خَيْبَرُ أُهْدِيَتْ لِلنَّبِيِّ صلى الله عليه وسلم شَاةٌ فِيهَا سُمٌّ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اجْمَعُوا إِلَىَّ مَنْ كَانَ هَا هُنَا مِنْ يَهُودَ ". فَجُمِعُوا لَهُ فَقَالَ " إِنِّي سَائِلُكُمْ عَنْ شَىْءٍ فَهَلْ أَنْتُمْ صَادِقِيَّ عَنْهُ ". فَقَالُوا نَعَمْ. قَالَ لَهُمُ النَّبِيُّ صلى الله عليه وسلم " مَنْ أَبُوكُمْ ". قَالُوا فُلاَنٌ. فَقَالَ " كَذَبْتُمْ، بَلْ أَبُوكُمْ فُلاَنٌ ". قَالُوا صَدَقْتَ. قَالَ " فَهَلْ أَنْتُمْ صَادِقِيَّ عَنْ شَىْءٍ إِنْ سَأَلْتُ عَنْهُ " فَقَالُوا نَعَمْ يَا أَبَا الْقَاسِمِ، وَإِنْ كَذَبْنَا عَرَفْتَ كَذِبَنَا كَمَا عَرَفْتَهُ فِي أَبِينَا. فَقَالَ لَهُمْ " مَنْ أَهْلُ النَّارِ ". قَالُوا نَكُونُ فِيهَا يَسِيرًا ثُمَّ تَخْلُفُونَا فِيهَا. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اخْسَئُوا فِيهَا، وَاللَّهِ لاَ نَخْلُفُكُمْ فِيهَا أَبَدًا ـ ثُمَّ قَالَ ـ هَلْ أَنْتُمْ صَادِقِيَّ عَنْ شَىْءٍ إِنْ سَأَلْتُكُمْ عَنْهُ ". فَقَالُوا نَعَمْ يَا أَبَا الْقَاسِمِ. قَالَ " هَلْ جَعَلْتُمْ فِي هَذِهِ الشَّاةِ سُمًّا ". قَالُوا نَعَمْ. قَالَ " مَا حَمَلَكُمْ عَلَى ذَلِكَ ". قَالُوا أَرَدْنَا إِنْ كُنْتَ كَاذِبًا نَسْتَرِيحُ، وَإِنْ كُنْتَ نَبِيًّا لَمْ يَضُرَّكَ.

Reference	: Sahih al-Bukhari 3169
In-book reference	: Book 58, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 394

(8) Chapter: The invocation of the Imam against those who break their covenant (with the Muslims)

(8) باب دُعَاءِ الإِمَامِ عَلَى مَنْ نَكَثَ عَهْدًا

Narrated `Asim:

I asked Anas about the Qunut (i.e. invocation in the prayer). Anas said, "It should be recited before bowing." I said, "So-and-so claims that you say that it should be recited after bowing." He replied, "He is mistaken." Then Anas narrated to us that the Prophet (ﷺ) invoked evil on the tribe of Bani-Sulaim for one month after bowing. ' Anas Further said, "The Prophet (ﷺ) had sent 40 or 70 Qaris (i.e. men well versed in the knowledge of the Qur'an) to some pagans, but the latter struggled with them and martyred them, although there was a peace pact between them and the Prophet (ﷺ) I had never seen the Prophet so sorry and worried about anybody as he was about them (i.e. the Qaris).

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ، حَدَّثَنَا عَاصِمٌ، قَالَ سَأَلْتُ أَنَسًا ـ رضى الله عنه ـ عَنِ الْقُنُوتِ. قَالَ قَبْلَ الرُّكُوعِ. فَقُلْتُ إِنَّ فُلاَنًا يَزْعُمُ أَنَّكَ قُلْتَ بَعْدَ الرُّكُوعِ، فَقَالَ كَذَبَ. ثُمَّ حَدَّثَنَا عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَنَتَ شَهْرًا بَعْدَ الرُّكُوعِ يَدْعُو عَلَى أَحْيَاءٍ مِنْ بَنِي سُلَيْمٍ ـ قَالَ ـ بَعَثَ أَرْبَعِينَ أَوْ سَبْعِينَ ـ يَشُكُّ فِيهِ ـ مِنَ الْقُرَّاءِ إِلَى أُنَاسٍ مِنَ الْمُشْرِكِينَ، فَعَرَضَ لَهُمْ هَؤُلاَءِ فَقَتَلُوهُمْ، وَكَانَ بَيْنَهُمْ وَبَيْنَ النَّبِيِّ صلى الله عليه وسلم عَهْدٌ، فَمَا رَأَيْتُهُ وَجَدَ عَلَى أَحَدٍ مَا وَجَدَ عَلَيْهِمْ.

Reference	: Sahih al-Bukhari 3170
In-book reference	: Book 58, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 395

(9) Chapter: The offering of shelter and peace by women

(9) باب أَمَانِ النِّسَاءِ وَجِوَارِهِنَّ

Narrated Um Hani:

the daughter of Abu Talib: I went to Allah's Messenger (ﷺ) on the day of the conquest of Mecca and found him taking a bath, and his daughter Fatima was screening him. I greeted him and he asked, "Who is that?" I said, "I, Um Hani bint Abi Talib." He said, "Welcome, O Um Hani." When he had finished his bath, he stood up and offered eight rak`at while dressed in one garment. I said, "O Allah's Messenger (ﷺ)! My brother `Ali has declared that he will kill a man to whom I have granted asylum. The man is so and-so bin Hubaira." Allah's Messenger (ﷺ) said, "O Um Hani! We will grant asylum to the one whom you have granted asylum." (Um Hani said, "That (visit) took place in the Duha (i.e. forenoon)).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ أَنَّ أَبَا مُرَّةَ، مَوْلَى أُمِّ هَانِئٍ ابْنَةِ أَبِي طَالِبٍ أَخْبَرَهُ أَنَّهُ، سَمِعَ أُمَّ هَانِئٍ ابْنَةَ أَبِي طَالِبٍ، تَقُولُ ذَهَبْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم عَامَ الْفَتْحِ فَوَجَدْتُهُ يَغْتَسِلُ، وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ، فَسَلَّمْتُ عَلَيْهِ فَقَالَ " مَنْ هَذِهِ ". فَقُلْتُ أَنَا أُمُّ هَانِئٍ بِنْتُ أَبِي طَالِبٍ. فَقَالَ " مَرْحَبًا بِأُمِّ هَانِئٍ ". فَلَمَّا فَرَغَ مِنْ غُسْلِهِ قَامَ، فَصَلَّى ثَمَانَ رَكَعَاتٍ مُلْتَحِفًا فِي ثَوْبٍ وَاحِدٍ، فَقُلْتُ يَا رَسُولَ اللَّهِ، زَعَمَ ابْنُ أُمِّي عَلِيٌّ أَنَّهُ قَاتِلٌ رَجُلاً قَدْ أَجَرْتُهُ فُلاَنُ بْنُ هُبَيْرَةَ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَدْ أَجَرْنَا مَنْ أَجَرْتِ يَا أُمَّ هَانِئٍ ". قَالَتْ أُمُّ هَانِئٍ وَذَلِكَ ضُحًى.

Reference	: Sahih al-Bukhari 3171
In-book reference	: Book 58, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 396

(10) Chapter: The asylum and protection granted by the Muslims should be respected and observed

(10) باب ذِمَّةُ الْمُسْلِمِينَ وَجِوَارُهُمْ وَاحِدَةٌ يَسْعَى بِهَا أَدْنَاهُمْ

Narrated Ibrahim at-Tamimi's father:

`Ali delivered a sermon saying, "We have no book to read except the Book of Allah and what is written in this paper which contains verdicts regarding (retaliation for) wounds, the ages of the camels (given as Zakat or as blood money) and the fact that Medina is a sanctuary in between Air mountain to so-and-so (mountain). So, whoever innovates in it an heresy or commits a sin or gives shelter in it, to such an innovator will incur the Curse of Allah, the angels and all the people, and none of his compulsory or optional good deeds of worship will be accepted. And whoever (freed slave) takes as his master (i.e. befriends) other than his real masters will incur the same (Curse). And the asylum granted by any Muslim is to be secured by all the other Muslims, and whoever betrays a Muslim in this respect will incur the same (Curse).

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، قَالَ خَطَبَنَا عَلِيٌّ فَقَالَ مَا عِنْدَنَا كِتَابٌ نَقْرَؤُهُ إِلاَّ كِتَابُ اللَّهِ، وَمَا فِي هَذِهِ الصَّحِيفَةِ فَقَالَ فِيهَا الْجِرَاحَاتُ وَأَسْنَانُ الإِبِلِ، وَالْمَدِينَةُ حَرَمٌ مَا بَيْنَ عَيْرٍ إِلَى كَذَا، فَمَنْ أَحْدَثَ فِيهَا حَدَثًا أَوْ آوَى فِيهَا مُحْدِثًا، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ، وَمَنْ تَوَلَّى غَيْرَ مَوَالِيهِ فَعَلَيْهِ مِثْلُ ذَلِكَ، وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ، فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ مِثْلُ ذَلِكَ.

Reference	: Sahih al-Bukhari 3172
In-book reference	: Book 58, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 397

(11) Chapter: If non-Muslims (in war) say: "Saba'na'" and could not say "Aslamna'"

(11) بَابُ إِذَا قَالُوا صَبَأْنَا وَلَمْ يُحْسِنُوا أَسْلَمْنَا

وَقَالَ ابْنُ عُمَرَ فَجَعَلَ خَالِدٌ يَقْتُلُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ».

وَقَالَ عُمَرُ إِذَا قَالَ مَتْرَسْ. فَقَدْ آمَنَهُ، إِنَّ اللَّهَ يَعْلَمُ الأَلْسِنَةَ كُلَّهَا.

وَقَالَ تَكَلَّمْ لاَ بَأْسَ.

(12) Chapter: Making peace with Al-Mushrikun and the reconciliation with them

(12) بَابُ الْمُوَادَعَةِ وَالْمُصَالَحَةِ مَعَ الْمُشْرِكِينَ بِالْمَالِ وَغَيْرِهِ، وَإِثْمِ مَنْ لَمْ يَفِ بِالْعَهْدِ

وَقَوْلِهِ: {وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا} الآيَةَ.

Narrated Sahl bin Abi Hathma:

`Abdullah bin Sahl and Muhaiyisa bin Mas`ud bin Zaid set out to Khaibar, the inhabitants of which had a peace treaty with the Muslims at that time. They parted and later on Muhaiyisa came upon `Abdullah bin Sah! and found him murdered agitating in his blood. He buried him and returned to Medina. `Abdur Rahman bin Sahl, Muhaiyisa and Huwaiuisa, the sons of Mas`ud came to the Prophet (ﷺ) and `Abdur Rahman intended to talk, but the Prophet (ﷺ) said (to him), "Let the eldest of you speak." as `Abdur-Rahman was the youngest:. `Abdur-Rahman kept silent and the other two spoke. The Prophet (ﷺ) said, "If you swear as to who has committed the murder, you will have the right to take your right from the murderer." They said, "How should we swear if we did not witness the murder or see the murderer?" The Prophet (ﷺ) said, "Then the Jews can clear themselves from the charge by taking Alaska (an oath taken by men that it was not they who committed the murder)." The!y said, "How should we believe in the oaths of infidels?" So, the Prophet (ﷺ) himself paid the blood money (of `Abdullah). (See Hadith No. 36 Vol. 9.)

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرٌ ـ هُوَ ابْنُ الْمُفَضَّلِ ـ حَدَّثَنَا يَحْيَى، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ، قَالَ انْطَلَقَ عَبْدُ اللَّهِ بْنُ سَهْلٍ وَمُحَيِّصَةُ بْنُ مَسْعُودِ بْنِ زَيْدٍ إِلَى خَيْبَرَ، وَهْىَ يَوْمَئِذٍ صُلْحٌ، فَتَفَرَّقَا، فَأَتَى مُحَيِّصَةُ إِلَى عَبْدِ اللَّهِ بْنِ سَهْلٍ وَهْوَ يَتَشَحَّطُ فِي دَمِ

قَتِيلاً، فَدَفَنَهُ ثُمَّ قَدِمَ الْمَدِينَةَ، فَانْطَلَقَ عَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ وَمُحَيِّصَةُ وَحُوَيِّصَةُ ابْنَا مَسْعُودٍ إِلَى النَّبِيِّ صلى الله عليه وسلم، فَذَهَبَ عَبْدُ الرَّحْمَنِ يَتَكَلَّمُ فَقَالَ " كَبِّرْ كَبِّرْ ". وَهْوَ أَحْدَثُ الْقَوْمِ، فَسَكَتَ فَتَكَلَّمَا فَقَالَ " أَتَحْلِفُونَ وَتَسْتَحِقُّونَ قَاتِلَكُمْ أَوْ صَاحِبَكُمْ ". قَالُوا وَكَيْفَ نَحْلِفُ وَلَمْ نَشْهَدْ وَلَمْ نَرَ قَالَ " فَتُبْرِيكُمْ يَهُودُ بِخَمْسِينَ ". فَقَالُوا كَيْفَ نَأْخُذُ أَيْمَانَ قَوْمٍ كُفَّارٍ فَعَقَلَهُ النَّبِيُّ صلى الله عليه وسلم مِنْ عِنْدِهِ.

Reference	: Sahih al-Bukhari 3173
In-book reference	: Book 58, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 398

(13) Chapter: The superiority of fulfilling one's covenant

(13) باب فَضْلِ الْوَفَاءِ بِالْعَهْدِ

Narrated ' `Abdullah bin `Abbas:

That Abu Sufyan bin Harb Informed him that Heraclius called him and the members of a caravan from Quraish who had gone to Sham as traders, during the truce which Allah's Messenger (ﷺ) had concluded with Abu Sufyan and the Quraish infidels.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ أَبَا سُفْيَانَ بْنَ حَرْبٍ أَخْبَرَهُ أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ فِي رَكْبٍ مِنْ قُرَيْشٍ كَانُوا تِجَارًا بِالشَّأْمِ فِي الْمُدَّةِ الَّتِي مَادَّ فِيهَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَبَا سُفْيَانَ فِي كُفَّارِ قُرَيْشٍ.

Reference	: Sahih al-Bukhari 3174
In-book reference	: Book 58, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 399

(14) Chapter: If a Dhimmi practises magic, can he be excused?

(14) باب هَلْ يُعْفَى عَنِ الذِّمِّيِّ إِذَا سَحَرَ

وَقَالَ ابْنُ وَهْبٍ أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ سُئِلَ أَعَلَى مَنْ سَحَرَ مِنْ أَهْلِ الْعَهْدِ قَتْلٌ قَالَ بَلَغَنَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ صُنِعَ لَهُ ذَلِكَ، فَلَمْ يَقْتُلْ مَنْ صَنَعَهُ، وَكَانَ مِنْ أَهْلِ الْكِتَابِ.

Narrated Aisha:

Once the Prophet (ﷺ) was bewitched so that he began to imagine that he had done a thing which in fact he had not done.

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، حَدَّثَنَا هِشَامٌ، قَالَ حَدَّثَنِي أَبِي، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم سُحِرَ حَتَّى كَانَ يُخَيَّلُ إِلَيْهِ أَنَّهُ صَنَعَ شَيْئًا وَلَمْ يَصْنَعْهُ.

Reference	: Sahih al-Bukhari 3175
In-book reference	: Book 58, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 400

(15) Chapter: Caution against treachery

(15) بَابُ مَا يُحْذَرُ مِنَ الْغَدْرِ

وَقَوْلِهِ تَعَالَى: {وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ} الآيَةَ.

Narrated `Auf bin Mali:

I went to the Prophet (ﷺ) during the Ghazwa of Tabuk while he was sitting in a leather tent. He said, "Count six signs that indicate the approach of the Hour: my death, the conquest of Jerusalem, a plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep, the increase of wealth to such an extent that even if one is

given one hundred Dinars, he will not be satisfied; then an affliction which no Arab house will escape, and then a truce between you and Bani Al-Asfar (i.e. the Byzantines) who will betray you and attack you under eighty flags. Under each flag will be twelve thousand soldiers.

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلاَءِ بْنِ زَبْرٍ، قَالَ سَمِعْتُ بُسْرَ بْنَ عُبَيْدِ اللَّهِ، أَنَّهُ سَمِعَ أَبَا إِدْرِيسَ، قَالَ سَمِعْتُ عَوْفَ بْنَ مَالِكٍ، قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فِي غَزْوَةِ تَبُوكَ، وَهْوَ فِي قُبَّةٍ مِنْ أَدَمٍ فَقَالَ " اعْدُدْ سِتًّا بَيْنَ يَدَىِ السَّاعَةِ، مَوْتِي، ثُمَّ فَتْحُ بَيْتِ الْمَقْدِسِ، ثُمَّ مُوتَانٌ يَأْخُذُ فِيكُمْ كَقُعَاصِ الْغَنَمِ، ثُمَّ اسْتِفَاضَةُ الْمَالِ حَتَّى يُعْطَى الرَّجُلُ مِائَةَ دِينَارٍ فَيَظَلُّ سَاخِطًا، ثُمَّ فِتْنَةٌ لاَ يَبْقَى بَيْتٌ مِنَ الْعَرَبِ إِلاَّ دَخَلَتْهُ، ثُمَّ هُدْنَةٌ تَكُونُ بَيْنَكُمْ وَبَيْنَ بَنِي الأَصْفَرِ فَيَغْدِرُونَ، فَيَأْتُونَكُمْ تَحْتَ ثَمَانِينَ غَايَةً، تَحْتَ كُلِّ غَايَةٍ اثْنَا عَشَرَ أَلْفًا ".

Reference	: Sahih al-Bukhari 3176
In-book reference	: Book 58, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 401

(16) Chapter: How to revoke a covenant (16) بَابُ كَيْفَ يُنْبَذُ إِلَى أَهْلِ الْعَهْدِ

وَقَوْلُهُ: {وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ} الآيَةَ.

Narrated Abu Huraira:

Abu Bakr, on the day of Nahr (i.e. slaughtering of animals for sacrifice), sent me in the company of others to make this announcement: "After this year, no pagan will be allowed to perform the Hajj, and none will be allowed to perform the Tawaf of the Ka`ba undressed." And the day of Al-Hajj-ul-Akbar is the day of Nahr, and it called Al-Akbar because the people call the `Umra Al-Hajj-ul-Asghar (i.e. the minor Hajj). Abu Bakr threw back the pagans' covenant that year, and therefore, no pagan performed the Hajj in the year of Hajj-ul-Wada` of the Prophets.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ بَعَثَنِي أَبُو بَكْرٍ ـ رضى الله عنه ـ فِيمَنْ يُؤَذِّنُ يَوْمَ النَّحْرِ بِمِنًى لاَ يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلاَ يَطُوفُ بِالْبَيْتِ عُرْيَانٌ. وَيَوْمُ الْحَجِّ الأَكْبَرِ يَوْمُ النَّحْرِ، وَإِنَّمَا قِيلَ الأَكْبَرُ مِنْ أَجْلِ قَوْلِ النَّاسِ الْحَجُّ الأَصْغَرُ. فَنَبَذَ أَبُو بَكْرٍ إِلَى النَّاسِ فِي ذَلِكَ الْعَامِ، فَلَمْ يَحُجَّ عَامَ حَجَّةِ الْوَدَاعِ الَّذِي حَجَّ فِيهِ النَّبِيُّ صلى الله عليه وسلم مُشْرِكٌ.

Reference	: Sahih al-Bukhari 3177
In-book reference	: Book 58, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 402

(17) Chapter: The sin of a person who makes a covenant and then proves treacherous (17) بَابُ إِثْمِ مَنْ عَاهَدَ ثُمَّ غَدَرَ

وَقَوْلِهِ: {الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لاَ يَتَّقُونَ}.

Narrated `Abdullah bin `Amr:

Allah's Messenger (ﷺ) said, "Whoever has (the following) four characteristics will be a pure hypocrite: "If he speaks, he tells a lie; if he gives a promise, he breaks it, if he makes a covenant he proves treacherous; and if he quarrels, he behaves in a very imprudent evil insulting manner (unjust). And whoever has one of these characteristics, has one characteristic of a hypocrite, unless he gives it us."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَرْبَعُ خِلاَلٍ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا مَنْ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَاصَمَ فَجَرَ، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا ".

Reference : Sahih al-Bukhari 3178

In-book reference : Book 58, Hadith 20
USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 403
(deprecated numbering scheme)

Narrated `Ali:

We did not, write anything from the Prophet (ﷺ) except the Qur'an and what is written in this paper, (wherein) the Prophet (ﷺ) said, "Medina is a sanctuary from (the mountain of) Air to so and-so, therefore, whoever innovates (in it) an heresy or commits a sin, or gives shelter to such an innovator, will incur the Curse of Allah. the angels and all the people; and none of his compulsory or optional good deeds of worship will be accepted And the asylum granted by any Muslim Is to be secured by all the Muslims even if it is granted by one of the lowest social status among them. And whoever betrays a Muslim in this respect will incur the Curse of Allah, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted. And any freed slave will take as masters (befriends) people other than his own real masters who freed him without taking the permission of the latter, will incur the Curse of Allah, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted."

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ ـ رضى الله عنه ـ قَالَ مَا كَتَبْنَا عَنِ النَّبِيِّ صلى الله عليه وسلم إِلاَّ الْقُرْآنَ، وَمَا فِي هَذِهِ الصَّحِيفَةِ، قَالَ النَّبِيُّ صلى الله عليه وسلم " الْمَدِينَةُ حَرَامٌ مَا بَيْنَ عَائِرٍ إِلَى كَذَا، فَمَنْ أَحْدَثَ حَدَثًا، أَوْ آوَى مُحْدِثًا، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ عَدْلٌ وَلاَ صَرْفٌ، وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَى بِهَا أَدْنَاهُمْ. فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ، وَمَنْ وَالَى قَوْمًا بِغَيْرِ إِذْنِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ ".

Reference : Sahih al-Bukhari 3179
In-book reference : Book 58, Hadith 21
USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 404
(deprecated numbering scheme)

Narrated Sa`id:

Abu Huraira once said (to the people), "What will your state be when you can get no Dinar or Dirhan (i.e. taxes from the Dhimmis)?" on that someone asked him, "What makes you know that this state will take place, O Abu- Hu raira?" He said, "By Him in Whose Hands Abu Huraira's life is, I know it through the statement of the true and truly inspired one (i.e. the Prophet)." The people asked, "What does the Statement say?" He replied, "Allah and His Apostle's asylum granted to Dhimmis, i.e. non-Muslims living in a Muslim territory) will be outraged, and so Allah will make the hearts of these Dhimmis so daring that they will refuse to pay the Jizya they will be supposed to pay."

قَالَ أَبُو مُوسَى حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ كَيْفَ أَنْتُمْ إِذَا لَمْ تَجْتَبُوا دِينَارًا وَلاَ دِرْهَمًا فَقِيلَ لَهُ وَكَيْفَ تَرَى ذَلِكَ كَائِنًا يَا أَبَا هُرَيْرَةَ قَالَ إِيْ وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ عَنْ قَوْلِ الصَّادِقِ الْمَصْدُوقِ. قَالُوا عَمَّ ذَاكَ قَالَ تُنْتَهَكُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ صلى الله عليه وسلم، فَيَشُدُّ اللَّهُ عَزَّ وَجَلَّ قُلُوبَ أَهْلِ الذِّمَّةِ، فَيَمْنَعُونَ مَا فِي أَيْدِيهِمْ.

Reference : Sahih al-Bukhari 3180
In-book reference : Book 58, Hadith 22
USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 404
(deprecated numbering scheme)

(18) Chapter: (18) باب

Narrated Al-A`mash:

I asked Abu Wail, "Did you take part in the battle of Siffin?" He said, 'Yes, and I heard Sahl bin Hunaif (when he was blamed for lack of zeal for fighting) saying, "You'd better blame your wrong opinions. I wish you had seen me on the day of Abu Jandal. If I had the courage to disobey the Prophet's orders, I would have done so. We had kept out swords on our necks and shoulders, for a thing which frightened us. And we did so, we found it easier for us, except in the case of the above battle (of ours).' "

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا أَبُو حَمْزَةَ، قَالَ سَمِعْتُ الأَعْمَشَ، قَالَ سَأَلْتُ أَبَا وَائِلٍ شَهِدْتَ صِفِّينَ قَالَ نَعَمْ، فَسَمِعْتُ سَهْلَ بْنَ حُنَيْفٍ، يَقُولُ اتَّهِمُوا رَأْيَكُمْ، رَأَيْتُنِي يَوْمَ أَبِي جَنْدَلٍ وَلَوْ أَسْتَطِيعُ أَنْ أَرُدَّ، أَمْرَ النَّبِيِّ صلى الله عليه وسلم لَرَدَدْتُهُ، وَمَا وَضَعْنَا أَسْيَافَنَا عَلَى عَوَاتِقِنَا لأَمْرٍ يُفْظِعُنَا إِلاَّ أَسْهَلْنَ بِنَا إِلَى أَمْرٍ، نَعْرِفُهُ غَيْرِ أَمْرِنَا هَذَا.

Reference	: Sahih al-Bukhari 3181
In-book reference	: Book 58, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 405

Narrated Abu Wail:

We were in Siffin and Sahl bin Hunaif got up and said, "O people! Blame yourselves! We were with the Prophet (ﷺ) on the day of Hudaibiya, and if we had been called to fight, we would have fought. But `Umar bin Al Khatab came and said, 'O Allah's Messenger (ﷺ)! Aren't we in the right and our opponents in the wrongs' Allah's Messenger (ﷺ) said, 'Yes.' `Umar said, 'Aren't our killed persons in Paradise and their's in Hell?' He said, 'Yes.' `Umar said, 'Then why should we accept hard terms in matters concerning our religion? Shall we return before Allah judges between us and them?' Allah's Messenger (ﷺ) said, 'O Ibn Al- Khattab! I am the Messenger of Allah and Allah will never degrade me. Then `Umar went to Abu Bakr and told him the same as he had told the Prophet. On that Abu Bakr said (to `Umar). 'He is the Messenger of Allah and Allah will never degrade him.' Then Surat-al-Fath (i.e. Victory) was revealed and Allah's Messenger (ﷺ) recited it to the end in front of `Umar. On that `Umar asked, 'O Allah's Messenger (ﷺ)! Was it (i.e. the Hudaibiya Treaty) a victory?' Allah's Messenger (ﷺ) said, "Yes".

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ أَبِيهِ، حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ، قَالَ حَدَّثَنِي أَبُو وَائِلٍ، قَالَ كُنَّا بِصِفِّينَ فَقَامَ سَهْلُ بْنُ حُنَيْفٍ فَقَالَ أَيُّهَا النَّاسُ اتَّهِمُوا أَنْفُسَكُمْ فَإِنَّا كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ الْحُدَيْبِيَةِ، وَلَوْ نَرَى قِتَالاً لَقَاتَلْنَا، فَجَاءَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ يَا رَسُولَ اللَّهِ، أَلَسْنَا عَلَى الْحَقِّ وَهُمْ عَلَى الْبَاطِلِ فَقَالَ " بَلَى ". فَقَالَ أَلَيْسَ قَتْلاَنَا فِي الْجَنَّةِ وَقَتْلاَهُمْ فِي النَّارِ قَالَ " بَلَى ". قَالَ فَعَلَى مَا نُعْطِي الدَّنِيَّةَ فِي دِينِنَا أَنَرْجِعُ وَلَمَّا يَحْكُمِ اللَّهُ بَيْنَنَا وَبَيْنَهُمْ فَقَالَ " ابْنَ الْخَطَّابِ، إِنِّي رَسُولُ اللَّهِ، وَلَنْ يُضَيِّعَنِي اللَّهُ أَبَدًا ". فَانْطَلَقَ عُمَرُ إِلَى أَبِي بَكْرٍ فَقَالَ لَهُ مِثْلَ مَا قَالَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ إِنَّهُ رَسُولُ اللَّهِ، وَلَنْ يُضَيِّعَهُ اللَّهُ أَبَدًا. فَنَزَلَتْ سُورَةُ الْفَتْحِ، فَقَرَأَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى عُمَرَ إِلَى آخِرِهَا. فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ، أَوَفَتْحٌ هُوَ قَالَ " نَعَمْ ".

Reference	: Sahih al-Bukhari 3182
In-book reference	: Book 58, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 406

Narrated Asma 'bint Abi Bakr:

During the period of the peace treaty of Quraish with Allah's Messenger (ﷺ), my mother, accompanied by her father, came to visit me, and she was a pagan. I consulted Allah's Messenger (ﷺ), "O Allah's Messenger (ﷺ)! My mother has come to me and she desires to receive a reward from me, shall I keep good relation with her?" He said, "Yes, keep good relation with her."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ ابْنَةِ أَبِي بَكْرٍ ـ رضى الله عنهما ـ قَالَتْ قَدِمَتْ عَلَىَّ أُمِّي وَهْىَ مُشْرِكَةٌ فِي عَهْدِ قُرَيْشٍ، إِذْ عَاهَدُوا رَسُولَ اللَّهِ صلى الله عليه وسلم وَمُدَّتِهِمْ، مَعَ أَبِيهَا، فَاسْتَفْتَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ، إِنَّ أُمِّي قَدِمَتْ عَلَىَّ، وَهْىَ رَاغِبَةٌ، أَفَأَصِلُهَا قَالَ " **نَعَمْ، صِلِيهَا** ".

Reference	: Sahih al-Bukhari 3183
In-book reference	: Book 58, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 407

(19) Chapter: It is permissible to conclude a peace treaty of three days or any other fixed period

(19) باب الْمُصَالَحَةِ عَلَى ثَلاَثَةِ أَيَّامٍ، أَوْ وَقْتٍ مَعْلُومٍ

Narrated Al-Bara:

When the Prophet (ﷺ) intended to perform the `Umra he sent a person to the people of Mecca asking their permission to enter Mecca. They stipulated that he would not stay for more than three days and would not enter it except with sheathed arms and would not preach (Islam) to any of them. So `Ali bin Abi- Talib started writing the treaty between them. He wrote, "This is what Muhammad, Apostle of Allah has agreed to." The (Meccans) said, "If we knew that you (Muhammad) are the Messenger of Allah, then we would not have prevented you and would have followed you. But write, 'This is what Muhammad bin `Abdullah has agreed to..' " On that Allah's Messenger (ﷺ) said, "By Allah, I am Muhammad bin `Abdullah, and, by Allah, I am Apostle of 'Allah." Allah's Messenger (ﷺ) used not to write; so he asked `Ali to erase the expression of Apostle of Allah. On that `Ali said, "By Allah I will never erase it." Allah's Apostle said (to `Ali), "Let me see the paper." When `Ali showed him the paper, the Prophet (ﷺ) erased the expression with his own hand. When Allah's Messenger (ﷺ) had entered Mecca and three days had elapsed, the Meccans came to `Ali and said, "Let your friend (i.e. the Prophet) quit Mecca." `Ali informed Allah's Messenger (ﷺ) about it and Allah's Messenger (ﷺ) said, "Yes," and then he departed.

حَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ، حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ بْنِ أَبِي إِسْحَاقَ، قَالَ حَدَّثَنِي أَبِي، عَنْ أَبِي إِسْحَاقَ، قَالَ حَدَّثَنِي الْبَرَاءُ ـ رضى الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم لَمَّا أَرَادَ أَنْ يَعْتَمِرَ أَرْسَلَ إِلَى أَهْلِ مَكَّةَ يَسْتَأْذِنُهُمْ لِيَدْخُلَ مَكَّةَ، فَاشْتَرَطُوا عَلَيْهِ أَنْ لاَ يُقِيمَ بِهَا إِلاَّ ثَلاَثَ لَيَالٍ، وَلاَ يَدْخُلَهَا إِلاَّ بِجُلُبَّانِ السِّلاَحِ، وَلاَ يَدْعُوَ مِنْهُمْ أَحَدًا، قَالَ فَأَخَذَ يَكْتُبُ الشَّرْطَ بَيْنَهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ، فَكَتَبَ هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ. فَقَالُوا لَوْ عَلِمْنَا أَنَّكَ رَسُولُ اللَّهِ لَمْ نَمْنَعْكَ وَلَبَايَعْنَاكَ، وَلَكِنِ اكْتُبْ هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ. فَقَالَ " أَنَا وَاللَّهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ وَأَنَا وَاللَّهِ رَسُولُ اللَّهِ ". قَالَ وَكَانَ لاَ يَكْتُبُ قَالَ فَقَالَ لِعَلِيٍّ " امْحُ رَسُولَ اللَّهِ ". فَقَالَ عَلِيٌّ وَاللَّهِ لاَ أَمْحَاهُ أَبَدًا. قَالَ " فَأَرِنِيهِ ". قَالَ فَأَرَاهُ إِيَّاهُ، فَمَحَاهُ النَّبِيُّ صلى الله عليه وسلم بِيَدِهِ، فَلَمَّا دَخَلَ وَمَضَى الأَيَّامُ أَتَوْا عَلِيًّا فَقَالُوا مُرْ صَاحِبَكَ فَلْيَرْتَحِلْ. فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " نَعَمْ " ثُمَّ ارْتَحَلَ.

Reference	: Sahih al-Bukhari 3184
In-book reference	: Book 58, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 408

(20) Chapter: To make peace treaty without a limited period

(20) بَابُ الْمُوَادَعَةِ مِنْ غَيْرِ وَقْتٍ

وَقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أُقِرُّكُمْ مَا أَقَرَّكُمُ اللَّهُ بِهِ».

(21) Chapter: The throwing of the dead bodies of Al-Mushrikun

(21) باب طَرْحِ جِيَفِ الْمُشْرِكِينَ فِي الْبِئْرِ وَلاَ يُؤْخَذُ لَهُمْ ثَمَنٌ

Narrated `Abdullah:

While the Prophet (ﷺ) was in the state of prostration, surrounded by a group of people from Quraish pagans. `Uqba bin Abi Mu'ait came and brought the intestines of a camel and threw them on the back of the Prophet (ﷺ) . The Prophet (ﷺ) did not raise his head from prostration till Fatima (i.e. his daughter) came and removed those intestines from his back, and invoked evil on whoever had done (the evil deed). The Prophet (ﷺ) said, "O Allah! Destroy the chiefs of Quraish, O Allah! Destroy Abu Jahl bin Hisham, `Utba bin Rabi`a, Shaiba bin Rabi`a, `Uqba bin Abi Mu'ait, Umaiya bin Khalaf (or Ubai bin Kalaf)." Later on I saw all of them killed during the battle of Badr and their bodies were thrown into a well except the body of Umaiya or Ubai, because he was a fat person, and when he was pulled, the parts of his body got separated before he was thrown into the well.

حَدَّثَنَا عَبْدَانُ بْنُ عُثْمَانَ، قَالَ أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ بَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم سَاجِدٌ وَحَوْلَهُ نَاسٌ مِنْ قُرَيْشٍ مِنَ الْمُشْرِكِينَ إِذْ جَاءَ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ بِسَلَى جَزُورٍ، فَقَذَفَهُ عَلَى ظَهْرِ النَّبِيِّ صلى الله عليه وسلم فَلَمْ يَرْفَعْ رَأْسَهُ حَتَّى جَاءَتْ فَاطِمَةُ ـ عَلَيْهَا السَّلاَمُ ـ فَأَخَذَتْ مِنْ ظَهْرِهِ، وَدَعَتْ عَلَى مَنْ صَنَعَ ذَلِكَ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اللَّهُمَّ عَلَيْكَ الْمَلأَ مِنْ قُرَيْشٍ، اللَّهُمَّ عَلَيْكَ أَبَا جَهْلِ بْنَ هِشَامٍ، وَعُتْبَةَ بْنَ رَبِيعَةَ، وَشَيْبَةَ بْنَ رَبِيعَةَ، وَعُقْبَةَ بْنَ أَبِي مُعَيْطٍ، وَأُمَيَّةَ بْنَ خَلَفٍ ـ أَوْ أُبَىَّ بْنَ خَلَفٍ ". فَلَقَدْ رَأَيْتُهُمْ قُتِلُوا يَوْمَ بَدْرٍ، فَأُلْقُوا فِي بِئْرٍ، غَيْرَ أُمَيَّةَ أَوْ أُبَىٍّ، فَإِنَّهُ كَانَ رَجُلاً ضَخْمًا، فَلَمَّا جَرُّوهُ تَقَطَّعَتْ أَوْصَالُهُ قَبْلَ أَنْ يُلْقَى فِي الْبِئْرِ.

Reference	: Sahih al-Bukhari 3185
In-book reference	: Book 58, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 409

(22) Chapter: The sin of a betrayer

(22) باب إِثْمِ الْغَادِرِ لِلْبَرِّ وَالْفَاجِرِ

Narrated Anas:

The Prophet (ﷺ) said, "Every betrayer will have a flag on the Day of Resurrection" One of the two subnarrators said that the flag would be fixed, and the other said that it would be shown on the Day of Resurrection, so that the betrayer might be recognized by it.

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ،وَعَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ ـ قَالَ أَحَدُهُمَا يُنْصَبُ وَقَالَ الآخَرُ ـ يُرَى يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ ".

Reference	: Sahih al-Bukhari 3186
In-book reference	: Book 58, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 410

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "Every betrayer will have a flag which will be fixed on the Day of Resurrection, and the flag's prominence will be made in order to show the betrayal he committed."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لِكُلِّ غَادِرٍ لِوَاءٌ يُنْصَبُ لِغَدْرَتِهِ ".

Reference	: Sahih al-Bukhari 3188
In-book reference	: Book 58, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 411

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) said on the day of the conquest of Mecca, "There is no migration now, but there is Jihad (i.e.. holy battle) and good intentions. And when you are called for Jihad, you should come out at once" Allah's

Messenger (ﷺ) also said, on the day of the conquest of Mecca, "Allah has made this town a sanctuary since the day He created the Heavens and the Earth. So, it is a sanctuary by Allah's Decree till the Day of Resurrection. Fighting in it was not legal for anyone before me, and it was made legal for me only for an hour by daytime. So, it (i.e. Mecca) is a sanctuary by Allah's Decree till the Day of Resurrection. Its thorny bushes should not be cut, and its game should not be chased, its fallen property (i.e. Luqata) should not be picked up except by one who will announce it publicly; and its grass should not be uprooted," On that Al-`Abbas said, "O Allah's Messenger (ﷺ)! Except the Idhkhir, because it is used by the goldsmiths and by the people for their houses." On that the Prophet (ﷺ) said, "Except the Idhkhir."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ فَتْحِ مَكَّةَ " لاَ هِجْرَةَ وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا ". وَقَالَ يَوْمَ فَتْحِ مَكَّةَ " إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالأَرْضَ، فَهْوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لأَحَدٍ قَبْلِي، وَلَمْ يَحِلَّ لِي إِلاَّ سَاعَةً مِنْ نَهَارٍ، فَهْوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لاَ يُعْضَدُ شَوْكُهُ، وَلاَ يُنَفَّرُ صَيْدُهُ، وَلاَ يَلْتَقِطُ لُقَطَتَهُ إِلاَّ مَنْ عَرَّفَهَا، وَلاَ يُخْتَلَى خَلاَهُ ". فَقَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ إِلاَّ الإِذْخِرَ، فَإِنَّهُ لِقَيْنِهِمْ وَلِبُيُوتِهِمْ. قَالَ " إِلاَّ الإِذْخِرَ ".

Reference	: Sahih al-Bukhari 3189
In-book reference	: Book 58, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 53, Hadith 412

59 - The Book of Beginning of Creation (3190 - 3325)
كتاب بدء الخلق

(1) Chapter: The Statement of Allah Taa'la: "And He it is Who originates the creation; then will repeat it and this is easier for Him..."

(1) بَابُ مَا جَاءَ فِي قَوْلِ اللَّهِ تَعَالَى: {وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ}

قَالَ الرَّبِيعُ بْنُ خُثَيْمٍ وَالْحَسَنُ كُلٌّ عَلَيْهِ هَيِّنٌ. هَيْنٌ وَهَيِّنٌ مِثْلُ لَيْنٍ وَلَيِّنٍ، وَمَيْتٍ وَمَيِّتٍ، وَضَيْقٍ وَضَيِّقٍ.

{أَفَعَيِينَا} أَفَأَعْيَا عَلَيْنَا حِينَ أَنْشَأَكُمْ وَأَنْشَأَ خَلْقَكُمْ، لُغُوبٌ النَّصَبُ.

{أَطْوَارًا} طَوْرًا كَذَا، وَطَوْرًا كَذَا، عَدَا طَوْرَهُ أَيْ قَدْرَهُ.

Narrated `Imran bin Husain:

Some people of Bani Tamim came to the Prophet (ﷺ) and he said (to them), "O Bani Tamim! rejoice with glad tidings." They said, "You have given us glad tidings, now give us something." On hearing that the color of his face changed then the people of Yemen came to him and he said, "O people of Yemen ! Accept the good tidings, as Bani Tamim has refused them." The Yemenites said, "We accept them. Then the Prophet (ﷺ) started taking about the beginning of creation and about Allah's Throne. In the mean time a man came saying, "O `Imran! Your she-camel has run away!'' (I got up and went away), but l wish I had not left that place (for I missed what Allah's Messenger (ﷺ) had said).

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ ـ رضى الله عنهما ـ قَالَ جَاءَ نَفَرٌ مِنْ بَنِي تَمِيمٍ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ " يَا بَنِي تَمِيمٍ، أَبْشِرُوا ". قَالُوا بَشَّرْتَنَا فَأَعْطِنَا. فَتَغَيَّرَ وَجْهُهُ، فَجَاءَهُ أَهْلُ الْيَمَنِ، فَقَالَ " يَا أَهْلَ الْيَمَنِ، اقْبَلُوا الْبُشْرَى إِذْ لَمْ يَقْبَلْهَا بَنُو تَمِيمٍ ". قَالُوا قَبِلْنَا. فَأَخَذَ النَّبِيُّ صلى الله عليه وسلم يُحَدِّثُ بَدْءَ الْخَلْقِ وَالْعَرْشِ، فَجَاءَ رَجُلٌ فَقَالَ يَا عِمْرَانُ، رَاحِلَتُكَ تَفَلَّتَتْ، لَيْتَنِي لَمْ أَقُمْ.

Reference	: Sahih al-Bukhari 3190
In-book reference	: Book 59, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 413

Narrated Imran bin Husain:

I went to the Prophet (ﷺ) and tied my she-camel at the gate. The people of Bani Tamim came to the Prophet (ﷺ) who said "O Bani Tamim! Accept the good tidings." They said twice, 'You have given us the good tidings, now give us something" Then some Yemenites came to him and he said, "Accept the good tidings, O people of Yemem, for Bani Tamim refused them." They said, "We accept it, O Allah's Messenger (ﷺ)! We have come to ask you about this matter (i.e. the start of creations)." He said, "First of all, there was nothing but Allah, and (then He created His Throne). His throne was over the water, and He wrote everything in the Book (in the Heaven) and created the Heavens and the Earth." Then a man shouted, "O Ibn Husain! Your she-camel has gone away!" So, I went away and could not see the she-camel because of the mirage. By Allah, I wished I had left that she-camel (but not that gathering).

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا جَامِعُ بْنُ شَدَّادٍ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ، أَنَّهُ حَدَّثَهُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ ـ رضى الله عنهما ـ قَالَ دَخَلْتُ عَلَى النَّبِيِّ صلى الله عليه وسلم وَعَقَلْتُ نَاقَتِي بِالْبَابِ، فَأَتَاهُ نَاسٌ مِنْ بَنِي تَمِيمٍ فَقَالَ " اقْبَلُوا الْبُشْرَى يَا بَنِي تَمِيمٍ ". قَالُوا قَدْ بَشَّرْتَنَا فَأَعْطِنَا. مَرَّتَيْنِ، ثُمَّ دَخَلَ عَلَيْهِ نَاسٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ " اقْبَلُوا الْبُشْرَى يَا أَهْلَ الْيَمَنِ، إِذْ لَمْ يَقْبَلْهَا بَنُو تَمِيمٍ ". قَالُوا قَدْ قَبِلْنَا يَا رَسُولَ اللَّهِ، قَالُوا جِئْنَاكَ نَسْأَلُكَ عَنْ هَذَا الأَمْرِ قَالَ " كَانَ اللَّهُ وَلَمْ يَكُنْ شَىْءٌ غَيْرُهُ،

وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَكَتَبَ فِي الذِّكْرِ كُلَّ شَىْءٍ، وَخَلَقَ السَّمَوَاتِ وَالأَرْضَ ". فَنَادَى مُنَادٍ ذَهَبَتْ نَاقَتُكَ يَا ابْنَ الْحُصَيْنِ. فَانْطَلَقْتُ فَإِذَا هِيَ يَقْطَعُ دُونَهَا السَّرَابُ، فَوَاللَّهِ لَوَدِدْتُ أَنِّي كُنْتُ تَرَكْتُهَا.

Reference	: Sahih al-Bukhari 3191
In-book reference	: Book 59, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 414

Narrated 'Umar:

One day the Prophet (ﷺ) stood up amongst us for a long period and informed us about the beginning of creation (and talked about everything in detail) till he mentioned how the people of Paradise will enter their places and the people of Hell will enter their places. Some remembered what he had said, and some forgot it.

وَرَوَى عِيسَى، عَنْ رَقَبَةَ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ سَمِعْتُ عُمَرَ ـ رضى الله عنه ـ يَقُولُ قَامَ فِينَا النَّبِيُّ صلى الله عليه وسلم مَقَامًا، فَأَخْبَرَنَا عَنْ بَدْءِ الْخَلْقِ حَتَّى دَخَلَ أَهْلُ الْجَنَّةِ مَنَازِلَهُمْ، وَأَهْلُ النَّارِ مَنَازِلَهُمْ، حَفِظَ ذَلِكَ مَنْ حَفِظَهُ، وَنَسِيَهُ مَنْ نَسِيَهُ.

Reference	: Sahih al-Bukhari 3192
In-book reference	: Book 59, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 414

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah the Most Superior said, "The son of Adam slights Me, and he should not slight Me, and he disbelieves in Me, and he ought not to do so. As for his slighting Me, it is that he says that I have a son; and his disbelief in Me is his statement that I shall not recreate him as I have created (him) before."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، عَنْ أَبِي أَحْمَدَ، عَنْ سُفْيَانَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم أُرَاهُ " يَقُولُ اللَّهُ شَتَمَنِي ابْنُ آدَمَ وَمَا يَنْبَغِي لَهُ أَنْ يَشْتِمَنِي، وَتَكَذَّبَنِي وَمَا يَنْبَغِي لَهُ، أَمَّا شَتْمُهُ فَقَوْلُهُ إِنَّ لِي وَلَدًا. وَأَمَّا تَكْذِيبُهُ فَقَوْلُهُ لَيْسَ يُعِيدُنِي كَمَا بَدَأَنِي ".

Reference	: Sahih al-Bukhari 3193
In-book reference	: Book 59, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 415

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When Allah completed the creation, He wrote in His Book which is with Him on His Throne, "My Mercy overpowers My Anger."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْقُرَشِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَمَّا قَضَى اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابِهِ، فَهْوَ عِنْدَهُ فَوْقَ الْعَرْشِ إِنَّ رَحْمَتِي غَلَبَتْ غَضَبِي ".

Reference	: Sahih al-Bukhari 3194
In-book reference	: Book 59, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 416

(2) Chapter: What has been said regarding the seven earths (2) باب مَا جَاءَ فِي سَبْعِ أَرَضِينَ

وَقَوْلِ اللَّهِ تَعَالَى: {اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا}، {وَالسَّقْفِ الْمَرْفُوعِ} السَّمَاءُ.

{سَمْكَهَا} بِنَاءَهَا، كَانَ فِيهَا حَيَوَانٌ. الْحُبُكُ اسْتِوَاؤُهَا وَحُسْنُهَا {وَأَذِنَتْ} سَمِعَتْ وَأَطَاعَتْ.

{وَأَلْقَتْ} أَخْرَجَتْ مَا فِيهَا مِنَ الْمَوْتَى، {وَتَخَلَّتْ} عَنْهُمْ.

{طَحَاهَا} دَحَاهَا. السَّاهِرَةُ وَجْهُ الأَرْضِ، كَانَ فِيهَا الْحَيَوَانُ نَوْمُهُمْ وَسَهَرُهُمْ.

Narrated Muhammad bin Ibrahim bin Al-Harith:

from Abu Salama bin `Abdur-Rahman who had a dispute with some people on a piece of land, and so he went to `Aisha and told her about it. She said, "O Abu Salama, avoid the land, for Allah's Messenger (ﷺ) said, 'Any person who takes even a span of land unjustly, his neck shall be encircled with it down seven earths.' "

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، أَخْبَرَنَا ابْنُ عُلَيَّةَ، عَنْ عَلِيِّ بْنِ الْمُبَارَكِ، حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، كَانَتْ بَيْنَهُ وَبَيْنَ أُنَاسٍ خُصُومَةٌ فِي أَرْضٍ، فَدَخَلَ عَلَى عَائِشَةَ فَذَكَرَ لَهَا ذَلِكَ، فَقَالَتْ يَا أَبَا سَلَمَةَ اجْتَنِبِ الأَرْضَ، فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ ظَلَمَ قِيدَ شِبْرٍ طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ ".

Reference	: Sahih al-Bukhari 3195
In-book reference	: Book 59, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 417

Narrated Salim's father:

The Prophet (ﷺ) said, "Any person who takes a piece of land unjustly will sink down the seven earths on the Day of Resurrection."

حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ أَخَذَ شَيْئًا مِنَ الأَرْضِ بِغَيْرِ حَقِّهِ خُسِفَ بِهِ يَوْمَ الْقِيَامَةِ إِلَى سَبْعِ أَرَضِينَ ".

Reference	: Sahih al-Bukhari 3196
In-book reference	: Book 59, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 418

Narrated Abu Bakra:

The Prophet (ﷺ) said. "(The division of time has turned to its original form which was current when Allah created the Heavens and the Earths. The year is of twelve months, out of which four months are sacred: Three are in succession Dhul-Qa' da, Dhul-Hijja and Muharram, and (the fourth is) Rajab of (the tribe of) Mudar which comes between Jumadi-ath-Thaniyah and Sha ban."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنِ ابْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الزَّمَانُ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةٌ حُرُمٌ، ثَلاَثَةٌ مُتَوَالِيَاتٌ ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ، وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ ".

Reference	: Sahih al-Bukhari 3197
In-book reference	: Book 59, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 419

Narrated Sa`id bin Zaid bin `Amr bin Nufail:

That Arwa sued him before Marwan for a right, which she claimed, he had deprived her of. On that Sa`id said, "How should I deprive her of her right? I testify that I heard Allah's Messenger (ﷺ) saying, 'If anyone takes a span of land unjustly, his neck will be encircled with it down seven earths on the Day of Resurrection."

حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ، أَنَّهُ خَاصَمَتْهُ أَرْوَى فِي حَقٍّ زَعَمَتْ أَنَّهُ انْتَقَصَهُ لَهَا إِلَى مَرْوَانَ، فَقَالَ سَعِيدٌ أَنَا أَنْتَقِصُ مِنْ حَقِّهَا شَيْئًا، أَشْهَدُ لَسَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ مَنْ أَخَذَ شِبْرًا مِنَ الأَرْضِ ظُلْمًا، فَإِنَّهُ يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ أَرَضِينَ ‏"‏‏.‏ قَالَ ابْنُ أَبِي الزِّنَادِ عَنْ هِشَامٍ عَنْ أَبِيهِ قَالَ قَالَ لِي سَعِيدُ بْنُ زَيْدٍ دَخَلْتُ عَلَى النَّبِيِّ صلى الله عليه وسلم‏.‏

Reference	: Sahih al-Bukhari 3198
In-book reference	: Book 59, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 420

(3) Chapter: (About the) Stars

(3) بَابٌ فِي النُّجُومِ

وَقَالَ قَتَادَةُ: {وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ} خَلَقَ هَذِهِ النُّجُومَ لِثَلاَثٍ، جَعَلَهَا زِينَةً لِلسَّمَاءِ، وَرُجُومًا لِلشَّيَاطِينِ، وَعَلاَمَاتٍ يُهْتَدَى بِهَا، فَمَنْ تَأَوَّلَ فِيهَا بِغَيْرِ ذَلِكَ أَخْطَأَ وَأَضَاعَ نَصِيبَهُ، وَتَكَلَّفَ مَا لاَ عِلْمَ لَهُ بِهِ.

وَقَالَ ابْنُ عَبَّاسٍ: {هَشِيمًا} مُتَغَيِّرًا. وَالأَبُّ مَا يَأْكُلُ الأَنْعَامُ الأَنَامُ الْخَلْقُ {بَرْزَخٌ} حَاجِبٌ.

وَقَالَ مُجَاهِدٌ: {أَلْفَافًا} مُلْتَفَّةً. وَالْغُلْبُ الْمُلْتَفَّةُ {فِرَاشًا} مِهَادًا كَقَوْلِهِ: {وَلَكُمْ فِي الأَرْضِ مُسْتَقَرٌّ}، {نَكِدًا} قَلِيلاً.

(4) Chapter: Characteristic of the sun and the moon

(4) باب صِفَةِ الشَّمْسِ وَالْقَمَرِ

{بِحُسْبَانٍ} قَالَ مُجَاهِدٌ: كَحُسْبَانِ الرَّحَى، وَقَالَ غَيْرُهُ: بِحِسَابٍ وَمَنَازِلَ لاَ يَعْدُوَانِهَا. حُسْبَانٌ جَمَاعَةُ حِسَابٍ مِثْلُ شِهَابٍ وَشُهْبَانٍ.

{ضُحَاهَا} ضَوْؤُهَا.

{أَنْ تُدْرِكَ الْقَمَرَ} لاَ يَسْتُرُ ضَوْءُ أَحَدِهِمَا ضَوْءَ الآخَرِ، وَلاَ يَنْبَغِي لَهُمَا ذَلِكَ.

{سَابِقُ النَّهَارِ} يَتَطَالَبَانِ حَثِيثَانِ. نَسْلَخُ نُخْرِجُ أَحَدَهُمَا مِنَ الآخَرِ، وَنُجْرِي كُلَّ وَاحِدٍ مِنْهُمَا، وَاهِيَةٌ وَهْيُهَا تَشَقُّقُهَا. أَرْجَائِهَا مَا لَمْ يَنْشَقَّ مِنْهَا فَهْيَ عَلَى حَافَتَيْهِ، كَقَوْلِكَ عَلَى أَرْجَاءِ الْبِئْرِ {أَغْطَشَ} وَ{جَنَّ} أَظْلَمَ وَقَالَ الْحَسَنُ: {كُوِّرَتْ} تُكَوَّرُ حَتَّى يَذْهَبَ ضَوْؤُهَا، {وَاللَّيْلِ وَمَا وَسَقَ} جَمَعَ مِنْ دَابَّةٍ {اتَّسَقَ} اسْتَوَى.

{بُرُوجًا} مَنَازِلَ الشَّمْسِ وَالْقَمَرِ. الْحَرُورُ بِالنَّهَارِ مَعَ الشَّمْسِ.

وَقَالَ ابْنُ عَبَّاسٍ: وَرُؤْبَةُ الْحَرُورُ بِاللَّيْلِ، وَالسَّمُومُ بِالنَّهَارِ يُقَالُ يُولِجُ يُكَوِّرُ.

{وَلِيجَةً} كُلُّ شَيْءٍ أَدْخَلْتُهُ فِي شَيْءٍ.

Narrated Abu Dhar:

The Prophet (ﷺ) asked me at sunset, "Do you know where the sun goes (at the time of sunset)?" I replied, "Allah and His Apostle know better." He said, "It goes (i.e. travels) till it prostrates Itself underneath the Throne and takes the permission to rise again, and it is permitted and then (a time will come when) it will be about to prostrate itself but its prostration will not be accepted, and it will ask permission to go on its course but it will not be permitted, but it will be ordered to return whence it has come and so it will rise in the west. And that is the interpretation of the Statement of Allah: "And the sun Runs its fixed course For a term (decreed). that is The Decree of (Allah) The Exalted in Might, The All- Knowing." (36.38)

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم لأَبِي ذَرٍّ حِينَ غَرَبَتِ الشَّمْسُ ‏"‏ تَدْرِي أَيْنَ تَذْهَبُ ‏"‏‏.‏ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ‏.‏ قَالَ ‏"‏ فَإِنَّهَا تَذْهَبُ حَتَّى تَسْجُدَ

تَحْتَ الْعَرْشِ، فَتَسْتَأْذِنَ فَيُؤْذَنَ لَهَا، وَيُوشِكُ أَنْ تَسْجُدَ فَلاَ يُقْبَلَ مِنْهَا، وَتَسْتَأْذِنَ فَلاَ يُؤْذَنَ لَهَا، يُقَالُ لَهَا ارْجِعِي مِنْ حَيْثُ جِئْتِ. فَتَطْلُعُ مِنْ مَغْرِبِهَا، فَذَلِكَ قَوْلُهُ تَعَالَى {وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ}".

Reference	: Sahih al-Bukhari 3199
In-book reference	: Book 59, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 421

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The sun and the moon will be folded up (deprived of their light) on the Day of Resurrection."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، حَدَّثَنَا عَبْدُ اللَّهِ الدَّانَاجُ، قَالَ حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الشَّمْسُ وَالْقَمَرُ مُكَوَّرَانِ يَوْمَ الْقِيَامَةِ ".

Reference	: Sahih al-Bukhari 3200
In-book reference	: Book 59, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 422

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) said, "The sun and the moon do not eclipse because of someone's death or life (i.e. birth), but they are two signs amongst the Signs of Allah. So, if you see them (i.e. eclipse) offer the (eclipse) prayer.

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي عَمْرٌو، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ، حَدَّثَهُ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّهُ كَانَ يُخْبِرُ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا ".

Reference	: Sahih al-Bukhari 3201
In-book reference	: Book 59, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 423

Narrated `Abdullah bin `Abbas:

The Prophet (ﷺ) said, "The sun and the moon are two signs amongst the Signs of Allah. They do not eclipse because of someone's death or life. So, if you see them (i.e. eclipse), celebrate the Praises of Allah (i.e. pray).

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَاذْكُرُوا اللَّهَ ".

Reference	: Sahih al-Bukhari 3202
In-book reference	: Book 59, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 424

Narrated `Aisha:

On the day of a solar eclipse, Allah's Messenger (ﷺ) stood up (to offer the eclipse prayer). He recited Takbir, recited a long recitation (of Holy Verses), bowed a long bowing, and then he raised h is head saying. "Allah hears him who sends his praises to Him." Then he stayed standing, recited a long recitation again, but shorter than the former, bowed a long bowing, but shorter than the first, performed a long prostration and then performed the second rak`a in the same way as he had done the first. By the time he had finished his prayer with Taslim, the solar eclipse had been over. Then he addressed the people referring to the solar and lunar eclipses saying, "These are two signs

amongst the Signs of Allah, and they do not eclipse because of anyone's death or life. So, if you see them, hasten for the Prayer."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم يَوْمَ خَسَفَتِ الشَّمْسُ قَامَ فَكَبَّرَ وَقَرَأَ قِرَاءَةً طَوِيلَةً، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " وَقَامَ كَمَا هُوَ، فَقَرَأَ قِرَاءَةً طَوِيلَةً وَهْىَ أَدْنَى مِنَ الْقِرَاءَةِ الأُولَى، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً وَهْىَ أَدْنَى مِنَ الرَّكْعَةِ الأُولَى، ثُمَّ سَجَدَ سُجُودًا طَوِيلاً، ثُمَّ فَعَلَ فِي الرَّكْعَةِ الآخِرَةِ مِثْلَ ذَلِكَ، ثُمَّ سَلَّمَ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَخَطَبَ النَّاسَ، فَقَالَ فِي كُسُوفِ الشَّمْسِ وَالْقَمَرِ " إِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ، لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ، وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَافْزَعُوا إِلَى الصَّلاَةِ ".

Reference	: Sahih al-Bukhari 3203
In-book reference	: Book 59, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 425

Narrated Abu Mas`ud:

The Prophet (ﷺ) said, "the sun and the moon do not eclipse because of the death or life of someone, but they are two signs amongst the Signs of Allah. So, if you see them, offer the Prayer (of eclipse).

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، قَالَ حَدَّثَنِي قَيْسٌ، عَنْ أَبِي مَسْعُودٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الشَّمْسُ وَالْقَمَرُ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا ".

Reference	: Sahih al-Bukhari 3204
In-book reference	: Book 59, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 426

(5) Chapter: Allah's Statement: "And it is He Who sends the winds as heralds of glad tidings, going before his Mercy (rain)..."

(5) باب مَا جَاءَ فِي قَوْلِهِ: {وَهْوَ الَّذِي أَرْسَلَ الرِّيَاحَ نُشُرًا بَيْنَ يَدَيْ رَحْمَتِهِ}

{قَاصِفًا} تَقْصِفُ كُلَّ شَيْءٍ.

{لَوَاقِحَ} مَلاَقِحَ مُلْقِحَةً.

{إِعْصَارٌ} رِيحٌ عَاصِفٌ، تَهُبُّ مِنَ الأَرْضِ إِلَى السَّمَاءِ كَعَمُودٍ فِيهِ نَارٌ.

{صِرٌّ} بَرْدٌ.

{نُشُرًا} مُتَفَرِّقَةً.

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "I have been made victorious with the Saba (i.e. easterly wind) and the people of 'Ad were destroyed with the Dabur (i.e. westerly wind) ."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " نُصِرْتُ بِالصَّبَا، وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ ".

Reference	: Sahih al-Bukhari 3205
In-book reference	: Book 59, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 427

Narrated Ata:

`Aisha said If the Prophet (ﷺ) saw a cloud In the sky, he would walk to and fro in agitation, go out and come in, and the color of his face would change, and if it rained, he would feel relaxed." So `Aisha knew that state of his. So the Prophet (ﷺ) said, I don't know (am afraid), it may be similar to what happened to some people referred to in the Holy Qur'an in the following Verse: -- "Then when they saw it as a dense cloud coming towards their valleys, they said, 'This is a cloud bringing us rain!' Nay, but, it is that (torment) which you were asking to be hastened a wind wherein is severe torment." (46.24)

حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا رَأَى مَخِيلَةً فِي السَّمَاءِ أَقْبَلَ وَأَدْبَرَ وَدَخَلَ وَخَرَجَ وَتَغَيَّرَ وَجْهُهُ، فَإِذَا أَمْطَرَتِ السَّمَاءُ سُرِّيَ عَنْهُ، فَعَرَّفَتْهُ عَائِشَةُ ذَلِكَ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " مَا أَدْرِي لَعَلَّهُ كَمَا قَالَ قَوْمٌ {فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَتِهِمْ} ". الآيَةَ.

Reference	: Sahih al-Bukhari 3206
In-book reference	: Book 59, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 428

(6) Chapter: The reference to angels (6) باب ذِكْرِ الْمَلاَئِكَةِ

وَقَالَ أَنَسٌ قَالَ عَبْدُ اللَّهِ بْنُ سَلاَمٍ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ جِبْرِيلَ- عَلَيْهِ السَّلاَمُ- عَدُوُّ الْيَهُودِ مِنَ الْمَلاَئِكَةِ.
وَقَالَ ابْنُ عَبَّاسٍ: {لَنَحْنُ الصَّافُّونَ} الْمَلاَئِكَةُ.

Narrated Malik bin Sasaa:

The Prophet (ﷺ) said, "While I was at the House in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the `Abdomen and then my `Abdomen was washed with Zamzam water and (my heart was) filled with wisdom and belief. Al- Buraq, a white animal, smaller than a mule and bigger than a donkey was brought to me and I set out with Gabriel. When I reached the nearest heaven. Gabriel said to the heaven gate-keeper, 'Open the gate.' The gatekeeper asked, 'Who is it?' He said, 'Gabriel.' The gate-keeper,' Who is accompanying you?' Gabriel said, 'Muhammad.' The gate-keeper said, 'Has he been called?' Gabriel said, 'Yes.' Then it was said, 'He is welcomed. What a wonderful visit his is!' Then I met Adam and greeted him and he said, 'You are welcomed O son and a Prophet.' Then we ascended to the second heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was said, 'Who is with you?' He said, 'Muhammad' It was asked, 'Has he been sent for?' He said, 'Yes.' It was said, 'He is welcomed. What a wonderful visit his is!" Then I met Jesus and Yahya (John) who said, 'You are welcomed, O brother and a Prophet.' Then we ascended to the third heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was asked, 'Who is with you? Gabriel said, 'Muhammad.' It was asked, 'Has he been sent for?' 'Yes,' said Gabriel. 'He is welcomed. What a wonderful visit his is!' (The Prophet (ﷺ) added:). There I met Joseph and greeted him, and he replied, 'You are welcomed, O brother and a Prophet!' Then we ascended to the 4th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Idris and greeted him. He said, 'You are welcomed O brother and Prophet.' Then we ascended to the 5th heaven and again the same questions and answers were exchanged as in previous heavens. there I met and greeted Aaron who said, 'You are welcomed O brother and a Prophet". Then we ascended to the 6th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Moses who said, 'You are welcomed O brother and. a Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! Followers of this youth who was sent after me will enter Paradise in greater number than my followers.' Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Abraham who said, 'You are welcomed o son and a Prophet.' Then I was

shown Al-Bait-al-Ma'mur (i.e. Allah's House). I asked Gabriel about it and he said, This is Al Bait-ul-Ma'mur where 70,000 angels perform prayers daily and when they leave they never return to it (but always a fresh batch comes into it daily).' Then I was shown Sidrat-ul-Muntaha (i.e. a tree in the seventh heaven) and I saw its Nabk fruits which resembled the clay jugs of Hajr (i.e. a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root, two of them were apparent and two were hidden. I asked Gabriel about those rivers and he said, 'The two hidden rivers are in Paradise, and the apparent ones are the Nile and the Euphrates.' Then fifty prayers were enjoined on me. I descended till I met Moses who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Bani Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers.' I returned and requested Allah (for reduction) and He made it forty. I returned and (met Moses) and had a similar discussion, and then returned again to Allah for reduction and He made it thirty, then twenty, then ten, and then I came to Moses who repeated the same advice. Ultimately Allah reduced it to five. When I came to Moses again, he said, 'What have you done?' I said, 'Allah has made it five only.' He repeated the same advice but I said that I surrendered (to Allah's Final Order)'" Allah's Messenger (ﷺ) was addressed by Allah, "I have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds."

حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ. وَقَالَ لِي خَلِيفَةُ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، وَهِشَامٌ، قَالاَ حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنْ مَالِكِ بْنِ صَعْصَعَةَ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " بَيْنَا أَنَا عِنْدَ الْبَيْتِ بَيْنَ النَّائِمِ وَالْيَقْظَانِ ـ وَذَكَرَ بَيْنَ الرَّجُلَيْنِ ـ فَأُتِيتُ بِطَسْتٍ مِنْ ذَهَبٍ مُلِئَ حِكْمَةً وَإِيمَانًا، فَشُقَّ مِنَ النَّحْرِ إِلَى مَرَاقِّ الْبَطْنِ، ثُمَّ غُسِلَ الْبَطْنُ بِمَاءِ زَمْزَمَ، ثُمَّ مُلِئَ حِكْمَةً وَإِيمَانًا، وَأُتِيتُ بِدَابَّةٍ أَبْيَضَ دُونَ الْبَغْلِ وَفَوْقَ الْحِمَارِ الْبُرَاقُ، فَانْطَلَقْتُ مَعَ جِبْرِيلَ حَتَّى أَتَيْنَا السَّمَاءَ الدُّنْيَا قِيلَ مَنْ هَذَا قَالَ جِبْرِيلُ. قِيلَ مَنْ مَعَكَ قِيلَ مُحَمَّدٌ. قِيلَ وَقَدْ أُرْسِلَ إِلَيْهِ قَالَ نَعَمْ. قِيلَ مَرْحَبًا بِهِ، وَلَنِعْمَ الْمَجِيءُ جَاءَ. فَأَتَيْتُ عَلَى آدَمَ، فَسَلَّمْتُ عَلَيْهِ، فَقَالَ مَرْحَبًا بِكَ مِنِ ابْنٍ وَنَبِيٍّ. فَأَتَيْنَا السَّمَاءَ الثَّانِيَةَ، قِيلَ مَنْ هَذَا قَالَ جِبْرِيلُ. قِيلَ مَنْ مَعَكَ قَالَ مُحَمَّدٌ صلى الله عليه وسلم. قِيلَ أُرْسِلَ إِلَيْهِ قَالَ نَعَمْ. قِيلَ مَرْحَبًا بِهِ، وَلَنِعْمَ الْمَجِيءُ جَاءَ. فَأَتَيْتُ عَلَى عِيسَى وَيَحْيَى فَقَالاَ مَرْحَبًا بِكَ مِنْ أَخٍ وَنَبِيٍّ. فَأَتَيْنَا السَّمَاءَ الثَّالِثَةَ، قِيلَ مَنْ هَذَا قِيلَ جِبْرِيلُ. قِيلَ مَنْ مَعَكَ قِيلَ مُحَمَّدٌ. قِيلَ وَقَدْ أُرْسِلَ إِلَيْهِ قَالَ نَعَمْ. قِيلَ مَرْحَبًا بِهِ وَلَنِعْمَ الْمَجِيءُ جَاءَ. فَأَتَيْتُ يُوسُفَ فَسَلَّمْتُ عَلَيْهِ، قَالَ مَرْحَبًا بِكَ مِنْ أَخٍ وَنَبِيٍّ فَأَتَيْنَا السَّمَاءَ الرَّابِعَةَ، قِيلَ مَنْ هَذَا قِيلَ جِبْرِيلُ. قِيلَ مَنْ مَعَكَ قِيلَ مُحَمَّدٌ صلى الله عليه وسلم. قِيلَ وَقَدْ أُرْسِلَ إِلَيْهِ قِيلَ نَعَمْ. قِيلَ مَرْحَبًا بِهِ، وَلَنِعْمَ الْمَجِيءُ جَاءَ. فَأَتَيْتُ عَلَى إِدْرِيسَ فَسَلَّمْتُ عَلَيْهِ، فَقَالَ مَرْحَبًا مِنْ أَخٍ وَنَبِيٍّ. فَأَتَيْنَا السَّمَاءَ الْخَامِسَةَ، قِيلَ مَنْ هَذَا قَالَ جِبْرِيلُ. قِيلَ وَمَنْ مَعَكَ قِيلَ مُحَمَّدٌ. قِيلَ وَقَدْ أُرْسِلَ إِلَيْهِ قَالَ نَعَمْ. قِيلَ مَرْحَبًا بِهِ، وَلَنِعْمَ الْمَجِيءُ جَاءَ. فَأَتَيْنَا عَلَى هَارُونَ، فَسَلَّمْتُ عَلَيْهِ فَقَالَ مَرْحَبًا بِكَ مِنْ أَخٍ وَنَبِيٍّ. فَأَتَيْنَا عَلَى السَّمَاءِ السَّادِسَةِ، قِيلَ مَنْ هَذَا قِيلَ جِبْرِيلُ. قِيلَ مَنْ مَعَكَ قَالَ مُحَمَّدٌ صلى الله عليه وسلم. قِيلَ وَقَدْ أُرْسِلَ إِلَيْهِ مَرْحَبًا بِهِ، وَلَنِعْمَ الْمَجِيءُ جَاءَ. فَأَتَيْتُ عَلَى مُوسَى، فَسَلَّمْتُ {عَلَيْهِ} فَقَالَ مَرْحَبًا بِكَ مِنْ أَخٍ وَنَبِيٍّ. فَلَمَّا جَاوَزْتُ بَكَى. فَقِيلَ مَا أَبْكَاكَ قَالَ يَا رَبِّ، هَذَا الْغُلاَمُ الَّذِي بُعِثَ بَعْدِي يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِهِ أَفْضَلُ مِمَّا يَدْخُلُ مِنْ أُمَّتِي. فَأَتَيْنَا السَّمَاءَ السَّابِعَةَ، قِيلَ مَنْ هَذَا قِيلَ جِبْرِيلُ. قِيلَ مَنْ مَعَكَ قِيلَ مُحَمَّدٌ. قِيلَ وَقَدْ أُرْسِلَ إِلَيْهِ مَرْحَبًا بِهِ، وَنِعْمَ الْمَجِيءُ جَاءَ. فَأَتَيْتُ عَلَى إِبْرَاهِيمَ، فَسَلَّمْتُ عَلَيْهِ فَقَالَ مَرْحَبًا بِكَ مِنِ ابْنٍ وَنَبِيٍّ، فَرُفِعَ لِيَ الْبَيْتُ الْمَعْمُورُ، فَسَأَلْتُ جِبْرِيلَ فَقَالَ هَذَا الْبَيْتُ الْمَعْمُورُ يُصَلِّي فِيهِ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ، إِذَا خَرَجُوا لَمْ يَعُودُوا إِلَيْهِ آخِرَ مَا عَلَيْهِمْ، وَرُفِعَتْ لِي سِدْرَةُ الْمُنْتَهَى فَإِذَا نَبِقُهَا كَأَنَّهُ قِلاَلُ هَجَرٍ، وَوَرَقُهَا كَأَنَّهُ آذَانُ الْفُيُولِ، فِي أَصْلِهَا أَرْبَعَةُ أَنْهَارٍ نَهْرَانِ بَاطِنَانِ وَنَهْرَانِ ظَاهِرَانِ، فَسَأَلْتُ جِبْرِيلَ فَقَالَ أَمَّا الْبَاطِنَانِ فَفِي الْجَنَّةِ، وَأَمَّا الظَّاهِرَانِ النِّيلُ وَالْفُرَاتُ، ثُمَّ فُرِضَتْ عَلَىَّ خَمْسُونَ صَلاَةً، فَأَقْبَلْتُ حَتَّى جِئْتُ مُوسَى، فَقَالَ مَا صَنَعْتَ قُلْتُ فُرِضَتْ عَلَىَّ خَمْسُونَ صَلاَةً. قَالَ أَنَا أَعْلَمُ بِالنَّاسِ مِنْكَ، عَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، وَإِنَّ أُمَّتَكَ لاَ تُطِيقُ، فَارْجِعْ إِلَى رَبِّكَ فَسَلْهُ. فَرَجَعْتُ فَسَأَلْتُهُ، فَجَعَلَهَا أَرْبَعِينَ، ثُمَّ مِثْلَهُ ثُمَّ ثَلاَثِينَ، ثُمَّ مِثْلَهُ فَجَعَلَ عِشْرِينَ، ثُمَّ مِثْلَهُ فَجَعَلَ عَشْرًا، فَأَتَيْتُ مُوسَى فَقَالَ مِثْلَهُ، فَجَعَلَهَا خَمْسًا، فَأَتَيْتُ مُوسَى فَقَالَ مَا صَنَعْتَ قُلْتُ جَعَلَهَا خَمْسًا، فَقَالَ مِثْلَهُ، قُلْتُ سَلَّمْتُ بِخَيْرٍ، فَنُودِيَ إِنِّي قَدْ أَمْضَيْتُ فَرِيضَتِي وَخَفَّفْتُ عَنْ عِبَادِي، وَأَجْزِي الْحَسَنَةَ عَشْرًا ". وَقَالَ هَمَّامٌ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم " فِي الْبَيْتِ الْمَعْمُورِ ".

Reference	: Sahih al-Bukhari 3207
In-book reference	: Book 59, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 429

Narrated `Abdullah bin Mus'ud:

Allah's Messenger (ﷺ), the true and truly inspired said, "(The matter of the Creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature's) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him. So, a man amongst you may do (good deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behavior and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire. And similarly a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behavior, and he starts doing deeds characteristic of the people of Paradise."

حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ عَبْدُ اللَّهِ حَدَّثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَهْوَ الصَّادِقُ الْمَصْدُوقُ قَالَ " إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ مَلَكًا، فَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ، وَيُقَالُ لَهُ اكْتُبْ عَمَلَهُ وَرِزْقَهُ وَأَجَلَهُ وَشَقِيٌّ أَوْ سَعِيدٌ. ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ، فَإِنَّ الرَّجُلَ مِنْكُمْ لَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ الْجَنَّةِ إِلاَّ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ كِتَابُهُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، وَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ النَّارِ إِلاَّ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ ".

Reference	: Sahih al-Bukhari 3208
In-book reference	: Book 59, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 430

Narrated Abu Huraira:

The Prophet (ﷺ) said, "If Allah loves a person, He calls Gabriel saying, 'Allah loves so and-so; O Gabriel! Love him.' Gabriel would love him and make an announcement amongst the inhabitants of the Heaven. 'Allah loves so-and-so, therefore you should love him also,' and so all the inhabitants of the Heaven would love him, and then he is granted the pleasure of the people on the earth."

حَدَّثَنَا مُحَمَّدُ بْنُ سَلاَمٍ، أَخْبَرَنَا مَخْلَدٌ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، قَالَ قَالَ أَبُو هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم. وَتَابَعَهُ أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا أَحَبَّ اللَّهُ الْعَبْدَ نَادَى جِبْرِيلَ إِنَّ اللَّهَ يُحِبُّ فُلاَنًا فَأَحْبِبْهُ. فَيُحِبُّهُ جِبْرِيلُ، فَيُنَادِي جِبْرِيلُ فِي أَهْلِ السَّمَاءِ إِنَّ اللَّهَ يُحِبُّ فُلاَنًا فَأَحِبُّوهُ. فَيُحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الأَرْضِ ".

Reference	: Sahih al-Bukhari 3209
In-book reference	: Book 59, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 431

Narrated `Aisha:

I heard Allah's Messenger (ﷺ) saying, "The angels descend, the clouds and mention this or that matter decreed in the Heaven. The devils listen stealthily to such a matter, come down to inspire the soothsayers with it, and the latter would add to it one-hundred lies of their own."

حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا اللَّيْثُ، حَدَّثَنَا ابْنُ أَبِي جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ الْمَلاَئِكَةَ

تَنْزِلُ فِي الْعَنَانِ ـ وَهْوَ السَّحَابُ ـ فَتَذْكُرُ الأَمْرَ قُضِيَ فِي السَّمَاءِ، فَتَسْتَرِقُ الشَّيَاطِينُ السَّمْعَ، فَتَسْمَعُهُ فَتُوحِيهِ إِلَى الْكُهَّانِ، فَيَكْذِبُونَ مَعَهَا مِائَةَ كَذْبَةٍ مِنْ عِنْدِ أَنْفُسِهِمْ ‏"‏‏.‏

Reference : Sahih al-Bukhari 3210
In-book reference : Book 59, Hadith 21
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 432
(deprecated numbering scheme)

Narrated Abu Huraira:

The Prophet (ﷺ) said, "On every Friday the angels take their stand at every gate of the mosque to write the names of the people chronologically (i.e. according to the time of their arrival for the Friday prayer) and when the Imam sits (on the pulpit) they fold up their scrolls and get ready to listen to the sermon."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، وَالأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ إِذَا كَانَ يَوْمُ الْجُمُعَةِ كَانَ عَلَى كُلِّ باب مِنْ أَبْوَابِ الْمَسْجِدِ الْمَلاَئِكَةُ، يَكْتُبُونَ الأَوَّلَ فَالأَوَّلَ، فَإِذَا جَلَسَ الإِمَامُ طَوَوُا الصُّحُفَ وَجَاءُوا يَسْتَمِعُونَ الذِّكْرَ ‏"‏‏.‏

Reference : Sahih al-Bukhari 3211
In-book reference : Book 59, Hadith 22
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 433
(deprecated numbering scheme)

Narrated Sa`id bin Al-Musaiyab:

`Umar came to the Mosque while Hassan was reciting a poem. (`Umar disapproved of that). On that Hassan said, "I used to recite poetry in this very Mosque in the presence of one (i.e. the Prophet (ﷺ)) who was better than you." Then he turned towards Abu Huraira and said (to him), "I ask you by Allah, did you hear Allah's Messenger (ﷺ) saying (to me), "Retort on my behalf. O Allah! Support him (i.e. Hassan) with the Holy Spirit?" Abu Huraira said, "Yes."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ مَرَّ عُمَرُ فِي الْمَسْجِدِ وَحَسَّانُ يُنْشِدُ، فَقَالَ كُنْتُ أُنْشِدُ فِيهِ، وَفِيهِ مَنْ هُوَ خَيْرٌ مِنْكَ، ثُمَّ الْتَفَتَ إِلَى أَبِي هُرَيْرَةَ، فَقَالَ أَنْشُدُكَ بِاللَّهِ، أَسَمِعْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ أَجِبْ عَنِّي، اللَّهُمَّ أَيِّدْهُ بِرُوحِ الْقُدُسِ ‏"‏‏.‏ قَالَ نَعَمْ‏.‏

Reference : Sahih al-Bukhari 3212
In-book reference : Book 59, Hadith 23
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 434
(deprecated numbering scheme)

Narrated Al Bara:

The Prophet (ﷺ) said to Hassan, "Lampoon them (i.e. the pagans) and Gabriel is with you."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم لِحَسَّانَ ‏"‏ اهْجُهُمْ ـ أَوْ هَاجِهِمْ ـ وَجِبْرِيلُ مَعَكَ ‏"‏‏.‏

Reference : Sahih al-Bukhari 3213
In-book reference : Book 59, Hadith 24
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 435
(deprecated numbering scheme)

Narrated Jarir:

as below.

Narrated Humaid bin Hilal:

Anas bin Malik said, "As if I say a cloud of dust swirling up in the lane of Bani Ghanim." Musa added, "That was caused by the procession of Gabriel."

وَحَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي قَالَ، سَمِعْتُ حُمَيْدَ بْنَ هِلاَلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ كَأَنِّي أَنْظُرُ إِلَى غُبَارٍ سَاطِعٍ فِي سِكَّةِ بَنِي غَنْمٍ‏.‏ زَادَ مُوسَى مَوْكِبَ جِبْرِيلَ‏.‏

Reference	: Sahih al-Bukhari 3214
In-book reference	: Book 59, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 436

Narrated Aisha:

Al Harith bin Hisham asked the Prophet, "How does the divine inspiration come to you?" He replied, "In all these ways: The Angel sometimes comes to me with a voice which resembles the sound of a ringing bell, and when this state abandons me, I remember what the Angel has said, and this type of Divine Inspiration is the hardest on me; and sometimes the Angel comes to me in the shape of a man and talks to me, and I understand and remember what he says."

حَدَّثَنَا فَرْوَةُ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ الْحَارِثَ بْنَ هِشَامٍ، سَأَلَ النَّبِيَّ صلى الله عليه وسلم كَيْفَ يَأْتِيكَ الْوَحْىُ قَالَ ‏"‏ كُلُّ ذَاكَ يَأْتِي الْمَلَكُ أَحْيَانًا فِي مِثْلِ صَلْصَلَةِ الْجَرَسِ، فَيَفْصِمُ عَنِّي وَقَدْ وَعَيْتُ مَا قَالَ، وَهْوَ أَشَدُّهُ عَلَىَّ، وَيَتَمَثَّلُ لِي الْمَلَكُ أَحْيَانًا رَجُلاً، فَيُكَلِّمُنِي فَأَعِي مَا يَقُولُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3215
In-book reference	: Book 59, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 438

Narrated Abu Huraira:

I heard the Prophet (ﷺ) saying, "Who ever spends a couple (of objects) in Allah's cause, will be called by the Gatekeepers of Paradise who will say, "O so-and-so, come on!" Abu Bakr said, "Such a person will never perish or be miserable' The Prophet (ﷺ) said, "I hope you will be among such person."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شَيْبَانُ، حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ ‏"‏ مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ دَعَتْهُ خَزَنَةُ الْجَنَّةِ أَىْ فُلُ هَلُمَّ ‏"‏‏.‏ فَقَالَ أَبُو بَكْرٍ ذَاكَ الَّذِي لاَ تَوَى عَلَيْهِ‏.‏ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ أَرْجُو أَنْ تَكُونَ مِنْهُمْ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3216
In-book reference	: Book 59, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 439

Narrated Abu Salama:

`Aisha said that the Prophet (ﷺ) said to her "O `Aisha' This is Gabriel and he sends his (greetings) salutations to you." `Aisha said, "Salutations (Greetings) to him, and Allah's Mercy and Blessings be on him," and addressing the Prophet (ﷺ) she said, "You see what I don't see."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لَهَا ‏"‏ يَا عَائِشَةُ، هَذَا جِبْرِيلُ يَقْرَأُ عَلَيْكِ السَّلاَمَ ‏"‏‏.‏ فَقَالَتْ وَعَلَيْهِ السَّلاَمُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ‏.‏ تَرَى مَا لاَ أَرَى‏.‏ تُرِيدُ النَّبِيَّ صلى الله عليه وسلم‏.‏

Reference	: Sahih al-Bukhari 3217
In-book reference	: Book 59, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 440

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) asked Gabriel, "Why don't you visit us more often than you do?" Then the following Holy Verse was revealed (in this respect):-- "And we (angels) descend not but by the order of your Lord. To Him belong what is before us and what is behind us, and what is between those two and your Lord was never forgetful." (19.64)

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا عُمَرُ بْنُ ذَرٍّ، ح قَالَ حَدَّثَنِي يَحْيَى بْنُ جَعْفَرٍ، حَدَّثَنَا وَكِيعٌ، عَنْ عُمَرَ بْنِ ذَرٍّ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِجِبْرِيلَ " أَلاَ تَزُورُنَا أَكْثَرَ مِمَّا تَزُورُنَا " قَالَ فَنَزَلَتْ {وَمَا نَتَنَزَّلُ إِلاَّ بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا} الآيَةَ.

Reference	: Sahih al-Bukhari 3218
In-book reference	: Book 59, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 441

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) said, "Gabriel read the Qur'an to me in one way (i.e. dialect) and I continued asking him to read it in different ways till he read it in seven different ways."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي سُلَيْمَانُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَقْرَأَنِي جِبْرِيلُ عَلَى حَرْفٍ، فَلَمْ أَزَلْ أَسْتَزِيدُهُ حَتَّى انْتَهَى إِلَى سَبْعَةِ أَحْرُفٍ ".

Reference	: Sahih al-Bukhari 3219
In-book reference	: Book 59, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 442

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) was the most generous of all the people, and he used to be more generous in the month of Ramadan when Gabriel used to meet him. Gabriel used to meet him every night in Ramadan to study the Holy Qur'an carefully together. Allah's Messenger (ﷺ) used to become more generous than the fast wind when he met Gabriel.

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَجْوَدَ النَّاسِ، وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ جِبْرِيلُ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ، فَيُدَارِسُهُ الْقُرْآنَ، فَلَرَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ يَلْقَاهُ جِبْرِيلُ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ. وَعَنْ عَبْدِ اللَّهِ حَدَّثَنَا مَعْمَرٌ بِهَذَا الإِسْنَادِ نَحْوَهُ. وَرَوَى أَبُو هُرَيْرَةَ وَفَاطِمَةُ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّ جِبْرِيلَ كَانَ يُعَارِضُهُ الْقُرْآنَ.

Reference	: Sahih al-Bukhari 3220
In-book reference	: Book 59, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 443

Narrated Ibn Shihab:

Once `Umar bin `Abdul `Aziz delayed the `Asr prayer a little. `Urwa said to him, "Gabriel descended and led the prayer in front of the Prophet (ﷺ) " On that `Umar said, "O `Urwa! Be sure of what you say." "Urwa, "I heard Bashir bin Abi Masud narrating from Ibn Masud who heard Allah's Messenger (ﷺ) saying, 'Gabriel descended and led me in prayer; and then prayed with him again, and then prayed with him again, and then prayed with him again, and then prayed with him again, counting with his fingers five prayers."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، أَخَّرَ الْعَصْرَ شَيْئًا فَقَالَ لَهُ عُرْوَةُ أَمَا إِنَّ جِبْرِيلَ قَدْ نَزَلَ فَصَلَّى أَمَامَ رَسُولِ اللَّهِ صلى الله عليه وسلم. فَقَالَ عُمَرُ اعْلَمْ مَا تَقُولُ يَا عُرْوَةُ. قَالَ سَمِعْتُ بَشِيرَ بْنَ أَبِي مَسْعُودٍ يَقُولُ سَمِعْتُ أَبَا مَسْعُودٍ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " نَزَلَ جِبْرِيلُ فَأَمَّنِي، فَصَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ ". يَحْسُبُ بِأَصَابِعِهِ خَمْسَ صَلَوَاتٍ.

Reference	: Sahih al-Bukhari 3221
In-book reference	: Book 59, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 444

Narrated Abu Dhar:

The Prophet (ﷺ) said, "Gabriel said to me, 'Whoever amongst your followers die without having worshipped others besides Allah, will enter Paradise (or will not enter the (Hell) Fire)." The Prophet (ﷺ) asked. "Even if he has committed illegal sexual intercourse or theft?" He replied, "Even then."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ أَبِي ذَرٍّ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " قَالَ لِي جِبْرِيلُ مَنْ مَاتَ مِنْ أُمَّتِكَ لاَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ، أَوْ لَمْ يَدْخُلِ النَّارَ، قَالَ وَإِنْ زَنَى وَإِنْ سَرَقَ قَالَ وَإِنْ ".

Reference	: Sahih al-Bukhari 3222
In-book reference	: Book 59, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 445

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Angels keep on descending from and ascending to the Heaven in turn, some at night and some by daytime, and all of them assemble together at the time of the Fajr and `Asr prayers. Then those who have stayed with you over-night, ascent unto Allah Who asks them, and He knows the answer better than they, "How have you left My slaves?" They reply, "We have left them praying as we found them praying." If anyone of you says "Amin" (during the Prayer at the end of the recitation of Surat-al-Faitiha), and the angels in Heaven say the same, and the two sayings coincide, all his past sins will be forgiven."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " الْمَلاَئِكَةُ يَتَعَاقَبُونَ، مَلاَئِكَةٌ بِاللَّيْلِ وَمَلاَئِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلاَةِ الْفَجْرِ وَالْعَصْرِ، ثُمَّ يَعْرُجُ إِلَيْهِ الَّذِينَ بَاتُوا فِيكُمْ، فَيَسْأَلُهُمْ وَهْوَ أَعْلَمُ، فَيَقُولُ كَيْفَ تَرَكْتُمْ {عِبَادِي} فَيَقُولُونَ تَرَكْنَاهُمْ يُصَلُّونَ، وَأَتَيْنَاهُمْ يُصَلُّونَ ".

Reference	: Sahih al-Bukhari 3223
In-book reference	: Book 59, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 446

(7) Chapter: If anyone says Amin [during the Salat (prayer) at the end of the recitation of Surat Al-Fatiha]

(7) بَابُ إِذَا قَالَ أَحَدُكُمْ آمِينَ. وَالْمَلاَئِكَةُ فِي السَّمَاءِ، فَوَافَقَتْ إِحْدَاهُمَا الأُخْرَى، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

Narrated `Aisha:

I stuffed for the Prophet (ﷺ) a pillow decorated with pictures (of animals) which looked like a Namruqa (i.e. a small cushion). He came and stood among the people with excitement apparent on his face. I said, "O Allah's Messenger (ﷺ)! What is wrong?" He said, "What is this pillow?" I said, "I have prepared this pillow for you, so that you may recline on it." He said, "Don't you know that angels do not enter a house wherein there are pictures; and

whoever makes a picture will be punished on the Day of Resurrection and will be asked to give life to (what he has created)?"

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا مَخْلَدٌ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، أَنَّ نَافِعًا، حَدَّثَهُ أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ حَدَّثَهُ عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ حَشَوْتُ لِلنَّبِيِّ صلى الله عليه وسلم وِسَادَةً فِيهَا تَمَاثِيلُ كَأَنَّهَا نُمْرُقَةٌ، فَجَاءَ فَقَامَ بَيْنَ الْبَابَيْنِ وَجَعَلَ يَتَغَيَّرُ وَجْهُهُ، فَقُلْتُ مَا لَنَا يَا رَسُولَ اللَّهِ‏.‏ قَالَ ‏"‏ مَا بَالُ هَذِهِ الْوِسَادَةِ ‏"‏‏.‏ قَالَتْ وِسَادَةٌ جَعَلْتُهَا لَكَ لِتَضْطَجِعَ عَلَيْهَا‏.‏ قَالَ ‏"‏ أَمَا عَلِمْتِ أَنَّ الْمَلاَئِكَةَ لاَ تَدْخُلُ بَيْتًا فِيهِ صُورَةٌ، وَأَنَّ مَنْ صَنَعَ الصُّورَةَ يُعَذَّبُ يَوْمَ الْقِيَامَةِ يَقُولُ أَحْيُوا مَا خَلَقْتُمْ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3224
In-book reference	: Book 59, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 447

Narrated Abu Talha:

I heard Allah's Messenger (ﷺ) saying; "Angels (of Mercy) do not enter a house wherein there is a dog or a picture of a living creature (a human being or an animal).

حَدَّثَنَا ابْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ يَقُولُ سَمِعْتُ أَبَا طَلْحَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلاَ صُورَةُ تَمَاثِيلَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3225
In-book reference	: Book 59, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 448

Narrated Busr bin Sa`id:

That Zaid bin Khalid Al-Juhani narrated to him something in the presence of Sa`id bin 'Ubaidullah Al- Khaulani who was brought up in the house of Maimuna the wife of the Prophet. Zaid narrated to them that Abu Talha said that the Prophet (ﷺ) said, "The Angels (of Mercy) do not enter a house wherein there is a picture." Busr said, "Later on Zaid bin Khalid fell ill and we called on him. To our surprise we saw a curtain decorated with pictures in his house. I said to Ubaidullah Al-Khaulani, "Didn't he (i.e. Zaid) tell us about the (prohibition of) pictures?" He said, "But he excepted the embroidery on garments. Didn't you hear him?" I said, "No." He said, "Yes, he did."

حَدَّثَنَا أَحْمَدُ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنَا عَمْرٌو، أَنَّ بُكَيْرَ بْنَ الأَشَجِّ، حَدَّثَهُ أَنَّ بُسْرَ بْنَ سَعِيدٍ حَدَّثَهُ أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ ـ رضى الله عنه ـ حَدَّثَهُ وَمَعَ، بُسْرِ بْنِ سَعِيدٍ عُبَيْدُ اللَّهِ الْخَوْلاَنِيُّ الَّذِي كَانَ فِي حَجْرِ مَيْمُونَةَ ـ رضى الله عنها ـ زَوْجِ النَّبِيِّ صلى الله عليه وسلم حَدَّثَهُمَا زَيْدُ بْنُ خَالِدٍ أَنَّ أَبَا طَلْحَةَ حَدَّثَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏"‏ لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتًا فِيهِ صُورَةٌ ‏"‏‏.‏ قَالَ بُسْرٌ فَمَرِضَ زَيْدُ بْنُ خَالِدٍ، فَعُدْنَاهُ فَإِذَا نَحْنُ فِي بَيْتِهِ بِسِتْرٍ فِيهِ تَصَاوِيرُ، فَقُلْتُ لِعُبَيْدِ اللَّهِ الْخَوْلاَنِيِّ أَلَمْ يُحَدِّثْنَا فِي التَّصَاوِيرِ فَقَالَ إِنَّهُ قَالَ ‏"‏ إِلاَّ رَقْمٌ فِي ثَوْبٍ ‏"‏‏.‏ أَلاَ سَمِعْتَهُ قُلْتُ لاَ‏.‏ قَالَ بَلَى قَدْ ذَكَرَهُ‏.‏

Reference	: Sahih al-Bukhari 3226
In-book reference	: Book 59, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 449

Narrated Salim's father:

Once Gabriel promised the Prophet (ﷺ) (that he would visit him, but Gabriel did not come) and later on he said, "We, angels, do not enter a house which contains a picture or a dog."

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ حَدَّثَنِي عُمَرُ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ وَعَدَ النَّبِيَّ صلى الله عليه وسلم جِبْرِيلُ فَقَالَ إِنَّا لاَ نَدْخُلُ بَيْتًا فِيهِ صُورَةٌ وَلاَ كَلْبٌ‏.‏

Reference	: Sahih al-Bukhari 3227

In-book reference : Book 59, Hadith 38
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 450
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When the Imam, during the prayer, says, "Allah hears him who praises Him', say: 'O Allah! Our Lord! All the praises are for You/, for if the saying of anyone of you coincides with the saying of the angels, his past sins will be forgiven."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ سُمَىٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا قَالَ الإِمَامُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. فَقُولُوا اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلاَئِكَةِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ".

Reference : Sahih al-Bukhari 3228
In-book reference : Book 59, Hadith 39
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 451
(deprecated numbering scheme)

Narrated Abu Huraira:

The Prophet (ﷺ) said, "As long as any-one of you is waiting for the prayer, he is considered to be praying actually, and the angels say, 'O Allah! Be merciful to him and forgive him', (and go on saying so) unless he leaves his place of praying or passes wind (i.e. breaks his ablution).

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ، حَدَّثَنَا أَبِي، عَنْ هِلاَلِ بْنِ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ أَحَدَكُمْ فِي صَلاَةٍ مَا دَامَتِ الصَّلاَةُ تَحْبِسُهُ، وَالْمَلاَئِكَةُ تَقُولُ اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ. مَا لَمْ يَقُمْ مِنْ صَلاَتِهِ أَوْ يُحْدِثْ ".

Reference : Sahih al-Bukhari 3229
In-book reference : Book 59, Hadith 40
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 452
(deprecated numbering scheme)

Narrated Yali:

I heard the Prophet (ﷺ) reciting the following Verse on the pulpit: "They will call: O Mali......' and Sufyan said that `Abdullah recited it: 'They will call: O Mali..' (43.77)

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ ـ رضى الله عنه ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقْرَأُ عَلَى الْمِنْبَرِ {وَنَادَوْا يَا مَالِكُ}. قَالَ سُفْيَانُ فِي قِرَاءَةِ عَبْدِ اللَّهِ وَنَادَوْا يَا مَالِ.

Reference : Sahih al-Bukhari 3230
In-book reference : Book 59, Hadith 41
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 453
(deprecated numbering scheme)

Narrated `Aisha:

That she asked the Prophet (ﷺ) , 'Have you encountered a day harder than the day of the battle) of Uhud?" The Prophet (ﷺ) replied, "Your tribes have troubled me a lot, and the worse trouble was the trouble on the day of 'Aqaba when I presented myself to Ibn `Abd-Yalail bin `Abd-Kulal and he did not respond to my demand. So I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarnath-Tha-alib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Gabriel in it. He called me saying, 'Allah has heard your people's saying to you, and what they have replied back to you, Allah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.' The

Angel of the Mountains called and greeted me, and then said, "O Muhammad! Order what you wish. If you like, I will let Al-Akh-Shabain (i.e. two mountains) fall on them." The Prophet (ﷺ) said, "No but I hope that Allah will let them beget children who will worship Allah Alone, and will worship None besides Him."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي عُرْوَةُ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم حَدَّثَتْهُ أَنَّهَا قَالَتْ لِلنَّبِيِّ صلى الله عليه وسلم هَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمِ أُحُدٍ قَالَ " لَقَدْ لَقِيتُ مِنْ قَوْمِكِ مَا لَقِيتُ، وَكَانَ أَشَدُّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ، إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيلَ بْنِ عَبْدِ كُلاَلٍ، فَلَمْ يُجِبْنِي إِلَى مَا أَرَدْتُ، فَانْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِي، فَلَمْ أَسْتَفِقْ إِلاَّ وَأَنَا بِقَرْنِ الثَّعَالِبِ، فَرَفَعْتُ رَأْسِي، فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظَلَّتْنِي، فَنَظَرْتُ فَإِذَا فِيهَا جِبْرِيلُ فَنَادَانِي فَقَالَ إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ، فَنَادَانِي مَلَكُ الْجِبَالِ، فَسَلَّمَ عَلَىَّ ثُمَّ قَالَ يَا مُحَمَّدُ، فَقَالَ ذَلِكَ فِيمَا شِئْتَ، إِنْ شِئْتَ أَنْ أُطْبِقَ عَلَيْهِمِ الأَخْشَبَيْنِ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلاَبِهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ لاَ يُشْرِكُ بِهِ شَيْئًا ".

Reference	: Sahih al-Bukhari 3231
In-book reference	: Book 59, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 454

Narrated Abu 'Is-haq-Ash-Shaibani:

I asked Zir bin Hubaish regarding the Statement of Allah: "And was at a distance Of but two bowlengths Or (even) nearer; So did (Allah) convey The Inspiration to His slave (Gabriel) and then he (Gabriel) Conveyed (that to Muhammad). (53.9-10) On that, Zir said, "Ibn Mas`ud informed us that the Prophet (ﷺ) had seen Gabriel having 600 wings."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا أَبُو عَوَانَةَ، حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ، قَالَ سَأَلْتُ زِرَّ بْنَ حُبَيْشٍ عَنْ قَوْلِ اللَّهِ، تَعَالَى {فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى * فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى}. قَالَ حَدَّثَنَا ابْنُ مَسْعُودٍ أَنَّهُ رَأَى جِبْرِيلَ لَهُ سِتُّمِائَةِ جَنَاحٍ.

Reference	: Sahih al-Bukhari 3232
In-book reference	: Book 59, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 455

Narrated `Abdullah:

Regarding the Verse: "Indeed he (Muhammad) did see. Of the Signs of his Lord, The Greatest!" (53.18) That the Prophet (ﷺ) had seen a green carpet spread all over the horizon of the sky.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ {لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى} قَالَ رَأَى رَفْرَفًا أَخْضَرَ سَدَّ أُفُقَ السَّمَاءِ.

Reference	: Sahih al-Bukhari 3233
In-book reference	: Book 59, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 456

Narrated Aisha:

Whoever claimed that (the Prophet) Muhammad saw his Lord, is committing a great fault, for he only saw Gabriel in his genuine shape in which he was created covering the whole horizon.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ إِسْمَاعِيلَ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ، عَنِ ابْنِ عَوْنٍ، أَنْبَأَنَا الْقَاسِمُ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ مَنْ زَعَمَ أَنَّ مُحَمَّدًا رَأَى رَبَّهُ فَقَدْ أَعْظَمَ، وَلَكِنْ قَدْ رَأَى جِبْرِيلَ فِي صُورَتِهِ، وَخَلْقُهُ سَادٌّ مَا بَيْنَ الأُفُقِ.

Reference	: Sahih al-Bukhari 3234
In-book reference	: Book 59, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 457

Narrated Masruq:

I asked Aisha "What about His Statement:-- "Then he (Gabriel) approached And came closer, And was at a distance Of but two bow-lengths Or (even) nearer?" (53.8-9) She replied, "It was Gabriel who used to come to the Prophet (ﷺ) in the figure of a man, but on that occasion, he came in his actual and real figure and (he was so huge) that he covered the whole horizon."

حَدَّثَنِي مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا زَكَرِيَّاءُ بْنُ أَبِي زَائِدَةَ، عَنِ ابْنِ الأَشْوَعِ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، قَالَ قُلْتُ لِعَائِشَةَ ـ رضى الله عنها ـ فَأَيْنَ قَوْلُهُ {ثُمَّ دَنَا فَتَدَلَّى * فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى} قَالَتْ ذَاكَ جِبْرِيلُ كَانَ يَأْتِيهِ فِي صُورَةِ الرَّجُلِ، وَإِنَّهُ أَتَاهُ هَذِهِ الْمَرَّةَ فِي صُورَتِهِ الَّتِي هِيَ صُورَتُهُ، فَسَدَّ الأُفُقَ.

Reference	: Sahih al-Bukhari 3235
In-book reference	: Book 59, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 458

Narrated Samura:

The Prophet (ﷺ) said, "Last night I saw (in a dream) two men coming to me. One of them said, "The person who kindles the fire is Malik, the gate-keeper of the (Hell) Fire, and I am Gabriel, and this is Michael."

حَدَّثَنَا مُوسَى، حَدَّثَنَا جَرِيرٌ، حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ سَمُرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتَيَانِي قَالاَ الَّذِي يُوقِدُ النَّارَ مَالِكٌ خَازِنُ النَّارِ، وَأَنَا جِبْرِيلُ، وَهَذَا مِيكَائِيلُ ".

Reference	: Sahih al-Bukhari 3236
In-book reference	: Book 59, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 459

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If a husband calls his wife to his bed (i.e. to have sexual relation) and she refuses and causes him to sleep in anger, the angels will curse her till morning."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ، فَبَاتَ غَضْبَانَ عَلَيْهَا، لَعَنَتْهَا الْمَلاَئِكَةُ حَتَّى تُصْبِحَ ". تَابَعَهُ شُعْبَةُ وَأَبُو حَمْزَةَ وَابْنُ دَاوُدَ وَأَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ.

Reference	: Sahih al-Bukhari 3237
In-book reference	: Book 59, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 460

Narrated Jabir bin `Abdullah:

that he heard the Prophet (ﷺ) saying, "The Divine Inspiration was delayed for a short period but suddenly, as I was walking. I heard a voice in the sky, and when I looked up towards the sky, to my surprise, I saw the angel who had come to me in the Hira Cave, and he was sitting on a chair in between the sky and the earth. I was so frightened by him that I fell on the ground and came to my family and said (to them), 'Cover me! (with a blanket), cover me!' Then Allah sent the Revelation: "O, You wrapped up (In a blanket)! (Arise and warn! And your Lord magnify And keep pure your garments, And desert the idols." (74.1-5)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا اللَّيْثُ، قَالَ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، قَالَ سَمِعْتُ أَبَا سَلَمَةَ، قَالَ أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " ثُمَّ فَتَرَ عَنِّي الْوَحْىُ فَتْرَةً، فَبَيْنَا أَنَا أَمْشِي سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ، فَرَفَعْتُ بَصَرِي قِبَلَ السَّمَاءِ فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ قَاعِدٌ عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ وَالأَرْضِ، فَجُئِثْتُ مِنْهُ حَتَّى

هَوَيْتُ إِلَى الأَرْضِ، فَجِئْتُ أَهْلِي فَقُلْتُ زَمِّلُونِي زَمِّلُونِي. فَأَنْزَلَ اللَّهُ تَعَالَى {يَا أَيُّهَا الْمُدَّثِّرُ} إِلَى {فَاهْجُرْ} ". قَالَ أَبُو سَلَمَةَ وَالرِّجْزُ الأَوْثَانُ.

Reference	: Sahih al-Bukhari 3238
In-book reference	: Book 59, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 461

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "On the night of my Ascent to the Heaven, I saw Moses who was a tall brown curlyhaired man as if he was one of the men of Shan'awa tribe, and I saw Jesus, a man of medium height and moderate complexion inclined to the red and white colors and of lank hair. I also saw Malik, the gate-keeper of the (Hell) Fire and Ad-Dajjal amongst the signs which Allah showed me." (The Prophet then recited the Holy Verse): "So be not you in doubt of meeting him' when you met Moses during the night of Mi'raj over the heavens" (32.23) Narrated Anas and Abu Bakra: "The Prophet (ﷺ) said, "The angels will guard Medina from Ad-Dajjal (who will not be able to enter the city of Medina).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، وَقَالَ لِي خَلِيفَةُ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، حَدَّثَنَا ابْنُ عَمِّ، نَبِيِّكُمْ يَعْنِي ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " رَأَيْتُ لَيْلَةَ أُسْرِيَ بِي مُوسَى رَجُلاً آدَمَ طُوَالاً جَعْدًا، كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَرَأَيْتُ عِيسَى رَجُلاً مَرْبُوعًا مَرْبُوعَ الْخَلْقِ إِلَى الْحُمْرَةِ وَالْبَيَاضِ، سَبِطَ الرَّأْسِ، وَرَأَيْتُ مَالِكًا خَازِنَ النَّارِ ". وَالدَّجَّالَ فِي آيَاتٍ أَرَاهُنَّ اللَّهُ إِيَّاهُ، فَلاَ تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ. قَالَ أَنَسٌ وَأَبُو بَكْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم " تَحْرُسُ الْمَلاَئِكَةُ الْمَدِينَةَ مِنَ الدَّجَّالِ ".

Reference	: Sahih al-Bukhari 3239
In-book reference	: Book 59, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 462

(8) Chapter: The characteristics of Paradise, and the fact that it has already been created

(8) باب مَا جَاءَ فِي صِفَةِ الْجَنَّةِ وَأَنَّهَا مَخْلُوقَةٌ

قَالَ أَبُو الْعَالِيَةِ مُطَهَّرَةٌ مِنَ الْحَيْضِ وَالْبَوْلِ وَالْبُزَاقِ.

{كُلَّمَا رُزِقُوا} أُتُوا بِشَيْءٍ ثُمَّ أُتُوا بِآخَرَ {قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ} أُتِينَا مِنْ قَبْلُ {وَأُتُوا بِهِ مُتَشَابِهًا} يُشْبِهُ بَعْضُهُ بَعْضًا، وَيَخْتَلِفُ فِي الطُّعُومِ {قُطُوفُهَا} يَقْطِفُونَ كَيْفَ شَاءُوا دَانِيَةٌ قَرِيبَةٌ. الأَرَائِكُ السُّرُرُ.

وَقَالَ الْحَسَنُ: النَّضْرَةُ فِي الْوُجُوهِ وَالسُّرُورُ فِي الْقَلْبِ.

وَقَالَ مُجَاهِدٌ: {سَلْسَبِيلاً} حَدِيدَةُ الْجِرْيَةِ.

{غَوْلٌ} وَجَعُ الْبَطْنِ {يُنْزَفُونَ} لاَ تَذْهَبُ عُقُولُهُمْ وَقَالَ ابْنُ عَبَّاسٍ: {دِهَاقًا} مُمْتَلِئًا {كَوَاعِبَ} نَوَاهِدَ. الرَّحِيقُ الْخَمْرُ. التَّسْنِيمُ يَعْلُو شَرَابَ أَهْلِ الْجَنَّةِ {خِتَامُهُ} طِينُهُ {مِسْكٌ}، {نَضَّاخَتَانِ} فَيَّاضَتَانِ. يُقَالُ مَوْضُونَةٌ مَنْسُوجَةٌ، مِنْهُ وَضِينُ النَّاقَةِ. وَالْكُوبُ مَا لاَ أُذُنَ لَهُ وَلاَ عُرْوَةَ. وَالأَبَارِيقُ ذَوَاتُ الآذَانِ وَالْعُرَا.

{عُرُبًا} مُثَقَّلَةً وَاحِدُهَا عَرُوبٌ، مِثْلُ صَبُورٍ وَصُبُرٍ، يُسَمِّيهَا أَهْلُ مَكَّةَ الْعَرِبَةَ، وَأَهْلُ الْمَدِينَةِ الْغَنِجَةَ، وَأَهْلُ الْعِرَاقِ الشَّكِلَةَ.

وَقَالَ مُجَاهِدٌ: {رَوْحٌ} جَنَّةٌ وَرَخَاءٌ، {وَالرَّيْحَانُ} الرِّزْقُ، وَالْمَنْضُودُ الْمَوْزُ، وَالْمَخْضُودُ الْمُوقَرُ حَمْلاً وَيُقَالُ أَيْضًا لاَ شَوْكَ لَهُ، وَالْعُرُبُ الْمُحَبَّبَاتُ إِلَى أَزْوَاجِهِنَّ. وَيُقَالُ مَسْكُوبٌ جَارٍ، وَ{فُرُشٍ مَرْفُوعَةٍ} بَعْضُهَا فَوْقَ بَعْضٍ.

{لَغْوًا} بَاطِلاً.

{تَأْثِيمًا} كَذِبًا.

أَفْنَانٌ أَغْصَانٌ {وَجَنَى الْجَنَّتَيْنِ دَانٍ} مَا يُجْتَنَى قَرِيبٌ.

{مُدْهَامَّتَانِ} سَوْدَاوَانِ مِنَ الرِّيِّ.

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "When anyone of you dies, he will be shown his destination both in the morning and in the evening, and if he belongs to the people of Paradise, he will be shown his place in Paradise, and if he is from the people of Hell, he will be shown his place in Hell."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا مَاتَ أَحَدُكُمْ فَإِنَّهُ يُعْرَضُ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ، فَإِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ ".

Reference	: Sahih al-Bukhari 3240
In-book reference	: Book 59, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 463

Narrated `Imran bin Husain:

The Prophet (ﷺ) said, "I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hell and saw that the majority of its inhabitants were women."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا سَلْمُ بْنُ زَرِيرٍ، حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " اطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ، وَاطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ ".

Reference	: Sahih al-Bukhari 3241
In-book reference	: Book 59, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 464

Narrated Abu Huraira:

While we were in the company of the Prophet, he said, "While I was asleep, I saw myself in Paradise and there I beheld a woman making ablution beside a palace, I asked, To whom does this palace belong? 'They said, To `Umar bin Al-Khattab.' Then I remembered `Umar's Ghaira (concerning women), and so I quickly went away from that palace." (When `Umar heard this from the Prophet), he wept and said, "Do you think it is likely that I feel Ghaira because of you, O Allah's Messenger (ﷺ)?"

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذْ قَالَ " بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي فِي الْجَنَّةِ، فَإِذَا امْرَأَةٌ تَتَوَضَّأُ إِلَى جَانِبِ قَصْرٍ، فَقُلْتُ لِمَنْ هَذَا الْقَصْرُ فَقَالُوا لِعُمَرَ بْنِ الْخَطَّابِ، فَذَكَرْتُ غَيْرَتَهُ، فَوَلَّيْتُ مُدْبِرًا ". فَبَكَى عُمَرُ وَقَالَ أَعَلَيْكَ أَغَارُ يَا رَسُولَ اللَّهِ.

Reference	: Sahih al-Bukhari 3242
In-book reference	: Book 59, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 465

Narrated `Abdullah bin Qais Al-Ash`ari:

The Prophet (ﷺ) said, "A tent (in Paradise) is like a hollow pearl which is thirty miles in height and on every corner of the tent the believer will have a family that cannot be seen by the others." (Narrated Abu `Imran in another narration, "The tent is sixty miles in height.")

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا هَمَّامٌ، قَالَ سَمِعْتُ أَبَا عِمْرَانَ الْجَوْنِيَّ، يُحَدِّثُ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ الأَشْعَرِيِّ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " الْخَيْمَةُ دُرَّةٌ مُجَوَّفَةٌ، طُولُهَا فِي السَّمَاءِ ثَلاَثُونَ مِيلاً، فِي كُلِّ زَاوِيَةٍ مِنْهَا لِلْمُؤْمِنِ أَهْلٌ لاَ يَرَاهُمُ الآخَرُونَ ". قَالَ أَبُو عَبْدِ الصَّمَدِ وَالْحَارِثُ بْنُ عُبَيْدٍ عَنْ أَبِي عِمْرَانَ سِتُّونَ مِيلاً.

Reference	: Sahih al-Bukhari 3243
In-book reference	: Book 59, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 466

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah said, "I have prepared for My Pious slaves things which have never been seen by an eye, or heard by an ear, or imagined by a human being." If you wish, you can recite this Verse from the Holy Qur'an:--"No soul knows what is kept hidden for them, of joy as a reward for what they used to do." (32.17)

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَالَ اللَّهُ أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لاَ عَيْنَ رَأَتْ، وَلاَ أُذُنَ سَمِعَتْ، وَلاَ خَطَرَ عَلَى قَلْبِ بَشَرٍ، فَاقْرَءُوا إِنْ شِئْتُمْ {فَلاَ تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ }".

Reference	: Sahih al-Bukhari 3244
In-book reference	: Book 59, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 467

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The first group (of people) who will enter Paradise will be (glittering) like the moon when it is full. They will not spit or blow their noses or relieve nature. Their utensils will be of gold and their combs of gold and silver; in their centers the aloe wood will be used, and their sweat will smell like musk. Everyone of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh out of excessive beauty. They (i.e. the people of Paradise) will neither have differences nor hatred amongst themselves; their hearts will be as if one heart and they will be glorifying Allah in the morning and in the evening."

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَوَّلُ زُمْرَةٍ تَلِجُ الْجَنَّةَ صُورَتُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، لاَ يَبْصُقُونَ فِيهَا وَلاَ يَمْتَخِطُونَ وَلاَ يَتَغَوَّطُونَ، آنِيَتُهُمْ فِيهَا الذَّهَبُ، أَمْشَاطُهُمْ مِنَ الذَّهَبِ وَالْفِضَّةِ، وَمَجَامِرُهُمُ الأَلُوَّةُ، وَرَشْحُهُمُ الْمِسْكُ، وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ، يُرَى مُخُّ سُوقِهِمَا مِنْ وَرَاءِ اللَّحْمِ، مِنَ الْحُسْنِ، لاَ اخْتِلاَفَ بَيْنَهُمْ وَلاَ تَبَاغُضَ، قُلُوبُهُمْ قَلْبٌ وَاحِدٌ، يُسَبِّحُونَ اللَّهَ بُكْرَةً وَعَشِيًّا ".

Reference	: Sahih al-Bukhari 3245
In-book reference	: Book 59, Hadith 56
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 468

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The first batch (of people) who will enter Paradise will be (glittering) like a full moon; and those who will enter next will be (glittering) like the brightest star. Their hearts will be as if the heart of a single man, for they will have no enmity amongst themselves, and everyone of them shall have two wives, each of whom will be so beautiful, pure and transparent that the marrow of the bones of their legs will be seen through the flesh. They will be glorifying Allah in the morning and evening, and will never fall ill, and they will neither blow their

noses, nor spit. Their utensils will be of gold and silver, and their combs will be of gold, and the fuel used in their centers will be the aloeswood, and their sweat will smell like musk."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالَّذِينَ عَلَى إِثْرِهِمْ كَأَشَدِّ كَوْكَبٍ إِضَاءَةً، قُلُوبُهُمْ عَلَى قَلْبِ رَجُلٍ وَاحِدٍ، لاَ اخْتِلاَفَ بَيْنَهُمْ وَلاَ تَبَاغُضَ، لِكُلِّ امْرِئٍ مِنْهُمْ زَوْجَتَانِ، كُلُّ وَاحِدَةٍ مِنْهُمَا يُرَى مُخُّ سَاقِهَا مِنْ وَرَاءِ لَحْمِهَا مِنَ الْحُسْنِ، يُسَبِّحُونَ اللَّهَ بُكْرَةً وَعَشِيًّا، لاَ يَسْقَمُونَ وَلاَ يَمْتَخِطُونَ، وَلاَ يَبْصُقُونَ، آنِيَتُهُمُ الذَّهَبُ وَالْفِضَّةُ، وَأَمْشَاطُهُمُ الذَّهَبُ، وَقُودُ مَجَامِرِهِمُ الأَلُوَّةُ ـ قَالَ أَبُو الْيَمَانِ يَعْنِي الْعُودَ ـ وَرَشْحُهُمُ الْمِسْكُ ". وَقَالَ مُجَاهِدٌ الإِبْكَارُ أَوَّلُ الْفَجْرِ، وَالْعَشِيُّ مَيْلُ الشَّمْسِ أَنْ تُرَاهُ تَغْرُبَ.

Reference	: Sahih al-Bukhari 3246
In-book reference	: Book 59, Hadith 57
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 469

Narrated Sahl bin Sa`d:

The Prophet (ﷺ) said, "Verily! 70,000 or 700,000 of my followers will enter Paradise altogether; so that the first and the last amongst them will enter at the same time, and their faces will be glittering like the bright full moon."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم " لَيَدْخُلَنَّ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا ـ أَوْ سَبْعُمِائَةِ أَلْفٍ ـ لاَ يَدْخُلُ أَوَّلُهُمْ حَتَّى يَدْخُلَ آخِرُهُمْ، وَجُوهُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ ".

Reference	: Sahih al-Bukhari 3247
In-book reference	: Book 59, Hadith 58
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 470

Narrated Anas bin Malik:

A silken cloak was presented to the Prophet (ﷺ) and he used to forbid the usage of silk (by men). When the people were fascinated by the cloak. he said, "By Allah in Whose Hands the life of Muhammad is, the handkerchiefs of Sa`d bin Mu`adh in Paradise are better than this."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسٌ ـ رضى الله عنه ـ قَالَ أُهْدِيَ لِلنَّبِيِّ صلى الله عليه وسلم جُبَّةُ سُنْدُسٍ، وَكَانَ يَنْهَى عَنِ الْحَرِيرِ، فَعَجِبَ النَّاسُ مِنْهَا، فَقَالَ " وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَمَنَادِيلُ سَعْدِ بْنِ مُعَاذٍ فِي الْجَنَّةِ أَحْسَنُ مِنْ هَذَا ".

Reference	: Sahih al-Bukhari 3248
In-book reference	: Book 59, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 471

Narrated Al-Bara bin Azib:

Allah's Messenger (ﷺ) was given a silken garment, and its beauty and delicacy astonished the people. On that, Allah's Messenger (ﷺ) said, "No doubt, the handkerchiefs of Sa`d bin Mu`adh in Paradise are better than this."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي أَبُو إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ ـ رضى الله عنهما ـ قَالَ أُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِثَوْبٍ مِنْ حَرِيرٍ، فَجَعَلُوا يَعْجَبُونَ مِنْ حُسْنِهِ وَلِينِهِ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَمَنَادِيلُ سَعْدِ بْنِ مُعَاذٍ فِي الْجَنَّةِ أَفْضَلُ مِنْ هَذَا ".

Reference	: Sahih al-Bukhari 3249
In-book reference	: Book 59, Hadith 60
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 472

Narrated Sahl bin Sa`d Al-Saidi:

Allah's Messenger (ﷺ) said, "A place in Paradise equal to the size of a lash is better than the whole world and whatever is in it."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَوْضِعُ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا ".

Reference	: Sahih al-Bukhari 3250
In-book reference	: Book 59, Hadith 61
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 473

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "There is a tree in Paradise (which is so big and huge that) if a rider travels in its shade for one hundred years, he would not be able to cross it."

حَدَّثَنَا رَوْحُ بْنُ عَبْدِ الْمُؤْمِنِ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لاَ يَقْطَعُهَا ".

Reference	: Sahih al-Bukhari 3251
In-book reference	: Book 59, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 474

Narrated Abu Huraira:

The Prophet (ﷺ) said "There is a tree in Paradise (which is so big and huge that) a rider could travel in its shade for a hundred years. And if you wish, you can recite:--'In shade long extended..' (56. 30) and a place in Paradise equal to an arrow bow of one of you, is better than (the whole earth) on which the sun rises and sets."

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، حَدَّثَنَا هِلاَلُ بْنُ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ سَنَةٍ، وَاقْرَءُوا إِنْ شِئْتُمْ {وَظِلٍّ مَمْدُودٍ}"

«وَلَقَابُ قَوْسِ أَحَدِكُمْ فِي الْجَنَّةِ خَيْرٌ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ أَوْ تَغْرُبُ».

Reference	: Sahih al-Bukhari 3252, 3253
In-book reference	: Book 59, Hadith 63
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 475

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The first batch (of people) who will enter Paradise will be (glittering) like the full moon, and the batch next to them will be (glittering) like the most brilliant star in the sky. Their hearts will be as if the heart of a single man, for they will have neither enmity nor jealousy amongst themselves; everyone will have two wives from the houris, (who will be so beautiful, pure and transparent that) the marrow of the bones of their legs will be seen through the bones and the flesh."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ، حَدَّثَنَا أَبِي، عَنْ هِلاَلٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم " أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالَّذِينَ عَلَى آثَارِهِمْ كَأَحْسَنِ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً، قُلُوبُهُمْ عَلَى قَلْبِ رَجُلٍ وَاحِدٍ، لاَ تَبَاغُضَ بَيْنَهُمْ وَلاَ تَحَاسُدَ، لِكُلِّ امْرِئٍ زَوْجَتَانِ مِنَ الْحُورِ الْعِينِ، يُرَى مُخُّ سُوقِهِنَّ مِنْ وَرَاءِ الْعَظْمِ وَاللَّحْمِ ".

Reference	: Sahih al-Bukhari 3254

In-book reference : Book 59, Hadith 64
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 476
(deprecated numbering scheme)

Narrated Al-Bara (bin Azib):

The Prophet, after the death of his son Ibrahim, said, "There is a wet-nurse for him (i.e. Ibrahim) in Paradise."

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا شُعْبَةُ، قَالَ عَدِيُّ بْنُ ثَابِتٍ أَخْبَرَنِي قَالَ سَمِعْتُ الْبَرَاءَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ لَمَّا مَاتَ إِبْرَاهِيمُ قَالَ " إِنَّ لَهُ مُرْضِعًا فِي الْجَنَّةِ ".

Reference : Sahih al-Bukhari 3255
In-book reference : Book 59, Hadith 65
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 477
(deprecated numbering scheme)

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "The people of Paradise will look at the dwellers of the lofty mansions (i.e. a superior place in Paradise) in the same way as one looks at a brilliant star far away in the East or in the West on the horizon; all that is because of their superiority over one another (in rewards)." On that the people said, "O Allah's Messenger (ﷺ)! Are these lofty mansions for the prophets which nobody else can reach? The Prophet (ﷺ) replied," No! "By Allah in whose Hands my life is, these are for the men who believed in Allah and also believed in the Apostles."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ أَهْلَ الْجَنَّةِ يَتَرَاءَيُونَ أَهْلَ الْغُرَفِ مِنْ فَوْقِهِمْ كَمَا يَتَرَاءَيُونَ الْكَوْكَبَ الدُّرِّيَّ الْغَابِرَ فِي الأُفُقِ مِنَ الْمَشْرِقِ أَوِ الْمَغْرِبِ، لِتَفَاضُلِ مَا بَيْنَهُمْ ". قَالُوا يَا رَسُولَ اللَّهِ، تِلْكَ مَنَازِلُ الأَنْبِيَاءِ لاَ يَبْلُغُهَا غَيْرُهُمْ قَالَ " بَلَى وَالَّذِي نَفْسِي بِيَدِهِ، رِجَالٌ آمَنُوا بِاللَّهِ وَصَدَّقُوا الْمُرْسَلِينَ ".

Reference : Sahih al-Bukhari 3256
In-book reference : Book 59, Hadith 66
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 478
(deprecated numbering scheme)

(9) Chapter: The characteristics of the gates of Paradise

(9) بَابُ صِفَةِ أَبْوَابِ الْجَنَّةِ

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَنْفَقَ زَوْجَيْنِ دُعِيَ مِنْ بَابُ الْجَنَّةِ». فِيهِ عُبَادَةُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Sahl bin Sa`d:

The Prophet (ﷺ) said, "Paradise has eight gates, and one of them is called Ar-Raiyan through which none will enter but those who observe fasting."

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا مُحَمَّدُ بْنُ مُطَرِّفٍ، قَالَ حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " فِي الْجَنَّةِ ثَمَانِيَةُ أَبْوَابٍ، فِيهَا باب يُسَمَّى الرَّيَّانَ لاَ يَدْخُلُهُ إِلاَّ الصَّائِمُونَ ".

Reference : Sahih al-Bukhari 3257
In-book reference : Book 59, Hadith 67
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 479
(deprecated numbering scheme)

(10) Chapter: The description of the (Hell) Fire and the fact that it has already been created

(10) باب صِفَةِ النَّارِ وَأَنَّهَا مَخْلُوقَةٌ

{غَسَاقًا} يُقَالُ غَسَقَتْ عَيْنُهُ وَيَغْسِقُ الْجُرْحُ، وَكَأَنَّ الْغَسَاقَ وَالْغَسْقَ وَاحِدٌ.

{غِسْلِينَ} كُلُّ شَيْءٍ غَسَلْتَهُ فَخَرَجَ مِنْهُ شَيْءٌ فَهُوَ غِسْلِينَ، فِعْلِينَ مِنَ الْغَسْلِ مِنَ الْجُرْحِ وَالدَّبَرِ.

وَقَالَ عِكْرِمَةُ: {حَصَبُ جَهَنَّمَ} حَطَبُ بِالْحَبَشِيَّةِ.

وَقَالَ غَيْرُهُ: {حَاصِبًا} الرِّيحُ الْعَاصِفُ، وَالْحَاصِبُ مَا تَرْمِي بِهِ الرِّيحُ، وَمِنْهُ حَصَبُ جَهَنَّمَ، يُرْمَى بِهِ فِي جَهَنَّمَ هُمْ حَصَبُهَا، وَيُقَالُ حَصَبَ فِي الأَرْضِ ذَهَبَ، وَالْحَصَبُ مُشْتَقٌّ مِنْ حَصْبَاءِ الْحِجَارَةِ.

{صَدِيدٌ} قَيْحٌ وَدَمٌ.

{خَبَتْ} طَفِئَتْ.

{تُورُونَ} تَسْتَخْرِجُونَ، أَوْرَيْتُ أَوْقَدْتُ.

{لِلْمُقْوِينَ} لِلْمُسَافِرِينَ، وَالْقِيُّ الْقَفْرُ.

وَقَالَ ابْنُ عَبَّاسٍ صِرَاطُ الْجَحِيمِ سَوَاءُ الْجَحِيمِ وَوَسَطُ الْجَحِيمِ {لَشَوْبًا مِنْ حَمِيمٍ} يُخْلَطُ طَعَامُهُمْ وَيُسَاطُ بِالْحَمِيمِ.

{زَفِيرٌ وَشَهِيقٌ} صَوْتٌ شَدِيدٌ، وَصَوْتٌ ضَعِيفٌ.

{وِرْدًا} عِطَاشًا.

{غَيًّا} خُسْرَانًا، وَقَالَ مُجَاهِدٌ: {يُسْجَرُونَ} تُوقَدُ بِهِمُ النَّارُ {وَنُحَاسٌ} الصُّفْرُ، يُصَبُّ عَلَى رُءُوسِهِمْ، يُقَالُ: {ذُوقُوا} بَاشِرُوا وَجَرِّبُوا، وَلَيْسَ هَذَا مِنْ ذَوْقِ الْفَمِ. مَارِجٌ خَالِصٌ مِنَ النَّارِ، مَرَجَ الأَمِيرُ رَعِيَّتَهُ إِذَا خَلاَّهُمْ يَعْدُو بَعْضُهُمْ عَلَى بَعْضٍ.

{مَرِيجٍ} مُلْتَبِسٌ، مَرَجَ أَمْرُ النَّاسِ اخْتَلَطَ، {مَرَجَ الْبَحْرَيْنِ} مَرَجْتَ دَابَّتَكَ تَرَكْتَهَا.

Narrated Abu Dhar:

While the Prophet (ﷺ) was on a journey, he said (regarding the performance of the Zuhr prayer), "Wait till it (i.e. the weather) gets cooler." He said the same again till the shade of the hillocks extended. Then he said, "Delay the (Zuhr) Prayer till it gets cooler, for the severity of heat is from the increase in heat of Hell (fire).

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ مُهَاجِرٍ أَبِي الْحَسَنِ، قَالَ سَمِعْتُ زَيْدَ بْنَ وَهْبٍ، يَقُولُ سَمِعْتُ أَبَا ذَرٍّ ـ رضى الله عنه ـ يَقُولُ كَانَ النَّبِيُّ صلى الله عليه وسلم فِي سَفَرٍ فَقَالَ " أَبْرِدْ ". ثُمَّ قَالَ " أَبْرِدْ ". حَتَّى فَاءَ الْفَيْءُ، يَعْنِي لِلتُّلُولِ، ثُمَّ قَالَ " أَبْرِدُوا بِالصَّلاَةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ ".

Reference	: Sahih al-Bukhari 3258
In-book reference	: Book 59, Hadith 68
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 480

Narrated Abu Sa`d:

The Prophet (ﷺ) said, "Delay the (Zuhr) Prayer till it gets cooler, for the severity of heat is from the increase in the heat of Hell (fire).

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ ذَكْوَانَ، عَنْ أَبِي سَعِيدٍ، رضى الله عنه قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " أَبْرِدُوا بِالصَّلاَةِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ ".

Reference	: Sahih al-Bukhari 3259
In-book reference	: Book 59, Hadith 69
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 481

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The (Hell) Fire complained to its Lord saying, 'O my Lord! My different parts eat up each other.' So, He allowed it to take two breaths, one in the winter and the other in summer, and this is the reason for the severe heat and the bitter cold you find (in weather).

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اشْتَكَتِ النَّارُ إِلَى رَبِّهَا، فَقَالَتْ رَبِّ أَكَلَ بَعْضِي بَعْضًا، فَأَذِنَ لَهَا بِنَفَسَيْنِ نَفَسٍ فِي الشِّتَاءِ وَنَفَسٍ فِي الصَّيْفِ، فَأَشَدُّ مَا تَجِدُونَ فِي الْحَرِّ، وَأَشَدُّ مَا تَجِدُونَ مِنَ الزَّمْهَرِيرِ ".

Reference	: Sahih al-Bukhari 3260
In-book reference	: Book 59, Hadith 70
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 482

Narrated Abu Jamra Ad-Dabi:

I used to sit with Ibn `Abbas in Mecca. Once I had a fever and he said (to me), "Cool your fever with Zamzam water, for Allah's Messenger (ﷺ) said: 'It, (the Fever) is from the heat of the (Hell) Fire; so, cool it with water (or Zamzam water).

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو عَامِرٍ، حَدَّثَنَا هَمَّامٌ، عَنْ أَبِي جَمْرَةَ الضُّبَعِيِّ، قَالَ كُنْتُ أُجَالِسُ ابْنَ عَبَّاسٍ بِمَكَّةَ، فَأَخَذَتْنِي الْحُمَّى، فَقَالَ أَبْرِدْهَا عَنْكَ بِمَاءِ زَمْزَمَ، فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ فَأَبْرِدُوهَا بِالْمَاءِ ". أَوْ قَالَ " بِمَاءِ زَمْزَمَ ". شَكَّ هَمَّامٌ.

Reference	: Sahih al-Bukhari 3261
In-book reference	: Book 59, Hadith 71
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 483

Narrated Rafi` bin Khadij:

I heard the Prophet (ﷺ) saying, "Fever is from the heat of the (Hell) Fire; so cool it with water."

حَدَّثَنِي عَمْرُو بْنُ عَبَّاسٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِيهِ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، قَالَ أَخْبَرَنِي رَافِعُ بْنُ خَدِيجٍ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " الْحُمَّى مِنْ فَوْرِ جَهَنَّمَ، فَأَبْرِدُوهَا عَنْكُمْ بِالْمَاءِ ".

Reference	: Sahih al-Bukhari 3262
In-book reference	: Book 59, Hadith 72
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 484

Narrated Aisha:

The Prophet (ﷺ) said, "Fever is from the heat of the (Hell) Fire, so cool it with water."

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا هِشَامٌ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ، فَأَبْرِدُوهَا بِالْمَاءِ ".

Reference	: Sahih al-Bukhari 3263
In-book reference	: Book 59, Hadith 73
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 485

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "Fever is from the heat of the (Hell) Fire; so abate fever with water."

حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ فَأَبْرِدُوهَا بِالْمَاءِ ".

Reference : Sahih al-Bukhari 3264
In-book reference : Book 59, Hadith 74
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 486
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Your (ordinary) fire is one of 70 parts of the (Hell) Fire." Someone asked, "O Allah's Messenger (ﷺ) This (ordinary) fire would have been sufficient (to torture the unbelievers)," Allah's Apostle said, "The (Hell) Fire has 69 parts more than the ordinary (worldly) fire, each part is as hot as this (worldly) fire."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " نَارُكُمْ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ ". قِيلَ يَا رَسُولَ اللَّهِ، إِنْ كَانَتْ لَكَافِيَةً. قَالَ " فُضِّلَتْ عَلَيْهِنَّ بِتِسْعَةٍ وَسِتِّينَ جُزْءًا، كُلُّهُنَّ مِثْلُ حَرِّهَا ".

Reference : Sahih al-Bukhari 3265
In-book reference : Book 59, Hadith 75
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 487
(deprecated numbering scheme)

Narrated Yali:

That he heard the Prophet (ﷺ) on the pulpit reciting:-- "They will cry: "O Malik!' (43.77) (Malik is the gate-keeper (angel) of the (Hell) Fire.)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، سَمِعَ عَطَاءً، يُخْبِرُ عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقْرَأُ عَلَى الْمِنْبَرِ {وَنَادَوْا يَا مَالِكُ }.

Reference : Sahih al-Bukhari 3266
In-book reference : Book 59, Hadith 76
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 488
(deprecated numbering scheme)

Narrated Abu Wail:

Somebody said to Usama, "Will you go to so-and-so (i.e. `Uthman) and talk to him (i.e. advise him regarding ruling the country)?" He said, "You see that I don't talk to him. Really I talk to (advise) him secretly without opening a gate (of affliction), for neither do I want to be the first to open it (i.e. rebellion), nor will I say to a man who is my ruler that he is the best of all the people after I have heard something from Allah s Apostle ." They said, What have you heard him saying? He said, "I have heard him saying, "A man will be brought on the Day of Resurrection and thrown in the (Hell) Fire, so that his intestines will come out, and he will go around like a donkey goes around a millstone. The people of (Hell) Fire will gather around him and say: O so-and-so! What is wrong with you? Didn't you use to order us to do good deeds and forbid us to do bad deeds? He will reply: Yes, I used to order you to do good deeds, but I did not do them myself, and I used to forbid you to do bad deeds, yet I used to do them myself."

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ،، قَالَ قِيلَ لأُسَامَةَ لَوْ أَتَيْتَ فُلاَنًا فَكَلَّمْتَهُ‏.‏ قَالَ إِنَّكُمْ لَتَرَوْنَ أَنِّي لاَ أُكَلِّمُهُ إِلاَّ أُسْمِعُكُمْ، إِنِّي أُكَلِّمُهُ فِي السِّرِّ دُونَ أَنْ أَفْتَحَ بَابًا لاَ أَكُونُ أَوَّلَ مَنْ فَتَحَهُ، وَلاَ أَقُولُ لِرَجُلٍ أَنْ كَانَ عَلَىَّ أَمِيرًا إِنَّهُ خَيْرُ النَّاسِ بَعْدَ شَىْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم‏.‏ قَالُوا وَمَا سَمِعْتَهُ يَقُولُ قَالَ سَمِعْتُهُ يَقُولُ ‏"‏ يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ، فَتَنْدَلِقُ أَقْتَابُهُ فِي النَّارِ، فَيَدُورُ كَمَا يَدُورُ الْحِمَارُ بِرَحَاهُ، فَيَجْتَمِعُ أَهْلُ النَّارِ عَلَيْهِ، فَيَقُولُونَ أَىْ فُلاَنُ، مَا شَأْنُكَ أَلَيْسَ كُنْتَ تَأْمُرُنَا بِالْمَعْرُوفِ وَتَنْهَى عَنِ الْمُنْكَرِ قَالَ كُنْتُ آمُرُكُمْ بِالْمَعْرُوفِ وَلاَ آتِيهِ، وَأَنْهَاكُمْ عَنِ الْمُنْكَرِ وَآتِيهِ ‏"‏‏.‏ رَوَاهُ غُنْدَرٌ عَنْ شُعْبَةَ عَنِ الأَعْمَشِ‏.‏

Reference : Sahih al-Bukhari 3267
In-book reference : Book 59, Hadith 77
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 489

(11) Chapter: The characteristics of Iblis (Satan) and his soldiers

(11) باب صِفَةِ إِبْلِيسَ وَجُنُودِهِ

وَقَالَ مُجَاهِدٌ: {يُقْذَفُونَ} يُرْمَوْنَ.

{دُحُورًا} مَطْرُودِينَ.

{وَاصِبٌ} دَائِمٌ.

وَقَالَ ابْنُ عَبَّاسٍ: {مَدْحُورًا} مَطْرُودًا يُقَالُ: {مَرِيدًا} مُتَمَرِّدًا. بَتَّكَهُ قَطَّعَهُ.

{وَاسْتَفْزِزْ} اسْتَخِفَّ.

{بِخَيْلِكَ} الْفُرْسَانُ. وَالرَّجْلُ الرَّجَّالَةُ وَاحِدُهَا رَاجِلٌ مِثْلُ صَاحِبٍ وَصَحْبٍ، وَتَاجِرٍ وَتَجْرٍ، {لأَحْتَنِكَنَّ} لأَسْتَأْصِلَنَّ.

{قَرِينٌ} شَيْطَانٌ.

Narrated `Aisha:

Magic was worked on the Prophet (ﷺ) so that he began to fancy that he was doing a thing which he was not actually doing. One day he invoked (Allah) for a long period and then said, "I feel that Allah has inspired me as how to cure myself. Two persons came to me (in my dream) and sat, one by my head and the other by my feet. One of them asked the other, "What is the ailment of this man?" The other replied, 'He has been bewitched" The first asked, 'Who has bewitched him?' The other replied, 'Lubaid bin Al-A'sam.' The first one asked, 'What material has he used?' The other replied, 'A comb, the hair gathered on it, and the outer skin of the pollen of the male date-palm.' The first asked, 'Where is that?' The other replied, 'It is in the well of Dharwan.' " So, the Prophet (ﷺ) went out towards the well and then returned and said to me on his return, "Its date-palms (the date-palms near the well) are like the heads of the devils." I asked, "Did you take out those things with which the magic was worked?" He said, "No, for I have been cured by Allah and I am afraid that this action may spread evil amongst the people." Later on the well was filled up with earth.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا عِيسَى، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ سُحِرَ النَّبِيُّ صلى الله عليه وسلم. وَقَالَ اللَّيْثُ كَتَبَ إِلَىَّ هِشَامٌ أَنَّهُ سَمِعَهُ وَوَعَاهُ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ سُحِرَ النَّبِيُّ صلى الله عليه وسلم حَتَّى كَانَ يُخَيَّلُ إِلَيْهِ أَنَّهُ يَفْعَلُ الشَّىْءَ وَمَا يَفْعَلُهُ، حَتَّى كَانَ ذَاتَ يَوْمٍ دَعَا وَدَعَا، ثُمَّ قَالَ " أَشَعَرْتِ أَنَّ اللَّهَ أَفْتَانِي فِيمَا فِيهِ شِفَائِي أَتَانِي رَجُلاَنِ، فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي وَالآخَرُ عِنْدَ رِجْلَىَّ، فَقَالَ أَحَدُهُمَا لِلآخَرِ مَا وَجَعُ الرَّجُلِ قَالَ مَطْبُوبٌ. قَالَ وَمَنْ طَبَّهُ قَالَ لَبِيدُ بْنُ الأَعْصَمِ. قَالَ فِي مَاذَا قَالَ فِي مُشُطٍ وَمُشَاقَةٍ وَجُفِّ طَلْعَةٍ ذَكَرٍ. قَالَ فَأَيْنَ هُوَ قَالَ فِي بِئْرِ ذَرْوَانَ ". فَخَرَجَ إِلَيْهَا النَّبِيُّ صلى الله عليه وسلم ثُمَّ رَجَعَ فَقَالَ لِعَائِشَةَ حِينَ رَجَعَ " نَخْلُهَا كَأَنَّهَا رُءُوسُ الشَّيَاطِينِ ". فَقُلْتُ اسْتَخْرَجْتَهُ فَقَالَ " لاَ أَمَّا أَنَا فَقَدْ شَفَانِي اللَّهُ، وَخَشِيتُ أَنْ يُثِيرَ ذَلِكَ عَلَى النَّاسِ شَرًّا، ثُمَّ دُفِنَتِ الْبِئْرُ ".

Reference	: Sahih al-Bukhari 3268
In-book reference	: Book 59, Hadith 78
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 490

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "During your sleep, Satan knots three knots at the back of the head of each of you, and he breathes the following words at each knot, 'The night is, long, so keep on sleeping,' If that person wakes up and celebrates the praises of Allah, then one knot is undone, and when he performs ablution the second knot is undone,

and when he prays, all the knots are undone, and he gets up in the morning lively and in good spirits, otherwise he gets up in low spirits and lethargic."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، قَالَ حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلاَثَ عُقَدٍ، يَضْرِبُ كُلَّ عُقْدَةٍ مَكَانَهَا عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ. فَإِنِ اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ صَلَّى انْحَلَّتْ عُقَدُهُ كُلُّهَا، فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ، وَإِلاَّ أَصْبَحَ خَبِيثَ النَّفْسِ كَسْلاَنَ ".

Reference	: Sahih al-Bukhari 3269
In-book reference	: Book 59, Hadith 79
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 491

Narrated `Abdullah:

It was mentioned before the Prophet (ﷺ) that there was a man who slept the night till morning (after sunrise). The Prophet (ﷺ) said, "He is a man in whose ears (or ear) Satan had urinated."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ ذُكِرَ عِنْدَ النَّبِيِّ صلى الله عليه وسلم رَجُلٌ نَامَ لَيْلَهُ حَتَّى أَصْبَحَ، قَالَ " ذَاكَ رَجُلٌ بَالَ الشَّيْطَانُ فِي أُذُنَيْهِ ـ أَوْ قَالَ ـ فِي أُذُنِهِ ".

Reference	: Sahih al-Bukhari 3270
In-book reference	: Book 59, Hadith 80
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 492

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "If anyone of you, when having sexual relation with his wife, say: 'In the name of Allah. O Allah! Protect us from Satan and prevent Satan from approaching our offspring you are going to give us,' and if he begets a child (as a result of that relation) Satan will not harm it."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا هَمَّامٌ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَمَا إِنَّ أَحَدَكُمْ إِذَا أَتَى أَهْلَهُ وَقَالَ بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا. فَرُزِقَا وَلَدًا، لَمْ يَضُرُّهُ الشَّيْطَانُ ".

Reference	: Sahih al-Bukhari 3271
In-book reference	: Book 59, Hadith 81
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 493

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "When the (upper) edge of the sun appears (in the morning), don't perform a prayer till the sun appears in full, and when the lower edge of the sun sets, don't perform a prayer till it sets completely. And you should not seek to pray at sunrise or sunset for the sun rises between two sides of the head of the devil (or Satan).

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا طَلَعَ حَاجِبُ الشَّمْسِ فَدَعُوا الصَّلاَةَ حَتَّى تَبْرُزَ، وَإِذَا غَابَ حَاجِبُ الشَّمْسِ فَدَعُوا الصَّلاَةَ حَتَّى تَغِيبَ ". " وَلاَ تَحَيَّنُوا بِصَلاَتِكُمْ طُلُوعَ الشَّمْسِ وَلاَ غُرُوبَهَا، فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَىْ شَيْطَانٍ ". أَوِ الشَّيْطَانِ. لاَ أَدْرِي أَىَّ ذَلِكَ قَالَ هِشَامٌ.

Reference	: Sahih al-Bukhari 3272, 3273
In-book reference	: Book 59, Hadith 82
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 494

Narrated Abu Said Al-Khudri:

The Prophet (ﷺ) said, "If while you are praying, somebody intends to pass in front of you, prevent him; and should he insist, prevent him again; and if he insists again, fight with him (i.e. prevent him violently e.g. pushing him violently), because such a person is (like) a devil."

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا يُونُسُ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِذَا مَرَّ بَيْنَ يَدَىْ أَحَدِكُمْ شَىْءٌ وَهُوَ يُصَلِّي فَلْيَمْنَعْهُ، فَإِنْ أَبَى فَلْيَمْنَعْهُ، فَإِنْ أَبَى فَلْيُقَاتِلْهُ، فَإِنَّمَا هُوَ شَيْطَانٌ ".

Reference	: Sahih al-Bukhari 3274
In-book reference	: Book 59, Hadith 83
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 495

Narrated Muhammad bin Sirin:

Abu Huraira said, "Allah's Messenger (ﷺ) put me in charge of the Zakat of Ramadan (i.e. Zakat-ul-Fitr). Someone came to me and started scooping some of the foodstuff of (Zakat) with both hands. I caught him and told him that I would take him to Allah's Messenger (ﷺ)." Then Abu Huraira told the whole narration and added "He (i.e. the thief) said, 'Whenever you go to your bed, recite the Verse of "Al-Kursi" (2.255) for then a guardian from Allah will be guarding you, and Satan will not approach you till dawn.' " On that the Prophet (ﷺ) said, "He told you the truth, though he is a liar, and he (the thief) himself was the Satan."

وَقَالَ عُثْمَانُ بْنُ الْهَيْثَمِ حَدَّثَنَا عَوْفٌ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ وَكَّلَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم بِحِفْظِ زَكَاةِ رَمَضَانَ، فَأَتَانِي آتٍ، فَجَعَلَ يَحْثُو مِنَ الطَّعَامِ، فَأَخَذْتُهُ فَقُلْتُ لأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم. فَذَكَرَ الْحَدِيثَ فَقَالَ إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ، وَلاَ يَقْرَبُكَ شَيْطَانٌ حَتَّى تُصْبِحَ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " صَدَقَكَ وَهْوَ كَذُوبٌ، ذَاكَ شَيْطَانٌ ".

Reference	: Sahih al-Bukhari 3275
In-book reference	: Book 59, Hadith 84
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 495

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Satan comes to one of you and says, 'Who created so-and-so? 'till he says, 'Who has created your Lord?' So, when he inspires such a question, one should seek refuge with Allah and give up such thoughts."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ، قَالَ أَبُو هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فَيَقُولُ مَنْ خَلَقَ كَذَا مَنْ خَلَقَ كَذَا حَتَّى يَقُولَ مَنْ خَلَقَ رَبَّكَ فَإِذَا بَلَغَهُ فَلْيَسْتَعِذْ بِاللَّهِ، وَلْيَنْتَهِ ".

Reference	: Sahih al-Bukhari 3276
In-book reference	: Book 59, Hadith 85
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 496

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When the month of Ramadan comes, the gates of Paradise are opened and the gates of the (Hell) Fire are closed, and the devils are chained."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي ابْنُ أَبِي أَنَسٍ، مَوْلَى التَّيْمِيِّينَ أَنَّ أَبَاهُ، حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا دَخَلَ رَمَضَانُ فُتِّحَتْ أَبْوَابُ الْجَنَّةِ، وَغُلِّقَتْ أَبْوَابُ جَهَنَّمَ، وَسُلْسِلَتِ الشَّيَاطِينُ ".

Reference : Sahih al-Bukhari 3277
In-book reference : Book 59, Hadith 86
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 497
(deprecated numbering scheme)

Narrated Ubai bin Ka`b:

That he heard Allah's Messenger (ﷺ) saying, "(The prophet) Moses said to his attendant, "Bring us our early meal' (18.62). The latter said, 'Did you remember when we betook ourselves to the rock? I indeed forgot the fish and none but Satan made me forget to remember it." (18.63) Moses did not feel tired till he had crossed the place which Allah ordered him to go to."

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرٌو، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ جُبَيْرٍ، قَالَ قُلْتُ لاِبْنِ عَبَّاسٍ فَقَالَ حَدَّثَنَا أُبَىُّ بْنُ كَعْبٍ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ مُوسَى قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا، قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ، فَإِنِّي نَسِيتُ الْحُوتَ، وَمَا أَنْسَانِيهِ إِلاَّ الشَّيْطَانُ أَنْ أَذْكُرَهُ، وَلَمْ يَجِدْ مُوسَى النَّصَبَ حَتَّى جَاوَزَ الْمَكَانَ الَّذِي أَمَرَ اللَّهُ بِهِ ".

Reference : Sahih al-Bukhari 3278
In-book reference : Book 59, Hadith 87
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 498
(deprecated numbering scheme)

Narrated `Abdullah bin `Umar:

I saw Allah's Messenger (ﷺ) pointing towards the east saying, "Lo! Afflictions will verily emerge hence; afflictions will verily emerge hence where the (side of the head of) Satan appears."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُشِيرُ إِلَى الْمَشْرِقِ فَقَالَ " هَا إِنَّ الْفِتْنَةَ هَا هُنَا إِنَّ الْفِتْنَةَ هَا هُنَا مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ ".

Reference : Sahih al-Bukhari 3279
In-book reference : Book 59, Hadith 88
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 499
(deprecated numbering scheme)

Narrated Jabir:

The Prophet (ﷺ) said, "When nightfalls, then keep your children close to you, for the devil spread out then. An hour later you can let them free; and close the gates of your house (at night), and mention Allah's Name thereupon, and cover your utensils, and mention Allah's Name thereupon, (and if you don't have something to cover your utensil) you may put across it something (e.g. a piece of wood etc.).

حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ، حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَطَاءٌ، عَنْ جَابِرٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا اسْتَجْنَحَ {اللَّيْلُ} ـ أَوْ كَانَ جُنْحُ اللَّيْلِ ـ فَكُفُّوا صِبْيَانَكُمْ، فَإِنَّ الشَّيَاطِينَ تَنْتَشِرُ حِينَئِذٍ، فَإِذَا ذَهَبَ سَاعَةٌ مِنَ الْعِشَاءِ فَحُلُّوهُمْ وَأَغْلِقْ بَابَكَ، وَاذْكُرِ اسْمَ اللَّهِ، وَأَطْفِئْ مِصْبَاحَكَ، وَاذْكُرِ اسْمَ اللَّهِ، وَأَوْكِ سِقَاءَكَ، وَاذْكُرِ اسْمَ اللَّهِ، وَخَمِّرْ إِنَاءَكَ، وَاذْكُرِ اسْمَ اللَّهِ، وَلَوْ تَعْرُضُ عَلَيْهِ شَيْئًا ".

Reference : Sahih al-Bukhari 3280
In-book reference : Book 59, Hadith 89
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 500
(deprecated numbering scheme)

Narrated Safiya bint Huyay:

While Allah's Messenger (ﷺ) was in I`tikaf, I called on him at night and having had a talk with him, I got up to depart. He got up also to accompany me to my dwelling place, which was then in the house of Usama bin Zaid. Two Ansari men passed by, and when they saw the Prophet (ﷺ) they hastened away. The Prophet said (to them). "Don't hurry! It is Safiya, the daughter of Huyay (i.e. my wife)." They said, "Glorified be Allah! O Allah's Messenger (ﷺ)! (How dare we suspect you?)" He said, "Satan circulates in the human mind as blood circulates in it, and I was afraid that Satan might throw an evil thought (or something) into your hearts."

حَدَّثَنِي مَحْمُودُ بْنُ غَيْلاَنَ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ صَفِيَّةَ ابْنَةِ حُيَىٍّ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم مُعْتَكِفًا، فَأَتَيْتُهُ أَزُورُهُ لَيْلاً فَحَدَّثْتُهُ ثُمَّ قُمْتُ، فَانْقَلَبْتُ فَقَامَ مَعِي لِيَقْلِبَنِي. وَكَانَ مَسْكَنُهَا فِي دَارِ أُسَامَةَ بْنِ زَيْدٍ، فَمَرَّ رَجُلاَنِ مِنَ الأَنْصَارِ، فَلَمَّا رَأَيَا النَّبِيَّ صلى الله عليه وسلم أَسْرَعَا، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " عَلَى رِسْلِكُمَا إِنَّهَا صَفِيَّةُ بِنْتُ حُيَىٍّ ". فَقَالاَ سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ. قَالَ " إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الإِنْسَانِ مَجْرَى الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا سُوءًا ـ أَوْ قَالَ ـ شَيْئًا ".

Reference	: Sahih al-Bukhari 3281
In-book reference	: Book 59, Hadith 90
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 501

Narrated Sulaiman bin Surd:

While I was sitting in the company of the Prophet, two men abused each other and the face of one of them became red with anger, and his jugular veins swelled (i.e. he became furious). On that the Prophet said, "I know a word, the saying of which will cause him to relax, if he does say it. If he says: 'I seek Refuge with Allah from Satan.' then all is anger will go away." Some body said to him, "The Prophet has said, 'Seek refuge with Allah from Satan."' The angry man said, "Am I mad?"

حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، قَالَ كُنْتُ جَالِسًا مَعَ النَّبِيِّ صلى الله عليه وسلم وَرَجُلاَنِ يَسْتَبَّانِ، فَأَحَدُهُمَا احْمَرَّ وَجْهُهُ وَانْتَفَخَتْ أَوْدَاجُهُ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنِّي لأَعْلَمُ كَلِمَةً لَوْ قَالَهَا ذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ. ذَهَبَ عَنْهُ مَا يَجِدُ ". فَقَالُوا لَهُ إِنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " تَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ ". فَقَالَ وَهَلْ بِي جُنُونٌ

Reference	: Sahih al-Bukhari 3282
In-book reference	: Book 59, Hadith 91
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 502

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "If anyone of you, on having sexual relation with his wife, says: 'O Allah! Protect me from Satan, and prevent Satan from approaching the offspring you are going to give me,' and if it happens that the lady conceives a child, Satan will neither harm it nor be given power over it."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا مَنْصُورٌ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لَوْ أَنَّ أَحَدَكُمْ إِذَا أَتَى أَهْلَهُ قَالَ {اللَّهُمَّ} جَنِّبْنِي الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنِي. فَإِنْ كَانَ بَيْنَهُمَا وَلَدٌ لَمْ يَضُرُّهُ الشَّيْطَانُ، وَلَمْ يُسَلَّطْ عَلَيْهِ ". قَالَ وَحَدَّثَنَا الأَعْمَشُ عَنْ سَالِمٍ عَنْ كُرَيْبٍ عَنِ ابْنِ عَبَّاسٍ مِثْلَهُ.

Reference	: Sahih al-Bukhari 3283
In-book reference	: Book 59, Hadith 92
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 503

Narrated Abu Huraira:

The Prophet (ﷺ) offered a prayer, and (after finishing) he said, "Satan came in front of me trying persistently to divert my attention from the prayer, but Allah gave me the strength to over-power him."

حَدَّثَنَا مَحْمُودٌ، حَدَّثَنَا شَبَابَةُ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ صَلَّى صَلاَةً فَقَالَ " إِنَّ الشَّيْطَانَ عَرَضَ لِي، فَشَدَّ عَلَىَّ يَقْطَعُ الصَّلاَةَ عَلَىَّ، فَأَمْكَنَنِي اللَّهُ مِنْهُ ". فَذَكَرَهُ.

Reference	: Sahih al-Bukhari 3284
In-book reference	: Book 59, Hadith 93
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 504

Narrated Abu Huraira:

The Prophet (ﷺ) said, "When the call for the prayer is pronounced, Satan takes to his heels, passing wind with noise, When the call for the prayer is finished, he comes back. And when the Iqama is pronounced, he again takes to his heels, and after its completion, he returns again to interfere between the (praying) person and his heart, saying to him. 'Remember this or that thing.' till the person forgets whether he has offered three or four rak`at: so if one forgets whether he has prayed three or four rak`at, he should perform two prostrations of Sahu (i.e. forgetfulness).

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِذَا نُودِيَ بِالصَّلاَةِ أَدْبَرَ الشَّيْطَانُ وَلَهُ ضُرَاطٌ، فَإِذَا قُضِيَ أَقْبَلَ، فَإِذَا ثُوِّبَ بِهَا أَدْبَرَ، فَإِذَا قُضِيَ أَقْبَلَ، حَتَّى يَخْطِرَ بَيْنَ الإِنْسَانِ وَقَلْبِهِ، فَيَقُولُ اذْكُرْ كَذَا وَكَذَا. حَتَّى لاَ يَدْرِي أَثَلاَثًا صَلَّى أَمْ أَرْبَعًا فَإِذَا لَمْ يَدْرِ ثَلاَثًا صَلَّى أَوْ أَرْبَعًا سَجَدَ سَجْدَتَىِ السَّهْوِ ".

Reference	: Sahih al-Bukhari 3285
In-book reference	: Book 59, Hadith 94
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 505

Narrated Abu Huraira:

The Prophet (ﷺ) said, "When any human being is born. Satan touches him at both sides of the body with his two fingers, except Jesus, the son of Mary, whom Satan tried to touch but failed, for he touched the placenta-cover instead."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " كُلُّ بَنِي آدَمَ يَطْعُنُ الشَّيْطَانُ فِي جَنْبَيْهِ بِإِصْبَعِهِ حِينَ يُولَدُ، غَيْرَ عِيسَى بْنِ مَرْيَمَ، ذَهَبَ يَطْعُنُ فَطَعَنَ فِي الْحِجَابِ ".

Reference	: Sahih al-Bukhari 3286
In-book reference	: Book 59, Hadith 95
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 506

Narrated Alqama:

I went to Sham (and asked. "Who is here?"), The people said, "Abu Ad-Darda." Abu Darda said, "Is the person whom Allah has protected against Satan, (as Allah's Messenger (ﷺ) said) amongst you". The subnarrator, Mughira said that the person who was given Allah's Refuge through the tongue of the Prophet was `Ammar (bin Yasir).

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِسْرَائِيلُ، عَنِ الْمُغِيرَةِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ قَدِمْتُ الشَّأْمَ {فَقُلْتُ مَنْ هَا هُنَا} قَالُوا أَبُو الدَّرْدَاءِ قَالَ أَفِيكُمُ الَّذِي أَجَارَهُ اللَّهُ مِنَ الشَّيْطَانِ عَلَى لِسَانِ نَبِيِّهِ صلى الله عليه وسلم حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا شُعْبَةُ عَنْ مُغِيرَةَ وَقَالَ الَّذِي أَجَارَهُ اللَّهُ عَلَى لِسَانِ نَبِيِّهِ صلى الله عليه وسلم يَعْنِي عَمَّارًا.

Reference	: Sahih al-Bukhari 3287
In-book reference	: Book 59, Hadith 96
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 507

Narrated `Aisha:

The Prophet (ﷺ) said, "While the angels talk amidst the clouds about things that are going to happen on earth, the devils hear a word of what they say and pour it in the ears of a soothsayer as one pours something in a bottle, and they add one hundred lies to that (one word).

قَالَ وَقَالَ اللَّيْثُ حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ، أَنَّ أَبَا الأَسْوَدِ، أَخْبَرَهُ عُرْوَةُ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ الْمَلاَئِكَةُ تَتَحَدَّثُ فِي الْعَنَانِ ـ وَالْعَنَانُ الْغَمَامُ ـ بِالأَمْرِ يَكُونُ فِي الأَرْضِ، فَتَسْمَعُ الشَّيَاطِينُ الْكَلِمَةَ، فَتَقُرُّهَا فِي أُذُنِ الْكَاهِنِ، كَمَا تُقَرُّ الْقَارُورَةُ، فَيَزِيدُونَ مَعَهَا مِائَةَ كَذِبَةٍ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3288
In-book reference	: Book 59, Hadith 97
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 508

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Yawning is from Satan and if anyone of you yawns, he should check his yawning as much as possible, for if anyone of you (during the act of yawning) should say: 'Ha', Satan will laugh at him."

حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ التَّثَاؤُبُ مِنَ الشَّيْطَانِ، فَإِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَرُدَّهُ مَا اسْتَطَاعَ، فَإِنَّ أَحَدَكُمْ إِذَا قَالَ هَا‏.‏ ضَحِكَ الشَّيْطَانُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3289
In-book reference	: Book 59, Hadith 98
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 509

Narrated `Aisha:

On the day (of the battle) of Uhud when the pagans were defeated, Satan shouted, "O slaves of Allah! Beware of the forces at your back," and on that the Muslims of the front files fought with the Muslims of the back files (thinking they were pagans). Hudhaifa looked back to see his father "Al-Yaman," (being attacked by the Muslims). He shouted, "O Allah's Slaves! My father! My father!" By Allah, they did not stop till they killed him. Hudhaifa said, "May Allah forgive you." `Urwa said that Hudhaifa continued to do good (invoking Allah to forgive the killer of his father till he met Allah (i.e. died).

حَدَّثَنَا زَكَرِيَّاءُ بْنُ يَحْيَى، حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ هِشَامٌ أَخْبَرَنَا عَنْ أَبِيهِ، عَنْ عَائِشَةَ، رضى الله عنها قَالَتْ لَمَّا كَانَ يَوْمَ أُحُدٍ هُزِمَ الْمُشْرِكُونَ فَصَاحَ إِبْلِيسُ أَىْ عِبَادَ اللَّهِ أُخْرَاكُمْ‏.‏ فَرَجَعَتْ أُولاَهُمْ فَاجْتَلَدَتْ هِيَ وَأُخْرَاهُمْ، فَنَظَرَ حُذَيْفَةُ فَإِذَا هُوَ بِأَبِيهِ الْيَمَانِ فَقَالَ أَىْ عِبَادَ اللَّهِ أَبِي أَبِي‏.‏ فَوَاللَّهِ مَا احْتَجَزُوا حَتَّى قَتَلُوهُ، فَقَالَ حُذَيْفَةُ غَفَرَ اللَّهُ لَكُمْ‏.‏ قَالَ عُرْوَةُ فَمَا زَالَتْ فِي حُذَيْفَةَ مِنْهُ بَقِيَّةُ خَيْرٍ حَتَّى لَحِقَ بِاللَّهِ‏.‏

Reference	: Sahih al-Bukhari 3290
In-book reference	: Book 59, Hadith 99
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 510

Narrated `Aisha:

I asked the Prophet (ﷺ) about one's looking here and there during the prayer. He replied, "It is what Satan steals from the prayer of any one of you."

حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، قَالَ قَالَتْ عَائِشَةُ ـ رضى الله عنها ـ سَأَلْتُ النَّبِيَّ صلى الله عليه وسلم عَنِ الْتِفَاتِ الرَّجُلِ فِي الصَّلاَةِ‏.‏ فَقَالَ ‏"‏ هُوَ اخْتِلاَسٌ يَخْتَلِسُ الشَّيْطَانُ مِنْ صَلاَةِ أَحَدِكُمْ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3291
In-book reference	: Book 59, Hadith 100

USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 511
(deprecated numbering scheme)

Narrated Abu Qatada:

as below.

Narrated Abu Qatada:

The Prophet (ﷺ) said, "A good dream is from Allah, and a bad or evil dream is from Satan; so if anyone of you has a bad dream of which he gets afraid, he should spit on his left side and should seek Refuge with Allah from its evil, for then it will not harm him."

حَدَّثَنَا أَبُو الْمُغِيرَةِ، حَدَّثَنَا الأَوْزَاعِيُّ، قَالَ حَدَّثَنِي يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم. حَدَّثَنِي سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا الأَوْزَاعِيُّ، قَالَ حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ، وَالْحُلُمُ مِنَ الشَّيْطَانِ فَإِذَا حَلَمَ أَحَدُكُمْ حُلُمًا يَخَافُهُ فَلْيَبْصُقْ عَنْ يَسَارِهِ، وَلْيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّهَا، فَإِنَّهَا لاَ تَضُرُّهُ ".

Reference : Sahih al-Bukhari 3292
In-book reference : Book 59, Hadith 101
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 512
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If one says one-hundred times in one day: "None has the right to be worshipped but Allah, the Alone Who has no partners, to Him belongs Dominion and to Him belong all the Praises, and He has power over all things (i.e. Omnipotent)", one will get the reward of manumitting ten slaves, and one-hundred good deeds will be written in his account, and one-hundred bad deeds will be wiped off or erased from his account, and on that day he will be protected from the morning till evening from Satan, and nobody will be superior to him except one who has done more than that which he has done."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ. فِي يَوْمٍ مِائَةَ مَرَّةٍ، كَانَتْ لَهُ عَدْلَ عَشْرِ رِقَابٍ، وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ، وَمُحِيَتْ عَنْهُ مِائَةُ سَيِّئَةٍ، وَكَانَتْ لَهُ حِرْزًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى يُمْسِيَ، وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ، إِلاَّ أَحَدٌ عَمِلَ أَكْثَرَ مِنْ ذَلِكَ ".

Reference : Sahih al-Bukhari 3293
In-book reference : Book 59, Hadith 102
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 514
(deprecated numbering scheme)

Narrated Sa`d bin Abi Waqqas:

Once `Umar asked the leave to see Allah's Messenger (ﷺ) in whose company there were some Quraishi women who were talking to him and asking him for more financial support raising their voices. When `Umar asked permission to enter the women got up (quickly) hurrying to screen themselves. When Allah's Messenger (ﷺ) admitted `Umar, Allah's Messenger (ﷺ) was smiling, `Umar asked, "O Allah's Messenger (ﷺ)! May Allah keep you in happiness always." Allah's Messenger (ﷺ) said, "I am astonished at these women who were with me. As soon as they heard your voice, they hastened to screen themselves." `Umar said, "O Allah's Apostle! You have more right to be feared by them." Then he addressed (those women) saying, "O enemies of your own souls! Do you fear me and not Allah's Messenger (ﷺ) ?" They replied. "Yes, for you are a fearful and fierce man as compared with Allah's Messenger (ﷺ)." On that Allah's Messenger (ﷺ) said (to `Umar), "By Him in Whose Hands my life is, whenever Satan sees you taking a path, he follows a path other than yours."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ، أَنَّ مُحَمَّدَ بْنَ سَعْدِ بْنِ أَبِي وَقَّاصٍ، أَخْبَرَهُ أَنَّ أَبَاهُ سَعْدَ بْنَ أَبِي وَقَّاصٍ قَالَ اسْتَأْذَنَ عُمَرُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم، وَعِنْدَهُ نِسَاءٌ مِنْ قُرَيْشٍ يُكَلِّمْنَهُ وَيَسْتَكْثِرْنَهُ، عَالِيَةً أَصْوَاتُهُنَّ، فَلَمَّا اسْتَأْذَنَ عُمَرُ، قُمْنَ يَبْتَدِرْنَ الْحِجَابَ، فَأَذِنَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم، وَرَسُولُ اللَّهِ صلى الله عليه وسلم يَضْحَكُ، فَقَالَ عُمَرُ أَضْحَكَ اللَّهُ سِنَّكَ يَا رَسُولَ اللَّهِ. قَالَ " عَجِبْتُ مِنْ هَؤُلاَءِ اللاَّتِي كُنَّ عِنْدِي، فَلَمَّا سَمِعْنَ صَوْتَكَ ابْتَدَرْنَ الْحِجَابَ ". قَالَ عُمَرُ فَأَنْتَ يَا رَسُولَ اللَّهِ كُنْتَ أَحَقَّ أَنْ يَهَبْنَ. ثُمَّ قَالَ أَىْ عَدُوَّاتِ أَنْفُسِهِنَّ، أَتَهَبْنَنِي وَلاَ تَهَبْنَ رَسُولَ اللَّهِ صلى الله عليه وسلم قُلْنَ نَعَمْ، أَنْتَ أَفَظُّ وَأَغْلَظُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم. قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَالَّذِي نَفْسِي بِيَدِهِ مَا لَقِيَكَ الشَّيْطَانُ قَطُّ سَالِكًا فَجًّا إِلاَّ سَلَكَ فَجًّا غَيْرَ فَجِّكَ ".

Reference	: Sahih al-Bukhari 3294
In-book reference	: Book 59, Hadith 103
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 515

Narrated Abu Huraira:

The Prophet (ﷺ) said, "If anyone of you rouses from sleep and performs the ablution, he should wash his nose by putting water in it and then blowing it out thrice, because Satan has stayed in the upper part of his nose all the night."

حَدَّثَنِي إِبْرَاهِيمُ بْنُ حَمْزَةَ، قَالَ حَدَّثَنِي ابْنُ أَبِي حَازِمٍ، عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا اسْتَيْقَظَ ـ أُرَاهُ ـ أَحَدُكُمْ مِنْ مَنَامِهِ فَتَوَضَّأَ فَلْيَسْتَنْثِرْ ثَلاَثًا، فَإِنَّ الشَّيْطَانَ يَبِيتُ عَلَى خَيْشُومِهِ ".

Reference	: Sahih al-Bukhari 3295
In-book reference	: Book 59, Hadith 104
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 516

(12) Chapter: The mention of Jinn, their reward and retribution

(12) بَابُ ذِكْرِ الْجِنِّ وَثَوَابِهِمْ وَعِقَابِهِمْ

لِقَوْلِهِ: {يَا مَعْشَرَ الْجِنِّ وَالإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي} إِلَى قَوْلِهِ تَعَالَى: {عَمَّا يَعْمَلُونَ}.

{بَخْسًا} نَقْصًا. قَالَ مُجَاهِدٌ: {وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا} قَالَ كُفَّارُ قُرَيْشٍ الْمَلاَئِكَةُ بَنَاتُ اللَّهِ، وَأُمَّهَاتُهُمْ بَنَاتُ سَرَوَاتِ الْجِنِّ. قَالَ اللَّهُ: {وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ} سَتُحْضَرُ لِلْحِسَابِ.

{جُنْدٌ مُحْضَرُونَ} عِنْدَ الْحِسَابِ.

Narrated `Abdur-Rahman bin `Abdullah bin `Abdur-Rahman bin Abi Sasaa Ansari:

That Abu Sa`id Al-Khudri said to his father. "I see you are fond of sheep and the desert, so when you want to pronounce the Adhan, raise your voice with it for whoever will hear the Adhan whether a human being, or a Jinn, or anything else, will bear witness, in favor on the Day of Resurrection." Abu Sa`id added, "I have heard this from Allah's Messenger (ﷺ) ."

حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ الأَنْصَارِيِّ، عَنْ أَبِيهِ، أَنَّهُ أَخْبَرَهُ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ ـ رضى الله عنه ـ قَالَ لَهُ " إِنِّي أَرَاكَ تُحِبُّ الْغَنَمَ وَالْبَادِيَةَ، فَإِذَا كُنْتَ فِي غَنَمِكَ وَبَادِيَتِكَ فَأَذَّنْتَ بِالصَّلاَةِ، فَارْفَعْ صَوْتَكَ بِالنِّدَاءِ، فَإِنَّهُ لاَ يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ جِنٌّ وَلاَ إِنْسٌ وَلاَ شَىْءٌ إِلاَّ شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ ". قَالَ أَبُو سَعِيدٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 3296
In-book reference	: Book 59, Hadith 105
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 517

(13) Chapter: The Statement of Allah Jal Jalaaluhu: "And when We sent towards you a group of the jinn..."

(13) بَابُ قَوْلِ اللَّهِ جَلَّ وَعَزَّ: {وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ} إِلَى قَوْلِهِ: {أُولَئِكَ فِي ضَلاَلٍ مُبِينٍ}

{مَصْرِفًا} مَعْدِلاً {صَرَفْنَا} أَيْ وَجَّهْنَا.

(14) Chapter: The Statement of Allah Taa'la: "... And the moving creatures of all kinds that He has scattered therein..."

(14) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ}

قَالَ ابْنُ عَبَّاسٍ الثُّعْبَانُ الْحَيَّةُ الذَّكَرُ مِنْهَا يُقَالُ الْحَيَّاتُ أَجْنَاسٌ الْجَانُّ وَالأَفَاعِي وَالأَسَاوِدُ.

{آخِذٌ بِنَاصِيَتِهَا} فِي مِلْكِهِ وَسُلْطَانِهِ يُقَالُ: {صَافَّاتٍ} بُسُطٌ أَجْنِحَتَهُنَّ.

{يَقْبِضْنَ} يَضْرِبْنَ بِأَجْنِحَتِهِنَّ.

Narrated Ibn `Umar:

That he heard the Prophet (ﷺ) delivering a sermon on the pulpit saying, "Kill snakes and kill Dhu-at- Tufyatain (i.e. a snake with two white lines on its back) and ALBATROSS (i.e. a snake with short or mutilated tail) for they destroy the sight of one's eyes and bring about abortion." (`Abdullah bin `Umar further added): Once while I was chasing a snake in order, to kill it, Abu Lubaba called me saying: "Don't kill it," I said. "Allah's Messenger (ﷺ) ordered us to kill snakes." He said, "But later on he prohibited the killing of snakes living in the houses." (Az-Zuhri said. "Such snakes are called Al-Awamir.")

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَخْطُبُ عَلَى الْمِنْبَرِ يَقُولُ " اقْتُلُوا الْحَيَّاتِ، وَاقْتُلُوا ذَا الطُّفْيَتَيْنِ وَالأَبْتَرَ، فَإِنَّهُمَا يَطْمِسَانِ الْبَصَرَ، وَيَسْتَسْقِطَانِ الْحَبَلَ ". قَالَ عَبْدُ اللَّهِ فَبَيْنَا أَنَا أُطَارِدُ، حَيَّةً لأَقْتُلَهَا فَنَادَانِي أَبُو لُبَابَةَ لاَ تَقْتُلْهَا. فَقُلْتُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ أَمَرَ بِقَتْلِ الْحَيَّاتِ. قَالَ إِنَّهُ نَهَى بَعْدَ ذَلِكَ عَنْ ذَوَاتِ الْبُيُوتِ، وَهْىَ الْعَوَامِرُ.

Reference	: Sahih al-Bukhari 3297, 3298
In-book reference	: Book 59, Hadith 106
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 518

Narrated Ibn 'Umar (ra):

Abu Lubaba and Zaid bin Khattab saw me.

وَقَالَ عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، فَرَآنِي أَبُو لُبَابَةَ أَوْ زَيْدُ بْنُ الْخَطَّابِ. وَتَابَعَهُ يُونُسُ وَابْنُ عُيَيْنَةَ وَإِسْحَاقُ الْكَلْبِيُّ وَالزُّبَيْدِيُّ. وَقَالَ صَالِحٌ وَابْنُ أَبِي حَفْصَةَ وَابْنُ مُجَمِّعٍ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، رَآنِي أَبُو لُبَابَةَ وَزَيْدُ بْنُ الْخَطَّابِ.

Reference	: Sahih al-Bukhari 3299
In-book reference	: Book 59, Hadith 107
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 54, Hadith 518

(15) Chapter: The best property of a Muslim will be sheep

(15) باب خَيْرُ مَالِ الْمُسْلِمِ غَنَمٌ يَتْبَعُ بِهَا شَعَفَ الْجِبَالِ

Narrated Abu Sa`id al-Khudri:

Allah's Messenger (ﷺ) said, "There will come a time when the best property of a man will be sheep which he will graze on the tops of mountains and the places where rain falls (i.e. pastures) escaping to protect his religion from afflictions."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُوشِكُ أَنْ يَكُونَ خَيْرَ مَالِ الرَّجُلِ غَنَمٌ يَتْبَعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ، يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ ".

Reference : Sahih al-Bukhari 3300
In-book reference : Book 59, Hadith 108
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 519
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The main source of disbelief is in the east. Pride and arrogance are characteristics of the owners of horses and camels, and those bedouins who are busy with their camels and pay no attention to Religion; while modesty and gentleness are the characteristics of the owners of sheep."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " رَأْسُ الْكُفْرِ نَحْوَ الْمَشْرِقِ، وَالْفَخْرُ وَالْخُيَلاَءُ فِي أَهْلِ الْخَيْلِ وَالإِبِلِ، وَالْفَدَّادِينَ أَهْلِ الْوَبَرِ، وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ ".

Reference : Sahih al-Bukhari 3301
In-book reference : Book 59, Hadith 109
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 520
(deprecated numbering scheme)

Narrated `Uqba bin `Umar and Abu Mas`ud:

Allah's Messenger (ﷺ) pointed with his hand towards Yemen and said, "True Belief is Yemenite yonder (i.e. the Yemenite, had True Belief and embraced Islam readily), but sternness and mercilessness are the qualities of those who are busy with their camels and pay no attention to the Religion where the two sides of the head of Satan will appear. Such qualities belong to the tribe of Rabi`a and Mudar."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، قَالَ حَدَّثَنِي قَيْسٌ، عَنْ عُقْبَةَ بْنِ عَمْرٍو أَبِي مَسْعُودٍ، قَالَ أَشَارَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِيَدِهِ نَحْوَ الْيَمَنِ فَقَالَ " الإِيمَانُ يَمَانٍ هَا هُنَا، أَلاَ إِنَّ الْقَسْوَةَ وَغِلَظَ الْقُلُوبِ فِي الْفَدَّادِينَ عِنْدَ أُصُولِ أَذْنَابِ الإِبِلِ، حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ فِي رَبِيعَةَ وَمُضَرَ ".

Reference : Sahih al-Bukhari 3302
In-book reference : Book 59, Hadith 110
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 521
(deprecated numbering scheme)

Narrated Abu Huraira:

The Prophet (ﷺ) said, "When you hear the crowing of cocks, ask for Allah's Blessings for (their crowing indicates that) they have seen an angel. And when you hear the braying of donkeys, seek Refuge with Allah from Satan for (their braying indicates) that they have seen a Satan."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا سَمِعْتُمْ صِيَاحَ الدِّيَكَةِ فَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ، فَإِنَّهَا رَأَتْ مَلَكًا، وَإِذَا سَمِعْتُمْ نَهِيقَ الْحِمَارِ فَتَعَوَّذُوا بِاللَّهِ مِنَ الشَّيْطَانِ، فَإِنَّهُ رَأَى شَيْطَانًا ".

Reference : Sahih al-Bukhari 3303
In-book reference : Book 59, Hadith 111
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 522
(deprecated numbering scheme)

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) said, "When night falls (or it is evening), keep your children close to you for the devils spread out at that time. But when an hour of the night elapses, you can let them free. Close the doors and mention the Name of Allah, for Satan does not open a closed door."

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا رَوْحٌ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَطَاءٌ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا كَانَ جُنْحُ اللَّيْلِ ـ أَوْ أَمْسَيْتُمْ ـ فَكُفُّوا صِبْيَانَكُمْ، فَإِنَّ الشَّيَاطِينَ تَنْتَشِرُ حِينَئِذٍ، فَإِذَا ذَهَبَ سَاعَةٌ مِنَ اللَّيْلِ فَحُلُّوهُمْ، وَأَغْلِقُوا الأَبْوَابَ، وَاذْكُرُوا اسْمَ اللَّهِ، فَإِنَّ الشَّيْطَانَ لاَ يَفْتَحُ بَابًا مُغْلَقًا ". قَالَ وَأَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ نَحْوَ مَا أَخْبَرَنِي عَطَاءٌ وَلَمْ يَذْكُرْ " وَاذْكُرُوا اسْمَ اللَّهِ ".

Reference	: Sahih al-Bukhari 3304
In-book reference	: Book 59, Hadith 112
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 523

Narrated Abu Huraira:

The Prophet (ﷺ) said, "A group of Israelites were lost. Nobody knows what they did. But I do not see them except that they were cursed and changed into rats, for if you put the milk of a she-camel in front of a rat, it will not drink it, but if the milk of a sheep is put in front of it, it will drink it." I told this to Ka`b who asked me, "Did you hear it from the Prophet (ﷺ) ?" I said, "Yes." Ka`b asked me the same question several times.; I said to Ka`b. "Do I read the Torah? (i.e. I tell you this from the Prophet.)"

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، عَنْ خَالِدٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " فُقِدَتْ أُمَّةٌ مِنْ بَنِي إِسْرَائِيلَ لاَ يُدْرَى مَا فَعَلَتْ، وَإِنِّي لاَ أُرَاهَا إِلاَّ الْفَارَ إِذَا وُضِعَ لَهَا أَلْبَانُ الإِبِلِ لَمْ تَشْرَبْ، وَإِذَا وُضِعَ لَهَا أَلْبَانُ الشَّاءِ شَرِبَتْ ". فَحَدَّثْتُ كَعْبًا فَقَالَ أَنْتَ سَمِعْتَ النَّبِيَّ صلى الله عليه وسلم يَقُولُهُ قُلْتُ نَعَمْ. قَالَ لِي مِرَارًا. فَقُلْتُ أَفَأَقْرَأُ التَّوْرَاةَ

Reference	: Sahih al-Bukhari 3305
In-book reference	: Book 59, Hadith 113
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 524

Narrated Aisha:

The Prophet (ﷺ) called the Salamander, a mischief-doer. I have not heard him ordering that it should be killed. Sa`d bin Waqqas claims that the Prophet (ﷺ) ordered that it should be killed.

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، عَنِ ابْنِ وَهْبٍ، قَالَ حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، يُحَدِّثُ عَنْ عَائِشَةَ ـ رضى الله عنها أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لِلْوَزَغِ الْفُوَيْسِقُ. وَلَمْ أَسْمَعْهُ أَمَرَ بِقَتْلِهِ. وَزَعَمَ سَعْدُ بْنُ أَبِي وَقَّاصٍ أَنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَ بِقَتْلِهِ.

Reference	: Sahih al-Bukhari 3306
In-book reference	: Book 59, Hadith 114
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 525

Narrated Um Sharik:

That the Prophet (ﷺ) ordered her to kill Salamanders.

حَدَّثَنَا صَدَقَةُ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جُبَيْرِ بْنِ شَيْبَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ أُمَّ شَرِيكٍ، أَخْبَرَتْهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَهَا بِقَتْلِ الأَوْزَاغِ.

Reference	: Sahih al-Bukhari 3307
In-book reference	: Book 59, Hadith 115
USC-MSA web (English) reference	: Vol. 4, Book 54, Hadith 526

(deprecated numbering scheme)

Narrated `Aisha:

The Prophet (ﷺ) said, "Kill the snake with two white lines on its back, for it blinds the on-looker and causes abortion."

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ قَالَ النَّبِيُّ صلى الله عليه وسلم " اقْتُلُوا ذَا الطُّفْيَتَيْنِ، فَإِنَّهُ يَلْتَمِسُ الْبَصَرَ، وَيُصِيبُ الْحَبَلَ ".

تَابَعَهُ حَمَّادُ بْنُ سَلَمَةَ أَبَا أُسَامَةَ

Reference	: Sahih al-Bukhari 3308
In-book reference	: Book 59, Hadith 116
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 527

Narrated `Aisha:

The Prophet (ﷺ) ordered that a short-tailed or mutilated-tailed snake (i.e. Abtar) should be killed, for it blinds the on-looker and causes abortion."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ عَائِشَةَ،، قَالَتْ أَمَرَ النَّبِيُّ صلى الله عليه وسلم بِقَتْلِ الأَبْتَرِ وَقَالَ " إِنَّهُ يُصِيبُ الْبَصَرَ، وَيُذْهِبُ الْحَبَلَ ".

Reference	: Sahih al-Bukhari 3309
In-book reference	: Book 59, Hadith 117
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 528

Narrated Abu Mulaika:

Ibn `Umar used to kill snakes, but afterwards he forbade their killing and said, "Once the Prophet (ﷺ) pulled down a wall and saw a cast-off skin of a snake in it. He said, 'Look for the snake. 'They found it and the Prophet (ﷺ) said, "Kill it." For this reason I used to kill snakes. Later on I met Abu Lubaba who told me the Prophet (ﷺ) said, 'Do not kill snakes except the short-tailed or mutilated-tailed snake with two white lines on its back, for it causes abortion and makes one blind. So kill it.' "

حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ أَبِي يُونُسَ الْقُشَيْرِيِّ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، أَنَّ ابْنَ عُمَرَ، كَانَ يَقْتُلُ الْحَيَّاتِ ثُمَّ نَهَى قَالَ إِنَّ النَّبِيَّ صلى الله عليه وسلم هَدَمَ حَائِطًا لَهُ، فَوَجَدَ فِيهِ سِلْخَ حَيَّةٍ فَقَالَ " انْظُرُوا أَيْنَ هُوَ ". فَنَظَرُوا فَقَالَ " اقْتُلُوهُ ". فَكُنْتُ أَقْتُلُهَا لِذَلِكَ. فَلَقِيتُ أَبَا لُبَابَةَ فَأَخْبَرَنِي أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ تَقْتُلُوا الْجِنَّانَ، إِلاَّ كُلَّ أَبْتَرَ ذِي طُفْيَتَيْنِ، فَإِنَّهُ يُسْقِطُ الْوَلَدَ، وَيُذْهِبُ الْبَصَرَ، فَاقْتُلُوهُ ".

Reference	: Sahih al-Bukhari 3310, 3311
In-book reference	: Book 59, Hadith 118
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 529

Narrated Nafi`:

Ibn `Umar used to kill snakes but when Abu Lubaba informed him that the Prophet (ﷺ) had forbidden the killing of snakes living in houses, he gave up killing them.

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَقْتُلُ الْحَيَّاتِ. فَحَدَّثَهُ أَبُو لُبَابَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْ قَتْلِ جِنَّانِ الْبُيُوتِ، فَأَمْسَكَ عَنْهَا.

Reference	: Sahih al-Bukhari 3312, 3313
In-book reference	: Book 59, Hadith 119

USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 530
(deprecated numbering scheme)

(16) Chapter: Five kinds of animals are harmful and allowed to be killed in Haram (16) باب خَمْسٌ مِنَ الدَّوَابِّ فَوَاسِقُ يُقْتَلْنَ فِي الْحَرَمِ

Narrated `Aisha:

The Prophet (ﷺ) said, "Five kinds of animals are mischief-doers and can be killed even in the Sanctuary: They are the rat the scorpion, the kite, the crow and the rabid dog."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " خَمْسٌ فَوَاسِقُ يُقْتَلْنَ فِي الْحَرَمِ الْفَأْرَةُ، وَالْعَقْرَبُ، وَالْحُدَيَّا، وَالْغُرَابُ، وَالْكَلْبُ الْعَقُورُ ".

Reference : Sahih al-Bukhari 3314
In-book reference : Book 59, Hadith 120
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 531
(deprecated numbering scheme)

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "It is not sinful of a person in the state of Ihram to kill any of these five animals: The scorpion, the rat, the rabid dog, the crow and the kite."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " خَمْسٌ مِنَ الدَّوَابِّ مَنْ قَتَلَهُنَّ وَهْوَ مُحْرِمٌ فَلاَ جُنَاحَ عَلَيْهِ الْعَقْرَبُ، وَالْفَأْرَةُ، وَالْكَلْبُ الْعَقُورُ، وَالْغُرَابُ، وَالْحِدَأَةُ ".

Reference : Sahih al-Bukhari 3315
In-book reference : Book 59, Hadith 121
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 532
(deprecated numbering scheme)

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) said, "Cover your utensils and tie your water skins, and close your doors and keep your children close to you at night, as the Jinns spread out at such time and snatch things away. When you go to bed, put out your lights, for the mischief-doer (i.e. the rat) may drag away the wick of the candle and burn the dwellers of the house." Ata said, "The devils." (instead of the Jinns).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ كَثِيرٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ رَفَعَهُ قَالَ " خَمِّرُوا الآنِيَةَ، وَأَوْكُوا الأَسْقِيَةَ، وَأَجِيفُوا الأَبْوَابَ، وَاكْفِتُوا صِبْيَانَكُمْ عِنْدَ الْعِشَاءِ، فَإِنَّ لِلْجِنِّ انْتِشَارًا وَخَطْفَةً، وَأَطْفِئُوا الْمَصَابِيحَ عِنْدَ الرُّقَادِ، فَإِنَّ الْفُوَيْسِقَةَ رُبَّمَا اجْتَرَّتِ الْفَتِيلَةَ فَأَحْرَقَتْ أَهْلَ الْبَيْتِ ". قَالَ ابْنُ جُرَيْجٍ وَحَبِيبٌ عَنْ عَطَاءٍ فَإِنَّ لِلشَّيَاطِينِ.

Reference : Sahih al-Bukhari 3316
In-book reference : Book 59, Hadith 122
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 533
(deprecated numbering scheme)

Narrated `Abdullah:

Once we were in the company of Allah's Messenger (ﷺ) in a cave. Surat-al-Mursalat (77) was revealed there, and we were learning it from Allah's Messenger (ﷺ) . Suddenly a snake came out of its hole and we rushed towards it to kill it, but it hastened and entered its hole before we were able to catch it. Allah's Messenger (ﷺ) said," It has been saved from your evil and you have been saved from its evil."

حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ، أَخْبَرَنَا يَحْيَى بْنُ آدَمَ، عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَارٍ فَنَزَلَتْ {وَالْمُرْسَلاَتِ عُرْفًا} فَإِنَّا لَنَتَلَقَّاهَا مِنْ فِيهِ، إِذْ خَرَجَتْ حَيَّةٌ مِنْ جُحْرِهَا

فَابْتَدَرْنَاهَا لِنَقْتُلَهَا، فَسَبَقَتْنَا فَدَخَلَتْ جُحْرَهَا، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وُقِيَتْ شَرَّكُمْ، كَمَا وُقِيتُمْ شَرَّهَا ". وَعَنْ إِسْرَائِيلَ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ مِثْلَهُ قَالَ وَإِنَّا لَنَتَلَقَّاهَا مِنْ فِيهِ رَطْبَةً. وَتَابَعَهُ أَبُو عَوَانَةَ عَنْ مُغِيرَةَ. وَقَالَ حَفْصٌ وَأَبُو مُعَاوِيَةَ وَسُلَيْمَانُ بْنُ قَرْمٍ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَبْدِ اللَّهِ.

Reference	: Sahih al-Bukhari 3317
In-book reference	: Book 59, Hadith 123
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 534

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "A woman entered the (Hell) Fire because of a cat which she had tied, neither giving it food nor setting it free to eat from the vermin of the earth. "

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، أَخْبَرَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " دَخَلَتِ امْرَأَةٌ النَّارَ فِي هِرَّةٍ رَبَطَتْهَا، فَلَمْ تُطْعِمْهَا، وَلَمْ تَدَعْهَا تَأْكُلُ مِنْ خِشَاشِ الأَرْضِ ". قَالَ وَحَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ.

Reference	: Sahih al-Bukhari 3318
In-book reference	: Book 59, Hadith 124
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 535

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Once while a prophet amongst the prophets was taking a rest underneath a tree, an ant bit him. He, therefore, ordered that his luggage be taken away from underneath that tree and then ordered that the dwelling place of the ants should be set on fire. Allah sent him a revelation:-- "Wouldn't it have been sufficient to burn a single ant? (that bit you): (See Page 162, chapter No. 153).

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " نَزَلَ نَبِيٌّ مِنَ الأَنْبِيَاءِ تَحْتَ شَجَرَةٍ فَلَدَغَتْهُ نَمْلَةٌ، فَأَمَرَ بِجَهَازِهِ فَأُخْرِجَ مِنْ تَحْتِهَا، ثُمَّ أَمَرَ بِبَيْتِهَا فَأُحْرِقَ بِالنَّارِ، فَأَوْحَى اللَّهُ إِلَيْهِ فَهَلاَّ نَمْلَةً وَاحِدَةً ".

Reference	: Sahih al-Bukhari 3319
In-book reference	: Book 59, Hadith 125
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 536

(17) Chapter: If a housefly falls in the drink

(17) بَابُ إِذَا وَقَعَ الذُّبَابُ فِي شَرَابِ أَحَدِكُمْ فَلْيَغْمِسْهُ، فَإِنَّ فِي إِحْدَى جَنَاحَيْهِ دَاءً وَفِي الأُخْرَى شِفَاءً

Narrated Abu Huraira:

The Prophet (ﷺ) said "If a house fly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure for the disease."

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، قَالَ حَدَّثَنِي عُتْبَةُ بْنُ مُسْلِمٍ، قَالَ أَخْبَرَنِي عُبَيْدُ بْنُ حُنَيْنٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِذَا وَقَعَ الذُّبَابُ فِي شَرَابِ أَحَدِكُمْ فَلْيَغْمِسْهُ، ثُمَّ لِيَنْزِعْهُ، فَإِنَّ فِي إِحْدَى جَنَاحَيْهِ دَاءً وَالأُخْرَى شِفَاءً ".

Reference	: Sahih al-Bukhari 3320
In-book reference	: Book 59, Hadith 126
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 537

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "A prostitute was forgiven by Allah, because, passing by a panting dog near a well and seeing that the dog was about to die of thirst, she took off her shoe, and tying it with her head-cover she drew out some water for it. So, Allah forgave her because of that."

حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ، حَدَّثَنَا إِسْحَاقُ الأَزْرَقُ، حَدَّثَنَا عَوْفٌ، عَنِ الْحَسَنِ، وَابْنِ، سِيرِينَ عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " غُفِرَ لاِمْرَأَةٍ مُومِسَةٍ مَرَّتْ بِكَلْبٍ عَلَى رَأْسِ رَكِيٍّ يَلْهَثُ، قَالَ كَادَ يَقْتُلُهُ الْعَطَشُ، فَنَزَعَتْ خُفَّهَا، فَأَوْثَقَتْهُ بِخِمَارِهَا، فَنَزَعَتْ لَهُ مِنَ الْمَاءِ، فَغُفِرَ لَهَا بِذَلِكَ ".

Reference	: Sahih al-Bukhari 3321
In-book reference	: Book 59, Hadith 127
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 538

Narrated Abu Talha:

The Prophet (ﷺ) said, "Angels do not enter a house that has either a dog or a picture in it."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ حَفِظْتُهُ مِنَ الزُّهْرِيِّ كَمَا أَنَّكَ هَا هُنَا أَخْبَرَنِي عُبَيْدُ اللَّهِ عَنِ ابْنِ عَبَّاسٍ عَنْ أَبِي طَلْحَةَ ـ رضى الله عنهم ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلاَ صُورَةٌ ".

Reference	: Sahih al-Bukhari 3322
In-book reference	: Book 59, Hadith 128
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 539

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) ordered that the dogs should be killed.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمَرَ بِقَتْلِ الْكِلاَبِ.

Reference	: Sahih al-Bukhari 3323
In-book reference	: Book 59, Hadith 129
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 540

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If somebody keeps a dog, he loses one Qirat (of the reward) of his good deeds everyday, except if he keeps it for the purpose of agriculture or for the protection of livestock. "

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا هَمَّامٌ، عَنْ يَحْيَى، قَالَ حَدَّثَنِي أَبُو سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ حَدَّثَهُ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَمْسَكَ كَلْبًا يَنْقُصْ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطٌ، إِلاَّ كَلْبَ حَرْثٍ أَوْ كَلْبَ مَاشِيَةٍ ".

Reference	: Sahih al-Bukhari 3324
In-book reference	: Book 59, Hadith 130
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 541

Narrated Sufyan bin Abi Zuhair Ash-Shani:

That he heard Allah's Messenger (ﷺ) saying, "If somebody keeps a dog that is neither used for farm work nor for guarding the livestock, he will lose one Qirat (of the reward) of his good deeds everyday."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا سُلَيْمَانُ، قَالَ أَخْبَرَنِي يَزِيدُ بْنُ خُصَيْفَةَ، قَالَ أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ، سَمِعَ سُفْيَانَ بْنَ أَبِي زُهَيْرٍ الشَّنَئِيَّ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنِ اقْتَنَى كَلْبًا لاَ يُغْنِي عَنْهُ زَرْعًا وَلاَ ضَرْعًا، نَقَصَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطٌ ". فَقَالَ السَّائِبُ أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ إِيْ وَرَبِّ هَذِهِ الْقِبْلَةِ.

Reference	: Sahih al-Bukhari 3325
In-book reference	: Book 59, Hadith 131
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 54, Hadith 542

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كتاب أحاديث الأنبياء

(1) Chapter: The creation of Adam and his offspring

(1) بَابُ خَلْقِ آدَمَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَذُرِّيَّتِهِ

صَلْصَالٌ طِينٌ خُلِطَ بِرَمْلٍ فَصَلْصَلَ كَمَا يُصَلْصِلُ الْفَخَّارُ. وَيُقَالُ مُنْتِنٌ. يُرِيدُونَ بِهِ صَلَّ، كَمَا يُقَالُ صَرَّ الْبَابُ وَصَرْصَرَ عِنْدَ الإِغْلاَقِ مِثْلُ كَبْكَبْتُهُ يَعْنِي كَبَبْتُهُ.
{فَمَرَّتْ بِهِ} اسْتَمَرَّ بِهَا الْحَمْلُ فَأَتَمَّتْهُ.
{أَنْ لاَ تَسْجُدَ} أَنْ تَسْجُدَ.
قَوْلِ اللَّهِ تَعَالَى: {وَإِذْ قَالَ رَبُّكَ لِلْمَلاَئِكَةِ إِنِّي جَاعِلٌ فِي الأَرْضِ خَلِيفَةً}:
قَالَ ابْنُ عَبَّاسٍ: {لَمَّا عَلَيْهَا حَافِظٌ} إِلاَّ عَلَيْهَا حَافِظٌ {فِي كَبَدٍ} فِي شِدَّةِ خَلْقٍ. وَرِيَاشًا الْمَالُ.
وَقَالَ غَيْرُهُ الرِّيَاشُ وَالرِّيشُ وَاحِدٌ، وَهْوَ مَا ظَهَرَ مِنَ اللِّبَاسِ.
{مَا تُمْنُونَ} النُّطْفَةُ فِي أَرْحَامِ النِّسَاءِ.
وَقَالَ مُجَاهِدٌ: {إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ} النُّطْفَةُ فِي الإِحْلِيلِ. كُلُّ شَىْءٍ خَلَقَهُ فَهْوَ شَفْعٌ، السَّمَاءُ شَفْعٌ، وَالْوِتْرُ اللَّهُ عَزَّ وَجَلَّ.
{فِي أَحْسَنِ تَقْوِيمٍ} فِي أَحْسَنِ خَلْقٍ {أَسْفَلَ سَافِلِينَ} إِلاَّ مَنْ آمَنَ {خُسْرٍ} ضَلاَلٌ، ثُمَّ اسْتَثْنَى إِلاَّ مَنْ آمَنَ {لاَزِبٍ} لاَزِمٌ.
{نُنْشِئَكُمْ} فِي أَيِّ خَلْقٍ نَشَاءُ.
{نُسَبِّحُ بِحَمْدِكَ} نُعَظِّمُكَ.
وَقَالَ أَبُو الْعَالِيَةِ: {فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ} فَهْوَ قَوْلُهُ: {رَبَّنَا ظَلَمْنَا أَنْفُسَنَا}، {فَأَزَلَّهُمَا} فَاسْتَزَلَّهُمَا. وَ{يَتَسَنَّهْ} يَتَغَيَّرْ، آسِنٌ مُتَغَيِّرٌ، وَالْمَسْنُونُ الْمُتَغَيِّرُ {حَمَإٍ} جَمْعُ حَمْأَةٍ وَهْوَ الطِّينُ الْمُتَغَيِّرُ.
{يَخْصِفَانِ} أَخْذُ الْخِصَافِ {مِنْ وَرَقِ الْجَنَّةِ} يُؤَلِّفَانِ الْوَرَقَ وَيَخْصِفَانِ بَعْضَهُ إِلَى بَعْضٍ {سَوْآتُهُمَا} كِنَايَةٌ عَنْ فَرْجِهِمَا {وَمَتَاعٌ إِلَى حِينٍ} هَا هُنَا إِلَى يَوْمِ الْقِيَامَةِ، الْحِينُ عِنْدَ الْعَرَبِ مِنْ سَاعَةٍ إِلَى مَا لاَ يُحْصَى عَدَدُهُ.
{قَبِيلُهُ} جِيلُهُ الَّذِي هُوَ مِنْهُمْ.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah created Adam, making him 60 cubits tall. When He created him, He said to him, "Go and greet that group of angels, and listen to their reply, for it will be your greeting (salutation) and the greeting (salutations of your offspring." So, Adam said (to the angels), As-Salamu Alaikum (i.e. Peace be upon you). The angels said, "As-salamu Alaika wa Rahmatu-l-lahi" (i.e. Peace and Allah's Mercy be upon you). Thus the angels added to Adam's salutation the expression, 'Wa Rahmatu-l-lahi,' Any person who will enter Paradise will resemble Adam (in appearance and figure). People have been decreasing in stature since Adam's creation.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " خَلَقَ اللَّهُ آدَمَ وَطُولُهُ سِتُّونَ ذِرَاعًا، ثُمَّ قَالَ اذْهَبْ فَسَلِّمْ عَلَى أُولَئِكَ مِنَ الْمَلاَئِكَةِ، فَاسْتَمِعْ مَا يُحَيُّونَكَ، تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ. فَقَالَ السَّلاَمُ عَلَيْكُمْ. فَقَالُوا السَّلاَمُ عَلَيْكَ وَرَحْمَةُ اللَّهِ. فَزَادُوهُ وَرَحْمَةُ اللَّهِ. فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ، فَلَمْ يَزَلِ الْخَلْقُ يَنْقُصُ حَتَّى الآنَ ".

Reference	: Sahih al-Bukhari 3326
In-book reference	: Book 60, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 543

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The first group of people who will enter Paradise, will be glittering like the full moon and those who will follow them, will glitter like the most brilliant star in the sky. They will not urinate, relieve nature, spit, or have any nasal secretions. Their combs will be of gold, and their sweat will smell like musk. The

aloes-wood will be used in their centers. Their wives will be houris. All of them will look alike and will resemble their father Adam (in statute), sixty cubits tall."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ أَوَّلَ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، ثُمَّ الَّذِينَ يَلُونَهُمْ عَلَى أَشَدِّ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً، لاَ يَبُولُونَ وَلاَ يَتَغَوَّطُونَ وَلاَ يَتْفِلُونَ وَلاَ يَمْتَخِطُونَ، أَمْشَاطُهُمُ الذَّهَبُ، وَرَشْحُهُمُ الْمِسْكُ، وَمَجَامِرُهُمُ الأَلُوَّةُ الأَنْجُوجُ عُودُ الطِّيبِ، وَأَزْوَاجُهُمُ الْحُورُ الْعِينُ، عَلَى خَلْقِ رَجُلٍ وَاحِدٍ عَلَى صُورَةِ أَبِيهِمْ آدَمَ، سِتُّونَ ذِرَاعًا فِي السَّمَاءِ ".

Reference	: Sahih al-Bukhari 3327
In-book reference	: Book 60, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 544

Narrated Abu Salama:

Um Salama said, "Um Sulaim said, 'O Allah's Messenger (ﷺ)! Allah does not refrain from saying the truth! Is it obligatory for a woman to take a bath after she gets nocturnal discharge?' He said, 'Yes, if she notices the water (i.e. discharge).' Um Salama smiled and said, 'Does a woman get discharge?' Allah's Apostle said. 'Then why does a child resemble (its mother)?"

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، أَنَّ أُمَّ سُلَيْمٍ، قَالَتْ يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ لاَ يَسْتَحْيِي مِنَ الْحَقِّ، فَهَلْ عَلَى الْمَرْأَةِ الْغُسْلُ إِذَا احْتَلَمَتْ قَالَ " نَعَمْ، إِذَا رَأَتِ الْمَاءَ ". فَضَحِكَتْ أُمُّ سَلَمَةَ، فَقَالَتْ تَحْتَلِمُ الْمَرْأَةُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَبِمَا يُشْبِهُ الْوَلَدُ ".

Reference	: Sahih al-Bukhari 3328
In-book reference	: Book 60, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 545

Narrated Anas:

When `Abdullah bin Salam heard the arrival of the Prophet (ﷺ) at Medina, he came to him and said, "I am going to ask you about three things which nobody knows except a prophet: What is the first portent of the Hour? What will be the first meal taken by the people of Paradise? Why does a child resemble its father, and why does it resemble its maternal uncle" Allah's Messenger (ﷺ) said, "Gabriel has just now told me of their answers." `Abdullah said, "He (i.e. Gabriel), from amongst all the angels, is the enemy of the Jews." Allah's Messenger (ﷺ) said, "The first portent of the Hour will be a fire that will bring together the people from the east to the west; the first meal of the people of Paradise will be Extra-lobe (caudate lobe) of fish-liver. As for the resemblance of the child to its parents: If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her." On that `Abdullah bin Salam said, "I testify that you are the Messenger of Allah." `Abdullah bin Salam further said, "O Allah's Messenger (ﷺ)! The Jews are liars, and if they should come to know about my conversion to Islam before you ask them (about me), they would tell a lie about me." The Jews came to Allah's Messenger (ﷺ) and `Abdullah went inside the house. Allah's Apostle asked (the Jews), "What kind of man is `Abdullah bin Salam amongst you?" They replied, "He is the most learned person amongst us, and the best amongst us, and the son of the best amongst us." Allah's Messenger (ﷺ) said, "What do you think if he embraces Islam (will you do as he does)?" The Jews said, "May Allah save him from it." Then `Abdullah bin Salam came out in front of them saying, "I testify that None has the right to be worshipped but Allah and that Muhammad is the Apostle of Allah." Thereupon they said, "He is the evilest among us, and the son of the evilest amongst us," and continued talking badly of him.

حَدَّثَنَا مُحَمَّدُ بْنُ سَلاَمٍ، أَخْبَرَنَا الْفَزَارِيُّ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ بَلَغَ عَبْدَ اللَّهِ بْنَ سَلاَمٍ مَقْدَمُ رَسُولِ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ، فَأَتَاهُ، فَقَالَ إِنِّي سَائِلُكَ عَنْ ثَلاَثٍ لاَ يَعْلَمُهُنَّ إِلاَّ نَبِيٌّ، {قَالَ مَا} أَوَّلُ أَشْرَاطِ السَّاعَةِ وَمَا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ وَمِنْ أَىِّ شَىْءٍ يَنْزِعُ الْوَلَدُ إِلَى أَبِيهِ وَمِنْ أَىِّ شَىْءٍ يَنْزِعُ إِلَى أَخْوَالِهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خَبَّرَنِي بِهِنَّ آنِفًا جِبْرِيلُ ". قَالَ فَقَالَ عَبْدُ اللَّهِ ذَاكَ عَدُوُّ الْيَهُودِ مِنَ الْمَلاَئِكَةِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَّا أَوَّلُ أَشْرَاطِ السَّاعَةِ فَنَارٌ تَحْشُرُ النَّاسَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ. وَأَمَّا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ فَزِيَادَةُ كَبِدِ حُوتٍ. وَأَمَّا الشَّبَهُ فِي الْوَلَدِ فَإِنَّ الرَّجُلَ إِذَا غَشِيَ الْمَرْأَةَ فَسَبَقَهَا مَاؤُهُ كَانَ الشَّبَهُ لَهُ، وَإِذَا سَبَقَ مَاؤُهَا كَانَ الشَّبَهُ لَهَا ". قَالَ أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ. ثُمَّ قَالَ يَا رَسُولَ اللَّهِ إِنَّ الْيَهُودَ قَوْمٌ بُهُتٌ، إِنْ عَلِمُوا بِإِسْلاَمِي قَبْلَ أَنْ تَسْأَلَهُمْ بَهَتُونِي عِنْدَكَ، فَجَاءَتِ الْيَهُودُ وَدَخَلَ عَبْدُ اللَّهِ الْبَيْتَ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَىُّ رَجُلٍ فِيكُمْ عَبْدُ اللَّهِ بْنُ سَلاَمٍ ". قَالُوا أَعْلَمُنَا وَابْنُ أَعْلَمِنَا وَأَخْبَرُنَا وَابْنُ أَخْيَرِنَا. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَفَرَأَيْتُمْ إِنْ أَسْلَمَ عَبْدُ اللَّهِ ". قَالُوا أَعَاذَهُ اللَّهُ مِنْ ذَلِكَ. فَخَرَجَ عَبْدُ اللَّهِ إِلَيْهِمْ فَقَالَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. فَقَالُوا شَرُّنَا وَابْنُ شَرِّنَا. وَوَقَعُوا فِيهِ.

Reference : Sahih al-Bukhari 3329
In-book reference : Book 60, Hadith 4
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 546
(deprecated numbering scheme)

Narrated Abu Huraira:

The Prophet (ﷺ) said, "But for the Israelis, meat would not decay and but for Eve, wives would never betray their husbands."

حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ يَعْنِي " لَوْلاَ بَنُو إِسْرَائِيلَ لَمْ يَخْنَزِ اللَّحْمُ، وَلَوْلاَ حَوَّاءُ لَمْ تَخُنْ أُنْثَى زَوْجَهَا ".

Reference : Sahih al-Bukhari 3330
In-book reference : Book 60, Hadith 5
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 547
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah 's Apostle said, "Treat women nicely, for a women is created from a rib, and the most curved portion of the rib is its upper portion, so, if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So treat women nicely."

حَدَّثَنَا أَبُو كُرَيْبٍ، وَمُوسَى بْنُ حِزَامٍ، قَالاَ حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ مَيْسَرَةَ الأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اسْتَوْصُوا بِالنِّسَاءِ، فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ، وَإِنَّ أَعْوَجَ شَىْءٍ فِي الضِّلَعِ أَعْلاَهُ، فَإِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ ".

Reference : Sahih al-Bukhari 3331
In-book reference : Book 60, Hadith 6
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 548
(deprecated numbering scheme)

Narrated `Abdullah:

Allah's Messenger (ﷺ), the true and truly inspired said, "(as regards your creation), every one of you is collected in the womb of his mother for the first forty days, and then he becomes a clot for another forty days, and then a piece of flesh for another forty days. Then Allah sends an angel to write four items: He writes his deeds, time of his death, means of his livelihood, and whether he will be wretched or blessed (in religion). Then the soul is breathed into his body. So a man may do deeds characteristic of the people of the (Hell) Fire, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses, and so he starts doing deeds characteristic of the people of Paradise and enters Paradise. Similarly, a person may do deeds

characteristic of the people of Paradise, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses, and he starts doing deeds of the people of the (Hell) Fire and enters the (Hell) Fire."

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا زَيْدُ بْنُ وَهْبٍ، حَدَّثَنَا عَبْدُ اللَّهِ، حَدَّثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَهْوَ الصَّادِقُ الْمَصْدُوقُ ‏"‏ إِنَّ أَحَدَكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ مَلَكًا بِأَرْبَعِ كَلِمَاتٍ، فَيُكْتَبُ عَمَلُهُ وَأَجَلُهُ وَرِزْقُهُ وَشَقِيٌّ أَوْ سَعِيدٌ، ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ، فَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلاَّ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ، فَيَدْخُلُ الْجَنَّةَ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ، حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلاَّ ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُ النَّارَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3332
In-book reference	: Book 60, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 549

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Allah has appointed an angel in the womb, and the angel says, 'O Lord! A drop of discharge (i.e. of semen), O Lord! a clot, O Lord! a piece of flesh.' And then, if Allah wishes to complete the child's creation, the angel will say. 'O Lord! A male or a female? O Lord! wretched or blessed (in religion)? What will his livelihood be? What will his age be?' The angel writes all this while the child is in the womb of its mother."

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ إِنَّ اللَّهَ وَكَّلَ فِي الرَّحِمِ مَلَكًا فَيَقُولُ يَا رَبِّ نُطْفَةٌ، يَا رَبِّ عَلَقَةٌ، يَا رَبِّ مُضْغَةٌ، فَإِذَا أَرَادَ أَنْ يَخْلُقَهَا قَالَ يَا رَبِّ، أَذَكَرٌ أَمْ يَا رَبِّ أُنْثَى يَا رَبِّ شَقِيٌّ أَمْ سَعِيدٌ فَمَا الرِّزْقُ فَمَا الأَجَلُ فَيُكْتَبُ كَذَلِكَ فِي بَطْنِ أُمِّهِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3333
In-book reference	: Book 60, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 550

Narrated Anas:

The Prophet (ﷺ) said, "Allah will say to that person of the (Hell) Fire who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this Fire)?' He will say, 'Yes.' Then Allah will say, 'While you were in the backbone of Adam, I asked you much less than this, i.e. not to worship others besides Me, but you insisted on worshipping others besides me.' "

حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَنَسٍ، يَرْفَعُهُ ‏"‏ أَنَّ اللَّهَ، يَقُولُ لأَهْوَنِ أَهْلِ النَّارِ عَذَابًا لَوْ أَنَّ لَكَ مَا فِي الأَرْضِ مِنْ شَىْءٍ كُنْتَ تَفْتَدِي بِهِ قَالَ نَعَمْ‏.‏ قَالَ فَقَدْ سَأَلْتُكَ مَا هُوَ أَهْوَنُ مِنْ هَذَا وَأَنْتَ فِي صُلْبِ آدَمَ أَنْ لاَ تُشْرِكَ بِي‏.‏ فَأَبَيْتَ إِلاَّ الشِّرْكَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3334
In-book reference	: Book 60, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 551

Narrated `Abdullah:

Allah's Messenger (ﷺ) said, "Whenever a person is murdered unjustly, there is a share from the burden of the crime on the first son of Adam for he was the first to start the tradition of murdering."

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ لاَ تُقْتَلُ نَفْسٌ ظُلْمًا إِلاَّ كَانَ عَلَى ابْنِ آدَمَ الأَوَّلِ كِفْلٌ مِنْ دَمِهَا، لأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3335
In-book reference	: Book 60, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 552

(2) Chapter: Souls are like recruited troops

(2) باب الأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ

Narrated Aishah (ra):

I heard the Prophet (ﷺ) (ﷺ), "Souls are like recruited troops: Those who are like qualities are inclined to each other, but those who have dissimilar qualities, differ."

قَالَ قَالَ اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، رضى الله عنها قَالَتْ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " الأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ، فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ، وَمَا تَنَاكَرَ مِنْهَا اخْتَلَفَ ". وَقَالَ يَحْيَى بْنُ أَيُّوبَ حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ بِهَذَا.

Reference	: Sahih al-Bukhari 3336
In-book reference	: Book 60, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 55, Hadith 552

(3) Chapter: The Statement of Allah Aza Wajal: "And indeed We sent Nuh to his people..."

(3) بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: {وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ}

قَالَ ابْنُ عَبَّاسٍ: {بَادِئَ الرَّأْيِ} مَا ظَهَرَ لَنَا {أَقْلِعِي} أَمْسِكِي.

{وَفَارَ التَّنُّورُ} نَبَعَ الْمَاءُ.

وَقَالَ عِكْرِمَةُ وَجْهُ الأَرْضِ.

وَقَالَ مُجَاهِدٌ الْجُودِيُّ جَبَلٌ بِالْجَزِيرَةِ. دَأْبٌ مِثْلُ حَالٌ.

قَوْلِ اللَّهِ تَعَالَى: {إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ} إِلَى آخِرِ السُّورَةِ

{وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذْكِيرِي بِآيَاتِ اللَّهِ} إِلَى قَوْلِهِ: {مِنَ الْمُسْلِمِينَ}.

Narrated Ibn `Umar:

Once Allah's Messenger (ﷺ) stood amongst the people, glorified and praised Allah as He deserved and then mentioned the Dajjal saying, "l warn you against him (i.e. the Dajjal) and there was no prophet but warned his nation against him. No doubt, Noah warned his nation against him but I tell you about him something of which no prophet told his nation before me. You should know that he is one-eyed, and Allah is not one-eyed."

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، قَالَ سَالِمٌ وَقَالَ ابْنُ عُمَرَ ـ رضى الله عنهما قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي النَّاسِ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ ذَكَرَ الدَّجَّالَ، فَقَالَ " إِنِّي لأُنْذِرُكُمُوهُ، وَمَا مِنْ نَبِيٍّ إِلاَّ أَنْذَرَهُ قَوْمَهُ، لَقَدْ أَنْذَرَ نُوحٌ قَوْمَهُ، وَلَكِنِّي أَقُولُ لَكُمْ فِيهِ قَوْلاً لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ، تَعْلَمُونَ أَنَّهُ أَعْوَرُ، وَأَنَّ اللَّهَ لَيْسَ بِأَعْوَرَ ".

Reference	: Sahih al-Bukhari 3337
In-book reference	: Book 60, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 553

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Shall I not tell you about the Dajjal a story of which no prophet told his nation? The Dajjall is one-eyed and will bring with him what will resemble Hell and Paradise, and what he will call Paradise will be actually Hell; so I warn you (against him) as Noah warned his nation against him."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، سَمِعْتُ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلاَ أُحَدِّثُكُمْ حَدِيثًا عَنِ الدَّجَّالِ مَا حَدَّثَ بِهِ نَبِيٌّ قَوْمَهُ، إِنَّهُ أَعْوَرُ، وَإِنَّهُ يَجِيءُ مَعَهُ بِمِثَالِ الْجَنَّةِ وَالنَّارِ، فَالَّتِي يَقُولُ إِنَّهَا الْجَنَّةُ. هِيَ النَّارُ، وَإِنِّي أُنْذِرُكُمْ كَمَا أَنْذَرَ بِهِ نُوحٌ قَوْمَهُ ".

Reference	: Sahih al-Bukhari 3338
In-book reference	: Book 60, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 554

Narrated Abu Sa`id:

Allah's Messenger (ﷺ) said, "Noah and his nation will come (on the Day of Resurrection and Allah will ask (Noah), "Did you convey (the Message)?' He will reply, 'Yes, O my Lord!' Then Allah will ask Noah's nation, 'Did Noah convey My Message to you?' They will reply, 'No, no prophet came to us.' Then Allah will ask Noah, 'Who will stand a witness for you?' He will reply, 'Muhammad and his followers (will stand witness for me).' So, I and my followers will stand as witnesses for him (that he conveyed Allah's Message)." That is, (the interpretation) of the Statement of Allah: "Thus we have made you a just and the best nation that you might be witnesses Over mankind .." (2.143)

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَجِيءُ نُوحٌ وَأُمَّتُهُ فَيَقُولُ اللَّهُ تَعَالَى هَلْ بَلَّغْتَ فَيَقُولُ نَعَمْ، أَىْ رَبِّ‏.‏ فَيَقُولُ لأُمَّتِهِ هَلْ بَلَّغَكُمْ فَيَقُولُونَ لاَ، مَا جَاءَنَا مِنْ نَبِيٍّ‏.‏ فَيَقُولُ لِنُوحٍ مَنْ يَشْهَدُ لَكَ فَيَقُولُ مُحَمَّدٌ صلى الله عليه وسلم وَأُمَّتُهُ، فَنَشْهَدُ أَنَّهُ قَدْ بَلَّغَ، وَهْوَ قَوْلُهُ جَلَّ ذِكْرُهُ ‏{‏وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ‏}‏ وَالْوَسَطُ الْعَدْلُ ".

Reference	: Sahih al-Bukhari 3339
In-book reference	: Book 60, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 555

Narrated Abu Huraira:

We were in the company of the Prophet (ﷺ) at a banquet and a cooked (mutton) forearm was set before him, and he used to like it. He ate a morsel of it and said, "I will be the chief of all the people on the Day of Resurrection. Do you know how Allah will gather all the first and the last (people) in one level place where an observer will be able to see (all) of them and they will be able to hear the announcer, and the sun will come near to them. Some People will say: Don't you see, in what condition you are and the state to which you have reached? Why don't you look for a person who can intercede for you with your Lord? Some people will say: Appeal to your father, Adam.' They will go to him and say: 'O Adam! You are the father of all mankind, and Allah created you with His Own Hands, and ordered the angels to prostrate for you, and made you live in Paradise. Will you not intercede for us with your Lord? Don't you see in what (miserable) state we are, and to what condition we have reached?' On that Adam will reply, 'My Lord is so angry as He has never been before and will never be in the future; (besides), He forbade me (to eat from) the tree, but I disobeyed (Him), (I am worried about) myself! Myself! Go to somebody else; go to Noah.' They will go to Noah and say; 'O Noah! You are the first amongst the messengers of Allah to the people of the earth, and Allah named you a thankful slave. Don't you see in what a (miserable) state we are and to what condition we have reached? Will you not intercede for us with your Lord? Noah will reply: 'Today my Lord has become so angry as he had never been before and will never be in the future Myself! Myself! Go to the Prophet (ﷺ) (Muhammad). The people will come to me, and I will prostrate myself underneath Allah's Throne. Then I will be addressed: 'O

Muhammad! Raise your head; intercede, for your intercession will be accepted, and ask (for anything). for you will be given. "

حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا أَبُو حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي دَعْوَةٍ، فَرُفِعَ إِلَيْهِ الذِّرَاعُ، وَكَانَتْ تُعْجِبُهُ، فَنَهَسَ مِنْهَا نَهْسَةً وَقَالَ " أَنَا سَيِّدُ الْقَوْمِ يَوْمَ الْقِيَامَةِ، هَلْ تَدْرُونَ بِمَنْ يَجْمَعُ اللَّهُ الأَوَّلِينَ وَالآخِرِينَ فِي صَعِيدٍ وَاحِدٍ فَيُبْصِرُهُمُ النَّاظِرُ وَيُسْمِعُهُمُ الدَّاعِي، وَتَدْنُو مِنْهُمُ الشَّمْسُ، فَيَقُولُ بَعْضُ النَّاسِ أَلاَ تَرَوْنَ إِلَى مَا أَنْتُمْ فِيهِ، إِلَى مَا بَلَغَكُمْ، أَلاَ تَنْظُرُونَ إِلَى مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ فَيَقُولُ بَعْضُ النَّاسِ أَبُوكُمْ آدَمُ، فَيَأْتُونَهُ فَيَقُولُونَ يَا آدَمُ أَنْتَ أَبُو الْبَشَرِ، خَلَقَكَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلاَئِكَةَ فَسَجَدُوا لَكَ، وَأَسْكَنَكَ الْجَنَّةَ، أَلاَ تَشْفَعُ لَنَا إِلَى رَبِّكَ أَلاَ تَرَى مَا نَحْنُ فِيهِ وَمَا بَلَغَنَا فَيَقُولُ رَبِّي غَضِبَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلاَ يَغْضَبُ بَعْدَهُ مِثْلَهُ، وَنَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُهُ، نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى نُوحٍ. فَيَأْتُونَ نُوحًا فَيَقُولُونَ يَا نُوحُ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الأَرْضِ، وَسَمَّاكَ اللَّهُ عَبْدًا شَكُورًا، أَمَا تَرَى إِلَى مَا نَحْنُ فِيهِ أَلاَ تَرَى إِلَى مَا بَلَغَنَا أَلاَ تَشْفَعُ لَنَا إِلَى رَبِّكَ فَيَقُولُ رَبِّي غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلاَ يَغْضَبُ بَعْدَهُ مِثْلَهُ، نَفْسِي نَفْسِي، ائْتُوا النَّبِيَّ صلى الله عليه وسلم، فَيَأْتُونِي، فَأَسْجُدُ تَحْتَ الْعَرْشِ فَيُقَالُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ وَاشْفَعْ تُشَفَّعْ، وَسَلْ تُعْطَهْ ". قَالَ مُحَمَّدُ بْنُ عُبَيْدٍ لاَ أَحْفَظُ سَائِرَهُ.

Reference	: Sahih al-Bukhari 3340
In-book reference	: Book 60, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 556

Narrated `Abdullah:

Allah's Messenger (ﷺ) recited the following Verse) in the usual tone: 'Fahal-Min-Muddalkir.' (54.15)

حَدَّثَنَا نَصْرُ بْنُ عَلِيِّ بْنِ نَصْرٍ، أَخْبَرَنَا أَبُو أَحْمَدَ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَرَأَ {فَهَلْ مِنْ مُدَّكِرٍ} مِثْلَ قِرَاءَةِ الْعَامَّةِ.

Reference	: Sahih al-Bukhari 3341
In-book reference	: Book 60, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 557

(4) Chapter: (The Statement of Allah Taa'la): "And Verily, Ilyas was one of the Messengers..."

(4) بَابُ: {وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ إِذْ قَالَ لِقَوْمِهِ أَلاَ تَتَّقُونَ أَتَدْعُونَ بَعْلاً وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الأَوَّلِينَ فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ إِلاَّ عِبَادَ اللَّهِ الْمُخْلَصِينَ وَتَرَكْنَا عَلَيْهِ فِي الآخِرِينَ}

قَالَ ابْنُ عَبَّاسٍ يُذْكَرُ بِخَيْرٍ {سَلاَمٌ عَلَى آلِ يَاسِينَ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ}. يُذْكَرُ عَنِ ابْنِ مَسْعُودٍ وَابْنِ عَبَّاسٍ أَنَّ إِلْيَاسَ هُوَ إِدْرِيسُ.

(5) Chapter: The reference to Idris alayhis-salam

(5) بَابُ ذِكْرِ إِدْرِيسَ عَلَيْهِ السَّلاَمُ وَقَوْلِ اللَّهِ تَعَالَى: {وَرَفَعْنَاهُ مَكَانًا عَلِيًّا}

Narrated Anas (ra):

Abu Dhar (ra) used to say that Allah's Messenger (ﷺ) said, "While I was at Makkah, the roof of my house was opened and Jibril descended, opened my chest, and washed it with Zamzam water. Then he brought a golden tray full of wisdom and faith, and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the heaven. When Jibril reached the nearest heaven, he said to the gatekeeper of the heaven, 'Open (the gate).' The gatekeeper asked, 'who is it?' Jibril answered, 'Jibril'. He asked, 'Is there anyone with you?' Jibril replied, 'Muhammad (ﷺ) is with me.' He asked, 'Has he been called?', Jibril said, 'Yes'. So, the gate was

opened and we went over the nearest heaven, and there we saw a man sitting with Aswida (a large number of people) of his right and Aswida on his left. When he looked towards his right, he laughed and when he looked towards his left he wept. He said (to me), 'Welcome, O pious Prophet and pious son'. I said, 'Who is this man O Jibril?' Jibril replied, 'He is Adam, and the people on his right and left are the souls of his offspring. Those on the right are the people of Paradise, and those on the left are the people of the (Hell) Fire. So, when he looks to the right, he laughs, and when he looks to the left he weeps.' Then Jibril ascended with me till he reached the second heaven and said to the gatekeeper, 'Open (the gate).' The gatekeeper said to him the same as the gatekeeper of the first heaven has said, and he opened the gate." Anas added: Abu Dhar mentioned that Prophet (ﷺ) met Idris, Musa (Moses), 'Isa (Jesus) and Ibrahim (Abraham) over the heavens, but he did not specify their places (i.e., on which heavens each of them was), but he mentioned that he (the Prophet (ﷺ) (ﷺ)) had met Adam on the nearest heaven, and Ibrahim on the sixth. Anas said, "When Jibril and the Prophet (ﷺ) (ﷺ) passed by Idris, the latter said, 'Welcome, O pious Prophet and pious brother!' the Prophet (ﷺ) (ﷺ) asked, 'Who is he?' Jibril said, 'He is Idris.' " The Prophet (ﷺ) (ﷺ) added, "Then I passed by Musa who said, 'Welcome, O pious Prophet and pious brother!' I said, 'Who is he?' Jibril said, 'He is Musa.' Then I passed by 'Isa who said, 'Welcome, O pious Prophet and pious brother!' I said, 'Who is he?' He replied, 'He is 'Isa.' Then I passed by the Prophet (ﷺ) Ibrahim who said, 'Welcome, O pious Prophet and pious son!' I said, 'Who is he?' Jibril replied, 'He is Ibrahim'." Narrated Ibn 'Abbas and Abu Haiyya Al-Ansari: The Prophet (ﷺ) (ﷺ) said, "Then Jibril ascended with me to a place where I heard the creaking of pens." Ibn Hazm and Anas bin Malik state the Prophet (ﷺ) (ﷺ) said, "Allah enjoined fifty Salat (prayers) on me. When I returned with this order of Allah, I passed by Musa who asked me, 'What has Allah enjoined on your followers?' I replied, 'He has enjoined fifty Salat (prayers) on them.' On the Musa said to me, 'Go back to your Lord (and appeal for reduction), for your followers will not be able to bear it.' So, I returned to my Lord and asked for some reduction, and He reduced it to half. When I passed by Musa again and informed him about it, he once more said to me, 'Go back to your Lord, for your followers will not be able to bear it.' So, I returned to my Lord similarly as before, and half of it was reduced. I again passed by Musa and he said to me, 'Go back to your Lord, for your followers will not be able to bear it.' I again returned to my Lord and He said, 'These are five (Salat-prayers) and they are all (equal to) fifty (in reward), for My Word does not change.' I returned to Musa, he again told me to return to my Lord (for further reduction) but I said to him 'I feel shy of asking my Lord now.' Then Jibril took me till we reached Sidrat-ul-Muntaha (i.e., lote tree of utmost boundary) which was shrouded in colors indescribable. Then I was admitted into Paradise where I found small tents (made) of pearls and its earth was musk (a kind of perfume)."

قَالَ عَبْدَانُ أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، ح حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَنْبَسَةُ، حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ قَالَ أَنَسٌ كَانَ أَبُو ذَرٍّ ـ رضى الله عنه ـ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " فُرِجَ سَقْفُ بَيْتِي وَأَنَا بِمَكَّةَ، فَنَزَلَ جِبْرِيلُ، فَفَرَجَ صَدْرِي، ثُمَّ غَسَلَهُ بِمَاءِ زَمْزَمَ، ثُمَّ جَاءَ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِئٍ حِكْمَةً وَإِيمَانًا فَأَفْرَغَهَا فِي صَدْرِي، ثُمَّ أَطْبَقَهُ ثُمَّ أَخَذَ بِيَدِي، فَعَرَجَ بِي إِلَى السَّمَاءِ، فَلَمَّا جَاءَ إِلَى السَّمَاءِ الدُّنْيَا، قَالَ جِبْرِيلُ لِخَازِنِ السَّمَاءِ افْتَحْ. قَالَ مَنْ هَذَا قَالَ هَذَا جِبْرِيلُ. قَالَ مَعَكَ أَحَدٌ قَالَ مَعِيَ مُحَمَّدٌ. قَالَ أُرْسِلَ إِلَيْهِ قَالَ نَعَمْ، فَافْتَحْ. فَلَمَّا عَلَوْنَا السَّمَاءَ إِذَا رَجُلٌ عَنْ يَمِينِهِ أَسْوِدَةٌ، وَعَنْ يَسَارِهِ أَسْوِدَةٌ، فَإِذَا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ قِبَلَ شِمَالِهِ بَكَى فَقَالَ مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالاِبْنِ الصَّالِحِ. قُلْتُ مَنْ هَذَا يَا جِبْرِيلُ قَالَ هَذَا آدَمُ، وَهَذِهِ الأَسْوِدَةُ عَنْ يَمِينِهِ، وَعَنْ شِمَالِهِ نَسَمُ بَنِيهِ، فَأَهْلُ الْيَمِينِ مِنْهُمْ أَهْلُ الْجَنَّةِ، وَالأَسْوِدَةُ الَّتِي عَنْ شِمَالِهِ أَهْلُ النَّارِ، فَإِذَا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ قِبَلَ شِمَالِهِ بَكَى، ثُمَّ عَرَجَ بِي جِبْرِيلُ، حَتَّى أَتَى السَّمَاءَ الثَّانِيَةَ، فَقَالَ لِخَازِنِهَا افْتَحْ. فَقَالَ لَهُ خَازِنُهَا مِثْلَ مَا قَالَ الأَوَّلُ، فَفَتَحَ ". قَالَ أَنَسٌ فَذَكَرَ أَنَّهُ وَجَدَ فِي السَّمَوَاتِ إِدْرِيسَ وَمُوسَى وَعِيسَى وَإِبْرَاهِيمَ، وَلَمْ يُثْبِتْ لِي كَيْفَ مَنَازِلُهُمْ، غَيْرَ أَنَّهُ قَدْ ذَكَرَ أَنَّهُ وَجَدَ آدَمَ فِي السَّمَاءِ الدُّنْيَا، وَإِبْرَاهِيمَ فِي السَّادِسَةِ. وَقَالَ أَنَسٌ فَلَمَّا مَرَّ جِبْرِيلُ بِإِدْرِيسَ. قَالَ مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالأَخِ الصَّالِحِ. فَقُلْتُ مَنْ هَذَا قَالَ هَذَا إِدْرِيسُ، ثُمَّ مَرَرْتُ بِمُوسَى فَقَالَ مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالأَخِ الصَّالِحِ. قُلْتُ مَنْ هَذَا قَالَ هَذَا مُوسَى. ثُمَّ مَرَرْتُ بِعِيسَى، فَقَالَ مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالأَخِ الصَّالِحِ. قُلْتُ مَنْ هَذَا قَالَ عِيسَى. ثُمَّ مَرَرْتُ بِإِبْرَاهِيمَ، فَقَالَ مَرْحَبًا

بِالنَّبِيِّ الصَّالِحِ وَالاِبْنِ الصَّالِحِ. قُلْتُ مَنْ هَذَا قَالَ هَذَا إِبْرَاهِيمُ. قَالَ وَأَخْبَرَنِي ابْنُ حَزْمٍ أَنَّ ابْنَ عَبَّاسٍ وَأَبَا حَبَّةَ الأَنْصَارِيَّ كَانَا يَقُولاَنِ قَالَ النَّبِيُّ صلى الله عليه وسلم " ثُمَّ عُرِجَ بِي حَتَّى ظَهَرْتُ لِمُسْتَوًى أَسْمَعُ صَرِيفَ الأَقْلاَمِ ". قَالَ ابْنُ حَزْمٍ وَأَنَسُ بْنُ مَالِكٍ ـ رضى الله عنهما ـ قَالَ النَّبِيُّ صلى الله عليه وسلم " فَفَرَضَ اللَّهُ عَلَىَّ خَمْسِينَ صَلاَةً، فَرَجَعْتُ بِذَلِكَ حَتَّى أَمُرَّ بِمُوسَى، فَقَالَ مُوسَى مَا الَّذِي فُرِضَ عَلَى أُمَّتِكَ قُلْتُ فَرَضَ عَلَيْهِمْ خَمْسِينَ صَلاَةً. قَالَ فَرَاجِعْ رَبَّكَ، فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ ذَلِكَ. فَرَجَعْتُ فَرَاجَعْتُ رَبِّي فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَى مُوسَى، فَقَالَ رَاجِعْ رَبَّكَ، فَذَكَرَ مِثْلَهُ، فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَى مُوسَى، فَأَخْبَرْتُهُ فَقَالَ رَاجِعْ رَبَّكَ، فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ ذَلِكَ، فَرَجَعْتُ فَرَاجَعْتُ رَبِّي فَقَالَ هِيَ خَمْسٌ، وَهْىَ خَمْسُونَ، لاَ يُبَدَّلُ الْقَوْلُ لَدَىَّ. فَرَجَعْتُ إِلَى مُوسَى، فَقَالَ رَاجِعْ رَبَّكَ. فَقُلْتُ قَدِ اسْتَحْيَيْتُ مِنْ رَبِّي، ثُمَّ انْطَلَقَ، حَتَّى أَتَى السِّدْرَةَ الْمُنْتَهَى، فَغَشِيَهَا أَلْوَانٌ لاَ أَدْرِي مَا هِيَ، ثُمَّ أُدْخِلْتُ {الْجَنَّةَ} فَإِذَا فِيهَا جَنَابِذُ اللُّؤْلُؤِ وَإِذَا تُرَابُهَا الْمِسْكُ ".

Reference	: Sahih al-Bukhari 3342
In-book reference	: Book 60, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 55, Hadith 557

(6) Chapter: The Statement of Allah Taa'la: "And to 'Ad (people, We sent), their brother Hud."

(6) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَإِلَى عَادٍ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ}، وَقَوْلِهِ: {إِذْ أَنْذَرَ قَوْمَهُ بِالأَحْقَافِ} إِلَى قَوْلِهِ تَعَالَى: {كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ}

فِيهِ عَنْ عَطَاءٍ وَسُلَيْمَانَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: {وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ} شَدِيدَةٍ

{عَاتِيَةٍ} قَالَ ابْنُ عُيَيْنَةَ: عَتَتْ عَلَى الْخُزَّانِ {سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا} مُتَتَابِعَةً {فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ} أُصُولُهَا {فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ} بَقِيَّةٍ.

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "I have been made victorious with As-Saba (i.e. an easterly wind) and the people of 'Ad were destroyed by Ad-Dabur (i.e. a westerly wind)."

حَدَّثَنِي مُحَمَّدُ بْنُ عَرْعَرَةَ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " نُصِرْتُ بِالصَّبَا، وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ ".

Reference	: Sahih al-Bukhari 3343
In-book reference	: Book 60, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 558

Narrated Abu Sa`id:

`Ali sent a piece of gold to the Prophet (ﷺ) who distributed it among four persons: Al-Aqra' bin H`Abis Al-Hanzali from the tribe of Mujashi, 'Uyaina bin Badr Al-Fazari, Zaid at-Ta'i who belonged to (the tribe of) Bani Nahban, and 'Alqama bin Ulatha Al-`Amir who belonged to (the tribe of) Bani Kilab. So the Quraish and the Ansar became angry and said, "He (i.e. the Prophet,) gives the chief of Najd and does not give us." The Prophet (ﷺ) said, "I give them) so as to attract their hearts (to Islam)." Then a man with sunken eyes, prominent checks, a raised forehead, a thick beard and a shaven head, came (in front of the Prophet (ﷺ)) and said, "Be afraid of Allah, O Muhammad!" The Prophet (ﷺ) ' said "Who would obey Allah if I disobeyed Him? (Is it fair that) Allah has trusted all the people of the earth to me while, you do not trust me?" Somebody who, I think was Khalid bin Al-Walid, requested the Prophet (ﷺ) to let him chop that man's head off, but he prevented him. When the man left, the Prophet (ﷺ) said, "Among the off-spring of this man will be some who will recite the Qur'an but the Qur'an will

not reach beyond their throats (i.e. they will recite like parrots and will not understand it nor act on it), and they will renegade from the religion as an arrow goes through the game's body. They will kill the Muslims but will not disturb the idolaters. If I should live up to their time' I will kill them as the people of 'Ad were killed (i.e. I will kill all of them)."

قَالَ وَقَالَ ابْنُ كَثِيرٍ عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي سَعِيدٍ ـ رضى الله عنه ـ قَالَ بَعَثَ عَلِيٌّ ـ رضى الله عنه ـ إِلَى النَّبِيِّ صلى الله عليه وسلم بِذُهَيْبَةٍ فَقَسَمَهَا بَيْنَ الأَرْبَعَةِ الأَقْرَعِ بْنِ حَابِسٍ الْحَنْظَلِيِّ ثُمَّ الْمُجَاشِعِيِّ، وَعُيَيْنَةَ بْنِ بَدْرٍ الْفَزَارِيِّ، وَزَيْدٍ الطَّائِيِّ ثُمَّ أَحَدِ بَنِي نَبْهَانَ، وَعَلْقَمَةَ بْنِ عُلاَثَةَ الْعَامِرِيِّ ثُمَّ أَحَدِ بَنِي كِلاَبٍ، فَغَضِبَتْ قُرَيْشٌ وَالأَنْصَارُ، قَالُوا يُعْطِي صَنَادِيدَ أَهْلِ نَجْدٍ وَيَدَعُنَا. قَالَ " إِنَّمَا أَتَأَلَّفُهُمْ ". فَأَقْبَلَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ مُشْرِفُ الْوَجْنَتَيْنِ، نَاتِئُ الْجَبِينِ، كَثُّ اللِّحْيَةِ، مَحْلُوقٌ فَقَالَ اتَّقِ اللَّهَ يَا مُحَمَّدُ. فَقَالَ " مَنْ يُطِعِ اللَّهَ إِذَا عَصَيْتُ، أَيَأْمَنُنِي اللَّهُ عَلَى أَهْلِ الأَرْضِ فَلاَ تَأْمَنُونِي ". فَسَأَلَهُ رَجُلٌ قَتْلَهُ ـ أَحْسِبُهُ خَالِدَ بْنَ الْوَلِيدِ ـ فَمَنَعَهُ، فَلَمَّا وَلَّى قَالَ " إِنَّ مِنْ ضِئْضِئِ هَذَا ـ أَوْ فِي عَقِبِ هَذَا ـ قَوْمٌ يَقْرَءُونَ الْقُرْآنَ، لاَ يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ، يَقْتُلُونَ أَهْلَ الإِسْلاَمِ، وَيَدَعُونَ أَهْلَ الأَوْثَانِ، لَئِنْ أَنَا أَدْرَكْتُهُمْ لأَقْتُلَنَّهُمْ قَتْلَ عَادٍ ".

Reference	: Sahih al-Bukhari 3344
In-book reference	: Book 60, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 558

Narrated `Abdullah:

I heard the Prophet (ﷺ) reciting: "Fahal Min Muddakir." (See Hadith No. 557)

حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقْرَأُ {فَهَلْ مِنْ مُدَّكِرٍ }.

Reference	: Sahih al-Bukhari 3345
In-book reference	: Book 60, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 559

(7) Chapter: The story of Gog and Magog (7) بَابُ قِصَّةِ يَأْجُوجَ وَمَأْجُوجَ

وَقَوْلِ اللَّهِ تَعَالَى: {قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الأَرْضِ} وَقَوْلِ اللَّهِ تَعَالَى: {وَيَسْأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا إِنَّا مَكَّنَّا لَهُ فِي الأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا فَاتَّبَعَ سَبَبًا} إِلَى قَوْلِهِ: {ائْتُونِي زُبَرَ الْحَدِيدِ} وَاحِدُهَا زُبْرَةٌ وَهْيَ الْقِطَعُ {حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ} يُقَالُ عَنِ ابْنِ عَبَّاسٍ الْجَبَلَيْنِ، وَالسُّدَّيْنِ الْجَبَلَيْنِ {خَرْجًا} أَجْرًا {قَالَ انْفُخُوا حَتَّى إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا} أَصْبُبْ عَلَيْهِ رَصَاصًا، وَيُقَالُ الْحَدِيدُ. وَيُقَالُ الصُّفْرُ.

وَقَالَ ابْنُ عَبَّاسٍ النُّحَاسُ.

{فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ} يَعْلُوهُ، اسْتَطَاعَ اسْتَفْعَلَ مِنْ أَطَعْتُ لَهُ فَلِذَلِكَ فُتِحَ أَسْطَاعَ يَسْطِيعُ وَقَالَ بَعْضُهُمُ اسْتَطَاعَ يَسْتَطِيعُ، {وَمَا اسْتَطَاعُوا لَهُ نَقْبًا قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكًّا} أَلْزَقَهُ بِالأَرْضِ، وَنَاقَةٌ دَكَّاءُ لاَ سَنَامَ لَهَا، وَالدَّكْدَاكُ مِنَ الأَرْضِ مِثْلُهُ حَتَّى صَلُبَ مِنَ الأَرْضِ وَتَلَبَّدَ.

{وَكَانَ وَعْدُ رَبِّي حَقًّا وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ}، {حَتَّى إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ} قَالَ قَتَادَةُ حَدَبٍ أَكَمَةٍ. قَالَ رَجُلٌ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُ السَّدَّ مِثْلَ الْبُرْدِ الْمُحَبَّرِ. قَالَ: «رَأَيْتَهُ».

(8) Chapter: The Statement of Allah Taa'la: "...And Allah did take Ibrahim as a Khalil." (8) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلاً}

وَقَوْلِهِ: {إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا} وَقَوْلِهِ: {إِنَّ إِبْرَاهِيمَ لأَوَّاهٌ حَلِيمٌ} وَقَالَ أَبُو مَيْسَرَةَ الرَّحِيمُ بِلِسَانِ الْحَبَشَةِ.

(9) Chapter: And Allah's Statement: "... hastening."

(9) باب {يَزِفُّونَ} النَّسَلاَنُ فِي الْمَشْيِ

(10) Chapter:

(10) باب

(11) Chapter: Allah's Statement: "And tell them about the guests of Ibrahim."

(11) بَابُ قَوْلُهُ عَزَّ وَجَلَّ: {وَنَبِّئْهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ إِذْ دَخَلُوا عَلَيْهِ الآيَةَ}

لَا تَوْجَلْ لَا تَخَفْ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى الآيَةَ

(12) Chapter: The Statement of Allah Taa'la: "And mention in the Book Isma'il..."

(12) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ}

(13) Chapter: The story of Ishaq (Isaac) alayhis-salam

(13) بَابُ قِصَّةِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَلَيْهِمَا السَّلاَمُ

فِيهِ ابْنُ عُمَرَ وَأَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(14) Chapter:

(14) بَابُ: {أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ} إِلَى قَوْلِهِ: {وَنَحْنُ لَهُ مُسْلِمُونَ}

(15) Chapter: "And (remember) Lout (Lot)!"

(15) بَابُ: {وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ أَئِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلاَّ أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلاَّ امْرَأَتَهُ قَدَّرْنَاهَا مِنَ الْغَابِرِينَ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ}

(16) Chapter: "Then when the messengers came unto the family of Lout..."

(16) بَابُ: {فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ قَالَ إِنَّكُمْ قَوْمٌ مُنْكَرُونَ}

{بِرُكْنِهِ} بِمَنْ مَعَهُ لأَنَّهُمْ قُوَّتُهُ {تَرْكَنُوا} تَمِيلُوا فَأَنْكَرَهُمْ وَنَكِرَهُمْ وَاسْتَنْكَرَهُمْ وَاحِدٌ {يُهْرَعُونَ} يُسْرِعُونَ، دَابِرٌ آخِرٌ. صَيْحَةٌ هَلَكَةٌ {لِلْمُتَوَسِّمِينَ} لِلنَّاظِرِينَ.

{لَبِسَبِيلٍ} لَبِطَرِيقٍ.

(17) Chapter: The Statement of Allah Taa'la: "And to Thamud (people, We sent) their brother Salih..."

(17) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا}

{كَذَّبَ أَصْحَابُ الْحِجْرِ} مَوْضِعُ ثَمُودَ، وَأَمَّا {حَرْثٌ حِجْرٌ} حَرَامٌ، وَكُلُّ مَمْنُوعٍ فَهْوَ حِجْرٌ مَحْجُورٌ، وَالْحِجْرُ كُلُّ بِنَاءٍ بَنَيْتَهُ، وَمَا حَجَرْتَ عَلَيْهِ مِنَ الأَرْضِ فَهْوَ حِجْرٌ وَمِنْهُ سُمِّيَ حَطِيمُ الْبَيْتِ حِجْرًا، كَأَنَّهُ مُشْتَقٌّ مِنْ مَحْطُومٍ، مِثْلُ قَتِيلٍ مِنْ مَقْتُولٍ، وَيُقَالُ لِلأُنْثَى مِنَ الْخَيْلِ الْحِجْرُ. وَيُقَالُ لِلْعَقْلِ حِجْرٌ وَحِجًى. وَأَمَّا حَجْرُ الْيَمَامَةِ فَهْوَ مَنْزِلٌ.

Narrated `Abdullah bin Zam`a:

I heard the Prophet (ﷺ) while referring to the person who had cut the legs of the she-camel (of the Prophet (ﷺ) Salih), saying, "The man who was appointed for doing this job, was a man of honor and power in his nation like Abu Zam`a."

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم. وَذَكَرَ الَّذِي عَقَرَ النَّاقَةَ قَالَ " انْتَدَبَ لَهَا رَجُلٌ ذُو عِزٍّ وَمَنَعَةٍ فِي قُوَّةٍ كَأَبِي زَمْعَةَ ".

Reference	: Sahih al-Bukhari 3377
In-book reference	: Book 60, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 560

Narrated Ibn `Umar:

When Allah's Messenger (ﷺ) landed at Al-Hijr during the Ghazwa of Tabuk, he ordered his companions not to drink water from its well or reserve water from it. They said, "We have already kneaded the dough with its water. and also filled our bags with its water." On that, the Prophet (ﷺ) ordered them to throw away the dough and pour out the water.

حَدَّثَنَا مُحَمَّدُ بْنُ مِسْكِينٍ أَبُو الْحَسَنِ، حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ بْنِ حَيَّانَ أَبُو زَكَرِيَّاءَ، حَدَّثَنَا سُلَيْمَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا نَزَلَ الْحِجْرَ فِي غَزْوَةِ تَبُوكَ أَمَرَهُمْ أَنْ لاَ يَشْرَبُوا مِنْ بِئْرِهَا، وَلاَ يَسْتَقُوا مِنْهَا فَقَالُوا قَدْ عَجَنَّا مِنْهَا، وَاسْتَقَيْنَا. فَأَمَرَهُمْ أَنْ يَطْرَحُوا ذَلِكَ الْعَجِينَ وَيُهَرِيقُوا ذَلِكَ الْمَاءَ. وَيُرْوَى عَنْ سَبْرَةَ بْنِ مَعْبَدٍ وَأَبِي الشُّمُوسِ أَنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَ بِإِلْقَاءِ الطَّعَامِ. وَقَالَ أَبُو ذَرٍّ عَنِ النَّبِيِّ صلى الله عليه وسلم " مَنِ اعْتَجَنَ بِمَائِهِ ".

Reference	: Sahih al-Bukhari 3378
In-book reference	: Book 60, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 561

Narrated `Abdullah bin `Umar:

The people landed at the land of Thamud called Al-Hijr along with Allah's Messenger (ﷺ) and they took water from its well for drinking and kneading the dough with it as well. (When Allah's Messenger (ﷺ) heard about it) he ordered them to pour out the water they had taken from its wells and feed the camels with the dough, and ordered them to take water from the well whence the she-camel (of Prophet Salih) used to drink.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ أَخْبَرَهُ أَنَّ النَّاسَ نَزَلُوا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم أَرْضَ ثَمُودَ الْحِجْرَ، فَاسْتَقَوْا مِنْ بِئْرِهَا، وَاعْتَجَنُوا بِهِ، فَأَمَرَهُمْ رَسُولُ اللَّهِ

صلى الله عليه وسلم أَنْ يُهَرِيقُوا مَا اسْتَقَوْا مِنْ بِئْرِهَا، وَأَنْ يَعْلِفُوا الإِبِلَ الْعَجِينَ، وَأَمَرَهُمْ أَنْ يَسْتَقُوا مِنَ الْبِئْرِ الَّتِي كَانَ تَرِدُهَا النَّاقَةُ. تَابَعَهُ أُسَامَةُ عَنْ نَافِعٍ.

Reference	: Sahih al-Bukhari 3379
In-book reference	: Book 60, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 562

Narrated `Abdullah bin `Umar:

When the Prophet (ﷺ) passed by (a place called) Al Hijr, he said, "Do not enter the house of those who were unjust to themselves, unless (you enter) weeping, lest you should suffer the same punishment as was inflicted upon them." After that he covered his face with his sheet cloth while he was on the camel-saddle.

حَدَّثَنِي مُحَمَّدٌ، أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ ـ رضى الله عنهم أَنَّ النَّبِيَّ صلى الله عليه وسلم لَمَّا مَرَّ بِالْحِجْرِ قَالَ " لاَ تَدْخُلُوا مَسَاكِنَ الَّذِينَ ظَلَمُوا إِلاَّ أَنْ تَكُونُوا بَاكِينَ، أَنْ يُصِيبَكُمْ مَا أَصَابَهُمْ ". ثُمَّ تَقَنَّعَ بِرِدَائِهِ، وَهْوَ عَلَى الرَّحْلِ.

Reference	: Sahih al-Bukhari 3380
In-book reference	: Book 60, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 563

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "Do not enter the ruined dwellings of those who were unjust to themselves unless (you enter) weeping, lest you should suffer the same punishment as was inflicted upon them."

حَدَّثَنِي عَبْدُ اللَّهِ، حَدَّثَنَا وَهْبٌ، حَدَّثَنَا أَبِي، سَمِعْتُ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، أَنَّ ابْنَ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَدْخُلُوا مَسَاكِنَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ إِلاَّ أَنْ تَكُونُوا بَاكِينَ، أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ ".

Reference	: Sahih al-Bukhari 3381
In-book reference	: Book 60, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 564

(7) Chapter: The story of Gog and Magog (7) بَابُ قِصَّةِ يَأْجُوجَ وَمَأْجُوجَ

وَقَوْلِ اللَّهِ تَعَالَى: {قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الأَرْضِ} وَقَوْلِ اللَّهِ تَعَالَى: {وَيَسْأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا إِنَّا مَكَّنَّا لَهُ فِي الأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا فَاتَّبَعَ سَبَبًا} إِلَى قَوْلِهِ: {ائْتُونِي زُبَرَ الْحَدِيدِ} وَاحِدُهَا زُبْرَةٌ وَهْيَ الْقِطَعُ {حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ} يُقَالُ عَنِ ابْنِ عَبَّاسٍ الْجَبَلَيْنِ، وَالسُّدَّيْنِ الْجَبَلَيْنِ {خَرْجًا} أَجْرًا {قَالَ انْفُخُوا حَتَّى إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا} أَصْبُبْ عَلَيْهِ رَصَاصًا، وَيُقَالُ الْحَدِيدُ. وَيُقَالُ الصُّفْرُ.

وَقَالَ ابْنُ عَبَّاسٍ النُّحَاسُ.

{فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ} يَعْلُوهُ، اسْتَطَاعَ اسْتَفْعَلَ مِنْ أَطَعْتُ لَهُ فَلِذَلِكَ فُتِحَ أَسْطَاعَ يَسْطِيعُ وَقَالَ بَعْضُهُمُ اسْتَطَاعَ يَسْتَطِيعُ، {وَمَا اسْتَطَاعُوا لَهُ نَقْبًا قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكًّا} أَلْزَقَهُ بِالأَرْضِ، وَنَاقَةٌ دَكَّاءُ لاَ سَنَامَ لَهَا، وَالدَّكْدَاكُ مِنَ الأَرْضِ مِثْلُهُ حَتَّى صَلُبَ مِنَ الأَرْضِ وَتَلَبَّدَ.

{وَكَانَ وَعْدُ رَبِّي حَقًّا وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ}، {حَتَّى إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ} قَالَ قَتَادَةُ حَدَبٍ أَكَمَةٍ. قَالَ رَجُلٌ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُ السَّدَّ مِثْلَ الْبُرْدِ الْمُحَبَّرِ. قَالَ: «رَأَيْتَهُ».

Narrated Zainab bint Jahsh:

That the Prophet (ﷺ) once came to her in a state of fear and said, "None has the right to be worshipped but Allah. Woe unto the Arabs from a danger that has come near. An opening has been made in the wall of Gog and Magog like this," making a circle with his thumb and index finger. Zainab bint Jahsh said, "O Allah's Messenger (ﷺ)! Shall we be destroyed even though there are pious persons among us?" He said, "Yes, when the evil person will increase."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّ زَيْنَبَ ابْنَةَ أَبِي سَلَمَةَ، حَدَّثَتْهُ عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ، عَنْ زَيْنَبَ ابْنَةِ جَحْشٍ ـ رضى الله عنهن أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ عَلَيْهَا فَزِعًا يَقُولُ " لاَ إِلَهَ إِلاَّ اللَّهُ، وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ ". وَحَلَّقَ بِإِصْبَعِهِ الإِبْهَامِ وَالَّتِي تَلِيهَا. قَالَتْ زَيْنَبُ ابْنَةُ جَحْشٍ فَقُلْتُ يَا رَسُولَ اللَّهِ أَنَهْلِكُ وَفِينَا الصَّالِحُونَ قَالَ " نَعَمْ، إِذَا كَثُرَ الْخُبْثُ ".

Reference	: Sahih al-Bukhari 3346
In-book reference	: Book 60, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 565

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah has made an opening in the wall of the Gog and Magog (people) like this, and he made with his hand (with the help of his fingers).

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " فَتَحَ اللَّهُ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلَ هَذَا ". وَعَقَدَ بِيَدِهِ تِسْعِينَ.

Reference	: Sahih al-Bukhari 3347
In-book reference	: Book 60, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 566

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "Allah will say (on the Day of Resurrection), 'O Adam.' Adam will reply, 'Labbaik wa Sa`daik', and all the good is in Your Hand.' Allah will say: 'Bring out the people of the fire.' Adam will say: 'O Allah! How many are the people of the Fire?' Allah will reply: 'From every one thousand, take out nine-hundred-and ninety-nine.' At that time children will become hoary headed, every pregnant female will have a miscarriage, and one will see mankind as drunken, yet they will not be drunken, but dreadful will be the Wrath of Allah." The companions of the Prophet (ﷺ) asked, "O Allah's Apostle! Who is that (excepted) one?" He said, "Rejoice with glad tidings; one person will be from you and one-thousand will be from Gog and Magog." The Prophet (ﷺ) further said, "By Him in Whose Hands my life is, hope that you will be one-fourth of the people of Paradise." We shouted, "Allahu Akbar!" He added, "I hope that you will be one-third of the people of Paradise." We shouted, "Allahu Akbar!" He said, "I hope that you will be half of the people of Paradise." We shouted, "Allahu Akbar!" He further said, "You (Muslims) (compared with non Muslims) are like a black hair in the skin of a white ox or like a white hair in the skin of a black ox (i.e. your number is very small as compared with theirs).

حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الأَعْمَشِ، حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يَقُولُ اللَّهُ تَعَالَى يَا آدَمُ. فَيَقُولُ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ. فَيَقُولُ أَخْرِجْ بَعْثَ النَّارِ. قَالَ وَمَا بَعْثُ النَّارِ قَالَ مِنْ كُلِّ أَلْفٍ تِسْعَمِائَةٍ وَتِسْعَةً وَتِسْعِينَ، فَعِنْدَهُ يَشِيبُ الصَّغِيرُ، وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا، وَتَرَى النَّاسَ سُكَارَى، وَمَا هُمْ بِسُكَارَى، وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ". قَالُوا يَا رَسُولَ اللَّهِ وَأَيُّنَا ذَلِكَ الْوَاحِدُ قَالَ " أَبْشِرُوا فَإِنَّ مِنْكُمْ رَجُلٌ، وَمِنْ يَأْجُوجَ وَمَأْجُوجَ أَلْفٌ ". ثُمَّ قَالَ " وَالَّذِي نَفْسِي بِيَدِهِ، إِنِّي أَرْجُو أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ ". فَكَبَّرْنَا. فَقَالَ " أَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ ". فَكَبَّرْنَا. فَقَالَ " أَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ ". فَكَبَّرْنَا. فَقَالَ " مَا أَنْتُمْ فِي النَّاسِ إِلاَّ كَالشَّعَرَةِ السَّوْدَاءِ فِي جِلْدِ ثَوْرٍ أَبْيَضَ، أَوْ كَشَعَرَةٍ بَيْضَاءَ فِي جِلْدِ ثَوْرٍ أَسْوَدَ ".

Reference : Sahih al-Bukhari 3348
In-book reference : Book 60, Hadith 28
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 567
(deprecated numbering scheme)

(8) Chapter: The Statement of Allah Taa'la: "...And Allah did take Ibrahim as a Khalil."

(8) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلاً}

وَقَوْلِهِ: {إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا} وَقَوْلِهِ: {إِنَّ إِبْرَاهِيمَ لأَوَّاهٌ حَلِيمٌ} وَقَالَ أَبُو مَيْسَرَةَ الرَّحِيمُ بِلِسَانِ الْحَبَشَةِ.

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "You will be gathered (on the Day of Judgment), bare-footed, naked and not circumcised." He then recited:--'As We began the first creation, We, shall repeat it: A Promise We have undertaken: Truly we shall do it.' (21.104) He added, "The first to be dressed on the Day of Resurrection, will be Abraham, and some of my companions will be taken towards the left side (i.e. to the (Hell) Fire), and I will say: 'My companions! My companions!' It will be said: 'They renegade from Islam after you left them.' Then I will say as the Pious slave of Allah (i.e. Jesus) said. 'And I was a witness Over them while I dwelt amongst them. When You took me up You were the Watcher over them, And You are a witness to all things. If You punish them. They are Your slaves And if You forgive them, Verily you, only You are the All-Mighty, the All-Wise." (5.120-121)

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، حَدَّثَنَا الْمُغِيرَةُ بْنُ النُّعْمَانِ، قَالَ حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّكُمْ مَحْشُورُونَ حُفَاةً عُرَاةً غُرْلاً ـ ثُمَّ قَرَأَ ـ {كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ} وَأَوَّلُ مَنْ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ، وَإِنَّ أُنَاسًا مِنْ أَصْحَابِي يُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ فَأَقُولُ أَصْحَابِي أَصْحَابِي. فَيَقُولُ، إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ. فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ {وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ} إِلَى قَوْلِهِ {الْحَكِيمُ} ".

Reference : Sahih al-Bukhari 3349
In-book reference : Book 60, Hadith 29
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 568
(deprecated numbering scheme)

Narrated Abu Huraira:

The Prophet (ﷺ) said, "On the Day of Resurrection Abraham will meet his father Azar whose face will be dark and covered with dust.(The Prophet (ﷺ) Abraham will say to him): 'Didn't I tell you not to disobey me?' His father will reply: 'Today I will not disobey you.' 'Abraham will say: 'O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonoring my father?' Then Allah will say (to him):' 'I have forbidden Paradise for the disbelievers." Then he will be addressed, 'O Abraham! Look! What is underneath your feet?' He will look and there he will see a Dhabh (an animal,) blood-stained, which will be caught by the legs and thrown in the (Hell) Fire."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ أَخْبَرَنِي أَخِي عَبْدُ الْحَمِيدِ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يَلْقَى إِبْرَاهِيمُ أَبَاهُ آزَرَ يَوْمَ الْقِيَامَةِ، وَعَلَى وَجْهِ آزَرَ قَتَرَةٌ وَغَبَرَةٌ، فَيَقُولُ لَهُ إِبْرَاهِيمُ أَلَمْ أَقُلْ لَكَ لاَ تَعْصِنِي فَيَقُولُ أَبُوهُ فَالْيَوْمَ لاَ أَعْصِيكَ. فَيَقُولُ إِبْرَاهِيمُ يَا رَبِّ، إِنَّكَ وَعَدْتَنِي أَنْ لاَ تُخْزِيَنِي يَوْمَ يُبْعَثُونَ، فَأَىُّ خِزْىٍ أَخْزَى مِنْ أَبِي الأَبْعَدِ فَيَقُولُ اللَّهُ تَعَالَى إِنِّي حَرَّمْتُ الْجَنَّةَ عَلَى الْكَافِرِينَ، ثُمَّ يُقَالُ يَا إِبْرَاهِيمُ مَا تَحْتَ رِجْلَيْكَ فَيَنْظُرُ فَإِذَا هُوَ بِذِيخٍ مُلْتَطِخٍ، فَيُؤْخَذُ بِقَوَائِمِهِ فَيُلْقَى فِي النَّارِ ".

Reference : Sahih al-Bukhari 3350
In-book reference : Book 60, Hadith 30
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 569
(deprecated numbering scheme)

Narrated Ibn `Abbas:

The Prophet (ﷺ) entered the Ka`ba and found in it the pictures of (Prophet) Abraham and Mary. On that he said' "What is the matter with them (i.e. Quraish)? They have already heard that angels do not enter a house in which there are pictures; yet this is the picture of Abraham. And why is he depicted as practicing divination by arrows?"

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي عَمْرٌو، أَنَّ بُكَيْرًا، حَدَّثَهُ عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ دَخَلَ النَّبِيُّ صلى الله عليه وسلم الْبَيْتَ فَوَجَدَ فِيهِ صُورَةَ إِبْرَاهِيمَ وَصُورَةَ مَرْيَمَ فَقَالَ ‏"‏ أَمَا لَهُمْ، فَقَدْ سَمِعُوا أَنَّ الْمَلاَئِكَةَ لاَ تَدْخُلُ بَيْتًا فِيهِ صُورَةٌ، هَذَا إِبْرَاهِيمُ مُصَوَّرٌ فَمَا لَهُ يَسْتَقْسِمُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3351
In-book reference	: Book 60, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 570

Narrated Ibn `Abbas:

When the Prophet (ﷺ) saw pictures in the Ka`ba, he did not enter it till he ordered them to be erased. When he saw (the pictures of Abraham and Ishmael carrying the arrows of divination, he said, "May Allah curse them (i.e. the Quraish)! By Allah, neither Abraham nor Ishmael practiced divination by arrows."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما أَنَّ النَّبِيَّ صلى الله عليه وسلم لَمَّا رَأَى الصُّوَرَ فِي الْبَيْتِ لَمْ يَدْخُلْ، حَتَّى أَمَرَ بِهَا فَمُحِيَتْ، وَرَأَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ ـ عَلَيْهِمَا السَّلاَمُ ـ بِأَيْدِيهِمَا الأَزْلاَمُ فَقَالَ ‏"‏ قَاتَلَهُمُ اللَّهُ، وَاللَّهِ إِنِ اسْتَقْسَمَا بِالأَزْلاَمِ قَطُّ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3352
In-book reference	: Book 60, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 571

Narrated Abu Huraira:

The people said, "O Allah's Messenger (ﷺ)! Who is the most honorable amongst the people (in Allah's Sight)?" He said, "The most righteous amongst them." They said, "We do not ask you, about this. " He said, "Then Joseph, Allah's Prophet, the son of Allah's Prophet, The son of Allah's Prophet the son of Allah's Khalil (i.e. Abraham)." They said, "We do not want to ask about this," He said' "Then you want to ask about the descent of the Arabs. Those who were the best in the pre-lslamic period of ignorance will be the best in Islam provided they comprehend the religious knowledge."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ، قَالَ حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه قِيلَ يَا رَسُولَ اللَّهِ، مَنْ أَكْرَمُ النَّاسِ قَالَ ‏"‏ أَتْقَاهُمْ ‏"‏‏.‏ فَقَالُوا لَيْسَ عَنْ هَذَا نَسْأَلُكَ‏.‏ قَالَ ‏"‏ فَيُوسُفُ نَبِيُّ اللَّهِ ابْنُ نَبِيِّ اللَّهِ ابْنِ نَبِيِّ اللَّهِ ابْنِ خَلِيلِ اللَّهِ ‏"‏‏.‏ قَالُوا لَيْسَ عَنْ هَذَا نَسْأَلُكَ‏.‏ قَالَ ‏"‏ فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونَ خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الإِسْلاَمِ إِذَا فَقُهُوا ‏"‏‏.‏ قَالَ أَبُو أُسَامَةَ وَمُعْتَمِرٌ عَنْ عُبَيْدِ اللَّهِ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم‏.‏

Reference	: Sahih al-Bukhari 3353
In-book reference	: Book 60, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 572

Narrated Samura:

Allah's Messenger (ﷺ) said, "Two persons came to me at night (in dream) (and took me along with them). We passed by a tall man who was so tall that I was not able to see his head and that person was Abraham."

حَدَّثَنَا مُؤَمَّلٌ، حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا عَوْفٌ، حَدَّثَنَا أَبُو رَجَاءٍ، حَدَّثَنَا سَمُرَةُ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ أَتَانِي اللَّيْلَةَ آتِيَانِ، فَأَتَيْنَا عَلَى رَجُلٍ طَوِيلٍ، لاَ أَكَادُ أَرَى رَأْسَهُ طُولاً، وَإِنَّهُ إِبْرَاهِيمُ صلى الله عليه وسلم ‏"‏‏.‏

Reference : Sahih al-Bukhari 3354
In-book reference : Book 60, Hadith 34
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 573
(deprecated numbering scheme)

Narrated Mujahid:

That when the people mentioned before Ibn `Abbas that the Dajjal would have the word Kafir, (i.e. unbeliever) or the letters Kafir (the root of the Arabic verb 'disbelieve') written on his forehead, I heard Ibn `Abbas saying, "I did not hear this, but the Prophet (ﷺ) said, 'If you want to see Abraham, then look at your companion (i.e. the Prophet) but Moses was a curly-haired, brown man (who used to ride) a red camel, the reins of which was made of fires of date-palms. As if I were now looking down a valley."

حَدَّثَنِي بَيَانُ بْنُ عَمْرٍو، حَدَّثَنَا النَّضْرُ، أَخْبَرَنَا ابْنُ عَوْنٍ، عَنْ مُجَاهِدٍ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ وَذَكَرُوا لَهُ الدَّجَّالَ بَيْنَ عَيْنَيْهِ مَكْتُوبٌ كَافِرٌ أَوْ ك ف ر‏.‏ قَالَ لَمْ أَسْمَعْهُ وَلَكِنَّهُ قَالَ ‏"‏ أَمَّا إِبْرَاهِيمُ فَانْظُرُوا إِلَى صَاحِبِكُمْ، وَأَمَّا مُوسَى فَجَعْدٌ آدَمُ عَلَى جَمَلٍ أَحْمَرَ مَخْطُومٍ بِخُلْبَةٍ، كَأَنِّي أَنْظُرُ إِلَيْهِ انْحَدَرَ فِي الْوَادِي ‏"‏‏.‏

Reference : Sahih al-Bukhari 3355
In-book reference : Book 60, Hadith 35
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 574
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Abraham did his circumcision with an adze at the age of eighty."

Narrated Abu Az-Zinad:

(as above in Hadith No. 575) With an adze.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْقُرَشِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ اخْتَتَنَ إِبْرَاهِيمُ ـ عَلَيْهِ السَّلاَمُ ـ وَهْوَ ابْنُ ثَمَانِينَ سَنَةً بِالْقَدُّومِ ‏"‏‏.‏ حَدَّثَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ حَدَّثَنَا أَبُو الزِّنَادِ ‏"‏ بِالْقَدُومِ ‏"‏‏.‏ مُخَفَّفَةً‏.‏ تَابَعَهُ عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنْ أَبِي الزِّنَادِ‏.‏ تَابَعَهُ عَجْلاَنُ عَنْ أَبِي هُرَيْرَةَ‏.‏ وَرَوَاهُ مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ‏.‏

Reference : Sahih al-Bukhari 3356
In-book reference : Book 60, Hadith 36
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 575
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Abraham did not tell a lie except on three occasions."

حَدَّثَنَا سَعِيدُ بْنُ تَلِيدٍ الرُّعَيْنِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ لَمْ يَكْذِبْ إِبْرَاهِيمُ إِلاَّ ثَلاَثًا ‏"‏‏.‏

Reference : Sahih al-Bukhari 3357
In-book reference : Book 60, Hadith 37
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 577
(deprecated numbering scheme)

Narrated Abu Huraira:

Abraham did not tell a lie except on three occasion. Twice for the Sake of Allah when he said, "I am sick," and he said, "(I have not done this but) the big idol has done it." The (third was) that while Abraham and Sarah (his wife) were going (on a journey) they passed by (the territory of) a tyrant. Someone said to the tyrant, "This man (i.e. Abraham) is accompanied by a very charming lady." So, he sent for Abraham and asked him about Sarah saying, "Who is this lady?" Abraham said, "She is my sister." Abraham went to Sarah and said, "O Sarah! There are no

believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don't contradict my statement." The tyrant then called Sarah and when she went to him, he tried to take hold of her with his hand, but (his hand got stiff and) he was confounded. He asked Sarah. "Pray to Allah for me, and I shall not harm you." So Sarah asked Allah to cure him and he got cured. He tried to take hold of her for the second time, but (his hand got as stiff as or stiffer than before and) was more confounded. He again requested Sarah, "Pray to Allah for me, and I will not harm you." Sarah asked Allah again and he became alright. He then called one of his guards (who had brought her) and said, "You have not brought me a human being but have brought me a devil." The tyrant then gave Hajar as a girl-servant to Sarah. Sarah came back (to Abraham) while he was praying. Abraham, gesturing with his hand, asked, "What has happened?" She replied, "Allah has spoiled the evil plot of the infidel (or immoral person) and gave me Hajar for service." (Abu Huraira then addressed his listeners saying, "That (Hajar) was your mother, O Bani Ma-is-Sama (i.e. the Arabs, the descendants of Ishmael, Hajar's son).

حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ لَمْ يَكْذِبْ إِبْرَاهِيمُ ـ عَلَيْهِ السَّلاَمُ ـ إِلاَّ ثَلاَثَ كَذَبَاتٍ ثِنْتَيْنِ مِنْهُنَّ فِي ذَاتِ اللَّهِ عَزَّ وَجَلَّ، قَوْلُهُ ‏{‏إِنِّي سَقِيمٌ‏}‏ وَقَوْلُهُ ‏{‏بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا‏}‏، وَقَالَ بَيْنَا هُوَ ذَاتَ يَوْمٍ وَسَارَةُ إِذْ أَتَى عَلَى جَبَّارٍ مِنَ الْجَبَابِرَةِ فَقِيلَ لَهُ إِنَّ هَا هُنَا رَجُلاً مَعَهُ امْرَأَةٌ مِنْ أَحْسَنِ النَّاسِ، فَأَرْسَلَ إِلَيْهِ، فَسَأَلَهُ عَنْهَا‏.‏ فَقَالَ مَنْ هَذِهِ قَالَ أُخْتِي، فَأَتَى سَارَةَ قَالَ يَا سَارَةُ، لَيْسَ عَلَى وَجْهِ الأَرْضِ مُؤْمِنٌ غَيْرِي وَغَيْرُكِ، وَإِنَّ هَذَا سَأَلَنِي، فَأَخْبَرْتُهُ أَنَّكِ أُخْتِي فَلاَ تُكَذِّبِينِي‏.‏ فَأَرْسَلَ إِلَيْهَا، فَلَمَّا دَخَلَتْ عَلَيْهِ ذَهَبَ يَتَنَاوَلُهَا بِيَدِهِ، فَأُخِذَ فَقَالَ ادْعِي اللَّهَ لِي وَلاَ أَضُرُّكِ‏.‏ فَدَعَتِ اللَّهَ فَأُطْلِقَ، ثُمَّ تَنَاوَلَهَا الثَّانِيَةَ، فَأُخِذَ مِثْلَهَا أَوْ أَشَدَّ فَقَالَ ادْعِي اللَّهَ لِي وَلاَ أَضُرُّكِ‏.‏ فَدَعَتْ فَأُطْلِقَ‏.‏ فَدَعَا بَعْضَ حَجَبَتِهِ فَقَالَ إِنَّكُمْ لَمْ تَأْتُونِي بِإِنْسَانٍ، إِنَّمَا أَتَيْتُمُونِي بِشَيْطَانٍ‏.‏ فَأَخْدَمَهَا هَاجَرَ فَأَتَتْهُ، وَهُوَ قَائِمٌ يُصَلِّي، فَأَوْمَأَ بِيَدِهِ مَهْيَا قَالَتْ رَدَّ اللَّهُ كَيْدَ الْكَافِرِ ـ أَوِ الْفَاجِرِ ـ فِي نَحْرِهِ، وَأَخْدَمَ هَاجَرَ‏.‏ قَالَ أَبُو هُرَيْرَةَ تِلْكَ أُمُّكُمْ يَا بَنِي مَاءِ السَّمَاءِ‏.‏

Reference	: Sahih al-Bukhari 3358
In-book reference	: Book 60, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 578

Narrated Um Sharik:

Allah's Messenger (ﷺ) ordered that the salamander should be killed and said, "It (i.e. the salamander) blew (the fire) on Abraham."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، أَوِ ابْنُ سَلاَمٍ عَنْهُ أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ شَرِيكٍ ـ رضى الله عنها أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمَرَ بِقَتْلِ الْوَزَغِ وَقَالَ ‏"‏ كَانَ يَنْفُخُ عَلَى إِبْرَاهِيمَ عَلَيْهِ السَّلاَمُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3359
In-book reference	: Book 60, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 579

Narrated `Abdullah:

When the Verse:--"It is those who believe and do not confuse their belief with wrong (i.e. joining others in worship with Allah" (6.83) was revealed, we said, "O Allah's Messenger (ﷺ)! Who is there amongst us who has not done wrong to himself?" He replied, "It is not as you say, for 'wrong' in the Verse and 'do not confuse their belief, with wrong means 'SHIRK' (i.e. joining others in worship with Allah). Haven't you heard Luqman's saying to his son, 'O my son! Join not others in worship with Allah, verily joining others in worship with Allah is a great wrong indeed." (31.13)

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ لَمَّا نَزَلَتِ ‏{‏الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ‏}‏ قُلْنَا يَا رَسُولَ اللَّهِ أَيُّنَا لاَ يَظْلِمُ نَفْسَهُ قَالَ ‏"‏ لَيْسَ كَمَا تَقُولُونَ ‏{‏لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ‏}‏ بِشِرْكٍ، أَوَلَمْ تَسْمَعُوا إِلَى قَوْلِ لُقْمَانَ لاِبْنِهِ ‏{‏يَا بُنَىَّ لاَ تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ‏}‏‏"‏‏.‏

Reference : Sahih al-Bukhari 3360
In-book reference : Book 60, Hadith 40
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 580
(deprecated numbering scheme)

(9) Chapter: And Allah's Statement: "... hastening."

(9) باب {يَزِفُّونَ} النَّسَلاَنُ فِي الْمَشْىِ

Narrated Abu Huraira:

One day some meat was given to the Prophet (ﷺ) and he said, "On the Day of Resurrection Allah will gather all the first and the last (people) in one plain, and the voice of the announcer will reach all of them, and one will be able to see them all, and the sun will come closer to them." (The narrator then mentioned the narration of intercession): "The people will go to Abraham and say: 'You are Allah's Prophet and His Khalil on the earth. Will you intercede for us with your Lord?' Abraham will then remember his lies and say: 'Myself! Myself! Go to Moses."

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ نَصْرٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ أُتِيَ النَّبِيُّ صلى الله عليه وسلم يَوْمًا بِلَحْمٍ فَقَالَ " إِنَّ اللَّهَ يَجْمَعُ يَوْمَ الْقِيَامَةِ الأَوَّلِينَ وَالآخِرِينَ فِي صَعِيدٍ وَاحِدٍ، فَيُسْمِعُهُمُ الدَّاعِي، وَيُنْفِذُهُمُ الْبَصَرُ، وَتَدْنُو الشَّمْسُ مِنْهُمْ ـ فَذَكَرَ حَدِيثَ الشَّفَاعَةِ ـ فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ أَنْتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنَ الأَرْضِ، اشْفَعْ لَنَا إِلَى رَبِّكَ. فَيَقُولُ ـ فَذَكَرَ كَذَبَاتِهِ ـ نَفْسِي نَفْسِي اذْهَبُوا إِلَى مُوسَى ". تَابَعَهُ أَنَسٌ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 3361
In-book reference : Book 60, Hadith 41
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 581
(deprecated numbering scheme)

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "May Allah bestow His Mercy on the mother of Ishmael! Had she not hastened (to fill her water-skin with water from the Zamzam well). Zamzam would have been a stream flowing on the surface of the earth." Ibn `Abbas further added, "(The Prophet) Abraham brought Ishmael and his mother (to Mecca) and she was suckling Ishmael and she had a water-skin with her.'

حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ أَبُو عَبْدِ اللَّهِ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، عَنْ أَبِيهِ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يَرْحَمُ اللَّهُ أُمَّ إِسْمَاعِيلَ، لَوْلاَ أَنَّهَا عَجِلَتْ لَكَانَ زَمْزَمُ عَيْنًا مَعِينًا ". قَالَ الأَنْصَارِيُّ حَدَّثَنَا ابْنُ جُرَيْجٍ، أَمَّا كَثِيرُ بْنُ كَثِيرٍ فَحَدَّثَنِي قَالَ إِنِّي وَعُثْمَانَ بْنَ أَبِي سُلَيْمَانَ جُلُوسٌ مَعَ سَعِيدِ بْنِ جُبَيْرٍ، فَقَالَ مَا هَكَذَا حَدَّثَنِي ابْنُ عَبَّاسٍ، قَالَ أَقْبَلَ إِبْرَاهِيمُ بِإِسْمَاعِيلَ وَأُمِّهِ عَلَيْهِمُ السَّلاَمُ وَهْىَ تُرْضِعُهُ، مَعَهَا شَنَّةٌ ـ لَمْ يَرْفَعْهُ ـ ثُمَّ جَاءَ بِهَا إِبْرَاهِيمُ وَبِابْنِهَا إِسْمَاعِيلَ.

Reference : Sahih al-Bukhari 3362, 3363
In-book reference : Book 60, Hadith 42
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 582
(deprecated numbering scheme)

Narrated Ibn `Abbas:

The first lady to use a girdle was the mother of Ishmael. She used a girdle so that she might hide her tracks from Sarah. Abraham brought her and her son Ishmael while she was suckling him, to a place near the Ka`ba under a tree on the spot of Zamzam, at the highest place in the mosque. During those days there was nobody in Mecca, nor was there any water So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ishmael's mother followed him saying, "O Abraham! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her Then she asked him, "Has Allah ordered you to do so?" He said, "Yes." She said, "Then He will not neglect us," and returned while

Abraham proceeded onwards, and on reaching the Thaniya where they could not see him, he faced the Ka`ba, and raising both hands, invoked Allah saying the following prayers: 'O our Lord! I have made some of my offspring dwell in a valley without cultivation, by Your Sacred House (Ka`ba at Mecca) in order, O our Lord, that they may offer prayer perfectly. So fill some hearts among men with love towards them, and (O Allah) provide them with fruits, so that they may give thanks.' (14.37) Ishmael's mother went on suckling Ishmael and drinking from the water (she had). When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him (i.e. Ishmael) tossing in agony; She left him, for she could not endure looking at him, and found that the mountain of Safa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from Safa and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached the Marwa mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between Safa and Marwa) seven times." The Prophet (ﷺ) said, "This is the source of the tradition of the walking of people between them (i.e. Safa and Marwa). When she reached the Marwa (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, 'O, (whoever you may be)! You have made me hear your voice; have you got something to help me?" And behold! She saw an angel at the place of Zamzam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hand in this way, and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it." The Prophet (ﷺ) added, "May Allah bestow Mercy on Ishmael's mother! Had she let the Zamzam (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), Zamzam would have been a stream flowing on the surface of the earth." The Prophet (ﷺ) further added, "Then she drank (water) and suckled her child. The angel said to her, 'Don't be afraid of being neglected, for this is the House of Allah which will be built by this boy and his father, and Allah never neglects His people.' The House (i.e. Ka`ba) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e. the Jurhum people) were coming through the way of Kada'. They landed in the lower part of Mecca where they saw a bird that had the habit of flying around water and not leaving it. They said, 'This bird must be flying around water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water)." The Prophet (ﷺ) added, "Ishmael's mother was sitting near the water. They asked her, 'Do you allow us to stay with you?" She replied, 'Yes, but you will have no right to possess the water.' They agreed to that." The Prophet (ﷺ) further said, "Ishmael's mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child (i.e. Ishmael) grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them. After Ishmael's mother had died, Abraham came after Ishmael's marriage in order to see his family that he had left before, but he did not find Ishmael there. When he asked Ishmael's wife about him, she replied, 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied, 'We are living in misery; we are living in hardship and destitution,' complaining to him. He said, 'When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).' When Ishmael came, he seemed to have felt something unusual, so he asked his wife, 'Has anyone visited you?' She replied, 'Yes, an old man of so-and-so description came and asked me about you and I

informed him, and he asked about our state of living, and I told him that we were living in a hardship and poverty.' On that Ishmael said, 'Did he advise you anything?' She replied, 'Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.' Ishmael said, 'It was my father, and he has ordered me to divorce you. Go back to your family.' So, Ishmael divorced her and married another woman from amongst them (i.e. Jurhum). Then Abraham stayed away from them for a period as long as Allah wished and called on them again but did not find Ishmael. So he came to Ishmael's wife and asked her about Ishmael. She said, 'He has gone in search of our livelihood.' Abraham asked her, 'How are you getting on?' asking her about their sustenance and living. She replied, 'We are prosperous and well-off (i.e. we have everything in abundance).' Then she thanked Allah' Abraham said, 'What kind of food do you eat?' She said. 'Meat.' He said, 'What do you drink?' She said, 'Water." He said, "O Allah! Bless their meat and water." The Prophet added, "At that time they did not have grain, and if they had grain, he would have also invoked Allah to bless it." The Prophet (ﷺ) added, "If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Mecca." The Prophet (ﷺ) added," Then Abraham said Ishmael's wife, "When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.' When Ishmael came back, he asked his wife, 'Did anyone call on you?' She replied, 'Yes, a good-looking old man came to me,' so she praised him and added. 'He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition.' Ishmael asked her, 'Did he give you any piece of advice?' She said, 'Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.' On that Ishmael said, 'It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.' Then Abraham stayed away from them for a period as long as Allah wished, and called on them afterwards. He saw Ishmael under a tree near Zamzam, sharpening his arrows. When he saw Abraham, he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Abraham said, 'O Ishmael! Allah has given me an order.' Ishmael said, 'Do what your Lord has ordered you to do.' Abraham asked, 'Will you help me?' Ishmael said, 'I will help you.' Abraham said, Allah has ordered me to build a house here,' pointing to a hillock higher than the land surrounding it." The Prophet (ﷺ) added, "Then they raised the foundations of the House (i.e. the Ka`ba). Ishmael brought the stones and Abraham was building, and when the walls became high, Ishmael brought this stone and put it for Abraham who stood over it and carried on building, while Ishmael was handing him the stones, and both of them were saying, 'O our Lord! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing.' The Prophet (ﷺ) added, "Then both of them went on building and going round the Ka`ba saying: O our Lord ! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing." (2.127)

وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، وَكَثِيرِ بْنِ كَثِيرِ بْنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ،، يَزِيدُ أَحَدُهُمَا عَلَى الآخَرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ ابْنُ عَبَّاسٍ أَوَّلَ مَا اتَّخَذَ النِّسَاءُ الْمِنْطَقَ مِنْ قِبَلِ أُمِّ إِسْمَاعِيلَ، اتَّخَذَتْ مِنْطَقًا لَتُعَفِّيَ أَثَرَهَا عَلَى سَارَةَ، ثُمَّ جَاءَ بِهَا إِبْرَاهِيمُ، وَبِابْنِهَا إِسْمَاعِيلَ وَهْىَ تُرْضِعُهُ حَتَّى وَضَعَهُمَا عِنْدَ الْبَيْتِ عِنْدَ دَوْحَةٍ، فَوْقَ زَمْزَمَ فِي أَعْلَى الْمَسْجِدِ، وَلَيْسَ بِمَكَّةَ يَوْمَئِذٍ أَحَدٌ، وَلَيْسَ بِهَا مَاءٌ، فَوَضَعَهُمَا هُنَالِكَ، وَوَضَعَ عِنْدَهُمَا جِرَابًا فِيهِ تَمْرٌ وَسِقَاءً فِيهِ مَاءٌ، ثُمَّ قَفَّى إِبْرَاهِيمُ مُنْطَلِقًا فَتَبِعَتْهُ أُمُّ إِسْمَاعِيلَ فَقَالَتْ يَا إِبْرَاهِيمُ أَيْنَ تَذْهَبُ وَتَتْرُكُنَا بِهَذَا الْوَادِي الَّذِي لَيْسَ فِيهِ إِنْسٌ وَلاَ شَىْءٌ فَقَالَتْ لَهُ ذَلِكَ مِرَارًا، وَجَعَلَ لاَ يَلْتَفِتُ إِلَيْهَا فَقَالَتْ لَهُ آللَّهُ الَّذِي أَمَرَكَ بِهَذَا قَالَ نَعَمْ. قَالَتْ إِذًا لاَ يُضَيِّعُنَا. ثُمَّ رَجَعَتْ، فَانْطَلَقَ إِبْرَاهِيمُ حَتَّى إِذَا كَانَ عِنْدَ الثَّنِيَّةِ حَيْثُ لاَ يَرَوْنَهُ اسْتَقْبَلَ بِوَجْهِهِ الْبَيْتَ، ثُمَّ دَعَا بِهَؤُلاَءِ الْكَلِمَاتِ وَرَفَعَ يَدَيْهِ، فَقَالَ {رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ} حَتَّى بَلَغَ {يَشْكُرُونَ}. وَجَعَلَتْ أُمُّ إِسْمَاعِيلَ تُرْضِعُ إِسْمَاعِيلَ، وَتَشْرَبُ مِنْ ذَلِكَ الْمَاءِ، حَتَّى إِذَا نَفِدَ مَا فِي السِّقَاءِ عَطِشَتْ وَعَطِشَ ابْنُهَا، وَجَعَلَتْ تَنْظُرُ إِلَيْهِ يَتَلَوَّى ـ أَوْ قَالَ يَتَلَبَّطُ ـ فَانْطَلَقَتْ كَرَاهِيَةَ أَنْ تَنْظُرَ إِلَيْهِ، فَوَجَدَتِ الصَّفَا أَقْرَبَ جَبَلٍ فِي الأَرْضِ يَلِيهَا، فَقَامَتْ عَلَيْهِ ثُمَّ اسْتَقْبَلَتِ الْوَادِيَ تَنْظُرُ هَلْ تَرَى أَحَدًا فَلَمْ تَرَ أَحَدًا، فَهَبَطَتْ مِنَ الصَّفَا حَتَّى إِذَا بَلَغَتِ الْوَادِيَ رَفَعَتْ طَرَفَ دِرْعِهَا، ثُمَّ سَعَتْ سَعْىَ الإِنْسَانِ الْمَجْهُودِ، حَتَّى جَاوَزَتِ الْوَادِيَ، ثُمَّ أَتَتِ الْمَرْوَةَ، فَقَامَتْ عَلَيْهَا وَنَظَرَتْ هَلْ تَرَى أَحَدًا، فَلَمْ تَرَ أَحَدًا، فَفَعَلَتْ ذَلِكَ سَبْعَ مَرَّاتٍ ـ قَالَ ابْنُ عَبَّاسٍ قَالَ النَّبِيُّ صلى الله عليه وسلم " فَذَلِكَ سَعْىُ

النَّاسِ بَيْنَهُمَا ". ـ فَلَمَّا أَشْرَفَتْ عَلَى الْمَرْوَةِ سَمِعَتْ صَوْتًا، فَقَالَتْ صَهٍ. تُرِيدَ نَفْسَهَا، ثُمَّ تَسَمَّعَتْ، فَسَمِعَتْ أَيْضًا، فَقَالَتْ قَدْ أَسْمَعْتَ، إِنْ كَانَ عِنْدَكَ غِوَاثٌ. فَإِذَا هِيَ بِالْمَلَكِ، عِنْدَ مَوْضِعِ زَمْزَمَ، فَبَحَثَ بِعَقِبِهِ ـ أَوْ قَالَ بِجَنَاحِهِ ـ حَتَّى ظَهَرَ الْمَاءُ، فَجَعَلَتْ تُحَوِّضُهُ وَتَقُولُ بِيَدِهَا هَكَذَا، وَجَعَلَتْ تَغْرِفُ مِنَ الْمَاءِ فِي سِقَائِهَا، وَهْوَ يَفُورُ بَعْدَ مَا تَغْرِفُ ـ قَالَ ابْنُ عَبَّاسٍ قَالَ النَّبِيُّ صلى الله عليه وسلم " يَرْحَمُ اللَّهُ أُمَّ إِسْمَاعِيلَ لَوْ تَرَكَتْ زَمْزَمَ ـ أَوْ قَالَ لَوْ لَمْ تَغْرِفْ مِنَ الْمَاءِ ـ لَكَانَتْ زَمْزَمُ عَيْنًا مَعِينًا ". ـ قَالَ فَشَرِبَتْ وَأَرْضَعَتْ وَلَدَهَا، فَقَالَ لَهَا الْمَلَكُ لاَ تَخَافُوا الضَّيْعَةَ، فَإِنَّ هَا هُنَا بَيْتَ اللَّهِ، يَبْنِي هَذَا الْغُلاَمُ، وَأَبُوهُ، وَإِنَّ اللَّهَ لاَ يُضِيعُ أَهْلَهُ. وَكَانَ الْبَيْتُ مُرْتَفِعًا مِنَ الأَرْضِ كَالرَّابِيَةِ، تَأْتِيهِ السُّيُولُ فَتَأْخُذُ عَنْ يَمِينِهِ وَشِمَالِهِ، فَكَانَتْ كَذَلِكَ، حَتَّى مَرَّتْ بِهِمْ رُفْقَةٌ مِنْ جُرْهُمَ ـ أَوْ أَهْلُ بَيْتٍ مِنْ جُرْهُمَ ـ مُقْبِلِينَ مِنْ طَرِيقِ كَدَاءٍ فَنَزَلُوا فِي أَسْفَلِ مَكَّةَ، فَرَأَوْا طَائِرًا عَائِفًا. فَقَالُوا إِنَّ هَذَا الطَّائِرَ لَيَدُورُ عَلَى مَاءٍ، لَعَهْدُنَا بِهَذَا الْوَادِي وَمَا فِيهِ مَاءٌ، فَأَرْسَلُوا جَرِيًّا أَوْ جَرِيَّيْنِ، فَإِذَا هُمْ بِالْمَاءِ، فَرَجَعُوا فَأَخْبَرُوهُمْ بِالْمَاءِ، فَأَقْبَلُوا، قَالَ وَأُمُّ إِسْمَاعِيلَ عِنْدَ الْمَاءِ فَقَالُوا أَتَأْذَنِينَ لَنَا أَنْ نَنْزِلَ عِنْدَكِ فَقَالَتْ نَعَمْ، وَلَكِنْ لاَ حَقَّ لَكُمْ فِي الْمَاءِ. قَالُوا نَعَمْ. قَالَ ابْنُ عَبَّاسٍ قَالَ النَّبِيُّ صلى الله عليه وسلم " فَأَلْفَى ذَلِكَ أُمَّ إِسْمَاعِيلَ، وَهْىَ تُحِبُّ الإِنْسَ " فَنَزَلُوا وَأَرْسَلُوا إِلَى أَهْلِيهِمْ، فَنَزَلُوا مَعَهُمْ حَتَّى إِذَا كَانَ بِهَا أَهْلُ أَبْيَاتٍ مِنْهُمْ، وَشَبَّ الْغُلاَمُ، وَتَعَلَّمَ الْعَرَبِيَّةَ مِنْهُمْ، وَأَنْفَسَهُمْ وَأَعْجَبَهُمْ حِينَ شَبَّ، فَلَمَّا أَدْرَكَ زَوَّجُوهُ امْرَأَةً مِنْهُمْ، وَمَاتَتْ أُمُّ إِسْمَاعِيلَ، فَجَاءَ إِبْرَاهِيمُ، بَعْدَ مَا تَزَوَّجَ إِسْمَاعِيلُ يُطَالِعُ تَرِكَتَهُ، فَلَمْ يَجِدْ إِسْمَاعِيلَ، فَسَأَلَ امْرَأَتَهُ عَنْهُ فَقَالَتْ خَرَجَ يَبْتَغِي لَنَا. ثُمَّ سَأَلَهَا عَنْ عَيْشِهِمْ وَهَيْئَتِهِمْ فَقَالَتْ نَحْنُ بِشَرٍّ، نَحْنُ فِي ضِيقٍ وَشِدَّةٍ. فَشَكَتْ إِلَيْهِ. قَالَ فَإِذَا جَاءَ زَوْجُكِ فَاقْرَئِي عَلَيْهِ السَّلاَمَ، وَقُولِي لَهُ يُغَيِّرْ عَتَبَةَ بَابِهِ. فَلَمَّا جَاءَ إِسْمَاعِيلُ، كَأَنَّهُ آنَسَ شَيْئًا، فَقَالَ هَلْ جَاءَكُمْ مِنْ أَحَدٍ قَالَتْ نَعَمْ، جَاءَنَا شَيْخٌ كَذَا وَكَذَا، فَسَأَلَنَا عَنْكَ فَأَخْبَرْتُهُ، وَسَأَلَنِي كَيْفَ عَيْشُنَا فَأَخْبَرْتُهُ أَنَّا فِي جَهْدٍ وَشِدَّةٍ. قَالَ فَهَلْ أَوْصَاكِ بِشَىْءٍ قَالَتْ نَعَمْ، أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ السَّلاَمَ، وَيَقُولُ غَيِّرْ عَتَبَةَ بَابِكَ. قَالَ ذَاكِ أَبِي وَقَدْ أَمَرَنِي أَنْ أُفَارِقَكِ الْحَقِي بِأَهْلِكِ. فَطَلَّقَهَا، وَتَزَوَّجَ مِنْهُمْ أُخْرَى، فَلَبِثَ عَنْهُمْ إِبْرَاهِيمُ مَا شَاءَ اللَّهُ ثُمَّ أَتَاهُمْ بَعْدُ، فَلَمْ يَجِدْهُ، فَدَخَلَ عَلَى امْرَأَتِهِ، فَسَأَلَهَا عَنْهُ. فَقَالَتْ خَرَجَ يَبْتَغِي لَنَا. قَالَ كَيْفَ أَنْتُمْ وَسَأَلَهَا عَنْ عَيْشِهِمْ، وَهَيْئَتِهِمْ. فَقَالَتْ نَحْنُ بِخَيْرٍ وَسَعَةٍ. وَأَثْنَتْ عَلَى اللَّهِ. فَقَالَ مَا طَعَامُكُمْ قَالَتِ اللَّحْمُ. قَالَ فَمَا شَرَابُكُمْ قَالَتِ الْمَاءُ. فَقَالَ اللَّهُمَّ بَارِكْ لَهُمْ فِي اللَّحْمِ وَالْمَاءِ. قَالَ النَّبِيُّ صلى الله عليه وسلم " وَلَمْ يَكُنْ لَهُمْ يَوْمَئِذٍ حَبٌّ، وَلَوْ كَانَ لَهُمْ دَعَا لَهُمْ فِيهِ ". قَالَ فَهُمَا لاَ يَخْلُو عَلَيْهِمَا أَحَدٌ بِغَيْرِ مَكَّةَ إِلاَّ لَمْ يُوَافِقَاهُ. قَالَ فَإِذَا جَاءَ زَوْجُكِ فَاقْرَئِي عَلَيْهِ السَّلاَمَ، وَمُرِيهِ يُثْبِتُ عَتَبَةَ بَابِهِ، فَلَمَّا جَاءَ إِسْمَاعِيلُ قَالَ هَلْ أَتَاكُمْ مِنْ أَحَدٍ قَالَتْ نَعَمْ أَتَانَا شَيْخٌ حَسَنُ الْهَيْئَةِ، وَأَثْنَتْ عَلَيْهِ، فَسَأَلَنِي عَنْكَ فَأَخْبَرْتُهُ، فَسَأَلَنِي كَيْفَ عَيْشُنَا فَأَخْبَرْتُهُ أَنَّا بِخَيْرٍ. قَالَ فَأَوْصَاكِ بِشَىْءٍ قَالَتْ نَعَمْ، هُوَ يَقْرَأُ عَلَيْكَ السَّلاَمَ، وَيَأْمُرُكَ أَنْ تُثْبِتَ عَتَبَةَ بَابِكَ. قَالَ ذَاكِ أَبِي، وَأَنْتِ الْعَتَبَةُ، أَمَرَنِي أَنْ أُمْسِكَكِ. ثُمَّ لَبِثَ عَنْهُمْ مَا شَاءَ اللَّهُ، ثُمَّ جَاءَ بَعْدَ ذَلِكَ، وَإِسْمَاعِيلُ يَبْرِي نَبْلاً لَهُ تَحْتَ دَوْحَةٍ قَرِيبًا مِنْ زَمْزَمَ، فَلَمَّا رَآهُ قَامَ إِلَيْهِ، فَصَنَعَا كَمَا يَصْنَعُ الْوَالِدُ بِالْوَلَدِ وَالْوَلَدُ بِالْوَالِدِ، ثُمَّ قَالَ يَا إِسْمَاعِيلُ، إِنَّ اللَّهَ أَمَرَنِي بِأَمْرٍ. قَالَ فَاصْنَعْ مَا أَمَرَكَ رَبُّكَ. قَالَ وَتُعِينُنِي قَالَ وَأُعِينُكَ. قَالَ فَإِنَّ اللَّهَ أَمَرَنِي أَنْ أَبْنِيَ هَا هُنَا بَيْتًا. وَأَشَارَ إِلَى أَكَمَةٍ مُرْتَفِعَةٍ عَلَى مَا حَوْلَهَا. قَالَ فَعِنْدَ ذَلِكَ رَفَعَا الْقَوَاعِدَ مِنَ الْبَيْتِ، فَجَعَلَ إِسْمَاعِيلُ يَأْتِي بِالْحِجَارَةِ، وَإِبْرَاهِيمُ يَبْنِي، حَتَّى إِذَا ارْتَفَعَ الْبِنَاءُ جَاءَ بِهَذَا الْحَجَرِ فَوَضَعَهُ لَهُ، فَقَامَ عَلَيْهِ وَهْوَ يَبْنِي، وَإِسْمَاعِيلُ يُنَاوِلُهُ الْحِجَارَةَ، وَهُمَا يَقُولاَنِ {رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ}. قَالَ فَجَعَلاَ يَبْنِيَانِ حَتَّى يَدُورَا حَوْلَ الْبَيْتِ، وَهُمَا يَقُولاَنِ {رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ }.

Reference	: Sahih al-Bukhari 3364
In-book reference	: Book 60, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 583

Narrated Ibn `Abbas:

When Abraham had differences with his wife), (because of her jealousy of Hajar, Ishmael's mother), he took Ishmael and his mother and went away. They had a water-skin with them containing some water, Ishmael's mother used to drink water from the water-skin so that her milk would increase for her child. When Abraham reached Mecca, he made her sit under a tree and afterwards returned home. Ishmael's mother followed him, and when they reached Kada', she called him from behind, 'O Abraham! To whom are you leaving us?' He replied, '(I am leaving you) to Allah's (Care).' She said, 'I am satisfied to be with Allah.' She returned to her place and started drinking water from the water-skin, and her milk increased for her child. When the water had all been used up, she said to herself, 'I'd better go and look so that I may see somebody.' She ascended the Safa mountain and looked, hoping to see somebody, but in vain. When she came down to the valley, she ran till she reached the Marwa mountain. She ran to

and fro (between the two mountains) many times. They she said to herself, 'i'd better go and see the state of the child,' she went and found it in a state of one on the point of dying. She could not endure to watch it dying and said (to herself), 'If I go and look, I may find somebody.' She went and ascended the Safa mountain and looked for a long while but could not find anybody. Thus she completed seven rounds (of running) between Safa and Marwa. Again she said (to herself), 'I'd better go back and see the state of the child.' But suddenly she heard a voice, and she said to that strange voice, 'Help us if you can offer any help.' Lo! It was Gabriel (who had made the voice). Gabriel hit the earth with his heel like this (Ibn `Abbas hit the earth with his heel to Illustrate it), and so the water gushed out. Ishmael's mother was astonished and started digging. (Abu Al-Qasim) (i.e. the Prophet) said, "If she had left the water, (flow naturally without her intervention), it would have been flowing on the surface of the earth.") Ishmael's mother started drinking from the water and her milk increased for her child . Afterwards some people of the tribe of Jurhum, while passing through the bottom of the valley, saw some birds, and that astonished them, and they said, 'Birds can only be found at a place where there is water.' They sent a messenger who searched the place and found the water, and returned to inform them about it. Then they all went to her and said, 'O ishmael's mother! Will you allow us to be with you (or dwell with you)?' (And thus they stayed there.) Later on her boy reached the age of puberty and married a lady from them. Then an idea occurred to Abraham which he disclosed to his wife (Sarah), 'I want to call on my dependents I left (at Mecca).' When he went there, he greeted (Ishmael's wife) and said, 'Where is Ishmael?' She replied, 'He has gone out hunting.' Abraham said (to her), 'When he comes, tell him to change the threshold of his gate.' When he came, she told him the same whereupon Ishmael said to her, 'You are the threshold, so go to your family (i.e. you are divorced).' Again Abraham thought of visiting his dependents whom he had left (at Mecca), and he told his wife (Sarah) of his intentions. Abraham came to Ishmael's house and asked. "Where is Ishmael?" Ishmael's wife replied, "He has gone out hunting," and added, "Will you stay (for some time) and have something to eat and drink?' Abraham asked, 'What is your food and what is your drink?' She replied, 'Our food is meat and our drink is water.' He said, 'O Allah! Bless their meals and their drink." Abu Al-Qa-sim (i.e. Prophet) said, "Because of Abraham's invocation there are blessings (in Mecca)." Once more Abraham thought of visiting his family he had left (at Mecca), so he told his wife (Sarah) of his decision. He went and found Ishmael behind the Zamzam well, mending his arrows. He said, "O Ishmael, Your Lord has ordered me to build a house for Him." Ishmael said, "Obey (the order of) your Lord." Abraham said, "Allah has also ordered me that you should help me therein." Ishmael said, "Then I will do." So, both of them rose and Abraham started building (the Ka`ba) while Ishmael went on handing him the stones, and both of them were saying, "O our Lord ! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing." (2.127). When the building became high and the old man (i.e. Abraham) could no longer lift the stones (to such a high position), he stood over the stone of Al- Maqam and Ishmael carried on handing him the stones, and both of them were saying, 'O our Lord! Accept (this service) from us, Verily You are All-Hearing, All-Knowing." (2.127)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنْ كَثِيرِ بْنِ كَثِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ لَمَّا كَانَ بَيْنَ إِبْرَاهِيمَ وَبَيْنَ أَهْلِهِ مَا كَانَ، خَرَجَ بِإِسْمَاعِيلَ وَأُمِّ إِسْمَاعِيلَ، وَمَعَهُمْ شَنَّةٌ فِيهَا مَاءٌ، فَجَعَلَتْ أُمُّ إِسْمَاعِيلَ تَشْرَبُ مِنَ الشَّنَّةِ فَيَدِرُّ لَبَنُهَا عَلَى صَبِيِّهَا حَتَّى قَدِمَ مَكَّةَ، فَوَضَعَهَا تَحْتَ دَوْحَةٍ، ثُمَّ رَجَعَ إِبْرَاهِيمُ إِلَى أَهْلِهِ، فَاتَّبَعَتْهُ أُمُّ إِسْمَاعِيلَ، حَتَّى لَمَّا بَلَغُوا كَدَاءً نَادَتْهُ مِنْ وَرَائِهِ يَا إِبْرَاهِيمُ إِلَى مَنْ تَتْرُكُنَا قَالَ إِلَى اللَّهِ. قَالَتْ رَضِيتُ بِاللَّهِ. قَالَ فَرَجَعَتْ فَجَعَلَتْ تَشْرَبُ مِنَ الشَّنَّةِ وَيَدِرُّ لَبَنُهَا عَلَى صَبِيِّهَا، حَتَّى لَمَّا فَنِيَ الْمَاءُ قَالَتْ لَوْ ذَهَبْتُ فَنَظَرْتُ لَعَلِّي أُحِسُّ أَحَدًا. قَالَ فَذَهَبَتْ فَصَعِدَتِ الصَّفَا فَنَظَرَتْ وَنَظَرَتْ هَلْ تُحِسُّ أَحَدًا فَلَمْ تُحِسَّ أَحَدًا، فَلَمَّا بَلَغَتِ الْوَادِيَ سَعَتْ وَأَتَتِ الْمَرْوَةَ فَفَعَلَتْ ذَلِكَ أَشْوَاطًا، ثُمَّ قَالَتْ لَوْ ذَهَبْتُ فَنَظَرْتُ مَا فَعَلَ ـ تَعْنِي الصَّبِيَّ ـ فَذَهَبَتْ فَنَظَرَتْ، فَإِذَا هُوَ عَلَى حَالِهِ كَأَنَّهُ يَنْشَغُ لِلْمَوْتِ، فَلَمْ تُقِرَّهَا نَفْسُهَا، فَقَالَتْ لَوْ ذَهَبْتُ فَنَظَرْتُ لَعَلِّي أُحِسُّ أَحَدًا، فَذَهَبَتْ فَصَعِدَتِ الصَّفَا فَنَظَرَتْ وَنَظَرَتْ فَلَمْ تُحِسَّ أَحَدًا، حَتَّى أَتَمَّتْ سَبْعًا، ثُمَّ قَالَتْ لَوْ ذَهَبْتُ فَنَظَرْتُ مَا فَعَلَ، فَإِذَا هِيَ بِصَوْتٍ فَقَالَتْ أَغِثْ إِنْ كَانَ عِنْدَكَ خَيْرٌ. فَإِذَا جِبْرِيلُ، قَالَ فَقَالَ بِعَقِبِهِ هَكَذَا، وَغَمَزَ عَقِبَهُ

عَلَى الأَرْضِ، قَالَ فَانْبَثَقَ الْمَاءُ، فَدَهَشَتْ أُمُّ إِسْمَاعِيلَ فَجَعَلَتْ تَحْفِزُ. قَالَ فَقَالَ أَبُو الْقَاسِمِ صلى الله عليه وسلم " لَوْ تَرَكَتْهُ كَانَ الْمَاءُ ظَاهِرًا ". قَالَ فَجَعَلَتْ تَشْرَبُ مِنَ الْمَاءِ، وَيَدِرُّ لَبَنُهَا عَلَى صَبِيِّهَا ـ قَالَ ـ فَمَرَّ نَاسٌ مِنْ جُرْهُمَ بِبَطْنِ الْوَادِي، فَإِذَا هُمْ بِطَيْرٍ، كَأَنَّهُمْ أَنْكَرُوا ذَاكَ، وَقَالُوا مَا يَكُونُ الطَّيْرُ إِلاَّ عَلَى مَاءٍ. فَبَعَثُوا رَسُولَهُمْ، فَنَظَرَ فَإِذَا هُمْ بِالْمَاءِ، فَأَتَاهُمْ فَأَخْبَرَهُمْ فَأَتَوْا إِلَيْهَا، فَقَالُوا يَا أُمَّ إِسْمَاعِيلَ، أَتَأْذَنِينَ لَنَا أَنْ نَكُونَ مَعَكِ أَوْ نَسْكُنَ مَعَكِ فَبَلَغَ ابْنُهَا فَنَكَحَ فِيهِمُ امْرَأَةً، قَالَ ثُمَّ إِنَّهُ بَدَا لإِبْرَاهِيمَ فَقَالَ لأَهْلِهِ إِنِّي مُطَّلِعٌ تَرِكَتِي. قَالَ فَجَاءَ فَسَلَّمَ فَقَالَ أَيْنَ إِسْمَاعِيلُ فَقَالَتِ امْرَأَتُهُ ذَهَبَ يَصِيدُ. قَالَ قُولِي لَهُ إِذَا جَاءَ غَيِّرْ عَتَبَةَ بَابِكَ. فَلَمَّا جَاءَ أَخْبَرَتْهُ قَالَ أَنْتِ ذَاكِ فَاذْهَبِي إِلَى أَهْلِكِ. قَالَ ثُمَّ إِنَّهُ بَدَا لإِبْرَاهِيمَ فَقَالَ لأَهْلِهِ إِنِّي مُطَّلِعٌ تَرِكَتِي. قَالَ فَجَاءَ فَقَالَ أَيْنَ إِسْمَاعِيلُ فَقَالَتِ امْرَأَتُهُ ذَهَبَ يَصِيدُ، فَقَالَتْ أَلاَ تَنْزِلُ فَتَطْعَمَ وَتَشْرَبَ فَقَالَ وَمَا طَعَامُكُمْ وَمَا شَرَابُكُمْ قَالَتْ طَعَامُنَا اللَّحْمُ، وَشَرَابُنَا الْمَاءُ. قَالَ اللَّهُمَّ بَارِكْ لَهُمْ فِي طَعَامِهِمْ وَشَرَابِهِمْ. قَالَ فَقَالَ أَبُو الْقَاسِمِ صلى الله عليه وسلم " بَرَكَةٌ بِدَعْوَةِ إِبْرَاهِيمَ ". قَالَ ثُمَّ إِنَّهُ بَدَا لإِبْرَاهِيمَ فَقَالَ لأَهْلِهِ إِنِّي مُطَّلِعٌ تَرِكَتِي. فَجَاءَ فَوَافَقَ إِسْمَاعِيلَ مِنْ وَرَاءِ زَمْزَمَ، يُصْلِحُ نَبْلاً لَهُ، فَقَالَ يَا إِسْمَاعِيلُ، إِنَّ رَبَّكَ أَمَرَنِي أَنْ أَبْنِيَ لَهُ بَيْتًا. قَالَ أَطِعْ رَبَّكَ. قَالَ إِنَّهُ قَدْ أَمَرَنِي أَنْ تُعِينَنِي عَلَيْهِ. قَالَ إِذًا أَفْعَلَ. أَوْ كَمَا قَالَ. قَالَ فَقَامَا فَجَعَلَ إِبْرَاهِيمُ يَبْنِي، وَإِسْمَاعِيلُ يُنَاوِلُهُ الْحِجَارَةَ، وَيَقُولاَنِ {رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ} قَالَ حَتَّى ارْتَفَعَ الْبِنَاءُ وَضَعُفَ الشَّيْخُ عَلَى نَقْلِ الْحِجَارَةِ، فَقَامَ عَلَى حَجَرِ الْمَقَامِ، فَجَعَلَ يُنَاوِلُهُ الْحِجَارَةَ، وَيَقُولاَنِ {رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ }.

Reference	: Sahih al-Bukhari 3365
In-book reference	: Book 60, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 584

(10) Chapter: (10) باب

Narrated Abu Dhar:

I said, "O Allah's Messenger (ﷺ)! Which mosque was first built on the surface of the earth?" He said, "Al- Masjid-ul-,Haram (in Mecca)." I said, "Which was built next?" He replied "The mosque of Al-Aqsa (in Jerusalem) ." I said, "What was the period of construction between the two?" He said, "Forty years." He added, "Wherever (you may be, and) the prayer time becomes due, perform the prayer there, for the best thing is to do so (i.e. to offer the prayers in time).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا إِبْرَاهِيمُ التَّيْمِيُّ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ أَبَا ذَرٍّ ـ رضى الله عنه ـ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ، أَىُّ مَسْجِدٍ وُضِعَ فِي الأَرْضِ أَوَّلُ قَالَ " الْمَسْجِدُ الْحَرَامُ ". قَالَ قُلْتُ ثُمَّ أَىُّ قَالَ " الْمَسْجِدُ الأَقْصَى ". قُلْتُ كَمْ كَانَ بَيْنَهُمَا قَالَ " أَرْبَعُونَ سَنَةً، ثُمَّ أَيْنَمَا أَدْرَكَتْكَ الصَّلاَةُ بَعْدُ فَصَلِّهْ، فَإِنَّ الْفَضْلَ فِيهِ ".

Reference	: Sahih al-Bukhari 3366
In-book reference	: Book 60, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 585

Narrated Anas bin Malik:

When the mountain of Uhud came in the sight of Allah's Messenger (ﷺ) he said. "This is a mountain that loves us and is loved by us. O Allah! Abraham made Mecca a sanctuary, and I make (the area) in between these two mountains (of Medina) a sanctuary."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، مَوْلَى الْمُطَّلِبِ عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم طَلَعَ لَهُ أُحُدٌ فَقَالَ " هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ، وَإِنِّي أُحَرِّمُ مَا بَيْنَ لاَبَتَيْهَا ". رَوَاهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 3367
In-book reference	: Book 60, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 586

Narrated `Aisha:

(The wife of the Prophet) Allah's Messenger (ﷺ) said (to her). "Don't you see that when your folk built the Ka`ba, they did not build it on all the foundations built by Abraham?" I said, "O Allah's Messenger (ﷺ)! Why don't we rebuild it on the foundations of Abraham?" He said. "But for the fact that your folk have recently given up infidelity (I would have done so). Narrated Ibn `Umar: Aisha must have heard this from Allah's Messenger (ﷺ) for I see that Allah's Messenger (ﷺ) used not to touch the two corners facing Al-Hijr only because the House had not been built on the foundations of Abraham."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّ ابْنَ أَبِي بَكْرٍ، أَخْبَرَ عَبْدَ اللَّهِ بْنَ عُمَرَ، عَنْ عَائِشَةَ ـ رضى الله عنهم ـ زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَلَمْ تَرَىْ أَنَّ قَوْمَكِ بَنَوُا الْكَعْبَةَ اقْتَصَرُوا عَنْ قَوَاعِدِ إِبْرَاهِيمَ ". فَقُلْتُ يَا رَسُولَ اللَّهِ، أَلاَ تَرُدُّهَا عَلَى قَوَاعِدِ إِبْرَاهِيمَ. فَقَالَ " لَوْلاَ حِدْثَانُ قَوْمِكِ بِالْكُفْرِ ". فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ لَئِنْ كَانَتْ عَائِشَةُ سَمِعَتْ هَذَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم مَا أُرَى أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم تَرَكَ اسْتِلاَمَ الرُّكْنَيْنِ اللَّذَيْنِ يَلِيَانِ الْحِجْرَ إِلاَّ أَنَّ الْبَيْتَ لَمْ يُتَمَّمْ عَلَى قَوَاعِدِ إِبْرَاهِيمَ. وَقَالَ إِسْمَاعِيلُ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَبِي بَكْرٍ.

Reference	: Sahih al-Bukhari 3368
In-book reference	: Book 60, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 587

Narrated Abu Humaid As-Sa`idi:

The people asked, "O Allah's Messenger (ﷺ)! How shall we (ask Allah to) send blessings on you?" Allah's Apostle replied, "Say: O Allah! Send Your Mercy on Muhammad and on his wives and on his off spring, as You sent Your Mercy on Abraham's family; and send Your Blessings on Muhammad and on his offspring, as You sent Your Blessings on Abraham's family, for You are the Most Praiseworthy, the Most Glorious."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ ـ رضى الله عنه ـ أَنَّهُمْ قَالُوا يَا رَسُولَ اللَّهِ كَيْفَ نُصَلِّي عَلَيْكَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ ".

Reference	: Sahih al-Bukhari 3369
In-book reference	: Book 60, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 588

Narrated `Abdur-Rahman bin Abi Laila:

Ka`b bin Ujrah met me and said, "Shall I not give you a present I got from the Prophet?" `Abdur- Rahman said, "Yes, give it to me." I said, "We asked Allah's Messenger (ﷺ) saying, 'O Allah's Messenger (ﷺ)! How should one (ask Allah to) send blessings on you, the members of the family, for Allah has taught us how to salute you (in the prayer)?' He said, 'Say: O Allah! Send Your Mercy on Muhammad and on the family of Muhammad, as You sent Your Mercy on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious. O Allah! Send Your Blessings on Muhammad and the family of Muhammad, as You sent your Blessings on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious.' "

حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ، وَمُوسَى بْنُ إِسْمَاعِيلَ، قَالاَ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا أَبُو قُرَّةَ، مُسْلِمُ بْنُ سَالِمٍ الْهَمْدَانِيُّ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عِيسَى، سَمِعَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى، قَالَ لَقِيَنِي كَعْبُ بْنُ عُجْرَةَ فَقَالَ أَلاَ أُهْدِي لَكَ هَدِيَّةً سَمِعْتُهَا مِنَ النَّبِيِّ، صلى الله عليه وسلم فَقُلْتُ بَلَى، فَأَهْدِهَا لِي. فَقَالَ سَأَلْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَقُلْنَا يَا رَسُولَ اللَّهِ كَيْفَ الصَّلاَةُ عَلَيْكُمْ أَهْلَ الْبَيْتِ فَإِنَّ اللَّهَ قَدْ عَلَّمَنَا كَيْفَ نُسَلِّمُ. قَالَ " قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ

إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ ".

Reference	: Sahih al-Bukhari 3370
In-book reference	: Book 60, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 589

Narrated Ibn `Abbas:

The Prophet (ﷺ) used to seek Refuge with Allah for Al-Hasan and Al-Husain and say: "Your forefather (i.e. Abraham) used to seek Refuge with Allah for Ishmael and Isaac by reciting the following: 'O Allah! I seek Refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye.' "

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الْمِنْهَالِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ وَيَقُولُ " إِنَّ أَبَاكُمَا كَانَ يُعَوِّذُ بِهَا إِسْمَاعِيلَ وَإِسْحَاقَ، أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لاَمَّةٍ ".

Reference	: Sahih al-Bukhari 3371
In-book reference	: Book 60, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 590

(11) Chapter: Allah's Statement: "And tell them about the guests of Ibrahim."

(11) بَابُ قَوْلُهُ عَزَّ وَجَلَّ: {وَنَبِّئْهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ إِذْ دَخَلُوا عَلَيْهِ الآيَةَ}

لَا تَوْجَلْ لَا تَخَفْ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى الْآيَةَ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "We are more liable to be in doubt than Abraham when he said, 'My Lord! Show me how You give life to the dead." . He (i.e. Allah) slid: 'Don't you believe then?' He (i.e. Abraham) said: "Yes, but (I ask) in order to be stronger in Faith." (2.260) And may Allah send His Mercy on Lot! He wished to have a powerful support. If I were to stay in prison for such a long time as Joseph did I would have accepted the offer (of freedom without insisting on having my guiltless less declared).

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " نَحْنُ أَحَقُّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ {رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي} وَيَرْحَمُ اللَّهُ لُوطًا، لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ وَلَوْ لَبِثْتُ فِي السِّجْنِ طُولَ مَا لَبِثَ يُوسُفُ لأَجَبْتُ الدَّاعِيَ ".

Reference	: Sahih al-Bukhari 3372
In-book reference	: Book 60, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 591

(12) Chapter: The Statement of Allah Taa'la: "And mention in the Book Isma'il..."

(12) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ}

Narrated Salama bin Al-Akwa`:

The Prophet (ﷺ) passed by some persons of the tribe of Aslam practicing archery (i.e. the throwing of arrows) Allah's Messenger (ﷺ) said, "O offspring of Ishmael! Practice archery (i.e. arrow throwing) as your father was a great archer (i.e. arrow-thrower). I am with (on the side of) the son of so-and-so-." Hearing that, one of the two teams stopped throwing. Allah's Messenger (ﷺ) asked them, ' Why are you not throwing?" They replied, "O Allah's

Messenger (ﷺ)! How shall we throw when you are with the opposite team?" He said, "Throw, for I am with you all."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ ـ رضى الله عنه ـ قَالَ مَرَّ النَّبِيُّ صلى الله عليه وسلم عَلَى نَفَرٍ مِنْ أَسْلَمَ يَنْتَضِلُونَ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ارْمُوا بَنِي إِسْمَاعِيلَ، فَإِنَّ أَبَاكُمْ كَانَ رَامِيًا، وَأَنَا مَعَ بَنِي فُلاَنٍ ". قَالَ فَأَمْسَكَ أَحَدُ الْفَرِيقَيْنِ بِأَيْدِيهِمْ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا لَكُمْ لاَ تَرْمُونَ ". فَقَالُوا يَا رَسُولَ اللَّهِ، نَرْمِي وَأَنْتَ مَعَهُمْ قَالَ " ارْمُوا وَأَنَا مَعَكُمْ كُلِّكُمْ ".

Reference	: Sahih al-Bukhari 3373
In-book reference	: Book 60, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 592

(13) Chapter: The story of Ishaq (Isaac) alayhis-salam

(13) بَابُ قِصَّةِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَلَيْهِمَا السَّلاَمُ

فِيهِ ابْنُ عُمَرَ وَأَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(14) Chapter:

(14) بَابُ: {أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ} إِلَى قَوْلِهِ: {وَنَحْنُ لَهُ مُسْلِمُونَ}

Narrated Abu Huraira:

Some people asked the Prophet: "Who is the most honorable amongst the people?" He replied, "The most honorable among them is the one who is the most Allah-fearing." They said, "O Allah's Prophet! We do not ask about this." He said, "Then the most honorable person is Joseph, Allah's Prophet, the son of Allah's Prophet, the son of Allah's Prophet, the son of Allah's Khalil." They said, "We do not ask about this." He said, "Then you want to ask me about the Arabs' descent?" They said, "Yes." He said, "Those who were best in the pre-lslamic period, are the best in Islam, if they comprehend (the religious knowledge).

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، سَمِعَ الْمُعْتَمِرَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قِيلَ لِلنَّبِيِّ صلى الله عليه وسلم مَنْ أَكْرَمُ النَّاسِ قَالَ " أَكْرَمُهُمْ أَتْقَاهُمْ ". قَالُوا يَا نَبِيَّ اللَّهِ، لَيْسَ عَنْ هَذَا نَسْأَلُكَ. قَالَ " فَأَكْرَمُ النَّاسِ يُوسُفُ نَبِيُّ اللَّهِ ابْنُ نَبِيِّ اللَّهِ ابْنِ نَبِيِّ اللَّهِ ابْنِ خَلِيلِ اللَّهِ ". قَالُوا لَيْسَ عَنْ هَذَا نَسْأَلُكَ. قَالَ " فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونِي ". قَالُوا نَعَمْ. قَالَ " فَخِيَارُكُمْ فِي الْجَاهِلِيَّةِ خِيَارُكُمْ فِي الإِسْلاَمِ إِذَا فَقِهُوا ".

Reference	: Sahih al-Bukhari 3374
In-book reference	: Book 60, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 593

(15) Chapter: "And (remember) Lout (Lot)!"

(15) بَابُ: {وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ أَئِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلاَّ أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلاَّ امْرَأَتَهُ قَدَّرْنَاهَا مِنَ الْغَابِرِينَ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ}

Narrated Abu Huraira:

The Prophet (ﷺ) said, "May Allah forgive Lot: He wanted to have a powerful support."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏{‏يَغْفِرُ اللَّهُ لِلُوطٍ إِنْ كَانَ لَيَأْوِي إِلَى رُكْنٍ شَدِيدٍ‏}‏‏.‏

Reference	: Sahih al-Bukhari 3375
In-book reference	: Book 60, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 594

(16) Chapter: "Then when the messengers came unto the family of Lout..."

(16) بَابُ: ‏{‏فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ قَالَ إِنَّكُمْ قَوْمٌ مُنْكَرُونَ‏}‏

‏{‏بِرُكْنِهِ‏}‏ بِمَنْ مَعَهُ لأَنَّهُمْ قُوَّتُهُ ‏{‏تَرْكَنُوا‏}‏ تَمِيلُوا فَأَنْكَرَهُمْ وَنَكِرَهُمْ وَاسْتَنْكَرَهُمْ وَاحِدٌ ‏{‏يُهْرَعُونَ‏}‏ يُسْرِعُونَ، دَابِرٌ آخِرٌ‏.‏ صَيْحَةٌ هَلَكَةٌ ‏{‏لِلْمُتَوَسِّمِينَ‏}‏ لِلنَّاظِرِينَ‏.‏

‏{‏لَبِسَبِيلٍ‏}‏ لَبِطَرِيقٍ‏.‏

Narrated `Abdullah:

The Prophet (ﷺ) recited:-- 'Hal-min-Muddakir' (54.15) (Is there any that will remember) (and avoid evil).

حَدَّثَنَا مَحْمُودٌ، حَدَّثَنَا أَبُو أَحْمَدَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ قَرَأَ النَّبِيُّ صلى الله عليه وسلم ‏{‏فَهَلْ مِنْ مُدَّكِرٍ ‏}‏‏.‏

Reference	: Sahih al-Bukhari 3376
In-book reference	: Book 60, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 595

(17) Chapter: The Statement of Allah Taa'la: "And to Thamud (people, We sent) their brother Salih..."

(17) بَابُ قَوْلِ اللَّهِ تَعَالَى: ‏{‏وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا‏}‏

‏{‏كَذَّبَ أَصْحَابُ الْحِجْرِ‏}‏ مَوْضِعُ ثَمُودَ، وَأَمَّا ‏{‏حَرْثٌ حِجْرٌ‏}‏ حَرَامٌ، وَكُلُّ مَمْنُوعٍ فَهْوَ حِجْرٌ مَحْجُورٌ، وَالْحِجْرُ كُلُّ بِنَاءٍ بَنَيْتَهُ، وَمَا حَجَرْتَ عَلَيْهِ مِنَ الأَرْضِ فَهْوَ حِجْرٌ وَمِنْهُ سُمِّيَ حَطِيمُ الْبَيْتِ حِجْرًا، كَأَنَّهُ مُشْتَقٌّ مِنْ مَحْطُومٍ، مِثْلُ قَتِيلٍ مِنْ مَقْتُولٍ، وَيُقَالُ لِلأُنْثَى مِنَ الْخَيْلِ الْحِجْرُ‏.‏ وَيُقَالُ لِلْعَقْلِ حِجْرٌ وَحِجًى‏.‏ وَأَمَّا حَجْرُ الْيَمَامَةِ فَهْوَ مَنْزِلٌ‏.‏

(18) Chapter:

(18) بَابُ: ‏{‏أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ‏}‏

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "The honorable is the son of the honorable, the son the honorable, i.e. Joseph, the son of Jacob, the son of Isaac, the son of Abraham.

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ ‏"‏ الْكَرِيمُ ابْنُ الْكَرِيمِ ابْنِ الْكَرِيمِ ابْنِ الْكَرِيمِ يُوسُفُ ابْنُ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ ـ عَلَيْهِمُ السَّلاَمُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3382
In-book reference	: Book 60, Hadith 56
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 596

(19) Chapter: The Statement of Allah Taa'la: "Verily, in Yusuf and his brethren there were Ayat..."

(19) بَابُ قَوْلِ اللَّهِ تَعَالَى: {لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِلسَّائِلِينَ}

Narrated Abu Huraira:

Allah's Messenger (ﷺ) was asked, "Who is the most honorable amongst the people?" He replied, "The most Allah fearing." The people said, "We do not want to ask you about this." He said, "The most honorable person is Joseph, Allah's Prophet, the son of Allah's Prophet, the son of Allah's Prophet, the son of Allah's Khalil" The people said, 'We do not want to ask you about this." He said," Then you want to ask me about the origins of the Arabs? People are of various origins. The best in the prelslamic period are the best in Islam, provided they comprehend (the religious knowledge).

حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَنْ أَكْرَمُ النَّاسِ قَالَ " أَتْقَاهُمْ لِلَّهِ ". قَالُوا لَيْسَ عَنْ هَذَا نَسْأَلُكَ. قَالَ " فَأَكْرَمُ النَّاسِ يُوسُفُ نَبِيُّ اللَّهِ ابْنُ نَبِيِّ اللَّهِ ابْنِ نَبِيِّ اللَّهِ ابْنِ خَلِيلِ اللَّهِ ". قَالُوا لَيْسَ عَنْ هَذَا نَسْأَلُكَ. قَالَ " فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونِي، النَّاسُ مَعَادِنُ خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الإِسْلاَمِ إِذَا فَقِهُوا ". حَدَّثَنِي مُحَمَّدُ بْنُ سَلاَمٍ أَخْبَرَنَا عَبْدَةُ عَنْ عُبَيْدِ اللَّهِ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَذَا

Reference	: Sahih al-Bukhari 3383
In-book reference	: Book 60, Hadith 57
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 597

Narrated `Aisha:

That the Prophet (ﷺ) said (to her). "Order Abu Bakr to lead the people in prayer." She replied," Abu Bakr is a soft-hearted person and when he stands at your place, he will weep (so he will not be able to lead the prayer)." The Prophet (ﷺ) repeated the same order and she gave the same reply. The narrator, Shuba said that the Prophet (ﷺ) said on the third or fourth time. "You are (like) the female companions of Joseph. Order Abu Bakr to lead the prayer. "

حَدَّثَنَا بَدَلُ بْنُ الْمُحَبَّرِ، أَخْبَرَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، قَالَ سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لَهَا " مُرِي أَبَا بَكْرٍ يُصَلِّي بِالنَّاسِ ". قَالَتْ إِنَّهُ رَجُلٌ أَسِيفٌ، مَتَى يَقُمْ مَقَامَكَ رَقَّ. فَعَادَ فَعَادَتْ، قَالَ شُعْبَةُ فَقَالَ فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ " إِنَّكُنَّ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ ".

Reference	: Sahih al-Bukhari 3384
In-book reference	: Book 60, Hadith 58
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 598

Narrated Abu Musa:

When the Prophet (ﷺ) fell ill, he said, "Order Abu Bakr to lead the people in prayer." `Aisha said, "Abu Bakr is a soft-hearted person. The Prophet (ﷺ) gave the same order again and she again gave the same reply. He again said, "Order Abu Bakr (to lead the prayer)! You are (like) the female companions of Joseph." Consequently Abu Bakr led the people in prayer in the life-time of the Prophet.

حَدَّثَنَا الرَّبِيعُ بْنُ يَحْيَى الْبَصْرِيُّ، حَدَّثَنَا زَائِدَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِيهِ، قَالَ مَرِضَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ ". فَقَالَتْ إِنَّ أَبَا بَكْرٍ رَجُلٌ. فَقَالَ مِثْلَهُ فَقَالَتْ مِثْلَهُ. فَقَالَ " مُرُوهُ فَإِنَّكُنَّ صَوَاحِبُ يُوسُفَ ". فَأَمَّ أَبُو بَكْرٍ فِي حَيَاةِ رَسُولِ اللَّهِ صلى الله عليه وسلم. فَقَالَ حُسَيْنٌ عَنْ زَائِدَةَ رَجُلٌ رَقِيقٌ.

Reference	: Sahih al-Bukhari 3385
In-book reference	: Book 60, Hadith 59
USC-MSA web (English) reference	: Vol. 4, Book 55, Hadith 599

(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "O Allah! Save `Aiyyash bin Abi Rabi`a (from the unjust treatment of the infidels). O Allah! Save Salama bin Hisham. O Allah! Send your Punishment on (the tribe of) Mudar. O Allah! Let them suffer from years (of drought) similar to that inflicted during the life-time of Joseph."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اللَّهُمَّ أَنْجِ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ أَنْجِ سَلَمَةَ بْنَ هِشَامٍ، اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ اللَّهُمَّ أَنْجِ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ اجْعَلْهَا سِنِينَ كَسِنِي يُوسُفَ ".

Reference	: Sahih al-Bukhari 3386
In-book reference	: Book 60, Hadith 60
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 600

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "May Allah bestow His Mercy on Lot. He wanted to have a powerful support. If I were to stay in prison (for a period equal to) the stay of Joseph (prison) and then the offer of freedom came to me, then I would have accepted it." (See Hadith No. 591)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ ابْنِ أَخِي جُوَيْرِيَةَ حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ، وَأَبَا، عُبَيْدٍ أَخْبَرَاهُ عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَرْحَمُ اللَّهُ لُوطًا، لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ، وَلَوْ لَبِثْتُ فِي السِّجْنِ مَا لَبِثَ يُوسُفُ ثُمَّ أَتَانِي الدَّاعِي لأَجَبْتُهُ ".

Reference	: Sahih al-Bukhari 3387
In-book reference	: Book 60, Hadith 61
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 601

Narrated Masruq:

I asked Um Ruman, `Aisha's mother about the accusation forged against `Aisha. She said, "While I was sitting with `Aisha, an Ansari woman came to us and said, 'Let Allah condemn such-and-such person.' I asked her, 'Why do you say so?' She replied, 'For he has spread the (slanderous) story.' `Aisha said, 'What story?' The woman then told her the story. `Aisha asked, 'Have Abu Bakr and Allah's Messenger (ﷺ) heard about it ?' She said, 'Yes.' `Aisha fell down senseless (on hearing that), and when she came to her senses, she got fever and shaking of the body. The Prophet (ﷺ) came and asked, 'What is wrong with her?' I said, 'She has got fever because of a story which has been rumored.' `Aisha got up and said, 'By Allah! Even if I took an oath, you would not believe me, and if I put forward an excuse, You would not excuse me. My example and your example is just like that example of Jacob and his sons. Against that which you assert, it is Allah (Alone) Whose Help can be sought.' (12.18) The Prophet (ﷺ) left and then Allah revealed the Verses (concerning the matter), and on that `Aisha said, 'Thanks to Allah (only) and not to anybody else."

حَدَّثَنَا مُحَمَّدُ بْنُ سَلاَمٍ، أَخْبَرَنَا ابْنُ فُضَيْلٍ، حَدَّثَنَا حُصَيْنٌ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، قَالَ سَأَلْتُ أُمَّ رُومَانَ، وَهْىَ أُمُّ عَائِشَةَ، عَمَّا قِيلَ فِيهَا مَا قِيلَ قَالَتْ بَيْنَمَا أَنَا مَعَ عَائِشَةَ جَالِسَتَانِ، إِذْ وَلَجَتْ عَلَيْنَا امْرَأَةٌ مِنَ الأَنْصَارِ، وَهْىَ تَقُولُ فَعَلَ اللَّهُ بِفُلاَنٍ وَفَعَلَ. قَالَتْ فَقُلْتُ لِمَ قَالَتْ إِنَّهُ نَمَا ذِكْرَ الْحَدِيثِ. فَقَالَتْ عَائِشَةُ أَىُّ حَدِيثٍ فَأَخْبَرَتْهَا. قَالَتْ فَسَمِعَهُ أَبُو بَكْرٍ وَرَسُولُ اللَّهِ صلى الله عليه وسلم قَالَتْ نَعَمْ. فَخَرَّتْ مَغْشِيًّا عَلَيْهَا، فَمَا أَفَاقَتْ إِلاَّ وَعَلَيْهَا حُمَّى بِنَافِضٍ، فَجَاءَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " مَا لِهَذِهِ ". قُلْتُ حُمَّى أَخَذَتْهَا مِنْ أَجْلِ حَدِيثٍ تُحُدِّثَ بِهِ، فَقَعَدَتْ فَقَالَتْ وَاللَّهِ لَئِنْ حَلَفْتُ لاَ تُصَدِّقُونِي، وَلَئِنِ اعْتَذَرْتُ لاَ تَعْذِرُونِي، فَمَثَلِي وَمَثَلُكُمْ كَمَثَلِ يَعْقُوبَ وَبَنِيهِ، فَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ. فَانْصَرَفَ النَّبِيُّ صلى الله عليه وسلم فَأَنْزَلَ اللَّهُ مَا أَنْزَلَ، فَأَخْبَرَهَا فَقَالَتْ بِحَمْدِ اللَّهِ لاَ بِحَمْدِ أَحَدٍ.

Reference : Sahih al-Bukhari 3388
In-book reference : Book 60, Hadith 62
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 602
(deprecated numbering scheme)

Narrated `Urwa:

I asked `Aisha the wife of the Prophet (ﷺ) about the meaning of the following Verse: -- "(Respite will be granted) 'Until when the apostles give up hope (of their people) and thought that they were denied (by their people)..............."(12.110) `Aisha replied, "Really, their nations did not believe them." I said, "By Allah! They were definite that their nations treated them as liars and it was not a matter of suspecting." `Aisha said, "O 'Uraiya (i.e. `Urwa)! No doubt, they were quite sure about it." I said, "May the Verse be read in such a way as to mean that the apostles thought that Allah did not help them?" Aisha said, "Allah forbid! (Impossible) The Apostles did not suspect their Lord of such a thing. But this Verse is concerned with the Apostles' followers who had faith in their Lord and believed in their apostles and their period of trials was long and Allah's Help was delayed till the apostles gave up hope for the conversion of the disbelievers amongst their nation and suspected that even their followers were shaken in their belief, Allah's Help then came to them."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ، أَنَّهُ سَأَلَ عَائِشَةَ ـ رضى الله عنها ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَرَأَيْتِ قَوْلَهُ {حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا} أَوْ كُذِبُوا. قَالَتْ بَلْ كَذَّبَهُمْ قَوْمُهُمْ. فَقُلْتُ وَاللَّهِ لَقَدِ اسْتَيْقَنُوا أَنَّ قَوْمَهُمْ كَذَّبُوهُمْ وَمَا هُوَ بِالظَّنِّ. فَقَالَتْ يَا عُرَيَّةُ، لَقَدِ اسْتَيْقَنُوا بِذَلِكَ. قُلْتُ فَلَعَلَّهَا أَوْ كُذِبُوا. قَالَتْ مَعَاذَ اللَّهِ، لَمْ تَكُنِ الرُّسُلُ تَظُنُّ ذَلِكَ بِرَبِّهَا وَأَمَّا هَذِهِ الآيَةُ قَالَتْ هُمْ أَتْبَاعُ الرُّسُلِ الَّذِينَ آمَنُوا بِرَبِّهِمْ وَصَدَّقُوهُمْ، وَطَالَ عَلَيْهِمُ الْبَلاَءُ، وَاسْتَأْخَرَ عَنْهُمُ النَّصْرُ حَتَّى إِذَا اسْتَيْأَسَتْ مِمَّنْ كَذَّبَهُمْ مِنْ قَوْمِهِمْ، وَظَنُّوا أَنَّ أَتْبَاعَهُمْ كَذَّبُوهُمْ جَاءَهُمْ نَصْرُ اللَّهِ. قَالَ أَبُو عَبْدِ اللَّهِ {اسْتَيْأَسُوا} افْتَعَلُوا مِنْ يَئِسْتُ. {مِنْهُ} مِنْ يُوسُفَ. {لاَ تَيْأَسُوا مِنْ رَوْحِ اللَّهِ} مَعْنَاهُ الرَّجَاءُ.

Reference : Sahih al-Bukhari 3389
In-book reference : Book 60, Hadith 63
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 603
(deprecated numbering scheme)

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "The honorable, the son of the honorable, the son of the honorable, (was) Joseph, the son of Jacob! the son of Isaac, the son of Abraham."

أَخْبَرَنِي عَبْدَةُ، حَدَّثَنَا عَبْدُ الصَّمَدِ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْكَرِيمُ ابْنُ الْكَرِيمِ ابْنِ الْكَرِيمِ ابْنِ الْكَرِيمِ يُوسُفُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَلَيْهِمِ السَّلاَمُ ".

Reference : Sahih al-Bukhari 3390
In-book reference : Book 60, Hadith 64
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 603
(deprecated numbering scheme)

(20) Chapter: The Statement of Allah Taa'la: "And Ayyub, when he cried to his Lord..."

(20) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ}

{ارْكُضْ} اضْرِبْ.
{يَرْكُضُونَ} يَعْدُونَ.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "While Job was naked, taking a bath, a swarm of gold locusts fell on him and he started collecting them in his garment. His Lord called him, 'O Job! Have I not made you rich enough to need what you see? He said, 'Yes, O Lord! But I cannot dispense with your Blessing.'"

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " بَيْنَمَا أَيُّوبُ يَغْتَسِلُ عُرْيَانًا خَرَّ عَلَيْهِ رِجْلُ جَرَادٍ مِنْ ذَهَبٍ، فَجَعَلَ يَحْثِي فِي ثَوْبِهِ، فَنَادَى رَبُّهُ يَا أَيُّوبُ، أَلَمْ أَكُنْ أَغْنَيْتُكَ عَمَّا تَرَى قَالَ بَلَى يَا رَبِّ، وَلَكِنْ لاَ غِنَى لِي عَنْ بَرَكَتِكَ ".

Reference	: Sahih al-Bukhari 3391
In-book reference	: Book 60, Hadith 65
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 604

(21) Chapter:

(21) بَابُ: {وَاذْكُرْ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلِصًا وَكَانَ رَسُولاً نَبِيًّا وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا} كَلَّمَهُ

{وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا} يُقَالُ لِلْوَاحِدِ وَلِلاِثْنَيْنِ وَالْجَمِيعِ نَجِيٌّ. وَيُقَالُ خَلَصُوا نَجِيًّا اعْتَزَلُوا نَجِيًّا وَالْجَمِيعُ أَنْجِيَةٌ يَتَنَاجَوْنَ.

Narrated `Aisha:

The Prophet (ﷺ) returned to Khadija while his heart was beating rapidly. She took him to Waraqa bin Naufal who was a Christian convert and used to read the Gospels in Arabic Waraqa asked (the Prophet), "What do you see?" When he told him, Waraqa said, "That is the same angel whom Allah sent to the Prophet) Moses. Should I live till you receive the Divine Message, I will support you strongly."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، سَمِعْتُ عُرْوَةَ، قَالَ قَالَتْ عَائِشَةُ ـ رضى الله عنها فَرَجَعَ النَّبِيُّ صلى الله عليه وسلم إِلَى خَدِيجَةَ يَرْجُفُ فُؤَادُهُ، فَانْطَلَقَتْ بِهِ إِلَى وَرَقَةَ بْنِ نَوْفَلٍ، وَكَانَ رَجُلاً تَنَصَّرَ يَقْرَأُ الإِنْجِيلَ بِالْعَرَبِيَّةِ. فَقَالَ وَرَقَةُ مَاذَا تَرَى فَأَخْبَرَهُ. فَقَالَ وَرَقَةُ هَذَا النَّامُوسُ الَّذِي أَنْزَلَ اللَّهُ عَلَى مُوسَى، وَإِنْ أَدْرَكَنِي يَوْمُكَ أَنْصُرْكَ نَصْرًا مُؤَزَّرًا. النَّامُوسُ صَاحِبُ السِّرِّ الَّذِي يُطْلِعُهُ بِمَا يَسْتُرُهُ عَنْ غَيْرِهِ.

Reference	: Sahih al-Bukhari 3392
In-book reference	: Book 60, Hadith 66
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 605

(22) Chapter: The Statement of Allah Aza Wajal: "And has there come to you the story of Musa..."

(22) بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: {وَهَلْ أَتَاكَ حَدِيثُ مُوسَى إِذْ رَأَى نَارًا} إِلَى قَوْلِهِ: {بِالْوَادِي الْمُقَدَّسِ طُوًى}

{آنَسْتُ} أَبْصَرْتُ {نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ} الآيَةَ. قَالَ ابْنُ عَبَّاسٍ الْمُقَدَّسُ الْمُبَارَكُ. طُوًى اسْمُ الْوَادِي {سِيرَتَهَا} حَالَتَهَا وَ{النُّهَى} التُّقَى {بِمَلْكِنَا} بِأَمْرِنَا.

{هَوَى} شَقِيَ.

{فَارِغًا} إِلاَّ مِنْ ذِكْرِ مُوسَى.

{رِدْءًا} كَيْ يُصَدِّقَنِي. وَيُقَالُ مُغِيثًا أَوْ مُعِينًا. يَبْطُشُ وَيَبْطِشُ.

{يَأْتَمِرُونَ} يَتَشَاوَرُونَ. وَالْجِذْوَةُ قِطْعَةٌ غَلِيظَةٌ مِنَ الْخَشَبِ لَيْسَ فِيهَا لَهَبٌ.

{سَنَشُدُّ} سَنُعِينُكَ كُلَّمَا عَزَّزْتَ شَيْئًا فَقَدْ جَعَلْتَ لَهُ عَضُدًا.

وَقَالَ غَيْرُهُ كُلَّمَا لَمْ يَنْطِقْ بِحَرْفٍ أَوْ فِيهِ تَمْتَمَةٌ أَوْ فَأْفَأَةٌ فَهْيَ عُقْدَةٌ {أَزْرِي} ظَهْرِي {فَيُسْحِتَكُمْ} فَيُهْلِكَكُمْ.

{الْمُثْلَى} تَأْنِيثُ الأَمْثَلِ، يَقُولُ بِدِينِكُمْ، يُقَالُ خُذِ الْمُثْلَى، خُذِ الأَمْثَلَ.

{ثُمَّ ائْتُوا صَفًّا} يُقَالُ هَلْ أَتَيْتَ الصَّفَّ الْيَوْمَ يَعْنِي الْمُصَلَّى الَّذِي يُصَلَّى فِيهِ.

{فَأَوْجَسَ} أَضْمَرَ خَوْفًا، فَذَهَبَتِ الْوَاوُ مِنْ {خِيفَةً} لِكَسْرَةِ الْخَاءِ.

{فِي جُذُوعِ النَّخْلِ} عَلَى جُذُوعِ {خَطْبُكَ} بَالُكَ.

{مِسَاسَ} مَصْدَرُ مَاسَّهُ مِسَاسًا.

{لَنَنْسِفَنَّهُ} لَنُذْرِيَنَّهُ. الضَّحَاءُ الْحَرُّ.

{قُصِّيهِ} اتَّبِعِي أَثَرَهُ، وَقَدْ يَكُونُ أَنْ تَقُصَّ الْكَلاَمَ {نَحْنُ نَقُصُّ عَلَيْكَ}.

{عَنْ جُنُبٍ} عَنْ بُعْدٍ وَعَنْ جَنَابَةٍ وَعَنِ اجْتِنَابٍ وَاحِدٌ. قَالَ مُجَاهِدٌ: {عَلَى قَدَرٍ} مَوْعِدٌ {لاَ تَنِيَا} لاَ تَضْعُفَا {يَبَسًا} يَابِسًا {مِنْ زِينَةِ الْقَوْمِ} الْحُلِيِّ الَّذِي اسْتَعَارُوا مِنْ آلِ فِرْعَوْنَ {فَقَذَفْتُهَا} أَلْقَيْتُهَا.

{أَلْقَى} صَنَعَ.

{فَنَسِيَ} مُوسَى هُمْ يَقُولُونَهُ أَخْطَأَ الرَّبَّ أَنْ لاَ يَرْجِعَ إِلَيْهِمْ قَوْلاً فِي الْعِجْلِ.

Narrated Malik bin Sasaa:

Allah's Messenger (ﷺ) talked to his companions about his Night Journey to the Heavens. When he reached the fifth Heaven, he met Aaron. (Gabriel said to the Prophet), "This is Aaron." The Prophet (ﷺ) said, "Gabriel greeted and so did I, and he returned the greeting saying, 'Welcome, O Pious Brother and Pious Prophet."

حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ مَالِكِ بْنِ صَعْصَعَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم حَدَّثَهُمْ عَنْ لَيْلَةِ أُسْرِيَ بِهِ حَتَّى أَتَى السَّمَاءَ الْخَامِسَةَ، فَإِذَا هَارُونُ قَالَ هَذَا هَارُونُ فَسَلِّمْ عَلَيْهِ. فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ ثُمَّ قَالَ مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. تَابَعَهُ ثَابِتٌ وَعَبَّادُ بْنُ أَبِي عَلِيٍّ عَنْ أَنَسٍ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 3393
In-book reference	: Book 60, Hadith 67
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 606

(23) Chapter:

(23) {وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ} إِلَى قَوْلِهِ: {مُسْرِفٌ كَذَّابٌ}

(24) Chapter: The Statement of Allah Taa'la: "And to Moses Allah spoke directly."

(24) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَهَلْ أَتَاكَ حَدِيثُ مُوسَى}، {وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا}

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "On the night of my Ascension to Heaven, I saw (the prophet) Moses who was a thin person with lank hair, looking like one of the men of the tribe of Shanua; and I saw Jesus who was of average height

with red face as if he had just come out of a bathroom. And I resemble prophet Abraham more than any of his offspring does. Then I was given two cups, one containing milk and the other wine. Gabriel said, 'Drink whichever you like.' I took the milk and drank it. Gabriel said, 'You have accepted what is natural, (True Religion i.e. Islam) and if you had taken the wine, your followers would have gone astray.' "

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَيْلَةَ أُسْرِيَ بِهِ " رَأَيْتُ مُوسَى وَإِذَا رَجُلٌ ضَرْبٌ رَجِلٌ، كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَرَأَيْتُ عِيسَى، فَإِذَا هُوَ رَجُلٌ رَبْعَةٌ أَحْمَرُ كَأَنَّمَا خَرَجَ مِنْ دِيمَاسٍ، وَأَنَا أَشْبَهُ وَلَدِ إِبْرَاهِيمَ صلى الله عليه وسلم بِهِ، ثُمَّ أُتِيتُ بِإِنَاءَيْنِ، فِي أَحَدِهِمَا لَبَنٌ، وَفِي الآخَرِ خَمْرٌ فَقَالَ اشْرَبْ أَيَّهُمَا شِئْتَ. فَأَخَذْتُ اللَّبَنَ فَشَرِبْتُهُ فَقِيلَ أَخَذْتَ الْفِطْرَةَ، أَمَا إِنَّكَ لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ ".

Reference	: Sahih al-Bukhari 3394
In-book reference	: Book 60, Hadith 68
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 607

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "One should not say that I am better than Jonah (i.e. Yunus) bin Matta." So, he mentioned his father Matta. The Prophet (ﷺ) mentioned the night of his Ascension and said, "The prophet Moses was brown, a tall person as if from the people of the tribe of Shanu'a. Jesus was a curly-haired man of moderate height." He also mentioned Malik, the gate-keeper of the (Hell) Fire, and Ad-Dajjal.

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ سَمِعْتُ أَبَا الْعَالِيَةِ، حَدَّثَنَا ابْنُ عَمِّ، نَبِيِّكُمْ ـ يَعْنِي ابْنَ عَبَّاسٍ ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى ". وَنَسَبَهُ إِلَى أَبِيهِ. وَذَكَرَ النَّبِيُّ صلى الله عليه وسلم لَيْلَةَ أُسْرِيَ بِهِ فَقَالَ " مُوسَى آدَمُ طُوَالٌ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ ". وَقَالَ " عِيسَى جَعْدٌ مَرْبُوعٌ ". وَذَكَرَ مَالِكًا خَازِنَ النَّارِ، وَذَكَرَ الدَّجَّالَ.

Reference	: Sahih al-Bukhari 3395, 3396
In-book reference	: Book 60, Hadith 69
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 608

Narrated Ibn `Abbas:

When the Prophet (ﷺ) came to Medina, he found (the Jews) fasting on the day of 'Ashura' (i.e. 10th of Muharram). They used to say: "This is a great day on which Allah saved Moses and drowned the folk of Pharaoh. Moses observed the fast on this day, as a sign of gratitude to Allah." The Prophet (ﷺ) said, "I am closer to Moses than they." So, he observed the fast (on that day) and ordered the Muslims to fast on it.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا أَيُّوبُ السَّخْتِيَانِيُّ، عَنِ ابْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما أَنَّ النَّبِيَّ صلى الله عليه وسلم لَمَّا قَدِمَ الْمَدِينَةَ وَجَدَهُمْ يَصُومُونَ يَوْمًا، يَعْنِي عَاشُورَاءَ، فَقَالُوا هَذَا يَوْمٌ عَظِيمٌ، وَهْوَ يَوْمٌ نَجَّى اللَّهُ فِيهِ مُوسَى، وَأَغْرَقَ آلَ فِرْعَوْنَ، فَصَامَ مُوسَى شُكْرًا لِلَّهِ. فَقَالَ " أَنَا أَوْلَى بِمُوسَى مِنْهُمْ ". فَصَامَهُ وَأَمَرَ بِصِيَامِهِ.

Reference	: Sahih al-Bukhari 3397
In-book reference	: Book 60, Hadith 70
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 609

(25) Chapter: The Statement of Allah Taa'la: "And We appointed for Musa thirty nights..."

(25) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَوَاعَدْنَا مُوسَى ثَلاَثِينَ لَيْلَةً وَأَتْمَمْنَاهَا بِعَشْرٍ فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلاَ

قَوْلِهِ: {وَأَنَا أَوَّلُ الْمُؤْمِنِينَ} تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَانِي} إِلَى

يُقَالُ دَكَّهُ زَلْزَلَهُ.

{فَدُكَّتَا} فَدُكِكْنَ، جَعَلَ الْجِبَالَ كَالْوَاحِدَةِ كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ: {أَنَّ السَّمَوَاتِ وَالأَرْضَ كَانَتَا رَتْقًا} وَلَمْ يَقُلْ كُنَّ. رَتْقًا مُلْتَصِقَتَيْنِ {أُشْرِبُوا} ثَوْبٌ مُشَرَّبٌ مَصْبُوغٌ. قَالَ ابْنُ عَبَّاسٍ: {انْبَجَسَتْ} انْفَجَرَتْ {وَإِذْ نَتَقْنَا الْجَبَلَ} رَفَعْنَا.

Narrated Abu Sa`id:

The Prophet (ﷺ) said, 'People will be struck unconscious on the Day of Resurrection and I will be the first to regain consciousness, and behold! There I will see Moses holding one of the pillars of Allah's Throne. I will wonder whether he has become conscious before me of he has been exempted, because of his unconsciousness at the Tur (mountain) which he received (on the earth).

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " النَّاسُ يَصْعَقُونَ يَوْمَ الْقِيَامَةِ، فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَإِذَا أَنَا بِمُوسَى آخِذٌ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ، فَلاَ أَدْرِي أَفَاقَ قَبْلِي، أَمْ جُوزِيَ بِصَعْقَةِ الطُّورِ ".

Reference	: Sahih al-Bukhari 3398
In-book reference	: Book 60, Hadith 71
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 610

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Were it not for Bani Israel, meat would not decay; and were it not for Eve, no woman would ever betray her husband."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لَوْلاَ بَنُو إِسْرَائِيلَ لَمْ يَخْنَزِ اللَّحْمُ، وَلَوْلاَ حَوَّاءُ لَمْ تَخُنْ أُنْثَى زَوْجَهَا الدَّهْرَ ".

Reference	: Sahih al-Bukhari 3399
In-book reference	: Book 60, Hadith 72
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 611

(26) Chapter: Torrential flood — (26) بَابُ طُوفَانٍ مِنَ السَّيْلِ

يُقَالُ لِلْمَوْتِ الْكَثِيرِ طُوفَانٌ. الْقُمَّلُ الْحُمْنَانُ يُشْبِهُ صِغَارَ الْحَلَمِ.

{حَقِيقٌ} حَقٌّ.

{سُقِطَ} كُلُّ مَنْ نَدِمَ فَقَدْ سُقِطَ فِي يَدِهِ.

(27) Chapter: The story of Al-Khidr with Musa (Moses) alayhis-salam — (27) باب حَدِيثِ الْخَضِرِ مَعَ مُوسَى ـ عَلَيْهِمَا السَّلاَمُ

Narrated Ibn `Abbas:

That he differed with Al-Hur bin Qais Al-Fazari regarding the companion of Moses. Ibn `Abbas said that he was Al-Khadir. Meanwhile Ubai bin Ka`b passed by them and Ibn `Abbas called him saying, "My friend and I have differed regarding Moses' companion whom Moses asked the way to meet. Have you heard Allah's Messenger (ﷺ) mentioning something about him?" He said, "Yes, I heard Allah's Apostle saying, 'While Moses was sitting in the company of some Israelites, a man came and asked (him), 'Do you know anyone who is more learned than you?'

Moses replied, 'No.' So, Allah sent the Divine Inspiration to Moses: 'Yes, Our slave, Khadir (is more learned than you).' Moses asked how to meet him (i.e. Khadir). So, the fish, was made, as a sign for him, and he was told that when the fish was lost, he should return and there he would meet him. So, Moses went on looking for the sign of the fish in the sea. The servant boy of Moses said to him, 'Do you know that when we were sitting by the side of the rock, I forgot the fish, and t was only Satan who made me forget to tell (you) about it.' Moses said, That was what we were seeking after,' and both of them returned, following their footmarks and found Khadir; and what happened further to them, is mentioned in Allah's Book."

حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، أَخْبَرَهُ عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ تَمَارَى هُوَ وَالْحُرُّ بْنُ قَيْسٍ الْفَزَارِيُّ فِي صَاحِبِ مُوسَى، قَالَ ابْنُ عَبَّاسٍ هُوَ خَضِرٌ، فَمَرَّ بِهِمَا أُبَىُّ بْنُ كَعْبٍ، فَدَعَاهُ ابْنُ عَبَّاسٍ، فَقَالَ إِنِّي تَمَارَيْتُ أَنَا وَصَاحِبِي، هَذَا فِي صَاحِبِ مُوسَى الَّذِي سَأَلَ السَّبِيلَ إِلَى لُقِيِّهِ، هَلْ سَمِعْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَذْكُرُ شَأْنَهُ قَالَ نَعَمْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " بَيْنَمَا مُوسَى فِي مَلإٍ مِنْ بَنِي إِسْرَائِيلَ جَاءَهُ رَجُلٌ، فَقَالَ هَلْ تَعْلَمُ أَحَدًا أَعْلَمَ مِنْكَ قَالَ لاَ. فَأَوْحَى اللَّهُ إِلَى مُوسَى بَلَى عَبْدُنَا خَضِرٌ. فَسَأَلَ مُوسَى السَّبِيلَ إِلَيْهِ، فَجُعِلَ لَهُ الْحُوتُ آيَةً، وَقِيلَ لَهُ إِذَا فَقَدْتَ الْحُوتَ فَارْجِعْ، فَإِنَّكَ سَتَلْقَاهُ. فَكَانَ يَتْبَعُ الْحُوتَ فِي الْبَحْرِ، فَقَالَ لِمُوسَى فَتَاهُ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ، فَإِنِّي نَسِيتُ الْحُوتَ، وَمَا أَنْسَانِيهِ إِلاَّ الشَّيْطَانُ أَنْ أَذْكُرَهُ. فَقَالَ مُوسَى ذَلِكَ مَا كُنَّا نَبْغِ. فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا فَوَجَدَا خَضِرًا، فَكَانَ مِنْ شَأْنِهِمَا الَّذِي قَصَّ اللَّهُ فِي كِتَابِهِ ".

Reference	: Sahih al-Bukhari 3400
In-book reference	: Book 60, Hadith 73
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 612

Narrated Sa`id bin Jubair:

I said to Ibn `Abbas, "Nauf Al-Bukah claims that Moses, the companion of Al-Khadir was not Moses (the prophet) of the children of Israel, but some other Moses." Ibn `Abbas said, "Allah's enemy (i.e. Nauf) has told a lie. Ubai bin Ka`b told us that the Prophet (ﷺ) said, 'Once Moses stood up and addressed Bani Israel. He was asked who was the most learned man amongst the people. He said, 'I.' Allah admonished him as he did not attribute absolute knowledge to Him (Allah). So, Allah said to him, 'Yes, at the junction of the two seas there is a Slave of Mine who is more learned than you.' Moses said, 'O my Lord! How can I meet him?' Allah said, 'Take a fish and put it in a large basket and you will find him at the place where you will lose the fish.' Moses took a fish and put it in a basket and proceeded along with his (servant) boy, Yusha` bin Noon, till they reached the rock where they laid their heads (i.e. lay down). Moses slept, and the fish, moving out of the basket, fell into the sea. It took its way into the sea (straight) as in a tunnel. Allah stopped the flow of water over the fish and it became like an arch (the Prophet (ﷺ) pointed out this arch with his hands). They travelled the rest of the night, and the next day Moses said to his boy (servant), 'Give us our food, for indeed, we have suffered much fatigue in this journey of ours.' Moses did not feel tired till he crossed that place which Allah had ordered him to seek after. His boy (servant) said to him, 'Do you know that when we were sitting near that rock, I forgot the fish, and none but Satan caused me to forget to tell (you) about it, and it took its course into the sea in an amazing way?.' So there was a path for the fish and that astonished them. Moses said, 'That was what we were seeking after.' So, both of them retraced their footsteps till they reached the rock. There they saw a man Lying covered with a garment. Moses greeted him and he replied saying, 'How do people greet each other in your land?' Moses said, 'I am Moses.' The man asked, 'Moses of Bani Israel?' Moses said, 'Yes, I have come to you so that you may teach me from those things which Allah has taught you.' He said, 'O Moses! I have some of the Knowledge of Allah which Allah has taught me, and which you do not know, while you have some of the Knowledge of Allah which Allah has taught you and which I do not know.' Moses asked, 'May I follow you?' He said, 'But you will not be able to remain patient with me for how can you be patient about things which you will not be

able to understand?' (Moses said, 'You will find me, if Allah so will, truly patient, and I will not disobey you in aught.') So, both of them set out walking along the sea-shore, a boat passed by them and they asked the crew of the boat to take them on board. The crew recognized Al-Khadir and so they took them on board without fare. When they were on board the boat, a sparrow came and stood on the edge of the boat and dipped its beak once or twice into the sea. Al-Khadir said to Moses, 'O Moses! My knowledge and your knowledge have not decreased Allah's Knowledge except as much as this sparrow has decreased the water of the sea with its beak.' Then suddenly Al-Khadir took an adze and plucked a plank, and Moses did not notice it till he had plucked a plank with the adze. Moses said to him, 'What have you done? They took us on board charging us nothing; yet you I have intentionally made a hole in their boat so as to drown its passengers. Verily, you have done a dreadful thing.' Al-Khadir replied, 'Did I not tell you that you would not be able to remain patient with me?' Moses replied, 'Do not blame me for what I have forgotten, and do not be hard upon me for my fault.' So the first excuse of Moses was that he had forgotten. When they had left the sea, they passed by a boy playing with other boys. Al-Khadir took hold of the boys head and plucked it with his hand like this. (Sufyan, the sub narrator pointed with his fingertips as if he was plucking some fruit.) Moses said to him, "Have you killed an innocent person who has not killed any person? You have really done a horrible thing." Al-Khadir said, "Did I not tell you that you could not remain patient with me?' Moses said "If I ask you about anything after this, don't accompany me. You have received an excuse from me.' Then both of them went on till they came to some people of a village, and they asked its inhabitant for wood but they refused to entertain them as guests. Then they saw therein a wall which was just going to collapse (and Al Khadir repaired it just by touching it with his hands). (Sufyan, the sub-narrator, pointed with his hands, illustrating how Al-Khadir passed his hands over the wall upwards.) Moses said, "These are the people whom we have called on, but they neither gave us food, nor entertained us as guests, yet you have repaired their wall. If you had wished, you could have taken wages for it." Al-Khadir said, "This is the parting between you and me, and I shall tell you the explanation of those things on which you could not remain patient." The Prophet (ﷺ) added, "We wished that Moses could have remained patient by virtue of which Allah might have told us more about their story. (Sufyan the sub-narrator said that the Prophet (ﷺ) said, "May Allah bestow His Mercy on Moses! If he had remained patient, we would have been told further about their case.")

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ جُبَيْرٍ، قَالَ قُلْتُ لاِبْنِ عَبَّاسٍ إِنَّ نَوْفًا الْبَكَالِيَّ يَزْعُمُ أَنَّ مُوسَى صَاحِبَ الْخَضِرِ لَيْسَ هُوَ مُوسَى بَنِي إِسْرَائِيلَ، إِنَّمَا هُوَ مُوسَى آخَرُ. فَقَالَ كَذَبَ عَدُوُّ اللَّهِ حَدَّثَنَا أُبَىُّ بْنُ كَعْبٍ عَنِ النَّبِيِّ صلى الله عليه وسلم " أَنَّ مُوسَى قَامَ خَطِيبًا فِي بَنِي إِسْرَائِيلَ، فَسُئِلَ أَىُّ النَّاسِ أَعْلَمُ فَقَالَ أَنَا. فَعَتَبَ اللَّهُ عَلَيْهِ إِذْ لَمْ يَرُدَّ الْعِلْمَ إِلَيْهِ. فَقَالَ لَهُ بَلَى، لِي عَبْدٌ بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ. قَالَ أَىْ رَبِّ وَمَنْ لِي بِهِ ـ وَرُبَّمَا قَالَ سُفْيَانُ أَىْ رَبِّ وَكَيْفَ لِي بِهِ ـ قَالَ تَأْخُذُ حُوتًا، فَتَجْعَلُهُ فِي مِكْتَلٍ، حَيْثُمَا فَقَدْتَ الْحُوتَ فَهْوَ ثَمَّ ـ وَرُبَّمَا قَالَ فَهْوَ ثَمَّهْ ـ وَأَخَذَ حُوتًا، فَجَعَلَهُ فِي مِكْتَلٍ، ثُمَّ انْطَلَقَ هُوَ وَفَتَاهُ يُوشَعُ بْنُ نُونٍ، حَتَّى أَتَيَا الصَّخْرَةَ، وَضَعَا رُءُوسَهُمَا فَرَقَدَ مُوسَى، وَاضْطَرَبَ الْحُوتُ فَخَرَجَ فَسَقَطَ فِي الْبَحْرِ، فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا، فَأَمْسَكَ اللَّهُ عَنِ الْحُوتِ جِرْيَةَ الْمَاءِ، فَصَارَ مِثْلَ الطَّاقِ، فَقَالَ هَكَذَا مِثْلُ الطَّاقِ. فَانْطَلَقَا يَمْشِيَانِ بَقِيَّةَ لَيْلَتِهِمَا وَيَوْمَهُمَا، حَتَّى إِذَا كَانَ مِنَ الْغَدِ قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا. وَلَمْ يَجِدْ مُوسَى النَّصَبَ حَتَّى جَاوَزَ حَيْثُ أَمَرَهُ اللَّهُ. قَالَ لَهُ فَتَاهُ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ، وَمَا أَنْسَانِيهِ إِلاَّ الشَّيْطَانُ أَنْ أَذْكُرَهُ، وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا، فَكَانَ لِلْحُوتِ سَرَبًا وَلَهُمَا عَجَبًا. قَالَ لَهُ مُوسَى ذَلِكَ مَا كُنَّا نَبْغِي، فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا، رَجَعَا يَقُصَّانِ آثَارَهُمَا حَتَّى انْتَهَيَا إِلَى الصَّخْرَةِ، فَإِذَا رَجُلٌ مُسَجًّى بِثَوْبٍ، فَسَلَّمَ مُوسَى، فَرَدَّ عَلَيْهِ. فَقَالَ وَأَنَّى بِأَرْضِكَ السَّلاَمُ. قَالَ أَنَا مُوسَى. قَالَ مُوسَى بَنِي إِسْرَائِيلَ قَالَ نَعَمْ، أَتَيْتُكَ لِتُعَلِّمَنِي مِمَّا عُلِّمْتَ رَشَدًا. قَالَ يَا مُوسَى إِنِّي عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ، عَلَّمَنِيهِ اللَّهُ لاَ تَعْلَمُهُ وَأَنْتَ عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَكَهُ اللَّهُ لاَ أَعْلَمُهُ. قَالَ هَلْ أَتَّبِعُكَ قَالَ {إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا * وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا} إِلَى قَوْلِهِ {إِمْرًا} فَانْطَلَقَا يَمْشِيَانِ عَلَى سَاحِلِ الْبَحْرِ، فَمَرَّتْ بِهِمَا سَفِينَةٌ، كَلَّمُوهُمْ أَنْ يَحْمِلُوهُمْ، فَعَرَفُوا الْخَضِرَ، فَحَمَلُوهُ بِغَيْرِ نَوْلٍ، فَلَمَّا رَكِبَا فِي السَّفِينَةِ جَاءَ عُصْفُورٌ، فَوَقَعَ عَلَى حَرْفِ السَّفِينَةِ، فَنَقَرَ فِي الْبَحْرِ نَقْرَةً أَوْ نَقْرَتَيْنِ، قَالَ لَهُ الْخَضِرُ يَا مُوسَى، مَا نَقَصَ عِلْمِي وَعِلْمُكَ مِنْ عِلْمِ اللَّهِ إِلاَّ مِثْلَ مَا نَقَصَ هَذَا الْعُصْفُورُ بِمِنْقَارِهِ مِنَ الْبَحْرِ. إِذْ أَخَذَ الْفَأْسَ فَنَزَعَ لَوْحًا، قَالَ فَلَمْ يَفْجَأْ مُوسَى إِلاَّ وَقَدْ قَلَعَ لَوْحًا بِالْقَدُّومِ. فَقَالَ لَهُ مُوسَى مَا صَنَعْتَ قَوْمٌ حَمَلُونَا بِغَيْرِ نَوْلٍ، عَمَدْتَ إِلَى سَفِينَتِهِمْ فَخَرَقْتَهَا لِتُغْرِقَ

أَهْلَهَا، لَقَدْ جِئْتَ شَيْئًا إِمْرًا‏.‏ قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا‏.‏ قَالَ لاَ تُؤَاخِذْنِي بِمَا نَسِيتُ وَلاَ تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا، فَكَانَتِ الأُولَى مِنْ مُوسَى نِسْيَانًا‏.‏ فَلَمَّا خَرَجَا مِنَ الْبَحْرِ مَرُّوا بِغُلاَمٍ يَلْعَبُ مَعَ الصِّبْيَانِ، فَأَخَذَ الْخَضِرُ بِرَأْسِهِ فَقَلَعَهُ بِيَدِهِ هَكَذَا ـ وَأَوْمَأَ سُفْيَانُ بِأَطْرَافِ أَصَابِعِهِ كَأَنَّهُ يَقْطِفُ شَيْئًا ـ فَقَالَ لَهُ مُوسَى أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا‏.‏ قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا‏.‏ قَالَ إِنْ سَأَلْتُكَ عَنْ شَىْءٍ بَعْدَهَا فَلاَ تُصَاحِبْنِي، قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا‏.‏ فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ مَائِلاً ـ أَوْمَأَ بِيَدِهِ هَكَذَا وَأَشَارَ سُفْيَانُ كَأَنَّهُ يَمْسَحُ شَيْئًا إِلَى فَوْقُ، فَلَمْ أَسْمَعْ سُفْيَانَ يَذْكُرُ مَائِلاً إِلاَّ مَرَّةً ـ قَالَ قَوْمٌ أَتَيْنَاهُمْ فَلَمْ يُطْعِمُونَا وَلَمْ يُضَيِّفُونَا عَمَدْتَ إِلَى حَائِطِهِمْ لَوْ شِئْتَ لاَتَّخَذْتَ عَلَيْهِ أَجْرًا‏.‏ قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ، سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا"‏.‏ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ وَدِدْنَا أَنَّ مُوسَى كَانَ صَبَرَ، فَقَصَّ اللَّهُ عَلَيْنَا مِنْ خَبَرِهِمَا ‏"‏‏.‏ قَالَ سُفْيَانُ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ يَرْحَمُ اللَّهُ مُوسَى، لَوْ كَانَ صَبَرَ يُقَصُّ عَلَيْنَا مِنْ أَمْرِهِمَا ‏"‏‏.‏ وَقَرَأَ ابْنُ عَبَّاسٍ أَمَامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ غَصْبًا، وَأَمَّا الْغُلاَمُ فَكَانَ كَافِرًا وَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ‏.‏ ثُمَّ قَالَ لِي سُفْيَانُ سَمِعْتُهُ مِنْهُ مَرَّتَيْنِ وَحَفِظْتُهُ مِنْهُ‏.‏ قِيلَ لِسُفْيَانَ حَفِظْتَهُ قَبْلَ أَنْ تَسْمَعَهُ مِنْ عَمْرٍو، أَوْ تَحَفَّظْتَهُ مِنْ إِنْسَانٍ فَقَالَ مِمَّنْ أَتَحَفَّظُهُ وَرَوَاهُ أَحَدٌ عَنْ عَمْرٍو غَيْرِي سَمِعْتُهُ مِنْهُ مَرَّتَيْنِ أَوْ ثَلاَثًا وَحَفِظْتُهُ مِنْهُ‏.‏

Reference	: Sahih al-Bukhari 3401
In-book reference	: Book 60, Hadith 74
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 613

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Al-Khadir was named so because he sat over a barren white land, it turned green with plantation after (his sitting over it."

حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ الأَصْبَهَانِيُّ، أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ إِنَّمَا سُمِّيَ الْخَضِرُ أَنَّهُ جَلَسَ عَلَى فَرْوَةٍ بَيْضَاءَ فَإِذَا هِيَ تَهْتَزُّ مِنْ خَلْفِهِ خَضْرَاءَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3402
In-book reference	: Book 60, Hadith 75
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 614

(28) Chapter: (28) باب

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "It was said to Bani Israel, Enter the gate (of the town) with humility (prostrating yourselves) and saying: "Repentance", but they changed the word and entered the town crawling on their buttocks and saying: "A wheat grain in the hair."

حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ قِيلَ لِبَنِي إِسْرَائِيلَ ادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ‏.‏ فَبَدَّلُوا فَدَخَلُوا يَزْحَفُونَ عَلَى أَسْتَاهِهِمْ، وَقَالُوا حَبَّةٌ فِي شَعْرَةٍ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3403
In-book reference	: Book 60, Hadith 76
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 615

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "(The Prophet) Moses was a shy person and used to cover his body completely because of his extensive shyness. One of the children of Israel hurt him by saying, 'He covers his body in this way only because of some defect in his skin, either leprosy or scrotal hernia, or he has some other defect.' Allah wished to clear Moses of what they said about him, so one day while Moses was in seclusion, he took off his clothes and put

them on a stone and started taking a bath. When he had finished the bath, he moved towards his clothes so as to take them, but the stone took his clothes and fled; Moses picked up his stick and ran after the stone saying, 'O stone! Give me my garment!' Till he reached a group of Bani Israel who saw him naked then, and found him the best of what Allah had created, and Allah cleared him of what they had accused him of. The stone stopped there and Moses took and put his garment on and started hitting the stone with his stick. By Allah, the stone still has some traces of the hitting, three, four or five marks. This was what Allah refers to in His Saying:-- "O you who believe! Be you not like those Who annoyed Moses, But Allah proved his innocence of that which they alleged, And he was honorable In Allah's Sight." (33.69)

حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا عَوْفٌ، عَنِ الْحَسَنِ، وَمُحَمَّدٍ، وَخِلاَسٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ مُوسَى كَانَ رَجُلاً حَيِيًّا سِتِّيرًا، لاَ يُرَى مِنْ جِلْدِهِ شَىْءٌ، اسْتِحْيَاءً مِنْهُ، فَآذَاهُ مَنْ آذَاهُ مِنْ بَنِي إِسْرَائِيلَ، فَقَالُوا مَا يَسْتَتِرُ هَذَا التَّسَتُّرَ إِلاَّ مِنْ عَيْبٍ بِجِلْدِهِ، إِمَّا بَرَصٌ وَإِمَّا أُدْرَةٌ وَإِمَّا آفَةٌ. وَإِنَّ اللَّهَ أَرَادَ أَنْ يُبَرِّئَهُ مِمَّا قَالُوا لِمُوسَى فَخَلاَ يَوْمًا وَحْدَهُ فَوَضَعَ ثِيَابَهُ عَلَى الْحَجَرِ ثُمَّ اغْتَسَلَ، فَلَمَّا فَرَغَ أَقْبَلَ إِلَى ثِيَابِهِ لِيَأْخُذَهَا، وَإِنَّ الْحَجَرَ عَدَا بِثَوْبِهِ، فَأَخَذَ مُوسَى عَصَاهُ وَطَلَبَ الْحَجَرَ، فَجَعَلَ يَقُولُ ثَوْبِي حَجَرُ، ثَوْبِي حَجَرُ، حَتَّى انْتَهَى إِلَى مَلإٍ مِنْ بَنِي إِسْرَائِيلَ، فَرَأَوْهُ عُرْيَانًا أَحْسَنَ مَا خَلَقَ اللَّهُ، وَأَبْرَأَهُ مِمَّا يَقُولُونَ، وَقَامَ الْحَجَرُ فَأَخَذَ ثَوْبَهُ فَلَبِسَهُ، وَطَفِقَ بِالْحَجَرِ ضَرْبًا بِعَصَاهُ، فَوَاللَّهِ إِنَّ بِالْحَجَرِ لَنَدَبًا مِنْ أَثَرِ ضَرْبِهِ ثَلاَثًا أَوْ أَرْبَعًا أَوْ خَمْسًا، فَذَلِكَ قَوْلُهُ {يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا}".

Reference	: Sahih al-Bukhari 3404
In-book reference	: Book 60, Hadith 77
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 616

Narrated `Abdullah:

Once the Prophet (ﷺ) distributed something (among his followers. A man said, "This distribution has not been done (with justice) seeking Allah's Countenance." I went to the Prophet (ﷺ) and told him (of that). He became so angry that I saw the signs of anger oh his face. Then he said, "May Allah bestow His Mercy on Moses, for he was harmed more (in a worse manner) than this; yet he endured patiently."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، قَالَ سَمِعْتُ أَبَا وَائِلٍ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ ـ رضى الله عنه ـ قَالَ قَسَمَ النَّبِيُّ صلى الله عليه وسلم قَسْمًا، فَقَالَ رَجُلٌ إِنَّ هَذِهِ لَقِسْمَةٌ مَا أُرِيدَ بِهَا وَجْهُ اللَّهِ. فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَأَخْبَرْتُهُ، فَغَضِبَ حَتَّى رَأَيْتُ الْغَضَبَ فِي وَجْهِهِ، ثُمَّ قَالَ " يَرْحَمُ اللَّهُ مُوسَى قَدْ أُوذِيَ بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ ".

Reference	: Sahih al-Bukhari 3405
In-book reference	: Book 60, Hadith 78
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 617

(29) Chapter: Allah's Statement: "... And they came upon a people devoted to some of their idols..."

(29) بَابُ: {يَعْكِفُونَ عَلَى أَصْنَامٍ لَهُمْ}

{مُتَبَّرٌ} خُسْرَانٌ {وَلِيُتَبِّرُوا} يُدَمِّرُوا {مَا عَلَوْا} مَا غَلَبُوا.

Narrated Jabir bin `Abdullah:

We were with Allah's Messenger (ﷺ) picking the fruits of the 'Arak trees, and Allah's Messenger (ﷺ) said, "Pick the black fruit, for it is the best." The companions asked, "Were you a shepherd?" He replied, "There was no prophet who was not a shepherd."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم نَجْنِي الْكَبَاثَ، وَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " عَلَيْكُمْ بِالأَسْوَدِ مِنْهُ، فَإِنَّهُ أَطْيَبُهُ ". قَالُوا أَكُنْتَ تَرْعَى الْغَنَمَ قَالَ " وَهَلْ مِنْ نَبِيٍّ إِلاَّ وَقَدْ رَعَاهَا ".

Reference	: Sahih al-Bukhari 3406
In-book reference	: Book 60, Hadith 79
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 618

(30) Chapter: (30) بَابُ: {وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً} الآيَةَ

قَالَ أَبُو الْعَالِيَةِ الْعَوَانُ النَّصَفُ بَيْنَ الْبِكْرِ وَالْهَرِمَةِ.

{فَاقِعٌ} صَافٍ.

{لاَ ذَلُولٌ} لَمْ يُذِلَّهَا الْعَمَلُ، {تُثِيرُ الأَرْضَ} لَيْسَتْ بِذَلُولٍ تُثِيرُ الأَرْضَ وَلاَ تَعْمَلُ فِي الْحَرْثِ {مُسَلَّمَةٌ} مِنَ الْعُيُوبِ.

{لاَ شِيَةَ} بَيَاضٌ.

{صَفْرَاءُ} إِنْ شِئْتَ سَوْدَاءُ، وَيُقَالُ صَفْرَاءُ، كَقَوْلِهِ: {جِمَالاَتٌ صُفْرٌ}.

{فَادَّارَأْتُمْ} اخْتَلَفْتُمْ.

(31) Chapter: The death of Musa (Moses) (31) باب وَفَاةِ مُوسَى، وَذِكْرُهُ بَعْدُ

Narrated Abu Huraira:

The Angel of Death was sent to Moses when he came to Moses, Moses slapped him on the eye. The angel returned to his Lord and said, "You have sent me to a Slave who does not want to die." Allah said, "Return to him and tell him to put his hand on the back of an ox and for every hair that will come under it, he will be granted one year of life." Moses said, "O Lord! What will happen after that?" Allah replied, "Then death." Moses said, "Let it come now." Moses then requested Allah to let him die close to the Sacred Land so much so that he would be at a distance of a stone's throw from it." Abu Huraira added, "Allah's Messenger (ﷺ) said, 'If I were there, I would show you his grave below the red sand hill on the side of the road."

حَدَّثَنَا يَحْيَى بْنُ مُوسَى، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ أُرْسِلَ مَلَكُ الْمَوْتِ إِلَى مُوسَى ـ عَلَيْهِمَا السَّلاَمُ ـ فَلَمَّا جَاءَهُ صَكَّهُ، فَرَجَعَ إِلَى رَبِّهِ، فَقَالَ أَرْسَلْتَنِي إِلَى عَبْدٍ لاَ يُرِيدُ الْمَوْتَ. قَالَ ارْجِعْ إِلَيْهِ، فَقُلْ لَهُ يَضَعُ يَدَهُ عَلَى مَتْنِ ثَوْرٍ، فَلَهُ بِمَا غَطَّتْ يَدُهُ بِكُلِّ شَعَرَةٍ سَنَةٌ. قَالَ أَىْ رَبِّ، ثُمَّ مَاذَا قَالَ ثُمَّ الْمَوْتُ. قَالَ فَالآنَ. قَالَ فَسَأَلَ اللَّهَ أَنْ يُدْنِيَهُ مِنَ الأَرْضِ الْمُقَدَّسَةِ رَمْيَةً بِحَجَرٍ. قَالَ أَبُو هُرَيْرَةَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ كُنْتُ ثَمَّ لأَرَيْتُكُمْ قَبْرَهُ إِلَى جَانِبِ الطَّرِيقِ تَحْتَ الْكَثِيبِ الأَحْمَرِ ". قَالَ وَأَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامٍ حَدَّثَنَا أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ.

Reference	: Sahih al-Bukhari 3407
In-book reference	: Book 60, Hadith 80
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 619

Narrated Abu Huraira:

A Muslim and a Jew quarreled. The Muslim taking an oath, said, "By Him Who has preferred Muhammad over all people...!" The Jew said, "By Him Who has preferred Moses, over all people." The Muslim raised his hand and

slapped the Jew who came to the Prophet (ﷺ) to tell him what had happened between him and the Muslim. The Prophet (ﷺ) said, "Don't give me superiority over Moses, for the people will become unconscious (on the Day of Resurrection) and I will be the first to gain consciousness to see Moses standing and holding a side of Allah's Throne. I will not know if he has been among those people who have become unconscious; and that he has gained consciousness before me, or he has been amongst those whom Allah has exempted."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، وَسَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ اسْتَبَّ رَجُلٌ مِنَ الْمُسْلِمِينَ وَرَجُلٌ مِنَ الْيَهُودِ. فَقَالَ الْمُسْلِمُ وَالَّذِي اصْطَفَى مُحَمَّدًا صلى الله عليه وسلم عَلَى الْعَالَمِينَ. فِي قَسَمٍ يُقْسِمُ بِهِ. فَقَالَ الْيَهُودِيُّ وَالَّذِي اصْطَفَى مُوسَى عَلَى الْعَالَمِينَ. فَرَفَعَ الْمُسْلِمُ عِنْدَ ذَلِكَ يَدَهُ، فَلَطَمَ الْيَهُودِيَّ، فَذَهَبَ الْيَهُودِيُّ إِلَى النَّبِيِّ صلى الله عليه وسلم فَأَخْبَرَهُ الَّذِي كَانَ مِنْ أَمْرِهِ وَأَمْرِ الْمُسْلِمِ فَقَالَ " لاَ تُخَيِّرُونِي عَلَى مُوسَى، فَإِنَّ النَّاسَ يَصْعَقُونَ فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَإِذَا مُوسَى بَاطِشٌ بِجَانِبِ الْعَرْشِ، فَلاَ أَدْرِي أَكَانَ فِيمَنْ صَعِقَ فَأَفَاقَ قَبْلِي أَوْ كَانَ مِمَّنِ اسْتَثْنَى اللَّهُ ".

Reference	: Sahih al-Bukhari 3408
In-book reference	: Book 60, Hadith 81
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 620

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Adam and Moses argued with each other. Moses said to Adam. 'You are Adam whose mistake expelled you from Paradise.' Adam said to him, 'You are Moses whom Allah selected as His Messenger and as the one to whom He spoke directly; yet you blame me for a thing which had already been written in my fate before my creation?"' Allah's Messenger (ﷺ) said twice, "So, Adam overpowered Moses."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " احْتَجَّ آدَمُ وَمُوسَى فَقَالَ لَهُ مُوسَى أَنْتَ آدَمُ الَّذِي أَخْرَجَتْكَ خَطِيئَتُكَ مِنَ الْجَنَّةِ. فَقَالَ لَهُ آدَمُ أَنْتَ مُوسَى الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالاَتِهِ وَبِكَلاَمِهِ، ثُمَّ تَلُومُنِي عَلَى أَمْرٍ قُدِّرَ عَلَىَّ قَبْلَ أَنْ أُخْلَقَ ". فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَحَجَّ آدَمُ مُوسَى " مَرَّتَيْنِ.

Reference	: Sahih al-Bukhari 3409
In-book reference	: Book 60, Hadith 82
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 621

Narrated Ibn `Abbas:

The Prophet (ﷺ) once came to us and said, "All the nations were displayed in front of me, and I saw a large multitude of people covering the horizon. Somebody said, 'This is Moses and his followers.' "

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حُصَيْنُ بْنُ نُمَيْرٍ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ خَرَجَ عَلَيْنَا النَّبِيُّ صلى الله عليه وسلم يَوْمًا قَالَ " عُرِضَتْ عَلَىَّ الأُمَمُ، وَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الأُفُقَ فَقِيلَ هَذَا مُوسَى فِي قَوْمِهِ ".

Reference	: Sahih al-Bukhari 3410
In-book reference	: Book 60, Hadith 83
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 622

(32) Chapter: The Statement of Allah Taa'la: "And Allah has set forth an example for those who believe, the wife of Fir'aun..."

(32) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَضَرَبَ اللَّهُ مَثَلاً لِلَّذِينَ آمَنُوا امْرَأَةَ فِرْعَوْنَ} إِلَى قَوْلِهِ: {وَكَانَتْ مِنَ الْقَانِتِينَ}

Narrated Abu Musa:

Allah's Messenger (ﷺ) said, "Many amongst men reached (the level of) perfection but none amongst the women reached this level except Asia, Pharaoh's wife, and Mary, the daughter of `Imran. And no doubt, the superiority of `Aisha to other women is like the superiority of Tharid (i.e. a meat and bread dish) to other meals."

حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ، حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ مُرَّةَ الْهَمْدَانِيِّ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَمَلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلاَّ آسِيَةُ امْرَأَةُ فِرْعَوْنَ، وَمَرْيَمُ بِنْتُ عِمْرَانَ، وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ ".

Reference	: Sahih al-Bukhari 3411
In-book reference	: Book 60, Hadith 84
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 623

(33) Chapter:

(33) بَابُ: {إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى} الآيَةَ

{لَتَنُوءُ} لَتُثْقِلُ. قَالَ ابْنُ عَبَّاسٍ: {أُولِي الْقُوَّةِ} لاَ يَرْفَعُهَا الْعُصْبَةُ مِنَ الرِّجَالِ، يُقَالُ: {الْفَرِحِينَ} الْمَرِحِينَ {وَيْكَأَنَّ اللَّهَ} مِثْلُ أَلَمْ تَرَ أَنَّ اللَّهَ {يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ} وَيُوَسِّعُ عَلَيْهِ وَيُضَيِّقُ.

(34) Chapter: The Statement of Allah Taa'la: "And to (the people of) Madyan, (We sent) their brother Shu'aib..."

(34) بَابُ: {وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا}

إِلَى أَهْلِ مَدْيَنَ، لأَنَّ مَدْيَنَ بَلَدٌ، وَمِثْلُهُ: {وَاسْأَلِ الْقَرْيَةَ} وَاسْأَلِ {الْعِيرَ} يَعْنِي أَهْلَ الْقَرْيَةِ وَأَهْلَ الْعِيرِ {وَرَاءَكُمْ ظِهْرِيًّا} لَمْ يَلْتَفِتُوا إِلَيْهِ، يُقَالُ إِذَا لَمْ يَقْضِ حَاجَتَهُ ظَهَرْتَ حَاجَتِي وَجَعَلْتَنِي ظِهْرِيًّا قَالَ الظِّهْرِيُّ أَنْ تَأْخُذَ مَعَكَ دَابَّةً أَوْ وِعَاءً تَسْتَظْهِرُ بِهِ مَكَانَتُهُمْ وَمَكَانُهُمْ وَاحِدٌ {يَغْنَوْا} يَعِيشُوا {يَأْيَسُ} يَحْزَنُ {آسَى} أَحْزَنُ.

وَقَالَ الْحَسَنُ: {إِنَّكَ لأَنْتَ الْحَلِيمُ} يَسْتَهْزِئُونَ بِهِ.

وَقَالَ مُجَاهِدٌ: لَيْكَةُ الأَيْكَةُ {يَوْمِ الظُّلَّةِ} إِظْلاَلُ الْغَمَامِ الْعَذَابَ عَلَيْهِمْ.

(35) Chapter: The Statement of Allah Taa'la: "And verily, Yunus was one of the Messengers..."

(35) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ} إِلَى قَوْلِهِ: {فَمَتَّعْنَاهُمْ إِلَى حِينٍ}

{وَلاَ تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ}، {كَظِيمٌ} وَهْوَ مَغْمُومٌ.

Narrated `Abdullah:

The Prophet (ﷺ) said, "None of you should say that I am better than Yunus (i.e. Jonah)." Musadded added, "Jonah bin Matta."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي الأَعْمَشُ، حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَقُولَنَّ أَحَدُكُمْ إِنِّي خَيْرٌ مِنْ يُونُسَ ". زَادَ مُسَدَّدٌ " يُونُسَ بْنِ مَتَّى ".

Reference	: Sahih al-Bukhari 3412
In-book reference	: Book 60, Hadith 85
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 624

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "No slave (of Allah) should say that I am better than Yunus bin Matta." So the Prophet mentioned his father's name with his name.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ إِنِّي خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى ". وَنَسَبَهُ إِلَى أَبِيهِ.

Reference : Sahih al-Bukhari 3413
In-book reference : Book 60, Hadith 86
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 625
(deprecated numbering scheme)

Narrated Abu Huraira:

Once while a Jew was selling something, he was offered a price that he was not pleased with. So, he said, "No, by Him Who gave Moses superiority over all human beings!" Hearing him, an Ansari man got up and slapped him on the face and said, "You say: By Him Who Gave Moses superiority over all human beings although the Prophet (ﷺ) (Muhammad) is present amongst us!" The Jew went to the Prophet and said, "O Abu-l-Qasim! I am under the assurance and contract of security, so what right does so-and-so have to slap me?" The Prophet (ﷺ) asked the other, "Why have you slapped". He told him the whole story. The Prophet (ﷺ) became angry, till anger appeared on his face, and said, "Don't give superiority to any prophet amongst Allah's Prophets, for when the trumpet will be blown, everyone on the earth and in the heavens will become unconscious except those whom Allah will exempt. The trumpet will be blown for the second time and I will be the first to be resurrected to see Moses holding Allah's Throne. I will not know whether the unconsciousness which Moses received on the Day of Tur has been sufficient for him, or has he got up before me. And I do not say that there is anybody who is better than Yunus bin Matta."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، عَنِ اللَّيْثِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ بَيْنَمَا يَهُودِيٌّ يَعْرِضُ سِلْعَتَهُ أُعْطِيَ بِهَا شَيْئًا كَرِهَهُ. فَقَالَ لاَ وَالَّذِي اصْطَفَى مُوسَى عَلَى الْبَشَرِ، فَسَمِعَهُ رَجُلٌ مِنَ الأَنْصَارِ فَقَامَ، فَلَطَمَ وَجْهَهُ، وَقَالَ تَقُولُ وَالَّذِي اصْطَفَى مُوسَى عَلَى الْبَشَرِ، وَالنَّبِيُّ صلى الله عليه وسلم بَيْنَ أَظْهُرِنَا فَذَهَبَ إِلَيْهِ، فَقَالَ أَبَا الْقَاسِمِ، إِنَّ لِي ذِمَّةً وَعَهْدًا، فَمَا بَالُ فُلاَنٍ لَطَمَ وَجْهِي. فَقَالَ " لِمَ لَطَمْتَ وَجْهَهُ ". فَذَكَرَهُ، فَغَضِبَ النَّبِيُّ صلى الله عليه وسلم حَتَّى رُئِيَ فِي وَجْهِهِ، ثُمَّ قَالَ " لاَ تُفَضِّلُوا بَيْنَ أَنْبِيَاءِ اللَّهِ، فَإِنَّهُ يُنْفَخُ فِي الصُّورِ، فَيَصْعَقُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الأَرْضِ، إِلاَّ مَنْ شَاءَ اللَّهُ، ثُمَّ يُنْفَخُ فِيهِ أُخْرَى، فَأَكُونُ أَوَّلَ مَنْ بُعِثَ فَإِذَا مُوسَى آخِذٌ بِالْعَرْشِ، فَلاَ أَدْرِي أَحُوسِبَ بِصَعْقَتِهِ يَوْمَ الطُّورِ أَمْ بُعِثَ قَبْلِي ـ وَلاَ أَقُولُ إِنَّ أَحَدًا أَفْضَلُ مِنْ يُونُسَ بْنِ مَتَّى".

Reference : Sahih al-Bukhari 3414, 3415
In-book reference : Book 60, Hadith 87
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 626
(deprecated numbering scheme)

Narrated Abu Huraira:

The Prophet (ﷺ) said, "None should say that I am better than Yunus bin Matta."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، سَمِعْتُ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى ".

Reference : Sahih al-Bukhari 3416
In-book reference : Book 60, Hadith 88
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 627
(deprecated numbering scheme)

(36) Chapter: The Statement of Allah Taa'la: "And ask them about the town that was by the sea..."

(36) بَابُ: {وَاسْأَلْهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ}

يَتَعَدَّوْنَ يُجَاوِزُونَ فِي السَّبْتِ {إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا} شَوَارِعَ إِلَى قَوْلِهِ: {كُونُوا قِرَدَةً خَاسِئِينَ}.

(37) Chapter: The Statement of Allah Taa'la: "And to David We gave the Zabur..."

(37) باب قَوْلِ اللَّهِ تَعَالَى {وَآتَيْنَا دَاوُدَ زَبُورًا}

الزُّبُرُ الْكُتُبُ، وَاحِدُهَا زَبُورٌ، زَبَرْتُ كَتَبْتُ.

{وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلاً يَا جِبَالُ أَوِّبِي مَعَهُ} قَالَ مُجَاهِدٌ سَبِّحِي مَعَهُ، {وَالطَّيْرَ وَأَلَنَّا لَهُ الْحَدِيدَ أَنِ اعْمَلْ سَابِغَاتٍ} الدُّرُوعَ، {وَقَدِّرْ فِي السَّرْدِ} الْمَسَامِيرِ وَالْحَلَقِ، وَلاَ يُدِقَّ الْمِسْمَارَ فَيَتَسَلْسَلَ، وَلاَ يُعَظِّمْ فَيَفْصِمَ، {وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ}.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The reciting of the Zabur (i.e. Psalms) was made easy for David. He used to order that his riding animals be saddled, and would finish reciting the Zabur before they were saddled. And he would never eat except from the earnings of his manual work."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ خُفِّفَ عَلَى دَاوُدَ ـ عَلَيْهِ السَّلاَمُ ـ الْقُرْآنُ، فَكَانَ يَأْمُرُ بِدَوَابِّهِ فَتُسْرَجُ، فَيَقْرَأُ الْقُرْآنَ قَبْلَ أَنْ تُسْرَجَ دَوَابُّهُ، وَلاَ يَأْكُلُ إِلاَّ مِنْ عَمَلِ يَدِهِ ‏"‏‏.‏ رَوَاهُ مُوسَى بْنُ عُقْبَةَ عَنْ صَفْوَانَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم‏.‏

Reference	: Sahih al-Bukhari 3417
In-book reference	: Book 60, Hadith 89
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 628

Narrated `Abdullah bin `Amr:

Allah's Messenger (ﷺ) was informed that I have said: "By Allah, I will fast all the days and pray all the nights as long as I live." On that, Allah's Messenger (ﷺ) asked me. "Are you the one who says: 'I will fast all the days and pray all the nights as long as I live?' " I said, "Yes, I have said it." He said, "You cannot do that. So fast (sometimes) and do not fast (sometimes). Pray and sleep. Fast for three days a month, for the reward of a good deed is multiplied by ten time, and so the fasting of three days a month equals the fasting of a year." I said, "O Allah's Messenger (ﷺ)! I can do (fast) more than this." He said, "Fast on every third day. I said: I can do (fast) more than that, He said: "Fast on alternate days and this was the fasting of David which is the most moderate sort of fasting." I said, "O Allah's Messenger (ﷺ)! I can do (fast) more than that." He said, "There is nothing better than that."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ، أَخْبَرَهُ وَأَبَا، سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو ـ رضى الله عنهما ـ قَالَ أُخْبِرَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنِّي أَقُولُ وَاللَّهِ لأَصُومَنَّ النَّهَارَ وَلأَقُومَنَّ اللَّيْلَ مَا عِشْتُ‏.‏ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ أَنْتَ الَّذِي تَقُولُ وَاللَّهِ لأَصُومَنَّ النَّهَارَ وَلأَقُومَنَّ اللَّيْلَ مَا عِشْتُ ‏"‏ قُلْتُ قَدْ قُلْتُهُ‏.‏ قَالَ ‏"‏ إِنَّكَ لاَ تَسْتَطِيعُ ذَلِكَ، فَصُمْ وَأَفْطِرْ، وَقُمْ وَنَمْ، وَصُمْ مِنَ الشَّهْرِ ثَلاَثَةَ أَيَّامٍ، فَإِنَّ الْحَسَنَةَ بِعَشْرِ أَمْثَالِهَا، وَذَلِكَ مِثْلُ صِيَامِ الدَّهْرِ ‏"‏‏.‏ فَقُلْتُ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ يَا رَسُولَ اللَّهِ‏.‏ قَالَ ‏"‏ فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمَيْنِ ‏"‏‏.‏ قَالَ قُلْتُ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ‏.‏ قَالَ ‏"‏ فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمًا، وَذَلِكَ صِيَامُ دَاوُدَ، وَهْوَ عَدْلُ الصِّيَامِ ‏"‏‏.‏ قُلْتُ إِنِّي أُطِيقُ أَفْضَلَ مِنْهُ يَا رَسُولَ اللَّهِ‏.‏ قَالَ ‏"‏ لاَ أَفْضَلَ مِنْ ذَلِكَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3418
In-book reference	: Book 60, Hadith 90
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 629

Narrated `Abdullah bin `Amr bin Al-As:

The Prophet (ﷺ) said to me, "I have been informed that you pray all the nights and observe fast all the days; is this true?" I replied, "Yes." He said, "If you do so, your eyes will become weak and you will get bored. So fast three days a month, for this will be the fasting of a whole year, or equal to the fasting of a whole year." I said, "I find myself able

to fast more." He said, "Then fast like the fasting of (the Prophet) David who used to fast on alternate days and would not flee on facing the enemy."

حَدَّثَنَا خَلاَّدُ بْنُ يَحْيَى، حَدَّثَنَا مِسْعَرٌ، حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ، عَنْ أَبِي الْعَبَّاسِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلَمْ أُنَبَّأْ أَنَّكَ تَقُومُ اللَّيْلَ وَتَصُومُ ". فَقُلْتُ نَعَمْ. فَقَالَ " فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ هَجَمَتِ الْعَيْنُ وَنَفِهَتِ النَّفْسُ، صُمْ مِنْ كُلِّ شَهْرٍ ثَلاَثَةَ أَيَّامٍ، فَذَلِكَ صَوْمُ الدَّهْرِ ـ أَوْ كَصَوْمِ الدَّهْرِ ". قُلْتُ إِنِّي أَجِدُ بِي ـ قَالَ مِسْعَرٌ يَعْنِي ـ قُوَّةً. قَالَ " فَصُمْ صَوْمَ دَاوُدَ ـ عَلَيْهِ السَّلاَمُ ـ وَكَانَ يَصُومُ يَوْمًا، وَيُفْطِرُ يَوْمًا، وَلاَ يَفِرُّ إِذَا لاَقَى ".

Reference	: Sahih al-Bukhari 3419
In-book reference	: Book 60, Hadith 91
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 630

(38) Chapter: The most beloved Salat to Allah was the Salat of (the Prophet) Dawud, and the most beloved Saum was the Saum of Dawud

(38) بَابُ أَحَبُّ الصَّلاَةِ إِلَى اللَّهِ صَلاَةُ دَاوُدَ

وَأَحَبُّ الصِّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ، كَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ، وَيَصُومُ يَوْمًا، وَيُفْطِرُ يَوْمًا. قَالَ عَلِيٌّ وَهْوَ قَوْلُ عَائِشَةَ مَا أَلْفَاهُ السَّحَرُ عِنْدِي إِلاَّ نَائِمًا.

Narrated `Abdullah bin `Amr:

Allah's Messenger (ﷺ) said to me, "The most beloved fasting to Allah was the fasting of (the Prophet) David who used to fast on alternate days. And the most beloved prayer to Allah was the prayer of David who used to sleep for (the first) half of the night and pray for 1/3 of it and (again) sleep for a sixth of it."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَمْرِو بْنِ أَوْسٍ الثَّقَفِيِّ، سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو، قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " أَحَبُّ الصِّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ، كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَأَحَبُّ الصَّلاَةِ إِلَى اللَّهِ صَلاَةُ دَاوُدَ، كَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ ".

Reference	: Sahih al-Bukhari 3420
In-book reference	: Book 60, Hadith 92
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 631

(39) Chapter: The Statement of Allah Taa'la: "... And remember Our slave Dawud, endued with power..."

(39) بَابُ: {وَاذْكُرْ عَبْدَنَا دَاوُدَ ذَا الأَيْدِ إِنَّهُ أَوَّابٌ} إِلَى قَوْلِهِ: {وَفَصْلَ الْخِطَابِ}

قَالَ مُجَاهِدٌ الْفَهْمُ فِي الْقَضَاءِ.

{وَلاَ تُشْطِطْ} لاَ تُسْرِفْ {وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً} يُقَالُ لِلْمَرْأَةِ نَعْجَةٌ، وَيُقَالُ لَهَا أَيْضًا شَاةٌ، {وَلِي نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا} مِثْلُ: {وَكَفَلَهَا زَكَرِيَّاءُ} ضَمَّهَا {وَعَزَّنِي} غَلَبَنِي، صَارَ أَعَزَّ مِنِّي، أَعْزَزْتُهُ جَعَلْتُهُ عَزِيزًا.

{فِي الْخِطَابِ} يُقَالُ الْمُحَاوَرَةُ.

{قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَى نِعَاجِهِ وَإِنَّ كَثِيرًا مِنَ الْخُلَطَاءِ} الشُّرَكَاءِ {لَيَبْغِي} إِلَى قَوْلِهِ: {أَنَّمَا فَتَنَّاهُ}. قَالَ ابْنُ عَبَّاسٍ اخْتَبَرْنَاهُ. وَقَرَأَ عُمَرُ فَتَّنَّاهُ بِتَشْدِيدِ التَّاءِ {فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ}.

Narrated Mujahid:

I asked Ibn `Abbas, "Should we perform a prostration on reciting Surat-Sa`d?" He recited (the Sura) including: 'And among his progeny, David, Solomon..(up to)...so follow their guidance (6.84-91) And then he said, "Your Prophet is amongst those people who have been ordered to follow them (i.e. the preceding apostles).

حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، قَالَ سَمِعْتُ الْعَوَّامَ، عَنْ مُجَاهِدٍ، قَالَ قُلْتُ لاِبْنِ عَبَّاسٍ أَسْجُدُ فِي {ص} فَقَرَأَ {وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ} حَتَّى أَتَى {فَبِهُدَاهُمُ اقْتَدِهْ} فَقَالَ نَبِيُّكُمْ صلى الله عليه وسلم مِمَّنْ أُمِرَ أَنْ يَقْتَدِيَ بِهِمْ.

Reference	: Sahih al-Bukhari 3421
In-book reference	: Book 60, Hadith 93
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 632

Narrated Ibn `Abbas:

The prostration in Sura-Sa`d is not amongst the compulsory prostrations, though I saw the Prophet (ﷺ) prostrating on reciting it.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ لَيْسَ {ص} مِنْ عَزَائِمِ السُّجُودِ، وَرَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَسْجُدُ فِيهَا.

Reference	: Sahih al-Bukhari 3422
In-book reference	: Book 60, Hadith 94
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 633

(40) Chapter: The Statement of Allah Taa'la: "And to Dawud, We gave Sulaiman (for a son). How excellent (a) slave he was ever oft-returning in repentance (to us)" (38.30)

(40) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ}

And His Statement:-- He said: My Lord Forgive me and grant me a kingdom such as shall not belong to any other after me.' (38.35) And His Statement:-- 'And they followed what the Devils gave out (falsely), of magic in the life-time of Solomon.' (2.102)

الرَّاجِعُ الْمُنِيبُ، وَقَوْلُهُ: {هَبْ لِي مُلْكًا لاَ يَنْبَغِي لأَحَدٍ مِنْ بَعْدِي} وَقَوْلُهُ: {وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ}، {وَلِسُلَيْمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ} أَذَبْنَا لَهُ عَيْنَ الْحَدِيدِ {وَمِنَ الْجِنِّ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ} إِلَى قَوْلِهِ: {مِنْ مَحَارِيبَ} قَالَ مُجَاهِدٌ بُنْيَانٌ مَا دُونَ الْقُصُورِ {وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ} كَالْحِيَاضِ لِلإِبِلِ.

وَقَالَ ابْنُ عَبَّاسٍ: كَالْجَوْبَةِ مِنَ الأَرْضِ {وَقُدُورٍ رَاسِيَاتٍ} إِلَى قَوْلِهِ: {الشَّكُورُ}، {فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلاَّ دَابَّةُ الأَرْضِ} الأَرَضَةُ {تَأْكُلُ مِنْسَأَتَهُ} عَصَاهُ {فَلَمَّا خَرَّ} إِلَى قَوْلِهِ: {الْمُهِينِ}، {حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي}، {فَطَفِقَ مَسْحًا بِالسُّوقِ وَالأَعْنَاقِ} يَمْسَحُ أَعْرَافَ الْخَيْلِ وَعَرَاقِيبَهَا الأَصْفَادُ الْوَثَاقُ. قَالَ مُجَاهِدٌ: {الصَّافِنَاتُ} صَفَنَ الْفَرَسُ رَفَعَ إِحْدَى رِجْلَيْهِ حَتَّى تَكُونَ عَلَى طَرَفِ الْحَافِرِ.

{الْجِيَادُ} السِّرَاعُ.

{جَسَدًا} شَيْطَانًا.

{رُخَاءً} طَيِّبَةً، {حَيْثُ أَصَابَ} حَيْثُ شَاءَ.

{فَامْنُنْ} أَعْطِ.

{بِغَيْرِ حِسَابٍ} بِغَيْرِ حَرَجٍ.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "A strong demon from the Jinns came to me yesterday suddenly, so as to spoil my prayer, but Allah enabled me to overpower him, and so I caught him and intended to tie him to one of the pillars of the Mosque so that all of you might see him, but I remembered the invocation of my brother Solomon: 'And grant me a kingdom such as shall not belong to any other after me.' (38.35) so I let him go cursed."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم " إِنَّ عِفْرِيتًا مِنَ الْجِنِّ تَفَلَّتَ الْبَارِحَةَ لِيَقْطَعَ عَلَىَّ صَلاَتِي، فَأَمْكَنَنِي اللَّهُ مِنْهُ، فَأَخَذْتُهُ، فَأَرَدْتُ أَنْ أَرْبُطَهُ عَلَى سَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ حَتَّى تَنْظُرُوا إِلَيْهِ كُلُّكُمْ فَذَكَرْتُ دَعْوَةَ أَخِي سُلَيْمَانَ رَبِّ هَبْ لِي مُلْكًا لاَ يَنْبَغِي لأَحَدٍ مِنْ بَعْدِي. فَرَدَدْتُهُ خَاسِئًا ". عِفْرِيتٌ مُتَمَرِّدٌ مِنْ إِنْسٍ أَوْ جَانٍّ، مِثْلُ زِبْنِيَةٍ جَمَاعَتُهَا الزَّبَانِيَةُ.

Reference	: Sahih al-Bukhari 3423
In-book reference	: Book 60, Hadith 95
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 634

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Solomon (the son of) David said, 'Tonight I will sleep with seventy ladies each of whom will conceive a child who will be a knight fighting for "Allah's Cause.' His companion said, 'If Allah will.' But Solomon did not say so; therefore none of those women got pregnant except one who gave birth to a half child." The Prophet (ﷺ) further said, "If the Prophet (ﷺ) Solomon had said it (i.e. 'If Allah will') he would have begotten children who would have fought in Allah's Cause." Shuaib and Ibn Abi Az-Zinad said, "Ninety (women) is more correct (than seventy).

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " قَالَ سُلَيْمَانُ بْنُ دَاوُدَ لأَطُوفَنَّ اللَّيْلَةَ عَلَى سَبْعِينَ امْرَأَةً تَحْمِلُ كُلُّ امْرَأَةٍ فَارِسًا يُجَاهِدُ فِي سَبِيلِ اللَّهِ، فَقَالَ لَهُ صَاحِبُهُ إِنْ شَاءَ اللَّهُ. فَلَمْ يَقُلْ، وَلَمْ تَحْمِلْ شَيْئًا إِلاَّ وَاحِدًا سَاقِطًا إِحْدَى شِقَّيْهِ ". فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لَوْ قَالَهَا لَجَاهَدُوا فِي سَبِيلِ اللَّهِ ". قَالَ شُعَيْبٌ وَابْنُ أَبِي الزِّنَادِ " تِسْعِينَ ". وَهْوَ أَصَحُّ.

Reference	: Sahih al-Bukhari 3424
In-book reference	: Book 60, Hadith 96
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 635

Narrated Abu Dhaar:

I said, "O Allah's Messenger (ﷺ)! Which mosque was built first?" He replied, "Al-Masjid-ul-Haram." I asked, "Which (was built) next?" He replied, "Al-Masjid-ul-Aqs-a (i.e. Jerusalem)." I asked, "What was the period in between them?" He replied, "Forty (years)." He then added, "Wherever the time for the prayer comes upon you, perform the prayer, for all the earth is a place of worshipping for you."

حَدَّثَنِي عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا إِبْرَاهِيمُ التَّيْمِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ ـ رضى الله عنه ـ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَىُّ مَسْجِدٍ وُضِعَ أَوَّلُ قَالَ " الْمَسْجِدُ الْحَرَامُ ". قُلْتُ ثُمَّ أَىٌّ قَالَ " ثُمَّ الْمَسْجِدُ الأَقْصَى ". قُلْتُ كَمْ كَانَ بَيْنَهُمَا قَالَ " أَرْبَعُونَ ". ثُمَّ قَالَ " حَيْثُمَا أَدْرَكَتْكَ الصَّلاَةُ فَصَلِّ، وَالأَرْضُ لَكَ مَسْجِدٌ ".

Reference	: Sahih al-Bukhari 3425
In-book reference	: Book 60, Hadith 97
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 636

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "My example and the example o the people is like that of a person who lit a fire and let the moths, butterflies and these insects fall in it." He also said, "There were two women, each of whom had a child with her. A wolf came and took away the child of one of them, whereupon the other said, 'It has taken your child.' The first said, 'But it has taken your child.' So they both carried the case before David who judged that the living child be given to the elder lady. So both of them went to Solomon bin David and informed him (of the case). He said, 'Bring me a knife so as to cut the child into two pieces and distribute it between them.' The younger lady said, 'May Allah be merciful to you! Don't do that, for it is her (i.e. the other lady's) child.' So he gave the child to the younger lady."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ، حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَثَلِي وَمَثَلُ النَّاسِ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا، فَجَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ تَقَعُ فِي النَّارِ ". وَقَالَ " كَانَتِ امْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا جَاءَ الذِّئْبُ فَذَهَبَ بِابْنِ إِحْدَاهُمَا، فَقَالَتْ صَاحِبَتُهَا إِنَّمَا ذَهَبَ بِابْنِكِ. وَقَالَتِ الأُخْرَى إِنَّمَا ذَهَبَ بِابْنِكِ. فَتَحَاكَمَتَا إِلَى دَاوُدَ، فَقَضَى بِهِ لِلْكُبْرَى فَخَرَجَتَا عَلَى سُلَيْمَانَ بْنِ دَاوُدَ فَأَخْبَرَتَاهُ. فَقَالَ ائْتُونِي بِالسِّكِّينِ أَشُقُّهُ بَيْنَهُمَا. فَقَالَتِ الصُّغْرَى لاَ تَفْعَلْ يَرْحَمُكَ اللَّهُ، هُوَ ابْنُهَا. فَقَضَى بِهِ لِلصُّغْرَى ". قَالَ أَبُو هُرَيْرَةَ وَاللَّهِ إِنْ سَمِعْتُ بِالسِّكِّينِ إِلاَّ يَوْمَئِذٍ، وَمَا كُنَّا نَقُولُ إِلاَّ الْمُدْيَةُ.

Reference	: Sahih al-Bukhari 3426, 3427
In-book reference	: Book 60, Hadith 98
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 637

(41) Chapter: The Statement of Allah Taa'la: "And indeed We bestowed upon Luqman Al-Hikmah..."

(41) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ} إِلَى قَوْلِهِ: {إِنَّ اللَّهَ لاَ يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ}

{وَلاَ تُصَعِّرْ} الإِعْرَاضُ بِالْوَجْهِ.

Narrated `Abdullah:

When the Verse:-- 'Those who believe and mix not their belief with wrong." was revealed, the companions of the Prophet (ﷺ) said, "Who amongst us has not mixed his belief with wrong?" Then Allah revealed: "Join none in worship with Allah, Verily joining others in worship with Allah is a great wrong indeed."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ لَمَّا نَزَلَتِ {الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ} قَالَ أَصْحَابُ النَّبِيِّ صلى الله عليه وسلم أَيُّنَا لَمْ يَلْبِسْ إِيمَانَهُ بِظُلْمٍ فَنَزَلَتْ {لاَ تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ }

Reference	: Sahih al-Bukhari 3428
In-book reference	: Book 60, Hadith 99
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 638

Narrated `Abdullah:

When the Verse:-- 'Those who believe and mix not their belief with wrong.' was revealed, the Muslims felt it very hard on them and said, "O Allah's Messenger (ﷺ)! Who amongst us does not do wrong to himself?" He replied, "The Verse does not mean this. But that (wrong) means to associate others in worship to Allah: Don't you listen to what Luqman said to his son when he was advising him," O my son! Join not others in worship with Allah. Verily joining others in worship with Allah is a great wrong indeed." (31.13)

حَدَّثَنِي إِسْحَاقُ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ لَمَّا نَزَلَتِ {الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ} شَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ، فَقَالُوا يَا رَسُولَ اللَّهِ، أَيُّنَا لاَ يَظْلِمُ نَفْسَهُ قَالَ " لَيْسَ ذَلِكَ، إِنَّمَا هُوَ الشِّرْكُ، أَلَمْ تَسْمَعُوا مَا قَالَ لُقْمَانُ لاِبْنِهِ وَهْوَ يَعِظُهُ {يَا بُنَىَّ لاَ تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ }".

Reference	: Sahih al-Bukhari 3429
In-book reference	: Book 60, Hadith 100
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 639

(42) Chapter: The (story of the) Dwellers of the Town (V.36:13)

(42) بَابُ: {وَاضْرِبْ لَهُمْ مَثَلاً أَصْحَابَ الْقَرْيَةِ} الآيَةَ

{فَعَزَّزْنَا} قَالَ مُجَاهِدٌ شَدَّدْنَا.

وَقَالَ ابْنُ عَبَّاسٍ: {طَائِرُكُمْ} مَصَائِبُكُمْ.

(43) Chapter: The Statement of Allah Taa'la: "(This is) a mention of the mercy of your Lord to His slave Zakariya (Zachariah)"

(43) بَابُ قَوْلِ اللَّهِ تَعَالَى: {ذِكْرُ رَحْمَةِ رَبِّكَ عَبْدَهُ زَكَرِيَّاءَ إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا} إِلَى قَوْلِهِ: {لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا}

قَالَ ابْنُ عَبَّاسٍ مِثْلاً. يُقَالُ رَضِيًّا مَرْضِيًّا عُتِيًّا عَصِيًّا يَعْتُو {قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلاَمٌ} إِلَى قَوْلِهِ: {ثَلاَثَ لَيَالٍ سَوِيًّا} وَيُقَالُ صَحِيحًا، {فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا}، {فَأَوْحَى} فَأَشَارَ {يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ} إِلَى قَوْلِهِ: {وَيَوْمَ يُبْعَثُ حَيًّا}، {حَفِيًّا} لَطِيفًا {عَاقِرًا} الذَّكَرُ وَالأُنْثَى سَوَاءٌ.

Narrated Malik bin Sasaa:

That the Prophet (ﷺ) talked to them about the night of his Ascension to the Heavens. He said, "(Then Gabriel took me) and ascended up till he reached the second heaven where he asked for the gate to be opened, but it was asked, 'Who is it?' Gabriel replied, 'I am Gabriel.' It was asked, 'Who is accompanying you?' He replied, 'Muhammad.' It was asked, 'Has he been called?' He said, 'Yes.' When we reached over the second heaven, I saw Yahya (i.e. John) and Jesus who were cousins. Gabriel said, 'These are John (Yahya) and Jesus, so greet them.' I greeted them and they returned the greeting saying, 'Welcome, O Pious Brother and Pious Prophet!;' "

حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ مَالِكِ بْنِ صَعْصَعَةَ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم حَدَّثَهُمْ عَنْ لَيْلَةَ أُسْرِيَ " ثُمَّ صَعِدَ حَتَّى أَتَى السَّمَاءَ الثَّانِيَةَ فَاسْتَفْتَحَ، قِيلَ مَنْ هَذَا قَالَ جِبْرِيلُ. قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ. قِيلَ وَقَدْ أُرْسِلَ إِلَيْهِ قَالَ نَعَمْ. فَلَمَّا خَلَصْتُ، فَإِذَا يَحْيَى وَعِيسَى وَهُمَا ابْنَا خَالَةٍ. قَالَ هَذَا يَحْيَى وَعِيسَى فَسَلِّمْ عَلَيْهِمَا. فَسَلَّمْتُ فَرَدَّا ثُمَّ قَالاَ مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ ".

Reference	: Sahih al-Bukhari 3430
In-book reference	: Book 60, Hadith 101
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 640

(44) Chapter: The Statement of Allah Taa'la: "And mention in the Book, Maryam..."

(44) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا}

{إِذْ قَالَتِ الْمَلاَئِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ}.

{إِنَّ اللَّهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ} إِلَى قَوْلِهِ: {يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ}. قَالَ ابْنُ عَبَّاسٍ وَآلُ عِمْرَانَ الْمُؤْمِنُونَ مِنْ آلِ إِبْرَاهِيمَ، وَآلِ عِمْرَانَ، وَآلِ يَاسِينَ، وَآلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: {إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ} وَهُمُ الْمُؤْمِنُونَ، وَيُقَالُ آلُ يَعْقُوبَ، أَهْلُ يَعْقُوبَ. فَإِذَا صَغَّرُوا {آلَ} ثُمَّ رَدُّوهُ إِلَى الأَصْلِ قَالُوا أُهَيْلٌ.

Narrated Sa`id bin Al-Musaiyab:

Abu Huraira said, "I heard Allah's Messenger (ﷺ) saying, 'There is none born among the off-spring of Adam, but Satan touches it. A child therefore, cries loudly at the time of birth because of the touch of Satan, except Mary and her child." Then Abu Huraira recited: "And I seek refuge with You for her and for her offspring from the outcast Satan" (3.36)

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، قَالَ قَالَ أَبُو هُرَيْرَةَ ـ رضى الله عنه ـ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَا مِنْ بَنِي آدَمَ مَوْلُودٌ إِلاَّ يَمَسُّهُ الشَّيْطَانُ حِينَ يُولَدُ، فَيَسْتَهِلُّ صَارِخًا مِنْ مَسِّ الشَّيْطَانِ، غَيْرَ مَرْيَمَ وَابْنِهَا ". ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ {وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ }.

Reference	: Sahih al-Bukhari 3431
In-book reference	: Book 60, Hadith 102
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 641

(45) Chapter: "And (remember) when the angels said: 'O Maryam (Mary)! Verily, Allah has chosen you..."

(45) بَابُ: {وَإِذْ قَالَتِ الْمَلاَئِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ}

{يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلاَمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ} يُقَالُ يَكْفُلُ يَضُمُّ، كَفَلَهَا ضَمَّهَا، مُخَفَّفَةً لَيْسَ مِنْ كَفَالَةِ الدُّيُونِ وَشِبْهِهَا.

Narrated `Ali:

I heard the Prophet (ﷺ) saying, "Mary, the daughter of `Imran, was the best among the women (of the world of her time) and Khadija is the best amongst the women. (of this nation).

حَدَّثَنِي أَحْمَدُ بْنُ أَبِي رَجَاءٍ، حَدَّثَنَا النَّضْرُ، عَنْ هِشَامٍ، قَالَ أَخْبَرَنِي أَبِي قَالَ، سَمِعْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ، قَالَ سَمِعْتُ عَلِيًّا ـ رضى الله عنه ـ يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " خَيْرُ نِسَائِهَا مَرْيَمُ ابْنَةُ عِمْرَانَ، وَخَيْرُ نِسَائِهَا خَدِيجَةُ ".

Reference	: Sahih al-Bukhari 3432
In-book reference	: Book 60, Hadith 103
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 642

(46) Chapter: The Statement of Allah Taa'la: "When the angels said: O Maryam! Verily, Allah gives you glad tidings of a Word..."

(46) بَابُ قَوْلِهِ تَعَالَى: {إِذْ قَالَتِ الْمَلاَئِكَةُ يَا مَرْيَمُ} إِلَى قَوْلِهِ: {فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ}

{يُبَشِّرُكِ} وَيَبْشُرُكِ وَاحِدٌ {وَجِيهًا} شَرِيفًا.

وَقَالَ إِبْرَاهِيمُ الْمَسِيحُ الصِّدِّيقُ.

وَقَالَ مُجَاهِدٌ الْكَهْلُ الْحَلِيمُ، وَالأَكْمَهُ مَنْ يُبْصِرُ بِالنَّهَارِ وَلاَ يُبْصِرُ بِاللَّيْلِ.

وَقَالَ غَيْرُهُ مَنْ يُولَدُ أَعْمَى.

Narrated Abu Musa Al-Ash`ari:

The Prophet (ﷺ) said, "The superiority of `Aisha to other ladies is like the superiority of Tharid (i.e. meat and bread dish) to other meals. Many men reached the level of perfection, but no woman reached such a level except Mary, the daughter of `Imran and Asia, the wife of Pharaoh."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ سَمِعْتُ مُرَّةَ الْهَمْدَانِيَّ، يُحَدِّثُ عَنْ أَبِي مُوسَى الأَشْعَرِيِّ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ، كَمَلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلاَّ مَرْيَمُ بِنْتُ عِمْرَانَ وَآسِيَةُ امْرَأَةُ فِرْعَوْنَ ".

Reference	: Sahih al-Bukhari 3433
In-book reference	: Book 60, Hadith 104
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 643

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "Amongst all those women who ride camels (i.e. Arabs), the ladies of Quraish are the best. They are merciful and kind to their off-spring and the best guardians of their husbands' properties.' Abu Huraira added, "Mary the daughter of `Imran never rode a camel."

وَقَالَ ابْنُ وَهْبٍ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " نِسَاءُ قُرَيْشٍ خَيْرُ نِسَاءٍ رَكِبْنَ الإِبِلَ، أَحْنَاهُ عَلَى طِفْلٍ، وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ ". يَقُولُ أَبُو هُرَيْرَةَ عَلَى إِثْرِ ذَلِكَ وَلَمْ تَرْكَبْ مَرْيَمُ بِنْتُ عِمْرَانَ بَعِيرًا قَطُّ. تَابَعَهُ ابْنُ أَخِي الزُّهْرِيِّ وَإِسْحَاقُ الْكَلْبِيُّ عَنِ الزُّهْرِيِّ.

Reference	: Sahih al-Bukhari 3434
In-book reference	: Book 60, Hadith 105
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 643

(47) Chapter: The Statement of Allah Taa'la: "O people of the Scriptures! Do not exceed the limits in your religion..."

(47) بَابُ قَوْلُهُ: {يَا أَهْلَ الْكِتَابِ لاَ تَغْلُوا فِي دِينِكُمْ وَلاَ تَقُولُوا عَلَى اللَّهِ إِلاَّ الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلاَ تَقُولُوا ثَلاَثَةٌ انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ وَكَفَى بِاللَّهِ وَكِيلاً}

قَالَ أَبُو عُبَيْدٍ: {كَلِمَتُهُ} كُنْ فَكَانَ، وَقَالَ غَيْرُهُ: {وَرُوحٌ مِنْهُ} أَحْيَاهُ فَجَعَلَهُ رُوحًا، {وَلاَ تَقُولُوا ثَلاَثَةٌ}.

Narrated 'Ubada:

The Prophet (ﷺ) said, "If anyone testifies that None has the right to be worshipped but Allah Alone Who has no partners, and that Muhammad is His Slave and His Apostle, and that Jesus is Allah's Slave and His Apostle and His Word which He bestowed on Mary and a Spirit created by Him, and that Paradise is true, and Hell is true, Allah will admit him into Paradise with the deeds which he had done even if those deeds were few." (Junada, the sub-narrator said, " 'Ubada added, 'Such a person can enter Paradise through any of its eight gates he likes.")

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، حَدَّثَنَا الْوَلِيدُ، عَنِ الأَوْزَاعِيِّ، قَالَ حَدَّثَنِي عُمَيْرُ بْنُ هَانِئٍ، قَالَ حَدَّثَنِي جُنَادَةُ بْنُ أَبِي أُمَيَّةَ، عَنْ عُبَادَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ شَهِدَ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَلِمَتُهُ، أَلْقَاهَا إِلَى مَرْيَمَ، وَرُوحٌ مِنْهُ، وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ ". قَالَ الْوَلِيدُ حَدَّثَنِي ابْنُ جَابِرٍ عَنْ عُمَيْرٍ عَنْ جُنَادَةَ وَزَادَ " مِنْ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ، أَيَّهَا شَاءَ ".

Reference	: Sahih al-Bukhari 3435
In-book reference	: Book 60, Hadith 106
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 644

(48) Chapter: The Statement of Allah Taa'la: "And mention in the Book, the story of Maryam..."

(48) بَابُ: {وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا}

نَبَذْنَاهُ أَلْقَيْنَاهُ. اعْتَزَلَتْ {شَرْقِيًّا} مِمَّا يَلِي الشَّرْقَ {فَأَجَاءَهَا} أَفْعَلْتُ مِنْ جِئْتُ، وَيُقَالُ أَلْجَأَهَا اضْطَرَّهَا.

{تَسَّاقَطْ} تَسْقُطْ {قَصِيًّا} قَاصِيًا {فَرِيًّا} عَظِيمًا. قَالَ ابْنُ عَبَّاسٍ: {نِسْيًا} لَمْ أَكُنْ شَيْئًا.

وَقَالَ غَيْرُهُ النِّسْيُ الْحَقِيرُ.

وَقَالَ أَبُو وَائِلٍ عَلِمَتْ مَرْيَمُ أَنَّ التَّقِيَّ ذُو نُهْيَةٍ حِينَ قَالَتْ: {إِنْ كُنْتَ تَقِيًّا}.

قَالَ وَكِيعٌ عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ: {سَرِيًّا} نَهَرٌ صَغِيرٌ بِالسُّرْيَانِيَّةِ.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "None spoke in cradle but three: (The first was) Jesus, (the second was), there a man from Bani Israel called Juraij. While he was offering his prayers, his mother came and called him. He said (to himself), 'Shall I answer her or keep on praying?" (He went on praying) and did not answer her, his mother said, "O Allah! Do not let him die till he sees the faces of prostitutes." So while he was in his hermitage, a lady came and sought to seduce him, but he refused. So she went to a shepherd and presented herself to him to commit illegal sexual intercourse with her and then later she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and expelled him out of it and abused him. Juraij performed the ablution and offered prayer, and then came to the child and said, 'O child! Who is your father?' The child replied, 'The shepherd.' (After hearing this) the people said, 'We shall rebuild your hermitage of gold,' but he said, 'No, of nothing but mud.'(The third was the hero of the following story) A lady from Bani Israel was nursing her child at her breast when a handsome rider passed by her. She said, 'O Allah ! Make my child like him.' On that the child left her breast, and facing the rider said, 'O Allah! Do not make me like him.' The child then started to suck her breast again. (Abu Huraira further said, "As if I were now looking at the Prophet (ﷺ) sucking his finger (in way of demonstration.") After a while the people passed by, with a lady slave and she (i.e. the child's mother) said, 'O Allah! Do not make my child like this (slave girl)!, On that the child left her breast and said, 'O Allah! Make me like her.' When she asked why, the child replied, 'The rider is one of the tyrants while this slave girl is falsely accused of theft and illegal sexual intercourse."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَمْ يَتَكَلَّمْ فِي الْمَهْدِ إِلاَّ ثَلاَثَةٌ عِيسَى، وَكَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ يُقَالُ لَهُ جُرَيْجٌ، كَانَ يُصَلِّي، فَجَاءَتْهُ أُمُّهُ فَدَعَتْهُ، فَقَالَ أُجِيبُهَا أَوْ أُصَلِّي. فَقَالَتِ اللَّهُمَّ لاَ تُمِتْهُ حَتَّى تُرِيَهُ وُجُوهَ الْمُومِسَاتِ. وَكَانَ جُرَيْجٌ فِي صَوْمَعَتِهِ، فَتَعَرَّضَتْ لَهُ امْرَأَةٌ وَكَلَّمَتْهُ فَأَبَى، فَأَتَتْ رَاعِيًا، فَأَمْكَنَتْهُ مِنْ نَفْسِهَا فَوَلَدَتْ غُلاَمًا، فَقَالَتْ مِنْ جُرَيْجٍ. فَأَتَوْهُ فَكَسَرُوا صَوْمَعَتَهُ، وَأَنْزَلُوهُ وَسَبُّوهُ، فَتَوَضَّأَ وَصَلَّى ثُمَّ أَتَى الْغُلاَمَ فَقَالَ مَنْ أَبُوكَ يَا غُلاَمُ قَالَ الرَّاعِي. قَالُوا نَبْنِي صَوْمَعَتَكَ مِنْ ذَهَبٍ. قَالَ لاَ إِلاَّ مِنْ طِينٍ. وَكَانَتِ امْرَأَةٌ تُرْضِعُ ابْنًا لَهَا مِنْ بَنِي إِسْرَائِيلَ، فَمَرَّ بِهَا رَجُلٌ رَاكِبٌ ذُو شَارَةٍ، فَقَالَتِ اللَّهُمَّ اجْعَلِ ابْنِي مِثْلَهُ. فَتَرَكَ ثَدْيَهَا، وَأَقْبَلَ عَلَى الرَّاكِبِ فَقَالَ اللَّهُمَّ لاَ تَجْعَلْنِي مِثْلَهُ. ثُمَّ أَقْبَلَ عَلَى ثَدْيِهَا يَمَصُّهُ ـ قَالَ أَبُو هُرَيْرَةَ كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ صلى الله عليه وسلم يَمَصُّ إِصْبَعَهُ ـ ثُمَّ مُرَّ بِأَمَةٍ فَقَالَتِ اللَّهُمَّ لاَ تَجْعَلِ ابْنِي مِثْلَ هَذِهِ. فَتَرَكَ ثَدْيَهَا فَقَالَ اللَّهُمَّ اجْعَلْنِي مِثْلَهَا. فَقَالَتْ لِمَ ذَاكَ فَقَالَ الرَّاكِبُ جَبَّارٌ مِنَ الْجَبَابِرَةِ، وَهَذِهِ الأَمَةُ يَقُولُونَ سَرَقْتِ زَنَيْتِ. وَلَمْ تَفْعَلْ ".

Reference : Sahih al-Bukhari 3436
In-book reference : Book 60, Hadith 107
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 645
(deprecated numbering scheme)

Narrated Hisham:

From Ma`mar as below.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "I met Moses on the night of my Ascension to heaven." The Prophet (ﷺ) then described him saying, as I think, "He was a tall person with lank hair as if he belonged to the people of the tribe of Shanu's.' The Prophet (ﷺ) further said, "I met Jesus." The Prophet (ﷺ) described him saying, "He was one of moderate height and was red-faced as if he had just come out of a bathroom. I saw Abraham whom I resembled more than any of his children did." The Prophet (ﷺ) further said, "(That night) I was given two cups; one full of milk and the other full of wine. I was asked to take either of them which I liked, and I took the milk and drank it. On that it was said to me, 'You have taken the right path (religion). If you had taken the wine, your (Muslim) nation would have gone astray."

حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، ‏.‏ حَدَّثَنِي مَحْمُودٌ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ لَيْلَةَ أُسْرِيَ بِهِ لَقِيتُ مُوسَى ـ قَالَ فَنَعَتَهُ ـ فَإِذَا رَجُلٌ ـ حَسِبْتُهُ قَالَ ـ مُضْطَرِبٌ رَجِلُ الرَّأْسِ، كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ ـ قَالَ ـ وَلَقِيتُ عِيسَى ـ فَنَعَتَهُ النَّبِيُّ صلى الله عليه وسلم فَقَالَ ـ رَبْعَةٌ أَحْمَرُ كَأَنَّمَا خَرَجَ مِنْ دِيمَاسٍ ـ يَعْنِي الْحَمَّامَ ـ وَرَأَيْتُ إِبْرَاهِيمَ، وَأَنَا أَشْبَهُ وَلَدِهِ بِهِ ـ قَالَ ـ وَأُتِيتُ بِإِنَاءَيْنِ أَحَدُهُمَا لَبَنٌ وَالآخَرُ فِيهِ خَمْرٌ، فَقِيلَ لِي خُذْ أَيَّهُمَا شِئْتَ‏.‏ فَأَخَذْتُ اللَّبَنَ فَشَرِبْتُهُ، فَقِيلَ لِي هُدِيتَ الْفِطْرَةَ، أَوْ أَصَبْتَ الْفِطْرَةَ، أَمَا إِنَّكَ لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ ‏"‏‏.‏

Reference : Sahih al-Bukhari 3437
In-book reference : Book 60, Hadith 108
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 646
(deprecated numbering scheme)

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "I saw Moses, Jesus and Abraham (on the night of my Ascension to the heavens). Jesus was of red complexion, curly hair and a broad chest. Moses was of brown complexion, straight hair and tall stature as if he was from the people of Az-Zutt."

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا إِسْرَائِيلُ، أَخْبَرَنَا عُثْمَانُ بْنُ الْمُغِيرَةِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ رَأَيْتُ عِيسَى وَمُوسَى وَإِبْرَاهِيمَ، فَأَمَّا عِيسَى فَأَحْمَرُ جَعْدٌ عَرِيضُ الصَّدْرِ، وَأَمَّا مُوسَى فَآدَمُ جَسِيمٌ سَبْطٌ كَأَنَّهُ مِنْ رِجَالِ الزُّطِّ ‏"‏‏.‏

Reference : Sahih al-Bukhari 3438
In-book reference : Book 60, Hadith 109
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 648
(deprecated numbering scheme)

Narrated `Abdullah:

The Prophet (ﷺ) mentioned the Masih Ad-Dajjal in front of the people saying, Allah is not one-eyed while Masih Ad-Dajjal is blind in the right eye and his eye looks like a bulging out grape. While sleeping near the Ka`ba last night, I saw in my dream a man of brown color the best one can see amongst brown color and his hair was long that it fell between his shoulders. His hair was lank and water was dribbling from his head and he was placing his hands on the shoulders of two men while circumambulating the Ka`ba. I asked, 'Who is this?' They replied, 'This is Jesus, son of Mary.' Behind him I saw a man who had very curly hair and was blind in the right eye, resembling Ibn Qatan

(i.e. an infidel) in appearance. He was placing his hands on the shoulders of a person while performing Tawaf around the Ka`ba. I asked, 'Who is this? 'They replied, 'The Masih, Ad-Dajjal.' "

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَبُو ضَمْرَةَ، حَدَّثَنَا مُوسَى، عَنْ نَافِعٍ، قَالَ عَبْدُ اللَّهِ ذَكَرَ النَّبِيُّ صلى الله عليه وسلم يَوْمًا بَيْنَ ظَهْرَىِ النَّاسِ الْمَسِيحَ الدَّجَّالَ، فَقَالَ " إِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ، أَلاَ إِنَّ الْمَسِيحَ الدَّجَّالَ أَعْوَرُ الْعَيْنِ الْيُمْنَى، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ ". " وَأَرَانِي اللَّيْلَةَ عِنْدَ الْكَعْبَةِ فِي الْمَنَامِ، فَإِذَا رَجُلٌ آدَمُ كَأَحْسَنِ مَا يُرَى مِنْ أُدْمِ الرِّجَالِ، تَضْرِبُ لِمَّتُهُ بَيْنَ مَنْكِبَيْهِ، رَجِلُ الشَّعَرِ، يَقْطُرُ رَأْسُهُ مَاءً، وَاضِعًا يَدَيْهِ عَلَى مَنْكِبَىْ رَجُلَيْنِ وَهْوَ يَطُوفُ بِالْبَيْتِ. فَقُلْتُ مَنْ هَذَا فَقَالُوا هَذَا الْمَسِيحُ ابْنُ مَرْيَمَ. ثُمَّ رَأَيْتُ رَجُلاً وَرَاءَهُ جَعْدًا قَطَطًا أَعْوَرَ عَيْنِ الْيُمْنَى كَأَشْبَهِ مَنْ رَأَيْتُ بِابْنِ قَطَنٍ، وَاضِعًا يَدَيْهِ عَلَى مَنْكِبَىْ رَجُلٍ، يَطُوفُ بِالْبَيْتِ، فَقُلْتُ مَنْ هَذَا قَالُوا الْمَسِيحُ الدَّجَّالُ ". تَابَعَهُ عُبَيْدُ اللَّهِ عَنْ نَافِعٍ.

Reference	: Sahih al-Bukhari 3439, 3440
In-book reference	: Book 60, Hadith 110
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 649

Narrated Salim from his father:

No, By Allah, the Prophet (ﷺ) did not tell that Jesus was of red complexion but said, "While I was asleep circumambulating the Ka`ba (in my dream), suddenly I saw a man of brown complexion and lank hair walking between two men, and water was dropping from his head. I asked, 'Who is this?' The people said, 'He is the son of Mary.' Then I looked behind and I saw a red-complexioned, fat, curly-haired man, blind in the right eye which looked like a bulging out grape. I asked, 'Who is this?' They replied, 'He is Ad-Dajjal.' The one who resembled to him among the people, was Ibn Qatar." (Az-Zuhri said, "He (i.e. Ibn Qatan) was a man from the tribe Khuza`a who died in the pre-lslamic period.")

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَكِّيُّ، قَالَ سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدٍ، قَالَ حَدَّثَنِي الزُّهْرِيُّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ،، قَالَ لاَ وَاللَّهِ مَا قَالَ النَّبِيُّ صلى الله عليه وسلم لِعِيسَى أَحْمَرُ، وَلَكِنْ قَالَ " بَيْنَمَا أَنَا نَائِمٌ أَطُوفُ بِالْكَعْبَةِ، فَإِذَا رَجُلٌ آدَمُ سَبْطُ الشَّعَرِ، يُهَادَى بَيْنَ رَجُلَيْنِ، يَنْطِفُ رَأْسُهُ مَاءً أَوْ يُهَرَاقُ رَأْسُهُ مَاءً فَقُلْتُ مَنْ هَذَا قَالُوا ابْنُ مَرْيَمَ، فَذَهَبْتُ أَلْتَفِتُ، فَإِذَا رَجُلٌ أَحْمَرُ جَسِيمٌ، جَعْدُ الرَّأْسِ، أَعْوَرُ عَيْنِهِ الْيُمْنَى، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ. قُلْتُ مَنْ هَذَا قَالُوا هَذَا الدَّجَّالُ. وَأَقْرَبُ النَّاسِ بِهِ شَبَهًا ابْنُ قَطَنٍ ". قَالَ الزُّهْرِيُّ رَجُلٌ مِنْ خُزَاعَةَ هَلَكَ فِي الْجَاهِلِيَّةِ.

Reference	: Sahih al-Bukhari 3441
In-book reference	: Book 60, Hadith 111
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 650

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "I am the nearest of all the people to the son of Mary, and all the prophets are paternal brothers, and there has been no prophet between me and him (i.e. Jesus).

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " أَنَا أَوْلَى النَّاسِ بِابْنِ مَرْيَمَ، وَالأَنْبِيَاءُ أَوْلاَدُ عَلاَّتٍ، لَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ ".

Reference	: Sahih al-Bukhari 3442
In-book reference	: Book 60, Hadith 112
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 651

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Both in this world and in the Hereafter, I am the nearest of all the people to Jesus, the son of Mary. The prophets are paternal brothers; their mothers are different, but their religion is one."

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، حَدَّثَنَا هِلاَلُ بْنُ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَنَا أَوْلَى النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ فِي الدُّنْيَا وَالآخِرَةِ، وَالأَنْبِيَاءُ إِخْوَةٌ لِعَلاَّتٍ، أُمَّهَاتُهُمْ شَتَّى، وَدِينُهُمْ وَاحِدٌ ". وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 3443
In-book reference	: Book 60, Hadith 113
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 652

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Jesus, seeing a man stealing, asked him, 'Did you steal?, He said, 'No, by Allah, except Whom there is None who has the right to be worshipped' Jesus said, 'I believe in Allah and suspect my eyes."

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " رَأَى عِيسَى ابْنُ مَرْيَمَ رَجُلاً يَسْرِقُ، فَقَالَ لَهُ أَسَرَقْتَ قَالَ كَلاَّ وَاللَّهِ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ. فَقَالَ عِيسَى آمَنْتُ بِاللَّهِ وَكَذَّبْتُ عَيْنِي ".

Reference	: Sahih al-Bukhari 3444
In-book reference	: Book 60, Hadith 114
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 653

Narrated `Umar:

I heard the Prophet (ﷺ) saying, "Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a Slave. So, call me the Slave of Allah and His Apostle."

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، قَالَ سَمِعْتُ الزُّهْرِيَّ، يَقُولُ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، سَمِعَ عُمَرَ ـ رضى الله عنه ـ يَقُولُ عَلَى الْمِنْبَرِ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لاَ تُطْرُونِي كَمَا أَطْرَتِ النَّصَارَى ابْنَ مَرْيَمَ، فَإِنَّمَا أَنَا عَبْدُهُ، فَقُولُوا عَبْدُ اللَّهِ وَرَسُولُهُ ".

Reference	: Sahih al-Bukhari 3445
In-book reference	: Book 60, Hadith 115
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 654

Narrated Abu Musa Al-Ash`ari:

Allah's Messenger (ﷺ) said, "If a person teaches his slave girl good manners properly, educates her properly, and then manumits and marries her, he will get a double reward. And if a man believes in Jesus and then believes in me, he will get a double reward. And if a slave fears his Lord (i.e. Allah) and obeys his masters, he too will get a double reward."

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا صَالِحُ بْنُ حَىٍّ، أَنَّ رَجُلاً، مِنْ أَهْلِ خُرَاسَانَ قَالَ لِلشَّعْبِيِّ. فَقَالَ الشَّعْبِيُّ أَخْبَرَنِي أَبُو بُرْدَةَ عَنْ أَبِي مُوسَى الأَشْعَرِيِّ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أَدَّبَ الرَّجُلُ أَمَتَهُ فَأَحْسَنَ تَأْدِيبَهَا، وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا، كَانَ لَهُ أَجْرَانِ، وَإِذَا آمَنَ بِعِيسَى ثُمَّ آمَنَ بِي، فَلَهُ أَجْرَانِ، وَالْعَبْدُ إِذَا اتَّقَى رَبَّهُ وَأَطَاعَ مَوَالِيَهُ، فَلَهُ أَجْرَانِ ".

Reference	: Sahih al-Bukhari 3446
In-book reference	: Book 60, Hadith 116
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 655

Narrted Ibn `Abbas:

Allah's Messenger (ﷺ) said, "You will be resurrected (and assembled) bare-footed, naked and uncircumcised." The Prophet (ﷺ) then recited the Divine Verse:-- "As We began the first creation, We shall repeat it: A promise We

have undertaken. Truly we shall do it." (21.104) He added, "The first to be dressed will be Abraham. Then some of my companions will take to the right and to the left. I will say: 'My companions! 'It will be said, 'They had been renegades since you left them.' I will then say what the Pious Slave Jesus, the son of Mary said: 'And I was a witness over them while I dwelt amongst them; when You did take me up, You were the Watcher over them, and You are a Witness to all things. If You punish them, they are Your slaves, and if you forgive them, You, only You are the All-Mighty the All-Wise.' " (5.117-118) Narrated Quaggas, "Those were the apostates who renegade from Islam during the Caliphate of Abu Bakr who fought them".

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تُحْشَرُونَ حُفَاةً عُرَاةً غُرْلاً، ثُمَّ قَرَأَ {كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ} فَأَوَّلُ مَنْ يُكْسَى إِبْرَاهِيمُ، ثُمَّ يُؤْخَذُ بِرِجَالٍ مِنْ أَصْحَابِي ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ فَأَقُولُ أَصْحَابِي فَيُقَالُ إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ، فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ عِيسَى ابْنُ مَرْيَمَ {وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَىْءٍ شَهِيدٌ} إِلَى قَوْلِهِ {الْعَزِيزُ الْحَكِيمُ}". قَالَ مُحَمَّدُ بْنُ يُوسُفَ ذُكِرَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ قَبِيصَةَ قَالَ هُمُ الْمُرْتَدُّونَ الَّذِينَ ارْتَدُّوا عَلَى عَهْدِ أَبِي بَكْرٍ، فَقَاتَلَهُمْ أَبُو بَكْرٍ ـ رضى الله عنه.

Reference	: Sahih al-Bukhari 3447
In-book reference	: Book 60, Hadith 117
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 656

(49) Chapter: The advent (descent) of 'Isa (Jesus), son of Maryam (Mary) alayhis-salam

(49) باب نُزُولُ عِيسَى ابْنِ مَرْيَمَ عليهما السلام

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "By Him in Whose Hands my soul is, surely (Jesus,) the son of Mary will soon descend amongst you and will judge mankind justly (as a Just Ruler); he will break the Cross and kill the pigs and there will be no Jizya (i.e. taxation taken from non Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allah (in prayer) will be better than the whole world and whatever is in it." Abu Huraira added "If you wish, you can recite (this verse of the Holy Book): -- 'And there is none Of the people of the Scriptures (Jews and Christians) But must believe in him (i.e Jesus as an Apostle of Allah and a human being) Before his death. And on the Day of Judgment He will be a witness Against them." (4.159) (See Fath-ul-Bari, Page 302 Vol 7)

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ، سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَالَّذِي نَفْسِي بِيَدِهِ، لَيُوشِكَنَّ أَنْ يَنْزِلَ فِيكُمُ ابْنُ مَرْيَمَ حَكَمًا عَدْلاً، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخِنْزِيرَ، وَيَضَعَ الْجِزْيَةَ، وَيَفِيضَ الْمَالُ حَتَّى لاَ يَقْبَلَهُ أَحَدٌ، حَتَّى تَكُونَ السَّجْدَةُ الْوَاحِدَةُ خَيْرًا مِنَ الدُّنْيَا وَمَا فِيهَا ". ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ وَاقْرَءُوا إِنْ شِئْتُمْ {وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلاَّ لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا}.

Reference	: Sahih al-Bukhari 3448
In-book reference	: Book 60, Hadith 118
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 657

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said "How will you be when the son of Mary (i.e. Jesus) descends amongst you and your imam is among you."

حَدَّثَنَا ابْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ نَافِعٍ، مَوْلَى أَبِي قَتَادَةَ الأَنْصَارِيِّ أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَإِمَامُكُمْ مِنْكُمْ ". تَابَعَهُ عُقَيْلٌ وَالأَوْزَاعِيُّ.

Reference	: Sahih al-Bukhari 3449
In-book reference	: Book 60, Hadith 119
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 658

(50) Chapter: What has been said about Bani Israel

(50) باب مَا ذُكِرَ عَنْ بَنِي إِسْرَائِيلَ

Narrated Rabi bin Hirash:

`Uqba bin `Amr said to Hudhaifa, "Won't you relate to us of what you have heard from Allah's Apostle ?" He said, "I heard him saying, "When Al-Dajjal appears, he will have fire and water along with him. What the people will consider as cold water, will be fire that will burn (things). So, if anyone of you comes across this, he should fall in the thing which will appear to him as fire, for in reality, it will be fresh cold water." Hudhaifa added, "I also heard him saying, 'From among the people preceding your generation, there was a man whom the angel of death visited to capture his soul. (So his soul was captured) and he was asked if he had done any good deed.' He replied, 'I don't remember any good deed.' He was asked to think it over. He said, 'I do not remember, except that I used to trade with the people in the world and I used to give a respite to the rich and forgive the poor (among my debtors). So Allah made him enter Paradise." Hudhaifa further said, "I also heard him saying, 'Once there was a man on his death-bed, who, losing every hope of surviving said to his family: When I die, gather for me a large heap of wood and make a fire (to burn me). When the fire eats my meat and reaches my bones, and when the bones burn, take and crush them into powder and wait for a windy day to throw it (i.e. the powder) over the sea. They did so, but Allah collected his particles and asked him: Why did you do so? He replied: For fear of You. So Allah forgave him." `Uqba bin `Amr said, "I heard him saying that the Israeli used to dig the grave of the dead (to steal their shrouds).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، قَالَ قَالَ عُقْبَةُ بْنُ عَمْرٍو لِحُذَيْفَةَ أَلاَ تُحَدِّثُنَا مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ إِنِّي سَمِعْتُهُ يَقُولُ " إِنَّ مَعَ الدَّجَّالِ إِذَا خَرَجَ مَاءً وَنَارًا، فَأَمَّا الَّذِي يَرَى النَّاسُ أَنَّهَا النَّارُ فَمَاءٌ بَارِدٌ، وَأَمَّا الَّذِي يَرَى النَّاسُ أَنَّهُ مَاءٌ بَارِدٌ فَنَارٌ تُحْرِقُ، فَمَنْ أَدْرَكَ مِنْكُمْ فَلْيَقَعْ فِي الَّذِي يَرَى أَنَّهَا نَارٌ، فَإِنَّهُ عَذْبٌ بَارِدٌ ". قَالَ حُذَيْفَةُ وَسَمِعْتُهُ يَقُولُ " إِنَّ رَجُلاً كَانَ فِيمَنْ كَانَ قَبْلَكُمْ أَتَاهُ الْمَلَكُ لِيَقْبِضَ رُوحَهُ فَقِيلَ لَهُ هَلْ عَمِلْتَ مِنْ خَيْرٍ قَالَ مَا أَعْلَمُ، قِيلَ لَهُ انْظُرْ. قَالَ مَا أَعْلَمُ شَيْئًا غَيْرَ أَنِّي كُنْتُ أُبَايِعُ النَّاسَ فِي الدُّنْيَا وَأُجَازِيهِمْ، فَأُنْظِرُ الْمُوسِرَ، وَأَتَجَاوَزُ عَنِ الْمُعْسِرِ. فَأَدْخَلَهُ اللَّهُ الْجَنَّةَ ". فَقَالَ وَسَمِعْتُهُ يَقُولُ " إِنَّ رَجُلاً حَضَرَهُ الْمَوْتُ، فَلَمَّا يَئِسَ مِنَ الْحَيَاةِ أَوْصَى أَهْلَهُ إِذَا أَنَا مُتُّ فَاجْمَعُوا لِي حَطَبًا كَثِيرًا وَأَوْقِدُوا فِيهِ نَارًا حَتَّى إِذَا أَكَلَتْ لَحْمِي، وَخَلَصَتْ إِلَى عَظْمِي، فَامْتَحَشْتُ، فَخُذُوهَا فَاطْحَنُوهَا، ثُمَّ انْظُرُوا يَوْمًا رَاحًا فَاذْرُوهُ فِي الْيَمِّ. فَفَعَلُوا، فَجَمَعَهُ فَقَالَ لَهُ لِمَ فَعَلْتَ ذَلِكَ قَالَ مِنْ خَشْيَتِكَ. فَغَفَرَ اللَّهُ لَهُ ". قَالَ عُقْبَةُ بْنُ عَمْرٍو، وَأَنَا سَمِعْتُهُ يَقُولُ ذَاكَ، وَكَانَ نَبَّاشًا.

Reference	: Sahih al-Bukhari 3450, 3451, 3452
In-book reference	: Book 60, Hadith 120
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 659

Narrated `Aisha and Ibn `Abbas:

On his death-bed Allah's Messenger (ﷺ) put a sheet over his-face and when he felt hot, he would remove it from his face. When in that state (of putting and removing the sheet) he said, "May Allah's Curse be on the Jews and the Christians for they build places of worship at the graves of their prophets." (By that) he intended to warn (the Muslim) from what they (i.e. Jews and Christians) had done.

حَدَّثَنِي بِشْرُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنِي مَعْمَرٌ، وَيُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، أَنَّ عَائِشَةَ، وَابْنَ، عَبَّاسٍ رضى الله عنهم قَالاَ لَمَّا نَزَلَ بِرَسُولِ اللَّهِ صلى الله عليه وسلم طَفِقَ يَطْرَحُ خَمِيصَةً عَلَى وَجْهِهِ، فَإِذَا اغْتَمَّ كَشَفَهَا عَنْ وَجْهِهِ، فَقَالَ وَهْوَ كَذَلِكَ " لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ ". يُحَذِّرُ مَا صَنَعُوا.

Reference : Sahih al-Bukhari 3453, 3454
In-book reference : Book 60, Hadith 121
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 660
(deprecated numbering scheme)

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The Israelis used to be ruled and guided by prophets: Whenever a prophet died, another would take over his place. There will be no prophet after me, but there will be Caliphs who will increase in number." The people asked, "O Allah's Messenger (ﷺ)! What do you order us (to do)?" He said, "Obey the one who will be given the pledge of allegiance first. Fulfil their (i.e. the Caliphs) rights, for Allah will ask them about (any shortcoming) in ruling those Allah has put under their guardianship."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ فُرَاتٍ الْقَزَّازِ، قَالَ سَمِعْتُ أَبَا حَازِمٍ، قَالَ قَاعَدْتُ أَبَا هُرَيْرَةَ خَمْسَ سِنِينَ، فَسَمِعْتُهُ يُحَدِّثُ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لاَ نَبِيَّ بَعْدِي، وَسَيَكُونُ خُلَفَاءُ فَيَكْثُرُونَ. قَالُوا فَمَا تَأْمُرُنَا قَالَ فُوا بِبَيْعَةِ الأَوَّلِ فَالأَوَّلِ، أَعْطُوهُمْ حَقَّهُمْ، فَإِنَّ اللَّهَ سَائِلُهُمْ عَمَّا اسْتَرْعَاهُمْ ".

Reference : Sahih al-Bukhari 3455
In-book reference : Book 60, Hadith 122
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 661
(deprecated numbering scheme)

Narrated Abu Sa`id:

The Prophet (ﷺ) said, "You will follow the wrong ways, of your predecessors so completely and literally that if they should go into the hole of a mastigure, you too will go there." We said, "O Allah's Messenger (ﷺ)! Do you mean the Jews and the Christians?" He replied, "Whom else?" (Meaning, of course, the Jews and the Christians.)

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا أَبُو غَسَّانَ، قَالَ حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لَتَتَّبِعُنَّ سَنَنَ مَنْ قَبْلَكُمْ شِبْرًا بِشِبْرٍ، وَذِرَاعًا بِذِرَاعٍ، حَتَّى لَوْ سَلَكُوا جُحْرَ ضَبٍّ لَسَلَكْتُمُوهُ ". قُلْنَا يَا رَسُولَ اللَّهِ، الْيَهُودَ وَالنَّصَارَى قَالَ " فَمَنْ ".

Reference : Sahih al-Bukhari 3456
In-book reference : Book 60, Hadith 123
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 662
(deprecated numbering scheme)

Narrated Anas:

The people mentioned the fire and the bell (as means proposed for announcing the time of prayer) and by such a suggestion they referred to the Jews and the Christians. But Bilal was ordered, "Pronounce the words of the Adhan (i.e. call for the prayer) twice and the Iqama once only."

حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا خَالِدٌ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ ذَكَرُوا النَّارَ وَالنَّاقُوسَ، فَذَكَرُوا الْيَهُودَ وَالنَّصَارَى، فَأُمِرَ بِلاَلٌ أَنْ يَشْفَعَ الأَذَانَ وَأَنْ يُوتِرَ الإِقَامَةَ.

Reference : Sahih al-Bukhari 3457
In-book reference : Book 60, Hadith 124
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 663
(deprecated numbering scheme)

Narrated `Aisha:

That she used to hate that one should keep his hands on his flanks while praying. She said that the Jew used to do so.

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ـ رضى الله عنها كَانَتْ تَكْرَهُ أَنْ يَجْعَلَ {الْمُصَلِّي} يَدَهُ فِي خَاصِرَتِهِ وَتَقُولُ إِنَّ الْيَهُودَ تَفْعَلُهُ. تَابَعَهُ شُعْبَةُ عَنِ الأَعْمَشِ.

Reference : Sahih al-Bukhari 3458
In-book reference : Book 60, Hadith 125
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 664
(deprecated numbering scheme)

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "Your period (i.e. the Muslims' period) in comparison to the periods of the previous nations, is like the period between the `Asr prayer and sunset. And your example in comparison to the Jews and the Christians is like the example of a person who employed some laborers and asked them, 'Who will work for me till midday for one Qirat each?' The Jews worked for half a day for one Qirat each. The person asked, 'Who will do the work for me from midday to the time of the `Asr (prayer) for one Qirat each?' The Christians worked from midday till the `Asr prayer for one Qirat. Then the person asked, 'Who will do the work for me from the `Asr till sunset for two Qirats each?' " The Prophet (ﷺ) added, "It is you (i.e. Muslims) who are doing the work from the `Asr till sunset, so you will have a double reward. The Jews and the Christians got angry and said, 'We have done more work but got less wages.' Allah said, 'Have I been unjust to you as regards your rights?' They said, 'No.' So Allah said, 'Then it is My Blessing which I bestow on whomever I like. "

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّمَا أَجَلُكُمْ فِي أَجَلِ مَنْ خَلاَ مِنَ الأُمَمِ مَا بَيْنَ صَلاَةِ الْعَصْرِ إِلَى مَغْرِبِ الشَّمْسِ، وَإِنَّمَا مَثَلُكُمْ وَمَثَلُ الْيَهُودِ وَالنَّصَارَى كَرَجُلٍ اسْتَعْمَلَ عُمَّالاً فَقَالَ مَنْ يَعْمَلُ لِي إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ قِيرَاطٍ فَعَمِلَتِ الْيَهُودُ إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ قِيرَاطٍ، ثُمَّ قَالَ مَنْ يَعْمَلُ لِي مِنْ نِصْفِ النَّهَارِ إِلَى صَلاَةِ الْعَصْرِ عَلَى قِيرَاطٍ قِيرَاطٍ فَعَمِلَتِ النَّصَارَى مِنْ نِصْفِ النَّهَارِ إِلَى صَلاَةِ الْعَصْرِ، عَلَى قِيرَاطٍ قِيرَاطٍ، ثُمَّ قَالَ مَنْ يَعْمَلُ لِي مِنْ صَلاَةِ الْعَصْرِ إِلَى مَغْرِبِ الشَّمْسِ عَلَى قِيرَاطَيْنِ قِيرَاطَيْنِ أَلاَ فَأَنْتُمُ الَّذِينَ يَعْمَلُونَ مِنْ صَلاَةِ الْعَصْرِ إِلَى مَغْرِبِ الشَّمْسِ عَلَى قِيرَاطَيْنِ قِيرَاطَيْنِ، أَلاَ لَكُمُ الأَجْرُ مَرَّتَيْنِ، فَغَضِبَتِ الْيَهُودُ وَالنَّصَارَى، فَقَالُوا نَحْنُ أَكْثَرُ عَمَلاً وَأَقَلُّ عَطَاءً، قَالَ اللَّهُ هَلْ ظَلَمْتُكُمْ مِنْ حَقِّكُمْ شَيْئًا قَالُوا لاَ. قَالَ فَإِنَّهُ فَضْلِي أُعْطِيهِ مَنْ شِئْتُ ".

Reference : Sahih al-Bukhari 3459
In-book reference : Book 60, Hadith 126
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 665
(deprecated numbering scheme)

Narrated Ibn `Abbas:

I heard `Umar saying, "May Allah Curse so-and-so! Doesn't he know that the Prophet (ﷺ) said, 'May Allah curse the Jews for, though they were forbidden (to eat) fat, they liquefied it and sold it. "

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ سَمِعْتُ عُمَرَ ـ رضى الله عنه ـ يَقُولُ قَاتَلَ اللَّهُ فُلاَنًا، أَلَمْ يَعْلَمْ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لَعَنَ اللَّهُ الْيَهُودَ، حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ، فَجَمَّلُوهَا فَبَاعُوهَا ". تَابَعَهُ جَابِرٌ وَأَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 3460
In-book reference : Book 60, Hadith 127
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 666
(deprecated numbering scheme)

Narrated `Abdullah bin `Amr:

The Prophet (ﷺ) said, "Convey (my teachings) to the people even if it were a single sentence, and tell others the stories of Bani Israel (which have been taught to you), for it is not sinful to do so. And whoever tells a lie on me intentionally, will surely take his place in the (Hell) Fire."

حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ، أَخْبَرَنَا الأَوْزَاعِيُّ، حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ، عَنْ أَبِي كَبْشَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلاَ حَرَجَ، وَمَنْ كَذَبَ عَلَىَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ ".

Reference	: Sahih al-Bukhari 3461
In-book reference	: Book 60, Hadith 128
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 667

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Jews and the Christians do not dye (their grey hair), so you shall do the opposite of what they do (i.e. dye your grey hair and beards).

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ قَالَ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ إِنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ الْيَهُودَ وَالنَّصَارَى لاَ يَصْبُغُونَ، فَخَالِفُوهُمْ ".

Reference	: Sahih al-Bukhari 3462
In-book reference	: Book 60, Hadith 129
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 668

Narrated Jundub:

Allah's Messenger (ﷺ) said, "Amongst the nations before you there was a man who got a wound, and growing impatient (with its pain), he took a knife and cut his hand with it and the blood did not stop till he died. Allah said, 'My Slave hurried to bring death upon himself so I have forbidden him (to enter) Paradise.' "

حَدَّثَنِي مُحَمَّدٌ، قَالَ حَدَّثَنِي حَجَّاجٌ، حَدَّثَنَا جَرِيرٌ، عَنِ الْحَسَنِ، حَدَّثَنَا جُنْدُبُ بْنُ عَبْدِ اللَّهِ، فِي هَذَا الْمَسْجِدِ، وَمَا نَسِينَا مُنْذُ حَدَّثَنَا، وَمَا نَخْشَى أَنْ يَكُونَ جُنْدُبٌ كَذَبَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَانَ فِيمَنْ كَانَ قَبْلَكُمْ رَجُلٌ بِهِ جُرْحٌ، فَجَزِعَ فَأَخَذَ سِكِّينًا فَحَزَّ بِهَا يَدَهُ، فَمَا رَقَأَ الدَّمُ حَتَّى مَاتَ، قَالَ اللَّهُ تَعَالَى بَادَرَنِي عَبْدِي بِنَفْسِهِ، حَرَّمْتُ عَلَيْهِ الْجَنَّةَ ".

Reference	: Sahih al-Bukhari 3463
In-book reference	: Book 60, Hadith 130
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 669

(51) Chapter: The tale of three Israelites, a leper, a bald man and a blind man

(51) باب حَدِيثُ أَبْرَصَ وَأَعْمَى وَأَقْرَعَ فِي بَنِي إِسْرَائِيلَ

Narrated Abu Huraira:

that he heard Allah's Messenger (ﷺ) saying, "Allah willed to test three Israelis who were a Leper, a blind man and a bald-headed man. So, he sent them an angel who came to the leper and said, 'What thing do you like most?' He replied, "Good color and good skin, for the people have a strong aversion to me.' The angel touched him and his illness was cured, and he was given a good color and beautiful skin. The angel asked him, 'What kind of property do you like best?' He replied, 'Camels (or cows).' (The narrator is in doubt, for either the leper or the bald-headed man demanded camels and the other demanded cows.) So he (i.e. the leper) was given a pregnant she-camei, and the angel said (to him), 'May Allah bless you in it.' The angel then went to the bald-headed man and said, 'What thing do you like most?' He said, 'I like good hair and wish to be cured of this disease, for the people feel repulsion for me.' The angel touched him and his illness was cured, and he was given good hair. The angel asked (him), 'What kind of property do you like bests' He replied, 'Cows,' The angel gave him a pregnant cow and said, 'May Allah bless you in it.' The angel went to the blind man and asked, 'What thing do you like best?' He said, '(I like) that Allah may restore my eye-sight to me so that I may see the people.' The angel touched his eyes and Allah gave him back his eye-sight.

The angel asked him, "What kind of property do you like best?' He replied, 'Sheep.' The angel gave him a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, I am a poor man, who has lost all means of livelihood while on a journey. So none will satisfy my need except Allah and then you. In the Name of Him Who has given you such nice color and beautiful skin, and so much property, I ask you to give me a camel so that I may reach my destination. The man replied, 'I have many obligations (so I cannot give you).' The angel said, 'I think I know you; were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allah gave you (all this property).' He replied, '(This is all wrong), I got this property through inheritance from my fore-fathers' The angel said, 'If you are telling a lie, then let Allah make you as you were before. ' Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, 'If you are telling a lie, then let Allah make you as you were before.' The angel, disguised in the shape of a blind man, went to the blind man and said, 'I am a poor man and a traveler, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allah, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eye-sight to give me a sheep, so that with its help, I may complete my journey' The man said, 'No doubt, I was blind and Allah gave me back my eye-sight; I was poor and Allah made me rich; so take anything you wish from my property. By Allah, I will not stop you for taking anything (you need) of my property which you may take for Allah's sake.' The angel replied, 'Keep your property with you. You (i.e 3 men) have been tested and Allah is pleased with you and is angry with your two companions."

حَدَّثَنِي أَحْمَدُ بْنُ إِسْحَاقَ، حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ، أَنَّ أَبَا هُرَيْرَةَ، حَدَّثَهُ أَنَّهُ، سَمِعَ النَّبِيَّ صلى الله عليه وسلم ح وَحَدَّثَنِي مُحَمَّدٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، أَخْبَرَنَا هَمَّامٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، قَالَ أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ حَدَّثَهُ أَنَّهُ، سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ ثَلاَثَةً فِي بَنِي إِسْرَائِيلَ أَبْرَصَ وَأَقْرَعَ وَأَعْمَى بَدَا لِلَّهِ أَنْ يَبْتَلِيَهُمْ، فَبَعَثَ إِلَيْهِمْ مَلَكًا، فَأَتَى الأَبْرَصَ. فَقَالَ أَىُّ شَىْءٍ أَحَبُّ إِلَيْكَ قَالَ لَوْنٌ حَسَنٌ وَجِلْدٌ حَسَنٌ، قَدْ قَذِرَنِي النَّاسُ. قَالَ فَمَسَحَهُ، فَذَهَبَ عَنْهُ، فَأُعْطِيَ لَوْنًا حَسَنًا وَجِلْدًا حَسَنًا. فَقَالَ أَىُّ الْمَالِ أَحَبُّ إِلَيْكَ قَالَ الإِبِلُ ـ أَوْ قَالَ الْبَقَرُ هُوَ شَكَّ فِي ذَلِكَ، إِنَّ الأَبْرَصَ وَالأَقْرَعَ، قَالَ أَحَدُهُمَا الإِبِلُ، وَقَالَ الآخَرُ الْبَقَرُ ـ فَأُعْطِيَ نَاقَةً عُشَرَاءَ. فَقَالَ يُبَارَكُ لَكَ فِيهَا. وَأَتَى الأَقْرَعَ فَقَالَ أَىُّ شَىْءٍ أَحَبُّ إِلَيْكَ قَالَ شَعَرٌ حَسَنٌ، وَيَذْهَبُ عَنِّي هَذَا، قَدْ قَذِرَنِي النَّاسُ. قَالَ فَمَسَحَهُ فَذَهَبَ، وَأُعْطِيَ شَعَرًا حَسَنًا. قَالَ فَأَىُّ الْمَالِ أَحَبُّ إِلَيْكَ قَالَ الْبَقَرُ. قَالَ فَأَعْطَاهُ بَقَرَةً حَامِلاً، وَقَالَ يُبَارَكُ لَكَ فِيهَا. وَأَتَى الأَعْمَى فَقَالَ أَىُّ شَىْءٍ أَحَبُّ إِلَيْكَ قَالَ يَرُدُّ اللَّهُ إِلَىَّ بَصَرِي، فَأُبْصِرُ بِهِ النَّاسَ. قَالَ فَمَسَحَهُ، فَرَدَّ اللَّهُ إِلَيْهِ بَصَرَهُ. قَالَ فَأَىُّ الْمَالِ أَحَبُّ إِلَيْكَ قَالَ الْغَنَمُ. فَأَعْطَاهُ شَاةً وَالِدًا، فَأُنْتِجَ هَذَانِ، وَوَلَّدَ هَذَا، فَكَانَ لِهَذَا وَادٍ مِنْ إِبِلٍ، وَلِهَذَا وَادٍ مِنْ بَقَرٍ، وَلِهَذَا وَادٍ مِنَ الْغَنَمِ. ثُمَّ إِنَّهُ أَتَى الأَبْرَصَ فِي صُورَتِهِ وَهَيْئَتِهِ فَقَالَ رَجُلٌ مِسْكِينٌ، تَقَطَّعَتْ بِيَ الْحِبَالُ فِي سَفَرِي، فَلاَ بَلاَغَ الْيَوْمَ إِلاَّ بِاللَّهِ ثُمَّ بِكَ، أَسْأَلُكَ بِالَّذِي أَعْطَاكَ اللَّوْنَ الْحَسَنَ وَالْجِلْدَ الْحَسَنَ وَالْمَالَ بَعِيرًا أَتَبَلَّغُ عَلَيْهِ فِي سَفَرِي. فَقَالَ لَهُ إِنَّ الْحُقُوقَ كَثِيرَةٌ. فَقَالَ لَهُ كَأَنِّي أَعْرِفُكَ، أَلَمْ تَكُنْ أَبْرَصَ يَقْذَرُكَ النَّاسُ فَقِيرًا فَأَعْطَاكَ اللَّهُ فَقَالَ لَقَدْ وَرِثْتُ لِكَابِرٍ عَنْ كَابِرٍ. فَقَالَ إِنْ كُنْتَ كَاذِبًا فَصَيَّرَكَ اللَّهُ إِلَى مَا كُنْتَ، وَأَتَى الأَقْرَعَ فِي صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ لَهُ مِثْلَ مَا قَالَ لِهَذَا، فَرَدَّ عَلَيْهِ مِثْلَ مَا رَدَّ عَلَيْهِ هَذَا فَقَالَ إِنْ كُنْتَ كَاذِبًا فَصَيَّرَكَ اللَّهُ إِلَى مَا كُنْتَ. وَأَتَى الأَعْمَى فِي صُورَتِهِ فَقَالَ رَجُلٌ مِسْكِينٌ وَابْنُ سَبِيلٍ وَتَقَطَّعَتْ بِيَ الْحِبَالُ فِي سَفَرِي، فَلاَ بَلاَغَ الْيَوْمَ إِلاَّ بِاللَّهِ، ثُمَّ بِكَ أَسْأَلُكَ بِالَّذِي رَدَّ عَلَيْكَ بَصَرَكَ شَاةً أَتَبَلَّغُ بِهَا فِي سَفَرِي. فَقَالَ قَدْ كُنْتُ أَعْمَى فَرَدَّ اللَّهُ بَصَرِي، وَفَقِيرًا فَقَدْ أَغْنَانِي، فَخُذْ مَا شِئْتَ، فَوَاللَّهِ لاَ أَجْهَدُكَ الْيَوْمَ بِشَىْءٍ أَخَذْتَهُ لِلَّهِ. فَقَالَ أَمْسِكْ مَالَكَ، فَإِنَّمَا ابْتُلِيتُمْ، فَقَدْ رَضِيَ اللَّهُ عَنْكَ وَسَخِطَ عَلَى صَاحِبَيْكَ ".

Reference	: Sahih al-Bukhari 3464
In-book reference	: Book 60, Hadith 131
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 670

(52) Chapter:

وَوُصُدٌ، وَيُقَالُ الْوَصِيدُ الْبَابُ {مُؤْصَدَةٌ} مُطْبَقَةٌ، آصَدَ الْبَابَ وَأَوْصَدَ {بَعَثْنَاهُمْ} أَحْيَيْنَاهُمْ {أَزْكَى} أَكْثَرُ رَيْعًا. فَضَرَبَ اللَّهُ عَلَى آذَانِهِمْ، فَنَامُوا {رَجْمًا بِالْغَيْبِ} لَمْ يَسْتَبِنْ.

(52) بَابُ: {أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ}، الْكَهْفُ الْفَتْحُ فِي الْجَبَلِ، وَالرَّقِيمُ الْكِتَابُ. مَرْقُومٌ مَكْتُوبٌ مِنَ الرَّقْمِ {رَبَطْنَا عَلَى قُلُوبِهِمْ} أَلْهَمْنَاهُمْ صَبْرًا {شَطَطًا} إِفْرَاطًا، الْوَصِيدُ الْفِنَاءُ وَجَمْعُهُ وَصَائِدُ

وَقَالَ مُجَاهِدٌ: {تَقْرِضُهُمْ} تَتْرُكُهُمْ.

(53) Chapter: The tale of the Cave

(53) باب حَدِيثُ الْغَارِ

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "Once three persons (from the previous nations) were traveling, and suddenly it started raining and they took shelter in a cave. The entrance of the cave got closed while they were inside. They said to each other, 'O you! Nothing can save you except the truth, so each of you should ask Allah's Help by referring to such a deed as he thinks he did sincerely (i.e. just for gaining Allah's Pleasure).' So one of them said, 'O Allah! You know that I had a laborer who worked for me for one Faraq (i.e. three Sas) of rice, but he departed, leaving it (i.e. his wages). I sowed that Faraq of rice and with its yield I bought cows (for him). Later on when he came to me asking for his wages, I said (to him), 'Go to those cows and drive them away.' He said to me, 'But you have to pay me only a Faraq of rice,' I said to him, 'Go to those cows and take them, for they are the product of that Faraq (of rice).' So he drove them. O Allah! If you consider that I did that for fear of You, then please remove the rock.' The rock shifted a bit from the mouth of the cave. The second one said, 'O Allah, You know that I had old parents whom I used to provide with the milk of my sheep every night. One night I was delayed and when I came, they had slept, while my wife and children were crying with hunger. I used not to let them (i.e. my family) drink unless my parents had drunk first. So I disliked to wake them up and also disliked that they should sleep without drinking it, I kept on waiting (for them to wake) till it dawned. O Allah! If You consider that I did that for fear of you, then please remove the rock.' So the rock shifted and they could see the sky through it. The (third) one said, 'O Allah! You know that I had a cousin (i.e. my paternal uncle's daughter) who was most beloved to me and I sought to seduce her, but she refused, unless I paid her one-hundred Dinars (i.e. gold pieces). So I collected the amount and brought it to her, and she allowed me to sleep with her. But when I sat between her legs, she said, 'Be afraid of Allah, and do not deflower me but legally. 'I got up and left the hundred Dinars (for her). O Allah! If You consider that I did that for fear of you than please remove the rock. So Allah saved them and they came out (of the cave)."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ خَلِيلٍ، أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " بَيْنَمَا ثَلاَثَةُ نَفَرٍ مِمَّنْ كَانَ قَبْلَكُمْ يَمْشُونَ إِذْ أَصَابَهُمْ مَطَرٌ، فَأَوَوْا إِلَى غَارٍ، فَانْطَبَقَ عَلَيْهِمْ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ إِنَّهُ وَاللَّهِ يَا هَؤُلاَءِ لاَ يُنْجِيكُمْ إِلاَّ الصِّدْقُ، فَلْيَدْعُ كُلُّ رَجُلٍ مِنْكُمْ بِمَا يَعْلَمُ أَنَّهُ قَدْ صَدَقَ فِيهِ. فَقَالَ وَاحِدٌ مِنْهُمُ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ كَانَ لِي أَجِيرٌ عَمِلَ لِي عَلَى فَرَقٍ مِنْ أَرُزٍّ، فَذَهَبَ وَتَرَكَهُ، وَأَنِّي عَمَدْتُ إِلَى ذَلِكَ الْفَرَقِ فَزَرَعْتُهُ، فَصَارَ مِنْ أَمْرِهِ أَنِّي اشْتَرَيْتُ مِنْهُ بَقَرًا، وَأَنَّهُ أَتَانِي يَطْلُبُ أَجْرَهُ فَقُلْتُ اعْمِدْ إِلَى تِلْكَ الْبَقَرِ. فَسُقْهَا، فَقَالَ لِي إِنَّمَا لِي عِنْدَكَ فَرَقٌ مِنْ أَرُزٍّ. فَقُلْتُ لَهُ اعْمِدْ إِلَى تِلْكَ الْبَقَرِ فَإِنَّهَا مِنْ ذَلِكَ الْفَرَقِ، فَسَاقَهَا، فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ مِنْ خَشْيَتِكَ، فَفَرِّجْ عَنَّا. فَانْسَاحَتْ عَنْهُمُ الصَّخْرَةُ. فَقَالَ الآخَرُ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ كَانَ لِي أَبَوَانِ شَيْخَانِ كَبِيرَانِ، فَكُنْتُ آتِيهِمَا كُلَّ لَيْلَةٍ بِلَبَنِ غَنَمٍ لِي، فَأَبْطَأْتُ عَلَيْهِمَا لَيْلَةً فَجِئْتُ وَقَدْ رَقَدَا وَأَهْلِي وَعِيَالِي يَتَضَاغَوْنَ مِنَ الْجُوعِ، فَكُنْتُ لاَ أَسْقِيهِمْ حَتَّى يَشْرَبَ أَبَوَاىَ، فَكَرِهْتُ أَنْ أُوقِظَهُمَا، وَكَرِهْتُ أَنْ أَدَعَهُمَا، فَيَسْتَكِنَّا لِشَرْبَتِهِمَا، فَلَمْ أَزَلْ أَنْتَظِرُ حَتَّى طَلَعَ الْفَجْرُ، فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ مِنْ خَشْيَتِكَ، فَفَرِّجْ عَنَّا. فَانْسَاحَتْ عَنْهُمُ الصَّخْرَةُ، حَتَّى نَظَرُوا إِلَى السَّمَاءِ. فَقَالَ الآخَرُ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ كَانَ لِي ابْنَةُ عَمٍّ مِنْ أَحَبِّ النَّاسِ إِلَىَّ، وَأَنِّي رَاوَدْتُهَا عَنْ نَفْسِهَا فَأَبَتْ إِلاَّ أَنْ آتِيَهَا بِمِائَةِ دِينَارٍ، فَطَلَبْتُهَا حَتَّى قَدَرْتُ، فَأَتَيْتُهَا بِهَا فَدَفَعْتُهَا إِلَيْهَا، فَأَمْكَنَتْنِي مِنْ نَفْسِهَا، فَلَمَّا قَعَدْتُ بَيْنَ رِجْلَيْهَا، فَقَالَتِ اتَّقِ اللَّهَ وَلاَ تَفُضَّ الْخَاتَمَ إِلاَّ بِحَقِّهِ. فَقُمْتُ وَتَرَكْتُ الْمِائَةَ دِينَارٍ، فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ مِنْ خَشْيَتِكَ فَفَرِّجْ عَنَّا. فَفَرَّجَ اللَّهُ عَنْهُمْ فَخَرَجُوا ".

Reference : Sahih al-Bukhari 3465
In-book reference : Book 60, Hadith 132
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 671
(deprecated numbering scheme)

(54) Chapter: (54) باب

Narrated Abu Huraira:

That he heard Allah's Messenger (ﷺ) saying, "While a lady was nursing her child, a rider passed by and she said, 'O Allah! Don't let my child die till he becomes like this (rider).' The child said, 'O Allah! Don't make me like him,' and then returned to her breast (sucking it). (After a while) they passed by a lady who was being pulled and teased (by the people). The child's mother said, 'O Allah! Do not make my child like her.' The child said, 'O Allah! Make me like her.' Then he said, 'As for the rider, he is an infidel, while the lady is accused of illegal sexual intercourse (falsely) and she says: Allah is sufficient for me (He knows the truth).

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ، حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " بَيْنَمَا امْرَأَةٌ تُرْضِعُ ابْنَهَا إِذْ مَرَّ بِهَا رَاكِبٌ وَهْىَ تُرْضِعُهُ، فَقَالَتِ اللَّهُمَّ لاَ تُمِتِ ابْنِي حَتَّى يَكُونَ مِثْلَ هَذَا. فَقَالَ اللَّهُمَّ لاَ تَجْعَلْنِي مِثْلَهُ. ثُمَّ رَجَعَ فِي الثَّدْىِ، وَمُرَّ بِامْرَأَةٍ تُجَرَّرُ وَيُلْعَبُ بِهَا فَقَالَتِ اللَّهُمَّ لاَ تَجْعَلِ ابْنِي مِثْلَهَا. فَقَالَ اللَّهُمَّ اجْعَلْنِي مِثْلَهَا. فَقَالَ أَمَّا الرَّاكِبُ فَإِنَّهُ كَافِرٌ، وَأَمَّا الْمَرْأَةُ فَإِنَّهُمْ يَقُولُونَ لَهَا تَزْنِي. وَتَقُولُ حَسْبِيَ اللَّهُ. وَيَقُولُونَ تَسْرِقُ. وَتَقُولُ حَسْبِيَ اللَّهُ ".

Reference : Sahih al-Bukhari 3466
In-book reference : Book 60, Hadith 133
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 672
(deprecated numbering scheme)

Narrated Abu Huraira:

The Prophet (ﷺ) said, "While a dog was going round a well and was about to die of thirst, an Israeli prostitute saw it and took off her shoe and watered it. So Allah forgave her because of that good deed."

حَدَّثَنَا سَعِيدُ بْنُ تَلِيدٍ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " بَيْنَمَا كَلْبٌ يُطِيفُ بِرَكِيَّةٍ كَادَ يَقْتُلُهُ الْعَطَشُ، إِذْ رَأَتْهُ بَغِيٌّ مِنْ بَغَايَا بَنِي إِسْرَائِيلَ، فَنَزَعَتْ مُوقَهَا فَسَقَتْهُ، فَغُفِرَ لَهَا بِهِ ".

Reference : Sahih al-Bukhari 3467
In-book reference : Book 60, Hadith 134
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 673
(deprecated numbering scheme)

Narrated Humaid bin `Abdur-Rahman:

That he heard Muawiya bin Abi Sufyan (talking) on the pulpit in the year when he performed the Hajj. He took a tuft of hair that was in the hand of an orderly and said, "O people of Medina! Where are your learned men? I heard the Prophet (ﷺ) forbidding such a thing as this (i.e. false hair) and he used to say, 'The Israelis were destroyed when their ladies practiced this habit (of using false hair to lengthen their locks).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ،، عَامَ حَجَّ عَلَى الْمِنْبَرِ، فَتَنَاوَلَ قُصَّةً مِنْ شَعَرٍ وَكَانَتْ فِي يَدَىْ حَرَسِيٍّ فَقَالَ يَا أَهْلَ الْمَدِينَةِ، أَيْنَ عُلَمَاؤُكُمْ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَنْهَى عَنْ مِثْلِ هَذِهِ، وَيَقُولُ " إِنَّمَا هَلَكَتْ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذَهَا نِسَاؤُهُمْ ".

Reference : Sahih al-Bukhari 3468
In-book reference : Book 60, Hadith 135
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 674
(deprecated numbering scheme)

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Amongst the people preceding you there used to be 'Muhaddithun' (i.e. persons who can guess things that come true later on, as if those persons have been inspired by a divine power), and if there are any such persons amongst my followers, it is `Umar bin Al-Khattab."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّهُ قَدْ كَانَ فِيمَا مَضَى قَبْلَكُمْ مِنَ الأُمَمِ مُحَدَّثُونَ، وَإِنَّهُ إِنْ كَانَ فِي أُمَّتِي هَذِهِ مِنْهُمْ، فَإِنَّهُ عُمَرُ بْنُ الْخَطَّابِ ".

Reference	: Sahih al-Bukhari 3469
In-book reference	: Book 60, Hadith 136
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 675

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "Amongst the men of Bani Israel there was a man who had murdered ninety-nine persons. Then he set out asking (whether his repentance could be accepted or not). He came upon a monk and asked him if his repentance could be accepted. The monk replied in the negative and so the man killed him. He kept on asking till a man advised to go to such and such village. (So he left for it) but death overtook him on the way. While dying, he turned his chest towards that village (where he had hoped his repentance would be accepted), and so the angels of mercy and the angels of punishment quarrelled amongst themselves regarding him. Allah ordered the village (towards which he was going) to come closer to him, and ordered the village (whence he had come), to go far away, and then He ordered the angels to measure the distances between his body and the two villages. So he was found to be one span closer to the village (he was going to). So he was forgiven."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي الصِّدِّيقِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " كَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ قَتَلَ تِسْعَةً وَتِسْعِينَ إِنْسَانًا ثُمَّ خَرَجَ يَسْأَلُ، فَأَتَى رَاهِبًا فَسَأَلَهُ، فَقَالَ لَهُ هَلْ مِنْ تَوْبَةٍ قَالَ لاَ. فَقَتَلَهُ، فَجَعَلَ يَسْأَلُ، فَقَالَ لَهُ رَجُلٌ ائْتِ قَرْيَةَ كَذَا وَكَذَا. فَأَدْرَكَهُ الْمَوْتُ فَنَاءَ بِصَدْرِهِ نَحْوَهَا، فَاخْتَصَمَتْ فِيهِ مَلاَئِكَةُ الرَّحْمَةِ وَمَلاَئِكَةُ الْعَذَابِ، فَأَوْحَى اللَّهُ إِلَى هَذِهِ أَنْ تَقَرَّبِي. وَأَوْحَى اللَّهُ إِلَى هَذِهِ أَنْ تَبَاعَدِي. وَقَالَ قِيسُوا مَا بَيْنَهُمَا. فَوُجِدَ إِلَى هَذِهِ أَقْرَبُ بِشِبْرٍ، فَغُفِرَ لَهُ ".

Reference	: Sahih al-Bukhari 3470
In-book reference	: Book 60, Hadith 137
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 676

Narrated Abu Huraira:

Once Allah's Messenger (ﷺ); offered the morning prayer and then faced the people and said, "While a man was driving a cow, he suddenly rode over it and beat it. The cow said, "We have not been created for this, but we have been created for sloughing." On that the people said astonishingly, "Glorified be Allah! A cow speaks!" The Prophet (ﷺ) said, "I believe this, and Abu Bakr and `Umar too, believe it, although neither of them was present there. While a person was amongst his sheep, a wolf attacked and took one of the sheep. The man chased the wolf till he saved it from the wolf, where upon the wolf said, 'You have saved it from me; but who will guard it on the day of the wild beasts when there will be no shepherd to guard them except me (because of riots and afflictions)? ' " The people said surprisingly, "Glorified be Allah! A wolf speaks!" The Prophet (ﷺ) said, "But I believe this, and Abu Bakr and `Umar too, believe this, although neither of them was present there." (See the Foot-note of page No. 10 Vol.5)

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم صَلاَةَ الصُّبْحِ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ، فَقَالَ " بَيْنَا رَجُلٌ يَسُوقُ بَقَرَةً إِذْ رَكِبَهَا فَضَرَبَهَا فَقَالَتْ

إِنَّا لَمْ نُخْلَقْ لِهَذَا، إِنَّمَا خُلِقْنَا لِلْحَرْثِ ". فَقَالَ النَّاسُ سُبْحَانَ اللَّهِ بَقَرَةٌ تَكَلَّمُ. فَقَالَ " فَإِنِّي أُومِنُ بِهَذَا أَنَا وَأَبُو بَكْرٍ وَعُمَرُ ـ وَمَا هُمَا ثَمَّ ـ وَبَيْنَمَا رَجُلٌ فِي غَنَمِهِ إِذْ عَدَا الذِّئْبُ فَذَهَبَ مِنْهَا بِشَاةٍ، فَطَلَبَ حَتَّى كَأَنَّهُ اسْتَنْقَذَهَا مِنْهُ، فَقَالَ لَهُ الذِّئْبُ هَذَا اسْتَنْقَذْتَهَا مِنِّي فَمَنْ لَهَا يَوْمَ السَّبُعِ، يَوْمَ لاَ رَاعِيَ لَهَا غَيْرِي ". فَقَالَ النَّاسُ سُبْحَانَ اللَّهِ ذِئْبٌ يَتَكَلَّمُ. قَالَ " فَإِنِّي أُومِنُ بِهَذَا أَنَا وَأَبُو بَكْرٍ وَعُمَرُ ". وَمَا هُمَا ثَمَّ. وَحَدَّثَنَا عَلِيٌّ، حَدَّثَنَا سُفْيَانُ، عَنْ مِسْعَرٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ.

Reference	: Sahih al-Bukhari 3471
In-book reference	: Book 60, Hadith 138
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 677

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "A man bought a piece of and from another man, and the buyer found an earthenware jar filled with gold in the land. The buyer said to the seller. 'Take your gold, as I have bought only the land from you, but I have not bought the gold from you.' The (former) owner of the land said, "I have sold you the land with everything in it.' So both of them took their case before a man who asked, 'Do you have children?' One of them said, "I have a boy.' The other said, "I have a girl.' The man said, 'Marry the girl to the boy and spend the money on both of them and give the rest of it in charity.' "

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " اشْتَرَى رَجُلٌ مِنْ رَجُلٍ عَقَارًا لَهُ، فَوَجَدَ الرَّجُلُ الَّذِي اشْتَرَى الْعَقَارَ فِي عَقَارِهِ جَرَّةً فِيهَا ذَهَبٌ، فَقَالَ لَهُ الَّذِي اشْتَرَى الْعَقَارَ خُذْ ذَهَبَكَ مِنِّي، إِنَّمَا اشْتَرَيْتُ مِنْكَ الأَرْضَ، وَلَمْ أَبْتَعْ مِنْكَ الذَّهَبَ. وَقَالَ الَّذِي لَهُ الأَرْضُ إِنَّمَا بِعْتُكَ الأَرْضَ وَمَا فِيهَا، فَتَحَاكَمَا إِلَى رَجُلٍ، فَقَالَ الَّذِي تَحَاكَمَا إِلَيْهِ أَلَكُمَا وَلَدٌ قَالَ أَحَدُهُمَا لِي غُلاَمٌ. وَقَالَ الآخَرُ لِي جَارِيَةٌ. قَالَ أَنْكِحُوا الْغُلاَمَ الْجَارِيَةَ، وَأَنْفِقُوا عَلَى أَنْفُسِهِمَا مِنْهُ، وَتَصَدَّقَا ".

Reference	: Sahih al-Bukhari 3472
In-book reference	: Book 60, Hadith 139
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 678

Narrated Usama bin Zaid:

Allah's Messenger (ﷺ) said, "Plague was a means of torture sent on a group of Israelis (or on some people before you). So if you hear of its spread in a land, don't approach it, and if a plague should appear in a land where you are present, then don't leave that land in order to run away from it (i.e. plague).

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، وَعَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَهُ يَسْأَلُ، أُسَامَةَ بْنَ زَيْدٍ مَاذَا سَمِعْتَ مِنْ، رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الطَّاعُونِ فَقَالَ أُسَامَةُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الطَّاعُونُ رِجْسٌ أُرْسِلَ عَلَى طَائِفَةٍ مِنْ بَنِي إِسْرَائِيلَ أَوْ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَإِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلاَ تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلاَ تَخْرُجُوا فِرَارًا مِنْهُ ". قَالَ أَبُو النَّضْرِ " لاَ يُخْرِجُكُمْ إِلاَّ فِرَارًا مِنْهُ ".

Reference	: Sahih al-Bukhari 3473
In-book reference	: Book 60, Hadith 140
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 679

Narrated `Aisha:

(the wife of the Prophet) I asked Allah's Messenger (ﷺ) about the plague. He told me that it was a Punishment sent by Allah on whom he wished, and Allah made it a source of mercy for the believers, for if one in the time of an

epidemic plague stays in his country patiently hoping for Allah's Reward and believing that nothing will befall him except what Allah has written for him, he will get the reward of a martyr."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفُرَاتِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ زَوْجِ النَّبِيِّ صلى الله عليه وسلم قَالَتْ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الطَّاعُونِ، فَأَخْبَرَنِي " أَنَّهُ عَذَابٌ يَبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ، وَأَنَّ اللَّهَ جَعَلَهُ رَحْمَةً لِلْمُؤْمِنِينَ، لَيْسَ مِنْ أَحَدٍ يَقَعُ الطَّاعُونُ فَيَمْكُثُ فِي بَلَدِهِ صَابِرًا مُحْتَسِبًا، يَعْلَمُ أَنَّهُ لاَ يُصِيبُهُ إِلاَّ مَا كَتَبَ اللَّهُ لَهُ، إِلاَّ كَانَ لَهُ مِثْلُ أَجْرِ شَهِيدٍ ".

Reference	: Sahih al-Bukhari 3474
In-book reference	: Book 60, Hadith 141
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 680

Narrated `Aisha:

The people of Quraish worried about the lady from Bani Makhzum who had committed theft. They asked, "Who will intercede for her with Allah's Messenger (ﷺ)?" Some said, "No one dare to do so except Usama bin Zaid the beloved one to Allah's Messenger (ﷺ) ." When Usama spoke about that to Allah's Apostle Allah's Messenger (ﷺ) said, (to him), "Do you try to intercede for somebody in a case connected with Allah's Prescribed Punishments?" Then he got up and delivered a sermon saying, "What destroyed the nations preceding you, was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would inflict Allah's Legal punishment on him. By Allah, if Fatima, the daughter of Muhammad stole, I would cut off her hand."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها أَنَّ قُرَيْشًا، أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ، فَقَالَ وَمَنْ يُكَلِّمُ فِيهَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالُوا وَمَنْ يَجْتَرِئُ عَلَيْهِ إِلاَّ أُسَامَةُ بْنُ زَيْدٍ، حِبُّ رَسُولِ اللَّهِ صلى الله عليه وسلم، فَكَلَّمَهُ أُسَامَةُ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ ". ثُمَّ قَامَ فَاخْتَطَبَ، ثُمَّ قَالَ " إِنَّمَا أَهْلَكَ الَّذِينَ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ، وَايْمُ اللَّهِ، لَوْ أَنَّ فَاطِمَةَ ابْنَةَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا ".

Reference	: Sahih al-Bukhari 3475
In-book reference	: Book 60, Hadith 142
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 681

Narrated Ibn Mas`ud:

I heard a person reciting a (Qur'anic) Verse in a certain way, and I had heard the Prophet (ﷺ) reciting the same Verse in a different way. So I took him to the Prophet (ﷺ) and informed him of that but I noticed the sign of disapproval on his face, and then he said, "Both of you are correct, so don't differ, for the nations before you differed, so they were destroyed."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ، قَالَ سَمِعْتُ النَّزَّالَ بْنَ سَبْرَةَ الْهِلاَلِيَّ، عَنِ ابْنِ مَسْعُودٍ ـ رضى الله عنه ـ قَالَ سَمِعْتُ رَجُلاً، قَرَأَ، وَسَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقْرَأُ خِلاَفَهَا فَجِئْتُ بِهِ النَّبِيَّ صلى الله عليه وسلم فَأَخْبَرْتُهُ فَعَرَفْتُ فِي وَجْهِهِ الْكَرَاهِيَةَ وَقَالَ " كِلاَكُمَا مُحْسِنٌ، وَلاَ تَخْتَلِفُوا، فَإِنَّ مَنْ كَانَ قَبْلَكُمُ اخْتَلَفُوا فَهَلَكُوا ".

Reference	: Sahih al-Bukhari 3476
In-book reference	: Book 60, Hadith 143
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 682

Narrated `Abdullah:

As if I saw the Prophet (ﷺ) talking about one of the prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood off his face and saying, "O Allah! Forgive my nation, for they have no knowledge."

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ حَدَّثَنِي شَقِيقٌ، قَالَ عَبْدُ اللَّهِ كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ صلى الله عليه وسلم يَحْكِي نَبِيًّا مِنَ الأَنْبِيَاءِ ضَرَبَهُ قَوْمُهُ فَأَدْمَوْهُ، وَهْوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ، وَيَقُولُ " اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لاَ يَعْلَمُونَ ".

Reference	: Sahih al-Bukhari 3477
In-book reference	: Book 60, Hadith 144
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 683

Narrated Abu Sa`id:

The Prophet (ﷺ) said, "Amongst the people preceding your age, there was a man whom Allah had given a lot of money. While he was in his death-bed, he called his sons and said, 'What type of father have I been to you? They replied, 'You have been a good father.' He said, 'I have never done a single good deed; so when I die, burn me, crush my body, and scatter the resulting ashes on a windy day.' His sons did accordingly, but Allah gathered his particles and asked (him), 'What made you do so?' He replied, "Fear of you.' So Allah bestowed His Mercy upon him. (forgave him).

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ عُقْبَةَ بْنِ عَبْدِ الْغَافِرِ، عَنْ أَبِي سَعِيدٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم " أَنَّ رَجُلاً كَانَ قَبْلَكُمْ رَغَسَهُ اللَّهُ مَالاً فَقَالَ لِبَنِيهِ لَمَّا حُضِرَ أَىَّ أَبٍ كُنْتُ لَكُمْ قَالُوا خَيْرَ أَبٍ. قَالَ فَإِنِّي لَمْ أَعْمَلْ خَيْرًا قَطُّ، فَإِذَا مُتُّ فَأَحْرِقُونِي ثُمَّ اسْحَقُونِي ثُمَّ ذَرُّونِي فِي يَوْمٍ عَاصِفٍ. فَفَعَلُوا، فَجَمَعَهُ اللَّهُ عَزَّ وَجَلَّ، فَقَالَ مَا حَمَلَكَ قَالَ مَخَافَتُكَ. فَتَلَقَّاهُ بِرَحْمَتِهِ ". وَقَالَ مُعَاذٌ حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، سَمِعْتُ عُقْبَةَ بْنَ عَبْدِ الْغَافِرِ، سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 3478
In-book reference	: Book 60, Hadith 145
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 684

Narrated Rabi` bin Hirash:

`Uqba said to Hudhaifa, "Won't you narrate to us what you heard from Allah's Messenger (ﷺ) ?" Hudhaifa said, "I heard him saying, 'Death approached a man and when he had no hope of surviving, he said to his family, 'When I die, gather for me much wood and build a fire (to burn me),. When the fire has eaten my flesh and reached my bones, take the bones and grind them and scatter the resulting powder in the sea on a hot (or windy) day.' (That was done.) But Allah collected his particles and asked (him), 'Why did you do so?' He replied, 'For fear of You.' So Allah forgave him."

Narrated `Abdu Malik:

As above, saying, "On a windy day."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، قَالَ قَالَ عُقْبَةُ لِحُذَيْفَةَ أَلاَ تُحَدِّثُنَا مَا سَمِعْتَ مِنَ النَّبِيِّ صلى الله عليه وسلم. قَالَ سَمِعْتُهُ يَقُولُ " إِنَّ رَجُلاً حَضَرَهُ الْمَوْتُ، لَمَّا أَيِسَ مِنَ الْحَيَاةِ، أَوْصَى أَهْلَهُ إِذَا مُتُّ فَاجْمَعُوا لِي حَطَبًا كَثِيرًا، ثُمَّ أَوْرُوا نَارًا حَتَّى إِذَا أَكَلَتْ لَحْمِي، وَخَلَصَتْ إِلَى عَظْمِي، فَخُذُوهَا فَاطْحَنُوهَا، فَذَرُّونِي فِي الْيَمِّ فِي يَوْمٍ حَارٍّ أَوْ رَاحٍ. فَجَمَعَهُ اللَّهُ، فَقَالَ لِمَ فَعَلْتَ قَالَ خَشْيَتَكَ. فَغَفَرَ لَهُ ". قَالَ عُقْبَةُ وَأَنَا سَمِعْتُهُ يَقُولُ. حَدَّثَنَا مُوسَى حَدَّثَنَا أَبُو عَوَانَةَ حَدَّثَنَا عَبْدُ الْمَلِكِ وَقَالَ " فِي يَوْمٍ رَاحٍ ".

Reference	: Sahih al-Bukhari 3479
In-book reference	: Book 60, Hadith 146
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 685

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "A man used to give loans to the people and used to say to his servant, 'If the debtor is poor, forgive him, so that Allah may forgive us.' So when he met Allah (after his death), Allah forgave him."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " كَانَ الرَّجُلُ يُدَايِنُ النَّاسَ، فَكَانَ يَقُولُ لِفَتَاهُ إِذَا أَتَيْتَ مُعْسِرًا فَتَجَاوَزْ عَنْهُ، لَعَلَّ اللَّهُ أَنْ يَتَجَاوَزَ عَنَّا. قَالَ فَلَقِيَ اللَّهَ فَتَجَاوَزَ عَنْهُ ".

Reference	: Sahih al-Bukhari 3480
In-book reference	: Book 60, Hadith 147
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 687

Narrated Abu Huraira:

The Prophet (ﷺ) said, "A man used to do sinful deeds, and when death came to him, he said to his sons, 'After my death, burn me and then crush me, and scatter the powder in the air, for by Allah, if Allah has control over me, He will give me such a punishment as He has never given to anyone else.' When he died, his sons did accordingly. Allah ordered the earth saying, 'Collect what you hold of his particles.' It did so, and behold! There he was (the man) standing. Allah asked (him), 'What made you do what you did?' He replied, 'O my Lord! I was afraid of You.' So Allah forgave him. " Another narrator said "The man said, Fear of You, O Lord!"

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " كَانَ رَجُلٌ يُسْرِفُ عَلَى نَفْسِهِ، فَلَمَّا حَضَرَهُ الْمَوْتُ قَالَ لِبَنِيهِ إِذَا أَنَا مُتُّ فَأَحْرِقُونِي ثُمَّ اطْحَنُونِي ثُمَّ ذَرُّونِي فِي الرِّيحِ، فَوَاللَّهِ لَئِنْ قَدَرَ عَلَىَّ رَبِّي لَيُعَذِّبَنِّي عَذَابًا مَا عَذَّبَهُ أَحَدًا. فَلَمَّا مَاتَ فُعِلَ بِهِ ذَلِكَ، فَأَمَرَ اللَّهُ الأَرْضَ، فَقَالَ اجْمَعِي مَا فِيكِ مِنْهُ. فَفَعَلَتْ فَإِذَا هُوَ قَائِمٌ، فَقَالَ مَا حَمَلَكَ عَلَى مَا صَنَعْتَ قَالَ يَا رَبِّ، خَشْيَتُكَ. فَغَفَرَ لَهُ ". وَقَالَ غَيْرُهُ " مَخَافَتُكَ يَا رَبِّ ".

Reference	: Sahih al-Bukhari 3481
In-book reference	: Book 60, Hadith 148
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 688

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "A lady was punished because of a cat which she had imprisoned till it died. She entered the (Hell) Fire because of it, for she neither gave it food nor water as she had imprisoned it, nor set it free to eat from the vermin of the earth."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ، حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " عُذِّبَتِ امْرَأَةٌ فِي هِرَّةٍ سَجَنَتْهَا حَتَّى مَاتَتْ، فَدَخَلَتْ فِيهَا النَّارَ، لاَ هِيَ أَطْعَمَتْهَا وَلاَ سَقَتْهَا إِذْ حَبَسَتْهَا، وَلاَ هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ ".

Reference	: Sahih al-Bukhari 3482
In-book reference	: Book 60, Hadith 149
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 55, Hadith 689

Narrated Abu Masud `Uqba:

The Prophet (ﷺ) said, "One of the sayings of the prophets which the people have got, is. 'If you do not feel ashamed, then do whatever you like."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، عَنْ زُهَيْرٍ، حَدَّثَنَا مَنْصُورٌ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، حَدَّثَنَا أَبُو مَسْعُودٍ، عُقْبَةُ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلاَمِ النُّبُوَّةِ، إِذَا لَمْ تَسْتَحِي فَافْعَلْ مَا شِئْتَ ".

Reference : Sahih al-Bukhari 3483
In-book reference : Book 60, Hadith 150
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 690
(deprecated numbering scheme)

Narrated Abu Mus'ud:

The Prophet (ﷺ) said, "One of the sayings of the prophets which the people have got is, 'If you do not feel ashamed, then do whatever you like."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، قَالَ سَمِعْتُ رِبْعِيَّ بْنَ حِرَاشٍ، يُحَدِّثُ عَنْ أَبِي مَسْعُودٍ، قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلاَمِ النُّبُوَّةِ إِذَا لَمْ تَسْتَحِي فَاصْنَعْ مَا شِئْتَ ".

Reference : Sahih al-Bukhari 3484
In-book reference : Book 60, Hadith 151
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 691
(deprecated numbering scheme)

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "While a man was walking, dragging his dress with pride, he was caused to be swallowed by the earth and will go on sinking in it till the Day of Resurrection."

حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عُبَيْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَالِمٌ، أَنَّ ابْنَ عُمَرَ، حَدَّثَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " بَيْنَمَا رَجُلٌ يَجُرُّ إِزَارَهُ مِنَ الْخُيَلاَءِ خُسِفَ بِهِ، فَهْوَ يَتَجَلْجَلُ فِي الأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ ". تَابَعَهُ عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ عَنِ الزُّهْرِيِّ.

Reference : Sahih al-Bukhari 3485
In-book reference : Book 60, Hadith 152
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 692
(deprecated numbering scheme)

Narrated Abu Huraira:

The Prophet (ﷺ) said, "We are the last (to come) but we will be the foremost on the Day of Resurrection, nations were given the Book (i.e. Scripture) before us, and we were given the Holy Book after them. This (i.e. Friday) is the day about which they differed. So the next day (i.e. Saturday) was prescribed for the Jews and the day after it (i.e. Sunday) for the Christians. It is incumbent on every Muslim to wash his head and body on a Day (i.e. Friday) (at least) in every seven days."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، قَالَ حَدَّثَنِي ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " نَحْنُ الآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، بَيْدَ كُلُّ أُمَّةٍ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأُوتِينَا مِنْ بَعْدِهِمْ، فَهَذَا الْيَوْمُ الَّذِي اخْتَلَفُوا، فَغَدًا لِلْيَهُودِ وَبَعْدَ غَدٍ لِلنَّصَارَى ". "عَلَى كُلِّ مُسْلِمٍ فِى كُلِّ سَبْعَةِ أَيَّامٍ يَوْمٌ يَغْسِلُ رَأْسَهُ وَجَسَدَهُ"

Reference : Sahih al-Bukhari 3486, 3487
In-book reference : Book 60, Hadith 153
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 693
(deprecated numbering scheme)

Narrated Sa`id bin Al-Musaiyab:

When Muawiya bin Abu Sufyan came to Medina for the last time, he delivered a sermon before us. He took out a tuft of hair and said, "I never thought that someone other than the Jews would do such a thing (i.e. use false hair). The Prophet (ﷺ) named such a practice, 'Az-Zur' (i.e. falsehood)," meaning the use of false hair.

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ، سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ، قَالَ قَدِمَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ الْمَدِينَةَ آخِرَ قَدْمَةٍ قَدِمَهَا، فَخَطَبَنَا فَأَخْرَجَ كُبَّةً مِنْ شَعَرٍ فَقَالَ مَا كُنْتُ أُرَى أَنَّ أَحَدًا يَفْعَلُ هَذَا غَيْرَ الْيَهُودِ، وَإِنَّ النَّبِيَّ صلى الله عليه وسلم سَمَّاهُ الزُّورَ ـ يَعْنِي الْوِصَالَ فِي الشَّعَرِ. تَابَعَهُ غُنْدَرٌ عَنْ شُعْبَةَ.

Reference : Sahih al-Bukhari 3488
In-book reference : Book 60, Hadith 154
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 694
(deprecated numbering scheme)

61 - The Book of Virtues and Merits of the Prophet (pbuh) and his Companions (3489 - 3648)

كتاب المناقب

(1) Chapter: The Statement of Allah Ta'ala: "O mankind! We have created you from a male and female."

(1) بَابُ قَوْلُ اللَّهِ تَعَالَى: {يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ}

وَقَوْلُهُ: {وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا}. وَمَا يُنْهَى عَنْ دَعْوَى الْجَاهِلِيَّةِ. الشُّعُوبُ النَّسَبُ الْبَعِيدُ، وَالْقَبَائِلُ دُونَ ذَلِكَ.

Narrated Ibn `Abbas:

Regarding the Verse: 'And (We) made you into Shu'ub and Qabail-- (49.13) that Shu'uib means the big Qabail (i.e. nations) while the Qabail (i.e. tribes) means the branch tribes.

حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ الْكَاهِلِيُّ، حَدَّثَنَا أَبُو بَكْرٍ، عَنْ أَبِي حَصِينٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، رضى الله عنهما. {وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ} قَالَ الشُّعُوبُ الْقَبَائِلُ الْعِظَامُ، وَالْقَبَائِلُ الْبُطُونُ.

Reference	1592
In-book reference	: Book 61, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 695

Narrated Abu Huraira:

Once Allah's Messenger (ﷺ) was asked, "Who is the most honorable amongst the people?" He said, "The most righteous (i.e. Allah-fearing) amongst you." They said, "We do not ask you about this." He said, "Then Joseph, the prophet of Allah."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قِيلَ يَا رَسُولَ اللَّهِ مَنْ أَكْرَمُ النَّاسِ قَالَ " أَتْقَاهُمْ ". قَالُوا لَيْسَ عَنْ هَذَا نَسْأَلُكَ. قَالَ " فَيُوسُفُ نَبِيُّ اللَّهِ ".

Reference	: Sahih al-Bukhari 3490
In-book reference	: Book 61, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 696

Narrated Kulaib bin Wail:

I asked Zainab bint Abi Salama (i.e. daughter of the wife of the Prophet, "Tell me about the Prophet (ﷺ) . Did he belong to the tribe of Mudar?" She replied, "Yes, he belonged to the tribe of Mudar and was from the offspring of An-Nadr bin Kinana."

حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا كُلَيْبُ بْنُ وَائِلٍ، قَالَ حَدَّثَتْنِي رَبِيبَةُ النَّبِيِّ، صلى الله عليه وسلم زَيْنَبُ ابْنَةُ أَبِي سَلَمَةَ قَالَ قُلْتُ لَهَا أَرَأَيْتِ النَّبِيَّ صلى الله عليه وسلم أَكَانَ مِنْ مُضَرَ قَالَتْ فَمِمَّنْ كَانَ إِلاَّ مِنْ مُضَرَ مِنْ بَنِي النَّضْرِ بْنِ كِنَانَةَ.

Reference	: Sahih al-Bukhari 3491
In-book reference	: Book 61, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 697

Narrated Kulaib:

I was told by the Rabiba (i.e. daughter of the wife of the Prophet) who, I think, was Zainab, that the Prophet (forbade the utensils (of wine called) Ad-Dubba, Al-Hantam, Al-Muqaiyar and Al-Muzaffat. I said to her, 'Tell me as to which tribe the Prophet (ﷺ) belonged; was he from the tribe of Mudar?" She replied, "He belonged to the tribe of Mudar and was from the offspring of An-Nadr bin Kinana. "

حَدَّثَنَا مُوسَى، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا كُلَيْبٌ، حَدَّثَتْنِي رَبِيبَةُ النَّبِيِّ، صلى الله عليه وسلم وَأَظُنُّهَا زَيْنَبَ قَالَتْ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُقَيَّرِ وَالْمُزَفَّتِ. وَقُلْتُ لَهَا أَخْبِرِينِي النَّبِيُّ صلى الله عليه وسلم مِمَّنْ كَانَ مِنْ مُضَرَ كَانَ قَالَتْ فَمِمَّنْ كَانَ إِلاَّ مِنْ مُضَرَ، كَانَ مِنْ وَلَدِ النَّضْرِ بْنِ كِنَانَةَ.

Reference	: Sahih al-Bukhari 3492
In-book reference	: Book 61, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 698

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "You see that the people are of different natures. Those who were the best in the pre-lslamic period, are also the best in Islam if they comprehend religious knowledge. You see that the best amongst the people in this respect (i.e. ambition of ruling) are those who hate it most. And you see that the worst among people is the double faced (person) who appears to these with one face and to the others with another face (i.e a hypocrite).

حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " تَجِدُونَ النَّاسَ مَعَادِنَ، خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الإِسْلاَمِ إِذَا فَقِهُوا، وَتَجِدُونَ خَيْرَ النَّاسِ فِي هَذَا الشَّأْنِ أَشَدَّهُمْ لَهُ كَرَاهِيَةً ". " وَتَجِدُونَ شَرَّ النَّاسِ ذَا الْوَجْهَيْنِ، الَّذِي يَأْتِي هَؤُلاَءِ بِوَجْهٍ، وَيَأْتِي هَؤُلاَءِ بِوَجْهٍ ".

Reference	: Sahih al-Bukhari 3493, 3494
In-book reference	: Book 61, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 699

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The tribe of Quraish has precedence over the people in this connection (i.e the right of ruling). The Muslims follow the Muslims amongst them, and the infidels follow the infidels amongst them. People are of different natures: The best amongst them in the pre-lslamic period are the best in Islam provided they comprehend the religious knowledge. You will find that the best amongst the people in this respect (i.e. of ruling) is he who hates it (i.e. the idea of ruling) most, till he is given the pledge of allegiance."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُغِيرَةُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " النَّاسُ تَبَعٌ لِقُرَيْشٍ فِي هَذَا الشَّأْنِ، مُسْلِمُهُمْ تَبَعٌ لِمُسْلِمِهِمْ، وَكَافِرُهُمْ تَبَعٌ لِكَافِرِهِمْ ".

"وَالنَّاسُ مَعَادِنُ، خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الإِسْلاَمِ إِذَا فَقِهُوا، تَجِدُونَ مِنْ خَيْرِ النَّاسِ أَشَدَّ النَّاسِ كَرَاهِيَةً لِهَذَا الشَّأْنِ حَتَّى يَقَعَ فِيهِ."

Reference	: Sahih al-Bukhari 3495, 3496
In-book reference	: Book 61, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 700

(2) Chapter: Virtues of Quraish — (2) باب مَنَاقِبِ قُرَيْشٍ

Narrated Tawus:

Ibn `Abbas recited the Qur'anic Verse:--'Except to be kind to me for my kin-ship to you--" (42.23) Sa`id bin Jubair said, "(The Verse implies) the kinship of Muhammad." Ibn `Abbas said, "There was not a single house (i.e. sub-

tribe) of Quraish but had a kinship to the Prophet (ﷺ) and so the above Verse was revealed in this connection, and its interpretation is: 'O Quraish! You should keep good relation between me (i.e. Muhammad) and you."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، حَدَّثَنِي عَبْدُ الْمَلِكِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ {إِلاَّ الْمَوَدَّةَ فِي الْقُرْبَى} قَالَ فَقَالَ سَعِيدُ بْنُ جُبَيْرٍ قُرْبَى مُحَمَّدٍ صلى الله عليه وسلم. فَقَالَ إِنَّ النَّبِيَّ صلى الله عليه وسلم لَمْ يَكُنْ بَطْنٌ مِنْ قُرَيْشٍ إِلاَّ وَلَهُ فِيهِ قَرَابَةٌ، فَنَزَلَتْ عَلَيْهِ إِلاَّ أَنْ تَصِلُوا قَرَابَةً بَيْنِي وَبَيْنَكُمْ.

Reference	: Sahih al-Bukhari 3497
In-book reference	: Book 61, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 701

Narrated Abi Mas`ud:

The Prophet (ﷺ) said, "From this side from the east, afflictions will appear. Rudeness and lack of mercy are characteristics of the rural bedouins who are busy with their camels and cows (and pay no attention to religion). Such are the tribes of Rabi`a and Mudar."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ أَبِي مَسْعُودٍ، يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم قَالَ " مِنْ هَا هُنَا جَاءَتِ الْفِتَنُ نَحْوَ الْمَشْرِقِ، وَالْجَفَاءُ وَغِلَظُ الْقُلُوبِ فِي الْفَدَّادِينَ أَهْلِ الْوَبَرِ عِنْدَ أُصُولِ أَذْنَابِ الإِبِلِ، وَالْبَقَرِ فِي رَبِيعَةَ وَمُضَرَ ".

Reference	: Sahih al-Bukhari 3498
In-book reference	: Book 61, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 702

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "Pride and arrogance are characteristics of the rural bedouins while calmness is found among the owners of sheep. Belief is Yemenite, and wisdom is also Yemenite i.e. the Yemenites are well-known for their true belief and wisdom)." Abu `Abdullah (Al-Bukhari) said, "Yemen was called so because it is situated to the right of the Ka`ba, and Sham was called so because it is situated to the left of the Ka`ba."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " الْفَخْرُ وَالْخُيَلاَءُ فِي الْفَدَّادِينَ أَهْلِ الْوَبَرِ، وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ، وَالإِيمَانُ يَمَانٍ، وَالْحِكْمَةُ يَمَانِيَةٌ ". سُمِّيَتِ الْيَمَنَ لأَنَّهَا عَنْ يَمِينِ الْكَعْبَةِ، وَالشَّأْمَ عَنْ يَسَارِ الْكَعْبَةِ، وَالْمَشْأَمَةُ الْمَيْسَرَةُ، وَالْيَدُ الْيُسْرَى الشُّؤْمَى، وَالْجَانِبُ الأَيْسَرُ الأَشْأَمُ.

Reference	: Sahih al-Bukhari 3499
In-book reference	: Book 61, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 703

Narrated Muhammad bin Jubair bin Mut`im:

That while he was with a delegation from Quraish to Muawiya, the latter heard the news that `Abdullah bin `Amr bin Al-`As said that there would be a king from the tribe of Qahtan. On that Muawiya became angry, got up and then praised Allah as He deserved, and said, "Now then, I have heard that some men amongst you narrate things which are neither in the Holy Book, nor have been told by Allah's Messenger (ﷺ). Those men are the ignorant amongst you. Beware of such hopes as make the people go astray, for I heard Allah's Messenger (ﷺ) saying, 'Authority of ruling will remain with Quraish, and whoever bears hostility to them, Allah will destroy him as long as they abide by the laws of the religion.' "

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ كَانَ مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ يُحَدِّثُ أَنَّهُ بَلَغَ مُعَاوِيَةَ وَهْوَ عِنْدَهُ فِي وَفْدٍ مِنْ قُرَيْشٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ يُحَدِّثُ أَنَّهُ سَيَكُونُ مَلِكٌ مِنْ قَحْطَانَ، فَغَضِبَ مُعَاوِيَةُ، فَقَامَ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنَّهُ بَلَغَنِي أَنَّ رِجَالاً مِنْكُمْ يَتَحَدَّثُونَ أَحَادِيثَ لَيْسَتْ فِي كِتَابِ اللَّهِ، وَلاَ تُؤْثَرُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم، فَأُولَئِكَ جُهَّالُكُمْ، فَإِيَّاكُمْ وَالأَمَانِيَّ الَّتِي تُضِلُّ أَهْلَهَا، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ هَذَا الأَمْرَ فِي قُرَيْشٍ، لاَ يُعَادِيهِمْ أَحَدٌ إِلاَّ كَبَّهُ اللَّهُ عَلَى وَجْهِهِ، مَا أَقَامُوا الدِّينَ ".

Reference	: Sahih al-Bukhari 3500
In-book reference	: Book 61, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 704

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "Authority of ruling will remain with Quraish, even if only two of them remained."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ، قَالَ سَمِعْتُ أَبِي، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَزَالُ هَذَا الأَمْرُ فِي قُرَيْشٍ، مَا بَقِيَ مِنْهُمُ اثْنَانِ ".

Reference	: Sahih al-Bukhari 3501
In-book reference	: Book 61, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 705

Narrated Jubair bin Mut`im:

`Uthman bin `Affan went (to the Prophet) and said, "O Allah's Messenger (ﷺ)! You gave property to Bani Al-Muttalib and did not give us, although we and they are of the same degree of relationship to you." The Prophet (ﷺ) said, "Only Bani Hashim and Bani Al Muttalib are one thing (as regards family status).

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ، قَالَ مَشَيْتُ أَنَا وَعُثْمَانُ بْنُ عَفَّانَ،، فَقَالَ يَا رَسُولَ اللَّهِ أَعْطَيْتَ بَنِي الْمُطَّلِبِ وَتَرَكْتَنَا، وَإِنَّمَا نَحْنُ وَهُمْ مِنْكَ بِمَنْزِلَةٍ وَاحِدَةٍ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّمَا بَنُو هَاشِمٍ وَبَنُو الْمُطَّلِبِ شَىْءٌ وَاحِدٌ ".

Reference	: Sahih al-Bukhari 3502
In-book reference	: Book 61, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 706

Narrated `Urwa bin Az-Zubair:

`Abdullah bin Az-Zubair went with some women of the tribe of Bani Zuhra to `Aisha who used to treat them nicely because of their relation to Allah's Messenger (ﷺ).

وَقَالَ اللَّيْثُ حَدَّثَنِي أَبُو الأَسْوَدِ، مُحَمَّدٌ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، قَالَ ذَهَبَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ مَعَ أُنَاسٍ مِنْ بَنِي زُهْرَةَ إِلَى عَائِشَةَ، وَكَانَتْ أَرَقَّ شَىْءٍ لِقَرَابَتِهِمْ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 3503
In-book reference	: Book 61, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 706

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The tribe of Quraish, the Ansar, the (people of the tribe of) Julhaina, Muzaina, Aslam, Ashja', and Ghifar are my disciples and have no protectors except Allah and His Apostle."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ سَعْدٍ، ح قَالَ يَعْقُوبُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا أَبِي، عَنْ أَبِيهِ، قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ هُرْمُزَ الأَعْرَجُ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قُرَيْشٌ وَالأَنْصَارُ وَجُهَيْنَةُ وَمُزَيْنَةُ وَأَسْلَمُ وَأَشْجَعُ وَغِفَارُ مَوَالِيَّ لَيْسَ لَهُمْ مَوْلًى، دُونَ اللَّهِ وَرَسُولِهِ ".

Reference	: Sahih al-Bukhari 3504
In-book reference	: Book 61, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 707

Narrated `Urwa bin Az-Zubair:

`Abdullah bin Az-Zubair was the most beloved person to `Aisha excluding the Prophet (ﷺ) and Abu Bakr, and he in his turn, was the most devoted to her, `Aisha used not to withhold the money given to her by Allah, but she used to spend it in charity. (`Abdullah) bin AzZubair said, " `Aisha should be stopped from doing so." (When `Aisha heard this), she said protestingly, "Shall I be stopped from doing so? I vow that I will never talk to `Abdullah bin Az-Zubair." On that, Ibn Az-Zubair asked some people from Quraish and particularly the two uncles of Allah's Messenger (ﷺ) to intercede with her, but she refused (to talk to him). Az-Zuhriyun, the uncles of the Prophet, including `Abdur-Rahman bin Al-Aswad bin `Abd Yaghuth and Al-Miswar bin Makhrama said to him, "When we ask for the permission to visit her, enter her house along with us (without taking her leave)." He did accordingly (and she accepted their intercession). He sent her ten slaves whom she manumitted as an expiation for (not keeping) her vow. `Aisha manumitted more slaves for the same purpose till she manumitted forty slaves. She said, "I wish I had specified what I would have done in case of not fulfilling my vow when I made the vow, so that I might have done it easily."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي أَبُو الأَسْوَدِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، قَالَ كَانَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ أَحَبَّ الْبَشَرِ إِلَى عَائِشَةَ بَعْدَ النَّبِيِّ صلى الله عليه وسلم وَأَبِي بَكْرٍ، وَكَانَ أَبَرَّ النَّاسِ بِهَا، وَكَانَتْ لاَ تُمْسِكُ شَيْئًا مِمَّا جَاءَهَا مِنْ رِزْقِ اللَّهِ {إِلاَّ} تَصَدَّقَتْ. فَقَالَ ابْنُ الزُّبَيْرِ يَنْبَغِي أَنْ يُؤْخَذَ عَلَى يَدَيْهَا. فَقَالَتْ أَيُؤْخَذُ عَلَى يَدَىَّ عَلَىَّ نَذْرٌ إِنْ كَلَّمْتُهُ. فَاسْتَشْفَعَ إِلَيْهَا بِرِجَالٍ مِنْ قُرَيْشٍ، وَبِأَخْوَالِ رَسُولِ اللَّهِ صلى الله عليه وسلم خَاصَّةً فَامْتَنَعَتْ، فَقَالَ لَهُ الزُّهْرِيُّونَ أَخْوَالُ النَّبِيِّ صلى الله عليه وسلم مِنْهُمْ عَبْدُ الرَّحْمَنِ بْنُ الأَسْوَدِ بْنِ عَبْدِ يَغُوثَ وَالْمِسْوَرُ بْنُ مَخْرَمَةَ إِذَا اسْتَأْذَنَّا فَاقْتَحِمِ الْحِجَابَ. فَفَعَلَ، فَأَرْسَلَ إِلَيْهَا بِعَشْرِ رِقَابٍ، فَأَعْتَقَتْهُمْ، ثُمَّ لَمْ تَزَلْ تُعْتِقُهُمْ حَتَّى بَلَغَتْ أَرْبَعِينَ. فَقَالَتْ وَدِدْتُ أَنِّي جَعَلْتُ حِينَ حَلَفْتُ عَمَلاً أَعْمَلُهُ فَأَفْرُغَ مِنْهُ.

Reference	: Sahih al-Bukhari 3505
In-book reference	: Book 61, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 708

(3) Chapter: The Qur'an was revealed in the language of Quraish

(3) باب نَزَلَ الْقُرْآنُ بِلِسَانِ قُرَيْشٍ

Narrated Anas:

`Uthman called Zaid bin Thabit, `Abdullah bin Az-Zubair, Sa`id bin Al-`As and `AbdurRahman bin Al-Harith bin Hisham, and then they wrote the manuscripts of the Holy Qur'an in the form of book in several copies. `Uthman said to the three Quraishi persons. " If you differ with Zaid bin Thabit on any point of the Qur'an, then write it in the language of Quraish, as the Qur'an was revealed in their language." So they acted accordingly. (Sa`id bin Thabit was an Ansari and not from Quraish).

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسٍ، أَنَّ عُثْمَانَ، دَعَا زَيْدَ بْنَ ثَابِتٍ وَعَبْدَ اللَّهِ بْنَ الزُّبَيْرِ وَسَعِيدَ بْنَ الْعَاصِ وَعَبْدَ الرَّحْمَنِ بْنَ الْحَارِثِ بْنِ هِشَامٍ فَنَسَخُوهَا فِي الْمَصَاحِفِ، وَقَالَ عُثْمَانُ لِلرَّهْطِ الْقُرَشِيِّينَ الثَّلاَثَةِ إِذَا اخْتَلَفْتُمْ أَنْتُمْ وَزَيْدُ بْنُ ثَابِتٍ فِي شَىْءٍ مِنَ الْقُرْآنِ، فَاكْتُبُوهُ بِلِسَانِ قُرَيْشٍ، فَإِنَّمَا نَزَلَ بِلِسَانِهِمْ. فَفَعَلُوا ذَلِكَ.

Reference	: Sahih al-Bukhari 3506

In-book reference	: Book 61, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 709

(4) Chapter: The descent of Yemenites from Isma'il (Ishmael)

(4) باب نِسْبَةِ الْيَمَنِ إِلَى إِسْمَاعِيلَ

مِنْهُمْ أَسْلَمُ بْنُ أَفْصَى بْنِ حَارِثَةَ بْنِ عَمْرِو بْنِ عَامِرٍ مِنْ خُزَاعَةَ.

Narrated Salama:

Allah's Messenger (ﷺ) passed by some people from the tribe of Aslam practicing archery. He said, "O children of Ishmael! Throw (arrows), for your father was an archer. I am on the side of Bani so-andso," meaning one of the two teams. The other team stopped throwing, whereupon the Prophet (ﷺ) said, "What has happened to them?" They replied, "How shall we throw while you are with Bani so-andso?" He said, "Throw for I am with all of you."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، حَدَّثَنَا سَلَمَةُ ـ رضى الله عنه ـ قَالَ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى قَوْمٍ مِنْ أَسْلَمَ، يَتَنَاضَلُونَ بِالسُّوقِ، فَقَالَ " ارْمُوا بَنِي إِسْمَاعِيلَ، فَإِنَّ أَبَاكُمْ كَانَ رَامِيًا، وَأَنَا مَعَ بَنِي فُلاَنٍ ". لأَحَدِ الْفَرِيقَيْنِ، فَأَمْسَكُوا بِأَيْدِيهِمْ فَقَالَ " مَا لَهُمْ ". قَالُوا وَكَيْفَ نَرْمِي وَأَنْتَ مَعَ بَنِي فُلاَنٍ. قَالَ " ارْمُوا وَأَنَا مَعَكُمْ كُلِّكُمْ ".

Reference	: Sahih al-Bukhari 3507
In-book reference	: Book 61, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 710

(5) Chapter: Chapter

(5) باب

Narrated Abu Dhar:

The Prophet (ﷺ) said, "If somebody claims to be the son of any other than his real father knowingly, he but disbelieves in Allah, and if somebody claims to belong to some folk to whom he does not belong, let such a person take his place in the (Hell) Fire."

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنِ الْحُسَيْنِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، قَالَ حَدَّثَنِي يَحْيَى بْنُ يَعْمَرَ، أَنَّ أَبَا الأَسْوَدِ الدِّيلِيَّ، حَدَّثَهُ عَنْ أَبِي ذَرٍّ ـ رضى الله عنه ـ أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لَيْسَ مِنْ رَجُلٍ ادَّعَى لِغَيْرِ أَبِيهِ وَهْوَ يَعْلَمُهُ إِلاَّ كَفَرَ، وَمَنِ ادَّعَى قَوْمًا لَيْسَ لَهُ فِيهِمْ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ ".

Reference	: Sahih al-Bukhari 3508
In-book reference	: Book 61, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 711

Narrated Wathila bin Al-Asqa:

Allah's Messenger (ﷺ) said, "Verily, one of the worst lies is to claim falsely to be the son of someone other than one's real father, or to claim to have had a dream one has not had, or to attribute to me what I have not said."

حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ، حَدَّثَنَا حَرِيزٌ، قَالَ حَدَّثَنِي عَبْدُ الْوَاحِدِ بْنُ عَبْدِ اللَّهِ النَّصْرِيُّ، قَالَ سَمِعْتُ وَاثِلَةَ بْنَ الأَسْقَعِ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ مِنْ أَعْظَمِ الْفِرَى أَنْ يَدَّعِيَ الرَّجُلُ إِلَى غَيْرِ أَبِيهِ، أَوْ يُرِيَ عَيْنَهُ مَا لَمْ تَرَ، أَوْ يَقُولُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مَا لَمْ يَقُلْ ".

Reference	: Sahih al-Bukhari 3509
In-book reference	: Book 61, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 712

Narrated Ibn `Abbas:

The delegates of `Abd-ul-Qais came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! We are from the tribe of Rabi`a and the infidels of Mudar tribe stand between us and you, so that we cannot come to you except in the Sacred Months. Therefore we would like you to give us some instructions which we may follow and convey to our people staying behind us." The Prophet (ﷺ) said, "I order you to observe four things and forbid you (to do) four things: (I order you) to believe in Allah testifying that None has the right to be worshipped except Allah; to offer the prayer perfectly; to pay the Zakat; and to give one-fifth of the war booty to Allah. And I forbid you to use Ad-Dubba, Al-Hantam, An-Naqir and Al- Muzaffat." (These are names of utensils in which alcoholic drinks were served.)

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادٌ، عَنْ أَبِي جَمْرَةَ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ يَقُولُ قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّا مِنْ هَذَا الْحَىِّ مِنْ رَبِيعَةَ قَدْ حَالَتْ بَيْنَنَا وَبَيْنَكَ كُفَّارُ مُضَرَ، فَلَسْنَا نَخْلُصُ إِلَيْكَ إِلاَّ فِي كُلِّ شَهْرٍ حَرَامٍ، فَلَوْ أَمَرْتَنَا بِأَمْرٍ، نَأْخُذُهُ عَنْكَ، وَنُبَلِّغُهُ مَنْ وَرَاءَنَا. قَالَ " آمُرُكُمْ بِأَرْبَعٍ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ، الإِيمَانِ بِاللَّهِ شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَإِقَامِ الصَّلاَةِ وَإِيتَاءِ الزَّكَاةِ، وَأَنْ تُؤَدُّوا إِلَى اللَّهِ خُمْسَ مَا غَنِمْتُمْ، وَأَنْهَاكُمْ عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالنَّقِيرِ، وَالْمُزَفَّتِ ".

Reference	: Sahih al-Bukhari 3510
In-book reference	: Book 61, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 713

Narrated `Abdullah bin `Umar:

I heard Allah's Messenger (ﷺ) on the pulpit saying, "Verily, afflictions (will start) from here," pointing towards the east, "whence the side of the head of Satan comes out."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ وَهُوَ عَلَى الْمِنْبَرِ " أَلاَ إِنَّ الْفِتْنَةَ هَا هُنَا ـ يُشِيرُ إِلَى الْمَشْرِقِ ـ مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ ".

Reference	: Sahih al-Bukhari 3511
In-book reference	: Book 61, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 714

(6) Chapter: The mention of the tribes of Aslam, Ghifar, Muzaina, Juhaina, and Ashja'

(6) باب ذِكْرِ أَسْلَمَ وَغِفَارَ وَمُزَيْنَةَ وَجُهَيْنَةَ وَأَشْجَعَ.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The tribes of Quraish, Al-Ansar, Juhaina, Muzaina, Aslam, Ghifar and Ashja' are my helpers, and they have no protector (i.e. Master) except Allah and His Apostle."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ سَعْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " قُرَيْشٌ وَالأَنْصَارُ وَجُهَيْنَةُ وَمُزَيْنَةُ وَأَسْلَمُ وَغِفَارُ وَأَشْجَعُ مَوَالِيَّ، لَيْسَ لَهُمْ مَوْلًى دُونَ اللَّهِ وَرَسُولِهِ ".

Reference	: Sahih al-Bukhari 3512
In-book reference	: Book 61, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 715

Narrated `Abdullah bin `Umar:

While Allah's Messenger (ﷺ) was on the pulpit, he said, "May Allah give the tribe of Ghifar! And may Allah save the tribe of Aslam! The tribe of 'Usaiya have disobeyed Allah and His Apostle."

حَدَّثَنِي مُحَمَّدُ بْنُ غُرَيْرٍ الزُّهْرِيُّ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ صَالِحٍ، حَدَّثَنَا نَافِعٌ، أَنَّ عَبْدَ اللَّهِ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ عَلَى الْمِنْبَرِ " غِفَارُ غَفَرَ اللَّهُ لَهَا، وَأَسْلَمُ سَالَمَهَا اللَّهُ، وَعُصَيَّةُ عَصَتِ اللَّهَ وَرَسُولَهُ ".

Reference	: Sahih al-Bukhari 3513
In-book reference	: Book 61, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 716

Narrated Abu Huraira:

The Prophet (ﷺ) said, "May Allah save the tribe of Aslam, and may Allah forgive the tribe of Ghifar!"

حَدَّثَنِي مُحَمَّدٌ، أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَسْلَمُ سَالَمَهَا اللَّهُ، وَغِفَارُ غَفَرَ اللَّهُ لَهَا ".

Reference	: Sahih al-Bukhari 3514
In-book reference	: Book 61, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 717

Narrated Abu Bakra:

The Prophet (ﷺ) said, "Do you think that the tribes of Juhaina, Muzaina, Aslam and Ghifar are better than the tribes of Bani Tamim, Bani Asad, Bam `Abdullah bin Ghatafan and Bani Amir bin Sasaa?" A man said, "They were unsuccessful and losers." The Prophet (ﷺ) added," (Yes), they are better than the tribes of Bani Tamim, Bani Asad, Bani `Abdullah bin Ghatafan and Bani Amir bin Sasaa."

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ،. حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، قَالَ النَّبِيُّ صلى الله عليه وسلم " أَرَأَيْتُمْ إِنْ كَانَ جُهَيْنَةُ وَمُزَيْنَةُ وَأَسْلَمُ وَغِفَارُ خَيْرًا مِنْ بَنِي تَمِيمٍ وَبَنِي أَسَدٍ، وَمِنْ بَنِي عَبْدِ اللَّهِ بْنِ غَطَفَانَ وَمِنْ بَنِي عَامِرِ بْنِ صَعْصَعَةَ ". فَقَالَ رَجُلٌ خَابُوا وَخَسِرُوا. فَقَالَ " هُمْ خَيْرٌ مِنْ بَنِي تَمِيمٍ وَمِنْ بَنِي أَسَدٍ، وَمِنْ بَنِي عَبْدِ اللَّهِ بْنِ غَطَفَانَ، وَمِنْ بَنِي عَامِرِ بْنِ صَعْصَعَةَ ".

Reference	: Sahih al-Bukhari 3515
In-book reference	: Book 61, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 718

Narrated Abu Bakra:

Al-Aqra' bin Habis said to the Prophet (ﷺ) "Nobody gave you the pledge of allegiance but the robbers of the pilgrims (i.e. those who used to rob the pilgrims) from the tribes of Aslam, Ghifar, Muzaina." (Ibn Abi Ya'qub is in doubt whether Al-Aqra' added. 'And Juhaina.') The Prophet (ﷺ) said, "Don't you think that the tribes of Aslam, Ghifar, Muzaina (and also perhaps) Juhaina are better than the tribes of Bani Tamim, Bani Amir, Asad, and Ghatafan?" Somebody said, "They were unsuccessful and losers!" The Prophet said, "Yes, by Him in Whose Hands my life is, they (i.e. the former) are better than they (i.e. the latter).

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ، قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، أَنَّ الأَقْرَعَ بْنَ حَابِسٍ، قَالَ لِلنَّبِيِّ صلى الله عليه وسلم إِنَّمَا بَايَعَكَ سُرَّاقُ الْحَجِيجِ مِنْ أَسْلَمَ وَغِفَارَ وَمُزَيْنَةَ ـ وَأَحْسِبُهُ وَجُهَيْنَةَ ابْنُ أَبِي يَعْقُوبَ شَكَّ ـ قَالَ النَّبِيُّ صلى الله عليه وسلم " أَرَأَيْتَ إِنْ كَانَ أَسْلَمُ وَغِفَارُ وَمُزَيْنَةُ ـ وَأَحْسِبُهُ ـ وَجُهَيْنَةُ خَيْرًا مِنْ بَنِي تَمِيمٍ وَبَنِي عَامِرٍ وَأَسَدٍ وَغَطَفَانَ، خَابُوا وَخَسِرُوا ". قَالَ نَعَمْ. قَالَ " وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّهُمْ لَخَيْرٌ مِنْهُمْ ".

Reference	: Sahih al-Bukhari 3516
In-book reference	: Book 61, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 719

(7) Chapter: The mention of the Qahtan tribe

(7) باب ذِكْرِ قَحْطَانَ

Narrated Abu Hurairah (ra):

The Prophet (ﷺ) (ﷺ) said, "The hour will not be established unless a man from the tribe of Qahtan appears, driving the people with his stick (ruling them with violence and oppression)."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ رَجُلٌ مِنْ قَحْطَانَ يَسُوقُ النَّاسَ بِعَصَاهُ ".

Reference	: Sahih al-Bukhari 3517
In-book reference	: Book 61, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 56, Hadith 719

(8) Chapter: What is forbidden of the Da'wah of the Period of Ignorance

(8) باب مَا يُنْهَى مِنْ دَعْوَةِ الْجَاهِلِيَّةِ

Narrated Jabir:

We were in the company of the Prophet (ﷺ) in a Ghazwa. A large number of emigrants joined him and among the emigrants there was a person who used to play jokes (or play with spears); so he (jokingly) stroked an Ansari man on the hip. The Ans-ari got so angry that both of them called their people. The Ansari said, "Help, O Ansar!" And the emigrant said "Help, O emigrants!" The Prophet (ﷺ) came out and said, "What is wrong with the people (as they are calling) this call of the period of Ignorance? "Then he said, "What is the matter with them?" So he was told about the stroke of the emigrant to the Ansari. The Prophet (ﷺ) said, "Stop this (i.e. appeal for help) for it is an evil call. "Abdullah bin Ubai bin Salul (a hypocrite) said, "The emigrants have called and (gathered against us); so when we return to Medina, surely, the more honorable people will expel therefrom the meaner," Upon that `Umar said, "O Allah's Prophet! Shall we not kill this evil person (i.e. `Abdullah bin Ubai bin Salul) ?" The Prophet) said, "(No), lest the people should say that Muhammad used to kill his companions."

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا مَخْلَدُ بْنُ يَزِيدَ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّهُ سَمِعَ جَابِرًا ـ رضى الله عنه ـ يَقُولُ غَزَوْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم وَقَدْ ثَابَ مَعَهُ نَاسٌ مِنَ الْمُهَاجِرِينَ حَتَّى كَثُرُوا، وَكَانَ مِنَ الْمُهَاجِرِينَ رَجُلٌ لَعَّابٌ فَكَسَعَ أَنْصَارِيًّا، فَغَضِبَ الأَنْصَارِيُّ غَضَبًا شَدِيدًا، حَتَّى تَدَاعَوْا، وَقَالَ الأَنْصَارِيُّ يَا لَلأَنْصَارِ. وَقَالَ الْمُهَاجِرِيُّ يَا لَلْمُهَاجِرِينَ. فَخَرَجَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " مَا بَالُ دَعْوَى أَهْلِ الْجَاهِلِيَّةِ ". ثُمَّ قَالَ " مَا شَأْنُهُمْ ". فَأُخْبِرَ بِكَسْعَةِ الْمُهَاجِرِيِّ الأَنْصَارِيَّ قَالَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " دَعُوهَا فَإِنَّهَا خَبِيثَةٌ ". وَقَالَ عَبْدُ اللَّهِ بْنُ أُبَىٍّ ابْنُ سَلُولَ أَقَدْ تَدَاعَوْا عَلَيْنَا، لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ. فَقَالَ عُمَرُ أَلاَ نَقْتُلُ يَا رَسُولَ اللَّهِ هَذَا الْخَبِيثَ لِعَبْدِ اللَّهِ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ يَتَحَدَّثُ النَّاسُ أَنَّهُ كَانَ يَقْتُلُ أَصْحَابَهُ ".

Reference	: Sahih al-Bukhari 3518
In-book reference	: Book 61, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 720

Narrated `Abdullah (bin Mas`ud):

The Prophet (ﷺ) said, "Who-ever slaps his face or tears the bosom of his dress, or calls the calls of the Period of Ignorance, is not from us."

حَدَّثَنِي ثَابِتُ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم. وَعَنْ سُفْيَانَ، عَنْ زُبَيْدٍ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم " لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ ".

Reference	: Sahih al-Bukhari 3519

In-book reference : Book 61, Hadith 29
USC-MSA web (English) reference : Vol. 4, Book 56, Hadith 721
(deprecated numbering scheme)

(9) Chapter: The story of Khuza'a

(9) باب قِصَّةُ خُزَاعَةَ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "`Amr bin Luhai bin Qam'a bin Khindif was the father of Khuza`a.'

حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، أَخْبَرَنَا إِسْرَائِيلُ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " عَمْرُو بْنُ لُحَىِّ بْنِ قَمَعَةَ بْنِ خِنْدِفَ أَبُو خُزَاعَةَ ".

Reference : Sahih al-Bukhari 3520
In-book reference : Book 61, Hadith 30
USC-MSA web (English) reference : Vol. 4, Book 56, Hadith 722
(deprecated numbering scheme)

Narrated Sa`id bin Al-Musaiyab:

Al-Bahira was an animal whose milk was spared for the idols and other dieties, and so nobody was allowed to milk it. As-Saiba was an animal which they (i.e infidels) used to set free in the names of their gods so that it would not be used for carrying anything. Abu Huraira said, "The Prophet (ﷺ) said, 'I saw `Amr bin 'Amir bin Luhai Al-Khuza`i dragging his intestines in the (Hell) Fire, for he was the first man who started the custom of releasing animals (for the sake of false gods).' "

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ، قَالَ الْبَحِيرَةُ الَّتِي يُمْنَعُ دَرُّهَا لِلطَّوَاغِيتِ وَلاَ يَحْلُبُهَا أَحَدٌ مِنَ النَّاسِ، وَالسَّائِبَةُ الَّتِي كَانُوا يُسَيِّبُونَهَا لآلِهَتِهِمْ فَلاَ يُحْمَلُ عَلَيْهَا شَىْءٌ. قَالَ وَقَالَ أَبُو هُرَيْرَةَ قَالَ النَّبِيُّ صلى الله عليه وسلم " رَأَيْتُ عَمْرَو بْنَ عَامِرِ بْنِ لُحَىٍّ الْخُزَاعِيَّ يَجُرُّ قُصْبَهُ فِي النَّارِ، وَكَانَ أَوَّلَ مَنْ سَيَّبَ السَّوَائِبَ ".

Reference : Sahih al-Bukhari 3521
In-book reference : Book 61, Hadith 31
USC-MSA web (English) reference : Vol. 4, Book 56, Hadith 723
(deprecated numbering scheme)

(10) Chapter: The story of the conversion of Abu Dhar Al-Ghifari

(10) بَابُ قِصَّةِ إِسْلاَمِ أَبِي ذَرٍّ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ

(11) Chapter: The story of Zamzam

(11) باب قِصَّةِ زَمْزَمَ

Narrated Abu Jamra:

Ibn `Abbas said to us, "Shall I tell you the story of Abu Dhar's conversion to Islam?" We said, "Yes." He said, "Abu Dhar said: I was a man from the tribe of Ghifar. We heard that a man had appeared in Mecca, claiming to be a Prophet. ! said to my brother, 'Go to that man and talk to him and bring me his news.' He set out, met him and returned. I asked him, 'What is the news with you?' He said, 'By Allah, I saw a man enjoining what is good and forbidding what is evil.' I said to him, 'You have not satisfied me with this little information.' So, I took a waterskin and a stick and proceeded towards Mecca. Neither did I know him (i.e. the Prophet (ﷺ)), nor did I like to ask anyone about him. I Kept on drinking Zam zam water and staying in the Mosque. Then `Ali passed by me and said, 'It seems you are a stranger?' I said, 'Yes.' He proceeded to his house and I accompanied him. Neither did he ask me anything, nor did I tell him anything. Next morning I went to the Mosque to ask about the Prophet but no-one told me anything about him. `Ali passed by me again and asked, 'Hasn't the man recognized his dwelling place yet' I said,

'No.' He said, 'Come along with me.' He asked me, 'What is your business? What has brought you to this town?' I said to him, 'If you keep my secret, I will tell you.' He said, 'I will do,' I said to him, 'We have heard that a person has appeared here, claiming to be a Prophet. I sent my brother to speak to him and when he returned, he did not bring a satisfactory report; so I thought of meeting him personally.' `Ali said (to Abu Dhar), 'You have reached your goal; I am going to him just now, so follow me, and wherever I enter, enter after me. If I should see someone who may cause you trouble, I will stand near a wall pretending to mend my shoes (as a warning), and you should go away then.' `Ali proceeded and I accompanied him till he entered a place, and I entered with him to the Prophet (ﷺ) to whom I said, 'Present (the principles of) Islam to me.' When he did, I embraced Islam 'immediately. He said to me, 'O Abu Dhar! Keep your conversion as a secret and return to your town; and when you hear of our victory, return to us. ' I said, 'By H him Who has sent you with the Truth, I will announce my conversion to Islam publicly amongst them (i.e. the infidels),' Abu Dhar went to the Mosque, where some people from Quraish were present, and said, 'O folk of Quraish ! I testify that None has the right to be worshipped except Allah, and I (also) testify that Muhammad is Allah's Slave and His Apostle.' (Hearing that) the Quraishi men said, 'Get at this Sabi (i.e. Muslim) !' They got up and beat me nearly to death. Al `Abbas saw me and threw himself over me to protect me. He then faced them and said, 'Woe to you! You want to kill a man from the tribe of Ghifar, although your trade and your communications are through the territory of Ghifar?' They therefore left me. The next morning I returned (to the Mosque) and said the same as I have said on the previous day. They again said, 'Get at this Sabi!' I was treated in the same way as on the previous day, and again Al-Abbas found me and threw himself over me to protect me and told them the same as he had said the day before.' So, that was the conversion of Abu Dhar (may Allah be Merciful to him) to Islam."

حَدَّثَنَا زَيْدٌ ـ هُوَ ابْنُ أَخْزَمَ ـ قَالَ أَبُو قُتَيْبَةَ سَلْمُ بْنُ قُتَيْبَةَ حَدَّثَنِي مُثَنَّى بْنُ سَعِيدٍ الْقَصِيرُ، قَالَ حَدَّثَنِي أَبُو جَمْرَةَ، قَالَ لَنَا ابْنُ عَبَّاسٍ أَلاَ أُخْبِرُكُمْ بِإِسْلاَمِ أَبِي ذَرٍّ، قَالَ قُلْنَا بَلَى. قَالَ قَالَ أَبُو ذَرٍّ كُنْتُ رَجُلاً مِنْ غِفَارٍ، فَبَلَغَنَا أَنَّ رَجُلاً قَدْ خَرَجَ بِمَكَّةَ، يَزْعُمُ أَنَّهُ نَبِيٌّ، فَقُلْتُ لأَخِي انْطَلِقْ إِلَى هَذَا الرَّجُلِ كَلِّمْهُ وَأْتِنِي بِخَبَرِهِ. فَانْطَلَقَ فَلَقِيَهُ، ثُمَّ رَجَعَ فَقُلْتُ مَا عِنْدَكَ فَقَالَ وَاللَّهِ لَقَدْ رَأَيْتُ رَجُلاً يَأْمُرُ بِالْخَيْرِ وَيَنْهَى عَنِ الشَّرِّ. فَقُلْتُ لَهُ لَمْ تَشْفِنِي مِنَ الْخَبَرِ. فَأَخَذْتُ جِرَابًا وَعَصًا، ثُمَّ أَقْبَلْتُ إِلَى مَكَّةَ فَجَعَلْتُ لاَ أَعْرِفُهُ، وَأَكْرَهُ أَنْ أَسْأَلَ عَنْهُ، وَأَشْرَبُ مِنْ مَاءِ زَمْزَمَ وَأَكُونُ فِي الْمَسْجِدِ. قَالَ فَمَرَّ بِي عَلِيٌّ فَقَالَ كَأَنَّ الرَّجُلَ غَرِيبٌ. قَالَ قُلْتُ نَعَمْ. قَالَ فَانْطَلِقْ إِلَى الْمَنْزِلِ. قَالَ فَانْطَلَقْتُ مَعَهُ لاَ يَسْأَلُنِي عَنْ شَىْءٍ، وَلاَ أُخْبِرُهُ، فَلَمَّا أَصْبَحْتُ غَدَوْتُ إِلَى الْمَسْجِدِ لأَسْأَلَ عَنْهُ، وَلَيْسَ أَحَدٌ يُخْبِرُنِي عَنْهُ بِشَىْءٍ. قَالَ فَمَرَّ بِي عَلِيٌّ فَقَالَ أَمَا نَالَ لِلرَّجُلِ يَعْرِفُ مَنْزِلَهُ بَعْدُ قَالَ قُلْتُ لاَ. قَالَ انْطَلِقْ مَعِي. قَالَ فَقَالَ مَا أَمْرُكَ وَمَا أَقْدَمَكَ هَذِهِ الْبَلْدَةَ قَالَ قُلْتُ لَهُ إِنْ كَتَمْتَ عَلَىَّ أَخْبَرْتُكَ. قَالَ فَإِنِّي أَفْعَلُ. قَالَ قُلْتُ لَهُ بَلَغَنَا أَنَّهُ قَدْ خَرَجَ هَا هُنَا رَجُلٌ يَزْعُمُ أَنَّهُ نَبِيٌّ، فَأَرْسَلْتُ أَخِي لِيُكَلِّمَهُ فَرَجَعَ وَلَمْ يَشْفِنِي مِنَ الْخَبَرِ، فَأَرَدْتُ أَنْ أَلْقَاهُ. فَقَالَ لَهُ أَمَا إِنَّكَ قَدْ رَشَدْتَ، هَذَا وَجْهِي إِلَيْهِ، فَاتَّبِعْنِي، ادْخُلْ حَيْثُ أَدْخُلُ، فَإِنِّي إِنْ رَأَيْتُ أَحَدًا أَخَافُهُ عَلَيْكَ، قُمْتُ إِلَى الْحَائِطِ، كَأَنِّي أُصْلِحُ نَعْلِي، وَامْضِ أَنْتَ، فَمَضَى وَمَضَيْتُ مَعَهُ، حَتَّى دَخَلَ وَدَخَلْتُ مَعَهُ عَلَى النَّبِيِّ صلى الله عليه وسلم فَقُلْتُ لَهُ اعْرِضْ عَلَىَّ الإِسْلاَمَ. فَعَرَضَهُ فَأَسْلَمْتُ مَكَانِي، فَقَالَ لِي " يَا أَبَا ذَرٍّ اكْتُمْ هَذَا الأَمْرَ، وَارْجِعْ إِلَى بَلَدِكَ، فَإِذَا بَلَغَكَ ظُهُورُنَا فَأَقْبِلْ ". فَقُلْتُ وَالَّذِي بَعَثَكَ بِالْحَقِّ لأَصْرُخَنَّ بِهَا بَيْنَ أَظْهُرِهِمْ. فَجَاءَ إِلَى الْمَسْجِدِ، وَقُرَيْشٌ فِيهِ فَقَالَ يَا مَعْشَرَ قُرَيْشٍ، إِنِّي أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. فَقَالُوا قُومُوا إِلَى هَذَا الصَّابِئِ. فَقَامُوا فَضُرِبْتُ لأَمُوتَ فَأَدْرَكَنِي الْعَبَّاسُ، فَأَكَبَّ عَلَىَّ ثُمَّ أَقْبَلَ عَلَيْهِمْ، فَقَالَ وَيْلَكُمْ تَقْتُلُونَ رَجُلاً مِنْ غِفَارَ، وَمَتْجَرُكُمْ وَمَمَرُّكُمْ عَلَى غِفَارَ. فَأَقْلَعُوا عَنِّي، فَلَمَّا أَنْ أَصْبَحْتُ الْغَدَ رَجَعْتُ فَقُلْتُ مِثْلَ مَا قُلْتُ بِالأَمْسِ، فَقَالُوا قُومُوا إِلَى هَذَا الصَّابِئِ. فَصُنِعَ {بِي} مِثْلَ مَا صُنِعَ بِالأَمْسِ وَأَدْرَكَنِي الْعَبَّاسُ فَأَكَبَّ عَلَىَّ، وَقَالَ مِثْلَ مَقَالَتِهِ بِالأَمْسِ. قَالَ فَكَانَ هَذَا أَوَّلَ إِسْلاَمِ أَبِي ذَرٍّ رَحِمَهُ اللَّهُ.

Reference	: Sahih al-Bukhari 3522
In-book reference	: Book 61, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 725

Narrated Abu Hurairah (ra):

The Prophet (ﷺ) (ﷺ) said, (The people of) Aslam, Ghifar and some people of Muzaina and Juhaina or said (some people of Juhaina or Muzaina) are better with Allah or said (on the Day of resurrection) than the tribe of Asad, Tamim, Hawazin and Ghatafan.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ أَسْلَمُ وَغِفَارُ وَشَىْءٌ مِنْ مُزَيْنَةَ وَجُهَيْنَةَ ـ أَوْ قَالَ شَىْءٌ مِنْ جُهَيْنَةَ أَوْ مُزَيْنَةَ ـ خَيْرٌ عِنْدَ اللَّهِ ـ أَوْ قَالَ ـ يَوْمَ الْقِيَامَةِ مِنْ أَسَدٍ وَتَمِيمٍ وَهَوَازِنَ وَغَطَفَانَ.

Reference	: Sahih al-Bukhari 3523
In-book reference	: Book 61, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 56, Hadith 726

(12) Chapter: The story of Zamzam and the ignorance of the Arabs

(12) باب قِصَّةِ زَمْزَمَ وَجَهْلِ الْعَرَبِ

Narrated Ibn `Abbas:

If you wish to know about the ignorance of the Arabs, refer to Surat-al-Anam after Verse No. 130:-- Indeed lost are those who have killed their children From folly without knowledge and have forbidden that which Allah has provided for them, inventing a lie against Allah. They have indeed gone astray and were not guided.' (6.14)

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ إِذَا سَرَّكَ أَنْ تَعْلَمَ جَهْلَ الْعَرَبِ فَاقْرَأْ مَا فَوْقَ الثَّلاَثِينَ وَمِائَةٍ فِي سُورَةِ الأَنْعَامِ {قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلاَدَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ} إِلَى قَوْلِهِ {قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ}.

Reference	: Sahih al-Bukhari 3524
In-book reference	: Book 61, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 726

(13) Chapter: Whoever related kinship to his forefathers

(13) باب مَنِ انْتَسَبَ إِلَى آبَائِهِ فِي الإِسْلاَمِ وَالْجَاهِلِيَّةِ

وَقَالَ ابْنُ عُمَرَ وَأَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الْكَرِيمَ ابْنَ الْكَرِيمِ ابْنِ الْكَرِيمِ ابْنِ الْكَرِيمِ يُوسُفُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ خَلِيلِ اللَّهِ».

وَقَالَ الْبَرَاءُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ».

Narrated Ibn `Abbas:

When the Verse:-- 'And warn your tribe of near kindred.' (26.214) was revealed, the Prophet (ﷺ) started calling (the 'Arab tribes), "O Bani Fihr, O Bani `Adi" mentioning first the various branch tribes of Quraish.

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ لَمَّا نَزَلَتْ {وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ} جَعَلَ النَّبِيُّ صلى الله عليه وسلم يُنَادِي " يَا بَنِي فِهْرٍ، يَا بَنِي عَدِيٍّ لِبُطُونِ قُرَيْشٍ ".

Reference	: Sahih al-Bukhari 3525
In-book reference	: Book 61, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 727

Narrated Ibn `Abbas:

When the Verse:-- 'And warn your tribe of near kindred' (26.214). was revealed, the Prophet (ﷺ) started calling every tribe by its name.

وَقَالَ لَنَا قَبِيصَةُ أَخْبَرَنَا سُفْيَانُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ لَمَّا نَزَلَتْ {وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ} جَعَلَ النَّبِيُّ صلى الله عليه وسلم يَدْعُوهُمْ قَبَائِلَ قَبَائِلَ.

Reference	: Sahih al-Bukhari 3526
In-book reference	: Book 61, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 727

Narrated Abu Huraira:

The Prophet (ﷺ) said, "O Bani `Abd Munaf! Buy yourselves from Allah; O Bani `Abdul-Muttalib! Buy yourselves from Allah; O mother of Az-Zubair bin Al-Awwam, the aunt of Allah's Messenger (ﷺ), and O Fatima bint Muhammad! Buy yourselves from Allah, for I cannot defend you before Allah. You (both) can ask me from my property as much as you like. "

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، أَخْبَرَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " يَا بَنِي عَبْدِ مَنَافٍ، اشْتَرُوا أَنْفُسَكُمْ مِنَ اللَّهِ، يَا بَنِي عَبْدِ الْمُطَّلِبِ اشْتَرُوا أَنْفُسَكُمْ مِنَ اللَّهِ، يَا أُمَّ الزُّبَيْرِ بْنِ الْعَوَّامِ عَمَّةَ رَسُولِ اللَّهِ، يَا فَاطِمَةُ بِنْتَ مُحَمَّدٍ، اشْتَرِيَا أَنْفُسَكُمَا مِنَ اللَّهِ، لاَ أَمْلِكُ لَكُمَا مِنَ اللَّهِ شَيْئًا، سَلاَنِي مِنْ مَالِي مَا شِئْتُمَا ".

Reference	: Sahih al-Bukhari 3527
In-book reference	: Book 61, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 728

(14) Chapter: The son of some people's sister is considered as belonging to the same people

(14) باب ابْنُ أُخْتِ الْقَوْمِ وَمَوْلَى الْقَوْمِ مِنْهُمْ

Narrated Anas:

The Prophet (ﷺ) sent for the Ansar (and when they came), he asked, 'Is there any stranger amongst you?" They said, "No except the son of our sister." Allah's Messenger (ﷺ) said, "The son of the sister of some people belongs to them."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ دَعَا النَّبِيُّ صلى الله عليه وسلم الأَنْصَارَ فَقَالَ " هَلْ فِيكُمْ أَحَدٌ مِنْ غَيْرِكُمْ ". قَالُوا لاَ، إِلاَّ ابْنُ أُخْتٍ لَنَا. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ابْنُ أُخْتِ الْقَوْمِ مِنْهُمْ ".

Reference	: Sahih al-Bukhari 3528
In-book reference	: Book 61, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 729

(15) Chapter: The story of the Ethiopians

(15) باب قِصَّةِ الْحَبَشِ

وَقَوْلِ النَّبِيِّ صلى الله عليه وسلم

Narrated `Aisha:

That during the Mina days, Abu Bakr came to her, while there where two girls with her, beating drums, and the Prophet (ﷺ) was (lying) covering himself with his garment. Abu Bakr rebuked the two girls, but the Prophet (ﷺ) uncovered his face and said, "O Abu Bakr! Leave them, for these are the days of Id (festival)." Those days were the days of Mina-. `Aisha added, "I was being screened by the Prophet (ﷺ) while I was watching the Ethiopians playing in the Mosque. `Umar rebuked them, but the Prophet (ﷺ) said, "Leave them, O Bani Arfida! Play. (for) you are safe."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ أَبَا بَكْرٍ ـ رضى الله عنه ـ دَخَلَ عَلَيْهَا وَعِنْدَهَا جَارِيَتَانِ فِي أَيَّامِ مِنًى تُدَفِّفَانِ وَتَضْرِبَانِ، وَالنَّبِيُّ صلى الله عليه وسلم مُتَغَشٍّ بِثَوْبِهِ، فَانْتَهَرَهُمَا أَبُو بَكْرٍ، فَكَشَفَ النَّبِيُّ صلى الله عليه وسلم عَنْ وَجْهِهِ، فَقَالَ " دَعْهُمَا يَا أَبَا بَكْرٍ، فَإِنَّهَا أَيَّامُ عِيدٍ، وَتِلْكَ الأَيَّامُ أَيَّامُ مِنًى ". وَقَالَتْ عَائِشَةُ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَسْتُرُنِي، وَأَنَا أَنْظُرُ إِلَى الْحَبَشَةِ، وَهُمْ يَلْعَبُونَ فِي الْمَسْجِدِ فَزَجَرَهُمْ {عُمَرُ} فَقَالَ النَّبِيُّ صلى الله عليه وسلم " دَعْهُمْ أَمْنًا بَنِي أَرْفِدَةَ ". يَعْنِي مِنَ الأَمْنِ.

Reference	: Sahih al-Bukhari 3529, 3530
In-book reference	: Book 61, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 730

(16) Chapter: Whoever liked that his ancestors should not be abused (16) باب مَنْ أَحَبَّ أَنْ لاَ يُسَبَّ نَسَبُهُ

Narrated `Aisha:

Once Hassan bin Thabit asked the permission of the Prophet (ﷺ) to lampoon (i.e. compose satirical poetry defaming) the infidels. The Prophet (ﷺ) said, "What about the fact that I have common descent with them?" Hassan replied, "I shall take you out of them as a hair is taken out of dough." Narrated `Urwa: I started abusing Hassan in front of `Aisha, whereupon she said. "Don't abuse him, for he used to defend the Prophet (ﷺ) (with his poetry).

حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتِ اسْتَأْذَنَ حَسَّانُ النَّبِيَّ صلى الله عليه وسلم فِي هِجَاءِ الْمُشْرِكِينَ، قَالَ " كَيْفَ بِنَسَبِي ". فَقَالَ حَسَّانُ لأَسُلَّنَّكَ مِنْهُمْ كَمَا تُسَلُّ الشَّعَرَةُ مِنَ الْعَجِينِ. وَعَنْ أَبِيهِ قَالَ ذَهَبْتُ أَسُبُّ حَسَّانَ عِنْدَ عَائِشَةَ فَقَالَتْ لاَ تَسُبُّهُ فَإِنَّهُ كَانَ يُنَافِحُ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 3531
In-book reference	: Book 61, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 731

(17) Chapter: The names of Allah's Messenger (saws) (17) بَابُ مَا جَاءَ فِي أَسْمَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

وَقَوْلِ اللَّهِ تَعَالَى: {مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ} وَقَوْلِهِ: {مِنْ بَعْدِي اسْمُهُ أَحْمَدُ}.

Narrated Jubair bin Mut`im:

Allah's Messenger (ﷺ) said, "I have five names: I am Muhammad and Ahmad; I am Al-Mahi through whom Allah will eliminate infidelity; I am Al-Hashir who will be the first to be resurrected, the people being resurrected there after; and I am also Al-`Aqib (i.e. There will be no prophet after me).

حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ حَدَّثَنِي مَعْنٌ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لِي خَمْسَةُ أَسْمَاءٍ أَنَا مُحَمَّدٌ، وَأَحْمَدُ، وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللَّهُ بِي الْكُفْرَ، وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمِي، وَأَنَا الْعَاقِبُ ".

Reference	: Sahih al-Bukhari 3532
In-book reference	: Book 61, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 732

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Doesn't it astonish you how Allah protects me from the Quraish's abusing and cursing? They abuse Mudhammam and curse Mudhammam while I am Muhammad (and not Mudhammam).

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلاَ تَعْجَبُونَ كَيْفَ يَصْرِفُ اللَّهُ عَنِّي شَتْمَ قُرَيْشٍ وَلَعْنَهُمْ يَشْتِمُونَ مُذَمَّمًا وَيَلْعَنُونَ مُذَمَّمًا وَأَنَا مُحَمَّدٌ ".

Reference : Sahih al-Bukhari 3533
In-book reference : Book 61, Hadith 42
USC-MSA web (English) reference : Vol. 4, Book 56, Hadith 733
(deprecated numbering scheme)

(18) Chapter: The last of all the Prophets (Muhammad (saws)) (18) باب خَاتِمِ النَّبِيِّينَ صلى الله عليه وسلم

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) said, "My similitude in comparison with the other prophets is that of a man who has built a house completely and excellently except for a place of one brick. When the people enter the house, they admire its beauty and say: 'But for the place of this brick (how splendid the house will be)!"

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا سَلِيمٌ، حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَثَلِي وَمَثَلُ الأَنْبِيَاءِ كَرَجُلٍ بَنَى دَارًا فَأَكْمَلَهَا وَأَحْسَنَهَا، إِلاَّ مَوْضِعَ لَبِنَةٍ، فَجَعَلَ النَّاسُ يَدْخُلُونَهَا وَيَتَعَجَّبُونَ، وَيَقُولُونَ لَوْلاَ مَوْضِعُ اللَّبِنَةِ ".

Reference : Sahih al-Bukhari 3534
In-book reference : Book 61, Hadith 43
USC-MSA web (English) reference : Vol. 4, Book 56, Hadith 734
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "My similitude in comparison with the other prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last of the Prophets."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ مَثَلِي وَمَثَلَ الأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَحْسَنَهُ وَأَجْمَلَهُ، إِلاَّ مَوْضِعَ لَبِنَةٍ مِنْ زَاوِيَةٍ، فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيَعْجَبُونَ لَهُ، وَيَقُولُونَ هَلاَّ وُضِعَتْ هَذِهِ اللَّبِنَةُ قَالَ فَأَنَا اللَّبِنَةُ، وَأَنَا خَاتِمُ النَّبِيِّينَ ".

Reference : Sahih al-Bukhari 3535
In-book reference : Book 61, Hadith 44
USC-MSA web (English) reference : Vol. 4, Book 56, Hadith 735
(deprecated numbering scheme)

(19) Chapter: The death of the Prophet (saws) (19) باب وَفَاةِ النَّبِيِّ صلى الله عليه وسلم

Narrated `Aisha:

The Prophet (ﷺ) died when he was sixty three years old.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ ـ رضى الله عنها أَنَّ النَّبِيَّ صلى الله عليه وسلم تُوُفِّيَ وَهْوَ ابْنُ ثَلاَثٍ وَسِتِّينَ. وَقَالَ ابْنُ شِهَابٍ وَأَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ مِثْلَهُ.

Reference : Sahih al-Bukhari 3536
In-book reference : Book 61, Hadith 45
USC-MSA web (English) reference : Vol. 4, Book 56, Hadith 736
(deprecated numbering scheme)

(20) Chapter: The Kunya of the Prophet (saws)

(20) باب كُنْيَةِ النَّبِيِّ صلى الله عليه وسلم

Narrated Anas:

While the Prophet (ﷺ) was in the market, a man called (somebody), "O Abu-l-Qasim!' The Prophet (ﷺ) turned to him and said "Name yourselves after me but do not call yourselves by my Kuniya."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم فِي السُّوقِ فَقَالَ رَجُلٌ يَا أَبَا الْقَاسِمِ‏.‏ فَالْتَفَتَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ ‏"‏ سَمُّوا بِاسْمِي، وَلاَ تَكْتَنُوا بِكُنْيَتِي ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3537
In-book reference	: Book 61, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 737

Narrated Jabir:

The Prophet (ﷺ) said, "Name yourselves after me, but do not call yourselves by my Kuniya."

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ سَالِمٍ، عَنْ جَابِرٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ تَسَمَّوْا بِاسْمِي، وَلاَ تَكْتَنُوا بِكُنْيَتِي ‏"‏

Reference	: Sahih al-Bukhari 3538
In-book reference	: Book 61, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 738

Narrated Abu Huraira:

Abu-l-Qasim said, "Name yourselves after me, but do not call yourselves by my Kuniya."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ أَبُو الْقَاسِمِ صلى الله عليه وسلم ‏"‏ سَمُّوا بِاسْمِي، وَلاَ تَكْتَنُوا بِكُنْيَتِي ‏"‏

Reference	: Sahih al-Bukhari 3539
In-book reference	: Book 61, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 739

(21) Chapter: Chapter

(21) باب

Narrated Al-Ju'aid bin `Abdur Rahman:

I saw As-Sa'ib bin Yazid when he was ninety-four years old, quite strong and of straight figure. He said, "I know that I enjoyed my hearing and seeing powers only because of the invocation of Allah's Apostle . My aunt took me to him and said, 'O Allah's Messenger (ﷺ)! My nephew is sick; will you invoke Allah for him?' So he invoked (Allah) for me."

حَدَّثَنِي إِسْحَاقُ، أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى، عَنِ الْجُعَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، رَأَيْتُ السَّائِبَ بْنَ يَزِيدَ ابْنَ أَرْبَعٍ وَتِسْعِينَ جَلْدًا مُعْتَدِلاً فَقَالَ قَدْ عَلِمْتُ مَا مُتِّعْتُ بِهِ سَمْعِي وَبَصَرِي إِلاَّ بِدُعَاءِ رَسُولِ اللَّهِ صلى الله عليه وسلم، إِنَّ خَالَتِي ذَهَبَتْ بِي إِلَيْهِ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ ابْنَ أُخْتِي شَاكٍ فَادْعُ اللَّهَ‏.‏ قَالَ فَدَعَا لِي‏.‏

Reference	: Sahih al-Bukhari 3540
In-book reference	: Book 61, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 740

(22) Chapter: The seal of Prophethood

(22) باب خَاتِمِ النُّبُوَّةِ

Narrated As- Scab bin Yazid:

My aunt took me to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! My nephew is sick'" The Prophet (ﷺ) passed his hands over my head and blessed me. Then he performed ablution and I drank the remaining water, and standing behind him. A saw the seal in between his shoulders."

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ، حَدَّثَنَا حَاتِمٌ، عَنِ الْجُعَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ، قَالَ ذَهَبَتْ بِي خَالَتِي إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ ابْنَ أُخْتِي. وَقَعَ فَمَسَحَ رَأْسِي وَدَعَا لِي بِالْبَرَكَةِ، وَتَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ، ثُمَّ قُمْتُ خَلْفَ ظَهْرِهِ فَنَظَرْتُ إِلَى خَاتَمٍ بَيْنَ كَتِفَيْهِ. قَالَ ابْنُ عُبَيْدِ اللَّهِ الْحُجْلَةُ مِنْ حُجَلِ الْفَرَسِ الَّذِي بَيْنَ عَيْنَيْهِ. قَالَ إِبْرَاهِيمُ بْنُ حَمْزَةَ مِثْلَ زِرِّ الْحَجَلَةِ

Reference	: Sahih al-Bukhari 3541
In-book reference	: Book 61, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 741

(23) Chapter: The description of the Prophet (saws)

(23) باب صِفَةِ النَّبِيِّ صلى الله عليه وسلم

Narrated `Uqba bin Al-Harith:

(Once) Abu Bakr offered the `Asr prayer and then went out walking and saw Al-Hasan playing with the boys. He lifted him on to his shoulders and said, " Let my parents be sacrificed for your sake! (You) resemble the Prophet (ﷺ) and not `Ali," while `Ali was smiling.

حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ، قَالَ صَلَّى أَبُو بَكْرٍ ـ رضى الله عنه ـ الْعَصْرَ، ثُمَّ خَرَجَ يَمْشِي فَرَأَى الْحَسَنَ يَلْعَبُ مَعَ الصِّبْيَانِ، فَحَمَلَهُ عَلَى عَاتِقِهِ وَقَالَ بِأَبِي شَبِيهٌ بِالنَّبِيِّ لاَ شَبِيهٌ بِعَلِيٍّ. وَعَلِيٌّ يَضْحَكُ.

Reference	: Sahih al-Bukhari 3542
In-book reference	: Book 61, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 742

Narrated Abu Juhaifa:

I saw the Prophet, and Al-Hasan resembled him.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَبِي جُحَيْفَةَ ـ رضى الله عنه ـ قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم وَكَانَ الْحَسَنُ يُشْبِهُهُ.

Reference	: Sahih al-Bukhari 3543
In-book reference	: Book 61, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 743

Narrated Isma`il bin Abi Khalid:

I heard Abii Juhaifa saying, "I saw the Prophet, and Al-Hasan bin `Ali resembled him." I said to Abu- Juhaifa, "Describe him for me." He said, "He was white and his beard was black with some white hair. He promised to give us 13 young she-camels, but he expired before we could get them."

حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا ابْنُ فُضَيْلٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، قَالَ سَمِعْتُ أَبَا جُحَيْفَةَ ـ رضى الله عنه ـ قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم وَكَانَ الْحَسَنُ بْنُ عَلِيٍّ ـ عَلَيْهِمَا السَّلاَمُ ـ يُشْبِهُهُ قُلْتُ لأَبِي جُحَيْفَةَ صِفْهُ لِي. قَالَ كَانَ أَبْيَضَ قَدْ شَمِطَ. وَأَمَرَ لَنَا النَّبِيُّ صلى الله عليه وسلم بِثَلاَثَ عَشْرَةَ قَلُوصًا قَالَ فَقُبِضَ النَّبِيُّ صلى الله عليه وسلم قَبْلَ أَنْ نَقْبِضَهَا.

Reference	: Sahih al-Bukhari 3544
In-book reference	: Book 61, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 744

Narrated Wahb Abu Juhaifa As-Sawwai:

I saw the Prophet (ﷺ) and saw some white hair below his lower lip above the chin.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ وَهْبٍ أَبِي جُحَيْفَةَ السُّوَائِيِّ، قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم وَرَأَيْتُ بَيَاضًا مِنْ تَحْتِ شَفَتِهِ السُّفْلَى الْعَنْفَقَةَ.

Reference	: Sahih al-Bukhari 3545
In-book reference	: Book 61, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 745

Narrated Hariz bin `Uthman:

That he asked `Abdullah bin Busr (i.e. the companion of the Prophet), "Did you see the Prophet (ﷺ) when he was old?" He said, "He had a few white hairs between the lower lip and the chin."

حَدَّثَنَا عِصَامُ بْنُ خَالِدٍ، حَدَّثَنَا حَرِيزُ بْنُ عُثْمَانَ، أَنَّهُ سَأَلَ عَبْدَ اللَّهِ بْنَ بُسْرٍ صَاحِبَ النَّبِيِّ صلى الله عليه وسلم قَالَ أَرَأَيْتَ النَّبِيَّ صلى الله عليه وسلم كَانَ شَيْخًا قَالَ كَانَ فِي عَنْفَقَتِهِ شَعَرَاتٌ بِيضٌ.

Reference	: Sahih al-Bukhari 3546
In-book reference	: Book 61, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 746

Narrated Rabi`a bin Abi `Abdur-Rahman:

I heard Anas bin Malik describing the Prophet (ﷺ) saying, "He was of medium height amongst the people, neither tall nor short; he had a rosy color, neither absolutely white nor deep brown; his hair was neither completely curly nor quite lank. Divine Inspiration was revealed to him when he was forty years old. He stayed ten years in Mecca receiving the Divine Inspiration, and stayed in Medina for ten more years. When he expired, he had scarcely twenty white hairs in his head and beard." Rabi`a said, "I saw some of his hairs and it was red. When I asked about that, I was told that it turned red because of scent. "

حَدَّثَنِي ابْنُ بُكَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، عَنْ خَالِدٍ، عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَصِفُ النَّبِيَّ صلى الله عليه وسلم قَالَ كَانَ رَبْعَةً مِنَ الْقَوْمِ، لَيْسَ بِالطَّوِيلِ وَلاَ بِالْقَصِيرِ، أَزْهَرَ اللَّوْنِ لَيْسَ بِأَبْيَضَ أَمْهَقَ وَلاَ آدَمَ، لَيْسَ بِجَعْدٍ قَطَطٍ وَلاَ سَبْطٍ رَجِلٍ، أُنْزِلَ عَلَيْهِ وَهْوَ ابْنُ أَرْبَعِينَ، فَلَبِثَ بِمَكَّةَ عَشْرَ سِنِينَ يُنْزَلُ عَلَيْهِ وَبِالْمَدِينَةِ عَشْرَ سِنِينَ، وَلَيْسَ فِي رَأْسِهِ وَلِحْيَتِهِ عِشْرُونَ شَعَرَةً بَيْضَاءَ. قَالَ رَبِيعَةُ فَرَأَيْتُ شَعَرًا مِنْ شَعَرِهِ، فَإِذَا هُوَ أَحْمَرُ فَسَأَلْتُ فَقِيلَ احْمَرَّ مِنَ الطِّيبِ.

Reference	: Sahih al-Bukhari 3547
In-book reference	: Book 61, Hadith 56
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 747

Narrated Anas:

Allah's Messenger (ﷺ) was neither very tall nor short, neither absolutely white nor deep brown. His hair was neither curly nor lank. Allah sent him (as an Apostle) when he was forty years old. Afterwards he resided in Mecca for ten years and in Medina for ten more years. When Allah took him unto Him, there was scarcely twenty white hairs in his head and beard.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّهُ سَمِعَهُ يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَيْسَ بِالطَّوِيلِ الْبَائِنِ وَلاَ بِالْقَصِيرِ، وَلاَ بِالأَبْيَضِ الأَمْهَقِ، وَلَيْسَ بِالآدَمِ وَلَيْسَ بِالْجَعْدِ الْقَطَطِ وَلاَ بِالسَّبْطِ، بَعَثَهُ اللَّهُ عَلَى رَأْسِ أَرْبَعِينَ سَنَةً، فَأَقَامَ بِمَكَّةَ عَشْرَ سِنِينَ، وَبِالْمَدِينَةِ عَشْرَ سِنِينَ، فَتَوَفَّاهُ اللَّهُ، وَلَيْسَ فِي رَأْسِهِ وَلِحْيَتِهِ عِشْرُونَ شَعْرَةً بَيْضَاءَ.

Reference	: Sahih al-Bukhari 3548

In-book reference : Book 61, Hadith 57
USC-MSA web (English) reference : Vol. 4, Book 56, Hadith 748
(deprecated numbering scheme)

Narrated Al-Bara:

Allah's Messenger (ﷺ) was the handsomest of all the people, and had the best appearance. He was neither very tall nor short.

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ أَبُو عَبْدِ اللَّهِ، حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ، يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَحْسَنَ النَّاسِ وَجْهًا وَأَحْسَنَهُ خَلْقًا، لَيْسَ بِالطَّوِيلِ الْبَائِنِ وَلاَ بِالْقَصِيرِ.

Reference : Sahih al-Bukhari 3549
In-book reference : Book 61, Hadith 58
USC-MSA web (English) reference : Vol. 4, Book 56, Hadith 749
(deprecated numbering scheme)

Narrated Qatada:

I asked Anas, "Did the Prophet (ﷺ) use to dye (his) hair?" He said, "No, for there were only a few white hairs on his temples."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، قَالَ سَأَلْتُ أَنَسًا هَلْ خَضَبَ النَّبِيُّ صلى الله عليه وسلم قَالَ لاَ، إِنَّمَا كَانَ شَىْءٌ فِي صُدْغَيْهِ.

Reference : Sahih al-Bukhari 3550
In-book reference : Book 61, Hadith 59
USC-MSA web (English) reference : Vol. 4, Book 56, Hadith 750
(deprecated numbering scheme)

Narrated Al-Bara:

The Prophet (ﷺ) was of moderate height having broad shoulders (long) hair reaching his ear-lobes. Once I saw him in a red cloak and I had never seen a more handsome than him."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ ـ رضى الله عنهما ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم مَرْبُوعًا، بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ، لَهُ شَعَرٌ يَبْلُغُ شَحْمَةَ أُذُنِهِ، رَأَيْتُهُ فِي حُلَّةٍ حَمْرَاءَ، لَمْ أَرَ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ. قَالَ يُوسُفُ بْنُ أَبِي إِسْحَاقَ عَنْ أَبِيهِ إِلَى مَنْكِبَيْهِ.

Reference : Sahih al-Bukhari 3551
In-book reference : Book 61, Hadith 60
USC-MSA web (English) reference : Vol. 4, Book 56, Hadith 751
(deprecated numbering scheme)

Narrated Abu 'Is-haq:

Al-Bara' was asked, "Was the face of the Prophet (ﷺ) (as bright) as a sword?" He said, "No, but (as bright) as a moon."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ، قَالَ سُئِلَ الْبَرَاءُ أَكَانَ وَجْهُ النَّبِيِّ صلى الله عليه وسلم مِثْلَ السَّيْفِ قَالَ لاَ بَلْ مِثْلَ الْقَمَرِ.

Reference : Sahih al-Bukhari 3552
In-book reference : Book 61, Hadith 61
USC-MSA web (English) reference : Vol. 4, Book 56, Hadith 752
(deprecated numbering scheme)

Narrated Abu Juhaifa:

Once Allah's Messenger (ﷺ) went to Al-Batha' at noon, performed the ablution and offered' a two rak`at Zuhr prayer and a two-rak`at `Asr prayer while a spearheaded stick was planted before him and the passersby were

passing in front of it. (After the prayer), the people got up and held the hands of the Prophet and passed them on their faces. I also took his hand and kept it on my face and noticed that it was colder than ice, and its smell was nicer than musk.

حَدَّثَنَا الْحَسَنُ بْنُ مَنْصُورٍ أَبُو عَلِيٍّ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ الأَعْوَرُ، بِالْمَصِّيصَةِ حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، قَالَ سَمِعْتُ أَبَا جُحَيْفَةَ، قَالَ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْهَاجِرَةِ إِلَى الْبَطْحَاءِ فَتَوَضَّأَ ثُمَّ صَلَّى الظُّهْرَ رَكْعَتَيْنِ، وَالْعَصْرَ رَكْعَتَيْنِ، وَبَيْنَ يَدَيْهِ عَنَزَةٌ. {قَالَ شُعْبَةُ} وَزَادَ فِيهِ عَوْنٌ عَنْ أَبِيهِ أَبِي جُحَيْفَةَ قَالَ كَانَ يَمُرُّ مِنْ وَرَائِهَا الْمَرْأَةُ، وَقَامَ النَّاسُ فَجَعَلُوا يَأْخُذُونَ يَدَيْهِ، فَيَمْسَحُونَ بِهَا وُجُوهَهُمْ، قَالَ فَأَخَذْتُ بِيَدِهِ، فَوَضَعْتُهَا عَلَى وَجْهِي، فَإِذَا هِيَ أَبْرَدُ مِنَ الثَّلْجِ، وَأَطْيَبُ رَائِحَةً مِنَ الْمِسْكِ.

Reference	: Sahih al-Bukhari 3553
In-book reference	: Book 61, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 753

Narrated Ibn `Abbas:

The Prophet (ﷺ) was the most generous of all the people, and he used to become more generous in Ramadan when Gabriel met him. Gabriel used to meet him every night during Ramadan to revise the Qur'an with him. Allah's Messenger (ﷺ) then used to be more generous than the fast wind.

حَدَّثَنَا عَبْدَانُ، حَدَّثَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم أَجْوَدَ النَّاسِ، وَأَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ، حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ جِبْرِيلُ ـ عَلَيْهِ السَّلاَمُ ـ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ، فَيُدَارِسُهُ الْقُرْآنَ فَلَرَسُولُ اللَّهِ صلى الله عليه وسلم أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

Reference	: Sahih al-Bukhari 3554
In-book reference	: Book 61, Hadith 63
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 754

Narrated `Aisha:

That Allah's Messenger (ﷺ) came to her in a happy mood with his features glittering with joy, and said, "Have you not heard what the Qaif has said about Zaid and Us-ama? He saw their feet and remarked. These belong to each other." (i.e. They are father and son.)

حَدَّثَنَا يَحْيَى، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ عَلَيْهَا مَسْرُورًا تَبْرُقُ أَسَارِيرُ وَجْهِهِ، فَقَالَ " أَلَمْ تَسْمَعِي مَا قَالَ الْمُدْلِجِيُّ لِزَيْدٍ وَأُسَامَةَ ـ وَرَأَى أَقْدَامَهُمَا ـ إِنَّ بَعْضَ هَذِهِ الأَقْدَامِ مِنْ بَعْضٍ ".

Reference	: Sahih al-Bukhari 3555
In-book reference	: Book 61, Hadith 64
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 755

Narrated `Abdullah bin Ka`b:

I heard Ka`b bin Malik talking after his failure to join (the Ghazwa of) Tabuk. He said, "When I greeted Allah's Messenger (ﷺ) whose face was glittering with happiness, for whenever Allah's Messenger (ﷺ) was happy, his face used to glitter, as if it was a piece of the moon, and we used to recognize it (i.e. his happiness) from his face."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبٍ، أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ، قَالَ سَمِعْتُ كَعْبَ بْنَ مَالِكٍ، يُحَدِّثُ حِينَ تَخَلَّفَ عَنْ تَبُوكَ، قَالَ فَلَمَّا سَلَّمْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَهْوَ يَبْرُقُ وَجْهُهُ مِنَ السُّرُورِ، وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا سُرَّ اسْتَنَارَ وَجْهُهُ، حَتَّى كَأَنَّهُ قِطْعَةُ قَمَرٍ، وَكُنَّا نَعْرِفُ ذَلِكَ مِنْهُ.

Reference	: Sahih al-Bukhari 3556
In-book reference	: Book 61, Hadith 65

USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 4, Book 56, Hadith 756

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "I have been sent (as an Apostle) in the best of all the generations of Adam's offspring since their Creation."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَمْرٍو، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " بُعِثْتُ مِنْ خَيْرِ قُرُونِ بَنِي آدَمَ قَرْنًا فَقَرْنًا، حَتَّى كُنْتُ مِنَ الْقَرْنِ الَّذِي كُنْتُ فِيهِ ".

Reference : Sahih al-Bukhari 3557
In-book reference : Book 61, Hadith 66
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 4, Book 56, Hadith 757

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) used to let his hair hang down while the infidels used to part their hair. The people of the Scriptures were used to letting their hair hang down and Allah's Messenger (ﷺ) liked to follow the people of the Scriptures in the matters about which he was not instructed otherwise. Then Allah's Messenger (ﷺ) parted his hair.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَسْدِلُ شَعَرَهُ، وَكَانَ الْمُشْرِكُونَ يَفْرُقُونَ رُءُوسَهُمْ فَكَانَ أَهْلُ الْكِتَابِ يَسْدِلُونَ رُءُوسَهُمْ، وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ فِيهِ بِشَىْءٍ، ثُمَّ فَرَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَأْسَهُ.

Reference : Sahih al-Bukhari 3558
In-book reference : Book 61, Hadith 67
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 4, Book 56, Hadith 758

Narrated `Abdullah bin `Amr:

The Prophet (ﷺ) never used bad language neither a "Fahish nor a Mutafahish. He used to say "The best amongst you are those who have the best manners and character." (See Hadith No. 56 (B) Vol. 8)

حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ـ رضى الله عنهما ـ قَالَ لَمْ يَكُنِ النَّبِيُّ صلى الله عليه وسلم فَاحِشًا وَلاَ مُتَفَحِّشًا وَكَانَ يَقُولُ " إِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلاَقًا ".

Reference : Sahih al-Bukhari 3559
In-book reference : Book 61, Hadith 68
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 4, Book 56, Hadith 759

Narrated `Aisha:

Whenever Allah's Messenger (ﷺ) was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so, but if it was sinful to do so, he would not approach it. Allah's Messenger (ﷺ) never took revenge (over anybody) for his own sake but (he did) only when Allah's Legal Bindings were outraged in which case he would take revenge for Allah's Sake.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّهَا قَالَتْ مَا خُيِّرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ أَمْرَيْنِ إِلاَّ أَخَذَ أَيْسَرَهُمَا، مَا لَمْ يَكُنْ إِثْمًا، فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ، وَمَا انْتَقَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِنَفْسِهِ، إِلاَّ أَنْ تُنْتَهَكَ حُرْمَةُ اللَّهِ فَيَنْتَقِمَ لِلَّهِ بِهَا.

Reference : Sahih al-Bukhari 3560
In-book reference : Book 61, Hadith 69
USC-MSA web (English) reference : Vol. 4, Book 56, Hadith 760
(deprecated numbering scheme)

Narrated Anas:

I have never touched silk or Dibaj (i.e. thick silk) softer than the palm of the Prophet (ﷺ) nor have I smelt a perfume nicer than the sweat of the Prophet.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ مَا مَسِسْتُ حَرِيرًا وَلاَ دِيبَاجًا أَلْيَنَ مِنْ كَفِّ النَّبِيِّ صلى الله عليه وسلم، وَلاَ شَمِمْتُ رِيحًا قَطُّ أَوْ عَرْفًا قَطُّ أَطْيَبَ مِنْ رِيحِ أَوْ عَرْفِ النَّبِيِّ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 3561
In-book reference : Book 61, Hadith 70
USC-MSA web (English) reference : Vol. 4, Book 56, Hadith 761
(deprecated numbering scheme)

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) was shier than a veiled virgin girl.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عُتْبَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِدْرِهَا.

Reference : Sahih al-Bukhari 3562
In-book reference : Book 61, Hadith 71
USC-MSA web (English) reference : Vol. 4, Book 56, Hadith 762
(deprecated numbering scheme)

Narrated Shuba:

A similar Hadith (i e. No. 762) with this addition: And if he (i.e. the Prophet) disliked something, the sign of aversion would appear on his face.

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى، وَابْنُ، مَهْدِيٍّ قَالاَ حَدَّثَنَا شُعْبَةُ، مِثْلَهُ وَإِذَا كَرِهَ شَيْئًا عُرِفَ فِي وَجْهِهِ.

Reference : Sahih al-Bukhari 3562
In-book reference : Book 61, Hadith 72
USC-MSA web (English) reference : Vol. 4, Book 56, Hadith 763
(deprecated numbering scheme)

Narrated Abu Huraira:

The Prophet (ﷺ) never criticized any food (presented him), but he would eat it if he liked it; otherwise, he would leave it (without expressing his dislike).

حَدَّثَنِي عَلِيُّ بْنُ الْجَعْدِ، أَخْبَرَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ مَا عَابَ النَّبِيُّ صلى الله عليه وسلم طَعَامًا قَطُّ، إِنِ اشْتَهَاهُ أَكَلَهُ، وَإِلاَّ تَرَكَهُ.

Reference : Sahih al-Bukhari 3563
In-book reference : Book 61, Hadith 73
USC-MSA web (English) reference : Vol. 4, Book 56, Hadith 764
(deprecated numbering scheme)

Narrated `Abdullah bin Malik bin Buhaina Al-Asdi:

When the Prophet (ﷺ) prostrated, he used to keep his arms so widely apart that we used to see his armpits. (The sub-narrator, Ibn Bukair said, "The whiteness of his armpits.")

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا بَكْرُ بْنُ مُضَرَ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ ابْنِ بُحَيْنَةَ الأَسْدِيِّ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا سَجَدَ فَرَّجَ بَيْنَ يَدَيْهِ حَتَّى نَرَى إِبْطَيْهِ. قَالَ وَقَالَ ابْنُ بُكَيْرٍ حَدَّثَنَا بَكْرٌ بَيَاضَ إِبْطَيْهِ.

Reference	: Sahih al-Bukhari 3564
In-book reference	: Book 61, Hadith 74
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 765

Narrated Anas:

Allah's Messenger (ﷺ) did not use to raise his hands in his invocations except in the Istisqa (i.e. invoking Allah for the rain) in which he used to raise his hands so high that one could see the whiteness of his armpits. (Note: It may be that Anas did not see the prophet (as) raising his hands but it has been narrated that the Prophet (ﷺ) (as) used to raise his hands for invocations other than Istisqa. See Hadith No. 612 Vol. 5. and Hadith No. 807 & 808 Vol 2.)

حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، أَنَّ أَنَسًا ـ رضى الله عنه ـ حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ لاَ يَرْفَعُ يَدَيْهِ فِي شَىْءٍ مِنْ دُعَائِهِ، إِلاَّ فِي الاِسْتِسْقَاءِ، فَإِنَّهُ كَانَ يَرْفَعُ يَدَيْهِ حَتَّى يُرَى بَيَاضُ إِبْطَيْهِ.

وَقَالَ أَبُو مُوسَى دَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَفَعَ يَدَيْهِ وَرَأَيْتُ بَيَاضَ إِبْطَيْهِ

Reference	: Sahih al-Bukhari 3565
In-book reference	: Book 61, Hadith 75
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 766

Narrated Abu Juhaifa:

By chance I went to the Prophet (ﷺ) at noon while he was at Al-Abtah (resting) in a tent. Bilal came out (of the tent) and pronounced the Adhan for the prayer, and entering again, he brought out the water which was left after Allah's Messenger (ﷺ) had performed the ablution. The people rushed to take some of the water. Bilal again went in and brought out a spear-headed stick, and then Allah's Messenger (ﷺ) came out. As if I were now looking at the whiteness of his leg. Bilal fixed the stick and the Prophet (ﷺ) offered a two-rak`at Zuhr prayer and a two-rak`at `Asr prayer, while women and donkeys were passing in front of the Prophet (ﷺ) (beyond the stick) .

حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ، حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ، حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، قَالَ سَمِعْتُ عَوْنَ بْنَ أَبِي جُحَيْفَةَ، ذَكَرَ عَنْ أَبِيهِ، قَالَ دُفِعْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم وَهْوَ بِالأَبْطَحِ فِي قُبَّةٍ كَانَ بِالْهَاجِرَةِ، خَرَجَ بِلاَلٌ فَنَادَى بِالصَّلاَةِ، ثُمَّ دَخَلَ فَأَخْرَجَ فَضْلَ وَضُوءِ رَسُولِ اللَّهِ صلى الله عليه وسلم، فَوَقَعَ النَّاسُ عَلَيْهِ يَأْخُذُونَ مِنْهُ، ثُمَّ دَخَلَ فَأَخْرَجَ الْعَنَزَةَ، وَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ سَاقَيْهِ فَرَكَزَ الْعَنَزَةَ، ثُمَّ صَلَّى الظُّهْرَ رَكْعَتَيْنِ وَالْعَصْرَ رَكْعَتَيْنِ، يَمُرُّ بَيْنَ يَدَيْهِ الْحِمَارُ وَالْمَرْأَةُ.

Reference	: Sahih al-Bukhari 3566
In-book reference	: Book 61, Hadith 76
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 767

Narrated `Aisha:

The Prophet (ﷺ) used to talk so clearly that if somebody wanted to count the number of his words, he could do so. Narrated `Urwa bin Az-Zubair: `Aisha said (to me), "Don't you wonder at Abu so-and-so who came and sat by my dwelling and started relating the traditions of Allah's Messenger (ﷺ) intending to let me hear that, while I was performing an optional prayer. He left before I finished my optional prayer. Had I found him still there. I would have said to him, 'Allah's Messenger (ﷺ) never talked so quickly and vaguely as you do.' "

حَدَّثَنِي الْحَسَنُ بْنُ صَبَّاحٍ الْبَزَّارُ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُحَدِّثُ حَدِيثًا لَوْ عَدَّهُ الْعَادُّ لأَحْصَاهُ. وَقَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّهُ قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ أَلاَ يُعْجِبُكَ أَبُو فُلاَنٍ جَاءَ فَجَلَسَ إِلَى جَانِبِ حُجْرَتِي يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم، يُسْمِعُنِي ذَلِكَ

وَكُنْتُ أُسَبِّحُ فَقَامَ قَبْلَ أَنْ أَقْضِيَ سُبْحَتِي، وَلَوْ أَدْرَكْتُهُ لَرَدَدْتُ عَلَيْهِ، إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمْ يَكُنْ يَسْرُدُ الْحَدِيثَ كَسَرْدِكُمْ.

Reference	: Sahih al-Bukhari 3567, 3568
In-book reference	: Book 61, Hadith 77
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 768

(24) Chapter: The eyes of the Prophet (saws) used to sleep, but his heart used not to sleep

(24) باب كَانَ النَّبِيُّ صلى الله عليه وسلم تَنَامُ عَيْنُهُ وَلاَ يَنَامُ قَلْبُهُ

رَوَاهُ سَعِيدُ بْنُ مِينَاءَ عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Abu Salama bin `Abdur-Rahman:

That he asked `Aisha "How was the prayer of Allah's Messenger (ﷺ) in the month of Ramadan?" She replied, "He used not to pray more than eleven rak`at whether in Ramadan or in any other month. He used to offer four rak`at, let alone their beauty and length, and then four rak`at, let alone their beauty and length. Afterwards he would offer three rak`at. I said, 'O Allah's Messenger (ﷺ)! Do you go to bed before offering the witr prayer?' He said, 'My eyes sleep, but my heart does not sleep.'"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَأَلَ عَائِشَةَ ـ رضى الله عنها ـ كَيْفَ كَانَتْ صَلاَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي رَمَضَانَ قَالَتْ مَا كَانَ يَزِيدُ فِي رَمَضَانَ وَلاَ غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعَ رَكَعَاتٍ فَلاَ تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا فَلاَ تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلاَثًا فَقُلْتُ يَا رَسُولَ اللَّهِ تَنَامُ قَبْلَ أَنْ تُوتِرَ قَالَ ‏"‏ تَنَامُ عَيْنِي وَلاَ يَنَامُ قَلْبِي ‏"‏.

Reference	: Sahih al-Bukhari 3569
In-book reference	: Book 61, Hadith 78
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 769

Narrated Sharik bin `Abdullah bin Abi Namr:

I heard Anas bin Malik telling us about the night when the Prophet (ﷺ) was made to travel from the Ka`ba Mosque. Three persons (i.e. angels) came to the Prophet (ﷺ) before he was divinely inspired was an Aspostle), while he was sleeping in Al Masjid-ul-Haram. The first (of the three angels) said, "Which of them is he?" The second said, "He is the best of them." That was all that happened then, and he did not see them till they came at another night and he perceived their presence with his heart, for the eyes of the Prophet (ﷺ) were closed when he was asleep, but his heart was not asleep (not unconscious). This is characteristic of all the prophets: Their eyes sleep but their hearts do not sleep. Then Gabriel took charge of the Prophet (ﷺ) and ascended along with him to the Heaven.

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يُحَدِّثُنَا عَنْ لَيْلَةِ، أُسْرِيَ بِالنَّبِيِّ صلى الله عليه وسلم مِنْ مَسْجِدِ الْكَعْبَةِ جَاءَ ثَلاَثَةُ نَفَرٍ قَبْلَ أَنْ يُوحَى إِلَيْهِ، وَهُوَ نَائِمٌ فِي مَسْجِدِ الْحَرَامِ، فَقَالَ أَوَّلُهُمْ أَيُّهُمْ هُوَ فَقَالَ أَوْسَطُهُمْ هُوَ خَيْرُهُمْ وَقَالَ آخِرُهُمْ خُذُوا خَيْرَهُمْ‏.‏ فَكَانَتْ تِلْكَ، فَلَمْ يَرَهُمْ حَتَّى جَاءُوا لَيْلَةً أُخْرَى، فِيمَا يَرَى قَلْبُهُ، وَالنَّبِيُّ صلى الله عليه وسلم نَائِمَةٌ عَيْنَاهُ وَلاَ يَنَامُ قَلْبُهُ وَكَذَلِكَ الأَنْبِيَاءُ تَنَامُ أَعْيُنُهُمْ وَلاَ تَنَامُ قُلُوبُهُمْ، فَتَوَلاَّهُ جِبْرِيلُ ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ‏.‏

Reference	: Sahih al-Bukhari 3570
In-book reference	: Book 61, Hadith 79
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 770

(25) Chapter: The signs of Prophethood in Islam

(25) باب عَلاَمَاتِ النُّبُوَّةِ فِي الإِسْلاَمِ

Narrated `Imran bin Husain:

That they were with the Prophet (ﷺ) on a journey. They travelled the whole night, and when dawn approached, they took a rest and sleep overwhelmed them till the sun rose high in the sky. The first to get up was Abu Bakr. Allah's Messenger (ﷺ)s used not to be awakened from his sleep, but he would wake up by himself. `Umar woke up and then Abu Bakr sat by the side of the Prophet's head and started saying: Allahu-Akbar raising his voice till the Prophet (ﷺ) woke up, (and after traveling for a while) he dismounted and led us in the morning prayer. A man amongst the people failed to join us in the prayer. When the Prophet (ﷺ) had finished the prayer, he asked (the man), "O so-and-so! What prevented you from offering the prayer with us?" He replied, "I am Junub," Alllah's Apostle ordered him to perform Tayammam with clean earth. The man then offered the prayer. Allah's Messenger (ﷺ) ordered me and a few others to go ahead of him. We had become very thirsty. While we were on our way (looking for water), we came across a lady (riding an animal), hanging her legs between two water-skins. We asked her, "Where can we get water?" She replied, "Oh ! There is no water." We asked, "how far is your house from the water?" She replied, "A distance of a day and a night travel." We said, "Come on to Allah's Messenger (ﷺ), "She asked, "What is Allah's Messenger (ﷺ) ?" So we brought her to Allah's Messenger (ﷺ) against her will, and she told him what she had told us before and added that she was the mother of orphans. So the Prophet (ﷺ) ordered that her two water-skins be brought and he rubbed the mouths of the water-skins. As we were thirsty, we drank till we quenched our thirst and we were forty men. We also filled all our waterskins and other utensils with water, but we did not water the camels. The waterskin was so full that it was almost about to burst. The Prophet (ﷺ) then said, "Bring what (foodstuff) you have." So some dates and pieces of bread were collected for the lady, and when she went to her people, she said, "I have met either the greatest magician or a prophet as the people claim." So Allah guided the people of that village through that lady. She embraced Islam and they all embraced Islam.

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا سَلْمُ بْنُ زَرِيرٍ، سَمِعْتُ أَبَا رَجَاءٍ، قَالَ حَدَّثَنَا عِمْرَانُ بْنُ حُصَيْنٍ، أَنَّهُمْ كَانُوا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي مَسِيرٍ، فَأَدْلَجُوا لَيْلَتَهُمْ حَتَّى إِذَا كَانَ وَجْهُ الصُّبْحِ عَرَّسُوا فَغَلَبَتْهُمْ أَعْيُنُهُمْ حَتَّى ارْتَفَعَتِ الشَّمْسُ، فَكَانَ أَوَّلَ مَنِ اسْتَيْقَظَ مِنْ مَنَامِهِ أَبُو بَكْرٍ، وَكَانَ لاَ يُوقَظُ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ مَنَامِهِ حَتَّى يَسْتَيْقِظَ، فَاسْتَيْقَظَ عُمَرُ فَقَعَدَ أَبُو بَكْرٍ عِنْدَ رَأْسِهِ فَجَعَلَ يُكَبِّرُ وَيَرْفَعُ صَوْتَهُ، حَتَّى اسْتَيْقَظَ النَّبِيُّ صلى الله عليه وسلم فَنَزَلَ وَصَلَّى بِنَا الْغَدَاةَ، فَاعْتَزَلَ رَجُلٌ مِنَ الْقَوْمِ لَمْ يُصَلِّ مَعَنَا فَلَمَّا انْصَرَفَ قَالَ " يَا فُلاَنُ مَا يَمْنَعُكَ أَنْ تُصَلِّيَ مَعَنَا ". قَالَ أَصَابَتْنِي جَنَابَةٌ. فَأَمَرَهُ أَنْ يَتَيَمَّمَ بِالصَّعِيدِ، ثُمَّ صَلَّى وَجَعَلَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم فِي رَكُوبٍ بَيْنَ يَدَيْهِ، وَقَدْ عَطِشْنَا عَطَشًا شَدِيدًا فَبَيْنَمَا نَحْنُ نَسِيرُ إِذَا نَحْنُ بِامْرَأَةٍ سَادِلَةٍ رِجْلَيْهَا بَيْنَ مَزَادَتَيْنِ، فَقُلْنَا لَهَا أَيْنَ الْمَاءُ فَقَالَتْ إِنَّهُ لاَ مَاءَ. فَقُلْنَا كَمْ بَيْنَ أَهْلِكِ وَبَيْنَ الْمَاءِ قَالَتْ يَوْمٌ وَلَيْلَةٌ. فَقُلْنَا انْطَلِقِي إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم. قَالَتْ وَمَا رَسُولُ اللَّهِ فَلَمْ نُمَلِّكْهَا مِنْ أَمْرِهَا حَتَّى اسْتَقْبَلْنَا بِهَا النَّبِيَّ صلى الله عليه وسلم، فَحَدَّثَتْهُ بِمِثْلِ الَّذِي حَدَّثَتْنَا غَيْرَ أَنَّهَا حَدَّثَتْهُ أَنَّهَا مُؤْتِمَةٌ، فَأَمَرَ بِمَزَادَتَيْهَا فَمَسَحَ فِي الْعَزْلاَوَيْنِ، فَشَرِبْنَا عِطَاشًا أَرْبَعِينَ رَجُلاً حَتَّى رَوِينَا، فَمَلأْنَا كُلَّ قِرْبَةٍ مَعَنَا وَإِدَاوَةٍ، غَيْرَ أَنَّهُ لَمْ نَسْقِ بَعِيرًا وَهْىَ تَكَادُ تَنِضُّ مِنَ الْمِلْءِ ثُمَّ قَالَ " هَاتُوا مَا عِنْدَكُمْ ". فَجُمِعَ لَهَا مِنَ الْكِسَرِ وَالتَّمْرِ، حَتَّى أَتَتْ أَهْلَهَا قَالَتْ لَقِيتُ أَسْحَرَ النَّاسِ، أَوْ هُوَ نَبِيٌّ كَمَا زَعَمُوا، فَهَدَى اللَّهُ ذَاكَ الصِّرْمَ بِتِلْكَ الْمَرْأَةِ فَأَسْلَمَتْ وَأَسْلَمُوا.

Reference	: Sahih al-Bukhari 3571
In-book reference	: Book 61, Hadith 80
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 771

Narrated Anas:

A bowl of water was brought to the Prophet (ﷺ) while he was at Az-Zawra. He placed his hand in it and the water started flowing among his fingers. All the people performed ablution (with that water). Qatada asked Anas, "How many people were you?" Anas replied, "Three hundred or nearly three hundred."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ أُتِيَ النَّبِيُّ صلى الله عليه وسلم بِإِنَاءٍ وَهْوَ بِالزَّوْرَاءِ، فَوَضَعَ يَدَهُ فِي الإِنَاءِ، فَجَعَلَ الْمَاءُ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِهِ، فَتَوَضَّأَ الْقَوْمُ‏.‏ قَالَ قَتَادَةُ قُلْتُ لأَنَسٍ كَمْ كُنْتُمْ قَالَ ثَلاَثَمِائَةٍ، أَوْ زُهَاءَ ثَلاَثِمِائَةٍ‏.‏

Reference	: Sahih al-Bukhari 3572
In-book reference	: Book 61, Hadith 81
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 772

Narrated Anas bin Malik:

I saw Allah's Messenger (ﷺ) at the 'time when the `Asr prayer was due. Then the people were searching for water for ablution but they could not find any. Then some water was brought to Allah's Messenger (ﷺ) and he placed his hand in the pot and ordered the people to perform the ablution with the water. I saw water flowing from underneath his fingers and the people started performing the ablution till all of them did it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّهُ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَحَانَتْ صَلاَةُ الْعَصْرِ، فَالْتُمِسَ الْوَضُوءُ فَلَمْ يَجِدُوهُ فَأُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِوَضُوءٍ، فَوَضَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَهُ فِي ذَلِكَ الإِنَاءِ، فَأَمَرَ النَّاسَ أَنْ يَتَوَضَّئُوا مِنْهُ، فَرَأَيْتُ الْمَاءَ يَنْبُعُ مِنْ تَحْتِ أَصَابِعِهِ، فَتَوَضَّأَ النَّاسُ حَتَّى تَوَضَّئُوا مِنْ عِنْدِ آخِرِهِمْ‏.‏

Reference	: Sahih al-Bukhari 3573
In-book reference	: Book 61, Hadith 82
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 773

Narrated Anas bin Malik:

The Prophet (ﷺ) went out on one of his journeys with some of his companions. They went on walking till the time of the prayer became due. They could not find water to perform the ablution. One of them went away and brought a little amount of water in a pot. The Prophet (ﷺ) took it and performed the ablution, and then stretched his four fingers on to the pot and said (to the people), "Get up to perform the ablution." They started performing the ablution till all of them did it, and they were seventy or so persons.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُبَارَكٍ، حَدَّثَنَا حَزْمٌ، قَالَ سَمِعْتُ الْحَسَنَ، قَالَ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ قَالَ خَرَجَ النَّبِيُّ صلى الله عليه وسلم فِي بَعْضِ مَخَارِجِهِ وَمَعَهُ نَاسٌ مِنْ أَصْحَابِهِ، فَانْطَلَقُوا يَسِيرُونَ، فَحَضَرَتِ الصَّلاَةُ فَلَمْ يَجِدُوا مَاءً يَتَوَضَّئُونَ، فَانْطَلَقَ رَجُلٌ مِنَ الْقَوْمِ، فَجَاءَ بِقَدَحٍ مِنْ مَاءٍ يَسِيرٍ فَأَخَذَهُ النَّبِيُّ صلى الله عليه وسلم فَتَوَضَّأَ، ثُمَّ مَدَّ أَصَابِعَهُ الأَرْبَعَ عَلَى الْقَدَحِ ثُمَّ قَالَ ‏"‏ قُومُوا فَتَوَضَّئُوا ‏"‏‏.‏ فَتَوَضَّأَ الْقَوْمُ حَتَّى بَلَغُوا فِيمَا يُرِيدُونَ مِنَ الْوَضُوءِ، وَكَانُوا سَبْعِينَ أَوْ نَحْوَهُ‏.‏

Reference	: Sahih al-Bukhari 3574
In-book reference	: Book 61, Hadith 83
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 774

Narrated Humaid:

Anas bin Malik said, "Once the time of the prayer became due and the people whose houses were close to the Mosque went to their houses to perform ablution, while the others remained (sitting there). A stone pot containing water was brought to the Prophet, who wanted to put his hand in it, but It was too small for him to spread his hand in it, and so he had to bring his fingers together before putting his hand in the pot. Then all the people performed the ablution (with that water)." I asked Anas, "How many persons were they." He replied, "There were eighty men."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ، سَمِعَ يَزِيدَ، أَخْبَرَنَا حُمَيْدٌ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ حَضَرَتِ الصَّلاَةُ فَقَامَ مَنْ كَانَ قَرِيبَ الدَّارِ مِنَ الْمَسْجِدِ يَتَوَضَّأُ، وَبَقِيَ قَوْمٌ، فَأُتِيَ النَّبِيُّ صلى الله عليه وسلم بِمِخْضَبٍ مِنْ حِجَارَةٍ فِيهِ مَاءٌ، فَوَضَعَ كَفَّهُ فَصَغُرَ الْمِخْضَبُ أَنْ يَبْسُطَ فِيهِ كَفَّهُ، فَضَمَّ أَصَابِعَهُ فَوَضَعَهَا فِي الْمِخْضَبِ، فَتَوَضَّأَ الْقَوْمُ كُلُّهُمْ جَمِيعًا‏.‏ قُلْتُ كَمْ كَانُوا قَالَ ثَمَانُونَ رَجُلاً‏.

Reference	: Sahih al-Bukhari 3575
In-book reference	: Book 61, Hadith 84
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 775

Narrated Salim bin Abi Aj-Jad:

Jabir bin `Abdullah said, "The people became very thirsty on the day of Al-Hudaibiya (Treaty). A small pot containing some water was in front of the Prophet (ﷺ) and when he had finished the ablution, the people rushed towards him. He asked, 'What is wrong with you?' They replied, 'We have no water either for performing ablution or for drinking except what is present in front of you.' So he placed his hand in that pot and the water started flowing among his fingers like springs. We all drank and performed ablution (from it)." I asked Jabir, "How many were you?" he replied, "Even if we had been one-hundred-thousand, it would have been sufficient for us, but we were fifteen-hundred."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ، حَدَّثَنَا حُصَيْنٌ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ عَطِشَ النَّاسُ يَوْمَ الْحُدَيْبِيَةِ، وَالنَّبِيُّ صلى الله عليه وسلم بَيْنَ يَدَيْهِ رَكْوَةٌ فَتَوَضَّأَ فَجَهِشَ النَّاسُ نَحْوَهُ، فَقَالَ ‏"‏ مَا لَكُمْ ‏"‏‏.‏ قَالُوا لَيْسَ عِنْدَنَا مَاءٌ نَتَوَضَّأُ وَلاَ نَشْرَبُ إِلاَّ مَا بَيْنَ يَدَيْكَ، فَوَضَعَ يَدَهُ فِي الرَّكْوَةِ فَجَعَلَ الْمَاءُ يَثُورُ بَيْنَ أَصَابِعِهِ كَأَمْثَالِ الْعُيُونِ، فَشَرِبْنَا وَتَوَضَّأْنَا‏.‏ قُلْتُ كَمْ كُنْتُمْ قَالَ لَوْ كُنَّا مِائَةَ أَلْفٍ لَكَفَانَا، كُنَّا خَمْسَ عَشْرَةَ مِائَةً‏.

Reference	: Sahih al-Bukhari 3576
In-book reference	: Book 61, Hadith 85
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 776

Narrated Al-Bara:

We were one-thousand-and-four-hundred persons on the day of Al-Hudaibiya (Treaty), and (at) Al- Hudaibiya (there) was a well. We drew out its water not leaving even a single drop. The Prophet (ﷺ) sat at the edge of the well and asked for some water with which he rinsed his mouth and then he threw it out into the well. We stayed for a short while and then drew water from the well and quenched our thirst, and even our riding animals drank water to their satisfaction.

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ قَالَ كُنَّا يَوْمَ الْحُدَيْبِيَةِ أَرْبَعَ عَشْرَةَ مِائَةً، وَالْحُدَيْبِيَةُ بِئْرٌ فَنَزَحْنَاهَا حَتَّى لَمْ نَتْرُكْ فِيهَا قَطْرَةً، فَجَلَسَ النَّبِيُّ صلى الله عليه وسلم عَلَى شَفِيرِ الْبِئْرِ، فَدَعَا بِمَاءٍ فَمَضْمَضَ وَمَجَّ فِي الْبِئْرِ، فَمَكَثْنَا غَيْرَ بَعِيدٍ ثُمَّ اسْتَقَيْنَا حَتَّى رَوِينَا وَرَوَتْ ـ أَوْ صَدَرَتْ ـ رَكَائِبُنَا‏.

Reference	: Sahih al-Bukhari 3577
In-book reference	: Book 61, Hadith 86
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 777

Narrated Anas bin Malik:

Abu Talha said to Um Sulaim, "I have noticed feebleness in the voice of Allah's Messenger (ﷺ) which I think, is caused by hunger. Have you got any food?" She said, "Yes." She brought out some loaves of barley and took out a veil belonging to her, and wrapped the bread in part of it and put it under my arm and wrapped part of the veil round me and sent me to Allah's Messenger (ﷺ). I went carrying it and found Allah's Messenger (ﷺ) in the Mosque sitting with some people. When I stood there, Allah's Messenger (ﷺ) asked, "Has Abu Talha sent you?" I said, "Yes". He

asked, "With some food? I said, "Yes" Allah's Apostle then said to the men around him, "Get up!" He set out (accompanied by them) and I went ahead of them till I reached Abu Talha and told him (of the Prophet's visit). Abu Talha said, "O Um Sulaim! Allah's Messenger (ﷺ) is coming with the people and we have no food to feed them." She said, "Allah and His Apostle know better." So Abu Talha went out to receive Allah's Messenger (ﷺ). Allah's Apostle came along with Abu Talha. Allah's Messenger (ﷺ) said, "O Um Sulaim! Bring whatever you have." She brought the bread which Allah's Messenger (ﷺ) ordered to be broken into pieces. Um Sulaim poured on them some butter from an oilskin. Then Allah's Messenger (ﷺ) recited what Allah wished him to recite, and then said, "Let ten persons come (to share the meal)." Ten persons were admitted, ate their fill and went out. Then he again said, "Let another ten do the same." They were admitted, ate their fill and went out. Then he again said, ""Let another ten persons (do the same.)" They were admitted, ate their fill and went out. Then he said, "Let another ten persons come." In short, all of them ate their fill, and they were seventy or eighty men.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ قَالَ أَبُو طَلْحَةَ لأُمِّ سُلَيْمٍ لَقَدْ سَمِعْتُ صَوْتَ، رَسُولِ اللَّهِ صلى الله عليه وسلم ضَعِيفًا، أَعْرِفُ فِيهِ الْجُوعَ فَهَلْ عِنْدَكِ مِنْ شَىْءٍ قَالَتْ نَعَمْ. فَأَخْرَجَتْ أَقْرَاصًا مِنْ شَعِيرٍ، ثُمَّ أَخْرَجَتْ خِمَارًا لَهَا فَلَفَّتِ الْخُبْزَ بِبَعْضِهِ، ثُمَّ دَسَّتْهُ تَحْتَ يَدِي وَلاَثَتْنِي بِبَعْضِهِ، ثُمَّ أَرْسَلَتْنِي إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ فَذَهَبْتُ بِهِ، فَوَجَدْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي الْمَسْجِدِ وَمَعَهُ النَّاسُ، فَقُمْتُ عَلَيْهِمْ فَقَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " آرْسَلَكَ أَبُو طَلْحَةَ ". فَقُلْتُ نَعَمْ. قَالَ بِطَعَامٍ. فَقُلْتُ نَعَمْ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِمَنْ مَعَهُ " قُومُوا ". فَانْطَلَقَ وَانْطَلَقْتُ بَيْنَ أَيْدِيهِمْ حَتَّى جِئْتُ أَبَا طَلْحَةَ فَأَخْبَرْتُهُ. فَقَالَ أَبُو طَلْحَةَ يَا أُمَّ سُلَيْمٍ، قَدْ جَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالنَّاسِ، وَلَيْسَ عِنْدَنَا مَا نُطْعِمُهُمْ. فَقَالَتِ اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَانْطَلَقَ أَبُو طَلْحَةَ حَتَّى لَقِيَ رَسُولَ اللَّهِ صلى الله عليه وسلم، فَأَقْبَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو طَلْحَةَ مَعَهُ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَلُمِّي يَا أُمَّ سُلَيْمٍ مَا عِنْدَكِ ". فَأَتَتْ بِذَلِكَ الْخُبْزِ، فَأَمَرَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَفُتَّ، وَعَصَرَتْ أُمُّ سُلَيْمٍ عُكَّةً فَأَدَمَتْهُ، ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِيهِ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، ثُمَّ قَالَ " ائْذَنْ لِعَشَرَةٍ ". فَأَذِنَ لَهُمْ، فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا، ثُمَّ قَالَ " ائْذَنْ لِعَشَرَةٍ ". فَأَذِنَ لَهُمْ، فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا، ثُمَّ قَالَ " ائْذَنْ لِعَشَرَةٍ ". فَأَذِنَ لَهُمْ، فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا ثُمَّ قَالَ " ائْذَنْ لِعَشَرَةٍ ". فَأَكَلَ الْقَوْمُ كُلُّهُمْ وَشَبِعُوا، وَالْقَوْمُ سَبْعُونَ ـ أَوْ ثَمَانُونَ ـ رَجُلاً.

Reference	: Sahih al-Bukhari 3578
In-book reference	: Book 61, Hadith 87
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 778

Narrated `Abdullah:

We used to consider miracles as Allah's Blessings, but you people consider them to be a warning. Once we were with Allah's Messenger (ﷺ) on a journey, and we ran short of water. He said, "Bring the water remaining with you." The people brought a utensil containing a little water. He placed his hand in it and said, "Come to the blessed water, and the Blessing is from Allah." I saw the water flowing from among the fingers of Allah's Messenger (ﷺ) , and no doubt, we heard the meal glorifying Allah, when it was being eaten (by him).

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ كُنَّا نَعُدُّ الآيَاتِ بَرَكَةً وَأَنْتُمْ تَعُدُّونَهَا تَخْوِيفًا، كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي سَفَرٍ فَقَلَّ الْمَاءُ فَقَالَ " اطْلُبُوا فَضْلَةً مِنْ مَاءٍ ". فَجَاءُوا بِإِنَاءٍ فِيهِ مَاءٌ قَلِيلٌ، فَأَدْخَلَ يَدَهُ فِي الإِنَاءِ، ثُمَّ قَالَ " حَىَّ عَلَى الطَّهُورِ الْمُبَارَكِ، وَالْبَرَكَةُ مِنَ اللَّهِ " فَلَقَدْ رَأَيْتُ الْمَاءَ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِ رَسُولِ اللَّهِ صلى الله عليه وسلم، وَلَقَدْ كُنَّا نَسْمَعُ تَسْبِيحَ الطَّعَامِ وَهْوَ يُؤْكَلُ.

Reference	: Sahih al-Bukhari 3579
In-book reference	: Book 61, Hadith 88
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 779

Narrated Jabir:

My father had died in debt. So I came to the Prophet (ﷺ) and said, "My father (died) leaving unpaid debts, and I have nothing except the yield of his date palms; and their yield for many years will not cover his debts. So please come with me, so that the creditors may not misbehave with me." The Prophet (ﷺ) went round one of the heaps of dates and invoked (Allah), and then did the same with another heap and sat on it and said, "Measure (for them)." He paid them their rights and what remained was as much as had been paid to them.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زَكَرِيَّاءُ، قَالَ حَدَّثَنِي عَامِرٌ، قَالَ حَدَّثَنِي جَابِرٌ ـ رضى الله عنه ـ أَنَّ أَبَاهُ، تُوُفِّيَ وَعَلَيْهِ دَيْنٌ، فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَقُلْتُ إِنَّ أَبِي تَرَكَ عَلَيْهِ دَيْنًا وَلَيْسَ عِنْدِي إِلاَّ مَا يُخْرِجُ نَخْلُهُ، وَلاَ يَبْلُغُ مَا يُخْرِجُ سِنِينَ مَا عَلَيْهِ، فَانْطَلِقْ مَعِي لِكَىْ لاَ يُفْحِشَ عَلَىَّ الْغُرَمَاءُ. فَمَشَى حَوْلَ بَيْدَرٍ مِنْ بَيَادِرِ التَّمْرِ فَدَعَا ثَمَّ آخَرَ، ثُمَّ جَلَسَ عَلَيْهِ فَقَالَ " انْزِعُوهُ ". فَأَوْفَاهُمُ الَّذِي لَهُمْ، وَبَقِيَ مِثْلُ مَا أَعْطَاهُمْ.

Reference	: Sahih al-Bukhari 3580
In-book reference	: Book 61, Hadith 89
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 780

Narrated `Abdur-Rahman bin Abi Bakr:

The companions of Suffa were poor people. The Prophet (ﷺ) once said, "Whoever has food enough for two persons, should take a third one (from among them), and whoever has food enough for four persons, should take a fifth or a sixth (or said something similar)." Abu Bakr brought three persons while the Prophet (ﷺ) took ten. And Abu Bakr with his three family member (who were I, my father and my mother) (the sub-narrator is in doubt whether `Abdur-Rahman said, "My wife and my servant who was common for both my house and Abu Bakr's house.") Abu Bakr took his supper with the Prophet (ﷺ) and stayed there till he offered the `Isha' prayers. He returned and stayed till Allah's Messenger (ﷺ) took his supper. After a part of the night had passed, he returned to his house. His wife said to him, "What has detained you from your guests?" He said, "Have you served supper to them?" She said, "They refused to take supper until you come. They (i.e. some members of the household) presented the meal to them but they refused (to eat)" I went to hide myself and he said, "O Ghunthar!" He invoked Allah to cause my ears to be cut and he rebuked me. He then said (to them): Please eat!" and added, I will never eat the meal." By Allah, whenever we took a handful of the meal, the meal grew from underneath more than that handful till everybody ate to his satisfaction; yet the remaining food was more than the original meal. Abu Bakr saw that the food was as much or more than the original amount. He called his wife, "O sister of Bani Firas!" She said, "O pleasure of my eyes. The food has been tripled in quantity." Abu Bakr then started eating thereof and said, "It (i.e. my oath not to eat) was because of Sa all." He took a handful from it, and carried the rest to the Prophet. So that food was with the Prophet (ﷺ) . There was a treaty between us and some people, and when the period of that treaty had elapsed, he divided US into twelve groups, each being headed by a man. Allah knows how many men were under the command of each leader. Anyhow, the Prophet (ﷺ) surely sent a leader with each group. Then all of them ate of that meal.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، حَدَّثَنَا أَبُو عُثْمَانَ، أَنَّهُ حَدَّثَهُ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ ـ رضى الله عنهما ـ أَنَّ أَصْحَابَ، الصُّفَّةِ كَانُوا أُنَاسًا فُقَرَاءَ، وَأَنَّ النَّبِيَّ ـ صلى الله عليه وسلم قَالَ مَرَّةً " مَنْ كَانَ عِنْدَهُ طَعَامُ اثْنَيْنِ فَلْيَذْهَبْ بِثَالِثٍ، وَمَنْ كَانَ عِنْدَهُ طَعَامُ أَرْبَعَةٍ فَلْيَذْهَبْ بِخَامِسٍ أَوْ سَادِسٍ ". أَوْ كَمَا قَالَ، وَأَنَّ أَبَا بَكْرٍ جَاءَ بِثَلاَثَةٍ وَانْطَلَقَ النَّبِيُّ صلى الله عليه وسلم بِعَشَرَةٍ، وَأَبُو بَكْرٍ وَثَلاَثَةً، قَالَ فَهْوَ أَنَا وَأَبِي وَأُمِّي ـ وَلاَ أَدْرِي هَلْ قَالَ امْرَأَتِي وَخَادِمِي ـ بَيْنَ بَيْتِنَا وَبَيْنَ بَيْتِ أَبِي بَكْرٍ، وَأَنَّ أَبَا بَكْرٍ تَعَشَّى عِنْدَ النَّبِيِّ صلى الله عليه وسلم ثُمَّ لَبِثَ حَتَّى صَلَّى الْعِشَاءَ، ثُمَّ رَجَعَ فَلَبِثَ حَتَّى تَعَشَّى رَسُولُ اللَّهِ صلى الله عليه وسلم فَجَاءَ بَعْدَ مَا مَضَى مِنَ اللَّيْلِ مَا شَاءَ اللَّهُ، قَالَتْ لَهُ امْرَأَتُهُ مَا حَبَسَكَ عَنْ أَضْيَافِكَ أَوْ ضَيْفِكَ. قَالَ أَوَ عَشَّيْتِهِمْ قَالَتْ أَبَوْا حَتَّى

تَجِيءَ، قَدْ عَرَضُوا عَلَيْهِمْ فَغَلَبُوهُمْ، فَذَهَبْتُ فَاخْتَبَأْتُ، فَقَالَ يَا غُنْثَرُ. فَجَدَّعَ وَسَبَّ وَقَالَ كُلُوا وَقَالَ لاَ أَطْعَمُهُ أَبَدًا. قَالَ وَايْمُ اللَّهِ مَا كُنَّا نَأْخُذُ مِنَ اللُّقْمَةِ إِلاَّ رَبَا مِنْ أَسْفَلِهَا أَكْثَرُ مِنْهَا حَتَّى شَبِعُوا، وَصَارَتْ أَكْثَرَ مِمَّا كَانَتْ قَبْلُ، فَنَظَرَ أَبُو بَكْرٍ فَإِذَا شَىْءٌ أَوْ أَكْثَرُ قَالَ لاِمْرَأَتِهِ يَا أُخْتَ بَنِي فِرَاسٍ. قَالَتْ لاَ وَقُرَّةِ عَيْنِي لَهْىَ الآنَ أَكْثَرُ مِمَّا قَبْلُ بِثَلاَثِ مَرَّاتٍ. فَأَكَلَ مِنْهَا أَبُو بَكْرٍ، وَقَالَ إِنَّمَا كَانَ الشَّيْطَانُ ـ يَعْنِي يَمِينَهُ ـ ثُمَّ أَكَلَ مِنْهَا لُقْمَةً، ثُمَّ حَمَلَهَا إِلَى النَّبِيِّ صلى الله عليه وسلم فَأَصْبَحَتْ عِنْدَهُ. وَكَانَ بَيْنَنَا وَبَيْنَ قَوْمٍ عَهْدٌ، فَمَضَى الأَجَلُ، فَتَفَرَّقْنَا اثْنَا عَشَرَ رَجُلاً مَعَ كُلِّ رَجُلٍ مِنْهُمْ أُنَاسٌ. اللَّهُ أَعْلَمُ كَمْ مَعَ كُلِّ رَجُلٍ، غَيْرَ أَنَّهُ بَعَثَ مَعَهُمْ، قَالَ أَكَلُوا مِنْهَا أَجْمَعُونَ. أَوْ كَمَا قَالَ.

وَغَيْرُهُ يَقُولُ فَعَرَفْنَا مِنَ الْعِرَافَةِ

Reference	: Sahih al-Bukhari 3581
In-book reference	: Book 61, Hadith 90
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 781

Narrated Anas:

Once during the lifetime of Allah's Messenger (ﷺ), the people of Medina suffered from drought. So while the Prophet was delivering a sermon on a Friday a man got up saying, "O Allah's Messenger (ﷺ)! The horses and sheep have perished. Will you invoke Allah to bless us with rain?" The Prophet (ﷺ) lifted both his hands and invoked. The sky at that time was as clear as glass. Suddenly a wind blew, raising clouds that gathered together, and it started raining heavily. We came out (of the Mosque) wading through the flowing water till we reached our homes. It went on raining till the next Friday, when the same man or some other man stood up and said, "O Allah's Messenger (ﷺ)! The houses have collapsed; please invoke Allah to withhold the rain." On that the Prophet (ﷺ) smiled and said, "O Allah, (let it rain) around us and not on us." I then looked at the clouds to see them separating forming a sort of a crown round Medina.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادٌ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ، وَعَنْ يُونُسَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ أَصَابَ أَهْلَ الْمَدِينَةِ قَحْطٌ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم، فَبَيْنَا هُوَ يَخْطُبُ يَوْمَ جُمُعَةٍ إِذْ قَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ هَلَكَتِ الْكُرَاعُ، هَلَكَتِ الشَّاءُ، فَادْعُ اللَّهَ يَسْقِينَا، فَمَدَّ يَدَيْهِ وَدَعَا. قَالَ أَنَسٌ وَإِنَّ السَّمَاءَ لَمِثْلُ الزُّجَاجَةِ فَهَاجَتْ رِيحٌ أَنْشَأَتْ سَحَابًا ثُمَّ اجْتَمَعَ، ثُمَّ أَرْسَلَتِ السَّمَاءُ عَزَالِيَهَا، فَخَرَجْنَا نَخُوضُ الْمَاءَ حَتَّى أَتَيْنَا مَنَازِلَنَا، فَلَمْ نَزَلْ نُمْطَرُ إِلَى الْجُمُعَةِ الأُخْرَى، فَقَامَ إِلَيْهِ ذَلِكَ الرَّجُلُ ـ أَوْ غَيْرُهُ ـ فَقَالَ يَا رَسُولَ اللَّهِ، تَهَدَّمَتِ الْبُيُوتُ، فَادْعُ اللَّهَ يَحْبِسْهُ. فَتَبَسَّمَ ثُمَّ قَالَ " حَوَالَيْنَا وَلاَ عَلَيْنَا ". فَنَظَرْتُ إِلَى السَّحَابِ تَصَدَّعَ حَوْلَ الْمَدِينَةِ كَأَنَّهُ إِكْلِيلٌ.

Reference	: Sahih al-Bukhari 3582
In-book reference	: Book 61, Hadith 91
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 782

Narrated Ibn `Umar:

The Prophet (ﷺ) used to deliver his sermons while standing beside a trunk of a datepalm. When he had the pulpit made, he used it instead. The trunk started crying and the Prophet (ﷺ) went to it, rubbing his hand over it (to stop its crying).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ أَبُو غَسَّانَ، حَدَّثَنَا أَبُو حَفْصٍ ـ وَاسْمُهُ عُمَرُ بْنُ الْعَلاَءِ أَخُو أَبِي عَمْرِو بْنِ الْعَلاَءِ ـ قَالَ سَمِعْتُ نَافِعًا، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ كَانَ النَّبِيُّ صلى الله عليه وسلم يَخْطُبُ إِلَى جِذْعٍ فَلَمَّا اتَّخَذَ الْمِنْبَرَ تَحَوَّلَ إِلَيْهِ، فَحَنَّ الْجِذْعُ فَأَتَاهُ فَمَسَحَ يَدَهُ عَلَيْهِ. وَقَالَ عَبْدُ الْحَمِيدِ أَخْبَرَنَا عُثْمَانُ بْنُ عُمَرَ، أَخْبَرَنَا مُعَاذُ بْنُ الْعَلاَءِ، عَنْ نَافِعٍ، بِهَذَا. وَرَوَاهُ أَبُو عَاصِمٍ عَنِ ابْنِ أَبِي رَوَّادٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 3583
In-book reference	: Book 61, Hadith 92

USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 4, Book 56, Hadith 783

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) used to stand by a tree or a date-palm on Friday. Then an Ansari woman or man said. "O Allah's Messenger (ﷺ)! Shall we make a pulpit for you?" He replied, "If you wish." So they made a pulpit for him and when it was Friday, he proceeded towards the pulpit (for delivering the sermon). The datepalm cried like a child! The Prophet (ﷺ) descended (the pulpit) and embraced it while it continued moaning like a child being quietened. The Prophet (ﷺ) said, "It was crying for (missing) what it used to hear of religious knowledge given near to it."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ، قَالَ سَمِعْتُ أَبِي، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقُومُ يَوْمَ الْجُمُعَةِ إِلَى شَجَرَةٍ أَوْ نَخْلَةٍ، فَقَالَتِ امْرَأَةٌ مِنَ الأَنْصَارِ ـ أَوْ رَجُلٌ ـ يَا رَسُولَ اللَّهِ أَلاَ نَجْعَلُ لَكَ مِنْبَرًا قَالَ " إِنْ شِئْتُمْ ". فَجَعَلُوا لَهُ مِنْبَرًا، فَلَمَّا كَانَ يَوْمُ الْجُمُعَةِ دُفِعَ إِلَى الْمِنْبَرِ، فَصَاحَتِ النَّخْلَةُ صِيَاحَ الصَّبِيِّ، ثُمَّ نَزَلَ النَّبِيُّ صلى الله عليه وسلم فَضَمَّهُ إِلَيْهِ تَئِنُّ أَنِينَ الصَّبِيِّ، الَّذِي يُسَكَّنُ، قَالَ " كَانَتْ تَبْكِي عَلَى مَا كَانَتْ تَسْمَعُ مِنَ الذِّكْرِ عِنْدَهَا ".

Reference : Sahih al-Bukhari 3584
In-book reference : Book 61, Hadith 93
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 4, Book 56, Hadith 784

Narrated Anas bin Malik:

That he heard Jabir bin `Abdullah saying, "The roof of the Mosque was built over trunks of datepalms working as pillars. When the Prophet (ﷺ) delivered a sermon, he used to stand by one of those trunks till the pulpit was made for him, and he used it instead. Then we heard the trunk sending a sound like of a pregnant she-camel till the Prophet (ﷺ) came to it, and put his hand over it, then it became quiet."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ أَخْبَرَنِي حَفْصُ بْنُ عُبَيْدِ اللَّهِ بْنِ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ يَقُولُ كَانَ الْمَسْجِدُ مَسْقُوفًا عَلَى جُذُوعٍ مِنْ نَخْلٍ فَكَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا خَطَبَ يَقُومُ إِلَى جِذْعٍ مِنْهَا، فَلَمَّا صُنِعَ لَهُ الْمِنْبَرُ، وَكَانَ عَلَيْهِ فَسَمِعْنَا لِذَلِكَ الْجِذْعِ صَوْتًا كَصَوْتِ الْعِشَارِ، حَتَّى جَاءَ النَّبِيُّ صلى الله عليه وسلم فَوَضَعَ يَدَهُ عَلَيْهَا فَسَكَنَتْ.

Reference : Sahih al-Bukhari 3585
In-book reference : Book 61, Hadith 94
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 4, Book 56, Hadith 785

Narrated Hudhaifa:

Once `Umar bin Al-Khattab said, said, "Who amongst you remembers the statement of Allah's Apostle regarding the afflictions?" Hudhaifa replied, "I remember what he said exactly." `Umar said. "Tell (us), you are really a daring man!'' Hudhaifa said, "Allah's Messenger (ﷺ) said, 'A man's afflictions (i.e. wrong deeds) concerning his relation to his family, his property and his neighbors are expiated by his prayers, giving in charity and enjoining what is good and forbidding what is evil.' " `Umar said, "I don't mean these afflictions but the afflictions that will be heaving up and down like waves of the sea." Hudhaifa replied, "O chief of the believers! You need not fear those (afflictions) as there is a closed door between you and them." `Umar asked, "Will that door be opened or broken?" Hudhaifa replied, "No, it will be broken." `Umar said, "Then it is very likely that the door will not be closed again." Later on the people asked Hudhaifa, "Did `Umar know what that door meant?" He said. "Yes, `Umar knew it as everyone knows that there will be night before the tomorrow morning. I narrated to `Umar an authentic narration, not lies." We dared not ask Hudhaifa; therefore we requested Masruq who asked him, "What does the door stand for?" He said, "`Umar."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ،. حَدَّثَنِي بِشْرُ بْنُ خَالِدٍ، حَدَّثَنَا مُحَمَّدٌ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، سَمِعْتُ أَبَا وَائِلٍ، يُحَدِّثُ عَنْ حُذَيْفَةَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ ـ رضى الله عنه ـ قَالَ أَيُّكُمْ يَحْفَظُ قَوْلَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الْفِتْنَةِ فَقَالَ حُذَيْفَةُ أَنَا أَحْفَظُ كَمَا قَالَ. قَالَ هَاتِ إِنَّكَ لَجَرِيءٌ. قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَجَارِهِ تُكَفِّرُهَا الصَّلاَةُ وَالصَّدَقَةُ وَالأَمْرُ بِالْمَعْرُوفِ وَالنَّهْىُ عَنِ الْمُنْكَرِ ". قَالَ لَيْسَتْ هَذِهِ، وَلَكِنِ الَّتِي تَمُوجُ كَمَوْجِ الْبَحْرِ. قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ لاَ بَأْسَ عَلَيْكَ مِنْهَا، إِنَّ بَيْنَكَ وَبَيْنَهَا بَابًا مُغْلَقًا. قَالَ يُفْتَحُ الْبَابُ أَوْ يُكْسَرُ قَالَ لاَ بَلْ يُكْسَرُ. قَالَ ذَاكَ أَحْرَى أَنْ لاَ يُغْلَقَ. قُلْنَا عَلِمَ الْبَابَ قَالَ نَعَمْ، كَمَا أَنَّ دُونَ غَدٍ اللَّيْلَةَ، إِنِّي حَدَّثْتُهُ حَدِيثًا لَيْسَ بِالأَغَالِيطِ. فَهِبْنَا أَنْ نَسْأَلَهُ، وَأَمَرْنَا مَسْرُوقًا، فَسَأَلَهُ فَقَالَ مَنِ الْبَابُ قَالَ عُمَرُ.

Reference	: Sahih al-Bukhari 3586
In-book reference	: Book 61, Hadith 95
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 786

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The Hour will not be established till you fight a nation wearing hairy shoes, and till you fight the Turks, who will have small eyes, red faces and flat noses; and their faces will be like flat shields. And you will find that the best people are those who hate responsibility of ruling most of all till they are chosen to be the rulers. And the people are of different natures: The best in the pre-lslamic period are the best in Islam. A time will come when any of you will love to see me rather than to have his family and property doubled."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالُهُمُ الشَّعَرُ، وَحَتَّى تُقَاتِلُوا التُّرْكَ، صِغَارَ الأَعْيُنِ، حُمْرَ الْوُجُوهِ، ذُلْفَ الأُنُوفِ كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ ".

"«وَتَجِدُونَ مِنْ خَيْرِ النَّاسِ أَشَدَّهُمْ كَرَاهِيَةً لِهَذَا الأَمْرِ، حَتَّى يَقَعَ فِيهِ، وَالنَّاسُ مَعَادِنُ، خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الإِسْلاَمِ."

"وَلَيَأْتِيَنَّ عَلَى أَحَدِكُمْ زَمَانٌ لأَنْ يَرَانِي أَحَبُّ إِلَيْهِ مِنْ أَنْ يَكُونَ لَهُ مِثْلُ أَهْلِهِ وَمَالِهِ."

Reference	: Sahih al-Bukhari 3587, 3588, 3589
In-book reference	: Book 61, Hadith 96
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 787

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The Hour will not be established till you fight with the Khudh and the Kirman from among the non-Arabs. They will be of red faces, flat noses and small eyes; their faces will look like flat shields, and their shoes will be of hair."

حَدَّثَنِي يَحْيَى، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا خُوزًا وَكَرْمَانَ مِنَ الأَعَاجِمِ، حُمْرَ الْوُجُوهِ، فُطْسَ الأُنُوفِ، صِغَارَ الأَعْيُنِ، وُجُوهُهُمُ الْمَجَانُّ الْمُطْرَقَةُ، نِعَالُهُمُ الشَّعَرُ ". تَابَعَهُ غَيْرُهُ عَنْ عَبْدِ الرَّزَّاقِ.

Reference	: Sahih al-Bukhari 3590
In-book reference	: Book 61, Hadith 97
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 788

Narrated Abu Huraira:

I enjoyed the company of Allah's Messenger (ﷺ) for three years, and during the other years of my life, never was I so anxious to understand the (Prophet's) traditions as I was during those three years. I heard him saying, beckoning

with his hand in this way, "Before the Hour you will fight with people who will have hairy shoes and live in Al-Bazir." (Sufyan, the sub-narrator once said, "And they are the people of Al-Bazir.")
حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ قَالَ إِسْمَاعِيلُ أَخْبَرَنِي قَيْسٌ، قَالَ أَتَيْنَا أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ فَقَالَ صَحِبْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم ثَلاَثَ سِنِينَ لَمْ أَكُنْ فِي سِنِيَّ أَحْرَصَ عَلَى أَنْ أَعِيَ الْحَدِيثَ مِنِّي فِيهِنَّ سَمِعْتُهُ يَقُولُ وَقَالَ هَكَذَا بِيَدِهِ " بَيْنَ يَدَىِ السَّاعَةِ تُقَاتِلُونَ قَوْمًا نِعَالُهُمُ الشَّعَرُ، وَهُوَ هَذَا الْبَارِزُ ". وَقَالَ سُفْيَانُ مَرَّةً وَهُمْ أَهْلُ الْبَازَرِ.

Reference	: Sahih al-Bukhari 3591
In-book reference	: Book 61, Hadith 98
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 789

Narrated `Umar bin Taghlib:

I heard Allah's Messenger (ﷺ) saying, "Near the Hour you will fight with people who will wear hairy shoes; and you will also fight people with flat faces like shields."
حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، سَمِعْتُ الْحَسَنَ، يَقُولُ حَدَّثَنَا عَمْرُو بْنُ تَغْلِبَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " بَيْنَ يَدَىِ السَّاعَةِ تُقَاتِلُونَ قَوْمًا يَنْتَعِلُونَ الشَّعَرَ، وَتُقَاتِلُونَ قَوْمًا كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ ".

Reference	: Sahih al-Bukhari 3592
In-book reference	: Book 61, Hadith 99
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 790

Narrated `Abdullah bin `Umar:

I heard Allah's Messenger (ﷺ) saying, "The Jews will fight with you, and you will be given victory over them so that a stone will say, 'O Muslim! There is a Jew behind me; kill him!' "
حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " تُقَاتِلُكُمُ الْيَهُودُ فَتُسَلَّطُونَ عَلَيْهِمْ ثُمَّ يَقُولُ الْحَجَرُ يَا مُسْلِمُ، هَذَا يَهُودِيٌّ وَرَائِي فَاقْتُلْهُ ".

Reference	: Sahih al-Bukhari 3593
In-book reference	: Book 61, Hadith 100
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 791

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "A time will come when the people will wage holy war, and it will be asked, 'Is there any amongst you who has enjoyed the company of Allah's Messenger (ﷺ)?' They will say: 'Yes.' And then victory will be bestowed upon them. They will wage holy war again, and it will be asked: 'Is there any among you who has enjoyed the company of the companions of Allah's Messenger (ﷺ) ?' They will say: 'Yes.' And then victory will be bestowed on them."
حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ جَابِرٍ، عَنْ أَبِي سَعِيدٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يَأْتِي عَلَى النَّاسِ زَمَانٌ يَغْزُونَ، فَيُقَالُ فِيكُمْ مَنْ صَحِبَ الرَّسُولَ صلى الله عليه وسلم فَيَقُولُونَ نَعَمْ. فَيُفْتَحُ عَلَيْهِمْ، ثُمَّ يَغْزُونَ فَيُقَالُ لَهُمْ هَلْ فِيكُمْ مَنْ صَحِبَ مَنْ صَحِبَ الرَّسُولَ صلى الله عليه وسلم فَيَقُولُونَ نَعَمْ. فَيُفْتَحُ لَهُمْ ".

Reference	: Sahih al-Bukhari 3594
In-book reference	: Book 61, Hadith 101
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 792

Narrated `Adi bin Hatim:

While I was in the city of the Prophet, a man came and complained to him (the Prophet,) of destitution and poverty. Then another man came and complained of robbery (by highwaymen). The Prophet said, "Adi! Have you been to Al-Hira?" I said, "I haven't been to it, but I was informed about it." He said, "If you should live for a long time, you will certainly see that a lady in a Howdah traveling from Al-Hira will (safely reach Mecca and) perform the Tawaf of the Ka`ba, fearing none but Allah." I said to myself, "What will happen to the robbers of the tribe of Tai who have spread evil through out the country?" The Prophet (ﷺ) further said. "If you should live long, the treasures of Khosrau will be opened (and taken as spoils)." I asked, "You mean Khosrau, son of Hurmuz?" He said, "Khosrau, son of Hurmuz; and if you should live long, you will see that one will carry a handful of gold or silver and go out looking for a person to accept it from him, but will find none to accept it from him. And any of you, when meeting Allah, will meet Him without needing an interpreter between him and Allah to interpret for him, and Allah will say to him: 'Didn't I send a messenger to teach you?' He will say: 'Yes.' Allah will say: 'Didn't I give you wealth and do you favors?' He will say: 'Yes.' Then he will look to his right and see nothing but Hell, and look to his left and see nothing but Hell." `Adi further said: I heard the Prophet (ﷺ) saying, "Save yourself from the (Hell) Fire even with half a date (to be given in charity) and if you do not find a half date, then with a good pleasant word." `Adi added: (later on) I saw a lady in a Howdah traveling from Al-Hira till she performed the Tawaf of the Ka`ba, fearing none but Allah. And I was one of those who opened (conquered) the treasures of Khosrau, son of Hurmuz. If you should live long, you will see what the Prophet (ﷺ) Abu-l-Qasim had said: 'A person will come out with a handful. of gold...etc.

حَدَّثَنِي مُحَمَّدُ بْنُ الْحَكَمِ، أَخْبَرَنَا النَّضْرُ، أَخْبَرَنَا إِسْرَائِيلُ، أَخْبَرَنَا سَعْدٌ الطَّائِيُّ، أَخْبَرَنَا مُحِلُّ بْنُ خَلِيفَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ بَيْنَا أَنَا عِنْدَ النَّبِيِّ، صلى الله عليه وسلم إِذْ أَتَاهُ رَجُلٌ فَشَكَا إِلَيْهِ الْفَاقَةَ، ثُمَّ أَتَاهُ آخَرُ، فَشَكَا قَطْعَ السَّبِيلِ. فَقَالَ " يَا عَدِيُّ هَلْ رَأَيْتَ الْحِيرَةَ ". قُلْتُ لَمْ أَرَهَا وَقَدْ أُنْبِئْتُ عَنْهَا. قَالَ " فَإِنْ طَالَتْ بِكَ حَيَاةٌ لَتَرَيَنَّ الظَّعِينَةَ تَرْتَحِلُ مِنَ الْحِيرَةِ، حَتَّى تَطُوفَ بِالْكَعْبَةِ، لاَ تَخَافُ أَحَدًا إِلاَّ اللَّهَ " ـ قُلْتُ فِيمَا بَيْنِي وَبَيْنَ نَفْسِي فَأَيْنَ دُعَّارُ طَيِّئٍ الَّذِينَ قَدْ سَعَّرُوا الْبِلاَدَ " وَلَئِنْ طَالَتْ بِكَ حَيَاةٌ لَتُفْتَحَنَّ كُنُوزُ كِسْرَى ". قُلْتُ كِسْرَى بْنِ هُرْمُزَ قَالَ " كِسْرَى بْنِ هُرْمُزَ، وَلَئِنْ طَالَتْ بِكَ حَيَاةٌ، لَتَرَيَنَّ الرَّجُلَ يُخْرِجُ مِلْءَ كَفِّهِ مِنْ ذَهَبٍ أَوْ فِضَّةٍ، يَطْلُبُ مَنْ يَقْبَلُهُ مِنْهُ، فَلاَ يَجِدُ أَحَدًا يَقْبَلُهُ مِنْهُ، وَلَيَلْقَيَنَّ اللَّهَ أَحَدُكُمْ يَوْمَ يَلْقَاهُ، وَلَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجُمَانٌ يُتَرْجِمُ لَهُ. فَيَقُولَنَّ أَلَمْ أَبْعَثْ إِلَيْكَ رَسُولاً فَيُبَلِّغَكَ فَيَقُولُ بَلَى. فَيَقُولُ أَلَمْ أُعْطِكَ مَالاً وَأُفْضِلْ عَلَيْكَ فَيَقُولُ بَلَى. فَيَنْظُرُ عَنْ يَمِينِهِ فَلاَ يَرَى إِلاَّ جَهَنَّمَ، وَيَنْظُرُ عَنْ يَسَارِهِ فَلاَ يَرَى إِلاَّ جَهَنَّمَ ". قَالَ عَدِيٌّ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " اتَّقُوا النَّارَ وَلَوْ بِشِقَّةِ تَمْرَةٍ، فَمَنْ لَمْ يَجِدْ شِقَّةَ تَمْرَةٍ فَبِكَلِمَةٍ طَيِّبَةٍ ". قَالَ عَدِيٌّ فَرَأَيْتُ الظَّعِينَةَ تَرْتَحِلُ مِنَ الْحِيرَةِ حَتَّى تَطُوفَ بِالْكَعْبَةِ، لاَ تَخَافُ إِلاَّ اللَّهَ، وَكُنْتُ فِيمَنِ افْتَتَحَ كُنُوزَ كِسْرَى بْنِ هُرْمُزَ، وَلَئِنْ طَالَتْ بِكُمْ حَيَاةٌ لَتَرَوُنَّ مَا قَالَ النَّبِيُّ أَبُو الْقَاسِمِ صلى الله عليه وسلم " يُخْرِجُ مِلْءَ كَفِّهِ ".

Reference	: Sahih al-Bukhari 3595
In-book reference	: Book 61, Hadith 102
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 793

Narrated `Adi:

as above (i.e. Hadith No. 793).

حَدَّثَنِي عَبْدُ اللَّهِ، حَدَّثَنَا أَبُو عَاصِمٍ، أَخْبَرَنَا سَعْدَانُ بْنُ بِشْرٍ، حَدَّثَنَا أَبُو مُجَاهِدٍ، حَدَّثَنَا مُحِلُّ بْنُ خَلِيفَةَ، سَمِعْتُ عَدِيًّا، كُنْتُ عِنْدَ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 3595
In-book reference	: Book 61, Hadith 103
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 794

Narrated `Uqba bin `Amr:

The Prophet (ﷺ) once came out and offered the funeral prayer for the martyrs of Uhud, and proceeded to the pulpit and said, "I shall be your predecessor and a witness on you, and I am really looking at my sacred Fount now,

and no doubt, I have been given the keys of the treasures of the world. By Allah, I am not afraid that you will worship others along with Allah, but I am afraid that you will envy and fight one another for worldly fortunes."

حَدَّثَنِي سَعِيدُ بْنُ شُرَحْبِيلَ، حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم خَرَجَ يَوْمًا فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلاَتَهُ عَلَى الْمَيِّتِ، ثُمَّ انْصَرَفَ إِلَى الْمِنْبَرِ، فَقَالَ " إِنِّي فَرَطُكُمْ، وَأَنَا شَهِيدٌ عَلَيْكُمْ، إِنِّي وَاللَّهِ لأَنْظُرُ إِلَى حَوْضِي الآنَ، وَإِنِّي قَدْ أُعْطِيتُ خَزَائِنَ مَفَاتِيحِ الأَرْضِ، وَإِنِّي وَاللَّهِ مَا أَخَافُ بَعْدِي أَنْ تُشْرِكُوا، وَلَكِنْ أَخَافُ أَنْ تَنَافَسُوا فِيهَا ".

Reference	: Sahih al-Bukhari 3596
In-book reference	: Book 61, Hadith 104
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 795

Narrated Usama:

Once the Prophet (ﷺ) stood on one of the high buildings (of Medina) and said, "Do you see what I see? I see affliction pouring among your hours like raindrops."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أُسَامَةَ ـ رضى الله عنه ـ قَالَ أَشْرَفَ النَّبِيُّ صلى الله عليه وسلم عَلَى أُطُمٍ مِنَ الآطَامِ، فَقَالَ " هَلْ تَرَوْنَ مَا أَرَى إِنِّي أَرَى الْفِتَنَ تَقَعُ خِلاَلَ بُيُوتِكُمْ مَوَاقِعَ الْقَطْرِ ".

Reference	: Sahih al-Bukhari 3597
In-book reference	: Book 61, Hadith 105
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 796

Narrated Zainab bint Jahsh:

That the Prophet (ﷺ) came to her in a state of fear saying, "None has the right to be worshiped but Allah! Woe to the Arabs because of evil that has come near. Today a hole has been made in the wall of Gog and Magog as large as this." pointing with two of his fingers making a circle. Zainab said, "I said, 'O Allah's Messenger (ﷺ)! Shall we be destroyed though amongst us there are pious people? ' He said, 'Yes, if evil increases."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ زَيْنَبَ ابْنَةَ أَبِي سَلَمَةَ، حَدَّثَتْهُ أَنَّ أُمَّ حَبِيبَةَ بِنْتَ أَبِي سُفْيَانَ حَدَّثَتْهَا عَنْ زَيْنَبَ بِنْتِ جَحْشٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ عَلَيْهَا فَزِعًا يَقُولُ " لاَ إِلَهَ إِلاَّ اللَّهُ، وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ، فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذَا ". وَحَلَّقَ بِإِصْبَعِهِ وَبِالَّتِي تَلِيهَا، فَقَالَتْ زَيْنَبُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَنَهْلِكُ وَفِينَا الصَّالِحُونَ قَالَ " نَعَمْ، إِذَا كَثُرَ الْخَبَثُ ".

Reference	: Sahih al-Bukhari 3598
In-book reference	: Book 61, Hadith 106
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 797

Um Salama:

The Prophet (ﷺ) woke up and said, "Glorified be Allah: What great (how many) treasures have been sent down, and what great (how many) afflictions have been sent down!"

وَعَنِ الزُّهْرِيِّ، حَدَّثَتْنِي هِنْدُ بِنْتُ الْحَارِثِ، أَنَّ أُمَّ سَلَمَةَ، قَالَتِ اسْتَيْقَظَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " سُبْحَانَ اللَّهِ، مَاذَا أُنْزِلَ مِنَ الْخَزَائِنِ وَمَاذَا أُنْزِلَ مِنَ الْفِتَنِ ".

Reference	: Sahih al-Bukhari 3599
In-book reference	: Book 61, Hadith 107
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 797

Narrated Sasaa:

Abu Sa`id Al-Khudri said to me, "I notice that you like sheep and you keep them; so take care of them and their food, for I have heard Allah's Messenger (ﷺ) saying, 'A time will come upon the people when the best of a Muslim's property will be sheep, which he will take to the tops of mountains and to the places of rain-falls to run away with his religion in order to save it from afflictions.' "

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ بْنِ الْمَاجِشُونِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ قَالَ قَالَ لِي إِنِّي أَرَاكَ تُحِبُّ الْغَنَمَ، وَتَتَّخِذُهَا، فَأَصْلِحْهَا وَأَصْلِحْ رُعَامَهَا، فَإِنِّي سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " يَأْتِي عَلَى النَّاسِ زَمَانٌ تَكُونُ الْغَنَمُ فِيهِ خَيْرَ مَالِ الْمُسْلِمِ، يَتْبَعُ بِهَا شَعَفَ الْجِبَالِ ـ أَوْ سَعَفَ الْجِبَالِ ـ فِي مَوَاقِعِ الْقَطْرِ، يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ ".

Reference	: Sahih al-Bukhari 3600
In-book reference	: Book 61, Hadith 108
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 798

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "There will be afflictions (and at the time) the sitting person will be better than the standing one, and the standing one will be better than the walking, and the walking will be better than the running. And whoever will look towards those afflictions, they will overtake him, and whoever will find a refuge or a shelter, should take refuge in it." The same narration is reported by Abu Bakr, with the addition, "(The Prophet (ﷺ) said), 'Among the prayers there is a prayer the missing of which will be to one like losing one's family and property."

حَدَّثَنَا عَبْدُ الْعَزِيزِ الأُوَيْسِيُّ، حَدَّثَنَا إِبْرَاهِيمُ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، وَأَبِي، سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " سَتَكُونُ فِتَنٌ، الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي، وَمَنْ يُشْرِفْ لَهَا تَسْتَشْرِفْهُ، وَمَنْ وَجَدَ مَلْجَأً أَوْ مَعَاذًا فَلْيَعُذْ بِهِ ". وَعَنِ ابْنِ شِهَابٍ، حَدَّثَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُطِيعِ بْنِ الأَسْوَدِ، عَنْ نَوْفَلِ بْنِ مُعَاوِيَةَ،، مِثْلَ حَدِيثِ أَبِي هُرَيْرَةَ هَذَا، إِلاَّ أَنَّ أَبَا بَكْرٍ، يَزِيدُ " مِنَ الصَّلاَةِ صَلاَةٌ مَنْ فَاتَتْهُ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ ".

Reference	: Sahih al-Bukhari 3601, 3602
In-book reference	: Book 61, Hadith 109
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 799

Narrated Ibn Mas`ud:

The Prophet (ﷺ) said, "Soon others will be preferred to you, and there will be things which you will not like." The companions of the Prophet (ﷺ) asked, "O Allah's Messenger (ﷺ)! What do you order us to do (in this case)? " He said, "(I order you) to give the rights that are on you and to ask your rights from Allah."

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنِ ابْنِ مَسْعُودٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " سَتَكُونُ أَثَرَةٌ وَأُمُورٌ تُنْكِرُونَهَا ". قَالُوا يَا رَسُولَ اللَّهِ فَمَا تَأْمُرُنَا قَالَ " تُؤَدُّونَ الْحَقَّ الَّذِي عَلَيْكُمْ، وَتَسْأَلُونَ اللَّهَ الَّذِي لَكُمْ ".

Reference	: Sahih al-Bukhari 3603
In-book reference	: Book 61, Hadith 110
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 800

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "This branch from Quraish will ruin the people." The companions of the Prophet (ﷺ) asked, "What do you order us to do (then)?" He said, "I would suggest that the people keep away from them."

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، حَدَّثَنَا أَبُو مَعْمَرٍ، إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُهْلِكُ النَّاسَ هَذَا الْحَىُّ مِنْ قُرَيْشٍ ". قَالُوا فَمَا تَأْمُرُنَا قَالَ " لَوْ أَنَّ النَّاسَ اعْتَزَلُوهُمْ ". قَالَ مَحْمُودٌ حَدَّثَنَا أَبُو دَاوُدَ أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ سَمِعْتُ أَبَا زُرْعَةَ.

Reference	: Sahih al-Bukhari 3604
In-book reference	: Book 61, Hadith 111
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 801

Narrated Sa`id Al-Umawi:

I was with Marwan and Abu Huraira and heard Abu Huraira saying, "I heard the trustworthy, truly inspired one (i.e. the Prophet (ﷺ)) saying, 'The destruction of my followers will be brought about by the hands of some youngsters from Quraish." Marwan asked, "Youngsters?" Abu Huraira said, "If you wish, I would name them: They are the children of so-and-so and the children of so-and-so."

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَكِّيُّ، حَدَّثَنَا عَمْرُو بْنُ يَحْيَى بْنِ سَعِيدٍ الأُمَوِيُّ، عَنْ جَدِّهِ، قَالَ كُنْتُ مَعَ مَرْوَانَ وَأَبِي هُرَيْرَةَ فَسَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ سَمِعْتُ الصَّادِقَ الْمَصْدُوقَ، يَقُولُ " **هَلاَكُ أُمَّتِي عَلَى يَدَىْ غِلْمَةٍ مِنْ قُرَيْشٍ** ". فَقَالَ مَرْوَانُ غِلْمَةٌ. قَالَ أَبُو هُرَيْرَةَ إِنْ شِئْتَ أَنْ أُسَمِّيَهُمْ بَنِي فُلاَنٍ وَبَنِي فُلاَنٍ.

Reference	: Sahih al-Bukhari 3605
In-book reference	: Book 61, Hadith 112
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 802

Narrated Hudhaifa bin Al-Yaman:

The people used to ask Allah's Messenger (ﷺ) about good, but I used to ask him about evil for fear that it might overtake me. Once I said, "O Allah's Messenger (ﷺ)! We were in ignorance and in evil and Allah has bestowed upon us the present good; will there by any evil after this good?" He said, "Yes." I asked, "Will there be good after that evil?" He said, "Yes, but it would be tained with Dakhan (i.e. Little evil)." I asked, "What will its Dakhan be?" He said, "There will be some people who will lead (people) according to principles other than my tradition. You will see their actions and disapprove of them." I said, "Will there by any evil after that good?" He said, "Yes, there will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it (by them)." I said, "O Allah's Messenger (ﷺ)! Describe those people to us." He said, "They will belong to us and speak our language" I asked, "What do you order me to do if such a thing should take place in my life?" He said, "Adhere to the group of Muslims and their Chief." I asked, "If there is neither a group (of Muslims) nor a chief (what shall I do)?" He said, "Keep away from all those different sects, even if you had to bite (i.e. eat) the root of a tree, till you meet Allah while you are still in that state."

حَدَّثَنَا يَحْيَى بْنُ مُوسَى، حَدَّثَنَا الْوَلِيدُ، قَالَ حَدَّثَنِي ابْنُ جَابِرٍ، قَالَ حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللَّهِ الْحَضْرَمِيُّ، قَالَ حَدَّثَنِي أَبُو إِدْرِيسَ الْخَوْلاَنِيُّ، أَنَّهُ سَمِعَ حُذَيْفَةَ بْنَ الْيَمَانِ، يَقُولُ كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الْخَيْرِ، وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةَ أَنْ يُدْرِكَنِي. فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٍّ، فَجَاءَنَا اللَّهُ بِهَذَا الْخَيْرِ، فَهَلْ بَعْدَ هَذَا الْخَيْرِ مِنْ شَرٍّ قَالَ " نَعَمْ ". قُلْتُ وَهَلْ بَعْدَ ذَلِكَ الشَّرِّ مِنْ خَيْرٍ قَالَ " نَعَمْ، وَفِيهِ دَخَنٌ ". قُلْتُ وَمَا دَخَنُهُ قَالَ " قَوْمٌ يَهْدُونَ بِغَيْرِ هَدْيِي تَعْرِفُ مِنْهُمْ وَتُنْكِرُ ". قُلْتُ فَهَلْ بَعْدَ ذَلِكَ الْخَيْرِ مِنْ شَرٍّ قَالَ " نَعَمْ دُعَاةٌ إِلَى أَبْوَابِ جَهَنَّمَ، مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا ". قُلْتُ يَا رَسُولَ اللَّهِ صِفْهُمْ لَنَا فَقَالَ " هُمْ مِنْ جِلْدَتِنَا، وَيَتَكَلَّمُونَ بِأَلْسِنَتِنَا ". قُلْتُ فَمَا تَأْمُرُنِي إِنْ أَدْرَكَنِي ذَلِكَ قَالَ " تَلْزَمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ ". قُلْتُ فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلاَ إِمَامٌ قَالَ " فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا، وَلَوْ أَنْ تَعَضَّ بِأَصْلِ شَجَرَةٍ حَتَّى يُدْرِكَكَ الْمَوْتُ وَأَنْتَ عَلَى ذَلِكَ ".

Reference	: Sahih al-Bukhari 3606
In-book reference	: Book 61, Hadith 113

USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 4, Book 56, Hadith 803

Narrated Hudhaifa:

My companions learned (something about) good (through asking the Prophet) while I learned (something about) evil.

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، عَنْ إِسْمَاعِيلَ، حَدَّثَنِي قَيْسٌ، عَنْ حُذَيْفَةَ ـ رضى الله عنه ـ قَالَ تَعَلَّمَ أَصْحَابِي الْخَيْرَ وَتَعَلَّمْتُ الشَّرَّ.

Reference : Sahih al-Bukhari 3607
In-book reference : Book 61, Hadith 114
USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 4, Book 56, Hadith 804

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Day of (Judgment) will not be established till there is a war between two groups whose claims (or religion) will be the same."

حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ، حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَقُومُ السَّاعَةُ حَتَّى يَقْتَتِلَ فِئَتَانِ دَعْوَاهُمَا وَاحِدَةٌ ".

Reference : Sahih al-Bukhari 3608
In-book reference : Book 61, Hadith 115
USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 4, Book 56, Hadith 805

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The Hour will not be established till there is a war between two groups among whom there will be a great number of casualties, though the claims (or religion) of both of them will be one and the same. And the Hour will not be established till there appear about thirty liars, all of whom will be claiming to be the messengers of Allah. "

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى يَقْتَتِلَ فِئَتَانِ، فَيَكُونَ بَيْنَهُمَا مَقْتَلَةٌ عَظِيمَةٌ، دَعْوَاهُمَا وَاحِدَةٌ، وَلاَ تَقُومُ السَّاعَةُ حَتَّى يُبْعَثَ دَجَّالُونَ كَذَّابُونَ قَرِيبًا مِنْ ثَلاَثِينَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ ".

Reference : Sahih al-Bukhari 3609
In-book reference : Book 61, Hadith 116
USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 4, Book 56, Hadith 806

Narrated Abu Sa`id Al-Khudri:

While we were with Allah's Messenger (ﷺ) who was distributing (i.e. some property), there came Dhu-l-Khuwaisira, a man from the tribe of Bani Tamim and said, "O Allah's Messenger (ﷺ)! Do Justice." The Prophet said, "Woe to you! Who could do justice if I did not? I would be a desperate loser if I did not do justice." `Umar said, "O Allah's Messenger (ﷺ)! Allow me to chop his head off." The Prophet (ﷺ) said, "Leave him, for he has companions who pray and fast in such a way that you will consider your fasting negligible in comparison to theirs. They recite Qur'an but it does not go beyond their throats (i.e. they do not act on it) and they will desert Islam as an arrow goes through a victim's body, so that the hunter, on looking at the arrow's blade, would see nothing on it; he would look at its Risaf and see nothing: he would look at its Na,di and see nothing, and he would look at its Qudhadh (1) and see nothing (neither meat nor blood), for the arrow has been too fast even for the blood and excretions to

smear. The sign by which they will be recognized is that among them there will be a black man, one of whose arms will resemble a woman's breast or a lump of meat moving loosely. Those people will appear when there will be differences amongst the people." I testify that I heard this narration from Allah's Messenger (ﷺ) and I testify that `Ali bin Abi Talib fought with such people, and I was in his company. He ordered that the man (described by the Prophet (ﷺ)) should be looked for. The man was brought and I looked at him and noticed that he looked exactly as the Prophet (ﷺ) had described him.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ ـ رضى الله عنه ـ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهْوَ يَقْسِمُ قَسْمًا أَتَاهُ ذُو الْخُوَيْصِرَةِ ـ وَهْوَ رَجُلٌ مِنْ بَنِي تَمِيمٍ ـ فَقَالَ يَا رَسُولَ اللَّهِ اعْدِلْ. فَقَالَ " وَيْلَكَ، وَمَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ قَدْ خِبْتَ وَخَسِرْتَ إِنْ لَمْ أَكُنْ أَعْدِلُ ". فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ ائْذَنْ لِي فِيهِ، فَأَضْرِبَ عُنُقَهُ. فَقَالَ " دَعْهُ فَإِنَّ لَهُ أَصْحَابًا، يَحْقِرُ أَحَدُكُمْ صَلاَتَهُ مَعَ صَلاَتِهِمْ وَصِيَامَهُ مَعَ صِيَامِهِمْ، يَقْرَءُونَ الْقُرْآنَ لاَ يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، يُنْظَرُ إِلَى نَصْلِهِ فَلاَ يُوجَدُ فِيهِ شَىْءٌ، ثُمَّ يُنْظَرُ إِلَى رِصَافِهِ فَمَا يُوجَدُ فِيهِ شَىْءٌ، ثُمَّ يُنْظَرُ إِلَى نَضِيِّهِ ـ وَهْوَ قِدْحُهُ ـ فَلاَ يُوجَدُ فِيهِ شَىْءٌ، ثُمَّ يُنْظَرُ إِلَى قُذَذِهِ فَلاَ يُوجَدُ فِيهِ شَىْءٌ، قَدْ سَبَقَ الْفَرْثَ وَالدَّمَ، آيَتُهُمْ رَجُلٌ أَسْوَدُ إِحْدَى عَضُدَيْهِ مِثْلُ ثَدْىِ الْمَرْأَةِ، أَوْ مِثْلُ الْبَضْعَةِ تَدَرْدَرُ وَيَخْرُجُونَ عَلَى حِينِ فُرْقَةٍ مِنَ النَّاسِ ". قَالَ أَبُو سَعِيدٍ فَأَشْهَدُ أَنِّي سَمِعْتُ هَذَا الْحَدِيثَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم، وَأَشْهَدُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ قَاتَلَهُمْ وَأَنَا مَعَهُ، فَأَمَرَ بِذَلِكَ الرَّجُلِ، فَالْتُمِسَ فَأُتِيَ بِهِ حَتَّى نَظَرْتُ إِلَيْهِ عَلَى نَعْتِ النَّبِيِّ صلى الله عليه وسلم الَّذِي نَعَتَهُ.

Reference	: Sahih al-Bukhari 3610
In-book reference	: Book 61, Hadith 117
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 807

Narrated `Ali:

I relate the traditions of Allah's Messenger (ﷺ) to you for I would rather fall from the sky than attribute something to him falsely. But when I tell you a thing which is between you and me, then no doubt, war is guile. I heard Allah's Messenger (ﷺ) saying, "In the last days of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (i.e. the Qur'an) and they will abandon Islam as an arrow going through the game. Their belief will not go beyond their throats (i.e. they will have practically no belief), so wherever you meet them, kill them, for he who kills them shall get a reward on the Day of Resurrection."

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، قَالَ قَالَ عَلِيٌّ ـ رضى الله عنه ـ إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلأَنْ أَخِرَّ مِنَ السَّمَاءِ أَحَبُّ إِلَىَّ مِنْ أَنْ أَكْذِبَ عَلَيْهِ، وَإِذَا حَدَّثْتُكُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ، فَإِنَّ الْحَرْبَ خَدْعَةٌ، سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " يَأْتِي فِي آخِرِ الزَّمَانِ قَوْمٌ حُدَثَاءُ الأَسْنَانِ، سُفَهَاءُ الأَحْلاَمِ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ، يَمْرُقُونَ مِنَ الإِسْلاَمِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، لاَ يُجَاوِزُ إِيمَانُهُمْ حَنَاجِرَهُمْ، فَأَيْنَمَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ ".

Reference	: Sahih al-Bukhari 3611
In-book reference	: Book 61, Hadith 118
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 808

Narrated Khabbab bin Al-Arat:

We complained to Allah's Messenger (ﷺ) (of the persecution inflicted on us by the infidels) while he was sitting in the shade of the Ka`ba, leaning over his Burd (i.e. covering sheet). We said to him, "Would you seek help for us? Would you pray to Allah for us?" He said, "Among the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones and nerves, yet that would not make him abandon his religion. By Allah, this religion (i.e. Islam) will

prevail till a traveler from Sana (in Yemen) to Hadrarmaut will fear none but Allah, or a wolf as regards his sheep, but you (people) are hasty.

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، حَدَّثَنَا قَيْسٌ، عَنْ خَبَّابِ بْنِ الأَرَتِّ، قَالَ شَكَوْنَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَهْوَ مُتَوَسِّدٌ بُرْدَةً لَهُ فِي ظِلِّ الْكَعْبَةِ، قُلْنَا لَهُ أَلاَ تَسْتَنْصِرُ لَنَا أَلاَ تَدْعُو اللَّهَ لَنَا قَالَ ‏"‏ كَانَ الرَّجُلُ فِيمَنْ قَبْلَكُمْ يُحْفَرُ لَهُ فِي الأَرْضِ فَيُجْعَلُ فِيهِ، فَيُجَاءُ بِالْمِنْشَارِ، فَيُوضَعُ عَلَى رَأْسِهِ فَيُشَقُّ بِاثْنَتَيْنِ، وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ، وَيُمْشَطُ بِأَمْشَاطِ الْحَدِيدِ، مَا دُونَ لَحْمِهِ مِنْ عَظْمٍ أَوْ عَصَبٍ، وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ، وَاللَّهِ لَيُتِمَّنَّ هَذَا الأَمْرَ حَتَّى يَسِيرَ الرَّاكِبُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ، لاَ يَخَافُ إِلاَّ اللَّهَ أَوِ الذِّئْبَ عَلَى غَنَمِهِ، وَلَكِنَّكُمْ تَسْتَعْجِلُونَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3612
In-book reference	: Book 61, Hadith 119
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 809

Narrated Anas bin Malik:

The Prophet (ﷺ) noticed the absence of Thabit bin Qais. A man said, "O Allah's Messenger (ﷺ)! I shall bring you his news." So he went to him and saw him sitting in his house drooping his head (sadly). He asked Thabit, "What's the matter?" Thabit replied, "An evil situation: A man used to raise his voice over the voice of the Prophet (ﷺ) and so all his good deeds have been annulled and he is from the people of Hell." The man went back and told the Prophet (ﷺ) that Thabit had said so-and-so. (The sub-narrator, Musa bin Anas said, "The man went to Thabit again with glad tidings)." The Prophet (ﷺ) said to him, "Go and say to Thabit: 'You are not from the people of Fire, but from the people of Paradise."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا أَزْهَرُ بْنُ سَعْدٍ، حَدَّثَنَا ابْنُ عَوْنٍ، قَالَ أَنْبَأَنِي مُوسَى بْنُ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم افْتَقَدَ ثَابِتَ بْنَ قَيْسٍ، فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ، أَنَا أَعْلَمُ لَكَ عِلْمَهُ‏.‏ فَأَتَاهُ فَوَجَدَهُ جَالِسًا فِي بَيْتِهِ مُنَكِّسًا رَأْسَهُ، فَقَالَ مَا شَأْنُكَ فَقَالَ شَرٌّ، كَانَ يَرْفَعُ صَوْتَهُ فَوْقَ صَوْتِ النَّبِيِّ صلى الله عليه وسلم فَقَدْ حَبِطَ عَمَلُهُ، وَهْوَ مِنْ أَهْلِ النَّارِ‏.‏ فَأَتَى الرَّجُلُ فَأَخْبَرَهُ أَنَّهُ قَالَ كَذَا وَكَذَا‏.‏ فَقَالَ مُوسَى بْنُ أَنَسٍ فَرَجَعَ الْمَرَّةَ الآخِرَةَ بِبِشَارَةٍ عَظِيمَةٍ، فَقَالَ ‏"‏ اذْهَبْ إِلَيْهِ فَقُلْ لَهُ إِنَّكَ لَسْتَ مِنْ أَهْلِ النَّارِ، وَلَكِنْ مِنْ أَهْلِ الْجَنَّةِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3613
In-book reference	: Book 61, Hadith 120
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 810

Narrated Al-Bara' bin `Azib:

A man recited Surat-al-Kahf (in his prayer) and in the house there was a (riding) animal which got frightened and started jumping. The man finished his prayer with Taslim, but behold! A mist or a cloud hovered over him. He informed the Prophet (ﷺ) of that and the Prophet (ﷺ) said, "O so-and-so! Recite, for this (mist or cloud) was a sign of peace descending for the recitation of Qur'an."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ ـ رضى الله عنهما ـ قَرَأَ رَجُلٌ الْكَهْفَ وَفِي الدَّارِ الدَّابَّةُ فَجَعَلَتْ تَنْفِرُ فَسَلَّمَ، فَإِذَا ضَبَابَةٌ ـ أَوْ سَحَابَةٌ ـ غَشِيَتْهُ، فَذَكَرَهُ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ ‏"‏ اقْرَأْ فُلاَنُ، فَإِنَّهَا السَّكِينَةُ نَزَلَتْ لِلْقُرْآنِ، أَوْ تَنَزَّلَتْ لِلْقُرْآنِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3614
In-book reference	: Book 61, Hadith 121
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 811

Narrated Al-Bara' bin `Azib:

Abu Bakr came to my father who was at home and purchased a saddle from him. He said to `Azib. "Tell your son to carry it with me." So I carried it with him and my father followed us so as to take the price (of the saddle). My father said, "O Abu Bakr! Tell me what happened to you on your night journey with Allah's Messenger (ﷺ) (during Migration)." He said, "Yes, we travelled the whole night and also the next day till midday. when nobody could be seen on the way (because of the severe heat) . Then there appeared a long rock having shade beneath it, and the sunshine had not come to it yet. So we dismounted there and I levelled a place and covered it with an animal hide or dry grass for the Prophet (ﷺ) to sleep on (for a while). I then said, 'Sleep, O Allah's Messenger (ﷺ), and I will guard you.' So he slept and I went out to guard him. Suddenly I saw a shepherd coming with his sheep to that rock with the same intention we had when we came to it. I asked (him). 'To whom do you belong, O boy?' He replied, 'I belong to a man from Medina or Mecca.' I said, 'Do your sheep have milk?' He said, 'Yes.' I said, 'Will you milk for us?' He said, 'Yes.' He caught hold of a sheep and I asked him to clean its teat from dust, hairs and dirt. (The sub-narrator said that he saw Al-Bara' striking one of his hands with the other, demonstrating how the shepherd removed the dust.) The shepherd milked a little milk in a wooden container and I had a leather container which I carried for the Prophet (ﷺ) to drink and perform the ablution from. I went to the Prophet, hating to wake him up, but when I reached there, the Prophet (ﷺ) had already awakened; so I poured water over the middle part of the milk container, till the milk was cold. Then I said, 'Drink, O Allah's Messenger (ﷺ)!' He drank till I was pleased. Then he asked, 'Has the time for our departure come?' I said, 'Yes.' So we departed after midday. Suraqa bin Malik followed us and I said, 'We have been discovered, O Allah's Messenger (ﷺ)!' He said, Don't grieve for Allah is with us.' The Prophet (ﷺ) invoked evil on him (i.e. Suraqa) and so the legs of his horse sank into the earth up to its belly. (The subnarrator, Zuhair is not sure whether Abu Bakr said, "(It sank) into solid earth.") Suraqa said, 'I see that you have invoked evil on me. Please invoke good on me, and by Allah, I will cause those who are seeking after you to return.' The Prophet (ﷺ) invoked good on him and he was saved. Then, whenever he met somebody on the way, he would say, 'I have looked for him here in vain.' So he caused whomever he met to return. Thus Suraqa fulfilled his promise."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا أَحْمَدُ بْنُ يَزِيدَ بْنِ إِبْرَاهِيمَ أَبُو الْحَسَنِ الْحَرَّانِيُّ، حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ، حَدَّثَنَا أَبُو إِسْحَاقَ، سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ، يَقُولُ جَاءَ أَبُو بَكْرٍ ـ رضى الله عنه ـ إِلَى أَبِي فِي مَنْزِلِهِ، فَاشْتَرَى مِنْهُ رَحْلاً فَقَالَ لِعَازِبٍ ابْعَثِ ابْنَكَ يَحْمِلْهُ مَعِي. قَالَ فَحَمَلْتُهُ مَعَهُ، وَخَرَجَ أَبِي يَنْتَقِدُ ثَمَنَهُ، فَقَالَ لَهُ أَبِي يَا أَبَا بَكْرٍ حَدِّثْنِي كَيْفَ صَنَعْتُمَا حِينَ سَرَيْتَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ نَعَمْ أَسْرَيْنَا لَيْلَتَنَا، وَمِنَ الْغَدِ حَتَّى قَامَ قَائِمُ الظَّهِيرَةِ، وَخَلاَ الطَّرِيقُ لاَ يَمُرُّ فِيهِ أَحَدٌ، فَرُفِعَتْ لَنَا صَخْرَةٌ طَوِيلَةٌ، لَهَا ظِلٌّ لَمْ تَأْتِ عَلَيْهِ الشَّمْسُ فَنَزَلْنَا عِنْدَهُ، وَسَوَّيْتُ لِلنَّبِيِّ صلى الله عليه وسلم مَكَانًا بِيَدِي يَنَامُ عَلَيْهِ، وَبَسَطْتُ فِيهِ فَرْوَةً، وَقُلْتُ نَمْ يَا رَسُولَ اللَّهِ، وَأَنَا أَنْفُضُ لَكَ مَا حَوْلَكَ. فَنَامَ وَخَرَجْتُ أَنْفُضُ مَا حَوْلَهُ، فَإِذَا أَنَا بِرَاعٍ مُقْبِلٍ بِغَنَمِهِ إِلَى الصَّخْرَةِ يُرِيدُ مِنْهَا مِثْلَ الَّذِي أَرَدْنَا فَقُلْتُ لِمَنْ أَنْتَ يَا غُلاَمُ فَقَالَ لِرَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ أَوْ مَكَّةَ. قُلْتُ أَفِي غَنَمِكَ لَبَنٌ قَالَ نَعَمْ. قُلْتُ أَفَتَحْلُبُ قَالَ نَعَمْ. فَأَخَذَ شَاةً. فَقُلْتُ انْفُضِ الضَّرْعَ مِنَ التُّرَابِ وَالشَّعَرِ وَالْقَذَى. قَالَ فَرَأَيْتُ الْبَرَاءَ يَضْرِبُ إِحْدَى يَدَيْهِ عَلَى الأُخْرَى يَنْفُضُ، فَحَلَبَ فِي قَعْبٍ كُثْبَةً مِنْ لَبَنٍ، وَمَعِي إِدَاوَةٌ حَمَلْتُهَا لِلنَّبِيِّ صلى الله عليه وسلم يَرْتَوِي مِنْهَا، يَشْرَبُ وَيَتَوَضَّأُ، فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَكَرِهْتُ أَنْ أُوقِظَهُ، فَوَافَقْتُهُ حِينَ اسْتَيْقَظَ، فَصَبَبْتُ مِنَ الْمَاءِ عَلَى اللَّبَنِ حَتَّى بَرَدَ أَسْفَلُهُ، فَقُلْتُ اشْرَبْ يَا رَسُولَ اللَّهِ ـ قَالَ ـ فَشَرِبَ، حَتَّى رَضِيتُ ثُمَّ قَالَ " أَلَمْ يَأْنِ لِلرَّحِيلِ ". قُلْتُ بَلَى ـ قَالَ ـ فَارْتَحَلْنَا بَعْدَ مَا مَالَتِ الشَّمْسُ، وَاتَّبَعَنَا سُرَاقَةُ بْنُ مَالِكٍ، فَقُلْتُ أُتِينَا يَا رَسُولَ اللَّهِ. فَقَالَ " لاَ تَحْزَنْ، إِنَّ اللَّهَ مَعَنَا ". فَدَعَا عَلَيْهِ النَّبِيُّ صلى الله عليه وسلم فَارْتَطَمَتْ بِهِ فَرَسُهُ إِلَى بَطْنِهَا ـ أُرَى فِي جَلَدٍ مِنَ الأَرْضِ، شَكَّ زُهَيْرٌ ـ فَقَالَ إِنِّي أُرَاكُمَا قَدْ دَعَوْتُمَا عَلَىَّ فَادْعُوَا لِي، فَاللَّهُ لَكُمَا أَنْ أَرُدَّ عَنْكُمَا الطَّلَبَ. فَدَعَا لَهُ النَّبِيُّ صلى الله عليه وسلم فَنَجَا فَجَعَلَ لاَ يَلْقَى أَحَدًا إِلاَّ قَالَ كَفَيْتُكُمْ مَا هُنَا. فَلاَ يَلْقَى أَحَدًا إِلاَّ رَدَّهُ. قَالَ وَوَفَى لَنَا.

Reference	: Sahih al-Bukhari 3615
In-book reference	: Book 61, Hadith 122
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 812

Narrated Ibn `Abbas:

The Prophet (ﷺ) paid a visit to a sick bedouin. The Prophet (ﷺ) when visiting a patient used to say, "No harm will befall you! May Allah cure you! May Allah cure you!" So the Prophet (ﷺ) said to the bedouin. "No harm will befall you. May Allah cure you!" The bedouin said, "You say, may Allah cure me? No, for it is a fever which boils in (the body of) an old man, and will lead him to the grave." The Prophet (ﷺ) said, "Yes, then may it be as you say."

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُخْتَارٍ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ عَلَى أَعْرَابِيٍّ ـ يَعُودُهُ ـ قَالَ وَكَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا دَخَلَ عَلَى مَرِيضٍ يَعُودُهُ قَالَ لاَ بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ. فَقَالَ لَهُ " لاَ بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ ". قَالَ قُلْتَ طَهُورٌ كَلاَّ بَلْ هِيَ حُمَّى تَفُورُ ـ أَوْ تَثُورُ ـ عَلَى شَيْخٍ كَبِيرٍ، تُزِيرُهُ الْقُبُورَ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " فَنَعَمْ إِذًا ".

Reference	: Sahih al-Bukhari 3616
In-book reference	: Book 61, Hadith 123
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 813

Narrated Anas:

There was a Christian who embraced Islam and read Surat-al-Baqara and Al-`Imran, and he used to write (the revelations) for the Prophet. Later on he returned to Christianity again and he used to say: "Muhammad knows nothing but what I have written for him." Then Allah caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, "This is the act of Muhammad and his companions. They dug the grave of our companion and took his body out of it because he had run away from them." They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said, "This is an act of Muhammad and his companions. They dug the grave of our companion and threw his body outside it, for he had run away from them." They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground).

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ كَانَ رَجُلٌ نَصْرَانِيًّا فَأَسْلَمَ وَقَرَأَ الْبَقَرَةَ وَآلَ عِمْرَانَ، فَكَانَ يَكْتُبُ لِلنَّبِيِّ صلى الله عليه وسلم، فَعَادَ نَصْرَانِيًّا فَكَانَ يَقُولُ مَا يَدْرِي مُحَمَّدٌ إِلاَّ مَا كَتَبْتُ لَهُ، فَأَمَاتَهُ اللَّهُ فَدَفَنُوهُ، فَأَصْبَحَ وَقَدْ لَفَظَتْهُ الأَرْضُ فَقَالُوا هَذَا فِعْلُ مُحَمَّدٍ وَأَصْحَابِهِ، لَمَّا هَرَبَ مِنْهُمْ نَبَشُوا عَنْ صَاحِبِنَا. فَأَلْقُوهُ فَحَفَرُوا لَهُ فَأَعْمَقُوا، فَأَصْبَحَ وَقَدْ لَفَظَتْهُ الأَرْضُ، فَقَالُوا هَذَا فِعْلُ مُحَمَّدٍ وَأَصْحَابِهِ نَبَشُوا عَنْ صَاحِبِنَا لَمَّا هَرَبَ مِنْهُمْ. فَأَلْقَوْهُ فَحَفَرُوا لَهُ، وَأَعْمَقُوا لَهُ فِي الأَرْضِ مَا اسْتَطَاعُوا، فَأَصْبَحَ قَدْ لَفَظَتْهُ الأَرْضُ، فَعَلِمُوا أَنَّهُ لَيْسَ مِنَ النَّاسِ فَأَلْقَوْهُ.

Reference	: Sahih al-Bukhari 3617
In-book reference	: Book 61, Hadith 124
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 814

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When Khosrau perishes, there will be no (more) Khosrau after him, and when Caesar perishes, there will be no more Caesar after him. By Him in Whose Hands Muhammad's life is, you will spend the treasures of both of them in Allah's Cause."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ وَأَخْبَرَنِي ابْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا هَلَكَ كِسْرَى فَلاَ كِسْرَى بَعْدَهُ، وَإِذَا هَلَكَ قَيْصَرُ فَلاَ قَيْصَرَ بَعْدَهُ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَتُنْفِقُنَّ كُنُوزَهُمَا فِي سَبِيلِ اللَّهِ ".

Reference	: Sahih al-Bukhari 3618
In-book reference	: Book 61, Hadith 125

USC-MSA web (English) reference : Vol. 4, Book 56, Hadith 815
(deprecated numbering scheme)

Narrated Jabir bin Samura:

The Prophet (ﷺ) said, "When Khosrau perishes, there will be no more Khosrau a after him, and when Caesar perishes, there will be no more Caesar after him," The Prophet (ﷺ) also said, "You will spend the treasures of both of them in Allah's Cause."

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، رَفَعَهُ قَالَ ‏"‏ إِذَا هَلَكَ كِسْرَى فَلاَ كِسْرَى بَعْدَهُ ـ وَذَكَرَ وَقَالَ ـ لَتُنْفَقَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ ‏"‏‏.‏

Reference : Sahih al-Bukhari 3619
In-book reference : Book 61, Hadith 126
USC-MSA web (English) reference : Vol. 4, Book 56, Hadith 816
(deprecated numbering scheme)

Narrated Ibn `Abbas:

Musailama-al-Kadhdhab (i.e. the liar) came in the life-time of Allah's Messenger (ﷺ) with many of his people (to Medina) and said, "If Muhammad makes me his successor, I will follow him." Allah's Messenger (ﷺ) went up to him with Thabit bin Qais bin Shams; and Allah's Messenger (ﷺ) was carrying a piece of a datepalm leaf in his hand. He stood before Musailama (and his companions) and said, "If you asked me even this piece (of a leaf), I would not give it to you. You cannot avoid the fate you are destined to, by Allah. If you reject Islam, Allah will destroy you. I think that you are most probably the same person whom I have seen in the dream." Abu Huraira told me that Allah's Messenger (ﷺ); said, "While I was sleeping, I saw (in a dream) two gold bracelets round my arm, and that worried me too much. Then I was instructed divinely in my dream, to blow them off and so I blew them off, and they flew away. I interpreted the two bracelets as symbols of two liars who would appear after me. And so one of them was Al-Ansi and the other was Musailama Al-Kadhdhab from Al-Yamama."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي حُسَيْنٍ، حَدَّثَنَا نَافِعُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَدِمَ مُسَيْلِمَةُ الْكَذَّابُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَجَعَلَ يَقُولُ إِنْ جَعَلَ لِي مُحَمَّدٌ الأَمْرَ مِنْ بَعْدِهِ تَبِعْتُهُ‏.‏ وَقَدِمَهَا فِي بَشَرٍ كَثِيرٍ مِنْ قَوْمِهِ، فَأَقْبَلَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم وَمَعَهُ ثَابِتُ بْنُ قَيْسِ بْنِ شَمَّاسٍ، وَفِي يَدِ رَسُولِ اللَّهِ صلى الله عليه وسلم قِطْعَةُ جَرِيدٍ، حَتَّى وَقَفَ عَلَى مُسَيْلِمَةَ فِي أَصْحَابِهِ فَقَالَ ‏"‏ لَوْ سَأَلْتَنِي هَذِهِ الْقِطْعَةَ مَا أَعْطَيْتُكَهَا، وَلَنْ تَعْدُوَ أَمْرَ اللَّهِ فِيكَ، وَلَئِنْ أَدْبَرْتَ لَيَعْقِرَنَّكَ اللَّهُ، وَإِنِّي لأَرَاكَ الَّذِي أُرِيتُ فِيكَ مَا رَأَيْتُ ‏"‏‏.‏ فَأَخْبَرَنِي أَبُو هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ بَيْنَمَا أَنَا نَائِمٌ رَأَيْتُ فِي يَدَىَّ سِوَارَيْنِ مِنْ ذَهَبٍ، فَأَهَمَّنِي شَأْنُهُمَا، فَأُوحِيَ إِلَىَّ فِي الْمَنَامِ أَنِ انْفُخْهُمَا، فَنَفَخْتُهُمَا فَطَارَا فَأَوَّلْتُهُمَا كَذَّابَيْنِ يَخْرُجَانِ بَعْدِي ‏"‏‏.‏ فَكَانَ أَحَدُهُمَا الْعَنْسِيَّ وَالآخَرُ مُسَيْلِمَةَ الْكَذَّابَ صَاحِبَ الْيَمَامَةِ‏.‏

Reference : Sahih al-Bukhari 3620, 3621
In-book reference : Book 61, Hadith 127
USC-MSA web (English) reference : Vol. 4, Book 56, Hadith 817
(deprecated numbering scheme)

Narrated Abu Musa:

The Prophet (ﷺ) said, "In a dream I saw myself migrating from Mecca to a place having plenty of date trees. I thought that it was Al-Yamama or Hajar, but it came to be Medina i.e. Yathrib. In the same dream I saw myself moving a sword and its blade got broken. It came to symbolize the defeat which the Muslims suffered from, on the Day of Uhud. I moved the sword again, and it became normal as before, and that was the symbol of the victory Allah bestowed upon Muslims and their gathering together. I saw cows in my dream, and by Allah, that was a blessing, and they symbolized the believers on the Day of Uhud. And the blessing was the good Allah bestowed upon us and the reward of true belief which Allah gave us after the day of Badr.

حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا حَمَّادُ بْنُ أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ أُرَاهُ ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " رَأَيْتُ فِي الْمَنَامِ أَنِّي أُهَاجِرُ مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا نَخْلٌ، فَذَهَبَ وَهَلِي إِلَى أَنَّهَا الْيَمَامَةُ أَوْ هَجَرُ، فَإِذَا هِيَ الْمَدِينَةُ يَثْرِبُ، وَرَأَيْتُ فِي رُؤْيَاىَ هَذِهِ أَنِّي هَزَزْتُ سَيْفًا فَانْقَطَعَ صَدْرُهُ، فَإِذَا هُوَ مَا أُصِيبَ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ، ثُمَّ هَزَزْتُهُ بِأُخْرَى فَعَادَ أَحْسَنَ مَا كَانَ، فَإِذَا هُوَ مَا جَاءَ اللَّهُ بِهِ مِنَ الْفَتْحِ وَاجْتِمَاعِ الْمُؤْمِنِينَ، وَرَأَيْتُ فِيهَا بَقَرًا وَاللَّهُ خَيْرٌ فَإِذَا هُمُ الْمُؤْمِنُونَ يَوْمَ أُحُدٍ، وَإِذَا الْخَيْرُ مَا جَاءَ اللَّهُ مِنَ الْخَيْرِ، وَثَوَابِ الصِّدْقِ الَّذِي آتَانَا اللَّهُ بَعْدَ يَوْمِ بَدْرٍ ".

Reference	: Sahih al-Bukhari 3622
In-book reference	: Book 61, Hadith 128
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 818

Narrated `Aisha:

Once Fatima came walking and her gait resembled the gait of the Prophet (ﷺ) . The Prophet (ﷺ) said, "Welcome, O my daughter!" Then he made her sit on his right or on his left side, and then he told her a secret and she started weeping. I asked her, "Why are you weeping?" He again told her a secret and she started laughing. I said, "I never saw happiness so near to sadness as I saw today." I asked her what the Prophet (ﷺ) had told her. She said, "I would never disclose the secret of Allah's Messenger (ﷺ) ." When the Prophet (ﷺ) died, I asked her about it. She replied. "The Prophet (ﷺ) said.) 'Every year Gabriel used to revise the Qur'an with me once only, but this year he has done so twice. I think this portends my death, and you will be the first of my family to follow me.' So I started weeping. Then he said. 'Don't you like to be the mistress of all the ladies of Paradise or the mistress of all the lady believers? So I laughed for that."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زَكَرِيَّاءُ، عَنْ فِرَاسٍ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ أَقْبَلَتْ فَاطِمَةُ تَمْشِي، كَأَنَّ مِشْيَتَهَا مَشْىُ النَّبِيِّ صلى الله عليه وسلم فَقَالَ النَّبِيُّ صلى الله عليه وسلم " مَرْحَبًا بِابْنَتِي ". ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ، ثُمَّ أَسَرَّ إِلَيْهَا حَدِيثًا، فَبَكَتْ فَقُلْتُ لَهَا لِمَ تَبْكِينَ ثُمَّ أَسَرَّ إِلَيْهَا حَدِيثًا فَضَحِكَتْ فَقُلْتُ مَا رَأَيْتُ كَالْيَوْمِ فَرَحًا أَقْرَبَ مِنْ حُزْنٍ، فَسَأَلْتُهَا عَمَّا قَالَ. فَقَالَتْ مَا كُنْتُ لأُفْشِيَ سِرَّ رَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى قُبِضَ النَّبِيُّ صلى الله عليه وسلم فَسَأَلْتُهَا فَقَالَتْ أَسَرَّ إِلَىَّ " إِنَّ جِبْرِيلَ كَانَ يُعَارِضُنِي الْقُرْآنَ كُلَّ سَنَةٍ مَرَّةً، وَإِنَّهُ عَارَضَنِي الْعَامَ مَرَّتَيْنِ، وَلاَ أُرَاهُ إِلاَّ حَضَرَ أَجَلِي، وَإِنَّكِ أَوَّلُ أَهْلِ بَيْتِي لَحَاقًا بِي ". فَبَكَيْتُ فَقَالَ " أَمَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ ـ أَوْ نِسَاءِ الْمُؤْمِنِينَ ". فَضَحِكْتُ لِذَلِكَ.

Reference	: Sahih al-Bukhari 3623, 3624
In-book reference	: Book 61, Hadith 129
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 819

Narrated `Aisha:

The Prophet (ﷺ) in his fatal illness, called his daughter Fatima and told her a secret because of which she started weeping. Then he called her and told her another secret, and she started laughing. When I asked her about that, she replied, The Prophet (ﷺ) told me that he would die in his fatal illness, and so I wept, but then he secretly told me that from amongst his family, I would be the first to join him, and so I laughed."

حَدَّثَنِي يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ دَعَا النَّبِيُّ صلى الله عليه وسلم فَاطِمَةَ ابْنَتَهُ فِي شَكْوَاهُ الَّذِي قُبِضَ فِيهِ، فَسَارَّهَا بِشَىْءٍ فَبَكَتْ، ثُمَّ دَعَاهَا، فَسَارَّهَا فَضَحِكَتْ، قَالَتْ فَسَأَلْتُهَا عَنْ ذَلِكَ. فَقَالَتْ سَارَّنِي النَّبِيُّ صلى الله عليه وسلم فَأَخْبَرَنِي أَنَّهُ يُقْبَضُ فِي وَجَعِهِ الَّذِي تُوُفِّيَ فِيهِ فَبَكَيْتُ، ثُمَّ سَارَّنِي فَأَخْبَرَنِي أَنِّي أَوَّلُ أَهْلِ بَيْتِهِ أَتْبَعُهُ فَضَحِكْتُ.

Reference	: Sahih al-Bukhari 3625, 3626
In-book reference	: Book 61, Hadith 130
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 820

Narrated Sa`id bin Jubair:

About Ibn `Abbas: `Umar bin Al-Khattab used to treat Ibn `Abbas very favorably `Abdur Rahman bin `Auf said to him. "We also have sons that are equal to him (but you are partial to him.)" `Umar said, "It is because of his knowledge." Then `Umar asked Ibn `Abbas about the interpretation of the Verse:- 'When come the Help of Allah and the conquest (of Mecca) (110.1) Ibn `Abbas said. "It portended the death of Allah's Messenger (ﷺ), which Allah had informed him of." `Umar said, "I do not know from this Verse but what you know."

حَدَّثَنَا مُحَمَّدُ بْنُ عَرْعَرَةَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ عُمَرُ بْنُ الْخَطَّابِ ـ رضى الله عنه ـ يُدْنِي ابْنَ عَبَّاسٍ، فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ إِنَّ لَنَا أَبْنَاءً مِثْلَهُ. فَقَالَ إِنَّهُ مِنْ حَيْثُ تَعْلَمُ. فَسَأَلَ عُمَرُ ابْنَ عَبَّاسٍ عَنْ هَذِهِ الآيَةِ {إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ}. فَقَالَ أَجَلُ رَسُولِ اللَّهِ صلى الله عليه وسلم أَعْلَمَهُ إِيَّاهُ. قَالَ مَا أَعْلَمُ مِنْهَا إِلاَّ مَا تَعْلَمُ.

Reference	: Sahih al-Bukhari 3627
In-book reference	: Book 61, Hadith 131
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 821

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) in his fatal illness came out, wrapped with a sheet, and his head was wrapped with an oiled bandage. He sat on the pulpit, and praising and glorifying Allah, he said, "Now then, people will increase but the Ansar will decrease in number, so much so that they, compared with the people, will be just like the salt in the meals. So, if any of you should take over the authority by which he can either benefit some people or harm some others, he should accept the goodness of their good people (i.e. Ansar) and excuse the faults of their wrong-doers." That was the last gathering which the Prophet (ﷺ) attended.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سُلَيْمَانَ بْنِ حَنْظَلَةَ بْنِ الْغَسِيلِ، حَدَّثَنَا عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ بِمِلْحَفَةٍ قَدْ عَصَّبَ بِعِصَابَةٍ دَسْمَاءَ، حَتَّى جَلَسَ عَلَى الْمِنْبَرِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " أَمَّا بَعْدُ فَإِنَّ النَّاسَ يَكْثُرُونَ وَيَقِلُّ الأَنْصَارُ، حَتَّى يَكُونُوا فِي النَّاسِ بِمَنْزِلَةِ الْمِلْحِ فِي الطَّعَامِ، فَمَنْ وَلِيَ مِنْكُمْ شَيْئًا يَضُرُّ فِيهِ قَوْمًا، وَيَنْفَعُ فِيهِ آخَرِينَ، فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ، وَيَتَجَاوَزْ عَنْ مُسِيئِهِمْ ". فَكَانَ آخِرَ مَجْلِسٍ جَلَسَ بِهِ النَّبِيُّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 3628
In-book reference	: Book 61, Hadith 132
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 822

Narrated Abu Bakra:

Once the Prophet (ﷺ) brought out Al-Hasan and took him up the pulpit along with him and said, "This son of mine is a Saiyid (i.e. chief) and I hope that Allah will help him bring about reconciliation between two Muslim groups."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا حُسَيْنٌ الْجُعْفِيُّ، عَنْ أَبِي مُوسَى، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ ـ رضى الله عنه ـ أَخْرَجَ النَّبِيُّ صلى الله عليه وسلم ذَاتَ يَوْمٍ الْحَسَنَ فَصَعِدَ بِهِ عَلَى الْمِنْبَرِ، فَقَالَ " ابْنِي هَذَا سَيِّدٌ، وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ ".

Reference	: Sahih al-Bukhari 3629
In-book reference	: Book 61, Hadith 133
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 823

Narrated Anas bin Malik:

The Prophet (ﷺ) had informed us of the death of Ja`far and Zaid before the news of their death reached us, and his eyes were shedding tears.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم نَعَى جَعْفَرًا وَزَيْدًا قَبْلَ أَنْ يَجِيءَ خَبَرُهُمْ، وَعَيْنَاهُ تَذْرِفَانِ.

Reference	: Sahih al-Bukhari 3630
In-book reference	: Book 61, Hadith 134
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 824

Narrated Jabir:

(Once) the Prophet (ﷺ) said, "Have you got carpets?" I replied, "Whence can we get carpets?" He said, "But you shall soon have carpets." I used to say to my wife, "Remove your carpets from my sight," but she would say, "Didn't the Prophet (ﷺ) tell you that you would soon have carpets?" So I would give up my request.

حَدَّثَنِي عَمْرُو بْنُ عَبَّاسٍ، حَدَّثَنَا ابْنُ مَهْدِيٍّ، حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " هَلْ لَكُمْ مِنْ أَنْمَاطٍ ". قُلْتُ وَأَنَّى يَكُونُ لَنَا الأَنْمَاطُ قَالَ " أَمَا إِنَّهُ سَيَكُونُ لَكُمُ الأَنْمَاطُ ". فَأَنَا أَقُولُ لَهَا ـ يَعْنِي امْرَأَتَهُ ـ أَخِّرِي عَنِّي أَنْمَاطَكِ. فَتَقُولُ أَلَمْ يَقُلِ النَّبِيُّ صلى الله عليه وسلم " إِنَّهَا سَتَكُونُ لَكُمُ الأَنْمَاطُ ". فَأَدَعُهَا.

Reference	: Sahih al-Bukhari 3631
In-book reference	: Book 61, Hadith 135
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 825

Narrated `Abdullah bin Mas`ud:

Sa`d bin Mu`adh came to Mecca with the intention of performing `Umra, and stayed at the house of Umaiya bin Khalaf Abi Safwan, for Umaiya himself used to stay at Sa`d's house when he passed by Medina on his way to Sham. Umaiya said to Sa`d, "Will you wait till midday when the people are (at their homes), then you may go and perform the Tawaf round the Ka`ba?" So, while Sa`d was going around the Ka`ba, Abu Jahl came and asked, "Who is that who is performing Tawaf?" Sa`d replied, "I am Sa`d." Abu Jahl said, "Are you circumambulating the Ka`ba safely although you have given refuge to Muhammad and his companions?" Sa`d said, "Yes," and they started quarreling. Umaiya said to Sa`d, "Don't shout at Abi-l-Hakam (i.e. Abu Jahl), for he is chief of the valley (of Mecca)." Sa`d then said (to Abu Jahl). 'By Allah, if you prevent me from performing the Tawaf of the Ka`ba, I will spoil your trade with Sham." Umaiya kept on saying to Sa`d, "Don't raise your voice." and kept on taking hold of him. Sa`d became furious and said, (to Umaiya), "Be away from me, for I have heard Muhammad saying that he will kill you." Umaiiya said, "Will he kill me?" Sa`d said, "Yes,." Umaiya said, "By Allah! When Muhammad says a thing, he never tells a lie." Umaiya went to his wife and said to her, "Do you know what my brother from Yathrib (i.e. Medina) has said to me?" She said, "What has he said?" He said, "He claims that he has heard Muhammad claiming that he will kill me." She said, By Allah! Muhammad never tells a lie." So when the infidels started to proceed for Badr (Battle) and declared war (against the Muslims), his wife said to him, "Don't you remember what your brother from Yathrib told you?" Umaiya decided not to go but Abu Jahl said to him, "You are from the nobles of the valley (of Mecca), so you should accompany us for a day or two." He went with them and thus Allah got him killed.

حَدَّثَنِي أَحْمَدُ بْنُ إِسْحَاقَ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ـ رضى الله عنه ـ قَالَ انْطَلَقَ سَعْدُ بْنُ مُعَاذٍ مُعْتَمِرًا ـ قَالَ ـ فَنَزَلَ عَلَى أُمَيَّةَ بْنِ خَلَفٍ أَبِي صَفْوَانَ، وَكَانَ أُمَيَّةُ إِذَا انْطَلَقَ إِلَى الشَّأْمِ فَمَرَّ بِالْمَدِينَةِ نَزَلَ عَلَى سَعْدٍ، فَقَالَ أُمَيَّةُ لِسَعْدٍ انْتَظِرْ حَتَّى إِذَا انْتَصَفَ النَّهَارُ، وَغَفَلَ النَّاسُ انْطَلَقْتُ فَطُفْتُ، فَبَيْنَا سَعْدٌ يَطُوفُ إِذَا أَبُو جَهْلٍ فَقَالَ مَنْ هَذَا الَّذِي يَطُوفُ بِالْكَعْبَةِ فَقَالَ سَعْدٌ أَنَا سَعْدٌ. فَقَالَ أَبُو جَهْلٍ تَطُوفُ بِالْكَعْبَةِ آمِنًا، وَقَدْ آوَيْتُمْ مُحَمَّدًا وَأَصْحَابَهُ فَقَالَ نَعَمْ. فَتَلاَحَيَا بَيْنَهُمَا. فَقَالَ أُمَيَّةُ لِسَعْدٍ لاَ تَرْفَعْ صَوْتَكَ عَلَى أَبِي الْحَكَمِ، فَإِنَّهُ سَيِّدُ أَهْلِ الْوَادِي. ثُمَّ قَالَ سَعْدٌ وَاللَّهِ لَئِنْ

مَنَعْتَنِي أَنْ أَطُوفَ بِالْبَيْتِ لأَقْطَعَنَّ مَتْجَرَكَ بِالشَّأْمِ. قَالَ فَجَعَلَ أُمَيَّةُ يَقُولُ لِسَعْدٍ لاَ تَرْفَعْ صَوْتَكَ. وَجَعَلَ يُمْسِكُهُ، فَغَضِبَ سَعْدٌ فَقَالَ دَعْنَا عَنْكَ، فَإِنِّي سَمِعْتُ مُحَمَّدًا صلى الله عليه وسلم يَزْعُمُ أَنَّهُ قَاتِلُكَ. قَالَ إِيَّاىَ قَالَ نَعَمْ. قَالَ وَاللَّهِ مَا يَكْذِبُ مُحَمَّدٌ إِذَا حَدَّثَ. فَرَجَعَ إِلَى امْرَأَتِهِ، فَقَالَ أَمَا تَعْلَمِينَ مَا قَالَ لِي أَخِي الْيَثْرِبِيُّ قَالَتْ وَمَا قَالَ قَالَ زَعَمَ أَنَّهُ سَمِعَ مُحَمَّدًا يَزْعُمُ أَنَّهُ قَاتِلِي. قَالَتْ فَوَاللَّهِ مَا يَكْذِبُ مُحَمَّدٌ. قَالَ فَلَمَّا خَرَجُوا إِلَى بَدْرٍ، وَجَاءَ الصَّرِيخُ قَالَتْ لَهُ امْرَأَتُهُ أَمَا ذَكَرْتَ مَا قَالَ لَكَ أَخُوكَ الْيَثْرِبِيُّ قَالَ فَأَرَادَ أَنْ لاَ يَخْرُجَ، فَقَالَ لَهُ أَبُو جَهْلٍ إِنَّكَ مِنْ أَشْرَافِ الْوَادِي، فَسِرْ يَوْمًا أَوْ يَوْمَيْنِ، فَسَارَ مَعَهُمْ فَقَتَلَهُ اللَّهُ.

Reference	: Sahih al-Bukhari 3632
In-book reference	: Book 61, Hadith 136
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 826

Narrated Abu `Uthman:

I got the news that Gabriel came to the Prophet (ﷺ) while Um Salama was present. Gabriel started talking (to the Prophet (ﷺ) and then left. The Prophet (ﷺ) said to Um Salama, "(Do you know) who it was?" (or a similar question). She said, "It was Dihya (a handsome person amongst the companions of the Prophet (ﷺ))." Later on Um Salama said, "By Allah! I thought he was none but Dihya, till I heard the Prophet (ﷺ) talking about Gabriel in his sermon." (The Sub-narrator asked Abu `Uthman, "From where have you heard this narration?" He replied, "From Usama bin Zaid.")

حَدَّثَنِي عَبَّاسُ بْنُ الْوَلِيدِ النَّرْسِيُّ، حَدَّثَنَا مُعْتَمِرٌ، قَالَ سَمِعْتُ أَبِي، حَدَّثَنَا أَبُو عُثْمَانَ، قَالَ أُنْبِئْتُ أَنَّ جِبْرِيلَ ـ عَلَيْهِ السَّلاَمُ ـ أَتَى النَّبِيَّ صلى الله عليه وسلم وَعِنْدَهُ أُمُّ سَلَمَةَ، فَجَعَلَ يُحَدِّثُ ثُمَّ قَامَ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم لأُمِّ سَلَمَةَ " **مَنْ هَذَا** ". أَوْ كَمَا قَالَ. قَالَ قَالَتْ هَذَا دِحْيَةُ. قَالَتْ أُمُّ سَلَمَةَ ايْمُ اللَّهِ مَا حَسِبْتُهُ إِلاَّ إِيَّاهُ حَتَّى سَمِعْتُ خُطْبَةَ نَبِيِّ اللَّهِ صلى الله عليه وسلم يُخْبِرُ جِبْرِيلَ أَوْ كَمَا قَالَ. قَالَ فَقُلْتُ لأَبِي عُثْمَانَ مِمَّنْ سَمِعْتَ هَذَا قَالَ مِنْ أُسَامَةَ بْنِ زَيْدٍ.

Reference	: Sahih al-Bukhari 3634
In-book reference	: Book 61, Hadith 137
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 827

Narrated `Abdullah:

Allah's Messenger (ﷺ) said, "I saw (in a dream) the people assembled in a gathering, and then Abu Bakr got up and drew one or two buckets of water (from a well) but there was weakness in his drawing. May Allah forgive him. Then `Umar took the bucket and in his hands it turned into a very large bucket. I had never seen anyone amongst: the people who could draw the water as strongly as `Umar till all the people drank their fill and watered their camels that knelt down there.

حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ شَيْبَةَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُغِيرَةِ، عَنْ أَبِيهِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " رَأَيْتُ النَّاسَ مُجْتَمِعِينَ فِي صَعِيدٍ، فَقَامَ أَبُو بَكْرٍ فَنَزَعَ ذَنُوبًا أَوْ ذَنُوبَيْنِ، وَفِي بَعْضِ نَزْعِهِ ضَعْفٌ، وَاللَّهُ يَغْفِرُ لَهُ، ثُمَّ أَخَذَهَا عُمَرُ، فَاسْتَحَالَتْ بِيَدِهِ غَرْبًا، فَلَمْ أَرَ عَبْقَرِيًّا فِي النَّاسِ يَفْرِي فَرِيَّهُ، حَتَّى ضَرَبَ النَّاسُ بِعَطَنٍ ". وَقَالَ هَمَّامٌ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم " فَنَزَعَ أَبُو بَكْرٍ ذَنُوبَيْنِ ".

Reference	: Sahih al-Bukhari 3633
In-book reference	: Book 61, Hadith 138
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 828

(26) Chapter: The Statement of Allah Ta'ala: "Those to whom We gave the Scripture (Jews and Christians) recognize him (Muhammad (saws)) as they recognize their own sons ..."

(26) بَابُ قَوْلِ اللَّهِ تَعَالَى: {يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ}

Narrated `Abdullah bin `Umar:

The Jews came to Allah's Messenger (ﷺ) and told him that a man and a woman from amongst them had committed illegal sexual intercourse. Allah's Messenger (ﷺ) said to them, "What do you find in the Torah (old Testament) about the legal punishment of Ar-Rajm (stoning)?" They replied, (But) we announce their crime and lash them." `Abdullah bin Salam said, "You are telling a lie; Torah contains the order of Rajm." They brought and opened the Torah and one of them solaced his hand on the Verse of Rajm and read the verses preceding and following it. `Abdullah bin Salam said to him, "Lift your hand." When he lifted his hand, the Verse of Rajm was written there. They said, "Muhammad has told the truth; the Torah has the Verse of Rajm. The Prophet (ﷺ) then gave the order that both of them should be stoned to death. (`Abdullah bin `Umar said, "I saw the man leaning over the woman to shelter her from the stones."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ الْيَهُودَ، جَاءُوا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرُوا لَهُ أَنَّ رَجُلاً مِنْهُمْ وَامْرَأَةً زَنَيَا فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا تَجِدُونَ فِي التَّوْرَاةِ فِي شَأْنِ الرَّجْمِ ". فَقَالُوا نَفْضَحُهُمْ وَيُجْلَدُونَ. فَقَالَ عَبْدُ اللَّهِ بْنُ سَلاَمٍ كَذَبْتُمْ، إِنَّ فِيهَا الرَّجْمَ. فَأَتَوْا بِالتَّوْرَاةِ فَنَشَرُوهَا، فَوَضَعَ أَحَدُهُمْ يَدَهُ عَلَى آيَةِ الرَّجْمِ، فَقَرَأَ مَا قَبْلَهَا وَمَا بَعْدَهَا. فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ سَلاَمٍ ارْفَعْ يَدَكَ. فَرَفَعَ يَدَهُ فَإِذَا فِيهَا آيَةُ الرَّجْمِ. فَقَالُوا صَدَقَ يَا مُحَمَّدُ، فِيهَا آيَةُ الرَّجْمِ. فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَرُجِمَا. قَالَ عَبْدُ اللَّهِ فَرَأَيْتُ الرَّجُلَ يَجْنَأُ عَلَى الْمَرْأَةِ يَقِيهَا الْحِجَارَةَ.

Reference	: Sahih al-Bukhari 3635
In-book reference	: Book 61, Hadith 139
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 829

(27) Chapter: The miracle of the splitting of the moon

(27) بَابُ سُؤَالِ الْمُشْرِكِينَ أَنْ يُرِيَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آيَةً فَأَرَاهُمُ انْشِقَاقَ الْقَمَرِ

Narrated `Abdullah bin Masud:

During the lifetime of the Prophet (ﷺ) the moon was split into two parts and on that the Prophet (ﷺ) said, "Bear witness (to thus).

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ـ رضى الله عنه ـ قَالَ انْشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم شِقَّتَيْنِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اشْهَدُوا ".

Reference	: Sahih al-Bukhari 3636
In-book reference	: Book 61, Hadith 140
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 830

Narrated Anas:

That the Meccan people requested Allah's Messenger (ﷺ) to show them a miracle, and so he showed them the splitting of the moon.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا يُونُسُ، حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، وَقَالَ لِي خَلِيفَةُ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّهُ حَدَّثَهُمْ أَنَّ أَهْلَ مَكَّةَ سَأَلُوا رَسُولَ اللَّهِ صلى الله عليه وسلم أَنْ يُرِيَهُمْ آيَةً، فَأَرَاهُمُ انْشِقَاقَ الْقَمَرِ.

Reference	: Sahih al-Bukhari 3637
In-book reference	: Book 61, Hadith 141
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 831

Narrated Ibn `Abbas:

The moon was split into two parts during the lifetime of the Prophet.

حَدَّثَنِي خَلَفُ بْنُ خَالِدٍ الْقُرَشِيُّ، حَدَّثَنَا بَكْرُ بْنُ مُضَرَ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما أَنَّ الْقَمَرَ، انْشَقَّ فِي زَمَانِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 3638
In-book reference	: Book 61, Hadith 142
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 832

(28) Chapter: Chapter (28) باب

Narrated Anas:

Once two men from the companions of Allah's Messenger (ﷺ) went out of the house of the Prophet (ﷺ) on a very dark night. They were accompanied by two things that resembled two lamps lighting the way in front of them, and when they parted, each of them was accompanied by one of those two things (lamps) till they reached their homes.

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذٌ، قَالَ حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسٌ ـ رضى الله عنه ـ أَنَّ رَجُلَيْنِ، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم خَرَجَا مِنْ عِنْدِ النَّبِيِّ صلى الله عليه وسلم فِي لَيْلَةٍ مُظْلِمَةٍ وَمَعَهُمَا مِثْلُ الْمِصْبَاحَيْنِ، يُضِيآنِ بَيْنَ أَيْدِيهِمَا، فَلَمَّا افْتَرَقَا صَارَ مَعَ كُلِّ وَاحِدٍ مِنْهُمَا وَاحِدٌ حَتَّى أَتَى أَهْلَهُ.

Reference	: Sahih al-Bukhari 3639
In-book reference	: Book 61, Hadith 143
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 833

Narrated Al-Mughira bin Shu`ba:

The Prophet (ﷺ) said, "Some of my followers will remain victorious (and on the right path) till the Last Day comes, and they will still be victorious."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، حَدَّثَنَا قَيْسٌ، سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَزَالُ نَاسٌ مِنْ أُمَّتِي ظَاهِرِينَ حَتَّى يَأْتِيَهُمْ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ ".

Reference	: Sahih al-Bukhari 3640
In-book reference	: Book 61, Hadith 144
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 834

Narrated Muawiya:

I heard the Prophet (ﷺ) saying, "A group of people amongst my followers will remain obedient to Allah's orders and they will not be harmed by anyone who will not help them or who will oppose them, till Allah's Order (the Last Day) comes upon them while they are still on the right path."

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا الْوَلِيدُ، قَالَ حَدَّثَنِي ابْنُ جَابِرٍ، قَالَ حَدَّثَنِي عُمَيْرُ بْنُ هَانِئٍ، أَنَّهُ سَمِعَ مُعَاوِيَةَ، يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لاَ يَزَالُ مِنْ أُمَّتِي أُمَّةٌ قَائِمَةٌ بِأَمْرِ اللَّهِ، لاَ يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلاَ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَهُمْ أَمْرُ اللَّهِ وَهُمْ عَلَى ذَلِكَ ". قَالَ عُمَيْرٌ فَقَالَ مَالِكُ بْنُ يُخَامِرَ قَالَ مُعَاذٌ وَهُمْ بِالشَّأْمِ. فَقَالَ مُعَاوِيَةُ هَذَا مَالِكٌ يَزْعُمُ أَنَّهُ سَمِعَ مُعَاذًا يَقُولُ وَهُمْ بِالشَّامِ.

Reference	: Sahih al-Bukhari 3641
In-book reference	: Book 61, Hadith 145
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 835

Narrated `Urwa:

That the Prophet (ﷺ) gave him one Dinar so as to buy a sheep for him. `Urwa bought two sheep for him with the money. Then he sold one of the sheep for one Dinar, and brought one Dinar and a sheep to the Prophet. On that, the

Prophet (ﷺ) invoked Allah to bless him in his deals. So `Urwa used to gain (from any deal) even if he bought dust. (In another narration) `Urwa said, "I heard Allah's Messenger (ﷺ) saying, "There is always goodness in horses till the Day of Resurrection." (The subnarrator added, "I saw 70 horses in `Urwa's house.') (Sufyan said, "The Prophet (ﷺ) asked `Urwa to buy a sheep for him as a sacrifice.")

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، أَخْبَرَنَا سُفْيَانُ، حَدَّثَنَا شَبِيبُ بْنُ غَرْقَدَةَ، قَالَ سَمِعْتُ الْحَىَّ، يُحَدِّثُونَ عَنْ عُرْوَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أَعْطَاهُ دِينَارًا يَشْتَرِي بِهِ شَاةً، فَاشْتَرَى لَهُ بِهِ شَاتَيْنِ، فَبَاعَ إِحْدَاهُمَا بِدِينَارٍ وَجَاءَهُ بِدِينَارٍ وَشَاةٍ، فَدَعَا لَهُ بِالْبَرَكَةِ فِي بَيْعِهِ، وَكَانَ لَوِ اشْتَرَى التُّرَابَ لَرَبِحَ فِيهِ. قَالَ سُفْيَانُ كَانَ الْحَسَنُ بْنُ عُمَارَةَ جَاءَنَا بِهَذَا الْحَدِيثِ عَنْهُ، قَالَ سَمِعَهُ شَبِيبٌ مِنْ عُرْوَةَ، فَأَتَيْتُهُ فَقَالَ شَبِيبٌ إِنِّي لَمْ أَسْمَعْهُ مِنْ عُرْوَةَ، قَالَ سَمِعْتُ الْحَىَّ يُخْبِرُونَهُ عَنْهُ. وَلَكِنْ سَمِعْتُهُ يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " الْخَيْرُ مَعْقُودٌ بِنَوَاصِي الْخَيْلِ إِلَى يَوْمِ الْقِيَامَةِ ". قَالَ وَقَدْ رَأَيْتُ فِي دَارِهِ سَبْعِينَ فَرَسًا. قَالَ سُفْيَانُ يَشْتَرِي لَهُ شَاةً كَأَنَّهَا أُضْحِيَّةٌ.

Reference	: Sahih al-Bukhari 3642, 3643
In-book reference	: Book 61, Hadith 146
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 836

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "There is always goodness in horses till the Day of Resurrection. "

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْخَيْلُ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ ".

Reference	: Sahih al-Bukhari 3644
In-book reference	: Book 61, Hadith 147
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 837

Narrated Anas:

The Prophet (ﷺ) said, "There is always goodness in horses."

حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، قَالَ سَمِعْتُ أَنَسًا، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ ".

Reference	: Sahih al-Bukhari 3645
In-book reference	: Book 61, Hadith 148
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 4, Book 56, Hadith 838

Narrated Abu Huraira:

The Prophet (ﷺ) said, "A horse may be kept for one of three purposes: for a man it may be a source of reward; for another it may be a means of living; and for a third it may be a burden (a source of committing sins). As for the one for whom it is a source of reward, he is the one who keeps his horse for the sake of Jihad in Allah's Cause; he ties it with a long rope on a pasture or in a garden. So whatever its rope allows it to eat, will be regarded as good rewardable deeds (for its owner). And if it breaks off its rope and jumps over one or two hillocks, even its dung will be considered amongst his good deeds. And if it passes by a river and drinks water from it, that will be considered as good deeds for his benefit) even if he has had no intention of watering it. A horse is a shelter for the one who keeps it so that he may earn his living honestly and takes it as a refuge to keep him from following illegal ways (of gaining money), and does not forget the rights of Allah (i.e. paying the Zakat and allowing others to use it for Allah's Sake). But a horse is a burden (and a source of committing sins for him who keeps it out of pride and pretense and with the intention of harming the Muslims." The Prophet (ﷺ) was asked about donkeys. He replied, "Nothing has been

revealed to be concerning them except this comprehensive Verse (which covers everything) :--'Then whosoever has done good equal to the weight of an atom (or a small ant), Shall see it (its reward) And whosoever has done evil equal to the weight of an atom (or a small) ant), Shall see it (Its punishment)." (99.7-8)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْخَيْلُ لِثَلاَثَةٍ لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ وَعَلَى رَجُلٍ وِزْرٌ. فَأَمَّا الَّذِي لَهُ أَجْرٌ، فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ، فَأَطَالَ لَهَا فِي مَرْجٍ أَوْ رَوْضَةٍ، وَمَا أَصَابَتْ فِي طِيَلِهَا مِنَ الْمَرْجِ أَوِ الرَّوْضَةِ كَانَتْ لَهُ حَسَنَاتٍ، وَلَوْ أَنَّهَا قَطَعَتْ طِيَلَهَا، فَاسْتَنَّتْ شَرَفًا أَوْ شَرَفَيْنِ، كَانَتْ أَرْوَاثُهَا حَسَنَاتٍ لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهْرٍ فَشَرِبَتْ، وَلَمْ يُرِدْ أَنْ يَسْقِيَهَا، كَانَ ذَلِكَ لَهُ حَسَنَاتٍ، وَرَجُلٌ رَبَطَهَا تَغَنِّيًا وَسِتْرًا وَتَعَفُّفًا، لَمْ يَنْسَ حَقَّ اللَّهِ فِي رِقَابِهَا وَظُهُورِهَا، فَهِيَ لَهُ كَذَلِكَ سِتْرٌ. وَرَجُلٌ رَبَطَهَا فَخْرًا وَرِيَاءً، وَنِوَاءً لأَهْلِ الإِسْلاَمِ فَهْىَ وِزْرٌ. وَسُئِلَ النَّبِيُّ صلى الله عليه وسلم عَنِ الْحُمُرِ فَقَالَ " مَا أُنْزِلَ عَلَىَّ فِيهَا إِلاَّ هَذِهِ الآيَةُ الْجَامِعَةُ الْفَاذَّةُ {فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ * وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ}

Reference : Sahih al-Bukhari 3646
In-book reference : Book 61, Hadith 149
USC-MSA web (English) reference : Vol. 4, Book 56, Hadith 839
(deprecated numbering scheme)

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) reached Khaibar in the early morning and the people of Khaibar came out with their spades, and when they saw the Prophet (ﷺ) they said, "Muhammad and his army!" and returned hurriedly to take refuge in the fort. The Prophet (ﷺ) raised his hands and said, "Allah is Greater! Khaibar is ruined ! If we approach a nation, then miserable is the morning of those who are warned."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ يَقُولُ صَبَّحَ رَسُولُ اللَّهِ صلى الله عليه وسلم خَيْبَرَ بُكْرَةً وَقَدْ خَرَجُوا بِالْمَسَاحِي، فَلَمَّا رَأَوْهُ قَالُوا مُحَمَّدٌ وَالْخَمِيسُ. وَأَحَالُوا إِلَى الْحِصْنِ يَسْعَوْنَ، فَرَفَعَ النَّبِيُّ صلى الله عليه وسلم يَدَيْهِ وَقَالَ " اللَّهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ".

Reference : Sahih al-Bukhari 3647
In-book reference : Book 61, Hadith 150
USC-MSA web (English) reference : Vol. 4, Book 56, Hadith 840
(deprecated numbering scheme)

Narrated Abu Huraira:

I said, "O Allah's Messenger (ﷺ)! I hear many narrations from you but I forget them." He said, "Spread your covering sheet." I spread my sheet and he moved both his hands as if scooping something and emptied them in the sheet and said, "Wrap it." I wrapped it round my body, and since then I have never forgotten.

حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا ابْنُ أَبِي الْفُدَيْكِ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي سَمِعْتُ مِنْكَ كَثِيرًا فَأَنْسَاهُ. قَالَ " ابْسُطْ رِدَاءَكَ ". فَبَسَطْتُ فَغَرَفَ بِيَدِهِ فِيهِ، ثُمَّ قَالَ " ضُمَّهُ " فَضَمَمْتُهُ، فَمَا نَسِيتُ حَدِيثًا بَعْدُ.

Reference : Sahih al-Bukhari 3648
In-book reference : Book 61, Hadith 151
USC-MSA web (English) reference : Vol. 4, Book 56, Hadith 841
(deprecated numbering scheme)

62 - The Book of Companions of the Prophet (3649 - 3775)

كتاب فضائل أصحاب النبى صلى الله عليه وسلم

(1) Chapter: The Companions of the Prophet (saws) (1) باب فَضَائِلِ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم

وَمَنْ صَحِبَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ رَآهُ مِنَ الْمُسْلِمِينَ فَهْوَ مِنْ أَصْحَابِهِ.

Narrated Abu Sa`id Al-Khudri:

"Allah's Messenger (ﷺ) said, "A time will come upon the people, when a group of people will wage a holy war and it will be said, 'Is there amongst you anyone who has accompanied Allah's Messenger (ﷺ)?' They will say, 'Yes.' And so victory will be bestowed on them. Then a time will come upon the people when a group of people will wage a holy war, and it will be said, "Is there amongst you anynone who has accompanied the companions of Allah's Messenger (ﷺ)?' They will say, 'Yes.' And so victory will be bestowed on them. Then a time will come upon the people when a group of people will wage a holy war, and it will be said, "Is there amongst you anyone who has been in the company of the companions of the companions of Allah's Messenger (ﷺ) ?' They will say, 'Yes.' And victory will be bestowed on them."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ يَقُولُ حَدَّثَنَا أَبُو سَعِيدٍ الْخُدْرِيُّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَأْتِي عَلَى النَّاسِ زَمَانٌ فَيَغْزُو فِئَامٌ مِنَ النَّاسِ، فَيَقُولُونَ فِيكُمْ مَنْ صَاحَبَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَيَقُولُونَ نَعَمْ. فَيُفْتَحُ لَهُمْ. ثُمَّ يَأْتِي عَلَى النَّاسِ زَمَانٌ فَيَغْزُو فِئَامٌ مِنَ النَّاسِ، فَيُقَالُ هَلْ فِيكُمْ مَنْ صَاحَبَ أَصْحَابَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَيَقُولُونَ نَعَمْ. فَيُفْتَحُ لَهُمْ، ثُمَّ يَأْتِي عَلَى النَّاسِ زَمَانٌ فَيَغْزُو فِئَامٌ مِنَ النَّاسِ، فَيُقَالُ هَلْ فِيكُمْ مَنْ صَاحَبَ مَنْ صَاحَبَ أَصْحَابَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَيَقُولُونَ نَعَمْ. فَيُفْتَحُ لَهُمْ ".

Reference	1656
In-book reference	: Book 62, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 1

Narrated `Imran bin Husain:

"Allah's Messenger (ﷺ) said, 'The best of my followers are those living in my generation (i.e. my contemporaries). and then those who will follow the latter" `Imran added, "I do not remember whether he mentioned two or three generations after his generation, then the Prophet (ﷺ) added, 'There will come after you, people who will bear witness without being asked to do so, and will be treacherous and untrustworthy, and they will vow and never fulfill their vows, and fatness will appear among them."

حَدَّثَنِي إِسْحَاقُ، حَدَّثَنَا النَّضْرُ، أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي جَمْرَةَ، سَمِعْتُ زَهْدَمَ بْنَ مُضَرِّبٍ، سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ ـ رضى الله عنهما ـ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خَيْرُ أُمَّتِي قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ". قَالَ عِمْرَانُ فَلاَ أَدْرِي أَذَكَرَ بَعْدَ قَرْنِهِ قَرْنَيْنِ أَوْ ثَلاَثًا " ثُمَّ إِنَّ بَعْدَكُمْ قَوْمًا يَشْهَدُونَ وَلاَ يُسْتَشْهَدُونَ، وَيَخُونُونَ وَلاَ يُؤْتَمَنُونَ، وَيَنْذُرُونَ وَلاَ يَفُونَ، وَيَظْهَرُ فِيهِمُ السِّمَنُ ".

Reference	: Sahih al-Bukhari 3650
In-book reference	: Book 62, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 2

Narrated `Abdullah:

The Prophet (ﷺ) said, "The best people are those living in my generation, and then those who will follow them, and then those who will follow the latter. Then there will come some people who will bear witness before taking oaths, and take oaths before bearing witness." (Ibrahim, a sub-narrator said, "They used to beat us for witnesses and covenants when we were still children.")

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَجِيءُ قَوْمٌ تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ وَيَمِينُهُ شَهَادَتَهُ ". قَالَ إِبْرَاهِيمُ وَكَانُوا يَضْرِبُونَا عَلَى الشَّهَادَةِ وَالْعَهْدِ وَنَحْنُ صِغَارٌ.

Reference	: Sahih al-Bukhari 3651
In-book reference	: Book 62, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 3

(2) Chapter: The virtues of the emigrants (i.e., Muhajirin)

(2) باب مَنَاقِبِ الْمُهَاجِرِينَ وَفَضْلِهِمْ

مِنْهُمْ أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ أَبِي قُحَافَةَ التَّيْمِيُّ رَضِيَ اللَّهُ عَنْهُ وَقَوْلِ اللَّهِ تَعَالَى: {لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلاً مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ} وَقَالَ: {إِلاَّ تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ} إِلَى قَوْلِهِ: {إِنَّ اللَّهَ مَعَنَا}. قَالَتْ عَائِشَةُ وَأَبُو سَعِيدٍ وَابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ وَكَانَ أَبُو بَكْرٍ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْغَارِ.

Narrated Al-Bara:

Abu Bakr bought a (camel) saddle from `Azib for thirteen Dirhams. Abu Bakr said to `Azib, "Tell Al- Bara' to carry the saddle for me." `Azib said, "No, unless you relate to me what happened to you and Allah 's Apostle when you left Mecca while the pagans were in search of you." Abu Bakr said, "We left Mecca and we travel led continuously for that night and the following day till it was midday. I looked (around) searching for shade to take as shelter, and suddenly I came across a rock, and found a little shade there. So I cleaned the place and spread a bed for the Prophet (ﷺ) in the shade and said to him, 'Lie down, O Allah's Messenger (ﷺ).' So the Prophet (ﷺ) lay down and I went out, looking around to see if there was any person pursuing us. Suddenly I saw a shepherd driving his sheep towards the rock, seeking what we had already sought from it. I asked him, 'To whom do you belong, O boy?' He said, 'I belong to a man from Quraish.' He named the man and I recognized him. I asked him, 'Is there any milk with your sheep?' He said, 'Yes.' I said, 'Will you then milk (some) for us?' He said, 'Yes.' Then I asked him to tie the legs of one of the sheep and clean its udder, and then ordered him to clean his hands from dust. Then the shepherd cleaned his hands by striking his hands against one another. After doing so, he milked a small amount of milk. I used to keep for Allah's Messenger (ﷺ) a leather water-container, the mouth of which was covered with a piece of cloth. I poured water on the milk container till its lower part was cold. Then I took the milk to the Prophet (ﷺ) whom I found awake. I said to him, 'Drink, O Allah's Messenger (ﷺ).' So he drank till I became pleased. Then I said, 'It is time for us to move, O Allahs Apostle!' He said, 'Yes.' So we set out while the people (i.e. Quraish pagans) were searching for us, but none found us except Suraiqa bin Malik bin Jushum who was riding his horse. I said, 'These are our pursuers who have found us. O Allah's Messenger (ﷺ)!' He said, 'Do not grieve, for Allah is with us."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ اشْتَرَى أَبُو بَكْرٍ ـ رضى الله عنه ـ مِنْ عَازِبٍ رَحْلاً بِثَلاَثَةَ عَشَرَ دِرْهَمًا فَقَالَ أَبُو بَكْرٍ لِعَازِبٍ مُرِ الْبَرَاءَ فَلْيَحْمِلْ إِلَىَّ رَحْلِي. فَقَالَ عَازِبٌ لاَ حَتَّى تُحَدِّثَنَا كَيْفَ صَنَعْتَ أَنْتَ وَرَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ خَرَجْتُمَا مِنْ مَكَّةَ وَالْمُشْرِكُونَ يَطْلُبُونَكُمْ قَالَ ارْتَحَلْنَا مِنْ مَكَّةَ، فَأَحْيَيْنَا أَوْ سَرَيْنَا لَيْلَتَنَا وَيَوْمَنَا حَتَّى أَظْهَرْنَا وَقَامَ قَائِمُ الظَّهِيرَةِ، فَرَمَيْتُ بِبَصَرِي هَلْ أَرَى مِنْ ظِلٍّ فَآوِيَ إِلَيْهِ، فَإِذَا صَخْرَةٌ أَتَيْتُهَا فَنَظَرْتُ بَقِيَّةَ ظِلٍّ لَهَا فَسَوَّيْتُهُ، ثُمَّ فَرَشْتُ لِلنَّبِيِّ صلى الله عليه وسلم فِيهِ، ثُمَّ قُلْتُ لَهُ اضْطَجِعْ يَا نَبِيَّ اللَّهِ. فَاضْطَجَعَ النَّبِيُّ صلى الله عليه وسلم ثُمَّ انْطَلَقْتُ أَنْظُرُ مَا

حَوْلِي، هَلْ أَرَى مِنَ الطَّلَبِ أَحَدًا فَإِذَا أَنَا بِرَاعِي غَنَمٍ يَسُوقُ غَنَمَهُ إِلَى الصَّخْرَةِ يُرِيدُ مِنْهَا الَّذِي أَرَدْنَا، فَسَأَلْتُهُ فَقُلْتُ لَهُ لِمَنْ أَنْتَ يَا غُلاَمُ قَالَ لِرَجُلٍ مِنْ قُرَيْشٍ سَمَّاهُ فَعَرَفْتُهُ. فَقُلْتُ هَلْ فِي غَنَمِكَ مِنْ لَبَنٍ قَالَ نَعَمْ. قُلْتُ فَهَلْ أَنْتَ حَالِبٌ لَبَنًا قَالَ نَعَمْ. فَأَمَرْتُهُ فَاعْتَقَلَ شَاةً مِنْ غَنَمِهِ، ثُمَّ أَمَرْتُهُ أَنْ يَنْفُضَ ضَرْعَهَا مِنَ الْغُبَارِ، ثُمَّ أَمَرْتُهُ أَنْ يَنْفُضَ كَفَّيْهِ، فَقَالَ هَكَذَا ضَرَبَ إِحْدَى كَفَّيْهِ بِالأُخْرَى فَحَلَبَ لِي كُثْبَةً مِنْ لَبَنٍ، وَقَدْ جَعَلْتُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم إِدَاوَةً عَلَى فَمِهَا خِرْقَةٌ، فَصَبَبْتُ عَلَى اللَّبَنِ حَتَّى بَرَدَ أَسْفَلُهُ، فَانْطَلَقْتُ بِهِ إِلَى النَّبِيِّ صلى الله عليه وسلم فَوَافَقْتُهُ قَدِ اسْتَيْقَظَ، فَقُلْتُ اشْرَبْ يَا رَسُولَ اللَّهِ. فَشَرِبَ حَتَّى رَضِيتُ ثُمَّ قُلْتُ قَدْ آنَ الرَّحِيلُ يَا رَسُولَ اللَّهِ. قَالَ " بَلَى ". فَارْتَحَلْنَا وَالْقَوْمُ يَطْلُبُونَا، فَلَمْ يُدْرِكْنَا أَحَدٌ مِنْهُمْ غَيْرُ سُرَاقَةَ بْنِ مَالِكِ بْنِ جُعْشُمٍ عَلَى فَرَسٍ لَهُ. فَقُلْتُ هَذَا الطَّلَبُ قَدْ لَحِقَنَا يَا رَسُولَ اللَّهِ. فَقَالَ " لاَ تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ".

Reference	: Sahih al-Bukhari 3652
In-book reference	: Book 62, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 4

Narrated Abu Bakr:

I said to the Prophet (ﷺ) while I was in the Cave. "If any of them should look under his feet, he would see us." He said, "O Abu Bakr! What do you think of two (persons) the third of whom is Allah?"

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا هَمَّامٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنْ أَبِي بَكْرٍ ـ رضى الله عنه ـ قَالَ قُلْتُ لِلنَّبِيِّ صلى الله عليه وسلم وَأَنَا فِي الْغَارِ لَوْ أَنَّ أَحَدَهُمْ نَظَرَ تَحْتَ قَدَمَيْهِ لأَبْصَرَنَا. فَقَالَ " مَا ظَنُّكَ يَا أَبَا بَكْرٍ بِاثْنَيْنِ اللَّهُ ثَالِثُهُمَا ".

Reference	: Sahih al-Bukhari 3653
In-book reference	: Book 62, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 5

(3) Chapter: "Close the gates (in the Mosque), except the gate of Abu Bakr."

(3) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم

قَالَهُ ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) addressed the people saying, "Allah has given option to a slave to choose this world or what is with Him. The slave has chosen what is with Allah." Abu Bakr wept, and we were astonished at his weeping caused by what the Prophet (ﷺ) mentioned as to a Slave (of Allah) who had been offered a choice, (we learned later on) that Allah's Messenger (ﷺ) himself was the person who was given the choice, and that Abu Bakr knew best of all of us. Allah's Messenger (ﷺ) added, "The person who has favored me most of all both with his company and wealth, is Abu Bakr. If I were to take a Khalil other than my Lord, I would have taken Abu Bakr as such, but (what relates us) is the Islamic brotherhood and friendliness. All the gates of the Mosque should be closed except the gate of Abu Bakr."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو عَامِرٍ، حَدَّثَنَا فُلَيْحٌ، قَالَ حَدَّثَنِي سَالِمٌ أَبُو النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ قَالَ خَطَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم النَّاسَ وَقَالَ " إِنَّ اللَّهَ خَيَّرَ عَبْدًا بَيْنَ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ فَاخْتَارَ ذَلِكَ الْعَبْدُ مَا عِنْدَ اللَّهِ ". قَالَ فَبَكَى أَبُو بَكْرٍ، فَعَجِبْنَا لِبُكَائِهِ أَنْ يُخْبِرَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ عَبْدٍ خُيِّرَ. فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم هُوَ الْمُخَيَّرَ وَكَانَ أَبُو بَكْرٍ أَعْلَمَنَا، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ مِنْ أَمَنِّ النَّاسِ عَلَىَّ فِي صُحْبَتِهِ وَمَالِهِ أَبَا بَكْرٍ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلاً غَيْرَ رَبِّي لاَتَّخَذْتُ أَبَا بَكْرٍ، وَلَكِنْ أُخُوَّةُ الإِسْلاَمِ وَمَوَدَّتُهُ، لاَ يَبْقَيَنَّ فِي الْمَسْجِدِ بَابٌ إِلاَّ سُدَّ، إِلاَّ بَابُ أَبِي بَكْرٍ ".

Reference	: Sahih al-Bukhari 3654
In-book reference	: Book 62, Hadith 6
USC-MSA web (English) reference	: Vol. 5, Book 57, Hadith 6

(deprecated numbering scheme)

(4) Chapter: The merits of Abu Bakr رضي الله عنه

(4) باب فَضْلِ أَبِي بَكْرٍ بَعْدَ النَّبِيِّ صلى الله عليه وسلم

Narrated Ibn `Umar:

We used to compare the people as to who was better during the lifetime of Allah's Messenger (ﷺ) . We used to regard Abu Bakr as the best, then `Umar, and then `Uthman .

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُلَيْمَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ كُنَّا نُخَيِّرُ بَيْنَ النَّاسِ فِي زَمَنِ النَّبِيِّ صلى الله عليه وسلم فَنُخَيِّرُ أَبَا بَكْرٍ، ثُمَّ عُمَرَ بْنَ الْخَطَّابِ، ثُمَّ عُثْمَانَ بْنَ عَفَّانَ رضى الله عنهم.

Reference	: Sahih al-Bukhari 3655
In-book reference	: Book 62, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 7

(5) Chapter: "If I were to take Khalil ..."

(5) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم " لَوْ كُنْتُ مُتَّخِذًا خَلِيلاً " قَالَهُ أَبُو سَعِيدٍ

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "If I were to take a Khalil, I would have taken Abu Bakr, but he is my brother and my companion (in Islam).

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " وَلَوْ كُنْتُ مُتَّخِذًا مِنْ أُمَّتِي خَلِيلاً لاَتَّخَذْتُ، أَبَا بَكْرٍ وَلَكِنْ أَخِي وَصَاحِبِي ".

Reference	: Sahih al-Bukhari 3656
In-book reference	: Book 62, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 8

Narrated Aiyub:

The Prophet (ﷺ) said, "If I were to take a Khalil, I would have taken him (i.e. Abu Bakr) as a Khalil, but the Islamic brotherhood is better."

حَدَّثَنَا مُعَلًّى، وَمُوسَى، قَالاَ حَدَّثَنَا وُهَيْبٌ، عَنْ أَيُّوبَ، وَقَالَ، " لَوْ كُنْتُ مُتَّخِذًا خَلِيلاً لاَتَّخَذْتُهُ خَلِيلاً، وَلَكِنْ أُخُوَّةُ الإِسْلاَمِ أَفْضَلُ ". حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ، مِثْلَهُ.

Reference	: Sahih al-Bukhari 3657
In-book reference	: Book 62, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 9

Narrated `Abdullah bin Abi Mulaika:

The people of Kufa sent a letter to Ibn Az-Zubair, asking about (the inheritance of) (paternal) grandfather. He replied that the right of the inheritance of (paternal) grandfather is the same as that of father if the father is dead) and added, "Allah's Messenger (ﷺ) said, ' If I were to take a Khalil from this nation, I would have taken him (i.e. Abu Bakr).

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، قَالَ كَتَبَ أَهْلُ الْكُوفَةِ إِلَى ابْنِ الزُّبَيْرِ فِي الْجَدِّ. فَقَالَ أَمَّا الَّذِي قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ كُنْتُ مُتَّخِذًا مِنْ هَذِهِ الأُمَّةِ خَلِيلاً لاَتَّخَذْتُهُ ". أَنْزَلَهُ أَبَا يَعْنِي أَبَا بَكْرٍ.

Reference	: Sahih al-Bukhari 3658

In-book reference : Book 62, Hadith 10
USC-MSA web (English) reference : Vol. 5, Book 57, Hadith 10
(deprecated numbering scheme)

Narrated Jubair bin Mut`im:

A woman came to the Prophet (ﷺ) who ordered her to return to him again. She said, "What if I came and did not find you?" as if she wanted to say, "If I found you dead?" The Prophet (ﷺ) said, "If you should not find me, go to Abu Bakr."

حَدَّثَنَا الْحُمَيْدِيُّ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ، قَالاَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، قَالَ أَتَتِ امْرَأَةٌ النَّبِيَّ صلى الله عليه وسلم فَأَمَرَهَا أَنْ تَرْجِعَ إِلَيْهِ‏.‏ قَالَتْ أَرَأَيْتَ إِنْ جِئْتُ وَلَمْ أَجِدْكَ كَأَنَّهَا تَقُولُ الْمَوْتَ‏.‏ قَالَ عَلَيْهِ السَّلاَمُ ‏"‏ إِنْ لَمْ تَجِدِينِي فَأْتِي أَبَا بَكْرٍ ‏"‏‏.‏

Reference : Sahih al-Bukhari 3659
In-book reference : Book 62, Hadith 11
USC-MSA web (English) reference : Vol. 5, Book 57, Hadith 11
(deprecated numbering scheme)

Narrated `Ammar:

I saw Allah's Messenger (ﷺ) and there was none with him but five slaves, two women and Abu Bakr (i.e. those were the only converts to Islam then).

حَدَّثَنِي أَحْمَدُ بْنُ أَبِي الطَّيِّبِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُجَالِدٍ، حَدَّثَنَا بَيَانُ بْنُ بِشْرٍ، عَنْ وَبَرَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ هَمَّامٍ، قَالَ سَمِعْتُ عَمَّارًا، يَقُولُ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَمَا مَعَهُ إِلاَّ خَمْسَةُ أَعْبُدٍ وَامْرَأَتَانِ وَأَبُو بَكْرٍ‏.‏

Reference : Sahih al-Bukhari 3660
In-book reference : Book 62, Hadith 12
USC-MSA web (English) reference : Vol. 5, Book 57, Hadith 12
(deprecated numbering scheme)

Narrated Abu Ad-Darda:

While I was sitting with the Prophet, Abu Bakr came, lifting up one corner of his garment uncovering his knee. The Prophet (ﷺ) said, "Your companion has had a quarrel." Abu Bakr greeted (the Prophet (ﷺ)) and said, "O Allah's Messenger (ﷺ)! There was something (i.e. quarrel) between me and the Son of Al-Khattab. I talked to him harshly and then regretted that, and requested him to forgive me, but he refused. This is why I have come to you." The Prophet (ﷺ) said thrice, "O Abu Bakr! May Allah forgive you." In the meanwhile, `Umar regretted (his refusal of Abu Bakr's excuse) and went to Abu Bakr's house and asked if Abu Bakr was there. They replied in the negative. So he came to the Prophet (ﷺ) and greeted him, but signs of displeasure appeared on the face of the Prophet (ﷺ) till Abu Bakr pitied (`Umar), so he knelt and said twice, "O Allah's Messenger (ﷺ)! By Allah! I was more unjust to him (than he to me)." The Prophet (ﷺ) said, "Allah sent me (as a Prophet) to you (people) but you said (to me), 'You are telling a lie,' while Abu Bakr said, 'He has said the truth,' and consoled me with himself and his money." He then said twice, "Won't you then give up harming my companion?" After that nobody harmed Abu Bakr.

حَدَّثَنِي هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ، حَدَّثَنَا زَيْدُ بْنُ وَاقِدٍ، عَنْ بُسْرِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَائِذِ اللَّهِ أَبِي إِدْرِيسَ، عَنْ أَبِي الدَّرْدَاءِ ـ رضى الله عنه ـ قَالَ كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ صلى الله عليه وسلم إِذْ أَقْبَلَ أَبُو بَكْرٍ آخِذًا بِطَرَفِ ثَوْبِهِ حَتَّى أَبْدَى عَنْ رُكْبَتِهِ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ أَمَّا صَاحِبُكُمْ فَقَدْ غَامَرَ ‏"‏‏.‏ فَسَلَّمَ، وَقَالَ إِنِّي كَانَ بَيْنِي وَبَيْنَ ابْنِ الْخَطَّابِ شَىْءٌ فَأَسْرَعْتُ إِلَيْهِ ثُمَّ نَدِمْتُ، فَسَأَلْتُهُ أَنْ يَغْفِرَ لِي فَأَبَى عَلَىَّ، فَأَقْبَلْتُ إِلَيْكَ فَقَالَ ‏"‏ يَغْفِرُ اللَّهُ لَكَ يَا أَبَا بَكْرٍ ‏"‏‏.‏ ثَلاَثًا، ثُمَّ إِنَّ عُمَرَ نَدِمَ فَأَتَى مَنْزِلَ أَبِي بَكْرٍ فَسَأَلَ أَثَمَّ أَبُو بَكْرٍ فَقَالُوا لاَ‏.‏ فَأَتَى إِلَى النَّبِيِّ صلى الله عليه وسلم، فَسَلَّمَ فَجَعَلَ وَجْهُ النَّبِيِّ صلى الله عليه وسلم يَتَمَعَّرُ حَتَّى أَشْفَقَ أَبُو بَكْرٍ، فَجَثَا عَلَى رُكْبَتَيْهِ فَقَالَ يَا رَسُولَ اللَّهِ، وَاللَّهِ أَنَا كُنْتُ أَظْلَمَ مَرَّتَيْنِ‏.‏ فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏

إِنَّ اللَّهَ بَعَثَنِي إِلَيْكُمْ فَقُلْتُمْ كَذَبْتَ. وَقَالَ أَبُو بَكْرٍ صَدَقَ. وَوَاسَانِي بِنَفْسِهِ وَمَالِهِ، فَهَلْ أَنْتُمْ تَارِكُو لِي صَاحِبِي ". مَرَّتَيْنِ فَمَا أُوذِيَ بَعْدَهَا.

Reference	: Sahih al-Bukhari 3661
In-book reference	: Book 62, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 13

Narrated `Amr bin Al-As:

The Prophet (ﷺ) deputed me to read the Army of Dhat-as-Salasil. I came to him and said, "Who is the most beloved person to you?" He said, " `Aisha." I asked, "Among the men?" He said, "Her father." I said, "Who then?" He said, "Then `Umar bin Al-Khattab." He then named other men.

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، قَالَ خَالِدٌ الْحَذَّاءُ حَدَّثَنَا عَنْ أَبِي عُثْمَانَ، قَالَ حَدَّثَنِي عَمْرُو بْنُ الْعَاصِ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم بَعَثَهُ عَلَى جَيْشِ ذَاتِ السَّلاَسِلِ، فَأَتَيْتُهُ فَقُلْتُ أَىُّ النَّاسِ أَحَبُّ إِلَيْكَ قَالَ " عَائِشَةُ ". فَقُلْتُ مِنَ الرِّجَالِ فَقَالَ " أَبُوهَا ". قُلْتُ ثُمَّ مَنْ قَالَ " ثُمَّ عُمَرُ بْنُ الْخَطَّابِ ". فَعَدَّ رِجَالاً.

Reference	: Sahih al-Bukhari 3662
In-book reference	: Book 62, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 14

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "While a shepherd was amongst his sheep, a wolf attacked them and took away one sheep. When the shepherd chased the wolf, the wolf turned towards him and said, 'Who will be its guard on the day of wild animals when nobody except I will be its shepherd. And while a man was driving a cow with a load on it, it turned towards him and spoke to him saying, 'I have not been created for this purpose, but for ploughing." The people said, "Glorified be Allah." The Prophet said, "But I believe in it and so does Abu Bakr end `Umar."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " بَيْنَمَا رَاعٍ فِي غَنَمِهِ عَدَا عَلَيْهِ الذِّئْبُ، فَأَخَذَ مِنْهَا شَاةً، فَطَلَبَهُ الرَّاعِي، فَالْتَفَتَ إِلَيْهِ الذِّئْبُ فَقَالَ مَنْ لَهَا يَوْمَ السَّبُعِ، يَوْمَ لَيْسَ لَهَا رَاعٍ غَيْرِي، وَبَيْنَا رَجُلٌ يَسُوقُ بَقَرَةً قَدْ حَمَلَ عَلَيْهَا، فَالْتَفَتَتْ إِلَيْهِ فَكَلَّمَتْهُ فَقَالَتْ إِنِّي لَمْ أُخْلَقْ لِهَذَا، وَلَكِنِّي خُلِقْتُ لِلْحَرْثِ ". قَالَ النَّاسُ سُبْحَانَ اللَّهِ. قَالَ النَّبِيُّ صلى الله عليه وسلم " فَإِنِّي أُومِنُ بِذَلِكَ وَأَبُو بَكْرٍ وَعُمَرُ بْنُ الْخَطَّابِ رضى الله عنهما ".

Reference	: Sahih al-Bukhari 3663
In-book reference	: Book 62, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 15

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "While I was sleeping, I saw myself standing at a well, on it there was a bucket. I drew water from the well as much as Allah wished. Then Ibn Abi Quhafa (i.e. Abu Bakr) took the bucket from me and brought out one or two buckets (of water) and there was weakness in his drawing the water. May Allah forgive his weakness for him. Then the bucket turned into a very big one and Ibn Al-Khattab took it over and I had never seen such a mighty person amongst the people as him in performing such hard work, till the people drank to their satisfaction and watered their camels that knelt down there."

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي ابْنُ الْمُسَيَّبِ، سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي عَلَى قَلِيبٍ عَلَيْهَا دَلْوٌ، فَنَزَعْتُ مِنْهَا مَا شَاءَ اللَّهُ، ثُمَّ أَخَذَهَا ابْنُ أَبِي

قُحَافَةَ، فَنَزَعَ بِهَا ذَنُوبًا أَوْ ذَنُوبَيْنِ، وَفِي نَزْعِهِ ضَعْفٌ، وَاللَّهُ يَغْفِرُ لَهُ ضَعْفَهُ، ثُمَّ اسْتَحَالَتْ غَرْبًا، فَأَخَذَهَا ابْنُ الْخَطَّابِ، فَلَمْ أَرَ عَبْقَرِيًّا مِنَ النَّاسِ يَنْزِعُ نَزْعَ عُمَرَ، حَتَّى ضَرَبَ النَّاسُ بِعَطَنٍ ".

Reference	: Sahih al-Bukhari 3664
In-book reference	: Book 62, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 16

Narrated `Abdullah bin `Umar:

That Allah's Messenger (ﷺ) said, "Allah will not look on the Day of Judgment at him who drags his robe (behind him) out of pride." Abu Bakr said "One side of my robe slacks down unless I get very cautious about it." Allah's Messenger (ﷺ) said, "But you do not do that with a pride."

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ جَرَّ ثَوْبَهُ خُيَلاَءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ ". فَقَالَ أَبُو بَكْرٍ إِنَّ أَحَدَ شِقَّىْ ثَوْبِي يَسْتَرْخِي إِلاَّ أَنْ أَتَعَاهَدَ ذَلِكَ مِنْهُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّكَ لَسْتَ تَصْنَعُ ذَلِكَ خُيَلاَءَ " قَالَ مُوسَى فَقُلْتُ لِسَالِمٍ أَذَكَرَ عَبْدُ اللَّهِ مَنْ جَرَّ إِزَارَهُ قَالَ لَمْ أَسْمَعْهُ ذَكَرَ إِلاَّ ثَوْبَهُ.

Reference	: Sahih al-Bukhari 3665
In-book reference	: Book 62, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 17

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "Anybody who spends a pair of something in Allah's Cause will be called from all the gates of Paradise, "O Allah's slave! This is good.' He who is amongst those who pray will be called from the gate of the prayer (in Paradise) and he who is from the people of Jihad will be called from the gate of Jihad, and he who is from those' who give in charity (i.e. Zakat) will be called from the gate of charity, and he who is amongst those who observe fast will be called from the gate of fasting, the gate of Raiyan." Abu Bakr said, "He who is called from all those gates will need nothing," He added, "Will anyone be called from all those gates, O Allah's Messenger (ﷺ)?" He said, "Yes, and I hope you will be among those, O Abu Bakr."

حَدَّثَنَا أَبُو الْيَمَانِ، حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ أَنْفَقَ زَوْجَيْنِ مِنْ شَىْءٍ مِنَ الأَشْيَاءِ فِي سَبِيلِ اللَّهِ دُعِيَ مِنْ أَبْوَابِ ـ يَعْنِي الْجَنَّةَ ـ يَا عَبْدَ اللَّهِ هَذَا خَيْرٌ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّلاَةِ دُعِيَ مِنْ باب الصَّلاَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ باب الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ باب الصَّدَقَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ باب الصِّيَامِ، وَبَابِ الرَّيَّانِ ". فَقَالَ أَبُو بَكْرٍ مَا عَلَى هَذَا الَّذِي يُدْعَى مِنْ تِلْكَ الأَبْوَابِ مِنْ ضَرُورَةٍ، وَقَالَ هَلْ يُدْعَى مِنْهَا كُلِّهَا أَحَدٌ يَا رَسُولَ اللَّهِ قَالَ " نَعَمْ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ يَا أَبَا بَكْرٍ ".

Reference	: Sahih al-Bukhari 3666
In-book reference	: Book 62, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 18

Narrated 'Aisha:

(the wife of the Prophet) Allah's Messenger (ﷺ) died while Abu Bakr was at a place called As-Sunah (Al-'Aliya) 'Umar stood up and said, "By Allah! Allah's Messenger (ﷺ) is not dead!" 'Umar (later on) said, "By Allah! Nothing occurred to my mind except that." He said, "Verily! Allah will resurrect him and he will cut the hands and legs of some men." Then Abu Bakr came and uncovered the face of Allah's Messenger (ﷺ), kissed him and said, "Let my mother and father be sacrificed for you, (O Allah's Messenger (ﷺ)), you are good in life and in death. By Allah in

Whose Hands my life is, Allah will never make you taste death twice." Then he went out and said, "O oath-taker! Don't be hasty." When Abu Bakr spoke, 'Umar sat down. Abu Bakr praised and glorified Allah and said, No doubt! Whoever worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, then Allah is Alive and shall never die." Then he recited Allah's Statement.:-- "(O Muhammad) Verily you will die, and they also will die." (39.30) He also recited:--

"Muhammad is no more than an Apostle; and indeed many Apostles have passed away, before him, If he dies Or is killed, will you then Turn back on your heels? And he who turns back On his heels, not the least Harm will he do to Allah And Allah will give reward to those Who are grateful." (3.144)

The people wept loudly, and the Ansar were assembled with Sad bin 'Ubada in the shed of Bani Saida. They said (to the emigrants). "There should be one 'Amir from us and one from you." Then Abu Bakr, Umar bin Al-Khattab and Abu 'baida bin Al-Jarrah went to them. 'Umar wanted to speak but Abu Bakr stopped him. 'Umar later on used to say, "By Allah, I intended only to say something that appealed to me and I was afraid that Abu Bakr would not speak so well. Then Abu Bakr spoke and his speech was very eloquent. He said in his statement, "We are the rulers and you (Ansars) are the ministers (i.e. advisers)," Hubab bin Al-Mundhir said, "No, by Allah we won't accept this. But there must be a ruler from us and a ruler from you." Abu Bakr said, "No, we will be the rulers and you will be the ministers, for they (i.e. Quarish) are the best family amongst the 'Arabs and of best origin. So you should elect either 'Umar or Abu 'Ubaida bin Al-Jarrah as your ruler." 'Umar said (to Abu Bakr), "No but we elect you, for you are our chief and the best amongst us and the most beloved of all of us to Allah's Messenger (ﷺ)." So 'Umar took Abu Bakr's hand and gave the pledge of allegiance and the people too gave the pledge of allegiance to Abu Bakr. Someone said, "You have killed Sad bin Ubada." 'Umar said, "Allah has killed him."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَاتَ وَأَبُو بَكْرٍ بِالسُّنْحِ ـ قَالَ إِسْمَاعِيلُ يَعْنِي بِالْعَالِيَةِ ـ فَقَامَ عُمَرُ يَقُولُ وَاللَّهِ مَا مَاتَ رَسُولُ اللَّهِ صلى الله عليه وسلم. قَالَتْ وَقَالَ عُمَرُ وَاللَّهِ مَا كَانَ يَقَعُ فِي نَفْسِي إِلاَّ ذَاكَ وَلَيَبْعَثَنَّهُ اللَّهُ فَلَيَقْطَعَنَّ أَيْدِيَ رِجَالٍ وَأَرْجُلَهُمْ. فَجَاءَ أَبُو بَكْرٍ فَكَشَفَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَبَّلَهُ قَالَ بِأَبِي أَنْتَ وَأُمِّي طِبْتَ حَيًّا وَمَيِّتًا، وَالَّذِي نَفْسِي بِيَدِهِ لاَ يُذِيقُكَ اللَّهُ الْمَوْتَتَيْنِ أَبَدًا. ثُمَّ خَرَجَ فَقَالَ أَيُّهَا الْحَالِفُ عَلَى رِسْلِكَ. فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ جَلَسَ عُمَرُ. فَحَمِدَ اللَّهَ أَبُو بَكْرٍ وَأَثْنَى عَلَيْهِ وَقَالَ أَلاَ مَنْ كَانَ يَعْبُدُ مُحَمَّدًا صلى الله عليه وسلم فَإِنَّ مُحَمَّدًا قَدْ مَاتَ، وَمَنْ كَانَ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لاَ يَمُوتُ. وَقَالَ {إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ} وَقَالَ {وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ} قَالَ فَنَشَجَ النَّاسُ يَبْكُونَ ـ قَالَ ـ وَاجْتَمَعَتِ الأَنْصَارُ إِلَى سَعْدِ بْنِ عُبَادَةَ فِي سَقِيفَةِ بَنِي سَاعِدَةَ فَقَالُوا مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ، فَذَهَبَ إِلَيْهِمْ أَبُو بَكْرٍ وَعُمَرُ بْنُ الْخَطَّابِ وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ، فَذَهَبَ عُمَرُ يَتَكَلَّمُ فَأَسْكَتَهُ أَبُو بَكْرٍ، وَكَانَ عُمَرُ يَقُولُ وَاللَّهِ مَا أَرَدْتُ بِذَلِكَ إِلاَّ أَنِّي قَدْ هَيَّأْتُ كَلاَمًا قَدْ أَعْجَبَنِي خَشِيتُ أَنْ لاَ يَبْلُغَهُ أَبُو بَكْرٍ، ثُمَّ تَكَلَّمَ أَبُو بَكْرٍ فَتَكَلَّمَ أَبْلَغَ النَّاسِ فَقَالَ فِي كَلاَمِهِ نَحْنُ الأُمَرَاءُ وَأَنْتُمُ الْوُزَرَاءُ. فَقَالَ حُبَابُ بْنُ الْمُنْذِرِ لاَ وَاللَّهِ لاَ نَفْعَلُ، مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ. فَقَالَ أَبُو بَكْرٍ لاَ، وَلَكِنَّا الأُمَرَاءُ وَأَنْتُمُ الْوُزَرَاءُ هُمْ أَوْسَطُ الْعَرَبِ دَارًا، وَأَعْرَبُهُمْ أَحْسَابًا فَبَايِعُوا عُمَرَ أَوْ أَبَا عُبَيْدَةَ. فَقَالَ عُمَرُ بَلْ نُبَايِعُكَ أَنْتَ، فَأَنْتَ سَيِّدُنَا وَخَيْرُنَا وَأَحَبُّنَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم. فَأَخَذَ عُمَرُ بِيَدِهِ فَبَايَعَهُ، وَبَايَعَهُ النَّاسُ، فَقَالَ قَائِلٌ قَتَلْتُمْ سَعْدَ بْنَ عُبَادَةَ. فَقَالَ عُمَرُ قَتَلَهُ اللَّهُ.

Reference	: Sahih al-Bukhari 3667, 3668
In-book reference	: Book 62, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 19

'Aisha said (in another narration), ("When the Prophet (ﷺ) was on his death-bed) he looked up and said thrice, (Amongst) the Highest Companion (See Qur'an 4.69)' Aisha said, Allah benefited the people by their two speeches. 'Umar frightened the people some of whom were hypocrites whom

Allah caused to abandon Islam because of 'Umar's speech. Then Abu Bakr led the people to True Guidance and acquainted them with the right path they were to follow so that they went out reciting:

-- "Muhammad is no more than an Apostle and indeed many Apostles have passed away before him.." (3.144)

وَقَالَ عَبْدُ اللَّهِ بْنُ سَالِمٍ عَنِ الزُّبَيْدِيِّ، قَالَ عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ أَخْبَرَنِي الْقَاسِمُ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ شَخَصَ بَصَرُ النَّبِيِّ صلى الله عليه وسلم ثُمَّ قَالَ ‏"‏ فِي الرَّفِيقِ الأَعْلَى ‏"‏‏.‏ ثَلاَثًا، وَقَصَّ الْحَدِيثَ، قَالَتْ فَمَا كَانَتْ مِنْ خُطْبَتِهِمَا مِنْ خُطْبَةٍ إِلاَّ نَفَعَ اللَّهُ بِهَا، لَقَدْ خَوَّفَ عُمَرُ النَّاسَ وَإِنَّ فِيهِمْ لَنِفَاقًا، فَرَدَّهُمُ اللَّهُ بِذَلِكَ‏.‏ ثُمَّ لَقَدْ بَصَّرَ أَبُو بَكْرٍ النَّاسَ الْهُدَى وَعَرَّفَهُمُ الْحَقَّ الَّذِي عَلَيْهِمْ وَخَرَجُوا بِهِ يَتْلُونَ ‏{‏وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ‏}‏ إِلَى ‏{‏الشَّاكِرِينَ‏}‏

Reference	: Sahih al-Bukhari 3669, 3670
In-book reference	: Book 62, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 19

Narrated Muhammad bin Al-Hanafiya:

I asked my father (`Ali bin Abi Talib), "Who are the best people after Allah's Messenger (ﷺ) ?" He said, "Abu Bakr." I asked, "Who then?" He said, "Then `Umar. " I was afraid he would say "Uthman, so I said, "Then you?" He said, "I am only an ordinary person.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، حَدَّثَنَا جَامِعُ بْنُ أَبِي رَاشِدٍ، حَدَّثَنَا أَبُو يَعْلَى، عَنْ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ، قَالَ قُلْتُ لأَبِي أَىُّ النَّاسِ خَيْرٌ بَعْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ أَبُو بَكْرٍ‏.‏ قُلْتُ ثُمَّ مَنْ قَالَ ثُمَّ عُمَرُ‏.‏ وَخَشِيتُ أَنْ يَقُولَ عُثْمَانُ قُلْتُ ثُمَّ أَنْتَ قَالَ مَا أَنَا إِلاَّ رَجُلٌ مِنَ الْمُسْلِمِينَ‏.‏

Reference	: Sahih al-Bukhari 3671
In-book reference	: Book 62, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 20

Narrated `Aisha:

We went out with Allah's Messenger (ﷺ) on one of his journeys till we reached Al-Baida or Dhatul-Jaish where my necklace got broken (and lost). Allah's Messenger (ﷺ) stopped to search for it and the people too stopped with him. There was no water at that place and they had no water with them. So they went to Abu Bakr and said, "Don't you see what `Aisha has done? She has made Allah's Messenger (ﷺ) and the people stop where there is no water and they have no water with them. Abu Bakr came while Allah's Apostle was sleeping with his head on my thigh and said, "You detained Allah Apostle and the people where there is no water and they have no water." He then admonished me and said what Allah wished and pinched me at my flanks with his hands, but I did not move because the head of Allah's Messenger (ﷺ) was on my thigh . Allah's Messenger (ﷺ) kept on sleeping till be got up in the morning and found no water. Then Allah revealed the Divine Verse of Tayammum, and the people performed Tayammum. Usaid bin AlHudair said. "O family of Abu Bakr! This is not the first blessings of yours." We urged the camel on which I was sitting to get up from its place and the necklace was found under it.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّهَا قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي بَعْضِ أَسْفَارِهِ، حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ أَوْ بِذَاتِ الْجَيْشِ انْقَطَعَ عِقْدٌ لِي، فَأَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى الْتِمَاسِهِ، وَأَقَامَ النَّاسُ مَعَهُ، وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ، فَأَتَى النَّاسُ أَبَا بَكْرٍ، فَقَالُوا أَلاَ تَرَى مَا صَنَعَتْ عَائِشَةُ أَقَامَتْ بِرَسُولِ اللَّهِ صلى الله عليه وسلم وَبِالنَّاسِ مَعَهُ، وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ، فَجَاءَ أَبُو بَكْرٍ وَرَسُولُ اللَّهِ صلى الله عليه وسلم وَاضِعٌ رَأْسَهُ عَلَى فَخِذِي قَدْ نَامَ، فَقَالَ حَبَسْتِ رَسُولَ اللَّهِ صلى الله عليه وسلم وَالنَّاسَ، وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ قَالَتْ فَعَاتَبَنِي، وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، وَجَعَلَ يَطْعُنُنِي بِيَدِهِ فِي خَاصِرَتِي، فَلاَ يَمْنَعُنِي مِنَ التَّحَرُّكِ إِلاَّ مَكَانُ

رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَى فَخِذِي، فَنَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى أَصْبَحَ عَلَى غَيْرِ مَاءٍ فَأَنْزَلَ اللَّهُ آيَةَ التَّيَمُّمِ، فَتَيَمَّمُوا، فَقَالَ أُسَيْدُ بْنُ الْحُضَيْرِ مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ. فَقَالَتْ عَائِشَةُ فَبَعَثْنَا الْبَعِيرَ الَّذِي كُنْتُ عَلَيْهِ فَوَجَدْنَا الْعِقْدَ تَحْتَهُ.

Reference	: Sahih al-Bukhari 3672
In-book reference	: Book 62, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 21

Narrated Abu Sa`id:

The Prophet (ﷺ) said, "Do not abuse my companions for if any one of you spent gold equal to Uhud (in Allah's Cause) it would not be equal to a Mud or even a half Mud spent by one of them."

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، قَالَ سَمِعْتُ ذَكْوَانَ، يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تَسُبُّوا أَصْحَابِي، فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدَّ أَحَدِهِمْ وَلاَ نَصِيفَهُ ". تَابَعَهُ جَرِيرٌ وَعَبْدُ اللَّهِ بْنُ دَاوُدَ وَأَبُو مُعَاوِيَةَ وَمُحَاضِرٌ عَنِ الأَعْمَشِ.

Reference	: Sahih al-Bukhari 3673
In-book reference	: Book 62, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 22

Narrated Abu Musa Al-Ash`ari:

I performed ablution in my house and then went out and said, "Today I shall stick to Allah's Messenger (ﷺ) and stay with him all this day of mine (in his service)." I went to the Mosque and asked about the Prophet . They said, "He had gone in this direction." So I followed his way, asking about him till he entered a place called Bir Aris. I sat at its gate that was made of date-palm leaves till the Prophet (ﷺ) finished answering the call of nature and performed ablution. Then I went up to him to see him sitting at the well of Aris at the middle of its edge with his legs uncovered, hanging in the well. I greeted him and went back and sat at the gate. I said, "Today I will be the gatekeeper of the Prophet." Abu Bakr came and pushed the gate. I asked, "Who is it?" He said, "Abu Bakr." I told him to wait, went in and said, "O Allah's Messenger (ﷺ)! Abu Bakr asks for permission to enter." He said, "Admit him and give him the glad tidings that he will be in Paradise." So I went out and said to Abu Bakr, "Come in, and Allah's Messenger (ﷺ) gives you the glad tidings that you will be in Paradise" Abu Bakr entered and sat on the right side of Allah's Messenger (ﷺ) on the built edge of the well and hung his legs n the well as the Prophet (ﷺ) did and uncovered his legs. I then returned and sat (at the gate). I had left my brother performing ablution and he intended to follow me. So I said (to myself). "If Allah wants good for so-and-so (i.e. my brother) He will bring him here." Suddenly somebody moved the door. I asked, "Who is it?" He said, "`Umar bin Al-Khattab." I asked him to wait, went to Allah's Messenger (ﷺ), greeted him and said, `Umar bin Al-Khattab asks the permission to enter." He said, "Admit him, and give him the glad tidings that he will be in Paradise." I went to "`Umar and said "Come in, and Allah's Messenger (ﷺ), gives you the glad tidings that you will be in Paradise." So he entered and sat beside Allah's Messenger (ﷺ) on the built edge of the well on the left side and hung his legs in the well. I returned and sat (at the gate) and said, (to myself), "If Allah wants good for so-and-so, He will bring him here." Somebody came and moved the door. I asked "Who is it?" He replied, "Uthman bin `Affan." I asked him to wait and went to the Prophet (ﷺ) and informed him. He said, "Admit him, and give him the glad tidings of entering Paradise, I asked him to wait and went to the Prophet (ﷺ) and informed him. He said, "Adult him, and give him the glad tidings of entering Paradise after a calamity that will befall him." So I went up to him and said to him, "Come in; Allah's

Apostle gives you the glad tidings of entering Paradise after a calamity that will befall you. "Uthman then came in and found that the built edge of the well was occupied, so he sat opposite to the Prophet (ﷺ) on the other side. Sa`id bin Al-Musaiyab said, "I interpret this (narration) in terms of their graves."

حَدَّثَنَا مُحَمَّدُ بْنُ مِسْكِينٍ أَبُو الْحَسَنِ، حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، حَدَّثَنَا سُلَيْمَانُ، عَنْ شَرِيكِ بْنِ أَبِي نَمِرٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ أَخْبَرَنِي أَبُو مُوسَى الأَشْعَرِيُّ، أَنَّهُ تَوَضَّأَ فِي بَيْتِهِ ثُمَّ خَرَجَ، فَقُلْتُ لأَلْزَمَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم، وَلأَكُونَنَّ مَعَهُ يَوْمِي هَذَا. قَالَ فَجَاءَ الْمَسْجِدَ، فَسَأَلَ عَنِ النَّبِيِّ صلى الله عليه وسلم فَقَالُوا خَرَجَ وَوَجَّهَ هَا هُنَا، فَخَرَجْتُ عَلَى إِثْرِهِ أَسْأَلُ عَنْهُ، حَتَّى دَخَلَ بِئْرَ أَرِيسٍ، فَجَلَسْتُ عِنْدَ الْبَابِ، وَبَابُهَا مِنْ جَرِيدٍ حَتَّى قَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم حَاجَتَهُ، فَتَوَضَّأَ فَقُمْتُ إِلَيْهِ، فَإِذَا هُوَ جَالِسٌ عَلَى بِئْرِ أَرِيسٍ، وَتَوَسَّطَ قُفَّهَا، وَكَشَفَ عَنْ سَاقَيْهِ وَدَلاَّهُمَا فِي الْبِئْرِ، فَسَلَّمْتُ عَلَيْهِ ثُمَّ انْصَرَفْتُ، فَجَلَسْتُ عِنْدَ الْبَابِ، فَقُلْتُ لأَكُونَنَّ بَوَّابَ رَسُولِ اللَّهِ صلى الله عليه وسلم الْيَوْمَ، فَجَاءَ أَبُو بَكْرٍ فَدَفَعَ الْبَابَ. فَقُلْتُ مَنْ هَذَا فَقَالَ أَبُو بَكْرٍ. فَقُلْتُ عَلَى رِسْلِكَ. ثُمَّ ذَهَبْتُ فَقُلْتُ يَا رَسُولَ اللَّهِ هَذَا أَبُو بَكْرٍ يَسْتَأْذِنُ. فَقَالَ " ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ ". فَأَقْبَلْتُ حَتَّى قُلْتُ لأَبِي بَكْرٍ ادْخُلْ، وَرَسُولُ اللَّهِ صلى الله عليه وسلم يُبَشِّرُكَ بِالْجَنَّةِ. فَدَخَلَ أَبُو بَكْرٍ فَجَلَسَ عَنْ يَمِينِ رَسُولِ اللَّهِ صلى الله عليه وسلم مَعَهُ فِي الْقُفِّ، وَدَلَّى رِجْلَيْهِ فِي الْبِئْرِ، كَمَا صَنَعَ النَّبِيُّ صلى الله عليه وسلم، وَكَشَفَ عَنْ سَاقَيْهِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ وَقَدْ تَرَكْتُ أَخِي يَتَوَضَّأُ وَيَلْحَقُنِي، فَقُلْتُ إِنْ يُرِدِ اللَّهُ بِفُلاَنٍ خَيْرًا ـ يُرِيدُ أَخَاهُ ـ يَأْتِ بِهِ. فَإِذَا إِنْسَانٌ يُحَرِّكُ الْبَابَ. فَقُلْتُ مَنْ هَذَا فَقَالَ عُمَرُ بْنُ الْخَطَّابِ. فَقُلْتُ عَلَى رِسْلِكَ. ثُمَّ جِئْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَلَّمْتُ عَلَيْهِ، فَقُلْتُ هَذَا عُمَرُ بْنُ الْخَطَّابِ يَسْتَأْذِنُ. فَقَالَ " ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ ". فَجِئْتُ فَقُلْتُ ادْخُلْ وَبَشَّرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْجَنَّةِ. فَدَخَلَ، فَجَلَسَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الْقُفِّ عَنْ يَسَارِهِ، وَدَلَّى رِجْلَيْهِ فِي الْبِئْرِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ، فَقُلْتُ إِنْ يُرِدِ اللَّهُ بِفُلاَنٍ خَيْرًا يَأْتِ بِهِ. فَجَاءَ إِنْسَانٌ يُحَرِّكُ الْبَابَ، فَقُلْتُ مَنْ هَذَا فَقَالَ عُثْمَانُ بْنُ عَفَّانَ. فَقُلْتُ عَلَى رِسْلِكَ. فَجِئْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَخْبَرْتُهُ. فَقَالَ " ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ عَلَى بَلْوَى تُصِيبُهُ " فَجِئْتُهُ فَقُلْتُ لَهُ ادْخُلْ وَبَشَّرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْجَنَّةِ عَلَى بَلْوَى تُصِيبُكَ. فَدَخَلَ فَوَجَدَ الْقُفَّ قَدْ مُلِئَ، فَجَلَسَ وُجَاهَهُ مِنَ الشِّقِّ الآخَرِ. قَالَ شَرِيكٌ قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ فَأَوَّلْتُهَا قُبُورَهُمْ.

Reference	: Sahih al-Bukhari 3674
In-book reference	: Book 62, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 23

Narrated Anas bin Malik:

The Prophet (ﷺ) once climbed the mountain of Uhud with Abu Bakr, `Umar and `Uthman. The mountain shook with them. The Prophet (ﷺ) said (to the mountain), "Be firm, O Uhud! For on you there are no more than a Prophet, a Siddiq and two martyrs.

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، أَنَّ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ حَدَّثَهُمْ أَنَّ النَّبِيَّ صلى الله عليه وسلم صَعِدَ أُحُدًا وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَرَجَفَ بِهِمْ فَقَالَ " اثْبُتْ أُحُدُ فَإِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ ".

Reference	: Sahih al-Bukhari 3675
In-book reference	: Book 62, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 24

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said. "While (in a dream), I was standing by a well, drawing water from it. Abu Bakr and `Umar came to me. Abu Bakr took the bucket (from me) and drew one or two buckets of water, and there was some weakness in his drawing. May Allah forgive him. Then Ibn Al-Khattab took the bucket from Abu Bakr, and the bucket turned into a very large one in his hands. I had never seen such a mighty person amongst the people as him in performing such hard work. He drew so much water that the people drank to their satisfaction and watered their camels." (Wahab, a sub-narrator said, "till their camels drank and knelt down.")

حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ أَبُو عَبْدِ اللَّهِ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا صَخْرٌ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بَيْنَمَا أَنَا عَلَى بِئْرٍ أَنْزِعُ مِنْهَا جَاءَنِي أَبُو بَكْرٍ وَعُمَرُ، فَأَخَذَ أَبُو بَكْرٍ الدَّلْوَ، فَنَزَعَ ذَنُوبًا

أَوْ ذَنُوبَيْنِ وَفِي نَزْعِهِ ضَعْفٌ، وَاللَّهُ يَغْفِرُ لَهُ، ثُمَّ أَخَذَهَا ابْنُ الْخَطَّابِ مِنْ يَدِ أَبِي بَكْرٍ، فَاسْتَحَالَتْ فِي يَدِهِ غَرْبًا، فَلَمْ أَرَ عَبْقَرِيًّا مِنَ النَّاسِ يَفْرِي فَرِيَّهُ، فَنَزَعَ حَتَّى ضَرَبَ النَّاسُ بِعَطَنٍ ". قَالَ وَهْبٌ الْعَطَنُ مَبْرَكُ الإِبِلِ، يَقُولُ حَتَّى رَوِيَتِ الإِبِلُ فَأَنَاخَتْ.

Reference	: Sahih al-Bukhari 3676
In-book reference	: Book 62, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 25

Narrated Ibn `Abbas:

While I was standing amongst the people who were invoking Allah for `Umar bin Al-Khattab who was lying (dead) on his bed, a man behind me rested his elbows on my shoulder and said, "(O `Umar!) May Allah bestow His Mercy on you. I always hoped that Allah will keep you with your two companions, for I often heard Allah's Messenger (ﷺ) saying, "I, Abu Bakr and `Umar were (somewhere). I, Abu Bakr and `Umar did (something). I, Abu Bakr and `Umar set out.' So I hoped that Allah will keep you with both of them." I turned back to see that the speaker was `Ali bin Abi Talib.

حَدَّثَنِي الْوَلِيدُ بْنُ صَالِحٍ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا عُمَرُ بْنُ سَعِيدِ بْنِ أَبِي الْحُسَيْنِ الْمَكِّيُّ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ إِنِّي لَوَاقِفٌ فِي قَوْمٍ، فَدَعَوُا اللَّهَ لِعُمَرَ بْنِ الْخَطَّابِ وَقَدْ وُضِعَ عَلَى سَرِيرِهِ، إِذَا رَجُلٌ مِنْ خَلْفِي قَدْ وَضَعَ مِرْفَقَهُ عَلَى مَنْكِبِي، يَقُولُ رَحِمَكَ اللَّهُ، إِنْ كُنْتُ لأَرْجُو أَنْ يَجْعَلَكَ اللَّهُ مَعَ صَاحِبَيْكَ، لأَنِّي كَثِيرًا مِمَّا كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ كُنْتُ وَأَبُو بَكْرٍ وَعُمَرُ، وَفَعَلْتُ وَأَبُو بَكْرٍ وَعُمَرُ، وَانْطَلَقْتُ وَأَبُو بَكْرٍ وَعُمَرُ. فَإِنْ كُنْتُ لأَرْجُو أَنْ يَجْعَلَكَ اللَّهُ مَعَهُمَا. فَالْتَفَتُّ فَإِذَا هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ.

Reference	: Sahih al-Bukhari 3677
In-book reference	: Book 62, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 26

Narrated `Urwa bin Az-Zubair:

I asked `Abdullah bin `Amr, "What was the worst thing the pagans did to Allah's Messenger (ﷺ)?" He said, "I saw `Uqba bin Abi Mu'ait coming to the Prophet (ﷺ) while he was praying.' `Uqba put his sheet round the Prophet's neck and squeezed it very severely. Abu Bakr came and pulled `Uqba away from the Prophet and said, "Do you intend to kill a man just because he says: 'My Lord is Allah, and he has brought forth to you the Evident Signs from your Lord?"

حَدَّثَنِي مُحَمَّدُ بْنُ يَزِيدَ الْكُوفِيُّ، حَدَّثَنَا الْوَلِيدُ، عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، قَالَ سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو عَنْ أَشَدِّ، مَا صَنَعَ الْمُشْرِكُونَ بِرَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ رَأَيْتُ عُقْبَةَ بْنَ أَبِي مُعَيْطٍ جَاءَ إِلَى النَّبِيِّ صلى الله عليه وسلم وَهُوَ يُصَلِّي، فَوَضَعَ رِدَاءَهُ فِي عُنُقِهِ فَخَنَقَهُ بِهِ خَنْقًا شَدِيدًا، فَجَاءَ أَبُو بَكْرٍ حَتَّى دَفَعَهُ عَنْهُ فَقَالَ أَتَقْتُلُونَ رَجُلاً أَنْ يَقُولَ رَبِّيَ اللَّهُ. وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ.

Reference	: Sahih al-Bukhari 3678
In-book reference	: Book 62, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 27

(6) Chapter: The merits of 'Umar bin Al-Khattab رضي الله عنه

(6) باب مَنَاقِبُ عُمَرَ بْنِ الْخَطَّابِ أَبِي حَفْصٍ الْقُرَشِيِّ الْعَدَوِيِّ رَضِيَ اللَّهُ عَنْهُ

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) said, "I saw myself (in a dream) entering Paradise, and behold! I saw Ar-Rumaisa', Abu Talha's wife. I heard footsteps. I asked, Who is it? Somebody said, 'It is Bilal ' Then I saw a palace and a lady sitting in its

courtyard. I asked, 'For whom is this palace?' Somebody replied, 'It is for `Umar.' I intended to enter it and see it, but I thought of your (`Umar's) Ghira (and gave up the attempt)." `Umar said, "Let my parents be sacrificed for you, O Allah's Messenger (ﷺ)! How dare I think of my Ghira (self-respect) being offended by you?

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ الْمَاجِشُونُ، حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " رَأَيْتُنِي دَخَلْتُ الْجَنَّةَ، فَإِذَا أَنَا بِالرُّمَيْصَاءِ امْرَأَةِ أَبِي طَلْحَةَ وَسَمِعْتُ خَشَفَةً، فَقُلْتُ مَنْ هَذَا فَقَالَ هَذَا بِلاَلٌ. وَرَأَيْتُ قَصْرًا بِفِنَائِهِ جَارِيَةٌ، فَقُلْتُ لِمَنْ هَذَا فَقَالَ لِعُمَرَ. فَأَرَدْتُ أَنْ أَدْخُلَهُ فَأَنْظُرَ إِلَيْهِ، فَذَكَرْتُ غَيْرَتَكَ ". فَقَالَ عُمَرُ بِأُمِّي وَأَبِي يَا رَسُولَ اللَّهِ أَعَلَيْكَ أَغَارُ

Reference	: Sahih al-Bukhari 3679
In-book reference	: Book 62, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 28

Narrated Abu Huraira:

While we were with Allah's Messenger (ﷺ) he said, "While I was sleeping, I saw myself in Paradise, and suddenly I saw a woman performing ablution beside a palace. I asked, 'For whom is this palace?' They replied, 'It is for `Umar.' Then I remembered `Umar's Ghira (self-respect) and went away quickly." `Umar wept and said, O Allah's Messenger (ﷺ)! How dare I think of my ghira (self-respect) being offended by you?

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا اللَّيْثُ، قَالَ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذْ قَالَ " بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي فِي الْجَنَّةِ، فَإِذَا امْرَأَةٌ تَتَوَضَّأُ إِلَى جَانِبِ قَصْرٍ، فَقُلْتُ لِمَنْ هَذَا الْقَصْرُ قَالُوا لِعُمَرَ فَذَكَرْتُ غَيْرَتَهُ فَوَلَّيْتُ مُدْبِرًا ". فَبَكَى وَقَالَ أَعَلَيْكَ أَغَارُ يَا رَسُولَ اللَّهِ

Reference	: Sahih al-Bukhari 3680
In-book reference	: Book 62, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 29

Narrated Hamza's father:

Allah's Messenger (ﷺ) said, "While I was sleeping, I saw myself drinking (i.e. milk), and I was so contented that I saw the milk flowing through my nails. Then I gave (the milk) to `Umar." They (i.e. the companions of the Prophet) asked, "What do you interpret it?" He said, "Knowledge."

حَدَّثَنِي مُحَمَّدُ بْنُ الصَّلْتِ أَبُو جَعْفَرٍ الْكُوفِيُّ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي حَمْزَةُ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " بَيْنَا أَنَا نَائِمٌ شَرِبْتُ ـ يَعْنِي اللَّبَنَ ـ حَتَّى أَنْظُرُ إِلَى الرِّيِّ يَجْرِي فِي ظُفُرِي أَوْ فِي أَظْفَارِي، ثُمَّ نَاوَلْتُ عُمَرَ ". فَقَالُوا فَمَا أَوَّلْتَهُ قَالَ " الْعِلْمَ ".

Reference	: Sahih al-Bukhari 3681
In-book reference	: Book 62, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 30

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) said, "In a dream I saw myself drawing water from a well with a bucket. Abu Bakr came and drew a bucket or two weakly. May Allah forgive him. Then `Umar bin Al-Khattab came and the bucket turned into a very large one in his hands. I had never seen such a mighty person as he in doing such hard work till all the people drank to their satisfaction and watered their camels that knelt down there.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ، قَالَ حَدَّثَنِي أَبُو بَكْرِ بْنُ سَالِمٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " أُرِيتُ فِي الْمَنَامِ أَنِّي أَنْزِعُ بِدَلْوِ بَكْرَةٍ عَلَى قَلِيبٍ، فَجَاءَ أَبُو بَكْرٍ فَنَزَعَ ذَنُوبًا أَوْ ذَنُوبَيْنِ نَزْعًا ضَعِيفًا، وَاللَّهُ يَغْفِرُ لَهُ، ثُمَّ جَاءَ عُمَرُ بْنُ الْخَطَّابِ فَاسْتَحَالَتْ غَرْبًا، فَلَمْ أَرَ عَبْقَرِيًّا يَفْرِي فَرِيَّهُ

حَتَّى رَوِيَ النَّاسُ وَضَرَبُوا بِعَطَنٍ ". قَالَ ابْنُ جُبَيْرٍ الْعَبْقَرِيُّ عِتَاقُ الزَّرَابِيِّ. وَقَالَ يَحْيَى الزَّرَابِيُّ الطَّنَافِسُ لَهَا خَمْلٌ رَقِيقٌ {مَبْثُوثَةٌ} كَثِيرَةٌ.

Reference	: Sahih al-Bukhari 3682
In-book reference	: Book 62, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 31

Narrated Sa`d bin Abi Waqqas:

`Umar bin Al-Khattab asked the permission of Allah's Messenger (ﷺ) to see him while some Quraishi women were sitting with him, talking to him and asking him for more expenses, raising their voices above the voice of Allah's Messenger (ﷺ). When `Umar asked for the permission to enter, the women quickly put on their veils. Allah'sf Apostle allowed him to enter and `Umar came in while Allah's Messenger (ﷺ) was smiling, `Umar said "O Allah's Apostle! May Allah always keep you smiling." The Prophet (ﷺ) said, "These women who have been here, roused my wonder, for as soon as they heard your voice, they quickly put on their veils. "`Umar said, "O Allah's Messenger (ﷺ)! You have more right to be feared by them than I." Then `Umar addressed the women saying, "O enemies of yourselves! You fear me more than you do Allah's Messenger (ﷺ) ?" They said, "Yes, for you are harsher and sterner than Allah's Messenger (ﷺ)." Then Allah's Messenger (ﷺ) said, "O Ibn Al-Khattab! By Him in Whose Hands my life is! Never does Satan find you going on a way, but he takes another way other than yours."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عَبْدُ الْحَمِيدِ، أَنَّ مُحَمَّدَ بْنَ سَعْدٍ، أَخْبَرَهُ أَنَّ أَبَاهُ قَالَ ح حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ، عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، قَالَ اسْتَأْذَنَ عُمَرُ بْنُ الْخَطَّابِ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم، وَعِنْدَهُ نِسْوَةٌ مِنْ قُرَيْشٍ يُكَلِّمْنَهُ وَيَسْتَكْثِرْنَهُ، عَالِيَةً أَصْوَاتُهُنَّ عَلَى صَوْتِهِ فَلَمَّا اسْتَأْذَنَ عُمَرُ بْنُ الْخَطَّابِ قُمْنَ فَبَادَرْنَ الْحِجَابَ فَأَذِنَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَدَخَلَ عُمَرُ وَرَسُولُ اللَّهِ صلى الله عليه وسلم يَضْحَكُ، فَقَالَ عُمَرُ أَضْحَكَ اللَّهُ سِنَّكَ يَا رَسُولَ اللَّهِ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " عَجِبْتُ مِنْ هَؤُلاَءِ اللاَّتِي كُنَّ عِنْدِي فَلَمَّا سَمِعْنَ صَوْتَكَ ابْتَدَرْنَ الْحِجَابَ ". فَقَالَ عُمَرُ فَأَنْتَ أَحَقُّ أَنْ يَهَبْنَ يَا رَسُولَ اللَّهِ. ثُمَّ قَالَ عُمَرُ يَا عَدُوَّاتِ أَنْفُسِهِنَّ، أَتَهَبْنَنِي وَلاَ تَهَبْنَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقُلْنَ نَعَمْ، أَنْتَ أَفَظُّ وَأَغْلَظُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِيهًا يَا ابْنَ الْخَطَّابِ وَالَّذِي نَفْسِي بِيَدِهِ مَا لَقِيَكَ الشَّيْطَانُ سَالِكًا فَجًّا قَطُّ إِلاَّ سَلَكَ فَجًّا غَيْرَ فَجِّكَ ".

Reference	: Sahih al-Bukhari 3683
In-book reference	: Book 62, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 32

Narrated `Abdullah:

We have been powerful since `Umar embraced Islam.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، حَدَّثَنَا قَيْسٌ، قَالَ قَالَ عَبْدُ اللَّهِ مَا زِلْنَا أَعِزَّةً مُنْذُ أَسْلَمَ عُمَرُ.

Reference	: Sahih al-Bukhari 3684
In-book reference	: Book 62, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 33

Narrated Ibn `Abbas:

When (the dead body of) `Umar was put on his deathbed, the people gathered around him and invoked (Allah) and prayed for him before the body was taken away, and I was amongst them. Suddenly I felt somebody taking hold of my shoulder and found out that he was `Ali bin Abi Talib. `Ali invoked Allah's Mercy for `Umar and said, "O `Umar! You have not left behind you a person whose deeds I like to imitate and meet Allah with more than I like your deeds.

By Allah! I always thought that Allah would keep you with your two companions, for very often I used to hear the Prophet (ﷺ) saying, 'I, Abu Bakr and `Umar went (somewhere); I, Abu Bakr and `Umar entered (somewhere); and I, Abu Bakr and `Umar went out.'"

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، حَدَّثَنَا عُمَرُ بْنُ سَعِيدٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ، يَقُولُ وُضِعَ عُمَرُ عَلَى سَرِيرِهِ، فَتَكَنَّفَهُ النَّاسُ يَدْعُونَ وَيُصَلُّونَ قَبْلَ أَنْ يُرْفَعَ، وَأَنَا فِيهِمْ، فَلَمْ يَرُعْنِي إِلاَّ رَجُلٌ آخِذٌ مَنْكِبِي، فَإِذَا عَلِيٌّ فَتَرَحَّمَ عَلَى عُمَرَ، وَقَالَ مَا خَلَّفْتَ أَحَدًا أَحَبَّ إِلَيَّ أَنْ أَلْقَى اللَّهَ بِمِثْلِ عَمَلِهِ مِنْكَ، وَايْمُ اللَّهِ، إِنْ كُنْتُ لأَظُنُّ أَنْ يَجْعَلَكَ اللَّهُ مَعَ صَاحِبَيْكَ، وَحَسِبْتُ أَنِّي كُنْتُ كَثِيرًا أَسْمَعُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ ذَهَبْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَدَخَلْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَخَرَجْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ.

Reference	: Sahih al-Bukhari 3685
In-book reference	: Book 62, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 34

Narrated Anas bin Malik:

The Prophet (ﷺ) ascended the mountain of Uhud and he was accompanied by Abu Bakr, `Umar and `Uthman. The mountain shook beneath them. The Prophet (ﷺ) hit it with his foot and said, "O Uhud ! Be firm, for on you there is none but a Prophet, a Siddiq and a martyr (i.e. and two martyrs).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، وَقَالَ، لِي خَلِيفَةُ حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ، وَكَهْمَسُ بْنُ الْمِنْهَالِ، قَالاَ حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ صَعِدَ النَّبِيُّ صلى الله عليه وسلم إِلَى أُحُدٍ وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَرَجَفَ بِهِمْ، فَضَرَبَهُ بِرِجْلِهِ، قَالَ " اثْبُتْ أُحُدُ فَمَا عَلَيْكَ إِلاَّ نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدَانِ ".

Reference	: Sahih al-Bukhari 3686
In-book reference	: Book 62, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 35

Narrated Aslam:

Ibn `Umar asked me about some matters concerning `Umar. He said, "Since Allah's Messenger (ﷺ) died. I have never seen anybody more serious, hard working and generous than `Umar bin Al-Khattab (till the end of his life."

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ حَدَّثَنِي عُمَرُ، هُوَ ابْنُ مُحَمَّدٍ أَنَّ زَيْدَ بْنَ أَسْلَمَ، حَدَّثَهُ عَنْ أَبِيهِ، قَالَ سَأَلَنِي ابْنُ عُمَرَ عَنْ بَعْضِ، شَأْنِهِ ـ يَعْنِي عُمَرَ ـ فَأَخْبَرْتُهُ. فَقَالَ، مَا رَأَيْتُ أَحَدًا قَطُّ بَعْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ حِينَ قُبِضَ كَانَ أَجَدَّ وَأَجْوَدَ حَتَّى انْتَهَى مِنْ عُمَرَ بْنِ الْخَطَّابِ.

Reference	: Sahih al-Bukhari 3687
In-book reference	: Book 62, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 36

Narrated Anas:

A man asked the Prophet (ﷺ) about the Hour (i.e. Day of Judgment) saying, "When will the Hour be?" The Prophet (ﷺ) said, "What have you prepared for it?" The man said, "Nothing, except that I love Allah and His Apostle." The Prophet (ﷺ) said, "You will be with those whom you love." We had never been so glad as we were on hearing that saying of the Prophet (ﷺ) (i.e., "You will be with those whom you love.") Therefore, I love the Prophet, Abu Bakr and `Umar, and I hope that I will be with them because of my love for them though my deeds are not similar to theirs.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ رَجُلاً، سَأَلَ النَّبِيَّ صلى الله عليه وسلم عَنِ السَّاعَةِ، فَقَالَ مَتَى السَّاعَةُ قَالَ " وَمَاذَا أَعْدَدْتَ لَهَا ". قَالَ لاَ شَىْءَ إِلاَّ أَنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ صلى الله عليه وسلم. فَقَالَ " أَنْتَ مَعَ مَنْ أَحْبَبْتَ ". قَالَ أَنَسٌ فَمَا فَرِحْنَا بِشَىْءٍ فَرَحَنَا بِقَوْلِ النَّبِيِّ صلى الله عليه وسلم " أَنْتَ مَعَ مَنْ أَحْبَبْتَ ". قَالَ أَنَسٌ فَأَنَا أُحِبُّ النَّبِيَّ صلى الله عليه وسلم وَأَبَا بَكْرٍ وَعُمَرَ، وَأَرْجُو أَنْ أَكُونَ مَعَهُمْ بِحُبِّي إِيَّاهُمْ، وَإِنْ لَمْ أَعْمَلْ بِمِثْلِ أَعْمَالِهِمْ.

Reference	: Sahih al-Bukhari 3688
In-book reference	: Book 62, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 37

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Among the nations before you there used to be people who were inspired (though they were not prophets). And if there is any of such a persons amongst my followers, it is 'Umar."

حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَقَدْ كَانَ فِيمَا قَبْلَكُمْ مِنَ الأُمَمِ مُحَدَّثُونَ، فَإِنْ يَكُ فِي أُمَّتِي أَحَدٌ فَإِنَّهُ عُمَرُ ".

Reference	: Sahih al-Bukhari 3689
In-book reference	: Book 62, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 38

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Among the nation of Bani Israel who lived before you, there were men who used to be inspired with guidance though they were not prophets, and if there is any of such persons amongst my followers, it is 'Umar."

زَادَ زَكَرِيَّاءُ بْنُ أَبِي زَائِدَةَ عَنْ سَعْدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لَقَدْ كَانَ فِيمَنْ كَانَ قَبْلَكُمْ مِنْ بَنِي إِسْرَائِيلَ رِجَالٌ يُكَلَّمُونَ مِنْ غَيْرِ أَنْ يَكُونُوا أَنْبِيَاءَ، فَإِنْ يَكُنْ مِنْ أُمَّتِي مِنْهُمْ أَحَدٌ فَعُمَرُ ".

Reference	: Sahih al-Bukhari 3689
In-book reference	: Book 62, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 38

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whilst a shepherd was amongst his sheep, a wolf attacked them and took away a sheep. The shepherd chased it and got that sheep freed from the wolf. The wolf turned towards the shepherd and said, 'Who will guard the sheep on the day of wild animals when it will have no shepherd except myself?" The people said, "Glorified be Allah." The Prophet (ﷺ) said, "But I believe in it and so do Abu Bakr and `Umar although Abu Bakr and `Umar were not present there (at the place of the event).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنَا عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي، سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالاَ سَمِعْنَا أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بَيْنَمَا رَاعٍ فِي غَنَمِهِ عَدَا الذِّئْبُ فَأَخَذَ مِنْهَا شَاةً، فَطَلَبَهَا حَتَّى اسْتَنْقَذَهَا، فَالْتَفَتَ إِلَيْهِ الذِّئْبُ فَقَالَ لَهُ مَنْ لَهَا يَوْمَ السَّبُعِ، لَيْسَ لَهَا رَاعٍ غَيْرِي". فَقَالَ النَّاسُ سُبْحَانَ اللَّهِ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " فَإِنِّي أُومِنُ بِهِ وَأَبُو بَكْرٍ وَعُمَرُ " وَمَا ثَمَّ أَبُو بَكْرٍ وَعُمَرُ.

Reference	: Sahih al-Bukhari 3690
In-book reference	: Book 62, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 39

Narrated Abu Sa`id Al-Khudri:

I heard Allah's Messenger (ﷺ) saying, "While I was sleeping, the people were presented to me (in a dream). They were wearing shirts, some of which were merely covering their (chests). and some were a bit longer. `Umar was presented before me and his shirt was so long that he was dragging it." They asked, "How have you interpreted it, O Allah's Messenger (ﷺ)?" He said, "Religion."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي أَبُو أُمَامَةَ بْنُ سَهْلِ بْنِ حُنَيْفٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ عُرِضُوا عَلَىَّ وَعَلَيْهِمْ قُمُصٌ، فَمِنْهَا مَا يَبْلُغُ الثُّدْىَ، وَمِنْهَا مَا يَبْلُغُ دُونَ ذَلِكَ، وَعُرِضَ عَلَىَّ عُمَرُ وَعَلَيْهِ قَمِيصٌ اجْتَرَّهُ ". قَالُوا فَمَا أَوَّلْتَهُ يَا رَسُولَ اللَّهِ قَالَ " الدِّينَ ".

Reference	: Sahih al-Bukhari 3691
In-book reference	: Book 62, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 40

Narrated Al-Miswar bin Makhrama:

When `Umar was stabbed, he showed signs of agony. Ibn `Abbas, as if intending to encourage `Umar, said to him, "O Chief of the believers! Never mind what has happened to you, for you have been in the company of Allah's Messenger (ﷺ) and you kept good relations with him and you parted with him while he was pleased with you. Then you were in the company of Abu Bakr and kept good relations with him and you parted with him (i.e. he died) while he was pleased with you. Then you were in the company of the Muslims, and you kept good relations with them, and if you leave them, you will leave them while they are pleased with you." `Umar said, (to Ibn "Abbas), "As for what you have said about the company of Allah's Messenger (ﷺ) and his being pleased with me, it is a favor, Allah did to me; and as for what you have said about the company of Abu Bakr and his being pleased with me, it is a favor Allah did to me; and concerning my impatience which you see, is because of you and your companions. By Allah! If (at all) I had gold equal to the earth, I would have ransomed myself with it from the Punishment of Allah before I meet Him."

حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَيُّوبُ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، قَالَ لَمَّا طُعِنَ عُمَرُ جَعَلَ يَأْلَمُ، فَقَالَ لَهُ ابْنُ عَبَّاسٍ ـ وَكَأَنَّهُ يُجَزِّعُهُ ـ يَا أَمِيرَ الْمُؤْمِنِينَ، وَلَئِنْ كَانَ ذَاكَ لَقَدْ صَحِبْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَحْسَنْتَ صُحْبَتَهُ، ثُمَّ فَارَقْتَهُ وَهْوَ عَنْكَ رَاضٍ، ثُمَّ صَحِبْتَ أَبَا بَكْرٍ فَأَحْسَنْتَ صُحْبَتَهُ، ثُمَّ فَارَقْتَهُ وَهْوَ عَنْكَ رَاضٍ، ثُمَّ صَحِبْتَ صَحَبَتَهُمْ فَأَحْسَنْتَ صُحْبَتَهُمْ، وَلَئِنْ فَارَقْتَهُمْ لَتُفَارِقَنَّهُمْ وَهُمْ عَنْكَ رَاضُونَ. قَالَ أَمَّا مَا ذَكَرْتَ مِنْ صُحْبَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَرِضَاهُ، فَإِنَّمَا ذَاكَ مَنٌّ مِنَ اللَّهِ تَعَالَى مَنَّ بِهِ عَلَىَّ، وَأَمَّا مَا ذَكَرْتَ مِنْ صُحْبَةِ أَبِي بَكْرٍ وَرِضَاهُ، فَإِنَّمَا ذَاكَ مَنٌّ مِنَ اللَّهِ جَلَّ ذِكْرُهُ مَنَّ بِهِ عَلَىَّ، وَأَمَّا مَا تَرَى مِنْ جَزَعِي، فَهْوَ مِنْ أَجْلِكَ وَأَجْلِ أَصْحَابِكَ، وَاللَّهِ لَوْ أَنَّ لِي طِلاَعَ الأَرْضِ ذَهَبًا لاَفْتَدَيْتُ بِهِ مِنْ عَذَابِ اللَّهِ عَزَّ وَجَلَّ قَبْلَ أَنْ أَرَاهُ. قَالَ حَمَّادُ بْنُ زَيْدٍ حَدَّثَنَا أَيُّوبُ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ، دَخَلْتُ عَلَى عُمَرَ بِهَذَا.

Reference	: Sahih al-Bukhari 3692
In-book reference	: Book 62, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 41

Narrated Abu Musa:

While I was with the Prophet (ﷺ) in one of the gardens of Medina, a man came and asked me to open the gate. The Prophet (ﷺ) said to me, "Open the gate for him and give him the glad tidings that he will enter Paradise." I opened (the gate) for him, and behold! It was Abu Bakr. I informed him of the glad tidings the Prophet (ﷺ) had said, and he praised Allah. Then another man came and asked me to open the gate. The Prophet (ﷺ) said to me

"Open (the gate) and give him the glad tidings of entering Paradise." I opened (the gate) for him, and behold! It was `Umar. I informed him of what the Prophet (ﷺ) had said, and he praised Allah. Then another man came and asked me to open the gate. The Prophet (ﷺ) said to me. "Open (the gate) for him and inform him of the glad tidings, of entering Paradise with a calamity which will befall him. " Behold ! It was `Uthman, I informed him of what Allah's Messenger (ﷺ) had said. He praised Allah and said, "I seek Allah's Aid."

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ حَدَّثَنِي عُثْمَانُ بْنُ غِيَاثٍ، حَدَّثَنَا أَبُو عُثْمَانَ النَّهْدِيُّ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ كُنْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم فِي حَائِطٍ مِنْ حِيطَانِ الْمَدِينَةِ، فَجَاءَ رَجُلٌ فَاسْتَفْتَحَ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ ". فَفَتَحْتُ لَهُ، فَإِذَا أَبُو بَكْرٍ، فَبَشَّرْتُهُ بِمَا قَالَ النَّبِيُّ صلى الله عليه وسلم فَحَمِدَ اللَّهَ، ثُمَّ جَاءَ رَجُلٌ فَاسْتَفْتَحَ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ ". فَفَتَحْتُ لَهُ، فَإِذَا هُوَ عُمَرُ، فَأَخْبَرْتُهُ بِمَا قَالَ النَّبِيُّ صلى الله عليه وسلم فَحَمِدَ اللَّهَ، ثُمَّ اسْتَفْتَحَ رَجُلٌ، فَقَالَ لِي " افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ عَلَى بَلْوَى تُصِيبُهُ ". فَإِذَا عُثْمَانُ، فَأَخْبَرْتُهُ بِمَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَحَمِدَ اللَّهَ ثُمَّ قَالَ اللَّهُ الْمُسْتَعَانُ.

Reference	: Sahih al-Bukhari 3693
In-book reference	: Book 62, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 42

Narrated `Abdullah bin Hisham:

We were with the Prophet (ﷺ) while he was holding `Umar bin Al-Khattab by the hand.

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي حَيْوَةُ، قَالَ حَدَّثَنِي أَبُو عَقِيلٍ، زُهْرَةُ بْنُ مَعْبَدٍ أَنَّهُ سَمِعَ جَدَّهُ عَبْدَ اللَّهِ بْنَ هِشَامٍ، قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم وَهْوَ آخِذٌ بِيَدِ عُمَرَ بْنِ الْخَطَّابِ.

Reference	: Sahih al-Bukhari 3694
In-book reference	: Book 62, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 43

(7) Chapter: The virtues of 'Uthman bin Affan رضي الله عنه

(7) باب مَنَاقِبُ عُثْمَانَ بْنِ عَفَّانَ أَبِي عَمْرٍو الْقُرَشِيِّ رضى الله عنه

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ يَحْفِرْ بِئْرَ رُومَةَ فَلَهُ الْجَنَّةُ». فَحَفَرَهَا عُثْمَانُ.

وَقَالَ: «مَنْ جَهَّزَ جَيْشَ الْعُسْرَةِ فَلَهُ الْجَنَّةُ». فَجَهَّزَهُ عُثْمَانُ.

Narrated Abu Musa:

The Prophet (ﷺ) entered a garden and ordered me to guard its gate. A man came and asked permission to enter. The Prophet (ﷺ) said, "Admit him and give him the glad tidings of entering Paradise." Behold! It was Abu Bakr. Another man came and asked the permission to enter. The Prophet (ﷺ) said, "Admit him and give him the glad tidings of entering Paradise." Behold! It was `Umar. Then another man came, asking the permission to enter. The Prophet (ﷺ) kept silent for a short while and then said, "Admit him and give him the glad tidings of entering Paradise with a calamity which will befall him." Behold! It was `Uthman bin `Affan. `Asim, in another narration, said that the Prophet (ﷺ) was sitting in a place where there was water, and he was uncovering both his knees or his knee, and when `Uthman entered, he covered them (or it).

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ حَائِطًا وَأَمَرَنِي بِحِفْظِ باب الْحَائِطِ، فَجَاءَ رَجُلٌ يَسْتَأْذِنُ، فَقَالَ " ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ ". فَإِذَا أَبُو بَكْرٍ، ثُمَّ جَاءَ آخَرُ يَسْتَأْذِنُ فَقَالَ " ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ ". فَإِذَا عُمَرُ، ثُمَّ جَاءَ آخَرُ يَسْتَأْذِنُ، فَسَكَتَ هُنَيْهَةً ثُمَّ قَالَ " ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ عَلَى بَلْوَى سَتُصِيبُهُ ". فَإِذَا عُثْمَانُ بْنُ عَفَّانَ. قَالَ حَمَّادٌ وَحَدَّثَنَا عَاصِمٌ الأَحْوَلُ، وَعَلِيُّ بْنُ الْحَكَمِ، سَمِعَا أَبَا عُثْمَانَ، يُحَدِّثُ عَنْ أَبِي مُوسَى،

بِنَحْوِهِ، وَزَادَ فِيهِ عَاصِمٌ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ قَاعِدًا فِي مَكَانٍ فِيهِ مَاءٌ، قَدِ انْكَشَفَتْ عَنْ رُكْبَتَيْهِ أَوْ رُكْبَتِهِ، فَلَمَّا دَخَلَ عُثْمَانُ غَطَّاهَا.

Reference	: Sahih al-Bukhari 3695
In-book reference	: Book 62, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 44

Narrated 'Ubaidullah bin `Adi bin Al-Khiyar:

Al-Miswar bin Makhrama and `Abdur-Rahman bin Al-Aswad bin 'Abu Yaghuth said (to me), "What forbids you to talk to `Uthman about his brother Al-Walid because people have talked much about him?" So I went to `Uthman and when he went out for prayer I said (to him), "I have something to say to you and it is a piece of advice for you " `Uthman said, "O man, from you." (`Umar said: I see that he said, "I seek Refuge with Allah from you.") So I left him and went to them. Then the messenger of `Uthman came and I went to him (i.e. `Uthman), `Uthman asked, "What is your advice?" I replied, "Allah sent Muhammad with the Truth, and revealed the Divine Book (i.e. Qur'an) to him; and you were amongst those who followed Allah and His Apostle, and you participated in the two migrations (to Ethiopia and to Medina) and enjoyed the company of Allah's Messenger (ﷺ) and saw his way. No doubt, the people are talking much about Al-Walid." `Uthman said, "Did you receive your knowledge directly from Allah's Messenger (ﷺ) ?" I said, "No, but his knowledge did reach me and it reached (even) to a virgin in her seclusion." `Uthman said, "And then Allah sent Muhammad with the Truth and I was amongst those who followed Allah and His Apostle and I believed in what ever he (i.e. the Prophet) was sent with, and participated in two migrations, as you have said, and I enjoyed the company of Allah's Messenger (ﷺ) and gave the pledge of allegiance him. By Allah! I never disobeyed him, nor did I cheat him till Allah took him unto Him. Then I treated Abu Bakr and then `Umar similarly and then I was made Caliph. So, don't I have rights similar to theirs?" I said, "Yes." He said, "Then what are these talks reaching me from you people? Now, concerning what you mentioned about the question of Al-Walid, Allah willing, I shall deal with him according to what is right." Then he called `Ali and ordered him to flog him, and `Ali flogged him (i.e. Al-Walid) eighty lashes.

حَدَّثَنِي أَحْمَدُ بْنُ شَبِيبِ بْنِ سَعِيدٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ يُونُسَ، قَالَ ابْنُ شِهَابٍ أَخْبَرَنِي عُرْوَةُ، أَنَّ عُبَيْدَ اللَّهِ بْنَ عَدِيِّ بْنِ الْخِيَارِ، أَخْبَرَهُ أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمَنِ بْنَ الأَسْوَدِ بْنِ عَبْدِ يَغُوثَ قَالاَ مَا يَمْنَعُكَ أَنْ تُكَلِّمَ عُثْمَانَ لأَخِيهِ الْوَلِيدِ فَقَدْ أَكْثَرَ النَّاسُ فِيهِ. فَقَصَدْتُ لِعُثْمَانَ حَتَّى خَرَجَ إِلَى الصَّلاَةِ، قُلْتُ إِنَّ لِي إِلَيْكَ حَاجَةً، وَهِيَ نَصِيحَةٌ لَكَ. قَالَ يَا أَيُّهَا الْمَرْءُ ـ قَالَ مَعْمَرٌ أُرَاهُ قَالَ ـ أَعُوذُ بِاللَّهِ مِنْكَ. فَانْصَرَفْتُ، فَرَجَعْتُ إِلَيْهِمْ إِذْ جَاءَ رَسُولُ عُثْمَانَ فَأَتَيْتُهُ، فَقَالَ مَا نَصِيحَتُكَ فَقُلْتُ إِنَّ اللَّهَ سُبْحَانَهُ بَعَثَ مُحَمَّدًا صلى الله عليه وسلم بِالْحَقِّ، وَأَنْزَلَ عَلَيْهِ الْكِتَابَ، وَكُنْتَ مِمَّنِ اسْتَجَابَ لِلَّهِ وَلِرَسُولِهِ، فَهَاجَرْتَ الْهِجْرَتَيْنِ، وَصَحِبْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم وَرَأَيْتَ هَدْيَهُ، وَقَدْ أَكْثَرَ النَّاسُ فِي شَأْنِ الْوَلِيدِ. قَالَ أَدْرَكْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم قُلْتُ لاَ وَلَكِنْ خَلَصَ إِلَىَّ مِنْ عِلْمِهِ مَا يَخْلُصُ إِلَى الْعَذْرَاءِ فِي سِتْرِهَا. قَالَ أَمَّا بَعْدُ فَإِنَّ اللَّهَ بَعَثَ مُحَمَّدًا صلى الله عليه وسلم بِالْحَقِّ، فَكُنْتُ مِمَّنِ اسْتَجَابَ لِلَّهِ وَلِرَسُولِهِ وَآمَنْتُ بِمَا بُعِثَ بِهِ، وَهَاجَرْتُ الْهِجْرَتَيْنِ كَمَا قُلْتَ، وَصَحِبْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَبَايَعْتُهُ، فَوَاللَّهِ مَا عَصَيْتُهُ وَلاَ غَشَشْتُهُ حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ أَبُو بَكْرٍ مِثْلُهُ، ثُمَّ عُمَرُ مِثْلُهُ، ثُمَّ اسْتُخْلِفْتُ، أَفَلَيْسَ لِي مِنَ الْحَقِّ مِثْلُ الَّذِي لَهُمْ قُلْتُ بَلَى. قَالَ فَمَا هَذِهِ الأَحَادِيثُ الَّتِي تَبْلُغُنِي عَنْكُمْ أَمَّا مَا ذَكَرْتَ مِنْ شَأْنِ الْوَلِيدِ، فَسَنَأْخُذُ فِيهِ بِالْحَقِّ إِنْ شَاءَ اللَّهُ، ثُمَّ دَعَا عَلِيًّا فَأَمَرَهُ أَنْ يَجْلِدَهُ فَجَلَدَهُ ثَمَانِينَ.

Reference	: Sahih al-Bukhari 3696
In-book reference	: Book 62, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 45

Narrated Ibn `Umar:

During the lifetime of the Prophet (ﷺ) we considered Abu Bakr as peerless and then `Umar and then `Uthman (coming next to him in superiority) and then we used not to differentiate between the companions of the Prophet.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمِ بْنِ بَزِيغٍ، حَدَّثَنَا شَاذَانُ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ الْمَاجِشُونُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ كُنَّا فِي زَمَنِ النَّبِيِّ صلى الله عليه وسلم لاَ نَعْدِلُ بِأَبِي بَكْرٍ أَحَدًا ثُمَّ عُمَرَ ثُمَّ عُثْمَانَ، ثُمَّ نَتْرُكُ أَصْحَابَ النَّبِيِّ صلى الله عليه وسلم لاَ نُفَاضِلُ بَيْنَهُمْ. تَابَعَهُ عَبْدُ اللَّهِ عَنْ عَبْدِ الْعَزِيزِ.

Reference	: Sahih al-Bukhari 3697
In-book reference	: Book 62, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 47

Narrated `Uthman:

(the son of Muhib) An Egyptian who came and performed the Hajj to the Ka`ba saw some people sitting. He enquire, "Who are these people?" Somebody said, "They are the tribe of Quraish." He said, "Who is the old man sitting amongst them?" The people replied, "He is `Abdullah bin `Umar." He said, "O Ibn `Umar! I want to ask you about something; please tell me about it. Do you know that `Uthman fled away on the day (of the battle) of Uhud?" Ibn `Umar said, "Yes." The (Egyptian) man said, "Do you know that `Uthman was absent on the day (of the battle) of Badr and did not join it?" Ibn `Umar said, "Yes." The man said, "Do you know that he failed to attend the Ar Ridwan pledge and did not witness it (i.e. Hudaibiya pledge of allegiance)?" Ibn `Umar said, "Yes." The man said, "Allahu Akbar!" Ibn `Umar said, "Let me explain to you (all these three things). As for his flight on the day of Uhud, I testify that Allah has excused him and forgiven him; and as for his absence from the battle of Badr, it was due to the fact that the daughter of Allah's Messenger (ﷺ) was his wife and she was sick then. Allah's Messenger (ﷺ) said to him, "You will receive the same reward and share (of the booty) as anyone of those who participated in the battle of Badr (if you stay with her).' As for his absence from the Ar-Ridwan pledge of allegiance, had there been any person in Mecca more respectable than `Uthman (to be sent as a representative). Allah's Messenger (ﷺ) would have sent him instead of him. No doubt, Allah's Messenger (ﷺ) had sent him, and the incident of the Ar-Ridwan pledge of Allegiance happened after `Uthman had gone to Mecca. Allah's Messenger (ﷺ) held out his right hand saying, 'This is `Uthman's hand.' He stroke his (other) hand with it saying, 'This (pledge of allegiance) is on the behalf of `Uthman.' Then Ibn `Umar said to the man, 'Bear (these) excuses in mind with you.'

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، حَدَّثَنَا عُثْمَانُ ـ هُوَ ابْنُ مَوْهَبٍ ـ قَالَ جَاءَ رَجُلٌ مَنْ أَهْلِ مِصْرَ حَجَّ الْبَيْتَ فَرَأَى قَوْمًا جُلُوسًا، فَقَالَ مَنْ هَؤُلاَءِ الْقَوْمُ قَالَ هَؤُلاَءِ قُرَيْشٌ. قَالَ فَمَنِ الشَّيْخُ فِيهِمْ قَالُوا عَبْدُ اللَّهِ بْنُ عُمَرَ. قَالَ يَا ابْنَ عُمَرَ إِنِّي سَائِلُكَ عَنْ شَىْءٍ فَحَدِّثْنِي هَلْ تَعْلَمُ أَنَّ عُثْمَانَ فَرَّ يَوْمَ أُحُدٍ قَالَ نَعَمْ. قَالَ تَعْلَمُ أَنَّهُ تَغَيَّبَ عَنْ بَدْرٍ وَلَمْ يَشْهَدْ قَالَ نَعَمْ. قَالَ تَعْلَمُ أَنَّهُ تَغَيَّبَ عَنْ بَيْعَةِ الرُّضْوَانِ فَلَمْ يَشْهَدْهَا قَالَ نَعَمْ. قَالَ اللَّهُ أَكْبَرُ. قَالَ ابْنُ عُمَرَ تَعَالَ أُبَيِّنْ لَكَ أَمَّا فِرَارُهُ يَوْمَ أُحُدٍ فَأَشْهَدُ أَنَّ اللَّهَ عَفَا عَنْهُ وَغَفَرَ لَهُ، وَأَمَّا تَغَيُّبُهُ عَنْ بَدْرٍ، فَإِنَّهُ كَانَتْ تَحْتَهُ بِنْتُ رَسُولِ اللَّهِ صلى الله عليه وسلم وَكَانَتْ مَرِيضَةً، فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ لَكَ أَجْرَ رَجُلٍ مِمَّنْ شَهِدَ بَدْرًا وَسَهْمَهُ ". وَأَمَّا تَغَيُّبُهُ عَنْ بَيْعَةِ الرُّضْوَانِ فَلَوْ كَانَ أَحَدٌ أَعَزَّ بِبَطْنِ مَكَّةَ مِنْ عُثْمَانَ لَبَعَثَهُ مَكَانَهُ فَبَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم عُثْمَانَ وَكَانَتْ بَيْعَةُ الرُّضْوَانِ بَعْدَ مَا ذَهَبَ عُثْمَانُ إِلَى مَكَّةَ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِيَدِهِ الْيُمْنَى " هَذِهِ يَدُ عُثْمَانَ ". فَضَرَبَ بِهَا عَلَى يَدِهِ، فَقَالَ " هَذِهِ لِعُثْمَانَ ". فَقَالَ لَهُ ابْنُ عُمَرَ اذْهَبْ بِهَا الآنَ مَعَكَ.

Reference	: Sahih al-Bukhari 3698
In-book reference	: Book 62, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 48

Narrated Anas:

The Prophet (ﷺ) ascended the mountain of Uhud and Abu Bakr, `Umar and `Uthman were accompanying him. The mountain gave a shake (i.e. trembled underneath them) . The Prophet (ﷺ) said, "O Uhud ! Be calm." I think that the Prophet (ﷺ) hit it with his foot, adding, "For upon you there are none but a Prophet, a Siddiq and two martyrs."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، أَنَّ أَنَسًا ـ رضى الله عنه ـ حَدَّثَهُمْ قَالَ صَعِدَ النَّبِيُّ صلى الله عليه وسلم أُحُدًا، وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ، فَرَجَفَ وَقَالَ " اسْكُنْ أُحُدُ ـ أَظُنُّهُ ضَرَبَهُ بِرِجْلِهِ ـ فَلَيْسَ عَلَيْكَ إِلاَّ نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ ".

Reference	: Sahih al-Bukhari 3699
In-book reference	: Book 62, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 49

(8) Chapter: Bai'a (pledge) of 'Uthman bin Affan رضي الله عنه as a caliph

(8) بَابُ قِصَّةُ الْبَيْعَةِ، وَالاِتِّفَاقُ عَلَى عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ

وَفِيهِ مَقْتَلُ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا

Narrated `Amr bin Maimun:

I saw `Umar bin Al-Khattab a few days before he was stabbed in Medina. He was standing with Hudhaifa bin Al-Yaman and `Uthman bin Hunaif to whom he said, "What have you done? Do you think that you have imposed more taxation on the land (of As-Swad i.e. 'Iraq) than it can bear?" They replied, "We have imposed on it what it can bear because of its great yield." `Umar again said, "Check whether you have imposed on the land what it can not bear." They said, "No, (we haven't)." `Umar added, "If Allah should keep me alive I will let the widows of Iraq need no men to support them after me." But only four days had elapsed when he was stabbed (to death). The day he was stabbed, I was standing and there was nobody between me and him (i.e. `Umar) except `Abdullah bin `Abbas. Whenever `Umar passed between the two rows, he would say, "Stand in straight lines." When he saw no defect (in the rows), he would go forward and start the prayer with Takbir. He would recite Surat Yusuf or An-Nahl or the like in the first rak`a so that the people may have the time to Join the prayer. As soon as he said Takbir, I heard him saying, "The dog has killed or eaten me," at the time he (i.e. the murderer) stabbed him. A non-Arab infidel proceeded on carrying a double-edged knife and stabbing all the persons he passed by on the right and left (till) he stabbed thirteen persons out of whom seven died. When one of the Muslims saw that, he threw a cloak on him. Realizing that he had been captured, the non-Arab infidel killed himself, `Umar held the hand of `Abdur-Rahman bin `Auf and let him lead the prayer. Those who were standing by the side of `Umar saw what I saw, but the people who were in the other parts of the Mosque did not see anything, but they lost the voice of `Umar and they were saying, "Subhan Allah! Subhan Allah! (i.e. Glorified be Allah)." `Abdur-Rahman bin `Auf led the people a short prayer. When they finished the prayer, `Umar said, "O Ibn `Abbas! Find out who attacked me." Ibn `Abbas kept on looking here and there for a short time and came to say. "The slave of Al Mughira." On that `Umar said, "The craftsman?" Ibn `Abbas said, "Yes." `Umar said, "May Allah curse him. I did not treat him unjustly. All the Praises are for Allah Who has not caused me to die at the hand of a man who claims himself to be a Muslim. No doubt, you and your father (Abbas) used to love to have more non-Arab infidels in Medina." Al-Abbas had the greatest number of slaves. Ibn `Abbas said to `Umar. "If you wish, we will do." He meant, "If you wish we will kill them." `Umar said, "You are mistaken (for you can't kill them) after they have spoken your language, prayed towards your Qibla, and performed Hajj like yours." Then `Umar was carried to his house, and we went along with him, and the people were as if they had never suffered a calamity before. Some said, "Do not worry (he will be Alright soon)." Some said, "We are afraid (that he will die)." Then an infusion of dates was brought to him and he drank it but it came out (of the wound) of his belly.

Then milk was brought to him and he drank it, and it also came out of his belly. The people realized that he would die. We went to him, and the people came, praising him. A young man came saying, "O chief of the believers! Receive the glad tidings from Allah to you due to your company with Allah's Messenger (ﷺ) and your superiority in Islam which you know. Then you became the ruler (i.e. Caliph) and you ruled with justice and finally you have been martyred." `Umar said, "I wish that all these privileges will counterbalance (my shortcomings) so that I will neither lose nor gain anything." When the young man turned back to leave, his clothes seemed to be touching the ground. `Umar said, "Call the young man back to me." (When he came back) `Umar said, "O son of my brother! Lift your clothes, for this will keep your clothes clean and save you from the Punishment of your Lord." `Umar further said, "O `Abdullah bin `Umar! See how much I am in debt to others." When the debt was checked, it amounted to approximately eighty-six thousand. `Umar said, "If the property of `Umar's family covers the debt, then pay the debt thereof; otherwise request it from Bani `Adi bin Ka`b, and if that too is not sufficient, ask for it from Quraish tribe, and do not ask for it from any one else, and pay this debt on my behalf." `Umar then said (to `Abdullah), "Go to `Aisha (the mother of the believers) and say: "`Umar is paying his salutation to you. But don't say: 'The chief of the believers,' because today I am not the chief of the believers. And say: "`Umar bin Al-Khattab asks the permission to be buried with his two companions (i.e. the Prophet, and Abu Bakr)." `Abdullah greeted `Aisha and asked for the permission for entering, and then entered to her and found her sitting and weeping. He said to her, "`Umar bin Al-Khattab is paying his salutations to you, and asks the permission to be buried with his two companions." She said, "I had the idea of having this place for myself, but today I prefer `Umar to myself." When he returned it was said (to `Umar), "`Abdullah bin `Umar has come." `Umar said, "Make me sit up." Somebody supported him against his body and `Umar asked (`Abdullah), "What news do you have?" He said, "O chief of the believers! It is as you wish. She has given the permission." `Umar said, "Praise be to Allah, there was nothing more important to me than this. So when I die, take me, and greet `Aisha and say: "`Umar bin Al-Khattab asks the permission (to be buried with the Prophet (ﷺ)), and if she gives the permission, bury me there, and if she refuses, then take me to the grave-yard of the Muslims." Then Hafsa (the mother of the believers) came with many other women walking with her. When we saw her, we went away. She went in (to `Umar) and wept there for sometime. When the men asked for permission to enter, she went into another place, and we heard her weeping inside. The people said (to `Umar), "O chief of the believers! Appoint a successor." `Umar said, "I do not find anyone more suitable for the job than the following persons or group whom Allah's Messenger (ﷺ) had been pleased with before he died." Then `Umar mentioned `Ali, `Uthman, AzZubair, Talha, Sa`d and `Abdur-Rahman (bin `Auf) and said, "Abdullah bin `Umar will be a witness to you, but he will have no share in the rule. His being a witness will compensate him for not sharing the right of ruling. If Sa`d becomes the ruler, it will be alright: otherwise, whoever becomes the ruler should seek his help, as I have not dismissed him because of disability or dishonesty." `Umar added, "I recommend that my successor takes care of the early emigrants; to know their rights and protect their honor and sacred things. I also recommend that he be kind to the Ansar who had lived in Medina before the emigrants and Belief had entered their hearts before them. I recommend that the (ruler) should accept the good of the righteous among them and excuse their wrong-doers, and I recommend that he should do good to all the people of the towns (Al-Ansar), as they are the protectors of Islam and the source of wealth and the source of annoyance to the enemy. I also recommend that nothing be taken from them except from their surplus with their consent. I also recommend that he do good to the 'Arab bedouin, as they are the origin of the 'Arabs and the material of Islam. He should take from what is inferior, amongst their properties and distribute that to the poor amongst them. I also recommend him concerning Allah's and His Apostle's protectees (i.e. Dhimmis) to fulfill their contracts and to fight for them and not to overburden them with what is beyond their ability." So when `Umar expired, we carried him out and set out walking. `Abdullah

bin `Umar greeted (`Aisha) and said, "`Umar bin Al-Khattab asks for the permission." `Aisha said, "Bring him in." He was brought in and buried beside his two companions. When he was buried, the group (recommended by `Umar) held a meeting. Then `Abdur-Rahman said, " Reduce the candidates for rulership to three of you." Az-Zubair said, "I give up my right to `Ali." Talha said, "I give up my right to `Uthman," Sa`d, 'I give up my right to `Abdur-Rahman bin `Auf." `Abdur-Rahman then said (to `Uthman and `Ali), "Now which of you is willing to give up his right of candidacy to that he may choose the better of the (remaining) two, bearing in mind that Allah and Islam will be his witnesses." So both the sheiks (i.e. `Uthman and `Ali) kept silent. `Abdur-Rahman said, "Will you both leave this matter to me, and I take Allah as my Witness that I will not choose but the better of you?" They said, "Yes." So `Abdur-Rahman took the hand of one of them (i.e. `Ali) and said, "You are related to Allah's Messenger (ﷺ) and one of the earliest Muslims as you know well. So I ask you by Allah to promise that if I select you as a ruler you will do justice, and if I select `Uthman as a ruler you will listen to him and obey him." Then he took the other (i.e. `Uthman) aside and said the same to him. When `Abdur-Rahman secured (their agreement to) this covenant, he said, "O `Uthman! Raise your hand." So he (i.e. `Abdur-Rahman) gave him (i.e. `Uthman) the solemn pledge, and then `Ali gave him the pledge of allegiance and then all the (Medina) people gave him the pledge of allegiance.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ حُصَيْنٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، قَالَ رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ ـ رضى الله عنه ـ قَبْلَ أَنْ يُصَابَ بِأَيَّامٍ بِالْمَدِينَةِ وَقَفَ عَلَى حُذَيْفَةَ بْنِ الْيَمَانِ وَعُثْمَانَ بْنِ حُنَيْفٍ، قَالَ كَيْفَ فَعَلْتُمَا أَتَخَافَانِ أَنْ تَكُونَا قَدْ حَمَّلْتُمَا الأَرْضَ مَا لاَ تُطِيقُ قَالاَ حَمَّلْنَاهَا أَمْرًا هِيَ لَهُ مُطِيقَةٌ، مَا فِيهَا كَبِيرُ فَضْلٍ. قَالَ انْظُرَا أَنْ تَكُونَا حَمَّلْتُمَا الأَرْضَ مَا لاَ تُطِيقُ، قَالَ قَالاَ لاَ. فَقَالَ عُمَرُ لَئِنْ سَلَّمَنِي اللَّهُ لأَدَعَنَّ أَرَامِلَ أَهْلِ الْعِرَاقِ لاَ يَحْتَجْنَ إِلَى رَجُلٍ بَعْدِي أَبَدًا. قَالَ فَمَا أَتَتْ عَلَيْهِ إِلاَّ رَابِعَةٌ حَتَّى أُصِيبَ. قَالَ إِنِّي لَقَائِمٌ مَا بَيْنِي وَبَيْنَهُ إِلاَّ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ غَدَاةَ أُصِيبَ، وَكَانَ إِذَا مَرَّ بَيْنَ الصَّفَّيْنِ قَالَ اسْتَوُوا. حَتَّى إِذَا لَمْ يَرَ فِيهِنَّ خَلَلاً تَقَدَّمَ فَكَبَّرَ، وَرُبَّمَا قَرَأَ سُورَةَ يُوسُفَ، أَوِ النَّحْلَ، أَوْ نَحْوَ ذَلِكَ، فِي الرَّكْعَةِ الأُولَى حَتَّى يَجْتَمِعَ النَّاسُ، فَمَا هُوَ إِلاَّ أَنْ كَبَّرَ فَسَمِعْتُهُ يَقُولُ قَتَلَنِي ـ أَوْ أَكَلَنِي ـ الْكَلْبُ. حِينَ طَعَنَهُ، فَطَارَ الْعِلْجُ بِسِكِّينٍ ذَاتِ طَرَفَيْنِ لاَ يَمُرُّ عَلَى أَحَدٍ يَمِينًا وَلاَ شِمَالاً إِلاَّ طَعَنَهُ حَتَّى طَعَنَ ثَلاَثَةَ عَشَرَ رَجُلاً، مَاتَ مِنْهُمْ سَبْعَةٌ، فَلَمَّا رَأَى ذَلِكَ رَجُلٌ مِنَ الْمُسْلِمِينَ، طَرَحَ عَلَيْهِ بُرْنُسًا، فَلَمَّا ظَنَّ الْعِلْجُ أَنَّهُ مَأْخُوذٌ نَحَرَ نَفْسَهُ، وَتَنَاوَلَ عُمَرُ يَدَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فَقَدَّمَهُ، فَمَنْ يَلِي عُمَرَ فَقَدْ رَأَى الَّذِي أَرَى، وَأَمَّا نَوَاحِي الْمَسْجِدِ فَإِنَّهُمْ لاَ يَدْرُونَ غَيْرَ أَنَّهُمْ قَدْ فَقَدُوا صَوْتَ عُمَرَ وَهُمْ يَقُولُونَ سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ. فَصَلَّى بِهِمْ عَبْدُ الرَّحْمَنِ صَلاَةً خَفِيفَةً، فَلَمَّا انْصَرَفُوا. قَالَ يَا ابْنَ عَبَّاسٍ، انْظُرْ مَنْ قَتَلَنِي. فَجَالَ سَاعَةً، ثُمَّ جَاءَ، فَقَالَ غُلاَمُ الْمُغِيرَةِ. قَالَ الصَّنَعُ قَالَ نَعَمْ. قَالَ قَاتَلَهُ اللَّهُ لَقَدْ أَمَرْتُ بِهِ مَعْرُوفًا، الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْ مَنِيَّتِي بِيَدِ رَجُلٍ يَدَّعِي الإِسْلاَمَ، قَدْ كُنْتَ أَنْتَ وَأَبُوكَ تُحِبَّانِ أَنْ تَكْثُرَ الْعُلُوجُ بِالْمَدِينَةِ وَكَانَ {الْعَبَّاسُ} أَكْثَرَهُمْ رَقِيقًا. فَقَالَ إِنْ شِئْتَ فَعَلْتُ. أَىْ إِنْ شِئْتَ قَتَلْنَا. قَالَ كَذَبْتَ، بَعْدَ مَا تَكَلَّمُوا بِلِسَانِكُمْ، وَصَلَّوْا قِبْلَتَكُمْ وَحَجُّوا حَجَّكُمْ فَاحْتُمِلَ إِلَى بَيْتِهِ فَانْطَلَقْنَا مَعَهُ، وَكَأَنَّ النَّاسَ لَمْ تُصِبْهُمْ مُصِيبَةٌ قَبْلَ يَوْمَئِذٍ، فَقَائِلٌ يَقُولُ لاَ بَأْسَ. وَقَائِلٌ يَقُولُ أَخَافُ عَلَيْهِ، فَأُتِيَ بِنَبِيذٍ فَشَرِبَهُ فَخَرَجَ مِنْ جَوْفِهِ، ثُمَّ أُتِيَ بِلَبَنٍ فَشَرِبَهُ فَخَرَجَ مِنْ جُرْحِهِ، فَعَلِمُوا أَنَّهُ مَيِّتٌ، فَدَخَلْنَا عَلَيْهِ، وَجَاءَ النَّاسُ يُثْنُونَ عَلَيْهِ، وَجَاءَ رَجُلٌ شَابٌّ، فَقَالَ أَبْشِرْ يَا أَمِيرَ الْمُؤْمِنِينَ بِبُشْرَى اللَّهِ لَكَ مِنْ صُحْبَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَقَدَمٍ فِي الإِسْلاَمِ مَا قَدْ عَلِمْتَ، ثُمَّ وَلِيتَ فَعَدَلْتَ، ثُمَّ شَهَادَةٌ. قَالَ وَدِدْتُ أَنَّ ذَلِكَ كَفَافٌ لاَ عَلَىَّ وَلاَ لِي. فَلَمَّا أَدْبَرَ، إِذَا إِزَارُهُ يَمَسُّ الأَرْضَ. قَالَ رُدُّوا عَلَىَّ الْغُلاَمَ قَالَ ابْنَ أَخِي ارْفَعْ ثَوْبَكَ، فَإِنَّهُ أَبْقَى لِثَوْبِكَ وَأَتْقَى لِرَبِّكَ، يَا عَبْدَ اللَّهِ بْنَ عُمَرَ انْظُرْ مَا عَلَىَّ مِنَ الدَّيْنِ. فَحَسَبُوهُ فَوَجَدُوهُ سِتَّةً وَثَمَانِينَ أَلْفًا أَوْ نَحْوَهُ، قَالَ إِنْ وَفَى لَهُ مَالُ آلِ عُمَرَ، فَأَدِّهِ مِنْ أَمْوَالِهِمْ، وَإِلاَّ فَسَلْ فِي بَنِي عَدِيِّ بْنِ كَعْبٍ، فَإِنْ لَمْ تَفِ أَمْوَالُهُمْ فَسَلْ فِي قُرَيْشٍ، وَلاَ تَعْدُهُمْ إِلَى غَيْرِهِمْ، فَأَدِّ عَنِّي هَذَا الْمَالَ، انْطَلِقْ إِلَى عَائِشَةَ أُمِّ الْمُؤْمِنِينَ فَقُلْ يَقْرَأُ عَلَيْكِ عُمَرُ السَّلاَمَ. وَلاَ تَقُلْ أَمِيرُ الْمُؤْمِنِينَ. فَإِنِّي لَسْتُ الْيَوْمَ لِلْمُؤْمِنِينَ أَمِيرًا، وَقُلْ يَسْتَأْذِنُ عُمَرُ بْنُ الْخَطَّابِ أَنْ يُدْفَنَ مَعَ صَاحِبَيْهِ. فَسَلَّمَ وَاسْتَأْذَنَ، ثُمَّ دَخَلَ عَلَيْهَا، فَوَجَدَهَا قَاعِدَةً تَبْكِي فَقَالَ يَقْرَأُ عَلَيْكِ عُمَرُ بْنُ الْخَطَّابِ السَّلاَمَ وَيَسْتَأْذِنُ أَنْ يُدْفَنَ مَعَ صَاحِبَيْهِ. فَقَالَتْ كُنْتُ أُرِيدُهُ لِنَفْسِي، وَلأُوثِرَنَّ بِهِ الْيَوْمَ عَلَى نَفْسِي. فَلَمَّا أَقْبَلَ قِيلَ هَذَا عَبْدُ اللَّهِ بْنُ عُمَرَ قَدْ جَاءَ. قَالَ ارْفَعُونِي، فَأَسْنَدَهُ رَجُلٌ إِلَيْهِ، فَقَالَ مَا لَدَيْكَ قَالَ الَّذِي تُحِبُّ يَا أَمِيرَ الْمُؤْمِنِينَ أَذِنَتْ. قَالَ الْحَمْدُ لِلَّهِ، مَا كَانَ مِنْ شَىْءٍ أَهَمُّ إِلَىَّ مِنْ ذَلِكَ، فَإِذَا أَنَا قَضَيْتُ فَاحْمِلُونِي ثُمَّ سَلِّمْ فَقُلْ يَسْتَأْذِنُ عُمَرُ بْنُ الْخَطَّابِ، فَإِنْ أَذِنَتْ لِي فَأَدْخِلُونِي، وَإِنْ رَدَّتْنِي رُدُّونِي إِلَى مَقَابِرِ الْمُسْلِمِينَ. وَجَاءَتْ أُمُّ الْمُؤْمِنِينَ حَفْصَةُ وَالنِّسَاءُ تَسِيرُ مَعَهَا، فَلَمَّا رَأَيْنَاهَا قُمْنَا، فَوَلَجَتْ عَلَيْهِ فَبَكَتْ عِنْدَهُ سَاعَةً، وَاسْتَأْذَنَ الرِّجَالُ، فَوَلَجَتْ دَاخِلاً لَهُمْ، فَسَمِعْنَا بُكَاءَهَا مِنَ الدَّاخِلِ. فَقَالُوا أَوْصِ يَا أَمِيرَ الْمُؤْمِنِينَ اسْتَخْلِفْ. قَالَ مَا أَجِدُ أَحَقَّ بِهَذَا الأَمْرِ مِنْ هَؤُلاَءِ النَّفَرِ أَوِ الرَّهْطِ الَّذِينَ تُوُفِّيَ

رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُوَ عَنْهُمْ رَاضٍ. فَسَمَّى عَلِيًّا وَعُثْمَانَ وَالزُّبَيْرَ وَطَلْحَةَ وَسَعْدًا وَعَبْدَ الرَّحْمَنِ وَقَالَ يَشْهَدُكُمْ عَبْدُ اللَّهِ بْنُ عُمَرَ وَلَيْسَ لَهُ مِنَ الأَمْرِ شَىْءٌ ـ كَهَيْئَةِ التَّعْزِيَةِ لَهُ ـ فَإِنْ أَصَابَتِ الإِمْرَةُ سَعْدًا فَهُوَ ذَاكَ، وَإِلاَّ فَلْيَسْتَعِنْ بِهِ أَيُّكُمْ مَا أُمِّرَ، فَإِنِّي لَمْ أَعْزِلْهُ عَنْ عَجْزٍ وَلاَ خِيَانَةٍ وَقَالَ أُوصِي الْخَلِيفَةَ مِنْ بَعْدِي بِالْمُهَاجِرِينَ الأَوَّلِينَ أَنْ يَعْرِفَ لَهُمْ حَقَّهُمْ، وَيَحْفَظَ لَهُمْ حُرْمَتَهُمْ، وَأُوصِيهِ بِالأَنْصَارِ خَيْرًا، الَّذِينَ تَبَوَّءُوا الدَّارَ وَالإِيمَانَ مِنْ قَبْلِهِمْ، أَنْ يُقْبَلَ مِنْ مُحْسِنِهِمْ، وَأَنْ يُعْفَى عَنْ مُسِيئِهِمْ، وَأُوصِيهِ بِأَهْلِ الأَمْصَارِ خَيْرًا فَإِنَّهُمْ رِدْءُ الإِسْلاَمِ، وَجُبَاةُ الْمَالِ، وَغَيْظُ الْعَدُوِّ، وَأَنْ لاَ يُؤْخَذَ مِنْهُمْ إِلاَّ فَضْلُهُمْ عَنْ رِضَاهُمْ، وَأُوصِيهِ بِالأَعْرَابِ خَيْرًا، فَإِنَّهُمْ أَصْلُ الْعَرَبِ وَمَادَّةُ الإِسْلاَمِ أَنْ يُؤْخَذَ مِنْ حَوَاشِي أَمْوَالِهِمْ وَتُرَدَّ عَلَى فُقَرَائِهِمْ، وَأُوصِيهِ بِذِمَّةِ اللَّهِ وَذِمَّةِ رَسُولِهِ صلى الله عليه وسلم أَنْ يُوفَى لَهُمْ بِعَهْدِهِمْ، وَأَنْ يُقَاتَلَ مِنْ وَرَائِهِمْ، وَلاَ يُكَلَّفُوا إِلاَّ طَاقَتَهُمْ. فَلَمَّا قُبِضَ خَرَجْنَا بِهِ فَانْطَلَقْنَا نَمْشِي فَسَلَّمَ عَبْدُ اللَّهِ بْنُ عُمَرَ قَالَ يَسْتَأْذِنُ عُمَرُ بْنُ الْخَطَّابِ. قَالَتْ أَدْخِلُوهُ. فَأُدْخِلَ، فَوُضِعَ هُنَالِكَ مَعَ صَاحِبَيْهِ، فَلَمَّا فُرِغَ مِنْ دَفْنِهِ اجْتَمَعَ هَؤُلاَءِ الرَّهْطُ، فَقَالَ عَبْدُ الرَّحْمَنِ اجْعَلُوا أَمْرَكُمْ إِلَى ثَلاَثَةٍ مِنْكُمْ. فَقَالَ الزُّبَيْرُ قَدْ جَعَلْتُ أَمْرِي إِلَى عَلِيٍّ. فَقَالَ طَلْحَةُ قَدْ جَعَلْتُ أَمْرِي إِلَى عُثْمَانَ. وَقَالَ سَعْدٌ قَدْ جَعَلْتُ أَمْرِي إِلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ. فَقَالَ عَبْدُ الرَّحْمَنِ أَيُّكُمَا تَبَرَّأَ مِنْ هَذَا الأَمْرِ فَنَجْعَلُهُ إِلَيْهِ، وَاللَّهُ عَلَيْهِ وَالإِسْلاَمُ لَيَنْظُرَنَّ أَفْضَلَهُمْ فِي نَفْسِهِ. فَأُسْكِتَ الشَّيْخَانِ، فَقَالَ عَبْدُ الرَّحْمَنِ أَفَتَجْعَلُونَهُ إِلَىَّ، وَاللَّهُ عَلَىَّ أَنْ لاَ آلُوَ عَنْ أَفْضَلِكُمْ قَالاَ نَعَمْ، فَأَخَذَ بِيَدِ أَحَدِهِمَا فَقَالَ لَكَ قَرَابَةٌ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَالْقَدَمُ فِي الإِسْلاَمِ مَا قَدْ عَلِمْتَ، فَاللَّهُ عَلَيْكَ لَئِنْ أَمَّرْتُكَ لَتَعْدِلَنَّ، وَلَئِنْ أَمَّرْتُ عُثْمَانَ لَتَسْمَعَنَّ وَلَتُطِيعَنَّ. ثُمَّ خَلاَ بِالآخَرِ فَقَالَ لَهُ مِثْلَ ذَلِكَ، فَلَمَّا أَخَذَ الْمِيثَاقَ قَالَ ارْفَعْ يَدَكَ يَا عُثْمَانُ. فَبَايَعَهُ، فَبَايَعَ لَهُ عَلِيٌّ، وَوَلَجَ أَهْلُ الدَّارِ فَبَايَعُوهُ.

Reference	: Sahih al-Bukhari 3700
In-book reference	: Book 62, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 50

(9) Chapter: The merits of 'Ali bin Abi Talib عنه الله رضي

(9) باب مَنَاقِبُ عَلِيِّ بْنِ أَبِي طَالِبٍ الْقُرَشِيِّ الْهَاشِمِيِّ أَبِي الْحَسَنِ رضى الله عنه

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَلِيٍّ: «أَنْتَ مِنِّي وَأَنَا مِنْكَ».

وَقَالَ عُمَرُ تُوُفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهْوَ عَنْهُ رَاضٍ.

Narrated Sahl bin Sa`d:

Allah's Messenger (ﷺ) said, "Tomorrow I will give the flag to a man with whose leadership Allah will grant (the Muslim) victory." So the people kept on thinking the whole night as to who would be given the flag. The next morning the people went to Allah's Messenger (ﷺ) and every one of them hoped that he would be given the flag. The Prophet (ﷺ) said, "Where is `Ali bin Abi Talib?" The people replied, "He is suffering from eye trouble, O Allah's Messenger (ﷺ)." He said, "Send for him and bring him to me." So when `Ali came, the Prophet (ﷺ) spat in his eyes and invoked good on him, and be became alright as if he had no ailment. The Prophet (ﷺ) then gave him the flag. `Ali said, "O Allah's Messenger (ﷺ)! Shall I fight them (i.e. enemy) till they become like us?" The Prophet (ﷺ) said, "Proceed to them steadily till you approach near to them and then invite them to Islam and inform them of their duties towards Allah which Islam prescribes for them, for by Allah, if one man is guided on the right path (i.e. converted to Islam) through you, it would be better for you than (a great number of) red camels."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لأُعْطِيَنَّ الرَّايَةَ غَدًا رَجُلاً يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ " قَالَ فَبَاتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَاهَا فَلَمَّا أَصْبَحَ النَّاسُ، غَدَوْا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم كُلُّهُمْ يَرْجُو أَنْ يُعْطَاهَا فَقَالَ " أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ ". فَقَالُوا يَشْتَكِي عَيْنَيْهِ يَا رَسُولَ اللَّهِ. قَالَ " فَأَرْسِلُوا إِلَيْهِ فَأْتُونِي بِهِ ". فَلَمَّا جَاءَ بَصَقَ فِي عَيْنَيْهِ، وَدَعَا لَهُ، فَبَرَأَ حَتَّى كَأَنْ لَمْ يَكُنْ بِهِ وَجَعٌ، فَأَعْطَاهُ الرَّايَةَ. فَقَالَ عَلِيٌّ يَا رَسُولَ اللَّهِ أُقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا فَقَالَ " انْفُذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الإِسْلاَمِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ فِيهِ، فَوَاللَّهِ لأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلاً وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ ".

Reference : Sahih al-Bukhari 3701
In-book reference : Book 62, Hadith 52
USC-MSA web (English) reference : Vol. 5, Book 57, Hadith 51
(deprecated numbering scheme)

Narrated Salama:

`Ali happened to stay behind the Prophet (ﷺ) and (did not join him) during the battle of Khaibar for he was having eye trouble. Then he said, "How could I remain behind Allah's Messenger (ﷺ)?" So `Ali set out following the Prophet (ﷺ) , When it was the eve of the day in the morning of which Allah helped (the Muslims) to conquer it, Allah's Messenger (ﷺ) said, "I will give the flag (to a man), or tomorrow a man whom Allah and His Apostle love will take the flag," or said, "A man who loves Allah and His Apostle; and Allah will grant victory under his leadership." Suddenly came `Ali whom we did not expect. The people said, "This is `Ali." Allah's Messenger (ﷺ) gave him the flag and Allah granted victory under his leadership.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا حَاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ، قَالَ كَانَ عَلِيٌّ قَدْ تَخَلَّفَ عَنِ النَّبِيِّ صلى الله عليه وسلم فِي خَيْبَرَ وَكَانَ بِهِ رَمَدٌ فَقَالَ أَنَا أَتَخَلَّفُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَخَرَجَ عَلِيٌّ فَلَحِقَ بِالنَّبِيِّ صلى الله عليه وسلم، فَلَمَّا كَانَ مَسَاءُ اللَّيْلَةِ الَّتِي فَتَحَهَا اللَّهُ فِي صَبَاحِهَا، قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم **" لأُعْطِيَنَّ الرَّايَةَ ـ أَوْ لَيَأْخُذَنَّ الرَّايَةَ ـ غَدًا رَجُلاً يُحِبُّهُ اللَّهُ وَرَسُولُهُ ـ أَوْ قَالَ يُحِبُّ اللَّهَ وَرَسُولَهُ ـ يَفْتَحُ اللَّهُ عَلَيْهِ "**. فَإِذَا نَحْنُ بِعَلِيٍّ وَمَا نَرْجُوهُ، فَقَالُوا هَذَا عَلِيٌّ. فَأَعْطَاهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَفَتَحَ اللَّهُ عَلَيْهِ.

Reference : Sahih al-Bukhari 3702
In-book reference : Book 62, Hadith 53
USC-MSA web (English) reference : Vol. 5, Book 57, Hadith 52
(deprecated numbering scheme)

Narrated Abu Hazim:

A man came to Sahl bin Sa`d and said, "This is so-and-so," meaning the Governor of Medina, "He is calling `Ali bad names near the pulpit." Sahl asked, "What is he saying?" He (i.e. the man) replied, "He calls him (i.e. `Ali) Abu Turab." Sahl laughed and said, "By Allah, none but the Prophet (ﷺ) called him by this name and no name was dearer to `Ali than this." So I asked Sahl to tell me more, saying, "O Abu `Abbas! How (was this name given to `Ali)?" Sahl said, "`Ali went to Fatima and then came out and slept in the Mosque. The Prophet (ﷺ) asked Fatima, "Where is your cousin?" She said, "In the Mosque." The Prophet (ﷺ) went to him and found that his (i.e. `Ali's) covering sheet had slipped of his back and dust had soiled his back. The Prophet (ﷺ) started wiping the dust off his back and said twice, "Get up! O Abu Turab (i.e. O. man with the dust).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، أَنَّ رَجُلاً، جَاءَ إِلَى سَهْلِ بْنِ سَعْدٍ فَقَالَ هَذَا فُلاَنٌ ـ لأَمِيرِ الْمَدِينَةِ ـ يَدْعُو عَلِيًّا عِنْدَ الْمِنْبَرِ. قَالَ فَيَقُولُ مَاذَا قَالَ يَقُولُ لَهُ أَبُو تُرَابٍ. فَضَحِكَ قَالَ وَاللَّهِ مَا سَمَّاهُ إِلاَّ النَّبِيُّ صلى الله عليه وسلم، وَمَا كَانَ لَهُ اسْمٌ أَحَبَّ إِلَيْهِ مِنْهُ. فَاسْتَطْعَمْتُ الْحَدِيثَ سَهْلاً، وَقُلْتُ يَا أَبَا عَبَّاسٍ كَيْفَ قَالَ دَخَلَ عَلِيٌّ عَلَى فَاطِمَةَ ثُمَّ خَرَجَ فَاضْطَجَعَ فِي الْمَسْجِدِ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَيْنَ ابْنُ عَمِّكِ ". قَالَتْ فِي الْمَسْجِدِ. فَخَرَجَ إِلَيْهِ فَوَجَدَ رِدَاءَهُ قَدْ سَقَطَ عَنْ ظَهْرِهِ، وَخَلَصَ التُّرَابُ إِلَى ظَهْرِهِ، فَجَعَلَ يَمْسَحُ التُّرَابَ عَنْ ظَهْرِهِ فَيَقُولُ " اجْلِسْ يَا أَبَا تُرَابٍ ". مَرَّتَيْنِ.

Reference : Sahih al-Bukhari 3703
In-book reference : Book 62, Hadith 54
USC-MSA web (English) reference : Vol. 5, Book 57, Hadith 53
(deprecated numbering scheme)

Narrated Sa`d bin 'Ubaida:

A man came to Ibn `Umar and asked about `Uthman and Ibn `Umar mentioned his good deeds and said to the questioner. "Perhaps these facts annoy you?" The other said, "Yes." Ibn `Umar said, "May Allah stick your nose in

the dust (i.e. degrade you)!' Then the man asked him about `Ali. Ibn `Umar mentioned his good deeds and said, "It is all true, and that is his house in the midst of the houses of the Prophet. Perhaps these facts have hurt you?" The questioner said, "Yes." Ibn `Umar said, "May Allah stick your nose in the dust (i.e. degrade you or make you do things which you hate) ! Go away and do whatever you can against me."

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا حُسَيْنٌ، عَنْ زَائِدَةَ، عَنْ أَبِي حَصِينٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، قَالَ جَاءَ رَجُلٌ إِلَى ابْنِ عُمَرَ، فَسَأَلَهُ عَنْ عُثْمَانَ،، فَذَكَرَ عَنْ مَحَاسِنِ، عَمَلِهِ، قَالَ لَعَلَّ ذَاكَ يَسُوؤُكَ. قَالَ نَعَمْ. قَالَ فَأَرْغَمَ اللَّهُ بِأَنْفِكَ. ثُمَّ سَأَلَهُ عَنْ عَلِيٍّ، فَذَكَرَ مَحَاسِنَ عَمَلِهِ قَالَ هُوَ ذَاكَ، بَيْتُهُ أَوْسَطُ بُيُوتِ النَّبِيِّ صلى الله عليه وسلم. ثُمَّ قَالَ لَعَلَّ ذَاكَ يَسُوؤُكَ. قَالَ أَجَلْ. قَالَ فَأَرْغَمَ اللَّهُ بِأَنْفِكَ، انْطَلِقْ فَاجْهَدْ عَلَىَّ جَهْدَكَ.

Reference	: Sahih al-Bukhari 3704
In-book reference	: Book 62, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 54

Narrated `Ali:

Fatima complained of the suffering caused to her by the hand mill. Some Captives were brought to the Prophet, she came to him but did not find him at home `Aisha was present there to whom she told (of her desire for a servant). When the Prophet (ﷺ) came, Aisha informed him about Fatima's visit. `Ali added "So the Prophet (ﷺ) came to us, while we had gone to our bed I wanted to get up but the Prophet (ﷺ) said, "Remain at your place". Then he sat down between us till I found the coolness of his feet on my chest. Then he said, "Shall I teach you a thing which is better than what you have asked me? When you go to bed, say, 'Allahu-Akbar' thirty-four times, and 'Subhan Allah thirty-three times, and 'Al hamdu-li l-lah thirty-three times for that is better for you both than a servant."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، سَمِعْتُ ابْنَ أَبِي لَيْلَى، قَالَ حَدَّثَنَا عَلِيٌّ، أَنَّ فَاطِمَةَ، عَلَيْهَا السَّلاَمُ شَكَتْ مَا تَلْقَى مِنْ أَثَرِ الرَّحَا، فَأَتَى النَّبِيَّ صلى الله عليه وسلم سَبْىٌ، فَانْطَلَقَتْ فَلَمْ تَجِدْهُ، فَوَجَدَتْ عَائِشَةَ، فَأَخْبَرَتْهَا، فَلَمَّا جَاءَ النَّبِيُّ صلى الله عليه وسلم أَخْبَرَتْهُ عَائِشَةُ بِمَجِيءِ فَاطِمَةَ، فَجَاءَ النَّبِيُّ صلى الله عليه وسلم إِلَيْنَا، وَقَدْ أَخَذْنَا مَضَاجِعَنَا، فَذَهَبْتُ لأَقُومَ فَقَالَ " عَلَى مَكَانِكُمَا ". فَقَعَدَ بَيْنَنَا حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَى صَدْرِي وَقَالَ " أَلاَ أُعَلِّمُكُمَا خَيْرًا مِمَّا سَأَلْتُمَانِي إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا تُكَبِّرَا أَرْبَعًا وَثَلاَثِينَ، وَتُسَبِّحَا ثَلاَثًا وَثَلاَثِينَ، وَتَحْمَدَا ثَلاَثَةً وَثَلاَثِينَ، فَهْوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ ".

Reference	: Sahih al-Bukhari 3705
In-book reference	: Book 62, Hadith 56
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 55

And narrated Sad

that the Prophet (ﷺ) said to 'Ali, "Will you not be pleased from this that you are to me like Aaron was to Moses?"

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدٍ، قَالَ سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدٍ، عَنْ أَبِيهِ، قَالَ النَّبِيُّ صلى الله عليه وسلم لِعَلِيٍّ " أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى ".

Reference	: Sahih al-Bukhari 3706
In-book reference	: Book 62, Hadith 57
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 56

Narrated Ubaida:

Ali said (to the people of 'Iraq), "Judge as you used to judge, for I hate differences (and I do my best) till the people unite as one group, or I die as my companions have died."

حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، أَخْبَرَنَا شُعْبَةُ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ ـ رضى الله عنه ـ قَالَ اقْضُوا كَمَا كُنْتُمْ تَقْضُونَ، فَإِنِّي أَكْرَهُ الاِخْتِلاَفَ حَتَّى يَكُونَ لِلنَّاسِ جَمَاعَةٌ، أَوْ أَمُوتَ كَمَا مَاتَ أَصْحَابِي. فَكَانَ ابْنُ سِيرِينَ يَرَى أَنَّ عَامَّةَ مَا يُرْوَى عَلَى عَلِيٍّ الْكَذِبُ.

Reference	: Sahih al-Bukhari 3707
In-book reference	: Book 62, Hadith 58
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 56

(10) Chapter: The merits of Ja'far bin Abi Talib رضي الله عنه

(10) بَابُ مَنَاقِبُ جَعْفَرِ بْنِ أَبِي طَالِبٍ

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَشْبَهْتَ خَلْقِي وَخُلُقِي».

Narrated Abu Huraira:

The people used to say, "Abu Huraira narrates too many narrations." In fact I used to keep close to Allah's Messenger (ﷺ) and was satisfied with what filled my stomach. I ate no leavened bread and dressed no decorated striped clothes, and never did a man or a woman serve me, and I often used to press my belly against gravel because of hunger, and I used to ask a man to recite a Qur'anic Verse to me although I knew it, so that he would take me to his home and feed me. And the most generous of all the people to the poor was Ja`far bin Abi Talib. He used to take us to his home and offer us what was available therein. He would even offer us an empty folded leather container (of butter) which we would split and lick whatever was in it.

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي بَكْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ دِينَارٍ أَبُو عَبْدِ اللَّهِ الْجُهَنِيُّ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ النَّاسَ، كَانُوا يَقُولُونَ أَكْثَرَ أَبُو هُرَيْرَةَ. وَإِنِّي كُنْتُ أَلْزَمُ رَسُولَ اللَّهِ صلى الله عليه وسلم بِشِبَعِ بَطْنِي، حَتَّى لاَ آكُلُ الْخَمِيرَ، وَلاَ أَلْبَسُ الْحَبِيرَ، وَلاَ يَخْدُمُنِي فُلاَنٌ وَلاَ فُلاَنَةُ، وَكُنْتُ أُلْصِقُ بَطْنِي بِالْحَصْبَاءِ مِنَ الْجُوعِ، وَإِنْ كُنْتُ لأَسْتَقْرِئُ الرَّجُلَ الآيَةَ هِيَ مَعِي كَىْ يَنْقَلِبَ بِي فَيُطْعِمَنِي، وَكَانَ أَخْيَرَ النَّاسِ لِلْمِسْكِينِ جَعْفَرُ بْنُ أَبِي طَالِبٍ، كَانَ يَنْقَلِبُ بِنَا فَيُطْعِمُنَا مَا كَانَ فِي بَيْتِهِ، حَتَّى إِنْ كَانَ لَيُخْرِجُ إِلَيْنَا الْعُكَّةَ الَّتِي لَيْسَ فِيهَا شَىْءٌ، فَنَشُقُّهَا فَنَلْعَقُ مَا فِيهَا.

Reference	: Sahih al-Bukhari 3708
In-book reference	: Book 62, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 57

Narrated Ash-Shu`bi:

Whenever Ibn `Umar greeted Ibn Jafar, he used to say: "As-salamu-'Alaika (i.e. Peace be on you) O son of Dhu-l-Janahain (son of the two-winged person).

حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، أَنَّ ابْنَ عُمَرَ ـ رضى الله عنهما ـ كَانَ إِذَا سَلَّمَ عَلَى ابْنِ جَعْفَرٍ قَالَ السَّلاَمُ عَلَيْكَ يَا ابْنَ ذِي الْجَنَاحَيْنِ.

Reference	: Sahih al-Bukhari 3709
In-book reference	: Book 62, Hadith 60
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 58

(11) Chapter: The mention of Al-'Abbas رضي الله عنه

(11) باب ذِكْرُ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رضى الله عنه

Narrated Anas:

Whenever there was drought, `Umar bin Al-Khattab used to ask Allah for rain through Al-`Abbas bin `Abdul Muttalib, saying, "O Allah! We used to request our Prophet to ask You for rain, and You would give us. Now we request the uncle of our Prophet to ask You for rain, so give us rain." And they would be given rain."

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ، حَدَّثَنِي أَبِي عَبْدُ اللَّهِ بْنُ الْمُثَنَّى، عَنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ، عَنْ أَنَسٍ ـ رضى الله عنه أَنَّ عُمَرَ بْنَ الْخَطَّابِ، كَانَ إِذَا قَحَطُوا اسْتَسْقَى بِالْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، فَقَالَ اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِنَبِيِّنَا صلى الله عليه وسلم فَتَسْقِينَا، وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا فَاسْقِنَا. قَالَ فَيُسْقَوْنَ.

Reference : Sahih al-Bukhari 3710
In-book reference : Book 62, Hadith 61
USC-MSA web (English) reference : Vol. 5, Book 57, Hadith 59
(deprecated numbering scheme)

(12) Chapter: The virtues of the relatives of Allah’s Messenger (saws)

(12) بَابُ مَنَاقِبُ قَرَابَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْقَبَةِ فَاطِمَةَ عَلَيْهَا السَّلاَمُ بِنْتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَاطِمَةُ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ».

Narrated 'Aisha:

Fatima sent somebody to Abu Bakr asking him to give her her inheritance from the Prophet (ﷺ) from what Allah had given to His Apostle through Fai (i.e. booty gained without fighting). She asked for the Sadaqa (i.e. wealth assigned for charitable purposes) of the Prophet (ﷺ) at Medina, and Fadak, and what remained of the Khumus (i.e., one-fifth) of the Khaibar booty. Abu Bakr said, "Allah's Messenger (ﷺ) said, 'We (Prophets), our property is not inherited, and whatever we leave is Sadaqa, but Muhammad's Family can eat from this property, i.e. Allah's property, but they have no right to take more than the food they need.' By Allah! I will not bring any change in dealing with the Sadaqa of the Prophet (ﷺ) (and will keep them) as they used to be observed in his (i.e. the Prophet's) life-time, and I will dispose with it as Allah's Messenger (ﷺ) used to do," Then 'Ali said, "I testify that None has the right to be worshipped but Allah, and that Muhammad is His Apostle," and added, "O Abu Bakr! We acknowledge your superiority." Then he (i.e. 'Ali) mentioned their own relationship to Allah's Apostle and their right. Abu Bakr then spoke saying, "By Allah in Whose Hands my life is. I love to do good to the relatives of Allah's Apostle rather than to my own relatives"

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ، أَنَّ فَاطِمَةَ ـ عَلَيْهَا السَّلاَمُ ـ أَرْسَلَتْ إِلَى أَبِي بَكْرٍ تَسْأَلُهُ مِيرَاثَهَا مِنَ النَّبِيِّ صلى الله عليه وسلم فِيمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ صلى الله عليه وسلم، تَطْلُبُ صَدَقَةَ النَّبِيِّ صلى الله عليه وسلم الَّتِي بِالْمَدِينَةِ وَفَدَكٍ وَمَا بَقِيَ مِنْ خُمُسِ خَيْبَرَ. فَقَالَ أَبُو بَكْرٍ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " **لاَ نُورَثُ، مَا تَرَكْنَا فَهْوَ صَدَقَةٌ، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ مِنْ هَذَا الْمَالِ ـ يَعْنِي مَالَ اللَّهِ ـ لَيْسَ لَهُمْ أَنْ يَزِيدُوا عَلَى الْمَأْكَلِ** ". وَإِنِّي وَاللَّهِ لاَ أُغَيِّرُ شَيْئًا مِنْ صَدَقَاتِ النَّبِيِّ صلى الله عليه وسلم الَّتِي كَانَتْ عَلَيْهَا فِي عَهْدِ النَّبِيِّ صلى الله عليه وسلم، وَلأَعْمَلَنَّ فِيهَا بِمَا عَمِلَ فِيهَا رَسُولُ اللَّهِ صلى الله عليه وسلم. فَتَشَهَّدَ عَلِيٌّ، ثُمَّ قَالَ إِنَّا قَدْ عَرَفْنَا يَا أَبَا بَكْرٍ فَضِيلَتَكَ. وَذَكَرَ قَرَابَتَهُمْ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَحَقَّهُمْ. فَتَكَلَّمَ أَبُو بَكْرٍ فَقَالَ وَالَّذِي نَفْسِي بِيَدِهِ، لَقَرَابَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم أَحَبُّ إِلَىَّ أَنْ أَصِلَ مِنْ قَرَابَتِي.

Reference : Sahih al-Bukhari 3711, 3712
In-book reference : Book 62, Hadith 62
USC-MSA web (English) reference : Vol. 5, Book 57, Hadith 60
(deprecated numbering scheme)

Abu Bakr:

Look at Muhammad through his family (i.e. if you are no good to his family you are not good to him).

أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا خَالِدٌ، حَدَّثَنَا شُعْبَةُ، عَنْ وَاقِدٍ، قَالَ سَمِعْتُ أَبِي يُحَدِّثُ، عَنِ ابْنِ عُمَرَ، عَنْ أَبِي بَكْرٍ ـ رضى الله عنهم ـ قَالَ ارْقُبُوا مُحَمَّدًا صلى الله عليه وسلم فِي أَهْلِ بَيْتِهِ.

Reference : Sahih al-Bukhari 3713
In-book reference : Book 62, Hadith 63
USC-MSA web (English) reference : Vol. 5, Book 57, Hadith 60
(deprecated numbering scheme)

Narrated Al-Miswar bin Makhrama:

Allah's Messenger (ﷺ) said, "Fatima is a part of me, and he who makes her angry, makes me angry."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " فَاطِمَةُ بَضْعَةٌ مِنِّي، فَمَنْ أَغْضَبَهَا أَغْضَبَنِي ".

Reference : Sahih al-Bukhari 3714
In-book reference : Book 62, Hadith 64
USC-MSA web (English) reference : Vol. 5, Book 57, Hadith 61
(deprecated numbering scheme)

Narrated `Aisha:

The Prophet (ﷺ) called his daughter Fatima during his illness in which he died, and told her a secret whereupon she wept. Then he called her again and told her a secret whereupon she laughed. When I asked her about that, she replied, "The Prophet (ﷺ) spoke to me in secret and informed me that he would die in the course of the illness during which he died, so I wept. He again spoke to me in secret and informed me that I would be the first of his family to follow him (after his death) and on that I laughed."

حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ دَعَا النَّبِيُّ صلى الله عليه وسلم فَاطِمَةَ ابْنَتَهُ فِي شَكْوَاهُ الَّذِي قُبِضَ فِيهَا، فَسَارَّهَا بِشَىْءٍ فَبَكَتْ، ثُمَّ دَعَاهَا فَسَارَّهَا فَضَحِكَتْ، قَالَتْ فَسَأَلْتُهَا عَنْ ذَلِكَ. فَقَالَتْ سَارَّنِي النَّبِيُّ صلى الله عليه وسلم فَأَخْبَرَنِي أَنَّهُ يُقْبَضُ فِي وَجَعِهِ الَّذِي تُوُفِّيَ فِيهِ فَبَكَيْتُ، ثُمَّ سَارَّنِي فَأَخْبَرَنِي أَنِّي أَوَّلُ أَهْلِ بَيْتِهِ أَتْبَعُهُ فَضَحِكْتُ.

Reference : Sahih al-Bukhari 3715, 3716
In-book reference : Book 62, Hadith 65
USC-MSA web (English) reference : Vol. 5, Book 57, Hadith 62
(deprecated numbering scheme)

(13) Chapter: The merits of Az-Zubair bin Al-'Awwam رضي الله عنه

(13) باب مَنَاقِبُ الزُّبَيْرِ بْنِ الْعَوَّامِ

قَالَ ابْنُ عَبَّاسٍ هُوَ حَوَارِيُّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَسُمِّيَ الْحَوَارِيُّونَ لِبَيَاضِ ثِيَابِهِمْ.

Narrated Marwan bin Al-Hakam:

`Uthman bin `Affan was afflicted with severe nose-bleeding in the year when such illness was prevelant and that prevented him from performing Hajj, and (because of it) he made his will. A man from Quraish came to him and said, "Appoint your successor." `Uthman asked, "Did the people name him? (i.e. the successor) the man said, "Yes." `Uthman asked, "Who is that?" The man remained silent. Another man came to `Uthman and I think it was Al-Harith. He also said, "Appoint your successor." `Uthman asked, "Did the people name him?" The man replied "Yes." `Uthman said, "Who is that?" The man remained silent. `Uthman said, "Perhaps they have mentioned Az-Zubair?" The man said, "Yes." `Uthman said, "By Him in Whose Hands my life is, he is the best of them as I know, and the dearest of them to Allah's Messenger (ﷺ) ."

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ أَخْبَرَنِي مَرْوَانُ بْنُ الْحَكَمِ، قَالَ أَصَابَ عُثْمَانَ بْنَ عَفَّانَ رُعَافٌ شَدِيدٌ سَنَةَ الرُّعَافِ، حَتَّى حَبَسَهُ عَنِ الْحَجِّ وَأَوْصَى، فَدَخَلَ عَلَيْهِ رَجُلٌ مِنْ قُرَيْشٍ قَالَ اسْتَخْلِفْ. قَالَ وَقَالُوهُ قَالَ نَعَمْ. قَالَ وَمَنْ فَسَكَتَ، فَدَخَلَ عَلَيْهِ رَجُلٌ آخَرُ ـ أَحْسِبُهُ الْحَارِثَ ـ فَقَالَ اسْتَخْلِفْ. فَقَالَ عُثْمَانُ وَقَالُوا فَقَالَ نَعَمْ. قَالَ وَمَنْ هُوَ فَسَكَتَ قَالَ فَلَعَلَّهُمْ قَالُوا الزُّبَيْرَ قَالَ نَعَمْ. قَالَ أَمَا وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهُ لَخَيْرُهُمْ مَا عَلِمْتُ، وَإِنْ كَانَ لأَحَبَّهُمْ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 3717
In-book reference	: Book 62, Hadith 66
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 63

Narrated Marwan bin Al-Hakam:

While I was with `Uthman, a man came to him and said, "Appoint your successor." `Uthman said, "Has such successor been named?" He replied, "Yes, Az-Zubair." `Uthman said, thrice, "By Allah! Indeed you know that he is the best of you."

حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، أَخْبَرَنِي أَبِي، سَمِعْتُ مَرْوَانَ، كُنْتُ عِنْدَ عُثْمَانَ، أَتَاهُ رَجُلٌ فَقَالَ اسْتَخْلِفْ. قَالَ وَقِيلَ ذَاكَ قَالَ نَعَمْ، الزُّبَيْرُ. قَالَ أَمَا وَاللَّهِ إِنَّكُمْ لَتَعْلَمُونَ أَنَّهُ خَيْرُكُمْ. ثَلاَثًا.

Reference	: Sahih al-Bukhari 3718
In-book reference	: Book 62, Hadith 67
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 64

Narrated Jabir:

The Prophet (ﷺ) said, "Every prophet used to have a Hawari (i.e. disciple), and my Hawari is Az-Zubair bin Al-`Awwam."

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ هُوَ ابْنُ أَبِي سَلَمَةَ ـ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا، وَإِنَّ حَوَارِيَّ الزُّبَيْرُ بْنُ الْعَوَّامِ ".

Reference	: Sahih al-Bukhari 3719
In-book reference	: Book 62, Hadith 68
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 65

Narrated `Abdullah bin Az-Zubair:

During the battle of Al-Ahzab, I and `Umar bin Abi-Salama were kept behind with the women. Behold! I saw (my father) Az-Zubair riding his horse, going to and coming from Bani Quraiza twice or thrice. So when I came back I said, "O my father! I saw you going to and coming from Bani Quraiza?" He said, "Did you really see me, O my son?" I said, "Yes." He said, "Allah's Messenger (ﷺ) said, 'Who will go to Bani Quraiza and bring me their news?' So I went, and when I came back, Allah's Apostle mentioned for me both his parents saying, "Let my father and mother be sacrificed for you."'

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا {عَبْدُ اللَّهِ} أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، قَالَ كُنْتُ يَوْمَ الأَحْزَابِ جُعِلْتُ أَنَا وَعُمَرُ بْنُ أَبِي سَلَمَةَ، فِي النِّسَاءِ، فَنَظَرْتُ فَإِذَا أَنَا بِالزُّبَيْرِ، عَلَى فَرَسِهِ، يَخْتَلِفُ إِلَى بَنِي قُرَيْظَةَ مَرَّتَيْنِ أَوْ ثَلاَثًا، فَلَمَّا رَجَعْتُ قُلْتُ يَا أَبَتِ، رَأَيْتُكَ تَخْتَلِفُ. قَالَ أَوَهَلْ رَأَيْتَنِي يَا بُنَىَّ قُلْتُ نَعَمْ. قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ يَأْتِ بَنِي قُرَيْظَةَ فَيَأْتِينِي بِخَبَرِهِمْ ". فَانْطَلَقْتُ، فَلَمَّا رَجَعْتُ جَمَعَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم أَبَوَيْهِ فَقَالَ " فِدَاكَ أَبِي وَأُمِّي ".

Reference	: Sahih al-Bukhari 3720
In-book reference	: Book 62, Hadith 69
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 66

Narrated `Urwa:

On the day of the battle of Al-Yarmuk, the companions of the Prophet (ﷺ) said to Az-Zubair, "Will you attack the enemy vigorously so that we may attack them along with you?" So Az-Zubair attacked them, and they inflicted two wounds over his shoulder, and in between these two wounds there was an old scar he had received on the day of the battle of Badr When I was a child, I used to insert my fingers into those scars in play.

حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ أَصْحَابَ النَّبِيِّ، صلى الله عليه وسلم قَالُوا لِلزُّبَيْرِ يَوْمَ الْيَرْمُوكِ أَلاَ تَشُدُّ فَنَشُدَّ مَعَكَ فَحَمَلَ عَلَيْهِمْ، فَضَرَبُوهُ ضَرْبَتَيْنِ عَلَى عَاتِقِهِ، بَيْنَهُمَا ضَرْبَةٌ ضُرِبَهَا يَوْمَ بَدْرٍ. قَالَ عُرْوَةُ فَكُنْتُ أُدْخِلُ أَصَابِعِي فِي تِلْكَ الضَّرَبَاتِ أَلْعَبُ وَأَنَا صَغِيرٌ.

Reference	: Sahih al-Bukhari 3721
In-book reference	: Book 62, Hadith 70
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 67

(14) Chapter: (Narrations) about Talha bin 'Ubaidullah رضي الله عنه

(14) باب ذِكْرِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ

Narrated `Umar:
"Before the Prophet died, he was pleased with him (Talha bin 'Ubaidullah).

وَقَالَ عُمَرُ تُوُفِّيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهْوَ عَنْهُ رَاضٍ.

Narrated Abu `Uthman:

During one of the Ghazawat in which Allah's Messenger (ﷺ) was fighting, none remained with the Prophet (ﷺ) but Talha and Sa`d.

حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ أَبِي عُثْمَانَ، قَالَ لَمْ يَبْقَ مَعَ النَّبِيِّ صلى الله عليه وسلم فِي بَعْضِ تِلْكَ الأَيَّامِ الَّتِي قَاتَلَ فِيهِنَّ رَسُولُ اللَّهِ صلى الله عليه وسلم غَيْرُ طَلْحَةَ وَسَعْدٍ. عَنْ حَدِيثِهِمَا.

Reference	: Sahih al-Bukhari 3722
In-book reference	: Book 62, Hadith 71
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 69

Narrated Qais bin Abi Hazim:

I saw Talha's paralyzed hand with which he had protected the Prophet (ﷺ) (from an arrow) .

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا خَالِدٌ، حَدَّثَنَا ابْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ،، قَالَ رَأَيْتُ يَدَ طَلْحَةَ الَّتِي وَقَى بِهَا النَّبِيَّ صلى الله عليه وسلم قَدْ شَلَّتْ.

Reference	: Sahih al-Bukhari 3724
In-book reference	: Book 62, Hadith 72
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 70

(15) Chapter: The merits of Sa'd bin Abi Waqqas رضي الله عنهما

(15) بَابُ مَنَاقِبُ سَعْدِ بْنِ أَبِي وَقَّاصٍ الزُّهْرِيِّ وَبَنُو زُهْرَةَ أَخْوَالُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهْوَ سَعْدُ بْنُ مَالِكٍ

Narrated Sa`d:

On the day of the battle of Uhud the Prophet (ﷺ) mentioned for me both his parents (i.e. saying, "Let my parents be sacrificed for you.").

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ سَمِعْتُ يَحْيَى، قَالَ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ، قَالَ سَمِعْتُ سَعْدًا، يَقُولُ جَمَعَ لِي النَّبِيُّ صلى الله عليه وسلم أَبَوَيْهِ يَوْمَ أُحُدٍ.

Reference	: Sahih al-Bukhari 3725
In-book reference	: Book 62, Hadith 73
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 71

Narrated Sa`d:

No doubt, (for some time) I stood for one-third of the Muslims.

حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هَاشِمُ بْنُ هَاشِمٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ لَقَدْ رَأَيْتُنِي وَأَنَا ثُلُثُ الإِسْلاَمِ.

Reference	: Sahih al-Bukhari 3726
In-book reference	: Book 62, Hadith 74
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 72

Narrated Sa`d bin Abi Waqqas:

No man embraced Islam before the day on which I embraced Islam, and no doubt, I remained for seven days as one third of the then extant Muslims.

حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، حَدَّثَنَا هَاشِمُ بْنُ هَاشِمِ بْنِ عُتْبَةَ بْنِ أَبِي وَقَّاصٍ، قَالَ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ، يَقُولُ سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ، يَقُولُ مَا أَسْلَمَ أَحَدٌ إِلاَّ فِي الْيَوْمِ الَّذِي أَسْلَمْتُ فِيهِ، وَلَقَدْ مَكَثْتُ سَبْعَةَ أَيَّامٍ وَإِنِّي لَثُلُثُ الإِسْلاَمِ. تَابَعَهُ أَبُو أُسَامَةَ حَدَّثَنَا هَاشِمٌ.

Reference	: Sahih al-Bukhari 3727
In-book reference	: Book 62, Hadith 75
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 73

Narrated Qais:

I heard Sa`d saying, "I was the first amongst the 'Arabs who shot an arrow for Allah's Cause. We used to fight along with the Prophets, while we had nothing to eat except the leaves of trees so that one's excrete would look like the excrete balls of camel or a sheep, containing nothing to mix them together. Today Banu Asad tribe blame me for not having understood Islam. I would be a loser if my deeds were in vain." Those people complained about Sa`d to `Umar, claiming that he did not offer his prayers perfectly.

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ سَمِعْتُ سَعْدًا ـ رضى الله عنه ـ يَقُولُ إِنِّي لأَوَّلُ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ، وَكُنَّا نَغْزُو مَعَ النَّبِيِّ صلى الله عليه وسلم وَمَا لَنَا طَعَامٌ إِلاَّ وَرَقُ الشَّجَرِ، حَتَّى إِنَّ أَحَدَنَا لَيَضَعُ كَمَا يَضَعُ الْبَعِيرُ أَوِ الشَّاةُ، مَا لَهُ خِلْطٌ، ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ تُعَزِّرُنِي عَلَى الإِسْلاَمِ، لَقَدْ خِبْتُ إِذًا وَضَلَّ عَمَلِي. وَكَانُوا وَشَوْا بِهِ إِلَى عُمَرَ، قَالُوا لاَ يُحْسِنُ يُصَلِّي.

Reference	: Sahih al-Bukhari 3728
In-book reference	: Book 62, Hadith 76
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 74

(16) Chapter: Narrations about the sons-in-law of the Prophet (saws)

(16) باب ذِكْرُ أَصْهَارِ النَّبِيِّ صلى الله عليه وسلم مِنْهُمْ أَبُو الْعَاصِ بْنُ الرَّبِيعِ

Narrated Al-Miswar bin Makhrama:

`Ali demanded the hand of the daughter of Abu Jahl. Fatima heard of this and went to Allah's Messenger (ﷺ) saying, "Your people think that you do not become angry for the sake of your daughters as `Ali is now going to marry

the daughter of Abu Jahl. "On that Allah's Messenger (ﷺ) got up and after his recitation of Tashah-hud. I heard him saying, "Then after! I married one of my daughters to Abu Al-`As bin Al- Rabi` (the husband of Zainab, the daughter of the Prophet (ﷺ)) before Islam and he proved truthful in whatever he said to me. No doubt, Fatima is a part of me, I hate to see her being troubled. By Allah, the daughter of Allah's Messenger (ﷺ) and the daughter of Allah's Enemy cannot be the wives of one man." So `Ali gave up that engagement. 'Al-Miswar further said: I heard the Prophet (ﷺ) talking and he mentioned a son-in-law of his belonging to the tribe of Bani `Abd-Shams. He highly praised him concerning that relationship and said (whenever) he spoke to me, he spoke the truth, and whenever he promised me, he fulfilled his promise."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ، أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ، قَالَ إِنَّ عَلِيًّا خَطَبَ بِنْتَ أَبِي جَهْلٍ، فَسَمِعَتْ بِذَلِكَ، فَاطِمَةُ، فَأَتَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَزْعُمُ قَوْمُكَ أَنَّكَ لاَ تَغْضَبُ لِبَنَاتِكَ، هَذَا عَلِيٌّ نَاكِحٌ بِنْتَ أَبِي جَهْلٍ، فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَسَمِعْتُهُ حِينَ تَشَهَّدَ يَقُولُ " أَمَّا بَعْدُ أَنْكَحْتُ أَبَا الْعَاصِ بْنَ الرَّبِيعِ، فَحَدَّثَنِي وَصَدَقَنِي، وَإِنَّ فَاطِمَةَ بَضْعَةٌ مِنِّي، وَإِنِّي أَكْرَهُ أَنْ يَسُوءَهَا، وَاللَّهِ لاَ تَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ صلى الله عليه وسلم وَبِنْتُ عَدُوِّ اللَّهِ عِنْدَ رَجُلٍ وَاحِدٍ ". فَتَرَكَ عَلِيٌّ الْخِطْبَةَ. وَزَادَ مُحَمَّدُ بْنُ عَمْرِو بْنِ حَلْحَلَةَ عَنِ ابْنِ شِهَابٍ عَنْ عَلِيٍّ عَنْ مِسْوَرٍ، سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم وَذَكَرَ صِهْرًا لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ فَأَثْنَى عَلَيْهِ فِي مُصَاهَرَتِهِ إِيَّاهُ فَأَحْسَنَ قَالَ " حَدَّثَنِي فَصَدَقَنِي، وَوَعَدَنِي فَوَفَى لِي ".

Reference	: Sahih al-Bukhari 3729
In-book reference	: Book 62, Hadith 77
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 76

(17) Chapter: The virtues of Zaid bin Haritha (17) باب مَنَاقِبُ زَيْدِ بْنِ حَارِثَةَ مَوْلَى النَّبِيِّ صلى الله عليه وسلم

وَقَالَ الْبَرَاءُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَنْتَ أَخُونَا وَمَوْلاَنَا».

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) sent an army under the command of Usama bin Zaid. When some people criticized his leadership, the Prophet (ﷺ) said, "If you are criticizing Usama's leadership, you used to criticize his father's leadership before. By Allah! He was worthy of leadership and was one of the dearest persons to me, and (now) this (i.e. Usama) is one of the dearest to me after him (i.e. Zaid).

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ بَعَثَ النَّبِيُّ صلى الله عليه وسلم بَعْثًا، وَأَمَّرَ عَلَيْهِمْ أُسَامَةَ بْنَ زَيْدٍ، فَطَعَنَ بَعْضُ النَّاسِ فِي إِمَارَتِهِ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنْ تَطْعُنُوا فِي إِمَارَتِهِ فَقَدْ كُنْتُمْ تَطْعُنُونَ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلُ، وَايْمُ اللَّهِ، إِنْ كَانَ لَخَلِيقًا لِلإِمَارَةِ، وَإِنْ كَانَ لَمِنْ أَحَبِّ النَّاسِ إِلَىَّ، وَإِنَّ هَذَا لَمِنْ أَحَبِّ النَّاسِ إِلَىَّ بَعْدَهُ ".

Reference	: Sahih al-Bukhari 3730
In-book reference	: Book 62, Hadith 78
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 77

Narrated `Urwa:

Aisha said, "A Qaif (i.e. one skilled in recognizing the lineage of a person through Physiognomy and through examining the body parts of an infant) came to me while the Prophet (ﷺ) was present, and Usama bin Zaid and Zaid bin Haritha were Lying asleep. The Qa'if said. These feet (of Usama and his father) are of persons belonging to

the same lineage.' " The Prophet (ﷺ) was pleased with that saying which won his admiration, and he told `Aisha of it.

حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ دَخَلَ عَلَىَّ قَائِفٌ وَالنَّبِيُّ صلى الله عليه وسلم شَاهِدٌ، وَأُسَامَةُ بْنُ زَيْدٍ وَزَيْدُ بْنُ حَارِثَةَ مُضْطَجِعَانِ، فَقَالَ إِنَّ هَذِهِ الأَقْدَامَ بَعْضُهَا مِنْ بَعْضٍ. قَالَ فَسُرَّ بِذَلِكَ النَّبِيُّ صلى الله عليه وسلم وَأَعْجَبَهُ، فَأَخْبَرَ بِهِ عَائِشَةَ.

Reference	: Sahih al-Bukhari 3731
In-book reference	: Book 62, Hadith 79
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 78

(18) Chapter: Narrations about Usama bin Zaid

(18) باب ذِكْرُ أُسَامَةَ بْنِ زَيْدٍ

Narrated 'Aisha:

The people of the Quraish tribe were worried about the Makhzumiya woman. They said. "Nobody dare speak to him (i.e. the Prophet (ﷺ)) except Usama bin Zaid as he is the most beloved to Allah's Messenger (ﷺ)."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّ قُرَيْشًا، أَهَمَّهُمْ شَأْنُ الْمَخْزُومِيَّةِ، فَقَالُوا مَنْ يَجْتَرِئُ عَلَيْهِ إِلاَّ أُسَامَةُ بْنُ زَيْدٍ، حِبُّ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 3732
In-book reference	: Book 62, Hadith 80
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 79

Aisha

said, "A woman from Bani Makhzumiya committed a theft and the people said, 'Who can intercede with the Prophet (ﷺ) for her?' So nobody dared speak to him (i.e. the Prophet) but Usama bin Zaid spoke to him. The Prophet said, 'If a reputable man amongst the children of Bani Israel committed a theft, they used to forgive him, but if a poor man committed a theft, they would cut his hand. But I would cut even the hand of Fatima (i.e. the daughter of the Prophet) if she committed a theft."

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا سُفْيَانُ، قَالَ ذَهَبْتُ أَسْأَلُ الزُّهْرِيَّ عَنْ حَدِيثِ الْمَخْزُومِيَّةِ، فَصَاحَ بِي، قُلْتُ لِسُفْيَانَ فَلَمْ تَحْتَمِلْهُ عَنْ أَحَدٍ قَالَ وَجَدْتُهُ فِي كِتَابٍ كَانَ كَتَبَهُ أَيُّوبُ بْنُ مُوسَى عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ ـ رضى الله عنها أَنَّ امْرَأَةً مِنْ بَنِي مَخْزُومٍ سَرَقَتْ، فَقَالُوا مَنْ يُكَلِّمُ فِيهَا النَّبِيَّ صلى الله عليه وسلم فَلَمْ يَجْتَرِئْ أَحَدٌ أَنْ يُكَلِّمَهُ، فَكَلَّمَهُ أُسَامَةُ بْنُ زَيْدٍ، فَقَالَ " إِنَّ بَنِي إِسْرَائِيلَ كَانَ إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ الضَّعِيفُ قَطَعُوهُ، لَوْ كَانَتْ فَاطِمَةُ لَقَطَعْتُ يَدَهَا ".

Reference	: Sahih al-Bukhari 3733
In-book reference	: Book 62, Hadith 81
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 79

Narrated `Abdullah bin Dinar:

One day Ibn `Umar, while in the Mosque, looked at a man who was dragging his clothes while walking in one of the corners of the Mosque He said, "See who is that. I wish he was near to me." Somebody then said (to Ibn `Umar), "Don't you know him, O Abu `Abdur-Rahman? He is Muhammad bin Usama." On that Ibn `Umar bowed his head and dug the earth with his hands and then, said, "If Allah's Messenger (ﷺ) saw him, he would have loved him."

حَدَّثَنِي الْحَسَنُ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو عَبَّادٍ، يَحْيَى بْنُ عَبَّادٍ حَدَّثَنَا الْمَاجِشُونُ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، قَالَ نَظَرَ ابْنُ عُمَرَ يَوْمًا وَهْوَ فِي الْمَسْجِدِ إِلَى رَجُلٍ يَسْحَبُ ثِيَابَهُ فِي نَاحِيَةٍ مِنَ الْمَسْجِدِ فَقَالَ انْظُرْ مَنْ هَذَا لَيْتَ هَذَا عِنْدِي. قَالَ لَهُ إِنْسَانٌ أَمَا تَعْرِفُ هَذَا يَا

أَبَا عَبْدِ الرَّحْمَنِ هَذَا مُحَمَّدُ بْنُ أُسَامَةَ، قَالَ فَطَأْطَأَ ابْنُ عُمَرَ رَأْسَهُ، وَنَقَرَ بِيَدَيْهِ فِي الأَرْضِ، ثُمَّ قَالَ لَوْ رَآهُ رَسُولُ اللَّهِ صلى الله عليه وسلم لأَحَبَّهُ.

Reference : Sahih al-Bukhari 3734
In-book reference : Book 62, Hadith 82
USC-MSA web (English) reference : Vol. 5, Book 57, Hadith 80
(deprecated numbering scheme)

Narrated Usama bin Zaid:

That the Prophet (ﷺ) used to take him (i.e. Usama) and Al-Hassan (in his lap) and say: "O Allah! Love them, as I love them."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا مُعْتَمِرٌ، قَالَ سَمِعْتُ أَبِي، حَدَّثَنَا أَبُو عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ ـ رضى الله عنهما ـ حَدَّثَ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَانَ يَأْخُذُهُ وَالْحَسَنَ فَيَقُولُ " اللَّهُمَّ أَحِبَّهُمَا فَإِنِّي أُحِبُّهُمَا ".

Reference : Sahih al-Bukhari 3735
In-book reference : Book 62, Hadith 83
USC-MSA web (English) reference : Vol. 5, Book 57, Hadith 81
(deprecated numbering scheme)

The freed slave of Usama bin Zaid said,

"Al-Hajjaj bin Aiman bin Um Aiman and Aiman Ibn Um Aiman was Usama's brother from the maternal side, and he was one of the Ansar. He was seen by Ibn 'Umar not performing his bowing and prostrations in a perfect manner. So Ibn 'Umar told him to repeat his prayer.

وَقَالَ نُعَيْمٌ عَنِ ابْنِ الْمُبَارَكِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي مَوْلًى، لأُسَامَةَ بْنِ زَيْدٍ. أَنَّ الْحَجَّاجَ بْنَ أَيْمَنَ ابْنِ أُمِّ أَيْمَنَ،، وَكَانَ، أَيْمَنُ ابْنُ أُمِّ أَيْمَنَ أَخَا أُسَامَةَ لأُمِّهِ، وَهْوَ رَجُلٌ مِنَ الأَنْصَارِ، فَرَآهُ ابْنُ عُمَرَ لَمْ يُتِمَّ رُكُوعَهُ وَلاَ سُجُودَهُ فَقَالَ أَعِدْ.

Reference : Sahih al-Bukhari 3736
In-book reference : Book 62, Hadith 84
USC-MSA web (English) reference : Vol. 5, Book 57, Hadith 81
(deprecated numbering scheme)

Harmala, the freed slave of Usama bin Zaid said

that while he was in the company of 'Abdullah bin 'Umar, Al-Hajjaj bin Aiman came in and (while praying) he did not perform his bowing and prostrations properly. So Ibn 'Umar told him to repeat his prayer. When he went away, Ibn 'Umar asked me, "Who is he?" I said, "Al-Hajjaj bin Um Aiman." Ibn 'Umar said, "If Allah's Messenger (ﷺ) saw him, he would have loved him." Then Ibn 'Umar mentioned the love of the Prophet (ﷺ) for the children of Um Aiman. Sulaiman said that Um Aiman was one of the nurses of the Prophet.

قَالَ أَبُو عَبْدِ اللَّهِ وَحَدَّثَنِي سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ نَمِرٍ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي حَرْمَلَةُ، مَوْلَى أُسَامَةَ بْنِ زَيْدٍ أَنَّهُ بَيْنَمَا هُوَ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ إِذْ دَخَلَ الْحَجَّاجُ بْنُ أَيْمَنَ فَلَمْ يُتِمَّ رُكُوعَهُ وَلاَ سُجُودَهُ، فَقَالَ أَعِدْ. فَلَمَّا وَلَّى قَالَ لِي ابْنُ عُمَرَ مَنْ هَذَا قُلْتُ الْحَجَّاجُ بْنُ أَيْمَنَ ابْنِ أُمِّ أَيْمَنَ. فَقَالَ ابْنُ عُمَرَ لَوْ رَأَى هَذَا رَسُولُ اللَّهِ صلى الله عليه وسلم لأَحَبَّهُ، فَذَكَرَ حُبَّهُ وَمَا وَلَدَتْهُ أُمُّ أَيْمَنَ. قَالَ وَحَدَّثَنِي بَعْضُ أَصْحَابِي عَنْ سُلَيْمَانَ وَكَانَتْ حَاضِنَةَ النَّبِيِّ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 3737
In-book reference : Book 62, Hadith 85
USC-MSA web (English) reference : Vol. 5, Book 57, Hadith 81
(deprecated numbering scheme)

(19) Chapter: The merits of 'Abdullah bin 'Umar عنهما الله رضي

(19) بَابُ مَنَاقِبُ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا

The merits of `Abdullah bin `Umar bin Al-Khattab.:

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ كَانَ الرَّجُلُ فِي حَيَاةِ النَّبِيِّ صلى الله عليه وسلم إِذَا رَأَى رُؤْيَا قَصَّهَا عَلَى النَّبِيِّ صلى الله عليه وسلم، فَتَمَنَّيْتُ أَنْ أَرَى رُؤْيَا أَقُصُّهَا عَلَى النَّبِيِّ صلى الله عليه وسلم، وَكُنْتُ غُلاَمًا أَعْزَبَ، وَكُنْتُ أَنَامُ فِي الْمَسْجِدِ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم فَرَأَيْتُ فِي الْمَنَامِ كَأَنَّ مَلَكَيْنِ أَخَذَانِي فَذَهَبَا بِي إِلَى النَّارِ، فَإِذَا هِيَ مَطْوِيَّةٌ كَطَىِّ الْبِئْرِ، فَإِذَا لَهَا قَرْنَانِ كَقَرْنَىِ الْبِئْرِ، وَإِذَا فِيهَا نَاسٌ قَدْ عَرَفْتُهُمْ، فَجَعَلْتُ أَقُولُ أَعُوذُ بِاللَّهِ مِنَ النَّارِ، أَعُوذُ بِاللَّهِ مِنَ النَّارِ. فَلَقِيَهُمَا مَلَكٌ آخَرُ فَقَالَ لِي لَنْ تُرَاعَ. فَقَصَصْتُهَا عَلَى حَفْصَةَ.

Reference	: Sahih al-Bukhari 3738
In-book reference	: Book 62, Hadith 86
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 82

Narrated Ibn `Umar:

If a man saw a dream during the lifetime of the Prophet (ﷺ) he would narrate it to the Prophet. Once I wished to see a dream and narrate it to the Prophet (ﷺ) I was young, unmarried, and used to sleep in the Mosque during the lifetime of the Prophet. I dreamt that two angels took me and went away with me towards the (Hell) Fire which looked like a well with the inside walls built up, and had two side-walls like those of a well. There I saw some people in it whom I knew. I started saying, "I seek Refuge with Allah from the (Hell) Fire, I seek Refuge with Allah from the (Hell) Fire." Then another angel met the other two and said to me, "Do not be afraid." I narrated my dream to Hafsa who, in her turn, narrated it to the Prophet. He said, "What an excellent man `Abdullah is if he only observes the night prayer." (Salem, a sub-narrator said, "Abdullah used not to sleep at night but very little hence forward."

فَقَصَّتْهَا حَفْصَةُ عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ " نِعْمَ الرَّجُلُ عَبْدُ اللَّهِ، لَوْ كَانَ يُصَلِّي بِاللَّيْلِ ". قَالَ سَالِمٌ فَكَانَ عَبْدُ اللَّهِ لاَ يَنَامُ مِنَ اللَّيْلِ إِلاَّ قَلِيلاً.

Reference	: Sahih al-Bukhari 3739
In-book reference	: Book 62, Hadith 87
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 83

Narrated Ibn `Umar from Hafsa his sister:

That the Prophet (ﷺ) had said to her, "`Abdullah is a pious man."

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، عَنْ أُخْتِهِ، حَفْصَةَ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لَهَا " إِنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ ".

Reference	: Sahih al-Bukhari 3740
In-book reference	: Book 62, Hadith 88
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 84

(20) Chapter: The virtues of ‘Ammar and Hudhaifa رضي الله عنهما

(20) باب مَنَاقِبُ عَمَّارٍ وَحُذَيْفَةَ رضى الله عنهما

Narrated 'Alqama:

I went to Sham and offered a two-rak`at prayer and then said, "O Allah! Bless me with a good pious companion." So I went to some people and sat with them. An old man came and sat by my side. I asked, "Who is he?" They replied, "(He is) Abu-Ad-Darda.' I said (to him), "I prayed to Allah to bless me with a pious companion and He sent you to me." He asked me, "From where are you?" I replied, "From the people of Al-Kufa." He said, "Isn't there amongst you Ibn Um `Abd, the one who used to carry the shoes, the cushion(or pillow) and the water for ablution? Is there amongst you the one whom Allah gave Refuge from Satan through the request of His Prophet. Is there amongst you the one who keeps the secrets of the Prophet (ﷺ) which nobody knows except him?" Abu Darda further asked,

"How does `Abdullah (bin Mas`ud) recite the Sura starting with, 'By the Night as it conceals (the light)." (92.1) Then I recited before him: 'By the Night as it envelops: And by the Day as it appears in brightness; And by male and female.' (91.1-3) On this Abu Ad-Darda' said, "By Allah, the Prophet (ﷺ) made me recite the Sura in this way while I was listening to him (reciting it).

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِسْرَائِيلُ، عَنِ الْمُغِيرَةِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ،، قَالَ قَدِمْتُ الشَّأْمَ فَصَلَّيْتُ رَكْعَتَيْنِ، ثُمَّ قُلْتُ اللَّهُمَّ يَسِّرْ لِي جَلِيسًا صَالِحًا، فَأَتَيْتُ قَوْمًا فَجَلَسْتُ إِلَيْهِمْ، فَإِذَا شَيْخٌ قَدْ جَاءَ حَتَّى جَلَسَ إِلَى جَنْبِي، قُلْتُ مَنْ هَذَا قَالُوا أَبُو الدَّرْدَاءِ. فَقُلْتُ إِنِّي دَعَوْتُ اللَّهَ أَنْ يُيَسِّرَ لِي جَلِيسًا صَالِحًا فَيَسَّرَكَ لِي، قَالَ مِمَّنْ أَنْتَ قُلْتُ مِنْ أَهْلِ الْكُوفَةِ. قَالَ أَوَلَيْسَ عِنْدَكُمُ ابْنُ أُمِّ عَبْدٍ صَاحِبُ النَّعْلَيْنِ وَالْوِسَادِ وَالْمِطْهَرَةِ وَفِيكُمُ الَّذِي أَجَارَهُ اللَّهُ مِنَ الشَّيْطَانِ عَلَى لِسَانِ نَبِيِّهِ صلى الله عليه وسلم أَوَلَيْسَ فِيكُمْ صَاحِبُ سِرِّ النَّبِيِّ صلى الله عليه وسلم الَّذِي لاَ يَعْلَمُ أَحَدٌ غَيْرُهُ ثُمَّ قَالَ كَيْفَ يَقْرَأُ عَبْدُ اللَّهِ {وَاللَّيْلِ إِذَا يَغْشَى}، فَقَرَأْتُ عَلَيْهِ {وَاللَّيْلِ إِذَا يَغْشَى * وَالنَّهَارِ إِذَا تَجَلَّى * وَالذَّكَرِ وَالأُنْثَى}. قَالَ وَاللَّهِ لَقَدْ أَقْرَأَنِيهَا رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ فِيهِ إِلَى فِيَّ.

Reference	: Sahih al-Bukhari 3742
In-book reference	: Book 62, Hadith 89
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 85

Narrated Ibrahim:

'Alqama went to Sham and when he entered the mosque, he said, "O Allah ! Bless me with a pious companion." So he sat with Abu Ad-Darda. Abu Ad-Darda' asked him, "Where are you from?" 'Alqama replied, "From the people of Kufa." Abu Ad-Darda said, "Isn't there amongst you the Keeper of the secret which nobody else knows i.e. Hudhaifa?" Al-qama said, "Yes." Then Abu Ad-Darda further said, "Isn't there amongst you the person whom Allah gave Refuge from Satan through the invocation of His Prophet namely `Ammar?" Alqama replied in the affirmative Abu Ad-Darda said, "Isn't there amongst you the person who carries the Siwak (or the Secret) (i.e. of the Prophet (ﷺ) namely `Abdullah bin Massud)?" Alqama said, "Yes." Then Abu Ad-Darda asked, "How (Abdullah bin Masud) used to recite the Sura starting with: "By the night as it envelopes; By the day as it appears in brightness?" (92.1-2). Alqama said "And by male and female." Abu Ad-Darda then said, "These people (of Sham) tried hard to make me accept something other than what I had heard from the Prophet."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ ذَهَبَ عَلْقَمَةُ إِلَى الشَّأْمِ، فَلَمَّا دَخَلَ الْمَسْجِدَ قَالَ اللَّهُمَّ يَسِّرْ لِي جَلِيسًا صَالِحًا. فَجَلَسَ إِلَى أَبِي الدَّرْدَاءِ فَقَالَ أَبُو الدَّرْدَاءِ مِمَّنْ أَنْتَ قَالَ مِنْ أَهْلِ الْكُوفَةِ. قَالَ أَلَيْسَ فِيكُمْ ـ أَوْ مِنْكُمْ ـ صَاحِبُ السِّرِّ الَّذِي لاَ يَعْلَمُهُ غَيْرُهُ يَعْنِي حُذَيْفَةَ. قَالَ قُلْتُ بَلَى. قَالَ أَلَيْسَ فِيكُمْ ـ أَوْ مِنْكُمْ ـ الَّذِي أَجَارَهُ اللَّهُ عَلَى لِسَانِ نَبِيِّهِ صلى الله عليه وسلم يَعْنِي مِنَ الشَّيْطَانِ، يَعْنِي عَمَّارًا. قُلْتُ بَلَى. قَالَ أَلَيْسَ فِيكُمْ ـ أَوْ مِنْكُمْ ـ صَاحِبُ السِّوَاكِ أَوِ السِّرَارِ قَالَ بَلَى. قَالَ كَيْفَ كَانَ عَبْدُ اللَّهِ يَقْرَأُ {وَاللَّيْلِ إِذَا يَغْشَى * وَالنَّهَارِ إِذَا تَجَلَّى} قُلْتُ {وَالذَّكَرِ وَالأُنْثَى}. قَالَ مَا زَالَ بِي هَؤُلاَءِ حَتَّى كَادُوا يَسْتَنْزِلُونِي عَنْ شَىْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 3743
In-book reference	: Book 62, Hadith 90
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 86

(21) Chapter: The virtues of Abu ‘Ubaida bin Al-Jarrah رضي الله عنه (21) باب مَنَاقِبُ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ رضى الله عنه

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, " Every nation has an extremely trustworthy man, and the trustworthy man of this (i.e. Muslim) nation is Abu 'Ubaida bin Al-Jarrah."

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا خَالِدٌ، عَنْ أَبِي قِلاَبَةَ، قَالَ حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ لِكُلِّ أُمَّةٍ أَمِينًا، وَإِنَّ أَمِينَنَا أَيَّتُهَا الأُمَّةُ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ ".

Reference	: Sahih al-Bukhari 3744
In-book reference	: Book 62, Hadith 91
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 87

Narrated Hudhaifa:

The Prophet (ﷺ) said to the people of Nijran, "I will send you the most trustworthy man." (Every one of) the companions of the Prophet (ﷺ) was looking forward (to be that person). He then sent Abu 'Ubaida.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ، عَنْ حُذَيْفَةَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم لأَهْلِ نَجْرَانَ " لأَبْعَثَنَّ ـ يَعْنِي عَلَيْكُمْ ـ يَعْنِي أَمِينًا ـ حَقَّ أَمِينٍ ". فَأَشْرَفَ أَصْحَابُهُ، فَبَعَثَ أَبَا عُبَيْدَةَ رضى الله عنه.

Reference	: Sahih al-Bukhari 3745
In-book reference	: Book 62, Hadith 92
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 88

(21) Chapter: The mention of Mus`ab bin ‘Umair

(21) بَابُ ذِكْرِ مُصْعَبِ بْنِ عُمَيْرٍ

(22) Chapter: The merits of Al-Hasan and Al-Husain رضي الله عنهما

(22) باب مَنَاقِبُ الْحَسَنِ وَالْحُسَيْنِ رضى الله عنهما

قَالَ نَافِعُ بْنُ جُبَيْرٍ عَنْ أَبِي هُرَيْرَةَ عَانَقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَسَنَ.

Narrated Abu Bakra:

I heard the Prophet (ﷺ) talking at the pulpit while Al-Hasan was sitting beside him, and he (i.e. the Prophet) was once looking at the people and at another time Al-Hasan, and saying, "This son of mine is a Saiyid (i.e. chief) and perhaps Allah will bring about an agreement between two sects of the Muslims through him."

حَدَّثَنَا صَدَقَةُ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، حَدَّثَنَا أَبُو مُوسَى، عَنِ الْحَسَنِ، سَمِعَ أَبَا بَكْرَةَ، سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم عَلَى الْمِنْبَرِ وَالْحَسَنُ إِلَى جَنْبِهِ، يَنْظُرُ إِلَى النَّاسِ مَرَّةً وَإِلَيْهِ مَرَّةً، وَيَقُولُ " ابْنِي هَذَا سَيِّدٌ، وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ ".

Reference	: Sahih al-Bukhari 3746
In-book reference	: Book 62, Hadith 93
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 89

Narrated Usama bin Zaid:

That the Prophet (ﷺ) used to take him and Al-Hasan, and used to say, "O Allah! I love them, so please love them," or said something similar.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا الْمُعْتَمِرُ، قَالَ سَمِعْتُ أَبِي قَالَ، حَدَّثَنَا أَبُو عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَانَ يَأْخُذُهُ وَالْحَسَنَ وَيَقُولُ " اللَّهُمَّ إِنِّي أُحِبُّهُمَا فَأَحِبَّهُمَا ". أَوْ كَمَا قَالَ.

Reference	: Sahih al-Bukhari 3747
In-book reference	: Book 62, Hadith 94
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 90

Narrated Muhammad:

Anas bin Malik said, "The head of Al-Husain was brought to 'Ubaidullah bin Ziyad and was put in a tray, and then Ibn Ziyad started playing with a stick at the nose and mouth of Al-Husain's head and saying something about his handsome features." Anas then said (to him), "Al-Husain resembled the Prophet more than the others did." Anas added, "His (i.e. Al-Husain's) hair was dyed with Wasma (i.e. a kind of plant used as a dye).

حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ، قَالَ حَدَّثَنِي حُسَيْنُ بْنُ مُحَمَّدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أُتِيَ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ بِرَأْسِ الْحُسَيْنِ ـ عَلَيْهِ السَّلاَمُ ـ فَجُعِلَ فِي طَسْتٍ، فَجَعَلَ يَنْكُتُ، وَقَالَ فِي حُسْنِهِ شَيْئًا. فَقَالَ أَنَسٌ كَانَ أَشْبَهَهُمْ بِرَسُولِ اللَّهِ صلى الله عليه وسلم، وَكَانَ مَخْضُوبًا بِالْوَسْمَةِ.

Reference	: Sahih al-Bukhari 3748
In-book reference	: Book 62, Hadith 95
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 91

Narrated Al-Bara:

I saw the Prophet (ﷺ) carrying Al-Hasan on his shoulder an saying, "O Allah! I love him, so please love him."

حَدَّثَنَا حَجَّاجُ بْنُ الْمِنْهَالِ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَدِيٌّ، قَالَ سَمِعْتُ الْبَرَاءَ ـ رضى الله عنه ـ قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم وَالْحَسَنُ عَلَى عَاتِقِهِ يَقُولُ ‏"‏ اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبَّهُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3749
In-book reference	: Book 62, Hadith 96
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 92

Narrated `Uqba bin Al-Harith:

I saw Abu Bakr carrying Al-Hasan and saying, "Let my father be sacrificed for you; you resemble the Prophet and not `Ali," while `Ali was laughing at this.

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنِي عُمَرُ بْنُ سَعِيدِ بْنِ أَبِي حُسَيْنٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ، قَالَ رَأَيْتُ أَبَا بَكْرٍ ـ رضى الله عنه ـ وَحَمَلَ الْحَسَنَ وَهْوَ يَقُولُ بِأَبِي شَبِيهٌ بِالنَّبِيِّ، لَيْسَ شَبِيهٌ بِعَلِيٍّ‏.‏ وَعَلِيٌّ يَضْحَكُ‏.‏

Reference	: Sahih al-Bukhari 3750
In-book reference	: Book 62, Hadith 97
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 93

Narrated Ibn `Umar:

Abu Bakr used to say, "Please Muhammad (i.e. the Prophet) by doing good to his family."

حَدَّثَنِي يَحْيَى بْنُ مَعِينٍ، وَصَدَقَةُ، قَالاَ أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ وَاقِدِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَالَ أَبُو بَكْرٍ ارْقُبُوا مُحَمَّدًا صلى الله عليه وسلم فِي أَهْلِ بَيْتِهِ‏.‏

Reference	: Sahih al-Bukhari 3751
In-book reference	: Book 62, Hadith 98
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 94

Narrated Anas:

None resembled the Prophet (ﷺ) more than Al-Hasan bin `Ali did.

حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ‏.‏ وَقَالَ عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي أَنَسٌ، قَالَ لَمْ يَكُنْ أَحَدٌ أَشْبَهَ بِالنَّبِيِّ صلى الله عليه وسلم مِنَ الْحَسَنِ بْنِ عَلِيٍّ‏.‏

Reference	: Sahih al-Bukhari 3752

In-book reference : Book 62, Hadith 99
USC-MSA web (English) reference : Vol. 5, Book 57, Hadith 95
(deprecated numbering scheme)

Narrated Ibn Abi Nu'm:

A person asked `Abdullah bin `Umar whether a Muslim could kill flies. I heard him saying (in reply). "The people of Iraq are asking about the killing of flies while they themselves murdered the son of the daughter of Allah's Messenger (ﷺ) . The Prophet (ﷺ) said, They (i.e. Hasan and Husain) are my two sweet basils in this world."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ، سَمِعْتُ ابْنَ أَبِي نُعْمٍ، سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ، وَسَأَلَهُ، عَنِ الْمُحْرِمِ،، قَالَ شُعْبَةُ أَحْسِبُهُ يَقْتُلُ الذُّبَابَ فَقَالَ أَهْلُ الْعِرَاقِ يَسْأَلُونَ عَنِ الذُّبَابِ وَقَدْ قَتَلُوا ابْنَ ابْنَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم، وَقَالَ النَّبِيُّ صلى الله عليه وسلم " هُمَا رَيْحَانَتَاىَ مِنَ الدُّنْيَا ".

Reference : Sahih al-Bukhari 3753
In-book reference : Book 62, Hadith 100
USC-MSA web (English) reference : Vol. 5, Book 57, Hadith 96
(deprecated numbering scheme)

(23) Chapter: The merits of Bilal bin Rabah, the freed slave of Abu Bakr رضي الله عنه

(23) باب مَنَاقِبُ بِلاَلِ بْنِ رَبَاحٍ مَوْلَى أَبِي بَكْرٍ رضى الله عنهما

The Prophet said (to Bilal) "I

heard the sound of your shoes in Paradise just in front of me."

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ».

Narrated Jabir bin `Abdullah:

`Umar used to say, "Abu Bakr is our chief, and he manumitted our chief," meaning Bilal.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، أَخْبَرَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ كَانَ عُمَرُ يَقُولُ أَبُو بَكْرٍ سَيِّدُنَا، وَأَعْتَقَ سَيِّدَنَا. يَعْنِي بِلاَلاً.

Reference : Sahih al-Bukhari 3754
In-book reference : Book 62, Hadith 101
USC-MSA web (English) reference : Vol. 5, Book 57, Hadith 98
(deprecated numbering scheme)

Narrated Qais:

Bilal said to Abu Bakr, "If you have bought me for yourself then keep me (for yourself), but if you have bought me for Allah's Sake, then leave me for Allah's Work."

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ عُبَيْدٍ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، أَنَّ بِلاَلاً، قَالَ لأَبِي بَكْرٍ إِنْ كُنْتَ إِنَّمَا اشْتَرَيْتَنِي لِنَفْسِكَ فَأَمْسِكْنِي، وَإِنْ كُنْتَ إِنَّمَا اشْتَرَيْتَنِي لِلَّهِ فَدَعْنِي وَعَمَلَ اللَّهِ.

Reference : Sahih al-Bukhari 3755
In-book reference : Book 62, Hadith 102
USC-MSA web (English) reference : Vol. 5, Book 57, Hadith 99
(deprecated numbering scheme)

(24) Chapter: Narrations about Ibn 'Abbas رضي الله عنهما

(24) باب ذِكْرُ ابْنِ عَبَّاسٍ رضى الله عنهما

Narrated Ibn `Abbas:

Once the Prophet (ﷺ) embraced me (pressed me to his chest) and said, "O Allah, teach him wisdom (i.e. the understanding of the knowledge of Qur'an).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ،، قَالَ ضَمَّنِي النَّبِيُّ صلى الله عليه وسلم إِلَى صَدْرِهِ وَقَالَ " اللَّهُمَّ عَلِّمْهُ الْحِكْمَةَ ".

Reference	: Sahih al-Bukhari 3756
In-book reference	: Book 62, Hadith 103
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 100

Narrated 'Abdul Warith:

The same but said, "O Allah, teach him (Ibn Abbas) the Book (i.e. the understanding of the knowledge of Qur'an)." Narrated Khalid: As above.

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، وَقَالَ، " عَلِّمْهُ الْكِتَابَ ". حَدَّثَنَا مُوسَى، حَدَّثَنَا وُهَيْبٌ، عَنْ خَالِدٍ، مِثْلَهُ.

وَالْحِكْمَةُ الإِصَابَةُ فِي غَيْرِ النُّبُوَّةِ

Reference	: Sahih al-Bukhari 3756
In-book reference	: Book 62, Hadith 104
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 101

(25) Chapter: The merits of Khalid bin Al-Walid رضي الله عنه

(25) باب مَنَاقِبُ خَالِدِ بْنِ الْوَلِيدِ رضى الله عنه

Narrated Anas:

The Prophet (ﷺ) had informed the people about the death of Zaid, Ja`far and Ibn Rawaha before the news of their death reached them. He said with his eyes flowing with tears, "Zaid took the flag and was martyred; then Ja`far took the flag and was martyred, and then Ibn Rawaha took the flag and was martyred. Finally the flag was taken by one of Allah's Swords (i.e. Khalid bin Al-Walid) and Allah gave them (i.e. the Muslims) victory."

حَدَّثَنَا أَحْمَدُ بْنُ وَاقِدٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ أَنَسٍ ـ رضى الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم نَعَى زَيْدًا وَجَعْفَرًا وَابْنَ رَوَاحَةَ لِلنَّاسِ قَبْلَ أَنْ يَأْتِيَهُمْ خَبَرُهُمْ، فَقَالَ " أَخَذَ الرَّايَةَ زَيْدٌ فَأُصِيبَ، ثُمَّ أَخَذَ جَعْفَرٌ فَأُصِيبَ، ثُمَّ أَخَذَ ابْنُ رَوَاحَةَ فَأُصِيبَ ـ وَعَيْنَاهُ تَذْرِفَانِ ـ حَتَّى أَخَذَ سَيْفٌ مِنْ سُيُوفِ اللَّهِ حَتَّى فَتَحَ اللَّهُ عَلَيْهِمْ ".

Reference	: Sahih al-Bukhari 3757
In-book reference	: Book 62, Hadith 105
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 102

(26) Chapter: The merits of Salim, the freed slave of Abu Hudhaifa رضي الله عنه

(26) باب مَنَاقِبُ سَالِمٍ مَوْلَى أَبِي حُذَيْفَةَ رضى الله عنه

Narrated Masruq:

`Abdullah (bin Mas`ud) was mentioned before `Abdullah bin `Amr. The latter said, "That is a man I continue to love because I heard Allah's Messenger (ﷺ) saying, ' Learn the recitation of the Qur'an from (any of these) four persons: `Abdullah bin Masud, Salim the freed slave of Abu Hudhaifa, Ubai bin Ka`b, and Mu`adh bin Jabal." I do not remember whether he mentioned Ubai first or Mu`adh.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، قَالَ ذُكِرَ عَبْدُ اللَّهِ عِنْدَ عَبْدِ اللَّهِ بْنِ عَمْرٍو، فَقَالَ ذَاكَ رَجُلٌ لاَ أَزَالُ أُحِبُّهُ بَعْدَ مَا سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " اسْتَقْرِئُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ مِنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، فَبَدَأَ بِهِ، وَسَالِمٍ مَوْلَى أَبِي حُذَيْفَةَ، وَأُبَىِّ بْنِ كَعْبٍ، وَمُعَاذِ بْنِ جَبَلٍ ". قَالَ لاَ أَدْرِي بَدَأَ بِأُبَىٍّ أَوْ بِمُعَاذٍ.

Reference	: Sahih al-Bukhari 3758
In-book reference	: Book 62, Hadith 106
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 103

(27) Chapter: The merits of 'Abdullah bin Mas'ud رضي الله عنه (27) باب مَنَاقِبُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضى الله عنه

Narrated `Abdullah bin `Amr:

Allah's Messenger (ﷺ) neither talked in an insulting manner nor did he ever speak evil intentionally. He used to say, "The most beloved to me amongst you is the one who has the best character and manners." He added, " Learn the Qur'an from (any of these) four persons. `Abdullah bin Mas`ud, Salim the freed slave of Abu Hudhaifa, Ubai bin Ka`b, and Mu`adh bin Jabal."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، قَالَ سَمِعْتُ أَبَا وَائِلٍ، قَالَ سَمِعْتُ مَسْرُوقًا، قَالَ قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمْ يَكُنْ فَاحِشًا وَلاَ مُتَفَحِّشًا وَقَالَ " إِنَّ مِنْ أَحَبِّكُمْ إِلَىَّ أَحْسَنَكُمْ أَخْلاَقًا ". وَقَالَ " اسْتَقْرِئُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ مِنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَسَالِمٍ مَوْلَى أَبِي حُذَيْفَةَ، وَأُبَىِّ بْنِ كَعْبٍ، وَمُعَاذِ بْنِ جَبَلٍ ".

Reference	: Sahih al-Bukhari 3759, 3760
In-book reference	: Book 62, Hadith 107
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 104

Narrated Alqama:

I went to Sham and was offering a two-rak`at prayer; I said, "O Allah! Bless me with a (pious) companion." Then I saw an old man coming towards me, and when he came near I said, (to myself), "I hope Allah has given me my request." The man asked (me), "Where are you from?" I replied, "I am from the people of Kufa." He said, "Weren't there amongst you the Carrier of the (Prophet's) shoes, Siwak and the ablution water container? Weren't there amongst you the man who was given Allah's Refuge from the Satan? And weren't there amongst you the man who used to keep the (Prophet's) secrets which nobody else knew? How did Ibn Um `Abd (i.e. `Abdullah bin Mas`ud) use to recite Surat-al-lail (the Night:92)?" I recited:-- "By the Night as it envelops By the Day as it appears in brightness. And by male and female." (92.1- 3) On that, Abu Darda said, "By Allah, the Prophet (ﷺ) made me read the Verse in this way after listening to him, but these people (of Sham) tried their best to let me say something different."

حَدَّثَنَا مُوسَى، عَنْ أَبِي عَوَانَةَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، دَخَلْتُ الشَّأْمَ فَصَلَّيْتُ رَكْعَتَيْنِ، فَقُلْتُ اللَّهُمَّ يَسِّرْ لِي جَلِيسًا. فَرَأَيْتُ شَيْخًا مُقْبِلاً، فَلَمَّا دَنَا قُلْتُ أَرْجُو أَنْ يَكُونَ اسْتَجَابَ. قَالَ مِنْ أَيْنَ أَنْتَ قُلْتُ مِنْ أَهْلِ الْكُوفَةِ. قَالَ أَفَلَمْ يَكُنْ فِيكُمْ صَاحِبُ النَّعْلَيْنِ وَالْوِسَادِ وَالْمِطْهَرَةِ أَوَلَمْ يَكُنْ فِيكُمُ الَّذِي أُجِيرَ مِنَ الشَّيْطَانِ أَوَلَمْ يَكُنْ فِيكُمْ صَاحِبُ السِّرِّ الَّذِي لاَ يَعْلَمُهُ غَيْرُهُ كَيْفَ قَرَأَ ابْنُ أُمِّ عَبْدٍ {وَاللَّيْلِ} فَقَرَأْتُ {وَاللَّيْلِ إِذَا يَغْشَى * وَالنَّهَارِ إِذَا تَجَلَّى * وَالذَّكَرِ وَالأُنْثَى}. قَالَ أَقْرَأَنِيهَا النَّبِيُّ صلى الله عليه وسلم فَاهُ إِلَى فِيَّ، فَمَا زَالَ هَؤُلاَءِ حَتَّى كَادُوا يَرُدُّونِي.

Reference	: Sahih al-Bukhari 3761
In-book reference	: Book 62, Hadith 108
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 105

Narrated `Abdur-Rahman bin Yazid:

We asked Hudhaifa to tell us of a person resembling (to some extent) the Prophet (ﷺ) in good appearance and straight forward behavior so that we may learn from him (good manners and acceptable conduct). Hudhaifa replied, "I do not know anybody resembling the Prophet (ﷺ) (to some extent) in appearance and conduct more than Ibn Um `Abd.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ،، قَالَ سَأَلْنَا حُذَيْفَةَ عَنْ رَجُلٍ، قَرِيبِ السَّمْتِ وَالْهَدْىِ مِنَ النَّبِيِّ صلى الله عليه وسلم حَتَّى نَأْخُذَ عَنْهُ فَقَالَ مَا أَعْرِفُ أَحَدًا أَقْرَبَ سَمْتًا وَهَدْيًا وَدَلاًّ بِالنَّبِيِّ صلى الله عليه وسلم مِنِ ابْنِ أُمِّ عَبْدٍ.

Reference	: Sahih al-Bukhari 3762
In-book reference	: Book 62, Hadith 109
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 106

Narrated Abu Musa Al-Ash`ari:

My brother and I came from Yemen, and for some time we continued to consider `Abdullah bin Mas`ud as one of the members of the family of the Prophet (ﷺ) because we used to see him and his mother going in the house of the Prophet (ﷺ) very often.

حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ بْنِ أَبِي إِسْحَاقَ، قَالَ حَدَّثَنِي أَبِي، عَنْ أَبِي إِسْحَاقَ، قَالَ حَدَّثَنِي الأَسْوَدُ بْنُ يَزِيدَ، قَالَ سَمِعْتُ أَبَا مُوسَى الأَشْعَرِيَّ ـ رضى الله عنه ـ يَقُولُ قَدِمْتُ أَنَا وَأَخِي مِنَ الْيَمَنِ، فَمَكُثْنَا حِينًا مَا نُرَى إِلاَّ أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ رَجُلٌ مِنْ أَهْلِ بَيْتِ النَّبِيِّ صلى الله عليه وسلم، لِمَا نَرَى مِنْ دُخُولِهِ وَدُخُولِ أُمِّهِ عَلَى النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 3763
In-book reference	: Book 62, Hadith 110
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 107

(28) Chapter: Narration about Mu'awiya عنه الله رضي

(28) باب ذِكْرُ مُعَاوِيَةَ رضى الله عنه

Narrated Ibn Abu Mulaika:

Muawiya offered one rak`a witr prayer after the `Isha prayer, and at that time a freed slave of Ibn `Abbas was present. He (i.e. the slave) went to Ibn `Abbas (and told him that Muawiya offered one rak`a witr prayer). Ibn `Abbas said, "Leave him, for he was in the company of Allah's Messenger (ﷺ)."

حَدَّثَنَا الْحَسَنُ بْنُ بِشْرٍ، حَدَّثَنَا الْمُعَافَى، عَنْ عُثْمَانَ بْنِ الأَسْوَدِ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ أَوْتَرَ مُعَاوِيَةُ بَعْدَ الْعِشَاءِ بِرَكْعَةٍ وَعِنْدَهُ مَوْلًى لاِبْنِ عَبَّاسٍ، فَأَتَى ابْنَ عَبَّاسٍ فَقَالَ دَعْهُ، فَإِنَّهُ صَحِبَ رَسُولَ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 3764
In-book reference	: Book 62, Hadith 111
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 108

Narrated Ibn Abi Mulaika:

Somebody said to Ibn `Abbas, "Can you speak to the chief of the believers Muwaiya, as he does not pray except one rak`a as witr?" Ibn `Abbas replied, "He is a Faqih (i.e. a learned man who can give religious verdicts) ."

حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ، قِيلَ لاِبْنِ عَبَّاسٍ هَلْ لَكَ فِي أَمِيرِ الْمُؤْمِنِينَ مُعَاوِيَةَ، فَإِنَّهُ مَا أَوْتَرَ إِلاَّ بِوَاحِدَةٍ. قَالَ إِنَّهُ فَقِيهٌ.

Reference	: Sahih al-Bukhari 3765
In-book reference	: Book 62, Hadith 112
USC-MSA web (English) reference	: Vol. 5, Book 57, Hadith 109

(deprecated numbering scheme)

Narrated Humran bin `Abbas:

Muawiya said (to the people), "You offer a prayer which we, who were the companions of the Prophet (ﷺ) never saw the Prophet (ﷺ) offering, and he forbade its offering," i.e. the two rak`at after the compulsory `Asr prayer.

حَدَّثَنِي عَمْرُو بْنُ عَبَّاسٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، قَالَ سَمِعْتُ حُمْرَانَ بْنَ أَبَانَ، عَنْ مُعَاوِيَةَ ـ رضى الله عنه ـ قَالَ إِنَّكُمْ لَتُصَلُّونَ صَلاَةً لَقَدْ صَحِبْنَا النَّبِيَّ صلى الله عليه وسلم فَمَا رَأَيْنَاهُ يُصَلِّيهَا، وَلَقَدْ نَهَى عَنْهُمَا، يَعْنِي الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ.

Reference	: Sahih al-Bukhari 3766
In-book reference	: Book 62, Hadith 113
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 110

(29) Chapter: The merits of Fatima السلام عليها

(29) باب مَنَاقِبُ فَاطِمَةَ عَلَيْهَا السَّلاَمُ

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَاطِمَةُ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ».

Narrated Al-Miswar bin Makhrama:

Allah's Messenger (ﷺ) said, "Fatima is a part of me, and whoever makes her angry, makes me angry."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " فَاطِمَةُ بَضْعَةٌ مِنِّي، فَمَنْ أَغْضَبَهَا أَغْضَبَنِي ".

Reference	: Sahih al-Bukhari 3767
In-book reference	: Book 62, Hadith 114
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 111

(30) Chapter: The superiority of 'Aishah رضي الله عنها

(30) باب فَضْلِ عَائِشَةَ رضى الله عنها

Narrated Abu Salama:

`Aisha said, "Once Allah's Messenger (ﷺ) said (to me), 'O Aish (`Aisha)! This is Gabriel greeting you.' I said, 'Peace and Allah's Mercy and Blessings be on him, you see what I don't see' " She was addressing Allah 's Apostle.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ أَبُو سَلَمَةَ إِنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمًا " يَا عَائِشَ، هَذَا جِبْرِيلُ يُقْرِئُكِ السَّلاَمَ ". فَقُلْتُ وَعَلَيْهِ السَّلاَمُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، تَرَى مَا لاَ أَرَى. تُرِيدُ رَسُولَ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 3768
In-book reference	: Book 62, Hadith 115
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 57, Hadith 112

Narrated Abu Musa Al-Ash`ari:

Allah's Messenger (ﷺ) said, "Many amongst men attained perfection but amongst women none attained the perfection except Mary, the daughter of `Imran and Asiya, the wife of Pharaoh. And the superiority of `Aisha to other women is like the superiority of Tharid (i.e. an Arabic dish) to other meals."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، قَالَ وَحَدَّثَنَا عَمْرٌو، أَخْبَرَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ مُرَّةَ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَمَلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلاَّ مَرْيَمُ بِنْتُ عِمْرَانَ، وَآسِيَةُ امْرَأَةُ فِرْعَوْنَ، وَفَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ ".

Reference : Sahih al-Bukhari 3769
In-book reference : Book 62, Hadith 116
USC-MSA web (English) reference : Vol. 5, Book 57, Hadith 113
(deprecated numbering scheme)

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "The superiority of `Aisha over other women is like the superiority of Tharid to other meals."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى الطَّعَامِ ‏"‏‏.‏

Reference : Sahih al-Bukhari 3770
In-book reference : Book 62, Hadith 117
USC-MSA web (English) reference : Vol. 5, Book 57, Hadith 114
(deprecated numbering scheme)

Narrated Al-Qasim bin Muhammad:

Once `Aisha became sick and Ibn `Abbas went to see her and said, "O mother of the believers! You are leaving for truthful fore-runners i.e. for Allah's Messenger (ﷺ) and Abu Bakr.

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ، حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، أَنَّ عَائِشَةَ، اشْتَكَتْ، فَجَاءَ ابْنُ عَبَّاسٍ فَقَالَ يَا أُمَّ الْمُؤْمِنِينَ، تَقْدَمِينَ عَلَى فَرَطِ صِدْقٍ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَعَلَى أَبِي بَكْرٍ‏.‏

Reference : Sahih al-Bukhari 3771
In-book reference : Book 62, Hadith 118
USC-MSA web (English) reference : Vol. 5, Book 57, Hadith 115
(deprecated numbering scheme)

Narrated Abu Wail:

When `Ali sent `Ammar and Al-Hasan to (the people of) Kufa to urge them to fight, `Ammar addressed them saying, "I know that she (i.e. `Aisha) is the wife of the Prophet (ﷺ) in this world and in the Hereafter (world to come), but Allah has put you to test, whether you will follow Him (i.e. Allah) or her."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، سَمِعْتُ أَبَا وَائِلٍ، قَالَ لَمَّا بَعَثَ عَلِيٌّ عَمَّارًا وَالْحَسَنَ إِلَى الْكُوفَةِ لِيَسْتَنْفِرَهُمْ خَطَبَ عَمَّارٌ فَقَالَ إِنِّي لأَعْلَمُ أَنَّهَا زَوْجَتُهُ فِي الدُّنْيَا وَالآخِرَةِ، وَلَكِنَّ اللَّهَ ابْتَلاَكُمْ لِتَتَّبِعُوهُ أَوْ إِيَّاهَا‏.‏

Reference : Sahih al-Bukhari 3772
In-book reference : Book 62, Hadith 119
USC-MSA web (English) reference : Vol. 5, Book 57, Hadith 116
(deprecated numbering scheme)

Narrated `Aisha:

That she borrowed a necklace from Asma' and it was lost. Allah's Messenger (ﷺ) sent some of his companions to look for it. During their journey the time of prayer was due and they prayed without ablution. When they returned to the Prophet (ﷺ) they complained about it. So the Divine Verse of Tayammum was revealed. Usaid bin Hudair said (to `Aisha), "May Allah reward you handsomely. By Allah, whenever you have a difficulty, Allah took you out of it and brought with it, a Blessing for the Muslims."

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها أَنَّهَا اسْتَعَارَتْ مِنْ أَسْمَاءَ قِلاَدَةً فَهَلَكَتْ، فَأَرْسَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم نَاسًا مِنْ أَصْحَابِهِ فِي طَلَبِهَا، فَأَدْرَكَتْهُمُ الصَّلاَةُ، فَصَلَّوْا بِغَيْرِ وُضُوءٍ، فَلَمَّا أَتَوُا النَّبِيَّ صلى الله عليه وسلم شَكَوْا ذَلِكَ إِلَيْهِ، فَنَزَلَتْ آيَةُ التَّيَمُّمِ‏.‏ فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ جَزَاكِ اللَّهُ خَيْرًا، فَوَاللَّهِ مَا نَزَلَ بِكِ أَمْرٌ قَطُّ إِلاَّ جَعَلَ اللَّهُ لَكِ مِنْهُ مَخْرَجًا، وَجَعَلَ لِلْمُسْلِمِينَ فِيهِ بَرَكَةً‏.‏

Reference : Sahih al-Bukhari 3773
In-book reference : Book 62, Hadith 120
USC-MSA web (English) reference : Vol. 5, Book 57, Hadith 117
(deprecated numbering scheme)

Narrated Hisham's father:

When Allah's Messenger (ﷺ) was in his fatal illness, he started visiting his wives and saying, "Where will I be tomorrow?" He was anxious to be in `Aisha's home. `Aisha said, "So when it was my day, the Prophet became silent (no longer asked the question).

حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا كَانَ فِي مَرَضِهِ، جَعَلَ يَدُورُ فِي نِسَائِهِ وَيَقُولُ ‏"‏ أَيْنَ أَنَا غَدًا أَيْنَ أَنَا غَدًا ‏"‏‏.‏ حِرْصًا عَلَى بَيْتِ عَائِشَةَ، قَالَتْ عَائِشَةُ فَلَمَّا كَانَ يَوْمِي سَكَنَ‏.‏

Reference : Sahih al-Bukhari 3774
In-book reference : Book 62, Hadith 121
USC-MSA web (English) reference : Vol. 5, Book 57, Hadith 118
(deprecated numbering scheme)

Narrated Hisham's father:

The people used to send presents to the Prophet (ﷺ) on the day of `Aisha's turn. `Aisha said, "My companions (i.e. the other wives of the Prophet) gathered in the house of Um Salama and said, "O Um Salama! By Allah, the people choose to send presents on the day of `Aisha's turn and we too, love the good (i.e. presents etc.) as `Aisha does. You should tell Allah's Messenger (ﷺ) to tell the people to send their presents to him wherever he may be, or wherever his turn may be." Um Salama said that to the Prophet and he turned away from her, and when the Prophet (ﷺ) returned to her (i.e. Um Salama), she repeated the same, and the Prophet (ﷺ) again turned away, and when she told him the same for the third time, the Prophet (ﷺ) said, "O Um Salama! Don't trouble me by harming `Aisha, for by Allah, the Divine Inspiration never came to me while I was under the blanket of any woman amongst you except her."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ،، قَالَ كَانَ النَّاسُ يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ قَالَتْ عَائِشَةُ فَاجْتَمَعَ صَوَاحِبِي إِلَى أُمِّ سَلَمَةَ، فَقُلْنَ يَا أُمَّ سَلَمَةَ، وَاللَّهِ إِنَّ النَّاسَ يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ، وَإِنَّا نُرِيدُ الْخَيْرَ كَمَا تُرِيدُهُ عَائِشَةُ، فَمُرِي رَسُولَ اللَّهِ صلى الله عليه وسلم أَنْ يَأْمُرَ النَّاسَ أَنْ يُهْدُوا إِلَيْهِ حَيْثُ مَا كَانَ أَوْ حَيْثُ مَا دَارَ، قَالَتْ فَذَكَرَتْ ذَلِكَ أُمُّ سَلَمَةَ لِلنَّبِيِّ صلى الله عليه وسلم قَالَتْ فَأَعْرَضَ عَنِّي، فَلَمَّا عَادَ إِلَىَّ ذَكَرْتُ لَهُ ذَاكَ فَأَعْرَضَ عَنِّي، فَلَمَّا كَانَ فِي الثَّالِثَةِ ذَكَرْتُ لَهُ فَقَالَ ‏"‏ يَا أُمَّ سَلَمَةَ لاَ تُؤْذِينِي فِي عَائِشَةَ، فَإِنَّهُ وَاللَّهِ مَا نَزَلَ عَلَىَّ الْوَحْىُ وَأَنَا فِي لِحَافِ امْرَأَةٍ مِنْكُنَّ غَيْرِهَا ‏"‏‏.‏

Reference : Sahih al-Bukhari 3775
In-book reference : Book 62, Hadith 122
USC-MSA web (English) reference : Vol. 5, Book 57, Hadith 119
(deprecated numbering scheme)

63 - The Book of Merits of the Helpers in Madinah (Ansaar) (3776 - 3948)
كتاب مناقب الأنصار

(1) Chapter: The merits of Al-Ansar

(1) باب مَنَاقِبُ الأَنْصَارِ

{وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلاَ يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا}.

Narrated Ghailan bin Jarir:

I asked Anas, "Tell me about the name 'Al-Ansar.; Did you call yourselves by it or did Allah call you by it?" He said, "Allah called us by it." We used to visit Anas (at Basra) and he used to narrate to us the virtues and deeds of the Ansar, and he used to address me or a person from the tribe of Al-Azd and say, "Your tribe did so-and-so on such-and-such a day."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، حَدَّثَنَا غَيْلاَنُ بْنُ جَرِيرٍ، قَالَ قُلْتُ لأَنَسٍ أَرَأَيْتَ اسْمَ الأَنْصَارِ كُنْتُمْ تُسَمَّوْنَ بِهِ، أَمْ سَمَّاكُمُ اللَّهُ قَالَ بَلْ سَمَّانَا اللَّهُ، كُنَّا نَدْخُلُ عَلَى أَنَسٍ فَيُحَدِّثُنَا مَنَاقِبَ الأَنْصَارِ وَمَشَاهِدَهُمْ، وَيُقْبِلُ عَلَىَّ أَوْ عَلَى رَجُلٍ مِنَ الأَزْدِ فَيَقُولُ فَعَلَ قَوْمُكَ يَوْمَ كَذَا وَكَذَا كَذَا وَكَذَا.

Reference	1713
In-book reference	: Book 63, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 120

Narrated `Aisha:

The day of Bu'ath (i.e. Day of fighting between the two tribes of the Ansar, the Aus and Khazraj) was brought about by Allah for the good of His Apostle so that when Allah's Messenger (ﷺ) reached (Medina), the tribes of Medina had already divided and their chiefs had been killed and wounded. So Allah had brought about the battle for the good of H is Apostle in order that they (i.e. the Ansar) might embrace Islam.

حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ يَوْمُ بُعَاثَ يَوْمًا قَدَّمَهُ اللَّهُ لِرَسُولِهِ صلى الله عليه وسلم فَقَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَدِ افْتَرَقَ مَلَؤُهُمْ، وَقُتِلَتْ سَرَوَاتُهُمْ، وَجُرِّحُوا، فَقَدَّمَهُ اللَّهُ لِرَسُولِهِ صلى الله عليه وسلم فِي دُخُولِهِمْ فِي الإِسْلاَمِ.

Reference	: Sahih al-Bukhari 3777
In-book reference	: Book 63, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 121

Narrated Anas:

On the day of the Conquest of Mecca, when the Prophet (ﷺ) had given (from the booty) the Quraish, the Ansar said, "By Allah, this is indeed very strange: While our swords are still dribbling with the blood of Quraish, our war booty are distributed amongst them." When this news reached the Prophet (ﷺ) he called the Ansar and said, "What is this news that has reached me from you?" They used not to tell lies, so they replied, "What has reached you is true." He said, "Doesn't it please you that the people take the booty to their homes and you take Allah's Messenger (ﷺ) to your homes? If the Ansar took their way through a valley or a mountain pass, I would take the Ansar's valley or a mountain pass."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، قَالَ سَمِعْتُ أَنَسًا ـ رضى الله عنه ـ يَقُولُ قَالَتِ الأَنْصَارُ يَوْمَ فَتْحِ مَكَّةَ ـ وَأَعْطَى قُرَيْشًا ـ وَاللَّهِ إِنَّ هَذَا لَهُوَ الْعَجَبُ، إِنَّ سُيُوفَنَا تَقْطُرُ مِنْ دِمَاءِ قُرَيْشٍ، وَغَنَائِمُنَا تُرَدُّ عَلَيْهِمْ. فَبَلَغَ ذَلِكَ النَّبِيَّ صلى الله عليه وسلم فَدَعَا الأَنْصَارَ قَالَ فَقَالَ " مَا الَّذِي بَلَغَنِي عَنْكُمْ ". وَكَانُوا لاَ يَكْذِبُونَ. فَقَالُوا هُوَ الَّذِي بَلَغَكَ. قَالَ " أَوَلاَ تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ بِالْغَنَائِمِ إِلَى بُيُوتِهِمْ، وَتَرْجِعُونَ بِرَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى بُيُوتِكُمْ لَوْ سَلَكَتِ الأَنْصَارُ وَادِيًا أَوْ شِعْبًا، لَسَلَكْتُ وَادِيَ الأَنْصَارِ أَوْ شِعْبَهُمْ ".

Reference	: Sahih al-Bukhari 3778
In-book reference	: Book 63, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 122

(2) Chapter: “But for the emigration, I would have been one of the Ansar

(2) بَاب قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْلَا الْهِجْرَةُ لَكُنْتُ امْرَأً مِنْ الْأَنْصَارِ

قَالَهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Abu Huraira:

The Prophet (ﷺ) or Abul-Qasim said, "If the Ansar took their way through a valley or a mountain pass, I would take Ansar's valley. And but for the migration, I would have been one of the Ansar." Abu Huraira used to say, "The Prophet (ﷺ) is not unjust (by saying so). May my parents be sacrificed for him, for the Ansar sheltered and helped him," or said a similar sentence.

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم أَوْ قَالَ أَبُو الْقَاسِمِ صلى الله عليه وسلم " لَوْ أَنَّ الأَنْصَارَ سَلَكُوا وَادِيًا أَوْ شِعْبًا، لَسَلَكْتُ فِي وَادِي الأَنْصَارِ، وَلَوْلاَ الْهِجْرَةُ لَكُنْتُ امْرَأً مِنَ الأَنْصَارِ ". فَقَالَ أَبُو هُرَيْرَةَ مَا ظَلَمَ بِأَبِي وَأُمِّي، آوَوْهُ وَنَصَرُوهُ. أَوْ كَلِمَةً أُخْرَى.

Reference	: Sahih al-Bukhari 3779
In-book reference	: Book 63, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 123

(3) Chapter: Brotherhood between the Ansar and the Muhajirun

(3) باب إِخَاءُ النَّبِيِّ صلى الله عليه وسلم بَيْنَ الْمُهَاجِرِينَ وَالأَنْصَارِ

Narrated Sa`d's father:

When the emigrants reached Medina. Allah's Messenger (ﷺ) established the bond of fraternity between `Abdur-Rahman and Sa`d bin Ar-Rabi. Sa`d said to `Abdur-Rahman, "I am the richest of all the Ansar, so I want to divide my property (between us), and I have two wives, so see which of the two you like and tell me, so that I may divorce her, and when she finishes her prescribed period (i.e. 'Idda) of divorce, then marry her." `Abdur-Rahman said, "May Allah bless your family and property for you; where is your market?" So they showed him the Qainuqa' market. (He went there and) returned with a profit in the form of dried yogurt and butter. He continued going (to the market) till one day he came, bearing the traces of yellow scent. The Prophet (ﷺ) asked, "What is this (scent)?" He replied, "I got married." The Prophet (ﷺ) asked, "How much Mahr did you give her?" He replied, "I gave her a datestone of gold or a gold piece equal to the weight of a date-stone." (The narrator, Ibrahim, is in doubt as to which is correct.)

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ لَمَّا قَدِمُوا الْمَدِينَةَ آخَى رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ عَبْدِ الرَّحْمَنِ وَسَعْدِ بْنِ الرَّبِيعِ، قَالَ لِعَبْدِ الرَّحْمَنِ إِنِّي أَكْثَرُ الأَنْصَارِ مَالاً فَأَقْسِمُ مَالِي نِصْفَيْنِ، وَلِي امْرَأَتَانِ، فَانْظُرْ أَعْجَبَهُمَا إِلَيْكَ فَسَمِّهَا لِي أُطَلِّقْهَا، فَإِذَا انْقَضَتْ عِدَّتُهَا فَتَزَوَّجْهَا. قَالَ بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، أَيْنَ سُوقُكُمْ فَدَلُّوهُ عَلَى

سُوقِ بَنِي قَيْنُقَاعَ، فَمَا انْقَلَبَ إِلاَّ وَمَعَهُ فَضْلٌ مِنْ أَقِطٍ وَسَمْنٍ، ثُمَّ تَابَعَ الْغُدُوَّ، ثُمَّ جَاءَ يَوْمًا وَبِهِ أَثَرُ صُفْرَةٍ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " مَهْيَمْ ". قَالَ تَزَوَّجْتُ. قَالَ " كَمْ سُقْتَ إِلَيْهَا ". قَالَ نَوَاةً مِنْ ذَهَبٍ. أَوْ وَزْنَ نَوَاةٍ مِنْ ذَهَبٍ، شَكَّ إِبْرَاهِيمُ.

Reference	: Sahih al-Bukhari 3780
In-book reference	: Book 63, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 124

Narrated Anas:

When `Abdur-Rahman bin `Auf came to us, Allah's Messenger (ﷺ) made a bond of fraternity between him and Sa`d bin Ar-Rabi` who was a rich man, Sa`d said, "The Ansar know that I am the richest of all of them, so I will divide my property into two parts between me and you, and I have two wives; see which of the two you like so that I may divorce her and you can marry her after she becomes lawful to you by her passing the prescribed period (i.e. 'Idda) of divorce. `Abdur Rahman said, "May Allah bless you your family (i.e. wives) for you." (But `Abdur-Rahman went to the market) and did not return on that day except with some gain of dried yogurt and butter. He went on trading just a few days till he came to Allah's Messenger (ﷺ) bearing the traces of yellow scent over his clothes. Allah's Messenger (ﷺ) asked him, "What is this scent?" He replied, "I have married a woman from the Ansar." Allah's Apostle asked, "How much Mahr have you given?" He said, "A date-stone weight of gold or a golden date-stone." The Prophet (ﷺ) said, "Arrange a marriage banquet even with a sheep."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّهُ قَالَ قَدِمَ عَلَيْنَا عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، وَآخَى رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَهُ وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ، وَكَانَ كَثِيرَ الْمَالِ، فَقَالَ سَعْدٌ قَدْ عَلِمَتِ الأَنْصَارُ أَنِّي مِنْ أَكْثَرِهَا مَالاً، سَأَقْسِمُ مَالِي بَيْنِي وَبَيْنَكَ شَطْرَيْنِ، وَلِي امْرَأَتَانِ، فَانْظُرْ أَعْجَبَهُمَا إِلَيْكَ فَأُطَلِّقُهَا، حَتَّى إِذَا حَلَّتْ تَزَوَّجْتَهَا. فَقَالَ عَبْدُ الرَّحْمَنِ بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ. فَلَمْ يَرْجِعْ يَوْمَئِذٍ حَتَّى أَفْضَلَ شَيْئًا مِنْ سَمْنٍ وَأَقِطٍ، فَلَمْ يَلْبَثْ إِلاَّ يَسِيرًا، حَتَّى جَاءَ رَسُولَ اللَّهِ صلى الله عليه وسلم وَعَلَيْهِ وَضَرٌ مِنْ صُفْرَةٍ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَهْيَمْ ". قَالَ تَزَوَّجْتُ امْرَأَةً مِنَ الأَنْصَارِ. فَقَالَ " مَا سُقْتَ فِيهَا ". قَالَ وَزْنَ نَوَاةٍ مِنْ ذَهَبٍ، أَوْ نَوَاةً مِنْ ذَهَبٍ، فَقَالَ " أَوْلِمْ وَلَوْ بِشَاةٍ ".

Reference	: Sahih al-Bukhari 3781
In-book reference	: Book 63, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 125

Narrated Abu Huraira:

The Ansar said (to the Prophet (ﷺ)), "Please divide the date-palm trees between us and them (i.e. emigrants)." The Prophet (ﷺ) said, "No." The Ansar said, "Let them (i.e. the emigrants) do the labor for us in the gardens and share the date-fruits with us." The emigrants said, "We accepted this."

حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ أَبُو هَمَّامٍ، قَالَ سَمِعْتُ الْمُغِيرَةَ بْنَ عَبْدِ الرَّحْمَنِ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَتِ الأَنْصَارُ اقْسِمْ بَيْنَنَا وَبَيْنَهُمُ النَّخْلَ. قَالَ " لاَ ". قَالَ يَكْفُونَا الْمَئُونَةَ وَتُشْرِكُونَا فِي التَّمْرِ. قَالُوا سَمِعْنَا وَأَطَعْنَا.

Reference	: Sahih al-Bukhari 3782
In-book reference	: Book 63, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 126

(4) Chapter: To love the Ansar is a sign of Faith

(4) باب حُبُّ الأَنْصَارِ

Narrated Al-Bara:

I heard the Prophet (ﷺ) saying (or the Prophet (ﷺ) said), "None loves the Ansar but a believer, and none hates them but a hypocrite. So Allah will love him who loves them, and He will hate him who hates them."

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ، قَالَ سَمِعْتُ الْبَرَاءَ ـ رضى الله عنه ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم أَوْ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " الأَنْصَارُ لاَ يُحِبُّهُمْ إِلاَّ مُؤْمِنٌ، وَلاَ يُبْغِضُهُمْ إِلاَّ مُنَافِقٌ، فَمَنْ أَحَبَّهُمْ أَحَبَّهُ اللَّهُ، وَمَنْ أَبْغَضَهُمْ أَبْغَضَهُ اللَّهُ ".

Reference	: Sahih al-Bukhari 3783
In-book reference	: Book 63, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 127

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "The sign of Belief is to love the Ansar, and the sign of hypocrisy is to hate the Ansar."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ جَبْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " آيَةُ الإِيمَانِ حُبُّ الأَنْصَارِ، وَآيَةُ النِّفَاقِ بُغْضُ الأَنْصَارِ ".

Reference	: Sahih al-Bukhari 3784
In-book reference	: Book 63, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 128

(5) Chapter: “You are from the most beloved people to me.”

(5) باب قَوْلُ النَّبِيِّ صلى الله عليه وسلم لِلأَنْصَارِ " أَنْتُمْ أَحَبُّ النَّاسِ إِلَىَّ "

Narrated Anas:

The Prophet (ﷺ) saw the women and children (of the Ansar) coming forward. (The sub-narrator said, "I think that Anas said, 'They were returning from a wedding party.") The Prophet (ﷺ) stood up and said thrice, "By Allah! You are from the most beloved people to me."

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ رَأَى النَّبِيُّ صلى الله عليه وسلم النِّسَاءَ وَالصِّبْيَانَ مُقْبِلِينَ ـ قَالَ حَسِبْتُ أَنَّهُ قَالَ مِنْ عُرُسٍ ـ فَقَامَ النَّبِيُّ صلى الله عليه وسلم مُمْثِلاً، فَقَالَ " اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَىَّ ". قَالَهَا ثَلاَثَ مِرَارٍ.

Reference	: Sahih al-Bukhari 3785
In-book reference	: Book 63, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 129

Narrated Anas bin Malik:

Once an Ansari woman, accompanied by a son of hers, came to Allah's Messenger (ﷺ). Allah's Messenger (ﷺ) spoke to her and said twice, "By Him in Whose Hand my life is, you are the most beloved people to me."

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ كَثِيرٍ، حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي هِشَامُ بْنُ زَيْدٍ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ قَالَ جَاءَتِ امْرَأَةٌ مِنَ الأَنْصَارِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَمَعَهَا صَبِيٌّ لَهَا، فَكَلَّمَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّكُمْ أَحَبُّ النَّاسِ إِلَىَّ ". مَرَّتَيْنِ.

Reference	: Sahih al-Bukhari 3786
In-book reference	: Book 63, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 130

(6) Chapter: Followers of Ansar

(6) باب أَتْبَاعُ الأَنْصَارِ

Narrated Zaid bin Al-Arqam:

The Annwar said, "O Allah's Messenger (ﷺ)! Every prophet has his own followers and we have followed you. So will you invoke Allah to let our followers be considered from us (as Ansar too)?" So he invoked Allah accordingly.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، سَمِعْتُ أَبَا حَمْزَةَ، عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَتِ الأَنْصَارُ: يَا رَسُولَ اللَّهِ لِكُلِّ نَبِيٍّ أَتْبَاعٌ، وَإِنَّا قَدِ اتَّبَعْنَاكَ، فَادْعُ اللَّهَ أَنْ يَجْعَلَ أَتْبَاعَنَا مِنَّا. فَدَعَا بِهِ. فَنَمَيْتُ ذَلِكَ إِلَى ابْنِ أَبِي لَيْلَى. قَالَ قَدْ زَعَمَ ذَلِكَ زَيْدٌ.

Reference	: Sahih al-Bukhari 3787
In-book reference	: Book 63, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 131

Narrated Abu Hamza:

(A man from the Ansar) The Ansar said, "Every nation has followers and (O Prophet) we have followed you, so invoke Allah to let our followers be considered from us (as Ansar like ourselves)." So the Prophet (ﷺ) said, "O Allah! Let their followers be considered as Ansar like themselves."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ، قَالَ سَمِعْتُ أَبَا حَمْزَةَ ـ رَجُلاً مِنَ الأَنْصَارِ ـ قَالَتِ الأَنْصَارُ إِنَّ لِكُلِّ قَوْمٍ أَتْبَاعًا، وَإِنَّا قَدِ اتَّبَعْنَاكَ، فَادْعُ اللَّهَ أَنْ يَجْعَلَ أَتْبَاعَنَا مِنَّا. قَالَ النَّبِيُّ صلى الله عليه وسلم " اللَّهُمَّ اجْعَلْ أَتْبَاعَهُمْ مِنْهُمْ ". قَالَ عَمْرٌو فَذَكَرْتُهُ لاِبْنِ أَبِي لَيْلَى. قَالَ قَدْ زَعَمَ ذَاكَ زَيْدٌ. قَالَ شُعْبَةُ أَظُنُّهُ زَيْدَ بْنَ أَرْقَمَ.

Reference	: Sahih al-Bukhari 3788
In-book reference	: Book 63, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 132

(7) Chapter: The superiority of the families of the Ansar

(7) باب فَضْلُ دُورِ الأَنْصَارِ

Narrated Abu Usaid:

The Prophet (ﷺ) said, "The best of the Ansar's families (homes) are those of Banu An-Najjar and then (those of) Banu `Abdul Ash-hal, then (those of) Banu Al-Harith bin Al-Khazraj and then (those of) Banu Sa`ida; nevertheless, there is good in all the families (houses) of the Ansar." On this, Sa`d (bin Ubada) said, "I see that the Prophet (ﷺ) has preferred some people to us." Somebody said (to him), "No, but he has given you superiority to many."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي أُسَيْدٍ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " خَيْرُ دُورِ الأَنْصَارِ بَنُو النَّجَّارِ، ثُمَّ بَنُو عَبْدِ الأَشْهَلِ، ثُمَّ بَنُو الْحَارِثِ بْنِ خَزْرَجٍ، ثُمَّ بَنُو سَاعِدَةَ، وَفِي كُلِّ دُورِ الأَنْصَارِ خَيْرٌ ". فَقَالَ سَعْدٌ مَا أَرَى النَّبِيَّ صلى الله عليه وسلم إِلاَّ قَدْ فَضَّلَ عَلَيْنَا فَقِيلَ قَدْ فَضَّلَكُمْ عَلَى كَثِيرٍ.

Reference	: Sahih al-Bukhari 3789
In-book reference	: Book 63, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 133

(Hadith similar to above with a different chain)

وَقَالَ عَبْدُ الصَّمَدِ حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا قَتَادَةُ، سَمِعْتُ أَنَسًا، قَالَ أَبُو أُسَيْدٍ عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا، وَقَالَ سَعْدُ بْنُ عُبَادَةَ.

Reference	: Sahih al-Bukhari 3789
In-book reference	: Book 63, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 58, Hadith 133

Narrated Abu Usaid:

That he heard the Prophet (ﷺ) saying, "The best of the Ansar, or the best of the Ansar families (homes) are Banu An-Najjar, Bani `Abdul Ash-hal, Banu Al-Harith and Banu Sai'da."

حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ، حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، قَالَ أَبُو سَلَمَةَ أَخْبَرَنِي أَبُو أُسَيْدٍ، أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " خَيْرُ الأَنْصَارِ ـ أَوْ قَالَ خَيْرُ دُورِ الأَنْصَارِ ـ بَنُو النَّجَّارِ وَبَنُو عَبْدِ الأَشْهَلِ وَبَنُو الْحَارِثِ وَبَنُو سَاعِدَةَ ".

Reference	: Sahih al-Bukhari 3790
In-book reference	: Book 63, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 134

Narrated Abu Humaid:

The Prophet (ﷺ) said, "The best of the Ansar families (homes) are the families (homes) of Banu An- Najjar, and then that of Banu `Abdul Ash-hal, and then that of Banu Al-Harith, and then that of Banu Saida; and there is good in all the families (homes) of the Ansar." Sa`d bin 'Ubada followed us and said, "O Abu Usaid ! Don't you see that the Prophet (ﷺ) compared the Ansar and made us the last of them in superiority? Then Sa`d met the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! In comparing the Ansar's families (homes) as to the degree of superiority, you have made us the last of them." Allah's Messenger (ﷺ) replied, "Isn't it sufficient that you are regarded amongst the best?"

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ، قَالَ حَدَّثَنِي عَمْرُو بْنُ يَحْيَى، عَنْ عَبَّاسِ بْنِ سَهْلٍ، عَنْ أَبِي حُمَيْدٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ خَيْرَ دُورِ الأَنْصَارِ دَارُ بَنِي النَّجَّارِ، ثُمَّ عَبْدِ الأَشْهَلِ، ثُمَّ دَارُ بَنِي الْحَارِثِ، ثُمَّ بَنِي سَاعِدَةَ، وَفِي كُلِّ دُورِ الأَنْصَارِ خَيْرٌ ". فَلَحِقْنَا سَعْدَ بْنَ عُبَادَةَ فَقَالَ أَبَا أُسَيْدٍ أَلَمْ تَرَ أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم خَيَّرَ الأَنْصَارَ فَجَعَلَنَا أَخِيرًا فَأَدْرَكَ سَعْدٌ النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ، خُيِّرَ دُورُ الأَنْصَارِ فَجُعِلْنَا آخِرًا. فَقَالَ " أَوَلَيْسَ بِحَسْبِكُمْ أَنْ تَكُونُوا مِنَ الْخِيَارِ ".

Reference	: Sahih al-Bukhari 3791
In-book reference	: Book 63, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 135

(8) Chapter: “Be patient till you meet me at Al-Haud (Al-Kauthar)”

(8) بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلأَنْصَارِ: «اصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ»

قَالَهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Usaid bin Hudair:

A man from the Ansar said, "O Allah's Messenger (ﷺ)! Will you appoint me as you have appointed so-andso?" The Prophet (ﷺ) said, "After me you will see others given preference to you; so be patient till you meet me at the Tank (i.e. Lake of Kauthar). (on the Day of Resurrection).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أُسَيْدِ بْنِ حُضَيْرٍ، أَنَّ رَجُلاً، مِنَ الأَنْصَارِ قَالَ يَا رَسُولَ اللَّهِ، أَلاَ تَسْتَعْمِلُنِي كَمَا اسْتَعْمَلْتَ فُلاَنًا قَالَ " سَتَلْقَوْنَ بَعْدِي أَثَرَةً فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ ".

Reference	: Sahih al-Bukhari 3792
In-book reference	: Book 63, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 136

Narrated Anas bin Malik:

The Prophet (ﷺ) said to the Ansar, "After me you will see others given preference to you; so be patient till you meet me, and your promised place (of meeting) will be the Tank (i.e. Lake of Kauthar).

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامٍ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم لِلأَنْصَارِ ‏ "‏ إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَةً فَاصْبِرُوا حَتَّى تَلْقَوْنِي، وَمَوْعِدُكُمُ الْحَوْضُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3793
In-book reference	: Book 63, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 137

Narrated Yahya bin Sa`id:

That he heard Anas bin Malik when he went with him to Al-Walid, saying, "Once the Prophet (ﷺ) called the Ansar in order to give them the territory of Bahrain they said, 'No, unless you give to our emigrant brethren a similar share.' On that he said 'If you do not agree to it, then be patient till you meet me, for after me others will be given preference to you.'"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، سَمِعَ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ حِينَ خَرَجَ مَعَهُ إِلَى الْوَلِيدِ قَالَ دَعَا النَّبِيُّ صلى الله عليه وسلم الأَنْصَارَ إِلَى أَنْ يُقْطِعَ لَهُمُ الْبَحْرَيْنِ‏.‏ فَقَالُوا لاَ، إِلاَّ أَنْ تُقْطِعَ لإِخْوَانِنَا مِنَ الْمُهَاجِرِينَ مِثْلَهَا‏.‏ قَالَ ‏ "‏ إِمَّا لاَ، فَاصْبِرُوا حَتَّى تَلْقَوْنِي، فَإِنَّهُ سَيُصِيبُكُمْ بَعْدِي أُثْرَةٌ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3794
In-book reference	: Book 63, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 138

(9) Chapter: “O Allah! Improve and make right the state of the Ansar and the Muhajirun

(9) باب دُعَاءُ النَّبِيِّ صلى الله عليه وسلم أَصْلِحِ الأَنْصَارَ وَالْمُهَاجِرَةَ

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "There is no life except the life of the Hereafter; so, O Allah! Improve the state of the Ansar and the Muhajirun." And Anas added that the Prophet (ﷺ) also said, "O Allah! Forgive the Ansar."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا أَبُو إِيَاسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏ "‏ لاَ عَيْشَ إِلاَّ عَيْشُ الآخِرَةِ، فَأَصْلِحِ الأَنْصَارَ وَالْمُهَاجِرَةَ ‏"‏‏.‏ وَعَنْ قَتَادَةَ عَنْ أَنَسٍ عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ، وَقَالَ فَاغْفِرْ لِلأَنْصَارِ‏.‏

Reference	: Sahih al-Bukhari 3795
In-book reference	: Book 63, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 139

Narrated Anas bin Malik:

On the day of the battle of the Trench (i.e. Ghazwat-ul-Khandaq) the Ansar used to say, "We are those who have given the pledge of allegiance to Muhammad for Jihad (i.e. holy fighting) as long as we live." The Prophet (ﷺ) , replied to them, "O Allah! There is no life except the life of the Hereafter; so please honor the Ansar and the Emigrants."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدٍ الطَّوِيلِ، سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ قَالَ كَانَتِ الأَنْصَارُ يَوْمَ الْخَنْدَقِ تَقُولُ نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدَا عَلَى الْجِهَادِ مَا حَيِينَا أَبَدَا فَأَجَابَهُمُ اللَّهُمَّ لاَ عَيْشَ إِلاَّ عَيْشُ الآخِرَهْ فَأَكْرِمِ الأَنْصَارَ وَالْمُهَاجِرَهْ

Reference	: Sahih al-Bukhari 3796
In-book reference	: Book 63, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 140

Narrated Sahl:

Allah's Messenger (ﷺ) came to us while we were digging the trench and carrying out the earth on our backs. Allah's Messenger (ﷺ) then said, "O Allah ! There is no life except the life of the Hereafter, so please forgive the Emigrants and the Ansar."

حَدَّثَنِي مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ، حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ، قَالَ جَاءَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَنَحْنُ نَحْفِرُ الْخَنْدَقَ وَنَنْقُلُ التُّرَابَ عَلَى أَكْتَادِنَا، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اللَّهُمَّ لاَ عَيْشَ إِلاَّ عَيْشُ الآخِرَهْ فَاغْفِرْ لِلْمُهَاجِرِينَ وَالأَنْصَارِ ".

Reference	: Sahih al-Bukhari 3797
In-book reference	: Book 63, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 141

(10) Chapter: "... (they) give them (emigrants) preference over themselves ..."

(10) بَابُ: {وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ}

Narrated Abu Huraira:

A man came to the Prophet. The Prophet (ﷺ) sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing except water. Then Allah's Messenger (ﷺ) said, "Who will take this (person) or entertain him as a guest?" An Ansar man said, "I." So he took him to his wife and said to her, "Entertain generously the guest of Allah's Messenger (ﷺ) " She said, "We have got nothing except the meals of my children." He said, "Prepare your meal, light your lamp and let your children sleep if they ask for supper." So she prepared her meal, lighted her lamp and made her children sleep, and then stood up pretending to mend her lamp, but she put it off. Then both of them pretended to be eating, but they really went to bed hungry. In the morning the Ansari went to Allah's Messenger (ﷺ) who said, "Tonight Allah laughed or wondered at your action." Then Allah revealed: "But give them (emigrants) preference over themselves even though they were in need of that And whosoever is saved from the covetousness Such are they who will be successful." (59.9)

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ فُضَيْلِ بْنِ غَزْوَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَجُلاً، أَتَى النَّبِيَّ صلى الله عليه وسلم فَبَعَثَ إِلَى نِسَائِهِ فَقُلْنَ مَا مَعَنَا إِلاَّ الْمَاءُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ يَضُمُّ، أَوْ يُضِيفُ هَذَا ". فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ أَنَا. فَانْطَلَقَ بِهِ إِلَى امْرَأَتِهِ، فَقَالَ أَكْرِمِي ضَيْفَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ مَا عِنْدَنَا إِلاَّ قُوتُ صِبْيَانِي. فَقَالَ هَيِّئِي طَعَامَكِ، وَأَصْبِحِي سِرَاجَكِ، وَنَوِّمِي صِبْيَانَكِ إِذَا أَرَادُوا عَشَاءً. فَهَيَّأَتْ طَعَامَهَا وَأَصْبَحَتْ سِرَاجَهَا، وَنَوَّمَتْ صِبْيَانَهَا، ثُمَّ قَامَتْ كَأَنَّهَا تُصْلِحُ سِرَاجَهَا فَأَطْفَأَتْهُ، فَجَعَلاَ يُرِيَانِهِ أَنَّهُمَا يَأْكُلاَنِ، فَبَاتَا طَاوِيَيْنِ، فَلَمَّا أَصْبَحَ، غَدَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " ضَحِكَ اللَّهُ اللَّيْلَةَ ـ أَوْ عَجِبَ ـ مِنْ فَعَالِكُمَا " فَأَنْزَلَ اللَّهُ {وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ}

Reference	: Sahih al-Bukhari 3798
In-book reference	: Book 63, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 142

(11) Chapter: "Accept the good of the good-doers amongst them, and excuse the wrong-doers."

(11) باب قَوْلُ النَّبِيِّ صلى الله عليه وسلم " اقْبَلُوا مِنْ مُحْسِنِهِمْ وَتَجَاوَزُوا عَنْ مُسِيئِهِمْ "

Narrated Anas bin Malik:

Abu Bakr and Al-`Abbas passed by one of the gatherings of the Ansar who were weeping then. He (i.e. Abu Bakr or Al-`Abbas) asked, "Why are you weeping?" They replied, "We are weeping because we remember the gathering of

the Prophet (ﷺ) with us." So Abu Bakr went to the Prophet (ﷺ) and told him of that. The Prophet (ﷺ) came out, tying his head with a piece of the hem of a sheet. He ascended the pulpit which he never ascended after that day. He glorified and praised Allah and then said, "I request you to take care of the Ansar as they are my near companions to whom I confided my private secrets. They have fulfilled their obligations and rights which were enjoined on them but there remains what is for them. So, accept the good of the good-doers amongst them and excuse the wrongdoers amongst them."

حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى أَبُو عَلِيٍّ، حَدَّثَنَا شَاذَانُ، أَخُو عَبْدَانَ حَدَّثَنَا أَبِي، أَخْبَرَنَا شُعْبَةُ بْنُ الْحَجَّاجِ، عَنْ هِشَامِ بْنِ زَيْدٍ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ مَرَّ أَبُو بَكْرٍ وَالْعَبَّاسُ ـ رضى الله عنهما ـ بِمَجْلِسٍ مِنْ مَجَالِسِ الأَنْصَارِ وَهُمْ يَبْكُونَ، فَقَالَ مَا يُبْكِيكُمْ قَالُوا ذَكَرْنَا مَجْلِسَ النَّبِيِّ صلى الله عليه وسلم مِنَّا. فَدَخَلَ عَلَى النَّبِيِّ صلى الله عليه وسلم فَأَخْبَرَهُ بِذَلِكَ ـ قَالَ ـ فَخَرَجَ النَّبِيُّ صلى الله عليه وسلم وَقَدْ عَصَبَ عَلَى رَأْسِهِ حَاشِيَةَ بُرْدٍ ـ قَالَ ـ فَصَعِدَ الْمِنْبَرَ وَلَمْ يَصْعَدْهُ بَعْدَ ذَلِكَ الْيَوْمِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ " أُوصِيكُمْ بِالأَنْصَارِ، فَإِنَّهُمْ كَرِشِي وَعَيْبَتِي، وَقَدْ قَضَوُا الَّذِي عَلَيْهِمْ، وَبَقِيَ الَّذِي لَهُمْ، فَاقْبَلُوا مِنْ مُحْسِنِهِمْ، وَتَجَاوَزُوا عَنْ مُسِيئِهِمْ ".

Reference	: Sahih al-Bukhari 3799
In-book reference	: Book 63, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 143

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) (in his fatal illness) came out wrapped in a sheet covering his shoulders and his head was tied with an oily tape of cloth till he sat on the pulpit, and after praising and glorifying Allah, he said, "Then-after, O people! The people will go on increasing, but the Ansar will go on decreasing till they become just like salt in a meal. So whoever amongst you will be the ruler and have the power to harm or benefit others, should accept the good of the good-doers amongst them and excuse the wrongdoers amongst them."

حَدَّثَنَا أَحْمَدُ بْنُ يَعْقُوبَ، حَدَّثَنَا ابْنُ الْغَسِيلِ، سَمِعْتُ عِكْرِمَةَ، يَقُولُ سَمِعْتُ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ يَقُولُ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَعَلَيْهِ مِلْحَفَةٌ، مُتَعَطِّفًا بِهَا عَلَى مَنْكِبَيْهِ، وَعَلَيْهِ عِصَابَةٌ دَسْمَاءُ حَتَّى جَلَسَ عَلَى الْمِنْبَرِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ " أَمَّا بَعْدُ، أَيُّهَا النَّاسُ، فَإِنَّ النَّاسَ يَكْثُرُونَ وَتَقِلُّ الأَنْصَارُ، حَتَّى يَكُونُوا كَالْمِلْحِ فِي الطَّعَامِ، فَمَنْ وَلِيَ مِنْكُمْ أَمْرًا يَضُرُّ فِيهِ أَحَدًا أَوْ يَنْفَعُهُ، فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ، وَيَتَجَاوَزْ عَنْ مُسِيئِهِمْ ".

Reference	: Sahih al-Bukhari 3800
In-book reference	: Book 63, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 144

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "The Ansar are my near companions to whom I confided my private secrets, People will go on increasing but the Ansar will go on decreasing; so accept the good of the good-doers amongst them and excuse the wrong-doers amongst them. "

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الأَنْصَارُ كَرِشِي وَعَيْبَتِي، وَالنَّاسُ سَيَكْثُرُونَ وَيَقِلُّونَ، فَاقْبَلُوا مِنْ مُحْسِنِهِمْ، وَتَجَاوَزُوا عَنْ مُسِيئِهِمْ ".

Reference	: Sahih al-Bukhari 3801
In-book reference	: Book 63, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 145

(12) Chapter: The merits of Sa'd bin Mu’adh رضي الله عنه

(12) باب مَنَاقِبُ سَعْدِ بْنِ مُعَاذٍ رضى الله عنه

Narrated Al-Bara:

A silken cloth was given as a present to the Prophet (ﷺ) . His companions started touching it and admiring its softness. The Prophet (ﷺ) said, "Are you admiring its softness? The handkerchiefs of Sa`d bin Mu`adh (in Paradise) are better and softer than it."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ ـ رضى الله عنه ـ يَقُولُ أُهْدِيَتْ لِلنَّبِيِّ صلى الله عليه وسلم حُلَّةُ حَرِيرٍ، فَجَعَلَ أَصْحَابُهُ يَمَسُّونَهَا وَيَعْجَبُونَ مِنْ لِينِهَا فَقَالَ " أَتَعْجَبُونَ مِنْ لِينِ هَذِهِ لَمَنَادِيلُ سَعْدِ بْنِ مُعَاذٍ خَيْرٌ مِنْهَا ". أَوْ أَلْيَنُ. رَوَاهُ قَتَادَةُ وَالزُّهْرِيُّ سَمِعَا أَنَسًا عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 3802
In-book reference	: Book 63, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 146

Narrated Jabir:

I heard the Prophet (ﷺ) saying, "The Throne (of Allah) shook at the death of Sa`d bin Mu`adh." Through another group of narrators, Jabir added, "I heard the Prophet (ﷺ) : saying, 'The Throne of the Beneficent shook because of the death of Sa`d bin Mu`adh."

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا فَضْلُ بْنُ مُسَاوِرٍ، خَتَنُ أَبِي عَوَانَةَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ ـ رضى الله عنه ـ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " اهْتَزَّ الْعَرْشُ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ ". وَعَنِ الأَعْمَشِ حَدَّثَنَا أَبُو صَالِحٍ عَنْ جَابِرٍ عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ. فَقَالَ رَجُلٌ لِجَابِرٍ فَإِنَّ الْبَرَاءَ يَقُولُ اهْتَزَّ السَّرِيرُ. فَقَالَ إِنَّهُ كَانَ بَيْنَ هَذَيْنِ الْحَيَّيْنِ ضَغَائِنُ، سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " اهْتَزَّ عَرْشُ الرَّحْمَنِ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ ".

Reference	: Sahih al-Bukhari 3803
In-book reference	: Book 63, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 147

Narrated Abu Sa`id Al-Khudri:

Some people (i.e. the Jews of Bani bin Quraiza) agreed to accept the verdict of Sa`d bin Mu`adh so the Prophet (ﷺ) sent for him (i.e. Sa`d bin Mu`adh). He came riding a donkey, and when he approached the Mosque, the Prophet (ﷺ) said, "Get up for the best amongst you." or said, "Get up for your chief." Then the Prophet (ﷺ) said, "O Sa`d! These people have agreed to accept your verdict." Sa`d said, "I judge that their warriors should be killed and their children and women should be taken as captives." The Prophet said, "You have given a judgment similar to Allah's Judgment (or the King's judgment).

حَدَّثَنَا مُحَمَّدُ بْنُ عَرْعَرَةَ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ أَنَّ أُنَاسًا نَزَلُوا عَلَى حُكْمِ سَعْدِ بْنِ مُعَاذٍ، فَأَرْسَلَ إِلَيْهِ فَجَاءَ عَلَى حِمَارٍ، فَلَمَّا بَلَغَ قَرِيبًا مِنَ الْمَسْجِدِ قَالَ النَّبِيُّ صلى الله عليه وسلم " قُومُوا إِلَى خَيْرِكُمْ أَوْ سَيِّدِكُمْ ". فَقَالَ " يَا سَعْدُ، إِنَّ هَؤُلاَءِ نَزَلُوا عَلَى حُكْمِكَ ". قَالَ فَإِنِّي أَحْكُمُ فِيهِمْ أَنْ تُقْتَلَ مُقَاتِلَتُهُمْ وَتُسْبَى ذَرَارِيُّهُمْ. قَالَ " حَكَمْتَ بِحُكْمِ اللَّهِ، أَوْ بِحُكْمِ الْمَلِكِ ".

Reference	: Sahih al-Bukhari 3804
In-book reference	: Book 63, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 148

(13) Chapter: The merits of Usaid and ‘Abbad رضي الله عنهما

(13) باب مَنْقَبَةُ أُسَيْدِ بْنِ حُضَيْرٍ وَعَبَّادِ بْنِ بِشْرٍ رضى الله عنهما

Narrated Anas:

Two men left the Prophet (ﷺ) on a very dark night. Suddenly a light came in front of them, and when they separated, the light also separated along with them.

حَدَّثَنَا عَلِيُّ بْنُ مُسْلِمٍ، حَدَّثَنَا حَبَّانُ، حَدَّثَنَا هَمَّامٌ، أَخْبَرَنَا قَتَادَةُ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ رَجُلَيْنِ، خَرَجَا مِنْ عِنْدِ النَّبِيِّ صلى الله عليه وسلم فِي لَيْلَةٍ مُظْلِمَةٍ، وَإِذَا نُورٌ بَيْنَ أَيْدِيهِمَا حَتَّى تَفَرَّقَا، فَتَفَرَّقَ النُّورُ مَعَهُمَا. وَقَالَ مَعْمَرٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ أَنَّ أُسَيْدَ بْنَ حُضَيْرٍ وَرَجُلاً مِنَ الأَنْصَارِ. قَالَ حَمَّادٌ أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسٍ كَانَ أُسَيْدُ بْنُ حُضَيْرٍ وَعَبَّادُ بْنُ بِشْرٍ عِنْدَ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 3805
In-book reference	: Book 63, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 149

(14) Chapter: The virtues of Mu'adh bin Jabal عنه الله رضي

(14) باب مَنَاقِبُ مُعَاذِ بْنِ جَبَلٍ رضى الله عنه

Narrated `Abdullah bin `Amr:

I heard the Prophet (ﷺ) saying, "Learn the recitation of Qur'an from four persons: Ibn Mas`ud, Salim, the freed slave of Abu Hudhaifa, Ubai and Mu`adh bin Jabal."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ـ رضى الله عنهما ـ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " اسْتَقْرِئُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ مِنِ ابْنِ مَسْعُودٍ وَسَالِمٍ مَوْلَى أَبِي حُذَيْفَةَ، وَأُبَىٍّ، وَمُعَاذِ بْنِ جَبَلٍ ".

Reference	: Sahih al-Bukhari 3806
In-book reference	: Book 63, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 150

(15) Chapter: The virtues of Sa'd bin 'Ubada عنه الله رضي

(15) باب مَنْقَبَةُ سَعْدِ بْنِ عُبَادَةَ رضى الله عنه

Aisha said, "Before that, he (i.e. Sa`d) was a pious man."

وَقَالَتْ عَائِشَةُ وَكَانَ قَبْلَ ذَلِكَ رَجُلاً صَالِحًا.

Narrated Abu Usaid:

Allah's Messenger (ﷺ) said, "The best of the Ansar's houses are those of Bani An-Najjar, then those of Bani `Abdul Ash-hal, then those of Bani Al-Harith bin Al-Khazraj, then those of Bani Saida; but there is goodness in all the houses of the Ansar." Sa`d bin Ubada who was one of those who embraced Islam early, said, "I see that Allah's Messenger (ﷺ) is giving others superiority above us." Some people said to him, "But he has given you superiority above many other people."

حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا قَتَادَةُ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ قَالَ أَبُو أُسَيْدٍ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خَيْرُ دُورِ الأَنْصَارِ بَنُو النَّجَّارِ، ثُمَّ بَنُو عَبْدِ الأَشْهَلِ، ثُمَّ بَنُو الْحَارِثِ بْنِ الْخَزْرَجِ، ثُمَّ بَنُو سَاعِدَةَ وَفِي كُلِّ دُورِ الأَنْصَارِ خَيْرٌ ". فَقَالَ سَعْدُ بْنُ عُبَادَةَ ـ وَكَانَ ذَا قِدَمٍ فِي الإِسْلاَمِ ـ أَرَى رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ فَضَّلَ عَلَيْنَا. فَقِيلَ لَهُ قَدْ فَضَّلَكُمْ عَلَى نَاسٍ كَثِيرٍ.

Reference	: Sahih al-Bukhari 3807
In-book reference	: Book 63, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 152

(16) Chapter: The virtues of Ubayy bin Ka’b

(16) باب مَنَاقِبُ أُبَىِّ بْنِ كَعْبٍ رضى الله عنه

Narrated Masruq:

`Abdullah bin Masud was mentioned before `Abdullah bin `Amr who said, "That is a man I still love, as I heard the Prophet (ﷺ) saying 'Learn the recitation of Qur'an from four from `Abdullah bin Mas`ud -- he started with him-- Salim, the freed slave of Abu Hudaifa, Mu`adh bin Jabal and Ubai bin Ka`b."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، قَالَ ذُكِرَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ عِنْدَ عَبْدِ اللَّهِ بْنِ عَمْرٍو فَقَالَ ذَاكَ رَجُلٌ لاَ أَزَالُ أُحِبُّهُ، سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " خُذُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ مِنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ـ فَبَدَأَ بِهِ ـ وَسَالِمٍ مَوْلَى أَبِي حُذَيْفَةَ، وَمُعَاذِ بْنِ جَبَلٍ، وَأُبَىِّ بْنِ كَعْبٍ ".

Reference	: Sahih al-Bukhari 3808
In-book reference	: Book 63, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 153

Narrated Anas bin Malik:

The Prophet (ﷺ) said to Ubai, "Allah has ordered me to recite to you: 'Those who disbelieve (Surat-al- Bayina 98).' " Ubai said, "Has He mentioned my name?" The Prophet (ﷺ) said, "Yes." On hearing this, Ubai started weeping.

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، قَالَ سَمِعْتُ شُعْبَةَ، سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ النَّبِيُّ صلى الله عليه وسلم لأُبَىٍّ " إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ {لَمْ يَكُنِ الَّذِينَ كَفَرُوا} ". قَالَ وَسَمَّانِي قَالَ " نَعَمْ " فَبَكَى.

Reference	: Sahih al-Bukhari 3809
In-book reference	: Book 63, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 154

(17) Chapter: The virtues of Zaid bin Thabit (عنه الله رضي)

(17) باب مَنَاقِبُ زَيْدِ بْنِ ثَابِتٍ رضى الله عنه

Narrated Qatada:

Anas said, "The Qur'an was collected in the lifetime of the Prophet (ﷺ) by four (men), all of whom were from the Ansar: Ubai, Mu`adh bin Jabal, Abu Zaid and Zaid bin Thabit." I asked Anas, "Who is Abu Zaid?" He said, "One of my uncles."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ جَمَعَ الْقُرْآنَ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم أَرْبَعَةٌ، كُلُّهُمْ مِنَ الأَنْصَارِ أُبَىٌّ، وَمُعَاذُ بْنُ جَبَلٍ، وَأَبُو زَيْدٍ، وَزَيْدُ بْنُ ثَابِتٍ. قُلْتُ لأَنَسٍ مَنْ أَبُو زَيْدٍ قَالَ أَحَدُ عُمُومَتِي.

Reference	: Sahih al-Bukhari 3810
In-book reference	: Book 63, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 155

(18) Chapter: The virtues of Abu Talha رضي عنه الله

(18) باب مَنَاقِبُ أَبِي طَلْحَةَ رضى الله عنه

Narrated Anas:

On the day of the battle of Uhud, the people ran away, leaving the Prophet (ﷺ) , but Abu- Talha was shielding the Prophet (ﷺ) with his shield in front of him. Abu Talha was a strong, experienced archer who used to keep his arrow bow strong and well stretched. On that day he broke two or three arrow bows. If any man passed by carrying a quiver full of arrows, the Prophet (ﷺ) would say to him, "Empty it in front of Abu Talha." When the Prophet (ﷺ) stated looking at the enemy by raising his head, Abu Talha said, "O Allah's Prophet! Let my parents be sacrificed for

your sake! Please don't raise your head and make it visible, lest an arrow of the enemy should hit you. Let my neck and chest be wounded instead of yours." (On that day) I saw `Aisha, the daughter of Abu Bakr and Um Sulaim both lifting their dresses up so that I was able to see the ornaments of their legs, and they were carrying the water skins of their arms to pour the water into the mouths of the thirsty people and then go back and fill them and come to pour the water into the mouths of the people again. (On that day) Abu Talha's sword fell from his hand twice or thrice.

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ لَمَّا كَانَ يَوْمُ أُحُدٍ انْهَزَمَ النَّاسُ عَنِ النَّبِيِّ صلى الله عليه وسلم وَأَبُو طَلْحَةَ بَيْنَ يَدَىِ النَّبِيِّ صلى الله عليه وسلم مُجَوِّبٌ بِهِ عَلَيْهِ بِحَجَفَةٍ لَهُ، وَكَانَ أَبُو طَلْحَةَ رَجُلاً رَامِيًا شَدِيدَ الْقِدِّ، يَكْسِرُ يَوْمَئِذٍ قَوْسَيْنِ أَوْ ثَلاَثًا، وَكَانَ الرَّجُلُ يَمُرُّ مَعَهُ الْجَعْبَةُ مِنَ النَّبْلِ فَيَقُولُ انْشُرْهَا لأَبِي طَلْحَةَ. فَأَشْرَفَ النَّبِيُّ صلى الله عليه وسلم يَنْظُرُ إِلَى الْقَوْمِ، فَيَقُولُ أَبُو طَلْحَةَ يَا نَبِيَّ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي، لاَ تُشْرِفْ يُصِيبُكَ سَهْمٌ مِنْ سِهَامِ الْقَوْمِ، نَحْرِي دُونَ نَحْرِكَ. وَلَقَدْ رَأَيْتُ عَائِشَةَ بِنْتَ أَبِي بَكْرٍ وَأُمَّ سُلَيْمٍ وَإِنَّهُمَا لَمُشَمِّرَتَانِ، أَرَى خَدَمَ سُوقِهِمَا، تُنْقِزَانِ الْقِرَبَ عَلَى مُتُونِهِمَا، تُفْرِغَانِهِ فِي أَفْوَاهِ الْقَوْمِ، ثُمَّ تَرْجِعَانِ فَتَمْلآنِهَا، ثُمَّ تَجِيآنِ فَتُفْرِغَانِهِ فِي أَفْوَاهِ الْقَوْمِ، وَلَقَدْ وَقَعَ السَّيْفُ مِنْ يَدَىْ أَبِي طَلْحَةَ إِمَّا مَرَّتَيْنِ، وَإِمَّا ثَلاَثًا.

Reference	: Sahih al-Bukhari 3811
In-book reference	: Book 63, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 156

(19) Chapter: The virtues of ‘Abdullah bin Salam رضي الله عنه (19) باب مَنَاقِبُ عَبْدِ اللَّهِ بْنِ سَلاَمٍ رضى الله عنه

Narrated Sa`d bin Abi Waqqas:

I have never heard the Prophet (ﷺ) saying about anybody walking on the earth that he is from the people of Paradise except `Abdullah bin Salam. The following Verse was revealed concerning him: "And a witness from the children of Israel testifies that this Qur'an is true" (46.10)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ سَمِعْتُ مَالِكًا، يُحَدِّثُ عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، قَالَ مَا سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ لأَحَدٍ يَمْشِي عَلَى الأَرْضِ إِنَّهُ مِنْ أَهْلِ الْجَنَّةِ. إِلاَّ لِعَبْدِ اللَّهِ بْنِ سَلاَمٍ قَالَ وَفِيهِ نَزَلَتْ هَذِهِ الآيَةُ {وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ} الآيَةَ. قَالَ لاَ أَدْرِي قَالَ مَالِكٌ الآيَةَ أَوْ فِي الْحَدِيثِ.

Reference	: Sahih al-Bukhari 3812
In-book reference	: Book 63, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 157

Narrated Qais bin Ubad:

While I was sitting in the Mosque of Medina, there entered a man (Abdullah bin Salam) with signs of solemnity over his face. The people said, "He is one of the people of Paradise." He prayed two light rak`at and then left. I followed him and said, "When you entered the Mosque, the people said, 'He is one of the people of Paradise.' " He said, "By Allah, one ought not say what he does not know; and I will tell you why. In the lifetime of the Prophet (ﷺ) I had a dream which I narrated to him. I saw as if I were in a garden." He then described its extension and greenery. He added: In its center there was an iron pillar whose lower end was fixed in the earth and the upper end was in the sky, and at its upper end there was a (ring-shaped) hand-hold. I was told to climb it. I said, "I can't." "Then a servant came to me and lifted my clothes from behind and I climbed till I reached the top (of the pillar). Then I got hold of the hand-hold, and I was told to hold it tightly, then I woke up and (the effect of) the handhold was in my hand. I narrated al I that to the Prophet (ﷺ) who said, 'The garden is Islam, and the handhold is the Most Truth-worthy Hand-Hold. So you will remain as a Muslim till you die." The narrator added: "The man was `Abdullah bin Salam."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَزْهَرُ السَّمَّانُ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ قَيْسِ بْنِ عُبَادٍ، قَالَ كُنْتُ جَالِسًا فِي مَسْجِدِ الْمَدِينَةِ، فَدَخَلَ رَجُلٌ عَلَى وَجْهِهِ أَثَرُ الْخُشُوعِ، فَقَالُوا هَذَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ. فَصَلَّى رَكْعَتَيْنِ تَجَوَّزَ فِيهِمَا ثُمَّ خَرَجَ، وَتَبِعْتُهُ فَقُلْتُ إِنَّكَ حِينَ دَخَلْتَ الْمَسْجِدَ قَالُوا هَذَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ. قَالَ وَاللَّهِ مَا يَنْبَغِي لأَحَدٍ أَنْ يَقُولَ مَا لاَ يَعْلَمُ وَسَأُحَدِّثُكَ لِمَ ذَاكَ رَأَيْتُ رُؤْيَا عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم فَقَصَصْتُهَا عَلَيْهِ، وَرَأَيْتُ كَأَنِّي فِي رَوْضَةٍ ـ ذَكَرَ مِنْ سَعَتِهَا وَخُضْرَتِهَا ـ وَسْطَهَا عَمُودٌ مِنْ حَدِيدٍ، أَسْفَلُهُ فِي الأَرْضِ وَأَعْلاَهُ فِي السَّمَاءِ، فِي أَعْلاَهُ عُرْوَةٌ فَقِيلَ لَهُ ارْقَهْ. قُلْتُ لاَ أَسْتَطِيعُ. فَأَتَانِي مِنْصَفٌ فَرَفَعَ ثِيَابِي مِنْ خَلْفِي، فَرَقِيتُ حَتَّى كُنْتُ فِي أَعْلاَهَا، فَأَخَذْتُ بِالْعُرْوَةِ، فَقِيلَ لَهُ اسْتَمْسِكْ. فَاسْتَيْقَظْتُ وَإِنَّهَا لَفِي يَدِي، فَقَصَصْتُهَا عَلَى النَّبِيِّ صلى الله عليه وسلم قَالَ " **تِلْكَ الرَّوْضَةُ الإِسْلاَمُ، وَذَلِكَ الْعَمُودُ عَمُودُ الإِسْلاَمِ، وَتِلْكَ الْعُرْوَةُ عُرْوَةُ الْوُثْقَى، فَأَنْتَ عَلَى الإِسْلاَمِ حَتَّى تَمُوتَ** ". وَذَاكَ الرَّجُلُ عَبْدُ اللَّهِ بْنُ سَلاَمٍ. وَقَالَ لِي خَلِيفَةُ حَدَّثَنَا مُعَاذٌ، حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ مُحَمَّدٍ، حَدَّثَنَا قَيْسُ بْنُ عُبَادٍ، عَنِ ابْنِ سَلاَمٍ، قَالَ وَصِيفٌ مَكَانَ مِنْصَفٌ.

Reference	: Sahih al-Bukhari 3813
In-book reference	: Book 63, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 158

Narrated Abu Burda:

When I came to Medina. I met `Abdullah bin Salam. He said, "Will you come to me so that I may serve you with Sawiq (i.e. powdered barley) and dates, and let you enter a (blessed) house that in which the Prophet (ﷺ) entered?" Then he added, "You are In a country where the practice of Riba (i.e. usury) is prevalent; so if somebody owe you something and he sends you a present of a load of chopped straw or a load of barley or a load of provender then do not take it, as it is Riba."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، أَتَيْتُ الْمَدِينَةَ فَلَقِيتُ عَبْدَ اللَّهِ بْنَ سَلاَمٍ ـ رضى الله عنه ـ فَقَالَ أَلاَ تَجِيءُ فَأُطْعِمَكَ سَوِيقًا وَتَمْرًا، وَتَدْخُلَ فِي بَيْتٍ ثُمَّ قَالَ إِنَّكَ بِأَرْضٍ الرِّبَا بِهَا فَاشٍ، إِذَا كَانَ لَكَ عَلَى رَجُلٍ حَقٌّ فَأَهْدَى إِلَيْكَ حِمْلَ تِبْنٍ، أَوْ حِمْلَ شَعِيرٍ أَوْ حِمْلَ قَتٍّ، فَلاَ تَأْخُذْهُ، فَإِنَّهُ رِبًا. وَلَمْ يَذْكُرِ النَّضْرُ وَأَبُو دَاوُدَ وَوَهْبٌ عَنْ شُعْبَةَ الْبَيْتَ.

Reference	: Sahih al-Bukhari 3814
In-book reference	: Book 63, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 159

(20) Chapter: The marriage of the Prophet (saws) with Khadija رضي الله عنها and her superiority

(20) بَاب تَزْوِيجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَدِيجَةَ وَفَضْلِهَا رَضِيَ اللَّهُ عَنْهَا

Narrated `Ali:

I heard Allah's Messenger (ﷺ) saying (as below)

Narrated `Ali:

The Prophet (ﷺ) said, "The best of the world's women is Mary (at her lifetime), and the best of the world's women is Khadija (at her lifetime).

حَدَّثَنِي مُحَمَّدٌ، أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ، قَالَ سَمِعْتُ عَلِيًّا ـ رضى الله عنه ـ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ح حَدَّثَنِي صَدَقَةُ أَخْبَرَنَا عَبْدَةُ عَنْ هِشَامٍ عَنْ أَبِيهِ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ عَنْ عَلِيٍّ ـ رضى الله عنهم ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " **خَيْرُ نِسَائِهَا مَرْيَمُ، وَخَيْرُ نِسَائِهَا خَدِيجَةُ** ".

Reference	: Sahih al-Bukhari 3815
In-book reference	: Book 63, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 162

Narrated `Aisha:

I did not feel jealous of any of the wives of the Prophet (ﷺ) as much as I did of Khadija (although) she died before he married me, for I often heard him mentioning her, and Allah had told him to give her the good tidings that she would have a palace of Qasab (i.e. pipes of precious stones and pearls in Paradise), and whenever he slaughtered a sheep, he would send her women-friends a good share of it.

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، حَدَّثَنَا اللَّيْثُ، قَالَ كَتَبَ إِلَىَّ هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ مَا غِرْتُ عَلَى امْرَأَةٍ لِلنَّبِيِّ صلى الله عليه وسلم مَا غِرْتُ عَلَى خَدِيجَةَ، هَلَكَتْ قَبْلَ أَنْ يَتَزَوَّجَنِي، لِمَا كُنْتُ أَسْمَعُهُ يَذْكُرُهَا، وَأَمَرَهُ اللَّهُ أَنْ يُبَشِّرَهَا بِبَيْتٍ مِنْ قَصَبٍ، وَإِنْ كَانَ لَيَذْبَحُ الشَّاةَ فَيُهْدِي فِي خَلاَئِلِهَا مِنْهَا مَا يَسَعُهُنَّ.

Reference	: Sahih al-Bukhari 3816
In-book reference	: Book 63, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 164

Narrated `Aisha:

I did not feel jealous of any woman as much as I did of Khadija because Allah's Messenger (ﷺ) used to mention her very often. He married me after three years of her death, and his Lord (or Gabriel) ordered him to give her the good news of having a palace of Qasab in Paradise.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ مَا غِرْتُ عَلَى امْرَأَةٍ مَا غِرْتُ عَلَى خَدِيجَةَ، مِنْ كَثْرَةِ ذِكْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم إِيَّاهَا. قَالَتْ وَتَزَوَّجَنِي بَعْدَهَا بِثَلاَثِ سِنِينَ، وَأَمَرَهُ رَبُّهُ عَزَّ وَجَلَّ أَوْ جِبْرِيلُ ـ عَلَيْهِ السَّلاَمُ ـ أَنْ يُبَشِّرَهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ.

Reference	: Sahih al-Bukhari 3817
In-book reference	: Book 63, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 165

Narrated `Aisha:

I did not feel jealous of any of the wives of the Prophet (ﷺ) as much as I did of Khadija though I did not see her, but the Prophet (ﷺ) used to mention her very often, and when ever he slaughtered a sheep, he would cut its parts and send them to the women friends of Khadija. When I sometimes said to him, "(You treat Khadija in such a way) as if there is no woman on earth except Khadija," he would say, "Khadija was such-and-such, and from her I had children."

حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدِ بْنِ حَسَنٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا حَفْصٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ مَا غِرْتُ عَلَى أَحَدٍ مِنْ نِسَاءِ النَّبِيِّ صلى الله عليه وسلم مَا غِرْتُ عَلَى خَدِيجَةَ، وَمَا رَأَيْتُهَا، وَلَكِنْ كَانَ النَّبِيُّ صلى الله عليه وسلم يُكْثِرُ ذِكْرَهَا، وَرُبَّمَا ذَبَحَ الشَّاةَ، ثُمَّ يُقَطِّعُهَا أَعْضَاءً، ثُمَّ يَبْعَثُهَا فِي صَدَائِقِ خَدِيجَةَ، فَرُبَّمَا قُلْتُ لَهُ كَأَنَّهُ لَمْ يَكُنْ فِي الدُّنْيَا امْرَأَةٌ إِلاَّ خَدِيجَةُ. فَيَقُولُ إِنَّهَا كَانَتْ وَكَانَتْ، وَكَانَ لِي مِنْهَا وَلَدٌ.

Reference	: Sahih al-Bukhari 3818
In-book reference	: Book 63, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 166

Narrated Isma`il:

I asked `Abdullah bin Abi `Aufa, "Did the Prophet (ﷺ) give glad tidings to Khadija?" He said, "Yes, of a palace of Qasab (in Paradise) where there will be neither any noise nor any fatigue."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، قَالَ قُلْتُ لِعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى ـ رضى الله عنهما ـ بَشَّرَ النَّبِيُّ صلى الله عليه وسلم خَدِيجَةَ قَالَ نَعَمْ بِبَيْتٍ مِنْ قَصَبٍ، لاَ صَخَبَ فِيهِ وَلاَ نَصَبَ.

Reference	: Sahih al-Bukhari 3819

In-book reference : Book 63, Hadith 45
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 167
(deprecated numbering scheme)

Narrated Abu Huraira:

Gabriel came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! This is Khadija coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on behalf of her Lord (i.e. Allah) and on my behalf, and give her the glad tidings of having a Qasab palace in Paradise wherein there will be neither any noise nor any fatigue (trouble) . "

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ أَتَى جِبْرِيلُ النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ هَذِهِ خَدِيجَةُ قَدْ أَتَتْ مَعَهَا إِنَاءٌ فِيهِ إِدَامٌ أَوْ طَعَامٌ أَوْ شَرَابٌ، فَإِذَا هِيَ أَتَتْكَ فَاقْرَأْ عَلَيْهَا السَّلاَمَ مِنْ رَبِّهَا وَمِنِّي، وَبَشِّرْهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ، لاَ صَخَبَ فِيهِ وَلاَ نَصَبَ.

Reference : Sahih al-Bukhari 3820
In-book reference : Book 63, Hadith 46
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 168
(deprecated numbering scheme)

Narrated 'Aisha:

Once Hala bint Khuwailid, Khadija's sister, asked the permission of the Prophet (ﷺ) to enter. On that, the Prophet (ﷺ) remembered the way Khadija used to ask permission, and that upset him. He said, "O Allah! Hala!" So I became jealous and said, "What makes you remember an old woman amongst the old women of Quraish an old woman (with a teethless mouth) of red gums who died long ago, and in whose place Allah has given you somebody better than her?"

وَقَالَ إِسْمَاعِيلُ بْنُ خَلِيلٍ أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتِ اسْتَأْذَنَتْ هَالَةُ بِنْتُ خُوَيْلِدٍ أُخْتُ خَدِيجَةَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم، فَعَرَفَ اسْتِئْذَانَ خَدِيجَةَ فَارْتَاعَ لِذَلِكَ، فَقَالَ " **اللَّهُمَّ هَالَةَ** ". قَالَتْ فَغِرْتُ فَقُلْتُ مَا تَذْكُرُ مِنْ عَجُوزٍ مِنْ عَجَائِزِ قُرَيْشٍ، حَمْرَاءِ الشِّدْقَيْنِ، هَلَكَتْ فِي الدَّهْرِ، قَدْ، أَبْدَلَكَ اللَّهُ خَيْرًا مِنْهَا

Reference : Sahih al-Bukhari 3821
In-book reference : Book 63, Hadith 47
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 168
(deprecated numbering scheme)

(21) Chapter: About Jarir bin ‘Abdullah Al-Bajali رضي الله عنه

(21) باب ذِكْرُ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ رضى الله عنه

Narrated Jarir bin 'Abdullah:

Allah's Messenger (ﷺ) has never refused to admit me since I embraced Islam, and whenever he saw me, he would smile.

حَدَّثَنَا إِسْحَاقُ الْوَاسِطِيُّ، حَدَّثَنَا خَالِدٌ، عَنْ بَيَانٍ، عَنْ قَيْسٍ، قَالَ سَمِعْتُهُ يَقُولُ قَالَ جَرِيرُ بْنُ عَبْدِ اللَّهِ ـ رضى الله عنه مَا حَجَبَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم مُنْذُ أَسْلَمْتُ، وَلاَ رَآنِي إِلاَّ ضَحِكَ.

Reference : Sahih al-Bukhari 3822
In-book reference : Book 63, Hadith 48
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 160
(deprecated numbering scheme)

Jarir bin 'Abdullah narrated:

There was a house called Dhul-Khalasa in the Pre-lslamic Period and it was also called Al-Ka'ba Al-Yamaniya or Al-Ka'ba Ash-Shamiya. Allah's Messenger (ﷺ) said to me, "Will you relieve me from Dhul-Khalasa?" So I left for it with 150 cavalrymen from the tribe of Ahmas and then we destroyed it and killed whoever we found there. Then we came to the Prophet (ﷺ) and informed him about it. He invoked good upon us and upon the tribe of Ahmas.

وَعَنْ قَيْسٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ كَانَ فِي الْجَاهِلِيَّةِ بَيْتٌ يُقَالَ لَهُ ذُو الْخَلَصَةِ، وَكَانَ يُقَالُ لَهُ الْكَعْبَةُ الْيَمَانِيَةُ، أَوِ الْكَعْبَةُ الشَّأْمِيَّةُ، فَقَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " هَلْ أَنْتَ مُرِيحِي مِنْ ذِي الْخَلَصَةِ ". قَالَ فَنَفَرْتُ إِلَيْهِ فِي خَمْسِينَ وَمِائَةِ فَارِسٍ مِنْ أَحْمَسَ ـ قَالَ ـ فَكَسَرْنَا، وَقَتَلْنَا مَنْ وَجَدْنَا عِنْدَهُ، فَأَتَيْنَاهُ، فَأَخْبَرْنَاهُ، فَدَعَا لَنَا وَلأَحْمَسَ.

Reference	: Sahih al-Bukhari 3823
In-book reference	: Book 63, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 160

(22) Chapter: About Hudhaifa bin Al-Yaman (22) باب ذِكْرُ حُذَيْفَةَ بْنِ الْيَمَانِ الْعَبْسِيِّ رضى الله عنه

Narrated `Aisha:

On the day of the battle of Uhud the pagans were defeated completely. Then Satan shouted loudly, "O Allah's slaves! Beware the ones behind you!" So the front files attacked the back ones. Then Hudhaifa looked and saw his father, and said loudly, "O Allah's slaves! My father! My father!" By Allah, they did not stop till they killed him (i.e. Hudaifa's father). Hudhaifa said, "May Allah forgive you!" The sub-narrator said, "By Allah, because of what Hudhaifa said, he remained in a good state till he met Allah (i.e. died).

حَدَّثَنِي إِسْمَاعِيلُ بْنُ خَلِيلٍ، أَخْبَرَنَا سَلَمَةُ بْنُ رَجَاءٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، رضى الله عنها قَالَتْ لَمَّا كَانَ يَوْمُ أُحُدٍ هُزِمَ الْمُشْرِكُونَ هَزِيمَةً بَيِّنَةً، فَصَاحَ إِبْلِيسُ أَىْ عِبَادَ اللَّهِ أُخْرَاكُمْ، فَرَجَعَتْ أُولاَهُمْ عَلَى أُخْرَاهُمْ، فَاجْتَلَدَتْ أُخْرَاهُمْ، فَنَظَرَ حُذَيْفَةُ، فَإِذَا هُوَ بِأَبِيهِ فَنَادَى أَىْ عِبَادَ اللَّهِ، أَبِي أَبِي. فَقَالَتْ فَوَاللَّهِ مَا احْتَجَزُوا حَتَّى قَتَلُوهُ، فَقَالَ حُذَيْفَةُ غَفَرَ اللَّهُ لَكُمْ. قَالَ أَبِي فَوَاللَّهِ مَا زَالَتْ فِي حُذَيْفَةَ مِنْهَا بَقِيَّةُ خَيْرٍ حَتَّى لَقِيَ اللَّهَ عَزَّ وَجَلَّ.

Reference	: Sahih al-Bukhari 3824
In-book reference	: Book 63, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 161

(23) Chapter: About Hind bint ‘Utba bin Rabi’a رضي الله عنها (23) باب ذِكْرُ هِنْدٍ بِنْتِ عُتْبَةَ بْنِ رَبِيعَةَ رضى الله عنها

Narrated 'Aishah (ra):

Hind bint 'Utba came and said, "O Allah's Messenger! (Before I embraced Islam) there was no family on the surface of the earth I wished to see in degradation more than I did your family, but today there is no family on the surface of the earth I wish to see honored more than I did yours." The Prophet (ﷺ) (ﷺ) said, "I thought similarly, by Him in whose Hand my soul is!" She further said, "O Allah's Messenger ! Abu Sufyan is a miser, so, is it sinful of me to feed my children from his property ?" He said, "I do not allow it unless you take for your needs what is just and reasonable."

وَقَالَ عَبْدَانُ أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي عُرْوَةُ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ جَاءَتْ هِنْدٌ بِنْتُ عُتْبَةَ قَالَتْ يَا رَسُولَ اللَّهِ، مَا كَانَ عَلَى ظَهْرِ الأَرْضِ مِنْ أَهْلِ خِبَاءٍ أَحَبُّ إِلَىَّ أَنْ يَذِلُّوا مِنْ أَهْلِ خِبَائِكَ، ثُمَّ مَا أَصْبَحَ الْيَوْمَ عَلَى ظَهْرِ الأَرْضِ أَهْلُ خِبَاءٍ أَحَبَّ إِلَىَّ أَنْ يَعِزُّوا مِنْ أَهْلِ خِبَائِكَ. قَالَ وَأَيْضًا وَالَّذِي نَفْسِي بِيَدِهِ، قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ أَبَا سُفْيَانَ رَجُلٌ مِسِّيكٌ، فَهَلْ عَلَىَّ حَرَجٌ أَنْ أُطْعِمَ مِنَ الَّذِي لَهُ عِيَالَنَا قَالَ " لاَ أُرَاهُ إِلاَّ بِالْمَعْرُوفِ ".

Reference : Sahih al-Bukhari 3825
In-book reference : Book 63, Hadith 51
USC-MSA web (English) reference : Vol. 1, Book 58, Hadith 161
(deprecated numbering scheme)

(24) Chapter: Narration about Zaid bin 'Amr bin Nufail (24) باب حَدِيثُ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ

Narrated 'Abdullah bin 'Umar:

The Prophet (ﷺ) met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldah before any Divine Inspiration came to the Prophet. A meal was presented to the Prophet (ﷺ) but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter in the name of your stone idols. I eat none but those things on which Allah's Name has been mentioned at the time of slaughtering." Zaid bin 'Amr used to criticize the way Quraish used to slaughter their animals, and used to say, "Allah has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in other than the Name of Allah. He used to say so, for he rejected that practice and considered it as something abominable.

حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ، حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ، حَدَّثَنَا مُوسَى، حَدَّثَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، رضى الله عنهما أَنَّ النَّبِيَّ صلى الله عليه وسلم لَقِيَ زَيْدَ بْنَ عَمْرِو بْنِ نُفَيْلٍ بِأَسْفَلِ بَلْدَحَ، قَبْلَ أَنْ يَنْزِلَ عَلَى النَّبِيِّ صلى الله عليه وسلم الْوَحْىُ فَقُدِّمَتْ إِلَى النَّبِيِّ صلى الله عليه وسلم سُفْرَةٌ، فَأَبَى أَنْ يَأْكُلَ مِنْهَا ثُمَّ قَالَ زَيْدٌ إِنِّي لَسْتُ آكُلُ مِمَّا تَذْبَحُونَ عَلَى أَنْصَابِكُمْ، وَلاَ آكُلُ إِلاَّ مَا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ. وَأَنَّ زَيْدَ بْنَ عَمْرٍو كَانَ يَعِيبُ عَلَى قُرَيْشٍ ذَبَائِحَهُمْ، وَيَقُولُ الشَّاةُ خَلَقَهَا اللَّهُ، وَأَنْزَلَ لَهَا مِنَ السَّمَاءِ الْمَاءَ، وَأَنْبَتَ لَهَا مِنَ الأَرْضِ، ثُمَّ تَذْبَحُونَهَا عَلَى غَيْرِ اسْمِ اللَّهِ إِنْكَارًا لِذَلِكَ وَإِعْظَامًا لَهُ.

Reference : Sahih al-Bukhari 3826
In-book reference : Book 63, Hadith 52
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 169
(deprecated numbering scheme)

Narrated Ibn 'Umar:

Zaid bin 'Amr bin Nufail went to Sham, inquiring about a true religion to follow. He met a Jewish religious scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me some thing about it." The Jew said, "You will not embrace our religion unless you receive your share of Allah's Anger." Zaid said, "'I do not run except from Allah's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?" He said, "I do not know any other religion except the Hanif." Zaid enquired, "What is Hanif?" He said, "Hanif is the religion of (the prophet) Abraham who was neither a Jew nor a Christian, and he used to worship None but Allah (Alone)" Then Zaid went out and met a Christian religious scholar and told him the same as before. The Christian said, "You will not embrace our religion unless you get a share of Allah's Curse." Zaid replied, "I do not run except from Allah's Curse, and I will never bear any of Allah's Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?" He replied, "I do not know any other religion except Hanif." Zaid enquired, "What is Hanif?" He replied, Hanif is the religion of (the prophet) Abraham who was neither a Jew nor a Christian and he used to worship None but Allah (Alone)" When Zaid heard their Statement about (the religion of) Abraham, he left that place, and when he came out, he raised both his hands and said, "O Allah! I make You my Witness that I am on the religion of Abraham."

قَالَ مُوسَى حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، وَلاَ أَعْلَمُهُ إِلاَّ تُحُدِّثَ بِهِ عَنِ ابْنِ عُمَرَ أَنَّ زَيْدَ بْنَ عَمْرِو بْنِ نُفَيْلٍ خَرَجَ إِلَى الشَّأْمِ، يَسْأَلُ عَنِ الدِّينِ وَيَتْبَعُهُ فَلَقِيَ عَالِمًا مِنَ الْيَهُودِ، فَسَأَلَهُ عَنْ دِينِهِمْ، فَقَالَ إِنِّي لَعَلِّي أَنْ أَدِينَ دِينَكُمْ، فَأَخْبِرْنِي. فَقَالَ لاَ تَكُونُ عَلَى دِينِنَا حَتَّى تَأْخُذَ بِنَصِيبِكَ مِنْ غَضَبِ اللَّهِ. قَالَ زَيْدٌ مَا أَفِرُّ إِلاَّ مِنْ غَضَبِ اللَّهِ، وَلاَ أَحْمِلُ مِنْ غَضَبِ اللَّهِ شَيْئًا أَبَدًا، وَأَنَّى أَسْتَطِيعُهُ فَهَلْ تَدُلُّنِي عَلَى غَيْرِهِ قَالَ مَا أَعْلَمُهُ إِلاَّ أَنْ يَكُونَ حَنِيفًا. قَالَ زَيْدٌ وَمَا الْحَنِيفُ قَالَ دِينُ إِبْرَاهِيمَ لَمْ يَكُنْ يَهُودِيًّا وَلاَ نَصْرَانِيًّا وَلاَ يَعْبُدُ إِلاَّ اللَّهَ.

فَخَرَجَ زَيْدٌ فَلَقِيَ عَالِمًا مِنَ النَّصَارَى، فَذَكَرَ مِثْلَهُ، فَقَالَ لَنْ تَكُونَ عَلَى دِينِنَا حَتَّى تَأْخُذَ بِنَصِيبِكَ مِنْ لَعْنَةِ اللَّهِ‏.‏ قَالَ مَا أَفِرُّ إِلاَّ مِنْ لَعْنَةِ اللَّهِ، وَلاَ أَحْمِلُ مِنْ لَعْنَةِ اللَّهِ وَلاَ مِنْ غَضَبِهِ شَيْئًا أَبَدًا، وَأَنَّى أَسْتَطِيعُ فَهَلْ تَدُلُّنِي عَلَى غَيْرِهِ قَالَ مَا أَعْلَمُهُ إِلاَّ أَنْ يَكُونَ حَنِيفًا‏.‏ قَالَ وَمَا الْحَنِيفُ قَالَ دِينُ إِبْرَاهِيمَ لَمْ يَكُنْ يَهُودِيًّا وَلاَ نَصْرَانِيًّا وَلاَ يَعْبُدُ إِلاَّ اللَّهَ‏.‏ فَلَمَّا رَأَى زَيْدٌ قَوْلَهُمْ فِي إِبْرَاهِيمَ ـ عَلَيْهِ السَّلاَمُ ـ خَرَجَ، فَلَمَّا بَرَزَ رَفَعَ يَدَيْهِ فَقَالَ اللَّهُمَّ إِنِّي أَشْهَدُ أَنِّي عَلَى دِينِ إِبْرَاهِيمَ‏.‏

Reference	: Sahih al-Bukhari 3827
In-book reference	: Book 63, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 169

Narrated Asma bint Abi Bakr:

I saw Zaid bin Amr bin Nufail standing with his back against the Ka'ba and saying, "O people of Quraish! By Allah, none amongst you is on the religion of Abraham except me." He used to preserve the lives of little girls: If somebody wanted to kill his daughter he would say to him, "Do not kill her for I will feed her on your behalf." So he would take her, and when she grew up nicely, he would say to her father, "Now if you want her, I will give her to you, and if you wish, I will feed her on your behalf."

وَقَالَ اللَّيْثُ كَتَبَ إِلَىَّ هِشَامٌ عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ ـ رضى الله عنهما ـ قَالَتْ رَأَيْتُ زَيْدَ بْنَ عَمْرِو بْنِ نُفَيْلٍ قَائِمًا مُسْنِدًا ظَهْرَهُ إِلَى الْكَعْبَةِ يَقُولُ يَا مَعَاشِرَ قُرَيْشٍ، وَاللَّهِ مَا مِنْكُمْ عَلَى دِينِ إِبْرَاهِيمَ غَيْرِي، وَكَانَ يُحْيِي الْمَوْءُودَةَ، يَقُولُ لِلرَّجُلِ إِذَا أَرَادَ أَنْ يَقْتُلَ ابْنَتَهُ لاَ تَقْتُلْهَا، أَنَا أَكْفِيكَهَا مَئُونَتَهَا‏.‏ فَيَأْخُذُهَا فَإِذَا تَرَعْرَعَتْ قَالَ لأَبِيهَا إِنْ شِئْتَ دَفَعْتُهَا إِلَيْكَ، وَإِنْ شِئْتَ كَفَيْتُكَ مَئُونَتَهَا‏.‏

Reference	: Sahih al-Bukhari 3828
In-book reference	: Book 63, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 169

(25) Chapter: The building of the Ka'bah (25) باب بُنْيَانُ الْكَعْبَةِ

Narrated Jabir bin `Abdullah:

When the Ka`ba was rebuilt, the Prophet (ﷺ) and `Abbas went to carry stones. `Abbas said to the Prophet (ﷺ) "(Take off and) put your waist sheet over your neck so that the stones may not hurt you." (But as soon as he took off his waist sheet) he fell unconscious on the ground with both his eyes towards the sky. When he came to his senses, he said, "My waist sheet! My waist sheet!" Then he tied his waist sheet (round his waist).

حَدَّثَنِي مَحْمُودٌ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ أَخْبَرَنِي ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ لَمَّا بُنِيَتِ الْكَعْبَةُ ذَهَبَ النَّبِيُّ صلى الله عليه وسلم وَعَبَّاسٌ يَنْقُلاَنِ الْحِجَارَةَ، فَقَالَ عَبَّاسٌ لِلنَّبِيِّ صلى الله عليه وسلم اجْعَلْ إِزَارَكَ عَلَى رَقَبَتِكَ يَقِيكَ مِنَ الْحِجَارَةِ، فَخَرَّ إِلَى الأَرْضِ، وَطَمَحَتْ عَيْنَاهُ إِلَى السَّمَاءِ ثُمَّ أَفَاقَ فَقَالَ ‏"‏ إِزَارِي إِزَارِي ‏"‏‏.‏ فَشَدَّ عَلَيْهِ إِزَارَهُ‏.‏

Reference	: Sahih al-Bukhari 3829
In-book reference	: Book 63, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 170

Narrated `Amr bin Dinar and 'Ubaidullah bin Abi Yazid:

In the lifetime of the Prophet (ﷺ) there was no wall around the Ka`ba and the people used to pray around the Ka`ba till `Umar became the Caliph and he built the wall around it. 'Ubaidullah further said, "Its wall was low, so Ibn Az-Zubair built it."

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، وَعُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، قَالاَ لَمْ يَكُنْ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم حَوْلَ الْبَيْتِ حَائِطٌ، كَانُوا يُصَلُّونَ حَوْلَ الْبَيْتِ، حَتَّى كَانَ عُمَرُ، فَبَنَى حَوْلَهُ حَائِطًا ـ قَالَ عُبَيْدُ اللَّهِ ـ جَدْرُهُ قَصِيرٌ، فَبَنَاهُ ابْنُ الزُّبَيْرِ.

Reference : Sahih al-Bukhari 3830
In-book reference : Book 63, Hadith 56
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 171
(deprecated numbering scheme)

(26) Chapter: The days of Pre-Islamic Period of Ignorance (26) باب أَيَّامِ الْجَاهِلِيَّةِ

Narrated `Aisha:

'Ashura' (i.e. the tenth of Muharram) was a day on which the tribe of Quraish used to fast in the prelslamic period of ignorance. The Prophet (ﷺ) also used to fast on this day. So when he migrated to Medina, he fasted on it and ordered (the Muslims) to fast on it. When the fasting of Ramadan was enjoined, it became optional for the people to fast or not to fast on the day of Ashura.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، قَالَ هِشَامٌ حَدَّثَنِي أَبِي، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ عَاشُورَاءُ يَوْمًا تَصُومُهُ قُرَيْشٌ فِي الْجَاهِلِيَّةِ، وَكَانَ النَّبِيُّ صلى الله عليه وسلم يَصُومُهُ، فَلَمَّا قَدِمَ الْمَدِينَةَ صَامَهُ وَأَمَرَ بِصِيَامِهِ، فَلَمَّا نَزَلَ رَمَضَانُ كَانَ مَنْ شَاءَ صَامَهُ، وَمَنْ شَاءَ لاَ يَصُومُهُ.

Reference : Sahih al-Bukhari 3831
In-book reference : Book 63, Hadith 57
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 172
(deprecated numbering scheme)

Narrated Ibn `Abbas:

The people used to consider the performance of `Umra in the months of Hajj an evil deed on the earth, and they used to call the month of Muharram as Safar and used to say, "When (the wounds over) the backs (of the camels) have healed and the foot-marks (of the camels) have vanished (after coming from Hajj), then `Umra becomes legal for the one who wants to perform `Umra." Allah's Messenger (ﷺ) and his companions reached Mecca assuming Ihram for Hajj on the fourth of Dhul-Hijja. The Prophet (ﷺ) ordered his companions to perform `Umra (with that lhram instead of Hajj). They asked, "O Allah's Apostle! What kind of finishing of Ihram?" The Prophet (ﷺ) said, "Finish the Ihram completely.'

حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَانُوا يَرَوْنَ أَنَّ الْعُمْرَةَ فِي أَشْهُرِ الْحَجِّ مِنَ الْفُجُورِ فِي الأَرْضِ، وَكَانُوا يُسَمُّونَ الْمُحَرَّمَ صَفَرًا وَيَقُولُونَ إِذَا بَرَا الدَّبَرْ، وَعَفَا الأَثَرْ، حَلَّتِ الْعُمْرَةُ لِمَنِ اعْتَمَرْ. قَالَ فَقَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَصْحَابُهُ رَابِعَةً مُهِلِّينَ بِالْحَجِّ وَأَمَرَهُمُ النَّبِيُّ صلى الله عليه وسلم أَنْ يَجْعَلُوهَا عُمْرَةً. قَالُوا يَا رَسُولَ اللَّهِ، أَىُّ الْحِلِّ قَالَ " الْحِلُّ كُلُّهُ ".

Reference : Sahih al-Bukhari 3832
In-book reference : Book 63, Hadith 58
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 173
(deprecated numbering scheme)

Narrated Sa`id bin Al-Musaiyab's grand-father:

In the pre-lslamic period of ignorance a flood of rain came and filled the valley in between the two mountains (around the Ka`ba).

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ كَانَ عَمْرٌو يَقُولُ حَدَّثَنَا سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ جَاءَ سَيْلٌ فِي الْجَاهِلِيَّةِ فَكَسَا مَا بَيْنَ الْجَبَلَيْنِ. قَالَ سُفْيَانُ وَيَقُولُ إِنَّ هَذَا لَحَدِيثٌ لَهُ شَأْنٌ.

Reference : Sahih al-Bukhari 3833
In-book reference : Book 63, Hadith 59
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 174
(deprecated numbering scheme)

Narrated Qais bin Abi Hazim:

Abu Bakr went to a lady from the Ahmas tribe called Zainab bint Al-Muhajir and found that she refused to speak. He asked, "Why does she not speak." The people said, "She has intended to perform Hajj without speaking." He said to her, "Speak, for it is illegal not to speak, as it is an action of the pre-islamic period of ignorance. So she spoke and said, "Who are you?" He said, "A man from the Emigrants." She asked, "Which Emigrants?" He replied, "From Quraish." She asked, "From what branch of Quraish are you?" He said, "You ask too many questions; I am Abu Bakr." She said, "How long shall we enjoy this good order (i.e. Islamic religion) which Allah has brought after the period of ignorance?" He said, "You will enjoy it as long as your Imams keep on abiding by its rules and regulations." She asked, "What are the Imams?" He said, "Were there not heads and chiefs of your nation who used to order the people and they used to obey them?" She said, "Yes." He said, "So they (i.e. the Imams) are those whom I meant."

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ بَيَانٍ أَبِي بِشْرٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ دَخَلَ أَبُو بَكْرٍ عَلَى امْرَأَةٍ مِنْ أَحْمَسَ يُقَالُ لَهَا زَيْنَبُ، فَرَآهَا لاَ تَكَلَّمُ، فَقَالَ مَا لَهَا لاَ تَكَلَّمُ قَالُوا حَجَّتْ مُصْمِتَةً‏.‏ قَالَ لَهَا تَكَلَّمِي، فَإِنَّ هَذَا لاَ يَحِلُّ، هَذَا مِنْ عَمَلِ الْجَاهِلِيَّةِ‏.‏ فَتَكَلَّمَتْ، فَقَالَتْ مَنْ أَنْتَ قَالَ امْرُؤٌ مِنَ الْمُهَاجِرِينَ‏.‏ قَالَتْ أَىُّ الْمُهَاجِرِينَ قَالَ مِنْ قُرَيْشٍ‏.‏ قَالَتْ مِنْ أَىِّ قُرَيْشٍ أَنْتَ قَالَ إِنَّكِ لَسَئُولٌ أَنَا أَبُو بَكْرٍ‏.‏ قَالَتْ مَا بَقَاؤُنَا عَلَى هَذَا الأَمْرِ الصَّالِحِ الَّذِي جَاءَ اللَّهُ بِهِ بَعْدَ الْجَاهِلِيَّةِ قَالَ بَقَاؤُكُمْ عَلَيْهِ مَا اسْتَقَامَتْ بِكُمْ أَئِمَّتُكُمْ‏.‏ قَالَتْ وَمَا الأَئِمَّةُ قَالَ أَمَا كَانَ لِقَوْمِكِ رُءُوسٌ وَأَشْرَافٌ يَأْمُرُونَهُمْ فَيُطِيعُونَهُمْ قَالَتْ بَلَى‏.‏ قَالَ فَهُمْ أُولَئِكَ عَلَى النَّاسِ‏.‏

Reference : Sahih al-Bukhari 3834
In-book reference : Book 63, Hadith 60
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 175
(deprecated numbering scheme)

Narrated `Aisha:

A black lady slave of some of the 'Arabs embraced Islam and she had a hut in the mosque. She used to visit us and talk to us, and when she finished her talk, she used to say: "The day of the scarf was one of our Lord's wonders: Verily! He has delivered me from the land of Kufr." When she said the above verse many times, I (i.e. `Aisha) asked her, "What was the day of the scarf?" She replied, "Once the daughter of some of my masters went out and she was wearing a leather scarf (round her neck) and the leather scarf fell from her and a kite descended and picked it up, mistaking it for a piece of meat. They (i.e. my masters) accused me of stealing it and they tortured me to such an extent that they even looked for it in my private parts. So, while they all were around me, and I was in my great distress, suddenly the kite came over our heads and threw the scarf, and they took it. I said to them 'This is what you accused me of stealing, though I was innocent."

حَدَّثَنِي فَرْوَةُ بْنُ أَبِي الْمَغْرَاءِ، أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ أَسْلَمَتِ امْرَأَةٌ سَوْدَاءُ لِبَعْضِ الْعَرَبِ، وَكَانَ لَهَا حِفْشٌ فِي الْمَسْجِدِ قَالَتْ فَكَانَتْ تَأْتِينَا فَتَحَدَّثُ عِنْدَنَا فَإِذَا فَرَغَتْ مِنْ حَدِيثِهَا قَالَتْ وَيَوْمُ الْوِشَاحِ مِنْ تَعَاجِيبِ رَبِّنَا أَلاَ إِنَّهُ مِنْ بَلْدَةِ الْكُفْرِ أَنْجَانِي فَلَمَّا أَكْثَرَتْ قَالَتْ لَهَا عَائِشَةُ وَمَا يَوْمُ الْوِشَاحِ قَالَتْ خَرَجَتْ جُوَيْرِيَةٌ لِبَعْضِ أَهْلِي، وَعَلَيْهَا وِشَاحٌ مِنْ أَدَمٍ فَسَقَطَ مِنْهَا، فَانْحَطَّتْ عَلَيْهِ الْحُدَيَّا وَهْىَ تَحْسِبُهُ لَحْمًا، فَأَخَذَتْ فَاتَّهَمُونِي بِهِ فَعَذَّبُونِي، حَتَّى بَلَغَ مِنْ أَمْرِي أَنَّهُمْ طَلَبُوا فِي قُبُلِي، فَبَيْنَا هُمْ حَوْلِي وَأَنَا فِي كَرْبِي إِذْ أَقْبَلَتِ الْحُدَيَّا حَتَّى وَازَتْ بِرُءُوسِنَا ثُمَّ أَلْقَتْهُ، فَأَخَذُوهُ فَقُلْتُ لَهُمْ هَذَا الَّذِي اتَّهَمْتُمُونِي بِهِ وَأَنَا مِنْهُ بَرِيئَةٌ‏.‏

Reference : Sahih al-Bukhari 3835
In-book reference : Book 63, Hadith 61
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 176
(deprecated numbering scheme)

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "If anybody has to take an oath, he should swear only by Allah." The people of Quraish used to swear by their fathers, but the Prophet (ﷺ) said, "Do not swear by your fathers. "

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَلاَ مَنْ كَانَ حَالِفًا فَلاَ يَحْلِفْ إِلاَّ بِاللَّهِ ". فَكَانَتْ قُرَيْشٌ تَحْلِفُ بِآبَائِهَا، فَقَالَ " لاَ تَحْلِفُوا بِآبَائِكُمْ ".

Reference	: Sahih al-Bukhari 3836
In-book reference	: Book 63, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 177

Narrated `Abdur-Rahman bin Al-Qasim:

Al-Qasim used to walk in front of the funeral procession. He used not to get up for the funeral procession (in case it passed by him). And he narrated from `Aisha that she said, "The people of the pre-lslamic period of ignorance used to stand up for the funeral procession. When they saw it they used to say twice: 'You were noble in your family. What are you now?"

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي عَمْرٌو، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ، حَدَّثَهُ أَنَّ الْقَاسِمَ كَانَ يَمْشِي بَيْنَ يَدَىِ الْجَنَازَةِ وَلاَ يَقُومُ لَهَا، وَيُخْبِرُ عَنْ عَائِشَةَ قَالَتْ كَانَ أَهْلُ الْجَاهِلِيَّةِ يَقُومُونَ لَهَا، يَقُولُونَ إِذَا رَأَوْهَا كُنْتِ فِي أَهْلِكِ مَا أَنْتِ. مَرَّتَيْنِ.

Reference	: Sahih al-Bukhari 3837
In-book reference	: Book 63, Hadith 63
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 178

Narrated `Umar:

The pagans used not to leave Jam' (i.e. Muzdalifa) till the sun had risen on Thabir mountain. The Prophet contradicted them by leaving (Muzdalifa) before the sun rose.

حَدَّثَنِي عَمْرُو بْنُ عَبَّاسٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، قَالَ قَالَ عُمَرُ ـ رضى الله عنه ـ إِنَّ الْمُشْرِكِينَ كَانُوا لاَ يُفِيضُونَ مِنْ جَمْعٍ حَتَّى تَشْرُقَ الشَّمْسُ عَلَى ثَبِيرٍ، فَخَالَفَهُمُ النَّبِيُّ صلى الله عليه وسلم فَأَفَاضَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ.

Reference	: Sahih al-Bukhari 3838
In-book reference	: Book 63, Hadith 64
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 179

Narrated Husain:

That `Ikrima said, "Kasan Dihaqa means glass full (of something) followed successively with other full glasses."

حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ قُلْتُ لأَبِي أُسَامَةَ حَدَّثَكُمْ يَحْيَى بْنُ الْمُهَلَّبِ، حَدَّثَنَا حُصَيْنٌ، عَنْ عِكْرِمَةَ، {وَكَأْسًا دِهَاقًا} قَالَ مَلأَى مُتَتَابِعَةً.

Reference	: Sahih al-Bukhari 3839
In-book reference	: Book 63, Hadith 65
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 180

Ibn `Abbas said:

"In the pre-lslamic period of ignorance I heard my father saying, "Provide us with Kasan Dihaqa."

قَالَ وَقَالَ ابْنُ عَبَّاسٍ سَمِعْتُ أَبِي يَقُولُ، فِي الْجَاهِلِيَّةِ اسْقِنَا كَأْسًا دِهَاقًا.

Reference	: Sahih al-Bukhari 3840
In-book reference	: Book 63, Hadith 66
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 180

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The most true words said by a poet was the words of Labid." He said, Verily, Everything except Allah is perishable and Umaiya bin As-Salt was about to be a Muslim (but he did not embrace Islam).

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " أَصْدَقُ كَلِمَةٍ قَالَهَا الشَّاعِرُ كَلِمَةُ لَبِيدٍ أَلاَ كُلُّ شَىْءٍ مَا خَلاَ اللَّهَ بَاطِلٌ وَكَادَ أُمَيَّةُ بْنُ أَبِي الصَّلْتِ أَنْ يُسْلِمَ ".

Reference	: Sahih al-Bukhari 3841
In-book reference	: Book 63, Hadith 67
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 181

Narrated `Aisha:

Abu Bakr had a slave who used to give him some of his earnings. Abu Bakr used to eat from it. One day he brought something and Abu Bakr ate from it. The slave said to him, "Do you know what this is?" Abu Bakr then enquired, "What is it?" The slave said, "Once, in the pre-Islamic period of ignorance I foretold somebody's future though I did not know this knowledge of foretelling but I, cheated him, and when he met me, he gave me something for that service, and that is what you have eaten from." Then Abu Bakr put his hand in his mouth and vomited whatever was present in his stomach.

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ لأَبِي بَكْرٍ غُلاَمٌ يُخْرِجُ لَهُ الْخَرَاجَ، وَكَانَ أَبُو بَكْرٍ يَأْكُلُ مِنْ خَرَاجِهِ، فَجَاءَ يَوْمًا بِشَىْءٍ فَأَكَلَ مِنْهُ أَبُو بَكْرٍ فَقَالَ لَهُ الْغُلاَمُ تَدْرِي مَا هَذَا فَقَالَ أَبُو بَكْرٍ وَمَا هُوَ قَالَ كُنْتُ تَكَهَّنْتُ لإِنْسَانٍ فِي الْجَاهِلِيَّةِ وَمَا أُحْسِنُ الْكِهَانَةَ، إِلاَّ أَنِّي خَدَعْتُهُ، فَلَقِيَنِي فَأَعْطَانِي بِذَلِكَ، فَهَذَا الَّذِي أَكَلْتَ مِنْهُ. فَأَدْخَلَ أَبُو بَكْرٍ يَدَهُ فَقَاءَ كُلَّ شَىْءٍ فِي بَطْنِهِ.

Reference	: Sahih al-Bukhari 3842
In-book reference	: Book 63, Hadith 68
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 182

Narrated Ibn `Umar:

In the pre-lslamic period of ignorance the people used to bargain with the meat of camels on the principle of Habal-al-Habala which meant the sale of a she-camel that would be born by a she-camel that had not yet been born. The Prophet (ﷺ) forbade them such a transaction.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ كَانَ أَهْلُ الْجَاهِلِيَّةِ يَتَبَايَعُونَ لُحُومَ الْجَزُورِ إِلَى حَبَلِ الْحَبَلَةِ، قَالَ وَحَبَلُ الْحَبَلَةِ أَنْ تُنْتَجَ النَّاقَةُ مَا فِي بَطْنِهَا، ثُمَّ تَحْمِلَ الَّتِي نُتِجَتْ، فَنَهَاهُمُ النَّبِيُّ صلى الله عليه وسلم عَنْ ذَلِكَ.

Reference	: Sahih al-Bukhari 3843
In-book reference	: Book 63, Hadith 69
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 183

Narrated Ghailan bin Jarir:

We used to visit Anas bin Malik and he used to talk to us about the Ansar, and used to say to me: "Your people did so-and-so on such-and-such a day, and your people did so-and-so on such-and-such a day."

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا مَهْدِيٌّ، قَالَ غَيْلاَنُ بْنُ جَرِيرٍ كُنَّا نَأْتِي أَنَسَ بْنَ مَالِكٍ فَيُحَدِّثُنَا عَنِ الأَنْصَارِ،، وَكَانَ، يَقُولُ لِي فَعَلَ قَوْمُكَ كَذَا وَكَذَا يَوْمَ كَذَا وَكَذَا، وَفَعَلَ قَوْمُكَ كَذَا وَكَذَا يَوْمَ كَذَا وَكَذَا.

Reference	: Sahih al-Bukhari 3844
In-book reference	: Book 63, Hadith 70
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 184

(27) Chapter: Al-Qasama in the Pre-Islamic Period of Ignorance (27) باب الْقَسَامَةُ فِي الْجَاهِلِيَّةِ

Narrated Ibn `Abbas:

The first event of Qasama in the pre-lslamic period of ignorance was practiced by us (i.e. Banu Hashim). A man from Banu Hashim was employed by a Quraishi man from another branch-family. The (Hashimi) laborer set out with the Quraishi driving his camels. There passed by him another man from Banu Hashim. The leather rope of the latter's bag had broken so he said to the laborer, "Will you help me by giving me a rope in order to tie the handle of my bag lest the camels should run away from me?" The laborer gave him a rope and the latter tied his bag with it. When the caravan halted, all the camels' legs were tied with their fetters except one camel. The employer asked the laborer, "Why, from among all the camels has this camel not been fettered?" He replied, "There is no fetter for it." The Quraishi asked, "Where is its fetter?" and hit the laborer with a stick that caused his death (later on Just before his death) a man from Yemen passed by him. The laborer asked (him), "Will you go for the pilgrimage?" He replied, "I do not think I will attend it, but perhaps I will attend it." The (Hashimi) laborer said, "Will you please convey a message for me once in your life?" The other man said, "yes." The laborer wrote: 'When you attend the pilgrimage, call the family of Quraish, and if they respond to you, call the family of Banu Hashim, and if they respond to you, ask about Abu Talib and tell him that so-and-so has killed me for a fetter." Then the laborer expired. When the employer reached (Mecca), Abu Talib visited him and asked, "What has happened to our companion?" He said, "He became ill and I looked after him nicely (but he died) and I buried him." Then Abu Talib said, "The deceased deserved this from you." After some time, the messenger whom the laborer has asked to convey the message, reached during the pilgrimage season. He called, "O the family of Quraish!" The people replied, "This is Quraish." Then he called, "O the family of Banu Hashim!" Again the people replied, "This is Banu Hashim." He asked, "Who is Abu Talib?" The people replied, "This is Abu Talib." He said, "'So-and-so has asked me to convey a message to you that so-and-so has killed him for a fetter (of a camel)." Then Abu Talib went to the (Quraishi) killer and said to him, "Choose one of three alternatives: (i) If you wish, give us one-hundred camels because you have murdered our companion, (ii) or if you wish, fifty of your men should take an oath that you have not murdered our companion, and if you do not accept this, (iii) we will kill you in Qisas." The killer went to his people and they said, "We will take an oath." Then a woman from Banu Hashim who was married to one of them (i.e.the Quraishis) and had given birth to a child from him, came to Abu Talib and said, "O Abu Talib! I wish that my son from among the fifty men, should be excused from this oath, and that he should not take the oath where the oathtaking is carried on." Abu Talib excused him. Then another man from them came (to Abu Talib) and said, "O Abu Talib! You want fifty persons to take an oath instead of giving a hundred camels, and that means each man has to give two camels (in case he does not take an oath). So there are two camels I would like you to accept from me and excuse me from taking an oath where the oaths are taken. Abu Talib accepted them from him. Then 48 men came and took the oath. Ibn `Abbas further said:) By Him in Whose Hand my life is, before the end of that year, none of those 48 persons remained alive.

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا قَطَنٌ أَبُو الْهَيْثَمِ، حَدَّثَنَا أَبُو يَزِيدَ الْمَدَنِيُّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ إِنَّ أَوَّلَ قَسَامَةٍ كَانَتْ فِي الْجَاهِلِيَّةِ لَفِينَا بَنِي هَاشِمٍ، كَانَ رَجُلٌ مِنْ بَنِي هَاشِمٍ اسْتَأْجَرَهُ رَجُلٌ مِنْ قُرَيْشٍ مِنْ فَخِذٍ

أُخْرَى، فَانْطَلَقَ مَعَهُ فِي إِبِلِهِ، فَمَرَّ رَجُلٌ بِهِ مِنْ بَنِي هَاشِمٍ قَدِ انْقَطَعَتْ عُرْوَةُ جُوَالِقِهِ فَقَالَ أَغِثْنِي بِعِقَالٍ أَشُدُّ بِهِ عُرْوَةَ جُوَالِقِي، لاَ تَنْفِرُ الإِبِلُ. فَأَعْطَاهُ عِقَالاً، فَشَدَّ بِهِ عُرْوَةَ جُوَالِقِهِ، فَلَمَّا نَزَلُوا عُقِلَتِ الإِبِلُ إِلاَّ بَعِيرًا وَاحِدًا، فَقَالَ الَّذِي اسْتَأْجَرَهُ مَا شَأْنُ هَذَا الْبَعِيرِ لَمْ يُعْقَلْ مِنْ بَيْنِ الإِبِلِ قَالَ لَيْسَ لَهُ عِقَالٌ. قَالَ فَأَيْنَ عِقَالُهُ قَالَ فَحَذَفَهُ بِعَصًا كَانَ فِيهَا أَجَلُهُ، فَمَرَّ بِهِ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ، فَقَالَ أَتَشْهَدُ الْمَوْسِمَ قَالَ مَا أَشْهَدُ، وَرُبَّمَا شَهِدْتُهُ. قَالَ هَلْ أَنْتَ مُبْلِغٌ عَنِّي رِسَالَةً مَرَّةً مِنَ الدَّهْرِ قَالَ نَعَمْ. قَالَ فَكُنْتَ إِذَا أَنْتَ شَهِدْتَ الْمَوْسِمَ فَنَادِ يَا آلَ قُرَيْشٍ. فَإِذَا أَجَابُوكَ، فَنَادِ يَا آلَ بَنِي هَاشِمٍ. فَإِنْ أَجَابُوكَ فَسَلْ عَنْ أَبِي طَالِبٍ، فَأَخْبِرْهُ أَنَّ فُلاَنًا قَتَلَنِي فِي عِقَالٍ، وَمَاتَ الْمُسْتَأْجَرُ، فَلَمَّا قَدِمَ الَّذِي اسْتَأْجَرَهُ أَتَاهُ أَبُو طَالِبٍ فَقَالَ مَا فَعَلَ صَاحِبُنَا قَالَ مَرِضَ، فَأَحْسَنْتُ الْقِيَامَ عَلَيْهِ، فَوَلِيتُ دَفْنَهُ. قَالَ قَدْ كَانَ أَهْلَ ذَاكَ مِنْكَ. فَمَكُثَ حِينًا، ثُمَّ إِنَّ الرَّجُلَ الَّذِي أَوْصَى إِلَيْهِ أَنْ يُبْلِغَ عَنْهُ وَافَى الْمَوْسِمَ فَقَالَ يَا آلَ قُرَيْشٍ. قَالُوا هَذِهِ قُرَيْشٌ. قَالَ يَا آلَ بَنِي هَاشِمٍ. قَالُوا هَذِهِ بَنُو هَاشِمٍ. قَالَ أَيْنَ أَبُو طَالِبٍ قَالُوا هَذَا أَبُو طَالِبٍ. قَالَ أَمَرَنِي فُلاَنٌ أَنْ أُبْلِغَكَ رِسَالَةً أَنَّ فُلاَنًا قَتَلَهُ فِي عِقَالٍ. فَأَتَاهُ أَبُو طَالِبٍ فَقَالَ لَهُ اخْتَرْ مِنَّا إِحْدَى ثَلاَثٍ، إِنْ شِئْتَ أَنْ تُؤَدِّيَ مِائَةً مِنَ الإِبِلِ، فَإِنَّكَ قَتَلْتَ صَاحِبَنَا، وَإِنْ شِئْتَ حَلَفَ خَمْسُونَ مِنْ قَوْمِكَ أَنَّكَ لَمْ تَقْتُلْهُ، فَإِنْ أَبَيْتَ قَتَلْنَاكَ بِهِ فَأَتَى قَوْمَهُ، فَقَالُوا نَحْلِفُ. فَأَتَتْهُ امْرَأَةٌ مِنْ بَنِي هَاشِمٍ كَانَتْ تَحْتَ رَجُلٍ مِنْهُمْ قَدْ وَلَدَتْ لَهُ. فَقَالَتْ يَا أَبَا طَالِبٍ أُحِبُّ أَنْ تُجِيزَ ابْنِي هَذَا بِرَجُلٍ مِنَ الْخَمْسِينَ وَلاَ تَصْبُرْ يَمِينَهُ حَيْثُ تُصْبَرُ الأَيْمَانُ. فَفَعَلَ فَأَتَاهُ رَجُلٌ مِنْهُمْ فَقَالَ يَا أَبَا طَالِبٍ، أَرَدْتَ خَمْسِينَ رَجُلاً أَنْ يَحْلِفُوا مَكَانَ مِائَةٍ مِنَ الإِبِلِ، يُصِيبُ كُلَّ رَجُلٍ بَعِيرَانِ، هَذَانِ بَعِيرَانِ فَاقْبَلْهُمَا عَنِّي وَلاَ تَصْبُرْ يَمِينِي حَيْثُ تُصْبَرُ الأَيْمَانُ. فَقَبِلَهُمَا، وَجَاءَ ثَمَانِيَةٌ وَأَرْبَعُونَ فَحَلَفُوا. قَالَ ابْنُ عَبَّاسٍ فَوَالَّذِي نَفْسِي بِيَدِهِ، مَا حَالَ الْحَوْلُ وَمِنَ الثَّمَانِيَةِ وَأَرْبَعِينَ عَيْنٌ تَطْرِفُ.

Reference	: Sahih al-Bukhari 3845
In-book reference	: Book 63, Hadith 71
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 185

Narrated 'Aisha:

Allah caused the day of Buath to take place before Allah's Messenger (ﷺ) was sent (as an Apostle) so that when Allah's Messenger (ﷺ) reached Medina, those people had already divided (in different groups) and their chiefs had been killed or wounded. So Allah made that day precede Allah's Messenger (ﷺ) so that they (i.e. the Ansar) might embrace Islam.

حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ يَوْمُ بُعَاثٍ يَوْمًا قَدَّمَهُ اللَّهُ لِرَسُولِهِ صلى الله عليه وسلم، فَقَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَدِ افْتَرَقَ مَلَؤُهُمْ، وَقُتِّلَتْ سَرَوَاتُهُمْ وَجُرِّحُوا، قَدَّمَهُ اللَّهُ لِرَسُولِهِ صلى الله عليه وسلم فِي دُخُولِهِمْ فِي الإِسْلاَمِ.

Reference	: Sahih al-Bukhari 3846
In-book reference	: Book 63, Hadith 72
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 186

Narrated Ibn 'Abbas:

To run along the valley between two green pillars of Safa and Marwa (mountains) was not Sunna, but the people in the pre-islamic period of ignorance used to run along it, and used to say: "We do not cross this rain stream except running strongly. "

وَقَالَ ابْنُ وَهْبٍ أَخْبَرَنَا عَمْرٌو، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، أَنَّ كُرَيْبًا، مَوْلَى ابْنِ عَبَّاسٍ حَدَّثَهُ أَنَّ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ لَيْسَ السَّعْىُ بِبَطْنِ الْوَادِي بَيْنَ الصَّفَا وَالْمَرْوَةِ سُنَّةً، إِنَّمَا كَانَ أَهْلُ الْجَاهِلِيَّةِ يَسْعَوْنَهَا وَيَقُولُونَ لاَ نُجِيزُ الْبَطْحَاءَ إِلاَّ شَدًّا

Reference	: Sahih al-Bukhari 3847
In-book reference	: Book 63, Hadith 73
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 186

Narrated Abu As-Safar:

I heard Ibn `Abbas saying, "O people! Listen to what I say to you, and let me hear whatever you say, and don't go (without understanding), and start saying, 'Ibn `Abbas said so-and-so, Ibn `Abbas said soand- so, Ibn `Abbas said so-and-so.' He who wants to perform the Tawaf around the Ka`ba should go behind Al-Hijr (i.e. a portion of the Ka`ba left out unroofed) and do not call it Al-Hatim, for in the pre-Islamic period of ignorance if any man took an oath, he used to throw his whip, shoes or bow in it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ، حَدَّثَنَا سُفْيَانُ، أَخْبَرَنَا مُطَرِّفٌ، سَمِعْتُ أَبَا السَّفَرِ، يَقُولُ سَمِعْتُ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ يَقُولُ يَا أَيُّهَا النَّاسُ، اسْمَعُوا مِنِّي مَا أَقُولُ لَكُمْ، وَأَسْمِعُونِي مَا تَقُولُونَ، وَلاَ تَذْهَبُوا فَتَقُولُوا قَالَ ابْنُ عَبَّاسٍ، قَالَ ابْنُ عَبَّاسٍ مَنْ طَافَ بِالْبَيْتِ فَلْيَطُفْ مِنْ وَرَاءِ الْحِجْرِ، وَلاَ تَقُولُوا الْحَطِيمُ، فَإِنَّ الرَّجُلَ فِي الْجَاهِلِيَّةِ كَانَ يَحْلِفُ فَيُلْقِي سَوْطَهُ أَوْ نَعْلَهُ أَوْ قَوْسَهُ.

Reference : Sahih al-Bukhari 3848
In-book reference : Book 63, Hadith 74
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 187
(deprecated numbering scheme)

Narrated `Amr bin Maimun:

During the pre-lslamic period of ignorance I saw a she-monkey surrounded by a number of monkeys. They were all stoning it, because it had committed illegal sexual intercourse. I too, stoned it along with them.

حَدَّثَنَا نُعَيْمُ بْنُ حَمَّادٍ، حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، قَالَ رَأَيْتُ فِي الْجَاهِلِيَّةِ قِرْدَةً اجْتَمَعَ عَلَيْهَا قِرَدَةٌ قَدْ زَنَتْ، فَرَجَمُوهَا فَرَجَمْتُهَا مَعَهُمْ.

Reference : Sahih al-Bukhari 3849
In-book reference : Book 63, Hadith 75
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 188
(deprecated numbering scheme)

Narrated Sufyan:

'Ubaidullah said: "I heard Ibn `Abbas saying, "Following are some traits of the people of the pre- Islamic period of ignorance (i) to defame the ancestry of other families, (ii) and to wail over the dead." 'Ubaidullah forgot the third trait. Sufyan said, "They say it (i.e. the third trait) was to believe that rain was caused by the influence of stars (i.e. if a special star appears it will rain).

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ عُبَيْدِ اللَّهِ، سَمِعَ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ خِلاَلٌ مِنْ خِلاَلِ الْجَاهِلِيَّةِ الطَّعْنُ فِي الأَنْسَابِ وَالنِّيَاحَةُ، وَنَسِيَ الثَّالِثَةَ، قَالَ سُفْيَانُ وَيَقُولُونَ إِنَّهَا الاِسْتِسْقَاءُ بِالأَنْوَاءِ.

Reference : Sahih al-Bukhari 3850
In-book reference : Book 63, Hadith 76
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 189
(deprecated numbering scheme)

(28) Chapter: The advent of the Prophet (saws) (28) باب مَبْعَثِ النَّبِيِّ صلى الله عليه وسلم

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمِ بْنِ عَبْدِ مَنَافِ بْنِ قُصَىِّ بْنِ كِلاَبِ بْنِ مُرَّةَ بْنِ كَعْبِ بْنِ لُؤَىِّ بْنِ غَالِبِ بْنِ فِهْرِ بْنِ مَالِكِ بْنِ النَّضْرِ بْنِ كِنَانَةَ بْنِ خُزَيْمَةَ بْنِ مُدْرِكَةَ بْنِ إِلْيَاسَ بْنِ مُضَرَ بْنِ نِزَارِ بْنِ مَعَدِّ بْنِ عَدْنَانَ.

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) was inspired Divinely at the age of forty. Then he stayed in Mecca for thirteen years, and then was ordered to migrate, and he migrated to Medina and stayed there for ten years and then died.

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي رَجَاءٍ، حَدَّثَنَا النَّضْرُ، عَنْ هِشَامٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ أُنْزِلَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَهْوَ ابْنُ أَرْبَعِينَ، فَمَكَثَ ثَلاَثَ عَشْرَةَ سَنَةً، ثُمَّ أُمِرَ بِالْهِجْرَةِ، فَهَاجَرَ إِلَى الْمَدِينَةِ، فَمَكَثَ بِهَا عَشْرَ سِنِينَ، ثُمَّ تُوُفِّيَ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 3851
In-book reference : Book 63, Hadith 77
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 190
(deprecated numbering scheme)

(29) Chapter: (The troubles which) the Mushrikun caused

(29) باب مَا لَقِيَ النَّبِيُّ صلى الله عليه وسلم وَأَصْحَابُهُ مِنَ الْمُشْرِكِينَ بِمَكَّةَ

Narrated Khabbaba:

I came to the Prophet (ﷺ) while he was leaning against his sheet cloak in the shade of the Ka`ba. We were suffering greatly from the pagans in those days. i said (to him). "Will you invoke Allah (to help us)?" He sat down with a red face and said, "(A believer among) those who were before you used to be combed with iron combs so that nothing of his flesh or nerves would remain on his bones; yet that would never make him desert his religion. A saw might be put over the parting of his head which would be split into two parts, yet all that would never make him abandon his religion. Allah will surely complete this religion (i.e. Islam) so that a traveler from Sana to Hadra-maut will not be afraid of anybody except Allah." (The sub-narrator, Baiyan added, "Or the wolf, lest it should harm his sheep.")

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا بَيَانٌ، وَإِسْمَاعِيلُ، قَالاَ سَمِعْنَا قَيْسًا، يَقُولُ سَمِعْتُ خَبَّابًا، يَقُولُ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم وَهْوَ مُتَوَسِّدٌ بُرْدَةً، وَهْوَ فِي ظِلِّ الْكَعْبَةِ، وَقَدْ لَقِينَا مِنَ الْمُشْرِكِينَ شِدَّةً فَقُلْتُ أَلاَ تَدْعُو اللَّهَ فَقَعَدَ وَهْوَ مُحْمَرٌّ وَجْهُهُ فَقَالَ ‏"‏ لَقَدْ كَانَ مَنْ قَبْلَكُمْ لَيُمْشَطُ بِمِشَاطِ الْحَدِيدِ مَا دُونَ عِظَامِهِ مِنْ لَحْمٍ أَوْ عَصَبٍ مَا يَصْرِفُهُ ذَلِكَ عَنْ دِينِهِ، وَيُوضَعُ الْمِنْشَارُ عَلَى مَفْرِقِ رَأْسِهِ، فَيُشَقُّ بِاثْنَيْنِ، مَا يَصْرِفُهُ ذَلِكَ عَنْ دِينِهِ، وَلَيُتِمَّنَّ اللَّهُ هَذَا الأَمْرَ حَتَّى يَسِيرَ الرَّاكِبُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ مَا يَخَافُ إِلاَّ اللَّهَ ‏"‏‏.‏ زَادَ بَيَانٌ وَالذِّئْبَ عَلَى غَنَمِهِ‏.‏

Reference : Sahih al-Bukhari 3852
In-book reference : Book 63, Hadith 78
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 191
(deprecated numbering scheme)

Narrated `Abdullah:

The Prophet (ﷺ) recited Surat An-Najam and prostrated, and there was nobody who did not prostrate then except a man whom I saw taking a handful of pebbles, lifting it, and prostrating on it. He then said, "This is sufficient for me." No doubt I saw him killed as a disbeliever afterwards.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه قَالَ قَرَأَ النَّبِيُّ صلى الله عليه وسلم النَّجْمَ، فَسَجَدَ فَمَا بَقِيَ أَحَدٌ إِلاَّ سَجَدَ، إِلاَّ رَجُلٌ رَأَيْتُهُ أَخَذَ كَفًّا مِنْ حَصًا فَرَفَعَهُ فَسَجَدَ عَلَيْهِ وَقَالَ هَذَا يَكْفِينِي‏.‏ فَلَقَدْ رَأَيْتُهُ بَعْدُ قُتِلَ كَافِرًا بِاللَّهِ‏.‏

Reference : Sahih al-Bukhari 3853
In-book reference : Book 63, Hadith 79
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 192
(deprecated numbering scheme)

Narrated `Abdullah:

While the Prophet (ﷺ) was prostrating, surrounded by some of Quraish, `Uqba bin Abi Mu'ait brought the intestines (i.e. Abdominal contents) of a camel and put them over the back of the Prophet. The Prophet (ﷺ) did not raise his head, (till) Fatima, came and took it off his back and cursed the one who had done the harm. The Prophet (ﷺ) said, "O Allah! Destroy the chiefs of Quraish, Abu Jahl bin Hisham, `Utba bin Rabi`al, Shaba bin Rabi`a, Umaiya bin Khalaf or Ubai bin Khalaf." (The sub-narrator Shu`ba, is not sure of the last name.) I saw these

people killed on the day of Badr battle and thrown in the well except Umaiya or Ubai whose body parts were mutilated but he was not thrown in the well.

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ بَيْنَا النَّبِيُّ صلى الله عليه وسلم سَاجِدٌ وَحَوْلَهُ نَاسٌ مِنْ قُرَيْشٍ جَاءَ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ بِسَلَى جَزُورٍ، فَقَذَفَهُ عَلَى ظَهْرِ النَّبِيِّ صلى الله عليه وسلم، فَلَمْ يَرْفَعْ رَأْسَهُ فَجَاءَتْ فَاطِمَةُ ـ عَلَيْهَا السَّلاَمُ ـ فَأَخَذَتْهُ مِنْ ظَهْرِهِ، وَدَعَتْ عَلَى مَنْ صَنَعَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اللَّهُمَّ عَلَيْكَ الْمَلأَ مِنْ قُرَيْشٍ أَبَا جَهْلِ بْنَ هِشَامٍ، وَعُتْبَةَ بْنَ رَبِيعَةَ، وَشَيْبَةَ بْنَ رَبِيعَةَ، وَأُمَيَّةَ بْنَ خَلَفٍ ـ أَوْ أُبَىَّ بْنَ خَلَفٍ ". شُعْبَةُ الشَّاكُّ ـ فَرَأَيْتُهُمْ قُتِلُوا يَوْمَ بَدْرٍ، فَأُلْقُوا فِي بِئْرٍ غَيْرَ أُمَيَّةَ أَوْ أُبَىٍّ تَقَطَّعَتْ أَوْصَالُهُ، فَلَمْ يُلْقَ فِي الْبِئْرِ.

Reference	: Sahih al-Bukhari 3854
In-book reference	: Book 63, Hadith 80
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 193

Narrated Sa`id bin Jubair:

`AbdurRahman bin Abza said, "Ask Ibn `Abbas about these two Qur'anic Verses: 'Nor kill such life as Allah has made sacred, Except for just cause.' (25.168) "And whoever kills a believer intentionally, his recompense is Hell. (4.93) So I asked Ibn `Abbas who said, "When the Verse that is in Sura-al-Furqan was revealed, the pagans of Mecca said, 'But we have slain such life as Allah has made sacred, and we have invoked other gods along with Allah, and we have also committed fornication.' So Allah revealed:-- 'Except those who repent, believe, and do good-- (25.70) So this Verse was concerned with those people. As for the Verse in Surat-an-Nisa (4-93), it means that if a man, after understanding Islam and its laws and obligations, murders somebody, then his punishment is to dwell in the (Hell) Fire forever." Then I mentioned this to Mujahid who said, "Except the one who regrets (one's crime) . "

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ، أَوْ قَالَ حَدَّثَنِي الْحَكَمُ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ أَمَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبْزَى قَالَ سَلِ ابْنَ عَبَّاسٍ عَنْ هَاتَيْنِ الآيَتَيْنِ، مَا أَمْرُهُمَا {وَلاَ تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ } {وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا} فَسَأَلْتُ ابْنَ عَبَّاسٍ فَقَالَ لَمَّا أُنْزِلَتِ الَّتِي فِي الْفُرْقَانِ قَالَ مُشْرِكُو أَهْلِ مَكَّةَ فَقَدْ قَتَلْنَا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ، وَدَعَوْنَا مَعَ اللَّهِ إِلَهًا آخَرَ، وَقَدْ أَتَيْنَا الْفَوَاحِشَ. فَأَنْزَلَ اللَّهُ{إِلاَّ مَنْ تَابَ وَآمَنَ} الآيَةَ فَهَذِهِ لأُولَئِكَ وَأَمَّا الَّتِي فِي النِّسَاءِ الرَّجُلُ إِذَا عَرَفَ الإِسْلاَمَ وَشَرَائِعَهُ، ثُمَّ قَتَلَ فَجَزَاؤُهُ جَهَنَّمُ. فَذَكَرْتُهُ لِمُجَاهِدٍ فَقَالَ إِلاَّ مَنْ نَدِمَ.

Reference	: Sahih al-Bukhari 3855
In-book reference	: Book 63, Hadith 81
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 194

Narrated `Urwa bin Az-Zubair:

I asked Ibn `Amr bin Al-As, "Tell me of the worst thing which the pagans did to the Prophet." He said, "While the Prophet (ﷺ) was praying in the Hijr of the Ka`ba; `Uqba bin Abi Mu'ait came and put his garment around the Prophet's neck and throttled him violently. Abu Bakr came and caught him by his shoulder and pushed him away from the Prophet (ﷺ) and said, "Do you want to kill a man just because he says, 'My Lord is Allah?' "

حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنِي الأَوْزَاعِيُّ، حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، قَالَ حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، قَالَ سَأَلْتُ ابْنَ عَمْرِو بْنِ الْعَاصِ أَخْبِرْنِي بِأَشَدِّ شَىْءٍ صَنَعَهُ الْمُشْرِكُونَ بِالنَّبِيِّ صلى الله عليه وسلم قَالَ بَيْنَا النَّبِيُّ صلى الله عليه وسلم يُصَلِّي فِي حِجْرِ الْكَعْبَةِ إِذْ أَقْبَلَ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ، فَوَضَعَ ثَوْبَهُ فِي عُنُقِهِ فَخَنَقَهُ خَنْقًا شَدِيدًا، فَأَقْبَلَ أَبُو بَكْرٍ حَتَّى أَخَذَ بِمَنْكِبِهِ وَدَفَعَهُ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ {أَتَقْتُلُونَ رَجُلاً أَنْ يَقُولَ رَبِّيَ اللَّهُ} الآيَةَ. تَابَعَهُ ابْنُ إِسْحَاقَ حَدَّثَنِي يَحْيَى بْنُ عُرْوَةَ عَنْ عُرْوَةَ، قُلْتُ لِعَبْدِ اللَّهِ بْنِ عَمْرٍو. وَقَالَ عَبْدَةُ عَنْ هِشَامٍ عَنْ أَبِيهِ قِيلَ لِعَمْرِو بْنِ الْعَاصِ. وَقَالَ مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ حَدَّثَنِي عَمْرُو بْنُ الْعَاصِ.

Reference	: Sahih al-Bukhari 3856
In-book reference	: Book 63, Hadith 82

USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 5, Book 58, Hadith 195

(30) Chapter: The conversion of Abu Bakr رضي الله عنه to Islam

(30) باب إِسْلاَمُ أَبِي بَكْرٍ الصِّدِّيقِ رضى الله عنه

Narrated `Ammar bin Yasir:

I saw Allah's Messenger (ﷺ) , and the only converts (to Islam) with him, were five slaves, two women and Abu Bakr.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ حَمَّادٍ الآمُلِيُّ، قَالَ حَدَّثَنِي يَحْيَى بْنُ مَعِينٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُجَالِدٍ، عَنْ بَيَانٍ، عَنْ وَبَرَةَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ، قَالَ قَالَ عَمَّارُ بْنُ يَاسِرٍ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَمَا مَعَهُ إِلاَّ خَمْسَةُ أَعْبُدٍ وَامْرَأَتَانِ، وَأَبُو بَكْرٍ.

Reference	: Sahih al-Bukhari 3857
In-book reference	: Book 63, Hadith 83
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 197

(31) Chapter: The conversion of Sa'd رضي الله عنه to Islam

(31) بَاب إِسْلَامُ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ

Narrated Abu 'Is-haq Saud bin Abi Waqqas:

None embraced Islam, except on the day I embraced it. And for seven days I was one of the three persons who were Muslims (one-third of Islam).

حَدَّثَنِي إِسْحَاقُ، أَخْبَرَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هَاشِمٌ، قَالَ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ، قَالَ سَمِعْتُ أَبَا إِسْحَاقَ، سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ مَا أَسْلَمَ أَحَدٌ إِلاَّ فِي الْيَوْمِ الَّذِي أَسْلَمْتُ فِيهِ، وَلَقَدْ مَكَثْتُ سَبْعَةَ أَيَّامٍ وَإِنِّي لَثُلُثُ الإِسْلاَمِ

Reference	: Sahih al-Bukhari 3858
In-book reference	: Book 63, Hadith 84
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 198

(32) Chapter: About jinns

(32) بَابُ ذِكْرُ الْجِنِّ

وَقَوْلُ اللَّهِ تَعَالَى: {قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ}.

Narrated `Abdur-Rahman:

"I asked Masruq, 'Who informed the Prophet (ﷺ) about the Jinns at the night when they heard the Qur'an?' He said, 'Your father `Abdullah informed me that a tree informed the Prophet (ﷺ) about them.' "

حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا مِسْعَرٌ، عَنْ مَعْنِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ سَمِعْتُ أَبِي قَالَ، سَأَلْتُ مَسْرُوقًا مَنْ آذَنَ النَّبِيَّ صلى الله عليه وسلم بِالْجِنِّ لَيْلَةَ اسْتَمَعُوا الْقُرْآنَ. فَقَالَ حَدَّثَنِي أَبُوكَ ـ يَعْنِي عَبْدَ اللَّهِ ـ أَنَّهُ آذَنَتْ بِهِمْ شَجَرَةٌ.

Reference	: Sahih al-Bukhari 3859
In-book reference	: Book 63, Hadith 85
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 199

Narrated Abu Huraira:

That once he was in the, company of the Prophet (ﷺ) carrying a water pot for his ablution and for cleaning his private parts. While he was following him carrying it(i.e. the pot), the Prophet (ﷺ) said, "Who is this?" He said, "I am Abu Huraira." The Prophet (ﷺ) said, "Bring me stones in order to clean my private parts, and do not bring any bones or animal dung." Abu Huraira went on narrating: So I brought some stones, carrying them in the corner of my robe till I put them by his side and went away. When he finished, I walked with him and asked, "What about the

bone and the animal dung?" He said, "They are of the food of Jinns. The delegate of Jinns of (the city of) Nasibin came to me--and how nice those Jinns were--and asked me for the remains of the human food. I invoked Allah for them that they would never pass by a bone or animal dung but find food on them."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَمْرُو بْنُ يَحْيَى بْنِ سَعِيدٍ، قَالَ أَخْبَرَنِي جَدِّي، عَنْ أَبِي هُرَيْرَةَ، رضى الله عنه أَنَّهُ كَانَ يَحْمِلُ مَعَ النَّبِيِّ صلى الله عليه وسلم إِدَاوَةً لِوَضُوئِهِ وَحَاجَتِهِ، فَبَيْنَمَا هُوَ يَتْبَعُهُ بِهَا فَقَالَ " مَنْ هَذَا ". فَقَالَ أَنَا أَبُو هُرَيْرَةَ. فَقَالَ " ابْغِنِي أَحْجَارًا أَسْتَنْفِضْ بِهَا، وَلاَ تَأْتِنِي بِعَظْمٍ وَلاَ بِرَوْثَةٍ ". فَأَتَيْتُهُ بِأَحْجَارٍ أَحْمِلُهَا فِي طَرَفِ ثَوْبِي حَتَّى وَضَعْتُ إِلَى جَنْبِهِ ثُمَّ انْصَرَفْتُ، حَتَّى إِذَا فَرَغَ مَشَيْتُ، فَقُلْتُ مَا بَالُ الْعَظْمِ وَالرَّوْثَةِ قَالَ " هُمَا مِنْ طَعَامِ الْجِنِّ، وَإِنَّهُ أَتَانِي وَفْدُ جِنِّ نَصِيبِينَ وَنِعْمَ الْجِنُّ، فَسَأَلُونِي الزَّادَ، فَدَعَوْتُ اللَّهَ لَهُمْ أَنْ لاَ يَمُرُّوا بِعَظْمٍ وَلاَ بِرَوْثَةٍ إِلاَّ وَجَدُوا عَلَيْهَا طَعَامًا ".

Reference	: Sahih al-Bukhari 3860
In-book reference	: Book 63, Hadith 86
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 200

(33) Chapter: The conversion of Abu Dhar رضي الله عنه to Islam

(33) بَاب إِسْلاَمُ أَبِي ذَرٍّ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ

Narrated Ibn `Abbas:

When Abu Dhar received the news of the Advent of the Prophet (ﷺ) he said to his brother, "Ride to this valley (of Mecca) and try to find out the truth of the person who claims to be a prophet who is informed of the news of Heaven. Listen to what he says and come back to me." So his brother set out and came to the Prophet (ﷺ) and listened to some of his talks, and returned to Abu Dhar and said to him. "I have seen him enjoining virtuous behavior and saying something that is not poetry." Abu Dhar said, "You have not satisfied me as to what I wanted." He then took his journey-food and carried a waterskin of his, containing some water till be reached Mecca. He went to the Mosque and searched for the Prophet and though he did not know him, he hated to ask anybody about him. When a part of the night had passed away, `Ali saw him and knew that he was a stranger. So when Abu Dhar saw `Ali, he followed him, and none of them asked his companion about anything, and when it was dawn, Abu Dhar took his journey food and his water-skin to the Mosque and stayed there all the day long without being perceived by the Prophet, and when it was evening, he came back to his retiring place. `Ali passed by him and said, "Has the man not known his dwelling place yet?" So `Ali awakened him and took him with him and none of them spoke to the other about anything. When it was the third day. `Ali did the same and Abu Dhar stayed with him. Then `Ali said "Will you tell me what has brought you here?" Abu Dhar said, "If you give me a firm promise that you will guide me, then I will tell you." `Ali promised him, and he informed `Ali about the matter. `Ali said, "It is true, and he is the Messenger of Allah. Next morning when you get up, accompany me, and if I see any danger for you, I will stop as if to pass water, but if I go on, follow me and enter the place which I will enter." Abu Dhar did so, and followed `Ali till he entered the place of the Prophet, and Abu Dhar went in with him, Abu Dhar listened to some of the Prophet's talks and embraced Islam on the spot. The Prophet (ﷺ) said to him, "Go back to your people and inform them (about it) till you receive my order." Abu Dhar said, "By Him in Whose Hand my life is, I will proclaim my conversion loudly amongst them (i.e. the pagans)." So he went out, and when he reached the Mosque, he said as loudly as possible, "I bear witness that None has the right to be worshipped except Allah, and Muhammad is the Messenger of Allah." The People got up and beat him painfully. Then Al-Abbas came and knelt over him ((to protect him) and said (to the people), "Woe to you! Don't you know that this man belongs to the tribe of Ghifar and your trade to Sha'm is through their way?" So he rescued him from them. Abu Dhar again did the same the next day. They beat him and took vengeance on him and again Al-Abbas knelt over him (to protect him).

حَدَّثَنِي عَمْرُو بْنُ عَبَّاسٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا الْمُثَنَّى، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ لَمَّا بَلَغَ أَبَا ذَرٍّ مَبْعَثُ النَّبِيِّ صلى الله عليه وسلم قَالَ لأَخِيهِ ارْكَبْ إِلَى هَذَا الْوَادِي، فَاعْلَمْ لِي عِلْمَ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ، يَأْتِيهِ الْخَبَرُ مِنَ السَّمَاءِ، وَاسْمَعْ مِنْ قَوْلِهِ، ثُمَّ ائْتِنِي. فَانْطَلَقَ الأَخُ حَتَّى قَدِمَهُ وَسَمِعَ مِنْ قَوْلِهِ، ثُمَّ رَجَعَ إِلَى أَبِي ذَرٍّ، فَقَالَ لَهُ رَأَيْتُهُ يَأْمُرُ بِمَكَارِمِ الأَخْلاَقِ، وَكَلاَمًا مَا هُوَ بِالشِّعْرِ. فَقَالَ مَا شَفَيْتَنِي مِمَّا أَرَدْتُ، فَتَزَوَّدَ وَحَمَلَ شَنَّةً لَهُ فِيهَا مَاءٌ حَتَّى قَدِمَ مَكَّةَ، فَأَتَى الْمَسْجِدَ، فَالْتَمَسَ النَّبِيَّ صلى الله عليه وسلم وَلاَ يَعْرِفُهُ، وَكَرِهَ أَنْ يَسْأَلَ عَنْهُ حَتَّى أَدْرَكَهُ بَعْضُ اللَّيْلِ، فَرَآهُ عَلِيٌّ فَعَرَفَ أَنَّهُ غَرِيبٌ. فَلَمَّا رَآهُ تَبِعَهُ، فَلَمْ يَسْأَلْ وَاحِدٌ مِنْهُمَا صَاحِبَهُ عَنْ شَىْءٍ حَتَّى أَصْبَحَ، ثُمَّ احْتَمَلَ قِرْبَتَهُ وَزَادَهُ إِلَى الْمَسْجِدِ، وَظَلَّ ذَلِكَ الْيَوْمَ وَلاَ يَرَاهُ النَّبِيُّ صلى الله عليه وسلم حَتَّى أَمْسَى، فَعَادَ إِلَى مَضْجَعِهِ، فَمَرَّ بِهِ عَلِيٌّ فَقَالَ أَمَا نَالَ لِلرَّجُلِ أَنْ يَعْلَمَ مَنْزِلَهُ فَأَقَامَهُ، فَذَهَبَ بِهِ مَعَهُ لاَ يَسْأَلُ وَاحِدٌ مِنْهُمَا صَاحِبَهُ عَنْ شَىْءٍ، حَتَّى إِذَا كَانَ يَوْمَ الثَّالِثِ، فَعَادَ عَلِيٌّ مِثْلَ ذَلِكَ، فَأَقَامَ مَعَهُ ثُمَّ قَالَ أَلاَ تُحَدِّثُنِي مَا الَّذِي أَقْدَمَكَ قَالَ إِنْ أَعْطَيْتَنِي عَهْدًا وَمِيثَاقًا لَتُرْشِدَنَّنِي فَعَلْتُ فَفَعَلَ فَأَخْبَرَهُ. قَالَ فَإِنَّهُ حَقٌّ وَهُوَ رَسُولُ اللَّهِ صلى الله عليه وسلم، فَإِذَا أَصْبَحْتَ فَاتْبَعْنِي، فَإِنِّي إِنْ رَأَيْتُ شَيْئًا أَخَافُ عَلَيْكَ قُمْتُ كَأَنِّي أُرِيقُ الْمَاءَ، فَإِنْ مَضَيْتُ فَاتْبَعْنِي حَتَّى تَدْخُلَ مَدْخَلِي. فَفَعَلَ، فَانْطَلَقَ يَقْفُوهُ حَتَّى دَخَلَ عَلَى النَّبِيِّ صلى الله عليه وسلم وَدَخَلَ مَعَهُ، فَسَمِعَ مِنْ قَوْلِهِ، وَأَسْلَمَ مَكَانَهُ فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " ارْجِعْ إِلَى قَوْمِكَ، فَأَخْبِرْهُمْ حَتَّى يَأْتِيَكَ أَمْرِي ". قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لأَصْرُخَنَّ بِهَا بَيْنَ ظَهْرَانَيْهِمْ، فَخَرَجَ حَتَّى أَتَى الْمَسْجِدَ فَنَادَى بِأَعْلَى صَوْتِهِ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. ثُمَّ قَامَ الْقَوْمُ فَضَرَبُوهُ حَتَّى أَضْجَعُوهُ، وَأَتَى الْعَبَّاسُ فَأَكَبَّ عَلَيْهِ قَالَ وَيْلَكُمْ أَلَسْتُمْ تَعْلَمُونَ أَنَّهُ مِنْ غِفَارٍ وَأَنَّ طَرِيقَ تِجَارِكُمْ إِلَى الشَّأْمِ فَأَنْقَذَهُ مِنْهُمْ، ثُمَّ عَادَ مِنَ الْغَدِ لِمِثْلِهَا، فَضَرَبُوهُ وَثَارُوا إِلَيْهِ، فَأَكَبَّ الْعَبَّاسُ عَلَيْهِ.

Reference	: Sahih al-Bukhari 3861
In-book reference	: Book 63, Hadith 87
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 201

(34) Chapter: The conversion of Sa''id bin Zaid رضي الله عنه to Islam

(34) باب إِسْلاَمُ سَعِيدِ بْنِ زَيْدٍ رضى الله عنه

Narrated Qais:

I heard Sa`id bin Zaid bin `Amr bin Nufail saying in the mosque of Al-Kufa. "By Allah, I have seen myself tied and forced by `Umar to leave Islam before `Umar himself embraced Islam. And if the mountain of Uhud could move from its place for the evil which you people have done to `Uthman, then it would have the right to move from its place."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ سَمِعْتُ سَعِيدَ بْنَ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ، فِي مَسْجِدِ الْكُوفَةِ يَقُولُ وَاللَّهِ لَقَدْ رَأَيْتُنِي وَإِنَّ عُمَرَ لَمُوثِقِي عَلَى الإِسْلاَمِ قَبْلَ أَنْ يُسْلِمَ عُمَرُ، وَلَوْ أَنَّ أُحُدًا ارْفَضَّ لِلَّذِي صَنَعْتُمْ بِعُثْمَانَ لَكَانَ مَحْقُوقًا أَنْ يَرْفَضَّ.

Reference	: Sahih al-Bukhari 3862
In-book reference	: Book 63, Hadith 88
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 202

(35) Chapter: The conversion 'Umar رضي الله عنه to Islam

(35) باب إِسْلاَمِ عُمَرَ بْنِ الْخَطَّابِ رضى الله عنه

Narrated `Abdullah bin Mus'ud:

We have been powerful since `Umar embraced Islam.

حَدَّثَنِي مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ـ رضى الله عنه ـ قَالَ مَا زِلْنَا أَعِزَّةً مُنْذُ أَسْلَمَ عُمَرُ.

Reference	: Sahih al-Bukhari 3863
In-book reference	: Book 63, Hadith 89
USC-MSA web (English) reference	: Vol. 5, Book 58, Hadith 203

(deprecated numbering scheme)

Narrated `Abdullah bin `Umar:

While `Umar was at home in a state of fear, there came Al-`As bin Wail As-Sahmi Abu `Amr, wearing an embroidered cloak and a shirt having silk hems. He was from the tribe of Bani Sahm who were our allies during the pre-Islamic period of ignorance. Al-`As said to `Umar "What is wrong with you?" He said, "Your people claim that they would kill me if I become a Muslim." Al-`As said, "Nobody will harm you after I have given protection to you." So Al-`As went out and met the people streaming in the whole valley. He said, "Where are you going?" They said, "We want Ibn Al-Khattab who has embraced Islam." Al-`As said, "There is no way for anybody to touch him." So the people retreated.

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ، قَالَ فَأَخْبَرَنِي جَدِّي، زَيْدُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ، قَالَ بَيْنَمَا هُوَ فِي الدَّارِ خَائِفًا، إِذْ جَاءَهُ الْعَاصِ بْنُ وَائِلٍ السَّهْمِيُّ أَبُو عَمْرٍو، عَلَيْهِ حُلَّةُ حِبَرَةٍ، وَقَمِيصٌ مَكْفُوفٌ بِحَرِيرٍ، وَهُوَ مِنْ بَنِي سَهْمٍ، وَهُمْ حُلَفَاؤُنَا فِي الْجَاهِلِيَّةِ فَقَالَ لَهُ مَا بَالُكَ قَالَ زَعَمَ قَوْمُكَ أَنَّهُمْ سَيَقْتُلُونِي إِنْ أَسْلَمْتُ. قَالَ لاَ سَبِيلَ إِلَيْكَ. بَعْدَ أَنْ قَالَهَا أَمِنْتُ، فَخَرَجَ الْعَاصِ، فَلَقِيَ النَّاسَ قَدْ سَالَ بِهِمُ الْوَادِي فَقَالَ أَيْنَ تُرِيدُونَ فَقَالُوا نُرِيدُ هَذَا ابْنَ الْخَطَّابِ الَّذِي صَبَا. قَالَ لاَ سَبِيلَ إِلَيْهِ. فَكَرَّ النَّاسُ.

Reference	: Sahih al-Bukhari 3864
In-book reference	: Book 63, Hadith 90
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 204

Narrated `Abdullah bin `Umar:

When `Umar embraced Islam, all The (disbelieving) people gathered around his home and said, "`Umar has embraced Islam." At that time I was still a boy and was on the roof of my house. There came a man wearing a cloak of Dibaj (i.e. a kind of silk), and said, "`Umar has embraced Islam. Nobody can harm him for I am his protector." I then saw the people going away from `Umar and asked who the man was, and they said, "Al-`As bin Wail."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ عَمْرُو بْنُ دِينَارٍ سَمِعْتُهُ قَالَ قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ ـ رضى الله عنهما ـ لَمَّا أَسْلَمَ عُمَرُ اجْتَمَعَ النَّاسُ عِنْدَ دَارِهِ وَقَالُوا صَبَا عُمَرُ. وَأَنَا غُلاَمٌ فَوْقَ ظَهْرِ بَيْتِي، فَجَاءَ رَجُلٌ عَلَيْهِ قَبَاءٌ مِنْ دِيبَاجٍ فَقَالَ قَدْ صَبَا عُمَرُ. فَمَا ذَاكَ فَأَنَا لَهُ جَارٌ. قَالَ فَرَأَيْتُ النَّاسَ تَصَدَّعُوا عَنْهُ فَقُلْتُ مَنْ هَذَا قَالُوا الْعَاصِ بْنُ وَائِلٍ.

Reference	: Sahih al-Bukhari 3865
In-book reference	: Book 63, Hadith 91
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 205

Narrated `Abdullah bin `Umar:

I never heard `Umar saying about something that he thought it would be so-and-so, but he was quite right. Once, while `Umar was sitting, a handsome man passed by him, `Umar said, "If I am not wrong, this person is still on his religion of the pre-lslamic period of ignorance or he was their foreteller. Call the man to me." When the man was called to him, he told him of his thought. The man said, "I have never seen such a day on which a Muslim is faced with such an accusation." `Umar said, "I am determined that you should tell me the truth." He said, "I was a foreteller in the pre-lslamic period of ignorance." Then `Umar said, "Tell me the most astonishing thing your female Jinn has told you of." He said, "One-day while I was in the market, she came to me scared and said, 'Haven't you seen the Jinns and their despair and they were overthrown after their defeat (and prevented from listening to the news of the heaven) so that they (stopped going to the sky and) kept following camel-riders (i.e. 'Arabs)?" `Umar said, "He is right." and added, "One day while I was near their idols, there came a man with a calf and slaughtered it as a sacrifice (for the idols). An (unseen) creature shouted at him, and I have never heard harsher than his voice. He was crying, 'O you bold evil-doer! A matter of success! An eloquent man is saying: None has the right to be

worshipped except you (O Allah).' On that the people fled, but I said, 'I shall not go away till I know what is behind this.' Then the cry came again: 'O you bold evil-doer! A matter of success! An eloquent man is saying: None has the right to be worshipped except Allah.' I then went away and a few days later it was said, "A prophet has appeared."

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ حَدَّثَنِي عُمَرُ، أَنَّ سَالِمًا، حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ مَا سَمِعْتُ عُمَرَ، لِشَىْءٍ قَطُّ يَقُولُ إِنِّي لأَظُنُّهُ كَذَا‏.‏ إِلاَّ كَانَ كَمَا يَظُنُّ، بَيْنَمَا عُمَرُ جَالِسٌ إِذْ مَرَّ بِهِ رَجُلٌ جَمِيلٌ فَقَالَ لَقَدْ أَخْطَأَ ظَنِّي، أَوْ إِنَّ هَذَا عَلَى دِينِهِ فِي الْجَاهِلِيَّةِ، أَوْ لَقَدْ كَانَ كَاهِنَهُمْ، عَلَىَّ الرَّجُلَ، فَدُعِيَ لَهُ، فَقَالَ لَهُ ذَلِكَ، فَقَالَ مَا رَأَيْتُ كَالْيَوْمِ اسْتُقْبِلَ بِهِ رَجُلٌ مُسْلِمٌ، قَالَ فَإِنِّي أَعْزِمُ عَلَيْكَ إِلاَّ مَا أَخْبَرْتَنِي‏.‏ قَالَ كُنْتُ كَاهِنَهُمْ فِي الْجَاهِلِيَّةِ‏.‏ قَالَ فَمَا أَعْجَبُ مَا جَاءَتْكَ بِهِ جِنِّيَّتُكَ قَالَ بَيْنَمَا أَنَا يَوْمًا فِي السُّوقِ جَاءَتْنِي أَعْرِفُ فِيهَا الْفَزَعَ، فَقَالَتْ أَلَمْ تَرَ الْجِنَّ وَإِبْلاَسَهَا وَيَأْسَهَا مِنْ بَعْدِ إِنْكَاسِهَا وَلُحُوقَهَا بِالْقِلاَصِ وَأَحْلاَسِهَا قَالَ عُمَرُ صَدَقَ، بَيْنَمَا أَنَا عِنْدَ آلِهَتِهِمْ إِذْ جَاءَ رَجُلٌ بِعِجْلٍ فَذَبَحَهُ، فَصَرَخَ بِهِ صَارِخٌ، لَمْ أَسْمَعْ صَارِخًا قَطُّ أَشَدَّ صَوْتًا مِنْهُ يَقُولُ يَا جَلِيحْ، أَمْرٌ نَجِيحْ رَجُلٌ فَصِيحْ يَقُولُ لاَ إِلَهَ إِلاَّ أَنْتَ‏.‏ فَوَثَبَ الْقَوْمُ قُلْتُ لاَ أَبْرَحُ حَتَّى أَعْلَمَ مَا وَرَاءَ هَذَا ثُمَّ نَادَى يَا جَلِيحْ، أَمْرٌ نَجِيحْ، رَجُلٌ فَصِيحْ، يَقُولُ لاَ إِلَهَ إِلاَّ اللَّهُ‏.‏ فَقُمْتُ فَمَا نَشِبْنَا أَنْ قِيلَ هَذَا نَبِيٌّ‏.‏

Reference	: Sahih al-Bukhari 3866
In-book reference	: Book 63, Hadith 92
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 206

Narrated Qais:

I heard Sa`id bin Zaid saying to the people, "If you but saw me and `Umar's sister tied and forced by `Umar to leave Islam while he was not yet a Muslim. And if the mountain of Uhud could move from its place for the evil which you people have done to `Uthman, it would have the right to do that."

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا قَيْسٌ، قَالَ سَمِعْتُ سَعِيدَ بْنَ زَيْدٍ، يَقُولُ لِلْقَوْمِ لَوْ رَأَيْتُنِي مُوثِقِي عُمَرُ عَلَى الإِسْلاَمِ أَنَا وَأُخْتُهُ وَمَا أَسْلَمَ، وَلَوْ أَنَّ أُحُدًا انْقَضَّ لِمَا صَنَعْتُمْ، بِعُثْمَانَ لَكَانَ مَحْقُوقًا أَنْ يَنْقَضَّ‏.‏

Reference	: Sahih al-Bukhari 3867
In-book reference	: Book 63, Hadith 93
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 207

(36) Chapter: The splitting of the moon (into two pieces) (36) باب انْشِقَاقِ الْقَمَرِ

Narrated Anas bin Malik:

The people of Mecca asked Allah's Messenger (ﷺ) to show them a miracle. So he showed them the moon split in two halves between which they saw the Hira' mountain.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه أَنَّ أَهْلَ، مَكَّةَ سَأَلُوا رَسُولَ اللَّهِ صلى الله عليه وسلم أَنْ يُرِيَهُمْ آيَةً، فَأَرَاهُمُ الْقَمَرَ شِقَّتَيْنِ، حَتَّى رَأَوْا حِرَاءً بَيْنَهُمَا‏.‏

Reference	: Sahih al-Bukhari 3868
In-book reference	: Book 63, Hadith 94
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 208

Narrated `Abdullah:

The moon was split (into two pieces) while we were with the Prophet (ﷺ) in Mina. He said, "Be witnesses." Then a Piece of the moon went towards the mountain.

حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ انْشَقَّ الْقَمَرُ وَنَحْنُ مَعَ النَّبِيِّ صلى الله عليه وسلم بِمِنًى فَقَالَ ‏"‏ اشْهَدُوا ‏"‏‏.‏ وَذَهَبَتْ فِرْقَةٌ نَحْوَ الْجَبَلِ وَقَالَ أَبُو الضُّحَى عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ انْشَقَّ بِمَكَّةَ‏.‏ وَتَابَعَهُ مُحَمَّدُ بْنُ مُسْلِمٍ عَنِ ابْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ عَنْ أَبِي مَعْمَرٍ عَنْ عَبْدِ اللَّهِ‏.‏

Reference : Sahih al-Bukhari 3869
In-book reference : Book 63, Hadith 95
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 209
(deprecated numbering scheme)

Narrated `Abdullah bin `Abbas:

During the lifetime of Allah's Messenger (ﷺ) the moon was split (into two places).

حَدَّثَنَا عُثْمَانُ بْنُ صَالِحٍ، حَدَّثَنَا بَكْرُ بْنُ مُضَرَ، قَالَ حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ ـ رضى الله عنهما أَنَّ الْقَمَرَ، انْشَقَّ عَلَى زَمَانِ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 3870
In-book reference : Book 63, Hadith 96
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 210
(deprecated numbering scheme)

Narrated `Abdullah:

The moon was split (into two pieces).

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا إِبْرَاهِيمُ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ انْشَقَّ الْقَمَرُ.

Reference : Sahih al-Bukhari 3871
In-book reference : Book 63, Hadith 97
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 211
(deprecated numbering scheme)

(37) Chapter: The emigration to Ethiopia (37) باب هِجْرَةِ الْحَبَشَةِ

وَقَالَتْ عَائِشَةُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أُرِيتُ دَارَ هِجْرَتِكُمْ ذَاتَ نَخْلٍ بَيْنَ لاَبَتَيْنِ». فَهَاجَرَ مَنْ هَاجَرَ قِبَلَ الْمَدِينَةِ، وَرَجَعَ عَامَّةُ مَنْ كَانَ هَاجَرَ بِأَرْضِ الْحَبَشَةِ إِلَى الْمَدِينَةِ. فِيهِ عَنْ أَبِي مُوسَى وَأَسْمَاءَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated 'Ubaidullah bin `Adi bin Al-Khiyar:

That Al-Miswar bin Makhrama and `Abdur-Rahman bin Al-Aswad bin 'Abu Yaghuth had said to him, "What prevents you from speaking to your uncle `Uthman regarding his brother Al-Walid bin `Uqba?" The people were speaking against the latter for what he had done. 'Ubaidullah said, "So I kept waiting for `Uthman, and when he went out for the prayer, I said to him, 'I have got something to say to you as a piece of advice.' `Uthman said, 'O man! I seek Refuge with Allah from you. So I went away. When I finished my prayer, I sat with Al-Miswar and Ibn 'Abu Yaghutb and talked to both of them of what I had said to `Uthman and what he had said to me. They said, 'You have done your duty.' So while I was sitting with them. `Uthman's Messenger came to me. They said, 'Allah has put you to trial." I set out and when I reached `Uthman, he said, 'What is your advice which you mentioned a while ago?' I recited Tashahhud and added, 'Allah has sent Muhammad and has revealed the Holy Book (i.e. Qur'an) to him. You (O `Uthman!) were amongst those who responded to the call of Allah and His Apostle and had faith in him. And you took part in the first two migrations (to Ethiopia and to Medina), and you enjoyed the company of Allah's Messenger (ﷺ) and learned his traditions and advice. Now the people are talking much about Al-Walid bin `Uqba and so it is your duty to impose on him the legal punishment.' `Uthman then said to me, 'O my nephew! Did you ever meet Allah's Messenger (ﷺ) ?' I said, 'No, but his knowledge has reached me as it has reached the virgin in her seclusion.' `Uthman then recited Tashahhud and said, 'No doubt, Allah has sent Muhammad with the Truth and has revealed to him His Holy Book (i.e. Qur'an) and I was amongst those who responded to the call of Allah and His Apostle and I had faith in Muhammad's Mission, and I had performed the first two migrations as you have said, and

I enjoyed the company of Allah's Messenger (ﷺ) and gave the pledge of allegiance to him. By Allah, I never disobeyed him and never cheated him till Allah caused him to die. Then Allah made Abu Bakr Caliph, and by Allah, I was never disobedient to him, nor did I cheat him. Then `Umar became Caliph, and by Allah, I was never disobedient to him, nor did I cheat him. Then I became Caliph. Have I not then the same rights over you as they had over me?' I replied in the affirmative. `Uthman further said, 'The what are these talks which are reaching me from you? As for what you ha mentioned about Al-Walid bin 'Uqb; Allah willing, I shall give him the leg; punishment justly. Then `Uthman ordered that Al-Walid be flogged fort lashes. He ordered `Ali to flog him an he himself flogged him as well."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنَا عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عُبَيْدَ اللَّهِ بْنَ عَدِيِّ بْنِ الْخِيَارِ، أَخْبَرَهُ أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمَنِ بْنَ الأَسْوَدِ بْنِ عَبْدِ يَغُوثَ قَالاَ لَهُ مَا يَمْنَعُكَ أَنْ تُكَلِّمَ خَالَكَ عُثْمَانَ فِي أَخِيهِ الْوَلِيدِ بْنِ عُقْبَةَ وَكَانَ أَكْثَرَ النَّاسُ فِيمَا فَعَلَ بِهِ. قَالَ عُبَيْدُ اللَّهِ فَانْتَصَبْتُ لِعُثْمَانَ حِينَ خَرَجَ إِلَى الصَّلاَةِ فَقُلْتُ لَهُ إِنَّ لِي إِلَيْكَ حَاجَةً وَهْيَ نَصِيحَةٌ. فَقَالَ أَيُّهَا الْمَرْءُ، أَعُوذُ بِاللَّهِ مِنْكَ، فَانْصَرَفْتُ، فَلَمَّا قَضَيْتُ الصَّلاَةَ جَلَسْتُ إِلَى الْمِسْوَرِ وَإِلَى ابْنِ عَبْدِ يَغُوثَ، فَحَدَّثْتُهُمَا بِالَّذِي قُلْتُ لِعُثْمَانَ وَقَالَ لِي. فَقَالاَ قَدْ قَضَيْتَ الَّذِي كَانَ عَلَيْكَ. فَبَيْنَمَا أَنَا جَالِسٌ مَعَهُمَا، إِذْ جَاءَنِي رَسُولُ عُثْمَانَ، فَقَالاَ لِي قَدِ ابْتَلاَكَ اللَّهُ. فَانْطَلَقْتُ حَتَّى دَخَلْتُ عَلَيْهِ، فَقَالَ مَا نَصِيحَتُكَ الَّتِي ذَكَرْتَ آنِفًا قَالَ فَتَشَهَّدْتُ ثُمَّ قُلْتُ إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا صلى الله عليه وسلم وَأَنْزَلَ عَلَيْهِ الْكِتَابَ، وَكُنْتَ مِمَّنِ اسْتَجَابَ لِلَّهِ وَرَسُولِهِ صلى الله عليه وسلم وَآمَنْتَ بِهِ، وَهَاجَرْتَ الْهِجْرَتَيْنِ الأُولَيَيْنِ، وَصَحِبْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم وَرَأَيْتَ هَدْيَهُ، وَقَدْ أَكْثَرَ النَّاسُ فِي شَأْنِ الْوَلِيدِ بْنِ عُقْبَةَ، فَحَقٌّ عَلَيْكَ أَنْ تُقِيمَ عَلَيْهِ الْحَدَّ. فَقَالَ لِي يَا ابْنَ أَخِي أَدْرَكْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ قُلْتُ لاَ، وَلَكِنْ قَدْ خَلَصَ إِلَىَّ مِنْ عِلْمِهِ مَا خَلَصَ إِلَى الْعَذْرَاءِ فِي سِتْرِهَا. قَالَ فَتَشَهَّدَ عُثْمَانُ فَقَالَ إِنَّ اللَّهَ قَدْ بَعَثَ مُحَمَّدًا صلى الله عليه وسلم بِالْحَقِّ وَأَنْزَلَ عَلَيْهِ الْكِتَابَ، وَكُنْتُ مِمَّنِ اسْتَجَابَ لِلَّهِ وَرَسُولِهِ صلى الله عليه وسلم وَآمَنْتُ بِمَا بُعِثَ بِهِ مُحَمَّدٌ صلى الله عليه وسلم. وَهَاجَرْتُ الْهِجْرَتَيْنِ الأُولَيَيْنِ كَمَا قُلْتَ، وَصَحِبْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَبَايَعْتُهُ، وَاللَّهِ مَا عَصَيْتُهُ وَلاَ غَشَشْتُهُ حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ اسْتَخْلَفَ اللَّهُ أَبَا بَكْرٍ فَوَاللَّهِ مَا عَصَيْتُهُ وَلاَ غَشَشْتُهُ، ثُمَّ اسْتُخْلِفَ عُمَرُ، فَوَاللَّهِ مَا عَصَيْتُهُ وَلاَ غَشَشْتُهُ، ثُمَّ اسْتُخْلِفْتُ، أَفَلَيْسَ لِي عَلَيْكُمْ مِثْلُ الَّذِي كَانَ لَهُمْ عَلَيَّ قَالَ بَلَى. قَالَ فَمَا هَذِهِ الأَحَادِيثُ الَّتِي تَبْلُغُنِي عَنْكُمْ فَأَمَّا مَا ذَكَرْتَ مِنْ شَأْنِ الْوَلِيدِ بْنِ عُقْبَةَ، فَسَنَأْخُذُ فِيهِ إِنْ شَاءَ اللَّهُ بِالْحَقِّ قَالَ فَجَلَدَ الْوَلِيدَ أَرْبَعِينَ جَلْدَةً، وَأَمَرَ عَلِيًّا أَنْ يَجْلِدَهُ، وَكَانَ هُوَ يَجْلِدُهُ. وَقَالَ يُونُسُ وَابْنُ أَخِي الزُّهْرِيِّ عَنِ الزُّهْرِيِّ أَفَلَيْسَ لِي عَلَيْكُمْ مِنَ الْحَقِّ مِثْلُ الَّذِي كَانَ لَهُمْ.

قَالَ أَبُو عَبْد اللَّهِ بَلاَءٌ مِنْ رَبِّكُمْ مَا ابْتُلِيتُمْ بِهِ مِنْ شِدَّةٍ وَفِي مَوْضِعٍ الْبَلاَءُ الاِبْتِلاَءُ وَالتَّمْحِيصُ مَنْ بَلَوْتُهُ وَمَحَّصْتُهُ أَيْ اسْتَخْرَجْتُ مَا عِنْدَهُ يَبْلُو يَخْتَبِرُ مُبْتَلِيكُمْ مُخْتَبِرُكُمْ وَأَمَّا قَوْلُهُ بَلاَءٌ عَظِيمٌ النِّعَمُ وَهِيَ مِنْ أَبْلَيْتُهُ وَتِلْكَ مِنْ ابْتَلَيْتُهُ

Reference	: Sahih al-Bukhari 3872
In-book reference	: Book 63, Hadith 98
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 212

Narrated `Aisha:

Um Habiba and Um Salama mentioned a church they had seen in Ethiopia and in the church there were pictures. When they told the Prophet (ﷺ) of this, he said, "Those people are such that if a pious man amongst them died, they build a place of worship over his grave and paint these pictures in it. Those people will be Allah's worst creatures on the Day of Resurrection . "

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ عَائِشَةَ ـ رضى الله عنها أَنَّ أُمَّ، حَبِيبَةَ وَأُمَّ سَلَمَةَ ذَكَرَتَا كَنِيسَةً رَأَيْنَهَا بِالْحَبَشَةِ، فِيهَا تَصَاوِيرُ، فَذَكَرَتَا لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ " إِنَّ أُولَئِكَ إِذَا كَانَ فِيهِمُ الرَّجُلُ الصَّالِحُ فَمَاتَ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا، وَصَوَّرُوا فِيهِ تِيكَ الصُّوَرَ، أُولَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ ".

Reference	: Sahih al-Bukhari 3873
In-book reference	: Book 63, Hadith 99
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 213

Narrated Um Khalid bint Khalid:

When I came from Ethiopia (to Medina), I was a young girl. Allah's Messenger (ﷺ) made me wear a sheet having marks on it. Allah's Messenger (ﷺ) was rubbing those marks with his hands saying, "Sanah! Sanah!" (i.e. good, good).

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدٍ السَّعِيدِيُّ، عَنْ أَبِيهِ، عَنْ أُمِّ خَالِدٍ بِنْتِ خَالِدٍ، قَالَتْ قَدِمْتُ مِنْ أَرْضِ الْحَبَشَةِ وَأَنَا جُوَيْرِيَةٌ، فَكَسَانِي رَسُولُ اللَّهِ صلى الله عليه وسلم خَمِيصَةً لَهَا أَعْلاَمٌ، فَجَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَمْسَحُ الأَعْلاَمَ بِيَدِهِ وَيَقُولُ " سَنَاهْ، سَنَاهْ ". قَالَ الْحُمَيْدِيُّ يَعْنِي حَسَنٌ حَسَنٌ.

Reference	: Sahih al-Bukhari 3874
In-book reference	: Book 63, Hadith 100
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 214

Narrated `Abdullah:

We used to greet the Prophet (ﷺ) while he used to be in prayers, and he used to reply to our greetings. But when we came back from Najashi (the King of Ethiopia) we greeted him (while he was praying) and he did not reply to us. We said, "O Allah's Messenger (ﷺ)! We used to greet you in the past and you used to reply to us." He said, "Verily The Mind is occupied and busy with more important matter during the prayer." (So one cannot return One's greetings.)

حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ كُنَّا نُسَلِّمُ عَلَى النَّبِيِّ صلى الله عليه وسلم وَهْوَ يُصَلِّي فَيَرُدُّ عَلَيْنَا، فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ سَلَّمْنَا عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْنَا، فَقُلْنَا يَا رَسُولَ اللَّهِ إِنَّا كُنَّا نُسَلِّمُ عَلَيْكَ فَتَرُدُّ عَلَيْنَا قَالَ " إِنَّ فِي الصَّلاَةِ شُغْلاً ". فَقُلْتُ لإِبْرَاهِيمَ كَيْفَ تَصْنَعُ أَنْتَ قَالَ أَرُدُّ فِي نَفْسِي.

Reference	: Sahih al-Bukhari 3875
In-book reference	: Book 63, Hadith 101
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 215

Narrated Abu Musa:

We received the news of the departure of the Prophet (ﷺ) (to Medina) while we were in Yemen. So we went on board a ship but our ship took us away to An-Najashi (the Negus) in Ethiopia. There we met Ja`far bin Abi Talib and stayed with him till we came (to Medina) by the time when the Prophet (ﷺ) had conquered Khaibar. The Prophet (ﷺ) said, "O you people of the ship! You will have (the reward of) two migrations."

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ بَلَغَنَا مَخْرَجُ النَّبِيِّ صلى الله عليه وسلم وَنَحْنُ بِالْيَمَنِ فَرَكِبْنَا سَفِينَةً فَأَلْقَتْنَا سَفِينَتُنَا إِلَى النَّجَاشِيِّ بِالْحَبَشَةِ، فَوَافَقْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ، فَأَقَمْنَا مَعَهُ حَتَّى قَدِمْنَا، فَوَافَقْنَا النَّبِيَّ صلى الله عليه وسلم حِينَ افْتَتَحَ خَيْبَرَ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لَكُمْ أَنْتُمْ يَا أَهْلَ السَّفِينَةِ هِجْرَتَانِ ".

Reference	: Sahih al-Bukhari 3876
In-book reference	: Book 63, Hadith 102
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 216

(38) Chapter: The death of An-Najashi (the Negus) (38) باب مَوْتُ النَّجَاشِيِّ

Narrated Jabir:

When Negus died, the Prophet (ﷺ) said, "Today a pious man has died. So get up and offer the funeral prayer for your brother Ashama."

حَدَّثَنَا أَبُو الرَّبِيعِ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ ـ رضى الله عنه ـ قَالَ النَّبِيُّ صلى الله عليه وسلم حِينَ مَاتَ النَّجَاشِيُّ ‏"‏ مَاتَ الْيَوْمَ رَجُلٌ صَالِحٌ، فَقُومُوا فَصَلُّوا عَلَى أَخِيكُمْ أَصْحَمَةَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3877
In-book reference	: Book 63, Hadith 103
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 217

Narrated Jabir bin `Abdullah Al-Ansari:

Allah's Messenger (ﷺ) led the funeral prayer for the Negus and made us stand in rows behind him and I was in the second or third row.

حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، حَدَّثَنَا قَتَادَةُ، أَنَّ عَطَاءً، حَدَّثَهُمْ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصَارِيِّ ـ رضى الله عنهما ـ أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم صَلَّى عَلَى النَّجَاشِيِّ فَصَفَّنَا وَرَاءَهُ فَكُنْتُ فِي الصَّفِّ الثَّانِي أَوِ الثَّالِثِ‏.‏

Reference	: Sahih al-Bukhari 3878
In-book reference	: Book 63, Hadith 104
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 218

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) offered the funeral prayer for Ashama, the Negus, with four Takbir.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ، عَنْ سَلِيمِ بْنِ حَيَّانَ، حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى عَلَى أَصْحَمَةَ النَّجَاشِيِّ، فَكَبَّرَ عَلَيْهِ أَرْبَعًا‏.‏ تَابَعَهُ عَبْدُ الصَّمَدِ‏.‏

Reference	: Sahih al-Bukhari 3879
In-book reference	: Book 63, Hadith 105
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 219

Narrated Abu Huraira:

that Allah's Messenger (ﷺ) informed them (i.e. his companions) of the death of Negus, the king of Ethiopia, on the very day on which the latter died, and said, "Ask Allah's Forgiveness for your brother"

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، وَابْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ أَخْبَرَهُمَا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَعَى لَهُمُ النَّجَاشِيَّ صَاحِبَ الْحَبَشَةِ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ، وَقَالَ ‏"‏ اسْتَغْفِرُوا لأَخِيكُمْ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3880
In-book reference	: Book 63, Hadith 106
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 220

Abu Huraira further said:

"Allah's Messenger (ﷺ) made them (i.e. the Muslims) stand in rows at the Musalla (i.e. praying place) and led the funeral prayer for the Negus and said four Takbir."

وَعَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ أَخْبَرَهُمْ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَفَّ بِهِمْ فِي الْمُصَلَّى، فَصَلَّى عَلَيْهِ وَكَبَّرَ أَرْبَعًا‏.‏

Reference	: Sahih al-Bukhari 3881
In-book reference	: Book 63, Hadith 107

USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 5, Book 58, Hadith 220

(39) Chapter: Oath taken by the Mushrikun against the Prophet (saws)

(39) باب تَقَاسُمُ الْمُشْرِكِينَ عَلَى النَّبِيِّ صلى الله عليه وسلم

Narrated Abu Huraira:

Allah's Messenger (ﷺ), while going out for the battle of Hunain, said, "Tomorrow Allah willing, we will encamp at Khaif Bani Kinana where the pagans(of Quraish) took the oath of Kufr (against the Prophet (ﷺ) i.e. to be loyal to heathenism, by boycotting Banu Hashim, the Prophet's folk, See Hadith No. 659 Vol. 2) .

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ أَرَادَ حُنَيْنًا " مَنْزِلُنَا غَدًا إِنْ شَاءَ اللَّهُ بِخَيْفِ بَنِي كِنَانَةَ، حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ ".

Reference	: Sahih al-Bukhari 3882
In-book reference	: Book 63, Hadith 108
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 221

(40) Chapter: The story of Abu Talib

(40) باب قِصَّةُ أَبِي طَالِبٍ

Narrated Al-Abbas bin `Abdul Muttalib:

That he said to the Prophet (ﷺ) "You have not been of any avail to your uncle (Abu Talib) (though) by Allah, he used to protect you and used to become angry on your behalf." The Prophet (ﷺ) said, "He is in a shallow fire, and had It not been for me, he would have been in the bottom of the (Hell) Fire."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنَا عَبْدُ الْمَلِكِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ، حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ ـ رضى الله عنه ـ قَالَ لِلنَّبِيِّ صلى الله عليه وسلم مَا أَغْنَيْتَ عَنْ عَمِّكَ فَإِنَّهُ كَانَ يَحُوطُكَ وَيَغْضَبُ لَكَ. قَالَ " هُوَ فِي ضَحْضَاحٍ مِنْ نَارٍ، وَلَوْلاَ أَنَا لَكَانَ فِي الدَّرَكِ الأَسْفَلِ مِنَ النَّارِ ".

Reference	: Sahih al-Bukhari 3883
In-book reference	: Book 63, Hadith 109
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 222

Narrated Al-Musaiyab:

When Abu Talib was in his death bed, the Prophet (ﷺ) went to him while Abu Jahl was sitting beside him. The Prophet (ﷺ) said, "O my uncle! Say: None has the right to be worshipped except Allah, an expression I will defend your case with, before Allah." Abu Jahl and `Abdullah bin Umaiya said, "O Abu Talib! Will you leave the religion of `Abdul Muttalib?" So they kept on saying this to him so that the last statement he said to them (before he died) was: "I am on the religion of `Abdul Muttalib." Then the Prophet said, " I will keep on asking for Allah's Forgiveness for you unless I am forbidden to do so." Then the following Verse was revealed:-- "It is not fitting for the Prophet (ﷺ) and the believers to ask Allah's Forgiveness for the pagans, even if they were their near relatives, after it has become clear to them that they are the dwellers of the (Hell) Fire." (9.113) The other Verse was also revealed:-- "(O Prophet!) Verily, you guide not whom you like, but Allah guides whom He will ...." (28.56)

حَدَّثَنَا مَحْمُودٌ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، أَنَّ أَبَا طَالِبٍ، لَمَّا حَضَرَتْهُ الْوَفَاةُ دَخَلَ عَلَيْهِ النَّبِيُّ صلى الله عليه وسلم وَعِنْدَهُ أَبُو جَهْلٍ فَقَالَ " أَىْ عَمِّ، قُلْ لاَ إِلَهَ إِلاَّ اللَّهُ. كَلِمَةً أُحَاجُّ لَكَ بِهَا عِنْدَ اللَّهِ ". فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ يَا أَبَا طَالِبٍ، تَرْغَبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ فَلَمْ يَزَالاَ يُكَلِّمَانِهِ حَتَّى قَالَ آخِرَ شَىْءٍ كَلَّمَهُمْ بِهِ عَلَى مِلَّةِ

عَبْدِ الْمُطَّلِبِ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْهُ ". فَنَزَلَتْ {مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ} وَنَزَلَتْ {إِنَّكَ لاَ تَهْدِي مَنْ أَحْبَبْتَ}

Reference	: Sahih al-Bukhari 3884
In-book reference	: Book 63, Hadith 110
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 223

Narrated Abu Sa`id Al-Khudri:

That he heard the Prophet (ﷺ) when somebody mentioned his uncle (i.e. Abu Talib), saying, "Perhaps my intercession will be helpful to him on the Day of Resurrection so that he may be put in a shallow fire reaching only up to his ankles. His brain will boil from it."

Narrated Yazid:

(as above, Hadith 224) using the words: "will make his brain boil."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنَا ابْنُ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم وَذُكِرَ عِنْدَهُ عَمُّهُ فَقَالَ " لَعَلَّهُ تَنْفَعُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ، فَيُجْعَلُ فِي ضَحْضَاحٍ مِنَ النَّارِ، يَبْلُغُ كَعْبَيْهِ، يَغْلِي مِنْهُ دِمَاغُهُ ". حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ حَدَّثَنَا ابْنُ أَبِي حَازِمٍ وَالدَّرَاوَرْدِيُّ عَنْ يَزِيدَ بِهَذَا، وَقَالَ تَغْلِي مِنْهُ أُمُّ دِمَاغِهِ.

Reference	: Sahih al-Bukhari 3885
In-book reference	: Book 63, Hadith 111
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 224

(41) Chapter: The narration about Al-Isra (Journey by Night)

(41) بَابُ حَدِيثِ الإِسْرَاءِ

وَقَوْلِ اللَّهِ تَعَالَى: {سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلاً مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الأَقْصَى}.

Narrated Jabir bin `Abdullah:

That he heard Allah's Messenger (ﷺ) saying, "When the people of Quraish did not believe me (i.e. the story of my Night Journey), I stood up in Al-Hijr and Allah displayed Jerusalem in front of me, and I began describing it to them while I was looking at it."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لَمَّا كَذَّبَنِي قُرَيْشٌ قُمْتُ فِي الْحِجْرِ، فَجَلاَ اللَّهُ لِي بَيْتَ الْمَقْدِسِ، فَطَفِقْتُ أُخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ ".

Reference	: Sahih al-Bukhari 3886
In-book reference	: Book 63, Hadith 112
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 226

(42) Chapter: Al-Mi’raj

(42) باب الْمِعْرَاجِ

Narrated `Abbas bin Malik:

Malik bin Sasaa said that Allah's Messenger (ﷺ) described to them his Night Journey saying, "While I was lying in Al-Hatim or Al-Hijr, suddenly someone came to me and cut my body open from here to here." I asked Al-Jarud who was by my side, "What does he mean?" He said, "It means from his throat to his pubic area," or said, "From the top of the chest." The Prophet (ﷺ) further said, "He then took out my heart. Then a gold tray of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal

which was smaller than a mule and bigger than a donkey was brought to me." (On this Al-Jarud asked, "Was it the Buraq, O Abu Hamza?" I (i.e. Anas) replied in the affirmative). The Prophet (ﷺ) said, "The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Gabriel set out with me till we reached the nearest heaven. When he asked for the gate to be opened, it was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has Muhammad been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened, and when I went over the first heaven, I saw Adam there. Gabriel said (to me). 'This is your father, Adam; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious son and pious Prophet.' Then Gabriel ascended with me till we reached the second heaven. Gabriel asked for the gate to be opened. It was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel answered in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened. When I went over the second heaven, there I saw Yahya (i.e. John) and `Isa (i.e. Jesus) who were cousins of each other. Gabriel said (to me), 'These are John and Jesus; pay them your greetings.' So I greeted them and both of them returned my greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the third heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is!' The gate was opened, and when I went over the third heaven there I saw Joseph. Gabriel said (to me), 'This is Joseph; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excel lent visit his is!' The gate was opened, and when I went over the fourth heaven, there I saw Idris. Gabriel said (to me), 'This is Idris; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fifth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked. 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said He is welcomed, what an excellent visit his is! So when I went over the fifth heaven, there I saw Harun (i.e. Aaron), Gabriel said, (to me). This is Aaron; pay him your greetings.' I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the sixth heaven and asked for its gate to be opened. It was asked. 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. It was said, 'He is welcomed. What an excellent visit his is!' When I went (over the sixth heaven), there I saw Moses. Gabriel said (to me),' This is Moses; pay him your greeting. So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' When I left him (i.e. Moses) he wept. Someone asked him, 'What makes you weep?' Moses said, 'I weep because after me there has been sent (as Prophet) a young man whose followers will enter Paradise in greater numbers than my followers.' Then Gabriel ascended with me to the seventh heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked,' Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' So when I went (over the seventh heaven), there I saw Abraham. Gabriel said (to me), 'This is your father; pay your greetings to him.' So I greeted him

and he returned the greetings to me and said, 'You are welcomed, O pious son and pious Prophet.' Then I was made to ascend to Sidrat-ul-Muntaha (i.e. the Lote Tree of the utmost boundary) Behold! Its fruits were like the jars of Hajr (i.e. a place near Medina) and its leaves were as big as the ears of elephants. Gabriel said, 'This is the Lote Tree of the utmost boundary) . Behold ! There ran four rivers, two were hidden and two were visible, I asked, 'What are these two kinds of rivers, O Gabriel?' He replied,' As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.' Then Al-Bait-ul-Ma'mur (i.e. the Sacred House) was shown to me and a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Gabriel remarked, 'This is the Islamic religion which you and your followers are following.' Then the prayers were enjoined on me: They were fifty prayers a day. When I returned, I passed by Moses who asked (me), 'What have you been ordered to do?' I replied, 'I have been ordered to offer fifty prayers a day.' Moses said, 'Your followers cannot bear fifty prayers a day, and by Allah, I have tested people before you, and I have tried my level best with Bani Israel (in vain). Go back to your Lord and ask for reduction to lessen your followers' burden.' So I went back, and Allah reduced ten prayers for me. Then again I came to Moses, but he repeated the same as he had said before. Then again I went back to Allah and He reduced ten more prayers. When I came back to Moses he said the same, I went back to Allah and He ordered me to observe ten prayers a day. When I came back to Moses, he repeated the same advice, so I went back to Allah and was ordered to observe five prayers a day. When I came back to Moses, he said, 'What have you been ordered?' I replied, 'I have been ordered to observe five prayers a day.' He said, 'Your followers cannot bear five prayers a day, and no doubt, I have got an experience of the people before you, and I have tried my level best with Bani Israel, so go back to your Lord and ask for reduction to lessen your follower's burden.' I said, 'I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allah's Order.' When I left, I heard a voice saying, 'I have passed My Order and have lessened the burden of My Worshipers."

حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ مَالِكِ بْنِ صَعْصَعَةَ ـ رضى الله عنهما ـ أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم حَدَّثَهُمْ عَنْ لَيْلَةَ أُسْرِيَ بِهِ " بَيْنَمَا أَنَا فِي الْحَطِيمِ ـ وَرُبَّمَا قَالَ فِي الْحِجْرِ ـ مُضْطَجِعًا، إِذْ أَتَانِي آتٍ فَقَدَّ ـ قَالَ وَسَمِعْتُهُ يَقُولُ فَشَقَّ ـ مَا بَيْنَ هَذِهِ إِلَى هَذِهِ ـ فَقُلْتُ لِلْجَارُودِ وَهْوَ إِلَى جَنْبِي مَا يَعْنِي بِهِ قَالَ مِنْ ثُغْرَةِ نَحْرِهِ إِلَى شِعْرَتِهِ، وَسَمِعْتُهُ يَقُولُ مِنْ قَصِّهِ إِلَى شِعْرَتِهِ ـ فَاسْتَخْرَجَ قَلْبِي، ثُمَّ أُتِيتُ بِطَسْتٍ مِنْ ذَهَبٍ مَمْلُوءَةٍ إِيمَانًا، فَغُسِلَ قَلْبِي ثُمَّ حُشِيَ، ثُمَّ أُوتِيتُ بِدَابَّةٍ دُونَ الْبَغْلِ وَفَوْقَ الْحِمَارِ أَبْيَضَ ". ـ فَقَالَ لَهُ الْجَارُودُ هُوَ الْبُرَاقُ يَا أَبَا حَمْزَةَ قَالَ أَنَسٌ نَعَمْ، يَضَعُ خَطْوَهُ عِنْدَ أَقْصَى طَرْفِهِ ـ " فَحُمِلْتُ عَلَيْهِ، فَانْطَلَقَ بِي جِبْرِيلُ حَتَّى أَتَى السَّمَاءَ الدُّنْيَا فَاسْتَفْتَحَ، فَقِيلَ مَنْ هَذَا قَالَ جِبْرِيلُ. قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ. قِيلَ وَقَدْ أُرْسِلَ إِلَيْهِ قَالَ نَعَمْ. قِيلَ مَرْحَبًا بِهِ، فَنِعْمَ الْمَجِيءُ جَاءَ فَفَتَحَ، فَلَمَّا خَلَصْتُ، فَإِذَا فِيهَا آدَمُ، فَقَالَ هَذَا أَبُوكَ آدَمُ فَسَلِّمْ عَلَيْهِ. فَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلاَمَ ثُمَّ قَالَ مَرْحَبًا بِالاِبْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدَ حَتَّى أَتَى السَّمَاءَ الثَّانِيَةَ فَاسْتَفْتَحَ، قِيلَ مَنْ هَذَا قَالَ جِبْرِيلُ. قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ. قِيلَ وَقَدْ أُرْسِلَ إِلَيْهِ قَالَ نَعَمْ. قِيلَ مَرْحَبًا بِهِ فَنِعْمَ الْمَجِيءُ جَاءَ. فَفَتَحَ، فَلَمَّا خَلَصْتُ، إِذَا يَحْيَى وَعِيسَى، وَهُمَا ابْنَا الْخَالَةِ قَالَ هَذَا يَحْيَى وَعِيسَى فَسَلِّمْ عَلَيْهِمَا. فَسَلَّمْتُ فَرَدَّا، ثُمَّ قَالاَ مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدَ بِي إِلَى السَّمَاءِ الثَّالِثَةِ، فَاسْتَفْتَحَ قِيلَ مَنْ هَذَا قَالَ جِبْرِيلُ. قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ. قِيلَ وَقَدْ أُرْسِلَ إِلَيْهِ قَالَ نَعَمْ. قِيلَ مَرْحَبًا بِهِ، فَنِعْمَ الْمَجِيءُ جَاءَ. فَفُتِحَ، فَلَمَّا خَلَصْتُ إِذَا يُوسُفُ. قَالَ هَذَا يُوسُفُ فَسَلِّمْ عَلَيْهِ. فَسَلَّمْتُ عَلَيْهِ فَرَدَّ، ثُمَّ قَالَ مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، ثُمَّ صَعِدَ بِي حَتَّى أَتَى السَّمَاءَ الرَّابِعَةَ، فَاسْتَفْتَحَ، قِيلَ مَنْ هَذَا قَالَ جِبْرِيلُ. قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ. قِيلَ أَوَقَدْ أُرْسِلَ إِلَيْهِ قَالَ نَعَمْ. قِيلَ مَرْحَبًا بِهِ، فَنِعْمَ الْمَجِيءُ جَاءَ. فَفُتِحَ، فَلَمَّا خَلَصْتُ إِلَى إِدْرِيسَ قَالَ هَذَا إِدْرِيسُ فَسَلِّمْ عَلَيْهِ. فَسَلَّمْتُ عَلَيْهِ فَرَدَّ ثُمَّ قَالَ مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدَ بِي حَتَّى أَتَى السَّمَاءَ الْخَامِسَةَ، فَاسْتَفْتَحَ، قِيلَ مَنْ هَذَا قَالَ جِبْرِيلُ. قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ صلى الله عليه وسلم. قِيلَ وَقَدْ أُرْسِلَ إِلَيْهِ قَالَ نَعَمْ. قِيلَ مَرْحَبًا بِهِ، فَنِعْمَ الْمَجِيءُ جَاءَ. فَلَمَّا خَلَصْتُ فَإِذَا هَارُونُ قَالَ هَذَا هَارُونُ فَسَلِّمْ عَلَيْهِ. فَسَلَّمْتُ عَلَيْهِ فَرَدَّ ثُمَّ قَالَ مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدَ بِي حَتَّى أَتَى السَّمَاءَ السَّادِسَةَ، فَاسْتَفْتَحَ، قِيلَ مَنْ هَذَا قَالَ جِبْرِيلُ. قِيلَ مَنْ مَعَكَ قَالَ مُحَمَّدٌ. قِيلَ وَقَدْ أُرْسِلَ إِلَيْهِ قَالَ نَعَمْ. قَالَ مَرْحَبًا بِهِ، فَنِعْمَ الْمَجِيءُ جَاءَ، فَلَمَّا خَلَصْتُ، فَإِذَا مُوسَى قَالَ هَذَا مُوسَى فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ فَرَدَّ ثُمَّ قَالَ مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. فَلَمَّا تَجَاوَزْتُ بَكَى، قِيلَ لَهُ مَا يُبْكِيكَ قَالَ أَبْكِي لأَنَّ غُلاَمًا بُعِثَ بَعْدِي، يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِهِ أَكْثَرُ مَنْ يَدْخُلُهَا مِنْ أُمَّتِي. ثُمَّ صَعِدَ بِي إِلَى السَّمَاءِ السَّابِعَةِ، فَاسْتَفْتَحَ جِبْرِيلُ، قِيلَ مَنْ هَذَا قَالَ جِبْرِيلُ. قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ. قِيلَ وَقَدْ بُعِثَ إِلَيْهِ. قَالَ نَعَمْ. قَالَ مَرْحَبًا

بِهِ، فَنِعْمَ الْمَجِيءُ جَاءَ فَلَمَّا خَلَصْتُ، فَإِذَا إِبْرَاهِيمُ قَالَ هَذَا أَبُوكَ فَسَلِّمْ عَلَيْهِ. قَالَ فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ السَّلاَمَ قَالَ مَرْحَبًا بِالاِبْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. ثُمَّ رُفِعَتْ لِي سِدْرَةُ الْمُنْتَهَى، فَإِذَا نَبِقُهَا مِثْلُ قِلاَلِ هَجَرَ، وَإِذَا وَرَقُهَا مِثْلُ آذَانِ الْفِيلَةِ قَالَ هَذِهِ سِدْرَةُ الْمُنْتَهَى، وَإِذَا أَرْبَعَةُ أَنْهَارٍ نَهْرَانِ بَاطِنَانِ، وَنَهْرَانِ ظَاهِرَانِ. فَقُلْتُ مَا هَذَانِ يَا جِبْرِيلُ قَالَ أَمَّا الْبَاطِنَانِ، فَنَهَرَانِ فِي الْجَنَّةِ، وَأَمَّا الظَّاهِرَانِ فَالنِّيلُ وَالْفُرَاتُ. ثُمَّ رُفِعَ لِي الْبَيْتُ الْمَعْمُورُ، ثُمَّ أُتِيتُ بِإِنَاءٍ مِنْ خَمْرٍ، وَإِنَاءٍ مِنْ لَبَنٍ وَإِنَاءٍ مِنْ عَسَلٍ، فَأَخَذْتُ اللَّبَنَ، فَقَالَ هِيَ الْفِطْرَةُ أَنْتَ عَلَيْهَا وَأُمَّتُكَ. ثُمَّ فُرِضَتْ عَلَىَّ الصَّلَوَاتُ خَمْسِينَ صَلاَةً كُلَّ يَوْمٍ. فَرَجَعْتُ فَمَرَرْتُ عَلَى مُوسَى، فَقَالَ بِمَا أُمِرْتَ قَالَ أُمِرْتُ بِخَمْسِينَ صَلاَةً كُلَّ يَوْمٍ. قَالَ إِنَّ أُمَّتَكَ لاَ تَسْتَطِيعُ خَمْسِينَ صَلاَةً كُلَّ يَوْمٍ، وَإِنِّي وَاللَّهِ قَدْ جَرَّبْتُ النَّاسَ قَبْلَكَ، وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لأُمَّتِكَ. فَرَجَعْتُ، فَوَضَعَ عَنِّي عَشْرًا، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَأُمِرْتُ بِعَشْرِ صَلَوَاتٍ كُلَّ يَوْمٍ، فَرَجَعْتُ فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَأُمِرْتُ بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ، فَرَجَعْتُ إِلَى مُوسَى، فَقَالَ بِمَا أُمِرْتَ قُلْتُ أُمِرْتُ بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ. قَالَ إِنَّ أُمَّتَكَ لاَ تَسْتَطِيعُ خَمْسَ صَلَوَاتٍ كُلَّ يَوْمٍ، وَإِنِّي قَدْ جَرَّبْتُ النَّاسَ قَبْلَكَ، وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لأُمَّتِكَ. قَالَ سَأَلْتُ رَبِّي حَتَّى اسْتَحْيَيْتُ، وَلَكِنْ أَرْضَى وَأُسَلِّمُ ـ قَالَ ـ فَلَمَّا جَاوَزْتُ نَادَى مُنَادٍ أَمْضَيْتُ فَرِيضَتِي وَخَفَّفْتُ عَنْ عِبَادِي ".

Reference	: Sahih al-Bukhari 3887
In-book reference	: Book 63, Hadith 113
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 227

Narrated Ibn `Abbas:

Regarding the Statement of Allah" "And We granted the vision (Ascension to the heavens) which We made you see (as an actual eye witness) was only made as a trial for the people." (17.60) Ibn `Abbas added: The sights which Allah's Messenger (ﷺ) was shown on the Night Journey when he was taken to Bait-ulMaqdis (i.e. Jerusalem) were actual sights, (not dreams). And the Cursed Tree (mentioned) in the Qur'an is the tree of Zaqqum (itself) .

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرٌو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ فِي قَوْلِهِ تَعَالَى {وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلاَّ فِتْنَةً لِلنَّاسِ} قَالَ هِيَ رُؤْيَا عَيْنٍ، أُرِيَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم لَيْلَةَ أُسْرِيَ بِهِ إِلَى بَيْتِ الْمَقْدِسِ. قَالَ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ قَالَ هِيَ شَجَرَةُ الزَّقُّومِ.

Reference	: Sahih al-Bukhari 3888
In-book reference	: Book 63, Hadith 114
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 228

(43) Chapter: The deputation of the Ansar to the Prophet (saws) at Makkah, and the Al-Aqaba

(43) باب وُفُودُ الأَنْصَارِ إِلَى النَّبِيِّ صلى الله عليه وسلم بِمَكَّةَ وَبَيْعَةُ الْعَقَبَةِ

Narrated `Abdullah bin Ka`b:

Who was Ka`b's guide when Ka`b turned blind: I heard Ka`b bin Malik narrating: When he remained behind (i.e. did not Join) the Prophet (ﷺ) in the Ghazwa of Tabuk. Ibn Bukair, in his narration stated that Ka`b said, " I witnessed the Al-`Aqaba pledge of allegiance at night with the Prophet (ﷺ) when we jointly agreed to support Islam with all our efforts I would not like to have attended the Badr battle instead of that 'Aqaba pledge although Badr is more well-known than it, amongst the people."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَنْبَسَةُ، حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ ـ وَكَانَ قَائِدَ كَعْبٍ حِينَ عَمِيَ ـ قَالَ سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ حِينَ تَخَلَّفَ عَنِ النَّبِيِّ صلى الله عليه وسلم فِي غَزْوَةِ تَبُوكَ. بِطُولِهِ، قَالَ ابْنُ بُكَيْرٍ فِي حَدِيثِهِ وَلَقَدْ شَهِدْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم لَيْلَةَ الْعَقَبَةِ حِينَ تَوَاثَقْنَا عَلَى الإِسْلاَمِ، وَمَا أُحِبُّ أَنَّ لِي بِهَا مَشْهَدَ بَدْرٍ وَإِنْ كَانَتْ بَدْرٌ، أَذْكَرَ فِي النَّاسِ مِنْهَا.

Reference	: Sahih al-Bukhari 3889
In-book reference	: Book 63, Hadith 115
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 229

Narrated Jabir bin `Abdullah:

I was present with my two maternal uncles at Al-`Aqaba (where the pledge of allegiance was given). (Ibn 'Uyaina said, "One of the two was Al-Bara' bin Marur.")

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ كَانَ عَمْرٌو يَقُولُ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ يَقُولُ شَهِدَ بِي خَالاَىَ الْعَقَبَةَ. قَالَ أَبُو عَبْدِ اللَّهِ قَالَ ابْنُ عُيَيْنَةَ أَحَدُهُمَا الْبَرَاءُ بْنُ مَعْرُورٍ.

Reference	: Sahih al-Bukhari 3890
In-book reference	: Book 63, Hadith 116
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 230

Narrated Jabir:

My father, my two maternal uncles and I were among those who took part in the 'Aqaba Pledge.

حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ عَطَاءٌ قَالَ جَابِرٌ أَنَا وَأَبِي، وَخَالِي، مِنْ أَصْحَابِ الْعَقَبَةِ.

Reference	: Sahih al-Bukhari 3891
In-book reference	: Book 63, Hadith 117
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 231

Narrated 'Ubada bin As-Samit:

Who had taken part in the battle of Badr with Allah's Messenger (ﷺ) and had been amongst his companions on the night of Al-`Aqaba Pledge: Allah's Messenger (ﷺ), surrounded by a group of his companions said, "Come along and give me the pledge of allegiance that you will not worship anything besides Allah, will not steal, will not commit illegal sexual intercourse will not kill your children, will not utter; slander, invented by yourself, and will not disobey me if I order you to do something good. Whoever among you will respect and fulfill this pledge, will be rewarded by Allah. And if one of you commits any of these sins and is punished in this world then that will be his expiation for it, and if one of you commits any of these sins and Allah screens his sin, then his matter, will rest with Allah: If He will, He will punish him and if He will,. He will excuse him." So I gave the pledge of allegiance to him for these conditions.

حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ، قَالَ أَخْبَرَنِي أَبُو إِدْرِيسَ، عَائِذُ اللَّهِ أَنَّ عُبَادَةَ بْنَ الصَّامِتِ ـ مِنَ الَّذِينَ شَهِدُوا بَدْرًا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم ـ وَمِنْ أَصْحَابِهِ لَيْلَةَ الْعَقَبَةِ ـ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ وَحَوْلَهُ عِصَابَةٌ مِنْ أَصْحَابِهِ " تَعَالَوْا بَايِعُونِي عَلَى أَنْ لاَ تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلاَ تَسْرِقُوا، وَلاَ تَزْنُوا، وَلاَ تَقْتُلُوا أَوْلاَدَكُمْ، وَلاَ تَأْتُونَ بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلاَ تَعْصُونِي فِي مَعْرُوفٍ، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ بِهِ فِي الدُّنْيَا فَهْوَ لَهُ كَفَّارَةٌ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَسَتَرَهُ اللَّهُ فَأَمْرُهُ إِلَى اللَّهِ، إِنْ شَاءَ عَاقَبَهُ، وَإِنْ شَاءَ عَفَا عَنْهُ ". قَالَ فَبَايَعْتُهُ عَلَى ذَلِكَ.

Reference	: Sahih al-Bukhari 3892
In-book reference	: Book 63, Hadith 118
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 232

Narrated 'Ubada bin As Samit:

I was one of the Naqibs who gave the ('Aqaba) Pledge of Allegiance to Allah's Messenger (ﷺ) . We gave the pledge of allegiance to him that we would not worship anything other than Allah, would not steal, would not commit illegal

sexual intercourse, would not kill a person whose killing Allah has made illegal except rightfully, would not rob each other, and we would not be promised Paradise jf we did the above sins, then if we committed one of the above sins, Allah will give His Judgment concerning it.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنِ الصُّنَابِحِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ ـ رضى الله عنه ـ أَنَّهُ قَالَ إِنِّي مِنَ النُّقَبَاءِ الَّذِينَ بَايَعُوا رَسُولَ اللَّهِ صلى الله عليه وسلم. وَقَالَ بَايَعْنَاهُ عَلَى أَنْ لاَ نُشْرِكَ بِاللَّهِ شَيْئًا، وَلاَ نَسْرِقَ، وَلاَ نَزْنِيَ، وَلاَ نَقْتُلَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ، وَلاَ نَنْتَهِبَ، وَلاَ نَعْصِيَ بِالْجَنَّةِ إِنْ فَعَلْنَا ذَلِكَ، فَإِنْ غَشِينَا مِنْ ذَلِكَ شَيْئًا كَانَ قَضَاءُ ذَلِكَ إِلَى اللَّهِ.

Reference	: Sahih al-Bukhari 3893
In-book reference	: Book 63, Hadith 119
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 233

(44) Chapter: Marriage of the Prophet (saws) with ‘Aishah رضي الله عنها

(44) باب تَزْوِيجُ النَّبِيِّ صلى الله عليه وسلم عَائِشَةَ وَقُدُومُهَا الْمَدِينَةَ وَبِنَاؤُهُ بِهَا

Narrated Aisha:

The Prophet (ﷺ) engaged me when I was a girl of six (years). We went to Medina and stayed at the home of Bani-al-Harith bin Khazraj. Then I got ill and my hair fell down. Later on my hair grew (again) and my mother, Um Ruman, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became Allright, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some Ansari women who said, "Best wishes and Allah's Blessing and a good luck." Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allah's Apostle came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age.

حَدَّثَنِي فَرْوَةُ بْنُ أَبِي الْمَغْرَاءِ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ تَزَوَّجَنِي النَّبِيُّ صلى الله عليه وسلم وَأَنَا بِنْتُ سِتِّ سِنِينَ، فَقَدِمْنَا الْمَدِينَةَ فَنَزَلْنَا فِي بَنِي الْحَارِثِ بْنِ خَزْرَجٍ، فَوُعِكْتُ فَتَمَرَّقَ شَعَرِي فَوَفَى جُمَيْمَةً، فَأَتَتْنِي أُمِّي أُمُّ رُومَانَ وَإِنِّي لَفِي أُرْجُوحَةٍ وَمَعِي صَوَاحِبُ لِي، فَصَرَخَتْ بِي فَأَتَيْتُهَا لاَ أَدْرِي مَا تُرِيدُ بِي فَأَخَذَتْ بِيَدِي حَتَّى أَوْقَفَتْنِي عَلَى بَابِ الدَّارِ، وَإِنِّي لأُنْهِجُ، حَتَّى سَكَنَ بَعْضُ نَفَسِي، ثُمَّ أَخَذَتْ شَيْئًا مِنْ مَاءٍ فَمَسَحَتْ بِهِ وَجْهِي وَرَأْسِي ثُمَّ أَدْخَلَتْنِي الدَّارَ فَإِذَا نِسْوَةٌ مِنَ الأَنْصَارِ فِي الْبَيْتِ فَقُلْنَ عَلَى الْخَيْرِ وَالْبَرَكَةِ، وَعَلَى خَيْرِ طَائِرٍ. فَأَسْلَمَتْنِي إِلَيْهِنَّ فَأَصْلَحْنَ مِنْ شَأْنِي، فَلَمْ يَرُعْنِي إِلاَّ رَسُولُ اللَّهِ صلى الله عليه وسلم ضُحًى، فَأَسْلَمَتْنِي إِلَيْهِ، وَأَنَا يَوْمَئِذٍ بِنْتُ تِسْعِ سِنِينَ.

Reference	: Sahih al-Bukhari 3894
In-book reference	: Book 63, Hadith 120
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 234

Narrated `Aisha:

That the Prophet (ﷺ) said to her, "You have been shown to me twice in my dream. I saw you pictured on a piece of silk and some-one said (to me). 'This is your wife.' When I uncovered the picture, I saw that it was yours. I said, 'If this is from Allah, it will be done."

حَدَّثَنَا مُعَلًّى، حَدَّثَنَا وُهَيْبٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لَهَا " أُرِيتُكِ فِي الْمَنَامِ مَرَّتَيْنِ، أَرَى أَنَّكِ فِي سَرَقَةٍ مِنْ حَرِيرٍ وَيَقُولُ هَذِهِ امْرَأَتُكَ فَاكْشِفْ عَنْهَا فَإِذَا هِيَ أَنْتِ فَأَقُولُ إِنْ يَكُ هَذَا مِنْ عِنْدِ اللَّهِ يُمْضِهِ ".

Reference	: Sahih al-Bukhari 3895

In-book reference : Book 63, Hadith 121
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 235
(deprecated numbering scheme)

Narrated Hisham's father:

Khadija died three years before the Prophet (ﷺ) departed to Medina. He stayed there for two years or so and then he married `Aisha when she was a girl of six years of age, and he consumed that marriage when she was nine years old.

حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ تُوُفِّيَتْ خَدِيجَةُ قَبْلَ مَخْرَجِ النَّبِيِّ صلى الله عليه وسلم إِلَى الْمَدِينَةِ بِثَلاَثِ سِنِينَ، فَلَبِثَ سَنَتَيْنِ أَوْ قَرِيبًا مِنْ ذَلِكَ، وَنَكَحَ عَائِشَةَ وَهْىَ بِنْتُ سِتِّ سِنِينَ، ثُمَّ بَنَى بِهَا وَهْىَ بِنْتُ تِسْعِ سِنِينَ.

Reference : Sahih al-Bukhari 3896
In-book reference : Book 63, Hadith 122
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 236
(deprecated numbering scheme)

(45) Chapter: The emigration of the Prophet (saws) to Al-Madina (45) باب هِجْرَةُ النَّبِيِّ صلى الله عليه وسلم وَأَصْحَابِهِ إِلَى الْمَدِينَةِ

وَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ وَأَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَوْلاَ الْهِجْرَةُ لَكُنْتُ امْرَأً مِنَ الأَنْصَارِ».

وَقَالَ أَبُو مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «رَأَيْتُ فِي الْمَنَامِ أَنِّي أُهَاجِرُ مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا نَخْلٌ، فَذَهَبَ وَهَلِي إِلَى أَنَّهَا الْيَمَامَةُ أَوْ هَجَرُ، فَإِذَا هِيَ الْمَدِينَةُ يَثْرِبُ».

Narrated Abu Wail:

We visited Khabbaba who said, "We migrated with the Prophet (ﷺ) for Allah's Sake, so our reward became due and sure with Allah. Some of us passed away without taking anything of their rewards (in this world) and one of them was Mus`ab bin `Umar who was martyred on the day (of the battle) of Uhud leaving a striped woolen cloak. When we covered his head with it, his feet became naked, and when covered his feet, his head became naked. So Allah's Messenger (ﷺ) ordered us to cover his head and put some Idhkhir (i.e. a special kind of grass) on his feet. (On the other hand) some of us have had their fruits ripened (in this world) and they are collecting them."

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الأَعْمَشُ، قَالَ سَمِعْتُ أَبَا وَائِلٍ، يَقُولُ عُدْنَا خَبَّابًا فَقَالَ هَاجَرْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم نُرِيدُ وَجْهَ اللَّهِ، فَوَقَعَ أَجْرُنَا عَلَى اللَّهِ، فَمِنَّا مَنْ مَضَى، لَمْ يَأْخُذْ مِنْ أَجْرِهِ شَيْئًا، مِنْهُمْ مُصْعَبُ بْنُ عُمَيْرٍ قُتِلَ يَوْمَ أُحُدٍ، وَتَرَكَ نَمِرَةً، فَكُنَّا إِذَا غَطَّيْنَا بِهَا رَأْسَهُ بَدَتْ رِجْلاَهُ، وَإِذَا غَطَّيْنَا رِجْلَيْهِ بَدَا رَأْسُهُ، فَأَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ نُغَطِّيَ رَأْسَهُ، وَنَجْعَلَ عَلَى رِجْلَيْهِ شَيْئًا مِنْ إِذْخِرٍ. وَمِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهْوَ يَهْدِبُهَا.

Reference : Sahih al-Bukhari 3897
In-book reference : Book 63, Hadith 123
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 237
(deprecated numbering scheme)

Narrated `Umar:

I heard the Prophet (ﷺ) saying, "The reward of deeds depends on the intentions, so whoever emigrated for the worldly benefits or to marry a woman, his emigration was for that for which he emigrated, but whoever emigrated for the Sake of Allah and His Apostle, his emigration is for Allah and His Apostle."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادٌ ـ هُوَ ابْنُ زَيْدٍ ـ عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ، قَالَ سَمِعْتُ عُمَرَ ـ رضى الله عنه ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " الأَعْمَالُ بِالنِّيَّةِ، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوِ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ صلى الله عليه وسلم ".

Reference : Sahih al-Bukhari 3898
In-book reference : Book 63, Hadith 124
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 238
(deprecated numbering scheme)

Narrated Mujahid bin Jabir Al-Makki:

`Abdullah bin `Umar used to say, "There is no more Hijrah (i.e. migration) after the Conquest of Mecca."

حَدَّثَنِي إِسْحَاقُ بْنُ يَزِيدَ الدِّمَشْقِيُّ، حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ، قَالَ حَدَّثَنِي أَبُو عَمْرٍو الأَوْزَاعِيُّ، عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ، عَنْ مُجَاهِدِ بْنِ جَبْرٍ الْمَكِّيِّ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ كَانَ يَقُولُ لاَ هِجْرَةَ بَعْدَ الْفَتْحِ.

Reference : Sahih al-Bukhari 3899
In-book reference : Book 63, Hadith 125
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 239
(deprecated numbering scheme)

Narrated 'Ata bin Abi Rabah:

`Ubaid bin `Umar Al-Laithi and I visited Aisha and asked her about the Hijra (i.e. migration), and she said, "Today there is no (Hijrah) emigration. A believer used to run away with his religion to Allah and His Apostle lest he should be put to trial because of his religion. Today Allah has made Islam triumphant, and today a believer can worship his Lord wherever he likes. But the deeds that are still rewardable (in place of emigration) are Jihad and good intentions." (See Hadith No. 42 Vol. 4).

وَحَدَّثَنِي الأَوْزَاعِيُّ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، قَالَ زُرْتُ عَائِشَةَ مَعَ عُبَيْدِ بْنِ عُمَيْرٍ اللَّيْثِيِّ فَسَأَلْنَاهَا عَنِ الْهِجْرَةِ، فَقَالَتْ لاَ هِجْرَةَ الْيَوْمَ، كَانَ الْمُؤْمِنُونَ يَفِرُّ أَحَدُهُمْ بِدِينِهِ إِلَى اللَّهِ تَعَالَى وَإِلَى رَسُولِهِ صلى الله عليه وسلم مَخَافَةَ أَنْ يُفْتَنَ عَلَيْهِ، فَأَمَّا الْيَوْمَ فَقَدْ أَظْهَرَ اللَّهُ الإِسْلاَمَ، وَالْيَوْمَ يَعْبُدُ رَبَّهُ حَيْثُ شَاءَ، وَلَكِنْ جِهَادٌ وَنِيَّةٌ.

Reference : Sahih al-Bukhari 3900
In-book reference : Book 63, Hadith 126
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 240
(deprecated numbering scheme)

Narrated Aisha:

Sa`d said, "O Allah! You know that there is none against whom I am eager to fight more willingly for Your Cause than those people who disbelieved Your Apostle and drove him out (of his city). O Allah! I think that You have ended the fight between us and them."

حَدَّثَنِي زَكَرِيَّاءُ بْنُ يَحْيَى، حَدَّثَنَا ابْنُ نُمَيْرٍ، قَالَ هِشَامٌ فَأَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ سَعْدًا، قَالَ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَيْسَ أَحَدٌ أَحَبَّ إِلَىَّ أَنْ أُجَاهِدَهُمْ فِيكَ مِنْ قَوْمٍ كَذَّبُوا رَسُولَكَ صلى الله عليه وسلم وَأَخْرَجُوهُ، اللَّهُمَّ فَإِنِّي أَظُنُّ أَنَّكَ قَدْ وَضَعْتَ الْحَرْبَ بَيْنَنَا وَبَيْنَهُمْ. وَقَالَ أَبَانُ بْنُ يَزِيدَ حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ أَخْبَرَتْنِي عَائِشَةُ مِنْ قَوْمٍ كَذَّبُوا نَبِيَّكَ وَأَخْرَجُوهُ مِنْ قُرَيْشٍ.

Reference : Sahih al-Bukhari 3901
In-book reference : Book 63, Hadith 127
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 241
(deprecated numbering scheme)

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) started receiving the Divine Inspiration at the age of forty. Then he stayed in Mecca for thirteen years, receiving the Divine Revelation. Then he was ordered to migrate and he lived as an Emigrant for ten years and then died at the age of sixty-three (years).

حَدَّثَنَا مَطَرُ بْنُ الْفَضْلِ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ بُعِثَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأَرْبَعِينَ سَنَةً، فَمَكُثَ بِمَكَّةَ ثَلاَثَ عَشْرَةَ سَنَةً يُوحَى إِلَيْهِ، ثُمَّ أُمِرَ بِالْهِجْرَةِ فَهَاجَرَ عَشْرَ سِنِينَ، وَمَاتَ وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ.

Reference : Sahih al-Bukhari 3902
In-book reference : Book 63, Hadith 128
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 242
(deprecated numbering scheme)

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) stayed in Mecca for thirteen years (after receiving the first Divine Inspiration) and died at the age of sixty-three.

حَدَّثَنِي مَطَرُ بْنُ الْفَضْلِ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ مَكَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَكَّةَ ثَلاَثَ عَشْرَةَ، وَتُوُفِّيَ وَهْوَ ابْنُ ثَلاَثٍ وَسِتِّينَ.

Reference : Sahih al-Bukhari 3903
In-book reference : Book 63, Hadith 129
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 243
(deprecated numbering scheme)

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) sat on the pulpit and said, "Allah has given one of His Slaves the choice of receiving the splendor and luxury of the worldly life whatever he likes or to accept the good (of the Hereafter) which is with Allah. So he has chosen that good which is with Allah." On that Abu Bakr wept and said, "Our fathers and mothers be sacrificed for you." We became astonished at this. The people said, "Look at this old man! Allah's Messenger (ﷺ) talks about a Slave of Allah to whom He has given the option to choose either the splendor of this worldly life or the good which is with Him, while he says. 'our fathers and mothers be sacrifice(i for you." But it was Allah's Messenger (ﷺ) who had been given option, and Abu Bakr knew it better than we. Allah's Messenger (ﷺ) added, "No doubt, I am indebted to Abu Bakr more than to anybody else regarding both his companionship and his wealth. And if I had to take a Khalil from my followers, I would certainly have taken Abu Bakr, but the fraternity of Islam is. sufficient. Let no door (i.e. Khoukha) of the Mosque remain open, except the door of Abu Bakr."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ عَنْ عُبَيْدٍ ـ يَعْنِي ابْنَ حُنَيْنٍ ـ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم جَلَسَ عَلَى الْمِنْبَرِ فَقَالَ " إِنَّ عَبْدًا خَيَّرَهُ اللَّهُ بَيْنَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا مَا شَاءَ، وَبَيْنَ مَا عِنْدَهُ، فَاخْتَارَ مَا عِنْدَهُ ". فَبَكَى أَبُو بَكْرٍ وَقَالَ فَدَيْنَاكَ بِآبَائِنَا وَأُمَّهَاتِنَا. فَعَجِبْنَا لَهُ، وَقَالَ النَّاسُ انْظُرُوا إِلَى هَذَا الشَّيْخِ، يُخْبِرُ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ عَبْدٍ خَيَّرَهُ اللَّهُ بَيْنَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ وَهْوَ يَقُولُ فَدَيْنَاكَ بِآبَائِنَا وَأُمَّهَاتِنَا. فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم هُوَ الْمُخَيَّرَ، وَكَانَ أَبُو بَكْرٍ هُوَ أَعْلَمَنَا بِهِ. وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ مِنْ أَمَنِّ النَّاسِ عَلَىَّ فِي صُحْبَتِهِ وَمَالِهِ أَبَا بَكْرٍ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلاً مِنْ أُمَّتِي لاَتَّخَذْتُ أَبَا بَكْرٍ، إِلاَّ خُلَّةَ الإِسْلاَمِ، لاَ يَبْقَيَنَّ فِي الْمَسْجِدِ خَوْخَةٌ إِلاَّ خَوْخَةُ أَبِي بَكْرٍ ".

Reference : Sahih al-Bukhari 3904
In-book reference : Book 63, Hadith 130
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 244
(deprecated numbering scheme)

Narrated 'Aisha:

(the wife of the Prophet) I never remembered my parents believing in any religion other than the true religion (i.e. Islam), and (I don't remember) a single day passing without our being visited by Allah's Messenger (ﷺ) in the morning and in the evening. When the Muslims were put to test (i.e. troubled by the pagans), Abu Bakr set out migrating to the land of Ethiopia, and when he reached Bark-al-Ghimad, Ibn Ad-Daghina, the chief of the tribe of Qara, met him and said, "O Abu Bakr! Where are you going?" Abu Bakr replied, "My people have turned me out (of my country), so I want to wander on the earth and worship my Lord." Ibn Ad-Daghina said, "O Abu Bakr! A man like you should not leave his home-land, nor should he be driven out, because you help the destitute, earn their livings,

and you keep good relations with your Kith and kin, help the weak and poor, entertain guests generously, and help the calamity-stricken persons. Therefore I am your protector. Go back and worship your Lord in your town."
So Abu Bakr returned and Ibn Ad-Daghina accompanied him. In the evening Ibn Ad-Daghina visited the nobles of Quraish and said to them. "A man like Abu Bakr should not leave his homeland, nor should he be driven out. Do you (i.e. Quraish) drive out a man who helps the destitute, earns their living, keeps good relations with his Kith and kin, helps the weak and poor, entertains guests generously and helps the calamity-stricken persons?" So the people of Quraish could not refuse Ibn Ad-Daghina's protection, and they said to Ibn Ad-Daghina, "Let Abu Bakr worship his Lord in his house. He can pray and recite there whatever he likes, but he should not hurt us with it, and should not do it publicly, because we are afraid that he may affect our women and children." Ibn Ad-Daghina told Abu Bakr of all that. Abu Bakr stayed in that state, worshipping his Lord in his house. He did not pray publicly, nor did he recite Quran outside his house.
Then a thought occurred to Abu Bakr to build a mosque in front of his house, and there he used to pray and recite the Quran. The women and children of the pagans began to gather around him in great number. They used to wonder at him and look at him. Abu Bakr was a man who used to weep too much, and he could not help weeping on reciting the Quran. That situation scared the nobles of the pagans of Quraish, so they sent for Ibn Ad-Daghina. When he came to them, they said, "We accepted your protection of Abu Bakr on condition that he should worship his Lord in his house, but he has violated the conditions and he has built a mosque in front of his house where he prays and recites the Quran publicly. We are now afraid that he may affect our women and children unfavorably. So, prevent him from that. If he likes to confine the worship of his Lord to his house, he may do so, but if he insists on doing that openly, ask him to release you from your obligation to protect him, for we dislike to break our pact with you, but we deny Abu Bakr the right to announce his act publicly." Ibn Ad-Daghina went to Abu- Bakr and said, ("O Abu Bakr!) You know well what contract I have made on your behalf; now, you are either to abide by it, or else release me from my obligation of protecting you, because I do not want the 'Arabs hear that my people have dishonored a contract I have made on behalf of another man." Abu Bakr replied, "I release you from your pact to protect me, and am pleased with the protection from Allah."
At that time the Prophet (ﷺ) was in Mecca, and he said to the Muslims, "In a dream I have been shown your migration place, a land of date palm trees, between two mountains, the two stony tracts." So, some people migrated to Medina, and most of those people who had previously migrated to the land of Ethiopia, returned to Medina. Abu Bakr also prepared to leave for Medina, but Allah's Messenger (ﷺ) said to him, "Wait for a while, because I hope that I will be allowed to migrate also." Abu Bakr said, "Do you indeed expect this? Let my father be sacrificed for you!" The Prophet (ﷺ) said, "Yes." So Abu Bakr did not migrate for the sake of Allah's Messenger (ﷺ) in order to accompany him. He fed two she-camels he possessed with the leaves of As-Samur tree that fell on being struck by a stick for four months.
One day, while we were sitting in Abu Bakr's house at noon, someone said to Abu Bakr, "This is Allah's Messenger (ﷺ) with his head covered coming at a time at which he never used to visit us before." Abu Bakr said, "May my parents be sacrificed for him. By Allah, he has not come at this hour except for a great necessity." So Allah's Messenger (ﷺ) came and asked permission to enter, and he was allowed to enter. When he entered, he said to Abu Bakr. "Tell everyone who is present with you to go away." Abu Bakr replied, "There are none but your family. May my father be sacrificed for you, O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) said, "i have been given permission to migrate." Abu Bakr said, "Shall I accompany you? May my father be sacrificed for you, O Allah's Messenger (ﷺ)!" Allah's Messenger (ﷺ) said, "Yes." Abu Bakr said, "O Allah's Messenger (ﷺ)! May my father be

sacrificed for you, take one of these two she-camels of mine." Allah's Messenger (ﷺ) replied, "(I will accept it) with payment." So we prepared the baggage quickly and put some journey food in a leather bag for them. Asma, Abu Bakr's daughter, cut a piece from her waist belt and tied the mouth of the leather bag with it, and for that reason she was named Dhat-un-Nitaqain (i.e. the owner of two belts).

Then Allah's Messenger (ﷺ) and Abu Bakr reached a cave on the mountain of Thaur and stayed there for three nights. 'Abdullah bin Abi Bakr who was intelligent and a sagacious youth, used to stay (with them) aver night. He used to leave them before day break so that in the morning he would be with Quraish as if he had spent the night in Mecca. He would keep in mind any plot made against them, and when it became dark he would (go and) inform them of it. 'Amir bin Fuhaira, the freed slave of Abu Bakr, used to bring the milch sheep (of his master, Abu Bakr) to them a little while after nightfall in order to rest the sheep there. So they always had fresh milk at night, the milk of their sheep, and the milk which they warmed by throwing heated stones in it. 'Amir bin Fuhaira would then call the herd away when it was still dark (before daybreak). He did the same in each of those three nights. Allah's Messenger (ﷺ) and Abu Bakr had hired a man from the tribe of Bani Ad-Dail from the family of Bani Abd bin Adi as an expert guide, and he was in alliance with the family of Al-'As bin Wail As-Sahmi and he was on the religion of the infidels of Quraish. The Prophet (ﷺ) and Abu Bakr trusted him and gave him their two she-camels and took his promise to bring their two she camels to the cave of the mountain of Thaur in the morning after three nights later. And (when they set out), 'Amir bin Fuhaira and the guide went along with them and the guide led them along the sea-shore.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، قَالَ ابْنُ شِهَابٍ فَأَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ لَمْ أَعْقِلْ أَبَوَىَّ قَطُّ إِلاَّ وَهُمَا يَدِينَانِ الدِّينَ، وَلَمْ يَمُرَّ عَلَيْنَا يَوْمٌ إِلاَّ يَأْتِينَا فِيهِ رَسُولُ اللَّهِ صلى الله عليه وسلم طَرَفَىِ النَّهَارِ بُكْرَةً وَعَشِيَّةً، فَلَمَّا ابْتُلِيَ الْمُسْلِمُونَ خَرَجَ أَبُو بَكْرٍ مُهَاجِرًا نَحْوَ أَرْضِ الْحَبَشَةِ، حَتَّى بَلَغَ بَرْكَ الْغِمَادِ لَقِيَهُ ابْنُ الدَّغِنَةِ وَهْوَ سَيِّدُ الْقَارَةِ. فَقَالَ أَيْنَ تُرِيدُ يَا أَبَا بَكْرٍ فَقَالَ أَبُو بَكْرٍ أَخْرَجَنِي قَوْمِي، فَأُرِيدُ أَنْ أَسِيحَ فِي الأَرْضِ وَأَعْبُدَ رَبِّي. قَالَ ابْنُ الدَّغِنَةِ فَإِنَّ مِثْلَكَ يَا أَبَا بَكْرٍ لاَ يَخْرُجُ وَلاَ يُخْرَجُ، إِنَّكَ تَكْسِبُ الْمَعْدُومَ، وَتَصِلُ الرَّحِمَ وَتَحْمِلُ الْكَلَّ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ، فَأَنَا لَكَ جَارٌ، ارْجِعْ وَاعْبُدْ رَبَّكَ بِبَلَدِكَ. فَرَجَعَ وَارْتَحَلَ مَعَهُ ابْنُ الدَّغِنَةِ، فَطَافَ ابْنُ الدَّغِنَةِ عَشِيَّةً فِي أَشْرَافِ قُرَيْشٍ، فَقَالَ لَهُمْ إِنَّ أَبَا بَكْرٍ لاَ يَخْرُجُ مِثْلُهُ وَلاَ يُخْرَجُ، أَتُخْرِجُونَ رَجُلاً يَكْسِبُ الْمَعْدُومَ، وَيَصِلُ الرَّحِمَ، وَيَحْمِلُ الْكَلَّ، وَيَقْرِي الضَّيْفَ، وَيُعِينُ عَلَى نَوَائِبِ الْحَقِّ فَلَمْ تُكَذِّبْ قُرَيْشٌ بِجِوَارِ ابْنِ الدَّغِنَةِ، وَقَالُوا لاِبْنِ الدَّغِنَةِ مُرْ أَبَا بَكْرٍ فَلْيَعْبُدْ رَبَّهُ فِي دَارِهِ، فَلْيُصَلِّ فِيهَا وَلْيَقْرَأْ مَا شَاءَ، وَلاَ يُؤْذِينَا بِذَلِكَ، وَلاَ يَسْتَعْلِنْ بِهِ، فَإِنَّا نَخْشَى أَنْ يَفْتِنَ نِسَاءَنَا وَأَبْنَاءَنَا. فَقَالَ ذَلِكَ ابْنُ الدَّغِنَةِ لأَبِي بَكْرٍ، فَلَبِثَ أَبُو بَكْرٍ بِذَلِكَ يَعْبُدُ رَبَّهُ فِي دَارِهِ، وَلاَ يَسْتَعْلِنُ بِصَلاَتِهِ، وَلاَ يَقْرَأُ فِي غَيْرِ دَارِهِ، ثُمَّ بَدَا لأَبِي بَكْرٍ فَابْتَنَى مَسْجِدًا بِفِنَاءِ دَارِهِ وَكَانَ يُصَلِّي فِيهِ وَيَقْرَأُ الْقُرْآنَ، فَيَنْقَذِفُ عَلَيْهِ نِسَاءُ الْمُشْرِكِينَ وَأَبْنَاؤُهُمْ، وَهُمْ يَعْجَبُونَ مِنْهُ، وَيَنْظُرُونَ إِلَيْهِ، وَكَانَ أَبُو بَكْرٍ رَجُلاً بَكَّاءً، لاَ يَمْلِكُ عَيْنَيْهِ إِذَا قَرَأَ الْقُرْآنَ، وَأَفْزَعَ ذَلِكَ أَشْرَافَ قُرَيْشٍ مِنَ الْمُشْرِكِينَ، فَأَرْسَلُوا إِلَى ابْنِ الدَّغِنَةِ، فَقَدِمَ عَلَيْهِمْ. فَقَالُوا إِنَّا كُنَّا أَجَرْنَا أَبَا بَكْرٍ بِجِوَارِكَ، عَلَى أَنْ يَعْبُدَ رَبَّهُ فِي دَارِهِ، فَقَدْ جَاوَزَ ذَلِكَ، فَابْتَنَى مَسْجِدًا بِفِنَاءِ دَارِهِ، فَأَعْلَنَ بِالصَّلاَةِ وَالْقِرَاءَةِ فِيهِ، وَإِنَّا قَدْ خَشِينَا أَنْ يَفْتِنَ نِسَاءَنَا وَأَبْنَاءَنَا فَانْهَهُ، فَإِنْ أَحَبَّ أَنْ يَقْتَصِرَ عَلَى أَنْ يَعْبُدَ رَبَّهُ فِي دَارِهِ فَعَلَ، وَإِنْ أَبَى إِلاَّ أَنْ يُعْلِنَ بِذَلِكَ فَسَلْهُ أَنْ يَرُدَّ إِلَيْكَ ذِمَّتَكَ، فَإِنَّا قَدْ كَرِهْنَا أَنْ نُخْفِرَكَ، وَلَسْنَا مُقِرِّينَ لأَبِي بَكْرٍ الاِسْتِعْلاَنَ. قَالَتْ عَائِشَةُ فَأَتَى ابْنُ الدَّغِنَةِ إِلَى أَبِي بَكْرٍ فَقَالَ قَدْ عَلِمْتَ الَّذِي عَاقَدْتُ لَكَ عَلَيْهِ، فَإِمَّا أَنْ تَقْتَصِرَ عَلَى ذَلِكَ، وَإِمَّا أَنْ تَرْجِعَ إِلَيَّ ذِمَّتِي، فَإِنِّي لاَ أُحِبُّ أَنْ تَسْمَعَ الْعَرَبُ أَنِّي أُخْفِرْتُ فِي رَجُلٍ عَقَدْتُ لَهُ. فَقَالَ أَبُو بَكْرٍ فَإِنِّي أَرُدُّ إِلَيْكَ جِوَارَكَ وَأَرْضَى بِجِوَارِ اللَّهِ عَزَّ وَجَلَّ. وَالنَّبِيُّ صلى الله عليه وسلم يَوْمَئِذٍ بِمَكَّةَ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم لِلْمُسْلِمِينَ " إِنِّي أُرِيتُ دَارَ هِجْرَتِكُمْ ذَاتَ نَخْلٍ بَيْنَ لاَبَتَيْنِ ". وَهُمَا الْحَرَّتَانِ، فَهَاجَرَ مَنْ هَاجَرَ قِبَلَ الْمَدِينَةِ، وَرَجَعَ عَامَّةُ مَنْ كَانَ هَاجَرَ بِأَرْضِ الْحَبَشَةِ إِلَى الْمَدِينَةِ، وَتَجَهَّزَ أَبُو بَكْرٍ قِبَلَ الْمَدِينَةِ، فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " عَلَى رِسْلِكَ، فَإِنِّي أَرْجُو أَنْ يُؤْذَنَ لِي ". فَقَالَ أَبُو بَكْرٍ وَهَلْ تَرْجُو ذَلِكَ بِأَبِي أَنْتَ قَالَ " نَعَمْ ". فَحَبَسَ أَبُو بَكْرٍ نَفْسَهُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم لِيَصْحَبَهُ، وَعَلَفَ رَاحِلَتَيْنِ كَانَتَا عِنْدَهُ وَرَقَ السَّمُرِ وَهْوَ الْخَبَطُ أَرْبَعَةَ أَشْهُرٍ. قَالَ ابْنُ شِهَابٍ قَالَ عُرْوَةُ قَالَتْ عَائِشَةُ فَبَيْنَمَا نَحْنُ يَوْمًا جُلُوسٌ فِي بَيْتِ أَبِي بَكْرٍ فِي نَحْرِ الظَّهِيرَةِ قَالَ قَائِلٌ لأَبِي بَكْرٍ هَذَا رَسُولُ اللَّهِ صلى الله عليه وسلم مُتَقَنِّعًا ـ فِي سَاعَةٍ لَمْ يَكُنْ يَأْتِينَا فِيهَا ـ فَقَالَ أَبُو بَكْرٍ فِدَاءٌ لَهُ أَبِي وَأُمِّي، وَاللَّهِ مَا جَاءَ بِهِ فِي هَذِهِ السَّاعَةِ إِلاَّ أَمْرٌ. قَالَتْ فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَاسْتَأْذَنَ، فَأُذِنَ لَهُ فَدَخَلَ، فَقَالَ النَّبِيُّ صلى الله عليه

وسلم لأَبِي بَكْرٍ " أَخْرِجْ مَنْ عِنْدَكَ ". فَقَالَ أَبُو بَكْرٍ إِنَّمَا هُمْ أَهْلُكَ بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ. قَالَ " فَإِنِّي قَدْ أُذِنَ لِي فِي الْخُرُوجِ ". فَقَالَ أَبُو بَكْرٍ الصَّحَابَةُ بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ. قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " نَعَمْ ". قَالَ أَبُو بَكْرٍ فَخُذْ بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ إِحْدَى رَاحِلَتَىَّ هَاتَيْنِ. قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بِالثَّمَنِ ". قَالَتْ عَائِشَةُ فَجَهَّزْنَاهُمَا أَحَثَّ الْجَهَازِ، وَصَنَعْنَا لَهُمَا سُفْرَةً فِي جِرَابٍ، فَقَطَعَتْ أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ قِطْعَةً مَنْ نِطَاقِهَا فَرَبَطَتْ بِهِ عَلَى فَمِ الْجِرَابِ، فَبِذَلِكَ سُمِّيَتْ ذَاتَ النِّطَاقِ ـ قَالَتْ ـ ثُمَّ لَحِقَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ بِغَارٍ فِي جَبَلِ ثَوْرٍ فَكَمَنَا فِيهِ ثَلاَثَ لَيَالٍ، يَبِيتُ عِنْدَهُمَا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ وَهْوَ غُلاَمٌ شَابٌّ ثَقِفٌ لَقِنٌ، فَيُدْلِجُ مِنْ عِنْدِهِمَا بِسَحَرٍ، فَيُصْبِحُ مَعَ قُرَيْشٍ بِمَكَّةَ كَبَائِتٍ، فَلاَ يَسْمَعُ أَمْرًا يُكْتَادَانِ بِهِ إِلاَّ وَعَاهُ، حَتَّى يَأْتِيَهُمَا بِخَبَرِ ذَلِكَ حِينَ يَخْتَلِطُ الظَّلاَمُ، وَيَرْعَى عَلَيْهِمَا عَامِرُ بْنُ فُهَيْرَةَ مَوْلَى أَبِي بَكْرٍ مِنْحَةً مِنْ غَنَمٍ، فَيُرِيحُهَا عَلَيْهِمَا حِينَ يَذْهَبُ سَاعَةٌ مِنَ الْعِشَاءِ، فَيَبِيتَانِ فِي رِسْلٍ وَهْوَ لَبَنُ مِنْحَتِهِمَا وَرَضِيفِهِمَا، حَتَّى يَنْعِقَ بِهَا عَامِرُ بْنُ فُهَيْرَةَ بِغَلَسٍ، يَفْعَلُ ذَلِكَ فِي كُلِّ لَيْلَةٍ مِنْ تِلْكَ اللَّيَالِي الثَّلاَثِ، وَاسْتَأْجَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ رَجُلاً مِنْ بَنِي الدِّيلِ، وَهْوَ مِنْ بَنِي عَبْدِ بْنِ عَدِيٍّ هَادِيًا خِرِّيتًا ـ وَالْخِرِّيتُ الْمَاهِرُ بِالْهِدَايَةِ ـ قَدْ غَمَسَ حِلْفًا فِي آلِ الْعَاصِ بْنِ وَائِلٍ السَّهْمِيِّ، وَهْوَ عَلَى دِينِ كُفَّارِ قُرَيْشٍ فَأَمِنَاهُ، فَدَفَعَا إِلَيْهِ رَاحِلَتَيْهِمَا، وَوَاعَدَاهُ غَارَ ثَوْرٍ بَعْدَ ثَلاَثِ لَيَالٍ بِرَاحِلَتَيْهِمَا صُبْحَ ثَلاَثٍ، وَانْطَلَقَ مَعَهُمَا عَامِرُ بْنُ فُهَيْرَةَ وَالدَّلِيلُ فَأَخَذَ بِهِمْ طَرِيقَ السَّوَاحِلِ.

Reference	: Sahih al-Bukhari 3905
In-book reference	: Book 63, Hadith 131
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 245

The nephew of Suraqa bin Ju'sham said that his father informed him that he heard Suraqa bin Ju'sham saying, "The messengers of the heathens of Quraish came to us declaring that they had assigned for the persons why would kill or arrest Allah's Messenger (ﷺ) and Abu Bakr, a reward equal to their bloodmoney. While I was sitting in one of the gatherings of my tribe. Bani Mudlij, a man from them came to us and stood up while we were sitting, and said, "O Suraqa! No doubt, I have just seen some people far away on the seashore, and I think they are Muhammad and his companions." Suraqa added, "I too realized that it must have been they. But I said 'No, it is not they, but you have seen so-and-so, and so-and-so whom we saw set out.' I stayed in the gathering for a while and then got up and left for my home. and ordered my slave-girl to get my horse which was behind a hillock, and keep it ready for me.
Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low. Then I reached my horse, mounted it and made it gallop. When I approached them (i.e. Muhammad and Abu Bakr), my horse stumbled and I fell down from it, Then I stood up, got hold of my quiver and took out the divining arrows and drew lots as to whether I should harm them (i.e. the Prophet (ﷺ) and Abu Bakr) or not, and the lot which I disliked came out. But I remounted my horse and let it gallop, giving no importance to the divining arrows. When I heard the recitation of the Quran by Allah's Messenger (ﷺ) who did not look hither and thither while Abu Bakr was doing it often, suddenly the forelegs of my horse sank into the ground up to the knees, and I fell down from it. Then I rebuked it and it got up but could hardly take out its forelegs from the ground, and when it stood up straight again, its fore-legs caused dust to rise up in the sky like smoke. Then again I drew lots with the divining arrows, and the lot which I disliked, came out. So I called upon them to feel secure. They stopped, and I remounted my horse and went to them. When I saw how I had been hampered from harming them, it came to my mind that the cause of Allah's Messenger (ﷺ) (i.e. Islam) will become victorious. So I said to him, "Your people have assigned a reward equal to the bloodmoney for your head." Then I told them all the plans the people of Mecca had made concerning them. Then I offered them some journey food and goods but they

refused to take anything and did not ask for anything, but the Prophet (ﷺ) said, "Do not tell others about us." Then I requested him to write for me a statement of security and peace. He ordered 'Amr bin Fuhaira who wrote it for me on a parchment, and then Allah's Messenger (ﷺ) proceeded on his way.

Narrated 'Urwa bin Az-Zubair:

Allah's Messenger (ﷺ) met Az-Zubair in a caravan of Muslim merchants who were returning from Sham. Az-Zubair provided Allah's Messenger (ﷺ) and Abu Bakr with white clothes to wear. When the Muslims of Medina heard the news of the departure of Allah's Messenger (ﷺ) from Mecca (towards Medina), they started going to the Harra every morning . They would wait for him till the heat of the noon forced them to return. One day, after waiting for a long while, they returned home, and when they went into their houses, a Jew climbed up the roof of one of the forts of his people to look for some thing, and he saw Allah's Messenger (ﷺ) and his companions dressed in white clothes, emerging out of the desert mirage.

The Jew could not help shouting at the top of his voice, "O you 'Arabs! Here is your great man whom you have been waiting for!" So all the Muslims rushed to their arms and received Allah's Messenger (ﷺ) on the summit of Harra. The Prophet (ﷺ) turned with them to the right and alighted at the quarters of Bani 'Amr bin 'Auf, and this was on Monday in the month of Rabi-ul-Awal. Abu Bakr stood up, receiving the people while Allah's Messenger (ﷺ) sat down and kept silent. Some of the Ansar who came and had not seen Allah's Messenger (ﷺ) before, began greeting Abu Bakr, but when the sunshine fell on Allah's Messenger (ﷺ) and Abu Bakr came forward and shaded him with his sheet only then the people came to know Allah's Messenger (ﷺ). Allah's Messenger (ﷺ) stayed with Bani 'Amr bin 'Auf for ten nights and established the mosque (mosque of Quba) which was founded on piety. Allah's Messenger (ﷺ) prayed in it and then mounted his she-camel and proceeded on, accompanied by the people till his she-camel knelt down at (the place of) the Mosque of Allah's Messenger (ﷺ) at Medina. Some Muslims used to pray there in those days, and that place was a yard for drying dates belonging to Suhail and Sahl, the orphan boys who were under the guardianship of 'Asad bin Zurara. When his she-camel knelt down, Allah's Messenger (ﷺ) said, "This place, Allah willing, will be our abiding place." Allah's Messenger (ﷺ) then called the two boys and told them to suggest a price for that yard so that he might take it as a mosque. The two boys said, "No, but we will give it as a gift, O Allah's Messenger (ﷺ)!" Allah's Messenger (ﷺ) then built a mosque there. The Prophet (ﷺ) himself started carrying unburnt bricks for its building and while doing so, he was saying "This load is better than the load of Khaibar, for it is more pious in the Sight of Allah and purer and better rewardable." He was also saying, "O Allah! The actual reward is the reward in the Hereafter, so bestow Your Mercy on the Ansar and the Emigrants." Thus the Prophet (ﷺ) recited (by way of proverb) the poem of some Muslim poet whose name is unknown to me.

(Ibn Shibab said, "In the Hadiths it does not occur that Allah's Apostle
recited a complete poetic verse other than this one.")

قَالَ ابْنُ شِهَابٍ وَأَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ مَالِكٍ الْمُدْلِجِيُّ ـ وَهْوَ ابْنُ أَخِي سُرَاقَةَ بْنِ مَالِكِ بْنِ جُعْشُمٍ ـ أَنَّ أَبَاهُ، أَخْبَرَهُ أَنَّهُ، سَمِعَ سُرَاقَةَ بْنَ جُعْشُمٍ، يَقُولُ جَاءَنَا رُسُلُ كُفَّارِ قُرَيْشٍ يَجْعَلُونَ فِي رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَبِي بَكْرٍ دِيَةَ كُلِّ وَاحِدٍ مِنْهُمَا، مَنْ قَتَلَهُ أَوْ أَسَرَهُ، فَبَيْنَمَا أَنَا جَالِسٌ فِي مَجْلِسٍ مِنْ مَجَالِسِ قَوْمِي بَنِي مُدْلِجٍ أَقْبَلَ رَجُلٌ مِنْهُمْ حَتَّى قَامَ عَلَيْنَا وَنَحْنُ جُلُوسٌ، فَقَالَ يَا سُرَاقَةُ، إِنِّي قَدْ رَأَيْتُ آنِفًا أَسْوِدَةً بِالسَّاحِلِ ـ أُرَاهَا مُحَمَّدًا وَأَصْحَابَهُ. قَالَ سُرَاقَةُ فَعَرَفْتُ أَنَّهُمْ هُمْ، فَقُلْتُ لَهُ إِنَّهُمْ لَيْسُوا بِهِمْ، وَلَكِنَّكَ رَأَيْتَ فُلاَنًا وَفُلاَنًا انْطَلَقُوا بِأَعْيُنِنَا. ثُمَّ لَبِثْتُ فِي الْمَجْلِسِ سَاعَةً، ثُمَّ قُمْتُ فَدَخَلْتُ فَأَمَرْتُ جَارِيَتِي أَنْ تَخْرُجَ بِفَرَسِي وَهْىَ مِنْ وَرَاءِ أَكَمَةٍ فَتَحْبِسَهَا عَلَىَّ، وَأَخَذْتُ رُمْحِي، فَخَرَجْتُ بِهِ مِنْ ظَهْرِ الْبَيْتِ، فَحَطَطْتُ بِزُجِّهِ الأَرْضَ، وَخَفَضْتُ عَالِيَهُ حَتَّى أَتَيْتُ فَرَسِي

فَرَكِبْتُهَا، فَرَفَعْتُهَا تُقَرِّبُ بِي حَتَّى دَنَوْتُ مِنْهُمْ، فَعَثَرَتْ بِي فَرَسِي، فَخَرَرْتُ عَنْهَا فَقُمْتُ، فَأَهْوَيْتُ يَدِي إِلَى كِنَانَتِي فَاسْتَخْرَجْتُ مِنْهَا الأَزْلاَمَ، فَاسْتَقْسَمْتُ بِهَا أَضُرُّهُمْ أَمْ لاَ فَخَرَجَ الَّذِي أَكْرَهُ، فَرَكِبْتُ فَرَسِي، وَعَصَيْتُ الأَزْلاَمَ، تُقَرِّبُ بِي حَتَّى إِذَا سَمِعْتُ قِرَاءَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهْوَ لاَ يَلْتَفِتُ، وَأَبُو بَكْرٍ يُكْثِرُ الاِلْتِفَاتَ سَاخَتْ يَدَا فَرَسِي فِي الأَرْضِ حَتَّى بَلَغَتَا الرُّكْبَتَيْنِ، فَخَرَرْتُ عَنْهَا ثُمَّ زَجَرْتُهَا فَنَهَضَتْ، فَلَمْ تَكَدْ تُخْرِجُ يَدَيْهَا، فَلَمَّا اسْتَوَتْ قَائِمَةً، إِذَا لأَثَرِ يَدَيْهَا عُثَانٌ سَاطِعٌ فِي السَّمَاءِ مِثْلُ الدُّخَانِ، فَاسْتَقْسَمْتُ بِالأَزْلاَمِ، فَخَرَجَ الَّذِي أَكْرَهُ، فَنَادَيْتُهُمْ بِالأَمَانِ فَوَقَفُوا، فَرَكِبْتُ فَرَسِي حَتَّى جِئْتُهُمْ، وَوَقَعَ فِي نَفْسِي حِينَ لَقِيتُ مَا لَقِيتُ مِنَ الْحَبْسِ عَنْهُمْ أَنْ سَيَظْهَرُ أَمْرُ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقُلْتُ لَهُ إِنَّ قَوْمَكَ قَدْ جَعَلُوا فِيكَ الدِّيَةَ. وَأَخْبَرْتُهُمْ أَخْبَارَ مَا يُرِيدُ النَّاسُ بِهِمْ، وَعَرَضْتُ عَلَيْهِمِ الزَّادَ وَالْمَتَاعَ، فَلَمْ يَرْزَآنِي وَلَمْ يَسْأَلاَنِي إِلاَّ أَنْ قَالَ أَخْفِ عَنَّا. فَسَأَلْتُهُ أَنْ يَكْتُبَ لِي كِتَابَ أَمْنٍ، فَأَمَرَ عَامِرَ بْنَ فُهَيْرَةَ، فَكَتَبَ فِي رُقْعَةٍ مِنْ أَدِيمٍ، ثُمَّ مَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم. قَالَ ابْنُ شِهَابٍ فَأَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَقِيَ الزُّبَيْرَ فِي رَكْبٍ مِنَ الْمُسْلِمِينَ كَانُوا تِجَارًا قَافِلِينَ مِنَ الشَّأْمِ، فَكَسَا الزُّبَيْرُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَأَبَا بَكْرٍ ثِيَابَ بَيَاضٍ، وَسَمِعَ الْمُسْلِمُونَ بِالْمَدِينَةِ مَخْرَجَ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ مَكَّةَ، فَكَانُوا يَغْدُونَ كُلَّ غَدَاةٍ إِلَى الْحَرَّةِ فَيَنْتَظِرُونَهُ، حَتَّى يَرُدَّهُمْ حَرُّ الظَّهِيرَةِ، فَانْقَلَبُوا يَوْمًا بَعْدَ مَا أَطَالُوا انْتِظَارَهُمْ، فَلَمَّا أَوَوْا إِلَى بُيُوتِهِمْ، أَوْفَى رَجُلٌ مِنْ يَهُودَ عَلَى أُطُمٍ مِنْ آطَامِهِمْ لأَمْرٍ يَنْظُرُ إِلَيْهِ، فَبَصُرَ بِرَسُولِ اللَّهِ صلى الله عليه وسلم وَأَصْحَابِهِ مُبَيَّضِينَ يَزُولُ بِهِمُ السَّرَابُ، فَلَمْ يَمْلِكِ الْيَهُودِيُّ أَنْ قَالَ بِأَعْلَى صَوْتِهِ يَا مَعَاشِرَ الْعَرَبِ هَذَا جَدُّكُمُ الَّذِي تَنْتَظِرُونَ. فَثَارَ الْمُسْلِمُونَ إِلَى السِّلاَحِ، فَتَلَقَّوْا رَسُولَ اللَّهِ صلى الله عليه وسلم بِظَهْرِ الْحَرَّةِ، فَعَدَلَ بِهِمْ ذَاتَ الْيَمِينِ حَتَّى نَزَلَ بِهِمْ فِي بَنِي عَمْرِو بْنِ عَوْفٍ، وَذَلِكَ يَوْمَ الاِثْنَيْنِ مِنْ شَهْرِ رَبِيعٍ الأَوَّلِ، فَقَامَ أَبُو بَكْرٍ لِلنَّاسِ، وَجَلَسَ رَسُولُ اللَّهِ صلى الله عليه وسلم صَامِتًا، فَطَفِقَ مَنْ جَاءَ مِنَ الأَنْصَارِ مِمَّنْ لَمْ يَرَ رَسُولَ اللَّهِ صلى الله عليه وسلم يُحَيِّي أَبَا بَكْرٍ، حَتَّى أَصَابَتِ الشَّمْسُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَقْبَلَ أَبُو بَكْرٍ حَتَّى ظَلَّلَ عَلَيْهِ بِرِدَائِهِ، فَعَرَفَ النَّاسُ رَسُولَ اللَّهِ صلى الله عليه وسلم عِنْدَ ذَلِكَ، فَلَبِثَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي بَنِي عَمْرِو بْنِ عَوْفٍ بِضْعَ عَشْرَةَ لَيْلَةً وَأُسِّسَ الْمَسْجِدُ الَّذِي أُسِّسَ عَلَى التَّقْوَى، وَصَلَّى فِيهِ رَسُولُ اللَّهِ صلى الله عليه وسلم، ثُمَّ رَكِبَ رَاحِلَتَهُ فَسَارَ يَمْشِي مَعَهُ النَّاسُ حَتَّى بَرَكَتْ عِنْدَ مَسْجِدِ الرَّسُولِ صلى الله عليه وسلم بِالْمَدِينَةِ، وَهْوَ يُصَلِّي فِيهِ يَوْمَئِذٍ رِجَالٌ مِنَ الْمُسْلِمِينَ، وَكَانَ مِرْبَدًا لِلتَّمْرِ لِسُهَيْلٍ وَسَهْلٍ غُلاَمَيْنِ يَتِيمَيْنِ فِي حَجْرِ أَسْعَدَ بْنِ زُرَارَةَ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ بَرَكَتْ بِهِ رَاحِلَتُهُ " هَذَا إِنْ شَاءَ اللَّهُ الْمَنْزِلُ ". ثُمَّ دَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم الْغُلاَمَيْنِ، فَسَاوَمَهُمَا بِالْمِرْبَدِ لِيَتَّخِذَهُ مَسْجِدًا، فَقَالاَ لاَ بَلْ نَهَبُهُ لَكَ يَا رَسُولَ اللَّهِ، ثُمَّ بَنَاهُ مَسْجِدًا، وَطَفِقَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَنْقُلُ مَعَهُمُ اللَّبِنَ فِي بُنْيَانِهِ، وَيَقُولُ وَهُوَ يَنْقُلُ اللَّبِنَ " هَذَا الْحِمَالُ لاَ حِمَالَ خَيْبَرْ هَذَا أَبَرُّ رَبَّنَا وَأَطْهَرْ ". وَيَقُولُ " اللَّهُمَّ إِنَّ الأَجْرَ أَجْرُ الآخِرَهْ فَارْحَمِ الأَنْصَارَ وَالْمُهَاجِرَهْ ". فَتَمَثَّلَ بِشِعْرِ رَجُلٍ مِنَ الْمُسْلِمِينَ لَمْ يُسَمَّ لِي. قَالَ ابْنُ شِهَابٍ وَلَمْ يَبْلُغْنَا فِي الأَحَادِيثِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم تَمَثَّلَ بِبَيْتِ شِعْرٍ تَامٍّ غَيْرِ هذه الآيات

Reference	: Sahih al-Bukhari 3906
In-book reference	: Book 63, Hadith 132
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 245

Narrated Asma:

I prepared the journey food for the Prophet (ﷺ) and Abu Bakr when they wanted (to migrate to) Medina. I said to my father (Abu Bakr), "I do not have anything to tie the container of the journey food with except my waist belt." He said, "Divide it lengthwise into two." I did so, and for this reason I was named 'Dhat-un-Nitaqain' (i.e. the owner of two belts). (Ibn `Abbas said, "Asma', Dhat-un-Nitaq.")

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، وَفَاطِمَةَ، عَنْ أَسْمَاءَ، رضى الله عنها صَنَعْتُ سُفْرَةً لِلنَّبِيِّ صلى الله عليه وسلم وَأَبِي بَكْرٍ حِينَ أَرَادَا الْمَدِينَةَ، فَقُلْتُ لأَبِي مَا أَجِدُ شَيْئًا أَرْبُطُهُ إِلاَّ نِطَاقِي. قَالَ فَشُقِّيهِ. فَفَعَلْتُ، فَسُمِّيتُ ذَاتَ النِّطَاقَيْنِ.

Reference	: Sahih al-Bukhari 3907
In-book reference	: Book 63, Hadith 133
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 246

Narrated Al-Bara:

When the Prophet (ﷺ) migrated to Medina, Suraqa bin Malik bin Ju'sham pursued him. The Prophet (ﷺ) invoked evil on him, therefore the forelegs of his horse sank into the ground. Suraqa said (to the Prophet), "Invoke Allah to rescue me, and I will not harm you. "The Prophet (ﷺ) invoked Allah for him. Then Allah's Messenger (ﷺ) felt thirsty and he passed by a shepherd. Abu Bakr said, "I took a bowl and milked a little milk in it and brought it to the Prophet (ﷺ) and he drank till I was pleased."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ ـ رضى الله عنه ـ قَالَ لَمَّا أَقْبَلَ النَّبِيُّ صلى الله عليه وسلم إِلَى الْمَدِينَةِ تَبِعَهُ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ، فَدَعَا عَلَيْهِ النَّبِيُّ صلى الله عليه وسلم فَسَاخَتْ بِهِ فَرَسُهُ‏.‏ قَالَ ادْعُ اللَّهَ لِي وَلاَ أَضُرُّكَ‏.‏ فَدَعَا لَهُ‏.‏ قَالَ فَعَطِشَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَمَرَّ بِرَاعٍ، قَالَ أَبُو بَكْرٍ فَأَخَذْتُ قَدَحًا فَحَلَبْتُ فِيهِ كُثْبَةً مِنْ لَبَنٍ، فَأَتَيْتُهُ فَشَرِبَ حَتَّى رَضِيتُ‏.‏

Reference	: Sahih al-Bukhari 3908
In-book reference	: Book 63, Hadith 134
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 247

Narrated Asma:

That she conceived `Abdullah bin Az-Zubair. She added, "I migrated to Medina while I was at full term of pregnancy and alighted at Quba where I gave birth to him. Then I brought him to the Prophet (ﷺ) and put him in his lap. The Prophet (ﷺ) asked for a date, chewed it, and put some of its juice in the child's mouth. So, the first thing that entered the child's stomach was the saliva of Allah's Messenger (ﷺ). Then the Prophet rubbed the child's palate with a date and invoked for Allah's Blessings on him, and he was the first child born amongst the Emigrants in the Islamic Land (i.e. Medina).

حَدَّثَنِي زَكَرِيَّاءُ بْنُ يَحْيَى، عَنْ أَبِي أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ ـ رضى الله عنها ـ أَنَّهَا حَمَلَتْ بِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، قَالَتْ فَخَرَجْتُ وَأَنَا مُتِمٌّ، فَأَتَيْتُ الْمَدِينَةَ، فَنَزَلْتُ بِقُبَاءٍ، فَوَلَدْتُهُ بِقُبَاءٍ، ثُمَّ أَتَيْتُ بِهِ النَّبِيَّ صلى الله عليه وسلم فَوَضَعْتُهُ فِي حَجْرِهِ، ثُمَّ دَعَا بِتَمْرَةٍ، فَمَضَغَهَا، ثُمَّ تَفَلَ فِي فِيهِ، فَكَانَ أَوَّلَ شَىْءٍ دَخَلَ جَوْفَهُ رِيقُ رَسُولِ اللَّهِ صلى الله عليه وسلم، ثُمَّ حَنَّكَهُ بِتَمْرَةٍ ثُمَّ دَعَا لَهُ وَبَرَّكَ عَلَيْهِ، وَكَانَ أَوَّلَ مَوْلُودٍ وُلِدَ فِي الإِسْلاَمِ‏.‏ تَابَعَهُ خَالِدُ بْنُ مَخْلَدٍ عَنْ عَلِيِّ بْنِ مُسْهِرٍ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ أَسْمَاءَ ـ رضى الله عنها ـ أَنَّهَا هَاجَرَتْ إِلَى النَّبِيِّ صلى الله عليه وسلم وَهْىَ حُبْلَى‏.‏

Reference	: Sahih al-Bukhari 3909
In-book reference	: Book 63, Hadith 135
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 248

Narrated Aisha:

The first child who was born in the Islamic Land (i.e. Medina) amongst the Emigrants, was `Abdullah bin Az-Zubair. They brought him to the Prophet. The Prophet (ﷺ) took a date, and after chewing it, put its juice in his mouth. So the first thing that went into the child's stomach, was the saliva of the Prophet.

حَدَّثَنَا قُتَيْبَةُ، عَنْ أَبِي أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ أَوَّلُ مَوْلُودٍ وُلِدَ فِي الإِسْلاَمِ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ، أَتَوْا بِهِ النَّبِيَّ صلى الله عليه وسلم فَأَخَذَ النَّبِيُّ صلى الله عليه وسلم تَمْرَةً فَلاَكَهَا ثُمَّ أَدْخَلَهَا فِي فِيهِ، فَأَوَّلُ مَا دَخَلَ بَطْنَهُ رِيقُ النَّبِيِّ صلى الله عليه وسلم‏.‏

Reference	: Sahih al-Bukhari 3910
In-book reference	: Book 63, Hadith 136
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 249

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) arrived at Medina with Abu Bakr, riding behind him on the same camel. Abu Bakr was an elderly man known to the people, while Allah's Messenger (ﷺ) was a youth that was unknown. Thus, if a man met Abu Bakr, he would day, "O Abu Bakr! Who is this man in front of you?" Abu Bakr would say, "This man shows me the Way," One would think that Abu Bakr meant the road, while in fact, Abu Bakr meant the way of virtue and good. Then Abu Bakr looked behind and saw a horse-rider persuing them. He said, "O Allah's Messenger (ﷺ)! This is a horse-rider persuing us." The Prophet (ﷺ) looked behind and said, "O Allah! Cause him to fall down." So the horse threw him down and got up neighing. After that the rider, Suraqa said, "O Allah's Prophet! Order me whatever you want." The Prophet said, "Stay where you are and do not allow anybody to reach us." So, in the first part of the day Suraqa was an enemy of Allah's Prophet and in the last part of it, he was a protector. Then Allah's Apostle alighted by the side of the Al-Harra and sent a message to the Ansar, and they came to Allah's Prophet and Abu Bakr, and having greeted them, they said, "Ride (your she-camels) safe and obeyed." Allah's Messenger (ﷺ) and Abu Bakr rode and the Ansar, carrying their arms, surrounded them. The news that Allah's Prophet had come circulated in Medina. The people came out and were eagerly looking and saying "Allah's Prophet has come! Allah's Prophet has come! So the Prophet (ﷺ) went on till he alighted near the house of Abu Aiyub. While the Prophet (ﷺ) was speaking with the family members of Abu Aiyub, `Abdullah bin Salam heard the news of his arrival while he himself was picking the dates for his family from his family garden. He hurried to the Prophet (ﷺ) carrying the dates which he had collected for his family from the garden. He listened to Allah's Prophet and then went home. Then Allah's Prophet said, "Which is the nearest of the houses of our Kith and kin?" Abu Aiyub replied, "Mine, O Allah's Prophet! This is my house and this is my gate." The Prophet (ﷺ) said, "Go and prepare a place for our midday rest." Abu Aiyub said, "Get up (both of you) with Allah's Blessings." So when Allah's Prophet went into the house, `Abdullah bin Salaim came and said "I testify that you (i.e. Muhammad) are Apostle of Allah and that you have come with the Truth. The Jews know well that I am their chief and the son of their chief and the most learned amongst them and the son of the most learned amongst them. So send for them (i.e. Jews) and ask them about me before they know that I have embraced Islam, for if they know that they will say about me things which are not correct." So Allah's Messenger (ﷺ) sent for them, and they came and entered. Allah's Messenger (ﷺ) said to them, "O (the group of) Jews! Woe to you: be afraid of Allah. By Allah except Whom none has the right to be worshipped, you people know for certain, that I am Apostle of Allah and that I have come to you with the Truth, so embrace Islam." The Jews replied, "We do not know this." So they said this to the Prophet and he repeated it thrice. Then he said, "What sort of a man is `Abdullah bin Salam amongst you?" They said, "He is our chief and the son of our chief and the most learned man, and the son of the most learned amongst us." He said, "What would you think if he should embrace Islam?" They said, "Allah forbid! He can not embrace Islam." He said, " What would you think if he should embrace Islam?" They said, "Allah forbid! He can not embrace Islam." He said, "What would you think if he should embrace Islam?" They said, "Allah forbid! He can not embrace Islam." He said, "O Ibn Salaim! Come out to them." He came out and said, "O (the group of) Jews! Be afraid of Allah except Whom none has the right to be worshipped. You know for certain that he is Apostle of Allah and that he has brought a True Religion!' They said, "You tell a lie." On that Allah's Messenger (ﷺ) turned them out.

حَدَّثَنِي مُحَمَّدٌ، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ قَالَ أَقْبَلَ نَبِيُّ اللَّهِ صلى الله عليه وسلم إِلَى الْمَدِينَةِ وَهْوَ مُرْدِفٌ أَبَا بَكْرٍ، وَأَبُو بَكْرٍ شَيْخٌ يُعْرَفُ، وَنَبِيُّ اللَّهِ صلى الله عليه وسلم شَابٌّ لاَ يُعْرَفُ، قَالَ فَيَلْقَى الرَّجُلُ أَبَا بَكْرٍ فَيَقُولُ يَا أَبَا بَكْرٍ، مَنْ هَذَا الرَّجُلُ الَّذِي بَيْنَ يَدَيْكَ فَيَقُولُ هَذَا الرَّجُلُ يَهْدِينِي السَّبِيلَ. قَالَ فَيَحْسِبُ الْحَاسِبُ أَنَّهُ إِنَّمَا يَعْنِي الطَّرِيقَ، وَإِنَّمَا يَعْنِي سَبِيلَ الْخَيْرِ، فَالْتَفَتَ أَبُو بَكْرٍ، فَإِذَا هُوَ بِفَارِسٍ قَدْ لَحِقَهُمْ، فَقَالَ يَا رَسُولَ اللَّهِ، هَذَا فَارِسٌ قَدْ لَحِقَ بِنَا. فَالْتَفَتَ نَبِيُّ اللَّهِ صلى الله عليه وسلم فَقَالَ " اللَّهُمَّ اصْرَعْهُ ". فَصَرَعَهُ الْفَرَسُ، ثُمَّ قَامَتْ تُحَمْحِمُ فَقَالَ يَا نَبِيَّ

اللَّهِ مُرْنِي بِمَا شِئْتَ. قَالَ " فَقِفْ مَكَانَكَ، لاَ تَتْرُكَنَّ أَحَدًا يَلْحَقُ بِنَا ". قَالَ فَكَانَ أَوَّلَ النَّهَارِ جَاهِدًا عَلَى نَبِيِّ اللَّهِ صلى الله عليه وسلم، وَكَانَ آخِرَ النَّهَارِ مَسْلَحَةً لَهُ، فَنَزَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم جَانِبَ الْحَرَّةِ، ثُمَّ بَعَثَ إِلَى الأَنْصَارِ، فَجَاءُوا إِلَى نَبِيِّ اللَّهِ صلى الله عليه وسلم فَسَلَّمُوا عَلَيْهِمَا، وَقَالُوا ارْكَبَا آمِنَيْنِ مُطَاعَيْنِ. فَرَكِبَ نَبِيُّ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ، وَحَفُّوا دُونَهُمَا بِالسِّلاَحِ، فَقِيلَ فِي الْمَدِينَةِ جَاءَ نَبِيُّ اللَّهِ، جَاءَ نَبِيُّ اللَّهِ صلى الله عليه وسلم. فَأَشْرَفُوا يَنْظُرُونَ وَيَقُولُونَ جَاءَ نَبِيُّ اللَّهِ، جَاءَ نَبِيُّ اللَّهِ. فَأَقْبَلَ يَسِيرُ حَتَّى نَزَلَ جَانِبَ دَارِ أَبِي أَيُّوبَ، فَإِنَّهُ لَيُحَدِّثُ أَهْلَهُ، إِذْ سَمِعَ بِهِ عَبْدُ اللَّهِ بْنُ سَلاَمٍ وَهْوَ فِي نَخْلٍ لأَهْلِهِ يَخْتَرِفُ لَهُمْ، فَعَجِلَ أَنْ يَضَعَ الَّذِي يَخْتَرِفُ لَهُمْ فِيهَا، فَجَاءَ وَهْىَ مَعَهُ، فَسَمِعَ مِنْ نَبِيِّ اللَّهِ صلى الله عليه وسلم ثُمَّ رَجَعَ إِلَى أَهْلِهِ، فَقَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم " أَىُّ بُيُوتِ أَهْلِنَا أَقْرَبُ ". فَقَالَ أَبُو أَيُّوبَ أَنَا يَا نَبِيَّ اللَّهِ، هَذِهِ دَارِي، وَهَذَا بَابِي. قَالَ " فَانْطَلِقْ فَهَيِّئْ لَنَا مَقِيلاً ". قَالَ قُومَا عَلَى بَرَكَةِ اللَّهِ. فَلَمَّا جَاءَ نَبِيُّ اللَّهِ صلى الله عليه وسلم جَاءَ عَبْدُ اللَّهِ بْنُ سَلاَمٍ فَقَالَ أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ، وَأَنَّكَ جِئْتَ بِحَقٍّ، وَقَدْ عَلِمَتْ يَهُودُ أَنِّي سَيِّدُهُمْ وَابْنُ سَيِّدِهِمْ، وَأَعْلَمُهُمْ وَابْنُ أَعْلَمِهِمْ، فَادْعُهُمْ فَاسْأَلْهُمْ عَنِّي قَبْلَ أَنْ يَعْلَمُوا أَنِّي قَدْ أَسْلَمْتُ، فَإِنَّهُمْ إِنْ يَعْلَمُوا أَنِّي قَدْ أَسْلَمْتُ قَالُوا فِيَّ مَا لَيْسَ فِيَّ. فَأَرْسَلَ نَبِيُّ اللَّهِ صلى الله عليه وسلم فَأَقْبَلُوا فَدَخَلُوا عَلَيْهِ. فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا مَعْشَرَ الْيَهُودِ، وَيْلَكُمُ اتَّقُوا اللَّهَ، فَوَاللَّهِ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ إِنَّكُمْ لَتَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ حَقًّا، وَأَنِّي جِئْتُكُمْ بِحَقٍّ فَأَسْلِمُوا ". قَالُوا مَا نَعْلَمُهُ. قَالُوا لِلنَّبِيِّ صلى الله عليه وسلم قَالَهَا ثَلاَثَ مِرَارٍ. قَالَ " فَأَىُّ رَجُلٍ فِيكُمْ عَبْدُ اللَّهِ بْنُ سَلاَمٍ ". قَالُوا ذَاكَ سَيِّدُنَا وَابْنُ سَيِّدِنَا، وَأَعْلَمُنَا وَابْنُ أَعْلَمِنَا. قَالَ " أَفَرَأَيْتُمْ إِنْ أَسْلَمَ ". قَالُوا حَاشَا لِلَّهِ، مَا كَانَ لِيُسْلِمَ. قَالَ " أَفَرَأَيْتُمْ إِنْ أَسْلَمَ ". قَالُوا حَاشَا لِلَّهِ، مَا كَانَ لِيُسْلِمَ. قَالَ " يَا ابْنَ سَلاَمٍ، اخْرُجْ عَلَيْهِمْ ". فَخَرَجَ فَقَالَ يَا مَعْشَرَ الْيَهُودِ، اتَّقُوا اللَّهَ، فَوَاللَّهِ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ إِنَّكُمْ لَتَعْلَمُونَ أَنَّهُ رَسُولُ اللَّهِ، وَأَنَّهُ جَاءَ بِحَقٍّ. فَقَالُوا كَذَبْتَ. فَأَخْرَجَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 3911
In-book reference	: Book 63, Hadith 137
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 250

Narrated Ibn `Umar:

`Umar bin Al-Khattab fixed a grant of 4000 (Dirhams) for every Early Emigrant (i.e. Muhajir) and fixed a grant of 3500 (Dirhams) only for Ibn `Umar. Somebody said to `Umar, "Ibn `Umar is also one of the Early Emigrants; why do you give him less than four-thousand?" `Umar replied, "His parents took him with them when they migrated, so he was not like the one who had migrated by himself.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ يَعْنِي، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، رضى الله عنه قَالَ كَانَ فَرَضَ لِلْمُهَاجِرِينَ الأَوَّلِينَ أَرْبَعَةَ آلاَفٍ فِي أَرْبَعَةٍ، وَفَرَضَ لاِبْنِ عُمَرَ ثَلاَثَةَ آلاَفٍ وَخَمْسَمِائَةٍ فَقِيلَ لَهُ هُوَ مِنَ الْمُهَاجِرِينَ، فَلِمَ نَقَصْتَهُ مِنْ أَرْبَعَةِ آلاَفٍ فَقَالَ إِنَّمَا هَاجَرَ بِهِ أَبَوَاهُ. يَقُولُ لَيْسَ هُوَ كَمَنْ هَاجَرَ بِنَفْسِهِ.

Reference	: Sahih al-Bukhari 3912
In-book reference	: Book 63, Hadith 138
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 251

Narrated Khabbab:

We migrated with Allah's Messenger (ﷺ) (See Hadith No. 253 below).

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ خَبَّابٍ، قَالَ هَاجَرْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 3913
In-book reference	: Book 63, Hadith 139
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 252

Narrated Khabbab:

We migrated with Allah's Messenger (ﷺ) seeking Allah's Countenance, so our rewards became due and sure with Allah. Some of us passed away without eating anything of their rewards in this world. One of these was Mus`ab bin

`Umar who was martyred on the day of the battle of Uhud. We did not find anything to shroud his body with except a striped cloak. When we covered his head with it, his feet remained uncovered, and when we covered his feet with it, his head remained uncovered. So Allah's Apostle ordered us to cover his head with it and put some Idhkhir (i.e. a kind of grass) over his feet. And there are some amongst us whose fruits have ripened and they are collecting them (i.e. they have received their rewards in this world).

وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ الأَعْمَشِ، قَالَ سَمِعْتُ شَقِيقَ بْنَ سَلَمَةَ، قَالَ حَدَّثَنَا خَبَّابٌ، قَالَ هَاجَرْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم نَبْتَغِي وَجْهَ اللَّهِ، وَوَجَبَ أَجْرُنَا عَلَى اللَّهِ، فَمِنَّا مَنْ مَضَى لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا، مِنْهُمْ مُصْعَبُ بْنُ عُمَيْرٍ، قُتِلَ يَوْمَ أُحُدٍ فَلَمْ نَجِدْ شَيْئًا نُكَفِّنُهُ فِيهِ، إِلاَّ نَمِرَةً كُنَّا إِذَا غَطَّيْنَا بِهَا رَأْسَهُ خَرَجَتْ رِجْلاَهُ، فَإِذَا غَطَّيْنَا رِجْلَيْهِ خَرَجَ رَأْسُهُ، فَأَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ نُغَطِّيَ رَأْسَهُ بِهَا، وَنَجْعَلَ عَلَى رِجْلَيْهِ مِنْ إِذْخِرٍ، وَمِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهْوَ يَهْدِبُهَا.

Reference	: Sahih al-Bukhari 3914
In-book reference	: Book 63, Hadith 140
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 253

Narrated Abu Burda Bin Abi Musa Al-Ash`ari:

`Abdullah bin `Umar said to me, "Do you know what my father said to your father once?" I said, "No." He said, "My father said to your father, 'O Abu Musa, will it please you that we will be rewarded for our conversion to Islam with Allah's Messenger (ﷺ) and our migration with him, and our Jihad with him and all our good deeds which we did, with him, and that all the deeds we did after his death will be disregarded whether good or bad?' Your father (i.e. Abu Musa) said, 'No, by Allah, we took part in Jihad after Allah's Messenger (ﷺ) , prayed and did plenty of good deeds, and many people have embraced Islam at our hands, and no doubt, we expect rewards from Allah for these good deeds.' On that my father (i.e. `Umar) said, 'As for myself, By Him in Whose Hand `Umar's soul is, I wish that the deeds done by us at the time of the Prophet (ﷺ) remain rewardable while whatsoever we did after the death of the Prophet (ﷺ) be enough to save us from Punishment in that the good deeds compensate for the bad ones.' " On that I said (to Ibn `Umar), "By Allah, your father was better than my father!"

حَدَّثَنَا يَحْيَى بْنُ بِشْرٍ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا عَوْفٌ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، قَالَ حَدَّثَنِي أَبُو بُرْدَةَ بْنُ أَبِي مُوسَى الأَشْعَرِيُّ، قَالَ قَالَ لِي عَبْدُ اللَّهِ بْنُ عُمَرَ هَلْ تَدْرِي مَا قَالَ أَبِي لأَبِيكَ قَالَ قُلْتُ لاَ. قَالَ فَإِنَّ أَبِي قَالَ لأَبِيكَ يَا أَبَا مُوسَى، هَلْ يَسُرُّكَ إِسْلاَمُنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهِجْرَتُنَا مَعَهُ، وَجِهَادُنَا مَعَهُ، وَعَمَلُنَا كُلُّهُ مَعَهُ، بَرَدَ لَنَا، وَأَنَّ كُلَّ عَمَلٍ عَمِلْنَاهُ بَعْدَهُ نَجَوْنَا مِنْهُ كَفَافًا رَأْسًا بِرَأْسٍ فَقَالَ أَبِي لاَ وَاللَّهِ، قَدْ جَاهَدْنَا بَعْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَصَلَّيْنَا، وَصُمْنَا، وَعَمِلْنَا خَيْرًا كَثِيرًا، وَأَسْلَمَ عَلَى أَيْدِينَا بَشَرٌ كَثِيرٌ، وَإِنَّا لَنَرْجُو ذَلِكَ. فَقَالَ أَبِي لَكِنِّي أَنَا وَالَّذِي نَفْسُ عُمَرَ بِيَدِهِ لَوَدِدْتُ أَنَّ ذَلِكَ بَرَدَ لَنَا، وَأَنَّ كُلَّ شَىْءٍ عَمِلْنَاهُ بَعْدُ نَجَوْنَا مِنْهُ كَفَافًا رَأْسًا بِرَأْسٍ. فَقُلْتُ إِنَّ أَبَاكَ وَاللَّهِ خَيْرٌ مِنْ أَبِي.

Reference	: Sahih al-Bukhari 3915
In-book reference	: Book 63, Hadith 141
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 254

Narrated Abu `Uthman:

I heard that Ibn `Umar used to become angry if someone mentioned that he had migrated before his father (`Umar), and he used to say, " `Umar and I came to Allah's Messenger (ﷺ) and found him having his midday rest, so we returned home. Then `Umar sent me again (to the Prophet (ﷺ)) and said, 'Go and see whether he is awake.' I went to him and entered his place and gave him the pledge of allegiance. Then I went back to `Umar and informed him that the Prophet (ﷺ) was awake. So we both went, running slowly, and when `Umar entered his place, he gave him the pledge of allegiance and thereafter I too gave him the pledge of allegiance."

حَدَّثَنِي مُحَمَّدُ بْنُ صَبَّاحٍ ـ أَوْ بَلَغَنِي عَنْهُ ـ حَدَّثَنَا إِسْمَاعِيلُ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، قَالَ سَمِعْتُ ابْنَ عُمَرَ ـ رضى الله عنهما ـ إِذَا قِيلَ لَهُ هَاجَرَ قَبْلَ أَبِيهِ يَغْضَبُ، قَالَ وَقَدِمْتُ أَنَا وَعُمَرُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَوَجَدْنَاهُ قَائِلاً فَرَجَعْنَا إِلَى الْمَنْزِلِ، فَأَرْسَلَنِي عُمَرُ وَقَالَ اذْهَبْ فَانْظُرْ هَلِ اسْتَيْقَظَ فَأَتَيْتُهُ، فَدَخَلْتُ عَلَيْهِ فَبَايَعْتُهُ، ثُمَّ انْطَلَقْتُ إِلَى عُمَرَ، فَأَخْبَرْتُهُ أَنَّهُ قَدِ اسْتَيْقَظَ، فَانْطَلَقْنَا إِلَيْهِ نُهَرْوِلُ هَرْوَلَةً حَتَّى دَخَلَ عَلَيْهِ فَبَايَعَهُ ثُمَّ بَايَعْتُهُ.

Reference : Sahih al-Bukhari 3916
In-book reference : Book 63, Hadith 142
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 255
(deprecated numbering scheme)

Narrated Al-Bara:

Abu Bakr bought a (camel's) saddle from `Azib, and I carried it for him. `Azib (i.e. my father) asked Abu Bakr regarding the journey of the migration of Allah's Messenger (ﷺ). Abu Bakr said, "Close observers were appointed by our enemies to watch us. So we went out at night and travelled throughout the night and the following day till it was noon, then we perceived a rock and went towards it, and there was some shade under it. I spread a cloak I had with me for Allah's Messenger (ﷺ) and then the Prophet (ﷺ) layed on it. I went out to guard him and all of a sudden I saw a shepherd coming with his sheep looking for the same, the shade of the rock as we did, I asked him, 'O boy, to whom do you belong?' He replied, 'I belong to so-and-so.' I asked him, 'Is there some milk in your sheep?' He replied in the affirmative. I asked him, 'Will you milk?' He replied in the affirmative. Then he got hold of one of his sheep. I said to him, 'Remove the dust from its udder.' Then he milked a little milk. I had a water-skin with me which was tied with a piece of cloth. I had prepared the water-skin for Allah's Messenger (ﷺ) . So I poured some water over the milk (container) till its bottom became cold. Then I brought the milk to the Prophet and said, 'Drink, O Allah's Messenger (ﷺ).' Allah's Messenger (ﷺ) drank till I became pleased. Then we departed and the pursuers were following us."

حَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ، حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ، يُحَدِّثُ قَالَ ابْتَاعَ أَبُو بَكْرٍ مِنْ عَازِبٍ رَحْلاً فَحَمَلْتُهُ مَعَهُ قَالَ فَسَأَلَهُ عَازِبٌ عَنْ مَسِيرِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ أُخِذَ عَلَيْنَا بِالرَّصَدِ، فَخَرَجْنَا لَيْلاً، فَأَحْثَثْنَا لَيْلَتَنَا وَيَوْمَنَا حَتَّى قَامَ قَائِمُ الظَّهِيرَةِ، ثُمَّ رُفِعَتْ لَنَا صَخْرَةٌ، فَأَتَيْنَاهَا وَلَهَا شَىْءٌ مِنْ ظِلٍّ قَالَ فَفَرَشْتُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَرْوَةً مَعِي، ثُمَّ اضْطَجَعَ عَلَيْهَا النَّبِيُّ صلى الله عليه وسلم فَانْطَلَقْتُ أَنْفُضُ مَا حَوْلَهُ، فَإِذَا أَنَا بِرَاعٍ قَدْ أَقْبَلَ فِي غُنَيْمَةٍ يُرِيدُ مِنَ الصَّخْرَةِ مِثْلَ الَّذِي أَرَدْنَا فَسَأَلْتُهُ لِمَنْ أَنْتَ يَا غُلاَمُ فَقَالَ أَنَا لِفُلاَنٍ. فَقُلْتُ لَهُ هَلْ فِي غَنَمِكَ مِنْ لَبَنٍ قَالَ نَعَمْ. قُلْتُ لَهُ هَلْ أَنْتَ حَالِبٌ قَالَ نَعَمْ. فَأَخَذَ شَاةً مِنْ غَنَمِهِ فَقُلْتُ لَهُ انْفُضِ الضَّرْعَ. قَالَ فَحَلَبَ كُثْبَةً مِنْ لَبَنٍ، وَمَعِي إِدَاوَةٌ مِنْ مَاءٍ عَلَيْهَا خِرْقَةٌ قَدْ رَوَّأْتُهَا لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَصَبَبْتُ عَلَى اللَّبَنِ حَتَّى بَرَدَ أَسْفَلُهُ، ثُمَّ أَتَيْتُ بِهِ النَّبِيَّ صلى الله عليه وسلم فَقُلْتُ اشْرَبْ يَا رَسُولَ اللَّهِ. فَشَرِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى رَضِيتُ، ثُمَّ ارْتَحَلْنَا وَالطَّلَبُ فِي إِثْرِنَا.

Reference : Sahih al-Bukhari 3917
In-book reference : Book 63, Hadith 143
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 256
(deprecated numbering scheme)

Al-Bara added:

I then went with Abu Bakr into his home (carrying that saddle) and there I saw his daughter `Aisha Lying in a bed because of heavy fever and I saw her father Abu Bakr kissing her cheek and saying, "How are you, little daughter?"

قَالَ الْبَرَاءُ فَدَخَلْتُ مَعَ أَبِي بَكْرٍ عَلَى أَهْلِهِ، فَإِذَا عَائِشَةُ ابْنَتُهُ مُضْطَجِعَةٌ، قَدْ أَصَابَتْهَا حُمَّى، فَرَأَيْتُ أَبَاهَا فَقَبَّلَ خَدَّهَا، وَقَالَ كَيْفَ أَنْتِ يَا بُنَيَّةُ

Reference : Sahih al-Bukhari 3918
In-book reference : Book 63, Hadith 144
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 256

(deprecated numbering scheme)

Narrated Anas:

(the servant of the Prophet) When the Prophet (ﷺ) arrived (at Medina), there was not a single companion of the Prophet (ﷺ) who had grey and black hair except Abu Bakr, and he dyed his hair with Henna' and Katam (i.e. plants used for dying hair).

حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنَا مُحَمَّدُ بْنُ حِمْيَرَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي عَبْلَةَ، أَنَّ عُقْبَةَ بْنَ وَسَّاجٍ، حَدَّثَهُ عَنْ أَنَسٍ، خَادِمِ النَّبِيِّ صلى الله عليه وسلم قَالَ قَدِمَ النَّبِيُّ صلى الله عليه وسلم وَلَيْسَ فِي أَصْحَابِهِ أَشْمَطُ غَيْرَ أَبِي بَكْرٍ، فَغَلَفَهَا بِالْحِنَّاءِ وَالْكَتَمِ.

Reference	: Sahih al-Bukhari 3919
In-book reference	: Book 63, Hadith 145
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 257

Through another group of narrators, Anas bin Malik said:

"When the Prophet (ﷺ) arrived at Medina, the eldest amongst his companions was Abu Bakr. He dyed his hair with Hinna and Katam till it became of dark red color.

وَقَالَ دُحَيْمٌ حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا الأَوْزَاعِيُّ، حَدَّثَنِي أَبُو عُبَيْدٍ، عَنْ عُقْبَةَ بْنِ وَسَّاجٍ، حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ قَالَ قَدِمَ النَّبِيُّ صلى الله عليه وسلم الْمَدِينَةَ، فَكَانَ أَسَنَّ أَصْحَابِهِ أَبُو بَكْرٍ، فَغَلَفَهَا بِالْحِنَّاءِ وَالْكَتَمِ حَتَّى قَنَأَ لَوْنُهَا.

Reference	: Sahih al-Bukhari 3920
In-book reference	: Book 63, Hadith 146
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 257

Narrate Aisha:

Abu Bakr married a woman from the tribe of Bani Kalb, called Um Bakr. When Abu Bakr migrated to Medina, he divorced her and she was married by her cousin, the poet who said the following poem lamenting the infidels of Quraish: "What is there kept in the well, The well of Badr, (The owners of) the trays of Roasted camel humps? What is there kept in the well, The well of Badr, (The owners of) lady singers And friends of the honorable companions; who used to drink (wine) together, Um Bakr greets us With the greeting of peace, But can I find peace After my people have gone? The Apostle tells us that We shall live again, But what sort of life will owls and skulls live?:

حَدَّثَنَا أَصْبَغُ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، أَنَّ أَبَا بَكْرٍ ـ رضى الله عنه ـ تَزَوَّجَ امْرَأَةً مِنْ كَلْبٍ يُقَالُ لَهَا أُمُّ بَكْرٍ، فَلَمَّا هَاجَرَ أَبُو بَكْرٍ طَلَّقَهَا، فَتَزَوَّجَهَا ابْنُ عَمِّهَا، هَذَا الشَّاعِرُ الَّذِي قَالَ هَذِهِ الْقَصِيدَةَ، رَثَى كُفَّارَ قُرَيْشٍ وَمَاذَا بِالْقَلِيبِ قَلِيبِ بَدْرٍ مِنَ الشِّيزَى تُزَيَّنُ بِالسَّنَامِ وَمَاذَا بِالْقَلِيبِ، قَلِيبِ بَدْرٍ مِنَ الْقَيْنَاتِ وَالشَّرْبِ الْكِرَامِ تُحَيِّي بِالسَّلاَمَةِ أُمُّ بَكْرٍ وَهَلْ لِي بَعْدَ قَوْمِي مِنْ سَلاَمِ يُحَدِّثُنَا الرَّسُولُ بِأَنْ سَنَحْيَا وَكَيْفَ حَيَاةُ أَصْدَاءٍ وَهَامِ

Reference	: Sahih al-Bukhari 3921
In-book reference	: Book 63, Hadith 147
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 258

Narrated Abu Bakr:

I was with the Prophet (ﷺ) in the Cave. When I raised my head, I saw the feet of the people. I said, "O Allah's Messenger (ﷺ)! If some of them should look down, they will see us." The Prophet (ﷺ) said, "O Abu Bakr, be quiet! (For we are) two and Allah is the Third of us."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا هَمَّامٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنْ أَبِي بَكْرٍ ـ رضى الله عنه ـ قَالَ كُنْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم فِي الْغَارِ فَرَفَعْتُ رَأْسِي، فَإِذَا أَنَا بِأَقْدَامِ الْقَوْمِ، فَقُلْتُ يَا نَبِيَّ اللَّهِ، لَوْ أَنَّ بَعْضَهُمْ طَأْطَأَ بَصَرَهُ رَآنَا. قَالَ " اسْكُتْ يَا أَبَا بَكْرٍ، اثْنَانِ اللَّهُ ثَالِثُهُمَا ".

Reference	: Sahih al-Bukhari 3922
In-book reference	: Book 63, Hadith 148
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 259

Narrated Abu Sa`id:

Once a bedouin came to the Prophet (ﷺ) and asked him about the migration. The Prophet (ﷺ) said, "Mercy of Allah be on you! The migration is a quite difficult matter. Have you got some camels?" He replied in the affirmative. Then the Prophet (ﷺ) said, "Do you give their Zakat?" He replied in the affirmative. The Prophet said, "Do you let others benefit by their milk gratis?" He replied in the affirmative. Then the Prophet asked, "Do you milk them on their watering days and give their milk to the poor and needy?" He replied in the affirmative. The Prophet, said, "Go on doing like this from beyond the seas, and there is no doubt that Allah will not overlook any of your good deeds."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا الأَوْزَاعِيُّ، وَقَالَ مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا الأَوْزَاعِيُّ، حَدَّثَنَا الزُّهْرِيُّ، قَالَ حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ، قَالَ حَدَّثَنِي أَبُو سَعِيدٍ ـ رضى الله عنه ـ قَالَ جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صلى الله عليه وسلم فَسَأَلَهُ عَنِ الْهِجْرَةِ فَقَالَ ‏"‏ وَيْحَكَ إِنَّ الْهِجْرَةَ شَأْنُهَا شَدِيدٌ، فَهَلْ لَكَ مِنْ إِبِلٍ ‏"‏‏.‏ قَالَ نَعَمْ‏.‏ قَالَ ‏"‏ فَتُعْطِي صَدَقَتَهَا ‏"‏‏.‏ قَالَ نَعَمْ‏.‏ قَالَ ‏"‏ فَهَلْ تَمْنَحُ مِنْهَا ‏"‏‏.‏ قَالَ نَعَمْ‏.‏ قَالَ ‏"‏ فَتَحْلُبُهَا يَوْمَ وُرُودِهَا ‏"‏‏.‏ قَالَ نَعَمْ‏.‏ قَالَ ‏"‏ فَاعْمَلْ مِنْ وَرَاءِ الْبِحَارِ، فَإِنَّ اللَّهَ لَنْ يَتِرَكَ مِنْ عَمَلِكَ شَيْئًا ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3923
In-book reference	: Book 63, Hadith 149
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 260

(46) Chapter: The arrival of the Prophet (saws) at Al-Madina

(46) باب مَقْدَمِ النَّبِيِّ صلى الله عليه وسلم وَأَصْحَابِهِ الْمَدِينَةَ

Narrated Al-Bara:

The first people who came to us (in Medina) were Mus`ab bin `Umar and Ibn Um Maktum. Then came to us `Ammar bin Yasir and Bilal.

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، قَالَ أَنْبَأَنَا أَبُو إِسْحَاقَ، سَمِعَ الْبَرَاءَ ـ رضى الله عنه ـ قَالَ أَوَّلُ مَنْ قَدِمَ عَلَيْنَا مُصْعَبُ بْنُ عُمَيْرٍ وَابْنُ أُمِّ مَكْتُومٍ، ثُمَّ قَدِمَ عَلَيْنَا عَمَّارُ بْنُ يَاسِرٍ وَبِلاَلٌ رضى الله عنهم‏.‏

Reference	: Sahih al-Bukhari 3924
In-book reference	: Book 63, Hadith 150
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 261

Narrated Al-Bara bin Azib:

The first people who came to us (in Medina) were Mus`ab bin `Umar and Ibn Um Maktum who were teaching Qur'an to the people. Then their came Bilal. Sa`d and `Ammar bin Yasir. After that `Umar bin Al-Khattab came along with twenty other companions of the Prophet. Later on the Prophet (ﷺ) himself (to Medina) and I had never seen the people of Medina so joyful as they were on the arrival of Allah's Apostle, for even the slave girls were saying, "Allah's Messenger (ﷺ) has arrived!" And before his arrival I had read the Sura starting with:-- "Glorify the Name of your Lord, the Most High" (87.1) together with other Suras of Al-Mufassal.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ ـ رضى الله عنهما ـ قَالَ أَوَّلُ مَنْ قَدِمَ عَلَيْنَا مُصْعَبُ بْنُ عُمَيْرٍ وَابْنُ أُمِّ مَكْتُومٍ، وَكَانَا يُقْرِئَانِ النَّاسَ، فَقَدِمَ بِلاَلٌ وَسَعْدٌ وَعَمَّارُ بْنُ يَاسِرٍ، ثُمَّ قَدِمَ عُمَرُ بْنُ الْخَطَّابِ فِي عِشْرِينَ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم ثُمَّ قَدِمَ النَّبِيُّ صلى الله عليه وسلم، فَمَا رَأَيْتُ أَهْلَ الْمَدِينَةِ فَرِحُوا بِشَىْءٍ

فَرَحَهُمْ بِرَسُولِ اللَّهِ صلى الله عليه وسلم، حَتَّى جَعَلَ الإِمَاءُ يَقُلْنَ قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَمَا قَدِمَ حَتَّى قَرَأْتُ {سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى} فِي سُوَرٍ مِنَ الْمُفَصَّلِ.

Reference	: Sahih al-Bukhari 3925
In-book reference	: Book 63, Hadith 151
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 262

Narrated `Aisha:

When Allah's Messenger (ﷺ) came to Medina, Abu Bakr and Bilal got fever, and I went to both of them and said, "O my father, how do you feel? O Bilal, how do you feel?" Whenever Abu Bakr's fever got worse, he would say, "Every man will meet his death once in one morning while he will be among his family, for death is really nearer to him than his leather shoe laces (to his feet)." And whenever fever deserted Bilal, he would say aloud, "Would that I know whether I shall spend a night in the valley (of Mecca) with Idhkhir and Jalil (i.e. kinds of grass) around me, and whether I shall drink one day the water of Mijannah, and whether I shall see once again the hills of Shamah and Tafil?" Then I went to Allah's Messenger (ﷺ) and told him of that. He said, "O Allah, make us love Medina as much as or more than we used to love Mecca, O Allah, make it healthy and bless its Sa' and Mud (i.e. measures), and take away its fever to Al-Juhfa."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّهَا قَالَتْ لَمَّا قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ وُعِكَ أَبُو بَكْرٍ وَبِلاَلٌ ـ قَالَتْ ـ فَدَخَلْتُ عَلَيْهِمَا فَقُلْتُ يَا أَبَتِ كَيْفَ تَجِدُكَ وَيَا بِلاَلُ، كَيْفَ تَجِدُكَ قَالَتْ فَكَانَ أَبُو بَكْرٍ إِذَا أَخَذَتْهُ الْحُمَّى يَقُولُ كُلُّ امْرِئٍ مُصَبَّحٌ فِي أَهْلِهِ وَالْمَوْتُ أَدْنَى مِنْ شِرَاكِ نَعْلِهِ وَكَانَ بِلاَلٌ إِذَا أَقْلَعَ عَنْهُ الْحُمَّى يَرْفَعُ عَقِيرَتَهُ وَيَقُولُ أَلاَ لَيْتَ شِعْرِي هَلْ أَبِيتَنَّ لَيْلَةً بِوَادٍ وَحَوْلِي إِذْخِرٌ وَجَلِيلُ وَهَلْ أَرِدَنْ يَوْمًا مِيَاهَ مَجَنَّةٍ وَهَلْ يَبْدُوَنْ لِي شَامَةٌ وَطَفِيلُ قَالَتْ عَائِشَةُ فَجِئْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَخْبَرْتُهُ فَقَالَ " اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَحُبِّنَا مَكَّةَ أَوْ أَشَدَّ، وَصَحِّحْهَا وَبَارِكْ لَنَا فِي صَاعِهَا وَمُدِّهَا، وَانْقُلْ حُمَّاهَا فَاجْعَلْهَا بِالْجُحْفَةِ ".

Reference	: Sahih al-Bukhari 3926
In-book reference	: Book 63, Hadith 152
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 263

Narrated 'Ubaidullah bin Ad bin Khiyair:

I went to `Uthman. After reciting Tashah-hud, he said,. "Then after no doubt, Allah sent Muhammad with the Truth, and I was amongst those who responded to the Call of Allah and His Prophet and believed in the message of Muhammad. Then took part in the two migrations. I became the son-in-law of Allah's Messenger (ﷺ) and gave the pledge of allegiance to him By Allah, I never disobeyed him, nor did I deceive him till Allah took him unto Him."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي عُرْوَةُ، أَنَّ عُبَيْدَ اللَّهِ بْنَ عَدِيٍّ، أَخْبَرَهُ دَخَلْتُ، عَلَى عُثْمَانَ. وَقَالَ بِشْرُ بْنُ شُعَيْبٍ حَدَّثَنِي أَبِي، عَنِ الزُّهْرِيِّ، حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عُبَيْدَ اللَّهِ بْنَ عَدِيِّ بْنِ خِيَارٍ، أَخْبَرَهُ قَالَ دَخَلْتُ عَلَى عُثْمَانَ فَتَشَهَّدَ ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنَّ اللَّهَ بَعَثَ مُحَمَّدًا صلى الله عليه وسلم بِالْحَقِّ، وَكُنْتُ مِمَّنِ اسْتَجَابَ لِلَّهِ وَلِرَسُولِهِ، وَآمَنَ بِمَا بُعِثَ بِهِ مُحَمَّدٌ صلى الله عليه وسلم، ثُمَّ هَاجَرْتُ هِجْرَتَيْنِ، وَنِلْتُ صِهْرَ رَسُولِ اللَّهِ صلى الله عليه وسلم، وَبَايَعْتُهُ، فَوَاللَّهِ مَا عَصَيْتُهُ وَلاَ غَشَشْتُهُ حَتَّى تَوَفَّاهُ اللَّهُ. تَابَعَهُ إِسْحَاقُ الْكَلْبِيُّ حَدَّثَنِي الزُّهْرِيُّ مِثْلَهُ.

Reference	: Sahih al-Bukhari 3927
In-book reference	: Book 63, Hadith 153
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 264

Narrated Ibn `Abbas:

During the last Hajj led by `Umar, `Abdur-Rahman bin `Auf returned to his family at Mina and met me there. `AbdurRahman said (to `Umar), "O chief of the believers! The season of Hajj is the season when there comes the scum of the people (besides the good amongst them), so I recommend that you should wait till you go back to Medina, for it is the place of Migration and Sunna (i.e. the Prophet's tradition), and there you will be able to refer the matter to the religious scholars and the nobles and the people of wise opinions." `Umar said, "I will speak of it in Medina on my very first sermon I will deliver there."

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، حَدَّثَنِي ابْنُ وَهْبٍ، حَدَّثَنَا مَالِكٌ، وَأَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، أَنَّ ابْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ رَجَعَ إِلَى أَهْلِهِ وَهْوَ بِمِنًى، فِي آخِرِ حَجَّةٍ حَجَّهَا عُمَرُ، فَوَجَدَنِي، فَقَالَ عَبْدُ الرَّحْمَنِ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ الْمَوْسِمَ يَجْمَعُ رَعَاعَ النَّاسِ، وَإِنِّي أَرَى أَنْ تُمْهِلَ حَتَّى تَقْدَمَ الْمَدِينَةَ، فَإِنَّهَا دَارُ الْهِجْرَةِ وَالسُّنَّةِ، وَتَخْلُصَ لأَهْلِ الْفِقْهِ وَأَشْرَافِ النَّاسِ وَذَوِي رَأْيِهِمْ. قَالَ عُمَرُ لأَقُومَنَّ فِي أَوَّلِ مَقَامٍ أَقُومُهُ بِالْمَدِينَةِ.

Reference	: Sahih al-Bukhari 3928
In-book reference	: Book 63, Hadith 154
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 265

Narrated 'Um Al-`Ala:

An Ansari woman who gave the pledge of allegiance to the Prophet (ﷺ) that the Ansar drew lots concerning the dwelling of the Emigrants. `Uthman bin Maz'un was decided to dwell with them (i.e. Um Al-`Ala's family), `Uthman fell ill and I nursed him till he died, and we covered him with his clothes. Then the Prophet (ﷺ) came to us and I (addressing the dead body) said, "O Abu As-Sa'ib, may Allah's Mercy be on you! I bear witness that Allah has honored you." On that the Prophet (ﷺ) said, "How do you know that Allah has honored him?" I replied, "I do not know. May my father and my mother be sacrificed for you, O Allah's Messenger (ﷺ)! But who else is worthy of it (if not `Uthman)?" He said, "As to him, by Allah, death has overtaken him, and I hope the best for him. By Allah, though I am the Apostle of Allah, yet I do not know what Allah will do to me," By Allah, I will never assert the piety of anyone after him. That made me sad, and when I slept I saw in a dream a flowing stream for `Uthman bin Maz'un. I went to Allah's Messenger (ﷺ) and told him of it. He remarked, "That symbolizes his (good) deeds."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ خَارِجَةَ بْنِ زَيْدِ بْنِ ثَابِتٍ، أَنَّ أُمَّ الْعَلاَءِ ـ امْرَأَةً مِنْ نِسَائِهِمْ بَايَعَتِ النَّبِيَّ صلى الله عليه وسلم ـ أَخْبَرَتْهُ أَنَّ عُثْمَانَ بْنَ مَظْعُونٍ طَارَ لَهُمْ فِي السُّكْنَى حِينَ اقْتَرَعَتِ الأَنْصَارُ عَلَى سُكْنَى الْمُهَاجِرِينَ، قَالَتْ أُمُّ الْعَلاَءِ فَاشْتَكَى عُثْمَانُ عِنْدَنَا، فَمَرَّضْتُهُ حَتَّى تُوُفِّيَ، وَجَعَلْنَاهُ فِي أَثْوَابِهِ، فَدَخَلَ عَلَيْنَا النَّبِيُّ صلى الله عليه وسلم فَقُلْتُ رَحْمَةُ اللَّهِ عَلَيْكَ أَبَا السَّائِبِ، شَهَادَتِي عَلَيْكَ لَقَدْ أَكْرَمَكَ اللَّهُ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " وَمَا يُدْرِيكِ أَنَّ اللَّهَ أَكْرَمَهُ ". قَالَتْ قُلْتُ لاَ أَدْرِي بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ فَمَنْ قَالَ " أَمَّا هُوَ فَقَدْ جَاءَهُ وَاللَّهِ الْيَقِينُ، وَاللَّهِ إِنِّي لأَرْجُو لَهُ الْخَيْرَ، وَمَا أَدْرِي وَاللَّهِ وَأَنَا رَسُولُ اللَّهِ مَا يُفْعَلُ بِي ". قَالَتْ فَوَاللَّهِ لاَ أُزَكِّي أَحَدًا بَعْدَهُ قَالَتْ فَأَحْزَنَنِي ذَلِكَ فَنِمْتُ فَأُرِيتُ لِعُثْمَانَ بْنِ مَظْعُونٍ عَيْنًا تَجْرِي، فَجِئْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَخْبَرْتُهُ. فَقَالَ " ذَلِكَ عَمَلُهُ ".

Reference	: Sahih al-Bukhari 3929
In-book reference	: Book 63, Hadith 155
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 266

Narrated `Aisha:

The day of Bu'ath was a day (i.e. battle) which Allah caused to take place just before the mission of His Apostle so that when Allah's Messenger (ﷺ) came to Medina, they (the tribes) had divided (into hostile groups) and their nobles had been killed; and all that facilitated their conversion to Islam.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ يَوْمُ بُعَاثٍ يَوْمًا قَدَّمَهُ اللَّهُ عَزَّ وَجَلَّ لِرَسُولِهِ صلى الله عليه وسلم، فَقَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ وَقَدِ افْتَرَقَ مَلَؤُهُمْ، وَقُتِلَتْ سَرَاتُهُمْ فِي دُخُولِهِمْ فِي الإِسْلاَمِ.

Reference	: Sahih al-Bukhari 3930
In-book reference	: Book 63, Hadith 156
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 267

Narrated Aisha:

That once Abu Bakr came to her on the day of `Id-ul-Fitr or `Id ul Adha while the Prophet (ﷺ) was with her and there were two girl singers with her, singing songs of the Ansar about the day of Buath. Abu Bakr said twice. "Musical instrument of Satan!" But the Prophet (ﷺ) said, "Leave them Abu Bakr, for every nation has an `Id (i.e. festival) and this day is our `Id."

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ أَبَا بَكْرٍ، دَخَلَ عَلَيْهَا وَالنَّبِيُّ صلى الله عليه وسلم عِنْدَهَا يَوْمَ فِطْرٍ أَوْ أَضْحًى، وَعِنْدَهَا قَيْنَتَانِ {تُغَنِّيَانِ} بِمَا تَقَاذَفَتِ الأَنْصَارُ يَوْمَ بُعَاثَ. فَقَالَ أَبُو بَكْرٍ مِزْمَارُ الشَّيْطَانِ مَرَّتَيْنِ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " دَعْهُمَا يَا أَبَا بَكْرٍ، إِنَّ لِكُلِّ قَوْمٍ عِيدًا، وَإِنَّ عِيدَنَا هَذَا الْيَوْمُ ".

Reference	: Sahih al-Bukhari 3931
In-book reference	: Book 63, Hadith 157
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 268

Narrated Anas bin Malik:

When Allah's Messenger (ﷺ) arrived at Medina, he alighted at the upper part of Medina among the people called Bani `Amr bin `Auf and he stayed with them for fourteen nights. Then he sent for the chiefs of Bani An-Najjar, and they came, carrying their swords. As if I am just now looking at Allah's Messenger (ﷺ) on his she-camel with Abu Bakr riding behind him (on the same camel) and the chiefs of Bani An- Najjar around him till he dismounted in the courtyard of Abu Aiyub's home. The Prophet (ﷺ) used to offer the prayer wherever the prayer was due, and he would pray even in sheepfolds. Then he ordered that the mosque be built. He sent for the chiefs of Banu An-Najjar, and when they came, he said, "O Banu An-Najjar! Suggest to me the price of this garden of yours." They replied "No! By Allah, we do not demand its price except from Allah." In that garden there were the (following) things that I will tell you: Graves of pagans, unleveled land with holes and pits etc., and date-palm trees. Allah's Messenger (ﷺ) ordered that the graves of the pagans be dug up and, the unleveled land be leveled and the date-palm trees be cut down. The trunks of the trees were arranged so as to form the wall facing the Qibla. The Stone pillars were built at the sides of its gate. The companions of the Prophet (ﷺ) were carrying the stones and reciting some lyrics, and Allah's Messenger (ﷺ) . . was with them and they were saying, "O Allah! There is no good Excel the good of the Hereafter, so bestow victory on the Ansar and the Emigrants. "

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ. وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عَبْدُ الصَّمَدِ، قَالَ سَمِعْتُ أَبِي يُحَدِّثُ، حَدَّثَنَا أَبُو التَّيَّاحِ، يَزِيدُ بْنُ حُمَيْدٍ الضُّبَعِيُّ قَالَ حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ قَالَ لَمَّا قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ، نَزَلَ فِي عُلْوِ الْمَدِينَةِ فِي حَىٍّ يُقَالُ لَهُمْ بَنُو عَمْرِو بْنِ عَوْفٍ ـ قَالَ ـ فَأَقَامَ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً، ثُمَّ أَرْسَلَ إِلَى مَلإِ بَنِي النَّجَّارِ ـ قَالَ ـ فَجَاءُوا مُتَقَلِّدِي سُيُوفِهِمْ، قَالَ وَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَى رَاحِلَتِهِ، وَأَبُو بَكْرٍ رِدْفُهُ، وَمَلأُ بَنِي النَّجَّارِ حَوْلَهُ حَتَّى أَلْقَى بِفِنَاءِ أَبِي أَيُّوبَ، قَالَ فَكَانَ يُصَلِّي حَيْثُ أَدْرَكَتْهُ الصَّلاَةُ، وَيُصَلِّي فِي مَرَابِضِ الْغَنَمِ، قَالَ ثُمَّ إِنَّهُ أَمَرَ بِبِنَاءِ الْمَسْجِدِ، فَأَرْسَلَ إِلَى مَلإِ بَنِي النَّجَّارِ، فَجَاءُوا فَقَالَ " يَا بَنِي النَّجَّارِ، ثَامِنُونِي حَائِطَكُمْ هَذَا ". فَقَالُوا لاَ، وَاللَّهِ لاَ نَطْلُبُ ثَمَنَهُ إِلاَّ إِلَى اللَّهِ. قَالَ فَكَانَ فِيهِ مَا أَقُولُ لَكُمْ كَانَتْ فِيهِ قُبُورُ الْمُشْرِكِينَ، وَكَانَتْ فِيهِ خِرَبٌ، وَكَانَ فِيهِ نَخْلٌ، فَأَمَرَ رَسُولُ اللَّهِ صلى الله

عليه وسلم بِقُبُورِ الْمُشْرِكِينَ فَنُبِشَتْ، وَبِالْخِرَبِ فَسُوِّيَتْ، وَبِالنَّخْلِ فَقُطِعَ، قَالَ فَصَفُّوا النَّخْلَ قِبْلَةَ الْمَسْجِدِ ـ قَالَ ـ وَجَعَلُوا عِضَادَتَيْهِ حِجَارَةً‏.‏ قَالَ قَالَ جَعَلُوا يَنْقُلُونَ ذَاكَ الصَّخْرَ وَهُمْ يَرْتَجِزُونَ، وَرَسُولُ اللَّهِ صلى الله عليه وسلم مَعَهُمْ يَقُولُونَ اللَّهُمَّ إِنَّهُ لاَ خَيْرَ إِلاَّ خَيْرُ الآخِرَهْ فَانْصُرِ الأَنْصَارَ وَالْمُهَاجِرَهْ‏.‏

Reference	: Sahih al-Bukhari 3932
In-book reference	: Book 63, Hadith 158
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 269

(47) Chapter: The stay of the emigrants in Makkah after Hajj

(47) باب إِقَامَةِ الْمُهَاجِرِ بِمَكَّةَ بَعْدَ قَضَاءِ نُسُكِهِ

Narrated `Abdur-Rahman bin Humaid Az-Zuhri:

I heard `Umar bin `Abdul-Aziz asking As-Sa'ib, the nephew of An-Nimr. "What have you heard about residing in Mecca?" The other said, "I heard Al-Ala bin Al-Hadrami saying, Allah's Messenger (ﷺ) said: An Emigrant is allowed to stay in Mecca for three days after departing from Mina (i.e. after performing all the ceremonies of Hajj)"

حَدَّثَنِي إِبْرَاهِيمُ بْنُ حَمْزَةَ، حَدَّثَنَا حَاتِمٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ الزُّهْرِيِّ، قَالَ سَمِعْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، يَسْأَلُ السَّائِبَ ابْنَ أُخْتِ النَّمِرِ مَا سَمِعْتَ فِي، سُكْنَى مَكَّةَ قَالَ سَمِعْتُ الْعَلاَءَ بْنَ الْحَضْرَمِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ **ثَلاَثٌ لِلْمُهَاجِرِ بَعْدَ الصَّدَرِ** ‏"‏‏.‏

Reference	: Sahih al-Bukhari 3933
In-book reference	: Book 63, Hadith 159
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 270

(48) Chapter: When did the Muslim calendar start?

(48) باب التَّارِيخِ مِنْ أَيْنَ أَرَّخُوا التَّارِيخَ

Narrated Sahl bin Sa`d:

The Prophet's companions did not take as a starting date for the Muslim calendar, the day, the Prophet (ﷺ) had been sent as an Apostle or the day of his death, but the day of his arrival at Medina.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ مَا عَدُّوا مِنْ مَبْعَثِ النَّبِيِّ صلى الله عليه وسلم وَلاَ مِنْ وَفَاتِهِ، مَا عَدُّوا إِلاَّ مِنْ مَقْدَمِهِ الْمَدِينَةَ‏.‏

Reference	: Sahih al-Bukhari 3934
In-book reference	: Book 63, Hadith 160
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 271

Narrated `Aisha:

Originally, two rak`at were prescribed in every prayer. When the Prophet (ﷺ) migrated (to Medina) four rak`at were enjoined, while the journey prayer remained unchanged(i.e. two rak`at).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ فُرِضَتِ الصَّلاَةُ رَكْعَتَيْنِ، ثُمَّ هَاجَرَ النَّبِيُّ صلى الله عليه وسلم فَفُرِضَتْ أَرْبَعًا، وَتُرِكَتْ صَلاَةُ السَّفَرِ عَلَى الأُولَى‏.‏ تَابَعَهُ عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ‏.‏

Reference	: Sahih al-Bukhari 3935
In-book reference	: Book 63, Hadith 161
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 272

(49) Chapter: “O Allah! Complete the emigration of my Companions”

(49) بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اللَّهُمَّ أَمْضِ لأَصْحَابِي هِجْرَتَهُمْ». وَمَرْثِيَتِهِ لِمَنْ مَاتَ بِمَكَّةَ

Narrated Sa`d bin Malik:

In the year of Hajjat-ul-Wada` the Prophet (ﷺ) visited me when I fell ill and was about to die because of that illness. I said, "O Allah's Messenger (ﷺ)! I am very ill as you see, and I am a rich man and have no heir except my only daughter. Shall I give 2/3 of my property in charity?" He said, "No." I said, "Shall I then give one half of it in charity?" He said, "O Sa`d! Give 1/3 (in charity) and even 1/3 is too much. No doubt, it is better to leave your children rich than to leave them poor, reduced to begging from others. And Allah will reward you for whatever you spend with the intention of gaining Allah's Pleasure even if it were a mouthful of food you put into your wives mouth." I said, "O Allah's Apostle! Am I to be left behind (in Mecca) after my companions have gone?" He said, "If you should be left behind, you will be upgraded and elevated for every deed you will do with a desire to achieve Allah's Pleasure. I hope that you will live long so that some people will benefit by you while others will be harmed. O Allah! Please fulfill the migration of my companions and do not make them turn back on their heels. But (we feel sorry for) the unlucky Sa`d bin Khaulah." Allah's Messenger (ﷺ) lamented his death in Mecca.

حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا إِبْرَاهِيمُ، عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، قَالَ عَادَنِي النَّبِيُّ صلى الله عليه وسلم عَامَ حَجَّةِ الْوَدَاعِ مِنْ مَرَضٍ أَشْفَيْتُ مِنْهُ عَلَى الْمَوْتِ، فَقُلْتُ يَا رَسُولَ اللَّهِ، بَلَغَ بِي مِنَ الْوَجَعِ مَا تَرَى، وَأَنَا ذُو مَالٍ وَلاَ يَرِثُنِي إِلاَّ ابْنَةٌ لِي وَاحِدَةٌ، أَفَأَتَصَدَّقُ بِثُلُثَىْ مَالِي قَالَ " لاَ ". قَالَ فَأَتَصَدَّقُ بِشَطْرِهِ قَالَ " الثُّلُثُ يَا سَعْدُ، وَالثُّلُثُ كَثِيرٌ، إِنَّكَ أَنْ تَذَرَ ذُرِّيَّتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ ". قَالَ أَحْمَدُ بْنُ يُونُسَ عَنْ إِبْرَاهِيمَ " أَنْ تَذَرَ ذُرِّيَّتَكَ، وَلَسْتَ بِنَافِقٍ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلاَّ آجَرَكَ اللَّهُ بِهَا، حَتَّى اللُّقْمَةَ تَجْعَلُهَا فِي فِي امْرَأَتِكَ ". قُلْتُ يَا رَسُولَ اللَّهِ، أُخَلَّفُ بَعْدَ أَصْحَابِي قَالَ " إِنَّكَ لَنْ تُخَلَّفَ فَتَعْمَلَ عَمَلاً تَبْتَغِي بِهِ وَجْهَ اللَّهِ إِلاَّ ازْدَدْتَ بِهِ دَرَجَةً وَرِفْعَةً، وَلَعَلَّكَ تُخَلَّفُ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ، وَيُضَرَّ بِكَ آخَرُونَ، اللَّهُمَّ أَمْضِ لأَصْحَابِي هِجْرَتَهُمْ، وَلاَ تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ، لَكِنِ الْبَائِسُ سَعْدُ ابْنُ خَوْلَةَ يَرْثِي لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ تُوُفِّيَ بِمَكَّةَ ". وَقَالَ أَحْمَدُ بْنُ يُونُسَ وَمُوسَى عَنْ إِبْرَاهِيمَ " أَنْ تَذَرَ وَرَثَتَكَ ".

Reference	: Sahih al-Bukhari 3936
In-book reference	: Book 63, Hadith 162
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 273

(50) Chapter: How the Prophet (saws) established the bond of brotherhood between his

(50) باب كَيْفَ آخَى النَّبِيُّ صلى الله عليه وسلم بَيْنَ أَصْحَابِهِ

وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ آخَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنِي وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ لَمَّا قَدِمْنَا الْمَدِينَةَ.

وَقَالَ أَبُو جُحَيْفَةَ آخَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ سَلْمَانَ وَأَبِي الدَّرْدَاءِ.

Narrated Anas:

When `Abdur-Rahman bin `Auf came to Medina and the Prophet (ﷺ) established the bond of brotherhood between him and Sa`d bin Ar-Rabi-al-Ansari, Saud suggested that `Abdur-Rahman should accept half of his property and family. `Abdur Rahman said, "May Allah bless you in your family and property; guide me to the market." So `Abdur-Rahman (while doing business in the market) made some profit of some condensed dry yoghurt and butter. After a few days the Prophet (ﷺ) saw him wearing clothes stained with yellow perfume. The Prophet (ﷺ) asked, "What is this, O `Abdur-Rahman?" He said, "O Allah's Messenger (ﷺ)! I have married an Ansar' woman." The Prophet (ﷺ) asked, "What have you given her as Mahr?" He (i.e. `Abdur-Rahman) said, "A piece of gold, about the weight of a date stone." Then the Prophet said, Give a banquet, even though of a sheep."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ قَدِمَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، فَآخَى النَّبِيُّ صلى الله عليه وسلم بَيْنَهُ وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ الأَنْصَارِيِّ، فَعَرَضَ عَلَيْهِ أَنْ يُنَاصِفَهُ أَهْلَهُ وَمَالَهُ، فَقَالَ عَبْدُ الرَّحْمَنِ بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، دُلَّنِي عَلَى السُّوقِ. فَرَبِحَ شَيْئًا مِنْ أَقِطٍ وَسَمْنٍ، فَرَآهُ النَّبِيُّ صلى الله عليه وسلم بَعْدَ أَيَّامٍ وَعَلَيْهِ وَضَرٌ مِنْ صُفْرَةٍ،

فَقَالَ النَّبِيُّ صلى الله عليه وسلم " مَهْيَمْ يَا عَبْدَ الرَّحْمَنِ ". قَالَ يَا رَسُولَ اللَّهِ، تَزَوَّجْتُ امْرَأَةً مِنَ الأَنْصَارِ. قَالَ " فَمَا سُقْتَ فِيهَا ". فَقَالَ وَزْنَ نَوَاةٍ مِنْ ذَهَبٍ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَوْلِمْ وَلَوْ بِشَاةٍ ".

Reference	: Sahih al-Bukhari 3937
In-book reference	: Book 63, Hadith 163
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 274

(51) Chapter: Chapter (51) باب

Narrated Anas:

When the news of the arrival of the Prophet (ﷺ) at Medina reached `Abdullah bin Salam, he went to him to ask him about certain things, He said, "I am going to ask you about three things which only a Prophet can answer: What is the first sign of The Hour? What is the first food which the people of Paradise will eat? Why does a child attract the similarity to his father or to his mother?" The Prophet (ﷺ) replied, "Gabriel has just now informed me of that." Ibn Salam said, "He (i.e. Gabriel) is the enemy of the Jews amongst the angels. The Prophet (ﷺ) said, "As for the first sign of The Hour, it will be a fire that will collect the people from the East to the West. As for the first meal which the people of Paradise will eat, it will be the caudate (extra) lobe of the fish-liver. As for the child, if the man's discharge proceeds the woman's discharge, the child attracts the similarity to the man, and if the woman's discharge proceeds the man's, then the child attracts the similarity to the woman." On this, `Abdullah bin Salam said, "I testify that None has the right to be worshipped except Allah, and that you are the Messenger of Allah." and added, "O Allah's Messenger (ﷺ)! Jews invent such lies as make one astonished, so please ask them about me before they know about my conversion to I slam . " The Jews came, and the Prophet (ﷺ) said, "What kind of man is `Abdullah bin Salam among you?" They replied, "The best of us and the son of the best of us and the most superior among us, and the son of the most superior among us. "The Prophet (ﷺ) said, "What would you think if `Abdullah bin Salam should embrace Islam?" They said, "May Allah protect him from that." The Prophet (ﷺ) repeated his question and they gave the same answer. Then `Abdullah came out to them and said, "I testify that None has the right to be worshipped except Allah and that Muhammad is the Messenger of Allah!" On this, the Jews said, "He is the most wicked among us and the son of the most wicked among us." So they degraded him. On this, he (i.e. `Abdullah bin Salam) said, "It is this that I was afraid of, O Allah's Messenger (ﷺ).

حَدَّثَنِي حَامِدُ بْنُ عُمَرَ، عَنْ بِشْرِ بْنِ الْمُفَضَّلِ، حَدَّثَنَا حُمَيْدٌ، حَدَّثَنَا أَنَسٌ، أَنَّ عَبْدَ اللَّهِ بْنَ سَلاَمٍ، بَلَغَهُ مَقْدَمُ النَّبِيِّ صلى الله عليه وسلم الْمَدِينَةَ، فَأَتَاهُ يَسْأَلُهُ عَنْ أَشْيَاءَ، فَقَالَ إِنِّي سَائِلُكَ عَنْ ثَلاَثٍ لاَ يَعْلَمُهُنَّ إِلاَّ نَبِيٌّ مَا أَوَّلُ أَشْرَاطِ السَّاعَةِ وَمَا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ وَمَا بَالُ الْوَلَدِ يَنْزِعُ إِلَى أَبِيهِ أَوْ إِلَى أُمِّهِ قَالَ " أَخْبَرَنِي بِهِ جِبْرِيلُ آنِفًا ". قَالَ ابْنُ سَلاَمٍ ذَاكَ عَدُوُّ الْيَهُودِ مِنَ الْمَلاَئِكَةِ. قَالَ " أَمَّا أَوَّلُ أَشْرَاطِ السَّاعَةِ فَنَارٌ تَحْشُرُهُمْ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ، وَأَمَّا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ، فَزِيَادَةُ كَبِدِ الْحُوتِ، وَأَمَّا الْوَلَدُ، فَإِذَا سَبَقَ مَاءُ الرَّجُلِ مَاءَ الْمَرْأَةِ نَزَعَ الْوَلَدَ، وَإِذَا سَبَقَ مَاءُ الْمَرْأَةِ مَاءَ الرَّجُلِ نَزَعَتِ الْوَلَدَ ". قَالَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّكَ رَسُولُ اللَّهِ. قَالَ يَا رَسُولَ اللَّهِ، إِنَّ الْيَهُودَ قَوْمٌ بُهُتٌ، فَاسْأَلْهُمْ عَنِّي قَبْلَ أَنْ يَعْلَمُوا بِإِسْلاَمِي، فَجَاءَتِ الْيَهُودُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَىُّ رَجُلٍ عَبْدُ اللَّهِ بْنُ سَلاَمٍ فِيكُمْ ". قَالُوا خَيْرُنَا وَابْنُ خَيْرِنَا وَأَفْضَلُنَا وَابْنُ أَفْضَلِنَا. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَرَأَيْتُمْ إِنْ أَسْلَمَ عَبْدُ اللَّهِ بْنُ سَلاَمٍ ". قَالُوا أَعَاذَهُ اللَّهُ مِنْ ذَلِكَ. فَأَعَادَ عَلَيْهِمْ، فَقَالُوا مِثْلَ ذَلِكَ، فَخَرَجَ إِلَيْهِمْ عَبْدُ اللَّهِ فَقَالَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. قَالُوا شَرُّنَا وَابْنُ شَرِّنَا. وَتَنَقَّصُوهُ. قَالَ هَذَا كُنْتُ أَخَافُ يَا رَسُولَ اللَّهِ.

Reference	: Sahih al-Bukhari 3938
In-book reference	: Book 63, Hadith 164
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 275

Narrated Abu Al-Minhal `AbdurRahman bin Mut`im:

A partner of mine sold some Dirhams on credit in the market. I said, "Glorified be Allah! Is this legal?" He replied, "Glorified be Allah! By Allah, when I sold them in the market, nobody objected to it." Then I asked Al-Bara' bin `Azib (about it) he said, "We used to make such a transaction when the Prophet came to Medina. So he said, 'There is no harm in it if it is done from hand to hand, but it is not allowed on credit.' Go to Zaid bin Al- Arqam and ask him about it for he was the greatest trader of all of us." So I asked Zaid bin Al-Arqam., and he said the same (as Al-Bara) did."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، سَمِعَ أَبَا الْمِنْهَالِ عَبْدَ الرَّحْمَنِ بْنَ مُطْعِمٍ، قَالَ بَاعَ شَرِيكٌ لِي دَرَاهِمَ فِي السُّوقِ نَسِيئَةً فَقُلْتُ سُبْحَانَ اللَّهِ أَيَصْلُحُ هَذَا فَقَالَ سُبْحَانَ اللَّهِ، وَاللَّهِ لَقَدْ بِعْتُهَا فِي السُّوقِ فَمَا عَابَهُ أَحَدٌ، فَسَأَلْتُ الْبَرَاءَ بْنَ عَازِبٍ فَقَالَ قَدِمَ النَّبِيُّ صلى الله عليه وسلم وَنَحْنُ نَتَبَايَعُ هَذَا الْبَيْعَ، فَقَالَ " مَا كَانَ يَدًا بِيَدٍ فَلَيْسَ بِهِ بَأْسٌ، وَمَا كَانَ نَسِيئَةً فَلاَ يَصْلُحُ ". وَالْقَ زَيْدَ بْنَ أَرْقَمَ فَاسْأَلْهُ فَإِنَّهُ كَانَ أَعْظَمَنَا تِجَارَةً، فَسَأَلْتُ زَيْدَ بْنَ أَرْقَمَ فَقَالَ مِثْلَهُ. وَقَالَ سُفْيَانُ مَرَّةً فَقَالَ قَدِمَ عَلَيْنَا النَّبِيُّ صلى الله عليه وسلم الْمَدِينَةَ وَنَحْنُ نَتَبَايَعُ، وَقَالَ نَسِيئَةً إِلَى الْمَوْسِمِ أَوِ الْحَجِّ.

Reference	: Sahih al-Bukhari 3939, 3940
In-book reference	: Book 63, Hadith 165
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 276

(52) Chapter: The coming of the Jews to the Prophet (saws) on his arrival at Al-Madina

(52) باب إِتْيَانِ الْيَهُودِ النَّبِيَّ صلى الله عليه وسلم حِينَ قَدِمَ الْمَدِينَةَ

{هَادُوا} صَارُوا يَهُودَ وَأَمَّا قَوْلُهُ: {هُدْنَا} تُبْنَا. هَائِدٌ تَائِبٌ.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Had only ten Jews (amongst their chiefs) believe me, all the Jews would definitely have believed me."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا قُرَّةُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَوْ آمَنَ بِي عَشَرَةٌ مِنَ الْيَهُودِ لآمَنَ بِي الْيَهُودُ ".

Reference	: Sahih al-Bukhari 3941
In-book reference	: Book 63, Hadith 166
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 277

Narrated Abu Musa:

When the Prophet (ﷺ) arrived at Medina, he noticed that some people among the Jews used to respect Ashura' (i.e. 10th of Muharram) and fast on it. The Prophet (ﷺ) then said, "We have more right to observe fast on this day." and ordered that fasting should be observed on it.

حَدَّثَنِي أَحْمَدُ ـ أَوْ مُحَمَّدُ ـ بْنُ عُبَيْدِ اللَّهِ الْغُدَانِيُّ حَدَّثَنَا حَمَّادُ بْنُ أُسَامَةَ، أَخْبَرَنَا أَبُو عُمَيْسٍ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ دَخَلَ النَّبِيُّ صلى الله عليه وسلم الْمَدِينَةَ وَإِذَا أُنَاسٌ مِنَ الْيَهُودِ يُعَظِّمُونَ عَاشُورَاءَ وَيَصُومُونَهُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " نَحْنُ أَحَقُّ بِصَوْمِهِ ". فَأَمَرَ بِصَوْمِهِ.

Reference	: Sahih al-Bukhari 3942
In-book reference	: Book 63, Hadith 167
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 278

Narrated Ibn `Abbas:

When the Prophet (ﷺ) arrived at Medina he found that the Jews observed fast on the day of 'Ashura'. They were asked the reason for the fast. They replied, "This is the day when Allah caused Moses and the children of Israel to

have victory over Pharaoh, so we fast on this day as a sign of glorifying it." Allah's Messenger (ﷺ) said, "We are closer to Moses than you." Then he ordered that fasting on this day should be observed.

حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ، حَدَّثَنَا هُشَيْمٌ، حَدَّثَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ لَمَّا قَدِمَ النَّبِيُّ صلى الله عليه وسلم الْمَدِينَةَ وَجَدَ الْيَهُودَ يَصُومُونَ عَاشُورَاءَ، فَسُئِلُوا عَنْ ذَلِكَ، فَقَالُوا هَذَا الْيَوْمُ الَّذِي أَظْفَرَ اللَّهُ فِيهِ مُوسَى وَبَنِي إِسْرَائِيلَ عَلَى فِرْعَوْنَ، وَنَحْنُ نَصُومُهُ تَعْظِيمًا لَهُ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " نَحْنُ أَوْلَى بِمُوسَى مِنْكُمْ ". ثُمَّ أَمَرَ بِصَوْمِهِ.

Reference : Sahih al-Bukhari 3943
In-book reference : Book 63, Hadith 168
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 279
(deprecated numbering scheme)

Narrated `Abdullah bin `Abbas:

The Prophet (ﷺ) used to keep his hair falling loose while the pagans used to part their hair, and the People of the Scriptures used to keep their hair falling loose, and the Prophet (ﷺ) liked to follow the People of the Scriptures in matters about which he had not been instructed differently, but later on the Prophet (ﷺ) started parting his hair.

حَدَّثَنَا عَبْدَانُ، حَدَّثَنَا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَسْدِلُ شَعْرَهُ، وَكَانَ الْمُشْرِكُونَ يَفْرُقُونَ رُءُوسَهُمْ، وَكَانَ أَهْلُ الْكِتَابِ يَسْدِلُونَ رُءُوسَهُمْ، وَكَانَ النَّبِيُّ صلى الله عليه وسلم يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ فِيهِ بِشَىْءٍ، ثُمَّ فَرَقَ النَّبِيُّ صلى الله عليه وسلم رَأْسَهُ.

Reference : Sahih al-Bukhari 3944
In-book reference : Book 63, Hadith 169
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 280
(deprecated numbering scheme)

Narrated Ibn `Abbas:

They, the people of the Scriptures, divided this Scripture into parts, believing in some portions of it and disbelieving the others. (See 15:91)

حَدَّثَنِي زِيَادُ بْنُ أَيُّوبَ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ هُمْ أَهْلُ الْكِتَابِ، جَزَّءُوهُ أَجْزَاءً، فَآمَنُوا بِبَعْضِهِ وَكَفَرُوا بِبَعْضِهِ. {يَعْنِي قَوْلَ اللَّهِ تَعَالَى {الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ }

Reference : Sahih al-Bukhari 3945
In-book reference : Book 63, Hadith 170
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 281
(deprecated numbering scheme)

(53) Chapter: The conversion of Salman Al-Farisi to Islam رضي الله عنه

(53) باب إِسْلاَمُ سَلْمَانَ الْفَارِسِيِّ رضى الله عنه

Narrated Salman Al-Farisi:

That he was sold (as a slave) by one master to another for more than ten times (i.e between 13 and 19).

حَدَّثَنِي الْحَسَنُ بْنُ عُمَرَ بْنِ شَقِيقٍ، حَدَّثَنَا مُعْتَمِرٌ، قَالَ أَبِي وَحَدَّثَنَا أَبُو عُثْمَانَ، عَنْ سَلْمَانَ الْفَارِسِيِّ، أَنَّهُ تَدَاوَلَهُ بِضْعَةَ عَشَرَ مِنْ رَبٍّ إِلَى رَبٍّ.

Reference : Sahih al-Bukhari 3946
In-book reference : Book 63, Hadith 171
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 282
(deprecated numbering scheme)

Narrated Salman:

I am from Ram-Hurmuz (i.e. a Persian town).

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَوْفٍ، عَنْ أَبِي عُثْمَانَ، قَالَ سَمِعْتُ سَلْمَانَ ـ رضى الله عنه ـ يَقُولُ أَنَا مِنْ، رَامَ هُرْمُزَ.

Reference	: Sahih al-Bukhari 3947
In-book reference	: Book 63, Hadith 172
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 283

Narrated Salman:

The interval between Jesus and Muhammad was six hundred years.

حَدَّثَنِي الْحَسَنُ بْنُ مُدْرِكٍ، حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ، أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ أَبِي عُثْمَانَ، عَنْ سَلْمَانَ، قَالَ فَتْرَةٌ بَيْنَ عِيسَى وَمُحَمَّدٍ صلى الله عليه وسلم سِتُّمِائَةِ سَنَةٍ.

Reference	: Sahih al-Bukhari 3948
In-book reference	: Book 63, Hadith 173
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 58, Hadith 284

64 - The Book of Military Expeditions led by the Prophet (pbuh) (Al-Maghaazi) (3949 - 3948)
كتاب المغازى

(1) Chapter: The Ghazwa of Al-‘Ushaira or Al-usaira

(1) باب غَزْوَةِ الْعُشَيْرَةِ أَوِ الْعُسَيْرَةِ

قَالَ ابْنُ إِسْحَاقَ أَوَّلُ مَا غَزَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الأَبْوَاءَ، ثُمَّ بُوَاطَ، ثُمَّ الْعُشَيْرَةَ.

Narrated Abu 'Is-haq:

Once, while I was sitting beside Zaid bin Al-Arqam, he was asked, "How many Ghazwat did the Prophet undertake?" Zaid replied, "Nineteen." They said, "In how many Ghazwat did you join him?" He replied, "Seventeen." I asked, "Which of these was the first?" He replied, "Al-`Ashira or Al- `Ashiru."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَهْبٌ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، كُنْتُ إِلَى جَنْبِ زَيْدِ بْنِ أَرْقَمَ، فَقِيلَ لَهُ كَمْ غَزَا النَّبِيُّ صلى الله عليه وسلم مِنْ غَزْوَةٍ قَالَ تِسْعَ عَشْرَةَ. قِيلَ كَمْ غَزَوْتَ أَنْتَ مَعَهُ قَالَ سَبْعَ عَشْرَةَ. قُلْتُ فَأَيُّهُمْ كَانَتْ أَوَّلَ قَالَ الْعُسَيْرَةُ أَوِ الْعُشَيْرُ. فَذَكَرْتُ لِقَتَادَةَ فَقَالَ الْعُشَيْرُ.

Reference	1797
In-book reference	: Book 64, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 285

(2) Chapter: The Prophet’s (saws) prediction about whom he thought would be killed at Badr

(2) باب ذِكْرُ النَّبِيِّ صلى الله عليه وسلم مَنْ يُقْتَلُ بِبَدْرٍ

Narrated `Abdullah bin Mas`ud:

From Sa`d bin Mu`adh: Sa`d bin Mu`adh was an intimate friend of Umaiya bin Khalaf and whenever Umaiya passed through Medina, he used to stay with Sa`d, and whenever Sa`d went to Mecca, he used to stay with Umaiya. When Allah's Messenger (ﷺ) arrived at Medina, Sa`d went to perform `Umra and stayed at Umaiya's home in Mecca. He said to Umaiya, "Tell me of a time when (the Mosque) is empty so that I may be able to perform Tawaf around the Ka`ba." So Umaiya went with him about midday. Abu Jahl met them and said, "O Abu Safwan! Who is this man accompanying you?" He said, "He is Sa`d." Abu Jahl addressed Sa`d saying, "I see you wandering about safely in Mecca inspite of the fact that you have given shelter to the people who have changed their religion (i.e. became Muslims) and have claimed that you will help them and support them. By Allah, if you were not in the company of Abu Safwan, you would not be able to go your family safely." Sa`d, raising his voice, said to him, "By Allah, if you should stop me from doing this (i.e. performing Tawaf) I would certainly prevent you from something which is more valuable for you, that is, your passage through Medina." On this, Umaiya said to him, "O Sa`d do not raise your voice before Abu-l-Hakam, the chief of the people of the Valley (of Mecca)." Sa`d said, "O Umaiya, stop that! By Allah, I have heard Allah's Messenger (ﷺ) predicting that the Muslim will kill you." Umaiya asked, "In Mecca?" Sa`d said, "I do not know." Umaiya was greatly scared by that news. When Umaiya returned to his family, he said to his wife, "O Um Safwan! Don't you know what Sa`d told me? "She said, "What has he told you?" He replied, "He claims that Muhammad has informed them (i.e. companions that they will kill me. I asked him, 'In Mecca?' He replied, 'I do not know." Then Umaiya added, "By Allah, I will never go out of Mecca." But when the day of (the Ghazwa of) Badr came, Abu Jahl called the people to war, saying, "Go and protect your caravan." But Umaiya

disliked to go out (of Mecca). Abu Jahl came to him and said, "O Abu Safwan! If the people see you staying behind though you are the chief of the people of the Valley, then they will remain behind with you." Abu Jahl kept on urging him to go until he (i.e. Umaiya) said, "As you have forced me to change my mind, by Allah, I will buy the best camel in Mecca. Then Umaiya said (to his wife). "O Um Safwan, prepare what I need (for the journey)." She said to him, "O Abu Safwan! Have you forgotten what your Yathribi brother told you?" He said, "No, but I do not want to go with them but for a short distance." So when Umaiya went out, he used to tie his camel wherever he camped. He kept on doing that till Allah caused him to be killed at Badr.

حَدَّثَنِي أَحْمَدُ بْنُ عُثْمَانَ، حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، قَالَ حَدَّثَنِي عَمْرُو بْنُ مَيْمُونٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ ـ رضى الله عنه ـ حَدَّثَ عَنْ سَعْدِ بْنِ مُعَاذٍ، أَنَّهُ قَالَ كَانَ صَدِيقًا لأُمَيَّةَ بْنِ خَلَفٍ، وَكَانَ أُمَيَّةُ إِذَا مَرَّ بِالْمَدِينَةِ نَزَلَ عَلَى سَعْدٍ، وَكَانَ سَعْدٌ إِذَا مَرَّ بِمَكَّةَ نَزَلَ عَلَى أُمَيَّةَ، فَلَمَّا قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ انْطَلَقَ سَعْدٌ مُعْتَمِرًا، فَنَزَلَ عَلَى أُمَيَّةَ بِمَكَّةَ، فَقَالَ لأُمَيَّةَ انْظُرْ لِي سَاعَةَ خَلْوَةٍ لَعَلِّي أَنْ أَطُوفَ بِالْبَيْتِ. فَخَرَجَ بِهِ قَرِيبًا مِنْ نِصْفِ النَّهَارِ فَلَقِيَهُمَا أَبُو جَهْلٍ فَقَالَ يَا أَبَا صَفْوَانَ، مَنْ هَذَا مَعَكَ فَقَالَ هَذَا سَعْدٌ. فَقَالَ لَهُ أَبُو جَهْلٍ أَلاَ أَرَاكَ تَطُوفُ بِمَكَّةَ آمِنًا، وَقَدْ أَوَيْتُمُ الصُّبَاةَ، وَزَعَمْتُمْ أَنَّكُمْ تَنْصُرُونَهُمْ وَتُعِينُونَهُمْ، أَمَا وَاللَّهِ لَوْلاَ أَنَّكَ مَعَ أَبِي صَفْوَانَ مَا رَجَعْتَ إِلَى أَهْلِكَ سَالِمًا. فَقَالَ لَهُ سَعْدٌ وَرَفَعَ صَوْتَهُ عَلَيْهِ أَمَا وَاللَّهِ لَئِنْ مَنَعْتَنِي هَذَا لأَمْنَعَنَّكَ مَا هُوَ أَشَدُّ عَلَيْكَ مِنْهُ طَرِيقَكَ عَلَى الْمَدِينَةِ. فَقَالَ لَهُ أُمَيَّةُ لاَ تَرْفَعْ صَوْتَكَ يَا سَعْدُ عَلَى أَبِي الْحَكَمِ سَيِّدِ أَهْلِ الْوَادِي. فَقَالَ سَعْدٌ دَعْنَا عَنْكَ يَا أُمَيَّةُ، فَوَاللَّهِ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ إِنَّهُمْ قَاتِلُوكَ. قَالَ بِمَكَّةَ قَالَ لاَ أَدْرِي. فَفَزِعَ لِذَلِكَ أُمَيَّةُ فَزَعًا شَدِيدًا، فَلَمَّا رَجَعَ أُمَيَّةُ إِلَى أَهْلِهِ قَالَ يَا أُمَّ صَفْوَانَ، أَلَمْ تَرَىْ مَا قَالَ لِي سَعْدٌ قَالَتْ وَمَا قَالَ لَكَ قَالَ زَعَمَ أَنَّ مُحَمَّدًا أَخْبَرَهُمْ أَنَّهُمْ قَاتِلِيَّ، فَقُلْتُ لَهُ بِمَكَّةَ قَالَ لاَ أَدْرِي. فَقَالَ أُمَيَّةُ وَاللَّهِ لاَ أَخْرُجُ مِنْ مَكَّةَ، فَلَمَّا كَانَ يَوْمَ بَدْرٍ اسْتَنْفَرَ أَبُو جَهْلٍ النَّاسَ قَالَ أَدْرِكُوا عِيرَكُمْ. فَكَرِهَ أُمَيَّةُ أَنْ يَخْرُجَ، فَأَتَاهُ أَبُو جَهْلٍ فَقَالَ يَا أَبَا صَفْوَانَ، إِنَّكَ مَتَى مَا يَرَاكَ النَّاسُ قَدْ تَخَلَّفْتَ وَأَنْتَ سَيِّدُ أَهْلِ الْوَادِي تَخَلَّفُوا مَعَكَ، فَلَمْ يَزَلْ بِهِ أَبُو جَهْلٍ حَتَّى قَالَ أَمَّا إِذْ غَلَبْتَنِي، فَوَاللَّهِ لأَشْتَرِيَنَّ أَجْوَدَ بَعِيرٍ بِمَكَّةَ ثُمَّ قَالَ أُمَيَّةُ يَا أُمَّ صَفْوَانَ جَهِّزِينِي. فَقَالَتْ لَهُ يَا أَبَا صَفْوَانَ وَقَدْ نَسِيتَ مَا قَالَ لَكَ أَخُوكَ الْيَثْرِبِيُّ قَالَ لاَ، مَا أُرِيدُ أَنْ أَجُوزَ مَعَهُمْ إِلاَّ قَرِيبًا. فَلَمَّا خَرَجَ أُمَيَّةُ أَخَذَ لاَ يَنْزِلُ مَنْزِلاً إِلاَّ عَقَلَ بَعِيرَهُ، فَلَمْ يَزَلْ بِذَلِكَ حَتَّى قَتَلَهُ اللَّهُ عَزَّ وَجَلَّ بِبَدْرٍ.

Reference	: Sahih al-Bukhari 3950
In-book reference	: Book 64, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 286

(3) Chapter: The story of the Ghazwa of Badr (3) باب قِصَّةُ غَزْوَةِ بَدْرٍ

وَقَوْلُ اللَّهِ تَعَالَى: {وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلاَثَةِ آلاَفٍ مِنَ الْمَلاَئِكَةِ مُنْزَلِينَ بَلَى إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فَوْرِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلاَفٍ مِنَ الْمَلاَئِكَةِ مُسَوِّمِينَ وَمَا جَعَلَهُ اللَّهُ إِلاَّ بُشْرَى لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ وَمَا النَّصْرُ إِلاَّ مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ لِيَقْطَعَ طَرَفًا مِنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ}.

وَقَالَ وَحْشِيٌّ: قَتَلَ حَمْزَةُ طُعَيْمَةَ بْنَ عَدِيِّ بْنِ الْخِيَارِ يَوْمَ بَدْرٍ. وَقَوْلُهُ تَعَالَى: {وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ} الآيَةَ.

Narrated Ka`b bin Malik:

I never failed to join Allah's Messenger (ﷺ) in any of his Ghazawat except in the Ghazwa of Tabuk. However, I did not take part in the Ghazwa of Badr, but none who failed to take part in it, was blamed, for Allah's Messenger (ﷺ) had gone out to meet the caravans of (Quraish, but Allah caused them (i.e. Muslims) to meet their enemy unexpectedly (with no previous intention) .

حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبٍ، أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ، قَالَ سَمِعْتُ كَعْبَ بْنَ مَالِكٍ ـ رضى الله عنه ـ يَقُولُ لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَزْوَةٍ غَزَاهَا إِلاَّ فِي غَزْوَةِ تَبُوكَ، غَيْرَ أَنِّي تَخَلَّفْتُ عَنْ غَزْوَةِ بَدْرٍ، وَلَمْ يُعَاتَبْ أَحَدٌ تَخَلَّفَ عَنْهَا، إِنَّمَا خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُرِيدُ عِيرَ قُرَيْشٍ، حَتَّى جَمَعَ اللَّهُ بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ عَلَى غَيْرِ مِيعَادٍ.

Reference	: Sahih al-Bukhari 3951
In-book reference	: Book 64, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 287

(4) Chapter: “(Remember) when you sought help of your Lord and He answered you... verily, Allah is Severe in punishment.”

(4) باب قَوْلِ اللَّهِ تَعَالَى {إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلاَئِكَةِ مُرْدِفِينَ وَمَا جَعَلَهُ اللَّهُ إِلاَّ بُشْرَى وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلاَّ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِنْهُ وَيُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الأَقْدَامَ إِذْ يُوحِي رَبُّكَ إِلَى الْمَلاَئِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ}

Narrated Ibn Masud:

I witnessed Al-Miqdad bin Al-Aswad in a scene which would have been dearer to me than anything had I been the hero of that scene. He (i.e. Al-Miqdad) came to the Prophet (ﷺ) while the Prophet (ﷺ) was urging the Muslims to fight with the pagans. Al-Miqdad said, "We will not say as the People of Moses said: Go you and your Lord and fight you two. (5.27). But we shall fight on your right and on your left and in front of you and behind you." I saw the face of the Prophet (ﷺ) getting bright with happiness, for that saying delighted him.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ مُخَارِقٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ سَمِعْتُ ابْنَ مَسْعُودٍ، يَقُولُ شَهِدْتُ مِنَ الْمِقْدَادِ بْنِ الأَسْوَدِ مَشْهَدًا، لأَنْ أَكُونَ صَاحِبَهُ أَحَبُّ إِلَيَّ مِمَّا عُدِلَ بِهِ، أَتَى النَّبِيَّ صلى الله عليه وسلم وَهْوَ يَدْعُو عَلَى الْمُشْرِكِينَ فَقَالَ لاَ نَقُولُ كَمَا قَالَ قَوْمُ مُوسَى {اذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلاَ} وَلَكِنَّا نُقَاتِلُ عَنْ يَمِينِكَ وَعَنْ شِمَالِكَ وَبَيْنَ يَدَيْكَ وَخَلْفَكَ. فَرَأَيْتُ النَّبِيَّ صلى الله عليه وسلم أَشْرَقَ وَجْهُهُ وَسَرَّهُ. يَعْنِي قَوْلَهُ.

Reference	: Sahih al-Bukhari 3952
In-book reference	: Book 64, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 288

Narrated Ibn `Abbas:

On the day of the battle of Badr, the Prophet (ﷺ) said, "O Allah! I appeal to You (to fulfill) Your Covenant and Promise. O Allah! If Your Will is that none should worship You (then give victory to the pagans)." Then Abu Bakr took hold of him by the hand and said, "This is sufficient for you." The Prophet came out saying, "Their multitude will be put to flight and they will show their backs." (54.45)

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشَبٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم يَوْمَ بَدْرٍ " اللَّهُمَّ أَنْشُدُكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ إِنْ شِئْتَ لَمْ تُعْبَدْ ". فَأَخَذَ أَبُو بَكْرٍ بِيَدِهِ فَقَالَ حَسْبُكَ. فَخَرَجَ وَهْوَ يَقُولُ {سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ}

Reference	: Sahih al-Bukhari 3953
In-book reference	: Book 64, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 289

(5) Chapter: Chapter

(5) باب

Narrated Ibn `Abbas:

The believers who failed to join the Ghazwa of Badr and those who took part in it are not equal (in reward).

حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ أَخْبَرَنِي عَبْدُ الْكَرِيمِ، أَنَّهُ سَمِعَ مِقْسَمًا، مَوْلَى عَبْدِ اللَّهِ بْنِ الْحَارِثِ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ سَمِعَهُ يَقُولُ {لاَ يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ} عَنْ بَدْرٍ، وَالْخَارِجُونَ، إِلَى بَدْرٍ.

Reference	: Sahih al-Bukhari 3954
In-book reference	: Book 64, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 290

(6) Chapter: The number of the warriors of Badr

(6) باب عِدَّةِ أَصْحَابِ بَدْرٍ

Narrated Al-Bara:

I and Ibn `Umar were considered too young to take part in the battle of Badr.

حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ اسْتُصْغِرْتُ أَنَا وَابْنُ، عُمَرَ.

Reference	: Sahih al-Bukhari 3955
In-book reference	: Book 64, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 291

Narrated Al-Bara:

I and Ibn `Umar were considered too young (to take part) in the battle of Badr, and the number of the Emigrant warriors were over sixty (men) and the Ansar were over 249.

حَدَّثَنِي مَحْمُودٌ، حَدَّثَنَا وَهْبٌ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ اسْتُصْغِرْتُ أَنَا وَابْنُ عُمَرَ يَوْمَ بَدْرٍ، وَكَانَ الْمُهَاجِرُونَ يَوْمَ بَدْرٍ نَيِّفًا عَلَى سِتِّينَ، وَالأَنْصَارُ نَيِّفًا وَأَرْبَعِينَ وَمِائَتَيْنِ.

Reference	: Sahih al-Bukhari 3956
In-book reference	: Book 64, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 292

Narrated Al-Bara:

The companions of (the Prophet) Muhammad who took part in Badr, told me that their number was that of Saul's (i.e. Talut's) companions who crossed the river (of Jordan) with him and they were over three-hundred-and-ten men. By Allah, none crossed the river with him but a believer. (See Qur'an 2:249)

حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ ـ رضى الله عنه ـ يَقُولُ حَدَّثَنِي أَصْحَابُ، مُحَمَّدٍ صلى الله عليه وسلم مِمَّنْ شَهِدَ بَدْرًا أَنَّهُمْ كَانُوا عِدَّةَ أَصْحَابِ طَالُوتَ الَّذِينَ جَازُوا مَعَهُ النَّهَرَ، بِضْعَةَ عَشَرَ وَثَلاَثَمِائَةٍ. قَالَ الْبَرَاءُ لاَ وَاللَّهِ مَا جَاوَزَ مَعَهُ النَّهَرَ إِلاَّ مُؤْمِنٌ.

Reference	: Sahih al-Bukhari 3957
In-book reference	: Book 64, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 293

Narrated Al-Bara:

We, the Companions of Muhammad used to say that the number of the warriors of Badr was the same as the number of Saul's companions who crossed the river (of Jordan) with him, and none crossed the river with him but a believer, and the were over three-hundred-and-ten men.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ كُنَّا أَصْحَابَ مُحَمَّدٍ صلى الله عليه وسلم نَتَحَدَّثُ أَنَّ عِدَّةَ أَصْحَابِ بَدْرٍ عَلَى عِدَّةِ أَصْحَابِ طَالُوتَ الَّذِينَ جَاوَزُوا مَعَهُ النَّهَرَ، وَلَمْ يُجَاوِزْ مَعَهُ إِلاَّ مُؤْمِنٌ، بِضْعَةَ عَشَرَ وَثَلاَثَمِائَةٍ.

Reference	: Sahih al-Bukhari 3958
In-book reference	: Book 64, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 294

Narrated Al-Bara:

We used to say that the warriors of Badr were over three-hundred-and-ten, as many as the Companions of Saul who crossed the river with him; and none crossed the river with him but a believer.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ. وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ قَالَ كُنَّا نَتَحَدَّثُ أَنَّ أَصْحَابَ بَدْرٍ ثَلاَثُمِائَةٍ وَبِضْعَةَ عَشَرَ، بِعِدَّةِ أَصْحَابِ طَالُوتَ الَّذِينَ جَاوَزُوا مَعَهُ النَّهَرَ، وَمَا جَاوَزَ مَعَهُ إِلاَّ مُؤْمِنٌ.

Reference	: Sahih al-Bukhari 3959
In-book reference	: Book 64, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 296

(7) Chapter: Invoking evil of the Prophet (saws) on the disbelievers of Quraish and their death

(7) باب دُعَاءُ النَّبِيِّ صلى الله عليه وسلم عَلَى كُفَّارِ قُرَيْشٍ شَيْبَةَ وَعُتْبَةَ وَالْوَلِيدِ وَأَبِي جَهْلِ بْنِ هِشَامٍ وَهَلاَكِهِمْ

Narrated `Abdullah bin Mas`ud:

The Prophet (ﷺ) faced the Ka`ba and invoked evil on some people of Quraish, on Shaiba bin Rabi`a, `Utba bin Rabi`a, Al-Walid bin `Utba and Abu Jahl bin Hisham. I bear witness, by Allah, that I saw them all dead, putrefied by the sun as that day was a very hot day.

حَدَّثَنِي عَمْرُو بْنُ خَالِدٍ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ـ رضى الله عنه ـ قَالَ اسْتَقْبَلَ النَّبِيُّ صلى الله عليه وسلم الْكَعْبَةَ فَدَعَا عَلَى نَفَرٍ مِنْ قُرَيْشٍ، عَلَى شَيْبَةَ بْنِ رَبِيعَةَ، وَعُتْبَةَ بْنِ رَبِيعَةَ، وَالْوَلِيدِ بْنِ عُتْبَةَ، وَأَبِي جَهْلِ بْنِ هِشَامٍ. فَأَشْهَدُ بِاللَّهِ لَقَدْ رَأَيْتُهُمْ صَرْعَى، قَدْ غَيَّرَتْهُمُ الشَّمْسُ، وَكَانَ يَوْمًا حَارًّا.

Reference	: Sahih al-Bukhari 3960
In-book reference	: Book 64, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 297

(8) Chapter: The killing of Abu Jahl

(8) باب قَتْلِ أَبِي جَهْلٍ

Narrated `Abdullah That he came across Abu Jahl while he was on the point of death on the day of:

Badr. Abu Jahl said, "You should not be proud that you have killed me nor I am ashamed of being killed by my own folk."

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا إِسْمَاعِيلُ، أَخْبَرَنَا قَيْسٌ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ أَنَّهُ أَتَى أَبَا جَهْلٍ وَبِهِ رَمَقٌ يَوْمَ بَدْرٍ، فَقَالَ أَبُو جَهْلٍ هَلْ أَعْمَدُ مِنْ رَجُلٍ قَتَلْتُمُوهُ

Reference	: Sahih al-Bukhari 3961
In-book reference	: Book 64, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 298

Narrated Anas:

The Prophet (ﷺ) said, "Who will go and see what has happened to Abu Jahl?" Ibn Mas`ud went and found that the two sons of 'Afra had struck him fatally (and he was in his last breaths). `Abdullah bin Mas`ud said, "Are you Abu Jahl?" And took him by the beard. Abu Jahl said, "Can there be a man superior to one you have killed or one whom his own folk have killed?"

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ، أَنَّ أَنَسًا، حَدَّثَهُمْ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم ح وَحَدَّثَنِي عَمْرُو بْنُ خَالِدٍ حَدَّثَنَا زُهَيْرٌ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ يَنْظُرُ مَا صَنَعَ أَبُو جَهْلٍ " فَانْطَلَقَ ابْنُ مَسْعُودٍ، فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنَا عَفْرَاءَ حَتَّى بَرَدَ قَالَ آأَنْتَ أَبُو جَهْلٍ قَالَ فَأَخَذَ بِلِحْيَتِهِ. قَالَ وَهَلْ فَوْقَ رَجُلٍ قَتَلْتُمُوهُ أَوْ رَجُلٍ قَتَلَهُ قَوْمُهُ؟ قَالَ أَحْمَدُ بْنُ يُونُسَ أَنْتَ أَبُو جَهْلٍ؟

Reference	: Sahih al-Bukhari 3962
In-book reference	: Book 64, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 300

Narrated Anas:

On the day of Badr, the Prophet (ﷺ) said, "Who will go and see what has happened to Abu Jahl?" Ibn Mas`ud went and found that the two sons of 'Afra had struck him fatally. `Abdullah bin Mas`ud got hold of his beard and said, "'Are you Abu Jahl?" He replied, "Can there be a man more superior to one whom his own folk have killed (or you have killed)?"

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسٍ، رضى الله عنه قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم يَوْمَ بَدْرٍ " مَنْ يَنْظُرُ مَا فَعَلَ أَبُو جَهْلٍ ". فَانْطَلَقَ ابْنُ مَسْعُودٍ، فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنَا عَفْرَاءَ حَتَّى بَرَدَ، فَأَخَذَ بِلِحْيَتِهِ فَقَالَ أَنْتَ أَبَا جَهْلٍ قَالَ وَهَلْ فَوْقَ رَجُلٍ قَتَلَهُ قَوْمُهُ أَوْ قَالَ قَتَلْتُمُوهُ.

Reference	: Sahih al-Bukhari 3963
In-book reference	: Book 64, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 301

Narrated Anas bin Malik:

(as above Hadith 301).

حَدَّثَنِي ابْنُ الْمُثَنَّى، أَخْبَرَنَا مُعَاذُ بْنُ مُعَاذٍ، حَدَّثَنَا سُلَيْمَانُ، أَخْبَرَنَا أَنَسُ بْنُ مَالِكٍ، نَحْوَهُ.

Reference	: Sahih al-Bukhari 3963b
In-book reference	: Book 64, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 302

Narrated `Abdur-Rahman bin `Auf:

(the grandfather of Salih bin Ibrahim) the story of Badr, namely, the narration regarding the sons of 'Afra'.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ كَتَبْتُ عَنْ يُوسُفَ بْنِ الْمَاجِشُونِ، عَنْ صَالِحِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، فِي بَدْرٍ. يَعْنِي حَدِيثَ ابْنَىْ عَفْرَاءَ.

Reference	: Sahih al-Bukhari 3964
In-book reference	: Book 64, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 303

Narrated Abu Mijlaz:

From Qais bin Ubad: `Ali bin Abi Talib said, "I shall be the first man to kneel down before (Allah), the Beneficent to receive His judgment on the day of Resurrection (in my favor)." Qais bin Ubad also said, "The following Verse was revealed in their connection:-- "These two opponents believers and disbelievers) Dispute with each other About their

Lord." (22.19) Qais said that they were those who fought on the day of Badr, namely, Hamza, `Ali, 'Ubaida or Abu 'Ubaida bin Al-Harith, Shaiba bin Rabi`a, `Utba and Al-Wahd bin `Utba.

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّقَاشِيُّ، حَدَّثَنَا مُعْتَمِرٌ، قَالَ سَمِعْتُ أَبِي يَقُولُ، حَدَّثَنَا أَبُو مِجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ـ رضى الله عنه ـ أَنَّهُ قَالَ أَنَا أَوَّلُ، مَنْ يَجْثُو بَيْنَ يَدَىِ الرَّحْمَنِ لِلْخُصُومَةِ يَوْمَ الْقِيَامَةِ. وَقَالَ قَيْسُ بْنُ عُبَادٍ وَفِيهِمْ أُنْزِلَتْ ‏{‏هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ‏}‏ قَالَ هُمُ الَّذِينَ تَبَارَزُوا يَوْمَ بَدْرٍ حَمْزَةُ وَعَلِيٌّ وَعُبَيْدَةُ أَوْ أَبُو عُبَيْدَةَ بْنُ الْحَارِثِ وَشَيْبَةُ بْنُ رَبِيعَةَ وَعُتْبَةُ وَالْوَلِيدُ بْنُ عُتْبَةَ‏.‏

Reference	: Sahih al-Bukhari 3965
In-book reference	: Book 64, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 304

Narrated Abu Dhar:

The following Holy Verse:-- "These two opponents (believers & disbelievers) dispute with each other about their Lord," (22.19) was revealed concerning six men from Quraish, namely, `Ali, Hamza, 'Ubaida bin Al-Harith; Shaiba bin Rabi`a, `Utba bin Rabi`a and Al-Walid bin `Utba.

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي مِجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ، عَنْ أَبِي ذَرٍّ ـ رضى الله عنه ـ قَالَ نَزَلَتْ ‏{‏هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ‏}‏ فِي سِتَّةٍ مِنْ قُرَيْشٍ عَلِيٍّ وَحَمْزَةَ وَعُبَيْدَةَ بْنِ الْحَارِثِ وَشَيْبَةَ بْنِ رَبِيعَةَ وَعُتْبَةَ بْنِ رَبِيعَةَ وَالْوَلِيدِ بْنِ عُتْبَةَ‏.‏

Reference	: Sahih al-Bukhari 3966
In-book reference	: Book 64, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 305

Narrated `Ali:

The following Holy Verse:-- "These two opponents (believers and disbelievers) dispute with each other about their Lord." (22.19) was revealed concerning us.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الصَّوَّافُ، حَدَّثَنَا يُوسُفُ بْنُ يَعْقُوبَ ـ كَانَ يَنْزِلُ فِي بَنِي ضُبَيْعَةَ وَهْوَ مَوْلًى لِبَنِي سَدُوسَ ـ حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ أَبِي مِجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ، قَالَ قَالَ عَلِيٌّ ـ رضى الله عنه ـ فِينَا نَزَلَتْ هَذِهِ الآيَةُ ‏{‏هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ ‏}‏

Reference	: Sahih al-Bukhari 3967
In-book reference	: Book 64, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 306

Narrated Qais bin Ubad:

I heard Abu Dhar swearing that these Holy Verses were revealed in connection with those six persons on the day of Badr.

حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ، أَخْبَرَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي مِجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ، سَمِعْتُ أَبَا ذَرٍّ ـ رضى الله عنه ـ يُقْسِمُ لَنَزَلَتْ هَؤُلاَءِ الآيَاتُ فِي هَؤُلاَءِ الرَّهْطِ السِّتَّةِ يَوْمَ بَدْرٍ‏.‏ نَحْوَهُ‏.‏

Reference	: Sahih al-Bukhari 3968
In-book reference	: Book 64, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 307

Narrated Qais:

I heard Abu Dhar swearing that the following Holy verse:-- "These two opponents (believers and disbelievers) disputing with each other about their Lord," (22.19) was revealed concerning those men who fought on the day of

Badr, namely, Hamza, `Ali, Ubaida bin Al-Harith, `Utba and Shaiba----the two sons of Rabi`a-- and Al-Walid bin `Utba.

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا أَبُو هَاشِمٍ، عَنْ أَبِي مِجْلَزٍ، عَنْ قَيْسٍ، قَالَ سَمِعْتُ أَبَا ذَرٍّ، يُقْسِمُ قَسَمًا إِنَّ هَذِهِ الآيَةَ {هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ } نَزَلَتْ فِي الَّذِينَ بَرَزُوا يَوْمَ بَدْرٍ حَمْزَةَ وَعَلِيٍّ وَعُبَيْدَةَ بْنِ الْحَارِثِ وَعُتْبَةَ وَشَيْبَةَ ابْنَىْ رَبِيعَةَ وَالْوَلِيدِ بْنِ عُتْبَةَ.

Reference	: Sahih al-Bukhari 3969
In-book reference	: Book 64, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 308

Narrated Abu 'Is-haq:

A man asked Al-Bara' and I was listening, "Did `Ali take part in (the battle of) Badr?" Al-Bara' said, "(Yes). he even met (his enemies) in a duel and was clad in two armors (one over the other).

حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ أَبُو عَبْدِ اللَّهِ، حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، سَأَلَ رَجُلٌ الْبَرَاءَ وَأَنَا أَسْمَعُ، قَالَ أَشَهِدَ عَلِيٌّ بَدْرًا قَالَ بَارَزَ وَظَاهَرَ.

Reference	: Sahih al-Bukhari 3970
In-book reference	: Book 64, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 309

Narrated `Abdur-Rahman bin `Auf:

"I had an agreement with Umaiya bin Khalaf (that he would look after my relatives and property in Mecca, and I would look after his relatives and property in Medina)." `Abdur-Rahman then mentioned the killing of Umaiya and his son on the day of Badr, and Bilal said, "Woe to me if Umaiya remains safe (i.e. alive) . "

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي يُوسُفُ بْنُ الْمَاجِشُونِ، عَنْ صَالِحِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ الرَّحْمَنِ، قَالَ كَاتَبْتُ أُمَيَّةَ بْنَ خَلَفٍ، فَلَمَّا كَانَ يَوْمُ بَدْرٍ، فَذَكَرَ قَتْلَهُ وَقَتْلَ ابْنِهِ، فَقَالَ بِلاَلٌ لاَ نَجَوْتُ إِنْ نَجَا أُمَيَّةُ.

Reference	: Sahih al-Bukhari 3971
In-book reference	: Book 64, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 310

Narrated 'Abdullah:

The Prophet (ﷺ) recited Surat-an-Najm and then prostrated himself, and all who were with him prostrated too. But an old man took a handful of dust and touched his forehead with it saying, "This is sufficient for me." Later on I saw him killed as an infidel.

حَدَّثَنَا عَبْدَانُ بْنُ عُثْمَانَ، قَالَ أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَرَأَ {وَالنَّجْمِ} فَسَجَدَ بِهَا، وَسَجَدَ مَنْ مَعَهُ، غَيْرَ أَنَّ شَيْخًا أَخَذَ كَفًّا مِنْ تُرَابٍ فَرَفَعَهُ إِلَى جَبْهَتِهِ فَقَالَ يَكْفِينِي هَذَا. قَالَ عَبْدُ اللَّهِ فَلَقَدْ رَأَيْتُهُ بَعْدُ قُتِلَ كَافِرًا.

Reference	: Sahih al-Bukhari 3972
In-book reference	: Book 64, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 311

Narrated 'Urwa (the son of Az- Zubair):

Az-Zubair had three scars caused by the sword, one of which was over his shoulder and I used to insert my fingers in it. He received two of those wounds on the day of Badr and one on the day of Al-Yarmuk. When 'Abdullah bin Zubair was killed, 'Abdul-Malik bin Marwan said to me, "O 'Urwa, do you recognize the sword of Az-Zubair?" I said, "Yes."

He said, "What marks does it have?" I replied, "It has a dent in its sharp edge which was caused in it on the day of Badr." 'Abdul- Malik said, "You are right! (i.e. their swords) have dents because of clashing with the regiments of the enemies Then 'Abdul-Malik returned that sword to me (i.e. Urwa). (Hisham, 'Urwa's son said, "We estimated the price of the sword as three-thousand (Dinars) and after that it was taken by one of us (i.e. the inheritors) and I wish I could have had it.")

أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مُوسَى، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، عَنْ مَعْمَرٍ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، قَالَ كَانَ فِي الزُّبَيْرِ ثَلاَثُ ضَرَبَاتٍ بِالسَّيْفِ، إِحْدَاهُنَّ فِي عَاتِقِهِ، قَالَ إِنْ كُنْتُ لأُدْخِلُ أَصَابِعِي فِيهَا. قَالَ ضُرِبَ ثِنْتَيْنِ يَوْمَ بَدْرٍ، وَوَاحِدَةً يَوْمَ الْيَرْمُوكِ. قَالَ عُرْوَةُ وَقَالَ لِي عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ حِينَ قُتِلَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ يَا عُرْوَةُ، هَلْ تَعْرِفُ سَيْفَ الزُّبَيْرِ قُلْتُ نَعَمْ. قَالَ فَمَا فِيهِ قُلْتُ فِيهِ فَلَّةٌ فُلَّهَا يَوْمَ بَدْرٍ. قَالَ صَدَقْتَ. بِهِنَّ فُلُولٌ مِنْ قِرَاعِ الْكَتَائِبِ ثُمَّ رَدَّهُ عَلَى عُرْوَةَ. قَالَ هِشَامٌ فَأَقَمْنَاهُ بَيْنَنَا ثَلاَثَةَ آلاَفٍ، وَأَخَذَهُ بَعْضُنَا، وَلَوَدِدْتُ أَنِّي كُنْتُ أَخَذْتُهُ.

Reference : Sahih al-Bukhari 3973
In-book reference : Book 64, Hadith 26
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 311
(deprecated numbering scheme)

Narrated Hisham:

That his father said, "The sword of Az-Zubair was decorated with silver." Hisham added, "The sword of `Urwa was (also) decorated with silver. "

حَدَّثَنَا فَرْوَةُ، عَنْ عَلِيٍّ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ كَانَ سَيْفُ الزُّبَيْرِ مُحَلًّى بِفِضَّةٍ. قَالَ هِشَامٌ وَكَانَ سَيْفُ عُرْوَةَ مُحَلًّى بِفِضَّةٍ.

Reference : Sahih al-Bukhari 3974
In-book reference : Book 64, Hadith 27
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 312
(deprecated numbering scheme)

Narrated `Urwa:

On the day of (the battle) of Al-Yarmuk, the companions of Allah's Messenger (ﷺ) said to Az-Zubair, "Will you attack the enemy so that we shall attack them with you?" Az-Zubair replied, "If I attack them, you people would not support me." They said, "No, we will support you." So Az-Zubair attacked them (i.e. Byzantine) and pierced through their lines, and went beyond them and none of his companions was with him. Then he returned and the enemy got hold of the bridle of his (horse) and struck him two blows (with the sword) on his shoulder. Between these two wounds there was a scar caused by a blow, he had received on the day of Badr (battle). When I was a child I used to play with those scars by putting my fingers in them. On that day (my brother) "Abdullah bin Az-Zubair was also with him and he was ten years old. Az-Zubair had carried him on a horse and let him to the care of some men.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ أَصْحَابَ، رَسُولِ اللَّهِ صلى الله عليه وسلم قَالُوا لِلزُّبَيْرِ يَوْمَ الْيَرْمُوكِ أَلاَ تَشُدُّ فَنَشُدَّ مَعَكَ فَقَالَ إِنِّي إِنْ شَدَدْتُ كَذَبْتُمْ. فَقَالُوا لاَ نَفْعَلُ، فَحَمَلَ عَلَيْهِمْ حَتَّى شَقَّ صُفُوفَهُمْ، فَجَاوَزَهُمْ وَمَا مَعَهُ أَحَدٌ، ثُمَّ رَجَعَ مُقْبِلاً، فَأَخَذُوا بِلِجَامِهِ، فَضَرَبُوهُ ضَرْبَتَيْنِ عَلَى عَاتِقِهِ بَيْنَهُمَا ضَرْبَةٌ ضُرِبَهَا يَوْمَ بَدْرٍ. قَالَ عُرْوَةُ كُنْتُ أُدْخِلُ أَصَابِعِي فِي تِلْكَ الضَّرَبَاتِ أَلْعَبُ وَأَنَا صَغِيرٌ. قَالَ عُرْوَةُ وَكَانَ مَعَهُ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ يَوْمَئِذٍ وَهْوَ ابْنُ عَشْرِ سِنِينَ، فَحَمَلَهُ عَلَى فَرَسٍ وَكَّلَ بِهِ رَجُلاً.

Reference : Sahih al-Bukhari 3975
In-book reference : Book 64, Hadith 28
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 313
(deprecated numbering scheme)

Narrated Abu Talha:

On the day of Badr, the Prophet (ﷺ) ordered that the corpses of twenty four leaders of Quraish should be thrown into one of the dirty dry wells of Badr. (It was a habit of the Prophet (ﷺ) that whenever he conquered some people, he used to stay at the battle-field for three nights. So, on the third day of the battle of Badr, he ordered that his she-camel be saddled, then he set out, and his companions followed him saying among themselves." "Definitely he (i.e. the Prophet) is proceeding for some great purpose." When he halted at the edge of the well, he addressed the corpses of the Quraish infidels by their names and their fathers' names, "O so-and-so, son of so-and-so and O so-and-so, son of so-andso! Would it have pleased you if you had obeyed Allah and His Apostle? We have found true what our Lord promised us. Have you too found true what your Lord promised you? "`Umar said, "O Allah's Messenger (ﷺ)! You are speaking to bodies that have no souls!" Allah's Messenger (ﷺ) said, "By Him in Whose Hand Muhammad's soul is, you do not hear, what I say better than they do." (Qatada said, "Allah brought them to life (again) to let them hear him, to reprimand them and slight them and take revenge over them and caused them to feel remorseful and regretful.")

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، سَمِعَ رَوْحَ بْنَ عُبَادَةَ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، قَالَ ذَكَرَ لَنَا أَنَسُ بْنُ مَالِكٍ عَنْ أَبِي طَلْحَةَ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم أَمَرَ يَوْمَ بَدْرٍ بِأَرْبَعَةٍ وَعِشْرِينَ رَجُلاً مِنْ صَنَادِيدِ قُرَيْشٍ فَقُذِفُوا فِي طَوِيٍّ مِنْ أَطْوَاءِ بَدْرٍ خَبِيثٍ مُخْبِثٍ، وَكَانَ إِذَا ظَهَرَ عَلَى قَوْمٍ أَقَامَ بِالْعَرْصَةِ ثَلاَثَ لَيَالٍ، فَلَمَّا كَانَ بِبَدْرٍ الْيَوْمَ الثَّالِثَ، أَمَرَ بِرَاحِلَتِهِ فَشُدَّ عَلَيْهَا رَحْلُهَا، ثُمَّ مَشَى وَاتَّبَعَهُ أَصْحَابُهُ وَقَالُوا مَا نُرَى يَنْطَلِقُ إِلاَّ لِبَعْضِ حَاجَتِهِ، حَتَّى قَامَ عَلَى شَفَةِ الرَّكِيِّ، فَجَعَلَ يُنَادِيهِمْ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ " يَا فُلاَنُ بْنَ فُلاَنٍ، وَيَا فُلاَنُ بْنَ فُلاَنٍ، أَيَسُرُّكُمْ أَنَّكُمْ أَطَعْتُمُ اللَّهَ وَرَسُولَهُ فَإِنَّا قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا، فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا ". قَالَ فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ، مَا تُكَلِّمُ مِنْ أَجْسَادٍ لاَ أَرْوَاحَ لَهَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ ". قَالَ قَتَادَةُ أَحْيَاهُمُ اللَّهُ حَتَّى أَسْمَعَهُمْ قَوْلَهُ تَوْبِيخًا وَتَصْغِيرًا وَنَقِيمَةً وَحَسْرَةً وَنَدَمًا.

Reference	: Sahih al-Bukhari 3976
In-book reference	: Book 64, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 314

Narrated Ibn `Abbas:

regarding the Statement of Allah:--"Those who have changed Allah's Blessings for disbelief..." (14.28) The people meant here by Allah, are the infidels of Quraish. (`Amr, a sub-narrator said, "Those are (the infidels of) Quraish and Muhammad is Allah's Blessing. Regarding Allah's Statement:"..and have led their people Into the house of destruction? (14.29) Ibn `Abbas said, "It means the Fire they will suffer from (after their death) on the day of Badr."

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرٌو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما {الَّذِينَ بَدَّلُوا نِعْمَةَ اللَّهِ كُفْرًا} قَالَ هُمْ وَاللَّهِ كُفَّارُ قُرَيْشٍ. قَالَ عَمْرٌو هُمْ قُرَيْشٌ وَمُحَمَّدٌ صلى الله عليه وسلم نِعْمَةُ اللَّهِ {وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ } قَالَ النَّارَ يَوْمَ بَدْرٍ.

Reference	: Sahih al-Bukhari 3977
In-book reference	: Book 64, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 315

Narrated Hisham's father:

It was mentioned before `Aisha that Ibn `Umar attributed the following statement to the Prophet (ﷺ) "The dead person is punished in the grave because of the crying and lamentation Of his family." On that, `Aisha said, "But Allah's Messenger (ﷺ) said, 'The dead person is punished for his crimes and sins while his family cry over him then." She added, "And this is similar to the statement of Allah's Messenger (ﷺ) when he stood by the (edge of the) well which contained the corpses of the pagans killed at Badr, 'They hear what I say.' She added, "But he said now they know very well what I used to tell them was the truth." `Aisha then recited: 'You cannot make the dead

hear.' (30.52) and 'You cannot make those who are in their Graves, hear you.' (35.22) that is, when they had taken their places in the (Hell) Fire.

حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ ذُكِرَ عِنْدَ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ ابْنَ عُمَرَ رَفَعَ إِلَى النَّبِيِّ صلى الله عليه وسلم " إِنَّ الْمَيِّتَ يُعَذَّبُ فِي قَبْرِهِ بِبُكَاءِ أَهْلِهِ ". فَقَالَتْ إِنَّمَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّهُ لَيُعَذَّبُ بِخَطِيئَتِهِ وَذَنْبِهِ، وَإِنَّ أَهْلَهُ لَيَبْكُونَ عَلَيْهِ الآنَ ". قَالَتْ وَذَاكَ مِثْلُ قَوْلِهِ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَامَ عَلَى الْقَلِيبِ وَفِيهِ قَتْلَى بَدْرٍ مِنَ الْمُشْرِكِينَ، فَقَالَ لَهُمْ مَا قَالَ إِنَّهُمْ لَيَسْمَعُونَ مَا أَقُولُ. إِنَّمَا قَالَ " إِنَّهُمُ الآنَ لَيَعْلَمُونَ أَنَّ مَا كُنْتُ أَقُولُ لَهُمْ حَقٌّ ". ثُمَّ قَرَأَتْ {إِنَّكَ لاَ تُسْمِعُ الْمَوْتَى} {وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ} تَقُولُ حِينَ تَبَوَّءُوا مَقَاعِدَهُمْ مِنَ النَّارِ.

Reference	: Sahih al-Bukhari 3978, 3979
In-book reference	: Book 64, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 316

Narrated Ibn `Umar:

The Prophet (ﷺ) stood at the well of Badr (which contained the corpses of the pagans) and said, "Have you found true what your lord promised you?" Then he further said, "They now hear what I say." This was mentioned before `Aisha and she said, "But the Prophet (ﷺ) said, 'Now they know very well that what I used to tell them was the truth.' Then she recited (the Holy Verse):-- "You cannot make the dead hear... ...till the end of Verse)." (30.52)

حَدَّثَنِي عُثْمَانُ، حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ وَقَفَ النَّبِيُّ صلى الله عليه وسلم عَلَى قَلِيبِ بَدْرٍ فَقَالَ {هَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا} ثُمَّ قَالَ إِنَّهُمُ الآنَ يَسْمَعُونَ مَا أَقُولُ فَذُكِرَ لِعَائِشَةَ فَقَالَتْ إِنَّمَا قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّهُمُ الآنَ لَيَعْلَمُونَ أَنَّ الَّذِي كُنْتُ أَقُولُ لَهُمْ هُوَ الْحَقُّ ". ثُمَّ قَرَأَتْ {إِنَّكَ لاَ تُسْمِعُ الْمَوْتَى} حَتَّى قَرَأَتِ الآيَةَ.

Reference	: Sahih al-Bukhari 3980, 3981
In-book reference	: Book 64, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 317

(9) Chapter: Superiority of those who fought the battle of Badr

(9) باب فَضْلُ مَنْ شَهِدَ بَدْرًا

Narrated Anas:

Haritha was martyred on the day (of the battle) of Badr, and he was a young boy then. His mother came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! You know how dear Haritha is to me. If he is in Paradise, I shall remain patient, and hope for reward from Allah, but if it is not so, then you shall see what I do?" He said, "May Allah be merciful to you! Have you lost your senses? Do you think there is only one Paradise? There are many Paradises and your son is in the (most superior) Paradise of Al- Firdaus."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ حُمَيْدٍ، قَالَ سَمِعْتُ أَنَسًا ـ رضى الله عنه ـ يَقُولُ أُصِيبَ حَارِثَةُ يَوْمَ بَدْرٍ وَهْوَ غُلاَمٌ، فَجَاءَتْ أُمُّهُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ، قَدْ عَرَفْتَ مَنْزِلَةَ حَارِثَةَ مِنِّي، فَإِنْ يَكُنْ فِي الْجَنَّةِ أَصْبِرْ وَأَحْتَسِبْ، وَإِنْ تَكُ الأُخْرَى تَرَى مَا أَصْنَعُ فَقَالَ " وَيْحَكِ أَوَهَبِلْتِ أَوَجَنَّةٌ وَاحِدَةٌ هِيَ إِنَّهَا جِنَانٌ كَثِيرَةٌ، وَإِنَّهُ فِي جَنَّةِ الْفِرْدَوْسِ ".

Reference	: Sahih al-Bukhari 3982
In-book reference	: Book 64, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 318

Narrated `Ali:

Allah's Messenger (ﷺ) sent me, Abu Marthad and Az-Zubair, and all of us were riding horses, and said, "Go till you reach Raudat-Khakh where there is a pagan woman carrying a letter from Hatib bin Abi Balta' a to the pagans of

Mecca." So we found her riding her camel at the place which Allah's Messenger (ﷺ) had mentioned. We said (to her),"(Give us) the letter." She said, "I have no letter." Then we made her camel kneel down and we searched her, but we found no letter. Then we said, "Allah's Messenger (ﷺ) had not told us a lie, certainly. Take out the letter, otherwise we will strip you naked." When she saw that we were determined, she put her hand below her waist belt, for she had tied her cloak round her waist, and she took out the letter, and we brought her to Allah's Messenger (ﷺ) Then `Umar said, "O Allah's Apostle! (This Hatib) has betrayed Allah, His Apostle and the believers! Let me cut off his neck!" The Prophet asked Hatib, "What made you do this?" Hatib said, "By Allah, I did not intend to give up my belief in Allah and His Apostle but I wanted to have some influence among the (Mecca) people so that through it, Allah might protect my family and property. There is none of your companions but has some of his relatives there through whom Allah protects his family and property." The Prophet (ﷺ) said, "He has spoken the truth; do no say to him but good." `Umar said, "He as betrayed Allah, His Apostle and the faithful believers. Let me cut off his neck!" The Prophet (ﷺ) said, "Is he not one of the Badr warriors? May be Allah looked at the Badr warriors and said, 'Do whatever you like, as I have granted Paradise to you, or said, 'I have forgiven you.'" On this, tears came out of `Umar's eyes, and he said, "Allah and His Apostle know better."

حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، قَالَ سَمِعْتُ حُصَيْنَ بْنَ عَبْدِ الرَّحْمَنِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ ـ رضى الله عنه ـ قَالَ بَعَثَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبَا مَرْثَدٍ وَالزُّبَيْرَ وَكُلُّنَا فَارِسٌ قَالَ " انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخٍ، فَإِنَّ بِهَا امْرَأَةً مِنَ الْمُشْرِكِينَ، مَعَهَا كِتَابٌ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى الْمُشْرِكِينَ ". فَأَدْرَكْنَاهَا تَسِيرُ عَلَى بَعِيرٍ لَهَا حَيْثُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقُلْنَا الْكِتَابُ. فَقَالَتْ مَا مَعَنَا كِتَابٌ. فَأَنَخْنَاهَا فَالْتَمَسْنَا فَلَمْ نَرَ كِتَابًا، فَقُلْنَا مَا كَذَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم، لَتُخْرِجِنَّ الْكِتَابَ أَوْ لَنُجَرِّدَنَّكِ. فَلَمَّا رَأَتِ الْجِدَّ أَهْوَتْ إِلَى حُجْزَتِهَا وَهْىَ مُحْتَجِزَةٌ بِكِسَاءٍ فَأَخْرَجَتْهُ، فَانْطَلَقْنَا بِهَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ، قَدْ خَانَ اللَّهَ وَرَسُولَهُ وَالْمُؤْمِنِينَ، فَدَعْنِي فَلأَضْرِبْ عُنُقَهُ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " مَا حَمَلَكَ عَلَى مَا صَنَعْتَ ". قَالَ حَاطِبٌ وَاللَّهِ مَا بِي أَنْ لاَ أَكُونَ مُؤْمِنًا بِاللَّهِ وَرَسُولِهِ صلى الله عليه وسلم أَرَدْتُ أَنْ يَكُونَ لِي عِنْدَ الْقَوْمِ يَدٌ يَدْفَعُ اللَّهُ بِهَا عَنْ أَهْلِي وَمَالِي، وَلَيْسَ أَحَدٌ مِنْ أَصْحَابِكَ إِلاَّ لَهُ هُنَاكَ مِنْ عَشِيرَتِهِ مَنْ يَدْفَعُ اللَّهُ بِهِ عَنْ أَهْلِهِ وَمَالِهِ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " صَدَقَ، وَلاَ تَقُولُوا لَهُ إِلاَّ خَيْرًا ". فَقَالَ عُمَرُ إِنَّهُ قَدْ خَانَ اللَّهَ وَرَسُولَهُ وَالْمُؤْمِنِينَ، فَدَعْنِي فَلأَضْرِبَ عُنُقَهُ. فَقَالَ " أَلَيْسَ مِنْ أَهْلِ بَدْرٍ ". فَقَالَ " لَعَلَّ اللَّهَ اطَّلَعَ إِلَى أَهْلِ بَدْرٍ فَقَالَ اعْمَلُوا مَا شِئْتُمْ فَقَدْ وَجَبَتْ لَكُمُ الْجَنَّةُ، أَوْ فَقَدْ غَفَرْتُ لَكُمْ ". فَدَمَعَتْ عَيْنَا عُمَرَ وَقَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ.

Reference	: Sahih al-Bukhari 3983
In-book reference	: Book 64, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 319

(10) Chapter: Chapter (10) باب

Narrated Usaid:

On the day of Badr, Allah's Messenger (ﷺ) said to us, "When the enemy comes near to you, shoot at them but use your arrows sparingly (so that your arrows should not be wasted).

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ، حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْغَسِيلِ، عَنْ حَمْزَةَ بْنِ أَبِي أُسَيْدٍ، وَالزُّبَيْرِ بْنِ الْمُنْذِرِ بْنِ أَبِي أُسَيْدٍ، عَنْ أَبِي أُسَيْدٍ ـ رضى الله عنه ـ قَالَ قَالَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ بَدْرٍ " إِذَا أَكْثَبُوكُمْ فَارْمُوهُمْ وَاسْتَبْقُوا نَبْلَكُمْ ".

Reference	: Sahih al-Bukhari 3984
In-book reference	: Book 64, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 320

Narrated Abu Usaid:

On the day of (the battle of) Badr, Allah's Messenger (ﷺ) said to us, "When your enemy comes near to you (i.e. overcome you by sheer number), shoot at them but use your arrows sparingly."

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْغَسِيلِ، عَنْ حَمْزَةَ بْنِ أَبِي أُسَيْدٍ، وَالْمُنْذِرِ بْنِ أَبِي أُسَيْدٍ، عَنْ أَبِي أُسَيْدٍ ـ رضى الله عنه ـ قَالَ قَالَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ بَدْرٍ " إِذَا أَكْثَبُوكُمْ ـ يَعْنِي كَثَرُوكُمْ ـ فَارْمُوهُمْ، وَاسْتَبْقُوا نَبْلَكُمْ ".

Reference	: Sahih al-Bukhari 3985
In-book reference	: Book 64, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 321

Narrated Al-Bara' bin `Azib:

On the day of Uhud the Prophet (ﷺ) appointed `Abdullah bin Jubair as chief of the archers, and seventy among us were injured and martyred. On the day (of the battle) of Badr, the Prophet (ﷺ) and his companions had inflicted 140 casualties on the pagans, 70 were taken prisoners, and 70 were killed. Abu Sufyan said, "This is a day of (revenge) for the day of Badr and the issue of war is undecided ."

حَدَّثَنِي عَمْرُو بْنُ خَالِدٍ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ ـ رضى الله عنهما ـ قَالَ جَعَلَ النَّبِيُّ صلى الله عليه وسلم عَلَى الرُّمَاةِ يَوْمَ أُحُدٍ عَبْدَ اللَّهِ بْنَ جُبَيْرٍ، فَأَصَابُوا مِنَّا سَبْعِينَ، وَكَانَ النَّبِيُّ صلى الله عليه وسلم وَأَصْحَابُهُ أَصَابُوا مِنَ الْمُشْرِكِينَ يَوْمَ بَدْرٍ أَرْبَعِينَ وَمِائَةً سَبْعِينَ أَسِيرًا وَسَبْعِينَ قَتِيلاً. قَالَ أَبُو سُفْيَانَ يَوْمٌ بِيَوْمِ بَدْرٍ، وَالْحَرْبُ سِجَالٌ.

Reference	: Sahih al-Bukhari 3986
In-book reference	: Book 64, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 322

Narrated Abu Musa:

That the Prophet (ﷺ) said, "The good is what Allah gave us later on (after Uhud), and the reward of truthfulness is what Allah gave us after the day (of the battle) of Badr."

حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى،، أُرَاهُ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " وَإِذَا الْخَيْرُ مَا جَاءَ اللَّهُ بِهِ مِنَ الْخَيْرِ بَعْدُ، وَثَوَابُ الصِّدْقِ الَّذِي آتَانَا بَعْدَ يَوْمِ بَدْرٍ ".

Reference	: Sahih al-Bukhari 3987
In-book reference	: Book 64, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 323

Narrated `Abdur-Rahman bin `Auf:

While I was fighting in the front file on the day (of the battle) of Badr, suddenly I looked behind and saw on my right and left two young boys and did not feel safe by standing between them. Then one of them asked me secretly so that his companion may not hear, "O Uncle! Show me Abu Jahl." I said, "O nephew! What will you do to him?" He said, "I have promised Allah that if I see him (i.e. Abu Jahl), I will either kill him or be killed before I kill him." Then the other said the same to me secretly so that his companion should not hear. I would not have been pleased to be in between two other men instead of them. Then I pointed him (i.e. Abu Jahl) out to them. Both of them attacked him like two hawks till they knocked him down. Those two boys were the sons of 'Afra' (i.e. an Ansari woman).

حَدَّثَنِي يَعْقُوبُ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ إِنِّي لَفِي الصَّفِّ يَوْمَ بَدْرٍ إِذِ الْتَفَتُّ، فَإِذَا عَنْ يَمِينِي وَعَنْ يَسَارِي فَتَيَانِ حَدِيثَا السِّنِّ، فَكَأَنِّي لَمْ آمَنْ بِمَكَانِهِمَا، إِذْ قَالَ لِي أَحَدُهُمَا سِرًّا مِنْ صَاحِبِهِ يَا عَمِّ أَرِنِي أَبَا جَهْلٍ. فَقُلْتُ يَا ابْنَ أَخِي، وَمَا تَصْنَعُ بِهِ قَالَ عَاهَدْتُ اللَّهَ إِنْ رَأَيْتُهُ أَنْ أَقْتُلَهُ أَوْ أَمُوتَ دُونَهُ. فَقَالَ لِي الآخَرُ سِرًّا مِنْ صَاحِبِهِ مِثْلَهُ قَالَ فَمَا سَرَّنِي أَنِّي بَيْنَ رَجُلَيْنِ مَكَانَهُمَا، فَأَشَرْتُ لَهُمَا إِلَيْهِ، فَشَدَّا عَلَيْهِ مِثْلَ الصَّقْرَيْنِ حَتَّى ضَرَبَاهُ، وَهُمَا ابْنَا عَفْرَاءَ.

Reference : Sahih al-Bukhari 3988
In-book reference : Book 64, Hadith 39
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 324
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) sent out ten spies under the command of `Asim bin Thabit Al-Ansari, the grand-father of `Asim bin `Umar Al-Khattab. When they reached (a place called) Al-Hadah between 'Usfan and Mecca, their presence was made known to a sub-tribe of Hudhail called Banu Lihyan. So they sent about one hundred archers after them. The archers traced the footsteps (of the Muslims) till they found the traces of dates which they had eaten at one of their camping places. The archers said, "These dates are of Yathrib (i.e. Medina)," and went on tracing the Muslims' footsteps. When `Asim and his companions became aware of them, they took refuge in a (high) place. But the enemy encircled them and said, "Come down and surrender. We give you a solemn promise and covenant that we will not kill anyone of you." `Asim bin Thabit said, "O people! As for myself, I will never get down to be under the protection of an infidel. O Allah! Inform your Prophet about us." So the archers threw their arrows at them and martyred `Asim. Three of them came down and surrendered to them, accepting their promise and covenant and they were Khubaib, Zaid bin Ad-Dathina and another man. When the archers got hold of them, they untied the strings of the arrow bows and tied their captives with them. The third man said, "This is the first proof of treachery! By Allah, I will not go with you for I follow the example of these." He meant the martyred companions. The archers dragged him and struggled with him (till they martyred him). Then Khubaib and Zaid bin Ad-Dathina were taken away by them and later on they sold them as slaves in Mecca after the event of the Badr battle. The sons of Al-Harit bin `Amr bin Naufal bought Khubaib for he was a person who had killed (their father) Al-Hari bin `Amr on the day (of the battle) of Badr. Khubaib remained imprisoned by them till they decided unanimously to kill him. One day Khubaib borrowed from a daughter of Al-Harith, a razor for shaving his public hair, and she lent it to him. By chance, while she was inattentive, a little son of hers went to him (i.e. Khubaib) and she saw that Khubaib had seated him on his thigh while the razor was in his hand. She was so much terrified that Khubaib noticed her fear and said, "Are you afraid that I will kill him? Never would I do such a thing." Later on (while narrating the story) she said, "By Allah, I had never seen a better captive than Khubaib. By Allah, one day I saw him eating from a bunch of grapes in his hand while he was fettered with iron chains and (at that time) there was no fruit in Mecca." She used to say," It was food Allah had provided Khubaib with." When they took him to Al-Hil out of Mecca sanctuary to martyr him, Khubaib requested them. "Allow me to offer a two-rak`at prayer." They allowed him and he prayed two rak`at and then said, "By Allah! Had I not been afraid that you would think I was worried, I would have prayed more." Then he (invoked evil upon them) saying, "O Allah! Count them and kill them one by one, and do not leave anyone of them'" Then he recited: "As I am martyred as a Muslim, I do not care in what way I receive my death for Allah's Sake, for this is for the Cause of Allah. If He wishes, He will bless the cut limbs of my body." Then Abu Sarva, 'Ubqa bin Al-Harith went up to him and killed him. It was Khubaib who set the tradition of praying for any Muslim to be martyred in captivity (before he is executed). The Prophet (ﷺ) told his companions of what had happened (to those ten spies) on the same day they were martyred. Some Quraish people, being informed of `Asim bin Thabit's death, sent some messengers to bring a part of his body so that his death might be known for certain, for he had previously killed one of their leaders (in the battle of Badr). But Allah sent a swarm of wasps to protect the dead body of `Asim, and they shielded him from the messengers who could not cut anything from his body.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِبْرَاهِيمُ، أَخْبَرَنَا ابْنُ شِهَابٍ، قَالَ أَخْبَرَنِي عُمَرُ بْنُ أَسِيدِ بْنِ جَارِيَةَ الثَّقَفِيُّ، حَلِيفُ بَنِي زُهْرَةَ ـ وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ ـ عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَشَرَةً عَيْنًا، وَأَمَّرَ عَلَيْهِمْ عَاصِمَ بْنَ ثَابِتٍ الأَنْصَارِيَّ، جَدَّ عَاصِمِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، حَتَّى إِذَا كَانُوا بِالْهَدَةِ بَيْنَ عُسْفَانَ وَمَكَّةَ ذُكِرُوا لِحَىٍّ مِنْ

هُذَيْلٍ يُقَالُ لَهُمْ بَنُو لِحْيَانَ، فَنَفَرُوا لَهُمْ بِقَرِيبٍ مِنْ مِائَةِ رَجُلٍ رَامٍ، فَاقْتَصُّوا آثَارَهُمْ حَتَّى وَجَدُوا مَأْكَلَهُمُ التَّمْرَ فِي مَنْزِلٍ نَزَلُوهُ فَقَالُوا تَمْرُ يَثْرِبَ. فَاتَّبَعُوا آثَارَهُمْ، فَلَمَّا حَسَّ بِهِمْ عَاصِمٌ وَأَصْحَابُهُ لَجَئُوا إِلَى مَوْضِعٍ، فَأَحَاطَ بِهِمُ الْقَوْمُ، فَقَالُوا لَهُمُ انْزِلُوا فَأَعْطُوا بِأَيْدِيكُمْ وَلَكُمُ الْعَهْدُ وَالْمِيثَاقُ أَنْ لاَ نَقْتُلَ مِنْكُمْ أَحَدًا. فَقَالَ عَاصِمُ بْنُ ثَابِتٍ أَيُّهَا الْقَوْمُ، أَمَّا أَنَا فَلاَ أَنْزِلُ فِي ذِمَّةِ كَافِرٍ. ثُمَّ قَالَ اللَّهُمَّ أَخْبِرْ عَنَّا نَبِيَّكَ صلى الله عليه وسلم. فَرَمَوْهُمْ بِالنَّبْلِ، فَقَتَلُوا عَاصِمًا، وَنَزَلَ إِلَيْهِمْ ثَلاَثَةُ نَفَرٍ عَلَى الْعَهْدِ وَالْمِيثَاقِ، مِنْهُمْ خُبَيْبٌ وَزَيْدُ بْنُ الدَّثِنَةِ، وَرَجُلٌ آخَرُ، فَلَمَّا اسْتَمْكَنُوا مِنْهُمْ أَطْلَقُوا أَوْتَارَ قِسِيِّهِمْ فَرَبَطُوهُمْ بِهَا. قَالَ الرَّجُلُ الثَّالِثُ هَذَا أَوَّلُ الْغَدْرِ، وَاللَّهِ لاَ أَصْحَبُكُمْ، إِنَّ لِي بِهَؤُلاَءِ أُسْوَةً. يُرِيدُ الْقَتْلَى، فَجَرَّرُوهُ وَعَالَجُوهُ، فَأَبَى أَنْ يَصْحَبَهُمْ، فَانْطُلِقَ بِخُبَيْبٍ وَزَيْدِ بْنِ الدَّثِنَةِ حَتَّى بَاعُوهُمَا بَعْدَ وَقْعَةِ بَدْرٍ، فَابْتَاعَ بَنُو الْحَارِثِ بْنِ عَامِرِ بْنِ نَوْفَلٍ خُبَيْبًا، وَكَانَ خُبَيْبٌ هُوَ قَتَلَ الْحَارِثَ بْنَ عَامِرٍ يَوْمَ بَدْرٍ، فَلَبِثَ خُبَيْبٌ عِنْدَهُمْ أَسِيرًا حَتَّى أَجْمَعُوا قَتْلَهُ، فَاسْتَعَارَ مِنْ بَعْضِ بَنَاتِ الْحَارِثِ مُوسَى يَسْتَحِدُّ بِهَا فَأَعَارَتْهُ، فَدَرَجَ بُنَيٌّ لَهَا وَهْىَ غَافِلَةٌ حَتَّى أَتَاهُ، فَوَجَدَتْهُ مُجْلِسَهُ عَلَى فَخِذِهِ وَالْمُوسَى بِيَدِهِ قَالَتْ فَفَزِعْتُ فَزْعَةً عَرَفَهَا خُبَيْبٌ فَقَالَ أَتَخْشَيْنَ أَنْ أَقْتُلَهُ مَا كُنْتُ لأَفْعَلَ ذَلِكَ قَالَتْ وَاللَّهِ مَا رَأَيْتُ أَسِيرًا قَطُّ خَيْرًا مِنْ خُبَيْبٍ، وَاللَّهِ لَقَدْ وَجَدْتُهُ يَوْمًا يَأْكُلُ قِطْفًا مِنْ عِنَبٍ فِي يَدِهِ، وَإِنَّهُ لَمُوثَقٌ بِالْحَدِيدِ، وَمَا بِمَكَّةَ مِنْ ثَمَرَةٍ وَكَانَتْ تَقُولُ إِنَّهُ لَرِزْقٌ رَزَقَهُ اللَّهُ خُبَيْبًا، فَلَمَّا خَرَجُوا بِهِ مِنَ الْحَرَمِ لِيَقْتُلُوهُ فِي الْحِلِّ قَالَ لَهُمْ خُبَيْبٌ دَعُونِي أُصَلِّي رَكْعَتَيْنِ. فَتَرَكُوهُ فَرَكَعَ رَكْعَتَيْنِ، فَقَالَ وَاللَّهِ لَوْلاَ أَنْ تَحْسِبُوا أَنَّ مَا بِي جَزَعٌ لَزِدْتُ، ثُمَّ قَالَ اللَّهُمَّ أَحْصِهِمْ عَدَدًا، وَاقْتُلْهُمْ بَدَدًا، وَلاَ تُبْقِ مِنْهُمْ أَحَدًا. ثُمَّ أَنْشَأَ يَقُولُ فَلَسْتُ أُبَالِي حِينَ أُقْتَلُ مُسْلِمًا عَلَى أَىِّ جَنْبٍ كَانَ لِلَّهِ مَصْرَعِي وَذَلِكَ فِي ذَاتِ الإِلَهِ وَإِنْ يَشَأْ يُبَارِكْ عَلَى أَوْصَالِ شِلْوٍ مُمَزَّعِ ثُمَّ قَامَ إِلَيْهِ أَبُو سِرْوَعَةَ عُقْبَةُ بْنُ الْحَارِثِ، فَقَتَلَهُ وَكَانَ خُبَيْبٌ هُوَ سَنَّ لِكُلِّ مُسْلِمٍ قُتِلَ صَبْرًا الصَّلاَةَ، وَأَخْبَرَ أَصْحَابَهُ يَوْمَ أُصِيبُوا خَبَرَهُمْ، وَبَعَثَ نَاسٌ مِنْ قُرَيْشٍ إِلَى عَاصِمِ بْنِ ثَابِتٍ حِينَ حُدِّثُوا أَنَّهُ قُتِلَ أَنْ يُؤْتَوْا بِشَىْءٍ مِنْهُ يُعْرَفُ، وَكَانَ قَتَلَ رَجُلاً عَظِيمًا مِنْ عُظَمَائِهِمْ، فَبَعَثَ اللَّهُ لِعَاصِمٍ مِثْلَ الظُّلَّةِ مِنَ الدَّبْرِ، فَحَمَتْهُ مِنْ رُسُلِهِمْ، فَلَمْ يَقْدِرُوا أَنْ يَقْطَعُوا مِنْهُ شَيْئًا. وَقَالَ كَعْبُ بْنُ مَالِكٍ ذَكَرُوا مُرَارَةَ بْنَ الرَّبِيعِ الْعَمْرِيَّ وَهِلاَلَ بْنَ أُمَيَّةَ الْوَاقِفِيَّ، رَجُلَيْنِ صَالِحَيْنِ قَدْ شَهِدَا بَدْرًا.

Reference	: Sahih al-Bukhari 3989
In-book reference	: Book 64, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 325

Narrated Nafi:

Ibn 'Umar was once told that Said bin Zaid bin 'Amr bin Nufail, one of the Badr warriors, had fallen ill on a Friday. Ibn 'Umar rode to him late in the forenoon. The time of the Friday prayer approached and Ibn 'Umar did not take part in the Friday prayer.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا لَيْثٌ، عَنْ يَحْيَى، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ ـ رضى الله عنهما ـ ذُكِرَ لَهُ أَنَّ سَعِيدَ بْنَ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ ـ وَكَانَ بَدْرِيًّا ـ مَرِضَ فِي يَوْمِ جُمُعَةٍ فَرَكِبَ إِلَيْهِ بَعْدَ أَنْ تَعَالَى النَّهَارُ وَاقْتَرَبَتِ الْجُمُعَةُ، وَتَرَكَ الْجُمُعَةَ

Reference	: Sahih al-Bukhari 3990
In-book reference	: Book 64, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 326

Narrated Subaia bint Al-Harith:

That she was married to Sad bin Khaula who was from the tribe of Bani 'Amr bin Luai, and was one of those who fought the Badr battle. He died while she wa pregnant during Hajjat-ul-Wada.' Soon after his death, she gave birth to a child. When she completed the term of deliver (i.e. became clean), she prepared herself for suitors. Abu As-Sanabil bin Bu'kak, a man from the tribe of Bani Abd-ud-Dal called on her and said to her, "What! I see you dressed up for the people to ask you in marriage. Do you want to marry By Allah, you are not allowed to marry unless four months and ten days have elapsed (after your husband's death)." Subai'a in her narration said, "When he (i.e. Abu As-Sanabil) said this to me. I put on my dress in the evening and went to Allah's Messenger (ﷺ) and asked him about this problem. He gave the verdict that I was free to marry as I had already given birth to my child and ordered me to marry if I wished."

وَقَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ أَبَاهُ، كَتَبَ إِلَى عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ الأَرْقَمِ الزُّهْرِيِّ، يَأْمُرُهُ أَنْ يَدْخُلَ، عَلَى سُبَيْعَةَ بِنْتِ الْحَارِثِ الأَسْلَمِيَّةِ، فَيَسْأَلَهَا عَنْ حَدِيثِهَا وَعَنْ مَا قَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ اسْتَفْتَتْهُ، فَكَتَبَ عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ الأَرْقَمِ إِلَى عَبْدِ اللَّهِ بْنِ عُتْبَةَ يُخْبِرُهُ أَنَّ سُبَيْعَةَ بِنْتَ الْحَارِثِ أَخْبَرَتْهُ أَنَّهَا كَانَتْ تَحْتَ سَعْدِ ابْنِ خَوْلَةَ، وَهْوَ مِنْ بَنِي عَامِرِ بْنِ لُؤَىٍّ، وَكَانَ مِمَّنْ شَهِدَ بَدْرًا، فَتُوُفِّيَ عَنْهَا فِي حَجَّةِ الْوَدَاعِ وَهْىَ حَامِلٌ، فَلَمْ تَنْشَبْ أَنْ وَضَعَتْ حَمْلَهَا بَعْدَ وَفَاتِهِ، فَلَمَّا تَعَلَّتْ مِنْ نِفَاسِهَا تَجَمَّلَتْ لِلْخُطَّابِ، فَدَخَلَ عَلَيْهَا أَبُو السَّنَابِلِ بْنُ بَعْكَكٍ ـ رَجُلٌ مِنْ بَنِي عَبْدِ الدَّارِ ـ فَقَالَ لَهَا مَا لِي أَرَاكِ تَجَمَّلْتِ لِلْخُطَّابِ تُرَجِّينَ النِّكَاحَ فَإِنَّكِ وَاللَّهِ مَا أَنْتِ بِنَاكِحٍ حَتَّى تَمُرَّ عَلَيْكِ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ. قَالَتْ سُبَيْعَةُ فَلَمَّا قَالَ لِي ذَلِكَ جَمَعْتُ عَلَىَّ ثِيَابِي حِينَ أَمْسَيْتُ، وَأَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَسَأَلْتُهُ عَنْ ذَلِكَ، فَأَفْتَانِي بِأَنِّي قَدْ حَلَلْتُ حِينَ وَضَعْتُ حَمْلِي، وَأَمَرَنِي بِالتَّزَوُّجِ إِنْ بَدَا لِي. تَابَعَهُ أَصْبَغُ عَنِ ابْنِ وَهْبٍ عَنْ يُونُسَ. وَقَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، وَسَأَلْنَاهُ، فَقَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ، مَوْلَى بَنِي عَامِرِ بْنِ لُؤَىٍّ أَنَّ مُحَمَّدَ بْنَ إِيَاسِ بْنِ الْبُكَيْرِ، وَكَانَ، أَبُوهُ شَهِدَ بَدْرًا أَخْبَرَهُ.

Reference	: Sahih al-Bukhari 3991
In-book reference	: Book 64, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 326

(11) Chapter: The participation of angels in (the battle) of Badr

(11) باب شُهُودِ الْمَلاَئِكَةِ بَدْرًا

Narrated Rifaa:

(who was one of the Badr warriors) Gabriel came to the Prophet (ﷺ) and said, "How do you look upon the warriors of Badr among yourselves?" The Prophet (ﷺ) said, "As the best of the Muslims." or said a similar statement. On that, Gabriel said, "And so are the Angels who participated in the Badr (battle).

حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُعَاذِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ الزُّرَقِيِّ، عَنْ أَبِيهِ ـ وَكَانَ أَبُوهُ مِنْ أَهْلِ بَدْرٍ ـ قَالَ جَاءَ جِبْرِيلُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ " مَا تَعُدُّونَ أَهْلَ بَدْرٍ فِيكُمْ قَالَ مِنْ أَفْضَلِ الْمُسْلِمِينَ ـ أَوْ كَلِمَةً نَحْوَهَا ـ قَالَ وَكَذَلِكَ مَنْ شَهِدَ بَدْرًا مِنَ الْمَلاَئِكَةِ ".

Reference	: Sahih al-Bukhari 3992
In-book reference	: Book 64, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 327

Narrated Mu`adh bin Rifa`a bin Rafi`:

Rifa`a was one of the warriors of Badr while (his father) Rafi` was one of the people of Al-`Aqaba (i.e. those who gave the pledge of allegiance at Al-`Aqaba). Rafi` used to say to his son, "I would not have been happier if I had taken part in the Badr battle instead of taking part in the 'Aqaba pledge."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ يَحْيَى، عَنْ مُعَاذِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ،، وَكَانَ، رِفَاعَةُ مِنْ أَهْلِ بَدْرٍ، وَكَانَ رَافِعٌ مِنْ أَهْلِ الْعَقَبَةِ، فَكَانَ يَقُولُ لاِبْنِهِ مَا يَسُرُّنِي أَنِّي شَهِدْتُ بَدْرًا بِالْعَقَبَةِ قَالَ سَأَلَ جِبْرِيلُ النَّبِيَّ صلى الله عليه وسلم. بِهَذَا.

Reference	: Sahih al-Bukhari 3993
In-book reference	: Book 64, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 328

Narrated Mu`adh:

The one who asked (the Prophet) was Gabriel (refer to Hadith 5.327).

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا يَزِيدُ، أَخْبَرَنَا يَحْيَى، سَمِعَ مُعَاذَ بْنَ رِفَاعَةَ، أَنَّ مَلَكًا، سَأَلَ النَّبِيَّ صلى الله عليه وسلم. وَعَنْ يَحْيَى، أَنَّ يَزِيدَ بْنَ الْهَادِ أَخْبَرَهُ أَنَّهُ كَانَ مَعَهُ يَوْمَ حَدَّثَهُ مُعَاذٌ هَذَا الْحَدِيثَ، فَقَالَ يَزِيدُ فَقَالَ مُعَاذٌ إِنَّ السَّائِلَ هُوَ جِبْرِيلُ عَلَيْهِ السَّلاَمُ.

Reference	: Sahih al-Bukhari 3994

In-book reference : Book 64, Hadith 45
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 329
(deprecated numbering scheme)

Narrated Ibn `Abbas:

The Prophet (ﷺ) said on the day (of the battle) of Badr, "This is Gabriel holding the head of his horse and equipped with arms for the battle.

حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ يَوْمَ بَدْرٍ " هَذَا جِبْرِيلُ آخِذٌ بِرَأْسِ فَرَسِهِ ـ عَلَيْهِ أَدَاةُ الْحَرْبِ ".

Reference : Sahih al-Bukhari 3995
In-book reference : Book 64, Hadith 46
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 330
(deprecated numbering scheme)

(12) Chapter: Chapter (12) باب

Narrated Anas:

Abu Zaid died and did not leave any offspring, and he was one of the Badr warriors.

حَدَّثَنِي خَلِيفَةُ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ مَاتَ أَبُو زَيْدٍ وَلَمْ يَتْرُكْ عَقِبًا، وَكَانَ بَدْرِيًّا.

Reference : Sahih al-Bukhari 3996
In-book reference : Book 64, Hadith 47
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 331
(deprecated numbering scheme)

Narrated Ibn `Abbas:

Abu Sa`id bin Malik Al-Khudri returned from a journey and his family offered him some meat of sacrifices offered at `Id ul Adha. On that he said, "I will not eat it before asking (whether it is allowed)." He went to his maternal brother, Qatada bin N i 'man, who was one of the Badr warriors, and asked him about it. Qatada said, "After your departure, an order was issued by the Prophet (ﷺ) cancelling the prohibition of eating sacrifices after three days."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ خَبَّابٍ، أَنَّ أَبَا سَعِيدِ بْنَ مَالِكٍ الْخُدْرِيَّ ـ رضى الله عنه ـ قَدِمَ مِنْ سَفَرٍ، فَقَدَّمَ إِلَيْهِ أَهْلُهُ لَحْمًا مِنْ لُحُومِ الأَضْحَى فَقَالَ مَا أَنَا بِآكِلِهِ حَتَّى أَسْأَلَ، فَانْطَلَقَ إِلَى أَخِيهِ لأُمِّهِ وَكَانَ بَدْرِيًّا قَتَادَةَ بْنِ النُّعْمَانِ فَسَأَلَهُ، فَقَالَ إِنَّهُ حَدَثَ بَعْدَكَ أَمْرٌ نَقْضٌ لِمَا كَانُوا يُنْهَوْنَ عَنْهُ مِنْ أَكْلِ لُحُومِ الأَضْحَى بَعْدَ ثَلاَثَةِ أَيَّامٍ.

Reference : Sahih al-Bukhari 3997
In-book reference : Book 64, Hadith 48
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 332
(deprecated numbering scheme)

Narrated `Urwa:

Az-Zubair said, "I met Ubaida bin Sa`id bin Al-As on the day (of the battle) of Badr and he was covered with armor; so much that only his eyes were visible. He was surnamed Abu Dhat-al-Karish. He said (proudly), 'I am Abu-al-Karish.' I attacked him with the spear and pierced his eye and he died. I put my foot over his body to pull (that spear) out, but even then I had to use a great force to take it out as its both ends were bent." `Urwa said, "Later on Allah's Messenger (ﷺ) asked Az-Zubair for the spear and he gave it to him. When Allah's Messenger (ﷺ) died, Az-Zubair took it back. After that Abu Bakr demanded it and he gave it to him, and when Abu Bakr died, Az-Zubair took it back. `Umar then demanded it from him and he gave it to him. When `Umar died, Az-Zubair took it back, and

then `Uthman demanded it from him and he gave it to him. When `Uthman was martyred, the spear remained with `Ali's offspring. Then `Abdullah bin Az-Zubair demanded it back, and it remained with him till he was martyred.

حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ قَالَ الزُّبَيْرُ لَقِيتُ يَوْمَ بَدْرٍ عُبَيْدَةَ بْنَ سَعِيدِ بْنِ الْعَاصِ وَهْوَ مُدَجَّجٌ لاَ يُرَى مِنْهُ إِلاَّ عَيْنَاهُ، وَهْوَ يُكْنَى أَبُو ذَاتِ الْكَرِشِ، فَقَالَ أَنَا أَبُو ذَاتِ الْكَرِشِ. فَحَمَلْتُ عَلَيْهِ بِالْعَنَزَةِ، فَطَعَنْتُهُ فِي عَيْنِهِ فَمَاتَ. قَالَ هِشَامٌ فَأُخْبِرْتُ أَنَّ الزُّبَيْرَ قَالَ لَقَدْ وَضَعْتُ رِجْلِي عَلَيْهِ ثُمَّ تَمَطَّأْتُ، فَكَانَ الْجَهْدَ أَنْ نَزَعْتُهَا وَقَدِ انْثَنَى طَرَفَاهَا. قَالَ عُرْوَةُ فَسَأَلَهُ إِيَّاهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَعْطَاهُ، فَلَمَّا قُبِضَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَخَذَهَا، ثُمَّ طَلَبَهَا أَبُو بَكْرٍ فَأَعْطَاهُ، فَلَمَّا قُبِضَ أَبُو بَكْرٍ سَأَلَهَا إِيَّاهُ عُمَرُ فَأَعْطَاهُ إِيَّاهَا، فَلَمَّا قُبِضَ عُمَرُ أَخَذَهَا، ثُمَّ طَلَبَهَا عُثْمَانُ مِنْهُ فَأَعْطَاهُ إِيَّاهَا، فَلَمَّا قُتِلَ عُثْمَانُ وَقَعَتْ عِنْدَ آلِ عَلِيٍّ، فَطَلَبَهَا عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ، فَكَانَتْ عِنْدَهُ حَتَّى قُتِلَ.

Reference	: Sahih al-Bukhari 3998
In-book reference	: Book 64, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 333

Narrated 'Ubada bin As-Samit:

(who was one of the Badr warriors) Allah's Messenger (ﷺ) said, "Give me the pledge of allegiance."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَبُو إِدْرِيسَ، عَائِذُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّ عُبَادَةَ بْنَ الصَّامِتِ، وَكَانَ، شَهِدَ بَدْرًا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " **بَايِعُونِي** ".

Reference	: Sahih al-Bukhari 3999
In-book reference	: Book 64, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 334

Narrated `Aisha:

(the wife of the Prophet) Abu Hudhaifa, one of those who fought the battle of Badr, with Allah's Apostle adopted Salim as his son and married his niece Hind bint Al-Wahd bin `Utba to him' and Salim was a freed slave of an Ansari woman. Allah's Messenger (ﷺ) also adopted Zaid as his son. In the PreIslamic period of ignorance the custom was that, if one adopted a son, the people would call him by the name of the adopted-father whom he would inherit as well, till Allah revealed: "Call them (adopted sons) By (the names of) their fathers." (33.5)

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ أَبَا حُذَيْفَةَ وَكَانَ مِمَّنْ شَهِدَ بَدْرًا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم تَبَنَّى سَالِمًا، وَأَنْكَحَهُ بِنْتَ أَخِيهِ هِنْدَ بِنْتَ الْوَلِيدِ بْنِ عُتْبَةَ ـ وَهْوَ مَوْلًى لاِمْرَأَةٍ مِنَ الأَنْصَارِ ـ كَمَا تَبَنَّى رَسُولُ اللَّهِ صلى الله عليه وسلم زَيْدًا، وَكَانَ مَنْ تَبَنَّى رَجُلاً فِي الْجَاهِلِيَّةِ دَعَاهُ النَّاسُ إِلَيْهِ، وَوَرِثَ مِنْ مِيرَاثِهِ حَتَّى أَنْزَلَ اللَّهُ تَعَالَى {ادْعُوهُمْ لآبَائِهِمْ} فَجَاءَتْ سَهْلَةُ النَّبِيَّ صلى الله عليه وسلم، فَذَكَرَ الْحَدِيثَ.

Reference	: Sahih al-Bukhari 4000
In-book reference	: Book 64, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 335

Narrated Ar-Rubai bint Muauwidh:

The Prophet (ﷺ) came to me after consuming his marriage with me and sat down on my bed as you (the sub-narrator) are sitting now, and small girls were beating the tambourine and singing in lamentation of my father who had been killed on the day of the battle of Badr. Then one of the girls said, "There is a Prophet amongst us who knows what will happen tomorrow." The Prophet (ﷺ) said (to her)," Do not say this, but go on saying what you have spoken before."

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا خَالِدُ بْنُ ذَكْوَانَ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ، قَالَتْ دَخَلَ عَلَىَّ النَّبِيُّ صلى الله عليه وسلم غَدَاةَ بُنِيَ عَلَىَّ، فَجَلَسَ عَلَى فِرَاشِي كَمَجْلِسِكَ مِنِّي، وَجُوَيْرِيَاتٌ يَضْرِبْنَ بِالدُّفِّ، يَنْدُبْنَ مَنْ قُتِلَ مِنْ آبَائِهِنَّ يَوْمَ بَدْرٍ حَتَّى قَالَتْ جَارِيَةٌ وَفِينَا نَبِيٌّ يَعْلَمُ مَا فِي غَدٍ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تَقُولِي هَكَذَا، وَقُولِي مَا كُنْتِ تَقُولِينَ ".

Reference	: Sahih al-Bukhari 4001
In-book reference	: Book 64, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 336

Narrated Ibn `Abbas:

Abu Talha, a companion of Allah's Messenger (ﷺ) and one of those who fought at Badr together with Allah's Apostle told me that Allah's Messenger (ﷺ) said. "Angels do not enter a house in which there is a dog or a picture" He meant the images of creatures that have souls.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ. حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ أَخْبَرَنِي أَبُو طَلْحَةَ ـ رضى الله عنه ـ صَاحِبُ رَسُولِ اللَّهِ صلى الله عليه وسلم وَكَانَ قَدْ شَهِدَ بَدْرًا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلاَ صُورَةٌ ". يُرِيدُ التَّمَاثِيلَ الَّتِي فِيهَا الأَرْوَاحُ.

Reference	: Sahih al-Bukhari 4002
In-book reference	: Book 64, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 338

Narrated `Ali:

I had a she-camel which I got in my share from the booty of the battle of Badr, and the Prophet (ﷺ) had given me another she camel from the Khumus which Allah had bestowed on him that day. And when I intended to celebrate my marriage to Fatima, the daughter of the Prophet, I made an arrangement with a goldsmith from Bani Qainuqa 'that he should go with me to bring Idhkhir (i.e. a kind of grass used by gold-smiths) which I intended to sell to gold-smiths in order to spend its price on the marriage banquet. While I was collecting ropes and sacks of pack saddles for my two she-camels which were kneeling down beside an Ansari's dwelling and after collecting what I needed, I suddenly found that the humps of the two she-camels had been cut off and their flanks had been cut open and portions of their livers had been taken out. On seeing that, I could not help weeping. I asked, "Who has done that?" They (i.e. the people) said, "Hamza bin `Abdul Muttalib has done it. He is present in this house with some Ansari drinkers, a girl singer, and his friends. The singer said in her song, "O Hamza, get at the fat she-camels!" On hearing this, Hamza rushed to his sword and cut of the camels' humps and cut their flanks open and took out portions from their livers." Then I came to the Prophet, with whom Zaid bin Haritha was present. The Prophet (ﷺ) noticed my state and asked, "What is the matter?" I said, "O Allah's Messenger (ﷺ), I have never experienced such a day as today! Hamza attacked my two she-camels, cut off their humps and cut their flanks open, and he is still present in a house along some drinkers." The Prophet (ﷺ) asked for his cloak, put it on, and proceeded, followed by Zaid bin Haritha and myself, till he reached the house where Hamza was. He asked the permission to enter, and he was permitted. The Prophet (ﷺ) started blaming Hamza for what he had done. Hamza was drunk and his eyes were red. He looked at the Prophet (ﷺ) then raised his eyes to look at his knees and raised his eves more to look at his face and then said, "You are not but my father's slaves." When the Prophet (ﷺ) understood that Hamza was drunk, he retreated, walking backwards went out and we left with him.

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، ‏.‏ حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَنْبَسَةُ، حَدَّثَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، أَخْبَرَنَا عَلِيُّ بْنُ حُسَيْنٍ، أَنَّ حُسَيْنَ بْنَ عَلِيٍّ ـ عَلَيْهِمُ السَّلاَمُ ـ أَخْبَرَهُ أَنَّ عَلِيًّا قَالَ كَانَتْ لِي شَارِفٌ مِنْ نَصِيبِي مِنَ الْمَغْنَمِ يَوْمَ بَدْرٍ، وَكَانَ النَّبِيُّ صلى الله عليه وسلم أَعْطَانِي مِمَّا أَفَاءَ اللَّهُ عَلَيْهِ مِنَ الْخُمُسِ يَوْمَئِذٍ، فَلَمَّا أَرَدْتُ أَنْ أَبْتَنِيَ بِفَاطِمَةَ ـ عَلَيْهَا السَّلاَمُ ـ بِنْتِ النَّبِيِّ صلى الله عليه وسلم وَاعَدْتُ رَجُلاً صَوَّاغًا فِي بَنِي قَيْنُقَاعَ أَنْ يَرْتَحِلَ مَعِي فَنَأْتِيَ بِإِذْخِرٍ، فَأَرَدْتُ أَنْ أَبِيعَهُ مِنَ الصَّوَّاغِينَ فَنَسْتَعِينَ بِهِ فِي وَلِيمَةِ عُرْسِي، فَبَيْنَا أَنَا أَجْمَعُ لِشَارِفَىَّ مِنَ الأَقْتَابِ وَالْغَرَائِرِ وَالْحِبَالِ، وَشَارِفَاىَ مُنَاخَانِ إِلَى جَنْبِ حُجْرَةِ رَجُلٍ مِنَ الأَنْصَارِ، حَتَّى جَمَعْتُ مَا جَمَعْتُ فَإِذَا أَنَا بِشَارِفَىَّ قَدْ أُجِبَّتْ أَسْنِمَتُهَا، وَبُقِرَتْ خَوَاصِرُهُمَا، وَأُخِذَ مِنْ أَكْبَادِهِمَا، فَلَمْ أَمْلِكْ عَيْنَىَّ حِينَ رَأَيْتُ الْمَنْظَرَ، قُلْتُ مَنْ فَعَلَ هَذَا قَالُوا فَعَلَهُ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ، وَهْوَ فِي هَذَا الْبَيْتِ، فِي شَرْبٍ مِنَ الأَنْصَارِ، عِنْدَهُ قَيْنَةٌ وَأَصْحَابُهُ فَقَالَتْ فِي غِنَائِهَا أَلاَ يَا حَمْزَ لِلشُّرُفِ النِّوَاءِ، فَوَثَبَ حَمْزَةُ إِلَى السَّيْفِ، فَأَجَبَّ أَسْنِمَتَهُمَا، وَبَقَرَ خَوَاصِرَهُمَا، وَأَخَذَ مِنْ أَكْبَادِهِمَا قَالَ عَلِيٌّ فَانْطَلَقْتُ حَتَّى أَدْخُلَ عَلَى النَّبِيِّ صلى الله عليه وسلم وَعِنْدَهُ زَيْدُ بْنُ حَارِثَةَ، وَعَرَفَ النَّبِيُّ صلى الله عليه وسلم الَّذِي لَقِيتُ فَقَالَ ‏"‏ مَا لَكَ ‏"‏‏.‏ قُلْتُ يَا رَسُولَ اللَّهِ، مَا رَأَيْتُ كَالْيَوْمِ، عَدَا حَمْزَةُ عَلَى نَاقَتَىَّ، فَأَجَبَّ أَسْنِمَتَهُمَا، وَبَقَرَ خَوَاصِرَهُمَا وَهَا هُوَ ذَا فِي بَيْتٍ مَعَهُ شَرْبٌ، فَدَعَا النَّبِيُّ صلى الله عليه وسلم بِرِدَائِهِ، فَارْتَدَى ثُمَّ انْطَلَقَ يَمْشِي، وَاتَّبَعْتُهُ أَنَا وَزَيْدُ بْنُ حَارِثَةَ، حَتَّى جَاءَ الْبَيْتَ الَّذِي فِيهِ حَمْزَةُ، فَاسْتَأْذَنَ عَلَيْهِ فَأُذِنَ لَهُ، فَطَفِقَ النَّبِيُّ صلى الله عليه وسلم يَلُومُ حَمْزَةَ فِيمَا فَعَلَ، فَإِذَا حَمْزَةُ ثَمِلٌ مُحْمَرَّةٌ عَيْنَاهُ، فَنَظَرَ حَمْزَةُ إِلَى النَّبِيِّ صلى الله عليه وسلم ثُمَّ صَعَّدَ النَّظَرَ، فَنَظَرَ إِلَى رُكْبَتِهِ، ثُمَّ صَعَّدَ النَّظَرَ، فَنَظَرَ إِلَى وَجْهِهِ، ثُمَّ قَالَ حَمْزَةُ وَهَلْ أَنْتُمْ إِلاَّ عَبِيدٌ لأَبِي فَعَرَفَ النَّبِيُّ صلى الله عليه وسلم أَنَّهُ ثَمِلٌ، فَنَكَصَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى عَقِبَيْهِ الْقَهْقَرَى، فَخَرَجَ وَخَرَجْنَا مَعَهُ‏.‏

Reference	: Sahih al-Bukhari 4003
In-book reference	: Book 64, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 340

Narrated Ibn Maqal:

`Ali led the funeral prayer of Sahl bin Hunaif and said, "He was one of the warriors of Badr."

حَدَّثَنِي مُحَمَّدُ بْنُ عَبَّادٍ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، قَالَ أَنْفَذَهُ لَنَا ابْنُ الأَصْبَهَانِيِّ سَمِعَهُ مِنِ ابْنِ مَعْقِلٍ، أَنَّ عَلِيًّا ـ رضى الله عنه ـ كَبَّرَ عَلَى سَهْلِ بْنِ حُنَيْفٍ فَقَالَ إِنَّهُ شَهِدَ بَدْرًا‏.‏

Reference	: Sahih al-Bukhari 4004
In-book reference	: Book 64, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 341

Narrated `Abdullah bin `Umar:

`Umar bin Al-Khattab said, "When (my daughter) Hafsa bint `Umar lost her husband Khunais bin Hudhaifa As-Sahrni who was one of the companions of Allah's Messenger (ﷺ) and had fought in the battle of Badr and had died in Medina, I met `Uthman bin `Affan and suggested that he should marry Hafsa saying, "If you wish, I will marry Hafsa bint `Umar to you,' on that, he said, 'I will think it over.' I waited for a few days and then he said to me. 'I am of the opinion that I shall not marry at present.' Then I met Abu Bakr and said, 'if you wish, I will marry you, Hafsa bint `Umar.' He kept quiet and did not give me any reply and I became more angry with him than I was with `Uthman . Some days later, Allah's Messenger (ﷺ) demanded her hand in marriage and I married her to him. Later on Abu Bakr met me and said, "Perhaps you were angry with me when you offered me Hafsa for marriage and I gave no reply to you?' I said, 'Yes.' Abu Bakr said, 'Nothing prevented me from accepting your offer except that I learnt that Allah's Messenger (ﷺ) had referred to the issue of Hafsa and I did not want to disclose the secret of Allah's Messenger (ﷺ) , but had he (i.e. the Prophet) given her up I would surely have accepted her."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ يُحَدِّثُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ حِينَ تَأَيَّمَتْ حَفْصَةُ بِنْتُ عُمَرَ مِنْ خُنَيْسِ بْنِ حُذَافَةَ السَّهْمِيِّ وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَدْ شَهِدَ بَدْرًا تُوُفِّيَ بِالْمَدِينَةِ قَالَ عُمَرُ فَلَقِيتُ عُثْمَانَ بْنَ عَفَّانَ فَعَرَضْتُ عَلَيْهِ حَفْصَةَ فَقُلْتُ إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ

بِنْتَ عُمَرَ‏.‏ قَالَ سَأَنْظُرُ فِي أَمْرِي‏.‏ فَلَبِثْتُ لَيَالِيَ، فَقَالَ قَدْ بَدَا لِي أَنْ لاَ أَتَزَوَّجَ يَوْمِي هَذَا‏.‏ قَالَ عُمَرُ فَلَقِيتُ أَبَا بَكْرٍ فَقُلْتُ إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ‏.‏ فَصَمَتَ أَبُو بَكْرٍ، فَلَمْ يَرْجِعْ إِلَىَّ شَيْئًا، فَكُنْتُ عَلَيْهِ أَوْجَدَ مِنِّي عَلَى عُثْمَانَ، فَلَبِثْتُ لَيَالِيَ، ثُمَّ خَطَبَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَنْكَحْتُهَا إِيَّاهُ، فَلَقِيَنِي أَبُو بَكْرٍ فَقَالَ لَعَلَّكَ وَجَدْتَ عَلَىَّ حِينَ عَرَضْتَ عَلَىَّ حَفْصَةَ فَلَمْ أَرْجِعْ إِلَيْكَ قُلْتُ نَعَمْ‏.‏ قَالَ فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ فِيمَا عَرَضْتَ إِلاَّ أَنِّي قَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ ذَكَرَهَا، فَلَمْ أَكُنْ لأُفْشِيَ سِرَّ رَسُولِ اللَّهِ صلى الله عليه وسلم، وَلَوْ تَرَكَهَا لَقَبِلْتُهَا‏.‏

Reference	: Sahih al-Bukhari 4005
In-book reference	: Book 64, Hadith 56
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 342

Narrated Abu Masud Al-Badri:

The Prophet (ﷺ) said, "A man's spending on his family is a deed of charity."

حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، سَمِعَ أَبَا مَسْعُودٍ الْبَدْرِيَّ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ نَفَقَةُ الرَّجُلِ عَلَى أَهْلِهِ صَدَقَةٌ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 4006
In-book reference	: Book 64, Hadith 57
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 343

Narrated Az-Zuhri:

I heard `Urwa bin Az-Zubair talking to `Umar bin `Abdul `Aziz during the latter's Governorship (at Medina), he said, "Al-Mughira bin Shu`ba delayed the `Asr prayer when he was the ruler of Al-Kufa. On that, Abu Mas`ud. `Uqba bin `Amr Al-Ansari, the grand-father of Zaid bin Hasan, who was one of the Badr warriors, came in and said, (to Al-Mughira), 'You know that Gabriel came down and offered the prayer and Allah's Messenger (ﷺ) prayed five prescribed prayers, and Gabriel said (to the Prophet (ﷺ)), "I have been ordered to do so (i.e. offer these five prayers at these fixed stated hours of the day).

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ، يُحَدِّثُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ فِي إِمَارَتِهِ أَخَّرَ الْمُغِيرَةُ بْنُ شُعْبَةَ الْعَصْرَ وَهْوَ أَمِيرُ الْكُوفَةِ، فَدَخَلَ أَبُو مَسْعُودٍ عُقْبَةُ بْنُ عَمْرٍو الأَنْصَارِيُّ جَدُّ زَيْدِ بْنِ حَسَنٍ شَهِدَ بَدْرًا فَقَالَ لَقَدْ عَلِمْتَ نَزَلَ جِبْرِيلُ فَصَلَّى فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم خَمْسَ صَلَوَاتٍ ثُمَّ قَالَ هَكَذَا أُمِرْتَ‏.‏ كَذَلِكَ كَانَ بَشِيرُ بْنُ أَبِي مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ‏.‏

Reference	: Sahih al-Bukhari 4007
In-book reference	: Book 64, Hadith 58
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 344

Narrated Abu Masud Al-Badri:

Allah's Messenger (ﷺ) said, "It is sufficient for one to recite the last two Verses of Surat-al-Baqara at night."

حَدَّثَنَا مُوسَى، حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَلْقَمَةَ، عَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ الآيَتَانِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ مَنْ قَرَأَهُمَا فِي لَيْلَةٍ كَفَتَاهُ ‏"‏‏.‏ قَالَ عَبْدُ الرَّحْمَنِ فَلَقِيتُ أَبَا مَسْعُودٍ وَهْوَ يَطُوفُ بِالْبَيْتِ، فَسَأَلْتُهُ فَحَدَّثَنِيهِ‏.‏

Reference	: Sahih al-Bukhari 4008
In-book reference	: Book 64, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 345

Narrated Mahmud bin Ar-Rabi:

That `Itban bin Malik who was one of the companions of the Prophet (ﷺ) and one of the warriors of Badr, came to Allah's Messenger (ﷺ).

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ، أَنَّ عِتْبَانَ بْنَ مَالِكٍ، وَكَانَ، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم مِمَّنْ شَهِدَ بَدْرًا مِنَ الأَنْصَارِ أَنَّهُ أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 4009
In-book reference	: Book 64, Hadith 60
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 346

Narrated Ibn Shihab:

I asked Al-Husain bin Muhammad who was one of the sons of Salim and one of the nobles amongst them, about the narration of Mahmud bin Ar-Rabi 'from `Itban bin Malik, and he confirmed it.

حَدَّثَنَا أَحْمَدُ ـ هُوَ ابْنُ صَالِحٍ ـ حَدَّثَنَا عَنْبَسَةُ، حَدَّثَنَا يُونُسُ، قَالَ ابْنُ شِهَابٍ ثُمَّ سَأَلْتُ الْحُصَيْنَ بْنَ مُحَمَّدٍ ـ وَهْوَ أَحَدُ بَنِي سَالِمٍ وَهْوَ مِنْ سَرَاتِهِمْ ـ عَنْ حَدِيثِ، مَحْمُودِ بْنِ الرَّبِيعِ عَنْ عِتْبَانَ بْنِ مَالِكٍ، فَصَدَّقَهُ.

Reference	: Sahih al-Bukhari 4010
In-book reference	: Book 64, Hadith 61
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 347

Narrated `Abdullah bin `Amr bin Rabi`a:

who was one of the leaders of Bani `Adi and his father participated in the battle of Badr in the company of the Prophet. `Umar appointed Qudama bin Maz'un as ruler of Bahrain, Qudama was one of the warriors of the battle of Badr and was the maternal uncle of `Abdullah bin `Umar and Hafsa.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ رَبِيعَةَ، وَكَانَ، مِنْ أَكْبَرِ بَنِي عَدِيٍّ وَكَانَ أَبُوهُ شَهِدَ بَدْرًا مَعَ النَّبِيِّ صلى الله عليه وسلم أَنَّ عُمَرَ اسْتَعْمَلَ قُدَامَةَ بْنَ مَظْعُونٍ عَلَى الْبَحْرَيْنِ، وَكَانَ شَهِدَ بَدْرًا، وَهُوَ خَالُ عَبْدِ اللَّهِ بْنِ عُمَرَ وَحَفْصَةَ رضى الله عنهم.

Reference	: Sahih al-Bukhari 4011
In-book reference	: Book 64, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 348

Narrated Az-Zuhri:

Salim bin `Abdullah told me that Rafi` bin Khadij told `Abdullah bin `Umar that his two paternal uncles who had fought in the battle of Badr informed him that Allah's Messenger (ﷺ) forbade the renting of fields. I said to Salim, "Do you rent your land?" He said, "Yes, for Rafi` is mistaken."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ، أَخْبَرَهُ قَالَ أَخْبَرَ رَافِعُ بْنُ خَدِيجٍ عَبْدَ اللَّهِ بْنَ عُمَرَ، أَنَّ عَمَّيْهِ، وَكَانَا، شَهِدَا بَدْرًا أَخْبَرَاهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ كِرَاءِ الْمَزَارِعِ. قُلْتُ لِسَالِمٍ فَتُكْرِيهَا أَنْتَ قَالَ نَعَمْ، إِنَّ رَافِعًا أَكْثَرَ عَلَى نَفْسِهِ.

Reference	: Sahih al-Bukhari 4012, 4013
In-book reference	: Book 64, Hadith 63
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 349

Narrated `Abdullah bin Shaddad bin Al-Had Al-Laithi:

I saw Rifa`a bin Rafi` Al-Ansari who was a Badr warrior.

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ شَدَّادِ بْنِ الْهَادِ اللَّيْثِيَّ، قَالَ رَأَيْتُ رِفَاعَةَ بْنَ رَافِعٍ الأَنْصَارِيَّ، وَكَانَ شَهِدَ بَدْرًا.

Reference	: Sahih al-Bukhari 4014
In-book reference	: Book 64, Hadith 64
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 350

Narrated Al-Miswar bin Makhrama:

That `Amr bin `Auf, who was an ally of Bani 'Amir bin Luai and one of those who fought at Badr in the company of the Prophet (ﷺ) , said, "Allah's Messenger (ﷺ) sent Abu 'Ubaida bin Al-Jarrah to Bahrain to bring the Jizya taxation from its people, for Allah's Messenger (ﷺ) had made a peace treaty with the people of Bahrain and appointed Al-`Ala' bin Al-Hadrami as their ruler. So, Abu 'Ubaida arrived with the money from Bahrain. When the Ansar heard of the arrival of Abu 'Ubaida (on the next day) they offered the morning prayer with the Prophet (ﷺ) and when the morning prayer had finished, they presented themselves before him. On seeing the Ansar, Allah's Messenger (ﷺ) smiled and said, "I think you have heard that Abu 'Ubaida has brought something?" They replied, "Indeed, it is so, O Allah's Apostle!" He said, "Be happy, and hope for what will please you. By Allah, I am not afraid that you will be poor, but I fear that worldly wealth will be bestowed upon you as it was bestowed upon those who lived before you. So you will compete amongst yourselves for it, as they competed for it and it will destroy you as it did them."

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، وَيُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّهُ أَخْبَرَهُ أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ أَنَّ عَمْرَو بْنَ عَوْفٍ وَهْوَ حَلِيفٌ لِبَنِي عَامِرِ بْنِ لُؤَىٍّ، وَكَانَ شَهِدَ بَدْرًا مَعَ النَّبِيِّ صلى الله عليه وسلم أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ إِلَى الْبَحْرَيْنِ يَأْتِي بِجِزْيَتِهَا، وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم هُوَ صَالَحَ أَهْلَ الْبَحْرَيْنِ، وَأَمَّرَ عَلَيْهِمِ الْعَلاَءَ بْنَ الْحَضْرَمِيِّ، فَقَدِمَ أَبُو عُبَيْدَةَ بِمَالٍ مِنَ الْبَحْرَيْنِ فَسَمِعَتِ الأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ، فَوَافَوْا صَلاَةَ الْفَجْرِ مَعَ النَّبِيِّ صلى الله عليه وسلم، فَلَمَّا انْصَرَفَ تَعَرَّضُوا لَهُ، فَتَبَسَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ رَآهُمْ ثُمَّ قَالَ " أَظُنُّكُمْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدِمَ بِشَىْءٍ ". قَالُوا أَجَلْ يَا رَسُولَ اللَّهِ. قَالَ " فَأَبْشِرُوا وَأَمِّلُوا مَا يَسُرُّكُمْ، فَوَاللَّهِ مَا الْفَقْرَ أَخْشَى عَلَيْكُمْ، وَلَكِنِّي أَخْشَى أَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيَا كَمَا بُسِطَتْ عَلَى مَنْ قَبْلَكُمْ، فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا، وَتُهْلِكَكُمْ كَمَا أَهْلَكَتْهُمْ ".

Reference	: Sahih al-Bukhari 4015
In-book reference	: Book 64, Hadith 65
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 351

Narrated Nafi`:

Ibn `Umar used to kill all kinds of snakes until Abu Lubaba Al-Badri told him that the Prophet (ﷺ) had forbidden the killing of harmless snakes living in houses and called Jinan. So Ibn `Umar gave up killing them.

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ ـ رضى الله عنهما ـ كَانَ يَقْتُلُ الْحَيَّاتِ كُلَّهَا. حَتَّى حَدَّثَهُ أَبُو لُبَابَةَ الْبَدْرِيُّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْ قَتْلِ جِنَّانِ الْبُيُوتِ، فَأَمْسَكَ عَنْهَا.

Reference	: Sahih al-Bukhari 4016, 4017
In-book reference	: Book 64, Hadith 66
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 352

Narrated Anas bin Malik:

Some men of the Ansar requested Allah's Messenger (ﷺ) to allow them to see him, they said, "Allow us to forgive the ransom of our sister's son, `Abbas." The Prophet (ﷺ) said, "By Allah, you will not leave a single Dirham of it!"

حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، قَالَ ابْنُ شِهَابٍ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ رِجَالاً، مِنَ الأَنْصَارِ اسْتَأْذَنُوا رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالُوا ائْذَنْ لَنَا فَلْنَتْرُكْ لاِبْنِ أُخْتِنَا عَبَّاسٍ فِدَاءَهُ. قَالَ " وَاللَّهِ لاَ تَذَرُونَ مِنْهُ دِرْهَمًا ".

Reference	: Sahih al-Bukhari 4018
In-book reference	: Book 64, Hadith 67
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 353

Narrated 'Ubaidullah bin `Adi bin Al-Khiyar:

That Al-Miqdad bin `Amr Al-Kindi, who was an ally of Bani Zuhra and one of those who fought the battle of Badr together with Allah's Messenger (ﷺ) told him that he said to Allah's Messenger (ﷺ), "Suppose I met one of the infidels and we fought, and he struck one of my hands with his sword and cut it off and then took refuge in a tree and said, "I surrender to Allah (i.e. I have become a Muslim),' could I kill him, O Allah's Messenger (ﷺ), after he had said this?" Allah's Messenger (ﷺ) said, "You should not kill him." Al- Miqdad said, "O Allah's Messenger (ﷺ)! But he had cut off one of my two hands, and then he had uttered those words?" Allah's Messenger (ﷺ) replied, "You should not kill him, for if you kill him, he would be in your position where you had been before killing him, and you would be in his position where he had been before uttering those words."

حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَدِيٍّ، عَنِ الْمِقْدَادِ بْنِ الأَسْوَدِ، حَدَّثَنِي إِسْحَاقُ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ، قَالَ أَخْبَرَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ، ثُمَّ الْجُنْدَعِيُّ أَنَّ عُبَيْدَ، اللَّهِ بْنَ عَدِيِّ بْنِ الْخِيَارِ أَخْبَرَهُ أَنَّ الْمِقْدَادَ بْنَ عَمْرٍو الْكِنْدِيَّ، وَكَانَ حَلِيفًا لِبَنِي زُهْرَةَ، وَكَانَ مِمَّنْ شَهِدَ بَدْرًا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم أَخْبَرَهُ أَنَّهُ قَالَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم أَرَأَيْتَ إِنْ لَقِيتُ رَجُلاً مِنَ الْكُفَّارِ فَاقْتَتَلْنَا، فَضَرَبَ إِحْدَى يَدَىَّ بِالسَّيْفِ فَقَطَعَهَا، ثُمَّ لاَذَ مِنِّي بِشَجَرَةٍ فَقَالَ أَسْلَمْتُ لِلَّهِ. آأَقْتُلُهُ يَا رَسُولَ اللَّهِ بَعْدَ أَنْ قَالَهَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَقْتُلْهُ ". فَقَالَ يَا رَسُولَ اللَّهِ، إِنَّهُ قَطَعَ إِحْدَى يَدَىَّ، ثُمَّ قَالَ ذَلِكَ بَعْدَ مَا قَطَعَهَا. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَقْتُلْهُ، فَإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ، وَإِنَّكَ بِمَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قَالَ ".

Reference	: Sahih al-Bukhari 4019
In-book reference	: Book 64, Hadith 68
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 354

Narrated Anas:

Allah's Messenger (ﷺ) said on the day of Badr, "Who will go and see what has happened to Abu Jahl?" Ibn Mas`ud went and saw him struck by the two sons of 'Afra and was on the point of death . Ibn Mas`ud said, "Are you Abu Jahl?" Abu Jahl replied, "Can there be a man more superior to the one whom you have killed (or as Sulaiman said, or his own folk have killed.)?" Abu Jahl added, "Would that I had been killed by other than a mere farmer. "

حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ عُلَيَّةَ، حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ، حَدَّثَنَا أَنَسٌ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ بَدْرٍ " مَنْ يَنْظُرُ مَا صَنَعَ أَبُو جَهْلٍ ". فَانْطَلَقَ ابْنُ مَسْعُودٍ، فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنَا عَفْرَاءَ حَتَّى بَرَدَ، فَقَالَ آنْتَ أَبَا جَهْلٍ قَالَ ابْنُ عُلَيَّةَ قَالَ سُلَيْمَانُ هَكَذَا قَالَهَا أَنَسٌ. قَالَ أَنْتَ أَبَا جَهْلٍ قَالَ وَهَلْ فَوْقَ رَجُلٍ قَتَلْتُمُوهُ قَالَ سُلَيْمَانُ أَوْ قَالَ قَتَلَهُ قَوْمُهُ. قَالَ وَقَالَ أَبُو مِجْلَزٍ قَالَ أَبُو جَهْلٍ فَلَوْ غَيْرُ أَكَّارٍ قَتَلَنِي.

Reference	: Sahih al-Bukhari 4020
In-book reference	: Book 64, Hadith 69
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 355

Narrated Ibn `Abbas:

`Umar said, "When the Prophet (ﷺ) died I said to Abu Bakr, 'Let us go to our Ansari brethren.' We met two pious men from them, who had fought in the battle of Badr." When I mentioned this to `Urwa bin Az-Zubair, he said, "Those two pious men were 'Uwaim bin Sa`ida and Manbin Adi."

حَدَّثَنَا مُوسَى، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، حَدَّثَنِي ابْنُ عَبَّاسٍ، عَنْ عُمَرَ ـ رضى الله عنهم ـ لَمَّا تُوُفِّيَ النَّبِيُّ صلى الله عليه وسلم قُلْتُ لأَبِي بَكْرٍ انْطَلِقْ بِنَا إِلَى إِخْوَانِنَا مِنَ الأَنْصَارِ. فَلَقِيَنَا مِنْهُمْ رَجُلاَنِ صَالِحَانِ شَهِدَا بَدْرًا. فَحَدَّثْتُ عُرْوَةَ بْنَ الزُّبَيْرِ فَقَالَ هُمَا عُوَيْمُ بْنُ سَاعِدَةَ، وَمَعْنُ بْنُ عَدِيٍّ.

Reference : Sahih al-Bukhari 4021
In-book reference : Book 64, Hadith 70
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 356
(deprecated numbering scheme)

Narrated Qais:

The Badr warriors were given five thousand (Dirhams) each, yearly. `Umar said, "I will surely give them more than what I will give to others."

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، سَمِعَ مُحَمَّدَ بْنَ فُضَيْلٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، كَانَ عَطَاءُ الْبَدْرِيِّينَ خَمْسَةَ آلاَفٍ خَمْسَةَ آلاَفٍ. وَقَالَ عُمَرُ لأُفَضِّلَنَّهُمْ عَلَى مَنْ بَعْدَهُمْ.

Reference : Sahih al-Bukhari 4022
In-book reference : Book 64, Hadith 71
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 357
(deprecated numbering scheme)

Narrated Jubair bin Mut'im:

I heard the Prophet (ﷺ) reciting Surat-at-Tur in Maghrib prayer, and that was at a time when belief was first planted in my heart. The Prophet (ﷺ) while speaking about the war prisoners of Badr, said, "Were Al-Mutim bin Adi alive and interceded with me for these filthy people, I would definitely forgive them for his sake."

حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ، وَذَلِكَ أَوَّلَ مَا وَقَرَ الإِيمَانُ فِي قَلْبِي.

Reference : Sahih al-Bukhari 4023
In-book reference : Book 64, Hadith 72
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 358
(deprecated numbering scheme)

Narrated Said bin Al-Musaiyab:

When the first civil strife (in Islam) took place because of the murder of 'Uthman, it left none of the Badr warriors alive. When the second civil strife, that is the battle of Al-Harra, took place, it left none of the Hudaibiya treaty companions alive. Then the third civil strife took place and it did not subside till it had exhausted all the strength of the people.

وَعَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ فِي أُسَارَى بَدْرٍ **" لَوْ كَانَ الْمُطْعِمُ بْنُ عَدِيٍّ حَيًّا ثُمَّ كَلَّمَنِي فِي هَؤُلاَءِ النَّتْنَى لَتَرَكْتُهُمْ لَهُ "**. وَقَالَ اللَّيْثُ عَنْ يَحْيَى، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَقَعَتِ الْفِتْنَةُ الأُولَى ـ يَعْنِي مَقْتَلَ عُثْمَانَ ـ فَلَمْ تُبْقِ مِنْ أَصْحَابِ بَدْرٍ أَحَدًا، ثُمَّ وَقَعَتِ الْفِتْنَةُ الثَّانِيَةُ ـ يَعْنِي الْحَرَّةَ ـ فَلَمْ تُبْقِ مِنْ أَصْحَابِ الْحُدَيْبِيَةِ أَحَدًا ثُمَّ وَقَعَتِ الثَّالِثَةُ فَلَمْ تَرْتَفِعْ وَلِلنَّاسِ طَبَاخٌ.

Reference : Sahih al-Bukhari 4024
In-book reference : Book 64, Hadith 73
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 358
(deprecated numbering scheme)

Narrated Yunus bin Yazid:

I heard Az-Zuhri saying, "I heard `Urwa bin Az-Zubair. Sa`id bin Al-Musaiyab, 'Alqama bin Waqqas and 'Ubaidullah bin `Abdullah each narrating part of the narrative concerning `Aisha the wife of the Prophet. `Aisha said: When I and Um Mistah were returning, Um Mistah stumbled by treading on the end of her robe, and on that she said, 'May Mistah be ruined.' I said, 'You have said a bad thing, you curse a man who took part in the battle of Badr!." Az-Zuhri then narrated the narration of the Lie (forged against `Aisha).

حَدَّثَنَا الْحَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ النُّمَيْرِيُّ، حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ، قَالَ سَمِعْتُ الزُّهْرِيَّ، قَالَ سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ، وَسَعِيدَ بْنَ الْمُسَيَّبِ، وَعَلْقَمَةَ بْنَ وَقَّاصٍ، وَعُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، عَنْ حَدِيثِ، عَائِشَةَ ـ رضى الله عنها ـ زَوْجِ النَّبِيِّ صلى الله عليه وسلم كُلٌّ ـ حَدَّثَنِي طَائِفَةً مِنَ الْحَدِيثِ ـ قَالَتْ فَأَقْبَلْتُ أَنَا وَأُمُّ مِسْطَحٍ فَعَثَرَتْ أُمُّ مِسْطَحٍ فِي مِرْطِهَا فَقَالَتْ تَعِسَ مِسْطَحٌ. فَقُلْتُ بِئْسَ مَا قُلْتِ، تَسُبِّينَ رَجُلاً شَهِدَ بَدْرًا فَذَكَرَ حَدِيثَ الإِفْكِ.

Reference	: Sahih al-Bukhari 4025
In-book reference	: Book 64, Hadith 74
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 359

Narrated Ibn Shihab:

These were the battles of Allah's Messenger (ﷺ) (which he fought), and while mentioning (the Badr battle) he said, "While the corpses of the pagans were being thrown into the well, Allah's Messenger (ﷺ) said (to them), 'Have you found what your Lord promised true?" `Abdullah said, "Some of the Prophet's companions said, "O Allah's Messenger (ﷺ)! You are addressing dead people.' Allah's Messenger (ﷺ) replied, 'You do not hear what I am saying, better than they.' The total number of Muslim fighters from Quraish who fought in the battle of Badr and were given their share of the booty, were 81 men." Az-Zubair said, "When their shares were distributed, their number was 101 men. But Allah knows it better."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحِ بْنِ سُلَيْمَانَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنِ ابْنِ شِهَابٍ، قَالَ هَذِهِ مَغَازِي رَسُولِ اللَّهِ صلى الله عليه وسلم. فَذَكَرَ الْحَدِيثَ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهْوَ يُلْقِيهِمْ " هَلْ وَجَدْتُمْ مَا وَعَدَكُمْ رَبُّكُمْ حَقًّا ". قَالَ مُوسَى قَالَ نَافِعٌ قَالَ عَبْدُ اللَّهِ قَالَ نَاسٌ مِنْ أَصْحَابِهِ يَا رَسُولَ اللَّهِ تُنَادِي نَاسًا أَمْوَاتًا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا أَنْتُمْ بِأَسْمَعَ لِمَا قُلْتُ مِنْهُمْ ". قَالَ أَبُو عَبْدِ اللَّهِ فَجَمِيعُ مَنْ شَهِدَ بَدْرًا مِنْ قُرَيْشٍ مِمَّنْ ضُرِبَ لَهُ بِسَهْمِهِ أَحَدٌ وَثَمَانُونَ رَجُلاً، وَكَانَ عُرْوَةُ بْنُ الزُّبَيْرِ يَقُولُ قَالَ الزُّبَيْرُ قُسِمَتْ سُهْمَانُهُمْ فَكَانُوا مِائَةً، وَاللَّهُ أَعْلَمُ.

Reference	: Sahih al-Bukhari 4026
In-book reference	: Book 64, Hadith 75
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 360

Narrated Az-Zubair:

On the day of Badr, (Quraishi) Emigrants received 100 shares of the war booty."

حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ الزُّبَيْرِ، قَالَ ضُرِبَتْ يَوْمَ بَدْرٍ لِلْمُهَاجِرِينَ بِمِائَةِ سَهْمٍ.

Reference	: Sahih al-Bukhari 4027
In-book reference	: Book 64, Hadith 76
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 361

(13) Chapter: A list of those who took part in the battle of Badr

(13) بَابُ تَسْمِيةُ مَنْ سُمِّيَ مِنْ أَهْلِ بَدْرٍ فِي الْجَامِعِ الَّذِي وَضَعَهُ أَبُو عَبْدِ اللَّهِ عَلَى حُرُوفِ الْمُعْجَمِ

النَّبِيُّ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْهَاشِمِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِيَاسُ بْنُ الْبُكَيْرِ، بِلاَلُ بْنُ رَبَاحٍ مَوْلَى أَبِي بَكْرٍ الْقُرَشِيِّ، حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ الْهَاشِمِيُّ، حَاطِبُ بْنُ أَبِي بَلْتَعَةَ حَلِيفٌ لِقُرَيْشٍ، أَبُو حُذَيْفَةَ بْنُ عُتْبَةَ بْنِ رَبِيعَةَ الْقُرَشِيُّ، حَارِثَةُ بْنُ الرَّبِيعِ الأَنْصَارِيُّ قُتِلَ يَوْمَ بَدْرٍ وَهْوَ حَارِثَةُ بْنُ سُرَاقَةَ كَانَ فِي النَّظَّارَةِ، خُبَيْبُ بْنُ عَدِيٍّ الأَنْصَارِيُّ، خُنَيْسُ بْنُ حُذَافَةَ السَّهْمِيُّ، رِفَاعَةُ بْنُ رَافِعٍ الأَنْصَارِيُّ، رِفَاعَةُ بْنُ عَبْدِ الْمُنْذِرِ أَبُو لُبَابَةَ الأَنْصَارِيُّ، الزُّبَيْرُ بْنُ الْعَوَّامِ الْقُرَشِيُّ، زَيْدُ بْنُ سَهْلٍ أَبُو طَلْحَةَ الأَنْصَارِيُّ- أَبُو زَيْدٍ الأَنْصَارِيُّ- سَعْدُ بْنُ مَالِكٍ الزُّهْرِيُّ، سَعْدُ ابْنُ خَوْلَةَ الْقُرَشِيُّ، سَعِيدُ بْنُ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ الْقُرَشِيُّ، سَهْلُ بْنُ حُنَيْفٍ الأَنْصَارِيُّ، ظُهَيْرُ بْنُ رَافِعٍ الأَنْصَارِيُّ وَأَخُوهُ، عَبْدُ اللَّهِ بْنُ عُثْمَانَ أَبُو بَكْرٍ الصِّدِّيقُ الْقُرَشِيُّ، عَبْدُ اللَّهِ بْنُ مَسْعُودٍ الْهُذَلِيُّ، عُتْبَةُ بْنُ مَسْعُودٍ الْهُذَلِيُّ، عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ الزُّهْرِيُّ، عُبَيْدَةُ بْنُ الْحَارِثِ الْقُرَشِيُّ، عُبَادَةُ بْنُ الصَّامِتِ الأَنْصَارِيُّ، عُمَرُ بْنُ الْخَطَّابِ الْعَدَوِيُّ، عُثْمَانُ بْنُ عَفَّانَ الْقُرَشِيُّ خَلَّفَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى ابْنَتِهِ وَضَرَبَ لَهُ بِسَهْمِهِ، عَلِيُّ بْنُ أَبِي طَالِبٍ الْهَاشِمِيُّ، عَمْرُو بْنُ عَوْفٍ حَلِيفُ بَنِي عَامِرِ بْنِ لُؤَيٍّ، عُقْبَةُ بْنُ عَمْرٍو الأَنْصَارِيُّ، عَامِرُ بْنُ رَبِيعَةَ الْعَنَزِيُّ عَاصِمُ بْنُ ثَابِتٍ الأَنْصَارِيُّ، عُوَيْمُ بْنُ سَاعِدَةَ الأَنْصَارِيُّ، عِتْبَانُ بْنُ مَالِكٍ الأَنْصَارِيُّ، قُدَامَةُ بْنُ مَظْعُونٍ، قَتَادَةُ بْنُ النُّعْمَانِ الأَنْصَارِيُّ، مُعَاذُ بْنُ عَمْرِو بْنِ الْجَمُوحِ، مُعَوِّذُ ابْنُ عَفْرَاءَ وَأَخُوهُ، مَالِكُ بْنُ رَبِيعَةَ أَبُو أُسَيْدٍ الأَنْصَارِيُّ، مُرَارَةُ بْنُ الرَّبِيعِ الأَنْصَارِيُّ، مَعْنُ بْنُ عَدِيٍّ الأَنْصَارِيُّ، مِسْطَحُ بْنُ أُثَاثَةَ بْنِ عَبَّادِ بْنِ الْمُطَّلِبِ بْنِ عَبْدِ مَنَافٍ، مِقْدَادُ بْنُ عَمْرٍو الْكِنْدِيُّ حَلِيفُ بَنِي زُهْرَةَ، هِلاَلُ بْنُ أُمَيَّةَ الأَنْصَارِيُّ رَضِيَ اللَّهُ عَنْهُمْ.

(14) Chapter: The story of Bani An-Nadir — (14) باب حَدِيثِ بَنِي النَّضِيرِ

وَمَخْرَجِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ فِي دِيَةِ الرَّجُلَيْنِ، وَمَا أَرَادُوا مِنَ الْغَدْرِ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ الزُّهْرِيُّ عَنْ عُرْوَةَ كَانَتْ عَلَى رَأْسِ سِتَّةِ أَشْهُرٍ مِنْ وَقْعَةِ بَدْرٍ قَبْلَ أُحُدٍ. وَقَوْلِ اللَّهِ تَعَالَى: {هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لأَوَّلِ الْحَشْرِ} وَجَعَلَهُ ابْنُ إِسْحَاقَ بَعْدَ بِئْرِ مَعُونَةَ وَأُحُدٍ.

Narrated Ibn `Umar:

Bani An-Nadir and Bani Quraiza fought (against the Prophet (ﷺ) violating their peace treaty), so the Prophet exiled Bani An-Nadir and allowed Bani Quraiza to remain at their places (in Medina) taking nothing from them till they fought against the Prophet (ﷺ) again) . He then killed their men and distributed their women, children and property among the Muslims, but some of them came to the Prophet (ﷺ) and he granted them safety, and they embraced Islam. He exiled all the Jews from Medina. They were the Jews of Bani Qainuqa', the tribe of `Abdullah bin Salam and the Jews of Bani Haritha and all the other Jews of Medina.

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ حَارَبَتِ النَّضِيرُ وَقُرَيْظَةُ، فَأَجْلَى بَنِي النَّضِيرِ، وَأَقَرَّ قُرَيْظَةَ وَمَنَّ عَلَيْهِمْ، حَتَّى حَارَبَتْ قُرَيْظَةُ فَقَتَلَ رِجَالَهُمْ وَقَسَمَ نِسَاءَهُمْ وَأَوْلاَدَهُمْ وَأَمْوَالَهُمْ بَيْنَ الْمُسْلِمِينَ إِلاَّ بَعْضَهُمْ لَحِقُوا بِالنَّبِيِّ صلى الله عليه وسلم فَآمَنَهُمْ وَأَسْلَمُوا، وَأَجْلَى يَهُودَ الْمَدِينَةِ كُلَّهُمْ بَنِي قَيْنُقَاعَ وَهُمْ رَهْطُ عَبْدِ اللَّهِ بْنِ سَلاَمٍ وَيَهُودَ بَنِي حَارِثَةَ، وَكُلَّ يَهُودِ الْمَدِينَةِ.

Reference	: Sahih al-Bukhari 4028
In-book reference	: Book 64, Hadith 77
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 362

Narrated Sa`id bin Jubair:

I mentioned to Ibn `Abbas Surat-Hashr. He said, "Call it Surat-an-Nadir."

حَدَّثَنِي الْحَسَنُ بْنُ مُدْرِكٍ، حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ، أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ قُلْتُ لاِبْنِ عَبَّاسٍ سُورَةُ الْحَشْرِ. قَالَ قُلْ سُورَةُ النَّضِيرِ. تَابَعَهُ هُشَيْمٌ عَنْ أَبِي بِشْرٍ.

Reference	: Sahih al-Bukhari 4029
In-book reference	: Book 64, Hadith 78
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 363

Narrated Anas bin Malik:

Some people used to allot some date palm trees to the Prophet (ﷺ) as gift till he conquered Banu Quraiza and Bani An-Nadir, where upon he started returning their date palms to them.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ، حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه قَالَ كَانَ الرَّجُلُ يَجْعَلُ لِلنَّبِيِّ صلى الله عليه وسلم النَّخَلاَتِ حَتَّى افْتَتَحَ قُرَيْظَةَ وَالنَّضِيرَ، فَكَانَ بَعْدَ ذَلِكَ يَرُدُّ عَلَيْهِمْ.

Reference	: Sahih al-Bukhari 4030
In-book reference	: Book 64, Hadith 79
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 364

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) had the date-palm trees of Bani Al-Nadir burnt and cut down at a place called Al- Buwaira. Allah then revealed: "What you cut down of the date-palm trees (of the enemy) Or you left them standing on their stems. It was by Allah's Permission." (59.5)

حَدَّثَنَا آدَمُ، حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ حَرَّقَ رَسُولُ اللَّهِ صلى الله عليه وسلم نَخْلَ بَنِي النَّضِيرِ وَقَطَعَ وَهْىَ الْبُوَيْرَةُ فَنَزَلَتْ {مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ}

Reference	: Sahih al-Bukhari 4031
In-book reference	: Book 64, Hadith 80
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 365

Narrated Ibn `Umar:

The Prophet (ﷺ) burnt the date-palm trees of Bani An-Nadir. Hassan bin Thabit said the following poetic Verses about this event:-- "the terrible burning of Al-Buwaira Has been received indifferently By the nobles of Bani Luai (The masters and nobles of Quraish)." Abu Sufyan bin Al-Harith (i.e. the Prophet's cousin who was still a disbeliever then) replied to Hassan, saying in poetic verses:-- "May Allah bless that burning And set all its (i.e. Medina's) Parts on burning fire. You will see who is far from it (i.e. Al-Buwaira) And which of our lands will be Harmed by it (i.e. the burning of Al- Buwaira).

حَدَّثَنِي إِسْحَاقُ، أَخْبَرَنَا حَبَّانُ، أَخْبَرَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما أَنَّ النَّبِيَّ صلى الله عليه وسلم حَرَّقَ نَخْلَ بَنِي النَّضِيرِ قَالَ وَلَهَا يَقُولُ حَسَّانُ بْنُ ثَابِتٍ وَهَانَ عَلَى سَرَاةِ بَنِي لُؤَىٍّ حَرِيقٌ بِالْبُوَيْرَةِ مُسْتَطِيرُ قَالَ فَأَجَابَهُ أَبُو سُفْيَانَ بْنُ الْحَارِثِ أَدَامَ اللَّهُ ذَلِكَ مِنْ صَنِيعٍ وَحَرَّقَ فِي نَوَاحِيهَا السَّعِيرُ سَتَعْلَمُ أَيُّنَا مِنْهَا بِنُزْهٍ وَتَعْلَمُ أَىَّ أَرْضَيْنَا تَضِيرُ

Reference	: Sahih al-Bukhari 4032
In-book reference	: Book 64, Hadith 81
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 366

Narrated Malik bin Aus Al-Hadathan An-Nasri:

That once `Umar bin Al-Khattab called him and while he was sitting with him, his gatekeeper, Yarfa came and said, "Will you admit `Uthman, `Abdur-Rahman bin `Auf, AzZubair and Sa`d (bin Abi Waqqas) who are waiting for your permission?" `Umar said, "Yes, let them come in." After a while, Yarfa- came again and said, "Will you admit `Ali and `Abbas who are asking your permission?" `Umar said, "Yes." So, when the two entered, `Abbas said, "O chief of the believers! Judge between me and this (i.e. `Ali). "Both of them had a dispute regarding the property of Bani An-Nadir which Allah had given to His Apostle as Fai (i.e. booty gained without fighting), `Ali and `Abbas started reproaching each other. The (present) people (i.e. `Uthman and his companions) said, "O chief of the believers! Give your verdict in their case and relieve each from) the other." `Umar said, "Wait I beseech you, by Allah, by Whose

Permission both the heaven and the earth stand fast! Do you know that Allah's Messenger (ﷺ) said, 'We (Prophets) our properties are not to be inherited, and whatever we leave, is to be spent in charity,' and he said it about himself?" They (i.e. `Uthman and his company) said, "He did say it. "`Umar then turned towards `Ali and `Abbas and said, "I beseech you both, by Allah! Do you know that Allah's Messenger (ﷺ) said this?" They replied in the affirmative. He said, "Now I am talking to you about this matter. Allah the Glorified favored His Apostle with something of this Fai (i.e. booty won without fighting) which He did not give to anybody else. Allah said:-- "And what Allah gave to His Apostle ("Fai"" Booty) from them--For which you made no expedition With either Calvary or camelry. But Allah gives power to His Apostles Over whomsoever He will And Allah is able to do all things." (59.6) So this property was especially granted to Allah's Messenger (ﷺ) . But by Allah, the Prophet (ﷺ) neither took it all for himself only, nor deprived you of it, but he gave it to all of you and distributed it amongst you till only this remained out of it. And from this Allah's Messenger (ﷺ) used to spend the yearly maintenance for his family, and whatever used to remain, he used to spend it where Allah's Property is spent (i.e. in charity), Allah's Messenger (ﷺ) kept on acting like that during all his life, Then he died, and Abu Bakr said, 'I am the successor of Allah's Messenger (ﷺ).' So he (i.e. Abu Bakr) took charge of this property and disposed of it in the same manner as Allah's Messenger (ﷺ) used to do, and all of you (at that time) knew all about it." Then `Umar turned towards `Ali and `Abbas and said, "You both remember that Abu Bakr disposed of it in the way you have described and Allah knows that, in that matter, he was sincere, pious, rightly guided and the follower of the right. Then Allah caused Abu Bakr to die and I said, 'I am the successor of Allah's Messenger (ﷺ) and Abu Bakr.' So I kept this property in my possession for the first two years of my rule (i.e. Caliphate and I used to dispose of it in the same wa as Allah's Messenger (ﷺ) and Abu Bakr used to do; and Allah knows that I have been sincere, pious, rightly guided an the follower of the right (in this matte Later on both of you (i.e. `Ali and `Abbas) came to me, and the claim of you both was one and the same, O `Abbas! You also came to me. So I told you both that Allah's Messenger (ﷺ) said, "Our property is not inherited, but whatever we leave is to be given in charity.' Then when I thought that I should better hand over this property to you both or the condition that you will promise and pledge before Allah that you will dispose it off in the same way as Allah's Messenger (ﷺ) and Abu Bakr did and as I have done since the beginning of my caliphate or else you should not speak to me (about it).' So, both of you said to me, 'Hand it over to us on this condition.' And on this condition I handed it over to you. Do you want me now to give a decision other than that (decision)? By Allah, with Whose Permission both the sky and the earth stand fast, I will never give any decision other than that (decision) till the Last Hour is established. But if you are unable to manage it (i.e. that property), then return it to me, and I will manage on your behalf." The sub-narrator said, "I told `Urwa bin Az-Zubair of this Hadith and he said, 'Malik bin Aus has told the truth" I heard `Aisha, the wife of the Prophet (ﷺ) saying, 'The wives of the Prophet (ﷺ) sent `Uthman to Abu Bakr demanding from him their 1/8 of the Fai which Allah had granted to his Apostle. But I used to oppose them and say to them: Will you not fear Allah? Don't you know that the Prophet used to say: Our property is not inherited, but whatever we leave is to be given in charity? The Prophet (ﷺ) mentioned that regarding himself. He added: 'The family of Muhammad can take their sustenance from this property. So the wives of the Prophet (ﷺ) stopped demanding it when I told them of that.' So, this property (of Sadaqa) was in the hands of `Ali who withheld it from `Abbas and overpowered him. Then it came in the hands of Hasan bin `Ali, then in the hands of Husain bin `Ali, and then in the hands of `Ali bin Husain and Hasan bin Hasan, and each of the last two used to manage it in turn, then it came in the hands of Zaid bin Hasan, and it was truly the Sadaqa of Allah's Apostle ."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي مَالِكُ بْنُ أَوْسِ بْنِ الْحَدَثَانِ النَّصْرِيُّ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ ـ رضى الله عنه ـ دَعَاهُ إِذْ جَاءَهُ حَاجِبُهُ يَرْفَا فَقَالَ هَلْ لَكَ فِي عُثْمَانَ، وَعَبْدِ الرَّحْمَنِ، وَالزُّبَيْرِ وَسَعْدٍ يَسْتَأْذِنُونَ فَقَالَ نَعَمْ، فَأَدْخِلْهُمْ. فَلَبِثَ قَلِيلاً، ثُمَّ جَاءَ فَقَالَ هَلْ لَكَ فِي عَبَّاسٍ وَعَلِيٍّ يَسْتَأْذِنَانِ قَالَ نَعَمْ. فَلَمَّا دَخَلاَ قَالَ عَبَّاسٌ يَا أَمِيرَ الْمُؤْمِنِينَ، اقْضِ بَيْنِي وَبَيْنَ هَذَا، وَهُمَا يَخْتَصِمَانِ فِي الَّذِي أَفَاءَ اللَّهُ عَلَى رَسُولِهِ صلى الله عليه وسلم مِنْ بَنِي النَّضِيرِ، فَاسْتَبَّ عَلِيٌّ وَعَبَّاسٌ، فَقَالَ الرَّهْطُ يَا أَمِيرَ الْمُؤْمِنِينَ، اقْضِ بَيْنَهُمَا وَأَرِحْ أَحَدَهُمَا مِنَ الآخَرِ. فَقَالَ عُمَرُ اتَّئِدُوا، أَنْشُدُكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ، هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ ". يُرِيدُ بِذَلِكَ نَفْسَهُ. قَالُوا قَدْ قَالَ ذَلِكَ. فَأَقْبَلَ عُمَرُ عَلَى عَبَّاسٍ وَعَلِيٍّ فَقَالَ أَنْشُدُكُمَا بِاللَّهِ هَلْ تَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ قَالَ ذَلِكَ قَالاَ نَعَمْ. قَالَ فَإِنِّي أُحَدِّثُكُمْ عَنْ هَذَا الأَمْرِ، إِنَّ اللَّهَ سُبْحَانَهُ كَانَ خَصَّ رَسُولَهُ صلى الله عليه وسلم فِي هَذَا الْفَىْءِ بِشَىْءٍ لَمْ يُعْطِهِ أَحَدًا غَيْرَهُ فَقَالَ جَلَّ ذِكْرُهُ {وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلاَ رِكَابٍ} إِلَى قَوْلِهِ {قَدِيرٌ} فَكَانَتْ هَذِهِ خَالِصَةً لِرَسُولِ اللَّهِ صلى الله عليه وسلم، ثُمَّ وَاللَّهِ مَا احْتَازَهَا دُونَكُمْ، وَلاَ اسْتَأْثَرَهَا عَلَيْكُمْ، لَقَدْ أَعْطَاكُمُوهَا وَقَسَمَهَا فِيكُمْ، حَتَّى بَقِيَ هَذَا الْمَالُ مِنْهَا، فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةَ سَنَتِهِمْ مِنْ هَذَا الْمَالِ، ثُمَّ يَأْخُذُ مَا بَقِيَ فَيَجْعَلُهُ مَجْعَلَ مَالِ اللَّهِ، فَعَمِلَ ذَلِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَيَاتَهُ، ثُمَّ تُوُفِّيَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ أَبُو بَكْرٍ فَأَنَا وَلِيُّ رَسُولِ اللَّهِ صلى الله عليه وسلم. فَقَبَضَهُ أَبُو بَكْرٍ، فَعَمِلَ فِيهِ بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنْتُمْ حِينَئِذٍ. فَأَقْبَلَ عَلَى عَلِيٍّ وَعَبَّاسٍ وَقَالَ تَذْكُرَانِ أَنَّ أَبَا بَكْرٍ عَمِلَ فِيهِ كَمَا تَقُولاَنِ، وَاللَّهُ يَعْلَمُ إِنَّهُ فِيهِ لَصَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ ثُمَّ تَوَفَّى اللَّهُ أَبَا بَكْرٍ فَقُلْتُ أَنَا وَلِيُّ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَبِي بَكْرٍ. فَقَبَضْتُهُ سَنَتَيْنِ مِنْ إِمَارَتِي أَعْمَلُ فِيهِ بِمَا عَمِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ، وَاللَّهُ يَعْلَمُ أَنِّي فِيهِ صَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ، ثُمَّ جِئْتُمَانِي كِلاَكُمَا وَكَلِمَتُكُمَا وَاحِدَةٌ وَأَمْرُكُمَا جَمِيعٌ، فَجِئْتَنِي ـ يَعْنِي عَبَّاسًا ـ فَقُلْتُ لَكُمَا إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ ". فَلَمَّا بَدَا لِي أَنْ أَدْفَعَهُ إِلَيْكُمَا قُلْتُ إِنْ شِئْتُمَا دَفَعْتُهُ إِلَيْكُمَا عَلَى أَنَّ عَلَيْكُمَا عَهْدَ اللَّهِ وَمِيثَاقَهُ لَتَعْمَلاَنِ فِيهِ بِمَا عَمِلَ فِيهِ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ، وَمَا عَمِلْتُ فِيهِ مُذْ وَلِيتُ، وَإِلاَّ فَلاَ تُكَلِّمَانِي، فَقُلْتُمَا ادْفَعْهُ إِلَيْنَا بِذَلِكَ. فَدَفَعْتُهُ إِلَيْكُمَا، أَفَتَلْتَمِسَانِ مِنِّي قَضَاءً غَيْرَ ذَلِكَ فَوَاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ لاَ أَقْضِي فِيهِ بِقَضَاءٍ غَيْرِ ذَلِكَ حَتَّى تَقُومَ السَّاعَةُ، فَإِنْ عَجَزْتُمَا عَنْهُ، فَادْفَعَا إِلَىَّ فَأَنَا أَكْفِيكُمَاهُ. قَالَ فَحَدَّثْتُ هَذَا الْحَدِيثَ، عُرْوَةَ بْنَ الزُّبَيْرِ فَقَالَ صَدَقَ مَالِكُ بْنُ أَوْسٍ، أَنَا سَمِعْتُ عَائِشَةَ ـ رضى الله عنها ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم تَقُولُ أَرْسَلَ أَزْوَاجُ النَّبِيِّ صلى الله عليه وسلم عُثْمَانَ إِلَى أَبِي بَكْرٍ يَسْأَلْنَهُ ثُمُنَهُنَّ مِمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ صلى الله عليه وسلم، فَكُنْتُ أَنَا أَرُدُّهُنَّ، فَقُلْتُ لَهُنَّ أَلاَ تَتَّقِينَ اللَّهَ، أَلَمْ تَعْلَمْنَ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقُولُ " لاَ نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ ـ يُرِيدُ بِذَلِكَ نَفْسَهُ ـ إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ صلى الله عليه وسلم فِي هَذَا الْمَالِ ". فَانْتَهَى أَزْوَاجُ النَّبِيِّ صلى الله عليه وسلم إِلَى مَا أَخْبَرَتْهُنَّ. قَالَ فَكَانَتْ هَذِهِ الصَّدَقَةُ بِيَدِ عَلِيٍّ، مَنَعَهَا عَلِيٌّ عَبَّاسًا فَغَلَبَهُ عَلَيْهَا، ثُمَّ كَانَ بِيَدِ حَسَنِ بْنِ عَلِيٍّ، ثُمَّ بِيَدِ حُسَيْنِ بْنِ عَلِيٍّ، ثُمَّ بِيَدِ عَلِيِّ بْنِ حُسَيْنٍ وَحَسَنِ بْنِ حَسَنٍ، كِلاَهُمَا كَانَا يَتَدَاوَلاَنِهَا، ثُمَّ بِيَدِ زَيْدِ بْنِ حَسَنٍ، وَهْىَ صَدَقَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم حَقًّا.

Reference	: Sahih al-Bukhari 4033, 4034
In-book reference	: Book 64, Hadith 82
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 367

Narrated `Aisha:

Fatima and Al-`Abbas came to Abu Bakr, claiming their inheritance of the Prophet's land of Fadak and his share from Khaibar. Abu Bakr said, "I heard the Prophet (ﷺ) saying, 'Our property is not inherited, and whatever we leave is to be given in charity. But the family of Muhammad can take their sustenance from this property.' By Allah, I would love to do good to the Kith and kin of Allah's Apostle rather than to my own Kith and kin."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ فَاطِمَةَ ـ عَلَيْهَا السَّلاَمُ ـ وَالْعَبَّاسَ أَتَيَا أَبَا بَكْرٍ يَلْتَمِسَانِ مِيرَاثَهُمَا، أَرْضَهُ مِنْ فَدَكٍ، وَسَهْمَهُ مِنْ خَيْبَرَ. فَقَالَ أَبُو بَكْرٍ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لاَ نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ فِي هَذَا الْمَالِ ". وَاللَّهِ لَقَرَابَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم أَحَبُّ إِلَىَّ أَنْ أَصِلَ مِنْ قَرَابَتِي.

Reference	: Sahih al-Bukhari 4035, 4036
In-book reference	: Book 64, Hadith 83

USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 5, Book 59, Hadith 368

(15) Chapter: The killing of Ka'b bin Al-Ashraf

(15) باب قَتْلُ كَعْبِ بْنِ الأَشْرَفِ

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) said, "Who is willing to kill Ka`b bin Al-Ashraf who has hurt Allah and His Apostle?" Thereupon Muhammad bin Maslama got up saying, "O Allah's Messenger (ﷺ)! Would you like that I kill him?" The Prophet (ﷺ) said, "Yes," Muhammad bin Maslama said, "Then allow me to say a (false) thing (i.e. to deceive Ka`b). "The Prophet (ﷺ) said, "You may say it." Then Muhammad bin Maslama went to Ka`b and said, "That man (i.e. Muhammad demands Sadaqa (i.e. Zakat) from us, and he has troubled us, and I have come to borrow something from you." On that, Ka`b said, "By Allah, you will get tired of him!" Muhammad bin Maslama said, "Now as we have followed him, we do not want to leave him unless and until we see how his end is going to be. Now we want you to lend us a camel load or two of food." (Some difference between narrators about a camel load or two.) Ka`b said, "Yes, (I will lend you), but you should mortgage something to me." Muhammad bin Mas-lama and his companion said, "What do you want?" Ka`b replied, "Mortgage your women to me." They said, "How can we mortgage our women to you and you are the most handsome of the 'Arabs?" Ka`b said, "Then mortgage your sons to me." They said, "How can we mortgage our sons to you? Later they would be abused by the people's saying that so-and-so has been mortgaged for a camel load of food. That would cause us great disgrace, but we will mortgage our arms to you." Muhammad bin Maslama and his companion promised Ka`b that Muhammad would return to him. He came to Ka`b at night along with Ka`b's foster brother, Abu Na'ila. Ka`b invited them to come into his fort, and then he went down to them. His wife asked him, "Where are you going at this time?" Ka`b replied, "None but Muhammad bin Maslama and my (foster) brother Abu Na'ila have come." His wife said, "I hear a voice as if dropping blood is from him, Ka`b said. "They are none but my brother Muhammad bin Maslama and my foster brother Abu Naila. A generous man should respond to a call at night even if invited to be killed." Muhammad bin Maslama went with two men. (Some narrators mention the men as 'Abu bin Jabr. Al Harith bin Aus and `Abbad bin Bishr). So Muhammad bin Maslama went in together with two men, and sail to them, "When Ka`b comes, I will touch his hair and smell it, and when you see that I have got hold of his head, strip him. I will let you smell his head." Ka`b bin Al-Ashraf came down to them wrapped in his clothes, and diffusing perfume. Muhammad bin Maslama said. " have never smelt a better scent than this. Ka`b replied. "I have got the best 'Arab women who know how to use the high class of perfume." Muhammad bin Maslama requested Ka`b "Will you allow me to smell your head?" Ka`b said, "Yes." Muhammad smelt it and made his companions smell it as well. Then he requested Ka`b again, "Will you let me (smell your head)?" Ka`b said, "Yes." When Muhammad got a strong hold of him, he said (to his companions), "Get at him!" So they killed him and went to the Prophet (ﷺ) and informed him. (Abu Rafi`) was killed after Ka`b bin Al-Ashraf."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ عَمْرٌو سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ لِكَعْبِ بْنِ الأَشْرَفِ فَإِنَّهُ قَدْ آذَى اللَّهَ وَرَسُولَهُ ". فَقَامَ مُحَمَّدُ بْنُ مَسْلَمَةَ فَقَالَ يَا رَسُولَ اللَّهِ أَتُحِبُّ أَنْ أَقْتُلَهُ قَالَ " نَعَمْ ". قَالَ فَأْذَنْ لِي أَنْ أَقُولَ شَيْئًا. قَالَ " قُلْ ". فَأَتَاهُ مُحَمَّدُ بْنُ مَسْلَمَةَ فَقَالَ إِنَّ هَذَا الرَّجُلَ قَدْ سَأَلَنَا صَدَقَةً، وَإِنَّهُ قَدْ عَنَّانَا، وَإِنِّي قَدْ أَتَيْتُكَ أَسْتَسْلِفُكَ. قَالَ وَأَيْضًا وَاللَّهِ لَتَمَلُّنَّهُ قَالَ إِنَّا قَدِ اتَّبَعْنَاهُ فَلاَ نُحِبُّ أَنْ نَدَعَهُ حَتَّى نَنْظُرَ إِلَى أَىِّ شَىْءٍ يَصِيرُ شَأْنُهُ، وَقَدْ أَرَدْنَا أَنْ تُسْلِفَنَا وَسْقًا، أَوْ وَسْقَيْنِ ـ وَحَدَّثَنَا عَمْرٌو غَيْرَ مَرَّةٍ، فَلَمْ يَذْكُرْ وَسْقًا أَوْ وَسْقَيْنِ أَوْ فَقُلْتُ لَهُ فِيهِ وَسْقًا أَوْ وَسْقَيْنِ فَقَالَ أُرَى فِيهِ وَسْقًا أَوْ وَسْقَيْنِ ـ فَقَالَ نَعَمِ ارْهَنُونِي. قَالُوا أَىَّ شَىْءٍ تُرِيدُ قَالَ فَارْهَنُونِي نِسَاءَكُمْ. قَالُوا كَيْفَ نَرْهَنُكَ نِسَاءَنَا وَأَنْتَ أَجْمَلُ الْعَرَبِ قَالَ فَارْهَنُونِي أَبْنَاءَكُمْ. قَالُوا كَيْفَ نَرْهَنُكَ أَبْنَاءَنَا فَيُسَبُّ أَحَدُهُمْ، فَيُقَالُ رُهِنَ بِوَسْقٍ أَوْ وَسْقَيْنِ. هَذَا عَارٌ عَلَيْنَا، وَلَكِنَّا نَرْهَنُكَ اللأْمَةَ ـ

قَالَ سُفْيَانُ يَعْنِي السِّلاَحَ ـ فَوَاعَدَهُ أَنْ يَأْتِيَهُ، فَجَاءَهُ لَيْلاً وَمَعَهُ أَبُو نَائِلَةَ وَهْوَ أَخُو كَعْبٍ مِنَ الرَّضَاعَةِ، فَدَعَاهُمْ إِلَى الْحِصْنِ، فَنَزَلَ إِلَيْهِمْ فَقَالَتْ لَهُ امْرَأَتُهُ أَيْنَ تَخْرُجُ هَذِهِ السَّاعَةَ فَقَالَ إِنَّمَا هُوَ مُحَمَّدُ بْنُ مَسْلَمَةَ، وَأَخِي أَبُو نَائِلَةَ ـ وَقَالَ غَيْرُ عَمْرٍو قَالَتْ أَسْمَعُ صَوْتًا كَأَنَّهُ يَقْطُرُ مِنْهُ الدَّمُ. قَالَ إِنَّمَا هُوَ أَخِي مُحَمَّدُ بْنُ مَسْلَمَةَ وَرَضِيعِي أَبُو نَائِلَةَ ـ إِنَّ الْكَرِيمَ لَوْ دُعِيَ إِلَى طَعْنَةٍ بِلَيْلٍ لأَجَابَ قَالَ وَيُدْخِلُ مُحَمَّدُ بْنُ مَسْلَمَةَ مَعَهُ رَجُلَيْنِ ـ قِيلَ لِسُفْيَانَ سَمَّاهُمْ عَمْرٌو قَالَ سَمَّى بَعْضَهُمْ قَالَ عَمْرٌو جَاءَ مَعَهُ بِرَجُلَيْنِ وَقَالَ غَيْرُ عَمْرٍو أَبُو عَبْسِ بْنُ جَبْرٍ، وَالْحَارِثُ بْنُ أَوْسٍ وَعَبَّادُ بْنُ بِشْرٍ قَالَ عَمْرٌو وَجَاءَ مَعَهُ بِرَجُلَيْنِ ـ فَقَالَ إِذَا مَا جَاءَ فَإِنِّي قَائِلٌ بِشَعَرِهِ فَأَشَمُّهُ، فَإِذَا رَأَيْتُمُونِي اسْتَمْكَنْتُ مِنْ رَأْسِهِ فَدُونَكُمْ فَاضْرِبُوهُ. وَقَالَ مَرَّةً ثُمَّ أُشِمُّكُمْ. فَنَزَلَ إِلَيْهِمْ مُتَوَشِّحًا وَهْوَ يَنْفَحُ مِنْهُ رِيحُ الطِّيبِ، فَقَالَ مَا رَأَيْتُ كَالْيَوْمِ رِيحًا ـ أَىْ أَطْيَبَ ـ وَقَالَ غَيْرُ عَمْرٍو قَالَ عِنْدِي أَعْطَرُ نِسَاءِ الْعَرَبِ وَأَكْمَلُ الْعَرَبِ قَالَ عَمْرٌو فَقَالَ أَتَأْذَنُ لِي أَنْ أَشَمَّ رَأْسَكَ قَالَ نَعَمْ، فَشَمَّهُ، ثُمَّ أَشَمَّ أَصْحَابَهُ ثُمَّ قَالَ أَتَأْذَنُ لِي قَالَ نَعَمْ. فَلَمَّا اسْتَمْكَنَ مِنْهُ قَالَ دُونَكُمْ. فَقَتَلُوهُ ثُمَّ أَتَوُا النَّبِيَّ صلى الله عليه وسلم فَأَخْبَرُوهُ.

Reference	: Sahih al-Bukhari 4037
In-book reference	: Book 64, Hadith 84
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 369

(16) Chapter: The killing of Ab Rafi' 'Abdullah bin Abi Al-Huqaiq

(16) باب قَتْلُ أَبِي رَافِعٍ عَبْدِ اللَّهِ بْنِ أَبِي الْحُقَيْقِ

وَيُقَالُ سَلاَّمُ بْنُ أَبِي الْحُقَيْقِ كَانَ بِخَيْبَرَ، وَيُقَالُ فِي حِصْنٍ لَهُ بِأَرْضِ الْحِجَازِ.

وَقَالَ الزُّهْرِيُّ هُوَ بَعْدَ كَعْبِ بْنِ الأَشْرَفِ.

Narrated Al-Bara bin Azib:

Allah's Messenger (ﷺ) sent a group of persons to Abu Rafi`. `Abdullah bin Atik entered his house at night, while he was sleeping, and killed him.

حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ ـ رضى الله عنهما ـ قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَهْطًا إِلَى أَبِي رَافِعٍ فَدَخَلَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ عَتِيكٍ بَيْتَهُ لَيْلاً وَهْوَ نَائِمٌ فَقَتَلَهُ.

Reference	: Sahih al-Bukhari 4038
In-book reference	: Book 64, Hadith 85
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 370

Narrated Al-Bara bin Azib:

Allah's Messenger (ﷺ) sent some men from the Ansar to ((kill) Abu Rafi`, the Jew, and appointed `Abdullah bin Atik as their leader. Abu Rafi` used to hurt Allah's Messenger (ﷺ) and help his enemies against him. He lived in his castle in the land of Hijaz. When those men approached (the castle) after the sun had set and the people had brought back their livestock to their homes. `Abdullah (bin Atik) said to his companions, "Sit down at your places. I am going, and I will try to play a trick on the gate-keeper so that I may enter (the castle)." So `Abdullah proceeded towards the castle, and when he approached the gate, he covered himself with his clothes, pretending to answer the call of nature. The people had gone in, and the gate-keeper (considered `Abdullah as one of the castle's servants) addressing him saying, "O Allah's Servant! Enter if you wish, for I want to close the gate." `Abdullah added in his story, "So I went in (the castle) and hid myself. When the people got inside, the gate-keeper closed the gate and hung the keys on a fixed wooden peg. I got up and took the keys and opened the gate. Some people were staying late at night with Abu Rafi` for a pleasant night chat in a room of his. When his companions of nightly entertainment went away, I ascended to him, and whenever I opened a door, I closed it from inside. I said to myself, 'Should these people

discover my presence, they will not be able to catch me till I have killed him.' So I reached him and found him sleeping in a dark house amidst his family, I could not recognize his location in the house. So I shouted, 'O Abu Rafi`!' Abu Rafi` said, 'Who is it?' I proceeded towards the source of the voice and hit him with the sword, and because of my perplexity, I could not kill him. He cried loudly, and I came out of the house and waited for a while, and then went to him again and said, 'What is this voice, O Abu Rafi`?' He said, 'Woe to your mother! A man in my house has hit me with a sword! I again hit him severely but I did not kill him. Then I drove the point of the sword into his belly (and pressed it through) till it touched his back, and I realized that I have killed him. I then opened the doors one by one till I reached the staircase, and thinking that I had reached the ground, I stepped out and fell down and got my leg broken in a moonlit night. I tied my leg with a turban and proceeded on till I sat at the gate, and said, 'I will not go out tonight till I know that I have killed him.' So, when (early in the morning) the cock crowed, the announcer of the casualty stood on the wall saying, 'I announce the death of Abu Rafi`, the merchant of Hijaz. Thereupon I went to my companions and said, 'Let us save ourselves, for Allah has killed Abu Rafi`,' So I (along with my companions proceeded and) went to the Prophet (ﷺ) and described the whole story to him. "He said, 'Stretch out your (broken) leg. I stretched it out and he rubbed it and it became All right as if I had never had any ailment whatsoever."

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى أَبِي رَافِعٍ الْيَهُودِيِّ رِجَالاً مِنَ الأَنْصَارِ، فَأَمَّرَ عَلَيْهِمْ عَبْدَ اللَّهِ بْنَ عَتِيكٍ، وَكَانَ أَبُو رَافِعٍ يُؤْذِي رَسُولَ اللَّهِ صلى الله عليه وسلم وَيُعِينُ عَلَيْهِ، وَكَانَ فِي حِصْنٍ لَهُ بِأَرْضِ الْحِجَازِ، فَلَمَّا دَنَوْا مِنْهُ، وَقَدْ غَرَبَتِ الشَّمْسُ، وَرَاحَ النَّاسُ بِسَرْحِهِمْ فَقَالَ عَبْدُ اللَّهِ لأَصْحَابِهِ اجْلِسُوا مَكَانَكُمْ، فَإِنِّي مُنْطَلِقٌ، وَمُتَلَطِّفٌ لِلْبَوَّابِ، لَعَلِّي أَنْ أَدْخُلَ. فَأَقْبَلَ حَتَّى دَنَا مِنَ الْبَابِ ثُمَّ تَقَنَّعَ بِثَوْبِهِ كَأَنَّهُ يَقْضِي حَاجَةً، وَقَدْ دَخَلَ النَّاسُ، فَهَتَفَ بِهِ الْبَوَّابُ يَا عَبْدَ اللَّهِ إِنْ كُنْتَ تُرِيدُ أَنْ تَدْخُلَ فَادْخُلْ، فَإِنِّي أُرِيدُ أَنْ أُغْلِقَ الْبَابَ. فَدَخَلْتُ فَكَمَنْتُ، فَلَمَّا دَخَلَ النَّاسُ أَغْلَقَ الْبَابَ، ثُمَّ عَلَّقَ الأَغَالِيقَ عَلَى وَتَدٍ قَالَ فَقُمْتُ إِلَى الأَقَالِيدِ، فَأَخَذْتُهَا فَفَتَحْتُ الْبَابَ، وَكَانَ أَبُو رَافِعٍ يُسْمَرُ عِنْدَهُ، وَكَانَ فِي عَلاَلِيَّ لَهُ، فَلَمَّا ذَهَبَ عَنْهُ أَهْلُ سَمَرِهِ صَعِدْتُ إِلَيْهِ، فَجَعَلْتُ كُلَّمَا فَتَحْتُ بَابًا أَغْلَقْتُ عَلَىَّ مِنْ دَاخِلٍ، قُلْتُ إِنِ الْقَوْمُ نَذِرُوا بِي لَمْ يَخْلُصُوا إِلَىَّ حَتَّى أَقْتُلَهُ. فَانْتَهَيْتُ إِلَيْهِ، فَإِذَا هُوَ فِي بَيْتٍ مُظْلِمٍ وَسْطَ عِيَالِهِ، لاَ أَدْرِي أَيْنَ هُوَ مِنَ الْبَيْتِ فَقُلْتُ يَا أَبَا رَافِعٍ. قَالَ مَنْ هَذَا فَأَهْوَيْتُ نَحْوَ الصَّوْتِ، فَأَضْرِبُهُ ضَرْبَةً بِالسَّيْفِ، وَأَنَا دَهِشٌ فَمَا أَغْنَيْتُ شَيْئًا، وَصَاحَ فَخَرَجْتُ مِنَ الْبَيْتِ، فَأَمْكُثُ غَيْرَ بَعِيدٍ ثُمَّ دَخَلْتُ إِلَيْهِ فَقُلْتُ مَا هَذَا الصَّوْتُ يَا أَبَا رَافِعٍ. فَقَالَ لأُمِّكَ الْوَيْلُ، إِنَّ رَجُلاً فِي الْبَيْتِ ضَرَبَنِي قَبْلُ بِالسَّيْفِ، قَالَ فَأَضْرِبُهُ ضَرْبَةً أَثْخَنَتْهُ وَلَمْ أَقْتُلْهُ، ثُمَّ وَضَعْتُ ظُبَةَ السَّيْفِ فِي بَطْنِهِ حَتَّى أَخَذَ فِي ظَهْرِهِ، فَعَرَفْتُ أَنِّي قَتَلْتُهُ، فَجَعَلْتُ أَفْتَحُ الأَبْوَابَ بَابًا بَابًا حَتَّى انْتَهَيْتُ إِلَى دَرَجَةٍ لَهُ، فَوَضَعْتُ رِجْلِي وَأَنَا أُرَى أَنِّي قَدِ انْتَهَيْتُ إِلَى الأَرْضِ فَوَقَعْتُ فِي لَيْلَةٍ مُقْمِرَةٍ، فَانْكَسَرَتْ سَاقِي، فَعَصَبْتُهَا بِعِمَامَةٍ، ثُمَّ انْطَلَقْتُ حَتَّى جَلَسْتُ عَلَى الْبَابِ فَقُلْتُ لاَ أَخْرُجُ اللَّيْلَةَ حَتَّى أَعْلَمَ أَقَتَلْتُهُ فَلَمَّا صَاحَ الدِّيكُ قَامَ النَّاعِي عَلَى السُّورِ فَقَالَ أَنْعَى أَبَا رَافِعٍ تَاجِرَ أَهْلِ الْحِجَازِ. فَانْطَلَقْتُ إِلَى أَصْحَابِي فَقُلْتُ النَّجَاءَ، فَقَدْ قَتَلَ اللَّهُ أَبَا رَافِعٍ. فَانْتَهَيْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَحَدَّثْتُهُ فَقَالَ " ابْسُطْ رِجْلَكَ ". فَبَسَطْتُ رِجْلِي، فَمَسَحَهَا، فَكَأَنَّهَا لَمْ أَشْتَكِهَا قَطُّ.

Reference	: Sahih al-Bukhari 4039
In-book reference	: Book 64, Hadith 86
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 371

Narrated Al-Bara:

Allah's Messenger (ﷺ) sent `Abdullah bin 'Atik and `Abdullah bin `Utba with a group of men to Abu Rafi` (to kill him). They proceeded till they approached his castle, whereupon `Abdullah bin Atik said to them, "Wait (here), and in the meantime I will go and see." `Abdullah said later on, "I played a trick in order to enter the castle. By chance, they lost a donkey of theirs and came out carrying a flaming light to search for it. I was afraid that they would recognize me, so I covered my head and legs and pretended to answer the call to nature. The gatekeeper called, 'Whoever wants to come in, should come in before I close the gate.' So I went in and hid myself in a stall of a donkey near the gate of the castle. They took their supper with Abu Rafi` and had a chat till late at night. Then they went

back to their homes. When the voices vanished and I no longer detected any movement, I came out. I had seen where the gate-keeper had kept the key of the castle in a hole in the wall. I took it and unlocked the gate of the castle, saying to myself, 'If these people should notice me, I will run away easily.' Then I locked all the doors of their houses from outside while they were inside, and ascended to Abu Rafi` by a staircase. I saw the house in complete darkness with its light off, and I could not know where the man was. So I called, 'O Abu Rafi`!' He replied, 'Who is it?' I proceeded towards the voice and hit him. He cried loudly but my blow was futile. Then I came to him, pretending to help him, saying with a different tone of my voice, ' What is wrong with you, O Abu Rafi`?' He said, 'Are you not surprised? Woe on your mother! A man has come to me and hit me with a sword!' So again I aimed at him and hit him, but the blow proved futile again, and on that Abu Rafi` cried loudly and his wife got up. I came again and changed my voice as if I were a helper, and found Abu Rafi` lying straight on his back, so I drove the sword into his belly and bent on it till I heard the sound of a bone break. Then I came out, filled with astonishment and went to the staircase to descend, but I fell down from it and got my leg dislocated. I bandaged it and went to my companions limping. I said (to them), 'Go and tell Allah's Messenger (ﷺ) of this good news, but I will not leave (this place) till I hear the news of his (i.e. Abu Rafi`'s) death.' When dawn broke, an announcer of death got over the wall and announced, 'I convey to you the news of Abu Rafi`'s death.' I got up and proceeded without feeling any pain till I caught up with my companions before they reached the Prophet (ﷺ) to whom I conveyed the good news."

حَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ، حَدَّثَنَا شُرَيْحٌ ـ هُوَ ابْنُ مَسْلَمَةَ ـ حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ ـ رضي الله عنه ـ قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى أَبِي رَافِعٍ عَبْدَ اللَّهِ بْنَ عَتِيكٍ وَعَبْدَ اللَّهِ بْنَ عُتْبَةَ فِي نَاسٍ مَعَهُمْ، فَانْطَلَقُوا حَتَّى دَنَوْا مِنَ الْحِصْنِ، فَقَالَ لَهُمْ عَبْدُ اللَّهِ بْنُ عَتِيكٍ امْكُثُوا أَنْتُمْ حَتَّى أَنْطَلِقَ أَنَا فَأَنْظُرَ. قَالَ فَتَلَطَّفْتُ أَنْ أَدْخُلَ الْحِصْنَ، فَفَقَدُوا حِمَارًا لَهُمْ ـ قَالَ ـ فَخَرَجُوا بِقَبَسٍ يَطْلُبُونَهُ ـ قَالَ ـ فَخَشِيتُ أَنْ أُعْرَفَ ـ قَالَ ـ فَغَطَّيْتُ رَأْسِي كَأَنِّي أَقْضِي حَاجَةً، ثُمَّ نَادَى صَاحِبُ الْبَابِ مَنْ أَرَادَ أَنْ يَدْخُلَ فَلْيَدْخُلْ قَبْلَ أَنْ أُغْلِقَهُ. فَدَخَلْتُ ثُمَّ اخْتَبَأْتُ فِي مَرْبِطِ حِمَارٍ عِنْدَ بَابِ الْحِصْنِ، فَتَعَشَّوْا عِنْدَ أَبِي رَافِعٍ وَتَحَدَّثُوا حَتَّى ذَهَبَتْ سَاعَةٌ مِنَ اللَّيْلِ، ثُمَّ رَجَعُوا إِلَى بُيُوتِهِمْ، فَلَمَّا هَدَأَتِ الأَصْوَاتُ وَلاَ أَسْمَعُ حَرَكَةً خَرَجْتُ ـ قَالَ ـ وَرَأَيْتُ صَاحِبَ الْبَابِ حَيْثُ وَضَعَ مِفْتَاحَ الْحِصْنِ، فِي كَوَّةٍ فَأَخَذْتُهُ فَفَتَحْتُ بِهِ بَابَ الْحِصْنِ. قَالَ قُلْتُ إِنْ نَذِرَ بِي الْقَوْمُ انْطَلَقْتُ عَلَى مَهَلٍ، ثُمَّ عَمَدْتُ إِلَى أَبْوَابِ بُيُوتِهِمْ، فَغَلَّقْتُهَا عَلَيْهِمْ مِنْ ظَاهِرٍ، ثُمَّ صَعِدْتُ إِلَى أَبِي رَافِعٍ فِي سُلَّمٍ، فَإِذَا الْبَيْتُ مُظْلِمٌ قَدْ طَفِئَ سِرَاجُهُ، فَلَمْ أَدْرِ أَيْنَ الرَّجُلُ، فَقُلْتُ يَا أَبَا رَافِعٍ. قَالَ مَنْ هَذَا قَالَ فَعَمَدْتُ نَحْوَ الصَّوْتِ فَأَضْرِبُهُ، وَصَاحَ فَلَمْ تُغْنِ شَيْئًا ـ قَالَ ـ ثُمَّ جِئْتُ كَأَنِّي أُغِيثُهُ فَقُلْتُ مَا لَكَ يَا أَبَا رَافِعٍ وَغَيَّرْتُ صَوْتِي. فَقَالَ أَلاَ أُعْجِبُكَ لأُمِّكَ الْوَيْلُ، دَخَلَ عَلَىَّ رَجُلٌ فَضَرَبَنِي بِالسَّيْفِ. قَالَ فَعَمَدْتُ لَهُ أَيْضًا فَأَضْرِبُهُ أُخْرَى فَلَمْ تُغْنِ شَيْئًا، فَصَاحَ وَقَامَ أَهْلُهُ، قَالَ ثُمَّ جِئْتُ وَغَيَّرْتُ صَوْتِي كَهَيْئَةِ الْمُغِيثِ، فَإِذَا هُوَ مُسْتَلْقٍ عَلَى ظَهْرِهِ، فَأَضَعُ السَّيْفَ فِي بَطْنِهِ ثُمَّ أَنْكَفِئُ عَلَيْهِ حَتَّى سَمِعْتُ صَوْتَ الْعَظْمِ، ثُمَّ خَرَجْتُ دَهِشًا حَتَّى أَتَيْتُ السُّلَّمَ أُرِيدُ أَنْ أَنْزِلَ، فَأَسْقُطُ مِنْهُ فَانْخَلَعَتْ رِجْلِي فَعَصَبْتُهَا، ثُمَّ أَتَيْتُ أَصْحَابِي أَحْجُلُ فَقُلْتُ انْطَلِقُوا فَبَشِّرُوا رَسُولَ اللَّهِ صلى الله عليه وسلم فَإِنِّي لاَ أَبْرَحُ حَتَّى أَسْمَعَ النَّاعِيَةَ، فَلَمَّا كَانَ فِي وَجْهِ الصُّبْحِ صَعِدَ النَّاعِيَةُ فَقَالَ أَنْعَى أَبَا رَافِعٍ. قَالَ فَقُمْتُ أَمْشِي مَا بِي قَلَبَةٌ، فَأَدْرَكْتُ أَصْحَابِي قَبْلَ أَنْ يَأْتُوا النَّبِيَّ صلى الله عليه وسلم فَبَشَّرْتُهُ.

Reference	: Sahih al-Bukhari 4040
In-book reference	: Book 64, Hadith 87
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 372

(17) Chapter: The Ghazwa of Uhud (17) باب غَزْوَةِ أُحُدٍ

وَقَوْلِ اللَّهِ تَعَالَى: {وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ} وَقَوْلُهُ جَلَّ ذِكْرُهُ: {وَلاَ تَهِنُوا وَلاَ تَحْزَنُوا وَأَنْتُمُ الأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ إِنْ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِثْلُهُ وَتِلْكَ الأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لاَ يُحِبُّ الظَّالِمِينَ وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ} وَقَوْلِهِ: {وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الأَمْرِ وَعَصَيْتُمْ مِنْ بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ

مَنْ يُرِيدُ الآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ}، {وَلاَ تَحْسِبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا} الآيَةَ.

Narrated Ibn `Abbas:

On the day of Uhud. the Prophet (ﷺ) said, "This is Gabriel holding the head of his horse and equipped with war material.'

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم يَوْمَ أُحُدٍ " هَذَا جِبْرِيلُ آخِذٌ بِرَأْسِ فَرَسِهِ عَلَيْهِ أَدَاةُ الْحَرْبِ ".

Reference	: Sahih al-Bukhari 4041
In-book reference	: Book 64, Hadith 88
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 373

Narrated `Uqba bin Amir:

Allah's Messenger (ﷺ) offered the funeral prayers of the martyrs of Uhud eight years after (their death), as if bidding farewell to the living and the dead, then he ascended the pulpit and said, "I am your predecessor before you, and I am a witness on you, and your promised place to meet me will be Al- Haud (i.e. the Tank) (on the Day of Resurrection), and I am (now) looking at it from this place of mine. I am not afraid that you will worship others besides Allah, but I am afraid that worldly life will tempt you and cause you to compete with each other for it." That was the last look which I cast on Allah's Messenger (ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، أَخْبَرَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ، أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ حَيْوَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى قَتْلَى أُحُدٍ بَعْدَ ثَمَانِي سِنِينَ، كَالْمُوَدِّعِ لِلأَحْيَاءِ وَالأَمْوَاتِ، ثُمَّ طَلَعَ الْمِنْبَرَ فَقَالَ " إِنِّي بَيْنَ أَيْدِيكُمْ فَرَطٌ، وَأَنَا عَلَيْكُمْ شَهِيدٌ، وَإِنَّ مَوْعِدَكُمُ الْحَوْضُ، وَإِنِّي لأَنْظُرُ إِلَيْهِ مِنْ مَقَامِي هَذَا، وَإِنِّي لَسْتُ أَخْشَى عَلَيْكُمْ أَنْ تُشْرِكُوا، وَلَكِنِّي أَخْشَى عَلَيْكُمُ الدُّنْيَا أَنْ تَنَافَسُوهَا ". قَالَ فَكَانَتْ آخِرَ نَظْرَةٍ نَظَرْتُهَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 4042
In-book reference	: Book 64, Hadith 89
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 374

Narrated Al-Bara:

We faced the pagans on that day (of the battle of Uhud) and the Prophet (ﷺ) placed a batch of archers (at a special place) and appointed `Abdullah (bin Jubair) as their commander and said, "Do not leave this place; and if you should see us conquering the enemy, do not leave this place, and if you should see them conquering us, do not (come to) help us," So, when we faced the enemy, they took to their heel till I saw their women running towards the mountain, lifting up their clothes from their legs, revealing their leg-bangles. The Muslims started saying, "The booty, the booty!" `Abdullah bin Jubair said, "The Prophet (ﷺ) had taken a firm promise from me not to leave this place." But his companions refused (to stay). So when they refused (to stay there), (Allah) confused them so that they could not know where to go, and they suffered seventy casualties. Abu Sufyan ascended a high place and said, "Is Muhammad present amongst the people?" The Prophet (ﷺ) said, "Do not answer him." Abu Sufyan said, "Is the son of Abu Quhafa present among the people?" The Prophet (ﷺ) said, "Do not answer him." `Abd Sufyan said, "Is the son of Al-Khattab amongst the people?" He then added, "All these people have been killed, for, were they alive, they would have replied." On that, `Umar could not help saying, "You are a liar, O enemy of Allah! Allah has kept what will make you unhappy." Abu Safyan said, "Superior may be Hubal!" On that the Prophet said (to his

companions), "Reply to him." They asked, "What may we say?" He said, "Say: Allah is More Elevated and More Majestic!" Abu Sufyan said, "We have (the idol) Al-`Uzza, whereas you have no `Uzza!" The Prophet (ﷺ) said (to his companions), "Reply to him." They said, "What may we say?" The Prophet (ﷺ) said, "Say: Allah is our Helper and you have no helper." Abu Sufyan said, "(This) day compensates for our loss at Badr and (in) the battle (the victory) is always undecided and shared in turns by the belligerents. You will see some of your dead men mutilated, but neither did I urge this action, nor am I sorry for it." Narrated Jabir: Some people took wine in the morning of the day of Uhud and were then killed as martyrs.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ قَالَ لَقِينَا الْمُشْرِكِينَ يَوْمَئِذٍ، وَأَجْلَسَ النَّبِيُّ صلى الله عليه وسلم جَيْشًا مِنَ الرُّمَاةِ، وَأَمَّرَ عَلَيْهِمْ عَبْدَ اللَّهِ وَقَالَ " لاَ تَبْرَحُوا، إِنْ رَأَيْتُمُونَا ظَهَرْنَا عَلَيْهِمْ فَلاَ تَبْرَحُوا وَإِنْ رَأَيْتُمُوهُمْ ظَهَرُوا عَلَيْنَا فَلاَ تُعِينُونَا ". فَلَمَّا لَقِينَا هَرَبُوا حَتَّى رَأَيْتُ النِّسَاءَ يَشْتَدِدْنَ فِي الْجَبَلِ، رَفَعْنَ عَنْ سُوقِهِنَّ قَدْ بَدَتْ خَلاَخِلُهُنَّ، فَأَخَذُوا يَقُولُونَ الْغَنِيمَةَ الْغَنِيمَةَ. فَقَالَ عَبْدُ اللَّهِ عَهِدَ إِلَيَّ النَّبِيُّ صلى الله عليه وسلم أَنْ لاَ تَبْرَحُوا. فَأَبَوْا، فَلَمَّا أَبَوْا صُرِفَ وُجُوهُهُمْ، فَأُصِيبَ سَبْعُونَ قَتِيلاً، وَأَشْرَفَ أَبُو سُفْيَانَ فَقَالَ أَفِي الْقَوْمِ مُحَمَّدٌ فَقَالَ " لاَ تُجِيبُوهُ ". فَقَالَ أَفِي الْقَوْمِ ابْنُ أَبِي قُحَافَةَ قَالَ " لاَ تُجِيبُوهُ ". فَقَالَ أَفِي الْقَوْمِ ابْنُ الْخَطَّابِ فَقَالَ إِنَّ هَؤُلاَءِ قُتِلُوا، فَلَوْ كَانُوا أَحْيَاءً لأَجَابُوا، فَلَمْ يَمْلِكْ عُمَرُ نَفْسَهُ فَقَالَ كَذَبْتَ يَا عَدُوَّ اللَّهِ، أَبْقَى اللَّهُ عَلَيْكَ مَا يُخْزِيكَ. قَالَ أَبُو سُفْيَانَ أُعْلُ هُبَلْ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَجِيبُوهُ ". قَالُوا مَا نَقُولُ قَالَ " قُولُوا اللَّهُ أَعْلَى وَأَجَلُّ ". قَالَ أَبُو سُفْيَانَ لَنَا الْعُزَّى وَلاَ عُزَّى لَكُمْ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَجِيبُوهُ ". قَالُوا مَا نَقُولُ قَالَ " قُولُوا اللَّهُ مَوْلاَنَا وَلاَ مَوْلَى لَكُمْ ". قَالَ أَبُو سُفْيَانَ يَوْمٌ بِيَوْمِ بَدْرٍ، وَالْحَرْبُ سِجَالٌ، وَتَجِدُونَ مُثْلَةً لَمْ آمُرْ بِهَا وَلَمْ تَسُؤْنِي. أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ جَابِرٍ، قَالَ اصْطَبَحَ الْخَمْرَ يَوْمَ أُحُدٍ نَاسٌ ثُمَّ قُتِلُوا شُهَدَاءَ.

Reference	: Sahih al-Bukhari 4043, 4044
In-book reference	: Book 64, Hadith 90
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 375

Narrated Sa`d bin Ibrahim:

A meal was brought to `Abdur-Rahman bin `Auf while he was fasting. He said, "Mus`ab bin `Umar was martyred, and he was better than I, yet he was shrouded in a Burda (i.e. a sheet) so that, if his head was covered, his feet became naked, and if his feet were covered, his head became naked." `Abdur-Rahman added, "Hamza was martyred and he was better than 1. Then worldly wealth was bestowed upon us and we were given thereof too much. We are afraid that the reward of our deeds have been given to us in this life." `Abdur-Rahman then started weeping so much that he left the food.

حَدَّثَنَا عَبْدَانُ، حَدَّثَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، إِبْرَاهِيمَ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ، أُتِيَ بِطَعَامٍ، وَكَانَ صَائِمًا فَقَالَ قُتِلَ مُصْعَبُ بْنُ عُمَيْرٍ، وَهْوَ خَيْرٌ مِنِّي، كُفِّنَ فِي بُرْدَةٍ، إِنْ غُطِّيَ رَأْسُهُ بَدَتْ رِجْلاَهُ، وَإِنْ غُطِّيَ رِجْلاَهُ بَدَا رَأْسُهُ ـ وَأُرَاهُ قَالَ ـ وَقُتِلَ حَمْزَةُ وَهْوَ خَيْرٌ مِنِّي، ثُمَّ بُسِطَ لَنَا مِنَ الدُّنْيَا مَا بُسِطَ، أَوْ قَالَ أُعْطِينَا مِنَ الدُّنْيَا مَا أُعْطِينَا، وَقَدْ خَشِينَا أَنْ تَكُونَ حَسَنَاتُنَا عُجِّلَتْ لَنَا. ثُمَّ جَعَلَ يَبْكِي حَتَّى تَرَكَ الطَّعَامَ.

Reference	: Sahih al-Bukhari 4045
In-book reference	: Book 64, Hadith 91
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 376

Narrated Jabir bin `Abdullah:

On the day of the battle of Uhud, a man came to the Prophet (ﷺ) and said, "Can you tell me where I will be if I should get martyred?" The Prophet (ﷺ) replied, "In Paradise." The man threw away some dates he was carrying in his hand, and fought till he was martyred .

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ قَالَ رَجُلٌ لِلنَّبِيِّ صلى الله عليه وسلم يَوْمَ أُحُدٍ أَرَأَيْتَ إِنْ قُتِلْتُ فَأَيْنَ أَنَا قَالَ " **فِي الْجَنَّةِ** " فَأَلْقَى تَمَرَاتٍ فِي يَدِهِ، ثُمَّ قَاتَلَ حَتَّى قُتِلَ.

Reference : Sahih al-Bukhari 4046
In-book reference : Book 64, Hadith 92
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 377
(deprecated numbering scheme)

Narrated Khabbab bin Al-Art:

We migrated in the company of Allah's Messenger (ﷺ), seeking Allah's Pleasure. So our reward became due and sure with Allah. Some of us have been dead without enjoying anything of their rewards (here), and one of them was Mus'ab bin 'Umar who was martyred on the day of the battle of Uhud, and did not leave anything except a Namira (i.e. a sheet in which he was shrouded). If we covered his head with it, his feet became naked, and if we covered his feet with it, his head became naked. So the Prophet (ﷺ) said to us, "Cover his head with it and put some Idhkhir (i.e. a kind of grass) over his feet or throw Idhkhir over his feet." But some amongst us have got the fruits of their labor ripened, and they are collecting them.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ خَبَّابٍ ـ رضى الله عنه ـ قَالَ هَاجَرْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم نَبْتَغِي وَجْهَ اللَّهِ، فَوَجَبَ أَجْرُنَا عَلَى اللَّهِ، وَمِنَّا مَنْ مَضَى أَوْ ذَهَبَ لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا، كَانَ مِنْهُمْ مُصْعَبُ بْنُ عُمَيْرٍ قُتِلَ يَوْمَ أُحُدٍ، لَمْ يَتْرُكْ إِلاَّ نَمِرَةً، كُنَّا إِذَا غَطَّيْنَا بِهَا رَأْسَهُ خَرَجَتْ رِجْلاَهُ، وَإِذَا غُطِّيَ بِهَا رِجْلاَهُ خَرَجَ رَأْسُهُ، فَقَالَ لَنَا النَّبِيُّ صلى الله عليه وسلم " غَطُّوا بِهَا رَأْسَهُ، وَاجْعَلُوا عَلَى رِجْلِهِ الإِذْخِرَ ـ أَوْ قَالَ أَلْقُوا عَلَى رِجْلِهِ مِنَ الإِذْخِرِ ". وَمِنَّا مَنْ قَدْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهْوَ يَهْدُبُهَا.

Reference : Sahih al-Bukhari 4047
In-book reference : Book 64, Hadith 93
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 378
(deprecated numbering scheme)

Narrated Anas:

His uncle (Anas bin An-Nadr) was absent from the battle of Badr and he said, "I was absent from the first battle of the Prophet (i.e. Badr battle), and if Allah should let me participate in (a battle) with the Prophet, Allah will see how strongly I will fight." So he encountered the day of Uhud battle. The Muslims fled and he said, "O Allah ! I appeal to You to excuse me for what these people (i.e. the Muslims) have done, and I am clear from what the pagans have done." Then he went forward with his sword and met Sad bin Mu'adh (fleeing), and asked him, "Where are you going, O Sad? I detect a smell of Paradise before Uhud." Then he proceeded on and was martyred. No-body was able to recognize him till his sister recognized him by a mole on his body or by the tips of his fingers. He had over 80 wounds caused by stabbing, striking or shooting with arrows.

أَخْبَرَنَا حَسَّانُ بْنُ حَسَّانَ، حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ، حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ عَمَّهُ، غَابَ عَنْ بَدْرٍ فَقَالَ غِبْتُ عَنْ أَوَّلِ قِتَالِ النَّبِيِّ صلى الله عليه وسلم، لَئِنْ أَشْهَدَنِي اللَّهُ مَعَ النَّبِيِّ صلى الله عليه وسلم لَيَرَيَنَّ اللَّهُ مَا أُجِدُّ. فَلَقِيَ يَوْمَ أُحُدٍ، فَهُزِمَ النَّاسُ فَقَالَ اللَّهُمَّ إِنِّي أَعْتَذِرُ إِلَيْكَ مِمَّا صَنَعَ هَؤُلاَءِ ـ يَعْنِي الْمُسْلِمِينَ ـ وَأَبْرَأُ إِلَيْكَ مِمَّا جَاءَ بِهِ الْمُشْرِكُونَ. فَتَقَدَّمَ بِسَيْفِهِ فَلَقِيَ سَعْدَ بْنَ مُعَاذٍ فَقَالَ أَيْنَ يَا سَعْدُ إِنِّي أَجِدُ رِيحَ الْجَنَّةِ دُونَ أُحُدٍ. فَمَضَى فَقُتِلَ، فَمَا عُرِفَ حَتَّى عَرَفَتْهُ أُخْتُهُ بِشَامَةٍ أَوْ بِبَنَانِهِ، وَبِهِ بِضْعٌ وَثَمَانُونَ مِنْ طَعْنَةٍ وَضَرْبَةٍ وَرَمْيَةٍ بِسَهْمٍ.

Reference : Sahih al-Bukhari 4048
In-book reference : Book 64, Hadith 94
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 378
(deprecated numbering scheme)

Narrated Zaid bin Thabit:

When we wrote the Holy Qur'an, I missed one of the Verses of Surat-al-Ahzab which I used to hear Allah's Messenger (ﷺ) reciting. Then we searched for it and found it with Khuza`ima bin Thabit Al-Ansari. The Verse was:-- 'Among the Believers are men Who have been true to Their Covenant with Allah, Of them, some have fulfilled

Their obligations to Allah (i.e. they have been Killed in Allah's Cause), And some of them are (still) waiting" (33.23) So we wrote this in its place in the Qur'an.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، حَدَّثَنَا ابْنُ شِهَابٍ، أَخْبَرَنِي خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ، أَنَّهُ سَمِعَ زَيْدَ بْنَ ثَابِتٍ ـ رضى الله عنه ـ يَقُولُ فَقَدْتُ آيَةً مِنَ الأَحْزَابِ حِينَ نَسَخْنَا الْمُصْحَفَ، كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقْرَأُ بِهَا، فَالْتَمَسْنَاهَا فَوَجَدْنَاهَا مَعَ خُزَيْمَةَ بْنِ ثَابِتٍ الأَنْصَارِيِّ {مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ } فَأَلْحَقْنَاهَا فِي سُورَتِهَا فِي الْمُصْحَفِ.

Reference	: Sahih al-Bukhari 4049
In-book reference	: Book 64, Hadith 95
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 379

Narrated Zaid bin Thabit:

When the Prophet (ﷺ) set out for (the battle of) Uhud, some of those who had gone out with him, returned. The companions of the Prophet (ﷺ) were divided into two groups. One group said, "We will fight them (i.e. the enemy)," and the other group said, "We will not fight them." So there came the Divine Revelation:-- '(O Muslims!) Then what is the matter within you that you are divided. Into two parties about the hypocrites? Allah has cast them back (to disbelief) Because of what they have earned.' (4.88) On that, the Prophet (ﷺ) said, "That is Taiba (i.e. the city of Medina) which clears one from one's sins as the fire expels the impurities of silver."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ،، يُحَدِّثُ عَنْ زَيْدِ بْنِ ثَابِتٍ ـ رضى الله عنه ـ قَالَ لَمَّا خَرَجَ النَّبِيُّ صلى الله عليه وسلم إِلَى أُحُدٍ، رَجَعَ نَاسٌ مِمَّنْ خَرَجَ مَعَهُ، وَكَانَ أَصْحَابُ النَّبِيِّ صلى الله عليه وسلم فِرْقَتَيْنِ، فِرْقَةً تَقُولُ نُقَاتِلُهُمْ. وَفِرْقَةً تَقُولُ لاَ نُقَاتِلُهُمْ. فَنَزَلَتْ {فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا} وَقَالَ " إِنَّهَا طَيْبَةُ تَنْفِي الذُّنُوبَ كَمَا تَنْفِي النَّارُ خَبَثَ الْفِضَّةِ ".

Reference	: Sahih al-Bukhari 4050
In-book reference	: Book 64, Hadith 96
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 380

(18) Chapter: "...but Allah was their Wali."

(18) باب {إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلاَ وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ}

Narrated Jabir:

This Verse: "When two of your parties almost Decided to fall away..." was revealed in our connection, i.e. Bani Salama and Bani Haritha and I would not have liked that, if it was not revealed, for Allah said:-- But Allah was their Protector.....(3.122)

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنِ ابْنِ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ جَابِرٍ ـ رضى الله عنه ـ قَالَ نَزَلَتْ هَذِهِ الآيَةُ فِينَا {إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلاَ} بَنِي سَلِمَةَ وَبَنِي حَارِثَةَ، وَمَا أُحِبُّ أَنَّهَا لَمْ تَنْزِلْ، وَاللَّهُ يَقُولُ {وَاللَّهُ وَلِيُّهُمَا}

Reference	: Sahih al-Bukhari 4051
In-book reference	: Book 64, Hadith 97
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 381

Narrated Jabir:

"Allah's Messenger (ﷺ) said to me, "Have you got married O Jabir?" I replied, "Yes." He asked "What, a virgin or a matron?" I replied, "Not a virgin but a matron." He said, "Why did you not marry a young girl who would have fondled with you?" I replied, "O Allah's Messenger (ﷺ)! My father was martyred on the day of Uhud and left nine (orphan) daughters who are my nine sisters; so I disliked to have another young girl of their age, but (I sought) an

(elderly) woman who could comb their hair and look after them." The Prophet (ﷺ) said, "You have done the right thing."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا سُفْيَانُ، أَخْبَرَنَا عَمْرٌو، عَنْ جَابِرٍ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " هَلْ نَكَحْتَ يَا جَابِرُ ". قُلْتُ نَعَمْ. قَالَ " مَاذَا أَبِكْرًا أَمْ ثَيِّبًا ". قُلْتُ لاَ بَلْ ثَيِّبًا. قَالَ " فَهَلاَّ جَارِيَةً تُلاَعِبُكَ ". قُلْتُ يَا رَسُولَ اللَّهِ، إِنَّ أَبِي قُتِلَ يَوْمَ أُحُدٍ وَتَرَكَ تِسْعَ بَنَاتٍ كُنَّ لِي تِسْعَ أَخَوَاتٍ، فَكَرِهْتُ أَنْ أَجْمَعَ إِلَيْهِنَّ جَارِيَةً خَرْقَاءَ مِثْلَهُنَّ، وَلَكِنِ امْرَأَةً تَمْشُطُهُنَّ وَتَقُومُ عَلَيْهِنَّ. قَالَ " أَصَبْتَ ".

Reference	: Sahih al-Bukhari 4052
In-book reference	: Book 64, Hadith 98
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 382

Narrated Jabir bin `Abdullah:

That his father was martyred on the day of the battle of Uhud and was in debt and left six (orphan) daughters. Jabir, added, "When the season of plucking the dates came, I went to Allah's Messenger (ﷺ) and said, "You know that my father was martyred on the day of Uhud, and he was heavily in debt, and I would like that the creditors should see you." The Prophet (ﷺ) said, "Go and pile every kind of dates apart." I did so and called him (i.e. the Prophet (ﷺ)). When the creditors saw him, they started claiming their debts from me then in such a harsh manner (as they had never done before). So when he saw their attitude, he went round the biggest heap of dates thrice, and then sat over it and said, 'O Jabir), call your companions (i.e. the creditors).' Then he kept on measuring (and giving) to the creditors (their due) till Allah paid all the debt of my father. I would have been satisfied to retain nothing of those dates for my sisters after Allah had paid the debts of my father. But Allah saved all the heaps (of dates), so that when I looked at the heap where the Prophet (ﷺ) had been sitting, it seemed as if a single date had not been taken away thereof."

حَدَّثَنِي أَحْمَدُ بْنُ أَبِي سُرَيْجٍ، أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، حَدَّثَنَا شَيْبَانُ، عَنْ فِرَاسٍ، عَنِ الشَّعْبِيِّ، قَالَ حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ ـ رضى الله عنهما أَنَّ أَبَاهُ، اسْتُشْهِدَ يَوْمَ أُحُدٍ وَتَرَكَ عَلَيْهِ دَيْنًا، وَتَرَكَ سِتَّ بَنَاتٍ، فَلَمَّا حَضَرَ جِزَازُ النَّخْلِ قَالَ أَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقُلْتُ قَدْ عَلِمْتَ أَنَّ وَالِدِي قَدِ اسْتُشْهِدَ يَوْمَ أُحُدٍ، وَتَرَكَ دَيْنًا كَثِيرًا، وَإِنِّي أُحِبُّ أَنْ يَرَاكَ الْغُرَمَاءُ. فَقَالَ " اذْهَبْ فَبَيْدِرْ كُلَّ تَمْرٍ عَلَى نَاحِيَةٍ ". فَفَعَلْتُ ثُمَّ دَعَوْتُهُ، فَلَمَّا نَظَرُوا إِلَيْهِ كَأَنَّهُمْ أُغْرُوا بِي تِلْكَ السَّاعَةَ، فَلَمَّا رَأَى مَا يَصْنَعُونَ أَطَافَ حَوْلَ أَعْظَمِهَا بَيْدَرًا ثَلاَثَ مَرَّاتٍ، ثُمَّ جَلَسَ عَلَيْهِ، ثُمَّ قَالَ " ادْعُ لَكَ أَصْحَابَكَ ". فَمَا زَالَ يَكِيلُ لَهُمْ حَتَّى أَدَّى اللَّهُ عَنْ وَالِدِي أَمَانَتَهُ، وَأَنَا أَرْضَى أَنْ يُؤَدِّيَ اللَّهُ أَمَانَةَ وَالِدِي، وَلاَ أَرْجِعَ إِلَى أَخَوَاتِي بِتَمْرَةٍ، فَسَلَّمَ اللَّهُ الْبَيَادِرَ كُلَّهَا وَحَتَّى إِنِّي أَنْظُرُ إِلَى الْبَيْدَرِ الَّذِي كَانَ عَلَيْهِ النَّبِيُّ صلى الله عليه وسلم كَأَنَّهَا لَمْ تَنْقُصْ تَمْرَةً وَاحِدَةً.

Reference	: Sahih al-Bukhari 4053
In-book reference	: Book 64, Hadith 99
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 383

Narrated Sa`d bin Abi Waqqas:

I saw Allah's Messenger (ﷺ) on the day of the battle of Uhud accompanied by two men fighting on his behalf. They were dressed in white and were fighting as bravely as possible. I had never seen them before, nor did I see them later on.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ ـ رضى الله عنه ـ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَوْمَ أُحُدٍ، وَمَعَهُ رَجُلاَنِ يُقَاتِلاَنِ عَنْهُ، عَلَيْهِمَا ثِيَابٌ بِيضٌ، كَأَشَدِّ الْقِتَالِ، مَا رَأَيْتُهُمَا قَبْلُ وَلاَ بَعْدُ.

Reference	: Sahih al-Bukhari 4054
In-book reference	: Book 64, Hadith 100
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 384

Narrated Sa`d bin Abi Waqqas:

The Prophet (ﷺ) took out a quiver (of arrows) for me on the day of Uhud and said, "Throw (arrows); let my father and mother be sacrificed for you."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، حَدَّثَنَا هَاشِمُ بْنُ هَاشِمٍ السَّعْدِيُّ، قَالَ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ، يَقُولُ سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ، يَقُولُ نَثَلَ لِي النَّبِيُّ صلى الله عليه وسلم كِنَانَتَهُ يَوْمَ أُحُدٍ فَقَالَ " ارْمِ فِدَاكَ أَبِي وَأُمِّي ".

Reference	: Sahih al-Bukhari 4055
In-book reference	: Book 64, Hadith 101
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 385

Narrated Sa`d:

Allah's Messenger (ﷺ) mentioned both his father and mother for me on the day of the battle of Uhud.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ، قَالَ سَمِعْتُ سَعْدًا، يَقُولُ جَمَعَ لِي النَّبِيُّ صلى الله عليه وسلم أَبَوَيْهِ يَوْمَ أُحُدٍ.

Reference	: Sahih al-Bukhari 4056
In-book reference	: Book 64, Hadith 102
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 386

Narrated Ibn Al Musaiyab:

Sa`d bin Abi Waqqas said, "Allah's Messenger (ﷺ) mentioned both his father and mother for me on the day of the battle of Uhud." He meant when the Prophet (ﷺ) said (to Sa`d) while the latter was fighting. "Let my father and mother be sacrificed for you!"

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا لَيْثٌ، عَنْ يَحْيَى، عَنِ ابْنِ الْمُسَيَّبِ، أَنَّهُ قَالَ قَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ ـ رضى الله عنه ـ لَقَدْ جَمَعَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ أُحُدٍ أَبَوَيْهِ كِلَيْهِمَا. يُرِيدُ حِينَ قَالَ " فِدَاكَ أَبِي وَأُمِّي ". وَهُوَ يُقَاتِلُ.

Reference	: Sahih al-Bukhari 4057
In-book reference	: Book 64, Hadith 103
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 387

Narrated `Ali:

I have never heard the Prophet (ﷺ) mentioning both his father and mother for anybody other than Sa`d.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا مِسْعَرٌ، عَنْ سَعْدٍ، عَنِ ابْنِ شَدَّادٍ، قَالَ سَمِعْتُ عَلِيًّا ـ رضى الله عنه ـ يَقُولُ مَا سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَجْمَعُ أَبَوَيْهِ لأَحَدٍ غَيْرَ سَعْدٍ.

Reference	: Sahih al-Bukhari 4058
In-book reference	: Book 64, Hadith 104
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 388

Narrated `Ali:

I have never heard the Prophet (ﷺ) mentioning his father and mother for anybody other than Sa`d bin Malik. I heard him saying on the day of Uhud, "O Sa`d throw (arrows)! Let my father and mother be sacrificed for you !"

حَدَّثَنَا يَسَرَةُ بْنُ صَفْوَانَ، حَدَّثَنَا إِبْرَاهِيمُ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ عَلِيٍّ ـ رضى الله عنه ـ قَالَ مَا سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم جَمَعَ أَبَوَيْهِ لأَحَدٍ إِلاَّ لِسَعْدِ بْنِ مَالِكٍ، فَإِنِّي سَمِعْتُهُ يَقُولُ يَوْمَ أُحُدٍ " يَا سَعْدُ ارْمِ، فِدَاكَ أَبِي وَأُمِّي ".

Reference	: Sahih al-Bukhari 4059
In-book reference	: Book 64, Hadith 105

USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 389
(deprecated numbering scheme)

Narrated Mu'tamir's father:

`Uthman said that on the day of the battle of Uhud, none remained with the Prophet (ﷺ) but Talha and Sa`d.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، عَنْ مُعْتَمِرٍ، عَنْ أَبِيهِ، قَالَ زَعَمَ أَبُو عُثْمَانَ أَنَّهُ لَمْ يَبْقَ مَعَ النَّبِيِّ صلى الله عليه وسلم فِي بَعْضِ تِلْكَ الأَيَّامِ الَّتِي يُقَاتِلُ فِيهِنَّ غَيْرُ طَلْحَةَ وَسَعْدٍ. عَنْ حَدِيثِهِمَا.

Reference : Sahih al-Bukhari 4060, 4061
In-book reference : Book 64, Hadith 106
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 390
(deprecated numbering scheme)

Narrated As-Saib bin Yazid:

I have been in the company of `AbdurRahman bin `Auf, Talha bin 'Ubaidullah, Al-Miqdad and Sa`d, and I heard none of them narrating anything from the Prophet (ﷺ) excepting the fact that I heard Talha narrating about the day of Uhud (battle) .

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ يُوسُفَ، قَالَ سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ، قَالَ صَحِبْتُ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ وَطَلْحَةَ بْنَ عُبَيْدِ اللَّهِ وَالْمِقْدَادَ وَسَعْدًا رضى الله عنهم فَمَا سَمِعْتُ أَحَدًا مِنْهُمْ يُحَدِّثُ عَنِ النَّبِيِّ صلى الله عليه وسلم، إِلاَّ أَنِّي سَمِعْتُ طَلْحَةَ يُحَدِّثُ عَنْ يَوْمِ أُحُدٍ

Reference : Sahih al-Bukhari 4062
In-book reference : Book 64, Hadith 107
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 391
(deprecated numbering scheme)

Narrated Qais:

I saw Talha's paralyzed hand with which he had protected the Prophet (ﷺ) on the day of Uhud.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ رَأَيْتُ يَدَ طَلْحَةَ شَلاَّءَ، وَقَى بِهَا النَّبِيَّ صلى الله عليه وسلم يَوْمَ أُحُدٍ.

Reference : Sahih al-Bukhari 4063
In-book reference : Book 64, Hadith 108
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 392
(deprecated numbering scheme)

Narrated Anas:

When it was the day of Uhud, the people left the Prophet (ﷺ) while Abu Talha was in front of the Prophet (ﷺ) shielding him with his leather shield. Abu Talha was a skillful archer who used to shoot violently. He broke two or three arrow bows on that day. If a man carrying a quiver full of arrows passed by, the Prophet would say (to him), put (scatter) its contents for Abu Talha." The Prophet (ﷺ) would raise his head to look at the enemy, whereupon Abu Talha would say, "Let my father and mother be sacrificed for you ! Do not raise your head, lest an arrow of the enemy should hit you. (Let) my neck (be struck) rather than your neck." I saw `Aisha, the daughter of Abu Bakr, and Um Sulaim rolling up their dresses so that I saw their leg-bangles while they were carrying water skins on their backs and emptying them in the mouths of the (wounded) people. They would return to refill them and again empty them in the mouths of the (wounded) people. The sword fell from Abu Talha's hand twice or thrice (on that day).

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ لَمَّا كَانَ يَوْمَ أُحُدٍ انْهَزَمَ النَّاسُ عَنِ النَّبِيِّ صلى الله عليه وسلم وَأَبُو طَلْحَةَ بَيْنَ يَدَىِ النَّبِيِّ صلى الله عليه وسلم مُجَوِّبٌ عَلَيْهِ بِحَجَفَةٍ لَهُ، وَكَانَ أَبُو طَلْحَةَ رَجُلاً رَامِيًا شَدِيدَ النَّزْعِ، كَسَرَ يَوْمَئِذٍ قَوْسَيْنِ أَوْ ثَلاَثًا، وَكَانَ الرَّجُلُ يَمُرُّ مَعَهُ بِجَعْبَةٍ مِنَ النَّبْلِ فَيَقُولُ انْثُرْهَا لأَبِي طَلْحَةَ. قَالَ وَيُشْرِفُ النَّبِيُّ صلى

الله عليه وسلم يَنْظُرُ إِلَى الْقَوْمِ، فَيَقُولُ أَبُو طَلْحَةَ بِأَبِي أَنْتَ وَأُمِّي، لاَ تُشْرِفْ يُصِيبُكَ سَهْمٌ مِنْ سِهَامِ الْقَوْمِ، نَحْرِي دُونَ نَحْرِكَ. وَلَقَدْ رَأَيْتُ عَائِشَةَ بِنْتَ أَبِي بَكْرٍ وَأُمَّ سُلَيْمٍ، وَإِنَّهُمَا لَمُشَمِّرَتَانِ أَرَى خَدَمَ سُوقِهِمَا تَنْقُزَانِ الْقِرَبَ عَلَى مُتُونِهِمَا، تُفْرِغَانِهِ فِي أَفْوَاهِ الْقَوْمِ ثُمَّ تَرْجِعَانِ فَتَمْلآنِهَا، ثُمَّ تَجِيئَانِ فَتُفْرِغَانِهِ فِي أَفْوَاهِ الْقَوْمِ، وَلَقَدْ وَقَعَ السَّيْفُ مِنْ يَدَىْ أَبِي طَلْحَةَ إِمَّا مَرَّتَيْنِ وَإِمَّا ثَلاَثًا.

Reference	: Sahih al-Bukhari 4064
In-book reference	: Book 64, Hadith 109
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 393

Narrated `Aisha:

When it was the day of Uhud, the pagans were defeated. Then Satan, Allah's Curse be upon him, cried loudly, "O Allah's Worshippers, beware of what is behind!" On that, the front files of the (Muslim) forces turned their backs and started fighting with the back files. Hudhaifa looked, and on seeing his father Al-Yaman, he shouted, "O Allah's Worshippers, my father, my father!" But by Allah, they did not stop till they killed him. Hudhaifa said, "May Allah forgive you." (The sub-narrator, `Urwa, said, "By Allah, Hudhaifa continued asking Allah's Forgiveness for the killers of his father till he departed to Allah (i.e. died).")

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ لَمَّا كَانَ يَوْمَ أُحُدٍ هُزِمَ الْمُشْرِكُونَ، فَصَرَخَ إِبْلِيسُ لَعْنَةُ اللَّهِ عَلَيْهِ أَىْ عِبَادَ اللَّهِ أُخْرَاكُمْ. فَرَجَعَتْ أُولاَهُمْ فَاجْتَلَدَتْ هِيَ وَأُخْرَاهُمْ فَبَصُرَ حُذَيْفَةُ فَإِذَا هُوَ بِأَبِيهِ الْيَمَانِ فَقَالَ أَىْ عِبَادَ اللَّهِ أَبِي أَبِي. قَالَ قَالَتْ فَوَاللَّهِ مَا احْتَجَزُوا حَتَّى قَتَلُوهُ فَقَالَ حُذَيْفَةُ يَغْفِرُ اللَّهُ لَكُمْ. قَالَ عُرْوَةُ فَوَاللَّهِ مَا زَالَتْ فِي حُذَيْفَةَ بَقِيَّةُ خَيْرٍ حَتَّى لَحِقَ بِاللَّهِ. بَصُرْتُ عَلِمْتُ، مِنَ الْبَصِيرَةِ فِي الأَمْرِ، وَأَبْصَرْتُ مِنْ بَصَرِ الْعَيْنِ وَيُقَالُ بَصُرْتُ وَأَبْصَرْتُ وَاحِدٌ.

Reference	: Sahih al-Bukhari 4065
In-book reference	: Book 64, Hadith 110
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 394

(19) Chapter: “But Allah indeed has forgiven them.”

(19) باب قَوْلِ اللَّهِ تَعَالَى {إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ}

Narrated `Uthman bin Mauhab:

A man came to perform the Hajj to (Allah's) House. Seeing some people sitting, he said, "Who are these sitting people?" Somebody said, "They are the people of Quraish." He said, "Who is the old man?" They said, "Ibn `Umar." He went to him and said, "I want to ask you about something; will you tell me about it? I ask you with the respect due to the sanctity of this (Sacred) House, do you know that `Uthman bin `Affan fled on the day of Uhud?" Ibn `Umar said, "Yes." He said, "Do you know that he (i.e. `Uthman) was absent from the Badr (battle) and did not join it?" Ibn `Umar said, "Yes." He said, "Do you know that he failed to be present at the Ridwan Pledge of allegiance (i.e. Pledge of allegiance at Hudaibiya) and did not witness it?" Ibn `Umar replied, "Yes," He then said, "Allahu- Akbar!" Ibn `Umar said, "Come along; I will inform you and explain to you what you have asked. As for the flight (of `Uthman) on the day of Uhud, I testify that Allah forgave him. As regards his absence from the Badr (battle), he was married to the daughter of Allah's Messenger (ﷺ) and she was ill, so the Prophet (ﷺ) said to him, 'You will have such reward as a man who has fought the Badr battle will get, and will also have the same share of the booty.' As for his absence from the Ridwan Pledge of allegiance if there had been anybody more respected by the Meccans than `Uthman bin `Affan, the Prophet would surely have sent that man instead of `Uthman. So the Prophet (ﷺ) sent him (i.e. `Uthman to Mecca) and the Ridwan Pledge of allegiance took place after `Uthman had gone to Mecca. The

Prophet raised his right hand saying. 'This is the hand of `Uthman,' and clapped it over his other hand and said, "This is for `Uthman.'" Ibn `Umar then said (to the man), "Go now, after taking this information."

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا أَبُو حَمْزَةَ، عَنْ عُثْمَانَ بْنِ مَوْهَبٍ، قَالَ جَاءَ رَجُلٌ حَجَّ الْبَيْتَ فَرَأَى قَوْمًا جُلُوسًا فَقَالَ مَنْ هَؤُلاَءِ الْقُعُودُ قَالُوا هَؤُلاَءِ قُرَيْشٌ. قَالَ مَنِ الشَّيْخُ قَالُوا ابْنُ عُمَرَ. فَأَتَاهُ فَقَالَ إِنِّي سَائِلُكَ عَنْ شَىْءٍ أَتُحَدِّثُنِي، قَالَ أَنْشُدُكَ بِحُرْمَةِ هَذَا الْبَيْتِ أَتَعْلَمُ أَنَّ عُثْمَانَ بْنَ عَفَّانَ فَرَّ يَوْمَ أُحُدٍ قَالَ نَعَمْ. قَالَ فَتَعْلَمُهُ تَغَيَّبَ عَنْ بَدْرٍ فَلَمْ يَشْهَدْهَا قَالَ نَعَمْ. قَالَ فَتَعْلَمُ أَنَّهُ تَخَلَّفَ عَنْ بَيْعَةِ الرُّضْوَانِ فَلَمْ يَشْهَدْهَا قَالَ نَعَمْ. قَالَ فَكَبَّرَ. قَالَ ابْنُ عُمَرَ تَعَالَ لأُخْبِرَكَ وَلأُبَيِّنَ لَكَ عَمَّا سَأَلْتَنِي عَنْهُ، أَمَّا فِرَارُهُ يَوْمَ أُحُدٍ فَأَشْهَدُ أَنَّ اللَّهَ عَفَا عَنْهُ، وَأَمَّا تَغَيُّبُهُ عَنْ بَدْرٍ فَإِنَّهُ كَانَ تَحْتَهُ بِنْتُ رَسُولِ اللَّهِ صلى الله عليه وسلم وَكَانَتْ مَرِيضَةً، فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " إِنَّ لَكَ أَجْرَ رَجُلٍ مِمَّنْ شَهِدَ بَدْرًا وَسَهْمَهُ ". وَأَمَّا تَغَيُّبُهُ عَنْ بَيْعَةِ الرُّضْوَانِ فَإِنَّهُ لَوْ كَانَ أَحَدٌ أَعَزَّ بِبَطْنِ مَكَّةَ مِنْ عُثْمَانَ بْنِ عَفَّانَ لَبَعَثَهُ مَكَانَهُ، فَبَعَثَ عُثْمَانَ، وَكَانَ بَيْعَةُ الرُّضْوَانِ بَعْدَ مَا ذَهَبَ عُثْمَانُ إِلَى مَكَّةَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم بِيَدِهِ الْيُمْنَى " هَذِهِ يَدُ عُثْمَانَ ". فَضَرَبَ بِهَا عَلَى يَدِهِ فَقَالَ " هَذِهِ لِعُثْمَانَ ". اذْهَبْ بِهَذَا الآنَ مَعَكَ.

Reference	: Sahih al-Bukhari 4066
In-book reference	: Book 64, Hadith 111
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 395

(20) Chapter: “(And remember) when you ran away

(20) باب {إِذْ تُصْعِدُونَ وَلاَ تَلْوُونَ عَلَى أَحَدٍ وَالرَّسُولُيَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَثَابَكُمْ غَمًّا بِغَمٍّ لِكَيْلاَ تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلاَ مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ} ، {تُصْعِدُونَ} تَذْهَبُونَ، أَصْعَدَ وَصَعِدَ فَوْقَ الْبَيْتِ

Narrated Al-Bara' bin `Azib:

The Prophet (ﷺ) appointed `Abdullah bin Jubair as the commander of the cavalry archers on the day of the battle of Uhud. Then they returned defeated, and that what is referred to by Allah's Statement:-- "And the Apostle (Muhammad) was in your rear calling you back." (3.153)

حَدَّثَنِي عَمْرُو بْنُ خَالِدٍ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ ـ رضى الله عنهما ـ قَالَ جَعَلَ النَّبِيُّ صلى الله عليه وسلم عَلَى الرَّجَّالَةِ يَوْمَ أُحُدٍ عَبْدَ اللَّهِ بْنَ جُبَيْرٍ، وَأَقْبَلُوا مُنْهَزِمِينَ، فَذَاكَ إِذْ يَدْعُوهُمُ الرَّسُولُ فِي أُخْرَاهُمْ.

Reference	: Sahih al-Bukhari 4067
In-book reference	: Book 64, Hadith 112
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 396

(21) Chapter: “Then after the distress, He sent down security for you...”

(21) باب {ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمَنَةً نُعَاسًا يَغْشَى طَائِفَةً مِنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لاَ يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ}

Abu Talha (ra) said:

I was amongst those who were overtaken by slumber until my sword fell from my hand on several occasions. The sword fell and I picked it up, and it fell again, and I picked it up."

وَقَالَ لِي خَلِيفَةُ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ أَبِي طَلْحَةَ ـ رضى الله عنهما ـ قَالَ كُنْتُ فِيمَنْ تَغَشَّاهُ النُّعَاسُ يَوْمَ أُحُدٍ، حَتَّى سَقَطَ سَيْفِي مِنْ يَدِي مِرَارًا، يَسْقُطُ وَآخُذُهُ، وَيَسْقُطُ فَآخُذُهُ.

Reference	: Sahih al-Bukhari 4068
In-book reference	: Book 64, Hadith 113
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 59, Hadith 396

(21) Chapter: "Not for you is the decision..." (21) باب {لَيْسَ لَكَ مِنَ الأَمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ}

Narrated Salim's father:

That he heard Allah's Messenger (ﷺ), when raising his head from bowing of the first rak`a of the morning prayer, saying, "O Allah! Curse so-and-so and so-and-so" after he had said, "Allah hears him who sends his praises to Him. Our Lord, all the Praises are for you!" So Allah revealed:-- "Not for you (O Muhammad!)......(till the end of Verse) they are indeed wrong-doers." (3.128)

حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ السُّلَمِيُّ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي سَالِمٌ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ مِنَ الرَّكْعَةِ الآخِرَةِ مِنَ الْفَجْرِ يَقُولُ " اللَّهُمَّ الْعَنْ فُلاَنًا وَفُلاَنًا وَفُلاَنًا ". بَعْدَ مَا يَقُولُ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ ". فَأَنْزَلَ اللَّهُ{لَيْسَ لَكَ مِنَ الأَمْرِ شَىْءٌ} إِلَى قَوْلِهِ { فَإِنَّهُمْ ظَالِمُونَ}

Reference	: Sahih al-Bukhari 4069
In-book reference	: Book 64, Hadith 114
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 397

Salim bin `Abdullah said' "Allah's Messenger (ﷺ) used to invoke evil upon Safwan bin Umaiya, Suhail bin `Amr and Al-Harith bin Hisham. So the Verse was revealed:

-- "Not for you (O Muhammad!)......(till the end of Verse) For they are indeed wrong-doers." (3.128)

وَعَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ، سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ، يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدْعُو عَلَى صَفْوَانَ بْنِ أُمَيَّةَ وَسُهَيْلِ بْنِ عَمْرٍو وَالْحَارِثِ بْنِ هِشَامٍ فَنَزَلَتْ {لَيْسَ لَكَ مِنَ الأَمْرِ شَىْءٌ} إِلَى قَوْلِهِ {فَإِنَّهُمْ ظَالِمُونَ}.

Reference	: Sahih al-Bukhari 4070
In-book reference	: Book 64, Hadith 115
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 397

(22) Chapter: Narration regarding Umm Salit (22) باب ذِكْرِ أُمِّ سَلِيطٍ

Narrated Tha`laba bin Abi Malik:

`Umar bin Al-Khattab distributed woolen clothes amongst some women of Medina, and a nice woolen garment remained. Some of those who were sitting with him, said, "O chief of the believers! Give it to the daughter of Allah's Messenger (ﷺ) who is with you," and by that, they meant Um Kulthum, the daughter of `Ali. `Umar said, "Um Salit has got more right than she." Um Salit was amongst those Ansari women who had given the pledge of allegiance to Allah's Messenger (ﷺ) . `Umar added, "She (i.e. Um Salit) used to carry the filled water skins for us on the day of the battle of Uhud."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، وَقَالَ ثَعْلَبَةُ بْنُ أَبِي مَالِكٍ إِنَّ عُمَرَ بْنَ الْخَطَّابِ ـ رضى الله عنه ـ قَسَمَ مُرُوطًا بَيْنَ نِسَاءٍ مِنْ نِسَاءِ أَهْلِ الْمَدِينَةِ، فَبَقِيَ مِنْهَا مِرْطٌ جَيِّدٌ، فَقَالَ لَهُ بَعْضُ مَنْ عِنْدَهُ يَا أَمِيرَ الْمُؤْمِنِينَ أَعْطِ هَذَا بِنْتَ

رَسُولِ اللَّهِ صلى الله عليه وسلم الَّتِي عِنْدَكَ. يُرِيدُونَ أُمَّ كُلْثُومٍ بِنْتَ عَلِيٍّ. فَقَالَ عُمَرُ أُمُّ سَلِيطٍ أَحَقُّ بِهِ. وَأُمُّ سَلِيطٍ مِنْ نِسَاءِ الأَنْصَارِ مِمَّنْ بَايَعَ رَسُولَ اللَّهِ صلى الله عليه وسلم، قَالَ عُمَرُ فَإِنَّهَا كَانَتْ تُزْفِرُ لَنَا الْقِرَبَ يَوْمَ أُحُدٍ.

Reference	: Sahih al-Bukhari 4071
In-book reference	: Book 64, Hadith 116
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 398

(23) Chapter: The martyrdom of Hamza رضي عنه الله (23) بَاب قَتْلِ حَمْزَةَ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ

Narrated Jafar bin `Amr bin Umaiya:

I went out with 'Ubaidullah bin `Adi Al-Khaiyar. When we reached Hims (i.e. a town in Syria), 'Ubaidullah bin `Adi said (to me), "Would you like to see Wahshi so that we may ask him about the killing of Hamza?" I replied, "Yes." Wahshi used to live in Hims. We enquired about him and somebody said to us, "He is that in the shade of his palace, as if he were a full water skin." So we went up to him, and when we were at a short distance from him, we greeted him and he greeted us in return. 'Ubaidullah was wearing his turban and Wahshi could not see except his eyes and feet. 'Ubaidullah said, "O Wahshi! Do you know me?" Wahshi looked at him and then said, "No, by Allah! But I know that `Adi bin Al-Khiyar married a woman called Um Qital, the daughter of Abu Al-Is, and she delivered a boy for him at Mecca, and I looked for a wet nurse for that child. (Once) I carried that child along with his mother and then I handed him over to her, and your feet resemble that child's feet." Then 'Ubaidullah uncovered his face and said (to Wahshi), "Will you tell us (the story of) the killing of Hamza?" Wahshi replied "Yes, Hamza killed Tuaima bin `Adi bin Al-Khaiyar at Badr (battle) so my master, Jubair bin Mut`im said to me, 'If you kill Hamza in revenge for my uncle, then you will be set free." When the people set out (for the battle of Uhud) in the year of 'Ainain ..'Ainain is a mountain near the mountain of Uhud, and between it and Uhud there is a valley.. I went out with the people for the battle. When the army aligned for the fight, Siba' came out and said, 'Is there any (Muslim) to accept my challenge to a duel?' Hamza bin `Abdul Muttalib came out and said, 'O Siba'. O Ibn Um Anmar, the one who circumcises other ladies! Do you challenge Allah and His Apostle?' Then Hamza attacked and killed him, causing him to be non-extant like the bygone yesterday. I hid myself under a rock, and when he (i.e. Hamza) came near me, I threw my spear at him, driving it into his umbilicus so that it came out through his buttocks, causing him to die. When all the people returned to Mecca, I too returned with them. I stayed in (Mecca) till Islam spread in it (i.e. Mecca). Then I left for Taif, and when the people (of Taif) sent their messengers to Allah's Messenger (ﷺ), I was told that the Prophet (ﷺ) did not harm the messengers; So I too went out with them till I reached Allah's Messenger (ﷺ). When he saw me, he said, 'Are you Wahshi?' I said, 'Yes.' He said, 'Was it you who killed Hamza?' I replied, 'What happened is what you have been told of.' He said, 'Can you hide your face from me?' So I went out when Allah's Messenger (ﷺ) died, and Musailamah Al-Kadhdhab appeared (claiming to be a prophet). I said, 'I will go out to Musailamah so that I may kill him, and make amends for killing Hamza. So I went out with the people (to fight Musailamah and his followers) and then famous events took place concerning that battle. Suddenly I saw a man (i.e. Musailamah) standing near a gap in a wall. He looked like an ash-colored camel and his hair was dishevelled. So I threw my spear at him, driving it into his chest in between his breasts till it passed out through his shoulders, and then an Ansari man attacked him and struck him on the head with a sword. `Abdullah bin `Umar said, 'A slave girl on the roof of a house said: Alas! The chief of the believers (i.e. Musailamah) has been killed by a black slave."

حَدَّثَنِي أَبُو جَعْفَرٍ، مُحَمَّدُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ أُمَيَّةَ الضَّمْرِيِّ، قَالَ خَرَجْتُ مَعَ عُبَيْدِ اللَّهِ بْنِ عَدِيِّ بْنِ الْخِيَارِ، فَلَمَّا قَدِمْنَا حِمْصَ قَالَ لِي عُبَيْدُ اللَّهِ هَلْ لَكَ فِي وَحْشِيٍّ نَسْأَلُهُ عَنْ قَتْلِ حَمْزَةَ قُلْتُ نَعَمْ. وَكَانَ وَحْشِيٌّ يَسْكُنُ حِمْصَ فَسَأَلْنَا عَنْهُ فَقِيلَ لَنَا هُوَ

ذَاكَ فِي ظِلِّ قَصْرِهِ، كَأَنَّهُ حَمِيتٌ. قَالَ فَجِئْنَا حَتَّى وَقَفْنَا عَلَيْهِ بِيَسِيرٍ، فَسَلَّمْنَا، فَرَدَّ السَّلاَمَ، قَالَ وَعُبَيْدُ اللَّهِ مُعْتَجِرٌ بِعِمَامَتِهِ، مَا يَرَى وَحْشِيٌّ إِلاَّ عَيْنَيْهِ وَرِجْلَيْهِ، فَقَالَ عُبَيْدُ اللَّهِ يَا وَحْشِيُّ أَتَعْرِفُنِي قَالَ فَنَظَرَ إِلَيْهِ ثُمَّ قَالَ لاَ وَاللَّهِ إِلاَّ أَنِّي أَعْلَمُ أَنَّ عَدِيَّ بْنَ الْخِيَارِ تَزَوَّجَ امْرَأَةً يُقَالُ لَهَا أُمُّ قِتَالٍ بِنْتُ أَبِي الْعِيصِ، فَوَلَدَتْ لَهُ غُلاَمًا بِمَكَّةَ، فَكُنْتُ أَسْتَرْضِعُ لَهُ، فَحَمَلْتُ ذَلِكَ الْغُلاَمَ مَعَ أُمِّهِ، فَنَاوَلْتُهَا إِيَّاهُ، فَلَكَأَنِّي نَظَرْتُ إِلَى قَدَمَيْكَ. قَالَ فَكَشَفَ عُبَيْدُ اللَّهِ عَنْ وَجْهِهِ ثُمَّ قَالَ أَلاَ تُخْبِرُنَا بِقَتْلِ حَمْزَةَ قَالَ نَعَمْ، إِنَّ حَمْزَةَ قَتَلَ طُعَيْمَةَ بْنَ عَدِيِّ بْنِ الْخِيَارِ بِبَدْرٍ، فَقَالَ لِي مَوْلاَىَ جُبَيْرُ بْنُ مُطْعِمٍ إِنْ قَتَلْتَ حَمْزَةَ بِعَمِّي فَأَنْتَ حُرٌّ، قَالَ فَلَمَّا أَنْ خَرَجَ النَّاسُ عَامَ عَيْنَيْنِ ـ وَعَيْنَيْنِ جَبَلٌ بِحِيَالِ أُحُدٍ، بَيْنَهُ وَبَيْنَهُ وَادٍ ـ خَرَجْتُ مَعَ النَّاسِ إِلَى الْقِتَالِ، فَلَمَّا اصْطَفُّوا لِلْقِتَالِ خَرَجَ سِبَاعٌ فَقَالَ هَلْ مِنْ مُبَارِزٍ قَالَ فَخَرَجَ إِلَيْهِ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ فَقَالَ يَا سِبَاعُ يَا ابْنَ أُمِّ أَنْمَارٍ مُقَطِّعَةِ الْبُظُورِ، أَتُحَادُّ اللَّهَ وَرَسُولَهُ صلى الله عليه وسلم قَالَ ثُمَّ شَدَّ عَلَيْهِ فَكَانَ كَأَمْسِ الذَّاهِبِ ـ قَالَ ـ وَكَمَنْتُ لِحَمْزَةَ تَحْتَ صَخْرَةٍ فَلَمَّا دَنَا مِنِّي رَمَيْتُهُ بِحَرْبَتِي، فَأَضَعُهَا فِي ثُنَّتِهِ حَتَّى خَرَجَتْ مِنْ بَيْنِ وَرِكَيْهِ ـ قَالَ ـ فَكَانَ ذَاكَ الْعَهْدَ بِهِ، فَلَمَّا رَجَعَ النَّاسُ رَجَعْتُ مَعَهُمْ فَأَقَمْتُ بِمَكَّةَ، حَتَّى فَشَا فِيهَا الإِسْلاَمُ، ثُمَّ خَرَجْتُ إِلَى الطَّائِفِ، فَأَرْسَلُوا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم رَسُولاً، فَقِيلَ لِي إِنَّهُ لاَ يَهِيجُ الرُّسُلَ ـ قَالَ ـ فَخَرَجْتُ مَعَهُمْ حَتَّى قَدِمْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمَّا رَآنِي قَالَ " آنْتَ وَحْشِيٌّ ". قُلْتُ نَعَمْ. قَالَ " أَنْتَ قَتَلْتَ حَمْزَةَ ". قُلْتُ قَدْ كَانَ مِنَ الأَمْرِ مَا بَلَغَكَ. قَالَ " فَهَلْ تَسْتَطِيعُ أَنْ تُغَيِّبَ وَجْهَكَ عَنِّي ". قَالَ فَخَرَجْتُ، فَلَمَّا قُبِضَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَخَرَجَ مُسَيْلِمَةُ الْكَذَّابُ قُلْتُ لأَخْرُجَنَّ إِلَى مُسَيْلِمَةَ لَعَلِّي أَقْتُلُهُ فَأُكَافِئَ بِهِ حَمْزَةَ ـ قَالَ ـ فَخَرَجْتُ مَعَ النَّاسِ، فَكَانَ مِنْ أَمْرِهِ مَا كَانَ ـ قَالَ ـ فَإِذَا رَجُلٌ قَائِمٌ فِي ثَلْمَةِ جِدَارٍ، كَأَنَّهُ جَمَلٌ أَوْرَقُ ثَائِرُ الرَّأْسِ ـ قَالَ ـ فَرَمَيْتُهُ بِحَرْبَتِي، فَأَضَعُهَا بَيْنَ ثَدْيَيْهِ حَتَّى خَرَجَتْ مِنْ بَيْنِ كَتِفَيْهِ ـ قَالَ ـ وَوَثَبَ إِلَيْهِ رَجُلٌ مِنَ الأَنْصَارِ، فَضَرَبَهُ بِالسَّيْفِ عَلَى هَامَتِهِ. قَالَ قَالَ عَبْدُ اللَّهِ بْنُ الْفَضْلِ فَأَخْبَرَنِي سُلَيْمَانُ بْنُ يَسَارٍ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ فَقَالَتْ جَارِيَةٌ عَلَى ظَهْرِ بَيْتٍ وَا أَمِيرَ الْمُؤْمِنِينَ، قَتَلَهُ الْعَبْدُ الأَسْوَدُ.

Reference	: Sahih al-Bukhari 4072
In-book reference	: Book 64, Hadith 117
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 399

(24) Chapter: The wounds inflicted on the Prophet (saws) on the day (of the battle) of Uhud

(24) باب مَا أَصَابَ النَّبِيَّ صلى الله عليه وسلم مِنَ الْجِرَاحِ يَوْمَ أُحُدٍ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) (pointing to his broken canine tooth) said, "Allah's Wrath has become severe on the people who harmed His Prophet. Allah's Wrath has become severe on the man who is killed by the Apostle of Allah in Allah's Cause."

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اشْتَدَّ غَضَبُ اللَّهِ عَلَى قَوْمٍ فَعَلُوا بِنَبِيِّهِ ـ يُشِيرُ إِلَى رَبَاعِيَتِهِ ـ اشْتَدَّ غَضَبُ اللَّهِ عَلَى رَجُلٍ يَقْتُلُهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي سَبِيلِ اللَّهِ ".

Reference	: Sahih al-Bukhari 4073
In-book reference	: Book 64, Hadith 118
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 400

Narrated Ibn `Abbas:

Allah's Wrath became severe on him whom the Prophet (ﷺ) had killed in Allah's Cause. Allah's Wrath became severe on the people who caused the face of Allah's Prophet to bleed.

حَدَّثَنِي مَخْلَدُ بْنُ مَالِكٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الأُمَوِيُّ، حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ اشْتَدَّ غَضَبُ اللَّهِ عَلَى مَنْ قَتَلَهُ النَّبِيُّ صلى الله عليه وسلم فِي سَبِيلِ اللَّهِ، اشْتَدَّ غَضَبُ اللَّهِ عَلَى قَوْمٍ دَمَّوْا وَجْهَ نَبِيِّ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 4074
In-book reference	: Book 64, Hadith 119

USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 401
(deprecated numbering scheme)

Narrated Abu Hazim:

That he heard Sahl bin Sa`d being asked about the wounds of Allah's Messenger (ﷺ) saying, "By Allah, I know who washed the wounds of Allah's Messenger (ﷺ) and who poured water (for washing them), and with what he was treated." Sahl added, "Fatima, the daughter of Allah's Messenger (ﷺ) used to wash the wounds, and `Ali bin Abi Talib used to pour water from a shield. When Fatima saw that the water aggravated the bleeding, she took a piece of a mat, burnt it, and inserted its ashes into the wound so that the blood was congealed (and bleeding stopped). His canine tooth got broken on that day, and face was wounded, and his helmet was broken on his head."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، عَنْ أَبِي حَازِمٍ، أَنَّهُ سَمِعَ سَهْلَ بْنَ سَعْدٍ، وَهْوَ يُسْأَلُ عَنْ جُرْحِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ أَمَا وَاللَّهِ إِنِّي لأَعْرِفُ مَنْ كَانَ يَغْسِلُ جُرْحَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَمَنْ كَانَ يَسْكُبُ الْمَاءَ وَبِمَا دُووِيَ ـ قَالَ كَانَتْ فَاطِمَةُ ـ عَلَيْهَا السَّلاَمُ ـ بِنْتُ رَسُولِ اللَّهِ صلى الله عليه وسلم تَغْسِلُهُ وَعَلِيٌّ يَسْكُبُ الْمَاءَ بِالْمِجَنِّ، فَلَمَّا رَأَتْ فَاطِمَةُ أَنَّ الْمَاءَ لاَ يَزِيدُ الدَّمَ إِلاَّ كَثْرَةً أَخَذَتْ قِطْعَةً مِنْ حَصِيرٍ، فَأَحْرَقَتْهَا وَأَلْصَقَتْهَا فَاسْتَمْسَكَ الدَّمُ، وَكُسِرَتْ رَبَاعِيَتُهُ يَوْمَئِذٍ، وَجُرِحَ وَجْهُهُ، وَكُسِرَتِ الْبَيْضَةُ عَلَى رَأْسِهِ.

Reference : Sahih al-Bukhari 4075
In-book reference : Book 64, Hadith 120
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 402
(deprecated numbering scheme)

Narrated Ibn `Abbas:

Allah's Wrath gets severe on a person killed by a prophet, and Allah's Wrath became severe on him who had caused the face of Allah's Messenger (ﷺ) to bleed.

حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو عَاصِمٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ اشْتَدَّ غَضَبُ اللَّهِ عَلَى مَنْ قَتَلَهُ نَبِيٌّ، اشْتَدَّ غَضَبُ اللَّهِ عَلَى مَنْ دَمَّى وَجْهَ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 4076
In-book reference : Book 64, Hadith 121
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 403
(deprecated numbering scheme)

(25) Chapter: “Those who answered (the Call of) Allah and the Messenger...” (25) باب {الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ}

Narrated `Aisha:

Regarding the Holy Verse: "Those who responded (To the call) of Allah And the Apostle (Muhammad), After being wounded, For those of them Who did good deeds And refrained from wrong, there is a great reward." (3.172) She said to `Urwa, "O my nephew! Your father, Az-Zubair and Abu Bakr were amongst them (i.e. those who responded to the call of Allah and the Apostle on the day (of the battle of Uhud). When Allah's Messenger (ﷺ), suffered what he suffered on the day of Uhud and the pagans left, the Prophet (ﷺ) was afraid that they might return. So he said, 'Who will go on their (i.e. pagans') track?' He then selected seventy men from amongst them (for this purpose)." (The sub-narrator added, "Abu Bakr and Az- Zubair were amongst them.")

حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها {الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقَوْا أَجْرٌ عَظِيمٌ} قَالَتْ لِعُرْوَةَ يَا ابْنَ أُخْتِي كَانَ أَبُوكَ مِنْهُمُ الزُّبَيْرُ وَأَبُو بَكْرٍ، لَمَّا أَصَابَ رَسُولَ اللَّهِ صلى الله عليه وسلم مَا أَصَابَ يَوْمَ أُحُدٍ، وَانْصَرَفَ عَنْهُ الْمُشْرِكُونَ خَافَ أَنْ يَرْجِعُوا قَالَ " مَنْ يَذْهَبُ فِي إِثْرِهِمْ ". فَانْتَدَبَ مِنْهُمْ سَبْعُونَ رَجُلاً، قَالَ كَانَ فِيهِمْ أَبُو بَكْرٍ وَالزُّبَيْرُ.

Reference : Sahih al-Bukhari 4077
In-book reference : Book 64, Hadith 122
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 404
(deprecated numbering scheme)

(26) Chapter: The Muslims who were killed on the day of Uhud

(26) باب مَنْ قُتِلَ مِنَ الْمُسْلِمِينَ يَوْمَ أُحُدٍ

مِنْهُمْ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ وَالْيَمَانُ وَأَنَسُ بْنُ النَّضْرِ وَمُصْعَبُ بْنُ عُمَيْرٍ.

Narrated Qatada:

We do not know of any tribe amongst the 'Arab tribes who lost more martyrs than Al-Ansar, and they will have superiority on the Day of Resurrection. Anas bin Malik told us that seventy from the Ansar were martyred on the day of Uhud, and seventy on the day (of the battle of) Bir Ma'una, and seventy on the day of Al-Yamama. Anas added, "The battle of Bir Ma'una took place during the lifetime of Allah's Messenger (ﷺ) and the battle of Al-Yamama, during the caliphate of Abu Bakr, and it was the day when Musailamah Al-Kadhdhab was killed."

حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، قَالَ مَا نَعْلَمُ حَيًّا مِنْ أَحْيَاءِ الْعَرَبِ أَكْثَرَ شَهِيدًا أَعَزَّ يَوْمَ الْقِيَامَةِ مِنَ الأَنْصَارِ. قَالَ قَتَادَةُ وَحَدَّثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّهُ قُتِلَ مِنْهُمْ يَوْمَ أُحُدٍ سَبْعُونَ، وَيَوْمَ بِئْرِ مَعُونَةَ سَبْعُونَ، وَيَوْمَ الْيَمَامَةِ سَبْعُونَ، قَالَ وَكَانَ بِئْرُ مَعُونَةَ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم، وَيَوْمُ الْيَمَامَةِ عَلَى عَهْدِ أَبِي بَكْرٍ يَوْمَ مُسَيْلِمَةَ الْكَذَّابِ.

Reference : Sahih al-Bukhari 4078
In-book reference : Book 64, Hadith 123
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 405
(deprecated numbering scheme)

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) used to shroud two martyrs of Uhud in one sheet and then say, "Which of them knew Qur'an more?" When one of the two was pointed out, he would put him first in the grave. Then he said, "I will be a witness for them on the Day of Resurrection." He ordered them to be buried with their blood (on their bodies). Neither was the funeral prayer offered for them, nor were they washed. Jabir added, "When my father was martyred, I started weeping and uncovering his face. The companions of the Prophet (ﷺ) stopped me from doing so but the Prophet (ﷺ) did not stop me. Then the Prophet said, '(O Jabir.) don't weep over him, for the angels kept on covering him with their wings till his body was carried away (for burial).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أُحُدٍ فِي ثَوْبٍ وَاحِدٍ ثُمَّ يَقُولُ " أَيُّهُمْ أَكْثَرُ أَخْذًا لِلْقُرْآنِ ". فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدٍ، قَدَّمَهُ فِي اللَّحْدِ، وَقَالَ " أَنَا شَهِيدٌ عَلَى هَؤُلاَءِ يَوْمَ الْقِيَامَةِ ". وَأَمَرَ بِدَفْنِهِمْ بِدِمَائِهِمْ، وَلَمْ يُصَلِّ عَلَيْهِمْ، وَلَمْ يُغَسَّلُوا. وَقَالَ أَبُو الْوَلِيدِ عَنْ شُعْبَةَ، عَنِ ابْنِ الْمُنْكَدِرِ، قَالَ سَمِعْتُ جَابِرًا، قَالَ لَمَّا قُتِلَ أَبِي جَعَلْتُ أَبْكِي وَأَكْشِفُ الثَّوْبَ عَنْ وَجْهِهِ،، فَجَعَلَ أَصْحَابُ النَّبِيِّ صلى الله عليه وسلم يَنْهَوْنِي وَالنَّبِيُّ صلى الله عليه وسلم لَمْ يَنْهَ، وَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تَبْكِيهِ أَوْ مَا تَبْكِيهِ، مَا زَالَتِ الْمَلاَئِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رُفِعَ ".

Reference : Sahih al-Bukhari 4079, 4080
In-book reference : Book 64, Hadith 124
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 406
(deprecated numbering scheme)

Narrated Abu Musa:

The Prophet (ﷺ) said, "I saw in a dream that I moved a sword and its blade got broken, and that symbolized the casualties which the believers suffered on the day of Uhud. Then I moved it again, and it became as perfect as it had been, and that symbolized the Conquest (of Mecca) which Allah helped us to achieve, and the union of all the

believers. I (also) saw cows in the dream, and what Allah does is always beneficial. Those cows appeared to symbolize the faithful believers (who were martyred) on the day of Uhud."

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ أُرَى عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " رَأَيْتُ فِي رُؤْيَاىَ أَنِّي هَزَزْتُ سَيْفًا فَانْقَطَعَ صَدْرُهُ، فَإِذَا هُوَ مَا أُصِيبَ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ، ثُمَّ هَزَزْتُهُ أُخْرَى فَعَادَ أَحْسَنَ مَا كَانَ، فَإِذَا هُوَ مَا جَاءَ بِهِ اللَّهُ مِنَ الْفَتْحِ وَاجْتِمَاعِ الْمُؤْمِنِينَ، وَرَأَيْتُ فِيهَا بَقَرًا وَاللَّهُ خَيْرٌ، فَإِذَا هُمُ الْمُؤْمِنُونَ يَوْمَ أُحُدٍ ".

Reference	: Sahih al-Bukhari 4081
In-book reference	: Book 64, Hadith 125
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 407

Narrated Khabbab:

We migrated with the Prophet (ﷺ) for Allah's Cause, so our reward became due with Allah. Some of us passed away (i.e. died) without enjoying anything from their reward, and one of them was Mus`ab bin `Umar who was killed (i.e. martyred) on the day of Uhud. He did not leave behind except a sheet of striped woolen cloth. If we covered his head with it, his feet became naked, and if we covered his feet with it, his head became naked. The Prophet (ﷺ) said to us, "Cover his head with it and put Idhkhir (i.e. a kind of grass) over his feet," or said, "Put some Idhkhir over his feet." But some of us have got their fruits ripened, and they are collecting them.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ خَبَّابٍ ـ رضى الله عنه ـ قَالَ هَاجَرْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم وَنَحْنُ نَبْتَغِي وَجْهَ اللَّهِ، فَوَجَبَ أَجْرُنَا عَلَى اللَّهِ، فَمِنَّا مَنْ مَضَى أَوْ ذَهَبَ لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا، كَانَ مِنْهُمْ مُصْعَبُ بْنُ عُمَيْرٍ قُتِلَ يَوْمَ أُحُدٍ، فَلَمْ يَتْرُكْ إِلاَّ نَمِرَةً كُنَّا إِذَا غَطَّيْنَا بِهَا رَأْسَهُ خَرَجَتْ رِجْلاَهُ، وَإِذَا غُطِّيَ بِهَا رِجْلاَهُ خَرَجَ رَأْسُهُ، فَقَالَ لَنَا النَّبِيُّ صلى الله عليه وسلم " غَطُّوا بِهَا رَأْسَهُ، وَاجْعَلُوا عَلَى رِجْلَيْهِ الإِذْخِرَ ". أَوْ قَالَ " أَلْقُوا عَلَى رِجْلَيْهِ مِنَ الإِذْخِرِ ". وَمِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهْوَ يَهْدِبُهَا.

Reference	: Sahih al-Bukhari 4082
In-book reference	: Book 64, Hadith 126
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 408

(27) Chapter: “Uhud is a mountain that loves us and is loved by us.”

(27) باب أُحُدٌ يُحِبُّنَا وَنُحِبُّهُ

قَالَهُ عَبَّاسُ بْنُ سَهْلٍ عَنْ أَبِي حُمَيْدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Anas:

The Prophet (ﷺ) said, "This is a mountain that loves us and is loved by us."

حَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ، قَالَ أَخْبَرَنِي أَبِي، عَنْ قُرَّةَ بْنِ خَالِدٍ، عَنْ قَتَادَةَ، سَمِعْتُ أَنَسًا ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ ".

Reference	: Sahih al-Bukhari 4083
In-book reference	: Book 64, Hadith 127
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 409

Narrated Anas bin Malik:

When the mountain of Uhud appeared before Allah's Messenger (ﷺ) he said, "This IS a mountain that loves us and is loved by us. O, Allah! Abraham made Mecca a Sanctuary, and I have made Medina (i.e. the area between its two mountains) a Sanctuary as well."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ عَمْرٍو، مَوْلَى الْمُطَّلِبِ عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم طَلَعَ لَهُ أُحُدٌ فَقَالَ " هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ، وَإِنِّي حَرَّمْتُ مَا بَيْنَ لاَبَتَيْهَا ".

Reference	: Sahih al-Bukhari 4084
In-book reference	: Book 64, Hadith 128
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 410

Narrated `Uqba:

One day the Prophet (ﷺ) went out and offered the (funeral) prayer for the people (i.e. martyrs) of Uhud as he used to offer a funeral prayer for any dead person, and then (after returning) he ascended the pulpit and said, "I am your predecessor before you, and I am a witness upon you, and I am looking at my Tank just now, and I have been given the keys of the treasures of the world (or the keys of the world). By Allah, I am not afraid that you will worship others besides Allah after me, but I am afraid that you will compete with each other for (the pleasures of) this world."

حَدَّثَنِي عَمْرُو بْنُ خَالِدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم خَرَجَ يَوْمًا فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلاَتَهُ عَلَى الْمَيِّتِ، ثُمَّ انْصَرَفَ إِلَى الْمِنْبَرِ فَقَالَ " إِنِّي فَرَطٌ لَكُمْ، وَأَنَا شَهِيدٌ عَلَيْكُمْ، وَإِنِّي لأَنْظُرُ إِلَى حَوْضِي الآنَ، وَإِنِّي أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الأَرْضِ ـ أَوْ مَفَاتِيحَ الأَرْضِ ـ وَإِنِّي وَاللَّهِ مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلَكِنِّي أَخَافُ عَلَيْكُمْ أَنْ تَنَافَسُوا فِيهَا ".

Reference	: Sahih al-Bukhari 4085
In-book reference	: Book 64, Hadith 129
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 411

(28) Chapter: The Ghazwa of Ar-Raji', Ri'l, Dhakwan and Bi'r Ma'una and the narration about Khubaib and his companions

(28) باب غَزْوَةُ الرَّجِيعِ وَرِعْلٍ وَذَكْوَانَ وَبِئْرِ مَعُونَةَ

وَحَدِيثِ عَضَلٍ وَالْقَارَةِ وَعَاصِمِ بْنِ ثَابِتٍ وَخُبَيْبٍ وَأَصْحَابِهِ.

قَالَ ابْنُ إِسْحَاقَ: حَدَّثَنَا عَاصِمُ بْنُ عُمَرَ أَنَّهَا بَعْدَ أُحُدٍ.

Narrated Abu Huraira:

The Prophet (ﷺ) sent a Sariya of spies and appointed `Asim bin Thabit, the grandfather of `Asim bin `Umar bin Al-Khattab, as their leader. So they set out, and when they reached (a place) between 'Usfan and Mecca, they were mentioned to one of the branch tribes of Bani Hudhail called Lihyan. So, about one-hundred archers followed their traces till they (i.e. the archers) came to a journey station where they (i.e. `Asim and his companions) had encamped and found stones of dates they had brought as journey food from Medina. The archers said, "These are the dates of Medina," and followed their traces till they took them over. When `Asim and his companions were not able to go ahead, they went up a high place, and their pursuers encircled them and said, "You have a covenant and a promise that if you come down to us, we will not kill anyone of you." `Asim said, "As for me, I will never come down on the security of an infidel. O Allah! Inform Your Prophet about us." So they fought with them till they killed `Asim along with seven of his companions with arrows, and there remained Khubaib, Zaid and another man to whom they gave a promise and a covenant. So when the infidels gave them the covenant and promise, they came down. When they captured them, they opened the strings of their arrow bows and tied them with it. The third man who was with them said, "This is the first breach in the covenant," and refused to accompany them. They dragged him and tried to make him accompany them, but he refused, and they killed him. Then they proceeded on taking Khubaib and Zaid till they sold them in Mecca. The sons of Al-Harith bin `Amr bin Naufal bought Khubaib. It was Khubaib who had killed Al-

Harith bin `Amr on the day of Badr. Khubaib stayed with them for a while as a captive till they decided unanimously to kill him. (At that time) Khubaib borrowed a razor from one of the daughters of Al- Harith to shave his pubic hair. She gave it to him. She said later on, "I was heedless of a little baby of mine, who moved towards Khubaib, and when it reached him, he put it on his thigh. When I saw it, I got scared so much that Khubaib noticed my distress while he was carrying the razor in his hand. He said 'Are you afraid that I will kill it? Allah willing, I will never do that,' " Later on she used to say, "I have never seen a captive better than Khubaib Once I saw him eating from a bunch of grapes although at that time no fruits were available at Mecca, and he was fettered with iron chains, and in fact, it was nothing but food bestowed upon him by Allah." So they took him out of the Sanctuary (of Mecca) to kill him. He said, "Allow me to offer a two-rak`at prayer." Then he went to them and said, "Had I not been afraid that you would think I was afraid of death, I would have prayed for a longer time." So it was Khubaib who first set the tradition of praying two rak`at before being executed. He then said, "O Allah! Count them one by one," and added, 'When I am being martyred as a Muslim, I do not care in what way I receive my death for Allah's Sake, because this death is in Allah's Cause. If He wishes, He will bless the cut limbs." Then `Uqba bin Al-Harith got up and martyred him. The narrator added: The Quraish (infidels) sent some people to `Asim in order to bring a part of his body so that his death might be known for certain, for `Asim had killed one of their chiefs on the day of Badr. But Allah sent a cloud of wasps which protected his body from their messengers who could not harm his body consequently.

حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عَمْرِو بْنِ أَبِي سُفْيَانَ الثَّقَفِيِّ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ بَعَثَ النَّبِيُّ صلى الله عليه وسلم سَرِيَّةً عَيْنًا، وَأَمَّرَ عَلَيْهِمْ عَاصِمَ بْنَ ثَابِتٍ ـ وَهْوَ جَدُّ عَاصِمِ بْنِ عُمَرَ بْنِ الْخَطَّابِ ـ فَانْطَلَقُوا حَتَّى إِذَا كَانَ بَيْنَ عُسْفَانَ وَمَكَّةَ ذُكِرُوا لِحَيٍّ مِنْ هُذَيْلٍ، يُقَالُ لَهُمْ بَنُو لَحْيَانَ، فَتَبِعُوهُمْ بِقَرِيبٍ مِنْ مِائَةِ رَامٍ، فَاقْتَصُّوا آثَارَهُمْ حَتَّى أَتَوْا مَنْزِلاً نَزَلُوهُ فَوَجَدُوا فِيهِ نَوَى تَمْرٍ تَزَوَّدُوهُ مِنَ الْمَدِينَةِ فَقَالُوا هَذَا تَمْرُ يَثْرِبَ. فَتَبِعُوا آثَارَهُمْ حَتَّى لَحِقُوهُمْ، فَلَمَّا انْتَهَى عَاصِمٌ وَأَصْحَابُهُ لَجَئُوا إِلَى فَدْفَدٍ، وَجَاءَ الْقَوْمُ فَأَحَاطُوا بِهِمْ، فَقَالُوا لَكُمُ الْعَهْدُ وَالْمِيثَاقُ إِنْ نَزَلْتُمْ إِلَيْنَا أَنْ لاَ نَقْتُلَ مِنْكُمْ رَجُلاً. فَقَالَ عَاصِمٌ أَمَّا أَنَا فَلاَ أَنْزِلُ فِي ذِمَّةِ كَافِرٍ، اللَّهُمَّ أَخْبِرْ عَنَّا نَبِيَّكَ. فَقَاتَلُوهُمْ حَتَّى قَتَلُوا عَاصِمًا فِي سَبْعَةِ نَفَرٍ بِالنَّبْلِ، وَبَقِيَ خُبَيْبٌ، وَزَيْدٌ وَرَجُلٌ آخَرُ، فَأَعْطَوْهُمُ الْعَهْدَ وَالْمِيثَاقَ، فَلَمَّا أَعْطَوْهُمُ الْعَهْدَ وَالْمِيثَاقَ نَزَلُوا إِلَيْهِمْ، فَلَمَّا اسْتَمْكَنُوا مِنْهُمْ حَلُّوا أَوْتَارَ قِسِيِّهِمْ فَرَبَطُوهُمْ بِهَا. فَقَالَ الرَّجُلُ الثَّالِثُ الَّذِي مَعَهُمَا هَذَا أَوَّلُ الْغَدْرِ. فَأَبَى أَنْ يَصْحَبَهُمْ فَجَرَّرُوهُ وَعَالَجُوهُ عَلَى أَنْ يَصْحَبَهُمْ، فَلَمْ يَفْعَلْ، فَقَتَلُوهُ، وَانْطَلَقُوا بِخُبَيْبٍ وَزَيْدٍ حَتَّى بَاعُوهُمَا بِمَكَّةَ، فَاشْتَرَى خُبَيْبًا بَنُو الْحَارِثِ بْنِ عَامِرِ بْنِ نَوْفَلٍ، وَكَانَ خُبَيْبٌ هُوَ قَتَلَ الْحَارِثَ يَوْمَ بَدْرٍ، فَمَكَثَ عِنْدَهُمْ أَسِيرًا حَتَّى إِذَا أَجْمَعُوا قَتْلَهُ اسْتَعَارَ مُوسَى مِنْ بَعْضِ بَنَاتِ الْحَارِثِ أَسْتَحِدَّ بِهَا فَأَعَارَتْهُ، قَالَتْ فَغَفَلْتُ عَنْ صَبِيٍّ لِي فَدَرَجَ إِلَيْهِ حَتَّى أَتَاهُ، فَوَضَعَهُ عَلَى فَخِذِهِ، فَلَمَّا رَأَيْتُهُ فَزِعْتُ فَزْعَةً عَرَفَ ذَاكَ مِنِّي، وَفِي يَدِهِ الْمُوسَى فَقَالَ أَتَخْشَيْنَ أَنْ أَقْتُلَهُ مَا كُنْتُ لأَفْعَلَ ذَاكِ إِنْ شَاءَ اللَّهُ. وَكَانَتْ تَقُولُ مَا رَأَيْتُ أَسِيرًا قَطُّ خَيْرًا مِنْ خُبَيْبٍ، لَقَدْ رَأَيْتُهُ يَأْكُلُ مِنْ قِطْفِ عِنَبٍ، وَمَا بِمَكَّةَ يَوْمَئِذٍ ثَمَرَةٌ، وَإِنَّهُ لَمُوثَقٌ فِي الْحَدِيدِ، وَمَا كَانَ إِلاَّ رِزْقٌ رَزَقَهُ اللَّهُ، فَخَرَجُوا بِهِ مِنَ الْحَرَمِ، لِيَقْتُلُوهُ فَقَالَ دَعُونِي أُصَلِّي رَكْعَتَيْنِ. ثُمَّ انْصَرَفَ إِلَيْهِمْ فَقَالَ لَوْلاَ أَنْ تَرَوْا أَنَّ مَا بِي جَزَعٌ مِنَ الْمَوْتِ، لَزِدْتُ. فَكَانَ أَوَّلَ مَنْ سَنَّ الرَّكْعَتَيْنِ عِنْدَ الْقَتْلِ هُوَ، ثُمَّ قَالَ اللَّهُمَّ أَحْصِهِمْ عَدَدًا ثُمَّ قَالَ مَا أُبَالِي حِينَ أُقْتَلُ مُسْلِمًا عَلَى أَىِّ شِقٍّ كَانَ لِلَّهِ مَصْرَعِي وَذَلِكَ فِي ذَاتِ الإِلَهِ وَإِنْ يَشَأْ يُبَارِكْ عَلَى أَوْصَالِ شِلْوٍ مُمَزَّعِ ثُمَّ قَامَ إِلَيْهِ عُقْبَةُ بْنُ الْحَارِثِ فَقَتَلَهُ، وَبَعَثَ قُرَيْشٌ إِلَى عَاصِمٍ لِيُؤْتَوْا بِشَىْءٍ مِنْ جَسَدِهِ يَعْرِفُونَهُ، وَكَانَ عَاصِمٌ قَتَلَ عَظِيمًا مِنْ عُظَمَائِهِمْ يَوْمَ بَدْرٍ، فَبَعَثَ اللَّهُ عَلَيْهِ مِثْلَ الظُّلَّةِ مِنَ الدَّبْرِ، فَحَمَتْهُ مِنْ رُسُلِهِمْ، فَلَمْ يَقْدِرُوا مِنْهُ عَلَى شَىْءٍ.

Reference	: Sahih al-Bukhari 4086
In-book reference	: Book 64, Hadith 130
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 412

Narrated Jabir:

The person who killed Khubaib was Abu Sarua (i.e. `Uqba bin Al-Harith).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، سَمِعَ جَابِرًا، يَقُولُ الَّذِي قَتَلَ خُبَيْبًا هُوَ أَبُو سِرْوَعَةَ.

Reference	: Sahih al-Bukhari 4087

In-book reference : Book 64, Hadith 131
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 413
(deprecated numbering scheme)

Narrated `Abdul `Aziz:

Anas said, "The Prophet (ﷺ) sent seventy men, called Al-Qurra 'for some purpose. The two groups of Bani Sulaim called Ri'l and Dhakwan, appeared to them near a well called Bir Ma'una. The people (i.e. Al- Qurra) said, 'By Allah, we have not come to harm you, but we are passing by you on our way to do something for the Prophet.' But (the infidels) killed them. The Prophet (ﷺ) therefore invoked evil upon them for a month during the morning prayer. That was the beginning of Al Qunut and we used not to say Qunut before that." A man asked Anas about Al-Qunut, "Is it to be said after the Bowing (in the prayer) or after finishing the Recitation (i.e. before Bowing)?" Anas replied, "No, but (it is to be said) after finishing the Recitation."

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ بَعَثَ النَّبِيُّ صلى الله عليه وسلم سَبْعِينَ رَجُلاً لِحَاجَةٍ يُقَالُ لَهُمُ الْقُرَّاءُ، فَعَرَضَ لَهُمْ حَيَّانِ مِنْ بَنِي سُلَيْمٍ رِعْلٌ وَذَكْوَانُ، عِنْدَ بِئْرٍ يُقَالُ لَهَا بِئْرُ مَعُونَةَ، فَقَالَ الْقَوْمُ وَاللَّهِ مَا إِيَّاكُمْ أَرَدْنَا، إِنَّمَا نَحْنُ مُجْتَازُونَ فِي حَاجَةٍ لِلنَّبِيِّ صلى الله عليه وسلم، فَقَتَلُوهُمْ فَدَعَا النَّبِيُّ صلى الله عليه وسلم عَلَيْهِمْ شَهْرًا فِي صَلاَةِ الْغَدَاةِ، وَذَلِكَ بَدْءُ الْقُنُوتِ وَمَا كُنَّا نَقْنُتُ. قَالَ عَبْدُ الْعَزِيزِ وَسَأَلَ رَجُلٌ أَنَسًا عَنِ الْقُنُوتِ أَبَعْدَ الرُّكُوعِ، أَوْ عِنْدَ فَرَاغٍ مِنَ الْقِرَاءَةِ قَالَ لاَ بَلْ عِنْدَ فَرَاغٍ مِنَ الْقِرَاءَةِ.

Reference : Sahih al-Bukhari 4088
In-book reference : Book 64, Hadith 132
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 414
(deprecated numbering scheme)

Narrated Anas:

Allah's Messenger (ﷺ) said Al-Qunut for one month after the posture of Bowing, invoking evil upon some 'Arab tribes.

حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، قَالَ قَنَتَ رَسُولُ اللَّهِ صلى الله عليه وسلم شَهْرًا بَعْدَ الرُّكُوعِ يَدْعُو عَلَى أَحْيَاءٍ مِنَ الْعَرَبِ.

Reference : Sahih al-Bukhari 4089
In-book reference : Book 64, Hadith 133
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 415
(deprecated numbering scheme)

Narrated Anas bin Malik:

(The tribes of) Ril, Dhakwan, 'Usaiya and Bani Lihyan asked Allah's Messenger (ﷺ) to provide them with some men to support them against their enemy. He therefore provided them with seventy men from the Ansar whom we used to call Al-Qurra' in their lifetime. They used to collect wood by daytime and pray at night. When they were at the well of Ma'una, the infidels killed them by betraying them. When this news reached the Prophet (ﷺ) , he said Al-Qunut for one month In the morning prayer, invoking evil upon some of the 'Arab tribes, upon Ril, Dhakwan, 'Usaiya and Bani Libyan. We used to read a verse of the Qur'an revealed in their connection, but later the verse was cancelled. It was: "convey to our people on our behalf the information that we have met our Lord, and He is pleased with us, and has made us pleased." (Anas bin Malik added:) Allah's Prophet said Qunut for one month in the morning prayer, invoking evil upon some of the 'Arab tribes (namely), Ril, Dhakwan, Usaiya, and Bani Libyan. (Anas added:) Those seventy Ansari men were killed at the well of Mauna.

حَدَّثَنِي عَبْدُ الأَعْلَى بْنُ حَمَّادٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّ رِعْلاً، وَذَكْوَانَ وَعُصَيَّةَ وَبَنِي لَحْيَانَ اسْتَمَدُّوا رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى عَدُوٍّ، فَأَمَدَّهُمْ بِسَبْعِينَ مِنَ الأَنْصَارِ، كُنَّا نُسَمِّيهِمُ

الْقُرَّاءَ فِي زَمَانِهِمْ، كَانُوا يَحْتَطِبُونَ بِالنَّهَارِ وَيُصَلُّونَ بِاللَّيْلِ، حَتَّى كَانُوا بِبِئْرِ مَعُونَةَ قَتَلُوهُمْ، وَغَدَرُوا بِهِمْ، فَبَلَغَ النَّبِيَّ صلى الله عليه وسلم، فَقَنَتَ شَهْرًا يَدْعُو فِي الصُّبْحِ عَلَى أَحْيَاءٍ مِنْ أَحْيَاءِ الْعَرَبِ، عَلَى رِعْلٍ وَذَكْوَانَ وَعُصَيَّةَ وَبَنِي لَحْيَانَ. قَالَ أَنَسٌ فَقَرَأْنَا فِيهِمْ قُرْآنًا ثُمَّ إِنَّ ذَلِكَ رُفِعَ بَلِّغُوا عَنَّا قَوْمَنَا، أَنَّا لَقِينَا رَبَّنَا، فَرَضِيَ عَنَّا وَأَرْضَانَا. وَعَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ حَدَّثَهُ أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَنَتَ شَهْرًا فِي صَلاَةِ الصُّبْحِ يَدْعُو عَلَى أَحْيَاءٍ مِنْ أَحْيَاءِ الْعَرَبِ، عَلَى رِعْلٍ وَذَكْوَانَ وَعُصَيَّةَ وَبَنِي لَحْيَانَ. زَادَ خَلِيفَةُ حَدَّثَنَا ابْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسٌ، أَنَّ أُولَئِكَ السَّبْعِينَ، مِنَ الأَنْصَارِ قُتِلُوا بِبِئْرِ مَعُونَةَ، قُرْآنًا كِتَابًا. نَحْوَهُ.

Reference : Sahih al-Bukhari 4090
In-book reference : Book 64, Hadith 134
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 416
(deprecated numbering scheme)

Narrated Anas:

That the Prophet (ﷺ) sent his uncle, the brother of Um Sulaim at the head of seventy riders. The chief of the pagans, 'Amir bin at-Tufail proposed three suggestions (to the Prophet (ﷺ)) saying, "Choose one of three alternatives: (1) that the bedouins will be under your command and the townspeople will be under my command; (2) or that I will be your successor, (3) or otherwise I will attack you with two thousand from Bani Ghatafan." But 'Amir was infected with plague in the House of Um so-and-so. He said, "Shall I stay in the house of a lady from the family of so-and-so after having a (swelled) gland like that she-camel? Get me my horse." So he died on the back of his horse. Then Haram, the brother of Um Sulaim and a lame man along with another man from so-and-so (tribe) went towards the pagans (i.e. the tribe of 'Amir). Haram said (to his companions), "Stay near to me, for I will go to them. If they (i.e. infidels) should give me protection, you will be near to me, and if they should kill me, then you should go back to your companions. Then Haram went to them and said, "Will you give me protection so as to convey the message of Allah's Messenger (ﷺ) ?" So, he started talking to them' but they signalled to a man (to kill him) and he went behind him and stabbed him (with a spear). He (i.e. Haram) said, "Allahu Akbar! I have succeeded, by the Lord of the Ka`ba!" The companion of Haram was pursued by the infidels, and then they (i.e. Haram's companions) were all killed except the lame man who was at the top of a mountain. Then Allah revealed to us a verse that was among the cancelled ones later on. It was: 'We have met our Lord and He is pleased with us and has made us pleased.' (After this event) the Prophet (ﷺ) invoked evil on the infidels every morning for 30 days. He invoked evil upon the (tribes of) Ril, Dhakwan, Bani Lihyan and Usaiya who disobeyed Allah and His Apostle.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا هَمَّامٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، قَالَ حَدَّثَنِي أَنَسٌ، أَنَّ النَّبِيَّ صلى الله عليه وسلم بَعَثَ خَالَهُ أَخٌ لأُمِّ سُلَيْمٍ فِي سَبْعِينَ رَاكِبًا، وَكَانَ رَئِيسَ الْمُشْرِكِينَ عَامِرُ بْنُ الطُّفَيْلِ خَيَّرَ بَيْنَ ثَلاَثِ خِصَالٍ فَقَالَ يَكُونُ لَكَ أَهْلُ السَّهْلِ، وَلِي أَهْلُ الْمَدَرِ، أَوْ أَكُونُ خَلِيفَتَكَ، أَوْ أَغْزُوكَ بِأَهْلِ غَطَفَانَ بِأَلْفٍ وَأَلْفٍ، فَطُعِنَ عَامِرٌ فِي بَيْتِ أُمِّ فُلاَنٍ فَقَالَ غُدَّةٌ كَغُدَّةِ الْبَكْرِ فِي بَيْتِ امْرَأَةٍ مِنْ آلِ فُلاَنٍ ائْتُونِي بِفَرَسِي. فَمَاتَ عَلَى ظَهْرِ فَرَسِهِ، فَانْطَلَقَ حَرَامٌ أَخُو أُمِّ سُلَيْمٍ هُوَ {وَ} رَجُلٌ أَعْرَجُ وَرَجُلٌ مِنْ بَنِي فُلاَنٍ قَالَ كُونَا قَرِيبًا حَتَّى آتِيَهُمْ، فَإِنْ آمَنُونِي كُنْتُمْ، وَإِنْ قَتَلُونِي أَتَيْتُمْ أَصْحَابَكُمْ. فَقَالَ أَتُؤْمِنُونِي أُبَلِّغْ رِسَالَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم. فَجَعَلَ يُحَدِّثُهُمْ وَأَوْمَئُوا إِلَى رَجُلٍ، فَأَتَاهُ مِنْ خَلْفِهِ فَطَعَنَهُ ـ قَالَ هَمَّامٌ أَحْسِبُهُ حَتَّى أَنْفَذَهُ ـ بِالرُّمْحِ، قَالَ اللَّهُ أَكْبَرُ فُزْتُ وَرَبِّ الْكَعْبَةِ. فَلُحِقَ الرَّجُلُ، فَقُتِلُوا كُلُّهُمْ غَيْرَ الأَعْرَجِ كَانَ فِي رَأْسِ جَبَلٍ، فَأَنْزَلَ اللَّهُ عَلَيْنَا، ثُمَّ كَانَ مِنَ الْمَنْسُوخِ إِنَّا قَدْ لَقِينَا رَبَّنَا فَرَضِيَ عَنَّا وَأَرْضَانَا. فَدَعَا النَّبِيُّ صلى الله عليه وسلم عَلَيْهِمْ ثَلاَثِينَ صَبَاحًا، عَلَى رِعْلٍ وَذَكْوَانَ وَبَنِي لَحْيَانَ وَعُصَيَّةَ، الَّذِينَ عَصَوُا اللَّهَ وَرَسُولَهُ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 4091
In-book reference : Book 64, Hadith 135
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 417
(deprecated numbering scheme)

Narrated Anas bin Malik:

That when Haram bin Milhan, his uncle was stabbed on the day of Bir Ma'una he sprinkled his blood over his face and his head this way and then said, "I have succeeded, by the Lord of the Ka`ba.'

حَدَّثَنِي حِبَّانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، قَالَ حَدَّثَنِي ثُمَامَةُ بْنُ عَبْدِ اللَّهِ بْنِ أَنَسٍ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ يَقُولُ لَمَّا طُعِنَ حَرَامُ بْنُ مِلْحَانَ ـ وَكَانَ خَالَهُ ـ يَوْمَ بِئْرِ مَعُونَةَ قَالَ بِالدَّمِ هَكَذَا، فَنَضَحَهُ عَلَى وَجْهِهِ وَرَأْسِهِ، ثُمَّ قَالَ فُزْتُ وَرَبِّ الْكَعْبَةِ.

Reference	: Sahih al-Bukhari 4092
In-book reference	: Book 64, Hadith 136
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 418

Narrated `Aisha:

Abu Bakr asked the Prophet (ﷺ) to allow him to go out (of Mecca) when he was greatly annoyed (by the infidels). But the Prophet (ﷺ) said to him, "Wait." Abu Bakr said, O Allah's Messenger (ﷺ)! Do you hope that you will be allowed (to migrate)?" Allah's Messenger (ﷺ) replied, "I hope so." So Abu Bakr waited for him till one day Allah's Messenger (ﷺ) came at noon time and addressed him saying "Let whoever is present with you, now leave you." Abu Bakr said, "None is present but my two daughters." The Prophet (ﷺ) said, "Have you noticed that I have been allowed to go out (to migrate)?" Abu Bakr said, "O Allah's Apostle, I would like to accompany you." The Prophet (ﷺ) said, "You will accompany me." Abu Bakr said, "O Allah's Messenger (ﷺ)! I have got two she-camels which I had prepared and kept ready for (our) going out." So he gave one of the two (she-camels) to the Prophet (ﷺ) and it was Al-Jad`a . They both rode and proceeded till they reached the Cave at the mountain of Thaur where they hid themselves. Amir bin Fuhaira was the slave of `Abdullah bin at-Tufail bin Sakhbara `Aisha's brother from her mother's side. Abu Bakr had a milch she-camel. Amir used to go with it (i.e. the milch she-camel) in the afternoon and come back to them before noon by setting out towards them in the early morning when it was still dark and then he would take it to the pasture so that none of the shepherds would be aware of his job. When the Prophet (ﷺ) (and Abu Bakr) went away (from the Cave), he (i.e. 'Amir) too went along with them and they both used to make him ride at the back of their camels in turns till they reached Medina. 'Amir bin Fuhaira was martyred on the day of Bir Ma'una. Narrated `Urwa: When those (Muslims) at Bir Ma'una were martyred and `Amr bin Umaiya Ad- Damri was taken prisoner, 'Amir bin at-Tufail, pointing at a killed person, asked `Amr, "Who is this?" `Amr bin Umaiya said to him, "He is 'Amir bin Fuhaira." 'Amir bin at-Tufail said, "I saw him lifted to the sky after he was killed till I saw the sky between him and the earth, and then he was brought down upon the earth. Then the news of the killed Muslims reached the Prophet (ﷺ) and he announced the news of their death saying, "Your companions (of Bir Ma'una) have been killed, and they have asked their Lord saying, 'O our Lord! Inform our brothers about us as we are pleased with You and You are pleased with us." So Allah informed them (i.e. the Prophet (ﷺ) and his companions) about them (i.e. martyrs of Bir Mauna). On that day, `Urwa bin Asma bin As-Salt who was one of them, was killed, and `Urwa (bin Az- Zubair) was named after `Urwa bin Asma and Mundhir (bin AzZubair) was named after Mundhir bin `Amr (who had also been martyred on that day).

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتِ اسْتَأْذَنَ النَّبِيَّ صلى الله عليه وسلم أَبُو بَكْرٍ فِي الْخُرُوجِ حِينَ اشْتَدَّ عَلَيْهِ الأَذَى، فَقَالَ لَهُ " أَقِمْ ". فَقَالَ يَا رَسُولَ اللَّهِ أَتَطْمَعُ أَنْ يُؤْذَنَ لَكَ، فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنِّي لأَرْجُو ذَلِكَ " قَالَتْ فَانْتَظَرَهُ أَبُو بَكْرٍ فَأَتَاهُ رَسُولُ اللَّهِ صلى الله عليه وسلم ذَاتَ يَوْمٍ ظُهْرًا فَنَادَاهُ فَقَالَ " أَخْرِجْ مَنْ عِنْدَكَ ". فَقَالَ أَبُو بَكْرٍ إِنَّمَا هُمَا ابْنَتَاىَ. فَقَالَ " أَشَعَرْتَ أَنَّهُ قَدْ أُذِنَ لِي فِي الْخُرُوجِ ". فَقَالَ يَا رَسُولَ اللَّهِ الصُّحْبَةُ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " الصُّحْبَةُ ". قَالَ يَا رَسُولَ اللَّهِ عِنْدِي نَاقَتَانِ قَدْ كُنْتُ أَعْدَدْتُهُمَا لِلْخُرُوجِ. فَأَعْطَى النَّبِيَّ صلى الله عليه وسلم إِحْدَاهُمَا وَهْىَ الْجَدْعَاءُ، فَرَكِبَا فَانْطَلَقَا حَتَّى أَتَيَا الْغَارَ، وَهْوَ بِثَوْرٍ، فَتَوَارَيَا فِيهِ، فَكَانَ عَامِرُ بْنُ فُهَيْرَةَ غُلاَمًا

لِعَبْدِ اللَّهِ بْنِ الطُّفَيْلِ بْنِ سَخْبَرَةَ أَخُو عَائِشَةَ لأُمِّهَا، وَكَانَتْ لأَبِي بَكْرٍ مِنْحَةٌ، فَكَانَ يَرُوحُ بِهَا وَيَغْدُو عَلَيْهِمْ، وَيُصْبِحُ فَيَدَّلِجُ إِلَيْهِمَا ثُمَّ يَسْرَحُ، فَلاَ يَفْطُنُ بِهِ أَحَدٌ مِنَ الرِّعَاءِ، فَلَمَّا خَرَجَ خَرَجَ مَعَهُمَا يُعْقِبَانِهِ حَتَّى قَدِمَا الْمَدِينَةَ، فَقُتِلَ عَامِرُ بْنُ فُهَيْرَةَ يَوْمَ بِئْرِ مَعُونَةَ. وَعَنْ أَبِي أُسَامَةَ قَالَ قَالَ هِشَامُ بْنُ عُرْوَةَ فَأَخْبَرَنِي أَبِي قَالَ لَمَّا قُتِلَ الَّذِينَ بِبِئْرِ مَعُونَةَ وَأُسِرَ عَمْرُو بْنُ أُمَيَّةَ الضَّمْرِيُّ قَالَ لَهُ عَامِرُ بْنُ الطُّفَيْلِ مَنْ هَذَا فَأَشَارَ إِلَى قَتِيلٍ، فَقَالَ لَهُ عَمْرُو بْنُ أُمَيَّةَ هَذَا عَامِرُ بْنُ فُهَيْرَةَ. فَقَالَ لَقَدْ رَأَيْتُهُ بَعْدَ مَا قُتِلَ رُفِعَ إِلَى السَّمَاءِ حَتَّى إِنِّي لأَنْظُرُ إِلَى السَّمَاءِ بَيْنَهُ وَبَيْنَ الأَرْضِ، ثُمَّ وُضِعَ. فَأَتَى النَّبِيَّ صلى الله عليه وسلم خَبَرُهُمْ فَنَعَاهُمْ فَقَالَ " إِنَّ أَصْحَابَكُمْ قَدْ أُصِيبُوا، وَإِنَّهُمْ قَدْ سَأَلُوا رَبَّهُمْ، فَقَالُوا رَبَّنَا أَخْبِرْ عَنَّا إِخْوَانَنَا بِمَا رَضِينَا عَنْكَ وَرَضِيتَ عَنَّا. فَأَخْبَرَهُمْ عَنْهُمْ ". وَأُصِيبَ يَوْمَئِذٍ فِيهِمْ عُرْوَةُ بْنُ أَسْمَاءَ بْنِ الصَّلْتِ، فَسُمِّيَ عُرْوَةُ بِهِ، وَمُنْذِرُ بْنُ عَمْرٍو سُمِّيَ بِهِ مُنْذِرًا.

Reference : Sahih al-Bukhari 4093
In-book reference : Book 64, Hadith 137
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 419
(deprecated numbering scheme)

Narrated Anas:

The Prophet (ﷺ) said Al-Qunut after Bowing (i.e. Ar-Ruku') for one month, invoking evil upon (the tribes of) Ril and Dhakwan. He used to say, "Usaiya disobeyed Allah and His Apostle."

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ أَبِي مِجْلَزٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ قَنَتَ النَّبِيُّ صلى الله عليه وسلم بَعْدَ الرُّكُوعِ شَهْرًا يَدْعُو عَلَى رِعْلٍ وَذَكْوَانَ وَيَقُولُ " عُصَيَّةُ عَصَتِ اللَّهَ وَرَسُولَهُ ".

Reference : Sahih al-Bukhari 4094
In-book reference : Book 64, Hadith 138
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 420
(deprecated numbering scheme)

Narrated Anas bin Malik:

The Prophet (ﷺ) invoked evil upon those (people) who killed his companions at Bir Mauna for 30 days (in the morning prayer). He invoked evil upon (tribes of) Ril, Lihyan and Usaiya who disobeyed Allah and His Apostle. Allah revealed a Qur'anic Verse to His Prophet regarding those who had been killed, i.e. the Muslims killed at Bir Ma'una, and we recited the Verse till later it was cancelled. (The Verse was:) 'Inform our people that we have met our Lord, and He is pleased with us, and we are pleased with Him."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ دَعَا النَّبِيُّ صلى الله عليه وسلم عَلَى الَّذِينَ قَتَلُوا ـ يَعْنِي ـ أَصْحَابَهُ بِبِئْرِ مَعُونَةَ ثَلاَثِينَ صَبَاحًا حِينَ يَدْعُو عَلَى رِعْلٍ وَلِحْيَانَ وَعُصَيَّةَ عَصَتِ اللَّهَ وَرَسُولَهُ صلى الله عليه وسلم. قَالَ أَنَسٌ فَأَنْزَلَ اللَّهُ تَعَالَى لِنَبِيِّهِ صلى الله عليه وسلم فِي الَّذِينَ قُتِلُوا أَصْحَابِ بِئْرِ مَعُونَةَ قُرْآنًا قَرَأْنَاهُ حَتَّى نُسِخَ بَعْدُ بَلِّغُوا قَوْمَنَا فَقَدْ لَقِينَا رَبَّنَا فَرَضِيَ عَنَّا وَرَضِينَا عَنْهُ.

Reference : Sahih al-Bukhari 4095
In-book reference : Book 64, Hadith 139
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 421
(deprecated numbering scheme)

Narrated `Asim Al-Ahwal:

I asked Anas bin Malik regarding Al-Qunut during the prayer. Anas replied, "Yes (Al-Qunut was said by the Prophet (ﷺ) in the prayer)." I said, "Is it before Bowing or after Bowing?" Anas replied, "(It was said) before (Bowing)." I said, "So-and-so informed me that you told him that it was said after Bowing." Anas replied, "He was mistaken, for Allah's Messenger (ﷺ) said Al-Qunut after Bowing for one month. The Prophet (ﷺ) had sent some people called Al-Qurra who were seventy in number, to some pagan people who had concluded a peace treaty with Allah's Messenger (ﷺ) . But those who had concluded the treaty with Allah's Messenger (ﷺ) violated the treaty (and

martyred all the seventy men). So Allah's Apostle said Al-Qunut after Bowing (in the prayer) for one month, invoking evil upon them.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، قَالَ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ عَنِ الْقُنُوتِ، فِي الصَّلاَةِ فَقَالَ نَعَمْ. فَقُلْتُ كَانَ قَبْلَ الرُّكُوعِ أَوْ بَعْدَهُ قَالَ قَبْلَهُ. قُلْتُ فَإِنَّ فُلاَنًا أَخْبَرَنِي عَنْكَ أَنَّكَ قُلْتَ بَعْدَهُ، قَالَ كَذَبَ إِنَّمَا قَنَتَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَعْدَ الرُّكُوعِ شَهْرًا، أَنَّهُ كَانَ بَعَثَ نَاسًا يُقَالُ لَهُمُ الْقُرَّاءُ، وَهُمْ سَبْعُونَ رَجُلاً إِلَى نَاسٍ مِنَ الْمُشْرِكِينَ، وَبَيْنَهُمْ وَبَيْنَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَهْدٌ قِبَلَهُمْ، فَظَهَرَ هَؤُلاَءِ الَّذِينَ كَانَ بَيْنَهُمْ وَبَيْنَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَهْدٌ، فَقَنَتَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَعْدَ الرُّكُوعِ شَهْرًا يَدْعُو عَلَيْهِمْ.

Reference	: Sahih al-Bukhari 4096
In-book reference	: Book 64, Hadith 140
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 422

(29) Chapter: The Ghazwa of Al-Khandaq or Al-Ahzab Battle

(29) باب غَزْوَةُ الْخَنْدَقِ وَهْىَ الأَحْزَابُ

قَالَ مُوسَى بْنُ عُقْبَةَ كَانَتْ فِي شَوَّالٍ سَنَةَ أَرْبَعٍ.

Narrated Ibn `Umar:

That the Prophet (ﷺ) inspected him on the day of Uhud while he was fourteen years old, and the Prophet (ﷺ) did not allow him to take part in the battle. He was inspected again by the Prophet (ﷺ) on the day of Al- Khandaq (i.e. battle of the Trench) while he was fifteen years old, and the Prophet (ﷺ) allowed him to take Part in the battle.

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، قَالَ أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما أَنَّ النَّبِيَّ صلى الله عليه وسلم عَرَضَهُ يَوْمَ أُحُدٍ وَهْوَ ابْنُ أَرْبَعَ عَشْرَةَ فَلَمْ يُجِزْهُ، وَعَرَضَهُ يَوْمَ الْخَنْدَقِ وَهْوَ ابْنُ خَمْسَ عَشْرَةَ فَأَجَازَهُ.

Reference	: Sahih al-Bukhari 4097
In-book reference	: Book 64, Hadith 141
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 423

Narrated Sahl bin Sa`d:

We were with Allah's Messenger (ﷺ) in the Trench, and some were digging the trench while we were carrying the earth on our shoulders. Allah's Messenger (ﷺ) said, 'O Allah! There is no life except the life of the Hereafter, so please forgive the Emigrants and the Ansar."

حَدَّثَنِي قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ ـ رضى الله عنه ـ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الْخَنْدَقِ، وَهُمْ يَحْفِرُونَ، وَنَحْنُ نَنْقُلُ التُّرَابَ عَلَى أَكْتَادِنَا، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اللَّهُمَّ لاَ عَيْشَ إِلاَّ عَيْشُ الآخِرَهْ، فَاغْفِرْ لِلْمُهَاجِرِينَ وَالأَنْصَارِ ".

Reference	: Sahih al-Bukhari 4098
In-book reference	: Book 64, Hadith 142
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 424

Narrated Anas:

Allah's Messenger (ﷺ) went out towards the Khandaq (i.e. Trench) and saw the Emigrants and the Ansar digging the trench in the cold morning. They had no slaves to do that (work) for them. When the Prophet saw their hardship and hunger, he said, 'O Allah! The real life is the life of the Hereafter, so please forgive Ansar and the Emigrants."

They said in reply to him, "We are those who have given the Pledge of allegiances to Muhammad for to observe Jihad as long as we live."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ حُمَيْدٍ، سَمِعْتُ أَنَسًا ـ رضى الله عنه ـ يَقُولُ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى الْخَنْدَقِ، فَإِذَا الْمُهَاجِرُونَ وَالأَنْصَارُ يَحْفِرُونَ فِي غَدَاةٍ بَارِدَةٍ، فَلَمْ يَكُنْ لَهُمْ عَبِيدٌ يَعْمَلُونَ ذَلِكَ لَهُمْ، فَلَمَّا رَأَى مَا بِهِمْ مِنَ النَّصَبِ وَالْجُوعِ قَالَ " اللَّهُمَّ إِنَّ الْعَيْشَ عَيْشُ الآخِرَهْ فَاغْفِرْ لِلأَنْصَارِ وَالْمُهَاجِرَهْ " فَقَالُوا مُجِيبِينَ لَهُ نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدَا عَلَى الْجِهَادِ مَا بَقِينَا أَبَدَا

Reference	: Sahih al-Bukhari 4099
In-book reference	: Book 64, Hadith 143
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 425

Narrated Anas:

Al-Muhajirun (i.e. the Emigrants) and the Ansar were digging the trench around Medina and were carrying the earth on their backs while saying, "We are those who have given the pledge of allegiance to Muhammad for Islam as long as we live." The Prophet (ﷺ) said in reply to their saying, "O Allah! There is no goodness except the goodness of the Hereafter; so please grant Your Blessing to the Ansar and the Emigrants." The people used to bring a handful of barley, and a meal used to be prepared thereof by cooking it with a cooking material (i.e. oil, fat and butter having a change in color and smell) and it used to be presented to the people (i.e. workers) who were hungry, and it used to stick to their throats and had a nasty smell.

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ جَعَلَ الْمُهَاجِرُونَ وَالأَنْصَارُ يَحْفِرُونَ الْخَنْدَقَ حَوْلَ الْمَدِينَةِ، وَيَنْقُلُونَ التُّرَابَ عَلَى مُتُونِهِمْ وَهُمْ يَقُولُونَ نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدَا عَلَى الإِسْلاَمِ مَا بَقِينَا أَبَدَا قَالَ يَقُولُ النَّبِيُّ صلى الله عليه وسلم وَهْوَ يُجِيبُهُمْ " اللَّهُمَّ إِنَّهُ لاَ خَيْرَ إِلاَّ خَيْرُ الآخِرَهْ، فَبَارِكْ فِي الأَنْصَارِ وَالْمُهَاجِرَهْ ". قَالَ يُؤْتَوْنَ بِمِلْءِ كَفِّي مِنَ الشَّعِيرِ فَيُصْنَعُ لَهُمْ بِإِهَالَةٍ سَنِخَةٍ تُوضَعُ بَيْنَ يَدَىِ الْقَوْمِ، وَالْقَوْمُ جِيَاعٌ، وَهْىَ بَشِعَةٌ فِي الْحَلْقِ وَلَهَا رِيحٌ مُنْتِنٌ.

Reference	: Sahih al-Bukhari 4100
In-book reference	: Book 64, Hadith 144
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 426

Narrated Jabir:

We were digging (the trench) on the day of (Al-Khandaq (i.e. Trench)) and we came across a big solid rock. We went to the Prophet (ﷺ) and said, "Here is a rock appearing across the trench." He said, "I am coming down." Then he got up, and a stone was tied to his belly for we had not eaten anything for three days. So the Prophet (ﷺ) took the spade and struck the big solid rock and it became like sand. I said, "O Allah's Messenger (ﷺ)! Allow me to go home." (When the Prophet (ﷺ) allowed me) I said to my wife, "I saw the Prophet (ﷺ) in a state that I cannot treat lightly. Have you got something (for him to eat?" She replied, "I have barley and a she goat." So I slaughtered the she-kid and she ground the barley; then we put the meat in the earthenware cooking pot. Then I came to the Prophet (ﷺ) when the dough had become soft and fermented and (the meat in) the pot over the stone trivet had nearly been well-cooked, and said, "I have got a little food prepared, so get up O Allah's Messenger (ﷺ), you and one or two men along with you (for the food)." The Prophet (ﷺ) asked, "How much is that food?" I told him about it. He said, "It is abundant and good. Tell your wife not to remove the earthenware pot from the fire and not to take out any bread from the oven till I reach there." Then he said (to all his companions), "Get up." So the Muhajirn (i.e. Emigrants) and the Ansar got up. When I came to my wife, I said, "Allah's Mercy be upon you! The Prophet came along with the Muhajirin and the Ansar and those who were present with them." She said, "Did the Prophet (ﷺ)

ask you (how much food you had)?" I replied, "Yes." Then the Prophet (ﷺ) said, "Enter and do not throng." The Prophet (ﷺ) started cutting the bread (into pieces) and put the cooked meat over it. He covered the earthenware pot and the oven whenever he took something out of them. He would give the food to his companions and take the meat out of the pot. He went on cutting the bread and scooping the meat (for his companions) till they all ate their fill, and even then, some food remained. Then the Prophet (ﷺ) said (to my wife), "Eat and present to others as the people are struck with hunger."

حَدَّثَنَا خَلاَّدُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ، عَنْ أَبِيهِ، قَالَ أَتَيْتُ جَابِرًا ـ رضى الله عنه ـ فَقَالَ إِنَّا يَوْمَ الْخَنْدَقِ نَحْفِرُ فَعَرَضَتْ كُدْيَةٌ شَدِيدَةٌ، فَجَاءُوا النَّبِيَّ صلى الله عليه وسلم فَقَالُوا هَذِهِ كُدْيَةٌ عَرَضَتْ فِي الْخَنْدَقِ، فَقَالَ " أَنَا نَازِلٌ ". ثُمَّ قَامَ وَبَطْنُهُ مَعْصُوبٌ بِحَجَرٍ، وَلَبِثْنَا ثَلاَثَةَ أَيَّامٍ لاَ نَذُوقُ ذَوَاقًا، فَأَخَذَ النَّبِيُّ صلى الله عليه وسلم الْمِعْوَلَ فَضَرَبَ، فَعَادَ كَثِيبًا أَهْيَلَ أَوْ أَهْيَمَ، فَقُلْتُ يَا رَسُولَ اللَّهِ ائْذَنْ لِي إِلَى الْبَيْتِ. فَقُلْتُ لاِمْرَأَتِي رَأَيْتُ بِالنَّبِيِّ صلى الله عليه وسلم شَيْئًا، مَا كَانَ فِي ذَلِكَ صَبْرٌ، فَعِنْدَكِ شَىْءٌ قَالَتْ عِنْدِي شَعِيرٌ وَعَنَاقٌ. فَذَبَحْتُ الْعَنَاقَ وَطَحَنَتِ الشَّعِيرَ، حَتَّى جَعَلْنَا اللَّحْمَ فِي الْبُرْمَةِ، ثُمَّ جِئْتُ النَّبِيَّ صلى الله عليه وسلم وَالْعَجِينُ قَدِ انْكَسَرَ، وَالْبُرْمَةُ بَيْنَ الأَثَافِيِّ قَدْ كَادَتْ أَنْ تَنْضَجَ فَقُلْتُ طُعَيِّمٌ لِي، فَقُمْ أَنْتَ يَا رَسُولَ اللَّهِ وَرَجُلٌ أَوْ رَجُلاَنِ. قَالَ " كَمْ هُوَ ". فَذَكَرْتُ لَهُ، قَالَ " كَثِيرٌ طَيِّبٌ ". قَالَ " قُلْ لَهَا لاَ تَنْزِعُ الْبُرْمَةَ وَلاَ الْخُبْزَ مِنَ التَّنُّورِ حَتَّى آتِيَ ". فَقَالَ " قُومُوا ". فَقَامَ الْمُهَاجِرُونَ وَالأَنْصَارُ، فَلَمَّا دَخَلَ عَلَى امْرَأَتِهِ قَالَ وَيْحَكِ جَاءَ النَّبِيُّ صلى الله عليه وسلم بِالْمُهَاجِرِينَ وَالأَنْصَارِ وَمَنْ مَعَهُمْ. قَالَتْ هَلْ سَأَلَكَ قُلْتُ نَعَمْ. فَقَالَ " ادْخُلُوا وَلاَ تَضَاغَطُوا ". فَجَعَلَ يَكْسِرُ الْخُبْزَ وَيَجْعَلُ عَلَيْهِ اللَّحْمَ، وَيُخَمِّرُ الْبُرْمَةَ وَالتَّنُّورَ إِذَا أَخَذَ مِنْهُ، وَيُقَرِّبُ إِلَى أَصْحَابِهِ ثُمَّ يَنْزِعُ، فَلَمْ يَزَلْ يَكْسِرُ الْخُبْزَ وَيَغْرِفُ حَتَّى شَبِعُوا وَبَقِيَ بَقِيَّةٌ قَالَ " كُلِي هَذَا وَأَهْدِي، فَإِنَّ النَّاسَ أَصَابَتْهُمْ مَجَاعَةٌ ".

Reference : Sahih al-Bukhari 4101
In-book reference : Book 64, Hadith 145
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 427
(deprecated numbering scheme)

Narrated Jabir bin `Abdullah:

When the Trench was dug, I saw the Prophet (ﷺ) in the state of severe hunger. So I returned to my wife and said, "Have you got anything (to eat), for I have seen Allah's Messenger (ﷺ) in a state of severe hunger." She brought out for me, a bag containing one Sa of barley, and we had a domestic she animal (i.e. a kid) which I slaughtered then, and my wife ground the barley and she finished at the time I finished my job (i.e. slaughtering the kid). Then I cut the meat into pieces and put it in an earthenware (cooking) pot, and returned to Allah's Messenger (ﷺ) . My wife said, "Do not disgrace me in front of Allah's Apostle and those who are with him." So I went to him and said to him secretly, "O Allah's Messenger (ﷺ)! I have slaughtered a she-animal (i.e. kid) of ours, and we have ground a Sa of barley which was with us. So please come, you and another person along with you." The Prophet (ﷺ) raised his voice and said, "O people of Trench ! Jabir has prepared a meal so let us go." Allah's Messenger (ﷺ) said to me, "Don't put down your earthenware meat pot (from the fireplace) or bake your dough till I come." So I came (to my house) and Allah's Messenger (ﷺ) too, came, proceeding before the people. When I came to my wife, she said, "May Allah do so-and-so to you." I said, "I have told the Prophet (ﷺ) of what you said." Then she brought out to him (i.e. the Prophet (ﷺ) the dough, and he spat in it and invoked for Allah's Blessings in it. Then he proceeded towards our earthenware meat-pot and spat in it and invoked for Allah's Blessings in it. Then he said (to my wife). Call a lady-baker to bake along with you and keep on taking out scoops from your earthenware meat-pot, and do not put it down from its fireplace." They were onethousand (who took their meals), and by Allah they all ate, and when they left the food and went away, our earthenware pot was still bubbling (full of meat) as if it had not decreased, and our dough was still being baked as if nothing had been taken from it.

حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو عَاصِمٍ، أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ، أَخْبَرَنَا سَعِيدُ بْنُ مِينَاءَ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ لَمَّا حُفِرَ الْخَنْدَقُ رَأَيْتُ بِالنَّبِيِّ صلى الله عليه وسلم خَمَصًا شَدِيدًا، فَانْكَفَأْتُ إِلَى امْرَأَتِي فَقُلْتُ هَلْ عِنْدَكِ شَىْءٌ فَإِنِّي رَأَيْتُ بِرَسُولِ اللَّهِ صلى الله عليه وسلم خَمَصًا شَدِيدًا. فَأَخْرَجَتْ إِلَىَّ جِرَابًا فِيهِ صَاعٌ مِنْ شَعِيرٍ، وَلَنَا بُهَيْمَةٌ دَاجِنٌ فَذَبَحْتُهَا، وَطَحَنَتِ الشَّعِيرَ فَفَرَغَتْ إِلَى فَرَاغِي، وَقَطَّعْتُهَا فِي بُرْمَتِهَا، ثُمَّ وَلَّيْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ لاَ تَفْضَحْنِي بِرَسُولِ اللَّهِ صلى الله عليه وسلم وَبِمَنْ مَعَهُ. فَجِئْتُهُ فَسَارَرْتُهُ فَقُلْتُ يَا رَسُولَ اللَّهِ ذَبَحْنَا بُهَيْمَةً لَنَا وَطَحَنَّا صَاعًا مِنْ شَعِيرٍ كَانَ عِنْدَنَا، فَتَعَالَ أَنْتَ وَنَفَرٌ مَعَكَ. فَصَاحَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " يَا أَهْلَ الْخَنْدَقِ، إِنَّ جَابِرًا قَدْ صَنَعَ سُورًا فَحَيَّ هَلاً بِكُمْ ". فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تُنْزِلُنَّ بُرْمَتَكُمْ، وَلاَ تَخْبِزُنَّ عَجِينَكُمْ حَتَّى أَجِيءَ ". فَجِئْتُ وَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقْدُمُ النَّاسَ حَتَّى جِئْتُ امْرَأَتِي، فَقَالَتْ بِكَ وَبِكَ. فَقُلْتُ قَدْ فَعَلْتُ الَّذِي قُلْتِ. فَأَخْرَجَتْ لَهُ عَجِينًا، فَبَصَقَ فِيهِ وَبَارَكَ، ثُمَّ عَمَدَ إِلَى بُرْمَتِنَا فَبَصَقَ وَبَارَكَ ثُمَّ قَالَ " ادْعُ خَابِزَةً فَلْتَخْبِزْ مَعِي وَاقْدَحِي مِنْ بُرْمَتِكُمْ وَلاَ تُنْزِلُوهَا"، وَهُمْ أَلْفٌ، فَأُقْسِمُ بِاللَّهِ لَقَدْ أَكَلُوا حَتَّى تَرَكُوهُ وَانْحَرَفُوا، وَإِنَّ بُرْمَتَنَا لَتَغِطُّ كَمَا هِيَ، وَإِنَّ عَجِينَنَا لَيُخْبَزُ كَمَا هُوَ.

Reference	: Sahih al-Bukhari 4102
In-book reference	: Book 64, Hadith 146
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 428

Narrated `Aisha:

As regards the following Qur'anic Verse:-- "When they came on you from above and from below you (from east and west of the valley) and when the eyes grew wild and the hearts reached up to the throats....." (33.10) That happened on the day of Al-Khandaq (i.e. Trench).

حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، رضى الله عنها {إِذْ جَاءُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الأَبْصَارُ} قَالَتْ كَانَ ذَاكَ يَوْمَ الْخَنْدَقِ.

Reference	: Sahih al-Bukhari 4103
In-book reference	: Book 64, Hadith 147
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 429

Narrated Al-Bara:

The Prophet (ﷺ) was carrying earth on the day of Al-Khandaq till his `Abdomen was fully covered with dust, and he was saying, "By Allah, without Allah we would not have been guided, neither would we have given in charity, nor would we have prayed. So (O Allah), please send Sakina (i.e. calmness) upon us, and make our feet firm if we meet the enemy as the enemy have rebelled against us, and if they intended affliction, (i.e. want to frighten us and fight against us then we would not flee but withstand them)." The Prophet (ﷺ) used to raise his voice saying, "Abaina! Abaina! (i.e. would not, we would not).

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَنْقُلُ التُّرَابَ يَوْمَ الْخَنْدَقِ حَتَّى أَغْمَرَ بَطْنَهُ أَوِ اغْبَرَّ بَطْنُهُ يَقُولُ وَاللَّهِ لَوْلاَ اللَّهُ مَا اهْتَدَيْنَا وَلاَ تَصَدَّقْنَا وَلاَ صَلَّيْنَا فَأَنْزِلَنْ سَكِينَةً عَلَيْنَا وَثَبِّتِ الأَقْدَامَ إِنْ لاَقَيْنَا إِنَّ الأُلَى قَدْ بَغَوْا عَلَيْنَا إِذَا أَرَادُوا فِتْنَةً أَبَيْنَا وَرَفَعَ بِهَا صَوْتَهُ أَبَيْنَا أَبَيْنَا.

Reference	: Sahih al-Bukhari 4104
In-book reference	: Book 64, Hadith 148
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 430

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "I have been made victorious by As-Saba (i.e. an easterly wind) and the Ad nation was destroyed by Ad-Dabur (i.e. a westerly wind).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، قَالَ حَدَّثَنِي الْحَكَمُ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ ـ رَضِيَ اللَّه عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " نُصِرْتُ بِالصَّبَا وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ ".

Reference	: Sahih al-Bukhari 4105
In-book reference	: Book 64, Hadith 149
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 431

Narrated Al-Bara:

When it was the day of Al-Ahzab (i.e. the clans) and Allah's Messenger (ﷺ) dug the trench, I saw him carrying earth out of the trench till dust made the skin of his `Abdomen out of my sight and he was a hairy man. I heard him reciting the poetic verses composed by Ibn Rawaha while he was carrying the earth, "O Allah! Without You we would not have been guided, nor would we have given in charity, nor would we have prayed. So, (O Allah), please send Sakina (i.e. calmness) upon us and make our feet firm if we meet the enemy, as they have rebelled against us. And if they intend affliction (i.e. want to frighten us, and fight against us) then we would not (flee but withstand them)." The Prophet (ﷺ) would then prolong his voice at the last words.

حَدَّثَنِي أَحْمَدُ بْنُ عُثْمَانَ، حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ يُوسُفَ، قَالَ حَدَّثَنِي أَبِي، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ، يُحَدِّثُ قَالَ لَمَّا كَانَ يَوْمُ الأَحْزَابِ، وَخَنْدَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَأَيْتُهُ يَنْقُلُ مِنْ تُرَابِ الْخَنْدَقِ حَتَّى وَارَى عَنِّي الْغُبَارُ جِلْدَةَ بَطْنِهِ، وَكَانَ كَثِيرَ الشَّعَرِ، فَسَمِعْتُهُ يَرْتَجِزُ بِكَلِمَاتِ ابْنِ رَوَاحَةَ، وَهْوَ يَنْقُلُ مِنَ التُّرَابِ يَقُولُ اللَّهُمَّ لَوْلاَ أَنْتَ مَا اهْتَدَيْنَا وَلاَ تَصَدَّقْنَا وَلاَ صَلَّيْنَا فَأَنْزِلَنْ سَكِينَةً عَلَيْنَا وَثَبِّتِ الأَقْدَامَ إِنْ لاَقَيْنَا إِنَّ الأُلَى قَدْ بَغَوْا عَلَيْنَا وَإِنْ أَرَادُوا فِتْنَةً أَبَيْنَا قَالَ ثُمَّ يَمُدُّ صَوْتَهُ بِآخِرِهَا.

Reference	: Sahih al-Bukhari 4106
In-book reference	: Book 64, Hadith 150
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 432

Narrated Ibn `Umar:

The first day (i.e. Ghazwa) I participated in, was the day of Al-Khandaq (i.e. Trench).

حَدَّثَنِي عَبْدَةُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا عَبْدُ الصَّمَدِ، عَنْ عَبْدِ الرَّحْمَنِ ـ هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ ـ عَنْ أَبِيهِ، أَنَّ ابْنَ عُمَرَ ـ رضى الله عنهما ـ قَالَ أَوَّلُ يَوْمٍ شَهِدْتُهُ يَوْمُ الْخَنْدَقِ.

Reference	: Sahih al-Bukhari 4107
In-book reference	: Book 64, Hadith 151
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 433

Narrated `Ikrima bin Khalid:

Ibn `Umar said, "I went to Hafsa while water was dribbling from her twined braids. I said, 'The condition of the people is as you see, and no authority has been given to me.' Hafsa said, (to me), 'Go to them, and as they (i.e. the people) are waiting for you, and I am afraid your absence from them will produce division amongst them.' " So Hafsa did not leave Ibn `Umar till we went to them. When the people differed. Muawiya addressed the people saying, "'If anybody wants to say anything in this matter of the Caliphate, he should show up and not conceal himself, for we are more rightful to be a Caliph than he and his father." On that, Habib bin Masalama said (to Ibn `Umar), "Why don't you reply to him (i.e. Muawiya)?" `Abdullah bin `Umar said, "I untied my garment that was going round my back and legs while I was sitting and was about to say, 'He who fought against you and against your father for the sake of Islam, is more rightful to be a Caliph,' but I was afraid that my statement might produce differences amongst the people and cause bloodshed, and my statement might be interpreted not as I intended. (So I kept quiet)

remembering what Allah has prepared in the Gardens of Paradise (for those who are patient and prefer the Hereafter to this worldly life)." Habib said, "You did what kept you safe and secure (i.e. you were wise in doing so).

حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، قَالَ وَأَخْبَرَنِي ابْنُ طَاوُسٍ، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، عَنِ ابْنِ عُمَرَ، قَالَ دَخَلْتُ عَلَى حَفْصَةَ وَنَسْوَاتُهَا تَنْطُفُ، قُلْتُ قَدْ كَانَ مِنْ أَمْرِ النَّاسِ مَا تَرَيْنَ، فَلَمْ يُجْعَلْ لِي مِنَ الأَمْرِ شَىْءٌ. فَقَالَتِ الْحَقْ فَإِنَّهُمْ يَنْتَظِرُونَكَ، وَأَخْشَى أَنْ يَكُونَ فِي احْتِبَاسِكَ عَنْهُمْ فُرْقَةٌ. فَلَمْ تَدَعْهُ حَتَّى ذَهَبَ، فَلَمَّا تَفَرَّقَ النَّاسُ خَطَبَ مُعَاوِيَةُ قَالَ مَنْ كَانَ يُرِيدُ أَنْ يَتَكَلَّمَ فِي هَذَا الأَمْرِ فَلْيُطْلِعْ لَنَا قَرْنَهُ، فَلَنَحْنُ أَحَقُّ بِهِ مِنْهُ وَمِنْ أَبِيهِ. قَالَ حَبِيبُ بْنُ مَسْلَمَةَ فَهَلاَّ أَجَبْتَهُ قَالَ عَبْدُ اللَّهِ فَحَلَلْتُ حُبْوَتِي وَهَمَمْتُ أَنْ أَقُولَ أَحَقُّ بِهَذَا الأَمْرِ مِنْكَ مَنْ قَاتَلَكَ وَأَبَاكَ عَلَى الإِسْلاَمِ. فَخَشِيتُ أَنْ أَقُولَ كَلِمَةً تُفَرِّقُ بَيْنَ الْجَمْعِ، وَتَسْفِكُ الدَّمَ، وَيُحْمَلُ عَنِّي غَيْرُ ذَلِكَ، فَذَكَرْتُ مَا أَعَدَّ اللَّهُ فِي الْجِنَانِ. قَالَ حَبِيبٌ حُفِظْتَ وَعُصِمْتَ. قَالَ مَحْمُودٌ عَنْ عَبْدِ الرَّزَّاقِ وَنَوْسَاتُهَا.

Reference	: Sahih al-Bukhari 4108
In-book reference	: Book 64, Hadith 152
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 434

Narrated Sulaiman bin Surd:

On the day of Al-Ahzab (i.e. clans) the Prophet (ﷺ) said, (After this battle) we will go to attack them(i.e. the infidels) and they will not come to attack us."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم يَوْمَ الأَحْزَابِ " نَغْزُوهُمْ وَلاَ يَغْزُونَنَا ".

Reference	: Sahih al-Bukhari 4109
In-book reference	: Book 64, Hadith 153
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 435

Narrated Sulaiman bin Surd:

When the clans were driven away, I heard the Prophet (ﷺ) saying, "From now onwards we will go to attack them (i.e. the infidels) and they will not come to attack us, but we will go to them."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا إِسْرَائِيلُ، سَمِعْتُ أَبَا إِسْحَاقَ، يَقُولُ سَمِعْتُ سُلَيْمَانَ بْنَ صُرَدٍ، يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ حِينَ أَجْلَى الأَحْزَابُ عَنْهُ " الآنَ نَغْزُوهُمْ وَلاَ يَغْزُونَنَا، نَحْنُ نَسِيرُ إِلَيْهِمْ ".

Reference	: Sahih al-Bukhari 4110
In-book reference	: Book 64, Hadith 154
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 436

Narrated `Ali:

On the day of Al-Khandaq (i.e. Trench), the Prophet (ﷺ) said '(Let) Allah fill their (i.e. the infidels') houses and graves with fire just as they have prevented us from offering the Middle Prayer (i.e. `Asr prayer) till the sun had set."

حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ يَوْمَ الْخَنْدَقِ " مَلأَ اللَّهُ عَلَيْهِمْ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا كَمَا شَغَلُونَا عَنْ صَلاَةِ الْوُسْطَى حَتَّى غَابَتِ الشَّمْسُ ".

Reference	: Sahih al-Bukhari 4111
In-book reference	: Book 64, Hadith 155
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 437

Narrated Jabir bin `Abdullah:

`Umar bin Al-Khattab came on the day of Al-Khandaq after the sun had set and he was abusing the infidels of Quraish saying, "O Allah's Messenger (ﷺ)! I was unable to offer the (`Asr) prayer till the sun was about to set." The Prophet (ﷺ) said, "By Allah, I have not offered this (i.e. `Asr) prayer." So we came down along with the Prophet (ﷺ) to Buthan where he performed ablution for the prayer and then we performed the ablution for it. Then he offered the `Asr prayer after the sun had set, and after it he offered the Maghrib prayer.

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ ـ رضى الله عنه ـ جَاءَ يَوْمَ الْخَنْدَقِ بَعْدَ مَا غَرَبَتِ الشَّمْسُ جَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ قَالَ يَا رَسُولَ اللَّهِ مَا كِدْتُ أَنْ أُصَلِّيَ حَتَّى كَادَتِ الشَّمْسُ أَنْ تَغْرُبَ. قَالَ النَّبِيُّ صلى الله عليه وسلم " وَاللَّهِ مَا صَلَّيْتُهَا " فَنَزَلْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم بُطْحَانَ، فَتَوَضَّأَ لِلصَّلاَةِ وَتَوَضَّأْنَا لَهَا، فَصَلَّى الْعَصْرَ بَعْدَ مَا غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى بَعْدَهَا الْمَغْرِبَ.

Reference	: Sahih al-Bukhari 4112
In-book reference	: Book 64, Hadith 156
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 438

Narrated Jabir:

On the day of Al-Ahzab (i.e. clans), Allah's Messenger (ﷺ) said, 'Who will bring us the news of the people (i.e. the clans of Quraish infidels)?" Az-Zubair said, "I." The Prophet (ﷺ) again said, "Who will bring us the news of the people?" AzZubair said, "I." The Prophet (ﷺ) again said, "Who will bring us the news of the people?" Az-Zubair said, "I." The Prophet (ﷺ) then said, "Every prophet has his Hawari (i.e. disciplespecial helper); my disciple is Az-Zubair.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ ابْنِ الْمُنْكَدِرِ، قَالَ سَمِعْتُ جَابِرًا، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ الأَحْزَابِ " مَنْ يَأْتِينَا بِخَبَرِ الْقَوْمِ ". فَقَالَ الزُّبَيْرُ أَنَا. ثُمَّ قَالَ " مَنْ يَأْتِينَا بِخَبَرِ الْقَوْمِ ". فَقَالَ الزُّبَيْرُ أَنَا. ثُمَّ قَالَ " مَنْ يَأْتِينَا بِخَبَرِ الْقَوْمِ ". فَقَالَ الزُّبَيْرُ أَنَا. ثُمَّ قَالَ " إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا، وَإِنَّ حَوَارِيَّ الزُّبَيْرُ ".

Reference	: Sahih al-Bukhari 4113
In-book reference	: Book 64, Hadith 157
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 439

Narrated Abu Huraira:

Allah's Messenger (ﷺ) used to say, "None has the right to be worshipped except Allah Alone (Who) honored His Warriors and made His Slave victorious, and He (Alone) defeated the (infidel) clans; so there is nothing after Him.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَقُولُ " لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ، أَعَزَّ جُنْدَهُ، وَنَصَرَ عَبْدَهُ وَغَلَبَ الأَحْزَابَ وَحْدَهُ، فَلاَ شَىْءَ بَعْدَهُ ".

Reference	: Sahih al-Bukhari 4114
In-book reference	: Book 64, Hadith 158
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 440

Narrated `Abdullah bin Abi `Aufa:

Allah's Messenger (ﷺ) invoked evil upon the clans saying, "Allah, the Revealer of the Holy Book (i.e. the Qur'an), the Quick Taker of the accounts! Please defeat the clans. O Allah! Defeat them and shake them."

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا الْفَزَارِيُّ، وَعَبْدَةُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى ـ رضى الله عنهما ـ يَقُولُ دَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى الأَحْزَابِ فَقَالَ " اللَّهُمَّ مُنْزِلَ الْكِتَابِ، سَرِيعَ الْحِسَابِ، اهْزِمِ الأَحْزَابَ، اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ ".

Reference : Sahih al-Bukhari 4115
In-book reference : Book 64, Hadith 159
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 441
(deprecated numbering scheme)

Narrated `Abdullah:

Whenever Allah's Messenger (ﷺ) returned from a Ghazwa, Hajj or `Umra, he used to start (saying), "Allahu-Akbar," thrice and then he would say, "None has the right to be worshipped except Allah alone Who has no partners. To Him belongs the Kingdom, all praises are for Him, and He is able to do all things (i.e. Omnipotent). We are returning with repentance (to Allah) worshipping, prostrating, and praising our Lord. Allah has fulfilled His Promise, made His Slave victorious, and He (Alone) defeated the clans (of infidels) ."

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ سَالِمٍ، وَنَافِعٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا قَفَلَ مِنَ الْغَزْوِ، أَوِ الْحَجِّ، أَوِ الْعُمْرَةِ، يَبْدَأُ فَيُكَبِّرُ ثَلاَثَ مِرَارٍ ثُمَّ يَقُولُ " لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهْوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ، آيِبُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ، لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الأَحْزَابَ وَحْدَهُ ".

Reference : Sahih al-Bukhari 4116
In-book reference : Book 64, Hadith 160
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 442
(deprecated numbering scheme)

(30) Chapter: The return of the Prophet (saws) from Ahzab and his going out to Bani Quraiza

(30) بَابُ مَرْجِعِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الأَحْزَابِ وَمَخْرَجِهِ إِلَى بَنِي قُرَيْظَةَ وَمُحَاصَرَتِهِ إِيَّاهُمْ

Narrated `Aisha:

When the Prophet (ﷺ) returned from Al-Khandaq (i.e. Trench) and laid down his arms and took a bath, Gabriel came and said (to the Prophet (ﷺ)), You have laid down your arms? By Allah, we angels have not laid them down yet. So set out for them." The Prophet (ﷺ) said, "Where to go?" Gabriel said, "Towards this side," pointing towards Banu Quraiza. So the Prophet (ﷺ) went out towards them.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ لَمَّا رَجَعَ النَّبِيُّ صلى الله عليه وسلم مِنَ الْخَنْدَقِ وَوَضَعَ السِّلاَحَ وَاغْتَسَلَ، أَتَاهُ جِبْرِيلُ ـ عَلَيْهِ السَّلاَمُ ـ فَقَالَ قَدْ وَضَعْتَ السِّلاَحَ وَاللَّهِ مَا وَضَعْنَاهُ، فَاخْرُجْ إِلَيْهِمْ. قَالَ " فَإِلَى أَيْنَ ". قَالَ هَا هُنَا، وَأَشَارَ إِلَى بَنِي قُرَيْظَةَ، فَخَرَجَ النَّبِيُّ صلى الله عليه وسلم إِلَيْهِمْ.

Reference : Sahih al-Bukhari 4117
In-book reference : Book 64, Hadith 161
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 443
(deprecated numbering scheme)

Narrated Anas:

As if I am just now looking at the dust rising in the street of Banu Ghanm (in Medina) because of the marching of Gabriel's regiment when Allah's Messenger (ﷺ) set out to Banu Quraiza (to attack them).

حَدَّثَنَا مُوسَى، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ كَأَنِّي أَنْظُرُ إِلَى الْغُبَارِ سَاطِعًا فِي زُقَاقِ بَنِي غَنْمٍ مَوْكِبِ جِبْرِيلَ حِينَ سَارَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى بَنِي قُرَيْظَةَ.

Reference : Sahih al-Bukhari 4118
In-book reference : Book 64, Hadith 162
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 444
(deprecated numbering scheme)

Narrated Ibn `Umar:

On the day of Al-Ahzab (i.e. Clans) the Prophet (ﷺ) said, "None of you Muslims) should offer the `Asr prayer but at Banu Quraiza's place." The `Asr prayer became due for some of them on the way. Some of those said, "We will not offer it till we reach it, the place of Banu Quraiza," while some others said, "No, we will pray at this spot, for the Prophet (ﷺ) did not mean that for us." Later on It was mentioned to the Prophet (ﷺ) and he did not berate any of the two groups.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ، حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم يَوْمَ الأَحْزَابِ ‏"‏ لاَ يُصَلِّيَنَّ أَحَدٌ الْعَصْرَ إِلاَّ فِي بَنِي قُرَيْظَةَ ‏"‏‏.‏ فَأَدْرَكَ بَعْضُهُمُ الْعَصْرَ فِي الطَّرِيقِ، فَقَالَ بَعْضُهُمْ لاَ نُصَلِّي حَتَّى نَأْتِيَهَا‏.‏ وَقَالَ بَعْضُهُمْ بَلْ نُصَلِّي، لَمْ يُرِدْ مِنَّا ذَلِكَ، فَذُكِرَ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَلَمْ يُعَنِّفْ وَاحِدًا مِنْهُمْ‏.‏

Reference	: Sahih al-Bukhari 4119
In-book reference	: Book 64, Hadith 163
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 445

Narrated Anas:

Some (of the Ansar) used to present date palm trees to the Prophet (ﷺ) till Banu Quraiza and Banu An- Nadir were conquered (then he returned to the people their date palms). My people ordered me to ask the Prophet (ﷺ) to return some or all the date palms they had given to him, but the Prophet (ﷺ) had given those trees to Um Aiman. On that, Um Aiman came and put the garment around my neck and said, "No, by Him except Whom none has the right to be worshipped, he will not return those trees to you as he (i.e. the Prophet (ﷺ)) has given them to me." The Prophet (ﷺ) go said (to her), "Return those trees and I will give you so much (instead of them)." But she kept on refusing, saying, "No, by Allah," till he gave her ten times the number of her date palms.

حَدَّثَنَا ابْنُ أَبِي الأَسْوَدِ، حَدَّثَنَا مُعْتَمِرٌ، وَحَدَّثَنِي خَلِيفَةُ، حَدَّثَنَا مُعْتَمِرٌ، قَالَ سَمِعْتُ أَبِي، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ كَانَ الرَّجُلُ يَجْعَلُ لِلنَّبِيِّ صلى الله عليه وسلم النَّخَلاَتِ حَتَّى افْتَتَحَ قُرَيْظَةَ وَالنَّضِيرَ، وَإِنَّ أَهْلِي أَمَرُونِي أَنْ آتِيَ النَّبِيَّ صلى الله عليه وسلم فَأَسْأَلَهُ الَّذِينَ كَانُوا أَعْطَوْهُ أَوْ بَعْضَهُ‏.‏ وَكَانَ النَّبِيُّ صلى الله عليه وسلم قَدْ أَعْطَاهُ أُمَّ أَيْمَنَ، فَجَاءَتْ أُمُّ أَيْمَنَ فَجَعَلَتِ الثَّوْبَ فِي عُنُقِي تَقُولُ كَلاَّ وَالَّذِي لاَ إِلَهَ إِلاَّ هُوَ لاَ يُعْطِيكَهُمْ وَقَدْ أَعْطَانِيهَا، أَوْ كَمَا قَالَتْ، وَالنَّبِيُّ صلى الله عليه وسلم يَقُولُ ‏"‏ لَكِ كَذَا ‏"‏‏.‏ وَتَقُولُ كَلاَّ وَاللَّهِ‏.‏ حَتَّى أَعْطَاهَا، حَسِبْتُ أَنَّهُ قَالَ ‏"‏ عَشَرَةَ أَمْثَالِهِ ‏"‏‏.‏ أَوْ كَمَا قَالَ‏.‏

Reference	: Sahih al-Bukhari 4120
In-book reference	: Book 64, Hadith 164
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 446

Narrated Abu Sa`id Al-Khudri:

The people of (Banu) Quraiza agreed to accept the verdict of Sa`d bin Mu`adh. So the Prophet (ﷺ) sent for Sa`d, and the latter came (riding) a donkey and when he approached the Mosque, the Prophet (ﷺ) said to the Ansar, "Get up for your chief or for the best among you." Then the Prophet (ﷺ) said (to Sa`d)." These (i.e. Banu Quraiza) have agreed to accept your verdict." Sa`d said, "Kill their (men) warriors and take their offspring as captives, "On that the Prophet (ﷺ) said, "You have judged according to Allah's Judgment," or said, "according to the King's judgment."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدٍ، قَالَ سَمِعْتُ أَبَا أُمَامَةَ، قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ ـ رضى الله عنه ـ يَقُولُ نَزَلَ أَهْلُ قُرَيْظَةَ عَلَى حُكْمِ سَعْدِ بْنِ مُعَاذٍ، فَأَرْسَلَ النَّبِيُّ صلى الله عليه وسلم إِلَى سَعْدٍ، فَأَتَى عَلَى حِمَارٍ، فَلَمَّا دَنَا مِنَ الْمَسْجِدِ قَالَ لِلأَنْصَارِ ‏"‏ قُومُوا إِلَى سَيِّدِكُمْ ـ أَوْ ـ خَيْرِكُمْ ‏"‏‏.‏ فَقَالَ ‏"‏ هَؤُلاَءِ نَزَلُوا عَلَى حُكْمِكَ ‏"‏‏.‏ فَقَالَ تَقْتُلُ مُقَاتِلَتَهُمْ وَتَسْبِي ذَرَارِيَّهُمْ‏.‏ قَالَ ‏"‏ قَضَيْتَ بِحُكْمِ اللَّهِ ‏"‏‏.‏ وَرُبَّمَا قَالَ ‏"‏ بِحُكْمِ الْمَلِكِ ‏"‏‏.‏

Reference : Sahih al-Bukhari 4121
In-book reference : Book 64, Hadith 165
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 447
(deprecated numbering scheme)

Narrated `Aisha:

Sa`d was wounded on the day of Khandaq (i.e. Trench) when a man from Quraish, called Hibban bin Al-`Araqa hit him (with an arrow). The man was Hibban bin Qais from (the tribe of) Bani Mais bin 'Amir bin Lu'ai who shot an arrow at Sa`d's medial arm vein (or main artery of the arm). The Prophet (ﷺ) pitched a tent (for Sa`d) in the Mosque so that he might be near to the Prophet (ﷺ) to visit. When the Prophet returned from the (battle) of Al-Khandaq (i.e. Trench) and laid down his arms and took a bath Gabriel came to him while he (i.e. Gabriel) was shaking the dust off his head, and said, "You have laid down the arms?" By Allah, I have not laid them down. Go out to them (to attack them)." The Prophet (ﷺ) said, "Where?" Gabriel pointed towards Bani Quraiza. So Allah's Messenger (ﷺ) went to them (i.e. Banu Quraiza) (i.e. besieged them). They then surrendered to the Prophet's judgment but he directed them to Sa`d to give his verdict concerning them. Sa`d said, "I give my judgment that their warriors should be killed, their women and children should be taken as captives, and their properties distributed." Narrated Hisham: My father informed me that `Aisha said, "Sa`d said, "O Allah! You know that there is nothing more beloved to me than to fight in Your Cause against those who disbelieved Your Apostle and turned him out (of Mecca). O Allah! I think you have put to an end the fight between us and them (i.e. Quraish infidels). And if there still remains any fight with the Quraish (infidels), then keep me alive till I fight against them for Your Sake. But if you have brought the war to an end, then let this wound burst and cause my death thereby.' So blood gushed from the wound. There was a tent in the Mosque belonging to Banu Ghifar who were surprised by the blood flowing towards them . They said, 'O people of the tent! What is this thing which is coming to us from your side?' Behold! Blood was flowing profusely out of Sa`d's wound. Sa`d then died because of that."

حَدَّثَنَا زَكَرِيَّاءُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ أُصِيبَ سَعْدٌ يَوْمَ الْخَنْدَقِ، رَمَاهُ رَجُلٌ مِنْ قُرَيْشٍ يُقَالُ لَهُ حِبَّانُ ابْنُ الْعَرِقَةِ، رَمَاهُ فِي الأَكْحَلِ، فَضَرَبَ النَّبِيُّ صلى الله عليه وسلم خَيْمَةً فِي الْمَسْجِدِ لِيَعُودَهُ مِنْ قَرِيبٍ، فَلَمَّا رَجَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنَ الْخَنْدَقِ وَضَعَ السِّلاَحَ وَاغْتَسَلَ، فَأَتَاهُ جِبْرِيلُ ـ عَلَيْهِ السَّلاَمُ ـ وَهْوَ يَنْفُضُ رَأْسَهُ مِنَ الْغُبَارِ فَقَالَ قَدْ وَضَعْتَ السِّلاَحَ وَاللَّهِ مَا وَضَعْتُهُ، اخْرُجْ إِلَيْهِمْ. قَالَ النَّبِيُّ صلى الله عليه وسلم " فَأَيْنَ ". فَأَشَارَ إِلَى بَنِي قُرَيْظَةَ، فَأَتَاهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم فَنَزَلُوا عَلَى حُكْمِهِ، فَرَدَّ الْحُكْمَ إِلَى سَعْدٍ، قَالَ فَإِنِّي أَحْكُمُ فِيهِمْ أَنْ تُقْتَلَ الْمُقَاتِلَةُ، وَأَنْ تُسْبَى النِّسَاءُ وَالذُّرِّيَّةُ، وَأَنْ تُقْسَمَ أَمْوَالُهُمْ. قَالَ هِشَامٌ فَأَخْبَرَنِي أَبِي عَنْ عَائِشَةَ أَنَّ سَعْدًا قَالَ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَيْسَ أَحَدٌ أَحَبَّ إِلَىَّ أَنْ أُجَاهِدَهُمْ فِيكَ مِنْ قَوْمٍ كَذَّبُوا رَسُولَكَ صلى الله عليه وسلم وَأَخْرَجُوهُ، اللَّهُمَّ فَإِنِّي أَظُنُّ أَنَّكَ قَدْ وَضَعْتَ الْحَرْبَ بَيْنَنَا وَبَيْنَهُمْ، فَإِنْ كَانَ بَقِيَ مِنْ حَرْبِ قُرَيْشٍ شَىْءٌ، فَأَبْقِنِي لَهُ حَتَّى أُجَاهِدَهُمْ فِيكَ، وَإِنْ كُنْتَ وَضَعْتَ الْحَرْبَ فَافْجُرْهَا، وَاجْعَلْ مَوْتَتِي فِيهَا. فَانْفَجَرَتْ مِنْ لَبَّتِهِ، فَلَمْ يَرُعْهُمْ وَفِي الْمَسْجِدِ خَيْمَةٌ مِنْ بَنِي غِفَارٍ إِلاَّ الدَّمُ يَسِيلُ إِلَيْهِمْ فَقَالُوا يَا أَهْلَ الْخَيْمَةِ مَا هَذَا الَّذِي يَأْتِينَا مِنْ قِبَلِكُمْ فَإِذَا سَعْدٌ يَغْذُو جُرْحُهُ دَمًا، فَمَاتَ مِنْهَا رضى الله عنه.

Reference : Sahih al-Bukhari 4122
In-book reference : Book 64, Hadith 166
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 448
(deprecated numbering scheme)

Narrated Al-Bara:

The Prophet (ﷺ) said to Hassan, "Abuse them (with your poems), and Gabriel is with you (i.e, supports you)." (Through another group of sub narrators) Al-Bara bin Azib said, "On the day of Quraiza's (besiege), Allah's Messenger (ﷺ) said to Hassan bin Thabit, 'Abuse them (with your poems), and Gabriel is with you (i.e. supports you).' "

حَدَّثَنَا الْحَجَّاجُ بْنُ مِنْهَالٍ، أَخْبَرَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَدِيٌّ، أَنَّهُ سَمِعَ الْبَرَاءَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم لِحَسَّانَ " اهْجُهُمْ ـ أَوْ هَاجِهِمْ ـ وَجِبْرِيلُ مَعَكَ ".

Reference	: Sahih al-Bukhari 4123
In-book reference	: Book 64, Hadith 167
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 449

Al-Bara' bin `Azib said (through another chain of sub-narrators):

"On the day of Quraiza's (siege), Allah's Messenger (ﷺ) said to Hassan bin Thabit, 'Abuse them (with your poems), and Jibril is with you.'"

وَزَادَ إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنِ الشَّيْبَانِيِّ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ قُرَيْظَةَ لِحَسَّانَ بْنِ ثَابِتٍ " اهْجُ الْمُشْرِكِينَ، فَإِنَّ جِبْرِيلَ مَعَكَ ".

Reference	: Sahih al-Bukhari 4124
In-book reference	: Book 64, Hadith 168
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 59, Hadith 449

(31) Chapter: The Ghazwa of Dhat-ur-Riqa (31) باب غَزْوَةُ ذَاتِ الرِّقَاعِ

وَهْيَ غَزْوَةُ مُحَارِبِ خَصَفَةَ مِنْ بَنِي ثَعْلَبَةَ مِنْ غَطَفَانَ، فَنَزَلَ نَخْلاً. وَهْيَ بَعْدَ خَيْبَرَ، لأَنَّ أَبَا مُوسَى جَاءَ بَعْدَ خَيْبَرَ.

Narrated Jabir bin Abdullah (ra):

The Prophet (ﷺ) (ﷺ) led his Companions in the Fear Prayer in the seventh Ghazwa i.e. the Ghazwa of Dhat-ur-Riqa. Ibn Abbas said, "The Prophet (ﷺ) (ﷺ) offered the Fear Prayer at a place called Dhi-Qarad."

وَقَالَ عَبْدُ اللَّهِ بْنُ رَجَاءٍ أَخْبَرَنَا عِمْرَانُ الْقَطَّانُ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى بِأَصْحَابِهِ فِي الْخَوْفِ فِي غَزْوَةِ السَّابِعَةِ غَزْوَةِ ذَاتِ الرِّقَاعِ. قَالَ ابْنُ عَبَّاسٍ صَلَّى النَّبِيُّ صلى الله عليه وسلم الْخَوْفَ بِذِي قَرَدٍ.

Reference	: Sahih al-Bukhari 4125
In-book reference	: Book 64, Hadith 169
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 59, Hadith 449

Jabir said that the Prophet (ﷺ) (ﷺ) led the people in the Fear Prayer on the day of Muharib and Tha'laba (i.e. the day of the battle of Dhat-ur-Riqa').

وَقَالَ بَكْرُ بْنُ سَوَادَةَ حَدَّثَنِي زِيَادُ بْنُ نَافِعٍ، عَنْ أَبِي مُوسَى، أَنَّ جَابِرًا، حَدَّثَهُمْ صَلَّى النَّبِيُّ، صلى الله عليه وسلم بِهِمْ يَوْمَ مُحَارِبٍ وَثَعْلَبَةَ.

Reference	: Sahih al-Bukhari 4126
In-book reference	: Book 64, Hadith 170
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 59, Hadith 449

Jabir added:

"The Prophet (ﷺ) (ﷺ) set out for the battle of Dhat-ur-Riqa' at a place called Nakhl and he met a group of people from Ghatafan, but there was no clash (between them); the people were afraid of each other and the Prophet (ﷺ) (ﷺ) offered the two raka'at of the Fear prayer."

Narrated Salama: "I fought in the company of the Prophet (ﷺ) (ﷺ) on the day of al-Qarad."

وَقَالَ ابْنُ إِسْحَاقَ سَمِعْتُ وَهْبَ بْنَ كَيْسَانَ، سَمِعْتُ جَابِرًا، خَرَجَ النَّبِيُّ صلى الله عليه وسلم إِلَى ذَاتِ الرِّقَاعِ مِنْ نَخْلٍ فَلَقِيَ جَمْعًا مِنْ غَطَفَانَ، فَلَمْ يَكُنْ قِتَالٌ، وَأَخَافَ النَّاسُ بَعْضُهُمْ بَعْضًا فَصَلَّى النَّبِيُّ صلى الله عليه وسلم رَكْعَتَىِ الْخَوْفِ. وَقَالَ يَزِيدُ عَنْ سَلَمَةَ غَزَوْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم يَوْمَ الْقَرَدِ.

Reference	: Sahih al-Bukhari 4127
In-book reference	: Book 64, Hadith 171
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 59, Hadith 449

Narrated Abu Burda:

Abu Musa said, "We went out in the company of the Prophet (ﷺ) for a Ghazwa and we were six persons having one camel which we rode in rotation. So, (due to excessive walking) our feet became thin and my feet became thin and my nail dropped, and we used to wrap our feet with the pieces of cloth, and for this reason, the Ghazwa was named Dhat-ur-Riqa as we wrapped our feet with rags." When Abu- Musa narrated this (Hadith), he felt regretful to do so and said, as if he disliked to have disclosed a good deed of his.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ خَرَجْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي غَزَاةٍ وَنَحْنُ سِتَّةُ نَفَرٍ بَيْنَنَا بَعِيرٌ نَعْتَقِبُهُ، فَنَقِبَتْ أَقْدَامُنَا وَنَقِبَتْ قَدَمَاىَ وَسَقَطَتْ أَظْفَارِي، وَكُنَّا نَلُفُّ عَلَى أَرْجُلِنَا الْخِرَقَ، فَسُمِّيَتْ غَزْوَةَ ذَاتِ الرِّقَاعِ، لِمَا كُنَّا نَعْصِبُ مِنَ الْخِرَقِ عَلَى أَرْجُلِنَا، وَحَدَّثَ أَبُو مُوسَى بِهَذَا، ثُمَّ كَرِهَ ذَاكَ، قَالَ مَا كُنْتُ أَصْنَعُ بِأَنْ أَذْكُرَهُ. كَأَنَّهُ كَرِهَ أَنْ يَكُونَ شَىْءٌ مِنْ عَمَلِهِ أَفْشَاهُ.

Reference	: Sahih al-Bukhari 4128
In-book reference	: Book 64, Hadith 172
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 450

Narrated Salih bin Khawwat:

Concerning those who witnessed the Fear Prayer that was performed in the battle of Dhat-ur-Riqa' in the company of Allah's Messenger (ﷺ); One batch lined up behind him while another batch (lined up) facing the enemy. The Prophet (ﷺ) led the batch that was with him in one rak`a, and he stayed in the standing posture while that batch completed their (two rak`at) prayer by themselves and went away, lining in the face of the enemy, while the other batch came and he (i.e. the Prophet) offered his remaining rak`a with them, and then, kept on sitting till they completed their prayer by themselves, and he then finished his prayer with Taslim along with them.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ صَالِحِ بْنِ خَوَّاتٍ، عَمَّنْ شَهِدَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَوْمَ ذَاتِ الرِّقَاعِ صَلَّى صَلاَةَ الْخَوْفِ أَنَّ طَائِفَةً صَفَّتْ مَعَهُ، وَطَائِفَةٌ وُجَاهَ الْعَدُوِّ، فَصَلَّى بِالَّتِي مَعَهُ رَكْعَةً، ثُمَّ ثَبَتَ قَائِمًا، وَأَتَمُّوا لأَنْفُسِهِمْ ثُمَّ انْصَرَفُوا، فَصَفُّوا وُجَاهَ الْعَدُوِّ، وَجَاءَتِ الطَّائِفَةُ الأُخْرَى فَصَلَّى بِهِمِ الرَّكْعَةَ الَّتِي بَقِيَتْ مِنْ صَلاَتِهِ، ثُمَّ ثَبَتَ جَالِسًا، وَأَتَمُّوا لأَنْفُسِهِمْ، ثُمَّ سَلَّمَ بِهِمْ.

Reference	: Sahih al-Bukhari 4129
In-book reference	: Book 64, Hadith 173
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 451

Narrated Ibn Az-Zubair:

Jabir said, "We were with the Prophet (ﷺ) at Nakhl," and then he mentioned the Fear prayer. Narrated Al-Qasim bin Muhammad: The Prophet (ﷺ) offered the Fear prayer in the Ghazwa of Banu Anmar.

وَقَالَ مُعَاذٌ حَدَّثَنَا هِشَامٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم بِنَخْلٍ. فَذَكَرَ صَلاَةَ الْخَوْفِ. قَالَ مَالِكٌ وَذَلِكَ أَحْسَنُ مَا سَمِعْتُ فِي صَلاَةِ الْخَوْفِ. تَابَعَهُ اللَّيْثُ عَنْ هِشَامٍ عَنْ زَيْدِ بْنِ أَسْلَمَ أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ حَدَّثَهُ صَلَّى النَّبِيُّ صلى الله عليه وسلم فِي غَزْوَةِ بَنِي أَنْمَارٍ.

Reference	: Sahih al-Bukhari 4130
In-book reference	: Book 64, Hadith 174
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 451

Narrated Sahl bin Abi Hathma:

(describing the Fear prayer): The Imam stands up facing the Qibla and one batch of them (i.e. the army) (out of the two) prays along with him and the other batch faces the enemy. The Imam offers one rak`a with the first batch they themselves stand up alone and offer one bowing and two prostrations while they are still in their place, and then go away to relieve the second batch, and the second batch comes (and takes the place of the first batch in the prayer behind the Imam) and he offers the second rak`a with them. So he completes his two-rak`at and then the second batch bows and prostrates two prostrations (i.e. complete their second rak`a and thus all complete their prayer).

(This hadith has also been narrated through two other chain by Sahl b. Abi Hathma)

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ الأَنْصَارِيِّ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ خَوَّاتٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ، قَالَ يَقُومُ الإِمَامُ مُسْتَقْبِلَ الْقِبْلَةِ، وَطَائِفَةٌ مِنْهُمْ مَعَهُ وَطَائِفَةٌ مِنْ قِبَلِ الْعَدُوِّ، وُجُوهُهُمْ إِلَى الْعَدُوِّ، فَيُصَلِّي بِالَّذِينَ مَعَهُ رَكْعَةً، ثُمَّ يَقُومُونَ، فَيَرْكَعُونَ لأَنْفُسِهِمْ رَكْعَةً وَيَسْجُدُونَ سَجْدَتَيْنِ فِي مَكَانِهِمْ، ثُمَّ يَذْهَبُ هَؤُلاَءِ إِلَى مَقَامِ أُولَئِكَ فَيَرْكَعُ بِهِمْ رَكْعَةً، فَلَهُ ثِنْتَانِ، ثُمَّ يَرْكَعُونَ وَيَسْجُدُونَ سَجْدَتَيْنِ.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ خَوَّاتٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم.

حَدَّثَنِي مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي ابْنُ أَبِي حَازِمٍ، عَنْ يَحْيَى، سَمِعَ الْقَاسِمَ، أَخْبَرَنِي صَالِحُ بْنُ خَوَّاتٍ، عَنْ سَهْلٍ، حَدَّثَهُ قَوْلَهُ.

Reference	: Sahih al-Bukhari 4131
In-book reference	: Book 64, Hadith 175
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 452

Narrated Ibn `Umar:

I took part in a Ghazwa towards Najd along with Allah's Messenger (ﷺ) and we clashed with the enemy, and we lined up for them.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَالِمٌ، أَنَّ ابْنَ عُمَرَ ـ رضى الله عنهما ـ قَالَ غَزَوْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم قِبَلَ نَجْدٍ، فَوَازَيْنَا الْعَدُوَّ فَصَافَفْنَا لَهُمْ.

Reference	: Sahih al-Bukhari 4132
In-book reference	: Book 64, Hadith 176
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 455

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) led the Fear-prayer with one of the two batches of the army while the other (batch) faced the enemy. Then the first batch went away and took places of their companions (i.e. second batch) and the second

batch came and he led his second rak`a with them. Then he (i.e. the Prophet: finished his prayer with Taslim and then each of the two batches got up and completed their remaining one rak`a.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى بِإِحْدَى الطَّائِفَتَيْنِ، وَالطَّائِفَةُ الأُخْرَى مُوَاجِهَةُ الْعَدُوِّ، ثُمَّ انْصَرَفُوا، فَقَامُوا فِي مَقَامِ أَصْحَابِهِمْ، فَجَاءَ أُولَئِكَ فَصَلَّى بِهِمْ رَكْعَةً، ثُمَّ سَلَّمَ عَلَيْهِمْ، ثُمَّ قَامَ هَؤُلاَءِ فَقَضَوْا رَكْعَتَهُمْ، وَقَامَ هَؤُلاَءِ فَقَضَوْا رَكْعَتَهُمْ.

Reference : Sahih al-Bukhari 4133
In-book reference : Book 64, Hadith 177
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 456
(deprecated numbering scheme)

Narrated Sinan and Abu Salama:

Jabir mentioned that he had participated in a Ghazwa towards Najd in the company of Allah's Messenger (ﷺ) .

حَدَّثَنَا أَبُو الْيَمَانِ، حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي سِنَانٌ، وَأَبُو سَلَمَةَ أَنَّ جَابِرًا، أَخْبَرَ أَنَّهُ، غَزَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم قِبَلَ نَجْدٍ.

Reference : Sahih al-Bukhari 4134
In-book reference : Book 64, Hadith 178
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 457
(deprecated numbering scheme)

Narrated Jabir bin `Abdullah:

That he fought in a Ghazwa towards Najd along with Allah's Messenger (ﷺ) and when Allah's Messenger (ﷺ) returned, he too, returned along with him. The time of the afternoon nap overtook them when they were in a valley full of thorny trees. Allah's Messenger (ﷺ) dismounted and the people dispersed amongst the thorny trees, seeking the shade of the trees. Allah's Messenger (ﷺ) took shelter under a Samura tree and hung his sword on it. We slept for a while when Allah's Messenger (ﷺ) suddenly called us, and we went to him, to find a bedouin sitting with him. Allah's Messenger (ﷺ) said, "This (bedouin) took my sword out of its sheath while I was asleep. When I woke up, the naked sword was in his hand and he said to me, 'Who can save you from me?, I replied, 'Allah.' Now here he is sitting." Allah's Messenger (ﷺ) did not punish him (for that).

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سِنَانِ بْنِ أَبِي سِنَانٍ الدُّؤَلِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ أَخْبَرَهُ أَنَّهُ، غَزَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم قِبَلَ نَجْدٍ، فَلَمَّا قَفَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَفَلَ مَعَهُ، فَأَدْرَكَتْهُمُ الْقَائِلَةُ فِي وَادٍ كَثِيرِ الْعِضَاهِ، فَنَزَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم، وَتَفَرَّقَ النَّاسُ فِي الْعِضَاهِ يَسْتَظِلُّونَ بِالشَّجَرِ، وَنَزَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم تَحْتَ سَمُرَةٍ، فَعَلَّقَ بِهَا سَيْفَهُ، قَالَ جَابِرٌ فَنِمْنَا نَوْمَةً، ثُمَّ إِذَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَدْعُونَا، فَجِئْنَاهُ فَإِذَا عِنْدَهُ أَعْرَابِيٌّ جَالِسٌ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ هَذَا اخْتَرَطَ سَيْفِي، وَأَنَا نَائِمٌ فَاسْتَيْقَظْتُ، وَهْوَ فِي يَدِهِ صَلْتًا، فَقَالَ لِي مَنْ يَمْنَعُكَ مِنِّي قُلْتُ اللَّهُ. فَهَا هُوَ ذَا جَالِسٌ ". ثُمَّ لَمْ يُعَاقِبْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 4135
In-book reference : Book 64, Hadith 179
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 458
(deprecated numbering scheme)

(through another group of narrators) Jabir said:

"We were in the company of the Prophet (ﷺ) (during the battle of) Dhat-ur-Riqa', and we came across a shady tree and we left it for the Prophet (ﷺ) (to take rest under its shade). A man from the pagans came while the Prophet's

sword was hanging on the tree. He took it out of its sheath secretly and said (to the Prophet (ﷺ)), 'Are you afraid of me?' The Prophet (ﷺ) said, 'No.' He said, 'Who can save you from me?' The Prophet (ﷺ) said, Allah.' The companions of the Prophet (ﷺ) threatened him, then the Iqama for the prayer was announced and the Prophet (ﷺ) offered a two rak`at Fear prayer with one of the two batches, and that batch went aside and he offered two rak`a-t with the other batch. So the Prophet (ﷺ) offered four rak`at but the people offered two rak`at only." (The subnarrator) Abu Bishr added, "The man was Ghaurath bin Al-Harith and the battle was waged against Muharib Khasafa."

وَقَالَ أَبَانُ حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ، قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم بِذَاتِ الرِّقَاعِ، فَإِذَا أَتَيْنَا عَلَى شَجَرَةٍ ظَلِيلَةٍ تَرَكْنَاهَا لِلنَّبِيِّ صلى الله عليه وسلم، فَجَاءَ رَجُلٌ مِنَ الْمُشْرِكِينَ وَسَيْفُ النَّبِيِّ صلى الله عليه وسلم مُعَلَّقٌ بِالشَّجَرَةِ فَاخْتَرَطَهُ فَقَالَ تَخَافُنِي قَالَ " لاَ ". قَالَ فَمَنْ يَمْنَعُكَ مِنِّي قَالَ " اللَّهُ ". فَتَهَدَّدَهُ أَصْحَابُ النَّبِيِّ صلى الله عليه وسلم، وَأُقِيمَتِ الصَّلاَةُ فَصَلَّى بِطَائِفَةٍ رَكْعَتَيْنِ، ثُمَّ تَأَخَّرُوا، وَصَلَّى بِالطَّائِفَةِ الأُخْرَى رَكْعَتَيْنِ، وَكَانَ لِلنَّبِيِّ صلى الله عليه وسلم أَرْبَعٌ وَلِلْقَوْمِ رَكْعَتَيْنِ. وَقَالَ مُسَدَّدٌ عَنْ أَبِي عَوَانَةَ عَنْ أَبِي بِشْرٍ اسْمُ الرَّجُلِ غَوْرَثُ بْنُ الْحَارِثِ، وَقَاتَلَ فِيهَا مُحَارِبَ خَصَفَةَ.

Reference	: Sahih al-Bukhari 4136
In-book reference	: Book 64, Hadith 180
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 458

Jabir added, "We were with the Prophet (ﷺ) at Nakhl and he offered the Fear prayer." Abu Huraira said, "I offered the Fear prayer with the Prophet (ﷺ) during the Ghazwa (i.e. the battle) of Najd." Abu Huraira came to the Prophet (ﷺ) during the day of Khaibar.

وَقَالَ أَبُو الزُّبَيْرِ عَنْ جَابِرٍ، كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم بِنَخْلٍ فَصَلَّى الْخَوْفَ. وَقَالَ أَبُو هُرَيْرَةَ صَلَّيْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم غَزْوَةَ نَجْدٍ صَلاَةَ الْخَوْفِ. وَإِنَّمَا جَاءَ أَبُو هُرَيْرَةَ إِلَى النَّبِيِّ صلى الله عليه وسلم أَيَّامَ خَيْبَرَ.

Reference	: Sahih al-Bukhari 4137
In-book reference	: Book 64, Hadith 181
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 458

(32) Chapter: Ghazwa of Banu Al-Mustaliq or the Ghazwa of Al-Muraisi’

(32) باب غَزْوَةُ بَنِي الْمُصْطَلِقِ مِنْ خُزَاعَةَ وَهْىَ غَزْوَةُ الْمُرَيْسِيعِ

قَالَ ابْنُ إِسْحَاقَ: وَذَلِكَ سَنَةَ سِتٍّ.

وَقَالَ مُوسَى بْنُ عُقْبَةَ: سَنَةَ أَرْبَعٍ.

وَقَالَ النُّعْمَانُ بْنُ رَاشِدٍ عَنِ الزُّهْرِيِّ: كَانَ حَدِيثُ الإِفْكِ فِي غَزْوَةِ الْمُرَيْسِيعِ.

Narrated Ibn Muhairiz:

I entered the Mosque and saw Abu Sa`id Al-Khudri and sat beside him and asked him about Al-Azl (i.e. coitus interruptus). Abu Sa`id said, "We went out with Allah's Messenger (ﷺ) for the Ghazwa of Banu Al-Mustaliq and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruptus. So when we intended to do coitus interrupt us, we said, 'How can we do coitus interruptus before asking Allah's Messenger (ﷺ) who is present among us?" We asked (him) about it and he said, 'It is better for you not to do so, for if any soul (till the Day of Resurrection) is predestined to exist, it will exist."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ ابْنِ مُحَيْرِيزٍ، أَنَّهُ قَالَ دَخَلْتُ الْمَسْجِدَ فَرَأَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ فَجَلَسْتُ إِلَيْهِ فَسَأَلْتُهُ عَنِ الْعَزْلِ،، قَالَ أَبُو سَعِيدٍ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَزْوَةِ بَنِي الْمُصْطَلِقِ، فَأَصَبْنَا سَبْيًا مِنْ سَبْىِ الْعَرَبِ، فَاشْتَهَيْنَا النِّسَاءَ وَاشْتَدَّتْ عَلَيْنَا الْعُزْبَةُ، وَأَحْبَبْنَا الْعَزْلَ، فَأَرَدْنَا أَنْ نَعْزِلَ، وَقُلْنَا نَعْزِلُ وَرَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ أَظْهُرِنَا قَبْلَ أَنْ نَسْأَلَهُ فَسَأَلْنَاهُ عَنْ ذَلِكَ فَقَالَ " مَا عَلَيْكُمْ أَنْ لاَ تَفْعَلُوا، مَا مِنْ نَسَمَةٍ كَائِنَةٍ إِلَى يَوْمِ الْقِيَامَةِ إِلاَّ وَهْىَ كَائِنَةٌ ".

Reference : Sahih al-Bukhari 4138
In-book reference : Book 64, Hadith 182
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 459
(deprecated numbering scheme)

Narrated Jabir bin `Abdullah:

We took part in the Ghazwa of Najd along with Allah's Messenger (ﷺ) and when the time for the afternoon rest approached while he was in a valley with plenty of thorny trees, he dismounted under a tree and rested in its shade and hung his sword (on it). The people dispersed amongst the trees in order to have shade. While we were in this state, Allah's Messenger (ﷺ) called us and we came and found a bedouin sitting in front of him. The Prophet (ﷺ) said, "This (Bedouin) came to me while I was asleep, and he took my sword stealthily. I woke up while he was standing by my head, holding my sword without its sheath. He said, 'Who will save you from me?' I replied, 'Allah.' So he sheathed it (i.e. the sword) and sat down, and here he is." But Allah's Messenger (ﷺ) did not punish him.

حَدَّثَنَا مَحْمُودٌ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ غَزَوْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم غَزْوَةَ نَجْدٍ، فَلَمَّا أَدْرَكَتْهُ الْقَائِلَةُ وَهْوَ فِي وَادٍ كَثِيرِ الْعِضَاهِ، فَنَزَلَ تَحْتَ شَجَرَةٍ وَاسْتَظَلَّ بِهَا وَعَلَّقَ سَيْفَهُ، فَتَفَرَّقَ النَّاسُ فِي الشَّجَرِ يَسْتَظِلُّونَ، وَبَيْنَا نَحْنُ كَذَلِكَ إِذْ دَعَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَجِئْنَا، فَإِذَا أَعْرَابِيٌّ قَاعِدٌ بَيْنَ يَدَيْهِ، فَقَالَ " إِنَّ هَذَا أَتَانِي وَأَنَا نَائِمٌ، فَاخْتَرَطَ سَيْفِي فَاسْتَيْقَظْتُ، وَهْوَ قَائِمٌ عَلَى رَأْسِي، مُخْتَرِطٌ صَلْتًا، قَالَ مَنْ يَمْنَعُكَ مِنِّي قُلْتُ اللَّهُ. فَشَامَهُ، ثُمَّ قَعَدَ، فَهْوَ هَذَا ". قَالَ وَلَمْ يُعَاقِبْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 4139
In-book reference : Book 64, Hadith 183
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 460
(deprecated numbering scheme)

(33) Chapter: The Ghazwa of Anmar (33) باب غَزْوَةُ أَنْمَارٍ

Narrated Jabir bin `Abdullah Al-Ansari:

I saw the Prophet (ﷺ) offering his Nawafil prayer on his Mount facing the East during the Ghazwa of Anmar.

حَدَّثَنَا آدَمُ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، حَدَّثَنَا عُثْمَانُ بْنُ عَبْدِ اللَّهِ بْنِ سُرَاقَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصَارِيِّ، قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم فِي غَزْوَةِ أَنْمَارٍ يُصَلِّي عَلَى رَاحِلَتِهِ، مُتَوَجِّهًا قِبَلَ الْمَشْرِقِ مُتَطَوِّعًا.

Reference : Sahih al-Bukhari 4140
In-book reference : Book 64, Hadith 184
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 461
(deprecated numbering scheme)

(34) Chapter: The narration of Al-Ifk (34) باب حَدِيثُ الإِفْكِ

وَالأَفَكِ بِمَنْزِلَةِ النِّجْسِ وَالنَّجَسِ يُقَالُ: إِفْكُهُمْ أَفْكُهُمْ وَأَفَكُهُمْ فَمَنْ قَالَ: "أَفَكَهُمْ" يَقُولُ صَرَفَهُمْ عَنْ الإِيمَانِ وَكَذَّبَهُمْ كَمَا قَالَ {يُؤْفَكُ عَنْهُ مَنْ أُفِكَ} يُصْرَفُ عَنْهُ مَنْ صُرِفَ

Narrated `Aisha:

Whenever Allah's Messenger (ﷺ) intended to go on a journey, he used to draw lots amongst his wives, and Allah's Messenger (ﷺ) used to take with him the one on whom lot fell. He drew lots amongst us during one of the Ghazwat which he fought. The lot fell on me and so I proceeded with Allah's Messenger (ﷺ) after Allah's order of veiling (the women) had been revealed. I was carried (on the back of a camel) in my howdah and carried down while still in it (when we came to a halt). So we went on till Allah's Messenger (ﷺ) had finished from that Ghazwa of his and returned. When we approached the city of Medina he announced at night that it was time for departure. So when they announced the news of departure, I got up and went away from the army camps, and after finishing from the call of nature, I came back to my riding animal. I touched my chest to find that my necklace which was made of Zifar beads (i.e. Yemenite beads partly black and partly white) was missing. So I returned to look for my necklace and my search for it detained me. (In the meanwhile) the people who used to carry me on my camel, came and took my howdah and put it on the back of my camel on which I used to ride, as they considered that I was in it. In those days women were light in weight for they did not get fat, and flesh did not cover their bodies in abundance as they used to eat only a little food. Those people therefore, disregarded the lightness of the howdah while lifting and carrying it; and at that time I was still a young girl. They made the camel rise and all of them left (along with it). I found my necklace after the army had gone. Then I came to their camping place to find no call maker of them, nor one who would respond to the call. So I intended to go to the place where I used to stay, thinking that they would miss me and come back to me (in my search). While I was sitting in my resting place, I was overwhelmed by sleep and slept. Safwan bin Al-Muattal As-Sulami Adh-Dhakwani was behind the army. When he reached my place in the morning, he saw the figure of a sleeping person and he recognized me on seeing me as he had seen me before the order of compulsory veiling (was prescribed). So I woke up when he recited Istirja' (i.e. "Inna li l-lahi wa inna llaihi raji'un") as soon as he recognized me. I veiled my face with my head cover at once, and by Allah, we did not speak a single word, and I did not hear him saying any word besides his Istirja'. He dismounted from his camel and made it kneel down, putting his leg on its front legs and then I got up and rode on it. Then he set out leading the camel that was carrying me till we overtook the army in the extreme heat of midday while they were at a halt (taking a rest). (Because of the event) some people brought destruction upon themselves and the one who spread the Ifk (i.e. slander) more, was `Abdullah bin Ubai Ibn Salul." (Urwa said, "The people propagated the slander and talked about it in his (i.e. `Abdullah's) presence and he confirmed it and listened to it and asked about it to let it prevail." `Urwa also added, "None was mentioned as members of the slanderous group besides (`Abdullah) except Hassan bin Thabit and Mistah bin Uthatha and Hamna bint Jahsh along with others about whom I have no knowledge, but they were a group as Allah said. It is said that the one who carried most of the slander was `Abdullah bin Ubai bin Salul." `Urwa added, "`Aisha disliked to have Hassan abused in her presence and she used to say, 'It was he who said: My father and his (i.e. my father's) father and my honor are all for the protection of Muhammad's honor from you."). `Aisha added, "After we returned to Medina, I became ill for a month. The people were propagating the forged statements of the slanderers while I was unaware of anything of all that, but I felt that in my present ailment, I was not receiving the same kindness from Allah's Messenger (ﷺ) as I used to receive when I got sick. (But now) Allah's Messenger (ﷺ) would only come, greet me and say,' How is that (lady)?' and leave. That roused my doubts, but I did not discover the evil (i.e. slander) till I went out after my convalescence, I went out with Um Mistah to Al-Manasi' where we used to answer the call of nature and we used not to go out (to answer the call of nature) except at night, and that was before we had latrines near our houses. And this habit of our concerning evacuating the bowels, was similar to the habits of the old 'Arabs living in the deserts, for it would be troublesome for us to take latrines near our houses. So I and Um Mistah who was the daughter of Abu Ruhm bin Al-Muttalib bin `Abd Manaf, whose mother was the daughter of Sakhr bin 'Amir and the aunt of Abu Bakr As-Siddiq and whose son was Mistah bin

Uthatha bin `Abbas bin Al-Muttalib, went out. I and Um Mistah returned to my house after we finished answering the call of nature. Um Mistah stumbled by getting her foot entangled in her covering sheet and on that she said, 'Let Mistah be ruined!' I said, 'What a hard word you have said. Do you abuse a man who took part in the battle of Badr?' On that she said, 'O you Hantah! Didn't you hear what he (i.e. Mistah) said? 'I said, 'What did he say?' Then she told me the slander of the people of Ifk. So my ailment was aggravated, and when I reached my home, Allah's Messenger (ﷺ) came to me, and after greeting me, said, 'How is that (lady)?' I said, 'Will you allow me to go to my parents?' as I wanted to be sure about the news through them. Allah's Apostle allowed me (and I went to my parents) and asked my mother, 'O mother! What are the people talking about?' She said, 'O my daughter! Don't worry, for scarcely is there a charming woman who is loved by her husband and whose husband has other wives besides herself that they (i.e. women) would find faults with her.' I said, 'Subhan-Allah! (I testify the uniqueness of Allah). Are the people really talking in this way?' I kept on weeping that night till dawn I could neither stop weeping nor sleep then in the morning again, I kept on weeping. When the Divine Inspiration was delayed. Allah's Messenger (ﷺ) called `Ali bin Abi Talib and Usama bin Zaid to ask and consult them about divorcing me. Usama bin Zaid said what he knew of my innocence, and the respect he preserved in himself for me. Usama said, '(O Allah's Messenger (ﷺ)!) She is your wife and we do not know anything except good about her.' `Ali bin Abi Talib said, 'O Allah's Messenger (ﷺ)! Allah does not put you in difficulty and there are plenty of women other than she, yet, ask the maid-servant who will tell you the truth.' On that Allah's Messenger (ﷺ) called Barira (i.e. the maid-servant) and said, 'O Barira! Did you ever see anything which aroused your suspicion?' Barira said to him, 'By Him Who has sent you with the Truth. I have never seen anything in her (i.e. Aisha) which I would conceal, except that she is a young girl who sleeps leaving the dough of her family exposed so that the domestic goats come and eat it.' So, on that day, Allah's Messenger (ﷺ) got up on the pulpit and complained about `Abdullah bin Ubai (bin Salul) before his companions, saying, 'O you Muslims! Who will relieve me from that man who has hurt me with his evil statement about my family? By Allah, I know nothing except good about my family and they have blamed a man about whom I know nothing except good and he used never to enter my home except with me.' Sa`d bin Mu`adh the brother of Banu `Abd Al-Ashhal got up and said, 'O Allah's Messenger (ﷺ)! I will relieve you from him; if he is from the tribe of Al-Aus, then I will chop his head off, and if he is from our brothers, i.e. Al-Khazraj, then order us, and we will fulfill your order.' On that, a man from Al-Khazraj got up. Um Hassan, his cousin, was from his branch tribe, and he was Sa`d bin Ubada, chief of Al-Khazraj. Before this incident, he was a pious man, but his love for his tribe goaded him into saying to Sa`d (bin Mu`adh). 'By Allah, you have told a lie; you shall not and cannot kill him. If he belonged to your people, you would not wish him to be killed.' On that, Usaid bin Hudair who was the cousin of Sa`d (bin Mu`adh) got up and said to Sa`d bin 'Ubada, 'By Allah! You are a liar! We will surely kill him, and you are a hypocrite arguing on the behalf of hypocrites.' On this, the two tribes of Al-Aus and Al Khazraj got so much excited that they were about to fight while Allah's Messenger (ﷺ) was standing on the pulpit. Allah's Messenger (ﷺ) kept on quietening them till they became silent and so did he. All that day I kept on weeping with my tears never ceasing, and I could never sleep. In the morning my parents were with me and I wept for two nights and a day with my tears never ceasing and I could never sleep till I thought that my liver would burst from weeping. So, while my parents were sitting with me and I was weeping, an Ansari woman asked me to grant her admittance. I allowed her to come in, and when she came in, she sat down and started weeping with me. While we were in this state, Allah's Messenger (ﷺ) came, greeted us and sat down. He had never sat with me since that day of the slander. A month had elapsed and no Divine Inspiration came to him about my case. Allah's Apostle then recited Tashah-hud and then said, 'Amma Badu, O `Aisha! I have been informed so-andso about you; if you are innocent, then soon Allah will reveal your innocence,

and if you have committed a sin, then repent to Allah and ask Him for forgiveness for when a slave confesses his sins and asks Allah for forgiveness, Allah accepts his repentance.' (continued...) (continuing... 1): -5.462:... ... When Allah's Messenger (ﷺ) finished his speech, my tears ceased flowing completely that I no longer felt a single drop of tear flowing. I said to my father, 'Reply to Allah's Messenger (ﷺ) on my behalf concerning what he has said.' My father said, 'By Allah, I do not know what to say to Allah's Messenger (ﷺ) .' Then I said to my mother, 'Reply to Allah's Messenger (ﷺ) on my behalf concerning what he has said.' She said, 'By Allah, I do not know what to say to Allah's Messenger (ﷺ).' In spite of the fact that I was a young girl and had a little knowledge of Qur'an, I said, 'By Allah, no doubt I know that you heard this (slanderous) speech so that it has been planted in your hearts (i.e. minds) and you have taken it as a truth. Now if I tell you that I am innocent, you will not believe me, and if confess to you about it, and Allah knows that I am innocent, you will surely believe me. By Allah, I find no similitude for me and you except that of Joseph's father when he said, '(For me) patience in the most fitting against that which you assert; it is Allah (Alone) Whose Help can be sought.' Then I turned to the other side and lay on my bed; and Allah knew then that I was innocent and hoped that Allah would reveal my innocence. But, by Allah, I never thought that Allah would reveal about my case, Divine Inspiration, that would be recited (forever) as I considered myself too unworthy to be talked of by Allah with something of my concern, but I hoped that Allah's Messenger (ﷺ) might have a dream in which Allah would prove my innocence. But, by Allah, before Allah's Messenger (ﷺ) left his seat and before any of the household left, the Divine inspiration came to Allah's Messenger (ﷺ). So there overtook him the same hard condition which used to overtake him, (when he used to be inspired Divinely). The sweat was dropping from his body like pearls though it was a wintry day and that was because of the weighty statement which was being revealed to him. When that state of Allah's Messenger (ﷺ) was over, he got up smiling, and the first word he said was, 'O `Aisha! Allah has declared your innocence!' Then my Mother said to me, 'Get up and go to him (i.e. Allah's Messenger (ﷺ)). I replied, 'By Allah, I will not go to him, and I praise none but Allah. So Allah revealed the ten Verses:- - "Verily! They who spread the slander Are a gang, among you............" (24.11-20) Allah revealed those Qur'anic Verses to declare my innocence. Abu Bakr As-Siddiq who used to disburse money for Mistah bin Uthatha because of his relationship to him and his poverty, said, 'By Allah, I will never give to Mistah bin Uthatha anything after what he has said about Aisha.' Then Allah revealed:-- "And let not those among you who are good and wealthy swear not to give (any sort of help) to their kinsmen, those in need, and those who have left their homes for Allah's cause, let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is oft-Forgiving Most Merciful." (24.22) Abu Bakr As-Siddiq said, 'Yes, by Allah, I would like that Allah forgive me.' and went on giving Mistah the money he used to give him before. He also added, 'By Allah, I will never deprive him of it at all.' Aisha further said:." Allah's Messenger (ﷺ) also asked Zainab bint Jahsh (i.e. his wife) about my case. He said to Zainab, 'What do you know and what did you see?" She replied, "O Allah's Messenger (ﷺ)! I refrain from claiming falsely that I have heard or seen anything. By Allah, I know nothing except good (about `Aisha).' From amongst the wives of the Prophet (ﷺ) Zainab was my peer (in beauty and in the love she received from the Prophet) but Allah saved her from that evil because of her piety. Her sister Hamna, started struggling on her behalf and she was destroyed along with those who were destroyed. The man who was blamed said, 'Subhan-Allah! By Him in Whose Hand my soul is, I have never uncovered the cover (i.e. veil) of any female.' Later on the man was martyred in Allah's Cause."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، وَسَعِيدُ بْنُ الْمُسَيَّبِ، وَعَلْقَمَةُ بْنُ وَقَّاصٍ، وَعُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ عَائِشَةَ، رضى الله عنها زَوْجِ النَّبِيِّ صلى الله عليه وسلم حِينَ قَالَ لَهَا أَهْلُ الإِفْكِ مَا قَالُوا، وَكُلُّهُمْ حَدَّثَنِي طَائِفَةً مِنْ حَدِيثِهَا، وَبَعْضُهُمْ كَانَ أَوْعَى لِحَدِيثِهَا مِنْ بَعْضٍ وَأَثْبَتَ لَهُ

اقْتِصَاصًا، وَقَدْ وَعَيْتُ عَنْ كُلِّ رَجُلٍ مِنْهُمُ الْحَدِيثَ الَّذِي حَدَّثَنِي عَنْ عَائِشَةَ، وَبَعْضُ حَدِيثِهِمْ يُصَدِّقُ بَعْضًا، وَإِنْ كَانَ بَعْضُهُمْ أَوْعَى لَهُ مِنْ بَعْضٍ، قَالُوا قَالَتْ عَائِشَةُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَرَادَ سَفَرًا أَقْرَعَ بَيْنَ أَزْوَاجِهِ، فَأَيُّهُنَّ خَرَجَ سَهْمُهَا، خَرَجَ بِهَا رَسُولُ اللَّهِ صلى الله عليه وسلم مَعَهُ، قَالَتْ عَائِشَةُ فَأَقْرَعَ بَيْنَنَا فِي غَزْوَةٍ غَزَاهَا فَخَرَجَ فِيهَا سَهْمِي، فَخَرَجْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بَعْدَ مَا أُنْزِلَ الْحِجَابُ، فَكُنْتُ أُحْمَلُ فِي هَوْدَجِي وَأُنْزَلُ فِيهِ، فَسِرْنَا حَتَّى إِذَا فَرَغَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ غَزْوَتِهِ تِلْكَ وَقَفَلَ، دَنَوْنَا مِنَ الْمَدِينَةِ قَافِلِينَ، آذَنَ لَيْلَةً بِالرَّحِيلِ، فَقُمْتُ حِينَ آذَنُوا بِالرَّحِيلِ فَمَشَيْتُ حَتَّى جَاوَزْتُ الْجَيْشَ، فَلَمَّا قَضَيْتُ شَأْنِي أَقْبَلْتُ إِلَى رَحْلِي، فَلَمَسْتُ صَدْرِي، فَإِذَا عِقْدٌ لِي مِنْ جَزْعِ ظَفَارِ قَدِ انْقَطَعَ، فَرَجَعْتُ فَالْتَمَسْتُ عِقْدِي، فَحَبَسَنِي ابْتِغَاؤُهُ، قَالَتْ وَأَقْبَلَ الرَّهْطُ الَّذِينَ كَانُوا يُرَحِّلُونِي فَاحْتَمَلُوا هَوْدَجِي، فَرَحَلُوهُ عَلَى بَعِيرِي الَّذِي كُنْتُ أَرْكَبُ عَلَيْهِ، وَهُمْ يَحْسِبُونَ أَنِّي فِيهِ، وَكَانَ النِّسَاءُ إِذْ ذَاكَ خِفَافًا لَمْ يَهْبُلْنَ وَلَمْ يَغْشَهُنَّ اللَّحْمُ، إِنَّمَا يَأْكُلْنَ الْعُلْقَةَ مِنَ الطَّعَامِ، فَلَمْ يَسْتَنْكِرِ الْقَوْمُ خِفَّةَ الْهَوْدَجِ حِينَ رَفَعُوهُ وَحَمَلُوهُ، وَكُنْتُ جَارِيَةً حَدِيثَةَ السِّنِّ، فَبَعَثُوا الْجَمَلَ فَسَارُوا، وَوَجَدْتُ عِقْدِي بَعْدَ مَا اسْتَمَرَّ الْجَيْشُ، فَجِئْتُ مَنَازِلَهُمْ وَلَيْسَ بِهَا مِنْهُمْ دَاعٍ وَلاَ مُجِيبٌ، فَتَيَمَّمْتُ مَنْزِلِي الَّذِي كُنْتُ بِهِ، وَظَنَنْتُ أَنَّهُمْ سَيَفْقِدُونِي فَيَرْجِعُونَ إِلَىَّ، فَبَيْنَا أَنَا جَالِسَةٌ فِي مَنْزِلِي غَلَبَتْنِي عَيْنِي فَنِمْتُ، وَكَانَ صَفْوَانُ بْنُ الْمُعَطَّلِ السُّلَمِيُّ ثُمَّ الذَّكْوَانِيُّ مِنْ وَرَاءِ الْجَيْشِ، فَأَصْبَحَ عِنْدَ مَنْزِلِي فَرَأَى سَوَادَ إِنْسَانٍ نَائِمٍ، فَعَرَفَنِي حِينَ رَآنِي، وَكَانَ رَآنِي قَبْلَ الْحِجَابِ، فَاسْتَيْقَظْتُ بِاسْتِرْجَاعِهِ حِينَ عَرَفَنِي، فَخَمَّرْتُ وَجْهِي بِجِلْبَابِي، وَاللَّهِ مَا تَكَلَّمْنَا بِكَلِمَةٍ وَلاَ سَمِعْتُ مِنْهُ كَلِمَةً غَيْرَ اسْتِرْجَاعِهِ، وَهَوَى حَتَّى أَنَاخَ رَاحِلَتَهُ، فَوَطِئَ عَلَى يَدِهَا، فَقُمْتُ إِلَيْهَا فَرَكِبْتُهَا، فَانْطَلَقَ يَقُودُ بِي الرَّاحِلَةَ حَتَّى أَتَيْنَا الْجَيْشَ مُوغِرِينَ فِي نَحْرِ الظَّهِيرَةِ، وَهُمْ نُزُولٌ ـ قَالَتْ ـ فَهَلَكَ {فِيَّ} مَنْ هَلَكَ، وَكَانَ الَّذِي تَوَلَّى كِبْرَ الإِفْكِ عَبْدَ اللَّهِ بْنَ أُبَىٍّ ابْنَ سَلُولَ. قَالَ عُرْوَةُ أُخْبِرْتُ أَنَّهُ كَانَ يُشَاعُ وَيُتَحَدَّثُ بِهِ عِنْدَهُ، فَيُقِرُّهُ وَيَسْتَمِعُهُ وَيَسْتَوْشِيهِ. وَقَالَ عُرْوَةُ أَيْضًا لَمْ يُسَمَّ مِنْ أَهْلِ الإِفْكِ أَيْضًا إِلاَّ حَسَّانُ بْنُ ثَابِتٍ، وَمِسْطَحُ بْنُ أُثَاثَةَ، وَحَمْنَةُ بِنْتُ جَحْشٍ فِي نَاسٍ آخَرِينَ، لاَ عِلْمَ لِي بِهِمْ، غَيْرَ أَنَّهُمْ عُصْبَةٌ ـ كَمَا قَالَ اللَّهُ تَعَالَى ـ وَإِنَّ كِبْرَ ذَلِكَ يُقَالُ عَبْدُ اللَّهِ بْنُ أُبَىٍّ ابْنُ سَلُولَ. قَالَ عُرْوَةُ كَانَتْ عَائِشَةُ تَكْرَهُ أَنْ يُسَبَّ عِنْدَهَا حَسَّانُ، وَتَقُولُ إِنَّهُ الَّذِي قَالَ:

فَإِنَّ أَبِي وَوَالِدَهُ وَعِرْضِي لِعِرْضِ مُحَمَّدٍ مِنْكُمْ وِقَاءُ

قَالَتْ عَائِشَةُ فَقَدِمْنَا الْمَدِينَةَ فَاشْتَكَيْتُ حِينَ قَدِمْتُ شَهْرًا، وَالنَّاسُ يُفِيضُونَ فِي قَوْلِ أَصْحَابِ الإِفْكِ، لاَ أَشْعُرُ بِشَىْءٍ مِنْ ذَلِكَ، وَهْوَ يَرِيبُنِي فِي وَجَعِي أَنِّي لاَ أَعْرِفُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم اللُّطْفَ الَّذِي كُنْتُ أَرَى مِنْهُ حِينَ أَشْتَكِي، إِنَّمَا يَدْخُلُ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَيُسَلِّمُ ثُمَّ يَقُولُ " كَيْفَ تِيكُمْ " ثُمَّ يَنْصَرِفُ، فَذَلِكَ يَرِيبُنِي وَلاَ أَشْعُرُ بِالشَّرِّ، حَتَّى خَرَجْتُ حِينَ نَقَهْتُ، فَخَرَجْتُ مَعَ أُمِّ مِسْطَحٍ قِبَلَ الْمَنَاصِعِ، وَكَانَ مُتَبَرَّزَنَا، وَكُنَّا لاَ نَخْرُجُ إِلاَّ لَيْلاً إِلَى لَيْلٍ، وَذَلِكَ قَبْلَ أَنْ نَتَّخِذَ الْكُنُفَ قَرِيبًا مِنْ بُيُوتِنَا. قَالَتْ وَأَمْرُنَا أَمْرُ الْعَرَبِ الأُوَلِ فِي الْبَرِّيَّةِ قِبَلَ الْغَائِطِ، وَكُنَّا نَتَأَذَّى بِالْكُنُفِ أَنْ نَتَّخِذَهَا عِنْدَ بُيُوتِنَا، قَالَتْ فَانْطَلَقْتُ أَنَا وَأُمُّ مِسْطَحٍ وَهْىَ ابْنَةُ أَبِي رُهْمِ بْنِ الْمُطَّلِبِ بْنِ عَبْدِ مَنَافٍ، وَأُمُّهَا بِنْتُ صَخْرِ بْنِ عَامِرٍ خَالَةُ أَبِي بَكْرٍ الصِّدِّيقِ، وَابْنُهَا مِسْطَحُ بْنُ أُثَاثَةَ بْنِ عَبَّادِ بْنِ الْمُطَّلِبِ، فَأَقْبَلْتُ أَنَا وَأُمُّ مِسْطَحٍ قِبَلَ بَيْتِي، حِينَ فَرَغْنَا مِنْ شَأْنِنَا، فَعَثَرَتْ أُمُّ مِسْطَحٍ فِي مِرْطِهَا فَقَالَتْ تَعِسَ مِسْطَحٌ. فَقُلْتُ لَهَا بِئْسَ مَا قُلْتِ، أَتَسُبِّينَ رَجُلاً شَهِدَ بَدْرًا فَقَالَتْ أَىْ هَنْتَاهْ وَلَمْ تَسْمَعِي مَا قَالَ قَالَتْ وَقُلْتُ مَا قَالَ فَأَخْبَرَتْنِي بِقَوْلِ أَهْلِ الإِفْكِ ـ قَالَتْ ـ فَازْدَدْتُ مَرَضًا عَلَى مَرَضِي، فَلَمَّا رَجَعْتُ إِلَى بَيْتِي دَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَسَلَّمَ ثُمَّ قَالَ " كَيْفَ تِيكُمْ ". فَقُلْتُ لَهُ أَتَأْذَنُ لِي أَنْ آتِيَ أَبَوَىَّ قَالَتْ وَأُرِيدُ أَنْ أَسْتَيْقِنَ الْخَبَرَ مِنْ قِبَلِهِمَا، قَالَتْ فَأَذِنَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم، فَقُلْتُ لأُمِّي يَا أُمَّتَاهُ مَاذَا يَتَحَدَّثُ النَّاسُ قَالَتْ يَا بُنَيَّةُ هَوِّنِي عَلَيْكِ، فَوَاللَّهِ لَقَلَّمَا كَانَتِ امْرَأَةٌ قَطُّ وَضِيئَةً عِنْدَ رَجُلٍ يُحِبُّهَا لَهَا ضَرَائِرُ إِلاَّ كَثَّرْنَ عَلَيْهَا. قَالَتْ فَقُلْتُ سُبْحَانَ اللَّهِ أَوَلَقَدْ تَحَدَّثَ النَّاسُ بِهَذَا قَالَتْ فَبَكَيْتُ تِلْكَ اللَّيْلَةَ، حَتَّى أَصْبَحْتُ لاَ يَرْقَأُ لِي دَمْعٌ، وَلاَ أَكْتَحِلُ بِنَوْمٍ، ثُمَّ أَصْبَحْتُ أَبْكِي ـ قَالَتْ ـ وَدَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَلِيَّ بْنَ أَبِي طَالِبٍ وَأُسَامَةَ بْنَ زَيْدٍ حِينَ اسْتَلْبَثَ الْوَحْىُ يَسْأَلُهُمَا وَيَسْتَشِيرُهُمَا فِي فِرَاقِ أَهْلِهِ ـ قَالَتْ ـ فَأَمَّا أُسَامَةُ فَأَشَارَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم بِالَّذِي يَعْلَمُ مِنْ بَرَاءَةِ أَهْلِهِ، وَبِالَّذِي يَعْلَمُ لَهُمْ فِي نَفْسِهِ، فَقَالَ أُسَامَةُ أَهْلَكَ وَلاَ نَعْلَمُ إِلاَّ خَيْرًا. وَأَمَّا عَلِيٌّ فَقَالَ يَا رَسُولَ اللَّهِ لَمْ يُضَيِّقِ اللَّهُ عَلَيْكَ، وَالنِّسَاءُ سِوَاهَا كَثِيرٌ، وَسَلِ الْجَارِيَةَ تَصْدُقْكَ. قَالَتْ فَدَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم بَرِيرَةَ فَقَالَ " أَىْ بَرِيرَةُ هَلْ رَأَيْتِ مِنْ شَىْءٍ يَرِيبُكِ ". قَالَتْ لَهُ بَرِيرَةُ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا رَأَيْتُ عَلَيْهَا أَمْرًا قَطُّ أَغْمِصُهُ، غَيْرَ أَنَّهَا جَارِيَةٌ حَدِيثَةُ السِّنِّ تَنَامُ عَنْ عَجِينِ أَهْلِهَا، فَتَأْتِي الدَّاجِنُ فَتَأْكُلُهُ ـ قَالَتْ ـ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ يَوْمِهِ، فَاسْتَعْذَرَ مِنْ عَبْدِ اللَّهِ بْنِ أُبَىٍّ وَهْوَ عَلَى الْمِنْبَرِ فَقَالَ " يَا مَعْشَرَ الْمُسْلِمِينَ مَنْ يَعْذِرُنِي مِنْ رَجُلٍ قَدْ بَلَغَنِي عَنْهُ أَذَاهُ فِي أَهْلِي، وَاللَّهِ مَا عَلِمْتُ عَلَى أَهْلِي إِلاَّ خَيْرًا، وَلَقَدْ ذَكَرُوا رَجُلاً مَا عَلِمْتُ عَلَيْهِ إِلاَّ خَيْرًا، وَمَا يَدْخُلُ عَلَى أَهْلِي إِلاَّ مَعِي ". قَالَتْ فَقَامَ سَعْدُ بْنُ مُعَاذٍ أَخُو بَنِي عَبْدِ الأَشْهَلِ فَقَالَ أَنَا يَا رَسُولَ اللَّهِ أَعْذِرُكَ، فَإِنْ كَانَ مِنَ الأَوْسِ ضَرَبْتُ عُنُقَهُ، وَإِنْ كَانَ مِنْ إِخْوَانِنَا مِنَ الْخَزْرَجِ أَمَرْتَنَا فَفَعَلْنَا أَمْرَكَ. قَالَتْ فَقَامَ رَجُلٌ

مِنَ الْخَزْرَجِ، وَكَانَتْ أُمُّ حَسَّانَ بِنْتَ عَمِّهِ مِنْ فَخِذِهِ، وَهْوَ سَعْدُ بْنُ عُبَادَةَ، وَهْوَ سَيِّدُ الْخَزْرَجِ ـ قَالَتْ ـ وَكَانَ قَبْلَ ذَلِكَ رَجُلاً صَالِحًا، وَلَكِنِ احْتَمَلَتْهُ الْحَمِيَّةُ فَقَالَ لِسَعْدٍ كَذَبْتَ لَعَمْرُ اللَّهِ لاَ تَقْتُلُهُ، وَلاَ تَقْدِرُ عَلَى قَتْلِهِ، وَلَوْ كَانَ مِنْ رَهْطِكَ مَا أَحْبَبْتَ أَنْ يُقْتَلَ. فَقَامَ أُسَيْدُ بْنُ حُضَيْرٍ ـ وَهْوَ ابْنُ عَمِّ سَعْدٍ ـ فَقَالَ لِسَعْدِ بْنِ عُبَادَةَ كَذَبْتَ لَعَمْرُ اللَّهِ لَنَقْتُلَنَّهُ، فَإِنَّكَ مُنَافِقٌ تُجَادِلُ عَنِ الْمُنَافِقِينَ. قَالَتْ فَثَارَ الْحَيَّانِ الأَوْسُ وَالْخَزْرَجُ حَتَّى هَمُّوا أَنْ يَقْتَتِلُوا، وَرَسُولُ اللَّهِ صلى الله عليه وسلم قَائِمٌ عَلَى الْمِنْبَرِ ـ قَالَتْ ـ فَلَمْ يَزَلْ رَسُولُ اللَّهِ صلى الله عليه وسلم يُخَفِّضُهُمْ حَتَّى سَكَتُوا وَسَكَتَ ـ قَالَتْ ـ فَبَكَيْتُ يَوْمِي ذَلِكَ كُلَّهُ، لاَ يَرْقَأُ لِي دَمْعٌ، وَلاَ أَكْتَحِلُ بِنَوْمٍ ـ قَالَتْ ـ وَأَصْبَحَ أَبَوَاىَ عِنْدِي، وَقَدْ بَكَيْتُ لَيْلَتَيْنِ وَيَوْمًا، لاَ يَرْقَأُ لِي دَمْعٌ، وَلاَ أَكْتَحِلُ بِنَوْمٍ، حَتَّى إِنِّي لأَظُنُّ أَنَّ الْبُكَاءَ فَالِقٌ كَبِدِي، فَبَيْنَا أَبَوَاىَ جَالِسَانِ عِنْدِي وَأَنَا أَبْكِي فَاسْتَأْذَنَتْ عَلَىَّ امْرَأَةٌ مِنَ الأَنْصَارِ، فَأَذِنْتُ لَهَا، فَجَلَسَتْ تَبْكِي مَعِي ـ قَالَتْ ـ فَبَيْنَا نَحْنُ عَلَى ذَلِكَ دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَيْنَا، فَسَلَّمَ ثُمَّ جَلَسَ ـ قَالَتْ ـ وَلَمْ يَجْلِسْ عِنْدِي مُنْذُ قِيلَ مَا قِيلَ قَبْلَهَا، وَقَدْ لَبِثَ شَهْرًا لاَ يُوحَى إِلَيْهِ فِي شَأْنِي بِشَىْءٍ ـ قَالَتْ ـ فَتَشَهَّدَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ جَلَسَ ثُمَّ قَالَ " أَمَّا بَعْدُ، يَا عَائِشَةُ إِنَّهُ بَلَغَنِي عَنْكِ كَذَا وَكَذَا، فَإِنْ كُنْتِ بَرِيئَةً، فَسَيُبَرِّئُكِ اللَّهُ، وَإِنْ كُنْتِ أَلْمَمْتِ بِذَنْبٍ، فَاسْتَغْفِرِي اللَّهَ وَتُوبِي إِلَيْهِ، فَإِنَّ الْعَبْدَ إِذَا اعْتَرَفَ ثُمَّ تَابَ تَابَ اللَّهُ عَلَيْهِ ". قَالَتْ فَلَمَّا قَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم مَقَالَتَهُ قَلَصَ دَمْعِي حَتَّى مَا أُحِسُّ مِنْهُ قَطْرَةً، فَقُلْتُ لأَبِي أَجِبْ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِّي فِيمَا قَالَ. فَقَالَ أَبِي وَاللَّهِ مَا أَدْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم. فَقُلْتُ لأُمِّي أَجِيبِي رَسُولَ اللَّهِ صلى الله عليه وسلم فِيمَا قَالَ. قَالَتْ أُمِّي وَاللَّهِ مَا أَدْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم. فَقُلْتُ وَأَنَا جَارِيَةٌ حَدِيثَةُ السِّنِّ لاَ أَقْرَأُ مِنَ الْقُرْآنِ كَثِيرًا إِنِّي وَاللَّهِ لَقَدْ عَلِمْتُ لَقَدْ سَمِعْتُمْ هَذَا الْحَدِيثَ حَتَّى اسْتَقَرَّ فِي أَنْفُسِكُمْ وَصَدَّقْتُمْ بِهِ، فَلَئِنْ قُلْتُ لَكُمْ إِنِّي بَرِيئَةٌ لاَ تُصَدِّقُونِي، وَلَئِنِ اعْتَرَفْتُ لَكُمْ بِأَمْرٍ، وَاللَّهُ يَعْلَمُ أَنِّي مِنْهُ بَرِيئَةٌ لَتُصَدِّقُنِّي، فَوَاللَّهِ لاَ أَجِدُ لِي وَلَكُمْ مَثَلاً إِلاَّ أَبَا يُوسُفَ حِينَ قَالَ {فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ} ثُمَّ تَحَوَّلْتُ وَاضْطَجَعْتُ عَلَى فِرَاشِي، وَاللَّهُ يَعْلَمُ أَنِّي حِينَئِذٍ بَرِيئَةٌ، وَأَنَّ اللَّهَ مُبَرِّئِي بِبَرَاءَتِي وَلَكِنْ وَاللَّهِ مَا كُنْتُ أَظُنُّ أَنَّ اللَّهَ مُنْزِلٌ فِي شَأْنِي وَحْيًا يُتْلَى، لَشَأْنِي فِي نَفْسِي كَانَ أَحْقَرَ مِنْ أَنْ يَتَكَلَّمَ اللَّهُ فِيَّ بِأَمْرٍ، وَلَكِنْ كُنْتُ أَرْجُو أَنْ يَرَى رَسُولُ اللَّهِ صلى الله عليه وسلم فِي النَّوْمِ رُؤْيَا يُبَرِّئُنِي اللَّهُ بِهَا، فَوَاللَّهِ مَا رَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَجْلِسَهُ، وَلاَ خَرَجَ أَحَدٌ مِنْ أَهْلِ الْبَيْتِ، حَتَّى أُنْزِلَ عَلَيْهِ، فَأَخَذَهُ مَا كَانَ يَأْخُذُهُ مِنَ الْبُرَحَاءِ، حَتَّى إِنَّهُ لَيَتَحَدَّرُ مِنْهُ مِنَ الْعَرَقِ مِثْلُ الْجُمَانِ وَهْوَ فِي يَوْمٍ شَاتٍ، مِنْ ثِقَلِ الْقَوْلِ الَّذِي أُنْزِلَ عَلَيْهِ ـ قَالَتْ ـ فَسُرِّيَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهْوَ يَضْحَكُ، فَكَانَتْ أَوَّلَ كَلِمَةٍ تَكَلَّمَ بِهَا أَنْ قَالَ " يَا عَائِشَةُ أَمَّا اللَّهُ فَقَدْ بَرَّأَكِ ". قَالَتْ فَقَالَتْ لِي أُمِّي قُومِي إِلَيْهِ. فَقُلْتُ وَاللَّهِ لاَ أَقُومُ إِلَيْهِ، فَإِنِّي لاَ أَحْمَدُ إِلاَّ اللَّهَ عَزَّ وَجَلَّ ـ قَالَتْ ـ وَأَنْزَلَ اللَّهُ تَعَالَى {إِنَّ الَّذِينَ جَاءُوا بِالإِفْكِ} الْعَشْرَ الآيَاتِ، ثُمَّ أَنْزَلَ اللَّهُ هَذَا فِي بَرَاءَتِي. قَالَ أَبُو بَكْرٍ الصِّدِّيقُ ـ وَكَانَ يُنْفِقُ عَلَى مِسْطَحِ بْنِ أُثَاثَةَ لِقَرَابَتِهِ مِنْهُ وَفَقْرِهِ ـ وَاللَّهِ لاَ أُنْفِقُ عَلَى مِسْطَحٍ شَيْئًا أَبَدًا بَعْدَ الَّذِي قَالَ لِعَائِشَةَ مَا قَالَ. فَأَنْزَلَ اللَّهُ { وَلاَ يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ} إِلَى قَوْلِهِ {غَفُورٌ رَحِيمٌ} قَالَ أَبُو بَكْرٍ الصِّدِّيقُ بَلَى وَاللَّهِ إِنِّي لأُحِبُّ أَنْ يَغْفِرَ اللَّهُ لِي

فَرَجَعَ إِلَى مِسْطَحٍ النَّفَقَةَ الَّتِي كَانَ يُنْفِقُ عَلَيْهِ وَقَالَ وَاللَّهِ لَا أَنْزِعُهَا مِنْهُ أَبَدًا قَالَتْ عَائِشَةُ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلَ زَيْنَبَ بِنْتَ جَحْشٍ عَنْ أَمْرِي فَقَالَ لِزَيْنَبَ مَاذَا عَلِمْتِ أَوْ رَأَيْتِ فَقَالَتْ يَا رَسُولَ اللَّهِ أَحْمِي سَمْعِي وَبَصَرِي وَاللَّهِ مَا عَلِمْتُ إِلَّا خَيْرًا قَالَتْ عَائِشَةُ وَهِيَ الَّتِي كَانَتْ تُسَامِينِي مِنْ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَصَمَهَا اللَّهُ بِالْوَرَعِ قَالَتْ وَطَفِقَتْ أُخْتُهَا حَمْنَةُ تُحَارِبُ لَهَا فَهَلَكَتْ فِيمَنْ هَلَكَ قَالَ ابْنُ شِهَابٍ فَهَذَا الَّذِي بَلَغَنِي مِنْ حَدِيثِ هَؤُلَاءِ الرَّهْطِ ثُمَّ قَالَ عُرْوَةُ قَالَتْ عَائِشَةُ وَاللَّهِ إِنَّ الرَّجُلَ الَّذِي قِيلَ لَهُ مَا قِيلَ لَيَقُولُ سُبْحَانَ اللَّهِ فَوَالَّذِي نَفْسِي بِيَدِهِ مَا كَشَفْتُ مِنْ كَنَفِ أُنْثَى قَطُّ قَالَتْ ثُمَّ قُتِلَ بَعْدَ ذَلِكَ فِي سَبِيلِ اللَّهِ

Reference	: Sahih al-Bukhari 4141
In-book reference	: Book 64, Hadith 185
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 462

Narrated Az-Zuhri:

Al-Walid bin `Abdul Malik said to me, "Have you heard that `Ali' was one of those who slandered `Aisha?" I replied, "No, but two men from your people (named) Abu Salama bin `Abdur-Rahman and Abu Bakr bin `Abdur-Rahman bin Al-Harith have informed me that Aisha told them that `Ali remained silent about her case."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ أَمْلَى عَلَىَّ هِشَامُ بْنُ يُوسُفَ مِنْ حِفْظِهِ أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ قَالَ لِي الْوَلِيدُ بْنُ عَبْدِ الْمَلِكِ أَبَلَغَكَ أَنَّ عَلِيًّا، كَانَ فِيمَنْ قَذَفَ عَائِشَةَ قُلْتُ لاَ. وَلَكِنْ قَدْ أَخْبَرَنِي رَجُلاَنِ مِنْ قَوْمِكِ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَأَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ أَنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ لَهُمَا كَانَ عَلِيٌّ مُسَلِّمًا فِي شَأْنِهَا.

فَرَاجَعُوهُ فَلَمْ يَرْجِعْ وَقَالَ مُسَلِّمًا بِلاَ شَكٍّ فِيهِ وَعَلَيْهِ كَانَ فِي أَصْلِ الْعَتِيقِ كَذَلِكَ

Reference : Sahih al-Bukhari 4142
In-book reference : Book 64, Hadith 186
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 463
(deprecated numbering scheme)

Narrated Masruq bin Al-Aida:

Um Ruman, the mother of `Aisha said that while `Aisha and she were sitting, an Ansari woman came and said, "May Allah harm such and-such a person!" Um Ruman said to her, What is the matter?" She replied, "My son was amongst those who talked of the story (of the Slander)." Um Ruman said, "What is that?" She said, "So-and-so...." and narrated the whole story. On that `Aisha said, "Did Allah's Apostle hear about that?" She replies, "yes." `Aisha further said, "And Abu Bakr too?" She replied, "Yes." On that, `Aisha fell down fainting, and when she came to her senses, she had got fever with rigors. I put her clothes over her and covered her. The Prophet (ﷺ) came and asked, "What is wrong with this (lady)?" Um Ruman replied, "O Allah's Messenger (ﷺ)! She (i.e. `Aisha) has got temperature with rigors." He said, "Perhaps it is because of the story that has been talked about?" She said, "Yes." `Aisha sat up and said, "By Allah, if I took an oath (that I am innocent), you would not believe me, and if I said (that I am not innocent), you would not excuse me. My and your example is like that of Jacob and his sons (as Jacob said): 'It is Allah (Alone) Whose Help can be sought against that you assert.' Um Ruman said, "The Prophet (ﷺ) then went out saying nothing. Then Allah declared her innocence. On that, `Aisha said (to the Prophet), "I thank Allah only; thank neither anybody else nor you."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ حُصَيْنٍ، عَنْ أَبِي وَائِلٍ، قَالَ حَدَّثَنِي مَسْرُوقُ بْنُ الأَجْدَعِ، قَالَ حَدَّثَتْنِي أُمُّ رُومَانَ ـ وَهْىَ أُمُّ عَائِشَةَ رضى الله عنها ـ قَالَتْ بَيْنَا أَنَا قَاعِدَةٌ أَنَا وَعَائِشَةُ إِذْ وَلَجَتِ امْرَأَةٌ مِنَ الأَنْصَارِ فَقَالَتْ فَعَلَ اللَّهُ بِفُلاَنٍ وَفَعَلَ. فَقَالَتْ أُمُّ رُومَانَ وَمَا ذَاكَ قَالَتِ ابْنِي فِيمَنْ حَدَّثَ الْحَدِيثَ. قَالَتْ وَمَا ذَاكَ قَالَتْ كَذَا وَكَذَا. قَالَتْ عَائِشَةُ سَمِعَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَتْ نَعَمْ. قَالَتْ وَأَبُو بَكْرٍ قَالَتْ نَعَمْ. فَخَرَّتْ مَغْشِيًّا عَلَيْهَا، فَمَا أَفَاقَتْ إِلاَّ وَعَلَيْهَا حُمَّى بِنَافِضٍ، فَطَرَحْتُ عَلَيْهَا ثِيَابَهَا فَغَطَّيْتُهَا. فَجَاءَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " مَا شَأْنُ هَذِهِ ". قُلْتُ يَا رَسُولَ اللَّهِ أَخَذَتْهَا الْحُمَّى بِنَافِضٍ. قَالَ " فَلَعَلَّ فِي حَدِيثٍ تُحُدِّثَ بِهِ ". قَالَتْ نَعَمْ. فَقَعَدَتْ عَائِشَةُ فَقَالَتْ وَاللَّهِ لَئِنْ حَلَفْتُ لاَ تُصَدِّقُونِي، وَلَئِنْ قُلْتُ لاَ تَعْذِرُونِي، مَثَلِي وَمَثَلُكُمْ كَيَعْقُوبَ وَبَنِيهِ، وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ، قَالَتْ وَانْصَرَفَ وَلَمْ يَقُلْ شَيْئًا، فَأَنْزَلَ اللَّهُ عُذْرَهَا ـ قَالَتْ ـ بِحَمْدِ اللَّهِ لاَ بِحَمْدِ أَحَدٍ وَلاَ بِحَمْدِكَ.

Reference : Sahih al-Bukhari 4143
In-book reference : Book 64, Hadith 187
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 464
(deprecated numbering scheme)

Narrated Ibn Abi Malaika:

`Aisha used to recite this Verse:-- 'Ida taliqunahu bi-alsinatikum' (24.15) "(As you tell lie with your tongues.)" and used to say "Al-Walaq" means "telling of a lie. "She knew this Verse more than anybody else as it was revealed about her.

حَدَّثَنِي يَحْيَى، حَدَّثَنَا وَكِيعٌ، عَنْ نَافِعِ بْنِ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ كَانَتْ تَقْرَأُ {إِذْ تَلِقُونَهُ بِأَلْسِنَتِكُمْ} وَتَقُولُ الْوَلْقُ الْكَذِبُ. قَالَ ابْنُ أَبِي مُلَيْكَةَ وَكَانَتْ أَعْلَمَ مِنْ غَيْرِهَا بِذَلِكَ لأَنَّهُ نَزَلَ فِيهَا.

Reference : Sahih al-Bukhari 4144
In-book reference : Book 64, Hadith 188
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 465
(deprecated numbering scheme)

Narrated Hisham's father:

I started abusing Hassan in front of `Aisha. She said, "Do not abuse him as he used to defend Allah's Apostle (against the infidels). `Aisha added, "Once Hassan took the permission from the Prophet (ﷺ) to say poetic verses against the infidels. On that the Prophet (ﷺ) said, 'How will you exclude my forefathers (from that)? Hassan replied, 'I will take you out of them as one takes a hair out of the dough." Hisham's father added, "I abused Hassan as he was one of those who spoke against `Aisha."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ ذَهَبْتُ أَسُبُّ حَسَّانَ عِنْدَ عَائِشَةَ فَقَالَتْ لاَ تَسُبَّهُ، فَإِنَّهُ كَانَ يُنَافِحُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم. وَقَالَتْ عَائِشَةُ اسْتَأْذَنَ النَّبِيَّ صلى الله عليه وسلم فِي هِجَاءِ الْمُشْرِكِينَ قَالَ " كَيْفَ بِنَسَبِي ". قَالَ لأَسُلَّنَّكَ مِنْهُمْ كَمَا تُسَلُّ الشَّعْرَةُ مِنَ الْعَجِينِ.

وَقَالَ مُحَمَّدٌ حَدَّثَنَا عُثْمَانُ بْنُ فَرْقَدٍ، سَمِعْتُ هِشَامًا، عَنْ أَبِيهِ، قَالَ سَبَبْتُ حَسَّانَ، وَكَانَ مِمَّنْ كَثَّرَ عَلَيْهَا.

Reference	: Sahih al-Bukhari 4145
In-book reference	: Book 64, Hadith 189
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 466

Narrated Masruq:

We went to `Aisha while Hassan bin Thabit was with her reciting poetry to her from some of his poetic verses, saying "A chaste wise lady about whom nobody can have suspicion. She gets up with an empty stomach because she never eats the flesh of indiscreet (ladies)." `Aisha said to him, "But you are not like that." I said to her, "Why do you grant him admittance, though Allah said:-- "and as for him among them, who had the greater share therein, his will be a severe torment." (24.11) On that, `Aisha said, "And what punishment is more than blinding?" She, added, "Hassan used to defend or say poetry on behalf of Allah's Messenger (ﷺ) (against the infidels).

حَدَّثَنِي بِشْرُ بْنُ خَالِدٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، قَالَ دَخَلْنَا عَلَى عَائِشَةَ ـ رضى الله عنها ـ وَعِنْدَهَا حَسَّانُ بْنُ ثَابِتٍ يُنْشِدُهَا شِعْرًا، يُشَبِّبُ بِأَبْيَاتٍ لَهُ وَقَالَ:

حَصَانٌ رَزَانٌ مَا تُزَنُّ بِرِيبَةٍ وَتُصْبِحُ غَرْثَى مِنْ لُحُومِ الْغَوَافِلِ

فَقَالَتْ لَهُ عَائِشَةُ لَكِنَّكَ لَسْتَ كَذَلِكَ. قَالَ مَسْرُوقٌ فَقُلْتُ لَهَا لِمَ تَأْذَنِينَ لَهُ أَنْ يَدْخُلَ عَلَيْكِ. وَقَدْ قَالَ اللَّهُ تَعَالَى {وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ}. فَقَالَتْ وَأَىُّ عَذَابٍ أَشَدُّ مِنَ الْعَمَى. قَالَتْ لَهُ إِنَّهُ كَانَ يُنَافِحُ ـ أَوْ يُهَاجِي ـ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 4146
In-book reference	: Book 64, Hadith 190
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 467

(35) Chapter: The Ghazwa of Al-Hudaibiya (35) باب غَزْوَةِ الْحُدَيْبِيَةِ

وَقَوْلِ اللَّهِ تَعَالَى: {لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ}.

Narrated Zaid bin Khalid:

We went out with Allah's Messenger (ﷺ) in the year of Al-Hudaibiya. One night it rained and Allah's Messenger (ﷺ) led us in the Fajr prayer and (after finishing it), turned to us and said, " Do you know what your Lord has said?" We replied, "Allah and His Apostle know it better." He said, "Allah said:-- "(Some of) My slaves got up believing in Me, And (some of them) disbelieving in Me. The one who said: We have been given Rain through Allah's Mercy and Allah's Blessing and Allah's Bounty, Then he is a believer in Me, and is a Disbeliever in the star. And

whoever said: We have been given rain because of suchand- such star, Then he is a believer in the star, and is a disbeliever in Me."

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، قَالَ حَدَّثَنِي صَالِحُ بْنُ كَيْسَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ زَيْدِ بْنِ خَالِدٍ ـ رضى الله عنه ـ قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَامَ الْحُدَيْبِيَةِ، فَأَصَابَنَا مَطَرٌ ذَاتَ لَيْلَةٍ، فَصَلَّى لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم الصُّبْحَ، ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ " أَتَدْرُونَ مَاذَا قَالَ رَبُّكُمْ ". قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَقَالَ " قَالَ اللَّهُ أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ بِي، فَأَمَّا مَنْ قَالَ مُطِرْنَا بِرَحْمَةِ اللَّهِ وَبِرِزْقِ اللَّهِ وَبِفَضْلِ اللَّهِ. فَهْوَ مُؤْمِنٌ بِي، كَافِرٌ بِالْكَوْكَبِ. وَأَمَّا مَنْ قَالَ مُطِرْنَا بِنَجْمِ كَذَا. فَهْوَ مُؤْمِنٌ بِالْكَوْكَبِ، كَافِرٌ بِي ".

Reference	: Sahih al-Bukhari 4147
In-book reference	: Book 64, Hadith 191
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 468

Narrated Anas:

Allah's Messenger (ﷺ) performed four `Umras, all in the month of Dhul-Qa'da, except the one which he performed with his Hajj (i.e. in Dhul-Hijja). He performed one `Umra from Al-Hudaibiya in Dhul- Qa'da, another `Umra in the following year in Dhul Qa'da a third from Al-Jirana where he distributed the war booty of Hunain, in Dhul Qa'da, and the fourth `Umra he performed was with his Hajj.

حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، أَنَّ أَنَسًا ـ رضى الله عنه ـ أَخْبَرَهُ قَالَ اعْتَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَرْبَعَ عُمَرٍ كُلُّهُنَّ فِي ذِي الْقَعْدَةِ، إِلاَّ الَّتِي كَانَتْ مَعَ حَجَّتِهِ. عُمْرَةً مِنَ الْحُدَيْبِيَةِ فِي ذِي الْقَعْدَةِ، وَعُمْرَةً مِنَ الْعَامِ الْمُقْبِلِ فِي ذِي الْقَعْدَةِ، وَعُمْرَةً مِنَ الْجِعْرَانَةِ حَيْثُ قَسَمَ غَنَائِمَ حُنَيْنٍ فِي ذِي الْقَعْدَةِ، وَعُمْرَةً مَعَ حَجَّتِهِ.

Reference	: Sahih al-Bukhari 4148
In-book reference	: Book 64, Hadith 192
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 469

Narrated Abu Qatada:

We set out with the Prophet (ﷺ) in the year of Al-Hudaibiya, and all his companions assumed the state of Ihram but I did not.

حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ، حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، أَنَّ أَبَاهُ، حَدَّثَهُ قَالَ انْطَلَقْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم عَامَ الْحُدَيْبِيَةِ فَأَحْرَمَ أَصْحَابُهُ، وَلَمْ أُحْرِمْ.

Reference	: Sahih al-Bukhari 4149
In-book reference	: Book 64, Hadith 193
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 470

Narrated Al-Bara:

Do you (people) consider the conquest of Mecca, the Victory (referred to in the Qur'an 48:1). Was the conquest of Mecca a victory? We really consider that the actual Victory was the Ar-Ridwan Pledge of allegiance which we gave on the day of Al-Hudaibiya (to the Prophet) . On the day of Al-Hudaibiya we were fourteen hundred men along with the Prophet (ﷺ) Al-Hudaibiya was a well, the water of which we used up leaving not a single drop of water in it. When the Prophet (ﷺ) was informed of that, he came and sat on its edge. Then he asked for a utensil of water, performed ablution from it, rinsed (his mouth), invoked (Allah), and poured the remaining water into the well. We stayed there for a while and then the well brought forth what we required of water for ourselves and our riding animals.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ قَالَ تَعُدُّونَ أَنْتُمُ الْفَتْحَ فَتْحَ مَكَّةَ، وَقَدْ كَانَ فَتْحُ مَكَّةَ فَتْحًا، وَنَحْنُ نَعُدُّ الْفَتْحَ بَيْعَةَ الرِّضْوَانِ يَوْمَ الْحُدَيْبِيَةِ. كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم أَرْبَعَ عَشْرَةَ مِائَةً، وَالْحُدَيْبِيَةُ

بِئْرٌ فَنَزَحْنَاهَا، فَلَمْ نَتْرُكْ فِيهَا قَطْرَةً، فَبَلَغَ ذَلِكَ النَّبِيَّ صلى الله عليه وسلم فَأَتَاهَا، فَجَلَسَ عَلَى شَفِيرِهَا، ثُمَّ دَعَا بِإِنَاءٍ مِنْ مَاءٍ فَتَوَضَّأَ ثُمَّ مَضْمَضَ وَدَعَا، ثُمَّ صَبَّهُ فِيهَا فَتَرَكْنَاهَا غَيْرَ بَعِيدٍ ثُمَّ إِنَّهَا أَصْدَرَتْنَا مَا شِئْنَا نَحْنُ وَرِكَابَنَا.

Reference : Sahih al-Bukhari 4150
In-book reference : Book 64, Hadith 194
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 471
(deprecated numbering scheme)

Narrated Al-Bara bin Azib:

That they were in the company of Allah's Messenger (ﷺ) on the day of Al-Hudaibiya and their number was 1400 or more. They camped at a well and drew its water till it was dried. When they informed Allah's Apostle of that, he came and sat over its edge and said, "Bring me a bucket of its water." When it was brought, he spat and invoked (Allah) and said, "Leave it for a while." Then they quenched their thirst and watered their riding animals (from that well) till they departed.

حَدَّثَنِي فَضْلُ بْنُ يَعْقُوبَ، حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ أَعْيَنَ أَبُو عَلِيٍّ الْحَرَّانِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، قَالَ أَنْبَأَنَا الْبَرَاءُ بْنُ عَازِبٍ ـ رضى الله عنهما أَنَّهُمْ كَانُوا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ الْحُدَيْبِيَةِ أَلْفًا وَأَرْبَعَمِائَةٍ أَوْ أَكْثَرَ، فَنَزَلُوا عَلَى بِئْرٍ فَنَزَحُوهَا، فَأَتَوْا رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَتَى الْبِئْرَ، وَقَعَدَ عَلَى شَفِيرِهَا ثُمَّ قَالَ " ائْتُونِي بِدَلْوٍ مِنْ مَائِهَا ". فَأُتِيَ بِهِ فَبَصَقَ فَدَعَا ثُمَّ قَالَ " دَعُوهَا سَاعَةً ". فَأَرْوَوْا أَنْفُسَهُمْ وَرِكَابَهُمْ حَتَّى ارْتَحَلُوا.

Reference : Sahih al-Bukhari 4151
In-book reference : Book 64, Hadith 195
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 472
(deprecated numbering scheme)

Narrated Salim:

Jabir said "On the day of Al-Hudaibiya, the people felt thirsty and Allah's Messenger (ﷺ) had a utensil containing water. He performer ablution from it and then the people came towards him. Allah's Apostle said, 'What is wrong with you?' The people said, 'O Allah's Messenger (ﷺ)! We haven't got any water to perform ablution with or to drink, except what you have in your utensil.' So the Prophet (ﷺ) put his hand in the utensil and the water started spouting out between his fingers like springs. So we drank and performed ablution." I said to Jabir, "What was your number on that day?" He replied, "Even if we had been one hundred thousand, that water would have been sufficient for us. Anyhow, we were 1500.'

حَدَّثَنَا يُوسُفُ بْنُ عِيسَى، حَدَّثَنَا ابْنُ فُضَيْلٍ، حَدَّثَنَا حُصَيْنٌ، عَنْ سَالِمٍ، عَنْ جَابِرٍ ـ رضى الله عنه ـ قَالَ عَطِشَ النَّاسُ يَوْمَ الْحُدَيْبِيَةِ وَرَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ يَدَيْهِ رَكْوَةٌ، فَتَوَضَّأَ مِنْهَا، ثُمَّ أَقْبَلَ النَّاسُ نَحْوَهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " **مَا لَكُمْ** ". قَالُوا يَا رَسُولَ اللَّهِ لَيْسَ عِنْدَنَا مَاءٌ نَتَوَضَّأُ بِهِ، وَلاَ نَشْرَبُ إِلاَّ مَا فِي رَكْوَتِكَ. قَالَ فَوَضَعَ النَّبِيُّ صلى الله عليه وسلم يَدَهُ فِي الرَّكْوَةِ، فَجَعَلَ الْمَاءُ يَفُورُ مِنْ بَيْنِ أَصَابِعِهِ كَأَمْثَالِ الْعُيُونِ، قَالَ فَشَرِبْنَا وَتَوَضَّأْنَا. فَقُلْتُ لِجَابِرٍ كَمْ كُنْتُمْ يَوْمَئِذٍ قَالَ لَوْ كُنَّا مِائَةَ أَلْفٍ لَكَفَانَا، كُنَّا خَمْسَ عَشْرَةَ مِائَةً.

Reference : Sahih al-Bukhari 4152
In-book reference : Book 64, Hadith 196
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 473
(deprecated numbering scheme)

Narrated Qatada:

I said to Sa`id bin Al-Musaiyab, "I have been informed that Jabir bin `Abdullah said that the number (of Al-Hudaibiya Muslim warriors) was 1400." Sa`id said to me, "Jabir narrated to me that they were 1500 who gave the Pledge of allegiance to the Prophet (ﷺ) on the day of Al-Hudaibiya.'

حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، قُلْتُ لِسَعِيدِ بْنِ الْمُسَيَّبِ بَلَغَنِي أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ، كَانَ يَقُولُ كَانُوا أَرْبَعَ عَشْرَةَ مِائَةً. فَقَالَ لِي سَعِيدٌ حَدَّثَنِي جَابِرٌ كَانُوا خَمْسَ عَشْرَةَ مِائَةً الَّذِينَ بَايَعُوا النَّبِيَّ صلى الله عليه وسلم يَوْمَ الْحُدَيْبِيَةِ.

تَابَعَهُ أَبُو دَاوُدَ حَدَّثَنَا قُرَّةُ عَنْ قَتَادَةَ

Reference : Sahih al-Bukhari 4153
In-book reference : Book 64, Hadith 197
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 474
(deprecated numbering scheme)

Narrated Jabir bin `Abdullah:

On the day of Al-Hudaibiya, Allah's Messenger (ﷺ) said to us' "You are the best people on the earth!" We were 1400 then. If I could see now, I would have shown you the place of the Tree (beneath which we gave the Pledge of Allegiance)." Salim said, "Our number was 1400."

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا سُفْيَانُ، قَالَ عَمْرٌو سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ قَالَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ الْحُدَيْبِيَةِ " أَنْتُمْ خَيْرُ أَهْلِ الأَرْضِ ". وَكُنَّا أَلْفًا وَأَرْبَعَمِائَةٍ، وَلَوْ كُنْتُ أُبْصِرُ الْيَوْمَ لأَرَيْتُكُمْ مَكَانَ الشَّجَرَةِ. تَابَعَهُ الأَعْمَشُ سَمِعَ سَالِمًا سَمِعَ جَابِرًا أَلْفًا وَأَرْبَعَمِائَةٍ.

Reference : Sahih al-Bukhari 4154
In-book reference : Book 64, Hadith 198
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 475
(deprecated numbering scheme)

`Abdullah bin Abi `Aufa said, "The people (who gave the Pledge of allegiance) under the Tree numbered 1300 and the number of Bani Aslam was 1/8 of the Emigrants."

وَقَالَ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى ـ رضى الله عنهما ـ كَانَ أَصْحَابُ الشَّجَرَةِ أَلْفًا وَثَلاَثَمِائَةٍ، وَكَانَتْ أَسْلَمُ ثُمُنَ الْمُهَاجِرِينَ. تَابَعَهُ مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو دَاوُدَ حَدَّثَنَا شُعْبَةُ.

Reference : Sahih al-Bukhari 4155
In-book reference : Book 64, Hadith 199
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 475
(deprecated numbering scheme)

Narrated Mirdas Al-Aslami:

Who was among those (who had given the Pledge of allegiance) under the Tree: Pious people will die in succession, and there will remain the dregs of society who will be like the useless residues of dates and barley and Allah will pay no attention to them.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا عِيسَى، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، أَنَّهُ سَمِعَ مِرْدَاسًا الأَسْلَمِيَّ، يَقُولُ ـ وَكَانَ مِنْ أَصْحَابِ الشَّجَرَةِ ـ يُقْبَضُ الصَّالِحُونَ الأَوَّلُ فَالأَوَّلُ، وَتَبْقَى حُفَالَةٌ كَحُفَالَةِ التَّمْرِ وَالشَّعِيرِ، لاَ يَعْبَأُ اللَّهُ بِهِمْ شَيْئًا.

Reference : Sahih al-Bukhari 4156
In-book reference : Book 64, Hadith 200
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 476
(deprecated numbering scheme)

Narrated Marwan and Al-Miswar bin Makhrama:

The Prophet (ﷺ) went out in the company of 1300 to 1500 of his companions in the year of Al-Hudaibiya, and when they reached Dhul-Hulaifa, he garlanded and marked his Hadi and assumed the state of Ihram.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ مَرْوَانَ، وَالْمِسْوَرِ بْنِ مَخْرَمَةَ، قَالاَ خَرَجَ النَّبِيُّ صلى الله عليه وسلم عَامَ الْحُدَيْبِيَةِ فِي بِضْعَ عَشْرَةَ مِائَةً مِنْ أَصْحَابِهِ، فَلَمَّا كَانَ بِذِي الْحُلَيْفَةِ قَلَّدَ الْهَدْىَ وَأَشْعَرَ وَأَحْرَمَ مِنْهَا. لاَ أُحْصِي كَمْ سَمِعْتُهُ مِنْ سُفْيَانَ حَتَّى سَمِعْتُهُ يَقُولُ لاَ أَحْفَظُ مِنَ الزُّهْرِيِّ الإِشْعَارَ وَالتَّقْلِيدَ، فَلاَ أَدْرِي ـ يَعْنِي ـ مَوْضِعَ الإِشْعَارِ وَالتَّقْلِيدِ، أَوِ الْحَدِيثَ كُلَّهُ.

Reference	: Sahih al-Bukhari 4157, 4158
In-book reference	: Book 64, Hadith 201
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 477

Narrated Ka`b bin Ujra:

That Allah's Messenger (ﷺ) saw him with the lice falling (from his head) on his face. Allah's Messenger (ﷺ) said, "Are your lice troubling you? Ka`b said, "Yes." Allah's Messenger (ﷺ) thus ordered him to shave his head while he was at Al-Hudaibiya. Up to then there was no indication that all of them would finish their state of Ihram and they hoped that they would enter Mecca. Then the order of Al-Fidya was revealed, so Allah's Messenger (ﷺ) ordered Ka`b to feed six poor persons with one Faraq of food or slaughter a sheep or fast for three days.

حَدَّثَنَا الْحَسَنُ بْنُ خَلَفٍ، قَالَ حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ، عَنْ أَبِي بِشْرٍ، وَرْقَاءَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَآهُ وَقَمْلُهُ يَسْقُطُ عَلَى وَجْهِهِ فَقَالَ " أَيُؤْذِيكَ هَوَامُّكَ ". قَالَ نَعَمْ. فَأَمَرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَحْلِقَ وَهْوَ بِالْحُدَيْبِيَةِ، لَمْ يُبَيِّنْ لَهُمْ أَنَّهُمْ يَحِلُّونَ بِهَا، وَهُمْ عَلَى طَمَعٍ أَنْ يَدْخُلُوا مَكَّةَ، فَأَنْزَلَ اللَّهُ الْفِدْيَةَ، فَأَمَرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُطْعِمَ فَرَقًا بَيْنَ سِتَّةِ مَسَاكِينَ، أَوْ يُهْدِيَ شَاةً، أَوْ يَصُومَ ثَلاَثَةَ أَيَّامٍ.

Reference	: Sahih al-Bukhari 4159
In-book reference	: Book 64, Hadith 202
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 478

Narrated Aslam:

Once I went with `Umar bin Al-Khattab to the market. A young woman followed `Umar and said, "O chief of the believers! My husband has died, leaving little children. By Allah, they have not even a sheep's trotter to cook; they have no farms or animals. I am afraid that they may die because of hunger, and I am the daughter of Khufaf bin Ima Al-Ghafari, and my father witnessed the Pledge of allegiance) of Al-Hudaibiya with the Prophet.' `Umar stopped and did not proceed, and said, "I welcome my near relative." Then he went towards a strong camel which was tied in the house, and carried on to it, two sacks he had loaded with food grains and put between them money and clothes and gave her its rope to hold and said, "Lead it, and this provision will not finish till Allah gives you a good supply." A man said, "O chief of the believers! You have given her too much." "`Umar said disapprovingly. "May your mother be bereaved of you! By Allah, I have seen her father and brother besieging a fort for a long time and conquering it, and then we were discussing what their shares they would have from that war booty."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، قَالَ خَرَجْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ ـ رضى الله عنه ـ إِلَى السُّوقِ، فَلَحِقَتْ عُمَرَ امْرَأَةٌ شَابَّةٌ فَقَالَتْ يَا أَمِيرَ الْمُؤْمِنِينَ هَلَكَ زَوْجِي وَتَرَكَ صِبْيَةً صِغَارًا، وَاللَّهِ مَا يُنْضِجُونَ كُرَاعًا، وَلاَ لَهُمْ زَرْعٌ وَلاَ ضَرْعٌ، وَخَشِيتُ أَنْ تَأْكُلَهُمُ الضَّبُعُ، وَأَنَا بِنْتُ خُفَافِ بْنِ إِيمَاءَ الْغِفَارِيِّ، وَقَدْ شَهِدَ أَبِي الْحُدَيْبِيَةَ مَعَ النَّبِيِّ صلى الله عليه وسلم، فَوَقَفَ مَعَهَا عُمَرُ، وَلَمْ يَمْضِ، ثُمَّ قَالَ مَرْحَبًا بِنَسَبٍ قَرِيبٍ. ثُمَّ انْصَرَفَ إِلَى بَعِيرٍ ظَهِيرٍ كَانَ مَرْبُوطًا فِي الدَّارِ، فَحَمَلَ عَلَيْهِ غِرَارَتَيْنِ مَلأَهُمَا طَعَامًا، وَحَمَلَ بَيْنَهُمَا نَفَقَةً وَثِيَابًا، ثُمَّ نَاوَلَهَا بِخِطَامِهِ ثُمَّ قَالَ اقْتَادِيهِ فَلَنْ يَفْنَى حَتَّى يَأْتِيَكُمُ اللَّهُ بِخَيْرٍ. فَقَالَ رَجُلٌ يَا أَمِيرَ الْمُؤْمِنِينَ أَكْثَرْتَ لَهَا. قَالَ عُمَرُ ثَكِلَتْكَ أُمُّكَ، وَاللَّهِ إِنِّي لأَرَى أَبَا هَذِهِ وَأَخَاهَا قَدْ حَاصَرَا حِصْنًا زَمَانًا، فَافْتَتَحَاهُ، ثُمَّ أَصْبَحْنَا نَسْتَفِيءُ سُهْمَانَهُمَا فِيهِ.

Reference	: Sahih al-Bukhari 4160, 4161

In-book reference : Book 64, Hadith 203
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 479
(deprecated numbering scheme)

Narrated Sa`id bin Al-Musaiyab:

That his father said, "I saw the Tree (of the Ar-Ridwan Pledge of allegiance and when I returned to it later, I was not able to recognize it. (The sub--narrator MahmiJd said, Al-Musaiyab said, 'Then; forgot it (i.e., the Tree).)"

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ أَبُو عَمْرٍو الْفَزَارِيُّ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، قَالَ لَقَدْ رَأَيْتُ الشَّجَرَةَ، ثُمَّ أَتَيْتُهَا بَعْدُ فَلَمْ أَعْرِفْهَا. قَالَ مَحْمُودٌ ثُمَّ أُنْسِيتُهَا بَعْدُ.

Reference : Sahih al-Bukhari 4162
In-book reference : Book 64, Hadith 204
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 480
(deprecated numbering scheme)

Narrated Tariq bin `Abdur-Rahman:

When I set out for Hajj, I passed by some people offering a prayer, I asked, "What is this mosque?" They said, "This is the Tree where Allah's Messenger (ﷺ) took the Ar-Ridwan Pledge of allegiance. Then I went to Sa`id bin Musaiyab and informed him about it. Sa`id said, "My father said that he was amongst those who had given the Pledge of allegiance to Allah's Messenger (ﷺ) beneath the Tree. He (i.e. my father) said, "When we set out the following year, we forgot the Tree and were unable to recognize it. "Then Sa`id said (perhaps ironically) "The companions of the Prophet (ﷺ) could not recognize it; nevertheless, you do recognize it; therefore you have a better knowledge."

حَدَّثَنَا مَحْمُودٌ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ طَارِقِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ انْطَلَقْتُ حَاجًّا فَمَرَرْتُ بِقَوْمٍ يُصَلُّونَ قُلْتُ مَا هَذَا الْمَسْجِدُ قَالُوا هَذِهِ الشَّجَرَةُ، حَيْثُ بَايَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْعَةَ الرُّضْوَانِ. فَأَتَيْتُ سَعِيدَ بْنَ الْمُسَيَّبِ فَأَخْبَرْتُهُ فَقَالَ سَعِيدٌ حَدَّثَنِي أَبِي أَنَّهُ كَانَ فِيمَنْ بَايَعَ رَسُولَ اللَّهِ صلى الله عليه وسلم تَحْتَ الشَّجَرَةِ، قَالَ فَلَمَّا خَرَجْنَا مِنَ الْعَامِ الْمُقْبِلِ نَسِينَاهَا، فَلَمْ نَقْدِرْ عَلَيْهَا. فَقَالَ سَعِيدٌ إِنَّ أَصْحَابَ مُحَمَّدٍ صلى الله عليه وسلم لَمْ يَعْلَمُوهَا وَعَلِمْتُمُوهَا أَنْتُمْ، فَأَنْتُمْ أَعْلَمُ.

Reference : Sahih al-Bukhari 4163
In-book reference : Book 64, Hadith 205
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 481
(deprecated numbering scheme)

Narrated Sa`id bin Al-Musaiyab:

That his father was amongst those who had given the Pledge of allegiance (to the Prophet (ﷺ)) beneath the Tree, and the next year when they went towards the Tree, they were not able to recognize it.

حَدَّثَنَا مُوسَى، حَدَّثَنَا أَبُو عَوَانَةَ، حَدَّثَنَا طَارِقٌ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، أَنَّهُ كَانَ مِمَّنْ بَايَعَ تَحْتَ الشَّجَرَةِ، فَرَجَعْنَا إِلَيْهَا الْعَامَ الْمُقْبِلَ فَعَمِيَتْ عَلَيْنَا.

Reference : Sahih al-Bukhari 4164
In-book reference : Book 64, Hadith 206
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 482
(deprecated numbering scheme)

Narrated Tariq:

(The tree where the Ridwan Pledge of allegiance was taken by the Prophet) was mentioned before Sa`id bin Al-Musaiyab. On that he smiled and said, "My father informed me (about it) and he had witnessed it (i.e. the Pledge) ."

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ طَارِقٍ، قَالَ ذُكِرَتْ عِنْدَ سَعِيدِ بْنِ الْمُسَيَّبِ الشَّجَرَةُ فَضَحِكَ فَقَالَ أَخْبَرَنِي أَبِي وَكَانَ، شَهِدَهَا.

Reference : Sahih al-Bukhari 4165
In-book reference : Book 64, Hadith 207

USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 5, Book 59, Hadith 483

Narrated `Abdullah bin Abi `Aufa:

(Who was one of those who had given the Pledge of allegiance to the Prophet (ﷺ) beneath the Tree) When the people brought Sadaqa (i.e. rak`at) to the Prophet (ﷺ) he used to say, "O Allah! Bless them with your Mercy." Once my father came with his Sadaqa to him whereupon he (i.e. the Prophet) said. "O Allah! Bless the family of Abu `Aufa."

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى ـ وَكَانَ مِنْ أَصْحَابِ الشَّجَرَةِ ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا أَتَاهُ قَوْمٌ بِصَدَقَةٍ قَالَ " اللَّهُمَّ صَلِّ عَلَيْهِمْ ". فَأَتَاهُ أَبِي بِصَدَقَتِهِ فَقَالَ " اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى ".

Reference	: Sahih al-Bukhari 4166
In-book reference	: Book 64, Hadith 208
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 484

Narrated `Abbas bin Tamim:

When it was the day (of the battle) of Al-Harra the people were giving Pledge of allegiance to `Abdullah bin Hanzala. Ibn Zaid said, "For what are the people giving Pledge of allegiance to `Abdullah bin Hanzala?" It was said to him, "For death." Ibn Zaid said, "I will never give the Pledge of allegiance for that to anybody else after Allah's Messenger (ﷺ) ." Ibn Zaid was one of those who had witnessed the day of Al-Hudaibiya with the Prophet.

حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَخِيهِ، عَنْ سُلَيْمَانَ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ عَبَّادِ بْنِ تَمِيمٍ، قَالَ لَمَّا كَانَ يَوْمُ الْحَرَّةِ وَالنَّاسُ يُبَايِعُونَ لِعَبْدِ اللَّهِ بْنِ حَنْظَلَةَ فَقَالَ ابْنُ زَيْدٍ عَلَى مَا يُبَايِعُ ابْنُ حَنْظَلَةَ النَّاسَ قِيلَ لَهُ عَلَى الْمَوْتِ. قَالَ لاَ أُبَايِعُ عَلَى ذَلِكَ أَحَدًا بَعْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم. وَكَانَ شَهِدَ مَعَهُ الْحُدَيْبِيَةَ.

Reference	: Sahih al-Bukhari 4167
In-book reference	: Book 64, Hadith 209
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 485

Narrated Iyas bin Salama bin Al-Akwa`:

My father who was amongst those who had given the Pledge of allegiance to the Prophet (ﷺ) beneath the Tree, said to me, "We used to offer the Jumua prayer with the Prophet (ﷺ) and then depart at a time when the walls had no shade for us to take shelter in."

حَدَّثَنَا يَحْيَى بْنُ يَعْلَى الْمُحَارِبِيُّ، قَالَ حَدَّثَنِي أَبِي، حَدَّثَنَا إِيَاسُ بْنُ سَلَمَةَ بْنِ الأَكْوَعِ، قَالَ حَدَّثَنِي ـ أَبِي وَكَانَ، مِنْ أَصْحَابِ الشَّجَرَةِ ـ قَالَ كُنَّا نُصَلِّي مَعَ النَّبِيِّ صلى الله عليه وسلم الْجُمُعَةَ ثُمَّ نَنْصَرِفُ، وَلَيْسَ لِلْحِيطَانِ ظِلٌّ نَسْتَظِلُّ فِيهِ.

Reference	: Sahih al-Bukhari 4168
In-book reference	: Book 64, Hadith 210
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 486

Narrated Yazid bin Abi Ubaid:

I said to Salama bin Al-Akwa`, "For what did you give the Pledge of allegiance to Allah's Messenger (ﷺ) on the day of Al-Hudaibiya?" He replied, "For death (in the Cause of Islam.).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، قَالَ قُلْتُ لِسَلَمَةَ بْنِ الأَكْوَعِ عَلَى أَىِّ شَىْءٍ بَايَعْتُمْ رَسُولَ اللَّهِ صلى الله عليه وسلم يَوْمَ الْحُدَيْبِيَةِ. قَالَ عَلَى الْمَوْتِ.

Reference	: Sahih al-Bukhari 4169

In-book reference : Book 64, Hadith 211
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 487
(deprecated numbering scheme)

Narrated Al-Musaiyab:

I met Al-Bara bin `Azib and said (to him). "May you live prosperously! You enjoyed the company of the Prophet (ﷺ) and gave him the Pledge of allegiance (of Al-Hudaibiya) under the Tree." On that, Al- Bara' said, "O my nephew! You do not know what we have done after him (i.e. his death).

حَدَّثَنِي أَحْمَدُ بْنُ إِشْكَابٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْعَلاَءِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، قَالَ لَقِيتُ الْبَرَاءَ بْنَ عَازِبٍ ـ رضى الله عنهما ـ فَقُلْتُ طُوبَى لَكَ صَحِبْتَ النَّبِيَّ صلى الله عليه وسلم وَبَايَعْتَهُ تَحْتَ الشَّجَرَةِ. فَقَالَ يَا ابْنَ أَخِي إِنَّكَ لاَ تَدْرِي مَا أَحْدَثْنَا بَعْدَهُ.

Reference : Sahih al-Bukhari 4170
In-book reference : Book 64, Hadith 212
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 488
(deprecated numbering scheme)

Narrated Abu Qilaba:

that Thabit bin Ad-Dahhak had informed him that he was one of those who had given the Pledge of allegiance (of Al-Hudaibiya) beneath the Tree.

حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ، قَالَ حَدَّثَنَا مُعَاوِيَةُ ـ هُوَ ابْنُ سَلاَّمٍ ـ عَنْ يَحْيَى، عَنْ أَبِي قِلاَبَةَ، أَنَّ ثَابِتَ بْنَ الضَّحَّاكِ، أَخْبَرَهُ أَنَّهُ، بَايَعَ النَّبِيَّ صلى الله عليه وسلم تَحْتَ الشَّجَرَةِ.

Reference : Sahih al-Bukhari 4171
In-book reference : Book 64, Hadith 213
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 489
(deprecated numbering scheme)

Narrated Anas bin Malik:

regarding Allah's Statement: "Verily! We have granted you (O, Muhammad) Manifest victory." (48.1) It refers to the Al-Hudaibiya Pledge. And the companions of the Prophet (ﷺ) said (to the Prophet), "Congratulations and happiness for you; but what reward shall we get?" So Allah revealed:-- "That He may admit the believing men and women to gardens beneath which rivers flow." (48.5)

حَدَّثَنِي أَحْمَدُ بْنُ إِسْحَاقَ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه {إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا} قَالَ الْحُدَيْبِيَةُ. قَالَ أَصْحَابُهُ هَنِيئًا مَرِيئًا فَمَا لَنَا فَأَنْزَلَ اللَّهُ {لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ} قَالَ شُعْبَةُ فَقَدِمْتُ الْكُوفَةَ فَحَدَّثْتُ بِهَذَا كُلِّهِ عَنْ قَتَادَةَ ثُمَّ رَجَعْتُ فَذَكَرْتُ لَهُ فَقَالَ أَمَّا {إِنَّا فَتَحْنَا لَكَ} فَعَنْ أَنَسٍ، وَأَمَّا هَنِيئًا مَرِيئًا فَعَنْ عِكْرِمَةَ.

Reference : Sahih al-Bukhari 4172
In-book reference : Book 64, Hadith 214
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 490
(deprecated numbering scheme)

Narrated Zahir Al-Aslami:

(who was one of those who had witnessed (the Pledge of allegiance beneath) the Tree) While I was making fire beneath the cooking pots containing donkey's meat, the announcer of Allah's Messenger (ﷺ) announced, "Allah's Messenger (ﷺ) forbids you to eat donkey's meat."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو عَامِرٍ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ مَجْزَأَةَ بْنِ زَاهِرٍ الأَسْلَمِيِّ، عَنْ أَبِيهِ ـ وَكَانَ مِمَّنْ شَهِدَ الشَّجَرَةَ ـ قَالَ إِنِّي لأُوقِدُ تَحْتَ الْقِدْرِ بِلُحُومِ الْحُمُرِ إِذْ نَادَى مُنَادِي رَسُولِ اللَّهِ صلى الله عليه وسلم إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم يَنْهَاكُمْ عَنْ لُحُومِ الْحُمُرِ.

Reference : Sahih al-Bukhari 4173
In-book reference : Book 64, Hadith 215
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 491
(deprecated numbering scheme)

The same narration was told by Majzaa from a man called Uhban bin Aus who was one of those who had witnessed (the Pledge of allegiance beneath) the Tree., and who had some trouble in his knee so that while doing prostrations, he used to put a pillow underneath his knee.

وَعَنْ مَجْزَأَةَ، عَنْ رَجُلٍ، مِنْهُمْ مِنْ أَصْحَابِ الشَّجَرَةِ اسْمُهُ أُهْبَانُ بْنُ أَوْسٍ وَكَانَ اشْتَكَى رُكْبَتَهُ، وَكَانَ إِذَا سَجَدَ جَعَلَ تَحْتَ رُكْبَتِهِ وِسَادَةً.

Reference : Sahih al-Bukhari 4174
In-book reference : Book 64, Hadith 216
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 491
(deprecated numbering scheme)

Narrated Suwaid bin An-Nu`man:

who was one of those who witnessed (the Pledge of allegiance beneath) the Tree: Allah's Messenger (ﷺ) and his companions were given Sawiq and they chewed it.

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سُوَيْدِ بْنِ النُّعْمَانِ ـ وَكَانَ مِنْ أَصْحَابِ الشَّجَرَةِ ـ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَصْحَابُهُ أُتُوا بِسَوِيقٍ فَلاَكُوهُ. تَابَعَهُ مُعَاذٌ عَنْ شُعْبَةَ.

Reference : Sahih al-Bukhari 4175
In-book reference : Book 64, Hadith 217
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 492
(deprecated numbering scheme)

Narrated Abu Jamra:

I asked Aidh bin `Amr, who was one of the companions of the Prophet (ﷺ) one of those (who gave the allegiance to the Prophet (ﷺ) the Tree: "Can the witr prayer be repeated (in one night)?" He said, "If you have offered it in the first part of the night, you should not repeat it in the last part 'of the night." (See Fath-ul-Bari page 458 Vol 8th).

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمِ بْنِ بَزِيعٍ، حَدَّثَنَا شَاذَانُ، عَنْ شُعْبَةَ، عَنْ أَبِي جَمْرَةَ، قَالَ سَأَلْتُ عَائِذَ بْنَ عَمْرٍو ـ رضى الله عنه ـ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم مِنْ أَصْحَابِ الشَّجَرَةِ هَلْ يُنْقَضُ الْوِتْرُ قَالَ إِذَا أَوْتَرْتَ مِنْ أَوَّلِهِ، فَلاَ تُوتِرْ مِنْ آخِرِهِ.

Reference : Sahih al-Bukhari 4176
In-book reference : Book 64, Hadith 218
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 493
(deprecated numbering scheme)

Narrated Zaid bin Aslam:

My father said, "Allah's Messenger (ﷺ) was proceeding at night on one of his journeys and `Umar bin Al- Khattab was going along with him. `Umar bin Al-Khattab asked him (about something) but Allah's Apostle did not answer him. `Umar asked him again, but he did not answer him. He asked him again (for the third time) but he did not answer him. On that `Umar bin Al-Khattab addressed himself saying, "May your mother be bereaved of you, O `Umar, for you have asked Allah's Messenger (ﷺ) thrice, yet he has not answered you." `Umar said, "Then I made my camel run fast and took it in front of the other Muslims, and I was afraid that something might be revealed in my connection. I had hardly waited for a moment when I heard somebody calling me. I said, 'I was afraid that something might have been revealed about me.' Then I came to Allah's Messenger (ﷺ) and greeted him. He (i.e.

the Prophet) said, 'Tonight there has been revealed to me, a Sura which is dearer to me than (all the world) on which the sun rises,' and then he recited: 'Verily! We have granted you (O Muhammad) A manifest victory." (48.1)

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَسِيرُ فِي بَعْضِ أَسْفَارِهِ، وَعُمَرُ بْنُ الْخَطَّابِ يَسِيرُ مَعَهُ لَيْلاً، فَسَأَلَهُ عُمَرُ بْنُ الْخَطَّابِ عَنْ شَىْءٍ فَلَمْ يُجِبْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ، ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ وَقَالَ عُمَرُ بْنُ الْخَطَّابِ ثَكِلَتْكَ أُمُّكَ يَا عُمَرُ، نَزَرْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم ثَلاَثَ مَرَّاتٍ، كُلُّ ذَلِكَ لاَ يُجِيبُكَ. قَالَ عُمَرُ فَحَرَّكْتُ بَعِيرِي ثُمَّ تَقَدَّمْتُ أَمَامَ الْمُسْلِمِينَ، وَخَشِيتُ أَنْ يَنْزِلَ فِيَّ قُرْآنٌ، فَمَا نَشِبْتُ أَنْ سَمِعْتُ صَارِخًا يَصْرُخُ بِي ـ قَالَ ـ فَقُلْتُ لَقَدْ خَشِيتُ أَنْ يَكُونَ نَزَلَ فِيَّ قُرْآنٌ. وَجِئْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَسَلَّمْتُ عَلَيْهِ فَقَالَ " لَقَدْ أُنْزِلَتْ عَلَىَّ اللَّيْلَةَ سُورَةٌ لَهِيَ أَحَبُّ إِلَىَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ، ثُمَّ قَرَأَ {إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا}".

Reference	: Sahih al-Bukhari 4177
In-book reference	: Book 64, Hadith 219
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 494

Narrated Al-Miswar bin Makhrama and Marwan bin Al-Hakam:

(one of them said more than his friend): The Prophet (ﷺ) set out in the company of more than onethousand of his companions in the year of Al-Hudaibiya, and when he reached Dhul-Hulaifa, he garlanded his Hadi (i.e. sacrificing animal), assumed the state of Ihram for `Umra from that place and sent a spy of his from Khuzi'a (tribe). The Prophet (ﷺ) proceeded on till he reached (a village called) Ghadir-al-Ashtat. There his spy came and said, "The Quraish (infidels) have collected a great number of people against you, and they have collected against you the Ethiopians, and they will fight with you, and will stop you from entering the Ka`ba and prevent you." The Prophet (ﷺ) said, "O people! Give me your opinion. Do you recommend that I should destroy the families and offspring of those who want to stop us from the Ka`ba? If they should come to us (for peace) then Allah will destroy a spy from the pagans, or otherwise we will leave them in a miserable state." On that Abu Bakr said, "O Allah Apostle! You have come with the intention of visiting this House (i.e. Ka`ba) and you do not want to kill or fight anybody. So proceed to it, and whoever should stop us from it, we will fight him." On that the Prophet (ﷺ) said, "Proceed on, in the Name of Allah !"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، قَالَ سَمِعْتُ الزُّهْرِيَّ، حِينَ حَدَّثَ هَذَا الْحَدِيثَ،، حَفِظْتُ بَعْضَهُ، وَثَبَّتَنِي مَعْمَرٌ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، وَمَرْوَانَ بْنِ الْحَكَمِ، يَزِيدُ أَحَدُهُمَا عَلَى صَاحِبِهِ قَالاَ خَرَجَ النَّبِيُّ صلى الله عليه وسلم عَامَ الْحُدَيْبِيَةِ فِي بِضْعَ عَشْرَةَ مِائَةً مِنْ أَصْحَابِهِ، فَلَمَّا أَتَى ذَا الْحُلَيْفَةِ قَلَّدَ الْهَدْىَ، وَأَشْعَرَهُ، وَأَحْرَمَ مِنْهَا بِعُمْرَةٍ، وَبَعَثَ عَيْنًا لَهُ مِنْ خُزَاعَةَ، وَسَارَ النَّبِيُّ صلى الله عليه وسلم حَتَّى كَانَ بِغَدِيرِ الأَشْطَاطِ، أَتَاهُ عَيْنُهُ قَالَ إِنَّ قُرَيْشًا جَمَعُوا لَكَ جُمُوعًا، وَقَدْ جَمَعُوا لَكَ الأَحَابِيشَ، وَهُمْ مُقَاتِلُوكَ وَصَادُّوكَ عَنِ الْبَيْتِ وَمَانِعُوكَ. فَقَالَ " أَشِيرُوا أَيُّهَا النَّاسُ عَلَىَّ، أَتَرَوْنَ أَنْ أَمِيلَ إِلَى عِيَالِهِمْ وَذَرَارِيِّ هَؤُلاَءِ الَّذِينَ يُرِيدُونَ أَنْ يَصُدُّونَا عَنِ الْبَيْتِ، فَإِنْ يَأْتُونَا كَانَ اللَّهُ عَزَّ وَجَلَّ قَدْ قَطَعَ عَيْنًا مِنَ الْمُشْرِكِينَ، وَإِلاَّ تَرَكْنَاهُمْ مَحْرُوبِينَ ". قَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ، خَرَجْتَ عَامِدًا لِهَذَا الْبَيْتِ، لاَ تُرِيدُ قَتْلَ أَحَدٍ وَلاَ حَرْبَ أَحَدٍ، فَتَوَجَّهْ لَهُ، فَمَنْ صَدَّنَا عَنْهُ قَاتَلْنَاهُ. قَالَ " امْضُوا عَلَى اسْمِ اللَّهِ ".

Reference	: Sahih al-Bukhari 4178, 4179
In-book reference	: Book 64, Hadith 220
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 495

Narrated `Urwa bin Az-Zubair:

That he heard Marwan bin Al-Hakam and Al-Miswar bin Makhrama relating one of the events that happened to Allah's Messenger (ﷺ) in the `Umra of Al-Hudaibiya. They said, "When Allah's Messenger (ﷺ) concluded the truce with Suhail bin `Amr on the day of Al-Hudaibiya, one of the conditions which Suhail bin `Amr stipulated, was his saying (to the Prophet), "If anyone from us (i.e. infidels) ever comes to you, though he has embraced your

religion, you should return him to us, and should not interfere between us and him." Suhail refused to conclude the truce with Allah's Messenger (ﷺ) except on this condition. The believers disliked this condition and got disgusted with it and argued about it. But when Suhail refused to conclude the truce with Allah's Messenger (ﷺ) except on that condition, Allah's Apostle concluded it. Accordingly, Allah's Messenger (ﷺ) then returned Abu Jandal bin Suhail to his father, Suhail bin `Amr, and returned every man coming to him from them during that period even if he was a Muslim. The believing women Emigrants came (to Medina) and Um Kulthum, the daughter of `Uqba bin Abi Mu'ait was one of those who came to Allah's Messenger (ﷺ) and she was an adult at that time. Her relatives came, asking Allah's Messenger (ﷺ) to return her to them, and in this connection, Allah revealed the Verses dealing with the believing (women).

حَدَّثَنِي إِسْحَاقُ، أَخْبَرَنَا يَعْقُوبُ، حَدَّثَنِي ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّهُ سَمِعَ مَرْوَانَ بْنَ الْحَكَمِ، وَالْمِسْوَرَ بْنَ مَخْرَمَةَ، يُخْبِرَانِ خَبَرًا مِنْ خَبَرِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي عُمْرَةِ الْحُدَيْبِيَةِ فَكَانَ فِيمَا أَخْبَرَنِي عُرْوَةُ عَنْهُمَا أَنَّهُ لَمَّا كَاتَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم سُهَيْلَ بْنَ عَمْرٍو، يَوْمَ الْحُدَيْبِيَةِ عَلَى قَضِيَّةِ الْمُدَّةِ، وَكَانَ فِيمَا اشْتَرَطَ سُهَيْلُ بْنُ عَمْرٍو أَنَّهُ قَالَ لاَ يَأْتِيكَ مِنَّا أَحَدٌ وَإِنْ كَانَ عَلَى دِينِكَ إِلاَّ رَدَدْتَهُ إِلَيْنَا، وَخَلَّيْتَ بَيْنَنَا وَبَيْنَهُ. وَأَبَى سُهَيْلٌ أَنْ يُقَاضِيَ رَسُولَ اللَّهِ صلى اللَّه عليه وسلم إِلاَّ عَلَى ذَلِكَ، فَكَرِهَ الْمُؤْمِنُونَ ذَلِكَ وَامَّعَضُوا، فَتَكَلَّمُوا فِيهِ، فَلَمَّا أَبَى سُهَيْلٌ أَنْ يُقَاضِيَ رَسُولَ اللَّهِ صلى الله عليه وسلم إِلاَّ عَلَى ذَلِكَ، كَاتَبَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم، فَرَدَّ رَسُولُ اللَّهِ صلى الله عليه وسلم أَبَا جَنْدَلِ بْنَ سُهَيْلٍ يَوْمَئِذٍ إِلَى أَبِيهِ سُهَيْلِ بْنِ عَمْرٍو، وَلَمْ يَأْتِ رَسُولَ اللَّهِ صلى الله عليه وسلم أَحَدٌ مِنَ الرِّجَالِ إِلاَّ رَدَّهُ فِي تِلْكَ الْمُدَّةِ، وَإِنْ كَانَ مُسْلِمًا، وَجَاءَتِ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ، فَكَانَتْ أُمُّ كُلْثُومٍ بِنْتُ عُقْبَةَ بْنِ أَبِي مُعَيْطٍ مِمَّنْ خَرَجَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَهْىَ عَاتِقٌ، فَجَاءَ أَهْلُهَا يَسْأَلُونَ رَسُولَ اللَّهِ صلى الله عليه وسلم أَنْ يَرْجِعَهَا إِلَيْهِمْ، حَتَّى أَنْزَلَ اللَّهُ تَعَالَى فِي الْمُؤْمِنَاتِ مَا أَنْزَلَ.

Reference	: Sahih al-Bukhari 4180, 4181
In-book reference	: Book 64, Hadith 221
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 496

Aisha said, "Allah's Messenger (ﷺ) used to test all the believing women who migrated to him, with the following Verse:

-- "O Prophet! When the believing Women come to you, to give the pledge of allegiance to you." (60.12) `Urwa's uncle said, "We were informed when Allah ordered His Apostle to return to the pagans what they had given to their wives who lately migrated (to Medina) and we were informed that Abu Basir..." relating the whole narration.

قَالَ ابْنُ شِهَابٍ وَأَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَمْتَحِنُ مَنْ هَاجَرَ مِنَ الْمُؤْمِنَاتِ بِهَذِهِ الآيَةِ {يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ}. وَعَنْ عَمِّهِ قَالَ بَلَغَنَا حِينَ أَمَرَ اللَّهُ رَسُولَهُ صلى الله عليه وسلم أَنْ يَرُدَّ إِلَى الْمُشْرِكِينَ مَا أَنْفَقُوا عَلَى مَنْ هَاجَرَ مِنْ أَزْوَاجِهِمْ، وَبَلَغَنَا أَنَّ أَبَا بَصِيرٍ. فَذَكَرَهُ بِطُولِهِ.

Reference	: Sahih al-Bukhari 4182
In-book reference	: Book 64, Hadith 222
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 496

Narrated Nafi`:

`Abdullah bin `Umar set out for Umra during the period of afflictions, and he said, "If I should be stopped from visiting the Ka`ba, I will do what we did when we were with Allah's Messenger (ﷺ)." He assumed Ihram for `Umra in the year of Al-Hudaibiya.

حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ خَرَجَ مُعْتَمِرًا فِي الْفِتْنَةِ فَقَالَ إِنْ صُدِدْتُ عَنِ الْبَيْتِ، صَنَعْنَا كَمَا صَنَعْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم. فَأَهَلَّ بِعُمْرَةٍ مِنْ أَجْلِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ أَهَلَّ بِعُمْرَةٍ عَامَ الْحُدَيْبِيَةِ.

Reference	: Sahih al-Bukhari 4183
In-book reference	: Book 64, Hadith 223
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 497

Narrated Nafi`:

Ibn `Umar assumed Ihram and said, "If something should intervene between me and the Ka`ba, then I will do what the Prophet (ﷺ) did when the Quraish infidels intervened between him and (the Ka`ba). Then Ibn `Umar recited: "You have indeed in Allah's Messenger (ﷺ) A good example to follow." (33.21)

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ أَهَلَّ وَقَالَ إِنْ حِيلَ بَيْنِي وَبَيْنَهُ لَفَعَلْتُ كَمَا فَعَلَ النَّبِيُّ صلى الله عليه وسلم حِينَ حَالَتْ كُفَّارُ قُرَيْشٍ بَيْنَهُ. وَتَلاَ {لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ}

Reference	: Sahih al-Bukhari 4184
In-book reference	: Book 64, Hadith 224
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 498

Narrated Nafi`:

One of `Abdullah's sons said to `Abdullah (bin `Umar) "I wish you would stay this year (and not perform Hajj) as I am afraid that you will not be able to reach the Ka`ba." On that he (i.e. `Abdullah bin `Umar) said, "We went out with the Prophet (ﷺ) (for `Umra), and when the Quraish infidel intervened between us and the Ka`ba, the Prophet (ﷺ) slaughtered his Hadi and shaved (his head), and his companions cut short their hair." Then `Abdullah bin `Umar said, "I make you witness that I have intended to perform `Umra and if I am allowed to reach the Ka`ba, I will perform the Tawaf, and if something (i.e. obstacles) intervene between me and the Ka`ba, then I will do what Allah's Messenger (ﷺ) did." Then after going for a while, he said, "I consider the ceremonies (of both `Umra and Hajj as one and the same, so I would like you to witness that I have intended to perform Hajj along with my `Umra." So he performed only one Tawaf and one Sai (between Safa and Marwa) and finished the Ihram of both Umra and Hajj).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، وَسَالِمَ بْنَ عَبْدِ اللَّهِ، أَخْبَرَاهُ أَنَّهُمَا، كَلَّمَا عَبْدَ اللَّهِ بْنَ عُمَرَ. وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، أَنَّ بَعْضَ بَنِي عَبْدِ اللَّهِ، قَالَ لَهُ لَوْ أَقَمْتَ الْعَامَ، فَإِنِّي أَخَافُ أَنْ لاَ تَصِلَ إِلَى الْبَيْتِ. قَالَ خَرَجْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم فَحَالَ كُفَّارُ قُرَيْشٍ دُونَ الْبَيْتِ، فَنَحَرَ النَّبِيُّ صلى الله عليه وسلم هَدَايَاهُ، وَحَلَقَ وَقَصَّرَ أَصْحَابُهُ، وَقَالَ " أُشْهِدُكُمْ أَنِّي أَوْجَبْتُ عُمْرَةً ". فَإِنْ خُلِّيَ بَيْنِي وَبَيْنَ الْبَيْتِ طُفْتُ، وَإِنْ حِيلَ بَيْنِي وَبَيْنَ الْبَيْتِ صَنَعْتُ كَمَا صَنَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَسَارَ سَاعَةً ثُمَّ قَالَ مَا أُرَى شَأْنَهُمَا إِلاَّ وَاحِدًا، أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ حَجَّةً مَعَ عُمْرَتِي. فَطَافَ طَوَافًا وَاحِدًا وَسَعْيًا وَاحِدًا، حَتَّى حَلَّ مِنْهُمَا جَمِيعًا.

Reference	: Sahih al-Bukhari 4185
In-book reference	: Book 64, Hadith 225
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 499

Narrated Nafi`:

The people used to say that Ibn `Umar had embraced Islam before `Umar. This is not true. What happened is that `Umar sent `Abdullah to bring his horse from an Ansari man so as to fight on it. At that time the people were giving the Pledge of allegiance to Allah's Messenger (ﷺ) near the Tree, and `Umar was not aware of that. So `Abdullah

(bin `Umar) gave the Pledge of Allegiance (to the Prophet) and went to take the horse and brought it to `Umar. While `Umar was putting on the armor to get ready for fighting, `Abdullah informed him that the people were giving the Pledge of allegiance to Allah's Apostle beneath the Tree. So `Umar set out and `Abdullah accompanied him till he gave the Pledge of allegiance to Allah's Messenger (ﷺ), and it was this event that made people say that Ibn `Umar had embraced Islam before `Umar.

حَدَّثَنِي شُجَاعُ بْنُ الْوَلِيدِ، سَمِعَ النَّضْرَ بْنَ مُحَمَّدٍ، حَدَّثَنَا صَخْرٌ، عَنْ نَافِعٍ، قَالَ إِنَّ النَّاسَ يَتَحَدَّثُونَ أَنَّ ابْنَ عُمَرَ، أَسْلَمَ قَبْلَ عُمَرَ، وَلَيْسَ كَذَلِكَ، وَلَكِنْ عُمَرُ يَوْمَ الْحُدَيْبِيَةِ أَرْسَلَ عَبْدَ اللَّهِ إِلَى فَرَسٍ لَهُ عِنْدَ رَجُلٍ مِنَ الأَنْصَارِ يَأْتِي بِهِ لِيُقَاتِلَ عَلَيْهِ، وَرَسُولُ اللَّهِ صلى الله عليه وسلم يُبَايِعُ عِنْدَ الشَّجَرَةِ، وَعُمَرُ لاَ يَدْرِي بِذَلِكَ، فَبَايَعَهُ عَبْدُ اللَّهِ، ثُمَّ ذَهَبَ إِلَى الْفَرَسِ، فَجَاءَ بِهِ إِلَى عُمَرَ، وَعُمَرُ يَسْتَلْئِمُ لِلْقِتَالِ، فَأَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم يُبَايِعُ تَحْتَ الشَّجَرَةِ ـ قَالَ ـ فَانْطَلَقَ فَذَهَبَ مَعَهُ حَتَّى بَايَعَ رَسُولَ اللَّهِ صلى الله عليه وسلم، فَهِيَ الَّتِي يَتَحَدَّثُ النَّاسُ أَنَّ ابْنَ عُمَرَ أَسْلَمَ قَبْلَ عُمَرَ.

Reference	: Sahih al-Bukhari 4186
In-book reference	: Book 64, Hadith 226
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 500

`Abdullah bin `Umar added:

"The people were along with the Prophet (ﷺ) on the day of Al-Hudaibiya spreading in the shade of the trees. Suddenly the people surrounded the Prophet (ﷺ) and started looking at him." `Umar said, "O `Abdullah! Go and see why the people are encircling Allah's Apostle and looking at him." `Abdullah bin `Umar then saw the people giving the Pledge o allegiance to the Prophet. So he also gave the Pledge of allegiance and returned to `Umar who went out in his turn and gave the Pledge of allegiance to the Prophet.'

وَقَالَ هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدٍ الْعُمَرِيُّ، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ النَّاسَ، كَانُوا مَعَ النَّبِيِّ صلى الله عليه وسلم يَوْمَ الْحُدَيْبِيَةِ، تَفَرَّقُوا فِي ظِلاَلِ الشَّجَرِ، فَإِذَا النَّاسُ مُحْدِقُونَ بِالنَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا عَبْدَ اللَّهِ، انْظُرْ مَا شَأْنُ النَّاسِ قَدْ أَحْدَقُوا بِرَسُولِ اللَّهِ صلى الله عليه وسلم فَوَجَدَهُمْ يُبَايِعُونَ، فَبَايَعَ ثُمَّ رَجَعَ إِلَى عُمَرَ فَخَرَجَ فَبَايَعَ.

Reference	: Sahih al-Bukhari 4187
In-book reference	: Book 64, Hadith 227
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 500

Narrated `Abdullah bin Abi `Aufa:

We were in the company of the Prophet (ﷺ) when he performed the `Umra. He performed the Tawaf and we did the same; he offered the prayer and we also offered the prayer with him. Then he performed the Sai between Safa and Marwa and we were guarding him against the people of Mecca so that nobody should harm him.

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا يَعْلَى، حَدَّثَنَا إِسْمَاعِيلُ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى ـ رضى الله عنهما ـ قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم حِينَ اعْتَمَرَ فَطَافَ فَطُفْنَا مَعَهُ، وَصَلَّى وَصَلَّيْنَا مَعَهُ، وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَكُنَّا نَسْتُرُهُ مِنْ أَهْلِ مَكَّةَ، لاَ يُصِيبُهُ أَحَدٌ بِشَىْءٍ.

Reference	: Sahih al-Bukhari 4188
In-book reference	: Book 64, Hadith 228
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 501

Narrated Abu Wail:

When Sahl bin Hunaif returned from (the battle of) Siffin, we went to ask him (as to why he had come back). He replied, "(You should not consider me a coward) but blame your opinions. I saw myself on the day of Abu Jandal (inclined to fight), and if I had the power of refusing the order of Allah's Apostle then, I would have refused it (and fought the infidels bravely). Allah and His Apostle know (what is convenient) better. Whenever we put our swords on our shoulders for any matter that terrified us, our swords led us to an easy agreeable solution before the present situation (of disagreement and dispute between the Muslims). When we mend the breach in one side, it opened in another, and we do not know what to do about it."

حَدَّثَنَا الْحَسَنُ بْنُ إِسْحَاقَ، حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ، حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، قَالَ سَمِعْتُ أَبَا حَصِينٍ، قَالَ قَالَ أَبُو وَائِلٍ لَمَّا قَدِمَ سَهْلُ بْنُ حُنَيْفٍ مِنْ صِفِّينَ أَتَيْنَاهُ نَسْتَخْبِرُهُ فَقَالَ اتَّهِمُوا الرَّأْىَ، فَلَقَدْ رَأَيْتُنِي يَوْمَ أَبِي جَنْدَلٍ وَلَوْ أَسْتَطِيعُ أَنْ أَرُدَّ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم أَمْرَهُ لَرَدَدْتُ، وَاللَّهُ وَرَسُولُهُ أَعْلَمُ، وَمَا وَضَعْنَا أَسْيَافَنَا عَلَى عَوَاتِقِنَا لأَمْرٍ يُفْظِعُنَا إِلاَّ أَسْهَلْنَ بِنَا إِلَى أَمْرٍ نَعْرِفُهُ قَبْلَ هَذَا الأَمْرِ، مَا نَسُدُّ مِنْهَا خُصْمًا إِلاَّ انْفَجَرَ عَلَيْنَا خُصْمٌ مَا نَدْرِي كَيْفَ نَأْتِي لَهُ.

Reference	: Sahih al-Bukhari 4189
In-book reference	: Book 64, Hadith 229
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 502

Narrated Ka`b bin Ujra:

The Prophet (ﷺ) came to me at the time of Al-Hudaibiya Pledge while lice were falling on my face. He said, "Are the lice of your head troubling you?" I said, "Yes." He said, "Shave your head and fast for three days, or feed six poor persons, or slaughter a sheep as sacrifice." (The sub-narrator, Aiyub said, "I do not know with which of these three options he started.")

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ ـ رضى الله عنه ـ قَالَ أَتَى عَلَىَّ النَّبِيُّ صلى الله عليه وسلم زَمَنَ الْحُدَيْبِيَةِ، وَالْقَمْلُ يَتَنَاثَرُ عَلَى وَجْهِي فَقَالَ {أَيُؤْذِيكَ هَوَامُّ رَأْسِكَ}. قُلْتُ نَعَمْ. قَالَ " فَاحْلِقْ، وَصُمْ ثَلاَثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ، أَوِ انْسُكْ نَسِيكَةً ". قَالَ أَيُّوبُ لاَ أَدْرِي بِأَىِّ هَذَا بَدَأَ.

Reference	: Sahih al-Bukhari 4190
In-book reference	: Book 64, Hadith 230
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 503

Narrated Ka`b bin Ujra:

We were in the company of Allah's Messenger (ﷺ) at Al-Hudaibiya in the state of Ihram and the pagans did not allow us to proceed (to the Ka`ba). I had thick hair and lice started falling on my face. The Prophet (ﷺ) passed by me and said, "Are the lice of your head troubling you?" I replied, Yes." (The sub-narrator added, "Then the following Divine Verse was revealed:-- "And if anyone of you is ill or has an ailment in his scalp, (necessitating shaving) must pay a ransom (Fida) of either fasting or feeding the poor, Or offering a sacrifice." (2.196)

حَدَّثَنِي مُحَمَّدُ بْنُ هِشَامٍ أَبُو عَبْدِ اللَّهِ، حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِالْحُدَيْبِيَةِ وَنَحْنُ مُحْرِمُونَ، وَقَدْ حَصَرَنَا الْمُشْرِكُونَ ـ قَالَ ـ وَكَانَتْ لِي وَفْرَةٌ فَجَعَلَتِ الْهَوَامُّ تَسَّاقَطُ عَلَى وَجْهِي، فَمَرَّ بِي النَّبِيُّ صلى الله عليه وسلم فَقَالَ " أَيُؤْذِيكَ هَوَامُّ رَأْسِكَ ". قُلْتُ نَعَمْ. قَالَ وَأُنْزِلَتْ هَذِهِ الآيَةُ {فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ}

Reference	: Sahih al-Bukhari 4191
In-book reference	: Book 64, Hadith 231
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 504

(36) Chapter: The story of (the tribes of) ‘Ukl and ‘Uraina

(36) باب قِصَّةِ عُكْلٍ وَعُرَيْنَةَ

Narrated Anas:

Some people of the tribe of `Ukl and `Uraina arrived at Medina to meet the Prophet (ﷺ) and embraced Islam and said, "O Allah's Prophet! We are the owners of milch livestock (i.e. bedouins) and not farmers (i.e. countrymen)." They found the climate of Medina unsuitable for them. So Allah's Messenger (ﷺ) ordered that they should be provided with some milch camels and a shepherd and ordered them to go out of Medina and to drink the camels' milk and urine (as medicine) So they set out and when they reached Al-Harra, they reverted to Heathenism after embracing Islam, and killed the shepherd of the Prophet and drove away the camels. When this news reached the Prophet, he sent some people in pursuit of them. (So they were caught and brought back to the Prophet (ﷺ)). The Prophet (ﷺ) gave his orders in their concern. So their eyes were branded with pieces of iron and their hands and legs were cut off and they were left away in Harra till they died in that state of theirs. (See Hadith 234 Vol 1)

حَدَّثَنِي عَبْدُ الأَعْلَى بْنُ حَمَّادٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، أَنَّ أَنَسًا ـ رضى الله عنه ـ حَدَّثَهُمْ أَنَّ نَاسًا مِنْ عُكْلٍ وَعُرَيْنَةَ قَدِمُوا الْمَدِينَةَ عَلَى النَّبِيِّ صلى الله عليه وسلم وَتَكَلَّمُوا بِالإِسْلاَمِ فَقَالُوا يَا نَبِيَّ اللَّهِ إِنَّا كُنَّا أَهْلَ ضَرْعٍ، وَلَمْ نَكُنْ أَهْلَ رِيفٍ. وَاسْتَوْخَمُوا الْمَدِينَةَ، فَأَمَرَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم بِذَوْدٍ وَرَاعٍ، وَأَمَرَهُمْ أَنْ يَخْرُجُوا فِيهِ، فَيَشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا، فَانْطَلَقُوا حَتَّى إِذَا كَانُوا نَاحِيَةَ الْحَرَّةِ كَفَرُوا بَعْدَ إِسْلاَمِهِمْ، وَقَتَلُوا رَاعِيَ النَّبِيِّ صلى الله عليه وسلم، وَاسْتَاقُوا الذَّوْدَ، فَبَلَغَ النَّبِيَّ صلى الله عليه وسلم فَبَعَثَ الطَّلَبَ فِي آثَارِهِمْ فَأَمَرَ بِهِمْ فَسَمَرُوا أَعْيُنَهُمْ، وَقَطَعُوا أَيْدِيَهُمْ، وَتُرِكُوا فِي نَاحِيَةِ الْحَرَّةِ حَتَّى مَاتُوا عَلَى حَالِهِمْ. قَالَ قَتَادَةُ بَلَغَنَا أَنَّ النَّبِيَّ صلى الله عليه وسلم بَعْدَ ذَلِكَ كَانَ يَحُثُّ عَلَى الصَّدَقَةِ، وَيَنْهَى عَنِ الْمُثْلَةِ. وَقَالَ شُعْبَةُ وَأَبَانُ وَحَمَّادٌ عَنْ قَتَادَةَ مِنْ عُرَيْنَةَ. وَقَالَ يَحْيَى بْنُ أَبِي كَثِيرٍ وَأَيُّوبُ عَنْ أَبِي قِلاَبَةَ عَنْ أَنَسٍ قَدِمَ نَفَرٌ مِنْ عُكْلٍ.

Reference	: Sahih al-Bukhari 4192
In-book reference	: Book 64, Hadith 232
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 505

Narrated Abu Raja:

The freed slave of Abu Qilaba, who was with Abu Qilaba in Sham: `Umar bin `Abdul `Aziz consulted the people saying, "What do you think of Qasama." They said, "'It is a right (judgment) which Allah's Apostle and the Caliphs before you acted on." Abu Qilaba was behind `Umar's bed. 'Anbasa bin Sa`id said, But what about the narration concerning the people of `Uraina?" Abu Qilaba said, "Anas bin Malik narrated it to me," and then narrated the whole story.

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، حَدَّثَنَا حَفْصُ بْنُ عُمَرَ أَبُو عُمَرَ الْحَوْضِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا أَيُّوبُ، وَالْحَجَّاجُ الصَّوَّافُ، قَالَ حَدَّثَنِي أَبُو رَجَاءٍ، مَوْلَى أَبِي قِلاَبَةَ وَكَانَ مَعَهُ بِالشَّأْمِ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، اسْتَشَارَ النَّاسَ يَوْمًا قَالَ مَا تَقُولُونَ فِي هَذِهِ الْقَسَامَةِ فَقَالُوا حَقٌّ، قَضَى بِهَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَضَتْ بِهَا الْخُلَفَاءُ، قَبْلَكَ. قَالَ وَأَبُو قِلاَبَةَ خَلْفَ سَرِيرِهِ فَقَالَ عَنْبَسَةُ بْنُ سَعِيدٍ فَأَيْنَ حَدِيثُ أَنَسٍ فِي الْعُرَنِيِّينَ قَالَ أَبُو قِلاَبَةَ إِيَّاىَ حَدَّثَهُ أَنَسُ بْنُ مَالِكٍ. قَالَ عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسٍ مِنْ عُرَيْنَةَ. وَقَالَ أَبُو قِلاَبَةَ عَنْ أَنَسٍ مِنْ عُكْلٍ. ذَكَرَ الْقِصَّةَ.

Reference	: Sahih al-Bukhari 4193
In-book reference	: Book 64, Hadith 233
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 506

(37) Chapter: Ghazwa Dhat-Qarad

(37) باب غَزْوَةُ ذَاتِ الْقَرَدِ

وَهْيَ الْغَزْوَةُ الَّتِي أَغَارُوا عَلَى لِقَاحِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ خَيْبَرَ بِثَلاَثٍ.

Narrated Salama bin Al-Akwa`:

Once I went (from Medina) towards (Al-Ghaba) before the first Adhan of the Fajr Prayer. The shecamels of Allah's Messenger (ﷺ) used to graze at a place called Dhi-Qarad. A slave of `Abdur-Rahman bin `Auf met me (on the way) and said, "The she-camels of Allah's Messenger (ﷺ) had been taken away by force." I asked, "Who had taken them?" He replied "(The people of) Ghatafan." I made three loud cries (to the people of Medina) saying, "O Sabahah!" I made the people between the two mountains of Medina hear me. Then I rushed onward and caught up with the robbers while they were watering the camels. I started throwing arrows at them as I was a good archer and I was saying, "I am the son of Al-Akwa`, and today will perish the wicked people." I kept on saying like that till I restored the shecamels (of the Prophet), I also snatched thirty Burda (i.e. garments) from them. Then the Prophet (ﷺ) and the other people came there, and I said, "O Allah's Prophet! I have stopped the people (of Ghatafan) from taking water and they are thirsty now. So send (some people) after them now." On that the Prophet said, "O the son of Al-Akwa`! You have over-powered them, so forgive them." Then we all came back and Allah's Messenger (ﷺ) seated me behind him on his she-camel till we entered Medina.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، قَالَ سَمِعْتُ سَلَمَةَ بْنَ الأَكْوَعِ، يَقُولُ خَرَجْتُ قَبْلَ أَنْ يُؤَذَّنَ، بِالأُولَى، وَكَانَتْ لِقَاحُ رَسُولِ اللَّهِ صلى الله عليه وسلم تَرْعَى بِذِي قَرَدٍ ـ قَالَ ـ فَلَقِيَنِي غُلاَمٌ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فَقَالَ أُخِذَتْ لِقَاحُ رَسُولِ اللَّهِ صلى الله عليه وسلم قُلْتُ مَنْ أَخَذَهَا قَالَ غَطَفَانُ. قَالَ فَصَرَخْتُ ثَلاَثَ صَرَخَاتٍ ـ يَا صَبَاحَاهْ ـ قَالَ فَأَسْمَعْتُ مَا بَيْنَ لاَبَتَىِ الْمَدِينَةِ، ثُمَّ انْدَفَعْتُ عَلَى وَجْهِي حَتَّى أَدْرَكْتُهُمْ وَقَدْ أَخَذُوا يَسْتَقُونَ مِنَ الْمَاءِ، فَجَعَلْتُ أَرْمِيهِمْ بِنَبْلِي، وَكُنْتُ رَامِيًا، وَأَقُولُ أَنَا ابْنُ الأَكْوَعْ، الْيَوْمُ يَوْمُ الرُّضَّعْ. وَأَرْتَجِزُ حَتَّى اسْتَنْقَذْتُ اللِّقَاحَ مِنْهُمْ، وَاسْتَلَبْتُ مِنْهُمْ ثَلاَثِينَ بُرْدَةً، قَالَ وَجَاءَ النَّبِيُّ صلى الله عليه وسلم وَالنَّاسُ فَقُلْتُ يَا نَبِيَّ اللَّهِ قَدْ حَمَيْتُ الْقَوْمَ الْمَاءَ وَهُمْ عِطَاشٌ، فَابْعَثْ إِلَيْهِمُ السَّاعَةَ. فَقَالَ " يَا ابْنَ الأَكْوَعِ، مَلَكْتَ فَأَسْجِحْ ". قَالَ ثُمَّ رَجَعْنَا وَيُرْدِفُنِي رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى نَاقَتِهِ حَتَّى دَخَلْنَا الْمَدِينَةَ.

Reference	: Sahih al-Bukhari 4194
In-book reference	: Book 64, Hadith 234
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 507

(38) Chapter: Ghazwa of Khaibar (38) باب غَزْوَةُ خَيْبَرَ

Narrated Suwaid bin An-Nu`man:

I went out in the company of the Prophet (ﷺ) in the year of Khaibar, and when we reached As Sahba' which is the lower part of Khaibar, the Prophet (ﷺ) offered the `Asr prayer and then asked the people to collect the journey food. Nothing was brought but Sawiq which the Prophet (ﷺ) ordered to be moistened with water, and then he ate it and we also ate it. Then he got up to offer the Maghrib prayer. He washed his mouth, and we too washed our mouths, and then he offered the prayer without repeating his abulution.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، أَنَّ سُوَيْدَ بْنَ النُّعْمَانِ، أَخْبَرَهُ أَنَّهُ، خَرَجَ مَعَ النَّبِيِّ صلى الله عليه وسلم عَامَ خَيْبَرَ، حَتَّى إِذَا كُنَّا بِالصَّهْبَاءِ ـ وَهْىَ مِنْ أَدْنَى خَيْبَرَ ـ صَلَّى الْعَصْرَ، ثُمَّ دَعَا بِالأَزْوَادِ فَلَمْ يُؤْتَ إِلاَّ بِالسَّوِيقِ، فَأَمَرَ بِهِ فَثُرِّيَ، فَأَكَلَ وَأَكَلْنَا، ثُمَّ قَامَ إِلَى الْمَغْرِبِ، فَمَضْمَضَ وَمَضْمَضْنَا، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

Reference	: Sahih al-Bukhari 4195
In-book reference	: Book 64, Hadith 235
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 508

Narrated Salama bin Al-Akwa`:

We went out to Khaibar in the company of the Prophet. While we were proceeding at night, a man from the group said to 'Amir, "O 'Amir! Won't you let us hear your poetry?" 'Amir was a poet, so he got down and started reciting for the people poetry that kept pace with the camels' footsteps, saying:-- "O Allah! Without You we Would not have been

guided On the right path Neither would be have given In charity, nor would We have prayed. So please forgive us, what we have committed (i.e. our defects); let all of us Be sacrificed for Your Cause And send Sakina (i.e. calmness) Upon us to make our feet firm When we meet our enemy, and If they will call us towards An unjust thing, We will refuse. The infidels have made a hue and Cry to ask others' help Against us." The Prophet (ﷺ) on that, asked, "Who is that (camel) driver (reciting poetry)?" The people said, "He is 'Amir bin Al-Akwa`." Then the Prophet (ﷺ) said, "May Allah bestow His Mercy on him." A man amongst the people said, "O Allah's Prophet! has (martyrdom) been granted to him. Would that you let us enjoy his company longer." Then we reached and besieged Khaibar till we were afflicted with severe hunger. Then Allah helped the Muslims conquer it (i.e. Khaibar). In the evening of the day of the conquest of the city, the Muslims made huge fires. The Prophet (ﷺ) said, "What are these fires? For cooking what, are you making the fire?" The people replied, "(For cooking) meat." He asked, "What kind of meat?" They (i.e. people) said, "The meat of donkeys." The Prophet (ﷺ) said, "Throw away the meat and break the pots!" Some man said, "O Allah's Messenger (ﷺ)! Shall we throw away the meat and wash the pots instead?" He said, "(Yes, you can do) that too." So when the army files were arranged in rows (for the clash), 'Amir's sword was short and he aimed at the leg of a Jew to strike it, but the sharp blade of the sword returned to him and injured his own knee, and that caused him to die. When they returned from the battle, Allah's Messenger (ﷺ) saw me (in a sad mood). He took my hand and said, "What is bothering you?" I replied, "Let my father and mother be sacrificed for you! The people say that the deeds of 'Amir are lost." The Prophet (ﷺ) said, "Whoever says so, is mistaken, for 'Amir has got a double reward." The Prophet raised two fingers and added, "He (i.e. Amir) was a persevering struggler in the Cause of Allah and there are few 'Arabs who achieved the like of (good deeds) 'Amir had done."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ ـ رضى الله عنه ـ قَالَ خَرَجْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم إِلَى خَيْبَرَ فَسِرْنَا لَيْلاً، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ لِعَامِرٍ يَا عَامِرُ أَلاَ تُسْمِعُنَا مِنْ هُنَيْهَاتِكَ. وَكَانَ عَامِرٌ رَجُلاً شَاعِرًا فَنَزَلَ يَحْدُو بِالْقَوْمِ يَقُولُ:

اللَّهُمَّ لَوْلاَ أَنْتَ مَا اهْتَدَيْنَا وَلاَ تَصَدَّقْنَا وَلاَ صَلَّيْنَا

فَاغْفِرْ فِدَاءً لَكَ مَا أَبْقَيْنَا وَثَبِّتِ الأَقْدَامَ إِنْ لاَقَيْنَا

وَأَلْقِيَنْ سَكِينَةً عَلَيْنَا إِنَّا إِذَا صِيحَ بِنَا أَبَيْنَا

وَبِالصِّيَاحِ عَوَّلُوا عَلَيْنَا

فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ هَذَا السَّائِقُ ". قَالُوا عَامِرُ بْنُ الأَكْوَعِ. قَالَ " يَرْحَمُهُ اللَّهُ ". قَالَ رَجُلٌ مِنَ الْقَوْمِ وَجَبَتْ يَا نَبِيَّ اللَّهِ، لَوْلاَ أَمْتَعْتَنَا بِهِ. فَأَتَيْنَا خَيْبَرَ، فَحَاصَرْنَاهُمْ حَتَّى أَصَابَتْنَا مَخْمَصَةٌ شَدِيدَةٌ، ثُمَّ إِنَّ اللَّهَ تَعَالَى فَتَحَهَا عَلَيْهِمْ، فَلَمَّا أَمْسَى النَّاسُ مَسَاءَ الْيَوْمِ الَّذِي فُتِحَتْ عَلَيْهِمْ أَوْقَدُوا نِيرَانًا كَثِيرَةً، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " مَا هَذِهِ النِّيرَانُ عَلَى أَىِّ شَىْءٍ تُوقِدُونَ ". قَالُوا عَلَى لَحْمٍ. قَالَ " عَلَى أَىِّ لَحْمٍ ". قَالُوا لَحْمِ حُمُرِ الإِنْسِيَّةِ. قَالَ النَّبِيُّ صلى الله عليه وسلم " أَهْرِيقُوهَا وَاكْسِرُوهَا ". فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ، أَوْ نُهَرِيقُهَا وَنَغْسِلُهَا قَالَ " أَوْ ذَاكَ ". فَلَمَّا تَصَافَّ الْقَوْمُ كَانَ سَيْفُ عَامِرٍ قَصِيرًا فَتَنَاوَلَ بِهِ سَاقَ يَهُودِيٍّ لِيَضْرِبَهُ، وَيَرْجِعُ ذُبَابُ سَيْفِهِ، فَأَصَابَ عَيْنَ رُكْبَةِ عَامِرٍ، فَمَاتَ مِنْهُ قَالَ فَلَمَّا قَفَلُوا، قَالَ سَلَمَةُ رَآنِي رَسُولُ اللَّهِ صلى الله عليه وسلم وَهْوَ آخِذٌ بِيَدِي، قَالَ " مَا لَكَ ". قُلْتُ لَهُ فِدَاكَ أَبِي وَأُمِّي، زَعَمُوا أَنَّ عَامِرًا حَبِطَ عَمَلُهُ. قَالَ النَّبِيُّ صلى الله عليه وسلم " كَذَبَ مَنْ قَالَهُ، إِنَّ لَهُ لأَجْرَيْنِ ـ وَجَمَعَ بَيْنَ إِصْبَعَيْهِ ـ إِنَّهُ لَجَاهِدٌ مُجَاهِدٌ قَلَّ عَرَبِيٌّ مَشَى بِهَا مِثْلَهُ ". حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَاتِمٌ قَالَ " نَشَأَ بِهَا ".

Reference	: Sahih al-Bukhari 4196
In-book reference	: Book 64, Hadith 236
USC-MSA web (English) reference	: Vol. 5, Book 59, Hadith 509

(deprecated numbering scheme)

Narrated Anas:

Allah's Messenger (ﷺ) reached Khaibar at night and it was his habit that, whenever he reached the enemy at night, he will not attack them till it was morning. When it was morning, the Jews came out with their spades and baskets, and when they saw him(i.e. the Prophet (ﷺ)), they said, "Muhammad! By Allah! Muhammad and his army!" The Prophet (ﷺ) said, "Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسٍ ـ رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَتَى خَيْبَرَ لَيْلاً، وَكَانَ إِذَا أَتَى قَوْمًا بِلَيْلٍ لَمْ يُغِرْ بِهِمْ حَتَّى يُصْبِحَ، فَلَمَّا أَصْبَحَ خَرَجَتِ الْيَهُودُ بِمَسَاحِيهِمْ وَمَكَاتِلِهِمْ، فَلَمَّا رَأَوْهُ قَالُوا مُحَمَّدٌ وَاللَّهِ، مُحَمَّدٌ وَالْخَمِيسُ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ".

Reference	: Sahih al-Bukhari 4197
In-book reference	: Book 64, Hadith 237
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 510

Narrated Anas bin Malik:

We reached Khaibar early in the morning and the inhabitants of Khaibar came out carrying their spades, and when they saw the Prophet (ﷺ) they said, "Muhammad! By Allah! Muhammad and his army!" The Prophet (ﷺ) said, "Allahu-Akbar! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight) then evil will be the morning for those who have been warned." We then got the meat of donkeys (and intended to eat it), but an announcement was made by the announcer of the Prophet, "Allah and His Apostle forbid you to eat the meat of donkeys as it is an impure thing."

أَخْبَرَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ صَبَّحْنَا خَيْبَرَ بُكْرَةً، فَخَرَجَ أَهْلُهَا بِالْمَسَاحِي، فَلَمَّا بَصُرُوا بِالنَّبِيِّ صلى الله عليه وسلم قَالُوا مُحَمَّدٌ وَاللَّهِ، مُحَمَّدٌ وَالْخَمِيسُ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اللَّهُ أَكْبَرُ خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ". فَأَصَبْنَا مِنْ لُحُومِ الْحُمُرِ فَنَادَى مُنَادِي النَّبِيِّ صلى الله عليه وسلم إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَيَانِكُمْ عَنْ لُحُومِ الْحُمُرِ، فَإِنَّهَا رِجْسٌ.

Reference	: Sahih al-Bukhari 4198
In-book reference	: Book 64, Hadith 238
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 510

Narrated Anas bin Malik:

Someone came to Allah's Messenger (ﷺ)s and said, "The donkeys have been eaten (by the Muslims)." The Prophet kept quiet. Then the man came again and said, "The donkeys have been eaten." The Prophet (ﷺ) kept quiet. The man came to him the third time and said, "The donkeys have been consumed." On that the Prophet (ﷺ) ordered an announcer to announce to the people, "Allah and His Apostle forbid you to eat the meat of donkeys." Then the cooking pots were upset while the meat was still boiling in them.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم جَاءَهُ جَاءٍ فَقَالَ أُكِلَتِ الْحُمُرُ. فَسَكَتَ، ثُمَّ أَتَاهُ الثَّانِيَةَ فَقَالَ أُكِلَتِ الْحُمُرُ. فَسَكَتَ، ثُمَّ الثَّالِثَةَ فَقَالَ أُفْنِيَتِ الْحُمُرُ. فَأَمَرَ مُنَادِيًا فَنَادَى فِي النَّاسِ إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَيَانِكُمْ عَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ. فَأُكْفِئَتِ الْقُدُورُ، وَإِنَّهَا لَتَفُورُ بِاللَّحْمِ.

Reference	: Sahih al-Bukhari 4199
In-book reference	: Book 64, Hadith 239

USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 5, Book 59, Hadith 511

Narrated Anas:

The Prophet (ﷺ) offered the Fajr Prayer near Khaibar when it was still dark and then said, "Allahu-Akbar! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned." Then the inhabitants of Khaibar came out running on the roads. The Prophet (ﷺ) had their warriors killed, their offspring and woman taken as captives. Safiya was amongst the captives, She first came in the share of Dahya Alkali but later on she belonged to the Prophet . The Prophet (ﷺ) made her manumission as her 'Mahr'.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ صَلَّى النَّبِيُّ صلى الله عليه وسلم الصُّبْحَ قَرِيبًا مِنْ خَيْبَرَ بِغَلَسٍ ثُمَّ قَالَ " اللَّهُ أَكْبَرُ خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ، فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ". فَخَرَجُوا يَسْعَوْنَ فِي السِّكَكِ، فَقَتَلَ النَّبِيُّ صلى الله عليه وسلم الْمُقَاتِلَةَ، وَسَبَى الذُّرِّيَّةَ، وَكَانَ فِي السَّبْىِ صَفِيَّةُ، فَصَارَتْ إِلَى دِحْيَةَ الْكَلْبِيِّ، ثُمَّ صَارَتْ إِلَى النَّبِيِّ صلى الله عليه وسلم، فَجَعَلَ عِتْقَهَا صَدَاقَهَا. فَقَالَ عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ لِثَابِتٍ يَا أَبَا مُحَمَّدٍ آنْتَ قُلْتَ لأَنَسٍ مَا أَصْدَقَهَا فَحَرَّكَ ثَابِتٌ رَأْسَهُ تَصْدِيقًا لَهُ.

Reference : Sahih al-Bukhari 4200
In-book reference : Book 64, Hadith 240
USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 5, Book 59, Hadith 512

Narrated `Abdul `Aziz bin Suhaib:

Anas bin Malik said, "The Prophet (ﷺ) took Safiya as a captive. He manumitted her and married her." Thabit asked Anas, "What did he give her as Mahr (i.e. marriage gift)?" Anas replied. "Her Mahr was herself, for he manumitted her."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ يَقُولُ سَبَى النَّبِيُّ صلى الله عليه وسلم صَفِيَّةَ، فَأَعْتَقَهَا وَتَزَوَّجَهَا. فَقَالَ ثَابِتٌ لأَنَسٍ مَا أَصْدَقَهَا قَالَ أَصْدَقَهَا نَفْسَهَا فَأَعْتَقَهَا.

Reference : Sahih al-Bukhari 4201
In-book reference : Book 64, Hadith 241
USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 5, Book 59, Hadith 513

Narrated Sahl bin Sa`d As Saidi:

Allah's Messenger (ﷺ) (and his army) encountered the pagans and the two armies.,, fought and then Allah's Apostle returned to his army camps and the others (i.e. the enemy) returned to their army camps. Amongst the companions of the Prophet (ﷺ) there was a man who could not help pursuing any single isolated pagan to strike him with his sword. Somebody said, "None has benefited the Muslims today more than so-and-so." On that Allah's Messenger (ﷺ) said, "He is from the people of the Hell-Fire certainly." A man amongst the people (i.e. Muslims) said, "I will accompany him (to know the fact)." So he went along with him, and whenever he stopped he stopped with him, and whenever he hastened, he hastened with him. The (brave) man then got wounded severely, and seeking to die at once, he planted his sword into the ground and put its point against his chest in between his breasts, and then threw himself on it and committed suicide. On that the person (who was accompanying the deceased all the time) came to Allah's Messenger (ﷺ) and said, "I testify that you are the Messenger of Allah." The Prophet (ﷺ) said, "Why is that (what makes you say so)?" He said "It is concerning the man whom you have already mentioned as one of the dwellers of the Hell-Fire. The people were surprised by your statement, and I said to

them, "I will try to find out the truth about him for you." So I went out after him and he was then inflicted with a severe wound and because of that, he hurried to bring death upon himself by planting the handle of his sword into the ground and directing its tip towards his chest between his breasts, and then he threw himself over it and committed suicide." Allah's Messenger (ﷺ) then said, "A man may do what seem to the people as the deeds of the dwellers of Paradise but he is from the dwellers of the Hell-Fire and another may do what seem to the people as the deeds of the dwellers of the Hell- Fire, but he is from the dwellers of Paradise."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا يَعْقُوبُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم الْتَقَى هُوَ وَالْمُشْرِكُونَ فَاقْتَتَلُوا، فَلَمَّا مَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى عَسْكَرِهِ، وَمَالَ الآخَرُونَ إِلَى عَسْكَرِهِمْ، وَفِي أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم رَجُلٌ لاَ يَدَعُ لَهُمْ شَاذَّةً وَلاَ فَاذَّةً إِلاَّ اتَّبَعَهَا، يَضْرِبُهَا بِسَيْفِهِ، فَقِيلَ مَا أَجْزَأَ مِنَّا الْيَوْمَ أَحَدٌ كَمَا أَجْزَأَ فُلاَنٌ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَا إِنَّهُ مِنْ أَهْلِ النَّارِ ". فَقَالَ رَجُلٌ مِنَ الْقَوْمِ أَنَا صَاحِبُهُ. قَالَ فَخَرَجَ مَعَهُ كُلَّمَا وَقَفَ وَقَفَ مَعَهُ، وَإِذَا أَسْرَعَ أَسْرَعَ مَعَهُ ـ قَالَ ـ فَجُرِحَ الرَّجُلُ جُرْحًا شَدِيدًا، فَاسْتَعْجَلَ الْمَوْتَ، فَوَضَعَ سَيْفَهُ بِالأَرْضِ وَذُبَابَهُ بَيْنَ ثَدْيَيْهِ، ثُمَّ تَحَامَلَ عَلَى سَيْفِهِ، فَقَتَلَ نَفْسَهُ، فَخَرَجَ الرَّجُلُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ قَالَ " وَمَا ذَاكَ ". قَالَ الرَّجُلُ الَّذِي ذَكَرْتَ آنِفًا أَنَّهُ مِنْ أَهْلِ النَّارِ، فَأَعْظَمَ النَّاسُ ذَلِكَ، فَقُلْتُ أَنَا لَكُمْ بِهِ. فَخَرَجْتُ فِي طَلَبِهِ، ثُمَّ جُرِحَ جُرْحًا شَدِيدًا، فَاسْتَعْجَلَ الْمَوْتَ، فَوَضَعَ نَصْلَ سَيْفِهِ فِي الأَرْضِ وَذُبَابَهُ بَيْنَ ثَدْيَيْهِ، ثُمَّ تَحَامَلَ عَلَيْهِ، فَقَتَلَ نَفْسَهُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم عِنْدَ ذَلِكَ " إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ الْجَنَّةِ، فِيمَا يَبْدُو لِلنَّاسِ، وَهْوَ مِنْ أَهْلِ النَّارِ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ النَّارِ، فِيمَا يَبْدُو لِلنَّاسِ، وَهْوَ مِنْ أَهْلِ الْجَنَّةِ ".

Reference	: Sahih al-Bukhari 4202
In-book reference	: Book 64, Hadith 242
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 514

Narrated Abu Huraira:

We witnessed (the battle of) Khaibar. Allah's Messenger (ﷺ) said about one of those who were with him and who claimed to be a Muslim. "This (man) is from the dwellers of the Hell-Fire." When the battle started, that fellow fought so violently and bravely that he received plenty of wounds. Some of the people were about to doubt (the Prophet's statement), but the man, feeling the pain of his wounds, put his hand into his quiver and took out of it, some arrows with which he slaughtered himself (i.e. committed suicide). Then some men amongst the Muslims came hurriedly and said, "O Allah's Apostle! Allah has made your statement true so-and-so has committed suicide. "The Prophet (ﷺ) said, "O so-and-so! Get up and make an announcement that none but a believer will enter Paradise and that Allah may support the religion with an unchaste (evil) wicked man.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ شَهِدْنَا خَيْبَرَ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِرَجُلٍ مِمَّنْ مَعَهُ يَدَّعِي الإِسْلاَمَ " هَذَا مِنْ أَهْلِ النَّارِ ". فَلَمَّا حَضَرَ الْقِتَالُ قَاتَلَ الرَّجُلُ أَشَدَّ الْقِتَالِ، حَتَّى كَثُرَتْ بِهِ الْجِرَاحَةُ، فَكَادَ بَعْضُ النَّاسِ يَرْتَابُ، فَوَجَدَ الرَّجُلُ أَلَمَ الْجِرَاحَةِ، فَأَهْوَى بِيَدِهِ إِلَى كِنَانَتِهِ، فَاسْتَخْرَجَ مِنْهَا أَسْهُمًا، فَنَحَرَ بِهَا نَفْسَهُ، فَاشْتَدَّ رِجَالٌ مِنَ الْمُسْلِمِينَ، فَقَالُوا يَا رَسُولَ اللَّهِ، صَدَّقَ اللَّهُ حَدِيثَكَ، انْتَحَرَ فُلاَنٌ فَقَتَلَ نَفْسَهُ. فَقَالَ " قُمْ يَا فُلاَنُ فَأَذِّنْ أَنَّهُ لاَ يَدْخُلُ الْجَنَّةَ إِلاَّ مُؤْمِنٌ، إِنَّ اللَّهَ يُؤَيِّدُ الدِّينَ بِالرَّجُلِ الْفَاجِرِ ". تَابَعَهُ مَعْمَرٌ عَنِ الزُّهْرِيِّ.

Reference	: Sahih al-Bukhari 4203
In-book reference	: Book 64, Hadith 243
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 515

(narration about the chain of narrators)

وَقَالَ شَبِيبٌ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي ابْنُ الْمُسَيَّبِ، وَعَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبٍ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ شَهِدْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم حُنَيْنًا. وَقَالَ ابْنُ الْمُبَارَكِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ عَنْ سَعِيدٍ عَنِ النَّبِيِّ صلى الله عليه وسلم. تَابَعَهُ

صَالِحٌ عَنِ الزُّهْرِيِّ. وَقَالَ الزُّبَيْدِيُّ أَخْبَرَنِي الزُّهْرِيُّ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ كَعْبٍ أَخْبَرَهُ أَنَّ عُبَيْدَ اللَّهِ بْنَ كَعْبٍ قَالَ أَخْبَرَنِي مَنْ شَهِدَ مَعَ النَّبِيِّ صلى الله عليه وسلم خَيْبَرَ. قَالَ الزُّهْرِيُّ وَأَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ وَسَعِيدٌ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 4204
In-book reference	: Book 64, Hadith 244
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 59, Hadith 515

Narrated Abu Musa Al-Ash`ari:

When Allah's Messenger (ﷺ) fought the battle of Khaibar, or when Allah's Messenger (ﷺ) went towards it, (whenever) the people, (passed over a high place overlooking a valley, they raised their voices saying, "Allahu-Akbar! Allahu-Akbar! None has the right to be worshipped except Allah." On that Allah's Apostle said (to them), "Lower your voices, for you are not calling a deaf or an absent one, but you are calling a Hearer Who is near and is with you." I was behind the riding animal of Allah's Messenger (ﷺ) and he heard me saying. "There Is neither might, nor power but with Allah," On that he said to me, "O `Abdullah bin Qais!" I said, "Labbaik. O Allah's Messenger (ﷺ)!" He said, "Shall I tell you a sentence which is one of the treasures of Paradise" I said, "Yes, O Allah's Messenger (ﷺ)! Let my father and mother be sacrificed for your sake." He said, "It is: There is neither might nor power but with Allah."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ ـ رضى الله عنه ـ قَالَ لَمَّا غَزَا رَسُولُ اللَّهِ صلى الله عليه وسلم خَيْبَرَ ـ أَوْ قَالَ لَمَّا تَوَجَّهَ رَسُولُ اللَّهِ صلى الله عليه وسلم ـ أَشْرَفَ النَّاسُ عَلَى وَادٍ، فَرَفَعُوا أَصْوَاتَهُمْ بِالتَّكْبِيرِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لاَ إِلَهَ إِلاَّ اللَّهُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ارْبَعُوا عَلَى أَنْفُسِكُمْ، إِنَّكُمْ لاَ تَدْعُونَ أَصَمَّ وَلاَ غَائِبًا، إِنَّكُمْ تَدْعُونَ سَمِيعًا قَرِيبًا وَهْوَ مَعَكُمْ ". وَأَنَا خَلْفَ دَابَّةِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَمِعَنِي وَأَنَا أَقُولُ لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ، فَقَالَ لِي " يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ ". قُلْتُ لَبَّيْكَ رَسُولَ اللَّهِ. قَالَ " أَلاَ أَدُلُّكَ عَلَى كَلِمَةٍ مِنْ كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ ". قُلْتُ بَلَى يَا رَسُولَ اللَّهِ فِدَاكَ أَبِي وَأُمِّي. قَالَ " لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ ".

Reference	: Sahih al-Bukhari 4205
In-book reference	: Book 64, Hadith 245
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 516

Narrated Yazid bin Abi Ubaid:

I saw the trace of a wound in Salama's leg. I said to him, "O Abu Muslim! What is this wound?" He said, "This was inflicted on me on the day of Khaibar and the people said, 'Salama has been wounded.' Then I went to the Prophet (ﷺ) and he puffed his saliva in it (i.e. the wound) thrice., and since then I have not had any pain in it till this hour."

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ، قَالَ رَأَيْتُ أَثَرَ ضَرْبَةٍ فِي سَاقِ سَلَمَةَ، فَقُلْتُ يَا أَبَا مُسْلِمٍ، مَا هَذِهِ الضَّرْبَةُ قَالَ هَذِهِ ضَرْبَةٌ أَصَابَتْنِي يَوْمَ خَيْبَرَ، فَقَالَ النَّاسُ أُصِيبَ سَلَمَةُ. فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَنَفَثَ فِيهِ ثَلاَثَ نَفَثَاتٍ، فَمَا اشْتَكَيْتُهَا حَتَّى السَّاعَةِ.

Reference	: Sahih al-Bukhari 4206
In-book reference	: Book 64, Hadith 246
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 517

Narrated Sahl:

During one of his Ghazawat, the Prophet (ﷺ) encountered the pagans, and the two armies fought, and then each of them returned to their army camps. Amongst the (army of the) Muslims there was a man who would follow every pagan separated from the army and strike him with his sword. It was said, "O Allah's Messenger (ﷺ)! None has

fought so satisfactorily as so-and-so (namely, that brave Muslim). "The Prophet said, "He is from the dwellers of the Hell-Fire." The people said, "Who amongst us will be of the dwellers of Paradise if this (man) is from the dwellers of the Hell-Fire?" Then a man from amongst the people said, "I will follow him and accompany him in his fast and slow movements." The (brave) man got wounded, and wanting to die at once, he put the handle of his sword on the ground and its tip in between his breasts, and then threw himself over it, committing suicide. Then the man (who had watched the deceased) returned to the Prophet (ﷺ) and said, "I testify that you are Apostle of Allah." The Prophet (ﷺ) said, "What is this?" The man told him the whole story. The Prophet (ﷺ) said, "A man may do what may seem to the people as the deeds of the dwellers of Paradise, but he is of the dwellers of the Hell-Fire and a man may do what may seem to the people as the deeds of the dwellers of the Hell-Fire, but he is from the dwellers of Paradise."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ، قَالَ الْتَقَى النَّبِيُّ صلى الله عليه وسلم وَالْمُشْرِكُونَ فِي بَعْضِ مَغَازِيهِ فَاقْتَتَلُوا، فَمَالَ كُلُّ قَوْمٍ إِلَى عَسْكَرِهِمْ، وَفِي الْمُسْلِمِينَ رَجُلٌ لاَ يَدَعُ مِنَ الْمُشْرِكِينَ شَاذَّةً وَلاَ فَاذَّةً إِلاَّ اتَّبَعَهَا فَضَرَبَهَا بِسَيْفِهِ، فَقِيلَ يَا رَسُولَ اللَّهِ مَا أَجْزَأَ أَحَدُهُمْ مَا أَجْزَأَ فُلاَنٌ. فَقَالَ " إِنَّهُ مِنْ أَهْلِ النَّارِ ". فَقَالُوا أَيُّنَا مِنْ أَهْلِ الْجَنَّةِ إِنْ كَانَ هَذَا مِنْ أَهْلِ النَّارِ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ لأَتَّبِعَنَّهُ، فَإِذَا أَسْرَعَ وَأَبْطَأَ كُنْتُ مَعَهُ. حَتَّى جُرِحَ فَاسْتَعْجَلَ الْمَوْتَ، فَوَضَعَ نِصَابَ سَيْفِهِ بِالأَرْضِ، وَذُبَابَهُ بَيْنَ ثَدْيَيْهِ، ثُمَّ تَحَامَلَ عَلَيْهِ، فَقَتَلَ نَفْسَهُ، فَجَاءَ الرَّجُلُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ فَقَالَ " وَمَا ذَاكَ ". فَأَخْبَرَهُ. فَقَالَ " إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ، فِيمَا يَبْدُو لِلنَّاسِ، وَإِنَّهُ مِنْ أَهْلِ النَّارِ، وَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، فِيمَا يَبْدُو لِلنَّاسِ وَهْوَ مِنْ أَهْلِ الْجَنَّةِ ".

Reference	: Sahih al-Bukhari 4207
In-book reference	: Book 64, Hadith 247
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 518

Narrated Abu `Imran:

Anas looked at the people wearing Tailsans (i.e. a special kind of head covering worn by Jews in old days). On that Anas said, "At this moment they (i.e. those people) look like the Jews of Khaibar."

حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ الْخُزَاعِيُّ، حَدَّثَنَا زِيَادُ بْنُ الرَّبِيعِ، عَنْ أَبِي عِمْرَانَ، قَالَ نَظَرَ أَنَسٌ إِلَى النَّاسِ يَوْمَ الْجُمُعَةِ، فَرَأَى طَيَالِسَةً فَقَالَ كَأَنَّهُمُ السَّاعَةَ يَهُودُ خَيْبَرَ.

Reference	: Sahih al-Bukhari 4208
In-book reference	: Book 64, Hadith 248
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 519

Narrated Salama:

`Ali remained behind the Prophet (ﷺ) during the Ghazwa of Khaibar as he was suffering from eye trouble. He then said, "(How can) I remain behind the Prophet (ﷺ) ," and followed him. So when he slept on the night of the conquest of Khaibar, the Prophet (ﷺ) said, "I will give the flag tomorrow, or tomorrow the flag will be taken by a man who is loved by Allah and His Apostle , and (Khaibar) will be conquered through him, (with Allah's help)" While every one of us was hopeful to have the flag, it was said, "Here is `Ali" and the Prophet (ﷺ) gave him the flag and Khaibar was conquered through him (with Allah's Help).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا حَاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ، رضى الله عنه قَالَ كَانَ عَلِيٌّ ـ رضى الله عنه ـ تَخَلَّفَ عَنِ النَّبِيِّ صلى الله عليه وسلم فِي خَيْبَرَ، وَكَانَ رَمِدًا فَقَالَ أَنَا أَتَخَلَّفُ عَنِ النَّبِيِّ صلى الله عليه وسلم فَلَحِقَ، فَلَمَّا بِتْنَا اللَّيْلَةَ الَّتِي فُتِحَتْ قَالَ " لأُعْطِيَنَّ الرَّايَةَ غَدًا ـ أَوْ لَيَأْخُذَنَّ الرَّايَةَ غَدًا ـ رَجُلٌ يُحِبُّهُ اللَّهُ وَرَسُولُهُ، يُفْتَحُ عَلَيْهِ ". فَنَحْنُ نَرْجُوهَا فَقِيلَ هَذَا عَلِيٌّ، فَأَعْطَاهُ فَفُتِحَ عَلَيْهِ.

Reference : Sahih al-Bukhari 4209
In-book reference : Book 64, Hadith 249
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 520
(deprecated numbering scheme)

Narrated Sahl bin Sa`d:

On the day of Khaibar, Allah's Messenger (ﷺ) said, "Tomorrow I will give this flag to a man through whose hands Allah will give us victory. He loves Allah and His Apostle, and he is loved by Allah and His Apostle." The people remained that night, wondering as to who would be given it. In the morning the people went to Allah's Messenger (ﷺ) and everyone of them was hopeful to receive it (i.e. the flag). The Prophet said, "Where is `Ali bin Abi Talib?" It was said, "He is suffering from eye trouble O Allah's Apostle." He said, "Send for him." `Ali was brought and Allah's Messenger (ﷺ) spat in his eye and invoked good upon him. So `Ali was cured as if he never had any trouble. Then the Prophet (ﷺ) gave him the flag. `Ali said "O Allah's Messenger (ﷺ)! I will fight with them till they become like us." Allah's Messenger (ﷺ) said, "Proceed and do not hurry. When you enter their territory, call them to embrace Islam and inform them of Allah's Rights which they should observe, for by Allah, even if a single man is led on the right path (of Islam) by Allah through you, then that will be better for you than the nice red camels.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ، قَالَ أَخْبَرَنِي سَهْلُ بْنُ سَعْدٍ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ يَوْمَ خَيْبَرَ " لأُعْطِيَنَّ هَذِهِ الرَّايَةَ غَدًا رَجُلاً، يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ، يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ ". قَالَ فَبَاتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَاهَا فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم، كُلُّهُمْ يَرْجُو أَنْ يُعْطَاهَا فَقَالَ " أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ ". فَقِيلَ هُوَ يَا رَسُولَ اللَّهِ يَشْتَكِي عَيْنَيْهِ. قَالَ " فَأَرْسِلُوا إِلَيْهِ ". فَأُتِيَ بِهِ فَبَصَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي عَيْنَيْهِ، وَدَعَا لَهُ، فَبَرَأَ حَتَّى كَأَنْ لَمْ يَكُنْ بِهِ وَجَعٌ، فَأَعْطَاهُ الرَّايَةَ، فَقَالَ عَلِيٌّ يَا رَسُولَ اللَّهِ أُقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا، فَقَالَ " انْفُذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الإِسْلاَمِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ فِيهِ، فَوَاللَّهِ لأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلاً وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ ".

Reference : Sahih al-Bukhari 4210
In-book reference : Book 64, Hadith 250
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 521
(deprecated numbering scheme)

Narrated Anas bin Malik:

We arrived at Khaibar, and when Allah helped His Apostle to open the fort, the beauty of Safiya bint Huyai bin Akhtaq whose husband had been killed while she was a bride, was mentioned to Allah's Apostle. The Prophet (ﷺ) selected her for himself, and set out with her, and when we reached a place called Sidd-as-Sahba,' Safiya became clean from her menses then Allah's Messenger (ﷺ) married her. Hais (i.e. an 'Arabian dish) was prepared on a small leather mat. Then the Prophet (ﷺ) said to me, "I invite the people around you." So that was the marriage banquet of the Prophet (ﷺ) and Safiya. Then we proceeded towards Medina, and I saw the Prophet, making for her a kind of cushion with his cloak behind him (on his camel). He then sat beside his camel and put his knee for Safiya to put her foot on, in order to ride (on the camel).

حَدَّثَنَا عَبْدُ الْغَفَّارِ بْنُ دَاوُدَ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، ح وَحَدَّثَنِي أَحْمَدُ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الزُّهْرِيُّ، عَنْ عَمْرٍو، مَوْلَى الْمُطَّلِبِ عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ قَدِمْنَا خَيْبَرَ، فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْحِصْنَ ذُكِرَ لَهُ جَمَالُ صَفِيَّةَ بِنْتِ حُيَىِّ بْنِ أَخْطَبَ، وَقَدْ قُتِلَ زَوْجُهَا وَكَانَتْ عَرُوسًا، فَاصْطَفَاهَا النَّبِيُّ صلى الله عليه وسلم لِنَفْسِهِ، فَخَرَجَ بِهَا، حَتَّى بَلَغْنَا سَدَّ الصَّهْبَاءِ حَلَّتْ، فَبَنَى بِهَا رَسُولُ اللَّهِ صلى الله عليه وسلم، ثُمَّ صَنَعَ حَيْسًا فِي نِطَعٍ صَغِيرٍ، ثُمَّ قَالَ لِي " آذِنْ مَنْ حَوْلَكَ ". فَكَانَتْ تِلْكَ وَلِيمَتَهُ عَلَى صَفِيَّةَ، ثُمَّ خَرَجْنَا إِلَى الْمَدِينَةِ، فَرَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يُحَوِّي لَهَا وَرَاءَهُ بِعَبَاءَةٍ، ثُمَّ يَجْلِسُ عِنْدَ بَعِيرِهِ، فَيَضَعُ رُكْبَتَهُ، وَتَضَعُ صَفِيَّةُ رِجْلَهَا عَلَى رُكْبَتِهِ حَتَّى تَرْكَبَ.

Reference : Sahih al-Bukhari 4211
In-book reference : Book 64, Hadith 251
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 522
(deprecated numbering scheme)

Narrated Anas bin Malik:

The Prophet (ﷺ) stayed with Safiya bint Huyai for three days on the way of Khaibar where he consummated his marriage with her. Safiya was amongst those who were ordered to use a veil.

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ يَحْيَى، عَنْ حُمَيْدٍ الطَّوِيلِ، سَمِعَ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم أَقَامَ عَلَى صَفِيَّةَ بِنْتِ حُيَىٍّ، بِطَرِيقِ خَيْبَرَ ثَلاَثَةَ أَيَّامٍ، حَتَّى أَعْرَسَ بِهَا، وَكَانَتْ فِيمَنْ ضُرِبَ عَلَيْهَا الْحِجَابُ.

Reference : Sahih al-Bukhari 4212
In-book reference : Book 64, Hadith 252
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 523
(deprecated numbering scheme)

Narrated Anas:

The Prophet (ﷺ) stayed for three rights between Khaibar and Medina and was married to Safiya. I invited the Muslim to h s marriage banquet and there wa neither meat nor bread in that banquet but the Prophet ordered Bilal to spread the leather mats on which dates, dried yogurt and butter were put. The Muslims said amongst themselves, "Will she (i.e. Safiya) be one of the mothers of the believers, (i.e. one of the wives of the Prophet (ﷺ)) or just (a lady captive) of what his right-hand possesses" Some of them said, "If the Prophet (ﷺ) makes her observe the veil, then she will be one of the mothers of the believers (i.e. one of the Prophet's wives), and if he does not make her observe the veil, then she will be his lady slave." So when he departed, he made a place for her behind him (on his and made her observe the veil.

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرِ بْنِ أَبِي كَثِيرٍ، قَالَ أَخْبَرَنِي حُمَيْدٌ، أَنَّهُ سَمِعَ أَنَسًا ـ رضى الله عنه ـ يَقُولُ أَقَامَ النَّبِيُّ صلى الله عليه وسلم بَيْنَ خَيْبَرَ وَالْمَدِينَةِ ثَلاَثَ لَيَالٍ يُبْنَى عَلَيْهِ بِصَفِيَّةَ، فَدَعَوْتُ الْمُسْلِمِينَ إِلَى وَلِيمَتِهِ، وَمَا كَانَ فِيهَا مِنْ خُبْزٍ وَلاَ لَحْمٍ، وَمَا كَانَ فِيهَا إِلاَّ أَنْ أَمَرَ بِلاَلاً بِالأَنْطَاعِ فَبُسِطَتْ، فَأَلْقَى عَلَيْهَا التَّمْرَ وَالأَقِطَ وَالسَّمْنَ، فَقَالَ الْمُسْلِمُونَ إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ، أَوْ مَا مَلَكَتْ يَمِينُهُ قَالُوا إِنْ حَجَبَهَا فَهْىَ إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ، وَإِنْ لَمْ يَحْجُبْهَا فَهْىَ مِمَّا مَلَكَتْ يَمِينُهُ. فَلَمَّا ارْتَحَلَ وَطَّأَ لَهَا خَلْفَهُ، وَمَدَّ الْحِجَابَ.

Reference : Sahih al-Bukhari 4213
In-book reference : Book 64, Hadith 253
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 524
(deprecated numbering scheme)

Narrated `Abdullah bin Mughaffal:

While we were besieging Khaibar, a person threw a leather container containing some fat and I ran to take it. Suddenly I looked behind, and behold! The Prophet (ﷺ) was there. So I felt shy (to take it then).

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ. وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَهْبٌ، حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ ـ رضى الله عنه ـ قَالَ كُنَّا مُحَاصِرِي خَيْبَرَ فَرَمَى إِنْسَانٌ بِجِرَابٍ فِيهِ شَحْمٌ، فَنَزَوْتُ لآخُذَهُ، فَالْتَفَتُّ فَإِذَا النَّبِيُّ صلى الله عليه وسلم، فَاسْتَحْيَيْتُ.

Reference : Sahih al-Bukhari 4214
In-book reference : Book 64, Hadith 254
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 525
(deprecated numbering scheme)

Narrated Ibn `Umar:

On the day of Khaiber, Allah's Messenger (ﷺ) forbade the eating of garlic and the meat of donkeys.

حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، وَسَالِمٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى يَوْمَ خَيْبَرَ عَنْ أَكْلِ الثُّومِ، وَعَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ. نَهَى عَنْ أَكْلِ الثُّومِ هُوَ عَنْ نَافِعٍ وَحْدَهُ. وَلُحُومُ الْحُمُرِ الأَهْلِيَّةِ عَنْ سَالِمٍ.

Reference : Sahih al-Bukhari 4215
In-book reference : Book 64, Hadith 255
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 526
(deprecated numbering scheme)

Narrated `Ali bin Abi Talib:

On the day of Khaibar, Allah's Messenger (ﷺ) forbade the Mut'a (i.e. temporary marriage) and the eating of donkey-meat.

حَدَّثَنِي يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ، وَالْحَسَنِ، ابْنَىْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِمَا، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ مُتْعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ، وَعَنْ أَكْلِ الْحُمُرِ الإِنْسِيَّةِ.

Reference : Sahih al-Bukhari 4216
In-book reference : Book 64, Hadith 256
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 527
(deprecated numbering scheme)

Narrated Ibn `Umar:

On the day of Khaibar, Allah's Messenger (ﷺ) forbade the eating of donkey meat.

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى يَوْمَ خَيْبَرَ عَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ.

Reference : Sahih al-Bukhari 4217
In-book reference : Book 64, Hadith 257
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 528
(deprecated numbering scheme)

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) forbade the eating of donkey-meat.

حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، وَسَالِمٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ أَكْلِ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ.

Reference : Sahih al-Bukhari 4218
In-book reference : Book 64, Hadith 258
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 529
(deprecated numbering scheme)

Narrated Jabir bin `Abdullah:

On the day of Khaibar, Allah's Messenger (ﷺ) forbade the eating of donkey meat and allowed the eating of horse meat.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرٍو، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ خَيْبَرَ عَنْ لُحُومِ الْحُمُرِ، وَرَخَّصَ فِي الْخَيْلِ.

Reference : Sahih al-Bukhari 4219
In-book reference : Book 64, Hadith 259
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 530
(deprecated numbering scheme)

Narrated Ibn Abi `Aufa:

We where afflicted with severe hunger on the day of Khaibar. While the cooking pots were boiling and some of the food was well-cooked, the announcer of the Prophet (ﷺ) came to say, "Do not eat anything the donkey-meat and upset the cooking pots." We then thought that the Prophet (ﷺ) had prohibited such food because the Khumus had not been taken out of it. Some others said, "He prohibited the meat of donkeys from the point of view of principle, because donkeys used to eat dirty things."

حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ، حَدَّثَنَا عَبَّادٌ، عَنِ الشَّيْبَانِيِّ، قَالَ سَمِعْتُ ابْنَ أَبِي أَوْفَى ـ رضى الله عنهما ـ أَصَابَتْنَا مَجَاعَةٌ يَوْمَ خَيْبَرَ، فَإِنَّ الْقُدُورَ لَتَغْلِي ـ قَالَ وَبَعْضُهَا نَضِجَتْ ـ فَجَاءَ مُنَادِي النَّبِيِّ صلى الله عليه وسلم لاَ تَأْكُلُوا مِنْ لُحُومِ الْحُمُرِ شَيْئًا وَأَهْرِيقُوهَا. قَالَ ابْنُ أَبِي أَوْفَى فَتَحَدَّثْنَا أَنَّهُ إِنَّمَا نَهَى عَنْهَا لأَنَّهَا لَمْ تُخَمَّسْ. وَقَالَ بَعْضُهُمْ نَهَى عَنْهَا الْبَتَّةَ، لأَنَّهَا كَانَتْ تَأْكُلُ الْعَذِرَةَ.

Reference	: Sahih al-Bukhari 4220
In-book reference	: Book 64, Hadith 260
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 531

Narrated Al-Bara and `Abdullah bin Abl `Aufa:

That when they were in the company of the Prophet, they got some donkeys which they (slaughtered and) cooked. Then the announcer of the Prophet (ﷺ) said, "Turn the cooking pots upside down (i.e. throw out the meat).

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ، عَنِ الْبَرَاءِ، وَعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، رضى الله عنهم أَنَّهُمْ كَانُوا مَعَ النَّبِيِّ صلى الله عليه وسلم فَأَصَابُوا حُمُرًا فَطَبَخُوهَا، فَنَادَى مُنَادِي النَّبِيِّ صلى الله عليه وسلم أَكْفِئُوا الْقُدُورَ.

Reference	: Sahih al-Bukhari 4221, 4222
In-book reference	: Book 64, Hadith 261
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 532

Narrated Al-Bara' and Ibn Abi `Aufa:

On the day of Khaibar when the cooking pots were put on the fire, the Prophet (ﷺ) said, "Turn the cooking pots upside down."

حَدَّثَنِي إِسْحَاقُ، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَدِيُّ بْنُ ثَابِتٍ، سَمِعْتُ الْبَرَاءَ، وَابْنَ أَبِي أَوْفَى، يُحَدِّثَانِ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ يَوْمَ خَيْبَرَ وَقَدْ نَصَبُوا الْقُدُورَ أَكْفِئُوا الْقُدُورَ.

Reference	: Sahih al-Bukhari 4223, 4224
In-book reference	: Book 64, Hadith 262
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 533

Narrated Al-Bara:

We took part in a Ghazwa with the Prophet (ﷺ) (same as Hadith No. 533).

حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ، قَالَ غَزَوْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ.

Reference	: Sahih al-Bukhari 4225
In-book reference	: Book 64, Hadith 263
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 534

Narrated Al-Bara Bin Azib:

During the Ghazwa of Khaibar, the Prophet (ﷺ) ordered us to throw away the meat of the donkeys whether it was still raw or cooked. He did not allow us to eat it later on.

حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، أَخْبَرَنَا عَاصِمٌ، عَنْ عَامِرٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ ـ رضى الله عنهما ـ قَالَ أَمَرَنَا النَّبِيُّ صلى الله عليه وسلم فِي غَزْوَةِ خَيْبَرَ أَنْ نُلْقِيَ الْحُمُرَ الأَهْلِيَّةَ نِيئَةً وَنَضِيجَةً، ثُمَّ لَمْ يَأْمُرْنَا بِأَكْلِهِ بَعْدُ.

Reference	: Sahih al-Bukhari 4226
In-book reference	: Book 64, Hadith 264
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 535

Narrated Ibn `Abbas:

I do not know whether the Prophet (ﷺ) forbade the eating of donkey-meat (temporarily) because they were the beasts of burden for the people, and he disliked that their means of transportation should be lost, or he forbade it on the day of Khaibar permanently.

حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي الْحُسَيْنِ، حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، عَنْ عَاصِمٍ، عَنْ عَامِرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ لاَ أَدْرِي أَنَهَى عَنْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ أَجْلِ أَنَّهُ كَانَ حَمُولَةَ النَّاسِ، فَكَرِهَ أَنْ تَذْهَبَ حَمُولَتُهُمْ، أَوْ حَرَّمَهُ فِي يَوْمِ خَيْبَرَ، لَحْمَ الْحُمُرِ الأَهْلِيَّةِ.

Reference	: Sahih al-Bukhari 4227
In-book reference	: Book 64, Hadith 265
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 536

Narrated Ibn `Umar:

On the day of Khaibar, Allah's Messenger (ﷺ) divided (the war booty of Khaibar) with the ratio of two shares for the horse and one-share for the foot soldier. (The sub-narrator, Nafi` explained this, saying, "If a man had a horse, he was given three shares and if he had no horse, then he was given one share.")

حَدَّثَنَا الْحَسَنُ بْنُ إِسْحَاقَ، حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ، حَدَّثَنَا زَائِدَةُ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَسَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ خَيْبَرَ لِلْفَرَسِ سَهْمَيْنِ، وَلِلرَّاجِلِ سَهْمًا. قَالَ فَسَّرَهُ نَافِعٌ فَقَالَ إِذَا كَانَ مَعَ الرَّجُلِ فَرَسٌ فَلَهُ ثَلاَثَةُ أَسْهُمٍ، فَإِنْ لَمْ يَكُنْ لَهُ فَرَسٌ فَلَهُ سَهْمٌ.

Reference	: Sahih al-Bukhari 4228
In-book reference	: Book 64, Hadith 266
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 537

Narrated Jubair bin Mut`im:

`Uthman bin `Affan and I went to the Prophet (ﷺ) and said, "You had given Banu Al-Muttalib from the Khumus of Khaibar's booty and left us in spite of the fact that we and Banu Al-Muttalib are similarly related to you." The Prophet (ﷺ) said, "Banu Hashim and Banu Al-Muttalib only are one and the same." So the Prophet (ﷺ) did not give anything to Banu `Abd Shams and Banu Nawfal.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ جُبَيْرَ بْنَ مُطْعِمٍ، أَخْبَرَهُ قَالَ مَشَيْتُ أَنَا وَعُثْمَانُ بْنُ عَفَّانَ، إِلَى النَّبِيِّ صلى الله عليه وسلم فَقُلْنَا أَعْطَيْتَ بَنِي الْمُطَّلِبِ مِنْ خُمْسِ خَيْبَرَ، وَتَرَكْتَنَا، وَنَحْنُ بِمَنْزِلَةٍ وَاحِدَةٍ مِنْكَ. فَقَالَ " إِنَّمَا بَنُو هَاشِمٍ وَبَنُو الْمُطَّلِبِ شَىْءٌ وَاحِدٌ ". قَالَ جُبَيْرٌ وَلَمْ يَقْسِمِ النَّبِيُّ صلى الله عليه وسلم لِبَنِي عَبْدِ شَمْسٍ وَبَنِي نَوْفَلٍ شَيْئًا.

Reference	: Sahih al-Bukhari 4229
In-book reference	: Book 64, Hadith 267
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 538

Narrated Abu Musa:

The news of the migration of the Prophet (ﷺ) (from Mecca to Medina) reached us while we were in Yemen. So we set out as emigrants towards him. We were (three) I and my two brothers. I was the youngest of them, and one of the two was Abu Burda, and the other, Abu Ruhm, and our total number was either 53 or 52 men from my people. We

got on board a boat and our boat took us to Negus in Ethiopia. There we met Ja`far bin Abi Talib and stayed with him. Then we all came (to Medina) and met the Prophet (ﷺ) at the time of the conquest of Khaibar. Some of the people used to say to us, namely the people of the ship, "We have migrated before you." Asma' bint 'Umais who was one of those who had come with us, came as a visitor to Hafsa, the wife the Prophet (ﷺ) . She had migrated along with those other Muslims who migrated to Negus. `Umar came to Hafsa while Asma' bint 'Umais was with her. `Umar, on seeing Asma,' said, "Who is this?" She said, "Asma' bint 'Umais," `Umar said, "Is she the Ethiopian? Is she the sea-faring lady?" Asma' replied, "Yes." `Umar said, "We have migrated before you (people of the boat), so we have got more right than you over Allah's Messenger (ﷺ) " On that Asma' became angry and said, "No, by Allah, while you were with Allah's Messenger (ﷺ) who was feeding the hungry ones amongst you, and advised the ignorant ones amongst you, we were in the far-off hated land of Ethiopia, and all that was for the sake of Allah's Messenger (ﷺ) . By Allah, I will neither eat any food nor drink anything till I inform Allah's Messenger (ﷺ) of all that you have said. There we were harmed and frightened. I will mention this to the Prophet (ﷺ) and will not tell a lie or curtail your saying or add something to it."

حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ بَلَغَنَا مَخْرَجُ النَّبِيِّ صلى الله عليه وسلم وَنَحْنُ بِالْيَمَنِ، فَخَرَجْنَا مُهَاجِرِينَ إِلَيْهِ أَنَا، وَأَخَوَانِ لِي أَنَا أَصْغَرُهُمْ، أَحَدُهُمَا أَبُو بُرْدَةَ، وَالآخَرُ أَبُو رُهْمٍ ـ إِمَّا قَالَ بِضْعٌ وَإِمَّا قَالَ ـ فِي ثَلاَثَةٍ وَخَمْسِينَ أَوِ اثْنَيْنِ وَخَمْسِينَ رَجُلاً مِنْ قَوْمِي، فَرَكِبْنَا سَفِينَةً، فَأَلْقَتْنَا سَفِينَتُنَا إِلَى النَّجَاشِيِّ بِالْحَبَشَةِ، فَوَافَقْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ فَأَقَمْنَا مَعَهُ حَتَّى قَدِمْنَا جَمِيعًا، فَوَافَقْنَا النَّبِيَّ صلى الله عليه وسلم حِينَ افْتَتَحَ خَيْبَرَ، وَكَانَ أُنَاسٌ مِنَ النَّاسِ يَقُولُونَ لَنَا ـ يَعْنِي لأَهْلِ السَّفِينَةِ ـ سَبَقْنَاكُمْ بِالْهِجْرَةِ، وَدَخَلَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ، وَهْىَ مِمَّنْ قَدِمَ مَعَنَا، عَلَى حَفْصَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم زَائِرَةً، وَقَدْ كَانَتْ هَاجَرَتْ إِلَى النَّجَاشِيِّ فِيمَنْ هَاجَرَ، فَدَخَلَ عُمَرُ عَلَى حَفْصَةَ وَأَسْمَاءُ عِنْدَهَا، فَقَالَ عُمَرُ حِينَ رَأَى أَسْمَاءَ مَنْ هَذِهِ قَالَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ. قَالَ عُمَرُ الْحَبَشِيَّةُ هَذِهِ الْبَحْرِيَّةُ هَذِهِ قَالَتْ أَسْمَاءُ نَعَمْ. قَالَ سَبَقْنَاكُمْ بِالْهِجْرَةِ، فَنَحْنُ أَحَقُّ بِرَسُولِ اللَّهِ صلى الله عليه وسلم مِنْكُمْ. فَغَضِبَتْ وَقَالَتْ كَلاَّ وَاللَّهِ، كُنْتُمْ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم يُطْعِمُ جَائِعَكُمْ، وَيَعِظُ جَاهِلَكُمْ، وَكُنَّا فِي دَارِ أَوْ فِي أَرْضِ الْبُعَدَاءِ الْبُغَضَاءِ بِالْحَبَشَةِ، وَذَلِكَ فِي اللَّهِ وَفِي رَسُولِهِ صلى الله عليه وسلم وَايْمُ اللَّهِ، لاَ أَطْعَمُ طَعَامًا، وَلاَ أَشْرَبُ شَرَابًا حَتَّى أَذْكُرَ مَا قُلْتَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم وَنَحْنُ كُنَّا نُؤْذَى وَنُخَافُ، وَسَأَذْكُرُ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم وَأَسْأَلُهُ، وَاللَّهِ لاَ أَكْذِبُ وَلاَ أَزِيغُ وَلاَ أَزِيدُ عَلَيْهِ.

Reference	: Sahih al-Bukhari 4230
In-book reference	: Book 64, Hadith 268
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 539

So when the Prophet (ﷺ) came, she said, "O Allah's Prophet `Umar has said so-and-so." He said (to Asma'), "What did you say to him?" Asma's aid, "I told him so-and-so." The Prophet (ﷺ) said, "He (i.e. `Umar) has not got more right than you people over me, as he and his companions have (the reward of) only one migration, and you, the people of the boat, have (the reward of) two migrations." Asma' later on said, "I saw Abu Musa and the other people of the boat coming to me in successive groups, asking me about this narration,, and to them nothing in the world was more cheerful and greater than what the Prophet (ﷺ) had said about them." Narrated Abu Burda:

Asma' said, "I saw Abu Musa requesting me to repeat this narration again and again."

فَلَمَّا جَاءَ النَّبِيُّ صلى الله عليه وسلم قَالَتْ يَا نَبِيَّ اللَّهِ إِنَّ عُمَرَ قَالَ كَذَا وَكَذَا. قَالَ " فَمَا قُلْتِ لَهُ ". قَالَتْ قُلْتُ لَهُ كَذَا وَكَذَا. قَالَ " لَيْسَ بِأَحَقَّ بِي مِنْكُمْ، وَلَهُ وَلأَصْحَابِهِ هِجْرَةٌ وَاحِدَةٌ، وَلَكُمْ أَنْتُمْ أَهْلَ السَّفِينَةِ هِجْرَتَانِ ". قَالَتْ فَلَقَدْ رَأَيْتُ أَبَا مُوسَى وَأَصْحَابَ السَّفِينَةِ يَأْتُونِي أَرْسَالاً، يَسْأَلُونِي عَنْ هَذَا الْحَدِيثِ، مَا مِنَ الدُّنْيَا شَىْءٌ هُمْ بِهِ أَفْرَحُ وَلاَ أَعْظَمُ فِي أَنْفُسِهِمْ مِمَّا قَالَ لَهُمُ النَّبِيُّ صلى الله عليه وسلم.

قَالَ أَبُو بُرْدَةَ قَالَتْ أَسْمَاءُ فَلَقَدْ رَأَيْتُ أَبَا مُوسَى وَإِنَّهُ لَيَسْتَعِيدُ هَذَا الْحَدِيثَ مِنِّي.

Reference	: Sahih al-Bukhari 4231
In-book reference	: Book 64, Hadith 269
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 539

Narrated Abu Burda:

Abu Musa said, "The Prophet (ﷺ) said, "I recognize the voice of the group of Al- Ashariyun, when they recite the Qur'an, when they enter their homes at night, and I recognize their houses by (listening) to their voices when they are reciting the Qur'an at night although I have not seen their houses when they came to them during the day time. Amongst them is Hakim who, on meeting the cavalry or the enemy, used to say to them (i.e. the enemy). My companions order you to wait for them.' "

قَالَ أَبُو بُرْدَةَ عَنْ أَبِي مُوسَى، قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنِّي لأَعْرِفُ أَصْوَاتَ رُفْقَةِ الأَشْعَرِيِّينَ بِالْقُرْآنِ، حِينَ يَدْخُلُونَ بِاللَّيْلِ، وَأَعْرِفُ مَنَازِلَهُمْ مِنْ أَصْوَاتِهِمْ بِالْقُرْآنِ بِاللَّيْلِ، وَإِنْ كُنْتُ لَمْ أَرَ مَنَازِلَهُمْ حِينَ نَزَلُوا بِالنَّهَارِ، وَمِنْهُمْ حَكِيمٌ، إِذَا لَقِيَ الْخَيْلَ ـ أَوْ قَالَ الْعَدُوَّ ـ قَالَ لَهُمْ إِنَّ أَصْحَابِي يَأْمُرُونَكُمْ أَنْ تَنْظُرُوهُمْ ".

Reference	: Sahih al-Bukhari 4232
In-book reference	: Book 64, Hadith 270
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 539

Narrated Abu Musa:

We came upon the Prophet (ﷺ) after he had conquered Khaibar. He then gave us a share (from the booty), but apart from us he did not give to anybody else who did not attend the Conquest.

حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، سَمِعَ حَفْصَ بْنَ غِيَاثٍ، حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ قَدِمْنَا عَلَى النَّبِيِّ صلى الله عليه وسلم بَعْدَ أَنِ افْتَتَحَ خَيْبَرَ، فَقَسَمَ لَنَا، وَلَمْ يَقْسِمْ لأَحَدٍ لَمْ يَشْهَدِ الْفَتْحَ غَيْرَنَا.

Reference	: Sahih al-Bukhari 4233
In-book reference	: Book 64, Hadith 271
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 540

Narrated Abu Huraira:

When we conquered Khaibar, we gained neither gold nor silver as booty, but we gained cows, camels, goods and gardens. Then we departed with Allah's Messenger (ﷺ) to the valley of Al-Qira, and at that time Allah's Messenger (ﷺ) had a slave called Mid`am who had been presented to him by one of Banu Ad-Dibbab. While the slave was dismounting the saddle of Allah's Messenger (ﷺ) an arrow the thrower of which was unknown, came and hit him. The people said, "Congratulations to him for the martyrdom." Allah's Apostle said, "No, by Him in Whose Hand my soul is, the sheet (of cloth) which he had taken (illegally) on the day of Khaibar from the booty before the distribution of the booty, has become a flame of Fire burning him." On hearing that, a man brought one or two leather straps of shoes to the Prophet and said, "These are things I took (illegally)." On that Allah's Messenger (ﷺ) said, "This is a strap, or these are two straps of Fire."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ مَالِكِ بْنِ أَنَسٍ، قَالَ حَدَّثَنِي ثَوْرٌ، قَالَ حَدَّثَنِي سَالِمٌ، مَوْلَى ابْنِ مُطِيعٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ يَقُولُ افْتَتَحْنَا خَيْبَرَ، وَلَمْ نَغْنَمْ ذَهَبًا وَلاَ فِضَّةً، إِنَّمَا غَنِمْنَا الْبَقَرَ وَالإِبِلَ وَالْمَتَاعَ وَالْحَوَائِطَ، ثُمَّ انْصَرَفْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى وَادِي الْقُرَى، وَمَعَهُ عَبْدٌ لَهُ يُقَالُ لَهُ مِدْعَمٌ، أَهْدَاهُ لَهُ أَحَدُ بَنِي الضِّبَابِ، فَبَيْنَمَا هُوَ يَحُطُّ رَحْلَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذْ جَاءَهُ سَهْمٌ عَائِرٌ حَتَّى أَصَابَ ذَلِكَ الْعَبْدَ، فَقَالَ النَّاسُ هَنِيئًا

لَهُ الشَّهَادَةُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بَلَى وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ الشَّمْلَةَ الَّتِي أَصَابَهَا يَوْمَ خَيْبَرَ مِنَ الْمَغَانِمِ لَمْ تُصِبْهَا الْمَقَاسِمُ لَتَشْتَعِلُ عَلَيْهِ نَارًا ". فَجَاءَ رَجُلٌ حِينَ سَمِعَ ذَلِكَ مِنَ النَّبِيِّ صلى الله عليه وسلم بِشِرَاكٍ أَوْ بِشِرَاكَيْنِ، فَقَالَ هَذَا شَىْءٌ كُنْتُ أَصَبْتُهُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " شِرَاكٌ أَوْ شِرَاكَانِ مِنْ نَارٍ ".

Reference : Sahih al-Bukhari 4234
In-book reference : Book 64, Hadith 272
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 541
(deprecated numbering scheme)

Narrated `Umar bin Al-Khattab:

By Him in Whose Hand my soul is, were I not afraid that the other Muslims might be left in poverty, I would divide (the land of) whatever village I may conquer (among the fighters), as the Prophet (ﷺ) divided the land of Khaibar.

But I prefer to leave it as a (source of) a common treasury for them to distribute it revenue amongst themselves.

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ أَخْبَرَنِي زَيْدٌ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ عُمَرَ بْنَ الْخَطَّابِ ـ رضى الله عنه ـ يَقُولُ أَمَا وَالَّذِي نَفْسِي بِيَدِهِ، لَوْلاَ أَنْ أَتْرُكَ آخِرَ النَّاسِ بَبَّانًا لَيْسَ لَهُمْ شَىْءٌ، مَا فُتِحَتْ عَلَىَّ قَرْيَةٌ إِلاَّ قَسَمْتُهَا كَمَا قَسَمَ النَّبِيُّ صلى الله عليه وسلم خَيْبَرَ، وَلَكِنِّي أَتْرُكُهَا خِزَانَةً لَهُمْ يَقْتَسِمُونَهَا.

Reference : Sahih al-Bukhari 4235
In-book reference : Book 64, Hadith 273
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 542
(deprecated numbering scheme)

Narrated `Umar:

But for the other Muslims (i.e. coming generations) I would divide (the land of) whatever villages the Muslims might conquer (among the fighters), as the Prophet (ﷺ) divided (the land of) Khaibar.

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ ـ رضى الله عنه ـ قَالَ لَوْلاَ آخِرُ الْمُسْلِمِينَ مَا فُتِحَتْ عَلَيْهِمْ قَرْيَةٌ إِلاَّ قَسَمْتُهَا، كَمَا قَسَمَ النَّبِيُّ صلى الله عليه وسلم خَيْبَرَ.

Reference : Sahih al-Bukhari 4236
In-book reference : Book 64, Hadith 274
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 543
(deprecated numbering scheme)

Narrated 'Anbasa bin Sa`id:

Abu Huraira came to the Prophet (ﷺ) and asked him (for a share from the Khaibar booty). On that, one of the sons of Sa`id bin Al-`As said to him, "O Allah's Messenger (ﷺ)! Do not give him." Abu Huraira then said (to the Prophet (ﷺ)) "This is the murderer of Ibn Qauqal." Sa`id's son said, "How strange! A guinea pig coming from Qadum Ad-Dan!"

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ سَمِعْتُ الزُّهْرِيَّ، وَسَأَلَهُ، إِسْمَاعِيلُ بْنُ أُمَيَّةَ قَالَ أَخْبَرَنِي عَنْبَسَةُ بْنُ سَعِيدٍ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ أَتَى النَّبِيَّ صلى الله عليه وسلم فَسَأَلَهُ، قَالَ لَهُ بَعْضُ بَنِي سَعِيدِ بْنِ الْعَاصِ لاَ تُعْطِهِ. فَقَالَ أَبُو هُرَيْرَةَ هَذَا قَاتِلُ ابْنِ قَوْقَلٍ. فَقَالَ وَاعَجَبَاهْ لِوَبْرٍ تَدَلَّى مِنْ قَدُومِ الضَّأْنِ.

Reference : Sahih al-Bukhari 4237
In-book reference : Book 64, Hadith 275
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 544
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) sent Aban from Medina to Najd as the commander of a Sariya. Aban and his companions came to the Prophet (ﷺ) at Khaibar after the Prophet (ﷺ) had conquered it, and the reins of their horses were

made of the fire of date palm trees. I said, "O Allah's Messenger (ﷺ)! Do not give them a share of the booty." on, that, Aban said (to me), "Strange! You suggest such a thing though you are what you are, O guinea pig coming down from the top of Ad-Dal (a lotus tree)! "On that the Prophet said, "O Aban, sit down ! " and did not give them any share.

وَيُذْكَرُ عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عَنْبَسَةُ بْنُ سَعِيدٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يُخْبِرُ سَعِيدَ بْنَ الْعَاصِي قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَبَانَ عَلَى سَرِيَّةٍ مِنَ الْمَدِينَةِ قِبَلَ نَجْدٍ، قَالَ أَبُو هُرَيْرَةَ فَقَدِمَ أَبَانُ وَأَصْحَابُهُ عَلَى النَّبِيِّ صلى الله عليه وسلم بِخَيْبَرَ، بَعْدَ مَا افْتَتَحَهَا، وَإِنَّ حُزْمَ خَيْلِهِمْ لَلِيفٌ، قَالَ أَبُو هُرَيْرَةَ قُلْتُ يَا رَسُولَ اللَّهِ، لاَ تَقْسِمْ لَهُمْ. قَالَ أَبَانُ وَأَنْتَ بِهَذَا يَا وَبْرُ تَحَدَّرَ مِنْ رَأْسِ ضَأْنٍ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " يَا أَبَانُ اجْلِسْ " فَلَمْ يَقْسِمْ لَهُمْ.

Reference	: Sahih al-Bukhari 4238
In-book reference	: Book 64, Hadith 276
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 544

Narrated Sa`id:

Aban bin Sa`id came to the Prophet (ﷺ) and greeted him. Abu Huraira said, "O Allah's Messenger (ﷺ)! This (Aban) is the murderer of the Ibn Qauqal." (On hearing that), Aban said to Abu Huraira, "How strange your saying is! You, a guinea pig, descending from Qadum Dan, blaming me for (killing) a person whom Allah favored (with martyrdom) with my hand, and whom He forbade to degrade me with his hand.'

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَمْرُو بْنُ يَحْيَى بْنِ سَعِيدٍ، قَالَ أَخْبَرَنِي جَدِّي، أَنَّ أَبَانَ بْنَ سَعِيدٍ، أَقْبَلَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَسَلَّمَ عَلَيْهِ، فَقَالَ أَبُو هُرَيْرَةَ يَا رَسُولَ اللَّهِ هَذَا قَاتِلُ ابْنِ قَوْقَلٍ. وَقَالَ أَبَانُ لأَبِي هُرَيْرَةَ وَاعَجَبًا لَكَ وَبْرٌ تَدَأْدَأَ مِنْ قَدُومِ ضَأْنٍ. يَنْعَى عَلَىَّ امْرَأً أَكْرَمَهُ اللَّهُ بِيَدِي، وَمَنَعَهُ أَنْ يُهِينَنِي بِيَدِهِ.

Reference	: Sahih al-Bukhari 4239
In-book reference	: Book 64, Hadith 277
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 545

Narrated `Aisha:

Fatima the daughter of the Prophet (ﷺ) sent someone to Abu Bakr (when he was a caliph), asking for her inheritance of what Allah's Messenger (ﷺ) had left of the property bestowed on him by Allah from the Fai (i.e. booty gained without fighting) in Medina, and Fadak, and what remained of the Khumus of the Khaibar booty. On that, Abu Bakr said, "Allah's Messenger (ﷺ) said, "Our property is not inherited. Whatever we leave, is Sadaqa, but the family of (the Prophet) Muhammad can eat of this property.' By Allah, I will not make any change in the state of the Sadaqa of Allah's Messenger (ﷺ) and will leave it as it was during the lifetime of Allah's Messenger (ﷺ), and will dispose of it as Allah's Messenger (ﷺ) used to do." So Abu Bakr refused to give anything of that to Fatima. So she became angry with Abu Bakr and kept away from him, and did not task to him till she died. She remained alive for six months after the death of the Prophet. When she died, her husband `Ali, buried her at night without informing Abu Bakr and he said the funeral prayer by himself. When Fatima was alive, the people used to respect `Ali much, but after her death, `Ali noticed a change in the people's attitude towards him. So `Ali sought reconciliation with Abu Bakr and gave him an oath of allegiance. `Ali had not given the oath of allegiance during those months (i.e. the period between the Prophet's death and Fatima's death). `Ali sent someone to Abu Bakr saying, "Come to us, but let nobody come with you," as he disliked that `Umar should come, `Umar said (to Abu Bakr), "No, by Allah, you shall not enter upon them alone " Abu Bakr said, "What do you think they will do to me? By Allah, I will go to them' So Abu Bakr entered upon them, and then `Ali uttered Tashah-hud and said (to Abu Bakr),

"We know well your superiority and what Allah has given you, and we are not jealous of the good what Allah has bestowed upon you, but you did not consult us in the question of the rule and we thought that we have got a right in it because of our near relationship to Allah's Messenger (ﷺ) ." Thereupon Abu Bakr's eyes flowed with tears. And when Abu Bakr spoke, he said, "By Him in Whose Hand my soul is to keep good relations with the relatives of Allah's Messenger (ﷺ) is dearer to me than to keep good relations with my own relatives. But as for the trouble which arose between me and you about his property, I will do my best to spend it according to what is good, and will not leave any rule or regulation which I saw Allah's Messenger (ﷺ) following, in disposing of it, but I will follow." On that `Ali said to Abu Bakr, "I promise to give you the oath of allegiance in this after noon." So when Abu Bakr had offered the Zuhr prayer, he ascended the pulpit and uttered the Tashah-hud and then mentioned the story of `Ali and his failure to give the oath of allegiance, and excused him, accepting what excuses he had offered; Then `Ali (got up) and praying (to Allah) for forgiveness, he uttered Tashah-hud, praised Abu Bakr's right, and said, that he had not done what he had done because of jealousy of Abu Bakr or as a protest of that Allah had favored him with. `Ali added, "But we used to consider that we too had some right in this affair (of rulership) and that he (i.e. Abu Bakr) did not consult us in this matter, and therefore caused us to feel sorry." On that all the Muslims became happy and said, "You have done the right thing." The Muslims then became friendly with `Ali as he returned to what the people had done (i.e. giving the oath of allegiance to Abu Bakr).

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ فَاطِمَةَ ـ عَلَيْهَا السَّلاَمُ ـ بِنْتَ النَّبِيِّ صلى الله عليه وسلم أَرْسَلَتْ إِلَى أَبِي بَكْرٍ تَسْأَلُهُ مِيرَاثَهَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم مِمَّا أَفَاءَ اللَّهُ عَلَيْهِ بِالْمَدِينَةِ وَفَدَكَ، وَمَا بَقِيَ مِنْ خُمُسِ خَيْبَرَ، فَقَالَ أَبُو بَكْرٍ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ صلى الله عليه وسلم فِي هَذَا الْمَالِ ". وَإِنِّي وَاللَّهِ لاَ أُغَيِّرُ شَيْئًا مِنْ صَدَقَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم عَنْ حَالِهَا الَّتِي كَانَ عَلَيْهَا فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَلأَعْمَلَنَّ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَبَى أَبُو بَكْرٍ أَنْ يَدْفَعَ إِلَى فَاطِمَةَ مِنْهَا شَيْئًا فَوَجَدَتْ فَاطِمَةُ عَلَى أَبِي بَكْرٍ فِي ذَلِكَ فَهَجَرَتْهُ، فَلَمْ تُكَلِّمْهُ حَتَّى تُوُفِّيَتْ، وَعَاشَتْ بَعْدَ النَّبِيِّ صلى الله عليه وسلم سِتَّةَ أَشْهُرٍ، فَلَمَّا تُوُفِّيَتْ، دَفَنَهَا زَوْجُهَا عَلِيٌّ لَيْلاً، وَلَمْ يُؤْذِنْ بِهَا أَبَا بَكْرٍ وَصَلَّى عَلَيْهَا، وَكَانَ لِعَلِيٍّ مِنَ النَّاسِ وَجْهٌ حَيَاةَ فَاطِمَةَ، فَلَمَّا تُوُفِّيَتِ اسْتَنْكَرَ عَلِيٌّ وُجُوهَ النَّاسِ، فَالْتَمَسَ مُصَالَحَةَ أَبِي بَكْرٍ وَمُبَايَعَتَهُ، وَلَمْ يَكُنْ يُبَايِعُ تِلْكَ الأَشْهُرَ، فَأَرْسَلَ إِلَى أَبِي بَكْرٍ أَنِ ائْتِنَا، وَلاَ يَأْتِنَا أَحَدٌ مَعَكَ، كَرَاهِيَةً لِمَحْضَرِ عُمَرَ. فَقَالَ عُمَرُ لاَ وَاللَّهِ لاَ تَدْخُلُ عَلَيْهِمْ وَحْدَكَ. فَقَالَ أَبُو بَكْرٍ وَمَا عَسَيْتَهُمْ أَنْ يَفْعَلُوا بِي، وَاللَّهِ لآتِيَنَّهُمْ. فَدَخَلَ عَلَيْهِمْ أَبُو بَكْرٍ، فَتَشَهَّدَ عَلِيٌّ فَقَالَ إِنَّا قَدْ عَرَفْنَا فَضْلَكَ، وَمَا أَعْطَاكَ، اللَّهُ وَلَمْ نَنْفَسْ عَلَيْكَ خَيْرًا سَاقَهُ اللَّهُ إِلَيْكَ، وَلَكِنَّكَ اسْتَبْدَدْتَ عَلَيْنَا بِالأَمْرِ، وَكُنَّا نَرَى لِقَرَابَتِنَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم نَصِيبًا. حَتَّى فَاضَتْ عَيْنَا أَبِي بَكْرٍ، فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَقَرَابَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم أَحَبُّ إِلَىَّ أَنْ أَصِلَ مِنْ قَرَابَتِي، وَأَمَّا الَّذِي شَجَرَ بَيْنِي وَبَيْنَكُمْ مِنْ هَذِهِ الأَمْوَالِ، فَلَمْ آلُ فِيهَا عَنِ الْخَيْرِ، وَلَمْ أَتْرُكْ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَصْنَعُهُ فِيهَا إِلاَّ صَنَعْتُهُ. فَقَالَ عَلِيٌّ لأَبِي بَكْرٍ مَوْعِدُكَ الْعَشِيَّةُ لِلْبَيْعَةِ. فَلَمَّا صَلَّى أَبُو بَكْرٍ الظُّهْرَ رَقِيَ عَلَى الْمِنْبَرِ، فَتَشَهَّدَ وَذَكَرَ شَأْنَ عَلِيٍّ، وَتَخَلُّفَهُ عَنِ الْبَيْعَةِ، وَعُذْرَهُ بِالَّذِي اعْتَذَرَ إِلَيْهِ، ثُمَّ اسْتَغْفَرَ، وَتَشَهَّدَ عَلِيٌّ فَعَظَّمَ حَقَّ أَبِي بَكْرٍ، وَحَدَّثَ أَنَّهُ لَمْ يَحْمِلْهُ عَلَى الَّذِي صَنَعَ نَفَاسَةً عَلَى أَبِي بَكْرٍ، وَلاَ إِنْكَارًا لِلَّذِي فَضَّلَهُ اللَّهُ بِهِ، وَلَكِنَّا نَرَى لَنَا فِي هَذَا الأَمْرِ نَصِيبًا، فَاسْتَبَدَّ عَلَيْنَا، فَوَجَدْنَا فِي أَنْفُسِنَا، فَسُرَّ بِذَلِكَ الْمُسْلِمُونَ وَقَالُوا أَصَبْتَ. وَكَانَ الْمُسْلِمُونَ إِلَى عَلِيٍّ قَرِيبًا، حِينَ رَاجَعَ الأَمْرَ الْمَعْرُوفَ.

Reference	: Sahih al-Bukhari 4240, 4241
In-book reference	: Book 64, Hadith 278
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 546

Narrated `Aisha:

When Khaibar was conquered, we said, "Now we will eat our fill of dates!"

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا حَرَمِيٌّ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عُمَارَةُ، عَنْ عِكْرِمَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ وَلَمَّا فُتِحَتْ خَيْبَرُ قُلْنَا الآنَ نَشْبَعُ مِنَ التَّمْرِ.

Reference : Sahih al-Bukhari 4242
In-book reference : Book 64, Hadith 279
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 547
(deprecated numbering scheme)

Narrated Ibn `Umar:

We did not eat our fill except after we had conquered Khaibar.
حَدَّثَنَا الْحَسَنُ، حَدَّثَنَا قُرَّةُ بْنُ حَبِيبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ مَا شَبِعْنَا حَتَّى فَتَحْنَا خَيْبَرَ.

Reference : Sahih al-Bukhari 4243
In-book reference : Book 64, Hadith 280
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 548
(deprecated numbering scheme)

(39) Chapter: Appointment of a ruler for Khaibar by the Prophet (saws)

(39) باب اسْتِعْمَالُ النَّبِيِّ صلى الله عليه وسلم عَلَى أَهْلِ خَيْبَرَ

(40) Chapter: Prophet’s (saws) dealing with the people of Khaibar

(40) باب مُعَامَلَةُ النَّبِيِّ صلى الله عليه وسلم أَهْلَ خَيْبَرَ

Narrated Abu Sa`id Al-Khudri and Abu Huraira:

Allah's Messenger (ﷺ) appointed a man as the ruler of Khaibar who later brought some Janib (i.e. dates of good quality) to the Prophet. On that, Allah's Messenger (ﷺ) said (to him). "Are all the dates of Khaibar like this?" He said, "No, by Allah, O Allah's Messenger (ﷺ)! But we take one Sa of these (dates of good quality) for two or three Sa's of other dates (of inferior quality)." On that, Allah's Messenger (ﷺ) said, "Do not do so, but first sell the inferior quality dates for money and then with that money, buy Janib."
حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، وَأَبِي، هُرَيْرَةَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم اسْتَعْمَلَ رَجُلاً عَلَى خَيْبَرَ، فَجَاءَهُ بِتَمْرٍ جَنِيبٍ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كُلُّ تَمْرِ خَيْبَرَ هَكَذَا ". فَقَالَ لاَ وَاللَّهِ يَا رَسُولَ اللَّهِ، إِنَّا لَنَأْخُذُ الصَّاعَ مِنْ هَذَا بِالصَّاعَيْنِ {وَالصَّاعَيْنِ} بِالثَّلاَثَةِ. فَقَالَ " لاَ تَفْعَلْ، بِعِ الْجَمْعَ بِالدَّرَاهِمِ، ثُمَّ ابْتَعْ بِالدَّرَاهِمِ جَنِيبًا ".

Reference : Sahih al-Bukhari 4244, 4245
In-book reference : Book 64, Hadith 281
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 549
(deprecated numbering scheme)

Abu Sa`id and Abu Huraira said:

"The Prophet (ﷺ) made the brother of Bani Adi from the Ansar as the ruler of Khaibar.

وَقَالَ عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الْمَجِيدِ، عَنْ سَعِيدٍ، أَنَّ أَبَا سَعِيدٍ، وَأَبَا، هُرَيْرَةَ حَدَّثَاهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم بَعَثَ أَخَا بَنِي عَدِيٍّ مِنَ الأَنْصَارِ إِلَى خَيْبَرَ فَأَمَّرَهُ عَلَيْهَا.

وَعَنْ عَبْدِ الْمَجِيدِ عَنْ أَبِي صَالِحٍ السَّمَّانِ عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ مِثْلَهُ.

Reference : Sahih al-Bukhari 4246, 4247
In-book reference : Book 64, Hadith 282

USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 5, Book 59, Hadith 549

Narrated `Abdullah:

The Prophet (ﷺ) gave (the land of) Khaibar to the Jews (of Khaibar) on condition that they would work on it and cultivate it and they would have half of its yield.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ أَعْطَى النَّبِيُّ صلى الله عليه وسلم خَيْبَرَ الْيَهُودَ أَنْ يَعْمَلُوهَا وَيَزْرَعُوهَا، وَلَهُمْ شَطْرُ مَا يَخْرُجُ مِنْهَا.

Reference : Sahih al-Bukhari 4248
In-book reference : Book 64, Hadith 283
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 5, Book 59, Hadith 550

(41) Chapter: The sheep which qas poisoned (and presented) to the Prophet (saws) at Khaibar

(41) باب الشَّاةِ الَّتِي سُمَّتْ لِلنَّبِيِّ صلى الله عليه وسلم بِخَيْبَرَ

رَوَاهُ عُرْوَةُ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Abu Huraira:

When Khaibar was conquered, a (cooked) sheep containing poison, was given as a present to Allah's Apostle.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنِي سَعِيدٌ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ لَمَّا فُتِحَتْ خَيْبَرُ أُهْدِيَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم شَاةٌ فِيهَا سُمٌّ.

Reference : Sahih al-Bukhari 4249
In-book reference : Book 64, Hadith 284
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 5, Book 59, Hadith 551

(42) Chapter: The Ghazwa of Zaid bin Haritha

(42) باب غَزْوَةُ زَيْدِ بْنِ حَارِثَةَ

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) appointed Usama bin Zaid as the commander of some people. Those people criticized his leadership. The Prophet (ﷺ) said, "If you speak ill of his leadership, you have already spoken ill of his father's leadership before. By Allah, he deserved to be a Commander, and he was one of the most beloved persons to me and now this (i.e. Usama) is one of the most beloved persons to me after him.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ أَمَّرَ رَسُولُ اللَّهِ صلى الله عليه وسلم أُسَامَةَ عَلَى قَوْمٍ، فَطَعَنُوا فِي إِمَارَتِهِ، فَقَالَ " إِنْ تَطْعَنُوا فِي إِمَارَتِهِ، فَقَدْ طَعَنْتُمْ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلِهِ، وَايْمُ اللَّهِ لَقَدْ كَانَ خَلِيقًا لِلإِمَارَةِ، وَإِنْ كَانَ مِنْ أَحَبِّ النَّاسِ إِلَىَّ، وَإِنَّ هَذَا لَمِنْ أَحَبِّ النَّاسِ إِلَىَّ بَعْدَهُ ".

Reference : Sahih al-Bukhari 4250
In-book reference : Book 64, Hadith 285
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 5, Book 59, Hadith 552

(43) Chapter: ‘'Umra Al-Qada’

(43) باب عُمْرَةُ الْقَضَاءِ

ذَكَرَهُ أَنَسٌ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Al-Bara:

When the Prophet (ﷺ) went out for the `Umra in the month of Dhal-Qa'da, the people of Mecca did not allow him to enter Mecca till he agreed to conclude a peace treaty with them by virtue of which he would stay in Mecca for three days only (in the following year). When the agreement was being written, the Muslims wrote: "This is the peace treaty, which Muhammad, Apostle of Allah has concluded." The infidels said (to the Prophet), "We do not agree with you on this, for if we knew that you are Apostle of Allah we would not have prevented you for anything (i.e. entering Mecca, etc.), but you are Muhammad, the son of `Abdullah." Then he said to `Ali, "Erase (the name of) 'Apostle of Allah'." `Ali said, "No, by Allah, I will never erase you (i.e. your name)." Then Allah's Messenger (ﷺ) took the writing sheet...and he did not know a better writing..and he wrote or got it the following written! "This is the peace treaty which Muhammad, the son of `Abdullah, has concluded: "Muhammad should not bring arms into Mecca except sheathed swords, and should not take with him any person of the people of Mecca even if such a person wanted to follow him, and if any of his companions wants to stay in Mecca, he should not forbid him." (In the next year) when the Prophet (ﷺ) entered Mecca and the allowed period of stay elapsed, the infidels came to `Ali and said "Tell your companion (Muhammad) to go out, as the allowed period of his stay has finished." So the Prophet (ﷺ) departed (from Mecca) and the daughter of Hamza followed him shouting "O Uncle, O Uncle!" `Ali took her by the hand and said to Fatima, "Take the daughter of your uncle." So she made her ride (on her horse). (When they reached Medina) `Ali, Zaid and Ja`far quarreled about her. `Ali said, "I took her for she is the daughter of my uncle." Ja`far said, "She is the daughter of my uncle and her aunt is my wife." Zaid said, "She is the daughter of my brother." On that, the Prophet (ﷺ) gave her to her aunt and said, "The aunt is of the same status as the mother." He then said to `Ali, "You are from me, and I am from you," and said to Ja`far, "You resemble me in appearance and character," and said to Zaid, "You are our brother and our freed slave." `Ali said to the Prophet 'Won't you marry the daughter of Hamza?" The Prophet (ﷺ) said, "She is the daughter of my foster brother."

حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ قَالَ لَمَّا اعْتَمَرَ النَّبِيُّ صلى الله عليه وسلم فِي ذِي الْقَعْدَةِ، فَأَبَى أَهْلُ مَكَّةَ أَنْ يَدَعُوهُ يَدْخُلُ مَكَّةَ، حَتَّى قَاضَاهُمْ عَلَى أَنْ يُقِيمَ بِهَا ثَلاَثَةَ أَيَّامٍ، فَلَمَّا كَتَبُوا الْكِتَابَ كَتَبُوا، هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ. قَالُوا لاَ نُقِرُّ بِهَذَا، لَوْ نَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ مَا مَنَعْنَاكَ شَيْئًا، وَلَكِنْ أَنْتَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ. فَقَالَ " أَنَا رَسُولُ اللَّهِ، وَأَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ". ثُمَّ قَالَ لِعَلِيٍّ " امْحُ رَسُولَ اللَّهِ ". قَالَ عَلِيٌّ لاَ وَاللَّهِ لاَ أَمْحُوكَ أَبَدًا. فَأَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْكِتَابَ، وَلَيْسَ يُحْسِنُ يَكْتُبُ، فَكَتَبَ هَذَا مَا قَاضَى مُحَمَّدُ بْنُ عَبْدِ اللَّهِ لاَ يُدْخِلُ مَكَّةَ السِّلاَحَ، إِلاَّ السَّيْفَ فِي الْقِرَابِ، وَأَنْ لاَ يَخْرُجَ مِنْ أَهْلِهَا بِأَحَدٍ، إِنْ أَرَادَ أَنْ يَتْبَعَهُ، وَأَنْ لاَ يَمْنَعَ مِنْ أَصْحَابِهِ أَحَدًا، إِنْ أَرَادَ أَنْ يُقِيمَ بِهَا. فَلَمَّا دَخَلَهَا وَمَضَى الأَجَلُ أَتَوْا عَلِيًّا فَقَالُوا قُلْ لِصَاحِبِكَ اخْرُجْ عَنَّا، فَقَدْ مَضَى الأَجَلُ. فَخَرَجَ النَّبِيُّ صلى الله عليه وسلم فَتَبِعَتْهُ ابْنَةُ حَمْزَةَ تُنَادِي يَا عَمِّ يَا عَمِّ. فَتَنَاوَلَهَا عَلِيٌّ، فَأَخَذَ بِيَدِهَا وَقَالَ لِفَاطِمَةَ ـ عَلَيْهَا السَّلاَمُ ـ دُونَكِ ابْنَةَ عَمِّكِ. حَمَلَتْهَا فَاخْتَصَمَ فِيهَا عَلِيٌّ وَزَيْدٌ وَجَعْفَرٌ. قَالَ عَلِيٌّ أَنَا أَخَذْتُهَا وَهْىَ بِنْتُ عَمِّي. وَقَالَ جَعْفَرٌ ابْنَةُ عَمِّي وَخَالَتُهَا تَحْتِي. وَقَالَ زَيْدٌ ابْنَةُ أَخِي. فَقَضَى بِهَا النَّبِيُّ صلى الله عليه وسلم لِخَالَتِهَا وَقَالَ " الْخَالَةُ بِمَنْزِلَةِ الأُمِّ ". وَقَالَ لِعَلِيٍّ " أَنْتَ مِنِّي وَأَنَا مِنْكَ ". وَقَالَ لِجَعْفَرٍ " أَشْبَهْتَ خَلْقِي وَخُلُقِي ". وَقَالَ لِزَيْدٍ " أَنْتَ أَخُونَا وَمَوْلاَنَا ". وَقَالَ عَلِيٌّ أَلاَ تَتَزَوَّجُ بِنْتَ حَمْزَةَ. قَالَ " إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ ".

Reference	: Sahih al-Bukhari 4251
In-book reference	: Book 64, Hadith 286
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 553

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) set out with the intention of performing `Umra, but the infidels of Quraish intervened between him and the Ka`ba, so the Prophet (ﷺ) slaughtered his Hadi (i.e. sacrificing animals and shaved his head at Al-Hudaibiya and concluded a peace treaty with them (i.e. the infidels) on condition that he would perform the `Umra the next year and that he would not carry arms against them except swords, and would not stay (in Mecca)

more than what they would allow. So the Prophet (ﷺ) performed the `Umra in the following year and according to the peace treaty, he entered Mecca, and when he had stayed there for three days, the infidels ordered him to leave, and he left.

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا سُرَيْجٌ، حَدَّثَنَا فُلَيْحٌ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ، قَالَ حَدَّثَنِي أَبِي، حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ مُعْتَمِرًا، فَحَالَ كُفَّارُ قُرَيْشٍ بَيْنَهُ وَبَيْنَ الْبَيْتِ، فَنَحَرَ هَدْيَهُ، وَحَلَقَ رَأْسَهُ بِالْحُدَيْبِيَةِ، وَقَاضَاهُمْ عَلَى أَنْ يَعْتَمِرَ الْعَامَ الْمُقْبِلَ، وَلاَ يَحْمِلَ سِلاَحًا عَلَيْهِمْ إِلاَّ سُيُوفًا، وَلاَ يُقِيمَ بِهَا إِلاَّ مَا أَحَبُّوا، فَاعْتَمَرَ مِنَ الْعَامِ الْمُقْبِلِ، فَدَخَلَهَا كَمَا كَانَ صَالَحَهُمْ، فَلَمَّا أَنْ أَقَامَ بِهَا ثَلاَثًا أَمَرُوهُ أَنْ يَخْرُجَ، فَخَرَجَ.

Reference	: Sahih al-Bukhari 4252
In-book reference	: Book 64, Hadith 287
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 554

Narrated Mujahid:

`Urwa and I entered the Mosque and found `Abdullah bin `Umar sitting beside the dwelling place of `Aisha. `Urwa asked (Ibn `Umar), "How many `Umras did the Prophet (ﷺ) perform?" Ibn `Umar replied, "Four, one of which was in Rajab." Then we heard `Aisha brushing her teeth whereupon `Urwa said, "O mother of the believers! Don't you hear what Abu `Abdur-Rahman is saying? He is saying that the Prophet performed four `Umra, one of which was in Rajab." `Aisha said, "The Prophet (ﷺ) did not perform any `Umra but he (i.e. Ibn `Umar) witnessed it. And he (the Prophet (ﷺ) ) never did any `Umra in (the month of) Rajab."

حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، قَالَ دَخَلْتُ أَنَا وَعُرْوَةُ بْنُ الزُّبَيْرِ الْمَسْجِدَ، فَإِذَا عَبْدُ اللَّهِ بْنُ عُمَرَ ـ رضى الله عنهما ـ جَالِسٌ إِلَى حُجْرَةِ عَائِشَةَ ثُمَّ قَالَ كَمِ اعْتَمَرَ النَّبِيُّ صلى الله عليه وسلم قَالَ أَرْبَعًا {إِحْدَاهُنَّ فِي رَجَبٍ} ثُمَّ سَمِعْنَا اسْتِنَانَ، عَائِشَةَ قَالَ عُرْوَةُ يَا أُمَّ الْمُؤْمِنِينَ أَلاَ تَسْمَعِينَ مَا يَقُولُ أَبُو عَبْدِ الرَّحْمَنِ إِنَّ النَّبِيَّ صلى الله عليه وسلم اعْتَمَرَ أَرْبَعَ عُمَرٍ. فَقَالَتْ مَا اعْتَمَرَ النَّبِيُّ صلى الله عليه وسلم عُمْرَةً إِلاَّ وَهْوَ شَاهِدُهُ، وَمَا اعْتَمَرَ فِي رَجَبٍ قَطُّ.

Reference	: Sahih al-Bukhari 4253, 4254
In-book reference	: Book 64, Hadith 288
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 555

Narrated Ibn Abi `Aufa:

When Allah's Messenger (ﷺ) performed the `Umra (which he performed in the year following the treaty of Al-Hudaibiya) we were screening Allah's Messenger (ﷺ) from the infidels and their boys lest they should harm him.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، سَمِعَ ابْنَ أَبِي أَوْفَى، يَقُولُ لَمَّا اعْتَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم سَتَرْنَاهُ مِنْ غِلْمَانِ الْمُشْرِكِينَ وَمِنْهُمْ، أَنْ يُؤْذُوا رَسُولَ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 4255
In-book reference	: Book 64, Hadith 289
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 556

Narrated Ibn `Abbas:

When Allah's Messenger (ﷺ) and his companions arrived (at Mecca), the pagans said, "There have come to you a group of people who have been weakened by the fever of Yathrib (i.e. Medina)." So the Prophet (ﷺ) ordered his companions to do Ramal (i.e. fast walking) in the first three rounds of Tawaf around the Ka`ba and to walk in between the two corners (i.e. the black stone and the Yemenite corner). The only cause which prevented the Prophet (ﷺ) from ordering them to do Ramal in all the rounds of Tawaf, was that he pitied them.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ ـ هُوَ ابْنُ زَيْدٍ ـ عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَصْحَابُهُ فَقَالَ الْمُشْرِكُونَ إِنَّهُ يَقْدَمُ عَلَيْكُمْ وَفْدٌ وَهَنَهُمْ حُمَّى يَثْرِبَ. وَأَمَرَهُمُ النَّبِيُّ صلى الله عليه وسلم أَنْ يَرْمُلُوا الأَشْوَاطَ الثَّلاَثَةَ، وَأَنْ يَمْشُوا مَا بَيْنَ الرُّكْنَيْنِ، وَلَمْ يَمْنَعْهُ أَنْ يَأْمُرَهُمْ أَنْ يَرْمُلُوا الأَشْوَاطَ كُلَّهَا إِلاَّ الإِبْقَاءُ عَلَيْهِمْ. وَزَادَ ابْنُ سَلَمَةَ عَنْ أَيُّوبَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ لَمَّا قَدِمَ النَّبِيُّ صلى الله عليه وسلم لِعَامِهِ الَّذِي اسْتَأْمَنَ قَالَ ارْمُلُوا لِيَرَى الْمُشْرِكُونَ قُوَّتَهُمْ، وَالْمُشْرِكُونَ مِنْ قِبَلِ قُعَيْقِعَانَ.

Reference	: Sahih al-Bukhari 4256
In-book reference	: Book 64, Hadith 290
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 557

Narrated Ibn `Abbas:

The Prophet (ﷺ) hastened in going around the Ka`ba and between the Safa and Marwa in order to show the pagans his strength. Ibn `Abbas added, "When the Prophet (ﷺ) arrived (at Mecca) in the year of peace (following that of Al-Hudaibiya treaty with the pagans of Mecca), he (ordered his companions) to do Ramal in order to show their strength to the pagans and the pagans were watching (the Muslims) from (the hill of) Quaiqan.

حَدَّثَنِي مُحَمَّدٌ، عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ إِنَّمَا سَعَى النَّبِيُّ صلى الله عليه وسلم بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ لِيُرِيَ الْمُشْرِكِينَ قُوَّتَهُ.

Reference	: Sahih al-Bukhari 4257
In-book reference	: Book 64, Hadith 291
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 558

Narrated Ibn `Abbas:

The Prophet (ﷺ) married Maimuna while he was in the state of lhram but he consummated that marriage after finishing that state. Maimuna died at Saraf (i.e. a place near Mecca).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ تَزَوَّجَ النَّبِيُّ صلى الله عليه وسلم مَيْمُونَةَ وَهْوَ مُحْرِمٌ، وَبَنَى بِهَا وَهْوَ حَلاَلٌ وَمَاتَتْ بِسَرِفَ.

Reference	: Sahih al-Bukhari 4258
In-book reference	: Book 64, Hadith 292
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 559

Ibn `Abbas added:

The Prophet married Maimuna during the `Umrat-al-Qada' (i.e. the `Umra performed in lieu of the `Umra which the Prophet (ﷺ) could not perform because the pagans, prevented him to perform that `Umra).

وَزَادَ ابْنُ إِسْحَاقَ حَدَّثَنِي ابْنُ أَبِي نَجِيحٍ، وَأَبَانُ بْنُ صَالِحٍ، عَنْ عَطَاءٍ، وَمُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ تَزَوَّجَ النَّبِيُّ صلى الله عليه وسلم مَيْمُونَةَ فِي عُمْرَةِ الْقَضَاءِ.

Reference	: Sahih al-Bukhari 4259
In-book reference	: Book 64, Hadith 293
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 559

(44) Chapter: The expedition of Mu`tah to the land of Syria

(44) باب غَزْوَةُ مُوتَةَ مِنْ أَرْضِ الشَّأْمِ

Narrated Nafi`:

Ibn `Umar informed me that on the day (of Mu'tah) he stood beside Ja`far who was dead (i.e. killed in the battle), and he counted fifty wounds in his body, caused by stabs or strokes, and none of those wounds was in his back.
حَدَّثَنَا أَحْمَدُ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرٍو، عَنِ ابْنِ أَبِي هِلاَلٍ، قَالَ وَأَخْبَرَنِي نَافِعٌ، أَنَّ ابْنَ عُمَرَ، أَخْبَرَهُ أَنَّهُ، وَقَفَ عَلَى جَعْفَرٍ يَوْمَئِذٍ وَهْوَ قَتِيلٌ، فَعَدَدْتُ بِهِ خَمْسِينَ بَيْنَ طَعْنَةٍ وَضَرْبَةٍ، لَيْسَ مِنْهَا شَىْءٌ فِي دُبُرِهِ. يَعْنِي فِي ظَهْرِهِ.

Reference	: Sahih al-Bukhari 4260
In-book reference	: Book 64, Hadith 294
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 560

`Abdullah bin `Umar said:

"Allah's Messenger (ﷺ) appointed Zaid bin Haritha as the commander of the army during the Ghazwa of Mu'tah and said, "If Zaid is martyred, Ja`far should take over his position, and if Ja`far is martyred, `Abdullah bin Rawaha should take over his position.' " `Abdulla-h bin `Umar further said, "I was present amongst them in that battle and we searched for Ja`far bin Abi Talib and found his body amongst the bodies of the martyred ones, and found over ninety wounds over his body, caused by stabs or shots (of arrows).

أَخْبَرَنَا أَحْمَدُ بْنُ أَبِي بَكْرٍ، حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ أَمَّرَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي غَزْوَةِ مُوتَةَ زَيْدَ بْنَ حَارِثَةَ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنْ قُتِلَ زَيْدٌ فَجَعْفَرٌ، وَإِنْ قُتِلَ جَعْفَرٌ فَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ ". قَالَ عَبْدُ اللَّهِ كُنْتُ فِيهِمْ فِي تِلْكَ الْغَزْوَةِ فَالْتَمَسْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ، فَوَجَدْنَاهُ فِي الْقَتْلَى، وَوَجَدْنَا مَا فِي جَسَدِهِ بِضْعًا وَتِسْعِينَ مِنْ طَعْنَةٍ وَرَمْيَةٍ.

Reference	: Sahih al-Bukhari 4261
In-book reference	: Book 64, Hadith 295
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 560

Narrated Anas:

The Prophet (ﷺ) had informed the people of the martyrdom of Zaid, Ja`far and Ibn Rawaha before the news of their death reached. The Prophet (ﷺ) said, "Zaid took the flag (as the commander of the army) and was martyred, then Ja`far took it and was martyred, and then Ibn Rawaha took it and was martyred." At that time the Prophet's eyes were shedding tears. He added, "Then the flag was taken by a Sword amongst the Swords of Allah (i.e. Khalid) and Allah made them (i.e. the Muslims) victorious."
حَدَّثَنَا أَحْمَدُ بْنُ وَاقِدٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم نَعَى زَيْدًا وَجَعْفَرًا وَابْنَ رَوَاحَةَ لِلنَّاسِ، قَبْلَ أَنْ يَأْتِيَهُمْ خَبَرُهُمْ فَقَالَ " أَخَذَ الرَّايَةَ زَيْدٌ فَأُصِيبَ، ثُمَّ أَخَذَ جَعْفَرٌ فَأُصِيبَ، ثُمَّ أَخَذَ ابْنُ رَوَاحَةَ فَأُصِيبَ ـ وَعَيْنَاهُ تَذْرِفَانِ ـ حَتَّى أَخَذَ الرَّايَةَ سَيْفٌ مِنْ سُيُوفِ اللَّهِ حَتَّى فَتَحَ اللَّهُ عَلَيْهِمْ ".

Reference	: Sahih al-Bukhari 4262
In-book reference	: Book 64, Hadith 296
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 561

Narrated `Amra:

I heard `Aisha saying, "When the news of the martyrdom of Ibn Haritha, Ja`far bin Abi Talib and `Abdullah bin Rawaka reached, Allah's Messenger (ﷺ) sat with sorrow explicit on his face." `Aisha added, "I was then peeping through a chink in the door. A man came to him and said, "O Allah's Messenger (ﷺ)! The women of Ja`far are crying.' Thereupon the Prophet (ﷺ) told him to forbid them to do so. So the man went away and returned saying,

"I forbade them but they did not listen to me." The Prophet (ﷺ) ordered him again to go (and forbid them). He went again and came saying, 'By Allah, they overpowered me (i.e. did not listen to me)." `Aisha said that Allah's Messenger (ﷺ) said (to him), "Go and throw dust into their mouths." Aisha added, "I said, May Allah put your nose in the dust! By Allah, neither have you done what you have been ordered, nor have you relieved Allah's Messenger (ﷺ) from trouble."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، قَالَ أَخْبَرَتْنِي عَمْرَةُ، قَالَتْ سَمِعْتُ عَائِشَةَ ـ رضى الله عنها ـ تَقُولُ لَمَّا جَاءَ قَتْلُ ابْنِ حَارِثَةَ وَجَعْفَرِ بْنِ أَبِي طَالِبٍ وَعَبْدِ اللَّهِ بْنِ رَوَاحَةَ ـ رضى الله عنهم ـ جَلَسَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُعْرَفُ فِيهِ الْحُزْنُ ـ قَالَتْ عَائِشَةُ ـ وَأَنَا أَطَّلِعُ مِنْ صَائِرِ الْبَابِ ـ تَعْنِي مِنْ شَقِّ الْبَابِ ـ فَأَتَاهُ رَجُلٌ فَقَالَ أَىْ رَسُولَ اللَّهِ إِنَّ نِسَاءَ جَعْفَرٍ قَالَ وَذَكَرَ بُكَاءَهُنَّ، فَأَمَرَهُ أَنْ يَنْهَاهُنَّ قَالَ فَذَهَبَ الرَّجُلُ ثُمَّ أَتَى فَقَالَ قَدْ نَهَيْتُهُنَّ. وَذَكَرَ أَنَّهُ لَمْ يُطِعْنَهُ قَالَ فَأَمَرَ أَيْضًا فَذَهَبَ ثُمَّ أَتَى فَقَالَ وَاللَّهِ لَقَدْ غَلَبْنَنَا. فَزَعَمَتْ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " فَاحْثُ فِي أَفْوَاهِهِنَّ مِنَ التُّرَابِ " قَالَتْ عَائِشَةُ فَقُلْتُ أَرْغَمَ اللَّهُ أَنْفَكَ، فَوَاللَّهِ مَا أَنْتَ تَفْعَلُ، وَمَا تَرَكْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم مِنَ الْعَنَاءِ.

Reference	: Sahih al-Bukhari 4263
In-book reference	: Book 64, Hadith 297
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 562

Narrated 'Amir:

Whenever Ibn `Umar greeted the son of Ja`far, he used to say (to him), "Assalam 'Alaika (i.e. peace be on you) O the son of two-winged person."

حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ، حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ عَامِرٍ، قَالَ كَانَ ابْنُ عُمَرَ إِذَا حَيَّا ابْنَ جَعْفَرٍ قَالَ السَّلاَمُ عَلَيْكَ يَا ابْنَ ذِي الْجَنَاحَيْنِ.

Reference	: Sahih al-Bukhari 4264
In-book reference	: Book 64, Hadith 298
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 563

Narrated Khalid bin Al-Walid:

On the day (of the battle of) Mu'tah, nine swords were broken in my hand, and nothing was left in my hand except a Yemenite sword of mine.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ سَمِعْتُ خَالِدَ بْنَ الْوَلِيدِ، يَقُولُ لَقَدِ انْقَطَعَتْ فِي يَدِي يَوْمَ مُوتَةَ تِسْعَةُ أَسْيَافٍ، فَمَا بَقِيَ فِي يَدِي إِلاَّ صَفِيحَةٌ يَمَانِيَةٌ.

Reference	: Sahih al-Bukhari 4265
In-book reference	: Book 64, Hadith 299
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 564

Narrated Khalid bin Al-Walid:

On the day of Mu'tah, nine swords were broken in my hand and only a Yemenite sword of mine remained in my hand.

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، قَالَ حَدَّثَنِي قَيْسٌ، قَالَ سَمِعْتُ خَالِدَ بْنَ الْوَلِيدِ، يَقُولُ لَقَدْ دُقَّ فِي يَدِي يَوْمَ مُوتَةَ تِسْعَةُ أَسْيَافٍ، وَصَبَرَتْ فِي يَدِي صَفِيحَةٌ لِي يَمَانِيَةٌ.

Reference	: Sahih al-Bukhari 4266
In-book reference	: Book 64, Hadith 300
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 565

Narrated An-Nu`man bin Bashir:

`Abdullah bin Rawaha fell down unconscious and his sister `Amra started crying and was saying loudly, "O Jabala! Oh so-and-so! Oh so-and-so! and went on calling him by his (good) qualities one by one). When he came to his senses, he said (to his sister), "When-ever you said something, I was asked, 'Are you really so (i.e. as she says)?"

حَدَّثَنِي عِمْرَانُ بْنُ مَيْسَرَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ عَامِرٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ ـ رضى الله عنهما ـ قَالَ أُغْمِيَ عَلَى عَبْدِ اللَّهِ بْنِ رَوَاحَةَ، فَجَعَلَتْ أُخْتُهُ عَمْرَةُ تَبْكِي وَاجَبَلاَهْ وَاكَذَا وَاكَذَا. تُعَدِّدُ عَلَيْهِ فَقَالَ حِينَ أَفَاقَ مَا قُلْتِ شَيْئًا إِلاَّ قِيلَ لِي آنْتَ كَذَلِكَ.

Reference	: Sahih al-Bukhari 4267
In-book reference	: Book 64, Hadith 301
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 566

Narrated Ash Shabi:

An Nu`man bin Bashir said, "Abdullah bin Rawaha fell down unconscious.." (and mentioned the above Hadith adding, "Thereupon, when he died she (i.e. his sister) did not weep over him."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْثَرٌ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ أُغْمِيَ عَلَى عَبْدِ اللَّهِ بْنِ رَوَاحَةَ بِهَذَا، فَلَمَّا مَاتَ لَمْ تَبْكِ عَلَيْهِ.

Reference	: Sahih al-Bukhari 4268
In-book reference	: Book 64, Hadith 302
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 567

(45) Chapter: The dispatch of Usama bin Zaid to Al-Huraqat

(45) باب بَعْثُ النَّبِيِّ صلى الله عليه وسلم أُسَامَةَ بْنَ زَيْدٍ إِلَى الْحُرَقَاتِ مِنْ جُهَيْنَةَ

Narrated Usama bin Zaid:

Allah's Messenger (ﷺ) sent us towards Al-Huruqa, and in the morning we attacked them and defeated them. I and an Ansari man followed a man from among them and when we took him over, he said, "La ilaha illal-Lah." On hearing that, the Ansari man stopped, but I killed him by stabbing him with my spear. When we returned, the Prophet (ﷺ) came to know about that and he said, "O Usama! Did you kill him after he had said "La ilaha ilal-Lah?" I said, "But he said so only to save himself." The Prophet (ﷺ) kept on repeating that so often that I wished I had not embraced Islam before that day.

حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا حُصَيْنٌ، أَخْبَرَنَا أَبُو ظَبْيَانَ، قَالَ سَمِعْتُ أُسَامَةَ بْنَ زَيْدٍ ـ رضى الله عنهما ـ يَقُولُ بَعَثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى الْحُرَقَةِ، فَصَبَّحْنَا الْقَوْمَ فَهَزَمْنَاهُمْ وَلَحِقْتُ أَنَا وَرَجُلٌ مِنَ الأَنْصَارِ رَجُلاً مِنْهُمْ، فَلَمَّا غَشِينَاهُ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ. فَكَفَّ الأَنْصَارِيُّ، فَطَعَنْتُهُ بِرُمْحِي حَتَّى قَتَلْتُهُ، فَلَمَّا قَدِمْنَا بَلَغَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " يَا أُسَامَةُ أَقَتَلْتَهُ بَعْدَ مَا قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ " قُلْتُ كَانَ مُتَعَوِّذًا. فَمَا زَالَ يُكَرِّرُهَا حَتَّى تَمَنَّيْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذَلِكَ الْيَوْمِ.

Reference	: Sahih al-Bukhari 4269
In-book reference	: Book 64, Hadith 303
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 568

Narrated Salama bin Al-Akwa`:

I fought in seven Ghazwat (i.e. battles) along with the Prophet (ﷺ) and fought in nine battles, fought by armies dispatched by the Prophet. Once Abu Bakr was our commander and at another time, Usama was our commander.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، قَالَ سَمِعْتُ سَلَمَةَ بْنَ الأَكْوَعِ، يَقُولُ غَزَوْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم سَبْعَ غَزَوَاتٍ، وَخَرَجْتُ فِيمَا يَبْعَثُ مِنَ الْبُعُوثِ تِسْعَ غَزَوَاتٍ، مَرَّةً عَلَيْنَا أَبُو بَكْرٍ، وَمَرَّةً عَلَيْنَا أُسَامَةُ.

Reference	: Sahih al-Bukhari 4270
In-book reference	: Book 64, Hadith 304
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 569

Narrated Salama (in another narration):

I fought seven Ghazwat (i.e. battles) along with the Prophet (ﷺ) and also fought in nine battles, fought by armies sent by the Prophet (ﷺ) . Once Abu Bakr was our commander and another time, Usama was (our commander).

وَقَالَ عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ حَدَّثَنَا أَبِي، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، قَالَ سَمِعْتُ سَلَمَةَ، يَقُولُ غَزَوْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم سَبْعَ غَزَوَاتٍ، وَخَرَجْتُ فِيمَا يَبْعَثُ مِنَ الْبَعْثِ تِسْعَ غَزَوَاتٍ، عَلَيْنَا مَرَّةً أَبُو بَكْرٍ، وَمَرَّةً أُسَامَةُ.

Reference	: Sahih al-Bukhari 4271
In-book reference	: Book 64, Hadith 305
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 569

Narrated Salama bin Al-Akwa`:

I fought in nine Ghazwa-t along with the Prophet, I also fought along with Ibn Haritha when the Prophet made him our commander.

حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ، حَدَّثَنَا يَزِيدُ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ ـ رضى الله عنه ـ قَالَ غَزَوْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم سَبْعَ غَزَوَاتٍ، وَغَزَوْتُ مَعَ ابْنِ حَارِثَةَ اسْتَعْمَلَهُ عَلَيْنَا.

Reference	: Sahih al-Bukhari 4272
In-book reference	: Book 64, Hadith 306
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 570

Narrated Yazid bin Abi Ubaid:

Salama bin Al-Akwa` said, "I fought in seven Ghazwat along with the Prophet." He then mentioned Khaibar, Al-Hudaibiya, the day (i.e. battle) of Hunain and the day of Al-Qurad. I forgot the names of the other Ghazwat.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ، قَالَ غَزَوْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم سَبْعَ غَزَوَاتٍ. فَذَكَرَ خَيْبَرَ وَالْحُدَيْبِيَةَ وَيَوْمَ حُنَيْنٍ وَيَوْمَ الْقَرَدِ. قَالَ يَزِيدُ وَنَسِيتُ بَقِيَّتَهُمْ.

Reference	: Sahih al-Bukhari 4273
In-book reference	: Book 64, Hadith 307
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 571

(46) Chapter: Ghazwa of Al-Fath (46) باب غَزْوَةِ الْفَتْحِ

وَمَا بَعَثَ حَاطِبُ بْنُ أَبِي بَلْتَعَةَ إِلَى أَهْلِ مَكَّةَ يُخْبِرُهُمْ بِغَزْوِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated `Ali:

Allah's Messenger (ﷺ) sent me, Az-Zubair and Al-Miqdad saying, "Proceed till you reach Rawdat Khakh where there is a lady carrying a letter, and take that (letter) from her." So we proceeded on our way with our horses galloping till we reached the Rawda, and there we found the lady and said to her, "Take out the letter." She said, "I have no letter." We said, "Take out the letter, or else we will take off your clothes." So she took it out of her braid,

and we brought the letter to Allah's Messenger (ﷺ) . The letter was addressed from Hatib, bin Abi Balta'a to some pagans of Mecca, telling them about what Allah's Apostle intended to do. Allah's Messenger (ﷺ) said, "O Hatib! What is this?" Hatib replied, "O Allah's Apostle! Do not make a hasty decision about me. I was a person not belonging to Quraish but I was an ally to them from outside and had no blood relation with them, and all the Emigrants who were with you, have got their kinsmen (in Mecca) who can protect their families and properties. So I liked to do them a favor so that they might protect my relatives as I have no blood relation with them. I did not do this to renegade from my religion (i.e. Islam) nor did I do it to choose Heathenism after Islam." Allah's Messenger (ﷺ) said to his companions." As regards him, he (i.e. Hatib) has told you the truth." `Umar said, "O Allah's Messenger (ﷺ)! Allow me to chop off the head of this hypocrite!" The Prophet (ﷺ) said, "He (i.e. Hatib) has witnessed the Badr battle (i.e. fought in it) and what could tell you, perhaps Allah looked at those who witnessed Badr and said, "O the people of Badr (i.e. Badr Muslim warriors), do what you like, for I have forgiven you. "Then Allah revealed the Sura:-- "O you who believe! Take not my enemies And your enemies as friends offering them (Your) love even though they have disbelieved in that Truth (i.e. Allah, Prophet Muhammad and this Qur'an) which has come to you ....(to the end of Verse)....(And whosoever of you (Muslims) does that, then indeed he has gone (far) astray (away) from the Straight Path." (60.1

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، قَالَ أَخْبَرَنِي الْحَسَنُ بْنُ مُحَمَّدٍ، أَنَّهُ سَمِعَ عُبَيْدَ اللَّهِ بْنَ أَبِي رَافِعٍ، يَقُولُ سَمِعْتُ عَلِيًّا ـ رضى الله عنه ـ يَقُولُ بَعَثَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم أَنَا وَالزُّبَيْرَ وَالْمِقْدَادَ فَقَالَ " انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخٍ، فَإِنَّ بِهَا ظَعِينَةً مَعَهَا كِتَابٌ، فَخُذُوا مِنْهَا ". قَالَ فَانْطَلَقْنَا تَعَادَى بِنَا خَيْلُنَا حَتَّى أَتَيْنَا الرَّوْضَةَ، فَإِذَا نَحْنُ بِالظَّعِينَةِ قُلْنَا لَهَا أَخْرِجِي الْكِتَابَ. قَالَتْ مَا مَعِي كِتَابٌ. فَقُلْنَا لَتُخْرِجِنَّ الْكِتَابَ أَوْ لَنُلْقِيَنَّ الثِّيَابَ، قَالَ فَأَخْرَجَتْهُ مِنْ عِقَاصِهَا، فَأَتَيْنَا بِهِ رَسُولَ اللَّهِ صلى الله عليه وسلم فَإِذَا فِيهِ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى نَاسٍ بِمَكَّةَ مِنَ الْمُشْرِكِينَ، يُخْبِرُهُمْ بِبَعْضِ أَمْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا حَاطِبُ مَا هَذَا ". قَالَ يَا رَسُولَ اللَّهِ لاَ تَعْجَلْ عَلَىَّ، إِنِّي كُنْتُ امْرَأً مُلْصَقًا فِي قُرَيْشٍ ـ يَقُولُ كُنْتُ حَلِيفًا وَلَمْ أَكُنْ مِنْ أَنْفُسِهَا ـ وَكَانَ مَنْ مَعَكَ مِنَ الْمُهَاجِرِينَ مَنْ لَهُمْ قَرَابَاتٌ، يَحْمُونَ أَهْلِيهِمْ وَأَمْوَالَهُمْ، فَأَحْبَبْتُ إِذْ فَاتَنِي ذَلِكَ مِنَ النَّسَبِ فِيهِمْ أَنْ أَتَّخِذَ عِنْدَهُمْ يَدًا يَحْمُونَ قَرَابَتِي، وَلَمْ أَفْعَلْهُ ارْتِدَادًا عَنْ دِينِي، وَلاَ رِضًا بِالْكُفْرِ بَعْدَ الإِسْلاَمِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَا إِنَّهُ قَدْ صَدَقَكُمْ ". فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ دَعْنِي أَضْرِبْ عُنُقَ هَذَا الْمُنَافِقِ. فَقَالَ " إِنَّهُ قَدْ شَهِدَ بَدْرًا، وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ اطَّلَعَ عَلَى مَنْ شَهِدَ بَدْرًا قَالَ اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ ". فَأَنْزَلَ اللَّهُ السُّورَةَ {يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِمْ بِالْمَوَدَّةِ} إِلَى قَوْلِهِ {فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ }.

Reference	: Sahih al-Bukhari 4274
In-book reference	: Book 64, Hadith 308
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 572

(47) Chapter: The Ghazwa of Al-Fath during Ramadan (47) باب غَزْوَةِ الْفَتْحِ فِي رَمَضَانَ

Narrated Ubaidullah bin `Abdullah bin `Utba:

Ibn `Abbas said, Allah's Messenger (ﷺ) fought the Ghazwa (i.e. battles of Al-Fath during Ramadan." Narrated Az-Zuhri: Ibn Al-Musaiyab (also) said the same. Ibn `Abbas added, "The Prophet (ﷺ) fasted and when he reached Al-Kadid, a place where there is water between Kudaid and 'Usfan, he broke his fast and did not fast afterwards till the whole month had passed away.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ ابْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم غَزَا غَزْوَةَ الْفَتْحِ فِي رَمَضَانَ. قَالَ وَسَمِعْتُ ابْنَ الْمُسَيَّبِ يَقُولُ مِثْلَ ذَلِكَ. وَعَنْ عُبَيْدِ اللَّهِ أَنَّ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ صَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى إِذَا بَلَغَ الْكَدِيدَ ـ الْمَاءَ الَّذِي بَيْنَ قُدَيْدٍ وَعُسْفَانَ ـ أَفْطَرَ، فَلَمْ يَزَلْ مُفْطِرًا حَتَّى انْسَلَخَ الشَّهْرُ.

Reference : Sahih al-Bukhari 4275
In-book reference : Book 64, Hadith 309
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 573
(deprecated numbering scheme)

Narrated Ibn `Abbas:

The Prophet (ﷺ) left Medina (for Mecca) in the company of ten-thousand (Muslim warriors) in (the month of) Ramadan, and that was eight and a half years after his migration to Medina. He and the Muslims who were with him, proceeded on their way to Mecca. He was fasting and they were fasting, but when they reached a place called Al-Kadid which was a place of water between 'Usfan and Kudaid, he broke his fast and so did they. (Az-Zuhri said, "One should take the last action of Allah's Messenger (ﷺ) and leave his early action (while taking a verdict.")

حَدَّثَنِي مَحْمُودٌ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنِي مَعْمَرٌ، قَالَ أَخْبَرَنِي الزُّهْرِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم خَرَجَ فِي رَمَضَانَ مِنَ الْمَدِينَةِ، وَمَعَهُ عَشَرَةُ آلاَفٍ، وَذَلِكَ عَلَى رَأْسِ ثَمَانِ سِنِينَ وَنِصْفٍ مِنْ مَقْدَمِهِ الْمَدِينَةَ، فَسَارَ هُوَ وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ إِلَى مَكَّةَ، يَصُومُ وَيَصُومُونَ حَتَّى بَلَغَ الْكَدِيدَ ـ وَهْوَ مَاءٌ بَيْنَ عُسْفَانَ وَقُدَيْدٍ ـ أَفْطَرَ وَأَفْطَرُوا. قَالَ الزُّهْرِيُّ وَإِنَّمَا يُؤْخَذُ مِنْ أَمْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم الآخِرُ فَالآخِرُ.

Reference : Sahih al-Bukhari 4276
In-book reference : Book 64, Hadith 310
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 574
(deprecated numbering scheme)

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) set out towards Hunain in the month of Ramadan and some of the people were fasting while some others were not fasting, and when the Prophet (ﷺ) mounted his she-camel, he asked for a tumbler of milk or water and put it on the palm of his hand or on his she-camel and then the people looked at him; and those who were not fasting told those who were fasting, to break their fast (i.e. as the Prophet (ﷺ) had done so).

حَدَّثَنِي عَيَّاشُ بْنُ الْوَلِيدِ، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ خَرَجَ النَّبِيُّ صلى الله عليه وسلم فِي رَمَضَانَ إِلَى حُنَيْنٍ، وَالنَّاسُ مُخْتَلِفُونَ فَصَائِمٌ وَمُفْطِرٌ، فَلَمَّا اسْتَوَى عَلَى رَاحِلَتِهِ دَعَا بِإِنَاءٍ مِنْ لَبَنٍ أَوْ مَاءٍ، فَوَضَعَهُ عَلَى رَاحَتِهِ أَوْ عَلَى رَاحِلَتِهِ، ثُمَّ نَظَرَ إِلَى النَّاسِ فَقَالَ الْمُفْطِرُونَ لِلصُّوَّامِ أَفْطِرُوا.

Reference : Sahih al-Bukhari 4277
In-book reference : Book 64, Hadith 311
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 575
(deprecated numbering scheme)

Ibn `Abbas added:

"The Prophet (ﷺ) went (to Hunain) in the year of the Conquest (of Mecca).

وَقَالَ عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ خَرَجَ النَّبِيُّ صلى الله عليه وسلم عَامَ الْفَتْحِ. وَقَالَ حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 4278
In-book reference : Book 64, Hadith 312
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 575
(deprecated numbering scheme)

Narrated Tawus:

Ibn `Abbas said, "Allah's Messenger (ﷺ) travelled in the month of Ramadan and he fasted till he reached (a place called) 'Usfan, then he asked for a tumbler of water and drank it by the daytime so that the people might see him. He

broke his fast till he reached Mecca." Ibn `Abbas used to say, "Allah's Apostle fasted and sometimes did not fast while traveling, so one may fast or may not (on journeys)"

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ سَافَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي رَمَضَانَ، فَصَامَ حَتَّى بَلَغَ عُسْفَانَ، ثُمَّ دَعَا بِإِنَاءٍ مِنْ مَاءٍ فَشَرِبَ نَهَارًا، لِيُرِيَهُ النَّاسَ، فَأَفْطَرَ حَتَّى قَدِمَ مَكَّةَ. قَالَ وَكَانَ ابْنُ عَبَّاسٍ يَقُولُ صَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي السَّفَرِ وَأَفْطَرَ، فَمَنْ شَاءَ صَامَ، وَمَنْ شَاءَ أَفْطَرَ.

Reference	: Sahih al-Bukhari 4279
In-book reference	: Book 64, Hadith 313
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 576

(48) Chapter: Where did the Prophet (saws) fix the flag on the day of the conquest of Makkah?

(48) باب أَيْنَ رَكَزَ النَّبِيُّ صلى الله عليه وسلم الرَّايَةَ يَوْمَ الْفَتْحِ

Narrated Hisham's father:

When Allah's Messenger (ﷺ) set out (towards Mecca) during the year of the Conquest (of Mecca) and this news reached (the infidels of Quraish), Abu Sufyan, Hakim bin Hizam and Budail bin Warqa came out to gather information about Allah's Messenger (ﷺ) , They proceeded on their way till they reached a place called Marr-az-Zahran (which is near Mecca). Behold! There they saw many fires as if they were the fires of `Arafat. Abu Sufyan said, "What is this? It looked like the fires of `Arafat." Budail bin Warqa' said, "Banu `Amr are less in number than that." Some of the guards of Allah's Messenger (ﷺ) saw them and took them over, caught them and brought them to Allah's Messenger (ﷺ). Abu Sufyan embraced Islam. When the Prophet (ﷺ) proceeded, he said to Al-Abbas, "Keep Abu Sufyan standing at the top of the mountain so that he would look at the Muslims. So Al-`Abbas kept him standing (at that place) and the tribes with the Prophet (ﷺ) started passing in front of Abu Sufyan in military batches. A batch passed and Abu Sufyan said, "O `Abbas Who are these?" `Abbas said, "They are (Banu) Ghifar." Abu Sufyan said, I have got nothing to do with Ghifar." Then (a batch of the tribe of) Juhaina passed by and he said similarly as above. Then (a batch of the tribe of) Sa`d bin Huzaim passed by and he said similarly as above. then (Banu) Sulaim passed by and he said similarly as above. Then came a batch, the like of which Abu Sufyan had not seen. He said, "Who are these?" `Abbas said, "They are the Ansar headed by Sa`d bin Ubada, the one holding the flag." Sa`d bin Ubada said, "O Abu Sufyan! Today is the day of a great battle and today (what is prohibited in) the Ka`ba will be permissible." Abu Sufyan said., "O `Abbas! How excellent the day of destruction is! "Then came another batch (of warriors) which was the smallest of all the batches, and in it there was Allah's Messenger (ﷺ) and his companions and the flag of the Prophet (ﷺ) was carried by Az-Zubair bin Al Awwam. When Allah's Messenger (ﷺ) passed by Abu Sufyan, the latter said, (to the Prophet), "Do you know what Sa`d bin 'Ubada said?" The Prophet (ﷺ) said, "What did he say?" Abu Sufyan said, "He said so-and-so." The Prophet (ﷺ) said, "Sa`d told a lie, but today Allah will give superiority to the Ka`ba and today the Ka`ba will be covered with a (cloth) covering." Allah's Messenger (ﷺ) ordered that his flag be fixed at Al-Hajun. Narrated `Urwa: Nafi` bin Jubair bin Mut`im said, "I heard Al-Abbas saying to Az-Zubair bin Al- `Awwam, 'O Abu `Abdullah ! Did Allah's Messenger (ﷺ) order you to fix the flag here?' " Allah's Messenger (ﷺ) ordered Khalid bin Al-Walid to enter Mecca from its upper part from Ka'da while the Prophet (ﷺ) himself entered from Kuda. Two men from the cavalry of Khalid bin Al-Wahd named Hubaish bin Al-Ash'ar and Kurz bin Jabir Al-Fihri were martyred on that day.

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ لَمَّا سَارَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَامَ الْفَتْحِ فَبَلَغَ ذَلِكَ قُرَيْشًا، خَرَجَ أَبُو سُفْيَانَ بْنُ حَرْبٍ وَحَكِيمُ بْنُ حِزَامٍ وَبُدَيْلُ بْنُ وَرْقَاءَ يَلْتَمِسُونَ الْخَبَرَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَقْبَلُوا يَسِيرُونَ حَتَّى أَتَوْا مَرَّ الظَّهْرَانِ، فَإِذَا هُمْ بِنِيرَانٍ كَأَنَّهَا نِيرَانُ عَرَفَةَ، فَقَالَ أَبُو سُفْيَانَ مَا هَذِهِ لَكَأَنَّهَا نِيرَانُ عَرَفَةَ. فَقَالَ بُدَيْلُ بْنُ وَرْقَاءَ نِيرَانُ بَنِي عَمْرٍو. فَقَالَ أَبُو سُفْيَانَ عَمْرٌو أَقَلُّ مِنْ ذَلِكَ. فَرَآهُمْ نَاسٌ مِنْ حَرَسِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَدْرَكُوهُمْ فَأَخَذُوهُمْ، فَأَتَوْا بِهِمْ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَسْلَمَ أَبُو سُفْيَانَ، فَلَمَّا سَارَ قَالَ لِلْعَبَّاسِ " احْبِسْ أَبَا سُفْيَانَ عِنْدَ حَطْمِ الْخَيْلِ حَتَّى يَنْظُرَ إِلَى الْمُسْلِمِينَ ". فَحَبَسَهُ الْعَبَّاسُ، فَجَعَلَتِ الْقَبَائِلُ تَمُرُّ مَعَ النَّبِيِّ صلى الله عليه وسلم تَمُرُّ كَتِيبَةً كَتِيبَةً عَلَى أَبِي سُفْيَانَ، فَمَرَّتْ كَتِيبَةٌ قَالَ يَا عَبَّاسُ مَنْ هَذِهِ قَالَ هَذِهِ غِفَارُ. قَالَ مَا لِي وَلِغِفَارَ ثُمَّ مَرَّتْ جُهَيْنَةُ، قَالَ مِثْلَ ذَلِكَ، ثُمَّ مَرَّتْ سَعْدُ بْنُ هُذَيْمٍ، فَقَالَ مِثْلَ ذَلِكَ، وَمَرَّتْ سُلَيْمُ، فَقَالَ مِثْلَ ذَلِكَ، حَتَّى أَقْبَلَتْ كَتِيبَةٌ لَمْ يَرَ مِثْلَهَا، قَالَ مَنْ هَذِهِ قَالَ هَؤُلاَءِ الأَنْصَارُ عَلَيْهِمْ سَعْدُ بْنُ عُبَادَةَ مَعَهُ الرَّايَةُ. فَقَالَ سَعْدُ بْنُ عُبَادَةَ يَا أَبَا سُفْيَانَ الْيَوْمُ يَوْمُ الْمَلْحَمَةِ، الْيَوْمَ تُسْتَحَلُّ الْكَعْبَةُ. فَقَالَ أَبُو سُفْيَانَ يَا عَبَّاسُ حَبَّذَا يَوْمُ الذِّمَارِ. ثُمَّ جَاءَتْ كَتِيبَةٌ، وَهْىَ أَقَلُّ الْكَتَائِبِ، فِيهِمْ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَصْحَابُهُ، وَرَايَةُ النَّبِيِّ صلى الله عليه وسلم مَعَ الزُّبَيْرِ بْنِ الْعَوَّامِ، فَلَمَّا مَرَّ رَسُولُ اللَّهِ صلى الله عليه وسلم بِأَبِي سُفْيَانَ قَالَ أَلَمْ تَعْلَمْ مَا قَالَ سَعْدُ بْنُ عُبَادَةَ قَالَ " مَا قَالَ ". قَالَ كَذَا وَكَذَا. فَقَالَ " كَذَبَ سَعْدٌ، وَلَكِنْ هَذَا يَوْمٌ يُعَظِّمُ اللَّهُ فِيهِ الْكَعْبَةَ، وَيَوْمٌ تُكْسَى فِيهِ الْكَعْبَةُ ". قَالَ وَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ تُرْكَزَ رَايَتُهُ بِالْحَجُونِ. قَالَ عُرْوَةُ وَأَخْبَرَنِي نَافِعُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ سَمِعْتُ الْعَبَّاسَ يَقُولُ لِلزُّبَيْرِ بْنِ الْعَوَّامِ يَا أَبَا عَبْدِ اللَّهِ، هَا هُنَا أَمَرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ تَرْكُزَ الرَّايَةَ، قَالَ وَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَئِذٍ خَالِدَ بْنَ الْوَلِيدِ أَنْ يَدْخُلَ مِنْ أَعْلَى مَكَّةَ مِنْ كَدَاءٍ، وَدَخَلَ النَّبِيُّ صلى الله عليه وسلم مِنْ كُدَا، فَقُتِلَ مِنْ خَيْلِ خَالِدٍ يَوْمَئِذٍ رَجُلاَنِ حُبَيْشُ بْنُ الأَشْعَرِ وَكُرْزُ بْنُ جَابِرٍ الْفِهْرِيُّ.

Reference	: Sahih al-Bukhari 4280
In-book reference	: Book 64, Hadith 314
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 577

Narrated `Abdullah bin Mughaffal:

I saw Allah's Messenger (ﷺ) on the day of the Conquest of Mecca over his she-camel, reciting Surat-al-Fath in a vibrant quivering tone. (The sub-narrator, Mu'awiya added, "Were I not afraid that the people may gather around me, I would recite in vibrant quivering tone as he (i.e. `Abdullah bin Mughaffal) did, imitating Allah's Messenger (ﷺ).")

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُغَفَّلٍ، يَقُولُ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَوْمَ فَتْحِ مَكَّةَ عَلَى نَاقَتِهِ، وَهْوَ يَقْرَأُ سُورَةَ الْفَتْحِ يُرَجِّعُ، وَقَالَ لَوْلاَ أَنْ يَجْتَمِعَ النَّاسُ حَوْلِي لَرَجَّعْتُ كَمَا رَجَّعَ.

Reference	: Sahih al-Bukhari 4281
In-book reference	: Book 64, Hadith 315
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 578

Narrated `Amr bin `Uthman:

Usama bin Zaid said during the Conquest (of Mecca), "O Allah's Messenger (ﷺ)! Where will we encamp tomorrow?" The Prophet (ﷺ) said, "But has `Aqil left for us any house to lodge in?" He then added, "No believer will inherit an infidel's property, and no infidel will inherit the property of a believer." Az- Zuhri was asked, "Who inherited Abu Talib?" Az-Zuhri replied, "Ail and Talib inherited him."

حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنَا سَعْدَانُ بْنُ يَحْيَى، حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، أَنَّهُ قَالَ زَمَنَ الْفَتْحِ يَا رَسُولَ اللَّهِ، أَيْنَ تَنْزِلُ غَدًا قَالَ النَّبِيُّ صلى الله عليه وسلم " وَهَلْ تَرَكَ لَنَا عَقِيلٌ مِنْ مَنْزِلٍ ". ثُمَّ قَالَ " لاَ يَرِثُ الْمُؤْمِنُ الْكَافِرَ، وَلاَ يَرِثُ الْكَافِرُ الْمُؤْمِنَ ". قِيلَ لِلزُّهْرِيِّ وَمَنْ وَرِثَ أَبَا طَالِبٍ قَالَ وَرِثَهُ عَقِيلٌ وَطَالِبٌ. قَالَ مَعْمَرٌ عَنِ الزُّهْرِيِّ أَيْنَ تَنْزِلُ غَدًا. فِي حَجَّتِهِ، وَلَمْ يَقُلْ يُونُسُ حَجَّتِهِ وَلاَ زَمَنَ الْفَتْحِ.

Reference	: Sahih al-Bukhari 4282, 4283
In-book reference	: Book 64, Hadith 316

USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 5, Book 59, Hadith 579

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If Allah makes us victorious, our encamping place will be Al-Khaif, the place where the infidels took an oath to be loyal to Heathenism (by boycotting Banu Hashim, the Prophet's folk).

حَدَّثَنَا أَبُو الْيَمَانِ، حَدَّثَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، رضى الله عنه قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْزِلُنَا ـ إِنْ شَاءَ اللَّهُ، إِذَا فَتَحَ اللَّهُ ـ الْخَيْفُ، حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ ".

Reference : Sahih al-Bukhari 4284
In-book reference : Book 64, Hadith 317
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 5, Book 59, Hadith 580

Narrated Abu Huraira:

When Allah's Messenger (ﷺ) intended to carry on the Ghazwa of Hunain, he said, "Tomorrow, if Allah wished, our encamping) plaice will be Khaif Bani Kinana where (the infidels) took an oath to be loyal to Heathenism."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ أَرَادَ حُنَيْنًا " مَنْزِلُنَا غَدًا إِنْ شَاءَ اللَّهُ بِخَيْفِ بَنِي كِنَانَةَ، حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ ".

Reference : Sahih al-Bukhari 4285
In-book reference : Book 64, Hadith 318
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 5, Book 59, Hadith 581

Narrated Anas bin Malik:

On the day of the Conquest, the Prophet (ﷺ) entered Mecca, wearing a helmet on his head. When he took it off, a man came and said, "Ibn Khatal is clinging to the curtain of the Ka`ba." The Prophet (ﷺ) said, "Kill him." (Malik a sub-narrator said, "On that day the Prophet (ﷺ) was not in a state of Ihram as it appeared to us, and Allah knows better.")

حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ مَكَّةَ يَوْمَ الْفَتْحِ وَعَلَى رَأْسِهِ الْمِغْفَرُ، فَلَمَّا نَزَعَهُ جَاءَ رَجُلٌ فَقَالَ ابْنُ خَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ. فَقَالَ " اقْتُلْهُ " قَالَ مَالِكٌ وَلَمْ يَكُنِ النَّبِيُّ صلى الله عليه وسلم فِيمَا نُرَى وَاللَّهُ أَعْلَمُ يَوْمَئِذٍ مُحْرِمًا.

Reference : Sahih al-Bukhari 4286
In-book reference : Book 64, Hadith 319
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 5, Book 59, Hadith 582

Narrated `Abdullah:

When the Prophet (ﷺ) entered Mecca on the day of the Conquest, there were 360 idols around the Ka`ba. The Prophet (ﷺ) started striking them with a stick he had in his hand and was saying, "Truth has come and Falsehood will neither start nor will it reappear.

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ دَخَلَ النَّبِيُّ صلى الله عليه وسلم مَكَّةَ يَوْمَ الْفَتْحِ وَحَوْلَ الْبَيْتِ سِتُّونَ وَثَلاَثُمِائَةِ نُصُبٍ، فَجَعَلَ يَطْعُنُهَا بِعُودٍ فِي يَدِهِ وَيَقُولُ " جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ، جَاءَ الْحَقُّ، وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ ".

Reference : Sahih al-Bukhari 4287
In-book reference : Book 64, Hadith 320
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 583

(deprecated numbering scheme)

Narrated Ibn `Abbas:

When Allah's Messenger (ﷺ) arrived in Mecca, he refused to enter the Ka`ba while there were idols in it. So he ordered that they be taken out. The pictures of the (Prophets) Abraham and Ishmael, holding arrows of divination in their hands, were carried out. The Prophet (ﷺ) said, "May Allah ruin them (i.e. the infidels) for they knew very well that they (i.e. Abraham and Ishmael) never drew lots by these (divination arrows). Then the Prophet (ﷺ) entered the Ka`ba and said. "Allahu Akbar" in all its directions and came out and not offer any prayer therein.

حَدَّثَنِي إِسْحَاقُ، حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالَ حَدَّثَنِي أَبِي، حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا قَدِمَ مَكَّةَ أَبَى أَنْ يَدْخُلَ الْبَيْتَ وَفِيهِ الآلِهَةُ، فَأَمَرَ بِهَا فَأُخْرِجَتْ، فَأُخْرِجَ صُورَةُ إِبْرَاهِيمَ، وَإِسْمَاعِيلَ فِي أَيْدِيهِمَا مِنَ الأَزْلاَمِ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " **قَاتَلَهُمُ اللَّهُ لَقَدْ عَلِمُوا مَا اسْتَقْسَمَا بِهَا قَطُّ** ". ثُمَّ دَخَلَ الْبَيْتَ، فَكَبَّرَ فِي نَوَاحِي الْبَيْتِ، وَخَرَجَ وَلَمْ يُصَلِّ فِيهِ. تَابَعَهُ مَعْمَرٌ عَنْ أَيُّوبَ. وَقَالَ وُهَيْبٌ حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 4288
In-book reference	: Book 64, Hadith 321
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 584

(49) Chapter: The entrance of the Prophet (saws) from the upper part of Makkah (49) باب دُخُولُ النَّبِيِّ صلى الله عليه وسلم مِنْ أَعْلَى مَكَّةَ

Narrated 'Abdullãh bin 'Umar (ra):

Allah's Messenger (ﷺ) entered Makkah through its upper part and he was riding his she-camel. Usãma bin Zaid was his Companion-rider behind him (on the same she-camel). In his company were Bilãl and 'Uthmãn bin Talha, who was one of the Al-Hajabah (who keep the key of the gate of the Ka'bah). When he made his she-camel kneel down in the Mosque (i.e., Al-Masjid al-Haram), he ordered him (i.e., 'Uthman) to bring the key of the Ka'bah. Then Allah's Messenger (ﷺ) entered the Ka'bah along with 'Usãma bin Zaid, Bilãl and 'Uthmãn bin Talha, and he stayed in it for a long period and then came out. The people rushed (to get in) and `Abdullãh bin 'Umar was the first to enter and he found Bilãl standing behind the door. Ibn `Umar asked Bilãl, "Where did Allah's Messenger (ﷺ) offer the Salat (prayer)?" Bilãl showed him the place where he (ﷺ) had offered Salat (prayer). `Abdullah later on said, "I forgot to ask Bilãl how many prostrations (i.e., Rak'a) the Prophet offered."

وَقَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ، قَالَ أَخْبَرَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَقْبَلَ يَوْمَ الْفَتْحِ مِنْ أَعْلَى مَكَّةَ عَلَى رَاحِلَتِهِ، مُرْدِفًا أُسَامَةَ بْنَ زَيْدٍ وَمَعَهُ بِلاَلٌ وَمَعَهُ عُثْمَانُ بْنُ طَلْحَةَ، مِنَ الْحَجَبَةِ حَتَّى أَنَاخَ فِي الْمَسْجِدِ، فَأَمَرَهُ أَنْ يَأْتِيَ بِمِفْتَاحِ الْبَيْتِ، فَدَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَمَعَهُ أُسَامَةُ بْنُ زَيْدٍ وَبِلاَلٌ وَعُثْمَانُ بْنُ طَلْحَةَ، فَمَكَثَ فِيهِ نَهَارًا طَوِيلاً ثُمَّ خَرَجَ، فَاسْتَبَقَ النَّاسُ، فَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ أَوَّلَ مَنْ دَخَلَ، فَوَجَدَ بِلاَلاً وَرَاءَ الْبَابِ قَائِمًا، فَسَأَلَهُ أَيْنَ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَشَارَ لَهُ إِلَى الْمَكَانِ الَّذِي صَلَّى فِيهِ. قَالَ عَبْدُ اللَّهِ فَنَسِيتُ أَنْ أَسْأَلَهُ كَمْ صَلَّى مِنْ سَجْدَةٍ

Reference	: Sahih al-Bukhari 4289
In-book reference	: Book 64, Hadith 322
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 59, Hadith 584

Narrated `Aisha:

During the year of the Conquest (of Mecca), the Prophet (ﷺ) entered Mecca through Kada which was at the upper part of Mecca.

حَدَّثَنَا الْهَيْثَمُ بْنُ خَارِجَةَ، حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ أَخْبَرَتْهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ عَامَ الْفَتْحِ مِنْ كَدَاءٍ الَّتِي بِأَعْلَى مَكَّةَ. تَابَعَهُ أَبُو أُسَامَةَ وَوُهَيْبٌ فِي كَدَاءٍ.

Reference : Sahih al-Bukhari 4290
In-book reference : Book 64, Hadith 323
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 585
(deprecated numbering scheme)

Narrated Hisham's father:

During the year of the Conquest (of Mecca), the Prophet (ﷺ) entered Mecca through its upper part through Kada.

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، دَخَلَ النَّبِيُّ صلى الله عليه وسلم عَامَ الْفَتْحِ مِنْ أَعْلَى مَكَّةَ مِنْ كَدَاءٍ.

Reference : Sahih al-Bukhari 4291
In-book reference : Book 64, Hadith 324
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 586
(deprecated numbering scheme)

(50) Chapter: The encamping place of the Prophet (saws) on the day of the Conquest (of Makkah)

(50) باب مَنْزِلُ النَّبِيِّ صلى الله عليه وسلم يَوْمَ الْفَتْحِ

Narrated Ibn Laila:

None informed us that he saw the Prophet (ﷺ) offering the Duha (i.e. forenoon) prayer, except Um Ham who mentioned that the Prophet (ﷺ) took a bath in her house on the day of the Conquest (of Mecca) and then offered an eight rak`at prayer. She added, "I never saw the Prophet (ﷺ) offering a lighter prayer than that prayer, but he was performing perfect bowing and prostrations."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، عَنِ ابْنِ أَبِي لَيْلَى، مَا أَخْبَرَنَا أَحَدٌ، أَنَّهُ رَأَى النَّبِيَّ صلى الله عليه وسلم يُصَلِّي الضُّحَى غَيْرَ أُمِّ هَانِئٍ، فَإِنَّهَا ذَكَرَتْ أَنَّهُ يَوْمَ فَتْحِ مَكَّةَ اغْتَسَلَ فِي بَيْتِهَا ثُمَّ صَلَّى ثَمَانِيَ رَكَعَاتٍ، قَالَتْ لَمْ أَرَهُ صَلَّى صَلاَةً أَخَفَّ مِنْهَا غَيْرَ أَنَّهُ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ.

Reference : Sahih al-Bukhari 4292
In-book reference : Book 64, Hadith 325
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 587
(deprecated numbering scheme)

(51) Chapter: Chapter

(51) باب

Narrated 'Aishah (ra):

The Prophet (ﷺ) (ﷺ) used to say in his bowings and prostrations, "Subhanaka Allahumma Rabbanã wa bihamdika, Allãhumma ighfirli" (Glorified be You, O Allah, our Lord! All the praises are for You. O Allah, forgive me)!"

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ " سُبْحَانَكَ اللَّهُمَّ، رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي ".

Reference : Sahih al-Bukhari 4293
In-book reference : Book 64, Hadith 326
USC-MSA web (English) reference : Vol. 1, Book 59, Hadith 587
(deprecated numbering scheme)

Narrated Ibn `Abbas:

`Umar used to admit me (into his house) along with the old men who had fought in the Badr battle. Some of them said (to `Umar), "Why do you allow this young man to enter with us, while we have sons of his own age? " `Umar said, "You know what person he is." One day `Umar called them and called me along with them, I had thought he called me on that day to show them something about me (i.e. my knowledge). `Umar asked them, "What do you say about (the Sura): "When comes the help of Allah and the Conquest (of Mecca) And you see mankind entering the Religion of Allah (i.e. Islam) in crowds. 'So celebrate the Praises Of your Lord and ask for His forgiveness, Truly, He is the One Who accepts repentance and forgives." (110.1-3) Some of them replied, "We are ordered to praise Allah and repent to Him if we are helped and granted victory." Some said, "We do not know." Others kept quiet. `Umar then said to me, "Do you say similarly?" I said, "No." `Umar said "What do you say then?" I said, "This Verse indicates the approaching of the death of Allah's Messenger (ﷺ) of which Allah informed him. When comes the help of Allah and the Conquest, i.e. the Conquest of Mecca, that will be the sign of your Prophet's) approaching death, so testify the uniqueness of your Lord (i.e. Allah) and praise Him and repent to Him as He is ready to forgive." On that, `Umar said, "I do not know about it anything other than what you know."

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَانَ عُمَرُ يُدْخِلُنِي مَعَ أَشْيَاخِ بَدْرٍ، فَقَالَ بَعْضُهُمْ لِمَ تُدْخِلُ هَذَا الْفَتَى مَعَنَا، وَلَنَا أَبْنَاءٌ مِثْلُهُ فَقَالَ إِنَّهُ مِمَّنْ قَدْ عَلِمْتُمْ‏.‏ قَالَ فَدَعَاهُمْ ذَاتَ يَوْمٍ، وَدَعَانِي مَعَهُمْ قَالَ وَمَا رُئِيتُهُ دَعَانِي يَوْمَئِذٍ إِلاَّ لِيُرِيَهُمْ مِنِّي فَقَالَ مَا تَقُولُونَ ‏{‏إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ * وَرَأَيْتَ النَّاسَ يَدْخُلُونَ‏}‏ حَتَّى خَتَمَ السُّورَةَ، فَقَالَ بَعْضُهُمْ أُمِرْنَا أَنْ نَحْمَدَ اللَّهَ وَنَسْتَغْفِرَهُ، إِذَا نُصِرْنَا وَفُتِحَ عَلَيْنَا‏.‏ وَقَالَ بَعْضُهُمْ لاَ نَدْرِي‏.‏ أَوْ لَمْ يَقُلْ بَعْضُهُمْ شَيْئًا‏.‏ فَقَالَ لِي يَا ابْنَ عَبَّاسٍ أَكَذَاكَ تَقُولُ قُلْتُ لاَ‏.‏ قَالَ فَمَا تَقُولُ قُلْتُ هُوَ أَجَلُ رَسُولِ اللَّهِ صلى الله عليه وسلم أَعْلَمَهُ اللَّهُ لَهُ ‏{‏إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ‏}‏ فَتْحُ مَكَّةَ، فَذَاكَ عَلاَمَةُ أَجَلِكَ ‏{‏فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا‏}‏ قَالَ عُمَرُ مَا أَعْلَمُ مِنْهَا إِلاَّ مَا تَعْلَمُ‏.‏

Reference	: Sahih al-Bukhari 4294
In-book reference	: Book 64, Hadith 327
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 588

Narrated Abu Shuraih:

Al-Adawi that he said to `Amr bin Sa`id while the latter was sending troops in batches to Mecca, "O chief! Allow me to tell you a statement which Allah's Messenger (ﷺ) said on the second day of the Conquest of Mecca. My two ears heard it and my heart remembered it and my two eyes saw him when he said it. He (i.e. the Prophet) praised Allah and then said, 'Mecca has been made a sanctuary by Allah and not by the people, so it is not lawful for a person, who believes in Allah and the Last Day to shed blood in it, or to cut its trees and if someone asks the permission to fight in Mecca because Allah's Apostle was allowed to fight in it, say to him; Allah permitted His Apostle and did not allow you, and even he (i.e. the Apostle) was allowed for a short period of the day, and today its (Mecca's sanctity has become the same as it was before (of old) so those who are present should inform those who are absent (this Hadith)." Then Abu Shuraih, was asked, "What did `Amr say to you? Abu Shuraih said, "He said, "I knew that better than you, O Abu Shuraih! The Haram (i.e. Mecca) does not give refuge to a sinner or a fleeing murderer or a person running away after causing destruction."

حَدَّثَنَا سَعِيدُ بْنُ شُرَحْبِيلَ، حَدَّثَنَا اللَّيْثُ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي شُرَيْحٍ الْعَدَوِيِّ، أَنَّهُ قَالَ لِعَمْرِو بْنِ سَعِيدٍ وَهْوَ يَبْعَثُ الْبُعُوثَ إِلَى مَكَّةَ ائْذَنْ لِي أَيُّهَا الأَمِيرُ أُحَدِّثْكَ قَوْلاً قَامَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم الْغَدَ يَوْمَ الْفَتْحِ، سَمِعَتْهُ أُذُنَاىَ وَوَعَاهُ قَلْبِي، وَأَبْصَرَتْهُ عَيْنَاىَ، حِينَ تَكَلَّمَ بِهِ حَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ ‏"‏ إِنَّ مَكَّةَ حَرَّمَهَا اللَّهُ وَلَمْ يُحَرِّمْهَا النَّاسُ، لاَ يَحِلُّ لاِمْرِئٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا، وَلاَ يَعْضِدَ بِهَا شَجَرًا، فَإِنْ أَحَدٌ تَرَخَّصَ لِقِتَالِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِيهَا فَقُولُوا لَهُ إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ، وَلَمْ يَأْذَنْ لَكُمْ‏.‏ وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ، وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالأَمْسِ، وَلْيُبَلِّغِ الشَّاهِدُ

الْغَائِبَ ". فَقِيلَ لأَبِي شُرَيْحٍ مَاذَا قَالَ لَكَ عَمْرٌو قَالَ قَالَ أَنَا أَعْلَمُ بِذَلِكَ مِنْكَ يَا أَبَا شُرَيْحٍ، إِنَّ الْحَرَمَ لاَ يُعِيذُ عَاصِيًا، وَلاَ فَارًّا بِدَمٍ، وَلاَ فَارًّا بِخَرْبَةٍ.

Reference : Sahih al-Bukhari 4295
In-book reference : Book 64, Hadith 328
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 589
(deprecated numbering scheme)

Narrated Jabir bin `Abdullah:

That he heard Allah's Messenger (ﷺ) saying in the year of the Conquest (of Mecca) while he was in Mecca, "Allah and His Apostle have made the selling of wine (i.e. alcoholic drinks) unlawful."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ عَامَ الْفَتْحِ وَهُوَ بِمَكَّةَ " إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ ".

Reference : Sahih al-Bukhari 4296
In-book reference : Book 64, Hadith 329
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 590
(deprecated numbering scheme)

(52) Chapter: The stay of the Prophet (saws) in Makkah (52) باب مَقَامُ النَّبِيِّ صلى الله عليه وسلم بِمَكَّةَ زَمَنَ الْفَتْحِ

Narrated Anas:

We stayed (in Mecca) for ten days along with the Prophet (ﷺ) and used to offer shortened prayers (i.e. journey prayers).

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ،. حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ أَقَمْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم عَشْرًا نَقْصُرُ الصَّلاَةَ.

Reference : Sahih al-Bukhari 4297
In-book reference : Book 64, Hadith 330
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 591
(deprecated numbering scheme)

Narrated Ibn `Abbas:

The Prophet (ﷺ) stayed in Mecca for 19 days during which he prayed 2 rak`at in each prayer.

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا عَاصِمٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، رضى الله عنهما قَالَ أَقَامَ النَّبِيُّ صلى الله عليه وسلم بِمَكَّةَ تِسْعَةَ عَشَرَ يَوْمًا يُصَلِّي رَكْعَتَيْنِ.

Reference : Sahih al-Bukhari 4298
In-book reference : Book 64, Hadith 331
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 592
(deprecated numbering scheme)

Narrated `Ikrima:

Ibn `Abbas said, "We stayed for 19 days with Prophet on a journey during which we used to offer shortened prayers." Ibn `Abbas added, "We offer the Qasr prayer (i.e. shortened prayer) If we stay up to 19 days as travelers, But if we stay longer, we offer complete prayers.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا أَبُو شِهَابٍ، عَنْ عَاصِمٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ أَقَمْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي سَفَرٍ تِسْعَ عَشْرَةَ نَقْصُرُ الصَّلاَةَ. وَقَالَ ابْنُ عَبَّاسٍ وَنَحْنُ نَقْصُرُ مَا بَيْنَنَا وَبَيْنَ تِسْعَ عَشْرَةَ، فَإِذَا زِدْنَا أَتْمَمْنَا.

Reference : Sahih al-Bukhari 4299

In-book reference : Book 64, Hadith 332
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 593
(deprecated numbering scheme)

(53) Chapter: Chapter (53) باب

Narrated `Abdullah bin Tha`laba bin Su`air whose face was rubbed by the Prophet during the year of the Conquest (of Makkah).

وَقَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ ثَعْلَبَةَ بْنِ صُعَيْرٍ، وَكَانَ النَّبِيُّ، صلى الله عليه وسلم قَدْ مَسَحَ وَجْهَهُ عَامَ الْفَتْحِ.

Reference : Sahih al-Bukhari 4300
In-book reference : Book 64, Hadith 333
USC-MSA web (English) reference : Vol. 1, Book 59, Hadith 593
(deprecated numbering scheme)

Narrated Az-Zuhri:

While we were in the company of the Ibn Al-Musaiyab, Sunain Abi Jamila informed us (a Hadith), Abu Jamila said that he lived during the lifetime of the Prophet (ﷺ) and that he had accompanied him (to Mecca) during the year of the Conquest (of Mecca).

حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سُنَيْنٍ أَبِي جَمِيلَةَ، قَالَ أَخْبَرَنَا وَنَحْنُ، مَعَ ابْنِ الْمُسَيَّبِ قَالَ وَزَعَمَ أَبُو جَمِيلَةَ أَنَّهُ أَدْرَكَ النَّبِيَّ صلى الله عليه وسلم، وَخَرَجَ مَعَهُ عَامَ الْفَتْحِ.

Reference : Sahih al-Bukhari 4301
In-book reference : Book 64, Hadith 334
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 594
(deprecated numbering scheme)

Narrated `Amr bin Salama:

We were at a place which was a thoroughfare for the people, and the caravans used to pass by us and we would ask them, "What is wrong with the people? What is wrong with the people? Who is that man?. They would say, "That man claims that Allah has sent him (as an Apostle), that he has been divinely inspired, that Allah has revealed to him such-and-such." I used to memorize that (Divine) Talk, and feel as if it was inculcated in my chest (i.e. mind) And the 'Arabs (other than Quraish) delayed their conversion to Islam till the Conquest (of Mecca). They used to say." "Leave him (i.e. Muhammad) and his people Quraish: if he overpowers them then he is a true Prophet. So, when Mecca was conquered, then every tribe rushed to embrace Islam, and my father hurried to embrace Islam before (the other members of) my tribe. When my father returned (from the Prophet) to his tribe, he said, "By Allah, I have come to you from the Prophet (ﷺ) for sure!" The Prophet (ﷺ) afterwards said to them, 'Offer such-and-such prayer at such-and-such time, and when the time for the prayer becomes due, then one of you should pronounce the Adhan (for the prayer), and let the one amongst you who knows Qur'an most should, lead the prayer." So they looked for such a person and found none who knew more Qur'an than I because of the Qur'anic material which I used to learn from the caravans. They therefore made me their Imam ((to lead the prayer) and at that time I was a boy of six or seven years, wearing a Burda (i.e. a black square garment) proved to be very short for me (and my body became partly naked). A lady from the tribe said, "Won't you cover the anus of your reciter for us?" So they bought (a piece of cloth) and made a shirt for me. I had never been so happy with anything before as I was with that shirt.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ عَمْرِو بْنِ سَلِمَةَ، قَالَ قَالَ لِي أَبُو قِلاَبَةَ أَلاَ تَلْقَاهُ فَتَسْأَلَهُ، قَالَ فَلَقِيتُهُ فَسَأَلْتُهُ فَقَالَ كُنَّا بِمَاءٍ مَمَرَّ النَّاسِ، وَكَانَ يَمُرُّ بِنَا الرُّكْبَانُ فَنَسْأَلُهُمْ مَا لِلنَّاسِ مَا لِلنَّاسِ مَا هَذَا الرَّجُلُ فَيَقُولُونَ يَزْعُمُ أَنَّ اللَّهَ أَرْسَلَهُ أَوْحَى إِلَيْهِ، أَوْ أَوْحَى اللَّهُ بِكَذَا. فَكُنْتُ أَحْفَظُ ذَلِكَ الْكَلاَمَ، وَكَأَنَّمَا يُغْرَى فِي صَدْرِي، وَكَانَتِ الْعَرَبُ تَلَوَّمُ

بِإِسْلاَمِهِمِ الْفَتْحَ، فَيَقُولُونَ اتْرُكُوهُ وَقَوْمَهُ، فَإِنَّهُ إِنْ ظَهَرَ عَلَيْهِمْ فَهْوَ نَبِيٌّ صَادِقٌ. فَلَمَّا كَانَتْ وَقْعَةُ أَهْلِ الْفَتْحِ بَادَرَ كُلُّ قَوْمٍ بِإِسْلاَمِهِمْ، وَبَدَرَ أَبِي قَوْمِي بِإِسْلاَمِهِمْ، فَلَمَّا قَدِمَ قَالَ جِئْتُكُمْ وَاللَّهِ مِنْ عِنْدِ النَّبِيِّ صلى الله عليه وسلم حَقًّا فَقَالَ " صَلُّوا صَلاَةَ كَذَا فِي حِينِ كَذَا، وَصَلُّوا كَذَا فِي حِينِ كَذَا، فَإِذَا حَضَرَتِ الصَّلاَةُ، فَلْيُؤَذِّنْ أَحَدُكُمْ، وَلْيَؤُمَّكُمْ أَكْثَرُكُمْ قُرْآنًا ". فَنَظَرُوا فَلَمْ يَكُنْ أَحَدٌ أَكْثَرَ قُرْآنًا مِنِّي، لِمَا كُنْتُ أَتَلَقَّى مِنَ الرُّكْبَانِ، فَقَدَّمُونِي بَيْنَ أَيْدِيهِمْ، وَأَنَا ابْنُ سِتٍّ أَوْ سَبْعِ، سِنِينَ وَكَانَتْ عَلَىَّ بُرْدَةٌ، كُنْتُ إِذَا سَجَدْتُ تَقَلَّصَتْ عَنِّي، فَقَالَتِ امْرَأَةٌ مِنَ الْحَىِّ أَلاَ تُغَطُّوا عَنَّا اسْتَ قَارِئِكُمْ. فَاشْتَرَوْا فَقَطَعُوا لِي قَمِيصًا، فَمَا فَرِحْتُ بِشَىْءٍ فَرَحِي بِذَلِكَ الْقَمِيصِ.

Reference	: Sahih al-Bukhari 4302
In-book reference	: Book 64, Hadith 335
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 595

Narrated `Aisha:

`Utba bin Abi Waqqas authorized his brother Sa`d to take the son of the slave-girl of Zam`a into his custody. `Utba said (to him). "He is my son." When Allah's Messenger (ﷺ) arrived in Mecca during the Conquest (of Mecca), Sa`d bin Abi Waqqas took the son of the slave-girl of Zam`a and took him to the Prophet (ﷺ) `Abd bin Zam`a too came along with him. Sa`d said. "This is the son of my brother and the latter has informed me that he is his son." `Abd bin Zam`a said, "O Allah's Messenger (ﷺ)! This is my brother who is the son of the slave-girl of Zam`a and was born on his (i.e. Zam'as) bed.' Allah's Apostle looked at the son of the slave-girl of Zam`a and noticed that he, of all the people had the greatest resemblance to `Utba bin Abi Waqqas. Allah's Messenger (ﷺ) then said (to `Abd), " He is yours; he is your brother, O `Abd bin Zam`a, he was born on the bed (of your father)." (At the same time) Allah's Messenger (ﷺ) said (to his wife Sauda), "Veil yourself before him (i.e. the son of the slave-girl) O Sauda," because of the resemblance he noticed between him and `Utba bin Abi Waqqas. Allah's Apostle added, "The boy is for the bed (i.e. for the owner of the bed where he was born), and stone is for the adulterer." (Ibn Shihab said, "Abu Huraira used to say that (i.e. the last statement of the Prophet in the above Hadith 596, publicly.")

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ عَنِ النَّبِيِّ صلى الله عليه وسلم. وَقَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ قَالَتْ كَانَ عُتْبَةُ بْنُ أَبِي وَقَّاصٍ عَهِدَ إِلَى أَخِيهِ سَعْدٍ أَنْ يَقْبِضَ ابْنَ وَلِيدَةِ زَمْعَةَ، وَقَالَ عُتْبَةُ إِنَّهُ ابْنِي. فَلَمَّا قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَكَّةَ فِي الْفَتْحِ أَخَذَ سَعْدُ بْنُ أَبِي وَقَّاصٍ ابْنَ وَلِيدَةِ زَمْعَةَ، فَأَقْبَلَ بِهِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم، وَأَقْبَلَ مَعَهُ عَبْدُ بْنُ زَمْعَةَ، فَقَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ هَذَا ابْنُ أَخِي، عَهِدَ إِلَىَّ أَنَّهُ ابْنُهُ. قَالَ عَبْدُ بْنُ زَمْعَةَ يَا رَسُولَ اللَّهِ، هَذَا أَخِي، هَذَا ابْنُ زَمْعَةَ، وُلِدَ عَلَى فِرَاشِهِ. فَنَظَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى ابْنِ وَلِيدَةِ زَمْعَةَ، فَإِذَا أَشْبَهُ النَّاسِ بِعُتْبَةَ بْنِ أَبِي وَقَّاصٍ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هُوَ لَكَ، هُوَ أَخُوكَ يَا عَبْدُ بْنَ زَمْعَةَ ". مِنْ أَجْلِ أَنَّهُ وُلِدَ عَلَى فِرَاشِهِ، وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " احْتَجِبِي مِنْهُ يَا سَوْدَةُ ". لِمَا رَأَى مِنْ شَبَهِ عُتْبَةَ بْنِ أَبِي وَقَّاصٍ. قَالَ ابْنُ شِهَابٍ قَالَتْ عَائِشَةُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ ". وَقَالَ ابْنُ شِهَابٍ وَكَانَ أَبُو هُرَيْرَةَ يَصِيحُ بِذَلِكَ.

Reference	: Sahih al-Bukhari 4303
In-book reference	: Book 64, Hadith 336
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 596

Narrated `Urwa bin Az-Zubair:

A lady committed theft during the lifetime of Allah's Messenger (ﷺ) in the Ghazwa of Al-Fath, ((i.e. Conquest of Mecca). Her folk went to Usama bin Zaid to intercede for her (with the Prophet). When Usama interceded for her with Allah's Messenger (ﷺ), the color of the face of Allah's Messenger (ﷺ) changed and he said, "Do you intercede with me in a matter involving one of the legal punishments prescribed by Allah?" Usama said, "O Allah's

Messenger (ﷺ)! Ask Allah's Forgiveness for me." So in the afternoon, Allah's Apostle got up and addressed the people. He praised Allah as He deserved and then said, "Amma ba'du ! The nations prior to you were destroyed because if a noble amongst them stole, they used to excuse him, and if a poor person amongst them stole, they would apply (Allah's) Legal Punishment to him. By Him in Whose Hand Muhammad's soul is, if Fatima, the daughter of Muhammad stole, I would cut her hand." Then Allah's Messenger (ﷺ) gave his order in the case of that woman and her hand was cut off. Afterwards her repentance proved sincere and she got married. `Aisha said, "That lady used to visit me and I used to convey her demands to Allah's Messenger (ﷺ)."

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنِي يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ امْرَأَةً، سَرَقَتْ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَزْوَةِ الْفَتْحِ، فَفَزِعَ قَوْمُهَا إِلَى أُسَامَةَ بْنِ زَيْدٍ يَسْتَشْفِعُونَهُ، قَالَ عُرْوَةُ فَلَمَّا كَلَّمَهُ أُسَامَةُ فِيهَا تَلَوَّنَ وَجْهُ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَتُكَلِّمُنِي فِي حَدٍّ مِنْ حُدُودِ اللَّهِ ". قَالَ أُسَامَةُ اسْتَغْفِرْ لِي يَا رَسُولَ اللَّهِ. فَلَمَّا كَانَ الْعَشِيُّ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم خَطِيبًا، فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ " أَمَّا بَعْدُ، فَإِنَّمَا أَهْلَكَ النَّاسَ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمِ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا ". ثُمَّ أَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِتِلْكَ الْمَرْأَةِ، فَقُطِعَتْ يَدُهَا، فَحَسُنَتْ تَوْبَتُهَا بَعْدَ ذَلِكَ وَتَزَوَّجَتْ. قَالَتْ عَائِشَةُ فَكَانَتْ تَأْتِي بَعْدَ ذَلِكَ فَأَرْفَعُ حَاجَتَهَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 4304
In-book reference	: Book 64, Hadith 337
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 597

Narrated Majashi:

I took my brother to the Prophet (ﷺ) after the Conquest (of Mecca) and said, "O Allah's Messenger (ﷺ)! I have come to you with my brother so that you may take a pledge of allegiance from him for migration." The Prophet (ﷺ) said, The people of migration (i.e. those who migrated to Medina before the Conquest) enjoyed the privileges of migration (i.e. there is no need for migration anymore)." I said to the Prophet, "For what will you take his pledge of allegiance?" The Prophet (ﷺ) said, "I will take his pledge of allegiance for Islam, Belief, and for Jihad (i.e. fighting in Allah's Cause).

حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا عَاصِمٌ، عَنْ أَبِي عُثْمَانَ، قَالَ حَدَّثَنِي مُجَاشِعٌ، قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم بِأَخِي بَعْدَ الْفَتْحِ قُلْتُ يَا رَسُولَ اللَّهِ، جِئْتُكَ بِأَخِي لِتُبَايِعَهُ عَلَى الْهِجْرَةِ. قَالَ " ذَهَبَ أَهْلُ الْهِجْرَةِ بِمَا فِيهَا ". فَقُلْتُ عَلَى أَىِّ شَىْءٍ تُبَايِعُهُ قَالَ " أُبَايِعُهُ عَلَى الإِسْلاَمِ وَالإِيمَانِ وَالْجِهَادِ" فَلَقِيتُ أَبَا مَعْبَدٍ بَعْدُ وَكَانَ أَكْبَرَهُمَا فَسَأَلْتُهُ فَقَالَ صَدَقَ مُجَاشِعٌ.

Reference	: Sahih al-Bukhari 4305, 4306
In-book reference	: Book 64, Hadith 338
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 598

Narrated Mujashi bin Masud:

I took Abu Mabad to the Prophet (ﷺ) in order that he might give him the pledge of allegiance for migration. The Prophet (ﷺ) said, "Migration has gone to its people, but I take the pledge from him (i.e. Abu Mabad) for Islam and Jihad."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ، حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ، حَدَّثَنَا عَاصِمٌ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ مُجَاشِعِ بْنِ مَسْعُودٍ، انْطَلَقْتُ بِأَبِي مَعْبَدٍ إِلَى النَّبِيِّ صلى الله عليه وسلم لِيُبَايِعَهُ عَلَى الْهِجْرَةِ، قَالَ " مَضَتِ الْهِجْرَةُ لأَهْلِهَا، أُبَايِعُهُ عَلَى الإِسْلاَمِ وَالْجِهَادِ." فَلَقِيتُ أَبَا مَعْبَدٍ فَسَأَلْتُهُ فَقَالَ صَدَقَ مُجَاشِعٌ. وَقَالَ خَالِدٌ عَنْ أَبِي عُثْمَانَ عَنْ مُجَاشِعٍ أَنَّهُ جَاءَ بِأَخِيهِ مُجَالِدٍ.

Reference	: Sahih al-Bukhari 4307, 4308
In-book reference	: Book 64, Hadith 339

USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 599
(deprecated numbering scheme)

Narrated Mujahid:

I said to Ibn `Umar, "I want to migrate to Sham." He said, "There is no migration, but Jihad (for Allah's Cause). Go and offer yourself for Jihad, and if you find an opportunity for Jihad (stay there) otherwise, come back."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، عَنْ مُجَاهِدٍ، قُلْتُ لاِبْنِ عُمَرَ ـ رضى الله عنهما ـ إِنِّي أُرِيدُ أَنْ أُهَاجِرَ إِلَى الشَّأْمِ. قَالَ لاَ هِجْرَةَ وَلَكِنْ جِهَادٌ، فَانْطَلِقْ فَاعْرِضْ نَفْسَكَ، فَإِنْ وَجَدْتَ شَيْئًا وَإِلاَّ رَجَعْتَ.

Reference : Sahih al-Bukhari 4309
In-book reference : Book 64, Hadith 340
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 600
(deprecated numbering scheme)

(In an other narration) Ibn `Umar said:

"There is no migration today or after Allah's Messenger (ﷺ)." (and completed his statement as above.)

وَقَالَ النَّضْرُ أَخْبَرَنَا شُعْبَةُ، أَخْبَرَنَا أَبُو بِشْرٍ، سَمِعْتُ مُجَاهِدًا، قُلْتُ لاِبْنِ عُمَرَ فَقَالَ لاَ هِجْرَةَ الْيَوْمَ، أَوْ بَعْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم مِثْلَهُ.

Reference : Sahih al-Bukhari 4310
In-book reference : Book 64, Hadith 341
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 600
(deprecated numbering scheme)

Narrated Mujahid bin Jabr:

`Abdullah bin `Umar used to say, "There is no migration after the Conquest (of Mecca).

حَدَّثَنِي إِسْحَاقُ بْنُ يَزِيدَ، حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ، قَالَ حَدَّثَنِي أَبُو عَمْرٍو الأَوْزَاعِيُّ، عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ، عَنْ مُجَاهِدِ بْنِ جَبْرٍ الْمَكِّيِّ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ كَانَ يَقُولُ لاَ هِجْرَةَ بَعْدَ الْفَتْحِ.

Reference : Sahih al-Bukhari 4311
In-book reference : Book 64, Hadith 342
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 601
(deprecated numbering scheme)

Narrated `Ata' bin Abi Rabah:

`Ubaid bin `Umar and I visited `Aisha, and he asked her about the migration. She said, "There is no migration today. A believer used to flee with his religion to Allah and His Prophet for fear that he might be put to trial as regards his religion. Today Allah has rendered Islam victorious; therefore a believing one can worship one's Lord wherever one wishes. But there is Jihad (for Allah's Cause) and intentions." (See Hadith 42, in the 4th Vol. for its Explanation)

حَدَّثَنَا إِسْحَاقُ بْنُ يَزِيدَ، حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ، قَالَ حَدَّثَنِي الأَوْزَاعِيُّ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، قَالَ زُرْتُ عَائِشَةَ مَعَ عُبَيْدِ بْنِ عُمَيْرٍ فَسَأَلَهَا عَنِ الْهِجْرَةِ، فَقَالَتْ لاَ هِجْرَةَ الْيَوْمَ، كَانَ الْمُؤْمِنُ يَفِرُّ أَحَدُهُمْ بِدِينِهِ إِلَى اللَّهِ وَإِلَى رَسُولِهِ صلى الله عليه وسلم مَخَافَةَ أَنْ يُفْتَنَ عَلَيْهِ، فَأَمَّا الْيَوْمَ فَقَدْ أَظْهَرَ اللَّهُ الإِسْلاَمَ، فَالْمُؤْمِنُ يَعْبُدُ رَبَّهُ حَيْثُ شَاءَ، وَلَكِنْ جِهَادٌ وَنِيَّةٌ.

Reference : Sahih al-Bukhari 4312
In-book reference : Book 64, Hadith 343
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 602
(deprecated numbering scheme)

Narrated Mujahid:

Allah's Messenger (ﷺ) got up on the day of the Conquest of Mecca and said, "Allah has made Mecca a sanctuary since the day He created the Heavens and the Earth, and it will remain a sanctuary by virtue of the sanctity Allah has bestowed on it till the Day of Resurrection. It (i.e. fighting in it) was not made lawful to anyone before me!, nor will it be made lawful to anyone after me, and it was not made lawful for me except for a short period of time. Its game should not be chased, nor should its trees be cut, nor its vegetation or grass uprooted, not its Luqata (i.e. Most things) picked up except by one who makes a public announcement about it." Al-Abbas bin `Abdul Muttalib said, "Except the Idhkhir, O Allah's Messenger (ﷺ), as it is indispensable for blacksmiths and houses." On that, the Prophet (ﷺ) kept quiet and then said, "Except the Idhkhir as it is lawful to cut."

حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي حَسَنُ بْنُ مُسْلِمٍ، عَنْ مُجَاهِدٍ، أَنَّ رَسُولَ اللَّهِ قَامَ يَوْمَ الْفَتْحِ فَقَالَ " إِنَّ اللَّهَ حَرَّمَ مَكَّةَ يَوْمَ خَلَقَ السَّمَوَاتِ وَالأَرْضَ، فَهْىَ حَرَامٌ بِحَرَامِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لَمْ تَحِلَّ لأَحَدٍ قَبْلِي، وَلاَ تَحِلُّ لأَحَدٍ بَعْدِي، وَلَمْ تَحْلِلْ لِي إِلاَّ سَاعَةً مِنَ الدَّهْرِ، لاَ يُنَفَّرُ صَيْدُهَا، وَلاَ يُعْضَدُ شَوْكُهَا، وَلاَ يُخْتَلَى خَلاَهَا وَلاَ تَحِلُّ لُقَطَتُهَا إِلاَّ لِمُنْشِدٍ ". فَقَالَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ إِلاَّ الإِذْخِرَ يَا رَسُولَ اللَّهِ، فَإِنَّهُ لاَ بُدَّ مِنْهُ لِلْقَيْنِ وَالْبُيُوتِ، فَسَكَتَ ثُمَّ قَالَ " إِلاَّ الإِذْخِرَ فَإِنَّهُ حَلاَلٌ ". وَعَنِ ابْنِ جُرَيْجٍ أَخْبَرَنِي عَبْدُ الْكَرِيمِ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ بِمِثْلِ هَذَا أَوْ نَحْوِ هَذَا. رَوَاهُ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 4313
In-book reference	: Book 64, Hadith 344
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 603

(54) Chapter: "...and on the day of Hunain when you rejoiced at your great number...."

(54) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ} إِلَى قَوْلِهِ: {غَفُورٌ رَحِيمٌ}

Narrated Isma`il:

I saw (a healed scar of) blow over the hand of Ibn Abi `Aufa who said, "I received that blow in the battle of Hunain in the company of the Prophet." I said, "Did you take part in the battle of Hunain?" He replied, "Yes (and in other battles) before it."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا إِسْمَاعِيلُ، رَأَيْتُ بِيَدِ ابْنِ أَبِي أَوْفَى ضَرْبَةً، قَالَ ضُرِبْتُهَا مَعَ النَّبِيِّ صلى الله عليه وسلم يَوْمَ حُنَيْنٍ. قُلْتُ شَهِدْتَ حُنَيْنًا قَالَ قَبْلَ ذَلِكَ.

Reference	: Sahih al-Bukhari 4314
In-book reference	: Book 64, Hadith 345
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 604

Narrated Abu 'Is-haq:

I heard Al-Bara' narrating when a man came and said to him, "O Abu '`Umara! Did you flee on the day (of the battle) of Hunain?" Al-Bara' replied, "I testify that the Prophet (ﷺ) did not flee, but the hasty people hurried away and the people of Hawazin threw arrows at them. At that time, Abu Sufyan bin Al-Harith was holding the white mule of the Prophet (ﷺ) by the head, and the Prophet (ﷺ) was saying, "I am the Prophet (ﷺ) undoubtedly: I am the son of `Abdul-Muttalib."

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ، رضى الله عنه وَجَاءَهُ رَجُلٌ فَقَالَ يَا أَبَا عُمَارَةَ أَتَوَلَّيْتَ يَوْمَ حُنَيْنٍ فَقَالَ أَمَّا أَنَا فَأَشْهَدُ عَلَى النَّبِيِّ صلى الله عليه وسلم أَنَّهُ لَمْ يُوَلِّ، وَلَكِنْ عَجِلَ سَرَعَانُ الْقَوْمِ، فَرَشَقَتْهُمْ هَوَازِنُ، وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ آخِذٌ بِرَأْسِ بَغْلَتِهِ الْبَيْضَاءِ يَقُولُ {أَنَا النَّبِيُّ لاَ كَذِبْ، أَنَا ابْنُ عَبْدِ الْمُطَّلِبْ}.

Reference : Sahih al-Bukhari 4315
In-book reference : Book 64, Hadith 346
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 605
(deprecated numbering scheme)

Narrated Abu 'Is-haq:

Al-Bara' was asked while I was listening, "Did you flee (before the enemy) along with the Prophet (ﷺ) on the day of (the battle of) Hunain?" He replied, "As for the Prophet, he did not (flee). The enemy were good archers and the Prophet (ﷺ) was saying, "I am the Prophet (ﷺ) undoubtedly; I am the son of `Abdul Muttalib."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قِيلَ لِلْبَرَاءِ وَأَنَا أَسْمَعُ، أَوَلَّيْتُمْ مَعَ النَّبِيِّ صلى الله عليه وسلم يَوْمَ حُنَيْنٍ فَقَالَ أَمَّا النَّبِيُّ صلى الله عليه وسلم فَلاَ، كَانُوا رُمَاةً فَقَالَ " أَنَا النَّبِيُّ لاَ كَذِبْ أَنَا ابْنُ عَبْدِ الْمُطَّلِبْ ".

Reference : Sahih al-Bukhari 4316
In-book reference : Book 64, Hadith 347
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 606
(deprecated numbering scheme)

Narrated Abu 'Is-haq:

That he heard Al-Bara narrating when a man from Qais (tribe) asked him "Did you flee leaving Allah's Messenger (ﷺ) on the day (of the battle) of Hunain?" Al-Bara' replied, "But Allah's Messenger (ﷺ) did not flee. The people of Hawazin were good archers, and when we attacked them, they fled. But rushing towards the booty, we were confronted by the arrows (of the enemy). I saw the Prophet (ﷺ) riding his white mule while Abu Sufyan was holding its reins, and the Prophet (ﷺ) was saying "I am the Prophet (ﷺ) undoubtedly." (Israil and Zuhair said, "The Prophet (ﷺ) dismounted from his Mule.")

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، سَمِعَ الْبَرَاءَ ـ وَسَأَلَهُ رَجُلٌ مِنْ قَيْسٍ ـ أَفَرَرْتُمْ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ حُنَيْنٍ فَقَالَ لَكِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمْ يَفِرَّ، كَانَتْ هَوَازِنُ رُمَاةً، وَإِنَّا لَمَّا حَمَلْنَا عَلَيْهِمِ انْكَشَفُوا، فَأَكْبَبْنَا عَلَى الْغَنَائِمِ، فَاسْتُقْبِلْنَا بِالسِّهَامِ، وَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى بَغْلَتِهِ الْبَيْضَاءِ، وَإِنَّ أَبَا سُفْيَانَ آخِذٌ بِزِمَامِهَا وَهْوَ يَقُولُ {أَنَا النَّبِيُّ لاَ كَذِبْ}. قَالَ إِسْرَائِيلُ وَزُهَيْرٌ نَزَلَ النَّبِيُّ صلى الله عليه وسلم عَنْ بَغْلَتِهِ.

Reference : Sahih al-Bukhari 4317
In-book reference : Book 64, Hadith 348
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 607
(deprecated numbering scheme)

Narrated Marwan and Al-Miswar bin Makhrama:

When the delegate of Hawazin came to Allah's Messenger (ﷺ) declaring their conversion to Islam and asked him to return their properties and captives, Allah's Messenger (ﷺ) got up and said to them, "There Is involved in this matter, the people whom you see with me, and the most beloved talk to me, is the true one. So choose one of two alternatives: Either the captives or the properties. I have been waiting for you (i.e. have not distributed the booty)." Allah's Messenger (ﷺ) had delayed the distribution of their booty over ten nights after his return from Ta'if. So when they came to know that Allah's Messenger (ﷺ) was not going to return to them but one of the two, they said, "We prefer to have our captives." So Allah's Messenger (ﷺ) got up amongst the Muslims, and praising Allah as He deserved, said, "To proceed! Your brothers have come to you with repentance and I see (it logical) to return their captives. So, whoever of you likes to do that as a favor then he can do it. And whoever of you likes to stick to his share till we give him from the very first booty which Allah will give us, then he can do so." The people said, "We do that (i.e. return the captives) willingly as a favor, 'O Allah's Messenger (ﷺ)!" Allah's Messenger (ﷺ) said, "We do not know which of you have agreed to it and which have not; so go back and let your chiefs forward us your

decision." They went back and their chief's spoke to them, and they (i.e. the chiefs) returned to Allah's Messenger (ﷺ) and informed him that all of them had agreed (to give up their captives) with pleasure, and had given their permission (i.e. that the captives be returned to their people). (The sub-narrator said, "That is what has reached me about the captives of Hawazin tribe.")

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنِي لَيْثٌ، حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ. وَحَدَّثَنِي إِسْحَاقُ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، قَالَ مُحَمَّدُ بْنُ شِهَابٍ وَزَعَمَ عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ مَرْوَانَ، وَالْمِسْوَرَ بْنَ مَخْرَمَةَ، أَخْبَرَاهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَامَ حِينَ جَاءَهُ وَفْدُ هَوَازِنَ مُسْلِمِينَ، فَسَأَلُوهُ أَنْ يَرُدَّ إِلَيْهِمْ أَمْوَالَهُمْ وَسَبْيَهُمْ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَعِي مَنْ تَرَوْنَ، وَأَحَبُّ الْحَدِيثِ إِلَىَّ أَصْدَقُهُ، فَاخْتَارُوا إِحْدَى الطَّائِفَتَيْنِ إِمَّا السَّبْىَ، وَإِمَّا الْمَالَ، وَقَدْ كُنْتُ اسْتَأْنَيْتُ بِكُمْ ". وَكَانَ أَنْظَرَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم بِضْعَ عَشْرَةَ لَيْلَةً، حِينَ قَفَلَ مِنَ الطَّائِفِ، فَلَمَّا تَبَيَّنَ لَهُمْ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم غَيْرُ رَادٍّ إِلَيْهِمْ إِلاَّ إِحْدَى الطَّائِفَتَيْنِ قَالُوا فَإِنَّا نَخْتَارُ سَبْيَنَا. فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الْمُسْلِمِينَ، فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ " أَمَّا بَعْدُ، فَإِنَّ إِخْوَانَكُمْ قَدْ جَاءُونَا تَائِبِينَ، وَإِنِّي قَدْ رَأَيْتُ أَنْ أَرُدَّ إِلَيْهِمْ سَبْيَهُمْ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يُطَيِّبَ ذَلِكَ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَكُونَ عَلَى حَظِّهِ، حَتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ مَا يُفِيءُ اللَّهُ عَلَيْنَا، فَلْيَفْعَلْ ". فَقَالَ النَّاسُ قَدْ طَيَّبْنَا ذَلِكَ يَا رَسُولَ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّا لاَ نَدْرِي مَنْ أَذِنَ مِنْكُمْ فِي ذَلِكَ مِمَّنْ لَمْ يَأْذَنْ فَارْجِعُوا حَتَّى يَرْفَعَ إِلَيْنَا عُرَفَاؤُكُمْ أَمْرَكُمْ ". فَرَجَعَ النَّاسُ فَكَلَّمَهُمْ عُرَفَاؤُهُمْ ثُمَّ رَجَعُوا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَخْبَرُوهُ أَنَّهُمْ قَدْ طَيَّبُوا وَأَذِنُوا. هَذَا الَّذِي بَلَغَنِي عَنْ سَبْىِ هَوَازِنَ.

Reference	: Sahih al-Bukhari 4318, 4319
In-book reference	: Book 64, Hadith 349
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 608

Narrated Ibn `Umar:

When we returned from (the battle of) Hunain, `Umar asked the Prophet (ﷺ) about a vow which he had made during the Pre-lslamic period of Ignorance that he would perform I`tikaf. The Prophet (ﷺ) ordered him to fulfill his vow.

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، أَنَّ عُمَرَ، قَالَ يَا رَسُولَ اللَّهِ. حَدَّثَنِي مُحَمَّدُ بْنُ مُقَاتِلٍ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ لَمَّا قَفَلْنَا مِنْ حُنَيْنٍ سَأَلَ عُمَرُ النَّبِيَّ صلى الله عليه وسلم عَنْ نَذْرٍ كَانَ نَذَرَهُ فِي الْجَاهِلِيَّةِ اعْتِكَافٍ، فَأَمَرَهُ النَّبِيُّ صلى الله عليه وسلم بِوَفَائِهِ. وَقَالَ بَعْضُهُمْ حَمَّادٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ. وَرَوَاهُ جَرِيرُ بْنُ حَازِمٍ وَحَمَّادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 4320
In-book reference	: Book 64, Hadith 350
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 609

Narrated Abu Qatada:

We set out along with the Prophet (ﷺ) during the year of (the battle of) Hunain, and when we faced the enemy, the Muslims (with the exception of the Prophet (ﷺ) and some of his companions) retreated (before the enemy). I saw one of the pagans over-powering one of the Muslims, so I struck the pagan from behind his neck causing his armor to be cut off. The pagan headed towards me and pressed me so forcibly that I felt as if I was dying. Then death took him over and he released me. Afterwards I followed `Umar and said to him, "What is wrong with the people?" He said, "It is the Order of Allah." Then the Muslims returned (to the battle after the flight) and (after overcoming the enemy) the Prophet sat and said, "Whoever had killed an Infidel and has an evidence to this issue, will have the Salb (i.e. the belonging of the deceased e.g. clothes, arms, horse, etc)." I (stood up) and said, "Who will be my witness?" and then sat down. Then the Prophet (ﷺ) repeated his question. Then the Prophet (ﷺ) said the same

(for the third time). I got up and said, "Who will be my witness?" and then sat down. The Prophet (ﷺ) asked his former question again. So I got up. The Prophet (ﷺ) said, What is the matter, O Abu Qatada?" So I narrated the whole story; A man said, "Abu Qatada has spoken the truth, and the Salb of the deceased is with me, so please compensate Abu Qatada on my behalf." Abu Bakr said, "No! By Allah, it will never happen that the Prophet (ﷺ) will leave a Lion of Allah who fights for the Sake of Allah and His Apostle and give his spoils to you." The Prophet (ﷺ) said, "Abu Bakr has spoken the truth. Give it (the spoils) back to him (O man)!" So he gave it to me and I bought a garden in (the land of) Banu Salama with it (i.e. the spoils) and that was the first property I got after embracing Islam.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُمَرَ بْنِ كَثِيرِ بْنِ أَفْلَحَ، عَنْ أَبِي مُحَمَّدٍ، مَوْلَى أَبِي قَتَادَةَ عَنْ أَبِي قَتَادَةَ، قَالَ خَرَجْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم عَامَ حُنَيْنٍ، فَلَمَّا الْتَقَيْنَا كَانَتْ لِلْمُسْلِمِينَ جَوْلَةٌ، فَرَأَيْتُ رَجُلاً مِنَ الْمُشْرِكِينَ، قَدْ عَلاَ رَجُلاً مِنَ الْمُسْلِمِينَ، فَضَرَبْتُهُ مِنْ وَرَائِهِ عَلَى حَبْلِ عَاتِقِهِ بِالسَّيْفِ، فَقَطَعْتُ الدِّرْعَ، وَأَقْبَلَ عَلَىَّ فَضَمَّنِي ضَمَّةً وَجَدْتُ مِنْهَا رِيحَ الْمَوْتِ، ثُمَّ أَدْرَكَهُ الْمَوْتُ فَأَرْسَلَنِي، فَلَحِقْتُ عُمَرَ فَقُلْتُ مَا بَالُ النَّاسِ قَالَ أَمْرُ اللَّهِ عَزَّ وَجَلَّ. ثُمَّ رَجَعُوا وَجَلَسَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " مَنْ قَتَلَ قَتِيلاً لَهُ عَلَيْهِ بَيِّنَةٌ فَلَهُ سَلَبُهُ ". فَقُلْتُ مَنْ يَشْهَدُ لِي ثُمَّ جَلَسْتُ ـ قَالَ ـ ثُمَّ قَالَ النَّبِيُّ صلى الله عليه وسلم مِثْلَهُ فَقُمْتُ فَقُلْتُ مَنْ يَشْهَدُ لِي ثُمَّ جَلَسْتُ قَالَ ثُمَّ قَالَ النَّبِيُّ صلى الله عليه وسلم مِثْلَهُ، فَقُمْتُ فَقَالَ " مَالَكَ يَا أَبَا قَتَادَةَ ". فَأَخْبَرْتُهُ. فَقَالَ رَجُلٌ صَدَقَ وَسَلَبُهُ عِنْدِي، فَأَرْضِهِ مِنِّي. فَقَالَ أَبُو بَكْرٍ لاَهَا اللَّهِ، إِذًا لاَ يَعْمِدُ إِلَى أَسَدٍ مِنْ أُسْدِ اللَّهِ يُقَاتِلُ عَنِ اللَّهِ وَرَسُولِهِ صلى الله عليه وسلم فَيُعْطِيَكَ سَلَبَهُ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " صَدَقَ فَأَعْطِهِ ". فَأَعْطَانِيهِ فَابْتَعْتُ بِهِ مَخْرَفًا فِي بَنِي سَلِمَةَ، فَإِنَّهُ لأَوَّلُ مَالٍ تَأَثَّلْتُهُ فِي الإِسْلاَمِ.

Reference	: Sahih al-Bukhari 4321
In-book reference	: Book 64, Hadith 351
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 610

Narrated Abu Qatada:

When it was the day of (the battle of) Hunain, I saw a Muslim man fighting with one of the pagans and another pagan was hiding himself behind the Muslim in order to kill him. So I hurried towards the pagan who was hiding behind the Muslim to kill him, and he raised his hand to hit me but I hit his hand and cut it off. That man got hold of me and pressed me so hard that I was afraid (that I would die), then he knelt down and his grip became loose and I pushed him and killed him. The Muslims (excepting the Prophet (ﷺ) and some of his companions) started fleeing and I too, fled with them. Suddenly I met `Umar bin Al-Khattab amongst the people and I asked him, "What is wrong with the people?" He said, "It is the order of Allah" Then the people returned to Allah's Messenger (ﷺ) (after defeating the enemy). Allah's Messenger (ﷺ) said, "Whoever produces a proof that he has killed an infidel, will have the spoils of the killed man." So I got up to look for an evidence to prove that I had killed an infidel, but I could not find anyone to bear witness for me, so I sat down. Then it came to my mind (that I should speak of it) and I mentioned the case to Allah's Messenger (ﷺ). A man from the persons who were sitting with him (i.e. the Prophet), said, "The arms of the deceased one whom he (i.e. Abu Qatada) has mentioned, are with me, so please compensate him for it (i.e. the spoils)," Abu Bakr said, "No, Allah's Messenger (ﷺ) will not give it (i.e. the spoils) to a weak humble person from Quraish and leave one of Allah's Lions who fights on behalf of Allah and His Apostle." Allah's Messenger (ﷺ) then got up and gave that (spoils) to me, and I bought with it, a garden which was the first property I got after embracing Islam.

وَقَالَ اللَّيْثُ حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، عَنْ عُمَرَ بْنِ كَثِيرِ بْنِ أَفْلَحَ، عَنْ أَبِي مُحَمَّدٍ، مَوْلَى أَبِي قَتَادَةَ أَنَّ أَبَا قَتَادَةَ، قَالَ لَمَّا كَانَ يَوْمُ حُنَيْنٍ نَظَرْتُ إِلَى رَجُلٍ مِنَ الْمُسْلِمِينَ يُقَاتِلُ رَجُلاً مِنَ الْمُشْرِكِينَ، وَآخَرُ مِنَ الْمُشْرِكِينَ يَخْتِلُهُ مِنْ وَرَائِهِ لِيَقْتُلَهُ، فَأَسْرَعْتُ إِلَى الَّذِي يَخْتِلُهُ فَرَفَعَ يَدَهُ لِيَضْرِبَنِي، وَأَضْرِبُ يَدَهُ، فَقَطَعْتُهَا، ثُمَّ أَخَذَنِي، فَضَمَّنِي ضَمًّا شَدِيدًا حَتَّى تَخَوَّفْتُ، ثُمَّ تَرَكَ فَتَحَلَّلَ، وَدَفَعْتُهُ

ثُمَّ قَتَلْتُهُ، وَانْهَزَمَ الْمُسْلِمُونَ، وَانْهَزَمْتُ مَعَهُمْ، فَإِذَا بِعُمَرَ بْنِ الْخَطَّابِ فِي النَّاسِ، فَقُلْتُ لَهُ مَا شَأْنُ النَّاسِ قَالَ أَمْرُ اللَّهِ، ثُمَّ تَرَاجَعَ النَّاسُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " **مَنْ أَقَامَ بَيِّنَةً عَلَى قَتِيلٍ قَتَلَهُ فَلَهُ سَلَبُهُ** ". فَقُمْتُ لأَلْتَمِسَ بَيِّنَةً عَلَى قَتِيلِي، فَلَمْ أَرَ أَحَدًا يَشْهَدُ لِي فَجَلَسْتُ، ثُمَّ بَدَا لِي، فَذَكَرْتُ أَمْرَهُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ رَجُلٌ مِنْ جُلَسَائِهِ سِلاَحُ هَذَا الْقَتِيلِ الَّذِي يَذْكُرُ عِنْدِي فَأَرْضِهِ مِنْهُ. فَقَالَ أَبُو بَكْرٍ كَلاَّ لاَ يُعْطِهِ أُصَيْبِغَ مِنْ قُرَيْشٍ، وَيَدَعَ أَسَدًا مِنْ أُسْدِ اللَّهِ يُقَاتِلُ عَنِ اللَّهِ وَرَسُولِهِ صلى الله عليه وسلم قَالَ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَدَّاهُ إِلَىَّ، فَاشْتَرَيْتُ مِنْهُ خِرَافًا فَكَانَ أَوَّلَ مَالٍ تَأَثَّلْتُهُ فِي الإِسْلاَمِ.

Reference	: Sahih al-Bukhari 4322
In-book reference	: Book 64, Hadith 352
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 611

(55) Chapter: The Ghazwa of Autas (55) باب غَزَاةِ أَوْطَاسٍ

Narrated Abu Musa:

When the Prophet (ﷺ) had finished from the battle of Hunain, he sent Abu Amir at the head of an army to Autas He (i.e. Abu Amir) met Duraid bin As Summa and Duraid was killed and Allah defeated his companions. The Prophet (ﷺ) sent me with Abu 'Amir. Abu Amir was shot at his knee with an arrow which a man from Jushm had shot and fixed into his knee. I went to him and said, "O Uncle! Who shot you?" He pointed me out (his killer) saying, "That is my killer who shot me (with an arrow)." So I headed towards him and overtook him, and when he saw me, he fled, and I followed him and started saying to him, "Won't you be ashamed? Won't you stop?" So that person stopped, and we exchanged two hits with the swords and I killed him. Then I said to Abu 'Amir. "Allah has killed your killer." He said, "Take out this arrow" So I removed it, and water oozed out of the wound. He then said, "O son of my brother! Convey my compliments to the Prophet (ﷺ) and request him to ask Allah's Forgiveness for me." Abu Amir made me his successor in commanding the people (i.e. troops). He survived for a short while and then died. (Later) I returned and entered upon the Prophet (ﷺ) at his house, and found him lying in a bed made of stalks of date-palm leaves knitted with ropes, and on it there was bedding. The strings of the bed had their traces over his back and sides. Then I told the Prophet (ﷺ) about our and Abu Amir's news and how he had said "Tell him to ask for Allah's Forgiveness for me." The Prophet (ﷺ) asked for water, performed ablution and then raised hands, saying, "O Allah's Forgive `Ubaid, Abu Amir." At that time I saw the whiteness of the Prophet's armpits. The Prophet (ﷺ) then said, "O Allah, make him (i.e. Abu Amir) on the Day of Resurrection, superior to many of Your human creatures." I said, "Will you ask Allah's Forgiveness for me?" (On that) the Prophet (ﷺ) said, "O Allah, forgive the sins of `Abdullah bin Qais and admit him to a nice entrance (i.e. paradise) on the Day of Resurrection." Abu Burda said, "One of the prayers was for Abu 'Amir and the other was for Abu Musa (i.e. `Abdullah bin Qais).

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ لَمَّا فَرَغَ النَّبِيُّ صلى الله عليه وسلم مِنْ حُنَيْنٍ بَعَثَ أَبَا عَامِرٍ عَلَى جَيْشٍ إِلَى أَوْطَاسٍ فَلَقِيَ دُرَيْدَ بْنَ الصِّمَّةِ، فَقُتِلَ دُرَيْدٌ وَهَزَمَ اللَّهُ أَصْحَابَهُ. قَالَ أَبُو مُوسَى وَبَعَثَنِي مَعَ أَبِي عَامِرٍ فَرُمِيَ أَبُو عَامِرٍ فِي رُكْبَتِهِ، رَمَاهُ جُشَمِيٌّ بِسَهْمٍ فَأَثْبَتَهُ فِي رُكْبَتِهِ، فَانْتَهَيْتُ إِلَيْهِ فَقُلْتُ يَا عَمِّ مَنْ رَمَاكَ فَأَشَارَ إِلَى أَبِي مُوسَى فَقَالَ ذَاكَ قَاتِلِي الَّذِي رَمَانِي. فَقَصَدْتُ لَهُ فَلَحِقْتُهُ فَلَمَّا رَآنِي وَلَّى فَاتَّبَعْتُهُ وَجَعَلْتُ أَقُولُ لَهُ أَلاَ تَسْتَحِي، أَلاَ تَثْبُتُ. فَكَفَّ فَاخْتَلَفْنَا ضَرْبَتَيْنِ بِالسَّيْفِ فَقَتَلْتُهُ ثُمَّ قُلْتُ لأَبِي عَامِرٍ قَتَلَ اللَّهُ صَاحِبَكَ. قَالَ فَانْزِعْ هَذَا السَّهْمَ فَنَزَعْتُهُ فَنَزَا مِنْهُ الْمَاءُ. قَالَ يَا ابْنَ أَخِي أَقْرِئِ النَّبِيَّ صلى الله عليه وسلم السَّلاَمَ، وَقُلْ لَهُ اسْتَغْفِرْ لِي. وَاسْتَخْلَفَنِي أَبُو عَامِرٍ عَلَى النَّاسِ، فَمَكُثَ يَسِيرًا ثُمَّ مَاتَ، فَرَجَعْتُ فَدَخَلْتُ عَلَى النَّبِيِّ صلى الله عليه وسلم فِي بَيْتِهِ عَلَى سَرِيرٍ مُرْمَلٍ وَعَلَيْهِ فِرَاشٌ قَدْ أَثَّرَ رِمَالُ السَّرِيرِ بِظَهْرِهِ وَجَنْبَيْهِ، فَأَخْبَرْتُهُ بِخَبَرِنَا وَخَبَرِ أَبِي عَامِرٍ، وَقَالَ قُلْ لَهُ اسْتَغْفِرْ لِي، فَدَعَا بِمَاءٍ فَتَوَضَّأَ ثُمَّ رَفَعَ يَدَيْهِ فَقَالَ " اللَّهُمَّ اغْفِرْ لِعُبَيْدٍ أَبِي عَامِرٍ ". وَرَأَيْتُ بَيَاضَ إِبْطَيْهِ ثُمَّ قَالَ " اللَّهُمَّ اجْعَلْهُ يَوْمَ الْقِيَامَةِ فَوْقَ كَثِيرٍ مِنْ خَلْقِكَ مِنَ النَّاسِ ". فَقُلْتُ وَلِي

فَاسْتَغْفِرْ. فَقَالَ " اللَّهُمَّ اغْفِرْ لِعَبْدِ اللَّهِ بْنِ قَيْسٍ ذَنْبَهُ وَأَدْخِلْهُ يَوْمَ الْقِيَامَةِ مُدْخَلاً كَرِيمًا ". قَالَ أَبُو بُرْدَةَ إِحْدَاهُمَا لأَبِي عَامِرٍ وَالأُخْرَى لأَبِي مُوسَى.

Reference	: Sahih al-Bukhari 4323
In-book reference	: Book 64, Hadith 353
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 612

(56) Chapter: The Ghazwa of At-Taif

(56) باب غَزْوَةُ الطَّائِفِ فِي شَوَّالٍ سَنَةَ ثَمَانٍ

قَالَهُ مُوسَى بْنُ عُقْبَةَ.

Narrated Um Salama:

The Prophet (ﷺ) came to me while there was an effeminate man sitting with me, and I heard him (i.e. the effeminate man) saying to `Abdullah bin Abi Umaiya, "O `Abdullah! See if Allah should make you conquer Ta'if tomorrow, then take the daughter of Ghailan (in marriage) as (she is so beautiful and fat that) she shows four folds of flesh when facing you, and eight when she turns her back." The Prophet (ﷺ) then said, "These (effeminate men) should never enter upon you (O women!)." Ibn Juraij said, "That effeminate man was called Hit."

Narrated Hisham:

The above narration and added extra, that at that time, the Prophet, was besieging Taif.

حَدَّثَنَا الْحُمَيْدِيُّ، سَمِعَ سُفْيَانَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ ابْنَةِ أَبِي سَلَمَةَ، عَنْ أُمِّهَا أُمِّ سَلَمَةَ ـ رضى الله عنها ـ دَخَلَ عَلَىَّ النَّبِيُّ صلى الله عليه وسلم وَعِنْدِي مُخَنَّثٌ فَسَمِعْتُهُ يَقُولُ لِعَبْدِ اللَّهِ بْنِ أَبِي أُمَيَّةَ يَا عَبْدَ اللَّهِ أَرَأَيْتَ إِنْ فَتَحَ اللَّهُ عَلَيْكُمُ الطَّائِفَ غَدًا فَعَلَيْكَ بِابْنَةِ غَيْلاَنَ، فَإِنَّهَا تُقْبِلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ. وَقَالَ النَّبِيُّ صلى الله عليه وسلم " **لاَ يَدْخُلَنَّ هَؤُلاَءِ عَلَيْكُنَّ** ". قَالَ ابْنُ عُيَيْنَةَ وَقَالَ ابْنُ جُرَيْجٍ الْمُخَنَّثُ هِيتٌ. حَدَّثَنَا مَحْمُودٌ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ بِهَذَا، وَزَادَ وَهْوَ مُحَاصِرٌ الطَّائِفَ يَوْمَئِذٍ.

Reference	: Sahih al-Bukhari 4324
In-book reference	: Book 64, Hadith 354
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 613

Narrated `Abdullah bin `Amr:

When Allah's Messenger (ﷺ) besieged Taif and could not conquer its people, he said, "We will return (to Medina) If Allah wills." That distressed the Companions (of the Prophet (ﷺ) and they said, "Shall we go away without conquering it (i.e. the Fort of Taif)?" Once the Prophet (ﷺ) said, "Let us return." Then the Prophet said (to them), "Fight tomorrow." They fought and (many of them) got wounded, whereupon the Prophet (ﷺ) said, "We will return (to Medina) tomorrow if Allah wills." That delighted them, whereupon the Prophet (ﷺ) smiled. The sub-narrator, Sufyan said once, "(The Prophet) smiled."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ أَبِي الْعَبَّاسِ الشَّاعِرِ الأَعْمَى، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ لَمَّا حَاصَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم الطَّائِفَ فَلَمْ يَنَلْ مِنْهُمْ شَيْئًا قَالَ " إِنَّا قَافِلُونَ إِنْ شَاءَ اللَّهُ ". فَثَقُلَ عَلَيْهِمْ وَقَالُوا نَذْهَبُ وَلاَ نَفْتَحُهُ ـ وَقَالَ مَرَّةً نَقْفُلُ ـ فَقَالَ " اغْدُوا عَلَى الْقِتَالِ ". فَغَدَوْا فَأَصَابَهُمْ جِرَاحٌ فَقَالَ " إِنَّا قَافِلُونَ غَدًا إِنْ شَاءَ اللَّهُ ". فَأَعْجَبَهُمْ فَضَحِكَ النَّبِيُّ صلى الله عليه وسلم، وَقَالَ سُفْيَانُ مَرَّةً فَتَبَسَّمَ. قَالَ قَالَ الْحُمَيْدِيُّ حَدَّثَنَا سُفْيَانُ الْخَبَرَ كُلَّهُ.

Reference	: Sahih al-Bukhari 4325
In-book reference	: Book 64, Hadith 355
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 615

Narrated Abu `Uthman:

I heard from Sa`d, the first man who has thrown an arrow in Allah's Cause, and from Abu Bakra who jumped over the wall of the Ta'if Fort along with a few persons and came to the Prophet. They both said, "We heard the Prophet (ﷺ) saying, " If somebody claims to be the son of somebody other than his father knowingly, he will be denied Paradise (i.e. he will not enter Paradise).' " Narrated Ma`mar from `Asim from Abu Al-`Aliya or Abu `Uthman An-Nahdi who said. "I heard Sa`d and Abu Bakra narrating from the Prophet." `Asim said, "I said (to him), 'Very trustworthy persons have narrated to you.' He said, 'Yes, one of them was the first to throw an arrow in Allah's Cause and the other came to the Prophet (ﷺ) in a group of thirty-three persons from Ta'if.'

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمٍ، قَالَ سَمِعْتُ أَبَا عُثْمَانَ، قَالَ سَمِعْتُ سَعْدًا ـ وَهْوَ أَوَّلُ مَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ ـ وَأَبَا بَكْرَةَ ـ وَكَانَ تَسَوَّرَ حِصْنَ الطَّائِفِ فِي أُنَاسٍ ـ فَجَاءَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالاَ سَمِعْنَا النَّبِيَّ صلى الله عليه وسلم يَقُولُ " مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ وَهْوَ يَعْلَمُ فَالْجَنَّةُ عَلَيْهِ حَرَامٌ ".

وَقَالَ هِشَامٌ وَأَخْبَرَنَا مَعْمَرٌ، عَنْ عَاصِمٍ، عَنْ أَبِي الْعَالِيَةِ، أَوْ أَبِي عُثْمَانَ النَّهْدِيِّ قَالَ سَمِعْتُ سَعْدًا، وَأَبَا، بَكْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم. قَالَ عَاصِمٌ قُلْتُ لَقَدْ شَهِدَ عِنْدَكَ رَجُلاَنِ حَسْبُكَ بِهِمَا. قَالَ أَجَلْ أَمَّا أَحَدُهُمَا فَأَوَّلُ مَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ، وَأَمَّا الآخَرُ فَنَزَلَ إِلَى النَّبِيِّ صلى الله عليه وسلم ثَالِثَ ثَلاَثَةٍ وَعِشْرِينَ مِنَ الطَّائِفِ.

Reference	: Sahih al-Bukhari 4326, 4327
In-book reference	: Book 64, Hadith 356
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 616

Narrated Abu Burda:

Abu Musa said, "I was with the Prophet (ﷺ) when he was encamping at Al-Jarana (a place) between Mecca and Medina and Bilal was with him. A bedouin came to the Prophet (ﷺ) and said, "Won't you fulfill what you have promised me?" The Prophet (ﷺ) said, 'Rejoice (at what I will do for you).' The bedouin said, "(You have said to me) rejoice too often." Then the Prophet (ﷺ) turned to me (i.e. Abu Musa) and Bilal in an angry mood and said, 'The bedouin has refused the good tidings, so you both accept them.' Bilal and I said, 'We accept them.' Then the Prophet (ﷺ) asked for a drinking bowl containing water and washed his hands and face in it, and then took a mouthful of water and threw it therein saying (to us), "Drink (some of) it and pour (some) over your faces and chests and be happy at the good tidings." So they both took the drinking bowl and did as instructed. Um Salama called from behind a screen, "Keep something (of the water for your mother." So they left some of it for her.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ كُنْتُ عِنْدَ النَّبِيِّ صلى الله عليه وسلم وَهْوَ نَازِلٌ بِالْجِعْرَانَةِ بَيْنَ مَكَّةَ وَالْمَدِينَةِ وَمَعَهُ بِلاَلٌ، فَأَتَى النَّبِيَّ صلى الله عليه وسلم أَعْرَابِيٌّ فَقَالَ أَلاَ تُنْجِزُ لِي مَا وَعَدْتَنِي. فَقَالَ لَهُ " أَبْشِرْ ". فَقَالَ قَدْ أَكْثَرْتَ عَلَىَّ مِنْ أَبْشِرْ. فَأَقْبَلَ عَلَى أَبِي مُوسَى وَبِلاَلٍ كَهَيْئَةِ الْغَضْبَانِ فَقَالَ " رَدَّ الْبُشْرَى فَاقْبَلاَ أَنْتُمَا ". قَالاَ قَبِلْنَا. ثُمَّ دَعَا بِقَدَحٍ فِيهِ مَاءٌ فَغَسَلَ يَدَيْهِ وَوَجْهَهُ فِيهِ، وَمَجَّ فِيهِ، ثُمَّ قَالَ " اشْرَبَا مِنْهُ، وَأَفْرِغَا عَلَى وُجُوهِكُمَا وَنُحُورِكُمَا، وَأَبْشِرَا ". فَأَخَذَا الْقَدَحَ فَفَعَلاَ، فَنَادَتْ أُمُّ سَلَمَةَ مِنْ وَرَاءِ السِّتْرِ أَنْ أَفْضِلاَ لأُمِّكُمَا. فَأَفْضَلاَ لَهَا مِنْهُ طَائِفَةً.

Reference	: Sahih al-Bukhari 4328
In-book reference	: Book 64, Hadith 357
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 617

Narrated Safwan bin Ya`la bin Umaiya:

Ya`la used to say, "I wish I could see Allah's Messenger (ﷺ) at the time when he is being inspired divinely." Ya`la added "While the Prophet (ﷺ) was at Al-Ja'rana, shaded with a cloth sheet (in the form of a tent) and there were staying with him, some of his companions under it, suddenly there came to him a bedouin wearing a cloak and

perfumed extravagantly. He said, "O Allah's Messenger (ﷺ) ! What is your opinion regarding a man who assumes the state of Ihram for `Umra wearing a cloak after applying perfume to his body?" `Umar signalled with his hand to Ya`la to come (near). Ya`la came and put his head (underneath that cloth sheet) and saw the Prophet (ﷺ) red-faced and when that state (of the Prophet (ﷺ)) was over, he said, "Where is he who as already asked me about the `Umra?" The man was looked for and brought to the Prophet (ﷺ) The Prophet (ﷺ) said (to him), "As for the perfume you have applied to your body, wash it off your body) thrice, and take off your cloak, and then do in your `Umra the rites you do in your Hajj."

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَطَاءٌ، أَنَّ صَفْوَانَ بْنَ يَعْلَى بْنِ أُمَيَّةَ، أَخْبَرَ أَنَّ يَعْلَى كَانَ يَقُولُ لَيْتَنِي أَرَى رَسُولَ اللَّهِ صلى الله عليه وسلم حِينَ يُنْزَلُ عَلَيْهِ. قَالَ فَبَيْنَا النَّبِيُّ صلى الله عليه وسلم بِالْجِعْرَانَةِ وَعَلَيْهِ ثَوْبٌ قَدْ أُظِلَّ بِهِ، مَعَهُ فِيهِ نَاسٌ مِنْ أَصْحَابِهِ، إِذْ جَاءَهُ أَعْرَابِيٌّ عَلَيْهِ جُبَّةٌ مُتَضَمِّخٌ بِطِيبٍ فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ تَرَى فِي رَجُلٍ أَحْرَمَ بِعُمْرَةٍ فِي جُبَّةٍ بَعْدَ مَا تَضَمَّخَ بِالطِّيبِ فَأَشَارَ عُمَرُ إِلَى يَعْلَى بِيَدِهِ أَنْ تَعَالَ. فَجَاءَ يَعْلَى فَأَدْخَلَ رَأْسَهُ، فَإِذَا النَّبِيُّ صلى الله عليه وسلم مُحْمَرُّ الْوَجْهِ، يَغِطُّ كَذَلِكَ سَاعَةً، ثُمَّ سُرِّيَ عَنْهُ فَقَالَ " أَيْنَ الَّذِي يَسْأَلُنِي عَنِ الْعُمْرَةِ آنِفًا ". فَالْتُمِسَ الرَّجُلُ فَأُتِيَ بِهِ فَقَالَ " أَمَّا الطِّيبُ الَّذِي بِكَ فَاغْسِلْهُ ثَلاَثَ مَرَّاتٍ، وَأَمَّا الْجُبَّةُ فَانْزِعْهَا، ثُمَّ اصْنَعْ فِي عُمْرَتِكَ كَمَا تَصْنَعُ فِي حَجِّكَ ".

Reference	: Sahih al-Bukhari 4329
In-book reference	: Book 64, Hadith 358
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 618

Narrated `Abdullah bin Zaid bin `Asim:

When Allah gave to His Apostle the war booty on the day of Hunain, he distributed that booty amongst those whose hearts have been (recently) reconciled (to Islam), but did not give anything to the Ansar. So they seemed to have felt angry and sad as they did not get the same as other people had got. The Prophet (ﷺ) then delivered a sermon before them, saying, "O, the assembly of Ansar! Didn't I find you astray, and then Allah guided you on the Right Path through me? You were divided into groups, and Allah brought you together through me; you were poor and Allah made you rich through me." Whatever the Prophet (ﷺ) said , they (i.e. the Ansar) said, "Allah and his Apostle have more favours to do." The Prophet (ﷺ) said, "What stops you from answering the Messenger of Allah?" But whatever he said to them, they replied, "Allah and His Apostle have more favours to do." The Prophet (ﷺ) then said, "If you wish you could say: 'You came to us in such-and-such state (at Medina).' Wouldn't you be willing to see the people go away with sheep and camels while you go with the Prophet (ﷺ) to your homes? But for the migration, I would have been one of the Ansar, and if the people took their way through a valley or mountain pass, I would select the valley or mountain pass of the Ansar. The Ansar are Shiar (i.e. those clothes which are in direct contact with the body and worn inside the other garments), and the people are Dithar (i.e. those clothes which are not in direct contact with the body and are worn over other garments). No doubt, you will see other people favoured over you, so you should be patient till you meet me at the Tank (of Kauthar).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ، قَالَ لَمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ صلى الله عليه وسلم يَوْمَ حُنَيْنٍ قَسَمَ فِي النَّاسِ فِي الْمُؤَلَّفَةِ قُلُوبُهُمْ، وَلَمْ يُعْطِ الأَنْصَارَ شَيْئًا، فَكَأَنَّهُمْ وَجَدُوا إِذْ لَمْ يُصِبْهُمْ مَا أَصَابَ النَّاسَ فَخَطَبَهُمْ فَقَالَ " يَا مَعْشَرَ الأَنْصَارِ أَلَمْ أَجِدْكُمْ ضُلاَّلاً فَهَدَاكُمُ اللَّهُ بِي، وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللَّهُ بِي وَعَالَةً، فَأَغْنَاكُمُ اللَّهُ بِي ". كُلَّمَا قَالَ شَيْئًا قَالُوا اللَّهُ وَرَسُولُهُ أَمَنُّ. قَالَ " مَا يَمْنَعُكُمْ أَنْ تُجِيبُوا رَسُولَ اللَّهِ صلى الله عليه وسلم ". قَالَ كُلَّمَا قَالَ شَيْئًا قَالُوا اللَّهُ وَرَسُولُهُ أَمَنُّ. قَالَ " لَوْ شِئْتُمْ قُلْتُمْ جِئْتَنَا كَذَا وَكَذَا. أَتَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالشَّاةِ وَالْبَعِيرِ، وَتَذْهَبُونَ بِالنَّبِيِّ صلى الله عليه وسلم إِلَى رِحَالِكُمْ، لَوْلاَ الْهِجْرَةُ لَكُنْتُ امْرَأً مِنَ الأَنْصَارِ، وَلَوْ سَلَكَ النَّاسُ وَادِيًا وَشِعْبًا لَسَلَكْتُ وَادِيَ الأَنْصَارِ وَشِعْبَهَا، الأَنْصَارُ شِعَارٌ وَالنَّاسُ دِثَارٌ، إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَةً فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ ".

Reference : Sahih al-Bukhari 4330

In-book reference : Book 64, Hadith 359
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 619
(deprecated numbering scheme)

Narrated Anas Bin Malik:

When Allah gave Allah's Messenger (ﷺ) what he gave of the properties of the Hawazin tribe as a war booty, the Prophet (ﷺ) started giving some men 100 camels each. The Ansar (then) said, "May Allah forgive Allah's Messenger (ﷺ)s as he gives to Quraish and leaves us although our swords are still dribbling with the blood of Quraish." Allah Apostle was informed of their statement, so he sent for the Ansar and gathered them in a leather tent, and did not call anybody else along with them. When they al I gathered, the Prophet (ﷺ) got up and said, "What is this talk being informed to me about you?" The learned men amongst the Ansar said, "O Allah's Messenger (ﷺ)! Our chiefs did not say anything, but some people amongst us who are younger in age said. 'May Allah forgive Allah's Messenger (ﷺ) as he gives (of the booty) to Quraish and leaves us though our swords are still dribbling with their blood." The Prophet (ﷺ) said, "I give to these men who have newly deserted heathenism (and embraced Islam) so as to attract their hearts. Won't you be happy that the people take the wealth while you take the Prophet (ﷺ) with you to your homes? By Allah, what you are taking is better than whatever they are taking." They (i.e. the Ansar) said, "O Allah's Messenger (ﷺ)! We are satisfied." The Prophet (ﷺ) then said to them. "You will find others favored over you greatly, so be patient till you meet Allah and His Apostle and I will be at the Tank then." Anas added: But they did not remain patient.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ قَالَ قَالَ نَاسٌ مِنَ الأَنْصَارِ حِينَ أَفَاءَ اللَّهُ عَلَى رَسُولِهِ صلى الله عليه وسلم مَا أَفَاءَ مِنْ أَمْوَالِ هَوَازِنَ، فَطَفِقَ النَّبِيُّ صلى الله عليه وسلم يُعْطِي رِجَالاً الْمِائَةَ مِنَ الإِبِلِ فَقَالُوا يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم يُعْطِي قُرَيْشًا وَيَتْرُكُنَا، وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ. قَالَ أَنَسٌ فَحُدِّثَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَقَالَتِهِمْ، فَأَرْسَلَ إِلَى الأَنْصَارِ فَجَمَعَهُمْ فِي قُبَّةٍ مِنْ أَدَمٍ وَلَمْ يَدْعُ مَعَهُمْ غَيْرَهُمْ، فَلَمَّا اجْتَمَعُوا قَامَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " مَا حَدِيثٌ بَلَغَنِي عَنْكُمْ ". فَقَالَ فُقَهَاءُ الأَنْصَارِ أَمَّا رُؤَسَاؤُنَا يَا رَسُولَ اللَّهِ فَلَمْ يَقُولُوا شَيْئًا، وَأَمَّا نَاسٌ مِنَّا حَدِيثَةٌ أَسْنَانُهُمْ فَقَالُوا يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم يُعْطِي قُرَيْشًا وَيَتْرُكُنَا، وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " فَإِنِّي أُعْطِي رِجَالاً حَدِيثِي عَهْدٍ بِكُفْرٍ، أَتَأَلَّفُهُمْ، أَمَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالأَمْوَالِ وَتَذْهَبُونَ بِالنَّبِيِّ صلى الله عليه وسلم إِلَى رِحَالِكُمْ، فَوَاللَّهِ لَمَا تَنْقَلِبُونَ بِهِ خَيْرٌ مِمَّا يَنْقَلِبُونَ بِهِ ". قَالُوا يَا رَسُولَ اللَّهِ قَدْ رَضِينَا. فَقَالَ لَهُمُ النَّبِيُّ صلى الله عليه وسلم " سَتَجِدُونَ أُثْرَةً شَدِيدَةً، فَاصْبِرُوا حَتَّى تَلْقَوُا اللَّهَ وَرَسُولَهُ صلى الله عليه وسلم فَإِنِّي عَلَى الْحَوْضِ ". قَالَ أَنَسٌ فَلَمْ يَصْبِرُوا.

Reference : Sahih al-Bukhari 4331
In-book reference : Book 64, Hadith 360
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 620
(deprecated numbering scheme)

Narrated Anas:

When it was the day of the Conquest (of Mecca) Allah's Messenger (ﷺ) distributed the war booty amongst the people of Quraish which caused the Ansar to become angry. So the Prophet (ﷺ) said, "Won't you be pleased that the people take the worldly things and you take Allah's Messenger (ﷺ) with you? "They said, "Yes." The Prophet (ﷺ) said, "If the people took their way through a valley or mountain pass, I would take my way through the Ansar's valley or mountain pass."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ، قَالَ لَمَّا كَانَ يَوْمَ فَتْحِ مَكَّةَ قَسَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم غَنَائِمَ بَيْنَ قُرَيْشٍ. فَغَضِبَتِ الأَنْصَارُ قَالَ النَّبِيُّ صلى الله عليه وسلم " أَمَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالدُّنْيَا، وَتَذْهَبُونَ بِرَسُولِ اللَّهِ صلى الله عليه وسلم ". قَالُوا بَلَى. قَالَ " لَوْ سَلَكَ النَّاسُ وَادِيًا أَوْ شِعْبًا لَسَلَكْتُ وَادِيَ الأَنْصَارِ أَوْ شِعْبَهُمْ ".

Reference : Sahih al-Bukhari 4332
In-book reference : Book 64, Hadith 361
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 621
(deprecated numbering scheme)

Narrated Anas:

When it was the day of (the battle of) Hunain, the Prophet (ﷺ) confronted the tribe of Hawazin while there were ten-thousand (men) besides the Tulaqa' (i.e. those who had embraced Islam on the day of the Conquest of Mecca) with the Prophet. When they (i.e. Muslims) fled, the Prophet (ﷺ) said, "O the group of Ansari" They replied, "Labbaik, O Allah's Messenger (ﷺ) and Sadaik! We are under your command." Then the Prophet (ﷺ) got down (from his mule) and said, "I am Allah's Slave and His Apostle." Then the pagans were defeated. The Prophet (ﷺ) distributed the war booty amongst the Tulaqa and Muhajirin (i.e. Emigrants) and did not give anything to the Ansar. So the Ansar spoke (i.e. were dissatisfied) and he called them and made them enter a leather tent and said, Won't you be pleased that the people take the sheep and camels, and you take Allah's Messenger (ﷺ) along with you?" The Prophet (ﷺ) added, "If the people took their way through a valley and the Ansar took their way through a mountain pass, then I would choose a mountain pass of the Ansar."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا أَزْهَرُ، عَنِ ابْنِ عَوْنٍ، أَنْبَأَنَا هِشَامُ بْنُ زَيْدِ بْنِ أَنَسٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ لَمَّا كَانَ يَوْمَ حُنَيْنٍ الْتَقَى هَوَازِنُ وَمَعَ النَّبِيِّ صلى الله عليه وسلم عَشَرَةُ آلاَفٍ وَالطُّلَقَاءُ فَأَدْبَرُوا قَالَ ‏"‏ يَا مَعْشَرَ الأَنْصَارِ ‏"‏‏.‏ قَالُوا لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ، لَبَّيْكَ نَحْنُ بَيْنَ يَدَيْكَ، فَنَزَلَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ ‏"‏ أَنَا عَبْدُ اللَّهِ وَرَسُولُهُ ‏"‏‏.‏ فَانْهَزَمَ الْمُشْرِكُونَ، فَأَعْطَى الطُّلَقَاءَ وَالْمُهَاجِرِينَ وَلَمْ يُعْطِ الأَنْصَارَ شَيْئًا فَقَالُوا، فَدَعَاهُمْ فَأَدْخَلَهُمْ فِي قُبَّةٍ فَقَالَ ‏"‏ أَمَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالشَّاةِ وَالْبَعِيرِ، وَتَذْهَبُونَ بِرَسُولِ اللَّهِ صلى الله عليه وسلم ‏"‏، فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"لَوْ سَلَكَ النَّاسُ وَادِيًا وَسَلَكَتِ الأَنْصَارُ شِعْبًا لاَخْتَرْتُ شِعْبَ الأَنْصَارِ ‏"

Reference : Sahih al-Bukhari 4333
In-book reference : Book 64, Hadith 362
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 622
(deprecated numbering scheme)

Narrated Anas:

The Prophet (ﷺ) gathered some people of Ansar and said, "The People of Quraish are still close to their Pre-lslamic period of ignorance and have suffered a lot, and I want to help them and attract their hearts (by giving them the war booty). Won't you be pleased that the people take the worldly things) and you take Allah's Messenger (ﷺ) with you to your homes?" They said, "Yes, (i.e. we are pleased with this distribution)." The Prophet (ﷺ) said, "'If the people took their way through a valley and the Ansar took their way through a mountain pass, then I would take the Ansar's valley or the Ansar's mountain pass."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ جَمَعَ النَّبِيُّ صلى الله عليه وسلم نَاسًا مِنَ الأَنْصَارِ، فَقَالَ ‏"‏ إِنَّ قُرَيْشًا حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ وَمُصِيبَةٍ، وَإِنِّي أَرَدْتُ أَنْ أَجْبُرَهُمْ وَأَتَأَلَّفَهُمْ أَمَا تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ بِالدُّنْيَا، وَتَرْجِعُونَ بِرَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى بُيُوتِكُمْ ‏"‏‏.‏ قَالُوا بَلَى‏.‏ قَالَ ‏"‏ لَوْ سَلَكَ النَّاسُ وَادِيًا وَسَلَكَتِ الأَنْصَارُ شِعْبًا لَسَلَكْتُ وَادِيَ الأَنْصَارِ أَوْ شِعْبَ الأَنْصَارِ ‏"‏‏.‏

Reference : Sahih al-Bukhari 4334
In-book reference : Book 64, Hadith 363
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 623
(deprecated numbering scheme)

Narrated `Abdullah:

When the Prophet (ﷺ) distribute the war booty of Hunain, a man from the Ansar said, "He (i.e. the Prophet), did not intend to please Allah in this distribution." So I came to the Prophet (ﷺ) and informed him of that (statement) whereupon the color of his face changed and he said, "May Allah bestow His Mercy on Moses, for he was troubled with more than this, but he remained patient."

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ لَمَّا قَسَمَ النَّبِيُّ صلى الله عليه وسلم قِسْمَةَ حُنَيْنٍ قَالَ رَجُلٌ مِنَ الأَنْصَارِ مَا أَرَادَ بِهَا وَجْهَ اللَّهِ. فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَأَخْبَرْتُهُ، فَتَغَيَّرَ وَجْهُهُ ثُمَّ قَالَ ‏"‏ رَحْمَةُ اللَّهِ عَلَى مُوسَى، لَقَدْ أُوذِيَ بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 4335
In-book reference	: Book 64, Hadith 364
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 624

Narrated `Abdullah:

When it was the day of Hunain, Prophet favored some people over some others (in the distribution of the booty). He gave Al-Aqra' one-hundred camels and gave Uyaina the same, and also gave other people (of Quraish). A man said, "Allah's Pleasure was not the aim, in this distribution." I said, "I will inform the Prophet (ﷺ) (about your statement)." The Prophet (ﷺ) said, "May Allah bestow Mercy on Moses, for he was troubled more this but he remained patient."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ لَمَّا كَانَ يَوْمُ حُنَيْنٍ آثَرَ النَّبِيُّ صلى الله عليه وسلم نَاسًا، أَعْطَى الأَقْرَعَ مِائَةً مِنَ الإِبِلِ، وَأَعْطَى عُيَيْنَةَ مِثْلَ ذَلِكَ، وَأَعْطَى نَاسًا، فَقَالَ رَجُلٌ مَا أُرِيدَ بِهَذِهِ الْقِسْمَةِ وَجْهُ اللَّهِ. فَقُلْتُ لأُخْبِرَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏"‏ رَحِمَ اللَّهُ مُوسَى. قَدْ أُوذِيَ بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 4336
In-book reference	: Book 64, Hadith 365
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 625

Narrated Anas Bin Malik:

When it was the day (of the battle) of Hunain, the tributes of Hawazin and Ghatafan and others, along with their animals and offspring (and wives) came to fight against the Prophet (ﷺ) The Prophet (ﷺ) had with him, ten thousand men and some of the Tulaqa. The companions fled, leaving the Prophet (ﷺ) alone. The Prophet then made two calls which were clearly distinguished from each other. He turned right and said, "O the group of Ansar!" They said, "Labbaik, O Allah's Messenger (ﷺ)! Rejoice, for we are with you!" Then he turned left and said, "O the group of Ansar!" They said, "Labbaik! O Allah's Messenger (ﷺ)! Rejoice, for we are with you!" The Prophet (ﷺ) at that time, was riding on a white mule; then he dismounted and said, "I am Allah's Slave and His Apostle." The infidels then were defeated, and on that day the Prophet (ﷺ) gained a large amount of booty which he distributed amongst the Muhajirin and the Tulaqa and did not give anything to the Ansar. The Ansar said, "When there is a difficulty, we are called, but the booty is given to other than us." The news reached the Prophet (ﷺ) and he gathered them in a leather tent and said, "What is this news reaching me from you, O the group of Ansar?" They kept silent, He added," O the group of Ansar! Won't you be happy that the people take the worldly things and you take Allah's Messenger (ﷺ) to your homes reserving him for yourself?" They said, "Yes." Then the Prophet said, "If the people took their way through a valley, and the Ansar took their way through a mountain pass, surely, I would take the Ansar's mountain pass." Hisham said, "O Abu Hamza (i.e. Anas)! Did you witness that? " He replied, "And how could I be absent from him?"

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ هِشَامِ بْنِ زَيْدِ بْنِ أَنَسِ بْنِ مَالِكٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ لَمَّا كَانَ يَوْمُ حُنَيْنٍ أَقْبَلَتْ هَوَازِنُ وَغَطَفَانُ وَغَيْرُهُمْ بِنَعَمِهِمْ وَذَرَارِيِّهِمْ، وَمَعَ النَّبِيِّ صلى الله عليه وسلم عَشَرَةُ آلاَفٍ وَمِنَ الطُّلَقَاءِ، فَأَدْبَرُوا عَنْهُ حَتَّى بَقِيَ وَحْدَهُ، فَنَادَى يَوْمَئِذٍ نِدَاءَيْنِ لَمْ يَخْلِطْ بَيْنَهُمَا، الْتَفَتَ عَنْ يَمِينِهِ، فَقَالَ " يَا مَعْشَرَ الأَنْصَارِ ". قَالُوا لَبَّيْكَ يَا رَسُولَ اللَّهِ، أَبْشِرْ نَحْنُ مَعَكَ. ثُمَّ الْتَفَتَ عَنْ يَسَارِهِ، فَقَالَ " يَا مَعْشَرَ الأَنْصَارِ ". قَالُوا لَبَّيْكَ يَا رَسُولَ اللَّهِ، أَبْشِرْ نَحْنُ مَعَكَ. وَهْوَ عَلَى بَغْلَةٍ بَيْضَاءَ، فَنَزَلَ فَقَالَ " أَنَا عَبْدُ اللَّهِ وَرَسُولُهُ "، فَانْهَزَمَ الْمُشْرِكُونَ، فَأَصَابَ يَوْمَئِذٍ غَنَائِمَ كَثِيرَةً، فَقَسَمَ فِي الْمُهَاجِرِينَ وَالطُّلَقَاءِ وَلَمْ يُعْطِ الأَنْصَارَ شَيْئًا، فَقَالَتِ الأَنْصَارُ إِذَا كَانَتْ شَدِيدَةٌ فَنَحْنُ نُدْعَى، وَيُعْطَى الْغَنِيمَةَ غَيْرُنَا. فَبَلَغَهُ ذَلِكَ، فَجَمَعَهُمْ فِي قُبَّةٍ، فَقَالَ " يَا مَعْشَرَ الأَنْصَارِ مَا حَدِيثٌ بَلَغَنِي عَنْكُمْ ". فَسَكَتُوا فَقَالَ " يَا مَعْشَرَ الأَنْصَارِ أَلاَ تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالدُّنْيَا، وَتَذْهَبُونَ بِرَسُولِ اللَّهِ صلى الله عليه وسلم تَحُوزُونَهُ إِلَى بُيُوتِكُمْ ". قَالُوا بَلَى. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ سَلَكَ النَّاسُ وَادِيًا، وَسَلَكَتِ الأَنْصَارُ شِعْبًا لأَخَذْتُ شِعْبَ الأَنْصَارِ ". فَقَالَ هِشَامٌ يَا أَبَا حَمْزَةَ، وَأَنْتَ شَاهِدٌ ذَاكَ قَالَ وَأَيْنَ أَغِيبُ عَنْهُ

Reference : Sahih al-Bukhari 4337
In-book reference : Book 64, Hadith 366
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 626
(deprecated numbering scheme)

(57) Chapter: The Sariya which was sent towards Najd

(57) باب السَّرِيَّةِ الَّتِي قِبَلَ نَجْدٍ

Narrated Ibn `Umar:

The Prophet (ﷺ) sent a Sariya towards Najd and I was in it, and our share from the booty amounted to twelve camels each, and we were given an additional camel each. So we returned with thirteen camels each.

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ بَعَثَ النَّبِيُّ صلى الله عليه وسلم سَرِيَّةً قِبَلَ نَجْدٍ، فَكُنْتُ فِيهَا، فَبَلَغَتْ سِهَامُنَا اثْنَىْ عَشَرَ بَعِيرًا، وَنُفِّلْنَا بَعِيرًا بَعِيرًا، فَرَجَعْنَا بِثَلاَثَةَ عَشَرَ بَعِيرًا.

Reference : Sahih al-Bukhari 4338
In-book reference : Book 64, Hadith 367
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 627
(deprecated numbering scheme)

(58) Chapter: Sending Khalid bin Al-Walid to Banu Jadhima

(58) باب بَعْثِ النَّبِيِّ صلى الله عليه وسلم خَالِدَ بْنَ الْوَلِيدِ إِلَى بَنِي جَذِيمَةَ

Narrated Salim's father:

The Prophet (ﷺ) sent Khalid bin Al-Walid to the tribe of Jadhima and Khalid invited them to Islam but they could not express themselves by saying, "Aslamna (i.e. we have embraced Islam)," but they started saying "Saba'na! Saba'na (i.e. we have come out of one religion to another)." Khalid kept on killing (some of) them and taking (some of) them as captives and gave every one of us his Captive. When there came the day then Khalid ordered that each man (i.e. Muslim soldier) should kill his captive, I said, "By Allah, I will not kill my captive, and none of my companions will kill his captive." When we reached the Prophet, we mentioned to him the whole story. On that, the Prophet (ﷺ) raised both his hands and said twice, "O Allah! I am free from what Khalid has done."

حَدَّثَنِي مَحْمُودٌ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، وَحَدَّثَنِي نُعَيْمٌ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ بَعَثَ النَّبِيُّ صلى الله عليه وسلم خَالِدَ بْنَ الْوَلِيدِ إِلَى بَنِي جَذِيمَةَ، فَدَعَاهُمْ إِلَى الإِسْلاَمِ فَلَمْ يُحْسِنُوا أَنْ يَقُولُوا أَسْلَمْنَا. فَجَعَلُوا يَقُولُونَ صَبَأْنَا، صَبَأْنَا. فَجَعَلَ خَالِدٌ يَقْتُلُ مِنْهُمْ وَيَأْسِرُ، وَدَفَعَ إِلَى كُلِّ رَجُلٍ مِنَّا أَسِيرَهُ، حَتَّى إِذَا كَانَ يَوْمٌ أَمَرَ خَالِدٌ أَنْ يَقْتُلَ كُلُّ رَجُلٍ مِنَّا أَسِيرَهُ فَقُلْتُ وَاللَّهِ لاَ أَقْتُلُ أَسِيرِي، وَلاَ يَقْتُلُ رَجُلٌ مِنْ أَصْحَابِي أَسِيرَهُ، حَتَّى قَدِمْنَا عَلَى النَّبِيِّ صلى الله عليه وسلم فَذَكَرْنَاهُ، فَرَفَعَ النَّبِيُّ صلى الله عليه وسلم يَدَهُ فَقَالَ " اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ ". مَرَّتَيْنِ.

Reference : Sahih al-Bukhari 4339
In-book reference : Book 64, Hadith 368

USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 628
(deprecated numbering scheme)

(59) Chapter: The Sariya of the Ansar

(59) بَابُ سَرِيَّةُ عَبْدِ اللَّهِ بْنِ حُذَافَةَ السَّهْمِيِّ وَعَلْقَمَةَ بْنِ مُجَزِّزٍ الْمُدْلِجِيِّ
وَيُقَالُ إِنَّهَا سَرِيَّةُ الأَنْصَارِ.

Narrated `Ali:

The Prophet (ﷺ) sent a Sariya under the command of a man from the Ansar and ordered the soldiers to obey him. He (i.e. the commander) became angry and said "Didn't the Prophet (ﷺ) order you to obey me!" They replied, "Yes." He said, "Collect fire-wood for me." So they collected it. He said, "Make a fire." When they made it, he said, "Enter it (i.e. the fire)." So they intended to do that and started holding each other and saying, "We run towards (i.e. take refuge with) the Prophet (ﷺ) from the fire." They kept on saying that till the fire was extinguished and the anger of the commander abated. When that news reached the Prophet (ﷺ) he said, "If they had entered it (i.e. the fire), they would not have come out of it till the Day of Resurrection. Obedience (to somebody) is required when he enjoins what is good."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الأَعْمَشُ، قَالَ حَدَّثَنِي سَعْدُ بْنُ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ ـ رضى الله عنه ـ قَالَ بَعَثَ النَّبِيُّ صلى الله عليه وسلم سَرِيَّةً فَاسْتَعْمَلَ رَجُلاً مِنَ الأَنْصَارِ، وَأَمَرَهُمْ أَنْ يُطِيعُوهُ، فَغَضِبَ فَقَالَ أَلَيْسَ أَمَرَكُمُ النَّبِيُّ صلى الله عليه وسلم أَنْ تُطِيعُونِي. قَالُوا بَلَى. قَالَ فَاجْمَعُوا لِي حَطَبًا. فَجَمَعُوا، فَقَالَ أَوْقِدُوا نَارًا. فَأَوْقَدُوهَا، فَقَالَ ادْخُلُوهَا. فَهَمُّوا، وَجَعَلَ بَعْضُهُمْ يُمْسِكُ بَعْضًا، وَيَقُولُونَ فَرَرْنَا إِلَى النَّبِيِّ صلى الله عليه وسلم مِنَ النَّارِ. فَمَا زَالُوا حَتَّى خَمَدَتِ النَّارُ، فَسَكَنَ غَضَبُهُ، فَبَلَغَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " لَوْ دَخَلُوهَا مَا خَرَجُوا مِنْهَا إِلَى يَوْمِ الْقِيَامَةِ، الطَّاعَةُ فِي الْمَعْرُوفِ ".

Reference : Sahih al-Bukhari 4340
In-book reference : Book 64, Hadith 369
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 629
(deprecated numbering scheme)

(60) Chapter: Sending Abu Musa and Mu'adh to Yemen

(60) باب بَعْثُ أَبِي مُوسَى وَمُعَاذٍ إِلَى الْيَمَنِ قَبْلَ حَجَّةِ الْوَدَاعِ

Narrated Abu Burda:

Allah's Messenger (ﷺ) sent Abu Musa and Mu`adh bin Jabal to Yemen. He sent each of them to administer a province as Yemen consisted of two provinces. The Prophet (ﷺ) said (to them), "Facilitate things for the people and do not make things difficult for them (Be kind and lenient (both of you) with the people, and do not be hard on them) and give the people good tidings and do not repulse them. So each of them went to carry on his job. So when any one of them toured his province and happened to come near (the border of the province of) his companion, he would visit him and greet him. Once Mu`adh toured that part of his state which was near (the border of the province of) his companion Abu Musa. Mu`adh came riding his mule till he reached Abu Musa and saw him sitting, and the people had gathered around him. Behold! There was a man tied with his hands behind his neck. Mu`adh said to Abu Musa, "O `Abdullah bin Qais! What is this?" Abu Musa replied. "This man has reverted to Heathenism after embracing Islam." Mu`adh said, "I will not dismount till he is killed." Abu Musa replied, "He has been brought for this purpose, so come down." Mu`adh said, "I will not dismount till he is killed." So Abu Musa ordered that he be killed, and he was killed. Then Mu`adh dismounted and said, "O `Abdullah (bin Qais)! How do you recite the Qur'an ?" Abu Musa said, "I recite the Qur'an regularly at intervals and piecemeal. How do you recite it O Mu`adh?" Mu`adh said, "I sleep in the first part of the night and then get up after having slept for the time devoted for my

sleep and then recite as much as Allah has written for me. So I seek Allah's Reward for both my sleep as well as my prayer (at night).

حَدَّثَنَا مُوسَى، حَدَّثَنَا أَبُو عَوَانَةَ، حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ أَبِي بُرْدَةَ، قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَبَا مُوسَى وَمُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ، قَالَ وَبَعَثَ كُلَّ وَاحِدٍ مِنْهُمَا عَلَى مِخْلاَفٍ قَالَ وَالْيَمَنُ مِخْلاَفَانِ ثُمَّ قَالَ " يَسِّرَا وَلاَ تُعَسِّرَا، وَبَشِّرَا وَلاَ تُنَفِّرَا ". فَانْطَلَقَ كُلُّ وَاحِدٍ مِنْهُمَا إِلَى عَمَلِهِ، وَكَانَ كُلُّ وَاحِدٍ مِنْهُمَا إِذَا سَارَ فِي أَرْضِهِ كَانَ قَرِيبًا مِنْ صَاحِبِهِ أَحْدَثَ بِهِ عَهْدًا، فَسَلَّمَ عَلَيْهِ، فَسَارَ مُعَاذٌ فِي أَرْضِهِ قَرِيبًا مِنْ صَاحِبِهِ أَبِي مُوسَى، فَجَاءَ يَسِيرُ عَلَى بَغْلَتِهِ حَتَّى انْتَهَى إِلَيْهِ، وَإِذَا هُوَ جَالِسٌ، وَقَدِ اجْتَمَعَ إِلَيْهِ النَّاسُ، وَإِذَا رَجُلٌ عِنْدَهُ قَدْ جُمِعَتْ يَدَاهُ إِلَى عُنُقِهِ فَقَالَ لَهُ مُعَاذٌ يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ، أَيَّمَ هَذَا قَالَ هَذَا رَجُلٌ كَفَرَ بَعْدَ إِسْلاَمِهِ. قَالَ لاَ أَنْزِلُ حَتَّى يُقْتَلَ. قَالَ إِنَّمَا جِيءَ بِهِ لِذَلِكَ فَانْزِلْ. قَالَ مَا أَنْزِلُ حَتَّى يُقْتَلَ فَأَمَرَ بِهِ فَقُتِلَ ثُمَّ نَزَلَ فَقَالَ يَا عَبْدَ اللَّهِ، كَيْفَ تَقْرَأُ الْقُرْآنَ قَالَ أَتَفَوَّقُهُ تَفَوُّقًا. قَالَ فَكَيْفَ تَقْرَأُ أَنْتَ يَا مُعَاذُ قَالَ أَنَامُ أَوَّلَ اللَّيْلِ فَأَقُومُ وَقَدْ قَضَيْتُ جُزْئِي مِنَ النَّوْمِ، فَأَقْرَأُ مَا كَتَبَ اللَّهُ لِي، فَأَحْتَسِبُ نَوْمَتِي كَمَا أَحْتَسِبُ قَوْمَتِي.

Reference	: Sahih al-Bukhari 4341, 4342
In-book reference	: Book 64, Hadith 370
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 630

Narrated Abi Burda:

That Abu Musa Al-Ash`ari said that the Prophet (ﷺ) had sent him to Yemen and he asked the Prophet (ﷺ) about certain (alcoholic) drink which used to be prepared there The Prophet (ﷺ) said, "What are they?" Abu Musa said, "Al-Bit' and Al-Mizr?" He said, "Al-Bit is an alcoholic drink made from honey; and Al-Mizr is an alcoholic drink made from barley." The Prophet (ﷺ) said, "All intoxicants are prohibited."

حَدَّثَنِي إِسْحَاقُ، حَدَّثَنَا خَالِدٌ، عَنِ الشَّيْبَانِيِّ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم بَعَثَهُ إِلَى الْيَمَنِ، فَسَأَلَهُ عَنْ أَشْرِبَةٍ تُصْنَعُ بِهَا، فَقَالَ " وَمَا هِيَ ". قَالَ الْبِتْعُ وَالْمِزْرُ. فَقُلْتُ لأَبِي بُرْدَةَ مَا الْبِتْعُ قَالَ نَبِيذُ الْعَسَلِ، وَالْمِزْرُ نَبِيذُ الشَّعِيرِ. فَقَالَ " كُلُّ مُسْكِرٍ حَرَامٌ ". رَوَاهُ جَرِيرٌ وَعَبْدُ الْوَاحِدِ عَنِ الشَّيْبَانِيِّ عَنْ أَبِي بُرْدَةَ.

Reference	: Sahih al-Bukhari 4343
In-book reference	: Book 64, Hadith 371
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 631

Narrated Abu Burda:

That the Prophet (ﷺ) sent his (i.e. Abu Burda's) grandfather, Abu Musa and Mu`adh to Yemen and said to both of them "Facilitate things for the people (Be kind and lenient) and do not make things difficult (for people), and give them good tidings, and do not repulse them and both of you should obey each other." Abu Musa said, "O Allah's Prophet! In our land there is an alcoholic drink (prepared) from barley called Al-Mizr, and another (prepared) from honey, called Al-Bit"' The Prophet (ﷺ) said, "All intoxicants are prohibited." Then both of them proceeded and Mu`adh asked Abu Musa, "How do you recite the Qur'an?" Abu Musa replied, "I recite it while I am standing, sitting or riding my riding animals, at intervals and piecemeal." Mu`adh said, "But I sleep and then get up. I sleep and hope for Allah's Reward for my sleep as I seek His Reward for my night prayer." Then he (i.e. Mu`adh) pitched a tent and they started visiting each other. Once Mu`adh paid a visit to Abu Musa and saw a chained man. Mu`adh asked, "What is this?" Abu Musa said, "(He was) a Jew who embraced Islam and has now turned apostate." Mu`adh said, "I will surely chop off his neck!"

حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، قَالَ بَعَثَ النَّبِيُّ صلى الله عليه وسلم جَدَّهُ أَبَا مُوسَى، وَمُعَاذًا إِلَى الْيَمَنِ فَقَالَ " يَسِّرَا وَلاَ تُعَسِّرَا، وَبَشِّرَا وَلاَ تُنَفِّرَا، وَتَطَاوَعَا ". فَقَالَ أَبُو مُوسَى يَا نَبِيَّ اللَّهِ، إِنَّ أَرْضَنَا بِهَا شَرَابٌ مِنَ الشَّعِيرِ الْمِزْرُ، وَشَرَابٌ مِنَ الْعَسَلِ الْبِتْعُ. فَقَالَ " كُلُّ مُسْكِرٍ حَرَامٌ ". فَانْطَلَقَا فَقَالَ مُعَاذٌ لأَبِي مُوسَى كَيْفَ تَقْرَأُ الْقُرْآنَ قَالَ قَائِمًا وَقَاعِدًا وَعَلَى رَاحِلَتِهِ وَأَتَفَوَّقُهُ تَفَوُّقًا. قَالَ أَمَّا أَنَا فَأَنَامُ وَأَقُومُ، فَأَحْتَسِبُ نَوْمَتِي كَمَا أَحْتَسِبُ قَوْمَتِي، وَضَرَبَ فُسْطَاطًا، فَجَعَلاَ يَتَزَاوَرَانِ،

فَزَارَ مُعَاذٌ أَبَا مُوسَى، فَإِذَا رَجُلٌ مُوثَقٌ، فَقَالَ مَا هَذَا فَقَالَ أَبُو مُوسَى يَهُودِيٌّ أَسْلَمَ ثُمَّ ارْتَدَّ. فَقَالَ مُعَاذٌ لأَضْرِبَنَّ عُنُقَهُ. تَابَعَهُ الْعَقَدِيُّ وَوَهْبٌ عَنْ شُعْبَةَ. وَقَالَ وَكِيعٌ وَالنَّضْرُ وَأَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنْ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم. رَوَاهُ جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنِ الشَّيْبَانِيِّ عَنْ أَبِي بُرْدَةَ.

Reference	: Sahih al-Bukhari 4344, 4345
In-book reference	: Book 64, Hadith 372
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 632

Narrated Abu Musa Al-Ash`ari:

Allah's Messenger (ﷺ) sent me (as a governor) to the land of my people, and I came while Allah's Messenger (ﷺ) was encamping at a place called Al-Abtah. The Prophet (ﷺ) said, "Have you made the intention to perform the Hajj, O `Abdullah bin Qais?" I replied, "Yes, O Allah's Messenger (ﷺ)!" He said, "What did you say?" I replied, "I said, 'Labbaik' and expressed the same intention as yours." He said, "Have you driven the Hadi along with you?" I replied, "No, I did not drive the Hadi." He said, "So perform the Tawaf of the Ka`ba and then the Sai, between Safa and Marwa and then finish the state of Ihram." So I did the same, and one of the women of (the tribe of) Banu-Qais combed my hair. We continued follow in that tradition till the caliphate of `Umar.

حَدَّثَنِي عَبَّاسُ بْنُ الْوَلِيدِ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنْ أَيُّوبَ بْنِ عَائِذٍ، حَدَّثَنَا قَيْسُ بْنُ مُسْلِمٍ، قَالَ سَمِعْتُ طَارِقَ بْنَ شِهَابٍ، يَقُولُ حَدَّثَنِي أَبُو مُوسَى الأَشْعَرِيُّ ـ رضى الله عنه ـ قَالَ بَعَثَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى أَرْضِ قَوْمِي، فَجِئْتُ وَرَسُولُ اللَّهِ صلى الله عليه وسلم مُنِيخٌ بِالأَبْطَحِ فَقَالَ " أَحَجَجْتَ يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ ". قُلْتُ نَعَمْ يَا رَسُولَ اللَّهِ. قَالَ " كَيْفَ قُلْتَ ". قَالَ قُلْتُ لَبَّيْكَ إِهْلاَلاً كَإِهْلاَلِكَ. قَالَ " فَهَلْ سُقْتَ مَعَكَ هَدْيًا ". قُلْتُ لَمْ أَسُقْ. قَالَ " فَطُفْ بِالْبَيْتِ وَاسْعَ بَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ حِلَّ ". فَفَعَلْتُ حَتَّى مَشَطَتْ لِي امْرَأَةٌ مِنْ نِسَاءِ بَنِي قَيْسٍ، وَمَكُثْنَا بِذَلِكَ حَتَّى اسْتُخْلِفَ عُمَرُ.

Reference	: Sahih al-Bukhari 4346
In-book reference	: Book 64, Hadith 373
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 633

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) said to Mu`adh bin Jabal when he sent him to Yemen. "You will come to the people of Scripture, and when you reach them, invite them to testify that none has the right to be worshipped except Allah and that Muhammad is His Apostle. And if they obey you in that, then tell them that Allah has enjoined on them five prayers to be performed every day and night. And if they obey you in that, then tell them that Allah has enjoined on them Sadaqa (i.e. rak`at) to be taken from the rich amongst them and given to the poor amongst them. And if they obey you in that, then be cautious! Don't take their best properties (as Zakat) and be afraid of the curse of an oppressed person as there is no screen between his invocation and Allah.

حَدَّثَنِي حِبَّانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ زَكَرِيَّاءَ بْنِ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبَدٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِمُعَاذِ بْنِ جَبَلٍ حِينَ بَعَثَهُ إِلَى الْيَمَنِ " إِنَّكَ سَتَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ، فَإِذَا جِئْتَهُمْ فَادْعُهُمْ إِلَى أَنْ يَشْهَدُوا أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَإِنْ هُمْ طَاعُوا لَكَ بِذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ طَاعُوا لَكَ بِذَلِكَ، فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْكُمْ صَدَقَةً، تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ، فَتُرَدُّ عَلَى فُقَرَائِهِمْ، فَإِنْ هُمْ طَاعُوا لَكَ بِذَلِكَ، فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَاتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهُ وَبَيْنَ اللَّهِ حِجَابٌ ". قَالَ أَبُو عَبْدِ اللَّهِ {طَوَّعَتْ} طَاعَتْ وَأَطَاعَتْ لُغَةٌ، طِعْتُ وَطُعْتُ وَأَطَعْتُ.

Reference	: Sahih al-Bukhari 4347
In-book reference	: Book 64, Hadith 374
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 634

Narrated `Amr bin Maimuin:

When Mu`adh arrived at Yemen, he led them (i.e. the people of Yemen) in the Fajr prayer wherein he recited: 'Allah took Abraham as a Khalil.' A man amongst the people said, "(How) glad the mother of Abraham is!" (In another narration) `Amr said, "The Prophet (ﷺ) sent Mu`adh to Yemen and he (led the people) in the Fajr prayer and recited: 'Allah took Abraham as a Khalil. A man behind him said, "(How) glad the mother of Abraham is!"

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، أَنَّ مُعَاذًا ـ رضى الله عنه ـ لَمَّا قَدِمَ الْيَمَنَ صَلَّى بِهِمِ الصُّبْحَ فَقَرَأَ {وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلاً} فَقَالَ رَجُلٌ مِنَ الْقَوْمِ لَقَدْ قَرَّتْ عَيْنُ أُمِّ إِبْرَاهِيمَ. زَادَ مُعَاذٌ عَنْ شُعْبَةَ عَنْ حَبِيبٍ عَنْ سَعِيدٍ عَنْ عَمْرٍو أَنَّ النَّبِيَّ صلى الله عليه وسلم بَعَثَ مُعَاذًا إِلَى الْيَمَنِ، فَقَرَأَ مُعَاذٌ فِي صَلاَةِ الصُّبْحِ سُورَةَ النِّسَاءِ فَلَمَّا قَالَ {وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلاً} قَالَ رَجُلٌ خَلْفَهُ قَرَّتْ عَيْنُ أُمِّ إِبْرَاهِيمَ.

Reference	: Sahih al-Bukhari 4348
In-book reference	: Book 64, Hadith 375
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 635

(61) Chapter: Sending 'Ali and Khalid رضي الله عنهما to Yemen

(61) باب بَعْثُ عَلِيِّ بْنِ أَبِي طَالِبٍ ـ عَلَيْهِ السَّلاَمُ ـ وَخَالِدِ بْنِ الْوَلِيدِ ـ رضى الله عنه ـ إِلَى الْيَمَنِ قَبْلَ حَجَّةِ الْوَدَاعِ

Narrated Al-Bara:

Allah's Messenger (ﷺ) sent us to Yemen along with Khalid bin Al-Walid. Later on he sent `Ali bin Abi Talib in his place. The Prophet (ﷺ) said to `Ali, "Give Khalid's companions the choice of either staying with you (in Yemen) or returning to Medina." I was one of those who stayed with him (i.e. `Ali) and got several Awaq (of gold from the war booty.

حَدَّثَنِي أَحْمَدُ بْنُ عُثْمَانَ، حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ بْنِ إِسْحَاقَ بْنِ أَبِي إِسْحَاقَ، حَدَّثَنِي أَبِي، عَنْ أَبِي إِسْحَاقَ، سَمِعْتُ الْبَرَاءَ ـ رضى الله عنه ـ بَعَثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم مَعَ خَالِدِ بْنِ الْوَلِيدِ إِلَى الْيَمَنِ، قَالَ ثُمَّ بَعَثَ عَلِيًّا بَعْدَ ذَلِكَ مَكَانَهُ فَقَالَ مُرْ أَصْحَابَ خَالِدٍ، مَنْ شَاءَ مِنْهُمْ أَنْ يُعَقِّبَ مَعَكَ فَلْيُعَقِّبْ، وَمَنْ شَاءَ فَلْيُقْبِلْ. فَكُنْتُ فِيمَنْ عَقَّبَ مَعَهُ، قَالَ فَغَنِمْتُ أَوَاقٍ ذَوَاتِ عَدَدٍ.

Reference	: Sahih al-Bukhari 4349
In-book reference	: Book 64, Hadith 376
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 636

Narrated Buraida:

The Prophet (ﷺ) sent `Ali to Khalid to bring the Khumus (of the booty) and I hated `Ali, and `Ali had taken a bath (after a sexual act with a slave-girl from the Khumus). I said to Khalid, "Don't you see this (i.e. `Ali)?" When we reached the Prophet (ﷺ) I mentioned that to him. He said, "O Buraida! Do you hate `Ali?" I said, "Yes." He said, "Do you hate him, for he deserves more than that from the Khumlus."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا عَلِيُّ بْنُ سُوَيْدِ بْنِ مَنْجُوفٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ ـ رضى الله عنه ـ قَالَ بَعَثَ النَّبِيُّ صلى الله عليه وسلم عَلِيًّا إِلَى خَالِدٍ لِيَقْبِضَ الْخُمُسَ وَكُنْتُ أُبْغِضُ عَلِيًّا، وَقَدِ اغْتَسَلَ، فَقُلْتُ لِخَالِدٍ أَلاَ تَرَى إِلَى هَذَا فَلَمَّا قَدِمْنَا عَلَى النَّبِيِّ صلى الله عليه وسلم ذَكَرْتُ ذَلِكَ لَهُ فَقَالَ " يَا بُرَيْدَةُ أَتُبْغِضُ عَلِيًّا ". فَقُلْتُ نَعَمْ. قَالَ " لاَ تُبْغِضْهُ فَإِنَّ لَهُ فِي الْخُمُسِ أَكْثَرَ مِنْ ذَلِكَ ".

Reference	: Sahih al-Bukhari 4350
In-book reference	: Book 64, Hadith 377
USC-MSA web (English) reference	: Vol. 5, Book 59, Hadith 637

(deprecated numbering scheme)

Narrated Abu Sa`id Al-Khudri:

`Ali bin Abi Talib sent a piece of gold not yet taken out of its ore, in a tanned leather container to Allah's Messenger (ﷺ) . Allah's Messenger (ﷺ) distributed that amongst four Persons: 'Uyaina bin Badr, Aqra bin H`Abis, Zaid Al-Khail and the fourth was either Alqama or Amir bin at-Tufail. On that, one of his companions said, "We are more deserving of this (gold) than these (persons)." When that news reached the Prophet (ﷺ) , he said, "Don't you trust me though I am the truth worthy man of the One in the Heavens, and I receive the news of Heaven (i.e. Divine Inspiration) both in the morning and in the evening?" There got up a man with sunken eyes, raised cheek bones, raised forehead, a thick beard, a shaven head and a waist sheet that was tucked up and he said, "O Allah's Messenger (ﷺ)! Be afraid of Allah." The Prophet (ﷺ) said, "Woe to you! Am I not of all the people of the earth the most entitled to fear Allah?" Then that man went away. Khalid bin Al-Wahd said, "O Allah's Messenger (ﷺ)! Shall I chop his neck off?" The Prophet (ﷺ) said, "No, for he may offer prayers." Khalid said, "Numerous are those who offer prayers and say by their tongues (i.e. mouths) what is not in their hearts." Allah's Messenger (ﷺ) said, "I have not been ordered (by Allah) to search the hearts of the people or cut open their bellies." Then the Prophet looked at him (i.e. that man) while the latter was going away and said, "From the offspring of this (man there will come out (people) who will recite the Qur'an continuously and elegantly but it will not exceed their throats. (They will neither understand it nor act upon it). They would go out of the religion (i.e. Islam) as an arrow goes through a game's body." I think he also said, "If I should be present at their time I would kill them as the nations a Thamud were killed."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ بْنِ شُبْرُمَةَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنِ أَبِي نُعْمٍ، قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ بَعَثَ عَلِيُّ بْنُ أَبِي طَالِبٍ ـ رضى الله عنه ـ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مِنَ الْيَمَنِ بِذُهَيْبَةٍ فِي أَدِيمٍ مَقْرُوظٍ لَمْ تُحَصَّلْ مِنْ تُرَابِهَا، قَالَ فَقَسَمَهَا بَيْنَ أَرْبَعَةِ نَفَرٍ بَيْنَ عُيَيْنَةَ بْنِ بَدْرٍ، وَأَقْرَعَ بْنِ حَابِسٍ وَزَيْدِ الْخَيْلِ، وَالرَّابِعُ إِمَّا عَلْقَمَةُ وَإِمَّا عَامِرُ بْنُ الطُّفَيْلِ، فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ كُنَّا نَحْنُ أَحَقَّ بِهَذَا مِنْ هَؤُلاَءِ. قَالَ فَبَلَغَ ذَلِكَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " أَلاَ تَأْمَنُونِي وَأَنَا أَمِينُ مَنْ فِي السَّمَاءِ، يَأْتِينِي خَبَرُ السَّمَاءِ صَبَاحًا وَمَسَاءً ". قَالَ فَقَامَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ، مُشْرِفُ الْوَجْنَتَيْنِ، نَاشِزُ الْجَبْهَةِ، كَثُّ اللِّحْيَةِ، مَحْلُوقُ الرَّأْسِ، مُشَمَّرُ الإِزَارِ، فَقَالَ يَا رَسُولَ اللَّهِ، اتَّقِ اللَّهَ. قَالَ " وَيْلَكَ أَوَلَسْتُ أَحَقَّ أَهْلِ الأَرْضِ أَنْ يَتَّقِيَ اللَّهَ ". قَالَ ثُمَّ وَلَّى الرَّجُلُ، قَالَ خَالِدُ بْنُ الْوَلِيدِ يَا رَسُولَ اللَّهِ، أَلاَ أَضْرِبُ عُنُقَهُ قَالَ " لاَ، لَعَلَّهُ أَنْ يَكُونَ يُصَلِّي ". فَقَالَ خَالِدٌ وَكَمْ مِنْ مُصَلٍّ يَقُولُ بِلِسَانِهِ مَا لَيْسَ فِي قَلْبِهِ. قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي لَمْ أُومَرْ أَنْ أَنْقُبَ قُلُوبَ النَّاسِ، وَلاَ أَشُقَّ بُطُونَهُمْ " قَالَ ثُمَّ نَظَرَ إِلَيْهِ وَهْوَ مُقَفٍّ فَقَالَ " إِنَّهُ يَخْرُجُ مِنْ ضِئْضِئِ هَذَا قَوْمٌ يَتْلُونَ كِتَابَ اللَّهِ رَطْبًا، لاَ يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ ". وَأَظُنُّهُ قَالَ " لَئِنْ أَدْرَكْتُهُمْ لأَقْتُلَنَّهُمْ قَتْلَ ثَمُودَ ".

Reference	: Sahih al-Bukhari 4351
In-book reference	: Book 64, Hadith 378
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 638

Narrated 'Ata:

Jabir said, "The Prophet (ﷺ) ordered `Ali to keep the state of Ihram." Jabir added, "Ali bin Abi Talib returned (from Yemen) when he was a governor (of Yemen). The Prophet (ﷺ) said to him, 'With what intention have you assumed the state of Ihram?' `Ali said, "I have assumed Ihram with an intention as that of the Prophet." Then the Prophet (ﷺ) said (to him), 'Offer a Hadi and keep the state of Ihram in which you are now.' `Ali slaughtered a Hadi on his behalf."

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ جُرَيْجٍ، قَالَ عَطَاءٌ قَالَ جَابِرٌ أَمَرَ النَّبِيُّ صلى الله عليه وسلم عَلِيًّا أَنْ يُقِيمَ عَلَى إِحْرَامِهِ. زَادَ مُحَمَّدُ بْنُ بَكْرٍ عَنِ ابْنِ جُرَيْجٍ، قَالَ عَطَاءٌ قَالَ جَابِرٌ فَقَدِمَ عَلِيُّ بْنُ أَبِي طَالِبٍ رضى الله عنه بِسِعَايَتِهِ، قَالَ لَهُ النَّبِيُّ صلى الله

عليه وسلم " بِمَ أَهْلَلْتَ يَا عَلِيُّ ". قَالَ بِمَا أَهَلَّ بِهِ النَّبِيُّ صلى الله عليه وسلم قَالَ " فَأَهْدِ وَامْكُثْ حَرَامًا كَمَا أَنْتَ ". قَالَ وَأَهْدَى لَهُ عَلِيٌّ هَدْيًا.

Reference : Sahih al-Bukhari 4352
In-book reference : Book 64, Hadith 379
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 639
(deprecated numbering scheme)

Narrated Ibn `Umar:

The Prophet (ﷺ) assumed the state of Ihram for Umra and Hajj, and we to assumed it for Hajj with him. When we arrived at Mecca, the Prophet (ﷺ) said, "Whoever does not possess a Hadi should regard his Ihram for Umra only." The Prophet (ﷺ) had a Hadi with him. `Ali bin Abi Talib came to us from Yemen with the intention of performing Hajj. The Prophet (ﷺ) said (to him), "With what intention have you assumed the Ihram, for your wife is with us?" `Ali said, "I assumed the lhram with the same intention as that of the Prophet (ﷺ) ." The Prophet (ﷺ) said, "Keep on the state of lhram, as we have got the Hadi."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ حُمَيْدٍ الطَّوِيلِ، حَدَّثَنَا بَكْرٌ، أَنَّهُ ذَكَرَ لاِبْنِ عُمَرَ أَنَّ أَنَسًا حَدَّثَهُمْ أَنَّ النَّبِيَّ صلى الله عليه وسلم أَهَلَّ بِعُمْرَةٍ وَحَجَّةٍ، فَقَالَ أَهَلَّ النَّبِيُّ صلى الله عليه وسلم بِالْحَجِّ، وَأَهْلَلْنَا بِهِ مَعَهُ، فَلَمَّا قَدِمْنَا مَكَّةَ قَالَ " مَنْ لَمْ يَكُنْ مَعَهُ هَدْىٌ فَلْيَجْعَلْهَا عُمْرَةً ". وَكَانَ مَعَ النَّبِيِّ صلى الله عليه وسلم هَدْىٌ، فَقَدِمَ عَلَيْنَا عَلِيُّ بْنُ أَبِي طَالِبٍ مِنَ الْيَمَنِ حَاجًّا فَقَالَ النَّبِيُّ صلى الله عليه وسلم " بِمَ أَهْلَلْتَ فَإِنَّ مَعَنَا أَهْلَكَ ". قَالَ أَهْلَلْتُ بِمَا أَهَلَّ بِهِ النَّبِيُّ صلى الله عليه وسلم. قَالَ " فَأَمْسِكْ، فَإِنَّ مَعَنَا هَدْيًا ".

Reference : Sahih al-Bukhari 4353, 4354
In-book reference : Book 64, Hadith 380
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 640
(deprecated numbering scheme)

(62) Chapter: Ghazwa Dhul-Khalasa (62) باب غَزْوَةُ ذِي الْخَلَصَةِ

Narrated Jarir:

In the Pre-lslamic Period of Ignorance there was a house called Dhu-l-Khalasa or Al-Ka`ba Al- Yamaniya or Al-Ka`ba Ash-Shamiya. The Prophet (ﷺ) said to me, "Won't you relieve me from Dhu-l- Khalasa?" So I set out with one-hundred-and-fifty riders, and we dismantled it and killed whoever was present there. Then I came to the Prophet (ﷺ) and informed him, and he invoked good upon us and Al- Ahmas (tribe) .

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا خَالِدٌ، حَدَّثَنَا بَيَانٌ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ، قَالَ كَانَ بَيْتٌ فِي الْجَاهِلِيَّةِ يُقَالُ لَهُ ذُو الْخَلَصَةِ وَالْكَعْبَةُ الْيَمَانِيَةُ وَالْكَعْبَةُ الشَّأْمِيَّةُ، فَقَالَ لِي النَّبِيُّ صلى الله عليه وسلم " أَلاَ تُرِيحُنِي مِنْ ذِي الْخَلَصَةِ ". فَنَفَرْتُ فِي مِائَةٍ وَخَمْسِينَ رَاكِبًا، فَكَسَرْنَاهُ وَقَتَلْنَا مَنْ وَجَدْنَا عِنْدَهُ، فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَأَخْبَرْتُهُ، فَدَعَا لَنَا وَلأَحْمَسَ.

Reference : Sahih al-Bukhari 4355
In-book reference : Book 64, Hadith 381
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 641
(deprecated numbering scheme)

Narrated Qais:

Jarir said to me, The Prophet (ﷺ) said to me, "Won't you relieve me from Dhu-l-Khalasa?" And that was a house (in Yemem belonging to the tribe of) Khatham called Al-Ka`ba Al Yamaniya. I proceeded with one-hundred and-fifty cavalry from Ahmas (tribe) who were horse riders. I used not to sit firm on horses, so the Prophet (ﷺ) stroke me over my chest till I saw the mark of his fingers over my chest, and then he said, 'O Allah! Make him (i.e. Jarir) firm

and one who guides others and is guided on the right path." So Jarir proceeded to it dismantled and burnt it, and then sent a messenger to Allah's Messenger (ﷺ). The messenger of Jarir said (to the Prophet), "By Him Who sent you with the Truth, I did not leave that place till it was like a scabby camel." The Prophet (ﷺ) blessed the horses of Ahmas and their men five times.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا قَيْسٌ، قَالَ قَالَ لِي جَرِيرٌ ـ رضى الله عنه ـ قَالَ لِي النَّبِيُّ صلى الله عليه وسلم " أَلاَ تُرِيحُنِي مِنْ ذِي الْخَلَصَةِ ". وَكَانَ بَيْتًا فِي خَثْعَمَ يُسَمَّى الْكَعْبَةَ الْيَمَانِيَةَ، فَانْطَلَقْتُ فِي خَمْسِينَ وَمِائَةِ فَارِسٍ مِنْ أَحْمَسَ، وَكَانُوا أَصْحَابَ خَيْلٍ، وَكُنْتُ لاَ أَثْبُتُ عَلَى الْخَيْلِ، فَضَرَبَ فِي صَدْرِي حَتَّى رَأَيْتُ أَثَرَ أَصَابِعِهِ فِي صَدْرِي، وَقَالَ " اللَّهُمَّ ثَبِّتْهُ، وَاجْعَلْهُ هَادِيًا مَهْدِيًّا ". فَانْطَلَقَ إِلَيْهَا فَكَسَرَهَا وَحَرَّقَهَا، ثُمَّ بَعَثَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ رَسُولُ جَرِيرٍ وَالَّذِي بَعَثَكَ بِالْحَقِّ، مَا جِئْتُكَ حَتَّى تَرَكْتُهَا كَأَنَّهَا جَمَلٌ أَجْرَبُ. قَالَ فَبَارَكَ فِي خَيْلِ أَحْمَسَ وَرِجَالِهَا خَمْسَ مَرَّاتٍ.

Reference	: Sahih al-Bukhari 4356
In-book reference	: Book 64, Hadith 382
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 642

Narrated Qais:

Jarir said "Allah's Messenger (ﷺ) said to me, "Won't you relieve me from Dhul-Khalasa?" I replied, "Yes, (I will relieve you)." So I proceeded along with one-hundred and fifty cavalry from Ahmas tribe who were skillful in riding horses. I used not to sit firm over horses, so I informed the Prophet (ﷺ) of that, and he stroke my chest with his hand till I saw the marks of his hand over my chest and he said, O Allah! Make him firm and one who guides others and is guided (on the right path).' Since then I have never fallen from a horse. Dhul-l--Khulasa was a house in Yemen belonging to the tribe of Khatham and Bajaila, and in it there were idols which were worshipped, and it was called Al-Ka`ba." Jarir went there, burnt it with fire and dismantled it. When Jarir reached Yemen, there was a man who used to foretell and give good omens by casting arrows of divination. Someone said to him. "The messenger of Allah's Messenger (ﷺ) is present here and if he should get hold of you, he would chop off your neck." One day while he was using them (i.e. arrows of divination), Jarir stopped there and said to him, "Break them (i.e. the arrows) and testify that None has the right to be worshipped except Allah, or else I will chop off your neck." So the man broke those arrows and testified that none has the right to be worshipped except Allah. Then Jarir sent a man called Abu Artata from the tribe of Ahmas to the Prophet to convey the good news (of destroying Dhu-l-Khalasa). So when the messenger reached the Prophet, he said, "O Allah's Messenger (ﷺ)! By Him Who sent you with the Truth, I did not leave it till it was like a scabby camel." Then the Prophet (ﷺ) blessed the horses of Ahmas and their men five times.

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، أَخْبَرَنَا أَبُو أُسَامَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلاَ تُرِيحُنِي مِنْ ذِي الْخَلَصَةِ ". فَقُلْتُ بَلَى. فَانْطَلَقْتُ فِي خَمْسِينَ وَمِائَةِ فَارِسٍ مِنْ أَحْمَسَ وَكَانُوا أَصْحَابَ خَيْلٍ وَكُنْتُ لاَ أَثْبُتُ عَلَى الْخَيْلِ، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَضَرَبَ يَدَهُ عَلَى صَدْرِي حَتَّى رَأَيْتُ أَثَرَ يَدِهِ فِي صَدْرِي وَقَالَ " اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًّا ". قَالَ فَمَا وَقَعْتُ عَنْ فَرَسٍ بَعْدُ. قَالَ وَكَانَ ذُو الْخَلَصَةِ بَيْتًا بِالْيَمَنِ لِخَثْعَمَ وَبَجِيلَةَ، فِيهِ نُصُبٌ تُعْبَدُ، يُقَالُ لَهُ الْكَعْبَةُ. قَالَ فَأَتَاهَا فَحَرَّقَهَا بِالنَّارِ وَكَسَرَهَا. قَالَ وَلَمَّا قَدِمَ جَرِيرٌ الْيَمَنَ كَانَ بِهَا رَجُلٌ يَسْتَقْسِمُ بِالأَزْلاَمِ فَقِيلَ لَهُ إِنَّ رَسُولَ رَسُولِ اللَّهِ صلى الله عليه وسلم هَا هُنَا فَإِنْ قَدَرَ عَلَيْكَ ضَرَبَ عُنُقَكَ. قَالَ فَبَيْنَمَا هُوَ يَضْرِبُ بِهَا إِذْ وَقَفَ عَلَيْهِ جَرِيرٌ فَقَالَ لَتَكْسِرَنَّهَا وَلَتَشْهَدَنَّ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَوْ لأَضْرِبَنَّ عُنُقَكَ. قَالَ فَكَسَرَهَا وَشَهِدَ، ثُمَّ بَعَثَ جَرِيرٌ رَجُلاً مِنْ أَحْمَسَ يُكْنَى أَبَا أَرْطَاةَ إِلَى النَّبِيِّ صلى الله عليه وسلم يُبَشِّرُهُ بِذَلِكَ، فَلَمَّا أَتَى النَّبِيَّ صلى الله عليه وسلم قَالَ يَا رَسُولَ اللَّهِ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا جِئْتُ حَتَّى تَرَكْتُهَا كَأَنَّهَا جَمَلٌ أَجْرَبُ. قَالَ فَبَرَّكَ النَّبِيُّ صلى الله عليه وسلم عَلَى خَيْلِ أَحْمَسَ وَرِجَالِهَا خَمْسَ مَرَّاتٍ.

Reference	: Sahih al-Bukhari 4357
In-book reference	: Book 64, Hadith 383

USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 5, Book 59, Hadith 643

(63) Chapter: The Ghazwa of Dhat-us-Salasil (63) باب غَزْوَةُ ذَاتِ السَّلاَسِلِ وَهْيَ غَزْوَةُ لَخْمٍ وَجُذَامَ

قَالَهُ إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ.

وَقَالَ ابْنُ إِسْحَاقَ عَنْ يَزِيدَ عَنْ عُرْوَةَ هِيَ بِلاَدُ بَلِيٍّ وَعُذْرَةَ وَبَنِي الْقَيْنِ.

Narrated Abu `Uthman:

Allah's Messenger (ﷺ) sent `Amr bin Al As as the commander of the troops of Dhat-us-Salasil. `Amr bin Al- `As said, "(On my return) I came to the Prophet (ﷺ) and said, 'Which people do you love most?' He replied, `Aisha.' I said, 'From amongst the men?' He replied, 'Her father (Abu Bakr)'. I said, 'Whom (do you love) next?' He replied, "`Umar.' Then he counted the names of many men, and I became silent for fear that he might regard me as the last of them."

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي عُثْمَانَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ عَمْرَو بْنَ الْعَاصِ عَلَى جَيْشِ ذَاتِ السَّلاَسِلِ قَالَ فَأَتَيْتُهُ فَقُلْتُ أَىُّ النَّاسِ أَحَبُّ إِلَيْكَ قَالَ " عَائِشَةُ ". قُلْتُ مِنَ الرِّجَالِ قَالَ " أَبُوهَا ". قُلْتُ ثُمَّ مَنْ قَالَ " عُمَرُ ". فَعَدَّ رِجَالاً فَسَكَتُّ مَخَافَةَ أَنْ يَجْعَلَنِي فِي آخِرِهِمْ.

Reference : Sahih al-Bukhari 4358
In-book reference : Book 64, Hadith 384
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 5, Book 59, Hadith 644

(64) Chapter: The departure of Jarir to Yemen (64) باب ذَهَابُ جَرِيرٍ إِلَى الْيَمَنِ

Narrated Jarir:

While I was at Yemen, I met two men from Yemen called Dhu Kala and Dhu `Amr, and I started telling them about Allah's Messenger (ﷺ). Dhu `Amr said to me, "If what you are saying about your friend (i.e. the Prophet) is true, then he has died three days ago." Then both of them accompanied me to Medina, and when we had covered some distance on the way to Medina, we saw some riders coming from Medina. We asked them and they said, "Allah's Messenger (ﷺ) has died and Abu Bakr has been appointed as the Caliph and the people are in a good state.' Then they said, "Tell your friend (Abu Bakr) that we have come (to visit him), and if Allah will, we will come again." So they both returned to Yemen. When I told Abu Bakr their statement, he said to me, "I wish you had brought them (to me)." Afterwards I met Dhu `Amr, and he said to me, "O Jarir! You have done a favor to me and I am going to tell you something, i.e. you, the nation of 'Arabs, will remain prosperous as long as you choose and appoint another chief whenever a former one is dead. But if authority is obtained by the power of the sword, then the rulers will become kings who will get angry, as kings get angry, and will be delighted as kings get delighted."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ الْعَبْسِيُّ، حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ، قَالَ كُنْتُ بِالْبَحْرِ فَلَقِيتُ رَجُلَيْنِ مِنْ أَهْلِ الْيَمَنِ ذَا كَلاَعٍ وَذَا عَمْرٍو، فَجَعَلْتُ أُحَدِّثُهُمْ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ لَهُ ذُو عَمْرٍو لَئِنْ كَانَ الَّذِي تَذْكُرُ مِنْ أَمْرِ صَاحِبِكَ، لَقَدْ مَرَّ عَلَى أَجَلِهِ مُنْذُ ثَلاَثٍ. وَأَقْبَلاَ مَعِي حَتَّى إِذَا كُنَّا فِي بَعْضِ الطَّرِيقِ رُفِعَ لَنَا رَكْبٌ مِنْ قِبَلِ الْمَدِينَةِ فَسَأَلْنَاهُمْ فَقَالُوا قُبِضَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَاسْتُخْلِفَ أَبُو بَكْرٍ وَالنَّاسُ صَالِحُونَ. فَقَالاَ أَخْبِرْ صَاحِبَكَ أَنَّا قَدْ جِئْنَا وَلَعَلَّنَا سَنَعُودُ إِنْ شَاءَ اللَّهُ، وَرَجَعَا إِلَى الْيَمَنِ فَأَخْبَرْتُ أَبَا بَكْرٍ بِحَدِيثِهِمْ قَالَ أَفَلاَ جِئْتَ بِهِمْ. فَلَمَّا كَانَ بَعْدُ قَالَ لِي ذُو عَمْرٍو يَا جَرِيرُ إِنَّ بِكَ عَلَىَّ كَرَامَةً، وَإِنِّي مُخْبِرُكَ خَبَرًا، إِنَّكُمْ مَعْشَرَ الْعَرَبِ لَنْ تَزَالُوا بِخَيْرٍ مَا كُنْتُمْ إِذَا هَلَكَ أَمِيرٌ تَأَمَّرْتُمْ فِي آخَرَ، فَإِذَا كَانَتْ بِالسَّيْفِ كَانُوا مُلُوكًا يَغْضَبُونَ غَضَبَ الْمُلُوكِ وَيَرْضَوْنَ رِضَا الْمُلُوكِ.

Reference : Sahih al-Bukhari 4359
In-book reference : Book 64, Hadith 385
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 645
(deprecated numbering scheme)

(65) Chapter: The Ghazwa of the sea-coast

(65) باب غَزْوَةُ سِيفِ الْبَحْرِ وَهُمْ يَتَلَقَّوْنَ عِيرًا لِقُرَيْشٍ وَأَمِيرُهُمْ أَبُو عُبَيْدَةَ

Narrated Wahab bin Kaisan:

Jabir bin `Abdullah said, "Allah's Messenger (ﷺ) sent troops to the sea coast and appointed Abu 'Ubaida bin Al-Jarrah as their commander, and they were 300 (men). We set out, and we had covered some distance on the way, when our journey food ran short. So Abu 'Ubaida ordered that all the food present with the troops be collected, and it was collected. Our journey food was dates, and Abu Ubaida kept on giving us our daily ration from it little by little (piecemeal) till it decreased to such an extent that we did not receive except a date each." I asked (Jabir), "How could one date benefit you?" He said, "We came to know its value when even that finished." Jabir added, "Then we reached the sea (coast) where we found a fish like a small mountain. The people (i.e. troops) ate of it for 18 nights (i.e. days). Then Abu 'Ubaida ordered that two of its ribs be fixed on the ground (in the form of an arch) and that a she-camel be ridden and passed under them. So it passed under them without touching them."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ أَنَّهُ قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَعْثًا قِبَلَ السَّاحِلِ وَأَمَّرَ عَلَيْهِمْ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ وَهُمْ ثَلاَثُمِائَةٍ، فَخَرَجْنَا وَكُنَّا بِبَعْضِ الطَّرِيقِ فَنِيَ الزَّادُ فَأَمَرَ أَبُو عُبَيْدَةَ بِأَزْوَادِ الْجَيْشِ، فَجُمِعَ فَكَانَ مِزْوَدَىْ تَمْرٍ، فَكَانَ يَقُوتُنَا كُلَّ يَوْمٍ قَلِيلٌ قَلِيلٌ حَتَّى فَنِيَ، فَلَمْ يَكُنْ يُصِيبُنَا إِلاَّ تَمْرَةٌ تَمْرَةٌ فَقُلْتُ مَا تُغْنِي عَنْكُمْ تَمْرَةٌ فَقَالَ لَقَدْ وَجَدْنَا فَقْدَهَا حِينَ فَنِيَتْ. ثُمَّ انْتَهَيْنَا إِلَى الْبَحْرِ، فَإِذَا حُوتٌ مِثْلُ الظَّرِبِ فَأَكَلَ مِنْهَا الْقَوْمُ ثَمَانَ عَشْرَةَ لَيْلَةً، ثُمَّ أَمَرَ أَبُو عُبَيْدَةَ بِضِلَعَيْنِ مِنْ أَضْلاَعِهِ فَنُصِبَا، ثُمَّ أَمَرَ بِرَاحِلَةٍ فَرُحِلَتْ ثُمَّ مَرَّتْ تَحْتَهُمَا فَلَمْ تُصِبْهُمَا.

Reference : Sahih al-Bukhari 4360
In-book reference : Book 64, Hadith 386
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 646
(deprecated numbering scheme)

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) sent us who were three-hundred riders under the command of Abu Ubaida bin Al- Jarrah in order to watch the caravan of the Quraish pagans. We stayed at the seashore for half a month and were struck with such severe hunger that we ate even the Khabt (i.e. the leaves of the Salam, a thorny desert tree), and because of that, the army was known as Jaish-ul-Khabt. Then the sea threw out, an animal (i.e. a fish) called Al-`Anbar and we ate of that for half a month, and rubbed its fat on our bodies till our bodies returned to their original state (i.e. became strong and healthy). Abu Ubaida took one of its ribs, fixed it on the ground; then he went to the tallest man of his companions (to let him pass under the rib). Once Sufyan said, "He took a rib from its parts and fixed it, and then took a man and camel and they passed from underneath it (without touching it). " Jabir added: There was a man amongst the people who slaughtered three camels and then slaughtered another three camels and then slaughtered other three camels, and then Abu 'Ubaida forbade him to do so. Narrated Abu Salih: Qais bin Sa`d said to his father. "I was present in the army and the people were struck with severe hunger." He said, "You should have slaughtered (camels) (for them)." Qais said, "I did slaughter camels but they were hungry again. He said, "You should have slaughtered (camels) again." Qais said, "I did slaughter (camels) again but the people felt hungry again." He said, "You should have slaughtered (camels) again." Qais said, "I did slaughter (camels) again, but the people again felt hungry." He said, "You should have slaughtered (camels) again." Qais said, "But I was forbidden (by Abu 'Ubaida this time).

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ الَّذِي حَفِظْنَاهُ مِنْ عَمْرِو بْنِ دِينَارٍ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ بَعَثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم ثَلاَثَمِائَةِ رَاكِبٍ أَمِيرُنَا أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ نَرْصُدُ عِيرَ قُرَيْشٍ، فَأَقَمْنَا بِالسَّاحِلِ نِصْفَ شَهْرٍ فَأَصَابَنَا جُوعٌ شَدِيدٌ حَتَّى أَكَلْنَا الْخَبَطَ، فَسُمِّيَ ذَلِكَ الْجَيْشُ جَيْشَ الْخَبَطِ، فَأَلْقَى لَنَا الْبَحْرُ دَابَّةً يُقَالُ لَهَا الْعَنْبَرُ، فَأَكَلْنَا مِنْهُ نِصْفَ شَهْرٍ وَادَّهَنَّا مِنْ وَدَكِهِ حَتَّى ثَابَتْ إِلَيْنَا أَجْسَامُنَا، فَأَخَذَ أَبُو عُبَيْدَةَ ضِلَعًا مِنْ أَضْلاَعِهِ فَنَصَبَهُ فَعَمَدَ إِلَى أَطْوَلِ رَجُلٍ مَعَهُ ـ قَالَ سُفْيَانُ مَرَّةً ضِلَعًا مِنْ أَعْضَائِهِ فَنَصَبَهُ وَأَخَذَ رَجُلاً وَبَعِيرًا ـ فَمَرَّ تَحْتَهُ قَالَ جَابِرٌ وَكَانَ رَجُلٌ مِنَ الْقَوْمِ نَحَرَ ثَلاَثَ جَزَائِرَ، ثُمَّ نَحَرَ ثَلاَثَ جَزَائِرَ، ثُمَّ نَحَرَ ثَلاَثَ جَزَائِرَ، ثُمَّ إِنَّ أَبَا عُبَيْدَةَ نَهَاهُ. وَكَانَ عَمْرٌو يَقُولُ أَخْبَرَنَا أَبُو صَالِحٍ أَنَّ قَيْسَ بْنَ سَعْدٍ قَالَ لأَبِيهِ كُنْتُ فِي الْجَيْشِ فَجَاعُوا. قَالَ انْحَرْ. قَالَ نَحَرْتُ. قَالَ ثُمَّ جَاعُوا قَالَ انْحَرْ. قَالَ نَحَرْتُ. قَالَ ثُمَّ جَاعُوا قَالَ انْحَرْ. قَالَ نَحَرْتُ ثُمَّ جَاعُوا قَالَ انْحَرْ. قَالَ نُهِيتُ.

Reference : Sahih al-Bukhari 4361
In-book reference : Book 64, Hadith 387
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 647
(deprecated numbering scheme)

Narrated Jabir:

We set out in the army of Al-Khabt and Abu Ubaida was the commander of the troops. We were struck with severe hunger and the sea threw out a dead fish the like of which we had never seen, and it was called Al-`Anbar. We ate of it for half a month. Abu Ubaida took (and fixed) one of its bones and a rider passed underneath it (without touching it). (Jabir added:) Abu 'Ubaida said (to us), "Eat (of that fish)." When we arrived at Medina, we informed the Prophet (ﷺ) about that, and he said, "Eat, for it is food Allah has brought out for you, and feed us if you have some of it." So some of them gave him (of that fish) and he ate it.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَمْرٌو، أَنَّهُ سَمِعَ جَابِرًا ـ رضى الله عنه ـ يَقُولُ غَزَوْنَا جَيْشَ الْخَبَطِ وَأُمِّرَ أَبُو عُبَيْدَةَ، فَجُعْنَا جُوعًا شَدِيدًا فَأَلْقَى الْبَحْرُ حُوتًا مَيِّتًا، لَمْ نَرَ مِثْلَهُ، يُقَالُ لَهُ الْعَنْبَرُ، فَأَكَلْنَا مِنْهُ نِصْفَ شَهْرٍ، فَأَخَذَ أَبُو عُبَيْدَةَ عَظْمًا مِنْ عِظَامِهِ فَمَرَّ الرَّاكِبُ تَحْتَهُ. فَأَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ قَالَ أَبُو عُبَيْدَةَ كُلُوا. فَلَمَّا قَدِمْنَا الْمَدِينَةَ ذَكَرْنَا ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ " كُلُوا رِزْقًا أَخْرَجَهُ اللَّهُ، أَطْعِمُونَا إِنْ كَانَ مَعَكُمْ ". فَأَتَاهُ بَعْضُهُمْ {بِعُضْوٍ} فَأَكَلَهُ.

Reference : Sahih al-Bukhari 4362
In-book reference : Book 64, Hadith 388
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 648
(deprecated numbering scheme)

(66) Chapter: The Hajj in which Abu Bakr led the people

(66) باب حَجُّ أَبِي بَكْرٍ بِالنَّاسِ فِي سَنَةِ تِسْعٍ

Narrated Abu Huraira:

That during the Hajj in which the Prophet (ﷺ) had made Abu Bakr As Siddiq as chief of the, Hajj before the Hajj-ul-Wida,' on the day of Nahr, Abu Bakr sent him along with a group of persons to announce to the people. "No pagan is permitted to perform Hajj after this year, and nobody is permitted to perform the Tawaf of the Ka`ba naked."

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَبُو الرَّبِيعِ، حَدَّثَنَا فُلَيْحٌ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ ـ رضى الله عنه ـ بَعَثَهُ فِي الْحَجَّةِ الَّتِي أَمَّرَهُ النَّبِيُّ صلى الله عليه وسلم قَبْلَ حَجَّةِ الْوَدَاعِ يَوْمَ النَّحْرِ فِي رَهْطٍ يُؤَذِّنُ فِي النَّاسِ لاَ يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ وَلاَ يَطُوفُ بِالْبَيْتِ عُرْيَانٌ.

Reference : Sahih al-Bukhari 4363
In-book reference : Book 64, Hadith 389
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 649
(deprecated numbering scheme)

Narrated Al-Bara:

The last Sura which was revealed in full was Baraa (i.e. Sura-at-Tauba), and the last Sura (i.e. part of a Sura) which was revealed was the last Verses of Sura-an-Nisa':-- "They ask you for a legal decision. Say: Allah directs (thus) About those who have No descendants or ascendants As heirs." (4.177)

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ رَجَاءٍ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ قَالَ آخِرُ سُورَةٍ نَزَلَتْ كَامِلَةً بَرَاءَةٌ، وَآخِرُ سُورَةٍ نَزَلَتْ خَاتِمَةُ سُورَةِ النِّسَاءِ {يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلاَلَةِ}

Reference	: Sahih al-Bukhari 4364
In-book reference	: Book 64, Hadith 390
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 650

(67) Chapter: The delegation of Bani Tamim (67) باب وَفْدُ بَنِي تَمِيمٍ

Narrated `Imran bin Hussein:

A delegation from Banu Tamim came to the Prophet (ﷺ) . The Prophet (ﷺ) said, "Accept the good tidings, O Banu Tamim!" They said, "O Allah's Messenger (ﷺ)! You have given us good tidings, so give us (something)." Signs of displeasure appeared on his face. Then another delegation from Yemen came and he said (to them), "Accept the good tidings, for Banu Tamim refuses to accept them." They replied, "We have accepted them, O Allah's Messenger (ﷺ)!"

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي صَخْرَةَ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ الْمَازِنِيِّ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ ـ رضى الله عنهما ـ قَالَ أَتَى نَفَرٌ مِنْ بَنِي تَمِيمٍ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " اقْبَلُوا الْبُشْرَى يَا بَنِي تَمِيمٍ ". قَالُوا يَا رَسُولَ اللَّهِ قَدْ بَشَّرْتَنَا فَأَعْطِنَا. فَرِيءَ ذَلِكَ فِي وَجْهِهِ فَجَاءَ نَفَرٌ مِنَ الْيَمَنِ فَقَالَ " اقْبَلُوا الْبُشْرَى إِذْ لَمْ يَقْبَلْهَا بَنُو تَمِيمٍ ". قَالُوا قَدْ قَبِلْنَا يَا رَسُولَ اللَّهِ.

Reference	: Sahih al-Bukhari 4365
In-book reference	: Book 64, Hadith 391
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 651

(68) Chapter: Chapter (68) باب

قَالَ ابْنُ إِسْحَاقَ غَزْوَةُ عُيَيْنَةَ بْنِ حِصْنِ بْنِ حُذَيْفَةَ بْنِ بَدْرٍ بَنِي الْعَنْبَرِ مِنْ بَنِي تَمِيمٍ بَعَثَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ فَأَغَارَ وَأَصَابَ مِنْهُمْ نَاسًا وَسَبَى مِنْهُمْ نِسَاءً.

Narrated Abu Huraira:

I have not ceased to like Banu Tamim ever since I heard of three qualities attributed to them by Allah's Messenger (ﷺ) (He said): They, out of all my followers, will be the strongest opponent of Ad-Dajjal; `Aisha had a slave-girl from them, and the Prophet (ﷺ) told her to manumit her as she was from the descendants of (the Prophet) Ishmael; and, when their Zakat was brought, the Prophet (ﷺ) said, "This is the Zakat of my people."

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ لاَ أَزَالُ أُحِبُّ بَنِي تَمِيمٍ بَعْدَ ثَلاَثٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم يَقُولُهَا فِيهِمْ " هُمْ أَشَدُّ أُمَّتِي عَلَى الدَّجَّالِ ". وَكَانَتْ فِيهِمْ سَبِيَّةٌ عِنْدَ عَائِشَةَ فَقَالَ " أَعْتِقِيهَا فَإِنَّهَا مِنْ وَلَدِ إِسْمَاعِيلَ ". وَجَاءَتْ صَدَقَاتُهُمْ فَقَالَ " هَذِهِ صَدَقَاتُ قَوْمٍ، أَوْ قَوْمِي ".

Reference	: Sahih al-Bukhari 4366
In-book reference	: Book 64, Hadith 392
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 652

Narrated Ibn Abi Mulaika:

`Abdullah bin Az-Zubair said that a group of riders belonging to Banu Tamim came to the Prophet, Abu Bakr said (to the Prophet (ﷺ) ), "Appoint Al-Qa'qa bin Mabad bin Zurara as (their) ruler." `Umar said (to the Prophet). "No! But appoint Al-Aqra bin H`Abis." Thereupon Abu Bakr said (to `Umar). "You just wanted to oppose me." `Umar replied. "I did not want to oppose you." So both of them argued so much that their voices became louder, and then the following Divine Verses were revealed in that connection:-- "O you who believe ! Do not be forward in the presence of Allah and His Apostle..." (till the end of Verse)...(49.1)

حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ عَنِ ابْنِ أَبِي مُلَيْكَةَ، أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ، أَخْبَرَهُمْ أَنَّهُ، قَدِمَ رَكْبٌ مِنْ بَنِي تَمِيمٍ عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ أَبُو بَكْرٍ أَمِّرِ الْقَعْقَاعَ بْنَ مَعْبَدِ بْنِ زُرَارَةَ. قَالَ عُمَرُ بَلْ أَمِّرِ الأَقْرَعَ بْنَ حَابِسٍ. قَالَ أَبُو بَكْرٍ مَا أَرَدْتَ إِلاَّ خِلاَفِي. قَالَ عُمَرُ مَا أَرَدْتُ خِلاَفَكَ. فَتَمَارَيَا حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا فَنَزَلَ فِي ذَلِكَ {يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تُقَدِّمُوا} حَتَّى انْقَضَتْ.

Reference	: Sahih al-Bukhari 4367
In-book reference	: Book 64, Hadith 393
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 653

(69) Chapter: The delegation of ‘Abdul-Qais (69) باب وَفْدُ عَبْدِ الْقَيْسِ

Narrated Abu Jamra:

I said to Ibn `Abbas, "I have an earthenware pot containing Nabidh (i.e. water and dates or grapes) for me, and I drink of it while it is sweet. If I drink much of it and stay with the people for a long time, I get afraid that they may discover it (for I will appear as if I were drunk). Ibn `Abbas said, "A delegation of `Abdul Qais came to Allah's Messenger (ﷺ) and he said, "Welcome, O people! Neither will you have disgrace nor will you regret." They said, "O Allah's Messenger (ﷺ)! There are the Mudar pagans between you and us, so we cannot come to you except in the sacred Months. So please teach us some orders on acting upon which we will enter Paradise. Besides, we will preach that to our people who are behind us." The Prophet (ﷺ) said, "I order you to do four things and forbid you from four things (I order you): To believe in Allah...Do you know what is to believe in Allah? That is to testify that None has the right to be worshipped except Allah: (I order you also to offer prayers perfectly to pay Zakat; and to fast the month of Ramadan and to give the Khumus (i.e. one-fifth of the booty) (for Allah's Sake). I forbid you from four other things (i.e. the wine that is prepared in) Ad-Dubba, An-Naquir, Az-Hantam and Al-Muzaffat. (See Hadith No. 50 Vol. 1)

حَدَّثَنِي إِسْحَاقُ، أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، حَدَّثَنَا قُرَّةُ، عَنْ أَبِي جَمْرَةَ، قُلْتُ لاِبْنِ عَبَّاسٍ ـ رضى الله عنهما ـ إِنَّ لِي جَرَّةً يُنْتَبَذُ لِي نَبِيذٌ، فَأَشْرَبُهُ حُلْوًا فِي جَرٍّ إِنْ أَكْثَرْتُ مِنْهُ، فَجَالَسْتُ الْقَوْمَ، فَأَطَلْتُ الْجُلُوسَ خَشِيتُ أَنْ أَفْتَضِحَ فَقَالَ قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " مَرْحَبًا بِالْقَوْمِ غَيْرَ خَزَايَا وَلاَ النَّدَامَى ". فَقَالُوا يَا رَسُولَ اللَّهِ، إِنَّ بَيْنَنَا وَبَيْنَكَ الْمُشْرِكِينَ مِنْ مُضَرَ، وَإِنَّا لاَ نَصِلُ إِلَيْكَ إِلاَّ فِي أَشْهُرِ الْحُرُمِ، حَدِّثْنَا بِجُمَلٍ مِنَ الأَمْرِ، إِنْ عَمِلْنَا بِهِ دَخَلْنَا الْجَنَّةَ، وَنَدْعُو بِهِ مَنْ وَرَاءَنَا. قَالَ " آمُرُكُمْ بِأَرْبَعٍ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ، الإِيمَانِ بِاللَّهِ، هَلْ تَدْرُونَ مَا الإِيمَانُ بِاللَّهِ شَهَادَةُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَإِقَامُ الصَّلاَةِ، وَإِيتَاءُ الزَّكَاةِ وَصَوْمُ رَمَضَانَ، وَأَنْ تُعْطُوا مِنَ الْمَغَانِمِ الْخُمُسَ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ مَا انْتُبِذَ فِي الدُّبَّاءِ، وَالنَّقِيرِ، وَالْحَنْتَمِ، وَالْمُزَفَّتِ ".

Reference	: Sahih al-Bukhari 4368
In-book reference	: Book 64, Hadith 394
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 654

Narrated Ibn `Abbas:

The delegation of `Abdul Qais came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ) We belong to the tribe of Rabi`a. The infidels of Mudar tribe intervened between us and you so that we cannot come to you except in

the Sacred Months, so please order us some things we may act on and invite those left behind to act on. The Prophet (ﷺ) said, "I order you to observe four things and forbid you from four things: (I order you) to believe in Allah, i.e. to testify that None has the right to be worshipped except Allah." The Prophet (ﷺ) pointed with finger indicating one and added, "To offer prayers perfectly: to give Zakat, and to give one-fifth of the booty you win (for Allah's Sake). I forbid you to use Ad-Dubba', An-Naquir, Al-Hantam and Al-Muzaffat, (Utensils used for preparing alcoholic liquors and drinks).

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَبِي جَمْرَةَ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّا هَذَا الْحَىَّ مِنْ رَبِيعَةَ، وَقَدْ حَالَتْ بَيْنَنَا وَبَيْنَكَ كُفَّارُ مُضَرَ، فَلَسْنَا نَخْلُصُ إِلَيْكَ إِلاَّ فِي شَهْرٍ حَرَامٍ، فَمُرْنَا بِأَشْيَاءَ نَأْخُذُ بِهَا وَنَدْعُو إِلَيْهَا مَنْ وَرَاءَنَا‏.‏ قَالَ ‏"‏ آمُرُكُمْ بِأَرْبَعٍ وَأَنْهَاكُمْ عَنْ أَرْبَعٍ، الإِيمَانِ بِاللَّهِ شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ ـ وَعَقَدَ وَاحِدَةً ـ وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَأَنْ تُؤَدُّوا لِلَّهِ خُمْسَ مَا غَنِمْتُمْ، وَأَنْهَاكُمْ عَنِ الدُّبَّاءِ، وَالنَّقِيرِ وَالْحَنْتَمِ وَالْمُزَفَّتِ ‏"‏‏.‏

Reference : Sahih al-Bukhari 4369
In-book reference : Book 64, Hadith 395
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 655
(deprecated numbering scheme)

Narrated Bukair:

That Kuraib, the freed slave of Ibn `Abbas told him that Ibn `Abbas, `Abdur-Rahman bin Azhar and Al-Miswar bin Makhrama sent him to `Aisha saying, "Pay her our greetings and ask her about our offering of the two-rak`at after `Asr Prayer, and tell her that we have been informed that you offer these two rak`at while we have heard that the Prophet (ﷺ) had forbidden their offering." Ibn `Abbas said, "I and `Umar used to beat the people for their offering them." Kuraib added, "I entered upon her and delivered their message to her.' She said, 'Ask Um Salama.' So, I informed them (of `Aisha's answer) and they sent me to Um Salama for the same purpose as they sent me to `Aisha. Um Salama replied, 'I heard the Prophet (ﷺ) forbidding the offering of these two rak`at. Once the Prophet (ﷺ) offered the `Asr prayer, and then came to me. And at that time some Ansari women from the Tribe of Banu Haram were with me. Then (the Prophet (ﷺ) ) offered those two rak`at, and I sent my (lady) servant to him, saying, 'Stand beside him and say (to him): Um Salama says, 'O Allah's Messenger (ﷺ)! Didn't I hear you forbidding the offering of these two rak`at (after the `Asr prayer yet I see you offering them?' And if he beckons to you with his hand, then wait behind.' So the lady slave did that and the Prophet (ﷺ) beckoned her with his hand, and she stayed behind, and when the Prophet (ﷺ) finished his prayer, he said, 'O the daughter of Abu Umaiya (i.e. Um Salama), You were asking me about these two rak`at after the `Asr prayer. In fact, some people from the tribe of `Abdul Qais came to me to embrace Islam and busied me so much that I did not offer the two rak`at which were offered after Zuhr compulsory prayer, and these two rak`at (you have seen me offering) make up for those."

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، حَدَّثَنِي ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، وَقَالَ بَكْرُ بْنُ مُضَرَ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ بُكَيْرٍ، أَنَّ كُرَيْبًا، مَوْلَى ابْنِ عَبَّاسٍ حَدَّثَهُ أَنَّ ابْنَ عَبَّاسٍ وَعَبْدَ الرَّحْمَنِ بْنَ أَزْهَرَ وَالْمِسْوَرَ بْنَ مَخْرَمَةَ أَرْسَلُوا إِلَى عَائِشَةَ ـ رضى الله عنها ـ فَقَالُوا اقْرَأْ عَلَيْهَا السَّلاَمَ مِنَّا جَمِيعًا، وَسَلْهَا عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ، وَإِنَّا أُخْبِرْنَا أَنَّكِ تُصَلِّيهَا، وَقَدْ بَلَغَنَا أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْهَا، قَالَ ابْنُ عَبَّاسٍ وَكُنْتُ أَضْرِبُ مَعَ عُمَرَ النَّاسَ عَنْهُمَا‏.‏ قَالَ كُرَيْبٌ فَدَخَلْتُ عَلَيْهَا، وَبَلَّغْتُهَا مَا أَرْسَلُونِي، فَقَالَتْ سَلْ أُمَّ سَلَمَةَ‏.‏ فَأَخْبَرْتُهُمْ، فَرَدُّونِي إِلَى أُمِّ سَلَمَةَ بِمِثْلِ مَا أَرْسَلُونِي إِلَى عَائِشَةَ، فَقَالَتْ أُمُّ سَلَمَةَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَنْهَى عَنْهُمَا، وَإِنَّهُ صَلَّى الْعَصْرَ ثُمَّ دَخَلَ عَلَىَّ وَعِنْدِي نِسْوَةٌ مِنْ بَنِي حَرَامٍ مِنَ الأَنْصَارِ، فَصَلاَّهُمَا، فَأَرْسَلْتُ إِلَيْهِ الْخَادِمَ فَقُلْتُ قُومِي إِلَى جَنْبِهِ فَقُولِي تَقُولُ أُمُّ سَلَمَةَ يَا رَسُولَ اللَّهِ أَلَمْ أَسْمَعْكَ تَنْهَى عَنْ هَاتَيْنِ الرَّكْعَتَيْنِ فَأَرَاكَ تُصَلِّيهِمَا‏.‏ فَإِنْ أَشَارَ بِيَدِهِ فَاسْتَأْخِرِي‏.‏ فَفَعَلَتِ الْجَارِيَةُ، فَأَشَارَ بِيَدِهِ، فَاسْتَأْخَرَتْ عَنْهُ، فَلَمَّا انْصَرَفَ قَالَ ‏"‏ يَا بِنْتَ أَبِي أُمَيَّةَ، سَأَلْتِ عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ، إِنَّهُ أَتَانِي أُنَاسٌ مِنْ عَبْدِ الْقَيْسِ بِالإِسْلاَمِ مِنْ قَوْمِهِمْ، فَشَغَلُونِي عَنِ الرَّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ، فَهُمَا هَاتَانِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 4370
In-book reference	: Book 64, Hadith 396
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 656

Narrated Ibn `Abbas:

The first Friday (i.e. Jumua) prayer offered after the Friday Prayer offered at the Mosque of Allah's Apostle was offered at the mosque of `Abdul Qais situated at Jawathi, that is a village at Al Bahrain .

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ، حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ، حَدَّثَنَا إِبْرَاهِيمُ ـ هُوَ ابْنُ طَهْمَانَ ـ عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ، رضى الله عنهما قَالَ أَوَّلُ جُمُعَةٍ جُمِّعَتْ بَعْدَ جُمُعَةٍ جُمِّعَتْ فِي مَسْجِدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي مَسْجِدِ عَبْدِ الْقَيْسِ بِجُوَاثَى. يَعْنِي قَرْيَةً مِنَ الْبَحْرَيْنِ.

Reference	: Sahih al-Bukhari 4371
In-book reference	: Book 64, Hadith 397
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 657

(70) Chapter: The delegation of Banu Hanifa (70) باب وَفْدِ بَنِي حَنِيفَةَ، وَحَدِيثِ ثُمَامَةَ بْنِ أُثَالٍ

Narrated Abu Huraira:

The Prophet (ﷺ) sent some cavalry towards Najd and they brought a man from the tribe of Banu Hanifa who was called Thumama bin Uthal. They fastened him to one of the pillars of the Mosque. The Prophet went to him and said, "What have you got, O Thumama?" He replied," I have got a good thought, O Muhammad! If you should kill me, you would kill a person who has already killed somebody, and if you should set me free, you would do a favor to one who is grateful, and if you want property, then ask me whatever wealth you want." He was left till the next day when the Prophet (ﷺ) said to him, "What have you got, Thumama? He said, "What I told you, i.e. if you set me free, you would do a favor to one who is grateful." The Prophet (ﷺ) left him till the day after, when he said, "What have you got, O Thumama?" He said, "I have got what I told you. "On that the Prophet (ﷺ) said, "Release Thumama." So he (i.e. Thumama) went to a garden of date-palm trees near to the Mosque, took a bath and then entered the Mosque and said, "I testify that None has the right to be worshipped except Allah, and also testify that Muhammad is His Apostle! By Allah, O Muhammad! There was no face on the surface of the earth most disliked by me than yours, but now your face has become the most beloved face to me. By Allah, there was no religion most disliked by me than yours, but now it is the most beloved religion to me. By Allah, there was no town most disliked by me than your town, but now it is the most beloved town to me. Your cavalry arrested me (at the time) when I was intending to perform the `Umra. And now what do you think?" The Prophet (ﷺ) gave him good tidings (congratulated him) and ordered him to perform the `Umra. So when he came to Mecca, someone said to him, "You have become a Sabian?" Thumama replied, "No! By Allah, I have embraced Islam with Muhammad, Apostle of Allah. No, by Allah! Not a single grain of wheat will come to you from Yamamah unless the Prophet gives his permission."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ بَعَثَ النَّبِيُّ صلى الله عليه وسلم خَيْلاً قِبَلَ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ ثُمَامَةُ بْنُ أُثَالٍ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، فَخَرَجَ إِلَيْهِ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " مَا عِنْدَكَ يَا ثُمَامَةُ ". فَقَالَ عِنْدِي خَيْرٌ يَا مُحَمَّدُ، إِنْ تَقْتُلْنِي تَقْتُلْ ذَا دَمٍ، وَإِنْ تُنْعِمْ تُنْعِمْ عَلَى شَاكِرٍ، وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ مِنْهُ مَا شِئْتَ. حَتَّى كَانَ الْغَدُ ثُمَّ قَالَ لَهُ " مَا عِنْدَكَ يَا ثُمَامَةُ ". قَالَ مَا قُلْتُ لَكَ إِنْ تُنْعِمْ تُنْعِمْ عَلَى شَاكِرٍ. فَتَرَكَهُ حَتَّى كَانَ بَعْدَ الْغَدِ، فَقَالَ " مَا عِنْدَكَ يَا ثُمَامَةُ ". فَقَالَ عِنْدِي مَا قُلْتُ لَكَ. فَقَالَ " أَطْلِقُوا ثُمَامَةَ "، فَانْطَلَقَ إِلَى نَخْلٍ قَرِيبٍ مِنَ الْمَسْجِدِ فَاغْتَسَلَ ثُمَّ دَخَلَ الْمَسْجِدَ فَقَالَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، يَا مُحَمَّدُ وَاللَّهِ مَا كَانَ عَلَى الأَرْضِ وَجْهٌ أَبْغَضَ إِلَىَّ مِنْ وَجْهِكَ، فَقَدْ أَصْبَحَ وَجْهُكَ أَحَبَّ الْوُجُوهِ إِلَىَّ، وَاللَّهِ مَا كَانَ مِنْ دِينٍ أَبْغَضَ إِلَىَّ مِنْ دِينِكَ، فَأَصْبَحَ دِينُكَ أَحَبَّ الدِّينِ إِلَىَّ، وَاللَّهِ مَا كَانَ مِنْ بَلَدٍ أَبْغَضُ إِلَىَّ مِنْ بَلَدِكَ، فَأَصْبَحَ بَلَدُكَ أَحَبَّ الْبِلاَدِ إِلَىَّ، وَإِنَّ خَيْلَكَ أَخَذَتْنِي وَأَنَا

أُرِيدُ الْعُمْرَةَ، فَمَاذَا تَرَى فَبَشَّرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَمَرَهُ أَنْ يَعْتَمِرَ، فَلَمَّا قَدِمَ مَكَّةَ قَالَ لَهُ قَائِلٌ صَبَوْتَ. قَالَ لاَ، وَلَكِنْ أَسْلَمْتُ مَعَ مُحَمَّدٍ رَسُولِ اللَّهِ صلى الله عليه وسلم، وَلاَ وَاللَّهِ لاَ يَأْتِيكُمْ مِنَ الْيَمَامَةِ حَبَّةُ حِنْطَةٍ حَتَّى يَأْذَنَ فِيهَا النَّبِيُّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 4372
In-book reference	: Book 64, Hadith 398
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 658

Narrated Ibn `Abbas:

Musailima Al-Kadhdhab came during the lifetime of the Prophet (ﷺ) and started saying, "If Muhammad gives me the rule after him, I will follow him." And he came to Medina with a great number of the people of his tribe. Allah's Messenger (ﷺ) went to him in the company of Thabit bin Qais bin Shammas, and at that time, Allah's Messenger (ﷺ) had a stick of a date-palm tree in his hand. When he (i.e. the Prophet (ﷺ)) stopped near Musailima while the latter was amidst his companions, he said to him, "If you ask me for this piece (of stick), I will not give it to you, and Allah's Order you cannot avoid, (but you will be destroyed), and if you turn your back from this religion, then Allah will destroy you. And I think you are the same person who was shown to me in my dream, and this is Thabit bin Qais who will answer your questions on my behalf." Then the Prophet (ﷺ) went away from him. I asked about the statement of Allah's Messenger (ﷺ) : "You seem to be the same person who was shown to me in my dream," and Abu Huraira informed me that Allah's Messenger (ﷺ) said, "When I was sleeping, I saw (in a dream) two bangles of gold on my hands and that worried me. And then I was inspired Divinely in the dream that I should blow on them, so I blew on them and both the bangles flew away. And I interpreted it that two liars (who would claim to be prophets) would appear after me. One of them has proved to be Al Ansi and the other, Musailima."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي حُسَيْنٍ، حَدَّثَنَا نَافِعُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَدِمَ مُسَيْلِمَةُ الْكَذَّابُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَجَعَلَ يَقُولُ إِنْ جَعَلَ لِي مُحَمَّدٌ مِنْ بَعْدِهِ تَبِعْتُهُ. وَقَدِمَهَا فِي بَشَرٍ كَثِيرٍ مِنْ قَوْمِهِ، فَأَقْبَلَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم وَمَعَهُ ثَابِتُ بْنُ قَيْسِ بْنِ شَمَّاسٍ، وَفِي يَدِ رَسُولِ اللَّهِ صلى الله عليه وسلم قِطْعَةُ جَرِيدٍ حَتَّى وَقَفَ عَلَى مُسَيْلِمَةَ فِي أَصْحَابِهِ، فَقَالَ " لَوْ سَأَلْتَنِي هَذِهِ الْقِطْعَةَ مَا أَعْطَيْتُكَهَا وَلَنْ تَعْدُوَ أَمْرَ اللَّهِ فِيكَ، وَلَئِنْ أَدْبَرْتَ لَيَعْقِرَنَّكَ اللَّهُ، وَإِنِّي لأَرَاكَ الَّذِي أُرِيتُ فِيهِ مَا رَأَيْتُ، وَهَذَا ثَابِتٌ يُجِيبُكَ عَنِّي ". ثُمَّ انْصَرَفَ عَنْهُ.

قَالَ ابْنُ عَبَّاسٍ فَسَأَلْتُ عَنْ قَوْلِ، رَسُولِ اللَّهِ صلى الله عليه وسلم " إِنَّكَ أُرَى الَّذِي أُرِيتُ فِيهِ مَا أُرِيتُ ". فَأَخْبَرَنِي أَبُو هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " بَيْنَا أَنَا نَائِمٌ رَأَيْتُ فِي يَدَىَّ سِوَارَيْنِ مِنْ ذَهَبٍ، فَأَهَمَّنِي شَأْنُهُمَا، فَأُوحِيَ إِلَىَّ فِي الْمَنَامِ أَنِ انْفُخْهُمَا، فَنَفَخْتُهُمَا فَطَارَا فَأَوَّلْتُهُمَا كَذَّابَيْنِ يَخْرُجَانِ بَعْدِي، أَحَدُهُمَا الْعَنْسِيُّ، وَالآخَرُ مُسَيْلِمَةُ ".

Reference	: Sahih al-Bukhari 4373, 4374
In-book reference	: Book 64, Hadith 399
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 659

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "While I was sleeping, I was given the treasures of the earth and two gold bangles were put in my hands, and I did not like that, but I received the inspiration that I should blow on them, and I did so, and both of them vanished. I interpreted it as referring to the two liars between whom I am present; the ruler of Sana and the Ruler of Yamaha."

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِخَزَائِنِ الأَرْضِ، فَوُضِعَ فِي كَفِّي سِوَارَانِ مِنْ ذَهَبٍ، فَكَبُرَا عَلَىَّ فَأُوحِيَ إِلَىَّ أَنِ انْفُخْهُمَا، فَنَفَخْتُهُمَا فَذَهَبَا فَأَوَّلْتُهُمَا الْكَذَّابَيْنِ اللَّذَيْنِ أَنَا بَيْنَهُمَا صَاحِبَ صَنْعَاءَ، وَصَاحِبَ الْيَمَامَةِ ".

Reference : Sahih al-Bukhari 4375
In-book reference : Book 64, Hadith 400
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 660
(deprecated numbering scheme)

Narrated Abu Raja Al-Utaridi:

We used to worship stones, and when we found a better stone than the first one, we would throw the first one and take the latter, but if we could not get a stone then we would collect some earth (i.e. soil) and then bring a sheep and milk that sheep over it, and perform the Tawaf around it. When the month of Rajab came, we used (to stop the military actions), calling this month the iron remover, for we used to remove and throw away the iron parts of every spear and arrow in the month of Rajab. Abu Raja' added: When the Prophet (ﷺ) sent with (Allah's) Message, I was a boy working as a shepherd of my family camels. When we heard the news about the appearance of the Prophet, we ran to the fire, i.e. to Musailima al-Kadhdhab.

حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ، قَالَ سَمِعْتُ مَهْدِيَّ بْنَ مَيْمُونٍ، قَالَ سَمِعْتُ أَبَا رَجَاءٍ الْعُطَارِدِيَّ، يَقُولُ كُنَّا نَعْبُدُ الْحَجَرَ، فَإِذَا وَجَدْنَا حَجَرًا هُوَ أَخْيَرُ مِنْهُ أَلْقَيْنَاهُ وَأَخَذْنَا الآخَرَ، فَإِذَا لَمْ نَجِدْ حَجَرًا جَمَعْنَا جُثْوَةً مِنْ تُرَابٍ، ثُمَّ جِئْنَا بِالشَّاةِ فَحَلَبْنَاهُ عَلَيْهِ، ثُمَّ طُفْنَا بِهِ، فَإِذَا دَخَلَ شَهْرُ رَجَبٍ قُلْنَا مُنَصِّلُ الأَسِنَّةِ. فَلاَ نَدَعُ رُمْحًا فِيهِ حَدِيدَةٌ وَلاَ سَهْمًا فِيهِ حَدِيدَةٌ إِلاَّ نَزَعْنَاهُ وَأَلْقَيْنَاهُ شَهْرَ رَجَبٍ.

وَسَمِعْتُ أَبَا رَجَاءٍ، يَقُولُ كُنْتُ يَوْمَ بُعِثَ النَّبِيُّ صلى الله عليه وسلم غُلاَمًا أَرْعَى الإِبِلَ عَلَى أَهْلِي، فَلَمَّا سَمِعْنَا بِخُرُوجِهِ فَرَرْنَا إِلَى النَّارِ إِلَى مُسَيْلِمَةَ الْكَذَّابِ.

Reference : Sahih al-Bukhari 4376, 4377
In-book reference : Book 64, Hadith 401
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 661
(deprecated numbering scheme)

(71) Chapter: The story of Al-Aswad Al-‘Ansi (71) باب قِصَّةُ الأَسْوَدِ الْعَنْسِيِّ

Narrated Ubaidullah bin `Abdullah bin `Utba:

We were informed that Musailima Al-Kadhdhab had arrived in Medina and stayed in the house of the daughter of Al-Harith. The daughter of Al-Harith bin Kuraiz was his wife and she was the mother of `Abdullah bin 'Amir. There came to him Allah's Messenger (ﷺ) accompanied by Thabit bin Qais bin Shammas who was called the orator of Allah's Messenger (ﷺ). Allah's Messenger (ﷺ) had a stick in his hand then. The Prophet (ﷺ) stopped before Musailima and spoke to him. Musailima said to him, "If you wish, we would not interfere between you and the rule, on condition that the rule will be ours after you... The Prophet said, "If you asked me for this stick, I would not give it to you. I think you are the same person who was shown to me in a dream. And this is Thabit bin Al-Qais who will answer you on my behalf." The Prophet (ﷺ) then went away. I asked Ibn `Abbas about the dream Allah's Messenger (ﷺ) had mentioned. Ibn `Abbas said, "Someone told me that the Prophet (ﷺ) said, "When I was sleeping, I saw in a dream that two gold bangles were put in my hands, and that frightened me and made me dislike them. Then I was allowed to blow on them, and when I blew at them, both of them flew. Then I interpreted them as two liars who would appear.' One of them was Al-`Ansi who was killed by Fairuz in Yemen and the other was Musailima Al-Kadhdbab."

حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْجَرْمِيُّ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ عُبَيْدَةَ بْنِ نَشِيطٍ ـ وَكَانَ فِي مَوْضِعٍ آخَرَ اسْمُهُ عَبْدُ اللَّهِ ـ أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُتْبَةَ قَالَ بَلَغَنَا أَنَّ مُسَيْلِمَةَ الْكَذَّابَ قَدِمَ الْمَدِينَةَ، فَنَزَلَ فِي دَارِ بِنْتِ الْحَارِثِ، وَكَانَ تَحْتَهُ بِنْتُ الْحَارِثِ بْنِ كُرَيْزٍ، وَهْىَ أُمُّ عَبْدِ اللَّهِ بْنِ عَامِرٍ، فَأَتَاهُ رَسُولُ اللَّهِ صلى الله عليه وسلم وَمَعَهُ ثَابِتُ بْنُ قَيْسِ بْنِ شَمَّاسٍ، وَهْوَ الَّذِي يُقَالُ لَهُ خَطِيبُ رَسُولِ اللَّهِ صلى الله عليه وسلم وَفِي يَدِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَضِيبٌ، فَوَقَفَ عَلَيْهِ فَكَلَّمَهُ فَقَالَ لَهُ مُسَيْلِمَةُ إِنْ شِئْتَ خَلَّيْتَ بَيْنَنَا وَبَيْنَ الأَمْرِ، ثُمَّ جَعَلْتَهُ لَنَا بَعْدَكَ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لَوْ سَأَلْتَنِي

هَذَا الْقَضِيبَ مَا أَعْطَيْتُكَهُ وَإِنِّي لأَرَاكَ الَّذِي أُرِيتُ فِيهِ مَا أُرِيتُ، وَهَذَا ثَابِتُ بْنُ قَيْسٍ وَسَيُجِيبُكَ عَنِّي ". فَانْصَرَفَ النَّبِيُّ صلى الله عليه وسلم. قَالَ عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ عَنْ رُؤْيَا، رَسُولِ اللَّهِ صلى الله عليه وسلم الَّتِي ذَكَرَ فَقَالَ ابْنُ عَبَّاسٍ ذُكِرَ لِي أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " بَيْنَا أَنَا نَائِمٌ أُرِيتُ أَنَّهُ وُضِعَ فِي يَدَىَّ سِوَارَانِ مِنْ ذَهَبٍ، فَفُظِعْتُهُمَا وَكَرِهْتُهُمَا، فَأُذِنَ لِي فَنَفَخْتُهُمَا فَطَارَا، فَأَوَّلْتُهُمَا كَذَّابَيْنِ يَخْرُجَانِ ". فَقَالَ عُبَيْدُ اللَّهِ أَحَدُهُمَا الْعَنْسِيُّ الَّذِي قَتَلَهُ فَيْرُوزُ بِالْيَمَنِ، وَالآخَرُ مُسَيْلِمَةُ الْكَذَّابُ.

Reference	: Sahih al-Bukhari 4378, 4379
In-book reference	: Book 64, Hadith 402
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 662

(72) Chapter: The story of the people of Najran (Christians)

(72) باب قِصَّةُ أَهْلِ نَجْرَانَ

Narrated Hudhaifa:

Al-`Aqib and Saiyid, the rulers of Najran, came to Allah's Messenger (ﷺ) with the intention of doing Lian one of them said to the other, "Do not do (this Lian) for, by Allah, if he is a Prophet and we do this Lian, neither we, nor our offspring after us will be successful." Then both of them said (to the Prophet (ﷺ)), "We will give what you should ask but you should send a trustworthy man with us, and do not send any person with us but an honest one." The Prophet (ﷺ) said, "I will send an honest man who Is really trustworthy." Then every one of the companions of Allah's Messenger (ﷺ) wished to be that one. Then the Prophet said, "Get up, O Abu 'Ubaida bin Al-Jarrah." When he got up, Allah's Messenger (ﷺ) said, "This is the Trustworthy man of this (Muslim) nation."

حَدَّثَنِي عَبَّاسُ بْنُ الْحُسَيْنِ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيْفَةَ، قَالَ جَاءَ الْعَاقِبُ وَالسَّيِّدُ صَاحِبَا نَجْرَانَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم يُرِيدَانِ أَنْ يُلاَعِنَاهُ، قَالَ فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ لاَ تَفْعَلْ، فَوَاللَّهِ لَئِنْ كَانَ نَبِيًّا فَلاَعَنَّا، لاَ نُفْلِحُ نَحْنُ وَلاَ عَقِبُنَا مِنْ بَعْدِنَا. قَالاَ إِنَّا نُعْطِيكَ مَا سَأَلْتَنَا، وَابْعَثْ مَعَنَا رَجُلاً أَمِينًا، وَلاَ تَبْعَثْ مَعَنَا إِلاَّ أَمِينًا. فَقَالَ " لأَبْعَثَنَّ مَعَكُمْ رَجُلاً أَمِينًا حَقَّ أَمِينٍ ". فَاسْتَشْرَفَ لَهُ أَصْحَابُ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " قُمْ يَا أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ ". فَلَمَّا قَامَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَذَا أَمِينُ هَذِهِ الأُمَّةِ ".

Reference	: Sahih al-Bukhari 4380
In-book reference	: Book 64, Hadith 403
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 663

Narrated Hudhaifa:

The people of Najran came to the Prophet (ﷺ) and said, "Send an honest man to us." The Prophet (ﷺ) said, "I will send to you an honest man who is really trustworthy." Everyone of the (Muslim) people hoped to be that one. The Prophet (ﷺ) then sent Abu Ubaida bin Al-Jarrah.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ أَبَا إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيْفَةَ ـ رضى الله عنه ـ قَالَ جَاءَ أَهْلُ نَجْرَانَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالُوا ابْعَثْ لَنَا رَجُلاً أَمِينًا. فَقَالَ " لأَبْعَثَنَّ إِلَيْكُمْ رَجُلاً أَمِينًا حَقَّ أَمِينٍ ". فَاسْتَشْرَفَ لَهُ النَّاسُ، فَبَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ.

Reference	: Sahih al-Bukhari 4381
In-book reference	: Book 64, Hadith 404
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 664

Narrated Anas:

The Prophet (ﷺ) said, "Every nation has an Amin (i.e. the most honest man), and the Amin of this nation is Abu 'Ubaida bin Al-Jarrah."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ خَالِدٍ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لِكُلِّ أُمَّةٍ أَمِينٌ، وَأَمِينُ هَذِهِ الأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ ".

Reference	: Sahih al-Bukhari 4382
In-book reference	: Book 64, Hadith 405
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 665

(73) Chapter: The story of ‘Oman and Al-Bahrain

(73) باب قِصَّةُ عُمَانَ وَالْبَحْرَيْنِ

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) said to me, "If the revenue of Al-Bahrain should come, I will give you so much and so much," repeating "so much" thrice. But the revenue of Al-Bahrain did not come till Allah's Messenger (ﷺ) had died. When the revenue came during the rule of Abu Bakr. Abu Bakr ordered an announcer to announce, "Whoever had any debt or promise due upon the Prophet, should present himself to me (i.e. Abu Bakr). I came to Abu Bakr and informed him that the Prophet (ﷺ) had said (to me), "If the revenue of Al-Bahrain should come, I will give you so-much and so much," repeating "so much" thrice. So Abu Bakr gave me (in another narration Jaibir said,). I met Abu Bakr after that and asked him (to give me what the Prophet (ﷺ) had promised me) but he did not give me. I again went to him but he did not give me. I again went to him (for the third time) but he did not give me; On that I said to him, "I came to you but you did not give me, then I came to you and you did not give me, and then again I came to you, but you did not give me; so you should either give me or else you are like a miserly to me, on that, Abu Bakr said, "Do you say, 'You are like a miserly to me?' There is no worse disease than miserliness." Abu Bakr said it thrice and added, "Whenever I refused to give you, I had the intention of giving you." (In another narration) Jabir bin `Abdullah said, "I went to Abu Bakr (and he gave me a handful of money) and told me to count it, I counted and found it five-hundred, and then Abu Bakr said (to me), "Take the same amount twice."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، سَمِعَ ابْنُ الْمُنْكَدِرِ، جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ يَقُولُ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ قَدْ جَاءَ مَالُ الْبَحْرَيْنِ لَقَدْ أَعْطَيْتُكَ هَكَذَا وَهَكَذَا ثَلاَثًا ". فَلَمْ يَقْدَمْ مَالُ الْبَحْرَيْنِ حَتَّى قُبِضَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَلَمَّا قَدِمَ عَلَى أَبِي بَكْرٍ أَمَرَ مُنَادِيًا فَنَادَى مَنْ كَانَ لَهُ عِنْدَ النَّبِيِّ صلى الله عليه وسلم دَيْنٌ أَوْ عِدَةٌ فَلْيَأْتِنِي. قَالَ جَابِرٌ فَجِئْتُ أَبَا بَكْرٍ، فَأَخْبَرْتُهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لَوْ جَاءَ مَالُ الْبَحْرَيْنِ أَعْطَيْتُكَ هَكَذَا وَهَكَذَا ثَلاَثًا ". قَالَ فَأَعْطَانِي. قَالَ جَابِرٌ فَلَقِيتُ أَبَا بَكْرٍ بَعْدَ ذَلِكَ فَسَأَلْتُهُ، فَلَمْ يُعْطِنِي، ثُمَّ أَتَيْتُهُ فَلَمْ يُعْطِنِي، ثُمَّ أَتَيْتُهُ الثَّالِثَةَ فَلَمْ يُعْطِنِي، فَقُلْتُ لَهُ قَدْ أَتَيْتُكَ فَلَمْ تُعْطِنِي، ثُمَّ أَتَيْتُكَ فَلَمْ تُعْطِنِي، ثُمَّ أَتَيْتُكَ فَلَمْ تُعْطِنِي، فَإِمَّا أَنْ تُعْطِيَنِي، وَإِمَّا أَنْ تَبْخَلَ عَنِّي. فَقَالَ أَقُلْتَ تَبْخَلُ عَنِّي وَأَىُّ دَاءٍ أَدْوَأُ مِنَ الْبُخْلِ ـ قَالَهَا ثَلاَثًا ـ مَا مَنَعْتُكَ مِنْ مَرَّةٍ إِلاَّ وَأَنَا أُرِيدُ أَنْ أُعْطِيَكَ. وَعَنْ عَمْرٍو عَنْ مُحَمَّدِ بْنِ عَلِيٍّ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ جِئْتُهُ، فَقَالَ لِي أَبُو بَكْرٍ عُدَّهَا. فَعَدَدْتُهَا فَوَجَدْتُهَا خَمْسَمِائَةٍ، فَقَالَ خُذْ مِثْلَهَا مَرَّتَيْنِ.

Reference	: Sahih al-Bukhari 4383
In-book reference	: Book 64, Hadith 406
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 666

(74) Chapter: The arrival of Al-Ash’ariyun and the people of Yemen

(74) باب قُدُومُ الأَشْعَرِيِّينَ وَأَهْلِ الْيَمَنِ

وَقَالَ أَبُو مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هُمْ مِنِّي وَأَنَا مِنْهُمْ».

Narrated Abu Musa:

My brother and I came from Yemen (to Medina) and remained for some time, thinking that Ibn Masud and his mother belonged to the family of the Prophet (ﷺ) because of their frequent entrance (upon the Prophet) and their being attached to him.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، وَإِسْحَاقُ بْنُ نَصْرٍ، قَالاَ حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ قَدِمْتُ أَنَا وَأَخِي، مِنَ الْيَمَنِ، فَمَكَثْنَا حِينًا مَا نُرَى ابْنَ مَسْعُودٍ وَأُمَّهُ إِلاَّ مِنْ أَهْلِ الْبَيْتِ، مِنْ كَثْرَةِ دُخُولِهِمْ وَلُزُومِهِمْ لَهُ.

Reference	: Sahih al-Bukhari 4384
In-book reference	: Book 64, Hadith 407
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 667

Narrated Zahdam:

When Abu Musa arrived (at Kufa as a governor) he honored this family of Jarm (by paying them a visit). I was sitting near to him, and he was eating chicken as his lunch, and there was a man sitting amongst the people. Abu Musa invited the man to the lunch, but the latter said, "I saw chickens (eating something (dirty) so I consider them unclean." Abu Musa said, "Come on! I saw the Prophet (ﷺ) eating it (i.e. chicken)." The man said "I have taken an oath that I will not ea (chicken)" Abu Musa said." Come on! I will tell you about your oath. We, a group of Al-Ash`ariyin people went to the Prophet and asked him to give us something to ride, but the Prophet (ﷺ) refused. Then we asked him for the second time to give us something to ride, but the Prophet (ﷺ) took an oath that he would not give us anything to ride. After a while, some camels of booty were brought to the Prophet (ﷺ) and he ordered that five camels be given to us. When we took those camels we said, "We have made the Prophet (ﷺ) forget his oath, and we will not be successful after that." So I went to the Prophet (ﷺ) and said, "O Allah' Apostle ! You took an oath that you would not give us anything to ride, but you have given us." He said, "Yes, for if I take an oath and later I see a better solution than that, I act on the later (and gave the expiation of that oaths"

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا عَبْدُ السَّلاَمِ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ زَهْدَمٍ، قَالَ لَمَّا قَدِمَ أَبُو مُوسَى أَكْرَمَ هَذَا الْحَىَّ مِنْ جَرْمٍ، وَإِنَّا لَجُلُوسٌ عِنْدَهُ وَهْوَ يَتَغَدَّى دَجَاجًا، وَفِي الْقَوْمِ رَجُلٌ جَالِسٌ، فَدَعَاهُ إِلَى الْغَدَاءِ، فَقَالَ إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا فَقَذِرْتُهُ. فَقَالَ هَلُمَّ، فَإِنِّي رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَأْكُلُهُ. فَقَالَ إِنِّي حَلَفْتُ لاَ آكُلُهُ. فَقَالَ هَلُمَّ أُخْبِرْكَ عَنْ يَمِينِكَ، إِنَّا أَتَيْنَا النَّبِيَّ صلى الله عليه وسلم نَفَرٌ مِنَ الأَشْعَرِيِّينَ، فَاسْتَحْمَلْنَاهُ فَأَبَى أَنْ يَحْمِلَنَا فَاسْتَحْمَلْنَاهُ، فَحَلَفَ أَنْ لاَ يَحْمِلَنَا، ثُمَّ لَمْ يَلْبَثِ النَّبِيُّ صلى الله عليه وسلم أَنْ أُتِيَ بِنَهْبِ إِبِلٍ، فَأَمَرَ لَنَا بِخَمْسِ ذَوْدٍ، فَلَمَّا قَبَضْنَاهَا قُلْنَا تَغَفَّلْنَا النَّبِيَّ صلى الله عليه وسلم يَمِينَهُ، لاَ نُفْلِحُ بَعْدَهَا أَبَدًا فَأَتَيْتُهُ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّكَ حَلَفْتَ أَنْ لاَ تَحْمِلَنَا وَقَدْ حَمَلْتَنَا. قَالَ " أَجَلْ، وَلَكِنْ لاَ أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلاَّ أَتَيْتُ الَّذِي هُوَ خَيْرٌ مِنْهَا ".

Reference	: Sahih al-Bukhari 4385
In-book reference	: Book 64, Hadith 408
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 668

Narrated `Imran bin Husain:

The people of Banu Tamim came to Allah's Messenger (ﷺ), and he said, "Be glad (i.e. have good tidings). O Banu Tamim!" They said, "As you have given us good tidings then give us (some material things)." On that the features of Allah's Messenger (ﷺ) changed (i.e. he took it ill). Then some people from Yemen came, and the Prophet (ﷺ) said (to them) "Accept good tidings as Banu Tamim have not accepted them." They said, "We accept them, O Allah's Messenger (ﷺ)!"

حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو عَاصِمٍ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا أَبُو صَخْرَةَ، جَامِعُ بْنُ شَدَّادٍ حَدَّثَنَا صَفْوَانُ بْنُ مُحْرِزٍ الْمَازِنِيُّ، حَدَّثَنَا عِمْرَانُ بْنُ حُصَيْنٍ، قَالَ جَاءَتْ بَنُو تَمِيمٍ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَبْشِرُوا يَا بَنِي تَمِيمٍ ". قَالُوا أَمَّا إِذْ بَشَّرْتَنَا فَأَعْطِنَا. فَتَغَيَّرَ وَجْهُ رَسُولِ اللَّهِ صلى الله عليه وسلم، فَجَاءَ نَاسٌ مِنْ أَهْلِ الْيَمَنِ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اقْبَلُوا الْبُشْرَى إِذْ لَمْ يَقْبَلْهَا بَنُو تَمِيمٍ ". قَالُوا قَدْ قَبِلْنَا يَا رَسُولَ اللَّهِ.

Reference	: Sahih al-Bukhari 4386
In-book reference	: Book 64, Hadith 409
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 669

Narrated Abu Masud:

The Prophet (ﷺ) beckoned with his hand towards Yemen and said, "Belief is there." The harshness and mercilessness are the qualities of those farmers etc, who are busy with their camels and pay no attention to the religion (is towards the east) from where the side of the head of Satan will appear; those are the tribes of Rabi`a and Mudar.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " الإِيمَانُ هَا هُنَا ". وَأَشَارَ بِيَدِهِ إِلَى الْيَمَنِ " وَالْجَفَاءُ وَغِلَظُ الْقُلُوبِ فِي الْفَدَّادِينَ، عِنْدَ أُصُولِ أَذْنَابِ الإِبِلِ مِنْ حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ رَبِيعَةَ وَمُضَرَ ".

Reference	: Sahih al-Bukhari 4387
In-book reference	: Book 64, Hadith 410
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 670

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The people of Yemen have come to you and they are more gentle and soft-hearted. Belief is Yemenite and Wisdom is Yemenite, while pride and haughtiness are the qualities of the owners of camels (i.e. bedouins). Calmness and solemnity are the characters of the owners of sheep."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ ذَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَتَاكُمْ أَهْلُ الْيَمَنِ، هُمْ أَرَقُّ أَفْئِدَةً وَأَلْيَنُ قُلُوبًا، الإِيمَانُ يَمَانٍ وَالْحِكْمَةُ يَمَانِيَةٌ، وَالْفَخْرُ وَالْخُيَلاَءُ فِي أَصْحَابِ الإِبِلِ، وَالسَّكِينَةُ وَالْوَقَارُ فِي أَهْلِ الْغَنَمِ ". وَقَالَ غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، سَمِعْتُ ذَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 4388
In-book reference	: Book 64, Hadith 411
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 671

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Belief is Yemenite while afflictions appear from there (the east) from where the side of the head of Satan will appear."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " الإِيمَانُ يَمَانٍ، وَالْفِتْنَةُ هَا هُنَا، هَا هُنَا يَطْلُعُ قَرْنُ الشَّيْطَانِ ".

Reference	: Sahih al-Bukhari 4389
In-book reference	: Book 64, Hadith 412
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 672

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The people of Yemen have come to you, and they are more soft hearted and gentle hearted people. The capacity for understanding religion is Yemenite and Wisdom is Yemenite."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَتَاكُمْ أَهْلُ الْيَمَنِ، أَضْعَفُ قُلُوبًا وَأَرَقُّ أَفْئِدَةً، الْفِقْهُ يَمَانٍ، وَالْحِكْمَةُ يَمَانِيَةٌ ".

Reference	: Sahih al-Bukhari 4390
In-book reference	: Book 64, Hadith 413
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 673

Narrated Alqama:

We were sitting with Ibn Masud when Khabbab came and said, "O Abu `Abdur-Rahman! Can these young fellows recite Qur'an as you do?" Ibn Mas`ud said, "If you wish I can order one of them to recite (Qur'an) for you ." Khabbab replied, "Yes. "Ibn Mas`ud said, "Recite, O 'Alqama!" On that, Zaid bin Hudair, the brother of Ziyad bin Hudair said, (to Ibn Mas`ud), "Why have you ordered 'Alqama to recite though he does not recite better than we?" Ibn Mas`ud said, "If you like, I would tell you what the Prophet (ﷺ) said about your nation and his (i.e. 'Alqama's) nation." So I recited fifty Verses from Sura-Maryam. `Abdullah (bin Mas`ud) said to Khabbab, "What do you think (about 'Alqama's recitation)?" Khabbab said, "He has recited well." `Abdullah said, "Whatever I recite, 'Alqama recites." Then `Abdullah turned towards Khabbab and saw that he was wearing a gold ring, whereupon he said, "Hasn't the time for its throwing away come yet?" Khabbab said, "You will not see me wearing it after today," and he throw it away.

حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ كُنَّا جُلُوسًا مَعَ ابْنِ مَسْعُودٍ، فَجَاءَ خَبَّابٌ فَقَالَ يَا أَبَا عَبْدِ الرَّحْمَنِ، أَيَسْتَطِيعُ هَؤُلاَءِ الشَّبَابُ أَنْ يَقْرَءُوا كَمَا تَقْرَأُ قَالَ أَمَا إِنَّكَ لَوْ شِئْتَ أَمَرْتُ بَعْضَهُمْ يَقْرَأُ عَلَيْكَ قَالَ أَجَلْ. قَالَ اقْرَأْ يَا عَلْقَمَةُ. فَقَالَ زَيْدُ بْنُ حُدَيْرٍ أَخُو زِيَادِ بْنِ حُدَيْرٍ أَتَأْمُرُ عَلْقَمَةَ أَنْ يَقْرَأَ وَلَيْسَ بِأَقْرَئِنَا قَالَ أَمَا إِنَّكَ إِنْ شِئْتَ أَخْبَرْتُكَ بِمَا قَالَ النَّبِيُّ صلى الله عليه وسلم فِي قَوْمِكَ وَقَوْمِهِ. فَقَرَأْتُ خَمْسِينَ آيَةً مِنْ سُورَةِ مَرْيَمَ. فَقَالَ عَبْدُ اللَّهِ كَيْفَ تَرَى قَالَ قَدْ أَحْسَنَ. قَالَ عَبْدُ اللَّهِ مَا أَقْرَأُ شَيْئًا إِلاَّ وَهُوَ يَقْرَؤُهُ، ثُمَّ الْتَفَتَ إِلَى خَبَّابٍ وَعَلَيْهِ خَاتَمٌ مِنْ ذَهَبٍ فَقَالَ أَلَمْ يَأْنِ لِهَذَا الْخَاتَمِ أَنْ يُلْقَى قَالَ أَمَا إِنَّكَ لَنْ تَرَاهُ عَلَىَّ بَعْدَ الْيَوْمِ، فَأَلْقَاهُ. رَوَاهُ غُنْدَرٌ عَنْ شُعْبَةَ.

Reference	: Sahih al-Bukhari 4391
In-book reference	: Book 64, Hadith 414
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 674

(75) Chapter: The story of Daus and Tufail bin ‘Amr Ad-Dausi

(75) باب قِصَّةُ دَوْسٍ وَالطُّفَيْلِ بْنِ عَمْرٍو الدَّوْسِيِّ

Narrated Abu Huraira:

Tufail bin `Amr came to the Prophet (ﷺ) and said, "The Daus (nation) have perished as they disobeyed and refused to accept Islam. So invoke Allah against them." But the Prophet (ﷺ) said, "O Allah! Give guidance to the Daus (tribe) and bring them (to Islam)!"

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ ذَكْوَانَ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ جَاءَ الطُّفَيْلُ بْنُ عَمْرٍو إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ إِنَّ دَوْسًا قَدْ هَلَكَتْ، عَصَتْ وَأَبَتْ، فَادْعُ اللَّهَ عَلَيْهِمْ. فَقَالَ " اللَّهُمَّ اهْدِ دَوْسًا وَأْتِ بِهِمْ ".

Reference	: Sahih al-Bukhari 4392
In-book reference	: Book 64, Hadith 415
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 675

Narrated Abu Huraira:

When I came to the Prophet (ﷺ) said on my way, "O what a long tedious tiresome night; nevertheless, it has rescued me from the place of Heathenism." A slave of mine ran away on the way. When I reached the Prophet (ﷺ) I gave him the oath of allegiance (for Islam), and while I was sitting with him, suddenly the slave appeared. The Prophet (ﷺ) said to me. "O Abu Huraira! Here is your slave," I said, "He (i.e. the slave) is (free) for Allah's Sake," and manumitted him.

حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ لَمَّا قَدِمْتُ عَلَى النَّبِيِّ صلى الله عليه وسلم قُلْتُ فِي الطَّرِيقِ:

يَا لَيْلَةً مِنْ طُولِهَا وَعَنَائِهَا عَلَى أَنَّهَا مِنْ دَارَةِ الْكُفْرِ نَجَّتِ

وَأَبَقَ غُلاَمٌ لِي فِي الطَّرِيقِ، فَلَمَّا قَدِمْتُ عَلَى النَّبِيِّ صلى الله عليه وسلم فَبَايَعْتُهُ، فَبَيْنَا أَنَا عِنْدَهُ إِذْ طَلَعَ الْغُلاَمُ، فَقَالَ لِي النَّبِيُّ صلى الله عليه وسلم " يَا أَبَا هُرَيْرَةَ هَذَا غُلاَمُكَ ". فَقُلْتُ هُوَ لِوَجْهِ اللَّهِ تَعَالَى. فَأَعْتَقْتُهُ.

Reference	: Sahih al-Bukhari 4393
In-book reference	: Book 64, Hadith 416
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 676

(76) Chapter: The delegation of Taiy' (76) باب قِصَّةِ وَفْدِ طَيِّئٍ وَحَدِيثِ عَدِيِّ بْنِ حَاتِمٍ

Narrated `Adi bin Hatim:

We came to `Umar in a delegation (during his rule). He started calling the men one by one, calling each by his name. (As he did not call me early) I said to him. "Don't you know me, O chief of the Believers?" He said, "Yes, you embraced Islam when they (i.e. your people) disbelieved; you have come (to the Truth) when they ran away; you fulfilled your promises when they broke theirs; and you recognized it (i.e. the Truth of Islam) when they denied it." On that, `Adi said, "I therefore don't care."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ أَتَيْنَا عُمَرَ فِي وَفْدٍ، فَجَعَلَ يَدْعُو رَجُلاً رَجُلاً وَيُسَمِّيهِمْ فَقُلْتُ أَمَا تَعْرِفُنِي يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ بَلَى، أَسْلَمْتَ إِذْ كَفَرُوا، وَأَقْبَلْتَ إِذْ أَدْبَرُوا، وَوَفَيْتَ إِذْ غَدَرُوا، وَعَرَفْتَ إِذْ أَنْكَرُوا. فَقَالَ عَدِيٌّ فَلاَ أُبَالِي إِذًا.

Reference	: Sahih al-Bukhari 4394
In-book reference	: Book 64, Hadith 417
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 677

(77) Chapter: Hajjat-ul-Wada (77) باب حَجَّةُ الْوَدَاعِ

Narrated `Aisha:

We went out with Allah's Messenger (ﷺ) during Hajjat-ul-Wada` and we assumed the Ihram for `Umra. Then Allah's Messenger (ﷺ) said to us, "Whoever has got the Hadi should assume the Ihram for Hajj and `Umra and should not finish his Ihram till he has performed both (`Umra and Hajj)." I arrived at Mecca along with him (i.e. the Prophet (ﷺ)) while I was menstruating, so I did not perform the Tawaf around the Ka`ba or between Safa and Marwa. I informed Allah's Messenger (ﷺ) about that and he said, "Undo your braids and comb your hair, and then assume the lhram for Hajj and leave the `Umra." I did so, and when we performed and finished the Hajj, Allah's Messenger (ﷺ)s sent me to at-Tan`im along with (my brother) `Abdur-Rahman bin Abu Bakr As-Siddiq,

to perform the `Umra. The Prophet (ﷺ) said, "This `Umra is in lieu of your missed `Umra." Those who had assumed the lhram for `Umra, performed the Tawaf around the Ka`ba and between Safa and Marwa, and then finished their Ihram, and on their return from Mina, they performed another Tawaf (around the Ka`ba and between Safa and Marwa), but those who combined their Hajj and `Umra, performed only one Tawaf (between Safa and Marwa) (for both).

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ، فَأَهْلَلْنَا بِعُمْرَةٍ، ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ كَانَ مَعَهُ هَدْىٌ فَلْيُهْلِلْ بِالْحَجِّ مَعَ الْعُمْرَةِ، ثُمَّ لاَ يَحِلَّ حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا ". فَقَدِمْتُ مَعَهُ مَكَّةَ وَأَنَا حَائِضٌ، وَلَمْ أَطُفْ بِالْبَيْتِ وَلاَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَشَكَوْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " انْقُضِي رَأْسَكِ، وَامْتَشِطِي وَأَهِلِّي بِالْحَجِّ وَدَعِي الْعُمْرَةَ ". فَفَعَلْتُ فَلَمَّا قَضَيْنَا الْحَجَّ أَرْسَلَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ إِلَى التَّنْعِيمِ فَاعْتَمَرْتُ فَقَالَ " هَذِهِ مَكَانَ عُمْرَتِكِ ". قَالَتْ فَطَافَ الَّذِينَ أَهَلُّوا بِالْعُمْرَةِ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، ثُمَّ حَلُّوا، ثُمَّ طَافُوا طَوَافًا آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مِنًى، وَأَمَّا الَّذِينَ جَمَعُوا الْحَجَّ وَالْعُمْرَةَ فَإِنَّمَا طَافُوا طَوَافًا وَاحِدًا.

Reference	: Sahih al-Bukhari 4395
In-book reference	: Book 64, Hadith 418
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 678

Narrated Ibn Juraij:

`Ata' said, "Ibn `Abbas said, 'If he (i.e. the one intending to perform `Umra) has performed the Tawaf around the Ka`ba, his Ihram is considered to have finished.' said, 'What proof does Ibn `Abbas has as to this saying?" `Ata' said, "(The proof is taken) from the Statement of Allah:-- "And afterwards they are brought For sacrifice unto Ancient House (Ka`ba at Mecca)" (22.33) and from the order of the Prophet to his companions to finish their Ihram during Hajjat-ul-Wada`." I said (to `Ata'), "That (i.e. finishing the Ihram) was after coming form `Arafat." `Ata' said, "Ibn `Abbas used to allow it before going to `Arafat (after finishing the `Umra) and after coming from it (i.e. after performing the Hajj).

حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ حَدَّثَنِي عَطَاءٌ، عَنِ ابْنِ عَبَّاسٍ، إِذَا طَافَ بِالْبَيْتِ فَقَدْ حَلَّ. فَقُلْتُ مِنْ أَيْنَ قَالَ هَذَا ابْنُ عَبَّاسٍ قَالَ مِنْ قَوْلِ اللَّهِ تَعَالَى {ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ} وَمِنْ أَمْرِ النَّبِيِّ صلى الله عليه وسلم أَصْحَابَهُ أَنْ يَحِلُّوا فِي حَجَّةِ الْوَدَاعِ. قُلْتُ إِنَّمَا كَانَ ذَلِكَ بَعْدَ الْمُعَرَّفِ. قَالَ كَانَ ابْنُ عَبَّاسٍ يَرَاهُ قَبْلُ وَبَعْدُ.

Reference	: Sahih al-Bukhari 4396
In-book reference	: Book 64, Hadith 419
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 679

Narrated Abu Musa Al-Ash`ari:

I came to the Prophet (ﷺ) at a place called Al-Batha'. The Prophet (ﷺ) said, "Did you assume the Ihram for Hajj?" I said, "Yes," He said, "How did you express your intention (for performing Hajj)? " I said, "Labbaik (i.e. I am ready) to assume the Ihram with the same intention as that of Allah's Messenger (ﷺ)." The Prophet said, "Perform the Tawaf around the Ka`ba and between Safa and Marwa, and then finish your Ihram." So I performed the Tawaf around the Ka`ba and between Safa and Marwa and then I came to a woman from the tribe of Qais who removed the lice from my head.

حَدَّثَنِي بَيَانٌ، حَدَّثَنَا النَّضْرُ، أَخْبَرَنَا شُعْبَةُ، عَنْ قَيْسٍ، قَالَ سَمِعْتُ طَارِقًا، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ ـ رضى الله عنه ـ قَالَ قَدِمْتُ عَلَى النَّبِيِّ صلى الله عليه وسلم بِالْبَطْحَاءِ فَقَالَ " أَحَجَجْتَ ". قُلْتُ نَعَمْ. قَالَ " كَيْفَ أَهْلَلْتَ ". قُلْتُ لَبَّيْكَ بِإِهْلاَلٍ كَإِهْلاَلِ رَسُولِ اللَّهِ صلى الله عليه وسلم. قَالَ " طُفْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ حِلَّ ". فَطُفْتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، وَأَتَيْتُ امْرَأَةً مِنْ قَيْسٍ فَفَلَتْ رَأْسِي.

Reference : Sahih al-Bukhari 4397
In-book reference : Book 64, Hadith 420
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 680
(deprecated numbering scheme)

Narrated Hafsa:

(the wife of the Prophet) The Prophet (ﷺ) ordered all his wives to finish their Ihram during the year of Hajjat-ul-Wada`. On that, I asked the Prophet (ﷺ) "What stops you from finishing your lhram?" He said, "I have matted my hair and garlanded my Hadi. So I will not finish my Ihram unless I have slaughtered my Hadi."

حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، أَخْبَرَنَا أَنَسُ بْنُ عِيَاضٍ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، أَخْبَرَهُ أَنَّ حَفْصَةَ ـ رضى الله عنها ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَ أَزْوَاجَهُ أَنْ يَحْلِلْنَ عَامَ حَجَّةِ الْوَدَاعِ، فَقَالَتْ حَفْصَةُ فَمَا يَمْنَعُكَ فَقَالَ " لَبَّدْتُ رَأْسِي وَقَلَّدْتُ هَدْيِي، فَلَسْتُ أَحِلُّ حَتَّى أَنْحَرَ هَدْيِي ".

Reference : Sahih al-Bukhari 4398
In-book reference : Book 64, Hadith 421
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 681
(deprecated numbering scheme)

Narrated Ibn `Abbas:

A woman from the tribe of Khath'am asked for the verdict of Allah's Messenger (ﷺ) (regarding something) during Hajjat-ul-Wada` while Al-Fadl bin `Abbas was the companion-rider behind Allah's Messenger (ﷺ). She asked, "Allah's ordained obligation (i.e. compulsory Hajj) enjoined on His slaves has become due on my old father who cannot sit firmly on the riding animal. Will it be sufficient if I perform the Hajj on his behalf?" He said, "Yes."

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ حَدَّثَنِي شُعَيْبٌ، عَنِ الزُّهْرِيِّ، وَقَالَ، مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا الأَوْزَاعِيُّ، قَالَ أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ امْرَأَةً، مِنْ خَثْعَمَ اسْتَفْتَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ وَالْفَضْلُ بْنُ عَبَّاسٍ رَدِيفُ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا لاَ يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى الرَّاحِلَةِ، فَهَلْ يَقْضِي أَنْ أَحُجَّ عَنْهُ قَالَ " نَعَمْ ".

Reference : Sahih al-Bukhari 4399
In-book reference : Book 64, Hadith 422
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 682
(deprecated numbering scheme)

Narrated (Abdullah) bin `Umar:

The Prophet (ﷺ) arrived (at Mecca) in the year of the Conquest (of Mecca) while Usama was riding behind him on (his she-camel)'. Al-Qaswa.' Bilal and `Uthman bin Talha were accompanying him. When he made his she-camel kneel down near the Ka`ba, he said to `Uthman, "Get us the key (of the Ka`ba). He brought the key to him and opened the gate (of the Ka`ba), for him. The Prophet, Usama, Bilal and `Uthman (bin Talha) entered the Ka`ba and then closed the gate behind them (from inside). The Prophet (ﷺ) stayed there for a long period and then came out. The people rushed to get in, but I went in before them and found Bilal standing behind the gate, and I said to him, "Where did the Prophet (ﷺ) pray?" He said, "He prayed between those two front pillars." The Ka`ba was built on six pillars, arranged in two rows, and he prayed between the two pillars of the front row leaving the gate of the Ka`ba at his back and facing (in prayer) the wall which faces one when one enters the Ka`ba. Between him and that wall (was the distance of about three cubits). But I forgot to ask Bilal about the number of rak`at the Prophet (ﷺ) had prayed. There was a red piece of marble at the place where he (i.e. the Prophet) had offered the prayer.

حَدَّثَنِي مُحَمَّدٌ، حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ، حَدَّثَنَا فُلَيْحٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ أَقْبَلَ النَّبِيُّ صلى الله عليه وسلم عَامَ الْفَتْحِ وَهْوَ مُرْدِفٌ أُسَامَةَ عَلَى الْقَصْوَاءِ. وَمَعَهُ بِلاَلٌ وَعُثْمَانُ بْنُ طَلْحَةَ حَتَّى أَنَاخَ عِنْدَ الْبَيْتِ، ثُمَّ قَالَ لِعُثْمَانَ " ائْتِنَا

بِالْمِفْتَاحِ "، فَجَاءَهُ بِالْمِفْتَاحِ فَفَتَحَ لَهُ الْبَابَ، فَدَخَلَ النَّبِيُّ صلى الله عليه وسلم وَأُسَامَةُ وَبِلاَلٌ وَعُثْمَانُ، ثُمَّ أَغْلَقُوا عَلَيْهِمِ الْبَابَ، فَمَكَثَ نَهَارًا طَوِيلاً ثُمَّ خَرَجَ، وَابْتَدَرَ النَّاسُ الدُّخُولَ، فَسَبَقْتُهُمْ فَوَجَدْتُ بِلاَلاً قَائِمًا مِنْ وَرَاءِ الْبَابِ فَقُلْتُ لَهُ أَيْنَ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ صَلَّى بَيْنَ ذَيْنِكَ الْعَمُودَيْنِ الْمُقَدَّمَيْنِ. وَكَانَ الْبَيْتُ عَلَى سِتَّةِ أَعْمِدَةٍ سَطْرَيْنِ، صَلَّى بَيْنَ الْعَمُودَيْنِ مِنَ السَّطْرِ الْمُقَدَّمِ، وَجَعَلَ باب الْبَيْتِ خَلْفَ ظَهْرِهِ، وَاسْتَقْبَلَ بِوَجْهِهِ الَّذِي يَسْتَقْبِلُكَ حِينَ تَلِجُ الْبَيْتَ بَيْنَهُ وَبَيْنَ الْجِدَارِ، قَالَ وَنَسِيتُ أَنْ أَسْأَلَهُ كَمْ صَلَّى وَعِنْدَ الْمَكَانِ الَّذِي صَلَّى فِيهِ مَرْمَرَةٌ حَمْرَاءُ.

Reference	: Sahih al-Bukhari 4400
In-book reference	: Book 64, Hadith 423
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 683

Narrated `Aisha:

(the wife of the Prophet) Safiya bin Huyai, the wife of the Prophet (ﷺ) menstruated during Hajjat-ul- Wada` The Prophet (ﷺ) said, "Is she going to detain us?" I said to him, "She has already come to Mecca and performed the Tawaf (ul-ifada) around the Ka`ba, O Allah's Messenger (ﷺ)." The Prophet (ﷺ) said, " Let her then proceed on (to Medina).

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهُمَا أَنَّ صَفِيَّةَ بِنْتَ حُيَىٍّ زَوْجَ النَّبِيِّ صلى الله عليه وسلم حَاضَتْ فِي حَجَّةِ الْوَدَاعِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَحَابِسَتُنَا هِيَ ". فَقُلْتُ إِنَّهَا قَدْ أَفَاضَتْ يَا رَسُولَ اللَّهِ وَطَافَتْ بِالْبَيْتِ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " فَلْتَنْفِرْ ".

Reference	: Sahih al-Bukhari 4401
In-book reference	: Book 64, Hadith 424
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 684

Narrated Ibn `Umar:

We were talking about Hajjat-ul-Wada`, while the Prophet (ﷺ) was amongst us. We did not know what Hajjat-ul-Wada` signified. The Prophet (ﷺ) praised Allah and then mentioned Al-Masih Ad-Dajjal and described him extensively, saying, "Allah did not send any prophet but that prophet warned his nation of Al-Masih Ad-Dajjal. Noah and the prophets following him warned (their people) of him. He will appear amongst you (O Muhammad's followers), and if it happens that some of his qualities may be hidden from you, but your Lord's State is clear to you and not hidden from you. The Prophet (ﷺ) said it thrice. Verily, your Lord is not blind in one eye, while he (i.e. Ad-Dajjal) is blind in the right eye which looks like a grape bulging out (of its cluster). No doubt,! Allah has made your blood and your properties sacred to one another like the sanctity of this day of yours, in this town of yours, in this month of yours." The Prophet (ﷺ) added: No doubt! Haven't I conveyed Allah's Message to you? " They replied, "Yes," The Prophet (ﷺ) said thrice, "O Allah! Be witness for it." The Prophet (ﷺ) added, "Woe to you!" (or said), "May Allah be merciful to you! Do not become infidels after me (i.e. my death) by cutting the necks (throats) of one another."

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ أَخْبَرَنِي ابْنُ وَهْبٍ، قَالَ حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ، أَنَّ أَبَاهُ، حَدَّثَهُ عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ كُنَّا نَتَحَدَّثُ بِحَجَّةِ الْوَدَاعِ وَالنَّبِيُّ صلى الله عليه وسلم بَيْنَ أَظْهُرِنَا، وَلاَ نَدْرِي مَا حَجَّةُ الْوَدَاعِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ ذَكَرَ الْمَسِيحَ الدَّجَّالَ فَأَطْنَبَ فِي ذِكْرِهِ وَقَالَ " مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ إِلاَّ أَنْذَرَ أُمَّتَهُ، أَنْذَرَهُ نُوحٌ وَالنَّبِيُّونَ مِنْ بَعْدِهِ، وَإِنَّهُ يَخْرُجُ فِيكُمْ، فَمَا خَفِيَ عَلَيْكُمْ مِنْ شَأْنِهِ فَلَيْسَ يَخْفَى عَلَيْكُمْ أَنَّ رَبَّكُمْ لَيْسَ عَلَى مَا يَخْفَى عَلَيْكُمْ ثَلاَثًا، إِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ، وَإِنَّهُ أَعْوَرُ عَيْنِ الْيُمْنَى، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ ". " أَلاَ إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ دِمَاءَكُمْ وَأَمْوَالَكُمْ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، أَلاَ هَلْ بَلَّغْتُ ". قَالُوا نَعَمْ. قَالَ " اللَّهُمَّ اشْهَدْ، ثَلاَثًا، وَيْلَكُمْ، أَوْ وَيْحَكُمْ، انْظُرُوا لاَ تَرْجِعُوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ ".

Reference	: Sahih al-Bukhari 4402, 4403
In-book reference	: Book 64, Hadith 425
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 685

Narrated Zaid bin Arqam:

The Prophet (ﷺ) fought nineteen Ghazwas and performed only one Hajj after he migrated (to Medina), and did not perform another Hajj after it, and that was Hajj-ul-Wada`,' Abu 'Is-haq said, "He performed when he was in Mecca."

حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، قَالَ حَدَّثَنِي زَيْدُ بْنُ أَرْقَمَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم غَزَا تِسْعَ عَشْرَةَ غَزْوَةً، وَأَنَّهُ حَجَّ بَعْدَ مَا هَاجَرَ حَجَّةً وَاحِدَةً لَمْ يَحُجَّ بَعْدَهَا حَجَّةَ الْوَدَاعِ. قَالَ أَبُو إِسْحَاقَ وَبِمَكَّةَ أُخْرَى.

Reference	: Sahih al-Bukhari 4404
In-book reference	: Book 64, Hadith 426
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 686

Narrated Jarir:

The Prophet (ﷺ) ordered me during Hajjatul-Wada`. "Ask the people to listen." He then said, "Do not become infidels after me by cutting the necks (throats) of one another. "

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ جَرِيرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ فِي حَجَّةِ الْوَدَاعِ لِجَرِيرٍ " اسْتَنْصِتِ النَّاسَ " فَقَالَ " لاَ تَرْجِعُوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ ".

Reference	: Sahih al-Bukhari 4405
In-book reference	: Book 64, Hadith 427
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 687

Narrated Abu Bakra:

The Prophet (ﷺ) said, "Time has taken its original shape which it had when Allah created the Heavens and the Earth. The year is of twelve months, four of which are sacred, and out of these (four) three are in succession, i.e. Dhul-Qa'da, Dhul-Hijja and Al-Muharram, and the fourth is Rajab which is named after the Mudar tribe, between (the month of) Jumaida (ath-thania) and Sha'ban." Then the Prophet (ﷺ) asked, "Which is this month?" We said, "Allah and His Apostle know better." On that the Prophet (ﷺ) kept quiet so long that we thought that he might name it with another name. Then the Prophet (ﷺ) said, "Isn't it the month of Dhul-Hijja?" We replied, "Yes." Then he said, "Which town is this?" "We replied, "Allah and His Apostle know better." On that he kept quiet so long that we thought that he might name it with another name. Then he said, "Isn't it the town of Mecca?" We replied, "Yes, " Then he said, "Which day is today?" We replied, "Allah and His Apostle know better." He kept quiet so long that we thought that he might name it with another name. Then he said, "Isn't it the day of An- Nahr (i.e. sacrifice)?" We replied, "Yes." He said, "So your blood, your properties, (The sub-narrator Muhammad said, 'I think the Prophet (ﷺ) also said: And your honor..) are sacred to one another like the sanctity of this day of yours, in this city of yours, in this month of yours; and surely, you will meet your Lord, and He will ask you about your deeds. Beware! Do not become infidels after me, cutting the throats of one another. It is incumbent on those who are present to convey this message (of mine) to those who are absent. May be that some of those to whom it will be conveyed will understand it better than those who have actually heard it." (The sub-narrator, Muhammad, on remembering that narration, used to say, "Muhammad spoke the truth!") He (i.e. Prophet) then added twice, "No doubt! Haven't I conveyed (Allah's Message) to you?"

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنِ ابْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الزَّمَانُ قَدِ اسْتَدَارَ كَهَيْئَةِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا أَرْبَعَةٌ حُرُمٌ ثَلاَثَةٌ مُتَوَالِيَاتٌ ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ، وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ، أَىُّ شَهْرٍ هَذَا " قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. قَالَ " أَلَيْسَ ذُو الْحِجَّةِ ". قُلْنَا بَلَى. قَالَ " فَأَىُّ بَلَدٍ هَذَا ". قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. قَالَ " أَلَيْسَ الْبَلْدَةَ ". قُلْنَا بَلَى. قَالَ " فَأَىُّ يَوْمٍ هَذَا " قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. قَالَ " أَلَيْسَ يَوْمَ النَّحْرِ ". قُلْنَا بَلَى. قَالَ " فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ ـ قَالَ مُحَمَّدٌ وَأَحْسِبُهُ قَالَ وَأَعْرَاضَكُمْ ـ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا وَسَتَلْقَوْنَ رَبَّكُمْ، فَسَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ، أَلاَ فَلاَ تَرْجِعُوا بَعْدِي ضُلاَّلاً، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ، أَلاَ لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ، فَلَعَلَّ بَعْضَ مَنْ يُبَلَّغُهُ أَنْ يَكُونَ أَوْعَى لَهُ مِنْ بَعْضِ مَنْ سَمِعَهُ ـ فَكَانَ مُحَمَّدٌ إِذَا ذَكَرَهُ يَقُولُ صَدَقَ مُحَمَّدٌ صلى الله عليه وسلم ثُمَّ قَالَ ـ أَلاَ هَلْ بَلَّغْتُ. مَرَّتَيْنِ ".

Reference	: Sahih al-Bukhari 4406
In-book reference	: Book 64, Hadith 428
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 688

Narrated Tariq bin Shibab:

Some Jews said, "Had this Verse been revealed to us, we would have taken that day as `Id (festival)." `Umar said, "What Verse?" They said:-- "This day I have Perfected your religion for you, Completed My Favor upon you And have chosen for you Islam as your religion" (5.3) `Umar said, "I know the place where it was revealed; It was revealed while Allah's Messenger (ﷺ) was staying at `Arafat."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، أَنَّ أُنَاسًا، مِنَ الْيَهُودِ قَالُوا لَوْ نَزَلَتْ هَذِهِ الآيَةُ فِينَا لاَتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا. فَقَالَ عُمَرُ أَيَّةُ آيَةٍ فَقَالُوا {الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي}. فَقَالَ عُمَرُ إِنِّي لأَعْلَمُ أَىَّ مَكَانٍ أُنْزِلَتْ، أُنْزِلَتْ وَرَسُولُ اللَّهِ صلى الله عليه وسلم وَاقِفٌ بِعَرَفَةَ.

Reference	: Sahih al-Bukhari 4407
In-book reference	: Book 64, Hadith 429
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 689

Narrated `Aisha:

We set out with Allah's Messenger (ﷺ), and some of us assumed the lhram for `Umra, some assumed it for Hajj, and some assumed it for both Hajj and `Umra. Allah's Messenger (ﷺ) assumed the Ihram for Hajj. So those who had assumed the Ihram for Hajj or for both Hajj and `Umra, did not finish their Ihram till the day of An-Nahr (i.e. slaughter of sacrifices).

Malik also narrated as above, saying, "(We set out) with Allah's Messenger (ﷺ) in Hajjat-ul-Wada`...)"

This hadith also reaches us through another chain.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الأَسْوَدِ، مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم، فَمِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَّ بِحَجَّةٍ، وَمِنَّا مَنْ أَهَلَّ بِحَجٍّ وَعُمْرَةٍ، وَأَهَلَّ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْحَجِّ، فَأَمَّا مَنْ أَهَلَّ بِالْحَجِّ أَوْ جَمَعَ الْحَجَّ وَالْعُمْرَةَ فَلَمْ يَحِلُّوا حَتَّى يَوْمَ النَّحْرِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ أَخْبَرَنَا مَالِكٌ وَقَالَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ. حَدَّثَنَا إِسْمَاعِيلُ حَدَّثَنَا مَالِكٌ مِثْلَهُ.

Reference	: Sahih al-Bukhari 4408
In-book reference	: Book 64, Hadith 430
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 690

Narrated Sa`d:

The Prophet (ﷺ) visited me during Hajjat ul-Wada` while I was suffering from a disease which brought me to the verge of death. I said, "O Allah's Messenger (ﷺ)! My ailment has reached such a (bad) state as you see, and I have much wealth, but I have no-one to inherit from me except my only daughter. Shall I give 2/3 of my property as alms (in charity)?" The Prophet (ﷺ) said, "No," I said, "Shall I give half of my property as alms?" He said, "No." I said, "(Shall I give) 1/3 of it? " He replied, " 1/3, and even 1/3 is too much. It is better for you to leave your inheritors wealthy rather than to leave them poor, begging people (for their sustenance); and whatever you spend for Allah's Sake, you will get reward for it even for the morsel of food which you put in your wives mouth." I said, "O Allah's Messenger (ﷺ)! Should I remain (in Mecca) behind my companions (who are going with you to Medina)?" The Prophet (ﷺ) said, "If you remain behind, any good deed which you will do for Allah's Sake, will upgrade and elevate you. May be you will live longer so that some people may benefit by you and some other (i.e. infidels) may get harmed by you." The Prophet (ﷺ) then added, "O Allah! Complete the Migration of my companions and do not turn them on their heels. But the poor Sa`d bin Khaula (not the above mentioned Sa`d) (died in Mecca) ." Allah's Messenger (ﷺ) pitied Sa`d for he died in Mecca.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا إِبْرَاهِيمُ ـ هُوَ ابْنُ سَعْدٍ ـ حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ عَادَنِي النَّبِيُّ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ مِنْ وَجَعٍ، أَشْفَيْتُ مِنْهُ عَلَى الْمَوْتِ، فَقُلْتُ يَا رَسُولَ اللَّهِ بَلَغَ بِي مِنَ الْوَجَعِ مَا تَرَى، وَأَنَا ذُو مَالٍ وَلاَ يَرِثُنِي إِلاَّ ابْنَةٌ لِي وَاحِدَةٌ أَفَأَتَصَدَّقُ بِثُلُثَىْ مَالِي قَالَ " لاَ ". قُلْتُ أَفَأَتَصَدَّقُ بِشَطْرِهِ قَالَ " لاَ ". قُلْتُ فَالثُّلُثِ قَالَ " وَالثُّلُثُ كَثِيرٌ، إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، وَلَسْتَ تُنْفِقُ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلاَّ أُجِرْتَ بِهَا، حَتَّى اللُّقْمَةَ تَجْعَلُهَا فِي فِي امْرَأَتِكَ ". قُلْتُ يَا رَسُولَ اللَّهِ آأُخَلَّفُ بَعْدَ أَصْحَابِي قَالَ " إِنَّكَ لَنْ تُخَلَّفَ فَتَعْمَلَ عَمَلاً تَبْتَغِي بِهِ وَجْهَ اللَّهِ إِلاَّ ازْدَدْتَ بِهِ دَرَجَةً وَرِفْعَةً، وَلَعَلَّكَ تُخَلَّفُ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ، اللَّهُمَّ أَمْضِ لأَصْحَابِي هِجْرَتَهُمْ، وَلاَ تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ. لَكِنِ الْبَائِسُ سَعْدُ ابْنُ خَوْلَةَ رَثَى لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ تُوُفِّيَ بِمَكَّةَ ".

Reference	: Sahih al-Bukhari 4409
In-book reference	: Book 64, Hadith 431
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 693

Narrated Ibn `Umar:

The Prophet (ﷺ) got his head shaved during Hajjat-ul-Wada`.'

حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَبُو ضَمْرَةَ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ ـ رضى الله عنهما ـ أَخْبَرَهُمْ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم حَلَقَ رَأْسَهُ فِي حَجَّةِ الْوَدَاعِ.

Reference	: Sahih al-Bukhari 4410
In-book reference	: Book 64, Hadith 432
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 694

Narrated Ibn `Umar:

During Hajjat-ul-Wada`, the Prophet (ﷺ) and some of his companions got their heads shaved while some of his companions got their head-hair cut short.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، أَخْبَرَهُ ابْنُ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم حَلَقَ فِي حَجَّةِ الْوَدَاعِ وَأُنَاسٌ مِنْ أَصْحَابِهِ وَقَصَّرَ بَعْضُهُمْ.

Reference	: Sahih al-Bukhari 4411
In-book reference	: Book 64, Hadith 433
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 695

Narrated `Abdullah bin `Abbas:

That he came riding a donkey when Allah 's Apostle was standing at Mina during Hajjat-ul-Wada`, leading the people in prayer. The donkey passed in front of a part of the row (of the people offering the prayer). Then he dismounted from it and took his position in the row with the people.

حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ. وَقَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ ـ رضى الله عنهما ـ أَخْبَرَهُ أَنَّهُ، أَقْبَلَ يَسِيرُ عَلَى حِمَارٍ، وَرَسُولُ اللَّهِ صلى الله عليه وسلم قَائِمٌ بِمِنًى فِي حَجَّةِ الْوَدَاعِ يُصَلِّي بِالنَّاسِ، فَسَارَ الْحِمَارُ بَيْنَ يَدَىْ بَعْضِ الصَّفِّ، ثُمَّ نَزَلَ عَنْهُ، فَصَفَّ مَعَ النَّاسِ.

Reference	: Sahih al-Bukhari 4412
In-book reference	: Book 64, Hadith 434
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 696

Narrated Hisham's father:

In my presence, Usama was asked about the speed of the Prophet (ﷺ) during his Hajj. He replied, "It was Al-`Anaq (i.e. moderate easy speed) and if he encountered an open space, he used to increase his speed."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، قَالَ حَدَّثَنِي أَبِي قَالَ، سُئِلَ أُسَامَةُ وَأَنَا شَاهِدٌ، عَنْ سَيْرِ النَّبِيِّ، صلى الله عليه وسلم فِي حَجَّتِهِ. فَقَالَ الْعَنَقَ، فَإِذَا وَجَدَ فَجْوَةً نَصَّ.

Reference	: Sahih al-Bukhari 4413
In-book reference	: Book 64, Hadith 435
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 697

Narrated `Abdullah bin Yazid Al-Khatmi:

That Abu Aiyub informed him that he offered the Maghrib and `Isha' prayers together with the Prophet during Hajjat-ul-Wada`.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْخَطْمِيِّ، أَنَّ أَبَا أَيُّوبَ، أَخْبَرَهُ أَنَّهُ، صَلَّى مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ الْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا.

Reference	: Sahih al-Bukhari 4414
In-book reference	: Book 64, Hadith 436
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 698

(78) Chapter: Ghazwa of Tabuk, also called Ghazwa Al-‘Usrah

(78) باب غَزْوَةُ تَبُوكَ، وَهْىَ غَزْوَةُ الْعُسْرَةِ

Narrated Abu Musa:

My Companions sent me to Allah's Messenger (ﷺ) to ask him for some animals to ride on as they were accompanying him in the army of Al-Usra, and that was the Ghazwa (Battle) of Tabuk, I said, "O Allah's Prophet! My companions have sent me to you to provide them with means of transportation." He said, "By Allah! I will not make you ride anything." It happened that when I reached him, he was in an angry mood, and I didn't notice it. So I returned in a sad mood because of the refusal the Prophet (ﷺ) and for the fear that the Prophet (ﷺ) might have become 'angry with me. So I returned to my companions and informed them of what the Prophet (ﷺ) had said. Only a short while had passed when I heard Bilal calling, "O `Abdullah bin Qais!" I replied to his call. Bilal said, "Respond to Allah's Messenger (ﷺ) who is calling you." When I went to him (i.e. the Prophet), he said, "Take these two camels tied together and also these two camels tied together,"' referring to six camels he had brought them from Sa`d at that time. The Prophet (ﷺ) added, "Take them to your companions and say, 'Allah (or Allah's Messenger

(ﷺ)) allows you to ride on these,' so ride on them." So I took those camels to them and said, "The Prophet (ﷺ) allows you to ride on these (camels) but by Allah, I will not leave you till some of you proceed with me to somebody who heard the statement of Allah's Messenger (ﷺ). Do not think that I narrate to you a thing which Allah's Messenger (ﷺ) has not said." They said to me, "We consider you truthful, and we will do what you like." The sub-narrator added: So Abu Musa proceeded along with some of them till they came to those who have heard the statement of Allah's Messenger (ﷺ) wherein he denied them (some animals to ride on) and (his statement) whereby he gave them the same. So these people told them the same information as Abu Musa had told them.

حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ أَرْسَلَنِي أَصْحَابِي إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم أَسْأَلُهُ الْحُمْلاَنَ لَهُمْ، إِذْ هُمْ مَعَهُ فِي جَيْشِ الْعُسْرَةِ وَهْىَ غَزْوَةُ تَبُوكَ فَقُلْتُ يَا نَبِيَّ اللَّهِ، إِنَّ أَصْحَابِي أَرْسَلُونِي إِلَيْكَ لِتَحْمِلَهُمْ. فَقَالَ " وَاللَّهِ لاَ أَحْمِلُكُمْ عَلَى شَىْءٍ ". وَوَافَقْتُهُ، وَهْوَ غَضْبَانُ وَلاَ أَشْعُرُ، وَرَجَعْتُ حَزِينًا مِنْ مَنْعِ النَّبِيِّ صلى الله عليه وسلم، وَمِنْ مَخَافَةِ أَنْ يَكُونَ النَّبِيُّ صلى الله عليه وسلم وَجَدَ فِي نَفْسِهِ عَلَىَّ، فَرَجَعْتُ إِلَى أَصْحَابِي فَأَخْبَرْتُهُمُ الَّذِي قَالَ النَّبِيُّ صلى الله عليه وسلم، فَلَمْ أَلْبَثْ إِلاَّ سُوَيْعَةً إِذْ سَمِعْتُ بِلاَلاً يُنَادِي أَىْ عَبْدَ اللَّهِ بْنَ قَيْسٍ. فَأَجَبْتُهُ، فَقَالَ أَجِبْ رَسُولَ اللَّهِ صلى الله عليه وسلم يَدْعُوكَ، فَلَمَّا أَتَيْتُهُ، قَالَ " خُذْ هَذَيْنِ الْقَرِينَيْنِ ـ وَهَذَيْنِ الْقَرِينَيْنِ لِسِتَّةِ أَبْعِرَةٍ ابْتَاعَهُنَّ حِينَئِذٍ مِنْ سَعْدٍ ـ فَانْطَلِقْ بِهِنَّ إِلَى أَصْحَابِكَ فَقُلْ إِنَّ اللَّهَ ـ أَوْ قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم ـ يَحْمِلُكُمْ عَلَى هَؤُلاَءِ فَارْكَبُوهُنَّ ". فَانْطَلَقْتُ إِلَيْهِمْ بِهِنَّ، فَقُلْتُ إِنَّ النَّبِيَّ صلى الله عليه وسلم يَحْمِلُكُمْ عَلَى هَؤُلاَءِ وَلَكِنِّي وَاللَّهِ لاَ أَدَعُكُمْ حَتَّى يَنْطَلِقَ مَعِي بَعْضُكُمْ إِلَى مَنْ سَمِعَ مَقَالَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم لاَ تَظُنُّوا أَنِّي حَدَّثْتُكُمْ شَيْئًا لَمْ يَقُلْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالُوا لِي إِنَّكَ عِنْدَنَا لَمُصَدَّقٌ، وَلَنَفْعَلَنَّ مَا أَحْبَبْتَ. فَانْطَلَقَ أَبُو مُوسَى بِنَفَرٍ مِنْهُمْ حَتَّى أَتَوُا الَّذِينَ سَمِعُوا قَوْلَ رَسُولِ اللَّهِ صلى الله عليه وسلم مَنْعَهُ إِيَّاهُمْ، ثُمَّ إِعْطَاءَهُمْ بَعْدُ، فَحَدَّثُوهُمْ بِمِثْلِ مَا حَدَّثَهُمْ بِهِ أَبُو مُوسَى.

Reference	: Sahih al-Bukhari 4415
In-book reference	: Book 64, Hadith 437
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 699

Narrated Sa`d:

Allah's Messenger (ﷺ) set out for Tabuk. appointing `Ali as his deputy (in Medina). `Ali said, "Do you want to leave me with the children and women?" The Prophet (ﷺ) said, "Will you not be pleased that you will be to me like Aaron to Moses? But there will be no prophet after me."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ إِلَى تَبُوكَ، وَاسْتَخْلَفَ عَلِيًّا فَقَالَ أَتُخَلِّفُنِي فِي الصِّبْيَانِ وَالنِّسَاءِ قَالَ " أَلاَ تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلاَّ أَنَّهُ لَيْسَ نَبِيٌّ بَعْدِي ". وَقَالَ أَبُو دَاوُدَ حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ سَمِعْتُ مُصْعَبًا.

Reference	: Sahih al-Bukhari 4416
In-book reference	: Book 64, Hadith 438
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 700

Narrated Safwan bin Ya`la bin Umaiya:

that his father said, "I participated in Al-Usra (i.e. Tabuk) along with the Prophet." Ya`la added, "(My participation in) that Ghazwa was the best of my deeds to me." Ya`la said, "I had a laborer who quarrelled with somebody, and one of the two bit the hand of the other (`Ata', the sub-narrator, said, "Safwan told me who bit whom but I forgot it"), and the one who was bitten, pulled his hand out of the mouth of the biter, so one of the incisors of the biter was broken. So we came to the Prophet (ﷺ) and he considered the biter's claim as invalid (i.e. the biter did not get a recompense for his broken incisor). The Prophet (ﷺ) said, "Should he leave his hand in your mouth so that you might snap it as if it were in the mouth of a male camel to snap it?"

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ سَمِعْتُ عَطَاءً، يُخْبِرُ قَالَ أَخْبَرَنِي صَفْوَانُ بْنُ يَعْلَى بْنِ أُمَيَّةَ، عَنْ أَبِيهِ، قَالَ غَزَوْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم الْعُسْرَةَ قَالَ كَانَ يَعْلَى يَقُولُ تِلْكَ الْغَزْوَةُ أَوْثَقُ أَعْمَالِي عِنْدِي. قَالَ عَطَاءٌ فَقَالَ صَفْوَانُ قَالَ يَعْلَى فَكَانَ لِي أَجِيرٌ فَقَاتَلَ إِنْسَانًا فَعَضَّ أَحَدُهُمَا يَدَ الآخَرِ، قَالَ عَطَاءٌ فَلَقَدْ أَخْبَرَنِي صَفْوَانُ أَيُّهُمَا عَضَّ الآخَرَ فَنَسِيتُهُ، قَالَ فَانْتَزَعَ الْمَعْضُوضُ يَدَهُ مِنْ فِي الْعَاضِّ، فَانْتَزَعَ إِحْدَى ثَنِيَّتَيْهِ، فَأَتَيَا النَّبِيَّ صلى الله عليه وسلم فَأَهْدَرَ ثَنِيَّتَهُ. قَالَ عَطَاءٌ وَحَسِبْتُ أَنَّهُ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم **" أَفَيَدَعُ يَدَهُ فِي فِيكَ تَقْضَمُهَا، كَأَنَّهَا فِي فِي فَحْلٍ يَقْضَمُهَا "**.

Reference : Sahih al-Bukhari 4417
In-book reference : Book 64, Hadith 439
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 701
(deprecated numbering scheme)

(79) Chapter: The narration of Ka'b bin Malik (79) باب حَدِيثُ كَعْبِ بْنِ مَالِكٍ

وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ: {وَعَلَى الثَّلاَثَةِ الَّذِينَ خُلِّفُوا}.

Narrated `Abdullah bin Ka`b bin Malik:

Who, from among Ka`b's sons, was the guide of Ka`b when he became blind: I heard Ka`b bin Malik narrating the story of (the Ghazwa of) Tabuk in which he failed to take part. Ka`b said, "I did not remain behind Allah's Messenger (ﷺ) in any Ghazwa that he fought except the Ghazwa of Tabuk, and I failed to take part in the Ghazwa of Badr, but Allah did not admonish anyone who had not participated in it, for in fact, Allah's Messenger (ﷺ) had gone out in search of the caravan of Quraish till Allah made them (i.e. the Muslims) and their enemy meet without any appointment. I witnessed the night of Al-`Aqaba (pledge) with Allah's Messenger (ﷺ) when we pledged for Islam, and I would not exchange it for the Badr battle although the Badr battle is more popular amongst the people than it (i.e. Al-`Aqaba pledge). As for my news (in this battle of Tabuk), I had never been stronger or wealthier than I was when I remained behind the Prophet (ﷺ) in that Ghazwa. By Allah, never had I two she-camels before, but I had then at the time of this Ghazwa. Whenever Allah's Messenger (ﷺ) wanted to make a Ghazwa, he used to hide his intention by apparently referring to different Ghazwa till it was the time of that Ghazwa (of Tabuk) which Allah's Messenger (ﷺ) fought in severe heat, facing, a long journey, desert, and the great number of enemy. So the Prophet (ﷺ) announced to the Muslims clearly (their destination) so that they might get prepared for their Ghazwa. So he informed them clearly of the destination he was going to. Allah's Messenger (ﷺ) was accompanied by a large number of Muslims who could not be listed in a book namely, a register." Ka`b added, "Any man who intended to be absent would think that the matter would remain hidden unless Allah revealed it through Divine Revelation. So Allah's Messenger (ﷺ) fought that Ghazwa at the time when the fruits had ripened and the shade looked pleasant. Allah's Messenger (ﷺ) and his companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself, 'I can do that.' So I kept on delaying it every now and then till the people got ready and Allah's Messenger (ﷺ) and the Muslims along with him departed, and I had not prepared anything for my departure, and I said, I will prepare myself (for departure) one or two days after him, and then join them.' In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again in the next morning, I went out to get ready but returned without doing anything. Such was the case with me till they hurried away and the battle was missed (by me). Even then I intended to depart to take them over. I wish I had done so! But it was not in my luck. So, after the departure of Allah's Messenger (ﷺ), whenever I went out and walked amongst the people (i.e, the remaining persons), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men

whom Allah had excused. Allah's Messenger (ﷺ) did not remember me till he reached Tabuk. So while he was sitting amongst the people in Tabuk, he said, 'What did Ka`b do?' A man from Banu Salama said, 'O Allah's Messenger (ﷺ)! He has been stopped by his two Burdas (i.e. garments) and his looking at his own flanks with pride.' Then Mu`adh bin Jabal said, 'What a bad thing you have said! By Allah! O Allahs Apostle! We know nothing about him but good.' Allah's Messenger (ﷺ) kept silent." Ka`b bin Malik added, "When I heard that he (i.e. the Prophet (ﷺ)) was on his way back to Medina. I got dipped in my concern, and began to think of false excuses, saying to myself, 'How can I avoid his anger tomorrow?' And I took the advice of wise member of my family in this matter. When it was said that Allah's Messenger (ﷺ), had come near all the evil false excuses abandoned from my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. So Allah's Messenger (ﷺ) arrived in the morning, and whenever he returned from a journey., he used to visit the Mosque first of all and offer a two-rak`at prayer therein and then sit for the people. So when he had done all that (this time), those who had failed to join the battle (of Tabuk) came and started offering (false) excuses and taking oaths before him. They were something over eighty men; Allah's Messenger (ﷺ) accepted the excuses they had expressed, took their pledge of allegiance asked for Allah's Forgiveness for them, and left the secrets of their hearts for Allah to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said, 'Come on.' So I came walking till I sat before him. He said to me, 'What stopped you from joining us. Had you not purchased an animal For carrying you?' I answered, "Yes, O Allah's Messenger (ﷺ)! But by Allah, if I were sitting before any person from among the people of the world other than you, I would have avoided his anger with an excuse. By Allah, I have been bestowed with the power of speaking fluently and eloquently, but by Allah, I knew well that if today I tell you a lie to seek your favor, Allah would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for Allah's Forgiveness. Really, by Allah, there was no excuse for me. By Allah, I had never been stronger or wealthier than I was when I remained behind you.' Then Allah's Messenger (ﷺ) said, 'As regards this man, he has surely told the truth. So get up till Allah decides your case.' I got up, and many men of Banu Salama followed me and said to me. 'By Allah, we never witnessed you doing any sin before this. Surely, you failed to offer excuse to Allah's Messenger (ﷺ) as the others who did not join him, have offered. The prayer of Allah's Messenger (ﷺ) to Allah to forgive you would have been sufficient for you.' By Allah, they continued blaming me so much that I intended to return (to the Prophet) and accuse myself of having told a lie, but I said to them, 'Is there anybody else who has met the same fate as I have?' They replied, 'Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.' I said, 'Who are they?' They replied, Murara bin Ar-Rabi Al- Amri and Hilal bin Umaiya Al-Waqifi.' By that they mentioned to me two pious men who had attended the Ghazwa (Battle) of Badr, and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allah's Messenger (ﷺ) forbade all the Muslims to talk to us, the three aforesaid persons out of all those who had remained behind in that Ghazwa. So we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. As regards my two fellows, they remained in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and witness the prayers along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allah's Messenger (ﷺ) and greet him while he was sitting In his gathering after the prayer, and I would wonder whether the Prophet (ﷺ) did move his lips in return to my greetings or not. Then I would offer my prayer near to him and look at him stealthily. When I was busy with

my prayer, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abu Qatada who was my cousin and dearest person to me, and I offered my greetings to him. By Allah, he did not return my greetings. I said, 'O Abu Qatada! I beseech you by Allah! Do you know that I love Allah and His Apostle?' He kept quiet. I asked him again, beseeching him by Allah, but he remained silent. Then I asked him again in the Name of Allah. He said, "Allah and His Apostle know it better.' Thereupon my eyes flowed with tears and I returned and jumped over the wall." Ka`b added, "While I was walking in the market of Medina, suddenly I saw a Nabati (i.e. a Christian farmer) from the Nabatis of Sham who came to sell his grains in Medina, saying, 'Who will lead me to Ka`b bin Malik?' The people began to point (me) out for him till he came to me and handed me a letter from the king of Ghassan in which the following was written: "To proceed, I have been informed that your friend (i.e. the Prophet (ﷺ)) has treated you harshly. Anyhow, Allah does not let you live at a place where you feel inferior and your right is lost. So join us, and we will console you." When I read it, I said to myself, 'This is also a sort of a test.' Then I took the letter to the oven and made a fire therein by burning it. When forty out of the fifty nights elapsed, behold ! There came to me the messenger of Allah's Messenger (ﷺ) and said, 'Allah's Messenger (ﷺ) orders you to keep away from your wife,' I said, 'Should I divorce her; or else! what should I do?' He said, 'No, only keep aloof from her and do not cohabit her.' The Prophet (ﷺ) sent the same message to my two fellows. Then I said to my wife. 'Go to your parents and remain with them till Allah gives His Verdict in this matter." Ka`b added, "The wife of Hilal bin Umaiya came to Apostle and said, 'O Allah's Messenger (ﷺ)! Hilal bin Umaiya is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him? ' He said, 'No (you can serve him) but he should not come near you.' She said, 'By Allah, he has no desire for anything. By, Allah, he has never ceased weeping till his case began till this day of his.' (continued...) (continuing... 1): -5.702:... ... On that, some of my family members said to me, 'Will you also ask Allah's Messenger (ﷺ) to permit your wife (to serve you) as he has permitted the wife of Hilal bin Umaiya to serve him?' I said, 'By Allah, I will not ask the permission of Allah's Messenger (ﷺ) regarding her, for I do not know What Allah's Messenger (ﷺ) would say if I asked him to permit her (to serve me) while I am a young man.' Then I remained in that state for ten more nights after that till the period of fifty nights was completed starting from the time when Allah's Messenger (ﷺ) prohibited the people from talking to us. When I had offered the Fajr prayer on the 50th morning on the roof of one of our houses and while I was sitting in the condition which Allah described (in the Qur'an) i.e. my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness, there I heard the voice of one who had ascended the mountain of Sala' calling with his loudest voice, 'O Ka`b bin Malik! Be happy (by receiving good tidings).' I fell down in prostration before Allah, realizing that relief has come. Allah's Messenger (ﷺ) had announced the acceptance of our repentance by Allah when he had offered the Fajr prayer. The people then went out to congratulate us. Some bringers of good tidings went out to my two fellows, and a horseman came to me in haste, and a man of Banu Aslam came running and ascended the mountain and his voice was swifter than the horse. When he (i.e. the man) whose voice I had heard, came to me conveying the good tidings, I took off my garments and dressed him with them; and by Allah, I owned no other garments than them on that day. Then I borrowed two garments and wore them and went to Allah's Apostle. The people started receiving me in batches, congratulating me on Allah's Acceptance of my repentance, saying, 'We congratulate you on Allah's Acceptance of your repentance." Ka`b further said, "When I entered the Mosque. I saw Allah's Messenger (ﷺ) sitting with the people around him. Talha bin Ubaidullah swiftly came to me, shook hands with me and congratulated me. By Allah, none of the Muhajirin (i.e. Emigrants) got up for me except him (i.e. Talha), and I will never forget this for Talha." Ka`b added, "When I greeted Allah's Messenger (ﷺ) he, his face

being bright with joy, said "Be happy with the best day that you have got ever since your mother delivered you." Ka`b added, "I said to the Prophet (ﷺ) 'Is this forgiveness from you or from Allah?' He said, 'No, it is from Allah.' Whenever Allah's Messenger (ﷺ) became happy, his face would shine as if it were a piece of moon, and we all knew that characteristic of him. When I sat before him, I said, 'O Allah's Messenger (ﷺ)! Because of the acceptance of my repentance I will give up all my wealth as alms for the Sake of Allah and His Apostle. Allah's Apostle said, 'Keep some of your wealth, as it will be better for you.' I said, 'So I will keep my share from Khaibar with me,' and added, 'O Allah's Messenger (ﷺ)! Allah has saved me for telling the truth; so it is a part of my repentance not to tell but the truth as long as I am alive. By Allah, I do not know anyone of the Muslims whom Allah has helped fortelling the truth more than me. Since I have mentioned that truth to Allah's Messenger (ﷺ) till today, I have never intended to tell a lie. I hope that Allah will also save me (from telling lies) the rest of my life. So Allah revealed to His Apostle the Verse:-- "Verily, Allah has forgiven the Prophet, the Muhajirin (i.e. Emigrants (up to His Saying) And be with those who are true (in word and deed)." (9.117-119) By Allah, Allah has never bestowed upon me, apart from His guiding me to Islam, a Greater blessing than the fact that I did not tell a lie to Allah's Messenger (ﷺ) which would have caused me to perish as those who have told a lie perished, for Allah described those who told lies with the worst description He ever attributed to anybody else. Allah said:-- "They (i.e. the hypocrites) will swear by Allah to you when you return to them (up to His Saying) Certainly Allah is not pleased with the rebellious people-- " (9.95-96) Ka`b added, "We, the three persons, differed altogether from those whose excuses Allah's Apostle accepted when they swore to him. He took their pledge of allegiance and asked Allah to forgive them, but Allah's Messenger (ﷺ) left our case pending till Allah gave His Judgment about it. As for that Allah said):-- And to the three (He did for give also) who remained behind." (9.118) What Allah said (in this Verse) does not indicate our failure to take part in the Ghazwa, but it refers to the deferment of making a decision by the Prophet (ﷺ) about our case in contrast to the case of those who had taken an oath before him and he excused them by accepting their excuses.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبِ بْنِ مَالِكٍ ـ وَكَانَ قَائِدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ ـ قَالَ سَمِعْتُ كَعْبَ بْنَ مَالِكٍ، يُحَدِّثُ حِينَ تَخَلَّفَ عَنْ قِصَّةِ، تَبُوكَ قَالَ كَعْبٌ لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَزْوَةٍ غَزَاهَا إِلاَّ فِي غَزْوَةِ تَبُوكَ، غَيْرَ أَنِّي كُنْتُ تَخَلَّفْتُ فِي غَزْوَةِ بَدْرٍ، وَلَمْ يُعَاتِبْ أَحَدًا تَخَلَّفَ، عَنْهَا إِنَّمَا خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُرِيدُ عِيرَ قُرَيْشٍ، حَتَّى جَمَعَ اللَّهُ بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ عَلَى غَيْرِ مِيعَادٍ وَلَقَدْ شَهِدْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم لَيْلَةَ الْعَقَبَةِ حِينَ تَوَاثَقْنَا عَلَى الإِسْلاَمِ، وَمَا أُحِبُّ أَنَّ لِي بِهَا مَشْهَدَ بَدْرٍ، وَإِنْ كَانَتْ بَدْرٌ أَذْكَرَ فِي النَّاسِ مِنْهَا، كَانَ مِنْ خَبَرِي أَنِّي لَمْ أَكُنْ قَطُّ أَقْوَى وَلاَ أَيْسَرَ حِينَ تَخَلَّفْتُ عَنْهُ فِي تِلْكَ الْغَزْوَةِ، وَاللَّهِ مَا اجْتَمَعَتْ عِنْدِي قَبْلَهُ رَاحِلَتَانِ قَطُّ حَتَّى جَمَعْتُهُمَا فِي تِلْكَ الْغَزْوَةِ، وَلَمْ يَكُنْ رَسُولُ اللَّهِ صلى الله عليه وسلم يُرِيدُ غَزْوَةً إِلاَّ وَرَّى بِغَيْرِهَا، حَتَّى كَانَتْ تِلْكَ الْغَزْوَةُ، غَزَاهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي حَرٍّ شَدِيدٍ، وَاسْتَقْبَلَ سَفَرًا بَعِيدًا وَمَفَازًا وَعَدُوًّا كَثِيرًا، فَجَلَّى لِلْمُسْلِمِينَ أَمْرَهُمْ لِيَتَأَهَّبُوا أُهْبَةَ غَزْوِهِمْ، فَأَخْبَرَهُمْ بِوَجْهِهِ الَّذِي يُرِيدُ، وَالْمُسْلِمُونَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم كَثِيرٌ، وَلاَ يَجْمَعُهُمْ كِتَابٌ حَافِظٌ ـ يُرِيدُ الدِّيوَانَ ـ قَالَ كَعْبٌ فَمَا رَجُلٌ يُرِيدُ أَنْ يَتَغَيَّبَ إِلاَّ ظَنَّ أَنْ سَيَخْفَى لَهُ مَا لَمْ يَنْزِلْ فِيهِ وَحْىُ اللَّهِ، وَغَزَا رَسُولُ اللَّهِ صلى الله عليه وسلم تِلْكَ الْغَزْوَةَ حِينَ طَابَتِ الثِّمَارُ وَالظِّلاَلُ، وَتَجَهَّزَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَالْمُسْلِمُونَ مَعَهُ، فَطَفِقْتُ أَغْدُو لِكَىْ أَتَجَهَّزَ مَعَهُمْ فَأَرْجِعُ وَلَمْ أَقْضِ شَيْئًا، فَأَقُولُ فِي نَفْسِي أَنَا قَادِرٌ عَلَيْهِ. فَلَمْ يَزَلْ يَتَمَادَى بِي حَتَّى اشْتَدَّ بِالنَّاسِ الْجِدُّ، فَأَصْبَحَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَالْمُسْلِمُونَ مَعَهُ وَلَمْ أَقْضِ مِنْ جَهَازِي شَيْئًا، فَقُلْتُ أَتَجَهَّزُ بَعْدَهُ بِيَوْمٍ أَوْ يَوْمَيْنِ ثُمَّ أَلْحَقُهُمْ، فَغَدَوْتُ بَعْدَ أَنْ فَصَلُوا لأَتَجَهَّزَ، فَرَجَعْتُ وَلَمْ أَقْضِ شَيْئًا، ثُمَّ غَدَوْتُ ثُمَّ رَجَعْتُ وَلَمْ أَقْضِ شَيْئًا، فَلَمْ يَزَلْ بِي حَتَّى أَسْرَعُوا وَتَفَارَطَ الْغَزْوُ، وَهَمَمْتُ أَنْ أَرْتَحِلَ فَأُدْرِكَهُمْ، وَلَيْتَنِي فَعَلْتُ، فَلَمْ يُقَدَّرْ لِي ذَلِكَ، فَكُنْتُ إِذَا خَرَجْتُ فِي النَّاسِ بَعْدَ خُرُوجِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَطُفْتُ فِيهِمْ، أَحْزَنَنِي أَنِّي لاَ أَرَى إِلاَّ رَجُلاً مَغْمُوصًا عَلَيْهِ النِّفَاقُ أَوْ رَجُلاً مِمَّنْ عَذَرَ اللَّهُ مِنَ الضُّعَفَاءِ، وَلَمْ يَذْكُرْنِي رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى بَلَغَ تَبُوكَ، فَقَالَ وَهْوَ جَالِسٌ فِي الْقَوْمِ بِتَبُوكَ " مَا فَعَلَ كَعْبٌ ". فَقَالَ رَجُلٌ مِنْ بَنِي سَلِمَةَ يَا رَسُولَ اللَّهِ، حَبَسَهُ بُرْدَاهُ وَنَظَرُهُ فِي عِطْفِهِ. فَقَالَ مُعَاذُ بْنُ جَبَلٍ بِئْسَ مَا قُلْتَ، وَاللَّهِ يَا رَسُولَ

اللَّهِ، مَا عَلِمْنَا عَلَيْهِ إِلاَّ خَيْرًا. فَسَكَتَ رَسُولُ اللَّهِ صلى الله عليه وسلم. قَالَ كَعْبُ بْنُ مَالِكٍ فَلَمَّا بَلَغَنِي أَنَّهُ تَوَجَّهَ قَافِلاً حَضَرَنِي هَمِّي، وَطَفِقْتُ أَتَذَكَّرُ الْكَذِبَ وَأَقُولُ بِمَاذَا أَخْرُجُ مِنْ سَخَطِهِ غَدًا وَاسْتَعَنْتُ عَلَى ذَلِكَ بِكُلِّ ذِي رَأْىٍ مِنْ أَهْلِي، فَلَمَّا قِيلَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ أَظَلَّ قَادِمًا زَاحَ عَنِّي الْبَاطِلُ، وَعَرَفْتُ أَنِّي لَنْ أَخْرُجَ مِنْهُ أَبَدًا بِشَىْءٍ فِيهِ كَذِبٌ، فَأَجْمَعْتُ صِدْقَهُ، وَأَصْبَحَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَادِمًا، وَكَانَ إِذَا قَدِمَ مِنْ سَفَرٍ بَدَأَ بِالْمَسْجِدِ فَيَرْكَعُ فِيهِ رَكْعَتَيْنِ ثُمَّ جَلَسَ لِلنَّاسِ، فَلَمَّا فَعَلَ ذَلِكَ جَاءَهُ الْمُخَلَّفُونَ، فَطَفِقُوا يَعْتَذِرُونَ إِلَيْهِ، وَيَحْلِفُونَ لَهُ، وَكَانُوا بِضْعَةً وَثَمَانِينَ رَجُلاً فَقَبِلَ مِنْهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلاَنِيَتَهُمْ، وَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ، وَوَكَلَ سَرَائِرَهُمْ إِلَى اللَّهِ، فَجِئْتُهُ فَلَمَّا سَلَّمْتُ عَلَيْهِ تَبَسَّمَ تَبَسُّمَ الْمُغْضَبِ، ثُمَّ قَالَ " تَعَالَ ". فَجِئْتُ أَمْشِي حَتَّى جَلَسْتُ بَيْنَ يَدَيْهِ، فَقَالَ لِي " مَا خَلَّفَكَ أَلَمْ تَكُنْ قَدِ ابْتَعْتَ ظَهْرَكَ ". فَقُلْتُ بَلَى، إِنِّي وَاللَّهِ لَوْ جَلَسْتُ عِنْدَ غَيْرِكَ مِنْ أَهْلِ الدُّنْيَا، لَرَأَيْتُ أَنْ سَأَخْرُجُ مِنْ سَخَطِهِ بِعُذْرٍ، وَلَقَدْ أُعْطِيتُ جَدَلاً، وَلَكِنِّي وَاللَّهِ لَقَدْ عَلِمْتُ لَئِنْ حَدَّثْتُكَ الْيَوْمَ حَدِيثَ كَذِبٍ تَرْضَى بِهِ عَنِّي لَيُوشِكَنَّ اللَّهُ أَنْ يُسْخِطَكَ عَلَىَّ، وَلَئِنْ حَدَّثْتُكَ حَدِيثَ صِدْقٍ تَجِدُ عَلَىَّ فِيهِ إِنِّي لأَرْجُو فِيهِ عَفْوَ اللَّهِ، لاَ وَاللَّهِ مَا كَانَ لِي مِنْ عُذْرٍ، وَاللَّهِ مَا كُنْتُ قَطُّ أَقْوَى وَلاَ أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْكَ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَّا هَذَا فَقَدْ صَدَقَ، فَقُمْ حَتَّى يَقْضِيَ اللَّهُ فِيكَ ". فَقُمْتُ وَثَارَ رِجَالٌ مِنْ بَنِي سَلِمَةَ فَاتَّبَعُونِي، فَقَالُوا لِي وَاللَّهِ مَا عَلِمْنَاكَ كُنْتَ أَذْنَبْتَ ذَنْبًا قَبْلَ هَذَا، وَلَقَدْ عَجَزْتَ أَنْ لاَ تَكُونَ اعْتَذَرْتَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم بِمَا اعْتَذَرَ إِلَيْهِ الْمُتَخَلِّفُونَ، قَدْ كَانَ كَافِيَكَ ذَنْبَكَ اسْتِغْفَارُ رَسُولِ اللَّهِ صلى الله عليه وسلم لَكَ، فَوَاللَّهِ مَا زَالُوا يُؤَنِّبُونِي حَتَّى أَرَدْتُ أَنْ أَرْجِعَ فَأُكَذِّبُ نَفْسِي، ثُمَّ قُلْتُ لَهُمْ هَلْ لَقِيَ هَذَا مَعِي أَحَدٌ قَالُوا نَعَمْ، رَجُلاَنِ قَالاَ مِثْلَ مَا قُلْتَ، فَقِيلَ لَهُمَا مِثْلُ مَا قِيلَ لَكَ. فَقُلْتُ مَنْ هُمَا قَالُوا مُرَارَةُ بْنُ الرَّبِيعِ الْعَمْرِيُّ وَهِلاَلُ بْنُ أُمَيَّةَ الْوَاقِفِيُّ. فَذَكَرُوا لِي رَجُلَيْنِ صَالِحَيْنِ قَدْ شَهِدَا بَدْرًا فِيهِمَا إِسْوَةٌ، فَمَضَيْتُ حِينَ ذَكَرُوهُمَا لِي، وَنَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم الْمُسْلِمِينَ عَنْ كَلاَمِنَا أَيُّهَا الثَّلاَثَةُ مِنْ بَيْنِ مَنْ تَخَلَّفَ عَنْهُ، فَاجْتَنَبَنَا النَّاسُ وَتَغَيَّرُوا لَنَا حَتَّى تَنَكَّرَتْ فِي نَفْسِي الأَرْضُ، فَمَا هِيَ الَّتِي أَعْرِفُ، فَلَبِثْنَا عَلَى ذَلِكَ خَمْسِينَ لَيْلَةً، فَأَمَّا صَاحِبَاىَ فَاسْتَكَانَا وَقَعَدَا فِي بُيُوتِهِمَا يَبْكِيَانِ، وَأَمَّا أَنَا فَكُنْتُ أَشَبَّ الْقَوْمِ وَأَجْلَدَهُمْ، فَكُنْتُ أَخْرُجُ فَأَشْهَدُ الصَّلاَةَ مَعَ الْمُسْلِمِينَ وَأَطُوفُ فِي الأَسْوَاقِ، وَلاَ يُكَلِّمُنِي أَحَدٌ، وَآتِي رَسُولَ اللَّهِ صلى الله عليه وسلم فَأُسَلِّمُ عَلَيْهِ وَهْوَ فِي مَجْلِسِهِ بَعْدَ الصَّلاَةِ، فَأَقُولُ فِي نَفْسِي هَلْ حَرَّكَ شَفَتَيْهِ بِرَدِّ السَّلاَمِ عَلَىَّ أَمْ لاَ ثُمَّ أُصَلِّي قَرِيبًا مِنْهُ فَأُسَارِقُهُ النَّظَرَ، فَإِذَا أَقْبَلْتُ عَلَى صَلاَتِي أَقْبَلَ إِلَىَّ، وَإِذَا الْتَفَتُّ نَحْوَهُ أَعْرَضَ عَنِّي، حَتَّى إِذَا طَالَ عَلَىَّ ذَلِكَ مِنْ جَفْوَةِ النَّاسِ مَشَيْتُ حَتَّى تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ وَهْوَ ابْنُ عَمِّي وَأَحَبُّ النَّاسِ إِلَىَّ، فَسَلَّمْتُ عَلَيْهِ، فَوَاللَّهِ مَا رَدَّ عَلَىَّ السَّلاَمَ، فَقُلْتُ يَا أَبَا قَتَادَةَ، أَنْشُدُكَ بِاللَّهِ هَلْ تَعْلَمُنِي أُحِبُّ اللَّهَ وَرَسُولَهُ فَسَكَتَ، فَعُدْتُ لَهُ فَنَشَدْتُهُ فَسَكَتَ، فَعُدْتُ لَهُ فَنَشَدْتُهُ. فَقَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَفَاضَتْ عَيْنَاىَ وَتَوَلَّيْتُ حَتَّى تَسَوَّرْتُ الْجِدَارَ، قَالَ فَبَيْنَا أَنَا أَمْشِي بِسُوقِ الْمَدِينَةِ إِذَا نَبَطِيٌّ مِنْ أَنْبَاطِ أَهْلِ الشَّأْمِ مِمَّنْ قَدِمَ بِالطَّعَامِ يَبِيعُهُ بِالْمَدِينَةِ يَقُولُ مَنْ يَدُلُّ عَلَى كَعْبِ بْنِ مَالِكٍ فَطَفِقَ النَّاسُ يُشِيرُونَ لَهُ، حَتَّى إِذَا جَاءَنِي دَفَعَ إِلَىَّ كِتَابًا مِنْ مَلِكِ غَسَّانَ، فَإِذَا فِيهِ أَمَّا بَعْدُ فَإِنَّهُ قَدْ بَلَغَنِي أَنَّ صَاحِبَكَ قَدْ جَفَاكَ، وَلَمْ يَجْعَلْكَ اللَّهُ بِدَارِ هَوَانٍ وَلاَ مَضْيَعَةٍ، فَالْحَقْ بِنَا نُوَاسِكَ. فَقُلْتُ لَمَّا قَرَأْتُهَا وَهَذَا أَيْضًا مِنَ الْبَلاَءِ. فَتَيَمَّمْتُ بِهَا التَّنُّورَ فَسَجَرْتُهُ بِهَا، حَتَّى إِذَا مَضَتْ أَرْبَعُونَ لَيْلَةً مِنَ الْخَمْسِينَ إِذَا رَسُولُ رَسُولِ اللَّهِ صلى الله عليه وسلم يَأْتِينِي فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم يَأْمُرُكَ أَنْ تَعْتَزِلَ امْرَأَتَكَ فَقُلْتُ أُطَلِّقُهَا أَمْ مَاذَا أَفْعَلُ قَالَ لاَ بَلِ اعْتَزِلْهَا وَلاَ تَقْرَبْهَا. وَأَرْسَلَ إِلَى صَاحِبَىَّ مِثْلَ ذَلِكَ، فَقُلْتُ لاِمْرَأَتِي الْحَقِي بِأَهْلِكِ فَتَكُونِي عِنْدَهُمْ حَتَّى يَقْضِيَ اللَّهُ فِي هَذَا الأَمْرِ. قَالَ كَعْبٌ فَجَاءَتِ امْرَأَةُ هِلاَلِ بْنِ أُمَيَّةَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ، إِنَّ هِلاَلَ بْنَ أُمَيَّةَ شَيْخٌ ضَائِعٌ لَيْسَ لَهُ خَادِمٌ فَهَلْ تَكْرَهُ أَنْ أَخْدُمَهُ قَالَ " لاَ وَلَكِنْ لاَ يَقْرَبْكِ ". قَالَتْ إِنَّهُ وَاللَّهِ مَا بِهِ حَرَكَةٌ إِلَى شَىْءٍ، وَاللَّهِ مَا زَالَ يَبْكِي مُنْذُ كَانَ مِنْ أَمْرِهِ مَا كَانَ إِلَى يَوْمِهِ هَذَا. فَقَالَ لِي بَعْضُ أَهْلِي لَوِ اسْتَأْذَنْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي امْرَأَتِكَ كَمَا أَذِنَ لاِمْرَأَةِ هِلاَلِ بْنِ أُمَيَّةَ أَنْ تَخْدُمَهُ فَقُلْتُ وَاللَّهِ لاَ أَسْتَأْذِنُ فِيهَا رَسُولَ اللَّهِ صلى الله عليه وسلم وَمَا يُدْرِينِي مَا يَقُولُ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا اسْتَأْذَنْتُهُ فِيهَا وَأَنَا رَجُلٌ شَابٌّ فَلَبِثْتُ بَعْدَ ذَلِكَ عَشْرَ لَيَالٍ حَتَّى كَمَلَتْ لَنَا خَمْسُونَ لَيْلَةً مِنْ حِينَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ كَلاَمِنَا، فَلَمَّا صَلَّيْتُ صَلاَةَ الْفَجْرِ صُبْحَ خَمْسِينَ لَيْلَةً، وَأَنَا عَلَى ظَهْرِ بَيْتٍ مِنْ بُيُوتِنَا، فَبَيْنَا أَنَا جَالِسٌ عَلَى الْحَالِ الَّتِي ذَكَرَ اللَّهُ، قَدْ ضَاقَتْ عَلَىَّ نَفْسِي، وَضَاقَتْ عَلَىَّ الأَرْضُ بِمَا رَحُبَتْ، سَمِعْتُ صَوْتَ صَارِخٍ أَوْفَى عَلَى جَبَلِ سَلْعٍ بِأَعْلَى صَوْتِهِ يَا كَعْبُ بْنَ مَالِكٍ، أَبْشِرْ. قَالَ فَخَرَرْتُ سَاجِدًا، وَعَرَفْتُ أَنْ قَدْ جَاءَ فَرَجٌ، وَآذَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِتَوْبَةِ اللَّهِ عَلَيْنَا حِينَ صَلَّى صَلاَةَ الْفَجْرِ، فَذَهَبَ النَّاسُ يُبَشِّرُونَنَا، وَذَهَبَ قِبَلَ صَاحِبَىَّ مُبَشِّرُونَ، وَرَكَضَ إِلَىَّ رَجُلٌ فَرَسًا، وَسَعَى سَاعٍ مِنْ أَسْلَمَ فَأَوْفَى عَلَى الْجَبَلِ وَكَانَ الصَّوْتُ أَسْرَعَ مِنَ الْفَرَسِ، فَلَمَّا جَاءَنِي الَّذِي سَمِعْتُ صَوْتَهُ يُبَشِّرُنِي نَزَعْتُ لَهُ ثَوْبَىَّ، فَكَسَوْتُهُ إِيَّاهُمَا بِبُشْرَاهُ، وَاللَّهِ مَا أَمْلِكُ غَيْرَهُمَا يَوْمَئِذٍ، وَاسْتَعَرْتُ ثَوْبَيْنِ فَلَبِسْتُهُمَا، وَانْطَلَقْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَيَتَلَقَّانِي النَّاسُ فَوْجًا فَوْجًا يُهَنُّونِي بِالتَّوْبَةِ، يَقُولُونَ لِتَهْنِكَ تَوْبَةُ اللَّهِ عَلَيْكَ. قَالَ كَعْبٌ حَتَّى دَخَلْتُ الْمَسْجِدَ، فَإِذَا رَسُولُ اللَّهِ صلى الله عليه وسلم جَالِسٌ حَوْلَهُ النَّاسُ فَقَامَ إِلَىَّ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ يُهَرْوِلُ حَتَّى صَافَحَنِي وَهَنَّانِي، وَاللَّهِ مَا قَامَ إِلَىَّ رَجُلٌ مِنَ الْمُهَاجِرِينَ غَيْرُهُ، وَلاَ أَنْسَاهَا لِطَلْحَةَ، قَالَ كَعْبٌ فَلَمَّا سَلَّمْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهْوَ

يَبْرُقُ وَجْهُهُ مِنَ السُّرُورِ " أَبْشِرْ بِخَيْرِ يَوْمٍ مَرَّ عَلَيْكَ مُنْذُ وَلَدَتْكَ أُمُّكَ ". قَالَ قُلْتُ أَمِنْ عِنْدِكَ يَا رَسُولَ اللَّهِ أَمْ مِنْ عِنْدِ اللَّهِ قَالَ " لاَ، بَلْ مِنْ عِنْدِ اللَّهِ ". وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا سُرَّ اسْتَنَارَ وَجْهُهُ حَتَّى كَأَنَّهُ قِطْعَةُ قَمَرٍ، وَكُنَّا نَعْرِفُ ذَلِكَ مِنْهُ، فَلَمَّا جَلَسْتُ بَيْنَ يَدَيْهِ قُلْتُ يَا رَسُولَ اللَّهِ، إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِ اللَّهِ. قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ ". قُلْتُ فَإِنِّي أُمْسِكُ سَهْمِي الَّذِي بِخَيْبَرَ، فَقُلْتُ يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ إِنَّمَا نَجَّانِي بِالصِّدْقِ، وَإِنَّ مِنْ تَوْبَتِي أَنْ لاَ أُحَدِّثَ إِلاَّ صِدْقًا مَا بَقِيتُ، فَوَاللَّهِ مَا أَعْلَمُ أَحَدًا مِنَ الْمُسْلِمِينَ أَبْلاَهُ اللَّهُ فِي صِدْقِ الْحَدِيثِ مُنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم أَحْسَنَ مِمَّا أَبْلاَنِي، مَا تَعَمَّدْتُ مُنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى يَوْمِي هَذَا كَذِبًا، وَإِنِّي لأَرْجُو أَنْ يَحْفَظَنِي اللَّهُ فِيمَا بَقِيتُ وَأَنْزَلَ اللَّهُ عَلَى رَسُولِهِ صلى الله عليه وسلم {لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ} إِلَى قَوْلِهِ {وَكُونُوا مَعَ الصَّادِقِينَ} فَوَاللَّهِ مَا أَنْعَمَ اللَّهُ عَلَىَّ مِنْ نِعْمَةٍ قَطُّ بَعْدَ أَنْ هَدَانِي لِلإِسْلاَمِ أَعْظَمَ فِي نَفْسِي مِنْ صِدْقِي لِرَسُولِ اللَّهِ صلى الله عليه وسلم أَنْ لاَ أَكُونَ كَذَبْتُهُ، فَأَهْلِكَ كَمَا هَلَكَ الَّذِينَ كَذَبُوا، فَإِنَّ اللَّهَ قَالَ لِلَّذِينَ كَذَبُوا حِينَ أَنْزَلَ الْوَحْىَ شَرَّ مَا قَالَ لأَحَدٍ، فَقَالَ تَبَارَكَ وَتَعَالَى {سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ} إِلَى قَوْلِهِ {فَإِنَّ اللَّهَ لاَ يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ}. قَالَ كَعْبٌ وَكُنَّا تَخَلَّفْنَا أَيُّهَا الثَّلاَثَةُ عَنْ أَمْرِ أُولَئِكَ الَّذِينَ قَبِلَ مِنْهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ حَلَفُوا لَهُ، فَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ وَأَرْجَأَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَمْرَنَا حَتَّى قَضَى اللَّهُ فِيهِ، فَبِذَلِكَ قَالَ اللَّهُ {وَعَلَى الثَّلاَثَةِ الَّذِينَ خُلِّفُوا} وَلَيْسَ الَّذِي ذَكَرَ اللَّهُ مِمَّا خُلِّفْنَا عَنِ الْغَزْوِ إِنَّمَا هُوَ تَخْلِيفُهُ إِيَّانَا وَإِرْجَاؤُهُ أَمْرَنَا عَمَّنْ حَلَفَ لَهُ وَاعْتَذَرَ إِلَيْهِ، فَقَبِلَ مِنْهُ.

Reference	: Sahih al-Bukhari 4418
In-book reference	: Book 64, Hadith 440
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 702

(80) Chapter: The dismounting of the Prophet (saws) at Al-Hijr

(80) باب نُزُولُ النَّبِيِّ صلى الله عليه وسلم الْحِجْرَ

Narrated Ibn `Umar:

When the Prophet (ﷺ) passed by Al-Hijr, he said, "Do not enter the dwelling places of those people who were unjust to themselves unless you enter in a weeping state lest the same calamity as of theirs should befall you." Then he covered his head and made his speed fast till he crossed the valley.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ لَمَّا مَرَّ النَّبِيُّ صلى الله عليه وسلم بِالْحِجْرِ قَالَ " لاَ تَدْخُلُوا مَسَاكِنَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ، أَنْ يُصِيبَكُمْ مَا أَصَابَهُمْ إِلاَّ أَنْ تَكُونُوا بَاكِينَ ". ثُمَّ قَنَّعَ رَأْسَهُ وَأَسْرَعَ السَّيْرَ حَتَّى أَجَازَ الْوَادِيَ.

Reference	: Sahih al-Bukhari 4419
In-book reference	: Book 64, Hadith 441
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 703

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said to his companions who were at Al-Hijr, "Do not enter upon these people who are being punished, except in a weeping state, lest the same calamity as of theirs should befall you..."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأَصْحَابِ الْحِجْرِ " لاَ تَدْخُلُوا عَلَى هَؤُلاَءِ الْمُعَذَّبِينَ إِلاَّ أَنْ تَكُونُوا بَاكِينَ، أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ ".

Reference	: Sahih al-Bukhari 4420
In-book reference	: Book 64, Hadith 442
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 704

(81) Chapter: Chapter

(81) باب

Narrated `Urwa bin Al-Mughira:

Al-Mughira bin Shu`ba, said, "The Prophet (ﷺ) went out to answer the call of nature and (when he had finished) I got up to pour water for him." I think that he said that the event had taken place during the Ghazwa of Tabuk. Al-Mughira added. "The Prophet (ﷺ) washed his face, and when he wanted to wash his forearms, the sleeves of his cloak became tight over them, so he took them out from underneath the cloak and then he washed them (i.e. his forearms) and passed wet hands over his Khuffs (socks made from thick fabric or leather)."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، عَنِ اللَّيْثِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي سَلَمَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ ذَهَبَ النَّبِيُّ صلى الله عليه وسلم لِبَعْضِ حَاجَتِهِ، فَقُمْتُ أَسْكُبُ عَلَيْهِ الْمَاءَ ـ لاَ أَعْلَمُهُ إِلاَّ قَالَ فِي غَزْوَةِ تَبُوكَ ـ فَغَسَلَ وَجْهَهُ، وَذَهَبَ يَغْسِلُ ذِرَاعَيْهِ فَضَاقَ عَلَيْهِ كُمُّ الْجُبَّةِ، فَأَخْرَجَهُمَا مِنْ تَحْتِ جُبَّتِهِ فَغَسَلَهُمَا ثُمَّ مَسَحَ عَلَى خُفَّيْهِ.

Reference	: Sahih al-Bukhari 4421
In-book reference	: Book 64, Hadith 443
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 705

Narrated Abu Humaid:

We returned in the company of the Prophet (ﷺ) from the Ghazwa of Tabuk, and when we looked upon Medina, the Prophet (ﷺ) said, "This is Taba (i.e. Medina), and this is Uhud, a mountain that loves us and is loved by us."

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ، قَالَ حَدَّثَنِي عَمْرُو بْنُ يَحْيَى، عَنْ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ، عَنْ أَبِي حُمَيْدٍ، قَالَ أَقْبَلْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم مِنْ غَزْوَةِ تَبُوكَ حَتَّى إِذَا أَشْرَفْنَا عَلَى الْمَدِينَةِ قَالَ " هَذِهِ طَابَةُ، وَهَذَا أُحُدٌ، جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ ".

Reference	: Sahih al-Bukhari 4422
In-book reference	: Book 64, Hadith 444
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 706

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) returned from the Ghazwa of Tabuk, and when he approached Medina, he said, "There are some people in Medina who were with you all the time, you did not travel any portion of the journey nor crossed any valley, but they were with you they (i.e. the people) said, "O Allah's Messenger (ﷺ)! Even though they were at Medina?" He said, "Yes, because they were stopped by a genuine excuse."

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا حُمَيْدٌ الطَّوِيلُ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَجَعَ مِنْ غَزْوَةِ تَبُوكَ فَدَنَا مِنَ الْمَدِينَةِ فَقَالَ " إِنَّ بِالْمَدِينَةِ أَقْوَامًا مَا سِرْتُمْ مَسِيرًا وَلاَ قَطَعْتُمْ وَادِيًا إِلاَّ كَانُوا مَعَكُمْ ". قَالُوا يَا رَسُولَ اللَّهِ وَهُمْ بِالْمَدِينَةِ قَالَ " وَهُمْ بِالْمَدِينَةِ، حَبَسَهُمُ الْعُذْرُ ".

Reference	: Sahih al-Bukhari 4423
In-book reference	: Book 64, Hadith 445
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 707

(82) Chapter: The letter of the Prophet (saws) to Kisra (Khosrau) and Qaiser (Caesar)

(82) باب كِتَابِ النَّبِيِّ صلى الله عليه وسلم إِلَى كِسْرَى وَقَيْصَرَ

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) sent a letter to Khosrau with `Abdullah bin Hudhafa As-Sahmi and told him to hand it over to the governor of Al-Bahrain. The governor of Al-Bahrain handed it over to Khosrau, and when he read the latter, he tore it into pieces. (The sub-narrator added, "I think that Ibn Al-Musaiyab said, 'Allah 's Apostle invoked (Allah) to tear them all totally Khosrau and his companions) into pieces.

حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، أَنَّ ابْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ بِكِتَابِهِ إِلَى كِسْرَى مَعَ عَبْدِ اللَّهِ بْنِ حُذَافَةَ السَّهْمِيِّ، فَأَمَرَهُ أَنْ يَدْفَعَهُ إِلَى عَظِيمِ الْبَحْرَيْنِ، فَدَفَعَهُ عَظِيمُ الْبَحْرَيْنِ إِلَى كِسْرَى، فَلَمَّا قَرَأَهُ مَزَّقَهُ ـ فَحَسِبْتُ أَنَّ ابْنَ الْمُسَيَّبِ قَالَ ـ فَدَعَا عَلَيْهِمْ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُمَزَّقُوا كُلَّ مُمَزَّقٍ.

Reference	: Sahih al-Bukhari 4424
In-book reference	: Book 64, Hadith 446
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 708

Narrated Abu Bakra:

During the days (of the battle) of Al-Jamal, Allah benefited me with a word I had heard from Allah's Apostle after I had been about to join the Companions of Al-Jamal (i.e. the camel) and fight along with them. When Allah's Messenger (ﷺ) was informed that the Persians had crowned the daughter of Khosrau as their ruler, he said, "Such people as ruled by a lady will never be successful."

حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْثَمِ، حَدَّثَنَا عَوْفٌ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، قَالَ لَقَدْ نَفَعَنِي اللَّهُ بِكَلِمَةٍ سَمِعْتُهَا مِنْ، رَسُولِ اللَّهِ صلى الله عليه وسلم أَيَّامَ الْجَمَلِ، بَعْدَ مَا كِدْتُ أَنْ أَلْحَقَ بِأَصْحَابِ الْجَمَلِ فَأُقَاتِلَ مَعَهُمْ قَالَ لَمَّا بَلَغَ رَسُولَ اللَّهِ صلى الله عليه وسلم أَنَّ أَهْلَ فَارِسَ قَدْ مَلَّكُوا عَلَيْهِمْ بِنْتَ كِسْرَى قَالَ " لَنْ يُفْلِحَ قَوْمٌ وَلَّوْا أَمْرَهُمُ امْرَأَةً ".

Reference	: Sahih al-Bukhari 4425
In-book reference	: Book 64, Hadith 447
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 709

Narrated As-Sa'ib bin Yazid:

I remember that I went out with the boys to (the place called) Thaniyat-ul-Wada` to receive Allah's Apostle .

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ سَمِعْتُ الزُّهْرِيَّ، عَنِ السَّائِبِ بْنِ يَزِيدَ، يَقُولُ أَذْكُرُ أَنِّي خَرَجْتُ مَعَ الْغِلْمَانِ إِلَى ثَنِيَّةِ الْوَدَاعِ نَتَلَقَّى رَسُولَ اللَّهِ صلى الله عليه وسلم. وَقَالَ سُفْيَانُ مَرَّةً مَعَ الصِّبْيَانِ.

Reference	: Sahih al-Bukhari 4426
In-book reference	: Book 64, Hadith 448
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 710

Narrated As-Saib:

I remember I went out with the boys to Thaniyat-ul-Wada` to receive the Prophet (ﷺ) when he returned from the Ghazwa of Tabuk.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ، أَذْكُرُ أَنِّي خَرَجْتُ مَعَ الصِّبْيَانِ نَتَلَقَّى النَّبِيَّ صلى الله عليه وسلم إِلَى ثَنِيَّةِ الْوَدَاعِ مَقْدَمَهُ مِنْ غَزْوَةِ تَبُوكَ.

Reference	: Sahih al-Bukhari 4427
In-book reference	: Book 64, Hadith 449
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 711

(83) Chapter: The sickness of the Prophet (saws) and his death

(83) بَابُ مَرَضِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَوَفَاتِهِ

وَقَوْلِ اللَّهِ تَعَالَى: {إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ}.

Narrated `Aisha:

The Prophet (ﷺ) in his ailment in which he died, used to say, "O `Aisha! I still feel the pain caused by the food I ate at Khaibar, and at this time, I feel as if my aorta is being cut from that poison."

وَقَالَ يُونُسُ عَنِ الزُّهْرِيِّ، قَالَ عُرْوَةُ قَالَتْ عَائِشَةُ ـ رضى الله عنها ـ كَانَ النَّبِيُّ صلى الله عليه وسلم يَقُولُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ " يَا عَائِشَةُ مَا أَزَالُ أَجِدُ أَلَمَ الطَّعَامِ الَّذِي أَكَلْتُ بِخَيْبَرَ، فَهَذَا أَوَانُ وَجَدْتُ انْقِطَاعَ أَبْهَرِي مِنْ ذَلِكَ السَّمِّ ".

Reference	: Sahih al-Bukhari 4428
In-book reference	: Book 64, Hadith 450
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 713

Narrated Um Al-Fadl bint Al-Harith:

I heard the Prophet (ﷺ) reciting Surat-al-Mursalat `Urfan (77) in the Maghrib prayer, and after that prayer he did not lead us in any prayer till he died.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ ـ رضى الله عنهما ـ عَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ، قَالَتْ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقْرَأُ فِي الْمَغْرِبِ بِـ {الْمُرْسَلاَتِ عُرْفًا} ثُمَّ مَا صَلَّى لَنَا بَعْدَهَا حَتَّى قَبَضَهُ اللَّهُ.

Reference	: Sahih al-Bukhari 4429
In-book reference	: Book 64, Hadith 451
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 712

Narrated Ibn `Abbas:

`Umar bin Al-Khattab used to let Ibn `Abbas sit beside him, so `AbdurRahman bin `Auf said to `Umar, "We have sons similar to him." `Umar replied, "(I respect him) because of his status that you know." `Umar then asked Ibn `Abbas about the meaning of this Holy Verse:-- "When comes the help of Allah and the conquest of Mecca . . ." (110.1) Ibn `Abbas replied, "That indicated the death of Allah's Messenger (ﷺ) which Allah informed him of." `Umar said, "I do not understand of it except what you understand."

حَدَّثَنَا مُحَمَّدُ بْنُ عَرْعَرَةَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ عُمَرُ بْنُ الْخَطَّابِ ـ رضى الله عنه ـ يُدْنِي ابْنَ عَبَّاسٍ فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ إِنَّ لَنَا أَبْنَاءً مِثْلَهُ. فَقَالَ إِنَّهُ مِنْ حَيْثُ تَعْلَمُ. فَسَأَلَ عُمَرُ ابْنَ عَبَّاسٍ عَنْ هَذِهِ الآيَةِ {إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ} فَقَالَ أَجَلُ رَسُولِ اللَّهِ صلى الله عليه وسلم أَعْلَمَهُ إِيَّاهُ، فَقَالَ مَا أَعْلَمُ مِنْهَا إِلاَّ مَا تَعْلَمُ.

Reference	: Sahih al-Bukhari 4430
In-book reference	: Book 64, Hadith 452
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 713

Narrated Ibn `Abbas:

Thursday! And how great that Thursday was! The ailment of Allah's Messenger (ﷺ) became worse (on Thursday) and he said, fetch me something so that I may write to you something after which you will never go astray." The people (present there) differed in this matter, and it was not right to differ before a prophet. Some said, "What is wrong with him ? (Do you think) he is delirious (seriously ill)? Ask him (to understand his state)." So they went to the Prophet (ﷺ) and asked him again. The Prophet (ﷺ) said, "Leave me, for my present state is better than what you call me for." Then he ordered them to do three things. He said, "Turn the pagans out of the 'Arabian Peninsula; respect and give gifts to the foreign delegations as you have seen me dealing with them." (Sa`id bin Jubair, the sub-narrator said that Ibn `Abbas kept quiet as rewards the third order, or he said, "I forgot it.") (See Hadith No. 116 Vol. 1)

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ سُلَيْمَانَ الأَحْوَلِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ قَالَ ابْنُ عَبَّاسٍ يَوْمُ الْخَمِيسِ وَمَا يَوْمُ الْخَمِيسِ اشْتَدَّ بِرَسُولِ اللَّهِ صلى الله عليه وسلم وَجَعُهُ فَقَالَ " ائْتُونِي أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا ". فَتَنَازَعُوا، وَلاَ يَنْبَغِي عِنْدَ نَبِيٍّ تَنَازُعٌ، فَقَالُوا مَا شَأْنُهُ أَهَجَرَ اسْتَفْهِمُوهُ فَذَهَبُوا يَرُدُّونَ عَلَيْهِ. فَقَالَ " دَعُونِي فَالَّذِي أَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونِي إِلَيْهِ ". وَأَوْصَاهُمْ بِثَلاَثٍ قَالَ " أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ، وَأَجِيزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ أُجِيزُهُمْ ". وَسَكَتَ عَنِ الثَّالِثَةِ، أَوْ قَالَ فَنَسِيتُهَا.

Reference	: Sahih al-Bukhari 4431
In-book reference	: Book 64, Hadith 453
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 716

Narrated Ubaidullah bin `Abdullah:

Ibn `Abbas said, "When Allah's Messenger (ﷺ) was on his deathbed and there were some men in the house, he said, 'Come near, I will write for you something after which you will not go astray.' Some of them (i.e. his companions) said, 'Allah's Messenger (ﷺ) is seriously ill and you have the (Holy) Qur'an. Allah's Book is sufficient for us.' So the people in the house differed and started disputing. Some of them said, 'Give him writing material so that he may write for you something after which you will not go astray.' while the others said the other way round. So when their talk and differences increased, Allah's Apostle said, "Get up." Ibn `Abbas used to say, "No doubt, it was very unfortunate (a great disaster) that Allah's Messenger (ﷺ) was prevented from writing for them that writing because of their differences and noise."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ لَمَّا حُضِرَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَفِي الْبَيْتِ رِجَالٌ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " هَلُمُّوا أَكْتُبْ لَكُمْ كِتَابًا لاَ تَضِلُّوا بَعْدَهُ ". فَقَالَ بَعْضُهُمْ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ غَلَبَهُ الْوَجَعُ وَعِنْدَكُمُ الْقُرْآنُ، حَسْبُنَا كِتَابُ اللَّهِ. فَاخْتَلَفَ أَهْلُ الْبَيْتِ وَاخْتَصَمُوا، فَمِنْهُمْ مَنْ يَقُولُ قَرِّبُوا يَكْتُبُ لَكُمْ كِتَابًا لاَ تَضِلُّوا بَعْدَهُ. وَمِنْهُمْ مَنْ يَقُولُ غَيْرَ ذَلِكَ، فَلَمَّا أَكْثَرُوا اللَّغْوَ وَالاِخْتِلاَفَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قُومُوا ". قَالَ عُبَيْدُ اللَّهِ فَكَانَ يَقُولُ ابْنُ عَبَّاسٍ إِنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ لاِخْتِلاَفِهِمْ وَلَغَطِهِمْ.

Reference	: Sahih al-Bukhari 4432
In-book reference	: Book 64, Hadith 454
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 717

Narrated `Aisha:

The Prophet (ﷺ) called Fatima during his fatal illness and told her something secretly and she wept. Then he called her again and told her something secretly, and she started laughing. When we asked her about that, she said, "The Prophet (ﷺ) first told me secretly that he would expire in that disease in which he died, so I wept; then he told me secretly that I would be the first of his family to follow him, so I laughed (at that time).

حَدَّثَنَا يَسَرَةُ بْنُ صَفْوَانَ بْنِ جَمِيلٍ اللَّخْمِيُّ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ دَعَا النَّبِيُّ صلى الله عليه وسلم فَاطِمَةَ ـ عَلَيْهَا السَّلاَمُ ـ فِي شَكْوَاهُ الَّذِي قُبِضَ فِيهِ، فَسَارَّهَا بِشَىْءٍ، فَبَكَتْ، ثُمَّ دَعَاهَا فَسَارَّهَا بِشَىْءٍ فَضَحِكَتْ فَسَأَلْنَا عَنْ ذَلِكَ. فَقَالَتْ سَارَّنِي النَّبِيُّ صلى الله عليه وسلم أَنَّهُ يُقْبَضُ فِي وَجَعِهِ الَّذِي تُوُفِّيَ فِيهِ فَبَكَيْتُ، ثُمَّ سَارَّنِي فَأَخْبَرَنِي أَنِّي أَوَّلُ أَهْلِهِ يَتْبَعُهُ فَضَحِكْتُ.

Reference	: Sahih al-Bukhari 4433, 4434
In-book reference	: Book 64, Hadith 455
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 718

Narrated `Aisha:

Used to hear (from the Prophet) that no Prophet dies till he is given the option to select either the worldly life or the life of the Hereafter. I heard the Prophet (ﷺ) in his fatal disease, with his voice becoming hoarse, saying, "In the company of those on whom is the grace of Allah ..(to the end of the Verse)." (4.69) Thereupon I thought that the Prophet (ﷺ) had been given the option.

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ كُنْتُ أَسْمَعُ أَنَّهُ لاَ يَمُوتُ نَبِيٌّ حَتَّى يُخَيَّرَ بَيْنَ الدُّنْيَا وَالآخِرَةِ، فَسَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ وَأَخَذَتْهُ بُحَّةٌ يَقُولُ {مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ} الآيَةَ، فَظَنَنْتُ أَنَّهُ خُيِّرَ.

Reference	: Sahih al-Bukhari 4435
In-book reference	: Book 64, Hadith 456
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 719

Narrated `Aisha:

When the Prophet (ﷺ) fell ill in his fatal illness, he started saying, "With the highest companion."

حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ لَمَّا مَرِضَ النَّبِيُّ صلى الله عليه وسلم الْمَرَضَ الَّذِي مَاتَ فِيهِ جَعَلَ يَقُولُ " فِي الرَّفِيقِ الأَعْلَى ".

Reference	: Sahih al-Bukhari 4436
In-book reference	: Book 64, Hadith 457
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 720

Narrated Aisha:

When Allah 's Apostle was in good health, he used to say, "Never does a prophet die unless he is shown his place in Paradise (before his death), and then he is made alive or given option." When the Prophet became ill and his last moments came while his head was on my thigh, he became unconscious, and when he came to his senses, he looked towards the roof of the house and then said, "O Allah! (Please let me be) with the highest companion." Thereupon I said, "Hence he is not going to stay with us? " Then I came to know that his state was the confirmation of the narration he used to mention to us while he was in good health.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ عُرْوَةُ بْنُ الزُّبَيْرِ إِنَّ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهْوَ صَحِيحٌ يَقُولُ " إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ ثُمَّ يُحَيَّا أَوْ يُخَيَّرَ ". فَلَمَّا اشْتَكَى وَحَضَرَهُ الْقَبْضُ وَرَأْسُهُ عَلَى فَخِذِ عَائِشَةَ غُشِيَ عَلَيْهِ، فَلَمَّا أَفَاقَ شَخَصَ بَصَرُهُ نَحْوَ سَقْفِ الْبَيْتِ ثُمَّ قَالَ " اللَّهُمَّ فِي الرَّفِيقِ الأَعْلَى ". فَقُلْتُ إِذًا لاَ يُجَاوِرُنَا. فَعَرَفْتُ أَنَّهُ حَدِيثُهُ الَّذِي كَانَ يُحَدِّثُنَا وَهْوَ صَحِيحٌ.

Reference	: Sahih al-Bukhari 4437
In-book reference	: Book 64, Hadith 458
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 721

Narrated Aisha:

`Abdur-Rahman bin Abu Bakr entered upon the Prophet (ﷺ) while I was supporting the Prophet (ﷺ) on my chest. `AbdurRahman had a fresh Siwak then and he was cleaning his teeth with it. Allah's Messenger (ﷺ) looked at it, so I took the Siwak, cut it (chewed it with my teeth), shook it and made it soft (with water), and then gave it to the Prophet (ﷺ) who cleaned his teeth with it. I had never seen Allah's Messenger (ﷺ) cleaning his teeth in a better way. After finishing the brushing of his teeth, he lifted his hand or his finger and said thrice, "O Allah! Let me be with the highest companions," and then died. `Aisha used to say, "He died while his head was resting between my chest and chin."

حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا عَفَّانُ، عَنْ صَخْرِ بْنِ جُوَيْرِيَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، دَخَلَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ عَلَى النَّبِيِّ صلى الله عليه وسلم وَأَنَا مُسْنِدَتُهُ إِلَى صَدْرِي، وَمَعَ عَبْدِ الرَّحْمَنِ سِوَاكٌ رَطْبٌ يَسْتَنُّ بِهِ، فَأَبَدَّهُ رَسُولُ اللَّهِ صلى الله عليه وسلم بَصَرَهُ، فَأَخَذْتُ السِّوَاكَ فَقَصَمْتُهُ وَنَفَضْتُهُ وَطَيَّبْتُهُ، ثُمَّ دَفَعْتُهُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَاسْتَنَّ بِهِ، فَمَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم اسْتَنَّ اسْتِنَانًا قَطُّ أَحْسَنَ مِنْهُ، فَمَا عَدَا أَنْ فَرَغَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَفَعَ يَدَهُ أَوْ إِصْبَعَهُ ثُمَّ قَالَ " فِي الرَّفِيقِ الأَعْلَى ". ثَلاَثًا ثُمَّ قَضَى، وَكَانَتْ تَقُولُ مَاتَ بَيْنَ حَاقِنَتِي وَذَاقِنَتِي.

Reference	: Sahih al-Bukhari 4438
In-book reference	: Book 64, Hadith 459
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 722

Narrated Aisha:

Whenever Allah's Messenger (ﷺ) became ill, he used to recite the Muawidhatan (i.e. the last two surahs of the Qur'an) and blow his breath over himself (after their recitation) and rubbed his hands over his body. So when he was afflicted with his fatal illness. I started reciting the Muawidhatan and blowing my breath over him as he used to do and then I rubbed the hand of the Prophet (ﷺ) over his body.

حَدَّثَنِي حِبَّانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا اشْتَكَى نَفَثَ عَلَى نَفْسِهِ بِالْمُعَوِّذَاتِ وَمَسَحَ عَنْهُ بِيَدِهِ فَلَمَّا اشْتَكَى وَجَعَهُ الَّذِي تُوُفِّيَ فِيهِ طَفِقْتُ أَنْفِثُ عَلَى نَفْسِهِ بِالْمُعَوِّذَاتِ، الَّتِي كَانَ يَنْفِثُ، وَأَمْسَحُ بِيَدِ النَّبِيِّ صلى الله عليه وسلم عَنْهُ.

Reference	: Sahih al-Bukhari 4439
In-book reference	: Book 64, Hadith 460
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 723

Narrated `Aisha:

I heard the Prophet (ﷺ) and listened to him before his death while he was leaning his back on me and saying, "O Allah! Forgive me, and bestow Your Mercy on me, and let me meet the (highest) companions (of the Hereafter)."

(See the Qur'an (4:69) and Hadith #4435)

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُخْتَارٍ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، أَنَّ عَائِشَةَ، أَخْبَرَتْهُ أَنَّهَا، سَمِعَتِ النَّبِيَّ صلى الله عليه وسلم وَأَصْغَتْ إِلَيْهِ قَبْلَ أَنْ يَمُوتَ، وَهْوَ مُسْنِدٌ إِلَىَّ ظَهْرَهُ يَقُولُ " اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي، وَأَلْحِقْنِي بِالرَّفِيقِ ".

Reference	: Sahih al-Bukhari 4440
In-book reference	: Book 64, Hadith 461
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 724

Narrated `Urwa bin Az-Zubair:

`Aisha said, "The Prophet (ﷺ) said during his fatal illness, "Allah cursed the Jews for they took the graves of their prophets as places for worship." `Aisha added, "Had it not been for that (statement of the Prophet) his grave would have been made conspicuous. But he was afraid that it might be taken as a place for worship."

حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ هِلاَلٍ الْوَزَّانِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ قَالَ النَّبِيُّ صلى الله عليه وسلم فِي مَرَضِهِ الَّذِي لَمْ يَقُمْ مِنْهُ " لَعَنَ اللَّهُ الْيَهُودَ، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ ". قَالَتْ عَائِشَةُ لَوْلاَ ذَلِكَ لأُبْرِزَ قَبْرُهُ. خَشِيَ أَنْ يُتَّخَذَ مَسْجِدًا.

Reference	: Sahih al-Bukhari 4441
In-book reference	: Book 64, Hadith 462

USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 725
(deprecated numbering scheme)

Narrated Aisha:

(the wife of the Prophet) "When the ailment of Allah's Messenger (ﷺ) became aggravated, he requested his wives to permit him to be (treated) nursed in my house, and they gave him permission. He came out (to my house), walking between two men with his feet dragging on the ground, between `Abbas bin `Abdul--Muttalib and another man" 'Ubaidullah said, "I told `Abdullah of what `Aisha had said, `Abdullah bin `Abbas said to me, 'Do you know who is the other man whom `Aisha did not name?' I said, 'No.' Ibn `Abbas said, 'It was `Ali bin Abu Talib." `Aisha, the wife of the Prophet (ﷺ) used to narrate saying, "When Allah's Messenger (ﷺ) entered my house and his disease became aggravated, he said, " Pour on me the water of seven water skins, the mouths of which have not been untied, so that I may give advice to the people.' So we let him sit in a big basin belonging to Hafsa, the wife of the Prophet (ﷺ) and then started to pour water on him from these water skins till he started pointing to us with his hands intending to say, 'You have done your job." `Aisha added, "Then he went out to the people and led them in prayer and preached to them."

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ لَمَّا ثَقُلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَاشْتَدَّ بِهِ وَجَعُهُ اسْتَأْذَنَ أَزْوَاجَهُ أَنْ يُمَرَّضَ فِي بَيْتِي، فَأَذِنَّ لَهُ، فَخَرَجَ وَهْوَ بَيْنَ الرَّجُلَيْنِ تَخُطُّ رِجْلاَهُ فِي الأَرْضِ، بَيْنَ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ وَبَيْنَ رَجُلٍ آخَرَ. قَالَ عُبَيْدُ اللَّهِ فَأَخْبَرْتُ عَبْدَ اللَّهِ بِالَّذِي قَالَتْ عَائِشَةُ، فَقَالَ لِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ هَلْ تَدْرِي مَنِ الرَّجُلُ الآخَرُ الَّذِي لَمْ تُسَمِّ عَائِشَةُ قَالَ قُلْتُ لاَ. قَالَ ابْنُ عَبَّاسٍ هُوَ عَلِيٌّ. وَكَانَتْ عَائِشَةُ زَوْجُ النَّبِيِّ صلى الله عليه وسلم تُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا دَخَلَ بَيْتِي وَاشْتَدَّ بِهِ وَجَعُهُ قَالَ **" هَرِيقُوا عَلَىَّ مِنْ سَبْعِ قِرَبٍ لَمْ تُحْلَلْ أَوْكِيَتُهُنَّ لَعَلِّي أَعْهَدُ إِلَى النَّاسِ "**. فَأَجْلَسْنَاهُ فِي مِخْضَبٍ لِحَفْصَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم، ثُمَّ طَفِقْنَا نَصُبُّ عَلَيْهِ مِنْ تِلْكَ الْقِرَبِ، حَتَّى طَفِقَ يُشِيرُ إِلَيْنَا بِيَدِهِ أَنْ قَدْ فَعَلْتُنَّ قَالَتْ ثُمَّ خَرَجَ إِلَى النَّاسِ فَصَلَّى لَهُمْ وَخَطَبَهُمْ.

Reference : Sahih al-Bukhari 4442
In-book reference : Book 64, Hadith 463
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 727
(deprecated numbering scheme)

`Aisha and `Abdullah bin `Abbas said, "When Allah's Messenger (ﷺ) became ill seriously, he started covering his face with his woolen sheet, and when he felt short of breath, he removed it from his face and said, 'That is so! Allah's curse be on the Jews and the Christians, as they took the graves of their prophets as (places of worship),' intending to warn (the Muslims) of what they had done."

وَأَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ عَائِشَةَ، وَعَبْدَ اللَّهِ بْنَ عَبَّاسٍ، رضى الله عنهم قَالاَ لَمَّا نَزَلَ بِرَسُولِ اللَّهِ صلى الله عليه وسلم طَفِقَ يَطْرَحُ خَمِيصَةً لَهُ عَلَى وَجْهِهِ، فَإِذَا اغْتَمَّ كَشَفَهَا عَنْ وَجْهِهِ وَهْوَ كَذَلِكَ يَقُولُ **" لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ "**. يُحَذِّرُ مَا صَنَعُوا.

Reference : Sahih al-Bukhari 4443, 4444
In-book reference : Book 64, Hadith 464
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 727
(deprecated numbering scheme)

`Aisha added, "I argued with Allah's Messenger (ﷺ) repeatedly about that matter (i.e. his order that Abu Bakr should lead the people in prayer in his place when he was ill), and what made me argue so much, was, that it never occurred to my mind that after the Prophet, the people would ever love a man who had taken his place, and I felt

that anybody standing in his place, would be a bad omen to the people, so I wanted Allah's Messenger (ﷺ) to give up the idea of choosing Abu Bakr (to lead the people in prayer).

أَخْبَرَنِي عُبَيْدُ اللَّهِ، أَنَّ عَائِشَةَ، قَالَتْ لَقَدْ رَاجَعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي ذَلِكَ، وَمَا حَمَلَنِي عَلَى كَثْرَةِ مُرَاجَعَتِهِ إِلاَّ أَنَّهُ لَمْ يَقَعْ فِي قَلْبِي أَنْ يُحِبَّ النَّاسُ بَعْدَهُ رَجُلاً قَامَ مَقَامَهُ أَبَدًا، وَلاَ كُنْتُ أُرَى أَنَّهُ لَنْ يَقُومَ أَحَدٌ مَقَامَهُ إِلاَّ تَشَاءَمَ النَّاسُ بِهِ، فَأَرَدْتُ أَنْ يَعْدِلَ ذَلِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ أَبِي بَكْرٍ. رَوَاهُ ابْنُ عُمَرَ وَأَبُو مُوسَى وَابْنُ عَبَّاسٍ ـ رضى الله عنهم ـ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 4445
In-book reference	: Book 64, Hadith 465
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 727

Narrated `Aisha:

The Prophet (ﷺ) died while he was between my chest and chin, so I never dislike the death agony for anyone after the Prophet.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي ابْنُ الْهَادِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ مَاتَ النَّبِيُّ صلى الله عليه وسلم وَإِنَّهُ لَبَيْنَ حَاقِنَتِي وَذَاقِنَتِي، فَلاَ أَكْرَهُ شِدَّةَ الْمَوْتِ لأَحَدٍ أَبَدًا بَعْدَ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 4446
In-book reference	: Book 64, Hadith 466
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 726

Narrated `Abdullah bin `Abbas:

`Ali bin Abu Talib came out of the house of Allah's Messenger (ﷺ) during his fatal illness. The people asked, "O Abu Hasan (i.e. `Ali)! How is the health of Allah's Messenger (ﷺ) this morning?" `Ali replied, "He has recovered with the Grace of Allah." `Abbas bin `Abdul Muttalib held him by the hand and said to him, "In three days you, by Allah, will be ruled (by somebody else ), And by Allah, I feel that Allah's Apostle will die from this ailment of his, for I know how the faces of the offspring of `Abdul Muttalib look at the time of their death. So let us go to Allah's Messenger (ﷺ) and ask him who will take over the Caliphate. If it is given to us we will know as to it, and if it is given to somebody else, we will inform him so that he may tell the new ruler to take care of us." `Ali said, "By Allah, if we asked Allah's Apostle for it (i.e. the Caliphate) and he denied it us, the people will never give it to us after that. And by Allah, I will not ask Allah's Messenger (ﷺ) for it."

حَدَّثَنِي إِسْحَاقُ، أَخْبَرَنَا بِشْرُ بْنُ شُعَيْبِ بْنِ أَبِي حَمْزَةَ، قَالَ حَدَّثَنِي أَبِي، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبِ بْنِ مَالِكٍ الأَنْصَارِيُّ ـ وَكَانَ كَعْبُ بْنُ مَالِكٍ أَحَدَ الثَّلاَثَةِ الَّذِينَ تِيبَ عَلَيْهِمْ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ـ رضى الله عنه ـ خَرَجَ مِنْ عِنْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي وَجَعِهِ الَّذِي تُوُفِّيَ فِيهِ، فَقَالَ النَّاسُ يَا أَبَا حَسَنٍ، كَيْفَ أَصْبَحَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ أَصْبَحَ بِحَمْدِ اللَّهِ بَارِئًا، فَأَخَذَ بِيَدِهِ عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، فَقَالَ لَهُ أَنْتَ وَاللَّهِ بَعْدَ ثَلاَثٍ عَبْدُ الْعَصَا، وَإِنِّي وَاللَّهِ لأُرَى رَسُولَ اللَّهِ صلى الله عليه وسلم سَوْفَ يُتَوَفَّى مِنْ وَجَعِهِ هَذَا، إِنِّي لأَعْرِفُ وُجُوهَ بَنِي عَبْدِ الْمُطَّلِبِ عِنْدَ الْمَوْتِ، اذْهَبْ بِنَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَلْنَسْأَلْهُ فِيمَنْ هَذَا الأَمْرُ، إِنْ كَانَ فِينَا عَلِمْنَا ذَلِكَ، وَإِنْ كَانَ فِي غَيْرِنَا عَلِمْنَاهُ فَأَوْصَى بِنَا. فَقَالَ عَلِيٌّ إِنَّا وَاللَّهِ لَئِنْ سَأَلْنَاهَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَمَنَعَنَاهَا لاَ يُعْطِينَاهَا النَّاسُ بَعْدَهُ، وَإِنِّي وَاللَّهِ لاَ أَسْأَلُهَا رَسُولَ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 4447
In-book reference	: Book 64, Hadith 467
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 728

Narrated Anas bin Malik:

While the Muslims were offering the Fajr prayer on Monday and Abu Bakr was leading them in prayer, suddenly Allah's Messenger (ﷺ) lifted the curtain of `Aisha's dwelling and looked at them while they were in the rows of the prayers and smiled. Abu Bakr retreated to join the row, thinking that Allah's Apostle wanted to come out for the prayer. The Muslims were about to be put to trial in their prayer (i.e. were about to give up praying) because of being overjoyed at seeing Allah's Messenger (ﷺ). But Allah's Apostle beckoned them with his hand to complete their prayer and then entered the dwelling and let fall the curtain.

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ أَنَّ الْمُسْلِمِينَ، بَيْنَا هُمْ فِي صَلاَةِ الْفَجْرِ مِنْ يَوْمِ الاِثْنَيْنِ وَأَبُو بَكْرٍ يُصَلِّي لَهُمْ لَمْ يَفْجَأْهُمْ إِلاَّ رَسُولُ اللَّهِ صلى الله عليه وسلم قَدْ كَشَفَ سِتْرَ حُجْرَةِ عَائِشَةَ، فَنَظَرَ إِلَيْهِمْ وَهُمْ فِي صُفُوفِ الصَّلاَةِ. ثُمَّ تَبَسَّمَ يَضْحَكُ، فَنَكَصَ أَبُو بَكْرٍ عَلَى عَقِبَيْهِ لِيَصِلَ الصَّفَّ، وَظَنَّ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم يُرِيدُ أَنْ يَخْرُجَ إِلَى الصَّلاَةِ فَقَالَ أَنَسٌ وَهَمَّ الْمُسْلِمُونَ أَنْ يَفْتَتِنُوا فِي صَلاَتِهِمْ فَرَحًا بِرَسُولِ اللَّهِ صلى الله عليه وسلم فَأَشَارَ إِلَيْهِمْ بِيَدِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ أَتِمُّوا صَلاَتَكُمْ، ثُمَّ دَخَلَ الْحُجْرَةَ وَأَرْخَى السِّتْرَ.

Reference	: Sahih al-Bukhari 4448
In-book reference	: Book 64, Hadith 468
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 729

Narrated Aisha:

It was one of the favors of Allah towards me that Allah's Messenger (ﷺ) expired in my house on the day of my turn while he was leaning against my chest and Allah made my saliva mix with his saliva at his death. `Abdur-Rahman entered upon me with a Siwak in his hand and I was supporting (the back of) Allah's Messenger (ﷺ) (against my chest). I saw the Prophet (ﷺ) looking at it (i.e. Siwak) and I knew that he loved the Siwak, so I said (to him), "Shall I take it for you ? " He nodded in agreement. So I took it and it was too stiff for him to use, so I said, "Shall I soften it for you ?" He nodded his approval. So I softened it and he cleaned his teeth with it. In front of him there was a jug or a tin, (The sub-narrator, `Umar is in doubt as to which was right) containing water. He started dipping his hand in the water and rubbing his face with it, he said, "None has the right to be worshipped except Allah. Death has its agonies." He then lifted his hands (towards the sky) and started saying, "With the highest companion," till he expired and his hand dropped down.

حَدَّثَنِي مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ سَعِيدٍ، قَالَ أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ، أَنَّ أَبَا عَمْرٍو، ذَكْوَانَ مَوْلَى عَائِشَةَ أَخْبَرَهُ أَنَّ عَائِشَةَ كَانَتْ تَقُولُ إِنَّ مِنْ نِعَمِ اللَّهِ عَلَىَّ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم تُوُفِّيَ فِي بَيْتِي وَفِي يَوْمِي، وَبَيْنَ سَحْرِي وَنَحْرِي، وَأَنَّ اللَّهَ جَمَعَ بَيْنَ رِيقِي وَرِيقِهِ عِنْدَ مَوْتِهِ، دَخَلَ عَلَىَّ عَبْدُ الرَّحْمَنِ وَبِيَدِهِ السِّوَاكُ وَأَنَا مُسْنِدَةٌ رَسُولَ اللَّهِ صلى الله عليه وسلم فَرَأَيْتُهُ يَنْظُرُ إِلَيْهِ، وَعَرَفْتُ أَنَّهُ يُحِبُّ السِّوَاكَ فَقُلْتُ آخُذُهُ لَكَ فَأَشَارَ بِرَأْسِهِ أَنْ نَعَمْ، فَتَنَاوَلْتُهُ فَاشْتَدَّ عَلَيْهِ وَقُلْتُ أُلَيِّنُهُ لَكَ فَأَشَارَ بِرَأْسِهِ أَنْ نَعَمْ، فَلَيَّنْتُهُ، وَبَيْنَ يَدَيْهِ رَكْوَةٌ ـ أَوْ عُلْبَةٌ يَشُكُّ عُمَرُ ـ فِيهَا مَاءٌ، فَجَعَلَ يُدْخِلُ يَدَيْهِ فِي الْمَاءِ فَيَمْسَحُ بِهِمَا وَجْهَهُ يَقُولُ " لاَ إِلَهَ إِلاَّ اللَّهُ، إِنَّ لِلْمَوْتِ سَكَرَاتٍ ". ثُمَّ نَصَبَ يَدَهُ فَجَعَلَ يَقُولُ " فِي الرَّفِيقِ الأَعْلَى ". حَتَّى قُبِضَ وَمَالَتْ يَدُهُ.

Reference	: Sahih al-Bukhari 4449
In-book reference	: Book 64, Hadith 469
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 730

Narrated `Urwa:

`Aisha said, "Allah's Messenger (ﷺ) in his fatal illness, used to ask, 'Where will I be tomorrow? Where will I be tomorrow?", seeking `Aisha's turn. His wives allowed him to stay wherever he wished. So he stayed at `Aisha's house till he expired while he was with her." `Aisha added, "The Prophet (ﷺ) expired on the day of my turn in my

house and he was taken unto Allah while his head was against my chest and his saliva mixed with my saliva." `Aisha added, "Abdur-Rahman bin Abu Bakr came in, carrying a Siwak he was cleaning his teeth with. Allah's Messenger (ﷺ) looked at it and I said to him, 'O `AbdurRahman! Give me this Siwak.' So he gave it to me and I cut it, chewed it (it's end) and gave it to Allah's Messenger (ﷺ) who cleaned his teeth with it while he was resting against my chest."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَسْأَلُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ يَقُولُ " أَيْنَ أَنَا غَدًا أَيْنَ أَنَا غَدًا " يُرِيدُ يَوْمَ عَائِشَةَ، فَأَذِنَ لَهُ أَزْوَاجُهُ يَكُونُ حَيْثُ شَاءَ، فَكَانَ فِي بَيْتِ عَائِشَةَ حَتَّى مَاتَ عِنْدَهَا، قَالَتْ عَائِشَةُ فَمَاتَ فِي الْيَوْمِ الَّذِي كَانَ يَدُورُ عَلَىَّ فِيهِ فِي بَيْتِي، فَقَبَضَهُ اللَّهُ وَإِنَّ رَأْسَهُ لَبَيْنَ نَحْرِي وَسَحْرِي، وَخَالَطَ رِيقُهُ رِيقِي ـ ثُمَّ قَالَتْ ـ دَخَلَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ وَمَعَهُ سِوَاكٌ يَسْتَنُّ بِهِ فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقُلْتُ لَهُ أَعْطِنِي هَذَا السِّوَاكَ يَا عَبْدَ الرَّحْمَنِ. فَأَعْطَانِيهِ فَقَضِمْتُهُ، ثُمَّ مَضَغْتُهُ فَأَعْطَيْتُهُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَاسْتَنَّ بِهِ وَهْوَ مُسْتَنِدٌ إِلَى صَدْرِي.

Reference	: Sahih al-Bukhari 4450
In-book reference	: Book 64, Hadith 470
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 731

Narrated `Aisha:

The Prophet (ﷺ) expired in my house and on the day of my turn, leaning against my chest. One of us (i.e. the Prophet's wives) used to recite a prayer asking Allah to protect him from all evils when he became sick. So I started asking Allah to protect him from all evils (by reciting a prayer). He raised his head towards the sky and said, "With the highest companions, with the highest companions." `Abdur- Rahman bin Abu Bakr passed carrying a fresh leaf-stalk of a date-palm and the Prophet (ﷺ) looked at it and I thought that the Prophet (ﷺ) was in need of it (for cleaning his teeth ). So I took it (from `Abdur Rahman) and chewed its head and shook it and gave it to the Prophet (ﷺ) who cleaned his teeth with it, in the best way he had ever cleaned his teeth, and then he gave it to me, and suddenly his hand dropped down or it fell from his hand (i.e. he expired). So Allah made my saliva mix with his saliva on his last day on earth and his first day in the Hereafter.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ تُوُفِّيَ النَّبِيُّ صلى الله عليه وسلم فِي بَيْتِي وَفِي يَوْمِي، وَبَيْنَ سَحْرِي وَنَحْرِي، وَكَانَتْ إِحْدَانَا تُعَوِّذُهُ بِدُعَاءٍ إِذَا مَرِضَ، فَذَهَبْتُ أُعَوِّذُهُ، فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَقَالَ " فِي الرَّفِيقِ الأَعْلَى فِي الرَّفِيقِ الأَعْلَى ". وَمَرَّ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ وَفِي يَدِهِ جَرِيدَةٌ رَطْبَةٌ، فَنَظَرَ إِلَيْهِ النَّبِيُّ صلى الله عليه وسلم فَظَنَنْتُ أَنَّ لَهُ بِهَا حَاجَةً فَأَخَذْتُهَا، فَمَضَغْتُ رَأْسَهَا وَنَفَضْتُهَا فَدَفَعْتُهَا إِلَيْهِ، فَاسْتَنَّ بِهَا كَأَحْسَنِ مَا كَانَ مُسْتَنًّا ثُمَّ نَاوَلَنِيهَا فَسَقَطَتْ يَدُهُ ـ أَوْ سَقَطَتْ مِنْ يَدِهِ ـ فَجَمَعَ اللَّهُ بَيْنَ رِيقِي وَرِيقِهِ فِي آخِرِ يَوْمٍ مِنَ الدُّنْيَا وَأَوَّلِ يَوْمٍ مِنَ الآخِرَةِ.

Reference	: Sahih al-Bukhari 4451
In-book reference	: Book 64, Hadith 471
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 732

Narrated `Aisha:

Abu Bakr came from his house at As-Sunh on a horse. He dismounted and entered the Mosque, but did not speak to the people till he entered upon `Aisha and went straight to Allah's Messenger (ﷺ) who was covered with Hibra cloth (i.e. a kind of Yemenite cloth). He then uncovered the Prophet's face and bowed over him and kissed him and wept, saying, "Let my father and mother be sacrificed for you. By Allah, Allah will never cause you to die twice. As for the death which was written for you, has come upon you." Narrated Ibn `Abbas: Abu Bakr went out while `Umar bin Al-Khattab was talking to the people. Abu Bakr said, "Sit down, O `Umar!" But `Umar refused to sit down. So the people came to Abu Bakr and left `Umar. Abu Bakr said, "To proceed, if anyone amongst you used to worship

Muhammad , then Muhammad is dead, but if (anyone of) you used to worship Allah, then Allah is Alive and shall never die. Allah said:--"Muhammad is no more than an Apostle, and indeed (many) apostles have passed away before him..(till the end of the Verse)......Allah will reward to those who are thankful." (3.144) By Allah, it was as if the people never knew that Allah had revealed this Verse before till Abu Bakr recited it and all the people received it from him, and I heard everybody reciting it (then). Narrated Az-Zuhri: Sa`id bin Al-Musaiyab told me that `Umar said, "By Allah, when I heard Abu Bakr reciting it, my legs could not support me and I fell down at the very moment of hearing him reciting it, declaring that the Prophet (ﷺ) had died."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّ عَائِشَةَ، أَخْبَرَتْهُ أَنَّ أَبَا بَكْرٍ ـ رضى الله عنه ـ أَقْبَلَ عَلَى فَرَسٍ مِنْ مَسْكَنِهِ بِالسُّنْحِ حَتَّى نَزَلَ، فَدَخَلَ الْمَسْجِدَ فَلَمْ يُكَلِّمِ النَّاسَ حَتَّى دَخَلَ عَلَى عَائِشَةَ، فَتَيَمَّمَ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهْوَ مُغَشًّى بِثَوْبِ حِبَرَةٍ، فَكَشَفَ عَنْ وَجْهِهِ ثُمَّ أَكَبَّ عَلَيْهِ فَقَبَّلَهُ وَبَكَى. ثُمَّ قَالَ بِأَبِي أَنْتَ وَأُمِّي، وَاللَّهِ لاَ يَجْمَعُ اللَّهُ عَلَيْكَ مَوْتَتَيْنِ، أَمَّا الْمَوْتَةُ الَّتِي كُتِبَتْ عَلَيْكَ فَقَدْ مُتَّهَا. قَالَ الزُّهْرِيُّ وَحَدَّثَنِي أَبُو سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّ أَبَا بَكْرٍ، خَرَجَ وَعُمَرُ يُكَلِّمُ النَّاسَ فَقَالَ اجْلِسْ يَا عُمَرُ، فَأَبَى عُمَرُ أَنْ يَجْلِسَ. فَأَقْبَلَ النَّاسُ إِلَيْهِ وَتَرَكُوا عُمَرَ، فَقَالَ أَبُو بَكْرٍ أَمَّا بَعْدُ مَنْ كَانَ مِنْكُمْ يَعْبُدُ مُحَمَّدًا صلى الله عليه وسلم فَإِنَّ مُحَمَّدًا قَدْ مَاتَ، وَمَنْ كَانَ مِنْكُمْ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لاَ يَمُوتُ، قَالَ اللَّهُ {وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ} إِلَى قَوْلِهِ {الشَّاكِرِينَ} وَقَالَ وَاللَّهِ لَكَأَنَّ النَّاسَ لَمْ يَعْلَمُوا أَنَّ اللَّهَ أَنْزَلَ هَذِهِ الآيَةَ حَتَّى تَلاَهَا أَبُو بَكْرٍ، فَتَلَقَّاهَا مِنْهُ النَّاسُ كُلُّهُمْ فَمَا أَسْمَعُ بَشَرًا مِنَ النَّاسِ إِلاَّ يَتْلُوهَا. فَأَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ عُمَرَ قَالَ وَاللَّهِ مَا هُوَ إِلاَّ أَنْ سَمِعْتُ أَبَا بَكْرٍ تَلاَهَا فَعَقِرْتُ حَتَّى مَا تُقِلُّنِي رِجْلاَىَ، وَحَتَّى أَهْوَيْتُ إِلَى الأَرْضِ حِينَ سَمِعْتُهُ تَلاَهَا أَنَّ النَّبِيَّ صلى الله عليه وسلم قَدْ مَاتَ.

Reference	: Sahih al-Bukhari 4452, 4453
In-book reference	: Book 64, Hadith 472
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 733

Narrated Aisha and Ibn `Abbas:

Abu Bakr kissed the Prophet (ﷺ) after his death.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَائِشَةَ، وَابْنِ، عَبَّاسٍ أَنَّ أَبَا بَكْرٍ ـ رضى الله عنه ـ قَبَّلَ النَّبِيَّ صلى الله عليه وسلم بَعْدَ مَوْتِهِ.

Reference	: Sahih al-Bukhari 4455, 4456, 4457
In-book reference	: Book 64, Hadith 473
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 734

Narrated `Aisha:

We poured medicine in one side of the Prophet's mouth during his illness and he started pointing to us, meaning to say, "Don't pour medicine in my mouth." We said, "(He says so) because a patient dislikes medicines." When he improved and felt a little better, he said, "Didn't I forbid you to pour medicine in my mouth ?" We said, " (We thought it was because of) the dislike, patients have for medicines. He said, "Let everyone present in the house be given medicine by pouring it in his mouth while I am looking at him, except `Abbas as he has not witnessed you (doing the same to me).

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا يَحْيَى، وَزَادَ، قَالَتْ عَائِشَةُ لَدَدْنَاهُ فِي مَرَضِهِ فَجَعَلَ يُشِيرُ إِلَيْنَا أَنْ لاَ تَلُدُّونِي فَقُلْنَا كَرَاهِيَةُ الْمَرِيضِ لِلدَّوَاءِ. فَلَمَّا أَفَاقَ قَالَ " أَلَمْ أَنْهَكُمْ أَنْ تَلُدُّونِي ". قُلْنَا كَرَاهِيَةَ الْمَرِيضِ لِلدَّوَاءِ. فَقَالَ " لاَ يَبْقَى أَحَدٌ فِي الْبَيْتِ إِلاَّ لُدَّ ـ وَأَنَا أَنْظُرُ ـ إِلاَّ الْعَبَّاسَ، فَإِنَّهُ لَمْ يَشْهَدْكُمْ ". رَوَاهُ ابْنُ أَبِي الزِّنَادِ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 4458
In-book reference	: Book 64, Hadith 474
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 735

Narrated Al-Aswad:

It was mentioned in the presence of `Aisha that the Prophet (ﷺ) had appointed `Ali as successor by will. Thereupon she said, "Who said so? I saw the Prophet, while I was supporting him against my chest. He asked for a tray, and then fell on one side and expired, and I did not feel it. So how (do the people say) he appointed `Ali as his successor?"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، أَخْبَرَنَا أَزْهَرُ، أَخْبَرَنَا ابْنُ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، قَالَ ذُكِرَ عِنْدَ عَائِشَةَ أَنَّ النَّبِيَّ صلى الله عليه وسلم أَوْصَى إِلَى عَلِيٍّ، فَقَالَتْ مَنْ قَالَهُ لَقَدْ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم وَإِنِّي لَمُسْنِدَتُهُ إِلَى صَدْرِي، فَدَعَا بِالطَّسْتِ فَانْخَنَثَ فَمَاتَ، فَمَا شَعَرْتُ، فَكَيْفَ أَوْصَى إِلَى عَلِيٍّ

Reference	: Sahih al-Bukhari 4459
In-book reference	: Book 64, Hadith 475
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 736

Narrated Talha:

I asked `Abdullah bin Abu `Aufa "Did the Prophet (ﷺ) make a will? ' He replied, "No." I further asked, "How comes it that the making of a will was enjoined on the people or that they were ordered to make it? " He said, "The Prophet (ﷺ) made a will concerning Allah's Book."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، عَنْ طَلْحَةَ، قَالَ سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى ـ رضى الله عنهما ـ أَوْصَى النَّبِيُّ صلى الله عليه وسلم فَقَالَ لاَ‏.‏ فَقُلْتُ كَيْفَ كُتِبَ عَلَى النَّاسِ الْوَصِيَّةُ أَوْ أُمِرُوا بِهَا قَالَ أَوْصَى بِكِتَابِ اللَّهِ‏.‏

Reference	: Sahih al-Bukhari 4460
In-book reference	: Book 64, Hadith 476
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 737

Narrated 'Amir bin Al-Harith:

Allah's Messenger (ﷺ) did not leave a Dinar or a Dirham or a male or a female slave. He left only his white mule on which he used to ride, and his weapons, and a piece of land which he gave in charity for the needy travelers.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ الْحَارِثِ، قَالَ مَا تَرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم دِينَارًا وَلاَ دِرْهَمًا وَلاَ عَبْدًا وَلاَ أَمَةً، إِلاَّ بَغْلَتَهُ الْبَيْضَاءَ الَّتِي كَانَ يَرْكَبُهَا، وَسِلاَحَهُ، وَأَرْضًا جَعَلَهَا لاِبْنِ السَّبِيلِ صَدَقَةً‏.‏

Reference	: Sahih al-Bukhari 4461
In-book reference	: Book 64, Hadith 477
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 5, Book 59, Hadith 738

Narrated Anas:

When the ailment of the Prophet (ﷺ) got aggravated, he became unconscious whereupon Fatima said, "Oh, how distressed my father is!" He said, "Your father will have no more distress after today." When he expired, she said, "O Father! Who has responded to the call of the Lord Who has invited him! O Father, whose dwelling place is the Garden of Paradise (i.e. Al-Firdaus)! O Father! We convey this news (of your death) to Gabriel." When he was buried, Fatima said, "O Anas! Do you feel pleased to throw earth over Allah's Messenger (ﷺ)?"

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ لَمَّا ثَقُلَ النَّبِيُّ صلى الله عليه وسلم جَعَلَ يَتَغَشَّاهُ، فَقَالَتْ فَاطِمَةُ ـ عَلَيْهَا السَّلاَمُ ـ وَاكَرْبَ أَبَاهُ‏.‏ فَقَالَ لَهَا ‏"‏ لَيْسَ عَلَى أَبِيكِ كَرْبٌ بَعْدَ الْيَوْمِ ‏"‏‏.‏ فَلَمَّا مَاتَ قَالَتْ يَا أَبَتَاهْ، أَجَابَ رَبًّا دَعَاهُ، يَا أَبَتَاهْ مَنْ جَنَّةُ الْفِرْدَوْسِ مَأْوَاهُ، يَا أَبَتَاهْ إِلَى جِبْرِيلَ نَنْعَاهْ‏.‏ فَلَمَّا دُفِنَ قَالَتْ فَاطِمَةُ ـ عَلَيْهَا السَّلاَمُ ـ يَا أَنَسُ، أَطَابَتْ أَنْفُسُكُمْ أَنْ تَحْثُوا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم التُّرَابَ

Reference : Sahih al-Bukhari 4462
In-book reference : Book 64, Hadith 478
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 739
(deprecated numbering scheme)

(84) Chapter: The last statement, the Prophet (saws) spoke

(84) باب آخِرِ مَا تَكَلَّمَ النَّبِيُّ صلى الله عليه وسلم

Narrated `Aisha:

When the Prophet (ﷺ) was healthy, he used to say, "No soul of a prophet is captured till he is shown his place in Paradise and then he is given the option." When death approached him while his head was on my thigh, he became unconscious and then recovered his consciousness. He then looked at the ceiling of the house and said, "O Allah! (with) the highest companions." I said (to myself), "Hence, he is not going to choose us." Then I realized that what he had said was the application of the narration which he used to mention to us when he was healthy. The last word he spoke was, "O Allah! (with) the highest companion."

حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ اللَّهِ، قَالَ يُونُسُ قَالَ الزُّهْرِيُّ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، فِي رِجَالٍ مِنْ أَهْلِ الْعِلْمِ أَنَّ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يَقُولُ وَهْوَ صَحِيحٌ " إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ، ثُمَّ يُخَيَّرَ ". فَلَمَّا نَزَلَ بِهِ وَرَأْسُهُ عَلَى فَخِذِي غُشِيَ عَلَيْهِ، ثُمَّ أَفَاقَ، فَأَشْخَصَ بَصَرَهُ إِلَى سَقْفِ الْبَيْتِ ثُمَّ قَالَ " اللَّهُمَّ الرَّفِيقَ الأَعْلَى ". فَقُلْتُ إِذًا لاَ يَخْتَارُنَا. وَعَرَفْتُ أَنَّهُ الْحَدِيثُ الَّذِي كَانَ يُحَدِّثُنَا وَهْوَ صَحِيحٌ قَالَتْ فَكَانَتْ آخِرَ كَلِمَةٍ تَكَلَّمَ بِهَا " اللَّهُمَّ الرَّفِيقَ الأَعْلَى ".

Reference : Sahih al-Bukhari 4463
In-book reference : Book 64, Hadith 479
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 740
(deprecated numbering scheme)

(85) Chapter: The death of the Prophet (saws)

(85) باب وَفَاةِ النَّبِيِّ صلى الله عليه وسلم

Narrated Aisha and Ibn `Abbas:

The Prophet (ﷺ) stayed for ten years in Mecca with the Qur'an being revealed to him and he stayed in Medina for ten years.'

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، وَابْنِ، عَبَّاسٍ رضى الله عنهم أَنَّ النَّبِيَّ صلى الله عليه وسلم لَبِثَ بِمَكَّةَ عَشْرَ سِنِينَ يُنْزَلُ عَلَيْهِ الْقُرْآنُ، وَبِالْمَدِينَةِ عَشْرًا.

Reference : Sahih al-Bukhari 4464, 4465
In-book reference : Book 64, Hadith 480
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 741
(deprecated numbering scheme)

Narrated `Aisha:

Allah 's Apostle died when he was sixty-three years of age.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم تُوُفِّيَ وَهْوَ ابْنُ ثَلاَثٍ وَسِتِّينَ. قَالَ ابْنُ شِهَابٍ وَأَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ مِثْلَهُ.

Reference : Sahih al-Bukhari 4466
In-book reference : Book 64, Hadith 481
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 742
(deprecated numbering scheme)

(86) Chapter: Chapter

(86) باب

Narrated `Aisha:

The Prophet (ﷺ) died while his armor was mortgaged to a Jew for thirty Sa's of barley.

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ تُوُفِّيَ النَّبِيُّ صلى الله عليه وسلم وَدِرْعُهُ مَرْهُونَةٌ عِنْدَ يَهُودِيٍّ بِثَلاَثِينَ‏.‏ {يَعْنِي صَاعًا مِنْ شَعِيرٍ}

Reference : Sahih al-Bukhari 4467
In-book reference : Book 64, Hadith 482
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 743
(deprecated numbering scheme)

(87) Chapter: The dispatch of Usama bin Zaid رضي الله عنهما by the Prophet (saws) during his fatal illness

(87) باب بَعْثُ النَّبِيِّ صلى الله عليه وسلم أُسَامَةَ بْنَ زَيْدٍ ـ رضى الله عنهما ـ فِي مَرَضِهِ الَّذِيتُوُفِّيَ فِيهِ

Narrated Salim's father:

The Prophet (ﷺ) appointed Usama as the commander of the troops (to be sent to Syria). The Muslims spoke about Usama (unfavorably). The Prophet (ﷺ) said, " I have been informed that you spoke about Usama. (Let it be known that) he is the most beloved of all people to me."

حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنِ الْفُضَيْلِ بْنِ سُلَيْمَانَ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، اسْتَعْمَلَ النَّبِيُّ صلى الله عليه وسلم أُسَامَةَ ـ فَقَالُوا فِيهِ ـ فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ قَدْ بَلَغَنِي أَنَّكُمْ قُلْتُمْ فِي أُسَامَةَ، وَإِنَّهُ أَحَبُّ النَّاسِ إِلَىَّ ‏"‏‏.‏

Reference : Sahih al-Bukhari 4468
In-book reference : Book 64, Hadith 483
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 744
(deprecated numbering scheme)

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) sent troops appointed Usama bin Zaid as their commander. The people criticized his leadership. Allah's Messenger (ﷺ) got up and said, "If you (people) are criticizing his (i.e. Usama's) leadership you used to criticize the leadership of his father before. By Allah, he (i.e. Zaid) deserved the leadership indeed, and he used to be one of the most beloved persons to me, and now this (i.e. his son, Usama) is one of the most beloved persons to me after him."

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ بَعْثًا وَأَمَّرَ عَلَيْهِمْ أُسَامَةَ بْنَ زَيْدٍ، فَطَعَنَ النَّاسُ فِي إِمَارَتِهِ، فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ ‏"‏ إِنْ تَطْعُنُوا فِي إِمَارَتِهِ فَقَدْ كُنْتُمْ تَطْعُنُونَ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلُ، وَايْمُ اللَّهِ إِنْ كَانَ لَخَلِيقًا لِلإِمَارَةِ، وَإِنْ كَانَ لَمِنْ أَحَبِّ النَّاسِ إِلَىَّ، وَإِنَّ هَذَا لَمِنْ أَحَبِّ النَّاسِ إِلَىَّ بَعْدَهُ ‏"‏‏.‏

Reference : Sahih al-Bukhari 4469
In-book reference : Book 64, Hadith 484
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 745
(deprecated numbering scheme)

(88) Chapter: Chapter

(88) باب

Narrated Ibn Abu Habib:

Abu Al-Khair said, "As-Sanabih, I asked (me), 'When did you migrate?' I (i.e. Abu Al-Khair) said, 'We went out from Yemen as emigrants and arrived at Al-Juhfa, and there came a rider whom I asked about the news. The rider said: We buried the Prophet (ﷺ) five days ago." I asked (As-Sanabihi), 'Did you hear anything about the night of Qadr?' He replied, 'Bilal, the Mu'adh-dhin of the Prophet (ﷺ) informed me that it is on one of the seven nights of the last ten days (of Ramadan).

حَدَّثَنَا أَصْبَغُ، قَالَ أَخْبَرَنِي ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي عَمْرٌو، عَنِ ابْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنِ الصُّنَابِحِيِّ، أَنَّهُ قَالَ لَهُ مَتَى هَاجَرْتَ قَالَ خَرَجْنَا مِنَ الْيَمَنِ مُهَاجِرِينَ، فَقَدِمْنَا الْجُحْفَةَ، فَأَقْبَلَ رَاكِبٌ فَقُلْتُ لَهُ الْخَبَرَ فَقَالَ دَفَنَّا النَّبِيَّ صلى الله عليه وسلم مُنْذُ خَمْسٍ. قُلْتُ هَلْ سَمِعْتَ فِي لَيْلَةِ الْقَدْرِ شَيْئًا قَالَ نَعَمْ أَخْبَرَنِي بِلاَلٌ مُؤَذِّنُ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ فِي السَّبْعِ فِي الْعَشْرِ الأَوَاخِرِ.

Reference : Sahih al-Bukhari 4470
In-book reference : Book 64, Hadith 485
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 746
(deprecated numbering scheme)

(89) Chapter: How many Ghazawat the Prophet (saws) fought

(89) باب كَمْ غَزَا النَّبِيُّ صلى الله عليه وسلم

Narrated Abu 'Is-haq:

I asked Zaid bin Al-Arqam, "In how many Ghazawat did you take part in the company of Allah's Apostle?" He replied, "Seventeen." I further asked, "How many Ghazawat did the Prophet (ﷺ) fight?" He replied, "Nineteen."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَأَلْتُ زَيْدَ بْنَ أَرْقَمَ ـ رضى الله عنه ـ كَمْ غَزَوْتَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ سَبْعَ عَشْرَةَ. قُلْتُ كَمْ غَزَا النَّبِيُّ صلى الله عليه وسلم قَالَ تِسْعَ عَشْرَةَ.

Reference : Sahih al-Bukhari 4471
In-book reference : Book 64, Hadith 486
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 747
(deprecated numbering scheme)

Narrated Al-Bara:

I fought fifteen Ghazawat in the company of the Prophet.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، حَدَّثَنَا الْبَرَاءُ ـ رضى الله عنه ـ قَالَ غَزَوْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم خَمْسَ عَشْرَةَ.

Reference : Sahih al-Bukhari 4472
In-book reference : Book 64, Hadith 487
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 748
(deprecated numbering scheme)

Narrated Buraida:

That he fought sixteen Ghazawat with Allah''s Apostle.

حَدَّثَنِي أَحْمَدُ بْنُ الْحَسَنِ، حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلِ بْنِ هِلاَلٍ، حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ كَهْمَسٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ غَزَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم سِتَّ عَشْرَةَ غَزْوَةً.

Reference : Sahih al-Bukhari 4473
In-book reference : Book 64, Hadith 488
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 749
(deprecated numbering scheme)

65 - The Book of Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh)) (4474 - 4977)
كتاب التفسير

Narrated Abu Sa`id bin Al-Mu'alla:

While I was praying in the Mosque, Allah's Messenger (ﷺ) called me but I did not respond to him. Later I said, "O Allah's Messenger (ﷺ)! I was praying." He said, "Didn't Allah say'--"Give your response to Allah (by obeying Him) and to His Apostle when he calls you." (8.24) He then said to me, "I will teach you a Sura which is the greatest Sura in the Qur'an, before you leave the Mosque." Then he got hold of my hand, and when he intended to leave (the Mosque), I said to him, "Didn't you say to me, 'I will teach you a Sura which is the greatest Sura in the Qur'an?' He said, "Al-Hamdu-Li l-lah Rabbi-l-`alamin (i.e. Praise be to Allah, the Lord of the worlds) which is Al-Sab'a Al-Mathani (i.e. seven repeatedly recited Verses) and the Grand Qur'an which has been given to me."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، قَالَ حَدَّثَنِي خُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي سَعِيدِ بْنِ الْمُعَلَّى، قَالَ كُنْتُ أُصَلِّي فِي الْمَسْجِدِ فَدَعَانِي رَسُولُ اللَّهِ صلى الله عليه وسلم فَلَمْ أُجِبْهُ، فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ أُصَلِّي‏.‏ فَقَالَ ‏"‏ أَلَمْ يَقُلِ اللَّهُ ‏{‏اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ‏}‏ ثُمَّ قَالَ لِي لأُعَلِّمَنَّكَ سُورَةً هِيَ أَعْظَمُ السُّوَرِ فِي الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ ‏"‏‏.‏ ثُمَّ أَخَذَ بِيَدِي، فَلَمَّا أَرَادَ أَنْ يَخْرُجَ قُلْتُ لَهُ أَلَمْ تَقُلْ ‏"‏ لأُعَلِّمَنَّكَ سُورَةً هِيَ أَعْظَمُ سُورَةٍ فِي الْقُرْآنِ ‏"‏‏.‏ قَالَ ‏"‏ ‏{‏الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ‏}‏ هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيتُهُ ‏"‏‏.‏

USC-MSA web (English) reference 2037
Arabic reference : Book 65, Hadith 4474

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When the Imam says: 'Ghair-il-Maghdubi `alaihim Walad-Dallin (i.e. not the path of those who earn Your Anger, nor the path of those who went astray (1.7)), then you must say, 'Ameen', for if one's utterance of 'Ameen' coincides with that of the angels, then his past sins will be forgiven."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ سُمَىٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ إِذَا قَالَ الإِمَامُ ‏{‏غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ‏}‏ فَقُولُوا آمِينَ‏.‏ فَمَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلاَئِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ‏"‏‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 2
Arabic reference : Book 65, Hadith 4475

Narrated Anas:

The Prophet (ﷺ) said, "On the Day of Resurrection the Believers will assemble and say, 'Let us ask somebody to intercede for us with our Lord.' So they will go to Adam and say, 'You are the father of all the people, and Allah created you with His Own Hands, and ordered the angels to prostrate to you, and taught you the names of all things; so please intercede for us with your Lord, so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this (i.e. intercession for you).' Then Adam will remember his sin and feel ashamed thereof. He will say, 'Go to Noah, for he was the first Apostle, Allah sent to the inhabitants of the earth.' They will go to him and Noah will say, 'I am not fit for this undertaking.' He will remember his appeal to his Lord to do what he had no knowledge of, then he will feel ashamed thereof and will say, 'Go to the Khalil--r-Rahman (i.e. Abraham).' They will go to him and he will say, 'I am not fit for this undertaking. Go to Moses, the slave to whom Allah spoke (directly) and gave him the Torah .' So they will go to him and he will say, 'I am not fit for this undertaking.' and he will mention (his) killing a person who was not a killer, and so he will feel ashamed thereof before his Lord, and he will say, 'Go to Jesus, Allah's Slave,

His Apostle and Allah's Word and a Spirit coming from Him. Jesus will say, 'I am not fit for this undertaking, go to Muhammad the Slave of Allah whose past and future sins were forgiven by Allah.' So they will come to me and I will proceed till I will ask my Lord's Permission and I will be given permission. When I see my Lord, I will fall down in Prostration and He will let me remain in that state as long as He wishes and then I will be addressed.' (Muhammad!) Raise your head. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted.' I will raise my head and praise Allah with a saying (i.e. invocation) He will teach me, and then I will intercede. He will fix a limit for me (to intercede for) whom I will admit into Paradise. Then I will come back again to Allah, and when I see my Lord, the same thing will happen to me. And then I will intercede and Allah will fix a limit for me to intercede whom I will let into Paradise, then I will come back for the third time; and then I will come back for the fourth time, and will say, 'None remains in Hell but those whom the Qur'an has imprisoned (in Hell) and who have been destined to an eternal stay in Hell.' " (The compiler) Abu `Abdullah said: 'But those whom the Qur'an has imprisoned in Hell,' refers to the Statement of Allah: "They will dwell therein forever." (16.29)

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم. وَقَالَ لِي خَلِيفَةُ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يَجْتَمِعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ فَيَقُولُونَ لَوِ اسْتَشْفَعْنَا إِلَى رَبِّنَا فَيَأْتُونَ آدَمَ فَيَقُولُونَ أَنْتَ أَبُو النَّاسِ، خَلَقَكَ اللَّهُ بِيَدِهِ وَأَسْجَدَ لَكَ مَلاَئِكَتَهُ، وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَىْءٍ، فَاشْفَعْ لَنَا عِنْدَ رَبِّكَ حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا. فَيَقُولُ لَسْتُ هُنَاكُمْ ـ وَيَذْكُرُ ذَنْبَهُ فَيَسْتَحِي ـ ائْتُوا نُوحًا فَإِنَّهُ أَوَّلُ رَسُولٍ بَعَثَهُ اللَّهُ إِلَى أَهْلِ الأَرْضِ. فَيَأْتُونَهُ فَيَقُولُ لَسْتُ هُنَاكُمْ. وَيَذْكُرُ سُؤَالَهُ رَبَّهُ مَا لَيْسَ لَهُ بِهِ عِلْمٌ فَيَسْتَحِي، فَيَقُولُ ائْتُوا خَلِيلَ الرَّحْمَنِ. فَيَأْتُونَهُ فَيَقُولُ لَسْتُ هُنَاكُمْ، ائْتُوا مُوسَى عَبْدًا كَلَّمَهُ اللَّهُ وَأَعْطَاهُ التَّوْرَاةَ. فَيَأْتُونَهُ فَيَقُولُ لَسْتُ هُنَاكُمْ. وَيَذْكُرُ قَتْلَ النَّفْسِ بِغَيْرِ نَفْسٍ فَيَسْتَحِي مِنْ رَبِّهِ فَيَقُولُ ائْتُوا عِيسَى عَبْدَ اللَّهِ وَرَسُولَهُ، وَكَلِمَةَ اللَّهِ وَرُوحَهُ. فَيَقُولُ لَسْتُ هُنَاكُمْ، ائْتُوا مُحَمَّدًا صلى الله عليه وسلم عَبْدًا غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ. فَيَأْتُونِي فَأَنْطَلِقُ حَتَّى أَسْتَأْذِنَ عَلَى رَبِّي فَيُؤْذَنُ {لِي} فَإِذَا رَأَيْتُ رَبِّي وَقَعْتُ سَاجِدًا، فَيَدَعُنِي مَا شَاءَ اللَّهُ ثُمَّ يُقَالُ ارْفَعْ رَأْسَكَ، وَسَلْ تُعْطَهْ، وَقُلْ يُسْمَعْ، وَاشْفَعْ تُشَفَّعْ. فَأَرْفَعُ رَأْسِي فَأَحْمَدُهُ بِتَحْمِيدٍ يُعَلِّمُنِيهِ، ثُمَّ أَشْفَعُ، فَيَحُدُّ لِي حَدًّا، فَأُدْخِلُهُمُ الْجَنَّةَ، ثُمَّ أَعُودُ إِلَيْهِ، فَإِذَا رَأَيْتُ رَبِّي ـ مِثْلَهُ ـ ثُمَّ أَشْفَعُ، فَيَحُدُّ لِي حَدًّا، فَأُدْخِلُهُمُ الْجَنَّةَ {ثُمَّ أَعُودُ الثَّالِثَةَ} ثُمَّ أَعُودُ الرَّابِعَةَ فَأَقُولُ مَا بَقِيَ فِي النَّارِ إِلاَّ مَنْ حَبَسَهُ الْقُرْآنُ وَوَجَبَ عَلَيْهِ الْخُلُودُ ". قَالَ أَبُو عَبْدِ اللَّهِ " إِلاَّ مَنْ حَبَسَهُ الْقُرْآنُ ". يَعْنِي قَوْلَ اللَّهِ تَعَالَى {خَالِدِينَ فِيهَا}.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 3
Arabic reference : Book 65, Hadith 4476

Narrated `Abdullah:

I asked the Prophet, "What is the greatest sin in the Sight of Allah?" He said, "That you set up a rival unto Allah though He Alone created you." I said, "That is indeed a great sin." Then asked, "What is next?" He said, "To kill your son lest he should share your food with you." I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbor."

حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، عَنْ عَبْدِ اللَّهِ، قَالَ سَأَلْتُ النَّبِيَّ صلى الله عليه وسلم أَىُّ الذَّنْبِ أَعْظَمُ عِنْدَ اللَّهِ قَالَ " أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهْوَ خَلَقَكَ ". قُلْتُ إِنَّ ذَلِكَ لَعَظِيمٌ، قُلْتُ ثُمَّ أَىُّ قَالَ " وَأَنْ تَقْتُلَ وَلَدَكَ تَخَافُ أَنْ يَطْعَمَ مَعَكَ ". قُلْتُ ثُمَّ أَىُّ قَالَ " أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 4
Arabic reference : Book 65, Hadith 4477

Narrated Sa`id bin Zaid:

Allah's Messenger (ﷺ) said, "The Kam'a (i.e. a kind of edible fungus) is like the Manna (in that it is obtained without effort) and its water is a (medicine) cure for eye trouble."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْكَمْأَةُ مِنَ الْمَنِّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 5
Arabic reference : Book 65, Hadith 4478

Narrated Abu Huraira:

The Prophet (ﷺ) said, "It was said to the children of Israel, 'Enter the gate (of the town), prostrate (in humility) and say: Hittatun (i.e. repentance) i.e. O Allah! Forgive our sins.' But they entered by dragging themselves on their buttocks, so they did something different (from what they had been ordered to do) and said, 'Hittatun,' but added, "A grain in a hair."

حَدَّثَنِي مُحَمَّدٌ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنِ ابْنِ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " قِيلَ لِبَنِي إِسْرَائِيلَ {ادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ} فَدَخَلُوا يَزْحَفُونَ عَلَى أَسْتَاهِهِمْ، فَبَدَّلُوا وَقَالُوا حِطَّةٌ، حَبَّةٌ فِي شَعَرَةٍ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 6
Arabic reference : Book 65, Hadith 4479

Narrated Anas:

`Abdullah bin Salam heard the news of the arrival of Allah's Messenger (ﷺ) (at Medina) while he was on a farm collecting its fruits. So he came to the Prophet (ﷺ) and said, "I will ask you about three things which nobody knows unless he be a prophet. Firstly, what is the first portent of the Hour? What is the first meal of the people of Paradise? And what makes a baby look like its father or mother?'. The Prophet (ﷺ) said, "Just now Gabriel has informed me about that." `Abdullah said, "Gabriel?" The Prophet (ﷺ) said, "Yes." `Abdullah said, "He, among the angels is the enemy of the Jews." On that the Prophet (ﷺ) recited this Holy Verse:-- "Whoever is an enemy to Gabriel (let him die in his fury!) for he has brought it (i.e. Qur'an) down to your heart by Allah's permission." (2.97) Then he added, "As for the first portent of the Hour, it will be a fire that will collect the people from the East to West. And as for the first meal of the people of Paradise, it will be the caudite (i.e. extra) lobe of the fish liver. And if a man's discharge proceeded that of the woman, then the child resembles the father, and if the woman's discharge proceeded that of the man, then the child resembles the mother." On hearing that, `Abdullah said, "I testify that None has the right to be worshipped but Allah, and that you are the Messenger of Allah, O, Allah's Messenger (ﷺ); the Jews are liars, and if they should come to know that I have embraced Islam, they would accuse me of being a liar." In the meantime some Jews came (to the Prophet) and he asked them, "What is `Abdullah's status amongst you?" They replied, "He is the best amongst us, and he is our chief and the son of our chief." The Prophet (ﷺ) said, "What would you think if `Abdullah bin Salam embraced Islam?" They replied, "May Allah protect him from this!" Then `Abdullah came out and said, "I testify that None has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah." The Jews then said, "Abdullah is the worst of us and the son of the worst of us," and disparaged him. On that `Abdullah said, "O Allah's Messenger (ﷺ)! This is what I was afraid of!"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ، سَمِعَ عَبْدَ اللَّهِ بْنَ بَكْرٍ، حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ، قَالَ سَمِعَ عَبْدُ اللَّهِ بْنُ سَلاَمٍ، بِقُدُومِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهْوَ فِي أَرْضٍ يَخْتَرِفُ، فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ إِنِّي سَائِلُكَ عَنْ ثَلاَثٍ لاَ يَعْلَمُهُنَّ إِلاَّ نَبِيٌّ فَمَا أَوَّلُ أَشْرَاطِ السَّاعَةِ وَمَا أَوَّلُ طَعَامِ أَهْلِ الْجَنَّةِ وَمَا يَنْزِعُ الْوَلَدُ إِلَى أَبِيهِ أَوْ إِلَى أُمِّهِ قَالَ " أَخْبَرَنِي بِهِنَّ جِبْرِيلُ آنِفًا ". قَالَ جِبْرِيلُ قَالَ " نَعَمْ ". قَالَ ذَاكَ عَدُوُّ الْيَهُودِ مِنَ الْمَلاَئِكَةِ. فَقَرَأَ هَذِهِ الآيَةَ {مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ} أَمَّا أَوَّلُ أَشْرَاطِ السَّاعَةِ فَنَارٌ تَحْشُرُ النَّاسَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ، وَأَمَّا أَوَّلُ طَعَامِ أَهْلِ الْجَنَّةِ فَزِيَادَةُ كَبِدِ حُوتٍ، وَإِذَا سَبَقَ مَاءُ الرَّجُلِ مَاءَ الْمَرْأَةِ نَزَعَ الْوَلَدَ، وَإِذَا سَبَقَ مَاءُ الْمَرْأَةِ نَزَعَتْ ". قَالَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ. يَا رَسُولَ اللَّهِ إِنَّ الْيَهُودَ قَوْمٌ بُهُتٌ، وَإِنَّهُمْ إِنْ يَعْلَمُوا بِإِسْلاَمِي قَبْلَ أَنْ تَسْأَلَهُمْ يَبْهَتُونِي. فَجَاءَتِ الْيَهُودُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَىُّ رَجُلٍ عَبْدُ اللَّهِ فِيكُمْ ". قَالُوا خَيْرُنَا وَابْنُ خَيْرِنَا، وَسَيِّدُنَا وَابْنُ سَيِّدِنَا. قَالَ " أَرَأَيْتُمْ إِنْ أَسْلَمَ عَبْدُ اللَّهِ بْنُ سَلاَمٍ ". فَقَالُوا أَعَاذَهُ اللَّهُ مِنْ ذَلِكَ. فَخَرَجَ عَبْدُ اللَّهِ

فَقَالَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. فَقَالُوا شَرُّنَا وَابْنُ شَرِّنَا. وَانْتَقَصُوهُ. قَالَ فَهَذَا الَّذِي كُنْتُ أَخَافُ يَا رَسُولَ اللَّهِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 7
Arabic reference : Book 65, Hadith 4480

Narrated Ibn `Abbas:

`Umar said, "Our best Qur'an reciter is Ubai and our best judge is `Ali; and in spite of this, we leave some of the statements of Ubai because Ubai says, 'I do not leave anything that I have heard from Allah's Messenger (ﷺ) while Allah: "Whatever verse (Revelations) do We abrogate or cause to be forgotten but We bring a better one or similar to it." (2.106)

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا سُفْيَانُ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ عُمَرُ ـ رضى الله عنه ـ أَقْرَؤُنَا أُبَىٌّ، وَأَقْضَانَا عَلِيٌّ، وَإِنَّا لَنَدَعُ مِنْ قَوْلِ أُبَىٍّ، وَذَاكَ أَنَّ أُبَيًّا يَقُولُ لاَ أَدَعُ شَيْئًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَقَدْ قَالَ اللَّهُ تَعَالَى {مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نَنْسَأْهَا}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 8
Arabic reference : Book 65, Hadith 4481

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "Allah said, 'The son of Adam tells a lie against me though he has no right to do so, and he abuses Me though he has no right to do so. As for his telling a lie against Me, it is that he claims that I cannot recreate him as I created him before; and as for his abusing Me, it is his statement that I have offspring. No! Glorified be Me! I am far from taking a wife or offspring.' "

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي حُسَيْنٍ، حَدَّثَنَا نَافِعُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " قَالَ اللَّهُ كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، فَأَمَّا تَكْذِيبُهُ إِيَّاىَ فَزَعَمَ أَنِّي لاَ أَقْدِرُ أَنْ أُعِيدَهُ كَمَا كَانَ، وَأَمَّا شَتْمُهُ إِيَّاىَ فَقَوْلُهُ لِي وَلَدٌ، فَسُبْحَانِي أَنْ أَتَّخِذَ صَاحِبَةً أَوْ وَلَدًا ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 9
Arabic reference : Book 65, Hadith 4482

Narrated Anas:

`Umar said, "I agreed with Allah in three things," or said, "My Lord agreed with me in three things. I said, 'O Allah's Messenger (ﷺ)! Would that you took the station of Abraham as a place of prayer.' I also said, 'O Allah's Messenger (ﷺ)! Good and bad persons visit you! Would that you ordered the Mothers of the believers to cover themselves with veils.' So the Divine Verses of Al-Hijab (i.e. veiling of the women) were revealed. I came to know that the Prophet (ﷺ) had blamed some of his wives so I entered upon them and said, 'You should either stop (troubling the Prophet (ﷺ)) or else Allah will give His Apostle better wives than you.' When I came to one of his wives, she said to me, 'O `Umar! Does Allah's Messenger (ﷺ) haven't what he could advise his wives with, that you try to advise them?' " Thereupon Allah revealed:-- "It may be, if he divorced you (all) his Lord will give him instead of you, wives better than you Muslims (who submit to Allah).." (66.5)

حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ قَالَ عُمَرُ وَافَقْتُ اللَّهَ فِي ثَلاَثٍ ـ أَوْ وَافَقَنِي رَبِّي فِي ثَلاَثٍ ـ قُلْتُ يَا رَسُولَ اللَّهِ، لَوِ اتَّخَذْتَ مَقَامَ إِبْرَاهِيمَ مُصَلًّى وَقُلْتُ يَا رَسُولَ اللَّهِ يَدْخُلُ عَلَيْكَ الْبَرُّ وَالْفَاجِرُ، فَلَوْ أَمَرْتَ أُمَّهَاتِ الْمُؤْمِنِينَ بِالْحِجَابِ فَأَنْزَلَ اللَّهُ آيَةَ الْحِجَابِ قَالَ وَبَلَغَنِي مُعَاتَبَةُ النَّبِيِّ صلى الله عليه وسلم بَعْضَ نِسَائِهِ، فَدَخَلْتُ عَلَيْهِنَّ قُلْتُ إِنِ انْتَهَيْتُنَّ أَوْ لَيُبَدِّلَنَّ اللَّهُ رَسُولَهُ صلى الله عليه وسلم خَيْرًا مِنْكُنَّ. حَتَّى أَتَيْتُ إِحْدَى نِسَائِهِ، قَالَتْ يَا عُمَرُ، أَمَا فِي رَسُولِ اللَّهِ صلى الله عليه وسلم مَا يَعِظُ نِسَاءَهُ حَتَّى تَعِظَهُنَّ أَنْتَ فَأَنْزَلَ اللَّهُ {عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ} الآيَةَ.

وَقَالَ ابْنُ أَبِي مَرْيَمَ أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ حَدَّثَنِي حُمَيْدٌ سَمِعْتُ أَنَسًا عَنْ عُمَرَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 10

Arabic reference : Book 65, Hadith 4483

Narrated `Aisha:

(The wife of the Prophet) Allah's Messenger (ﷺ) said, "Don't you see that when your people built the Ka`ba, they did not build it on all Abraham's foundations?" I said, "O Allah's Messenger (ﷺ)! Why don't you rebuild it on Abraham's foundations?" He said, "Were your people not so close to (the period of Heathenism, i.e. the Period between their being Muslims and being infidels), I would do so." The sub-narrator, `Abdullah bin `Umar said, "Aisha had surely heard Allah's Messenger (ﷺ) saying that, for I do not think that Allah's Messenger (ﷺ) left touching the two corners of the Ka`ba facing Al-Hijr except because the Ka`ba was not built on all Abraham's foundations."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ مُحَمَّدِ بْنِ أَبِي بَكْرٍ، أَخْبَرَ عَبْدَ اللَّهِ بْنَ عُمَرَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَلَمْ تَرَىْ أَنَّ قَوْمَكِ بَنَوُا الْكَعْبَةَ وَاقْتَصَرُوا عَنْ قَوَاعِدِ إِبْرَاهِيمَ ". فَقُلْتُ يَا رَسُولَ اللَّهِ أَلاَ تَرُدُّهَا عَلَى قَوَاعِدِ إِبْرَاهِيمَ قَالَ " لَوْلاَ حِدْثَانُ قَوْمِكِ بِالْكُفْرِ ". فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ لَئِنْ كَانَتْ عَائِشَةُ سَمِعَتْ هَذَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم مَا أُرَى رَسُولَ اللَّهِ صلى الله عليه وسلم تَرَكَ اسْتِلاَمَ الرُّكْنَيْنِ اللَّذَيْنِ يَلِيَانِ الْحِجْرَ، إِلاَّ أَنَّ الْبَيْتَ لَمْ يُتَمَّمْ عَلَى قَوَاعِدِ إِبْرَاهِيمَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 11
Arabic reference : Book 65, Hadith 4484

Narrated Abu Huraira:

The people of the Scripture (Jews) used to recite the Torah in Hebrew and they used to explain it in Arabic to the Muslims. On that Allah's Messenger (ﷺ) said, "Do not believe the people of the Scripture or disbelieve them, but say:-- "We believe in Allah and what is revealed to us." (2.136)

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ كَانَ أَهْلُ الْكِتَابِ يَقْرَءُونَ التَّوْرَاةَ بِالْعِبْرَانِيَّةِ، وَيُفَسِّرُونَهَا بِالْعَرَبِيَّةِ لأَهْلِ الإِسْلاَمِ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلاَ تُكَذِّبُوهُمْ، وَقُولُوا {آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ} الآيَةَ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 12
Arabic reference : Book 65, Hadith 4485

Narrated Al-Bara:

The Prophet (ﷺ) prayed facing Bait-ulMaqdis (i.e. Jerusalem) for sixteen or seventeen months but he wished that his Qibla would be the Ka`ba (at Mecca). (So Allah Revealed (2.144) and he offered `Asr prayers(in his Mosque facing Ka`ba at Mecca) and some people prayed with him. A man from among those who had prayed with him, went out and passed by some people offering prayer in another mosque, and they were in the state of bowing. He said, "I, (swearing by Allah,) testify that I have prayed with the Prophet (ﷺ) facing Mecca." Hearing that, they turned their faces to the Ka`ba while they were still bowing. Some men had died before the Qibla was changed towards the Ka`ba. They had been killed and we did not know what to say about them (i.e. whether their prayers towards Jerusalem were accepted or not). So Allah revealed:-- "And Allah would never make your faith (i.e. prayer) to be lost (i.e. your prayers offered (towards Jerusalem). Truly Allah is Full of Pity, Most Merciful towards mankind." (2.143)

حَدَّثَنَا أَبُو نُعَيْمٍ، سَمِعَ زُهَيْرًا، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى إِلَى بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا أَوْ سَبْعَةَ عَشَرَ شَهْرًا، وَكَانَ يُعْجِبُهُ أَنْ تَكُونَ قِبْلَتُهُ قِبَلَ الْبَيْتِ، وَإِنَّهُ صَلَّى ـ أَوْ صَلاَّهَا ـ صَلاَةَ الْعَصْرِ، وَصَلَّى مَعَهُ قَوْمٌ، فَخَرَجَ رَجُلٌ مِمَّنْ كَانَ صَلَّى مَعَهُ، فَمَرَّ عَلَى أَهْلِ الْمَسْجِدِ وَهُمْ رَاكِعُونَ قَالَ أَشْهَدُ بِاللَّهِ لَقَدْ صَلَّيْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم قِبَلَ مَكَّةَ، فَدَارُوا كَمَا هُمْ قِبَلَ الْبَيْتِ، وَكَانَ الَّذِي مَاتَ عَلَى الْقِبْلَةِ قَبْلَ أَنْ تُحَوَّلَ قِبَلَ الْبَيْتِ رِجَالٌ قُتِلُوا لَمْ نَدْرِ مَا نَقُولُ فِيهِمْ، فَأَنْزَلَ اللَّهُ {وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ }

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 13

Arabic reference : Book 65, Hadith 4486

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "Noah will be called on the Day of Resurrection and he will say, 'Labbaik and Sa`daik, O my Lord!' Allah will say, 'Did you convey the Message?' Noah will say, 'Yes.' His nation will then be asked, 'Did he convey the Message to you?' They will say, 'No Warner came to us.' Then Allah will say (to Noah), 'Who will bear witness in your favor?' He will say, 'Muhammad and his followers. So they (i.e. Muslims) will testify that he conveyed the Message. And the Apostle (Muhammad) will be a witness over yourselves, and that is what is meant by the Statement of Allah "Thus We have made of you a just and the best nation that you may be witnesses over mankind and the Apostle (Muhammad) will be a witness over yourselves." (2.143)

حَدَّثَنَا يُوسُفُ بْنُ رَاشِدٍ، حَدَّثَنَا جَرِيرٌ، وَأَبُو أُسَامَةَ ـ وَاللَّفْظُ لِجَرِيرٍ ـ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، وَقَالَ أَبُو أُسَامَةَ، حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُدْعَى نُوحٌ يَوْمَ الْقِيَامَةِ فَيَقُولُ لَبَّيْكَ وَسَعْدَيْكَ يَا رَبِّ. فَيَقُولُ هَلْ بَلَّغْتَ فَيَقُولُ نَعَمْ. فَيُقَالُ لأُمَّتِهِ هَلْ بَلَّغَكُمْ فَيَقُولُونَ مَا أَتَانَا مِنْ نَذِيرٍ. فَيَقُولُ مَنْ يَشْهَدُ لَكَ فَيَقُولُ مُحَمَّدٌ وَأُمَّتُهُ. فَتَشْهَدُونَ أَنَّهُ قَدْ بَلَّغَ ". {وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا} فَذَلِكَ قَوْلُهُ جَلَّ ذِكْرُهُ {وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا} وَالْوَسَطُ الْعَدْلُ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 14
Arabic reference : Book 65, Hadith 4487

Narrated Ibn `Umar:

While some people were offering Fajr prayer in the Quba' mosque, some-one came and said, "Allah has revealed to the Prophet (ﷺ) Qur'anic instructions that you should face the Ka`ba (while praying) so you too, should face it." Those people then turned towards the Ka`ba.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ بَيْنَا النَّاسُ يُصَلُّونَ الصُّبْحَ فِي مَسْجِدِ قُبَاءٍ إِذْ جَاءَ جَاءٍ فَقَالَ أَنْزَلَ اللَّهُ عَلَى النَّبِيِّ صلى الله عليه وسلم قُرْآنًا أَنْ يَسْتَقْبِلَ الْكَعْبَةَ فَاسْتَقْبِلُوهَا. فَتَوَجَّهُوا إِلَى الْكَعْبَةِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 15
Arabic reference : Book 65, Hadith 4488

Narrated Anas:

None remains of those who prayed facing both Qiblas (that is, Jerusalem and Mecca) except myself.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ لَمْ يَبْقَ مِمَّنْ صَلَّى الْقِبْلَتَيْنِ غَيْرِي.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 16
Arabic reference : Book 65, Hadith 4489

Narrated Ibn `Umar:

While some people were offering morning prayer at Quba' a man came to them and said, "A Qur'anic Order has been revealed to Allah's Messenger (ﷺ) tonight that he should face the Ka`ba at Mecca (in prayer), so you too should turn your faces towards it." At that moment their faces were towards Sham (i.e. Jerusalem) (and on hearing that) they turned towards the Ka`ba (at Mecca).

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ بَيْنَمَا النَّاسُ فِي الصُّبْحِ بِقُبَاءٍ جَاءَهُمْ رَجُلٌ فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ قُرْآنٌ، وَأُمِرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ أَلاَ فَاسْتَقْبِلُوهَا. وَكَانَ وَجْهُ النَّاسِ إِلَى الشَّأْمِ فَاسْتَدَارُوا بِوُجُوهِهِمْ إِلَى الْكَعْبَةِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 17
Arabic reference : Book 65, Hadith 4490

Narrated Ibn `Umar:

While some people were offering Fajr prayer at Quba' (mosque), some-one came to them and said, "Tonight some Qur'anic Verses have been revealed to the Prophet (ﷺ) and he has been ordered to face the Ka`ba (at Mecca)

(during prayers), so you too should turn your faces towards it." At that time their faces were towards Sham (Jerusalem) so they turned towards the Ka`ba (at Mecca).

حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، قَالَ بَيْنَا النَّاسُ بِقُبَاءٍ فِي صَلاَةِ الصُّبْحِ إِذْ جَاءَهُمْ آتٍ فَقَالَ إِنَّ النَّبِيَّ صلى الله عليه وسلم قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ قُرْآنٌ، وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ فَاسْتَقْبِلُوهَا. وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّأْمِ فَاسْتَدَارُوا إِلَى الْكَعْبَةِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 18
Arabic reference : Book 65, Hadith 4491

Narrated Al-Bara:

We prayed along with the Prophet (ﷺ) facing Jerusalem for sixteen or seventeen months. Then Allah ordered him to turn his face towards the Qibla (in Mecca):-- "And from whence-so-ever you start forth (for prayers) turn your face in the direction of (the Sacred Mosque of Mecca) Al-Masjid-ul Haram.." (2.149)

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنِي أَبُو إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ ـ رضى الله عنه ـ قَالَ صَلَّيْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ ـ أَوْ سَبْعَةَ عَشَرَ ـ شَهْرًا، ثُمَّ صَرَفَهُ نَحْوَ الْقِبْلَةِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 19
Arabic reference : Book 65, Hadith 4492

Narrated Ibn `Umar:

While some people were at Quba (offering) morning prayer, a man came to them and said, "Last night Qur'anic Verses have been revealed whereby the Prophet (ﷺ) has been ordered to face the Ka`ba (at Mecca), so you too should face it." So they, keeping their postures, turned towards the Ka`ba. Formerly the people were facing Sham (Jerusalem) (Allah said):-- "And from whence-so-ever you start forth (for prayers), turn your face in the direction of the Sacred Mosque of Mecca (Al-Masjid-ul-Haram), and whence-so-ever you are, turn your face towards it (when you pray)" (2.150)

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، قَالَ سَمِعْتُ ابْنَ عُمَرَ ـ رضى الله عنهما ـ يَقُولُ بَيْنَا النَّاسُ فِي الصُّبْحِ بِقُبَاءٍ إِذْ جَاءَهُمْ رَجُلٌ فَقَالَ أُنْزِلَ اللَّيْلَةَ قُرْآنٌ، فَأُمِرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ، فَاسْتَقْبِلُوهَا. وَاسْتَدَارُوا كَهَيْئَتِهِمْ، فَتَوَجَّهُوا إِلَى الْكَعْبَةِ وَكَانَ وَجْهُ النَّاسِ إِلَى الشَّأْمِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 20
Arabic reference : Book 65, Hadith 4493

Narrated Ibn `Umar:

While some people were offering Fajr prayer at Quba mosque, someone came to them and said, "Qur'anic literature" has been revealed to Allah's Messenger (ﷺ) tonight, and he has been ordered to face the Ka`ba (of Mecca) so you too, should turn your faces towards it. Their faces were then towards Sham (Jerusalem), so they turned towards the Qibla (i.e. Ka`ba of Mecca).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، قَالَ بَيْنَمَا النَّاسُ فِي صَلاَةِ الصُّبْحِ بِقُبَاءٍ إِذْ جَاءَهُمْ آتٍ فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ، وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ، فَاسْتَقْبِلُوهَا. وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّأْمِ فَاسْتَدَارُوا إِلَى الْقِبْلَةِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 21
Arabic reference : Book 65, Hadith 4494

Narrated `Urwa:

I said to `Aisha, the wife of the Prophet, and I was at that time a young boy, "How do you interpret the Statement of Allah: "Verily, Safa and Marwa (i.e. two mountains at Mecca) are among the Symbols of Allah." So it is not harmful of those who perform the Hajj to the House of Allah) or perform the Umra, to ambulate (Tawaf) between them. In my opinion it is not sinful for one not to ambulate (Tawaf) between them." `Aisha said, "Your interpretation is

wrong for as you say, the Verse should have been: "So it is not harmful of those who perform the Hajj or Umra to the House, not to ambulate (Tawaf) between them.' This Verse was revealed in connection with the Ansar who (during the Pre-Islamic Period) used to visit Manat (i.e. an idol) after assuming their Ihram, and it was situated near Qudaid (i.e. a place at Mecca), and they used to regard it sinful to ambulate between Safa and Marwa after embracing Islam. When Islam came, they asked Allah's Messenger (ﷺ) about it, whereupon Allah revealed:-- "Verily, Safa and Marwa (i.e. two mountains at Mecca) are among the Symbols of Allah. So it is not harmful of those who perform the Hajj of the House (of Allah) or perform the Umra, to ambulate (Tawaf) between them." (2.158)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ قَالَ قُلْتُ لِعَائِشَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم وَأَنَا يَوْمَئِذٍ حَدِيثُ السِّنِّ أَرَأَيْتِ قَوْلَ اللَّهِ تَبَارَكَ وَتَعَالَى {إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا} فَمَا أُرَى عَلَى أَحَدٍ شَيْئًا أَنْ لاَ يَطَّوَّفَ بِهِمَا‏.‏ فَقَالَتْ عَائِشَةُ كَلاَّ لَوْ كَانَتْ كَمَا تَقُولُ كَانَتْ فَلاَ جُنَاحَ عَلَيْهِ أَنْ لاَ يَطَّوَّفَ بِهِمَا، إِنَّمَا أُنْزِلَتْ هَذِهِ الآيَةُ فِي الأَنْصَارِ، كَانُوا يُهِلُّونَ لِمَنَاةَ، وَكَانَتْ مَنَاةُ حَذْوَ قُدَيْدٍ، وَكَانُوا يَتَحَرَّجُونَ أَنْ يَطُوفُوا بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَلَمَّا جَاءَ الإِسْلاَمُ سَأَلُوا رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ ذَلِكَ فَأَنْزَلَ اللَّهُ {إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 22
Arabic reference : Book 65, Hadith 4495

Narrated `Asim bin Sulaiman:

I asked Anas bin Malik about Safa and Marwa. Anas replied, "We used to consider (i.e. going around) them a custom of the Pre-islamic period of Ignorance, so when Islam came, we gave up going around them. Then Allah revealed" "Verily, Safa and Marwa (i.e. two mountains at Mecca) are among the Symbols of Allah. So it is not harmful of those who perform the Hajj of the House (of Allah) or perform the Umra to ambulate (Tawaf) between them." (2.158)

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمِ بْنِ سُلَيْمَانَ، قَالَ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ عَنِ الصَّفَا، وَالْمَرْوَةِ‏.‏ فَقَالَ كُنَّا نَرَى أَنَّهُمَا مِنْ أَمْرِ الْجَاهِلِيَّةِ، فَلَمَّا كَانَ الإِسْلاَمُ أَمْسَكْنَا عَنْهُمَا، فَأَنْزَلَ اللَّهُ تَعَالَى {إِنَّ الصَّفَا وَالْمَرْوَةَ } إِلَى قَوْلِهِ {أَنْ يَطَّوَّفَ بِهِمَا}‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 23
Arabic reference : Book 65, Hadith 4496

Narrated `Abdullah:

The Prophet (ﷺ) said one statement and I said another. The Prophet (ﷺ) said "Whoever dies while still invoking anything other than Allah as a rival to Allah, will enter Hell (Fire)." And I said, "Whoever dies without invoking anything as a rival to Allah, will enter Paradise."

حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم كَلِمَةً وَقُلْتُ أُخْرَى قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ مَنْ مَاتَ وَهْوَ يَدْعُو مِنْ دُونِ اللَّهِ نِدًّا دَخَلَ النَّارَ ‏"‏‏.‏ وَقُلْتُ أَنَا مَنْ مَاتَ وَهْوَ لاَ يَدْعُو لِلَّهِ نِدًّا دَخَلَ الْجَنَّةَ‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 24
Arabic reference : Book 65, Hadith 4497

Narrated Ibn `Abbas:

The law of Qisas (i.e. equality in punishment) was prescribed for the children of Israel, but the Diya (i.e. blood money was not ordained for them). So Allah said to this Nation (i.e. Muslims): "O you who believe! The law of Al-Qisas (i.e. equality in punishment) is prescribed for you in cases of murder: The free for the free, the slave for the slave, and the female for the female. But if the relatives (or one of them) of the killed (person) forgive their brother (i.e. the killers something of Qisas (i.e. not to kill the killer by accepting blood money in the case of intentional murder)----then the relatives (of the killed person) should demand blood-money in a reasonable manner and the killer must pay with handsome gratitude. This is an allevitation and a Mercy from your Lord, (in comparison to what

was prescribed for the nations before you). So after this, whoever transgresses the limits (i.e. to kill the killer after taking the blood-money) shall have a painful torment." (2.178)

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرٌو، قَالَ سَمِعْتُ مُجَاهِدًا، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ يَقُولُ كَانَ فِي بَنِي إِسْرَائِيلَ الْقِصَاصُ، وَلَمْ تَكُنْ فِيهِمُ الدِّيَةُ فَقَالَ اللَّهُ تَعَالَى لِهَذِهِ الأُمَّةِ {كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالأُنْثَى بِالأُنْثَى فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَىْءٌ} فَالْعَفْوُ أَنْ يَقْبَلَ الدِّيَةَ فِي الْعَمْدِ {فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ} يَتَّبِعُ بِالْمَعْرُوفِ وَيُؤَدِّي بِإِحْسَانٍ، {ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ} وَرَحْمَةٌ مِمَّا كُتِبَ عَلَى مَنْ كَانَ قَبْلَكُمْ. {فَمَنِ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ} قَتَلَ بَعْدَ قَبُولِ الدِّيَةِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 25
Arabic reference : Book 65, Hadith 4498

Narrated Anas:

The Prophet (ﷺ) said, "The prescribed Law of Allah is the equality in punishment (i.e. Al-Qisas)." (In cases of murders, etc.)

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ، حَدَّثَنَا حُمَيْدٌ، أَنَّ أَنَسًا، حَدَّثَهُمْ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " كِتَابُ اللَّهِ الْقِصَاصُ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 26
Arabic reference : Book 65, Hadith 4499

Narrated Anas:

That his aunt, Ar-Rubai' broke an incisor tooth of a girl. My aunt's family requested the girl's relatives for forgiveness but they refused; then they proposed a compensation, but they refused. Then they went to Allah's Messenger (ﷺ) and refused everything except Al-Qisas (i.e. equality in punishment). So Allah's Apostle passed the judgment of Al-Qisas (i.e. equality of punishment). Anas bin Al-Nadr said, "O Allah's Messenger (ﷺ)! Will the incisor tooth of Ar-Rubai be broken? No, by Him Who sent you with the Truth, her incisor tooth will not be broken." Allah's Messenger (ﷺ) said, "O Anas! The prescribed law of Allah is equality in punishment (i.e. Al-Qisas.)" Thereupon those people became satisfied and forgave her. Then Allah's Messenger (ﷺ) said, "Among Allah's Worshippers there are some who, if they took Allah's Oath (for something), Allah fulfill their oaths."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُنِيرٍ، سَمِعَ عَبْدَ اللَّهِ بْنَ بَكْرٍ السَّهْمِيَّ، حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ، أَنَّ الرُّبَيِّعَ، عَمَّتَهُ كَسَرَتْ ثَنِيَّةَ جَارِيَةٍ، فَطَلَبُوا إِلَيْهَا الْعَفْوَ فَأَبَوْا، فَعَرَضُوا الأَرْشَ فَأَبَوْا، فَأَتَوْا رَسُولَ اللَّهِ صلى الله عليه وسلم وَأَبَوْا إِلاَّ الْقِصَاصَ، فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْقِصَاصِ، فَقَالَ أَنَسُ بْنُ النَّضْرِ يَا رَسُولَ اللَّهِ، أَتُكْسَرُ ثَنِيَّةُ الرُّبَيِّعِ لاَ وَالَّذِي بَعَثَكَ بِالْحَقِّ لاَ تُكْسَرُ ثَنِيَّتُهَا. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا أَنَسُ كِتَابُ اللَّهِ الْقِصَاصُ ". فَرَضِيَ الْقَوْمُ فَعَفَوْا، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 27
Arabic reference : Book 65, Hadith 4500

Narrated Ibn `Umar:

Fasting was observed on the day of 'Ashura' (i.e. 10th of Muharram) by the people of the Pre-lslamic Period. But when (the order of compulsory fasting) in the month of Ramadan was revealed, the Prophet said, "It is up to one to fast on it (i.e. day of 'Ashura') or not."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ كَانَ عَاشُورَاءُ يَصُومُهُ أَهْلُ الْجَاهِلِيَّةِ، فَلَمَّا نَزَلَ رَمَضَانُ قَالَ " مَنْ شَاءَ صَامَهُ، وَمَنْ شَاءَ لَمْ يَصُمْهُ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 28
Arabic reference : Book 65, Hadith 4501

Narrated `Aisha:

The people used to fast on the day of 'Ashura' before fasting in Ramadan was prescribed but when (the order of compulsory fasting in) Ramadan was revealed, it was up to one to fast on it (i.e. 'Ashura') or not.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ كَانَ عَاشُورَاءُ يُصَامُ قَبْلَ رَمَضَانَ، فَلَمَّا نَزَلَ رَمَضَانُ قَالَ " مَنْ شَاءَ صَامَ، وَمَنْ شَاءَ أَفْطَرَ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 29
Arabic reference : Book 65, Hadith 4502

Narrated `Abdullah:

That Al-Ash'ath entered upon him while he was eating. Al-Ash'ath said, "Today is 'Ashura." I said (to him), "Fasting had been observed (on such a day) before (the order of compulsory fasting in) Ramadan was revealed. But when (the order of fasting in) Ramadan was revealed, fasting (on 'Ashura') was given up, so come and eat."

حَدَّثَنِي مَحْمُودٌ، أَخْبَرَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ دَخَلَ عَلَيْهِ الأَشْعَثُ وَهْوَ يَطْعَمُ فَقَالَ الْيَوْمُ عَاشُورَاءُ. فَقَالَ كَانَ يُصَامُ قَبْلَ أَنْ يَنْزِلَ رَمَضَانُ، فَلَمَّا نَزَلَ رَمَضَانُ تُرِكَ، فَادْنُ فَكُلْ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 30
Arabic reference : Book 65, Hadith 4503

Narrated Aisha:

During the Pre-lslamic Period of ignorance the Quraish used to observe fasting on the day of 'Ashura', and the Prophet (ﷺ) himself used to observe fasting on it too. But when he came to Medina, he fasted on that day and ordered the Muslims to fast on it. When (the order of compulsory fasting in) Ramadan was revealed, fasting in Ramadan became an obligation, and fasting on 'Ashura' was given up, and who ever wished to fast (on it) did so, and whoever did not wish to fast on it, did not fast.

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، حَدَّثَنَا هِشَامٌ، قَالَ أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ يَوْمُ عَاشُورَاءَ تَصُومُهُ قُرَيْشٌ فِي الْجَاهِلِيَّةِ، وَكَانَ النَّبِيُّ صلى الله عليه وسلم يَصُومُهُ، فَلَمَّا قَدِمَ الْمَدِينَةَ صَامَهُ وَأَمَرَ بِصِيَامِهِ، فَلَمَّا نَزَلَ رَمَضَانُ كَانَ رَمَضَانُ الْفَرِيضَةَ، وَتُرِكَ عَاشُورَاءُ، فَكَانَ مَنْ شَاءَ صَامَهُ، وَمَنْ شَاءَ لَمْ يَصُمْهُ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 31
Arabic reference : Book 65, Hadith 4504

Narrated 'Ata:

That he heard Ibn `Abbas reciting the Divine Verse:-- "And for those who can fast they had a choice either fast, or feed a poor for every day.." (2.184) Ibn `Abbas said, "This Verse is not abrogated, but it is meant for old men and old women who have no strength to fast, so they should feed one poor person for each day of fasting (instead of fasting).

حَدَّثَنِي إِسْحَاقُ، أَخْبَرَنَا رَوْحٌ، حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ عَطَاءٍ، سَمِعَ ابْنَ عَبَّاسٍ، يَقْرَأُ {وَعَلَى الَّذِينَ يُطَوَّقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ }. قَالَ ابْنُ عَبَّاسٍ لَيْسَتْ بِمَنْسُوخَةٍ، هُوَ الشَّيْخُ الْكَبِيرُ وَالْمَرْأَةُ الْكَبِيرَةُ لاَ يَسْتَطِيعَانِ أَنْ يَصُومَا، فَلْيُطْعِمَانِ مَكَانَ كُلِّ يَوْمٍ مِسْكِينًا.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 32
Arabic reference : Book 65, Hadith 4505

Narrated Nafi`:

Ibn `Umar recited: "They had a choice, either fast or feed a poor for every day.." and added, "This Verse is abrogated."

حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّهُ قَرَأَ{فِدْيَةٌ طَعَامُ مَسَاكِينَ} قَالَ هِيَ مَنْسُوخَةٌ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 33
Arabic reference : Book 65, Hadith 4506

Narrated Salama:

When the Divine Revelation: "For those who can fast, they had a choice either fast, or feed a poor for every day," (2.184) was revealed, it was permissible for one to give a ransom and give up fasting, till the Verse succeeding it was revealed and abrogated it.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا بَكْرُ بْنُ مُضَرَ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ، عَنْ يَزِيدَ، مَوْلَى سَلَمَةَ بْنِ الأَكْوَعِ عَنْ سَلَمَةَ، قَالَ لَمَّا نَزَلَتْ {وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ} كَانَ مَنْ أَرَادَ أَنْ يُفْطِرَ وَيَفْتَدِيَ حَتَّى نَزَلَتِ الآيَةُ الَّتِي بَعْدَهَا فَنَسَخَتْهَا. مَاتَ بُكَيْرٌ قَبْلَ يَزِيدَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 34
Arabic reference : Book 65, Hadith 4507

Narrated Al-Bara:

When the order of compulsory fasting of Ramadan was revealed, the people did not have sexual relations with their wives for the whole month of Ramadan, but some men cheated themselves (by violating that restriction). So Allah revealed:-- "Allah is aware that you were deceiving yourselves but He accepted your repentance and for gave you.." (3.187)

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، وَحَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ، حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ ـ رضى الله عنه ـ لَمَّا نَزَلَ صَوْمُ رَمَضَانَ كَانُوا لاَ يَقْرَبُونَ النِّسَاءَ رَمَضَانَ كُلَّهُ، وَكَانَ رِجَالٌ يَخُونُونَ أَنْفُسَهُمْ، فَأَنْزَلَ اللَّهُ {عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ}.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 35
Arabic reference : Book 65, Hadith 4508

Narrated Ash-Shu`bi:

`Adi took a white rope (or thread) and a black one, and when some part of the night had passed, he looked at them but he could not distinguish one from the other. The next morning he said, "O Allah's Apostle! I put (a white thread and a black thread) underneath my pillow." The Prophet (ﷺ) said, "Then your pillow is too wide if the white thread (of dawn) and the black thread (of the night) are underneath your pillow! "

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيٍّ، قَالَ أَخَذَ عَدِيٌّ عِقَالاً أَبْيَضَ وَعِقَالاً أَسْوَدَ حَتَّى كَانَ بَعْضُ اللَّيْلِ نَظَرَ فَلَمْ يَسْتَبِينَا، فَلَمَّا أَصْبَحَ قَالَ يَا رَسُولَ اللَّهِ، جَعَلْتُ تَحْتَ وِسَادَتِي. قَالَ " إِنَّ وِسَادَكَ إِذًا لَعَرِيضٌ أَنْ كَانَ الْخَيْطُ الأَبْيَضُ وَالأَسْوَدُ تَحْتَ وِسَادَتِكَ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 36
Arabic reference : Book 65, Hadith 4509

Narrated `Adi bin Hatim:

I said, "O Allah's Messenger (ﷺ)! What is the meaning of the white thread distinct from the black thread? Are these two threads?" He said, "You are not intelligent if you watch the two threads." He then added, "No, it is the darkness of the night and the whiteness of the day."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ ـ رضى الله عنه ـ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَا الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ أَهُمَا الْخَيْطَانِ قَالَ " إِنَّكَ لَعَرِيضُ الْقَفَا إِنْ أَبْصَرْتَ الْخَيْطَيْنِ ". ثُمَّ قَالَ " لاَ بَلْ هُوَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 37
Arabic reference : Book 65, Hadith 4510

Narrated Sahl bin Sa`d The Verse "And eat and drink until the white thread appears to you distinct:

from the black thread." was revealed, but: '... of dawn' was not revealed (along with it) so some men, when intending to fast, used to tie their legs, one with white thread and the other with black thread and would keep on eating till they could distinguish one thread from the other. Then Allah revealed' ... of dawn,' whereupon they understood that meant the night and the day.

حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، حَدَّثَنَا أَبُو غَسَّانَ، مُحَمَّدُ بْنُ مُطَرِّفٍ حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ وَأُنْزِلَتْ {وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ} وَلَمْ يُنْزَلْ {مِنَ الْفَجْرِ} وَكَانَ رِجَالٌ إِذَا أَرَادُوا الصَّوْمَ رَبَطَ أَحَدُهُمْ فِي رِجْلَيْهِ الْخَيْطَ الأَبْيَضَ وَالْخَيْطَ الأَسْوَدَ، وَلاَ يَزَالُ يَأْكُلُ حَتَّى يَتَبَيَّنَ لَهُ رُؤْيَتُهُمَا، فَأَنْزَلَ اللَّهُ بَعْدَهُ {مِنَ الْفَجْرِ} فَعَلِمُوا أَنَّمَا يَعْنِي اللَّيْلَ مِنَ النَّهَارِ.

USC-MSA web (English) reference	: Vol. 6, Book 60, Hadith 38
Arabic reference	: Book 65, Hadith 4511

Narrated Al-Bara:

In the Pre-lslamic Period when the people assumed Ihram, they would enter their houses from the back. So Allah revealed:-- "And it is not righteousness that you enter houses from the back, but the righteous man is he who fears Allah, obeys His Orders and keeps away from what He has forbidden. So enter houses through their doors." (2.189)

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ كَانُوا إِذَا أَحْرَمُوا فِي الْجَاهِلِيَّةِ أَتَوُا الْبَيْتَ مِنْ ظَهْرِهِ، فَأَنْزَلَ اللَّهُ {وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا}

USC-MSA web (English) reference	: Vol. 6, Book 60, Hadith 39
Arabic reference	: Book 65, Hadith 4512

Narrated Nafi`:

During the affliction of Ibn Az-Zubair, two men came to Ibn `Umar and said, "The people are lost, and you are the son of `Umar, and the companion of the Prophet, so what forbids you from coming out?" He said, "What forbids me is that Allah has prohibited the shedding of my brother's blood." They both said, "Didn't Allah say, 'And fight then until there is no more affliction?" He said "We fought until there was no more affliction and the worship is for Allah (Alone while you want to fight until there is affliction and until the worship become for other than Allah." Narrated Nafi` (through another group of sub-narrators): A man came to Ibn `Umar and said, "O Abu `Abdur Rahman! What made you perform Hajj in one year and Umra in another year and leave the Jihad for Allah' Cause though you know how much Allah recommends it?" Ibn `Umar replied, "O son of my brother! Islam is founded on five principles, i.e. believe in Allah and His Apostle, the five compulsory prayers, the fasting of the month of Ramadan, the payment of Zakat, and the Hajj to the House (of Allah)." The man said, "O Abu `Abdur Rahman! Won't you listen to why Allah has mentioned in His Book: 'If two groups of believers fight each other, then make peace between them, but if one of then transgresses beyond bounds against the other, then you all fight against the one that transgresses. (49.9) and:-- "And fight them till there is no more affliction (i.e. no more worshiping of others along with Allah)." Ibn `Umar said, "We did it, during the lifetime of Allah's Messenger (ﷺ) when Islam had only a few followers. A man would be put to trial because of his religion; he would either be killed or tortured. But when the Muslims increased, there was no more afflictions or oppressions." The man said, "What is your opinion about `Uthman and `Ali?" Ibn `Umar said, "As for `Uthman, it seems that Allah has forgiven him, but you people dislike that he should be forgiven. And as for `Ali, he is the cousin of Allah's Messenger (ﷺ) and his son-in-law." Then he pointed with his hand and said, "That is his house which you see."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَتَاهُ رَجُلاَنِ فِي فِتْنَةِ ابْنِ الزُّبَيْرِ فَقَالاَ إِنَّ النَّاسَ قَدْ ضُيِّعُوا، وَأَنْتَ ابْنُ عُمَرَ وَصَاحِبُ النَّبِيِّ صلى الله عليه وسلم فَمَا يَمْنَعُكَ أَنْ تَخْرُجَ فَقَالَ يَمْنَعُنِي أَنَّ اللَّهَ حَرَّمَ دَمَ أَخِي. فَقَالاَ أَلَمْ يَقُلِ اللَّهُ {وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ} فَقَالَ قَاتَلْنَا حَتَّى لَمْ تَكُنْ فِتْنَةٌ، وَكَانَ الدِّينُ لِلَّهِ، وَأَنْتُمْ تُرِيدُونَ أَنْ تُقَاتِلُوا حَتَّى تَكُونَ فِتْنَةٌ، وَيَكُونَ الدِّينُ لِغَيْرِ اللَّهِ. وَزَادَ عُثْمَانُ بْنُ صَالِحٍ عَنِ ابْنِ وَهْبٍ، قَالَ أَخْبَرَنِي فُلاَنٌ، وَحَيْوَةُ بْنُ شُرَيْحٍ، عَنْ بَكْرِ بْنِ عَمْرٍو الْمَعَافِرِيِّ، أَنَّ بُكَيْرَ بْنَ عَبْدِ اللَّهِ، حَدَّثَهُ عَنْ نَافِعٍ، أَنَّ رَجُلاً، أَتَى ابْنَ عُمَرَ فَقَالَ يَا أَبَا عَبْدِ الرَّحْمَنِ مَا حَمَلَكَ عَلَى أَنْ تَحُجَّ عَامًا وَتَعْتَمِرَ عَامًا، وَتَتْرُكَ الْجِهَادَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ، وَقَدْ عَلِمْتَ مَا رَغَّبَ اللَّهُ فِيهِ قَالَ يَا ابْنَ أَخِي بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ إِيمَانٍ بِاللَّهِ وَرَسُولِهِ، وَالصَّلاَةِ الْخَمْسِ، وَصِيَامِ رَمَضَانَ، وَأَدَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ. قَالَ يَا أَبَا عَبْدِ الرَّحْمَنِ، أَلاَ تَسْمَعُ مَا ذَكَرَ اللَّهُ فِي كِتَابِهِ {وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا} {إِلَى أَمْرِ اللَّهِ} {قَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ} قَالَ فَعَلْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَكَانَ الإِسْلاَمُ قَلِيلاً، فَكَانَ الرَّجُلُ يُفْتَنُ فِي دِينِهِ إِمَّا قَتَلُوهُ، وَإِمَّا يُعَذِّبُوهُ، حَتَّى

كَثُرَ الإِسْلاَمُ فَلَمْ تَكُنْ فِتْنَةٌ. قَالَ فَمَا قَوْلُكَ فِي عَلِيٍّ وَعُثْمَانَ قَالَ أَمَّا عُثْمَانُ فَكَأَنَّ اللَّهَ عَفَا عَنْهُ، وَأَمَّا أَنْتُمْ فَكَرِهْتُمْ أَنْ تَعْفُوا عَنْهُ، وَأَمَّا عَلِيٌّ فَابْنُ عَمِّ رَسُولِ اللَّهِ صلى الله عليه وسلم وَخَتَنُهُ. وَأَشَارَ بِيَدِهِ فَقَالَ هَذَا بَيْتُهُ حَيْثُ تَرَوْنَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 40
Arabic reference : Book 65, Hadith 4513

Narrated Abu Wail:

Hudhaifa said, "The Verse:-- "And spend (of your wealth) in the Cause of Allah and do not throw yourselves in destruction," (2.195) was revealed concerning spending in Allah's Cause (i.e. Jihad).

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا النَّضْرُ، حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، قَالَ سَمِعْتُ أَبَا وَائِلٍ، عَنْ حُذَيْفَةَ، {وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلاَ تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ} قَالَ نَزَلَتْ فِي النَّفَقَةِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 41
Arabic reference : Book 65, Hadith 4516

Narrated `Abdullah bin Maqal:

I sat with Ka`b bin Ujra in this mosque, i.e. Kufa Mosque, and asked him about the meaning of: "Pay a ransom (i.e. Fidya) of either fasting or . . . . (2.196)" He said, "I was taken to the Prophet (ﷺ) while lice were falling on my face. The Prophet (ﷺ) said, 'I did not think that your trouble reached to such an extent. Can you afford to slaughter a sheep (as a ransom for shaving your head)?' I said, 'No.' He said, 'Then fast for three days, or feed six poor persons by giving half a Sa of food for each and shave your head.' So the above Verse was revealed especially for me and generally for all of you."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَصْبَهَانِيِّ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَعْقِلٍ، قَالَ قَعَدْتُ إِلَى كَعْبِ بْنِ عُجْرَةَ فِي هَذَا الْمَسْجِدِ ـ يَعْنِي مَسْجِدَ الْكُوفَةِ ـ فَسَأَلْتُهُ عَنْ فِدْيَةٌ مِنْ صِيَامٍ فَقَالَ حُمِلْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم وَالْقَمْلُ يَتَنَاثَرُ عَلَى وَجْهِي فَقَالَ " مَا كُنْتُ أُرَى أَنَّ الْجَهْدَ قَدْ بَلَغَ بِكَ هَذَا، أَمَا تَجِدُ شَاةً ". قُلْتُ لاَ. قَالَ " صُمْ ثَلاَثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ، لِكُلِّ مِسْكِينٍ نِصْفُ صَاعٍ مِنْ طَعَامٍ، وَاحْلِقْ رَأْسَكَ ". فَنَزَلَتْ فِيَّ خَاصَّةً وَهْىَ لَكُمْ عَامَّةً.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 42
Arabic reference : Book 65, Hadith 4517

Narrated `Imran bin Husain:

The Verse of Hajj-at-Tamatu was revealed in Allah's Book, so we performed it with Allah's Messenger (ﷺ), and nothing was revealed in Qur'an to make it illegal, nor did the Prophet (ﷺ) prohibit it till he died. But the man (who regarded it illegal) just expressed what his own mind suggested.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عِمْرَانَ أَبِي بَكْرٍ، حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ ـ رضى الله عنهما ـ قَالَ أُنْزِلَتْ آيَةُ الْمُتْعَةِ فِي كِتَابِ اللَّهِ فَفَعَلْنَاهَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم، وَلَمْ يُنْزَلْ قُرْآنٌ يُحَرِّمُهُ، وَلَمْ يَنْهَ عَنْهَا حَتَّى مَاتَ قَالَ رَجُلٌ بِرَأْيِهِ مَا شَاءَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 43
Arabic reference : Book 65, Hadith 4518

Narrated Ibn `Abbas:

`Ukaz, Mijanna and Dhul-Majaz were markets during the Pre-islamic Period. They (i.e. Muslims) considered it a sin to trade there during the Hajj time (i.e. season), so this Verse was revealed:-- "There is no harm for you if you seek of the Bounty of your Lord during the Hajj season." (2.198)

حَدَّثَنِي مُحَمَّدٌ، قَالَ أَخْبَرَنِي ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَانَتْ عُكَاظٌ وَمَجَنَّةُ وَذُو الْمَجَازِ أَسْوَاقًا فِي الْجَاهِلِيَّةِ فَتَأَثَّمُوا أَنْ يَتَّجِرُوا فِي الْمَوَاسِمِ فَنَزَلَتْ {لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلاً مِنْ رَبِّكُمْ} فِي مَوَاسِمِ الْحَجِّ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 44
Arabic reference : Book 65, Hadith 4519

Narrated `Aisha:

The Quraish people and those who embraced their religion, used to stay at Muzdalifa and used to call themselves Al-Hums, while the rest of the Arabs used to stay at `Arafat. When Islam came, Allah ordered His Prophet to go to `Arafat and stay at it, and then pass on from there, and that is what is meant by the Statement of Allah:--"Then depart from the place whence all the people depart......" (2.199)

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُحَمَّدُ بْنُ خَازِمٍ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ كَانَتْ قُرَيْشٌ وَمَنْ دَانَ دِينَهَا يَقِفُونَ بِالْمُزْدَلِفَةِ، وَكَانُوا يُسَمَّوْنَ الْحُمْسَ، وَكَانَ سَائِرُ الْعَرَبِ يَقِفُونَ بِعَرَفَاتٍ، فَلَمَّا جَاءَ الإِسْلاَمُ أَمَرَ اللَّهُ نَبِيَّهُ صلى الله عليه وسلم أَنْ يَأْتِيَ عَرَفَاتٍ، ثُمَّ يَقِفَ بِهَا ثُمَّ يُفِيضَ مِنْهَا، فَذَلِكَ قَوْلُهُ تَعَالَى {ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 45
Arabic reference : Book 65, Hadith 4520

Narrated Ibn `Abbas:

A man who wants to perform the Hajj (from Mecca) can perform the Tawaf around the Ka`ba as long as he is not in the state of Ihram till he assumes the Ihram for Hajj. Then, if he rides and proceeds to `Arafat, he should take a Hadi (i.e. animal for sacrifice), either a camel or a cow or a sheep, whatever he can afford; but if he cannot afford it, he should fast for three days during the Hajj before the day of `Arafat, but if the third day of his fasting happens to be the day of `Arafat (i.e. 9th of Dhul-Hijja) then it is no sin for him (to fast on it). Then he should proceed to `Arafat and stay there from the time of the `Asr prayer till darkness falls. Then the pilgrims should proceed from `Arafat, and when they have departed from it, they reach Jam' (i.e. Al-Muzdalifa) where they ask Allah to help them to be righteous and dutiful to Him, and there they remember Allah greatly or say Takbir (i.e. Allah is Greater) and Tahlil (i.e. None has the right to be worshipped but Allah) repeatedly before dawn breaks. Then, after offering the morning (Fajr) prayer you should pass on (to Mina) for the people used to do so and Allah said:-- "Then depart from the place whence all the people depart. And ask for Allah's Forgiveness. Truly! Allah is Oft-Forgiving, Most Merciful." (2.199) Then you should go on doing so till you throw pebbles over the Jamra.

حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ، حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، أَخْبَرَنِي كُرَيْبٌ، عَنِ ابْنِ عَبَّاسٍ، قَالَ يَطَوَّفُ الرَّجُلُ بِالْبَيْتِ مَا كَانَ حَلاَلاً حَتَّى يُهِلَّ بِالْحَجِّ، فَإِذَا رَكِبَ إِلَى عَرَفَةَ فَمَنْ تَيَسَّرَ لَهُ هَدِيَّةٌ مِنَ الإِبِلِ أَوِ الْبَقَرِ أَوِ الْغَنَمِ، مَا تَيَسَّرَ لَهُ مِنْ ذَلِكَ أَىَّ ذَلِكَ شَاءَ، غَيْرَ إِنْ لَمْ يَتَيَسَّرْ لَهُ فَعَلَيْهِ ثَلاَثَةُ أَيَّامٍ فِي الْحَجِّ، وَذَلِكَ قَبْلَ يَوْمِ عَرَفَةَ، فَإِنْ كَانَ آخِرُ يَوْمٍ مِنَ الأَيَّامِ الثَّلاَثَةِ يَوْمَ عَرَفَةَ فَلاَ جُنَاحَ عَلَيْهِ، ثُمَّ لِيَنْطَلِقْ حَتَّى يَقِفَ بِعَرَفَاتٍ مِنْ صَلاَةِ الْعَصْرِ إِلَى أَنْ يَكُونَ الظَّلاَمُ، ثُمَّ لِيَدْفَعُوا مِنْ عَرَفَاتٍ إِذَا أَفَاضُوا مِنْهَا حَتَّى يَبْلُغُوا جَمْعًا الَّذِي يُتَبَرَّرُ فِيهِ، ثُمَّ لِيَذْكُرُوا اللَّهَ كَثِيرًا، أَوْ أَكْثِرُوا التَّكْبِيرَ وَالتَّهْلِيلَ قَبْلَ أَنْ تُصْبِحُوا ثُمَّ أَفِيضُوا، فَإِنَّ النَّاسَ كَانُوا يُفِيضُونَ، وَقَالَ اللَّهُ تَعَالَى {ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ} حَتَّى تَرْمُوا الْجَمْرَةَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 46
Arabic reference : Book 65, Hadith 4521

Narrated Anas:

The Prophet (ﷺ) used to say, "O Allah! Our Lord! Give us in this world that, which is good and in the Hereafter that, which is good and save us from the torment of the Fire." (2.201)

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَقُولُ " اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 47
Arabic reference : Book 65, Hadith 4522

Narrated `Aisha:

The Prophet (ﷺ) said, "The most hated man in the Sight of Allah is the one who is the most quarrelsome."

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ، تَرْفَعُهُ قَالَ " أَبْغَضُ الرِّجَالِ إِلَى اللَّهِ الأَلَدُّ الْخَصِمُ ".

وَقَالَ عَبْدُ اللَّهِ حَدَّثَنَا سُفْيَانُ، حَدَّثَنِي ابْنُ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ عَنِ النَّبِيِّ صلى الله عليه وسلم.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 48
Arabic reference : Book 65, Hadith 4523

Narrated Ibn Abu Mulaika:

Ibn `Abbas recited: "(Respite will be granted) until when the Apostles gave up hope (of their people) and thought that they were denied (by their people). There came to them Our Help ...." (12.110) reading Kudhibu without doubling the sound 'dh', and that was what he understood of the Verse. Then he went on reciting: "..even the Apostle and those who believed along with him said: When (will come) Allah's Help? Yes, verily, Allah's Help is near." (2.214) Then I met `Urwa bin Az-Zubair and I mentioned that to him. He said, "Aisha said, 'Allah forbid! By Allah, Allah never promised His Apostle anything but he knew that it would certainly happen before he died. But trials were continuously presented before the Apostles till they were afraid that their followers would accuse them of telling lies. So I used to recite:-- "Till they (come to) think that they were treated as liars." reading 'Kudh-dhibu with double 'dh.'

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، عَنِ ابْنِ جُرَيْجٍ، قَالَ سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ، يَقُولُ قَالَ ابْنُ عَبَّاسٍ ـ رضى الله عنهما ـ {حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا} خَفِيفَةً، ذَهَبَ بِهَا هُنَاكَ، وَتَلاَ {حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلاَ إِنَّ نَصْرَ اللَّهِ قَرِيبٌ} فَلَقِيتُ عُرْوَةَ بْنَ الزُّبَيْرِ فَذَكَرْتُ لَهُ ذَلِكَ فَقَالَ قَالَتْ عَائِشَةُ مَعَاذَ اللَّهِ، وَاللَّهِ مَا وَعَدَ اللَّهُ رَسُولَهُ مِنْ شَىْءٍ قَطُّ إِلاَّ عَلِمَ أَنَّهُ كَائِنٌ قَبْلَ أَنْ يَمُوتَ، وَلَكِنْ لَمْ يَزَلِ الْبَلاَءُ بِالرُّسُلِ حَتَّى خَافُوا أَنْ يَكُونَ مَنْ مَعَهُمْ يُكَذِّبُونَهُمْ، فَكَانَتْ تَقْرَؤُهَا {وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا} مُثَقَّلَةً.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 49
Arabic reference : Book 65, Hadith 4524

Narrated Nafi`:

Whenever Ibn `Umar recited the Qur'an, he would not speak to anyone till he had finished his recitation. Once I held the Qur'an and he recited Surat-al-Baqara from his memory and then stopped at a certain Verse and said, "Do you know in what connection this Verse was revealed? " I replied, "No." He said, "It was revealed in such-and-such connection." Ibn `Umar then resumed his recitation. Nafi` added regarding the Verse:--"So go to your tilth when or how you will" Ibn `Umar said, "It means one should approach his wife in .."

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ، أَخْبَرَنَا ابْنُ عَوْنٍ، عَنْ نَافِعٍ، قَالَ كَانَ ابْنُ عُمَرَ ـ رضى الله عنهما ـ إِذَا قَرَأَ الْقُرْآنَ لَمْ يَتَكَلَّمْ حَتَّى يَفْرُغَ مِنْهُ، فَأَخَذْتُ عَلَيْهِ يَوْمًا، فَقَرَأَ سُورَةَ الْبَقَرَةِ حَتَّى انْتَهَى إِلَى مَكَانٍ قَالَ تَدْرِي فِيمَا أُنْزِلَتْ‏.‏ قُلْتُ لاَ‏.‏ قَالَ أُنْزِلَتْ فِي كَذَا وَكَذَا‏.‏ ثُمَّ مَضَى‏.‏ وَعَنْ عَبْدِ الصَّمَدِ، حَدَّثَنِي أَبِي، حَدَّثَنِي أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، ‏{‏فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ‏}‏ قَالَ يَأْتِيهَا فِي‏.‏ رَوَاهُ مُحَمَّدُ بْنُ يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِيهِ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 50
Arabic reference : Book 65, Hadith 4526

Narrated Jabir:

Jews used to say: "If one has sexual intercourse with his wife from the back, then she will deliver a squint-eyed child." So this Verse was revealed:-- "Your wives are a tilth unto you; so go to your tilth when or how you will." (2.223)

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ الْمُنْكَدِرِ، سَمِعْتُ جَابِرًا ـ رضى الله عنه ـ قَالَ كَانَتِ الْيَهُودُ تَقُولُ إِذَا جَامَعَهَا مِنْ وَرَائِهَا جَاءَ الْوَلَدُ أَحْوَلَ‏.‏ فَنَزَلَتْ ‏{‏نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ‏}‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 51
Arabic reference : Book 65, Hadith 4528

Narrated Al-Hasan:

The sister of Ma'qal bin Yasar was divorced by her husband who left her till she had fulfilled her term of 'Iddat (i.e. the period which should elapse before she can Remarry) and then he wanted to remarry her but Maqal refused, so this Verse was revealed:-- "Do not prevent them from marrying their (former) husbands." (2.232)

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، حَدَّثَنَا عَبَّادُ بْنُ رَاشِدٍ، حَدَّثَنَا الْحَسَنُ، قَالَ حَدَّثَنِي مَعْقِلُ بْنُ يَسَارٍ، قَالَ كَانَتْ لِي أُخْتٌ تُخْطَبُ إِلَىَّ. وَقَالَ إِبْرَاهِيمُ عَنْ يُونُسَ، عَنِ الْحَسَنِ، حَدَّثَنِي مَعْقِلُ بْنُ يَسَارٍ. حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا يُونُسُ، عَنِ الْحَسَنِ، أَنَّ أُخْتَ، مَعْقِلِ بْنِ يَسَارٍ طَلَّقَهَا زَوْجُهَا، فَتَرَكَهَا حَتَّى انْقَضَتْ عِدَّتُهَا، فَخَطَبَهَا فَأَبَى مَعْقِلٌ، فَنَزَلَتْ {فَلاَ تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ}.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 52
Arabic reference : Book 65, Hadith 4529

Narrated Ibn Az-Zubair:

I said to `Uthman bin `Affan (while he was collecting the Qur'an) regarding the Verse:-- "Those of you who die and leave wives ..." (2.240) "This Verse was abrogated by an other Verse. So why should you write it? (Or leave it in the Qur'an)?" `Uthman said. "O son of my brother! I will not shift anything of it from its place."

حَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ حَبِيبٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ ابْنُ الزُّبَيْرِ قُلْتُ لِعُثْمَانَ بْنِ عَفَّانَ {وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا} قَالَ قَدْ نَسَخَتْهَا الآيَةُ الأُخْرَى فَلِمَ تَكْتُبُهَا أَوْ تَدَعُهَا قَالَ يَا ابْنَ أَخِي، لاَ أُغَيِّرُ شَيْئًا مِنْهُ مِنْ مَكَانِهِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 53
Arabic reference : Book 65, Hadith 4530

Narrated Mujahi:

(regarding the Verse):-- "Those of you who die and leave wives behind. They - (their wives) -- shall wait (as regards their marriage) for four months and ten days)." (2.234) The widow, according to this Verse, was to spend this period of waiting with her husband's family, so Allah revealed: "Those of you who die and leave wives (i.e. widows) should bequeath for their wives, a year's maintenance and residences without turning them out, but if they leave (their residence), there is no blame on you for what they do with themselves provided it is honorable.' (i.e. lawful marriage) (2.240). So Allah entitled the widow to be bequeathed extra maintenance for seven months and twenty nights, and that is the completion of one year. If she wished she could stay (in her husband's home) according to the will, and she could leave it if she wished, as Allah says: "..without turning them out, but if they leave (the residence), there is no blame on you." So the 'Idda (i.e. four months and ten days as it) is obligatory for her. 'Ata said: Ibn `Abbas said, "This Verse, i.e. the Statement of Allah: "..without turning them out.." cancelled the obligation of staying for the waiting period in her dead husband's house, and she can complete this period wherever she likes." 'Ata's aid: If she wished, she could complete her 'Idda by staying in her dead husband's residence according to the will or leave it according to Allah's Statement:-- "There is no blame on you for what they do with themselves." `Ata' added: Later the regulations of inheritance came and abrogated the order of the dwelling of the widow (in her dead husband's house), so she could complete the 'Idda wherever she likes. And it was no longer necessary to provide her with a residence. Ibn `Abbas said, "This Verse abrogated her (i.e. widow's) dwelling in her dead husband's house and she could complete the 'Idda (i.e. four months and ten days) wherever she liked, as Allah's Statement says:--"...without turning them out..."

حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا شِبْلٌ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، {وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا} قَالَ كَانَتْ هَذِهِ الْعِدَّةُ تَعْتَدُّ عِنْدَ أَهْلِ زَوْجِهَا وَاجِبٌ، فَأَنْزَلَ اللَّهُ {وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ} قَالَ جَعَلَ اللَّهُ لَهَا تَمَامَ السَّنَةِ سَبْعَةَ أَشْهُرٍ وَعِشْرِينَ لَيْلَةً وَصِيَّةً، إِنْ شَاءَتْ سَكَنَتْ فِي وَصِيَّتِهَا، وَإِنْ شَاءَتْ خَرَجَتْ، وَهْوَ قَوْلُ اللَّهِ تَعَالَى {غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلاَ جُنَاحَ عَلَيْكُمْ} فَالْعِدَّةُ كَمَا هِيَ وَاجِبٌ عَلَيْهَا. زَعَمَ ذَلِكَ عَنْ مُجَاهِدٍ. وَقَالَ عَطَاءٌ قَالَ ابْنُ عَبَّاسٍ نَسَخَتْ هَذِهِ الآيَةُ عِدَّتَهَا عِنْدَ أَهْلِهَا، فَتَعْتَدُّ حَيْثُ شَاءَتْ، وَهْوَ قَوْلُ اللَّهِ تَعَالَى {غَيْرَ إِخْرَاجٍ}. قَالَ عَطَاءٌ إِنْ شَاءَتِ اعْتَدَّتْ عِنْدَ أَهْلِهِ وَسَكَنَتْ فِي وَصِيَّتِهَا، وَإِنْ شَاءَتْ خَرَجَتْ

لِقَوْلِ اللَّهِ تَعَالَى {فَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ}. قَالَ عَطَاءٌ ثُمَّ جَاءَ الْمِيرَاثُ فَنَسَخَ السُّكْنَى فَتَعْتَدُّ حَيْثُ شَاءَتْ، وَلاَ سُكْنَى لَهَا. وَعَنْ مُحَمَّدِ بْنِ يُوسُفَ حَدَّثَنَا وَرْقَاءُ عَنِ ابْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ بِهَذَا. وَعَنِ ابْنِ أَبِي نَجِيحٍ عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ قَالَ نَسَخَتْ هَذِهِ الآيَةُ عِدَّتَهَا فِي أَهْلِهَا، فَتَعْتَدُّ حَيْثُ شَاءَتْ لِقَوْلِ اللَّهِ {غَيْرَ إِخْرَاجٍ} نَحْوَهُ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 54
Arabic reference : Book 65, Hadith 4531

Narrated Muhammad bin Seereen:

I sat in a gathering in which the chiefs of the Ansar were present, and `Abdur-Rahman bin Abu Laila was amongst them. I mentioned the narration of `Abdullah bin `Utba regarding the question of Subai'a bint Al-Harith. `Abdur-Rahman said, "But `Abdullah's uncle used not to say so." I said, "I am too brave if I tell a lie concerning a person who is now in Al-Kufa," and I raised my voice. Then I went out and met Malik bin 'Amir or Malik bin `Auf, and said, "What was the verdict of Ibn Mas`ud about the pregnant widow whose husband had died?" He replied, "Ibn Mas`ud said, 'Why do you impose on her the hard order and don't let her make use of the leave? The shorter Sura of women (i.e. Surat-at- Talaq) was revealed after the longer Sura (i.e. Surat-al-Baqara)." (i.e. Her 'Idda is up till she delivers.)

حَدَّثَنَا حِبَّانُ، حَدَّثَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ جَلَسْتُ إِلَى مَجْلِسٍ فِيهِ عُظْمٌ مِنَ الأَنْصَارِ وَفِيهِمْ عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى، فَذَكَرْتُ حَدِيثَ عَبْدِ اللَّهِ بْنِ عُتْبَةَ فِي شَأْنِ سُبَيْعَةَ بِنْتِ الْحَارِثِ، فَقَالَ عَبْدُ الرَّحْمَنِ وَلَكِنَّ عَمَّهُ كَانَ لاَ يَقُولُ ذَلِكَ. فَقُلْتُ إِنِّي لَجَرِيءٌ إِنْ كَذَبْتُ عَلَى رَجُلٍ فِي جَانِبِ الْكُوفَةِ. وَرَفَعَ صَوْتَهُ، قَالَ ثُمَّ خَرَجْتُ فَلَقِيتُ مَالِكَ بْنَ عَامِرٍ أَوْ مَالِكَ بْنَ عَوْفٍ قُلْتُ كَيْفَ كَانَ قَوْلُ ابْنِ مَسْعُودٍ فِي الْمُتَوَفَّى عَنْهَا زَوْجُهَا وَهْىَ حَامِلٌ فَقَالَ قَالَ ابْنُ مَسْعُودٍ أَتَجْعَلُونَ عَلَيْهَا التَّغْلِيظَ، وَلاَ تَجْعَلُونَ لَهَا الرُّخْصَةَ لَنَزَلَتْ سُورَةُ النِّسَاءِ الْقُصْرَى بَعْدَ الطُّولَى. وَقَالَ أَيُّوبُ عَنْ مُحَمَّدٍ لَقِيتُ أَبَا عَطِيَّةَ مَالِكَ بْنَ عَامِرٍ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 55
Arabic reference : Book 65, Hadith 4532

Narrated `Ali *(through two chains)*:

On the day of Al-Khandaq (the battle of the Trench). the Prophet (ﷺ) said, "They (i.e. pagans prevented us from offering the middle (the Best) Prayer till the sun had set. May Allah fill their graves, their houses (or their bodies) with fire."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا يَزِيدُ، أَخْبَرَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ ـ رضى الله عنه ـ قَالَ النَّبِيُّ صلى الله عليه وسلم. حَدَّثَنِي عَبْدُ الرَّحْمَنِ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ هِشَامٌ حَدَّثَنَا قَالَ حَدَّثَنَا مُحَمَّدٌ عَنْ عَبِيدَةَ عَنْ عَلِيٍّ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ يَوْمَ الْخَنْدَقِ " حَبَسُونَا عَنْ صَلاَةِ الْوُسْطَى حَتَّى غَابَتِ الشَّمْسُ مَلأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ أَوْ أَجْوَافَهُمْ ـ شَكَّ يَحْيَى ـ نَارًا ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 57
Arabic reference : Book 65, Hadith 4533

Narrated Zaid bin Arqam:

We used to speak while in prayer. One of us used to speak to his brother (while in prayer) about his need, till the Verse was revealed:-- "Guard strictly the (five obligatory) prayers, especially the middle (the Best) (`Asr) Prayer and stand before Allah with obedience (and not to speak to others during the prayers)." Then we were ordered not to speak in the prayers.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الْحَارِثِ بْنِ شُبَيْلٍ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ كُنَّا نَتَكَلَّمُ فِي الصَّلاَةِ يُكَلِّمُ أَحَدُنَا أَخَاهُ فِي حَاجَتِهِ حَتَّى نَزَلَتْ هَذِهِ الآيَةُ {حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلاَةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ} فَأُمِرْنَا بِالسُّكُوتِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 58
Arabic reference : Book 65, Hadith 4534

Narrated Nafi`:

Whenever `Abdullah bin `Umar was asked about Salat-al-Khauf (i.e. prayer of fear) he said, "The Imam comes forward with a group of people and leads them in a one rak`a prayer while another group from them who has not prayed yet, stay between the praying group and the enemy. When those who are with the Imam have finished their one rak`a, they retreat and take the positions of those who have not prayed but they will not finish their prayers with Taslim. Those who have not prayed, come forward to offer a rak`a with the Imam (while the first group covers them from the enemy). Then the Imam, having offered two rak`at, finishes his prayer. Then each member of the two groups offer the second rak`a alone after the Imam has finished his prayer. Thus each one of the two groups will have offered two rak`at. But if the fear is too great, they can pray standing on their feet or riding on their mounts, facing the Qibla or not." Nafi` added: I do not think that `Abdullah bin `Umar narrated this except from Allah's Messenger (ﷺ) (See Hadith No. 451, Vol 5 to know exactly "The Fear Prayer.")

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ كَانَ إِذَا سُئِلَ عَنْ صَلاَةِ الْخَوْفِ قَالَ يَتَقَدَّمُ الإِمَامُ وَطَائِفَةٌ مِنَ النَّاسِ فَيُصَلِّي بِهِمِ الإِمَامُ رَكْعَةً، وَتَكُونُ طَائِفَةٌ مِنْهُمْ بَيْنَهُمْ وَبَيْنَ الْعَدُوِّ لَمْ يُصَلُّوا، فَإِذَا صَلَّوُا الَّذِينَ مَعَهُ رَكْعَةً اسْتَأْخَرُوا مَكَانَ الَّذِينَ لَمْ يُصَلُّوا وَلاَ يُسَلِّمُونَ، وَيَتَقَدَّمُ الَّذِينَ لَمْ يُصَلُّوا فَيُصَلُّونَ مَعَهُ رَكْعَةً، ثُمَّ يَنْصَرِفُ الإِمَامُ وَقَدْ صَلَّى رَكْعَتَيْنِ، فَيَقُومُ كُلُّ وَاحِدٍ مِنَ الطَّائِفَتَيْنِ فَيُصَلُّونَ لأَنْفُسِهِمْ رَكْعَةً بَعْدَ أَنْ يَنْصَرِفَ الإِمَامُ، فَيَكُونُ كُلُّ وَاحِدٍ مِنَ الطَّائِفَتَيْنِ قَدْ صَلَّى رَكْعَتَيْنِ، فَإِنْ كَانَ خَوْفٌ هُوَ أَشَدَّ مِنْ ذَلِكَ صَلَّوْا رِجَالاً، قِيَامًا عَلَى أَقْدَامِهِمْ، أَوْ رُكْبَانًا مُسْتَقْبِلِي الْقِبْلَةِ أَوْ غَيْرَ مُسْتَقْبِلِيهَا‏.‏ قَالَ مَالِكٌ قَالَ نَافِعٌ لاَ أُرَى عَبْدَ اللَّهِ بْنَ عُمَرَ ذَكَرَ ذَلِكَ إِلاَّ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 59
Arabic reference : Book 65, Hadith 4535

Narrated Ibn Az-Zubair:

I said to `Uthman, "This Verse which is in Surat-al-Baqara: "Those of you who die and leave widows behind...without turning them out." has been abrogated by another Verse. Why then do you write it (in the Qur'an)?" `Uthman said. "Leave it (where it is), O the son of my brother, for I will not shift anything of it (i.e. the Qur'an) from its original position."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ، حَدَّثَنَا حُمَيْدُ بْنُ الأَسْوَدِ، وَيَزِيدُ بْنُ زُرَيْعٍ، قَالاَ حَدَّثَنَا حَبِيبُ بْنُ الشَّهِيدِ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ قَالَ ابْنُ الزُّبَيْرِ قُلْتُ لِعُثْمَانَ هَذِهِ الآيَةُ الَّتِي فِي الْبَقَرَةِ ‏{‏وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا‏}‏ إِلَى قَوْلِهِ ‏{‏غَيْرَ إِخْرَاجٍ‏}‏ قَدْ نَسَخَتْهَا الأُخْرَى، فَلِمَ تَكْتُبُهَا قَالَ تَدَعُهَا‏.‏ يَا ابْنَ أَخِي لاَ أُغَيِّرُ شَيْئًا مِنْهُ مِنْ مَكَانِهِ‏.‏ قَالَ حُمَيْدٌ أَوْ نَحْوَ هَذَا‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 60
Arabic reference : Book 65, Hadith 4536

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "We have more right to be in doubt than Abraham when he said, 'My Lord! Show me how You give life to the dead.' He said, 'Do you not believe?' He said, 'Yes (I believe) but to be stronger in Faith.' "(2.260)

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، وَسَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ ‏{‏رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي‏}‏ ‏"‏‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 61
Arabic reference : Book 65, Hadith 4537

Narrated Ubaid bin Umair:

Once `Umar (bin Al-Khattab) said to the companions of the Prophet (ﷺ) "What do you think about this Verse:-- "Does any of you wish that he should have a garden?" They replied, "Allah knows best." `Umar became angry and said, "Either say that you know or say that you do not know!" On that Ibn `Abbas said, "O chief of the believers! I have something in my mind to say about it." `Umar said, "O son of my brother! Say, and do not under estimate

yourself." Ibn `Abbas said, "This Verse has been set up as an example for deeds." `Umar said, "What kind of deeds?" Ibn `Abbas said, "For deeds." `Umar said, "This is an example for a rich man who does goods out of obedience of Allah and then Allah sends him Satan whereupon he commits sins till all his good deeds are lost."

حَدَّثَنَا إِبْرَاهِيمُ، أَخْبَرَنَا هِشَامٌ، عَنِ ابْنِ جُرَيْجٍ، سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي مُلَيْكَةَ، يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ، قَالَ وَسَمِعْتُ أَخَاهُ أَبَا بَكْرِ بْنَ أَبِي مُلَيْكَةَ، يُحَدِّثُ عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ قَالَ عُمَرُ ـ رضى الله عنه ـ يَوْمًا لأَصْحَابِ النَّبِيِّ صلى الله عليه وسلم فِيمَ تَرَوْنَ هَذِهِ الآيَةَ نَزَلَتْ ‏{‏أَيَوَدُّ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ‏}‏ قَالُوا اللَّهُ أَعْلَمُ‏.‏ فَغَضِبَ عُمَرُ فَقَالَ قُولُوا نَعْلَمُ أَوْ لاَ نَعْلَمُ‏.‏ فَقَالَ ابْنُ عَبَّاسٍ فِي نَفْسِي مِنْهَا شَىْءٌ يَا أَمِيرَ الْمُؤْمِنِينَ‏.‏ قَالَ عُمَرُ يَا ابْنَ أَخِي قُلْ وَلاَ تَحْقِرْ نَفْسَكَ‏.‏ قَالَ ابْنُ عَبَّاسٍ ضُرِبَتْ مَثَلاً لِعَمَلٍ‏.‏ قَالَ عُمَرُ أَىُّ عَمَلٍ قَالَ ابْنُ عَبَّاسٍ لِعَمَلٍ‏.‏ قَالَ عُمَرُ لِرَجُلٍ غَنِيٍّ يَعْمَلُ بِطَاعَةِ اللَّهِ عَزَّ وَجَلَّ، ثُمَّ بَعَثَ اللَّهُ لَهُ الشَّيْطَانَ فَعَمِلَ بِالْمَعَاصِي حَتَّى أَغْرَقَ أَعْمَالَهُ‏.‏ ‏{‏فَصُرْهُنَّ‏}‏ قَطِّعْهُنَّ‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 62
Arabic reference : Book 65, Hadith 4538

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The poor person is not the one for whom a date or two or a morsel or two (of food is sufficient but the poor person is he who does not (beg or) ask the people (for something) or show his poverty at all. Recite if you wish, (Allah's Statement): "They do not beg of people at all." (2.273)

حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ حَدَّثَنِي شَرِيكُ بْنُ أَبِي نَمِرٍ، أَنَّ عَطَاءَ بْنَ يَسَارٍ، وَعَبْدَ الرَّحْمَنِ بْنَ أَبِي عَمْرَةَ الأَنْصَارِيَّ، قَالاَ سَمِعْنَا أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ لَيْسَ الْمِسْكِينُ الَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ وَلاَ اللُّقْمَةُ وَلاَ اللُّقْمَتَانِ، إِنَّمَا الْمِسْكِينُ الَّذِي يَتَعَفَّفُ وَاقْرَءُوا إِنْ شِئْتُمْ يَعْنِي قَوْلَهُ ‏{‏لاَ يَسْأَلُونَ النَّاسَ إِلْحَافًا‏}‏‏"‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 63
Arabic reference : Book 65, Hadith 4539

Narrated `Aisha:

When the Verses of Surat-al-Baqara regarding usury (i.e. Riba) were revealed, Allah's Messenger (ﷺ) recited them before the people and then he prohibited the trade of alcoholic liquors.

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا مُسْلِمٌ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ لَمَّا نَزَلَتِ الآيَاتُ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي الرِّبَا قَرَأَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى النَّاسِ، ثُمَّ حَرَّمَ التِّجَارَةَ فِي الْخَمْرِ‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 64
Arabic reference : Book 65, Hadith 4540

Narrated `Aisha:

When the last Verses of Surat-al-Baqara were revealed. Allah's Messenger (ﷺ) went out and recited them in the Mosque and prohibited the trade of alcoholic liquors.

حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، سَمِعْتُ أَبَا الضُّحَى، يُحَدِّثُ عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ لَمَّا أُنْزِلَتِ الآيَاتُ الأَوَاخِرُ مِنْ سُورَةِ الْبَقَرَةِ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَتَلاَهُنَّ فِي الْمَسْجِدِ، فَحَرَّمَ التِّجَارَةَ فِي الْخَمْرِ‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 65
Arabic reference : Book 65, Hadith 4541

Narrated `Aisha:

When the last Verses of Surat-al-Baqara were revealed, the Prophet (ﷺ) read them in the Mosque and prohibited the trade of alcoholic liquors.

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ لَمَّا أُنْزِلَتِ الآيَاتُ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ قَرَأَهُنَّ النَّبِيُّ صلى الله عليه وسلم فِي الْمَسْجِدِ، وَحَرَّمَ التِّجَارَةَ فِي الْخَمْرِ‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 66
Arabic reference : Book 65, Hadith 4542

Narrated `Aisha:

When the last Verses of Surat-al-Baqara were revealed, Allah's Messenger (ﷺ) stood up and recited them before us and then prohibited the trade of alcoholic liquors.

وَقَالَ لَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، وَالأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ لَمَّا أُنْزِلَتِ الآيَاتُ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَرَأَهُنَّ عَلَيْنَا، ثُمَّ حَرَّمَ التِّجَارَةَ فِي الْخَمْرِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 66
Arabic reference : Book 65, Hadith 4543

Narrated Ibn `Abbas:

The last Verse (in the Qur'an) revealed to the Prophet (ﷺ) was the Verse dealing with usury (i.e. Riba).

حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ آخِرُ آيَةٍ نَزَلَتْ عَلَى النَّبِيِّ صلى الله عليه وسلم آيَةُ الرِّبَا.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 67
Arabic reference : Book 65, Hadith 4544

Narrated Ibn `Umar:

This Verse:--"Whether you show what is in your minds or conceal it.." (2.284) was abrogated.

حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا النُّفَيْلِيُّ، حَدَّثَنَا مِسْكِينٌ، عَنْ شُعْبَةَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ مَرْوَانَ الأَصْفَرِ، عَنْ رَجُلٍ، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم وَهْوَ ابْنُ عُمَرَ أَنَّهَا قَدْ نُسِخَتْ {وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ} الآيَةَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 68
Arabic reference : Book 65, Hadith 4545

Narrated Marwan Al-Asghar:

A man from the companions of Allah's Messenger (ﷺ) who I think, was Ibn `Umar said, "The Verse:-- "Whether you show what is in your minds or conceal it...." was abrogated by the Verse following it."

حَدَّثَنِي إِسْحَاقُ، أَخْبَرَنَا رَوْحٌ، أَخْبَرَنَا شُعْبَةُ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ مَرْوَانَ الأَصْفَرِ، عَنْ رَجُلٍ، مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم ـ قَالَ أَحْسِبُهُ ابْنَ عُمَرَ ـ {إِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ} قَالَ نَسَخَتْهَا الآيَةُ الَّتِي بَعْدَهَا.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 69
Arabic reference : Book 65, Hadith 4546

Narrated `Aisha:

Allah's Messenger (ﷺ) recited the Verse:-- "It is He who has sent down to you the Book. In it are Verses that are entirely clear, they are the foundation of the Book, others not entirely clear. So as for those in whose hearts there is a deviation (from the Truth). follow thereof that is not entirely clear seeking affliction and searching for its hidden meanings; but no one knows its hidden meanings but Allah. And those who are firmly grounded in knowledge say: "We believe in it (i.e. in the Qur'an) the whole of it (i.e. its clear and unclear Verses) are from our Lord. And none receive admonition except men of understanding." (3.7) Then Allah's Messenger (ﷺ) said, "If you see those who follow thereof that is not entirely clear, then they are those whom Allah has named [as having deviation (from the Truth)] 'So beware of them."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ التُّسْتَرِيُّ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ تَلاَ رَسُولُ اللَّهِ صلى الله عليه وسلم هَذِهِ الآيَةَ {هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ} إِلَى قَوْلِهِ {أُولُو الأَلْبَابِ} قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَإِذَا رَأَيْتَ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ، فَأُولَئِكَ الَّذِينَ سَمَّى اللَّهُ، فَاحْذَرُوهُمْ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 70
Arabic reference : Book 65, Hadith 4547

Narrated Sa`id bin Al-Musaiyab:

Abu Huraira said, "The Prophet (ﷺ) said, 'No child is born but that, Satan touches it when it is born whereupon it starts crying loudly because of being touched by Satan, except Mary and her son." Abu Huraira then said, "Recite, if you wish: "And I seek Refuge with You (Allah) for her and her offspring from Satan, the outcast." (3.36)

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَا مِنْ مَوْلُودٍ يُولَدُ إِلاَّ وَالشَّيْطَانُ يَمَسُّهُ حِينَ يُولَدُ، فَيَسْتَهِلُّ صَارِخًا مِنْ مَسِّ الشَّيْطَانِ إِيَّاهُ، إِلاَّ مَرْيَمَ وَابْنَهَا ". ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ وَاقْرَءُوا إِنْ شِئْتُمْ {وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ }

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 71
Arabic reference : Book 65, Hadith 4548

Narrated Abu Wail:

`Abdullah bin Masud said, "Allah's Messenger (ﷺ) said, 'Whoever takes an oath when asked to do so, in which he may deprive a Muslim of his property unlawfully, will meet Allah Who will be angry with him.' So Allah revealed in confirmation of this statement:--"Verily! Those who Purchase a small gain at the cost of Allah's Covenant and oaths, they shall have no portion in the Hereafter..." (3.77) Then entered Al-Ash'ath bin Qais and said, "What is Abu `Abdur-Rahman narrating to you?" We replied, 'So-and-so." Al-Ash'ath said, "This Verse was revealed in my connection. I had a well in the land of my cousin (and he denied my, possessing it). On that the Prophet (ﷺ) said to me, 'Either you bring forward a proof or he (i.e. your cousin) takes an oath (to confirm his claim)' I said, 'I am sure he would take a (false) oath, O Allah's Messenger (ﷺ).' He said, 'If somebody takes an oath when asked to do so through which he may deprive a Muslim of his property (unlawfully) and he is a liar in his oath, he will meet Allah Who will be angry with him.' "

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ حَلَفَ يَمِينَ صَبْرٍ لِيَقْتَطِعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ، لَقِيَ اللَّهَ وَهْوَ عَلَيْهِ غَضْبَانُ ". فَأَنْزَلَ اللَّهُ تَصْدِيقَ ذَلِكَ {إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً أُولَئِكَ لاَ خَلاَقَ لَهُمْ فِي الآخِرَةِ} إِلَى آخِرِ الآيَةِ. قَالَ فَدَخَلَ الأَشْعَثُ بْنُ قَيْسٍ وَقَالَ مَا يُحَدِّثُكُمْ أَبُو عَبْدِ الرَّحْمَنِ قُلْنَا كَذَا وَكَذَا. قَالَ فِيَّ أُنْزِلَتْ كَانَتْ لِي بِئْرٌ فِي أَرْضِ ابْنِ عَمٍّ لِي قَالَ النَّبِيُّ صلى الله عليه وسلم " بَيِّنَتُكَ أَوْ يَمِينُهُ " فَقُلْتُ إِذًا يَحْلِفَ يَا رَسُولَ اللَّهِ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ حَلَفَ عَلَى يَمِينِ صَبْرٍ يَقْتَطِعُ بِهَا مَالَ امْرِئٍ مُسْلِمٍ وَهْوَ فِيهَا فَاجِرٌ، لَقِيَ اللَّهَ وَهْوَ عَلَيْهِ غَضْبَانُ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 72
Arabic reference : Book 65, Hadith 4549

Narrated `Abdullah bin Abu `Aufa:

A man displayed some merchandise in the market and took an oath that he had been offered a certain price for it while in fact he had not, in order to cheat a man from the Muslims. So then was revealed:-- "Verily! Those who purchase a small gain at the cost of Allah's Covenant and their oaths..."(3.77)

حَدَّثَنَا عَلِيٌّ ـ هُوَ ابْنُ أَبِي هَاشِمٍ ـ سَمِعَ هُشَيْمًا، أَخْبَرَنَا الْعَوَّامُ بْنُ حَوْشَبٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى ـ رضى الله عنهما ـ أَنَّ رَجُلاً، أَقَامَ سِلْعَةً فِي السُّوقِ فَحَلَفَ فِيهَا لَقَدْ أَعْطَى بِهَا مَا لَمْ يُعْطَهُ. لِيُوقِعَ فِيهَا رَجُلاً مِنَ الْمُسْلِمِينَ، فَنَزَلَتْ {إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً} إِلَى آخِرِ الآيَةِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 73
Arabic reference : Book 65, Hadith 4551

Narrated Ibn Abu Mulaika:

Two women were stitching shoes in a house or a room. Then one of them came out with an awl driven into her hand, and she sued the other for it. The case was brought before Ibn `Abbas, Ibn `Abbas said, "Allah's Messenger (ﷺ) said, 'If people were to be given what they claim (without proving their claim) the life and property of the nation would be lost.' Will you remind her (i.e. the defendant), of Allah and recite before her:--"Verily! Those who purchase a small gain at the cost of Allah's Covenant and their oaths..."(3.77) So they reminded her and she confessed. Ibn

`Abbas then said, "The Prophet (ﷺ) said, 'The oath is to be taken by the defendant (in the absence of any proof against him).

حَدَّثَنَا نَصْرُ بْنُ عَلِيِّ بْنِ نَصْرٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، أَنَّ امْرَأَتَيْنِ، كَانَتَا تَخْرِزَانِ فِي بَيْتٍ ـ أَوْ فِي الْحُجْرَةِ ـ فَخَرَجَتْ إِحْدَاهُمَا وَقَدْ أُنْفِذَ بِإِشْفًى فِي كَفِّهَا، فَادَّعَتْ عَلَى الأُخْرَى، فَرُفِعَ إِلَى ابْنِ عَبَّاسٍ، فَقَالَ ابْنُ عَبَّاسٍ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ لَذَهَبَ دِمَاءُ قَوْمٍ وَأَمْوَالُهُمْ ". ذَكِّرُوهَا بِاللَّهِ وَاقْرَءُوا عَلَيْهَا {إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ}. فَذَكَّرُوهَا فَاعْتَرَفَتْ، فَقَالَ ابْنُ عَبَّاسٍ قَالَ النَّبِيُّ صلى الله عليه وسلم " الْيَمِينُ عَلَى الْمُدَّعَى عَلَيْهِ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 74
Arabic reference : Book 65, Hadith 4552

Narrated Ibn `Abbas:

Abu Sufyan narrated to me personally, saying, "I set out during the Truce that had been concluded between me and Allah's Messenger (ﷺ). While I was in Sham, a letter sent by the Prophet (ﷺ) was brought to Heraclius. Dihya Al-Kalbi had brought and given it to the governor of Busra, and the latter forwarded it to Heraclius. Heraclius said, 'Is there anyone from the people of this man who claims to be a prophet?' The people replied, 'Yes.' So I along with some of Quraishi men were called and we entered upon Heraclius, and we were seated in front of him. Then he said, 'Who amongst you is the nearest relative to the man who claims to be a prophet?' So they made me sit in front of him and made my companions sit behind me. Then he called upon his translator and said (to him). 'Tell them (i.e. Abu Sufyan's companions) that I am going to ask him (i.e. Abu Sufyan) regarding that man who claims to be a prophet. So, if he tell me a lie, they should contradict him (instantly).' By Allah, had I not been afraid that my companions would consider me a liar, I would have told lies. Heraclius then said to his translator, 'Ask him: What is his (i.e. the Prophet's) family status amongst you? I said, 'He belongs to a noble family amongst us." Heraclius said, 'Was any of his ancestors a king?' I said, 'No.' He said, 'Did you ever accuse him of telling lies before his saying what he has said?' I said, 'No.' He said, 'Do the nobles follow him or the poor people?' I said, 'It is the poor who followed him.' He said, 'Is the number of his follower increasing or decreasing?' I said, 'The are increasing.' He said, 'Does anyone renounce his religion (i.e. Islam) after embracing it, being displeased with it?' I said, 'No.' He said, 'Did you fight with him?' I replied, 'Yes.' He said, 'How was your fighting with him?' I said, 'The fighting between us was undecided and victory was shared by him and us by turns. He inflicts casualties upon us and we inflict casualties upon him.' He said, 'Did he ever betray?' I said, 'No, but now we are away from him in this truce and we do not know what he will do in it" Abu Sufyan added, "By Allah, I was not able to insert in my speech a word (against him) except that. Heraclius said, 'Did anybody else (amongst you) ever claimed the same (i.e. Islam) before him? I said, 'No.' Then Heraclius told his translator to tell me (i.e. Abu Sufyan), 'I asked you about his family status amongst you, and you told me that he comes from a noble family amongst you Verily, all Apostles come from the noblest family among their people. Then I asked you whether any of his ancestors was a king, and you denied that. Thereupon I thought that had one of his fore-fathers been a king, I would have said that he (i.e. Muhammad) was seeking to rule the kingdom of his fore-fathers. Then I asked you regarding his followers, whether they were the noble or the poor among the people, and you said that they were only the poor (who follow him). In fact, such are the followers of the Apostles. Then I asked you whether you have ever accused him of telling lies before saying what he said, and your reply was in the negative. Therefore, I took for granted that a man who did not tell a lie about others, could ever tell a lie about Allah. Then I asked you whether anyone of his followers had renounced his religion (i.e. Islam) after embracing it, being displeased with it, and you denied that. And such is Faith when it mixes with the cheerfulness of the hearts. Then I asked you whether his followers were increasing or decreasing. You claimed that they were increasing. That is the way of true faith till it is complete. Then I asked you whether you had ever fought with him, and you claimed that you had fought with him and the battle between you and him was undecided and the victory was shared by you and

him in turns; he inflicted casual ties upon you and you inflicted casualties upon them. Such is the case with the Apostles; they are out to test and the final victory is for them. Then I asked you whether he had ever betrayed; you claimed that he had never betrayed. I need, Apostles never betray. Then I asked you whether anyone had said this statement before him; and you denied that. Thereupon I thought if somebody had said that statement before him, then I would have said that he was but a man copying some sayings said before him." Abu Safyan said, "Heraclius then asked me, 'What does he order you to do?' I said, 'He orders us (to offer) prayers and (to pay) Zakat and to keep good relationship with the Kith and kin and to be chaste.' Then Heraclius said, 'If whatever you have said, is true, he is really a prophet, and I knew that he (i.e. the Prophet (ﷺ)) was going to appear, but I never thought that he would be from amongst you. If I were certain that I can reach him, I would like to meet him and if I were with him, I would wash his feet; and his kingdom will expand (surely to what is under my feet.' Then Heraclius asked for the letter of Allah's Messenger (ﷺ) and read it wherein was written: "In the Name of Allah, the Most Beneficent, the Most Merciful. This letter is) from Muhammad, Apostle of Allah, to Heraclius, the sovereign of Byzantine........ Peace be upon him who follows the Right Path. Now then, I call you to embrace Islam. Embrace Islam and you will be saved (from Allah's Punishment); embrace Islam, and Allah will give you a double reward, but if you reject this, you will be responsible for the sins of all the people of your kingdom (Allah's Statement):--"O the people of the Scripture (Jews and Christians)! Come to a word common to you and us that we worship None but Allah....bear witness that we are Muslims.' (3.64) When he finished reading the letter, voices grew louder near him and there was a great hue and cry, and we were ordered to go out." Abu Sufyan added, "While coming out, I said to my companions, 'The situation of Ibn Abu Kabsha (i.e. Muhammad) has become strong; even the king of Banu Al14 Asfar is afraid of him.' So I continued to believe that Allah's Messenger (ﷺ) would be victorious, till Allah made me embrace Islam." Az-Zuhri said, "Heraclius then invited all the chiefs of the Byzantines and had them assembled in his house and said, 'O group of Byzantines! Do you wish to have a permanent success and guidance and that your kingdom should remain with you?' (Immediately after hearing that), they rushed towards the gate like onagers, but they found them closed. Heraclius then said, 'Bring them back to me.' So he called them and said, 'I just wanted to test the strength of your adherence to your religion. Now I have observed of you that which I like.' Then the people fell in prostration before him and became pleased with him." (See Hadith No. 6,Vol 1)

حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، عَنْ هِشَامٍ، عَنْ مَعْمَرٍ، . وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، قَالَ حَدَّثَنِي ابْنُ عَبَّاسٍ، قَالَ حَدَّثَنِي أَبُو سُفْيَانَ، مِنْ فِيهِ إِلَى فِيَّ قَالَ انْطَلَقْتُ فِي الْمُدَّةِ الَّتِي كَانَتْ بَيْنِي وَبَيْنَ رَسُولِ اللَّهِ صلى الله عليه وسلم ـ قَالَ ـ فَبَيْنَا أَنَا بِالشَّأْمِ إِذْ جِيءَ بِكِتَابٍ مِنَ النَّبِيِّ صلى الله عليه وسلم إِلَى هِرَقْلَ قَالَ وَكَانَ دِحْيَةُ الْكَلْبِيُّ جَاءَ بِهِ فَدَفَعَهُ إِلَى عَظِيمِ بُصْرَى، فَدَفَعَهُ عَظِيمُ بُصْرَى إِلَى ـ هِرَقْلَ ـ قَالَ فَقَالَ هِرَقْلُ هَلْ هَا هُنَا أَحَدٌ مِنْ قَوْمِ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ فَقَالُوا نَعَمْ. قَالَ فَدُعِيتُ فِي نَفَرٍ مِنْ قُرَيْشٍ فَدَخَلْنَا عَلَى هِرَقْلَ، فَأُجْلِسْنَا بَيْنَ يَدَيْهِ فَقَالَ أَيُّكُمْ أَقْرَبُ نَسَبًا مِنْ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ فَقَالَ أَبُو سُفْيَانَ فَقُلْتُ أَنَا. فَأَجْلَسُونِي بَيْنَ يَدَيْهِ، وَأَجْلَسُوا أَصْحَابِي خَلْفِي، ثُمَّ دَعَا بِتُرْجُمَانِهِ فَقَالَ قُلْ لَهُمْ إِنِّي سَائِلٌ هَذَا عَنْ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ، فَإِنْ كَذَبَنِي فَكَذِّبُوهُ. قَالَ أَبُو سُفْيَانَ وَايْمُ اللَّهِ، لَوْلاَ أَنْ يُؤْثِرُوا عَلَىَّ الْكَذِبَ لَكَذَبْتُ. ثُمَّ قَالَ لِتُرْجُمَانِهِ سَلْهُ كَيْفَ حَسَبُهُ فِيكُمْ قَالَ قُلْتُ هُوَ فِينَا ذُو حَسَبٍ. قَالَ فَهَلْ كَانَ مِنْ آبَائِهِ مَلِكٌ قَالَ قُلْتُ لاَ. قَالَ فَهَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ قُلْتُ لاَ. قَالَ أَيَتَّبِعُهُ أَشْرَافُ النَّاسِ أَمْ ضُعَفَاؤُهُمْ قَالَ قُلْتُ بَلْ ضُعَفَاؤُهُمْ. قَالَ يَزِيدُونَ أَوْ يَنْقُصُونَ قَالَ قُلْتُ لاَ بَلْ يَزِيدُونَ. قَالَ هَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ، بَعْدَ أَنْ يَدْخُلَ فِيهِ، سَخْطَةً لَهُ قَالَ قُلْتُ لاَ. قَالَ فَهَلْ قَاتَلْتُمُوهُ قَالَ قُلْتُ نَعَمْ. قَالَ فَكَيْفَ كَانَ قِتَالُكُمْ إِيَّاهُ قَالَ قُلْتُ تَكُونُ الْحَرْبُ بَيْنَنَا وَبَيْنَهُ سِجَالاً، يُصِيبُ مِنَّا وَنُصِيبُ مِنْهُ. قَالَ فَهَلْ يَغْدِرُ قَالَ قُلْتُ لاَ وَنَحْنُ مِنْهُ فِي هَذِهِ الْمُدَّةِ لاَ نَدْرِي مَا هُوَ صَانِعٌ فِيهَا. قَالَ وَاللَّهِ مَا أَمْكَنَنِي مِنْ كَلِمَةٍ أُدْخِلُ فِيهَا شَيْئًا غَيْرَ هَذِهِ. قَالَ فَهَلْ قَالَ هَذَا الْقَوْلَ أَحَدٌ قَبْلَهُ قُلْتُ لاَ. ثُمَّ قَالَ لِتُرْجُمَانِهِ قُلْ لَهُ إِنِّي سَأَلْتُكَ عَنْ حَسَبِهِ فِيكُمْ، فَزَعَمْتَ أَنَّهُ فِيكُمْ ذُو حَسَبٍ، وَكَذَلِكَ الرُّسُلُ تُبْعَثُ فِي أَحْسَابِ قَوْمِهَا، وَسَأَلْتُكَ هَلْ كَانَ فِي آبَائِهِ مَلِكٌ فَزَعَمْتَ أَنْ لاَ فَقُلْتُ لَوْ كَانَ مِنْ آبَائِهِ مَلِكٌ قُلْتُ رَجُلٌ يَطْلُبُ مُلْكَ آبَائِهِ، وَسَأَلْتُكَ عَنْ أَتْبَاعِهِ أَضُعَفَاؤُهُمْ أَمْ أَشْرَافُهُمْ فَقُلْتَ بَلْ ضُعَفَاؤُهُمْ، وَهُمْ أَتْبَاعُ الرُّسُلِ، وَسَأَلْتُكَ هَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ فَزَعَمْتَ أَنْ لاَ، فَعَرَفْتُ أَنَّهُ لَمْ يَكُنْ لِيَدَعَ الْكَذِبَ عَلَى النَّاسِ ثُمَّ يَذْهَبَ فَيَكْذِبَ عَلَى اللَّهِ،

وَسَأَلْتُكَ هَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ سَخْطَةً لَهُ فَزَعَمْتَ أَنْ لاَ، وَكَذَلِكَ الإِيمَانُ إِذَا خَالَطَ بَشَاشَةَ الْقُلُوبِ، وَسَأَلْتُكَ هَلْ يَزِيدُونَ أَمْ يَنْقُصُونَ فَزَعَمْتَ أَنَّهُمْ يَزِيدُونَ، وَكَذَلِكَ الإِيمَانُ حَتَّى يَتِمَّ، وَسَأَلْتُكَ هَلْ قَاتَلْتُمُوهُ فَزَعَمْتَ أَنَّكُمْ قَاتَلْتُمُوهُ فَتَكُونُ الْحَرْبُ بَيْنَكُمْ وَبَيْنَهُ سِجَالاً، يَنَالُ مِنْكُمْ وَتَنَالُونَ مِنْهُ، وَكَذَلِكَ الرُّسُلُ تُبْتَلَى، ثُمَّ تَكُونُ لَهُمُ الْعَاقِبَةُ، وَسَأَلْتُكَ هَلْ يَغْدِرُ فَزَعَمْتَ أَنَّهُ لاَ يَغْدِرُ، وَكَذَلِكَ الرُّسُلُ لاَ تَغْدِرُ، وَسَأَلْتُكَ هَلْ قَالَ أَحَدٌ هَذَا الْقَوْلَ قَبْلَهُ فَزَعَمْتَ أَنْ لاَ، فَقُلْتُ لَوْ كَانَ قَالَ هَذَا الْقَوْلَ أَحَدٌ قَبْلَهُ قُلْتُ رَجُلٌ ائْتَمَّ بِقَوْلٍ قِيلَ قَبْلَهُ. قَالَ ثُمَّ قَالَ بِمَ يَأْمُرُكُمْ قَالَ قُلْتُ يَأْمُرُنَا بِالصَّلاَةِ وَالزَّكَاةِ وَالصِّلَةِ وَالْعَفَافِ. قَالَ إِنْ يَكُ مَا تَقُولُ فِيهِ حَقًّا فَإِنَّهُ نَبِيٌّ، وَقَدْ كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ، وَلَمْ أَكُ أَظُنُّهُ مِنْكُمْ، وَلَوْ أَنِّي أَعْلَمُ أَنِّي أَخْلُصُ إِلَيْهِ لأَحْبَبْتُ لِقَاءَهُ، وَلَوْ كُنْتُ عِنْدَهُ لَغَسَلْتُ عَنْ قَدَمَيْهِ، وَلَيَبْلُغَنَّ مُلْكُهُ مَا تَحْتَ قَدَمَىَّ. قَالَ ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَرَأَهُ، فَإِذَا فِيهِ " بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ، إِلَى هِرَقْلَ عَظِيمِ الرُّومِ، سَلاَمٌ عَلَى مَنِ اتَّبَعَ الْهُدَى، أَمَّا بَعْدُ، فَإِنِّي أَدْعُوكَ بِدِعَايَةِ الإِسْلاَمِ، أَسْلِمْ تَسْلَمْ، وَأَسْلِمْ يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الأَرِيسِيِّينَ، وَ{يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَنْ لاَ نَعْبُدَ إِلاَّ اللَّهَ} إِلَى قَوْلِهِ {اشْهَدُوا بِأَنَّا مُسْلِمُونَ}". فَلَمَّا فَرَغَ مِنْ قِرَاءَةِ الْكِتَابِ ارْتَفَعَتِ الأَصْوَاتُ عِنْدَهُ، وَكَثُرَ اللَّغَطُ، وَأُمِرَ بِنَا فَأُخْرِجْنَا قَالَ فَقُلْتُ لأَصْحَابِي حِينَ خَرَجْنَا لَقَدْ أَمِرَ أَمْرُ ابْنِ أَبِي كَبْشَةَ، أَنَّهُ لَيَخَافُهُ مَلِكُ بَنِي الأَصْفَرِ فَمَا زِلْتُ مُوقِنًا بِأَمْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ سَيَظْهَرُ حَتَّى أَدْخَلَ اللَّهُ عَلَىَّ الإِسْلاَمَ. قَالَ الزُّهْرِيُّ فَدَعَا هِرَقْلُ عُظَمَاءَ الرُّومِ فَجَمَعَهُمْ فِي دَارٍ لَهُ فَقَالَ يَا مَعْشَرَ الرُّومِ، هَلْ لَكُمْ فِي الْفَلاَحِ وَالرَّشَدِ آخِرَ الأَبَدِ، وَأَنْ يَثْبُتَ لَكُمْ مُلْكُكُمْ قَالَ فَحَاصُوا حَيْصَةَ حُمُرِ الْوَحْشِ إِلَى الأَبْوَابِ، فَوَجَدُوهَا قَدْ غُلِقَتْ، فَقَالَ عَلَىَّ بِهِمْ. فَدَعَا بِهِمْ فَقَالَ إِنِّي إِنَّمَا اخْتَبَرْتُ شِدَّتَكُمْ عَلَى دِينِكُمْ، فَقَدْ رَأَيْتُ مِنْكُمُ الَّذِي أَحْبَبْتُ. فَسَجَدُوا لَهُ وَرَضُوا عَنْهُ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 75
Arabic reference : Book 65, Hadith 4553

Narrated Anas bin Malik:

Out of all the Ansar, living in Medina, Abu Talha had the largest number of (date palm trees) gardens, and the most beloved of his property to him was Bairuha garden which was standing opposite the Mosque (of the Prophet). Allah's Messenger (ﷺ) used to enter it and drink of its good water. When the Verse:--"By no means shall you attain righteousness unless you spend (in charity) of that which you love." (3.92) Abu Talha got up and said, "O Allah's Messenger (ﷺ), Allah says:--"By no means shall you attain righteousness unless you spend (in charity) of that which you love." (3.92) and the most beloved of my property to me is the Bairuha garden, so I give it (as a charitable gift) in Allah's Cause and hope to receive good out of it, and to have it stored for me with Allah. So, O Allah's Messenger (ﷺ)! Dispose it of (i.e. utilize it) in the way Allah orders you (to dispose it of)." Allah's Messenger (ﷺ) said, "Bravo! That is a fruitful property! That is a fruitful property! I have heard what you have said and I think that you should distribute that (garden) amongst your relatives." The Abu Talha distributed that garden amongst his relatives and his cousins.

Narrated Yahya bin Yahya:

I learnt from Malik, "..a fruitful property."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ يَقُولُ كَانَ أَبُو طَلْحَةَ أَكْثَرَ أَنْصَارِيٍّ بِالْمَدِينَةِ نَخْلاً، وَكَانَ أَحَبَّ أَمْوَالِهِ إِلَيْهِ بَيْرُحَاءِ، وَكَانَتْ مُسْتَقْبِلَةَ الْمَسْجِدِ، وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٍ، فَلَمَّا أُنْزِلَتْ {لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ} قَامَ أَبُو طَلْحَةَ فَقَالَ يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ يَقُولُ {لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ} وَإِنَّ أَحَبَّ أَمْوَالِي إِلَىَّ بَيْرُحَاءِ وَإِنَّهَا صَدَقَةٌ لِلَّهِ، أَرْجُو بِرَّهَا وَذُخْرَهَا عِنْدَ اللَّهِ، فَضَعْهَا يَا رَسُولَ اللَّهِ حَيْثُ أَرَاكَ اللَّهُ. قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بَخْ، ذَلِكَ مَالٌ رَايِحٌ، ذَلِكَ مَالٌ رَايِحٌ، وَقَدْ سَمِعْتُ مَا قُلْتَ، وَإِنِّي أَرَى أَنْ تَجْعَلَهَا فِي الأَقْرَبِينَ ". قَالَ أَبُو طَلْحَةَ أَفْعَلُ يَا رَسُولَ اللَّهِ. فَقَسَمَهَا أَبُو طَلْحَةَ فِي أَقَارِبِهِ وَبَنِي عَمِّهِ. قَالَ عَبْدُ اللَّهِ بْنُ يُوسُفَ وَرَوْحُ بْنُ عُبَادَةَ " ذَلِكَ مَالٌ رَابِحٌ ". حَدَّثَنِي يَحْيَى بْنُ يَحْيَى قَالَ قَرَأْتُ عَلَى مَالِكٍ " مَالٌ رَايِحٌ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 76
Arabic reference : Book 65, Hadith 4554

Narrated Anas:

Abu Talha distributed the garden between Hassan and Ubai, but he did not give me anything thereof although I was a nearer relative to him.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ، قَالَ حَدَّثَنِي أَبِي، عَنْ ثُمَامَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ فَجَعَلَهَا لِحَسَّانَ وَأُبَىٍّ، وَأَنَا أَقْرَبُ إِلَيْهِ، وَلَمْ يَجْعَلْ لِي مِنْهَا شَيْئًا.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 78
Arabic reference : Book 65, Hadith 4555

Narrated `Abdullah bin `Umar:

The Jews brought to the Prophet (ﷺ) a man and a woman from among them who had committed illegal sexual intercourse. The Prophet (ﷺ) said to them, "How do you usually punish the one amongst you who has committed illegal sexual intercourse?" They replied, "We blacken their faces with coal and beat them," He said, "Don't you find the order of Ar-Rajm (i.e. stoning to death) in the Torah?" They replied, "We do not find anything in it." `Abdullah bin Salam (after hearing this conversation) said to them. "You have told a lie! Bring here the Torah and recite it if you are truthful." (So the Jews brought the Torah). And the religious teacher who was teaching it to them, put his hand over the Verse of Ar- Rajm and started reading what was written above and below the place hidden with his hand, but he did not read the Verse of Ar-Rajm. `Abdullah bin Salam removed his (i.e. the teacher's) hand from the Verse of Ar-Rajm and said, "What is this?" So when the Jews saw that Verse, they said, "This is the Verse of Ar-Rajm." So the Prophet (ﷺ) ordered the two adulterers to be stoned to death, and they were stoned to death near the place where biers used to be placed near the Mosque. I saw her companion (i.e. the adulterer) bowing over her so as to protect her from the stones.

حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَبُو ضَمْرَةَ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ الْيَهُودَ، جَاءُوا إِلَى النَّبِيِّ صلى الله عليه وسلم بِرَجُلٍ مِنْهُمْ وَامْرَأَةٍ قَدْ زَنَيَا، فَقَالَ لَهُمْ " كَيْفَ تَفْعَلُونَ بِمَنْ زَنَى مِنْكُمْ ". قَالُوا نُحَمِّمُهُمَا وَنَضْرِبُهُمَا. فَقَالَ " لاَ تَجِدُونَ فِي التَّوْرَاةِ الرَّجْمَ ". فَقَالُوا لاَ نَجِدُ فِيهَا شَيْئًا. فَقَالَ لَهُمْ عَبْدُ اللَّهِ بْنُ سَلاَمٍ كَذَبْتُمْ {فَأْتُوا بِالتَّوْرَاةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ} فَوَضَعَ مِدْرَاسُهَا الَّذِي يُدَرِّسُهَا مِنْهُمْ كَفَّهُ عَلَى آيَةِ الرَّجْمِ، فَطَفِقَ يَقْرَأُ مَا دُونَ يَدِهِ وَمَا وَرَاءَهَا، وَلاَ يَقْرَأُ آيَةَ الرَّجْمِ، فَنَزَعَ يَدَهُ عَنْ آيَةِ الرَّجْمِ فَقَالَ مَا هَذِهِ فَلَمَّا رَأَوْا ذَلِكَ قَالُوا هِيَ آيَةُ الرَّجْمِ. فَأَمَرَ بِهِمَا فَرُجِمَا قَرِيبًا مِنْ حَيْثُ مَوْضِعُ الْجَنَائِزِ عِنْدَ الْمَسْجِدِ، فَرَأَيْتُ صَاحِبَهَا يَجْنَأُ عَلَيْهَا يَقِيهَا الْحِجَارَةَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 79
Arabic reference : Book 65, Hadith 4556

Narrated Abu Huraira:

The Verse:--"You (true Muslims) are the best of peoples ever raised up for mankind." means, the best of peoples for the people, as you bring them with chains on their necks till they embrace Islam.

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ سُفْيَانَ، عَنْ مَيْسَرَةَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ {كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ} قَالَ خَيْرَ النَّاسِ لِلنَّاسِ، تَأْتُونَ بِهِمْ فِي السَّلاَسِلِ فِي أَعْنَاقِهِمْ حَتَّى يَدْخُلُوا فِي الإِسْلاَمِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 80
Arabic reference : Book 65, Hadith 4557

Narrated Jabir bin `Abdullah:

The Verse:--"When two parties from among you were about to lose heart, but Allah was their Protector," (3.122) was revealed concerning us, and we were the two parties, i.e. Banu Haritha and Banu Salama, and we do not wish (that it had not been revealed) or I would not have been pleased (if it had not been revealed), for Allah says:--"...Allah was their Protector."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ قَالَ عَمْرٌو سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ يَقُولُ فِينَا نَزَلَتْ {إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلاَ وَاللَّهُ وَلِيُّهُمَا} قَالَ نَحْنُ الطَّائِفَتَانِ بَنُو حَارِثَةَ وَبَنُو سَلِمَةَ، وَمَا نُحِبُّ ـ وَقَالَ سُفْيَانُ مَرَّةً وَمَا يَسُرُّنِي ـ أَنَّهَا لَمْ تُنْزَلْ لِقَوْلِ اللَّهِ {وَاللَّهُ وَلِيُّهُمَا}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 81
Arabic reference : Book 65, Hadith 4558

Narrated Salim's father:

That he heard Allah's Messenger (ﷺ) on raising his head from the bowing in the last rak`a in the Fajr prayer, saying, "O Allah, curse such-and-such person and such-and-such person, and such-and-such person," after saying, "Allah hears him who sends his praises to Him, O our Lord, all praise is for you." So Allah revealed:--"Not for you (O Muhammad) (but for Allah) is the decision, verily they are indeed wrongdoers." (3.128)

حَدَّثَنَا حِبَّانُ بْنُ مُوسَى، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي سَالِمٌ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فِي الرَّكْعَةِ الآخِرَةِ مِنَ الْفَجْرِ يَقُولُ " اللَّهُمَّ الْعَنْ فُلاَنًا وَفُلاَنًا وَفُلاَنًا ". بَعْدَ مَا يَقُولُ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ ". فَأَنْزَلَ اللَّهُ {لَيْسَ لَكَ مِنَ الأَمْرِ شَىْءٌ} إِلَى قَوْلِهِ {فَإِنَّهُمْ ظَالِمُونَ}. رَوَاهُ إِسْحَاقُ بْنُ رَاشِدٍ عَنِ الزُّهْرِيِّ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 82
Arabic reference : Book 65, Hadith 4559

Narrated Abu Huraira:

Whenever Allah's Messenger (ﷺ) intended to invoke evil upon somebody or invoke good upon somebody, he used to invoke (Allah after bowing (in the prayer). Sometimes after saying, "Allah hears him who sends his praises to Him, all praise is for You, O our Lord," he would say, "O Allah. Save Al-Walid bin Al-Walid and Salama bin Hisham, and `Aiyash bin Abu Rabi`a. O Allah! Inflict Your Severe Torture on Mudar (tribe) and strike them with (famine) years like the years of Joseph." The Prophet (ﷺ) used to say in a loud voice, and he also used to say in some of his Fajr prayers, "O Allah! Curse soand- so and so-and-so." naming some of the Arab tribes till Allah revealed:--"Not for you (O Muhammad) (but for Allah) is the decision." (3.128)

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي، سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا أَرَادَ أَنْ يَدْعُوَ عَلَى أَحَدٍ أَوْ يَدْعُوَ لأَحَدٍ قَنَتَ بَعْدَ الرُّكُوعِ، فَرُبَّمَا قَالَ إِذَا قَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، وَسَلَمَةَ بْنَ هِشَامٍ، وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ وَاجْعَلْهَا سِنِينَ كَسِنِي يُوسُفَ ". يَجْهَرُ بِذَلِكَ وَكَانَ يَقُولُ فِي بَعْضِ صَلاَتِهِ فِي صَلاَةِ الْفَجْرِ " اللَّهُمَّ الْعَنْ فُلاَنًا وَفُلاَنًا ". لأَحْيَاءٍ مِنَ الْعَرَبِ، حَتَّى أَنْزَلَ اللَّهُ {لَيْسَ لَكَ مِنَ الأَمْرِ شَىْءٌ} الآيَةَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 83
Arabic reference : Book 65, Hadith 4560

Narrated Al-Bara bin Azib:

The Prophet (ﷺ) appointed `Abdullah bin Jubair as the commander of the infantry during the battle of Uhud. They returned defeated, and that is what is meant by:-- "And the Apostle was calling them back in the rear. None remained with the Prophet (ﷺ) then, but twelve men."

حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ ـ رضى الله عنهما ـ قَالَ جَعَلَ النَّبِيُّ صلى الله عليه وسلم عَلَى الرَّجَّالَةِ يَوْمَ أُحُدٍ عَبْدَ اللَّهِ بْنَ جُبَيْرٍ، وَأَقْبَلُوا مُنْهَزِمِينَ، فَذَاكَ إِذْ يَدْعُوهُمُ الرَّسُولُ فِي أُخْرَاهُمْ، وَلَمْ يَبْقَ مَعَ النَّبِيِّ صلى الله عليه وسلم غَيْرُ اثْنَىْ عَشَرَ رَجُلاً.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 84
Arabic reference : Book 65, Hadith 4561

Narrated Abu Talha:

Slumber overtook us during the battle of Uhud while we were in the front files. My sword would fall from my hand and I would pick it up, and again it would fall down and I would pick it up again.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ أَبُو يَعْقُوبَ، حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ، حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسٌ، أَنَّ أَبَا طَلْحَةَ، قَالَ غَشِيَنَا النُّعَاسُ وَنَحْنُ فِي مَصَافِّنَا يَوْمَ أُحُدٍ ـ قَالَ ـ فَجَعَلَ سَيْفِي يَسْقُطُ مِنْ يَدِي وَآخُذُهُ، وَيَسْقُطُ وَآخُذُهُ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 85
Arabic reference : Book 65, Hadith 4562

Narrated Ibn `Abbas:

'Allah is Sufficient for us and He Is the Best Disposer of affairs," was said by Abraham when he was thrown into the fire; and it was said by Muhammad when they (i.e. hypocrites) said, "A great army is gathering against you, therefore, fear them," but it only increased their faith and they said: "Allah is Sufficient for us, and He is the Best Disposer (of affairs, for us)." (3.173)

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ ـ أُرَاهُ قَالَ ـ حَدَّثَنَا أَبُو بَكْرٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي الضُّحَى، عَنِ ابْنِ عَبَّاسٍ، {حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ} قَالَهَا إِبْرَاهِيمُ عَلَيْهِ السَّلاَمُ حِينَ أُلْقِيَ فِي النَّارِ، وَقَالَهَا مُحَمَّدٌ صلى الله عليه وسلم حِينَ قَالُوا {إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 86
Arabic reference : Book 65, Hadith 4563

Narrated Ibn `Abbas:

The last statement of Abraham when he was thrown into the fire was:--"Allah is Sufficient for us and He is the Best Disposer (of affairs for us)." (3.173)

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي الضُّحَى، عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ آخِرَ قَوْلِ إِبْرَاهِيمَ حِينَ أُلْقِيَ فِي النَّارِ حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 87
Arabic reference : Book 65, Hadith 4564

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Anyone whom Allah has given wealth but he does not pay its Zakat, then, on the Day of Resurrection, his wealth will be presented to him in the shape of a bald-headed poisonous male snake with two poisonous glands in its mouth and it will encircle itself round his neck and bite him over his cheeks and say, "I am your wealth; I am your treasure." Then the Prophet (ﷺ) recited this Divine Verse:-- "And let not those who covetously withhold of that which Allah has bestowed upon them of His Bounty." (3.180)

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُنِيرٍ، سَمِعَ أَبَا النَّضْرِ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ ـ هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ ـ عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ آتَاهُ اللَّهُ مَالاً فَلَمْ يُؤَدِّ زَكَاتَهُ، مُثِّلَ لَهُ مَالُهُ شُجَاعًا أَقْرَعَ، لَهُ زَبِيبَتَانِ يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ، يَأْخُذُ بِلِهْزِمَتَيْهِ ـ يَعْنِي بِشِدْقَيْهِ ـ يَقُولُ أَنَا مَالُكَ أَنَا كَنْزُكَ ". ثُمَّ تَلاَ هَذِهِ الآيَةَ {وَلاَ يَحْسِبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ} إِلَى آخِرِ الآيَةِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 88
Arabic reference : Book 65, Hadith 4565

Narrated Usama bin Zaid:

Allah's Messenger (ﷺ) rode a donkey, equipped with a thick cloth-covering made in Fadak and was riding behind him. He was going to pay visit to Sa`d bin Ubada in Banu Al-Harith bin Al-Khazraj; and this incident happened before the battle of Badr. The Prophet (ﷺ) passed by a gathering in which `Abdullah bin Ubai bin Salul was present, and that was before `Abdullah bin Ubai embraced Islam. Behold in that gathering there were people of different religions: there were Muslims, pagans, idol-worshippers and Jews, and in that gathering `Abdullah bin Rawaha was also present. When a cloud of dust raised by the donkey reached that gathering, `Abdullah bin Ubai covered his nose with his garment and then said, "Do not cover us with dust." Then Allah's Messenger (ﷺ) greeted them and stopped and dismounted and invited them to Allah (i.e. to embrace Islam) and recited to them the Holy Qur'an. On that, `Abdullah bin Ubai bin Saluil said, "O man ! There is nothing better than that what you say. If it is the truth, then do not trouble us with it in our gatherings. Return to your mount (or residence) and if somebody

comes to you, relate (your tales) to him." On that `Abdullah bin Rawaha said, "Yes, O Allah's Apostle! Bring it (i.e. what you want to say) to us in our gathering, for we love that." So the Muslims, the pagans and the Jews started abusing one another till they were on the point of fighting with one another. The Prophet (ﷺ) kept on quietening them till they became quiet, whereupon the Prophet rode his animal (mount) and proceeded till he entered upon Sa`d bin Ubada. The Prophet (ﷺ) said to Sa`d, "Did you not hear what 'Abu Hub-b said?" He meant `Abdullah bin Ubai. "He said so-andso." On that Sa`d bin Ubada said, "O Allah's Messenger (ﷺ)! Excuse and forgive him, for by Him Who revealed the Book to you, Allah brought the Truth which was sent to you at the time when the people of this town (i.e. Medina) had decided unanimously to crown him and tie a turban on his head (electing him as chief). But when Allah opposed that (decision) through the Truth which Allah gave to you, he (i.e. `Abdullah bin Ubai) was grieved with jealously. and that caused him to do what you have seen." So Allah's Messenger (ﷺ) excused him, for the Prophet (ﷺ) and his companions used to forgive the pagans and the people of Scripture as Allah had ordered them, and they used to put up with their mischief with patience. Allah said: "And you shall certainly hear much that will grieve you from those who received the Scripture before you and from the pagans........'(3.186) And Allah also said:--"Many of the people of the Scripture wish if they could turn you away as disbelievers after you have believed, from selfish envy.." (2.109) So the Prophet (ﷺ) used to stick to the principle of forgiveness for them as long as Allah ordered him to do so till Allah permitted fighting them. So when Allah's Messenger (ﷺ) fought the battle of Badr and Allah killed the nobles of Quraish infidels through him, Ibn Ubai bin Salul and the pagans and idolaters who were with him, said, "This matter (i.e. Islam) has appeared (i.e. became victorious)." So they gave the pledge of allegiance (for embracing Islam) to Allah's Messenger (ﷺ) and became Muslims.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ أُسَامَةَ بْنَ زَيْدٍ ـ رضى الله عنهما ـ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَكِبَ عَلَى حِمَارٍ عَلَى قَطِيفَةٍ فَدَكِيَّةٍ، وَأَرْدَفَ أُسَامَةَ بْنَ زَيْدٍ وَرَاءَهُ، يَعُودُ سَعْدَ بْنَ عُبَادَةَ فِي بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ قَبْلَ وَقْعَةِ بَدْرٍ ـ قَالَ ـ حَتَّى مَرَّ بِمَجْلِسٍ فِيهِ عَبْدُ اللَّهِ بْنُ أُبَىٍّ، ابْنُ سَلُولَ، وَذَلِكَ قَبْلَ أَنْ يُسْلِمَ عَبْدُ اللَّهِ بْنُ أُبَىٍّ فَإِذَا فِي الْمَجْلِسِ أَخْلاَطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ عَبَدَةِ الأَوْثَانِ وَالْيَهُودِ وَالْمُسْلِمِينَ، وَفِي الْمَجْلِسِ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ، فَلَمَّا غَشِيَتِ الْمَجْلِسَ عَجَاجَةُ الدَّابَّةِ خَمَّرَ عَبْدُ اللَّهِ بْنُ أُبَىٍّ أَنْفَهُ بِرِدَائِهِ، ثُمَّ قَالَ لاَ تُغَبِّرُوا عَلَيْنَا. فَسَلَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَيْهِمْ ثُمَّ وَقَفَ فَنَزَلَ فَدَعَاهُمْ إِلَى اللَّهِ، وَقَرَأَ عَلَيْهِمُ الْقُرْآنَ، فَقَالَ عَبْدُ اللَّهِ بْنُ أُبَىٍّ ابْنُ سَلُولَ أَيُّهَا الْمَرْءُ، إِنَّهُ لاَ أَحْسَنَ مِمَّا تَقُولُ، إِنْ كَانَ حَقًّا، فَلاَ تُؤْذِينَا بِهِ فِي مَجْلِسِنَا، ارْجِعْ إِلَى رَحْلِكَ، فَمَنْ جَاءَكَ فَاقْصُصْ عَلَيْهِ. فَقَالَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ بَلَى يَا رَسُولَ اللَّهِ، فَاغْشَنَا بِهِ فِي مَجَالِسِنَا، فَإِنَّا نُحِبُّ ذَلِكَ. فَاسْتَبَّ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْيَهُودُ حَتَّى كَادُوا يَتَثَاوَرُونَ، فَلَمْ يَزَلِ النَّبِيُّ صلى الله عليه وسلم يُخَفِّضُهُمْ حَتَّى سَكَنُوا، ثُمَّ رَكِبَ النَّبِيُّ صلى الله عليه وسلم دَابَّتَهُ فَسَارَ حَتَّى دَخَلَ عَلَى سَعْدِ بْنِ عُبَادَةَ، فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " يَا سَعْدُ أَلَمْ تَسْمَعْ مَا قَالَ أَبُو حُبَابٍ ". يُرِيدُ عَبْدَ اللَّهِ بْنَ أُبَىٍّ " قَالَ كَذَا وَكَذَا ". قَالَ سَعْدُ بْنُ عُبَادَةَ يَا رَسُولَ اللَّهِ، اعْفُ عَنْهُ وَاصْفَحْ عَنْهُ، فَوَالَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ، لَقَدْ جَاءَ اللَّهُ بِالْحَقِّ الَّذِي أَنْزَلَ عَلَيْكَ، لَقَدِ اصْطَلَحَ أَهْلُ هَذِهِ الْبُحَيْرَةِ عَلَى أَنْ يُتَوِّجُوهُ فَيُعَصِّبُونَهُ بِالْعِصَابَةِ، فَلَمَّا أَبَى اللَّهُ ذَلِكَ بِالْحَقِّ الَّذِي أَعْطَاكَ اللَّهُ شَرِقَ بِذَلِكَ، فَذَلِكَ فَعَلَ بِهِ مَا رَأَيْتَ. فَعَفَا عَنْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم وَكَانَ النَّبِيُّ صلى الله عليه وسلم وَأَصْحَابُهُ يَعْفُونَ عَنِ الْمُشْرِكِينَ وَأَهْلِ الْكِتَابِ كَمَا أَمَرَهُمُ اللَّهُ، وَيَصْبِرُونَ عَلَى الأَذَى قَالَ اللَّهُ عَزَّ وَجَلَّ {وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا} الآيَةَ، وَقَالَ اللَّهُ {وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ} إِلَى آخِرِ الآيَةِ، وَكَانَ النَّبِيُّ صلى الله عليه وسلم يَتَأَوَّلُ الْعَفْوَ مَا أَمَرَهُ اللَّهُ بِهِ، حَتَّى أَذِنَ اللَّهُ فِيهِمْ، فَلَمَّا غَزَا رَسُولُ اللَّهِ صلى الله عليه وسلم بَدْرًا، فَقَتَلَ اللَّهُ بِهِ صَنَادِيدَ كُفَّارِ قُرَيْشٍ قَالَ ابْنُ أُبَىٍّ ابْنُ سَلُولَ، وَمَنْ مَعَهُ مِنَ الْمُشْرِكِينَ، وَعَبَدَةِ الأَوْثَانِ هَذَا أَمْرٌ قَدْ تَوَجَّهَ. فَبَايَعُوا الرَّسُولَ صلى الله عليه وسلم عَلَى الإِسْلاَمِ فَأَسْلَمُوا.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 89
Arabic reference : Book 65, Hadith 4566

Narrated Abu Sa`id Al-Khudri:

During the lifetime of Allah's Messenger (ﷺ), some men among the hypocrites used to remain behind him (i.e. did not accompany him) when he went out for a Ghazwa and they would be pleased to stay at home behind Allah's Messenger (ﷺ) When Allah's Messenger (ﷺ) returned (from the battle) they would put forward (false) excuses and take oaths, wishing to be praised for what they had not done. So there was revealed:-- "Think not that those who rejoice in what they have done, and love to be praised for what they have not done.." (3.188)

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ أَنَّ رِجَالاً مِنَ الْمُنَافِقِينَ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى الْغَزْوِ تَخَلَّفُوا عَنْهُ، وَفَرِحُوا بِمَقْعَدِهِمْ خِلاَفَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَإِذَا قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم اعْتَذَرُوا إِلَيْهِ وَحَلَفُوا، وَأَحَبُّوا أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا، فَنَزَلَتْ {لاَ يَحْسِبَنَّ الَّذِينَ يَفْرَحُونَ} الآيَةَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 90
Arabic reference : Book 65, Hadith 4567

Narrated Alqama bin Waqqas:

Marwan said to his gatekeeper, "Go to Ibn `Abbas, O Rafi`, and say, 'If everybody who rejoices in what he has done, and likes to be praised for what he has not done, will be punished, then all of us will be punished." Ibn `Abbas said, "What connection have you with this case? It was only that the Prophet (ﷺ) called the Jews and asked them about something, and they hid the truth and told him something else, and showed him that they deserved praise for the favor of telling him the answer to his question, and they became happy with what they had concealed. Then Ibn `Abbas recited:-- "(And remember) when Allah took a Covenant from those who were given the Scripture..and those who rejoice in what they have done and love to be praised for what they have not done.' " (3.187-188)

Humaid bin `Abdur-Rahman bin `Auf narrated that Marwan had told him (the above narration).

حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ عَنِ ابْنِ أَبِي مُلَيْكَةَ، أَنَّ عَلْقَمَةَ بْنَ وَقَّاصٍ، أَخْبَرَهُ أَنَّ مَرْوَانَ قَالَ لِبَوَّابِهِ اذْهَبْ يَا رَافِعُ إِلَى ابْنِ عَبَّاسٍ فَقُلْ لَئِنْ كَانَ كُلُّ امْرِئٍ فَرِحَ بِمَا أُوتِيَ، وَأَحَبَّ أَنْ يُحْمَدَ بِمَا لَمْ يَفْعَلْ، مُعَذَّبًا، لَنُعَذَّبَنَّ أَجْمَعُونَ. فَقَالَ ابْنُ عَبَّاسٍ وَمَا لَكُمْ وَلِهَذِهِ إِنَّمَا دَعَا النَّبِيُّ صلى الله عليه وسلم يَهُودَ فَسَأَلَهُمْ عَنْ شَىْءٍ، فَكَتَمُوهُ إِيَّاهُ، وَأَخْبَرُوهُ بِغَيْرِهِ، فَأَرَوْهُ أَنْ قَدِ اسْتَحْمَدُوا إِلَيْهِ بِمَا أَخْبَرُوهُ عَنْهُ فِيمَا سَأَلَهُمْ، وَفَرِحُوا بِمَا أُوتُوا مِنْ كِتْمَانِهِمْ، ثُمَّ قَرَأَ ابْنُ عَبَّاسٍ {وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ} كَذَلِكَ حَتَّى قَوْلِهِ {يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا}. تَابَعَهُ عَبْدُ الرَّزَّاقِ عَنِ ابْنِ جُرَيْجٍ.

حَدَّثَنَا ابْنُ مُقَاتِلٍ، أَخْبَرَنَا الْحَجَّاجُ، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّهُ أَخْبَرَهُ أَنَّ مَرْوَانَ بِهَذَا.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 91
Arabic reference : Book 65, Hadith 4568

Narrated Ibn `Abbas:

I stayed overnight in the house of my aunt Maimuna. Allah's Messenger (ﷺ) talked with his wife for a while and then went to bed. When it was the last third of the night, he got up and looked towards the sky and said: "Verily! In the creation of the Heavens and the Earth and in the alteration of night and day, there are indeed signs for men of understanding." (3.190) Then he stood up, performed ablution, brushed his teeth with a Siwak, and then prayed eleven rak`at. Then Bilal pronounced the Adhan (i.e. call for the Fajr prayer). The Prophet (ﷺ) then offered two rak`at (Sunna) prayer and went out (to the Mosque) and offered the (compulsory congregational) Fajr prayer.

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ أَخْبَرَنِي شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ، فَتَحَدَّثَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَعَ أَهْلِهِ سَاعَةً ثُمَّ رَقَدَ، فَلَمَّا كَانَ ثُلُثُ اللَّيْلِ الآخِرُ قَعَدَ فَنَظَرَ إِلَى السَّمَاءِ فَقَالَ {إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالأَرْضِ وَاخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لأُولِي الأَلْبَابِ}، ثُمَّ قَامَ فَتَوَضَّأَ وَاسْتَنَّ، فَصَلَّى إِحْدَى عَشْرَةَ رَكْعَةً، ثُمَّ أَذَّنَ بِلاَلٌ فَصَلَّى رَكْعَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 93
Arabic reference : Book 65, Hadith 4569

Narrated Ibn `Abbas:

(One night) I stayed overnight in the house of my aunt Maimuna, and said to myself, "I will watch the prayer of Allah's Messenger (ﷺ) " My aunt placed a cushion for Allah's Messenger (ﷺ) and he slept on it in its length-wise direction and (woke-up) rubbing the traces of sleep off his face and then he recited the last ten Verses of Surat-al-`Imran till he finished it. Then he went to a hanging water skin and took it, performed the ablution and then stood up to offer the prayer. I got up and did the same as he had done, and stood beside him. He put his hand on my head and held me by the ear and twisted it. He offered two rak`at, then two rak`at, then two rak`at, then two rak`at, then two rak`at, then two rak`at, and finally the witr (i.e. one rak`a) prayer.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ فَقُلْتُ لأَنْظُرَنَّ إِلَى صَلاَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَطُرِحَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم وِسَادَةٌ، فَنَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي طُولِهَا، فَجَعَلَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ، ثُمَّ قَرَأَ الآيَاتِ الْعَشْرَ الأَوَاخِرَ مِنْ آلِ عِمْرَانَ حَتَّى خَتَمَ، ثُمَّ أَتَى شَنًّا مُعَلَّقًا، فَأَخَذَهُ فَتَوَضَّأَ، ثُمَّ قَامَ يُصَلِّي، فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ ثُمَّ جِئْتُ فَقُمْتُ إِلَى جَنْبِهِ، فَوَضَعَ يَدَهُ عَلَى رَأْسِي، ثُمَّ أَخَذَ بِأُذُنِي، فَجَعَلَ يَفْتِلُهَا، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ أَوْتَرَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 94
Arabic reference : Book 65, Hadith 4570

Narrated `Abdullah bin `Abbas:

That once he stayed overnight (in the house) of his aunt Maimuna. the wife of the Prophet. He added: I lay on the cushion transversely and Allah's Messenger (ﷺ) lay along with his wife in the lengthwise direction of the pillow. Allah's Messenger (ﷺ) slept till the middle of the night, either a bit before or a bit after it, and then woke up rubbing the traces of sleep off his face with his hands and then he recited the last ten Verses of Surat-al-`Imran, got up and went to a hanging water skin. He then performed the ablution from it, and it was perfect ablution, and then stood up to offer the prayer. I too did the same as he had done, and then went to stand beside him. Allah's Messenger (ﷺ) put his right hand on my head and held and twisted my right ear. He then offered two rak`at, then two rak`at, then two rak`at, then two rak`at, then two rak`at. then two rak`at, and finally one rak`a, the witr. Then he lay down again till the Muadhdhin (i.e. the call-maker) came to him, whereupon he got up and offered a light two-rak`at prayer, and went out (to the Mosque) and offered the (compulsory congregational) Fajr prayer.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مَعْنُ بْنُ عِيسَى، حَدَّثَنَا مَالِكٌ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّهُ، بَاتَ عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم وَهْىَ خَالَتُهُ قَالَ فَاضْطَجَعْتُ فِي عَرْضِ الْوِسَادَةِ، وَاضْطَجَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَهْلُهُ فِي طُولِهَا، فَنَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى انْتَصَفَ اللَّيْلُ، أَوْ قَبْلَهُ بِقَلِيلٍ، أَوْ بَعْدَهُ بِقَلِيلٍ، ثُمَّ اسْتَيْقَظَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَجَعَلَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدَيْهِ، ثُمَّ قَرَأَ الْعَشْرَ الآيَاتِ الْخَوَاتِمَ مِنْ سُورَةِ آلِ عِمْرَانَ، ثُمَّ قَامَ إِلَى شَنٍّ مُعَلَّقَةٍ فَتَوَضَّأَ مِنْهَا، فَأَحْسَنَ وُضُوءَهُ، ثُمَّ قَامَ يُصَلِّي، فَصَنَعْتُ مِثْلَ مَا صَنَعَ، ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ، فَوَضَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَهُ الْيُمْنَى عَلَى رَأْسِي، وَأَخَذَ بِأُذُنِي بِيَدِهِ الْيُمْنَى يَفْتِلُهَا، فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ حَتَّى جَاءَهُ الْمُؤَذِّنُ، فَقَامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 95
Arabic reference : Book 65, Hadith 4571

Narrated Ibn `Abbas:

That once he stayed overnight in the house of his aunt, the wife of the Prophet. He added: I lay on the cushion transversely while Allah's Messenger (ﷺ) lay along with his wife in the lengthwise direction of cushion. Allah's

Messenger (ﷺ) slept till the middle of the night, either a bit before or a bit after it, and then woke up rubbing the traces of sleep off his face with his hands, and then recited the last ten Verses of Suratal-`Imran. Then he got up and went to a hanging water skin, performed ablution from it ---- and performed it perfectly. Then he stood up to perform the prayer. I also did the same as he had done and then went to stand beside him. Allah's Messenger (ﷺ) put his right hand on my head and held and twisted my right ear. He then offered two rak`at, then two rak`at then two rak`at, then two then two rak`at, then two rak`at, and finally, one rak`a witr. Then lay down again till the Muadhdhin (i.e. the call-maker) came to him, whereupon he got up and offered a light two rak`at prayer and went out (to the Mosque) and offered the (compulsory congregational) Fajr prayer.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ أَنَّ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ أَخْبَرَهُ أَنَّهُ، بَاتَ عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم وَهْىَ خَالَتُهُ قَالَ فَاضْطَجَعْتُ فِي عَرْضِ الْوِسَادَةِ، وَاضْطَجَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَهْلُهُ فِي طُولِهَا، فَنَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى إِذَا انْتَصَفَ اللَّيْلُ، أَوْ قَبْلَهُ بِقَلِيلٍ، أَوْ بَعْدَهُ بِقَلِيلٍ، اسْتَيْقَظَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَجَلَسَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ، ثُمَّ قَرَأَ الْعَشْرَ الآيَاتِ الْخَوَاتِمَ مِنْ سُورَةِ آلِ عِمْرَانَ، ثُمَّ قَامَ إِلَى شَنٍّ مُعَلَّقَةٍ فَتَوَضَّأَ مِنْهَا، فَأَحْسَنَ وُضُوءَهُ، ثُمَّ قَامَ يُصَلِّي. قَالَ ابْنُ عَبَّاسٍ فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ، ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ، فَوَضَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَهُ الْيُمْنَى عَلَى رَأْسِي، وَأَخَذَ بِأُذُنِي الْيُمْنَي يَفْتِلُهَا، فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ أَوْتَرَ ثُمَّ، اضْطَجَعَ حَتَّى جَاءَهُ الْمُؤَذِّنُ، فَقَامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 96
Arabic reference : Book 65, Hadith 4572

Narrated Aisha:

There was an orphan (girl) under the care of a man. He married her and she owned a date palm (garden). He married her just because of that and not because he loved her. So the Divine Verse came regarding his case: "If you fear that you shall not be able to deal justly with the orphan girls..." (4.3) The sub-narrator added: I think he (i.e. another sub-narrator) said, "That orphan girl was his partner in that datepalm (garden) and in his property."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ رَجُلاً، كَانَتْ لَهُ يَتِيمَةٌ فَنَكَحَهَا، وَكَانَ لَهَا عَذْقٌ، وَكَانَ يُمْسِكُهَا عَلَيْهِ، وَلَمْ يَكُنْ لَهَا مِنْ نَفْسِهِ شَىْءٌ فَنَزَلَتْ فِيهِ {وَإِنْ خِفْتُمْ أَنْ لاَ تُقْسِطُوا فِي الْيَتَامَى} أَحْسِبُهُ قَالَ كَانَتْ شَرِيكَتَهُ فِي ذَلِكَ الْعَذْقِ وَفِي مَالِهِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 97
Arabic reference : Book 65, Hadith 4573

Narrated `Urwa bin Az-Zubair:

That he asked `Aisha regarding the Statement of Allah: "If you fear that you shall not be able to deal justly with the orphan girls..." (4.3) She said, "O son of my sister! An Orphan girl used to be under the care of a guardian with whom she shared property. Her guardian, being attracted by her wealth and beauty, would intend to marry her without giving her a just Mahr, i.e. the same Mahr as any other person might give her (in case he married her). So such guardians were forbidden to do that unless they did justice to their female wards and gave them the highest Mahr their peers might get. They were ordered (by Allah, to marry women of their choice other than those orphan girls." `Aisha added," The people asked Allah's Messenger (ﷺ) his instructions after the revelation of this Divine Verse whereupon Allah revealed: "They ask your instruction regarding women " (4.127) `Aisha further said, "And the Statement of Allah: "And yet whom you desire to marry." (4.127) as anyone of you refrains from marrying an orphan girl (under his guardianship) when she is lacking in property and beauty." `Aisha added, "So they were forbidden to marry those orphan girls for whose wealth and beauty they had a desire unless with justice, and that was because they would refrain from marrying them if they were lacking in property and beauty."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّهُ سَأَلَ عَائِشَةَ عَنْ قَوْلِ اللَّهِ، تَعَالَى {وَإِنْ خِفْتُمْ أَنْ لاَ تُقْسِطُوا فِي الْيَتَامَى}. فَقَالَتْ يَا ابْنَ أُخْتِي، هَذِهِ الْيَتِيمَةُ تَكُونُ فِي حَجْرِ وَلِيِّهَا، تَشْرَكُهُ فِي مَالِهِ وَيُعْجِبُهُ مَالُهَا وَجَمَالُهَا، فَيُرِيدُ وَلِيُّهَا أَنْ يَتَزَوَّجَهَا، بِغَيْرِ أَنْ يُقْسِطَ فِي صَدَاقِهَا، فَيُعْطِيَهَا مِثْلَ مَا يُعْطِيهَا غَيْرُهُ، فَنُهُوا عَنْ أَنْ يَنْكِحُوهُنَّ، إِلاَّ أَنْ يُقْسِطُوا لَهُنَّ، وَيَبْلُغُوا لَهُنَّ أَعْلَى سُنَّتِهِنَّ فِي الصَّدَاقِ، فَأُمِرُوا أَنْ يَنْكِحُوا مَا طَابَ لَهُمْ مِنَ النِّسَاءِ سِوَاهُنَّ. قَالَ عُرْوَةُ قَالَتْ عَائِشَةُ وَإِنَّ النَّاسَ اسْتَفْتَوْا رَسُولَ اللَّهِ صلى الله عليه وسلم بَعْدَ هَذِهِ الآيَةِ فَأَنْزَلَ اللَّهُ {وَيَسْتَفْتُونَكَ فِي النِّسَاءِ} قَالَتْ عَائِشَةُ وَقَوْلُ اللَّهِ تَعَالَى فِي آيَةٍ أُخْرَى {وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ} رَغْبَةُ أَحَدِكُمْ عَنْ يَتِيمَتِهِ حِينَ تَكُونُ قَلِيلَةَ الْمَالِ وَالْجَمَالِ قَالَتْ فَنُهُوا أَنْ يَنْكِحُوا عَنْ مَنْ رَغِبُوا فِي مَالِهِ وَجَمَالِهِ فِي يَتَامَى النِّسَاءِ، إِلاَّ بِالْقِسْطِ، مِنْ أَجْلِ رَغْبَتِهِمْ عَنْهُنَّ إِذَا كُنَّ قَلِيلاَتِ الْمَالِ وَالْجَمَالِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 98
Arabic reference : Book 65, Hadith 4574

Narrated Aisha:

regarding the Statement of Allah: "And whoever amongst the guardian is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his work). This Verse was revealed regarding the orphan's property. If the guardian is poor, he can take from the property of the orphan, what is just and reasonable according to his work and the time he spends on managing it.

حَدَّثَنِي إِسْحَاقُ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ فِي قَوْلِهِ تَعَالَى {وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ} أَنَّهَا نَزَلَتْ فِي مَالِ الْيَتِيمِ إِذَا كَانَ فَقِيرًا، أَنَّهُ يَأْكُلُ مِنْهُ مَكَانَ قِيَامِهِ عَلَيْهِ، بِمَعْرُوفٍ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 99
Arabic reference : Book 65, Hadith 4575

Narrated Ikrama:

Ibn `Abbas said (regarding the verse), "And when the relatives and the orphans and the poor are present at the time of division, "this verse and its order is valid and not abrogated."

حَدَّثَنَا أَحْمَدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عُبَيْدُ اللَّهِ الأَشْجَعِيُّ، عَنْ سُفْيَانَ، عَنِ الشَّيْبَانِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ {وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينُ} قَالَ هِيَ مُحْكَمَةٌ وَلَيْسَتْ بِمَنْسُوخَةٍ. تَابَعَهُ سَعِيدٌ عَنِ ابْنِ عَبَّاسٍ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 100
Arabic reference : Book 65, Hadith 4576

Narrated Jabir:

The Prophet (ﷺ) and Abu Bakr came on foot to pay me a visit (during my illness) at Banu Salama's (dwellings). The Prophet (ﷺ) found me unconscious, so he asked for water and performed the ablution from it and sprinkled some water over it. I came to my senses and said, "O Allah's Messenger (ﷺ)! What do you order me to do as regards my wealth?" So there was revealed:-- "Allah commands you as regards your children's (inheritance):" (4.11)

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، حَدَّثَنَا هِشَامٌ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ أَخْبَرَنِي ابْنُ مُنْكَدِرٍ، عَنْ جَابِرٍ ـ رضى الله عنه ـ قَالَ عَادَنِي النَّبِيُّ صلى الله عليه وسلم وَأَبُو بَكْرٍ فِي بَنِي سَلِمَةَ مَاشِيَيْنِ فَوَجَدَنِي النَّبِيُّ صلى الله عليه وسلم لاَ أَعْقِلُ، فَدَعَا بِمَاءٍ فَتَوَضَّأَ مِنْهُ، ثُمَّ رَشَّ عَلَىَّ، فَأَفَقْتُ فَقُلْتُ مَا تَأْمُرُنِي أَنْ أَصْنَعَ فِي مَالِي يَا رَسُولَ اللَّهِ فَنَزَلَتْ {يُوصِيكُمُ اللَّهُ فِي أَوْلاَدِكُمْ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 101
Arabic reference : Book 65, Hadith 4577

Narrated Ibn `Abbas:

(In the Pre-Islamic Period) the children used to inherit all the property but the parents used to inherit only through a will. So Allah cancelled that which He liked to cancel and put decreed that the share of a son was to be twice the share of a daughter, and for the parents one-sixth for each one of them, or one third, and for the wife one-eighth or one-fourth, and for the husband one-half, or one-fourth.

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ وَرْقَاءَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَانَ الْمَالُ لِلْوَلَدِ، وَكَانَتِ الْوَصِيَّةُ لِلْوَالِدَيْنِ، فَنَسَخَ اللَّهُ مِنْ ذَلِكَ مَا أَحَبَّ، فَجَعَلَ لِلذَّكَرِ مِثْلَ حَظِّ الأُنْثَيَيْنِ، وَجَعَلَ لِلأَبَوَيْنِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسَ وَالثُّلُثَ، وَجَعَلَ لِلْمَرْأَةِ الثُّمُنَ وَالرُّبُعَ، وَلِلزَّوْجِ الشَّطْرَ وَالرُّبُعَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 102
Arabic reference : Book 65, Hadith 4578

Narrated Ibn `Abbas:

regarding the Divine Verse: "O you who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness that you may take back part of the (Mahr) dower you have given them." (4.19) (Before this revelation) if a man died, his relatives used to have the right to inherit his wife, and one of them could marry her if he would, or they would give her in marriage if they wished, or, if they wished, they would not give her in marriage at all, and they would be more entitled to dispose her, than her own relatives. So the above Verse was revealed in this connection.

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، حَدَّثَنَا الشَّيْبَانِيُّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ‏.‏ قَالَ الشَّيْبَانِيُّ وَذَكَرَهُ أَبُو الْحَسَنِ السُّوَائِيُّ وَلاَ أَظُنُّهُ ذَكَرَهُ إِلاَّ عَنِ ابْنِ عَبَّاسٍ، ‏{‏يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا وَلاَ تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ‏}‏ قَالَ كَانُوا إِذَا مَاتَ الرَّجُلُ كَانَ أَوْلِيَاؤُهُ أَحَقَّ بِامْرَأَتِهِ، إِنْ شَاءَ بَعْضُهُمْ تَزَوَّجَهَا، وَإِنْ شَاءُوا زَوَّجُوهَا، وَإِنْ شَاءُوا لَمْ يُزَوِّجُوهَا، فَهُمْ أَحَقُّ بِهَا مِنْ أَهْلِهَا، فَنَزَلَتْ هَذِهِ الآيَةُ فِي ذَلِكَ‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 103
Arabic reference : Book 65, Hadith 4579

Narrated Ibn `Abbas:

Regarding the Verse: "To everyone, We have appointed heirs." (4.33) 'Mawali' means heirs. And regarding:-- "And those to whom your right hands have pledged." When the Emigrants came to Medina, an Emigrant used to be the heir of an Ansari with the exclusion of the latter's relatives, and that was because of the bond of brotherhood which the Prophet (ﷺ) had established between them (i.e. the Emigrants and the Ansar). So when the Verses:-- "To everyone We have appointed heirs." was revealed, (the inheritance through bond of brotherhood) was cancelled. Ibn `Abbas then said: "And those to whom your right hands have pledged." is concerned with the covenant of helping and advising each other. So allies are no longer to be the heir of each other, but they can bequeath each other some of their property by means of a will.

حَدَّثَنِي الصَّلْتُ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ إِدْرِيسَ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ ‏{‏وَلِكُلٍّ جَعَلْنَا مَوَالِيَ‏}‏ قَالَ وَرَثَةً‏.‏ ‏{‏وَالَّذِينَ عَاقَدَتْ أَيْمَانُكُمْ‏}‏ كَانَ الْمُهَاجِرُونَ لَمَّا قَدِمُوا الْمَدِينَةَ يَرِثُ الْمُهَاجِرُ الأَنْصَارِيَّ دُونَ ذَوِي رَحِمِهِ لِلأُخُوَّةِ الَّتِي آخَى النَّبِيُّ صلى الله عليه وسلم بَيْنَهُمْ فَلَمَّا نَزَلَتْ ‏{‏وَلِكُلٍّ جَعَلْنَا مَوَالِيَ‏}‏ نُسِخَتْ، ثُمَّ قَالَ ‏{‏وَالَّذِينَ عَاقَدَتْ أَيْمَانُكُمْ‏}‏ مِنَ النَّصْرِ، وَالرِّفَادَةِ وَالنَّصِيحَةِ، وَقَدْ ذَهَبَ الْمِيرَاثُ وَيُوصِي لَهُ‏.‏ سَمِعَ أَبُو أُسَامَةَ إِدْرِيسَ، وَسَمِعَ إِدْرِيسُ طَلْحَةَ‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 104
Arabic reference : Book 65, Hadith 4580

Narrated Abu Sa`id Al-Khudri:

During the lifetime of the Prophet (ﷺ) some people said, : O Allah's Messenger (ﷺ)! Shall we see our Lord on the Day of Resurrection?" The Prophet (ﷺ) said, "Yes; do you have any difficulty in seeing the sun at midday when it is bright and there is no cloud in the sky?" They replied, "No." He said, "Do you have any difficulty in seeing the moon on a full moon night when it is bright and there is no cloud in the sky?" They replied, "No." The Prophet (ﷺ) said, "(Similarly) you will have no difficulty in seeing Allah on the Day of Resurrection as you have no difficulty in seeing either of them. On the Day of Resurrection, a call-maker will announce, "Let every nation follow that which they used to worship." Then none of those who used to worship anything other than Allah like idols and other deities

but will fall in Hell (Fire), till there will remain none but those who used to worship Allah, both those who were obedient (i.e. good) and those who were disobedient (i.e. bad) and the remaining party of the people of the Scripture. Then the Jews will be called upon and it will be said to them, 'Who do you use to worship?' They will say, 'We used to worship Ezra, the son of Allah.' It will be said to them, 'You are liars, for Allah has never taken anyone as a wife or a son. What do you want now?' They will say, 'O our Lord! We are thirsty, so give us something to drink.' They will be directed and addressed thus, 'Will you drink,' whereupon they will be gathered unto Hell (Fire) which will look like a mirage whose different sides will be destroying each other. Then they will fall into the Fire. Afterwards the Christians will be called upon and it will be said to them, 'Who do you use to worship?' They will say, 'We used to worship Jesus, the son of Allah.' It will be said to them, 'You are liars, for Allah has never taken anyone as a wife or a son,' Then it will be said to them, 'What do you want?' They will say what the former people have said. Then, when there remain (in the gathering) none but those who used to worship Allah (Alone, the real Lord of the Worlds) whether they were obedient or disobedient. Then (Allah) the Lord of the worlds will come to them in a shape nearest to the picture they had in their minds about Him. It will be said, 'What are you waiting for?' Every nation have followed what they used to worship.' They will reply, 'We left the people in the world when we were in great need of them and we did not take them as friends. Now we are waiting for our Lord Whom we used to worship.' Allah will say, 'I am your Lord.' They will say twice or thrice, 'We do not worship any besides Allah.' "

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ، حَدَّثَنَا أَبُو عُمَرَ، حَفْصُ بْنُ مَيْسَرَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ أَنَّ أُنَاسًا فِي زَمَنِ النَّبِيِّ صلى الله عليه وسلم قَالُوا يَا رَسُولَ اللَّهِ، هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ قَالَ النَّبِيُّ صلى الله عليه وسلم " نَعَمْ، هَلْ تُضَارُّونَ فِي رُؤْيَةِ الشَّمْسِ بِالظَّهِيرَةِ، ضَوْءٌ لَيْسَ فِيهَا سَحَابٌ ". قَالُوا لاَ. قَالَ " وَهَلْ تُضَارُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، ضَوْءٌ لَيْسَ فِيهَا سَحَابٌ ". قَالُوا لاَ. قَالَ النَّبِيُّ صلى الله عليه وسلم " مَا تُضَارُّونَ فِي رُؤْيَةِ اللَّهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ، إِلاَّ كَمَا تُضَارُّونَ فِي رُؤْيَةِ أَحَدِهِمَا، إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَذَّنَ مُؤَذِّنٌ تَتْبَعُ كُلُّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ. فَلاَ يَبْقَى مَنْ كَانَ يَعْبُدُ غَيْرَ اللَّهِ مِنَ الأَصْنَامِ وَالأَنْصَابِ إِلاَّ يَتَسَاقَطُونَ فِي النَّارِ، حَتَّى إِذَا لَمْ يَبْقَ إِلاَّ مَنْ كَانَ يَعْبُدُ اللَّهَ، بَرٌّ أَوْ فَاجِرٌ وَغُبَّرَاتُ أَهْلِ الْكِتَابِ، فَيُدْعَى الْيَهُودُ فَيُقَالُ لَهُمْ مَنْ كُنْتُمْ تَعْبُدُونَ قَالُوا كُنَّا نَعْبُدُ عُزَيْرَ ابْنَ اللَّهِ. فَيُقَالُ لَهُمْ كَذَبْتُمْ، مَا اتَّخَذَ اللَّهُ مِنْ صَاحِبَةٍ وَلاَ وَلَدٍ، فَمَاذَا تَبْغُونَ فَقَالُوا عَطِشْنَا رَبَّنَا فَاسْقِنَا. فَيُشَارُ أَلاَ تَرِدُونَ، فَيُحْشَرُونَ إِلَى النَّارِ كَأَنَّهَا سَرَابٌ، يَحْطِمُ بَعْضُهَا بَعْضًا فَيَتَسَاقَطُونَ فِي النَّارِ، ثُمَّ يُدْعَى النَّصَارَى، فَيُقَالُ لَهُمْ مَنْ كُنْتُمْ تَعْبُدُونَ قَالُوا كُنَّا نَعْبُدُ الْمَسِيحَ ابْنَ اللَّهِ. فَيُقَالُ لَهُمْ كَذَبْتُمْ، مَا اتَّخَذَ اللَّهُ مِنْ صَاحِبَةٍ وَلاَ وَلَدٍ. فَيُقَالُ لَهُمْ مَاذَا تَبْغُونَ فَكَذَلِكَ مِثْلَ الأَوَّلِ، حَتَّى إِذَا لَمْ يَبْقَ إِلاَّ مَنْ كَانَ يَعْبُدُ اللَّهَ مِنْ بَرٍّ أَوْ فَاجِرٍ، أَتَاهُمْ رَبُّ الْعَالَمِينَ فِي أَدْنَى صُورَةٍ مِنَ الَّتِي رَأَوْهُ فِيهَا، فَيُقَالُ مَاذَا تَنْتَظِرُونَ تَتْبَعُ كُلُّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ. قَالُوا فَارَقْنَا النَّاسَ فِي الدُّنْيَا عَلَى أَفْقَرِ مَا كُنَّا إِلَيْهِمْ، وَلَمْ نُصَاحِبْهُمْ، وَنَحْنُ نَنْتَظِرُ رَبَّنَا الَّذِي كُنَّا نَعْبُدُ. فَيَقُولُ أَنَا رَبُّكُمْ، فَيَقُولُونَ لاَ نُشْرِكُ بِاللَّهِ شَيْئًا. مَرَّتَيْنِ أَوْ ثَلاَثًا ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 105
Arabic reference : Book 65, Hadith 4581

Narrated `Abdullah bin Masud:

Allah's Messenger (ﷺ) said to me, "Recite (of the Qur'an) for me," I said, "Shall I recite it to you although it had been revealed to you?" He said, "I like to hear (the Qur'an) from others." So I recited Surat-an- Nisa' till I reached: "How (will it be) then when We bring from each nation a witness, and We bring you (O Muhammad) as a witness against these people?" (4.41) Then he said, "Stop!" And behold, his eyes were overflowing with tears."

حَدَّثَنَا صَدَقَةُ، أَخْبَرَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ يَحْيَى بَعْضُ الْحَدِيثِ عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ قَالَ لِي النَّبِيُّ صلى الله عليه وسلم " اقْرَأْ عَلَىَّ ". قُلْتُ آقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ قَالَ " فَإِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي ". فَقَرَأْتُ عَلَيْهِ سُورَةَ النِّسَاءِ حَتَّى بَلَغْتُ {فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلاَءِ شَهِيدًا} قَالَ " أَمْسِكْ ". فَإِذَا عَيْنَاهُ تَذْرِفَانِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 106
Arabic reference : Book 65, Hadith 4582

Narrated `Aisha:

The necklace of Asma' was lost, so the Prophet (ﷺ) sent some men to look for it. The time for the prayer became due and they had not performed ablution and could not find water, so they offered the prayer without ablution. Then Allah revealed (the Verse of Tayammum).

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ هَلَكَتْ قِلاَدَةٌ لأَسْمَاءَ فَبَعَثَ النَّبِيُّ صلى الله عليه وسلم فِي طَلَبِهَا، رِجَالاً فَحَضَرَتِ الصَّلاَةُ وَلَيْسُوا عَلَى وُضُوءٍ. وَلَمْ يَجِدُوا مَاءً، فَصَلَّوْا وَهُمْ عَلَى غَيْرِ وُضُوءٍ، فَأَنْزَلَ اللَّهُ. يَعْنِي آيَةَ التَّيَمُّمِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 107
Arabic reference : Book 65, Hadith 4583

Narrated Ibn `Abbas:

The Verse: "Obey Allah and Obey the Apostle and those of you (Muslims) who are in authority." (4.59) was revealed in connection with `Abdullah bin Hudhafa bin Qais bin `Adi' when the Prophet (ﷺ) appointed him as the commander of a Sariyya (army detachment).

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ يَعْلَى بْنِ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ {أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الأَمْرِ مِنْكُمْ}. قَالَ نَزَلَتْ فِي عَبْدِ اللَّهِ بْنِ حُذَافَةَ بْنِ قَيْسِ بْنِ عَدِيٍّ، إِذْ بَعَثَهُ النَّبِيُّ صلى الله عليه وسلم فِي سَرِيَّةٍ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 108
Arabic reference : Book 65, Hadith 4584

Narrated `Urwa:

Az-Zubair quarrelled with a man from the Ansar because of a natural mountainous stream at Al-Harra. The Prophet (ﷺ) said "O Zubair! Irrigate (your lands and the let the water flow to your neighbor The Ansar said, "O Allah's Messenger (ﷺ) (This is because) he (Zubair) is your cousin?" At that, the Prophet's face became red (with anger) and he said "O Zubair! Irrigate (your land) and then withhold the water till it fills the land up to the walls and then let it flow to your neighbor." So the Prophet (ﷺ) enabled Az- Zubair to take his full right after the Ansari provoked his anger. The Prophet (ﷺ) had previously given a order that was in favor of both of them Az-Zubair said, "I don't think but the Verse was revealed in this connection: "But no, by your Lord, they can have no faith, until they make you judge in all disputes between them." (4.6)

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، قَالَ خَاصَمَ الزُّبَيْرُ رَجُلاً مِنَ الأَنْصَارِ فِي شَرِيجٍ مِنَ الْحَرَّةِ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اسْقِ يَا زُبَيْرُ ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ ". فَقَالَ الأَنْصَارِيُّ يَا رَسُولَ اللَّهِ أَنْ كَانَ ابْنَ عَمَّتِكَ فَتَلَوَّنَ وَجْهُهُ ثُمَّ قَالَ " اسْقِ يَا زُبَيْرُ ثُمَّ احْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ، ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ ". وَاسْتَوْعَى النَّبِيُّ صلى الله عليه وسلم لِلزُّبَيْرِ حَقَّهُ فِي صَرِيحِ الْحُكْمِ حِينَ أَحْفَظَهُ الأَنْصَارِيُّ، كَانَ أَشَارَ عَلَيْهِمَا بِأَمْرٍ لَهُمَا فِيهِ سَعَةٌ. قَالَ الزُّبَيْرُ فَمَا أَحْسِبُ هَذِهِ الآيَاتِ إِلاَّ نَزَلَتْ فِي ذَلِكَ {فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 109
Arabic reference : Book 65, Hadith 4585

Narrated `Aisha:

I heard Allah's Messenger (ﷺ) saying, "No prophet gets sick but he is given the choice to select either this world or the Hereafter." `Aisha added: During his fatal illness, his voice became very husky and I heard him saying: "In the company of those whom is the Grace of Allah, of the prophets, the Siddiqin (those followers of the prophets who were first and foremost to believe in them), the martyrs and the pious.' (4.69) And from this I came to know that he has been given the option.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشَبٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَا مِنْ نَبِيٍّ يَمْرَضُ إِلاَّ خُيِّرَ بَيْنَ الدُّنْيَا وَالآخِرَةِ ". وَكَانَ فِي شَكْوَاهُ الَّذِي قُبِضَ فِيهِ أَخَذَتْهُ بُحَّةٌ شَدِيدَةٌ فَسَمِعْتُهُ يَقُولُ {مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ} فَعَلِمْتُ أَنَّهُ خُيِّرَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 110
Arabic reference : Book 65, Hadith 4586

Narrated Ibn `Abbas:

My mother and I were among the weak and oppressed (Muslims at Mecca).

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عُبَيْدِ اللَّهِ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، قَالَ كُنْتُ أَنَا وَأُمِّي، مِنَ الْمُسْتَضْعَفِينَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 111
Arabic reference : Book 65, Hadith 4587

Narrated Ibn Abi Mulaika:

Ibn `Abbas recited:-- "Except the weak ones among men women and children," (4.98) and said, "My mother and I were among those whom Allah had excused."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، أَنَّ ابْنَ عَبَّاسٍ، تَلاَ {إِلاَّ الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ} قَالَ كُنْتُ أَنَا وَأُمِّي مِمَّنْ عَذَرَ اللَّهُ. وَيُذْكَرُ عَنِ ابْنِ عَبَّاسٍ {حَصِرَتْ} ضَاقَتْ {تَلْوُوا} أَلْسِنَتَكُمْ بِالشَّهَادَةِ. وَقَالَ غَيْرُهُ الْمُرَاغَمُ الْمُهَاجَرُ. رَاغَمْتُ هَاجَرْتُ قَوْمِي. {مَوْقُوتًا} مُوَقَّتًا وَقْتَهُ عَلَيْهِمْ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 112
Arabic reference : Book 65, Hadith 4588

Narrated Zaid bin Thabit:

Regarding the Verse:-- "Then what is the matter with you that you are divided into two parties about the hypocrites?" (4.88) Some of the companions of the Prophet (ﷺ) returned from the battle of Uhud (i.e. refused to fight) whereupon the Muslims got divided into two parties; one of them was in favor of their execution and the other was not in favour of it. So there ware revealed: "Then what is the matter with you that you are divided into two parties about the hypocrites?" (4.88). Then the Prophet (ﷺ) said "It (i.e. Medina) is aTayyaboh (good), it expels impurities as the fire expels the impurities of silver."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، وَعَبْدُ الرَّحْمَنِ، قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ زَيْدِ بْنِ ثَابِتٍ ـ رضى الله عنه ـ {فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ} رَجَعَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم مِنْ أُحُدٍ، وَكَانَ النَّاسُ فِيهِمْ فِرْقَتَيْنِ فَرِيقٌ يَقُولُ اقْتُلْهُمْ. وَفَرِيقٌ يَقُولُ لاَ فَنَزَلَتْ {فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ} وَقَالَ " إِنَّهَا طَيْبَةُ تَنْفِي الْخَبَثَ كَمَا تَنْفِي النَّارُ خَبَثَ الْفِضَّةِ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 113
Arabic reference : Book 65, Hadith 4589

Narrated Sa`id bin Jubair:

The people of Kufa disagreed (disputed) about the above Verse. So I went to Ibn `Abbas and asked him about it. He said, "This Verse:-- "And whoever kills a believer intentionally, his recompense is Hell." was revealed last of all (concerning premeditated murder) and nothing abrogated it."

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا مُغِيرَةُ بْنُ النُّعْمَانِ، قَالَ سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، قَالَ {آيَةٌ} اخْتَلَفَ فِيهَا أَهْلُ الْكُوفَةِ، فَرَحَلْتُ فِيهَا إِلَى ابْنِ عَبَّاسٍ فَسَأَلْتُهُ عَنْهَا فَقَالَ نَزَلَتْ هَذِهِ الآيَةُ {وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ} هِيَ آخِرُ مَا نَزَلَ وَمَا نَسَخَهَا شَىْءٌ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 114
Arabic reference : Book 65, Hadith 4590

Narrated Ibn `Abbas:

Regarding the Verse: "And say not to anyone who offers you peace (by accepting Islam), You are not a believer." There was a man amidst his sheep. The Muslims pursued him, and he said (to them) "Peace be on you." But they

killed him and took over his sheep. Thereupon Allah revealed in that concern, the above Verse up to:-- "...seeking the perishable good of this life." (4.94) i.e. those sheep.

حَدَّثَنِي عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ {وَلاَ تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلاَمَ لَسْتَ مُؤْمِنًا}. قَالَ قَالَ ابْنُ عَبَّاسٍ كَانَ رَجُلٌ فِي غُنَيْمَةٍ لَهُ فَلَحِقَهُ الْمُسْلِمُونَ فَقَالَ السَّلاَمُ عَلَيْكُمْ، فَقَتَلُوهُ وَأَخَذُوا غُنَيْمَتَهُ، فَأَنْزَلَ اللَّهُ فِي ذَلِكَ إِلَى قَوْلِهِ {عَرَضَ الْحَيَاةِ الدُّنْيَا} تِلْكَ الْغُنَيْمَةُ. قَالَ قَرَأَ ابْنُ عَبَّاسٍ السَّلاَمَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 115
Arabic reference : Book 65, Hadith 4591

Narrated Zaid bin Thabit:

That the Prophet (ﷺ) dictated to him: "Not equal are those of the believers who sit (at home) and those who strive and fight in the Cause of Allah." Zaid added: Ibn Um Maktum came while the Prophet (ﷺ) was dictating to me and said, "O Allah's Apostle! By Allah, if I had the power to fight (in Allah's Cause), I would," and he was a blind man. So Allah revealed to his Apostle while his thigh was on my thigh, and his thigh became so heavy that I was afraid it might fracture my thigh. Then that state of the Prophet (ﷺ) passed and Allah revealed:-- "Except those who are disabled (by injury or are blind or lame etc).

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي سَهْلُ بْنُ سَعْدٍ السَّاعِدِيُّ، أَنَّهُ رَأَى مَرْوَانَ بْنَ الْحَكَمِ فِي الْمَسْجِدِ، فَأَقْبَلْتُ حَتَّى جَلَسْتُ إِلَى جَنْبِهِ، فَأَخْبَرَنَا أَنَّ زَيْدَ بْنَ ثَابِتٍ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمْلَى عَلَيْهِ لاَ يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ فَجَاءَهُ ابْنُ أُمِّ مَكْتُومٍ وَهْوَ يُمِلُّهَا عَلَىَّ قَالَ يَا رَسُولَ اللَّهِ، وَاللَّهِ لَوْ أَسْتَطِيعُ الْجِهَادَ لَجَاهَدْتُ ـ وَكَانَ أَعْمَى ـ فَأَنْزَلَ اللَّهُ عَلَى رَسُولِهِ صلى الله عليه وسلم وَفَخِذُهُ عَلَى فَخِذِي، فَثَقُلَتْ عَلَىَّ حَتَّى خِفْتُ أَنْ تُرَضَّ فَخِذِي، ثُمَّ سُرِّيَ عَنْهُ، فَأَنْزَلَ اللَّهُ {غَيْرَ أُولِي الضَّرَرِ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 116
Arabic reference : Book 65, Hadith 4592

Narrated Al-Bara:

When the Verse:-- "Not equal are those of the believers who sit (at home)" (4.95) was revealed, Allah Apostle called for Zaid who wrote it. In the meantime Ibn Um Maktum came and complained of his blindness, so Allah revealed: "Except those who are disabled (by injury or are blind or lame..." etc.) (4.95)

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ قَالَ لَمَّا نَزَلَتْ {لاَ يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ} دَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم زَيْدًا فَكَتَبَهَا، فَجَاءَ ابْنُ أُمِّ مَكْتُومٍ فَشَكَا ضَرَارَتَهُ، فَأَنْزَلَ اللَّهُ {غَيْرَ أُولِي الضَّرَرِ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 117
Arabic reference : Book 65, Hadith 4593

Narrated Al-Bara:

When the Verse:--"Not equal are those of the believers who sit (at home)," (4.95) was revealed, the Prophet said, "Call so-and-so." That person came to him with an ink-pot and a wooden board or a shoulder scapula bone. The Prophet (ﷺ) said (to him), "Write: 'Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allah." Ibn Um Maktum who was sitting behind the Prophet (ﷺ) then said, "O Allah's Messenger (ﷺ)! I am a blind man." So there was revealed in the place of that Verse, the Verse:--"Not equal are those of the believers who sit (at home) except those who are disabled (by injury, or are blind or lame etc.) and those who strive and fight in the Cause of Allah." (4.95)

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ لَمَّا نَزَلَتْ {لاَ يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ} قَالَ النَّبِيُّ صلى الله عليه وسلم " ادْعُوا فُلاَنًا ". فَجَاءَهُ وَمَعَهُ الدَّوَاةُ وَاللَّوْحُ أَوِ الْكَتِفُ فَقَالَ " اكْتُبْ لاَ يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ

وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ ". وَخَلْفَ النَّبِيِّ صلى الله عليه وسلم ابْنُ أُمِّ مَكْتُومٍ فَقَالَ يَا رَسُولَ اللَّهِ أَنَا ضَرِيرٌ. فَنَزَلَتْ مَكَانَهَا {لاَ يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ }

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 118
Arabic reference : Book 65, Hadith 4594

Narrated Ibn `Abbas:

Not equal are those believers who sat (at home) and did not join the Badr battle and those who joined the Badr battle.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ ح، وَحَدَّثَنِي إِسْحَاقُ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَبْدُ الْكَرِيمِ، أَنَّ مِقْسَمًا، مَوْلَى عَبْدِ اللَّهِ بْنِ الْحَارِثِ أَخْبَرَهُ أَنَّ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ أَخْبَرَهُ {لاَ يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ} عَنْ بَدْرٍ وَالْخَارِجُونَ إِلَى بَدْرٍ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 119
Arabic reference : Book 65, Hadith 4595

Narrated Muhammad bin `Abdur-Rahman Abu Al-Aswad:

The people of Medina were forced to prepare an army (to fight against the people of Sham during the caliphate of `Abdullah bin Az-Zubair at Mecca), and I was enlisted in it; Then I met `Ikrima, the freed slave of Ibn `Abbas, and informed him (about it), and he forbade me strongly to do so (i.e. to enlist in that army), and then said, "Ibn `Abbas informed me that some Muslim people were with the pagans, increasing the number of the pagans against Allah's Messenger (ﷺ). An arrow used to be shot which would hit one of them (the Muslims in the company of the pagans) and kill him, or he would be struck and killed (with a sword)." Then Allah revealed:-- "Verily! as for those whom the angels take (in death) while they are wronging themselves (by staying among the disbelievers)" (4.97) Abu Aswad added, "Except the weak ones among men, women,..." (4.98)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ، حَدَّثَنَا حَيْوَةُ، وَغَيْرُهُ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ أَبُو الأَسْوَدِ، قَالَ قُطِعَ عَلَى أَهْلِ الْمَدِينَةِ بَعْثٌ فَاكْتُتِبْتُ فِيهِ، فَلَقِيتُ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ فَأَخْبَرْتُهُ، فَنَهَانِي عَنْ ذَلِكَ أَشَدَّ النَّهْىِ، ثُمَّ قَالَ أَخْبَرَنِي ابْنُ عَبَّاسٍ أَنَّ نَاسًا مِنَ الْمُسْلِمِينَ كَانُوا مَعَ الْمُشْرِكِينَ يُكَثِّرُونَ سَوَادَ الْمُشْرِكِينَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم يَأْتِي السَّهْمُ فَيُرْمَى بِهِ، فَيُصِيبُ أَحَدَهُمْ فَيَقْتُلُهُ أَوْ يُضْرَبُ فَيُقْتَلُ، فَأَنْزَلَ اللَّهُ {إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلاَئِكَةُ ظَالِمِي أَنْفُسِهِمْ} الآيَةَ. رَوَاهُ اللَّيْثُ عَنْ أَبِي الأَسْوَدِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 120
Arabic reference : Book 65, Hadith 4596

Narrated Ibn `Abbas:

'"Except the weak ones" (4.98) and added: My mother was one of those whom Allah excused.

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ {إِلاَّ الْمُسْتَضْعَفِينَ} قَالَ كَانَتْ أُمِّي مِمَّنْ عَذَرَ اللَّهُ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 121
Arabic reference : Book 65, Hadith 4597

Narrated Abu Huraira:

While the Prophet (ﷺ) was offering the `Isha' prayer, he said, "Allah hears him who sends his praises to Him," and then said before falling in prostration, "O Allah, save `Aiyash bin Rabi`a. O Allah, save Salama bin Hisham. O Allah, save Al-Walid bin Al-Wahd. O Allah, save the weak ones among the believers. O Allah, let Your punishment be severe on the tribe of Mudar. O Allah, inflict upon them years (of famine) like the years of Joseph."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ بَيْنَا النَّبِيُّ صلى الله عليه وسلم يُصَلِّي الْعِشَاءَ إِذْ قَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ". ثُمَّ قَالَ قَبْلَ أَنْ يَسْجُدَ " اللَّهُمَّ نَجِّ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ نَجِّ سَلَمَةَ بْنَ هِشَامٍ، اللَّهُمَّ نَجِّ الْوَلِيدَ بْنَ الْوَلِيدِ، اللَّهُمَّ نَجِّ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ اجْعَلْهَا سِنِينَ كَسِنِي يُوسُفَ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 122

Arabic reference : Book 65, Hadith 4598

Narrated Ibn `Abbas:

Regarding the Verse: "Because of the inconvenience of rain or because you are ill." (4.102) (It was revealed in connection with) `Abdur-Rahman bin `Auf who was wounded.

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ، أَخْبَرَنَا حَجَّاجٌ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي يَعْلَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ ‏{‏إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى‏}‏ قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ كَانَ جَرِيحًا‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 123
Arabic reference : Book 65, Hadith 4599

Narrated `Aisha:

Regarding the Verse:--"They ask your instruction concerning the women. Say: Allah instructs you about them and yet whom you desire to marry." (4.127) (has been revealed regarding the case of) a man who has an orphan girl, and he is her guardian and her heir. The girl shares with him all his property, even a date-palm (garden), but he dislikes to marry her and dislikes to give her in marriage to somebody else who would share with him the property she is sharing with him, and for this reason that guardian prevents that orphan girl from marrying. So, this Verse was revealed: (And Allah's statement:) "If a woman fears cruelty or desertion on her husband's part." (4.128)

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ ‏{‏وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ‏}‏ إِلَى قَوْلِهِ ‏{‏وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ‏}‏‏.‏ قَالَتْ هُوَ الرَّجُلُ تَكُونُ عِنْدَهُ الْيَتِيمَةُ، هُوَ وَلِيُّهَا وَوَارِثُهَا، فَأَشْرَكَتْهُ فِي مَالِهِ حَتَّى فِي الْعِذْقِ، فَيَرْغَبُ أَنْ يَنْكِحَهَا، وَيَكْرَهُ أَنْ يُزَوِّجَهَا رَجُلاً، فَيَشْرَكُهُ فِي مَالِهِ بِمَا شَرِكَتْهُ فَيَعْضُلَهَا فَنَزَلَتْ هَذِهِ الآيَةُ‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 124
Arabic reference : Book 65, Hadith 4600

Narrated `Aisha:

Regarding the Verse:--"If a woman fears cruelty or desertion on her husband's part." (4.128) It is about a man who has a woman (wife) and he does not like her and wants to divorce her but she says to him, "I make you free as regards myself." So this Verse was revealed in this connection.

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ ‏{‏وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا‏}‏‏.‏ قَالَتِ الرَّجُلُ تَكُونُ عِنْدَهُ الْمَرْأَةُ لَيْسَ بِمُسْتَكْثِرٍ مِنْهَا يُرِيدُ أَنْ يُفَارِقَهَا فَتَقُولُ أَجْعَلُكَ مِنْ شَأْنِي فِي حِلٍّ‏.‏ فَنَزَلَتْ هَذِهِ الآيَةُ فِي ذَلِكَ‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 125
Arabic reference : Book 65, Hadith 4601

Narrated Al-Aswad:

While we were sitting in a circle in `Abdullah's gathering, Hudhaifa came and stopped before us, and greeted us and then said, "People better than you became hypocrites." Al-Aswad said: I testify the uniqueness of Allah! Allah says: "Verily! The hypocrites will be in the lowest depths of the Fire." (4.145) On that `Abdullah smiled and Hudhaifa sat somewhere in the Mosque. `Abdullah then got up and his companions (sitting around him) dispersed. Hudhaifa then threw a pebble at me (to attract my attention). I went to him and he said, "I was surprised at `Abdullah's smile though he understood what I said. Verily, people better than you became hypocrite and then repented and Allah forgave them."

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ، عَنِ الأَسْوَدِ، قَالَ كُنَّا فِي حَلْقَةِ عَبْدِ اللَّهِ فَجَاءَ حُذَيْفَةُ حَتَّى قَامَ عَلَيْنَا، فَسَلَّمَ ثُمَّ قَالَ لَقَدْ أُنْزِلَ النِّفَاقُ عَلَى قَوْمٍ خَيْرٍ مِنْكُمْ‏.‏ قَالَ الأَسْوَدُ سُبْحَانَ اللَّهِ، إِنَّ اللَّهَ يَقُولُ ‏{‏إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ‏}‏ فَتَبَسَّمَ عَبْدُ اللَّهِ، وَجَلَسَ حُذَيْفَةُ فِي نَاحِيَةِ الْمَسْجِدِ، فَقَامَ عَبْدُ اللَّهِ فَتَفَرَّقَ أَصْحَابُهُ، فَرَمَانِي بِالْحَصَا، فَأَتَيْتُهُ فَقَالَ حُذَيْفَةُ عَجِبْتُ مِنْ ضَحِكِهِ، وَقَدْ عَرَفَ مَا قُلْتُ، لَقَدْ أُنْزِلَ النِّفَاقُ عَلَى قَوْمٍ كَانُوا خَيْرًا مِنْكُمْ، ثُمَّ تَابُوا فَتَابَ اللَّهُ عَلَيْهِمْ‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 126
Arabic reference : Book 65, Hadith 4602

Narrated `Abdullah:

The Prophet (ﷺ) said, "None has the right to say that I am better than Jonah bin Matta."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي الأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَا يَنْبَغِي لأَحَدٍ أَنْ يَقُولَ أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 127
Arabic reference : Book 65, Hadith 4603

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever says that I am better than Jonah bin Matta, is a liar."

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا فُلَيْحٌ، حَدَّثَنَا هِلاَلٌ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ قَالَ أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى فَقَدْ كَذَبَ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 128
Arabic reference : Book 65, Hadith 4604

Narrated Al-Bara:

The last Sura that was revealed was Bara'a, and the last Verse that was revealed was: "They ask you for a legal verdict, Say: Allah's directs (thus) about those who leave no descendants or ascendants as heirs." (4.176)

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، سَمِعْتُ الْبَرَاءَ ـ رضى الله عنه ـ قَالَ آخِرُ سُورَةٍ نَزَلَتْ بَرَاءَةَ، وَآخِرُ آيَةٍ نَزَلَتْ {يَسْتَفْتُونَكَ }

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 129
Arabic reference : Book 65, Hadith 4605

Narrated Tariq bin Shihab:

The Jews said to `Umar, "You (i.e. Muslims) recite a Verse, and had it been revealed to us, we would have taken the day of its revelation as a day of celebration." `Umar said, "I know very well when and where it was revealed, and where Allah's Messenger (ﷺ) was when it was revealed. (It was revealed on) the day of `Arafat (Hajj Day), and by Allah, I was at `Arafat" Sufyan, a sub-narrator said: I am in doubt whether the Verse:-- "This day I have perfected your religion for you." was revealed on a Friday or not.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنْ قَيْسٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَتِ الْيَهُودُ لِعُمَرَ إِنَّكُمْ تَقْرَءُونَ آيَةً لَوْ نَزَلَتْ فِينَا لاَتَّخَذْنَاهَا عِيدًا. فَقَالَ عُمَرُ إِنِّي لأَعْلَمُ حَيْثُ أُنْزِلَتْ، وَأَيْنَ أُنْزِلَتْ، وَأَيْنَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ أُنْزِلَتْ يَوْمَ عَرَفَةَ، وَإِنَّا وَاللَّهِ بِعَرَفَةَ ـ قَالَ سُفْيَانُ وَأَشُكُّ كَانَ يَوْمَ الْجُمُعَةِ أَمْ لاَ ـ {الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 130
Arabic reference : Book 65, Hadith 4606

Narrated Aisha:

The wife of the Prophet (ﷺ) : We set out with Allah's Messenger (ﷺ) on one of his journeys, and when we were at Baida' or at Dhat-al-Jaish, a necklace of mine was broken (and lost). Allah's Messenger (ﷺ) stayed there to look for it, and so did the people along with him. Neither were they at a place of water, nor did they have any water with them. So the people went to Abu Bakr As-Siddiq and said, "Don't you see what `Aisha has done? She has made Allah's Messenger (ﷺ) and the people, stay where there is no water and they have no water with them." Abu Bakr came while Allah's Messenger (ﷺ) was sleeping with his head on my thigh. He said (to me), "You have detained Allah's Messenger (ﷺ) and the people where there is no water, and they have no water with them." So he admonished me and said what Allah wished him to say, and he hit me on my flanks with his hand. Nothing prevented me from moving (because of pain! but the position of Allah's Messenger (ﷺ) on my thigh. So Allah's

Messenger (ﷺ) got up when dawn broke and there was no water, so Allah revealed the Verse of Tayammum. Usaid bin Hudair said, "It is not the first blessing of yours, O the family of Abu Bakr." Then we made the camel on which I was riding, got up, and found the necklace under it.

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ زَوْجِ النَّبِيِّ صلى الله عليه وسلم قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي بَعْضِ أَسْفَارِهِ، حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ أَوْ بِذَاتِ الْجَيْشِ انْقَطَعَ عِقْدٌ لِي، فَأَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى الْتِمَاسِهِ، وَأَقَامَ النَّاسُ مَعَهُ، وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ فَأَتَى النَّاسُ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ فَقَالُوا أَلاَ تَرَى مَا صَنَعَتْ عَائِشَةُ أَقَامَتْ بِرَسُولِ اللَّهِ صلى الله عليه وسلم وَبِالنَّاسِ، وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ، فَجَاءَ أَبُو بَكْرٍ وَرَسُولُ اللَّهِ صلى الله عليه وسلم وَاضِعٌ رَأْسَهُ عَلَى فَخِذِي قَدْ نَامَ، فَقَالَ حَبَسْتِ رَسُولَ اللَّهِ صلى الله عليه وسلم وَالنَّاسَ، وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ قَالَتْ عَائِشَةُ فَعَاتَبَنِي أَبُو بَكْرٍ، وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، وَجَعَلَ يَطْعُنُنِي بِيَدِهِ فِي خَاصِرَتِي، وَلاَ يَمْنَعُنِي مِنَ التَّحَرُّكِ إِلاَّ مَكَانُ رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَى فَخِذِي، فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى أَصْبَحَ عَلَى غَيْرِ مَاءٍ، فَأَنْزَلَ اللَّهُ آيَةَ التَّيَمُّمِ فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ. قَالَتْ فَبَعَثْنَا الْبَعِيرَ الَّذِي كُنْتُ عَلَيْهِ فَإِذَا الْعِقْدُ تَحْتَهُ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 131
Arabic reference : Book 65, Hadith 4607

Narrated Aisha:

A necklace of mine was lost at Al-Baida' and we were on our way to Medina. The Prophet (ﷺ) made his camel kneel down and dismounted and laid his head on my lap and slept. Abu Bakr came to me and hit me violently on the chest and said, "You have detained the people because of a necklace." I kept as motionless as a dead person because of the position of Allah's Messenger (ﷺ) ; (on my lap) although Abu Bakr had hurt me (with the slap). Then the Prophet (ﷺ) woke up and it was the time for the morning (prayer). Water was sought, but in vain; so the following Verse was revealed:-- "O you who believe! When you intend to offer prayer.." (5.6) Usaid bin Hudair said, "Allah has blessed the people for your sake, O the family of Abu Bakr. You are but a blessing for them."

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي عَمْرٌو، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ، حَدَّثَهُ عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ سَقَطَتْ قِلاَدَةٌ لِي بِالْبَيْدَاءِ وَنَحْنُ دَاخِلُونَ الْمَدِينَةَ، فَأَنَاخَ النَّبِيُّ صلى الله عليه وسلم وَنَزَلَ، فَثَنَى رَأْسَهُ فِي حَجْرِي رَاقِدًا، أَقْبَلَ أَبُو بَكْرٍ فَلَكَزَنِي لَكْزَةً شَدِيدَةً وَقَالَ حَبَسْتِ النَّاسَ فِي قِلاَدَةٍ. فَبِي الْمَوْتُ لِمَكَانِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَقَدْ أَوْجَعَنِي، ثُمَّ إِنَّ النَّبِيَّ صلى الله عليه وسلم اسْتَيْقَظَ وَحَضَرَتِ الصُّبْحُ فَالْتُمِسَ الْمَاءُ فَلَمْ يُوجَدْ فَنَزَلَتْ {يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلاَةِ} الآيَةَ. فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ لَقَدْ بَارَكَ اللَّهُ لِلنَّاسِ فِيكُمْ يَا آلَ أَبِي بَكْرٍ، مَا أَنْتُمْ إِلاَّ بَرَكَةٌ لَهُمْ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 132
Arabic reference : Book 65, Hadith 4608

Narrated `Abdullah (bin Masud):

On the day of Badr, Al-Miqdad said, "O Allah's Messenger (ﷺ)! We do not say to you as the children of Israel said to Moses, 'Go you and your Lord and fight you two; we are sitting here, (5.24) but (we say). "Proceed, and we are with you." That seemed to delight Allah's Messenger (ﷺ) greatly.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ مُخَارِقٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، سَمِعْتُ ابْنَ مَسْعُودٍ ـ رضى الله عنه ـ قَالَ شَهِدْتُ مِنَ الْمِقْدَادِ ح وَحَدَّثَنِي حَمْدَانُ بْنُ عُمَرَ حَدَّثَنَا أَبُو النَّضْرِ حَدَّثَنَا الأَشْجَعِيُّ عَنْ سُفْيَانَ عَنْ مُخَارِقٍ عَنْ طَارِقٍ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ الْمِقْدَادُ يَوْمَ بَدْرٍ يَا رَسُولَ اللَّهِ إِنَّا لاَ نَقُولُ لَكَ كَمَا قَالَتْ بَنُو إِسْرَائِيلَ لِمُوسَى {فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلاَ إِنَّا هَا هُنَا قَاعِدُونَ} وَلَكِنِ امْضِ وَنَحْنُ مَعَكَ. فَكَأَنَّهُ سُرِّيَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم. وَرَوَاهُ وَكِيعٌ عَنْ سُفْيَانَ عَنْ مُخَارِقٍ عَنْ طَارِقٍ أَنَّ الْمِقْدَادَ قَالَ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 133
Arabic reference : Book 65, Hadith 4609

Narrated Abu Qilaba:

That he was sitting behind `Umar bin `Abdul `Aziz and the people mentioned and mentioned (about at-Qasama) and they said (various things), and said that the Caliphs had permitted it. `Umar bin `Abdul `Aziz turned towards Abu Qilaba who was behind him and said. "What do you say, O `Abdullah bin Zaid?" or said, "What do you say, O Abu Qilaba?" Abu Qilaba said, "I do not know that killing a person is lawful in Islam except in three cases: a married person committing illegal sexual intercourse, one who has murdered somebody unlawfully, or one who wages war against Allah and His Apostle." 'Anbasa said, "Anas narrated to us such-and-such." Abu Qilaba said, "Anas narrated to me in this concern, saying, some people came to the Prophet (ﷺ) and they spoke to him saying, 'The climate of this land does not suit us.' The Prophet (ﷺ) said, 'These are camels belonging to us, and they are to be taken out to the pasture. So take them out and drink of their milk and urine.' So they took them and set out and drank of their urine and milk, and having recovered, they attacked the shepherd, killed him and drove away the camels.' Why should there be any delay in punishing them as they murdered (a person) and waged war against Allah and His Apostle and frightened Allah's Messenger (ﷺ) ?" Anbasa said, "I testify the uniqueness of Allah!" Abu Qilaba said, "Do you suspect me?" 'Anbasa said, "No, Anas narrated that (Hadith) to us." Then 'Anbasa added, "O the people of such-and-such (country), you will remain in good state as long as Allah keeps this (man) and the like of this (man) amongst you."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ، حَدَّثَنَا ابْنُ عَوْنٍ، قَالَ حَدَّثَنِي سَلْمَانُ أَبُو رَجَاءٍ، مَوْلَى أَبِي قِلاَبَةَ عَنْ أَبِي قِلاَبَةَ، أَنَّهُ كَانَ جَالِسًا خَلْفَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، فَذَكَرُوا وَذَكَرُوا فَقَالُوا وَقَالُوا قَدْ أَقَادَتْ بِهَا الْخُلَفَاءُ، فَالْتَفَتَ إِلَى أَبِي قِلاَبَةَ وَهْوَ خَلْفَ ظَهْرِهِ، فَقَالَ مَا تَقُولُ يَا عَبْدَ اللَّهِ بْنَ زَيْدٍ أَوْ قَالَ مَا تَقُولُ يَا أَبَا قِلاَبَةَ قُلْتُ مَا عَلِمْتُ نَفْسًا حَلَّ قَتْلُهَا فِي الإِسْلاَمِ إِلاَّ رَجُلٌ زَنَى بَعْدَ إِحْصَانٍ، أَوْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ، أَوْ حَارَبَ اللَّهَ وَرَسُولَهُ صلى الله عليه وسلم. فَقَالَ عَنْبَسَةُ حَدَّثَنَا أَنَسٌ بِكَذَا وَكَذَا. قُلْتُ إِيَّاىَ حَدَّثَ أَنَسٌ قَالَ قَدِمَ قَوْمٌ عَلَى النَّبِيِّ صلى الله عليه وسلم فَكَلَّمُوهُ فَقَالُوا قَدِ اسْتَوْخَمْنَا هَذِهِ الأَرْضَ. فَقَالَ " هَذِهِ نَعَمٌ لَنَا تَخْرُجُ، فَاخْرُجُوا فِيهَا، فَاشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا ". فَخَرَجُوا فِيهَا فَشَرِبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا وَاسْتَصَحُّوا، وَمَالُوا عَلَى الرَّاعِي فَقَتَلُوهُ، وَاطَّرَدُوا النَّعَمَ، فَمَا يُسْتَبْطَأُ مِنْ هَؤُلاَءِ قَتَلُوا النَّفْسَ وَحَارَبُوا اللَّهَ وَرَسُولَهُ، وَخَوَّفُوا رَسُولَ اللَّهِ صلى الله عليه وسلم. فَقَالَ سُبْحَانَ اللَّهِ. فَقُلْتُ تَتَّهِمُنِي قَالَ حَدَّثَنَا بِهَذَا أَنَسٌ. قَالَ وَقَالَ يَا أَهْلَ كَذَا إِنَّكُمْ لَنْ تَزَالُوا بِخَيْرٍ مَا أُبْقِيَ هَذَا فِيكُمْ أَوْ مِثْلُ هَذَا.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 134
Arabic reference : Book 65, Hadith 4610

Narrated Anas (bin Malik):

Ar-Rubai (the paternal aunt of Anas bin Malik) broke the incisor tooth of young Ansari girl. Her family demanded the Qisas and they came to the Prophet (ﷺ) who passed the judgment of Qisas. Anas bin An-Nadr (the paternal uncle of Anas bin Malik) said, "O Allah's Messenger (ﷺ)! By Allah, her tooth will not be broken." The Prophet (ﷺ) said, "O Anas! (The law prescribed in) Allah's Book is Qisas." But the people (i.e. the relatives of the girl) gave up their claim and accepted a compensation. On that Allah's Apostle said, "Some of Allah's worshippers are such that if they take an oath, Allah will fulfill it for them."

حَدَّثَنِي مُحَمَّدُ بْنُ سَلاَمٍ، أَخْبَرَنَا الْفَزَارِيُّ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ كَسَرَتِ الرُّبَيِّعُ ـ وَهْىَ عَمَّةُ أَنَسِ بْنِ مَالِكٍ ـ ثَنِيَّةَ جَارِيَةٍ مِنَ الأَنْصَارِ، فَطَلَبَ الْقَوْمُ الْقِصَاصَ، فَأَتَوُا النَّبِيَّ صلى الله عليه وسلم فَأَمَرَ النَّبِيُّ صلى الله عليه وسلم بِالْقِصَاصِ. فَقَالَ أَنَسُ بْنُ النَّضْرِ عَمُّ أَنَسِ بْنِ مَالِكٍ لاَ وَاللَّهِ لاَ تُكْسَرُ سِنُّهَا يَا رَسُولَ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا أَنَسُ كِتَابُ اللَّهِ الْقِصَاصُ ". فَرَضِيَ الْقَوْمُ وَقَبِلُوا الأَرْشَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 135
Arabic reference : Book 65, Hadith 4611

Narrated `Aisha:

Whoever tells that Muhammad concealed part of what was revealed to him, is a liar, for Allah says:-- "O Apostle (Muhammad)! Proclaim (the Message) which has been sent down to you from your Lord." (5.67)

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ مَنْ حَدَّثَكَ أَنَّ مُحَمَّدًا صلى الله عليه وسلم كَتَمَ شَيْئًا مِمَّا أُنْزِلَ عَلَيْهِ، فَقَدْ كَذَبَ، وَاللَّهُ يَقُولُ {يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ} الآيَةَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 136
Arabic reference : Book 65, Hadith 4612

Narrated `Aisha:

This Verse: "Allah will not punish you for what is unintentional in your oaths." (5.89) was revealed about a man's state men (during his talk), "No, by Allah," and "Yes, by Allah."

حَدَّثَنَا عَلِيُّ بْنُ سَلَمَةَ، حَدَّثَنَا مَالِكُ بْنُ سُعَيْرٍ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أُنْزِلَتْ هَذِهِ الآيَةُ {لاَ يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ} فِي قَوْلِ الرَّجُلِ لاَ وَاللَّهِ، وَبَلَى وَاللَّهِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 137
Arabic reference : Book 65, Hadith 4613

Narrated Aisha:

That her father (Abu Bakr) never broke his oath till Allah revealed the order of the legal expiation for oath. Abu Bakr said, "If I ever take an oath (to do something) and later find that to do something else is better, then I accept Allah's permission and do that which is better, (and do the legal expiation for my oath) ".

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي رَجَاءٍ، حَدَّثَنَا النَّضْرُ، عَنْ هِشَامٍ، قَالَ أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ أَبَاهَا، كَانَ لاَ يَحْنَثُ فِي يَمِينٍ حَتَّى أَنْزَلَ اللَّهُ كَفَّارَةَ الْيَمِينِ. قَالَ أَبُو بَكْرٍ لاَ أَرَى يَمِينًا أُرَى غَيْرَهَا خَيْرًا مِنْهَا، إِلاَّ قَبِلْتُ رُخْصَةَ اللَّهِ، وَفَعَلْتُ الَّذِي هُوَ خَيْرٌ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 138
Arabic reference : Book 65, Hadith 4614

Narrated `Abdullah:

We used to participate in the holy wars carried on by the Prophet (ﷺ) and we had no women (wives) with us. So we said (to the Prophet (ﷺ)). "Shall we castrate ourselves?" But the Prophet (ﷺ) forbade us to do that and thenceforth he allowed us to marry a woman (temporarily) by giving her even a garment, and then he recited: "O you who believe! Do not make unlawful the good things which Allah has made lawful for you."

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، حَدَّثَنَا خَالِدٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ عَبْدِ اللَّهِ، رضى الله عنه قَالَ كُنَّا نَغْزُو مَعَ النَّبِيِّ صلى الله عليه وسلم وَلَيْسَ مَعَنَا نِسَاءٌ فَقُلْنَا أَلاَ نَخْتَصِي فَنَهَانَا عَنْ ذَلِكَ، فَرَخَّصَ لَنَا بَعْدَ ذَلِكَ أَنْ نَتَزَوَّجَ الْمَرْأَةَ بِالثَّوْبِ، ثُمَّ قَرَأَ {يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ }

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 139
Arabic reference : Book 65, Hadith 4615

Narrated Ibn `Umar:

(The Verse of) prohibiting alcoholic drinks was revealed when there were in Medina five kinds of (alcoholic) drinks none of which was produced from grapes.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، قَالَ حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ نَزَلَ تَحْرِيمُ الْخَمْرِ وَإِنَّ فِي الْمَدِينَةِ يَوْمَئِذٍ لَخَمْسَةَ أَشْرِبَةٍ، مَا فِيهَا شَرَابُ الْعِنَبِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 140
Arabic reference : Book 65, Hadith 4616

Narrated Anas bin Malik:

We had no alcoholic drink except that which was produced from dates and which you call Fadikh. While I was standing offering drinks to Abu Talh and so-and-so and so-and-so, a man cam and said, "Has the news reached you?

They said, "What is that?" He said. "Alcoholic drinks have been prohibited. They said, "Spill (the contents of these pots, O Anas! "Then they neither asked about it (alcoholic drinks) nor returned it after the news from that man.

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ عُلَيَّةَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، قَالَ قَالَ أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ مَا كَانَ لَنَا خَمْرٌ غَيْرُ فَضِيخِكُمْ هَذَا الَّذِي تُسَمُّونَهُ الْفَضِيخَ. فَإِنِّي لَقَائِمٌ أَسْقِي أَبَا طَلْحَةَ وَفُلاَنًا وَفُلاَنًا إِذْ جَاءَ رَجُلٌ فَقَالَ وَهَلْ بَلَغَكُمُ الْخَبَرُ فَقَالُوا وَمَا ذَاكَ قَالَ حُرِّمَتِ الْخَمْرُ. قَالُوا أَهْرِقْ هَذِهِ الْقِلاَلَ يَا أَنَسُ. قَالَ فَمَا سَأَلُوا عَنْهَا وَلاَ رَاجَعُوهَا بَعْدَ خَبَرِ الرَّجُلِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 141
Arabic reference : Book 65, Hadith 4617

Narrated Jabir:

Some people drank alcoholic beverages in the morning (of the day) of the Uhud battle and on the same day they were killed as martyrs, and that was before wine was prohibited.

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ جَابِرٍ، قَالَ صَبَّحَ أُنَاسٌ غَدَاةَ أُحُدٍ الْخَمْرَ فَقُتِلُوا مِنْ يَوْمِهِمْ جَمِيعًا شُهَدَاءَ، وَذَلِكَ قَبْلَ تَحْرِيمِهَا.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 142
Arabic reference : Book 65, Hadith 4618

Narrated Ibn `Umar:

I heard `Umar while he was on the pulpit of the Prophet (ﷺ) saying, "Now then O people! The revelation about the prohibition of alcoholic drinks was revealed; and alcoholic drinks are extracted from five things: Grapes, dates, honey, wheat and barley. And the alcoholic drink is that which confuses and stupefies the mind."

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا عِيسَى، وَابْنُ، إِدْرِيسَ عَنْ أَبِي حَيَّانَ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عُمَرَ، قَالَ سَمِعْتُ عُمَرَ ـ رضى الله عنه ـ عَلَى مِنْبَرِ النَّبِيِّ صلى الله عليه وسلم يَقُولُ أَمَّا بَعْدُ أَيُّهَا النَّاسُ إِنَّهُ نَزَلَ تَحْرِيمُ الْخَمْرِ وَهْىَ مِنْ خَمْسَةٍ، مِنَ الْعِنَبِ وَالتَّمْرِ وَالْعَسَلِ وَالْحِنْطَةِ وَالشَّعِيرِ، وَالْخَمْرُ مَا خَامَرَ الْعَقْلَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 143
Arabic reference : Book 65, Hadith 4619

Narrated Anas:

The alcoholic drink which was spilled was Al-Fadikh. I used to offer alcoholic drinks to the people at the residence of Abu Talha. Then the order of prohibiting Alcoholic drinks was revealed, and the Prophet ordered somebody to announce that: Abu Talha said to me, "Go out and see what this voice (this announcement) is." I went out and (on coming back) said, "This is somebody announcing that alcoholic beverages have been prohibited." Abu Talha said to me, "Go and spill it (i.e. the wine)," Then it (alcoholic drinks) was seen flowing through the streets of Medina. At that time the wine was Al-Fadikh. The people said, "Some people (Muslims) were killed (during the battle of Uhud) while wine was in their stomachs." So Allah revealed: "On those who believe and do good deeds there is no blame for what they ate (in the past)." (5.93)

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ الْخَمْرَ، الَّتِي أُهْرِيقَتِ الْفَضِيخُ. وَزَادَنِي مُحَمَّدٌ عَنْ أَبِي النُّعْمَانِ قَالَ كُنْتُ سَاقِيَ الْقَوْمِ فِي مَنْزِلِ أَبِي طَلْحَةَ فَنَزَلَ تَحْرِيمُ الْخَمْرِ، فَأَمَرَ مُنَادِيًا فَنَادَى. فَقَالَ أَبُو طَلْحَةَ اخْرُجْ فَانْظُرْ مَا هَذَا الصَّوْتُ قَالَ فَخَرَجْتُ فَقُلْتُ هَذَا مُنَادٍ يُنَادِي أَلاَ إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ. فَقَالَ لِي اذْهَبْ فَأَهْرِقْهَا. قَالَ فَجَرَتْ فِي سِكَكِ الْمَدِينَةِ. قَالَ وَكَانَتْ خَمْرُهُمْ يَوْمَئِذٍ الْفَضِيخَ فَقَالَ بَعْضُ الْقَوْمِ قُتِلَ قَوْمٌ وَهْىَ فِي بُطُونِهِمْ قَالَ فَأَنْزَلَ اللَّهُ {لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا}.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 144
Arabic reference : Book 65, Hadith 4620

Narrated Anas:

The Prophet (ﷺ) delivered a sermon the like of which I had never heard before. He said, "If you but knew what I know then you would have laughed little and wept much." On hearing that, the companions of the Prophet (ﷺ) covered their faces and the sound of their weeping was heard. A man said, "Who is my father?" The Prophet (ﷺ)

said, "So-and-so." So this Verse was revealed: "Ask not about things which, if made plain to you, may cause you trouble." (5.101)

حَدَّثَنَا مُنْذِرُ بْنُ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ الْجَارُودِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ خَطَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم خُطْبَةً مَا سَمِعْتُ مِثْلَهَا قَطُّ، قَالَ " لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيرًا ". قَالَ فَغَطَّى أَصْحَابُ رَسُولِ اللَّهِ صلى الله عليه وسلم وُجُوهَهُمْ لَهُمْ خَنِينٌ، فَقَالَ رَجُلٌ مَنْ أَبِي قَالَ فُلاَنٌ فَنَزَلَتْ هَذِهِ الآيَةُ {لاَ تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ}. رَوَاهُ النَّضْرُ وَرَوْحُ بْنُ عُبَادَةَ عَنْ شُعْبَةَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 145
Arabic reference : Book 65, Hadith 4621

Narrated Ibn `Abbas:

Some people were asking Allah's Messenger (ﷺ) questions mockingly. A man would say, "Who is my father?" Another man whose she-camel had gone astray would say, "Where is my she-camel? "So Allah revealed this Verse in this connection: "O you who believe! Ask not about things which, if made plain to you, may cause you trouble." (5.101)

حَدَّثَنَا الْفَضْلُ بْنُ سَهْلٍ، حَدَّثَنَا أَبُو النَّضْرِ، حَدَّثَنَا أَبُو خَيْثَمَةَ، حَدَّثَنَا أَبُو الْجُوَيْرِيَةِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَانَ قَوْمٌ يَسْأَلُونَ رَسُولَ اللَّهِ صلى الله عليه وسلم اسْتِهْزَاءً، فَيَقُولُ الرَّجُلُ مَنْ أَبِي وَيَقُولُ الرَّجُلُ تَضِلُّ نَاقَتُهُ أَيْنَ نَاقَتِي فَأَنْزَلَ اللَّهُ فِيهِمْ هَذِهِ الآيَةَ {يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ} حَتَّى فَرَغَ مِنَ الآيَةِ كُلِّهَا.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 146
Arabic reference : Book 65, Hadith 4622

Narrated Sa`id bin Al-Musaiyab:

Bahira is a she-camel whose milk is kept for the idols and nobody is allowed to milk it; Sa'iba was the she-camel which they used to set free for their gods and nothing was allowed to be carried on it. Abu Huraira said: Allah's Messenger (ﷺ) said, "I saw `Amr bin 'Amir Al-Khuza`i (in a dream) dragging his intestines in the Fire, and he was the first person to establish the tradition of setting free the animals (for the sake of their deities)," Wasila is the she-camel which gives birth to a she-camel as its first delivery, and then gives birth to another she-camel as its second delivery. People (in the Pre-lslamic periods of ignorance) used to let that she camel loose for their idols if it gave birth to two she-camels successively without giving birth to a male camel in between. 'Ham' was the male camel which was used for copulation. When it had finished the number of copulations assigned for it, they would let it loose for their idols and excuse it from burdens so that nothing would be carried on it, and they called it the 'Hami.' Abu Huraira said, "I heard the Prophet (ﷺ) saying so."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ الْبَحِيرَةُ الَّتِي يُمْنَعُ دَرُّهَا لِلطَّوَاغِيتِ فَلاَ يَحْلُبُهَا أَحَدٌ مِنَ النَّاسِ. وَالسَّائِبَةُ كَانُوا يُسَيِّبُونَهَا لآلِهَتِهِمْ لاَ يُحْمَلُ عَلَيْهَا شَىْءٌ. قَالَ وَقَالَ أَبُو هُرَيْرَةَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " رَأَيْتُ عَمْرَو بْنَ عَامِرٍ الْخُزَاعِيَّ يَجُرُّ قُصْبَهُ فِي النَّارِ، كَانَ أَوَّلَ مَنْ سَيَّبَ السَّوَائِبَ ". وَالْوَصِيلَةُ النَّاقَةُ الْبِكْرُ تُبَكِّرُ فِي أَوَّلِ نِتَاجِ الإِبِلِ، ثُمَّ تُثَنِّي بَعْدُ بِأُنْثَى. وَكَانُوا يُسَيِّبُونَهُمْ لِطَوَاغِيتِهِمْ إِنْ وَصَلَتْ إِحْدَاهُمَا بِالأُخْرَى لَيْسَ بَيْنَهُمَا ذَكَرٌ. وَالْحَامِ فَحْلُ الإِبِلِ يَضْرِبُ الضِّرَابَ الْمَعْدُودَ، فَإِذَا قَضَى ضِرَابَهُ وَدَعُوهُ لِلطَّوَاغِيتِ وَأَعْفَوْهُ مِنَ الْحَمْلِ فَلَمْ يُحْمَلْ عَلَيْهِ شَىْءٌ وَسَمَّوْهُ الْحَامِيَ.

وَقَالَ لِي أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، سَمِعْتُ سَعِيدًا، قَالَ يُخْبِرُهُ بِهَذَا قَالَ وَقَالَ أَبُو هُرَيْرَةَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم نَحْوَهُ. وَرَوَاهُ ابْنُ الْهَادِ عَنِ ابْنِ شِهَابٍ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 147
Arabic reference : Book 65, Hadith 4623

Narrated Aisha:

Allah's Messenger (ﷺ) said, "I saw Hell and its different portions were consuming each other and saw `Amr dragging his intestines (in it), and he was the first person to establish the tradition of letting animals loose (for the idols).

حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي يَعْقُوبَ أَبُو عَبْدِ اللَّهِ الْكَرْمَانِيُّ، حَدَّثَنَا حَسَّانُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ، رضى الله عنها قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " رَأَيْتُ جَهَنَّمَ يَحْطِمُ بَعْضُهَا بَعْضًا، وَرَأَيْتُ عَمْرًا يَجُرُّ قُصْبَهُ، وَهْوَ أَوَّلُ مَنْ سَيَّبَ السَّوَائِبَ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 148
Arabic reference : Book 65, Hadith 4624

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) delivered a sermon and said, "O people! You will be gathered before Allah barefooted, naked and not circumcised." Then (quoting Qur'an) he said:-- "As We began the first creation, We shall repeat it. A promise We have undertaken: Truly we shall do it.." (21.104) The Prophet (ﷺ) then said, "The first of the human beings to be dressed on the Day of Resurrection, will be Abraham. Lo! Some men from my followers will be brought and then (the angels) will drive them to the left side (Hell-Fire). I will say. 'O my Lord! (They are) my companions!' Then a reply will come (from Almighty), 'You do not know what they did after you.' I will say as the pious slave (the Prophet (ﷺ) Jesus) said: And I was a witness over them while I dwelt amongst them. When You took me up. You were the Watcher over them and You are a Witness to all things.' (5.117) Then it will be said, "These people have continued to be apostates since you left them."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنَا الْمُغِيرَةُ بْنُ النُّعْمَانِ، قَالَ سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ خَطَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " يَا أَيُّهَا النَّاسُ إِنَّكُمْ مَحْشُورُونَ إِلَى اللَّهِ حُفَاةً عُرَاةً غُرْلاً ـ ثُمَّ قَالَ ـ {كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ} إِلَى آخِرِ الآيَةِ ـ ثُمَّ قَالَ ـ أَلاَ وَإِنَّ أَوَّلَ الْخَلاَئِقِ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ، أَلاَ وَإِنَّهُ يُجَاءُ بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ، فَأَقُولُ يَا رَبِّ أُصَيْحَابِي. فَيُقَالُ إِنَّكَ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ. فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ {وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ} فَيُقَالُ إِنَّ هَؤُلاَءِ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 149
Arabic reference : Book 65, Hadith 4625

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "You will be gathered (on the Day of Resurrection) and some people will be driven (by the angels) to the left side (and taken to Hell) whereupon I will say as the pious slave (Jesus) said:- - "And I was a witness over them while I dwelt amongst them...the ALMIGHTY, the All Wise." (5.117-118)

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الْمُغِيرَةُ بْنُ النُّعْمَانِ، قَالَ حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّكُمْ مَحْشُورُونَ، وَإِنَّ نَاسًا يُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ، فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ {وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ} إِلَى قَوْلِهِ {الْعَزِيزُ الْحَكِيمُ}"

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 150
Arabic reference : Book 65, Hadith 4626

Narrated `Abdullah:

Allah's Messenger (ﷺ) said, "The key of the Unseen are five: Verily with Allah (Alone) is the knowledge of the Hour He sends down the rain and knows what is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Verily, Allah is All-Knower, All-Aware." (31.34)

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَفَاتِحُ الْغَيْبِ خَمْسٌ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ، وَيُنَزِّلُ الْغَيْثَ، وَيَعْلَمُ مَا فِي الأَرْحَامِ، وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا، وَمَا تَدْرِي نَفْسٌ بِأَىِّ أَرْضٍ تَمُوتُ، إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 151
Arabic reference : Book 65, Hadith 4627

Narrated Jabir:

When this Verse was revealed: "Say: He has power to send torment on you from above." (6.65) Allah's Messenger (ﷺ) said, "O Allah! I seek refuge with Your Face (from this punishment)." And when the verse: "or send torment from below your feet," (was revealed), Allah's Messenger (ﷺ) said, "(O Allah!) I seek refuge with Your Face (from this punishment)." (But when there was revealed): "Or confuse you in party strife and make you to taste the violence of one another." (6.65) Allah's Messenger (ﷺ) said, "This is lighter (or, this is easier).

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرٍ ـ رضى الله عنه ـ قَالَ لَمَّا نَزَلَتْ هَذِهِ الآيَةُ {قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ} قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَعُوذُ بِوَجْهِكَ ". قَالَ {أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ} قَالَ " أَعُوذُ بِوَجْهِكَ" {أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ} قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَذَا أَهْوَنُ ". أَوْ " هَذَا أَيْسَرُ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 152
Arabic reference : Book 65, Hadith 4628

Narrated `Abdullah:

When:"...and confuse not their belief with wrong." (6.82) was revealed, the Prophet's companions said, "Which of us has not done wrong?" Then there was revealed:-- "Verily joining others in worship with Allah is a tremendous wrong indeed." (31.13)

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ لَمَّا نَزَلَتْ {وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ} قَالَ أَصْحَابُهُ وَأَيُّنَا لَمْ يَظْلِمْ فَنَزَلَتْ {إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 153
Arabic reference : Book 65, Hadith 4629

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "Nobody has the rights to say that I am better than Jonah bin Matta."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ مَهْدِيٍّ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، قَالَ حَدَّثَنِي ابْنُ عَمِّ، نَبِيِّكُمْ يَعْنِي ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 154
Arabic reference : Book 65, Hadith 4630

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Nobody has the right to say that I am better than Jonah bin Matta."

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنَا سَعْدُ بْنُ إِبْرَاهِيمَ، قَالَ سَمِعْتُ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 155
Arabic reference : Book 65, Hadith 4631

Narrated Mujahid:

That he asked Ibn `Abbas, "Is there a prostration Surat-al-Sa`d?" (38.24) Ibn `Abbas said, "Yes," and then recited: "We gave...So follow their guidance." (6.85,90) Then he said, "He (David ) is one them (i.e. those prophets)." Mujahid narrated: I asked Ibn `Abbas (regarding the above Verse). He said, "Your Prophet (Muhammad) was one of those who were ordered to follow them."

حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ أَخْبَرَنِي سُلَيْمَانُ الأَحْوَلُ، أَنَّ مُجَاهِدًا، أَخْبَرَهُ أَنَّهُ، سَأَلَ ابْنَ عَبَّاسٍ أَفِي " ص " سَجْدَةٌ فَقَالَ نَعَمْ. ثُمَّ تَلاَ {وَوَهَبْنَا} إِلَى قَوْلِهِ {فَبِهُدَاهُمُ اقْتَدِهْ} ثُمَّ قَالَ هُوَ مِنْهُمْ. زَادَ يَزِيدُ بْنُ هَارُونَ وَمُحَمَّدُ بْنُ عُبَيْدٍ وَسَهْلُ بْنُ يُوسُفَ عَنِ الْعَوَّامِ عَنْ مُجَاهِدٍ قُلْتُ لاِبْنِ عَبَّاسٍ فَقَالَ نَبِيُّكُمْ صلى الله عليه وسلم مِمَّنْ أُمِرَ أَنْ يَقْتَدِيَ بِهِمْ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 156
Arabic reference : Book 65, Hadith 4632

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) said, "May Allah curse the Jews! When Allah forbade them to eat the fat of animals, they melted it and sold it, and utilized its price! "

حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، قَالَ عَطَاءٌ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم قَالَ " قَاتَلَ اللَّهُ الْيَهُودَ، لَمَّا حَرَّمَ اللَّهُ عَلَيْهِمْ شُحُومَهَا جَمَلُوهُ ثُمَّ بَاعُوهُ فَأَكَلُوهَا ". وَقَالَ أَبُو عَاصِمٍ حَدَّثَنَا عَبْدُ الْحَمِيدِ، حَدَّثَنَا يَزِيدُ، كَتَبَ إِلَىَّ عَطَاءٌ سَمِعْتُ جَابِرًا، عَنِ النَّبِيِّ صلى الله عليه وسلم.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 157
Arabic reference : Book 65, Hadith 4633

Narrated Abu Wail:

`Abdullah (bin Mas`ud) said, "None has more sense of ghaira than Allah therefore - He prohibits shameful sins (illegal sexual intercourse, etc.) whether committed openly or secretly. And none loves to be praised more than Allah does, and for this reason He praises Himself." I asked Abu Wali, "Did you hear it from `Abdullah?" He said, "Yes," I said, "Did `Abdullah ascribe it to Allah's Messenger (ﷺ)?" He said, "Yes."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ " لاَ أَحَدَ أَغْيَرُ مِنَ اللَّهِ، وَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلاَ شَىْءَ أَحَبُّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ، لِذَلِكَ مَدَحَ نَفْسَهُ ". قُلْتُ سَمِعْتَهُ مِنْ عَبْدِ اللَّهِ قَالَ نَعَمْ. قُلْتُ وَرَفَعَهُ قَالَ نَعَمْ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 158
Arabic reference : Book 65, Hadith 4634

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Hour will not be established until the sun rises from the West: and when the people see it, then whoever will be living on the surface of the earth will have faith, and that is (the time) when no good will it do to a soul to believe then, if it believed not before." (6.158)

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا عُمَارَةُ، حَدَّثَنَا أَبُو زُرْعَةَ، حَدَّثَنَا أَبُو هُرَيْرَةَ، رضى الله عنه قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا رَآهَا النَّاسُ آمَنَ مَنْ عَلَيْهَا، فَذَاكَ حِينَ لاَ يَنْفَعُ نَفْسًا إِيمَانُهَا، لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 159
Arabic reference : Book 65, Hadith 4635

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The hour will not be established till the sun rises from the West; and when it rises (from the West) and the people see it, they all will believe. And that is (the time) when no good will it do to a soul to believe then." Then he recited the whole Verse (6.158)

حَدَّثَنِي إِسْحَاقُ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا فَإِذَا طَلَعَتْ وَرَآهَا النَّاسُ آمَنُوا أَجْمَعُونَ، وَذَلِكَ حِينَ لاَ يَنْفَعُ نَفْسًا إِيمَانُهَا ". ثُمَّ قَرَأَ الآيَةَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 160
Arabic reference : Book 65, Hadith 4636

Narrated `Abdullah bin Mas`ud:

Allah's Messenger (ﷺ) said, "None has more sense of ghaira than Allah, and for this He has forbidden shameful sins whether committed openly or secretly, and none loves to be praised more than Allah does, and this is why He Praises Himself."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ قُلْتُ أَنْتَ سَمِعْتَ هَذَا مِنْ عَبْدِ اللَّهِ قَالَ نَعَمْ، وَرَفَعَهُ. قَالَ " لاَ أَحَدَ أَغْيَرُ مِنَ اللَّهِ، فَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلاَ أَحَدَ أَحَبُّ إِلَيْهِ الْمِدْحَةُ مِنَ اللَّهِ، فَلِذَلِكَ مَدَحَ نَفْسَهُ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 161
Arabic reference : Book 65, Hadith 4637

Narrated Abu Sa`id Al-Khudri:

A man from the Jews, having been slapped on his face, came to the Prophet (ﷺ) and said, "O Muhammad! A man from your companions from the Ansar has slapped me on my face!" The Prophet (ﷺ) said, "Call him." When they called him, the Prophet (ﷺ) said, "Why did you slap him?" He said, "O Allah's Messenger (ﷺ)! While I was passing by the Jews, I heard him saying, 'By Him Who selected Moses above the human beings,' I said, 'Even above Muhammad?' I became furious and slapped him on the face." The Prophet (ﷺ) said, "Do not give me superiority over the other prophets, for on the Day of Resurrection the people will become unconscious and I will be the first to regain consciousness. Then I will see Moses holding one of the legs of the Throne. I will not know whether he has come to his senses before me or that the shock he had received at the Mountain, (during his worldly life) was sufficient for him."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ قَالَ جَاءَ رَجُلٌ مِنَ الْيَهُودِ إِلَى النَّبِيِّ صلى الله عليه وسلم قَدْ لُطِمَ وَجْهُهُ وَقَالَ يَا مُحَمَّدُ إِنَّ رَجُلاً مِنْ أَصْحَابِكَ مِنَ الأَنْصَارِ لَطَمَ وَجْهِي. قَالَ " ادْعُوهُ ". فَدَعَوْهُ قَالَ " لِمَ لَطَمْتَ وَجْهَهُ ". قَالَ يَا رَسُولَ اللَّهِ، إِنِّي مَرَرْتُ بِالْيَهُودِ فَسَمِعْتُهُ يَقُولُ وَالَّذِي اصْطَفَى مُوسَى عَلَى الْبَشَرِ. فَقُلْتُ وَعَلَى مُحَمَّدٍ وَأَخَذَتْنِي غَضْبَةٌ فَلَطَمْتُهُ. قَالَ " لاَ تُخَيِّرُونِي مِنْ بَيْنِ الأَنْبِيَاءِ، فَإِنَّ النَّاسَ يَصْعَقُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَإِذَا أَنَا بِمُوسَى آخِذٌ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ، فَلاَ أَدْرِي أَفَاقَ قَبْلِي أَمْ جُزِيَ بِصَعْقَةِ الطُّورِ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 162
Arabic reference : Book 65, Hadith 4638

Narrated Sa`id Ibn Zaid:

The Prophet (ﷺ) said, "Al-Kam'a is like the Mann (sweet resin or gum) (in that it grows naturally without human care) and its water is a cure for the eye diseases."

حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْكَمْأَةُ مِنَ الْمَنِّ وَمَاؤُهَا شِفَاءُ الْعَيْنِ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 163
Arabic reference : Book 65, Hadith 4639

Narrated Abu Ad-Darda:

There was a dispute between Abu Bakr and `Umar, and Abu Bakr made `Umar angry. So `Umar left angrily. Abu Bakr followed him, requesting him to ask forgiveness (of Allah) for him, but `Umar refused to do so and closed his door in Abu Bakr's face. So Abu Bakr went to Allah's Messenger (ﷺ) while we were with him. Allah's Messenger (ﷺ) said, "This friend of yours must have quarrelled (with somebody)." In the meantime `Umar repented and felt sorry for what he had done, so he came, greeted (those who were present) and sat with the Prophet (ﷺ) and related the story to him. Allah's Messenger (ﷺ) became angry and Abu Bakr started saying, "O Allah's Messenger (ﷺ)! By Allah, I was more at fault (than `Umar)." Allah's Apostle said, "Are you (people) leaving for me my

companion? (Abu Bakr), Are you (people) leaving for me my companion? When I said, 'O people I am sent to you all as the Messenger of Allah,' you said, 'You tell a lie.' while Abu Bakr said, 'You have spoken the truth ."

حَدَّثَنَا عَبْدُ اللَّهِ، حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ، وَمُوسَى بْنُ هَارُونَ، قَالاَ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلاَءِ بْنِ زَبْرٍ، قَالَ حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي أَبُو إِدْرِيسَ الْخَوْلاَنِيُّ، قَالَ سَمِعْتُ أَبَا الدَّرْدَاءِ، يَقُولُ كَانَتْ بَيْنَ أَبِي بَكْرٍ وَعُمَرَ مُحَاوَرَةٌ، فَأَغْضَبَ أَبُو بَكْرٍ عُمَرَ، فَانْصَرَفَ عَنْهُ عُمَرُ مُغْضَبًا، فَاتَّبَعَهُ أَبُو بَكْرٍ يَسْأَلُهُ أَنْ يَسْتَغْفِرَ لَهُ، فَلَمْ يَفْعَلْ حَتَّى أَغْلَقَ بَابَهُ فِي وَجْهِهِ، فَأَقْبَلَ أَبُو بَكْرٍ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ أَبُو الدَّرْدَاءِ وَنَحْنُ عِنْدَهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَّا صَاحِبُكُمْ هَذَا فَقَدْ غَامَرَ ". قَالَ وَنَدِمَ عُمَرُ عَلَى مَا كَانَ مِنْهُ فَأَقْبَلَ حَتَّى سَلَّمَ وَجَلَسَ إِلَى النَّبِيِّ صلى الله عليه وسلم وَقَصَّ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم الْخَبَرَ. قَالَ أَبُو الدَّرْدَاءِ وَغَضِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَجَعَلَ أَبُو بَكْرٍ يَقُولُ وَاللَّهِ يَا رَسُولَ اللَّهِ لأَنَا كُنْتُ أَظْلَمَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَلْ أَنْتُمْ تَارِكُو لِي صَاحِبِي هَلْ أَنْتُمْ تَارِكُو لِي صَاحِبِي إِنِّي قُلْتُ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا فَقُلْتُمْ كَذَبْتَ. وَقَالَ أَبُو بَكْرٍ صَدَقْتَ قَالَ أَبُو عَبْد اللَّهِ غَامَرَ سَبَقَ بِالْخَيْرِ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 164
Arabic reference : Book 65, Hadith 4640

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "It was said to the children of Israel, 'Enter the gate in prostration and say Hitatun. (7.161) We shall forgive you, your faults.' But they changed (Allah's Order) and entered, dragging themselves on their buttocks and said, 'Habatun (a grain) in a Sha'ratin (hair).

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قِيلَ لِبَنِي إِسْرَائِيلَ {ادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ} فَبَدَّلُوا فَدَخَلُوا يَزْحَفُونَ عَلَى أَسْتَاهِهِمْ وَقَالُوا حَبَّةٌ فِي شَعَرَةٍ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 165
Arabic reference : Book 65, Hadith 4641

Narrated Ibn `Abbas:

'Uyaina bin Hisn bin Hudhaifa came and stayed with his nephew Al-Hurr bin Qais who was one of those whom `Umar used to keep near him, as the Qurra' (learned men knowing Qur'an by heart) were the people of `Umar's meetings and his advisors whether they were old or young. 'Uyaina said to his nephew, "O son of my brother! You have an approach to this chief, so get for me the permission to see him." Al-Hurr said, "I will get the permission for you to see him." So Al-Hurr asked the permission for 'Uyaina and `Umar admitted him. When 'Uyaina entered upon him, he said, "Beware! O the son of Al-Khattab! By Allah, you neither give us sufficient provision nor judge among us with justice." Thereupon `Umar became so furious that he intended to harm him, but Al-Hurr said, "O chief of the Believers! Allah said to His Prophet: "Hold to forgiveness; command what is right; and leave (don't punish) the foolish." (7.199) and this (i.e. 'Uyaina) is one of the foolish." By Allah, `Umar did not overlook that Verse when Al-Hurr recited it before him; he observed (the orders of) Allah's Book strictly.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَدِمَ عُيَيْنَةُ بْنُ حِصْنِ بْنِ حُذَيْفَةَ فَنَزَلَ عَلَى ابْنِ أَخِيهِ الْحُرِّ بْنِ قَيْسٍ، وَكَانَ مِنَ النَّفَرِ الَّذِينَ يُدْنِيهِمْ عُمَرُ، وَكَانَ الْقُرَّاءُ أَصْحَابَ مَجَالِسِ عُمَرَ وَمُشَاوَرَتِهِ كُهُولاً كَانُوا أَوْ شُبَّانًا. فَقَالَ عُيَيْنَةُ لاِبْنِ أَخِيهِ يَا ابْنَ أَخِي، لَكَ وَجْهٌ عِنْدَ هَذَا الأَمِيرِ فَاسْتَأْذِنْ لِي عَلَيْهِ. قَالَ سَأَسْتَأْذِنُ لَكَ عَلَيْهِ. قَالَ ابْنُ عَبَّاسٍ فَاسْتَأْذَنَ الْحُرُّ لِعُيَيْنَةَ فَأَذِنَ لَهُ عُمَرُ، فَلَمَّا دَخَلَ عَلَيْهِ قَالَ هِيْ يَا ابْنَ الْخَطَّابِ، فَوَاللَّهِ مَا تُعْطِينَا الْجَزْلَ، وَلاَ تَحْكُمُ بَيْنَنَا بِالْعَدْلِ. فَغَضِبَ عُمَرُ حَتَّى هَمَّ بِهِ، فَقَالَ لَهُ الْحُرُّ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ اللَّهَ تَعَالَى قَالَ لِنَبِيِّهِ صلى الله عليه وسلم {خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ} وَإِنَّ هَذَا مِنَ الْجَاهِلِينَ. وَاللَّهِ مَا جَاوَزَهَا عُمَرُ حِينَ تَلاَهَا عَلَيْهِ، وَكَانَ وَقَّافًا عِنْدَ كِتَابِ اللَّهِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 166
Arabic reference : Book 65, Hadith 4642

Narrated `Abdullah bin AzZubair:

(The Verse) "Hold to forgiveness; command what is right..." was revealed by Allah except in connection with the character of the people.

حَدَّثَنَا يَحْيَى، حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، {خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ} قَالَ مَا أَنْزَلَ اللَّهُ إِلاَّ فِي أَخْلاَقِ النَّاسِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 167
Arabic reference : Book 65, Hadith 4643

`Abdullah bin Az-Zubair said:

Allah ordered His Prophet to forgive the people their misbehavior (towards him).

وَقَالَ عَبْدُ اللَّهِ بْنُ بَرَّادٍ حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، قَالَ أَمَرَ اللَّهُ نَبِيَّهُ صلى الله عليه وسلم أَنْ يَأْخُذَ الْعَفْوَ مِنْ أَخْلاَقِ النَّاسِ. أَوْ كَمَا قَالَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 167
Arabic reference : Book 65, Hadith 4644

Narrated Sa`id bin Jubair:

I asked Ibn `Abbas regarding Surat-al-Anfal. He said, "It was revealed in connection with the Battle of Badr."

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ، أَخْبَرَنَا هُشَيْمٌ، أَخْبَرَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ قُلْتُ لاِبْنِ عَبَّاسٍ ـ رضى الله عنهما ـ سُورَةُ الأَنْفَالِ قَالَ نَزَلَتْ فِي بَدْرٍ. الشَّوْكَةُ الْحَدُّ {مُرْدَفِينَ} فَوْجًا بَعْدَ فَوْجٍ، رَدِفَنِي وَأَرْدَفَنِي جَاءَ بَعْدِي {ذُوقُوا} بَاشِرُوا وَجَرِّبُوا وَلَيْسَ هَذَا مِنْ ذَوْقِ الْفَمِ {فَيَرْكُمَهُ} يَجْمَعُهُ. {شَرِّدْ} فَرِّقْ {وَإِنْ جَنَحُوا} طَلَبُوا {يُثْخِنَ} يَغْلِبَ. وَقَالَ مُجَاهِدٌ {مُكَاءً} إِدْخَالُ أَصَابِعِهِمْ فِي أَفْوَاهِهِمْ وَ{تَصْدِيَةً} الصَّفِيرُ {لِيُثْبِتُوكَ} لِيَحْبِسُوكَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 168
Arabic reference : Book 65, Hadith 4645

Narrated Ibn `Abbas:

Regarding the Verse: "Verily! The worst of beasts in the Sight of Allah are the deaf and the dumb---- those who understand not." (8.22) (The people referred to here) were some persons from the tribe of Bani `Abd-Addar.

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا وَرْقَاءُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، {إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لاَ يَعْقِلُونَ} قَالَ هُمْ نَفَرٌ مِنْ بَنِي عَبْدِ الدَّارِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 169
Arabic reference : Book 65, Hadith 4646

Narrated Abu Sa`id bin Al-Mu'alla:

While I was praying, Allah's Messenger (ﷺ) passed me and called me, but I did not go to him until I had finished the prayer. Then I went to him, and he said, "What prevented you from coming to me? Didn't Allah say:-- "O you who believe! Answer the call of Allah (by obeying Him) and His Apostle when He calls you?" He then said, "I will inform you of the greatest Sura in the Qur'an before I leave (the mosque)." When Allah's Messenger (ﷺ) got ready to leave (the mosque), I reminded him. He said, "It is: 'Praise be to Allah, the Lord of the worlds.' (i.e. Surat-al-Fatiha) As-sab'a Al-Mathani (the seven repeatedly recited Verses).

حَدَّثَنِي إِسْحَاقُ، أَخْبَرَنَا رَوْحٌ، حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، سَمِعْتُ حَفْصَ بْنَ عَاصِمٍ، يُحَدِّثُ عَنْ أَبِي سَعِيدِ بْنِ الْمُعَلَّى ـ رضى الله عنه ـ قَالَ كُنْتُ أُصَلِّي فَمَرَّ بِي رَسُولُ اللَّهِ صلى الله عليه وسلم فَدَعَانِي فَلَمْ آتِهِ حَتَّى صَلَّيْتُ، ثُمَّ أَتَيْتُهُ فَقَالَ " مَا مَنَعَكَ أَنْ تَأْتِيَ أَلَمْ يَقُلِ اللَّهُ {يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ} ثُمَّ قَالَ لأُعَلِّمَنَّكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ أَخْرُجَ ". فَذَهَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِيَخْرُجَ فَذَكَرْتُ لَهُ.

وَقَالَ مُعَاذٌ حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبٍ، سَمِعَ حَفْصًا، سَمِعَ أَبَا سَعِيدٍ، رَجُلاً مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا، وَقَالَ هِيَ {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} السَّبْعُ الْمَثَانِي.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 170
Arabic reference : Book 65, Hadith 4647

Narrated Anas bin Malik:

Abu Jahl said, "O Allah! If this (Qur'an) is indeed the Truth from You, then rain down on us a shower of stones from the sky or bring on us a painful torment." So Allah revealed:-- "But Allah would not punish them while you were amongst them, nor He will punish them while they seek (Allah's) forgiveness..." (8.33) And why Allah should not punish them while they turn away (men) from Al- Masjid-al-Haram (the Sacred Mosque of Mecca)..." (8.33-34)

حَدَّثَنِي أَحْمَدُ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْحَمِيدِ ـ هُوَ ابْنُ كُرْدِيدٍ صَاحِبُ الزِّيَادِيِّ ـ سَمِعَ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ قَالَ أَبُو جَهْلٍ {اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ} فَنَزَلَتْ {وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ * وَمَا لَهُمْ أَنْ لاَ يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ} الآيَةَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 171
Arabic reference : Book 65, Hadith 4648

Narrated Anas bin Malik:

Abu Jahl said, "O Allah! If this (Qur'an) is indeed the Truth from You), then rain down on us a shower of stones from the sky or bring on us a painful punishment." So there was revealed:-- 'But Allah would not punish them while you (Muhammad) were amongst them, nor will He punish them while they seek (Allah's) Forgiveness. And why Allah should not punish them while they stop (men) from Al-Masjid-al-Haram ..' (8.33-34)

حَدَّثَنَا مُحَمَّدُ بْنُ النَّضْرِ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْحَمِيدِ، صَاحِبِ الزِّيَادِيِّ سَمِعَ أَنَسَ بْنَ مَالِكٍ، قَالَ قَالَ أَبُو جَهْلٍ {اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ} فَنَزَلَتْ {وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ * وَمَا لَهُمْ أَنْ لاَ يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ} الآيَةَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 172
Arabic reference : Book 65, Hadith 4649

Narrated Ibn `Umar:

That a man came to him (while two groups of Muslims were fighting) and said, "O Abu `Abdur Rahman! Don't you hear what Allah has mentioned in His Book: 'And if two groups of believers fight against each other...' (49.9) So what prevents you from fighting as Allah has mentioned in His Book?"' Ibn `Umar said, "O son of my brother! I would rather be blamed for not fighting because of this Verse than to be blamed because of another Verse where Allah says: 'And whoever kills a believer intentionally..." (4.93) Then that man said, "Allah says:-- 'And fight them until there is no more afflictions (worshipping other besides Allah) and the religion (i.e. worship) will be all for Allah (Alone)" (8.39) Ibn `Umar said, "We did this during the lifetime of Allah's Messenger (ﷺ) when the number of Muslims was small, and a man was put to trial because of his religion, the pagans would either kill or chain him; but when the Muslims increased (and Islam spread), there was no persecution." When that man saw that Ibn `Umar did not agree to his proposal, he said, "What is your opinion regarding `Ali and `Uthman?" Ibn `Umar said, "What is my opinion regarding `Ali and `Uthman? As for `Uthman, Allah forgave him and you disliked to forgive him, and `Ali is the cousin and son-in-law of Allah's Messenger (ﷺ) ." Then he pointed out with his hand and said, "And that is his daughter's (house) which you can see."

حَدَّثَنَا الْحَسَنُ بْنُ عَبْدِ الْعَزِيزِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى، حَدَّثَنَا حَيْوَةُ، عَنْ بَكْرِ بْنِ عَمْرٍو، عَنْ بُكَيْرٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَجُلاً، جَاءَهُ فَقَالَ يَا أَبَا عَبْدِ الرَّحْمَنِ، أَلاَ تَسْمَعُ مَا ذَكَرَ اللَّهُ فِي كِتَابِهِ {وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا} إِلَى آخِرِ الآيَةِ، فَمَا يَمْنَعُكَ أَنْ لاَ تُقَاتِلَ كَمَا ذَكَرَ اللَّهُ فِي كِتَابِهِ. فَقَالَ يَا ابْنَ أَخِي أَغْتَرُّ بِهَذِهِ الآيَةِ وَلاَ أُقَاتِلُ أَحَبُّ إِلَىَّ مِنْ أَنْ أَغْتَرَّ بِهَذِهِ الآيَةِ الَّتِي يَقُولُ اللَّهُ تَعَالَى {وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا} إِلَى آخِرِهَا. قَالَ فَإِنَّ اللَّهَ يَقُولُ {وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ}. قَالَ ابْنُ عُمَرَ قَدْ فَعَلْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذْ كَانَ الإِسْلاَمُ قَلِيلاً، فَكَانَ الرَّجُلُ يُفْتَنُ فِي دِينِهِ، إِمَّا يَقْتُلُوهُ وَإِمَّا يُوثِقُوهُ، حَتَّى كَثُرَ الإِسْلاَمُ، فَلَمْ تَكُنْ فِتْنَةٌ، فَلَمَّا رَأَى أَنَّهُ لاَ يُوَافِقُهُ فِيمَا يُرِيدُ قَالَ فَمَا قَوْلُكَ فِي عَلِيٍّ وَعُثْمَانَ. قَالَ ابْنُ عُمَرَ مَا قَوْلِي

فِي عَلِيٍّ وَعُثْمَانَ أَمَّا عُثْمَانُ فَكَانَ اللَّهُ قَدْ عَفَا عَنْهُ، فَكَرِهْتُمْ أَنْ يَعْفُوَ عَنْهُ، وَأَمَّا عَلِيٌّ فَابْنُ عَمِّ رَسُولِ اللَّهِ صلى الله عليه وسلم وَخَتَنُهُ. وَأَشَارَ بِيَدِهِ وَهَذِهِ ابْنَتُهُ أَوْ بِنْتُهُ حَيْثُ تَرَوْنَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 173
Arabic reference : Book 65, Hadith 4650

Narrated Sa`id bin Jubair:

Ibn `Umar came to us and a man said (to him), "What do you think about 'Qit-alal-Fitnah' (fighting caused by afflictions)." Ibn `Umar said (to him), "And do you understand what an affliction is? Muhammad used to fight against the pagans, and his fighting with them was an affliction, (and his fighting was) not like your fighting which is carried on for the sake of ruling."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا بَيَانٌ، أَنَّ وَبَرَةَ، حَدَّثَهُ قَالَ حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ، قَالَ خَرَجَ عَلَيْنَا أَوْ إِلَيْنَا ابْنُ عُمَرَ، فَقَالَ رَجُلٌ كَيْفَ تَرَى فِي قِتَالِ الْفِتْنَةِ. فَقَالَ وَهَلْ تَدْرِي مَا الْفِتْنَةُ كَانَ مُحَمَّدٌ صلى الله عليه وسلم يُقَاتِلُ الْمُشْرِكِينَ، وَكَانَ الدُّخُولُ عَلَيْهِمْ فِتْنَةً، وَلَيْسَ كَقِتَالِكُمْ عَلَى الْمُلْكِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 174
Arabic reference : Book 65, Hadith 4651

Narrated Ibn `Abbas:

When the Verse:-- "If there are twenty steadfast amongst you, they will overcome two hundred." (8.65) was revealed, then it became obligatory for the Muslims that one (Muslim) should not flee from ten (non-Muslims). Sufyan (the sub-narrator) once said, "Twenty (Muslims) should not flee before two hundred (non Muslims)." Then there was revealed: 'But now Allah has lightened your (task)..' (8.66) So it became obligatory that one-hundred (Muslims) should not flee before two hundred (nonmuslims). (Once Sufyan said extra, "The Verse: 'Urge the believers to the fight. If there are twenty steadfast amongst you (Muslims) ..' was revealed.) Sufyan said, "Ibn Shabrama said, "I see that this order is applicable to the obligation of enjoining good and forbidding evil."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ لَمَّا نَزَلَتْ {إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ} فَكُتِبَ عَلَيْهِمْ أَنْ لاَ يَفِرَّ وَاحِدٌ مِنْ عَشَرَةٍ ـ فَقَالَ سُفْيَانُ غَيْرَ مَرَّةٍ أَنْ لاَ يَفِرَّ عِشْرُونَ مِنْ مِائَتَيْنِ ـ ثُمَّ نَزَلَتِ {الآنَ خَفَّفَ اللَّهُ عَنْكُمْ} الآيَةَ، فَكَتَبَ أَنْ لاَ يَفِرَّ مِائَةٌ مِنْ مِائَتَيْنِ ـ زَادَ سُفْيَانُ مَرَّةً ـ نَزَلَتْ {حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ}. قَالَ سُفْيَانُ وَقَالَ ابْنُ شُبْرُمَةَ وَأُرَى الأَمْرَ بِالْمَعْرُوفِ وَالنَّهْىَ عَنِ الْمُنْكَرِ مِثْلَ هَذَا.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 175
Arabic reference : Book 65, Hadith 4652

Narrated Ibn `Abbas:

When the Verse:--'If there are twenty steadfast amongst you (Muslims), they will overcome twohundred (non-Muslims).' was revealed, it became hard on the Muslims when it became compulsory that one Muslim ought not to flee (in war) before ten (non-Muslims). So (Allah) lightened the order by revealing: '(But) now Allah has lightened your (task) for He knows that there is weakness in you. So if there are of you one-hundred steadfast, they will overcome (two-hundred (non-Muslims).' (8.66) So when Allah reduced the number of enemies which Muslims should withstand, their patience and perseverance against the enemy decreased as much as their task was lightened for them.

حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ السُّلَمِيُّ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، أَخْبَرَنَا جَرِيرُ بْنُ حَازِمٍ، قَالَ أَخْبَرَنِي الزُّبَيْرُ بْنُ خِرِّيتٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ لَمَّا نَزَلَتْ {إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ} شَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ حِينَ فُرِضَ عَلَيْهِمْ أَنْ لاَ يَفِرَّ وَاحِدٌ مِنْ عَشَرَةٍ، فَجَاءَ التَّخْفِيفُ فَقَالَ رالآنَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضُعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ}. قَالَ فَلَمَّا خَفَّفَ اللَّهُ عَنْهُمْ مِنَ الْعِدَّةِ نَقَصَ مِنَ الصَّبْرِ بِقَدْرِ مَا خُفِّفَ عَنْهُمْ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 176
Arabic reference : Book 65, Hadith 4653

Narrated Al-Bara:

The last Verse that was revealed was: 'They ask you for a legal verdict: Say: Allah directs (thus) about Al-Kalalah (those who leave no descendants or ascendants as heirs).' And the last Sura which was revealed was Baraatun (9) .

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ ـ رضى الله عنه ـ يَقُولُ آخِرُ آيَةٍ نَزَلَتْ {يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلاَلَةِ} وَآخِرُ سُورَةٍ نَزَلَتْ بَرَاءَةٌ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 177
Arabic reference : Book 65, Hadith 4654

Narrated Humaid bin `Abdur-Rahman:

Abu Huraira said, "During that Hajj (in which Abu Bakr was the chief of the pilgrims) Abu Bakr sent me along with announcers on the Day of Nahr (10th of Dhul-Hijja) in Mina to announce: "No pagans shall perform, Hajj after this year, and none shall perform the Tawaf around the Ka`ba in a naked state." Humaid bin `Abdur Rahman added: Then Allah's Messenger (ﷺ) sent `Ali bin Abi Talib (after Abu Bakr) and ordered him to recite aloud in public Surat Bara'a. Abu Huraira added, "So `Ali, along with us, recited Bara'a (loudly) before the people at Mina on the Day of Nahr and announced; "No pagan shall perform Hajj after this year and none shall perform the Tawaf around the Ka`ba in a naked state."

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، وَأَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ بَعَثَنِي أَبُو بَكْرٍ فِي تِلْكَ الْحَجَّةِ فِي مُؤَذِّنِينَ، بَعَثَهُمْ يَوْمَ النَّحْرِ يُؤَذِّنُونَ بِمِنًى أَنْ لاَ يَحُجَّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلاَ يَطُوفَ بِالْبَيْتِ عُرْيَانٌ. قَالَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ ثُمَّ أَرْدَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِعَلِيِّ بْنِ أَبِي طَالِبٍ، وَأَمَرَهُ أَنْ يُؤَذِّنَ بِبَرَاءَةَ. قَالَ أَبُو هُرَيْرَةَ فَأَذَّنَ مَعَنَا عَلِيٌّ يَوْمَ النَّحْرِ فِي أَهْلِ مِنًى بِبَرَاءَةَ، وَأَنْ لاَ يَحُجَّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلاَ يَطُوفَ بِالْبَيْتِ عُرْيَانٌ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 178
Arabic reference : Book 65, Hadith 4655

Narrated Humaid bin `Abdur Rahman:

Abu Huraira said, "Abu Bakr sent me in that Hajj in which he was the chief of the pilgrims along with the announcers whom he sent on the Day of Nahr to announce at Mina: "No pagan shall perform Hajj after this year, and none shall perform the Tawaf around the Ka`ba in a naked state." Humaid added: That the Prophet (ﷺ) sent `Ali bin Abi Talib (after Abu Bakr) and ordered him to recite aloud in public Surat-Baraa. Abu Huraira added, "So `Ali, along with us, recited Bara'a (loudly) before the people at Mina on the Day of Nahr and announced "No pagan shall perform Hajj after this year and none shall perform the Tawaf around the Ka`ba in a naked state."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنِي عُقَيْلٌ، قَالَ ابْنُ شِهَابٍ فَأَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ بَعَثَنِي أَبُو بَكْرٍ ـ رضى الله عنه ـ فِي تِلْكَ الْحَجَّةِ فِي الْمُؤَذِّنِينَ، بَعَثَهُمْ يَوْمَ النَّحْرِ يُؤَذِّنُونَ بِمِنًى أَنْ لاَ يَحُجَّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلاَ يَطُوفَ بِالْبَيْتِ عُرْيَانٌ. قَالَ حُمَيْدٌ ثُمَّ أَرْدَفَ النَّبِيُّ صلى الله عليه وسلم بِعَلِيِّ بْنِ أَبِي طَالِبٍ، فَأَمَرَهُ أَنْ يُؤَذِّنَ بِبَرَاءَةَ. قَالَ أَبُو هُرَيْرَةَ فَأَذَّنَ مَعَنَا عَلِيٌّ فِي أَهْلِ مِنًى يَوْمَ النَّحْرِ بِبَرَاءَةَ، وَأَنْ لاَ يَحُجَّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلاَ يَطُوفَ بِالْبَيْتِ عُرْيَانٌ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 179
Arabic reference : Book 65, Hadith 4656

Narrated Humaid bin `Abdur-Rahman:

Abu Huraira said that Abu Bakr sent him during the Hajj in which Abu Bakr was made the chief of the pilgrims by Allah's Messenger (ﷺ) before (the year of) Hajjat al-Wada` in a group (of announcers) to announce before the people; 'No pagan shall perform the Hajj after this year, and none shall perform the Tawaf around the Ka`ba in a naked state. Humaid used to say The Day of Nahr is the day of Al- Hajj Al-Akbar (the Greatest Day) because of the narration of Abu Huraira.

حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ، أَخْبَرَهُ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ أَبَا بَكْرٍ ـ رضى الله عنه ـ بَعَثَهُ فِي الْحَجَّةِ الَّتِي أَمَّرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَيْهَا قَبْلَ حَجَّةِ الْوَدَاعِ فِي رَهْطٍ يُؤَذِّنُ فِي النَّاسِ أَنْ لاَ يَحُجَّنَّ بَعْدَ الْعَامِ مُشْرِكٌ وَلاَ يَطُوفَ بِالْبَيْتِ عُرْيَانٌ. فَكَانَ حُمَيْدٌ يَقُولُ يَوْمُ النَّحْرِ يَوْمُ الْحَجِّ الأَكْبَرِ. مِنْ أَجْلِ حَدِيثِ أَبِي هُرَيْرَةَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 180
Arabic reference : Book 65, Hadith 4657

Narrated Zaid bin Wahb:

We were with Hudhaifa and he said, "None remains of the people described by this Verse (9.12), "Except three, and of the hypocrites except four." A bedouin said, "You the companions of Muhammad! Tell us (things) and we do not know that about those who break open our houses and steal our precious things? ' He (Hudhaifa) replied, "Those are Al Fussaq (rebellious wrongdoers) (not disbelievers or hypocrites). Really, none remains of them (hypocrite) but four, one of whom is a very old man who, if he drinks water, does not feel its coldness."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا زَيْدُ بْنُ وَهْبٍ، قَالَ كُنَّا عِنْدَ حُذَيْفَةَ فَقَالَ مَا بَقِيَ مِنْ أَصْحَابِ هَذِهِ الآيَةِ إِلاَّ ثَلاَثَةٌ، وَلاَ مِنَ الْمُنَافِقِينَ إِلاَّ أَرْبَعَةٌ. فَقَالَ أَعْرَابِيٌّ إِنَّكُمْ أَصْحَابَ مُحَمَّدٍ صلى الله عليه وسلم تُخْبِرُونَا فَلاَ نَدْرِي فَمَا بَالُ هَؤُلاَءِ الَّذِينَ يَبْقُرُونَ بُيُوتَنَا وَيَسْرِقُونَ أَعْلاَقَنَا. قَالَ أُولَئِكَ الْفُسَّاقُ، أَجَلْ لَمْ يَبْقَ مِنْهُمْ إِلاَّ أَرْبَعَةٌ. أَحَدُهُمْ شَيْخٌ كَبِيرٌ لَوْ شَرِبَ الْمَاءَ الْبَارِدَ لَمَا وَجَدَ بَرْدَهُ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 181
Arabic reference : Book 65, Hadith 4658

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Kanz (money, the Zakat of which is not paid) of anyone of you will appear in the form of bald-headed poisonous male snake on the Day of Resurrection."

حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، أَنَّ عَبْدَ الرَّحْمَنِ الأَعْرَجَ، حَدَّثَهُ أَنَّهُ، قَالَ حَدَّثَنِي أَبُو هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " يَكُونُ كَنْزُ أَحَدِكُمْ يَوْمَ الْقِيَامَةِ شُجَاعًا أَقْرَعَ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 182
Arabic reference : Book 65, Hadith 4659

Narrated Zaid bin Wahb:

I passed by (visited) Abu Dhar at Ar-Rabadha and said to him, "What has brought you to this land?" He said, "We were at Sham and I recited the Verse: "They who hoard up gold and silver and spend them not in the way of Allah; announce to them a painful torment, " (9.34) where upon Muawiya said, 'This Verse is not for us, but for the people of the Scripture.' Then I said, 'But it is both for us (Muslim) and for them.' "

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ حُصَيْنٍ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ مَرَرْتُ عَلَى أَبِي ذَرٍّ بِالرَّبَذَةِ فَقُلْتُ مَا أَنْزَلَكَ بِهَذِهِ الأَرْضِ قَالَ كُنَّا بِالشَّأْمِ فَقَرَأْتُ {وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلاَ يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ} قَالَ مُعَاوِيَةُ مَا هَذِهِ فِينَا، مَا هَذِهِ إِلاَّ فِي أَهْلِ الْكِتَابِ. قَالَ قُلْتُ إِنَّهَا لَفِينَا وَفِيهِمْ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 183
Arabic reference : Book 65, Hadith 4660

Narrated Khãlid bin Aslam:

We went out with 'Abdullãh bin 'Umar and he said, "This (Verse) was revealed before the prescription of Zakat, and when Zakãt was prescribed, Allah made it a means of purifying one's wealth."

وَقَالَ أَحْمَدُ بْنُ شَبِيبِ بْنِ سَعِيدٍ حَدَّثَنَا أَبِي، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ خَالِدِ بْنِ أَسْلَمَ، قَالَ خَرَجْنَا مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ فَقَالَ هَذَا قَبْلَ أَنْ تُنْزَلَ، الزَّكَاةُ، فَلَمَّا أُنْزِلَتْ جَعَلَهَا اللَّهُ طُهْرًا لِلأَمْوَالِ.

USC-MSA web (English) reference : Vol. 1, Book 60, Hadith 183
Arabic reference : Book 65, Hadith 4661

Narrated Abu Bakr:

The Prophet (ﷺ) said, "Time has come back to its original state which it had when Allah created the Heavens and the Earth; the year is twelve months, four of which are sacred. Three of them are in succession; Dhul-Qa'da, Dhul-Hijja and Al-Muharram, and (the fourth being) Rajab Mudar (named after the tribe of Mudar as they used to respect this month) which stands between Jumad (ath-thani) and Sha'ban."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنِ ابْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَوَاتِ وَالأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا، أَرْبَعَةٌ حُرُمٌ، ثَلاَثٌ مُتَوَالِيَاتٌ، ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 184
Arabic reference : Book 65, Hadith 4662

Narrated Abu Bakr:

I was in the company of the Prophet (ﷺ) in the cave, and on seeing the traces of the pagans, I said, "O Allah's Messenger (ﷺ) If one of them (pagans) should lift up his foot, he will see us." He said, "What do you think of two, the third of whom is Allah?"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا حَبَّانُ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا ثَابِتٌ، حَدَّثَنَا أَنَسٌ، قَالَ حَدَّثَنِي أَبُو بَكْرٍ ـ رضى الله عنه ـ قَالَ كُنْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم فِي الْغَارِ، فَرَأَيْتُ آثَارَ الْمُشْرِكِينَ قُلْتُ يَا رَسُولَ اللَّهِ، لَوْ أَنَّ أَحَدَهُمْ رَفَعَ قَدَمَهُ رَآنَا. قَالَ " مَا ظَنُّكَ بِاثْنَيْنِ اللَّهُ ثَالِثُهُمَا ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 185
Arabic reference : Book 65, Hadith 4663

Narrated Ibn Abi Mulaika:

When there happened the disagreement between Ibn Az-Zubair and Ibn `Abbas, I said (to the latter), "(Why don't you take the oath of allegiance to him as) his father is Az-Zubair, and his mother is Asma,' and his aunt is `Aisha, and his maternal grandfather is Abu Bakr, and his grandmother is Safiya?"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّهُ قَالَ حِينَ وَقَعَ بَيْنَهُ وَبَيْنَ ابْنِ الزُّبَيْرِ قُلْتُ أَبُوهُ الزُّبَيْرُ، وَأُمُّهُ أَسْمَاءُ، وَخَالَتُهُ عَائِشَةُ، وَجَدُّهُ أَبُو بَكْرٍ، وَجَدَّتُهُ صَفِيَّةُ. فَقُلْتُ لِسُفْيَانَ إِسْنَادُهُ. فَقَالَ حَدَّثَنَا، فَشَغَلَهُ إِنْسَانٌ وَلَمْ يَقُلِ ابْنُ جُرَيْجٍ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 186
Arabic reference : Book 65, Hadith 4664

Narrated Ibn Abi Mulaika:

There was a disagreement between them (i.e. Ibn `Abbas and Ibn Az-Zubair) so I went to Ibn `Abbas in the morning and said (to him), "Do you want to fight against Ibn Zubair and thus make lawful what Allah has made unlawful (i.e. fighting in Meccas?" Ibn `Abbas said, "Allah forbid! Allah ordained that Ibn Zubair and Bani Umaiya would permit (fighting in Mecca), but by Allah, I will never regard it as permissible." Ibn `Abbas added. "The people asked me to take the oath of allegiance to Ibn AzZubair. I said, 'He is really entitled to assume authority for his father, Az-Zubair was the helper of the Prophet, his (maternal) grandfather, Abu Bakr was (the Prophet's) companion in the cave, his mother, Asma' was 'Dhatun-Nitaq', his aunt, `Aisha was the mother of the Believers, his paternal aunt, Khadija was the wife of the Prophet (ﷺ) , and the paternal aunt of the Prophet (ﷺ) was his grandmother. He himself is pious and chaste in Islam, well versed in the Knowledge of the Qur'an. By Allah! (Really, I left my relatives, Bani Umaiya for his sake though) they are my close relatives, and if they should be my rulers, they are equally apt to be so and are descended from a noble family.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنِي يَحْيَى بْنُ مَعِينٍ، حَدَّثَنَا حَجَّاجٌ، قَالَ ابْنُ جُرَيْجٍ قَالَ ابْنُ أَبِي مُلَيْكَةَ وَكَانَ بَيْنَهُمَا شَىْءٌ فَغَدَوْتُ عَلَى ابْنِ عَبَّاسٍ فَقُلْتُ أَتُرِيدُ أَنْ تُقَاتِلَ ابْنَ الزُّبَيْرِ، فَتُحِلُّ حَرَمَ اللَّهِ. فَقَالَ مَعَاذَ اللَّهِ، إِنَّ اللَّهَ كَتَبَ ابْنَ الزُّبَيْرِ وَبَنِي أُمَيَّةَ مُحِلِّينَ، وَإِنِّي وَاللَّهِ لاَ أُحِلُّهُ أَبَدًا. قَالَ قَالَ النَّاسُ بَايِعْ لاِبْنِ الزُّبَيْرِ. فَقُلْتُ وَأَيْنَ بِهَذَا الأَمْرِ عَنْهُ أَمَّا أَبُوهُ فَحَوَارِيُّ النَّبِيِّ صلى الله عليه وسلم، يُرِيدُ الزُّبَيْرَ، وَأَمَّا جَدُّهُ فَصَاحِبُ الْغَارِ، يُرِيدُ أَبَا بَكْرٍ، وَأُمُّهُ فَذَاتُ النِّطَاقِ، يُرِيدُ أَسْمَاءَ، وَأَمَّا خَالَتُهُ فَأُمُّ الْمُؤْمِنِينَ، يُرِيدُ عَائِشَةَ، وَأَمَّا عَمَّتُهُ فَزَوْجُ النَّبِيِّ صلى الله عليه وسلم، يُرِيدُ خَدِيجَةَ، وَأَمَّا عَمَّةُ النَّبِيِّ صلى الله عليه وسلم فَجَدَّتُهُ، يُرِيدُ صَفِيَّةَ، ثُمَّ عَفِيفٌ فِي الإِسْلاَمِ، قَارِئٌ لِلْقُرْآنِ. وَاللَّهِ إِنْ وَصَلُونِي وَصَلُونِي مِنْ قَرِيبٍ، وَإِنْ رَبُّونِي رَبَّنِي أَكْفَاءٌ كِرَامٌ، فَآثَرَ التُّوَيْتَاتِ وَالأُسَامَاتِ وَالْحُمَيْدَاتِ، يُرِيدُ أَبْطُنًا مِنْ بَنِي أَسَدٍ بَنِي تُوَيْتٍ وَبَنِي أُسَامَةَ وَبَنِي أَسَدٍ، إِنَّ ابْنَ أَبِي الْعَاصِ بَرَزَ يَمْشِي الْقُدَمِيَّةَ، يَعْنِي عَبْدَ الْمَلِكِ بْنَ مَرْوَانَ، وَإِنَّهُ لَوَّى ذَنَبَهُ، يَعْنِي ابْنَ الزُّبَيْرِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 187
Arabic reference : Book 65, Hadith 4665

Narrated Ibn Abi Mulaika:

We entered upon Ibn `Abbas and he said "Are you not astonished at Ibn Az-Zubair's assuming the caliphate?" I said (to myself), "I will support him and speak of his good traits as I did not do even for Abu Bakr and `Umar though they were more entitled to receive al I good than he was." I said "He (i.e Ibn Az-Zubair) is the son of the aunt of the Prophet (ﷺ) and the son of AzZubair, and the grandson of Abu Bakr and the son of Khadija's brother, and the son of `Aisha's sister." Nevertheless, he considers himself to be superior to me and does not want me to be one of his friends. So I said, "I never expected that he would refuse my offer to support him, and I don't think he intends to do me any good, therefore, if my cousins should inevitably be my rulers, it will be better for me to be ruled by them than by some others."

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مَيْمُونٍ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ سَعِيدٍ، قَالَ أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ، دَخَلْنَا عَلَى ابْنِ عَبَّاسٍ فَقَالَ أَلاَ تَعْجَبُونَ لاِبْنِ الزُّبَيْرِ قَامَ فِي أَمْرِهِ هَذَا فَقُلْتُ لأُحَاسِبَنَّ نَفْسِي لَهُ مَا حَاسَبْتُهَا لأَبِي بَكْرٍ وَلاَ لِعُمَرَ، وَلَهُمَا كَانَا أَوْلَى بِكُلِّ خَيْرٍ مِنْهُ، وَقُلْتُ ابْنُ عَمَّةِ النَّبِيِّ صلى الله عليه وسلم، وَابْنُ الزُّبَيْرِ، وَابْنُ أَبِي بَكْرٍ، وَابْنُ أَخِي خَدِيجَةَ، وَابْنُ أُخْتِ عَائِشَةَ فَإِذَا هُوَ يَتَعَلَّى عَنِّي وَلاَ يُرِيدُ ذَلِكَ فَقُلْتُ مَا كُنْتُ أَظُنُّ أَنِّي أَعْرِضُ هَذَا مِنْ نَفْسِي، فَيَدَعُهُ، وَمَا أُرَاهُ يُرِيدُ خَيْرًا، وَإِنْ كَانَ لاَ بُدَّ لأَنْ يَرُبَّنِي بَنُو عَمِّي أَحَبُّ إِلَىَّ مِنْ أَنْ يَرُبَّنِي غَيْرُهُمْ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 188
Arabic reference : Book 65, Hadith 4666

Narrated Abu Sa`id:

Something was sent to the Prophet (ﷺ) and he distributed it amongst four (men) and said, "I want to attract their hearts,(to Islam thereby)," A man said (to the Prophet (ﷺ)), "You have not done justice." Thereupon the Prophet (ﷺ) said, "There will emerge from the offspring of this (man) some people who will renounce the religion."

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي سَعِيدٍ ـ رضى الله عنه ـ قَالَ بُعِثَ إِلَى النَّبِيِّ صلى الله عليه وسلم بِشَىْءٍ، فَقَسَمَهُ بَيْنَ أَرْبَعَةٍ وَقَالَ " أَتَأَلَّفُهُمْ ". فَقَالَ رَجُلٌ مَا عَدَلْتَ. فَقَالَ " يَخْرُجُ مِنْ ضِئْضِئِ هَذَا قَوْمٌ يَمْرُقُونَ مِنَ الدِّينِ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 189
Arabic reference : Book 65, Hadith 4667

Narrated Abu Musud:

When we were ordered to give alms, we began to work as porters (to earn something we could give in charity). Abu Uqail came with one half of a Sa (special measure for food grains) and another person brought more than he did. So the hypocrites said, "Allah is not in need of the alms of this (i.e. 'Uqail); and this other person did not give alms but for showing off." Then Allah revealed:-- 'Those who criticize such of the Believers who give charity voluntarily and those who could not find to give in charity except what is available to them.' (9.79)

حَدَّثَنِي بِشْرُ بْنُ خَالِدٍ أَبُو مُحَمَّدٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَسْعُودٍ، قَالَ لَمَّا أُمِرْنَا بِالصَّدَقَةِ كُنَّا نَتَحَامَلُ فَجَاءَ أَبُو عَقِيلٍ بِنِصْفِ صَاعٍ، وَجَاءَ إِنْسَانٌ بِأَكْثَرَ مِنْهُ، فَقَالَ الْمُنَافِقُونَ إِنَّ اللَّهَ لَغَنِيٌّ عَنْ صَدَقَةِ هَذَا، وَمَا فَعَلَ هَذَا الآخَرُ إِلاَّ رِئَاءً. فَنَزَلَتْ {الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لاَ يَجِدُونَ إِلاَّ جُهْدَهُمْ} الآيَةَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 190
Arabic reference : Book 65, Hadith 4668

Narrated Shaqiq:

Abu Mas`ud Al-Ansari said, "Allah's Messenger (ﷺ), used to order us to give alms. So one of us would exert himself to earn one Mud (special measure of wheat or dates, etc.,) to give in charity; while today one of us may have one hundred thousand." Shaqiq said: As if Abu Masud referred to himself.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ قُلْتُ لأَبِي أُسَامَةَ أَحَدَّثَكُمْ زَائِدَةُ عَنْ سُلَيْمَانَ عَنْ شَقِيقٍ عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَأْمُرُ بِالصَّدَقَةِ، فَيَحْتَالُ أَحَدُنَا حَتَّى يَجِيءَ بِالْمُدِّ، وَإِنَّ لأَحَدِهِمِ الْيَوْمَ مِائَةَ أَلْفٍ. كَأَنَّهُ يُعَرِّضُ بِنَفْسِهِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 191
Arabic reference : Book 65, Hadith 4669

Narrated Ibn `Abbas:

When `Abdullah bin 'Ubai died, his son `Abdullah bin `Abdullah came to Allah's Messenger (ﷺ) and asked him to give him his shirt in order to shroud his father in it. He gave it to him and then `Abdullah asked the Prophet (ﷺ) to offer the funeral prayer for him (his father). Allah's Messenger (ﷺ) got up to offer the funeral prayer for him, but `Umar got up too and got hold of the garment of Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ) Will you offer the funeral prayer for him though your Lord has forbidden you to offer the prayer for him" Allah's Messenger (ﷺ) said, "But Allah has given me the choice by saying: '(Whether you) ask forgiveness for them, or do not ask forgiveness for them; even if you ask forgiveness for them seventy times..' (9.80) so I will ask more than seventy times." `Umar said, "But he (`Abdullah bin 'Ubai) is a hypocrite!" However, Allah's Messenger (ﷺ) did offer the funeral prayer for him whereupon Allah revealed: 'And never (O Muhammad) pray for anyone of them that dies, nor stand at his grave.' (9.84)

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ لَمَّا تُوُفِّيَ عَبْدُ اللَّهِ جَاءَ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَأَلَهُ أَنْ يُعْطِيَهُ قَمِيصَهُ يُكَفِّنُ فِيهِ أَبَاهُ فَأَعْطَاهُ، ثُمَّ سَأَلَهُ أَنْ يُصَلِّيَ عَلَيْهِ، فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِيُصَلِّيَ فَقَامَ عُمَرُ فَأَخَذَ بِثَوْبِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ تُصَلِّي عَلَيْهِ وَقَدْ نَهَاكَ رَبُّكَ أَنْ تُصَلِّيَ عَلَيْهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا خَيَّرَنِي اللَّهُ فَقَالَ {اسْتَغْفِرْ لَهُمْ أَوْ لاَ تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً} وَسَأَزِيدُهُ عَلَى السَّبْعِينَ ". قَالَ إِنَّهُ مُنَافِقٌ. قَالَ فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَنْزَلَ اللَّهُ {وَلاَ تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلاَ تَقُمْ عَلَى قَبْرِهِ}.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 192
Arabic reference : Book 65, Hadith 4670

Narrated `Umar bin Al-Khattab:

When `Abdullah bin Ubai bin Salul died, Allah's Messenger (ﷺ) was called in order to offer the funeral prayer for him. When Allah's Messenger (ﷺ) got up (to offer the prayer) I jumped towards him and said, "O Allah's Messenger (ﷺ)! Do you offer the prayer for Ibn Ubai although he said so-and-so on such-and-such a day?" I went on mentioning his sayings. Allah's Messenger (ﷺ) smiled and said, "Keep away from me, O `Umar!" But when I spoke too much to him, he said, "I have been given the choice, and I have chosen (this) ; and if I knew that if I asked forgiveness for him more than seventy times, he would be for given, I would ask it for more times than that." So Allah's Messenger (ﷺ) offered the funeral prayer for him and then left, but he did not stay long before the two

Verses of Surat-Bara'a were revealed, i.e.:-- 'And never (O Muhammad) pray for anyone of them that dies.... and died in a state of rebellion.' (9.84) Later I was astonished at my daring to speak like that to Allah's Messenger (ﷺ) and Allah and His Apostle know best.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ. وَقَالَ غَيْرُهُ حَدَّثَنِي اللَّيْثُ، حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ـ رضى الله عنه ـ أَنَّهُ قَالَ لَمَّا مَاتَ عَبْدُ اللَّهِ بْنُ أُبَىٍّ ابْنُ سَلُولَ دُعِيَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم لِيُصَلِّيَ عَلَيْهِ فَلَمَّا قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَثَبْتُ إِلَيْهِ، فَقُلْتُ يَا رَسُولَ اللَّهِ، أَتُصَلِّي عَلَى ابْنِ أُبَىٍّ وَقَدْ قَالَ يَوْمَ كَذَا كَذَا وَكَذَا قَالَ أُعَدِّدُ عَلَيْهِ قَوْلَهُ، فَتَبَسَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَالَ " أَخِّرْ عَنِّي يَا عُمَرُ ". فَلَمَّا أَكْثَرْتُ عَلَيْهِ قَالَ " إِنِّي خُيِّرْتُ فَاخْتَرْتُ، لَوْ أَعْلَمُ أَنِّي إِنْ زِدْتُ عَلَى السَّبْعِينَ يُغْفَرْ لَهُ لَزِدْتُ عَلَيْهَا ". قَالَ فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ انْصَرَفَ فَلَمْ يَمْكُثْ إِلاَّ يَسِيرًا حَتَّى نَزَلَتِ الآيَتَانِ مِنْ بَرَاءَةَ {وَلاَ تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا} إِلَى قَوْلِهِ {وَهُمْ فَاسِقُونَ} قَالَ فَعَجِبْتُ بَعْدُ مِنْ جُرْأَتِي عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَاللَّهُ وَرَسُولُهُ أَعْلَمُ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 193
Arabic reference : Book 65, Hadith 4671

Narrated Ibn `Umar:

When `Abdullah bin Ubai died, his son `Abdullah bin `Abdullah came to Allah's Messenger (ﷺ) who gave his shirt to him and ordered him to shroud his father in it. Then he stood up to offer the funeral prayer for the deceased, but `Umar bin Al-Khattab took hold of his garment and said, "Do you offer the funeral prayer for him though he was a hypocrite and Allah has forbidden you to ask forgiveness for hypocrites?" The Prophet (ﷺ) said, "Allah has given me the choice (or Allah has informed me) saying: "Whether you, O Muhammad, ask forgiveness for them, or do not ask forgiveness for them, even if you ask forgiveness for them seventy times, Allah will not forgive them," (9.80) The he added, "I will (appeal to Allah for his sake) more than seventy times." So Allah's Messenger (ﷺ) offered the funeral prayer for him and we too, offered the prayer along with him. Then Allah revealed: "And never, O Muhammad, pray (funeral prayer) for anyone of them that dies, nor stand at his grave. Certainly they disbelieved in Allah and His Apostle and died in a state of rebellion." (9.84)

حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّهُ قَالَ لَمَّا تُوُفِّيَ عَبْدُ اللَّهِ بْنُ أُبَىٍّ جَاءَ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَعْطَاهُ قَمِيصَهُ وَأَمَرَهُ أَنْ يُكَفِّنَهُ فِيهِ ثُمَّ قَامَ يُصَلِّي عَلَيْهِ، فَأَخَذَ عُمَرُ بْنُ الْخَطَّابِ بِثَوْبِهِ فَقَالَ تُصَلِّي عَلَيْهِ وَهْوَ مُنَافِقٌ وَقَدْ نَهَاكَ اللَّهُ أَنْ تَسْتَغْفِرَ لَهُمْ. قَالَ " إِنَّمَا خَيَّرَنِي اللَّهُ أَوْ أَخْبَرَنِي فَقَالَ {اسْتَغْفِرْ لَهُمْ أَوْ لاَ تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ} فَقَالَ سَأَزِيدُهُ عَلَى سَبْعِينَ ". قَالَ فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم وَصَلَّيْنَا مَعَهُ ثُمَّ أَنْزَلَ اللَّهُ عَلَيْهِ {وَلاَ تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلاَ تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 194
Arabic reference : Book 65, Hadith 4672

Narrated `Abdullah bin Ka`b:

I heard Ka`b bin Malik at the time he remained behind and did not join (the battle of) Tabuk, saying, "By Allah, no blessing has Allah bestowed upon me, besides my guidance to Islam, better than that of helping me speak the truth to Allah's Messenger (ﷺ) otherwise I would have told the Prophet (ﷺ) a lie and would have been ruined like those who had told a lie when the Divine Inspiration was revealed:-- "They will swear by Allah to you (Muslims) when you return to them.. the rebellious people." (9.95-96)

حَدَّثَنَا يَحْيَى، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبِ بْنِ مَالِكٍ، قَالَ سَمِعْتُ كَعْبَ بْنَ مَالِكٍ، حِينَ تَخَلَّفَ عَنْ تَبُوكَ، وَاللَّهِ، مَا أَنْعَمَ اللَّهُ عَلَىَّ مِنْ نِعْمَةٍ بَعْدَ إِذْ هَدَانِي أَعْظَمَ مِنْ صِدْقِي رَسُولَ اللَّهِ صلى الله عليه وسلم أَنْ لاَ أَكُونَ كَذَبْتُهُ فَأَهْلِكَ كَمَا هَلَكَ الَّذِينَ كَذَبُوا حِينَ أُنْزِلَ الْوَحْىُ {سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ} إِلَى {الْفَاسِقِينَ}.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 195
Arabic reference : Book 65, Hadith 4673

Narrated Samura bin Jundab:

Allah's Messenger (ﷺ) said, "Tonight two (visitors) came to me (in my dream) and took me to a town built with gold bricks and silver bricks. There we met men who, half of their bodies, look like the mosthandsome human beings you have ever seen, and the other half, the ugliest human beings you have ever seen. Those two visitors said to those men, 'Go and dip yourselves in that river. So they dipped themselves therein and then came to us, their ugliness having disappeared and they were in the mosthandsome shape. The visitors said, 'The first is the Garden of Eden and that is your dwelling place.' Then they added, 'As for those people who were half ugly and half handsome, they were those who mixed good deeds and bad deeds, but Allah forgave them."

حَدَّثَنَا مُؤَمَّلٌ ـ هُوَ ابْنُ هِشَامٍ ـ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، وَحَدَّثَنَا عَوْفٌ، حَدَّثَنَا أَبُو رَجَاءٍ، حَدَّثَنَا سَمُرَةُ بْنُ جُنْدُبٍ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَنَا " أَتَانِي اللَّيْلَةَ آتِيَانِ فَابْتَعَثَانِي، فَانْتَهَيْنَا إِلَى مَدِينَةٍ مَبْنِيَّةٍ بِلَبِنِ ذَهَبٍ وَلَبِنِ فِضَّةٍ، فَتَلَقَّانَا رِجَالٌ شَطْرٌ مِنْ خَلْقِهِمْ كَأَحْسَنِ مَا أَنْتَ رَاءٍ، وَشَطْرٌ كَأَقْبَحِ مَا أَنْتَ رَاءٍ قَالاَ لَهُمُ اذْهَبُوا فَقَعُوا فِي ذَلِكَ النَّهْرِ. فَوَقَعُوا فِيهِ ثُمَّ رَجَعُوا إِلَيْنَا قَدْ ذَهَبَ ذَلِكَ السُّوءُ عَنْهُمْ، فَصَارُوا فِي أَحْسَنِ صُورَةٍ قَالاَ لِي هَذِهِ جَنَّةُ عَدْنٍ، وَهَذَاكَ مَنْزِلُكَ قَالاَ أَمَّا الْقَوْمُ الَّذِينَ كَانُوا شَطْرٌ مِنْهُمْ حَسَنٌ وَشَطْرٌ مِنْهُمْ قَبِيحٌ فَإِنَّهُمْ خَلَطُوا عَمَلاً صَالِحًا وَآخَرَ سَيِّئًا تَجَاوَزَ اللَّهُ عَنْهُمْ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 196
Arabic reference : Book 65, Hadith 4674

Narrated Al-Musaiyab:

When Abu Talib's death approached, the Prophet (ﷺ) went to him while Abu Jahl and `Abdullah bin Abi Umaiya were present with him. The Prophet (ﷺ) said, "O uncle, say: None has the right to be worshipped except Allah, so that I may argue for your case with it before Allah." On that, Abu Jahl and `Abdullah bin Abu Umaiya said, "O Abu Talib! Do you want to renounce `Abdul Muttalib's religion?" Then the Prophet said, "I will keep on asking (Allah for) forgiveness for you unless I am forbidden to do so." Then there was revealed:-- 'It is not fitting for the Prophet (ﷺ) and those who believe that they should invoke (Allah) for forgiveness for pagans even though they be of kin, after it has become clear to them that they are companions of the Fire.' (9.113)

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، قَالَ لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ دَخَلَ عَلَيْهِ النَّبِيُّ صلى الله عليه وسلم وَعِنْدَهُ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَىْ عَمِّ قُلْ لاَ إِلَهَ إِلاَّ اللَّهُ. أُحَاجُّ لَكَ بِهَا عِنْدَ اللَّهِ ". فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ يَا أَبَا طَالِبٍ، أَتَرْغَبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْكَ ". فَنَزَلَتْ {مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 197
Arabic reference : Book 65, Hadith 4675

Narrated `Abdullah bin Ka`b:

I heard Ka`b bin Malik talking about the Verse:-- 'And to the three (He also forgave) who remained behind.' (9.118) saying in the last portion of his talk, "(I said), 'As a part (sign) of my repentance, I would like to give up all my property in the cause of Allah and His Apostle,' The Prophet (ﷺ) said to me, 'Keep some of your wealth as it is good for you." (To the three (He also forgave) who remained behind till for them the earth, vast as it is, was straitened..." (9.118)

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، قَالَ أَحْمَدُ حَدَّثَنَا عَنْبَسَةُ، حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ كَعْبٍ، قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبٍ ـ وَكَانَ قَائِدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ ـ قَالَ سَمِعْتُ كَعْبَ بْنَ مَالِكٍ، فِي حَدِيثِهِ {وَعَلَى الثَّلاَثَةِ الَّذِينَ خُلِّفُوا} قَالَ فِي آخِرِ حَدِيثِهِ إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلَى اللَّهِ وَرَسُولِهِ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَمْسِكْ بَعْضَ مَالِكَ، فَهْوَ خَيْرٌ لَكَ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 198
Arabic reference : Book 65, Hadith 4676

Narrated `Abdullah bin Ka`b:

I heard Ka`b bin Malik who was one of the three who were forgiven, saying that he had never remained behind Allah's Messenger (ﷺ) in any Ghazwa which he had fought except two Ghazwat Ghazwat- Al-`Usra (Tabuk) and Ghazwat-Badr. He added. "I decided to tell the truth to Allah's Messenger (ﷺ) in the forenoon, and scarcely did he return from a journey he made, except in the forenoon, he would go first to the mosque and offer a two-rak`at prayer. The Prophet (ﷺ) forbade others to speak to me or to my two companions, but he did not prohibit speaking to any of those who had remained behind excepting us. So the people avoided speaking to us, and I stayed in that state till I could no longer bear it, and the only thing that worried me was that I might die and the Prophet (ﷺ) would not offer the funeral prayer for me, or Allah's Messenger (ﷺ) might die and I would be left in that social status among the people that nobody would speak to me or offer the funeral prayer for me. But Allah revealed His Forgiveness for us to the Prophet (ﷺ) in the last third of the night while Allah's Messenger (ﷺ) was with Um Salama. Um Salama sympathized with me and helped me in my disaster. Allah's Messenger (ﷺ) said, 'O Um Salama! Ka`b has been forgiven!' She said, 'Shall I send someone to him to give him the good tidings?' He said, 'If you did so, the people would not let you sleep the rest of the night.' So when the Prophet (ﷺ) had offered the Fajr prayer, he announced Allah's Forgiveness for us. His face used to look as bright as a piece of the (full) moon whenever he was pleased. When Allah revealed His Forgiveness for us, we were the three whose case had been deferred while the excuse presented by those who had apologized had been accepted. But when there were mentioned those who had told the Prophet (ﷺ) lies and remained behind (the battle of Tabuk) and had given false excuses, they were described with the worse description one may be described with. Allah said: 'They will present their excuses to you (Muslims) when you return to them. Say: Present no excuses; we shall not believe you. Allah has already informed us of the true state of matters concerning you. Allah and His Apostle will observe your actions." (9.94)

حَدَّثَنِي مُحَمَّدٌ، حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ، حَدَّثَنَا مُوسَى بْنُ أَعْيَنَ، حَدَّثَنَا إِسْحَاقُ بْنُ رَاشِدٍ، أَنَّ الزُّهْرِيَّ، حَدَّثَهُ قَالَ أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ أَبِي كَعْبَ بْنَ مَالِكٍ،، وَهْوَ أَحَدُ الثَّلاَثَةِ الَّذِينَ تِيبَ عَلَيْهِمْ أَنَّهُ لَمْ يَتَخَلَّفْ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَزْوَةٍ غَزَاهَا قَطُّ غَيْرَ غَزْوَتَيْنِ غَزْوَةِ الْعُسْرَةِ وَغَزْوَةِ بَدْرٍ. قَالَ فَأَجْمَعْتُ صِدْقَ رَسُولِ اللَّهِ صلى الله عليه وسلم ضُحًى، وَكَانَ قَلَّمَا يَقْدَمُ مِنْ سَفَرٍ سَافَرَهُ إِلاَّ ضُحًى وَكَانَ يَبْدَأُ بِالْمَسْجِدِ، فَيَرْكَعُ رَكْعَتَيْنِ، وَنَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ كَلاَمِي وَكَلاَمِ صَاحِبَىَّ، وَلَمْ يَنْهَ عَنْ كَلاَمِ أَحَدٍ مِنَ الْمُتَخَلِّفِينَ غَيْرِنَا، فَاجْتَنَبَ النَّاسُ كَلاَمَنَا، فَلَبِثْتُ كَذَلِكَ حَتَّى طَالَ عَلَىَّ الأَمْرُ، وَمَا مِنْ شَىْءٍ أَهَمُّ إِلَىَّ مِنْ أَنْ أَمُوتَ فَلاَ يُصَلِّي عَلَىَّ النَّبِيُّ صلى الله عليه وسلم أَوْ يَمُوتَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَكُونَ مِنَ النَّاسِ بِتِلْكَ الْمَنْزِلَةِ، فَلاَ يُكَلِّمُنِي أَحَدٌ مِنْهُمْ، وَلاَ يُصَلِّي عَلَىَّ، فَأَنْزَلَ اللَّهُ تَوْبَتَنَا عَلَى نَبِيِّهِ صلى الله عليه وسلم حِينَ بَقِيَ الثُّلُثُ الآخِرُ مِنَ اللَّيْلِ، وَرَسُولُ اللَّهِ صلى الله عليه وسلم عِنْدَ أُمِّ سَلَمَةَ، وَكَانَتْ أُمُّ سَلَمَةَ مُحْسِنَةً فِي شَأْنِي مَعْنِيَّةً فِي أَمْرِي، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا أُمَّ سَلَمَةَ تِيبَ عَلَى كَعْبٍ ". قَالَتْ أَفَلاَ أُرْسِلُ إِلَيْهِ فَأُبَشِّرَهُ قَالَ " إِذًا يَحْطِمَكُمُ النَّاسُ فَيَمْنَعُونَكُمُ النَّوْمَ سَائِرَ اللَّيْلَةِ ". حَتَّى إِذَا صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم صَلاَةَ الْفَجْرِ آذَنَ بِتَوْبَةِ اللَّهِ عَلَيْنَا، وَكَانَ إِذَا اسْتَبْشَرَ اسْتَنَارَ وَجْهُهُ حَتَّى كَأَنَّهُ قِطْعَةٌ مِنَ الْقَمَرِ، وَكُنَّا أَيُّهَا الثَّلاَثَةُ الَّذِينَ خُلِّفُوا عَنِ الأَمْرِ الَّذِي قُبِلَ مِنْ هَؤُلاَءِ الَّذِينَ اعْتَذَرُوا حِينَ أَنْزَلَ اللَّهُ لَنَا التَّوْبَةَ، فَلَمَّا ذُكِرَ الَّذِينَ كَذَبُوا رَسُولَ اللَّهِ صلى الله عليه وسلم مِنَ الْمُتَخَلِّفِينَ، وَاعْتَذَرُوا بِالْبَاطِلِ، ذُكِرُوا بِشَرِّ مَا ذُكِرَ بِهِ أَحَدٌ قَالَ اللَّهُ سُبْحَانَهُ {يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لاَ تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ} الآيَةَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 199
Arabic reference : Book 65, Hadith 4677

Narrated `Abdullah bin Ka`b:

I heard Ka`b bin Malik talking about the story of the battle of Tabuk when he remained behind, "By Allah, I do not know anyone whom Allah has helped for telling the truth more than me since I mentioned that truth to Allah's Messenger (ﷺ) till today, I have never intended to tell a lie. And Allah revealed to His Apostle: "Verily! Allah has forgiven the Prophet, the Muhajirin............ and be with those who are true (in words and deeds)." (9.117-119) (See Hadith No. 702 Vol 5).

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبِ بْنِ مَالِكٍ ـ وَكَانَ قَائِدَ كَعْبِ بْنِ مَالِكٍ ـ قَالَ سَمِعْتُ كَعْبَ بْنَ مَالِكٍ، يُحَدِّثُ حِينَ تَخَلَّفَ عَنْ قِصَّةِ، تَبُوكَ. فَوَاللَّهِ مَا أَعْلَمُ أَحَدًا أَبْلاَهُ اللَّهُ فِي صِدْقِ الْحَدِيثِ أَحْسَنَ مِمَّا أَبْلاَنِي، مَا تَعَمَّدْتُ مُنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى يَوْمِي هَذَا كَذِبًا، وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَى رَسُولِهِ صلى الله عليه وسلم {لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ} إِلَى قَوْلِهِ {وَكُونُوا مَعَ الصَّادِقِينَ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 200
Arabic reference : Book 65, Hadith 4678

Narrated Zaid bin Thabit Al-Ansari:

who was one of those who used to write the Divine Revelation: Abu Bakr sent for me after the (heavy) casualties among the warriors (of the battle) of Yamama (where a great number of Qurra' were killed). `Umar was present with Abu Bakr who said, `Umar has come to me and said, The people have suffered heavy casualties on the day of (the battle of) Yamama, and I am afraid that there will be more casualties among the Qurra' (those who know the Qur'an by heart) at other battle-fields, whereby a large part of the Qur'an may be lost, unless you collect it. And I am of the opinion that you should collect the Qur'an." Abu Bakr added, "I said to `Umar, 'How can I do something which Allah's Apostle has not done?' `Umar said (to me), 'By Allah, it is (really) a good thing.' So `Umar kept on pressing, trying to persuade me to accept his proposal, till Allah opened my bosom for it and I had the same opinion as `Umar." (Zaid bin Thabit added:) `Umar was sitting with him (Abu Bakr) and was not speaking. me). "You are a wise young man and we do not suspect you (of telling lies or of forgetfulness): and you used to write the Divine Inspiration for Allah's Messenger (ﷺ). Therefore, look for the Qur'an and collect it (in one manuscript). " By Allah, if he (Abu Bakr) had ordered me to shift one of the mountains (from its place) it would not have been harder for me than what he had ordered me concerning the collection of the Qur'an. I said to both of them, "How dare you do a thing which the Prophet has not done?" Abu Bakr said, "By Allah, it is (really) a good thing. So I kept on arguing with him about it till Allah opened my bosom for that which He had opened the bosoms of Abu Bakr and `Umar. So I started locating Qur'anic material and collecting it from parchments, scapula, leaf-stalks of date palms and from the memories of men (who knew it by heart). I found with Khuza`ima two Verses of Surat-at-Tauba which I had not found with anybody else, (and they were):-- "Verily there has come to you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty He (Muhammad) is ardently anxious over you (to be rightly guided)" (9.128) The manuscript on which the Qur'an was collected, remained with Abu Bakr till Allah took him unto Him, and then with `Umar till Allah took him unto Him, and finally it remained with Hafsa, `Umar's daughter.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي ابْنُ السَّبَّاقِ، أَنَّ زَيْدَ بْنَ ثَابِتٍ الأَنْصَارِيَّ ـ رضى الله عنه ـ وَكَانَ مِمَّنْ يَكْتُبُ الْوَحْىَ قَالَ أَرْسَلَ إِلَىَّ أَبُو بَكْرٍ مَقْتَلَ أَهْلِ الْيَمَامَةِ وَعِنْدَهُ عُمَرُ، فَقَالَ أَبُو بَكْرٍ إِنَّ عُمَرَ أَتَانِي فَقَالَ إِنَّ الْقَتْلَ قَدِ اسْتَحَرَّ يَوْمَ الْيَمَامَةِ بِالنَّاسِ، وَإِنِّي أَخْشَى أَنْ يَسْتَحِرَّ الْقَتْلُ بِالْقُرَّاءِ فِي الْمَوَاطِنِ فَيَذْهَبَ كَثِيرٌ مِنَ الْقُرْآنِ، إِلاَّ أَنْ تَجْمَعُوهُ، وَإِنِّي لأَرَى أَنْ تَجْمَعَ الْقُرْآنَ. قَالَ أَبُو بَكْرٍ قُلْتُ لِعُمَرَ كَيْفَ أَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ عُمَرُ هُوَ وَاللَّهِ خَيْرٌ. فَلَمْ يَزَلْ عُمَرُ يُرَاجِعُنِي فِيهِ حَتَّى شَرَحَ اللَّهُ لِذَلِكَ صَدْرِي، وَرَأَيْتُ الَّذِي رَأَى عُمَرُ. قَالَ زَيْدُ بْنُ ثَابِتٍ وَعُمَرُ عِنْدَهُ جَالِسٌ لاَ يَتَكَلَّمُ. فَقَالَ أَبُو بَكْرٍ إِنَّكَ رَجُلٌ شَابٌّ عَاقِلٌ وَلاَ نَتَّهِمُكَ، كُنْتَ تَكْتُبُ الْوَحْىَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَتَتَبَّعِ الْقُرْآنَ فَاجْمَعْهُ. فَوَاللَّهِ لَوْ كَلَّفَنِي نَقْلَ جَبَلٍ مِنَ الْجِبَالِ مَا كَانَ أَثْقَلَ عَلَىَّ مِمَّا أَمَرَنِي بِهِ مِنْ جَمْعِ الْقُرْآنِ قُلْتُ كَيْفَ تَفْعَلاَنِ شَيْئًا لَمْ يَفْعَلْهُ النَّبِيُّ صلى الله عليه وسلم

فَقَالَ أَبُو بَكْرٍ هُوَ وَاللَّهِ خَيْرٌ، فَلَمْ أَزَلْ أُرَاجِعُهُ حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ اللَّهُ لَهُ صَدْرَ أَبِي بَكْرٍ وَعُمَرَ، فَقُمْتُ فَتَتَبَّعْتُ الْقُرْآنَ أَجْمَعُهُ مِنَ الرِّقَاعِ وَالأَكْتَافِ وَالْعُسُبِ وَصُدُورِ الرِّجَالِ، حَتَّى وَجَدْتُ مِنْ سُورَةِ التَّوْبَةِ آيَتَيْنِ مَعَ خُزَيْمَةَ الأَنْصَارِيِّ، لَمْ أَجِدْهُمَا مَعَ أَحَدٍ غَيْرِهِ {لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ} إِلَى آخِرِهِمَا، وَكَانَتِ الصُّحُفُ الَّتِي جُمِعَ فِيهَا الْقُرْآنُ عِنْدَ أَبِي بَكْرٍ حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ عِنْدَ عُمَرَ حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ. تَابَعَهُ عُثْمَانُ بْنُ عُمَرَ وَاللَّيْثُ عَنْ يُونُسَ عَنِ ابْنِ شِهَابٍ. وَقَالَ اللَّيْثُ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ وَقَالَ مَعَ أَبِي خُزَيْمَةَ الأَنْصَارِيِّ. وَقَالَ مُوسَى عَنْ إِبْرَاهِيمَ حَدَّثَنَا ابْنُ شِهَابٍ مَعَ أَبِي خُزَيْمَةَ. وَتَابَعَهُ يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ. وَقَالَ أَبُو ثَابِتٍ حَدَّثَنَا إِبْرَاهِيمُ وَقَالَ مَعَ خُزَيْمَةَ، أَوْ أَبِي خُزَيْمَةَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 201
Arabic reference : Book 65, Hadith 4679

Narrated Ibn `Abbas:

When the Prophet (ﷺ) arrived at Medina, the Jews were observing the fast on 'Ashura' (10th of Muharram) and they said, "This is the day when Moses became victorious over Pharaoh," On that, the Prophet (ﷺ) said to his companions, "You (Muslims) have more right to celebrate Moses' victory than they have, so observe the fast on this day."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَدِمَ النَّبِيُّ صلى الله عليه وسلم الْمَدِينَةَ وَالْيَهُودُ تَصُومُ عَاشُورَاءَ فَقَالُوا هَذَا يَوْمٌ ظَهَرَ فِيهِ مُوسَى عَلَى فِرْعَوْنَ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم لأَصْحَابِهِ " أَنْتُمْ أَحَقُّ بِمُوسَى مِنْهُمْ، فَصُومُوا ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 202
Arabic reference : Book 65, Hadith 4680

Narrated Muhammad bin `Abbas bin Ja`far:

That he heard Ibn `Abbas reciting: "No doubt! They fold up their breasts." (11.5) and asked him about its explanation. He said, "Some people used to hide themselves while answering the call of nature in an open space lest they be exposed to the sky, and also when they had sexual relation with their wives in an open space lest they be exposed to the sky, so the above revelation was sent down regarding them."

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ صَبَّاحٍ، حَدَّثَنَا حَجَّاجٌ، قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي مُحَمَّدُ بْنُ عَبَّادِ بْنِ جَعْفَرٍ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ، يَقْرَأُ {أَلاَ إِنَّهُمْ تَثْنَوْنِي صُدُورُهُمْ} قَالَ سَأَلْتُهُ عَنْهَا فَقَالَ أُنَاسٌ كَانُوا يَسْتَحْيُونَ أَنْ يَتَخَلَّوْا فَيُفْضُوا إِلَى السَّمَاءِ، وَأَنْ يُجَامِعُوا نِسَاءَهُمْ فَيُفْضُوا إِلَى السَّمَاءِ، فَنَزَلَ ذَلِكَ فِيهِمْ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 203
Arabic reference : Book 65, Hadith 4681

Narrated Muhammad bin `Abbas bin Ja`far:

Ibn `Abbas recited. "No doubt! They fold up their breasts." I said, "O Abu `Abbas! What is meant by "They fold up their breasts?" He said, "A man used to feel shy on having sexual relation with his wife or on answering the call of nature (in an open space) so this Verse was revealed:-- "No doubt! They fold up their breasts."

حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، عَنِ ابْنِ جُرَيْجٍ، وَأَخْبَرَنِي مُحَمَّدُ بْنُ عَبَّادِ بْنِ جَعْفَرٍ، أَنَّ ابْنَ عَبَّاسٍ، قَرَأَ {أَلاَ إِنَّهُمْ تَثْنَوْنِي صُدُورُهُمْ} قُلْتُ يَا أَبَا الْعَبَّاسِ مَا تَثْنَوْنِي صُدُورُهُمْ قَالَ كَانَ الرَّجُلُ يُجَامِعُ امْرَأَتَهُ فَيَسْتَحِي أَوْ يَتَخَلَّى فَيَسْتَحِي فَنَزَلَتْ {أَلاَ إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 204
Arabic reference : Book 65, Hadith 4682

Narrated `Amr:

Ibn `Abbas recited:-- "No doubt! They fold up their breasts in order to hide from Him. Surely! Even when they cover themselves with their garments.." (11.5)

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرٌو، قَالَ قَرَأَ ابْنُ عَبَّاسٍ {أَلاَ إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلاَ حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ} وَقَالَ غَيْرُهُ عَنِ ابْنِ عَبَّاسٍ {يَسْتَغْشُونَ} يُغَطُّونَ رُءُوسَهُمْ {سِيءَ بِهِمْ} سَاءَ ظَنُّهُ بِقَوْمِهِ. {وَضَاقَ بِهِمْ} بِأَضْيَافِهِ {بِقِطْعٍ مِنَ اللَّيْلِ} بِسَوَادٍ. وَقَالَ مُجَاهِدٌ {أُنِيبُ} أَرْجِعُ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 205
Arabic reference : Book 65, Hadith 4683

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah said, 'Spend (O man), and I shall spend on you." He also said, "Allah's Hand is full, and (its fullness) is not affected by the continuous spending night and day." He also said, "Do you see what He has spent since He created the Heavens and the Earth? Nevertheless, what is in His Hand is not decreased, and His Throne was over the water; and in His Hand there is the balance (of justice) whereby He raises and lowers (people).

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " قَالَ اللَّهُ عَزَّ وَجَلَّ أَنْفِقْ أُنْفِقْ عَلَيْكَ ـ وَقَالَ ـ يَدُ اللَّهِ مَلأَى لاَ تَغِيضُهَا نَفَقَةٌ، سَحَّاءُ اللَّيْلَ وَالنَّهَارَ ـ وَقَالَ ـ أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَاءَ وَالأَرْضَ فَإِنَّهُ لَمْ يَغِضْ مَا فِي يَدِهِ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَبِيَدِهِ الْمِيزَانُ يَخْفِضُ وَيَرْفَعُ ". {اعْتَرَاكَ} افْتَعَلْتَ مِنْ عَرَوْتُهُ أَىْ أَصَبْتُهُ، وَمِنْهُ يَعْرُوهُ وَاعْتَرَانِي {آخِذٌ بِنَاصِيَتِهَا} أَىْ فِي مِلْكِهِ وَسُلْطَانِهِ. عَنِيدٌ وَعَنُودٌ وَعَانِدٌ وَاحِدٌ، هُوَ تَأْكِيدُ التَّجَبُّرِ، {اسْتَعْمَرَكُمْ} جَعَلَكُمْ عُمَّارًا، أَعْمَرْتُهُ الدَّارَ فَهْىَ عُمْرَى جَعَلْتُهَا لَهُ. {نَكِرَهُمْ} وَأَنْكَرَهُمْ وَاسْتَنْكَرَهُمْ وَاحِدٌ {حَمِيدٌ مَجِيدٌ} كَأَنَّهُ فَعِيلٌ مِنْ مَاجِدٍ. مَحْمُودٌ مِنْ حَمِدَ. سِجِّيلٌ الشَّدِيدُ الْكَبِيرُ. سِجِّيلٌ وَسِجِّينٌ وَاللاَّمُ وَالنُّونُ أُخْتَانِ، وَقَالَ تَمِيمُ بْنُ مُقْبِلٍ وَرَجْلَةٍ يَضْرِبُونَ الْبَيْضَ ضَاحِيَةً

ضَرْبًا تَوَاصَى بِهِ الأَبْطَالُ سِجِّينَا

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 206
Arabic reference : Book 65, Hadith 4684

Narrated Safwan bin Muhriz:

While Ibn `Umar was performing the Tawaf (around the Ka`ba), a man came up to him and said, "O Abu `AbdurRahman!" or said, "O Ibn `Umar! Did you hear anything from the Prophet (ﷺ) about An35 Najwa?" Ibn `Umar said, "I heard the Prophet (ﷺ) saying, 'The Believer will be brought near his Lord." (Hisham, a sub-narrator said, reporting the Prophet's words), "The believer will come near (his Lord) till his Lord covers him with His screen and makes him confess his sins. (Allah will ask him), 'Do you know (that you did) 'such-and-such sin?" He will say twice, 'Yes, I do.' Then Allah will say, 'I concealed it in the world and I forgive it for you today.' Then the record of his good deeds will be folded up. As for the others, or the disbelievers, it will be announced publicly before the witnesses: 'These are ones who lied against their Lord."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، وَهِشَامٌ، قَالاَ حَدَّثَنَا قَتَادَةُ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ، قَالَ بَيْنَا ابْنُ عُمَرَ يَطُوفُ إِذْ عَرَضَ رَجُلٌ فَقَالَ يَا أَبَا عَبْدِ الرَّحْمَنِ ـ أَوْ قَالَ يَا ابْنَ عُمَرَ ـ سَمِعْتَ النَّبِيَّ صلى الله عليه وسلم فِي النَّجْوَى فَقَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " يُدْنَى الْمُؤْمِنُ مِنْ رَبِّهِ ـ وَقَالَ هِشَامٌ يَدْنُو الْمُؤْمِنُ ـ حَتَّى يَضَعَ عَلَيْهِ كَنَفَهُ، فَيُقَرِّرُهُ بِذُنُوبِهِ تَعْرِفُ ذَنْبَ كَذَا يَقُولُ أَعْرِفُ، يَقُولُ رَبِّ أَعْرِفُ مَرَّتَيْنِ، فَيَقُولُ سَتَرْتُهَا فِي الدُّنْيَا وَأَغْفِرُهَا لَكَ الْيَوْمَ ثُمَّ تُطْوَى صَحِيفَةُ حَسَنَاتِهِ، وَأَمَّا الآخَرُونَ أَوِ الْكُفَّارُ فَيُنَادَى عَلَى رُءُوسِ الأَشْهَادِ هَؤُلاَءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ ". وَقَالَ شَيْبَانُ عَنْ قَتَادَةَ حَدَّثَنَا صَفْوَانُ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 207
Arabic reference : Book 65, Hadith 4685

Narrated Abu Musa:

Allah's Messenger (ﷺ) said, "Allah gives respite to the oppressor, but when He takes him over, He never releases him." Then he recited:-- "Such is the seizure of your Lord when He seizes (population of) towns in the midst of their wrong: Painful indeed, and severe is His seizure.' (11.102)

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا بُرَيْدُ بْنُ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ ". قَالَ ثُمَّ قَرَأَ {وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهْىَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 208
Arabic reference : Book 65, Hadith 4686

Narrated Ibn Masud:

A man kissed a woman and then came to Allah's Messenger (ﷺ) and told him of that, so this Divine Inspiration was revealed to the Prophet (ﷺ) 'And offer Prayers perfectly at the two ends of the day, and in some hours of the night; (i.e. (five) compulsory prayers). Verily, the good deeds remove the evil deeds (small sins) That is a reminder for the mindful.' (11.114) The man said, Is this instruction for me only?' The Prophet (ﷺ) said, "It is for all those of my followers who encounter a similar situation."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ ـ هُوَ ابْنُ زُرَيْعٍ ـ حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ، عَنِ ابْنِ مَسْعُودٍ ـ رضى الله عنه ـ أَنَّ رَجُلاً، أَصَابَ مِنَ امْرَأَةٍ قُبْلَةً، فَأَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَذَكَرَ ذَلِكَ لَهُ فَأُنْزِلَتْ عَلَيْهِ {وَأَقِمِ الصَّلاَةَ طَرَفَىِ النَّهَارِ وَزُلَفًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ}. قَالَ الرَّجُلُ أَلِيَ هَذِهِ قَالَ " لِمَنْ عَمِلَ بِهَا مِنْ أُمَّتِي ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 209
Arabic reference : Book 65, Hadith 4687

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) said, "The honorable, the son of the honorable the son of the honorable, i.e. Joseph, the son of Jacob, the son of Isaac, the son of Abraham."

وَقَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الصَّمَدِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْكَرِيمُ ابْنُ الْكَرِيمِ ابْنِ الْكَرِيمِ ابْنِ الْكَرِيمِ يُوسُفُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 210
Arabic reference : Book 65, Hadith 4688

Narrated Abu Huraira:

Allah's Messenger (ﷺ) was asked, "Who are the most honorable of the people?" The Prophet (ﷺ) said, "The most honorable of them in Allah's Sight are those who keep their duty to Allah and fear Him. They said, "We do not ask you about that." He said, "Then the most honorable of the people is Joseph, Allah's prophet, the son of Allah's prophet, the son of Allah's prophet, the son of Allah's Khalil i.e. Abraham) They said, "We do not ask you about that." The Prophet (ﷺ) said, Do you ask about (the virtues of the ancestry of the Arabs?" They said, "Yes," He said, "Those who were the best amongst you in the PreIslamic Period are the best amongst you in Islam if they comprehend (the Islamic religion).

حَدَّثَنِي مُحَمَّدٌ، أَخْبَرَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَىُّ النَّاسِ أَكْرَمُ قَالَ " أَكْرَمُهُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ ". قَالُوا لَيْسَ عَنْ هَذَا نَسْأَلُكَ. قَالَ " فَأَكْرَمُ النَّاسِ يُوسُفُ نَبِيُّ اللَّهِ ابْنُ نَبِيِّ اللَّهِ ابْنِ نَبِيِّ اللَّهِ ابْنِ خَلِيلِ اللَّهِ ". قَالُوا لَيْسَ عَنْ هَذَا نَسْأَلُكَ. قَالَ " فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونِي ". قَالُوا نَعَمْ. قَالَ " فَخِيَارُكُمْ فِي الْجَاهِلِيَّةِ خِيَارُكُمْ فِي الإِسْلاَمِ إِذَا فَقِهُوا ". تَابَعَهُ أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 211
Arabic reference : Book 65, Hadith 4689

Narrated Az-Zuhri:

`Urwa bin Az-Zubair, Sa`id bin Al-Musaiyab, 'Al-Qama bin Waqqas and 'Ubaidullah bin `Abdullah related the narration of `Aisha, the wife the Prophet, when the slanderers had said about her what they had said and Allah later

declared her innocence. Each of them related a part of the narration (wherein) the Prophet (ﷺ) said (to `Aisha). "If you are innocent, then Allah will declare your innocence: but if you have committed a sin, then ask for Allah's Forgiveness and repent to him." `Aisha said, "By Allah, I find no example for my case except that of Joseph's father (when he said), 'So (for me) patience is most fitting.' " Then Allah revealed the ten Verses:-- "Verily those who spread the slander are a gang amongst you.." (24.11)

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ. قَالَ وَحَدَّثَنَا الْحَجَّاجُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ النُّمَيْرِيُّ، حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ الأَيْلِيُّ، قَالَ سَمِعْتُ الزُّهْرِيَّ، سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ، وَسَعِيدَ بْنَ الْمُسَيَّبِ، وَعَلْقَمَةَ بْنَ وَقَّاصٍ، وَعُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، عَنْ حَدِيثِ، عَائِشَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم حِينَ قَالَ لَهَا أَهْلُ الإِفْكِ مَا قَالُوا فَبَرَّأَهَا اللَّهُ، كُلٌّ حَدَّثَنِي طَائِفَةً مِنَ الْحَدِيثِ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنْ كُنْتِ بَرِيئَةً فَسَيُبَرِّئُكِ اللَّهُ، وَإِنْ كُنْتِ أَلْمَمْتِ بِذَنْبٍ فَاسْتَغْفِرِي اللَّهَ وَتُوبِي إِلَيْهِ ". قُلْتُ إِنِّي وَاللَّهِ لاَ أَجِدُ مَثَلاً إِلاَّ أَبَا يُوسُفَ {فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ} وَأَنْزَلَ اللَّهُ {إِنَّ الَّذِينَ جَاءُوا بِالإِفْكِ} الْعَشْرَ الآيَاتِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 212
Arabic reference : Book 65, Hadith 4690

Narrated Um Ruman:

Who was `Aisha's mother: While I was with `Aisha, `Aisha got fever, whereupon the Prophet (ﷺ) said, "Probably her fever is caused by the story related by the people (about her)." I said, "Yes." Then `Aisha sat up and said, "My example and your example is similar to that of Jacob and his sons:--'Nay, but your minds have made up a tale. So (for me) patience is most fitting. It is Allah (alone) Whose help can be sought against that which you assert.' (12.18)

حَدَّثَنَا مُوسَى، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ حُصَيْنٍ، عَنْ أَبِي وَائِلٍ، قَالَ حَدَّثَنِي مَسْرُوقُ بْنُ الأَجْدَعِ، قَالَ حَدَّثَتْنِي أُمُّ رُومَانَ، وَهْىَ أُمُّ عَائِشَةَ قَالَتْ بَيْنَا أَنَا وَعَائِشَةُ أَخَذَتْهَا الْحُمَّى، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " **لَعَلَّ فِي حَدِيثٍ تُحُدِّثَ** ". قَالَتْ نَعَمْ وَقَعَدَتْ عَائِشَةُ قَالَتْ مَثَلِي وَمَثَلُكُمْ كَيَعْقُوبَ وَبَنِيهِ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 213
Arabic reference : Book 65, Hadith 4691

Narrated Abu Wail:

`Abdullah bin Mas`ud recited "Haita laka (Come you)," and added, "We recite it as we were taught it."

حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ، حَدَّثَنَا بِشْرُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ هَيْتَ لَكَ قَالَ وَإِنَّمَا نَقْرَؤُهَا كَمَا عُلِّمْنَاهَا {مَثْوَاهُ} مُقَامُهُ {أَلْفَيَا} وَجَدَا {أَلْفَوْا آبَاءَهُمْ} {أَلْفَيْنَا} وَعَنِ ابْنِ مَسْعُودٍ {بَلْ عَجِبْتَ وَيَسْخَرُونَ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 214
Arabic reference : Book 65, Hadith 4692

Narrated `Abdullah (bin Mas`ud):

When the Prophet (ﷺ) realized that the Quraish had delayed in embracing Islam, he said, "O Allah! Protect me against their evil by afflicting them with seven (years of famine) like the seven years of (Prophet) Joseph." So they were struck with a year of famine that destroyed everything till they had to eat bones, and till a man would look towards the sky and see something like smoke between him and it. Allah said:-- "Then watch you (O Muhammad) for the day when the sky will produce a kind of smoke plainly visible." (44.10) And Allah further said:-- "Verily! We shall withdraw the punishment a little, Verily you will return (to disbelief)." (44.15) (Will Allah relieve them from torture on the Day of Resurrection?) (The punishment of) the smoke had passed and Al-Baltsha (the destruction of the pagans in the Badr battle) had passed too.

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ أَنَّ قُرَيْشًا لَمَّا أَبْطَئُوا عَنِ النَّبِيِّ صلى الله عليه وسلم بِالإِسْلاَمِ قَالَ " اللَّهُمَّ اكْفِنِيهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ " فَأَصَابَتْهُمْ سَنَةٌ حَصَّتْ كُلَّ شَىْءٍ حَتَّى أَكَلُوا الْعِظَامَ حَتَّى جَعَلَ الرَّجُلُ يَنْظُرُ إِلَى السَّمَاءِ فَيَرَى بَيْنَهُ وَبَيْنَهَا مِثْلَ الدُّخَانِ قَالَ اللَّهُ {فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ} قَالَ اللَّهُ {إِنَّا كَاشِفُو الْعَذَابِ قَلِيلاً إِنَّكُمْ عَائِدُونَ} أَفَيُكْشَفُ عَنْهُمُ الْعَذَابُ يَوْمَ الْقِيَامَةِ، وَقَدْ مَضَى الدُّخَانُ وَمَضَتِ الْبَطْشَةُ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 215
Arabic reference : Book 65, Hadith 4693

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "May Allah bestow His Mercy on (Prophet) Lot. (When his nation troubled him) he wished if he could betake himself to some powerful support; and if I were to remain in prison for the period Joseph had remained, I would surely respond to the call; and we shall have more right (to be in doubt) than Abraham: When Allah said to him, "Don't you believe?' Abraham said, 'Yes, (I do believe) but to be stronger in faith; (2.260)

حَدَّثَنَا سَعِيدُ بْنُ تَلِيدٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ، عَنْ بَكْرِ بْنِ مُضَرَ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي، سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَرْحَمُ اللَّهُ لُوطًا، لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ، وَلَوْ لَبِثْتُ فِي السِّجْنِ مَا لَبِثَ يُوسُفُ لأَجَبْتُ الدَّاعِيَ، وَنَحْنُ أَحَقُّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ لَهُ {أَوَلَمْ تُؤْمِنْ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي}"

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 216
Arabic reference : Book 65, Hadith 4694

Narrated `Urwa bin Az-Zubair:

That when he asked `Aisha about the statement of Allah "Until when the Apostles gave up hope (of their people)." (12.110) she told him (its meaning), `Urwa added, "I said, 'Did they (Apostles) suspect that they were betrayed (by Allah) or that they were treated as liars by (their people)?' `Aisha said, '(They suspected) that they were treated as liars by (their people),' I said, 'But they were sure that their people treated them as liars and it was not a matter of suspicion.' She said, 'Yes, upon my life they were sure about it.' I said to her. 'So they (Apostles) suspected that they were betrayed (by Allah).' She said, "Allah forbid! The Apostles never suspected their Lord of such a thing.' I said, 'What about this Verse then?' She said, 'It is about the Apostles' followers who believed in their Lord and trusted their Apostles, but the period of trials was prolonged and victory was delayed till the Apostles gave up all hope of converting those of the people who disbelieved them and the Apostles thought that their followers treated them as liars; thereupon Allah's help came to them.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ لَهُ وَهُوَ يَسْأَلُهَا عَنْ قَوْلِ اللَّهِ تَعَالَى {حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ} قَالَ قُلْتُ أَكُذِبُوا أَمْ كُذِّبُوا قَالَتْ عَائِشَةُ كُذِّبُوا. قُلْتُ فَقَدِ اسْتَيْقَنُوا أَنَّ قَوْمَهُمْ كَذَّبُوهُمْ فَمَا هُوَ بِالظَّنِّ قَالَتْ أَجَلْ لَعَمْرِي لَقَدِ اسْتَيْقَنُوا بِذَلِكَ. فَقُلْتُ لَهَا وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا قَالَتْ مَعَاذَ اللَّهِ لَمْ تَكُنِ الرُّسُلُ تَظُنُّ ذَلِكَ بِرَبِّهَا. قُلْتُ فَمَا هَذِهِ الآيَةُ. قَالَتْ هُمْ أَتْبَاعُ الرُّسُلِ الَّذِينَ آمَنُوا بِرَبِّهِمْ وَصَدَّقُوهُمْ، فَطَالَ عَلَيْهِمُ الْبَلاَءُ، وَاسْتَأْخَرَ عَنْهُمُ النَّصْرُ حَتَّى اسْتَيْأَسَ الرُّسُلُ مِمَّنْ كَذَّبَهُمْ مِنْ قَوْمِهِمْ وَظَنَّتِ الرُّسُلُ أَنَّ أَتْبَاعَهُمْ قَدْ كَذَّبُوهُمْ جَاءَهُمْ نَصْرُ اللَّهِ عِنْدَ ذَلِكَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 217
Arabic reference : Book 65, Hadith 4695

Narrated `Urwa:

"I told her (`Aisha): (Regarding the above narration), they (Apostles) were betrayed (by Allah)." She said: Allah forbid or said similarly.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُرْوَةُ، فَقُلْتُ لَعَلَّهَا {كُذِبُوا} مُخَفَّفَةً. قَالَتْ مَعَاذَ اللَّهِ نَحْوَهُ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 218
Arabic reference : Book 65, Hadith 4696

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "The keys of Unseen are five which none knows but Allah: None knows what will happen tomorrow but Allah; none knows what is in the wombs (a male child or a female) but Allah; none knows

when it will rain but Allah; none knows at what place one will die; none knows when the Hour will be established but Allah." (See The Qur'an 31:34.")

حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا مَعْنٌ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَفَاتِيحُ الْغَيْبِ خَمْسٌ لاَ يَعْلَمُهَا إِلاَّ اللَّهُ لاَ يَعْلَمُ مَا فِي غَدٍ إِلاَّ اللَّهُ، وَلاَ يَعْلَمُ مَا تَغِيضُ الأَرْحَامُ إِلاَّ اللَّهُ وَلاَ يَعْلَمُ مَتَى يَأْتِي الْمَطَرُ أَحَدٌ إِلاَّ اللَّهُ، وَلاَ تَدْرِي نَفْسٌ بِأَىِّ أَرْضٍ تَمُوتُ، وَلاَ يَعْلَمُ مَتَى تَقُومُ السَّاعَةُ إِلاَّ اللَّهُ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 219
Arabic reference : Book 65, Hadith 4697

Narrated Ibn `Umar:

While we were with Allah's Messenger (ﷺ) he said, "Tell me of a tree which resembles a Muslim man. Its leaves do not fall and it does not, and does not, and does not, and it gives its fruits every now and then." It came to my mind that such a tree must be the date palm, but seeing Abu Bakr and `Umar saying nothing, I disliked to speak. So when they did not say anything, Allah's Messenger (ﷺ) said, "It is the date-palm tree." When we got up (from that place), I said to `Umar, "O my father! By Allah, it came to my mind that it must be the date palm tree." `Umar said, "What prevented you from speaking" I replied, "I did not see you speaking, so I misliked to speak or say anything." `Umar then said, "If you had said it, it would have been dearer to me than so-and-so."

حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَخْبِرُونِي بِشَجَرَةٍ تُشْبِهُ أَوْ كَالرَّجُلِ الْمُسْلِمِ لاَ يَتَحَاتُّ وَرَقُهَا وَلاَ وَلاَ وَلاَ، تُؤْتِي أُكْلَهَا كُلَّ حِينٍ ". قَالَ ابْنُ عُمَرَ فَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ، وَرَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ لاَ يَتَكَلَّمَانِ، فَكَرِهْتُ أَنْ أَتَكَلَّمَ، فَلَمَّا لَمْ يَقُولُوا شَيْئًا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هِيَ النَّخْلَةُ ". فَلَمَّا قُمْنَا قُلْتُ لِعُمَرَ يَا أَبَتَاهُ وَاللَّهِ لَقَدْ كَانَ وَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ فَقَالَ مَا مَنَعَكَ أَنْ تَكَلَّمَ قَالَ لَمْ أَرَكُمْ تَكَلَّمُونَ، فَكَرِهْتُ أَنْ أَتَكَلَّمَ أَوْ أَقُولَ شَيْئًا. قَالَ عُمَرُ لأَنْ تَكُونَ قُلْتَهَا أَحَبُّ إِلَىَّ مِنْ كَذَا وَكَذَا.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 220
Arabic reference : Book 65, Hadith 4698

Narrated Al-Bara bin Azib:

Allah's Messenger (ﷺ) said, "When a Muslim is questioned in his grave, he will testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Messenger (ﷺ), and that is what is meant by Allah's Statement:-- "Allah will keep firm those who believe with a Word that stands firm in this world and in the Hereafter." (14.27)

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ، قَالَ سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْمُسْلِمُ إِذَا سُئِلَ فِي الْقَبْرِ يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَذَلِكَ قَوْلُهُ {يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ}"

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 221
Arabic reference : Book 65, Hadith 4699

Narrated Ata:

When Ibn `Abbas heard:-- "Have you not seen those who have changed the favor of Allah into disbelief?" (14.28) he said, "Those were the disbelieving pagans of Mecca."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، سَمِعَ ابْنَ عَبَّاسٍ، {أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَةَ اللَّهِ كُفْرًا} قَالَ هُمْ كُفَّارُ أَهْلِ مَكَّةَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 222
Arabic reference : Book 65, Hadith 4700

Narrated Abu Huraira:

The Prophet (ﷺ) said, "When Allah has ordained some affair in the Heaven, the angels beat with their wings in obedience to His statement, which sounds like a chain dragged over a rock." (`Ali and other sub-narrators said, "The

sound reaches them.") "Until when fear is banished from their (angels) hearts, they (angels) say, 'What was it that your Lord said? They say, 'The truth; And He is the Most High, the Most Great.' (34.23) Then those who gain a hearing by stealing (i.e. devils) will hear Allah's Statement:-- 'Those who gain a hearing by stealing, (stand one over the other like this). (Sufyan, to illustrate this, spread the fingers of his right hand and placed them one over the other horizontally.) A flame may overtake and burn the eavesdropper before conveying the news to the one below him; or it may not overtake him till he has conveyed it to the one below him, who in his turn, conveys it to the one below him, and so on till they convey the news to the earth. (Or probably Sufyan said, "Till the news reaches the earth.") Then the news is inspired to a sorcerer who would add a hundred lies to it. His prophecy will prove true (as far as the heavenly news is concerned). The people will say. 'Didn't he tell us that on such-and-such a day, such-and-such a thing will happen? We have found that is true because of the true news heard from heaven."

The above hadith is also narrated by Abu Huraira, starting: 'When Allah has ordained some affair...') In this narration the word foreteller is added to the word wizard.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏"‏ إِذَا قَضَى اللَّهُ الأَمْرَ فِي السَّمَاءِ ضَرَبَتِ الْمَلاَئِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ كَالسِّلْسِلَةِ عَلَى صَفْوَانٍ ـ قَالَ عَلِيٌّ وَقَالَ غَيْرُهُ صَفْوَانٍ ـ يَنْفُذُهُمْ ذَلِكَ فَإِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ، قَالُوا لِلَّذِي قَالَ الْحَقَّ وَهْوَ الْعَلِيُّ الْكَبِيرُ، فَيَسْمَعُهَا مُسْتَرِقُو السَّمْعِ، وَمُسْتَرِقُو السَّمْعِ هَكَذَا وَاحِدٌ فَوْقَ آخَرَ ـ وَوَصَفَ سُفْيَانُ بِيَدِهِ، وَفَرَّجَ بَيْنَ أَصَابِعِ يَدِهِ الْيُمْنَى، نَصَبَهَا بَعْضَهَا فَوْقَ بَعْضٍ ـ فَرُبَّمَا أَدْرَكَ الشِّهَابُ الْمُسْتَمِعَ، قَبْلَ أَنْ يَرْمِيَ بِهَا إِلَى صَاحِبِهِ، فَيُحْرِقَهُ وَرُبَّمَا لَمْ يُدْرِكْهُ حَتَّى يَرْمِيَ بِهَا إِلَى الَّذِي يَلِيهِ إِلَى الَّذِي هُوَ أَسْفَلَ مِنْهُ حَتَّى يُلْقُوهَا إِلَى الأَرْضِ ـ وَرُبَّمَا قَالَ سُفْيَانُ حَتَّى تَنْتَهِيَ إِلَى الأَرْضِ ـ فَتُلْقَى عَلَى فَمِ السَّاحِرِ، فَيَكْذِبُ مَعَهَا مِائَةَ كَذْبَةٍ فَيَصْدُقُ، فَيَقُولُونَ أَلَمْ يُخْبِرْنَا يَوْمَ كَذَا وَكَذَا يَكُونُ كَذَا وَكَذَا، فَوَجَدْنَاهُ حَقًّا لِلْكَلِمَةِ الَّتِي سُمِعَتْ مِنَ السَّمَاءِ ‏"‏‏.‏

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرٌو، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ، إِذَا قَضَى اللَّهُ الأَمْرَ‏.‏ وَزَادَ الْكَاهِنِ‏.‏ وَحَدَّثَنَا سُفْيَانُ فَقَالَ قَالَ عَمْرٌو سَمِعْتُ عِكْرِمَةَ حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ إِذَا قَضَى اللَّهُ الأَمْرَ وَقَالَ عَلَى فَمِ السَّاحِرِ‏.‏ قُلْتُ لِسُفْيَانَ قَالَ سَمِعْتُ عِكْرِمَةَ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ‏.‏ قَالَ نَعَمْ‏.‏ قُلْتُ لِسُفْيَانَ إِنَّ إِنْسَانًا رَوَى عَنْكَ عَنْ عَمْرٍو عَنْ عِكْرِمَةَ عَنْ أَبِي هُرَيْرَةَ وَيَرْفَعُهُ أَنَّهُ قَرَأَ فُزِّعَ‏.‏ قَالَ سُفْيَانُ هَكَذَا قَرَأَ عَمْرٌو‏.‏ فَلاَ أَدْرِي سَمِعَهُ هَكَذَا أَمْ لاَ‏.‏ قَالَ سُفْيَانُ وَهْىَ قِرَاءَتُنَا‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 223
Arabic reference : Book 65, Hadith 4701

Narrated `Abdullah bin `Umar:

(While we were going for the Battle of Tabuk and when we reached the places of the dwellers of Al- Hijr), Allah's Messenger (ﷺ) said about the dwellers of Al-Hijr (to us). "Do not enter (the dwelling places) of these people unless you enter weeping, but if you weep not, then do not enter upon them, lest you be afflicted with what they were afflicted with."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا مَعْنٌ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لأَصْحَابِ الْحِجْرِ ‏"‏ لاَ تَدْخُلُوا عَلَى هَؤُلاَءِ الْقَوْمِ إِلاَّ أَنْ تَكُونُوا بَاكِينَ فَإِنْ لَمْ تَكُونُوا بَاكِينَ فَلاَ تَدْخُلُوا عَلَيْهِمْ أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ ‏"‏‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 225
Arabic reference : Book 65, Hadith 4702

Narrated Abu Sa`id Al-Mualla:

While I was praying, the Prophet (ﷺ) passed by and called me, but I did not go to him till I had finished my prayer. When I went to him, he said, "What prevented you from coming?" I said, "I was praying." He said, "Didn't Allah say" "O you who believes Give your response to Allah (by obeying Him) and to His Apostle." (8.24) Then he added, "Shall I tell you the most superior Sura in the Qur'an before I go out of the mosque?" When the Prophet (ﷺ) intended to go out (of the Mosque), I reminded him and he said, "That is: "Al hamdu-li l-lahi Rabbil-`alamin

(Surat-al-fatiha)' which is the seven oft repeated verses (Al-Mathani) and the Grand Qur'an which has been given to me."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي سَعِيدِ بْنِ الْمُعَلَّى، قَالَ مَرَّ بِيَ النَّبِيُّ صلى الله عليه وسلم وَأَنَا أُصَلِّي فَدَعَانِي فَلَمْ آتِهِ حَتَّى صَلَّيْتُ ثُمَّ أَتَيْتُ فَقَالَ " مَا مَنَعَكَ أَنْ تَأْتِيَ ". فَقُلْتُ كُنْتُ أُصَلِّي. فَقَالَ " أَلَمْ يَقُلِ اللَّهُ {يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ} ثُمَّ قَالَ أَلاَ أُعَلِّمُكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ أَخْرُجَ مِنَ الْمَسْجِدِ " فَذَهَبَ النَّبِيُّ صلى الله عليه وسلم لِيَخْرُجَ مِنَ الْمَسْجِدِ فَذَكَّرْتُهُ فَقَالَ "{الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيتُهُ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 226
Arabic reference : Book 65, Hadith 4703

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Um (substance) of the Qur'an is the seven oft-repeated verses (Al- Mathaini) and is the Great Qur'an (i.e. Surat-al-Fatiha).

حَدَّثَنَا آدَمُ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، حَدَّثَنَا سَعِيدٌ الْمَقْبُرِيُّ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُمُّ الْقُرْآنِ هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 227
Arabic reference : Book 65, Hadith 4704

Narrated Ibn `Abbas:

Those who have made their Scripture into parts are the people of the Scripture who divided it into portions and believed in a part of it and disbelieved the other.

حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، رضى الله عنهما {الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ} قَالَ هُمْ أَهْلُ الْكِتَابِ، جَزَّءُوهُ أَجْزَاءً، فَآمَنُوا بِبَعْضِهِ وَكَفَرُوا بِبَعْضِهِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 228
Arabic reference : Book 65, Hadith 4705

Narrated Ibn `Abbas concerning:

"As We have sent down (the Scripture) on those who are divided (Jews and Christians)." (15.90) They believed in part of it and disbelieved in the other, (and they) are the Jews and the Christians.

حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنِ الأَعْمَشِ، عَنْ أَبِي ظَبْيَانَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ {كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ} قَالَ آمَنُوا بِبَعْضٍ وَكَفَرُوا بِبَعْضٍ، الْيَهُودُ وَالنَّصَارَى.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 229
Arabic reference : Book 65, Hadith 4706

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) used to invoke thus: "O Allah! I seek refuge with You from miserliness, laziness; from old geriatric age the punishment in the grave; from the affliction of Ad-Dajjal; and from the afflictions of life and death.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا هَارُونُ بْنُ مُوسَى أَبُو عَبْدِ اللَّهِ الأَعْوَرُ، عَنْ شُعَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَدْعُو " أَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْكَسَلِ، وَأَرْذَلِ الْعُمُرِ، وَعَذَابِ الْقَبْرِ، وَفِتْنَةِ الدَّجَّالِ، وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 230
Arabic reference : Book 65, Hadith 4707

Narrated Ibn Mas`ud:

Surat Bani Israel and Al-Kahf and Mary are among my first old property.

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ، قَالَ سَمِعْتُ ابْنَ مَسْعُودٍ ـ رضى الله عنه ـ قَالَ فِي بَنِي إِسْرَائِيلَ وَالْكَهْفِ وَمَرْيَمَ إِنَّهُنَّ مِنَ الْعِتَاقِ الأُوَلِ، وَهُنَّ مِنْ تِلاَدِي. قَالَ ابْنُ عَبَّاسٍ {فَسَيُنْغِضُونَ} يَهُزُّونَ. وَقَالَ غَيْرُهُ نَغَضَتْ سِنُّكَ أَىْ تَحَرَّكَتْ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 231
Arabic reference : Book 65, Hadith 4708

Narrated Abu Huraira:

Allah's Messenger (ﷺ) was presented with two cups one containing wine and the other milk on the night of his night journey at Jerusalem. He looked at it and took the milk. Gabriel said, "Thanks to Allah Who guided you to the Fitra (i.e. Islam); if you had taken the wine, your followers would have gone astray.

حَدَّثَنَا عَبْدَانُ، حَدَّثَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَنْبَسَةُ، حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ ابْنُ الْمُسَيَّبِ قَالَ أَبُو هُرَيْرَةَ أُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَيْلَةَ أُسْرِيَ بِهِ بِإِيلِيَاءَ بِقَدَحَيْنِ مِنْ خَمْرٍ وَلَبَنٍ، فَنَظَرَ إِلَيْهِمَا فَأَخَذَ اللَّبَنَ قَالَ جِبْرِيلُ الْحَمْدُ لِلَّهِ الَّذِي هَدَاكَ لِلْفِطْرَةِ، لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 232
Arabic reference : Book 65, Hadith 4709

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) said, "When the Quraish disbelieved me (concerning my night journey), I stood up in Al- Hijr (the unroofed portion of the Ka`ba) and Allah displayed Bait-ul-Maqdis before me, and I started to inform them (Quraish) about its signs while looking at it."

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَبُو سَلَمَةَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لَمَّا كَذَّبَنِي قُرَيْشٌ قُمْتُ فِي الْحِجْرِ، فَجَلَّى اللَّهُ لِي بَيْتَ الْمَقْدِسِ فَطَفِقْتُ أُخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ ". زَادَ يَعْقُوبُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ " لَمَّا كَذَّبَنِي قُرَيْشٌ حِينَ أُسْرِيَ بِي إِلَى بَيْتِ الْمَقْدِسِ ". نَحْوَهُ. {قَاصِفًا} رِيحٌ تَقْصِفُ كُلَّ شَىْءٍ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 233
Arabic reference : Book 65, Hadith 4710

Narrated `Abdullah:

During the Pre-lslamic period of ignorance if any tribe became great in number, we used to say, "Amira the children of so-and-so." Narrated Al-Humaidi: Sufyan narrated to us something and used the word 'Amira'.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، أَخْبَرَنَا مَنْصُورٌ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ كُنَّا نَقُولُ لِلْحَىِّ إِذَا كَثُرُوا فِي الْجَاهِلِيَّةِ أَمِرَ بَنُو فُلاَنٍ. حَدَّثَنَا الْحُمَيْدِيُّ حَدَّثَنَا سُفْيَانُ وَقَالَ أَمِرَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 234
Arabic reference : Book 65, Hadith 4711

Narrated Abu Huraira:

Some (cooked) meat was brought to Allah Apostle and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said, "I will be the chief of all the people on the Day of Resurrection. Do you know the reason for it? Allah will gather all the human being of early generations as well as late generation on one plain so that the announcer will be able to make them all-hear his voice and the watcher will be able to see all of them. The sun will come so close to the people that they will suffer such distress and trouble as they will not be able to bear or stand. Then the people will say, 'Don't you see to what state you have reached? Won't you look for someone who can intercede for you with your Lord' Some people will say to some others, 'Go to Adam.' So they will go to Adam and say to him. 'You are the father of mankind; Allah created you with His Own Hand, and breathed into you of His Spirit (meaning the spirit which he created for you); and ordered the angels to prostrate before you; so (please) intercede for us with your Lord. Don't you see in what state we are? Don't you see what condition we have reached?' Adam will say, 'Today my Lord has become angry as He has never become before, nor will ever become thereafter. He forbade me (to eat of the fruit of) the tree, but I disobeyed Him . Myself! Myself! Myself! (I am preoccuied with my own problems). Go to someone else; go to Noah.' So they will go to Noah and say (to him), 'O Noah! You are the first (of Allah's Messengers) to the people of the earth, and Allah has named you a thankful slave; please intercede for us

with your Lord. Don't you see in what state we are?' He will say.' Today my Lord has become angry as He has never become nor will ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. Myself! Myself! Myself! Go to someone else; go to Abraham.' They will go to Abraham and say, 'O Abraham! You are Allah's Messenger (ﷺ) and His Khalil from among the people of the earth; so please intercede for us with your Lord. Don't you see in what state we are?' He will say to them, 'My Lord has today become angry as He has never become before, nor will ever become thereafter. I had told three lies (Abu Haiyan (the sub-narrator) mentioned them in the Hadith) Myself! Myself! Myself! Go to someone else; go to Moses.' The people will then go to Moses and say, 'O Moses! You art Allah's Messenger (ﷺ) and Allah gave you superiority above the others with this message and with His direct Talk to you; (please) intercede for us with your Lord Don't you see in what state we are?' Moses will say, 'My Lord has today become angry as He has never become before, nor will become thereafter, I killed a person whom I had not been ordered to kill. Myself! Myself! Myself! Go to someone else; go to Jesus.' So they will go to Jesus and say, 'O Jesus! You are Allah's Messenger (ﷺ) and His Word which He sent to Mary, and a superior soul created by Him, and you talked to the people while still young in the cradle. Please intercede for us with your Lord. Don't you see in what state we are?' Jesus will say. 'My Lord has today become angry as He has never become before nor will ever become thereafter. Jesus will not mention any sin, but will say, 'Myself! Myself! Myself! Go to someone else; go to Muhammad.' So they will come to me and say, 'O Muhammad ! You are Allah's Messenger (ﷺ) and the last of the prophets, and Allah forgave your early and late sins. (Please) intercede for us with your Lord. Don't you see in what state we are?" The Prophet (ﷺ) added, "Then I will go beneath Allah's Throne and fall in prostration before my Lord. And then Allah will guide me to such praises and glorification to Him as He has never guided anybody else before me. Then it will be said, 'O Muhammad Raise your head. Ask, and it will be granted. Intercede and It (your intercession) will be accepted.' So I will raise my head and Say, 'My followers, O my Lord! My followers, O my Lord'. It will be said, 'O Muhammad! Let those of your followers who have no accounts, enter through such a gate of the gates of Paradise as lies on the right; and they will share the other gates with the people." The Prophet (ﷺ) further said, "By Him in Whose Hand my soul is, the distance between every two gate-posts of Paradise is like the distance between Mecca and Busra (in Sham).

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا أَبُو حَيَّانَ التَّيْمِيُّ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ أُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِلَحْمٍ، فَرُفِعَ إِلَيْهِ الذِّرَاعُ، وَكَانَتْ تُعْجِبُهُ، فَنَهَسَ مِنْهَا نَهْسَةً ثُمَّ قَالَ " أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ، وَهَلْ تَدْرُونَ مِمَّ ذَلِكَ يُجْمَعُ النَّاسُ الأَوَّلِينَ وَالآخِرِينَ فِي صَعِيدٍ وَاحِدٍ، يُسْمِعُهُمُ الدَّاعِي، وَيَنْفُذُهُمُ الْبَصَرُ، وَتَدْنُو الشَّمْسُ، فَيَبْلُغُ النَّاسَ مِنَ الْغَمِّ وَالْكَرْبِ مَا لاَ يُطِيقُونَ وَلاَ يَحْتَمِلُونَ فَيَقُولُ النَّاسُ أَلاَ تَرَوْنَ مَا قَدْ بَلَغَكُمْ أَلاَ تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ عَلَيْكُمْ بِآدَمَ فَيَأْتُونَ آدَمَ عليه السلام فَيَقُولُونَ لَهُ أَنْتَ أَبُو الْبَشَرِ خَلَقَكَ اللَّهُ بِيَدِهِ. وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلاَئِكَةَ فَسَجَدُوا لَكَ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ أَلاَ تَرَى إِلَى مَا قَدْ بَلَغَنَا فَيَقُولُ آدَمُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُهُ، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى نُوحٍ، فَيَأْتُونَ نُوحًا فَيَقُولُونَ يَا نُوحُ إِنَّكَ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الأَرْضِ، وَقَدْ سَمَّاكَ اللَّهُ عَبْدًا شَكُورًا اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ فَيَقُولُ إِنَّ رَبِّي عَزَّ وَجَلَّ قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ قَدْ كَانَتْ لِي دَعْوَةٌ دَعَوْتُهَا عَلَى قَوْمِي نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى إِبْرَاهِيمَ، فَيَأْتُونَ إِبْرَاهِيمَ، فَيَقُولُونَ يَا إِبْرَاهِيمُ، أَنْتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنْ أَهْلِ الأَرْضِ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ فَيَقُولُ لَهُمْ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَدْ كُنْتُ كَذَبْتُ ثَلاَثَ كَذَبَاتٍ ـ فَذَكَرَهُنَّ أَبُو حَيَّانَ فِي الْحَدِيثِ ـ نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى مُوسَى، فَيَأْتُونَ مُوسَى، فَيَقُولُونَ يَا مُوسَى أَنْتَ رَسُولُ اللَّهِ، فَضَّلَكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلاَمِهِ عَلَى النَّاسِ، اشْفَعْ لَنَا إِلَى رَبِّكَ أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ فَيَقُولُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَدْ قَتَلْتُ نَفْسًا لَمْ أُومَرْ بِقَتْلِهَا، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى عِيسَى، فَيَأْتُونَ عِيسَى فَيَقُولُونَ يَا عِيسَى أَنْتَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَكَلَّمْتَ النَّاسَ فِي الْمَهْدِ صَبِيًّا اشْفَعْ

لَنَا أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ فَيَقُولُ عِيسَى إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ ـ وَلَمْ يَذْكُرْ ذَنْبًا ـ نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى مُحَمَّدٍ صلى الله عليه وسلم فَيَأْتُونَ مُحَمَّدًا صلى الله عليه وسلم فَيَقُولُونَ يَا مُحَمَّدُ أَنْتَ رَسُولُ اللَّهِ وَخَاتَمُ الأَنْبِيَاءِ، وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، اشْفَعْ لَنَا إِلَى رَبِّكَ أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ فَأَنْطَلِقُ فَآتِي تَحْتَ الْعَرْشِ، فَأَقَعُ سَاجِدًا لِرَبِّي عَزَّ وَجَلَّ ثُمَّ يَفْتَحُ اللَّهُ عَلَىَّ مِنْ مَحَامِدِهِ وَحُسْنِ الثَّنَاءِ عَلَيْهِ شَيْئًا لَمْ يَفْتَحْهُ عَلَى أَحَدٍ قَبْلِي ثُمَّ يُقَالُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ، سَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ، فَأَرْفَعُ رَأْسِي، فَأَقُولُ أُمَّتِي يَا رَبِّ، أُمَّتِي يَا رَبِّ فَيُقَالُ يَا مُحَمَّدُ أَدْخِلْ مِنْ أُمَّتِكَ مَنْ لاَ حِسَابَ عَلَيْهِمْ مِنَ الْبَابِ الأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ وَهُمْ شُرَكَاءُ النَّاسِ فِيمَا سِوَى ذَلِكَ مِنَ الأَبْوَابِ، ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ كَمَا بَيْنَ مَكَّةَ وَحِمْيَرَ، أَوْ كَمَا بَيْنَ مَكَّةَ وَبُصْرَى ‏"‏‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 236
Arabic reference : Book 65, Hadith 4712

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The recitation of Psalms (David's Qur'an) was made light and easy for David that he used to have his ridding animal be saddled while he would finish the recitation before the servant had saddled it."

حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ خُفِّفَ عَلَى دَاوُدَ الْقِرَاءَةُ، فَكَانَ يَأْمُرُ بِدَابَّتِهِ لِتُسْرَجَ، فَكَانَ يَقْرَأُ قَبْلَ أَنْ يَفْرُغَ ‏"‏‏.‏ يَعْنِي الْقُرْآنَ‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 237
Arabic reference : Book 65, Hadith 4713

Narrated `Abdullah:

Regarding the explanation of the Verse: 'Those whom they call upon (worship) (like Jesus the Son of Mary, angels etc.) desire (for themselves) means of access to their Lord (Allah) as to which of them should be the nearer and they hope for His Mercy and fear His torment.' (17.57) They themselves (e.g. Angels, saints, Apostles, Jesus, etc.,) worshipped Allah, Those Jinns who were worshipped by some Arabs became Muslims (embraced Islam), but those human beings stuck to their (old) religion. Al- A`mash said extra: 'Say, (O Muhammad): Call unto those besides Him whom you assume (to be gods).' (17.56)

حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا سُفْيَانُ، حَدَّثَنِي سُلَيْمَانُ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ، ‏{‏إِلَى رَبِّهِمِ الْوَسِيلَةَ‏}‏ قَالَ كَانَ نَاسٌ مِنَ الإِنْسِ يَعْبُدُونَ نَاسًا مِنَ الْجِنِّ، فَأَسْلَمَ الْجِنُّ، وَتَمَسَّكَ هَؤُلاَءِ بِدِينِهِمْ‏.‏ زَادَ الأَشْجَعِيُّ عَنْ سُفْيَانَ عَنِ الأَعْمَشِ‏.‏ ‏{‏قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ‏}‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 238
Arabic reference : Book 65, Hadith 4714

Narrated `Abdullah:

Regarding the Verse: 'Those whom they call upon (worship) (like Jesus the Son of Mary or angels etc.) desire (for themselves) means of access, to their Lord....' (17.57) (It was revealed regarding) some Jinns who used to be worshipped (by human beings). They later embraced Islam (while those people kept on worshipping them).

حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ فِي هَذِهِ الآيَةِ ‏{‏الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمِ الْوَسِيلَةَ‏}‏ قَالَ نَاسٌ مِنَ الْجِنِّ ‏{‏كَانُوا‏}‏ يُعْبَدُونَ فَأَسْلَمُوا‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 239
Arabic reference : Book 65, Hadith 4715

Narrated Ibn `Abbas:

Regarding: 'And We granted the vision (Ascension to the Heaven "Miraj") which We showed you (O Muhammad as an actual eye witness) but as a trial for mankind.' (17.60) It was an actual eyewitness which was shown to Allah's Messenger (ﷺ) during the night he was taken on a journey (through the heavens). And the cursed tree is the tree of Az-Zaqqum (a bitter pungent tree which grows at the bottom of Hell).

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنه ـ {وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلاَّ فِتْنَةً لِلنَّاسِ} قَالَ هِيَ رُؤْيَا عَيْنٍ أُرِيَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم لَيْلَةَ أُسْرِيَ بِهِ {وَالشَّجَرَةَ الْمَلْعُونَةَ} شَجَرَةُ الزَّقُّومِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 240
Arabic reference : Book 65, Hadith 4716

Narrated Ibn Al-Musaiyab:

Abu Huraira said, "The Prophet (ﷺ) said, 'A prayer performed in congregation is twenty-five times more superior in reward to a prayer performed by a single person. The angels of the night and the angels of the day are assembled at the time of the Fajr (Morning) prayer." Abu Huraira added, "If you wish, you can recite:-- 'Verily! The recitation of the Qur'an in the early dawn (Morning prayer) is ever witnessed (attended by the angels of the day and the night).' (17.78)

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، وَابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، رضى الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " فَضْلُ صَلاَةِ الْجَمِيعِ عَلَى صَلاَةِ الْوَاحِدِ خَمْسٌ وَعِشْرُونَ دَرَجَةً، وَتَجْتَمِعُ مَلاَئِكَةُ اللَّيْلِ وَمَلاَئِكَةُ النَّهَارِ فِي صَلاَةِ الصُّبْحِ ". يَقُولُ أَبُو هُرَيْرَةَ اقْرَءُوا إِنْ شِئْتُمْ {وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 241
Arabic reference : Book 65, Hadith 4717

Narrated Ibn `Umar:

On the Day of Resurrection the people will fall on their knees and every nation will follow their prophet and they will say, "O so-and-so! Intercede (for us with Allah), "till (the right) intercession is given to the Prophet (ﷺ) (Muhammad) and that will be the day when Allah will raise him into a station of praise and glory (i.e. Al-Maqam -al-Mahmud).

حَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبَانَ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ آدَمَ بْنِ عَلِيٍّ، قَالَ سَمِعْتُ ابْنَ عُمَرَ، رضى الله عنهما يَقُولُ إِنَّ النَّاسَ يَصِيرُونَ يَوْمَ الْقِيَامَةِ جُثًا، كُلُّ أُمَّةٍ تَتْبَعُ نَبِيَّهَا، يَقُولُونَ يَا فُلاَنُ اشْفَعْ، حَتَّى تَنْتَهِيَ الشَّفَاعَةُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَذَلِكَ يَوْمَ يَبْعَثُهُ اللَّهُ الْمَقَامَ الْمَحْمُودَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 242
Arabic reference : Book 65, Hadith 4718

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) said, "Whoever, after listening to the Adhan (for the prayer) says, 'O Allah, the Lord of this complete call and of this prayer, which is going to be established! Give Muhammad Al-Wasila and Al-Fadila and raise him to Al-Maqam-al-Mahmud which You have promised him,' will be granted my intercession for him on the Day of Resurrection."

حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ، حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلاَةِ الْقَائِمَةِ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ ". رَوَاهُ حَمْزَةُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنِ النَّبِيِّ صلى الله عليه وسلم.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 243
Arabic reference : Book 65, Hadith 4719

Narrated `Abdullah bin Masud:

Allah's Messenger (ﷺ) entered Mecca (in the year of the Conquest) and there were three-hundred and sixty idols around the Ka`ba. He then started hitting them with a stick in his hand and say: 'Truth (i.e. Islam) has come and

falsehood (disbelief) vanished. Truly falsehood (disbelief) is ever bound to vanish.' (17.81) 'Truth has come and falsehood (Iblis) can not create anything.' (34.49)

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ـ رضى الله عنه ـ قَالَ دَخَلَ النَّبِيُّ صلى الله عليه وسلم مَكَّةَ وَحَوْلَ الْبَيْتِ سِتُّونَ وَثَلاَثُمِائَةِ نُصُبٍ فَجَعَلَ يَطْعُنُهَا بِعُودٍ فِي يَدِهِ وَيَقُولُ {جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا} {جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 244
Arabic reference : Book 65, Hadith 4720

Narrated `Abdullah:

While I was in the company of the Prophet (ﷺ) on a farm and he was reclining on a palm leave stalk, some Jews passed by. Some of them said to the others. "Ask him (the Prophet (ﷺ) about the spirit." Some of them said, "What urges you to ask him about it" Others said, "(Don't) lest he should give you a reply which you dislike." But they said, "Ask him." So they asked him about the Spirit. The Prophet (ﷺ) kept quiet and did not give them any answer. I knew that he was being divinely inspired so I stayed at my place. When the divine inspiration had been revealed, the Prophet (ﷺ) said. "They ask you (O, Muhammad) concerning the Spirit, Say: "The spirit," its knowledge is with my Lord; and of knowledge you (mankind) have been given only a Little." (17.85)

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ بَيْنَا أَنَا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي حَرْثٍ وَهْوَ مُتَّكِئٌ عَلَى عَسِيبٍ إِذْ مَرَّ الْيَهُودُ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ سَلُوهُ عَنِ الرُّوحِ، فَقَالَ مَا رَابَكُمْ إِلَيْهِ، وَقَالَ بَعْضُهُمْ لاَ يَسْتَقْبِلُكُمْ بِشَىْءٍ تَكْرَهُونَهُ فَقَالُوا سَلُوهُ فَسَأَلُوهُ عَنِ الرُّوحِ فَأَمْسَكَ النَّبِيُّ صلى الله عليه وسلم فَلَمْ يَرُدَّ عَلَيْهِمْ شَيْئًا، فَعَلِمْتُ أَنَّهُ يُوحَى إِلَيْهِ، فَقُمْتُ مَقَامِي، فَلَمَّا نَزَلَ الْوَحْىُ قَالَ {وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلاَّ قَلِيلاً}.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 245
Arabic reference : Book 65, Hadith 4721

Narrated Ibn `Abbas:

(regarding): 'Neither say your, prayer aloud, nor say it in a low tone.' (17.110) This Verse was revealed while Allah's Messenger (ﷺ) was hiding himself in Mecca. When he prayed with his companions, he used to raise his voice with the recitation of Qur'an, and if the pagans happened to hear him, they would abuse the Qur'an, the One who revealed it and the one who brought it. Therefore Allah said to His Prophet : 'Neither say your prayer aloud.' (17.110) i.e. do not recite aloud lest the pagans should hear you, but follow a way between.

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هُشَيْمٌ، حَدَّثَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ فِي قَوْلِهِ تَعَالَى {وَلاَ تَجْهَرْ بِصَلاَتِكَ وَلاَ تُخَافِتْ بِهَا} قَالَ نَزَلَتْ وَرَسُولُ اللَّهِ صلى الله عليه وسلم مُخْتَفٍ بِمَكَّةَ، كَانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفَعَ صَوْتَهُ بِالْقُرْآنِ فَإِذَا سَمِعَهُ الْمُشْرِكُونَ سَبُّوا الْقُرْآنَ وَمَنْ أَنْزَلَهُ، وَمَنْ جَاءَ بِهِ، فَقَالَ اللَّهُ تَعَالَى لِنَبِيِّهِ صلى الله عليه وسلم {وَلاَ تَجْهَرْ بِصَلاَتِكَ} أَىْ بِقِرَاءَتِكَ، فَيَسْمَعَ الْمُشْرِكُونَ، فَيَسُبُّوا الْقُرْآنَ، {وَلاَ تُخَافِتْ بِهَا} عَنْ أَصْحَابِكَ فَلاَ تُسْمِعُهُمْ {وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلاً}.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 246
Arabic reference : Book 65, Hadith 4722

Narrated Aisha:

The (above) verse was revealed in connection with the invocations.

حَدَّثَنِي طَلْقُ بْنُ غَنَّامٍ، حَدَّثَنَا زَائِدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ أُنْزِلَ ذَلِكَ فِي الدُّعَاءِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 247
Arabic reference : Book 65, Hadith 4723

Narrated `Ali:

That one night Allah's Messenger (ﷺ) came to him and Fatima and said, "Don't you (both offer the (Tahajjud) prayer?" `Ali said, 'When Allah wishes us to get up, we get up." The Prophet (ﷺ) then recited: 'But man is more quarrelsome than anything.' (18.54) (See Hadith No. 227,Vol. 2)

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ، أَنَّ حُسَيْنَ بْنَ عَلِيٍّ، أَخْبَرَهُ عَنْ عَلِيٍّ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم طَرَقَهُ وَفَاطِمَةَ قَالَ " أَلاَ تُصَلِّيَانِ ". {رَجْمًا بِالْغَيْبِ} لَمْ يَسْتَبِنْ. {فُرُطًا} نَدَمًا {سُرَادِقُهَا} مِثْلُ السُّرَادِقِ، وَالْحُجْرَةِ الَّتِي تُطِيفُ بِالْفَسَاطِيطِ، {يُحَاوِرُهُ} مِنَ الْمُحَاوَرَةِ {لَكِنَّا هُوَ اللَّهُ رَبِّي} أَىْ لَكِنْ أَنَا هُوَ اللَّهُ رَبِّي ثُمَّ حَذَفَ الأَلِفَ وَأَدْغَمَ إِحْدَى النُّونَيْنِ فِي الأُخْرَى. {زَلَقًا} لاَ يَثْبُتُ فِيهِ قَدَمٌ. {هُنَالِكَ الْوَلاَيَةُ} مَصْدَرُ الْوَلِيِّ. {عُقُبًا} عَاقِبَةٌ وَعُقْبَى وَعُقْبَةٌ وَاحِدٌ وَهْىَ الآخِرَةُ قِبَلاً وَقُبُلاً وَقَبَلاً اسْتِئْنَافًا {لِيُدْحِضُوا} لِيُزِيلُوا، الدَّحْضُ الزَّلَقُ.

USC-MSA web (English) reference	: Vol. 6, Book 60, Hadith 248
Arabic reference	: Book 65, Hadith 4724

Narrated Sa`id bin Jubair:

I said to Ibn `Abbas, "Nauf Al-Bikali claims that Moses, the companion of Al-Khadir was not the Moses of the children of Israel" Ibn `Abbas said, "The enemy of Allah (Nauf) told a lie." Narrated Ubai bin Ka`b that he heard Allah's Messenger (ﷺ) saying, "Moses got up to deliver a speech before the children of Israel and he was asked, Who is the most learned person among the people?' Moses replied, 'I (am the most learned).' Allah admonished him for he did not ascribe knowledge to Allah alone. So Allah revealed to him: 'At the junction of the two seas there is a slave of Ours who is more learned than you.' Moses asked, 'O my Lord, how can I meet him?' Allah said, 'Take a fish and put it in a basket (and set out), and where you, will lose the fish, you will find him.' So Moses (took a fish and put it in a basket and) set out, along with his boy-servant Yusha` bin Noon, till they reached a rock (on which) they both lay their heads and slept. The fish moved vigorously in the basket and got out of it and fell into the sea and there it took its way through the sea (straight) as in a tunnel). (18.61) Allah stopped the current of water on both sides of the way created by the fish, and so that way was like a tunnel. When Moses got up, his companion forgot to tell him about the fish, and so they carried on their journey during the rest of the day and the whole night. The next morning Moses asked his boy-servant 'Bring us our early meal; no doubt, we have suffered much fatigue in this journey of ours.' (18.62) Moses did not get tired till he had passed the place which Allah had ordered him to seek after. His boy-servant then said to him,' 'Do you remember when we be-took ourselves to the rock I indeed forgot the fish, none but Satan made me forget to remember it. It took its course into the sea in a marvelous way.' (18.63) There was a tunnel for the fish and for Moses and his boy-servant there was astonishment. Moses said, 'That is what we have been seeking'. So they went back retracing their footsteps. (18.64) They both returned, retracing their steps till they reached the rock. Behold ! There they found a man covered with a garment. Moses greeted him. Al-Khadir said astonishingly. 'Is there such a greeting in your land?' Moses said, 'I am Moses.' He said, 'Are you the Moses of the children of Israel?' Moses said, 'I have come to you so that you may teach me of what you have been taught. Al-Khadir said, 'You will not be able to have patience with me. (18.66) O Moses! I have some of Allah's knowledge which He has bestowed upon me but you do not know it; and you too, have some of Allah's knowledge which He has bestowed upon you, but I do not know it." Moses said, "Allah willing, you will find me patient, and I will not disobey you in anything.' (18.6) Al-Khadir said to him. 'If you then follow me, do not ask me about anything until I myself speak to you concerning it.' (18.70), After that both of them proceeded along the sea coast, till a boat passed by and they requested the crew to let them go on board. The crew recognized Al-Khadir and allowed them to get on board free of charge. When they got on board suddenly Moses saw that Al-Khadir had pulled out one of the planks of the boat with an adze. Moses said to him.' These people gave us a free lift, yet you have scuttled their boat so as to drown its people! Truly, you have done a dreadful thing.' (18.71) Al-Khadir said, 'Didn't I say that you can have no patience

with me ?' (18.72) Moses said, 'Call me not to account for what I forgot and be not hard upon me for my affair (with you.)" (18.73) Allah's Messenger (ﷺ) said, "The first excuse given by Moses, was that he had forgotten. Then a sparrow came and sat over the edge of the boat and dipped its beak once in the sea. Al-Khadir said to Moses, 'My knowledge and your knowledge, compared to Allah's knowledge is like what this sparrow has taken out of the sea.' Then they both got out of the boat, and while they were walking on the sea shore, Al-Khadir saw a boy playing with other boys. Al-Khadir got hold of the head of that boy and pulled it out with his hands and killed him. Moses said, 'Have you killed an innocent soul who has killed nobody! Truly, you have done an illegal thing.' (18.74) He said, "Didn't I tell you that you can have no patience with me?' (18.75) (The sub narrator said, the second blame was stronger than the first one.) Moses said, 'If I ask you about anything after this, keep me not in your company, you have received an excuse from me.' (18.76) Then they both proceeded until they came to the inhabitants of a town. They asked them food but they refused to entertain them. (In that town) they found there a wall on the point of falling down. (18.77) Al-Khadir set it up straight with his own hands. Moses said, 'These are people to whom we came, but they neither fed us nor received us as guests. If you had wished, you could surely have exacted some recompense for it. Al-Khadir said, 'This is the parting between me and you ..that is the interpretation of (those things) over which you were unable to hold patience.' (18.78-82) Allah's Messenger (ﷺ) said, "We wished that Moses could have been more patient so that Allah might have described to us more about their story."

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ جُبَيْرٍ، قَالَ قُلْتُ لاِبْنِ عَبَّاسٍ إِنَّ نَوْفًا الْبَكَالِيَّ يَزْعُمُ أَنَّ مُوسَى صَاحِبَ الْخَضِرِ لَيْسَ هُوَ مُوسَى صَاحِبَ بَنِي إِسْرَائِيلَ. فَقَالَ ابْنُ عَبَّاسٍ كَذَبَ عَدُوُّ اللَّهِ حَدَّثَنِي أُبَىُّ بْنُ كَعْبٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ مُوسَى قَامَ خَطِيبًا فِي بَنِي إِسْرَائِيلَ فَسُئِلَ أَىُّ النَّاسِ أَعْلَمُ فَقَالَ أَنَا فَعَتَبَ اللَّهُ عَلَيْهِ، إِذْ لَمْ يَرُدَّ الْعِلْمَ إِلَيْهِ فَأَوْحَى اللَّهُ إِلَيْهِ إِنَّ لِي عَبْدًا بِمَجْمَعِ الْبَحْرَيْنِ، هُوَ أَعْلَمُ مِنْكَ قَالَ مُوسَى يَا رَبِّ فَكَيْفَ لِي بِهِ قَالَ تَأْخُذُ مَعَكَ حُوتًا فَتَجْعَلُهُ فِي مِكْتَلٍ، فَحَيْثُمَا فَقَدْتَ الْحُوتَ فَهْوَ ثَمَّ، فَأَخَذَ حُوتًا فَجَعَلَهُ فِي مِكْتَلٍ ثُمَّ انْطَلَقَ، وَانْطَلَقَ مَعَهُ بِفَتَاهُ يُوشَعَ بْنِ نُونٍ، حَتَّى إِذَا أَتَيَا الصَّخْرَةَ وَضَعَا رُءُوسَهُمَا فَنَامَا، وَاضْطَرَبَ الْحُوتُ فِي الْمِكْتَلِ، فَخَرَجَ مِنْهُ، فَسَقَطَ فِي الْبَحْرِ فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا، وَأَمْسَكَ اللَّهُ عَنِ الْحُوتِ جِرْيَةَ الْمَاءِ فَصَارَ عَلَيْهِ مِثْلَ الطَّاقِ فَلَمَّا اسْتَيْقَظَ، نَسِيَ صَاحِبُهُ أَنْ يُخْبِرَهُ بِالْحُوتِ، فَانْطَلَقَا بَقِيَّةَ يَوْمِهِمَا وَلَيْلَتَهُمَا، حَتَّى إِذَا كَانَ مِنَ الْغَدِ قَالَ مُوسَى لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا قَالَ وَلَمْ يَجِدْ مُوسَى النَّصَبَ حَتَّى جَاوَزَ الْمَكَانَ الَّذِي أَمَرَ اللَّهُ بِهِ فَقَالَ لَهُ فَتَاهُ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنْسَانِيهِ إِلاَّ الشَّيْطَانُ أَنْ أَذْكُرَهُ، وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا قَالَ فَكَانَ لِلْحُوتِ سَرَبًا وَلِمُوسَى وَلِفَتَاهُ عَجَبًا فَقَالَ مُوسَى ذَلِكَ مَا كُنَّا نَبْغِي فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا قَالَ رَجَعَا يَقُصَّانِ آثَارَهُمَا حَتَّى انْتَهَيَا إِلَى الصَّخْرَةِ، فَإِذَا رَجُلٌ مُسَجًّى ثَوْبًا، فَسَلَّمَ عَلَيْهِ مُوسَى. فَقَالَ الْخَضِرُ وَأَنَّى بِأَرْضِكَ السَّلاَمُ قَالَ أَنَا مُوسَى. قَالَ مُوسَى بَنِي إِسْرَائِيلَ قَالَ نَعَمْ أَتَيْتُكَ لِتُعَلِّمَنِي مِمَّا عُلِّمْتَ رَشَدًا. قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِي صَبْرًا، يَا مُوسَى إِنِّي عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَنِيهِ لاَ تَعْلَمُهُ أَنْتَ وَأَنْتَ عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَكَ اللَّهُ لاَ أَعْلَمُهُ. فَقَالَ مُوسَى سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا، وَلاَ أَعْصِي لَكَ أَمْرًا. فَقَالَ لَهُ الْخَضِرُ، فَإِنِ اتَّبَعْتَنِي فَلاَ تَسْأَلْنِي عَنْ شَىْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا، فَانْطَلَقَا يَمْشِيَانِ عَلَى سَاحِلِ الْبَحْرِ، فَمَرَّتْ سَفِينَةٌ فَكَلَّمُوهُمْ أَنْ يَحْمِلُوهُمْ، فَعَرَفُوا الْخَضِرَ، فَحَمَلُوهُ بِغَيْرِ نَوْلٍ فَلَمَّا رَكِبَا فِي السَّفِينَةِ، لَمْ يَفْجَأْ إِلاَّ وَالْخَضِرُ قَدْ قَلَعَ لَوْحًا مِنْ أَلْوَاحِ السَّفِينَةِ بِالْقَدُومِ. فَقَالَ لَهُ مُوسَى قَوْمٌ حَمَلُونَا بِغَيْرِ نَوْلٍ، عَمَدْتَ إِلَى سَفِينَتِهِمْ فَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا. قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِي صَبْرًا. قَالَ لاَ تُؤَاخِذْنِي بِمَا نَسِيتُ وَلاَ تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ". قَالَ وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَكَانَتِ الأُولَى مِنْ مُوسَى نِسْيَانًا قَالَ وَجَاءَ عُصْفُورٌ فَوَقَعَ عَلَى حَرْفِ السَّفِينَةِ فَنَقَرَ فِي الْبَحْرِ نَقْرَةً، فَقَالَ لَهُ الْخَضِرُ مَا عِلْمِي وَعِلْمُكَ مِنْ عِلْمِ اللَّهِ إِلاَّ مِثْلُ مَا نَقَصَ هَذَا الْعُصْفُورُ مِنْ هَذَا الْبَحْرِ ثُمَّ خَرَجَا مِنَ السَّفِينَةِ، فَبَيْنَا هُمَا يَمْشِيَانِ عَلَى السَّاحِلِ، إِذْ أَبْصَرَ الْخَضِرُ غُلاَمًا يَلْعَبُ مَعَ الْغِلْمَانِ، فَأَخَذَ الْخَضِرُ رَأْسَهُ بِيَدِهِ فَاقْتَلَعَهُ بِيَدِهِ فَقَتَلَهُ. فَقَالَ لَهُ مُوسَى أَقَتَلْتَ نَفْسًا زَاكِيَةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا. قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِي صَبْرًا قَالَ وَهَذَا أَشَدُّ مِنَ الأُولَى، قَالَ إِنْ سَأَلْتُكَ عَنْ شَىْءٍ بَعْدَهَا فَلاَ تُصَاحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ ـ قَالَ مَائِلٌ ـ فَقَامَ الْخَضِرُ فَأَقَامَهُ بِيَدِهِ فَقَالَ مُوسَى قَوْمٌ أَتَيْنَاهُمْ فَلَمْ يُطْعِمُونَا، وَلَمْ يُضَيِّفُونَا، لَوْ شِئْتَ لاَتَّخَذْتَ عَلَيْهِ أَجْرًا. قَالَ {هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ} إِلَى قَوْلِهِ {ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا}. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَدِدْنَا أَنَّ مُوسَى كَانَ صَبَرَ حَتَّى يَقُصَّ اللَّهُ عَلَيْنَا مِنْ خَبَرِهِمَا ". قَالَ سَعِيدُ بْنُ جُبَيْرٍ فَكَانَ ابْنُ عَبَّاسٍ يَقْرَأُ وَكَانَ أَمَامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ غَصْبًا، وَكَانَ يَقْرَأُ وَأَمَّا الْغُلاَمُ فَكَانَ كَافِرًا وَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 249
Arabic reference : Book 65, Hadith 4725

Narrated Ibn Juraij:

Ya`la bin Muslim and `Amr bin Dinar and some others narrated the narration of Sa`id bin Jubair. Narrated Sa`id: While we were at the house of Ibn `Abbas, Ibn `Abbas said, "Ask me (any question)" I said, "O Abu `Abbas! May Allah let me be sacrificed for you ! There is a man at Kufa who is a storyteller called Nauf; who claims that he (Al-Khadir's companion) is not Moses of Bani Israel." As for `Amr, he said to me, "Ibn `Abbas said, "(Nauf) the enemy of Allah told a lie." But Ya`la said to me, "Ibn `Abbas said, Ubai bin Ka`b said, Allah's Messenger (ﷺ) said, 'Once Moses, Allah's Messenger (ﷺ), preached to the people till their eyes shed tears and their hearts became tender, whereupon he finished his sermon. Then a man came to Moses and asked, 'O Allah's Messenger (ﷺ)! Is there anyone on the earth who is more learned than you?' Moses replied, 'No.' So Allah admonished him (Moses), for he did not ascribe all knowledge to Allah. It was said, (on behalf of Allah), 'Yes, (there is a slave of ours who knows more than you).' Moses said, 'O my Lord! Where is he?' Allah said, 'At the junction of the two seas.' Moses said, 'O my Lord ! Tell I me of a sign whereby I will recognize the place.' " `Amr said to me, Allah said, "That place will be where the fish will leave you." Ya`la said to me, "Allah said (to Moses), 'Take a dead fish (and your goal will be) the place where it will become alive.' " So Moses took a fish and put it in a basket and said to his boy-servant "I don't want to trouble you, except that you should inform me as soon as this fish leaves you." He said (to Moses)." You have not demanded too much." And that is as mentioned by Allah: 'And (remember) when Moses said to his attendant .... ' (18.60) Yusha` bin Noon. (Sa`id did not state that). The Prophet (ﷺ) said, "While the attendant was in the shade of the rock at a wet place, the fish slipped out (alive) while Moses was sleeping. His attend an said (to himself), "I will not wake him, but when he woke up, he forgot to tell him The fish slipped out and entered the sea. Allah stopped the flow of the sea. where the fish was, so that its trace looked as if it was made on a rock. `Amr forming a hole with his two thumbs an index fingers, said to me, "Like this, as in its trace was made on a rock." Moses said "We have suffered much fatigue on this journey of ours." (This was not narrated by Sa`id). Then they returned back and found Al-Khadir. `Uthman bin Abi Sulaiman said to me, (they found him) on a green carpet in the middle of the sea. Al-Khadir was covered with his garment with one end under his feet and the other end under his head. When Moses greeted, he uncovered his face and said astonishingly, 'Is there such a greeting in my land? Who are you?' Moses said, 'I am Moses.' Al- Khadir said, 'Are you the Moses of Bani Israel?' Moses said, 'Yes.' Al-Khadir said, "What do you want?' Moses said, ' I came to you so that you may teach me of the truth which you were taught.' Al- Khadir said, 'Is it not sufficient for you that the Torah is in your hands and the Divine Inspiration comes to you, O Moses? Verily, I have a knowledge that you ought not learn, and you have a knowledge which I ought not learn.' At that time a bird took with its beak (some water) from the sea: Al-Khadir then said, 'By Allah, my knowledge and your knowledge besides Allah's Knowledge is like what this bird has taken with its beak from the sea.' Until, when they went on board the boat (18.71). They found a small boat which used to carry the people from this sea-side to the other sea-side. The crew recognized Al-Khadir and said, 'The pious slave of Allah.' (We said to Sa`id "Was that Khadir?" He said, "Yes.") The boat men said, 'We will not get him on board with fare.' Al-Khadir scuttled the boat and then plugged the hole with a piece of wood. Moses said, 'Have you scuttled it in order to drown these people surely, you have done a dreadful thing. (18.71) (Mujahid said. "Moses said so protestingly.") Al-Khadir said, didn't I say that you can have no patience with me?' (18.72) The first inquiry of Moses was done because of forgetfulness, the second caused him to be bound with a stipulation, and the third was done intentionally. Moses said, 'Call me not to account for what I forgot and be not hard upon me for my affair (with you).' (18.73) (Then) they found a boy and Al-Khadir killed him. Ya`la- said: Sa`id said 'They found boys playing and Al-Khadir got hold of a handsome infidel boy laid

him down and then slew him with knife. Moses said, 'Have you killed a innocent soul who has killed nobody' (18.74) Then they proceeded and found a wall which was on the point of falling down, and Al-Khadir set it up straight. Sa`id moved his hand thus and said 'Al-Khadir raised his hand and the wall became straight. Ya`la said, 'I think Sa`id said, 'Al-Khadir touched the wall with his hand and it became straight (Moses said to Al-Khadir), 'If you had wished, you could have taken wages for it.' Sa`id said, 'Wages that we might had eaten.' And there was a king in furor (ahead) of them" (18.79) And there was in front of them. Ibn `Abbas recited: 'In front of them (was) a king.' It is said on the authority of somebody other than Sa`id that the king was Hudad bin Budad. They say that the boy was called Haisur. 'A king who seized every ship by force. (18.79) So I wished that if that boat passed by him, he would leave it because of its defect and when they have passed they would repair it and get benefit from it. Some people said that they closed that hole with a bottle, and some said with tar. 'His parents were believers, and he (the boy) was a non-believer and we (Khadir) feared lest he would oppress them by obstinate rebellion and disbelief.' (18.80) (i.e. that their love for him would urge them to follow him in his religion, 'so we (Khadir) desired that their Lord should change him for them for one better in righteousness and near to mercy' (18:81). This was in reply to Moses' saying: Have you killed an innocent soul.'? (18.74). 'Near to mercy" means they will be more merciful to him than they were to the former whom Khadir had killed. Other than Sa`id, said that they were compensated with a girl. Dawud bin Abi `Asim said on the authority of more than one that this next child was a girl.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ أَخْبَرَنِي يَعْلَى بْنُ مُسْلِمٍ، وَعَمْرُو بْنُ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، يَزِيدُ أَحَدُهُمَا عَلَى صَاحِبِهِ وَغَيْرَهُمَا قَدْ سَمِعْتُهُ يُحَدِّثُهُ عَنْ سَعِيدٍ قَالَ إِنَّا لَعِنْدَ ابْنِ عَبَّاسٍ فِي بَيْتِهِ، إِذْ قَالَ سَلُونِي قُلْتُ أَىْ أَبَا عَبَّاسٍ ـ جَعَلَنِي اللَّهُ فِدَاكَ ـ بِالْكُوفَةِ رَجُلٌ قَاصٌّ يُقَالُ لَهُ نَوْفٌ، يَزْعُمُ أَنَّهُ لَيْسَ بِمُوسَى بَنِي إِسْرَائِيلَ، أَمَّا عَمْرٌو فَقَالَ لِي قَالَ قَدْ كَذَبَ عَدُوُّ اللَّهِ، وَأَمَّا يَعْلَى فَقَالَ لِي قَالَ ابْنُ عَبَّاسٍ حَدَّثَنِي أُبَىُّ بْنُ كَعْبٍ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مُوسَى رَسُولُ اللَّهِ ـ عَلَيْهِ السَّلاَمُ ـ قَالَ ذَكَّرَ النَّاسَ يَوْمًا حَتَّى إِذَا فَاضَتِ الْعُيُونُ، وَرَقَّتِ الْقُلُوبُ وَلَّى، فَأَدْرَكَهُ رَجُلٌ، فَقَالَ أَىْ رَسُولَ اللَّهِ هَلْ فِي الأَرْضِ أَحَدٌ أَعْلَمُ مِنْكَ قَالَ لاَ، فَعَتَبَ عَلَيْهِ إِذْ لَمْ يَرُدَّ الْعِلْمَ إِلَى اللَّهِ قِيلَ بَلَى قَالَ أَىْ رَبِّ فَأَيْنَ قَالَ بِمَجْمَعِ الْبَحْرَيْنِ قَالَ أَىْ رَبِّ اجْعَلْ لِي عَلَمًا أَعْلَمُ ذَلِكَ بِهِ ". فَقَالَ لِي عَمْرٌو قَالَ " حَيْثُ يُفَارِقُكَ الْحُوتُ ". وَقَالَ لِي يَعْلَى قَالَ " خُذْ نُونًا مَيِّتًا حَيْثُ يُنْفَخُ فِيهِ الرُّوحُ، فَأَخَذَ حُوتًا فَجَعَلَهُ فِي مِكْتَلٍ فَقَالَ لِفَتَاهُ لاَ أُكَلِّفُكَ إِلاَّ أَنْ تُخْبِرَنِي بِحَيْثُ يُفَارِقُكَ الْحُوتُ. قَالَ مَا كَلَّفْتَ كَثِيرًا فَذَلِكَ قَوْلُهُ جَلَّ ذِكْرُهُ {وَإِذْ قَالَ مُوسَى لِفَتَاهُ} يُوشَعَ بْنِ نُونٍ ـ لَيْسَتْ عَنْ سَعِيدٍ ـ قَالَ فَبَيْنَمَا هُوَ فِي ظِلِّ صَخْرَةٍ فِي مَكَانٍ ثَرْيَانَ، إِذْ تَضَرَّبَ الْحُوتُ، وَمُوسَى نَائِمٌ، فَقَالَ فَتَاهُ لاَ أُوقِظُهُ حَتَّى إِذَا اسْتَيْقَظَ نَسِيَ أَنْ يُخْبِرَهُ، وَتَضَرَّبَ الْحُوتُ، حَتَّى دَخَلَ الْبَحْرَ فَأَمْسَكَ اللَّهُ عَنْهُ جِرْيَةَ الْبَحْرِ حَتَّى كَأَنَّ أَثَرَهُ فِي حَجَرٍ ـ قَالَ لِي عَمْرٌو هَكَذَا كَأَنَّ أَثَرَهُ فِي حَجَرٍ، وَحَلَّقَ بَيْنَ إِبْهَامَيْهِ وَاللَّتَيْنِ تَلِيَانِهِمَا ـ لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا قَالَ قَدْ قَطَعَ اللَّهُ عَنْكَ النَّصَبَ ـ لَيْسَتْ هَذِهِ عَنْ سَعِيدٍ ـ أَخْبَرَهُ، فَرَجَعَا فَوَجَدَا خَضِرًا ـ قَالَ لِي عُثْمَانُ بْنُ أَبِي سُلَيْمَانَ ـ عَلَى طِنْفِسَةٍ خَضْرَاءَ عَلَى كَبِدِ الْبَحْرِ ـ قَالَ سَعِيدُ بْنُ جُبَيْرٍ ـ مُسَجًّى بِثَوْبِهِ قَدْ جَعَلَ طَرَفَهُ تَحْتَ رِجْلَيْهِ، وَطَرَفَهُ تَحْتَ رَأْسِهِ، فَسَلَّمَ عَلَيْهِ مُوسَى، فَكَشَفَ عَنْ وَجْهِهِ، وَقَالَ هَلْ بِأَرْضِي مِنْ سَلاَمٍ مَنْ أَنْتَ قَالَ أَنَا مُوسَى. قَالَ مُوسَى بَنِي إِسْرَائِيلَ قَالَ نَعَمْ. قَالَ فَمَا شَأْنُكَ قَالَ جِئْتُ لِتُعَلِّمَنِي مِمَّا عُلِّمْتَ رَشَدًا. قَالَ أَمَا يَكْفِيكَ أَنَّ التَّوْرَاةَ بِيَدَيْكَ، وَأَنَّ الْوَحْىَ يَأْتِيكَ، يَا مُوسَى إِنَّ لِي عِلْمًا لاَ يَنْبَغِي لَكَ أَنْ تَعْلَمَهُ وَإِنَّ لَكَ عِلْمًا لاَ يَنْبَغِي لِي أَنْ أَعْلَمَهُ، فَأَخَذَ طَائِرٌ بِمِنْقَارِهِ مِنَ الْبَحْرِ وَقَالَ وَاللَّهِ مَا عِلْمِي وَمَا عِلْمُكَ فِي جَنْبِ عِلْمِ اللَّهِ إِلاَّ كَمَا أَخَذَ هَذَا الطَّائِرُ بِمِنْقَارِهِ مِنَ الْبَحْرِ، حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ وَجَدَا مَعَابِرَ صِغَارًا تَحْمِلُ أَهْلَ هَذَا السَّاحِلِ إِلَى أَهْلِ هَذَا السَّاحِلِ الآخَرِ عَرَفُوهُ، فَقَالُوا عَبْدُ اللَّهِ الصَّالِحُ ـ قَالَ قُلْنَا لِسَعِيدٍ خَضِرٌ قَالَ نَعَمْ ـ لاَ نَحْمِلُهُ بِأَجْرٍ، فَخَرَقَهَا وَوَتَدَ فِيهَا وَتِدًا. قَالَ مُوسَى أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ـ قَالَ مُجَاهِدٌ مُنْكَرًا ـ قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِي صَبْرًا كَانَتِ الأُولَى نِسْيَانًا وَالْوُسْطَى شَرْطًا وَالثَّالِثَةُ عَمْدًا قَالَ لاَ تُؤَاخِذْنِي بِمَا نَسِيتُ وَلاَ تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا، لَقِيَا غُلاَمًا فَقَتَلَهُ ـ قَالَ يَعْلَى قَالَ سَعِيدٌ ـ وَجَدَ غِلْمَانًا يَلْعَبُونَ، فَأَخَذَ غُلاَمًا كَافِرًا ظَرِيفًا فَأَضْجَعَهُ، ثُمَّ ذَبَحَهُ بِالسِّكِّينِ. قَالَ أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَمْ تَعْمَلْ بِالْحِنْثِ ـ وَكَانَ ابْنُ عَبَّاسٍ قَرَأَهَا زَكِيَّةً زَاكِيَةً مُسْلِمَةً كَقَوْلِكَ غُلاَمًا زَكِيًّا ـ فَانْطَلَقَا، فَوَجَدَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ فَأَقَامَهُ ـ قَالَ سَعِيدٌ بِيَدِهِ هَكَذَا ـ وَرَفَعَ يَدَهُ فَاسْتَقَامَ ـ قَالَ يَعْلَى ـ حَسِبْتُ أَنَّ سَعِيدًا قَالَ فَمَسَحَهُ بِيَدِهِ فَاسْتَقَامَ، لَوْ شِئْتَ لاَتَّخَذْتَ عَلَيْهِ أَجْرًا ـ قَالَ سَعِيدٌ أَجْرًا نَأْكُلُهُ ـ وَكَانَ وَرَاءَهُمْ، وَكَانَ أَمَامَهُمْ ـ قَرَأَهَا ابْنُ عَبَّاسٍ أَمَامَهُمْ مَلِكٌ ـ يَزْعُمُونَ عَنْ غَيْرِ سَعِيدٍ أَنَّهُ هُدَدُ بْنُ بُدَدٍ، وَالْغُلاَمُ الْمَقْتُولُ، اسْمُهُ يَزْعُمُونَ جَيْسُورٌ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا، فَأَرَدْتُ إِذَا هِيَ مَرَّتْ بِهِ أَنْ يَدَعَهَا لِعَيْبِهَا، فَإِذَا جَاوَزُوا أَصْلَحُوهَا فَانْتَفَعُوا بِهَا وَمِنْهُمْ مَنْ يَقُولُ سَدُّوهَا بِقَارُورَةٍ وَمِنْهُمْ مَنْ يَقُولُ بِالْقَارِ، كَانَ أَبَوَاهُ مُؤْمِنَيْنِ،

وَكَانَ كَافِرًا فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا، أَنْ يَحْمِلَهُمَا حُبُّهُ عَلَى أَنْ يُتَابِعَاهُ عَلَى دِينِهِ فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً لِقَوْلِهِ أَقَتَلْتَ نَفْسًا زَكِيَّةً وَأَقْرَبَ رُحْمًا هُمَا بِهِ أَرْحَمُ مِنْهُمَا بِالأَوَّلِ، الَّذِي قَتَلَ خَضِرٌ وَزَعَمَ غَيْرُ سَعِيدٍ أَنَّهُمَا أُبْدِلاَ جَارِيَةً، وأَمَّا دَاوُدُ بْنُ أَبِي عَاصِمٍ فَقَالَ عَنْ غَيْرِ وَاحِدٍ إِنَّهَا جَارِيَةٌ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 250
Arabic reference : Book 65, Hadith 4726

Narrated Sa`id bin Jubair:

I said to Ibn `Abbas, "Nauf-al-Bakali " claims that Moses of Bani Israel was not Moses, the companion of Al-Khadir." Ibn `Abbas said, "Allah's enemy tells a lie! Ubai bin Ka`b narrated to us that Allah's Messenger (ﷺ) said, 'Moses got up to deliver a sermon before Bani Israel and he was asked, 'Who is the most learned person among the people?' Moses replied, 'I (am the most learned).' Allah then admonished Moses for he did not ascribe all knowledge to Allah only (Then) came the Divine Inspiration:-- 'Yes, one of Our slaves at the junction of the two seas is more learned than you.' Moses said, 'O my Lord ! How can meet him?' Allah said, 'Take a fish in a basket and wherever the fish is lost, follow it (you will find him at that place). So Moses set out along with his attendant Yusha` bin Noon, and they carried with them a fish till they reached a rock and rested there. Moses put his head down and slept. (Sufyan, a sub-narrator said that somebody other than `Amr said) 'At the rock there was a water spring called 'Al-Hayat' and none came in touch with its water but became alive. So some of the water of that spring fell over that fish, so it moved and slipped out of the basket and entered the sea. When Moses woke up, he asked his attendant, 'Bring our early meal' (18.62). The narrator added: Moses did not suffer from fatigue except after he had passed the place he had been ordered to observe. His attendant Yusha` bin Noon said to him, 'Do you remember (what happened) when we betook ourselves to the rock? I did indeed forget (about) the fish ...' (18.63) The narrator added: So they came back, retracing their steps and then they found in the sea, the way of the fish looking like a tunnel. So there was an astonishing event for his attendant, and there was tunnel for the fish. When they reached the rock, they found a man covered with a garment. Moses greeted him. The man said astonishingly, 'Is there any such greeting in your land?' Moses said, 'I am Moses.' The man said, 'Moses of Bani Israel?' Moses said, 'Yes,' and added, 'may I follow you so that you teach me something of the Knowledge which you have been taught?' (18.66). Al-Khadir said to him, 'O Moses! You have something of Allah's knowledge which Allah has taught you and which I do not know; and I have something of Allah's knowledge which Allah has taught me and which you do not know.' Moses said, 'But I will follow you.' Al-Khadir said, 'Then if you follow me, ask me no question about anything until I myself speak to you concerning it.' (18.70). After that both of them proceeded along the seashore. There passed by them a boat whose crew recognized Al-Khadir and received them on board free of charge. So they both got on board. A sparrow came and sat on the edge of the boat and dipped its beak unto the sea. Al-Khadir said to Moses. 'My knowledge and your knowledge and all the creation's knowledge compared to Allah's knowledge is not more than the water taken by this sparrow's beak.' Then Moses was startled by Al-Khadir's action of taking an adze and scuttling the boat with it. Moses said to him, 'These people gave us a free lift, but you intentionally scuttled their boat so as to drown them. Surely you have...' (18.71) Then they both proceeded and found a boy playing with other boys. Al-Khadir took hold of him by the head and cut it off. Moses said to him, 'Have you killed an innocent soul who has killed nobody? Surely you have done an illegal thing! ' (18.74) He said, "Didn't I tell you that you will not be able to have patient with me up to ..but they refused to entertain them as their guests. There they found a wall therein at the point of collapsing.' (18.75-77) Al-Khadir moved his hand thus and set it upright (repaired it). Moses said to him, 'When we entered this town, they neither gave us hospitality nor fed us; if you had wished, you could have taken wages for it,' Al- Khadir said, 'This is the parting between you and me I will tell you the interpretation of (those things) about which you were unable to hold patience.'...(18.78) Allah's Messenger (ﷺ) said, 'We wished that Moses could have been more

patient so that He (Allah) could have described to us more about their story.' Ibn `Abbas used to recite:-- 'And in front (ahead) of them there was a king who used to seize every (serviceable) boat by force. (18.79) ...and as for the boy he was a disbeliever. "

حَدَّثَنِي قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنِي سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ قُلْتُ لاِبْنِ عَبَّاسٍ إِنَّ نَوْفًا الْبَكَالِيَّ يَزْعُمُ أَنَّ مُوسَى بَنِي إِسْرَائِيلَ لَيْسَ بِمُوسَى الْخَضِرِ. فَقَالَ كَذَبَ عَدُوُّ اللَّهِ حَدَّثَنَا أُبَىُّ بْنُ كَعْبٍ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " قَامَ مُوسَى خَطِيبًا فِي بَنِي إِسْرَائِيلَ فَقِيلَ لَهُ أَىُّ النَّاسِ أَعْلَمُ قَالَ أَنَا، فَعَتَبَ اللَّهُ عَلَيْهِ، إِذْ لَمْ يَرُدَّ الْعِلْمَ إِلَيْهِ، وَأَوْحَى إِلَيْهِ بَلَى عَبْدٌ مِنْ عِبَادِي بِمَجْمَعِ الْبَحْرَيْنِ، هُوَ أَعْلَمُ مِنْكَ قَالَ أَىْ رَبِّ كَيْفَ السَّبِيلُ إِلَيْهِ قَالَ تَأْخُذُ حُوتًا فِي مِكْتَلٍ فَحَيْثُمَا فَقَدْتَ الْحُوتَ فَاتَّبِعْهُ قَالَ فَخَرَجَ مُوسَى، وَمَعَهُ فَتَاهُ يُوشَعُ بْنُ نُونٍ، وَمَعَهُمَا الْحُوتُ حَتَّى انْتَهَيَا إِلَى الصَّخْرَةِ، فَنَزَلاَ عِنْدَهَا قَالَ فَوَضَعَ مُوسَى رَأْسَهُ فَنَامَ ـ قَالَ سُفْيَانُ وَفِي حَدِيثِ غَيْرِ عَمْرٍو قَالَ ـ وَفِي أَصْلِ الصَّخْرَةِ عَيْنٌ يُقَالُ لَهَا الْحَيَاةُ لاَ يُصِيبُ مِنْ مَائِهَا شَىْءٌ إِلاَّ حَيِيَ، فَأَصَابَ الْحُوتَ مِنْ مَاءِ تِلْكَ الْعَيْنِ، قَالَ فَتَحَرَّكَ، وَانْسَلَّ مِنَ الْمِكْتَلِ، فَدَخَلَ الْبَحْرَ فَلَمَّا اسْتَيْقَظَ مُوسَى {قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا} الآيَةَ قَالَ وَلَمْ يَجِدِ النَّصَبَ حَتَّى جَاوَزَ مَا أُمِرَ بِهِ، قَالَ لَهُ فَتَاهُ يُوشَعُ بْنُ نُونٍ {أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ} الآيَةَ قَالَ فَرَجَعَا يَقُصَّانِ فِي آثَارِهِمَا، فَوَجَدَا فِي الْبَحْرِ كَالطَّاقِ مَمَرَّ الْحُوتِ، فَكَانَ لِفَتَاهُ عَجَبًا، وَلِلْحُوتِ سَرَبًا قَالَ فَلَمَّا انْتَهَيَا إِلَى الصَّخْرَةِ، إِذْ هُمَا بِرَجُلٍ مُسَجًّى بِثَوْبٍ، فَسَلَّمَ عَلَيْهِ مُوسَى قَالَ وَأَنَّى بِأَرْضِكَ السَّلاَمُ فَقَالَ أَنَا مُوسَى. قَالَ مُوسَى بَنِي إِسْرَائِيلَ قَالَ نَعَمْ هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رَشَدًا. قَالَ لَهُ الْخَضِرُ يَا مُوسَى إِنَّكَ عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَكَهُ اللَّهُ لاَ أَعْلَمُهُ، وَأَنَا عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَنِيهِ اللَّهُ لاَ تَعْلَمُهُ. قَالَ بَلْ أَتَّبِعُكَ. قَالَ فَإِنِ اتَّبَعْتَنِي فَلاَ تَسْأَلْنِي عَنْ شَىْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا، فَانْطَلَقَا يَمْشِيَانِ عَلَى السَّاحِلِ فَمَرَّتْ بِهِمَا سَفِينَةٌ فَعُرِفَ الْخَضِرُ فَحَمَلُوهُمْ فِي سَفِينَتِهِمْ بِغَيْرِ نَوْلٍ ـ يَقُولُ بِغَيْرِ أَجْرٍ ـ فَرَكِبَا السَّفِينَةَ قَالَ وَوَقَعَ عُصْفُورٌ عَلَى حَرْفِ السَّفِينَةِ، فَغَمَسَ مِنْقَارَهُ الْبَحْرَ فَقَالَ الْخَضِرُ لِمُوسَى مَا عِلْمُكَ وَعِلْمِي وَعِلْمُ الْخَلاَئِقِ فِي عِلْمِ اللَّهِ إِلاَّ مِقْدَارُ مَا غَمَسَ هَذَا الْعُصْفُورُ مِنْقَارَهُ قَالَ فَلَمْ يَفْجَأْ مُوسَى، إِذْ عَمَدَ الْخَضِرُ إِلَى قَدُومٍ فَخَرَقَ السَّفِينَةَ، فَقَالَ لَهُ مُوسَى قَوْمٌ حَمَلُونَا بِغَيْرِ نَوْلٍ، عَمَدْتَ إِلَى سَفِينَتِهِمْ فَخَرَقْتَهَا {لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ} الآيَةَ فَانْطَلَقَا إِذَا هُمَا بِغُلاَمٍ يَلْعَبُ مَعَ الْغِلْمَانِ، فَأَخَذَ الْخَضِرُ بِرَأْسِهِ فَقَطَعَهُ. قَالَ لَهُ مُوسَى {أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا * قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا} إِلَى قَوْلِهِ {فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ} فَقَالَ بِيَدِهِ هَكَذَا فَأَقَامَهُ، فَقَالَ لَهُ مُوسَى إِنَّا دَخَلْنَا هَذِهِ الْقَرْيَةَ، فَلَمْ يُضَيِّفُونَا وَلَمْ يُطْعِمُونَا، لَوْ شِئْتَ لاَتَّخَذْتَ عَلَيْهِ أَجْرًا. قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَدِدْنَا أَنَّ مُوسَى صَبَرَ حَتَّى يُقَصَّ عَلَيْنَا مِنْ أَمْرِهِمَا ". قَالَ وَكَانَ ابْنُ عَبَّاسٍ يَقْرَأُ وَكَانَ أَمَامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ غَصْبًا، وَأَمَّا الْغُلاَمُ فَكَانَ كَافِرًا.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 251
Arabic reference : Book 65, Hadith 4727

Narrated Mus`ab:

I asked my father, "Was the Verse:-- 'Say: (O Muhammad) Shall We tell you the greatest losers in respect of their deeds?'(18.103) revealed regarding Al-Haruriyya?" He said, "No, but regarding the Jews and the Christians, for the Jews disbelieved Muhammad and the Christians disbelieved in Paradise and say that there are neither meals nor drinks therein. Al- Hururiyya are those people who break their pledge to Allah after they have confirmed that they will fulfill it, and Sa`d used to call them 'Al-Fasiqin (evildoers who forsake Allah's obedience).

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ مُصْعَبٍ، قَالَ سَأَلْتُ أَبِي {قُلْ هَلْ نُنَبِّئُكُمْ بِالأَخْسَرِينَ أَعْمَالاً} هُمُ الْحَرُورِيَّةُ قَالَ لاَ، هُمُ الْيَهُودُ وَالنَّصَارَى، أَمَّا الْيَهُودُ فَكَذَّبُوا مُحَمَّدًا صلى الله عليه وسلم وَأَمَّا النَّصَارَى كَفَرُوا بِالْجَنَّةِ وَقَالُوا لاَ طَعَامَ فِيهَا وَلاَ شَرَابَ، وَالْحَرُورِيَّةُ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ، وَكَانَ سَعْدٌ يُسَمِّيهِمُ الْفَاسِقِينَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 252
Arabic reference : Book 65, Hadith 4728

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "On the Day of Resurrection, a huge fat man will come who will not weigh, the weight of the wing of a mosquito in Allah's Sight." and then the Prophet (ﷺ) added, 'We shall not give them any weight on the Day of Resurrection ' (18.105)

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا الْمُغِيرَةُ، قَالَ حَدَّثَنِي أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّهُ لَيَأْتِي الرَّجُلُ الْعَظِيمُ السَّمِينُ يَوْمَ الْقِيَامَةِ لاَ يَزِنُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ وَقَالَ اقْرَءُوا {فَلاَ نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا} ". وَعَنْ يَحْيَى بْنِ بُكَيْرٍ عَنِ الْمُغِيرَةِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي الزِّنَادِ مِثْلَهُ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 253
Arabic reference : Book 65, Hadith 4729

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "On the Day of Resurrection Death will be brought forward in the shape of a black and white ram. Then a call maker will call, 'O people of Paradise!' Thereupon they will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' By then all of them will have seen it. Then it will be announced again, 'O people of Hell !' They will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' And by then all of them will have seen it. Then it (that ram) will be slaughtered and the caller will say, 'O people of Paradise! Eternity for you and no death O people of Hell! Eternity for you and no death."' Then the Prophet, recited:-- 'And warn them of the Day of distress when the case has been decided, while (now) they are in a state of carelessness (i.e. the people of the world) and they do not believe.' (19.39)

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُؤْتَى بِالْمَوْتِ كَهَيْئَةِ كَبْشٍ أَمْلَحَ فَيُنَادِي مُنَادٍ يَا أَهْلَ الْجَنَّةِ، فَيَشْرَئِبُّونَ وَيَنْظُرُونَ فَيَقُولُ هَلْ تَعْرِفُونَ هَذَا فَيَقُولُونَ نَعَمْ هَذَا الْمَوْتُ، وَكُلُّهُمْ قَدْ رَآهُ، ثُمَّ يُنَادِي يَا أَهْلَ النَّارِ، فَيَشْرَئِبُّونَ وَيَنْظُرُونَ، فَيَقُولُ هَلْ تَعْرِفُونَ هَذَا فَيَقُولُونَ نَعَمْ هَذَا الْمَوْتُ، وَكُلُّهُمْ قَدْ رَآهُ، فَيُذْبَحُ ثُمَّ يَقُولُ يَا أَهْلَ الْجَنَّةِ، خُلُودٌ فَلاَ مَوْتَ، وَيَا أَهْلَ النَّارِ، خُلُودٌ فَلاَ مَوْتَ ثُمَّ قَرَأَ {وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الأَمْرُ وَهُمْ فِي غَفْلَةٍ} وَهَؤُلاَءِ فِي غَفْلَةٍ أَهْلُ الدُّنْيَا {وَهُمْ لاَ يُؤْمِنُونَ}"

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 254
Arabic reference : Book 65, Hadith 4730

Narrated Ibn `Abbas:

The Prophet (ﷺ) said to Gabriel, "What prevents you from visiting us more often than you visit us now?" So there was revealed:-- 'And we (angels) descend not but by the command of your Lord. To Him belongs what is before us and what is behind us...'(19.64)

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا عُمَرُ بْنُ ذَرٍّ، قَالَ سَمِعْتُ أَبِي، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِجِبْرِيلَ " مَا يَمْنَعُكَ أَنْ تَزُورَنَا أَكْثَرَ مِمَّا تَزُورُنَا فَنَزَلَتْ {وَمَا نَتَنَزَّلُ إِلاَّ بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا}"

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 255
Arabic reference : Book 65, Hadith 4731

Narrated Khabbab:

I came to Al-`Asi bin Wail As-Sahmi and demanded something which he owed me. He said, "I will not give you (your money) till you disbelieve in Muhammad." I said, "No, I shall not disbelieve in Muhammad till you die and then be resurrected." He said, "Will I die and then be resurrected?" I said, 'Yes'. He said', "Then I will have wealth and children there, and I will pay you (there)." So this Verse was revealed:-- 'Have you then seen him who disbelieved in Our Signs and (yet) says: I shall certainly be given wealth and children? (19.77)

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، قَالَ سَمِعْتُ خَبَّابًا، قَالَ جِئْتُ الْعَاصِيَ بْنَ وَائِلٍ السَّهْمِيَّ أَتَقَاضَاهُ حَقًّا لِي عِنْدَهُ، فَقَالَ لاَ أُعْطِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ فَقُلْتُ لاَ حَتَّى تَمُوتَ ثُمَّ تُبْعَثَ. قَالَ وَإِنِّي لَمَيِّتٌ ثُمَّ مَبْعُوثٌ قُلْتُ نَعَمْ. قَالَ إِنَّ لِي هُنَاكَ مَالاً وَوَلَدًا فَأَقْضِيكَهُ، فَنَزَلَتْ هَذِهِ الآيَةُ {أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لأُوتَيَنَّ مَالاً وَوَلَدًا} رَوَاهُ الثَّوْرِيُّ وَشُعْبَةُ وَحَفْصٌ وَأَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنِ الأَعْمَشِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 256
Arabic reference : Book 65, Hadith 4732

Narrated Khabbab:

I was a blacksmith in Mecca Once I made a sword for Al-`Asi bin Wail As-Sahmi. When I went to demand its price, he said, "I will not give it to you till you disbelieve in Muhammad." I said, "I shall not disbelieve in Muhammad till Allah make you die and then bring you to life again." He said, "If Allah should make me die and then resurrect me and I would have wealth and children." So Allah revealed:-- 'Have you seen him who disbelieved in Our Signs, and (yet) says I shall certainly be given wealth and children? Has he known the unseen or has he taken a covenant from (Allah) the Beneficent?' (19.77- 78)

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ خَبَّابٍ، قَالَ كُنْتُ قَيْنًا بِمَكَّةَ، فَعَمِلْتُ لِلْعَاصِي بْنِ وَائِلٍ السَّهْمِيِّ سَيْفًا، فَجِئْتُ أَتَقَاضَاهُ فَقَالَ لاَ أُعْطِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ. قُلْتُ لاَ أَكْفُرُ بِمُحَمَّدٍ صلى الله عليه وسلم حَتَّى يُمِيتَكَ اللَّهُ، ثُمَّ يُحْيِيَكَ. قَالَ إِذَا أَمَاتَنِي اللَّهُ ثُمَّ بَعَثَنِي، وَلِي مَالٌ وَوَلَدٌ فَأَنْزَلَ اللَّهُ {أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لأُوتَيَنَّ مَالاً وَوَلَدًا * أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا}. قَالَ مَوْثِقًا. لَمْ يَقُلِ الأَشْجَعِيُّ عَنْ سُفْيَانَ سَيْفًا وَلاَ مَوْثِقًا.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 257
Arabic reference : Book 65, Hadith 4733

Narrated Masruq:

Khabbab said, "During the pre-lslamic period, I was a blacksmith and Al-Asi bin Wail owed me a debt." So Khabbab went to him to demand the debt. He said, "I will not give you (your due) till you disbelieve in Muhammad." Khabbab said, "By Allah, I shall not disbelieve in Muhammad till Allah makes you die and then resurrects you." Al-Asi said, "So leave me till I die and then be resurrected, for I will be given wealth and children whereupon I will pay you your debt." So this Verse was revealed:-- 'Have you seen him who disbelieved in Our Signs and, (yet) says: I shall certainly be given wealth and children.' (19.77)

حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، سَمِعْتُ أَبَا الضُّحَى، يُحَدِّثُ عَنْ مَسْرُوقٍ، عَنْ خَبَّابٍ، قَالَ كُنْتُ قَيْنًا فِي الْجَاهِلِيَّةِ، وَكَانَ لِي دَيْنٌ عَلَى الْعَاصِي بْنِ وَائِلٍ قَالَ فَأَتَاهُ يَتَقَاضَاهُ، فَقَالَ لاَ أُعْطِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ فَقَالَ وَاللَّهِ لاَ أَكْفُرُ حَتَّى يُمِيتَكَ اللَّهُ ثُمَّ تُبْعَثَ. قَالَ فَذَرْنِي حَتَّى أَمُوتَ ثُمَّ أُبْعَثَ، فَسَوْفَ أُوتَى مَالاً وَوَلَدًا، فَأَقْضِيكَ فَنَزَلَتْ هَذِهِ الآيَةُ {أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لأُوتَيَنَّ مَالاً وَوَلَدًا}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 258
Arabic reference : Book 65, Hadith 4734

Narrated Khabbab:

I was a blacksmith and Al-Asi Bin Wail owed me a debt, so I went to him to demand it. He said to me. "I will not pay you your debt till you disbelieve in Muhammad." I said, "I will not disbelieve in Muhammad till you die and then be resurrected." He said, "Will I be resurrected after my death? If so, I shall pay you (there) if I should find wealth and children." So there was revealed:-- 'Have you seen him who disbelieved in Our Signs, and yet says: I shall certainly be given wealth and children? Has he, known to the unseen or has he taken a covenant from (Allah) the Beneficent? Nay ! We shall record what he says, and we shall add and add to his punishment. And We shall inherit from him all that he talks of, and he shall appear before Us alone.' (19.77-80)

حَدَّثَنَا يَحْيَى، حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ خَبَّابٍ، قَالَ كُنْتُ رَجُلاً قَيْنًا، وَكَانَ لِي عَلَى الْعَاصِي بْنِ وَائِلٍ دَيْنٌ فَأَتَيْتُهُ أَتَقَاضَاهُ، فَقَالَ لِي لاَ أَقْضِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ. قَالَ قُلْتُ لَنْ أَكْفُرَ بِهِ حَتَّى تَمُوتَ ثُمَّ تُبْعَثَ. قَالَ وَإِنِّي لَمَبْعُوثٌ مِنْ بَعْدِ الْمَوْتِ فَسَوْفَ أَقْضِيكَ إِذَا رَجَعْتُ إِلَى مَالٍ وَوَلَدٍ. قَالَ فَنَزَلَتْ {أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لأُوتَيَنَّ مَالاً وَوَلَدًا * أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا * كَلاَّ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا * وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا}.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 259
Arabic reference : Book 65, Hadith 4735

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Adam and Moses met, and Moses said to Adam "You are the one who made people miserable and turned them out of Paradise." Adam said to him, "You are the one whom Allah selected for His message and whom He selected for Himself and upon whom He revealed the Torah." Moses said, 'Yes.' Adam said, "Did you find that written in my fate before my creation?' Moses said, 'Yes.' So Adam overcame Moses with this argument."

حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ، حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " الْتَقَى آدَمُ وَمُوسَى، فَقَالَ مُوسَى لآدَمَ أَنْتَ الَّذِي أَشْقَيْتَ النَّاسَ وَأَخْرَجْتَهُمْ مِنَ الْجَنَّةِ قَالَ لَهُ آدَمُ أَنْتَ الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالَتِهِ، وَاصْطَفَاكَ لِنَفْسِهِ وَأَنْزَلَ عَلَيْكَ التَّوْرَاةَ قَالَ نَعَمْ. قَالَ فَوَجَدْتَهَا كُتِبَ عَلَىَّ قَبْلَ أَنْ يَخْلُقَنِي قَالَ نَعَمْ. فَحَجَّ آدَمُ مُوسَى ". الْيَمُّ الْبَحْرُ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 260
Arabic reference : Book 65, Hadith 4736

Narrated Ibn `Abbas:

When Allah's Messenger (ﷺ) arrived at Medina, he found the Jews observing the fast on the day of 'Ashura' (10th of Muharram). The Prophet (ﷺ) asked them (about it) and they replied, "This is the day when Moses became victorious over Pharaoh." The Prophet (ﷺ) said (to the Muslims), "We are nearer to Moses than they, so fast on this day."

حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ لَمَّا قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ، وَالْيَهُودُ تَصُومُ عَاشُورَاءَ، فَسَأَلَهُمْ، فَقَالُوا هَذَا الْيَوْمُ الَّذِي ظَهَرَ فِيهِ مُوسَى عَلَى فِرْعَوْنَ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " نَحْنُ أَوْلَى بِمُوسَى مِنْهُمْ فَصُومُوهُ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 261
Arabic reference : Book 65, Hadith 4737

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Moses argued with Adam and said to him (Adam), 'You are the one who got the people out of Paradise by your sin, and thus made them miserable." Adam replied, 'O Moses! You are the one whom Allah selected for His Message and for His direct talk. Yet you blame me for a thing which Allah had ordained for me before He created me?." Allah's Messenger (ﷺ) further said, "So Adam overcame Moses by this Argument."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا أَيُّوبُ بْنُ النَّجَّارِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " حَاجَّ مُوسَى آدَمَ، فَقَالَ لَهُ أَنْتَ الَّذِي أَخْرَجْتَ النَّاسَ مِنَ الْجَنَّةِ بِذَنْبِكَ وَأَشْقَيْتَهُمْ. قَالَ قَالَ آدَمُ يَا مُوسَى أَنْتَ الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلاَمِهِ أَتَلُومُنِي عَلَى أَمْرٍ كَتَبَهُ اللَّهُ عَلَىَّ قَبْلَ أَنْ يَخْلُقَنِي أَوْ قَدَّرَهُ عَلَىَّ قَبْلَ أَنْ يَخْلُقَنِي ". قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَحَجَّ آدَمُ مُوسَى ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 262
Arabic reference : Book 65, Hadith 4738

Narrated `Abdullah:

The Suras of Bani Israel, Al-Kahf, Mariyam, Taha and Al-Anbiya are from the very old Suras which I learnt by heart, and they are my first property.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ، عَنْ عَبْدِ اللَّهِ، قَالَ بَنِي إِسْرَائِيلَ وَالْكَهْفُ وَمَرْيَمُ وَطَهَ وَالأَنْبِيَاءُ هُنَّ مِنَ الْعِتَاقِ الأُوَلِ، وَهُنَّ مِنْ تِلاَدِي. وَقَالَ قَتَادَةُ {جُذَاذًا} قَطَّعَهُنَّ. وَقَالَ الْحَسَنُ {فِي فَلَكٍ} مِثْلِ فَلْكَةِ الْمِغْزَلِ {يَسْبَحُونَ} يَدُورُونَ. قَالَ ابْنُ عَبَّاسٍ {نَفَشَتْ} رَعَتْ {يُصْحَبُونَ} يُمْنَعُونَ. {أُمَّتُكُمْ أُمَّةً وَاحِدَةً} قَالَ دِينُكُمْ دِينٌ وَاحِدٌ. وَقَالَ عِكْرِمَةُ. {حَصَبُ} حَطَبُ بِالْحَبَشِيَّةِ. وَقَالَ غَيْرُهُ {أَحَسُّوا} تَوَقَّعُوهُ مِنْ أَحْسَسْتُ. {خَامِدِينَ} هَامِدِينَ. حَصِيدٌ مُسْتَأْصَلٌ يَقَعُ عَلَى الْوَاحِدِ وَالاِثْنَيْنِ وَالْجَمِيعِ. {لاَ يَسْتَحْسِرُونَ} لاَ يُعْيُونَ، وَمِنْهُ حَسِيرٌ، وَحَسَرْتُ بَعِيرِي. عَمِيقٌ بَعِيدٌ. {نُكِسُوا} رُدُّوا. {صَنْعَةَ لَبُوسٍ} الدُّرُوعُ. {تَقَطَّعُوا أَمْرَهُمْ} اخْتَلَفُوا، الْحَسِيسُ وَالْحِسُّ وَالْجَرْسُ وَالْهَمْسُ وَاحِدٌ، وَهْوَ مِنَ

الصَّوْتِ الْخَفِيِّ {آذَنَّاكَ} أَعْلَمْنَاكَ {آذَنْتُكُمْ} إِذَا أَعْلَمْتَهُ فَأَنْتَ وَهْوَ عَلَى سَوَاءٍ لَمْ تَغْدِرْ. وَقَالَ مُجَاهِدٌ {لَعَلَّكُمْ تُسْأَلُونَ} تُفْهَمُونَ {ارْتَضَى} رَضِيَ. {التَّمَاثِيلُ} الأَصْنَامُ، السِّجِلُّ الصَّحِيفَةُ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 263
Arabic reference : Book 65, Hadith 4739

Narrated Ibn `Abbas:

The Prophet (ﷺ) delivered a sermon and said, "You (people) will be gathered before Allah (on the Day of Resurrection) bare-footed, naked and uncircumcised." (The Prophet (ﷺ) then recited):-- 'As We began the first creation We shall repeat it. (It is) a promise We have undertaken and truly We shall do it.' and added, "The first man who will be dressed on the Day of Resurrection, will be Abraham. Lo! Some men from my followers will be brought and taken towards the left side, whereupon I will say, 'O Lord, (these are) my companions!' It will be said, 'You do not know what new things they introduced (into the religion) after you.' I will then say as the righteous pious slave, Jesus, said, 'I was a witness over them while I dwelt among them...(to His Statement)..and You are the Witness to all things.' (5.117) Then it will be said, '(O Muhammad) These people never stopped to apostate since you left them."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ، شَيْخٍ مِنَ النَّخَعِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ خَطَبَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " إِنَّكُمْ مَحْشُورُونَ إِلَى اللَّهِ حُفَاةً عُرَاةً غُرْلاً {كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ} ثُمَّ إِنَّ أَوَّلَ مَنْ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ، أَلاَ إِنَّهُ يُجَاءُ بِرِجَالٍ مِنْ أُمَّتِي، فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ، فَأَقُولُ يَا رَبِّ أَصْحَابِي فَيُقَالُ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ {وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ} إِلَى قَوْلِهِ {شَهِيدٌ} فَيُقَالُ إِنَّ هَؤُلاَءِ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 264
Arabic reference : Book 65, Hadith 4740

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "On the day of Resurrection Allah will say, 'O Adam!' Adam will reply, 'Labbaik our Lord, and Sa`daik ' Then there will be a loud call (saying), Allah orders you to take from among your offspring a mission for the (Hell) Fire.' Adam will say, 'O Lord! Who are the mission for the (Hell) Fire?' Allah will say, 'Out of each thousand, take out 999.' At that time every pregnant female shall drop her load (have a miscarriage) and a child will have grey hair. And you shall see mankind as in a drunken state, yet not drunk, but severe will be the torment of Allah." (22.2) (When the Prophet (ﷺ) mentioned this), the people were so distressed (and afraid) that their faces got changed (in color) whereupon the Prophet (ﷺ) said, "From Gog and Magog nine-hundred ninety-nine will be taken out and one from you. You Muslims (compared to the large number of other people) will be like a black hair on the side of a white ox, or a white hair on the side of a black ox, and I hope that you will be onefourth of the people of Paradise." On that, we said, "Allahu-Akbar!" Then he said, "I hope that you will be) one-third of the people of Paradise." We again said, "Allahu-Akbar!" Then he said, "(I hope that you will be) one-half of the people of Paradise." So we said, Allahu Akbar."

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " يَقُولُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ يَا آدَمُ. يَقُولُ لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ، فَيُنَادَى بِصَوْتٍ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُخْرِجَ مِنْ ذُرِّيَّتِكَ بَعْثًا إِلَى النَّارِ. قَالَ يَا رَبِّ وَمَا بَعْثُ النَّارِ قَالَ مِنْ كُلِّ أَلْفٍ ـ أُرَاهُ قَالَ ـ تِسْعَمِائَةٍ وَتِسْعَةً وَتِسْعِينَ فَحِينَئِذٍ تَضَعُ الْحَامِلُ حَمْلَهَا وَيَشِيبُ الْوَلِيدُ {وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ} ". فَشَقَّ ذَلِكَ عَلَى النَّاسِ حَتَّى تَغَيَّرَتْ وُجُوهُهُمْ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " مِنْ يَأْجُوجَ وَمَأْجُوجَ تِسْعَمِائَةٍ وَتِسْعَةً وَتِسْعِينَ، وَمِنْكُمْ وَاحِدٌ، ثُمَّ أَنْتُمْ فِي النَّاسِ كَالشَّعْرَةِ السَّوْدَاءِ فِي جَنْبِ الثَّوْرِ الأَبْيَضِ، أَوْ كَالشَّعْرَةِ الْبَيْضَاءِ فِي جَنْبِ الثَّوْرِ الأَسْوَدِ، وَإِنِّي لأَرْجُو أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ ". فَكَبَّرْنَا ثُمَّ قَالَ " ثُلُثَ أَهْلِ الْجَنَّةِ ". فَكَبَّرْنَا ثُمَّ قَالَ " شَطْرَ أَهْلِ الْجَنَّةِ ". فَكَبَّرْنَا. قَالَ أَبُو أُسَامَةَ عَنِ الأَعْمَشِ {تَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى} وَقَالَ مِنْ كُلِّ أَلْفٍ تِسْعَمِائَةٍ وَتِسْعَةً وَتِسْعِينَ. وَقَالَ جَرِيرٌ وَعِيسَى بْنُ يُونُسَ وَأَبُو مُعَاوِيَةَ {سَكْرَى وَمَا هُمْ بِسَكْرَى}.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 265

Arabic reference : Book 65, Hadith 4741

Narrated Ibn `Abbas:

Regarding the Verse: "And among men is he who worships Allah's as it were on the very edge." (22.11). A man used to come to Medina as if his wife brought a son and his mares produces offspring. He would say, "This religion (Islam) is good," but if his wife did not give birth to a child and his mares produced no offspring, he would say, "This religion is bad."

حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْحَارِثِ، حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي حَصِينٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ {وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ} قَالَ كَانَ الرَّجُلُ يَقْدَمُ الْمَدِينَةَ، فَإِنْ وَلَدَتِ امْرَأَتُهُ غُلاَمًا، وَنُتِجَتْ خَيْلُهُ قَالَ هَذَا دِينٌ صَالِحٌ‏.‏ وَإِنْ لَمْ تَلِدِ امْرَأَتُهُ وَلَمْ تُنْتَجْ خَيْلُهُ قَالَ هَذَا دِينُ سُوءٍ‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 266
Arabic reference : Book 65, Hadith 4742

Narrated Qais bin Ubad:

Abu Dharr used to take an oath confirming that the Verse: 'These two opponents (believers, and disbelievers) dispute with each other about their Lord.' (22.19) was Revealed in connection with Hamza and his two companions and `Utbah and his two companions on the day when they ease out of the battle of Badr.

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا أَبُو هَاشِمٍ، عَنْ أَبِي مِجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ، عَنْ أَبِي ذَرٍّ ـ رضى الله عنه ـ أَنَّهُ كَانَ يُقْسِمُ فِيهَا إِنَّ هَذِهِ الآيَةَ {هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ} نَزَلَتْ فِي حَمْزَةَ وَصَاحِبَيْهِ، وَعُتْبَةَ وَصَاحِبَيْهِ يَوْمَ بَرَزُوا فِي يَوْمِ بَدْرٍ رَوَاهُ سُفْيَانُ عَنْ أَبِي هَاشِمٍ‏.‏ وَقَالَ عُثْمَانُ عَنْ جَرِيرٍ عَنْ مَنْصُورٍ عَنْ أَبِي هَاشِمٍ عَنْ أَبِي مِجْلَزٍ قَوْلَهُ‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 267
Arabic reference : Book 65, Hadith 4743

Narrated Qais bin Ubad:

`Ali said, "I will be the first to kneel before the Beneficent on the Day of Resurrection because of the dispute." Qais said; This Verse: 'These two opponents (believers and disbelievers dispute with each other about their Lord,' (22.19) was revealed in connection with those who came out for the Battle of Badr, i.e. `Ali, Hamza, 'Ubaida, Shaiba bin Rabi`a, `Utba bin Rabi`a and Al-Walid bin `Utba.

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، قَالَ سَمِعْتُ أَبِي قَالَ، حَدَّثَنَا أَبُو مِجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ـ رضى الله عنه ـ قَالَ أَنَا أَوَّلُ، مَنْ يَجْثُو بَيْنَ يَدَىِ الرَّحْمَنِ لِلْخُصُومَةِ يَوْمَ الْقِيَامَةِ‏.‏ قَالَ قَيْسٌ وَفِيهِمْ نَزَلَتْ {هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ} قَالَ هُمُ الَّذِينَ بَارَزُوا يَوْمَ بَدْرٍ عَلِيٌّ وَحَمْزَةُ وَعُبَيْدَةُ وَشَيْبَةُ بْنُ رَبِيعَةَ وَعُتْبَةُ بْنُ رَبِيعَةَ وَالْوَلِيدُ بْنُ عُتْبَةَ‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 268
Arabic reference : Book 65, Hadith 4744

Narrated Sahl bin Saud:

'Uwaimir came to `Asim bin `Adi who was the chief of Bani Ajlan and said, "What do you say about a man who has found another man with his wife? Should he kill him whereupon you would kill him (i.e. the husband), or what should he do? Please ask Allah's Messenger (ﷺ) about this matter on my behalf." `Asim then went to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! (And asked him that question) but Allah's Messenger (ﷺ) disliked the question," When 'Uwaimir asked `Asim (about the Prophet's answer) `Asim replied that Allah's Messenger (ﷺ) disliked such questions and considered it shameful. "Uwaimir then said, "By Allah, I will not give up asking unless I ask Allah's Messenger (ﷺ) about it." Uwaimir came (to the Prophet) and said, "O Allah's Messenger (ﷺ)! A man has found another man with his wife! Should he kill him whereupon you would kill him (the husband, in Qisas) or what should he do?" Allah's Messenger (ﷺ) said, "Allah has revealed regarding you and your wife's case in the Qur'an "So Allah's Messenger (ﷺ) ordered them to perform the measures of Mula'ana according to what Allah had mentioned in His Book. So 'Uwaimir did Mula'ana with her and said, "O Allah's Messenger (ﷺ)! If

I kept her I would oppress her." So 'Uwaimir divorced her and so divorce became a tradition after them for those who happened to be involved in a case of Mula'ana. Allah's Messenger (ﷺ) then said, "Look! If she (Uwaimir's wife) delivers a black child with deep black large eyes, big hips and fat legs, then I will be of the opinion that 'Uwaimir has spoken the truth; but if she delivers a red child looking like a Wahra then we will consider that 'Uwaimir has told a lie against her." Later on she delivered a child carrying the qualities which Allah's Messenger (ﷺ) had mentioned as a proof for 'Uwaimir's claim; therefore the child was ascribed to its mother henceforth.

حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا الأَوْزَاعِيُّ، قَالَ حَدَّثَنِي الزُّهْرِيُّ، عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّ عُوَيْمِرًا، أَتَى عَاصِمَ بْنَ عَدِيٍّ وَكَانَ سَيِّدَ بَنِي عَجْلاَنَ فَقَالَ كَيْفَ تَقُولُونَ فِي رَجُلٍ وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً، أَيَقْتُلُهُ فَتَقْتُلُونَهُ أَمْ كَيْفَ يَصْنَعُ سَلْ لِي رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ ذَلِكَ فَأَتَى عَاصِمٌ النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ، فَكَرِهَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَسَائِلَ، فَسَأَلَهُ عُوَيْمِرٌ فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَرِهَ الْمَسَائِلَ وَعَابَهَا، قَالَ عُوَيْمِرٌ وَاللَّهِ لاَ أَنْتَهِي حَتَّى أَسْأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ ذَلِكَ فَجَاءَ عُوَيْمِرٌ فَقَالَ يَا رَسُولَ اللَّهِ رَجُلٌ وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً، أَيَقْتُلُهُ فَتَقْتُلُونَهُ أَمْ كَيْفَ يَصْنَعُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَدْ أَنْزَلَ اللَّهُ الْقُرْآنَ فِيكَ وَفِي صَاحِبَتِكَ ". فَأَمَرَهُمَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْمُلاَعَنَةِ بِمَا سَمَّى اللَّهُ فِي كِتَابِهِ، فَلاَعَنَهَا ثُمَّ قَالَ يَا رَسُولَ اللَّهِ، إِنْ حَبَسْتُهَا فَقَدْ ظَلَمْتُهَا، فَطَلَّقَهَا، فَكَانَتْ سُنَّةً لِمَنْ كَانَ بَعْدَهُمَا فِي الْمُتَلاَعِنَيْنِ، ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " انْظُرُوا فَإِنْ جَاءَتْ بِهِ أَسْحَمَ أَدْعَجَ الْعَيْنَيْنِ عَظِيمَ الأَلْيَتَيْنِ خَدَلَّجَ السَّاقَيْنِ فَلاَ أَحْسِبُ عُوَيْمِرًا إِلاَّ قَدْ صَدَقَ عَلَيْهَا، وَإِنْ جَاءَتْ بِهِ أُحَيْمِرَ كَأَنَّهُ وَحَرَةٌ فَلاَ أَحْسِبُ عُوَيْمِرًا، إِلاَّ قَدْ كَذَبَ عَلَيْهَا ". فَجَاءَتْ بِهِ عَلَى النَّعْتِ الَّذِي نَعَتَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ تَصْدِيقِ عُوَيْمِرٍ، فَكَانَ بَعْدُ يُنْسَبُ إِلَى أُمِّهِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 269
Arabic reference : Book 65, Hadith 4745

Narrated Sahl bin Sa`d:

A man came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Suppose a man saw another man with his wife, should he kill him whereupon you might kill him (i.e. the killer) (in Qisas) or what should he do?" So Allah revealed concerning their case what is mentioned of the order of Mula'ana. Allah's Apostle said to the man, "The matter between you and your wife has been decided." So they did Mula'ana in the presence of Allah's Messenger (ﷺ) and I was present there, and then the man divorced his wife. So it became a tradition to dissolve the marriage of those spouses who were involved in a case of Mula'ana. The woman was pregnant and the husband denied that he was the cause of her pregnancy, so the son was (later) ascribed to her. Then it became a tradition that such a son would be the heir of his mother, and she would inherit of him what Allah prescribed for her.

حَدَّثَنِي سُلَيْمَانُ بْنُ دَاوُدَ أَبُو الرَّبِيعِ، حَدَّثَنَا فُلَيْحٌ، عَنِ الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّ رَجُلاً، أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ، أَرَأَيْتَ رَجُلاً رَأَى مَعَ امْرَأَتِهِ رَجُلاً أَيَقْتُلُهُ فَتَقْتُلُونَهُ أَمْ كَيْفَ يَفْعَلُ فَأَنْزَلَ اللَّهُ فِيهِمَا مَا ذُكِرَ فِي الْقُرْآنِ مِنَ التَّلاَعُنِ، فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَدْ قُضِيَ فِيكَ وَفِي امْرَأَتِكَ ". قَالَ فَتَلاَعَنَا، وَأَنَا شَاهِدٌ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَفَارَقَهَا فَكَانَتْ سُنَّةً أَنْ يُفَرَّقَ بَيْنَ الْمُتَلاَعِنَيْنِ وَكَانَتْ حَامِلاً، فَأَنْكَرَ حَمْلَهَا وَكَانَ ابْنُهَا يُدْعَى إِلَيْهَا، ثُمَّ جَرَتِ السُّنَّةُ فِي الْمِيرَاثِ أَنْ يَرِثَهَا، وَتَرِثَ مِنْهُ مَا فَرَضَ اللَّهُ لَهَا.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 270
Arabic reference : Book 65, Hadith 4746

Narrated Ibn `Abbas:

Hilal bin Umaiya accused his wife of committing illegal sexual intercourse with Sharik bin Sahma' and filed the case before the Prophet. The Prophet (ﷺ) said (to Hilal), "Either you bring forth a proof (four witnesses) or you will receive the legal punishment (lashes) on your back." Hilal said, "O Allah's Apostle! If anyone of us saw a man over his wife, would he go to seek after witnesses?" The Prophet (ﷺ) kept on saying, "Either you bring forth the witnesses or you will receive the legal punishment (lashes) on your back." Hilal then said, "By Him Who sent you with the Truth, I am telling the truth and Allah will reveal to you what will save my back from legal punishment."

Then Gabriel came down and revealed to him:-- 'As for those who accuse their wives...' (24.6-9) The Prophet (ﷺ) recited it till he reached: '... (her accuser) is telling the truth.' Then the Prophet (ﷺ) left and sent for the woman, and Hilal went (and brought) her and then took the oaths (confirming the claim). The Prophet (ﷺ) was saying, "Allah knows that one of you is a liar, so will any of you repent?" Then the woman got up and took the oaths and when she was going to take the fifth one, the people stopped her and said, "It (the fifth oath) will definitely bring Allah's curse on you (if you are guilty)." So she hesitated and recoiled (from taking the oath) so much that we thought that she would withdraw her denial. But then she said, "I will not dishonor my family all through these days," and carried on (the process of taking oaths). The Prophet (ﷺ) then said, "Watch her; if she delivers a black-eyed child with big hips and fat shins then it is Sharik bin Sahma's child." Later she delivered a child of that description. So the Prophet (ﷺ) said, "If the case was not settled by Allah's Law, I would punish her severely."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ هِشَامِ بْنِ حَسَّانَ، حَدَّثَنَا عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ هِلاَلَ بْنَ أُمَيَّةَ، قَذَفَ امْرَأَتَهُ عِنْدَ النَّبِيِّ صلى الله عليه وسلم بِشَرِيكِ بْنِ سَحْمَاءَ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " الْبَيِّنَةَ أَوْ حَدٌّ فِي ظَهْرِكَ ". فَقَالَ يَا رَسُولَ اللَّهِ إِذَا رَأَى أَحَدُنَا عَلَى امْرَأَتِهِ رَجُلاً يَنْطَلِقُ يَلْتَمِسُ الْبَيِّنَةَ. فَجَعَلَ النَّبِيُّ صلى الله عليه وسلم يَقُولُ " الْبَيِّنَةَ وَإِلاَّ حَدٌّ فِي ظَهْرِكَ " فَقَالَ هِلاَلٌ وَالَّذِي بَعَثَكَ بِالْحَقِّ إِنِّي لَصَادِقٌ، فَلَيُنْزِلَنَّ اللَّهُ مَا يُبَرِّئُ ظَهْرِي مِنَ الْحَدِّ، فَنَزَلَ جِبْرِيلُ، وَأَنْزَلَ عَلَيْهِ {وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ} فَقَرَأَ حَتَّى بَلَغَ {إِنْ كَانَ مِنَ الصَّادِقِينَ} فَانْصَرَفَ النَّبِيُّ صلى الله عليه وسلم فَأَرْسَلَ إِلَيْهَا فَجَاءَ هِلاَلٌ، فَشَهِدَ، وَالنَّبِيُّ صلى الله عليه وسلم يَقُولُ " إِنَّ اللَّهَ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ فَهَلْ مِنْكُمَا تَائِبٌ ". ثُمَّ قَامَتْ فَشَهِدَتْ فَلَمَّا كَانَتْ عِنْدَ الْخَامِسَةِ وَقَّفُوهَا، وَقَالُوا إِنَّهَا مُوجِبَةٌ. قَالَ ابْنُ عَبَّاسٍ فَتَلَكَّأَتْ وَنَكَصَتْ حَتَّى ظَنَنَّا أَنَّهَا تَرْجِعُ ثُمَّ قَالَتْ لاَ أَفْضَحُ قَوْمِي سَائِرَ الْيَوْمِ، فَمَضَتْ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَبْصِرُوهَا فَإِنْ جَاءَتْ بِهِ أَكْحَلَ الْعَيْنَيْنِ سَابِغَ الأَلْيَتَيْنِ خَدَلَّجَ السَّاقَيْنِ، فَهْوَ لِشَرِيكِ بْنِ سَحْمَاءَ ". فَجَاءَتْ بِهِ كَذَلِكَ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لَوْلاَ مَا مَضَى مِنْ كِتَابِ اللَّهِ لَكَانَ لِي وَلَهَا شَأْنٌ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 271
Arabic reference : Book 65, Hadith 4747

Narrated Ibn `Umar:

A man accused his wife of illegal sexual intercourse and denied his paternity to her (conceived) child during the lifetime of Allah's Messenger (ﷺ). Allah's Messenger (ﷺ) ordered them both to do Mula'ana as Allah decreed and then gave his decision that the child would be for the mother, and a divorce decree was issued for the couple involved in a case of Mula'ana.

حَدَّثَنَا مُقَدَّمُ بْنُ مُحَمَّدِ بْنِ يَحْيَى، حَدَّثَنَا عَمِّي الْقَاسِمُ بْنُ يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، وَقَدْ سَمِعَ مِنْهُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَجُلاً، رَمَى امْرَأَتَهُ فَانْتَفَى مِنْ وَلَدِهَا فِي زَمَانِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَتَلاَعَنَا كَمَا قَالَ اللَّهُ، ثُمَّ قَضَى بِالْوَلَدِ لِلْمَرْأَةِ وَفَرَّقَ بَيْنَ الْمُتَلاَعِنَيْنِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 272
Arabic reference : Book 65, Hadith 4748

Narrated `Aisha:

And as for him among them who had the greater share..' (24.11) was `Abdullah bin Ubai bin Salul.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ {وَالَّذِي تَوَلَّى كِبْرَهُ} قَالَتْ عَبْدُ اللَّهِ بْنُ أُبَىٍّ ابْنُ سَلُولَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 273
Arabic reference : Book 65, Hadith 4749

Narrated Aisha:

(The wife of the Prophet) Whenever Allah's Messenger (ﷺ) intended to go on a journey, he used to draw lots among his wives and would take with him the one on whom the lot had fallen. Once he drew lots when he wanted to carry out a Ghazwa, and the lot came upon me. So I proceeded with Allah's Apostle after Allah's order of veiling (the women) had been revealed and thus I was carried in my howdah (on a camel) and dismounted while still in it. We

carried on our journey, and when Allah's Apostle had finished his Ghazwa and returned and we approached Medina, Allah's Messenger (ﷺ) ordered to proceed at night. When the army was ordered to resume the homeward journey, I got up and walked on till I left the army (camp) behind. When I had answered the call of nature, I went towards my howdah, but behold ! A necklace of mine made of Jaz Azfar (a kind of black bead) was broken and I looked for it and my search for it detained me. The group of people who used to carry me, came and carried my howdah on to the back of my camel on which I was riding, considering that I was therein. At that time women were light in weight and were not fleshy for they used to eat little (food), so those people did not feel the lightness of the howdah while raising it up, and I was still a young lady. They drove away the camel and proceeded. Then I found my necklace after the army had gone. I came to their camp but found nobody therein so I went to the place where I used to stay, thinking that they would miss me and come back in my search. While I was sitting at my place, I felt sleepy and slept. Safwan bin Al-Mu'attil As-Sulami Adh- Dhakw-ani was behind the army. He had started in the last part of the night and reached my stationing place in the morning and saw the figure of a sleeping person. He came to me and recognized me on seeing me for he used to see me before veiling. I got up because of his saying: "Inna Li l-lahi wa inna ilaihi rajiun," which he uttered on recognizing me. I covered my face with my garment, and by Allah, he did not say to me a single word except, "Inna Li l-lahi wa inna ilaihi rajiun," till he made his shecamel kneel down whereupon he trod on its forelegs and I mounted it. Then Safwan set out, leading the she-camel that was carrying me, till we met the army while they were resting during the hot midday. Then whoever was meant for destruction, fell in destruction, and the leader of the Ifk (forged statement) was `Abdullah bin Ubai bin Salul. After this we arrived at Medina and I became ill for one month while the people were spreading the forged statements of the people of the Ifk, and I was not aware of anything thereof. But what aroused my doubt while I was sick, was that I was no longer receiving from Allah's Messenger (ﷺ) the same kindness as I used to receive when I fell sick. Allah's Messenger (ﷺ) would enter upon me, say a greeting and add, "How is that (lady)?" and then depart. That aroused my suspicion but I was not aware of the propagated evil till I recovered from my ailment. I went out with Um Mistah to answer the call of nature towards Al-Manasi, the place where we used to relieve ourselves, and used not to go out for this purpose except from night to night, and that was before we had lavatories close to our houses. And this habit of ours was similar to the habit of the old 'Arabs (in the deserts or in the tents) concerning the evacuation of the bowels, for we considered it troublesome and harmful to take lavatories in the houses. So I went out with Um Mistah who was the daughter of Abi Ruhm bin `Abd Manaf, and her mother was daughter of Sakhr bin Amir who was the aunt of Abi Bakr As-Siddiq, and her son was Mistah bin Uthatha. When we had finished our affair, Um Mistah and I came back towards my house. Um Mistah stumbled over her robe whereupon she said, "Let Mistah be ruined ! " I said to her, "What a bad word you have said! Do you abuse a man who has taken part in the Battle of Badr?' She said, "O you there! Didn't you hear what he has said?" I said, "And what did he say?" She then told me the statement of the people of the Ifk (forged statement) which added to my ailment. When I returned home, Allah's Messenger (ﷺ) came to me, and after greeting, he said, "How is that (lady)?" I said, "Will you allow me to go to my parents?" At that time I intended to be sure of the news through them. Allah's Messenger (ﷺ) allowed me and I went to my parents and asked my mother, "O my mother! What are the people talking about?" My mother said, "O my daughter! Take it easy, for by Allah, there is no charming lady who is loved by her husband who has other wives as well, but that those wives would find fault with her." I said, "Subhan Allah! Did the people really talk about that?" That night I kept on weeping the whole night till the morning. My tears never stopped, nor did I sleep, and morning broke while I was still weeping, Allah's Messenger (ﷺ) called `Ali bin Abi Talib and Usama bin Zaid when the Divine Inspiration delayed, in order to consult them as to the idea of divorcing his wife. Usama bin Zaid told Allah's Messenger (ﷺ) of what he knew about the innocence of his wife and of his affection he kept for her. He said, "O Allah's Messenger

(ﷺ)! She is your wife, and we do not know anything about her except good." But `Ali bin Abi Talib said, "O Allah's Messenger (ﷺ)! Allah does not impose restrictions on you; and there are plenty of women other than her. If you however, ask (her) slave girl, she will tell you the truth." `Aisha added: So Allah's Messenger (ﷺ) called for Barira and said, "O Barira! Did you ever see anything which might have aroused your suspicion? (as regards Aisha). Barira said, "By Allah Who has sent you with the truth, I have never seen anything regarding Aisha which I would blame her for except that she is a girl of immature age who sometimes sleeps and leaves the dough of her family unprotected so that the domestic goats come and eat it." So Allah's Messenger (ﷺ) got up (and addressed) the people an asked for somebody who would take revenge on `Abdullah bin Ubai bin Salul then. Allah's Messenger (ﷺ), while on the pulpit, said, "O Muslims! Who will help me against a man who has hurt me by slandering my family? By Allah, I know nothing except good about my family, and people have blamed a man of whom I know nothing except good, and he never used to visit my family except with me," Sa`d bin Mu`adh Al-Ansari got up and said, "O Allah's Messenger (ﷺ)! By Allah, I will relieve you from him. If he be from the tribe of (Bani) Al-Aus, then I will chop his head off; and if he be from our brethren, the Khazraj, then you give us your order and we will obey it." On that, Sa`d bin 'Ubada got up, and he was the chief of the Khazraj, and before this incident he had been a pious man but he was incited by his zeal for his tribe. He said to Sa`d (bin Mu`adh), "By Allah the Eternal, you have told a lie! You shall not kill him and you will never be able to kill him!" On that, Usaid bin Hudair, the cousin of Sa`d (bin Mu`adh) got up and said to Sa`d bin 'Ubada, "You are a liar! By Allah the Eternal, we will surely kill him; and you are a hypocrite defending the hypocrites!" So the two tribes of Al-Aus and Al-Khazraj got excited till they were on the point of fighting with each other while Allah's Messenger (ﷺ) was standing on the pulpit. Allah's Messenger (ﷺ) continued quietening them till they became silent whereupon he became silent too. On that day I kept on weeping so much that neither did my tears stop, nor could I sleep. In the morning my parents were with me, and I had wept for two nights and a day without sleeping and with incessant tears till they thought that my liver would burst with weeping. While they were with me and I was weeping, an Ansari woman asked permission to see me. I admitted her and she sat and started weeping with me. While I was in that state, Allah's Apostle came to us, greeted, and sat down,. He had never sat with me since the day what was said, was said. He had stayed a month without receiving any Divine Inspiration concerning my case. Allah's Messenger (ﷺ) recited the Tashahhud after he had sat down, and then said, "Thereafter, O `Aisha! I have been informed such and-such a thing about you; and if you are innocent, Allah will reveal your innocence, and if you have committed a sin, then ask for Allah's forgiveness and repent to Him, for when a slave confesses his sin and then repents to Allah, Allah accepts his repentance." When Allah's Apostle had finished his speech, my tears ceased completely so that I no longer felt even a drop thereof. Then I said to my father, "Reply to Allah's Messenger (ﷺ) on my behalf as to what he said." He said, "By Allah, I do not know what to say to Allah's Messenger (ﷺ)." Then I said to my mother, "Reply to Allah's Apostle." She said, "I do not know what to say to Allah's Messenger (ﷺ)." Still a young girl as I was and though I had little knowledge of Qur'an, I said, "By Allah, I know that you heard this story (of the Ifk) so much so that it has been planted in your minds and you have believed it. So now, if I tell you that I am innocent, and Allah knows that I am innocent, you will not believe me; and if I confess something, and Allah knows that I am innocent of it, you will believe me. By Allah, I cannot find of you an example except that of Joseph's father: "So (for me) patience is most fitting against that which you assert and it is Allah (Alone) Whose help can be sought. Then I turned away and lay on my bed, and at that time I knew that I was innocent and that Allah would reveal my innocence. But by Allah, I never thought that Allah would sent down about my affair, Divine Inspiration that would be recited (forever), as I considered myself too unworthy to be talked of by Allah with something that was to be recited: but I hoped that Allah's Messenger (ﷺ) might have a

vision in which Allah would prove my innocence. By Allah, Allah's Messenger (ﷺ) had not left his seat and nobody had left the house when the Divine Inspiration came to Allah's Messenger (ﷺ) . So there overtook him the same hard condition which used to overtake him (when he was Divinely Inspired) so that the drops of his sweat were running down, like pearls, though it was a (cold) winter day, and that was because of the heaviness of the Statement which was revealed to him. When that state of Allah's Messenger (ﷺ) was over, and he was smiling when he was relieved, the first word he said was, "Aisha, Allah has declared your innocence." My mother said to me, "Get up and go to him." I said, "By Allah, I will not go to him and I will not thank anybody but Allah." So Allah revealed: "Verily! They who spread the Slander are a gang among you. Think it not...." (24.11-20). When Allah revealed this to confirm my innocence, Abu Bakr As-Siddiq who used to provide for Mistah bin Uthatha because of the latter's kinship to him and his poverty, said, "By Allah, I will never provide for Mistah anything after what he has said about Aisha". So Allah revealed: (continued...) (continuing... 1): -6.274:... ... "Let not those among you who are good and are wealthy swear not to give (help) to their kinsmen, those in need, and those who have left their homes for Allah's Cause. Let them Pardon and forgive (i.e. do not punish them). Do you not love that should forgive you? Verily Allah is Oft-forgiving. Most Merciful." (24.22) Abu Bakr said, "Yes, by Allah, I wish that Allah should forgive me." So he resumed giving Mistah the aid he used to give him before and said, "By Allah, I will never withold it from him at all." Aisha further said: Allah's Messenger (ﷺ) also asked Zainab bint Jahsh about my case. He said, "O Zainab! What have you seen?" She replied, "O Allah's Messenger (ﷺ)! I protect my hearing and my sight (by refraining from telling lies). I know nothing but good (about Aisha)." Of all the wives of Allah's Messenger (ﷺ), it was Zainab who aspired to receive from him the same favor as I used to receive, yet, Allah saved her (from telling lies) because of her piety. But her sister, Hamna, kept on fighting on her behalf so she was destroyed as were those who invented and spread the slander.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، وَسَعِيدُ بْنُ الْمُسَيَّبِ، وَعَلْقَمَةُ بْنُ وَقَّاصٍ، وَعُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ حَدِيثِ، عَائِشَةَ ـ رضى الله عنها ـ زَوْجِ النَّبِيِّ صلى الله عليه وسلم حِينَ قَالَ لَهَا أَهْلُ الإِفْكِ مَا قَالُوا، فَبَرَّأَهَا اللَّهُ مِمَّا قَالُوا وَكُلٌّ حَدَّثَنِي طَائِفَةً مِنَ الْحَدِيثِ، وَبَعْضُ حَدِيثِهِمْ يُصَدِّقُ بَعْضًا، وَإِنْ كَانَ بَعْضُهُمْ أَوْعَى لَهُ مِنْ بَعْضٍ الَّذِي حَدَّثَنِي عُرْوَةُ عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ عَائِشَةَ ـ رضى الله عنها ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَرَادَ أَنْ يَخْرُجَ أَقْرَعَ بَيْنَ أَزْوَاجِهِ، فَأَيَّتُهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا رَسُولُ اللَّهِ صلى الله عليه وسلم مَعَهُ، قَالَتْ عَائِشَةُ فَأَقْرَعَ بَيْنَنَا فِي غَزْوَةٍ غَزَاهَا، فَخَرَجَ سَهْمِي، فَخَرَجْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بَعْدَ مَا نَزَلَ الْحِجَابُ، فَأَنَا أُحْمَلُ فِي هَوْدَجِي وَأُنْزَلُ فِيهِ فَسِرْنَا حَتَّى إِذَا فَرَغَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ غَزْوَتِهِ تِلْكَ وَقَفَلَ، وَدَنَوْنَا مِنَ الْمَدِينَةِ قَافِلِينَ آذَنَ لَيْلَةً بِالرَّحِيلِ، فَقُمْتُ حِينَ آذَنُوا بِالرَّحِيلِ، فَمَشَيْتُ حَتَّى جَاوَزْتُ الْجَيْشَ، فَلَمَّا قَضَيْتُ شَأْنِي أَقْبَلْتُ إِلَى رَحْلِي، فَإِذَا عِقْدٌ لِي مِنْ جَزْعِ ظَفَارِ قَدِ انْقَطَعَ فَالْتَمَسْتُ عِقْدِي وَحَبَسَنِي ابْتِغَاؤُهُ وَأَقْبَلَ الرَّهْطُ الَّذِينَ كَانُوا يَرْحَلُونَ لِي، فَاحْتَمَلُوا هَوْدَجِي، فَرَحَلُوهُ عَلَى بَعِيرِي الَّذِي كُنْتُ رَكِبْتُ، وَهُمْ يَحْسِبُونَ أَنِّي فِيهِ، وَكَانَ النِّسَاءُ إِذْ ذَاكَ خِفَافًا لَمْ يُثْقِلْهُنَّ اللَّحْمُ، إِنَّمَا تَأْكُلُ الْعُلْقَةَ مِنَ الطَّعَامِ فَلَمْ يَسْتَنْكِرِ الْقَوْمُ خِفَّةَ الْهَوْدَجِ حِينَ رَفَعُوهُ، وَكُنْتُ جَارِيَةً حَدِيثَةَ السِّنِّ، فَبَعَثُوا الْجَمَلَ وَسَارُوا، فَوَجَدْتُ عِقْدِي بَعْدَ مَا اسْتَمَرَّ الْجَيْشُ، فَجِئْتُ مَنَازِلَهُمْ، وَلَيْسَ بِهَا دَاعٍ وَلاَ مُجِيبٌ، فَأَمَمْتُ مَنْزِلِي الَّذِي كُنْتُ بِهِ وَظَنَنْتُ أَنَّهُمْ سَيَفْقِدُونِي فَيَرْجِعُونَ إِلَيَّ فَبَيْنَا أَنَا جَالِسَةٌ فِي مَنْزِلِي غَلَبَتْنِي عَيْنِي فَنِمْتُ، وَكَانَ صَفْوَانُ بْنُ الْمُعَطَّلِ السُّلَمِيُّ ثُمَّ الذَّكْوَانِيُّ مِنْ وَرَاءِ الْجَيْشِ، فَأَدْلَجَ فَأَصْبَحَ عِنْدَ مَنْزِلِي، فَرَأَى سَوَادَ إِنْسَانٍ نَائِمٍ، فَأَتَانِي فَعَرَفَنِي حِينَ رَآنِي، وَكَانَ يَرَانِي قَبْلَ الْحِجَابِ، فَاسْتَيْقَظْتُ بِاسْتِرْجَاعِهِ حِينَ عَرَفَنِي فَخَمَّرْتُ وَجْهِي بِجِلْبَابِي، وَاللَّهِ مَا كَلَّمَنِي كَلِمَةً وَلاَ سَمِعْتُ مِنْهُ كَلِمَةً غَيْرَ اسْتِرْجَاعِهِ، حَتَّى أَنَاخَ رَاحِلَتَهُ فَوَطِئَ عَلَى يَدَيْهَا فَرَكِبْتُهَا فَانْطَلَقَ يَقُودُ بِي الرَّاحِلَةَ حَتَّى أَتَيْنَا الْجَيْشَ، بَعْدَ مَا نَزَلُوا مُوغِرِينَ فِي نَحْرِ الظَّهِيرَةِ، فَهَلَكَ مَنْ هَلَكَ، وَكَانَ الَّذِي تَوَلَّى الإِفْكَ عَبْدَ اللَّهِ بْنَ أُبَىٍّ ابْنَ سَلُولَ فَقَدِمْنَا الْمَدِينَةَ، فَاشْتَكَيْتُ حِينَ قَدِمْتُ شَهْرًا، وَالنَّاسُ يُفِيضُونَ فِي قَوْلِ أَصْحَابِ الإِفْكِ، لاَ أَشْعُرُ بِشَىْءٍ مِنْ ذَلِكَ، وَهْوَ يَرِيبُنِي فِي وَجَعِي أَنِّي لاَ أَعْرِفُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم اللُّطْفَ الَّذِي كُنْتُ أَرَى مِنْهُ حِينَ أَشْتَكِي، إِنَّمَا يَدْخُلُ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَيُسَلِّمُ ثُمَّ يَقُولُ " كَيْفَ تِيكُمْ ". ثُمَّ يَنْصَرِفُ، فَذَاكَ الَّذِي يَرِيبُنِي، وَلاَ أَشْعُرُ حَتَّى خَرَجْتُ بَعْدَ مَا نَقَهْتُ، فَخَرَجَتْ مَعِي أُمُّ مِسْطَحٍ قِبَلَ الْمَنَاصِعِ، وَهْوَ مُتَبَرَّزُنَا، وَكُنَّا

لاَ نَخْرُجُ إِلاَّ لَيْلاً إِلَى لَيْلٍ، وَذَلِكَ قَبْلَ أَنْ نَتَّخِذَ الْكُنُفَ قَرِيبًا مِنْ بُيُوتِنَا، وَأَمْرُنَا أَمْرُ الْعَرَبِ الأُوَلِ فِي التَّبَرُّزِ قِبَلَ الْغَائِطِ، فَكُنَّا نَتَأَذَّى بِالْكُنُفِ أَنْ نَتَّخِذَهَا عِنْدَ بُيُوتِنَا فَانْطَلَقْتُ أَنَا وَأُمُّ مِسْطَحٍ، وَهْىَ ابْنَةُ أَبِي رُهْمِ بْنِ عَبْدِ مَنَافٍ، وَأُمُّهَا بِنْتُ صَخْرِ بْنِ عَامِرٍ خَالَةُ أَبِي بَكْرٍ الصِّدِّيقِ، وَابْنُهَا مِسْطَحُ بْنُ أُثَاثَةَ، فَأَقْبَلْتُ أَنَا وَأُمُّ مِسْطَحٍ قِبَلَ بَيْتِي، قَدْ فَرَغْنَا مِنْ شَأْنِنَا، فَعَثَرَتْ أُمُّ مِسْطَحٍ فِي مِرْطِهَا فَقَالَتْ تَعِسَ مِسْطَحٌ. فَقُلْتُ لَهَا بِئْسَ مَا قُلْتِ أَتَسُبِّينَ رَجُلاً شَهِدَ بَدْرًا قَالَتْ أَىْ هَنْتَاهُ، أَوَلَمْ تَسْمَعِي مَا قَالَ قَالَتْ قُلْتُ وَمَا قَالَ فَأَخْبَرَتْنِي بِقَوْلِ أَهْلِ الإِفْكِ فَازْدَدْتُ مَرَضًا عَلَى مَرَضِي، فَلَمَّا رَجَعْتُ إِلَى بَيْتِي وَدَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم تَعْنِي سَلَّمَ ثُمَّ قَالَ " كَيْفَ تِيكُمْ ". فَقُلْتُ أَتَأْذَنُ لِي أَنْ آتِيَ أَبَوَىَّ قَالَتْ وَأَنَا حِينَئِذٍ أُرِيدُ أَنْ أَسْتَيْقِنَ الْخَبَرَ مِنْ قِبَلِهِمَا، قَالَتْ فَأَذِنَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم فَجِئْتُ أَبَوَىَّ فَقُلْتُ لأُمِّي يَا أُمَّتَاهُ، مَا يَتَحَدَّثُ النَّاسُ قَالَتْ يَا بُنَيَّةُ، هَوِّنِي عَلَيْكِ فَوَاللَّهِ، لَقَلَّمَا كَانَتِ امْرَأَةٌ قَطُّ وَضِيئَةً عِنْدَ رَجُلٍ يُحِبُّهَا وَلَهَا ضَرَائِرُ إِلاَّ كَثَّرْنَ عَلَيْهَا. قَالَتْ فَقُلْتُ سُبْحَانَ اللَّهِ وَلَقَدْ تَحَدَّثَ النَّاسُ بِهَذَا قَالَتْ فَبَكَيْتُ تِلْكَ اللَّيْلَةَ حَتَّى أَصْبَحْتُ لاَ يَرْقَأُ لِي دَمْعٌ، وَلاَ أَكْتَحِلُ بِنَوْمٍ حَتَّى أَصْبَحْتُ أَبْكِي فَدَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَلِيَّ بْنَ أَبِي طَالِبٍ، وَأُسَامَةَ بْنَ زَيْدٍ ـ رضى الله عنهما ـ حِينَ اسْتَلْبَثَ الْوَحْىُ، يَسْتَأْمِرُهُمَا فِي فِرَاقِ أَهْلِهِ، قَالَتْ فَأَمَّا أُسَامَةُ بْنُ زَيْدٍ فَأَشَارَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم بِالَّذِي يَعْلَمُ مِنْ بَرَاءَةِ أَهْلِهِ، وَبِالَّذِي يَعْلَمُ لَهُمْ فِي نَفْسِهِ مِنَ الْوُدِّ، فَقَالَ يَا رَسُولَ اللَّهِ، أَهْلَكَ، وَمَا نَعْلَمُ إِلاَّ خَيْرًا، وَأَمَّا عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ يَا رَسُولَ اللَّهِ، لَمْ يُضَيِّقِ اللَّهُ عَلَيْكَ وَالنِّسَاءُ سِوَاهَا كَثِيرٌ، وَإِنْ تَسْأَلِ الْجَارِيَةَ تَصْدُقْكَ، قَالَتْ فَدَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم بَرِيرَةَ فَقَالَ " أَىْ بَرِيرَةُ، هَلْ رَأَيْتِ عَلَيْهَا مِنْ شَىْءٍ يَرِيبُكِ ". قَالَتْ بَرِيرَةُ لاَ وَالَّذِي بَعَثَكَ بِالْحَقِّ، إِنْ رَأَيْتُ عَلَيْهَا أَمْرًا أَغْمِصُهُ عَلَيْهَا أَكْثَرَ مِنْ أَنَّهَا جَارِيَةٌ حَدِيثَةُ السِّنِّ، تَنَامُ عَنْ عَجِينِ أَهْلِهَا، فَتَأْتِي الدَّاجِنُ فَتَأْكُلُهُ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَاسْتَعْذَرَ يَوْمَئِذٍ مِنْ عَبْدِ اللَّهِ بْنِ أُبَىٍّ ابْنِ سَلُولَ، قَالَتْ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهْوَ عَلَى الْمِنْبَرِ " يَا مَعْشَرَ الْمُسْلِمِينَ مَنْ يَعْذِرُنِي مِنْ رَجُلٍ، قَدْ بَلَغَنِي أَذَاهُ فِي أَهْلِ بَيْتِي، فَوَاللَّهِ مَا عَلِمْتُ عَلَى أَهْلِي إِلاَّ خَيْرًا، وَلَقَدْ ذَكَرُوا رَجُلاً، مَا عَلِمْتُ عَلَيْهِ إِلاَّ خَيْرًا، وَمَا كَانَ يَدْخُلُ عَلَى أَهْلِي إِلاَّ مَعِي ". فَقَامَ سَعْدُ بْنُ مُعَاذٍ الأَنْصَارِيُّ، فَقَالَ يَا رَسُولَ اللَّهِ أَنَا أَعْذِرُكَ مِنْهُ، إِنْ كَانَ مِنَ الأَوْسِ، ضَرَبْتُ عُنُقَهُ، وَإِنْ كَانَ مِنْ إِخْوَانِنَا مِنَ الْخَزْرَجِ، أَمَرْتَنَا، فَفَعَلْنَا أَمْرَكَ، قَالَتْ فَقَامَ سَعْدُ بْنُ عُبَادَةَ وَهْوَ سَيِّدُ الْخَزْرَجِ، وَكَانَ قَبْلَ ذَلِكَ رَجُلاً صَالِحًا، وَلَكِنِ احْتَمَلَتْهُ الْحَمِيَّةُ فَقَالَ لِسَعْدٍ كَذَبْتَ، لَعَمْرُ اللَّهِ لاَ تَقْتُلُهُ، وَلاَ تَقْدِرُ عَلَى قَتْلِهِ، فَقَامَ أُسَيْدُ بْنُ حُضَيْرٍ وَهْوَ ابْنُ عَمِّ سَعْدٍ، فَقَالَ لِسَعْدِ بْنِ عُبَادَةَ كَذَبْتَ، لَعَمْرُ اللَّهِ لَنَقْتُلَنَّهُ، فَإِنَّكَ مُنَافِقٌ تُجَادِلُ عَنِ الْمُنَافِقِينَ، فَتَثَاوَرَ الْحَيَّانِ الأَوْسُ وَالْخَزْرَجُ حَتَّى هَمُّوا أَنْ يَقْتَتِلُوا، وَرَسُولُ اللَّهِ صلى الله عليه وسلم قَائِمٌ عَلَى الْمِنْبَرِ، فَلَمْ يَزَلْ رَسُولُ اللَّهِ صلى الله عليه وسلم يُخَفِّضُهُمْ حَتَّى سَكَتُوا وَسَكَتَ، قَالَتْ فَمَكُثْتُ يَوْمِي ذَلِكَ لاَ يَرْقَأُ لِي دَمْعٌ وَلاَ أَكْتَحِلُ بِنَوْمٍ، قَالَتْ فَأَصْبَحَ أَبَوَاىَ عِنْدِي ـ وَقَدْ بَكَيْتُ لَيْلَتَيْنِ وَيَوْمًا لاَ أَكْتَحِلُ بِنَوْمٍ وَلاَ يَرْقَأُ لِي دَمْعٌ ـ يَظُنَّانِ أَنَّ الْبُكَاءَ فَالِقٌ كَبِدِي، قَالَتْ فَبَيْنَمَا هُمَا جَالِسَانِ عِنْدِي وَأَنَا أَبْكِي، فَاسْتَأْذَنَتْ عَلَىَّ امْرَأَةٌ مِنَ الأَنْصَارِ، فَأَذِنْتُ لَهَا، فَجَلَسَتْ تَبْكِي مَعِي، قَالَتْ فَبَيْنَا نَحْنُ عَلَى ذَلِكَ دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَسَلَّمَ ثُمَّ جَلَسَ قَالَتْ وَلَمْ يَجْلِسْ عِنْدِي مُنْذُ قِيلَ مَا قِيلَ قَبْلَهَا، وَقَدْ لَبِثَ شَهْرًا، لاَ يُوحَى إِلَيْهِ فِي شَأْنِي، قَالَتْ فَتَشَهَّدَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ جَلَسَ ثُمَّ قَالَ " أَمَّا بَعْدُ يَا عَائِشَةُ، فَإِنَّهُ قَدْ بَلَغَنِي عَنْكِ كَذَا وَكَذَا، فَإِنْ كُنْتِ بَرِيئَةً فَسَيُبَرِّئُكِ اللَّهُ، وَإِنْ كُنْتِ أَلْمَمْتِ بِذَنْبٍ فَاسْتَغْفِرِي اللَّهَ وَتُوبِي إِلَيْهِ، فَإِنَّ الْعَبْدَ إِذَا اعْتَرَفَ بِذَنْبِهِ ثُمَّ تَابَ إِلَى اللَّهِ تَابَ اللَّهُ عَلَيْهِ ". قَالَتْ فَلَمَّا قَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم مَقَالَتَهُ، قَلَصَ دَمْعِي حَتَّى مَا أُحِسُّ مِنْهُ قَطْرَةً، فَقُلْتُ لأَبِي أَجِبْ رَسُولَ اللَّهِ صلى الله عليه وسلم فِيمَا قَالَ. قَالَ وَاللَّهِ مَا أَدْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقُلْتُ لأُمِّي أَجِيبِي رَسُولَ اللَّهِ صلى الله عليه وسلم. قَالَتْ مَا أَدْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم قَالَتْ فَقُلْتُ وَأَنَا جَارِيَةٌ حَدِيثَةُ السِّنِّ لاَ أَقْرَأُ كَثِيرًا مِنَ الْقُرْآنِ، إِنِّي وَاللَّهِ لَقَدْ عَلِمْتُ لَقَدْ سَمِعْتُمْ هَذَا الْحَدِيثَ حَتَّى اسْتَقَرَّ فِي أَنْفُسِكُمْ، وَصَدَّقْتُمْ بِهِ فَلَئِنْ قُلْتُ لَكُمْ إِنِّي بَرِيئَةٌ وَاللَّهُ يَعْلَمُ أَنِّي بَرِيئَةٌ لاَ تُصَدِّقُونِي بِذَلِكَ، وَلَئِنِ اعْتَرَفْتُ لَكُمْ بِأَمْرٍ، وَاللَّهُ يَعْلَمُ أَنِّي مِنْهُ بَرِيئَةٌ لَتُصَدِّقُنِّي، وَاللَّهِ مَا أَجِدُ لَكُمْ مَثَلاً إِلاَّ قَوْلَ أَبِي يُوسُفَ قَالَ {فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ} قَالَتْ ثُمَّ تَحَوَّلْتُ فَاضْطَجَعْتُ عَلَى فِرَاشِي، قَالَتْ وَأَنَا حِينَئِذٍ أَعْلَمُ أَنِّي بَرِيئَةٌ، وَأَنَّ اللَّهَ مُبَرِّئِي بِبَرَاءَتِي، وَلَكِنْ وَاللَّهِ مَا كُنْتُ أَظُنُّ أَنَّ اللَّهَ مُنْزِلٌ فِي شَأْنِي وَحْيًا يُتْلَى، وَلَشَأْنِي فِي نَفْسِي كَانَ أَحْقَرَ مِنْ أَنْ يَتَكَلَّمَ اللَّهُ فِيَّ بِأَمْرٍ يُتْلَى، وَلَكِنْ كُنْتُ أَرْجُو أَنْ يَرَى رَسُولُ اللَّهِ صلى الله عليه وسلم فِي النَّوْمِ رُؤْيَا يُبَرِّئُنِي اللَّهُ بِهَا، قَالَتْ فَوَاللَّهِ مَا رَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَلاَ خَرَجَ أَحَدٌ مِنْ أَهْلِ الْبَيْتِ حَتَّى أُنْزِلَ عَلَيْهِ، فَأَخَذَهُ مَا كَانَ يَأْخُذُهُ مِنَ الْبُرَحَاءِ حَتَّى إِنَّهُ لَيَتَحَدَّرُ مِنْهُ مِثْلُ الْجُمَانِ مِنَ الْعَرَقِ، وَهْوَ فِي يَوْمٍ شَاتٍ مِنْ ثِقَلِ الْقَوْلِ الَّذِي يُنْزَلُ عَلَيْهِ، قَالَتْ فَلَمَّا سُرِّيَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم سُرِّيَ عَنْهُ وَهْوَ يَضْحَكُ، فَكَانَتْ أَوَّلُ كَلِمَةٍ تَكَلَّمَ بِهَا " يَا عَائِشَةُ، أَمَّا اللَّهُ عَزَّ وَجَلَّ فَقَدْ بَرَّأَكِ ". فَقَالَتْ أُمِّي قُومِي إِلَيْهِ. قَالَتْ فَقُلْتُ وَاللَّهِ، لاَ أَقُومُ إِلَيْهِ، وَلاَ أَحْمَدُ إِلاَّ اللَّهَ عَزَّ وَجَلَّ. وَأَنْزَلَ اللَّهُ {إِنَّ الَّذِينَ جَاءُوا بِالإِفْكِ عُصْبَةٌ مِنْكُمْ لاَ تَحْسِبُوهُ} الْعَشْرَ الآيَاتِ كُلَّهَا، فَلَمَّا أَنْزَلَ اللَّهُ هَذَا فِي بَرَاءَتِي قَالَ أَبُو بَكْرٍ الصِّدِّيقُ ـ رضى الله عنه ـ وَكَانَ يُنْفِقُ عَلَى مِسْطَحِ بْنِ أُثَاثَةَ لِقَرَابَتِهِ مِنْهُ، وَفَقْرِهِ وَاللَّهِ لاَ أُنْفِقُ عَلَى مِسْطَحٍ شَيْئًا أَبَدًا بَعْدَ الَّذِي قَالَ لِعَائِشَةَ مَا قَالَ، فَأَنْزَلَ اللَّهُ {وَلاَ يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَى وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلاَ تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ

رَحِيمٌ} قَالَ أَبُو بَكْرٍ بَلَى، وَاللَّهِ إِنِّي أُحِبُّ أَنْ يَغْفِرَ اللَّهُ لِي، فَرَجَعَ إِلَى مِسْطَحٍ النَّفَقَةَ الَّتِي كَانَ يُنْفِقُ عَلَيْهِ، وَقَالَ وَاللَّهِ لاَ أَنْزِعُهَا مِنْهُ أَبَدًا. قَالَتْ عَائِشَةُ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَسْأَلُ زَيْنَبَ ابْنَةَ جَحْشٍ عَنْ أَمْرِي، فَقَالَ " يَا زَيْنَبُ مَاذَا عَلِمْتِ أَوْ رَأَيْتِ ". فَقَالَتْ يَا رَسُولَ اللَّهِ، أَحْمِي سَمْعِي وَبَصَرِي، مَا عَلِمْتُ إِلاَّ خَيْرًا. قَالَتْ وَهْىَ الَّتِي كَانَتْ تُسَامِينِي مِنْ أَزْوَاجِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَعَصَمَهَا اللَّهُ بِالْوَرَعِ، وَطَفِقَتْ أُخْتُهَا حَمْنَةُ تُحَارِبُ لَهَا فَهَلَكَتْ فِيمَنْ هَلَكَ مِنْ أَصْحَابِ الإِفْكِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 274
Arabic reference : Book 65, Hadith 4750

Narrated Um Ruman:

Aisha's mother, When `Aisha was accused, she fell down Unconscious.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُلَيْمَانُ، عَنْ حُصَيْنٍ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ أُمِّ رُومَانَ أُمِّ عَائِشَةَ، أَنَّهَا قَالَتْ لَمَّا رُمِيَتْ عَائِشَةُ خَرَّتْ مَغْشِيًّا عَلَيْهَا.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 275
Arabic reference : Book 65, Hadith 4751

Narrated Ibn Abi Mulaika:

I heard `Aisha reciting: "When you invented a lie (and carry it) on your tongues." (24.15)

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، حَدَّثَنَا هِشَامٌ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ ابْنُ أَبِي مُلَيْكَةَ سَمِعْتُ عَائِشَةَ، تَقْرَأُ {إِذْ تَلِقُونَهُ بِأَلْسِنَتِكُمْ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 276
Arabic reference : Book 65, Hadith 4752

Narrated Ibn Abu Mulaika:

Ibn `Abbas asked permission to visit Aisha before her death, and at that time she was in a state of agony. She then said. "I am afraid that he will praise me too much." And then it was said to her, "He is the cousin of Allah's Messenger (ﷺ) and one of the prominent Muslims." Then she said, "Allow him to enter." (When he entered) he said, "How are you?" She replied, "I am Alright if I fear (Allah)." Ibn `Abbas said, "Allah willing, you are Alright as you are the wife of Allah's Messenger (ﷺ) and he did not marry any virgin except you and proof of your innocence was revealed from the Heaven." Later on Ibn Az-Zubair entered after him and `Aisha said to him, "Ibn `Abbas came to me and praised me greatly, but I wish that I was a thing forgotten and out of sight."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ، قَالَ حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ، قَالَ اسْتَأْذَنَ ابْنُ عَبَّاسٍ قَبْلَ مَوْتِهَا عَلَى عَائِشَةَ، وَهْىَ مَغْلُوبَةٌ قَالَتْ أَخْشَى أَنْ يُثْنِيَ عَلَىَّ. فَقِيلَ ابْنُ عَمِّ رَسُولِ اللَّهِ صلى الله عليه وسلم وَمِنْ وُجُوهِ الْمُسْلِمِينَ. قَالَتِ ائْذَنُوا لَهُ. فَقَالَ كَيْفَ تَجِدِينَكِ قَالَتْ بِخَيْرٍ إِنِ اتَّقَيْتُ. قَالَ فَأَنْتِ بِخَيْرٍ ـ إِنْ شَاءَ اللَّهُ ـ زَوْجَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم وَلَمْ يَنْكِحْ بِكْرًا غَيْرَكِ، وَنَزَلَ عُذْرُكِ مِنَ السَّمَاءِ. وَدَخَلَ ابْنُ الزُّبَيْرِ خِلاَفَهُ فَقَالَتْ دَخَلَ ابْنُ عَبَّاسٍ فَأَثْنَى عَلَىَّ وَوَدِدْتُ أَنِّي كُنْتُ نِسْيًا مَنْسِيًّا.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 277
Arabic reference : Book 65, Hadith 4753

Narrated Al-Qasim:

Ibn `Abbas asked `Aisha's permission to enter. Al-Qasim then narrated the whole Hadith (as in 277) but did not mention: "Would that I had been forgotten and out of sight."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ، حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ الْقَاسِمِ، أَنَّ ابْنَ عَبَّاسٍ ـ رضى الله عنه ـ اسْتَأْذَنَ عَلَى عَائِشَةَ نَحْوَهُ. وَلَمْ يَذْكُرْ نِسْيًا مَنْسِيًّا.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 278
Arabic reference : Book 65, Hadith 4754

Narrated Masruq:

`Aisha said that Hassan bin Thabit came and asked permission to visit her. I said, "How do you permit such a person?" She said, "Hasn't he received a severely penalty?" (Sufyan, the subnarrator, said: She meant the loss of his

sight.) Thereupon Hassan said the following poetic verse: "A chaste pious woman who arouses no suspicion. She never talks about chaste heedless women behind their backs.' On that she said, "But you are not so."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ جَاءَ حَسَّانُ بْنُ ثَابِتٍ يَسْتَأْذِنُ عَلَيْهَا قُلْتُ أَتَأْذَنِينَ لِهَذَا قَالَتْ أَوَلَيْسَ قَدْ أَصَابَهُ عَذَابٌ عَظِيمٌ‏.‏ قَالَ سُفْيَانُ تَعْنِي ذَهَابَ بَصَرِهِ‏.‏ فَقَالَ حَصَانٌ رَزَانٌ مَا تُزَنُّ بِرِيبَةٍ وَتُصْبِحُ غَرْثَى مِنْ لُحُومِ الْغَوَافِلِ قَالَتْ لَكِنْ أَنْتَ‏.‏ ‏.‏ ‏.‏ ‏.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 279
Arabic reference : Book 65, Hadith 4755

Narrated Masruq:

Hassan came to Aisha and said the following poetic Verse: 'A chaste pious woman who arouses no suspicion. She never talks against chaste heedless women behind their backs.' `Aisha said, "But you are not," I said (to `Aisha), "Why do you allow such a person to enter upon you after Allah has revealed: "...and as for him among them who had the greater share therein'?" (24.11) She said, "What punishment is worse than blindness?" She added, "And he used to defend Allah's Apostle against the pagans (in his poetry).

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، أَنْبَأَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، قَالَ دَخَلَ حَسَّانُ بْنُ ثَابِتٍ عَلَى عَائِشَةَ فَشَبَّبَ وَقَالَ حَصَانٌ رَزَانٌ مَا تُزَنُّ بِرِيبَةٍ وَتُصْبِحُ غَرْثَى مِنْ لُحُومِ الْغَوَافِلِ قَالَتْ لَسْتَ كَذَاكَ‏.‏ قُلْتُ تَدَعِينَ مِثْلَ هَذَا يَدْخُلُ عَلَيْكِ وَقَدْ أَنْزَلَ اللَّهُ ‏{‏وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ‏}‏ فَقَالَتْ وَأَىُّ عَذَابٍ أَشَدُّ مِنَ الْعَمَى وَقَالَتْ وَقَدْ كَانَ يَرُدُّ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 280
Arabic reference : Book 65, Hadith 4756

Narrated Aisha:

When there was said about me what was said which I myself was unaware of, Allah's Messenger (ﷺ) got up and addressed the people. He recited Tashah-hud, and after glorifying and praising Allah as He deserved, he said, "To proceed: O people Give me your opinion regarding those people who made a forged story against my wife. By Allah, I do not know anything bad about her. By Allah, they accused her of being with a man about whom I have never known anything bad, and he never entered my house unless I was present there, and whenever I went on a journey, he went with me." Sa`d bin Mu`adh got up and said, "O Allah's Messenger (ﷺ) Allow me to chop their heads off". Then a man from the Al-Khazraj (Sa`d bin 'Ubada) to whom the mother of (the poet) Hassan bin Thabit was a relative, got up and said (to Sa`d bin Mu`adh), "You have told a lie! By Allah, if those persons were from the Aus Tribe, you would not like to chop their heads off." It was probable that some evil would take place between the Aus and the Khazraj in the mosque, and I was unaware of all that. In the evening of that day, I went out for some of my needs (i.e. to relieve myself), and Um Mistah was accompanying me. On our return, Um Mistah stumbled and said, "Let Mistah. be ruined" I said to her, "O mother Why do you abuse your Son" On that Um Mistah became silent for a while, and stumbling again, she said, "Let Mistah be ruined" I said to her, "Why do you abuse your son?" She stumbled for the third time and said, "Let Mistah be ruined" whereupon I rebuked her for that. She said, "By Allah, I do not abuse him except because of you." I asked her, "Concerning what of my affairs?" So she disclosed the whole story to me. I said, "Has this really happened?" She replied, "Yes, by Allah." I returned to my house, astonished (and distressed) that I did not know for what purpose I had gone out. Then I became sick (fever) and said to Allah's Messenger (ﷺ) "Send me to my father's house." So he sent a slave with me, and when I entered the house, I found Um Rum-an (my mother) downstairs while (my father) Abu Bakr was reciting something upstairs. My mother asked, "What has brought you, O (my) daughter?" I informed her and mentioned to her the whole story, but she did not feel it as I did. She said, "O my daughter! Take it easy, for there is never a charming lady loved by her husband who has other wives but that they feel jealous of her and speak badly of her." But she did not feel the news as I did. I asked

(her), "Does my father know about it?" She said, "yes" I asked, Does Allah's Messenger (ﷺ) know about it too?" She said, "Yes, Allah's Messenger (ﷺ) does too." So the tears filled my eyes and I wept. Abu Bakr, who was reading upstairs heard my voice and came down and asked my mother, "What is the matter with her? " She said, "She has heard what has been said about her (as regards the story of Al-lfk)." On that Abu- Bakr wept and said, "I beseech you by Allah, O my daughter, to go back to your home". I went back to my home and Allah's Messenger (ﷺ) had come to my house and asked my maid-servant about me (my character). The maid-servant said, "By Allah, I do not know of any defect in her character except that she sleeps and let the sheep enter (her house) and eat her dough." On that, some of the Prophet's companions spoke harshly to her and said, "Tell the truth to Allah's Messenger (ﷺ)." Finally they told her of the affair (of the slander). She said, "Subhan Allah! By Allah, I know nothing against her except what goldsmith knows about a piece of pure gold." Then this news reached the man who was accused, and he said, "Subhan Allah! By Allah, I have never uncovered the private parts of any woman." Later that man was martyred in Allah's Cause. Next morning my parents came to pay me a visit and they stayed with me till Allah's Messenger (ﷺ) came to me after he had offered the `Asr prayer. He came to me while my parents were sitting around me on my right and my left. He praised and glorified Allah and said, "Now then O `Aisha! If you have committed a bad deed or you have wronged (yourself), then repent to Allah as Allah accepts the repentance from his slaves." An Al-Ansari woman had come and was sitting near the gate. I said (to the Prophet). "Isn't it improper that you speak in such a way in the presence of this lady? Allah's Apostle then gave a piece of advice and I turned to my father and requested him to answer him (on my behalf). My father said, "What should I say?" Then I turned to my mother and asked her to answer him. She said, "What should I say?" When my parents did not give a reply to the Prophet, I said, "I testify that none has the right to be worshipped except Allah, and that Muhammad is His Apostle!" And after praising and glorifying Allah as He deserves, I said, "Now then, by Allah, if I were to tell you that I have not done (this evil action) and Allah is a witness that I am telling the truth, that would not be of any use to me on your part because you (people) have spoken about it and your hearts have absorbed it; and if I were to tell you that I have done this sin and Allah knows that I have not done it, then you will say, 'She has confessed herself guilty." By Allah, 'I do not see a suitable example for me and you but the example of (I tried to remember Jacob's name but couldn't) Joseph's father when he said; So (for me) "Patience is most fitting against that which you assert. It is Allah (alone) whose help can be sought.' At that very hour the Divine Inspiration came to Allah's Messenger (ﷺ) and we remained silent. Then the Inspiration was over and I noticed the signs of happiness on his face while he was removing (the sweat) from his forehead and saying, "Have the good tidings O ' "Aisha! Allah has revealed your innocence." At that time I was extremely angry. My parents said to me. "Get up and go to him." I said, "By Allah, I will not do it and will not thank him nor thank either of you, but I will thank Allah Who has revealed my innocence. You have heard this story but neither did not deny it nor change it (to defend me)," (Aisha used to say:) "But as regards Zainab bint Jahsh, (the Prophet's wife), Allah protected her because of her piety, so she did not say anything except good (about me), but her sister, Hamna, was ruined among those who were ruined. Those who used to speak evil about me were Mistah, Hassan bin Thabit, and the hypocrite, `Abdullah bin Ubai, who used to spread that news and tempt others to speak of it, and it was he and Hamna who had the greater share therein. Abu Bakr took an oath that he would never do any favor to Mistah at all. Then Allah revealed the Divine Verse: "Let not those among you who are good and wealthy (i.e. Abu Bakr) swear not to give (any sort of help) to their kinsmen, and those in need, (i.e. Mistah) ...Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful." (24.22) On that, Abu Bakr said, "Yes, by Allah, O our Lord! We wish that You should forgive us." So Abu Bakr again started giving to Mistah the expenditure which he used to give him before.

وَقَالَ أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ، قَالَتْ لَمَّا ذُكِرَ مِنْ شَأْنِي الَّذِي ذُكِرَ وَمَا عَلِمْتُ بِهِ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِيَّ خَطِيبًا، فَتَشَهَّدَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ " أَمَّا بَعْدُ أَشِيرُوا عَلَىَّ فِي أُنَاسٍ أَبَنُوا أَهْلِي، وَايْمُ اللَّهِ مَا عَلِمْتُ عَلَى أَهْلِي مِنْ سُوءٍ، وَأَبَنُوهُمْ بِمَنْ وَاللَّهِ مَا عَلِمْتُ عَلَيْهِ مِنْ سُوءٍ قَطُّ، وَلاَ يَدْخُلُ بَيْتِي قَطُّ إِلاَّ وَأَنَا حَاضِرٌ، وَلاَ غِبْتُ فِي سَفَرٍ إِلاَّ غَابَ مَعِي ". فَقَامَ سَعْدُ بْنُ مُعَاذٍ فَقَالَ ائْذَنْ لِي يَا رَسُولَ اللَّهِ أَنْ نَضْرِبَ أَعْنَاقَهُمْ، وَقَامَ رَجُلٌ مِنْ بَنِي الْخَزْرَجِ، وَكَانَتْ أُمُّ حَسَّانَ بْنِ ثَابِتٍ مِنْ رَهْطِ ذَلِكَ الرَّجُلِ، فَقَالَ كَذَبْتَ، أَمَا وَاللَّهِ، أَنْ لَوْ كَانُوا مِنَ الأَوْسِ مَا أَحْبَبْتَ أَنْ تُضْرَبَ أَعْنَاقُهُمْ. حَتَّى كَادَ أَنْ يَكُونَ بَيْنَ الأَوْسِ وَالْخَزْرَجِ شَرٌّ فِي الْمَسْجِدِ، وَمَا عَلِمْتُ فَلَمَّا كَانَ مَسَاءُ ذَلِكَ الْيَوْمِ خَرَجْتُ لِبَعْضِ حَاجَتِي وَمَعِي أُمُّ مِسْطَحٍ. فَعَثَرَتْ وَقَالَتْ تَعِسَ مِسْطَحٌ. فَقُلْتُ أَىْ أُمِّ تَسُبِّينَ ابْنَكِ وَسَكَتَتْ ثُمَّ عَثَرَتِ الثَّانِيَةَ فَقَالَتْ تَعِسَ مِسْطَحٌ، فَقُلْتُ لَهَا تَسُبِّينَ ابْنَكِ ثُمَّ عَثَرَتِ الثَّالِثَةَ فَقَالَتْ تَعِسَ مِسْطَحٌ. فَانْتَهَرْتُهَا، فَقَالَتْ وَاللَّهِ مَا أَسُبُّهُ إِلاَّ فِيكِ. فَقُلْتُ فِي أَىِّ شَأْنِي قَالَتْ فَبَقَرَتْ لِي الْحَدِيثَ فَقُلْتُ وَقَدْ كَانَ هَذَا قَالَتْ نَعَمْ وَاللَّهِ، فَرَجَعْتُ إِلَى بَيْتِي كَأَنَّ الَّذِي خَرَجْتُ لَهُ لاَ أَجِدُ مِنْهُ قَلِيلاً وَلاَ كَثِيرًا، وَوُعِكْتُ فَقُلْتُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم أَرْسِلْنِي إِلَى بَيْتِ أَبِي. فَأَرْسَلَ مَعِي الْغُلاَمَ، فَدَخَلْتُ الدَّارَ فَوَجَدْتُ أُمَّ رُومَانَ فِي السُّفْلِ وَأَبَا بَكْرٍ فَوْقَ الْبَيْتِ يَقْرَأُ. فَقَالَتْ أُمِّي مَا جَاءَ بِكِ يَا بُنَيَّةُ فَأَخْبَرْتُهَا وَذَكَرْتُ لَهَا الْحَدِيثَ، وَإِذَا هُوَ لَمْ يَبْلُغْ مِنْهَا مِثْلَ مَا بَلَغَ مِنِّي، فَقَالَتْ يَا بُنَيَّةُ خَفِّضِي عَلَيْكِ الشَّأْنَ، فَإِنَّهُ وَاللَّهِ، لَقَلَّمَا كَانَتِ امْرَأَةٌ حَسْنَاءُ عِنْدَ رَجُلٍ يُحِبُّهَا، لَهَا ضَرَائِرُ، إِلاَّ حَسَدْنَهَا وَقِيلَ فِيهَا. وَإِذَا هُوَ لَمْ يَبْلُغْ مِنْهَا مَا بَلَغَ مِنِّي، قُلْتُ وَقَدْ عَلِمَ بِهِ أَبِي قَالَتْ نَعَمْ. قُلْتُ وَرَسُولُ اللَّهِ صلى الله عليه وسلم قَالَتْ نَعَمْ وَرَسُولُ اللَّهِ صلى الله عليه وسلم وَاسْتَعْبَرْتُ وَبَكَيْتُ، فَسَمِعَ أَبُو بَكْرٍ صَوْتِي وَهْوَ فَوْقَ الْبَيْتِ يَقْرَأُ، فَنَزَلَ فَقَالَ لأُمِّي مَا شَأْنُهَا قَالَتْ بَلَغَهَا الَّذِي ذُكِرَ مِنْ شَأْنِهَا. فَفَاضَتْ عَيْنَاهُ، قَالَ أَقْسَمْتُ عَلَيْكِ أَىْ بُنَيَّةُ إِلاَّ رَجَعْتِ إِلَى بَيْتِكِ، فَرَجَعْتُ وَلَقَدْ جَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْتِي، فَسَأَلَ عَنِّي خَادِمَتِي فَقَالَتْ لاَ وَاللَّهِ مَا عَلِمْتُ عَلَيْهَا عَيْبًا إِلاَّ أَنَّهَا كَانَتْ تَرْقُدُ حَتَّى تَدْخُلَ الشَّاةُ فَتَأْكُلَ خَمِيرَهَا أَوْ عَجِينَهَا. وَانْتَهَرَهَا بَعْضُ أَصْحَابِهِ فَقَالَ اصْدُقِي رَسُولَ اللَّهِ صلى الله عليه وسلم حَتَّى أَسْقَطُوا لَهَا بِهِ فَقَالَتْ سُبْحَانَ اللَّهِ، وَاللَّهِ مَا عَلِمْتُ عَلَيْهَا إِلاَّ مَا يَعْلَمُ الصَّائِغُ عَلَى تِبْرِ الذَّهَبِ الأَحْمَرِ. وَبَلَغَ الأَمْرُ إِلَى ذَلِكَ الرَّجُلِ الَّذِي قِيلَ لَهُ، فَقَالَ سُبْحَانَ اللَّهِ وَاللَّهِ مَا كَشَفْتُ كَنَفَ أُنْثَى قَطُّ. قَالَتْ عَائِشَةُ فَقُتِلَ شَهِيدًا فِي سَبِيلِ اللَّهِ. قَالَتْ وَأَصْبَحَ أَبَوَاىَ عِنْدِي، فَلَمْ يَزَالاَ حَتَّى دَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَدْ صَلَّى الْعَصْرَ، ثُمَّ دَخَلَ وَقَدِ اكْتَنَفَنِي أَبَوَاىَ عَنْ يَمِينِي وَعَنْ شِمَالِي، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " أَمَّا بَعْدُ يَا عَائِشَةُ، إِنْ كُنْتِ قَارَفْتِ سُوءًا أَوْ ظَلَمْتِ، فَتُوبِي إِلَى اللَّهِ، فَإِنَّ اللَّهَ يَقْبَلُ التَّوْبَةَ مِنْ عِبَادِهِ ". قَالَتْ وَقَدْ جَاءَتِ امْرَأَةٌ مِنَ الأَنْصَارِ فَهْىَ جَالِسَةٌ بِالْبَابِ فَقُلْتُ أَلاَ تَسْتَحِي مِنْ هَذِهِ الْمَرْأَةِ أَنْ تَذْكُرَ شَيْئًا. فَوَعَظَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَالْتَفَتُّ إِلَى أَبِي فَقُلْتُ أَجِبْهُ. قَالَ فَمَاذَا أَقُولُ فَالْتَفَتُّ إِلَى أُمِّي فَقُلْتُ أَجِيبِيهِ. فَقَالَتْ أَقُولُ مَاذَا فَلَمَّا لَمْ يُجِيبَاهُ تَشَهَّدْتُ فَحَمِدْتُ اللَّهَ وَأَثْنَيْتُ عَلَيْهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قُلْتُ أَمَّا بَعْدُ فَوَاللَّهِ لَئِنْ قُلْتُ لَكُمْ إِنِّي لَمْ أَفْعَلْ. وَاللَّهُ عَزَّ وَجَلَّ يَشْهَدُ إِنِّي لَصَادِقَةٌ، مَا ذَاكَ بِنَافِعِي عِنْدَكُمْ، لَقَدْ تَكَلَّمْتُمْ بِهِ وَأُشْرِبَتْهُ قُلُوبُكُمْ، وَإِنْ قُلْتُ إِنِّي فَعَلْتُ. وَاللَّهُ يَعْلَمُ أَنِّي لَمْ أَفْعَلْ، لَتَقُولُنَّ قَدْ بَاءَتْ بِهِ عَلَى نَفْسِهَا، وَإِنِّي وَاللَّهِ مَا أَجِدُ لِي وَلَكُمْ مَثَلاً ـ وَالْتَمَسْتُ اسْمَ يَعْقُوبَ فَلَمْ أَقْدِرْ عَلَيْهِ ـ إِلاَّ أَبَا يُوسُفَ حِينَ قَالَ {فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ} وَأُنْزِلَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ سَاعَتِهِ فَسَكَتْنَا، فَرُفِعَ عَنْهُ وَإِنِّي لأَتَبَيَّنُ السُّرُورَ فِي وَجْهِهِ وَهْوَ يَمْسَحُ جَبِينَهُ وَيَقُولُ " أَبْشِرِي يَا عَائِشَةُ، فَقَدْ أَنْزَلَ اللَّهُ بَرَاءَتَكِ ". قَالَتْ وَكُنْتُ أَشَدَّ مَا كُنْتُ غَضَبًا فَقَالَ لِي أَبَوَاىَ قُومِي إِلَيْهِ. فَقُلْتُ وَاللَّهِ لاَ أَقُومُ إِلَيْهِ، وَلاَ أَحْمَدُهُ وَلاَ أَحْمَدُكُمَا، وَلَكِنْ أَحْمَدُ اللَّهَ الَّذِي أَنْزَلَ بَرَاءَتِي، لَقَدْ سَمِعْتُمُوهُ، فَمَا أَنْكَرْتُمُوهُ وَلاَ غَيَّرْتُمُوهُ، وَكَانَتْ عَائِشَةُ تَقُولُ أَمَّا زَيْنَبُ ابْنَةُ جَحْشٍ فَعَصَمَهَا اللَّهُ بِدِينِهَا، فَلَمْ تَقُلْ إِلاَّ خَيْرًا، وَأَمَّا أُخْتُهَا حَمْنَةُ فَهَلَكَتْ فِيمَنْ هَلَكَ، وَكَانَ الَّذِي يَتَكَلَّمُ فِيهِ مِسْطَحٌ وَحَسَّانُ بْنُ ثَابِتٍ وَالْمُنَافِقُ عَبْدُ اللَّهِ بْنُ أُبَىٍّ، وَهْوَ الَّذِي كَانَ يَسْتَوْشِيهِ وَيَجْمَعُهُ، وَهْوَ الَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ هُوَ وَحَمْنَةُ قَالَتْ فَحَلَفَ أَبُو بَكْرٍ أَنْ لاَ يَنْفَعَ مِسْطَحًا بِنَافِعَةٍ أَبَدًا، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ {وَلاَ يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ} إِلَى آخِرِ الآيَةِ يَعْنِي أَبَا بَكْرٍ vوَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَى وَالْمَسَاكِينَ} ـ يَعْنِي مِسْطَحًا ـ إِلَى قَوْلِهِ {أَلاَ تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ} حَتَّى قَالَ أَبُو بَكْرٍ بَلَى وَاللَّهِ يَا رَبَّنَا إِنَّا لَنُحِبُّ أَنْ تَغْفِرَ لَنَا، وَعَادَ لَهُ بِمَا كَانَ يَصْنَعُ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 281
Arabic reference : Book 65, Hadith 4757

Narrated Safiya bint Shaiba:

`Aisha used to say: "When (the Verse): "They should draw their veils over their necks and bosoms," was revealed, (the ladies) cut their waist sheets at the edges and covered their faces with the cut pieces."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ كَانَتْ تَقُولُ لَمَّا نَزَلَتْ هَذِهِ الآيَةُ {وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ} أَخَذْنَ أُزْرَهُنَّ فَشَقَّقْنَهَا مِنْ قِبَلِ الْحَوَاشِي فَاخْتَمَرْنَ بِهَا.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 282
Arabic reference : Book 65, Hadith 4759

Narrated `Aishah:

May Allah bestow His Mercy on the early emigrant women. When Allah revealed: "... and to draw their veils all over their Juyubihinna (i.e., their bodies, faces, necks and bosoms)..." (V.24:31) they tore their Murat (woolen dresses or waist-binding clothes or aprons etc.) and covered their heads and faces with those torn Muruts.

وَقَالَ أَحْمَدُ بْنُ شَبِيبٍ حَدَّثَنَا أَبِي، عَنْ يُونُسَ، قَالَ ابْنُ شِهَابٍ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ يَرْحَمُ اللَّهُ نِسَاءَ الْمُهَاجِرَاتِ الأُوَلَ، لَمَّا أَنْزَلَ اللَّهُ {وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ} شَقَّقْنَ مُرُوطَهُنَّ فَاخْتَمَرْنَ بِهَا.

USC-MSA web (English) reference : Vol. 1, Book 60, Hadith 281
Arabic reference : Book 65, Hadith 4758

Narrated Anas bin Malik:

A man said, "O Allah's Prophet! Will Allah gather the non-believers on their faces on the Day of Resurrection?" He said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatada, a subnarrator, said: Yes, By the Power of Our Lord!)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ الْبَغْدَادِيُّ، حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ أَنَّ رَجُلاً، قَالَ يَا نَبِيَّ اللَّهِ يُحْشَرُ الْكَافِرُ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ قَالَ " أَلَيْسَ الَّذِي أَمْشَاهُ عَلَى الرِّجْلَيْنِ فِي الدُّنْيَا قَادِرًا عَلَى أَنْ يُمْشِيَهُ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ ". قَالَ قَتَادَةُ بَلَى وَعِزَّةِ رَبِّنَا.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 283
Arabic reference : Book 65, Hadith 4760

Narrated `Abdullah:

I or somebody, asked Allah's Messenger (ﷺ) "Which is the biggest sin in the Sight of Allah?" He said, "That you set up a rival (in worship) to Allah though He Alone created you." I asked, "What is next?" He said, "Then, that you kill your son, being afraid that he may share your meals with you." I asked, "What is next?" He said, "That you commit illegal sexual intercourse with the wife of your neighbor." Then the following Verse was revealed to confirm the statement of Allah's Messenger (ﷺ): "Those who invoke not with Allah, any other god, nor kill life as Allah has forbidden except for just cause, nor commit illegal sexual intercourse." (25.68)

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي مَنْصُورٌ، وَسُلَيْمَانُ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَيْسَرَةَ، عَنْ عَبْدِ اللَّهِ. قَالَ وَحَدَّثَنِي وَاصِلٌ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ سَأَلْتُ ـ أَوْ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم ـ أَيُّ الذَّنْبِ عِنْدَ اللَّهِ أَكْبَرُ قَالَ " أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهْوَ خَلَقَكَ ". قُلْتُ ثُمَّ أَيٌّ قَالَ " ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ". قُلْتُ ثُمَّ أَيٌّ قَالَ " أَنْ تُزَانِيَ بِحَلِيلَةِ جَارِكَ ". قَالَ وَنَزَلَتْ هَذِهِ الآيَةُ تَصْدِيقًا لِقَوْلِ رَسُولِ اللَّهِ صلى الله عليه وسلم {وَالَّذِينَ لاَ يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلاَ يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ وَلاَ يَزْنُونَ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 284
Arabic reference : Book 65, Hadith 4761

Narrated Al-Qasim bin Abi Bazza:

That he asked Sa`id bin Jubair, "Is there any repentance of the one who has murdered a believer intentionally?" Then I recited to him:-- "Nor kill such life as Allah has forbidden except for a just cause." Sa`id said, "I recited this very Verse before Ibn `Abbas as you have recited it before me. Ibn `Abbas said, 'This Verse was revealed in Mecca and it has been abrogated by a Verse in Surat-An-Nisa which was later revealed in Medina."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ أَخْبَرَنِي الْقَاسِمُ بْنُ أَبِي بَزَّةَ، أَنَّهُ سَأَلَ سَعِيدَ بْنَ جُبَيْرٍ هَلْ لِمَنْ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا مِنْ تَوْبَةٍ فَقَرَأْتُ عَلَيْهِ {وَلاَ يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ}. فَقَالَ سَعِيدٌ قَرَأْتُهَا عَلَى ابْنِ عَبَّاسٍ كَمَا قَرَأْتَهَا عَلَىَّ. فَقَالَ هَذِهِ مَكِّيَّةٌ نَسَخَتْهَا آيَةٌ مَدَنِيَّةٌ، الَّتِي فِي سُورَةِ النِّسَاءِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 285
Arabic reference : Book 65, Hadith 4762

Narrated Sa`id bin Jubair:

The people of Kufa differed as regards the killing of a believer so I entered upon Ibn `Abbas (and asked him) about that. Ibn `Abbas said, "The Verse (in Surat-An-Nisa', 4:93) was the last thing revealed in this respect and nothing cancelled its validity."
حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ اخْتَلَفَ أَهْلُ الْكُوفَةِ فِي قَتْلِ الْمُؤْمِنِ، فَرَحَلْتُ فِيهِ إِلَى ابْنِ عَبَّاسٍ، فَقَالَ نَزَلَتْ فِي آخِرِ مَا نَزَلَ وَلَمْ يَنْسَخْهَا شَىْءٌ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 286
Arabic reference : Book 65, Hadith 4763

Narrated Sa`id bin Jubair:

I asked Ibn `Abbas about Allah's saying:-- '.. this reward is Hell Fire.' (4.93) He said, "No repentance is accepted from him (i.e. the murderer of a believer)." I asked him regarding the saying of Allah: 'Those who invoke not with Allah any other god.' ...(25.68) He said, "This Verse was revealed concerning the pagans of the pre-lslamic period."
حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا مَنْصُورٌ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ سَأَلْتُ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ عَنْ قَوْلِهِ تَعَالَى {فَجَزَاؤُهُ جَهَنَّمُ} قَالَ لاَ تَوْبَةَ لَهُ. وَعَنْ قَوْلِهِ جَلَّ ذِكْرُهُ {لاَ يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ} قَالَ كَانَتْ هَذِهِ فِي الْجَاهِلِيَّةِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 287
Arabic reference : Book 65, Hadith 4764

Narrated Sa`id bin Jubair:

Ibn Abza said to me, "Ask Ibn `Abbas regarding the Statement of Allah: 'And whoever murders a believer intentionally, his recompense is Hell.' (4.69) And also His Statement: '...nor kill such life as Allah has forbidden, except for a just cause .....except those who repent, believe, and do good deeds.' " (25.68-70) So I asked Ibn `Abbas and he said, "When this (25.68-69) was revealed, the people of Mecca said, "We have invoked other gods with Allah, and we have murdered such lives which Allah has made sacred, and we have committed illegal sexual intercourse. So Allah revealed: 'Except those who repent, believe, and do good deeds and Allah is Oft-Forgiving, Most Merciful.' (25.70)
حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ، حَدَّثَنَا شَيْبَانُ، عَنْ مَنْصُورٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ قَالَ ابْنُ أَبْزَى سَلِ ابْنَ عَبَّاسٍ عَنْ قَوْلِهِ تَعَالَى {وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ} وَقَوْلِهِ {لاَ يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ} حَتَّى بَلَغَ {إِلاَّ مَنْ تَابَ} فَسَأَلْتُهُ فَقَالَ لَمَّا نَزَلَتْ قَالَ أَهْلُ مَكَّةَ فَقَدْ عَدَلْنَا بِاللَّهِ وَقَتَلْنَا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ وَأَتَيْنَا الْفَوَاحِشَ، فَأَنْزَلَ اللَّهُ {إِلاَّ مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلاً صَالِحًا} إِلَى قَوْلِهِ {غَفُورًا رَحِيمًا}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 288
Arabic reference : Book 65, Hadith 4765

Narrated Sa`id bin Jubair:

`Abdur-Rahman bin Abza ordered me to ask Ibn `Abbas regarding the two Verses (the first of which was): "And whosoever murders a believer intentionally." (4.93) So I asked him, and he said, "Nothing has abrogated this Verse." About (the other Verse): 'And those who invoke not with Allah any other god.' he said, "It was revealed concerning the pagans."
حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا أَبِي، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ أَمَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبْزَى أَنْ أَسْأَلَ ابْنَ عَبَّاسٍ، عَنْ هَاتَيْنِ الآيَتَيْنِ، {وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا}، فَسَأَلْتُهُ فَقَالَ لَمْ يَنْسَخْهَا شَىْءٌ. وَعَنْ {وَالَّذِينَ لاَ يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ} قَالَ نَزَلَتْ فِي أَهْلِ الشِّرْكِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 289
Arabic reference : Book 65, Hadith 4766

Narrated `Abdullah:

Five (great events) have passed: the Smoke, the Moon, the Romans, the Mighty grasp and the constant Punishment which occurs in 'So the torment will be yours forever.' (25.77)

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا مُسْلِمٌ، عَنْ مَسْرُوقٍ، قَالَ قَالَ عَبْدُ اللَّهِ خَمْسٌ قَدْ مَضَيْنَ الدُّخَانُ وَالْقَمَرُ وَالرُّومُ وَالْبَطْشَةُ وَاللِّزَامُ {فَسَوْفَ يَكُونُ لِزَامًا}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 290
Arabic reference : Book 65, Hadith 4767

Narrated Abu Huraira:

The Prophet (ﷺ) said, "On the Day of Resurrection Abraham will see his father covered with Qatara and Ghabara. (i.e. having a dark face).

وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ إِبْرَاهِيمَ ـ عَلَيْهِ الصَّلاَةُ وَالسَّلاَمُ ـ رَأَى أَبَاهُ يَوْمَ الْقِيَامَةِ عَلَيْهِ الْغَبَرَةُ وَالْقَتَرَةُ ". الْغَبَرَةُ هِيَ الْقَتَرَةُ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 291
Arabic reference : Book 65, Hadith 4768

Narrated Abu Huraira:

The Prophet (ﷺ) said, Abraham will meet his father (on the Day of Resurrection) and will say, 'O my Lords You promised me that You would not let me in disgrace on the Day when people will be resurrected.' Allah will say, 'I have forbidden Paradise to the non-believers."

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا أَخِي، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يَلْقَى إِبْرَاهِيمُ أَبَاهُ فَيَقُولُ يَا رَبِّ إِنَّكَ وَعَدْتَنِي أَنْ لاَ تُخْزِنِي يَوْمَ يُبْعَثُونَ فَيَقُولُ اللَّهُ إِنِّي حَرَّمْتُ الْجَنَّةَ عَلَى الْكَافِرِينَ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 292
Arabic reference : Book 65, Hadith 4769

Narrated Ibn `Abbas:

When the Verse:--'And warn your tribe of near-kindred, was revealed, the Prophet (ﷺ) ascended the Safa (mountain) and started calling, "O Bani Fihr! O Bani `Adi!" addressing various tribes of Quraish till they were assembled. Those who could not come themselves, sent their messengers to see what was there. Abu Lahab and other people from Quraish came and the Prophet (ﷺ) then said, "Suppose I told you that there is an (enemy) cavalry in the valley intending to attack you, would you believe me?" They said, "Yes, for we have not found you telling anything other than the truth." He then said, "I am a warner to you in face of a terrific punishment." Abu Lahab said (to the Prophet) "May your hands perish all this day. Is it for this purpose you have gathered us?" Then it was revealed: "Perish the hands of Abu Lahab (one of the Prophet's uncles), and perish he! His wealth and his children will not profit him...." (111.1-5)

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ حَدَّثَنِي عَمْرُو بْنُ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ لَمَّا نَزَلَتْ {وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ} صَعِدَ النَّبِيُّ صلى الله عليه وسلم عَلَى الصَّفَا فَجَعَلَ يُنَادِي " يَا بَنِي فِهْرٍ، يَا بَنِي عَدِيٍّ ". لِبُطُونِ قُرَيْشٍ حَتَّى اجْتَمَعُوا، فَجَعَلَ الرَّجُلُ إِذَا لَمْ يَسْتَطِعْ أَنْ يَخْرُجَ أَرْسَلَ رَسُولاً لِيَنْظُرَ مَا هُوَ، فَجَاءَ أَبُو لَهَبٍ وَقُرَيْشٌ فَقَالَ " أَرَأَيْتَكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلاً بِالْوَادِي تُرِيدُ أَنْ تُغِيرَ عَلَيْكُمْ، أَكُنْتُمْ مُصَدِّقِيَّ ". قَالُوا نَعَمْ، مَا جَرَّبْنَا عَلَيْكَ إِلاَّ صِدْقًا. قَالَ " فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ ". فَقَالَ أَبُو لَهَبٍ تَبًّا لَكَ سَائِرَ الْيَوْمِ، أَلِهَذَا جَمَعْتَنَا فَنَزَلَتْ {تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ * مَا أَغْنَى عَنْهُ مَالُهُ وَمَا كَسَبَ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 293
Arabic reference : Book 65, Hadith 4770

Narrated Abu Huraira:

Allah's Messenger (ﷺ) got up when the Verse:--'And warn your tribe of near kindred...." (26.214) was revealed and said, "O Quraish people! (or he said a similar word) Buy yourselves! I cannot save you from Allah (if you disobey Him) O Bani Abu Manaf! I cannot save you from Allah (if you disobey Him). O `Abbas! The son of `Abdul Muttalib! I cannot save you from Allah (if you disobey Him) O Safiya, (the aunt of Allah's Messenger (ﷺ)) I cannot save you from Allah (if you disobey Him). O Fatima, the daughter of Muhammad ! Ask what you wish from my property, but I cannot save you from Allah (if you disobey Him).

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ أَنْزَلَ اللَّهُ {وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ} قَالَ " يَا مَعْشَرَ قُرَيْشٍ ـ أَوْ كَلِمَةً نَحْوَهَا ـ اشْتَرُوا أَنْفُسَكُمْ، لاَ أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا، يَا بَنِي عَبْدِ مَنَافٍ، لاَ أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا، يَا عَبَّاسُ بْنَ عَبْدِ الْمُطَّلِبِ، لاَ أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا، وَيَا صَفِيَّةُ عَمَّةَ رَسُولِ اللَّهِ، لاَ أُغْنِي عَنْكِ مِنَ اللَّهِ شَيْئًا وَيَا فَاطِمَةُ بِنْتَ مُحَمَّدٍ سَلِينِي مَا شِئْتِ مِنْ مَالِي، لاَ أُغْنِي عَنْكِ مِنَ اللَّهِ شَيْئًا ". تَابَعَهُ أَصْبَغُ عَنِ ابْنِ وَهْبٍ عَنْ يُونُسَ عَنِ ابْنِ شِهَابٍ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 294
Arabic reference : Book 65, Hadith 4771

Narrated Al-Musaiyab:

When Abu Talib was on his death bed, Allah's Messenger (ﷺ) came to him and found with him, Abu Jahl and `Abdullah bin Abi Umaiya bin Al-Mughira. Allah's Messenger (ﷺ) said, "O uncle! Say: None has the right to be worshipped except Allah, a sentence with which I will defend you before Allah." On that Abu Jahl and `Abdullah bin Abi Umaiya said to Abu Talib, "Will you now leave the religion of `Abdul Muttalib?" Allah's Messenger (ﷺ) kept on inviting him to say that sentence while the other two kept on repeating their sentence before him till Abu Talib said as the last thing he said to them, "I am on the religion of `Abdul Muttalib," and refused to say: None has the right to be worshipped except Allah. On that Allah's Messenger (ﷺ) said, "By Allah, I will keep on asking Allah's forgiveness for you unless I am forbidden (by Allah) to do so." So Allah revealed:-- 'It is not fitting for the Prophet (ﷺ) and those who believe that they should invoke (Allah) for forgiveness for pagans.' (9.113) And then Allah revealed especially about Abu Talib:--'Verily! You (O, Muhammad) guide not whom you like, but Allah guides whom He will.' (28.56)

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِيهِ، قَالَ لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ جَاءَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَوَجَدَ عِنْدَهُ أَبَا جَهْلٍ وَعَبْدَ اللَّهِ بْنَ أَبِي أُمَيَّةَ بْنِ الْمُغِيرَةِ، فَقَالَ " أَىْ عَمِّ قُلْ لاَ إِلَهَ إِلاَّ اللَّهُ، كَلِمَةً أُحَاجُّ لَكَ بِهَا عِنْدَ اللَّهِ ". فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ أَتَرْغَبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ فَلَمْ يَزَلْ رَسُولُ اللَّهِ صلى الله عليه وسلم يَعْرِضُهَا عَلَيْهِ، وَيُعِيدَانِهِ بِتِلْكَ الْمَقَالَةِ حَتَّى قَالَ أَبُو طَالِبٍ آخِرَ مَا كَلَّمَهُمْ عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ، وَأَبَى أَنْ يَقُولَ لاَ إِلَهَ إِلاَّ اللَّهُ. قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَاللَّهِ لأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْكَ ". فَأَنْزَلَ اللَّهُ {مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ} وَأَنْزَلَ اللَّهُ فِي أَبِي طَالِبٍ، فَقَالَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم {إِنَّكَ لاَ تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ}. قَالَ ابْنُ عَبَّاسٍ {أُولِي الْقُوَّةِ} لاَ يَرْفَعُهَا الْعُصْبَةُ مِنَ الرِّجَالِ. {لَتَنُوءُ} لَتُثْقِلُ. {فَارِغًا} إِلاَّ مِنْ ذِكْرِ مُوسَى. {الْفَرِحِينَ} الْمَرِحِينَ. {قُصِّيهِ} اتَّبِعِي أَثَرَهُ، وَقَدْ يَكُونُ أَنْ يَقُصَّ الْكَلاَمَ {نَحْنُ نَقُصُّ عَلَيْكَ}. {عَنْ جُنُبٍ} عَنْ بُعْدٍ عَنْ جَنَابَةٍ وَاحِدٌ، وَعَنِ اجْتِنَابٍ أَيْضًا، يَبْطِشُ وَيَبْطُشُ. {يَأْتَمِرُونَ} يَتَشَاوَرُونَ. الْعُدْوَانُ وَالْعَدَاءُ وَالتَّعَدِّي وَاحِدٌ. {آنَسَ} أَبْصَرَ. الْجِذْوَةُ قِطْعَةٌ غَلِيظَةٌ مِنَ الْخَشَبِ، لَيْسَ فِيهَا لَهَبٌ، وَالشِّهَابُ فِيهِ لَهَبٌ. وَالْحَيَّاتُ أَجْنَاسٌ الْجَانُّ وَالأَفَاعِي وَالأَسَاوِدُ. {رِدْءًا} مُعِينًا. قَالَ ابْنُ عَبَّاسٍ {يُصَدِّقُنِي} وَقَالَ غَيْرُهُ {سَنَشُدُّ} سَنُعِينُكَ كُلَّمَا عَزَّزْتَ شَيْئًا فَقَدْ جَعَلْتَ لَهُ عَضُدًا. مَقْبُوحِينَ مُهْلَكِينَ. {وَصَّلْنَا} بَيَّنَّاهُ وَأَتْمَمْنَاهُ. {يُجْبَى} يُجْلَبُ .{بَطِرَتْ} أَشِرَتْ. {فِي أُمِّهَا رَسُولاً} أُمُّ الْقُرَى مَكَّةُ وَمَا حَوْلَهَا. {تُكِنُّ} تُخْفِي. أَكْنَنْتُ الشَّىْءَ أَخْفَيْتُهُ، وَكَنَنْتُهُ أَخْفَيْتُهُ وَأَظْهَرْتُهُ. {وَيْكَأَنَّ اللَّهَ} مِثْلُ أَلَمْ تَرَ أَنَّ اللَّهَ {يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ} يُوَسِّعُ عَلَيْهِ وَيُضَيِّقُ عَلَيْهِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 295
Arabic reference : Book 65, Hadith 4772

Narrated Ibn `Abbas:

Qur'an 28.85'...will bring you home' means to Mecca.

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا يَعْلَى، حَدَّثَنَا سُفْيَانُ الْعُصْفُرِيُّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، {لَرَادُّكَ إِلَى مَعَادٍ} قَالَ إِلَى مَكَّةَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 296
Arabic reference : Book 65, Hadith 4773

Narrated Masruq:

While a man was delivering a speech in the tribe of Kinda, he said, "Smoke will prevail on the Day of Resurrection and will deprive the hypocrites their faculties of hearing and seeing. The believers will be afflicted with something like cold only thereof." That news scared us, so I went to (Abdullah) Ibn Mas`ud while he was reclining (and told him the story) whereupon he became angry, sat up and said, "He who knows a thing can say, it, but if he does not know, he should say, 'Allah knows best,' for it is an aspect of knowledge to say, 'I do not know,' if you do not know a certain thing. Allah said to His prophet. 'Say (O Muhammad): No wage do I ask of you for this (Qur'an), nor I am one of the pretenders (a person who pretends things which do not exist.)' (38.86) The Qur'aish delayed in embracing Islam for a period, so the Prophet (ﷺ) invoked evil on them, saying, 'O Allah! Help me against them by sending seven years of (famine) like those of Joseph.' So they were afflicted with such a severe year of famine that they were destroyed therein and ate dead animals and bones. They started seeing something like smoke between the sky and the earth (because of severe hunger). Abu Sufyan then came (to the Prophet) and said, "O Muhammad! You came to order us for to keep good relations with Kith and kin, and your kinsmen have now perished, so please invoke Allah (to relieve them).' Then Ibn Mas`ud recited:-- 'Then watch you for the day that the sky will bring forth a kind of smoke plainly visible....but truly you will return! (to disbelief) (44.10-15) Ibn Mas`ud added, Then the punishment was stopped, but truly, they reverted to heathenism (their old way). So Allah (threatened them thus): 'On the day when we shall seize you with a mighty grasp.' (44.16) And that was the day of the Battle of Badr. Allah's saying- "Lizama" (the punishment) refers to the day of Badr Allah's Statement: Alif-Lam-Mim, the Romans have been defeated, and they, after their defeat, will be victorious,' (30.1- 3) (This verse): Indicates that the defeat of Byzantine has already passed.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا مَنْصُورٌ، وَالأَعْمَشُ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، قَالَ بَيْنَمَا رَجُلٌ يُحَدِّثُ فِي كِنْدَةَ فَقَالَ يَجِيءُ دُخَانٌ يَوْمَ الْقِيَامَةِ فَيَأْخُذُ بِأَسْمَاعِ الْمُنَافِقِينَ وَأَبْصَارِهِمْ، يَأْخُذُ الْمُؤْمِنَ كَهَيْئَةِ الزُّكَامِ. فَفَزِعْنَا، فَأَتَيْتُ ابْنَ مَسْعُودٍ، وَكَانَ مُتَّكِئًا، فَغَضِبَ فَجَلَسَ فَقَالَ مَنْ عَلِمَ فَلْيَقُلْ، وَمَنْ لَمْ يَعْلَمْ فَلْيَقُلِ اللَّهُ أَعْلَمُ. فَإِنَّ مِنَ الْعِلْمِ أَنْ يَقُولَ لِمَا لاَ يَعْلَمُ لاَ أَعْلَمُ. فَإِنَّ اللَّهَ قَالَ لِنَبِيِّهِ صلى الله عليه وسلم {قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ} وَإِنَّ قُرَيْشًا أَبْطَئُوا عَنِ الإِسْلاَمِ فَدَعَا عَلَيْهِمِ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ، فَأَخَذَتْهُمْ سَنَةٌ حَتَّى هَلَكُوا فِيهَا، وَأَكَلُوا الْمَيْتَةَ وَالْعِظَامَ وَيَرَى الرَّجُلُ مَا بَيْنَ السَّمَاءِ وَالأَرْضِ كَهَيْئَةِ الدُّخَانِ "، فَجَاءَهُ أَبُو سُفْيَانَ فَقَالَ يَا مُحَمَّدُ جِئْتَ تَأْمُرُنَا بِصِلَةِ الرَّحِمِ، وَإِنَّ قَوْمَكَ قَدْ هَلَكُوا فَادْعُ اللَّهَ، فَقَرَأَ {فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ} إِلَى قَوْلِهِ {عَائِدُونَ} أَفَيُكْشَفُ عَنْهُمْ عَذَابُ الآخِرَةِ إِذَا جَاءَ ثُمَّ عَادُوا إِلَى كُفْرِهِمْ فَذَلِكَ قَوْلُهُ تَعَالَى {يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى} يَوْمَ بَدْرٍ وَلِزَامًا يَوْمَ بَدْرٍ {الم * غُلِبَتِ الرُّومُ} إِلَى {سَيَغْلِبُونَ} وَالرُّومُ قَدْ مَضَى.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 297
Arabic reference : Book 65, Hadith 4774

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "No child is born except on Al-Fitra (Islam) and then his parents make him Jewish, Christian or Magian, as an animal produces a perfect young animal: do you see any part of its body amputated?" Then he rec 'The religion of pure Islamic Faith (Hanifa),(i.e. to worship none but Allah), The pure Allah's Islamic nature with which He (Allah) has created mankind. Let There be no change in Allah's religion (i.e. to join none in Allah's worship). That is the straight religion; but most of men know not..." (30.30)

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنْ مَوْلُودٍ إِلاَّ يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَا تُنْتَجُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ، هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ " ثُمَّ يَقُولُ {فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لاَ تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 298
Arabic reference : Book 65, Hadith 4775

Narrated `Abdullah:

When there was revealed: 'It is those who believe and confuse not their beliefs with wrong.' (6.82) It was very hard for the companions of Allah's Messenger (ﷺ), so they said, "Which of us has not confused his belief with wrong?" Allah's Messenger (ﷺ) said, "The Verse does not mean this. Don't you hear Luqman's statement to his son: 'Verily! Joining others in worship, with Allah is a great wrong indeed.' (31.13)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ لَمَّا نَزَلَتْ هَذِهِ الآيَةُ {الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ} شَقَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَقَالُوا أَيُّنَا لَمْ يَلْبِسْ إِيمَانَهُ بِظُلْمٍ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّهُ لَيْسَ بِذَاكَ، أَلاَ تَسْمَعُ إِلَى قَوْلِ لُقْمَانَ لاِبْنِهِ {إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ}"

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 299
Arabic reference : Book 65, Hadith 4776

Narrated Abu Huraira:

One day while Allah's Messenger (ﷺ) was sitting with the people, a man came to him walking and said, "O Allah's Messenger (ﷺ). What is Belief?" The Prophet (ﷺ) said, "Belief is to believe in Allah, His Angels, His Books, His Apostles, and the meeting with Him, and to believe in the Resurrection." The man asked, "O Allah's Messenger (ﷺ) What is Islam?" The Prophet (ﷺ) replied, "Islam is to worship Allah and not worship anything besides Him, to offer prayers perfectly, to pay the (compulsory) charity i.e. Zakat and to fast the month of Ramadan." The man again asked, "O Allah's Messenger (ﷺ) What is Ihsan (i.e. perfection or Benevolence)?" The Prophet (ﷺ) said, "Ihsan is to worship Allah as if you see Him, and if you do not achieve this state of devotion, then (take it for granted that) Allah sees you." The man further asked, "O Allah's Messenger (ﷺ) When will the Hour be established?" The Prophet (ﷺ) replied, "The one who is asked about it does not know more than the questioner does, but I will describe to you its portents. When the lady slave gives birth to her mistress, that will be of its portents; when the bare-footed naked people become the chiefs of the people, that will be of its portents. The Hour is one of five things which nobody knows except Allah. Verily, the knowledge of the Hour is with Allah (alone). He sends down the rain, and knows that which is in the wombs." (31.34) Then the man left. The Prophet (ﷺ) said, "Call him back to me." They went to call him back but could not see him. The Prophet (ﷺ) said, "That was Gabriel who came to teach the people their religion." (See Hadith No. 47 Vol 1)

حَدَّثَنِي إِسْحَاقُ، عَنْ جَرِيرٍ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَوْمًا بَارِزًا لِلنَّاسِ إِذْ أَتَاهُ رَجُلٌ يَمْشِي فَقَالَ يَا رَسُولَ اللَّهِ مَا الإِيمَانُ قَالَ " الإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلاَئِكَتِهِ وَرُسُلِهِ وَلِقَائِهِ وَتُؤْمِنَ بِالْبَعْثِ الآخِرِ ". قَالَ يَا رَسُولَ اللَّهِ مَا الإِسْلاَمُ قَالَ " الإِسْلاَمُ أَنْ تَعْبُدَ اللَّهَ وَلاَ تُشْرِكَ بِهِ شَيْئًا، وَتُقِيمَ الصَّلاَةَ، وَتُؤْتِيَ الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ ". قَالَ يَا رَسُولَ اللَّهِ، مَا الإِحْسَانُ قَالَ " الإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ ". قَالَ يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ قَالَ " مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَلَكِنْ سَأُحَدِّثُكَ عَنْ أَشْرَاطِهَا إِذَا وَلَدَتِ الْمَرْأَةُ رَبَّتَهَا، فَذَاكَ مِنْ أَشْرَاطِهَا، وَإِذَا كَانَ الْحُفَاةُ الْعُرَاةُ رُءُوسَ النَّاسِ فَذَاكَ مِنْ أَشْرَاطِهَا فِي خَمْسٍ لا يَعْلَمُهُنَّ إِلاَّ اللَّهُ {إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الأَرْحَامِ} ". ثُمَّ انْصَرَفَ الرَّجُلُ فَقَالَ " رُدُّوا عَلَىَّ ". فَأَخَذُوا لِيَرُدُّوا فَلَمْ يَرَوْا شَيْئًا. فَقَالَ " هَذَا جِبْرِيلُ جَاءَ لِيُعَلِّمَ النَّاسَ دِينَهُمْ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 300
Arabic reference : Book 65, Hadith 4777

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) said, "The keys of the Unseen are five." And then he recited: 'Verily, the knowledge of the Hour is with Allah (alone).' (31.34)

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ أَبَاهُ، حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ ـ صلى الله عليه وسلم ـ " مَفَاتِيحُ الْغَيْبِ خَمْسٌ " ثُمَّ قَرَأَ {إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ}.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 301
Arabic reference : Book 65, Hadith 4778

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah said, 'I have prepared for my pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of." Abu Huraira added: If you wish you can read:-- 'No soul knows what is kept hidden (in reserve) for them of joy as reward for what they used to do.' 32.17.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لاَ عَيْنٌ رَأَتْ، وَلاَ أُذُنٌ سَمِعَتْ، وَلاَ خَطَرَ عَلَى قَلْبِ بَشَرٍ ". قَالَ أَبُو هُرَيْرَةَ اقْرَءُوا إِنْ شِئْتُمْ {فَلاَ تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ}. وَحَدَّثَنَا سُفْيَانُ حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ اللَّهُ مِثْلَهُ. قِيلَ لِسُفْيَانَ رِوَايَةً. قَالَ فَأَىُّ شَىْءٍ قَالَ أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ أَبِي صَالِحٍ قَرَأَ أَبُو هُرَيْرَةَ قُرَّاتِ أَعْيُنٍ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 302
Arabic reference : Book 65, Hadith 4779

Narrated Abu Huraira:

The Prophet, said, "Allah said, 'I have prepared for My pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of. All that is reserved, besides which, all that you have seen, is nothing." Then he recited:-- 'No soul knows what is kept hidden (in reserve) for them of joy as a reward for what they used to do.' (32.17)

حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الأَعْمَشِ، حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم " يَقُولُ اللَّهُ تَعَالَى أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لاَ عَيْنٌ رَأَتْ، وَلاَ أُذُنٌ سَمِعَتْ، وَلاَ خَطَرَ عَلَى قَلْبِ بَشَرٍ، ذُخْرًا، بَلْهَ مَا أُطْلِعْتُمْ عَلَيْهِ ". ثُمَّ قَرَأَ {فَلاَ تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 303
Arabic reference : Book 65, Hadith 4780

Narrated Abu Huraira:

The Prophet (ﷺ) said, "There is no believer but I, of all the people, I am the closest to him both in this world and in the Hereafter. Recite if you wish: 'The Prophet (ﷺ) is closer to the believers than their own selves.' (33.6) so if a believer (dies) leaves some property then his relatives will inherit that property; but if he is in debt or he leaves poor children, let those (creditors and children) come to me (that I may pay the debt and provide for the children), for them I am his sponsor (surely).

حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ، حَدَّثَنَا أَبِي، عَنْ هِلاَلِ بْنِ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَا مِنْ مُؤْمِنٍ إِلاَّ وَأَنَا أَوْلَى النَّاسِ بِهِ فِي الدُّنْيَا وَالآخِرَةِ، اقْرَءُوا إِنْ شِئْتُمْ {النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ} فَأَيُّمَا مُؤْمِنٍ تَرَكَ مَالاً فَلْيَرِثْهُ عَصَبَتُهُ مَنْ كَانُوا، فَإِنْ تَرَكَ دَيْنًا أَوْ ضِيَاعًا فَلْيَأْتِنِي وَأَنَا مَوْلاَهُ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 304

Arabic reference : Book 65, Hadith 4781

Narrated `Abdullah bin `Umar:

We used not to call Zaid bin Haritha the freed slave of Allah's Messenger (ﷺ) except Zaid bin Muhammad till the Qu'anic Verse was revealed: "Call them (adopted sons) by (the names of) their fathers. That is more than just in the Sight of Allah." (33.5)

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، قَالَ حَدَّثَنِي سَالِمٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ زَيْدَ بْنَ حَارِثَةَ، مَوْلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مَا كُنَّا نَدْعُوهُ إِلاَّ زَيْدَ ابْنَ مُحَمَّدٍ حَتَّى نَزَلَ الْقُرْآنُ {ادْعُوهُمْ لآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ}.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 305
Arabic reference : Book 65, Hadith 4782

Narrated Anas:

We think that the Verse: 'Among the Believers are men who have been true to their covenant with Allah.' was revealed in favor of Anas bin An-Nadir.

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ، قَالَ حَدَّثَنِي أَبِي، عَنْ ثُمَامَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ نُرَى هَذِهِ الآيَةَ نَزَلَتْ فِي أَنَسِ بْنِ النَّضْرِ {مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ}.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 306
Arabic reference : Book 65, Hadith 4783

Narrated Zaid bin Thabit:

When we collected the fragramentary manuscripts of the Qur'an into copies, I missed one of the Verses of Surat al-Ahzab which I used to hear Allah's Messenger (ﷺ) reading. Finally I did not find it with anybody except Khuza`ima Al-Ansari, whose witness was considered by Allah's Messenger (ﷺ) equal to the witness of two men. (And that Verse was:) 'Among the believers are men who have been true to their covenant with Allah.'

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ، أَنَّ زَيْدَ بْنَ ثَابِتٍ، قَالَ لَمَّا نَسَخْنَا الصُّحُفَ فِي الْمَصَاحِفِ فَقَدْتُ آيَةً مِنْ سُورَةِ الأَحْزَابِ، كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقْرَؤُهَا، لَمْ أَجِدْهَا مَعَ أَحَدٍ إِلاَّ مَعَ خُزَيْمَةَ الأَنْصَارِيِّ، الَّذِي جَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم شَهَادَتَهُ شَهَادَةَ رَجُلَيْنِ {مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 307
Arabic reference : Book 65, Hadith 4784

Narrated `Aisha:

(the wife of the Prophet) Allah's Messenger (ﷺ) came to me when Allah ordered him to give option to his wives. So Allah's Messenger (ﷺ) started with me, saying, "I am going to mention to you something but you should not hasten (to give your reply) unless you consult your parents.' He knew that my parents would not order me to leave him. Then he said, "Allah says:-- "O Prophet! Say to your wives..." (33.28-29) On that I said to him, "Then why should I consult my parents? Verily, I seek Allah, His Apostle and the Home of the Hereafter."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ، رضى الله عنها زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم جَاءَهَا حِينَ أَمَرَ اللَّهُ أَنْ يُخَيِّرَ أَزْوَاجَهُ، فَبَدَأَ بِي رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " إِنِّي ذَاكِرٌ لَكِ أَمْرًا فَلاَ عَلَيْكِ أَنْ تَسْتَعْجِلِي حَتَّى تَسْتَأْمِرِي أَبَوَيْكِ "، وَقَدْ عَلِمَ أَنَّ أَبَوَىَّ لَمْ يَكُونَا يَأْمُرَانِي بِفِرَاقِهِ، قَالَتْ ثُمَّ قَالَ " إِنَّ اللَّهَ قَالَ {يَا أَيُّهَا النَّبِيُّ قُلْ لأَزْوَاجِكَ} ". إِلَى تَمَامِ الآيَتَيْنِ فَقُلْتُ لَهُ فَفِي أَىِّ هَذَا أَسْتَأْمِرُ أَبَوَىَّ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالدَّارَ الآخِرَةَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 308
Arabic reference : Book 65, Hadith 4785

Narrated `Aisha:

(the wife of the Prophet) when Allah's Messenger (ﷺ) was ordered to give option to his wives, he started with me, saying, "I am going to mention to you something, but you shall not hasten (to give your reply) unless you consult your parents." The Prophet (ﷺ) knew that my parents would not order me to leave him. Then he said, "Allah says: 'O Prophet (Muhammad)! Say to your wives: If you desire the life of this world and its glitter........a great reward." (33.28-29) I said, "Then why I consult my parents? Verily, I seek Allah, His Apostle and the Home of the Hereafter." Then all the other wives of the Prophet (ﷺ) did the same as I did.

وَقَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ لَمَّا أُمِرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِتَخْيِيرِ أَزْوَاجِهِ بَدَأَ بِي فَقَالَ " إِنِّي ذَاكِرٌ لَكِ أَمْرًا فَلاَ عَلَيْكِ أَنْ لاَ تَعْجَلِي حَتَّى تَسْتَأْمِرِي أَبَوَيْكِ ". قَالَتْ وَقَدْ عَلِمَ أَنَّ أَبَوَىَّ لَمْ يَكُونَا يَأْمُرَانِي بِفِرَاقِهِ، قَالَتْ ثُمَّ قَالَ " إِنَّ اللَّهَ جَلَّ ثَنَاؤُهُ قَالَ {يَا أَيُّهَا النَّبِيُّ قُلْ لأَزْوَاجِكَ إِنْ كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا} إِلَى{أَجْرًا عَظِيمًا} ". قَالَتْ فَقُلْتُ فَفِي أَىِّ هَذَا أَسْتَأْمِرُ أَبَوَىَّ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالدَّارَ الآخِرَةَ، قَالَتْ ثُمَّ فَعَلَ أَزْوَاجُ النَّبِيِّ صلى الله عليه وسلم مِثْلَ مَا فَعَلْتُ. تَابَعَهُ مُوسَى بْنُ أَعْيَنَ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ. وَقَالَ عَبْدُ الرَّزَّاقِ وَأَبُو سُفْيَانَ الْمَعْمَرِيُّ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 309
Arabic reference : Book 65, Hadith 4786

Narrated Anas bin Malik:

The Verse: 'But you did hide in your mind that which Allah was about to make manifest.' (33.37) was revealed concerning Zainab bint Jahsh and Zaid bin Haritha.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ، عَنْ حَمَّادِ بْنِ زَيْدٍ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّ هَذِهِ، الآيَةَ {وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ} نَزَلَتْ فِي شَأْنِ زَيْنَبَ ابْنَةِ جَحْشٍ وَزَيْدِ بْنِ حَارِثَةَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 310
Arabic reference : Book 65, Hadith 4787

Narrated Aisha:

I used to look down upon those ladies who had given themselves to Allah's Messenger (ﷺ) and I used to say, "Can a lady give herself (to a man)?" But when Allah revealed: "You (O Muhammad) can postpone (the turn of) whom you will of them (your wives), and you may receive any of them whom you will; and there is no blame on you if you invite one whose turn you have set aside (temporarily).' (33.51) I said (to the Prophet), "I feel that your Lord hastens in fulfilling your wishes and desires."

حَدَّثَنَا زَكَرِيَّاءُ بْنُ يَحْيَى، حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ هِشَامٌ حَدَّثَنَا عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كُنْتُ أَغَارُ عَلَى اللاَّتِي وَهَبْنَ أَنْفُسَهُنَّ لِرَسُولِ اللَّهِ صلى الله عليه وسلم وَأَقُولُ أَتَهَبُ الْمَرْأَةُ نَفْسَهَا فَلَمَّا أَنْزَلَ اللَّهُ تَعَالَى {تُرْجِئُ مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلاَ جُنَاحَ عَلَيْكَ} قُلْتُ مَا أُرَى رَبَّكَ إِلاَّ يُسَارِعُ فِي هَوَاكَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 311
Arabic reference : Book 65, Hadith 4788

Narrated Mu`adha:

`Aisha said, "Allah's Messenger (ﷺ) used to take the permission of that wife with whom he was supposed to stay overnight if he wanted to go to one other than her, after this Verse was revealed:-- "You (O Muhammad) can postpone (the turn of) whom you will of them (your wives) and you may receive any (of them) whom you will; and there is no blame on you if you invite one whose turn you have set aside (temporarily). (33.51) I asked Aisha, "What did you use to say (in this case)?" She said, "I used to say to him, "If I could deny you the permission (to go to your other wives) I would not allow your favor to be bestowed on any other person."

حَدَّثَنَا حِبَّانُ بْنُ مُوسَى، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا عَاصِمٌ الأَحْوَلُ، عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَسْتَأْذِنُ فِي يَوْمِ الْمَرْأَةِ مِنَّا بَعْدَ أَنْ أُنْزِلَتْ هَذِهِ الآيَةُ {تُرْجِئُ مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ وَمَنِ

ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلاَ جُنَاحَ عَلَيْكَ}. فَقُلْتُ لَهَا مَا كُنْتِ تَقُولِينَ قَالَتْ كُنْتُ أَقُولُ لَهُ إِنْ كَانَ ذَاكَ إِلَىَّ فَإِنِّي لاَ أُرِيدُ يَا رَسُولَ اللَّهِ أَنْ أُوثِرَ عَلَيْكَ أَحَدًا. تَابَعَهُ عَبَّادُ بْنُ عَبَّادٍ سَمِعَ عَاصِمًا.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 312
Arabic reference : Book 65, Hadith 4789

Narrated `Umar:

I said, "O Allah's Messenger (ﷺ)! Good and bad persons enter upon you, so I suggest that you order the mothers of the Believers (i.e. your wives) to observe veils." Then Allah revealed the Verses of Al- Hijab.

حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ قَالَ عُمَرُ ـ رضى الله عنه ـ قُلْتُ يَا رَسُولَ اللَّهِ، يَدْخُلُ عَلَيْكَ الْبَرُّ وَالْفَاجِرُ، فَلَوْ أَمَرْتَ أُمَّهَاتِ الْمُؤْمِنِينَ بِالْحِجَابِ، فَأَنْزَلَ اللَّهُ آيَةَ الْحِجَابِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 313
Arabic reference : Book 65, Hadith 4790

Narrated Anas bin Malik:

When Allah's Messenger (ﷺ) married Zainab bint Jahsh, he invited the people to a meal. They took the meal and remained sitting and talking. Then the Prophet (ﷺ) (showed them) as if he is ready to get up, yet they did not get up. When he noticed that (there was no response to his movement), he got up, and the others too, got up except three persons who kept on sitting. The Prophet (ﷺ) came back in order to enter his house, but he went away again. Then they left, whereupon I set out and went to the Prophet (ﷺ) to tell him that they had departed, so he came and entered his house. I wanted to enter along with him, but he put a screen between me and him. Then Allah revealed: 'O you who believe! Do not enter the houses of the Prophet...' (33.53)

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّقَاشِيُّ، حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، قَالَ سَمِعْتُ أَبِي يَقُولُ، حَدَّثَنَا أَبُو مِجْلَزٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ لَمَّا تَزَوَّجَ رَسُولُ اللَّهِ صلى الله عليه وسلم زَيْنَبَ ابْنَةَ جَحْشٍ دَعَا الْقَوْمَ، فَطَعِمُوا ثُمَّ جَلَسُوا يَتَحَدَّثُونَ وَإِذَا هُوَ كَأَنَّهُ يَتَهَيَّأُ لِلْقِيَامِ فَلَمْ يَقُومُوا، فَلَمَّا رَأَى ذَلِكَ قَامَ، فَلَمَّا قَامَ قَامَ مَنْ قَامَ، وَقَعَدَ ثَلاَثَةُ نَفَرٍ فَجَاءَ النَّبِيُّ صلى الله عليه وسلم لِيَدْخُلَ فَإِذَا الْقَوْمُ جُلُوسٌ ثُمَّ إِنَّهُمْ قَامُوا، فَانْطَلَقْتُ فَجِئْتُ فَأَخْبَرْتُ النَّبِيَّ صلى الله عليه وسلم أَنَّهُمْ قَدِ انْطَلَقُوا، فَجَاءَ حَتَّى دَخَلَ، فَذَهَبْتُ أَدْخُلُ فَأَلْقَى الْحِجَابَ بَيْنِي وَبَيْنَهُ فَأَنْزَلَ اللَّهُ {يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَدْخُلُوا بُيُوتَ النَّبِيِّ} الآيَةَ

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 314
Arabic reference : Book 65, Hadith 4791

Narrated Anas bin Malik:

I of all the people know best this verse of Al-Hijab. When Allah's Messenger (ﷺ) married Zainab bint Jahsh she was with him in the house and he prepared a meal and invited the people (to it). They sat down (after finishing their meal) and started chatting. So the Prophet (ﷺ) went out and then returned several times while they were still sitting and talking. So Allah revealed the Verse: 'O you who believe! Enter not the Prophet's houses until leave is given to you for a meal, (and then) not (so early as) to wait for its preparation .....ask them from behind a screen.' (33.53) So the screen was set up and the people went away.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، قَالَ أَنَسُ بْنُ مَالِكٍ أَنَا أَعْلَمُ النَّاسِ، بِهَذِهِ الآيَةِ آيَةِ الْحِجَابِ، لَمَّا أُهْدِيَتْ زَيْنَبُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم كَانَتْ مَعَهُ فِي الْبَيْتِ، صَنَعَ طَعَامًا، وَدَعَا الْقَوْمَ، فَقَعَدُوا يَتَحَدَّثُونَ، فَجَعَلَ النَّبِيُّ صلى الله عليه وسلم يَخْرُجُ، ثُمَّ يَرْجِعُ، وَهُمْ قُعُودٌ يَتَحَدَّثُونَ، فَأَنْزَلَ اللَّهُ تَعَالَى {يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلاَّ أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ} إِلَى قَوْلِهِ {مِنْ وَرَاءِ حِجَابٍ} فَضُرِبَ الْحِجَابُ، وَقَامَ الْقَوْمُ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 315
Arabic reference : Book 65, Hadith 4792

Narrated Anas:

A banquet of bread and meat was held on the occasion of the marriage of the Prophet (ﷺ) to Zainab bint Jahsh. I was sent to invite the people (to the banquet), and so the people started coming (in groups); They would eat and then leave. Another batch would come, eat and leave. So I kept on inviting the people till I found nobody to invite. Then I said, "O Allah's Prophet! I do not find anybody to invite." He said, "Carry away the remaining food." Then a batch of three persons stayed in the house chatting. The Prophet (ﷺ) left and went towards the dwelling place of Aisha and said, "Peace and Allah's Mercy be on you, O the people of the house!" She replied, "Peace and the mercy of Allah be on you too. How did you find your wife? May Allah bless you. Then he went to the dwelling places of all his other wives and said to them the same as he said to Aisha and they said to him the same as Aisha had said to him. Then the Prophet (ﷺ) returned and found a group of three persons still in the house chatting. The Prophet was a very shy person, so he went out (for the second time) and went towards the dwelling place of `Aisha. I do not remember whether I informed him that the people have gone away. So he returned and as soon as he entered the gate, he drew the curtain between me and him, and then the Verse of Al-Hijab was revealed.

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ بُنِيَ عَلَى النَّبِيِّ صلى الله عليه وسلم بِزَيْنَبَ ابْنَةِ جَحْشٍ بِخُبْزٍ وَلَحْمٍ فَأُرْسِلْتُ عَلَى الطَّعَامِ دَاعِيًا فَيَجِيءُ قَوْمٌ فَيَأْكُلُونَ وَيَخْرُجُونَ، ثُمَّ يَجِيءُ قَوْمٌ فَيَأْكُلُونَ وَيَخْرُجُونَ، فَدَعَوْتُ حَتَّى مَا أَجِدُ أَحَدًا أَدْعُو فَقُلْتُ يَا نَبِيَّ اللَّهِ مَا أَجِدُ أَحَدًا أَدْعُوهُ قَالَ ارْفَعُوا طَعَامَكُمْ، وَبَقِيَ ثَلاَثَةُ رَهْطٍ يَتَحَدَّثُونَ فِي الْبَيْتِ، فَخَرَجَ النَّبِيُّ صلى الله عليه وسلم فَانْطَلَقَ إِلَى حُجْرَةِ عَائِشَةَ فَقَالَ " السَّلاَمُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَرَحْمَةُ اللَّهِ ". فَقَالَتْ وَعَلَيْكَ السَّلاَمُ وَرَحْمَةُ اللَّهِ، كَيْفَ وَجَدْتَ أَهْلَكَ بَارَكَ اللَّهُ لَكَ فَتَقَرَّى حُجَرَ نِسَائِهِ كُلِّهِنَّ، يَقُولُ لَهُنَّ كَمَا يَقُولُ لِعَائِشَةَ، وَيَقُلْنَ لَهُ كَمَا قَالَتْ عَائِشَةُ، ثُمَّ رَجَعَ النَّبِيُّ صلى الله عليه وسلم فَإِذَا ثَلاَثَةُ رَهْطٍ فِي الْبَيْتِ يَتَحَدَّثُونَ، وَكَانَ النَّبِيُّ صلى الله عليه وسلم شَدِيدَ الْحَيَاءِ، فَخَرَجَ مُنْطَلِقًا نَحْوَ حُجْرَةِ عَائِشَةَ فَمَا أَدْرِي آخْبَرْتُهُ أَوْ أُخْبِرَ أَنَّ الْقَوْمَ خَرَجُوا، فَرَجَعَ حَتَّى إِذَا وَضَعَ رِجْلَهُ فِي أُسْكُفَّةِ الْبَابِ دَاخِلَةً وَأُخْرَى خَارِجَةً أَرْخَى السِّتْرَ بَيْنِي وَبَيْنَهُ، وَأُنْزِلَتْ آيَةُ الْحِجَابِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 316
Arabic reference : Book 65, Hadith 4793

Narrated Anas:

When Allah's Messenger (ﷺ) married Zainab bint Jahsh, he made the people eat meat and bread to their fill (by giving a Walima banquet). Then he went out to the dwelling places of the mothers of the believers (his wives), as he used to do in the morning of his marriage. He would greet them and invoke good on them, and they (too) would return his greeting and invoke good on him. When he returned to his house, he found two men talking to each other; and when he saw them, he went out of his house again. When those two men saw Allah's Messenger (ﷺ): going out of his house, they quickly got up (and departed). I do not remember whether I informed him of their departure, or he was informed (by somebody else). So he returned, and when he entered the house, he lowered the curtain between me and him. Then the Verse of Al-Hijab was revealed.

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ السَّهْمِيُّ، حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ أَوْلَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ بَنَى بِزَيْنَبَ ابْنَةِ جَحْشٍ فَأَشْبَعَ النَّاسَ خُبْزًا وَلَحْمًا ثُمَّ خَرَجَ إِلَى حُجَرِ أُمَّهَاتِ الْمُؤْمِنِينَ كَمَا كَانَ يَصْنَعُ صَبِيحَةَ بِنَائِهِ فَيُسَلِّمُ عَلَيْهِنَّ وَيَدْعُو لَهُنَّ وَيُسَلِّمْنَ عَلَيْهِ وَيَدْعُونَ لَهُ فَلَمَّا رَجَعَ إِلَى بَيْتِهِ رَأَى رَجُلَيْنِ جَرَى بِهِمَا الْحَدِيثُ، فَلَمَّا رَآهُمَا رَجَعَ عَنْ بَيْتِهِ، فَلَمَّا رَأَى الرَّجُلاَنِ نَبِيَّ اللَّهِ صلى الله عليه وسلم رَجَعَ عَنْ بَيْتِهِ وَثَبَا مُسْرِعَيْنِ، فَمَا أَدْرِي أَنَا أَخْبَرْتُهُ بِخُرُوجِهِمَا أَمْ أُخْبِرَ فَرَجَعَ حَتَّى دَخَلَ الْبَيْتَ، وَأَرْخَى السِّتْرَ بَيْنِي وَبَيْنَهُ وَأُنْزِلَتْ آيَةُ الْحِجَابِ. وَقَالَ ابْنُ أَبِي مَرْيَمَ أَخْبَرَنَا يَحْيَى حَدَّثَنِي حُمَيْدٌ سَمِعَ أَنَسًا عَنِ النَّبِيِّ صلى الله عليه وسلم.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 317
Arabic reference : Book 65, Hadith 4794

Narrated Aisha:

Sauda (the wife of the Prophet) went out to answer the call of nature after it was made obligatory (for all the Muslims ladies) to observe the veil. She was a fat huge lady, and everybody who knew her before could recognize her. So `Umar bin Al-Khattab saw her and said, "O Sauda! By Allah, you cannot hide yourself from us, so think of a way by which you should not be recognized on going out. Sauda returned while Allah's Messenger (ﷺ) was in my house taking his supper and a bone covered with meat was in his hand. She entered and said, "O Allah's Messenger (ﷺ)! I went out to answer the call of nature and `Umar said to me so-and-so." Then Allah inspired him (the Prophet) and when the state of inspiration was over and the bone was still in his hand as he had not put in down, he said (to Sauda), "You (women) have been allowed to go out for your needs."

حَدَّثَنِي زَكَرِيَّاءُ بْنُ يَحْيَى، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ خَرَجَتْ سَوْدَةُ بَعْدَ مَا ضُرِبَ الْحِجَابُ لِحَاجَتِهَا، وَكَانَتِ امْرَأَةً جَسِيمَةً لاَ تَخْفَى عَلَى مَنْ يَعْرِفُهَا، فَرَآهَا عُمَرُ بْنُ الْخَطَّابِ فَقَالَ يَا سَوْدَةُ أَمَا وَاللَّهِ مَا تَخْفَيْنَ عَلَيْنَا، فَانْظُرِي كَيْفَ تَخْرُجِينَ، قَالَتْ فَانْكَفَأَتْ رَاجِعَةً، وَرَسُولُ اللَّهِ صلى الله عليه وسلم فِي بَيْتِي، وَإِنَّهُ لَيَتَعَشَّى. وَفِي يَدِهِ عَرْقٌ فَدَخَلَتْ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي خَرَجْتُ لِبَعْضِ حَاجَتِي فَقَالَ لِي عُمَرُ كَذَا وَكَذَا. قَالَتْ فَأَوْحَى اللَّهُ إِلَيْهِ ثُمَّ رُفِعَ عَنْهُ وَإِنَّ الْعَرْقَ فِي يَدِهِ مَا وَضَعَهُ فَقَالَ " إِنَّهُ قَدْ أُذِنَ لَكُنَّ أَنْ تَخْرُجْنَ لِحَاجَتِكُنَّ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 318
Arabic reference : Book 65, Hadith 4795

Narrated `Aisha:

Aflah, the brother of Abi Al-Quais, asked permission to visit me after the order of Al-Hijab was revealed. I said, "I will not permit him unless I take permission of the Prophet (ﷺ) about him for it was not the brother of Abi Al-Qu'ais but the wife of Abi Al-Qu'ais that nursed me." The Prophet (ﷺ) entered upon me, and I said to him, "O Allah's Messenger (ﷺ)! Allah, the brother of Abi Al-Qu'ais asked permission to visit me but I refused to permit him unless I took your permission." The Prophet (ﷺ) said, "What stopped you from permitting him? He is your uncle." I said, "O Allah's Messenger (ﷺ)! The man was not the person who had nursed me, but the woman, the wife of Abi Al-Qu'ais had nursed me." He said, "Admit him, for he is your uncle. Taribat Yaminuki (may your right hand be saved)" `Urwa, the sub-narrator added: For that `Aisha used to say, "Consider those things which are illegal because of blood relations as illegal because of the corresponding foster relations."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتِ اسْتَأْذَنَ عَلَىَّ أَفْلَحُ أَخُو أَبِي الْقُعَيْسِ بَعْدَ مَا أُنْزِلَ الْحِجَابُ، فَقُلْتُ لاَ آذَنُ لَهُ حَتَّى أَسْتَأْذِنَ فِيهِ النَّبِيَّ صلى الله عليه وسلم فَإِنَّ أَخَاهُ أَبَا الْقُعَيْسِ لَيْسَ هُوَ أَرْضَعَنِي، وَلَكِنْ أَرْضَعَتْنِي امْرَأَةُ أَبِي الْقُعَيْسِ، فَدَخَلَ عَلَىَّ النَّبِيُّ صلى الله عليه وسلم فَقُلْتُ لَهُ يَا رَسُولَ اللَّهِ، إِنَّ أَفْلَحَ أَخَا أَبِي الْقُعَيْسِ اسْتَأْذَنَ، فَأَبَيْتُ أَنْ آذَنَ حَتَّى أَسْتَأْذِنَكَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " وَمَا مَنَعَكِ أَنْ تَأْذَنِي عَمُّكِ ". قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ الرَّجُلَ لَيْسَ هُوَ أَرْضَعَنِي، وَلَكِنْ أَرْضَعَتْنِي امْرَأَةُ أَبِي الْقُعَيْسِ. فَقَالَ " ائْذَنِي لَهُ فَإِنَّهُ عَمُّكِ، تَرِبَتْ يَمِينُكِ ". قَالَ عُرْوَةُ فَلِذَلِكَ كَانَتْ عَائِشَةُ تَقُولُ حَرِّمُوا مِنَ الرَّضَاعَةِ مَا تُحَرِّمُونَ مِنَ النَّسَبِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 319
Arabic reference : Book 65, Hadith 4796

Narrated Ka`b bin Ujra:

It was said, "O Allah's Messenger (ﷺ)! We know how to greet you, but how to invoke Allah for you?" The Prophet said, "Say: Allahumma salli ala Muhammadin wa'ala `Ali Muhammaddin, kama sallaita 'ala all Ibrahim, innaka Hamidun Majid."

حَدَّثَنِي سَعِيدُ بْنُ يَحْيَى، حَدَّثَنَا أَبِي، حَدَّثَنَا مِسْعَرٌ، عَنِ الْحَكَمِ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ ـ رضى الله عنه ـ قِيلَ يَا رَسُولَ اللَّهِ، أَمَّا السَّلاَمُ عَلَيْكَ فَقَدْ عَرَفْنَاهُ فَكَيْفَ الصَّلاَةُ قَالَ " قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 320

Arabic reference : Book 65, Hadith 4797

Narrated Abu Sa`id Al-Khudri:

We said, "O Allah's Messenger (ﷺ)! (We know) this greeting (to you) but how shall we invoke Allah for you?" He said, "Say! Allahumma salli ala Muhammadin `Abdika wa rasulika kama- sallaita 'ala all Ibrahim wa barik ala Muhammadin wa'ala all Muhammadin kama barakta 'ala all Ibrahim.' Al-Laith said: 'Ala Muhammadin wa 'ala all Muhammadin kama barakta ala all Ibrahim.

Narrated Ibn Abi Hazim and Ad-Darawardi:

Yazid said, "Kama sallaita ala Ibrahima wa barik 'ala Muhammad in wa all Muhammadin kama barakta 'ala Abrahima wa all Ibrahim."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي ابْنُ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قُلْنَا يَا رَسُولَ اللَّهِ هَذَا التَّسْلِيمُ فَكَيْفَ نُصَلِّي عَلَيْكَ قَالَ " قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ ". قَالَ أَبُو صَالِحٍ عَنِ اللَّيْثِ " عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ ".

حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ، حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، وَالدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ، وَقَالَ، " كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 321
Arabic reference : Book 65, Hadith 4798

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Moses was a shy man, and that is what the Statement of Allah means: 'O you who believe Be not like those who annoyed Moses, but Allah proved his innocence of that which they alleged and he was honorable in Allah's Sight.' (33.69)

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا عَوْفٌ، عَنِ الْحَسَنِ، وَمُحَمَّدٍ، وَخِلاَسٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ مُوسَى كَانَ رَجُلاً حَيِيًّا، وَذَلِكَ قَوْلُهُ تَعَالَى {يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا}"

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 323
Arabic reference : Book 65, Hadith 4799

Narrated Abu Huraira:

Allah's Prophet said, "When Allah decrees some order in the heaven, the angels flutter their wings indicating complete surrender to His saying which sounds like chains being dragged on rock. And when the state of fear disappears, they ask each other, "What has your Lord ordered? They say that He has said that which is true and just, and He is the Most High, the Most Great." (34.23). Then the stealthy listeners (devils) hear this order, and these stealthy listeners are like this, one over the other." (Sufyan, a sub-narrator demonstrated that by holding his hand upright and separating the fingers.) A stealthy listener hears a word which he will convey to that which is below him and the second will convey it to that which is below him till the last of them will convey it to the wizard or foreteller. Sometimes a flame (fire) may strike the devil before he can convey it, and sometimes he may convey it before the flame (fire) strikes him, whereupon the wizard adds to that word a hundred lies. The people will then say, 'Didn't he (i.e. magician) tell such-and-such a thing on such-and-such date?' So that magician is said to have told the truth because of the Statement which has been heard from the heavens."

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرٌو، قَالَ سَمِعْتُ عِكْرِمَةَ، يَقُولُ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ إِنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا قَضَى اللَّهُ الأَمْرَ فِي السَّمَاءِ ضَرَبَتِ الْمَلاَئِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ كَأَنَّهُ سِلْسِلَةٌ عَلَى صَفْوَانٍ فَإِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ، قَالُوا لِلَّذِي قَالَ الْحَقَّ وَهُوَ الْعَلِيُّ الْكَبِيرُ فَيَسْمَعُهَا مُسْتَرِقُ السَّمْعِ، وَمُسْتَرِقُ السَّمْعِ هَكَذَا بَعْضُهُ فَوْقَ

بَعْضٍ ـ وَوَصَفَ سُفْيَانُ بِكَفِّهِ فَحَرَفَهَا وَبَدَّدَ بَيْنَ أَصَابِعِهِ ـ فَيَسْمَعُ الْكَلِمَةَ، فَيُلْقِيهَا إِلَى مَنْ تَحْتَهُ ثُمَّ يُلْقِيهَا الآخَرُ إِلَى مَنْ تَحْتَهُ، حَتَّى يُلْقِيَهَا عَلَى لِسَانِ السَّاحِرِ أَوِ الْكَاهِنِ، فَرُبَّمَا أَدْرَكَ الشِّهَابُ قَبْلَ أَنْ يُلْقِيَهَا، وَرُبَّمَا أَلْقَاهَا قَبْلَ أَنْ يُدْرِكَهُ، فَيَكْذِبُ مَعَهَا مِائَةَ كَذْبَةٍ، فَيُقَالُ أَلَيْسَ قَدْ قَالَ لَنَا يَوْمَ كَذَا وَكَذَا كَذَا وَكَذَا فَيُصَدَّقُ بِتِلْكَ الْكَلِمَةِ الَّتِي سَمِعَ مِنَ السَّمَاءِ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 324
Arabic reference : Book 65, Hadith 4800

Narrated Ibn `Abbas:

One day the Prophet (ﷺ) ascended Safa mountain and said, "Oh Sabah! " All the Quraish gathered round him and said, "What is the matter?" He said, Look, if I told you that an enemy is going to attack you in the morning or in the evening, would you not believe me?" They said, "Yes, we will believe you." He said, "I am a warner to you in face of a terrible punishment." On that Abu Lahab said, "May you perish ! Is it for this thing that you have gathered us?" So Allah revealed: 'Perish the hands of Abu Lahab!...' (111.1)

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُحَمَّدُ بْنُ خَازِمٍ، حَدَّثَنَا الأَعْمَشُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ صَعِدَ النَّبِيُّ صلى الله عليه وسلم الصَّفَا ذَاتَ يَوْمٍ فَقَالَ " يَا صَبَاحَاهْ " فَاجْتَمَعَتْ إِلَيْهِ قُرَيْشٌ قَالُوا مَا لَكَ قَالَ " أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ الْعَدُوَّ يُصَبِّحُكُمْ أَوْ يُمَسِّيكُمْ أَمَا كُنْتُمْ تُصَدِّقُونِي ". قَالُوا بَلَى. قَالَ " فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ ". فَقَالَ أَبُو لَهَبٍ تَبًّا لَكَ أَلِهَذَا جَمَعْتَنَا فَأَنْزَلَ اللَّهُ {تَبَّتْ يَدَا أَبِي لَهَبٍ}.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 325
Arabic reference : Book 65, Hadith 4801

Narrated Abu Dharr:

Once I was with the Prophet (ﷺ) in the mosque at the time of sunset. The Prophet (ﷺ) said, "O Abu Dharr! Do you know where the sun sets?" I replied, "Allah and His Apostle know best." He said, "It goes and prostrates underneath (Allah's) Throne; and that is Allah's Statement:-- 'And the sun runs on its fixed course for a term (decreed). And that is the decree of All-Mighty, the All-Knowing....' (36.38)

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ ـ رضى الله عنه ـ قَالَ كُنْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم فِي الْمَسْجِدِ عِنْدَ غُرُوبِ الشَّمْسِ فَقَالَ " يَا أَبَا ذَرٍّ أَتَدْرِي أَيْنَ تَغْرُبُ الشَّمْسُ ". قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ " فَإِنَّهَا تَذْهَبُ حَتَّى تَسْجُدَ تَحْتَ الْعَرْشِ، فَذَلِكَ قَوْلُهُ تَعَالَى {وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ}"

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 326
Arabic reference : Book 65, Hadith 4802

Narrated Abu Dharr:

I asked the Prophet (ﷺ) about the Statement of Allah:-- 'And the sun runs on fixed course for a term (decreed), ' (36.38) He said, "Its course is underneath "Allah's Throne." (Prostration of Sun trees, stars. mentioned in Qur'an and Hadith does not mean like our prostration but it means that these objects are obedient to their Creator (Allah) and they obey for what they have been created for).

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ، قَالَ سَأَلْتُ النَّبِيَّ صلى الله عليه وسلم عَنْ قَوْلِهِ تَعَالَى {وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا} قَالَ " مُسْتَقَرُّهَا تَحْتَ الْعَرْشِ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 327
Arabic reference : Book 65, Hadith 4803

Narrated `Abdullah:

Allah's Messenger (ﷺ) said, "Nobody has the right to be better than (Jonah) bin Matta."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، رضى الله عنه قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا يَنْبَغِي لأَحَدٍ أَنْ يَكُونَ خَيْرًا مِنِ ابْنِ مَتَّى ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 328

Arabic reference : Book 65, Hadith 4804

Narrated Abu Huraira:

The Prophet (ﷺ) said, "He who says that I am better than Jonah bin Matta, tells a lie.'

حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ هِلاَلِ بْنِ عَلِيٍّ، مِنْ بَنِي عَامِرِ بْنِ لُؤَىٍّ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، رضى الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ قَالَ أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى فَقَدْ كَذَبَ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 329
Arabic reference : Book 65, Hadith 4805

Narrated Al-Awwam:

I asked Muhajid regarding the prostration in Surat Sa`d. He said, "Ibn `Abbas was asked the same question and he said, 'Those are they (the prophets) whom Allah had Guided. So follow their guidance." (6.90) Ibn `Abbas used to perform a prostration (on reading this Sura).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنِ الْعَوَّامِ، قَالَ سَأَلْتُ مُجَاهِدًا عَنِ السَّجْدَةِ، فِي ص قَالَ سُئِلَ ابْنُ عَبَّاسٍ فَقَالَ {أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمُ اقْتَدِهْ}. وَكَانَ ابْنُ عَبَّاسٍ يَسْجُدُ فِيهَا.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 330
Arabic reference : Book 65, Hadith 4806

Narrated Al-Awwam:

I asked Mujahid regarding the prostration in Surat Sa`d. He said, "I asked Ibn `Abbas, 'What evidence makes you prostrate?' He said, "Don't you recite:--'And among his progeny, David and Solomon..(6.84). Those are they whom Allah had guided. So follow their guidance.' (6.90) So David was the one of those prophets whom Prophet (Muhammad) was ordered to follow. David prostrated, so Allah's Messenger (ﷺ) (Muhammad) performed this prostration too.'

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الطَّنَافِسِيُّ، عَنِ الْعَوَّامِ، قَالَ سَأَلْتُ مُجَاهِدًا عَنْ سَجْدَةٍ، ص فَقَالَ سَأَلْتُ ابْنَ عَبَّاسٍ مِنْ أَيْنَ سَجَدْتَ فَقَالَ أَوَمَا تَقْرَأُ {وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ} {أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمُ اقْتَدِهْ} فَكَانَ دَاوُدُ مِمَّنْ أُمِرَ نَبِيُّكُمْ صلى الله عليه وسلم أَنْ يَقْتَدِيَ بِهِ، فَسَجَدَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم. {عُجَابٌ} عَجِيبٌ. الْقِطُّ الصَّحِيفَةُ هُوَ هَا هُنَا صَحِيفَةُ الْحَسَنَاتِ. وَقَالَ مُجَاهِدٌ {فِي عِزَّةٍ} مُعَازِّينَ. {الْمِلَّةِ الآخِرَةِ} مِلَّةُ قُرَيْشٍ. الاِخْتِلاَقُ الْكَذِبُ. الأَسْبَابُ طُرُقُ السَّمَاءِ فِي أَبْوَابِهَا {جُنْدٌ مَا هُنَالِكَ مَهْزُومٌ} يَعْنِي قُرَيْشًا {أُولَئِكَ الأَحْزَابُ} الْقُرُونُ الْمَاضِيَةُ. {فَوَاقٍ} رُجُوعٍ. {قِطَّنَا} عَذَابَنَا {اتَّخَذْنَاهُمْ سُخْرِيًّا} أَحَطْنَا بِهِمْ أَتْرَابٌ أَمْثَالٌ. وَقَالَ ابْنُ عَبَّاسٍ الأَيْدُ الْقُوَّةُ فِي الْعِبَادَةِ الأَبْصَارُ الْبَصَرُ فِي أَمْرِ اللَّهِ، {حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي} مِنْ ذِكْرٍ. {طَفِقَ مَسْحًا} يَمْسَحُ أَعْرَافَ الْخَيْلِ وَعَرَاقِيبَهَا. {الأَصْفَادِ} الْوَثَاقِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 331
Arabic reference : Book 65, Hadith 4807

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Last night a demon from the Jinns came to me (or the Prophet (ﷺ) said, a similar sentence) to disturb my prayer, but Allah gave me the power to overcome him. I intended to tie him to one of the pillars of the mosque till the morning so that all of you could see him, but then I remembered the Statement of my brother Solomon:--'My Lord! Forgive me and bestow on me a kingdom such as shall not belong to any other after me.' (38.35) The narrator added: Then he (the Prophet) dismissed him, rejected. 'Nor am I one of the pretenders (a person who pretends things which do not exist).' (38.86)

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا رَوْحٌ، وَمُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ عِفْرِيتًا مِنَ الْجِنِّ تَفَلَّتَ عَلَىَّ الْبَارِحَةَ ـ أَوْ كَلِمَةً نَحْوَهَا ـ لِيَقْطَعَ عَلَىَّ الصَّلاَةَ، فَأَمْكَنَنِي اللَّهُ مِنْهُ وَأَرَدْتُ أَنْ أَرْبِطَهُ إِلَى سَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ حَتَّى تُصْبِحُوا وَتَنْظُرُوا إِلَيْهِ كُلُّكُمْ، فَذَكَرْتُ قَوْلَ أَخِي سُلَيْمَانَ رَبِّ هَبْ لِي مُلْكًا لاَ يَنْبَغِي لأَحَدٍ مِنْ بَعْدِي ". قَالَ رَوْحٌ فَرَدَّهُ خَاسِئًا.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 332

Arabic reference : Book 65, Hadith 4808

Narrated Masruq:

We came upon `Abdullah bin Mas`ud and he said "O people! If somebody knows something, he can say it, but if he does not know it, he should say, "Allah knows better,' for it is a sign of having knowledge to say about something which one does not know, 'Allah knows better.' Allah said to His Prophet: 'Say (O Muhammad !) No wage do I ask of You for this (Qur'an) nor am I one of the pretenders (a person who pretends things which do not exist).' (38.86) Now I will tell you about Ad- Dukhan (the smoke), Allah's Messenger (ﷺ) invited the Quraish to embrace Islam, but they delayed their response. So he said, "O Allah! Help me against them by sending on them seven years of famine similar to the seven years of famine of Joseph." So the famine year overtook them and everything was destroyed till they ate dead animals and skins. People started imagining to see smoke between them and the sky because of severe hunger. Allah said: 'Then watch you for the Day that the sky will bring forth a kind of smoke plainly visible, covering the people. . . This is painful torment.' (44.10-11) (So they invoked Allah) "Our Lord! Remove the punishment from us really we are believers." How can there be an (effectual) reminder for them when an Apostle, explaining things clearly, has already come to them? Then they had turned away from him and said: 'One taught (by a human being), a madman?' 'We shall indeed remove punishment for a while, but truly, you will revert (to disbelief).' (44.12-15) Will the punishment be removed on the Day of Resurrection?" `Abdullah added, "The punishment was removed from them for a while but they reverted to disbelief, so Allah destroyed them on the Day of Badr. Allah said: 'The day We shall seize you with a mighty grasp. We will indeed (then) exact retribution." (44.16)

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، قَالَ دَخَلْنَا عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ يَا أَيُّهَا النَّاسُ مَنْ عَلِمَ شَيْئًا فَلْيَقُلْ بِهِ، وَمَنْ لَمْ يَعْلَمْ فَلْيَقُلِ اللَّهُ أَعْلَمُ، فَإِنَّ مِنَ الْعِلْمِ أَنْ يَقُولَ لِمَا لاَ يَعْلَمُ اللَّهُ أَعْلَمُ، قَالَ اللَّهُ عَزَّ وَجَلَّ لِنَبِيِّهِ صلى الله عليه وسلم {قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ} وَسَأُحَدِّثُكُمْ عَنِ الدُّخَانِ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَعَا قُرَيْشًا إِلَى الإِسْلاَمِ فَأَبْطَئُوا عَلَيْهِ فَقَالَ " اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ "، فَأَخَذَتْهُمْ سَنَةٌ فَحَصَّتْ كُلَّ شَىْءٍ حَتَّى أَكَلُوا الْمَيْتَةَ وَالْجُلُودَ حَتَّى جَعَلَ الرَّجُلُ يَرَى بَيْنَهُ وَبَيْنَ السَّمَاءِ دُخَانًا مِنَ الْجُوعِ، قَالَ اللَّهُ عَزَّ وَجَلَّ {فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ * يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ} قَالَ فَدَعَوْا {رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ * أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ * ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ * إِنَّا كَاشِفُو الْعَذَابِ قَلِيلاً إِنَّكُمْ عَائِدُونَ}أَفَيُكْشَفُ الْعَذَابُ يَوْمَ الْقِيَامَةِ قَالَ فَكُشِفَ ثُمَّ عَادُوا فِي كُفْرِهِمْ، فَأَخَذَهُمُ اللَّهُ يَوْمَ بَدْرٍ قَالَ اللَّهُ تَعَالَى {يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْتَقِمُونَ}.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 333
Arabic reference : Book 65, Hadith 4809

Narrated Ibn `Abbas:

Some pagans who committed murders in great number and committed illegal sexual intercourse excessively, came to Muhammad and said, "O Muhammad! Whatever you say and invite people to, is good: but we wish if you could inform us whether we can make an expiration for our (past evil) deeds." So the Divine Verses came: 'Those who invoke not with Allah any other god, not kill such life as Allah has forbidden except for just cause, nor commit illegal sexual intercourse.' (25.68) And there was also revealed:-- 'Say: O My slaves who have transgressed against their souls! Despair not of the Mercy of Allah.' (39.53)

حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ يَعْلَى إِنَّ سَعِيدَ بْنَ جُبَيْرٍ أَخْبَرَهُ عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ نَاسًا، مِنْ أَهْلِ الشِّرْكِ كَانُوا قَدْ قَتَلُوا وَأَكْثَرُوا وَزَنَوْا وَأَكْثَرُوا، فَأَتَوْا مُحَمَّدًا صلى الله عليه وسلم فَقَالُوا إِنَّ الَّذِي تَقُولُ وَتَدْعُو إِلَيْهِ لَحَسَنٌ لَوْ تُخْبِرُنَا أَنَّ لِمَا عَمِلْنَا كَفَّارَةً. فَنَزَلَ {وَالَّذِينَ لاَ يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلاَ يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ وَلاَ يَزْنُونَ} وَنَزَلَ {قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لاَ تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 334
Arabic reference : Book 65, Hadith 4810

Narrated `Abdullah:

A (Jewish) Rabbi came to Allah's Messenger (ﷺ) and he said, "O Muhammad! We learn that Allah will put all the heavens on one finger, and the earths on one finger, and the trees on one finger, and the water and the dust on one finger, and all the other created beings on one finger. Then He will say, 'I am the King.' Thereupon the Prophet (ﷺ) smiled so that his pre-molar teeth became visible, and that was the confirmation of the Rabbi. Then Allah's Messenger (ﷺ) recited: 'No just estimate have they made of Allah such as due to Him.' (39.67)

حَدَّثَنَا آدَمُ، حَدَّثَنَا شَيْبَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ جَاءَ حَبْرٌ مِنَ الأَحْبَارِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا مُحَمَّدُ، إِنَّا نَجِدُ أَنَّ اللَّهَ يَجْعَلُ السَّمَوَاتِ عَلَى إِصْبَعٍ وَالأَرَضِينَ عَلَى إِصْبَعٍ، وَالشَّجَرَ عَلَى إِصْبَعٍ، وَالْمَاءَ وَالثَّرَى عَلَى إِصْبَعٍ، وَسَائِرَ الْخَلاَئِقِ عَلَى إِصْبَعٍ، فَيَقُولُ أَنَا الْمَلِكُ. فَضَحِكَ النَّبِيُّ صلى الله عليه وسلم حَتَّى بَدَتْ نَوَاجِذُهُ تَصْدِيقًا لِقَوْلِ الْحَبْرِ ثُمَّ قَرَأَ رَسُولُ اللَّهِ صلى الله عليه وسلم {وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 335
Arabic reference : Book 65, Hadith 4811

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "Allah will hold the whole earth, and roll all the heavens up in His Right Hand, and then He will say, 'I am the King; where are the kings of the earth?'"

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدِ بْنِ مُسَافِرٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " يَقْبِضُ اللَّهُ الأَرْضَ، وَيَطْوِي السَّمَوَاتِ بِيَمِينِهِ، ثُمَّ يَقُولُ أَنَا الْمَلِكُ، أَيْنَ مُلُوكُ الأَرْضِ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 336
Arabic reference : Book 65, Hadith 4812

Narrated Abu Huraira:

The Prophet (ﷺ) said, "I will be the first to raise my head after the second blowing of the trumpet and will see Moses hanging the Throne, and I will not know whether he had been in that state all the time or after the blowing of the trumpet."

حَدَّثَنِي الْحَسَنُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ خَلِيلٍ، أَخْبَرَنَا عَبْدُ الرَّحِيمِ، عَنْ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ، عَنْ عَامِرٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنِّي أَوَّلُ مَنْ يَرْفَعُ رَأْسَهُ بَعْدَ النَّفْخَةِ الآخِرَةِ، فَإِذَا أَنَا بِمُوسَى مُتَعَلِّقٌ بِالْعَرْشِ فَلاَ أَدْرِي أَكَذَلِكَ كَانَ أَمْ بَعْدَ النَّفْخَةِ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 337
Arabic reference : Book 65, Hadith 4813

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Between the two blowing of the trumpet there will be forty." The people said, "O Abu Huraira! Forty days?" I refused to reply. They said, "Forty years?" I refused to reply and added: Everything of the human body will decay except the coccyx bone (of the tail) and from that bone Allah will reconstruct the whole body.

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي قَالَ، حَدَّثَنَا الأَعْمَشُ، قَالَ سَمِعْتُ أَبَا صَالِحٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ ". قَالُوا يَا أَبَا هُرَيْرَةَ أَرْبَعُونَ يَوْمًا قَالَ أَبَيْتُ. قَالَ أَرْبَعُونَ سَنَةً قَالَ أَبَيْتُ. قَالَ أَرْبَعُونَ شَهْرًا. قَالَ أَبَيْتُ، وَيَبْلَى كُلُّ شَىْءٍ مِنَ الإِنْسَانِ إِلاَّ عَجْبَ ذَنَبِهِ، فِيهِ يُرَكَّبُ الْخَلْقُ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 338
Arabic reference : Book 65, Hadith 4814

Narrated `Urwa bin Az-Zubair:

I asked `Abdullah bin `Amr bin Al-`As to inform me of the worst thing the pagans had done to Allah's Apostle. He said: "While Allah's Messenger (ﷺ) was praying in the courtyard of the Ka`ba, `Uqba bin Abi Mu'ait came and seized Allah's Messenger (ﷺ) by the shoulder and twisted his garment round his neck and throttled him severely.

Abu Bakr came and seized `Uqba's shoulder and threw him away from Allah's Apostle and said, "Would you kill a man because he says: 'My Lord is Allah,' and has come to you with clear Signs from your Lord?" (40.28)

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا الأَوْزَاعِيُّ، قَالَ حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ، قَالَ حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، قَالَ قُلْتُ لِعَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ أَخْبِرْنِي بِأَشَدِّ، مَا صَنَعَ الْمُشْرِكُونَ بِرَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ بَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي بِفِنَاءِ الْكَعْبَةِ، إِذْ أَقْبَلَ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ، فَأَخَذَ بِمَنْكِبِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَلَوَى ثَوْبَهُ فِي عُنُقِهِ فَخَنَقَهُ خَنْقًا شَدِيدًا، فَأَقْبَلَ أَبُو بَكْرٍ فَأَخَذَ بِمَنْكِبِهِ، وَدَفَعَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَقَالَ {أَتَقْتُلُونَ رَجُلاً أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 339
Arabic reference : Book 65, Hadith 4815

Narrated Ibn Mas`ud:

(regarding) the Verse: 'And you have not been screening against yourself lest your ears, and your eyes and your skins should testify against you..' (41.22) While two persons from Quraish and their brotherin- law from Thaqif (or two persons from Thaqif and their brother-in-law from Quraish) were in a house, they said to each other, "Do you think that Allah hears our talks?" Some said, "He hears a portion thereof" Others said, "If He can hear a portion of it, He can hear all of it." Then the following Verse was revealed: 'And you have not been screening against yourself lest your ears, and your eyes and your skins should testify against you...' (41.22)

حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ رَوْحِ بْنِ الْقَاسِمِ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنِ ابْنِ مَسْعُودٍ، {وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ، عَلَيْكُمْ سَمْعُكُمْ} الآيَةَ كَانَ رَجُلاَنِ مِنْ قُرَيْشٍ وَخَتَنٌ لَهُمَا مِنْ ثَقِيفَ، أَوْ رَجُلاَنِ مِنْ ثَقِيفَ وَخَتَنٌ لَهُمَا مِنْ قُرَيْشٍ فِي بَيْتٍ فَقَالَ بَعْضُهُمْ لِبَعْضٍ أَتُرَوْنَ أَنَّ اللَّهَ يَسْمَعُ حَدِيثَنَا قَالَ بَعْضُهُمْ يَسْمَعُ بَعْضَهُ. وَقَالَ بَعْضُهُمْ لَئِنْ كَانَ يَسْمَعُ بَعْضَهُ لَقَدْ يَسْمَعُ كُلَّهُ. فَأُنْزِلَتْ {وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلاَ أَبْصَارُكُمْ} الآيَةَ {وَذَلِكُمْ ظَنُّكُمُ} الآيَةَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 340
Arabic reference : Book 65, Hadith 4816

Narrated `Abdullah:

There gathered near the House (i.e. the Ka`ba) two Quraishi persons and a person from Thaqif (or two persons from Thaqif and one from Quraish), and all of them with very fat bellies but very little intelligence. One of them said, "Do you think that Allah hears what we say?" Another said, "He hears us when we talk in a loud voice, but He doesn't hear us when we talk in a low tone." The third said, "If He can hear when we talk in a loud tone, then He can also hear when we speak in a low tone." Then Allah, the Honorable, the Majestic revealed: 'And you have not been screening against yourself lest your ears, and eyes and your skins should testify against you....' (41.22-23)

This hadith has been narrated through another chain as well.

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا مَنْصُورٌ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ اجْتَمَعَ عِنْدَ الْبَيْتِ قُرَشِيَّانِ وَثَقَفِيٌّ ـ أَوْ ثَقَفِيَّانِ وَقُرَشِيٌّ ـ كَثِيرَةٌ شَحْمُ بُطُونِهِمْ قَلِيلَةٌ فِقْهُ قُلُوبِهِمْ فَقَالَ أَحَدُهُمْ أَتُرَوْنَ أَنَّ اللَّهَ يَسْمَعُ مَا نَقُولُ قَالَ الآخَرُ يَسْمَعُ إِنْ جَهَرْنَا وَلاَ يَسْمَعُ إِنْ أَخْفَيْنَا. وَقَالَ الآخَرُ إِنْ كَانَ يَسْمَعُ إِذَا جَهَرْنَا فَإِنَّهُ يَسْمَعُ إِذَا أَخْفَيْنَا فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ {وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلاَ أَبْصَارُكُمْ وَلاَ جُلُودُكُمْ} الآيَةَ. وَكَانَ سُفْيَانُ يُحَدِّثُنَا بِهَذَا فَيَقُولُ حَدَّثَنَا مَنْصُورٌ أَوِ ابْنُ أَبِي نَجِيحٍ أَوْ حُمَيْدٌ أَحَدُهُمْ أَوِ اثْنَانِ مِنْهُمْ، ثُمَّ ثَبَتَ عَلَى مَنْصُورٍ، وَتَرَكَ ذَلِكَ مِرَارًا غَيْرَ وَاحِدَةٍ.

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، قَالَ حَدَّثَنِي مَنْصُورٌ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ، بِنَحْوِهِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 341
Arabic reference : Book 65, Hadith 4817

Narrated Ibn `Abbas:

That he was asked (regarding): "Except to be kind to me for my Kinship with you.' (42.23) Sa`id bin Zubair (who was present then) said, "It means here (to show what is due for) the relatives of Muhammad." On that Ibn `Abbas said: you have hurried in giving the answer! There was no branch of the tribe of Quraish but the Prophet (ﷺ) had relatives therein. The Prophet (ﷺ) said, "I do not want anything from (you) except to be Kind to me for my Kinship with you."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، قَالَ سَمِعْتُ طَاوُسًا، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّهُ سُئِلَ عَنْ قَوْلِهِ {إِلاَّ الْمَوَدَّةَ فِي الْقُرْبَى} فَقَالَ سَعِيدُ بْنُ جُبَيْرٍ قُرْبَى آلِ مُحَمَّدٍ صلى الله عليه وسلم فَقَالَ ابْنُ عَبَّاسٍ عَجِلْتَ إِنَّ النَّبِيَّ صلى الله عليه وسلم لَمْ يَكُنْ بَطْنٌ مِنْ قُرَيْشٍ إِلاَّ كَانَ لَهُ فِيهِمْ قَرَابَةٌ فَقَالَ إِلاَّ أَنْ تَصِلُوا مَا بَيْنِي وَبَيْنَكُمْ مِنَ الْقَرَابَةِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 343
Arabic reference : Book 65, Hadith 4818

Narrated Ya`la:

I heard the Prophet (ﷺ) reciting when on the pulpit: 'They will cry, "O Malik (Keeper of Hell) Let your Lord make an end of us.' (43.77)

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقْرَأُ عَلَى الْمِنْبَرِ {وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ} وَقَالَ قَتَادَةُ مَثَلاً لِلآخِرِينَ عِظَةً لِمَنْ بَعْدَهُمْ. وَقَالَ غَيْرُهُ {مُقْرِنِينَ} ضَابِطِينَ يُقَالُ فُلاَنٌ مُقْرِنٌ لِفُلاَنٍ ضَابِطٌ لَهُ وَالأَكْوَابُ الأَبَارِيقُ الَّتِي لاَ خَرَاطِيمَ لَهَا {أَوَّلُ الْعَابِدِينَ} أَىْ مَا كَانَ فَأَنَا أَوَّلُ الآنِفِينَ وَهُمَا لُغَتَانِ رَجُلٌ عَابِدٌ وَعَبِدٌ وَقَرَأَ عَبْدُ اللَّهِ {وَقَالَ الرَّسُولُ يَا رَبِّ} وَيُقَالُ أَوَّلُ الْعَابِدِينَ الْجَاحِدِينَ مِنْ عَبِدَ يَعْبَدُ. وَقَالَ قَتَادَةُ {فِي أُمِّ الْكِتَابِ} جُمْلَةِ الْكِتَابِ أَصْلِ الْكِتَابِ

{أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُسْرِفِينَ} مُشْرِكِينَ. وَاللَّهِ لَوْ أَنَّ هَذَا الْقُرْآنَ رُفِعَ حَيْثُ رَدَّهُ أَوَائِلُ هَذِهِ الأُمَّةِ لَهَلَكُوا {فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَى مَثَلُ الأَوَّلِينَ} عُقُوبَةُ الأَوَّلِينَ {جُزْءًا} عِدْلاً.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 344
Arabic reference : Book 65, Hadith 4819

Narrated `Abdullah:

Five things have passed, i.e. the smoke, the defeat of the Romans, the splitting of the moon, Al-Batsha (the defeat of the infidels in the battle of Badr) and Al-Lizam (the punishment)'.

حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ مَضَى خَمْسٌ الدُّخَانُ وَالرُّومُ وَالْقَمَرُ وَالْبَطْشَةُ وَاللِّزَامُ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 345
Arabic reference : Book 65, Hadith 4820

Narrated `Abdullah:

It (i.e., the imagined smoke) was because, when the Quraish refused to obey the Prophet, he asked Allah to afflict them with years of famine similar to those of (Prophet) Joseph. So they were stricken with famine and fatigue, so much so that they ate even bones. A man would look towards the sky and imagine seeing something like smoke between him and the sky because of extreme fatigue. So Allah revealed:-- 'Then watch you for the Day that the sky will bring forth a kind of smoke plainly visible, covering the people; this is a painfull of torment.' (44.10-11) Then someone (Abu Sufyan) came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Invoke Allah to send rain for the tribes of Mudar for they are on the verge of destruction." On that the Prophet (ﷺ) said (astonishingly) "Shall I invoke Allah) for the tribes of Mudar? Verily, you are a brave man!" But the Prophet prayed for rain and it rained for them. Then the Verse was revealed. 'But truly you will return (to disbelief).' (44.15) (When the famine was over and) they restored prosperity and welfare, they reverted to their ways (of heathenism) whereupon Allah

revealed: 'On the Day when We shall seize you with a Mighty Grasp. We will indeed (then) exact retribution.' (44.16) The narrator said, "That was the day of the Battle of Badr."

حَدَّثَنَا يَحْيَى، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، قَالَ قَالَ عَبْدُ اللَّهِ إِنَّمَا كَانَ هَذَا لأَنَّ قُرَيْشًا لَمَّا اسْتَعْصَوْا عَلَى النَّبِيِّ صلى الله عليه وسلم دَعَا عَلَيْهِمْ بِسِنِينَ كَسِنِي يُوسُفَ، فَأَصَابَهُمْ قَحْطٌ وَجَهْدٌ حَتَّى أَكَلُوا الْعِظَامَ، فَجَعَلَ الرَّجُلُ يَنْظُرُ إِلَى السَّمَاءِ فَيَرَى مَا بَيْنَهُ وَبَيْنَهَا كَهَيْئَةِ الدُّخَانِ مِنَ الْجَهْدِ، فَأَنْزَلَ اللَّهُ تَعَالَى {فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ * يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ} قَالَ فَأُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقِيلَ يَا رَسُولَ اللَّهِ اسْتَسْقِ اللَّهَ لِمُضَرَ، فَإِنَّهَا قَدْ هَلَكَتْ‏.‏ قَالَ ‏"‏ لِمُضَرَ إِنَّكَ لَجَرِيءٌ ‏"‏‏.‏ فَاسْتَسْقَى فَسُقُوا‏.‏ فَنَزَلَتْ {إِنَّكُمْ عَائِدُونَ} فَلَمَّا أَصَابَتْهُمُ الرَّفَاهِيَةُ عَادُوا إِلَى حَالِهِمْ حِينَ أَصَابَتْهُمُ الرَّفَاهِيَةُ‏.‏ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ {يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْتَقِمُونَ} قَالَ يَعْنِي يَوْمَ بَدْرٍ‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 346
Arabic reference : Book 65, Hadith 4821

Narrated `Abdullah:

It is a sign of having knowledge that, when you do not know something, you say: 'Allah knows better.' Allah said to his Prophet: 'Say: No wage do I ask of you for this (Qur'an), nor am I one of the pretenders (a person who pretends things which do not exist)' (38.86) When the Quraish troubled and stood against the Prophet (ﷺ) he said, "O Allah! Help me against them by afflicting them with seven years of famine like the seven years of Joseph." So they were stricken with a year of famine during which they ate bones and dead animals because of too much suffering, and one of them would see something like smoke between him and the sky because of hunger. Then they said: Our Lord! Remove the torment from us, really we are believers. (44.12) And then it was said to the Prophet (ﷺ) (by Allah), "If we remove it from them. they will revert to their ways (of heathenism)." So the Prophet (ﷺ) invoked his Lord, who removed the punishment from them, but later they reverted (to heathenism), whereupon Allah punished them on the day of the Battle of Badr, and that is what Allah's Statement indicates: 'Then watch for the day that the sky will bring forth a kind of smoke plainly visible...we will indeed (then) exact retribution.' (44.10).

حَدَّثَنَا يَحْيَى، حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، قَالَ دَخَلْتُ عَلَى عَبْدِ اللَّهِ فَقَالَ إِنَّ مِنَ الْعِلْمِ أَنْ تَقُولَ لِمَا لاَ تَعْلَمُ اللَّهُ أَعْلَمُ، إِنَّ اللَّهَ قَالَ لِنَبِيِّهِ صلى الله عليه وسلم {قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ}

إِنَّ قُرَيْشًا لَمَّا غَلَبُوا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاسْتَعْصَوْا عَلَيْهِ قَالَ اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ فَأَخَذَتْهُمْ سَنَةٌ أَكَلُوا فِيهَا الْعِظَامَ وَالْمَيْتَةَ مِنْ الْجَهْدِ حَتَّى جَعَلَ أَحَدُهُمْ يَرَى مَا بَيْنَهُ وَبَيْنَ السَّمَاءِ كَهَيْئَةِ الدُّخَانِ مِنْ الْجُوعِ قَالُوا رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ فَقِيلَ لَهُ إِنْ كَشَفْنَا عَنْهُمْ عَادُوا فَدَعَا رَبَّهُ فَكَشَفَ عَنْهُمْ فَعَادُوا فَانْتَقَمَ اللَّهُ مِنْهُمْ يَوْمَ بَدْرٍ فَذَلِكَ قَوْلُهُ تَعَالَى فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ إِلَى قَوْلِهِ جَلَّ ذِكْرُهُ إِنَّا مُنْتَقِمُونَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 347
Arabic reference : Book 65, Hadith 4822

Narrated Masruq:

I came upon `Abdullah and he said, "When Allah's Messenger (ﷺ) invited Quraish (to Islam), they disbelieved him and stood against him. So he (the Prophet) said, "O Allah! Help me against them by afflicting them with seven years of famine similar to the seven years of Joseph.' So they were stricken with a year of drought that destroyed everything, and they started eating dead animals, and if one of them got up he would see something like smoke between him and the sky from the severe fatigue and hunger." `Abdullah then recited:-- 'Then watch you for the Day that the sky will bring forth a kind of smoke plainly visible, covering the people. This is a painful torment... (till he reached) ........ We shall indeed remove the punishment for a while, but truly you will revert (to heathenism): (44.10-15) `Abdullah added: "Will the punishment be removed from them on the Day of Resurrection?" He added," The severe grasp" was the Day of the Battle of Badr."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، قَالَ دَخَلْتُ عَلَى عَبْدِ اللَّهِ ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا دَعَا قُرَيْشًا كَذَّبُوهُ وَاسْتَعْصَوْا عَلَيْهِ فَقَالَ " اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ ". فَأَصَابَتْهُمْ سَنَةٌ حَصَّتْ ـ يَعْنِي ـ كُلَّ شَىْءٍ حَتَّى كَانُوا يَأْكُلُونَ الْمَيْتَةَ فَكَانَ يَقُومُ أَحَدُهُمْ فَكَانَ يَرَى بَيْنَهُ وَبَيْنَ السَّمَاءِ مِثْلَ الدُّخَانِ مِنَ الْجَهْدِ وَالْجُوعِ ثُمَّ قَرَأَ {فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ * يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ} حَتَّى بَلَغَ {إِنَّا كَاشِفُو الْعَذَابِ قَلِيلاً إِنَّكُمْ عَائِدُونَ} قَالَ عَبْدُ اللَّهِ أَفَيُكْشَفُ عَنْهُمُ الْعَذَابُ يَوْمَ الْقِيَامَةِ قَالَ وَالْبَطْشَةُ الْكُبْرَى يَوْمَ بَدْرٍ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 348
Arabic reference : Book 65, Hadith 4823

Narrated `Abdullah:

Allah sent (the Prophet) Muhammad and said:-- 'Say, No wage do I ask of you for this (Qur'an) nor am I one of the pretenders (i.e. a person who pretends things which do not exist). (38.68) When Allah's Messenger (ﷺ) saw Quraish standing against him, he said, "O Allah! Help me against them by afflicting them with seven years of famine similar to the seven years (of famine) of Joseph. So they were afflicted with a year of drought that destroyed everything, and they ate bones and hides. (One of them said), "And they ate hides and dead animals, and (it seemed to them that) something like smoke was coming out of the earth. So Abu Sufyan came to the Prophet (ﷺ) and said, "O Muhammad! Your people are on the verge of destruction! Please invoke Allah to relieve them." So the Prophet (ﷺ) invoked Allah for them (and the famine disappeared). He said to them. "You will revert (to heathenism) after that." `Abdullah then recited: 'Then watch you for the Day that the sky will bring forth a kind of smoke plainly visible.......but truly you will revert (to disbelief).' He added, "Will the punishment be removed from them in the Hereafter? The smoke and the grasp and the Al-Lizam have all passed." One of the sub-narrater said, "The splitting of the moon." And another said, "The defeat of the Romans (has passed).

حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ، أَخْبَرَنَا مُحَمَّدٌ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، وَمَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، قَالَ قَالَ عَبْدُ اللَّهِ إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا صلى الله عليه وسلم وَقَالَ {قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ} فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا رَأَى قُرَيْشًا اسْتَعْصَوْا عَلَيْهِ فَقَالَ " اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ ". فَأَخَذَتْهُمُ السَّنَةُ حَتَّى حَصَّتْ كُلَّ شَىْءٍ حَتَّى أَكَلُوا الْعِظَامَ وَالْجُلُودَ ـ فَقَالَ أَحَدُهُمْ حَتَّى أَكَلُوا الْجُلُودَ وَالْمَيْتَةَ ـ وَجَعَلَ يَخْرُجُ مِنَ الأَرْضِ كَهَيْئَةِ الدُّخَانِ فَأَتَاهُ أَبُو سُفْيَانَ فَقَالَ أَىْ مُحَمَّدُ إِنَّ قَوْمَكَ قَدْ هَلَكُوا فَادْعُ اللَّهَ أَنْ يَكْشِفَ عَنْهُمْ فَدَعَا ثُمَّ قَالَ " تَعُودُوا بَعْدَ هَذَا ". فِي حَدِيثِ مَنْصُورٍ ثُمَّ قَرَأَ {فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ} إِلَى {عَائِدُونَ} أَيُكْشَفُ عَذَابُ الآخِرَةِ فَقَدْ مَضَى الدُّخَانُ وَالْبَطْشَةُ وَاللِّزَامُ وَقَالَ أَحَدُهُمُ الْقَمَرُ وَقَالَ الآخَرُ الرُّومُ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 349
Arabic reference : Book 65, Hadith 4824

Narrated `Abdullah:

Five things have passed: Al-Lizam, the defeat of the Romans, the mighty grasp, the splitting of the moon, and the smoke.

حَدَّثَنَا يَحْيَى، حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ خَمْسٌ قَدْ مَضَيْنَ اللِّزَامُ وَالرُّومُ وَالْبَطْشَةُ وَالْقَمَرُ وَالدُّخَانُ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 350
Arabic reference : Book 65, Hadith 4825

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah said, 'The son of Adam hurts me for he abuses Time though I am Time: in My Hands are all things, and I cause the revolution of day and night.'

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَالَ اللَّهُ عَزَّ وَجَلَّ يُؤْذِينِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ، بِيَدِي الأَمْرُ، أُقَلِّبُ اللَّيْلَ وَالنَّهَارَ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 351

Arabic reference : Book 65, Hadith 4826

Narrated Yusuf bin Mahak:

Marwan had been appointed as the governor of Hijaz by Muawiya. He delivered a sermon and mentioned Yazid bin Muawiya so that the people might take the oath of allegiance to him as the successor of his father (Muawiya). Then `Abdur Rahman bin Abu Bakr told him something whereupon Marwan ordered that he be arrested. But `Abdur-Rahman entered `Aisha's house and they could not arrest him. Marwan said, "It is he (`AbdurRahman) about whom Allah revealed this Verse:-- 'And the one who says to his parents: 'Fie on you! Do you hold out the promise to me..?'" On that, `Aisha said from behind a screen, "Allah did not reveal anything from the Qur'an about us except what was connected with the declaration of my innocence (of the slander).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، قَالَ كَانَ مَرْوَانُ عَلَى الْحِجَازِ اسْتَعْمَلَهُ مُعَاوِيَةُ، فَخَطَبَ فَجَعَلَ يَذْكُرُ يَزِيدَ بْنَ مُعَاوِيَةَ، لِكَىْ يُبَايَعَ لَهُ بَعْدَ أَبِيهِ، فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ شَيْئًا، فَقَالَ خُذُوهُ. فَدَخَلَ بَيْتَ عَائِشَةَ فَلَمْ يَقْدِرُوا {عَلَيْهِ} فَقَالَ مَرْوَانُ إِنَّ هَذَا الَّذِي أَنْزَلَ اللَّهُ فِيهِ {وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَكُمَا أَتَعِدَانِنِي}. فَقَالَتْ عَائِشَةُ مِنْ وَرَاءِ الْحِجَابِ مَا أَنْزَلَ اللَّهُ فِينَا شَيْئًا مِنَ الْقُرْآنِ إِلاَّ أَنَّ اللَّهَ أَنْزَلَ عُذْرِي.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 352
Arabic reference : Book 65, Hadith 4827

Narrated `Aisha:

(the wife of the Prophet), I never saw Allah's Messenger (ﷺ) laughing loudly enough to enable me to see his uvula, but he used to smile only. And whenever he saw clouds or winds, signs of deep concern would appear on his face. I said, "O Allah's Messenger (ﷺ)! When people see clouds they usually feel happy, hoping that it would rain, while I see that when you see clouds, one could notice signs of dissatisfaction on your face." He said, "O `Aisha! What is the guarantee for me that there will be no punishment in it, since some people were punished with a wind? Verily, some people saw (received) the punishment, but (while seeing the cloud) they said, 'This cloud will give us rain.' "

حَدَّثَنَا أَحْمَدُ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنَا عَمْرٌو، أَنَّ أَبَا النَّضْرِ، حَدَّثَهُ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ زَوْجِ النَّبِيِّ صلى الله عليه وسلم قَالَتْ مَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم ضَاحِكًا حَتَّى أَرَى مِنْهُ لَهَوَاتِهِ، إِنَّمَا كَانَ يَتَبَسَّمُ. قَالَتْ وَكَانَ إِذَا رَأَى غَيْمًا أَوْ رِيحًا عُرِفَ فِي وَجْهِهِ. قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ النَّاسَ إِذَا رَأَوُا الْغَيْمَ فَرِحُوا، رَجَاءَ أَنْ يَكُونَ فِيهِ الْمَطَرُ، وَأَرَاكَ إِذَا رَأَيْتَهُ عُرِفَ فِي وَجْهِكَ الْكَرَاهِيَةُ. فَقَالَ " يَا عَائِشَةُ مَا يُؤْمِنِّي أَنْ يَكُونَ فِيهِ عَذَابٌ عُذِّبَ قَوْمٌ بِالرِّيحِ، وَقَدْ رَأَى قَوْمٌ الْعَذَابَ فَقَالُوا {هَذَا عَارِضٌ مُمْطِرُنَا}"

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 353
Arabic reference : Book 65, Hadith 4828

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah created His creation, and when He had finished it, the womb, got up and caught hold of Allah whereupon Allah said, "What is the matter?' On that, it said, 'I seek refuge with you from those who sever the ties of Kith and kin.' On that Allah said, 'Will you be satisfied if I bestow My favors on him who keeps your ties, and withhold My favors from him who severs your ties?' On that it said, 'Yes, O my Lord!' Then Allah said, 'That is for you.' " Abu Huraira added: If you wish, you can recite: "Would you then if you were given the authority. do mischief in the land and sever your ties of kinship. (47. 22)

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ، قَالَ حَدَّثَنِي مُعَاوِيَةُ بْنُ أَبِي مُزَرِّدٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " خَلَقَ اللَّهُ الْخَلْقَ، فَلَمَّا فَرَغَ مِنْهُ قَامَتِ الرَّحِمُ فَأَخَذَتْ بِحَقْوِ الرَّحْمَنِ فَقَالَ لَهَا مَهْ. قَالَتْ هَذَا مَقَامُ الْعَائِذِ بِكَ مِنَ الْقَطِيعَةِ. قَالَ أَلاَ تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكِ وَأَقْطَعَ مَنْ قَطَعَكِ. قَالَتْ بَلَى يَا رَبِّ. قَالَ فَذَاكِ لَكِ ". قَالَ أَبُو هُرَيْرَةَ اقْرَءُوا إِنْ شِئْتُمْ {فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 354
Arabic reference : Book 65, Hadith 4830

Narrated Abu Huraira:

(As above, No. 354, but added) Then Allah's Messenger (ﷺ) said, "Recite if you wish: "Would you then." ..(47.22)

حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ، حَدَّثَنَا حَاتِمٌ، عَنْ مُعَاوِيَةَ، قَالَ حَدَّثَنِي عَمِّي أَبُو الْحُبَابِ، سَعِيدُ بْنُ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ، بِهَذَا، ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم اقْرَءُوا إِنْ شِئْتُمْ {فَهَلْ عَسَيْتُمْ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 355
Arabic reference : Book 65, Hadith 4831

Narrated Muawiya bin Abi Al-Muzarrad:

Allah's Messenger (ﷺ), said, "Recite if you wish: Would you then if you were given the authority." (47.22)

حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مُعَاوِيَةُ بْنُ أَبِي الْمُزَرَّدِ، بِهَذَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَاقْرَءُوا إِنْ شِئْتُمْ {فَهَلْ عَسَيْتُمْ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 356
Arabic reference : Book 65, Hadith 4832

Narrated Aslam:

While Allah's Messenger (ﷺ) was proceeding at night during one of his journeys and `Umar bin Al-Khattab was traveling beside him, `Umar asked him about something but Allah's Messenger (ﷺ) did not reply. He asked again, but he did not reply, and then he asked (for the third time) but he did not reply. On that, `Umar bin Al-Khattab said to himself, "Thakilat Ummu `Umar (May `Umar's mother lose her son)! I asked Allah's Messenger (ﷺ) three times but he did not reply." `Umar then said, "I made my camel run faster and went ahead of the people, and I was afraid that some Qur'anic Verses might be revealed about me. But before getting involved in any other matter. I heard somebody calling me. I said to myself, 'I fear that some Qur'anic Verses have been revealed about me,' and so I went to Allah's Messenger (ﷺ) and greeted him. He (Allah's Messenger (ﷺ)) said, 'Tonight a Sura has been revealed to me, and it is dearer to me than that on which the sun rises (i.e. the world)' Then he recited: "Verily, We have given you a manifest victory." (48.1)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَسِيرُ فِي بَعْضِ أَسْفَارِهِ وَعُمَرُ بْنُ الْخَطَّابِ يَسِيرُ مَعَهُ لَيْلاً، فَسَأَلَهُ عُمَرُ بْنُ الْخَطَّابِ عَنْ شَىْءٍ، فَلَمْ يُجِبْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ، ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ ثَكِلَتْ أُمُّ عُمَرَ، نَزَرْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم ثَلاَثَ مَرَّاتٍ، كُلَّ ذَلِكَ لاَ يُجِيبُكَ. قَالَ عُمَرُ فَحَرَّكْتُ بَعِيرِي، ثُمَّ تَقَدَّمْتُ أَمَامَ النَّاسِ، وَخَشِيتُ أَنْ يُنْزَلَ فِيَّ الْقُرْآنُ، فَمَا نَشِبْتُ أَنْ سَمِعْتُ صَارِخًا يَصْرُخُ بِي فَقُلْتُ لَقَدْ خَشِيتُ أَنْ يَكُونَ نَزَلَ فِيَّ قُرْآنٌ. فَجِئْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَسَلَّمْتُ عَلَيْهِ فَقَالَ " لَقَدْ أُنْزِلَتْ عَلَىَّ اللَّيْلَةَ سُورَةٌ لَهِيَ أَحَبُّ إِلَىَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ ". ثُمَّ قَرَأَ "{إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا}"

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 357
Arabic reference : Book 65, Hadith 4833

Narrated Anas:

"Verily, We have given you (O Muhammad) a manifest victory.' refers to Al-Hudaibiya Peace treaty).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، سَمِعْتُ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ {إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا} قَالَ الْحُدَيْبِيَةُ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 358
Arabic reference : Book 65, Hadith 4834

Narrated `Abdullah bin Mughaffal:

On the Day of the Conquest of Mecca, the Prophet (ﷺ) recited Surat Al-Fath in a vibrating and pleasant voice. (Muawaiya, the subnarrator said, "If I could imitate the recitation of the Prophet (ﷺ) I would do so.")

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا مُعَاوِيَةُ بْنُ قُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، قَالَ قَرَأَ النَّبِيُّ صلى الله عليه وسلم يَوْمَ فَتْحِ مَكَّةَ سُورَةَ الْفَتْحِ فَرَجَّعَ فِيهَا. قَالَ مُعَاوِيَةُ لَوْ شِئْتُ أَنْ أَحْكِيَ لَكُمْ قِرَاءَةَ النَّبِيِّ صلى الله عليه وسلم لَفَعَلْتُ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 359
Arabic reference : Book 65, Hadith 4835

Narrated Al-Mughira:

The Prophet (ﷺ) used to offer night prayers till his feet became swollen. Somebody said, to him," "Allah has forgiven you, your faults of the past and those to follow." On that, he said, "Shouldn't I be a thankful slave of Allah)?"

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، حَدَّثَنَا زِيَادٌ، أَنَّهُ سَمِعَ الْمُغِيرَةَ، يَقُولُ قَامَ النَّبِيُّ صلى الله عليه وسلم حَتَّى تَوَرَّمَتْ قَدَمَاهُ فَقِيلَ لَهُ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ قَالَ " أَفَلاَ أَكُونُ عَبْدًا شَكُورًا ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 360
Arabic reference : Book 65, Hadith 4836

Narrated Aisha:

The Prophet (ﷺ) used to offer prayer at night (for such a long time) that his feet used to crack. I said, "O Allah's Messenger (ﷺ)! Why do you do it since Allah has forgiven you your faults of the past and those to follow?" He said, "Shouldn't I love to be a thankful slave (of Allah)?' When he became old, he prayed while sitting, but if he wanted to perform a bowing, he wound get up, recite (some other verses) and then perform the bowing.

حَدَّثَنَا الْحَسَنُ بْنُ عَبْدِ الْعَزِيزِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى، أَخْبَرَنَا حَيْوَةُ، عَنْ أَبِي الأَسْوَدِ، سَمِعَ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم كَانَ يَقُومُ مِنَ اللَّيْلِ حَتَّى تَتَفَطَّرَ قَدَمَاهُ فَقَالَتْ عَائِشَةُ لِمَ تَصْنَعُ هَذَا يَا رَسُولَ اللَّهِ وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ قَالَ " أَفَلاَ أُحِبُّ أَنْ أَكُونَ عَبْدًا شَكُورًا ". فَلَمَّا كَثُرَ لَحْمُهُ صَلَّى جَالِسًا فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ، فَقَرَأَ ثُمَّ رَكَعَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 361
Arabic reference : Book 65, Hadith 4837

Narrated `Abdullah bin `Amr bin Al-As:

This Verse: 'Verily We have sent you (O Muhammad) as a witness, as a bringer of glad tidings and as a warner.' (48.8) which is in the Qur'an, appears in the Torah thus: 'Verily We have sent you (O Muhammad) as a witness, as a bringer of glad tidings and as a warner, and as a protector for the illiterates (i.e., the Arabs.) You are my slave and My Apostle, and I have named you Al-Mutawakkil (one who depends upon Allah). You are neither hard-hearted nor of fierce character, nor one who shouts in the markets. You do not return evil for evil, but excuse and forgive. Allah will not take you unto Him till He guides through you a crocked (curved) nation on the right path by causing them to say: "None has the right to be worshipped but Allah." With such a statement He will cause to open blind eyes, deaf ears and hardened hearts.'

حَدَّثَنَا عَبْدُ اللَّهِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ هِلاَلِ بْنِ أَبِي هِلاَلٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ ـ رضى الله عنهما ـ أَنَّ هَذِهِ، الآيَةَ الَّتِي فِي الْقُرْآنِ {يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا} قَالَ فِي التَّوْرَاةِ يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَحِرْزًا لِلأُمِّيِّينَ، أَنْتَ عَبْدِي وَرَسُولِي سَمَّيْتُكَ الْمُتَوَكِّلَ لَيْسَ بِفَظٍّ وَلاَ غَلِيظٍ وَلاَ سَخَّابٍ بِالأَسْوَاقِ وَلاَ يَدْفَعُ السَّيِّئَةَ بِالسَّيِّئَةِ وَلَكِنْ يَعْفُو وَيَصْفَحُ وَلَنْ يَقْبِضَهُ اللَّهُ حَتَّى يُقِيمَ بِهِ الْمِلَّةَ الْعَوْجَاءَ بِأَنْ يَقُولُوا لاَ إِلَهَ إِلاَّ اللَّهُ فَيَفْتَحَ بِهَا أَعْيُنًا عُمْيًا وَآذَانًا صُمًّا وَقُلُوبًا غُلْفًا.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 362
Arabic reference : Book 65, Hadith 4838

Narrated Al-Bara:

While a man from the companions of the Prophet (ﷺ) was reciting (Qur'an) and his horse was tied in the house, the horse got startled and started jumping. The man came out, looked around but could not find anything, yet the

horse went on jumping. The next morning he mentioned that to the Prophet. The Prophet (ﷺ) said, "That was the tranquility (calmness) which descended because of the recitation of the Qur'an."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ قَالَ بَيْنَمَا رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم يَقْرَأُ، وَفَرَسٌ لَهُ مَرْبُوطٌ فِي الدَّارِ، فَجَعَلَ يَنْفِرُ، فَخَرَجَ الرَّجُلُ فَنَظَرَ فَلَمْ يَرَ شَيْئًا، وَجَعَلَ يَنْفِرُ، فَلَمَّا أَصْبَحَ ذَكَرَ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ " تِلْكَ السَّكِينَةُ تَنَزَّلَتْ بِالْقُرْآنِ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 363
Arabic reference : Book 65, Hadith 4839

Narrated Jabir:

We were one thousand and four hundred on the Day of Al-Hudaibiya.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ جَابِرٍ، قَالَ كُنَّا يَوْمَ الْحُدَيْبِيَةِ أَلْفًا وَأَرْبَعَمِائَةٍ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 364
Arabic reference : Book 65, Hadith 4840

Narrated `Uqba bin Sahban:

`Abdullah bin Mughaffal Al-Muzani who was one of those who witnessed (the event of) the tree, said, "The Prophet (ﷺ) forbade the throwing of small stones (with two fingers)."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا شَبَابَةُ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ سَمِعْتُ عُقْبَةَ بْنَ صُهْبَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ الْمُزَنِيِّ، إِنِّي مِمَّنْ شَهِدَ الشَّجَرَةَ، نَهَى النَّبِيُّ صلى الله عليه وسلم عَنِ الْخَذْفِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 365
Arabic reference : Book 65, Hadith 4841

`Abdullah bin Al-Mughaffal Al-Muzani also said:

"The Prophet (ﷺ) also forbade urinating at the place where one takes a bath."

وَعَنْ عُقْبَةَ بْنِ صُهْبَانَ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْمُغَفَّلِ الْمُزَنِيِّ، فِي الْبَوْلِ فِي الْمُغْتَسَلِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 365
Arabic reference : Book 65, Hadith 4842

Narrated Thabit bin Ad-Dahhak:

who was one of the companions of the tree (those who swore allegiance to the Prophet (ﷺ) beneath the tree at Al-Hudaibiya):

حَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ خَالِدٍ، عَنْ أَبِي قِلاَبَةَ، عَنْ ثَابِتِ بْنِ الضَّحَّاكِ ـ رضى الله عنه ـ وَكَانَ مِنْ أَصْحَابِ الشَّجَرَةِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 366
Arabic reference : Book 65, Hadith 4843

Narrated Habib bin Abi Thabit:

I went to Abu Wail to ask him (about those who had rebelled against `Ali). On that Abu Wail said, "We were at Siffin (a city on the bank of the Euphrates, the place where me battle took place between `Ali and Muawiya) A man said, "Will you be on the side of those who are called to consult Allah's Book (to settle the dispute)?" `Ali said, 'Yes (I agree that we should settle the matter in the light of the Qur'an)." ' Some people objected to `Ali's agreement and wanted to fight. On that Sahl bin Hunaif said, 'Blame yourselves! I remember how, on the day of Al-Hudaibiya (i.e. the peace treaty between the Prophet (ﷺ) and the Quraish pagans), if we had been allowed to choose fighting, we would have fought (the pagans). At that time `Umar came (to the Prophet) and said, "Aren't we on the right (path) and they (pagans) in the wrong? Won't our killed persons go to Paradise, and theirs in the Fire?" The Prophet replied, "Yes." `Umar further said, "Then why should we let our religion be degraded and return before Allah has settled the matter between us?" The Prophet (ﷺ) said, "O the son of Al-Khattab! No doubt, I am Allah's Messenger

(ﷺ) and Allah will never neglect me." So `Umar left the place angrily and he was so impatient that he went to Abu Bakr and said, "O Abu Bakr! Aren't we on the right (path) and they (pagans) on the wrong?" Abu Bakr said, "O the son of Al-Khattab! He is Allah's Messenger (ﷺ), and Allah will never neglect him." Then Sura Al-Fath (The Victory) was revealed."

حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ السُّلَمِيُّ، حَدَّثَنَا يَعْلَى، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ سِيَاهٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، قَالَ أَتَيْتُ أَبَا وَائِلٍ أَسْأَلُهُ فَقَالَ كُنَّا بِصِفِّينَ فَقَالَ رَجُلٌ أَلَمْ تَرَ إِلَى الَّذِينَ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ. فَقَالَ عَلِيٌّ نَعَمْ. فَقَالَ سَهْلُ بْنُ حُنَيْفٍ اتَّهِمُوا أَنْفُسَكُمْ فَلَقَدْ رَأَيْتُنَا يَوْمَ الْحُدَيْبِيَةِ ـ يَعْنِي الصُّلْحَ الَّذِي كَانَ بَيْنَ النَّبِيِّ صلى الله عليه وسلم وَالْمُشْرِكِينَ ـ وَلَوْ نَرَى قِتَالاً لَقَاتَلْنَا، فَجَاءَ عُمَرُ فَقَالَ أَلَسْنَا عَلَى الْحَقِّ وَهُمْ عَلَى الْبَاطِلِ أَلَيْسَ قَتْلاَنَا فِي الْجَنَّةِ وَقَتْلاَهُمْ فِي النَّارِ قَالَ " بَلَى ". قَالَ فَفِيمَ أُعْطِي الدَّنِيَّةَ فِي دِينِنَا، وَنَرْجِعُ وَلَمَّا يَحْكُمِ اللَّهُ بَيْنَنَا. فَقَالَ " يَا ابْنَ الْخَطَّابِ إِنِّي رَسُولُ اللَّهِ وَلَنْ يُضَيِّعَنِي اللَّهُ أَبَدًا ". فَرَجَعَ مُتَغَيِّظًا، فَلَمْ يَصْبِرْ حَتَّى جَاءَ أَبَا بَكْرٍ فَقَالَ يَا أَبَا بَكْرٍ أَلَسْنَا عَلَى الْحَقِّ وَهُمْ عَلَى الْبَاطِلِ قَالَ يَا ابْنَ الْخَطَّابِ إِنَّهُ رَسُولُ اللَّهِ صلى الله عليه وسلم وَلَنْ يُضَيِّعَهُ اللَّهُ أَبَدًا. فَنَزَلَتْ سُورَةُ الْفَتْحِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 367
Arabic reference : Book 65, Hadith 4844

Narrated Ibn Abi Mulaika:

The two righteous persons were about to be ruined. They were Abu Bakr and `Umar who raised their voices in the presence of the Prophet (ﷺ) when a mission from Bani Tamim came to him. One of the two recommended Al-Aqra' bin Habeas, the brother of Bani Mujashi (to be their governor) while the other recommended somebody else. (Nafi`, the sub-narrator said, I do not remember his name). Abu Bakr said to `Umar, "You wanted nothing but to oppose me!" `Umar said, "I did not intend to oppose you." Their voices grew loud in that argument, so Allah revealed: 'O you who believe! Raise not your voices above the voice of the Prophet.' (49.2) Ibn Az-Zubair said, "Since the revelation of this Verse, `Umar used to speak in such a low tone that the Prophet (ﷺ) had to ask him to repeat his statements." But Ibn Az-Zubair did not mention the same about his (maternal) grandfather (i.e. Abu Bakr).

حَدَّثَنَا يَسَرَةُ بْنُ صَفْوَانَ بْنِ جَمِيلٍ اللَّخْمِيُّ، حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ كَادَ الْخَيِّرَانِ أَنْ يَهْلِكَا ـ أَبَا بَكْرٍ وَعُمَرَ ـ رضى الله عنهما ـ رَفَعَا أَصْوَاتَهُمَا عِنْدَ النَّبِيِّ صلى الله عليه وسلم حِينَ قَدِمَ عَلَيْهِ رَكْبُ بَنِي تَمِيمٍ، فَأَشَارَ أَحَدُهُمَا بِالأَقْرَعِ بْنِ حَابِسٍ أَخِي بَنِي مُجَاشِعٍ، وَأَشَارَ الآخَرُ بِرَجُلٍ آخَرَ ـ قَالَ نَافِعٌ لاَ أَحْفَظُ اسْمَهُ ـ فَقَالَ أَبُو بَكْرٍ لِعُمَرَ مَا أَرَدْتَ إِلاَّ خِلاَفِي. قَالَ مَا أَرَدْتُ خِلاَفَكَ. فَارْتَفَعَتْ أَصْوَاتُهُمَا فِي ذَلِكَ، فَأَنْزَلَ اللَّهُ {يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَرْفَعُوا أَصْوَاتَكُمْ} الآيَةَ. قَالَ ابْنُ الزُّبَيْرِ فَمَا كَانَ عُمَرُ يُسْمِعُ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعْدَ هَذِهِ الآيَةِ حَتَّى يَسْتَفْهِمَهُ. وَلَمْ يَذْكُرْ ذَلِكَ عَنْ أَبِيهِ، يَعْنِي أَبَا بَكْرٍ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 368
Arabic reference : Book 65, Hadith 4845

Narrated Anas bin Malik:

The Prophet (ﷺ) missed Thabit bin Qais for a period (So he inquired about him). A man said. "O Allah's Apostle! I will bring you his news." So he went to Thabit and found him sitting in his house and bowing his head. The man said to Thabit, " 'What is the matter with you?" Thabit replied that it was an evil affair, for he used to raise his voice above the voice of the Prophet (ﷺ) and so all his good deeds had been annulled, and he considered himself as one of the people of the Fire. Then the man returned to the Prophet (ﷺ) and told him that Thabit had said, so-and-so. (Musa bin Anas) said: The man returned to Thabit with great glad tidings. The Prophet (ﷺ) said to the man. "Go back to him and say to him: "You are not from the people of the Hell Fire, but from the people of Paradise."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا أَزْهَرُ بْنُ سَعْدٍ، أَخْبَرَنَا ابْنُ عَوْنٍ، قَالَ أَنْبَأَنِي مُوسَى بْنُ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم افْتَقَدَ ثَابِتَ بْنَ قَيْسٍ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَنَا أَعْلَمُ لَكَ عِلْمَهُ. فَأَتَاهُ فَوَجَدَهُ جَالِسًا فِي بَيْتِهِ مُنَكِّسًا رَأْسَهُ فَقَالَ لَهُ مَا شَأْنُكَ. فَقَالَ شَرٌّ. كَانَ يَرْفَعُ صَوْتَهُ فَوْقَ صَوْتِ النَّبِيِّ صلى الله عليه وسلم فَقَدْ حَبِطَ عَمَلُهُ، وَهُوَ مِنْ أَهْلِ النَّارِ.

فَأَتَى الرَّجُلُ النَّبِيَّ صلى الله عليه وسلم فَأَخْبَرَهُ أَنَّهُ قَالَ كَذَا وَكَذَا ـ فَقَالَ مُوسَى ـ فَرَجَعَ إِلَيْهِ الْمَرَّةَ الآخِرَةَ بِبِشَارَةٍ عَظِيمَةٍ فَقَالَ " اذْهَبْ إِلَيْهِ فَقُلْ لَهُ إِنَّكَ لَسْتَ مِنْ أَهْلِ النَّارِ، وَلَكِنَّكَ مِنْ أَهْلِ الْجَنَّةِ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 369
Arabic reference : Book 65, Hadith 4846

Narrated `Abdullah bin Az-Zubair:

A group of Bani Tamim came to the Prophet (ﷺ) (and requested him to appoint a governor for them). Abu Bakr said, "Appoint Al-Qaqa bin Mabad." `Umar said, "Appoint Al-Aqra' bin Habeas." On that Abu Bakr said (to `Umar). "You did not want but to oppose me!" `Umar replied "I did not intend to oppose you!" So both of them argued till their voices grew loud. So the following Verse was revealed: 'O you who believe! Be not for ward......' (49.1)

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ، حَدَّثَنَا حَجَّاجٌ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ، أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ، أَخْبَرَهُمْ أَنَّهُ، قَدِمَ رَكْبٌ مِنْ بَنِي تَمِيمٍ عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ أَبُو بَكْرٍ أَمِّرِ الْقَعْقَاعَ بْنَ مَعْبَدٍ. وَقَالَ عُمَرُ بَلْ أَمِّرِ الأَقْرَعَ بْنَ حَابِسٍ. فَقَالَ أَبُو بَكْرٍ مَا أَرَدْتَ إِلَى ـ أَوْ إِلاَّ ـ خِلاَفِي. فَقَالَ عُمَرُ مَا أَرَدْتُ خِلاَفَكَ. فَتَمَارَيَا حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا، فَنَزَلَ فِي ذَلِكَ {يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تُقَدِّمُوا بَيْنَ يَدَىِ اللَّهِ وَرَسُولِهِ} حَتَّى انْقَضَتِ الآيَةُ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 370
Arabic reference : Book 65, Hadith 4847

Narrated Anas:

The Prophet (ﷺ) said, "The people will be thrown into the (Hell) Fire and it will say: "Are there any more (to come)?' (50.30) till Allah puts His Foot over it and it will say, 'Qati! Qati! (Enough Enough!)'"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ، حَدَّثَنَا حَرَمِيٌّ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يُلْقَى فِي النَّارِ وَتَقُولُ هَلْ مِنْ مَزِيدٍ. حَتَّى يَضَعَ قَدَمَهُ فَتَقُولُ قَطِ قَطِ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 371
Arabic reference : Book 65, Hadith 4848

Narrated Abu Huraira:

(that the Prophet (ﷺ) said) "It will be said to the Hell, 'Are you filled?' It will say, 'Are there any more (to come)?' On that Allah will put His Foot on it, and it will say 'Qati! Qati! (Enough! Enough!).

حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْقَطَّانُ، حَدَّثَنَا أَبُو سُفْيَانَ الْحِمْيَرِيُّ، سَعِيدُ بْنُ يَحْيَى بْنِ مَهْدِيٍّ حَدَّثَنَا عَوْفٌ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، رَفَعَهُ وَأَكْثَرُ مَا كَانَ يُوقِفُهُ أَبُو سُفْيَانَ " يُقَالُ لِجَهَنَّمَ هَلِ امْتَلأْتِ وَتَقُولُ هَلْ مِنْ مَزِيدٍ فَيَضَعُ الرَّبُّ تَبَارَكَ وَتَعَالَى قَدَمَهُ عَلَيْهَا فَتَقُولُ قَطِ قَطِ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 372
Arabic reference : Book 65, Hadith 4849

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Paradise and the Fire (Hell) argued, and the Fire (Hell) said, "I have been given the privilege of receiving the arrogant and the tyrants.' Paradise said, 'What is the matter with me? Why do only the weak and the humble among the people enter me?' On that, Allah said to Paradise. 'You are My Mercy which I bestow on whoever I wish of my servants.' Then Allah said to the (Hell) Fire, 'You are my (means of) punishment by which I punish whoever I wish of my slaves. And each of you will have its fill.' As for the Fire (Hell), it will not be filled till Allah puts His Foot over it whereupon it will say, 'Qati! Qati!' At that time it will be filled, and its different parts will come closer to each other; and Allah will not wrong any of His created beings. As regards Paradise, Allah will create a new creation to fill it with."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ، رضى الله عنه قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " تَحَاجَّتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ النَّارُ أُوثِرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ. وَقَالَتِ الْجَنَّةُ مَا لِي لاَ يَدْخُلُنِي إِلاَّ ضُعَفَاءُ النَّاسِ

وَسَقَطُهُمْ. قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى لِلْجَنَّةِ أَنْتِ رَحْمَتِي أَرْحَمُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي. وَقَالَ لِلنَّارِ إِنَّمَا أَنْتِ عَذَابٌ أُعَذِّبُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي. وَلِكُلِّ وَاحِدَةٍ مِنْهُمَا مِلْؤُهَا، فَأَمَّا النَّارُ فَلاَ تَمْتَلِئُ حَتَّى يَضَعَ رِجْلَهُ فَتَقُولُ قَطٍ قَطٍ قَطٍ. فَهُنَالِكَ تَمْتَلِئُ وَيُزْوَى بَعْضُهَا إِلَى بَعْضٍ، وَلاَ يَظْلِمُ اللَّهُ ـ عَزَّ وَجَلَّ ـ مِنْ خَلْقِهِ أَحَدًا، وَأَمَّا الْجَنَّةُ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُنْشِئُ لَهَا خَلْقًا ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 373
Arabic reference : Book 65, Hadith 4850

Narrated Jarir bin `Abdullah:

We were in the company of the Prophet (ﷺ) on a fourteenth night (of the lunar month), and he looked at the (full) moon and said, "You will see your Lord as you see this moon, and you will have no trouble in looking at Him. So, whoever can, should not miss the offering of prayers before sunrise (Fajr prayer) and before sunset (`Asr prayer)." Then the Prophet (ﷺ) recited: 'And celebrate the praises of your Lord before the rising of the sun and before (its) setting.' (50.39)

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ جَرِيرٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ كُنَّا جُلُوسًا لَيْلَةً مَعَ النَّبِيِّ صلى الله عليه وسلم فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةَ أَرْبَعَ عَشْرَةَ فَقَالَ " إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا، لاَ تُضَامُونَ فِي رُؤْيَتِهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لاَ تُغْلَبُوا عَلَى صَلاَةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا ". ثُمَّ قَرَأَ {وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 374
Arabic reference : Book 65, Hadith 4851

Narrated Mujahid:

Ibn `Abbas said, "Allah ordered His Prophet to celebrate Allah's praises after all prayers." He refers to His Statement: 'After the prayers.' (50.40)

حَدَّثَنَا آدَمُ، حَدَّثَنَا وَرْقَاءُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، قَالَ ابْنُ عَبَّاسٍ أَمَرَهُ أَنْ يُسَبِّحَ، فِي أَدْبَارِ الصَّلَوَاتِ كُلِّهَا. يَعْنِي قَوْلَهُ {وَأَدْبَارَ السُّجُودِ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 375
Arabic reference : Book 65, Hadith 4852

Narrated Um Salama:

I complained to Allah's Messenger (ﷺ) that I was sick, so he said, "Perform the Tawaf (of Ka`ba at Mecca) while riding behind the people (who are performing the Tawaf on foot)." So I performed the Tawaf while Allah's Messenger (ﷺ) was offering the prayer by the side of the Ka`ba and was reciting: 'By the Mount (Saini) and by a Decree Inscribed.'

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ ابْنَةِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ شَكَوْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم أَنِّي أَشْتَكِي فَقَالَ " طُوفِي مِنْ وَرَاءِ النَّاسِ، وَأَنْتِ رَاكِبَةٌ ". فَطُفْتُ وَرَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي إِلَى جَنْبِ الْبَيْتِ يَقْرَأُ بِالطُّورِ وَكِتَابٍ مَسْطُورٍ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 376
Arabic reference : Book 65, Hadith 4853

Narrated Jubair bin Mut`im:

I heard the Prophet (ﷺ) reciting Surat at-Tur in the Maghrib prayer, and when he reached the Verse: 'Were they created by nothing, Or were they themselves the creators, Or did they create the Heavens and the Earth? Nay, but they have no firm belief Or do they own the treasures of Your Lord? Or have they been given the authority to do as they like...' (52.35-37) my heart was about to fly (when I realized this firm argument).

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثُونِي عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ ـ رضى الله عنه ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ فَلَمَّا بَلَغَ هَذِهِ الآيَةَ {أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ * أَمْ خَلَقُوا السَّمَوَاتِ وَالأَرْضَ بَلْ لاَ يُوقِنُونَ * أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُسَيْطِرُونَ} كَادَ قَلْبِي أَنْ يَطِيرَ. قَالَ سُفْيَانُ فَأَمَّا أَنَا فَإِنَّمَا

سَمِعْتُ الزُّهْرِيَّ يُحَدِّثُ عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِيهِ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ. لَمْ أَسْمَعْهُ زَادَ الَّذِي قَالُوا لِي.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 377
Arabic reference : Book 65, Hadith 4854

Narrated Masruq:

I said to `Aisha, "O Mother! Did Prophet Muhammad see his Lord?" Aisha said, "What you have said makes my hair stand on end ! Know that if somebody tells you one of the following three things, he is a liar: Whoever tells you that Muhammad saw his Lord, is a liar." Then Aisha recited the Verse: 'No vision can grasp Him, but His grasp is over all vision. He is the Most Courteous Well-Acquainted with all things.' (6.103) 'It is not fitting for a human being that Allah should speak to him except by inspiration or from behind a veil.' (42.51) `Aisha further said, "And whoever tells you that the Prophet knows what is going to happen tomorrow, is a liar." She then recited: 'No soul can know what it will earn tomorrow.' (31.34) She added: "And whoever tell you that he concealed (some of Allah's orders), is a liar." Then she recited: 'O Apostle! Proclaim (the Message) which has been sent down to you from your Lord..' (5.67) `Aisha added. "But the Prophet (ﷺ) saw Gabriel in his true form twice."

حَدَّثَنَا يَحْيَى، حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، قَالَ قُلْتُ لِعَائِشَةَ ـ رضى الله عنها ـ يَا أُمَّتَاهْ هَلْ رَأَى مُحَمَّدٌ صلى الله عليه وسلم رَبَّهُ فَقَالَتْ لَقَدْ قَفَّ شَعَرِي مِمَّا قُلْتَ، أَيْنَ أَنْتَ مِنْ ثَلاَثٍ مَنْ حَدَّثَكَهُنَّ فَقَدْ كَذَبَ، مَنْ حَدَّثَكَ أَنَّ مُحَمَّدًا صلى الله عليه وسلم رَأَى رَبَّهُ فَقَدْ كَذَبَ‏.‏ ثُمَّ قَرَأَتْ ‏{‏لاَ تُدْرِكُهُ الأَبْصَارُ وَهُوَ يُدْرِكُ الأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ‏}‏ ‏{‏وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلاَّ وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ‏}‏ وَمَنْ حَدَّثَكَ أَنَّهُ يَعْلَمُ مَا فِي غَدٍ فَقَدْ كَذَبَ ثُمَّ قَرَأَتْ ‏{‏وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا‏}‏ وَمَنْ حَدَّثَكَ أَنَّهُ كَتَمَ فَقَدْ كَذَبَ ثُمَّ قَرَأَتْ ‏{‏يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ‏}‏ الآيَةَ، وَلَكِنَّهُ رَأَى جِبْرِيلَ ـ عَلَيْهِ السَّلاَمُ ـ فِي صُورَتِهِ مَرَّتَيْنِ‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 378
Arabic reference : Book 65, Hadith 4855

Narrated `Abdullah:

Regarding the Verses: 'And was at a distance of but two bow-lengths or (even) nearer; So did (Allah) convey the Inspiration to His slave (Gabriel) and then he Gabriel) conveyed (that to Muhammad...' (53.9-10) Ibn Mas`ud narrated to us that the Prophet (ﷺ) had seen Gabriel with six hundred wings.

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الشَّيْبَانِيُّ، قَالَ سَمِعْتُ زِرًّا، عَنْ عَبْدِ اللَّهِ، ‏{‏فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى * فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى‏}‏ قَالَ حَدَّثَنَا ابْنُ مَسْعُودٍ أَنَّهُ رَأَى جِبْرِيلَ لَهُ سِتُّمِائَةِ جَنَاحٍ‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 379
Arabic reference : Book 65, Hadith 4856

Narrated Ash-Shaibani:

I asked Zirr about the Statement of Allah: 'And was at a distance of but two bow-lengths or (even) nearer. So did Allah convey the Inspiration to His slave (Gabriel) and then he (Gabriel) conveyed that to Muhammad.' (53.10) He said, "Abdullah (bin Mas`ud) informed us that Muhammad had seen Gabriel with six hundred wings."

حَدَّثَنَا طَلْقُ بْنُ غَنَّامٍ، حَدَّثَنَا زَائِدَةُ، عَنِ الشَّيْبَانِيِّ، قَالَ سَأَلْتُ زِرًّا عَنْ قَوْلِهِ تَعَالَى ‏{‏فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى * فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى‏}‏ قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ أَنَّ مُحَمَّدًا صلى الله عليه وسلم رَأَى جِبْرِيلَ لَهُ سِتُّمِائَةِ جَنَاحٍ‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 380
Arabic reference : Book 65, Hadith 4857

Narrated `Abdullah:

(regarding the revelation) Truly he (Muhammad) did see of the signs of his Lord; the Greatest!' (53.18) The Prophet (ﷺ) saw a green screen covering the horizon.

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ {لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى} قَالَ رَأَى رَفْرَفًا أَخْضَرَ قَدْ سَدَّ الأُفُقَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 381
Arabic reference : Book 65, Hadith 4858

Narrated Ibn `Abbas:

(regarding His Statement about the Lat and the `Uzza: Lat was originally a man who used to mix Sawiq for the pilgrim.

حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا أَبُو الأَشْهَبِ، حَدَّثَنَا أَبُو الْجَوْزَاءِ، عَنِ ابْنِ عَبَّاسٍ، رضى الله عنهما فِي قَوْلِهِ {اللاَّتَ وَالْعُزَّى} كَانَ اللاَّتُ رَجُلاً يَلُتُّ سَوِيقَ الْحَاجِّ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 382
Arabic reference : Book 65, Hadith 4859

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whomever takes an oath in which he mentions Lat and `Uzza (forgetfully), should say: None has the right to be worshipped but Allah, and whoever says to his companion. 'Come along, let us gamble must give alms (as an expiation).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ حَلَفَ فَقَالَ فِي حَلِفِهِ وَاللاَّتِ وَالْعُزَّى. فَلْيَقُلْ لاَ إِلَهَ إِلاَّ اللَّهُ. وَمَنْ قَالَ لِصَاحِبِهِ تَعَالَ أُقَامِرْكَ. فَلْيَتَصَدَّقْ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 383
Arabic reference : Book 65, Hadith 4860

Narrated `Urwa:

I asked `Aisha (regarding the Sai between As Safa and Al-Marwa). She said, "Out of reverence to the idol Manat which was placed in Al-Mushailal, those who used to assume Ihram in its name, used not to perform Sai between As-Safa and Al-Marwa, so Allah revealed: 'Verily! The As-Safa and Al-Marwa (two mountains at Mecca) are among the symbols of Allah.' (2.158). Thereupon, Allah's Messenger (ﷺ) and the Muslims used to perform Sai (between them)." Sufyan said: The (idol) Manat was at Al-Mushailal in Qudaid. `Aisha added, "The Verse was revealed in connection with the Ansar. They and (the tribe of) Ghassan used to assume lhram in the name of Manat before they embraced Islam." `Aisha added, "There were men from the Ansar who used to assume lhram in the name of Manat which was an idol between Mecca and Medina. They said, "O Allah's Messenger (ﷺ)! We used not to perform the Tawaf (Sai) between As-Safa and Al-Marwa out of reverence to Manat."

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الزُّهْرِيُّ، سَمِعْتُ عُرْوَةَ، قُلْتُ لِعَائِشَةَ ـ رضى الله عنها ـ فَقَالَتْ إِنَّمَا كَانَ مَنْ أَهَلَّ بِمَنَاةَ الطَّاغِيَةِ الَّتِي بِالْمُشَلَّلِ لاَ يَطُوفُونَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَأَنْزَلَ اللَّهُ تَعَالَى {إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ} فَطَافَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَالْمُسْلِمُونَ. قَالَ سُفْيَانُ مَنَاةُ بِالْمُشَلَّلِ مِنْ قُدَيْدٍ. وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ قَالَ عُرْوَةُ قَالَتْ عَائِشَةُ نَزَلَتْ فِي الأَنْصَارِ كَانُوا هُمْ وَغَسَّانُ قَبْلَ أَنْ يُسْلِمُوا يُهِلُّونَ لِمَنَاةَ. مِثْلَهُ. وَقَالَ مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ كَانَ رِجَالٌ مِنَ الأَنْصَارِ مِمَّنْ كَانَ يُهِلُّ لِمَنَاةَ ـ وَمَنَاةُ صَنَمٌ بَيْنَ مَكَّةَ وَالْمَدِينَةِ ـ قَالُوا يَا نَبِيَّ اللَّهِ كُنَّا لاَ نَطُوفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ تَعْظِيمًا لِمَنَاةَ. نَحْوَهُ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 384
Arabic reference : Book 65, Hadith 4861

Narrated Ibn `Abbas:

The Prophet (ﷺ) performed a prostration when he finished reciting Surat-an-Najm, and all the Muslims and pagans and Jinns and human beings prostrated along with him.

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ سَجَدَ النَّبِيُّ صلى الله عليه وسلم بِالنَّجْمِ وَسَجَدَ مَعَهُ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْجِنُّ وَالإِنْسُ. تَابَعَهُ ابْنُ طَهْمَانَ عَنْ أَيُّوبَ. وَلَمْ يَذْكُرِ ابْنُ عُلَيَّةَ ابْنَ عَبَّاسٍ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 385
Arabic reference : Book 65, Hadith 4862

Narrated `Abdullah:

The first Sura in which a prostration was mentioned, was Sura An-Najm (The Star). Allah's Messenger (ﷺ) prostrated (while reciting it), and everybody behind him prostrated except a man whom I saw taking a hand-full of dust in his hand and prostrated on it. Later I saw that man killed as an infidel, and he was Umaiya bin Khalaf.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، أَخْبَرَنِي أَبُو أَحْمَدَ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ أَوَّلُ سُورَةٍ أُنْزِلَتْ فِيهَا سَجْدَةٌ {وَالنَّجْمِ}. قَالَ فَسَجَدَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَسَجَدَ مَنْ خَلْفَهُ، إِلاَّ رَجُلاً رَأَيْتُهُ أَخَذَ كَفًّا مِنْ تُرَابٍ فَسَجَدَ عَلَيْهِ، فَرَأَيْتُهُ بَعْدَ ذَلِكَ قُتِلَ كَافِرًا، وَهْوَ أُمَيَّةُ بْنُ خَلَفٍ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 386
Arabic reference : Book 65, Hadith 4863

Narrated Ibn Masud:

During the lifetime of Allah's Messenger (ﷺ) the moon was split into two parts; one part remained over the mountain, and the other part went beyond the mountain. On that, Allah's Messenger (ﷺ) said, "Witness this miracle."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، وَسُفْيَانَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنِ ابْنِ مَسْعُودٍ، قَالَ انْشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِرْقَتَيْنِ، فِرْقَةً فَوْقَ الْجَبَلِ وَفِرْقَةً دُونَهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اشْهَدُوا ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 387
Arabic reference : Book 65, Hadith 4864

Narrated `Abdullah:

The moon was cleft asunder while we were in the company of the Prophet, and it became two parts. The Prophet (ﷺ) said, Witness, witness (this miracle).

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا سُفْيَانُ، أَخْبَرَنَا ابْنُ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ، قَالَ انْشَقَّ الْقَمَرُ وَنَحْنُ مَعَ النَّبِيِّ صلى الله عليه وسلم فَصَارَ فِرْقَتَيْنِ، فَقَالَ لَنَا " اشْهَدُوا، اشْهَدُوا ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 388
Arabic reference : Book 65, Hadith 4865

Narrated Ibn `Abbas:

The moon was cleft asunder during the lifetime of the Prophet.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنِي بَكْرٌ، عَنْ جَعْفَرٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ انْشَقَّ الْقَمَرُ فِي زَمَانِ النَّبِيِّ صلى الله عليه وسلم.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 389
Arabic reference : Book 65, Hadith 4866

Narrated Anas:

The people of Mecca asked the Prophet (ﷺ) to show them a sign (miracle). So he showed them (the miracle) of the cleaving of the moon.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ سَأَلَ أَهْلُ مَكَّةَ أَنْ يُرِيَهُمْ آيَةً فَأَرَاهُمُ انْشِقَاقَ الْقَمَرِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 390

Arabic reference : Book 65, Hadith 4867

Narrated Anas:

The moon was cleft asunder into two parts.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ انْشَقَّ الْقَمَرُ فِرْقَتَيْنِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 391
Arabic reference : Book 65, Hadith 4868

Narrated `Abdullah bin Masud:

The Prophet (ﷺ) used to recite: "Fahal-min-Maddakir (then is there any that will receive admonition?")

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَقْرَأُ {فَهَلْ مِنْ مُدَّكِرٍ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 392
Arabic reference : Book 65, Hadith 4869

Narrated `Abdullah:

The Prophet (ﷺ) used to recite: 'Is there any that remember? And a furious wind (plucking out men) as if they were uprooted stems of palm trees, then how terrible was My punishment and My warnings!' (54.20-21)

حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم. أَنَّهُ كَانَ يَقْرَأُ {فَهَلْ مِنْ مُدَّكِرٍ}.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 393
Arabic reference : Book 65, Hadith 4870

Narrated Abu 'Is-haq:

A man asked Al-Aswad, 'is it 'Fahal min-Muddakir' or'..Mudhdhakir?" Al Aswad replied, 'I have heard `Abdullah bin Masud reciting it, 'Fahal-min Muddakir'; I too, heard the Prophet (ﷺ) reciting it 'Fahal-min-Muddakir' with 'd'.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ، أَنَّهُ سَمِعَ رَجُلاً، سَأَلَ الأَسْوَدَ فَهَلْ مِنْ مُدَّكِرٍ أَوْ مُذَّكِرٍ فَقَالَ سَمِعْتُ عَبْدَ اللَّهِ يَقْرَؤُهَا {فَهَلْ مِنْ مُدَّكِرٍ} قَالَ وَسَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقْرَؤُهَا {فَهَلْ مِنْ مُدَّكِرٍ} دَالاً.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 394
Arabic reference : Book 65, Hadith 4871

Narrated `Abdullah:

The Prophet (ﷺ) recited: 'Fahal-min-Muddakir' "And Verily an abiding torment seized them early in the morning So, taste you My torment and My warnings' (54.38-39)

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا أَبِي، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَرَأَ {فَهَلْ مِنْ مُدَّكِرٍ} الآيَةَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 395
Arabic reference : Book 65, Hadith 4872

Narrated `Abdullah:

The Prophet (ﷺ) recited: 'Fahal-min Muddakir': 'And verily, We have destroyed nations like unto you; then is there any that will receive admonition?' (54.51)

حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَرَأَ {فَهَلْ مِنْ مُدَّكِرٍ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 396
Arabic reference : Book 65, Hadith 4873

Narrated `Abdullah:

I recited before the Prophet (ﷺ) 'Fahal-min-Mudhdhakir'. The Prophet (ﷺ) said, "It is Fahal-min Muddakir."

حَدَّثَنَا يَحْيَى، حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ، قَالَ قَرَأْتُ عَلَى النَّبِيِّ صلى الله عليه وسلم فَهَلْ مِنْ مُذَّكِرٍ فَقَالَ النَّبِيُّ صلى الله عليه وسلم {فَهَلْ مِنْ مُدَّكِرٍ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 397
Arabic reference : Book 65, Hadith 4874

Narrated `Abbas:

Allah's Messenger (ﷺ) while in a tent on the day of the Battle of Badr, said, "O Allah! I request you (to fulfill) Your promise and contract! O Allah! If You wish that you will not be worshipped henceforth.." On that Abu Bakr held the Prophet (ﷺ) by the hand and said, "That is enough, O Allah's Messenger (ﷺ) You have appealed to your Lord too pressingly," while the Prophet (ﷺ) was putting on his armor. So Allah's Messenger (ﷺ) went out, reciting Their multitude will be put to flight, and they will show their backs.' (54.45)

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشَبٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ. وَحَدَّثَنِي مُحَمَّدٌ، حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، عَنْ وُهَيْبٍ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ وَهْوَ فِي قُبَّةٍ يَوْمَ بَدْرٍ " اللَّهُمَّ إِنِّي أَنْشُدُكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ إِنْ تَشَأْ لاَ تُعْبَدْ بَعْدَ الْيَوْمِ ". فَأَخَذَ أَبُو بَكْرٍ بِيَدِهِ فَقَالَ حَسْبُكَ يَا رَسُولَ اللَّهِ، أَلْحَحْتَ عَلَى رَبِّكَ. وَهْوَ يَثِبُ فِي الدِّرْعِ، فَخَرَجَ وَهْوَ يَقُولُ " {سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ}."

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 398
Arabic reference : Book 65, Hadith 4875

Narrated Yusuf bin Mahik:

I was in the house of `Aisha, the mother of the Believers. She said, "This revelation: "Nay, but the Hour is their appointed time (for their full recompense); and the Hour will be more previous and most bitter." (54.46) was revealed to Muhammad at Mecca while I was a playfull little girl."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ أَخْبَرَنِي يُوسُفُ بْنُ مَاهَكَ، قَالَ إِنِّي عِنْدَ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ لَقَدْ أُنْزِلَ عَلَى مُحَمَّدٍ صلى الله عليه وسلم بِمَكَّةَ، وَإِنِّي لَجَارِيَةٌ أَلْعَبُ {بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 399
Arabic reference : Book 65, Hadith 4876

Narrated Ibn `Abbas:

While in his tent on the day the Battle of Badr, the Prophet (ﷺ) said, "O Allah! I request You (to fulfill) Your promise and contract. O Allah! It You wish that the Believers be destroyed). You will never be worshipped henceforth." On that, Abu Bakr held the Prophet (ﷺ) by the hand and said, "That is enough, O Allah's Messenger (ﷺ)! You have appealed to your Lord too pressingly" The Prophet (ﷺ) was wearing his armor and then went out reciting: 'Their multitude will be put to flight and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more previous and most bitter.' (54.45-46)

حَدَّثَنِي إِسْحَاقُ، حَدَّثَنَا خَالِدٌ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ وَهْوَ فِي قُبَّةٍ لَهُ يَوْمَ بَدْرٍ " أَنْشُدُكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ إِنْ شِئْتَ لَمْ تُعْبَدْ بَعْدَ الْيَوْمِ أَبَدًا ". فَأَخَذَ أَبُو بَكْرٍ بِيَدِهِ وَقَالَ حَسْبُكَ يَا رَسُولَ اللَّهِ فَقَدْ أَلْحَحْتَ عَلَى رَبِّكَ. وَهْوَ فِي الدِّرْعِ فَخَرَجَ وَهْوَ يَقُولُ " {سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ * بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ}"

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 400
Arabic reference : Book 65, Hadith 4877

Narrated `Abdullah bin Qais:

Allah's Messenger (ﷺ) said, "Two gardens, the utensils and the contents of which are of silver, and two other gardens, the utensils and contents of which are of gold. And nothing will prevent the people who will be in the Garden of Eden from seeing their Lord except the curtain of Majesty over His Face."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ الْعَمِّيُّ، حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " جَنَّتَانِ مِنْ فِضَّةٍ، آنِيَتُهُمَا وَمَا فِيهِمَا وَجَنَّتَانِ مِنْ ذَهَبٍ آنِيَتُهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلاَّ رِدَاءُ الْكِبْرِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 401
Arabic reference : Book 65, Hadith 4878

Narrated `Abdullah bin Qais:

Allah's Messenger (ﷺ) said, "In Paradise there is a pavilion made of a single hollow pearl sixty miles wide, in each corner of which there are wives who will not see those in the other corners; and the believers will visit and enjoy them. And there are two gardens, the utensils and contents of which are made of silver; and two other gardens, the utensils and contents of which are made of so-and-so (i.e. gold) and nothing will prevent the people staying in the Garden of Eden from seeing their Lord except the curtain of Majesty over His Face."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ، حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ فِي الْجَنَّةِ خَيْمَةً مِنْ لُؤْلُؤَةٍ مُجَوَّفَةٍ، عَرْضُهَا سِتُّونَ مِيلاً، فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ، مَا يَرَوْنَ الآخَرِينَ يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُونَ ". " وَجَنَّتَانِ مِنْ فِضَّةٍ، آنِيَتُهُمَا وَمَا فِيهِمَا، وَجَنَّتَانِ مِنْ كَذَا آنِيَتُهُمَا، وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلاَّ رِدَاءُ الْكِبْرِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 402
Arabic reference : Book 65, Hadith 4879

Narrated Abu Huraira:

The Prophet (ﷺ) said, "In Paradise there is a tree which is so big that a rider can travel in its shade for one hundred years without passing it; and if you wish, you can recite: 'In shade long extended.' 56.30.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لاَ يَقْطَعُهَا، وَاقْرَءُوا إِنْ شِئْتُمْ {وَظِلٍّ مَمْدُودٍ}".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 403
Arabic reference : Book 65, Hadith 4881

Narrated Sa`id bin Jubair:

I asked Ibn `Abbas about Surat Al-Tauba, and he said, "Surat Al-Tauba? It is exposure (of all the evils of the infidels and the hypocrites). And it continued revealing (that the oft-repeated expression): '...and of them ...and of them.' till they started thinking that none would be left unmentioned therein." I said, "What about) Surat Al-Anfal?" He replied, "Surat Al-Anfal was revealed in connection with the Badr Battle." I said, "(What about) Surat Al-Hashr?" He replied, "It was revealed in connection with Bani an-Nadir."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ قُلْتُ لاِبْنِ عَبَّاسٍ سُورَةُ التَّوْبَةِ قَالَ التَّوْبَةُ هِيَ الْفَاضِحَةُ، مَا زَالَتْ تَنْزِلُ وَمِنْهُمْ وَمِنْهُمْ، حَتَّى ظَنُّوا أَنَّهَا لَمْ تُبْقِ أَحَدًا مِنْهُمْ إِلاَّ ذُكِرَ فِيهَا. قَالَ قُلْتُ سُورَةُ الأَنْفَالِ. قَالَ نَزَلَتْ فِي بَدْرٍ. قَالَ قُلْتُ سُورَةُ الْحَشْرِ. قَالَ نَزَلَتْ فِي بَنِي النَّضِيرِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 404
Arabic reference : Book 65, Hadith 4882

Narrated Sa`id:

I asked Ibn `Abbas about Surat Al-Hashr. He replied, "Say Surat An-Nadir."

حَدَّثَنَا الْحَسَنُ بْنُ مُدْرِكٍ، حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ، أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدٍ، قَالَ قُلْتُ لاِبْنِ عَبَّاسٍ ـ رضى الله عنهما ـ سُورَةُ الْحَشْرِ قَالَ قُلْ سُورَةُ النَّضِيرِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 405
Arabic reference : Book 65, Hadith 4883

Narrated Ibn `Umar:

'Allah's Messenger (ﷺ) burnt and cut down the palm trees of Bani An-Nadir which were at Al-Buwair (a place near Medina). There upon Allah revealed: 'What you (O Muslims) cut down of the palm trees (of the enemy) or you left them standing on their stems, it was by the leave of Allah, so that He might cover with shame the rebellious.' (59.5)

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم حَرَّقَ نَخْلَ بَنِي النَّضِيرِ وَقَطَعَ، وَهْىَ الْبُوَيْرَةُ، فَأَنْزَلَ اللَّهُ تَعَالَى {مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 406
Arabic reference : Book 65, Hadith 4884

Narrated `Umar:

The properties of Bam An-Nadir were among the booty that Allah gave to His Apostle such Booty were not obtained by any expedition on the part of Muslims, neither with cavalry, nor with camelry. So those properties were for Allah's Messenger (ﷺ) only, and he used to provide thereof the yearly expenditure for his wives, and dedicate the rest of its revenues for purchasing arms and horses as war material to be used in Allah's Cause.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ ـ غَيْرَ مَرَّةٍ ـ عَنْ عَمْرٍو، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ، عَنْ عُمَرَ ـ رضى الله عنه ـ قَالَ كَانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ صلى الله عليه وسلم مِمَّا لَمْ يُوجِفِ الْمُسْلِمُونَ عَلَيْهِ بِخَيْلٍ وَلاَ رِكَابٍ، فَكَانَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم خَاصَّةً، يُنْفِقُ عَلَى أَهْلِهِ مِنْهَا نَفَقَةَ سَنَتِهِ، ثُمَّ يَجْعَلُ مَا بَقِيَ فِي السِّلاَحِ وَالْكُرَاعِ، عُدَّةً فِي سَبِيلِ اللَّهِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 407
Arabic reference : Book 65, Hadith 4885

Narrated Alqama:

`Abdullah (bin Masud) said. "Allah curses those ladies who practice tattooing and those who get themselves tattooed, and those ladies who remove the hair from their faces and those who make artificial spaces between their teeth in order to look more beautiful whereby they change Allah's creation." His saying reached a lady from Bani Asd called Um Yaqub who came (to `Abdullah) and said, "I have come to know that you have cursed such-and-such (ladies)?" He replied, "Why should I not curse these whom Allah's Messenger (ﷺ) has cursed and who are (cursed) in Allah's Book!" Um Yaqub said, "I have read the whole Qur'an, but I did not find in it what you say." He said, "Verily, if you have read it (i.e. the Qur'an), you have found it. Didn't you read: 'And whatsoever the Apostle gives you take it and whatsoever he forbids you, you abstain (from it). (59.7) She replied, "Yes, I did," He said, "Verily, Allah's Messenger (ﷺ) forbade such things." "She said, "But I see your wife doing these things?" He said, "Go and watch her." She went and watched her but could not see anything in support of her statement. On that he said, "If my wife was as you thought, I would not keep her in my company."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ لَعَنَ اللَّهُ الْوَاشِمَاتِ وَالْمُوتَشِمَاتِ وَالْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيِّرَاتِ خَلْقَ اللَّهِ. فَبَلَغَ ذَلِكَ امْرَأَةً مِنْ بَنِي أَسَدٍ يُقَالُ لَهَا أُمُّ يَعْقُوبَ، فَجَاءَتْ فَقَالَتْ إِنَّهُ بَلَغَنِي أَنَّكَ لَعَنْتَ كَيْتَ وَكَيْتَ. فَقَالَ وَمَا لِي لاَ أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَمَنْ هُوَ فِي كِتَابِ اللَّهِ فَقَالَتْ لَقَدْ قَرَأْتُ مَا بَيْنَ اللَّوْحَيْنِ فَمَا وَجَدْتُ فِيهِ مَا تَقُولُ. قَالَ لَئِنْ كُنْتِ قَرَأْتِيهِ لَقَدْ وَجَدْتِيهِ، أَمَا قَرَأْتِ {وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا}. قَالَتْ بَلَى. قَالَ فَإِنَّهُ قَدْ نَهَى عَنْهُ. قَالَتْ فَإِنِّي أَرَى أَهْلَكَ يَفْعَلُونَهُ. قَالَ فَاذْهَبِي فَانْظُرِي. فَذَهَبَتْ فَنَظَرَتْ فَلَمْ تَرَ مِنْ حَاجَتِهَا شَيْئًا، فَقَالَ لَوْ كَانَتْ كَذَلِكَ مَا جَامَعْتُهَا.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 408
Arabic reference : Book 65, Hadith 4886

Narrated `Abdullah (bin Mus'ud):

Allah's Messenger (ﷺ) has cursed the lady who uses false hair.

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، قَالَ ذَكَرْتُ لِعَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ حَدِيثَ مَنْصُورٍ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ لَعَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْوَاصِلَةَ فَقَالَ سَمِعْتُهُ مِنِ امْرَأَةٍ يُقَالُ لَهَا أُمُّ يَعْقُوبَ عَنْ عَبْدِ اللَّهِ مِثْلَ حَدِيثِ مَنْصُورٍ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 409
Arabic reference : Book 65, Hadith 4887

Narrated `Umar:

I recommend that my successor should take care of and secure the rights of the early emigrants; and I also advise my successor to be kind to the Ansar who had homes (in Medina) and had adopted the Faith, before the Prophet (ﷺ) migrated to them, and to accept the good from their good ones and excuse their wrong doers.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا أَبُو بَكْرٍ، عَنْ حُصَيْنٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، قَالَ قَالَ عُمَرُ رضى الله عنه أُوصِي الْخَلِيفَةَ بِالْمُهَاجِرِينَ الأَوَّلِينَ أَنْ يَعْرِفَ لَهُمْ حَقَّهُمْ، وَأُوصِي الْخَلِيفَةَ بِالأَنْصَارِ الَّذِينَ تَبَوَّءُوا الدَّارَ وَالإِيمَانَ مِنْ قَبْلِ أَنْ يُهَاجِرَ النَّبِيُّ صلى الله عليه وسلم أَنْ يَقْبَلَ مِنْ مُحْسِنِهِمْ وَيَعْفُوَ عَنْ مُسِيئِهِمْ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 410
Arabic reference : Book 65, Hadith 4888

Narrated Abu Huraira:

A man came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! I am suffering from fatigue and hunger." The Prophet (ﷺ) sent (somebody) to his wives (to get something), but the messenger found nothing with them. Then Allah's Messenger (ﷺ) said (to his companions). "Isn't there anybody who can entertain this man tonight so that Allah may be merciful to him?" An Ansari man got up and said, "I (will, entertain him), O Allah's Messenger (ﷺ)!" So he went to his wife and said to her, "This is the guest of Allah's Messenger (ﷺ), so do not keep anything away from him." She said. "By Allah, I have nothing but the children's food." He said, "When the children ask for their dinner, put them to bed and put out the light; we shall not take our meals tonight," She did so. In the morning the Ansari man went to Allah's Messenger (ﷺ) who said, "Allah was pleased with (or He bestowed His Mercy) on so-and-so and his wife (because of their good deed)." Then Allah revealed: 'But give them preference over themselves even though they were in need of that.' (59.9)

حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ كَثِيرٍ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا فُضَيْلُ بْنُ غَزْوَانَ، حَدَّثَنَا أَبُو حَازِمٍ الأَشْجَعِيُّ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ أَتَى رَجُلٌ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ أَصَابَنِي الْجَهْدُ فَأَرْسَلَ إِلَى نِسَائِهِ فَلَمْ يَجِدْ عِنْدَهُنَّ شَيْئًا، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلاَ رَجُلٌ يُضَيِّفُ هَذِهِ اللَّيْلَةَ يَرْحَمُهُ اللَّهُ ". فَقَامَ رَجُلٌ مِنَ الأَنْصَارِ فَقَالَ أَنَا يَا رَسُولَ اللَّهِ. فَذَهَبَ إِلَى أَهْلِهِ فَقَالَ لاِمْرَأَتِهِ ضَيْفُ رَسُولِ اللَّهِ صلى الله عليه وسلم لاَ تَدَّخِرِيهِ شَيْئًا. قَالَتْ وَاللَّهِ مَا عِنْدِي إِلاَّ قُوتُ الصِّبْيَةِ. قَالَ فَإِذَا أَرَادَ الصِّبْيَةُ الْعَشَاءَ فَنَوِّمِيهِمْ، وَتَعَالَىْ فَأَطْفِئِي السِّرَاجَ وَنَطْوِي بُطُونَنَا اللَّيْلَةَ. فَفَعَلَتْ ثُمَّ غَدَا الرَّجُلُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " لَقَدْ عَجِبَ اللَّهُ عَزَّ وَجَلَّ ـ أَوْ ضَحِكَ ـ مِنْ فُلاَنٍ وَفُلاَنَةَ ". فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ {وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 411
Arabic reference : Book 65, Hadith 4889

Narrated `Ali:

Allah's Messenger (ﷺ) sent me along with AzZubair and Al-Miqdad and said, "Proceed till you reach a place called Raudat-Khakh where there is a lady travelling in a howda on a camel. She has a letter. Take the letter from her." So we set out, and our horses ran at full pace till we reached Raudat Khakh, and behold, we saw the lady and said (to her), "Take out the letter!" She said, "I have no letter with me." We said, "Either you take out the letter or we will strip you of your clothes." So she took the letter out of her hair braid. We brought the letter to the Prophet (ﷺ) and behold, it was addressed by Hatib bin Abi Balta'a to some pagans at Mecca, informing them of some of the affairs of

the Prophet. The Prophet (ﷺ) said, "What is this, O Hatib?" Hatib replied, "Do not be hasty with me, O Allah's Messenger (ﷺ)! I am an Ansari man and do not belong to them (Quraish infidels) while the emigrants who were with you had their relatives who used to protect their families and properties at Mecca. So, to compensate for not having blood relation with them.' I intended to do them some favor so that they might protect my relatives (at Mecca), and I did not do this out of disbelief or an inclination to desert my religion." The Prophet then said (to his companions), "He (Hatib) has told you the truth." `Umar said, "O Allah's Apostle! Allow me to chop his head off?" The Apostle said, "He is one of those who witnessed (fought in) the Battle of Badr, and what do you know, perhaps Allah looked upon the people of Badr (Badr warriors) and said, 'Do what you want as I have forgiven you.' " (`Amr, a sub-narrator, said,: This Verse was revealed about him (Hatib): 'O you who believe! Take not My enemies and your enemies as friends or protectors.' (60.1) Narrated `Ali: Sufyan was asked whether (the Verse): 'Take not My enemies and your enemies...' was revealed in connection with Hatib. Sufyan replied, "This occurs only in the narration of the people. I memorized the Hadith from `Amr, not overlooking even a single letter thereof, and I do not know of anybody who remembered it by heart other than myself."

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، قَالَ حَدَّثَنِي الْحَسَنُ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ، أَنَّهُ سَمِعَ عُبَيْدَ اللَّهِ بْنَ أَبِي رَافِعٍ، كَاتِبَ عَلِيٍّ يَقُولُ سَمِعْتُ عَلِيًّا ـ رضى الله عنه ـ يَقُولُ بَعَثَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم أَنَا وَالزُّبَيْرَ وَالْمِقْدَادَ فَقَالَ " انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخٍ فَإِنَّ بِهَا ظَعِينَةً مَعَهَا كِتَابٌ فَخُذُوهُ مِنْهَا ". فَذَهَبْنَا تَعَادَى بِنَا خَيْلُنَا حَتَّى أَتَيْنَا الرَّوْضَةَ فَإِذَا نَحْنُ بِالظَّعِينَةِ فَقُلْنَا أَخْرِجِي الْكِتَابَ فَقَالَتْ مَا مَعِي مِنْ كِتَابٍ. فَقُلْنَا لَتُخْرِجِنَّ الْكِتَابَ أَوْ لَنُلْقِيَنَّ الثِّيَابَ. فَأَخْرَجَتْهُ مِنْ عِقَاصِهَا فَأَتَيْنَا بِهِ النَّبِيَّ صلى الله عليه وسلم فَإِذَا فِيهِ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى أُنَاسٍ مِنَ الْمُشْرِكِينَ مِمَّنْ بِمَكَّةَ يُخْبِرُهُمْ بِبَعْضِ أَمْرِ النَّبِيِّ صلى الله عليه وسلم فَقَالَ النَّبِيُّ صلى الله عليه وسلم " مَا هَذَا يَا حَاطِبُ ". قَالَ لاَ تَعْجَلْ عَلَىَّ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ امْرَأً مِنْ قُرَيْشٍ وَلَمْ أَكُنْ مِنْ أَنْفُسِهِمْ وَكَانَ مَنْ مَعَكَ مِنَ الْمُهَاجِرِينَ لَهُمْ قَرَابَاتٌ يَحْمُونَ بِهَا أَهْلِيهِمْ وَأَمْوَالَهُمْ بِمَكَّةَ فَأَحْبَبْتُ إِذْ فَاتَنِي مِنَ النَّسَبِ فِيهِمْ أَنْ أَصْطَنِعَ إِلَيْهِمْ يَدًا يَحْمُونَ قَرَابَتِي وَمَا فَعَلْتُ ذَلِكَ كُفْرًا وَلاَ ارْتِدَادًا عَنْ دِينِي. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّهُ قَدْ صَدَقَكُمْ ". فَقَالَ عُمَرُ دَعْنِي يَا رَسُولَ اللَّهِ فَأَضْرِبَ عُنُقَهُ. فَقَالَ " إِنَّهُ شَهِدَ بَدْرًا وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ ـ عَزَّ وَجَلَّ ـ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ ". قَالَ عَمْرٌو وَنَزَلَتْ فِيهِ {يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ} قَالَ لاَ أَدْرِي الآيَةَ فِي الْحَدِيثِ أَوْ قَوْلُ عَمْرٍو. حَدَّثَنَا عَلِيٌّ قِيلَ لِسُفْيَانَ فِي هَذَا فَنَزَلَتْ {لاَ تَتَّخِذُوا عَدُوِّي} قَالَ سُفْيَانُ هَذَا فِي حَدِيثِ النَّاسِ حَفِظْتُهُ مِنْ عَمْرٍو وَمَا تَرَكْتُ مِنْهُ حَرْفًا وَمَا أُرَى أَحَدًا حَفِظَهُ غَيْرِي.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 412
Arabic reference : Book 65, Hadith 4890

Narrated `Urwa:

Aisha the wife of the Prophet, said, "Allah's Messenger (ﷺ) used to examine the believing women who migrated to him in accordance with this Verse: 'O Prophet! When believing women come to you to take the oath of allegiance to you... Verily! Allah is Oft-Forgiving Most Merciful.' (60.12) `Aisha said, "And if any of the believing women accepted the condition (assigned in the above-mentioned Verse), Allah's Messenger (ﷺ) would say to her. "I have accepted your pledge of allegiance." "He would only say that, for, by Allah, his hand never touched, any lady during that pledge of allegiance. He did not receive their pledge except by saying, "I have accepted your pledge of allegiance for that."

حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ، أَخْبَرَنِي عُرْوَةُ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَمْتَحِنُ مَنْ هَاجَرَ إِلَيْهِ مِنَ الْمُؤْمِنَاتِ بِهَذِهِ الآيَةِ، بِقَوْلِ اللَّهِ {يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ} إِلَى قَوْلِهِ {غَفُورٌ رَحِيمٌ}. قَالَ عُرْوَةُ قَالَتْ عَائِشَةُ فَمَنْ أَقَرَّ بِهَذَا الشَّرْطِ مِنَ الْمُؤْمِنَاتِ قَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم " قَدْ بَايَعْتُكِ ". كَلاَمًا وَلاَ وَاللَّهِ مَا مَسَّتْ يَدُهُ يَدَ امْرَأَةٍ قَطُّ فِي الْمُبَايَعَةِ، مَا يُبَايِعُهُنَّ إِلاَّ بِقَوْلِهِ " قَدْ بَايَعْتُكِ عَلَى ذَلِكَ ". تَابَعَهُ يُونُسُ وَمَعْمَرٌ وَعَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ. وَقَالَ إِسْحَاقُ بْنُ رَاشِدٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ وَعَمْرَةَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 414
Arabic reference : Book 65, Hadith 4891

Narrated Um Atiya:

We took the oath of allegiance to Allah's Messenger (ﷺ) and he recited to us: 'They will not associate anything in worship with Allah,' and forbade us to bewail the dead. Thereupon a lady withdrew her hand (refrained from taking the oath of allegiance), and said, "But such-and-such lady lamented over one of my relatives, so I must reward (do the same over the dead relatives of) hers." The Prophet (ﷺ) did not object to that, so she went (there) and returned to the Prophet (ﷺ) so he accepted her pledge of allegiance.

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ ـ رضى الله عنها ـ قَالَتْ بَايَعْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَرَأَ عَلَيْنَا {أَنْ لاَ يُشْرِكْنَ بِاللَّهِ شَيْئًا} وَنَهَانَا عَنِ النِّيَاحَةِ، فَقَبَضَتِ امْرَأَةٌ يَدَهَا فَقَالَتْ أَسْعَدَتْنِي فُلاَنَةُ أُرِيدُ أَنْ أَجْزِيَهَا. فَمَا قَالَ لَهَا النَّبِيُّ صلى الله عليه وسلم شَيْئًا فَانْطَلَقَتْ وَرَجَعَتْ فَبَايَعَهَا.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 415
Arabic reference : Book 65, Hadith 4892

Narrated Ibn `Abbas:

Regarding the saying of Allah: 'And they will not disobey you in any just matter.' (60.12) That was one of the conditions which Allah imposed on The believing) women (who came to take the oath of allegiance to the Prophet).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، قَالَ حَدَّثَنَا أَبِي قَالَ، سَمِعْتُ الزُّبَيْرَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ تَعَالَى {وَلاَ يَعْصِينَكَ فِي مَعْرُوفٍ} قَالَ إِنَّمَا هُوَ شَرْطٌ شَرَطَهُ اللَّهُ لِلنِّسَاءِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 416
Arabic reference : Book 65, Hadith 4893

Narrated 'Ubada bin As-Samit:

While we were with the Prophet, he said, "Will you swear to me the pledge of allegiance that you will not worship any thing besides Allah, will not commit illegal sexual intercourse, and will not steal?" Then he recited the Verse concerning the women. (Sufyan, the subnarrator, often said that the Prophet: added, "Whoever among you fulfills his pledge, will receive his reward from Allah, and whoever commits any of those sins and receives the legal punishment (in this life), his punishment will be an expiation for that sin; and whoever commits any of those sins and Allah screens him, then it is up to Allah to punish or forgive them."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ الزُّهْرِيُّ حَدَّثَنَاهُ قَالَ حَدَّثَنِي أَبُو إِدْرِيسَ، سَمِعَ عُبَادَةَ بْنَ الصَّامِتِ ـ رضى الله عنه ـ قَالَ كُنَّا عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَقَالَ " أَتُبَايِعُونِي عَلَى أَنْ لاَ تُشْرِكُوا بِاللَّهِ شَيْئًا وَلاَ تَزْنُوا وَلاَ تَسْرِقُوا ". وَقَرَأَ آيَةَ النِّسَاءِ ـ وَأَكْثَرُ لَفْظِ سُفْيَانَ قَرَأَ الآيَةَ ـ " فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْهَا شَيْئًا مِنْ ذَلِكَ فَسَتَرَهُ اللَّهُ فَهْوَ إِلَى اللَّهِ، إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ غَفَرَ لَهُ} ". تَابَعَهُ عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ فِي الآيَةِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 417
Arabic reference : Book 65, Hadith 4894

Narrated Ibn `Abbas:

I witnessed the `Id-al-Fitr prayer with Allah's Messenger (ﷺ) , Abu Bakr, `Umar and `Uthman; and all of them offered it before delivering the sermon... and then delivered the sermon. Once the Prophet (ﷺ) (after completing the prayer and the sermon) came down, as if I am now looking at him waving at the men with his hand to sit down, and walked through them till he, along with Bilal, reached (the rows of) the women. Then he recited: 'O Prophet! When believing women come to you to take the oath of allegiance that they will not worship anything other than Allah, will not steal, will not commit illegal sexual intercourse, will not kill their children, and will not utter slander, intentionally forging falsehood (by making illegal children belonging to their husbands)'....(60.12) Having finished, he said, 'Do you agree to that?" One lady, other than whom none replied the Prophet (ﷺ) said, "Yes, O Allah's

Messenger (ﷺ)!" (The, sub-narrator, Al-Hasan did not know who the lady was.) Then the Prophet (ﷺ) said to them: "Will you give alms?" Thereupon Bilal spread out his garment and the women started throwing big rings and small rings into Bilal's garment. (See Hadith No. 95 vol.2)

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ وَأَخْبَرَنِي ابْنُ جُرَيْجٍ، أَنَّ الْحَسَنَ بْنَ مُسْلِمٍ، أَخْبَرَهُ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ شَهِدْتُ الصَّلاَةَ يَوْمَ الْفِطْرِ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ فَكُلُّهُمْ يُصَلِّيهَا قَبْلَ الْخُطْبَةِ ثُمَّ يَخْطُبُ بَعْدُ، فَنَزَلَ نَبِيُّ اللَّهِ صلى الله عليه وسلم فَكَأَنِّي أَنْظُرُ إِلَيْهِ حِينَ يُجَلِّسُ الرِّجَالَ بِيَدِهِ، ثُمَّ أَقْبَلَ يَشُقُّهُمْ حَتَّى أَتَى النِّسَاءَ مَعَ بِلاَلٍ فَقَالَ {يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لاَ يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلاَ يَسْرِقْنَ وَلاَ يَزْنِينَ وَلاَ يَقْتُلْنَ أَوْلاَدَهُنَّ وَلاَ يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ} حَتَّى فَرَغَ مِنَ الآيَةِ كُلِّهَا ثُمَّ قَالَ حِينَ فَرَغَ " أَنْتُنَّ عَلَى ذَلِكَ ". وَقَالَتِ امْرَأَةٌ وَاحِدَةٌ لَمْ يُجِبْهُ غَيْرُهَا نَعَمْ يَا رَسُولَ اللَّهِ، لاَ يَدْرِي الْحَسَنُ مَنْ هِيَ. قَالَ " فَتَصَدَّقْنَ " وَبَسَطَ بِلاَلٌ ثَوْبَهُ فَجَعَلْنَ يُلْقِينَ الْفَتَخَ وَالْخَوَاتِيمَ فِي ثَوْبِ بِلاَلٍ.

USC-MSA web (English) reference	: Vol. 6, Book 60, Hadith 418
Arabic reference	: Book 65, Hadith 4895

Narrated Jubair bin Mut`im:

I heard Allah's Messenger (ﷺ) saying, 'I have several names: I am Muhammad and I am Ahmad, and I am Al-Mahi with whom Allah obliterates Kufr (disbelief), and I am Al-Hashir (gatherer) at whose feet (i.e. behind whom) the people will be gathered (on the Day of Resurrection), and I am Al-Aqib (i.e. who succeeds the other prophets in bringing about good).

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ ـ رضى الله عنه ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ لِي أَسْمَاءً، أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللَّهُ بِيَ الْكُفْرَ، وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمِي، وَأَنَا الْعَاقِبُ ".

USC-MSA web (English) reference	: Vol. 6, Book 60, Hadith 419
Arabic reference	: Book 65, Hadith 4896

Narrated Abu Huraira:

While we were sitting with the Prophet (ﷺ) Surat Al-Jumu'a was revealed to him, and when the Verse, "And He (Allah) has sent him (Muhammad) also to other (Muslims).....' (62.3) was recited by the Prophet, I said, "Who are they, O Allah's Messenger (ﷺ)?" The Prophet (ﷺ) did not reply till I repeated my question thrice. At that time, Salman Al-Farisi was with us. So Allah's Messenger (ﷺ) put his hand on Salman, saying, "If Faith were at (the place of) Ath-Thuraiya (pleiades, the highest star), even then (some men or man from these people (i.e. Salman's folk) would attain it."

حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ ثَوْرٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ، رضى الله عنه قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَأُنْزِلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ {وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ} قَالَ قُلْتُ مَنْ هُمْ يَا رَسُولَ اللَّهِ فَلَمْ يُرَاجِعْهُ حَتَّى سَأَلَ ثَلاَثًا، وَفِينَا سَلْمَانُ الْفَارِسِيُّ، وَضَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَهُ عَلَى سَلْمَانَ ثُمَّ قَالَ " لَوْ كَانَ الإِيمَانُ عِنْدَ الثُّرَيَّا لَنَالَهُ رِجَالٌ ـ أَوْ رَجُلٌ ـ مِنْ هَؤُلاَءِ ".

USC-MSA web (English) reference	: Vol. 6, Book 60, Hadith 420
Arabic reference	: Book 65, Hadith 4897

Narrated Abu Huraira:

The Prophet (ﷺ) said. Then some men from these people would attain it."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، أَخْبَرَنِي ثَوْرٌ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم " لَنَالَهُ رِجَالٌ مِنْ هَؤُلاَءِ ".

USC-MSA web (English) reference	: Vol. 6, Book 60, Hadith 421
Arabic reference	: Book 65, Hadith 4898

Narrated Jabir bin `Abdullah:

A caravan of merchandise arrived at Medina on a Friday while we were with the Prophet (ﷺ) All the people left (the Prophet (ﷺ) and headed for the caravan) except twelve persons. Then Allah revealed:-- 'But when they see some bargain or some amusement they disperse headlong to it.' ..(62.11)

حَدَّثَنِي حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حُصَيْنٌ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، وَعَنْ أَبِي سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ أَقْبَلَتْ عِيرٌ يَوْمَ الْجُمُعَةِ وَنَحْنُ مَعَ النَّبِيِّ صلى الله عليه وسلم فَثَارَ النَّاسُ إِلاَّ اثْنَا عَشَرَ رَجُلاً فَأَنْزَلَ اللَّهُ {وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 422
Arabic reference : Book 65, Hadith 4899

Narrated Zaid bin Arqam:

While I was taking part in a Ghazwa. I heard `Abdullah bin Ubai (bin Abi Salul) saying. "Don't spend on those who are with Allah's Messenger (ﷺ), that they may disperse and go away from him. If we return (to Medina), surely, the more honorable will expel the meaner amongst them." I reported that (saying) to my uncle or to `Umar who, in his turn, informed the Prophet (ﷺ) of it. The Prophet (ﷺ) called me and I narrated to him the whole story. Then Allah's Messenger (ﷺ) sent for `Abdullah bin Ubai and his companions, and they took an oath that they did not say that. So Allah's Messenger (ﷺ) disbelieved my saying and believed his. I was distressed as I never was before. I stayed at home and my uncle said to me. "You just wanted Allah's Messenger (ﷺ) to disbelieve your statement and hate you." So Allah revealed (the Sura beginning with) 'When the hypocrites come to you.' (63.1) The Prophet (ﷺ) then sent for me and recited it and said, "O Zaid! Allah confirmed your statement."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ كُنْتُ فِي غَزَاةٍ فَسَمِعْتُ عَبْدَ اللَّهِ بْنَ أُبَىٍّ، يَقُولُ لاَ تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُّوا مِنْ حَوْلِهِ وَلَوْ رَجَعْنَا مِنْ عِنْدِهِ لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا. الأَذَلَّ فَذَكَرْتُ ذَلِكَ لِعَمِّي أَوْ لِعُمَرَ فَذَكَرَهُ لِلنَّبِيِّ صلى الله عليه وسلم فَدَعَانِي فَحَدَّثْتُهُ فَأَرْسَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى عَبْدِ اللَّهِ بْنِ أُبَىٍّ وَأَصْحَابِهِ فَحَلَفُوا مَا قَالُوا فَكَذَّبَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم وَصَدَّقَهُ فَأَصَابَنِي هَمٌّ لَمْ يُصِبْنِي مِثْلُهُ قَطُّ، فَجَلَسْتُ فِي الْبَيْتِ فَقَالَ لِي عَمِّي مَا أَرَدْتَ إِلَى أَنْ كَذَّبَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَمَقَتَكَ. فَأَنْزَلَ اللَّهُ تَعَالَى {إِذَا جَاءَكَ الْمُنَافِقُونَ} فَبَعَثَ إِلَىَّ النَّبِيُّ صلى الله عليه وسلم فَقَرَأَ فَقَالَ " إِنَّ اللَّهَ قَدْ صَدَّقَكَ يَا زَيْدُ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 423
Arabic reference : Book 65, Hadith 4900

Narrated Zaid bin Arqam:

I was with my uncle and I heard `Abdullah bin Ubai bin Salul, saying, "Don't spend on those who are with Allah's Messenger (ﷺ) that they may disperse and go away from him." He also said, "If we return to Medina, surely, the more honorable will expel the meaner." So I informed my uncle of that and then my uncle informed Allah's Messenger (ﷺ) thereof. Allah's Messenger (ﷺ) sent for `Abdullah bin Ubai and his companions. They swore that they did not say anything of that sort Allah's Messenger (ﷺ) deemed their statement true and rejected mine. Thereof I became as distressed as I have never been before, and stayed at home. Then Allah revealed (Surat Al-Munafiqin): 'When the hypocrites come to you.....(63.1) They are the ones who say: Spend nothing on those who are with Allah's Messenger (ﷺ) ..(63.7) Verily the more honorable will expel therefrom the meaner..' (63.7-8) Allah's Messenger (ﷺ) sent for me and recited that Sura for me and said, "Allah has confirmed your statement." 'That is because they believed, then disbelieved, so a seal was set on their hearts, therefore they understand not.' (63.3)

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ أَرْقَمَ ـ رضى الله عنه ـ قَالَ كُنْتُ مَعَ عَمِّي فَسَمِعْتُ عَبْدَ اللَّهِ بْنَ أُبَىٍّ ابْنَ سَلُولَ يَقُولُ لاَ تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُّوا. وَقَالَ أَيْضًا لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ. فَذَكَرْتُ ذَلِكَ لِعَمِّي فَذَكَرَ عَمِّي لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَأَرْسَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى عَبْدِ

اللَّهِ بْنِ أُبَىٍّ وَأَصْحَابِهِ، فَحَلَفُوا مَا قَالُوا، فَصَدَّقَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم وَكَذَّبَنِي، فَأَصَابَنِي هَمٌّ لَمْ يُصِبْنِي مِثْلُهُ، فَجَلَسْتُ فِي بَيْتِي، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ {إِذَا جَاءَكَ الْمُنَافِقُونَ} إِلَى قَوْلِهِ {هُمُ الَّذِينَ يَقُولُونَ لاَ تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ} إِلَى قَوْلِهِ {لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ} فَأَرْسَلَ إِلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَرَأَهَا عَلَىَّ ثُمَّ قَالَ " إِنَّ اللَّهَ قَدْ صَدَّقَكَ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 424
Arabic reference : Book 65, Hadith 4901

Narrated Zaid bin Arqam:

When `Abdullah bin Ubai said, "Do not spend on those who are with Allah's Messenger (ﷺ)," and also said, "If we return to Medina," I informed the Prophet (ﷺ) of his saying. The Ansar blamed me for that, and `Abdullah bin Ubai swore that he did not say. I returned to my house and slept. Allah's Messenger (ﷺ) then called me and I went to him. He said, "Allah has confirmed your statement." The Verse: "They are the one who say: Spend nothing......(63.7) was revealed.

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، قَالَ سَمِعْتُ مُحَمَّدَ بْنَ كَعْبٍ الْقُرَظِيَّ، قَالَ سَمِعْتُ زَيْدَ بْنَ أَرْقَمَ ـ رضى الله عنه ـ قَالَ لَمَّا قَالَ عَبْدُ اللَّهِ بْنُ أُبَىٍّ لاَ تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ. وَقَالَ أَيْضًا لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ. أَخْبَرْتُ بِهِ النَّبِيَّ صلى الله عليه وسلم فَلاَمَنِي الأَنْصَارُ، وَحَلَفَ عَبْدُ اللَّهِ بْنُ أُبَىٍّ مَا قَالَ ذَلِكَ، فَرَجَعْتُ إِلَى الْمَنْزِلِ فَنِمْتُ فَدَعَانِي رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَتَيْتُهُ فَقَالَ " إِنَّ اللَّهَ قَدْ صَدَّقَكَ ". وَنَزَلَ {هُمُ الَّذِينَ يَقُولُونَ لاَ تُنْفِقُوا} الآيَةَ. وَقَالَ ابْنُ أَبِي زَائِدَةَ عَنِ الأَعْمَشِ عَنْ عَمْرٍو عَنِ ابْنِ أَبِي لَيْلَى عَنْ زَيْدٍ عَنِ النَّبِيِّ صلى الله عليه وسلم.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 425
Arabic reference : Book 65, Hadith 4902

Narrated Zaid bin Arqam:

We went out with the Prophet (ﷺ) : on a journey and the people suffered from lack of provisions. So `Abdullah bin Ubai said to his companions, "Don't spend on those who are with Allah's Messenger (ﷺ), that they may disperse and go away from him." He also said, "If we return to Medina, surely, the more honorable will expel therefrom the meaner. So I went to the Prophet (ﷺ) and informed him of that. He sent for `Abdullah bin Ubai and asked him, but `Abdullah bin Ubai swore that he did not say so. The people said, "Zaid told a lie to 'Allah's Messenger (ﷺ)." What they said distressed me very much. Later Allah revealed the confirmation of my statement in his saying:-- '(When the hypocrites come to you.' (63.1) So the Prophet (ﷺ) called them that they might ask Allah to forgive them, but they turned their heads aside. (Concerning Allah's saying: 'Pieces of wood propped up,' Zaid said; They were the most handsome men.)

حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ، حَدَّثَنَا أَبُو إِسْحَاقَ، قَالَ سَمِعْتُ زَيْدَ بْنَ أَرْقَمَ، قَالَ خَرَجْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي سَفَرٍ أَصَابَ النَّاسَ فِيهِ شِدَّةٌ، فَقَالَ عَبْدُ اللَّهِ بْنُ أُبَىٍّ لأَصْحَابِهِ لاَ تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُّوا مِنْ حَوْلِهِ. وَقَالَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ. فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَأَخْبَرْتُهُ فَأَرْسَلَ إِلَى عَبْدِ اللَّهِ بْنِ أُبَىٍّ فَسَأَلَهُ، فَاجْتَهَدَ يَمِينَهُ مَا فَعَلَ، قَالُوا كَذَبَ زَيْدٌ رَسُولَ اللَّهِ صلى الله عليه وسلم فَوَقَعَ فِي نَفْسِي مِمَّا قَالُوا شِدَّةٌ، حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ تَصْدِيقِي فِي {إِذَا جَاءَكَ الْمُنَافِقُونَ} فَدَعَاهُمُ النَّبِيُّ صلى الله عليه وسلم لِيَسْتَغْفِرَ لَهُمْ فَلَوَّوْا رُءُوسَهُمْ. وَقَوْلُهُ {خُشُبٌ مُسَنَّدَةٌ} قَالَ كَانُوا رِجَالاً أَجْمَلَ شَىْءٍ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 426
Arabic reference : Book 65, Hadith 4903

Narrated Zaid bin Arqam:

While I was with my uncle, I heard `Abdullah bin Ubai bin Salul saying, "Do not spend on those who are with Allah's Messenger (ﷺ), that they may disperse and go away (from him). And if we return to Medina, surely, the more honorable will expel therefrom the meaner. "I mentioned that to my uncle who, in turn, mentioned it to the Prophet.

The Prophet (ﷺ) called me and I told him about that. Then he sent for `Abdullah bin Ubai and his companions, and they swore that they did not say so. The Prophet (ﷺ) disbelieved my statement and believed theirs. I was distressed as I have never been before, and I remained in my house. My uncle said to me, "You just wanted the Prophet (ﷺ) to consider you a liar and hate you." Then Allah revealed:-- 'When the hypocrites come to you, they say: 'We bear witness that you are indeed the Apostle of Allah." (63.1) So the Prophet (ﷺ) sent for me and recited it and said, "Allah has confirmed your statement."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ كُنْتُ مَعَ عَمِّي فَسَمِعْتُ عَبْدَ اللَّهِ بْنَ أُبَىٍّ ابْنَ سَلُولَ، يَقُولُ لاَ تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُّوا، وَلَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ. فَذَكَرْتُ ذَلِكَ لِعَمِّي، فَذَكَرَ عَمِّي لِلنَّبِيِّ صلى الله عليه وسلم {فَدَعَانِي فَحَدَّثْتُهُ، فَأَرْسَلَ إِلَى عَبْدِ اللَّهِ بْنِ أُبَىٍّ وَأَصْحَابِهِ فَحَلَفُوا مَا قَالُوا، وَكَذَّبَنِي النَّبِيُّ صلى الله عليه وسلم} وَصَدَّقَهُمْ، فَأَصَابَنِي غَمٌّ لَمْ يُصِبْنِي مِثْلُهُ قَطُّ، فَجَلَسْتُ فِي بَيْتِي وَقَالَ عَمِّي مَا أَرَدْتَ إِلَى أَنْ كَذَّبَكَ النَّبِيُّ صلى الله عليه وسلم وَمَقَتَكَ. فَأَنْزَلَ اللَّهُ تَعَالَى {إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ} وَأَرْسَلَ إِلَىَّ النَّبِيُّ صلى الله عليه وسلم فَقَرَأَهَا وَقَالَ " إِنَّ اللَّهَ قَدْ صَدَّقَكَ ".

USC-MSA web (English) reference	: Vol. 6, Book 60, Hadith 427
Arabic reference	: Book 65, Hadith 4904

Narrated Jabir bin `Abdullah:

We were in a Ghazwa (Sufyan once said, in an army) and a man from the emigrants kicked an Ansari man (on the buttocks with his foot). The Ansari man said, "O the Ansar! (Help!)" and the emigrant said. "O the emigrants! (Help!) Allah's Messenger (ﷺ) heard that and said, "What is this call for, which is characteristic of the period of ignorance?" They said, "O Allah's Messenger (ﷺ)! A man from the emigrants kicked one of the Ansar (on the buttocks with his foot)." Allah's Messenger (ﷺ) said, "Leave it (that call) as is a detestable thing." `Abdullah bin Ubai heard that and said, 'Have the (the emigrants) done so? By Allah, if we return Medina, surely, the more honorable will expel therefrom the meaner." When this statement reached the Prophet. `Umar got up an, said, "O Allah's Messenger (ﷺ)! Let me chop off the head of this hypocrite (`Abdullah bin Ubai)!" The Prophet (ﷺ) said "Leave him, lest the people say that Muhammad kills his companions." The Ansar were then more in number than the emigrants when the latter came to Medina, but later on the emigrant increased.

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا سُفْيَانُ، قَالَ عَمْرٌو سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ كُنَّا فِي غَزَاةٍ ـ قَالَ سُفْيَانُ مَرَّةً فِي جَيْشٍ ـ فَكَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلاً مِنَ الأَنْصَارِ فَقَالَ الأَنْصَارِيُّ يَا لَلأَنْصَارِ. وَقَالَ الْمُهَاجِرِيُّ يَا لَلْمُهَاجِرِينَ. فَسَمِعَ ذَاكَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " مَا بَالُ دَعْوَى جَاهِلِيَّةٍ " قَالُوا يَا رَسُولَ اللَّهِ كَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلاً مِنَ الأَنْصَارِ. فَقَالَ " دَعُوهَا فَإِنَّهَا مُنْتِنَةٌ ". فَسَمِعَ بِذَلِكَ عَبْدُ اللَّهِ بْنُ أُبَىٍّ فَقَالَ فَعَلُوهَا، أَمَا وَاللَّهِ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ. فَبَلَغَ النَّبِيَّ صلى الله عليه وسلم فَقَامَ عُمَرُ فَقَالَ يَا رَسُولَ اللَّهِ دَعْنِي أَضْرِبْ عُنُقَ هَذَا الْمُنَافِقِ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " دَعْهُ لاَ يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ " وَكَانَتِ الأَنْصَارُ أَكْثَرَ مِنَ الْمُهَاجِرِينَ حِينَ قَدِمُوا الْمَدِينَةَ، ثُمَّ إِنَّ الْمُهَاجِرِينَ كَثُرُوا بَعْدُ. قَالَ سُفْيَانُ فَحَفِظْتُهُ مِنْ عَمْرٍو قَالَ عَمْرٌو سَمِعْتُ جَابِرًا كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم.

USC-MSA web (English) reference	: Vol. 6, Book 60, Hadith 428
Arabic reference	: Book 65, Hadith 4905

Narrated Musa bin `Uqba:

`Abdullah bin Al-Fadl told me that Anas bin Malik said, "I was much grieve over those who had been killed in the Battle of Al-Harra. When Zaid bin Arqarr heard of my intense grief (over the killed Ansar), he wrote a letter to me saying that he heard Allah's Messenger (ﷺ) saying, O Allah! Forgive the Ansar and the Ansar children. The subnarrator, Ibn Al-Fadl, is not sure whether the Prophet (ﷺ) also said, And their grand-children." Some of those

who were present, asked Anas (about Zaid). He said, "He (Zaid) is the one about whom Allah's Messenger (ﷺ) said, 'He is the one whose sound hearing Allah testified.'

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْفَضْلِ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ حَزِنْتُ عَلَى مَنْ أُصِيبَ بِالْحَرَّةِ فَكَتَبَ إِلَىَّ زَيْدُ بْنُ أَرْقَمَ وَبَلَغَهُ شِدَّةُ حُزْنِي يَذْكُرُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " اللَّهُمَّ اغْفِرْ لِلأَنْصَارِ وَلأَبْنَاءِ الأَنْصَارِ " ـ وَشَكَّ ابْنُ الْفَضْلِ فِي أَبْنَاءِ أَبْنَاءِ الأَنْصَارِ ـ فَسَأَلَ أَنَسًا بَعْضُ مَنْ كَانَ عِنْدَهُ فَقَالَ هُوَ الَّذِي يَقُولُ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَذَا الَّذِي أَوْفَى اللَّهُ لَهُ بِأُذُنِهِ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 429
Arabic reference : Book 65, Hadith 4906

Narrated Jabir bin `Abdullah:

We were in a Ghazwa and a man from the emigrants kicked an Ansari (on the buttocks with his foot). The Ansari man said, "O the Ansari! (Help!)" The emigrant said, "O the emigrants! (Help)." When Allah's Messenger (ﷺ) heard that, he said, "What is that?" They said, "A man from the emigrants kicked a man from the Ansar (on the buttocks his foot). On that the Ansar said, 'O the Ansar!' and the emigrant said, 'O the emigrants!" The Prophet (ﷺ) said' "Leave it (that call) for it Is a detestable thing." The number of Ansar was larger (than that of the emigrants) at the time when the Prophet (ﷺ) came to Medina, but later the number of emigrants increased. `Abdullah bin Ubai said, "Have they, (the emigrants) done so? By Allah, if we return to Medina, surely, the more honorable will expel therefrom the meaner," `Umar bin Al-Khattab said, "O Allah's Messenger (ﷺ)! Let me chop off the head of this hypocrite!" The Prophet said, "Leave him, lest the people say Muhammad kills his companions:"

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، قَالَ حَفِظْنَاهُ مِنْ عَمْرِو بْنِ دِينَارٍ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ يَقُولُ كُنَّا فِي غَزَاةٍ فَكَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلاً مِنَ الأَنْصَارِ فَقَالَ الأَنْصَارِيُّ يَا لَلأَنْصَارِ. وَقَالَ الْمُهَاجِرِيُّ يَا لَلْمُهَاجِرِينَ. فَسَمَّعَهَا اللَّهُ رَسُولَهُ صلى الله عليه وسلم قَالَ " مَا هَذَا ". فَقَالُوا كَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلاً مِنَ الأَنْصَارِ فَقَالَ الأَنْصَارِيُّ يَا لَلأَنْصَارِ. وَقَالَ الْمُهَاجِرِيُّ يَالَلْمُهَاجِرِينَ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " دَعُوهَا فَإِنَّهَا مُنْتِنَةٌ ". قَالَ جَابِرٌ وَكَانَتِ الأَنْصَارُ حِينَ قَدِمَ النَّبِيُّ صلى الله عليه وسلم أَكْثَرَ، ثُمَّ كَثُرَ الْمُهَاجِرُونَ بَعْدُ، فَقَالَ عَبْدُ اللَّهِ بْنُ أُبَىٍّ أَوَقَدْ فَعَلُوا، وَاللَّهِ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ. فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رضى الله عنه دَعْنِي يَا رَسُولَ اللَّهِ أَضْرِبْ عُنُقَ هَذَا الْمُنَافِقِ. قَالَ النَّبِيُّ صلى الله عليه وسلم " دَعْهُ لاَ يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 430
Arabic reference : Book 65, Hadith 4907

Narrated Salim:

That `Abdullah bin `Umar told him that he had divorced his wife while she was in her menses so `Umar informed Allah's Messenger (ﷺ) of that. Allah's Messenger (ﷺ) became very angry at that and said, "(Ibn `Umar must return her to his house and keep her as his wife till she becomes clean and then menstruates and becomes clean again, whereupon, if he wishes to divorce her, he may do so while she is still clean and before having any sexual relations with her, for that is the legally prescribed period for divorce as Allah has ordered."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي سَالِمٌ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ أَخْبَرَهُ أَنَّهُ، طَلَّقَ امْرَأَتَهُ وَهْىَ حَائِضٌ، فَذَكَرَ عُمَرُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَتَغَيَّظَ فِيهِ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ قَالَ " لِيُرَاجِعْهَا ثُمَّ يُمْسِكْهَا حَتَّى تَطْهُرَ، ثُمَّ تَحِيضَ فَتَطْهُرَ، فَإِنْ بَدَا لَهُ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا طَاهِرًا قَبْلَ أَنْ يَمَسَّهَا فَتِلْكَ الْعِدَّةُ كَمَا أَمَرَهُ اللَّهُ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 431
Arabic reference : Book 65, Hadith 4908

Narrated Abu Salama:

A man came to Ibn `Abbas while Abu Huraira was sitting with him and said, "Give me your verdict regarding a lady who delivered a baby forty days after the death of her husband." Ibn `Abbas said, "This indicates the end of one of the two prescribed periods." I said "For those who are pregnant, their prescribed period is until they deliver their burdens." Abu Huraira said, I agree with my cousin (Abu Salama)." Then Ibn `Abbas sent his slave, Kuraib to Um Salama to ask her (regarding this matter). She replied. "The husband of Subai'a al Aslamiya was killed while she was pregnant, and she delivered a baby forty days after his death. Then her hand was asked in marriage and Allah's Messenger (ﷺ) married her (to somebody). Abu As-Sanabil was one of those who asked for her hand in marriage".

حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ، حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ، قَالَ جَاءَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ وَأَبُو هُرَيْرَةَ جَالِسٌ عِنْدَهُ فَقَالَ أَفْتِنِي فِي امْرَأَةٍ وَلَدَتْ بَعْدَ زَوْجِهَا بِأَرْبَعِينَ لَيْلَةً. فَقَالَ ابْنُ عَبَّاسٍ آخِرُ الأَجَلَيْنِ. قُلْتُ أَنَا {وَأُولاَتُ الأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ} قَالَ أَبُو هُرَيْرَةَ أَنَا مَعَ ابْنِ أَخِي ـ يَعْنِي أَبَا سَلَمَةَ ـ فَأَرْسَلَ ابْنُ عَبَّاسٍ غُلاَمَهُ كُرَيْبًا إِلَى أُمِّ سَلَمَةَ يَسْأَلُهَا فَقَالَتْ قُتِلَ زَوْجُ سُبَيْعَةَ الأَسْلَمِيَّةِ وَهْىَ حُبْلَى، فَوَضَعَتْ بَعْدَ مَوْتِهِ بِأَرْبَعِينَ لَيْلَةً فَخُطِبَتْ فَأَنْكَحَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَكَانَ أَبُو السَّنَابِلِ فِيمَنْ خَطَبَهَا.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 432
Arabic reference : Book 65, Hadith 4909

وَقَالَ سُلَيْمَانُ بْنُ حَرْبٍ وَأَبُو النُّعْمَانِ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، قَالَ كُنْتُ فِي حَلْقَةٍ فِيهَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى وَكَانَ أَصْحَابُهُ يُعَظِّمُونَهُ، فَذَكَرَ آخِرَ الأَجَلَيْنِ فَحَدَّثْتُ بِحَدِيثِ سُبَيْعَةَ بِنْتِ الْحَارِثِ عَنْ عَبْدِ اللَّهِ بْنِ عُتْبَةَ قَالَ فَضَمَّزَ لِي بَعْضُ أَصْحَابِهِ. قَالَ مُحَمَّدٌ فَفَطِنْتُ لَهُ فَقُلْتُ إِنِّي إِذًا لَجَرِيءٌ إِنْ كَذَبْتُ عَلَى عَبْدِ اللَّهِ بْنِ عُتْبَةَ وَهْوَ فِي نَاحِيَةِ الْكُوفَةِ. فَاسْتَحْيَا وَقَالَ لَكِنَّ عَمَّهُ لَمْ يَقُلْ ذَاكَ. فَلَقِيتُ أَبَا عَطِيَّةَ مَالِكَ بْنَ عَامِرٍ فَسَأَلْتُهُ فَذَهَبَ يُحَدِّثُنِي حَدِيثَ سُبَيْعَةَ فَقُلْتُ هَلْ سَمِعْتَ عَنْ عَبْدِ اللَّهِ فِيهَا شَيْئًا فَقَالَ كُنَّا عِنْدَ عَبْدِ اللَّهِ فَقَالَ أَتَجْعَلُونَ عَلَيْهَا التَّغْلِيظَ وَلاَ تَجْعَلُونَ عَلَيْهَا الرُّخْصَةَ. لَنَزَلَتْ سُورَةُ النِّسَاءِ الْقُصْرَى بَعْدَ الطُّولَى {وَأُولاَتُ الأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ}.

Arabic reference : Book 65, Hadith 4910

Narrated Ibn `Abbas:

If someone says to his wife, "You are unlawful to me." he must make an expiation (for his oath). Ibn `Abbas added: There is for you in Allah's Messenger (ﷺ), an excellent example to follow.

حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنِ ابْنِ حَكِيمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ فِي الْحَرَامِ يُكَفِّرُ. وَقَالَ ابْنُ عَبَّاسٍ {لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ إِسْوَةٌ حَسَنَةٌ}.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 433
Arabic reference : Book 65, Hadith 4911

Narrated `Aisha:

Allah's Messenger (ﷺ) used to drink honey in the house of Zainab, the daughter of Jahsh, and would stay there with her. So Hafsa and I agreed secretly that, if he come to either of us, she would say to him. "It seems you have eaten Maghafir (a kind of bad-smelling resin), for I smell in you the smell of Maghafir," (We did so) and he replied. "No, but I was drinking honey in the house of Zainab, the daughter of Jahsh, and I shall never take it again. I have taken an oath as to that, and you should not tell anybody about it."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَشْرَبُ عَسَلاً عِنْدَ زَيْنَبَ ابْنَةِ جَحْشٍ وَيَمْكُثُ عِنْدَهَا فَوَاطَيْتُ أَنَا وَحَفْصَةُ عَنْ أَيَّتُنَا دَخَلَ عَلَيْهَا فَلْتَقُلْ لَهُ أَكَلْتَ مَغَافِيرَ إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرَ. قَالَ " لاَ وَلَكِنِّي كُنْتُ أَشْرَبُ عَسَلاً عِنْدَ زَيْنَبَ ابْنَةِ جَحْشٍ فَلَنْ أَعُودَ لَهُ وَقَدْ حَلَفْتُ لاَ تُخْبِرِي بِذَلِكِ أَحَدًا ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 434
Arabic reference : Book 65, Hadith 4912

Narrated Ibn `Abbas:

For the whole year I had the desire to ask `Umar bin Al-Khattab regarding the explanation of a Verse (in Surat Al-Tahrim) but I could not ask him because I respected him very much. When he went to perform the Hajj, I too went along with him. On our return, while we were still on the way home. `Umar went aside to answer the call of nature by the Arak trees. I waited till he finished and then I proceeded with him and asked him. "O chief of the Believers! Who were the two wives of the Prophet (ﷺ) who aided one another against him?" He said, "They were Hafsa and `Aisha." Then I said to him, "By Allah, I wanted to ask you about this a year ago, but I could not do so owing to my respect for you." `Umar said, "Do not refrain from asking me. If you think that I have knowledge (about a certain matter), ask me; and if I know (something about it), I will tell you." Then `Umar added, "By Allah, in the Pre-lslamic Period of Ignorance we did not pay attention to women until Allah revealed regarding them what He revealed regarding them and assigned for them what He has assigned. Once while I was thinking over a certain matter, my wife said, "I recommend that you do so-and-so." I said to her, "What have you got to do with the is matter? Why do you poke your nose in a matter which I want to see fulfilled.?" She said, How strange you are, O son of Al-Khattab! You don't want to be argued with whereas your daughter, Hafsa surely, argues with Allah's Messenger (ﷺ) so much that he remains angry for a full day!" `Umar then reported; how he at once put on his outer garment and went to Hafsa and said to her, "O my daughter! Do you argue with Allah's Messenger (ﷺ) so that he remains angry the whole day?" H. afsa said, "By Allah, we argue with him." `Umar said, "Know that I warn you of Allah's punishment and the anger of Allah's Messenger (ﷺ) . . . O my daughter! Don't be betrayed by the one who is proud of her beauty because of the love of Allah's Messenger (ﷺ) for her (i.e. `Aisha)." `Umar addled, "Then I went out to Um Salama's house who was one of my relatives, and I talked to her. She said, O son of Al-Khattab! It is rather astonishing that you interfere in everything; you even want to interfere between Allah's Apostle and his wives!' By Allah, by her talk she influenced me so much that I lost some of my anger. I left her (and went home). At that time I had a friend from the Ansar who used to bring news (from the Prophet) in case of my absence, and I used to bring him the news if he was absent. In those days we were afraid of one of the kings of Ghassan tribe. We heard that he intended to move and attack us, so fear filled our hearts because of that. (One day) my Ansari friend unexpectedly knocked at my door, and said, "Open Open!' I said, 'Has the king of Ghassan come?' He said, 'No, but something worse; Allah's Messenger (ﷺ) has isolated himself from his wives.' I said, 'Let the nose of `Aisha and Hafsa be stuck to dust (i.e. humiliated)!' Then I put on my clothes and went to Allah's Messenger (ﷺ)'s residence, and behold, he was staying in an upper room of his to which he ascended by a ladder, and a black slave of Allah's Messenger (ﷺ) was (sitting) on the first step. I said to him, 'Say (to the Prophet (ﷺ)) `Umar bin Al-Khattab is here.' Then the Prophet (ﷺ) admitted me and I narrated the story to Allah's Messenger (ﷺ). When I reached the story of Um Salama, Allah's Messenger (ﷺ) smiled while he was lying on a mat made of palm tree leaves with nothing between him and the mat. Underneath his head there was a leather pillow stuffed with palm fibres, and leaves of a saut tree were piled at his feet, and above his head hung a few water skins. On seeing the marks of the mat imprinted on his side, I wept. He said.' 'Why are you weeping?' I replied, "O Allah's Messenger (ﷺ)! Caesar and Khosrau are leading the life (i.e. Luxurious life) while you, Allah's Messenger (ﷺ) though you are, is living in destitute". The Prophet (ﷺ) then replied. 'Won't you be satisfied that they enjoy this world and we the Hereafter?' "

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يَحْيَى، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ يُحَدِّثُ أَنَّهُ قَالَ مَكَثْتُ سَنَةً أُرِيدُ أَنْ أَسْأَلَ عُمَرَ بْنَ الْخَطَّابِ عَنْ آيَةٍ، فَمَا أَسْتَطِيعُ أَنْ أَسْأَلَهُ هَيْبَةً لَهُ، حَتَّى خَرَجَ حَاجًّا فَخَرَجْتُ مَعَهُ فَلَمَّا رَجَعْتُ وَكُنَّا بِبَعْضِ الطَّرِيقِ عَدَلَ إِلَى الأَرَاكِ لِحَاجَةٍ لَهُ ـ قَالَ ـ فَوَقَفْتُ لَهُ حَتَّى فَرَغَ سِرْتُ مَعَهُ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَنِ

اللَّتَانِ تَظَاهَرَتَا عَلَى النَّبِيِّ صلى الله عليه وسلم مِنْ أَزْوَاجِهِ فَقَالَ تِلْكَ حَفْصَةُ وَعَائِشَةُ‏.‏ قَالَ فَقُلْتُ وَاللَّهِ إِنْ كُنْتُ لأُرِيدُ أَنْ أَسْأَلَكَ عَنْ هَذَا مُنْذُ سَنَةٍ، فَمَا أَسْتَطِيعُ هَيْبَةً لَكَ‏.‏ قَالَ فَلاَ تَفْعَلْ مَا ظَنَنْتَ أَنَّ عِنْدِي مِنْ عِلْمٍ فَاسْأَلْنِي، فَإِنْ كَانَ لِي عِلْمٌ خَبَّرْتُكَ بِهِ ـ قَالَ ـ ثُمَّ قَالَ عُمَرُ وَاللَّهِ إِنْ كُنَّا فِي الْجَاهِلِيَّةِ مَا نَعُدُّ لِلنِّسَاءِ أَمْرًا، حَتَّى أَنْزَلَ اللَّهُ فِيهِنَّ مَا أَنْزَلَ وَقَسَمَ لَهُنَّ مَا قَسَمَ ـ قَالَ ـ فَبَيْنَا أَنَا فِي أَمْرٍ أَتَأَمَّرُهُ إِذْ قَالَتِ امْرَأَتِي لَوْ صَنَعْتَ كَذَا وَكَذَا ـ قَالَ ـ فَقُلْتُ لَهَا مَا لَكِ وَلِمَا هَا هُنَا فِيمَا تَكَلُّفُكِ فِي أَمْرٍ أُرِيدُهُ‏.‏ فَقَالَتْ لِي عَجَبًا لَكَ يَا ابْنَ الْخَطَّابِ مَا تُرِيدُ أَنْ تُرَاجَعَ أَنْتَ، وَإِنَّ ابْنَتَكَ لَتُرَاجِعُ رَسُولَ اللَّهِ صلى الله عليه وسلم حَتَّى يَظَلَّ يَوْمَهُ غَضْبَانَ‏.‏ فَقَامَ عُمَرُ فَأَخَذَ رِدَاءَهُ مَكَانَهُ حَتَّى دَخَلَ عَلَى حَفْصَةَ فَقَالَ لَهَا يَا بُنَيَّةُ إِنَّكِ لَتُرَاجِعِينَ رَسُولَ اللَّهِ صلى الله عليه وسلم حَتَّى يَظَلَّ يَوْمَهُ غَضْبَانَ‏.‏ فَقَالَتْ حَفْصَةُ وَاللَّهِ إِنَّا لَنُرَاجِعُهُ‏.‏ فَقُلْتُ‏.‏ تَعْلَمِينَ أَنِّي أُحَذِّرُكِ عُقُوبَةَ اللَّهِ وَغَضَبَ رَسُولِهِ صلى الله عليه وسلم يَا بُنَيَّةُ لاَ يَغُرَّنَّكِ هَذِهِ الَّتِي أَعْجَبَهَا حُسْنُهَا حُبُّ رَسُولِ اللَّهِ صلى الله عليه وسلم إِيَّاهَا ـ يُرِيدُ عَائِشَةَ ـ قَالَ ثُمَّ خَرَجْتُ حَتَّى دَخَلْتُ عَلَى أُمِّ سَلَمَةَ لِقَرَابَتِي مِنْهَا فَكَلَّمْتُهَا‏.‏ فَقَالَتْ أُمُّ سَلَمَةَ عَجَبًا لَكَ يَا ابْنَ الْخَطَّابِ دَخَلْتَ فِي كُلِّ شَىْءٍ، حَتَّى تَبْتَغِي أَنْ تَدْخُلَ بَيْنَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَزْوَاجِهِ‏.‏ فَأَخَذَتْنِي وَاللَّهِ أَخْذًا كَسَرَتْنِي عَنْ بَعْضِ مَا كُنْتُ أَجِدُ، فَخَرَجْتُ مِنْ عِنْدِهَا، وَكَانَ لِي صَاحِبٌ مِنَ الأَنْصَارِ إِذَا غِبْتُ أَتَانِي بِالْخَبَرِ، وَإِذَا غَابَ كُنْتُ أَنَا آتِيهِ بِالْخَبَرِ، وَنَحْنُ نَتَخَوَّفُ مَلِكًا مِنْ مُلُوكِ غَسَّانَ، ذُكِرَ لَنَا أَنَّهُ يُرِيدُ أَنْ يَسِيرَ إِلَيْنَا، فَقَدِ امْتَلأَتْ صُدُورُنَا مِنْهُ، فَإِذَا صَاحِبِي الأَنْصَارِيُّ يَدُقُّ الْبَابَ فَقَالَ افْتَحِ افْتَحْ‏.‏ فَقُلْتُ جَاءَ الْغَسَّانِيُّ فَقَالَ بَلْ أَشَدُّ مِنْ ذَلِكَ‏.‏ اعْتَزَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَزْوَاجَهُ‏.‏ فَقُلْتُ رَغَمَ أَنْفُ حَفْصَةَ وَعَائِشَةَ‏.‏ فَأَخَذْتُ ثَوْبِيَ فَأَخْرُجُ حَتَّى جِئْتُ فَإِذَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي مَشْرُبَةٍ لَهُ يَرْقَى عَلَيْهَا بِعَجَلَةٍ، وَغُلاَمٌ لِرَسُولِ اللَّهِ صلى الله عليه وسلم أَسْوَدُ عَلَى رَأْسِ الدَّرَجَةِ فَقُلْتُ لَهُ قُلْ هَذَا عُمَرُ بْنُ الْخَطَّابِ‏.‏ فَأَذِنَ لِي ـ قَالَ عُمَرُ ـ فَقَصَصْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم هَذَا الْحَدِيثَ، فَلَمَّا بَلَغْتُ حَدِيثَ أُمِّ سَلَمَةَ تَبَسَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَإِنَّهُ لَعَلَى حَصِيرٍ مَا بَيْنَهُ وَبَيْنَهُ شَىْءٌ، وَتَحْتَ رَأْسِهِ وِسَادَةٌ مِنْ أَدَمٍ حَشْوُهَا لِيفٌ، وَإِنَّ عِنْدَ رِجْلَيْهِ قَرَظًا مَصْبُوبًا، وَعِنْدَ رَأْسِهِ أَهَبٌ مُعَلَّقَةٌ فَرَأَيْتُ أَثَرَ الْحَصِيرِ فِي جَنْبِهِ فَبَكَيْتُ فَقَالَ ‏"‏ مَا يُبْكِيكَ ‏"‏‏.‏ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ كِسْرَى وَقَيْصَرَ فِيمَا هُمَا فِيهِ وَأَنْتَ رَسُولُ اللَّهِ‏.‏ فَقَالَ ‏"‏ أَمَا تَرْضَى أَنْ تَكُونَ لَهُمُ الدُّنْيَا وَلَنَا الآخِرَةُ ‏"‏‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 435
Arabic reference : Book 65, Hadith 4913

Narrated Ibn `Abbas:

I intended to ask `Umar so I said, "Who were those two ladies who tried to back each other against the Prophet?" I hardly finished my speech when he said, They were `Aisha and Hafsa."

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ سَمِعْتُ عُبَيْدَ بْنَ حُنَيْنٍ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ يَقُولُ أَرَدْتُ أَنْ أَسْأَلَ عُمَرَ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَنِ الْمَرْأَتَانِ اللَّتَانِ تَظَاهَرَتَا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَمَا أَتْمَمْتُ كَلاَمِي حَتَّى قَالَ عَائِشَةُ وَحَفْصَةُ‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 436
Arabic reference : Book 65, Hadith 4914

Narrated Ibn `Abbas:

I intended to ask `Umar about those two ladies who back each other against 'Allah's Messenger (ﷺ) . For one year I was seeking the opportunity to ask this question, but in vain, until once when I accompanied him for Hajj. While we were in Zahran, `Umar went to answer the call of nature and told me to follow him with some water for ablution. So I followed him with a container of water and started pouring water for him. I found it a good opportunity to ask him, so I said, "O chief of the Believers! Who were those two ladies who had backed each other (against the Prophet)?" Before I could complete my question, he replied, "They were `Aisha and Hafsa."

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ سَمِعْتُ عُبَيْدَ بْنَ حُنَيْنٍ، يَقُولُ سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ أَرَدْتُ أَنْ أَسْأَلَ عُمَرَ عَنِ الْمَرْأَتَيْنِ اللَّتَيْنِ، تَظَاهَرَتَا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَمَكُثْتُ سَنَةً فَلَمْ أَجِدْ لَهُ مَوْضِعًا، حَتَّى خَرَجْتُ مَعَهُ حَاجًّا، فَلَمَّا كُنَّا بِظَهْرَانَ ذَهَبَ عُمَرُ لِحَاجَتِهِ فَقَالَ أَدْرِكْنِي بِالْوَضُوءِ فَأَدْرَكْتُهُ بِالإِدَاوَةِ، فَجَعَلْتُ أَسْكُبُ عَلَيْهِ وَرَأَيْتُ مَوْضِعًا فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَنِ الْمَرْأَتَانِ اللَّتَانِ تَظَاهَرَتَا قَالَ ابْنُ عَبَّاسٍ فَمَا أَتْمَمْتُ كَلاَمِي حَتَّى قَالَ عَائِشَةُ وَحَفْصَةُ‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 437
Arabic reference : Book 65, Hadith 4915

Narrated `Umar:

The wives of the Prophet (ﷺ) out of their jealousy, backed each other against the Prophet, so I said to them, "It may be, if he divorced you all, that Allah will give him, instead of you wives better than you." So this Verse was revealed. (66.5)

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، حَدَّثَنَا هُشَيْمٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ قَالَ عُمَرُ ـ رضى الله عنه ـ اجْتَمَعَ نِسَاءُ النَّبِيِّ صلى الله عليه وسلم فِي الْغَيْرَةِ عَلَيْهِ فَقُلْتُ لَهُنَّ عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ. فَنَزَلَتْ هَذِهِ الآيَةُ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 438
Arabic reference : Book 65, Hadith 4916

Narrated Ibn `Abbas:

(regarding the Verse):-- 'Cruel after all that, base-born (of illegitimate birth).' (68.13) It was revealed in connection with a man from Quaraish who had a notable sign (Zanamah) similar to the notable sign which usually-hung on the neck of a sheep (to recognize it).

حَدَّثَنَا مَحْمُودٌ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي حَصِينٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ {عُتُلٍّ بَعْدَ ذَلِكَ زَنِيمٍ} قَالَ رَجُلٌ مِنْ قُرَيْشٍ لَهُ زَنَمَةٌ مِثْلُ زَنَمَةِ الشَّاةِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 439
Arabic reference : Book 65, Hadith 4917

Narrated Haritha bin Wahb Al-Khuza`i:

I heard the Prophet (ﷺ) saying. "May I tell you of the people of Paradise? Every weak and poor obscure person whom the people look down upon but his oath is fulfilled by Allah when he takes an oath to do something. And may I inform you of the people of the Hell-Fire? They are all those violent, arrogant and stubborn people."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ مَعْبَدِ بْنِ خَالِدٍ، قَالَ سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ الْخُزَاعِيَّ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " أَلاَ أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ كُلُّ ضَعِيفٍ مُتَضَعِّفٍ لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ، أَلاَ أُخْبِرُكُمْ بِأَهْلِ النَّارِ كُلُّ عُتُلٍّ جَوَّاظٍ مُسْتَكْبِرٍ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 440
Arabic reference : Book 65, Hadith 4918

Narrated Abu Sa`id:

I heard the Prophet (ﷺ) saying, "Allah will bring forth the severest Hour, and then all the Believers, men and women, will prostrate themselves before Him, but there will remain those who used to prostrate in the world for showing off and for gaining good reputation. Such people will try to prostrate (on the Day of Judgment) but their back swill be as stiff as if it is one bone (a single vertebra).

حَدَّثَنَا آدَمُ، حَدَّثَنَا اللَّيْثُ، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ ـ رضى الله عنه ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " يَكْشِفُ رَبُّنَا عَنْ سَاقِهِ فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ وَمُؤْمِنَةٍ، وَيَبْقَى مَنْ كَانَ يَسْجُدُ فِي الدُّنْيَا رِيَاءً وَسُمْعَةً، فَيَذْهَبُ لِيَسْجُدَ فَيَعُودُ ظَهْرُهُ طَبَقًا وَاحِدًا ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 441
Arabic reference : Book 65, Hadith 4919

Narrated Ibn `Abbas:

All the idols which were worshipped by the people of Noah were worshipped by the Arabs later on. As for the idol Wadd, it was worshipped by the tribe of Kalb at Daumat-al-Jandal; Suwa' was the idol of (the tribe of) Murad and then by Ban, Ghutaif at Al-Jurf near Saba; Yauq was the idol of Hamdan, and Nasr was the idol of Himyr, the branch of Dhi-al-Kala.' The names (of the idols) formerly belonged to some pious men of the people of Noah, and when they died Satan inspired their people to (prepare and place idols at the places where they used to sit, and to call those idols by their names. The people did so, but the idols were not worshipped till those people (who initiated them) had died and the origin of the idols had become obscure, whereupon people began worshipping them.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، عَنِ ابْنِ جُرَيْجٍ، وَقَالَ، عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ صَارَتِ الأَوْثَانُ الَّتِي كَانَتْ فِي قَوْمِ نُوحٍ فِي الْعَرَبِ بَعْدُ، أَمَّا وُدٌّ كَانَتْ لِكَلْبٍ بِدَوْمَةِ الْجَنْدَلِ، وَأَمَّا سُوَاعٌ كَانَتْ لِهُذَيْلٍ، وَأَمَّا يَغُوثُ فَكَانَتْ لِمُرَادٍ ثُمَّ لِبَنِي غُطَيْفٍ بِالْجُرُفِ عِنْدَ سَبَا، وَأَمَّا يَعُوقُ فَكَانَتْ لِهَمْدَانَ، وَأَمَّا نَسْرٌ فَكَانَتْ لِحِمْيَرَ، لآلِ ذِي الْكَلاَعِ. أَسْمَاءُ رِجَالٍ صَالِحِينَ مِنْ قَوْمِ نُوحٍ، فَلَمَّا هَلَكُوا أَوْحَى الشَّيْطَانُ إِلَى قَوْمِهِمْ أَنِ انْصِبُوا إِلَى مَجَالِسِهِمُ الَّتِي كَانُوا يَجْلِسُونَ أَنْصَابًا، وَسَمُّوهَا بِأَسْمَائِهِمْ فَفَعَلُوا فَلَمْ تُعْبَدْ حَتَّى إِذَا هَلَكَ أُولَئِكَ وَتَنَسَّخَ الْعِلْمُ عُبِدَتْ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 442
Arabic reference : Book 65, Hadith 4920

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) went out along with a group of his companions towards `Ukaz Market. At that time something intervened between the devils and the news of the Heaven, and flames were sent down upon them, so the devils returned. Their fellow-devils said, "What is wrong with you? " They said, "Something has intervened between us and the news of the Heaven, and fires (flames) have been shot at us." Their fellow-devils said, "Nothing has intervened between you and the news of the Heaven, but an important event has happened. Therefore, travel all over the world, east and west, and try to find out what has happened." And so they set out and travelled all over the world, east and west, looking for that thing which intervened between them and the news of the Heaven. Those of the devils who had set out towards Tihama, went to Allah's Messenger (ﷺ) at Nakhla (a place between Mecca and Taif) while he was on his way to `Ukaz Market. (They met him) while he was offering the Fajr prayer with his companions. When they heard the Holy Qur'an being recited (by Allah's Messenger (ﷺ)), they listened to it and said (to each other). This is the thing which has intervened between you and the news of the Heavens." Then they returned to their people and said, "O our people! We have really heard a wonderful recital (Qur'an). It gives guidance to the right, and we have believed therein. We shall not join in worship, anybody with our Lord." (See 72.1-2) Then Allah revealed to His Prophet (Surat al- Jinn): 'Say: It has been revealed to me that a group (3 to 9) of Jinns listened (to the Qur'an).' (72.1) The statement of the Jinns was revealed to him .

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ انْطَلَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي طَائِفَةٍ مِنْ أَصْحَابِهِ عَامِدِينَ إِلَى سُوقِ عُكَاظٍ، وَقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْهِمُ الشُّهُبُ فَرَجَعَتِ الشَّيَاطِينُ فَقَالُوا مَا لَكُمْ فَقَالُوا حِيلَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ وَأُرْسِلَتْ عَلَيْنَا الشُّهُبُ. قَالَ مَا حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ إِلاَّ مَا حَدَثَ، فَاضْرِبُوا مَشَارِقَ الأَرْضِ وَمَغَارِبَهَا فَانْظُرُوا مَا هَذَا الأَمْرُ الَّذِي حَدَثَ. فَانْطَلَقُوا فَضَرَبُوا مَشَارِقَ الأَرْضِ وَمَغَارِبَهَا يَنْظُرُونَ مَا هَذَا الأَمْرُ الَّذِي حَالَ بَيْنَهُمْ وَبَيْنَ خَبَرِ السَّمَاءِ. قَالَ فَانْطَلَقَ الَّذِينَ تَوَجَّهُوا نَحْوَ تِهَامَةَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم بِنَخْلَةَ، وَهْوَ عَامِدٌ إِلَى سُوقِ عُكَاظٍ، وَهْوَ يُصَلِّي بِأَصْحَابِهِ صَلاَةَ الْفَجْرِ، فَلَمَّا سَمِعُوا الْقُرْآنَ تَسَمَّعُوا لَهُ فَقَالُوا هَذَا الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ. فَهُنَالِكَ رَجَعُوا إِلَى قَوْمِهِمْ فَقَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ، وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا. وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَى نَبِيِّهِ صلى الله عليه وسلم {قُلْ أُوحِيَ إِلَىَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ} وَإِنَّمَا أُوحِيَ إِلَيْهِ قَوْلُ الْجِنِّ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 443
Arabic reference : Book 65, Hadith 4921

Narrated Yahya bin Abi Kathir:

I asked Aba Salama bin `Abdur-Rahman about the first Sura revealed of the Qur'an. He replied "O you, wrapped-up (i.e. Al Muddaththir)." I said, "They say it was, 'Read, in the Name of your Lord Who created,' (i.e. Surat Al-`Alaq (the Clot)." On that, Abu Salama said, "I asked Jabir bin `Abdullah about that, saying the same as you have said, whereupon he said, 'I will not tell you except what Allah's Messenger (ﷺ) had told us. Allah's Messenger (ﷺ) said, "I was in seclusion in the cave of Hiram', and after I completed the limited period of my seclusion. I came down (from the cave) and heard a voice calling me. I looked to my right, but saw nothing. Then I looked up and saw

something. So I went to Khadija (the Prophet's wife) and told her to wrap me up and pour cold water on me. So they wrapped me up and poured cold water on me." Then, 'O you, (Muhammad) wrapped up! Arise and warn,' (Surat Al Muddaththir) was revealed." (74.1)

حَدَّثَنَا يَحْيَى، حَدَّثَنَا وَكِيعٌ، عَنْ عَلِيِّ بْنِ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، سَأَلْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ عَنْ أَوَّلِ، مَا نَزَلَ مِنَ الْقُرْآنِ. قَالَ {يَا أَيُّهَا الْمُدَّثِّرُ} قُلْتُ يَقُولُونَ {اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ} فَقَالَ أَبُو سَلَمَةَ سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رضى الله عنهما عَنْ ذَلِكَ وَقُلْتُ لَهُ مِثْلَ الَّذِي قُلْتَ فَقَالَ جَابِرٌ لاَ أُحَدِّثُكَ إِلاَّ مَا حَدَّثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ " جَاوَرْتُ بِحِرَاءٍ، فَلَمَّا قَضَيْتُ جِوَارِي هَبَطْتُ فَنُودِيتُ فَنَظَرْتُ عَنْ يَمِينِي فَلَمْ أَرَ شَيْئًا، وَنَظَرْتُ عَنْ شِمَالِي فَلَمْ أَرَ شَيْئًا، وَنَظَرْتُ أَمَامِي فَلَمْ أَرَ شَيْئًا، وَنَظَرْتُ خَلْفِي فَلَمْ أَرَ شَيْئًا، فَرَفَعْتُ رَأْسِي فَرَأَيْتُ شَيْئًا، فَأَتَيْتُ خَدِيجَةَ فَقُلْتُ دَثِّرُونِي وَصُبُّوا عَلَىَّ مَاءً بَارِدًا ـ قَالَ ـ فَدَثَّرُونِي وَصَبُّوا عَلَىَّ مَاءً بَارِدًا قَالَ فَنَزَلَتْ {يَا أَيُّهَا الْمُدَّثِّرُ * قُمْ فَأَنْذِرْ * وَرَبَّكَ فَكَبِّرْ} ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 444
Arabic reference : Book 65, Hadith 4922

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) said, "I was in a seclusion in the cave of Hira........"(similar to the narration related by `Ali bin Al-Mubarak, 444 above).

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، وَغَيْرُهُ، قَالاَ حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، رضى الله عنهما عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " **جَاوَرْتُ بِحِرَاءٍ** ". مِثْلَ حَدِيثِ عُثْمَانَ بْنِ عُمَرَ عَنْ عَلِيِّ بْنِ الْمُبَارَكِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 445
Arabic reference : Book 65, Hadith 4923

Narrated Yahya:

I asked Aba Salama, "Which Sura of the Qur'an was revealed first?" He replied, "O you, wrapped-up' (Al-Muddaththir)." I said, "I have been informed that it was, 'Read, in the Name of your Lord who created........ (i.e. Surat Al-Alaq).

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا حَرْبٌ، حَدَّثَنَا يَحْيَى، قَالَ سَأَلْتُ أَبَا سَلَمَةَ أَىُّ الْقُرْآنِ أُنْزِلَ أَوَّلُ فَقَالَ {يَا أَيُّهَا الْمُدَّثِّرُ} فَقُلْتُ أُنْبِئْتُ أَنَّهُ {اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ} فَقَالَ أَبُو سَلَمَةَ سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ أَىُّ الْقُرْآنِ أُنْزِلَ أَوَّلُ فَقَالَ {يَا أَيُّهَا الْمُدَّثِّرُ} فَقُلْتُ أُنْبِئْتُ أَنَّهُ {اقْرَأْ بِاسْمِ رَبِّكَ} فَقَالَ لاَ أُخْبِرُكَ إِلاَّ بِمَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " جَاوَرْتُ فِي حِرَاءٍ فَلَمَّا قَضَيْتُ جِوَارِي، هَبَطْتُ فَاسْتَبْطَنْتُ الْوَادِيَ فَنُودِيتُ، فَنَظَرْتُ أَمَامِي وَخَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي فَإِذَا هُوَ جَالِسٌ عَلَى عَرْشٍ بَيْنَ السَّمَاءِ وَالأَرْضِ، فَأَتَيْتُ خَدِيجَةَ فَقُلْتُ دَثِّرُونِي وَصُبُّوا عَلَىَّ مَاءً بَارِدًا، وَأُنْزِلَ عَلَىَّ {يَا أَيُّهَا الْمُدَّثِّرُ * قُمْ فَأَنْذِرْ * وَرَبَّكَ فَكَبِّرْ}"

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 446
Arabic reference : Book 65, Hadith 4924

Narrated Jabir bin `Abdullah:

I heard the Prophet (ﷺ) describing the period of pause of the Divine Inspiration. He said in his talk, "While I was walking, I heard voices from the sky. I looked up, and behold ! I saw the same Angel who came to me in the cave of Hira' sitting on a chair between the sky and the earth. I was too much afraid of him (so I returned to my house) and said, 'Fold me up in garments!' They wrapped me up. Then Allah revealed: 'O you wrapped...and desert the idols before the prayer became compulsory.' Rujz means idols.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ. وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، فَأَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم وَهْوَ يُحَدِّثُ عَنْ فَتْرَةِ الْوَحْىِ فَقَالَ فِي حَدِيثِهِ " فَبَيْنَا أَنَا أَمْشِي إِذْ سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ فَرَفَعْتُ رَأْسِي فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ جَالِسٌ عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ وَالأَرْضِ، فَجَئِثْتُ مِنْهُ رُعْبًا فَرَجَعْتُ فَقُلْتُ زَمِّلُونِي زَمِّلُونِي. فَدَثَّرُونِي فَأَنْزَلَ اللَّهُ تَعَالَى {يَا أَيُّهَا الْمُدَّثِّرُ} إِلَى {وَالرِّجْزَ فَاهْجُرْ} ـ قَبْلَ أَنْ تُفْرَضَ الصَّلاَةُ ـ وَهْىَ الأَوْثَانُ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 447
Arabic reference : Book 65, Hadith 4925

Narrated Jabir bin `Abdullah:

That he heard Allah's Messenger (ﷺ) describing the period of pause of the Divine Inspiration, and in his description he said, "While I was walking I heard a voice from the sky. I looked up towards the sky, and behold! I saw the same Angel who came to me in the Cave of Hira', sitting on a chair between the sky and the earth. I was so terrified by him that I fell down on the ground. Then I went to my wife and said, 'Wrap me in garments! Wrap me in garments!' They wrapped me, and then Allah revealed: "O you, (Muhammad) wrapped-up! Arise and warn...and desert the idols." (74.1-5) Abu Salama said....Rujz means idols." After that, the Divine Inspiration started coming more frequently and regularly.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، قَالَ ابْنُ شِهَابٍ سَمِعْتُ أَبَا سَلَمَةَ، قَالَ أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يُحَدِّثُ عَنْ فَتْرَةِ الْوَحْىِ " فَبَيْنَا أَنَا أَمْشِي سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ فَرَفَعْتُ بَصَرِي قِبَلَ السَّمَاءِ، فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ قَاعِدٌ عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ وَالأَرْضِ، فَجَئِثْتُ مِنْهُ حَتَّى هَوَيْتُ إِلَى الأَرْضِ، فَجِئْتُ أَهْلِي فَقُلْتُ زَمِّلُونِي زَمِّلُونِي. فَزَمَّلُونِي فَأَنْزَلَ اللَّهُ تَعَالَى {يَا أَيُّهَا الْمُدَّثِّرُ} إِلَى قَوْلِهِ {فَاهْجُرْ} " ـ قَالَ أَبُو سَلَمَةَ وَالرِّجْزَ الأَوْثَانَ ـ " ثُمَّ حَمِيَ الْوَحْىُ وَتَتَابَعَ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 448
Arabic reference : Book 65, Hadith 4926

Narrated Ibn `Abbas:

The Prophet (ﷺ) used to move his tongue when the divine Inspiration was being revealed to him. (Sufyan, a subnarrator, demonstrated (how the Prophet (ﷺ) used to move his lips) and added. "In order to memorize it." So Allah revealed: "Move not your tongue concerning (the Qur'an) to make haste therewith." (75.16)

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا مُوسَى بْنُ أَبِي عَائِشَةَ ـ وَكَانَ ثِقَةً ـ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا نَزَلَ عَلَيْهِ الْوَحْىُ حَرَّكَ بِهِ لِسَانَهُ ـ وَوَصَفَ سُفْيَانُ ـ يُرِيدُ أَنْ يَحْفَظَهُ فَأَنْزَلَ اللَّهُ {لاَ تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 449
Arabic reference : Book 65, Hadith 4927

Narrated Musa bin Abi Aisha:

That he asked Sa`id bin Jubair regarding (the statement of Allah). 'Move not your tongue concerning (the Qur'an) to make haste therewith.' He said, "Ibn `Abbas said that the Prophet (ﷺ) used to move his lips when the Divine Inspiration was being revealed to him. So the Prophet (ﷺ) was ordered not to move his tongue, which he used to do, lest some words should escape his memory. 'It is for Us to collect it' means, We will collect it in your chest;' and its recitation' means, We will make you recite it. 'But when We recite it (i.e. when it is revealed to you), follow its recital; it is for Us to explain it and make it clear,' (i.e. We will explain it through your tongue).

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، أَنَّهُ سَأَلَ سَعِيدَ بْنَ جُبَيْرٍ عَنْ قَوْلِهِ تَعَالَى {لاَ تُحَرِّكْ بِهِ لِسَانَكَ} قَالَ وَقَالَ ابْنُ عَبَّاسٍ كَانَ يُحَرِّكُ شَفَتَيْهِ إِذَا أُنْزِلَ عَلَيْهِ، فَقِيلَ لَهُ {لاَ تُحَرِّكْ بِهِ لِسَانَكَ} ـ يَخْشَى أَنْ يَنْفَلِتَ مِنْهُ ـ {إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ} أَنْ نَجْمَعَهُ فِي صَدْرِكَ، وَقُرْآنَهُ أَنْ تَقْرَأَهُ {فَإِذَا قَرَأْنَاهُ} يَقُولُ أُنْزِلَ عَلَيْهِ {فَاتَّبِعْ قُرْآنَهُ * ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ} أَنْ نُبَيِّنَهُ عَلَى لِسَانِكَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 450
Arabic reference : Book 65, Hadith 4928

Narrated Ibn `Abbas:

(as regards) Allah's Statement: "Move not your tongue concerning (the Qur'an) to make haste therewith." (75.16) When Gabriel revealed the Divine Inspiration in Allah's Messenger (ﷺ) , he (Allah's Messenger (ﷺ)) moved his

tongue and lips, and that state used to be very hard for him, and that movement indicated that revelation was taking place. So Allah revealed in Surat Al-Qiyama which begins: 'I do swear by the Day of Resurrection...' (75) the Verses:-- 'Move not your tongue concerning (the Qur'an) to make haste therewith. It is for Us to collect it (Qur'an) in your mind, and give you the ability to recite it by heart. (75.16-17) Ibn `Abbas added: It is for Us to collect it (Qur'an) (in your mind), and give you the ability to recite it by heart means, "When We reveal it, listen. Then it is for Us to explain it," means, 'It is for us to explain it through your tongue.' So whenever Gabriel came to Allah's Messenger (ﷺ) ' he would keep quiet (and listen), and when the Angel left, the Prophet (ﷺ) would recite that revelation as Allah promised him.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ {لاَ تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ} قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا نَزَلَ جِبْرِيلُ بِالْوَحْىِ، وَكَانَ مِمَّا يُحَرِّكُ بِهِ لِسَانَهُ وَشَفَتَيْهِ فَيَشْتَدُّ عَلَيْهِ وَكَانَ يُعْرَفُ مِنْهُ، فَأَنْزَلَ اللَّهُ الآيَةَ الَّتِي فِي {لاَ أُقْسِمُ بِيَوْمِ الْقِيَامَةِ} {لاَ تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ * إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ} قَالَ عَلَيْنَا أَنْ نَجْمَعَهُ فِي صَدْرِكَ، وَقُرْآنَهُ {فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ} فَإِذَا أَنْزَلْنَاهُ فَاسْتَمِعْ {ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ} عَلَيْنَا أَنْ نُبَيِّنَهُ بِلِسَانِكَ ـ قَالَ ـ فَكَانَ إِذَا أَتَاهُ جِبْرِيلُ أَطْرَقَ، فَإِذَا ذَهَبَ قَرَأَهُ كَمَا وَعَدَهُ اللَّهُ. {أَوْلَى لَكَ فَأَوْلَى} تَوَعُّدٌ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 451
Arabic reference : Book 65, Hadith 4929

Narrated `Abdullah:

We were with the Prophet (ﷺ) when Surat Wal-Mursalat was revealed to him. While we were receiving it from his mouth, a snake suddenly came and we ran to kill it, but it outstripped us and entered its hole quickly. Allah's le said, "It has escaped your evil, and you too, have escaped its evil."

حَدَّثَنِي مَحْمُودٌ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأُنْزِلَتْ عَلَيْهِ وَالْمُرْسَلاَتِ، وَإِنَّا لَنَتَلَقَّاهَا مِنْ فِيهِ فَخَرَجَتْ حَيَّةٌ، فَابْتَدَرْنَاهَا فَسَبَقَتْنَا فَدَخَلَتْ جُحْرَهَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وُقِيَتْ شَرَّكُمْ، كَمَا وُقِيتُمْ شَرَّهَا ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 452
Arabic reference : Book 65, Hadith 4930

Narrated `Abdullah:

(Similarly--as no. 452 above.)

حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ، أَخْبَرَنَا يَحْيَى بْنُ آدَمَ، عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، بِهَذَا. وَعَنْ إِسْرَائِيلَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، مِثْلَهُ. وَتَابَعَهُ أَسْوَدُ بْنُ عَامِرٍ عَنْ إِسْرَائِيلَ. وَقَالَ حَفْصٌ وَأَبُو مُعَاوِيَةَ وَسُلَيْمَانُ بْنُ قَرْمٍ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ.

قَالَ يَحْيَى بْنُ حَمَّادٍ أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ. وَقَالَ ابْنُ إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 453
Arabic reference : Book 65, Hadith 4931

Narrated `Abdullah:

While we were with Allah's Messenger (ﷺ) in a cave, Surat "Wal Mursalat" was revealed to him and we received it directly from his mouth as soon as he had received the revelation. Suddenly a snake came out and Allah's Messenger (ﷺ) said, "Get at it and kill it!" We ran to kill it but it outstripped us. Allah's Apostle said, "It has escaped your evil, as you too, have escaped its."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، قَالَ قَالَ عَبْدُ اللَّهِ بَيْنَا نَحْنُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَارٍ إِذْ نَزَلَتْ عَلَيْهِ وَالْمُرْسَلاَتِ فَتَلَقَّيْنَاهَا مِنْ فِيهِ وَإِنَّ فَاهُ لَرَطْبٌ بِهَا إِذْ خَرَجَتْ حَيَّةٌ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " عَلَيْكُمُ اقْتُلُوهَا ". قَالَ فَابْتَدَرْنَاهَا فَسَبَقَتْنَا ـ قَالَ ـ فَقَالَ " وُقِيَتْ شَرَّكُمْ، كَمَا وُقِيتُمْ شَرَّهَا ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 454
Arabic reference : Book 65, Hadith 4931

Narrated Ibn `Abbas:

(as regards the explanation of Hadith 454). 'Indeed, it (Hell) throws about sparks (huge) as Forts.' We used to collect wood in the form of logs, three cubits long or shorter. for heating purposes in winter., and we used to call such wood, the Qasr.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَابِسٍ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ قَالَ كُنَّا نَرْفَعُ الْخَشَبَ بِقَصَرٍ ثَلاَثَةَ أَذْرُعٍ أَوْ أَقَلَّ، فَنَرْفَعُهُ لِلشِّتَاءِ فَنُسَمِّيهِ الْقَصَرَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 455
Arabic reference : Book 65, Hadith 4932

Narrated Ibn 'Abbas:

(regarding) the explanation of "... It throws sparks as Al-Qasr ..." (V. 77:32): We used to collect logs of wood, three cubits long or longer, to store for heating purposes in winter, and we used to call it Al- Qasr, it also means a castle or a fort. "As if they were Jimalatun Sufr (yellow camels or bundles of ropes)" (V.77:33): means the ropes of a ship which are made in bundles till it become as wide as men's waists.

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى، أَخْبَرَنَا سُفْيَانُ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَابِسٍ، سَمِعْتُ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ {تَرْمِي بِشَرَرٍ} كُنَّا نَعْمِدُ إِلَى الْخَشَبَةِ ثَلاَثَةَ أَذْرُعٍ وَفَوْقَ ذَلِكَ، فَنَرْفَعُهُ لِلشِّتَاءِ فَنُسَمِّيهِ الْقَصَرَ. {كَأَنَّهُ جِمَالاَتٌ صُفْرٌ} حِبَالُ السُّفْنِ تُجْمَعُ حَتَّى تَكُونَ كَأَوْسَاطِ الرِّجَالِ.

USC-MSA web (English) reference : Vol. 1, Book 60, Hadith 455
Arabic reference : Book 65, Hadith 4933

Narrated `Abdullah:

While we were with the Prophet (ﷺ) in a cave, Surat wal-Mursalat was revealed to him and he recited it, and I heard it directly from his mouth as soon as he recited its revelation. Suddenly a snake sprang at us, and the Prophet (ﷺ) said, "Kill it!" We ran to kill it but it escaped quickly. The Prophet (ﷺ) said. "It has escaped your evil, and you too have escaped its evil."

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنِي إِبْرَاهِيمُ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، قَالَ بَيْنَمَا نَحْنُ مَعَ النَّبِيِّ صلى الله عليه وسلم فِي غَارٍ إِذْ نَزَلَتْ عَلَيْهِ وَالْمُرْسَلاَتِ، فَإِنَّهُ لَيَتْلُوهَا وَإِنِّي لأَتَلَقَّاهَا مِنْ فِيهِ وَإِنَّ فَاهُ لَرَطْبٌ بِهَا، إِذْ وَثَبَتْ عَلَيْنَا حَيَّةٌ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اقْتُلُوهَا ". فَابْتَدَرْنَاهَا فَذَهَبَتْ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " وُقِيَتْ شَرَّكُمْ، كَمَا وُقِيتُمْ شَرَّهَا ". قَالَ عُمَرُ حَفِظْتُهُ مِنْ أَبِي فِي غَارٍ بِمِنًى.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 456
Arabic reference : Book 65, Hadith 4934

Narrated Al--A`mash:

Abu Huraira said, "Allah's Messenger (ﷺ) said, 'Between the two sounds of the trumpet, there will be forty." Somebody asked Abu Huraira, "Forty days?" But he refused to reply. Then he asked, "Forty months?" He refused to reply. Then he asked, "Forty years?" Again, he refused to reply. Abu Huraira added. "Then (after this period) Allah will send water from the sky and then the dead bodies will grow like vegetation grows, There is nothing of the human body that does not decay except one bone; that is the little bone at the end of the coccyx of which the human body will be recreated on the Day of Resurrection." (See Hadith No. 338)

حَدَّثَنِي مُحَمَّدٌ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ ". قَالَ أَرْبَعُونَ يَوْمًا قَالَ أَبَيْتُ. قَالَ أَرْبَعُونَ شَهْرًا قَالَ أَبَيْتُ. قَالَ أَرْبَعُونَ سَنَةً قَالَ أَبَيْتُ. قَالَ " ثُمَّ يُنْزِلُ اللَّهُ مِنَ السَّمَاءِ مَاءً. فَيَنْبُتُونَ كَمَا يَنْبُتُ الْبَقْلُ لَيْسَ مِنَ الإِنْسَانِ شَىْءٌ إِلاَّ يَبْلَى إِلاَّ عَظْمًا وَاحِدًا وَهْوَ عَجْبُ الذَّنَبِ، وَمِنْهُ يُرَكَّبُ الْخَلْقُ يَوْمَ الْقِيَامَةِ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 457
Arabic reference : Book 65, Hadith 4935

Narrated Sahl bin Sa`d:

I saw Allah's Messenger (ﷺ) pointing with his index and middle fingers, saying. "The time of my Advent and the Hour are like these two fingers." The Great Catastrophe will overwhelm everything.

حَدَّثَنَا أَحْمَدُ بْنُ الْمِقْدَامِ، حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ، حَدَّثَنَا أَبُو حَازِمٍ، حَدَّثَنَا سَهْلُ بْنُ سَعْدٍ ـ رضى الله عنه ـ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ بِإِصْبَعَيْهِ هَكَذَا بِالْوُسْطَى وَالَّتِي تَلِي الإِبْهَامَ " بُعِثْتُ وَالسَّاعَةَ كَهَاتَيْنِ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 458
Arabic reference : Book 65, Hadith 4936

Narrated Aisha:

The Prophet (ﷺ) said, "Such a person as recites the Qur'an and masters it by heart, will be with the noble righteous scribes (in Heaven). And such a person exerts himself to learn the Qur'an by heart, and recites it with great difficulty, will have a double reward."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا قَتَادَةُ، قَالَ سَمِعْتُ زُرَارَةَ بْنَ أَوْفَى، يُحَدِّثُ عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ وَهْوَ حَافِظٌ لَهُ مَعَ السَّفَرَةِ الْكِرَامِ، وَمَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ وَهْوَ يَتَعَاهَدُهُ وَهْوَ عَلَيْهِ شَدِيدٌ، فَلَهُ أَجْرَانِ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 459
Arabic reference : Book 65, Hadith 4937

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) said, "On the Day when all mankind will stand before the Lord of the Worlds, some of them will be enveloped in their sweat up to the middle of their ears."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا مَعْنٌ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " {يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ} حَتَّى يَغِيبَ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيْهِ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 460
Arabic reference : Book 65, Hadith 4938

Narrated Aisha:

Allah's Messenger (ﷺ) said," (On the Day of Resurrection) any one whose account will be taken will be ruined (i.e. go to Hell)." I said, "O Allah's Messenger (ﷺ)! May Allah make me be sacrificed for you. Doesn't Allah say: "Then as for him who will be given his record in his right hand, he surely will receive an easy reckoning.?" (84.7-8) He replied, "That is only the presentation of the accounts; but he whose record is questioned, will be ruined."

(This hadith is also narrated through two other chains)

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى، عَنْ عُثْمَانَ بْنِ الأَسْوَدِ، قَالَ سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ، سَمِعْتُ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم. حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ أَبِي يُونُسَ، حَاتِمِ بْنِ أَبِي صَغِيرَةَ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيْسَ أَحَدٌ يُحَاسَبُ إِلاَّ هَلَكَ ". قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ جَعَلَنِي اللَّهُ فِدَاءَكَ، أَلَيْسَ يَقُولُ اللَّهُ عَزَّ وَجَلَّ {فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ * فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا}. قَالَ " ذَاكَ الْعَرْضُ يُعْرَضُونَ، وَمَنْ نُوقِشَ الْحِسَابَ هَلَكَ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 463
Arabic reference : Book 65, Hadith 4939

Narrated Ibn `Abbas:

(as regards the Verse):--'You shall surely travel from stage to stage (in this life and in the Hereafter).' (It means) from one state to another. That concerns your Prophet.

حَدَّثَنَا سَعِيدُ بْنُ النَّضْرِ، أَخْبَرَنَا هُشَيْمٌ، أَخْبَرَنَا أَبُو بِشْرٍ، جَعْفَرُ بْنُ إِيَاسٍ عَنْ مُجَاهِدٍ، قَالَ قَالَ ابْنُ عَبَّاسٍ {لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ} حَالاً بَعْدَ حَالٍ، قَالَ هَذَا نَبِيُّكُمْ صلى الله عليه وسلم.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 464
Arabic reference : Book 65, Hadith 4940

Narrated Al-Bara:

The first of the companions of the Prophet (ﷺ) who came to us (in Medina), were Mus`ab bin `Umar and Ibn Um Maktum, and they started teaching us the Qur'an. Then came `Ammar, Bilal and Sa`d. Afterwards `Umar bin Al-Kkattab came along with a batch of twenty (men): and after that the Prophet (ﷺ) came. I never saw the people of Medina so pleased with anything as they were with his arrival, so that even the little boys and girls were saying, "This is Allah's Messenger (ﷺ) who has come." He (the Prophet (ﷺ)) did not come (to Medina) till I had learnt Surat Al-Ala and also other similar Suras.

حَدَّثَنَا عَبْدَانُ، قَالَ أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ قَالَ أَوَّلُ مَنْ قَدِمَ عَلَيْنَا مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم مُصْعَبُ بْنُ عُمَيْرٍ وَابْنُ أُمِّ مَكْتُومٍ فَجَعَلاَ يُقْرِئَانِنَا الْقُرْآنَ، ثُمَّ جَاءَ عَمَّارٌ وَبِلاَلٌ وَسَعْدٌ ثُمَّ جَاءَ عُمَرُ بْنُ الْخَطَّابِ فِي عِشْرِينَ ثُمَّ جَاءَ النَّبِيُّ صلى الله عليه وسلم فَمَا رَأَيْتُ أَهْلَ الْمَدِينَةِ فَرِحُوا بِشَىْءٍ فَرَحَهُمْ بِهِ، حَتَّى رَأَيْتُ الْوَلاَئِدَ وَالصِّبْيَانَ يَقُولُونَ هَذَا رَسُولُ اللَّهِ قَدْ جَاءَ. فَمَا جَاءَ حَتَّى قَرَأْتُ {سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى} فِي سُوَرٍ مِثْلِهَا.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 465
Arabic reference : Book 65, Hadith 4941

Narrated `Abdullah bin Zama:

That he heard the Prophet (ﷺ) delivering a sermon, and he mentioned the shecamel and the one who hamstrung it. Allah's Messenger (ﷺ) recited:-- 'When, the most wicked man among them went forth (to hamstrung the she-camel).' (91.12.) Then he said, "A tough man whose equal was rare and who enjoyed the protection of his people, like Abi Zama went forth to (hamstrung) it." The Prophet (ﷺ) then mentioned about the women (in his sermon). "It is not wise for anyone of you to lash his wife like a slave, for he might sleep with her the same evening." Then he advised them not to laugh when somebody breaks wind and said, "Why should anybody laugh at what he himself does?"

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، أَنَّهُ أَخْبَرَهُ عَبْدُ اللَّهِ بْنُ زَمْعَةَ، أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَخْطُبُ وَذَكَرَ النَّاقَةَ وَالَّذِي عَقَرَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " {إِذِ انْبَعَثَ أَشْقَاهَا} انْبَعَثَ لَهَا رَجُلٌ عَزِيزٌ عَارِمٌ، مَنِيعٌ فِي رَهْطِهِ، مِثْلُ أَبِي زَمْعَةَ ". وَذَكَرَ النِّسَاءَ فَقَالَ " يَعْمِدُ أَحَدُكُمْ يَجْلِدُ امْرَأَتَهُ جَلْدَ الْعَبْدِ، فَلَعَلَّهُ يُضَاجِعُهَا مِنْ آخِرِ يَوْمِهِ ". ثُمَّ وَعَظَهُمْ فِي ضَحِكِهِمْ مِنَ الضَّرْطَةِ وَقَالَ " لِمَ يَضْحَكُ أَحَدُكُمْ مِمَّا يَفْعَلُ ". وَقَالَ أَبُو مُعَاوِيَةَ حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ قَالَ النَّبِيُّ صلى الله عليه وسلم " مِثْلُ أَبِي زَمْعَةَ عَمِّ الزُّبَيْرِ بْنِ الْعَوَّامِ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 466
Arabic reference : Book 65, Hadith 4942

Narrated Alqama:

I went to Sham with a group of the companions of `Abdullah (bin Mas`ud). Abu Ad-Darda' heard of our arrival so he came to us and said, "Is there anybody among you who can recite (Qur'an)" We replied in the affirmative. Then he asked, "Who is the best reciter?" They pointed at me. Then he told me to recite, so I recited the verse:-- 'By the night as it envelops 'By the day as it appears in brightness; By (Him Who created) male and the female.' (92.1-3) Abu Ad-Darda' then said to me, "Did you hear it (like this) from the mouth of your friend (`Abdullah bin Mas`ud)?" I said, "Yes." He said, "I too, heard it (like this) from the mouth of the Prophet, but these people do not consider this recitation as the correct one."

حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ دَخَلْتُ فِي نَفَرٍ مِنْ أَصْحَابِ عَبْدِ اللَّهِ الشَّأْمَ فَسَمِعَ بِنَا أَبُو الدَّرْدَاءِ فَأَتَانَا فَقَالَ أَفِيكُمْ مَنْ يَقْرَأُ فَقُلْنَا نَعَمْ. قَالَ فَأَيُّكُمْ أَقْرَأُ فَأَشَارُوا إِلَىَّ فَقَالَ اقْرَأْ. فَقَرَأْتُ {وَاللَّيْلِ إِذَا يَغْشَى * وَالنَّهَارِ إِذَا تَجَلَّى * وَالذَّكَرِ وَالأُنْثَى}. قَالَ أَنْتَ سَمِعْتَهَا مِنْ فِي صَاحِبِكَ قُلْتُ نَعَمْ. قَالَ وَأَنَا سَمِعْتُهَا مِنْ فِي النَّبِيِّ صلى الله عليه وسلم وَهَؤُلاَءِ يَأْبَوْنَ عَلَيْنَا.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 467
Arabic reference : Book 65, Hadith 4943

Narrated Ibrahim:

The companions of `Abdullah (bin Mas`ud) came to Abu Darda', (and before they arrived at his home), he looked for them and found them. Then he asked them,: 'Who among you can recite (Qur'an) as `Abdullah recites it?" They replied, "All of us." He asked, "Who among you knows it by heart?" They pointed at 'Alqama. Then he asked Alqama. "How did you hear `Abdullah bin Mas`ud reciting Surat Al-Lail (The Night)?" Alqama recited: 'By the male and the female.' Abu Ad-Darda said, "I testify that I heard me Prophet reciting it likewise, but these people want me to recite it:-- 'And by Him Who created male and female.' but by Allah, I will not follow them."

حَدَّثَنَا عُمَرُ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، قَالَ قَدِمَ أَصْحَابُ عَبْدِ اللَّهِ عَلَى أَبِي الدَّرْدَاءِ فَطَلَبَهُمْ فَوَجَدَهُمْ فَقَالَ أَيُّكُمْ يَقْرَأُ عَلَى قِرَاءَةِ عَبْدِ اللَّهِ قَالَ كُلُّنَا. قَالَ فَأَيُّكُمْ يَحْفَظُ وَأَشَارُوا إِلَى عَلْقَمَةَ. قَالَ كَيْفَ سَمِعْتَهُ يَقْرَأُ {وَاللَّيْلِ إِذَا يَغْشَى}. قَالَ عَلْقَمَةُ {وَالذَّكَرِ وَالأُنْثَى}. قَالَ أَشْهَدُ أَنِّي سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقْرَأُ هَكَذَا، وَهَؤُلاَءِ يُرِيدُونِي عَلَى أَنْ أَقْرَأَ {وَمَا خَلَقَ الذَّكَرَ وَالأُنْثَى} وَاللَّهِ لاَ أُتَابِعُهُمْ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 468
Arabic reference : Book 65, Hadith 4944

Narrated `Ali:

We were in the company of the Prophet (ﷺ) in a funeral procession at Baqi Al-Gharqad. He said, "There is none of you but has his place written for him in Paradise or in the Hell- Fire." They said, "O Allah's Apostle! Shall we depend (on this fact and give up work)?" He said, "Carry on doing (good deeds), for every body will find it easy to do (what will lead him to his destined place)." Then he recited: 'As for him who gives (in charity) and keeps his duty to Allah, and believes in the Best reward from Allah (i.e. Allah will compensate him for what he will spend in Allah's way). So, We will make smooth for him the path of ease. But he who is a greedy miser....for him, the path for evil.' (92.5-10)

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ ـ رضى الله عنه ـ قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي بَقِيعِ الْغَرْقَدِ فِي جَنَازَةٍ فَقَالَ " مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الْجَنَّةِ وَمَقْعَدُهُ مِنَ النَّارِ ". فَقَالُوا يَا رَسُولَ اللَّهِ أَفَلاَ نَتَّكِلُ فَقَالَ " اعْمَلُوا فَكُلٌّ مُيَسَّرٌ ". ثُمَّ قَرَأَ {فَأَمَّا مَنْ أَعْطَى وَاتَّقَى * وَصَدَّقَ بِالْحُسْنَى} إِلَى قَوْلِهِ {لِلْعُسْرَى}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 469
Arabic reference : Book 65, Hadith 4945

Narrated `Ali:

While the Prophet (ﷺ) was in a funeral procession, he took a small stick and started scraping the earth with it and said, "There is none among you but has his place written for him, either in the Hell Fire or in Paradise." They (the people) said, "Allah's Messenger (ﷺ)! Shall we depend on this (and leave work)?" He replied. "Carry on doing (good deeds), for everybody will find easy (to do) such deeds as will lead him to his destined place." The Prophet (ﷺ) then recited:-- 'As for him who gives (in charity) and keeps his duty to Allah, and believes in the Best Reward.'.....(92.5-10)

حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم. أَنَّهُ كَانَ فِي جَنَازَةٍ فَأَخَذَ عُودًا يَنْكُتُ فِي الأَرْضِ فَقَالَ " مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ أَوْ مِنَ الْجَنَّةِ ". قَالُوا يَا رَسُولَ اللَّهِ أَفَلاَ نَتَّكِلُ قَالَ " اعْمَلُوا فَكُلٌّ مُيَسَّرٌ {فَأَمَّا مَنْ أَعْطَى وَاتَّقَى * وَصَدَّقَ بِالْحُسْنَى} الآيَةَ. قَالَ شُعْبَةُ وَحَدَّثَنِي بِهِ مَنْصُورٌ فَلَمْ أُنْكِرْهُ مِنْ حَدِيثِ سُلَيْمَانَ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 471
Arabic reference : Book 65, Hadith 4946

Narrated `Ali:

We were in the company of the Prophet (ﷺ) and he said, "There is none among you but has his place written for him, either in Paradise or in the Hell-Fire." We said, "O Allah's Messenger (ﷺ)! Shall we depend (on this fact and give up work)?" He replied, "No! Carry on doing good deeds, for everybody will find easy (to do) such deeds as will lead him to his destined place." Then the Prophet (ﷺ) recited: 'As for him who gives (in charity) and keeps his duty to Allah, and believes in the Best reward. We will make smooth for him the path of ease....the path for evil.' (92.5-10)

حَدَّثَنَا يَحْيَى، حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ ـ عَلَيْهِ السَّلاَمُ ـ قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَقَالَ ‏"‏ مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الْجَنَّةِ وَمَقْعَدُهُ مِنَ النَّارِ ‏"‏‏.‏ فَقُلْنَا يَا رَسُولَ اللَّهِ أَفَلاَ نَتَّكِلُ قَالَ ‏"‏ لاَ، اعْمَلُوا فَكُلٌّ مُيَسَّرٌ ‏"‏‏.‏ ثُمَّ قَرَأَ ‏{‏فَأَمَّا مَنْ أَعْطَى وَاتَّقَى * وَصَدَّقَ بِالْحُسْنَى * فَسَنُيَسِّرُهُ لِلْيُسْرَى‏}‏ إِلَى قَوْلِهِ ‏{‏فَسَنُيَسِّرُهُ لِلْعُسْرَى‏}‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 472
Arabic reference : Book 65, Hadith 4947

Narrated `Ali:

While we were in a funeral procession in Baqi Al-Gharqad, Allah's Messenger (ﷺ) came and sat down, and we sat around him. He had a small stick in his hand and he bent his head and started scraping the ground with it. He then said, "There is none among you, and no created soul but has his place written for him either in Paradise or in the Hell-Fire, and also has his happy or miserable fate (in the Hereafter) written for him." A man said, "O Allah's Messenger (ﷺ)! Shall we depend upon what is written for us and give up doing (good) deeds? For whoever among us is destined to be fortunate (in the Hereafter), will join the fortunate peoples and whoever among us is destined to be miserable will do such deeds as are characteristic of the people who are destined to misery." The Prophet (ﷺ) said, "Those who are destined to be happy (in the Hereafter) will find it easy and pleasant to do the deeds characteristic of those destined to happiness, while those who are to be among the miserable (in the Hereafter), will find it easy to do the deeds characteristic of those destined to misery." Then he recited: 'As for him who gives (in charity) and keeps his duty to Allah and believes in the Best reward from Allah, We will make smooth for him the path of ease. But he who is a greedy miser and thinks himself self sufficient, and gives the lie to the Best reward from Allah we will make smooth for him the path for evil.' (92.5-10)

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ ـ رضى الله عنه ـ قَالَ كُنَّا فِي جَنَازَةٍ فِي بَقِيعِ الْغَرْقَدِ، فَأَتَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَعَدَ وَقَعَدْنَا حَوْلَهُ، وَمَعَهُ مِخْصَرَةٌ فَنَكَّسَ، فَجَعَلَ يَنْكُتُ بِمِخْصَرَتِهِ ثُمَّ قَالَ ‏"‏ مَا مِنْكُمْ مِنْ أَحَدٍ وَمَا مِنْ نَفْسٍ مَنْفُوسَةٍ إِلاَّ كُتِبَ مَكَانُهَا مِنَ الْجَنَّةِ وَالنَّارِ، وَإِلاَّ قَدْ كُتِبَتْ شَقِيَّةً أَوْ سَعِيدَةً ‏"‏‏.‏ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَفَلاَ نَتَّكِلُ عَلَى كِتَابِنَا وَنَدَعُ الْعَمَلَ فَمَنْ كَانَ مِنَّا مِنْ أَهْلِ السَّعَادَةِ فَسَيَصِيرُ إِلَى أَهْلِ السَّعَادَةِ، وَمَنْ كَانَ مِنَّا مِنْ أَهْلِ الشَّقَاءِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ الشَّقَاوَةِ‏.‏ قَالَ ‏"‏ أَمَّا أَهْلُ السَّعَادَةِ فَيُيَسَّرُونَ لِعَمَلِ أَهْلِ السَّعَادَةِ وَأَمَّا أَهْلُ الشَّقَاوَةِ فَيُيَسَّرُونَ لِعَمَلِ أَهْلِ الشَّقَاءِ ‏"‏‏.‏ ثُمَّ قَرَأَ ‏{‏فَأَمَّا مَنْ أَعْطَى وَاتَّقَى * وَصَدَّقَ بِالْحُسْنَى‏}‏ الآيَةَ‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 473
Arabic reference : Book 65, Hadith 4948

Narrated `Ali:

While the Prophet (ﷺ) was in a funeral procession. he picked up something and started scraping the ground with it, and said, "There is none among you but has his place written for him either in the Hell Fire or in Paradise." They said, "O Allah's Messenger (ﷺ)! Shall we not depend upon what has been written for us and give up deeds? He said, "Carry on doing (good) deeds, for everybody will find easy to do such deeds as will lead him to his destined place for which he has been created. So he who is destined to be among the happy (in the Hereafter), will find it easy to do the deeds characteristic of such people, while he who is destined to be among the miserable ones, will find it

easy to do the deeds characteristic of such people." Then he recited: 'As for him who gives (in charity) and fears Allah, and believes in the best....' (92.5-10)

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، قَالَ سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ، يُحَدِّثُ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ ـ رضى الله عنه ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم فِي جَنَازَةٍ فَأَخَذَ شَيْئًا فَجَعَلَ يَنْكُتُ بِهِ الأَرْضَ فَقَالَ " مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ وَمَقْعَدُهُ مِنَ الْجَنَّةِ ". قَالُوا يَا رَسُولَ اللَّهِ أَفَلاَ نَتَّكِلُ عَلَى كِتَابِنَا وَنَدَعُ الْعَمَلَ قَالَ " اعْمَلُوا فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ، أَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَيُيَسَّرُ لِعَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاءِ فَيُيَسَّرُ لِعَمَلِ أَهْلِ الشَّقَاوَةِ ". ثُمَّ قَرَأَ {فَأَمَّا مَنْ أَعْطَى وَاتَّقَى * وَصَدَّقَ بِالْحُسْنَى} الآيَةَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 474
Arabic reference : Book 65, Hadith 4949

Narrated Jundub bin Sufyan:

Once Allah's Messenger (ﷺ) became sick and could not offer his night prayer (Tahajjud) for two or three nights. Then a lady (the wife of Abu Lahab) came and said, "O Muhammad! I think that your Satan has forsaken you, for I have not seen him with you for two or three nights!" On that Allah revealed: 'By the fore-noon, and by the night when it darkens, your Lord (O Muhammad) has neither forsaken you, nor hated you.' (93.1-3)

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا الأَسْوَدُ بْنُ قَيْسٍ، قَالَ سَمِعْتُ جُنْدُبَ بْنَ سُفْيَانَ ـ رضى الله عنه ـ قَالَ اشْتَكَى رَسُولُ اللَّهِ صلى الله عليه وسلم فَلَمْ يَقُمْ لَيْلَتَيْنِ أَوْ ثَلاَثًا، فَجَاءَتِ امْرَأَةٌ فَقَالَتْ يَا مُحَمَّدُ إِنِّي لأَرْجُو أَنْ يَكُونَ شَيْطَانُكَ قَدْ تَرَكَكَ، لَمْ أَرَهُ قَرِبَكَ مُنْذُ لَيْلَتَيْنِ أَوْ ثَلاَثًا. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ {وَالضُّحَى * وَاللَّيْلِ إِذَا سَجَى * مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 475
Arabic reference : Book 65, Hadith 4950

Narrated Jundub Al-Bajali:

A lady said, "O Allah's Messenger (ﷺ)! I see that your friend has delayed. (in conveying Qur'an) to you." So there was revealed: 'Your Lord (O Muhammad) has neither forsaken you, not hated you.' (93.1-3)

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، غُنْدَرٌ حَدَّثَنَا شُعْبَةُ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، قَالَ سَمِعْتُ جُنْدَبًا الْبَجَلِيَّ، قَالَتِ امْرَأَةٌ يَا رَسُولَ اللَّهِ مَا أُرَى صَاحِبَكَ إِلاَّ أَبْطَأَكَ. فَنَزَلَتْ {مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 476
Arabic reference : Book 65, Hadith 4951

Narrated Al-Bara:

While the Prophet (ﷺ) was on a journey, he recited Surat at-Tini waz-Zaituni (95) in one of the first two rak`at of the `Isha prayer.

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَدِيٌّ، قَالَ سَمِعْتُ الْبَرَاءَ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ فِي سَفَرٍ فَقَرَأَ فِي الْعِشَاءِ فِي إِحْدَى الرَّكْعَتَيْنِ بِالتِّينِ وَالزَّيْتُونِ. {تَقْوِيمٍ} الْخَلْقِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 477
Arabic reference : Book 65, Hadith 4952

Narrated Aisha:

(the wife of the Prophet) The commencement (of the Divine Inspiration) to Allah's Messenger (ﷺ) was in the form of true dreams in his sleep, for he never had a dream but it turned out to be true and clear as the bright daylight. Then he began to like seclusions, so he used to go in seclusion in the cave of Hira where he used to worship Allah continuously for many nights before going back to his family to take the necessary provision (of food) for the stay. He come back to (his wife) Khadija again to take his provision (of food) likewise, till one day he received the Guidance while he was in the cave of Hira. An Angel came to him and asked him to read. Allah's Messenger (ﷺ) replied, "I do not know how to read." The Prophet (ﷺ) added, "Then the Angel held me (forcibly) and pressed me

so hard that I felt distressed. Then he released me and again asked me to read, and I replied, 'I do not know how to read.' Thereupon he held me again and pressed me for the second time till I felt distressed. He then released me and asked me to read, but again I replied. 'I do not know how to read.' Thereupon he held me for the third time and pressed me till I got distressed, and then he released me and said, 'Read, in the Name of your Lord Who has created (all that exists), has created man out of a clot, Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen, has taught man that which he knew not." (96.1-5). Then Allah's Messenger (ﷺ) returned with that experience; and the muscles between his neck and shoulders were trembling till he came upon Khadija (his wife) and said, "Cover me!" They covered him, and when the state of fear was over, he said to Khadija, "O Khadija! What is wrong with me? I was afraid that something bad might happen to me." Then he told her the story. Khadija said, "Nay! But receive the good tidings! By Allah, Allah will never disgrace you, for by Allah, you keep good relations with your Kith and kin, speak the truth, help the poor and the destitute, entertain your guests generously and assist those who are stricken with calamities." Khadija then took him to Waraqa bin Naufil, the son of Khadija's paternal uncle. Waraqa had been converted to Christianity in the Pre-lslamic Period and used to write Arabic and write of the Gospel in Arabic as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said (to Waraqa), "O my cousin! Listen to what your nephew is going to say." Waraqa said, "O my nephew! What have you seen?" The Prophet (ﷺ) then described whatever he had seen. Waraqa said, "This is the same Angel (Gabriel) who was sent to Moses. I wish I were young." He added some other statement. Allah's Messenger (ﷺ) asked, "Will these people drive me out?" Waraqa said, "Yes, for nobody brought the like of what you have brought, but was treated with hostility. If I were to remain alive till your day (when you start preaching). then I would support you strongly." But a short while later Waraqa died and the Divine Inspiration was paused (stopped) for a while so that Allah's Messenger (ﷺ) was very much grieved.

حَدَّثَنَا يَحْيَى، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي سَعِيدُ بْنُ مَرْوَانَ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ، أَخْبَرَنَا أَبُو صَالِحٍ، سَلْمَوَيْهِ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ، عَنْ يُونُسَ بْنِ يَزِيدَ، قَالَ أَخْبَرَنِي ابْنُ شِهَابٍ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ، أَخْبَرَهُ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ كَانَ أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم الرُّؤْيَا الصَّادِقَةُ فِي النَّوْمِ، فَكَانَ لاَ يَرَى رُؤْيَا إِلاَّ جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبِّبَ إِلَيْهِ الْخَلاَءُ فَكَانَ يَلْحَقُ بِغَارِ حِرَاءٍ فَيَتَحَنَّثُ فِيهِ ـ قَالَ وَالتَّحَنُّثُ التَّعَبُّدُ ـ اللَّيَالِيَ ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَرْجِعَ إِلَى أَهْلِهِ، وَيَتَزَوَّدُ لِذَلِكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَيَتَزَوَّدُ بِمِثْلِهَا، حَتَّى فَجِئَهُ الْحَقُّ وَهْوَ فِي غَارِ حِرَاءٍ فَجَاءَهُ الْمَلَكُ فَقَالَ اقْرَأْ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا أَنَا بِقَارِئٍ ". قَالَ " فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجُهْدُ ثُمَّ أَرْسَلَنِي. فَقَالَ اقْرَأْ. قُلْتُ مَا أَنَا بِقَارِئٍ. فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجُهْدُ، ثُمَّ أَرْسَلَنِي. فَقَالَ اقْرَأْ. قُلْتُ مَا أَنَا بِقَارِئٍ. فَأَخَذَنِي فَغَطَّنِي الثَّالِثَةَ حَتَّى بَلَغَ مِنِّي الْجُهْدُ ثُمَّ أَرْسَلَنِي. فَقَالَ {اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الإِنْسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الأَكْرَمُ * الَّذِي عَلَّمَ بِالْقَلَمِ} ". الآيَاتِ إِلَى قَوْلِهِ {عَلَّمَ الإِنْسَانَ مَا لَمْ يَعْلَمْ} فَرَجَعَ بِهَا رَسُولُ اللَّهِ صلى الله عليه وسلم تَرْجُفُ بَوَادِرُهُ حَتَّى دَخَلَ عَلَى خَدِيجَةَ فَقَالَ " زَمِّلُونِي زَمِّلُونِي ". فَزَمَّلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ قَالَ لِخَدِيجَةَ " أَىْ خَدِيجَةُ مَا لِي، لَقَدْ خَشِيتُ عَلَى نَفْسِي ". فَأَخْبَرَهَا الْخَبَرَ. قَالَتْ خَدِيجَةُ كَلاَّ أَبْشِرْ، فَوَاللَّهِ لاَ يُخْزِيكَ اللَّهُ أَبَدًا، فَوَاللَّهِ إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَصْدُقُ الْحَدِيثَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ. فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلٍ وَهْوَ ابْنُ عَمِّ خَدِيجَةَ أَخِي أَبِيهَا، وَكَانَ امْرَأً تَنَصَّرَ فِي الْجَاهِلِيَّةِ، وَكَانَ يَكْتُبُ الْكِتَابَ الْعَرَبِيَّ وَيَكْتُبُ مِنَ الإِنْجِيلِ بِالْعَرَبِيَّةِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ، وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ فَقَالَتْ خَدِيجَةُ يَا ابْنَ عَمِّ اسْمَعْ مِنِ ابْنِ أَخِيكَ. قَالَ وَرَقَةُ يَا ابْنَ أَخِي مَاذَا تَرَى فَأَخْبَرَهُ النَّبِيُّ صلى الله عليه وسلم خَبَرَ مَا رَأَى. فَقَالَ وَرَقَةُ هَذَا النَّامُوسُ الَّذِي أُنْزِلَ عَلَى مُوسَى، لَيْتَنِي فِيهَا جَذَعًا، لَيْتَنِي أَكُونُ حَيًّا. ذَكَرَ حَرْفًا. قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَوَمُخْرِجِيَّ هُمْ ". قَالَ وَرَقَةُ نَعَمْ لَمْ يَأْتِ رَجُلٌ بِمَا جِئْتَ بِهِ إِلاَّ أُوذِيَ، وَإِنْ يُدْرِكْنِي يَوْمُكَ حَيًّا أَنْصُرْكَ نَصْرًا مُؤَزَّرًا. ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُوُفِّيَ، وَفَتَرَ الْوَحْىُ، فَتْرَةً حَتَّى حَزِنَ رَسُولُ اللَّهِ صلى الله عليه وسلم.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 478
Arabic reference : Book 65, Hadith 4953

Narrated Jabir bin `Abdullah:

While Allah's Messenger (ﷺ) was talking about the period of pause in revelation. he said in his narration. "Once while I was walking, all of a sudden I heard a voice from the sky. I looked up and saw to my surprise, the same Angel as had visited me in the cave of Hira.' He was sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, Wrap me! Wrap me!" So they covered him and then Allah revealed: 'O you, wrapped up! Arise and warn and your Lord magnify, and your garments purify and dessert the idols.' (74.1-5) Abu Salama said, "(Rijz) are the idols which the people of the Pre-lslamic period used to worship." After this the revelation started coming frequently and regularly.

قَالَ مُحَمَّدُ بْنُ شِهَابٍ فَأَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الأَنْصَارِيَّ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهْوَ يُحَدِّثُ عَنْ فَتْرَةِ الْوَحْىِ قَالَ فِي حَدِيثِهِ " بَيْنَا أَنَا أَمْشِي سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ فَرَفَعْتُ بَصَرِي، فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ جَالِسٌ عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ وَالأَرْضِ فَفَرِقْتُ مِنْهُ فَرَجَعْتُ فَقُلْتُ زَمِّلُونِي زَمِّلُونِي ". فَدَثَّرُوهُ فَأَنْزَلَ اللَّهُ تَعَالَى {يَا أَيُّهَا الْمُدَّثِّرُ * قُمْ فَأَنْذِرْ * وَرَبَّكَ فَكَبِّرْ * وَثِيَابَكَ فَطَهِّرْ * وَالرِّجْزَ فَاهْجُرْ}. قَالَ أَبُو سَلَمَةَ وَهْىَ الأَوْثَانُ الَّتِي كَانَ أَهْلُ الْجَاهِلِيَّةِ يَعْبُدُونَ. قَالَ ثُمَّ تَتَابَعَ الْوَحْىُ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 478
Arabic reference : Book 65, Hadith 4954

Narrated Aisha:

The commencement of the Divine Inspiration to Allah's Messenger (ﷺ) was in the form of true dreams. The Angel came to him and said, "Read, in the Name of your Lord Who has created (all that exists), has created man a clot. Read! And your Lord is Most Generous" ..(96.1,2,3)

حَدَّثَنَا ابْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم الرُّؤْيَا الصَّالِحَةُ فَجَاءَهُ الْمَلَكُ فَقَالَ {اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الإِنْسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الأَكْرَمُ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 479
Arabic reference : Book 65, Hadith 4955

Narrated `Aisha:

The commencement of (the Divine Inspirations to) Allah's Messenger (ﷺ) was in the form of true dreams. The Angel came to him and said, "Read! In the Name of your Lord Who has created all exists), has created man from a clot. Read! And your Lord is Most Generous, Who has taught (the writing) by the pen. (96.1-4)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، ح وَقَالَ اللَّيْثُ حَدَّثَنِي عُقَيْلٌ، قَالَ مُحَمَّدٌ أَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ ـ رضى الله عنها. أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم الرُّؤْيَا الصَّادِقَةُ جَاءَهُ الْمَلَكُ فَقَالَ {اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الإِنْسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الأَكْرَمُ * الَّذِي عَلَّمَ بِالْقَلَمِ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 480
Arabic reference : Book 65, Hadith 4956

Narrated Aisha:

The Prophet (ﷺ) returned to Khadija and said, "Wrap me! Wrap me!" (Then the sub-narrator narrated the rest of the narration.)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ سَمِعْتُ عُرْوَةَ، قَالَتْ عَائِشَةُ ـ رضى الله عنها ـ فَرَجَعَ النَّبِيُّ صلى الله عليه وسلم إِلَى خَدِيجَةَ فَقَالَ " زَمِّلُونِي زَمِّلُونِي ". فَذَكَرَ الْحَدِيثَ

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 481
Arabic reference : Book 65, Hadith 4957

Narrated Ibn `Abbas:

Abu Jahl said, "If I see Muhammad praying at the Ka`ba, I will tread on his neck." When the Prophet (ﷺ) heard of that, he said, "If he does so, the Angels will snatch him away."

حَدَّثَنَا يَحْيَى، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ عِكْرِمَةَ، قَالَ ابْنُ عَبَّاسٍ قَالَ أَبُو جَهْلٍ لَئِنْ رَأَيْتُ مُحَمَّدًا يُصَلِّي عِنْدَ الْكَعْبَةِ لأَطَأَنَّ عَلَى عُنُقِهِ. فَبَلَغَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " لَوْ فَعَلَهُ لأَخَذَتْهُ الْمَلاَئِكَةُ ". تَابَعَهُ عَمْرُو بْنُ خَالِدٍ عَنْ عُبَيْدِ اللَّهِ عَنْ عَبْدِ الْكَرِيمِ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 482
Arabic reference : Book 65, Hadith 4958

Narrated Anas bin Malik:

The Prophet (ﷺ) said to Ubai (bin Ka`b). "Allah has ordered me to recite to you:--'Those who disbelieve among the people of the Scripture and among the idolators are not going to stop (from their disbelief.') (Sura 98) Ubai said, "Did Allah mention me by name?" The Prophet (ﷺ) said, "Yes." On that, Ubai wept.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ النَّبِيُّ صلى الله عليه وسلم لأُبَىٍّ. " إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ {لَمْ يَكُنِ الَّذِينَ كَفَرُوا} ". قَالَ وَسَمَّانِي قَالَ " نَعَمْ ". فَبَكَى.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 483
Arabic reference : Book 65, Hadith 4959

Narrated Anas bin Malik:

The Prophet (ﷺ) said to Ubai, "Allah has ordered me recite Qur'an to you." Ubai asked, "Did Allah mention me by name to you?" The Prophet (ﷺ) said, "Allah has mentioned your name to me." On that Ubai started weeping. (The sub-narrator) Qatada added: I have been informed that the Prophet (ﷺ) recited: 'Those who disbelieve among the people of the Scripture," ...to Ubai.

حَدَّثَنَا حَسَّانُ بْنُ حَسَّانَ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم لأُبَىٍّ " إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ ". قَالَ أُبَىٌّ آللَّهُ سَمَّانِي لَكَ قَالَ " اللَّهُ سَمَّاكَ لِي ". فَجَعَلَ أُبَىٌّ يَبْكِي. قَالَ قَتَادَةُ فَأُنْبِئْتُ أَنَّهُ قَرَأَ عَلَيْهِ {لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 484
Arabic reference : Book 65, Hadith 4960

Narrated Anas bin Malik:

Allah's Prophet said to Ubai bin Ka`b, "Allah has ordered me to recite Qur'an to you." Ubai said, "Did Allah mention me by name to you?" The Prophet (ﷺ) said, "Yes." Ubai said, "Have I been mentioned by the Lord of the Worlds?" The Prophet (ﷺ) said, "Yes." Then Ubai burst into tears.

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي دَاوُدَ أَبُو جَعْفَرٍ الْمُنَادِي، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ لأُبَىِّ بْنِ كَعْبٍ " إِنَّ اللَّهَ أَمَرَنِي أَنْ أُقْرِئَكَ الْقُرْآنَ ". قَالَ آللَّهُ سَمَّانِي لَكَ قَالَ " نَعَمْ ". قَالَ وَقَدْ ذُكِرْتُ عِنْدَ رَبِّ الْعَالَمِينَ قَالَ " نَعَمْ ". فَذَرَفَتْ عَيْنَاهُ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 485
Arabic reference : Book 65, Hadith 4961

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, " Horses are kept for one of three purposes: A man may keep them (for Allah's Cause) to receive a reward in the Hereafter; another may keep them as a means of protection; and a third may keep them to be a burden for him. As for the man for whom the horse is a source of reward, he is the one who ties it for Allah's Cause, and he ties it with a long rope in a pasture or a garden, then, whatever it eats or drinks in that pasture or garden will be added to his good deeds. And if it breaks its rope and jumps over one or two hills, then, for all its footsteps and its manure, good deeds will be written for him. And if it passes by a river and drinks of its water

though its owner had no intention to water it from that river, even then he will have good deeds written for him. So that horse will be (a source of) reward for such a man. If a man ties a horse for earning his livelihood and abstaining from asking others for help and he does not forget Allah's right, i.e. pays its Zakat and gives it to be used in Allah's Cause, then that horse will be a means of protection for him. But if a man ties it out of pride and to show off and to excite others, then that horse will be a burden (of sins) for him." Then Allah's Messenger (ﷺ) was asked regarding donkeys. He replied, "Nothing has been revealed to me except this comprehensive Verse which includes everything: 'So whoever does good equal to the weight of an atom (or a smallest ant) shall see it; and whoever does evil equal to the weight of an atom (or a smallest ant) shall see it.' (99.7-8)

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْخَيْلُ لِثَلاَثَةٍ، لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وِزْرٌ، فَأَمَّا الَّذِي لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ فَأَطَالَ لَهَا فِي مَرْجٍ أَوْ رَوْضَةٍ، فَمَا أَصَابَتْ فِي طِيَلِهَا ذَلِكَ فِي الْمَرْجِ وَالرَّوْضَةِ، كَانَ لَهُ حَسَنَاتٍ، وَلَوْ أَنَّهَا قَطَعَتْ طِيَلَهَا فَاسْتَنَّتْ شَرَفًا أَوْ شَرَفَيْنِ كَانَتْ آثَارُهَا وَأَرْوَاثُهَا حَسَنَاتٍ لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهَرٍ فَشَرِبَتْ مِنْهُ وَلَمْ يُرِدْ أَنْ يَسْقِيَ بِهِ كَانَ ذَلِكَ حَسَنَاتٍ لَهُ فَهْىَ لِذَلِكَ الرَّجُلِ أَجْرٌ، وَرَجُلٌ رَبَطَهَا تَغَنِّيًا وَتَعَفُّفًا وَلَمْ يَنْسَ حَقَّ اللَّهِ فِي رِقَابِهَا وَلاَ ظُهُورِهَا فَهْىَ لَهُ سِتْرٌ، وَرَجُلٌ رَبَطَهَا فَخْرًا وَرِئَاءً وَنِوَاءً فَهْىَ عَلَى ذَلِكَ وِزْرٌ. فَسُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْحُمُرِ. قَالَ " مَا أَنْزَلَ اللَّهُ عَلَىَّ فِيهَا إِلاَّ هَذِهِ الآيَةَ الْفَاذَّةَ الْجَامِعَةَ {فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ * وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ}

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 486
Arabic reference : Book 65, Hadith 4962

Narrated Abu Huraira:

The Prophet (ﷺ) was asked about donkeys and he replied, "Nothing has been revealed to me regarding donkeys except this comprehensive Verse which includes everything: "So whoever does good equal to the weight of an atom (or a smallest ant) shall see it; And whoever, does evil equal to the weight of an atom or a smallest ant) shall see it.' (99.7-8)

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، رضى الله عنه سُئِلَ النَّبِيُّ صلى الله عليه وسلم عَنِ الْحُمُرِ فَقَالَ " لَمْ يُنْزَلْ عَلَىَّ فِيهَا شَىْءٌ إِلاَّ هَذِهِ الآيَةُ الْجَامِعَةُ الْفَاذَّةُ {فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ * وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ}".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 487
Arabic reference : Book 65, Hadith 4963

Narrated Anas:

When the Prophet (ﷺ) was made to ascend to the Heavens, he said (after his return), "I came upon a river the banks of which were made of tents of hollow pearls. I asked Gabriel. What is this (river?' He replied, 'This is the Kauthar.'

حَدَّثَنَا آدَمُ، حَدَّثَنَا شَيْبَانُ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ لَمَّا عُرِجَ بِالنَّبِيِّ صلى الله عليه وسلم إِلَى السَّمَاءِ قَالَ " أَتَيْتُ عَلَى نَهَرٍ حَافَتَاهُ قِبَابُ اللُّؤْلُؤِ مُجَوَّفًا فَقُلْتُ مَا هَذَا يَا جِبْرِيلُ قَالَ هَذَا الْكَوْثَرُ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 488
Arabic reference : Book 65, Hadith 4964

Narrated Abu Ubaida:

I asked `Aisha 'regarding the verse:--'Verily we have granted you the Kauthar.' She replied, "The Kauthar is a river which has been given to your Prophet on the banks of which there are (tents of) hollow pearls and its utensils are as numberless as the stars."

حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ الْكَاهِلِيُّ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَ سَأَلْتُهَا عَنْ قَوْلِهِ تَعَالَى {إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ} قَالَتْ نَهَرٌ أُعْطِيَهُ نَبِيُّكُمْ صلى الله عليه وسلم شَاطِئَاهُ عَلَيْهِ دُرٌّ مُجَوَّفٌ آنِيَتُهُ كَعَدَدِ النُّجُومِ. رَوَاهُ زَكَرِيَّاءُ وَأَبُو الأَحْوَصِ وَمُطَرِّفٌ عَنْ أَبِي إِسْحَاقَ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 489
Arabic reference : Book 65, Hadith 4965

Narrated Abu Bishr:

Sa`id bin Jubair said that Ibn `Abbas said about Al-Kauthar. "That is the good which Allah has bestowed upon His Apostle." I said to Sa`id bin Jubair. "But the people claim that it is a river in Paradise." Sa`id said, "The river in Paradise is part of the good which Allah has bestowed on His Apostle."

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هُشَيْمٌ، حَدَّثَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّهُ قَالَ فِي الْكَوْثَرِ هُوَ الْخَيْرُ الَّذِي أَعْطَاهُ اللَّهُ إِيَّاهُ‏.‏ قَالَ أَبُو بِشْرٍ قُلْتُ لِسَعِيدِ بْنِ جُبَيْرٍ فَإِنَّ النَّاسَ يَزْعُمُونَ أَنَّهُ نَهَرٌ فِي الْجَنَّةِ‏.‏ فَقَالَ سَعِيدٌ النَّهَرُ الَّذِي فِي الْجَنَّةِ مِنَ الْخَيْرِ الَّذِي أَعْطَاهُ اللَّهُ إِيَّاهُ‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 490
Arabic reference : Book 65, Hadith 4966

Narrated Aisha:

"When the "Surat-An-Nasr", 'When comes the Help of Allah and the conquest,' had been revealed to the Prophet (ﷺ) he did not offer any prayer except that he said therein, "Subhanka Rabbana wa bihamdika; Allahumma ighfirli (I testify the Uniqueness of our Lord, and all the praises are for Him: O Allah, forgive me!")

حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ مَا صَلَّى النَّبِيُّ صلى الله عليه وسلم صَلاَةً بَعْدَ أَنْ نَزَلَتْ عَلَيْهِ ‏{‏إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ‏}‏ إِلاَّ يَقُولُ فِيهَا ‏"‏ سُبْحَانَكَ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي ‏"‏‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 491
Arabic reference : Book 65, Hadith 4967

Narrated Aisha:

Allah's Messenger (ﷺ) used to say very often in bowing and prostration (during his prayers), Subhanka Allahumma Rabbana wa bihamdika; Allahumma ighfirli," according to the order of the Qur'an.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ ‏"‏ سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي ‏"‏‏.‏ يَتَأَوَّلُ الْقُرْآنَ‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 492
Arabic reference : Book 65, Hadith 4968

Narrated Ibn `Abbas:

`Umar asked the people regarding Allah's Statement: 'When comes the Help of Allah (to you O Muhammad against your enemies) and the conquest of Mecca.' (110.1) They replied, "It indicates the future conquest of towns and palaces (by Muslims)." `Umar said, "What do you say about it, O Ibn `Abbas?" I replied, "(This Surat) indicates the termination of the life of Muhammad. Through it he was informed of the nearness of his death."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ عُمَرَ ـ رضى الله عنه ـ سَأَلَهُمْ عَنْ قَوْلِهِ تَعَالَى ‏{‏إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ‏}‏ قَالُوا فَتْحُ الْمَدَائِنِ وَالْقُصُورِ قَالَ مَا تَقُولُ يَا ابْنَ عَبَّاسٍ قَالَ أَجَلٌ أَوْ مَثَلٌ ضُرِبَ لِمُحَمَّدٍ صلى الله عليه وسلم نُعِيَتْ لَهُ نَفْسُهُ‏.‏

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 493
Arabic reference : Book 65, Hadith 4969

Narrated Ibn `Abbas:

`Umar used to make me sit with the elderly men who had fought in the Battle of Badr. Some of them felt it (did not like that) and said to `Umar "Why do you bring in this boy to sit with us while we have sons like him?" `Umar replied, "Because of what you know of his position (i.e. his religious knowledge.)" One day `Umar called me and made me sit in the gathering of those people; and I think that he called me just to show them. (my religious

knowledge). `Umar then asked them (in my presence). "What do you say about the interpretation of the Statement of Allah: 'When comes Help of Allah (to you O, Muhammad against your enemies) and the conquest (of Mecca).' (110.1) Some of them said, "We are ordered to praise Allah and ask for His forgiveness when Allah's Help and the conquest (of Mecca) comes to us." Some others kept quiet and did not say anything. On that, `Umar asked me, "Do you say the same, O Ibn `Abbas?" I replied, "No." He said, 'What do you say then?" I replied, "That is the sign of the death of Allah's Messenger (ﷺ) which Allah informed him of. Allah said:-- '(O Muhammad) When comes the Help of Allah (to you against your enemies) and the conquest (of Mecca) (which is the sign of your death). You should celebrate the praises of your Lord and ask for His Forgiveness, and He is the One Who accepts the repentance and forgives.' (110.3) On that `Umar said, "I do not know anything about it other than what you have said."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ عُمَرُ يُدْخِلُنِي مَعَ أَشْيَاخِ بَدْرٍ، فَكَأَنَّ بَعْضَهُمْ وَجَدَ فِي نَفْسِهِ فَقَالَ لِمَ تُدْخِلُ هَذَا مَعَنَا وَلَنَا أَبْنَاءٌ مِثْلُهُ فَقَالَ عُمَرُ إِنَّهُ مِنْ حَيْثُ عَلِمْتُمْ. فَدَعَا ذَاتَ يَوْمٍ ـ فَأَدْخَلَهُ مَعَهُمْ ـ فَمَا رُئِيتُ أَنَّهُ دَعَانِي يَوْمَئِذٍ إِلاَّ لِيُرِيَهُمْ. قَالَ مَا تَقُولُونَ فِي قَوْلِ اللَّهِ تَعَالَى {إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ} فَقَالَ بَعْضُهُمْ أُمِرْنَا نَحْمَدُ اللَّهَ وَنَسْتَغْفِرُهُ، إِذَا نُصِرْنَا وَفُتِحَ عَلَيْنَا. وَسَكَتَ بَعْضُهُمْ فَلَمْ يَقُلْ شَيْئًا فَقَالَ لِي أَكَذَاكَ تَقُولُ يَا ابْنَ عَبَّاسٍ فَقُلْتُ لاَ. قَالَ فَمَا تَقُولُ قُلْتُ هُوَ أَجَلُ رَسُولِ اللَّهِ صلى الله عليه وسلم أَعْلَمَهُ لَهُ، قَالَ {إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ} وَذَلِكَ عَلاَمَةُ أَجَلِكَ {فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا}. فَقَالَ عُمَرُ مَا أَعْلَمُ مِنْهَا إِلاَّ مَا تَقُولُ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 494
Arabic reference : Book 65, Hadith 4970

Narrated Ibn `Abbas:

When the Verse:-- 'And warn your tribe of near kindred.' (26.214) was revealed. Allah's Messenger (ﷺ) went out, and when he had ascended As-Safa mountain, he shouted, "O Sabahah!" The people said, "Who is that?" "Then they gathered around him, whereupon he said, "Do you see? If I inform you that cavalrymen are proceeding up the side of this mountain, will you believe me?" They said, "We have never heard you telling a lie." Then he said, "I am a plain warner to you of a coming severe punishment." Abu Lahab said, "May you perish! You gathered us only for this reason? " Then Abu Lahab went away. So the "Surat:--ul--LAHAB" 'Perish the hands of Abu Lahab!' (111.1) was revealed.

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ لَمَّا نَزَلَتْ {وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ} وَرَهْطَكَ مِنْهُمُ الْمُخْلَصِينَ، خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى صَعِدَ الصَّفَا فَهَتَفَ " يَا صَبَاحَاهْ ". فَقَالُوا مَنْ هَذَا، فَاجْتَمَعُوا إِلَيْهِ. فَقَالَ " أَرَأَيْتُمْ إِنْ أَخْبَرْتُكُمْ أَنَّ خَيْلاً تَخْرُجُ مِنْ سَفْحِ هَذَا الْجَبَلِ أَكُنْتُمْ مُصَدِّقِيَّ ". قَالُوا مَا جَرَّبْنَا عَلَيْكَ كَذِبًا. قَالَ " فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ ". قَالَ أَبُو لَهَبٍ تَبًّا لَكَ مَا جَمَعْتَنَا إِلاَّ لِهَذَا ثُمَّ قَامَ فَنَزَلَتْ {تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ} وَقَدْ تَبَّ هَكَذَا قَرَأَهَا الأَعْمَشُ يَوْمَئِذٍ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 495
Arabic reference : Book 65, Hadith 4971

Narrated Ibn `Abbas:

The Prophet (ﷺ) went out towards Al-Batha' and ascended the mountain and shouted, "O Sabahah!" So the Quraish people gathered around him. He said, "Do you see? If I tell you that an enemy is going to attack you in the morning or in the evening, will you believe me?" They replied, "Yes." He said, "Then I am a plain warner to you of a coming severe punishment." Abu Lahab said, "Is it for this reason that you have gathered us? May you perish ! " Then Allah revealed: 'Perish the hands of Abu Lahab!'

حَدَّثَنَا مُحَمَّدُ بْنُ سَلاَمٍ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم خَرَجَ إِلَى الْبَطْحَاءِ فَصَعِدَ إِلَى الْجَبَلِ فَنَادَى " يَا صَبَاحَاهْ ". فَاجْتَمَعَتْ إِلَيْهِ قُرَيْشٌ فَقَالَ " أَرَأَيْتُمْ إِنْ حَدَّثْتُكُمْ أَنَّ الْعَدُوَّ مُصَبِّحُكُمْ أَوْ مُمَسِّيكُمْ، أَكُنْتُمْ تُصَدِّقُونِي ". قَالُوا نَعَمْ. قَالَ " فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ ". فَقَالَ أَبُو لَهَبٍ أَلِهَذَا جَمَعْتَنَا تَبًّا لَكَ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ {تَبَّتْ يَدَا أَبِي لَهَبٍ} إِلَى آخِرِهَا.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 496
Arabic reference : Book 65, Hadith 4972

Narrated Ibn `Abbas:

Abu Lahab said, "May you perish! Is it' for this that you have gathered us?" So there was revealed:-- 'Parish the hands of Abu Lahab'.

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنِي عَمْرُو بْنُ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ أَبُو لَهَبٍ تَبًّا لَكَ أَلِهَذَا جَمَعْتَنَا فَنَزَلَتْ {تَبَّتْ يَدَا أَبِي لَهَبٍ}.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 497
Arabic reference : Book 65, Hadith 4973

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah said: 'The son of Adam tells a lie against Me,, though he hasn't the right to do so. He abuses me though he hasn't the right to do so. As for his telling a lie against Me, it is his saying that I will not recreate him as I created him for the first time. In fact, the first creation was not easier for Me than new creation. As for his abusing Me, it is his saying that Allah has begotten children, while I am the One, the Self-Sufficient Master Whom all creatures need, I beget not, nor was I begotten, and there is none like unto Me."

حَدَّثَنَا أَبُو الْيَمَانِ، حَدَّثَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " قَالَ اللَّهُ كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، فَأَمَّا تَكْذِيبُهُ إِيَّاىَ فَقَوْلُهُ لَنْ يُعِيدَنِي كَمَا بَدَأَنِي، وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ عَلَىَّ مِنْ إِعَادَتِهِ، وَأَمَّا شَتْمُهُ إِيَّاىَ فَقَوْلُهُ اتَّخَذَ اللَّهُ وَلَدًا، وَأَنَا الأَحَدُ الصَّمَدُ لَمْ أَلِدْ وَلَمْ أُولَدْ وَلَمْ يَكُنْ لِي كُفْأً أَحَدٌ ".

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 498
Arabic reference : Book 65, Hadith 4974

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah said:-- 'The son of Adam tells a lie against Me and he hasn't the right to do so; and he abuses me and he hasn't the right to do so. His telling a lie against Me is his saying that I will not recreate him as I created him for the first time; and his abusing Me is his saying that Allah has begotten children, while I am the self-sufficient Master, Whom all creatures need, Who begets not nor was He begotten, and there is none like unto Me."

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ وَحَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَالَ اللَّهُ كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، أَمَّا تَكْذِيبُهُ إِيَّاىَ أَنْ يَقُولَ إِنِّي لَنْ أُعِيدَهُ كَمَا بَدَأْتُهُ، وَأَمَّا شَتْمُهُ إِيَّاىَ أَنْ يَقُولَ اتَّخَذَ اللَّهُ وَلَدًا، وَأَنَا الصَّمَدُ الَّذِي لَمْ أَلِدْ وَلَمْ أُولَدْ وَلَمْ يَكُنْ لِي كُفُؤًا أَحَدٌ ". {لَمْ يَلِدْ وَلَمْ يُولَدْ * وَلَمْ يَكُنْ لَهُ كُفُؤًا أَحَدٌ} كُفُؤًا وَكَفِيئًا وَكِفَاءً وَاحِدٌ.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 499
Arabic reference : Book 65, Hadith 4975

Narrated Zirr bin Hubaish:

I asked Ubai bin Ka`b regarding the two Muwwidhat (Surats of taking refuge with Allah). He said, "I asked the Prophet (ﷺ) about them, He said, 'These two Surats have been recited to me and I have recited them (and are present in the Qur'an).' So, we say as Allah's Messenger (ﷺ) said (i.e., they are part of the Qur'an."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمٍ، وَعَبْدَةَ، عَنْ زِرِّ بْنِ حُبَيْشٍ، قَالَ سَأَلْتُ أُبَىَّ بْنَ كَعْبٍ عَنِ الْمُعَوِّذَتَيْنِ، فَقَالَ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ قِيلَ لِي فَقُلْتُ فَنَحْنُ نَقُولُ كَمَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 500
Arabic reference : Book 65, Hadith 4976

Narrated Zirr bin Hubaish:

I asked Ubai bin Ka`b, "O Abu AlMundhir! Your brother, Ibn Mas`ud said so-and-so (i.e., the two Mu'awwidh-at do not belong to the Qur'an)." Ubai said, "I asked Allah's Messenger (ﷺ) about them, and he said, 'They have been revealed to me, and I have recited them (as a part of the Qur'an)," So Ubai added, "So we say as Allah's Messenger (ﷺ) has said."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَبْدَةُ بْنُ أَبِي لُبَابَةَ، عَنْ زِرِّ بْنِ حُبَيْشٍ، وَحَدَّثَنَا عَاصِمٌ، عَنْ زِرٍّ، قَالَ سَأَلْتُ أُبَىَّ بْنَ كَعْبٍ قُلْتُ يَا أَبَا الْمُنْذِرِ إِنَّ أَخَاكَ ابْنَ مَسْعُودٍ يَقُولُ كَذَا وَكَذَا‏.‏ فَقَالَ أُبَىٌّ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ لِي قِيلَ لِي‏.‏ فَقُلْتُ، قَالَ فَنَحْنُ نَقُولُ كَمَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم‏.‏

USC-MSA web (English) reference	: Vol. 6, Book 60, Hadith 501
Arabic reference	: Book 65, Hadith 4977

66 - The Book of Virtues of the Qur'an (4978 - 5062)
كتاب فضائل القرآن

(1) Chapter: How the Divine Revelation used to be revealed and what was the first thing revealed

(1) باب كَيْفَ نُزُولُ الْوَحْىِ وَأَوَّلُ مَا نَزَلَ

قَالَ ابْنُ عَبَّاسٍ الْمُهَيْمِنُ الأَمِينُ، الْقُرْآنُ أَمِينٌ عَلَى كُلِّ كِتَابٍ قَبْلَهُ.

Narrated `Aisha and Ibn `Abbas:

The Prophet (ﷺ) remained in Mecca for ten years, during which the Qur'an used to be revealed to him; and he stayed in Medina for ten years.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، قَالَ أَخْبَرَتْنِي عَائِشَةُ، وَابْنُ، عَبَّاسٍ رضى الله عنهم قَالاَ لَبِثَ النَّبِيُّ صلى الله عليه وسلم بِمَكَّةَ عَشْرَ سِنِينَ يُنْزَلُ عَلَيْهِ الْقُرْآنُ وَبِالْمَدِينَةِ عَشْرَ سِنِينَ.

Reference	2236
In-book reference	: Book 66, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 502

Narrated Abu `Uthman:

I was informed that Gabriel came to the Prophet (ﷺ) while Um Salama was with him. Gabriel started talking (to the Prophet). Then the Prophet (ﷺ) asked Um Salama, "Who is this?" She replied, "He is Dihya (al-Kalbi)." When Gabriel had left, Um Salama said, "By Allah, I did not take him for anybody other than him (i.e. Dihya) till I heard the sermon of the Prophet (ﷺ) wherein he informed about the news of Gabriel." The subnarrator asked Abu `Uthman: From whom have you heard that? Abu `Uthman said: From Usama bin Zaid.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا مُعْتَمِرٌ، قَالَ سَمِعْتُ أَبِي، عَنْ أَبِي عُثْمَانَ، قَالَ أُنْبِئْتُ أَنَّ جِبْرِيلَ، أَتَى النَّبِيَّ صلى الله عليه وسلم وَعِنْدَهُ أُمُّ سَلَمَةَ فَجَعَلَ يَتَحَدَّثُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم لأُمِّ سَلَمَةَ " مَنْ هَذَا ". أَوْ كَمَا قَالَ قَالَتْ هَذَا دِحْيَةُ. فَلَمَّا قَامَ قَالَتْ وَاللَّهِ مَا حَسِبْتُهُ إِلاَّ إِيَّاهُ حَتَّى سَمِعْتُ خُطْبَةَ النَّبِيِّ صلى الله عليه وسلم يُخْبِرُ خَبَرَ جِبْرِيلَ أَوْ كَمَا قَالَ، قَالَ أَبِي قُلْتُ لأَبِي عُثْمَانَ مِمَّنْ سَمِعْتَ هَذَا. قَالَ مِنْ أُسَامَةَ بْنِ زَيْدٍ.

Reference	: Sahih al-Bukhari 4980
In-book reference	: Book 66, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 503

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Every Prophet was given miracles because of which people believed, but what I have been given, is Divine Inspiration which Allah has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنَا سَعِيدٌ الْمَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَا مِنَ الأَنْبِيَاءِ نَبِيٌّ إِلاَّ أُعْطِيَ مَا مِثْلُهُ آمَنَ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُ وَحْيًا أَوْحَاهُ اللَّهُ إِلَىَّ فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ ".

Reference	: Sahih al-Bukhari 4981
In-book reference	: Book 66, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 504

Narrated Anas bin Malik:

Allah sent down His Divine Inspiration to His Apostle continuously and abundantly during the period preceding his death till He took him unto Him. That was the period of the greatest part of revelation; and Allah's Messenger (ﷺ) died after that.

حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ أَنَّ اللَّهَ، تَعَالَى تَابَعَ عَلَى رَسُولِهِ صلى الله عليه وسلم قَبْلَ وَفَاتِهِ حَتَّى تَوَفَّاهُ أَكْثَرَ مَا كَانَ الْوَحْىُ، ثُمَّ تُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَعْدُ.

Reference	: Sahih al-Bukhari 4982
In-book reference	: Book 66, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 505

Narrated Jundub:

Once the Prophet (ﷺ) fell ill and did not offer the night prayer (Tahajjud prayer) for a night or two. A woman (the wife of Abu Lahab) came to him and said, "O Muhammad ! I do not see but that your Satan has left you." Then Allah revealed (Surat-Ad-Duha): 'By the fore-noon, and by the night when it darkens (or is still); Your Lord has not forsaken you, nor hated you.' (93)

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، قَالَ سَمِعْتُ جُنْدَبًا، يَقُولُ اشْتَكَى النَّبِيُّ صلى الله عليه وسلم فَلَمْ يَقُمْ لَيْلَةً أَوْ لَيْلَتَيْنِ فَأَتَتْهُ امْرَأَةٌ فَقَالَتْ يَا مُحَمَّدُ مَا أُرَى شَيْطَانَكَ إِلاَّ قَدْ تَرَكَكَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ {وَالضُّحَى * وَاللَّيْلِ إِذَا سَجَى * مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى}

Reference	: Sahih al-Bukhari 4983
In-book reference	: Book 66, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 506

(2) Chapter: The Qur'an was revealed in the language of Quraish and the Arabs

(2) باب نَزَلَ الْقُرْآنُ بِلِسَانِ قُرَيْشٍ وَالْعَرَبِ

{قُرْآنًا عَرَبِيًّا}، {بِلِسَانٍ عَرَبِيٍّ مُبِينٍ}.

Narrated Anas bin Malik:

(The Caliph `Uthman ordered Zaid bin Thabit, Sa`id bin Al-As, `Abdullah bin Az-Zubair and `Abdur- Rahman bin Al-Harith bin Hisham to write the Qur'an in the form of a book (Mushafs) and said to them. "In case you disagree with Zaid bin Thabit (Al-Ansari) regarding any dialectic Arabic utterance of the Qur'an, then write it in the dialect of Quraish, for the Qur'an was revealed in this dialect." So they did it.

حَدَّثَنَا أَبُو الْيَمَانِ، حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، وَأَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، قَالَ فَأَمَرَ عُثْمَانُ زَيْدَ بْنَ ثَابِتٍ وَسَعِيدَ بْنَ الْعَاصِ وَعَبْدَ اللَّهِ بْنَ الزُّبَيْرِ وَعَبْدَ الرَّحْمَنِ بْنَ الْحَارِثِ بْنِ هِشَامٍ أَنْ يَنْسَخُوهَا، فِي الْمَصَاحِفِ وَقَالَ لَهُمْ إِذَا اخْتَلَفْتُمْ أَنْتُمْ وَزَيْدُ بْنُ ثَابِتٍ فِي عَرَبِيَّةٍ مِنْ عَرَبِيَّةِ الْقُرْآنِ فَاكْتُبُوهَا بِلِسَانِ قُرَيْشٍ، فَإِنَّ الْقُرْآنَ أُنْزِلَ بِلِسَانِهِمْ فَفَعَلُوا.

Reference	: Sahih al-Bukhari 4984
In-book reference	: Book 66, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 507

Narrated Safwan bin Ya`la bin Umaiya:

Ya`la used to say, "I wish I could see Allah's Messenger (ﷺ) at the time he is being inspired Divinely." When the Prophet (ﷺ) was at Al-Ja'rana and was shaded by a garment hanging over him and some of his companions were

with him, a man perfumed with scent came and said, "O Allah's Messenger (ﷺ)! What is your opinion regarding a man who assumes Ihram and puts on a cloak after perfuming his body with scent?" The Prophet (ﷺ) waited for a while, and then the Divine Inspiration descended upon him. `Umar pointed out to Ya`la, telling him to come. Ya`la came and pushed his head (underneath the screen which was covering the Prophet (ﷺ) ) and behold! The Prophet's face was red and he kept on breathing heavily for a while and then he was relieved. Thereupon he said, "Where is the questioner who asked me about `Umra a while ago?" The man was sought and then was brought before the Prophet (ﷺ) who said (to him), "As regards the scent which you perfumed your body with, you must wash it off thrice, and as for your cloak, you must take it off; and then perform in your `Umra all those things which you perform in Hajj."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا عَطَاءٌ، وَقَالَ مُسَدَّدٌ حَدَّثَنَا يَحْيَى، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَطَاءٌ، قَالَ أَخْبَرَنِي صَفْوَانُ بْنُ يَعْلَى بْنِ أُمَيَّةَ، أَنَّ يَعْلَى، كَانَ يَقُولُ لَيْتَنِي أَرَى رَسُولَ اللَّهِ صلى الله عليه وسلم حِينَ يُنْزَلُ عَلَيْهِ الْوَحْىُ، فَلَمَّا كَانَ النَّبِيُّ صلى الله عليه وسلم بِالْجِعْرَانَةِ وَعَلَيْهِ ثَوْبٌ قَدْ أُظَلَّ عَلَيْهِ وَمَعَهُ نَاسٌ مِنْ أَصْحَابِهِ إِذْ جَاءَهُ رَجُلٌ مُتَضَمِّخٌ بِطِيبٍ فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ تَرَى فِي رَجُلٍ أَحْرَمَ فِي جُبَّةٍ بَعْدَ مَا تَضَمَّخَ بِطِيبٍ فَنَظَرَ النَّبِيُّ صلى الله عليه وسلم سَاعَةً فَجَاءَهُ الْوَحْىُ فَأَشَارَ عُمَرُ إِلَى يَعْلَى أَنْ تَعَالَ، فَجَاءَ يَعْلَى فَأَدْخَلَ رَأْسَهُ فَإِذَا هُوَ مُحْمَرُّ الْوَجْهِ يَغِطُّ كَذَلِكَ سَاعَةً ثُمَّ سُرِّيَ عَنْهُ فَقَالَ " أَيْنَ الَّذِي يَسْأَلُنِي عَنِ الْعُمْرَةِ آنِفًا ". فَالْتُمِسَ الرَّجُلُ فَجِيءَ بِهِ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ " أَمَّا الطِّيبُ الَّذِي بِكَ فَاغْسِلْهُ ثَلاَثَ مَرَّاتٍ، وَأَمَّا الْجُبَّةُ فَانْزِعْهَا ثُمَّ اصْنَعْ فِي عُمْرَتِكَ كَمَا تَصْنَعُ فِي حَجِّكَ ".

Reference	: Sahih al-Bukhari 4985
In-book reference	: Book 66, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 508

(3) Chapter: The collection of the Qur'an (3) باب جَمْعِ الْقُرْآنِ

Narrated Zaid bin Thabit:

Abu Bakr As-Siddiq sent for me when the people! of Yamama had been killed (i.e., a number of the Prophet's Companions who fought against Musailama). (I went to him) and found `Umar bin Al- Khattab sitting with him. Abu Bakr then said (to me), "`Umar has come to me and said: "Casualties were heavy among the Qurra' of the! Qur'an (i.e. those who knew the Qur'an by heart) on the day of the Battle of Yalmama, and I am afraid that more heavy casualties may take place among the Qurra' on other battlefields, whereby a large part of the Qur'an may be lost. Therefore I suggest, you (Abu Bakr) order that the Qur'an be collected." I said to `Umar, "How can you do something which Allah's Apostle did not do?" `Umar said, "By Allah, that is a good project. "`Umar kept on urging me to accept his proposal till Allah opened my chest for it and I began to realize the good in the idea which `Umar had realized." Then Abu Bakr said (to me). 'You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for Allah's Messenger (ﷺ). So you should search for (the fragmentary scripts of) the Qur'an and collect it in one book)." By Allah If they had ordered me to shift one of the mountains, it would not have been heavier for me than this ordering me to collect the Qur'an. Then I said to Abu Bakr, "How will you do something which Allah's Messenger (ﷺ) did not do?" Abu Bakr replied, "By Allah, it is a good project." Abu Bakr kept on urging me to accept his idea until Allah opened my chest for what He had opened the chests of Abu Bakr and `Umar. So I started looking for the Qur'an and collecting it from (what was written on) palmed stalks, thin white stones and also from the men who knew it by heart, till I found the last Verse of Surat at-Tauba (Repentance) with Abi Khuza`ima Al-Ansari, and I did not find it with anybody other than him. The Verse is: 'Verily there has come unto you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty..(till the end of Surat-Baraa' (at-Tauba) (9.128-129) Then the complete manuscripts (copy) of the Qur'an

remained with Abu Bakr till he died, then with `Umar till the end of his life, and then with Hafsa, the daughter of `Umar.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ عُبَيْدِ بْنِ السَّبَّاقِ، أَنَّ زَيْدَ بْنَ ثَابِتٍ ـ رضى الله عنه ـ قَالَ أَرْسَلَ إِلَىَّ أَبُو بَكْرٍ مَقْتَلَ أَهْلِ الْيَمَامَةِ فَإِذَا عُمَرُ بْنُ الْخَطَّابِ عِنْدَهُ قَالَ أَبُو بَكْرٍ ـ رضى الله عنه ـ إِنَّ عُمَرَ أَتَانِي فَقَالَ إِنَّ الْقَتْلَ قَدِ اسْتَحَرَّ يَوْمَ الْيَمَامَةِ بِقُرَّاءِ الْقُرْآنِ وَإِنِّي أَخْشَى أَنْ يَسْتَحِرَّ الْقَتْلُ بِالْقُرَّاءِ بِالْمَوَاطِنِ، فَيَذْهَبَ كَثِيرٌ مِنَ الْقُرْآنِ وَإِنِّي أَرَى أَنْ تَأْمُرَ بِجَمْعِ الْقُرْآنِ. قُلْتُ لِعُمَرَ كَيْفَ تَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ عُمَرُ هَذَا وَاللَّهِ خَيْرٌ. فَلَمْ يَزَلْ عُمَرُ يُرَاجِعُنِي حَتَّى شَرَحَ اللَّهُ صَدْرِي لِذَلِكَ، وَرَأَيْتُ فِي ذَلِكَ الَّذِي رَأَى عُمَرُ. قَالَ زَيْدٌ قَالَ أَبُو بَكْرٍ إِنَّكَ رَجُلٌ شَابٌّ عَاقِلٌ لاَ نَتَّهِمُكَ، وَقَدْ كُنْتَ تَكْتُبُ الْوَحْىَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَتَتَبَّعِ الْقُرْآنَ فَاجْمَعْهُ فَوَاللَّهِ لَوْ كَلَّفُونِي نَقْلَ جَبَلٍ مِنَ الْجِبَالِ مَا كَانَ أَثْقَلَ عَلَىَّ مِمَّا أَمَرَنِي مِنْ جَمْعِ الْقُرْآنِ قُلْتُ كَيْفَ تَفْعَلُونَ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ هُوَ وَاللَّهِ خَيْرٌ فَلَمْ يَزَلْ أَبُو بَكْرٍ يُرَاجِعُنِي حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ لَهُ صَدْرَ أَبِي بَكْرٍ وَعُمَرَ ـ رضى الله عنهما ـ فَتَتَبَّعْتُ الْقُرْآنَ أَجْمَعُهُ مِنَ الْعُسُبِ وَاللِّخَافِ وَصُدُورِ الرِّجَالِ حَتَّى وَجَدْتُ آخِرَ سُورَةِ التَّوْبَةِ مَعَ أَبِي خُزَيْمَةَ الأَنْصَارِيِّ لَمْ أَجِدْهَا مَعَ أَحَدٍ غَيْرَهُ {لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ} حَتَّى خَاتِمَةِ بَرَاءَةَ، فَكَانَتِ الصُّحُفُ عِنْدَ أَبِي بَكْرٍ حَتَّى تَوَفَّاهُ اللَّهُ ثُمَّ عِنْدَ عُمَرَ حَيَاتَهُ ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ ـ رضى الله عنه ـ.

Reference	: Sahih al-Bukhari 4986
In-book reference	: Book 66, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 509

Narrated Anas bin Malik:

Hudhaifa bin Al-Yaman came to `Uthman at the time when the people of Sham and the people of Iraq were Waging war to conquer Arminya and Adharbijan. Hudhaifa was afraid of their (the people of Sham and Iraq) differences in the recitation of the Qur'an, so he said to `Uthman, "O chief of the Believers! Save this nation before they differ about the Book (Qur'an) as Jews and the Christians did before." So `Uthman sent a message to Hafsa saying, "Send us the manuscripts of the Qur'an so that we may compile the Qur'anic materials in perfect copies and return the manuscripts to you." Hafsa sent it to `Uthman. `Uthman then ordered Zaid bin Thabit, `Abdullah bin AzZubair, Sa`id bin Al-As and `AbdurRahman bin Harith bin Hisham to rewrite the manuscripts in perfect copies. `Uthman said to the three Quraishi men, "In case you disagree with Zaid bin Thabit on any point in the Qur'an, then write it in the dialect of Quraish, the Qur'an was revealed in their tongue." They did so, and when they had written many copies, `Uthman returned the original manuscripts to Hafsa. `Uthman sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt.

حَدَّثَنَا مُوسَى، حَدَّثَنَا إِبْرَاهِيمُ، حَدَّثَنَا ابْنُ شِهَابٍ، أَنَّ أَنَسَ بْنَ مَالِكٍ، حَدَّثَهُ أَنَّ حُذَيْفَةَ بْنَ الْيَمَانِ قَدِمَ عَلَى عُثْمَانَ وَكَانَ يُغَازِي أَهْلَ الشَّأْمِ فِي فَتْحِ إِرْمِينِيَةَ وَأَذْرَبِيجَانَ مَعَ أَهْلِ الْعِرَاقِ فَأَفْزَعَ حُذَيْفَةَ اخْتِلاَفُهُمْ فِي الْقِرَاءَةِ فَقَالَ حُذَيْفَةُ لِعُثْمَانَ يَا أَمِيرَ الْمُؤْمِنِينَ أَدْرِكْ هَذِهِ الأُمَّةَ قَبْلَ أَنْ يَخْتَلِفُوا فِي الْكِتَابِ اخْتِلاَفَ الْيَهُودِ وَالنَّصَارَى فَأَرْسَلَ عُثْمَانُ إِلَى حَفْصَةَ أَنْ أَرْسِلِي إِلَيْنَا بِالصُّحُفِ نَنْسَخُهَا فِي الْمَصَاحِفِ ثُمَّ نَرُدُّهَا إِلَيْكِ فَأَرْسَلَتْ بِهَا حَفْصَةُ إِلَى عُثْمَانَ فَأَمَرَ زَيْدَ بْنَ ثَابِتٍ وَعَبْدَ اللَّهِ بْنَ الزُّبَيْرِ وَسَعِيدَ بْنَ الْعَاصِ وَعَبْدَ الرَّحْمَنِ بْنَ الْحَارِثِ بْنِ هِشَامٍ فَنَسَخُوهَا فِي الْمَصَاحِفِ وَقَالَ عُثْمَانُ لِلرَّهْطِ الْقُرَشِيِّينَ الثَّلاَثَةِ إِذَا اخْتَلَفْتُمْ أَنْتُمْ وَزَيْدُ بْنُ ثَابِتٍ فِي شَىْءٍ مِنَ الْقُرْآنِ فَاكْتُبُوهُ بِلِسَانِ قُرَيْشٍ فَإِنَّمَا نَزَلَ بِلِسَانِهِمْ فَفَعَلُوا حَتَّى إِذَا نَسَخُوا الصُّحُفَ فِي الْمَصَاحِفِ رَدَّ عُثْمَانُ الصُّحُفَ إِلَى حَفْصَةَ وَأَرْسَلَ إِلَى كُلِّ أُفُقٍ بِمُصْحَفٍ مِمَّا نَسَخُوا وَأَمَرَ بِمَا سِوَاهُ مِنَ الْقُرْآنِ فِي كُلِّ صَحِيفَةٍ أَوْ مُصْحَفٍ أَنْ يُحْرَقَ.

Reference	: Sahih al-Bukhari 4987
In-book reference	: Book 66, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 510

Zaid bin Thabit added, "A verse from Surat Ahzab was missed by me when we copied the Qur'an and I used to hear Allah's Messenger (ﷺ) reciting it. So we searched for it and found it with Khuza`ima bin Thabit Al-Ansari. (That Verse was):

'Among the Believers are men who have been true in their covenant with Allah.' (33.23)

قَالَ ابْنُ شِهَابٍ وَأَخْبَرَنِي خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ، سَمِعَ زَيْدَ بْنَ ثَابِتٍ، قَالَ فَقَدْتُ آيَةً مِنَ الأَحْزَابِ حِينَ نَسَخْنَا الْمُصْحَفَ قَدْ كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقْرَأُ بِهَا فَالْتَمَسْنَاهَا فَوَجَدْنَاهَا مَعَ خُزَيْمَةَ بْنِ ثَابِتٍ الأَنْصَارِيِّ ‏{‏مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ‏}‏ فَأَلْحَقْنَاهَا فِي سُورَتِهَا فِي الْمُصْحَفِ‏.‏

Reference	: Sahih al-Bukhari 4988
In-book reference	: Book 66, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 510

(4) Chapter: The scribe of the Prophet (saws) (4) باب كَاتِبِ النَّبِيِّ صلى الله عليه وسلم

Narrated Zaid bin Thabit:

Abu Bakr sent for me and said, "You used to write the Divine Revelations for Allah's Messenger (ﷺ) : So you should search for (the Qur'an and collect) it." I started searching for the Qur'an till I found the last two Verses of Surat at-Tauba with Abi Khuza`ima Al-Ansari and I could not find these Verses with anybody other than him. (They were): 'Verily there has come unto you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty ...' (9.128-129)

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، أَنَّ ابْنَ السَّبَّاقِ، قَالَ إِنَّ زَيْدَ بْنَ ثَابِتٍ قَالَ أَرْسَلَ إِلَىَّ أَبُو بَكْرٍ ـ رضى الله عنه ـ قَالَ إِنَّكَ كُنْتَ تَكْتُبُ الْوَحْىَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَاتَّبِعِ الْقُرْآنَ‏.‏ فَتَتَبَّعْتُ حَتَّى وَجَدْتُ آخِرَ سُورَةِ التَّوْبَةِ آيَتَيْنِ مَعَ أَبِي خُزَيْمَةَ الأَنْصَارِيِّ لَمْ أَجِدْهُمَا مَعَ أَحَدٍ غَيْرَهُ ‏{‏لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ‏}‏ إِلَى آخِرِهِ‏.‏

Reference	: Sahih al-Bukhari 4989
In-book reference	: Book 66, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 511

Narrated Al-Bara:

There was revealed: 'Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allah.' (4.95) The Prophet (ﷺ) said, "Call Zaid for me and let him bring the board, the inkpot and the scapula bone (or the scapula bone and the ink pot).'" Then he said, "Write: 'Not equal are those Believers who sit..", and at that time `Amr bin Um Maktum, the blind man was sitting behind the Prophet (ﷺ) . He said, "O Allah's Apostle! What is your order For me (as regards the above Verse) as I am a blind man?" So, instead of the above Verse, the following Verse was revealed: 'Not equal are those believers who sit (at home) except those who are disabled (by injury or are blind or lame etc.) and those who strive and fight in the cause of Allah.' (4.95)

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ لَمَّا نَزَلَتْ ‏{‏لاَ يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ‏}‏ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ ادْعُ لِي زَيْدًا وَلْيَجِئْ بِاللَّوْحِ وَالدَّوَاةِ وَالْكَتِفِ ـ أَوِ الْكَتِفِ وَالدَّوَاةِ ـ ثُمَّ قَالَ ‏"‏ اكْتُبْ لاَ يَسْتَوِي الْقَاعِدُونَ ‏"‏ وَخَلْفَ ظَهْرِ النَّبِيِّ صلى الله عليه وسلم عَمْرُو بْنُ أُمِّ مَكْتُومٍ الأَعْمَى قَالَ يَا رَسُولَ اللَّهِ فَمَا تَأْمُرُنِي فَإِنِّي رَجُلٌ ضَرِيرُ الْبَصَرِ فَنَزَلَتْ مَكَانَهَا ‏{‏لاَ يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ‏}‏ فِي سَبِيلِ اللَّهِ ‏{‏غَيْرُ أُولِي الضَّرَرِ‏}‏"

Reference	: Sahih al-Bukhari 4990
In-book reference	: Book 66, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 512

(5) Chapter: The Qur'an was revealed to be recited in seven different ways

(5) باب أُنْزِلَ الْقُرْآنُ عَلَى سَبْعَةِ أَحْرُفٍ

Narrated `Abdullah bin `Abbas:

Allah's Messenger (ﷺ) said, "Gabriel recited the Qur'an to me in one way. Then I requested him (to read it in another way), and continued asking him to recite it in other ways, and he recited it in several ways till he ultimately recited it in seven different ways."

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، أَنَّ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَقْرَأَنِي جِبْرِيلُ عَلَى حَرْفٍ فَرَاجَعْتُهُ، فَلَمْ أَزَلْ أَسْتَزِيدُهُ وَيَزِيدُنِي حَتَّى انْتَهَى إِلَى سَبْعَةِ أَحْرُفٍ ".

Reference	: Sahih al-Bukhari 4991
In-book reference	: Book 66, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 513

Narrated `Umar bin Al-Khattab:

I heard Hisham bin Hakim reciting Surat Al-Furqan during the lifetime of Allah's Messenger (ﷺ) and I listened to his recitation and noticed that he recited in several different ways which Allah's Messenger (ﷺ) had not taught me. I was about to jump over him during his prayer, but I controlled my temper, and when he had completed his prayer, I put his upper garment around his neck and seized him by it and said, "Who taught you this Sura which I heard you reciting?" He replied, "Allah's Messenger (ﷺ) taught it to me." I said, "You have told a lie, for Allah's Messenger (ﷺ) has taught it to me in a different way from yours." So I dragged him to Allah's Messenger (ﷺ) and said (to Allah's Messenger (ﷺ)), "I heard this person reciting Surat Al-Furqan in a way which you haven't taught me!" On that Allah's Apostle said, "Release him, (O `Umar!) Recite, O Hisham!" Then he recited in the same way as I heard him reciting. Then Allah's Messenger (ﷺ) said, "It was revealed in this way," and added, "Recite, O `Umar!" I recited it as he had taught me. Allah's Messenger (ﷺ) then said, "It was revealed in this way. This Qur'an has been revealed to be recited in seven different ways, so recite of it whichever (way) is easier for you (or read as much of it as may be easy for you).

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ، وَعَبْدَ الرَّحْمَنِ بْنَ عَبْدٍ الْقَارِيَّ، حَدَّثَاهُ أَنَّهُمَا، سَمِعَا عُمَرَ بْنَ الْخَطَّابِ، يَقُولُ سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ، يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَاسْتَمَعْتُ لِقِرَاءَتِهِ فَإِذَا هُوَ يَقْرَأُ عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يُقْرِئْنِيهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَكِدْتُ أُسَاوِرُهُ فِي الصَّلاَةِ فَتَصَبَّرْتُ حَتَّى سَلَّمَ فَلَبَّبْتُهُ بِرِدَائِهِ فَقُلْتُ مَنْ أَقْرَأَكَ هَذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ تَقْرَأُ. قَالَ أَقْرَأَنِيهَا رَسُولُ اللَّهِ صلى الله عليه وسلم. فَقُلْتُ كَذَبْتَ فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ أَقْرَأَنِيهَا عَلَى غَيْرِ مَا قَرَأْتَ، فَانْطَلَقْتُ بِهِ أَقُودُهُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقُلْتُ إِنِّي سَمِعْتُ هَذَا يَقْرَأُ بِسُورَةِ الْفُرْقَانِ عَلَى حُرُوفٍ لَمْ تُقْرِئْنِيهَا. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَرْسِلْهُ اقْرَأْ يَا هِشَامُ ". فَقَرَأَ عَلَيْهِ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَأُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَذَلِكَ أُنْزِلَتْ ". ثُمَّ قَالَ " اقْرَأْ يَا عُمَرُ ". فَقَرَأْتُ الْقِرَاءَةَ الَّتِي أَقْرَأَنِي، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَذَلِكَ أُنْزِلَتْ، إِنَّ هَذَا الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ".

Reference	: Sahih al-Bukhari 4992
In-book reference	: Book 66, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 514

(6) Chapter: The compilation of the Qur'an

(6) باب تَأْلِيفِ الْقُرْآنِ

Narrated Yusuf bin Mahk:

While I was with Aisha, the mother of the Believers, a person from Iraq came and asked, "What type of shroud is the best?" `Aisha said, "May Allah be merciful to you! What does it matter?" He said, "O mother of the Believers! Show me (the copy of) your Qur'an," She said, "Why?" He said, "In order to compile and arrange the Qur'an according to it, for people recite it with its Suras not in proper order." `Aisha said, "What does it matter which part of it you read first? (Be informed) that the first thing that was revealed thereof was a Sura from Al-Mufassal, and in it was mentioned Paradise and the Fire. When the people embraced Islam, the Verses regarding legal and illegal things were revealed. If the first thing to be revealed was: 'Do not drink alcoholic drinks.' people would have said, 'We will never leave alcoholic drinks,' and if there had been revealed, 'Do not commit illegal sexual intercourse, 'they would have said, 'We will never give up illegal sexual intercourse.' While I was a young girl of playing age, the following Verse was revealed in Mecca to Muhammad: 'Nay! But the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.' (54.46) Sura Al-Baqara (The Cow) and Surat An-Nisa (The Women) were revealed while I was with him." Then `Aisha took out the copy of the Qur'an for the man and dictated to him the Verses of the Suras (in their proper order) .

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ وَأَخْبَرَنِي يُوسُفُ بْنُ مَاهَكَ، قَالَ إِنِّي عِنْدَ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ ـ رضى الله عنها ـ إِذْ جَاءَهَا عِرَاقِيٌّ فَقَالَ أَىُّ الْكَفَنِ خَيْرٌ قَالَتْ وَيْحَكَ وَمَا يَضُرُّكَ قَالَ يَا أُمَّ الْمُؤْمِنِينَ أَرِينِي مُصْحَفَكِ. قَالَتْ لِمَ قَالَ لَعَلِّي أُوَلِّفُ الْقُرْآنَ عَلَيْهِ فَإِنَّهُ يُقْرَأُ غَيْرَ مُؤَلَّفٍ. قَالَتْ وَمَا يَضُرُّكَ أَيَّهُ قَرَأْتَ قَبْلُ، إِنَّمَا نَزَلَ أَوَّلَ مَا نَزَلَ مِنْهُ سُورَةٌ مِنَ الْمُفَصَّلِ فِيهَا ذِكْرُ الْجَنَّةِ وَالنَّارِ حَتَّى إِذَا ثَابَ النَّاسُ إِلَى الإِسْلاَمِ نَزَلَ الْحَلاَلُ وَالْحَرَامُ، وَلَوْ نَزَلَ أَوَّلَ شَىْءٍ لاَ تَشْرَبُوا الْخَمْرَ. لَقَالُوا لاَ نَدَعُ الْخَمْرَ أَبَدًا. وَلَوْ نَزَلَ. لاَ تَزْنُوا. لَقَالُوا لاَ نَدَعُ الزِّنَا أَبَدًا. لَقَدْ نَزَلَ بِمَكَّةَ عَلَى مُحَمَّدٍ صلى الله عليه وسلم وَإِنِّي لَجَارِيَةٌ أَلْعَبُ {بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ} وَمَا نَزَلَتْ سُورَةُ الْبَقَرَةِ وَالنِّسَاءِ إِلاَّ وَأَنَا عِنْدَهُ. قَالَ فَأَخْرَجَتْ لَهُ الْمُصْحَفَ فَأَمْلَتْ عَلَيْهِ آىَ السُّوَرِ.

Reference : Sahih al-Bukhari 4993
In-book reference : Book 66, Hadith 15
USC-MSA web (English) reference : Vol. 6, Book 61, Hadith 515
(deprecated numbering scheme)

Narrated `Abdullah bin Mas`ud:

Surat Bani-lsrael, Al-Kahf (The Cave), Maryam, Taha, Al-Anbiya' (The prophets) are amongst my first earnings and my old property, and (in fact) they are my old property.

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ، سَمِعْتُ ابْنَ مَسْعُودٍ، يَقُولُ فِي بَنِي إِسْرَائِيلَ وَالْكَهْفِ وَمَرْيَمَ وَطَهَ وَالأَنْبِيَاءِ إِنَّهُنَّ مِنَ الْعِتَاقِ الأُوَلِ وَهُنَّ مِنْ تِلاَدِي.

Reference : Sahih al-Bukhari 4994
In-book reference : Book 66, Hadith 16
USC-MSA web (English) reference : Vol. 6, Book 61, Hadith 516
(deprecated numbering scheme)

Narrated Al-Bara':

I learnt, 'Glorify the Name of your Lord the Most High' (Surat al-A'la) No 87, before the Prophet (ﷺ) came (to Medina) .

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، أَنْبَأَنَا أَبُو إِسْحَاقَ، سَمِعَ الْبَرَاءَ ـ رضى الله عنه ـ قَالَ تَعَلَّمْتُ {سَبِّحِ اسْمَ رَبِّكَ} قَبْلَ أَنْ يَقْدَمَ النَّبِيُّ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 4995
In-book reference : Book 66, Hadith 17
USC-MSA web (English) reference : Vol. 6, Book 61, Hadith 517
(deprecated numbering scheme)

Narrated Shaqiq:

`Abdullah said, "I learnt An-Naza'ir which the Prophet (ﷺ) used to recite in pairs in each rak`a." Then `Abdullah got up and Alqama accompanied him to his house, and when Alqama came out, we asked him (about those Suras). He said, "They are twenty Suras that start from the beginning of Al- Mufassal, according to the arrangement done be Ibn Mas`ud, and end with the Suras starting with Ha Mim, e.g. Ha Mim (the Smoke). and "About what they question one another?" (78.1)

حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، قَالَ قَالَ عَبْدُ اللَّهِ قَدْ عَلِمْتُ النَّظَائِرَ الَّتِي كَانَ النَّبِيُّ صلى الله عليه وسلم يَقْرَؤُهُنَّ اثْنَيْنِ اثْنَيْنِ فِي كُلِّ رَكْعَةٍ. فَقَامَ عَبْدُ اللَّهِ وَدَخَلَ مَعَهُ عَلْقَمَةُ وَخَرَجَ عَلْقَمَةُ فَسَأَلْنَاهُ فَقَالَ عِشْرُونَ سُورَةً مِنْ أَوَّلِ الْمُفَصَّلِ عَلَى تَأْلِيفِ ابْنِ مَسْعُودٍ آخِرُهُنَّ الْحَوَامِيمُ حم الدُّخَانُ وَعَمَّ يَتَسَاءَلُونَ.

Reference	: Sahih al-Bukhari 4996
In-book reference	: Book 66, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 518

(7) Chapter: Jibril used to present the Qur'an to the Prophet (saws)

(7) باب كَانَ جِبْرِيلُ يَعْرِضُ الْقُرْآنَ عَلَى النَّبِيِّ صلى الله عليه وسلم

وَقَالَ مَسْرُوقٌ عَنْ عَائِشَةَ عَنْ فَاطِمَةَ- عَلَيْهَا السَّلاَمُ- أَسَرَّ إِلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَنَّ جِبْرِيلَ كَانَ يُعَارِضُنِي بِالْقُرْآنِ كُلَّ سَنَةٍ، وَإِنَّهُ عَارَضَنِي الْعَامَ مَرَّتَيْنِ، وَلاَ أُرَاهُ إِلاَّ حَضَرَ أَجَلِي».

Narrated Ibn `Abbas:

The Prophet (ﷺ) was the most generous person, and he used to become more so (generous) particularly in the month of Ramadan because Gabriel used to meet him every night of the month of Ramadan till it elapsed. Allah's Messenger (ﷺ) used to recite the Qur'an for him. When Gabriel met him, he used to become more generous than the fast wind in doing good.

حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم أَجْوَدَ النَّاسِ بِالْخَيْرِ، وَأَجْوَدُ مَا يَكُونُ فِي شَهْرِ رَمَضَانَ لأَنَّ جِبْرِيلَ كَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ فِي شَهْرِ رَمَضَانَ حَتَّى يَنْسَلِخَ يَعْرِضُ عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم الْقُرْآنَ، فَإِذَا لَقِيَهُ جِبْرِيلُ كَانَ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

Reference	: Sahih al-Bukhari 4997
In-book reference	: Book 66, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 519

Narrated Abu-Huraira:

Gabriel used to repeat the recitation of the Qur'an with the Prophet (ﷺ) once a year, but he repeated it twice with him in the year he died. The Prophet (ﷺ) used to stay in I`tikaf for ten days every year (in the month of Ramadan), but in the year of his death, he stayed in I`tikaf for twenty days.

حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ، حَدَّثَنَا أَبُو بَكْرٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ يَعْرِضُ عَلَى النَّبِيِّ صلى الله عليه وسلم الْقُرْآنَ كُلَّ عَامٍ مَرَّةً، فَعَرَضَ عَلَيْهِ مَرَّتَيْنِ فِي الْعَامِ الَّذِي قُبِضَ، وَكَانَ يَعْتَكِفُ كُلَّ عَامٍ عَشْرًا فَاعْتَكَفَ عِشْرِينَ فِي الْعَامِ الَّذِي قُبِضَ {فِيهِ}

Reference	: Sahih al-Bukhari 4998
In-book reference	: Book 66, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 520

(8) Chapter: The Qurra from among the Companions of the Prophet (saws)

(8) باب الْقُرَّاءِ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم

Narrated Masriq:

`Abdullah bin `Amr mentioned `Abdullah bin Masud and said, "I shall ever love that man, for I heard the Prophet (ﷺ) saying, 'Take (learn) the Qur'an from four: `Abdullah bin Masud, Salim, Mu`adh and Ubai bin Ka`b.' "

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، ذَكَرَ عَبْدُ اللَّهِ بْنُ عَمْرٍو عَبْدَ اللَّهِ بْنَ مَسْعُودٍ فَقَالَ لاَ أَزَالُ أُحِبُّهُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " خُذُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ مِنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَسَالِمٍ وَمُعَاذٍ وَأُبَىِّ بْنِ كَعْبٍ ".

Reference	: Sahih al-Bukhari 4999
In-book reference	: Book 66, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 521

Narrated Shaqiq bin Salama:

Once `Abdullah bin Mas`ud delivered a sermon before us and said, "By Allah, I learnt over seventy Suras direct from Allah's Messenger (ﷺ) . By Allah, the companions of the Prophet (ﷺ) came to know that I am one of those who know Allah's Book best of all of them, yet I am not the best of them." Shaqiq added: I sat in his religious gathering and I did not hear anybody opposing him (in his speech).

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا شَقِيقُ بْنُ سَلَمَةَ، قَالَ خَطَبَنَا عَبْدُ اللَّهِ فَقَالَ وَاللَّهِ لَقَدْ أَخَذْتُ مِنْ فِي رَسُولِ اللَّهِ صلى الله عليه وسلم بِضْعًا وَسَبْعِينَ سُورَةً، وَاللَّهِ لَقَدْ عَلِمَ أَصْحَابُ النَّبِيِّ صلى الله عليه وسلم أَنِّي مِنْ أَعْلَمِهِمْ بِكِتَابِ اللَّهِ وَمَا أَنَا بِخَيْرِهِمْ. قَالَ شَقِيقٌ فَجَلَسْتُ فِي الْحِلَقِ أَسْمَعُ مَا يَقُولُونَ فَمَا سَمِعْتُ رَادًّا يَقُولُ غَيْرَ ذَلِكَ.

Reference	: Sahih al-Bukhari 5000
In-book reference	: Book 66, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 522

Narrated 'Alqama:

While we were in the city of Hims (in Syria), Ibn Mas`ud recited Surat Yusuf. A man said to him), "It was not revealed in this way." Then Ibn Mas`ud said, "I recited it in this way before Allah's Messenger (ﷺ) and he confirmed my recitation by saying, 'Well done!' " Ibn Mas`ud detected the smell of wine from the man's mouth, so he said to him, "Aren't you ashamed of telling a lie about Allah's Book and (along with this) you drink alcoholic liquors too?" Then he lashed him according to the law.

حَدَّثَنِي مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ كُنَّا بِحِمْصَ فَقَرَأَ ابْنُ مَسْعُودٍ سُورَةَ يُوسُفَ، فَقَالَ رَجُلٌ مَا هَكَذَا أُنْزِلَتْ قَالَ قَرَأْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ أَحْسَنْتَ. وَوَجَدَ مِنْهُ رِيحَ الْخَمْرِ فَقَالَ أَتَجْمَعُ أَنْ تُكَذِّبَ بِكِتَابِ اللَّهِ وَتَشْرَبَ الْخَمْرَ. فَضَرَبَهُ الْحَدَّ.

Reference	: Sahih al-Bukhari 5001
In-book reference	: Book 66, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 523

Narrated `Abdullah (bin Mas`ud):

By Allah other than Whom none has the right to be worshipped! There is no Sura revealed in Allah's Book but I know at what place it was revealed; and there is no Verse revealed in Allah's Book but I know about whom it was revealed. And if I know that there is somebody who knows Allah's Book better than I, and he is at a place that camels can reach, I would go to him.

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا مُسْلِمٌ، عَنْ مَسْرُوقٍ، قَالَ قَالَ عَبْدُ اللَّهِ ـ رضى الله عنه ـ وَاللَّهِ الَّذِي لاَ إِلَهَ غَيْرُهُ مَا أُنْزِلَتْ سُورَةٌ مِنْ كِتَابِ اللَّهِ إِلاَّ أَنَا أَعْلَمُ أَيْنَ أُنْزِلَتْ وَلاَ أُنْزِلَتْ آيَةٌ مِنْ كِتَابِ اللَّهِ إِلاَّ أَنَا أَعْلَمُ فِيمَ أُنْزِلَتْ، وَلَوْ أَعْلَمُ أَحَدًا أَعْلَمَ مِنِّي بِكِتَابِ اللَّهِ تُبَلِّغُهُ الإِبِلُ لَرَكِبْتُ إِلَيْهِ.

Reference	: Sahih al-Bukhari 5002
In-book reference	: Book 66, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 524

Narrated Qatada:

I asked Anas bin Malik: "Who collected the Qur'an at the time of the Prophet (ﷺ) ?" He replied, "Four, all of whom were from the Ansar: Ubai bin Ka`b, Mu`adh bin Jabal, Zaid bin Thabit and Abu Zaid."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، قَالَ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ مَنْ جَمَعَ الْقُرْآنَ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم قَالَ أَرْبَعَةٌ كُلُّهُمْ مِنَ الأَنْصَارِ أُبَىُّ بْنُ كَعْبٍ وَمُعَاذُ بْنُ جَبَلٍ، وَزَيْدُ بْنُ ثَابِتٍ، وَأَبُو زَيْدٍ. تَابَعَهُ الْفَضْلُ عَنْ حُسَيْنِ بْنِ وَاقِدٍ عَنْ ثُمَامَةَ عَنْ أَنَسٍ.

Reference	: Sahih al-Bukhari 5003
In-book reference	: Book 66, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 525

Narrated Anas bin Malik:

When the Prophet (ﷺ) died, none had collected the Qur'an but four persons;: Abu Ad-Darda'. Mu`adh bin Jabal, Zaid bin Thabit and Abu Zaid. We were the inheritor (of Abu Zaid) as he had no offspring .

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنِي ثَابِتٌ الْبُنَانِيُّ، وَثُمَامَةُ، عَنْ أَنَسٍ، قَالَ مَاتَ النَّبِيُّ صلى الله عليه وسلم وَلَمْ يَجْمَعِ الْقُرْآنَ غَيْرُ أَرْبَعَةٍ أَبُو الدَّرْدَاءِ وَمُعَاذُ بْنُ جَبَلٍ وَزَيْدُ بْنُ ثَابِتٍ وَأَبُو زَيْدٍ. قَالَ وَنَحْنُ وَرِثْنَاهُ.

Reference	: Sahih al-Bukhari 5004
In-book reference	: Book 66, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 526

Narrated Ibn `Abbas:

`Umar said, Ubai was the best of us in the recitation (of the Qur'an) yet we leave some of what he recites.' Ubai says, 'PI have taken it from the mouth of Allah's Messenger (ﷺ) and will not leave for anything whatever." But Allah said "None of Our Revelations do We abrogate or cause to be forgotten but We substitute something better or similar." 2.106

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ عُمَرُ أُبَىٌّ أَقْرَؤُنَا وَإِنَّا لَنَدَعُ مِنْ لَحَنِ أُبَىٍّ، وَأُبَىٌّ يَقُولُ أَخَذْتُهُ مِنْ فِي رَسُولِ اللَّهِ صلى الله عليه وسلم فَلاَ أَتْرُكُهُ لِشَىْءٍ قَالَ اللَّهُ تَعَالَى {مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نَنْسَأْهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلِهَا}

Reference	: Sahih al-Bukhari 5005
In-book reference	: Book 66, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 527

(9) Chapter: The superiority of Fatiha-til-Kitab

(9) باب فَضْلِ فَاتِحَةِ الْكِتَابِ

Narrated Abu Sa`id Al-Mu'alla:

While I was praying, the Prophet (ﷺ) called me but I did not respond to his call. Later I said, "O Allah's Apostle! I was praying." He said, "Didn't Allah say: 'O you who believe! Give your response to Allah (by obeying Him) and to His Apostle when he calls you'?" (8.24) He then said, "Shall I not teach you the most superior Surah in the Qur'an?" He said, '(It is), 'Praise be to Allah, the Lord of the worlds. ' (i.e., Surat Al-Fatiha) which consists of seven repeatedly recited Verses and the Magnificent Qur'an which was given to me."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنِي خُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي سَعِيدِ بْنِ الْمُعَلَّى، قَالَ كُنْتُ أُصَلِّي فَدَعَانِي النَّبِيُّ صلى الله عليه وسلم فَلَمْ أُجِبْهُ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ أُصَلِّي. قَالَ " أَلَمْ يَقُلِ اللَّهُ {اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ} ثُمَّ قَالَ أَلاَ أُعَلِّمُكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ ". فَأَخَذَ بِيَدِي فَلَمَّا أَرَدْنَا أَنْ نَخْرُجَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّكَ قُلْتَ لأُعَلِّمَنَّكَ أَعْظَمَ سُورَةٍ مِنَ الْقُرْآنِ. قَالَ "{الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيتُهُ ".

Reference	: Sahih al-Bukhari 5006
In-book reference	: Book 66, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 528

Narrated Abu Sa`id Al-Khudri:

While we were on one of our journeys, we dismounted at a place where a slave girl came and said, "The chief of this tribe has been stung by a scorpion and our men are not present; is there anybody among you who can treat him (by reciting something)?" Then one of our men went along with her though we did not think that he knew any such treatment. But he treated the chief by reciting something, and the sick man recovered whereupon he gave him thirty sheep and gave us milk to drink (as a reward). When he returned, we asked our friend, "Did you know how to treat with the recitation of something?" He said, "No, but I treated him only with the recitation of the Mother of the Book (i.e., Al-Fatiha)." We said, "Do not say anything (about it) till we reach or ask the Prophet (ﷺ) so when we reached Medina, we mentioned that to the Prophet (ﷺ) (in order to know whether the sheep which we had taken were lawful to take or not). The Prophet (ﷺ) said, "How did he come to know that it (Al-Fatiha) could be used for treatment? Distribute your reward and assign for me one share thereof as well."

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا وَهْبٌ، حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ مَعْبَدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ كُنَّا فِي مَسِيرٍ لَنَا فَنَزَلْنَا فَجَاءَتْ جَارِيَةٌ فَقَالَتْ إِنَّ سَيِّدَ الْحَىِّ سَلِيمٌ، وَإِنَّ نَفَرَنَا غُيَّبٌ فَهَلْ مِنْكُمْ رَاقٍ فَقَامَ مَعَهَا رَجُلٌ مَا كُنَّا نَأْبُنُهُ بِرُقْيَةٍ فَرَقَاهُ فَبَرَأَ فَأَمَرَ لَهُ بِثَلاَثِينَ شَاةً وَسَقَانَا لَبَنًا فَلَمَّا رَجَعَ قُلْنَا لَهُ أَكُنْتَ تُحْسِنُ رُقْيَةً أَوْ كُنْتَ تَرْقِي قَالَ لاَ مَا رَقَيْتُ إِلاَّ بِأُمِّ الْكِتَابِ. قُلْنَا لاَ تُحْدِثُوا شَيْئًا حَتَّى نَأْتِيَ ـ أَوْ نَسْأَلَ ـ النَّبِيَّ صلى الله عليه وسلم فَلَمَّا قَدِمْنَا الْمَدِينَةَ ذَكَرْنَاهُ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ " وَمَا كَانَ يُدْرِيهِ أَنَّهَا رُقْيَةٌ اقْسِمُوا وَاضْرِبُوا لِي بِسَهْمٍ ".

وَقَالَ أَبُو مَعْمَرٍ حَدَّثَنَا عَبْدُ الْوَارِثِ حَدَّثَنَا هِشَامٌ حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ حَدَّثَنِي مَعْبَدُ بْنُ سِيرِينَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ بِهَذَا

Reference	: Sahih al-Bukhari 5007
In-book reference	: Book 66, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 529

(10) Chapter: The superiority of Surat Al-Baqarah (No.2)

(10) باب فَضْلُ سُورَةِ الْبَقَرَةِ

Narrated Abu Mas'ud:

Whoever recites two verses ... (text as in the following hadith)

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي مَسْعُودٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ مَنْ قَرَأَ بِالآيَتَيْنِ. .. .

Reference	: Sahih al-Bukhari 5008
In-book reference	: Book 66, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 61, Hadith 530

Narrated Abu Mas'ud:

The Prophet (ﷺ) said, "If somebody recited the last two Verses of Surat Al-Baqara at night, that will be sufficient for him."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ أَبِي مَسْعُودٍ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ قَرَأَ بِالآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَتَاهُ".

Reference	: Sahih al-Bukhari 5009
In-book reference	: Book 66, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 530

Narrated Abu Huraira:

Allah 's Apostle ordered me to guard the Zakat revenue of Ramadan. Then somebody came to me and started stealing of the foodstuff. I caught him and said, "I will take you to Allah's Messenger (ﷺ)!" Then Abu Huraira described the whole narration and said:) That person said (to me), "(Please don't take me to Allah's Messenger (ﷺ) and I will tell you a few words by which Allah will benefit you.) When you go to your bed, recite Ayat-al-Kursi, (2.255) for then there will be a guard from Allah who will protect you all night long, and Satan will not be able to come near you till dawn." (When the Prophet (ﷺ) heard the story) he said (to me), "He (who came to you at night) told you the truth although he is a liar; and it was Satan."

وَقَالَ عُثْمَانُ بْنُ الْهَيْثَمِ حَدَّثَنَا عَوْفٌ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ وَكَّلَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم بِحِفْظِ زَكَاةِ رَمَضَانَ فَأَتَانِي آتٍ فَجَعَلَ يَحْثُو مِنَ الطَّعَامِ فَأَخَذْتُهُ فَقُلْتُ لأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَصَّ الْحَدِيثَ فَقَالَ إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ لَنْ يَزَالَ مَعَكَ مِنَ اللَّهِ حَافِظٌ وَلاَ يَقْرَبُكَ شَيْطَانٌ حَتَّى تُصْبِحَ. وَقَالَ النَّبِيُّ صلى الله عليه وسلم " صَدَقَكَ وَهْوَ كَذُوبٌ ذَاكَ شَيْطَانٌ ".

Reference	: Sahih al-Bukhari 5010
In-book reference	: Book 66, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 530

(11) Chapter: The superiority of Surat Al-Kahf (No.18)

(11) باب فَضْلُ الْكَهْفِ

Narrated Al-Bara':

A man was reciting Surat Al-Kahf and his horse was tied with two ropes beside him. A cloud came down and spread over that man, and it kept on coming closer and closer to him till his horse started jumping (as if afraid of something). When it was morning, the man came to the Prophet, and told him of that experience. The Prophet (ﷺ) said, "That was As-Sakina (tranquility) which descended because of (the recitation of) the Qur'an."

حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ كَانَ رَجُلٌ يَقْرَأُ سُورَةَ الْكَهْفِ وَإِلَى جَانِبِهِ حِصَانٌ مَرْبُوطٌ بِشَطَنَيْنِ فَتَغَشَّتْهُ سَحَابَةٌ فَجَعَلَتْ تَدْنُو وَتَدْنُو وَجَعَلَ فَرَسُهُ يَنْفِرُ فَلَمَّا أَصْبَحَ أَتَى النَّبِيَّ صلى الله عليه وسلم فَذَكَرَ ذَلِكَ لَهُ فَقَالَ " تِلْكَ السَّكِينَةُ تَنَزَّلَتْ بِالْقُرْآنِ ".

Reference : Sahih al-Bukhari 5011
In-book reference : Book 66, Hadith 33
USC-MSA web (English) reference : Vol. 6, Book 61, Hadith 531
(deprecated numbering scheme)

(12) Chapter: The superiority of Surat Al-Fath (No48)

(12) باب فَضْلُ سُورَةِ الْفَتْحِ

Narrated Aslam:

Allah's Messenger (ﷺ) was traveling on one of his journeys, and `Umar bin Al-Khattab was traveling along with him at night. `Umar asked him about something, but Allah's Messenger (ﷺ) I did not answer him. He asked again, but he did not answer. He asked for the third time!, but he did not answer. On that, `Umar said to himself, "May your mother lose you! You have asked Allah's Messenger (ﷺ) three times, but he did not answer at all!" `Umar said, "So I made my camel go fast till I was ahead of the people, and I was afraid that something might be! revealed about me. After a little while I heard a call maker calling me, I said, 'I was afraid that some Qur'anic Verse might be revealed about me.' So I went to Allah's Apostle and greeted him. He said, 'Tonight there has been revealed to me a Surah which is dearer to me than that on which the sun shines (i.e. the world).' Then he recited: 'Verily! We have given you (O Muhammad I, a manifest victory.' " (Surat al-Fath) No. (48.1).

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَسِيرُ فِي بَعْضِ أَسْفَارِهِ وَعُمَرُ بْنُ الْخَطَّابِ يَسِيرُ مَعَهُ لَيْلاً فَسَأَلَهُ عُمَرُ عَنْ شَىْءٍ فَلَمْ يُجِبْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ، فَقَالَ عُمَرُ ثَكِلَتْكَ أُمُّكَ نَزَرْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم ثَلاَثَ مَرَّاتٍ كُلَّ ذَلِكَ لاَ يُجِيبُكَ، قَالَ عُمَرُ فَحَرَّكْتُ بَعِيرِي حَتَّى كُنْتُ أَمَامَ النَّاسِ وَخَشِيتُ أَنْ يَنْزِلَ فِيَّ قُرْآنٌ فَمَا نَشِبْتُ أَنْ سَمِعْتُ صَارِخًا يَصْرُخُ ـ قَالَ ـ فَقُلْتُ لَقَدْ خَشِيتُ أَنْ يَكُونَ نَزَلَ فِيَّ قُرْآنٌ ـ قَالَ ـ فَجِئْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَسَلَّمْتُ عَلَيْهِ فَقَالَ " لَقَدْ أُنْزِلَتْ عَلَىَّ اللَّيْلَةَ سُورَةٌ لَهِيَ أَحَبُّ إِلَىَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ ". ثُمَّ قَرَأَ {إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا}

Reference : Sahih al-Bukhari 5012
In-book reference : Book 66, Hadith 34
USC-MSA web (English) reference : Vol. 6, Book 61, Hadith 532
(deprecated numbering scheme)

(13) Chapter: The superiority of Qul-Huwa Allahu Ahad (Surat Al-Ikhlas) (No.112)

(13) باب فَضْلِ قُلْ هُوَ اللَّهُ أَحَدٌ

فِيهِ عَمْرَةُ عَنْ عَائِشَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated Abu Said Al-Khudri:

A man heard another man reciting (Surat-Al-Ikhlas) 'Say He is Allah, (the) One.' (112. 1) repeatedly. The next morning he came to Allah's Messenger (ﷺ) and informed him about it as if he thought that it was not enough to recite. On that Allah's Messenger (ﷺ) said, "By Him in Whose Hand my life is, this Surah is equal to one-third of the Qur'an!"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَجُلاً، سَمِعَ رَجُلاً، يَقْرَأُ {قُلْ هُوَ اللَّهُ أَحَدٌ} يُرَدِّدُهَا فَلَمَّا أَصْبَحَ جَاءَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ ذَلِكَ لَهُ وَكَأَنَّ الرَّجُلَ يَتَقَالُّهَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ ".

Reference : Sahih al-Bukhari 5013
In-book reference : Book 66, Hadith 35
USC-MSA web (English) reference : Vol. 6, Book 61, Hadith 533
(deprecated numbering scheme)

Narrated Abu Said Al-Khudri:

My brother, Qatada bin An-Nau'man said, "A man performed the night prayer late at night in the lifetime of the Prophet (ﷺ) and he read: 'Say: He is Allah, (the) One,' (112.1) and read nothing besides that. The next morning a man went to the Prophet (ﷺ) ,~ and told him about that . (The Prophet (ﷺ) replied the same as (in Hadith 532) above.)

وَزَادَ أَبُو مَعْمَرٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَخْبَرَنِي أَخِي، قَتَادَةُ بْنُ النُّعْمَانِ أَنَّ رَجُلاً، قَامَ فِي زَمَنِ النَّبِيِّ صلى الله عليه وسلم يَقْرَأُ مِنَ السَّحَرِ {قُلْ هُوَ اللَّهُ أَحَدٌ} لاَ يَزِيدُ عَلَيْهَا، فَلَمَّا أَصْبَحْنَا أَتَى رَجُلٌ النَّبِيَّ صلى الله عليه وسلم نَحْوَهُ.

Reference	: Sahih al-Bukhari 5014
In-book reference	: Book 66, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 533

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said to his companions, "Is it difficult for any of you to recite one third of the Qur'an in one night?" This suggestion was difficult for them so they said, "Who among us has the power to do so, O Allah's Messenger (ﷺ)?" Allah Apostle replied: " Allah (the) One, the Self-Sufficient Master Whom all creatures need.' (Surat Al-Ikhlas 112.1--to the End) is equal to one third of the Qur'an."

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا إِبْرَاهِيمُ، وَالضَّحَّاكُ الْمَشْرِقِيُّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رضى الله عنه قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم لأَصْحَابِهِ " أَيَعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ ثُلُثَ الْقُرْآنِ فِي لَيْلَةٍ ". فَشَقَّ ذَلِكَ عَلَيْهِمْ وَقَالُوا أَيُّنَا يُطِيقُ ذَلِكَ يَا رَسُولَ اللَّهِ فَقَالَ " اللَّهُ الْوَاحِدُ الصَّمَدُ ثُلُثُ الْقُرْآنِ ". قَالَ أَبُو عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ مُرْسَلٌ وَعَنِ الضَّحَّاكِ الْمَشْرِقِيِّ مُسْنَدٌ.

Reference	: Sahih al-Bukhari 5015
In-book reference	: Book 66, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 534

(14) Chapter: The superiority of Al-Mu’awwidhat (Surat Al-Falaq and Surat An-Nas) (No.113 & 114)

(14) باب فَضْلِ الْمُعَوِّذَاتِ

Narrated `Aisha:

Whenever Allah's Messenger (ﷺ) became sick, he would recite Mu'awwidhat (Surat Al-Falaq and Surat An- Nas) and then blow his breath over his body. When he became seriously ill, I used to recite (these two Suras) and rub his hands over his body hoping for its blessings.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا اشْتَكَى يَقْرَأُ عَلَى نَفْسِهِ بِالْمُعَوِّذَاتِ وَيَنْفُثُ، فَلَمَّا اشْتَدَّ وَجَعُهُ كُنْتُ أَقْرَأُ عَلَيْهِ وَأَمْسَحُ بِيَدِهِ رَجَاءَ بَرَكَتِهَا.

Reference	: Sahih al-Bukhari 5016
In-book reference	: Book 66, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 535

Narrated 'Aisha:

Whenever the Prophet (ﷺ) went to bed every night, he used to cup his hands together and blow over it after reciting Surat Al-Ikhlas, Surat Al-Falaq and Surat An-Nas, and then rub his hands over whatever parts of his body he was able to rub, starting with his head, face and front of his body. He used to do that three times.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُفَضَّلُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا {قُلْ هُوَ اللَّهُ أَحَدٌ} وَ{قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ} وَ{قُلْ أَعُوذُ بِرَبِّ النَّاسِ} ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ يَفْعَلُ ذَلِكَ ثَلاَثَ مَرَّاتٍ.

Reference	: Sahih al-Bukhari 5017
In-book reference	: Book 66, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 536

(15) Chapter: The descent of As-Sakinah and angels at the time of the recitation of the Qur'an

(15) باب نُزُولِ السَّكِينَةِ وَالْمَلاَئِكَةِ عِنْدَ قِرَاءَةِ الْقُرْآنِ

Narrated Usaid bin Hudair:

That while he was reciting Surat Al-Baqara (The Cow) at night, and his horse was tied beside him, the horse was suddenly startled and troubled. When he stopped reciting, the horse became quiet, and when he started again, the horse was startled again. Then he stopped reciting and the horse became quiet too. He started reciting again and the horse was startled and troubled once again. Then he stopped reciting and his son, Yahya was beside the horse. He was afraid that the horse might trample on him. When he took the boy away and looked towards the sky, he could not see it. The next morning he informed the Prophet who said, "Recite, O Ibn Hudair! Recite, O Ibn Hudair!" Ibn Hudair replied, "O Allah's Messenger (ﷺ)! My son, Yahya was near the horse and I was afraid that it might trample on him, so I looked towards the sky, and went to him. When I looked at the sky, I saw something like a cloud containing what looked like lamps, so I went out in order not to see it." The Prophet (ﷺ) said, "Do you know what that was?" Ibn Hudair replied, "No." The Prophet (ﷺ) said, "Those were Angels who came near to you for your voice and if you had kept on reciting till dawn, it would have remained there till morning when people would have seen it as it would not have disappeared.

وَقَالَ اللَّيْثُ حَدَّثَنِي يَزِيدُ بْنُ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أُسَيْدِ بْنِ حُضَيْرٍ، قَالَ بَيْنَمَا هُوَ يَقْرَأُ مِنَ اللَّيْلِ سُورَةَ الْبَقَرَةِ وَفَرَسُهُ مَرْبُوطٌ عِنْدَهُ إِذْ جَالَتِ الْفَرَسُ فَسَكَتَ فَسَكَتَتْ فَقَرَأَ فَجَالَتِ الْفَرَسُ، فَسَكَتَ وَسَكَتَتِ الْفَرَسُ ثُمَّ قَرَأَ فَجَالَتِ الْفَرَسُ، فَانْصَرَفَ وَكَانَ ابْنُهُ يَحْيَى قَرِيبًا مِنْهَا فَأَشْفَقَ أَنْ تُصِيبَهُ فَلَمَّا اجْتَرَّهُ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ حَتَّى مَا يَرَاهَا فَلَمَّا أَصْبَحَ حَدَّثَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " اقْرَأْ يَا ابْنَ حُضَيْرٍ اقْرَأْ يَا ابْنَ حُضَيْرٍ ". قَالَ فَأَشْفَقْتُ يَا رَسُولَ اللَّهِ أَنْ تَطَأَ يَحْيَى وَكَانَ مِنْهَا قَرِيبًا فَرَفَعْتُ رَأْسِي فَانْصَرَفْتُ إِلَيْهِ فَرَفَعْتُ رَأْسِي إِلَى السَّمَاءِ فَإِذَا مِثْلُ الظُّلَّةِ فِيهَا أَمْثَالُ الْمَصَابِيحِ فَخَرَجَتْ حَتَّى لاَ أَرَاهَا. قَالَ " وَتَدْرِي مَا ذَاكَ ". قَالَ لاَ. قَالَ " تِلْكَ الْمَلاَئِكَةُ دَنَتْ لِصَوْتِكَ وَلَوْ قَرَأْتَ لأَصْبَحَتْ يَنْظُرُ النَّاسُ إِلَيْهَا لاَ تَتَوَارَى مِنْهُمْ ". قَالَ ابْنُ الْهَادِ وَحَدَّثَنِي هَذَا الْحَدِيثَ عَبْدُ اللَّهِ بْنُ خَبَّابٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ أُسَيْدِ بْنِ حُضَيْرٍ.

Reference	: Sahih al-Bukhari 5018
In-book reference	: Book 66, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 536

(16) Chapter: Whoever said that the Prophet (saws) did not leave anything after his death

(16) باب مَنْ قَالَ لَمْ يَتْرُكِ النَّبِيُّ صلى الله عليه وسلم إِلاَّ مَا بَيْنَ الدَّفَّتَيْنِ.

Narrated `Abdul `Aziz bin Rufai':

Shaddad bin Ma'qil and I entered upon Ibn `Abbas. Shaddad bin Ma'qil asked him, "Did the Prophet (ﷺ) leave anything (besides the Qur'an)?" He replied. "He did not leave anything except what is Between the two bindings (of the Qur'an)." Then we visited Muhammad bin Al-Hanafiyya and asked him (the same question). He replied, "The Prophet (ﷺ) did not leave except what is between the bindings (of the Qur'an).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، قَالَ دَخَلْتُ أَنَا وَشَدَّادُ بْنُ مَعْقِلٍ، عَلَى ابْنِ عَبَّاسٍ رضى الله عنهما فَقَالَ لَهُ شَدَّادُ بْنُ مَعْقِلٍ أَتَرَكَ النَّبِيُّ صلى الله عليه وسلم مِنْ شَىْءٍ قَالَ مَا تَرَكَ إِلاَّ مَا بَيْنَ الدَّفَّتَيْنِ. قَالَ وَدَخَلْنَا عَلَى مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ فَسَأَلْنَاهُ فَقَالَ مَا تَرَكَ إِلاَّ مَا بَيْنَ الدَّفَّتَيْنِ.

Reference	: Sahih al-Bukhari 5019
In-book reference	: Book 66, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 537

(17) Chapter: The superiority of the Qur'an above other kinds of speech

(17) باب فَضْلِ الْقُرْآنِ عَلَى سَائِرِ الْكَلاَمِ

Narrated Abu Musa Al-Ash`ari:

The Prophet (ﷺ) said, "The example of him (a believer) who recites the Qur'an is like that of a citron which tastes good and smells good. And he (a believer) who does not recite the Qur'an is like a date which is good in taste but has no smell. And the example of a dissolute wicked person who recites the Qur'an is like the Raihana (sweet basil) which smells good but tastes bitter. And the example of a dissolute wicked person who does not recite the Qur'an is like the colocynth which tastes bitter and has no smell.

حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ أَبُو خَالِدٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسٌ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ كَالأُتْرُجَّةِ طَعْمُهَا طَيِّبٌ وَرِيحُهَا طَيِّبٌ وَالَّذِي لاَ يَقْرَأُ الْقُرْآنَ كَالتَّمْرَةِ طَعْمُهَا طَيِّبٌ وَلاَ رِيحَ لَهَا، وَمَثَلُ الْفَاجِرِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْفَاجِرِ الَّذِي لاَ يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ طَعْمُهَا مُرٌّ وَلاَ رِيحَ لَهَا ".

Reference	: Sahih al-Bukhari 5020
In-book reference	: Book 66, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 538

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "Your life in comparison to the lifetime of the past nations is like the period between the time of `Asr prayer and sunset. Your example and the example of the Jews and Christians is that of person who employed laborers and said to them, "Who will work for me till the middle of the day for one Qirat (a special weight)?' The Jews did. He then said, "Who will work for me from the middle of the day till the `Asr prayer for one Qirat each?" The Christians worked accordingly. Then you (Muslims) are working from the `Asr prayer till the Maghrib prayer for two Qirats each. They (the Jews and the Christians) said, 'We did more labor but took less wages.' He (Allah) said, 'Have I wronged you in your rights?' They replied, 'No.' Then He said, 'This is My Blessing which I give to whom I wish."

حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، قَالَ سَمِعْتُ ابْنَ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّمَا أَجَلُكُمْ فِي أَجَلِ مَنْ خَلاَ مِنَ الأُمَمِ كَمَا بَيْنَ صَلاَةِ الْعَصْرِ وَمَغْرِبِ الشَّمْسِ، وَمَثَلُكُمْ وَمَثَلُ الْيَهُودِ وَالنَّصَارَى كَمَثَلِ رَجُلٍ اسْتَعْمَلَ عُمَّالاً، فَقَالَ مَنْ يَعْمَلُ لِي إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ فَعَمِلَتِ الْيَهُودُ فَقَالَ مَنْ يَعْمَلُ لِي مِنْ نِصْفِ النَّهَارِ إِلَى الْعَصْرِ فَعَمِلَتِ النَّصَارَى، ثُمَّ أَنْتُمْ تَعْمَلُونَ مِنَ الْعَصْرِ إِلَى الْمَغْرِبِ بِقِيرَاطَيْنِ قِيرَاطَيْنِ، قَالُوا نَحْنُ أَكْثَرُ عَمَلاً وَأَقَلُّ عَطَاءً، قَالَ هَلْ ظَلَمْتُكُمْ مِنْ حَقِّكُمْ قَالُوا لاَ قَالَ فَذَاكَ فَضْلِي أُوتِيهِ مَنْ شِئْتُ ".

Reference	: Sahih al-Bukhari 5021
In-book reference	: Book 66, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 539

(18) Chapter: To recommend the Book of Allah وجل عز

(18) باب الْوَصَاةِ بِكِتَابِ اللَّهِ عَزَّ وَجَلَّ

Narrated Talha:

I asked `Abdullah bin Abi `Aufa, "Did the Prophet (ﷺ) make a will (to appoint his successor or bequeath wealth)?" He replied, "No." I said, "How is it prescribed then for the people to make wills, and they are ordered to do so while the Prophet (ﷺ) did not make any will?" He said, "He made a will wherein he recommended Allah's Book."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، حَدَّثَنَا طَلْحَةُ، قَالَ سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى أَوْصَى النَّبِيُّ صلى الله عليه وسلم فَقَالَ لاَ‏.‏ فَقُلْتُ كَيْفَ كُتِبَ عَلَى النَّاسِ الْوَصِيَّةُ، أُمِرُوا بِهَا وَلَمْ يُوصِ قَالَ أَوْصَى بِكِتَابِ اللَّهِ‏.‏

Reference	: Sahih al-Bukhari 5022
In-book reference	: Book 66, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 540

(19) Chapter: Whoever does not recite the Qur'an in a pleasant tone

(19) باب مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ

وَقَوْلُهُ تَعَالَى: {أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ}.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah does not listen to a prophet as He listens to a prophet who recites the Qur'an in a pleasant tone." The companion of the sub-narrator (Abu Salama) said, "It means, reciting it aloud."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّهُ كَانَ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ لَمْ يَأْذَنِ اللَّهُ لِشَىْءٍ مَا أَذِنَ لِلنَّبِيِّ صلى الله عليه وسلم يَتَغَنَّى بِالْقُرْآنِ ‏"‏‏.‏ وَقَالَ صَاحِبٌ لَهُ يُرِيدُ يَجْهَرُ بِهِ‏.‏

Reference	: Sahih al-Bukhari 5023
In-book reference	: Book 66, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 541

Narrated Abu Huraira:

The Prophet (ﷺ) I said, "Allah does not listen to a prophet as He listens to a prophet who recites the Qur'an in a loud and pleasant tone." Sufyan said, "This saying means: a prophet who regards the Qur'an as something that makes him dispense with many worldly pleasures."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ مَا أَذِنَ اللَّهُ لِشَىْءٍ مَا أَذِنَ لِلنَّبِيِّ أَنْ يَتَغَنَّى بِالْقُرْآنِ ‏"‏‏.‏ قَالَ سُفْيَانُ تَفْسِيرُهُ يَسْتَغْنِي بِهِ‏.‏

Reference	: Sahih al-Bukhari 5024
In-book reference	: Book 66, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 542

(20) Chapter: Wish to be the like of the one who recites the Qur'an

(20) باب اغْتِبَاطِ صَاحِبِ الْقُرْآنِ

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "Not to wish to be the like except of two men. A man whom Allah has given the knowledge of the Book and he recites it during the hours of the night, and a man whom Allah has given wealth, and he spends it in charity during the night and the hours of the day."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ حَسَدَ إِلاَّ عَلَى اثْنَتَيْنِ، رَجُلٌ آتَاهُ اللَّهُ الْكِتَابَ وَقَامَ بِهِ آنَاءَ اللَّيْلِ، وَرَجُلٌ أَعْطَاهُ اللَّهُ مَالاً فَهْوَ يَتَصَدَّقُ بِهِ آنَاءَ اللَّيْلِ وَالنَّهَارِ ".

Reference	: Sahih al-Bukhari 5025
In-book reference	: Book 66, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 543

Narrated Abu Huraira:

Allah's Messenger (ﷺ) I said, "Not to wish to be the like of except two men: A man whom Allah has taught the Qur'an and he recites it during the hours of the night and during the hours of the day, and his neighbor listens to him and says, 'I wish I had been given what has been given to so-and-so, so that I might do what he does; and a man whom Allah has given wealth and he spends it on what is just and right, whereupon an other man May say, 'I wish I had been given what so-and-so has been given, for then I would do what he does."

حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، سَمِعْتُ ذَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ حَسَدَ إِلاَّ فِي اثْنَتَيْنِ رَجُلٌ عَلَّمَهُ اللَّهُ الْقُرْآنَ فَهُوَ يَتْلُوهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ فَسَمِعَهُ جَارٌ لَهُ فَقَالَ لَيْتَنِي أُوتِيتُ مِثْلَ مَا أُوتِيَ فُلاَنٌ فَعَمِلْتُ مِثْلَ مَا يَعْمَلُ، وَرَجُلٌ آتَاهُ اللَّهُ مَالاً فَهْوَ يُهْلِكُهُ فِي الْحَقِّ فَقَالَ رَجُلٌ لَيْتَنِي أُوتِيتُ مِثْلَ مَا أُوتِيَ فُلاَنٌ فَعَمِلْتُ مِثْلَ مَا يَعْمَلُ ".

Reference	: Sahih al-Bukhari 5026
In-book reference	: Book 66, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 544

(21) Chapter: The best among you are those who learn the Qur'an and teach it

(21) باب خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

Narrated `Uthman:

The Prophet (ﷺ) said, "The best among you (Muslims) are those who learn the Qur'an and teach it."

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ، سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عُثْمَانَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ ". قَالَ وَأَقْرَأَ أَبُو عَبْدِ الرَّحْمَنِ فِي إِمْرَةِ عُثْمَانَ حَتَّى كَانَ الْحَجَّاجُ، قَالَ وَذَاكَ الَّذِي أَقْعَدَنِي مَقْعَدِي هَذَا.

Reference	: Sahih al-Bukhari 5027
In-book reference	: Book 66, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 545

Narrated `Uthman bin `Affan:

The Prophet (ﷺ) said, "The most superior among you (Muslims) are those who learn the Qur'an and teach it."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عُثْمَانَ بْنِ عَفَّانَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ أَفْضَلَكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ ".

Reference	: Sahih al-Bukhari 5028
In-book reference	: Book 66, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 546

Narrated Sahl bin Sa`d:

A lady came to the Prophet (ﷺ) and declared that she had decided to offer herself to Allah and His Apostle. The Prophet (ﷺ) said, "I am not in need of women." A man said (to the Prophet) "Please marry her to me." The Prophet (ﷺ) said (to him), "Give her a garment." The man said, "I cannot afford it." The Prophet said, "Give her anything, even if it were an iron ring." The man apologized again. The Prophet then asked him, "What do you know by heart of the Qur'an?" He replied, "I know such-andsuch portion of the Qur'an (by heart)." The Prophet (ﷺ) said, "Then I marry her to you for that much of the Qur'an which you know by heart."

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، حَدَّثَنَا حَمَّادٌ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ أَتَتِ النَّبِيَّ صلى الله عليه وسلم امْرَأَةٌ فَقَالَتْ إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لِلَّهِ وَلِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " مَا لِي فِي النِّسَاءِ مِنْ حَاجَةٍ ". فَقَالَ رَجُلٌ زَوِّجْنِيهَا. قَالَ " أَعْطِهَا ثَوْبًا ". قَالَ لاَ أَجِدُ. قَالَ " أَعْطِهَا وَلَوْ خَاتَمًا مِنْ حَدِيدٍ ". فَاعْتَلَّ لَهُ. فَقَالَ " مَا مَعَكَ مِنَ الْقُرْآنِ ". قَالَ كَذَا وَكَذَا. قَالَ " فَقَدْ زَوَّجْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ ".

Reference : Sahih al-Bukhari 5029
In-book reference : Book 66, Hadith 51
USC-MSA web (English) reference : Vol. 6, Book 61, Hadith 547
(deprecated numbering scheme)

(22) Chapter: The recitation of the Qur'an by heart

(22) باب الْقِرَاءَةِ عَنْ ظَهْرِ الْقَلْبِ

Narrated Sahl bin Sa`d:

A lady came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! I have come to you to offer myself to you." He raised his eyes and looked at her and then lowered his head. When the lady saw that he did not make any decision, she sat down. On that, a man from his companions got up and said. "O Allah's Apostle! If you are not in need of this woman, then marry her to me." Allah's Messenger (ﷺ) said, "Do you have anything to offer her?" He replied. "No, by Allah, O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) said to him, "Go to your family and see if you can find something.' The man went and returned, saying, "No, by Allah, O Allah's Messenger (ﷺ)! I have not found anything." The Prophet (ﷺ) said, "Try to find something, even if it is an iron ring." He went again and returned, saying, "No, by Allah, O Allah's Messenger (ﷺ), not even an iron ring, but I have this waist sheet of mine." The man had no upper garment, so he intended to give her, half his waist sheet. So Allah's Messenger (ﷺ) said, ''What would she do with your waist sheet? If you wear it, she will have nothing of it over her body, and if she wears it, you will have nothing over your body." So that man sat for a long period and then got up, and Allah's Messenger (ﷺ) saw him going away, so he ordered somebody to call him. When he came, the Prophet (ﷺ) asked him, " How much of the Qur'an do you know?" He replied, "I know such Surat and such Surat and such Surat," and went on counting it, The Prophet (ﷺ) asked him, "Can you recite it by heart?" he replied, "Yes." The Prophet (ﷺ) said, "Go, I have married this lady to you for the amount of the Qur'an you know by heart."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّ امْرَأَةً، جَاءَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ جِئْتُ لأَهَبَ لَكَ نَفْسِي فَنَظَرَ إِلَيْهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَصَعَّدَ النَّظَرَ إِلَيْهَا وَصَوَّبَهُ ثُمَّ طَأْطَأَ رَأْسَهُ، فَلَمَّا رَأَتِ الْمَرْأَةُ أَنَّهُ لَمْ يَقْضِ فِيهَا شَيْئًا جَلَسَتْ، فَقَامَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ يَا رَسُولَ اللَّهِ إِنْ لَمْ يَكُنْ لَكَ بِهَا حَاجَةٌ فَزَوِّجْنِيهَا. فَقَالَ " هَلْ عِنْدَكَ مِنْ شَىْءٍ ". فَقَالَ لاَ وَاللَّهِ يَا رَسُولَ اللَّهِ. قَالَ " اذْهَبْ إِلَى أَهْلِكَ فَانْظُرْ هَلْ تَجِدُ شَيْئًا ". فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ لاَ وَاللَّهِ يَا رَسُولَ اللَّهِ مَا وَجَدْتُ شَيْئًا. قَالَ " انْظُرْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ ". فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ لاَ وَاللَّهِ يَا رَسُولَ اللَّهِ وَلاَ خَاتَمًا مِنْ حَدِيدٍ وَلَكِنْ هَذَا إِزَارِي ـ قَالَ سَهْلٌ مَا لَهُ رِدَاءٌ ـ فَلَهَا نِصْفُهُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا تَصْنَعُ بِإِزَارِكَ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَىْءٌ وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ شَىْءٌ ". فَجَلَسَ الرَّجُلُ حَتَّى طَالَ مَجْلِسُهُ ثُمَّ قَامَ فَرَآهُ رَسُولُ

اللَّهِ صلى الله عليه وسلم مُوَلِّيًا فَأَمَرَ بِهِ فَدُعِيَ فَلَمَّا جَاءَ قَالَ " مَاذَا مَعَكَ مِنَ الْقُرْآنِ ". قَالَ مَعِي سُورَةُ كَذَا وَسُورَةُ كَذَا وَسُورَةُ كَذَا عَدَّهَا قَالَ " أَتَقْرَؤُهُنَّ عَنْ ظَهْرِ قَلْبِكَ ". قَالَ نَعَمْ. قَالَ " اذْهَبْ فَقَدْ مَلَّكْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ ".

Reference	: Sahih al-Bukhari 5030
In-book reference	: Book 66, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 548

(23) Chapter: The learning of the Qur'an by heart and the reciting of it repeatedly

(23) باب اسْتِذْكَارِ الْقُرْآنِ وَتَعَاهُدِهِ

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "The example of the person who knows the Qur'an by heart is like the owner of tied camels. If he keeps them tied, he will control them, but if he releases them, they will run away."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ صَاحِبِ الإِبِلِ الْمُعَقَّلَةِ إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا وَإِنْ أَطْلَقَهَا ذَهَبَتْ ".

Reference	: Sahih al-Bukhari 5031
In-book reference	: Book 66, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 549

Narrated `Abdullah:

The Prophet (ﷺ) said, "It is a bad thing that some of you say, 'I have forgotten such-and-such verse of the Qur'an,' for indeed, he has been caused (by Allah) to forget it. So you must keep on reciting the Qur'an because it escapes from the hearts of men faster than camel do."

حَدَّثَنَا مُحَمَّدُ بْنُ عَرْعَرَةَ، حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " بِئْسَ مَا لأَحَدِهِمْ أَنْ يَقُولَ نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ بَلْ نُسِّيَ، وَاسْتَذْكِرُوا الْقُرْآنَ فَإِنَّهُ أَشَدُّ تَفَصِّيًا مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعَمِ ".

Reference	: Sahih al-Bukhari 5032
In-book reference	: Book 66, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 550

Narrated `Abdullah:

I heard the Prophet (ﷺ) saying... (as above, no. 550).

حَدَّثَنَا عُثْمَانُ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، مِثْلَهُ. تَابَعَهُ بِشْرٌ عَنِ ابْنِ الْمُبَارَكِ، عَنْ شُعْبَةَ. وَتَابَعَهُ ابْنُ جُرَيْجٍ عَنْ عَبْدَةَ، عَنْ شَقِيقٍ، سَمِعْتُ عَبْدَ اللَّهِ، سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 5032
In-book reference	: Book 66, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 551

Narrated Abu Musa:

The Prophet (ﷺ) said, "Keep on reciting the Qur'an, for, by Him in Whose Hand my life is, Qur'an runs away (is forgotten) faster than camels that are released from their tying ropes."

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " تَعَاهَدُوا الْقُرْآنَ فَوَالَّذِي نَفْسِي بِيَدِهِ لَهُوَ أَشَدُّ تَفَصِّيًا مِنَ الإِبِلِ فِي عُقُلِهَا ".

Reference	: Sahih al-Bukhari 5033
In-book reference	: Book 66, Hadith 56

USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 6, Book 61, Hadith 552

(24) Chapter: The recitation of the Qur'an on an animal

(24) باب الْقِرَاءَةِ عَلَى الدَّابَّةِ

Narrated `Abdullah bin Mughaffal:

I saw Allah's Messenger (ﷺ) reciting Surat-al-Fath on his she-camel on the day of the Conquest of Mecca.

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي أَبُو إِيَاسٍ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُغَفَّلٍ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَوْمَ فَتْحِ مَكَّةَ وَهْوَ يَقْرَأُ عَلَى رَاحِلَتِهِ سُورَةَ الْفَتْحِ.

Reference	: Sahih al-Bukhari 5034
In-book reference	: Book 66, Hadith 57
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 553

(25) Chapter: Teaching the Qur'an to the children

(25) باب تَعْلِيمِ الصِّبْيَانِ الْقُرْآنَ

Narrated Sa`id bin Jubair:

Those Suras which you people call the Mufassal, are the Muhkam. And Ibn `Abbas said, "Allah's Apostle died when I was a boy of ten years, and I had learnt the Muhkam (of the Qur'an).

حَدَّثَنِي مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ إِنَّ الَّذِي تَدْعُونَهُ الْمُفَصَّلَ هُوَ الْمُحْكَمُ، قَالَ وَقَالَ ابْنُ عَبَّاسٍ تُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنَا ابْنُ عَشْرِ سِنِينَ وَقَدْ قَرَأْتُ الْمُحْكَمَ.

Reference	: Sahih al-Bukhari 5035
In-book reference	: Book 66, Hadith 58
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 554

Narrated Sa`id bin Jubair:

Ibn `Abbas said, "I have learnt all the Muhkam Suras during the life time of Allah's Messenger (ﷺ)." I said to him, 'What is meant by the Muhkam?" He replied, "The Mufassal."

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ جَمَعْتُ الْمُحْكَمَ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقُلْتُ لَهُ وَمَا الْمُحْكَمُ قَالَ الْمُفَصَّلُ.

Reference	: Sahih al-Bukhari 5036
In-book reference	: Book 66, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 555

(26) Chapter: Forgetting the Qur'an. And can one say: “I forgot such and such a Verse?

(26) بَابُ نِسْيَانِ الْقُرْآنِ وَهَلْ يَقُولُ نَسِيتُ آيَةَ كَذَا وَكَذَا

وَقَوْلِ اللَّهِ تَعَالَى: {سَنُقْرِئُكَ فَلاَ تَنْسَى إِلاَّ مَا شَاءَ اللَّهُ}.

Narrated Aisha:

The Prophet (ﷺ) heard a man reciting the Qur'an in the mosque and said, "May Allah bestow His Mercy on him, as he has reminded me of such-and-such Verses of such a Surah."

حَدَّثَنَا رَبِيعُ بْنُ يَحْيَى، حَدَّثَنَا زَائِدَةُ، حَدَّثَنَا هِشَامٌ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ سَمِعَ النَّبِيُّ صلى الله عليه وسلم رَجُلاً يَقْرَأُ فِي الْمَسْجِدِ فَقَالَ " يَرْحَمُهُ اللَّهُ لَقَدْ أَذْكَرَنِي كَذَا وَكَذَا آيَةً مِنْ سُورَةِ كَذَا ".

Reference : Sahih al-Bukhari 5037

In-book reference : Book 66, Hadith 60
USC-MSA web (English) reference : Vol. 6, Book 61, Hadith 556
(deprecated numbering scheme)

Narrated Hisham:

(The same Hadith as 6.556, adding): which I missed (modifying the Verses).
حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مَيْمُونٍ، حَدَّثَنَا عِيسَى، عَنْ هِشَامٍ، وَقَالَ، أَسْقَطْتُهُنَّ مِنْ سُورَةِ كَذَا. تَابَعَهُ عَلِيُّ بْنُ مُسْهِرٍ وَعَبْدَةُ عَنْ هِشَامٍ.

Reference : Sahih al-Bukhari 5037
In-book reference : Book 66, Hadith 61
USC-MSA web (English) reference : Vol. 6, Book 61, Hadith 557
(deprecated numbering scheme)

Narrated Aisha:

Allah's Messenger (ﷺ) heard a man reciting the Qur'an at night, and said, "May Allah bestow His Mercy on him, as he has reminded me of such-and-such Verses of such-and-such Suras, which I was caused to forget."
حَدَّثَنَا أَحْمَدُ بْنُ أَبِي رَجَاءٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ سَمِعَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَجُلاً يَقْرَأُ فِي سُورَةٍ بِاللَّيْلِ فَقَالَ " يَرْحَمُهُ اللَّهُ لَقَدْ أَذْكَرَنِي كَذَا وَكَذَا آيَةً كُنْتُ أُنْسِيتُهَا مِنْ سُورَةِ كَذَا وَكَذَا ".

Reference : Sahih al-Bukhari 5038
In-book reference : Book 66, Hadith 62
USC-MSA web (English) reference : Vol. 6, Book 61, Hadith 558
(deprecated numbering scheme)

Narrated `Abdullah:

The Prophet (ﷺ) said, "Why does anyone of the people say, 'I have forgotten such-and-such Verses (of the Qur'an)?' He, in fact, is caused (by Allah) to forget."
حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَا لأَحَدِهِمْ يَقُولُ نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ. بَلْ هُوَ نُسِّيَ ".

Reference : Sahih al-Bukhari 5039
In-book reference : Book 66, Hadith 63
USC-MSA web (English) reference : Vol. 6, Book 61, Hadith 559
(deprecated numbering scheme)

(27) Chapter: Whoever thinks that there is no harm in saying: Surat Al-Baqarah or Surat so-and-so

(27) باب مَنْ لَمْ يَرَ بَأْسًا أَنْ يَقُولَ سُورَةُ الْبَقَرَةِ وَسُورَةُ كَذَا وَكَذَا

Narrated Abu Mas`ud Al-Ansari:

The Prophet (ﷺ) said, "If one recites the last two Verses of Surat-al-Baqara at night, it is sufficient for him (for that night).
حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ، عَنْ عَلْقَمَةَ، وَعَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " الآيَتَانِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ مَنْ قَرَأَ بِهِمَا فِي لَيْلَةٍ كَفَتَاهُ ".

Reference : Sahih al-Bukhari 5040
In-book reference : Book 66, Hadith 64
USC-MSA web (English) reference : Vol. 6, Book 61, Hadith 560
(deprecated numbering scheme)

Narrated `Umar bin Khattab:

I heard Hisham bin Hakim bin Hizam reciting Surat-al-Furqan during the lifetime of Allah's Messenger (ﷺ), and I listened to his recitation and noticed that he recited it in several ways which Allah's Messenger (ﷺ) had not taught me. So I was on the point of attacking him in the prayer, but I waited till he finished his prayer, and then I seized him by the collar and said, "Who taught you this Surah which I have heard you reciting?" He replied, "Allah's Messenger (ﷺ) taught it to me." I said, "You are telling a lie; By Allah! Allah's Messenger (ﷺ) taught me (in a different way) this very Surah which I have heard you reciting." So I took him, leading him to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! I heard this person reciting Surat-al-Furqan in a way that you did not teach me, and you have taught me Surat-al-Furqan." The Prophet said, "O Hisham, recite!" So he recited in the same way as I heard him recite it before. On that Allah's Messenger (ﷺ) said, "It was revealed to be recited in this way." Then Allah's Messenger (ﷺ) said, "Recite, O `Umar!" So I recited it as he had taught me. Allah's Messenger (ﷺ) then said, "It was revealed to be recited in this way." Allah" Apostle added, "The Qur'an has been revealed to be recited in several different ways, so recite of it that which is easier for you."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُرْوَةُ، عَنْ حَدِيثِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، وَعَبْدِ الرَّحْمَنِ بْنِ عَبْدٍ الْقَارِيِّ، أَنَّهُمَا سَمِعَا عُمَرَ بْنَ الْخَطَّابِ، يَقُولُ سَمِعْتُ هِشَامَ بْنَ حَكِيمِ بْنِ حِزَامٍ، يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَاسْتَمَعْتُ لِقِرَاءَتِهِ فَإِذَا هُوَ يَقْرَؤُهَا عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يُقْرِئْنِيهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَكِدْتُ أُسَاوِرُهُ فِي الصَّلاَةِ فَانْتَظَرْتُهُ حَتَّى سَلَّمَ فَلَبَّبْتُهُ فَقُلْتُ مَنْ أَقْرَأَكَ هَذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ تَقْرَأُ قَالَ أَقْرَأَنِيهَا رَسُولُ اللَّهِ صلى الله عليه وسلم. فَقُلْتُ لَهُ كَذَبْتَ فَوَاللَّهِ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَهُوَ أَقْرَأَنِي هَذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ، فَانْطَلَقْتُ بِهِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم أَقُودُهُ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى حُرُوفٍ لَمْ تُقْرِئْنِيهَا وَإِنَّكَ أَقْرَأْتَنِي سُورَةَ الْفُرْقَانِ. فَقَالَ " يَا هِشَامُ اقْرَأْهَا ". فَقَرَأَهَا الْقِرَاءَةَ الَّتِي سَمِعْتُهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَكَذَا أُنْزِلَتْ ". ثُمَّ قَالَ " اقْرَأْ يَا عُمَرُ ". فَقَرَأْتُهَا الَّتِي أَقْرَأَنِيهَا، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَكَذَا أُنْزِلَتْ ". ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ".

Reference	: Sahih al-Bukhari 5041
In-book reference	: Book 66, Hadith 65
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 561

Narrated `Aisha:

The Prophet (ﷺ) heard a reciter reciting, the Qur'an in the mosque at night. The Prophet (ﷺ) said, "May Allah bestow His Mercy on him, as he has remind ed me of such-and-such Verses of such and-such Suras, which I missed!"

حَدَّثَنَا بِشْرُ بْنُ آدَمَ، أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، أَخْبَرَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ سَمِعَ النَّبِيُّ صلى الله عليه وسلم قَارِئًا يَقْرَأُ مِنَ اللَّيْلِ فِي الْمَسْجِدِ فَقَالَ " يَرْحَمُهُ اللَّهُ لَقَدْ أَذْكَرَنِي كَذَا وَكَذَا آيَةً، أَسْقَطْتُهَا مِنْ سُورَةِ كَذَا وَكَذَا ".

Reference	: Sahih al-Bukhari 5042
In-book reference	: Book 66, Hadith 66
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 562

(28) Chapter: The recitation of Qur'an in Tartil

(28) باب التَّرْتِيلِ فِي الْقِرَاءَةِ

وَقَوْلِهِ تَعَالَى: {وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً} وَقَوْلِهِ: {وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ} وَمَا يُكْرَهُ أَنْ يُهَذَّ كَهَذِّ الشِّعْرِ.

{يُفْرَقُ} يُفَصَّلُ. قَالَ ابْنُ عَبَّاسٍ: {فَرَقْنَاهُ} فَصَّلْنَاهُ.

Narrated Abu Wail:

We went to `Abdullah in the morning and a man said, "Yesterday I recited all the Mufassal Suras." On that `Abdullah said, "That is very quick, and we have the (Prophet's) recitation, and I remember very well the recitation of those Suras which the Prophet (ﷺ) used to recite, and they were eighteen Suras from the Mufassal, and two Suras from the Suras that start with Ha Mim.

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، حَدَّثَنَا وَاصِلٌ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ غَدَوْنَا عَلَى عَبْدِ اللَّهِ فَقَالَ رَجُلٌ قَرَأْتُ الْمُفَصَّلَ الْبَارِحَةَ. فَقَالَ هَذًّا كَهَذِّ الشِّعْرِ، إِنَّا قَدْ سَمِعْنَا الْقِرَاءَةَ وَإِنِّي لأَحْفَظُ الْقُرَنَاءَ الَّتِي كَانَ يَقْرَأُ بِهِنَّ النَّبِيُّ صلى الله عليه وسلم ثَمَانِيَ عَشْرَةَ سُورَةً مِنَ الْمُفَصَّلِ وَسُورَتَيْنِ مِنْ آلِ حم.

Reference	: Sahih al-Bukhari 5043
In-book reference	: Book 66, Hadith 67
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 563

Narrated Ibn `Abbas:

Regarding His (Allah's) Statement:-- 'Move not your tongue concerning (the Qur'an) to make haste therewith.' (75.16) And whenever Gabriel descended to Allah's Messenger (ﷺ) with the Divine Inspiration, Allah's Messenger (ﷺ) used to move his tongue and lips, and that used to be hard for him, and one could easily recognize that he was being inspired Divinely. So Allah revealed the Verse which occurs in the Surah starting with "I do swear by the Day of Resurrection.' (75.1) i.e. 'Move not your tongue concerning (the Qur'an) to make haste then with. It is for Us to collect it (in your mind) (O Muhammad) an give you the ability to recite it 'by heart.' (75.16-17) which means: It is for us to collect it (in your mind) and give you the ability to recite it by heart. And when We have recited it to you (O Muhammad) through Gabriel then follow you its recital. (75.18) means: 'When We reveal it (the Qur'an) to you, Listen to it.' for then: It is for Us to explain it and make it clear to you' (75.19) i.e. It is up to Us to explain it through your tongue. So, when Gabriel came to him, Allah's Messenger (ﷺ) would listen to him attentively, and as soon as Gabriel left, he would recite the Revelations, as Allah had promised him.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ فِي قَوْلِهِ {لاَ تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ} قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا نَزَلَ جِبْرِيلُ بِالْوَحْىِ وَكَانَ مِمَّا يُحَرِّكُ بِهِ لِسَانَهُ وَشَفَتَيْهِ فَيَشْتَدُّ عَلَيْهِ وَكَانَ يُعْرَفُ مِنْهُ، فَأَنْزَلَ اللَّهُ الآيَةَ الَّتِي فِي {لاَ أُقْسِمُ بِيَوْمِ الْقِيَامَةِ} {لاَ تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ * إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ * فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ} فَإِذَا أَنْزَلْنَاهُ فَاسْتَمِعْ {ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ} قَالَ إِنَّ عَلَيْنَا أَنْ نُبَيِّنَهُ بِلِسَانِكَ. قَالَ وَكَانَ إِذَا أَتَاهُ جِبْرِيلُ أَطْرَقَ، فَإِذَا ذَهَبَ قَرَأَهُ كَمَا وَعَدَهُ اللَّهُ.

Reference	: Sahih al-Bukhari 5044
In-book reference	: Book 66, Hadith 68
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 564

(29) Chapter: Prolonging certain sounds while reciting the Qur'an (29) باب مَدِّ الْقِرَاءَةِ

Narrated Qatada:

I asked Anas bin Malik about the recitation of the Prophet. He said, "He used to pray long (certain sounds) very much.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ الأَزْدِيُّ، حَدَّثَنَا قَتَادَةُ، قَالَ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنْ قِرَاءَةِ النَّبِيِّ، صلى الله عليه وسلم فَقَالَ كَانَ يَمُدُّ مَدًّا.

Reference	: Sahih al-Bukhari 5045
In-book reference	: Book 66, Hadith 69
USC-MSA web (English) reference	: Vol. 6, Book 61, Hadith 565

(deprecated numbering scheme)

Narrated Qatada:

Anas was asked, "How was the recitation (of the Qur'an) of the Prophet?' He replied, "It was characterized by the prolongation of certain sounds." He then recited: In the Name of Allah, the Most Beneficent, the Most Merciful prolonging the pronunciation of 'In the Name of Allah, 'the most Beneficent,' and 'the Most Merciful.

حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، قَالَ سُئِلَ أَنَسٌ كَيْفَ كَانَتْ قِرَاءَةُ النَّبِيِّ صلى الله عليه وسلم‏.‏ فَقَالَ كَانَتْ مَدًّا‏.‏ ثُمَّ قَرَأَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، يَمُدُّ بِبِسْمِ اللَّهِ، وَيَمُدُّ بِالرَّحْمَنِ، وَيَمُدُّ بِالرَّحِيمِ‏.‏

Reference	: Sahih al-Bukhari 5046
In-book reference	: Book 66, Hadith 70
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 566

(30) Chapter: At-Tarji’ (30) باب التَّرْجِيعِ

Narrated `Abdullah bin Mughaffal:

I saw the Prophet (ﷺ) reciting (Qur'an) while he was riding on his she camel or camel which was moving, carrying him. He was reciting Surat Fath or part of Surat Fath very softly and in an Attractive vibrating tone.

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا أَبُو إِيَاسٍ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُغَفَّلٍ، قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَقْرَأُ وَهْوَ عَلَى نَاقَتِهِ ـ أَوْ جَمَلِهِ ـ وَهْىَ تَسِيرُ بِهِ وَهْوَ يَقْرَأُ سُورَةَ الْفَتْحِ أَوْ مِنْ سُورَةِ الْفَتْحِ قِرَاءَةً لَيِّنَةً يَقْرَأُ وَهْوَ يُرَجِّعُ‏.‏

Reference	: Sahih al-Bukhari 5047
In-book reference	: Book 66, Hadith 71
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 567

(31) Chapter: To recite the Qur'an in a charming voice (31) باب حُسْنِ الصَّوْتِ بِالْقِرَاءَةِ لِلْقُرْآنِ

Narrated Abu Musa:

That the Prophet (ﷺ) said to him' "O Abu Musa! You have been given one of the *mazamir* (sweet melodious voices) of the family of David.'

حَدَّثَنَا مُحَمَّدُ بْنُ خَلَفٍ أَبُو بَكْرٍ، حَدَّثَنَا أَبُو يَحْيَى الْحِمَّانِيُّ، حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ لَهُ ‏"‏ يَا أَبَا مُوسَى لَقَدْ أُوتِيتَ مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5048
In-book reference	: Book 66, Hadith 72
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 568

(32) Chapter: Whoever likes to hear the Qur'an from another person (32) باب مَنْ أَحَبَّ أَنْ يَسْمَعَ الْقُرْآنَ مِنْ غَيْرِهِ

Narrated `Abdullah:

That the Prophet (ﷺ) said to him, "Recite the Qur'an to me." `Abdullah said, "Shall I recite (the Qur'an) to you while it has been revealed to you?" He said, "I like to hear it from others."

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، عَنِ الأَعْمَشِ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ، رضى الله عنه قَالَ قَالَ لِي النَّبِيُّ صلى الله عليه وسلم ‏"‏ اقْرَأْ عَلَىَّ الْقُرْآنَ ‏"‏‏.‏ قُلْتُ آقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ قَالَ ‏"‏ إِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5049
In-book reference	: Book 66, Hadith 73

USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 6, Book 61, Hadith 569

(33) Chapter: The saying of the listener to the reciter: “Enough!”

(33) باب قَوْلِ الْمُقْرِئِ لِلْقَارِئِ حَسْبُكَ

Narrated `Abdullah bin Mas`ud:

The Prophet (ﷺ) said to me, "Recite (the Qur'an) to me." I said, "O Allah's Messenger (ﷺ) Shall I recite (the Qur'an) to you while it has been revealed to you?" He said, "Yes." So I recited Surat-An-Nisa' (The Women), but when I recited the Verse: 'How (will it be) then when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people.' (4.41) He said, "Enough for the present," I looked at him and behold! His eyes were overflowing with tears

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ قَالَ لِي النَّبِيُّ صلى الله عليه وسلم " اقْرَأْ عَلَىَّ ". قُلْتُ يَا رَسُولَ اللَّهِ آقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ قَالَ " نَعَمْ ". فَقَرَأْتُ سُورَةَ النِّسَاءِ حَتَّى أَتَيْتُ إِلَى هَذِهِ الآيَةِ {فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلاَءِ شَهِيدًا} قَالَ " حَسْبُكَ الآنَ ". فَالْتَفَتُّ إِلَيْهِ فَإِذَا عَيْنَاهُ تَذْرِفَانِ.

Reference	: Sahih al-Bukhari 5050
In-book reference	: Book 66, Hadith 74
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 570

(34) Chapter: What is the proper period for reciting the whole Qur'an

(34) بَابٌ في كَمْ يُقْرَأُ الْقُرْآنُ

وَقَوْلُ اللَّهِ تَعَالَى: {فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ}.

Narrated Sufyan:

Ibn Shubruma said, "I wanted to see how much of the Qur'an can be enough (to recite in prayer) and I could not find a Surah containing less than three Verses, therefore I said to myself), "One ought not to recite less than three (Quranic) Verses (in prayer)."

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا سُفْيَانُ، قَالَ لِي ابْنُ شُبْرُمَةَ نَظَرْتُ كَمْ يَكْفِي الرَّجُلَ مِنَ الْقُرْآنِ فَلَمْ أَجِدْ سُورَةً أَقَلَّ مِنْ ثَلاَثِ آيَاتٍ، فَقُلْتُ لاَ يَنْبَغِي لأَحَدٍ أَنْ يَقْرَأَ أَقَلَّ مِنْ ثَلاَثِ آيَاتٍ.

Reference	: Sahih al-Bukhari 5051
In-book reference	: Book 66, Hadith 75
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 571

Narrated Abu Mas'ud:

The Prophet (ﷺ) said, "If somebody recites the last two Verses of Surat al-Baqara at night, it will be sufficient for him.

قَالَ عَلِيٌّ قَالَ سُفْيَانُ أَخْبَرَنَا مَنْصُورٌ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، أَخْبَرَهُ عَلْقَمَةُ، عَنْ أَبِي مَسْعُودٍ، وَلَقِيتُهُ، وَهْوَ يَطُوفُ بِالْبَيْتِ فَذَكَرَ قَوْلَ النَّبِيِّ صلى الله عليه وسلم " أَنَّ مَنْ قَرَأَ بِالآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَتَاهُ ".

Reference	: Sahih al-Bukhari 5051
In-book reference	: Book 66, Hadith 76
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 571

Narrated `Abdullah bin `Amr bin Al `As:

My father got me married to a lady of a noble family, and often used to ask my wife about me, and she used to reply, "What a wonderful man he is! He never comes to my bed, nor has he approached me since he married me." When this state continued for a long period, my father told the story to the Prophet who said to my father, "Let me meet him." Then I met him and he asked me, "How do you fast?" I replied, "I fast daily," He asked, "How long does it take you to finish the recitation of the whole Qur'an?" I replied, "I finish it every night." On that he said, "Fast for three days every month and recite the Qur'an (and finish it) in one month." I said, "But I have power to do more than that." He said, "Then fast for three days per week." I said, "i have the power to do more than that." He said, "Therefore, fast the most superior type of fasting, (that is, the fasting of (prophet) David who used to fast every alternate day; and finish the recitation of the whole Qur'an In seven days." I wish I had accepted the permission of Allah's Messenger (ﷺ) as I have become a weak old man. It is said that `Abdullah used to recite one-seventh of the Qur'an during the day-time to some of his family members, for he used to check his memorization of what he would recite at night during the daytime so that it would be easier for him to read at night. And whenever he wanted to gain some strength, he used to give up fasting for some days and count those days to fast for a similar period, for he disliked to leave those things which he used to do during the lifetime of the Prophet.

حَدَّثَنَا مُوسَى، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مُغِيرَةَ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ أَنْكَحَنِي أَبِي امْرَأَةً ذَاتَ حَسَبٍ فَكَانَ يَتَعَاهَدُ كَنَّتَهُ فَيَسْأَلُهَا عَنْ بَعْلِهَا فَتَقُولُ نِعْمَ الرَّجُلُ مِنْ رَجُلٍ لَمْ يَطَأْ لَنَا فِرَاشًا وَلَمْ يُفَتِّشْ لَنَا كَنَفًا مُذْ أَتَيْنَاهُ فَلَمَّا طَالَ ذَلِكَ عَلَيْهِ ذَكَرَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ " الْقَنِي بِهِ ". فَلَقِيتُهُ بَعْدُ فَقَالَ " كَيْفَ تَصُومُ ". قَالَ كُلَّ يَوْمٍ. قَالَ " وَكَيْفَ تَخْتِمُ ". قَالَ كُلَّ لَيْلَةً. قَالَ " صُمْ فِي كُلِّ شَهْرٍ ثَلاَثَةً وَاقْرَإِ الْقُرْآنَ فِي كُلِّ شَهْرٍ ". قَالَ قُلْتُ أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ. قَالَ " صُمْ ثَلاَثَةَ أَيَّامٍ فِي الْجُمُعَةِ ". قُلْتُ أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ. قَالَ " أَفْطِرْ يَوْمَيْنِ وَصُمْ يَوْمًا ". قَالَ قُلْتُ أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ. قَالَ " صُمْ أَفْضَلَ الصَّوْمِ صَوْمِ دَاوُدَ صِيَامَ يَوْمٍ وَإِفْطَارَ يَوْمٍ وَاقْرَأْ فِي كُلِّ سَبْعِ لَيَالٍ مَرَّةً ". فَلَيْتَنِي قَبِلْتُ رُخْصَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَذَاكَ أَنِّي كَبِرْتُ وَضَعُفْتُ فَكَانَ يَقْرَأُ عَلَى بَعْضِ أَهْلِهِ السُّبْعَ مِنَ الْقُرْآنِ بِالنَّهَارِ وَالَّذِي يَقْرَؤُهُ يَعْرِضُهُ مِنَ النَّهَارِ لِيَكُونَ أَخَفَّ عَلَيْهِ بِاللَّيْلِ وَإِذَا أَرَادَ أَنْ يَتَقَوَّى أَفْطَرَ أَيَّامًا وَأَحْصَى وَصَامَ مِثْلَهُنَّ كَرَاهِيَةَ أَنْ يَتْرُكَ شَيْئًا فَارَقَ النَّبِيَّ صلى الله عليه وسلم عَلَيْهِ. قَالَ أَبُو عَبْدِ اللَّهِ وَقَالَ بَعْضُهُمْ فِي ثَلاَثٍ وَفِي خَمْسٍ وَأَكْثَرُهُمْ عَلَى سَبْعٍ.

Reference	: Sahih al-Bukhari 5052
In-book reference	: Book 66, Hadith 77
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 572

Narrated `Abdullah bin `Amr:

The Prophet (ﷺ) asked me, "How long does it take you to finish the recitation of the whole Qur'an?"

حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ، حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ لِي النَّبِيُّ صلى الله عليه وسلم " فِي كَمْ تَقْرَأُ الْقُرْآنَ ".

Reference	: Sahih al-Bukhari 5053
In-book reference	: Book 66, Hadith 78
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 573

Narrated `Abdullah bin `Amr:

Allah's Messenger (ﷺ) said to me, "Recite the whole Qur'an in one month's time." I said, "But I have power (to do more than that)." Allah's Messenger (ﷺ) said, "Then finish the recitation of the Qur'an in seven days, and do not finish it in less than this period."

حَدَّثَنِي إِسْحَاقُ، أَخْبَرَنَا عُبَيْدُ اللَّهِ، عَنْ شَيْبَانَ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، مَوْلَى بَنِي زُهْرَةَ عَنْ أَبِي سَلَمَةَ ـ قَالَ وَأَحْسِبُنِي قَالَ ـ سَمِعْتُ أَنَا مِنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اقْرَإِ الْقُرْآنَ فِي شَهْرٍ ". قُلْتُ إِنِّي أَجِدُ قُوَّةً حَتَّى قَالَ " فَاقْرَأْهُ فِي سَبْعٍ وَلاَ تَزِدْ عَلَى ذَلِكَ ".

Reference : Sahih al-Bukhari 5054
In-book reference : Book 66, Hadith 79
USC-MSA web (English) reference : Vol. 6, Book 61, Hadith 574
(deprecated numbering scheme)

(35) Chapter: To weep while reciting the Qur'an

(35) باب الْبُكَاءِ عِنْدَ قِرَاءَةِ الْقُرْآنِ

Narrated `Abdullah (bin Mas`ud):

Allah's Messenger (ﷺ) said (to me), "Recite the Qur'an to me." I said, "Shall I recite (it) to you while it has been revealed to you?" He said, "I like to hear it from another person." So I recited Surat An-Nisa (The Women) till I reached the Verse: 'How (will it be) then when We bring from each nation a witness, and We bring you (O Muhammad) as a witness against these people.' (4.41) Then he said to me, "Stop!" Thereupon I saw his eyes overflowing with tears.

حَدَّثَنَا صَدَقَةُ، أَخْبَرَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ يَحْيَى بَعْضُ الْحَدِيثِ عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ لِي النَّبِيُّ صلى الله عليه وسلم. ـ حَدَّثَنَا مُسَدَّدٌ عَنْ يَحْيَى عَنْ سُفْيَانَ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَبِيدَةَ عَنْ عَبْدِ اللَّهِ قَالَ الأَعْمَشُ وَبَعْضُ الْحَدِيثِ حَدَّثَنِي عَمْرُو بْنُ مُرَّةَ عَنْ إِبْرَاهِيمَ وَعَنْ أَبِيهِ عَنْ أَبِي الضُّحَى عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اقْرَأْ عَلَىَّ ". قَالَ قُلْتُ أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ قَالَ " إِنِّي أَشْتَهِي أَنْ أَسْمَعَهُ مِنْ غَيْرِي ". قَالَ فَقَرَأْتُ النِّسَاءَ حَتَّى إِذَا بَلَغْتُ {فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلاَءِ شَهِيدًا}. قَالَ لِي " كُفَّ ـ أَوْ أَمْسِكْ ـ ". فَرَأَيْتُ عَيْنَيْهِ تَذْرِفَانِ.

Reference : Sahih al-Bukhari 5055
In-book reference : Book 66, Hadith 80
USC-MSA web (English) reference : Vol. 6, Book 61, Hadith 575
(deprecated numbering scheme)

Narrated `Abdullah bin Masud:

The Prophet (ﷺ) said to me, "Recite Qur'an to me." I said to him. "Shall I recite (it) to you while it has been revealed to you?" He said, "I like to hear it from another person."

حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ السَّلْمَانِيِّ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ قَالَ لِي النَّبِيُّ صلى الله عليه وسلم " اقْرَأْ عَلَىَّ ". قُلْتُ أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ قَالَ " إِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي ".

Reference : Sahih al-Bukhari 5056
In-book reference : Book 66, Hadith 81
USC-MSA web (English) reference : Vol. 6, Book 61, Hadith 576
(deprecated numbering scheme)

(36) Chapter: The sin of the person who recites the Qur'an to show off or to gain some worldly benefit, or to feel proud etc.

(36) باب مَنْ رَايَا بِقِرَاءَةِ الْقُرْآنِ أَوْ تَأَكَّلَ بِهِ أَوْ فَخَرَ بِهِ

Narrated `Ali:

I heard the Prophet (ﷺ) saying, "In the last days (of the world) there will appear young people with foolish thoughts and ideas. They will give good talks, but they will go out of Islam as an arrow goes out of its game, their faith will not exceed their throats. So, wherever you find them, kill them, for there will be a reward for their killers on the Day of Resurrection."

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، حَدَّثَنَا الأَعْمَشُ، عَنْ خَيْثَمَةَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، قَالَ عَلِيٌّ رضى الله عنه سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " يَأْتِي فِي آخِرِ الزَّمَانِ قَوْمٌ حُدَثَاءُ الأَسْنَانِ، سُفَهَاءُ الأَحْلاَمِ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ، يَمْرُقُونَ

مِنَ الإِسْلاَمِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، لاَ يُجَاوِزُ إِيمَانُهُمْ حَنَاجِرَهُمْ، فَأَيْنَمَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ ".

Reference	: Sahih al-Bukhari 5057
In-book reference	: Book 66, Hadith 82
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 577

Narrated Abu Sa`id Al-Khudri:

I heard Allah's Messenger (ﷺ) saying, "There will appear some people among you whose prayer will make you look down upon yours, and whose fasting will make you look down upon yours, but they will recite the Qur'an which will not exceed their throats (they will not act on it) and they will go out of Islam as an arrow goes out through the game whereupon the archer would examine the arrowhead but see nothing, and look at the unfeathered arrow but see nothing, and look at the arrow feathers but see nothing, and finally he suspects to find something in the lower part of the arrow."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " يَخْرُجُ فِيكُمْ قَوْمٌ تَحْقِرُونَ صَلاَتَكُمْ مَعَ صَلاَتِهِمْ، وَصِيَامَكُمْ مَعَ صِيَامِهِمْ، وَعَمَلَكُمْ مَعَ عَمَلِهِمْ، وَيَقْرَءُونَ الْقُرْآنَ لاَ يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، يَنْظُرُ فِي النَّصْلِ فَلاَ يَرَى شَيْئًا، وَيَنْظُرُ فِي الْقِدْحِ فَلاَ يَرَى شَيْئًا، وَيَنْظُرُ فِي الرِّيشِ فَلاَ يَرَى شَيْئًا، وَيَتَمَارَى فِي الْفُوقِ ".

Reference	: Sahih al-Bukhari 5058
In-book reference	: Book 66, Hadith 83
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 578

Narrated Abu Musa:

The Prophet (ﷺ) said, "The example of a believer who recites the Qur'an and acts on it, like a citron which tastes nice and smells nice. And the example of a believer who does not recite the Qur'an but acts on it, is like a date which tastes good but has no smell. And the example of a hypocrite who recites the Qur'an is like a Raihana (sweet basil) which smells good but tastes bitter And the example of a hypocrite who does not recite the Qur'an is like a colocynth which tastes bitter and has a bad smell."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْمُؤْمِنُ الَّذِي يَقْرَأُ الْقُرْآنَ وَيَعْمَلُ بِهِ كَالأُتْرُجَّةِ، طَعْمُهَا طَيِّبٌ وَرِيحُهَا طَيِّبٌ، وَالْمُؤْمِنُ الَّذِي لاَ يَقْرَأُ الْقُرْآنَ وَيَعْمَلُ بِهِ كَالتَّمْرَةِ، طَعْمُهَا طَيِّبٌ وَلاَ رِيحَ لَهَا، وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ كَالرَّيْحَانَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْمُنَافِقِ الَّذِي لاَ يَقْرَأُ الْقُرْآنَ كَالْحَنْظَلَةِ، طَعْمُهَا مُرٌّ ـ أَوْ خَبِيثٌ ـ وَرِيحُهَا مُرٌّ ".

Reference	: Sahih al-Bukhari 5059
In-book reference	: Book 66, Hadith 84
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 579

(37) Chapter: Recite the Qur'an together as long as you agree about its interpretation

(37) باب اقْرَءُوا الْقُرْآنَ مَا ائْتَلَفَتْ قُلُوبُكُمْ

Narrated `Abdullah:

The Prophet (ﷺ) said, "Recite (and study) the Qur'an as long as you agree about its interpretation, but if you have any difference of opinion (as regards to its interpretation and meaning) then you should stop reciting it (for the time being).

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادٌ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ اقْرَءُوا الْقُرْآنَ مَا ائْتَلَفَتْ قُلُوبُكُمْ، فَإِذَا اخْتَلَفْتُمْ فَقُومُوا عَنْهُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5060
In-book reference	: Book 66, Hadith 85
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 580

Narrated Jundub:

The Prophet (ﷺ) said, "Recite (and study) the Qur'an as long as you agree about its interpretation, but when you have any difference of opinion (as regards its interpretation and meaning) then you should stop reciting it (for the time being)'

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا سَلاَّمُ بْنُ أَبِي مُطِيعٍ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ جُنْدَبٍ، قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ اقْرَءُوا الْقُرْآنَ مَا ائْتَلَفَتْ عَلَيْهِ قُلُوبُكُمْ فَإِذَا اخْتَلَفْتُمْ فَقُومُوا عَنْهُ ‏"‏‏.‏ تَابَعَهُ الْحَارِثُ بْنُ عُبَيْدٍ وَسَعِيدُ بْنُ زَيْدٍ عَنْ أَبِي عِمْرَانَ وَلَمْ يَرْفَعْهُ حَمَّادُ بْنُ سَلَمَةَ وَأَبَانُ‏.‏ وَقَالَ غُنْدَرٌ عَنْ شُعْبَةَ عَنْ أَبِي عِمْرَانَ سَمِعْتُ جُنْدَبًا قَوْلَهُ‏.‏ وَقَالَ ابْنُ عَوْنٍ عَنْ أَبِي عِمْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ عَنْ عُمَرَ قَوْلَهُ، وَجُنْدَبٌ أَصَحُّ وَأَكْثَرُ‏.‏

Reference	: Sahih al-Bukhari 5061
In-book reference	: Book 66, Hadith 86
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 581

Narrated `Abdullah:

That he heard a man reciting a Quranic Verse which he had heard the Prophet (ﷺ) reciting in a different way. So he took that man to the Prophet (ﷺ) (and told him the story). The Prophet (ﷺ) said, "Both of you are reciting in a correct way, so carry on reciting." The Prophet (ﷺ) further added, "The nations which were before you were destroyed (by Allah) because they differed."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنِ النَّزَّالِ بْنِ سَبْرَةَ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ رَجُلاً، يَقْرَأُ آيَةً، سَمِعَ النَّبِيَّ صلى الله عليه وسلم خِلاَفَهَا، فَأَخَذْتُ بِيَدِهِ فَانْطَلَقْتُ بِهِ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ ‏"‏ كِلاَكُمَا مُحْسِنٌ فَاقْرَآ ـ أَكْبَرُ عِلْمِي قَالَ ـ فَإِنَّ مَنْ كَانَ قَبْلَكُمُ اخْتَلَفُوا فَأَهْلَكَهُمْ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5062
In-book reference	: Book 66, Hadith 87
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 6, Book 61, Hadith 582

67 - The Book of Wedlock, Marriage (Nikaah) (5063 - 5250)
كتاب النكاح

(1) Chapter: Awakening the desire for marriage

(1) باب التَّرْغِيبُ فِي النِّكَاحِ

لِقَوْلِهِ تَعَالَى: {فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ}.

Narrated Anas bin Malik:

A group of three men came to the houses of the wives of the Prophet (ﷺ) asking how the Prophet (ﷺ) worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, "Where are we from the Prophet (ﷺ) as his past and future sins have been forgiven." Then one of them said, "I will offer the prayer throughout the night forever." The other said, "I will fast throughout the year and will not break my fast." The third said, "I will keep away from the women and will not marry forever." Allah's Messenger (ﷺ) came to them and said, "Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers).

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، أَخْبَرَنَا حُمَيْدُ بْنُ أَبِي حُمَيْدٍ الطَّوِيلُ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ يَقُولُ جَاءَ ثَلاَثَةُ رَهْطٍ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ صلى الله عليه وسلم فَلَمَّا أُخْبِرُوا كَأَنَّهُمْ تَقَالُّوهَا فَقَالُوا وَأَيْنَ نَحْنُ مِنَ النَّبِيِّ صلى الله عليه وسلم قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ. قَالَ أَحَدُهُمْ أَمَّا أَنَا فَإِنِّي أُصَلِّي اللَّيْلَ أَبَدًا. وَقَالَ آخَرُ أَنَا أَصُومُ الدَّهْرَ وَلاَ أُفْطِرُ. وَقَالَ آخَرُ أَنَا أَعْتَزِلُ النِّسَاءَ فَلاَ أَتَزَوَّجُ أَبَدًا. فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَنْتُمُ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا أَمَا وَاللَّهِ إِنِّي لأَخْشَاكُمْ لِلَّهِ وَأَتْقَاكُمْ لَهُ، لَكِنِّي أَصُومُ وَأُفْطِرُ، وَأُصَلِّي وَأَرْقُدُ وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي ".

Reference	2273
In-book reference	: Book 67, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 1

Narrated 'Urwa:

that he asked `Aisha about the Statement of Allah: 'If you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice, two or three or four; but if you fear that you shall not be able to deal justly (with them), then only one, or (the captives) that your right hands possess. That will be nearer to prevent you from doing injustice.' (4.3) `Aisha said, "O my nephew! (This Verse has been revealed in connection with) an orphan girl under the guardianship of her guardian who is attracted by her wealth and beauty and intends to marry her with a Mahr less than what other women of her standard deserve. So they (such guardians) have been forbidden to marry them unless they do justice to them and give them their full Mahr, and they are ordered to marry other women instead of them."

حَدَّثَنَا عَلِيٌّ، سَمِعَ حَسَّانَ بْنَ إِبْرَاهِيمَ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُرْوَةُ، أَنَّهُ سَأَلَ عَائِشَةَ عَنْ قَوْلِهِ تَعَالَى {وَإِنْ خِفْتُمْ أَنْ لاَ تُقْسِطُوا فِي الْيَتَامَى فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلاَثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَنْ لاَ تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَى أَنْ لاَ تَعُولُوا}. قَالَتْ يَا ابْنَ أُخْتِي، الْيَتِيمَةُ تَكُونُ فِي حَجْرِ وَلِيِّهَا، فَيَرْغَبُ فِي مَالِهَا وَجَمَالِهَا، يُرِيدُ أَنْ يَتَزَوَّجَهَا بِأَدْنَى مِنْ سُنَّةِ صَدَاقِهَا، فَنُهُوا أَنْ يَنْكِحُوهُنَّ إِلاَّ أَنْ يُقْسِطُوا لَهُنَّ فَيُكْمِلُوا الصَّدَاقَ، وَأُمِرُوا بِنِكَاحِ مَنْ سِوَاهُنَّ مِنَ النِّسَاءِ.

Reference	: Sahih al-Bukhari 5064

In-book reference : Book 67, Hadith 2
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 2
(deprecated numbering scheme)

(2) Chapter: "Whoever is able to marry, should marry..."

(2) بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، لأَنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ»، وَهَلْ يَتَزَوَّجُ مَنْ لاَ أَرَبَ لَهُ فِي النِّكَاحِ

Narrated 'Alqama:

While I was with `Abdullah, `Uthman met him at Mina and said, "O Abu `Abdur-Rahman ! I have something to say to you." So both of them went aside and `Uthman said, "O Abu `Abdur-Rah. man! Shall we marry you to a virgin who will make you remember your past days?" When `Abdullah felt that he was not in need of that, he beckoned me (to join him) saying, "O 'Alqama!" Then I heard him saying (in reply to `Uthman), "As you have said that, (I tell you that) the Prophet (ﷺ) once said to us, 'O young people! Whoever among you is able to marry, should marry, and whoever is not able to marry, is recommended to fast, as fasting diminishes his sexual power.

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ، عَنْ عَلْقَمَةَ، قَالَ كُنْتُ مَعَ عَبْدِ اللَّهِ فَلَقِيَهُ عُثْمَانُ بِمِنًى فَقَالَ يَا أَبَا عَبْدِ الرَّحْمَنِ إِنَّ لِي إِلَيْكَ حَاجَةً‏.‏ فَخَلَيَا فَقَالَ عُثْمَانُ هَلْ لَكَ يَا أَبَا عَبْدِ الرَّحْمَنِ فِي أَنْ نُزَوِّجَكَ بِكْرًا، تُذَكِّرُكَ مَا كُنْتَ تَعْهَدُ، فَلَمَّا رَأَى عَبْدُ اللَّهِ أَنْ لَيْسَ لَهُ حَاجَةٌ إِلَى هَذَا أَشَارَ إِلَىَّ فَقَالَ يَا عَلْقَمَةُ، فَانْتَهَيْتُ إِلَيْهِ وَهْوَ يَقُولُ أَمَا لَئِنْ قُلْتَ ذَلِكَ لَقَدْ قَالَ لَنَا النَّبِيُّ صلى الله عليه وسلم ‏"‏ يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ ‏"‏‏.‏

Reference : Sahih al-Bukhari 5065
In-book reference : Book 67, Hadith 3
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 3
(deprecated numbering scheme)

(3) Chapter: Whoever is not able to marry, is recommended to fast

(3) باب مَنْ لَمْ يَسْتَطِعِ الْبَاءَةَ فَلْيَصُمْ

Narrated `Abdullah:

We were with the Prophet (ﷺ) while we were young and had no wealth whatever. So Allah's Messenger (ﷺ) said, "O young people! Whoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse etc.), and whoever is not able to marry, should fast, as fasting diminishes his sexual power."

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ حَدَّثَنِي عُمَارَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، قَالَ دَخَلْتُ مَعَ عَلْقَمَةَ وَالأَسْوَدِ عَلَى عَبْدِ اللَّهِ فَقَالَ عَبْدُ اللَّهِ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم شَبَابًا لاَ نَجِدُ شَيْئًا فَقَالَ لَنَا رَسُولُ اللَّهُ صلى الله عليه وسلم ‏"‏ يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ، وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وِجَاءٌ ‏"‏‏.‏

Reference : Sahih al-Bukhari 5066
In-book reference : Book 67, Hadith 4
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 4
(deprecated numbering scheme)

(4) Chapter: About (marrying) several women

(4) باب كَثْرَةِ النِّسَاءِ

Narrated 'Ata:

We presented ourselves along with Ibn `Abbas at the funeral procession of Maimuna at a place called Sarif. Ibn `Abbas said, "This is the wife of the Prophet (ﷺ) so when you lift her bier, do not Jerk it or shake it much, but

walk smoothly because the Prophet (ﷺ) had nine wives and he used to observe the night turns with eight of them, and for one of them there was no night turn."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ أَخْبَرَنِي عَطَاءٌ، قَالَ حَضَرْنَا مَعَ ابْنِ عَبَّاسٍ جَنَازَةَ مَيْمُونَةَ بِسَرِفَ، فَقَالَ ابْنُ عَبَّاسٍ هَذِهِ زَوْجَةُ النَّبِيِّ صلى الله عليه وسلم فَإِذَا رَفَعْتُمْ نَعْشَهَا فَلاَ تُزَعْزِعُوهَا وَلاَ تُزَلْزِلُوهَا وَارْفُقُوا، فَإِنَّهُ كَانَ عِنْدَ النَّبِيِّ صلى الله عليه وسلم تِسْعٌ، كَانَ يَقْسِمُ لِثَمَانٍ وَلاَ يَقْسِمُ لِوَاحِدَةٍ.

Reference	: Sahih al-Bukhari 5067
In-book reference	: Book 67, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 5

Narrated Anas:

The Prophet (ﷺ) used to go round (have sexual relations with) all his wives in one night, and he had nine wives.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَطُوفُ عَلَى نِسَائِهِ فِي لَيْلَةٍ وَاحِدَةٍ، وَلَهُ تِسْعُ نِسْوَةٍ. وَقَالَ لِي خَلِيفَةُ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، أَنَّ أَنَسًا، حَدَّثَهُمْ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 5068
In-book reference	: Book 67, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 6

Narrated Sa`id bin Jubair:

Ibn `Abbas asked me, "Are you married?" I replied, "No." He said, "Marry, for the best person of this (Muslim) nation (i.e., Muhammad) of all other Muslims, had the largest number of wives."

حَدَّثَنَا عَلِيُّ بْنُ الْحَكَمِ الأَنْصَارِيُّ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ رَقَبَةَ، عَنْ طَلْحَةَ الْيَامِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ قَالَ لِي ابْنُ عَبَّاسٍ هَلْ تَزَوَّجْتَ قُلْتُ لاَ. قَالَ فَتَزَوَّجْ فَإِنَّ خَيْرَ هَذِهِ الأُمَّةِ أَكْثَرُهَا نِسَاءً.

Reference	: Sahih al-Bukhari 5069
In-book reference	: Book 67, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 7

(5) Chapter: Whoever emigrated with the intention of marrying a woman

(5) باب مَنْ هَاجَرَ أَوْ عَمِلَ خَيْرًا لِتَزْوِيجِ امْرَأَةٍ فَلَهُ مَا نَوَى

Narrated `Umar bin Al-Khattab:

The Prophet (ﷺ) said, "The rewards (of deeds) are according to the intention, and everybody will get the reward for what he has intended. So whoever emigrated for Allah's and His Apostle's sake, his emigration was for Allah and His Apostle; and whoever emigrated for worldly benefits, or to marry a woman, then his emigration was for the thing for what he emigrated for." (1)

حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " الْعَمَلُ بِالنِّيَّةِ، وَإِنَّمَا لاِمْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ صلى الله عليه وسلم وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوِ امْرَأَةٍ يَنْكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ ".

Reference	: Sahih al-Bukhari 5070
In-book reference	: Book 67, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 8

(6) Chapter: The marrying of a poor man

(6) باب تَزْوِيجِ الْمُعْسِرِ الَّذِي مَعَهُ الْقُرْآنُ وَالإِسْلاَمُ

فِيهِ سَهْلٌ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Ibn Masud:

We used to fight in the holy battles in the company of the Prophet (ﷺ) and we had no wives with us. So we said, "O Allah's Messenger (ﷺ)! Shall we get castrated?" The Prophet (ﷺ) forbade us to do so.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي قَيْسٌ، عَنِ ابْنِ مَسْعُودٍ ـ رضى الله عنه ـ قَالَ كُنَّا نَغْزُو مَعَ النَّبِيِّ صلى الله عليه وسلم وَلَيْسَ لَنَا نِسَاءٌ فَقُلْنَا يَا رَسُولَ اللَّهِ أَلاَ نَسْتَخْصِي فَنَهَانَا عَنْ ذَلِكَ.

Reference	: Sahih al-Bukhari 5071
In-book reference	: Book 67, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 9

(7) Chapter: The saying of a man to his brother (in Islam)

(7) باب قَوْلِ الرَّجُلِ لأَخِيهِ انْظُرْ أَىَّ زَوْجَتَىَّ شِئْتَ حَتَّى أَنْزِلَ لَكَ عَنْهَا

رَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ.

Narrated Anas bin Malik:

`Abdur-Rahman bin `Auf came (from Mecca to Medina) and the Prophet (ﷺ) made a bond of brotherhood between him and Sa`d bin Ar-Rabi` Al-Ansari. Al-Ansari had two wives, so he suggested that `Abdur- Rahman take half, his wives and property. `Abdur-Rahman replied, "May Allah bless you with your wives and property. Kindly show me the market." So `Abdur-Rahman went to the market and gained (in bargains) some dried yoghurt and some butter. After a few days the Prophet (ﷺ) saw `Abdur-Rahman with some yellow stains on his clothes and asked him, "What is that, O `Abdur-Rahman?" He replied, "I had married an Ansari woman." The Prophet (ﷺ) asked, "How much Mahr did you give her?" He replied, "The weight of one (date) stone of gold." The Prophet (ﷺ) said, "Offer a banquet, even with one sheep."

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ سُفْيَانَ، عَنْ حُمَيْدٍ الطَّوِيلِ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، قَالَ قَدِمَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فَآخَى النَّبِيُّ صلى الله عليه وسلم بَيْنَهُ وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ الأَنْصَارِيِّ وَعِنْدَ الأَنْصَارِيِّ امْرَأَتَانِ، فَعَرَضَ عَلَيْهِ أَنْ يُنَاصِفَهُ أَهْلَهُ وَمَالَهُ فَقَالَ بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ دُلُّونِي عَلَى السُّوقِ، فَأَتَى السُّوقَ فَرَبِحَ شَيْئًا مِنْ أَقِطٍ وَشَيْئًا مِنْ سَمْنٍ فَرَآهُ النَّبِيُّ صلى الله عليه وسلم بَعْدَ أَيَّامٍ وَعَلَيْهِ وَضَرٌ مِنْ صُفْرَةٍ فَقَالَ " مَهْيَمْ يَا عَبْدَ الرَّحْمَنِ ". فَقَالَ تَزَوَّجْتُ أَنْصَارِيَّةً. قَالَ " فَمَا سُقْتَ ". قَالَ وَزْنَ نَوَاةٍ مِنْ ذَهَبٍ. قَالَ " أَوْلِمْ وَلَوْ بِشَاةٍ ".

Reference	: Sahih al-Bukhari 5072
In-book reference	: Book 67, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 10

(8) Chapter: What is disliked of not marrying and of getting castrated

(8) باب مَا يُكْرَهُ مِنَ التَّبَتُّلِ وَالْخِصَاءِ

Narrated Sa`d bin Abi Waqqas:

Allah's Messenger (ﷺ) forbade `Uthman bin Maz'un to abstain from marrying (and other pleasures) and if he had allowed him, we would have gotten ourselves castrated.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، أَخْبَرَنَا ابْنُ شِهَابٍ، سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ، يَقُولُ سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ، يَقُولُ رَدَّ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى عُثْمَانَ بْنِ مَظْعُونٍ التَّبَتُّلَ، وَلَوْ أَذِنَ لَهُ لاَخْتَصَيْنَا.

Reference : Sahih al-Bukhari 5073
In-book reference : Book 67, Hadith 11
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 11
(deprecated numbering scheme)

Narrated Sa`d bin Abi Waqqas:

The Prophet (ﷺ) prevented `Uthman bin Mazun from that (not marrying), and had he allowed him, we would have got ourselves castrated.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَقَّاصٍ، يَقُولُ لَقَدْ رَدَّ ذَلِكَ ـ يَعْنِي النَّبِيَّ صلى الله عليه وسلم ـ عَلَى عُثْمَانَ، وَلَوْ أَجَازَ لَهُ التَّبَتُّلَ لاَخْتَصَيْنَا.

Reference : Sahih al-Bukhari 5074
In-book reference : Book 67, Hadith 12
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 12
(deprecated numbering scheme)

Narrated 'Abdullah:

We used to participate in the holy battles led by Allah's Messenger (ﷺ) and we had nothing (no wives) with us. So we said, "Shall we get ourselves castrated?" He forbade us that and then allowed us to marry women with a temporary contract (2) and recited to us: -- 'O you who believe ! Make not unlawful the good things which Allah has made lawful for you, but commit no transgression.' (5.87)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ قَالَ عَبْدُ اللَّهِ كُنَّا نَغْزُو مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَلَيْسَ لَنَا شَىْءٌ فَقُلْنَا أَلاَ نَسْتَخْصِي فَنَهَانَا عَنْ ذَلِكَ ثُمَّ رَخَّصَ لَنَا أَنْ نَنْكِحَ الْمَرْأَةَ بِالثَّوْبِ، ثُمَّ قَرَأَ عَلَيْنَا {يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلاَ تَعْتَدُوا إِنَّ اللَّهَ لاَ يُحِبُّ الْمُعْتَدِينَ}.

Reference : Sahih al-Bukhari 5075
In-book reference : Book 67, Hadith 13
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 13
(deprecated numbering scheme)

Narrated Abu Huraira:

I said, "O Allah's Messenger (ﷺ)! I am a young man and I am afraid that I may commit illegal sexual intercourse and I cannot afford to marry." He kept silent, and then repeated my question once again, but he kept silent. I said the same (for the third time) and he remained silent. Then repeated my question (for the fourth time), and only then the Prophet said, "O Abu Huraira! The pen has dried after writing what you are going to confront. So (it does not matter whether you) get yourself castrated or not."

وَقَالَ أَصْبَغُ أَخْبَرَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي رَجُلٌ شَابٌّ وَأَنَا أَخَافُ عَلَى نَفْسِي الْعَنَتَ وَلاَ أَجِدُ مَا أَتَزَوَّجُ بِهِ النِّسَاءَ، فَسَكَتَ عَنِّي، ثُمَّ قُلْتُ مِثْلَ ذَلِكَ، فَسَكَتَ عَنِّي ثُمَّ قُلْتُ مِثْلَ ذَلِكَ، فَسَكَتَ عَنِّي ثُمَّ قُلْتُ مِثْلَ ذَلِكَ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " يَا أَبَا هُرَيْرَةَ جَفَّ الْقَلَمُ بِمَا أَنْتَ لاَقٍ، فَاخْتَصِ عَلَى ذَلِكَ أَوْ ذَرْ ".

Reference : Sahih al-Bukhari 5076
In-book reference : Book 67, Hadith 14
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 13
(deprecated numbering scheme)

(9) Chapter: To marry virgins (9) باب نِكَاحِ الأَبْكَارِ

وَقَالَ ابْنُ أَبِي مُلَيْكَةَ قَالَ ابْنُ عَبَّاسٍ لِعَائِشَةَ لَمْ يَنْكِحِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكْرًا غَيْرَكِ.

Narrated `Aisha:

I said, "O Allah's Messenger (ﷺ)! Suppose you landed in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would you let your camel graze?" He said, "(I will let my camel graze) of the one of which nothing has been eaten before." (The sub-narrator added: `Aisha meant that Allah's Messenger (ﷺ) had not married a virgin besides herself .)

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ أَرَأَيْتَ لَوْ نَزَلْتَ وَادِيًا وَفِيهِ شَجَرَةٌ قَدْ أُكِلَ مِنْهَا، وَوَجَدْتَ شَجَرًا لَمْ يُؤْكَلْ مِنْهَا، فِي أَيِّهَا كُنْتَ تُرْتِعُ بَعِيرَكَ قَالَ " فِي الَّذِي لَمْ يُرْتَعْ مِنْهَا ". تَعْنِي أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمْ يَتَزَوَّجْ بِكْرًا غَيْرَهَا.

Reference	: Sahih al-Bukhari 5077
In-book reference	: Book 67, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 14

Narrated `Aisha:

Allah's Messenger (ﷺ) said (to me), "You have been shown to me twice in (my) dreams. A man was carrying you in a silken cloth and said to me, 'This is your wife.' I uncovered it; and behold, it was you. I said to myself, 'If this dream is from Allah, He will cause it to come true.' "

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُرِيتُكِ فِي الْمَنَامِ مَرَّتَيْنِ، إِذَا رَجُلٌ يَحْمِلُكِ فِي سَرَقَةِ حَرِيرٍ فَيَقُولُ هَذِهِ امْرَأَتُكَ، فَأَكْشِفُهَا فَإِذَا هِيَ أَنْتِ، فَأَقُولُ إِنْ يَكُنْ هَذَا مِنْ عِنْدِ اللَّهِ يُمْضِهِ ".

Reference	: Sahih al-Bukhari 5078
In-book reference	: Book 67, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 15

(10) Chapter: The marrying of matrons (10) باب الثَّيِّبَاتِ

وَقَالَتْ أُمُّ حَبِيبَةَ قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ».

Narrated Jabir bin `Abdullah:

While we were returning from a Ghazwa (Holy Battle) with the Prophet, I started driving my camel fast, as it was a lazy camel A rider came behind me and pricked my camel with a spear he had with him, and then my camel started running as fast as the best camel you may see. Behold! The rider was the Prophet (ﷺ) himself. He said, 'What makes you in such a hurry?" I replied, I am newly married " He said, "Did you marry a virgin or a matron? I replied, "A matron." He said, "Why didn't you marry a young girl so that you may play with her and she with you?" When we were about to enter (Medina), the Prophet (ﷺ) said, "Wait so that you may enter (Medina) at night so that the lady of unkempt hair may comb her hair and the one whose husband has been absent may shave her pubic region.

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا هُشَيْمٌ، حَدَّثَنَا سَيَّارٌ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَفَلْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم مِنْ غَزْوَةٍ فَتَعَجَّلْتُ عَلَى بَعِيرٍ لِي قَطُوفٍ، فَلَحِقَنِي رَاكِبٌ مِنْ خَلْفِي، فَنَخَسَ بَعِيرِي بِعَنَزَةٍ كَانَتْ مَعَهُ، فَانْطَلَقَ بَعِيرِي كَأَجْوَدِ مَا أَنْتَ رَاءٍ مِنَ الإِبِلِ، فَإِذَا النَّبِيُّ صلى الله عليه وسلم فَقَالَ " مَا يُعْجِلُكَ ". قُلْتُ كُنْتُ حَدِيثَ عَهْدٍ بِعُرُسٍ. قَالَ " بِكْرًا أَمْ ثَيِّبًا ". قُلْتُ ثَيِّبٌ. قَالَ " فَهَلاَّ جَارِيَةً تُلاَعِبُهَا وَتُلاَعِبُكَ ". قَالَ فَلَمَّا ذَهَبْنَا لِنَدْخُلَ قَالَ " أَمْهِلُوا حَتَّى تَدْخُلُوا لَيْلاً ـ أَىْ عِشَاءً ـ لِكَىْ تَمْتَشِطَ الشَّعِثَةُ وَتَسْتَحِدَّ الْمُغِيبَةُ ".

Reference	: Sahih al-Bukhari 5079
In-book reference	: Book 67, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 16

Narrated Jabir bin `Abdullah:

When I got married, Allah's Messenger (ﷺ) said to me, "What type of lady have you married?" I replied, "I have married a matron' He said, "Why, don't you have a liking for the virgins and for fondling them?" Jabir also said: Allah's Messenger (ﷺ) said, "Why didn't you marry a young girl so that you might play with her and she with you?'

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا مُحَارِبٌ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، رضى الله عنهما يَقُولُ تَزَوَّجْتُ فَقَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا تَزَوَّجْتَ ". فَقُلْتُ تَزَوَّجْتُ ثَيِّبًا. فَقَالَ " مَا لَكَ وَلِلْعَذَارَى وَلِعَابِهَا ". فَذَكَرْتُ ذَلِكَ لِعَمْرِو بْنِ دِينَارٍ فَقَالَ عَمْرٌو سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " هَلاَّ جَارِيَةً تُلاَعِبُهَا وَتُلاَعِبُكَ ".

Reference	: Sahih al-Bukhari 5080
In-book reference	: Book 67, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 17

(11) Chapter: The marrying of young lady to an elderly man

(11) باب تَزْوِيجِ الصِّغَارِ مِنَ الْكِبَارِ

Narrated 'Urwa:

The Prophet (ﷺ) asked Abu Bakr for `Aisha's hand in marriage. Abu Bakr said "But I am your brother." The Prophet (ﷺ) said, "You are my brother in Allah's religion and His Book, but she (Aisha) is lawful for me to marry."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ، عَنْ عِرَاكٍ، عَنْ عُرْوَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم خَطَبَ عَائِشَةَ إِلَى أَبِي بَكْرٍ فَقَالَ لَهُ أَبُو بَكْرٍ إِنَّمَا أَنَا أَخُوكَ، فَقَالَ " أَنْتَ أَخِي فِي دِينِ اللَّهِ وَكِتَابِهِ وَهْىَ لِي حَلاَلٌ ".

Reference	: Sahih al-Bukhari 5081
In-book reference	: Book 67, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 18

(12) Chapter: What type of women should one seek in marriage?

(12) باب إِلَى مَنْ يَنْكِحُ

وَأَىُّ النِّسَاءِ خَيْرٌ، وَمَا يُسْتَحَبُّ أَنْ يَتَخَيَّرَ لِنُطَفِهِ مِنْ غَيْرِ إِيجَابٍ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The best women are the riders of the camels and the righteous among the women of Quraish. They are the kindest women to their children in their childhood and the more careful women of the property of their husbands."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " خَيْرُ نِسَاءٍ رَكِبْنَ الإِبِلَ صَالِحُو نِسَاءِ قُرَيْشٍ، أَحْنَاهُ عَلَى وَلَدٍ فِي صِغَرِهِ وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ ".

Reference	: Sahih al-Bukhari 5082
In-book reference	: Book 67, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 19

(13) Chapter: Having female captives and manumitting one's own slave-girl

(13) باب اتِّخَاذِ السَّرَارِيِّ

وَمَنْ أَعْتَقَ جَارِيَتَهُ ثُمَّ تَزَوَّجَهَا.

Narrated Abu Burda's father:

Allah's Messenger (ﷺ) said, any man who has a slave girl whom he educates properly, teaches good manners, manumits and marries her, will get a double reward And if any man of the people of the Scriptures believes in his own prophet and then believes in me too, he will (also) get a double reward And any slave who fulfills his duty to his master and to his Lord, will (also) get a double reward."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا صَالِحُ بْنُ صَالِحٍ الْهَمْدَانِيُّ، حَدَّثَنَا الشَّعْبِيُّ، قَالَ حَدَّثَنِي أَبُو بُرْدَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَيُّمَا رَجُلٍ كَانَتْ عِنْدَهُ وَلِيدَةٌ فَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا، وَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا، ثُمَّ أَعْتَقَهَا وَتَزَوَّجَهَا فَلَهُ أَجْرَانِ، وَأَيُّمَا رَجُلٍ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِي فَلَهُ أَجْرَانِ، وَأَيُّمَا مَمْلُوكٍ أَدَّى حَقَّ مَوَالِيهِ وَحَقَّ رَبِّهِ فَلَهُ أَجْرَانِ ". قَالَ الشَّعْبِيُّ خُذْهَا بِغَيْرِ شَىْءٍ قَدْ كَانَ الرَّجُلُ يَرْحَلُ فِيمَا دُونَهُ إِلَى الْمَدِينَةِ. وَقَالَ أَبُو بَكْرٍ عَنْ أَبِي حَصِينٍ عَنْ أَبِي بُرْدَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ صلى الله عليه وسلم " أَعْتَقَهَا ثُمَّ أَصْدَقَهَا ".

Reference	: Sahih al-Bukhari 5083
In-book reference	: Book 67, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 20

Narrated Abu Huraira:

The Prophet (ﷺ) said: Abraham did not tell lies except three. (One of them was) when Abraham passed by a tyrant and (his wife) Sara was accompanying him (Abu Huraira then mentioned the whole narration and said:) (The tyrant) gave her Hajar. Sara said, "Allah saved me from the hands of the Kafir (i.e. infidel) and gave me Hajar to serve me." (Abu Huraira added:) That (Hajar) is your mother, O Banu Ma'-As-Sama' (i.e., the Arabs).

حَدَّثَنَا سَعِيدُ بْنُ تَلِيدٍ، قَالَ أَخْبَرَنِي ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم. حَدَّثَنَا سُلَيْمَانُ عَنْ حَمَّادِ بْنِ زَيْدٍ عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ عَنْ أَبِي هُرَيْرَةَ {قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم} " لَمْ يَكْذِبْ إِبْرَاهِيمُ إِلاَّ ثَلاَثَ كَذَبَاتٍ بَيْنَمَا إِبْرَاهِيمُ مَرَّ بِجَبَّارٍ وَمَعَهُ سَارَةُ ـ فَذَكَرَ الْحَدِيثَ ـ فَأَعْطَاهَا هَاجَرَ قَالَتْ كَفَّ اللَّهُ يَدَ الْكَافِرِ وَأَخْدَمَنِي آجَرَ ". قَالَ أَبُو هُرَيْرَةَ فَتِلْكَ أُمُّكُمْ يَا بَنِي مَاءِ السَّمَاءِ.

Reference	: Sahih al-Bukhari 5084
In-book reference	: Book 67, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 21

Narrated Anas:

The Prophet (ﷺ) stayed for three days between Khaibar and Medina, and there he consummated his marriage to Safiyya bint Huyai. I invited the Muslims to the wedding banquet in which neither meat nor bread was offered. He ordered for leather dining-sheets to be spread, and dates, dried yoghurt and butter were laid on it, and that was the Prophet's wedding banquet. The Muslims wondered, "Is she (Saffiyya) considered as his wife or his slave girl?" Then they said, "If he orders her to veil herself, she will be one of the mothers of the Believers; but if he does not order her to veil herself, she will be a slave girl. So when the Prophet (ﷺ) proceeded from there, he spared her a space behind him (on his shecamel) and put a screening veil between her and the people.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ أَقَامَ النَّبِيُّ صلى الله عليه وسلم بَيْنَ خَيْبَرَ وَالْمَدِينَةِ ثَلاَثًا يُبْنَى عَلَيْهِ بِصَفِيَّةَ بِنْتِ حُيَىٍّ فَدَعَوْتُ الْمُسْلِمِينَ إِلَى وَلِيمَتِهِ فَمَا كَانَ فِيهَا مِنْ خُبْزٍ وَلاَ لَحْمٍ، أُمِرَ بِالأَنْطَاعِ فَأَلْقَى فِيهَا مِنَ التَّمْرِ وَالأَقِطِ وَالسَّمْنِ فَكَانَتْ وَلِيمَتَهُ، فَقَالَ الْمُسْلِمُونَ إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ أَوْ مِمَّا مَلَكَتْ يَمِينُهُ، فَقَالُوا إِنْ حَجَبَهَا فَهْىَ مِنْ أُمَّهَاتِ الْمُؤْمِنِينَ، وَإِنْ لَمْ يَحْجُبْهَا فَهْىَ مِمَّا مَلَكَتْ يَمِينُهُ، فَلَمَّا ارْتَحَلَ وَطَّى لَهَا خَلْفَهُ وَمَدَّ الْحِجَابَ بَيْنَهَا وَبَيْنَ النَّاسِ.

Reference	: Sahih al-Bukhari 5085
In-book reference	: Book 67, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 22

(14) Chapter: The manumission of a slave-girl as her Mahr

(14) باب مَنْ جَعَلَ عِتْقَ الأَمَةِ صَدَاقَهَا

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) manumitted Safiyya and regarded her manumission as her Mahr.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، وَشُعَيْبِ بْنِ الْحَبْحَابِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَعْتَقَ صَفِيَّةَ، وَجَعَلَ عِتْقَهَا صَدَاقَهَا.

Reference	: Sahih al-Bukhari 5086
In-book reference	: Book 67, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 23

(15) Chapter: "If they be poor, Allah will enrich them out of His Bounty."

(15) بَابُ تَزْوِيجِ الْمُعْسِرِ لِقَوْلِهِ تَعَالَى: {إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ}

Narrated Sahl bin Sa`d As-Sa`idi:

A woman came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! I have come to give you myself in marriage (without Mahr)." Allah's Messenger (ﷺ) looked at her. He looked at her carefully and fixed his glance on her and then lowered his head. When the lady saw that he did not say anything, she sat down. A man from his companions got up and said, "O Allah's Messenger (ﷺ)! If you are not in need of her, then marry her to me." The Prophet (ﷺ) said, "Have you got anything to offer?" The man said, "No, by Allah, O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) said (to him), "Go to your family and see if you have something." The man went and returned, saying, "No, by Allah, I have not found anything." Allah's Apostle said, "(Go again) and look for something, even if it is an iron ring." He went again and returned, saying, "No, by Allah, O Allah's Messenger (ﷺ)! I could not find even an iron ring, but this is my Izar (waist sheet)." He had no rida. He added, "I give half of it to her." Allah's Messenger (ﷺ) said, "What will she do with your Izar? If you wear it, she will be naked, and if she wears it, you will be naked." So that man sat down for a long while and then got up (to depart). When Allah's Messenger (ﷺ) saw him going, he ordered that he be called back. When he came, the Prophet (ﷺ) said, "How much of the Qur'an do you know?" He said, "I know such Sura and such Sura," counting them. The Prophet (ﷺ) said, "Do you know them by heart?" He replied, "Yes." The Prophet (ﷺ) said, "Go, I marry her to you for that much of the Qur'an which you have."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، قَالَ جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ جِئْتُ أَهَبُ لَكَ نَفْسِي قَالَ فَنَظَرَ إِلَيْهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَصَعَّدَ النَّظَرَ فِيهَا وَصَوَّبَهُ ثُمَّ طَأْطَأَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَأْسَهُ فَلَمَّا رَأَتِ الْمَرْأَةُ أَنَّهُ لَمْ يَقْضِ فِيهَا شَيْئًا جَلَسَتْ فَقَامَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ يَا رَسُولَ اللَّهِ إِنْ لَمْ يَكُنْ لَكَ بِهَا حَاجَةٌ فَزَوِّجْنِيهَا. فَقَالَ " وَهَلْ عِنْدَكَ مِنْ شَىْءٍ ". قَالَ لاَ وَاللَّهِ يَا رَسُولَ اللَّهِ. فَقَالَ " اذْهَبْ إِلَى أَهْلِكَ فَانْظُرْ هَلْ تَجِدُ شَيْئًا ". فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ لاَ وَاللَّهِ مَا وَجَدْتُ شَيْئًا. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " انْظُرْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ ". فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ لاَ وَاللَّهِ يَا رَسُولَ اللَّهِ وَلاَ خَاتَمًا مِنْ حَدِيدٍ وَلَكِنْ هَذَا إِزَارِي ـ قَالَ سَهْلٌ مَا لَهُ رِدَاءٌ فَلَهَا نِصْفُهُ ـ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا تَصْنَعُ بِإِزَارِكَ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَىْءٌ وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ شَىْءٌ ". فَجَلَسَ الرَّجُلُ حَتَّى إِذَا طَالَ مَجْلِسُهُ قَامَ فَرَآهُ رَسُولُ اللَّهِ صلى الله عليه وسلم مُوَلِّيًا فَأَمَرَ بِهِ فَدُعِيَ فَلَمَّا جَاءَ قَالَ " مَاذَا مَعَكَ مِنَ الْقُرْآنِ ". قَالَ مَعِي سُورَةُ كَذَا وَسُورَةُ كَذَا عَدَّدَهَا. فَقَالَ " تَقْرَؤُهُنَّ عَنْ ظَهْرِ قَلْبِكَ ". قَالَ نَعَمْ. قَالَ " اذْهَبْ فَقَدْ مَلَّكْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ ".

Reference	: Sahih al-Bukhari 5087
In-book reference	: Book 67, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 24

(16) Chapter: Husband and wife should have the same religion

(16) باب الأَكْفَاءِ فِي الدِّينِ

وَقَوْلِهِ: {وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا}.

Narrated `Aisha:

Abu Hudhaifa bin `Utba bin Rabi`a bin `Abdi Shams who had witnessed the battle of Badr along with the Prophet (ﷺ) adopted Salim as his son, to whom he married his niece, Hind bint Al-Walid bin `Utba bin Rabi`a; and Salim was the freed slave of an Ansar woman, just as the Prophet (ﷺ) had adopted Zaid as his son. It was the custom in the Pre-lslamic Period that if somebody adopted a boy, the people would call him the son of the adoptive father and he would be the latter's heir. But when Allah revealed the Divine Verses: 'Call them by (the names of) their fathers . . . your freed-slaves,' (33.5) the adopted persons were called by their fathers' names. The one whose father was not known, would be regarded as a Maula and your brother in religion. Later on Sahla bint Suhail bin `Amr Al-Quraishi Al-`Amiri-- and she was the wife of Abu- Hudhaifa bin `Utba--came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! We used to consider Salim as our (adopted) son, and now Allah has revealed what you know (regarding adopted sons)." The sub-narrator then mentioned the rest of the narration.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ أَبَا حُذَيْفَةَ بْنَ عُتْبَةَ بْنِ رَبِيعَةَ بْنِ عَبْدِ شَمْسٍ،، وَكَانَ، مِمَّنْ شَهِدَ بَدْرًا مَعَ النَّبِيِّ صلى الله عليه وسلم تَبَنَّى سَالِمًا، وَأَنْكَحَهُ بِنْتَ أَخِيهِ هِنْدَ بِنْتَ الْوَلِيدِ بْنِ عُتْبَةَ بْنِ رَبِيعَةَ وَهْوَ مَوْلًى لاِمْرَأَةٍ مِنَ الأَنْصَارِ، كَمَا تَبَنَّى النَّبِيُّ صلى الله عليه وسلم زَيْدًا، وَكَانَ مَنْ تَبَنَّى رَجُلاً فِي الْجَاهِلِيَّةِ دَعَاهُ النَّاسُ إِلَيْهِ وَوَرِثَ مِنْ مِيرَاثِهِ حَتَّى أَنْزَلَ اللَّهُ {ادْعُوهُمْ لآبَائِهِمْ} إِلَى قَوْلِهِ {وَمَوَالِيكُمْ} فَرُدُّوا إِلَى آبَائِهِمْ، فَمَنْ لَمْ يُعْلَمْ لَهُ أَبٌ كَانَ مَوْلًى وَأَخًا فِي الدِّينِ، فَجَاءَتْ سَهْلَةُ بِنْتُ سُهَيْلِ بْنِ عَمْرٍو الْقُرَشِيِّ ثُمَّ الْعَامِرِيِّ ـ وَهْىَ امْرَأَةُ أَبِي حُذَيْفَةَ ـ النَّبِيَّ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّا كُنَّا نَرَى سَالِمًا وَلَدًا وَقَدْ أَنْزَلَ اللَّهُ فِيهِ مَا قَدْ عَلِمْتَ فَذَكَرَ الْحَدِيثَ.

Reference	: Sahih al-Bukhari 5088
In-book reference	: Book 67, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 25

Narrated `Aisha:

Allah's Messenger (ﷺ) entered upon Dubaa bint Az-Zubair and said to her, "Do you have a desire to perform the Hajj?" She replied, "By Allah, I feel sick." He said to her, "Intend to perform Hajj and stipulate something by saying, 'O Allah, I will finish my Ihram at any place where You stop me (i.e. I am unable to go further)." She was the wife of Al-Miqdad bin Al-Aswad.

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى ضُبَاعَةَ بِنْتِ الزُّبَيْرِ فَقَالَ لَهَا " لَعَلَّكِ أَرَدْتِ الْحَجَّ ". قَالَتْ وَاللَّهِ لاَ أَجِدُنِي إِلاَّ وَجِعَةً. فَقَالَ لَهَا " حُجِّي وَاشْتَرِطِي، قُولِي اللَّهُمَّ مَحِلِّي حَيْثُ حَبَسْتَنِي ". وَكَانَتْ تَحْتَ الْمِقْدَادِ بْنِ الأَسْوَدِ.

Reference	: Sahih al-Bukhari 5089
In-book reference	: Book 67, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 26

Narrated Abu Huraira:

The Prophet (ﷺ) said, "A woman is married for four things, i.e., her wealth, her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be a losers.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " تُنْكَحُ الْمَرْأَةُ لأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَجَمَالِهَا وَلِدِينِهَا، فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ ".

Reference	: Sahih al-Bukhari 5090

In-book reference : Book 67, Hadith 28
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 27
(deprecated numbering scheme)

Narrated Sahl:

A man passed by Allah's Messenger (ﷺ) and Allah s Apostle asked (his companions) "What do you say about this (man)?" They replied "If he asks for a lady's hand, he ought to be given her in marriage; and if he intercedes (for someone) his intercessor should be accepted; and if he speaks, he should be listened to." Allah's Messenger (ﷺ) kept silent, and then a man from among the poor Muslims passed by, an Allah's Apostle asked (them) "What do you say about this man?" They replied, "If he asks for a lady's hand in marriage he does not deserve to be married, and he intercedes (for someone), his intercession should not be accepted; And if he speaks, he should not be listened to.' Allah's Messenger (ﷺ) said, "This poor man is better than so many of the first as filling the earth.'

حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ، حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ، قَالَ مَرَّ رَجُلٌ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " مَا تَقُولُونَ فِي هَذَا ". قَالُوا حَرِيٌّ إِنْ خَطَبَ أَنْ يُنْكَحَ، وَإِنْ شَفَعَ أَنْ يُشَفَّعَ، وَإِنْ قَالَ أَنْ يُسْتَمَعَ. قَالَ ثُمَّ سَكَتَ فَمَرَّ رَجُلٌ مِنْ فُقَرَاءِ الْمُسْلِمِينَ فَقَالَ " مَا تَقُولُونَ فِي هَذَا ". قَالُوا حَرِيٌّ إِنْ خَطَبَ أَنْ لاَ يُنْكَحَ وَإِنْ شَفَعَ أَنْ لاَ يُشَفَّعَ، وَإِنْ قَالَ أَنْ لاَ يُسْتَمَعَ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَذَا خَيْرٌ مِنْ مِلْءِ الأَرْضِ مِثْلَ هَذَا ".

Reference : Sahih al-Bukhari 5091
In-book reference : Book 67, Hadith 29
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 28
(deprecated numbering scheme)

(17) Chapter: The marriage of a poor man with a well-to-do lady

(17) باب الأَكْفَاءِ فِي الْمَالِ، وَتَزْوِيجِ الْمُقِلِّ الْمُثْرِيَةَ

Narrated 'Urwa:

that he asked `Aisha regarding the Verse: 'If you fear that you shall not be able to deal justly with the orphans (4.3) She said, "O my nephew! This Verse refers to the orphan girl who is under the guardianship of her guardian who likes her beauty and wealth and wishes to (marry her and) curtails her Mahr. Such guardians have been forbidden to marry them unless they do justice by giving them their full Mahr, and they have been ordered to marry other than them. The people asked for the verdict of Allah's Messenger (ﷺ) after that, so Allah revealed: 'They ask your instruction concerning the women . . . whom you desire to marry.' (4.127) So Allah revealed to them that if the orphan girl had beauty and wealth, they desired to marry her and for her family status. They can only marry them if they give them their full Mahr. And if they had no desire to marry them because of their lack of wealth and beauty, they would leave them and marry other women. So, as they used to leave them, when they had no interest, in them, they were forbidden to marry them when they had such interest, unless they treated them justly and gave them their full Mahr Apostle said, 'If at all there is evil omen, it is in the horse, the woman and the house." a lady is to be warded off. And the Statement of Allah: 'Truly, among your wives and your children, there are enemies for you (i.e may stop you from the obedience of Allah)' (64.14)

حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ، أَنَّهُ سَأَلَ عَائِشَةَ ـ رضى الله عنها ـ {وَإِنْ خِفْتُمْ أَنْ لاَ تُقْسِطُوا فِي الْيَتَامَى} قَالَتْ يَا ابْنَ أُخْتِي هَذِهِ الْيَتِيمَةُ تَكُونُ فِي حَجْرِ وَلِيِّهَا فَيَرْغَبُ فِي جَمَالِهَا وَمَالِهَا، وَيُرِيدُ أَنْ يَنْتَقِصَ صَدَاقَهَا، فَنُهُوا عَنْ نِكَاحِهِنَّ إِلاَّ أَنْ يُقْسِطُوا فِي إِكْمَالِ الصَّدَاقِ، وَأُمِرُوا بِنِكَاحِ مَنْ سِوَاهُنَّ، قَالَتْ وَاسْتَفْتَى النَّاسُ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعْدَ ذَلِكَ، فَأَنْزَلَ اللَّهُ {وَيَسْتَفْتُونَكَ فِي النِّسَاءِ} إِلَى {وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ} فَأَنْزَلَ اللَّهُ لَهُمْ أَنَّ الْيَتِيمَةَ إِذَا كَانَتْ ذَاتَ جَمَالٍ وَمَالٍ رَغِبُوا فِي نِكَاحِهَا وَنَسَبِهَا فِي إِكْمَالِ الصَّدَاقِ، وَإِذَا كَانَتْ مَرْغُوبَةً عَنْهَا فِي قِلَّةِ الْمَالِ وَالْجَمَالِ تَرَكُوهَا وَأَخَذُوا غَيْرَهَا مِنَ النِّسَاءِ، قَالَتْ فَكَمَا يَتْرُكُونَهَا حِينَ يَرْغَبُونَ عَنْهَا فَلَيْسَ لَهُمْ أَنْ يَنْكِحُوهَا إِذَا رَغِبُوا فِيهَا إِلاَّ أَنْ يُقْسِطُوا لَهَا وَيُعْطُوهَا حَقَّهَا الأَوْفَى فِي الصَّدَاقِ.

Reference	: Sahih al-Bukhari 5092
In-book reference	: Book 67, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 29

(18) Chapter: What evil omen of a lady is to be warded off

(18) باب مَا يُتَّقَى مِنْ شُؤْمِ الْمَرْأَةِ

وَقَوْلِهِ تَعَالَى: {إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلاَدِكُمْ عَدُوًّا لَكُمْ}.

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "Evil omen is in the women, the house and the horse.'

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ حَمْزَةَ، وَسَالِمٍ، ابْنَىْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏ "‏ الشُّؤْمُ فِي الْمَرْأَةِ وَالدَّارِ وَالْفَرَسِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5093
In-book reference	: Book 67, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 30

Narrated Ibn `Umar:

Evil omen was mentioned before the Prophet: The Prophet (ﷺ) said, "If there is evil omen in anything, it is in the house, the woman and the horse."

حَدَّثَنَا مُحَمَّدُ بْنُ مِنْهَالٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدٍ الْعَسْقَلاَنِيُّ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، قَالَ ذَكَرُوا الشُّؤْمَ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ إِنْ كَانَ الشُّؤْمُ فِي شَىْءٍ فَفِي الدَّارِ وَالْمَرْأَةِ وَالْفَرَسِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5094
In-book reference	: Book 67, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 31

Narrated Sahl bin Sa`d:

Allah's Messenger (ﷺ) said, "If at all there is bad omen, it is in the horse, the woman, and the house."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏ "‏ إِنْ كَانَ فِي شَىْءٍ فَفِي الْفَرَسِ وَالْمَرْأَةِ وَالْمَسْكَنِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5095
In-book reference	: Book 67, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 32

Narrated Usama bin Zaid:

The Prophet (ﷺ) said, "After me I have not left any trial more severe to men than women."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، قَالَ سَمِعْتُ أَبَا عُثْمَانَ النَّهْدِيَّ، عَنْ أُسَامَةَ بْنِ زَيْدٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏ "‏ مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5096
In-book reference	: Book 67, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 33

(19) Chapter: (About) a free lady as the wife of a slave

(19) باب الْحُرَّةِ تَحْتَ الْعَبْدِ

Narrated `Aisha:

Three principles were established because of Barira: (i) When Banra was manumitted she was given the option (to remain with her slave husband or not). (ii) Allah's Messenger (ﷺ) said "The Wala of the slave) is for the one who manumits (the slave). (iii) When Allah's Messenger (ﷺ) entered (the house), he saw a cooking pot on the fire but he was given bread and meat soup from the soup of the home. The Prophet (ﷺ) said, "Didn't I see the cooking pot (on the fire)?" It was said, "That is the meat given in charity to Barira, and you do not eat the (things given in) charity." The Prophet (ﷺ) said, "It is an object of charity for Barira, and it is a present for us."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ فِي بَرِيرَةَ ثَلاَثُ سُنَنٍ عَتَقَتْ فَخُيِّرَتْ، وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْوَلاَءُ لِمَنْ أَعْتَقَ ". وَدَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَبُرْمَةٌ عَلَى النَّارِ، فَقُرِّبَ إِلَيْهِ خُبْزٌ وَأُدْمٌ مِنْ أُدْمِ الْبَيْتِ فَقَالَ " لَمْ أَرَ الْبُرْمَةَ ". فَقِيلَ لَحْمٌ تُصُدِّقَ عَلَى بَرِيرَةَ، وَأَنْتَ لاَ تَأْكُلُ الصَّدَقَةَ قَالَ " هُوَ عَلَيْهَا صَدَقَةٌ، وَلَنَا هَدِيَّةٌ ".

Reference	: Sahih al-Bukhari 5097
In-book reference	: Book 67, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 34

(20) Chapter: Not to marry more than four (at a time)

(20) باب لاَ يَتَزَوَّجُ أَكْثَرَ مِنْ أَرْبَعٍ

لِقَوْلِهِ تَعَالَى: {مَثْنَى وَثُلاَثَ وَرُبَاعَ}.

وَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِمَا السَّلاَمُ يَعْنِي مَثْنَى أَوْ ثُلاَثَ أَوْ رُبَاعَ. وَقَوْلُهُ جَلَّ ذِكْرُهُ: {أُولِي أَجْنِحَةٍ مَثْنَى وَثُلاَثَ وَرُبَاعَ} يَعْنِي مَثْنَى أَوْ ثُلاَثَ أَوْ رُبَاعَ.

Narrated Aisha":

(regarding) the Verse: 'And if you fear that you shall not be able to deal justly with the orphans...' (4.3) It is about the orphan girl who is in the custody of a man who is her guardian, and he intends to marry her because of her wealth, but he treats her badly and does not manage her property fairly and honestly. Such a man should marry women of his liking other than her, two or three or four. 'Prohibited to you (for marriage) are: ...your foster-mothers (who suckled you).' (4.23) Marriage is prohibited between persons having a foster suckling relationship corresponding to a blood relationship which renders marriage unlawful.

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، {وَإِنْ خِفْتُمْ أَنْ لاَ، تُقْسِطُوا فِي الْيَتَامَى}. قَالَتِ الْيَتِيمَةُ تَكُونُ عِنْدَ الرَّجُلِ وَهْوَ وَلِيُّهَا، فَيَتَزَوَّجُهَا عَلَى مَالِهَا، وَيُسِيءُ صُحْبَتَهَا، وَلاَ يَعْدِلُ فِي مَالِهَا، فَلْيَتَزَوَّجْ مَا طَابَ لَهُ مِنَ النِّسَاءِ سِوَاهَا مَثْنَى وَثُلاَثَ وَرُبَاعَ.

Reference	: Sahih al-Bukhari 5098
In-book reference	: Book 67, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 35

(21) Chapter: "..your foster-mothers who gave you suck."

(21) بَابُ: {وَأُمَّهَاتُكُمُ اللاَّتِي أَرْضَعْنَكُمْ}

وَيَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ.

Narrated `Aisha:

(the wife of the Prophet) that while Allah's Messenger (ﷺ) was with her, she heard a voice of a man asking permission to enter the house of Hafsa. `Aisha added: I said, "O Allah's Messenger (ﷺ)! This man is asking

permission to enter your house." The Prophet (ﷺ) said, "I think he is so-and-so," naming the foster-uncle of Hafsa. `Aisha said, "If so-and-so," naming her foster uncle, "were living, could he enter upon me?" The Prophet (ﷺ) said, "Yes, for foster suckling relations make all those things unlawful which are unlawful through corresponding birth (blood) relations."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهَا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ عِنْدَهَا، وَأَنَّهَا سَمِعَتْ صَوْتَ رَجُلٍ يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ، قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ هَذَا رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أُرَاهُ فُلاَنًا ". لِعَمِّ حَفْصَةَ مِنَ الرَّضَاعَةِ. قَالَتْ عَائِشَةُ لَوْ كَانَ فُلاَنٌ حَيًّا، لِعَمِّهَا مِنَ الرَّضَاعَةِ دَخَلَ عَلَىَّ فَقَالَ " نَعَمِ الرَّضَاعَةُ تُحَرِّمُ مَا تُحَرِّمُ الْوِلاَدَةُ ".

Reference	: Sahih al-Bukhari 5099
In-book reference	: Book 67, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 36

Narrated Ibn `Abbas:

It was said to the Prophet, "Won't you marry the daughter of Hamza?" He said, "She is my foster niece (brother's daughter). "

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قِيلَ لِلنَّبِيِّ صلى الله عليه وسلم أَلاَ تَزَوَّجُ ابْنَةَ حَمْزَةَ قَالَ " إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ ". وَقَالَ بِشْرُ بْنُ عُمَرَ حَدَّثَنَا شُعْبَةُ سَمِعْتُ قَتَادَةَ سَمِعْتُ جَابِرَ بْنَ زَيْدٍ مِثْلَهُ.

Reference	: Sahih al-Bukhari 5100
In-book reference	: Book 67, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 37

Narrated Um Habiba:

(daughter of Abu Sufyan) I said, "O Allah's Messenger (ﷺ)! Marry my sister. the daughter of Abu Sufyan." The Prophet (ﷺ) said, "Do you like that?" I replied, "Yes, for even now I am not your only wife and I like that my sister should share the good with me." The Prophet (ﷺ) said, "But that is not lawful for me." I said, We have heard that you want to marry the daughter of Abu Salama." He said, "(You mean) the daughter of Um Salama?" I said, "Yes." He said, "Even if she were not my step-daughter, she would be unlawful for me to marry as she is my foster niece. I and Abu Salama were suckled by Thuwaiba. So you should not present to me your daughters or your sisters (in marriage)." Narrated 'Urwa: Thuwaiba was the freed slave girl of Abu Lahb whom he had manumitted, and then she suckled the Prophet. When Abu Lahb died, one of his relatives saw him in a dream in a very bad state and asked him, "What have you encountered?" Abu Lahb said, "I have not found any rest since I left you, except that I have been given water to drink in this (the space between his thumb and other fingers) and that is because of my manumitting Thuwaiba."

حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ زَيْنَبَ ابْنَةَ أَبِي سَلَمَةَ، أَخْبَرَتْهُ أَنَّ أُمَّ حَبِيبَةَ بِنْتَ أَبِي سُفْيَانَ أَخْبَرَتْهَا أَنَّهَا، قَالَتْ يَا رَسُولَ اللَّهِ انْكِحْ أُخْتِي بِنْتَ أَبِي سُفْيَانَ فَقَالَ " أَوَتُحِبِّينَ ذَلِكِ ". فَقُلْتُ نَعَمْ، لَسْتُ لَكَ بِمُخْلِيَةٍ، وَأَحَبُّ مَنْ شَارَكَنِي فِي خَيْرٍ أُخْتِي. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ ذَلِكِ لاَ يَحِلُّ لِي ". قُلْتُ فَإِنَّا نُحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ بِنْتَ أَبِي سَلَمَةَ. قَالَ " بِنْتَ أُمِّ سَلَمَةَ ". قُلْتُ نَعَمْ. فَقَالَ " لَوْ أَنَّهَا لَمْ تَكُنْ رَبِيبَتِي فِي حَجْرِي مَا حَلَّتْ لِي إِنَّهَا لاَبْنَةُ أَخِي مِنَ الرَّضَاعَةِ، أَرْضَعَتْنِي وَأَبَا سَلَمَةَ ثُوَيْبَةُ فَلاَ تَعْرِضْنَ عَلَىَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ ". قَالَ عُرْوَةُ وَثُوَيْبَةُ مَوْلاَةٌ لأَبِي لَهَبٍ كَانَ أَبُو لَهَبٍ أَعْتَقَهَا فَأَرْضَعَتِ النَّبِيَّ صلى الله عليه وسلم فَلَمَّا مَاتَ أَبُو لَهَبٍ أُرِيَهُ بَعْضُ أَهْلِهِ بِشَرِّ حِيبَةٍ قَالَ لَهُ مَاذَا لَقِيتَ قَالَ أَبُو لَهَبٍ لَمْ أَلْقَ بَعْدَكُمْ غَيْرَ أَنِّي سُقِيتُ فِي هَذِهِ بِعَتَاقَتِي ثُوَيْبَةَ.

Reference	: Sahih al-Bukhari 5101
In-book reference	: Book 67, Hadith 39

USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 7, Book 62, Hadith 38

(22) Chapter: "No suckling is to be carried on after the baby is two years old."

(22) بَابُ مَنْ قَالَ لاَ رَضَاعَ بَعْدَ حَوْلَيْنِ

لِقَوْلِهِ تَعَالَى: {حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ}. وَمَا يُحَرِّمُ مِنْ قَلِيلِ الرَّضَاعِ وَكَثِيرِهِ.

Narrated `Aisha:

that the Prophet (ﷺ) entered upon her while a man was sitting with her. Signs of answer seemed to appear on his face as if he disliked that. She said, "Here is my (foster) brother." He said, "Be sure as to who is your foster brother, for foster suckling relationship is established only when milk is the only food of the child."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنِ الأَشْعَثِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ عَلَيْهَا وَعِنْدَهَا رَجُلٌ، فَكَأَنَّهُ تَغَيَّرَ وَجْهُهُ، كَأَنَّهُ كَرِهَ ذَلِكَ فَقَالَتْ إِنَّهُ أَخِي. فَقَالَ " انْظُرْنَ مَا إِخْوَانُكُنَّ، فَإِنَّمَا الرَّضَاعَةُ مِنَ الْمَجَاعَةِ ".

Reference : Sahih al-Bukhari 5102
In-book reference : Book 67, Hadith 40
USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 7, Book 62, Hadith 39

(23) Chapter: The milk belongs to the husband

(23) باب لَبَنِ الْفَحْلِ

Narrated Aisha:

that Aflah the brother of Abu Al-Qu'ais, her foster uncle, came, asking permission to enter upon her after the Verse of Al-Hijab (the use of veils by women) was revealed. `Aisha added: I did not allow him to enter, but when Allah's Messenger (ﷺ) came, I told him what I had done, and he ordered me to give him permission.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، أَنَّ أَفْلَحَ، أَخَا أَبِي الْقُعَيْسِ جَاءَ يَسْتَأْذِنُ عَلَيْهَا ـ وَهْوَ عَمُّهَا مِنَ الرَّضَاعَةِ ـ بَعْدَ أَنْ نَزَلَ الْحِجَابُ، فَأَبَيْتُ أَنْ آذَنَ لَهُ، فَلَمَّا جَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَخْبَرْتُهُ بِالَّذِي صَنَعْتُ، فَأَمَرَنِي أَنْ آذَنَ لَهُ.

Reference : Sahih al-Bukhari 5103
In-book reference : Book 67, Hadith 41
USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 7, Book 62, Hadith 40

(24) Chapter: The witness of a wet nurse

(24) باب شَهَادَةِ الْمُرْضِعَةِ

Narrated `Uqba bin Al-Harith:

I married a woman and then a black lady came to us and said, "I have suckled you both (you and your wife)." So I came to the Prophet (ﷺ) and said, "I married so-and-so and then a black lady came to us and said to me, 'I have suckled both of you.' But I think she is a liar." The Prophet (ﷺ) turned his face away from me and I moved to face his face, and said, "She is a liar." The Prophet (ﷺ) said, "How (can you keep her as your wife) when that lady has said that she has suckled both of you? So abandon (i.e., divorce) her (your wife).

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا أَيُّوبُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، قَالَ حَدَّثَنِي عُبَيْدُ بْنُ أَبِي مَرْيَمَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ، قَالَ وَقَدْ سَمِعْتُهُ مِنْ، عُقْبَةَ لَكِنِّي لِحَدِيثِ عُبَيْدٍ أَحْفَظُ قَالَ تَزَوَّجْتُ امْرَأَةً، فَجَاءَتْنَا امْرَأَةٌ سَوْدَاءُ فَقَالَتْ أَرْضَعْتُكُمَا. فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَقُلْتُ تَزَوَّجْتُ فُلاَنَةَ بِنْتَ فُلاَنٍ فَجَاءَتْنَا امْرَأَةٌ سَوْدَاءُ فَقَالَتْ لِي إِنِّي قَدْ أَرْضَعْتُكُمَا.

وَهْىَ كَاذِبَةٌ فَأَعْرَضَ، فَأَتَيْتُهُ مِنْ قِبَلِ وَجْهِهِ، قُلْتُ إِنَّهَا كَاذِبَةٌ. قَالَ " كَيْفَ بِهَا وَقَدْ زَعَمَتْ أَنَّهَا قَدْ أَرْضَعَتْكُمَا، دَعْهَا عَنْكَ " وَأَشَارَ إِسْمَاعِيلُ بِإِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى يَحْكِي أَيُّوبَ.

Reference	: Sahih al-Bukhari 5104
In-book reference	: Book 67, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 41

(25) Chapter: "Forbidden to you (for marriage) are: your mothers, your daughters..."

(25) باب مَا يَحِلُّ مِنَ النِّسَاءِ وَمَا يَحْرُمُ

وَقَوْلِهِ تَعَالَى: {حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالاَتُكُمْ وَبَنَاتُ الأَخِ وَبَنَاتُ الأُخْتِ} إِلَى آخِرِ الآيَتَيْنِ إِلَى قَوْلِهِ: {إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا}.

وَقَالَ أَنَسٌ: {وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ} ذَوَاتُ الأَزْوَاجِ الْحَرَائِرُ حَرَامٌ إِلاَّ مَا مَلَكَتْ أَيْمَانُكُمْ لاَ يَرَى بَأْسًا أَنْ يَنْزِعَ الرَّجُلُ جَارِيَتَهُ مِنْ عَبْدِهِ.

وَقَالَ: {وَلاَ تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَّ}.

وَقَالَ ابْنُ عَبَّاسٍ مَا زَادَ عَلَى أَرْبَعٍ فَهْوَ حَرَامٌ، كَأُمِّهِ وَابْنَتِهِ وَأُخْتِهِ.

Ibn 'Abbas further said, "Seven types of marriages are unlawful because of blood relations, and seven because of marriage relations." Then Ibn 'Abbas recited the Verse:

"Forbidden for you (for marriages) are your mothers..." (4:23). 'Abdullah bin Ja'far married the daughter and wife of 'Ali at the same time (they were step-daughter and mother). Ibn Sirin said, "There is no harm in that." But Al-Hasan Al-Basri disapproved of it at first, but then said that there was no harm in it. Al-Hasan bin Al-Hasan bin 'Ali married two of his cousins in one night. Ja'far bin Zaid disapproved of that because of it would bring hatred (between the two cousins), but it is not unlawful, as Allah said, "Lawful to you are all others [beyond those (mentioned)]. (4:24). Ibn 'Abbas said: "If somebody commits illegal sexual intercourse with his wife's sister, his wife does not become unlawful for him." And narrated Abu Ja'far, "If a person commits homosexuality with a boy, then the mother of that boy is unlawful for him to marry." Narrated Ibn 'Abbas, "If one commits illegal sexual intercourse with his mother in law, then his married relation to his wife does not become unlawful." Abu Nasr reported to have said that Ibn 'Abbas in the above case, regarded his marital relation to his wife unlawful, but Abu Nasr is not known well for hearing Hadith from Ibn 'Abbas. Imran bin Hussain, Jabir b. Zaid, Al-Hasan and some other Iraqi's, are reported to have judged that his marital relations to his wife would be unlawful. In the above case Abu Hurairah said, "The marital relation to one's wife does not become unlawful except if one as had sexual intercourse (with her mother)." Ibn Al-Musaiyab, 'Urwa, and Az-Zuhri allows such person to keep his wife. 'Ali said, "His marital relations to his wife does not become unlawful."

وَقَالَ لَنَا أَحْمَدُ بْنُ حَنْبَلٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، حَدَّثَنِي حَبِيبٌ، عَنْ سَعِيدٍ، عَنِ ابْنِ عَبَّاسٍ، حَرُمَ مِنَ النَّسَبِ سَبْعٌ، وَمِنَ الصِّهْرِ سَبْعٌ. ثُمَّ قَرَأَ {حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ} الآيَةَ. وَجَمَعَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ بَيْنَ ابْنَةِ عَلِيٍّ وَامْرَأَةِ عَلِيٍّ. وَقَالَ ابْنُ سِيرِينَ لاَ بَأْسَ بِهِ. وَكَرِهَهُ الْحَسَنُ مَرَّةً ثُمَّ قَالَ لاَ بَأْسَ بِهِ. وَجَمَعَ الْحَسَنُ بْنُ الْحَسَنِ بْنِ عَلِيٍّ بَيْنَ ابْنَتَىْ عَمٍّ فِي لَيْلَةٍ، وَكَرِهَهُ جَابِرُ بْنُ زَيْدٍ لِلْقَطِيعَةِ، وَلَيْسَ فِيهِ تَحْرِيمٌ لِقَوْلِهِ تَعَالَى {وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكُمْ} وَقَالَ عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ إِذَا زَنَى بِأُخْتِ امْرَأَتِهِ لَمْ تَحْرُمْ عَلَيْهِ امْرَأَتُهُ. وَيُرْوَى عَنْ يَحْيَى الْكِنْدِيِّ عَنِ الشَّعْبِيِّ وَأَبِي جَعْفَرٍ، فِيمَنْ يَلْعَبُ بِالصَّبِيِّ إِنْ أَدْخَلَهُ فِيهِ، فَلاَ يَتَزَوَّجَنَّ أُمَّهُ، وَيَحْيَى هَذَا غَيْرُ مَعْرُوفٍ، لَمْ يُتَابَعْ عَلَيْهِ. وَقَالَ عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ إِذَا زَنَى بِهَا لَمْ تَحْرُمْ عَلَيْهِ امْرَأَتُهُ. وَيُذْكَرُ عَنْ أَبِي نَصْرٍ أَنَّ ابْنَ عَبَّاسٍ حَرَّمَهُ. وَأَبُو نَصْرٍ هَذَا لَمْ يُعْرَفْ بِسَمَاعِهِ مِنِ ابْنِ عَبَّاسٍ. وَيُرْوَى عَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَجَابِرِ بْنِ زَيْدٍ وَالْحَسَنِ وَبَعْضِ

أَهْلِ الْعِرَاقِ تَحْرُمُ عَلَيْهِ. وَقَالَ أَبُو هُرَيْرَةَ لاَ تَحْرُمُ حَتَّى يُلْزِقَ بِالأَرْضِ يَعْنِي يُجَامِعَ. وَجَوَّزَهُ ابْنُ الْمُسَيَّبِ وَعُرْوَةُ وَالزُّهْرِيُّ. وَقَالَ الزُّهْرِيُّ قَالَ عَلِيٌّ لاَ تَحْرُمُ. وَهَذَا مُرْسَلٌ.

Reference : Sahih al-Bukhari 5105
In-book reference : Book 67, Hadith 43
USC-MSA web (English) reference : Vol. 1, Book 62, Hadith 41
(deprecated numbering scheme)

(26) Chapter: "....your step-daughters under your guardianship, born of your wives..."

(26) بَابُ: {وَرَبَائِبُكُمُ اللاَّتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللاَّتِي دَخَلْتُمْ بِهِنَّ}

وَقَالَ ابْنُ عَبَّاسٍ الدُّخُولُ وَالْمَسِيسُ وَاللِّمَاسُ هُوَ الْجِمَاعُ. وَمَنْ قَالَ بَنَاتُ وَلَدِهَا مِنْ بَنَاتِهِ فِي التَّحْرِيمِ، لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لأُمِّ حَبِيبَةَ: «لاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ». وَكَذَلِكَ حَلاَئِلُ وَلَدِ الأَبْنَاءِ هُنَّ حَلاَئِلُ الأَبْنَاءِ، وَهَلْ تُسَمَّى الرَّبِيبَةَ، وَإِنْ لَمْ تَكُنْ فِي حَجْرِهِ، وَدَفَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَبِيبَةً لَهُ إِلَى مَنْ يَكْفُلُهَا، وَسَمَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْنَ ابْنَتِهِ ابْنًا.

Narrated Um Habiba:

I said, "O Allah's Messenger (ﷺ)! Do you like to have (my sister) the daughter of Abu Sufyan?" The Prophet (ﷺ) said, "What shall I do (with her)?" I said, "Marry her." He said, "Do you like that?" I said, "(Yes), for even now I am not your only wife, so I like that my sister should share you with me." He said, "She is not lawful for me (to marry)." I said, "We have heard that you want to marry." He said, "The daughter of Um Salama?" I said, "Yes." He said, "Even if she were not my stepdaughter, she should be unlawful for me to marry, for Thuwaiba suckled me and her father (Abu Salama). So you should neither present your daughters, nor your sisters, to me."

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ، عَنْ أُمِّ حَبِيبَةَ، قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ هَلْ لَكَ فِي بِنْتِ أَبِي سُفْيَانَ قَالَ " فَأَفْعَلُ مَاذَا ". قُلْتُ تَنْكِحُ. قَالَ " أَتُحِبِّينَ ". قُلْتُ لَسْتُ لَكَ بِمُخْلِيَةٍ، وَأَحَبُّ مَنْ شَرِكَنِي فِيكَ أُخْتِي. قَالَ " إِنَّهَا لاَ تَحِلُّ لِي ". قُلْتُ بَلَغَنِي أَنَّكَ تَخْطُبُ. قَالَ " ابْنَةَ أُمِّ سَلَمَةَ ". قُلْتُ نَعَمْ. قَالَ " لَوْ لَمْ تَكُنْ رَبِيبَتِي مَا حَلَّتْ لِي، أَرْضَعَتْنِي وَأَبَاهَا ثُوَيْبَةُ، فَلاَ تَعْرِضْنَ عَلَىَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ ". وَقَالَ اللَّيْثُ حَدَّثَنَا هِشَامٌ دُرَّةُ بِنْتُ أَبِي سَلَمَةَ.

Reference : Sahih al-Bukhari 5106
In-book reference : Book 67, Hadith 44
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 42
(deprecated numbering scheme)

(27) Chapter: "(It is prohibited to have) two sisters in wedlock at the same time..."

(27) بَابُ: {وَأَنْ تَجْمَعُوا بَيْنَ الأُخْتَيْنِ إِلاَّ مَا قَدْ سَلَفَ}

Narrated Um Habiba:

I said, "O Allah's Messenger (ﷺ)! Marry my sister, the daughter of Abu Sufyan." He said, "Do you like that?" I said, "Yes, for even now I am not your only wife; and the most beloved person to share the good with me is my sister." The Prophet (ﷺ) said, "But that is not lawful for me (i.e., to be married to two sisters at a time.)" I said, "O Allah's Messenger (ﷺ)! By Allah, we have heard that you want to marry Durra, the daughter of Abu Salama." He said, "You mean the daughter of Um Salama?" I said, "Yes." He said, "By Allah ! Even if she were not my stepdaughter, she would not be lawful for me to marry, for she is my foster niece, for Thuwaiba has suckled me and Abu Salama; so you should neither present your daughters, nor your sisters to me."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ، أَخْبَرَهُ أَنَّ زَيْنَبَ ابْنَةَ أَبِي سَلَمَةَ أَخْبَرَتْهُ أَنَّ أُمَّ حَبِيبَةَ قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ انْكِحْ أُخْتِي بِنْتَ أَبِي سُفْيَانَ. قَالَ " وَتُحِبِّينَ ". قُلْتُ نَعَمْ، لَسْتُ بِمُخْلِيَةٍ، وَأَحَبُّ مَنْ شَارَكَنِي فِي خَيْرٍ أُخْتِي. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ ذَلِكَ لاَ يَحِلُّ لِي ". قُلْتُ يَا رَسُولَ اللَّهِ فَوَاللَّهِ إِنَّا لَنَتَحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ

دُرَّةَ بِنْتَ أَبِي سَلَمَةَ. قَالَ " بِنْتَ أُمِّ سَلَمَةَ ". فَقُلْتُ نَعَمْ. قَالَ " فَوَاللَّهِ لَوْ لَمْ تَكُنْ فِي حَجْرِي مَا حَلَّتْ لِي إِنَّهَا لاَبْنَةُ أَخِي مِنَ الرَّضَاعَةِ، أَرْضَعَتْنِي وَأَبَا سَلَمَةَ ثُوَيْبَةُ فَلاَ تَعْرِضْنَ عَلَىَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ ".

Reference	: Sahih al-Bukhari 5107
In-book reference	: Book 67, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 43

(28) Chapter: A woman should not marry a man already married to her paternal aunt

(28) باب لاَ تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا

Narrated Jabir:

Allah's Messenger (ﷺ) forbade that a woman should be married to man along with her paternal or maternal aunt.

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا عَاصِمٌ، عَنِ الشَّعْبِيِّ، سَمِعَ جَابِرًا، رضى الله عنه قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ تُنْكَحَ الْمَرْأَةُ عَلَى عَمَّتِهَا أَوْ خَالَتِهَا. وَقَالَ دَاوُدُ وَابْنُ عَوْنٍ عَنِ الشَّعْبِيِّ عَنْ أَبِي هُرَيْرَةَ.

Reference	: Sahih al-Bukhari 5108
In-book reference	: Book 67, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 44

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "A woman and her paternal aunt should not be married to the same man; and similarly, a woman and her maternal aunt should not be married to the same man."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يُجْمَعُ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا، وَلاَ بَيْنَ الْمَرْأَةِ وَخَالَتِهَا ".

Reference	: Sahih al-Bukhari 5109
In-book reference	: Book 67, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 45

Narrated Abu Huraira:

The Prophet (ﷺ) forbade that a woman should be married to a man along with her paternal aunt or with her maternal aunt (at the same time). Az-Zuhri (the sub-narrator) said: There is a similar order for the paternal aunt of the father of one's wife, for 'Urwa told me that `Aisha said, "What is unlawful because of blood relations, is also unlawful because of the corresponding foster suckling relations."

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي قَبِيصَةُ بْنُ ذُؤَيْبٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ نَهَى النَّبِيُّ صلى الله عليه وسلم أَنْ تُنْكَحَ الْمَرْأَةُ عَلَى عَمَّتِهَا وَالْمَرْأَةُ وَخَالَتُهَا. فَنُرَى خَالَةَ أَبِيهَا بِتِلْكَ الْمَنْزِلَةِ. لأَنَّ عُرْوَةَ حَدَّثَنِي عَنْ عَائِشَةَ، قَالَتْ حَرِّمُوا مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ.

Reference	: Sahih al-Bukhari 5110, 5111
In-book reference	: Book 67, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 46

(29) Chapter: Ash-Shighar. (Exchange of daughters or sisters in marriage without paying Mahr)

(29) باب الشِّغَارِ

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) forbade Ash-Shighar, which means that somebody marries his daughter to somebody else, and the latter marries his daughter to the former without paying Mahr.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الشِّغَارِ، وَالشِّغَارُ أَنْ يُزَوِّجَ الرَّجُلُ ابْنَتَهُ عَلَى أَنْ يُزَوِّجَهُ الآخَرُ ابْنَتَهُ، لَيْسَ بَيْنَهُمَا صَدَاقٌ.

Reference	: Sahih al-Bukhari 5112
In-book reference	: Book 67, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 47

(30) Chapter: Is it permissible for a woman to present herself for marriage to somebody?

(30) باب هَلْ لِلْمَرْأَةِ أَنْ تَهَبَ نَفْسَهَا لأَحَدٍ

Narrated Hisham's father:

Khaula bint Hakim was one of those ladies who presented themselves to the Prophet (ﷺ) for marriage. `Aisha said, "Doesn't a lady feel ashamed for presenting herself to a man?" But when the Verse: "(O Muhammad) You may postpone (the turn of) any of them (your wives) that you please,' (33.51) was revealed, " `Aisha said, 'O Allah's Messenger (ﷺ)! I do not see, but, that your Lord hurries in pleasing you.' "

حَدَّثَنَا مُحَمَّدُ بْنُ سَلاَمٍ، حَدَّثَنَا ابْنُ فُضَيْلٍ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، قَالَ كَانَتْ خَوْلَةُ بِنْتُ حَكِيمٍ مِنَ اللاَّئِي وَهَبْنَ أَنْفُسَهُنَّ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَتْ عَائِشَةُ أَمَا تَسْتَحِي الْمَرْأَةُ أَنْ تَهَبَ نَفْسَهَا لِلرَّجُلِ فَلَمَّا نَزَلَتْ {تُرْجِئُ مَنْ تَشَاءُ مِنْهُنَّ} قُلْتُ يَا رَسُولَ اللَّهِ مَا أَرَى رَبَّكَ إِلاَّ يُسَارِعُ فِي هَوَاكَ. رَوَاهُ أَبُو سَعِيدٍ الْمُؤَدِّبُ وَمُحَمَّدُ بْنُ بِشْرٍ وَعَبْدَةُ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ يَزِيدُ بَعْضُهُمْ عَلَى بَعْضٍ.

Reference	: Sahih al-Bukhari 5113
In-book reference	: Book 67, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 48

(31) Chapter: The marriage of Muhrim

(31) باب نِكَاحِ الْمُحْرِمِ

Narrated Ibn `Abbas:

The Prophet (ﷺ) got married while he was in the state of Ihram.

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، أَخْبَرَنَا عَمْرٌو، حَدَّثَنَا جَابِرُ بْنُ زَيْدٍ، قَالَ أَنْبَأَنَا ابْنُ عَبَّاسٍ ـ رضى الله عنهما ـ تَزَوَّجَ النَّبِيُّ صلى الله عليه وسلم وَهْوَ مُحْرِمٌ.

Reference	: Sahih al-Bukhari 5114
In-book reference	: Book 67, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 49

(32) Chapter: Allah's Messenger (saws) prohibited Nikah-al-Mut'a lately.

(32) باب نَهْىِ رَسُولِ اللَّهِ صلى الله عليه وسلم عَنْ نِكَاحِ الْمُتْعَةِ آخِرًا

Narrated `Ali:

I said to Ibn `Abbas, "During the battle of Khaibar the Prophet (ﷺ) forbade (Nikah) Al-Mut'a and the eating of donkey's meat."

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، أَنَّهُ سَمِعَ الزُّهْرِيَّ، يَقُولُ أَخْبَرَنِي الْحَسَنُ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ، وَأَخُوهُ عَبْدُ اللَّهِ، عَنْ أَبِيهِمَا، أَنَّ عَلِيًّا ـ رضى الله عنه ـ قَالَ لاِبْنِ عَبَّاسٍ إِنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنِ الْمُتْعَةِ وَعَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ زَمَنَ خَيْبَرَ.

Reference : Sahih al-Bukhari 5115
In-book reference : Book 67, Hadith 52
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 50
(deprecated numbering scheme)

Narrated Abu Jamra:

I heard Ibn `Abbas (giving a verdict) when he was asked about the Mut'a with the women, and he permitted it (Nikah-al-Mut'a). On that a freed slave of his said to him, "That is only when it is very badly needed and women are scarce." On that, Ibn `Abbas said, "Yes."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي جَمْرَةَ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، سُئِلَ عَنْ مُتْعَةِ النِّسَاءِ، فَرَخَّصَ فَقَالَ لَهُ مَوْلًى لَهُ إِنَّمَا ذَلِكَ فِي الْحَالِ الشَّدِيدِ وَفِي النِّسَاءِ قِلَّةٌ أَوْ نَحْوَهُ. فَقَالَ ابْنُ عَبَّاسٍ نَعَمْ.

Reference : Sahih al-Bukhari 5116
In-book reference : Book 67, Hadith 53
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 51
(deprecated numbering scheme)

Narrated Jabir bin `Abdullah and Salama bin Al-Akwa`:

While we were in an army, Allah's Messenger (ﷺ) came to us and said, "You have been allowed to do the Mut'a (marriage), so do it."

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا سُفْيَانُ، قَالَ عَمْرٌو عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، وَسَلَمَةَ بْنِ الأَكْوَعِ، قَالاَ كُنَّا فِي جَيْشٍ فَأَتَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " إِنَّهُ قَدْ أُذِنَ لَكُمْ أَنْ تَسْتَمْتِعُوا فَاسْتَمْتِعُوا ".

Reference : Sahih al-Bukhari 5117, 5118
In-book reference : Book 67, Hadith 54
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 52
(deprecated numbering scheme)

Salama bin Al-Akwa` said:

Allah's Messenger (ﷺ)'s said, "If a man and a woman agree (to marry temporarily), their marriage should last for three nights, and if they like to continue, they can do so; and if they want to separate, they can do so." I do not know whether that was only for us or for all the people in general. Abu `Abdullah (Al-Bukhari) said: `Ali made it clear that the Prophet said, "The Mut'a marriage has been cancelled (made unlawful).

وَقَالَ ابْنُ أَبِي ذِئْبٍ حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم " أَيُّمَا رَجُلٍ وَامْرَأَةٍ تَوَافَقَا فَعِشْرَةُ مَا بَيْنَهُمَا ثَلاَثُ لَيَالٍ فَإِنْ أَحَبَّا أَنْ يَتَزَايَدَا أَوْ يَتَتَارَكَا تَتَارَكَا ". فَمَا أَدْرِي أَشَىْءٌ كَانَ لَنَا خَاصَّةً أَمْ لِلنَّاسِ عَامَّةً. قَالَ أَبُو عَبْدِ اللَّهِ وَبَيَّنَهُ عَلِيٌّ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ مَنْسُوخٌ.

Reference : Sahih al-Bukhari 5119
In-book reference : Book 67, Hadith 55
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 52
(deprecated numbering scheme)

(33) Chapter: A woman can present herself to a righteous man (for marriage)

(33) باب عَرْضِ الْمَرْأَةِ نَفْسَهَا عَلَى الرَّجُلِ الصَّالِحِ

Narrated Thabit Al-Banani:

I was with Anas while his daughter was present with him. Anas said, "A woman came to Allah's Apostle and presented herself to him, saying, 'O Allah's Messenger (ﷺ), have you any need for me (i.e. would you like to marry

me)?' "Thereupon Anas's daughter said, "What a shameless lady she was ! Shame! Shame!" Anas said, "She was better than you; she had a liking for the Prophet (ﷺ) so she presented herself for marriage to him."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مَرْحُومٌ، قَالَ سَمِعْتُ ثَابِتًا الْبُنَانِيَّ، قَالَ كُنْتُ عِنْدَ أَنَسٍ وَعِنْدَهُ ابْنَةٌ لَهُ، قَالَ أَنَسٌ جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم تَعْرِضُ عَلَيْهِ نَفْسَهَا قَالَتْ يَا رَسُولَ اللَّهِ أَلَكَ بِي حَاجَةٌ، فَقَالَتْ بِنْتُ أَنَسٍ مَا أَقَلَّ حَيَاءَهَا وَاسَوْأَتَاهْ وَاسَوْأَتَاهْ. قَالَ هِيَ خَيْرٌ مِنْكِ رَغِبَتْ فِي النَّبِيِّ صلى الله عليه وسلم فَعَرَضَتْ عَلَيْهِ نَفْسَهَا.

Reference	: Sahih al-Bukhari 5120
In-book reference	: Book 67, Hadith 56
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 53

Narrated Sahl bin Sa`d:

A woman presented herself to the Prophet (ﷺ) (for marriage). A man said to him, "O Allah's Messenger (ﷺ)! (If you are not in need of her) marry her to me." The Prophet (ﷺ) said, "What have you got?" The man said, "I have nothing." The Prophet (ﷺ) said (to him), "Go and search for something) even if it were an iron ring." The man went and returned saying, "No, I have not found anything, not even an iron ring; but this is my (Izar) waist sheet, and half of it is for her." He had no Rida' (upper garment). The Prophet (ﷺ) said, "What will she do with your waist sheet? If you wear it, she will have nothing over her; and if she wears it, you will have nothing over you." So the man sat down and when he had sat a long time, he got up (to leave). When the Prophet (ﷺ) saw him (leaving), he called him back, or the man was called (for him), and he said to the man, "How much of the Qur'an do you know (by heart)?" The man replied I know such Sura and such Sura (by heart)," naming the Suras The Prophet (ﷺ) said, "I have married her to you for what you know of the Qur'an ."

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا أَبُو غَسَّانَ، قَالَ حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلٍ، أَنَّ امْرَأَةً، عَرَضَتْ نَفْسَهَا عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ لَهُ رَجُلٌ يَا رَسُولَ اللَّهِ زَوِّجْنِيهَا. فَقَالَ " مَا عِنْدَكَ ". قَالَ مَا عِنْدِي شَىْءٌ. قَالَ " اذْهَبْ فَالْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ ". فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ لاَ وَاللَّهِ مَا وَجَدْتُ شَيْئًا، وَلاَ خَاتَمًا مِنْ حَدِيدٍ، وَلَكِنْ هَذَا إِزَارِي وَلَهَا نِصْفُهُ ـ قَالَ سَهْلٌ وَمَا لَهُ رِدَاءٌ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " وَمَا تَصْنَعُ بِإِزَارِكَ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَىْءٌ، وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَىْءٌ ". فَجَلَسَ الرَّجُلُ حَتَّى إِذَا طَالَ مَجْلَسُهُ قَامَ فَرَآهُ النَّبِيُّ صلى الله عليه وسلم فَدَعَاهُ أَوْ دُعِيَ لَهُ فَقَالَ " مَاذَا مَعَكَ مِنَ الْقُرْآنِ ". فَقَالَ مَعِي سُورَةُ كَذَا وَسُورَةُ كَذَا لِسُوَرٍ يُعَدِّدُهَا. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَمْلَكْنَاكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ ".

Reference	: Sahih al-Bukhari 5121
In-book reference	: Book 67, Hadith 57
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 54

(34) Chapter: The presentation of one's own daughter or sister (for marriage) to a religious man.

(34) باب عَرْضِ الإِنْسَانِ ابْنَتَهُ أَوْ أُخْتَهُ عَلَى أَهْلِ الْخَيْرِ

Narrated `Abdullah bin `Umar:

`Umar bin Al-Khattab said, "When Hafsa bint `Umar became a widow after the death of (her husband) Khunais bin Hudhafa As-Sahmi who had been one of the companions of the Prophet, and he died at Medina. I went to `Uthman bin `Affan and presented Hafsa (for marriage) to him. He said, "I will think it over.' I waited for a few days, then he met me and said, 'It seems that it is not possible for me to marry at present.' " `Umar further said, "I met Abu Bakr As-Siddique and said to him, 'If you wish, I will marry my daughter Hafsa to you." Abu Bakr kept quiet and did not say anything to me in reply. I became more angry with him than with `Uthman. I waited for a few days and then Allah's Messenger (ﷺ) asked for her hand, and I gave her in marriage to him. Afterwards I met Abu Bakr who said,

'Perhaps you became angry with me when you presented Hafsa to me and I did not give you a reply?' I said, 'Yes.' Abu Bakr said, 'Nothing stopped me to respond to your offer except that I knew that Allah's Apostle had mentioned her, and I never wanted to let out the secret of Allah's Messenger (ﷺ). And if Allah's Apostle had refused her, I would have accepted her.' "

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ يُحَدِّثُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ حِينَ تَأَيَّمَتْ حَفْصَةُ بِنْتُ عُمَرَ مِنْ خُنَيْسِ بْنِ حُذَافَةَ السَّهْمِيِّ ـ وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَتُوُفِّيَ بِالْمَدِينَةِ ـ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ أَتَيْتُ عُثْمَانَ بْنَ عَفَّانَ فَعَرَضْتُ عَلَيْهِ حَفْصَةَ فَقَالَ سَأَنْظُرُ فِي أَمْرِي. فَلَبِثْتُ لَيَالِيَ ثُمَّ لَقِيَنِي فَقَالَ قَدْ بَدَا لِي أَنْ لاَ أَتَزَوَّجَ يَوْمِي هَذَا. قَالَ عُمَرُ فَلَقِيتُ أَبَا بَكْرٍ الصِّدِّيقَ فَقُلْتُ إِنْ شِئْتَ زَوَّجْتُكَ حَفْصَةَ بِنْتَ عُمَرَ. فَصَمَتَ أَبُو بَكْرٍ فَلَمْ يَرْجِعْ إِلَىَّ شَيْئًا، وَكُنْتُ أَوْجَدَ عَلَيْهِ مِنِّي عَلَى عُثْمَانَ، فَلَبِثْتُ لَيَالِيَ ثُمَّ خَطَبَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَنْكَحْتُهَا إِيَّاهُ، فَلَقِيَنِي أَبُو بَكْرٍ فَقَالَ لَعَلَّكَ وَجَدْتَ عَلَىَّ حِينَ عَرَضْتَ عَلَىَّ حَفْصَةَ فَلَمْ أَرْجِعْ إِلَيْكَ شَيْئًا. قَالَ عُمَرُ قُلْتُ نَعَمْ. قَالَ أَبُو بَكْرٍ فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ فِيمَا عَرَضْتَ عَلَىَّ إِلاَّ أَنِّي كُنْتُ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ ذَكَرَهَا، فَلَمْ أَكُنْ لأُفْشِيَ سِرَّ رَسُولِ اللَّهِ صلى الله عليه وسلم وَلَوْ تَرَكَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم قَبِلْتُهَا.

Reference	: Sahih al-Bukhari 5122
In-book reference	: Book 67, Hadith 58
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 55

Narrated Zainab bint Salama:

Um Habiba said to Allah's Messenger (ﷺ) "We have heard that you want to marry Durra bint Abu-Salama." Allah's Messenger (ﷺ) said, "Can she be married along with Um Salama (her mother)? Even if I have not married Um Salama, she would not be lawful for me to marry, for her father is my foster brother."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، أَنَّ زَيْنَبَ ابْنَةَ أَبِي سَلَمَةَ، أَخْبَرَتْهُ أَنَّ أُمَّ حَبِيبَةَ قَالَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم إِنَّا قَدْ تَحَدَّثْنَا أَنَّكَ نَاكِحٌ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَعَلَى أُمِّ سَلَمَةَ لَوْ لَمْ أَنْكِحْ أُمَّ سَلَمَةَ مَا حَلَّتْ لِي، إِنَّ أَبَاهَا أَخِي مِنَ الرَّضَاعَةِ ".

Reference	: Sahih al-Bukhari 5123
In-book reference	: Book 67, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 56

(35) Chapter: "And there is no sin on you if you make a hint of betrothal or conceal it in yourself..."

(35) باب قَوْلِ اللَّهِ جَلَّ وَعَزَّ : {وَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ} الآيَةَ إِلَى قَوْلِهِ: {غَفُورٌ حَلِيمٌ}

{أَكْنَنْتُمْ} أَضْمَرْتُمْ، وَكُلُّ شَيْءٍ صُنْتَهُ فَهْوَ مَكْنُونٌ.

Ibn `Abbas said:

"Hint your intention of marrying' is made by saying (to the widow) for example: "I want to marry, and I wish that Allah will make a righteous lady available for me.' " Al-Qasim said: One may say to the widow: 'I hold all respect for you, and I am interested in you; Allah will bring you much good, or something similar 'Ata said: One should hint his intention, and should not declare it openly. One may say: 'I have some need. Have good tidings. Praise be to Allah; you are fit to remarry.' She (the widow) may say in reply: I am listening to what you say,' but she should not make a promise. Her guardian should not make a promise (to somebody to get her married to him) without her knowledge.

But if, while still in the Iddat period, she makes a promise to marry somebody, and he ultimately marries her, they are not to be separated by divorce (i.e., the marriage is valid).

وَقَالَ لِي طَلْقٌ حَدَّثَنَا زَائِدَةُ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، {فِيمَا عَرَّضْتُمْ} يَقُولُ إِنِّي أُرِيدُ التَّزْوِيجَ، وَلَوَدِدْتُ أَنَّهُ تَيَسَّرَ لِي امْرَأَةٌ صَالِحَةٌ. وَقَالَ الْقَاسِمُ يَقُولُ إِنَّكِ عَلَىَّ كَرِيمَةٌ، وَإِنِّي فِيكِ لَرَاغِبٌ، وَإِنَّ اللَّهَ لَسَائِقٌ إِلَيْكِ خَيْرًا. أَوْ نَحْوَ هَذَا. وَقَالَ عَطَاءٌ يُعَرِّضُ وَلاَ يَبُوحُ يَقُولُ إِنَّ لِي حَاجَةً وَأَبْشِرِي، وَأَنْتِ بِحَمْدِ اللَّهِ نَافِقَةٌ. وَتَقُولُ هِيَ قَدْ أَسْمَعُ مَا تَقُولُ. وَلاَ تَعِدُ شَيْئًا وَلاَ يُوَاعِدُ وَلِيُّهَا بِغَيْرِ عِلْمِهَا، وَإِنْ وَاعَدَتْ رَجُلاً فِي عِدَّتِهَا ثُمَّ نَكَحَهَا بَعْدُ لَمْ يُفَرَّقْ بَيْنَهُمَا. وَقَالَ الْحَسَنُ {لاَ تُوَاعِدُوهُنَّ سِرًّا} الزِّنَا. وَيُذْكَرُ عَنِ ابْنِ عَبَّاسٍ {الْكِتَابُ أَجَلَهُ} تَنْقَضِي الْعِدَّةُ.

Reference	: Sahih al-Bukhari 5124
In-book reference	: Book 67, Hadith 60
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 56

(36) Chapter: (It is permissible) to look at a woman before marrying.

(36) باب النَّظَرِ إِلَى الْمَرْأَةِ قَبْلَ التَّزْوِيجِ

Narrated `Aisha:

Allah's Messenger (ﷺ) said (to me), "You were shown to me in a dream. An angel brought you to me, wrapped in a piece of silken cloth, and said to me, 'This is your wife.' I removed the piece of cloth from your face, and there you were. I said to myself. 'If it is from Allah, then it will surely be.' "

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " رَأَيْتُكِ فِي الْمَنَامِ يَجِيءُ بِكِ الْمَلَكُ فِي سَرَقَةٍ مِنْ حَرِيرٍ فَقَالَ لِي هَذِهِ امْرَأَتُكَ. فَكَشَفْتُ عَنْ وَجْهِكِ الثَّوْبَ، فَإِذَا أَنْتِ هِيَ فَقُلْتُ إِنْ يَكُ هَذَا مِنْ عِنْدِ اللَّهِ يُمْضِهِ ".

Reference	: Sahih al-Bukhari 5125
In-book reference	: Book 67, Hadith 61
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 57

Narrated Sahl bin Sa`d:

A woman came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! I have come to you to present myself to you (for marriage)." Allah's Messenger (ﷺ) glanced at her. He looked at her carefully and fixed his glance on her and then lowered his head. When the lady saw that he did not say anything, she sat down. A man from his companions got up and said, "O Allah's Messenger (ﷺ)! If you are not in need of her, then marry her to me." The Prophet (ﷺ) said, "Have you got anything to offer." The man said, 'No, by Allah, O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) said (to him), "Go to your family and try to find something." So the man went and returned, saying, "No, by Allah, O Allah's Messenger (ﷺ)! I have not found anything." The Prophet said, "Go again and look for something, even if it were an iron ring." He went and returned, saying, "No, by Allah, O Allah's Messenger (ﷺ)! I could not find even an iron ring, but this is my Izar (waist sheet).' He had no Rida (upper garment). He added, "I give half of it to her." Allah's Messenger (ﷺ) said "What will she do with your Izar? If you wear it, she will have nothing over herself thereof (will be naked); and if she wears it, then you will have nothing over yourself thereof ' So the man sat for a long period and then got up (to leave). When Allah's Messenger (ﷺ) saw him leaving, he ordered that he e called back. When he came, the Prophet (ﷺ) asked (him), "How much of the Qur'an do you know (by heart)?" The man replied, I know such Sura and such Sura and such Sura," naming the suras. The Prophet (ﷺ)

said, "Can you recite it by heart?" He said, 'Yes." The Prophet (ﷺ) said, "Go I let you marry her for what you know of the Qur'an (as her Mahr).

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا يَعْقُوبُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّ امْرَأَةً، جَاءَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ جِئْتُ لأَهَبَ لَكَ نَفْسِي. فَنَظَرَ إِلَيْهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَصَعَّدَ النَّظَرَ إِلَيْهَا وَصَوَّبَهُ، ثُمَّ طَأْطَأَ رَأْسَهُ، فَلَمَّا رَأَتِ الْمَرْأَةُ أَنَّهُ لَمْ يَقْضِ فِيهَا شَيْئًا جَلَسَتْ، فَقَامَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ أَىْ رَسُولَ اللَّهِ إِنْ لَمْ تَكُنْ لَكَ بِهَا حَاجَةٌ فَزَوِّجْنِيهَا. فَقَالَ " هَلْ عِنْدَكَ مِنْ شَىْءٍ ". قَالَ لاَ وَاللَّهِ يَا رَسُولَ اللَّهِ. قَالَ " اذْهَبْ إِلَى أَهْلِكَ فَانْظُرْ هَلْ تَجِدُ شَيْئًا ". فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ لاَ وَاللَّهِ يَا رَسُولَ اللَّهِ مَا وَجَدْتُ شَيْئًا. قَالَ " انْظُرْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ ". فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ لاَ وَاللَّهِ يَا رَسُولَ اللَّهِ وَلاَ خَاتَمًا مِنْ حَدِيدٍ، وَلَكِنْ هَذَا إِزَارِي ـ قَالَ سَهْلٌ مَا لَهُ رِدَاءٌ ـ فَلَهَا نِصْفُهُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا تَصْنَعُ بِإِزَارِكَ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَىْءٌ، وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ شَىْءٌ ". فَجَلَسَ الرَّجُلُ حَتَّى طَالَ مَجْلَسُهُ ثُمَّ قَامَ فَرَآهُ رَسُولُ اللَّهِ صلى الله عليه وسلم مُوَلِّيًا فَأَمَرَ بِهِ فَدُعِيَ فَلَمَّا جَاءَ قَالَ " مَاذَا مَعَكَ مِنَ الْقُرْآنِ ". قَالَ مَعِي سُورَةَ كَذَا وَسُورَةَ كَذَا وَسُورَةَ كَذَا. عَدَّدَهَا. قَالَ " أَتَقْرَؤُهُنَّ عَنْ ظَهْرِ قَلْبِكَ ". قَالَ نَعَمْ. قَالَ " اذْهَبْ فَقَدْ مَلَّكْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ ".

Reference	: Sahih al-Bukhari 5126
In-book reference	: Book 67, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 58

(37) Chapter: Whoever said, "A marriage is not valid except through the Wali."

(37) بَابُ مَنْ قَالَ لاَ نِكَاحَ إِلاَّ بِوَلِيٍّ

لِقَوْلِ اللَّهِ تَعَالَى: {فَلاَ تَعْضُلُوهُنَّ} فَدَخَلَ فِيهِ الثَّيِّبُ وَكَذَلِكَ الْبِكْرُ.

وَقَالَ: {وَلاَ تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا} وَقَالَ: {وَأَنْكِحُوا الأَيَامَى مِنْكُمْ}.

Narrated 'Urwa bin Az-Zubair:

'Aishah, the wife of the Prophet (ﷺ) (ﷺ) told him that there were four types of marriage during Pre-Islamic period of Ignorance. One type was similar to that of the present day i.e. a man used to ask somebody else for the hand of a girl under his guardianship or for his daughter's hand, and give her Mahr and then marry her. The second type was that a man would say to his wife after she had become clean from her period. "Send for so-and-so and have sexual intercourse with him." Her husband would then keep awy from her and would never sleep with her till she got pregnant from the other man with whom she was sleeping. When her pregnancy became evident, he husband would sleep with her if he wished. Her husband did so (i.e. let his wife sleep with some other man) so that he might have a child of noble breed. Such marriage was called as Al-Istibda'. Another type of marriage was that a group of less than ten men would assemble and enter upon a woman, and all of them would have sexual relation with her. If she became pregnant and delivered a child and some days had passed after delivery, she would sent for all of them and none of them would refuse to come, and when they all gathered before her, she would say to them, "You (all) know waht you have done, and now I have given birth to a child. So, it is your child so-and-so!" naming whoever she liked, and her child would follow him and he could not refuse to take him. The fourth type of marriage was that many people would enter upon a lady and she would never refuse anyone who came to her. Those were the prostitutes who used to fix flags at their doors as sign, and he who would wished, could have sexual intercourse with them. If anyone of them got pregnant and delivered a child, then all those men would be gathered for her and they would call the Qa'if (persons skilled in recognizing the likeness of a child to his father) to them and would let the child follow the man (whom they recognized as his father) and she would let him adhere to him and be called his son. The man would not refuse all that. But when Muhammad (ﷺ) was sent with the Truth, he abolished all the types of marriages observed in pre-Islamic period of Ignorance except the type of marriage the people recognize today.

قَالَ يَحْيَى بْنُ سُلَيْمَانَ حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ. حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَنْبَسَةُ، حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهُ أَنَّ النِّكَاحَ فِي الْجَاهِلِيَّةِ كَانَ عَلَى أَرْبَعَةِ أَنْحَاءٍ فَنِكَاحٌ مِنْهَا نِكَاحُ النَّاسِ الْيَوْمَ، يَخْطُبُ الرَّجُلُ إِلَى الرَّجُلِ وَلِيَّتَهُ أَوِ ابْنَتَهُ، فَيُصْدِقُهَا ثُمَّ يَنْكِحُهَا، وَنِكَاحٌ آخَرُ كَانَ الرَّجُلُ يَقُولُ لاِمْرَأَتِهِ إِذَا طَهُرَتْ مِنْ طَمْثِهَا أَرْسِلِي إِلَى فُلاَنٍ فَاسْتَبْضِعِي مِنْهُ. وَيَعْتَزِلُهَا زَوْجُهَا، وَلاَ يَمَسُّهَا أَبَدًا، حَتَّى يَتَبَيَّنَ حَمْلُهَا مِنْ ذَلِكَ الرَّجُلِ الَّذِي تَسْتَبْضِعُ مِنْهُ، فَإِذَا تَبَيَّنَ حَمْلُهَا أَصَابَهَا زَوْجُهَا إِذَا أَحَبَّ، وَإِنَّمَا يَفْعَلُ ذَلِكَ رَغْبَةً فِي نَجَابَةِ الْوَلَدِ، فَكَانَ هَذَا النِّكَاحُ نِكَاحَ الاِسْتِبْضَاعِ، وَنِكَاحٌ آخَرُ يَجْتَمِعُ الرَّهْطُ مَا دُونَ الْعَشَرَةِ فَيَدْخُلُونَ عَلَى الْمَرْأَةِ كُلُّهُمْ يُصِيبُهَا. فَإِذَا حَمَلَتْ وَوَضَعَتْ، وَمَرَّ عَلَيْهَا لَيَالِيَ بَعْدَ أَنْ تَضَعَ حَمْلَهَا، أَرْسَلَتْ إِلَيْهِمْ فَلَمْ يَسْتَطِعْ رَجُلٌ مِنْهُمْ أَنْ يَمْتَنِعَ حَتَّى يَجْتَمِعُوا عِنْدَهَا تَقُولُ لَهُمْ قَدْ عَرَفْتُمُ الَّذِي كَانَ مِنْ أَمْرِكُمْ، وَقَدْ وَلَدْتُ فَهُوَ ابْنُكَ يَا فُلاَنُ. تُسَمِّي مَنْ أَحَبَّتْ بِاسْمِهِ، فَيَلْحَقُ بِهِ وَلَدُهَا، لاَ يَسْتَطِيعُ أَنْ يَمْتَنِعَ بِهِ الرَّجُلُ. وَنِكَاحُ الرَّابِعِ يَجْتَمِعُ النَّاسُ الْكَثِيرُ فَيَدْخُلُونَ عَلَى الْمَرْأَةِ لاَ تَمْتَنِعُ مِمَّنْ جَاءَهَا وَهُنَّ الْبَغَايَا كُنَّ يَنْصِبْنَ عَلَى أَبْوَابِهِنَّ رَايَاتٍ تَكُونُ عَلَمًا فَمَنْ أَرَادَهُنَّ دَخَلَ عَلَيْهِنَّ، فَإِذَا حَمَلَتْ إِحْدَاهُنَّ وَوَضَعَتْ حَمْلَهَا جُمِعُوا لَهَا وَدَعَوْا لَهُمُ الْقَافَةَ ثُمَّ أَلْحَقُوا وَلَدَهَا بِالَّذِي يَرَوْنَ فَالْتَاطَ بِهِ، وَدُعِيَ ابْنَهُ لاَ يَمْتَنِعُ مِنْ ذَلِكَ، فَلَمَّا بُعِثَ مُحَمَّدٌ صلى الله عليه وسلم بِالْحَقِّ هَدَمَ نِكَاحَ الْجَاهِلِيَّةِ كُلَّهُ، إِلاَّ نِكَاحَ النَّاسِ الْيَوْمَ.

Reference	: Sahih al-Bukhari 5127
In-book reference	: Book 67, Hadith 63
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 62, Hadith 58

Narrated `Aisha:

(as regards the Verse): 'And about what is recited unto you in the Book, concerning orphan girls to whom you give not the prescribed portions and yet, whom you desire to marry.' (4.127) This Verse is about the female orphan who is under the guardianship of a man with whom she shares her property and he has more right over her (than anybody else) but does not like to marry her, so he prevents her, from marrying somebody else, lest he should share the property with him.

حَدَّثَنَا يَحْيَى، حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، {وَمَا يُتْلَى عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ اللاَّتِي لاَ تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ}. قَالَتْ هَذَا فِي الْيَتِيمَةِ الَّتِي تَكُونُ عِنْدَ الرَّجُلِ، لَعَلَّهَا أَنْ تَكُونَ شَرِيكَتَهُ فِي مَالِهِ، وَهْوَ أَوْلَى بِهَا، فَيَرْغَبُ أَنْ يَنْكِحَهَا، فَيَعْضُلَهَا لِمَالِهَا، وَلاَ يُنْكِحَهَا غَيْرَهُ، كَرَاهِيَةَ أَنْ يَشْرَكَهُ أَحَدٌ فِي مَالِهَا.

Reference	: Sahih al-Bukhari 5128
In-book reference	: Book 67, Hadith 64
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 59

Narrated `Abdullah bin `Umar:

When Hafsa, `Umar's daughter became a widow because of the death of her (husband) Ibn Hudhafa As-Sahmi who was one of the companion of the Prophet (ﷺ) and the one of the Badr warriors and died at Medina, `Umar said, "I met `Uthman bin `Affan and gave him an offer, saying, 'If you wish, I will marry Hafsa to you.' He said. 'I will think it over' I waited for a few days, then he met me and said, 'I have made up my mind not to marry at present' "`Umar added, "Then I met Abu Bakr and said to him, 'If you wish, I will marry Hafsa to you.' "

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، حَدَّثَنَا الزُّهْرِيُّ، قَالَ أَخْبَرَنِي سَالِمٌ، أَنَّ ابْنَ عُمَرَ، أَخْبَرَهُ أَنَّ عُمَرَ حِينَ تَأَيَّمَتْ حَفْصَةُ بِنْتُ عُمَرَ مِنِ ابْنِ حُذَافَةَ السَّهْمِيِّ ـ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم مِنْ أَهْلِ بَدْرٍ تُوُفِّيَ بِالْمَدِينَةِ ـ فَقَالَ عُمَرُ لَقِيتُ عُثْمَانَ بْنَ عَفَّانَ فَعَرَضْتُ عَلَيْهِ فَقُلْتُ إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ. فَقَالَ سَأَنْظُرُ فِي أَمْرِي. فَلَبِثْتُ لَيَالِيَ ثُمَّ لَقِيَنِي فَقَالَ بَدَا لِي أَنْ لاَ أَتَزَوَّجَ يَوْمِي هَذَا. قَالَ عُمَرُ فَلَقِيتُ أَبَا بَكْرٍ فَقُلْتُ إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ.

Reference	: Sahih al-Bukhari 5129
In-book reference	: Book 67, Hadith 65
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 60

Narrated Al-Hasan:

concerning the Verse: 'Do not prevent them' (2.232) Ma'qil bin Yasar told me that it was revealed in his connection. He said, "I married my sister to a man and he divorced her, and when her days of 'Idda (three menstrual periods) were over, the man came again and asked for her hand, but I said to him, 'I married her to you and made her your bed (your wife) and favored you with her, but you divorced her. Now you come to ask for her hand again? No, by Allah, she will never go back to you (again)!' That man was not a bad man and his wife wanted to go back to him. So Allah revealed this Verse: 'Do not prevent them.' (2.232) So I said, 'Now I will do it (let her go back to him), O Allah's Messenger (ﷺ)."So he married her to him again.

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي عَمْرٍو، قَالَ حَدَّثَنِي أَبِي قَالَ، حَدَّثَنِي إِبْرَاهِيمُ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، {فَلاَ تَعْضُلُوهُنَّ} قَالَ حَدَّثَنِي مَعْقِلُ بْنُ يَسَارٍ، أَنَّهَا نَزَلَتْ فِيهِ قَالَ زَوَّجْتُ أُخْتًا لِي مِنْ رَجُلٍ فَطَلَّقَهَا، حَتَّى إِذَا انْقَضَتْ عِدَّتُهَا جَاءَ يَخْطُبُهَا، فَقُلْتُ لَهُ زَوَّجْتُكَ وَفَرَشْتُكَ وَأَكْرَمْتُكَ، فَطَلَّقْتَهَا، ثُمَّ جِئْتَ تَخْطُبُهَا، لاَ وَاللَّهِ لاَ تَعُودُ إِلَيْكَ أَبَدًا، وَكَانَ رَجُلاً لاَ بَأْسَ بِهِ وَكَانَتِ الْمَرْأَةُ تُرِيدُ أَنْ تَرْجِعَ إِلَيْهِ فَأَنْزَلَ اللَّهُ هَذِهِ الآيَةَ {فَلاَ تَعْضُلُوهُنَّ} فَقُلْتُ الآنَ أَفْعَلُ يَا رَسُولَ اللَّهِ. قَالَ فَزَوَّجَهَا إِيَّاهُ.

Reference	: Sahih al-Bukhari 5130
In-book reference	: Book 67, Hadith 66
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 61

(38) Chapter: If the guardian himself is the suitor

(38) باب إِذَا كَانَ الْوَلِيُّ هُوَ الْخَاطِبَ

وَخَطَبَ الْمُغِيرَةُ بْنُ شُعْبَةَ امْرَأَةً هُوَ أَوْلَى النَّاسِ بِهَا فَأَمَرَ رَجُلاً فَزَوَّجَهُ.

وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ لأُمِّ حَكِيمٍ بِنْتِ قَارِظٍ أَتَجْعَلِينَ أَمْرَكِ إِلَيَّ قَالَتْ نَعَمْ فَقَالَ قَدْ تَزَوَّجْتُكِ.

وَقَالَ عَطَاءٌ لِيُشْهِدْ أَنِّي قَدْ نَكَحْتُكِ أَوْ لِيَأْمُرْ رَجُلاً مِنْ عَشِيرَتِهَا.

وَقَالَ سَهْلٌ قَالَتِ امْرَأَةٌ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهَبُ لَكَ نَفْسِي فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ إِنْ لَمْ تَكُنْ لَكَ بِهَا حَاجَةٌ فَزَوِّجْنِيهَا.

Narrated `Aisha:

(regarding His Statement): 'They ask your instruction concerning the women. Say: Allah instructs you about them ...' (4.127) It is about the female orphan who is under the guardianship of a man with whom she shares her property and he does not want to marry her and dislikes that someone else should marry her, lest he should share the property with him, so he prevents her from marrying. So Allah forbade such a guardian to do so (i.e. to prevent her from marrying).

حَدَّثَنَا ابْنُ سَلاَمٍ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ فِي قَوْلِهِ {وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ} إِلَى آخِرِ الآيَةِ، قَالَتْ هِيَ الْيَتِيمَةُ تَكُونُ فِي حَجْرِ الرَّجُلِ، قَدْ شَرِكَتْهُ فِي مَالِهِ، فَيَرْغَبُ عَنْهَا أَنْ يَتَزَوَّجَهَا، وَيَكْرَهُ أَنْ يُزَوِّجَهَا غَيْرَهُ، فَيَدْخُلَ عَلَيْهِ فِي مَالِهِ، فَيَحْبِسُهَا، فَنَهَاهُمُ اللَّهُ عَنْ ذَلِكَ.

Reference	: Sahih al-Bukhari 5131
In-book reference	: Book 67, Hadith 67
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 62

Narrated Sahl bin Sa`d:

While we were sitting in the company of the Prophet (ﷺ) a woman came to him and presented herself (for marriage) to him. The Prophet (ﷺ) looked at her, lowering his eyes and raising them, but did not give a reply. One of his companions said, "Marry her to me O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) asked (him), "Have you

got anything?" He said, "I have got nothing." The Prophet (ﷺ) said, "Not even an iron ring?" He Sa`d, "Not even an iron ring, but I will tear my garment into two halves and give her one half and keep the other half." The Prophet; said, "No. Do you know some of the Qur'an (by heart)?" He said, "Yes." The Prophet (ﷺ) said, "Go, I have agreed to marry her to you with what you know of the Qur'an (as her Mahr)."

حَدَّثَنَا أَحْمَدُ بْنُ الْمِقْدَامِ، حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ، حَدَّثَنَا أَبُو حَازِمٍ، حَدَّثَنَا سَهْلُ بْنُ سَعْدٍ، كُنَّا عِنْدَ النَّبِيِّ صلى الله عليه وسلم جُلُوسًا فَجَاءَتْهُ امْرَأَةٌ تَعْرِضُ نَفْسَهَا عَلَيْهِ فَخَفَّضَ فِيهَا النَّظَرَ وَرَفَعَهُ فَلَمْ يُرِدْهَا، فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ زَوِّجْنِيهَا يَا رَسُولَ اللَّهِ. قَالَ " أَعِنْدَكَ مِنْ شَىْءٍ ". قَالَ مَا عِنْدِي مِنْ شَىْءٍ. قَالَ " وَلاَ خَاتَمًا مِنْ حَدِيدٍ ". قَالَ وَلاَ خَاتَمًا مِنَ حَدِيدٍ وَلَكِنْ أَشُقُّ بُرْدَتِي هَذِهِ فَأُعْطِيهَا النِّصْفَ، وَآخُذُ النِّصْفَ. قَالَ " لاَ، هَلْ مَعَكَ مِنَ الْقُرْآنِ شَىْءٌ ". قَالَ نَعَمْ. قَالَ " اذْهَبْ فَقَدْ زَوَّجْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ ".

Reference : Sahih al-Bukhari 5132
In-book reference : Book 67, Hadith 68
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 63
(deprecated numbering scheme)

(39) Chapter: Giving one's young children in marriage

(39) باب إِنْكَاحِ الرَّجُلِ وَلَدَهُ الصِّغَارَ

لِقَوْلِهِ تَعَالَى: {وَاللاَّئِي لَمْ يَحِضْنَ} فَجَعَلَ عِدَّتَهَا ثَلاَثَةَ أَشْهُرٍ قَبْلَ الْبُلُوغِ.

Narrated `Aisha:

that the Prophet (ﷺ) married her when she was six years old and he consummated his marriage when she was nine years old, and then she remained with him for nine years (i.e., till his death).

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم تَزَوَّجَهَا وَهْىَ بِنْتُ سِتِّ سِنِينَ، وَأُدْخِلَتْ عَلَيْهِ وَهْىَ بِنْتُ تِسْعٍ، وَمَكَثَتْ عِنْدَهُ تِسْعًا.

Reference : Sahih al-Bukhari 5133
In-book reference : Book 67, Hadith 69
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 64
(deprecated numbering scheme)

(40) Chapter: The marrying of a daughter by her father to a ruler

(40) باب تَزْوِيجِ الأَبِ ابْنَتَهُ مِنَ الإِمَامِ

وَقَالَ عُمَرُ خَطَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيَّ حَفْصَةَ فَأَنْكَحْتُهُ.

Narrated `Aisha:

that the Prophet (ﷺ) married her when she was six years old and he consummated his marriage when she was nine years old. Hisham said: I have been informed that `Aisha remained with the Prophet (ﷺ) for nine years (i.e. till his death).

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا وُهَيْبٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم تَزَوَّجَهَا وَهْىَ بِنْتُ سِتِّ سِنِينَ، وَبَنَى بِهَا وَهْىَ بِنْتُ تِسْعِ سِنِينَ. قَالَ هِشَامٌ وَأُنْبِئْتُ أَنَّهَا كَانَتْ عِنْدَهُ تِسْعَ سِنِينَ.

Reference : Sahih al-Bukhari 5134
In-book reference : Book 67, Hadith 70
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 65
(deprecated numbering scheme)

(41) Chapter: The ruler is regarded as a guardian

(41) بَابُ السُّلْطَانُ وَلِيٌّ بِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «زَوَّجْنَاكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ»

Narrated Sahl bin Sa`d:

A woman came to Allah's Messenger (ﷺ) and said, "I present myself (to you) (for marriage). She stayed for a long while, then a man said, "If you are not in need of her then marry her to me." The Prophet (ﷺ) said, "Have you got anything m order to pay her Mahr?" He said, "I have nothing with me except my Izar (waist sheet)." The Prophet (ﷺ) said, "If you give her your Izar, you will have no Izar to wear, (so go) and search for something. He said, "I could not find anything." The Prophet (ﷺ) said, "Try (to find something), even if it were an iron ring But he was not able to find (even that) The Prophet (ﷺ) said (to him). "Do you memorize something of the Qur'an?" "Yes. ' he said, "such Sura and such Sura," naming those Suras The Prophet (ﷺ) said, "We have married her to you for what you know of the Qur'an (by heart).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ إِنِّي وَهَبْتُ مِنْ نَفْسِي. فَقَامَتْ طَوِيلاً فَقَالَ رَجُلٌ زَوِّجْنِيهَا، إِنْ لَمْ تَكُنْ لَكَ بِهَا حَاجَةٌ. قَالَ " هَلْ عِنْدَكَ مِنْ شَىْءٍ تُصْدِقُهَا ". قَالَ مَا عِنْدِي إِلاَّ إِزَارِي. فَقَالَ " إِنْ أَعْطَيْتَهَا إِيَّاهُ جَلَسْتَ لاَ إِزَارَ لَكَ، فَالْتَمِسْ شَيْئًا ". فَقَالَ مَا أَجِدُ شَيْئًا. فَقَالَ " الْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ ". فَلَمْ يَجِدْ. فَقَالَ " أَمَعَكَ مِنَ الْقُرْآنِ شَىْءٌ ". قَالَ نَعَمْ سُورَةُ كَذَا وَسُورَةُ كَذَا لِسُوَرٍ سَمَّاهَا. فَقَالَ " زَوَّجْنَاكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ ".

Reference	: Sahih al-Bukhari 5135
In-book reference	: Book 67, Hadith 71
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 66

(42) Chapter: The father or the guardian cannot give a virgin or matron in marriage without her consent

(42) باب لاَ يُنْكِحُ الأَبُ وَغَيْرُهُ الْبِكْرَ وَالثَّيِّبَ إِلاَّ بِرِضَاهَا

Narrated Abu Huraira:

The Prophet (ﷺ) said, "A matron should not be given in marriage except after consulting her; and a virgin should not be given in marriage except after her permission." The people asked, "O Allah's Messenger (ﷺ)! How can we know her permission?" He said, "Her silence (indicates her permission).

حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ، حَدَّثَهُمْ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ تُنْكَحُ الأَيِّمُ حَتَّى تُسْتَأْمَرَ وَلاَ تُنْكَحُ الْبِكْرُ حَتَّى تُسْتَأْذَنَ ". قَالُوا يَا رَسُولَ اللَّهِ وَكَيْفَ إِذْنُهَا قَالَ " أَنْ تَسْكُتَ ".

Reference	: Sahih al-Bukhari 5136
In-book reference	: Book 67, Hadith 72
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 67

Narrated `Aisha:

I said, "O Allah's Messenger (ﷺ)! A virgin feels shy." He said, "Her consent is (expressed by) her silence."

حَدَّثَنَا عَمْرُو بْنُ الرَّبِيعِ بْنِ طَارِقٍ، قَالَ أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أَبِي عَمْرٍو، مَوْلَى عَائِشَةَ عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ الْبِكْرَ تَسْتَحِي. قَالَ " رِضَاهَا صَمْتُهَا ".

Reference	: Sahih al-Bukhari 5137
In-book reference	: Book 67, Hadith 73
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 68

(43) Chapter: If a man gives his daughter in marriage while she is averse to it, then such marriage is invalid

(43) باب إِذَا زَوَّجَ ابْنَتَهُ وَهْىَ كَارِهَةٌ فَنِكَاحُهُ مَرْدُودٌ

Narrated Khansa bint Khidam Al-Ansariya:

that her father gave her in marriage when she was a matron and she disliked that marriage. So she went to Allah's Messenger (ﷺ) and he declared that marriage invalid.

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ، وَمُجَمِّعٍ، ابْنَىْ يَزِيدَ بْنِ جَارِيَةَ عَنْ خَنْسَاءَ بِنْتِ خِذَامٍ الأَنْصَارِيَّةِ، أَنَّ أَبَاهَا، زَوَّجَهَا وَهْىَ ثَيِّبٌ، فَكَرِهَتْ ذَلِكَ فَأَتَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم فَرَدَّ نِكَاحَهُ.

Reference	: Sahih al-Bukhari 5138
In-book reference	: Book 67, Hadith 74
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 69

Narrated `Abdur-Rahman bin Yazid and Majammi bin Yazid:

The same ,Hadith above: A man called Khidam married a daughter of his (to somebody) against her consent. 'If you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice.' (4.3) And if somebody says to the guardian (of a woman), "Marry me to soand- so," and the guardian remained silent or said to him, "What have you got?" And the other said, "I have so much and so much (Mahr)," or kept quiet, and then the guardian said, "I have married her to you," then the marriage is valid (legal). This narration was told by Sahl on the authority of the Prophet.

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا يَزِيدُ، أَخْبَرَنَا يَحْيَى، أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ، حَدَّثَهُ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ وَمُجَمِّعَ بْنَ يَزِيدَ حَدَّثَاهُ أَنَّ رَجُلاً يُدْعَى خِذَامًا أَنْكَحَ ابْنَةً لَهُ. نَحْوَهُ.

Reference	: Sahih al-Bukhari 5139
In-book reference	: Book 67, Hadith 75
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 70

(44) Chapter: The giving of an orphan girl in marriage

(44) باب تَزْوِيجِ الْيَتِيمَةِ

لِقَوْلِهِ: {وَإِنْ خِفْتُمْ أَنْ لاَ تُقْسِطُوا فِي الْيَتَامَى فَانْكِحُوا}، إِذَا قَالَ لِلْوَلِيِّ زَوِّجْنِي فُلاَنَةَ. فَمَكِثَ سَاعَةً أَوْ قَالَ مَا مَعَكَ فَقَالَ مَعِي كَذَا وَكَذَا. أَوْ لَبِثَا ثُمَّ قَالَ زَوَّجْتُكَهَا. فَهْوَ جَائِزٌ. فِيهِ سَهْلٌ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated 'Urwa bin Az-Zubair:

that he asked `Aisha, saying to her, "O Mother! (In what connection was this Verse revealed): 'If you fear that you shall not be able to deal justly with orphan girls (to the end of the verse) that your right hands possess?" (4.3) Aisha said, "O my nephew! It was about the female orphan under the protection of her guardian who was interested in her beauty and wealth and wanted to marry her with a little or reduced Mahr. So such guardians were forbidden to marry female orphans unless they deal with them justly and give their full Mahr; and they were ordered to marry women other than them."`Aisha added, "(Later) the people asked Allah's Messenger (ﷺ), for instructions, and then Allah revealed: 'They ask your instruction concerning the women . . . And yet whom you desire to marry.' (4.127) So Allah revealed to them in this Verse that-if a female orphan had wealth and beauty, they desired to marry her and were interested in her noble descent and the reduction of her Mahr; but if she was not desired by them because of her lack in fortune and beauty they left her and married some other woman. So, as they used to leave her when they had no interest in her, they had no right to marry her if they had the desire to do so, unless they deal justly with her and gave her a full amount of Mahr."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ. وَقَالَ اللَّيْثُ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّهُ سَأَلَ عَائِشَةَ ـ رضى الله عنها ـ قَالَ لَهَا يَا أُمَّتَاهْ {وَإِنْ خِفْتُمْ أَنْ لاَ تُقْسِطُوا فِي الْيَتَامَى} إِلَى {مَا مَلَكَتْ أَيْمَانُكُمْ} قَالَتْ عَائِشَةُ يَا ابْنَ أُخْتِي هَذِهِ الْيَتِيمَةُ تَكُونُ فِي حَجْرِ وَلِيِّهَا، فَيَرْغَبُ فِي جَمَالِهَا وَمَالِهَا، وَيُرِيدُ أَنْ يَنْتَقِصَ مِنْ صَدَاقِهَا، فَنُهُوا عَنْ نِكَاحِهِنَّ. إِلاَّ أَنْ يُقْسِطُوا لَهُنَّ فِي إِكْمَالِ الصَّدَاقِ وَأُمِرُوا بِنِكَاحِ مَنْ سِوَاهُنَّ مِنَ النِّسَاءِ، قَالَتْ عَائِشَةُ اسْتَفْتَى النَّاسُ رَسُولَ اللَّهِ صلى الله عليه

وسلم بَعْدَ ذَلِكَ فَأَنْزَلَ اللَّهُ {وَيَسْتَفْتُونَكَ فِي النِّسَاءِ} إِلَى {وَتَرْغَبُونَ} فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ لَهُمْ فِي هَذِهِ الآيَةِ أَنَّ الْيَتِيمَةَ إِذَا كَانَتْ ذَاتَ مَالٍ وَجَمَالٍ، رَغِبُوا فِي نِكَاحِهَا وَنَسَبِهَا وَالصَّدَاقِ، وَإِذَا كَانَتْ مَرْغُوبًا عَنْهَا فِي قِلَّةِ الْمَالِ وَالْجَمَالِ، تَرَكُوهَا وَأَخَذُوا غَيْرَهَا مِنَ النِّسَاءِ ـ قَالَتْ ـ فَكَمَا يَتْرُكُونَهَا حِينَ يَرْغَبُونَ عَنْهَا، فَلَيْسَ لَهُمْ أَنْ يَنْكِحُوهَا إِذَا رَغِبُوا فِيهَا، إِلاَّ أَنْ يُقْسِطُوا لَهَا وَيُعْطُوهَا حَقَّهَا الأَوْفَى مِنَ الصَّدَاقِ.

Reference	: Sahih al-Bukhari 5140
In-book reference	: Book 67, Hadith 76
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 71

(45) Chapter: If the suitor says, "Marry me to so-and-so," and the guardian says, "I have married her to you for such Mahr"

(45) بَابُ إِذَا قَالَ الْخَاطِبُ لِلْوَلِيِّ زَوِّجْنِي فُلاَنَةَ. فَقَالَ قَدْ زَوَّجْتُكَ بِكَذَا وَكَذَا. جَازَ النِّكَاحُ، وَإِنْ لَمْ يَقُلْ لِلزَّوْجِ أَرَضِيتَ أَوْ قَبِلْتَ

Narrated Sahl:

A woman came to the Prophet,, and presented herself to him (for marriage). He said, "I am not in need of women these days." Then a man said, "O Allah's Messenger (ﷺ)! Marry her to me." The Prophet (ﷺ) asked him, "What have you got?" He said, "I have got nothing." The Prophet (ﷺ) said, "Give her something, even an iron ring." He said, "I have got nothing." The Prophet (ﷺ) asked (him), "How much of the Qur'an do you know (by heart)?" He said, "So much and so much." The Prophet (ﷺ) said, "I have married her to you for what you know of the Qur'an."

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلٍ، أَنَّ امْرَأَةً، أَتَتِ النَّبِيَّ صلى الله عليه وسلم فَعَرَضَتْ عَلَيْهِ نَفْسَهَا فَقَالَ " مَا لِي الْيَوْمَ فِي النِّسَاءِ مِنْ حَاجَةٍ ". فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ زَوِّجْنِيهَا. قَالَ " مَا عِنْدَكَ ". قَالَ مَا عِنْدِي شَىْءٌ. قَالَ " أَعْطِهَا وَلَوْ خَاتَمًا مِنْ حَدِيدٍ ". قَالَ مَا عِنْدِي شَىْءٌ. قَالَ " فَمَا عِنْدَكَ مِنَ الْقُرْآنِ ". قَالَ عِنْدِي كَذَا وَكَذَا. قَالَ " فَقَدْ مَلَّكْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ ".

Reference	: Sahih al-Bukhari 5141
In-book reference	: Book 67, Hadith 77
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 72

(46) Chapter: None should ask for the hand of a lady who is already engaged to his brother (Muslim)

(46) باب لاَ يَخْطُبُ عَلَى خِطْبَةِ أَخِيهِ، حَتَّى يَنْكِحَ أَوْ يَدَعَ

Narrated Ibn `Umar:

The Prophet (ﷺ) decreed that one should not try to cancel a bargain already agreed upon between some other persons (by offering a bigger price). And a man should not ask for the hand of a girl who is already engaged to his Muslim brother, unless the first suitor gives her up, or allows him to ask for her hand.

حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ سَمِعْتُ نَافِعًا، يُحَدِّثُ أَنَّ ابْنَ عُمَرَ ـ رضى الله عنهما ـ كَانَ يَقُولُ نَهَى النَّبِيُّ صلى الله عليه وسلم أَنْ يَبِيعَ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَلاَ يَخْطُبَ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ، حَتَّى يَتْرُكَ الْخَاطِبُ قَبْلَهُ، أَوْ يَأْذَنَ لَهُ الْخَاطِبُ.

Reference	: Sahih al-Bukhari 5142
In-book reference	: Book 67, Hadith 78
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 73

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Beware of suspicion (about others), as suspicion is the falsest talk, and do not spy upon each other, and do not listen to the evil talk of the people about others' affairs, and do not have enmity with one another, but be brothers. And none should ask for the hand of a girl who is already engaged to his (Muslim) brother, but one should wait till the first suitor marries her or leaves her."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الأَعْرَجِ، قَالَ قَالَ أَبُو هُرَيْرَةَ يَأْثُرُ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلاَ تَجَسَّسُوا، وَلاَ تَحَسَّسُوا، وَلاَ تَبَاغَضُوا، وَكُونُوا إِخْوَانًا ". وَلاَ يَخْطُبُ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَنْكِحَ أَوْ يَتْرُكَ

Reference	: Sahih al-Bukhari 5143, 5144
In-book reference	: Book 67, Hadith 79
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 74

(47) Chapter: The meaning of the cancelling of the engagement. (47) باب تَفْسِيرِ تَرْكِ الْخِطْبَةِ

Narrated `Abdullah bin `Umar:

"When Hafsa became a widow," `Umar said, "I met Abu Bakr and said to him, 'If you wish I will marry Hafsa bint `Umar to you.' I waited for a few days then Allah's Messenger (ﷺ) asked for her hand. Later Abu Bakr met me and said, 'Nothing stopped me from returning to you concerning your offer except that I knew that Allah's Messenger (ﷺ) had mentioned (his wish to marry) her, and I could never let out the secret of Allah's Messenger (ﷺ) . If he had left her, I would have accepted her.' "

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ يُحَدِّثُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ حِينَ تَأَيَّمَتْ حَفْصَةُ قَالَ عُمَرُ لَقِيتُ أَبَا بَكْرٍ فَقُلْتُ إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ. فَلَبِثْتُ لَيَالِيَ ثُمَّ خَطَبَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَلَقِيَنِي أَبُو بَكْرٍ فَقَالَ إِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ فِيمَا عَرَضْتَ إِلاَّ أَنِّي قَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ ذَكَرَهَا فَلَمْ أَكُنْ لأُفْشِيَ سِرَّ رَسُولِ اللَّهِ صلى الله عليه وسلم وَلَوْ تَرَكَهَا لَقَبِلْتُهَا. تَابَعَهُ يُونُسُ وَمُوسَى بْنُ عُقْبَةَ وَابْنُ أَبِي عَتِيقٍ عَنِ الزُّهْرِيِّ.

Reference	: Sahih al-Bukhari 5145
In-book reference	: Book 67, Hadith 80
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 75

(48) Chapter: Al-Khutba (for Nikah) (48) باب الْخُطْبَةِ

Narrated Ibn `Umar:

Two men came from the east and delivered speeches, and the Prophet (ﷺ) said, "Some eloquent speech has the in fluency of magic (e.g., some people refuse to do something and then a good eloquent speaker addresses them and then they agree to do that very thing after his speech). "

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ زَيْدِ بْنِ أَسْلَمَ، قَالَ سَمِعْتُ ابْنَ عُمَرَ، يَقُولُ جَاءَ رَجُلاَنِ مِنَ الْمَشْرِقِ فَخَطَبَا فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ مِنَ الْبَيَانِ لَسِحْرًا ".

Reference	: Sahih al-Bukhari 5146
In-book reference	: Book 67, Hadith 81
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 76

(49) Chapter: Beating the tambourine during marriage ceremony and the wedding banquet. (49) باب ضَرْبِ الدُّفِّ فِي النِّكَاحِ وَالْوَلِيمَةِ

Narrated Ar-Rabi`:

(the daughter of Muawwidh bin Afra) After the consummation of my marriage, the Prophet (ﷺ) came and sat on my bed as far from me as you are sitting now, and our little girls started beating the tambourines and reciting elegiac verses mourning my father who had been killed in the battle of Badr. One of them said, "Among us is a Prophet who knows what will happen tomorrow." On that the Prophet said, "Leave this (saying) and keep on saying the verses which you had been saying before."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا خَالِدُ بْنُ ذَكْوَانَ، قَالَ قَالَتِ الرُّبَيِّعُ بِنْتُ مُعَوِّذِ ابْنِ عَفْرَاءَ. جَاءَ النَّبِيُّ صلى الله عليه وسلم فَدَخَلَ حِينَ بُنِيَ عَلَىَّ، فَجَلَسَ عَلَى فِرَاشِي كَمَجْلِسِكَ مِنِّي، فَجَعَلَتْ جُوَيْرِيَاتٌ لَنَا يَضْرِبْنَ بِالدُّفِّ وَيَنْدُبْنَ مَنْ قُتِلَ مِنْ آبَائِي يَوْمَ بَدْرٍ، إِذْ قَالَتْ إِحْدَاهُنَّ وَفِينَا نَبِيٌّ يَعْلَمُ مَا فِي غَدٍ. فَقَالَ " دَعِي هَذِهِ، وَقُولِي بِالَّذِي كُنْتِ تَقُولِينَ ".

Reference	: Sahih al-Bukhari 5147
In-book reference	: Book 67, Hadith 82
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 77

(50) Chapter: "And give to the women their Mahr with a good heart..."

(50) باب قَوْلِ اللَّهِ تَعَالَى {وَآتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً}

وَكَثْرَةِ الْمَهْرِ، وَأَدْنَى مَا يَجُوزُ مِنَ الصَّدَاقِ، وَقَوْلِهِ تَعَالَى: {وَآتَيْتُمْ إِحْدَاهُنَّ قِنْطَارًا فَلاَ تَأْخُذُوا مِنْهُ شَيْئًا} وَقَوْلِهِ جَلَّ ذِكْرُهُ: {أَوْ تَفْرِضُوا لَهُنَّ} وَقَالَ سَهْلٌ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَلَوْ خَاتَمًا مِنْ حَدِيدٍ».

Narrated Anas:

`Abdur Rahman bin `Auf married a woman and gave her gold equal to the weight of a date stone (as Mahr). When the Prophet (ﷺ) noticed the signs of cheerfulness of the marriage (on his face) and asked him about it, he said, "I have married a woman and gave (her) gold equal to a date stone in weight (as Mahr).

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ، تَزَوَّجَ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ، فَرَأَى النَّبِيُّ صلى الله عليه وسلم بَشَاشَةَ الْعُرْسِ فَسَأَلَهُ فَقَالَ إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ. وَعَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ تَزَوَّجَ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ.

Reference	: Sahih al-Bukhari 5148
In-book reference	: Book 67, Hadith 83
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 78

(51) Chapter: To marry (a lady to) a man for what he knows of the Qur'an

(51) باب التَّزْوِيجِ عَلَى الْقُرْآنِ وَبِغَيْرِ صَدَاقٍ.

Narrated Sahl bin Sa`d As-Sa`idi:

While I was (sitting) among the people in the company of Allah's Messenger (ﷺ) a woman stood up and said, "O Allah's Messenger (ﷺ)! She has given herself in marriage to you; please give your opinion of her." The Prophet did not give her any reply. She again stood up and said, "O Allah's Messenger (ﷺ)! She has given herself (in marriage) to you; so please give your opinion of her. The Prophet (ﷺ) did not give her any reply. She again stood up for the third time and said, "She has given herself in marriage to you: so give your opinion of her." So a man stood up and said, "O Allah's Messenger (ﷺ)! Marry her to me." The Prophet asked him, "Have you got anything?" He said, "No." The Prophet (ﷺ) said, "Go and search for something, even if it were an iron ring." The man went and searched and then returned saying, "I could not find anything, not even an iron ring." Then the Prophet (ﷺ) said, "Do you know something of the Qur'an (by heart)?" He replied, "I know (by heart) such Sura and such Sura." The Prophet (ﷺ) said, "Go! I have married her to you for what you know of the Qur'an (by heart).

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، سَمِعْتُ أَبَا حَازِمٍ، يَقُولُ سَمِعْتُ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ، يَقُولُ إِنِّي لَفِي الْقَوْمِ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذْ قَامَتِ امْرَأَةٌ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لَكَ فَرَ فِيهَا رَأْيَكَ فَلَمْ يُجِبْهَا شَيْئًا ثُمَّ قَامَتْ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لَكَ فَرَ فِيهَا رَأْيَكَ فَلَمْ يُجِبْهَا شَيْئًا ثُمَّ قَامَتِ الثَّالِثَةَ فَقَالَتْ إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لَكَ فَرَ فِيهَا رَأْيَكَ فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ أَنْكِحْنِيهَا. قَالَ " هَلْ عِنْدَكَ مِنْ شَىْءٍ ". قَالَ لاَ. قَالَ " اذْهَبْ فَاطْلُبْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ ". فَذَهَبَ فَطَلَبَ ثُمَّ جَاءَ فَقَالَ مَا وَجَدْتُ شَيْئًا وَلاَ خَاتَمًا مِنْ حَدِيدٍ. فَقَالَ " هَلْ مَعَكَ مِنَ الْقُرْآنِ شَىْءٌ ". قَالَ مَعِي سُورَةُ كَذَا وَسُورَةُ كَذَا. قَالَ " اذْهَبْ فَقَدْ أَنْكَحْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ ".

Reference	: Sahih al-Bukhari 5149
In-book reference	: Book 67, Hadith 84
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 79

(52) Chapter: To give Mahr in the form of material things

(52) باب الْمَهْرِ بِالْعُرُوضِ وَخَاتَمٍ مِنْ حَدِيدٍ

Narrated Sahl bin Sa`d:

The Prophet (ﷺ) said to a man, "Marry, even with (a Mahr equal to) an iron ring."

حَدَّثَنَا يَحْيَى، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لِرَجُلٍ " تَزَوَّجْ وَلَوْ بِخَاتَمٍ مِنْ حَدِيدٍ ".

Reference	: Sahih al-Bukhari 5150
In-book reference	: Book 67, Hadith 85
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 80

(53) Chapter: The conditions stipulated in marriage (contract)

(53) باب الشُّرُوطِ فِي النِّكَاحِ

وَقَالَ عُمَرُ مَقَاطِعُ الْحُقُوقِ عِنْدَ الشُّرُوطِ.

وَقَالَ الْمِسْوَرُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ صِهْرًا لَهُ فَأَثْنَى عَلَيْهِ فِي مُصَاهَرَتِهِ فَأَحْسَنَ قَالَ: «حَدَّثَنِي فَصَدَقَنِي، وَوَعَدَنِي فَوَفَى لِي».

Narrated `Uqba:

The Prophet (ﷺ) said: "The stipulations most entitled to be abided by are those with which you are given the right to enjoy the (women's) private parts (i.e. the stipulations of the marriage contract).

حَدَّثَنَا أَبُو الْوَلِيدِ، هِشَامُ بْنُ عَبْدِ الْمَلِكِ حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَحَقُّ مَا أَوْفَيْتُمْ مِنَ الشُّرُوطِ أَنْ تُوفُوا بِهِ مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ ".

Reference	: Sahih al-Bukhari 5151
In-book reference	: Book 67, Hadith 86
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 81

(54) Chapter: Conditions not lawful in the marriage contract

(54) باب الشُّرُوطِ الَّتِي لاَ تَحِلُّ فِي النِّكَاحِ

وَقَالَ ابْنُ مَسْعُودٍ لاَ تَشْتَرِطِ الْمَرْأَةُ طَلاَقَ أُخْتِهَا.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "It is not lawful for a woman (at the time of wedding) to ask for the divorce of her sister (i.e. the other wife of her would-be husband) in order to have everything for herself, for she will take only what has been written for her."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ زَكَرِيَّاءَ ـ هُوَ ابْنُ أَبِي زَائِدَةَ ـ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَحِلُّ لاِمْرَأَةٍ تَسْأَلُ طَلاَقَ أُخْتِهَا لِتَسْتَفْرِغَ صَحْفَتَهَا، فَإِنَّمَا لَهَا مَا قُدِّرَ لَهَا ".

Reference	: Sahih al-Bukhari 5152
In-book reference	: Book 67, Hadith 87
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 82

(55) Chapter: Yellow coloured perfume for a bridegroom

(55) باب الصُّفْرَةِ لِلْمُتَزَوِّجِ

وَرَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Anas bin Malik:

`Abdur-Rahman bin `Auf came to Allah's Messenger (ﷺ) and he had marks of Sufra (yellow perfume). Allah's Messenger (ﷺ) asked him (about those marks). `AbdurRahman bin `Auf told him that he had married a woman from the Ansar. The Prophet (ﷺ) asked, "How much Mahr did you pay her?" He said, "I paid gold equal to the weight of a date stone." Allah's Messenger (ﷺ) said to him, "Give a wedding banquet, even if with one sheep."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ، رضى الله عنه أَنَّ عَبْدَ، الرَّحْمَنِ بْنَ عَوْفٍ جَاءَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَبِهِ أَثَرُ صُفْرَةٍ فَسَأَلَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَخْبَرَهُ أَنَّهُ تَزَوَّجَ امْرَأَةً مِنَ الأَنْصَارِ قَالَ " كَمْ سُقْتَ إِلَيْهَا ". قَالَ زِنَةَ نَوَاةٍ مِنْ ذَهَبٍ. قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَوْلِمْ وَلَوْ بِشَاةٍ ".

Reference	: Sahih al-Bukhari 5153
In-book reference	: Book 67, Hadith 88
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 83

(56) Chapter: Chapter

(56) بَابٌ

Narrated Anas:

The Prophet (ﷺ) offered a wedding banquet on the occasion of his marriage to Zainab, and provided a good meal for the Muslims. Then he went out as was his custom on marrying, he came to the dwelling places of the mothers of the Believers (i.e. his wives) invoking good (on them), and they were invoking good (on him). Then he departed (and came back) and saw two men (still sitting there). So he left again. I do not remember whether I informed him or he was informed (by somebody else) of their departure).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ أَوْلَمَ النَّبِيُّ صلى الله عليه وسلم بِزَيْنَبَ فَأَوْسَعَ الْمُسْلِمِينَ خَيْرًا فَخَرَجَ ـ كَمَا يَصْنَعُ إِذَا تَزَوَّجَ ـ فَأَتَى حُجَرَ أُمَّهَاتِ الْمُؤْمِنِينَ يَدْعُو وَيَدْعُونَ {لَهُ} ثُمَّ انْصَرَفَ فَرَأَى رَجُلَيْنِ فَرَجَعَ لاَ أَدْرِي آخْبَرْتُهُ أَوْ أُخْبِرَ بِخُرُوجِهِمَا.

Reference	: Sahih al-Bukhari 5154
In-book reference	: Book 67, Hadith 89
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 84

(57) Chapter: How to invoke good upon a person who has married recently?

(57) باب كَيْفَ يُدْعَى لِلْمُتَزَوِّجِ

Narrated Anas:

The Prophet (ﷺ) saw the traces of Sufra (yellow perfume) on `Abdur-Rahman bin `Auf and said, "What is this?" `Abdur-Rahman, said, "I have married a woman and have paid gold equal to the weight of a datestone (as her Mahr). The Prophet (ﷺ) said to him, "May Allah bless you: Offer a wedding banquet even with one sheep."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ ـ هُوَ ابْنُ زَيْدٍ ـ عَنْ ثَابِتٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم رَأَى عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ قَالَ " مَا هَذَا ". قَالَ إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. قَالَ " بَارَكَ اللَّهُ لَكَ، أَوْلِمْ وَلَوْ بِشَاةٍ ".

Reference	: Sahih al-Bukhari 5155
In-book reference	: Book 67, Hadith 90
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 85

(58) Chapter: The invocation of those women who prepare the bride

(58) باب الدُّعَاءِ لِلنِّسَاءِ اللاَّتِي يَهْدِينَ الْعَرُوسَ، وَلِلْعَرُوسِ

Narrated `Aisha:

When the Prophet (ﷺ) married me, my mother came to me and made me enter the house where I saw some women from the Ansar who said, "May you prosper and have blessings and have good omen."

حَدَّثَنَا فَرْوَةُ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ تَزَوَّجَنِي النَّبِيُّ صلى الله عليه وسلم فَأَتَتْنِي أُمِّي فَأَدْخَلَتْنِي الدَّارَ، فَإِذَا نِسْوَةٌ مِنَ الأَنْصَارِ فِي الْبَيْتِ فَقُلْنَ عَلَى الْخَيْرِ وَالْبَرَكَةِ، وَعَلَى خَيْرِ طَائِرٍ.

Reference	: Sahih al-Bukhari 5156
In-book reference	: Book 67, Hadith 91
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 86

(59) Chapter: To consummate the marriage before going on a military campaign

(59) باب مَنْ أَحَبَّ الْبِنَاءَ قَبْلَ الْغَزْوِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "A prophet among the prophets went for a military expedition and said to his people: "A man who has married a lady and wants to consummate his marriage with her and he has not done so yet, should not accompany me.' "

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " غَزَا نَبِيٌّ مِنَ الأَنْبِيَاءِ فَقَالَ لِقَوْمِهِ لاَ يَتْبَعْنِي رَجُلٌ مَلَكَ بُضْعَ امْرَأَةٍ وَهْوَ يُرِيدُ أَنْ يَبْنِيَ بِهَا وَلَمْ يَبْنِ بِهَا ".

Reference	: Sahih al-Bukhari 5157
In-book reference	: Book 67, Hadith 92
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 87

(60) Chapter: Whoever consummated his marriage with a lady of nine years of age

(60) باب مَنْ بَنَى بِامْرَأَةٍ وَهْىَ بِنْتُ تِسْعِ سِنِينَ

Narrated 'Urwa:

The Prophet (ﷺ) wrote the (marriage contract) with `Aisha while she was six years old and consummated his marriage with her while she was nine years old and she remained with him for nine years (i.e. till his death).

حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ، حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، تَزَوَّجَ النَّبِيُّ صلى الله عليه وسلم عَائِشَةَ وَهْىَ ابْنَةُ سِتٍّ وَبَنَى بِهَا وَهْىَ ابْنَةُ تِسْعٍ وَمَكَثَتْ عِنْدَهُ تِسْعًا.

Reference	: Sahih al-Bukhari 5158

In-book reference : Book 67, Hadith 93
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 88
(deprecated numbering scheme)

(61) Chapter: Consummation of marriage during a journey

(61) باب الْبِنَاءِ فِي السَّفَرِ

Narrated Anas:

The Prophet (ﷺ) stayed for three days at a place between Khaibar and Medina, and there he consummated his marriage with Safiyya bint Huyay. I invited the Muslims to a banquet which included neither meat nor bread. The Prophet (ﷺ) ordered for the leather dining sheets to be spread, and then dates, dried yogurt and butter were provided over it, and that was the Walima (banquet) of the Prophet. The Muslims asked whether Safiyya would be considered as his wife or as a slave girl of what his right hands possessed. Then they said, "If the Prophet (ﷺ) screens her from the people, then she Is the Prophet's wife but if he does not screen her, then she is a slave girl." So when the Prophet (ﷺ) proceeded, he made a place for her (on the camel) behind him and screened her from people.

حَدَّثَنَا مُحَمَّدُ بْنُ سَلاَمٍ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ أَقَامَ النَّبِيُّ صلى الله عليه وسلم بَيْنَ خَيْبَرَ وَالْمَدِينَةِ ثَلاَثًا يُبْنَى عَلَيْهِ بِصَفِيَّةَ بِنْتِ حُيَىٍّ فَدَعَوْتُ الْمُسْلِمِينَ إِلَى وَلِيمَتِهِ، فَمَا كَانَ فِيهَا مِنْ خُبْزٍ وَلاَ لَحْمٍ، أَمَرَ بِالأَنْطَاعِ فَأُلْقِيَ فِيهَا مِنَ التَّمْرِ وَالأَقِطِ وَالسَّمْنِ فَكَانَتْ وَلِيمَتَهُ، فَقَالَ الْمُسْلِمُونَ إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ أَوْ مِمَّا مَلَكَتْ يَمِينُهُ فَقَالُوا إِنْ حَجَبَهَا فَهْىَ مِنْ أُمَّهَاتِ الْمُؤْمِنِينَ، وَإِنْ لَمْ يَحْجُبْهَا فَهْىَ مِمَّا مَلَكَتْ يَمِينُهُ فَلَمَّا ارْتَحَلَ وَطَّى لَهَا خَلْفَهُ وَمَدَّ الْحِجَابَ بَيْنَهَا وَبَيْنَ النَّاسِ.

Reference : Sahih al-Bukhari 5159
In-book reference : Book 67, Hadith 94
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 89
(deprecated numbering scheme)

(62) Chapter: Consummation of marriage during the daytime without a marriage procession or lighting of fires

(62) باب الْبِنَاءِ بِالنَّهَارِ بِغَيْرِ مَرْكَبٍ وَلاَ نِيرَانٍ

Narrated Aisha:

When the Prophet (ﷺ) married me, my mother came to me and made me enter the house (of the Prophet) and nothing surprised me but the coming of Allah's Messenger (ﷺ) to me in the forenoon.

حَدَّثَنِي فَرْوَةُ بْنُ أَبِي الْمَغْرَاءِ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ تَزَوَّجَنِي النَّبِيُّ صلى الله عليه وسلم فَأَتَتْنِي أُمِّي فَأَدْخَلَتْنِي الدَّارَ، فَلَمْ يَرُعْنِي إِلاَّ رَسُولُ اللَّهِ صلى الله عليه وسلم ضُحًى.

Reference : Sahih al-Bukhari 5160
In-book reference : Book 67, Hadith 95
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 90
(deprecated numbering scheme)

(63) Chapter: The curtains, beddings and similar thins designed for the women

(63) باب الأَنْمَاطِ وَنَحْوِهَا لِلنِّسَاءِ

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) said, "Did you get Anmat?" I said, 'O Allah's Messenger (ﷺ)! From where can we have Anmat?" The Prophet (ﷺ) said, "Soon you will have them (Anmat).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَلِ اتَّخَذْتُمْ أَنْمَاطًا ". قُلْتُ يَا رَسُولَ اللَّهِ وَأَنَّى لَنَا أَنْمَاطٌ. قَالَ " إِنَّهَا سَتَكُونُ ".

Reference : Sahih al-Bukhari 5161
In-book reference : Book 67, Hadith 96
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 91
(deprecated numbering scheme)

(64) Chapter: The women who present the lady to her husband

(64) باب النِّسْوَةِ اللاَّتِي يَهْدِينَ الْمَرْأَةَ إِلَى زَوْجِهَا وَدُعَائِهِنَّ بِالْبَرَكَةِ

Narrated 'Aisha:

that she prepared a lady for a man from the Ansar as his bride and the Prophet said, "O 'Aisha! Haven't you got any amusement (during the marriage ceremony) as the Ansar like amusement?"

حَدَّثَنَا الْفَضْلُ بْنُ يَعْقُوبَ، حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا زَفَّتِ امْرَأَةً إِلَى رَجُلٍ مِنَ الأَنْصَارِ فَقَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم **" يَا عَائِشَةُ مَا كَانَ مَعَكُمْ لَهْوٌ فَإِنَّ الأَنْصَارَ يُعْجِبُهُمُ اللَّهْوُ "**.

Reference : Sahih al-Bukhari 5162
In-book reference : Book 67, Hadith 97
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 92
(deprecated numbering scheme)

(65) Chapter: The giving of a present to the bridegroom

(65) باب الْهَدِيَّةِ لِلْعَرُوسِ

Narrated Anas bin Malik:

"Whenever the Prophet (ﷺ) passed by (my mother Um-Sulaim) he used to enter her and greet her. Anas further said: Once the Prophet (ﷺ) way a bridegroom during his marriage with Zainab, Um Sulaim said to me, "Let us give a gift to Allah's Messenger (ﷺ) ." I said to her, "Do it." So she prepared Haisa (a sweet dish) made from dates, butter and dried yoghurt and she sent it with me to him. I took it to him and he said, "Put it down," and ordered me to call some men whom he named, and to invite whomever I would meet. I did what he ordered me to do, and when I returned, I found the house crowded with people and saw the Prophet (ﷺ) keeping his hand over the Haisa and saying over it whatever Allah wished (him to say). Then he called the men in batches of ten to eat of it, and he said to them, "Mention the Name of Allah, and each man should eat of the dish the nearest to him." When all of them had finished their meals, some of them left and a few remained there talking, over which I felt unhappy. Then the Prophet (ﷺ) went out towards the dwelling places (of his wives) and I too, went out after him and told him that those people had left. Then he returned and entered his dwelling place and let the curtains fall while I was in (his) dwelling place, and he was reciting the Verses:-- 'O you who believe! Enter not the Prophet's house until leave is given you for a meal, (and then) not (as early as) to what for its preparation. But when you are invited, enter, and when you have taken your meals, disperse without sitting for a talk. Verily such (behavior) annoys the Prophet; and he would be shy of (asking) you (to go), but Allah is not shy of (telling you) the Truth.' (33-53) Abu Uthman said: Anas said, "I served the Prophet for ten years."

وَقَالَ إِبْرَاهِيمُ عَنْ أَبِي عُثْمَانَ ـ وَاسْمُهُ الْجَعْدُ ـ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ مَرَّ بِنَا فِي مَسْجِدِ بَنِي رِفَاعَةَ فَسَمِعْتُهُ يَقُولُ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا مَرَّ بِجَنَبَاتِ أُمِّ سُلَيْمٍ دَخَلَ عَلَيْهَا فَسَلَّمَ عَلَيْهَا، ثُمَّ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم عَرُوسًا بِزَيْنَبَ فَقَالَتْ لِي أُمُّ سُلَيْمٍ لَوْ أَهْدَيْنَا لِرَسُولِ اللَّهِ صلى الله عليه وسلم هَدِيَّةً فَقُلْتُ لَهَا افْعَلِي. فَعَمَدَتْ إِلَى تَمْرٍ وَسَمْنٍ وَأَقِطٍ، فَاتَّخَذَتْ حَيْسَةً فِي بُرْمَةٍ، فَأَرْسَلَتْ بِهَا مَعِي إِلَيْهِ، فَانْطَلَقْتُ بِهَا إِلَيْهِ فَقَالَ لِي " ضَعْهَا ". ثُمَّ أَمَرَنِي فَقَالَ " ادْعُ لِي رِجَالاً ـ سَمَّاهُمْ ـ وَادْعُ لِي مَنْ لَقِيتَ ". قَالَ فَفَعَلْتُ الَّذِي أَمَرَنِي فَرَجَعْتُ فَإِذَا الْبَيْتُ غَاصٌّ بِأَهْلِهِ، فَرَأَيْتُ النَّبِيَّ صلى الله عليه وسلم وَضَعَ يَدَيْهِ عَلَى تِلْكَ الْحَيْسَةِ، وَتَكَلَّمَ بِهَا مَا شَاءَ اللَّهُ، ثُمَّ جَعَلَ يَدْعُو عَشَرَةً عَشَرَةً، يَأْكُلُونَ مِنْهُ، وَيَقُولُ لَهُمْ " اذْكُرُوا اسْمَ اللَّهِ، وَلْيَأْكُلْ كُلُّ رَجُلٍ مِمَّا يَلِيهِ ". قَالَ حَتَّى تَصَدَّعُوا كُلُّهُمْ عَنْهَا، فَخَرَجَ مِنْهُمْ مَنْ خَرَجَ، وَبَقِيَ نَفَرٌ يَتَحَدَّثُونَ قَالَ وَجَعَلْتُ أَغْتَمُّ، ثُمَّ خَرَجَ النَّبِيُّ صلى الله

عليه وسلم نَحْوَ الْحُجُرَاتِ، وَخَرَجْتُ فِي إِثْرِهِ فَقُلْتُ إِنَّهُمْ قَدْ ذَهَبُوا. فَرَجَعَ فَدَخَلَ الْبَيْتَ، وَأَرْخَى السِّتْرَ، وَإِنِّي لَفِي الْحُجْرَةِ، وَهْوَ يَقُولُ {يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلاَّ أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلاَ مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لاَ يَسْتَحْيِي مِنَ الْحَقِّ}. قَالَ أَبُو عُثْمَانَ قَالَ أَنَسٌ إِنَّهُ خَدَمَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَشْرَ سِنِينَ.

Reference	: Sahih al-Bukhari 5163
In-book reference	: Book 67, Hadith 98
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 92

(66) Chapter: To borrow the clothes, etc. for the bride

(66) باب اسْتِعَارَةِ الثِّيَابِ لِلْعَرُوسِ وَغَيْرِهَا

Narrated `Aisha:

That she borrowed a necklace from Asma' and then it got lost. So Allah's Messenger (ﷺ) sent some people from his companions in search of it. In the meantime the stated time for the prayer became due and they offered their prayer without ablution. When they came to the Prophet, they complained about it to him, so the Verse regarding Tayammum was revealed . Usaid bin Hudair said, "(O `Aisha!) may Allah bless you with a good reward, for by Allah, never did a difficulty happen in connection with you, but Allah made an escape from it for you, and brought Allah's Blessings for the Muslims."

حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّهَا اسْتَعَارَتْ مِنْ أَسْمَاءَ قِلاَدَةً، فَهَلَكَتْ، فَأَرْسَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم نَاسًا مِنْ أَصْحَابِهِ فِي طَلَبِهَا، فَأَدْرَكَتْهُمُ الصَّلاَةُ فَصَلَّوْا بِغَيْرِ وُضُوءٍ، فَلَمَّا أَتَوُا النَّبِيَّ صلى الله عليه وسلم شَكَوْا ذَلِكَ إِلَيْهِ، فَنَزَلَتْ آيَةُ التَّيَمُّمِ. فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ جَزَاكِ اللَّهُ خَيْرًا، فَوَاللَّهِ مَا نَزَلَ بِكِ أَمْرٌ قَطُّ، إِلاَّ جَعَلَ لَكِ مِنْهُ مَخْرَجًا، وَجُعِلَ لِلْمُسْلِمِينَ فِيهِ بَرَكَةٌ.

Reference	: Sahih al-Bukhari 5164
In-book reference	: Book 67, Hadith 99
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 93

(67) Chapter: What a man should say on having a sexual intercourse with his wife

(67) باب مَا يَقُولُ الرَّجُلُ إِذَا أَتَى أَهْلَهُ

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "If anyone of you, when having sexual intercourse with his wife, says: Bismillah, Allahumma jannibni-Sh-Shaitan wa jannib-ish-Shaitan ma razaqtana, and if it is destined that they should have a child, then Satan will never be able to harm him."

حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ، حَدَّثَنَا شَيْبَانُ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " أَمَا لَوْ أَنَّ أَحَدَهُمْ يَقُولُ حِينَ يَأْتِي أَهْلَهُ بِاسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنِي الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، ثُمَّ قُدِّرَ بَيْنَهُمَا فِي ذَلِكَ، أَوْ قُضِيَ وَلَدٌ، لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا ".

Reference	: Sahih al-Bukhari 5165
In-book reference	: Book 67, Hadith 100
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 94

(68) Chapter: The Walima (wedding banquet) is obligatory

(68) باب الْوَلِيمَةُ حَقٌّ

وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَوْلِمْ وَلَوْ بِشَاةٍ».

Narrated Anas bin Malik:

I was ten years old when Allah's Messenger (ﷺ) arrived at Medina. My mother and aunts used to urge me to serve the Prophet (ﷺ) regularly, and I served him for ten years. When the Prophet (ﷺ) died I was twenty years old, and I knew about the order of Al-Hijab (veiling of ladies) more than any other person when it was revealed. It was revealed for the first time when Allah's Messenger (ﷺ) had consummated his marriage with Zainab bint Jahsh. When the day dawned, the Prophet (ﷺ) was a bridegroom and he invited the people to a banquet, so they came, ate, and then all left except a few who remained with the Prophet (ﷺ) for a long time. The Prophet (ﷺ) got up and went out, and I too went out with him so that those people might leave too. The Prophet (ﷺ) proceeded and so did I, till he came to the threshold of `Aisha's dwelling place. Then thinking that these people have left by then, he returned and so did I along with him till he entered upon Zainab and behold, they were still sitting and had not gone. So the Prophet (ﷺ) again went away and I went away along with him. When we reached the threshold of `Aisha's dwelling place, he thought that they had left, and so he returned and I too, returned along with him and found those people had left. Then the Prophet (ﷺ) drew a curtain between me and him, and the Verses of Al-Hijab were revealed.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ أَنَّهُ كَانَ ابْنَ عَشْرِ سِنِينَ مَقْدَمَ رَسُولِ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ، فَكَانَ أُمَّهَاتِي يُوَاظِبْنَنِي عَلَى خِدْمَةِ النَّبِيِّ صلى الله عليه وسلم فَخَدَمْتُهُ عَشْرَ سِنِينَ، وَتُوُفِّيَ النَّبِيُّ صلى الله عليه وسلم وَأَنَا ابْنُ عِشْرِينَ سَنَةً، فَكُنْتُ أَعْلَمَ النَّاسِ بِشَأْنِ الْحِجَابِ حِينَ أُنْزِلَ، وَكَانَ أَوَّلَ مَا أُنْزِلَ فِي مُبْتَنَى رَسُولِ اللَّهِ صلى الله عليه وسلم بِزَيْنَبَ ابْنَةِ جَحْشٍ، أَصْبَحَ النَّبِيُّ صلى الله عليه وسلم بِهَا عَرُوسًا، فَدَعَا الْقَوْمَ فَأَصَابُوا مِنَ الطَّعَامِ، ثُمَّ خَرَجُوا وَبَقِيَ رَهْطٌ مِنْهُمْ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَأَطَالُوا الْمُكْثَ، فَقَامَ النَّبِيُّ صلى الله عليه وسلم فَخَرَجَ وَخَرَجْتُ مَعَهُ لِكَىْ يَخْرُجُوا، فَمَشَى النَّبِيُّ صلى الله عليه وسلم وَمَشَيْتُ، حَتَّى جَاءَ عَتَبَةَ حُجْرَةِ عَائِشَةَ، ثُمَّ ظَنَّ أَنَّهُمْ خَرَجُوا فَرَجَعَ وَرَجَعْتُ مَعَهُ، حَتَّى إِذَا دَخَلَ عَلَى زَيْنَبَ فَإِذَا هُمْ جُلُوسٌ لَمْ يَقُومُوا، فَرَجَعَ النَّبِيُّ صلى الله عليه وسلم وَرَجَعْتُ مَعَهُ، حَتَّى إِذَا بَلَغَ عَتَبَةَ حُجْرَةِ عَائِشَةَ، وَظَنَّ أَنَّهُمْ خَرَجُوا، فَرَجَعَ وَرَجَعْتُ مَعَهُ فَإِذَا هُمْ قَدْ خَرَجُوا فَضَرَبَ النَّبِيُّ صلى الله عليه وسلم بَيْنِي وَبَيْنَهُ بِالسِّتْرِ، وَأُنْزِلَ الْحِجَابُ.

Reference	: Sahih al-Bukhari 5166
In-book reference	: Book 67, Hadith 101
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 95

(69) Chapter: Al-Walima is to be given even with one sheep

(69) باب الْوَلِيمَةِ وَلَوْ بِشَاةٍ

Narrated Anas:

When `Abdur-Rahman bin `Auf married an Ansari woman, the Prophet (ﷺ) asked him, "How much Mahr did you give her?" `Abdur-Rahman said, "Gold equal to the weight of a date stone." Anas added: When they (i.e. the Prophet (ﷺ) and his companions) arrived at Medina, the emigrants stayed at the Ansar's houses. `Abdur-Rahman bin `Auf stayed at Sa`d bin Ar-Rabi's house. Sa`d said to `Abdur- Rahman, "I will divide and share my property with you and will give one of my two wives to you." `Abdur-Rahman said, "May Allah bless you, your wives and property (I am not in need of that; but kindly show me the way to the market)." So `Abdur-Rahman went to the market and traded there gaining a profit of some dried yoghurt and butter, and married (an Ansari woman). The Prophet (ﷺ) said to him, "Give a banquet, even if with one sheep."

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنِي حُمَيْدٌ، أَنَّهُ سَمِعَ أَنَسًا ـ رضى الله عنه ـ قَالَ سَأَلَ النَّبِيُّ صلى الله عليه وسلم عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ وَتَزَوَّجَ امْرَأَةً مِنَ الأَنْصَارِ " كَمْ أَصْدَقْتَهَا ". قَالَ وَزْنَ نَوَاةٍ مِنْ ذَهَبٍ. وَعَنْ حُمَيْدٍ سَمِعْتُ أَنَسًا قَالَ لَمَّا قَدِمُوا الْمَدِينَةَ

نَزَلَ الْمُهَاجِرُونَ عَلَى الأَنْصَارِ فَنَزَلَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ عَلَى سَعْدِ بْنِ الرَّبِيعِ فَقَالَ أُقَاسِمُكَ مَالِي وَأَنْزِلُ لَكَ عَنْ إِحْدَى امْرَأَتَىَّ. قَالَ بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ. فَخَرَجَ إِلَى السُّوقِ فَبَاعَ وَاشْتَرَى فَأَصَابَ شَيْئًا مِنْ أَقِطٍ وَسَمْنٍ فَتَزَوَّجَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَوْلِمْ وَلَوْ بِشَاةٍ ".

Reference	: Sahih al-Bukhari 5167
In-book reference	: Book 67, Hadith 102
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 96

Narrated Anas:

The Prophet (ﷺ) did not give a better wedding banquet on the occasion of marrying any of his wives than the one he gave on marrying Zainab, and that banquet was with (consisted of) one sheep.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ مَا أَوْلَمَ النَّبِيُّ صلى الله عليه وسلم عَلَى شَىْءٍ مِنْ نِسَائِهِ، مَا أَوْلَمَ عَلَى زَيْنَبَ أَوْلَمَ بِشَاةٍ.

Reference	: Sahih al-Bukhari 5168
In-book reference	: Book 67, Hadith 103
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 97

Narrated Anas:

Allah's Messenger (ﷺ) manumitted Safiyya and then married her, and her Mahr was her manumission, and he gave a wedding banquet with Hais (a sort of sweet dish made from butter, cheese and dates).

حَدَّثَنَا مُسَدَّدٌ، عَنْ عَبْدِ الْوَارِثِ، عَنْ شُعَيْبٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَعْتَقَ صَفِيَّةَ، وَتَزَوَّجَهَا وَجَعَلَ عِتْقَهَا صَدَاقَهَا، وَأَوْلَمَ عَلَيْهَا بِحَيْسٍ.

Reference	: Sahih al-Bukhari 5169
In-book reference	: Book 67, Hadith 104
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 98

Narrated Anas:

The Prophet (ﷺ) consummated his marriage with a woman (Zainab), so he sent me to invite men to the meals.

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا زُهَيْرٌ، عَنْ بَيَانٍ، قَالَ سَمِعْتُ أَنَسًا، يَقُولُ بَنَى النَّبِيُّ صلى الله عليه وسلم بِامْرَأَةٍ فَأَرْسَلَنِي فَدَعَوْتُ رِجَالاً إِلَى الطَّعَامِ.

Reference	: Sahih al-Bukhari 5170
In-book reference	: Book 67, Hadith 105
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 99

(70) Chapter: A bigger Walima on marrying some wives than the other wives

(70) باب مَنْ أَوْلَمَ عَلَى بَعْضِ نِسَائِهِ أَكْثَرَ مِنْ بَعْضٍ

Narrated Thabit:

The marriage of Zainab bint Jahash was mentioned in the presence of Anas and he said, "I did not see the Prophet (ﷺ) giving a better banquet on marrying any of his wives than the one he gave on marrying Zainab. He then gave a banquet with one sheep."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، قَالَ ذُكِرَ تَزْوِيجُ زَيْنَبَ ابْنَةِ جَحْشٍ عِنْدَ أَنَسٍ فَقَالَ مَا رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم أَوْلَمَ عَلَى أَحَدٍ مِنْ نِسَائِهِ مَا أَوْلَمَ عَلَيْهَا أَوْلَمَ بِشَاةٍ.

Reference	: Sahih al-Bukhari 5171

In-book reference : Book 67, Hadith 106
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 100
(deprecated numbering scheme)

(71) Chapter: Walima of less than one sheep

(71) باب مَنْ أَوْلَمَ بِأَقَلَّ مِنْ شَاةٍ

Narrated Safiyya bint Shaiba:

The Prophet (ﷺ) gave a banquet with two Mudds of barley on marrying some of his wives. (1 Mudd= 1 3/4 of a kilogram) .

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورِ ابْنِ صَفِيَّةَ، عَنْ أُمِّهِ، صَفِيَّةَ بِنْتِ شَيْبَةَ قَالَتْ أَوْلَمَ النَّبِيُّ صلى الله عليه وسلم عَلَى بَعْضِ نِسَائِهِ بِمُدَّيْنِ مِنْ شَعِيرٍ.

Reference : Sahih al-Bukhari 5172
In-book reference : Book 67, Hadith 107
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 101
(deprecated numbering scheme)

(72) Chapter: To accept the invitation to a Walima

(72) باب حَقِّ إِجَابَةِ الْوَلِيمَةِ وَالدَّعْوَةِ

وَمَنْ أَوْلَمَ سَبْعَةَ أَيَّامٍ وَنَحْوَهُ. وَلَمْ يُوَقِّتِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا وَلاَ يَوْمَيْنِ.

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "If anyone of you is invites to a wedding banquet, he must go for it (accept the invitation) ."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا دُعِيَ أَحَدُكُمْ إِلَى الْوَلِيمَةِ فَلْيَأْتِهَا ".

Reference : Sahih al-Bukhari 5173
In-book reference : Book 67, Hadith 108
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 102
(deprecated numbering scheme)

Narrated Abu Musa:

The Prophet (ﷺ) said, "Set the captives free, accept the invitation (to a wedding banquet), and visit the patients."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي مَنْصُورٌ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " فُكُّوا الْعَانِيَ، وَأَجِيبُوا الدَّاعِيَ، وَعُودُوا الْمَرِيضَ ".

Reference : Sahih al-Bukhari 5174
In-book reference : Book 67, Hadith 109
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 103
(deprecated numbering scheme)

Narrated Al-Bara' bin `Azib:

The Prophet (ﷺ) ordered us to do seven (things) and forbade us from seven. He ordered us to visit the patients, to follow the funeral procession, to reply to the sneezer (i.e., say to him, 'Yarhamuka-l-lah (May Allah bestow His Mercy upon you), if he says 'Al-hamduli l-lah' (Praise be to Allah), to help others to fulfill their oaths, to help the oppressed, to greet (whomever one should meet), and to accept the invitation (to a wedding banquet). He forbade us to wear golden rings, to use silver utensils, to use Maiyathir (cushions of silk stuffed with cotton and placed under the rider on the saddle), the Qasiyya (linen clothes containing silk brought from an Egyptian town), the Istibraq (thick silk) and the Dibaj (another kind of silk). (See Hadith No. 539 and 753).

حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنِ الأَشْعَثِ، عَنْ مُعَاوِيَةَ بْنِ سُوَيْدٍ، قَالَ الْبَرَاءُ بْنُ عَازِبٍ ـ رضى الله عنهما ـ أَمَرَنَا النَّبِيُّ صلى الله عليه وسلم بِسَبْعٍ، وَنَهَانَا عَنْ سَبْعٍ، أَمَرَنَا بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجِنَازَةِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِبْرَارِ الْقَسَمِ، وَنَصْرِ الْمَظْلُومِ، وَإِفْشَاءِ السَّلاَمِ، وَإِجَابَةِ الدَّاعِي، وَنَهَانَا عَنْ خَوَاتِيمِ الذَّهَبِ، وَعَنْ آنِيَةِ الْفِضَّةِ، وَعَنِ الْمَيَاثِرِ، وَالْقَسِّيَّةِ، وَالإِسْتَبْرَقِ وَالدِّيبَاجِ. تَابَعَهُ أَبُو عَوَانَةَ وَالشَّيْبَانِيُّ عَنْ أَشْعَثَ فِي إِفْشَاءِ السَّلاَمِ.

Reference : Sahih al-Bukhari 5175
In-book reference : Book 67, Hadith 110
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 104
(deprecated numbering scheme)

Narrated Sahl bin Sa`d:

Abu Usaid As-Sa'di invited Allah's Messenger (ﷺ) to his wedding party and his wife who was the bride, served them on that day. Do you know what drink she gave Allah's Messenger (ﷺ)? She had soaked some dates for him (in water) overnight, and when he had finished his meal she gave him that drink (of soaked dates).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ دَعَا أَبُو أُسَيْدٍ السَّاعِدِيُّ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي عُرْسِهِ، وَكَانَتِ امْرَأَتُهُ يَوْمَئِذٍ خَادِمَهُمْ وَهْىَ الْعَرُوسُ، قَالَ سَهْلٌ تَدْرُونَ مَا سَقَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم أَنْقَعَتْ لَهُ تَمَرَاتٍ مِنَ اللَّيْلِ، فَلَمَّا أَكَلَ سَقَتْهُ إِيَّاهُ.

Reference : Sahih al-Bukhari 5176
In-book reference : Book 67, Hadith 111
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 105
(deprecated numbering scheme)

(73) Chapter: If somebody refuses an invitation

(73) باب مَنْ تَرَكَ الدَّعْوَةَ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ

Narrated Abu Huraira:

The worst food is that of a wedding banquet to which only the rich are invited while the poor are not invited. And he who refuses an invitation (to a banquet) disobeys Allah and His Apostle .

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، رضى الله عنه أَنَّهُ كَانَ يَقُولُ شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ يُدْعَى لَهَا الأَغْنِيَاءُ، وَيُتْرَكُ الْفُقَرَاءُ، وَمَنْ تَرَكَ الدَّعْوَةَ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 5177
In-book reference : Book 67, Hadith 112
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 106
(deprecated numbering scheme)

(74) Chapter: Whoever accepted the invitation to a meal of trotters

(74) باب مَنْ أَجَابَ إِلَى كُرَاعٍ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "If I am invited to a meal of trotters I will accept it; and if I am given a trotter as a present I will accept it."

حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَوْ دُعِيتُ إِلَى كُرَاعٍ لأَجَبْتُ، وَلَوْ أُهْدِيَ إِلَىَّ ذِرَاعٌ لَقَبِلْتُ ".

Reference : Sahih al-Bukhari 5178
In-book reference : Book 67, Hadith 113
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 107
(deprecated numbering scheme)

(75) Chapter: To accept the invitation to a party

(75) باب إِجَابَةِ الدَّاعِي فِي الْعُرْسِ وَغَيْرِهِ

Narrated Nafi`:

`Abdullah bin `Umar said, "Allah's Messenger (ﷺ) said, 'Accept the marriage invitation if you are invited to it.' " Ibn `Umar used to accept the invitation whether to a wedding banquet or to any other party, even when he was fasting.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ، حَدَّثَنَا الْحَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَجِيبُوا هَذِهِ الدَّعْوَةَ إِذَا دُعِيتُمْ لَهَا ". قَالَ كَانَ عَبْدُ اللَّهِ يَأْتِي الدَّعْوَةَ فِي الْعُرْسِ وَغَيْرِ الْعُرْسِ وَهْوَ صَائِمٌ.

Reference	: Sahih al-Bukhari 5179
In-book reference	: Book 67, Hadith 114
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 108

(76) Chapter: The attendance of women and children at a wedding party

(76) باب ذَهَابِ النِّسَاءِ وَالصِّبْيَانِ إِلَى الْعُرْسِ

Narrated Anas bin Malik:

Once the Prophet (ﷺ) saw some women and children coming from a wedding party. He got up energetically and happily and said, "By Allah! You (i.e., the Ansar) are the most beloved of all people to me."

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ أَبْصَرَ النَّبِيُّ صلى الله عليه وسلم نِسَاءً وَصِبْيَانًا مُقْبِلِينَ مِنْ عُرْسٍ، فَقَامَ مُمْتَنًّا فَقَالَ " اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَىَّ ".

Reference	: Sahih al-Bukhari 5180
In-book reference	: Book 67, Hadith 115
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 109

(77) Chapter: Should a person return if he sees something objectionable in the party?

(77) باب هَلْ يَرْجِعُ إِذَا رَأَى مُنْكَرًا فِي الدَّعْوَةِ

وَرَأَى ابْنُ مَسْعُودٍ صُورَةً فِي الْبَيْتِ فَرَجَعَ. وَدَعَا ابْنُ عُمَرَ أَبَا أَيُّوبَ فَرَأَى فِي الْبَيْتِ سِتْرًا عَلَى الْجِدَارِ، فَقَالَ ابْنُ عُمَرَ غَلَبَنَا عَلَيْهِ النِّسَاءُ، فَقَالَ مَنْ كُنْتُ أَخْشَى عَلَيْهِ، فَلَمْ أَكُنْ أَخْشَى عَلَيْكَ، وَاللَّهِ لاَ أَطْعَمُ لَكُمْ طَعَامًا، فَرَجَعَ.

Narrated Aisha:

(the wife of the Prophet) I bought a cushion having on it pictures (of animals). When Allah's Messenger (ﷺ) saw it, he stood at the door and did not enter. I noticed the sign of disapproval on his face and said, "O Allah's Messenger (ﷺ)! I repent to Allah and His Apostle. What sin have I committed?' Allah's Messenger (ﷺ) said. "What is this cushion?" I said, "I have bought it for you so that you may sit on it and recline on it." Allah's Messenger (ﷺ) said, "The makers of these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Give life to what you have created (i.e., these pictures).' " The Prophet (ﷺ) added, "The Angels of (Mercy) do not enter a house in which there are pictures (of animals).

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا أَخْبَرَتْهُ أَنَّهَا اشْتَرَتْ نُمْرُقَةً فِيهَا تَصَاوِيرُ، فَلَمَّا رَآهَا رَسُولُ اللَّهِ صلى الله عليه وسلم قَامَ عَلَى الْبَابِ فَلَمْ يَدْخُلْ، فَعَرَفْتُ فِي وَجْهِهِ الْكَرَاهِيَةَ فَقُلْتُ يَا رَسُولَ اللَّهِ أَتُوبُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ، مَاذَا أَذْنَبْتُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا بَالُ هَذِهِ النُّمْرُقَةِ ". قَالَتْ فَقُلْتُ اشْتَرَيْتُهَا لَكَ لِتَقْعُدَ عَلَيْهَا وَتَوَسَّدَهَا. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ أَصْحَابَ هَذِهِ الصُّوَرِ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، وَيُقَالُ لَهُمْ أَحْيُوا مَا خَلَقْتُمْ ". وَقَالَ " إِنَّ الْبَيْتَ الَّذِي فِيهِ الصُّوَرُ لاَ تَدْخُلُهُ الْمَلاَئِكَةُ ".

Reference : Sahih al-Bukhari 5181
In-book reference : Book 67, Hadith 116
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 110
(deprecated numbering scheme)

(78) Chapter: The serving of the bride herself for the men at (her) marriage party

(78) باب قِيَامِ الْمَرْأَةِ عَلَى الرِّجَالِ فِي الْعُرْسِ وَخِدْمَتِهِمْ بِالنَّفْسِ

Narrated Sahl:

When Abu Usaid As-Sa`idi got married, he invited the Prophet (ﷺ) and his companions. None prepared the food for them and brought it to them but his wife. She soaked some dates in water in a stone pot overnight, and when the Prophet (ﷺ) had finished his food, she provided him with that drink (of soaked dates).

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا أَبُو غَسَّانَ، قَالَ حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلٍ، قَالَ لَمَّا عَرَّسَ أَبُو أُسَيْدٍ السَّاعِدِيُّ دَعَا النَّبِيَّ صلى الله عليه وسلم وَأَصْحَابَهُ، فَمَا صَنَعَ لَهُمْ طَعَامًا وَلاَ قَرَّبَهُ إِلَيْهِمْ إِلاَّ امْرَأَتُهُ أُمُّ أُسَيْدٍ، بَلَّتْ تَمَرَاتٍ فِي تَوْرٍ مِنْ حِجَارَةٍ مِنَ اللَّيْلِ، فَلَمَّا فَرَغَ النَّبِيُّ صلى الله عليه وسلم مِنَ الطَّعَامِ أَمَاثَتْهُ لَهُ فَسَقَتْهُ، تُتْحِفُهُ بِذَلِكَ.

Reference : Sahih al-Bukhari 5182
In-book reference : Book 67, Hadith 117
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 111
(deprecated numbering scheme)

(79) Chapter: An-Naqi and other non-toxicant drinks at a wedding party

(79) باب النَّقِيعِ وَالشَّرَابِ الَّذِي لاَ يُسْكِرُ فِي الْعُرْسِ

Narrated Sahl bin Sa`d:

Abu Usaid As-Sa`idi invited the Prophet (ﷺ) to his wedding party and his wife served him on that day, and she was the bride. She said (or Sahl said), "Do you know what she soaked for Allah's Messenger (ﷺ)? She soaked some dates for him (in water) in a drinking bowl overnight."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الْقَارِيُّ، عَنْ أَبِي حَازِمٍ، قَالَ سَمِعْتُ سَهْلَ بْنَ سَعْدٍ، أَنَّ أَبَا أُسَيْدٍ السَّاعِدِيَّ، دَعَا النَّبِيَّ صلى الله عليه وسلم لِعُرْسِهِ، فَكَانَتِ امْرَأَتُهُ خَادِمَهُمْ يَوْمَئِذٍ وَهْىَ الْعَرُوسُ، فَقَالَتْ أَوْ قَالَ أَتَدْرُونَ مَا أَنْقَعَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم أَنْقَعَتْ لَهُ تَمَرَاتٍ مِنَ اللَّيْلِ فِي تَوْرٍ.

Reference : Sahih al-Bukhari 5183
In-book reference : Book 67, Hadith 118
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 112
(deprecated numbering scheme)

(80) Chapter: To be polite and kind to the women

(80) باب الْمُدَارَاةِ مَعَ النِّسَاءِ

وَقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّمَا الْمَرْأَةُ كَالضِّلَعِ».

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The woman is like a rib; if you try to straighten her, she will break. So if you want to get benefit from her, do so while she still has some crookedness."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْمَرْأَةُ كَالضِّلَعِ، إِنْ أَقَمْتَهَا كَسَرْتَهَا، وَإِنِ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا وَفِيهَا عِوَجٌ ".

Reference : Sahih al-Bukhari 5184
In-book reference : Book 67, Hadith 119
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 113

(81) Chapter: The exhortation of taking care of the women

(81) باب الْوَصَاةِ بِالنِّسَاءِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever believes in Allah and the Last Day should not hurt (trouble) his neighbor. And I advise you to take care of the women, for they are created from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, it will break, and if you leave it, it will remain crooked, so I urge you to take care of the women."

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا حُسَيْنٌ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنْ مَيْسَرَةَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلاَ يُؤْذِي جَارَهُ ".

وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّهُنَّ خُلِقْنَ مِنْ ضِلَعٍ وَإِنَّ أَعْوَجَ شَىْءٍ فِي الضِّلَعِ أَعْلاَهُ فَإِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ فَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا

Reference	: Sahih al-Bukhari 5185, 5186
In-book reference	: Book 67, Hadith 120
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 114

Narrated Ibn `Umar:

During the lifetime of the Prophet (ﷺ) we used to avoid chatting leisurely and freely with our wives lest some Divine inspiration might be revealed concerning us. But when the Prophet (ﷺ) had died, we started chatting leisurely and freely (with them).

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ كُنَّا نَتَّقِي الْكَلاَمَ وَالاِنْبِسَاطَ إِلَى نِسَائِنَا عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم هَيْبَةَ أَنْ يُنْزَلَ فِينَا شَىْءٌ فَلَمَّا تُوُفِّيَ النَّبِيُّ صلى الله عليه وسلم تَكَلَّمْنَا وَانْبَسَطْنَا.

Reference	: Sahih al-Bukhari 5187
In-book reference	: Book 67, Hadith 121
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 115

(82) Chapter: "Ward off from yourself and your families a Fire whose fuel is men and stones..."

(82) باب {قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا}

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) said, "Everyone of you is a guardian and everyone of you is responsible (for his wards). A ruler is a guardian and is responsible(for his subjects); a man is a guardian of his family and responsible (for them); a wife is a guardian of her husband's house and she is responsible (for it), a slave is a guardian of his master's property and is responsible (for that). Beware! All of you are guardians and are responsible (for your wards).

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، قَالَ النَّبِيُّ صلى الله عليه وسلم " كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ، فَالإِمَامُ رَاعٍ وَهْوَ مَسْئُولٌ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِهِ وَهْوَ مَسْئُولٌ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَهْىَ مَسْئُولَةٌ، وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهْوَ مَسْئُولٌ، أَلاَ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ ".

Reference	: Sahih al-Bukhari 5188
In-book reference	: Book 67, Hadith 122
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 116

(83) Chapter: To treat the family in a polite and kind manner

(83) باب حُسْنِ الْمُعَاشَرَةِ مَعَ الأَهْلِ

Narrated `Aisha:

Eleven women sat (at a place) and promised and contracted that they would not conceal anything of the news of their husbands. The first one said, "My husband is like the meat of a slim weak camel which is kept on the top of a mountain which is neither easy to climb, nor is the meat fat, so that one might put up with the trouble of fetching it." The second one said, "I shall not relate my husband's news, for I fear that I may not be able to finish his story, for if I describe him, I will mention all his defects and bad traits." The third one said, "My husband, the "too-tall"! if I describe him (and he hears of that) he will divorce me, and if I keep quiet, he will keep me hanging (neither divorcing me nor treating me as a wife)." The fourth one said, "My husband is (moderate in temper) like the night of Tihama: neither hot nor cold; I am neither afraid of him, nor am I discontented with him." The fifth one said, "My husband, when entering (the house) is a leopard (sleeps a lot), and when going out, is a lion (boasts a lot). He does not ask about whatever is in the house." The sixth one said, "If my husband eats, he eats too much (leaving the dishes empty), and if he drinks he leaves nothing; if he sleeps he sleeps he rolls himself (alone in our blankets); and he does not insert his palm to inquire about my feelings." The seventh one said, "My husband is a wrong-doer or weak and foolish. All the defects are present in him. He may injure your head or your body or may do both." The eighth one said, "My husband is soft to touch like a rabbit and smells like a Zarnab (a kind of good smelling grass)." The ninth one said, "My husband is a tall generous man wearing a long strap for carrying his sword. His ashes are abundant (i.e. generous to his guests) and his house is near to the people (who would easily consult him)." The tenth one said, "My husband is Malik (possessor), and what is Malik? Malik is greater than whatever I say about him. (He is beyond and above all praises which can come to my mind). Most of his camels are kept at home (ready to be slaughtered for the guests) and only a few are taken to the pastures. When the camels hear the sound of the lute (or the tambourine) they realize that they are going to be slaughtered for the guests." The eleventh one said, "My husband is Abu Zar` and what is Abu Zar` (i.e., what should I say about him)? He has given me many ornaments and my ears are heavily loaded with them and my arms have become fat (i.e., I have become fat). And he has pleased me, and I have become so happy that I feel proud of myself. He found me with my family who were mere owners of sheep and living in poverty, and brought me to a respected family having horses and camels and threshing and purifying grain. Whatever I say, he does not rebuke or insult me. When I sleep, I sleep till late in the morning, and when I drink water (or milk), I drink my fill. The mother of Abu Zar and what may one say in praise of the mother of Abu Zar? Her saddle bags were always full of provision and her house was spacious. As for the son of Abu Zar, what may one say of the son of Abu Zar? His bed is as narrow as an unsheathed sword and an arm of a kid (of four months) satisfies his hunger. As for the daughter of Abu Zar, she is obedient to her father and to her mother. She has a fat well-built body and that arouses the jealousy of her husband's other wife. As for the (maid) slave girl of Abu Zar, what may one say of the (maid) slavegirl of Abu Zar? She does not uncover our secrets but keeps them, and does not waste our provisions and does not leave the rubbish scattered everywhere in our house." The eleventh lady added, "One day it so happened that Abu Zar went out at the time when the milk was being milked from the animals, and he saw a woman who had two sons like two leopards playing with her two breasts. (On seeing her) he divorced me and married her. Thereafter I married a noble man who used to ride a fast tireless horse and keep a spear in his hand. He gave me many things, and also a pair of every kind of livestock and said, Eat (of this), O Um Zar, and give provision to your relatives." She added, "Yet, all those things which my second husband gave me could not fill the smallest utensil of Abu Zar's." `Aisha then said: Allah's Messenger (ﷺ) said to me, "I am to you as Abu Zar was to his wife Um Zar."

حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ، وَعَلِيُّ بْنُ حُجْرٍ، قَالاَ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ جَلَسَ إِحْدَى عَشْرَةَ امْرَأَةً، فَتَعَاهَدْنَ وَتَعَاقَدْنَ أَنْ لاَ يَكْتُمْنَ مِنْ أَخْبَارِ أَزْوَاجِهِنَّ شَيْئًا. قَالَتِ الأُولَى زَوْجِي لَحْمُ جَمَلٍ، غَثٌّ عَلَى رَأْسِ جَبَلٍ، لاَ سَهْلٍ فَيُرْتَقَى، وَلاَ سَمِينٍ فَيُنْتَقَلُ. قَالَتِ الثَّانِيَةُ زَوْجِي لاَ أَبُثُّ خَبَرَهُ، إِنِّي أَخَافُ أَنْ لاَ أَذَرَهُ، إِنْ أَذْكُرْهُ أَذْكُرْ عُجَرَهُ وَبُجَرَهُ. قَالَتِ الثَّالِثَةُ زَوْجِي الْعَشَنَّقُ، إِنْ أَنْطِقْ أُطَلَّقْ وَإِنْ أَسْكُتْ أُعَلَّقْ. قَالَتِ الرَّابِعَةُ زَوْجِي كَلَيْلِ تِهَامَةَ، لاَ حَرٌّ، وَلاَ قُرٌّ، وَلاَ مَخَافَةَ، وَلاَ سَآمَةَ. قَالَتِ الْخَامِسَةُ زَوْجِي إِنْ دَخَلَ فَهِدَ، وَإِنْ خَرَجَ أَسِدَ، وَلاَ يَسْأَلُ عَمَّا عَهِدَ. قَالَتِ السَّادِسَةُ زَوْجِي إِنْ أَكَلَ لَفَّ، وَإِنْ شَرِبَ اشْتَفَّ، وَإِنِ اضْطَجَعَ الْتَفَّ، وَلاَ يُولِجُ الْكَفَّ لِيَعْلَمَ الْبَثَّ، قَالَتِ السَّابِعَةُ زَوْجِي غَيَايَاءُ أَوْ عَيَايَاءُ طَبَاقَاءُ، كُلُّ دَاءٍ لَهُ دَاءٌ، شَجَّكِ أَوْ فَلَّكِ أَوْ جَمَعَ كُلاًّ لَكِ. قَالَتِ الثَّامِنَةُ زَوْجِي الْمَسُّ مَسُّ أَرْنَبٍ، وَالرِّيحُ رِيحُ زَرْنَبٍ. قَالَتِ التَّاسِعَةُ زَوْجِي رَفِيعُ الْعِمَادِ، طَوِيلُ النِّجَادِ، عَظِيمُ الرَّمَادِ، قَرِيبُ الْبَيْتِ مِنَ النَّادِ. قَالَتِ الْعَاشِرَةُ زَوْجِي مَالِكٌ وَمَا مَالِكٌ، مَالِكٌ خَيْرٌ مِنْ ذَلِكِ، لَهُ إِبِلٌ كَثِيرَاتُ الْمَبَارِكِ قَلِيلاَتُ الْمَسَارِحِ، وَإِذَا سَمِعْنَ صَوْتَ الْمِزْهَرِ أَيْقَنَّ أَنَّهُنَّ هَوَالِكُ. قَالَتِ الْحَادِيَةَ عَشْرَةَ زَوْجِي أَبُو زَرْعٍ فَمَا أَبُو زَرْعٍ أَنَاسَ مِنْ حُلِيٍّ أُذُنَىَّ، وَمَلأَ مِنْ شَحْمٍ عَضُدَىَّ، وَبَجَّحَنِي فَبَجِحَتْ إِلَىَّ نَفْسِي، وَجَدَنِي فِي أَهْلِ غُنَيْمَةٍ بِشِقٍّ، فَجَعَلَنِي فِي أَهْلِ صَهِيلٍ وَأَطِيطٍ وَدَائِسٍ وَمُنَقٍّ، فَعِنْدَهُ أَقُولُ فَلاَ أُقَبَّحُ وَأَرْقُدُ فَأَتَصَبَّحُ، وَأَشْرَبُ فَأَتَقَنَّحُ، أُمُّ أَبِي زَرْعٍ فَمَا أُمُّ أَبِي زَرْعٍ عُكُومُهَا رَدَاحٌ، وَبَيْتُهَا فَسَاحٌ، ابْنُ أَبِي زَرْعٍ، فَمَا ابْنُ أَبِي زَرْعٍ مَضْجِعُهُ كَمَسَلِّ شَطْبَةٍ، وَيُشْبِعُهُ ذِرَاعُ الْجَفْرَةِ، بِنْتُ أَبِي زَرْعٍ فَمَا بِنْتُ أَبِي زَرْعٍ طَوْعُ أَبِيهَا، وَطَوْعُ أُمِّهَا، وَمِلْءُ كِسَائِهَا، وَغَيْظُ جَارَتِهَا، جَارِيَةُ أَبِي زَرْعٍ، فَمَا جَارِيَةُ أَبِي زَرْعٍ لاَ تَبُثُّ حَدِيثَنَا تَبْثِيثًا، وَلاَ تُنَقِّثُ مِيرَتَنَا تَنْقِيثًا، وَلاَ تَمْلأُ بَيْتَنَا تَعْشِيشًا، قَالَتْ خَرَجَ أَبُو زَرْعٍ وَالأَوْطَابُ تُمْخَضُ، فَلَقِيَ امْرَأَةً مَعَهَا وَلَدَانِ لَهَا كَالْفَهْدَيْنِ يَلْعَبَانِ مِنْ تَحْتِ خَصْرِهَا بِرُمَّانَتَيْنِ، فَطَلَّقَنِي وَنَكَحَهَا، فَنَكَحْتُ بَعْدَهُ رَجُلاً سَرِيًّا، رَكِبَ شَرِيًّا وَأَخَذَ خَطِّيًّا وَأَرَاحَ عَلَىَّ نَعَمًا ثَرِيًّا، وَأَعْطَانِي مِنْ كُلِّ رَائِحَةٍ زَوْجًا وَقَالَ كُلِي أُمَّ زَرْعٍ، وَمِيرِي أَهْلَكِ. قَالَتْ فَلَوْ جَمَعْتُ كُلَّ شَىْءٍ أَعْطَانِيهِ مَا بَلَغَ أَصْغَرَ آنِيَةِ أَبِي زَرْعٍ. قَالَتْ عَائِشَةُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كُنْتُ لَكِ كَأَبِي زَرْعٍ لأُمِّ زَرْعٍ ". قَالَ أَبُو عَبْدِ اللَّهِ قَالَ سَعِيدُ بْنُ سَلَمَةَ عَنْ هِشَامٍ وَلاَ تُعَشِّشُ بَيْتَنَا تَعْشِيشًا. قَالَ أَبُو عَبْدِ اللَّهِ قَالَ بَعْضُهُمْ فَأَتَقَمَّحُ. بِالْمِيمِ، وَهَذَا أَصَحُّ.

Reference	: Sahih al-Bukhari 5189
In-book reference	: Book 67, Hadith 123
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 117

Narrated 'Urwa:

Aisha said, "While the Ethiopians were playing with their small spears, Allah's Messenger (ﷺ) screened me behind him and I watched (that display) and kept on watching till I left on my own." So you may estimate of what age a little girl may listen to amusement.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ كَانَ الْحَبَشُ يَلْعَبُونَ بِحِرَابِهِمْ، فَسَتَرَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنَا أَنْظُرُ، فَمَا زِلْتُ أَنْظُرُ حَتَّى كُنْتُ أَنَا أَنْصَرِفُ فَاقْدُرُوا قَدْرَ الْجَارِيَةِ الْحَدِيثَةِ السِّنِّ تَسْمَعُ اللَّهْوَ.

Reference	: Sahih al-Bukhari 5190
In-book reference	: Book 67, Hadith 124
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 118

(84) Chapter: Advice to a daughter regarding her husband

(84) باب مَوْعِظَةِ الرَّجُلِ ابْنَتَهُ لِحَالِ زَوْجِهَا

Narrated Ibn `Abbas:

I had been eager to ask `Umar bin Al-Khattab about the two ladies from among the wives of the Prophet regarding whom Allah said 'If you two (wives of the Prophet (ﷺ) namely Aisha and Hafsa) turn in repentance to Allah, your hearts are indeed so inclined (to oppose what the Prophet (ﷺ) likes). (66.4) till `Umar performed the Hajj and I too, performed the Hajj along with him. (On the way) `Umar went aside to answer the call of nature, and I also went aside along with him carrying a tumbler full of water, and when `Umar had finished answering the call of nature, I poured water over his hands and he performed the ablution. Then I said to him, "O chief of the Believers! Who were

the two ladies from among the wives of the Prophet (ﷺ) regarding whom Allah said: 'If you two (wives of the Prophet) turn in repentance to Allah your hearts are indeed so inclined (to oppose what the Prophet (ﷺ) likes)?" (66.4) He said, "I am astonished at your question, O Ibn `Abbas. They were `Aisha and Hafsa." Then `Umar went on narrating the Hadith and said, "I and an Ansari neighbor of mine from Bani Umaiyya bin Zaid who used to live in `Awali-al-Medina, used to visit the Prophet (ﷺ) in turn. He used to go one day and I another day. When I went, I would bring him the news of what had happened that day regarding the Divine Inspiration and other things, and when he went, he used to do the same for me. We, the people of Quraish used to have the upper hand over our wives, but when we came to the Ansar, we found that their women had the upper hand over their men, so our women also started learning the ways of the Ansari women. I shouted at my wife and she retorted against me and I disliked that she should answer me back. She said to me, 'Why are you so surprised at my answering you back? By Allah, the wives of the Prophet answer him back and some of them may leave (does not speak to) him throughout the day till the night.' The (talk) scared me and I said to her, 'Whoever has done so will be ruined!' Then I proceeded after dressing myself, and entered upon Hafsa and said to her, 'Does anyone of you keep the Prophet (ﷺ) angry till night?' She said, 'Yes.' I said, 'You are a ruined losing person! Don't you fear that Allah may get angry for the anger of Allah's Messenger (ﷺ) and thus you will be ruined? So do not ask more from the Prophet (ﷺ) and do not answer him back and do not give up talking to him. Ask me whatever you need and do not be tempted to imitate your neighbor (i.e., `Aisha) in her manners for she is more charming than you and more beloved to the Prophet (ﷺ) ." `Umar added,"At that time a talk was circulating among us that (the tribe of) Ghassan were preparing their horses to invade us. My Ansari companion, on the day of his turn, went (to the town) and returned to us at night and knocked at my door violently and asked if I was there. I became horrified and came out to him. He said, 'Today a great thing has happened.' I asked, 'What is it? Have (the people of) Ghassan come?' He said, 'No, but (What has happened) is greater and more horrifying than that: Allah's Messenger (ﷺ); has divorced his wives. `Umar added, "The Prophet (ﷺ) kept away from his wives and I said "Hafsa is a ruined loser.' I had already thought that most probably this (divorce) would happen in the near future. So I dressed myself and offered the morning prayer with the Prophet (ﷺ) and then the Prophet; entered an upper room and stayed there in seclusion. I entered upon Hafsa and saw her weeping. I asked, 'What makes you weep? Did I not warn you about that? Did the Prophet (ﷺ) divorce you all?' She said, 'I do not know. There he is retired alone in the upper room.' I came out and sat near the pulpit and saw a group of people sitting around it and some of them were weeping. I sat with them for a while but could not endure the situation, so I went to the upper room where the Prophet; was and said to a black slave of his, 'Will you get the permission (of the Prophet (ﷺ)) for `Umar (to enter)?' The slave went in, talked to the Prophet (ﷺ) about it and then returned saying, 'I have spoken to the Prophet (ﷺ) and mentioned you but he kept quiet.' Then I returned and sat with the group of people sitting near the pulpit. but I could not bear the situation and once again I said to the slave, 'Will you get the permission for `Umar?' He went in and returned saying, 'I mentioned you to him but he kept quiet.' So I returned again and sat with the group of people sitting near the pulpit, but I could not bear the situation, and so I went to the slave and said, 'Will you get the permission for `Umar?' He went in and returned to me saying, 'I mentioned you to him but he kept quiet.' When I was leaving, behold! The slave called me, saying, 'The Prophet (ﷺ) has given you permission.' Then I entered upon Allah's Messenger (ﷺ) and saw him Lying on a bed made of stalks of date palm leaves and there was no bedding between it and him. The stalks left marks on his side and he was leaning on a leather pillow stuffed with date-palm fires. I greeted him and while still standing I said, 'O Allah's Apostle! Have you divorced your wives?' He looked at me and said, 'No.' I said, 'Allah Akbar!' And then,

while still standing, I said chatting, 'Will you heed what I say, O Allah's Messenger (ﷺ)? We, the people of Quraish used to have power over our women, but when we arrived at Medina we found that the men (here) were overpowered by their women.' The Prophet (ﷺ) smiled and then I said to him, 'Will you heed what I say, O Allah's Messenger (ﷺ)? I entered upon Hafsa and said to her, "Do not be tempted to imitate your companion (`Aisha), for she is more charming than you and more beloved to the Prophet.' " The Prophet (ﷺ) smiled for a second time. When I saw him smiling, I sat down. Then I looked around his house, and by Allah, I could not see anything of importance in his house except three hides, so I said, 'O Allah's Messenger (ﷺ)! Invoke Allah to make your followers rich, for the Persians and the Romans have been made prosperous and they have been given (the pleasures of the world), although they do not worship Allah.' Thereupon the Prophet (ﷺ) sat up as he was reclining. and said, 'Are you of such an opinion, O the son of Al-Khattab? These are the people who have received the rewards for their good deeds in this world.' I said, 'O Allah's Messenger (ﷺ)! Ask Allah to forgive me.' Then the Prophet (ﷺ) kept away from his wives for twenty-nine days because of the story which Hafsa had disclosed to `Aisha. The Prophet (ﷺ) had said, 'I will not enter upon them (my wives) for one month,' because of his anger towards them, when Allah had admonished him. So, when twenty nine days had passed, the Prophet (ﷺ) first entered upon `Aisha. `Aisha said to him, 'O Allah's Messenger (ﷺ)! You had sworn that you would not enter upon us for one month, but now only twenty-nine days have passed, for I have been counting them one by one.' The Prophet (ﷺ) said, 'The (present) month is of twenty nine days.' `Aisha added, 'Then Allah revealed the Verses of the option. (2) And out of all his-wives he asked me first, and I chose him.' Then he gave option to his other wives and they said what `Aisha had said . " (1) The Prophet, ' had decided to abstain from eating a certain kind of food because of a certain event, so Allah blamed him for doing so. Some of his wives were the cause of him taking that decision, therefore he deserted them for one month. See Qur'an: (66.4)

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي ثَوْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ لَمْ أَزَلْ حَرِيصًا أَنْ أَسْأَلَ عُمَرَ بْنَ الْخَطَّابِ عَنِ الْمَرْأَتَيْنِ مِنْ أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم اللَّتَيْنِ قَالَ اللَّهُ تَعَالَى {إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا} حَتَّى حَجَّ وَحَجَجْتُ مَعَهُ، وَعَدَلَ وَعَدَلْتُ مَعَهُ بِإِدَاوَةٍ، فَتَبَرَّزَ، ثُمَّ جَاءَ فَسَكَبْتُ عَلَى يَدَيْهِ مِنْهَا فَتَوَضَّأَ فَقُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَنِ الْمَرْأَتَانِ مِنْ أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم اللَّتَانِ قَالَ اللَّهُ تَعَالَى {إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا} قَالَ وَاعَجَبًا لَكَ يَا ابْنَ عَبَّاسٍ، هُمَا عَائِشَةُ وَحَفْصَةُ. ثُمَّ اسْتَقْبَلَ عُمَرُ الْحَدِيثَ يَسُوقُهُ قَالَ كُنْتُ أَنَا وَجَارٌ لِي مِنَ الأَنْصَارِ فِي بَنِي أُمَيَّةَ بْنِ زَيْدٍ، وَهُمْ مِنْ عَوَالِي الْمَدِينَةِ، وَكُنَّا نَتَنَاوَبُ النُّزُولَ عَلَى النَّبِيِّ صلى الله عليه وسلم فَيَنْزِلُ يَوْمًا وَأَنْزِلُ يَوْمًا، فَإِذَا نَزَلْتُ جِئْتُهُ بِمَا حَدَثَ مِنْ خَبَرِ ذَلِكَ الْيَوْمِ مِنَ الْوَحْىِ أَوْ غَيْرِهِ، وَإِذَا نَزَلَ فَعَلَ مِثْلَ ذَلِكَ، وَكُنَّا مَعْشَرَ قُرَيْشٍ نَغْلِبُ النِّسَاءَ، فَلَمَّا قَدِمْنَا عَلَى الأَنْصَارِ إِذَا قَوْمٌ تَغْلِبُهُمْ نِسَاؤُهُمْ، فَطَفِقَ نِسَاؤُنَا يَأْخُذْنَ مِنْ أَدَبِ نِسَاءِ الأَنْصَارِ، فَصَخِبْتُ عَلَى امْرَأَتِي فَرَاجَعَتْنِي فَأَنْكَرْتُ أَنْ تُرَاجِعَنِي قَالَتْ وَلِمَ تُنْكِرُ أَنْ أُرَاجِعَكَ فَوَاللَّهِ إِنَّ أَزْوَاجَ النَّبِيِّ صلى الله عليه وسلم لَيُرَاجِعْنَهُ، وَإِنَّ إِحْدَاهُنَّ لَتَهْجُرُهُ الْيَوْمَ حَتَّى اللَّيْلِ. فَأَفْزَعَنِي ذَلِكَ وَقُلْتُ لَهَا وَقَدْ خَابَ مَنْ فَعَلَ ذَلِكَ مِنْهُنَّ. ثُمَّ جَمَعْتُ عَلَىَّ ثِيَابِي فَنَزَلْتُ فَدَخَلْتُ عَلَى حَفْصَةَ فَقُلْتُ لَهَا أَىْ حَفْصَةُ أَتُغَاضِبُ إِحْدَاكُنَّ النَّبِيَّ صلى الله عليه وسلم الْيَوْمَ حَتَّى اللَّيْلِ قَالَتْ نَعَمْ. فَقُلْتُ قَدْ خِبْتِ وَخَسِرْتِ، أَفَتَأْمَنِينَ أَنْ يَغْضَبَ اللَّهُ لِغَضَبِ رَسُولِهِ صلى الله عليه وسلم فَتَهْلِكِي لاَ تَسْتَكْثِرِي النَّبِيَّ صلى الله عليه وسلم وَلاَ تُرَاجِعِيهِ فِي شَىْءٍ، وَلاَ تَهْجُرِيهِ، وَسَلِينِي مَا بَدَا لَكِ، وَلاَ يَغُرَّنَّكِ أَنْ كَانَتْ جَارَتُكِ أَوْضَأَ مِنْكِ، وَأَحَبَّ إِلَى النَّبِيِّ صلى الله عليه وسلم ـ يُرِيدُ عَائِشَةَ ـ قَالَ عُمَرُ وَكُنَّا قَدْ تَحَدَّثْنَا أَنَّ غَسَّانَ تُنْعِلُ الْخَيْلَ لِغَزْوِنَا، فَنَزَلَ صَاحِبِي الأَنْصَارِيُّ يَوْمَ نَوْبَتِهِ، فَرَجَعَ إِلَيْنَا عِشَاءً فَضَرَبَ بَابِي ضَرْبًا شَدِيدًا وَقَالَ أَثَمَّ هُوَ فَفَزِعْتُ فَخَرَجْتُ إِلَيْهِ، فَقَالَ قَدْ حَدَثَ الْيَوْمَ أَمْرٌ عَظِيمٌ. قُلْتُ مَا هُوَ، أَجَاءَ غَسَّانُ قَالَ لاَ بَلْ أَعْظَمُ مِنْ ذَلِكَ وَأَهْوَلُ، طَلَّقَ النَّبِيُّ صلى الله عليه وسلم نِسَاءَهُ. فَقُلْتُ خَابَتْ حَفْصَةُ وَخَسِرَتْ، قَدْ كُنْتُ أَظُنُّ هَذَا يُوشِكُ أَنْ يَكُونَ، فَجَمَعْتُ عَلَىَّ ثِيَابِي فَصَلَّيْتُ صَلاَةَ الْفَجْرِ مَعَ النَّبِيِّ صلى الله عليه وسلم فَدَخَلَ النَّبِيُّ صلى الله عليه وسلم مَشْرُبَةً لَهُ، فَاعْتَزَلَ فِيهَا، وَدَخَلْتُ عَلَى حَفْصَةَ فَإِذَا هِيَ تَبْكِي فَقُلْتُ مَا يُبْكِيكِ أَلَمْ أَكُنْ حَذَّرْتُكِ هَذَا أَطَلَّقَكُنَّ النَّبِيُّ صلى الله عليه وسلم قَالَتْ لاَ أَدْرِي هَا هُوَ ذَا مُعْتَزِلٌ فِي الْمَشْرُبَةِ. فَخَرَجْتُ فَجِئْتُ إِلَى الْمِنْبَرِ فَإِذَا حَوْلَهُ رَهْطٌ يَبْكِي بَعْضُهُمْ، فَجَلَسْتُ مَعَهُمْ قَلِيلاً ثُمَّ غَلَبَنِي مَا

أَجِدُ، فَجِئْتُ الْمَشْرُبَةَ الَّتِي فِيهَا النَّبِيُّ صلى الله عليه وسلم فَقُلْتُ لِغُلاَمٍ لَهُ أَسْوَدَ اسْتَأْذِنْ لِعُمَرَ. فَدَخَلَ الْغُلاَمُ فَكَلَّمَ النَّبِيَّ صلى الله عليه وسلم ثُمَّ رَجَعَ فَقَالَ كَلَّمْتُ النَّبِيَّ صلى الله عليه وسلم وَذَكَرْتُكَ لَهُ، فَصَمَتَ. فَانْصَرَفْتُ حَتَّى جَلَسْتُ مَعَ الرَّهْطِ الَّذِينَ عِنْدَ الْمِنْبَرِ، ثُمَّ غَلَبَنِي مَا أَجِدُ فَجِئْتُ فَقُلْتُ لِلْغُلاَمِ اسْتَأْذِنْ لِعُمَرَ. فَدَخَلَ ثُمَّ رَجَعَ فَقَالَ قَدْ ذَكَرْتُكَ لَهُ فَصَمَتَ. فَرَجَعْتُ فَجَلَسْتُ مَعَ الرَّهْطِ الَّذِينَ عِنْدَ الْمِنْبَرِ، ثُمَّ غَلَبَنِي مَا أَجِدُ فَجِئْتُ الْغُلاَمَ فَقُلْتُ اسْتَأْذِنْ لِعُمَرَ. فَدَخَلَ ثُمَّ رَجَعَ إِلَيَّ فَقَالَ قَدْ ذَكَرْتُكَ لَهُ فَصَمَتَ. فَلَمَّا وَلَّيْتُ مُنْصَرِفًا ـ قَالَ ـ إِذَا الْغُلاَمُ يَدْعُونِي فَقَالَ قَدْ أَذِنَ لَكَ النَّبِيُّ صلى الله عليه وسلم فَدَخَلْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَإِذَا هُوَ مُضْطَجِعٌ عَلَى رِمَالِ حَصِيرٍ، لَيْسَ بَيْنَهُ وَبَيْنَهُ فِرَاشٌ، قَدْ أَثَّرَ الرِّمَالُ بِجَنْبِهِ مُتَّكِئًا عَلَى وِسَادَةٍ مِنْ أَدَمٍ حَشْوُهَا لِيفٌ، فَسَلَّمْتُ عَلَيْهِ ثُمَّ قُلْتُ وَأَنَا قَائِمٌ يَا رَسُولَ اللَّهِ أَطَلَّقْتَ نِسَاءَكَ. فَرَفَعَ إِلَيَّ بَصَرَهُ فَقَالَ " لاَ ". فَقُلْتُ اللَّهُ أَكْبَرُ. ثُمَّ قُلْتُ وَأَنَا قَائِمٌ أَسْتَأْنِسُ يَا رَسُولَ اللَّهِ لَوْ رَأَيْتَنِي، وَكُنَّا مَعْشَرَ قُرَيْشٍ نَغْلِبُ النِّسَاءَ فَلَمَّا قَدِمْنَا الْمَدِينَةَ إِذَا قَوْمٌ تَغْلِبُهُمْ نِسَاؤُهُمْ، فَتَبَسَّمَ النَّبِيُّ صلى الله عليه وسلم ثُمَّ قُلْتُ يَا رَسُولَ اللَّهِ لَوْ رَأَيْتَنِي وَدَخَلْتُ عَلَى حَفْصَةَ فَقُلْتُ لَهَا لاَ يَغُرَّنَّكِ أَنْ كَانَتْ جَارَتُكِ أَوْضَأَ مِنْكِ وَأَحَبَّ إِلَى النَّبِيِّ صلى الله عليه وسلم يُرِيدُ عَائِشَةَ فَتَبَسَّمَ النَّبِيُّ صلى الله عليه وسلم تَبَسُّمَةً أُخْرَى، فَجَلَسْتُ حِينَ رَأَيْتُهُ تَبَسَّمَ، فَرَفَعْتُ بَصَرِي فِي بَيْتِهِ، فَوَاللَّهِ مَا رَأَيْتُ فِي بَيْتِهِ شَيْئًا يَرُدُّ الْبَصَرَ غَيْرَ أَهَبَةٍ ثَلاَثَةٍ، فَقُلْتُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ فَلْيُوَسِّعْ عَلَى أُمَّتِكَ، فَإِنَّ فَارِسًا وَالرُّومَ قَدْ وُسِّعَ عَلَيْهِمْ، وَأُعْطُوا الدُّنْيَا وَهُمْ لاَ يَعْبُدُونَ اللَّهَ. فَجَلَسَ النَّبِيُّ صلى الله عليه وسلم وَكَانَ مُتَّكِئًا. فَقَالَ " أَوَفِي هَذَا أَنْتَ يَا ابْنَ الْخَطَّابِ، إِنَّ أُولَئِكَ قَوْمٌ عُجِّلُوا طَيِّبَاتِهِمْ فِي الْحَيَاةِ الدُّنْيَا ". فَقُلْتُ يَا رَسُولَ اللَّهِ اسْتَغْفِرْ لِي. فَاعْتَزَلَ النَّبِيُّ صلى الله عليه وسلم نِسَاءَهُ مِنْ أَجْلِ ذَلِكَ الْحَدِيثِ حِينَ أَفْشَتْهُ حَفْصَةُ إِلَى عَائِشَةَ تِسْعًا وَعِشْرِينَ لَيْلَةً وَكَانَ قَالَ " مَا أَنَا بِدَاخِلٍ عَلَيْهِنَّ شَهْرًا ". مِنْ شِدَّةِ مَوْجِدَتِهِ عَلَيْهِنَّ حِينَ عَاتَبَهُ اللَّهُ، فَلَمَّا مَضَتْ تِسْعٌ وَعِشْرُونَ لَيْلَةً دَخَلَ عَلَى عَائِشَةَ فَبَدَأَ بِهَا فَقَالَتْ لَهُ عَائِشَةُ يَا رَسُولَ اللَّهِ إِنَّكَ كُنْتَ قَدْ أَقْسَمْتَ أَنْ لاَ تَدْخُلَ عَلَيْنَا شَهْرًا، وَإِنَّمَا أَصْبَحْتَ مِنْ تِسْعٍ وَعِشْرِينَ لَيْلَةً أَعُدُّهَا عَدًّا. فَقَالَ " الشَّهْرُ تِسْعٌ وَعِشْرُونَ ". فَكَانَ ذَلِكَ الشَّهْرُ تِسْعًا وَعِشْرِينَ لَيْلَةً. قَالَتْ عَائِشَةُ ثُمَّ أَنْزَلَ اللَّهُ تَعَالَى آيَةَ التَّخَيُّرِ فَبَدَأَ بِي أَوَّلَ امْرَأَةٍ مِنْ نِسَائِهِ فَاخْتَرْتُهُ، ثُمَّ خَيَّرَ نِسَاءَهُ كُلَّهُنَّ فَقُلْنَ مِثْلَ مَا قَالَتْ عَائِشَةُ.

Reference	: Sahih al-Bukhari 5191
In-book reference	: Book 67, Hadith 125
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 119

(85) Chapter: A woman should not observe Saum except husband's consent (is 'with her' missing here?)

(85) باب صَوْمِ الْمَرْأَةِ بِإِذْنِ زَوْجِهَا تَطَوُّعًا

Narrated Abu Huraira:

The Prophet (ﷺ) said, "A woman should not fast (optional fasts) except with her husband's permission if he is at home (staying with her).

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم " لاَ تَصُومُ الْمَرْأَةُ وَبَعْلُهَا شَاهِدٌ إِلاَّ بِإِذْنِهِ ".

Reference	: Sahih al-Bukhari 5192
In-book reference	: Book 67, Hadith 126
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 120

(86) Chapter: If a woman deserts her husband's bed

(86) باب إِذَا بَاتَتِ الْمَرْأَةُ مُهَاجِرَةً فِرَاشَ زَوْجِهَا

Narrated Abu Huraira:

The Prophet (ﷺ) said, "If a man Invites his wife to sleep with him and she refuses to come to him, then the angels send their curses on her till morning."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ أَنْ تَجِيءَ لَعَنَتْهَا الْمَلاَئِكَةُ حَتَّى تُصْبِحَ ".

Reference : Sahih al-Bukhari 5193
In-book reference : Book 67, Hadith 127
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 121
(deprecated numbering scheme)

Narrated Abu Huraira:

The Prophet (ﷺ) said, "If a woman spends the night deserting her husband's bed (does not sleep with him), then the angels send their curses on her till she comes back (to her husband).

حَدَّثَنَا مُحَمَّدُ بْنُ عَرْعَرَةَ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِذَا بَاتَتِ الْمَرْأَةُ مُهَاجِرَةً فِرَاشَ زَوْجِهَا لَعَنَتْهَا الْمَلاَئِكَةُ حَتَّى تَرْجِعَ ".

Reference : Sahih al-Bukhari 5194
In-book reference : Book 67, Hadith 128
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 122
(deprecated numbering scheme)

(87) Chapter: A woman should not allow anyone to enter the house except husband's consent (here too)

(87) باب لاَ تَأْذَنُ الْمَرْأَةُ فِي بَيْتِ زَوْجِهَا لأَحَدٍ إِلاَّ بِإِذْنِهِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "It is not lawful for a lady to fast (Nawafil) without the permission of her husband when he is at home; and she should not allow anyone to enter his house except with his permission; and if she spends of his wealth (on charitable purposes) without being ordered by him, he will get half of the reward."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَحِلُّ لِلْمَرْأَةِ أَنْ تَصُومَ وَزَوْجُهَا شَاهِدٌ إِلاَّ بِإِذْنِهِ، وَلاَ تَأْذَنَ فِي بَيْتِهِ إِلاَّ بِإِذْنِهِ، وَمَا أَنْفَقَتْ مِنْ نَفَقَةٍ عَنْ غَيْرِ أَمْرِهِ فَإِنَّهُ يُؤَدَّى إِلَيْهِ شَطْرُهُ ". وَرَوَاهُ أَبُو الزِّنَادِ أَيْضًا عَنْ مُوسَى عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ فِي الصَّوْمِ.

Reference : Sahih al-Bukhari 5195
In-book reference : Book 67, Hadith 129
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 123
(deprecated numbering scheme)

(88) Chapter: Chapter

(88) باب

Narrated Usama:

The Prophet (ﷺ) said, "I stood at the gate of Paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate (for the accounts). But the companions of the Fire were ordered to be taken to the Fire. Then I stood at the gate of the Fire and saw that the majority of those who entered it were women."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ، أَخْبَرَنَا التَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ أُسَامَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " قُمْتُ عَلَى باب الْجَنَّةِ فَكَانَ عَامَّةَ مَنْ دَخَلَهَا الْمَسَاكِينُ، وَأَصْحَابُ الْجَدِّ مَحْبُوسُونَ، غَيْرَ أَنَّ أَصْحَابَ النَّارِ قَدْ أُمِرَ بِهِمْ إِلَى النَّارِ، وَقُمْتُ عَلَى باب النَّارِ فَإِذَا عَامَّةُ مَنْ دَخَلَهَا النِّسَاءُ ".

Reference : Sahih al-Bukhari 5196
In-book reference : Book 67, Hadith 130
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 124
(deprecated numbering scheme)

(89) Chapter: To be unthankful to the husband

(89) باب كُفْرَانِ الْعَشِيرِ

وَهْوَ الزَّوْجُ، وَهْوَ الْخَلِيطُ مِنَ الْمُعَاشَرَةِ. فِيهِ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated `Abdullah bin `Abbas:

During the lifetime of Allah's Messenger (ﷺ), the sun eclipsed. Allah's Messenger (ﷺ) offered the prayer of (the) eclipse) and so did the people along with him. He performed a long Qiyam (standing posture) during which Surat-al-Baqara could have been recited; then he performed a pro-longed bowing, then raised his head and stood for a long time which was slightly less than that of the first Qiyam (and recited Qur'an). Then he performed a prolonged bowing again but the period was shorter than the period of the first bowing, then he stood up and then prostrated. Again he stood up, but this time the period of standing was less than the first standing. Then he performed a prolonged bowing but of a lesser duration than the first, then he stood up again for a long time but for a lesser duration than the first. Then he performed a prolonged bowing but of lesser duration than the first, and then he again stood up, and then prostrated and then finished his prayer. By then the sun eclipse had cleared. The Prophet (ﷺ) then said, "The sun and the moon are two signs among the signs of Allah, and they do not eclipse because of the death or birth of someone, so when you observe the eclipse, remember Allah (offer the eclipse prayer)." They (the people) said, "O Allah's Messenger (ﷺ)! We saw you stretching your hand to take something at this place of yours, then we saw you stepping backward." He said, "I saw Paradise (or Paradise was shown to me), and I stretched my hand to pluck a bunch (of grapes), and had I plucked it, you would have eaten of it as long as this world exists. Then I saw the (Hell) Fire, and I have never before, seen such a horrible sight as that, and I saw that the majority of its dwellers were women." The people asked, "O Allah's Messenger (ﷺ)! What is the reason for that?" He replied, "Because of their ungratefulness." It was said. "Do they disbelieve in Allah (are they ungrateful to Allah)?" He replied, "They are not thankful to their husbands and are ungrateful for the favors done to them. Even if you do good to one of them all your life, when she seems some harshness from you, she will say, "I have never seen any good from you.' "

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّهُ قَالَ خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم وَالنَّاسُ مَعَهُ، فَقَامَ قِيَامًا طَوِيلاً نَحْوًا مِنْ سُورَةِ الْبَقَرَةِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلاً وَهْوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً وَهْوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ قَامَ فَقَامَ قِيَامًا طَوِيلاً وَهْوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً وَهْوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلاً وَهْوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً وَهْوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ رَفَعَ ثُمَّ سَجَدَ، ثُمَّ انْصَرَفَ، وَقَدْ تَجَلَّتِ الشَّمْسُ، فَقَالَ " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَاذْكُرُوا اللَّهَ ". قَالُوا يَا رَسُولَ اللَّهِ رَأَيْنَاكَ تَنَاوَلْتَ شَيْئًا فِي مَقَامِكَ هَذَا، ثُمَّ رَأَيْنَاكَ تَكَعْكَعْتَ. فَقَالَ " إِنِّي رَأَيْتُ الْجَنَّةَ ـ أَوْ أُرِيتُ الْجَنَّةَ ـ فَتَنَاوَلْتُ مِنْهَا عُنْقُودًا وَلَوْ أَخَذْتُهُ لأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا، وَرَأَيْتُ النَّارَ فَلَمْ أَرَ كَالْيَوْمِ مَنْظَرًا قَطُّ وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ ". قَالُوا لِمَ يَا رَسُولَ اللَّهِ قَالَ " بِكُفْرِهِنَّ ". قِيلَ يَكْفُرْنَ بِاللَّهِ قَالَ " يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الإِحْسَانَ، وَلَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ، ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ ".

Reference	: Sahih al-Bukhari 5197
In-book reference	: Book 67, Hadith 131
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 125

Narrated `Imran:

The Prophet (ﷺ) said, "I looked at Paradise and saw that the majority of its residents were the poor; and I looked at the (Hell) Fire and saw that the majority of its residents were women."

حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْثَمِ، حَدَّثَنَا عَوْفٌ، عَنْ أَبِي رَجَاءٍ، عَنْ عِمْرَانَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " اطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ، وَاطَّلَعْتُ فِي النَّارِ، فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ ". تَابَعَهُ أَيُّوبُ وَسَلْمُ بْنُ زَرِيرٍ.

Reference	: Sahih al-Bukhari 5198

In-book reference : Book 67, Hadith 132
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 126
(deprecated numbering scheme)

(90) Chapter: Your wife has a right over you

(90) باب لِزَوْجِكَ عَلَيْكَ حَقٌّ

قَالَهُ أَبُو جُحَيْفَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated `Abdullah bin `Amr bin Al-`As:

Allah's Messenger (ﷺ) said, "O `Abdullah! Have I not been formed that you fast all the day and stand in prayer all night?" I said, "Yes, O Allah's Messenger (ﷺ)!" He said, "Do not do that! Observe the fast sometimes and also leave them (the fast) at other times; stand up for the prayer at night and also sleep at night. Your body has a right over you, your eyes have a right over you and your wife has a right over you."

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا الأَوْزَاعِيُّ، قَالَ حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، قَالَ حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا عَبْدَ اللَّهِ أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ ". قُلْتُ بَلَى يَا رَسُولَ اللَّهِ. قَالَ " فَلاَ تَفْعَلْ، صُمْ وَأَفْطِرْ، وَقُمْ وَنَمْ، فَإِنَّ لِجَسَدِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِزَوْجِكَ عَلَيْكَ حَقًّا ".

Reference : Sahih al-Bukhari 5199
In-book reference : Book 67, Hadith 133
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 127
(deprecated numbering scheme)

(91) Chapter: The woman is a guardian in her husband's house

(91) باب الْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "All of you are guardians and are responsible for your wards. The ruler is a guardian and the man is a guardian of his family; the lady is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your wards."

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالأَمِيرُ رَاعٍ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهِ، فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ ".

Reference : Sahih al-Bukhari 5200
In-book reference : Book 67, Hadith 134
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 128
(deprecated numbering scheme)

(92) Chapter: "Men are protectors and maintainers of women."

(92) بَابُ قَوْلِ اللَّهِ تَعَالَى: {الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ} إِلَى قَوْلِهِ: {إِنَّ اللَّهَ كَانَ عَلِيًّا كَبِيرًا}

Narrated Anas:

Allah's Messenger (ﷺ) took an oath that he would not visit his wives for one month, and he sat in an upper room belonging to him. Then, on the twenty ninth day he came down. It was said, "O Allah's Messenger (ﷺ)! You had taken an oath not to visit your wives for one month." He said, "The (present) month is of twenty-nine days."

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ، قَالَ حَدَّثَنِي حُمَيْدٌ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ آلَى رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ نِسَائِهِ شَهْرًا وَقَعَدَ فِي مَشْرُبَةٍ لَهُ فَنَزَلَ لِتِسْعٍ وَعِشْرِينَ فَقِيلَ يَا رَسُولَ اللَّهِ إِنَّكَ آلَيْتَ عَلَى شَهْرٍ‏.‏ قَالَ ‏"‏ إِنَّ الشَّهْرَ تِسْعٌ وَعِشْرُونَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5201
In-book reference	: Book 67, Hadith 135
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 129

(93) Chapter: The decision of the Prophet (saws) not to share the beds with his wives and to stay away

(93) باب هِجْرَةِ النَّبِيِّ صلى الله عليه وسلم نِسَاءَهُ فِي غَيْرِ بُيُوتِهِنَّ

وَيُذْكَرُ عَنْ مُعَاوِيَةَ بْنِ حَيْدَةَ رَفْعُهُ: «غَيْرَ أَنْ لاَ تُهْجَرَ إِلاَّ فِي الْبَيْتِ». وَالأَوَّلُ أَصَحُّ.

Narrated Um Salama:

The Prophet (ﷺ) took an oath that he would not enter upon some of his wives for one month. But when twenty nine days had elapsed, he went to them in the morning or evening. It was said to him, "O Allah's Prophet! You had taken an oath that you would not enter upon them for one month." He replied, "The month can be of twenty nine days."

حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ‏.‏ وَحَدَّثَنِي مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، أَنَّ عِكْرِمَةَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، أَخْبَرَهُ أَنَّ أُمَّ سَلَمَةَ أَخْبَرَتْهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم حَلَفَ لاَ يَدْخُلُ عَلَى بَعْضِ أَهْلِهِ شَهْرًا، فَلَمَّا مَضَى تِسْعَةٌ وَعِشْرُونَ يَوْمًا غَدَا عَلَيْهِنَّ أَوْ رَاحَ فَقِيلَ لَهُ يَا نَبِيَّ اللَّهِ حَلَفْتَ أَنْ لاَ تَدْخُلَ عَلَيْهِنَّ شَهْرًا قَالَ ‏"‏ إِنَّ الشَّهْرَ يَكُونُ تِسْعَةً وَعِشْرِينَ يَوْمًا ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5202
In-book reference	: Book 67, Hadith 136
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 130

Narrated Ibn `Abbas:

One morning we saw the wives of the Prophet (ﷺ) weeping, and everyone of them had her family with her, I went to the mosque and found that it was crowded with people. Then `Umar bin Al-Khattab came and went up to the Prophet (ﷺ) who was in his upper room. He greeted him but nobody answered. He greeted again, but nobody answered. Then the gatekeeper called him and he entered upon the Prophet, and asked, "Have you divorced your wives?" The Prophet, said, "No, but I have taken an oath not to go to them for one month." So the Prophet (ﷺ) stayed away (from his wives) for twenty nine days and then entered upon them.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، حَدَّثَنَا أَبُو يَعْفُورٍ، قَالَ تَذَاكَرْنَا عِنْدَ أَبِي الضُّحَى فَقَالَ حَدَّثَنَا ابْنُ عَبَّاسٍ، قَالَ أَصْبَحْنَا يَوْمًا وَنِسَاءُ النَّبِيِّ صلى الله عليه وسلم يَبْكِينَ، عِنْدَ كُلِّ امْرَأَةٍ مِنْهُنَّ أَهْلُهَا، فَخَرَجْتُ إِلَى الْمَسْجِدِ، فَإِذَا هُوَ مَلآنُ مِنَ النَّاسِ فَجَاءَ عُمَرُ بْنُ الْخَطَّابِ فَصَعِدَ إِلَى النَّبِيِّ صلى الله عليه وسلم وَهْوَ فِي غُرْفَةٍ لَهُ، فَسَلَّمَ فَلَمْ يُجِبْهُ أَحَدٌ، ثُمَّ سَلَّمَ فَلَمْ يُجِبْهُ أَحَدٌ، ثُمَّ سَلَّمَ فَلَمْ يُجِبْهُ أَحَدٌ، فَنَادَاهُ فَدَخَلَ عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ أَطَلَّقْتَ نِسَاءَكَ فَقَالَ ‏"‏ لاَ وَلَكِنْ آلَيْتُ مِنْهُنَّ شَهْرًا ‏"‏‏.‏ فَمَكَثَ تِسْعًا وَعِشْرِينَ، ثُمَّ دَخَلَ عَلَى نِسَائِهِ‏.‏

Reference	: Sahih al-Bukhari 5203
In-book reference	: Book 67, Hadith 137
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 131

(94) Chapter: The beating of women is disapproved

(94) باب مَا يُكْرَهُ مِنْ ضَرْبِ النِّسَاءِ وَقَوْلِهِ {وَاضْرِبُوهُنَّ} ضَرْبًا غَيْرَ مُبَرِّحٍ.

Narrated `Abdullah bin Zam`a:

The Prophet (ﷺ) said, "None of you should flog his wife as he flogs a slave and then have sexual intercourse with her in the last part of the day."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَجْلِدُ أَحَدُكُمُ امْرَأَتَهُ جَلْدَ الْعَبْدِ، ثُمَّ يُجَامِعُهَا فِي آخِرِ الْيَوْمِ ".

Reference	: Sahih al-Bukhari 5204
In-book reference	: Book 67, Hadith 138
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 132

(95) Chapter: Not to obey the husband if he orders to do something sinful

(95) باب لاَ تُطِيعُ الْمَرْأَةُ زَوْجَهَا فِي مَعْصِيَةٍ

Narrated `Aisha:

An Ansari woman gave her daughter in marriage and the hair of the latter started falling out. The Ansari women came to the Prophet (ﷺ) and mentioned that to him and said, "Her (my daughter's) husband suggested that I should let her wear false hair." The Prophet (ﷺ) said, "No, (don't do that) for Allah sends His curses upon such ladies who lengthen their hair artificially."

حَدَّثَنَا خَلاَّدُ بْنُ يَحْيَى، حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنِ الْحَسَنِ ـ هُوَ ابْنُ مُسْلِمٍ ـ عَنْ صَفِيَّةَ، عَنْ عَائِشَةَ، أَنَّ امْرَأَةً، مِنَ الأَنْصَارِ زَوَّجَتِ ابْنَتَهَا فَتَمَعَّطَ شَعَرُ رَأْسِهَا، فَجَاءَتْ إِلَى النَّبِيِّ صلى الله عليه وسلم فَذَكَرَتْ ذَلِكَ لَهُ، فَقَالَتْ إِنَّ زَوْجَهَا أَمَرَنِي أَنْ أَصِلَ فِي شَعَرِهَا. فَقَالَ " لاَ إِنَّهُ قَدْ لُعِنَ الْمُوصِلاَتُ ".

Reference	: Sahih al-Bukhari 5205
In-book reference	: Book 67, Hadith 139
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 133

(96) Chapter: "If a woman fears cruelty or desertion on her husband's part..."

(96) باب {وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا}

Narrated Aisha:

regarding the Verse: 'If a wife fears cruelty or desertion on her husband's part ...') (4.128) It concerns the woman whose husband does not want to keep her with him any longer, but wants to divorce her and marry some other lady, so she says to him: 'Keep me and do not divorce me, and then marry another woman, and you may neither spend on me, nor sleep with me.' This is indicated by the Statement of Allah: 'There is no blame on them if they arrange an amicable settlement between them both, and (such) settlement is better." (4.128)

حَدَّثَنَا ابْنُ سَلاَمٍ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ {وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا} قَالَتْ هِيَ الْمَرْأَةُ تَكُونُ عِنْدَ الرَّجُلِ، لاَ يَسْتَكْثِرُ مِنْهَا فَيُرِيدُ طَلاَقَهَا، وَيَتَزَوَّجُ غَيْرَهَا، تَقُولُ لَهُ أَمْسِكْنِي وَلاَ تُطَلِّقْنِي، ثُمَّ تَزَوَّجْ غَيْرِي، فَأَنْتَ فِي حِلٍّ مِنَ النَّفَقَةِ عَلَىَّ وَالْقِسْمَةِ لِي، فَذَلِكَ قَوْلُهُ تَعَالَى {فَلاَ جُنَاحَ عَلَيْهِمَا أَنْ يَصَّالَحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ}

Reference	: Sahih al-Bukhari 5206
In-book reference	: Book 67, Hadith 140
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 134

(97) Chapter: The coitus interruptus

(97) باب الْعَزْلِ

Narrated Jabir:

We used to practice coitus interrupt us during the lifetime of Allah's Messenger (ﷺ) .

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، قَالَ كُنَّا نَعْزِلُ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 5207
In-book reference	: Book 67, Hadith 141
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 135

Narrated Jabir:

We used to practice coitus interrupt us while the Qur'an was being revealed. Jabir added: We used to practice coitus interrupt us during the lifetime of Allah's Messenger (ﷺ) while the Qur'an was being Revealed.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ عَمْرٌو أَخْبَرَنِي عَطَاءٌ، سَمِعَ جَابِرًا، رضى الله عنه قَالَ كُنَّا نَعْزِلُ وَالْقُرْآنُ يَنْزِلُ. وَعَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، قَالَ كُنَّا نَعْزِلُ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم وَالْقُرْآنُ يَنْزِلُ.

Reference	: Sahih al-Bukhari 5208, 5209
In-book reference	: Book 67, Hadith 142
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 136

Narrated Abu Sa`id Al-Khudri:

We got female captives in the war booty and we used to do coitus interruptus with them. So we asked Allah's Messenger (ﷺ) about it and he said, "Do you really do that?" repeating the question thrice, "There is no soul that is destined to exist but will come into existence, till the Day of Resurrection."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ مُحَيْرِيزٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ أَصَبْنَا سَبْيًا فَكُنَّا نَعْزِلُ فَسَأَلْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَوَإِنَّكُمْ لَتَفْعَلُونَ قَالَهَا ثَلاَثًا مَا مِنْ نَسَمَةٍ كَائِنَةٍ إِلَى يَوْمِ الْقِيَامَةِ إِلاَّ هِيَ كَائِنَةٌ ".

Reference	: Sahih al-Bukhari 5210
In-book reference	: Book 67, Hadith 143
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 137

(98) Chapter: To draw lots among the wives for a journey

(98) باب الْقُرْعَةِ بَيْنَ النِّسَاءِ إِذَا أَرَادَ سَفَرًا

Narrated al-Qasim:

Aisha said that whenever the Prophet (ﷺ) intended to go on a journey, he drew lots among his wives (so as to take one of them along with him). During one of his journeys the lot fell on `Aisha and Hafsa. When night fell the Prophet (ﷺ) would ride beside `Aisha and talk with her. One night Hafsa said to `Aisha, "Won't you ride my camel tonight and I ride yours, so that you may see (me) and I see (you) (in new situation)?" `Aisha said, "Yes, (I agree.)" So `Aisha rode, and then the Prophet (ﷺ) came towards `Aisha's camel on which Hafsa was riding. He greeted Hafsa and then proceeded (beside her) till they dismounted (on the way). `Aisha missed him, and so, when they dismounted, she put her legs in the Idhkhir and said, "O Lord (Allah)! Send a scorpion or a snake to bite me for I am not to blame him (the Prophet (ﷺ)).

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ، قَالَ حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا خَرَجَ أَقْرَعَ بَيْنَ نِسَائِهِ، فَطَارَتِ الْقُرْعَةُ لِعَائِشَةَ وَحَفْصَةَ، وَكَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا كَانَ بِاللَّيْلِ سَارَ مَعَ عَائِشَةَ

يَتَحَدَّثُ، فَقَالَتْ حَفْصَةُ أَلاَ تَرْكَبِينَ اللَّيْلَةَ بَعِيرِي وَأَرْكَبُ بَعِيرَكِ تَنْظُرِينَ وَأَنْظُرُ، فَقَالَتْ بَلَى فَرَكِبَتْ فَجَاءَ النَّبِيُّ صلى الله عليه وسلم إِلَى جَمَلِ عَائِشَةَ وَعَلَيْهِ حَفْصَةُ فَسَلَّمَ عَلَيْهَا ثُمَّ سَارَ حَتَّى نَزَلُوا وَافْتَقَدَتْهُ عَائِشَةُ، فَلَمَّا نَزَلُوا جَعَلَتْ رِجْلَيْهَا بَيْنَ الإِذْخِرِ وَتَقُولُ يَا رَبِّ سَلِّطْ عَلَىَّ عَقْرَبًا أَوْ حَيَّةً تَلْدَغُنِي، وَلاَ أَسْتَطِيعُ أَنْ أَقُولَ لَهُ شَيْئًا.

Reference	: Sahih al-Bukhari 5211
In-book reference	: Book 67, Hadith 144
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 138

(99) Chapter: To give up the turn with the husband to one of his other wives

(99) باب الْمَرْأَةِ تَهَبُ يَوْمَهَا مِنْ زَوْجِهَا لِضَرَّتِهَا وَكَيْفَ يُقْسِمُ ذَلِكَ

Narrated `Aisha:

Sauda bint Zam`a gave up her turn to me (`Aisha), and so the Prophet (ﷺ) used to give me (`Aisha) both my day and the day of Sauda.

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا زُهَيْرٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ سَوْدَةَ بِنْتَ زَمْعَةَ، وَهَبَتْ، يَوْمَهَا لِعَائِشَةَ، وَكَانَ النَّبِيُّ صلى الله عليه وسلم يَقْسِمُ لِعَائِشَةَ بِيَوْمِهَا وَيَوْمِ سَوْدَةَ.

Reference	: Sahih al-Bukhari 5212
In-book reference	: Book 67, Hadith 145
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 139

(100) Chapter: To deal justly between the women (wives)

(100) بَابُ الْعَدْلِ بَيْنَ النِّسَاءِ

{وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ} إِلَى قَوْلِهِ: {وَاسِعًا حَكِيمًا}.

(101) Chapter: Marrying a virgin while already having a matron wife

(101) باب إِذَا تَزَوَّجَ الْبِكْرَ عَلَى الثَّيِّبِ

Narrated Anas:

The tradition, (of the Prophet) is that if someone marries a virgin and he has already a matron wife (with him), then he should stay with the virgin for seven days; and if someone marries a matron (and he has already a virgin wife with him) then he should stay with her for three days.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرٌ، حَدَّثَنَا خَالِدٌ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ وَلَوْ شِئْتُ أَنْ أَقُولَ قَالَ النَّبِيُّ صلى الله عليه وسلم وَلَكِنْ قَالَ السُّنَّةُ إِذَا تَزَوَّجَ الْبِكْرَ أَقَامَ عِنْدَهَا سَبْعًا، وَإِذَا تَزَوَّجَ الثَّيِّبَ أَقَامَ عِنْدَهَا ثَلاَثًا.

Reference	: Sahih al-Bukhari 5213
In-book reference	: Book 67, Hadith 146
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 140

(102) Chapter: Marrying a matron while already having a virgin wife

(102) باب إِذَا تَزَوَّجَ الثَّيِّبَ عَلَى الْبِكْرِ

Narrated Anas:

It is the Prophet's tradition that if someone marries a virgin and he has already a matron wife then he should stay for seven days with her (the virgin) and then by turns; and if someone marries a matron and he has already a virgin wife then he should stay with her (the matron) for three days, and then by turns.

حَدَّثَنَا يُوسُفُ بْنُ رَاشِدٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سُفْيَانَ، حَدَّثَنَا أَيُّوبُ، وَخَالِدٌ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ، قَالَ مِنَ السُّنَّةِ إِذَا تَزَوَّجَ الرَّجُلُ الْبِكْرَ عَلَى الثَّيِّبِ أَقَامَ عِنْدَهَا سَبْعًا وَقَسَمَ، وَإِذَا تَزَوَّجَ الثَّيِّبَ عَلَى الْبِكْرِ أَقَامَ عِنْدَهَا ثَلاَثًا ثُمَّ قَسَمَ. قَالَ أَبُو قِلاَبَةَ وَلَوْ شِئْتُ لَقُلْتُ إِنَّ أَنَسًا رَفَعَهُ إِلَى النَّبِيِّ صلى الله عليه وسلم. وَقَالَ عَبْدُ الرَّزَّاقِ أَخْبَرَنَا سُفْيَانُ عَنْ أَيُّوبَ وَخَالِدٍ قَالَ خَالِدٌ وَلَوْ شِئْتُ قُلْتُ رَفَعَهُ إِلَى النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 5214
In-book reference	: Book 67, Hadith 147
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 141

(103) Chapter: Whoever had sexual intercourse with all his wives and then took one bath only

(103) باب مَنْ طَافَ عَلَى نِسَائِهِ فِي غُسْلٍ وَاحِدٍ

Narrated Anas bin Malik:

The Prophet (ﷺ) used to pass by (have sexual relation with) all his wives in one night, and at that time he had nine wives.

حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، أَنَّ أَنَسَ بْنَ مَالِكٍ، حَدَّثَهُمْ أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم كَانَ يَطُوفُ عَلَى نِسَائِهِ فِي اللَّيْلَةِ الْوَاحِدَةِ، وَلَهُ يَوْمَئِذٍ تِسْعُ نِسْوَةٍ.

Reference	: Sahih al-Bukhari 5215
In-book reference	: Book 67, Hadith 148
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 142

(104) Chapter: If a man goes to all his wives in one day

(104) باب دُخُولِ الرَّجُلِ عَلَى نِسَائِهِ فِي الْيَوْمِ

Narrated `Aisha:

Whenever Allah's Messenger (ﷺ) finished his `Asr prayer, he would enter upon his wives and stay with one of them. One day he went to Hafsa and stayed with her longer than usual.

حَدَّثَنَا فَرْوَةُ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا انْصَرَفَ مِنَ الْعَصْرِ دَخَلَ عَلَى نِسَائِهِ، فَيَدْنُو مِنْ إِحْدَاهُنَّ، فَدَخَلَ عَلَى حَفْصَةَ، فَاحْتَبَسَ أَكْثَرَ مَا كَانَ يَحْتَبِسُ.

Reference	: Sahih al-Bukhari 5216
In-book reference	: Book 67, Hadith 149
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 143

(105) Chapter: If a man takes the permission of his wives so as to stay in the house of one of them

(105) باب إِذَا اسْتَأْذَنَ الرَّجُلُ نِسَاءَهُ فِي أَنْ يُمَرَّضَ فِي بَيْتِ بَعْضِهِنَّ، فَأَذِنَّ لَهُ.

Narrated `Aisha:

that during his fatal ailment, Allah's Messenger (ﷺ), used to ask his wives, "Where shall I stay tomorrow? Where shall I stay tomorrow?" He was looking forward to Aisha's turn. So all his wives allowed him to stay where he wished, and he stayed at `Aisha's house till he died there. `Aisha added: He died on the day of my usual turn at my house. Allah took him unto Him while his head was between my chest and my neck and his saliva was mixed with my saliva.

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، قَالَ هِشَامُ بْنُ عُرْوَةَ أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَسْأَلُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ " أَيْنَ أَنَا غَدًا أَيْنَ أَنَا غَدًا ". يُرِيدُ يَوْمَ عَائِشَةَ، فَأَذِنَ لَهُ أَزْوَاجُهُ يَكُونُ حَيْثُ شَاءَ، فَكَانَ فِي بَيْتِ عَائِشَةَ حَتَّى مَاتَ عِنْدَهَا. قَالَتْ عَائِشَةُ فَمَاتَ فِي الْيَوْمِ الَّذِي كَانَ يَدُورُ عَلَىَّ فِيهِ فِي بَيْتِي، فَقَبَضَهُ اللَّهُ، وَإِنَّ رَأْسَهُ لَبَيْنَ نَحْرِي وَسَحْرِي، وَخَالَطَ رِيقُهُ رِيقِي.

Reference	: Sahih al-Bukhari 5217
In-book reference	: Book 67, Hadith 150
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 144

(106) Chapter: To love some of the wives more than the others

(106) باب حُبِّ الرَّجُلِ بَعْضَ نِسَائِهِ أَفْضَلَ مِنْ بَعْضٍ

Narrated Ibn `Abbas:

that `Umar entered upon Hafsa and said, "O my daughter! Do not be misled by the manners of her who is proud of her beauty because of the love of Allah's Messenger (ﷺ) for her." By 'her' he meant `Aisha. `Umar added, "Then I told that to Allah's Messenger (ﷺ) and he smiled (on hearing that).

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُلَيْمَانُ، عَنْ يَحْيَى، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، سَمِعَ ابْنَ عَبَّاسٍ، عَنْ عُمَرَ ـ رضى الله عنهم ـ دَخَلَ عَلَى حَفْصَةَ فَقَالَ يَا بُنَيَّةِ لاَ يَغُرَّنَّكِ هَذِهِ الَّتِي أَعْجَبَهَا حُسْنُهَا حُبُّ رَسُولِ اللَّهِ صلى الله عليه وسلم إِيَّاهَا ـ يُرِيدُ عَائِشَةَ ـ فَقَصَصْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَتَبَسَّمَ.

Reference	: Sahih al-Bukhari 5218
In-book reference	: Book 67, Hadith 151
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 145

(107) Chapter: To claim having more things or better qualities than one really has

(107) باب الْمُتَشَبِّعِ بِمَا لَمْ يَنَلْ، وَمَا يُنْهَى مِنِ افْتِخَارِ الضَّرَّةِ

Narrated Asma:

Some lady said, "O Allah's Messenger (ﷺ)! My husband has another wife, so it is sinful of me to claim that he has given me what he has not given me (in order to tease her)?" Allah's Messenger (ﷺ) said, The one who pretends that he has been given what he has not been given, is just like the (false) one who wears two garments of falsehood."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، عَنِ النَّبِيِّ صلى الله عليه وسلم. حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، حَدَّثَتْنِي فَاطِمَةُ، عَنْ أَسْمَاءَ، أَنَّ امْرَأَةً، قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ لِي ضَرَّةً، فَهَلْ عَلَىَّ جُنَاحٌ إِنْ تَشَبَّعْتُ مِنْ زَوْجِي غَيْرَ الَّذِي يُعْطِينِي فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ كَلاَبِسِ ثَوْبَىْ زُورٍ ".

Reference	: Sahih al-Bukhari 5219
In-book reference	: Book 67, Hadith 152
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 146

(108) Chapter: Al-Ghaira (i.e. honour, prestige or self-respect)

(108) باب الْغَيْرَةِ

وَقَالَ وَرَّادٌ عَنِ الْمُغِيرَةِ قَالَ سَعْدُ بْنُ عُبَادَةَ لَوْ رَأَيْتُ رَجُلاً مَعَ امْرَأَتِي لَضَرَبْتُهُ بِالسَّيْفِ غَيْرَ مُصْفِحٍ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَتَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ، لأَنَا أَغْيَرُ مِنْهُ وَاللَّهُ أَغْيَرُ مِنِّي».

Narrated `Abdullah bin Masud:

The Prophet, said, "There is none having a greater sense of Ghira than Allah. And for that He has forbidden the doing of evil actions (illegal sexual intercourse etc.) There is none who likes to be praised more than Allah does."
حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَا مِنْ أَحَدٍ أَغْيَرُ مِنَ اللَّهِ، مِنْ أَجْلِ ذَلِكَ حَرَّمَ الْفَوَاحِشَ، وَمَا أَحَدٌ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ ".

Reference	: Sahih al-Bukhari 5220
In-book reference	: Book 67, Hadith 153
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 147

Narrated `Aisha:

Allah's Messenger (ﷺ) said, "O followers of Muhammad! There is none, who has a greater sense of Ghira (self-respect) than Allah, so He has forbidden that His slave commits illegal sexual intercourse or His slave girl commits illegal sexual intercourse. O followers of Muhammad! If you but knew what I know, you would laugh less and weep more!"
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَا أُمَّةَ مُحَمَّدٍ مَا أَحَدٌ أَغْيَرَ مِنَ اللَّهِ أَنْ يَرَى عَبْدَهُ أَوْ أَمَتَهُ تَزْنِي يَا أُمَّةَ مُحَمَّدٍ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيرًا ".

Reference	: Sahih al-Bukhari 5221
In-book reference	: Book 67, Hadith 154
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 148

Narrated Asma':

I heard Allah's Messenger (ﷺ) saying, "There is nothing (none) having a greater sense of Ghira (self-respect) than Allah." And narrated Abu Huraira that he heard the Prophet (ﷺ) (saying the same).
حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا هَمَّامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ، حَدَّثَهُ عَنْ أُمِّهِ، أَسْمَاءَ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ شَىْءَ أَغْيَرُ مِنَ اللَّهِ ".

Reference	: Sahih al-Bukhari 5222
In-book reference	: Book 67, Hadith 155
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 149

Narrated Abu Huraira:

The Prophet; said, "Allah has a sense of Ghira, and Allah's sense of Ghira is provoked when a believer does something which Allah has prohibited."
وَعَنْ يَحْيَى، أَنَّ أَبَا سَلَمَةَ، حَدَّثَهُ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ أَنَّهُ، سَمِعَ النَّبِيَّ صلى الله عليه وسلم. حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " إِنَّ اللَّهَ يَغَارُ وَغَيْرَةُ اللَّهِ أَنْ يَأْتِيَ الْمُؤْمِنُ مَا حَرَّمَ اللَّهُ ".

Reference	: Sahih al-Bukhari 5223
In-book reference	: Book 67, Hadith 156
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 150

Narrated Asma' bint Abu Bakr:

When Az-Zubair married me, he had no real property or any slave or anything else except a camel which drew water from the well, and his horse. I used to feed his horse with fodder and drew water and sew the bucket for drawing it,

and prepare the dough, but I did not know how to bake bread. So our Ansari neighbors used to bake bread for me, and they were honorable ladies. I used to carry the date stones on my head from Zubair's land given to him by Allah's Messenger (ﷺ) and this land was two third Farsakh (about two miles) from my house. One day, while I was coming with the date stones on my head, I met Allah's Messenger (ﷺ) along with some Ansari people. He called me and then, (directing his camel to kneel down) said, "Ikh! Ikh!" so as to make me ride behind him (on his camel). I felt shy to travel with the men and remembered Az-Zubair and his sense of Ghira, as he was one of those people who had the greatest sense of Ghira. Allah's Messenger (ﷺ) noticed that I felt shy, so he proceeded. I came to Az-Zubair and said, "I met Allah's Messenger (ﷺ) while I was carrying a load of date stones on my head, and he had some companions with him. He made his camel kneel down so that I might ride, but I felt shy in his presence and remembered your sense of Ghira (See the glossary). On that Az-Zubair said, "By Allah, your carrying the date stones (and you being seen by the Prophet (ﷺ) in such a state) is more shameful to me than your riding with him." (I continued serving in this way) till Abu Bakr sent me a servant to look after the horse, whereupon I felt as if he had set me free.

حَدَّثَنَا مَحْمُودٌ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامٌ، قَالَ أَخْبَرَنِي أَبِي، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ ـ رضى الله عنهما ـ قَالَتْ تَزَوَّجَنِي الزُّبَيْرُ، وَمَا لَهُ فِي الأَرْضِ مِنْ مَالٍ، وَلاَ مَمْلُوكٍ، وَلاَ شَىْءٍ غَيْرَ نَاضِحٍ، وَغَيْرَ فَرَسِهِ، فَكُنْتُ أَعْلِفُ فَرَسَهُ، وَأَسْتَقِي الْمَاءَ، وَأَخْرِزُ غَرْبَهُ وَأَعْجِنُ، وَلَمْ أَكُنْ أُحْسِنُ أَخْبِزُ، وَكَانَ يَخْبِزُ جَارَاتٌ لِي مِنَ الأَنْصَارِ وَكُنَّ نِسْوَةَ صِدْقٍ، وَكُنْتُ أَنْقُلُ النَّوَى مِنْ أَرْضِ الزُّبَيْرِ الَّتِي أَقْطَعَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى رَأْسِي، وَهْىَ مِنِّي عَلَى ثُلُثَىْ فَرْسَخٍ، فَجِئْتُ يَوْمًا وَالنَّوَى عَلَى رَأْسِي فَلَقِيتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَمَعَهُ نَفَرٌ مِنَ الأَنْصَارِ فَدَعَانِي ثُمَّ قَالَ " إِخْ إِخْ ". لِيَحْمِلَنِي خَلْفَهُ، فَاسْتَحْيَيْتُ أَنْ أَسِيرَ مَعَ الرِّجَالِ، وَذَكَرْتُ الزُّبَيْرَ وَغَيْرَتَهُ، وَكَانَ أَغْيَرَ النَّاسِ، فَعَرَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنِّي قَدِ اسْتَحْيَيْتُ فَمَضَى، فَجِئْتُ الزُّبَيْرَ فَقُلْتُ لَقِيَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم وَعَلَى رَأْسِي النَّوَى، وَمَعَهُ نَفَرٌ مِنْ أَصْحَابِهِ، فَأَنَاخَ لأَرْكَبَ، فَاسْتَحْيَيْتُ مِنْهُ وَعَرَفْتُ غَيْرَتَكَ. فَقَالَ وَاللَّهِ لَحَمْلُكِ النَّوَى كَانَ أَشَدَّ عَلَىَّ مِنْ رُكُوبِكِ مَعَهُ. قَالَتْ حَتَّى أَرْسَلَ إِلَىَّ أَبُو بَكْرٍ بَعْدَ ذَلِكَ بِخَادِمٍ يَكْفِينِي سِيَاسَةَ الْفَرَسِ، فَكَأَنَّمَا أَعْتَقَنِي.

Reference	: Sahih al-Bukhari 5224
In-book reference	: Book 67, Hadith 157
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 151

Narrated Anas:

While the Prophet (ﷺ) was in the house of one of his wives, one of the mothers of the believers sent a meal in a dish. The wife at whose house the Prophet (ﷺ) was, struck the hand of the servant, causing the dish to fall and break. The Prophet (ﷺ) gathered the broken pieces of the dish and then started collecting on them the food which had been in the dish and said, "Your mother (my wife) felt jealous." Then he detained the servant till a (sound) dish was brought from the wife at whose house he was. He gave the sound dish to the wife whose dish had been broken and kept the broken one at the house where it had been broken.

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم عِنْدَ بَعْضِ نِسَائِهِ فَأَرْسَلَتْ إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ بِصَحْفَةٍ فِيهَا طَعَامٌ، فَضَرَبَتِ الَّتِي النَّبِيُّ صلى الله عليه وسلم فِي بَيْتِهَا يَدَ الْخَادِمِ فَسَقَطَتِ الصَّحْفَةُ فَانْفَلَقَتْ، فَجَمَعَ النَّبِيُّ صلى الله عليه وسلم فِلَقَ الصَّحْفَةِ، ثُمَّ جَعَلَ يَجْمَعُ فِيهَا الطَّعَامَ الَّذِي كَانَ فِي الصَّحْفَةِ وَيَقُولُ " غَارَتْ أُمُّكُمْ "، ثُمَّ حَبَسَ الْخَادِمَ حَتَّى أُتِيَ بِصَحْفَةٍ مِنْ عِنْدِ الَّتِي هُوَ فِي بَيْتِهَا، فَدَفَعَ الصَّحْفَةَ الصَّحِيحَةَ إِلَى الَّتِي كُسِرَتْ صَحْفَتُهَا، وَأَمْسَكَ الْمَكْسُورَةَ فِي بَيْتِ الَّتِي كَسَرَتْ فِيهِ.

Reference	: Sahih al-Bukhari 5225
In-book reference	: Book 67, Hadith 158
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 152

Narrated Jabir:

The Prophet, said, "I entered Paradise and saw a palace and asked whose palace is this? They (the Angels) said, "This palace belongs to `Umar bin Al-Khattab.' I intended to enter it, and nothing stopped me except my knowledge about your sense of Ghira (self-respect (O `Umar)." `Umar said, "O Allah's Messenger (ﷺ)! Let my father and mother be sacrificed for you! O Allah's Prophet! How dare I think of my Ghira (self-respect) being offended by you?"

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا مُعْتَمِرٌ، عَنْ عُبَيْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ دَخَلْتُ الْجَنَّةَ ـ أَوْ أَتَيْتُ الْجَنَّةَ ـ فَأَبْصَرْتُ قَصْرًا فَقُلْتُ لِمَنْ هَذَا قَالُوا لِعُمَرَ بْنِ الْخَطَّابِ‏.‏ فَأَرَدْتُ أَنْ أَدْخُلَهُ فَلَمْ يَمْنَعْنِي إِلاَّ عِلْمِي بِغَيْرَتِكَ ‏"‏‏.‏ قَالَ عُمَرُ بْنُ الْخَطَّابِ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي يَا نَبِيَّ اللَّهِ أَوَعَلَيْكَ أَغَارُ‏.‏

Reference	: Sahih al-Bukhari 5226
In-book reference	: Book 67, Hadith 159
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 153

Narrated Abu Huraira:

While we were sitting with Allah's Messenger (ﷺ), (he) Allah's Messenger (ﷺ) said, "While I was sleeping, I saw a woman performing ablution beside a palace. I asked, "Whose palace is this?' It was said, 'This palace belongs to `Umar.' Then I remembered his sense of Ghira and returned." On that `Umar started weeping in that gathering and said, "O Allah's Messenger (ﷺ)! How dare I think of my self-respect being offended by you?"

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي ابْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم جُلُوسٌ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ بَيْنَمَا أَنَا نَائِمٌ رَأَيْتُنِي فِي الْجَنَّةِ، فَإِذَا امْرَأَةٌ تَتَوَضَّأُ إِلَى جَانِبِ قَصْرٍ، فَقُلْتُ لِمَنْ هَذَا قَالَ هَذَا لِعُمَرَ‏.‏ فَذَكَرْتُ غَيْرَتَهُ فَوَلَّيْتُ مُدْبِرًا ‏"‏‏.‏ فَبَكَى عُمَرُ وَهْوَ فِي الْمَجْلِسِ ثُمَّ قَالَ أَوَعَلَيْكَ يَا رَسُولَ اللَّهِ أَغَارُ‏.‏

Reference	: Sahih al-Bukhari 5227
In-book reference	: Book 67, Hadith 160
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 154

(109) Chapter: The jealousy of women and their anger

(109) باب غَيْرَةِ النِّسَاءِ وَوَجْدِهِنَّ

Narrated Aisha:

That Allah's Messenger (ﷺ) said to her, "I you are pleased with me or angry with me." I said, "Whence do you know that?" He said, "When you are pleased with me, you say, 'No, by the Lord of Muhammad,' but when you are angry with me, then you say, 'No, by the Lord of Abraham.' " Thereupon I said, "Yes (you are right), but by Allah, O Allah's Messenger (ﷺ), I leave nothing but your name."

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ إِنِّي لأَعْلَمُ إِذَا كُنْتِ عَنِّي رَاضِيَةً، وَإِذَا كُنْتِ عَلَىَّ غَضْبَى ‏"‏‏.‏ قَالَتْ فَقُلْتُ مِنْ أَيْنَ تَعْرِفُ ذَلِكَ فَقَالَ ‏"‏ أَمَّا إِذَا كُنْتِ عَنِّي رَاضِيَةً فَإِنَّكِ تَقُولِينَ لاَ وَرَبِّ مُحَمَّدٍ، وَإِذَا كُنْتِ غَضْبَى قُلْتِ لاَ وَرَبِّ إِبْرَاهِيمَ ‏"‏‏.‏ قَالَتْ قُلْتُ أَجَلْ وَاللَّهِ يَا رَسُولَ اللَّهِ، مَا أَهْجُرُ إِلاَّ اسْمَكَ‏.‏

Reference	: Sahih al-Bukhari 5228
In-book reference	: Book 67, Hadith 161
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 155

Narrated `Aisha:

I never felt so jealous of any wife of Allah's Messenger (ﷺ) as I did of Khadija because Allah's Messenger (ﷺ) used to remember and praise her too often and because it was revealed to Allah's Messenger (ﷺ) that he should give her (Khadija) the glad tidings of her having a palace of Qasab in Paradise .

حَدَّثَنِي أَحْمَدُ بْنُ أَبِي رَجَاءٍ، حَدَّثَنَا النَّضْرُ، عَنْ هِشَامٍ، قَالَ أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ مَا غِرْتُ عَلَى امْرَأَةٍ لِرَسُولِ اللَّهِ صلى الله عليه وسلم كَمَا غِرْتُ عَلَى خَدِيجَةَ، لِكَثْرَةِ ذِكْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم إِيَّاهَا وَثَنَائِهِ عَلَيْهَا، وَقَدْ أُوحِيَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم أَنْ يُبَشِّرَهَا بِبَيْتٍ لَهَا فِي الْجَنَّةِ مِنْ قَصَبٍ.

Reference	: Sahih al-Bukhari 5229
In-book reference	: Book 67, Hadith 162
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 156

(110) Chapter: Attempt to prevent the daughter's jealousy

(110) باب ذَبِّ الرَّجُلِ عَنِ ابْنَتِهِ، فِي الْغَيْرَةِ وَالإِنْصَافِ

Narrated Al-Miswar bin Makhrama:

I heard Allah's Messenger (ﷺ) who was on the pulpit, saying, "Banu Hisham bin Al-Mughira have requested me to allow them to marry their daughter to `Ali bin Abu Talib, but I don't give permission, and will not give permission unless `Ali bin Abi Talib divorces my daughter in order to marry their daughter, because Fatima is a part of my body, and I hate what she hates to see, and what hurts her, hurts me."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ وَهْوَ عَلَى الْمِنْبَرِ " إِنَّ بَنِي هِشَامِ بْنِ الْمُغِيرَةِ اسْتَأْذَنُوا فِي أَنْ يُنْكِحُوا ابْنَتَهُمْ عَلِيَّ بْنَ أَبِي طَالِبٍ فَلاَ آذَنُ، ثُمَّ لاَ آذَنُ، ثُمَّ لاَ آذَنُ، إِلاَّ أَنْ يُرِيدَ ابْنُ أَبِي طَالِبٍ أَنْ يُطَلِّقَ ابْنَتِي وَيَنْكِحَ ابْنَتَهُمْ، فَإِنَّمَا هِيَ بَضْعَةٌ مِنِّي، يُرِيبُنِي مَا أَرَابَهَا وَيُؤْذِينِي مَا آذَاهَا ". هَكَذَا قَالَ.

Reference	: Sahih al-Bukhari 5230
In-book reference	: Book 67, Hadith 163
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 157

(111) Chapter: Men will decrease and women will increase

(111) باب يَقِلُّ الرِّجَالُ وَيَكْثُرُ النِّسَاءُ

وَقَالَ أَبُو مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَتَرَى الرَّجُلَ الْوَاحِدَ يَتْبَعُهُ أَرْبَعُونَ امْرَأَةً، يَلُذْنَ بِهِ مِنْ قِلَّةِ الرِّجَالِ وَكَثْرَةِ النِّسَاءِ».

Narrated Anas:

I will narrate to you a Habith I heard from Allah's Messenger (ﷺ) and none other than I will tell you of it. I heard Allah's Messenger (ﷺ) saying, "From among the portents of the Hour are the following: Religious knowledge will be taken away; General ignorance (in religious matters) will increase; illegal Sexual intercourse will prevail: Drinking of alcoholic drinks will prevail. Men will decrease in number, and women will increase in number, so much so that fifty women will be looked after by one man."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ الْحَوْضِيُّ، حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ لأُحَدِّثَنَّكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم لاَ يُحَدِّثُكُمْ بِهِ أَحَدٌ غَيْرِي، سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيَكْثُرَ الْجَهْلُ وَيَكْثُرَ الزِّنَا، وَيَكْثُرَ شُرْبُ الْخَمْرِ، وَيَقِلَّ الرِّجَالُ، وَيَكْثُرَ النِّسَاءُ حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً الْقَيِّمُ الْوَاحِدُ ".

Reference	: Sahih al-Bukhari 5231
In-book reference	: Book 67, Hadith 164
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 158

(112) Chapter: A man should not stay with a woman in seclusion

(112) باب لاَ يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ إِلاَّ ذُو مَحْرَمٍ، وَالدُّخُولُ عَلَى الْمُغِيبَةِ

Narrated `Uqba bin 'Amir:

Allah's Messenger (ﷺ) said, "Beware of entering upon the ladies." A man from the Ansar said, "Allah's Apostle! What about Al-Hamu the in-laws of the wife (the brothers of her husband or his nephews etc.)?" The Prophet (ﷺ) replied: The in-laws of the wife are death itself.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاءِ ". فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ يَا رَسُولَ اللَّهِ أَفَرَأَيْتَ الْحَمْوَ. قَالَ " الْحَمْوُ الْمَوْتُ ".

Reference	: Sahih al-Bukhari 5232
In-book reference	: Book 67, Hadith 165
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 159

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "No man should stay with a lady in seclusion except in the presence of a Dhu- Muhram." A man stood up and said, "O Allah's Messenger (ﷺ)! My wife has gone out intending to perform the Hajj and I have been enrolled (in the army) for such-and-such campaign." The Prophet (ﷺ) said, "Return and perform the Hajj with your wife."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرٌو، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ إِلاَّ مَعَ ذِي مَحْرَمٍ ". فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ امْرَأَتِي خَرَجَتْ حَاجَّةً وَاكْتُتِبْتُ فِي غَزْوَةِ كَذَا وَكَذَا. قَالَ " ارْجِعْ فَحُجَّ مَعَ امْرَأَتِكَ ".

Reference	: Sahih al-Bukhari 5233
In-book reference	: Book 67, Hadith 166
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 160

(113) Chapter: Private meeting between a man and a woman not secluded from the people

(113) باب مَا يَجُوزُ أَنْ يَخْلُوَ الرَّجُلُ بِالْمَرْأَةِ عِنْدَ النَّاسِ

Narrated Anas bin Malik:

An Ansari woman came to the Prophet (ﷺ) and he took her aside and said (to her). "By Allah, you (Ansar) are the most beloved people to me."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامٍ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ قَالَ جَاءَتِ امْرَأَةٌ مِنَ الأَنْصَارِ إِلَى النَّبِيِّ صلى الله عليه وسلم فَخَلاَ بِهَا فَقَالَ " وَاللَّهِ إِنَّكُنَّ لأَحَبُّ النَّاسِ إِلَىَّ ".

Reference	: Sahih al-Bukhari 5234
In-book reference	: Book 67, Hadith 167
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 161

(114) Chapter: Effeminate men should not enter upon women

(114) باب مَا يُنْهَى مِنْ دُخُولِ الْمُتَشَبِّهِينَ بِالنِّسَاءِ عَلَى الْمَرْأَةِ

Narrated Um Salama:

that while the Prophet (ﷺ) was with her, there was an effeminate man in the house. The effeminate man said to Um Salama's brother, `Abdullah bin Abi Umaiyya, "If Allah should make you conquer Ta'if tomorrow, I recommend that you take the daughter of Ghailan (in marriage) for (she is so fat) that she shows four folds of flesh when facing

you and eight when she turns her back." Thereupon the Prophet (ﷺ) said (to us), "This (effeminate man) should not enter upon you (anymore).

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ عِنْدَهَا وَفِي الْبَيْتِ مُخَنَّثٌ، فَقَالَ الْمُخَنَّثُ لأَخِي أُمِّ سَلَمَةَ عَبْدِ اللَّهِ بْنِ أَبِي أُمَيَّةَ إِنْ فَتَحَ اللَّهُ عَلَيْكُمُ الطَّائِفَ غَدًا أَدُلُّكَ عَلَى ابْنَةِ غَيْلاَنَ، فَإِنَّهَا تُقْبِلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ يَدْخُلَنَّ هَذَا عَلَيْكُنَّ ".

Reference	: Sahih al-Bukhari 5235
In-book reference	: Book 67, Hadith 168
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 162

(115) Chapter: The looking of a woman at the Ethiopians and the like

(115) باب نَظَرِ الْمَرْأَةِ إِلَى الْحَبَشِ وَنَحْوِهِمْ مِنْ غَيْرِ رِيبَةٍ

Narrated `Aisha:

The Prophet (ﷺ) was screening me with his Rida' (garment covering the upper part of the body) while I was looking at the Ethiopians who were playing in the courtyard of the mosque. (I continued watching) till I was satisfied. So you may deduce from this event how a little girl (who has not reached the age of puberty) who is eager to enjoy amusement should be treated in this respect.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، عَنْ عِيسَى، عَنِ الأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَسْتُرُنِي بِرِدَائِهِ، وَأَنَا أَنْظُرُ إِلَى الْحَبَشَةِ يَلْعَبُونَ فِي الْمَسْجِدِ، حَتَّى أَكُونَ أَنَا الَّذِي أَسْأَمُ، فَاقْدُرُوا قَدْرَ الْجَارِيَةِ الْحَدِيثَةِ السِّنِّ الْحَرِيصَةِ عَلَى اللَّهْوِ.

Reference	: Sahih al-Bukhari 5236
In-book reference	: Book 67, Hadith 169
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 163

(116) Chapter: The going out of women for their needs

(116) باب خُرُوجِ النِّسَاءِ لِحَوَائِجِهِنَّ

Narrated `Aisha:

Once Sa`da bint Zam`a went out at night for some need, and `Umar saw her, and recognizing her, he said (to her), "By Allah, O Sa`da! You cannot hide yourself from us." So she returned to the Prophet (ﷺ) and mentioned that to him while he was sitting in my dwelling taking his supper and holding a bone covered with meat in his hand. Then the Divine Inspiration was revealed to him and when that state was over, he (the Prophet (ﷺ) was saying: "O women! You have been allowed by Allah to go out for your needs."

حَدَّثَنَا فَرْوَةُ بْنُ أَبِي الْمَغْرَاءِ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ خَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَةَ لَيْلاً فَرَآهَا عُمَرُ فَعَرَفَهَا فَقَالَ إِنَّكِ وَاللَّهِ يَا سَوْدَةُ مَا تَخْفَيْنَ عَلَيْنَا، فَرَجَعَتْ إِلَى النَّبِيِّ صلى الله عليه وسلم فَذَكَرَتْ ذَلِكَ لَهُ، وَهْوَ فِي حُجْرَتِي يَتَعَشَّى، وَإِنَّ فِي يَدِهِ لَعَرْقًا، فَأُنْزِلَ عَلَيْهِ فَرُفِعَ عَنْهُ وَهُوَ يَقُولُ " قَدْ أَذِنَ لَكُنَّ أَنْ تَخْرُجْنَ لِحَوَائِجِكُنَّ ".

Reference	: Sahih al-Bukhari 5237
In-book reference	: Book 67, Hadith 170
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 164

(117) Chapter: The permission taken by a woman from her husband to go to the mosque

(117) باب اسْتِئْذَانِ الْمَرْأَةِ زَوْجَهَا فِي الْخُرُوجِ إِلَى الْمَسْجِدِ وَغَيْرِهِ

Narrated Salim's father:

The Prophet (ﷺ) said, "If the wife of anyone of you asks permission to go to the mosque, he should not forbid her."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم " إِذَا اسْتَأْذَنَتِ امْرَأَةُ أَحَدِكُمْ إِلَى الْمَسْجِدِ فَلاَ يَمْنَعْهَا ".

Reference	: Sahih al-Bukhari 5238
In-book reference	: Book 67, Hadith 171
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 165

(118) Chapter: Visiting or looking at women having foster suckling reltions

(118) باب مَا يَحِلُّ مِنَ الدُّخُولِ وَالنَّظَرِ إِلَى النِّسَاءِ فِي الرَّضَاعِ

Narrated `Aisha:

My foster uncle came and asked permission (to enter) but I refused to admit him till I asked Allah's Apostle about that. He said, "He is your uncle, so allow him to come in." I said, "O Allah's Messenger (ﷺ)! I have been suckled by a woman and not by a man." Allah's Messenger (ﷺ) said, "He is your uncle, so let him enter upon you." And that happened after the order of Al-Hijab (compulsory veiling) was revealed. All things which become unlawful because of blood relations are unlawful because of the corresponding foster suckling relations.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّهَا قَالَتْ جَاءَ عَمِّي مِنَ الرَّضَاعَةِ فَاسْتَأْذَنَ عَلَىَّ فَأَبَيْتُ أَنْ آذَنَ لَهُ حَتَّى أَسْأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ " إِنَّهُ عَمُّكِ فَأْذَنِي لَهُ " قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّمَا أَرْضَعَتْنِي الْمَرْأَةُ وَلَمْ يُرْضِعْنِي الرَّجُلُ. قَالَتْ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّهُ عَمُّكِ فَلْيَلِجْ عَلَيْكِ ". قَالَتْ عَائِشَةُ وَذَلِكَ بَعْدَ أَنْ ضُرِبَ عَلَيْنَا الْحِجَابُ. قَالَتْ عَائِشَةُ يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ الْوِلاَدَةِ.

Reference	: Sahih al-Bukhari 5239
In-book reference	: Book 67, Hadith 172
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 166

(119) Chapter: A woman should not look at or touch the body of another woman to describe to her husband

(119) باب لاَ تُبَاشِرُ الْمَرْأَةُ الْمَرْأَةَ فَتَنْعَتَهَا لِزَوْجِهَا

Narrated `Abdullah bin Mas`ud:

The Prophet (ﷺ) said, "A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تُبَاشِرِ الْمَرْأَةُ الْمَرْأَةَ فَتَنْعَتَهَا لِزَوْجِهَا، كَأَنَّهُ يَنْظُرُ إِلَيْهَا ".

Reference	: Sahih al-Bukhari 5240
In-book reference	: Book 67, Hadith 173
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 167

Narrated `Abdullah:

The Prophet (ﷺ) said, "A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her."

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ حَدَّثَنِي شَقِيقٌ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تُبَاشِرِ الْمَرْأَةُ الْمَرْأَةَ فَتَنْعَتَهَا لِزَوْجِهَا كَأَنَّهُ يَنْظُرُ إِلَيْهَا ".

Reference : Sahih al-Bukhari 5241
In-book reference : Book 67, Hadith 174
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 168
(deprecated numbering scheme)

(120) Chapter: "I will go round all my wives tonight."

(120) باب قَوْلِ الرَّجُلِ لأَطُوفَنَّ اللَّيْلَةَ عَلَى نِسَائِي

Narrated Abu Huraira:

(The Prophet) Solomon son of (the Prophet) David said, "Tonight I will go round (i.e. have sexual relations with) one hundred women (my wives) everyone of whom will deliver a male child who will fight in Allah's Cause." On that an Angel said to him, "Say: 'If Allah will.' " But Solomon did not say it and forgot to say it. Then he had sexual relations with them but none of them delivered any child except one who delivered a half person. The Prophet (ﷺ) said, "If Solomon had said: 'If Allah will,' Allah would have fulfilled his (above) desire and that saying would have made him more hopeful."

حَدَّثَنِي مَحْمُودٌ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ " قَالَ سُلَيْمَانُ بْنُ دَاوُدَ ـ عَلَيْهِمَا السَّلاَمُ ـ لأَطُوفَنَّ اللَّيْلَةَ بِمِائَةِ امْرَأَةٍ، تَلِدُ كُلُّ امْرَأَةٍ غُلاَمًا، يُقَاتِلُ فِي سَبِيلِ اللَّهِ، فَقَالَ لَهُ الْمَلَكُ قُلْ إِنْ شَاءَ اللَّهُ‏.‏ فَلَمْ يَقُلْ وَنَسِيَ، فَأَطَافَ بِهِنَّ، وَلَمْ تَلِدْ مِنْهُنَّ إِلاَّ امْرَأَةٌ نِصْفَ إِنْسَانٍ ‏"‏‏.‏ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ لَوْ قَالَ إِنْ شَاءَ اللَّهُ لَمْ يَحْنَثْ، وَكَانَ أَرْجَى لِحَاجَتِهِ ‏"‏‏.‏

Reference : Sahih al-Bukhari 5242
In-book reference : Book 67, Hadith 175
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 169
(deprecated numbering scheme)

(121) Chapter: If a man is away for a long time, he should not enter his house at night.

(121) باب لاَ يَطْرُقْ أَهْلَهُ لَيْلاً إِذَا أَطَالَ الْغَيْبَةَ مَخَافَةَ، أَنْ يُخَوِّنَهُمْ أَوْ يَلْتَمِسَ عَثَرَاتِهِمْ

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) disliked that one should go to one's family at night (on returning from a journey).

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا مُحَارِبُ بْنُ دِثَارٍ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَكْرَهُ أَنْ يَأْتِيَ الرَّجُلُ أَهْلَهُ طُرُوقًا‏.‏

Reference : Sahih al-Bukhari 5243
In-book reference : Book 67, Hadith 176
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 170
(deprecated numbering scheme)

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) said, "When anyone of you is away from his house for a long time, he should not return to his family at night."

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا عَاصِمُ بْنُ سُلَيْمَانَ، عَنِ الشَّعْبِيِّ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ إِذَا أَطَالَ أَحَدُكُمُ الْغَيْبَةَ فَلاَ يَطْرُقْ أَهْلَهُ لَيْلاً ‏"‏‏.‏

Reference : Sahih al-Bukhari 5244
In-book reference : Book 67, Hadith 177
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 171
(deprecated numbering scheme)

(122) Chapter: Seeking to beget children

(122) باب طَلَبِ الْوَلَدِ

Narrated Jabir:

I was with Allah's Messenger (ﷺ) in a Ghazwa, and when we returned, I wanted to hurry, while riding a slow camel. A rider came behind me. I looked back and saw that the rider was Allah's Messenger (ﷺ) . He said (to me), "What makes you in such a hurry?" I replied, "I am newly married." He said, "Did you marry a virgin or a matron?" I replied, "(Not a virgin but) a matron." He said, "Why didn't you marry a young girl with whom you could play and who could play with you?" Then when we approached (Medina) and were going to enter (it), the Prophet (ﷺ) said, "Wait till you enter (your homes) at night (in the first part of the night) so that the ladies with unkempt hair may comb their hair, and those whose husbands have been absent (for a long time) may shave their pubic hair." (The sub-narrator, Hashim said: A reliable narrator told me that the Prophet (ﷺ) added in this Hadith: "(Seek to beget) children! Children, O Jabir!")

حَدَّثَنَا مُسَدَّدٌ، عَنْ هُشَيْمٍ، عَنْ سَيَّارٍ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرٍ، قَالَ كُنْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَزْوَةٍ، فَلَمَّا قَفَلْنَا تَعَجَّلْتُ عَلَى بَعِيرٍ قَطُوفٍ فَلَحِقَنِي رَاكِبٌ مِنْ خَلْفِي، فَالْتَفَتُّ فَإِذَا أَنَا بِرَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " مَا يُعْجِلُكَ ". قُلْتُ إِنِّي حَدِيثُ عَهْدٍ بِعُرْسٍ. قَالَ " فَبِكْرًا تَزَوَّجْتَ أَمْ ثَيِّبًا ". قُلْتُ بَلْ ثَيِّبًا. قَالَ " فَهَلاَّ جَارِيَةً تُلاَعِبُهَا وَتُلاَعِبُكَ ". قَالَ فَلَمَّا قَدِمْنَا ذَهَبْنَا لِنَدْخُلَ فَقَالَ " أَمْهِلُوا حَتَّى تَدْخُلُوا لَيْلاً ـ أَىْ عِشَاءً ـ لِكَىْ تَمْتَشِطَ الشَّعِثَةُ وَتَسْتَحِدَّ الْمُغِيبَةُ ". قَالَ وَحَدَّثَنِي الثِّقَةُ أَنَّهُ قَالَ فِي هَذَا الْحَدِيثِ " الْكَيْسَ الْكَيْسَ يَا جَابِرُ ". يَعْنِي الْوَلَدَ.

Reference	: Sahih al-Bukhari 5245
In-book reference	: Book 67, Hadith 178
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 172

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) said, "If you enter (your town) at night (after coming from a journey), do not enter upon your family till the woman whose husband was absent (from the house) shaves her pubic hair and the woman with unkempt hair, combs her hair" Allah's Messenger (ﷺ) further said, "(O Jabir!) Seek to have offspring, seek to have offspring!"

حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سَيَّارٍ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا دَخَلْتَ لَيْلاً فَلاَ تَدْخُلْ عَلَى أَهْلِكَ حَتَّى تَسْتَحِدَّ الْمُغِيبَةُ وَتَمْتَشِطَ الشَّعِثَةُ ". قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَعَلَيْكَ بِالْكَيْسِ الْكَيْسِ ". تَابَعَهُ عُبَيْدُ اللَّهِ عَنْ وَهْبٍ عَنْ جَابِرٍ عَنِ النَّبِيِّ صلى الله عليه وسلم فِي الْكَيْسِ.

Reference	: Sahih al-Bukhari 5246
In-book reference	: Book 67, Hadith 179
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 173

(123) Chapter: The woman should shave her pubic hair, and should comb the hair.

(123) باب تَسْتَحِدُّ الْمُغِيبَةُ وَتَمْتَشِطُ {الشَّعِثَةُ}

Narrated Jabir bin `Abdullah:

We were with the Prophet (ﷺ) in Ghazwa, and when we returned and approached Medina, I wanted to hurry while riding a slow camel. A rider overtook me and pricked my camel with a spear which he had, whereupon my camel started running as fast as any other fast camel you may see. I looked back, and behold, the rider was Allah's Messenger (ﷺ) . I said, "O Allah's Messenger (ﷺ)! I am newly married " He asked, "Have you got married?" I replied, "Yes." He said, "A virgin or a matron?" I replied, "(Not a virgin) but a matron" He said, "Why didn't you marry a young girl so that you could play with her and she with you?" When we reached (near Medina) and were

going to enter it, the Prophet (ﷺ) said, "Wait till you enter your home early in the night so that the lady whose hair is unkempt may comb her hair and that the lady whose husband has been away may shave her pubic hair."

حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا سَيَّارٌ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي غَزْوَةٍ، فَلَمَّا قَفَلْنَا كُنَّا قَرِيبًا مِنَ الْمَدِينَةِ تَعَجَّلْتُ عَلَى بَعِيرٍ لِي قَطُوفٍ، فَلَحِقَنِي رَاكِبٌ مِنْ خَلْفِي فَنَخَسَ بَعِيرِي بِعَنَزَةٍ كَانَتْ مَعَهُ، فَسَارَ بَعِيرِي كَأَحْسَنِ مَا أَنْتَ رَاءٍ مِنَ الإِبِلِ، فَالْتَفَتُّ فَإِذَا أَنَا بِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي حَدِيثُ عَهْدٍ بِعُرْسٍ. قَالَ " أَتَزَوَّجْتَ ". قُلْتُ نَعَمْ. قَالَ " أَبِكْرًا أَمْ ثَيِّبًا ". قَالَ قُلْتُ بَلْ ثَيِّبًا. قَالَ " فَهَلاَّ بِكْرًا تُلاَعِبُهَا وَتُلاَعِبُكَ ". قَالَ فَلَمَّا قَدِمْنَا ذَهَبْنَا لِنَدْخُلَ، فَقَالَ " أَمْهِلُوا حَتَّى تَدْخُلُوا لَيْلاً ـ أَىْ عِشَاءً ـ لِكَىْ تَمْتَشِطَ الشَّعِثَةُ، وَتَسْتَحِدَّ الْمُغِيبَةُ ".

Reference	: Sahih al-Bukhari 5247
In-book reference	: Book 67, Hadith 180
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 174

(124) Chapter: "And not to reveal their adornments except to their husbands,..."

(124) بَابُ: {وَلاَ يُبْدِينَ زِينَتَهُنَّ إِلاَّ لِبُعُولَتِهِنَّ} إِلَى قَوْلِهِ: {لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ}

Narrated Abu Hazim:

The people differed about the type of treatment which had been given to Allah's Messenger (ﷺ) on the day (of the battle) of Uhud. So they asked Sahl bin Sa`d As-Sa`id who was the only surviving Companion (of the Prophet) at Medina. He replied, "Nobody Is left at Medina who knows it better than I. Fatima was washing the blood off his face and `Ali was bringing water in his shield, and then a mat of datepalm leaves was burnt and (the ash) was inserted into the wound."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي حَازِمٍ، قَالَ اخْتَلَفَ النَّاسُ بِأَىِّ شَىْءٍ دُووِيَ جُرْحُ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ أُحُدٍ، فَسَأَلُوا سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ، وَكَانَ مِنْ آخِرِ مَنْ بَقِيَ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم بِالْمَدِينَةِ، فَقَالَ وَمَا بَقِيَ مِنَ النَّاسِ أَحَدٌ أَعْلَمُ بِهِ مِنِّي، كَانَتْ فَاطِمَةُ عَلَيْهَا السَّلاَمُ تَغْسِلُ الدَّمَ عَنْ وَجْهِهِ، وَعَلِيٌّ يَأْتِي بِالْمَاءِ عَلَى تُرْسِهِ، فَأُخِذَ حَصِيرٌ، فَحُرِّقَ فَحُشِيَ بِهِ جُرْحُهُ.

Reference	: Sahih al-Bukhari 5248
In-book reference	: Book 67, Hadith 181
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 175

(125) Chapter: 'And those among you who have not come to the age of puberty."

(125) باب {وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ}

Narrated `Abdur-Rahman bin `Abis:

I heard Ibn `Abbas answering a man who asked him, "Did you attend the prayer of `Id al Adha or `Idal- Fitr with Allah's Messenger (ﷺ)?" Ibn `Abbas replied, "Yes, and had it not been for my close relationship with him, I could not have offered it." (That was because of his young age). Ibn `Abbas further said, Allah's Messenger (ﷺ) went out and offered the Id prayer and then delivered the sermon." Ibn `Abbas did not mention anything about the Adhan (the call for prayer) or the Iqama. He added, "Then the Prophet (ﷺ) went to the women and instructed them and gave them religious advice and ordered them to give alms and I saw them reaching out (their hands to) their ears and necks (to take off the earrings and necklaces, etc.) and throwing (it) towards Bilal. Then the Prophet (ﷺ) returned with Bilal to his house . "

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، سَمِعْتُ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ سَأَلَهُ رَجُلٌ شَهِدْتَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم الْعِيدَ أَضْحًى أَوْ فِطْرًا قَالَ نَعَمْ لَوْلاَ مَكَانِي مِنْهُ مَا شَهِدْتُهُ ـ يَعْنِي مِنْ صِغَرِهِ ـ

قَالَ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَصَلَّى ثُمَّ خَطَبَ، وَلَمْ يَذْكُرْ أَذَانًا وَلاَ إِقَامَةً، ثُمَّ أَتَى النِّسَاءَ فَوَعَظَهُنَّ وَذَكَّرَهُنَّ وَأَمَرَهُنَّ بِالصَّدَقَةِ، فَرَأَيْتُهُنَّ يَهْوِينَ إِلَى آذَانِهِنَّ وَحُلُوقِهِنَّ يَدْفَعْنَ إِلَى بِلاَلٍ، ثُمَّ ارْتَفَعَ هُوَ وَبِلاَلٌ إِلَى بَيْتِهِ.

Reference	: Sahih al-Bukhari 5249
In-book reference	: Book 67, Hadith 182
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 176

(126) Chapter: The man's poking his daughter in the flank while admonishing her

(126) باب قَوْلِ الرَّجُلِ لِصَاحِبِهِ هَلْ أَعْرَسْتُمُ اللَّيْلَةَ

وَطَعْنِ الرَّجُلِ ابْنَتَهُ فِي الْخَاصِرَةِ عِنْدَ الْعِتَابِ.

Narrated `Aisha:

Abu Bakr admonished me and poked me with his hands in the flank, and nothing stopped me from moving at that time except the position of Allah's Messenger (ﷺ) whose head was on my thigh.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ عَاتَبَنِي أَبُو بَكْرٍ وَجَعَلَ يَطْعُنُنِي بِيَدِهِ فِي خَاصِرَتِي فَلاَ يَمْنَعُنِي مِنَ التَّحَرُّكِ إِلاَّ مَكَانُ رَسُولِ اللَّهِ صلى الله عليه وسلم وَرَأْسُهُ عَلَى فَخِذِي.

Reference	: Sahih al-Bukhari 5250
In-book reference	: Book 67, Hadith 183
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 62, Hadith 177

68 - The Book of Divorce (5251 - 5350)
كتاب الطلاق

(1) Chapter: "O Prophet! When you divorce women, divorce them at their 'Idda and count their 'Idda."

(1) بَابُ قَوْلُ اللَّهِ تَعَالَى: {يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ}

{أَحْصَيْنَاهُ} حَفِظْنَاهُ وَعَدَدْنَاهُ، وَطَلاَقُ السُّنَّةِ أَنْ يُطَلِّقَهَا طَاهِرًا مِنْ غَيْرِ جِمَاعٍ، وَيُشْهِدُ شَاهِدَيْنِ.

Narrated `Abdullah bin `Umar:

that he had divorced his wife while she was menstruating during the lifetime of Allah's Messenger (ﷺ) . `Umar bin Al-Khattab asked Allah's Messenger (ﷺ) about that. Allah's Messenger (ﷺ) said, "Order him (your son) to take her back and keep her till she is clean and then to wait till she gets her next period and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the prescribed period which Allah has fixed for the women meant to be divorced."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهْىَ حَائِضٌ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَأَلَ عُمَرُ بْنُ الْخَطَّابِ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ ذَلِكَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مُرْهُ فَلْيُرَاجِعْهَا، ثُمَّ لِيُمْسِكْهَا حَتَّى تَطْهُرَ ثُمَّ تَحِيضَ، ثُمَّ تَطْهُرَ، ثُمَّ إِنْ شَاءَ أَمْسَكَ بَعْدُ وَإِنْ شَاءَ طَلَّقَ قَبْلَ أَنْ يَمَسَّ، فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ تُطَلَّقَ لَهَا النِّسَاءُ ".

Reference	2360
In-book reference	: Book 68, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 178

(2) Chapter: Divorce during the menses is counted as one legal divorce.

(2) باب إِذَا طُلِّقَتِ الْحَائِضُ يُعْتَدُّ بِذَلِكَ الطَّلاَقِ

Narrated Anas bin Seereen:

Ibn `Umar said: "I divorced my wife while she was menstruating. `Umar mentioned that to the Prophet . The Prophet (ﷺ) said, (to my father), "Let your son take her back." I asked (Ibn `Umar), "Is such a divorce counted (i.e. as one legal divorce)?" Ibn `Umar said, "Of course." Narrated Yunus bin Jubair: Ibn `Umar said, "The Prophet (ﷺ) said to `Umar, 'Order him (Ibn `Umar) to take her back.' " I asked, "Is such a divorce counted (as one legal divorce)?" Ibn `Umar said, "What do you think if someone becomes helpless and foolish?"

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَنَسِ بْنِ سِيرِينَ، قَالَ سَمِعْتُ ابْنَ عُمَرَ، قَالَ طَلَّقَ ابْنُ عُمَرَ امْرَأَتَهُ وَهْىَ حَائِضٌ، فَذَكَرَ عُمَرُ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ " لِيُرَاجِعْهَا ". قُلْتُ تُحْتَسَبُ قَالَ " فَمَهْ ". وَعَنْ قَتَادَةَ عَنْ يُونُسَ بْنِ جُبَيْرٍ عَنِ ابْنِ عُمَرَ قَالَ " مُرْهُ فَلْيُرَاجِعْهَا ". قُلْتُ تُحْتَسَبُ قَالَ أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحْمَقَ.

Reference	: Sahih al-Bukhari 5252
In-book reference	: Book 68, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 179

Narrated Ibn `Umar:

(Divorcing my wife during her menses) was counted as one legal divorce.

وَقَالَ أَبُو مَعْمَرٍ حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ، قَالَ حُسِبَتْ عَلَىَّ بِتَطْلِيقَةٍ.

Reference : Sahih al-Bukhari 5253
In-book reference : Book 68, Hadith 3
USC-MSA web (English) reference : Vol. 7, Book 63, Hadith 180
(deprecated numbering scheme)

(3) Chapter: Should a man tell his wife face to face that she is divorced

(3) باب مَنْ طَلَّقَ وَهَلْ يُوَاجِهُ الرَّجُلُ امْرَأَتَهُ بِالطَّلاَقِ

Narrated Al-Awza:

I asked Az-Zuhri, "Which of the wives of the Prophet (ﷺ) sought refuge with Allah from him?" He said "I was told by 'Urwa that `Aisha said, 'When the daughter of Al-Jaun was brought to Allah's Messenger (ﷺ) (as his bride) and he went near her, she said, "I seek refuge with Allah from you." He said, "You have sought refuge with The Great; return to your family."

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا الأَوْزَاعِيُّ، قَالَ سَأَلْتُ الزُّهْرِيَّ أَىُّ أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم اسْتَعَاذَتْ مِنْهُ قَالَ أَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ ابْنَةَ الْجَوْنِ لَمَّا أُدْخِلَتْ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَدَنَا مِنْهَا قَالَتْ أَعُوذُ بِاللَّهِ مِنْكَ. فَقَالَ لَهَا " لَقَدْ عُذْتِ بِعَظِيمٍ، الْحَقِي بِأَهْلِكِ ". قَالَ أَبُو عَبْدِ اللَّهِ رَوَاهُ حَجَّاجُ بْنُ أَبِي مَنِيعٍ عَنْ جَدِّهِ عَنِ الزُّهْرِيِّ أَنَّ عُرْوَةَ أَخْبَرَهُ أَنَّ عَائِشَةَ قَالَتْ.

Reference : Sahih al-Bukhari 5254
In-book reference : Book 68, Hadith 4
USC-MSA web (English) reference : Vol. 7, Book 63, Hadith 181
(deprecated numbering scheme)

Narrated Abu Usaid:

We went out with the Prophet (ﷺ) to a garden called Ash-Shaut till we reached two walls between which we sat down. The Prophet (ﷺ) said, "Sit here," and went in (the garden). The Jauniyya (a lady from Bani Jaun) had been brought and lodged in a house in a date-palm garden in the home of Umaima bint An- Nu`man bin Sharahil, and her wet nurse was with her. When the Prophet (ﷺ) entered upon her, he said to her, "Give me yourself (in marriage) as a gift." She said, "Can a princess give herself in marriage to an ordinary man?" The Prophet (ﷺ) raised his hand to pat her so that she might become tranquil. She said, "I seek refuge with Allah from you." He said, "You have sought refuge with One Who gives refuge. Then the Prophet (ﷺ) came out to us and said, "O Abu Usaid! Give her two white linen dresses to wear and let her go back to her family."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ غَسِيلٍ، عَنْ حَمْزَةَ بْنِ أَبِي أُسَيْدٍ، عَنْ أَبِي أُسَيْدٍ ـ رضى الله عنه ـ قَالَ خَرَجْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم حَتَّى انْطَلَقْنَا إِلَى حَائِطٍ يُقَالُ لَهُ الشَّوْطُ، حَتَّى انْتَهَيْنَا إِلَى حَائِطَيْنِ فَجَلَسْنَا بَيْنَهُمَا فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اجْلِسُوا هَا هُنَا ". وَدَخَلَ وَقَدْ أُتِيَ بِالْجَوْنِيَّةِ، فَأُنْزِلَتْ فِي بَيْتٍ فِي نَخْلٍ فِي بَيْتٍ أُمَيْمَةُ بِنْتُ النُّعْمَانِ بْنِ شَرَاحِيلَ وَمَعَهَا دَايَتُهَا حَاضِنَةٌ لَهَا، فَلَمَّا دَخَلَ عَلَيْهَا النَّبِيُّ صلى الله عليه وسلم قَالَ " هَبِي نَفْسَكِ لِي ". قَالَتْ وَهَلْ تَهَبُ الْمَلِكَةُ نَفْسَهَا لِلسُّوقَةِ. قَالَ فَأَهْوَى بِيَدِهِ يَضَعُ يَدَهُ عَلَيْهَا لِتَسْكُنَ فَقَالَتْ أَعُوذُ بِاللَّهِ مِنْكَ. فَقَالَ " قَدْ عُذْتِ بِمَعَاذٍ ". ثُمَّ خَرَجَ عَلَيْنَا، فَقَالَ " يَا أَبَا أُسَيْدٍ اكْسُهَا رَازِقِيَّتَيْنِ وَأَلْحِقْهَا بِأَهْلِهَا".

Reference : Sahih al-Bukhari 5255
In-book reference : Book 68, Hadith 5
USC-MSA web (English) reference : Vol. 7, Book 63, Hadith 182
(deprecated numbering scheme)

Narrated Sahl and Abu Usaid:

The Prophet (ﷺ) married Umaima bint Sharahil, and when she was brought to him, he stretched his hand towards her. It seemed that she disliked that, whereupon the Prophet (ﷺ) ordered Abu Usaid to prepare her and to provide her with two white linen dresses.

وَقَالَ الْحُسَيْنُ بْنُ الْوَلِيدِ النَّيْسَابُورِيُّ عَنْ عَبْدِ الرَّحْمَنِ، عَنْ عَبَّاسِ بْنِ سَهْلٍ، عَنْ أَبِيهِ، وَأَبِي، أُسَيْدٍ قَالاَ تَزَوَّجَ النَّبِيُّ صلى الله عليه وسلم أُمَيْمَةَ بِنْتَ شَرَاحِيلَ، فَلَمَّا أُدْخِلَتْ عَلَيْهِ بَسَطَ يَدَهُ إِلَيْهَا فَكَأَنَّهَا كَرِهَتْ ذَلِكَ فَأَمَرَ أَبَا أُسَيْدٍ أَنْ يُجَهِّزَهَا وَيَكْسُوَهَا ثَوْبَيْنِ رَازِقِيَّيْنِ.

Reference	: Sahih al-Bukhari 5256
In-book reference	: Book 68, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 182

Narrated Sahl bin Sa`d:

similarly as above (182).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ حَمْزَةَ، عَنْ أَبِيهِ، وَعَنْ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، بِهَذَا.

Reference	: Sahih al-Bukhari 5257
In-book reference	: Book 68, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 183

Narrated Abi Ghallab Yunus bin Jubair:

I asked Ibn `Umar,"(What is said regarding) a man divorces his wife during her period?" He said, "Do you know Ibn `Umar? Ibn `Umar divorced his wife while she was menstruating. `Umar then went to the Prophet (ﷺ) and mentioned that to him. The Prophet (ﷺ) ordered him to take her back and when she became clean, he could divorce her if he wanted." I asked (Ibn `Umar), "Was that divorce counted as one legal divorce?" He said, "If one becomes helpless and foolish (will he be excused? Of course not). "

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، عَنْ قَتَادَةَ، عَنْ أَبِي غَلاَّبٍ، يُونُسَ بْنِ جُبَيْرٍ قَالَ قُلْتُ لاِبْنِ عُمَرَ رَجُلٌ طَلَّقَ امْرَأَتَهُ وَهْىَ حَائِضٌ. فَقَالَ تَعْرِفُ ابْنَ عُمَرَ إِنَّ ابْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهْىَ حَائِضٌ فَأَتَى عُمَرُ النَّبِيَّ صلى الله عليه وسلم فَذَكَرَ ذَلِكَ لَهُ فَأَمَرَهُ أَنْ يُرَاجِعَهَا فَإِذَا طَهُرَتْ فَأَرَادَ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا، قُلْتُ فَهَلْ عَدَّ ذَلِكَ طَلاَقًا قَالَ أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحْمَقَ.

Reference	: Sahih al-Bukhari 5258
In-book reference	: Book 68, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 184

(4) Chapter: To divorce one's wife thrice (at a time)

(4) باب مَنْ أَجَازَ طَلاَقَ الثَّلاَثِ

لِقَوْلِ اللَّهِ تَعَالَى: {الطَّلاَقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ}.

وَقَالَ ابْنُ الزُّبَيْرِ فِي مَرِيضٍ طَلَّقَ لاَ أَرَى أَنْ تَرِثَ مَبْتُوتَتُهُ.

وَقَالَ الشَّعْبِيُّ تَرِثُهُ.

وَقَالَ ابْنُ شُبْرُمَةَ. تَزَوَّجُ إِذَا انْقَضَتِ الْعِدَّةُ قَالَ نَعَمْ، قَالَ أَرَأَيْتَ إِنْ مَاتَ الزَّوْجُ الآخَرُ فَرَجَعَ عَنْ ذَلِكَ.

Narrated Sahl bin Sa`d As-Sa`idi:

Uwaimir Al-`Ajlani came to `Asim bin Adi Al-Ansari and asked, "O `Asim! Tell me, if a man sees his wife with another man, should he kill him, whereupon you would kill him in Qisas, or what should he do? O `Asim! Please ask Allah's Messenger (ﷺ) about that." `Asim asked Allah's Messenger (ﷺ) about that. Allah's Apostle disliked that question and considered it disgraceful. What `Asim heard from Allah's Messenger (ﷺ) was hard on him. When he

returned to his family, 'Uwaimir came to him and said "O `Asim! What did Allah's Messenger (ﷺ) say to you?" `Asim said, "You never bring me any good. Allah's Messenger (ﷺ) disliked to hear the problem which I asked him about." 'Uwaimir said, "By Allah, I will not leave the matter till I ask him about it." So 'Uwaimir proceeded till he came to Allah's Messenger (ﷺ) who was in the midst of the people and said, "O Allah's Messenger (ﷺ)! If a man finds with his wife another man, should he kill him, whereupon you would kill him (in Qisas): or otherwise, what should he do?" Allah's Messenger (ﷺ) said, "Allah has revealed something concerning the question of you and your wife. Go and bring her here." So they both carried out the judgment of Lian, while I was present among the people (as a witness). When both of them had finished, 'Uwaimir said, "O Allah's Messenger (ﷺ)! If I should now keep my wife with me, then I have told a lie". Then he pronounced his decision to divorce her thrice before Allah's Apostle ordered him to do so. (Ibn Shihab said, "That was the tradition for all those who are involved in a case of Lian."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، أَنَّ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ، أَخْبَرَهُ أَنَّ عُوَيْمِرًا الْعَجْلاَنِيَّ جَاءَ إِلَى عَاصِمِ بْنِ عَدِيٍّ الأَنْصَارِيِّ، فَقَالَ لَهُ يَا عَاصِمُ أَرَأَيْتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً، أَيَقْتُلُهُ فَتَقْتُلُونَهُ، أَمْ كَيْفَ يَفْعَلُ سَلْ لِي يَا عَاصِمُ عَنْ ذَلِكَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَسَأَلَ عَاصِمٌ عَنْ ذَلِكَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَكَرِهَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَسَائِلَ وَعَابَهَا حَتَّى كَبُرَ عَلَى عَاصِمٍ مَا سَمِعَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمَّا رَجَعَ عَاصِمٌ إِلَى أَهْلِهِ جَاءَ عُوَيْمِرٌ فَقَالَ يَا عَاصِمُ مَاذَا قَالَ لَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ عَاصِمٌ لَمْ تَأْتِنِي بِخَيْرٍ، قَدْ كَرِهَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَسْأَلَةَ الَّتِي سَأَلْتُهُ عَنْهَا. قَالَ عُوَيْمِرٌ وَاللَّهِ لاَ أَنْتَهِي حَتَّى أَسْأَلَهُ عَنْهَا فَأَقْبَلَ عُوَيْمِرٌ حَتَّى أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم وَسَطَ النَّاسِ فَقَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً، أَيَقْتُلُهُ فَتَقْتُلُونَهُ، أَمْ كَيْفَ يَفْعَلُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَدْ أَنْزَلَ اللَّهُ فِيكَ وَفِي صَاحِبَتِكَ فَاذْهَبْ فَأْتِ بِهَا ". قَالَ سَهْلٌ فَتَلاَعَنَا وَأَنَا مَعَ النَّاسِ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمَّا فَرَغَا قَالَ عُوَيْمِرٌ كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللَّهِ، إِنْ أَمْسَكْتُهَا، فَطَلَّقَهَا ثَلاَثًا قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم. قَالَ ابْنُ شِهَابٍ فَكَانَتْ تِلْكَ سُنَّةُ الْمُتَلاَعِنَيْنِ.

Reference	: Sahih al-Bukhari 5259
In-book reference	: Book 68, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 185

Narrated `Aisha:

The wife of Rifa`a Al-Qurazi came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Rifa`a divorced me irrevocably. After him I married `Abdur-Rahman bin Az-Zubair Al-Qurazi who proved to be impotent." Allah's Messenger (ﷺ) said to her, "Perhaps you want to return to Rifa`a? Nay (you cannot return to Rifa`a) until you and `Abdur-Rahman consummate your marriage."

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، أَخْبَرَتْهُ أَنَّ امْرَأَةَ رِفَاعَةَ الْقُرَظِيِّ جَاءَتْ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ رِفَاعَةَ طَلَّقَنِي فَبَتَّ طَلاَقِي، وَإِنِّي نَكَحْتُ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنَ الزَّبِيرِ الْقُرَظِيَّ، وَإِنَّمَا مَعَهُ مِثْلُ الْهُدْبَةِ. قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَعَلَّكِ تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ، لاَ، حَتَّى يَذُوقَ عُسَيْلَتَكِ وَتَذُوقِي عُسَيْلَتَهُ ".

Reference	: Sahih al-Bukhari 5260
In-book reference	: Book 68, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 186

Narrated `Aisha:

A man divorced his wife thrice (by expressing his decision to divorce her thrice), then she married another man who also divorced her. The Prophet (ﷺ) was asked if she could legally marry the first husband (or not). The Prophet

(ﷺ) replied, "No, she cannot marry the first husband unless the second husband consummates his marriage with her, just as the first husband had done."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ، عَنْ عَائِشَةَ، أَنَّ رَجُلاً، طَلَّقَ امْرَأَتَهُ ثَلاَثًا، فَتَزَوَّجَتْ فَطَلَّقَ فَسُئِلَ النَّبِيُّ صلى الله عليه وسلم أَتَحِلُّ لِلأَوَّلِ قَالَ ‏"‏ لاَ، حَتَّى يَذُوقَ عُسَيْلَتَهَا كَمَا ذَاقَ الأَوَّلُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5261
In-book reference	: Book 68, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 187

(5) Chapter: Giving option to the wives. (5) باب مَنْ خَيَّرَ نِسَاءَهُ

وَقَوْلِ اللَّهِ تَعَالَى: ‏{‏قُلْ لأَزْوَاجِكَ إِنْ كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلاً‏}‏‏.‏

Narrated `Aisha:

Allah's Messenger (ﷺ) gave us the option (to remain with him or to be divorced) and we selected Allah and His Apostle . So, giving us that option was not regarded as divorce.

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا مُسْلِمٌ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ خَيَّرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَاخْتَرْنَا اللَّهَ وَرَسُولَهُ، فَلَمْ يَعُدَّ ذَلِكَ عَلَيْنَا شَيْئًا‏.‏

Reference	: Sahih al-Bukhari 5262
In-book reference	: Book 68, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 188

Narrated Masruq:

I asked `Aisha about the option: She said, "The Prophet (ﷺ) gave us the option. Do you think that option was considered as a divorce?" I said, "It matters little to me if I give my wife the option once or a hundred times after she has chosen me."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، حَدَّثَنَا عَامِرٌ، عَنْ مَسْرُوقٍ، قَالَ سَأَلْتُ عَائِشَةَ عَنِ الْخِيَرَةِ،، فَقَالَتْ خَيَّرَنَا النَّبِيُّ صلى الله عليه وسلم أَفَكَانَ طَلاَقًا قَالَ مَسْرُوقٌ لاَ أُبَالِي أَخَيَّرْتُهَا وَاحِدَةً أَوْ مِائَةً بَعْدَ أَنْ تَخْتَارَنِي‏.‏

Reference	: Sahih al-Bukhari 5263
In-book reference	: Book 68, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 189

(6) Chapter: If a man says (to his wife): "I have parted with you," or "I have released you" (6) بَابُ إِذَا قَالَ فَارَقْتُكِ أَوْ سَرَّحْتُكِ

أَوِ الْخَلِيَّةُ أَوِ الْبَرِيَّةُ أَوْ مَا عُنِيَ بِهِ الطَّلاَقُ، فَهُوَ عَلَى نِيَّتِهِ، وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ: ‏{‏وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلاً‏}‏ وَقَالَ: ‏{‏وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلاً‏}‏ وَقَالَ: ‏{‏فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ‏}‏ وَقَالَ: ‏{‏أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ‏}‏‏.‏

وَقَالَتْ عَائِشَةُ قَدْ عَلِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أَبَوَيَّ لَمْ يَكُونَا يَأْمُرَانِي بِفِرَاقِهِ‏.‏

(7) Chapter: Whoever said to his wife: "You are Haram for me." (7) باب مَنْ قَالَ لاِمْرَأَتِهِ أَنْتِ عَلَىَّ حَرَامٌ

وَقَالَ الْحَسَنُ نِيَّتُهُ‏.‏

وَقَالَ أَهْلُ الْعِلْمِ إِذَا طَلَّقَ ثَلاَثًا فَقَدْ حَرُمَتْ عَلَيْهِ. فَسَمَّوْهُ حَرَامًا بِالطَّلاَقِ وَالْفِرَاقِ، وَلَيْسَ هَذَا كَالَّذِي يُحَرِّمُ الطَّعَامَ، لأَنَّهُ لاَ يُقَالُ لِطَعَامِ الْحِلِّ حَرَامٌ، وَيُقَالُ لِلْمُطَلَّقَةِ حَرَامٌ، وَقَالَ فِي الطَّلاَقِ ثَلاَثًا لاَ تَحِلُّ لَهُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ.

Nafi' said:

When Ibn 'Umar was asked about person who had given three divorces, he said, "Would that you gave one or two divorces, for the Prophet (ﷺ) (ﷺ) ordered me to do so. If you give three divorces then she cannot be lawful for you until she has married another husband (and is divorced by him)."

وَقَالَ اللَّيْثُ عَنْ نَافِعٍ، كَانَ ابْنُ عُمَرَ إِذَا سُئِلَ عَمَّنْ طَلَّقَ ثَلاَثًا قَالَ لَوْ طَلَّقْتَ مَرَّةً أَوْ مَرَّتَيْنِ فَإِنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَنِي بِهَذَا، فَإِنْ طَلَّقْتَهَا ثَلاَثًا حَرُمَتْ حَتَّى تَنْكِحَ زَوْجًا غَيْرَكَ.

Reference	: Sahih al-Bukhari 5264
In-book reference	: Book 68, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 63, Hadith 189

Narrated `Aisha:

A man divorced his wife and she married another man who proved to be impotent and divorced her. She could not get her satisfaction from him, and after a while he divorced her. Then she came to the Prophet and said, "O Allah's Messenger (ﷺ)! My first husband divorced me and then I married another man who entered upon me to consummate his marriage but he proved to be impotent and did not approach me except once during which he benefited nothing from me. Can I remarry my first husband in this case?" Allah's Messenger (ﷺ) said, "It is unlawful to marry your first husband till the other husband consummates his marriage with you."

حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ طَلَّقَ رَجُلٌ امْرَأَتَهُ فَتَزَوَّجَتْ زَوْجًا غَيْرَهُ فَطَلَّقَهَا، وَكَانَتْ مَعَهُ مِثْلُ الْهُدْبَةِ فَلَمْ تَصِلْ مِنْهُ إِلَى شَىْءٍ تُرِيدُهُ، فَلَمْ يَلْبَثْ أَنْ طَلَّقَهَا فَأَتَتِ النَّبِيَّ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ زَوْجِي طَلَّقَنِي، وَإِنِّي تَزَوَّجْتُ زَوْجًا غَيْرَهُ فَدَخَلَ بِي، وَلَمْ يَكُنْ مَعَهُ إِلاَّ مِثْلُ الْهُدْبَةِ فَلَمْ يَقْرَبْنِي إِلاَّ هَنَةً وَاحِدَةً، لَمْ يَصِلْ مِنِّي إِلَى شَىْءٍ، فَأَحِلُّ لِزَوْجِي الأَوَّلِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَحِلِّينَ لِزَوْجِكِ الأَوَّلِ حَتَّى يَذُوقَ الآخَرُ عُسَيْلَتَكِ، وَتَذُوقِي عُسَيْلَتَهُ ".

Reference	: Sahih al-Bukhari 5265
In-book reference	: Book 68, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 190

(8) Chapter: "O Prophet! Why do you forbid that which Allah has allowed to you...?

(8) باب {لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ}

Narrated Sa`id bin Jubair:

that he heard Ibn `Abbas saying, "If a man makes his wife unlawful for him, it does not mean that she is divorced." He added, "Indeed in the Messenger of Allah , you have a good example to follow."

حَدَّثَنِي الْحَسَنُ بْنُ صَبَّاحٍ، سَمِعَ الرَّبِيعَ بْنَ نَافِعٍ، حَدَّثَنَا مُعَاوِيَةُ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ أَخْبَرَهُ أَنَّهُ، سَمِعَ ابْنَ عَبَّاسٍ، يَقُولُ إِذَا حَرَّمَ امْرَأَتَهُ لَيْسَ بِشَىْءٍ. وَقَالَ {لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ}

Reference	: Sahih al-Bukhari 5266
In-book reference	: Book 68, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 191

Narrated `Ubaid bin `Umar:

I heard `Aisha saying, "The Prophet (ﷺ) used to stay for a long while with Zanab bint Jahsh and drink honey at her house. So Hafsa and I decided that if the Prophet (ﷺ) came to anyone of us, she should say him, "I detect the smell of Maghafir (a nasty smelling gum) in you. Have you eaten Maghafir?' " So the Prophet (ﷺ) visited one of them and she said to him similarly. The Prophet (ﷺ) said, "Never mind, I have taken some honey at the house of Zainab bint Jahsh, but I shall never drink of it anymore." So there was revealed: 'O Prophet ! Why do you ban (for you) that which Allah has made lawful for you . . . If you two (wives of Prophet) turn in repentance to Allah,' (66.1-4) addressing Aisha and Hafsa. 'When the Prophet (ﷺ) disclosed a matter in confidence to some of his wives.' (66.3) namely his saying: But I have taken some honey."

حَدَّثَنِي الْحَسَنُ بْنُ مُحَمَّدِ بْنِ صَبَّاحٍ، حَدَّثَنَا حَجَّاجٌ، عَنِ ابْنِ جُرَيْجٍ، قَالَ زَعَمَ عَطَاءٌ أَنَّهُ سَمِعَ عُبَيْدَ بْنَ عُمَيْرٍ، يَقُولُ سَمِعْتُ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَمْكُثُ عِنْدَ زَيْنَبَ ابْنَةِ جَحْشٍ، وَيَشْرَبُ عِنْدَهَا عَسَلاً، فَتَوَاصَيْتُ أَنَا وَحَفْصَةُ أَنَّ أَيَّتَنَا دَخَلَ عَلَيْهَا النَّبِيُّ صلى الله عليه وسلم فَلْتَقُلْ إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرَ، أَكَلْتَ مَغَافِيرَ فَدَخَلَ عَلَى إِحْدَاهُمَا فَقَالَتْ لَهُ ذَلِكَ، فَقَالَ " لاَ بَلْ شَرِبْتُ عَسَلاً عِنْدَ زَيْنَبَ ابْنَةِ جَحْشٍ وَلَنْ أَعُودَ لَهُ ". فَنَزَلَتْ {يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ} إِلَى {إِنْ تَتُوبَا إِلَى اللَّهِ} لِعَائِشَةَ وَحَفْصَةَ {وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ} لِقَوْلِهِ " بَلْ شَرِبْتُ عَسَلاً ".

Reference	: Sahih al-Bukhari 5267
In-book reference	: Book 68, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 192

Narrated `Aisha:

Allah's Messenger (ﷺ) was fond of honey and sweet edible things and (it was his habit) that after finishing the `Asr prayer he would visit his wives and stay with one of them at that time. Once he went to Hafsa, the daughter of `Umar and stayed with her more than usual. I got jealous and asked the reason for that. I was told that a lady of her folk had given her a skin filled with honey as a present, and that she made a syrup from it and gave it to the Prophet (ﷺ) to drink (and that was the reason for the delay). I said, "By Allah we will play a trick on him (to prevent him from doing so)." So I said to Sa`da bint Zam`a "The Prophet (ﷺ) will approach you, and when he comes near you, say: 'Have you taken Maghafir (a bad-smelling gum)?' He will say, 'No.' Then say to him: 'Then what is this bad smell which i smell from you?' He will say to you, 'Hafsa made me drink honey syrup.' Then say: Perhaps the bees of that honey had sucked the juice of the tree of Al-`Urfut.' I shall also say the same. O you, Safiyya, say the same." Later Sa`da said, "By Allah, as soon as he (the Prophet (ﷺ)) stood at the door, I was about to say to him what you had ordered me to say because I was afraid of you." So when the Prophet (ﷺ) came near Sa`da, she said to him, "O Allah's Messenger (ﷺ)! Have you taken Maghafir?" He said, "No." She said. "Then what is this bad smell which I detect on you?" He said, "Hafsa made me drink honey syrup." She said, "Perhaps its bees had sucked the juice of Al-`Urfut tree." When he came to me, I also said the same, and when he went to Safiyya, she also said the same. And when the Prophet (ﷺ) again went to Hafsa, she said, 'O Allah's Messenger (ﷺ)! Shall I give you more of that drink?" He said, "I am not in need of it." Sa`da said, "By Allah, we deprived him (of it)." I said to her, "Keep quiet." '

حَدَّثَنَا فَرْوَةُ بْنُ أَبِي الْمَغْرَاءِ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُحِبُّ الْعَسَلَ وَالْحَلْوَاءَ، وَكَانَ إِذَا انْصَرَفَ مِنَ الْعَصْرِ دَخَلَ عَلَى نِسَائِهِ، فَيَدْنُو مِنْ إِحْدَاهُنَّ، فَدَخَلَ عَلَى حَفْصَةَ بِنْتِ عُمَرَ، فَاحْتَبَسَ أَكْثَرَ مَا كَانَ يَحْتَبِسُ، فَغِرْتُ فَسَأَلْتُ عَنْ ذَلِكَ فَقِيلَ لِي أَهْدَتْ لَهَا امْرَأَةٌ مِنْ قَوْمِهَا عُكَّةً مِنْ عَسَلٍ، فَسَقَتِ النَّبِيَّ صلى الله عليه وسلم مِنْهُ شَرْبَةً، فَقُلْتُ أَمَا وَاللَّهِ لَنَحْتَالَنَّ لَهُ. فَقُلْتُ لِسَوْدَةَ بِنْتِ زَمْعَةَ إِنَّهُ سَيَدْنُو مِنْكِ، فَإِذَا دَنَا مِنْكِ فَقُولِي أَكَلْتَ مَغَافِيرَ فَإِنَّهُ سَيَقُولُ لَكِ لاَ. فَقُولِي لَهُ مَا هَذِهِ الرِّيحُ الَّتِي أَجِدُ مِنْكَ فَإِنَّهُ سَيَقُولُ لَكِ سَقَتْنِي حَفْصَةُ شَرْبَةَ عَسَلٍ فَقُولِي لَهُ جَرَسَتْ نَحْلُهُ الْعُرْفُطَ. وَسَأَقُولُ ذَلِكَ، وَقُولِي أَنْتِ يَا صَفِيَّةُ ذَاكِ. قَالَتْ تَقُولُ سَوْدَةُ فَوَاللَّهِ مَا هُوَ إِلاَّ أَنْ قَامَ عَلَى الْبَابِ،

فَأَرَدْتُ أَنْ أُبَادِيَهُ بِمَا أَمَرْتِنِي بِهِ فَرَقًا مِنْكِ، فَلَمَّا دَنَا مِنْهَا قَالَتْ لَهُ سَوْدَةُ يَا رَسُولَ اللَّهِ أَكَلْتَ مَغَافِيرَ قَالَ " لاَ ". قَالَتْ فَمَا هَذِهِ الرِّيحُ الَّتِي أَجِدُ مِنْكَ. قَالَ " سَقَتْنِي حَفْصَةُ شَرْبَةَ عَسَلٍ ". فَقَالَتْ جَرَسَتْ نَحْلُهُ الْعُرْفُطَ فَلَمَّا دَارَ إِلَيَّ قُلْتُ لَهُ نَحْوَ ذَلِكَ، فَلَمَّا دَارَ إِلَى صَفِيَّةَ قَالَتْ لَهُ مِثْلَ ذَلِكَ فَلَمَّا دَارَ إِلَى حَفْصَةَ قَالَتْ يَا رَسُولَ اللَّهِ أَلاَ أَسْقِيكَ مِنْهُ. قَالَ " لاَ حَاجَةَ لِي فِيهِ ". قَالَتْ تَقُولُ سَوْدَةُ وَاللَّهِ لَقَدْ حَرَمْنَاهُ. قُلْتُ لَهَا اسْكُتِي.

Reference	: Sahih al-Bukhari 5268
In-book reference	: Book 68, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 193

(9) Chapter: There is no divorce before marriage

(9) بَابُ لاَ طَلاَقَ قَبْلَ النِّكَاحِ

وَقَوْلُ اللَّهِ تَعَالَى: {يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلاً}.

وَقَالَ ابْنُ عَبَّاسٍ جَعَلَ اللَّهُ الطَّلاَقَ بَعْدَ النِّكَاحِ وَيُرْوَى فِي ذَلِكَ عَنْ عَلِيٍّ وَسَعِيدِ بْنِ الْمُسَيَّبِ وَعُرْوَةَ بْنِ الزُّبَيْرِ وَأَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ وَأَبَانَ بْنِ عُثْمَانَ وَعَلِيِّ بْنِ حُسَيْنٍ وَشُرَيْحٍ وَسَعِيدِ بْنِ جُبَيْرٍ وَالْقَاسِمِ وَسَالِمٍ وَطَاوُسٍ وَالْحَسَنِ وَعِكْرِمَةَ وَعَطَاءٍ وَعَامِرِ بْنِ سَعْدٍ وَجَابِرِ بْنِ زَيْدٍ وَنَافِعِ بْنِ جُبَيْرٍ وَمُحَمَّدِ بْنِ كَعْبٍ وَسُلَيْمَانَ بْنِ يَسَارٍ وَمُجَاهِدٍ وَالْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ وَعَمْرِو بْنِ هَرِمٍ وَالشَّعْبِيِّ أَنَّهَا لاَ تَطْلُقُ.

(10) Chapter: If, under compulsion somebody says about his wife, "She is my sister."

(10) بَابُ إِذَا قَالَ لاِمْرَأَتِهِ وَهْوَ مُكْرَهٌ هَذِهِ أُخْتِي. فَلاَ شَيْءَ عَلَيْهِ

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «قَالَ إِبْرَاهِيمُ لِسَارَةَ هَذِهِ أُخْتِي وَذَلِكَ فِي ذَاتِ اللَّهِ عَزَّ وَجَلَّ».

(11) Chapter: A divorce given in a state of anger, under compulsion or under the effect of intoxicants or insanity

(11) باب الطَّلاَقِ فِي الإِغْلاَقِ

وَالْكُرْهِ وَالسَّكْرَانِ وَالْمَجْنُونِ وَأَمْرِهِمَا، وَالْغَلَطِ وَالنِّسْيَانِ فِي الطَّلاَقِ وَالشِّرْكِ وَغَيْرِهِ، لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الأَعْمَالُ بِالنِّيَّةِ وَلِكُلِّ امْرِئٍ مَا نَوَى». وَتَلاَ الشَّعْبِيُّ: {لاَ تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا} وَمَا لاَ يَجُوزُ مِنْ إِقْرَارِ الْمُوَسْوِسِ.

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلَّذِي أَقَرَّ عَلَى نَفْسِهِ: «أَبِكَ جُنُونٌ».

وَقَالَ عَلِيٌّ بَقَرَ حَمْزَةُ خَوَاصِرَ شَارِفَيَّ، فَطَفِقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلُومُ حَمْزَةَ، فَإِذَا حَمْزَةُ قَدْ ثَمِلَ مُحْمَرَّةٌ عَيْنَاهُ، ثُمَّ قَالَ حَمْزَةُ هَلْ أَنْتُمْ إِلاَّ عَبِيدٌ لأَبِي فَعَرَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَدْ ثَمِلَ، فَخَرَجَ وَخَرَجْنَا مَعَهُ، وَقَالَ عُثْمَانُ لَيْسَ لِمَجْنُونٍ وَلاَ لِسَكْرَانَ طَلاَقٌ.

وَقَالَ ابْنُ عَبَّاسٍ طَلاَقُ السَّكْرَانِ وَالْمُسْتَكْرَهِ لَيْسَ بِجَائِزٍ.

وَقَالَ عُقْبَةُ بْنُ عَامِرٍ لاَ يَجُوزُ طَلاَقُ الْمُوَسْوِسِ.

وَقَالَ عَطَاءٌ إِذَا بَدَا بِالطَّلاَقِ فَلَهُ شَرْطُهُ.

وَقَالَ نَافِعٌ طَلَّقَ رَجُلٌ امْرَأَتَهُ الْبَتَّةَ إِنْ خَرَجَتْ، فَقَالَ ابْنُ عُمَرَ إِنْ خَرَجَتْ فَقَدْ بُتَّتْ مِنْهُ، وَإِنْ لَمْ تَخْرُجْ فَلَيْسَ بِشَيْءٍ.

وَقَالَ الزُّهْرِيُّ فِيمَنْ قَالَ إِنْ لَمْ أَفْعَلْ كَذَا وَكَذَا فَامْرَأَتِي طَالِقٌ ثَلاَثًا يُسْئَلُ عَمَّا قَالَ، وَعَقَدَ عَلَيْهِ قَلْبُهُ، حِينَ حَلَفَ بِتِلْكَ الْيَمِينِ، فَإِنْ سَمَّى أَجَلاً أَرَادَهُ وَعَقَدَ عَلَيْهِ قَلْبُهُ حِينَ حَلَفَ، جُعِلَ ذَلِكَ فِي دِينِهِ وَأَمَانَتِهِ.

وَقَالَ إِبْرَاهِيمُ إِنْ قَالَ لاَ حَاجَةَ لِي فِيكِ. نِيَّتُهُ، وَطَلاَقُ كُلِّ قَوْمٍ بِلِسَانِهِمْ.

وَقَالَ قَتَادَةُ إِذَا قَالَ إِذَا حَمَلْتِ فَأَنْتِ طَالِقٌ. ثَلاَثًا، يَغْشَاهَا عِنْدَ كُلِّ طُهْرٍ مَرَّةً، فَإِنِ اسْتَبَانَ حَمْلُهَا فَقَدْ بَانَتْ.

وَقَالَ الْحَسَنُ إِذَا قَالَ الْحَقِي بِأَهْلِكِ. نِيَّتُهُ.

وَقَالَ ابْنُ عَبَّاسٍ الطَّلاَقُ عَنْ وَطَرٍ، وَالْعَتَاقُ مَا أُرِيدَ بِهِ وَجْهُ اللَّهِ.

وَقَالَ الزُّهْرِيُّ إِنْ قَالَ مَا أَنْتِ بِامْرَأَتِي. نِيَّتُهُ، وَإِنْ نَوَى طَلاَقًا فَهْوَ مَا نَوَى.

وَقَالَ عَلِيٌّ أَلَمْ تَعْلَمْ أَنَّ الْقَلَمَ رُفِعَ عَنْ ثَلاَثَةٍ عَنِ الْمَجْنُونِ حَتَّى يُفِيقَ، وَعَنِ الصَّبِيِّ حَتَّى يُدْرِكَ، وَعَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ.

وَقَالَ عَلِيٌّ وَكُلُّ الطَّلاَقِ جَائِزٌ إِلاَّ طَلاَقَ الْمَعْتُوهِ.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah has forgiven my followers the evil thoughts that occur to their minds, as long as such thoughts are not put into action or uttered." And Qatada said, "If someone divorces his wife just in his mind, such an unuttered divorce has no effect.:

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ اللَّهَ تَجَاوَزَ عَنْ أُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا، مَا لَمْ تَعْمَلْ أَوْ تَتَكَلَّمْ ". قَالَ قَتَادَةُ إِذَا طَلَّقَ فِي نَفْسِهِ فَلَيْسَ بِشَىْءٍ.

Reference	: Sahih al-Bukhari 5269
In-book reference	: Book 68, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 194

Narrated Jabir:

A man from the tribe of Bani Aslam came to the Prophet (ﷺ) while he was in the mosque and said, "I have committed illegal sexual intercourse." The Prophet (ﷺ) turned his face to the other side. The man turned towards the side towards which the Prophet (ﷺ) had turned his face, and gave four witnesses against himself. On that the Prophet (ﷺ) called him and said, "Are you insane?" (He added), "Are you married?" The man said, 'Yes." On that the Prophet (ﷺ) ordered him to be stoned to the death in the Musalla (a praying place). When the stones hit him with their sharp edges and he fled, but he was caught at Al- Harra and then killed

حَدَّثَنَا أَصْبَغُ، أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ، عَنْ جَابِرٍ، أَنَّ رَجُلاً، مِنْ أَسْلَمَ أَتَى النَّبِيَّ صلى الله عليه وسلم وَهْوَ فِي الْمَسْجِدِ فَقَالَ إِنَّهُ قَدْ زَنَى. فَأَعْرَضَ عَنْهُ، فَتَنَحَّى لِشِقِّهِ الَّذِي أَعْرَضَ فَشَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ، فَدَعَاهُ فَقَالَ " هَلْ بِكَ جُنُونٌ هَلْ أُحْصِنْتَ ". قَالَ نَعَمْ. فَأَمَرَ بِهِ أَنْ يُرْجَمَ بِالْمُصَلَّى، فَلَمَّا أَذْلَقَتْهُ الْحِجَارَةُ جَمَزَ حَتَّى أُدْرِكَ بِالْحَرَّةِ فَقُتِلَ.

Reference	: Sahih al-Bukhari 5270
In-book reference	: Book 68, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 195

Narrated Abu Huraira:

A man from Bani Aslam came to Allah's Messenger (ﷺ) while he was in the mosque and called (the Prophet (ﷺ)) saying, "O Allah's Messenger (ﷺ)! I have committed illegal sexual intercourse." On that the Prophet (ﷺ) turned his face from him to the other side, whereupon the man moved to the side towards which the Prophet (ﷺ)

had turned his face, and said, "O Allah's Messenger (ﷺ)! I have committed illegal sexual intercourse." The Prophet turned his face (from him) to the other side whereupon the man moved to the side towards which the Prophet (ﷺ) had turned his face, and repeated his statement. The Prophet (ﷺ) turned his face (from him) to the other side again. The man moved again (and repeated his statement) for the fourth time. So when the man had given witness four times against himself, the Prophet (ﷺ) called him and said, "Are you insane?" He replied, "No." The Prophet (ﷺ) then said (to his companions), "Go and stone him to death." The man was a married one. Jabir bin `Abdullah Al-Ansari said: I was one of those who stoned him. We stoned him at the Musalla (`Id praying place) in Medina. When the stones hit him with their sharp edges, he fled, but we caught him at Al-Harra and stoned him till he died.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، وَسَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ أَتَى رَجُلٌ مِنْ أَسْلَمَ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهْوَ فِي الْمَسْجِدِ فَنَادَاهُ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ الأَخِرَ قَدْ زَنَى ـ يَعْنِي نَفْسَهُ ـ فَأَعْرَضَ عَنْهُ فَتَنَحَّى لِشِقِّ وَجْهِهِ الَّذِي أَعْرَضَ قِبَلَهُ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ الأَخِرَ قَدْ زَنَى فَأَعْرَضَ عَنْهُ فَتَنَحَّى لِشِقِّ وَجْهِهِ الَّذِي أَعْرَضَ قِبَلَهُ فَقَالَ لَهُ ذَلِكَ فَأَعْرَضَ عَنْهُ فَتَنَحَّى لَهُ الرَّابِعَةَ، فَلَمَّا شَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ دَعَاهُ فَقَالَ " هَلْ بِكَ جُنُونٌ ". قَالَ لاَ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اذْهَبُوا بِهِ فَارْجُمُوهُ ". وَكَانَ قَدْ أُحْصِنَ.

وَعَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي مَنْ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ الأَنْصَارِيَّ، قَالَ كُنْتُ فِيمَنْ رَجَمَهُ فَرَجَمْنَاهُ بِالْمُصَلَّى بِالْمَدِينَةِ، فَلَمَّا أَذْلَقَتْهُ الْحِجَارَةُ جَمَزَ حَتَّى أَدْرَكْنَاهُ بِالْحَرَّةِ، فَرَجَمْنَاهُ حَتَّى مَاتَ.

Reference	: Sahih al-Bukhari 5271, 5272
In-book reference	: Book 68, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 196

(12) Chapter: Al-Khul' and how a divorce is given according to it

(12) باب الْخُلْعِ وَكَيْفَ الطَّلاَقُ فِيهِ

وَقَوْلِ اللَّهِ تَعَالَى: {وَلاَ يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا} إِلَى قَوْلِهِ: {الظَّالِمُونَ} وَأَجَازَ عُمَرُ الْخُلْعَ دُونَ السُّلْطَانِ، وَأَجَازَ عُثْمَانُ الْخُلْعَ دُونَ عِقَاصِ رَأْسِهَا.

وَقَالَ طَاوُسٌ: {إِلاَّ أَنْ يَخَافَا أَنْ لاَ يُقِيمَا حُدُودَ اللَّهِ} فِيمَا افْتَرَضَ لِكُلِّ وَاحِدٍ مِنْهُمَا عَلَى صَاحِبِهِ فِي الْعِشْرَةِ وَالصُّحْبَةِ، وَلَمْ يَقُلْ قَوْلَ السُّفَهَاءِ لاَ يَحِلُّ. حَتَّى تَقُولَ لاَ أَغْتَسِلُ لَكَ مِنْ جَنَابَةٍ.

Narrated Ibn `Abbas:

The wife of Thabit bin Qais came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! I do not blame Thabit for defects in his character or his religion, but I, being a Muslim, dislike to behave in un-Islamic manner (if I remain with him)." On that Allah's Messenger (ﷺ) said (to her), "Will you give back the garden which your husband has given you (as Mahr)?" She said, "Yes." Then the Prophet (ﷺ) said to Thabit, "O Thabit! Accept your garden, and divorce her once."

حَدَّثَنَا أَزْهَرُ بْنُ جَمِيلٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ. أَنَّ امْرَأَةَ، ثَابِتِ بْنِ قَيْسٍ أَتَتِ النَّبِيَّ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ ثَابِتُ بْنُ قَيْسٍ مَا أَعْتُبُ عَلَيْهِ فِي خُلُقٍ وَلاَ دِينٍ، وَلَكِنِّي أَكْرَهُ الْكُفْرَ فِي الإِسْلاَمِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَتَرُدِّينَ عَلَيْهِ حَدِيقَتَهُ ". قَالَتْ نَعَمْ. قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اقْبَلِ الْحَدِيقَةَ وَطَلِّقْهَا تَطْلِيقَةً ".

قَالَ أَبُو عَبْد اللَّهِ لَا يُتَابَعُ فِيهِ عَنْ ابْنِ عَبَّاسٍ

Reference	: Sahih al-Bukhari 5273
In-book reference	: Book 68, Hadith 22

USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 7, Book 63, Hadith 197

Narrated `Ikrima:

The sister of `Abdullah bin Ubai narrated (the above narration, 197) with the addition that the Prophet (ﷺ) said to Thabit's wife, "Will you return his garden?" She said, "Yes," and returned it, and (then) the Prophet ordered Thabit to divorce her.

حَدَّثَنَا إِسْحَاقُ الْوَاسِطِيُّ، حَدَّثَنَا خَالِدٌ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عِكْرِمَةَ، أَنَّ أُخْتَ عَبْدِ اللَّهِ بْنِ أُبَىٍّ، بِهَذَا، وَقَالَ " تَرُدِّينَ حَدِيقَتَهُ ". قَالَتْ نَعَمْ. فَرَدَّتْهَا وَأَمَرَهُ يُطَلِّقْهَا. وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ خَالِدٍ عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم وَطَلِّقْهَا.

Reference	: Sahih al-Bukhari 5274
In-book reference	: Book 68, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 198

Narrated Ibn `Abbas:

The wife of Thabit bin Qais came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! I do not blame Thabit for any defects in his character or his religion, but I cannot endure to live with him." On that Allah's Messenger (ﷺ) said, "Will you return his garden to him?" She said, "Yes."

وَعَنِ ابْنِ أَبِي تَمِيمَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ جَاءَتِ امْرَأَةُ ثَابِتِ بْنِ قَيْسٍ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي لاَ أَعْتُبُ عَلَى ثَابِتٍ فِي دِينٍ وَلاَ خُلُقٍ، وَلَكِنِّي لاَ أُطِيقُهُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَتَرُدِّينَ عَلَيْهِ حَدِيقَتَهُ ". قَالَتْ نَعَمْ.

Reference	: Sahih al-Bukhari 5275
In-book reference	: Book 68, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 198

Narrated Ibn `Abbas:

The wife of Thabit bin Qais bin Shammas came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! I do not blame Thabit for any defects in his character or his religion, but I am afraid that I (being a Muslim) may become unthankful for Allah's Blessings." On that, Allah's Messenger (ﷺ) said (to her), 'Will you return his garden to him?" She said, "Yes." So she returned his garden to him and the Prophet (ﷺ) told him to divorce her.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ الْمُخَرِّمِيُّ، حَدَّثَنَا قُرَادٌ أَبُو نُوحٍ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، رضى الله عنهما قَالَ جَاءَتِ امْرَأَةُ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ مَا أَنْقِمُ عَلَى ثَابِتٍ فِي دِينٍ وَلاَ خُلُقٍ، إِلاَّ أَنِّي أَخَافُ الْكُفْرَ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَتَرُدِّينَ عَلَيْهِ حَدِيقَتَهُ ". فَقَالَتْ نَعَمْ. فَرَدَّتْ عَلَيْهِ، وَأَمَرَهُ فَفَارَقَهَا.

Reference	: Sahih al-Bukhari 5276
In-book reference	: Book 68, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 199

Narrated `Ikrima:

that Jamila... Then he related the whole ,Hadith, (i.e. 199).

حَدَّثَنَا سُلَيْمَانُ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، أَنَّ جَمِيلَةَ، فَذَكَرَ الْحَدِيثَ.

Reference	: Sahih al-Bukhari 5277
In-book reference	: Book 68, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 200

(13) Chapter: Ash-Shiqaq (the breach between the man and his wife).

(13) باب الشِّقَاقِ

وَهَلْ يُشِيرُ بِالْخُلْعِ عِنْدَ الضَّرُورَةِ وَقَوْلِهِ تَعَالَى: {وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ} إِلَى قَوْلِهِ: {خَبِيرًا}.

Narrated Al-Miswar bin Makhrama Az-Zuhri:

I heard the Prophet (ﷺ) saying, "Banu Al-Mughira have asked my leave to let `Ali marry their daughter, but I give no leave to this effect."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِنَّ بَنِي الْمُغِيرَةِ اسْتَأْذَنُوا فِي أَنْ يَنْكِحَ عَلِيٌّ ابْنَتَهُمْ، فَلاَ آذَنُ ".

Reference	: Sahih al-Bukhari 5278
In-book reference	: Book 68, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 201

(14) Chapter: Selling a female slave does not lead to her divorce.

(14) باب لاَ يَكُونُ بَيْعُ الأَمَةِ طَلاَقًا

Narrated `Aisha:

(the wife of the Prophet) Three traditions were established concerning situations in which Barra was involved: When she was manumitted, she was given the option to keep her husband or leave him; Allah's Messenger (ﷺ) said, "The wala is for the one who manumits, Once Allah's Messenger (ﷺ) entered the house while some meat was being cooked in a pot, but only bread and some soup of the house were placed before, him. He said, "Don't I see the pot containing meat?" They said, "Yes, but that meat was given to Barira in charity (by someone), and you do not eat what it given in charity."The Prophet (ﷺ) said "That meat is alms for her, but for us it is a present."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ زَوْجِ النَّبِيِّ صلى الله عليه وسلم قَالَتْ كَانَ فِي بَرِيرَةَ ثَلاَثُ سُنَنٍ، إِحْدَى السُّنَنِ أَنَّهَا أُعْتِقَتْ، فَخُيِّرَتْ فِي زَوْجِهَا. وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْوَلاَءُ لِمَنْ أَعْتَقَ ". وَدَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَالْبُرْمَةُ تَفُورُ بِلَحْمٍ، فَقُرِّبَ إِلَيْهِ خُبْزٌ وَأُدْمٌ مِنْ أُدْمِ الْبَيْتِ فَقَالَ " أَلَمْ أَرَ الْبُرْمَةَ فِيهَا لَحْمٌ ". قَالُوا بَلَى، وَلَكِنْ ذَلِكَ لَحْمٌ تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ، وَأَنْتَ لاَ تَأْكُلُ الصَّدَقَةَ. قَالَ " عَلَيْهَا صَدَقَةٌ، وَلَنَا هَدِيَّةٌ ".

Reference	: Sahih al-Bukhari 5279
In-book reference	: Book 68, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 202

(15) Chapter: A female slave, whose husband is a slave, has the option to keep him or leave him (when she is manumitted).

(15) باب خِيَارِ الأَمَةِ تَحْتَ الْعَبْدِ

Narrated Ibn `Abbas:

I saw him as a slave, (namely, Barira's husband).

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، وَهَمَّامٌ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ رَأَيْتُهُ عَبْدًا يَعْنِي زَوْجَ بَرِيرَةَ.

Reference	: Sahih al-Bukhari 5280
In-book reference	: Book 68, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 203

Narrated Ibn `Abbas:

That was Mughith, the slave of Bani so-and-so, i.e., Barira's husband as if I am now looking at him following her (Barira) along the streets of Medina.

حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ ذَاكَ مُغِيثٌ عَبْدُ بَنِي فُلاَنٍ ـ يَعْنِي زَوْجَ بَرِيرَةَ ـ كَأَنِّي أَنْظُرُ إِلَيْهِ يَتْبَعُهَا فِي سِكَكِ الْمَدِينَةِ، يَبْكِي عَلَيْهَا.

Reference	: Sahih al-Bukhari 5281
In-book reference	: Book 68, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 204

Narrated Ibn `Abbas:

Barira's husband was a black slave called Mughith, the slave of Bani so-and-so-- as if I am seeing him now, walking behind her along the streets of Medina.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَانَ زَوْجُ بَرِيرَةَ عَبْدًا أَسْوَدَ يُقَالُ لَهُ مُغِيثٌ، عَبْدًا لِبَنِي فُلاَنٍ، كَأَنِّي أَنْظُرُ إِلَيْهِ يَطُوفُ وَرَاءَهَا فِي سِكَكِ الْمَدِينَةِ.

Reference	: Sahih al-Bukhari 5282
In-book reference	: Book 68, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 205

(16) Chapter: The intercession of the Prophet (saws) for Barira's husband.

(16) باب شَفَاعَةِ النَّبِيِّ صلى الله عليه وسلم فِي زَوْجِ بَرِيرَةَ

Narrated Ibn `Abbas:

Barira's husband was a slave called Mughith, as if I am seeing him now, going behind Barira and weeping with his tears flowing down his beard. The Prophet (ﷺ) said to `Abbas, "O `Abbas ! are you not astonished at the love of Mughith for Barira and the hatred of Barira for Mughith?" The Prophet (ﷺ) then said to Barira, "Why don't you return to him?" She said, "O Allah's Messenger (ﷺ)! Do you order me to do so?" He said, "No, I only intercede for him." She said, "I am not in need of him."

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ زَوْجَ، بَرِيرَةَ كَانَ عَبْدًا يُقَالُ لَهُ مُغِيثٌ كَأَنِّي أَنْظُرُ إِلَيْهِ يَطُوفُ خَلْفَهَا يَبْكِي، وَدُمُوعُهُ تَسِيلُ عَلَى لِحْيَتِهِ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم لِعَبَّاسٍ " يَا عَبَّاسُ أَلاَ تَعْجَبُ مِنْ حُبِّ مُغِيثٍ بَرِيرَةَ، وَمِنْ بُغْضِ بَرِيرَةَ مُغِيثًا ". فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لَوْ رَاجَعْتِهِ ". قَالَتْ يَا رَسُولَ اللَّهِ تَأْمُرُنِي قَالَ " إِنَّمَا أَنَا أَشْفَعُ ". قَالَتْ لاَ حَاجَةَ لِي فِيهِ.

Reference	: Sahih al-Bukhari 5283
In-book reference	: Book 68, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 206

(17) Chapter: Chapter

(17) باب

Narrated Al-Aswad:

Aisha intended to buy Barira, but her masters stipulated that her wala wound be for them. Aisha mentioned that to the Prophet (ﷺ) who said (to `Aisha), "Buy and manumit her, for the wala is for the one who manumits." Once some me; was brought to the Prophet (ﷺ) and was said, "This meat was given in charity to Barira. " The Prophet (ﷺ) said, "It an object of charity for Barira and present for us."Narrated Adam:

Shu`ba relate the same Hadith and added: Barira was given the option regarding her husband.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، أَخْبَرَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، أَنَّ عَائِشَةَ، أَرَادَتْ أَنْ تَشْتَرِيَ، بَرِيرَةَ، فَأَبَى مَوَالِيهَا إِلاَّ أَنْ يَشْتَرِطُوا الْوَلاَءَ، فَذَكَرَتْ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ " اشْتَرِيهَا وَأَعْتِقِيهَا، فَإِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ ". وَأُتِيَ النَّبِيُّ صلى الله عليه وسلم بِلَحْمٍ فَقِيلَ إِنَّ هَذَا مَا تُصُدِّقَ عَلَى بَرِيرَةَ، فَقَالَ " هُوَ لَهَا صَدَقَةٌ، وَلَنَا هَدِيَّةٌ ".

حَدَّثَنَا آدَمُ حَدَّثَنَا شُعْبَةُ وَزَادَ فَخُيِّرَتْ مِنْ زَوْجِهَا.

Reference	: Sahih al-Bukhari 5284
In-book reference	: Book 68, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 207

(18) Chapter: "Do not marry Al-Mushirkat till they believe..."

(18) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَلاَ تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَّ وَلأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ}

Narrated Nafi`:

Whenever Ibn `Umar was asked about marrying a Christian lady or a Jewess, he would say: "Allah has made it unlawful for the believers to marry ladies who ascribe partners in worship to Allah, and I do not know of a greater thing, as regards to ascribing partners in worship, etc. to Allah, than that a lady should say that Jesus is her Lord although he is just one of Allah's slaves."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، كَانَ إِذَا سُئِلَ عَنْ نِكَاحِ النَّصْرَانِيَّةِ، وَالْيَهُودِيَّةِ، قَالَ إِنَّ اللَّهَ حَرَّمَ الْمُشْرِكَاتِ عَلَى الْمُؤْمِنِينَ، وَلاَ أَعْلَمُ مِنَ الإِشْرَاكِ شَيْئًا أَكْبَرَ مِنْ أَنْ تَقُولَ الْمَرْأَةُ رَبُّهَا عِيسَى، وَهْوَ عَبْدٌ مِنْ عِبَادِ اللَّهِ.

Reference	: Sahih al-Bukhari 5285
In-book reference	: Book 68, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 209

(19) Chapter: Marrying Al-Mushrikat who had embraced Islam; and their 'Idda.

(19) باب نِكَاحِ مَنْ أَسْلَمَ مِنَ الْمُشْرِكَاتِ وَعِدَّتِهِنَّ

Narrated Ibn 'Abbas:

The pagans were of two kinds as regards their relationship to the Prophet and the Believers. Some of them were those with whom the Prophet was at war and used to fight against, and they used to fight him; the others were those with whom the Prophet (ﷺ) made a treaty, and neither did the Prophet (ﷺ) fight them, nor did they fight him. If a lady from the first group of pagans emigrated towards the Muslims, her hand would not be asked in marriage unless she got the menses and then became clean. When she became clean, it would be lawful for her to get married, and if her husband emigrated too before she got married, then she would be returned to him. If any slave or female slave emigrated from them to the Muslims, then they would be considered free persons (not slaves) and they would have the same rights as given to other emigrants. The narrator then mentioned about the pagans involved with the Muslims in a treaty, the same as occurs in Mujahid's narration. If a male slave or a female slave emigrated from such pagans as had made a treaty with the Muslims, they would not be returned, but their prices would be paid (to the pagans).

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، عَنِ ابْنِ جُرَيْجٍ، وَقَالَ، عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ، كَانَ الْمُشْرِكُونَ عَلَى مَنْزِلَتَيْنِ مِنَ النَّبِيِّ صلى الله عليه وسلم وَالْمُؤْمِنِينَ، كَانُوا مُشْرِكِي أَهْلِ حَرْبٍ يُقَاتِلُهُمْ وَيُقَاتِلُونَهُ، وَمُشْرِكِي أَهْلِ عَهْدٍ لاَ يُقَاتِلُهُمْ وَلاَ يُقَاتِلُونَهُ، وَكَانَ إِذَا هَاجَرَتِ امْرَأَةٌ مِنْ أَهْلِ الْحَرْبِ لَمْ تُخْطَبْ حَتَّى تَحِيضَ وَتَطْهُرَ، فَإِذَا طَهُرَتْ حَلَّ لَهَا النِّكَاحُ، فَإِنْ هَاجَرَ زَوْجُهَا قَبْلَ أَنْ تَنْكِحَ رُدَّتْ إِلَيْهِ، وَإِنْ هَاجَرَ عَبْدٌ مِنْهُمْ أَوْ أَمَةٌ فَهُمَا حُرَّانِ وَلَهُمَا مَا لِلْمُهَاجِرِينَ. ثُمَّ ذَكَرَ مِنْ أَهْلِ الْعَهْدِ مِثْلَ حَدِيثِ مُجَاهِدٍ وَإِنْ هَاجَرَ عَبْدٌ أَوْ أَمَةٌ لِلْمُشْرِكِينَ أَهْلِ الْعَهْدِ لَمْ يُرَدُّوا، وَرُدَّتْ أَثْمَانُهُمْ.

Reference : Sahih al-Bukhari 5286
In-book reference : Book 68, Hadith 35
USC-MSA web (English) reference : Vol. 7, Book 63, Hadith 210
(deprecated numbering scheme)

Narrated Ibn 'Abbas:
Qariba,

The daughter of Abi Umaiyya, was the wife of 'Umar bin Al-Khattab. 'Umar divorced her and then Mu'awiyya bin Abi Sufyan married her. Similarly, Um Al-Hakam, the daughter of Abi Sufyan was the wife of 'Iyad bin Ghanm Al-Fihri. He divorced her and then 'Abdullah bin 'Uthman Al-Thaqafi married her.

وَقَالَ عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ، كَانَتْ قَرِيبَةُ بِنْتُ أَبِي أُمَيَّةَ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ فَطَلَّقَهَا، فَتَزَوَّجَهَا مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ، وَكَانَتْ أُمُّ الْحَكَمِ ابْنَةُ أَبِي سُفْيَانَ تَحْتَ عِيَاضِ بْنِ غَنْمٍ الْفِهْرِيِّ فَطَلَّقَهَا، فَتَزَوَّجَهَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ الثَّقَفِيُّ.

Reference : Sahih al-Bukhari 5287
In-book reference : Book 68, Hadith 36
USC-MSA web (English) reference : Vol. 7, Book 63, Hadith 210
(deprecated numbering scheme)

(20) Chapter: If an idolatress or a Christian woman becomes a Muslim while she is the wife of Dhimmi or a Mushrik at war with the Muslims?

(20) باب إِذَا أَسْلَمَتِ الْمُشْرِكَةُ أَوِ النَّصْرَانِيَّةُ تَحْتَ الذِّمِّيِّ أَوِ الْحَرْبِيِّ.

وَقَالَ عَبْدُ الْوَارِثِ عَنْ خَالِدٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ إِذَا أَسْلَمَتِ النَّصْرَانِيَّةُ قَبْلَ زَوْجِهَا بِسَاعَةٍ حَرُمَتْ عَلَيْهِ.

وَقَالَ دَاوُدُ عَنْ إِبْرَاهِيمَ الصَّائِغِ سُئِلَ عَطَاءٌ عَنِ امْرَأَةٍ مِنْ أَهْلِ الْعَهْدِ أَسْلَمَتْ ثُمَّ أَسْلَمَ زَوْجُهَا فِي الْعِدَّةِ أَهِيَ امْرَأَتُهُ قَالَ لاَ، إِلاَّ أَنْ تَشَاءَ هِيَ بِنِكَاحٍ جَدِيدٍ وَصَدَاقٍ.

وَقَالَ مُجَاهِدٌ إِذَا أَسْلَمَ فِي الْعِدَّةِ يَتَزَوَّجُهَا.

وَقَالَ اللَّهُ تَعَالَى: {لاَ هُنَّ حِلٌّ لَهُمْ وَلاَ هُمْ يَحِلُّونَ لَهُنَّ}.

وَقَالَ الْحَسَنُ وَقَتَادَةُ فِي مَجُوسِيَّيْنِ أَسْلَمَا هُمَا عَلَى نِكَاحِهِمَا، وَإِذَا سَبَقَ أَحَدُهُمَا صَاحِبَهُ وَأَبَى الآخَرُ بَانَتْ، لاَ سَبِيلَ لَهُ عَلَيْهَا.

وَقَالَ ابْنُ جُرَيْجٍ قُلْتُ لِعَطَاءٍ امْرَأَةٌ مِنَ الْمُشْرِكِينَ جَاءَتْ إِلَى الْمُسْلِمِينَ أَيُعَاوَضُ زَوْجُهَا مِنْهَا، لِقَوْلِهِ تَعَالَى: {وَآتُوهُمْ مَا أَنْفَقُوا} قَالَ لاَ إِنَّمَا كَانَ ذَاكَ بَيْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ أَهْلِ الْعَهْدِ.

وَقَالَ مُجَاهِدٌ هَذَا كُلُّهُ فِي صُلْحٍ بَيْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ قُرَيْشٍ.

Narrated `Aisha:
(the wife of the Prophet) When believing women came to the Prophet (ﷺ) as emigrants, he used to test them in accordance with the order of Allah. 'O you who believe! When believing women come to you as emigrants, examine them . . .' (60.10) So if anyone of those believing women accepted the above mentioned conditions, she accepted the conditions of faith. When they agreed on those conditions and confessed that with their tongues, Allah's Messenger (ﷺ) would say to them, "Go, I have accepted your oath of allegiance (for Islam). By Allah, and hand of Allah's Messenger (ﷺ) never touched the hand of any woman, but he only used to take their pledge of allegiance orally. By Allah, Allah's Messenger (ﷺ) did not take the pledge of allegiance of the women except in accordance with what

Allah had ordered him. When he accepted their pledge of allegiance he would say to them, "I have accepted your oath of allegiance."

حَدَّثَنَا ابْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ. وَقَالَ إِبْرَاهِيمُ بْنُ الْمُنْذِرِ حَدَّثَنِي ابْنُ وَهْبٍ، حَدَّثَنِي يُونُسُ، قَالَ ابْنُ شِهَابٍ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ كَانَتِ الْمُؤْمِنَاتُ إِذَا هَاجَرْنَ إِلَى النَّبِيِّ صلى الله عليه وسلم يَمْتَحِنُهُنَّ بِقَوْلِ اللَّهِ تَعَالَى {يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ} إِلَى آخِرِ الآيَةِ قَالَتْ عَائِشَةُ فَمَنْ أَقَرَّ بِهَذَا الشَّرْطِ مِنَ الْمُؤْمِنَاتِ فَقَدْ أَقَرَّ بِالْمِحْنَةِ، فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَقْرَرْنَ بِذَلِكَ مِنْ قَوْلِهِنَّ قَالَ لَهُنَّ رَسُولُ اللَّهِ صلى الله عليه وسلم " انْطَلِقْنَ فَقَدْ بَايَعْتُكُنَّ "، لاَ وَاللَّهِ مَا مَسَّتْ يَدُ رَسُولِ اللَّهِ صلى الله عليه وسلم يَدَ امْرَأَةٍ قَطُّ، غَيْرَ أَنَّهُ بَايَعَهُنَّ بِالْكَلاَمِ، وَاللَّهِ مَا أَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى النِّسَاءِ إِلاَّ بِمَا أَمَرَهُ اللَّهُ يَقُولُ لَهُنَّ إِذَا أَخَذَ عَلَيْهِنَّ " قَدْ بَايَعْتُكُنَّ ". كَلاَمًا.

Reference	: Sahih al-Bukhari 5288
In-book reference	: Book 68, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 211

(21) Chapter: "Those who take an oath, not to have sexual relations with their wives, must wait four months."

(21) بَابُ قَوْلِ اللَّهِ تَعَالَى: {لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ} إِلَى قَوْلِهِ: {سَمِيعٌ عَلِيمٌ} {فَإِنْ فَاءُوا} رَجَعُوا

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) took an oath that he would abstain from his wives, and at that time his leg had been sprained (dislocated). So he stayed in the Mashruba (an attic room) of his for 29 days. Then he came down, and they (the people) said, "O Allah's Messenger (ﷺ)! You took an oath to abstain from your wives for one month." He said, "The month is of twenty nine days."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، عَنْ أَخِيهِ، عَنْ سُلَيْمَانَ، عَنْ حُمَيْدٍ الطَّوِيلِ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ آلَى رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ نِسَائِهِ، وَكَانَتِ انْفَكَّتْ رِجْلُهُ فَأَقَامَ فِي مَشْرُبَةٍ لَهُ تِسْعًا وَعِشْرِينَ، ثُمَّ نَزَلَ فَقَالُوا يَا رَسُولَ اللَّهِ آلَيْتَ شَهْرًا. فَقَالَ " الشَّهْرُ تِسْعٌ وَعِشْرُونَ ".

Reference	: Sahih al-Bukhari 5289
In-book reference	: Book 68, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 212

Narrated Nafi`:

Ibn `Umar used to say about the Ila (which Allah defined (in the Holy Book), "If the period of Ila expires, then the husband has either to retain his wife in a handsome manner or to divorce her as Allah has ordered."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، رضى الله عنهما كَانَ يَقُولُ فِي الإِيلاَءِ الَّذِي سَمَّى اللَّهُ لاَ يَحِلُّ لأَحَدٍ بَعْدَ الأَجَلِ إِلاَّ أَنْ يُمْسِكَ بِالْمَعْرُوفِ، أَوْ يَعْزِمَ بِالطَّلاَقِ، كَمَا أَمَرَ اللَّهُ عَزَّ وَجَلَّ.

Reference	: Sahih al-Bukhari 5290
In-book reference	: Book 68, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 213

Ibn `Umar added:

"When the period of four months has expired, the husband should be put in prison so that he should divorce his wife, but the divorce does not occur unless the husband himself declares it. This has been mentioned by `Uthman, `Ali, Abu Ad-Darda, `Aisha and twelve other companions of the Prophet (ﷺ) ."

وَقَالَ لِي إِسْمَاعِيلُ حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، إِذَا مَضَتْ أَرْبَعَةُ أَشْهُرٍ يُوقَفُ حَتَّى يُطَلِّقَ، وَلاَ يَقَعُ عَلَيْهِ الطَّلاَقُ حَتَّى يُطَلِّقَ. وَيُذْكَرُ ذَلِكَ عَنْ عُثْمَانَ وَعَلِيٍّ وَأَبِي الدَّرْدَاءِ وَعَائِشَةَ وَاثْنَىْ عَشَرَ رَجُلاً مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 5291
In-book reference	: Book 68, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 213

(22) Chapter: The regulations concerning the property and family of a lost person

(22) باب حُكْمِ الْمَفْقُودِ فِي أَهْلِهِ وَمَالِهِ

وَقَالَ ابْنُ الْمُسَيَّبِ إِذَا فُقِدَ فِي الصَّفِّ عِنْدَ الْقِتَالِ تَرَبَّصُ امْرَأَتُهُ سَنَةً. وَاشْتَرَى ابْنُ مَسْعُودٍ جَارِيَةً وَالْتَمَسَ صَاحِبَهَا سَنَةً فَلَمْ يَجِدْهُ وَفُقِدَ، فَأَخَذَ يُعْطِي الدِّرْهَمَ وَالدِّرْهَمَيْنِ وَقَالَ اللَّهُمَّ عَنْ فُلاَنٍ وَعَلَىَّ.

وَقَالَ هَكَذَا فَافْعَلُوا بِاللُّقَطَةِ.

وَقَالَ الزُّهْرِيُّ فِي الأَسِيرِ يُعْلَمُ مَكَانُهُ لاَ تَتَزَوَّجُ امْرَأَتُهُ، وَلاَ يُقْسَمُ مَالُهُ فَإِذَا انْقَطَعَ خَبَرُهُ فَسُنَّتُهُ سُنَّةُ الْمَفْقُودِ.

Narrated Yazid:

(the Maula of Munba'ith) The Prophet (ﷺ) was asked regarding the case of a lost sheep. He said, "You should take it, because it is for you, or for your brother, or for the wolf." Then he was asked about a lost camel. He got angry and his face became red and he said (to the questioner), "You have nothing to do with it; it has its feet and its water container with it; it can go on drinking water and eating trees till its owner meets it." And then the Prophet (ﷺ) was asked about a Luqata (money found by somebody). He said, "Remember and recognize its tying material and its container, and make public announcement about it for one year. If somebody comes and identifies it (then give it to him), otherwise add it to your property."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ يَزِيدَ، مَوْلَى الْمُنْبَعِثِ أَنَّ النَّبِيَّ صلى الله عليه وسلم سُئِلَ عَنْ ضَالَّةِ الْغَنَمِ فَقَالَ " خُذْهَا، فَإِنَّمَا هِيَ لَكَ أَوْ لأَخِيكَ أَوْ لِلذِّئْبِ ". وَسُئِلَ عَنْ ضَالَّةِ الإِبِلِ، فَغَضِبَ وَاحْمَرَّتْ وَجْنَتَاهُ، وَقَالَ " مَا لَكَ وَلَهَا، مَعَهَا الْحِذَاءُ وَالسِّقَاءُ، تَشْرَبُ الْمَاءَ، وَتَأْكُلُ الشَّجَرَ، حَتَّى يَلْقَاهَا رَبُّهَا ". وَسُئِلَ عَنِ اللُّقَطَةِ فَقَالَ " اعْرِفْ وِكَاءَهَا وَعِفَاصَهَا، وَعَرِّفْهَا سَنَةً، فَإِنْ جَاءَ مَنْ يَعْرِفُهَا، وَإِلاَّ فَاخْلِطْهَا بِمَالِكَ ". قَالَ سُفْيَانُ فَلَقِيتُ رَبِيعَةَ بْنَ أَبِي عَبْدِ الرَّحْمَنِ ـ قَالَ سُفْيَانُ وَلَمْ أَحْفَظْ عَنْهُ شَيْئًا غَيْرَ هَذَا ـ فَقُلْتُ أَرَأَيْتَ حَدِيثَ يَزِيدَ مَوْلَى الْمُنْبَعِثِ فِي أَمْرِ الضَّالَّةِ، هُوَ عَنْ زَيْدِ بْنِ خَالِدٍ قَالَ نَعَمْ. قَالَ يَحْيَى وَيَقُولُ رَبِيعَةُ عَنْ يَزِيدَ مَوْلَى الْمُنْبَعِثِ عَنْ زَيْدِ بْنِ خَالِدٍ. قَالَ سُفْيَانُ فَلَقِيتُ رَبِيعَةَ فَقُلْتُ لَهُ.

Reference	: Sahih al-Bukhari 5292
In-book reference	: Book 68, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 214

(23) Chapter: Az-Zihar

(23) بَابُ الظِّهَارِ

وَقَوْلِ اللَّهِ تَعَالَى: {قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا} إِلَى قَوْلِهِ: {فَمَنْ لَمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا}.

وَقَالَ لِي إِسْمَاعِيلُ حَدَّثَنِي مَالِكٌ أَنَّهُ سَأَلَ ابْنَ شِهَابٍ عَنْ ظِهَارِ الْعَبْدِ فَقَالَ نَحْوَ ظِهَارِ الْحُرِّ. قَالَ مَالِكٌ وَصِيَامُ الْعَبْدِ شَهْرَانِ.

وَقَالَ الْحَسَنُ بْنُ الْحُرِّ ظِهَارُ الْحُرِّ وَالْعَبْدِ مِنَ الْحُرَّةِ وَالأَمَةِ سَوَاءٌ.

وَقَالَ عِكْرِمَةُ إِنْ ظَاهَرَ مِنْ أَمَتِهِ فَلَيْسَ بِشَيْءٍ إِنَّمَا الظِّهَارُ مِنَ النِّسَاءِ، وَفِي الْعَرَبِيَّةِ لِمَا قَالُوا أَيْ فِيمَا قَالُوا، وَفِي بَعْضِ مَا قَالُوا، وَهَذَا أَوْلَى، لأَنَّ اللَّهَ لَمْ يَدُلَّ عَلَى الْمُنْكَرِ وَقَوْلِ الزُّورِ.

(24) Chapter: Using gestures to express the decision of divorce

(24) باب الإِشَارَةِ فِي الطَّلاَقِ وَالأُمُورِ

وَقَالَ ابْنُ عُمَرَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لاَ يُعَذِّبُ اللَّهُ بِدَمْعِ الْعَيْنِ وَلَكِنْ يُعَذِّبُ بِهَذَا». فَأَشَارَ إِلَى لِسَانِهِ.

وَقَالَ كَعْبُ بْنُ مَالِكٍ أَشَارَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيَّ أَيْ خُذِ النِّصْفَ.

وَقَالَتْ أَسْمَاءُ صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْكُسُوفِ، فَقُلْتُ لِعَائِشَةَ مَا شَأْنُ النَّاسِ وَهْيَ تُصَلِّي، فَأَوْمَأَتْ بِرَأْسِهَا إِلَى الشَّمْسِ، فَقُلْتُ آيَةٌ فَأَوْمَأَتْ بِرَأْسِهَا أَنْ نَعَمْ.

وَقَالَ أَنَسٌ أَوْمَأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ إِلَى أَبِي بَكْرٍ أَنْ يَتَقَدَّمَ.

وَقَالَ ابْنُ عَبَّاسٍ أَوْمَأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ لاَ حَرَجَ.

وَقَالَ أَبُو قَتَادَةَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الصَّيْدِ لِلْمُحْرِمِ: «آحَدٌ مِنْكُمْ أَمَرَهُ أَنْ يَحْمِلَ عَلَيْهَا أَوْ أَشَارَ إِلَيْهَا». قَالُوا لاَ. قَالَ: «فَكُلُوا».

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) performed the Tawaf (around the Ka`ba while riding his camel, and every time he reached the corner (of the Black Stone) he pointed at it with his hand and said, "Allahu Akbar." (Zainab said: The Prophet (ﷺ) said, "An opening has been made in the wall of Gog and Magog like this and this," forming the number 90 (with his thumb and index finger).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، حَدَّثَنَا إِبْرَاهِيمُ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ طَافَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى بَعِيرِهِ، وَكَانَ كُلَّمَا أَتَى عَلَى الرُّكْنِ أَشَارَ إِلَيْهِ، وَكَبَّرَ.

وَقَالَتْ زَيْنَبُ قَالَ النَّبِيُّ صلى الله عليه وسلم " فُتِحَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ ". وَعَقَدَ تِسْعِينَ.

Reference	: Sahih al-Bukhari 5293
In-book reference	: Book 68, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 215

Narrated Abu Huraira:

Abul Qasim (the Prophet (ﷺ)) said, "There is an hour (or a moment) of particular significance on Friday. If it happens that a Muslim is offering a prayer and invoking Allah for some good at that very moment, Allah will grant him his request." (The sub-narrator placed the top of his finger on the palm of the other hand between the middle finger and the little one.)

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا سَلَمَةُ بْنُ عَلْقَمَةَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ أَبُو الْقَاسِمِ صلى الله عليه وسلم " فِي الْجُمُعَةِ سَاعَةٌ لاَ يُوَافِقُهَا مُسْلِمٌ قَائِمٌ يُصَلِّي، فَسَأَلَ اللَّهَ خَيْرًا، إِلاَّ أَعْطَاهُ ". وَقَالَ بِيَدِهِ، وَوَضَعَ أَنْمُلَتَهُ عَلَى بَطْنِ الْوُسْطَى وَالْخِنْصَرِ. قُلْنَا يُزَهِّدُهَا.

Reference	: Sahih al-Bukhari 5294
In-book reference	: Book 68, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 216

Narrated Anas bin Malik:

During the lifetime of Allah's Messenger (ﷺ) a Jew attacked a girl and took some silver ornaments she was wearing and crushed her head. Her relative brought her to the Prophet (ﷺ) while she was in her last breaths, and she was unable to speak. Allah's Messenger (ﷺ) asked her, "Who has hit you? So-and so?", mentioning somebody

other than her murderer. She moved her head, indicating denial. The Prophet (ﷺ) mentioned another person other than the murderer, and she again moved her head indicating denial. Then he asked, "Was it so-and-so?", mentioning the name of her killer. She nodded, agreeing. Then Allah's Messenger (ﷺ); ordered that the head of that Jew be crushed between two stones.

وَقَالَ الأُوَيْسِيُّ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ شُعْبَةَ بْنِ الْحَجَّاجِ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ عَدَا يَهُودِيٌّ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَى جَارِيَةٍ، فَأَخَذَ أَوْضَاحًا كَانَتْ عَلَيْهَا وَرَضَخَ رَأْسَهَا، فَأَتَى بِهَا أَهْلُهَا رَسُولَ اللَّهِ صلى الله عليه وسلم وَهْىَ فِي آخِرِ رَمَقٍ، وَقَدْ أُصْمِتَتْ، فَقَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ قَتَلَكِ فُلاَنٌ ". لِغَيْرِ الَّذِي قَتَلَهَا، فَأَشَارَتْ بِرَأْسِهَا أَنْ لاَ، قَالَ فَقَالَ لِرَجُلٍ آخَرَ غَيْرِ الَّذِي قَتَلَهَا، فَأَشَارَتْ أَنْ لاَ، فَقَالَ " فَفُلاَنٌ ". لِقَاتِلِهَا فَأَشَارَتْ أَنْ نَعَمْ، فَأَمَرَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَرُضِخَ رَأْسُهُ بَيْنَ حَجَرَيْنِ.

Reference	: Sahih al-Bukhari 5295
In-book reference	: Book 68, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 216

Narrated Ibn `Umar:

I heard the Prophet (ﷺ) saying, "Afflictions will emerge from here," pointing towards the East.

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " الْفِتْنَةُ مِنْ هَا هُنَا ". وَأَشَارَ إِلَى الْمَشْرِقِ.

Reference	: Sahih al-Bukhari 5296
In-book reference	: Book 68, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 217

Narrated `Abdullah bin Abi A'ufa:

We were with Allah's Messenger (ﷺ) on a journey, and when the sun set, he said to a man, "Get down and prepare a drink of Sawiq for me." The man said, "O Allah's Messenger (ﷺ)! Will you wait till it is evening?" Allah's Messenger (ﷺ) again said, "Get down and prepare a drink of Sawiq." The man said, "O Allah's Apostle! Will you wait till it is evening, for it is still daytime. " The Prophet (ﷺ) again said, "Get down and prepare a drink of Sawiq." So the third time the man got down and prepared a drink of sawiq for him. Allah's Messenger (ﷺ) drank thereof and pointed with his hand towards the East, saying, "When you see the night falling from this side, then a fasting person should break his fast."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، قَالَ كُنَّا فِي سَفَرٍ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمَّا غَرَبَتِ الشَّمْسُ قَالَ لِرَجُلٍ " انْزِلْ فَاجْدَحْ لِي ". قَالَ يَا رَسُولَ اللَّهِ لَوْ أَمْسَيْتَ. ثُمَّ قَالَ " انْزِلْ فَاجْدَحْ ". قَالَ يَا رَسُولَ اللَّهِ لَوْ أَمْسَيْتَ إِنَّ عَلَيْكَ نَهَارًا. ثُمَّ قَالَ " انْزِلْ فَاجْدَحْ ". فَنَزَلَ فَجَدَحَ لَهُ فِي الثَّالِثَةِ، فَشَرِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ أَوْمَأَ بِيَدِهِ إِلَى الْمَشْرِقِ فَقَالَ " إِذَا رَأَيْتُمُ اللَّيْلَ قَدْ أَقْبَلَ مِنْ هَا هُنَا فَقَدْ أَفْطَرَ الصَّائِمُ ".

Reference	: Sahih al-Bukhari 5297
In-book reference	: Book 68, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 218

Narrated 'Abdullah bin Mas'ud:

The Prophet (ﷺ) said, "The call (or the Adhan) of Bila should not stop you from taking the Suhur-meals for Bilal calls (or pronounces the Adhan) so that the one who is offering the night prayer should take a rest, and he does not

indicate the daybreak or dawn." The narrator, Yazid, described (how dawn breaks) by stretching out his hands and then separating them wide apart.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ يَمْنَعَنَّ أَحَدًا مِنْكُمْ نِدَاءُ بِلاَلٍ ـ أَوْ قَالَ أَذَانُهُ ـ مِنْ سَحُورِهِ، فَإِنَّمَا يُنَادِي أَوْ قَالَ يُؤَذِّنُ لِيَرْجِعَ قَائِمُكُمْ ". وَلَيْسَ أَنْ يَقُولَ كَأَنَّهُ يَعْنِي الصُّبْحَ أَوِ الْفَجْرَ، وَأَظْهَرَ يَزِيدُ يَدَيْهِ ثُمَّ مَدَّ إِحْدَاهُمَا مِنَ الأُخْرَى.

Reference	: Sahih al-Bukhari 5298
In-book reference	: Book 68, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 219

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, The example of a miser and a generous person is like that of two persons wearing iron cloaks from the breast upto the neck When the generous person spends, the iron cloak enlarges and spread over his skin so much so that it covers his fingertips and obliterates his tracks. As for the miser, as soon as he thinks of spending every ring of the iron cloak sticks to its place (against his body) and he tries to expand it, but it does not expand. The Prophet (ﷺ) pointed with his hand towards his throat.

وَقَالَ اللَّيْثُ حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ، سَمِعْتُ أَبَا هُرَيْرَةَ، قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَثَلُ الْبَخِيلِ وَالْمُنْفِقِ كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُبَّتَانِ مِنْ حَدِيدٍ، مِنْ لَدُنْ ثَدْيَيْهِمَا إِلَى تَرَاقِيهِمَا، فَأَمَّا الْمُنْفِقُ فَلاَ يُنْفِقُ شَيْئًا إِلاَّ مَادَّتْ عَلَى جِلْدِهِ حَتَّى تُجِنَّ بَنَانَهُ وَتَعْفُوَ أَثَرَهُ، وَأَمَّا الْبَخِيلُ فَلاَ يُرِيدُ يُنْفِقُ إِلاَّ لَزِمَتْ كُلُّ حَلْقَةٍ مَوْضِعَهَا، فَهْوَ يُوسِعُهَا فَلاَ تَتَّسِعُ ". وَيُشِيرُ بِإِصْبَعِهِ إِلَى حَلْقِهِ.

Reference	: Sahih al-Bukhari 5299
In-book reference	: Book 68, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 219

(25) Chapter: Al-Li'an (25) باب اللِّعَانِ

وَقَوْلِ اللَّهِ تَعَالَى: {وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلاَّ أَنْفُسُهُمْ} إِلَى قَوْلِهِ: {مِنَ الصَّادِقِينَ}، فَإِذَا قَذَفَ الأَخْرَسُ امْرَأَتَهُ بِكِتَابَةٍ أَوْ إِشَارَةٍ أَوْ بِإِيمَاءٍ مَعْرُوفٍ، فَهْوَ كَالْمُتَكَلِّمِ، لأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَجَازَ الإِشَارَةَ فِي الْفَرَائِضِ، وَهْوَ قَوْلُ بَعْضِ أَهْلِ الْحِجَازِ وَأَهْلِ الْعِلْمِ، وَقَالَ اللَّهُ تَعَالَى: {فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا}.

وَقَالَ الضَّحَّاكُ: {إِلاَّ رَمْزًا} إِشَارَةً.

وَقَالَ بَعْضُ النَّاسِ لاَ حَدَّ وَلاَ لِعَانَ. ثُمَّ زَعَمَ أَنَّ الطَّلاَقَ بِكِتَابٍ أَوْ إِشَارَةٍ أَوْ إِيمَاءٍ جَائِزٌ، وَلَيْسَ بَيْنَ الطَّلاَقِ وَالْقَذْفِ فَرْقٌ، فَإِنْ قَالَ الْقَذْفُ لاَ يَكُونُ إِلاَّ بِكَلاَمٍ. قِيلَ لَهُ كَذَلِكَ الطَّلاَقُ لاَ يَجُوزُ إِلاَّ بِكَلاَمٍ، وَإِلاَّ بَطَلَ الطَّلاَقُ وَالْقَذْفُ، وَكَذَلِكَ الْعِتْقُ، وَكَذَلِكَ الأَصَمُّ يُلاَعِنُ.

وَقَالَ الشَّعْبِيُّ وَقَتَادَةُ إِذَا قَالَ أَنْتِ طَالِقٌ. فَأَشَارَ بِأَصَابِعِهِ، تَبِينُ مِنْهُ بِإِشَارَتِهِ.

وَقَالَ إِبْرَاهِيمُ الأَخْرَسُ إِذَا كَتَبَ الطَّلاَقَ بِيَدِهِ لَزِمَهُ.

وَقَالَ حَمَّادٌ الأَخْرَسُ وَالأَصَمُّ إِنْ قَالَ بِرَأْسِهِ جَازَ.

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "Shall I tell you of the best families among the Ansar?" They (the people) said, "Yes, O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) said, "The best are Banu- An-Najjar, and after them are Banu `Abdil

Ash-hal, and after them are Banu Al-Harith bin Al-Khazraj, and after them are Banu Sa`ida." The Prophet (ﷺ) then moved his hand by closing his fingers and then opening them like one throwing something, and then said, "Anyhow, there is good in all the families of the Ansar. "

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا لَيْثٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ الأَنْصَارِيِّ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلاَ أُخْبِرُكُمْ بِخَيْرِ دُورِ الأَنْصَارِ ". قَالُوا بَلَى يَا رَسُولَ اللَّهِ. قَالَ " بَنُو النَّجَّارِ، ثُمَّ الَّذِينَ يَلُونَهُمْ بَنُو عَبْدِ الأَشْهَلِ، ثُمَّ الَّذِينَ يَلُونَهُمْ بَنُو الْحَارِثِ بْنِ الْخَزْرَجِ، ثُمَّ الَّذِينَ يَلُونَهُمْ بَنُو سَاعِدَةَ ". ثُمَّ قَالَ بِيَدِهِ، فَقَبَضَ أَصَابِعَهُ، ثُمَّ بَسَطَهُنَّ كَالرَّامِي بِيَدِهِ ثُمَّ قَالَ " وَفِي كُلِّ دُورِ الأَنْصَارِ خَيْرٌ ".

Reference	: Sahih al-Bukhari 5300
In-book reference	: Book 68, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 220

Narrated Sahl bin Sa`d As-Sa`idi:

(a companion of Allah's Messenger (ﷺ)) Allah's Messenger (ﷺ), holding out his middle and index fingers, said, "My advent and the Hour's are like this (or like these)," namely, the period between his era and the Hour is like the distance between those two fingers, i.e., very short.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ أَبُو حَازِمٍ سَمِعْتُهُ مِنْ، سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ صَاحِبِ رَسُولِ اللَّهِ صلى الله عليه وسلم يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَذِهِ مِنْ هَذِهِ أَوْ كَهَاتَيْنِ ". وَقَرَنَ بَيْنَ السَّبَّابَةِ وَالْوُسْطَى.

Reference	: Sahih al-Bukhari 5301
In-book reference	: Book 68, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 221

Narrated Ibn `Umar:

The Prophet (ﷺ) (holding out his ten fingers thrice), said, "The month is thus and thus and thus," namely thirty days. Then (holding out his ten fingers twice and then nine fingers), he said, "It may be thus and thus and thus," namely twenty nine days. He meant once thirty days and once twenty nine days.

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا جَبَلَةُ بْنُ سُحَيْمٍ، سَمِعْتُ ابْنَ عُمَرَ، يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم " الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا ". يَعْنِي ثَلاَثِينَ، ثُمَّ قَالَ " وَهَكَذَا وَهَكَذَا وَهَكَذَا ". يَعْنِي تِسْعًا وَعِشْرِينَ يَقُولُ، مَرَّةً ثَلاَثِينَ وَمَرَّةً تِسْعًا وَعِشْرِينَ.

Reference	: Sahih al-Bukhari 5302
In-book reference	: Book 68, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 222

Narrated Abu Masud:

The Prophet (ﷺ) pointed with his hand towards Yemen and said twice, "Faith is there," and then pointed towards the East, and said, "Verily, sternness and mercilessness are the qualities of those who are busy with their camels and pay no attention to their religion, where the two sides of the head of Satan will appear," namely, the tribes of Rabl'a and Muqar.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ أَبِي مَسْعُودٍ، قَالَ وَأَشَارَ النَّبِيُّ صلى الله عليه وسلم بِيَدِهِ نَحْوَ الْيَمَنِ " الإِيمَانُ هَا هُنَا ـ مَرَّتَيْنِ ـ أَلاَ وَإِنَّ الْقَسْوَةَ وَغِلَظَ الْقُلُوبِ فِي الْفَدَّادِينَ حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ رَبِيعَةَ وَمُضَرَ ".

Reference	: Sahih al-Bukhari 5303
In-book reference	: Book 68, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 223

Narrated Sahl:

Allah's Messenger (ﷺ) said, "I and the one who looks after an orphan will be like this in Paradise," showing his middle and index fingers and separating them.

حَدَّثَنَا عَمْرُو بْنُ زُرَارَةَ، أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ، قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا ". وَأَشَارَ بِالسَّبَّابَةِ وَالْوُسْطَى، وَفَرَّجَ بَيْنَهُمَا شَيْئًا.

Reference	: Sahih al-Bukhari 5304
In-book reference	: Book 68, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 224

(26) Chapter: If a husband suspects his paternity to a child.

(26) باب إِذَا عَرَّضَ بِنَفْيِ الْوَلَدِ

Narrated Abu Huraira:

A man came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! A black child has been born for me." The Prophet asked him, "Have you got camels?" The man said, "Yes." The Prophet (ﷺ) asked him, "What color are they?" The man replied, "Red." The Prophet (ﷺ) said, "Is there a grey one among them?' The man replied, "Yes." The Prophet (ﷺ) said, "Whence comes that?" He said, "May be it is because of heredity." The Prophet (ﷺ) said, "May be your latest son has this color because of heredity."

حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلاً، أَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ وُلِدَ لِي غُلاَمٌ أَسْوَدُ. فَقَالَ " هَلْ لَكَ مِنْ إِبِلٍ ". قَالَ نَعَمْ. قَالَ " مَا أَلْوَانُهَا ". قَالَ حُمْرٌ. قَالَ " هَلْ فِيهَا مِنْ أَوْرَقَ ". قَالَ نَعَمْ. قَالَ " فَأَنَّى ذَلِكَ ". قَالَ لَعَلَّهُ نَزَعَهُ عِرْقٌ. قَالَ " فَلَعَلَّ ابْنَكَ هَذَا نَزَعَهُ ".

Reference	: Sahih al-Bukhari 5305
In-book reference	: Book 68, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 225

(27) Chapter: Commanding those who are involved in a case of Li'an to take the oath.

(27) باب إِحْلاَفِ الْمُلاَعِنِ

Narrated `Abdullah:

An Ansari man accused his wife (of committing illegal sexual intercourse). The Prophet (ﷺ) made both of them takes the oath of Lian, and separated them from each other (by divorce).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلُ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ أَنَّ رَجُلاً مِنَ الأَنْصَارِ قَذَفَ امْرَأَتَهُ فَأَحْلَفَهُمَا النَّبِيُّ صلى الله عليه وسلم ثُمَّ فَرَّقَ بَيْنَهُمَا.

Reference	: Sahih al-Bukhari 5306
In-book reference	: Book 68, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 226

(28) Chapter: The man should start the process of Li'an.

(28) باب يَبْدَأُ الرَّجُلُ بِالتَّلاَعُنِ

Narrated Ibn `Abbas:

Hilal bin Umaiyya accused his wife of illegal sexual intercourse and came to the Prophet (ﷺ) to bear witness (against her), (taking the oath of Lian). The Prophet (ﷺ) was saying, "Allah knows that either of you is a liar. Will anyone of you repent (to Allah)?" Then the lady got up and gave her witness.

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ هِشَامِ بْنِ حَسَّانَ، حَدَّثَنَا عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ هِلاَلَ بْنَ أُمَيَّةَ، قَذَفَ امْرَأَتَهُ، فَجَاءَ فَشَهِدَ وَالنَّبِيُّ صلى الله عليه وسلم يَقُولُ " إِنَّ اللَّهَ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ ". ثُمَّ قَامَتْ فَشَهِدَتْ.

Reference	: Sahih al-Bukhari 5307
In-book reference	: Book 68, Hadith 56
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 227

(29) Chapter: Al-Li'an, and divorce after the process of Li'an.

(29) باب اللِّعَانِ وَمَنْ طَلَّقَ بَعْدَ اللِّعَانِ

Narrated Sahl bin Sa`d As-Sa`idi:

'Uwaimir Al-Ajlani came to `Asim bin Ad Al-Ansari and said to him, "O `Asim! Suppose a man saw another man with his wife, would he kill him whereupon you would kill him; or what should he do? Please, O `Asim, ask about this on my behalf." `Asim asked Allah's Messenger (ﷺ) about it. Allah's Messenger (ﷺ), disliked that question and considered it disgraceful. What `Asim heard from Allah's Messenger (ﷺ) was hard on him. When `Asim returned to his family, 'Uwaimir came to him and said, "O `Asim! What did Allah's Messenger (ﷺ). say to you?" `Asim said to 'Uwaimir, "You never bring me any good. Allah's Messenger (ﷺ) disliked the problem which I asked him about." 'Uwaimir said, "By Allah, I will not give up this matter until I ask the Prophet (ﷺ) about it." So 'Uwaimir proceeded till he came to Allah's Messenger (ﷺ) in the midst of people, and said, "O Allah's Messenger (ﷺ)! If a man sees another man with his wife, would he kill him, whereupon you would kill him, or what should he do?" Allah's Messenger (ﷺ) said, "Allah has revealed some decree as regards you and your wives case. Go and bring her." So they carried out the process of Lian while I was present among the people with Allah's Messenger (ﷺ). When they had finished their Lian, 'Uwaimir said, "O Allah's Messenger (ﷺ)! If I should now keep her with me as a wife, then I have told a lie." So he divorced her thrice before Allah's Messenger (ﷺ) ordered him. (Ibn Shihab said: So divorce was the tradition for all those who were involved in a case of Lian.)

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، أَنَّ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ، أَخْبَرَهُ أَنَّ عُوَيْمِرًا الْعَجْلاَنِيَّ جَاءَ إِلَى عَاصِمِ بْنِ عَدِيٍّ الأَنْصَارِيِّ فَقَالَ لَهُ يَا عَاصِمُ أَرَأَيْتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً، أَيَقْتُلُهُ فَتَقْتُلُونَهُ، أَمْ كَيْفَ يَفْعَلُ سَلْ لِي يَا عَاصِمُ عَنْ ذَلِكَ. فَسَأَلَ عَاصِمٌ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ ذَلِكَ فَكَرِهَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَسَائِلَ وَعَابَهَا، حَتَّى كَبُرَ عَلَى عَاصِمٍ مَا سَمِعَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمَّا رَجَعَ عَاصِمٌ إِلَى أَهْلِهِ جَاءَهُ عُوَيْمِرٌ فَقَالَ يَا عَاصِمُ مَاذَا قَالَ لَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ عَاصِمٌ لِعُوَيْمِرٍ لَمْ تَأْتِنِي بِخَيْرٍ، قَدْ كَرِهَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَسْأَلَةَ الَّتِي سَأَلْتُهُ عَنْهَا. فَقَالَ عُوَيْمِرٌ وَاللَّهِ لاَ أَنْتَهِي حَتَّى أَسْأَلَهُ عَنْهَا. فَأَقْبَلَ عُوَيْمِرٌ حَتَّى جَاءَ رَسُولَ اللَّهِ صلى الله عليه وسلم وَسَطَ النَّاسِ فَقَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً، أَيَقْتُلُهُ فَتَقْتُلُونَهُ أَمْ كَيْفَ يَفْعَلُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَدْ أُنْزِلَ فِيكَ وَفِي صَاحِبَتِكَ فَاذْهَبْ فَأْتِ بِهَا ". قَالَ سَهْلٌ فَتَلاَعَنَا وَأَنَا مَعَ النَّاسِ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمَّا فَرَغَا مِنْ تَلاَعُنِهِمَا قَالَ عُوَيْمِرٌ كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللَّهِ إِنْ أَمْسَكْتُهَا. فَطَلَّقَهَا ثَلاَثًا قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم. قَالَ ابْنُ شِهَابٍ فَكَانَتْ سُنَّةَ الْمُتَلاَعِنَيْنِ.

Reference	: Sahih al-Bukhari 5308
In-book reference	: Book 68, Hadith 57
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 228

(30) Chapter: To carry out Li'an in a Mosque.

(30) باب التَّلاَعُنِ فِي الْمَسْجِدِ

Narrated Ibn Juraij:

Ibn Shihab informed me of Lian and the tradition related to it, referring to the narration of Sahl bin Sa`d, the brother of Bani Sa`idi He said, "An Ansari man came to Allah's Messenger (ﷺ) and said, 'O Allah's Apostle! If a man saw another man with his wife, should he kill him, or what should he do?' So Allah revealed concerning his affair what is mentioned in the Holy Qur'an about the affair of those involved in a case of Lian. The Prophet (ﷺ) said, 'Allah has given His verdict regarding you and your wife.' So they carried out Lian in the mosque while I was present there. When they had finished, the man said, "O Allah's Messenger (ﷺ)! If I should now keep her with me as a wife then I have told a lie about her. Then he divorced her thrice before Allah's Messenger (ﷺ) ordered him, when they had finished the Lian process. So he divorced her in front of the Prophet (ﷺ) ." Ibn Shihab added, "After their case, it became a tradition that a couple involved in a case of Lian should be separated by divorce. That lady was pregnant then, and later on her son was called by his mother's name. The tradition concerning their inheritance was that she would be his heir and he would inherit of her property the share Allah had prescribed for him." Ibn Shihab said that Sahl bin Sa`d As'Saidi said that the Prophet (ﷺ) said (in the above narration), "If that lady delivers a small red child like a lizard, then the lady has spoken the truth and the man was a liar, but if she delivers a child with black eyes and huge lips, then her husband has spoken the truth." Then she delivered it in the shape one would dislike (as it proved her guilty).

حَدَّثَنَا يَحْيَى، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي ابْنُ شِهَابٍ، عَنِ الْمُلاَعَنَةِ، وَعَنِ السُّنَّةِ، فِيهَا عَنْ حَدِيثِ، سَهْلِ بْنِ سَعْدٍ أَخِي بَنِي سَاعِدَةَ أَنَّ رَجُلاً، مِنَ الأَنْصَارِ جَاءَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً، أَيَقْتُلُهُ أَمْ كَيْفَ يَفْعَلُ فَأَنْزَلَ اللَّهُ فِي شَأْنِهِ مَا ذَكَرَ فِي الْقُرْآنِ مِنْ أَمْرِ الْمُتَلاَعِنَيْنِ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " قَدْ قَضَى اللَّهُ فِيكَ وَفِي امْرَأَتِكَ ". قَالَ فَتَلاَعَنَا فِي الْمَسْجِدِ وَأَنَا شَاهِدٌ، فَلَمَّا فَرَغَا قَالَ كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللَّهِ إِنْ أَمْسَكْتُهَا. فَطَلَّقَهَا ثَلاَثًا قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ فَرَغَا مِنَ التَّلاَعُنِ، فَفَارَقَهَا عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَقَالَ " ذَاكَ تَفْرِيقٌ بَيْنَ كُلِّ مُتَلاَعِنَيْنِ ". قَالَ ابْنُ جُرَيْجٍ قَالَ ابْنُ شِهَابٍ فَكَانَتِ السُّنَّةُ بَعْدَهُمَا أَنْ يُفَرَّقَ بَيْنَ الْمُتَلاَعِنَيْنِ، وَكَانَتْ حَامِلاً، وَكَانَ ابْنُهَا يُدْعَى لأُمِّهِ، قَالَ ثُمَّ جَرَتِ السُّنَّةُ فِي مِيرَاثِهَا أَنَّهَا تَرِثُهُ وَيَرِثُ مِنْهَا مَا فَرَضَ اللَّهُ لَهُ. قَالَ ابْنُ جُرَيْجٍ عَنِ ابْنِ شِهَابٍ عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ فِي هَذَا الْحَدِيثِ إِنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِنْ جَاءَتْ بِهِ أَحْمَرَ قَصِيرًا كَأَنَّهُ وَحَرَةٌ، فَلاَ أُرَاهَا إِلاَّ قَدْ صَدَقَتْ وَكَذَبَ عَلَيْهَا، وَإِنْ جَاءَتْ بِهِ أَسْوَدَ أَعْيَنَ ذَا أَلْيَتَيْنِ، فَلاَ أُرَاهُ إِلاَّ قَدْ صَدَقَ عَلَيْهَا ". فَجَاءَتْ بِهِ عَلَى الْمَكْرُوهِ مِنْ ذَلِكَ.

Reference	: Sahih al-Bukhari 5309
In-book reference	: Book 68, Hadith 58
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 229

(31) Chapter: "If I were to stone any person to death without witnesses."

(31) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم " لَوْ كُنْتُ رَاجِمًا بِغَيْرِ بَيِّنَةٍ "

Narrated Al-Qasim bin Muhammad:

Ibn `Abbas; said, "Once Lian was mentioned before the Prophet (ﷺ) whereupon `Asim bin Adi said something and went away. Then a man from his tribe came to him, complaining that he had found a man width his wife. `Asim said, 'I have not been put to task except for my statement (about Lian).' `Asim took the man to the Prophet (ﷺ) and the man told him of the state in which he had found his wife. The man was pale, thin, and of lank hair, while the other man whom he claimed he had seen with his wife, was brown, fat and had much flesh on his calves. The Prophet (ﷺ) invoked, saying, 'O Allah! Reveal the truth.' So that lady delivered a child resembling the man whom her husband had mentioned he had found her with. The Prophet (ﷺ) then made them carry out Lian." Then a man from that gathering asked Ibn `Abbas, "Was she the same lady regarding which the Prophet (ﷺ) had said, 'If I

were to stone to death someone without witness, I would have stoned this lady'?" Ibn `Abbas said, "No, that was another lady who, though being a Muslim, used to arouse suspicion by her outright misbehavior. "

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ ذُكِرَ التَّلاَعُنُ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَقَالَ عَاصِمُ بْنُ عَدِيٍّ فِي ذَلِكَ قَوْلاً، ثُمَّ انْصَرَفَ، فَأَتَاهُ رَجُلٌ مِنْ قَوْمِهِ يَشْكُو إِلَيْهِ أَنَّهُ وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً، فَقَالَ عَاصِمٌ مَا ابْتُلِيتُ بِهَذَا إِلاَّ لِقَوْلِي، فَذَهَبَ بِهِ إِلَى النَّبِيِّ صلى الله عليه وسلم فَأَخْبَرَهُ بِالَّذِي وَجَدَ عَلَيْهِ امْرَأَتَهُ وَكَانَ ذَلِكَ الرَّجُلُ مُصْفَرًّا قَلِيلَ اللَّحْمِ سَبْطَ الشَّعَرِ، وَكَانَ الَّذِي ادَّعَى عَلَيْهِ أَنَّهُ وَجَدَهُ عِنْدَ أَهْلِهِ خَدْلاً آدَمَ كَثِيرَ اللَّحْمِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اللَّهُمَّ بَيِّنْ ". فَجَاءَتْ شَبِيهًا بِالرَّجُلِ الَّذِي ذَكَرَ زَوْجُهَا أَنَّهُ وَجَدَهُ، فَلاَعَنَ النَّبِيُّ صلى الله عليه وسلم بَيْنَهُمَا. قَالَ رَجُلٌ لاِبْنِ عَبَّاسٍ فِي الْمَجْلِسِ هِيَ الَّتِي قَالَ النَّبِيُّ صلى الله عليه وسلم " لَوْ رَجَمْتُ أَحَدًا بِغَيْرِ بَيِّنَةٍ رَجَمْتُ هَذِهِ ". فَقَالَ لاَ تِلْكَ امْرَأَةٌ كَانَتْ تُظْهِرُ فِي الإِسْلاَمِ السُّوءَ قَالَ أَبُو صَالِحٍ وَعَبْدُ اللَّهِ بْنُ يُوسُفَ خَدِلاً.

Reference	: Sahih al-Bukhari 5310
In-book reference	: Book 68, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 230

(32) Chapter: The Mahr in the case Li'an (32) باب صَدَاقِ الْمُلاَعَنَةِ

Narrated Sa`id bin Jubair:

I asked Ibn `Umar, "(What is the verdict if) a man accuses his wife of illegal sexual intercourse?" Ibn `Umar said, "The Prophet (ﷺ) separated (by divorce) the couple of Bani Al-Ajlan, and said, (to them), 'Allah knows that one of you two is a liar; so will one of you repent?' But both of them refused. He again said, 'Allah knows that one of you two is a liar; so will one of you repent?' But both of them refused. So he separated them by divorce." (Aiyub, a sub-narrator said: `Amr bin Dinar said to me, "There is something else in this Hadith which you have not mentioned. It goes thus: The man said, 'What about my money (i.e. the Mahr that I have given to my wife)?' It was said, 'You have no right to restore any money, for if you have spoken the truth (as regards the accusation), you have also consummated your marriage with her; and if you have told a lie, you are less rightful to have your money back.' ")

حَدَّثَنِي عَمْرُو بْنُ زُرَارَةَ، أَخْبَرَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ قُلْتُ لاِبْنِ عُمَرَ رَجُلٌ قَذَفَ امْرَأَتَهُ فَقَالَ فَرَّقَ النَّبِيُّ صلى الله عليه وسلم بَيْنَ أَخَوَىْ بَنِي الْعَجْلاَنِ، وَقَالَ " اللَّهُ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ ". فَأَبَيَا. وَقَالَ " اللَّهُ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ ". فَأَبَيَا. فَقَالَ " اللَّهُ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ " فَأَبَيَا فَفَرَّقَ بَيْنَهُمَا. قَالَ أَيُّوبُ فَقَالَ لِي عَمْرُو بْنُ دِينَارٍ إِنَّ فِي الْحَدِيثِ شَيْئًا لاَ أَرَاكَ تُحَدِّثُهُ قَالَ قَالَ الرَّجُلُ مَالِي قَالَ قِيلَ لاَ مَالَ لَكَ، إِنْ كُنْتَ صَادِقًا فَقَدْ دَخَلْتَ بِهَا، وَإِنْ كُنْتَ كَاذِبًا فَهْوَ أَبْعَدُ مِنْكَ.

Reference	: Sahih al-Bukhari 5311
In-book reference	: Book 68, Hadith 60
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 231

(33) Chapter: "Surely one of you two is a liar; so will one of you repent (to Allah)?" (33) باب قَوْلِ الإِمَامِ لِلْمُتَلاَعِنَيْنِ إِنَّ أَحَدَكُمَا كَاذِبٌ فَهَلْ مِنْكُمَا تَائِبٌ

Narrated Sa`id bin Jubair:

I asked Ibn `Umar about those who were involved in a case of Lien. He said, "The Prophet (ﷺ) said to those who were involved in a case of Lien, 'Your accounts are with Allah. One of you two is a liar, and you (the husband) have no right over her (she is divorced)." The man said, 'What about my property (Mahr) ?' The Prophet (ﷺ) said, 'You have no right to get back your property. If you have told the truth about her then your property was for the consummation of your marriage with her; and if you told a lie about her, then you are less rightful to get your

property back.' " Sufyan, a sub-narrator said: I learned the Hadith from `Amr. Narrated Aiyub: I heard Sa`id bin Jubair saying, "I asked Ibn `Umar, 'If a man (accuses his wife for an illegal sexual intercourse and) carries out the process of Lian (what will happen)?' Ibn `Umar set two of his fingers apart. (Sufyan set his index finger and middle finger apart.) Ibn `Umar said, 'The Prophet (ﷺ) separated the couple of Bani Al-Ajlan by divorce and said thrice, "Allah knows that one of you two is a liar; so will one of you repent (to Allah)?' "

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ عَمْرٌو سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، قَالَ سَأَلْتُ ابْنَ عُمَرَ عَنِ الْمُتَلاَعِنَيْنِ،، فَقَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم لِلْمُتَلاَعِنَيْنِ " حِسَابُكُمَا عَلَى اللَّهِ أَحَدُكُمَا كَاذِبٌ، لاَ سَبِيلَ لَكَ عَلَيْهَا ". قَالَ مَالِي قَالَ " لاَ مَالَ لَكَ، إِنْ كُنْتَ صَدَقْتَ عَلَيْهَا، فَهْوَ بِمَا اسْتَحْلَلْتَ مِنْ فَرْجِهَا، وَإِنْ كُنْتَ كَذَبْتَ عَلَيْهَا، فَذَاكَ أَبْعَدُ لَكَ ". قَالَ سُفْيَانُ حَفِظْتُهُ مِنْ عَمْرٍو. وَقَالَ أَيُّوبُ سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ قَالَ قُلْتُ لاِبْنِ عُمَرَ رَجُلٌ لاَعَنَ امْرَأَتَهُ فَقَالَ بِإِصْبَعَيْهِ ـ وَفَرَّقَ سُفْيَانُ بَيْنَ إِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى ـ فَرَّقَ النَّبِيُّ صلى الله عليه وسلم بَيْنَ أَخَوَىْ بَنِي الْعَجْلاَنِ، وَقَالَ " اللَّهُ يَعْلَمُ إِنَّ أَحَدَكُمَا كَاذِبٌ فَهَلْ مِنْكُمَا تَائِبٌ ". ثَلاَثَ مَرَّاتٍ. قَالَ سُفْيَانُ حَفِظْتُهُ مِنْ عَمْرٍو وَأَيُّوبَ كَمَا أَخْبَرْتُكَ.

Reference	: Sahih al-Bukhari 5312
In-book reference	: Book 68, Hadith 61
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 232

(34) Chapter: The separation between those who are involved in a case of Li'an. (34) باب التَّفْرِيقِ بَيْنَ الْمُتَلاَعِنَيْنِ

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) separated (divorced) the wife from her husband who accused her for an illegal sexual intercourse, and made them take the oath of Lian .

حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ ـ رضى الله عنهما ـ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم فَرَّقَ بَيْنَ رَجُلٍ وَامْرَأَةٍ قَذَفَهَا، وَأَحْلَفَهُمَا.

Reference	: Sahih al-Bukhari 5313
In-book reference	: Book 68, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 233

Narrated Ibn `Umar:

The Prophet (ﷺ) made an Ansari man and his wife carry out Lian, and then separated them by divorce.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، قَالَ لاَعَنَ النَّبِيُّ صلى الله عليه وسلم بَيْنَ رَجُلٍ وَامْرَأَةٍ مِنَ الأَنْصَارِ، وَفَرَّقَ بَيْنَهُمَا.

Reference	: Sahih al-Bukhari 5314
In-book reference	: Book 68, Hadith 63
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 234

(35) Chapter: The child is to be given to the lady (accused by her husband). (35) باب يَلْحَقُ الْوَلَدُ بِالْمُلاَعِنَةِ

Narrated Ibn `Umar:

The Prophet (ﷺ) made a man and his wife carry out Lian, and the husband repudiated her child. So the Prophet got them separated (by divorce) and decided that the child belonged to the mother only.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا مَالِكٌ، قَالَ حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم لاَعَنَ بَيْنَ رَجُلٍ وَامْرَأَتِهِ، فَانْتَفَى مِنْ وَلَدِهَا فَفَرَّقَ بَيْنَهُمَا، وَأَلْحَقَ الْوَلَدَ بِالْمَرْأَةِ.

Reference : Sahih al-Bukhari 5315
In-book reference : Book 68, Hadith 64
USC-MSA web (English) reference : Vol. 7, Book 63, Hadith 235
(deprecated numbering scheme)

(36) Chapter: "O Allah! Reveal the truth."

(36) باب قَوْلِ الإِمَامِ اللَّهُمَّ بَيِّنْ

Narrated Ibn `Abbas:

Those involved in a case of Lian were mentioned before Allah's Messenger (ﷺ) `Asim bin Adi said something about that and then left. Later on a man from his tribe came to him and told him that he had found another man with his wife. On that `Asim said, "I have not been put to task except for what I have said (about Lian)." `Asim took the man to Allah's Messenger (ﷺ) and he told him of the state in which he found his wife. The man was pale, thin and lank-haired, while the other man whom he had found with his wife was brown, fat with thick calves and curly hair. Allah's Messenger (ﷺ) said, "O Allah! Reveal the truth." Then the lady delivered a child resembling the man whom her husband had mentioned he had found with her. So Allah's Messenger (ﷺ) ordered them to carry out Lien. A man from that gathering said to Ibn `Abbas, "Was she the same lady regarding whom Allah's Messenger (ﷺ) said, 'If I were to stone to death someone without witnesses, I would have stoned this lady'?" Ibn `Abbas said, "No, that was another lady who, though being a Muslim, used to arouse suspicion because of her outright misbehavior."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ ذُكِرَ الْمُتَلاَعِنَانِ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ عَاصِمُ بْنُ عَدِيٍّ فِي ذَلِكَ قَوْلاً، ثُمَّ انْصَرَفَ فَأَتَاهُ رَجُلٌ مِنْ قَوْمِهِ، فَذَكَرَ لَهُ أَنَّهُ وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً، فَقَالَ عَاصِمٌ مَا ابْتُلِيتُ بِهَذَا الأَمْرِ إِلاَّ لِقَوْلِي. فَذَهَبَ بِهِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَخْبَرَهُ بِالَّذِي وَجَدَ عَلَيْهِ امْرَأَتَهُ، وَكَانَ ذَلِكَ الرَّجُلُ مُصْفَرًّا قَلِيلَ اللَّحْمِ سَبْطَ الشَّعَرِ، وَكَانَ الَّذِي وَجَدَ عِنْدَ أَهْلِهِ آدَمَ خَدْلاً كَثِيرَ اللَّحْمِ جَعْدًا قَطَطًا، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اللَّهُمَّ بَيِّنْ ". فَوَضَعَتْ شَبِيهًا بِالرَّجُلِ الَّذِي ذَكَرَ زَوْجُهَا أَنَّهُ وَجَدَ عِنْدَهَا، فَلاَعَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَهُمَا، فَقَالَ رَجُلٌ لاِبْنِ عَبَّاسٍ فِي الْمَجْلِسِ هِيَ الَّتِي قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ رَجَمْتُ أَحَدًا بِغَيْرِ بَيِّنَةٍ لَرَجَمْتُ هَذِهِ ". فَقَالَ ابْنُ عَبَّاسٍ لاَ تِلْكَ امْرَأَةٌ كَانَتْ تُظْهِرُ السُّوءَ فِي الإِسْلاَمِ.

Reference : Sahih al-Bukhari 5316
In-book reference : Book 68, Hadith 65
USC-MSA web (English) reference : Vol. 7, Book 63, Hadith 236
(deprecated numbering scheme)

(37) Chapter: Marriage of a divorced woman to another man but he does not consummate his marriage with her

(37) باب إِذَا طَلَّقَهَا ثَلاَثًا ثُمَّ تَزَوَّجَتْ بَعْدَ الْعِدَّةِ زَوْجًا غَيْرَهُ فَلَمْ يَمَسَّهَا

Narrated `Aisha:

Rifa`a Al-Qurazi married a lady and then divorced her whereupon she married another man. She came to the Prophet (ﷺ) and said that her new husband did not approach her, and that he was completely impotent. The Prophet (ﷺ) said (to her), "No (you cannot remarry your first husband) till you taste the second husband and he tastes you (i.e. till he consummates his marriage with you).

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا هِشَامٌ، قَالَ حَدَّثَنِي أَبِي، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم. حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ رِفَاعَةَ، الْقُرَظِيَّ تَزَوَّجَ امْرَأَةً، ثُمَّ طَلَّقَهَا فَتَزَوَّجَتْ آخَرَ فَأَتَتِ النَّبِيَّ صلى الله عليه وسلم فَذَكَرَتْ لَهُ أَنَّهُ لاَ يَأْتِيهَا، وَإِنَّهُ لَيْسَ مَعَهُ إِلاَّ مِثْلُ هُدْبَةٍ فَقَالَ " لاَ حَتَّى تَذُوقِي عُسَيْلَتَهُ، وَيَذُوقَ عُسَيْلَتَكِ ".

Reference : Sahih al-Bukhari 5317
In-book reference : Book 68, Hadith 66
USC-MSA web (English) reference : Vol. 7, Book 63, Hadith 238
(deprecated numbering scheme)

(38) Chapter: "And those of your women as have passed the age of monthly courses..."

(38) بَابُ: {وَاللاَّئِي يَئِسْنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنِ ارْتَبْتُمْ}

قَالَ مُجَاهِدٌ إِنْ لَمْ تَعْلَمُوا يَحِضْنَ أَوْ لاَ يَحِضْنَ وَاللاَّئِي قَعَدْنَ عَنِ الْحَيْضِ، وَاللاَّئِي لَمْ يَحِضْنَ، فَعِدَّتُهُنَّ ثَلاَثَةُ أَشْهُرٍ.

(39) Chapter: "For those who are pregnant, their 'Idda is until they laydown their burdens."

(39) بَابُ: {وَأُولاَتُ الأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ}

Narrated Um Salama:

(the wife of the Prophet) A lady from Bani Aslam, called Subai'a, become a widow while she was pregnant. Abu As-Sanabil bin Ba'kak demanded her hand in marriage, but she refused to marry him and said, "By Allah, I cannot marry him unless I have completed one of the two prescribed periods." About ten days later (after having delivered her child), she went to the Prophet (ﷺ) and he said (to her), "You can marry now."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ الأَعْرَجِ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ زَيْنَبَ ابْنَةَ أَبِي سَلَمَةَ، أَخْبَرَتْهُ عَنْ أُمِّهَا أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ امْرَأَةً مِنْ أَسْلَمَ يُقَالُ لَهَا سُبَيْعَةُ كَانَتْ تَحْتَ زَوْجِهَا، تُوُفِّيَ عَنْهَا وَهْىَ حُبْلَى، فَخَطَبَهَا أَبُو السَّنَابِلِ بْنُ بَعْكَكٍ، فَأَبَتْ أَنْ تَنْكِحَهُ، فَقَالَ وَاللَّهِ مَا يَصْلُحُ أَنْ تَنْكِحِيهِ حَتَّى تَعْتَدِّي آخِرَ الأَجَلَيْنِ. فَمَكُثَتْ قَرِيبًا مِنْ عَشْرِ لَيَالٍ ثُمَّ جَاءَتِ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " انْكِحِي ".

Reference : Sahih al-Bukhari 5318
In-book reference : Book 68, Hadith 67
USC-MSA web (English) reference : Vol. 7, Book 63, Hadith 239
(deprecated numbering scheme)

Narrated `Abdullah bin `Abdullah:

that his father had written to Ibn Al-Arqam a letter asking him to ask Subai'a Al-Aslamiya how the Prophet had given her the verdict. She said, "The Prophet, gave me his verdict that after I gave birth, I could marry."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، عَنِ اللَّيْثِ، عَنْ يَزِيدَ، أَنَّ ابْنَ شِهَابٍ، كَتَبَ إِلَيْهِ أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، أَخْبَرَهُ عَنْ أَبِيهِ، أَنَّهُ كَتَبَ إِلَى ابْنِ الأَرْقَمِ أَنْ يَسْأَلَ، سُبَيْعَةَ الأَسْلَمِيَّةَ كَيْفَ أَفْتَاهَا النَّبِيُّ صلى الله عليه وسلم فَقَالَتْ أَفْتَانِي إِذَا وَضَعْتُ أَنْ أَنْكِحَ.

Reference : Sahih al-Bukhari 5319
In-book reference : Book 68, Hadith 68
USC-MSA web (English) reference : Vol. 7, Book 63, Hadith 240
(deprecated numbering scheme)

Narrated Al-Miswer bin Makhrama:

Subai'a Al-Aslamiya gave birth to a child a few days after the death of her husband. She came to the Prophet and asked permission to remarry, and the Prophet (ﷺ) gave her permission, and she got married.

حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، أَنَّ سُبَيْعَةَ الأَسْلَمِيَّةَ، نُفِسَتْ بَعْدَ وَفَاةِ زَوْجِهَا، بِلَيَالٍ فَجَاءَتِ النَّبِيَّ صلى الله عليه وسلم فَاسْتَأْذَنَتْهُ أَنْ تَنْكِحَ، فَأَذِنَ لَهَا، فَنَكَحَتْ.

Reference : Sahih al-Bukhari 5320
In-book reference : Book 68, Hadith 69
USC-MSA web (English) reference : Vol. 7, Book 63, Hadith 241
(deprecated numbering scheme)

(40) Chapter: "And divorced women shall wait for three menstrual periods."

(40) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلاَثَةَ قُرُوءٍ}

وَقَالَ إِبْرَاهِيمُ فِيمَنْ تَزَوَّجَ فِي الْعِدَّةِ فَحَاضَتْ عِنْدَهُ ثَلاَثَ حِيَضٍ بَانَتْ مِنَ الأَوَّلِ، وَلاَ تَحْتَسِبُ بِهِ لِمَنْ بَعْدَهُ.

وَقَالَ الزُّهْرِيُّ تَحْتَسِبُ. وَهَذَا أَحَبُّ إِلَى سُفْيَانَ، يَعْنِي قَوْلَ الزُّهْرِيِّ.

وَقَالَ مَعْمَرٌ يُقَالُ أَقْرَأَتِ الْمَرْأَةُ إِذَا دَنَا حَيْضُهَا، وَأَقْرَأَتْ إِذَا دَنَا طُهْرُهَا، وَيُقَالُ مَا قَرَأَتْ بِسَلًى قَطُّ، إِذَا لَمْ تَجْمَعْ وَلَدًا فِي بَطْنِهَا.

(41) Chapter: The story of Fatima bint Qais

(41) باب قِصَّةِ فَاطِمَةَ بِنْتِ قَيْسٍ

وَقَوْلِهِ: {وَاتَّقُوا اللَّهَ رَبَّكُمْ لاَ تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلاَ يَخْرُجْنَ إِلاَّ أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لاَ تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا}، {أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلاَ تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولاَتِ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ} إِلَى قَوْلِهِ: {بَعْدَ عُسْرٍ يُسْرًا}.

Narrated Qasim bin Muhammad and Sulaiman bin Yasar:

that Yahya bin Sa`id bin Al-`As divorced the daughter of `Abdur-Rahman bin Al-Hakarn. `Abdur- Rahman took her to his house. On that `Aisha sent a message to Marwan bin Al-Hakam who was the ruler of Medina, saying, "Fear Allah, and urge your brother) to return her to her house." Marwan (in Sulaiman's version) said, "Abdur-Rahman bin Al-Hakam did not obey me (or had a convincing argument)." (In Al-Qasim's versions Marwan said, "Have you not heard of the case of Fatima bint Qais?" Aisha said, "The case of Fatima bint Qais is not in your favor.' Marwan bin Al-Hakam said to `Aisha, "The reason that made Fatima bint Qais go to her father's house is just applicable to the daughter of `Abdur-Rahman."

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، أَنَّهُ سَمِعَهُ يَذْكُرُ، أَنَّ يَحْيَى بْنَ سَعِيدِ بْنِ الْعَاصِ، طَلَّقَ بِنْتَ عَبْدِ الرَّحْمَنِ بْنِ الْحَكَمِ، فَانْتَقَلَهَا عَبْدُ الرَّحْمَنِ، فَأَرْسَلَتْ عَائِشَةُ أُمُّ الْمُؤْمِنِينَ إِلَى مَرْوَانَ وَهْوَ أَمِيرُ الْمَدِينَةِ اتَّقِ اللَّهَ وَارْدُدْهَا إِلَى بَيْتِهَا. قَالَ مَرْوَانُ فِي حَدِيثِ سُلَيْمَانَ إِنَّ عَبْدَ الرَّحْمَنِ بْنَ الْحَكَمِ غَلَبَنِي. وَقَالَ الْقَاسِمُ بْنُ مُحَمَّدٍ أَوَمَا بَلَغَكِ شَأْنُ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ لاَ يَضُرُّكَ أَنْ لاَ تَذْكُرَ حَدِيثَ فَاطِمَةَ. فَقَالَ مَرْوَانُ بْنُ الْحَكَمِ إِنْ كَانَ بِكِ شَرٌّ فَحَسْبُكِ مَا بَيْنَ هَذَيْنِ مِنَ الشَّرِّ.

Reference	: Sahih al-Bukhari 5321, 5322
In-book reference	: Book 68, Hadith 70
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 242

Narrated Al-Qasim:

Aisha said, "What is wrong with Fatima? Why doesn't she fear Allah?" by saying that a divorced lady is not entitled to be provided with residence and sustenance (by her husband).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ مَا لِفَاطِمَةَ أَلاَ تَتَّقِي اللَّهَ، يَعْنِي فِي قَوْلِهَا لاَ سُكْنَى وَلاَ نَفَقَةَ

Reference	: Sahih al-Bukhari 5323, 5324
In-book reference	: Book 68, Hadith 71
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 243

Narrated Qasim:

Urwa said to Aisha, "Do you know so-and-so, the daughter of Al-Hakam? Her husband divorced her irrevocably and she left (her husband's house)." `Aisha said, "What a bad thing she has done!" 'Urwa said (to `Aisha), "Haven't you heard the statement of Fatima?" `Aisha replied, "It is not in her favor to mention." 'Urwa added, `Aisha reproached (Fatima) severely and said, "Fatima was in a lonely place, and she was prone to danger, so the Prophet (ﷺ) allowed her (to go out of her husband's house).

حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ، حَدَّثَنَا ابْنُ مَهْدِيٍّ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، قَالَ عُرْوَةُ بْنُ الزُّبَيْرِ لِعَائِشَةَ أَلَمْ تَرَيْنَ إِلَى فُلاَنَةَ بِنْتِ الْحَكَمِ طَلَّقَهَا زَوْجُهَا الْبَتَّةَ فَخَرَجَتْ. فَقَالَتْ بِئْسَ مَا صَنَعَتْ. قَالَ أَلَمْ تَسْمَعِي فِي قَوْلِ فَاطِمَةَ قَالَتْ أَمَا إِنَّهُ لَيْسَ لَهَا خَيْرٌ فِي ذِكْرِ هَذَا الْحَدِيثِ.

وَزَادَ ابْنُ أَبِي الزِّنَادِ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَابَتْ عَائِشَةُ أَشَدَّ الْعَيْبِ وَقَالَتْ إِنَّ فَاطِمَةَ كَانَتْ فِي مَكَانٍ وَحِشٍ فَخِيفَ عَلَى نَاحِيَتِهَا، فَلِذَلِكَ أَرْخَصَ لَهَا النَّبِيُّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 5325, 5326
In-book reference	: Book 68, Hadith 72
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 244

(42) Chapter: If a divorced lady is afraid that she may be attacked in her husband's house.

(42) باب الْمُطَلَّقَةِ إِذَا خُشِيَ عَلَيْهَا فِي مَسْكَنِ زَوْجِهَا أَنْ يُقْتَحَمَ عَلَيْهَا، أَوْ تَبْذُوَ عَلَى أَهْلِهَا بِفَاحِشَةٍ

Narrated 'Urwa:

Aisha disapproved of what Fatima used to say.'

وَحَدَّثَنِي حِبَّانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ، أَنْكَرَتْ ذَلِكَ عَلَى فَاطِمَةَ.

Reference	: Sahih al-Bukhari 5327, 5328
In-book reference	: Book 68, Hadith 73
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 245

(43) Chapter: "And it is not lawful for them to conceal what Allah has created in their wombs."

(43) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَلاَ يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ} مِنَ الْحَيْضِ وَالْحَبَلِ

Narrated `Aisha:

When Allah's Messenger (ﷺ) decided to leave Mecca after the Hajj, he saw Safiyya, sad and standing at the entrance of her tent. He said to her, "Aqr (or) Halq! You will detain us. Did you perform Tawaf-al- Ifada on the day of Nahr? She said, "Yes." He said, "Then you can depart."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ لَمَّا أَرَادَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَنْفِرَ إِذَا صَفِيَّةُ عَلَى باب خِبَائِهَا كَئِيبَةً، فَقَالَ لَهَا " عَقْرَى ـ أَوْ حَلْقَى ـ إِنَّكِ لَحَابِسَتُنَا أَكُنْتِ أَفَضْتِ يَوْمَ النَّحْرِ ". قَالَتْ نَعَمْ. قَالَ " فَانْفِرِي إِذًا ".

Reference	: Sahih al-Bukhari 5329
In-book reference	: Book 68, Hadith 74
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 246

(44) Chapter: "And their husbands have the better right to take them back..."

(44) بَابُ: {وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ}

فِي الْعِدَّةِ، وَكَيْفَ يُرَاجِعُ الْمَرْأَةَ إِذَا طَلَّقَهَا وَاحِدَةً أَوْ ثِنْتَيْنِ.

Narrated Al-Hasan:

Ma'qil gave his sister in marriage and later her husband divorced her once.

حَدَّثَنِي مُحَمَّدٌ، أَخْبَرَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا يُونُسُ، عَنِ الْحَسَنِ، قَالَ زَوَّجَ مَعْقِلٌ أُخْتَهُ فَطَلَّقَهَا تَطْلِيقَةً.

Reference	: Sahih al-Bukhari 5330
In-book reference	: Book 68, Hadith 75

USC-MSA web (English) reference : Vol. 7, Book 63, Hadith 247
(deprecated numbering scheme)

Narrated Al-Hasan:

The sister of Ma'qil bin Yasar was married to a man and then that man divorced her and remained away from her till her period of the 'Iddah expired. Then he demanded for her hand in marriage, but Ma'qil got angry out of pride and haughtiness and said, "He kept away from her when he could still retain her, and now he demands her hand again?" So Ma'qil disagreed to remarry her to him. Then Allah revealed: 'When you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands.' (2.232) So the Prophet (ﷺ) sent for Ma'qil and recited to him (Allah's order) and consequently Ma'qil gave up his pride and haughtiness and yielded to Allah's order.

وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، حَدَّثَنَا الْحَسَنُ، أَنَّ مَعْقِلَ بْنَ يَسَارٍ، كَانَتْ أُخْتُهُ تَحْتَ رَجُلٍ فَطَلَّقَهَا، ثُمَّ خَلَّى عَنْهَا حَتَّى انْقَضَتْ عِدَّتُهَا، ثُمَّ خَطَبَهَا فَحَمِيَ مَعْقِلٌ مِنْ ذَلِكَ أَنَفًا فَقَالَ خَلَّى عَنْهَا وَهْوَ يَقْدِرُ عَلَيْهَا، ثُمَّ يَخْطُبُهَا فَحَالَ بَيْنَهُ وَبَيْنَهَا، فَأَنْزَلَ اللَّهُ {وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلاَ تَعْضُلُوهُنَّ} إِلَى آخِرِ الآيَةِ، فَدَعَاهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَرَأَ عَلَيْهِ، فَتَرَكَ الْحَمِيَّةَ وَاسْتَقَادَ لأَمْرِ اللَّهِ.

Reference : Sahih al-Bukhari 5331
In-book reference : Book 68, Hadith 76
USC-MSA web (English) reference : Vol. 7, Book 63, Hadith 248
(deprecated numbering scheme)

Narrated Nafi`:

Ibn `Umar bin Al-Khattab divorced his wife during her menses. Allah's Messenger (ﷺ) ordered him to take her back till she became clean, and when she got another period while she was with him, she should wait till she became clean again and only then, if he wanted to divorce her, he could do so before having sexual relations with her. And that is the period Allah has fixed for divorcing women. Whenever `Abdullah (bin `Umar) was asked about that, he would say to the questioner, "If you divorced her thrice, she is no longer lawful for you unless she marries another man (and the other man divorces her in his turn).' Ibn `Umar further said, 'Would that you (people) only give one or two divorces, because the Prophet (ﷺ) has ordered me so."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ بْنِ الْخَطَّابِ ـ رضى الله عنهما ـ طَلَّقَ امْرَأَةً لَهُ وَهْىَ حَائِضٌ تَطْلِيقَةً وَاحِدَةً، فَأَمَرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُرَاجِعَهَا، ثُمَّ يُمْسِكَهَا حَتَّى تَطْهُرَ، ثُمَّ تَحِيضَ عِنْدَهُ حَيْضَةً أُخْرَى، ثُمَّ يُمْهِلَهَا حَتَّى تَطْهُرَ مِنْ حَيْضِهَا، فَإِنْ أَرَادَ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا حِينَ تَطْهُرُ مِنْ قَبْلِ أَنْ يُجَامِعَهَا، فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ تُطَلَّقَ لَهَا النِّسَاءُ. وَكَانَ عَبْدُ اللَّهِ إِذَا سُئِلَ عَنْ ذَلِكَ قَالَ لأَحَدِهِمْ إِنْ كُنْتَ طَلَّقْتَهَا ثَلاَثًا فَقَدْ حَرُمَتْ عَلَيْكَ، حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ. وَزَادَ فِيهِ غَيْرُهُ عَنِ اللَّيْثِ حَدَّثَنِي نَافِعٌ قَالَ ابْنُ عُمَرَ لَوْ طَلَّقْتَ مَرَّةً أَوْ مَرَّتَيْنِ، فَإِنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَنِي بِهَذَا.

Reference : Sahih al-Bukhari 5332
In-book reference : Book 68, Hadith 77
USC-MSA web (English) reference : Vol. 7, Book 63, Hadith 249
(deprecated numbering scheme)

(45) Chapter: To take back one's wife while in her menses.

(45) باب مُرَاجَعَةِ الْحَائِضِ

Narrated Yunus Ibn Jubair:

Ibn `Umar divorced his wife while she was having her menses. `Umar asked the Prophet (ﷺ) who said, "Order him (your son) to take her back, and then divorced her before her period of the 'Iddah has elapsed." I asked Ibn `Umar, "Will that divorce (during the menses) be counted?" He replied, "If somebody behaves foolishly (will his foolishness be an excuse for his misbehavior)?"

حَدَّثَنَا حَجَّاجٌ، حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ، حَدَّثَنِي يُونُسُ بْنُ جُبَيْرٍ، سَأَلْتُ ابْنَ عُمَرَ فَقَالَ طَلَّقَ ابْنُ عُمَرَ امْرَأَتَهُ وَهْىَ حَائِضٌ، فَسَأَلَ عُمَرُ النَّبِيَّ صلى الله عليه وسلم فَأَمَرَهُ أَنْ يُرَاجِعَهَا، ثُمَّ يُطَلِّقَ مِنْ قُبُلِ عِدَّتِهَا، قُلْتُ فَتَعْتَدُّ بِتِلْكَ التَّطْلِيقَةِ قَالَ أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحْمَقَ.

Reference	: Sahih al-Bukhari 5333
In-book reference	: Book 68, Hadith 78
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 250

(46) Chapter: A widow should mourn for four months and ten days.

(46) باب تُحِدُّ الْمُتَوَفَّى عَنْهَا زَوْجُهَا أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا

وَقَالَ الزُّهْرِيُّ لاَ أَرَى أَنْ تَقْرَبَ الصَّبِيَّةُ الْمُتَوَفَّى عَنْهَا الطِّيبَ، لأَنَّ عَلَيْهَا الْعِدَّةَ.

Narrated Humaid bin Nafi`:

Zainab bint Abu Salama told me these three narrations: Zainab said: I went to Um Habiba, the wife of the Prophet (ﷺ) when her father, Abu- Sufyan bin Herb had died. Um ,Habiba asked for a perfume which contained yellow scent (Khaluq) or some other scent, and she first perfumed one of the girls with it and then rubbed her cheeks with it and said, "By Allah, I am not in need of perfume, but I have heard Allah's Messenger (ﷺ) saying, 'It is not lawful for a lady who believes in Allah and the Last Day to mourn for a dead person for more than three days unless he is her husband for whom she should mourn for four months and ten days.'"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ حُمَيْدِ بْنِ نَافِعٍ، عَنْ زَيْنَبَ ابْنَةِ أَبِي سَلَمَةَ، أَنَّهَا أَخْبَرَتْهُ هَذِهِ الأَحَادِيثَ الثَّلاَثَةَ، قَالَتْ زَيْنَبُ دَخَلْتُ عَلَى أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم حِينَ تُوُفِّيَ أَبُوهَا أَبُو سُفْيَانَ بْنُ حَرْبٍ، فَدَعَتْ أُمُّ حَبِيبَةَ بِطِيبٍ فِيهِ صُفْرَةٌ خَلُوقٌ أَوْ غَيْرُهُ فَدَهَنَتْ مِنْهُ جَارِيَةً، ثُمَّ مَسَّتْ بِعَارِضَيْهَا، ثُمَّ قَالَتْ وَاللَّهِ مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ، غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاَثِ لَيَالٍ، إِلاَّ عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ".

Reference	: Sahih al-Bukhari 5334
In-book reference	: Book 68, Hadith 79
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 251

Zainab further said:

I want to Zainab bint Jahsh when her brother died. She asked for perfume and used some of it and said, "By Allah, I am not in need of perfume, but I have heard Allah's Messenger (ﷺ) saying on the pulpit, 'It is not lawful for a lady who believes in Allah and the last day to mourn for more than three days except for her husband for whom she should mourn for four months and ten days.'"

قَالَتْ زَيْنَبُ فَدَخَلْتُ عَلَى زَيْنَبَ ابْنَةِ جَحْشٍ حِينَ تُوُفِّيَ أَخُوهَا، فَدَعَتْ بِطِيبٍ فَمَسَّتْ مِنْهُ، ثُمَّ قَالَتْ أَمَا وَاللَّهِ مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ عَلَى الْمِنْبَرِ " لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاَثِ لَيَالٍ إِلاَّ عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ".

Reference	: Sahih al-Bukhari 5335
In-book reference	: Book 68, Hadith 80
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 251

Zainab further said:

"I heard my mother, Um Salama saying that a woman came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! The husband of my daughter has died and she is suffering from an eye disease, can she apply kohl to her eye?" Allah's Messenger (ﷺ) replied, "No," twice or thrice. (Every time she repeated her question) he said, "No." Then Allah's Messenger (ﷺ) added, "It is just a matter of four months and ten days. In the Pre-Islamic Period of ignorance a widow among you should throw a globe of dung when one year has elapsed."

قَالَتْ زَيْنَبُ وَسَمِعْتُ أُمَّ سَلَمَةَ، تَقُولُ جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ ابْنَتِي تُوُفِّيَ عَنْهَا زَوْجُهَا وَقَدِ اشْتَكَتْ عَيْنَهَا أَفَتَكْحُلُهَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ ". مَرَّتَيْنِ أَوْ ثَلاَثًا كُلَّ ذَلِكَ يَقُولُ لاَ، ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ، وَقَدْ كَانَتْ إِحْدَاكُنَّ فِي الْجَاهِلِيَّةِ تَرْمِي بِالْبَعَرَةِ عَلَى رَأْسِ الْحَوْلِ ".

Reference	: Sahih al-Bukhari 5336
In-book reference	: Book 68, Hadith 81
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 251

I (Humaid) said to Zainab, "What does 'throwing a globe of dung when one year had elapsed' mean?" Zainab said, "When a lady was bereaved of her husband, she would live in a wretched small room and put on the worst clothes she had and would not touch any scent till one year had elapsed. Then she would bring an animal, e.g. a donkey, a sheep or a bird and rub her body against it. The animal against which she would rub her body would scarcely survive. Only then she would come out of her room, whereupon she would be given a globe of dung which she would throw away and then she would use the scent she liked or the like."

قَالَ حُمَيْدٌ فَقُلْتُ لِزَيْنَبَ وَمَا تَرْمِي بِالْبَعَرَةِ عَلَى رَأْسِ الْحَوْلِ فَقَالَتْ زَيْنَبُ كَانَتِ الْمَرْأَةُ إِذَا تُوُفِّيَ عَنْهَا زَوْجُهَا دَخَلَتْ حِفْشًا، وَلَبِسَتْ شَرَّ ثِيَابِهَا، وَلَمْ تَمَسَّ طِيبًا حَتَّى تَمُرَّ بِهَا سَنَةٌ، ثُمَّ تُؤْتَى بِدَابَّةٍ حِمَارٍ أَوْ شَاةٍ أَوْ طَائِرٍ فَتَفْتَضُّ بِهِ، فَقَلَّمَا تَفْتَضُّ بِشَىْءٍ إِلاَّ مَاتَ، ثُمَّ تَخْرُجُ فَتُعْطَى بَعَرَةً فَتَرْمِي، ثُمَّ تُرَاجِعُ بَعْدُ مَا شَاءَتْ مِنْ طِيبٍ أَوْ غَيْرِهِ. سُئِلَ مَالِكٌ مَا تَفْتَضُّ بِهِ قَالَ تَمْسَحُ بِهِ جِلْدَهَا.

Reference	: Sahih al-Bukhari 5337
In-book reference	: Book 68, Hadith 82
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 251

(47) Chapter: Can a mourning lady use kohl? (47) باب الْكُحْلِ لِلْحَادَّةِ

Narrated Um Salama:

A woman was bereaved of her husband and her relatives worried about her eyes (which were diseased). They came to Allah's Messenger (ﷺ), and asked him to allow them to treat her eyes with kohl, but he said, "She should not apply kohl to her eyes. (In the Pre-Islamic period of Ignorance) a widowed woman among you would stay in the worst of her clothes (or the worst part of her house) and when a year had elapsed, if a dog passed by her, she would throw a globe of dung, Nay, (she cannot use kohl) till four months and ten days have elapsed."

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا حُمَيْدُ بْنُ نَافِعٍ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ أُمِّهَا، أَنَّ امْرَأَةً، تُوُفِّيَ زَوْجُهَا فَخَشُوا عَلَى عَيْنَيْهَا فَأَتَوْا رَسُولَ اللَّهِ صلى الله عليه وسلم فَاسْتَأْذَنُوهُ فِي الْكُحْلِ فَقَالَ " لاَ تَكَحَّلْ قَدْ كَانَتْ إِحْدَاكُنَّ تَمْكُثُ فِي شَرِّ أَحْلاَسِهَا أَوْ شَرِّ بَيْتِهَا، فَإِذَا كَانَ حَوْلٌ فَمَرَّ كَلْبٌ رَمَتْ بِبَعَرَةٍ، فَلاَ حَتَّى تَمْضِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ ".

Reference	: Sahih al-Bukhari 5338
In-book reference	: Book 68, Hadith 83
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 252

Narrated Um Habiba:

The Prophet (ﷺ) said, "It is not lawful for a Muslim woman who believes in Allah and the Last Day to mourn for more than three days, except for her husband, for whom she should mourn for four months and ten days."

وَسَمِعْتُ زَيْنَبَ ابْنَةَ أُمِّ سَلَمَةَ، تُحَدِّثُ عَنْ أُمِّ حَبِيبَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ يَحِلُّ لاِمْرَأَةٍ مُسْلِمَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ تُحِدَّ فَوْقَ ثَلاَثَةِ أَيَّامٍ، إِلاَّ عَلَى زَوْجِهَا أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ".

Reference	: Sahih al-Bukhari 5339
In-book reference	: Book 68, Hadith 84
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 252

Narrated Um 'Atiyya:

We were forbidden to mourn for more than three days except for a husband.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرٌ، حَدَّثَنَا سَلَمَةُ بْنُ عَلْقَمَةَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَتْ أُمُّ عَطِيَّةَ نُهِينَا أَنْ نُحِدَّ أَكْثَرَ مِنْ ثَلاَثٍ إِلاَّ بِزَوْجٍ.

Reference	: Sahih al-Bukhari 5340
In-book reference	: Book 68, Hadith 85
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 253

(48) Chapter: Qust (incense) may be used by a mourning after being cleaned from her menses.

(48) باب الْقُسْطِ لِلْحَادَّةِ عِنْدَ الطُّهْرِ

Narrated Um 'Atiyya:

We were forbidden to mourn for more than three days for a dead person, except for a husband, for whom a wife should mourn for four months and ten days (while in the mourning period) we were not allowed to put kohl in our eyes, nor perfume our-selves, nor wear dyed clothes, except a garment of 'Asb (special clothes made in Yemen). But it was permissible for us that when one of us became clean from her menses and took a bath, she could use a piece of a certain kind of incense. And it was forbidden for us to follow funeral processions.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ كُنَّا نُنْهَى أَنْ نُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاَثٍ، إِلاَّ عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا، وَلاَ نَكْتَحِلَ، وَلاَ نَطَّيَّبَ، وَلاَ نَلْبَسَ ثَوْبًا مَصْبُوغًا، إِلاَّ ثَوْبَ عَصْبٍ، وَقَدْ رُخِّصَ لَنَا عِنْدَ الطُّهْرِ إِذَا اغْتَسَلَتْ إِحْدَانَا مِنْ مَحِيضِهَا فِي نُبْذَةٍ مِنْ كُسْتِ أَظْفَارٍ، وَكُنَّا نُنْهَى عَنِ اتِّبَاعِ الْجَنَائِزِ.

Reference	: Sahih al-Bukhari 5341
In-book reference	: Book 68, Hadith 86
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 254

(49) Chapter: A mourning lady can wear clothes of 'Asb.

(49) باب تَلْبَسُ الْحَادَّةُ ثِيَابَ الْعَصْبِ

Narrated Um 'Atiyya:

The Prophet (ﷺ) said, "It is not lawful for a lady who believes in Allah and the Last Day, to mourn for more than three days for a dead person, except for her husband, in which case she should neither put kohl in her eyes, nor perfume herself, nor wear dyed clothes, except a garment of 'Asb"

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ حَرْبٍ، عَنْ هِشَامٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ تُحِدَّ فَوْقَ ثَلاَثٍ، إِلاَّ عَلَى زَوْجٍ، فَإِنَّهَا لاَ تَكْتَحِلُ وَلاَ تَلْبَسُ ثَوْبًا مَصْبُوغًا إِلاَّ ثَوْبَ عَصْبٍ ".

Reference	: Sahih al-Bukhari 5342
In-book reference	: Book 68, Hadith 87

USC-MSA web (English) reference : Vol. 7, Book 63, Hadith 255
(deprecated numbering scheme)

Um 'Atiyya added:

The Prophet (ﷺ) said, "She should not use perfume except when she becomes clean from her menses whereupon she can use Qust, and Azfar (two kinds of incense).

وَقَالَ الأَنْصَارِيُّ حَدَّثَنَا هِشَامٌ، حَدَّثَتْنَا حَفْصَةُ، حَدَّثَتْنِي أُمُّ عَطِيَّةَ، نَهَى النَّبِيُّ صلى الله عليه وسلم " وَلاَ تَمَسَّ طِيبًا إِلاَّ أَدْنَى طُهْرِهَا إِذَا طَهُرَتْ، نُبْذَةً مِنْ قُسْطٍ وَأَظْفَارٍ ".

قَالَ أَبُو عَبْدِ اللَّهِ الْقُسْطُ وَالْكُسْتُ مِثْلُ الْكَافُورِ وَالْقَافُورِ

Reference : Sahih al-Bukhari 5343
In-book reference : Book 68, Hadith 88
USC-MSA web (English) reference : Vol. 7, Book 63, Hadith 255
(deprecated numbering scheme)

(50) Chapter: "And those of you who die and leave behind wives..."

(50) بَابُ: {وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا} إِلَى قَوْلِهِ: {بِمَا تَعْمَلُونَ خَبِيرٌ}

Narrated Mujahid:

(regarding the Verse): 'If any of you dies and leaves wives behind,' That was the period of the 'Iddah which the widow was obliged to spend in the house of the late husband. Then Allah revealed: And those of you who die and leave wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they leave, there is no blame on you for what they do of themselves, provided it is honorable (i.e. lawful marriage) (2.240) Mujahid said: Allah has ordered that a widow has the right to stay for seven months and twenty days with her husband's relatives through her husband's will and testament so that she will complete the period of one year (of 'Iddah). But the widow has the right to stay that extra period or go out of her husband's house as is indicated by the statement of Allah: 'But if they leave there is no blame on you,... ' (2.240) Ibn `Abbas said: The above Verse has cancelled the order of spending the period of the 'Iddah at her late husband's house, and so she could spend her period of the 'Iddah wherever she likes. And Allah says: 'Without turning them out.' 'Ata said: If she would, she could spend her period of the 'Iddah at her husband's house, and live there according to her (husband's) will and testament, and if she would, she could go out (of her husband's house) as Allah says: 'There is no blame on you for what they do of themselves.' (2.240) 'Ata added: Then the Verses of inheritance were revealed and the order of residence (for the widow) was cancelled, and she could spend her period of the 'Iddah wherever she would like, and she was no longer entitled to be accommodated by her husband's family.

حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا شِبْلٌ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، {وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا} قَالَ كَانَتْ هَذِهِ الْعِدَّةُ تَعْتَدُّ عِنْدَ أَهْلِ زَوْجِهَا وَاجِبًا، فَأَنْزَلَ اللَّهُ {وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ} قَالَ جَعَلَ اللَّهُ لَهَا تَمَامَ السَّنَةِ سَبْعَةَ أَشْهُرٍ وَعِشْرِينَ لَيْلَةً وَصِيَّةً إِنْ شَاءَتْ سَكَنَتْ فِي وَصِيَّتِهَا، وَإِنْ شَاءَتْ خَرَجَتْ، وَهْوَ قَوْلُ اللَّهِ تَعَالَى {غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلاَ جُنَاحَ عَلَيْكُمْ} فَالْعِدَّةُ كَمَا هِيَ، وَاجِبٌ عَلَيْهَا، زَعَمَ ذَلِكَ عَنْ مُجَاهِدٍ. وَقَالَ عَطَاءٌ قَالَ ابْنُ عَبَّاسٍ نَسَخَتْ هَذِهِ الآيَةُ عِدَّتَهَا عِنْدَ أَهْلِهَا، فَتَعْتَدُّ حَيْثُ شَاءَتْ، وَقَوْلُ اللَّهِ تَعَالَى {غَيْرَ إِخْرَاجٍ}. وَقَالَ عَطَاءٌ إِنْ شَاءَتِ اعْتَدَّتْ عِنْدَ أَهْلِهَا، وَسَكَنَتْ فِي وَصِيَّتِهَا، وَإِنْ شَاءَتْ خَرَجَتْ لِقَوْلِ اللَّهِ {فَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ}. قَالَ عَطَاءٌ ثُمَّ جَاءَ الْمِيرَاثُ فَنَسَخَ السُّكْنَى، فَتَعْتَدُّ حَيْثُ شَاءَتْ، وَلاَ سُكْنَى لَهَا.

Reference : Sahih al-Bukhari 5344
In-book reference : Book 68, Hadith 89
USC-MSA web (English) reference : Vol. 7, Book 63, Hadith 256

Narrated Zainab bint Um Salama:

When Um Habiba bint Abi Sufyan was informed of her father's death, she asked for perfume and rubbed it over her arms and said, "I am not in need of perfume, but I have heard the Prophet (ﷺ) saying, "It is not lawful for a lady who believes in Allah and the Last Day to mourn for more than three days except for her husband for whom the (mourning) period is four months and ten days."

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ عَمْرِو بْنِ حَزْمٍ، حَدَّثَنِي حُمَيْدُ بْنُ نَافِعٍ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ أُمِّ حَبِيبَةَ ابْنَةِ أَبِي سُفْيَانَ، لَمَّا جَاءَهَا نَعِيُّ أَبِيهَا دَعَتْ بِطِيبٍ، فَمَسَحَتْ ذِرَاعَيْهَا وَقَالَتْ مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ. لَوْلاَ أَنِّي سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ تُحِدُّ عَلَى مَيِّتٍ فَوْقَ ثَلاَثٍ، إِلاَّ عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ".

Reference	: Sahih al-Bukhari 5345
In-book reference	: Book 68, Hadith 90
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 257

(51) Chapter: The earnings of a prostitute and the illegal wedding.

(51) باب مَهْرِ الْبَغِيِّ وَالنِّكَاحِ الْفَاسِدِ

وَقَالَ الْحَسَنُ إِذَا تَزَوَّجَ مُحَرَّمَةً وَهْوَ لاَ يَشْعُرُ، فُرِّقَ بَيْنَهُمَا، وَلَهَا مَا أَخَذَتْ، وَلَيْسَ لَهَا غَيْرُهُ. ثُمَّ قَالَ بَعْدُ لَهَا صَدَاقُهَا.

Narrated Abu Mas`ud:

The Prophet (ﷺ) prohibited taking the price of a dog, the earnings of a soothsayer and the money earned by prostitution.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي مَسْعُودٍ ـ رضى الله عنه ـ قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ ثَمَنِ الْكَلْبِ، وَحُلْوَانِ الْكَاهِنِ، وَمَهْرِ الْبَغِيِّ.

Reference	: Sahih al-Bukhari 5346
In-book reference	: Book 68, Hadith 91
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 258

Narrated Abu Juhaifa:

The Prophet (ﷺ) cursed the lady who practices tattooing and the one who gets herself tattooed, and one who eats (takes) Riba' (usury) and the one who gives it. And he prohibited taking the price of a dog, and the money earned by prostitution, and cursed the makers of pictures.

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَوْنُ بْنُ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، قَالَ لَعَنَ النَّبِيُّ صلى الله عليه وسلم الْوَاشِمَةَ، وَالْمُسْتَوْشِمَةَ، وَآكِلَ الرِّبَا وَمُوكِلَهُ، وَنَهَى عَنْ ثَمَنِ الْكَلْبِ، وَكَسْبِ الْبَغِيِّ، وَلَعَنَ الْمُصَوِّرِينَ.

Reference	: Sahih al-Bukhari 5347
In-book reference	: Book 68, Hadith 92
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 259

Narrated Abu Huraira:

The Prophet (ﷺ) forbade taking the earnings of a slave girl by prostitution.

حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، أَخْبَرَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، نَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ كَسْبِ الإِمَاءِ.

Reference	: Sahih al-Bukhari 5348
In-book reference	: Book 68, Hadith 93
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 260

(52) Chapter: The Mahr of the lady whose husband entered upon her to consummate his marriage.

(52) باب الْمَهْرِ لِلْمَدْخُولِ عَلَيْهَا

وَكَيْفَ الدُّخُولُ، أَوْ طَلَّقَهَا قَبْلَ الدُّخُولِ وَالْمَسِيسِ

Narrated Sa`id bin Jubair:

I said to Ibn `Umar, "If a man accuses his wife of illegal sexual intercourse (what is the judgment)?" He said, "Allah's Prophet separated the couple of Bani 'Ajlan (when the husband accused his wife for an illegal sexual intercourse). The Prophet (ﷺ) said, 'Allah knows that one of you two IS a liar; so will one of you repent?' But they refused. He then again said, 'Allah knows that one of you two is a liar; so will one of you repent?' But they refused, whereupon he separated them by divorce." Aiyub (a subnarrator) said: `Amr bin Dinar said to me, "In the narration there is something which I do not see you mentioning, i.e. the husband said, "What about my money (Mahr)?' The Prophet (ﷺ) said, "You are not entitled to take back money, for if you told the truth you have already entered upon her (and consummated your marriage with her) and if you are a liar then you are less entitled to take it back.

حَدَّثَنَا عَمْرُو بْنُ زُرَارَةَ، أَخْبَرَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ قُلْتُ لاِبْنِ عُمَرَ رَجُلٌ قَذَفَ امْرَأَتَهُ فَقَالَ فَرَّقَ نَبِيُّ اللَّهِ صلى الله عليه وسلم بَيْنَ أَخَوَىْ بَنِي الْعَجْلاَنِ وَقَالَ " اللَّهُ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ ". فَأَبَيَا، فَقَالَ " اللَّهُ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ ". فَأَبَيَا، فَفَرَّقَ بَيْنَهُمَا. قَالَ أَيُّوبُ فَقَالَ لِي عَمْرُو بْنُ دِينَارٍ فِي الْحَدِيثِ شَىْءٌ لاَ أَرَاكَ تُحَدِّثُهُ قَالَ قَالَ الرَّجُلُ مَالِي. قَالَ " لاَ مَالَ لَكَ، إِنْ كُنْتَ صَادِقًا فَقَدْ دَخَلْتَ بِهَا، وَإِنْ كُنْتَ كَاذِبًا فَهْوَ أَبْعَدُ مِنْكَ ".

Reference	: Sahih al-Bukhari 5349
In-book reference	: Book 68, Hadith 94
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 261

(53) Chapter: The gift given by a husband to a divorced lady for whom Mahr has not been fixed.

(53) باب الْمُتْعَةِ لِلَّتِي لَمْ يُفْرَضْ لَهَا

لِقَوْلِهِ تَعَالَى: {لاَ جُنَاحَ عَلَيْكُمْ إِنْ طَلَّقْتُمُ النِّسَاءَ مَا لَمْ تَمَسُّوهُنَّ} إِلَى قَوْلِهِ: {إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ} وَقَوْلِهِ: {وَلِلْمُطَلَّقَاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ} وَلَمْ يَذْكُرِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمُلاَعَنَةِ مُتْعَةً حِينَ طَلَّقَهَا زَوْجُهَا.

Narrated Ibn `Umar:

The Prophet (ﷺ) said to those who were involved in a case of Lian, "Your accounts are with Allah. One of you two is a liar. You (husband) have right on her (wife)." The husband said, "My money, O Allah's Apostle!" The Prophet (ﷺ) said, "You are not entitled to take back any money. If you have told the truth, the Mahr that you paid, was for having sexual relations with her lawfully; and if you are a liar, then you are less entitled to get it back."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لِلْمُتَلاَعِنَيْنِ " حِسَابُكُمَا عَلَى اللَّهِ، أَحَدُكُمَا كَاذِبٌ، لاَ سَبِيلَ لَكَ عَلَيْهَا ". قَالَ يَا رَسُولَ اللَّهِ مَالِي. قَالَ " لاَ مَالَ لَكَ، إِنْ كُنْتَ صَدَقْتَ عَلَيْهَا، فَهْوَ بِمَا اسْتَحْلَلْتَ مِنْ فَرْجِهَا، وَإِنْ كُنْتَ كَذَبْتَ عَلَيْهَا، فَذَاكَ أَبْعَدُ وَأَبْعَدُ لَكَ مِنْهَا ".

Reference	: Sahih al-Bukhari 5350
In-book reference	: Book 68, Hadith 95
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 63, Hadith 262

69 - The Book of Supporting the Family (5351 - 5372)
كتاب النفقات

(1) Chapter: The superiority of providing for one's family

(1) باب فَضْلِ النَّفَقَةِ عَلَى الأَهْلِ

{وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ فِي الدُّنْيَا وَالآخِرَةِ}.

وَقَالَ الْحَسَنُ الْعَفْوُ الْفَضْلُ.

Narrated Abu Mas`ud Al-Ansari:

The Prophet (ﷺ) said, "When a Muslim spends something on his family intending to receive Allah's reward it is regarded as Sadaqa for him."

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ الأَنْصَارِيَّ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ، فَقُلْتُ عَنِ النَّبِيِّ فَقَالَ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا أَنْفَقَ الْمُسْلِمُ نَفَقَةً عَلَى أَهْلِهِ وَهْوَ يَحْتَسِبُهَا، كَانَتْ لَهُ صَدَقَةً ".

Reference	2407
In-book reference	: Book 69, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 64, Hadith 263

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah said, 'O son of Adam! Spend, and I shall spend on you."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " قَالَ اللَّهُ أَنْفِقْ يَا ابْنَ آدَمَ أُنْفِقْ عَلَيْكَ ".

Reference	: Sahih al-Bukhari 5352
In-book reference	: Book 69, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 64, Hadith 264

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The one who looks after a widow or a poor person is like a Mujahid (warrior) who fights for Allah's Cause, or like him who performs prayers all the night and fasts all the day."

حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا مَالِكٌ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " السَّاعِي عَلَى الأَرْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، أَوِ الْقَائِمِ اللَّيْلَ الصَّائِمِ النَّهَارَ ".

Reference	: Sahih al-Bukhari 5353
In-book reference	: Book 69, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 64, Hadith 265

Narrated Sa`d:

The Prophet (ﷺ) visited me at Mecca while I was ill. I said (to him), "I have property; May I bequeath all my property in Allah's Cause?" He said, "No." I said, "Half of it?" He said, "No." I said, "One third of it?" He said, "One-third (is alright), yet it is still too much, for you'd better leave your inheritors wealthy than leave them poor, begging of others. Whatever you spend will be considered a Sadaqa for you, even the mouthful of food you put in the mouth of your wife. Anyhow Allah may let you recover, so that some people may benefit by you and others be harmed by you."

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ سَعْدٍ ـ رضى الله عنه ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَعُودُنِي وَأَنَا مَرِيضٌ بِمَكَّةَ، فَقُلْتُ لِي مَالٌ أُوصِي بِمَالِي كُلِّهِ قَالَ " لاَ ". قُلْتُ فَالشَّطْرُ قَالَ " لاَ ". قُلْتُ فَالثُّلُثُ قَالَ " الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ، أَنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدَعَهُمْ عَالَةً، يَتَكَفَّفُونَ النَّاسَ فِي أَيْدِيهِمْ، وَمَهْمَا أَنْفَقْتَ فَهُوَ لَكَ صَدَقَةٌ حَتَّى اللُّقْمَةَ تَرْفَعُهَا فِي فِي امْرَأَتِكَ، وَلَعَلَّ اللَّهَ يَرْفَعُكَ، يَنْتَفِعُ بِكَ نَاسٌ وَيُضَرُّ بِكَ آخَرُونَ ".

Reference	: Sahih al-Bukhari 5354
In-book reference	: Book 69, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 64, Hadith 266

(2) Chapter: It is obligatory to spend for one's wife and household.

(2) باب وُجُوبِ النَّفَقَةِ عَلَى الأَهْلِ وَالْعِيَالِ

Narrated Abu Huraira:

"The Prophet (ﷺ) said, 'The best alms is that which is given when one is rich, and a giving hand is better than a taking one, and you should start first to support your dependents.' A wife says, 'You should either provide me with food or divorce me.' A slave says, 'Give me food and enjoy my service." A son says, "Give me food; to whom do you leave me?" The people said, "O Abu Huraira! Did you hear that from Allah's Messenger (ﷺ) ?" He said, "No, it is from my own self."

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا أَبُو صَالِحٍ، قَالَ حَدَّثَنِي أَبُو هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " أَفْضَلُ الصَّدَقَةِ مَا تَرَكَ غِنًى، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَابْدَأْ بِمَنْ تَعُولُ ". تَقُولُ الْمَرْأَةُ إِمَّا أَنْ تُطْعِمَنِي وَإِمَّا أَنْ تُطَلِّقَنِي. وَيَقُولُ الْعَبْدُ أَطْعِمْنِي وَاسْتَعْمِلْنِي. وَيَقُولُ الاِبْنُ أَطْعِمْنِي، إِلَى مَنْ تَدَعُنِي فَقَالُوا يَا أَبَا هُرَيْرَةَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم. قَالَ لاَ هَذَا مِنْ كِيسِ أَبِي هُرَيْرَةَ.

Reference	: Sahih al-Bukhari 5355
In-book reference	: Book 69, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 64, Hadith 268

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The best alms is that which you give when you are rich, and you should start first to support your dependants."

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدِ بْنِ مُسَافِرٍ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " خَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنًى، وَابْدَأْ بِمَنْ تَعُولُ ".

Reference	: Sahih al-Bukhari 5356
In-book reference	: Book 69, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 64, Hadith 269

(3) Chapter: To provide one's family with food sufficient for one year in advance

(3) باب حَبْسِ نَفَقَةِ الرَّجُلِ قُوتَ سَنَةٍ عَلَى أَهْلِهِ، وَكَيْفَ نَفَقَاتُ الْعِيَالِ

Narrated `Umar:

The Prophet (ﷺ) used to sell the dates of the garden of Bani An-Nadir and store for his family so much food as would cover their needs for a whole year.

حَدَّثَنِي مُحَمَّدُ بْنُ سَلاَمٍ، أَخْبَرَنَا وَكِيعٌ، عَنِ ابْنِ عُيَيْنَةَ، قَالَ قَالَ لِي مَعْمَرٌ قَالَ لِي الثَّوْرِيُّ هَلْ سَمِعْتَ فِي الرَّجُلِ يَجْمَعُ لأَهْلِهِ قُوتَ سَنَتِهِمْ أَوْ بَعْضِ السَّنَةِ قَالَ مَعْمَرٌ فَلَمْ يَحْضُرْنِي، ثُمَّ ذَكَرْتُ حَدِيثًا حَدَّثَنَاهُ ابْنُ شِهَابٍ الزُّهْرِيُّ عَنْ مَالِكِ بْنِ أَوْسٍ عَنْ عُمَرَ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَبِيعُ نَخْلَ بَنِي النَّضِيرِ، وَيَحْبِسُ لأَهْلِهِ قُوتَ سَنَتِهِمْ.

Reference	: Sahih al-Bukhari 5357
In-book reference	: Book 69, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 64, Hadith 270

Narrated Malik bin Aus bin Al-Hadathan:

Once I set out to visit `Umar (bin Al-Khattab). (While I was sitting there with him his gate-keeper, Yarfa, came and said, "Uthman `AbdurRahman (bin `Auf), Az-Zubair and Sa`d (bin Abi Waqqas) are seeking permission (to meet you)." `Umar said, "Yes. So he admitted them and they entered, greeted, and sat down. After a short while Yarfa came again and said to `Umar 'Shall I admit `Ali and `Abbas?" `Umar said, "Yes." He admitted them and when they entered, they greeted and sat down. `Abbas said, "O Chief of the Believers! Judge between me and this (`Ali)." The group, `Uthman and his companions Sa`d, 'O Chief of the Believers! Judge between them and relieve one from the other." `Umar said. Wait! I beseech you by Allah, by Whose permission both the Heaven and the Earth stand fast ! Do you know that Allah's Messenger (ﷺ) said. 'We (Apostles) do not bequeath anything to our heirs, but whatever we leave is to be given in charity.' And by that Allah's Messenger (ﷺ)s meant himself?" The group said, "He did say so." `Umar then turned towards 'All and `Abbas and said. "I beseech you both by Allah, do you know that Allah's Messenger (ﷺ) said that?" They said, 'Yes " `Umar said, "Now, let me talk to you about this matter. Allah favored His Apostle with something of this property (war booty) which He did not give to anybody else. And Allah said:-- 'And what Allah has bestowed on His Apostle (as Fai Booty) from them for which you made no expedition with either cavalry or camelry . . . Allah is Able to do all things.' (59.6) So this property was especially granted to Allah's Messenger (ﷺ). But by Allah he neither withheld it from you, nor did he keep it for himself and deprive you of it, but he gave it all to you and distributed it among you till only this remained out of it. And out of this property Allah's Messenger (ﷺ) used to provide his family with their yearly needs, and whatever remained, he would spend where Allah's Property (the revenues of Zakat) used to be spent. Allah's Messenger (ﷺ) kept on acting like this throughout his lifetime. Now I beseech you by Allah, do you know that?" They said, "Yes." Then `Umar said to `Ali and `Abbas, "I beseech you by Allah, do you both know that?" They said, "Yes." `Umar added, "When Allah had taken His Apostle unto Him, Abu Bakr said, 'I am the successor of Allah's Messenger (ﷺ). So he took charge of that property and did with it the same what Allah's Messenger (ﷺ) used to do, and both of you knew all about it then." Then `Umar turned towards `Ali and `Abbas and said, "You both claim that Abu- Bakr was so-and-so! But Allah knows that he was honest, sincere, pious and right (in that matter). Then Allah caused Abu Bakr to die, and I said, 'I am the successor of Allah's Messenger (ﷺ) and Abu Bakr.' So I kept this property in my possession for the first two years of my rule, and I used to do the same with it as Allah's Messenger (ﷺ) and Abu Bakr used to do. Later both of you (`Ali and `Abbas) came to me with the same claim and the same problem. (O `Abbas!) You came to me demanding your share from (the inheritance of) the son of your brother, and he (`Ali) came to me demanding his wives share from (the inheritance of) her father. So I said to you, 'If you wish I will hand over this property to you, on condition that you both promise me before Allah that you will manage it in the same way as Allah's Messenger (ﷺ) and Abu Bakr did, and as I have done since the beginning of my rule; otherwise you should not speak to me about it.' So you both said, 'Hand over this property to us on this condition.' And on this condition I handed it over to you. I beseech you by Allah, did I hand it over to them on that condition?" The group said, "Yes." `Umar then faced `Ali and `Abbas and said, "I beseech you both by Allah, did I hand it over to you both on that condition?" They both said, "Yes." `Umar added, "Do you want me now to give a decision other than that? By Him with Whose permission (order) both the Heaven and the Earth stand fast, I will never give any decision other than

that till the Hour is established! But if you are unable to manage it (that property), then return it to me and I will be sufficient for it on your behalf . "

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي مَالِكُ بْنُ أَوْسِ بْنِ الْحَدَثَانِ، وَكَانَ، مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ ذَكَرَ لِي ذِكْرًا مِنْ حَدِيثِهِ، فَانْطَلَقْتُ حَتَّى دَخَلْتُ عَلَى مَالِكِ بْنِ أَوْسٍ فَسَأَلْتُهُ فَقَالَ مَالِكٌ انْطَلَقْتُ حَتَّى أَدْخُلَ عَلَى عُمَرَ، إِذْ أَتَاهُ حَاجِبُهُ يَرْفَا فَقَالَ هَلْ لَكَ فِي عُثْمَانَ وَعَبْدِ الرَّحْمَنِ وَالزُّبَيْرِ وَسَعْدٍ يَسْتَأْذِنُونَ قَالَ نَعَمْ. فَأَذِنَ لَهُمْ ـ قَالَ ـ فَدَخَلُوا وَسَلَّمُوا فَجَلَسُوا، ثُمَّ لَبِثَ يَرْفَا قَلِيلاً فَقَالَ لِعُمَرَ هَلْ لَكَ فِي عَلِيٍّ وَعَبَّاسٍ قَالَ نَعَمْ. فَأَذِنَ لَهُمَا، فَلَمَّا دَخَلاَ سَلَّمَا وَجَلَسَا، فَقَالَ عَبَّاسٌ يَا أَمِيرَ الْمُؤْمِنِينَ اقْضِ بَيْنِي وَبَيْنَ هَذَا. فَقَالَ الرَّهْطُ عُثْمَانُ وَأَصْحَابُهُ يَا أَمِيرَ الْمُؤْمِنِينَ اقْضِ بَيْنَهُمَا، وَأَرِحْ أَحَدَهُمَا مِنَ الآخَرِ. فَقَالَ عُمَرُ اتَّئِدُوا أَنْشُدُكُمْ بِاللَّهِ الَّذِي بِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ، هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ نُورَثُ مَا تَرَكْنَا صَدَقَةٌ ". يُرِيدُ رَسُولُ اللَّهِ صلى الله عليه وسلم نَفْسَهُ. قَالَ الرَّهْطُ قَدْ قَالَ ذَلِكَ. فَأَقْبَلَ عُمَرُ عَلَى عَلِيٍّ وَعَبَّاسٍ فَقَالَ أَنْشُدُكُمَا بِاللَّهِ هَلْ تَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ذَلِكَ قَالاَ قَدْ قَالَ ذَلِكَ. قَالَ عُمَرُ فَإِنِّي أُحَدِّثُكُمْ عَنْ هَذَا الأَمْرِ، إِنَّ اللَّهَ كَانَ خَصَّ رَسُولَهُ صلى الله عليه وسلم فِي هَذَا الْمَالِ بِشَىْءٍ لَمْ يُعْطِهِ أَحَدًا غَيْرَهُ، قَالَ اللَّهُ {مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ} إِلَى قَوْلِهِ {قَدِيرٌ}. فَكَانَتْ هَذِهِ خَالِصَةً لِرَسُولِ اللَّهِ صلى الله عليه وسلم وَاللَّهِ مَا احْتَازَهَا دُونَكُمْ وَلاَ اسْتَأْثَرَ بِهَا عَلَيْكُمْ، لَقَدْ أَعْطَاكُمُوهَا وَبَثَّهَا فِيكُمْ، حَتَّى بَقِيَ مِنْهَا هَذَا الْمَالُ، فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةَ سَنَتِهِمْ مِنْ هَذَا الْمَالِ، ثُمَّ يَأْخُذُ مَا بَقِيَ، فَيَجْعَلُهُ مَجْعَلَ مَالِ اللَّهِ، فَعَمِلَ بِذَلِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَيَاتَهُ، أَنْشُدُكُمْ بِاللَّهِ، هَلْ تَعْلَمُونَ ذَلِكَ قَالُوا نَعَمْ. قَالَ لِعَلِيٍّ وَعَبَّاسٍ أَنْشُدُكُمَا بِاللَّهِ هَلْ تَعْلَمَانِ ذَلِكَ قَالاَ نَعَمْ. ثُمَّ تَوَفَّى اللَّهُ نَبِيَّهُ صلى الله عليه وسلم فَقَالَ أَبُو بَكْرٍ أَنَا وَلِيُّ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَبَضَهَا أَبُو بَكْرٍ يَعْمَلُ فِيهَا بِمَا عَمِلَ بِهِ فِيهَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنْتُمَا حِينَئِذٍ ـ وَأَقْبَلَ عَلَى عَلِيٍّ وَعَبَّاسٍ ـ تَزْعُمَانِ أَنَّ أَبَا بَكْرٍ كَذَا وَكَذَا، وَاللَّهُ يَعْلَمُ أَنَّهُ فِيهَا صَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ، ثُمَّ تَوَفَّى اللَّهُ أَبَا بَكْرٍ فَقُلْتُ أَنَا وَلِيُّ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَبِي بَكْرٍ، فَقَبَضْتُهَا سَنَتَيْنِ أَعْمَلُ فِيهَا بِمَا عَمِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ، ثُمَّ جِئْتُمَانِي وَكَلِمَتُكُمَا وَاحِدَةٌ وَأَمْرُكُمَا جَمِيعٌ، جِئْتَنِي تَسْأَلُنِي نَصِيبَكَ مِنِ ابْنِ أَخِيكَ، وَأَتَى هَذَا يَسْأَلُنِي نَصِيبَ امْرَأَتِهِ مِنْ أَبِيهَا، فَقُلْتُ إِنْ شِئْتُمَا دَفَعْتُهُ إِلَيْكُمَا عَلَى أَنَّ عَلَيْكُمَا عَهْدَ اللَّهِ وَمِيثَاقَهُ لَتَعْمَلاَنِ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم وَبِمَا عَمِلَ بِهِ فِيهَا أَبُو بَكْرٍ، وَبِمَا عَمِلْتُ بِهِ فِيهَا، مُنْذُ وُلِّيتُهَا، وَإِلاَّ فَلاَ تُكَلِّمَانِي فِيهَا فَقُلْتُمَا ادْفَعْهَا إِلَيْنَا بِذَلِكَ. فَدَفَعْتُهَا إِلَيْكُمَا بِذَلِكَ، أَنْشُدُكُمْ بِاللَّهِ هَلْ دَفَعْتُهَا إِلَيْهِمَا بِذَلِكَ فَقَالَ الرَّهْطُ نَعَمْ. قَالَ فَأَقْبَلَ عَلَى عَلِيٍّ وَعَبَّاسٍ فَقَالَ أَنْشُدُكُمَا بِاللَّهِ هَلْ دَفَعْتُهَا إِلَيْكُمَا بِذَلِكَ قَالاَ نَعَمْ. قَالَ أَفَتَلْتَمِسَانِ مِنِّي قَضَاءً غَيْرَ ذَلِكَ، فَوَالَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ لاَ أَقْضِي فِيهَا قَضَاءً غَيْرَ ذَلِكَ، حَتَّى تَقُومَ السَّاعَةُ، فَإِنْ عَجَزْتُمَا عَنْهَا فَادْفَعَاهَا فَأَنَا أَكْفِيكُمَاهَا.

Reference	: Sahih al-Bukhari 5358
In-book reference	: Book 69, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 64, Hadith 271

(4) Chapter: The expenditure of a woman and her child, whose husband is away from her

(4) باب نَفَقَةِ الْمَرْأَةِ إِذَا غَابَ عَنْهَا زَوْجُهَا وَنَفَقَةِ الْوَلَدِ

Narrated `Aisha:

Hind bint `Utba came and said, "O Allah's Messenger (ﷺ)! Abu Sufyan is a miser so is it sinful of me to feed our children from his property?" Allah's Messenger (ﷺ) said, "No except if you take for your needs what is just and reasonable. "

حَدَّثَنَا ابْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُرْوَةُ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ جَاءَتْ هِنْدُ بِنْتُ عُتْبَةَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ أَبَا سُفْيَانَ رَجُلٌ مِسِّيكٌ، فَهَلْ عَلَىَّ حَرَجٌ أَنْ أُطْعِمَ مِنَ الَّذِي لَهُ عِيَالَنَا قَالَ " لاَ إِلاَّ بِالْمَعْرُوفِ ".

Reference	: Sahih al-Bukhari 5359
In-book reference	: Book 69, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 64, Hadith 272

Narrated Abu Huraira:

The Prophet (ﷺ) said, "If the wife gives of her husband's property (something in charity) without his permission, he will get half the reward."

حَدَّثَنَا يَحْيَى، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ كَسْبِ زَوْجِهَا عَنْ غَيْرِ أَمْرِهِ فَلَهُ نِصْفُ أَجْرِهِ ".

Reference	: Sahih al-Bukhari 5360
In-book reference	: Book 69, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 64, Hadith 273

(5) Chapter: "The mothers shall give suck to their children for two whole years, for those who desire to complete the term of suckling..."

(5) بَابٌ

وَقَالَ اللَّهُ تَعَالَى: {وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلاَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ} إِلَى قَوْلِهِ: {بِمَا تَعْمَلُونَ بَصِيرٌ} وَقَالَ: {وَحَمْلُهُ وَفِصَالُهُ ثَلاَثُونَ شَهْرًا} وَقَالَ: {وَإِنْ تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُ أُخْرَى لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ} إِلَى قَوْلِهِ: {بَعْدَ عُسْرٍ يُسْرًا}.

وَقَالَ يُونُسُ عَنِ الزُّهْرِيِّ نَهَى اللَّهُ أَنْ تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَذَلِكَ أَنْ تَقُولَ الْوَالِدَةُ لَسْتُ مُرْضِعَتَهُ. وَهْيَ أَمْثَلُ لَهُ غِذَاءً، وَأَشْفَقُ عَلَيْهِ، وَأَرْفَقُ بِهِ مِنْ غَيْرِهَا، فَلَيْسَ لَهَا أَنْ تَأْبَى بَعْدَ أَنْ يُعْطِيَهَا مِنْ نَفْسِهِ مَا جَعَلَ اللَّهُ عَلَيْهِ، وَلَيْسَ لِلْمَوْلُودِ لَهُ أَنْ يُضَارَّ بِوَلَدِهِ وَالِدَتَهُ، فَيَمْنَعَهَا أَنْ تُرْضِعَهُ ضِرَارًا لَهَا إِلَى غَيْرِهَا فَلاَ جُنَاحَ عَلَيْهِمَا أَنْ يَسْتَرْضِعَا عَنْ طِيبِ نَفْسِ الْوَالِدِ وَالْوَالِدَةِ، فَإِنْ أَرَادَا فِصَالاً عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلاَ جُنَاحَ عَلَيْهِمَا، بَعْدَ أَنْ يَكُونَ ذَلِكَ عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ، {فِصَالُهُ} فِطَامُهُ.

(6) Chapter: The working of a lady in her husband's house.

(6) باب عَمَلِ الْمَرْأَةِ فِي بَيْتِ زَوْجِهَا

Narrated `Ali:

Fatima went to the Prophet (ﷺ) complaining about the bad effect of the stone hand-mill on her hand. She heard that the Prophet (ﷺ) had received a few slave girls. But (when she came there) she did not find him, so she mentioned her problem to `Aisha. When the Prophet (ﷺ) came, `Aisha informed him about that. `Ali added, "So the Prophet (ﷺ) came to us when we had gone to bed. We wanted to get up (on his arrival) but he said, 'Stay where you are." Then he came and sat between me and her and I felt the coldness of his feet on my `Abdomen. He said, "Shall I direct you to something better than what you have requested? When you go to bed say 'Subhan Allah' thirty-three times, 'Al hamduli l-lah' thirty three times, and Allahu Akbar' thirty four times, for that is better for you than a servant."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، قَالَ حَدَّثَنِي الْحَكَمُ، عَنِ ابْنِ أَبِي لَيْلَى، حَدَّثَنَا عَلِيٌّ، أَنَّ فَاطِمَةَ ـ عَلَيْهِمَا السَّلاَمُ ـ أَتَتِ النَّبِيَّ صلى الله عليه وسلم تَشْكُو إِلَيْهِ مَا تَلْقَى فِي يَدِهَا مِنَ الرَّحَى، وَبَلَغَهَا أَنَّهُ جَاءَهُ رَقِيقٌ فَلَمْ تُصَادِفْهُ، فَذَكَرَتْ ذَلِكَ لِعَائِشَةَ، فَلَمَّا جَاءَ أَخْبَرَتْهُ عَائِشَةُ ـ قَالَ ـ فَجَاءَنَا وَقَدْ أَخَذْنَا مَضَاجِعَنَا، فَذَهَبْنَا نَقُومُ فَقَالَ " عَلَى مَكَانِكُمَا ". فَجَاءَ فَقَعَدَ بَيْنِي وَبَيْنَهَا حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَى بَطْنِي فَقَالَ " أَلاَ أَدُلُّكُمَا عَلَى خَيْرٍ مِمَّا سَأَلْتُمَا، إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا ـ أَوْ أَوَيْتُمَا إِلَى فِرَاشِكُمَا ـ فَسَبِّحَا ثَلاَثًا وَثَلاَثِينَ، وَاحْمَدَا ثَلاَثًا وَثَلاَثِينَ، وَكَبِّرَا أَرْبَعًا وَثَلاَثِينَ، فَهْوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ ".

Reference	: Sahih al-Bukhari 5361
In-book reference	: Book 69, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 64, Hadith 274

(7) Chapter: A servant for one's wife

(7) باب خَادِمِ الْمَرْأَةِ

Narrated `Ali bin Abi Talib:

Fatima came to the Prophet (ﷺ) asking for a servant. He said, "May I inform you of something better than that? When you go to bed, recite "Subhan Allah' thirty three times, 'Al hamduli l-lah' thirty three times, and 'Allahu Akbar' thirty four times. `Ali added, 'I have never failed to recite it ever since." Somebody asked, "Even on the night of the battle of Siffin?" He said, "Even on the night of the battle of Siffin."

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ، سَمِعَ مُجَاهِدًا، سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى، يُحَدِّثُ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَّ فَاطِمَةَ ـ عَلَيْهَا السَّلاَمُ ـ أَتَتِ النَّبِيَّ صلى الله عليه وسلم تَسْأَلُهُ خَادِمًا فَقَالَ ‏"‏ أَلاَ أُخْبِرُكِ مَا هُوَ خَيْرٌ لَكِ مِنْهُ، تُسَبِّحِينَ اللَّهَ عِنْدَ مَنَامِكِ ثَلاَثًا وَثَلاَثِينَ، وَتَحْمَدِينَ اللَّهَ ثَلاَثًا وَثَلاَثِينَ، وَتُكَبِّرِينَ اللَّهَ أَرْبَعًا وَثَلاَثِينَ ‏"‏‏.‏ ـ ثُمَّ قَالَ سُفْيَانُ إِحْدَاهُنَّ أَرْبَعٌ وَثَلاَثُونَ ـ فَمَا تَرَكْتُهَا بَعْدُ، قِيلَ وَلاَ لَيْلَةَ صِفِّينَ قَالَ وَلاَ لَيْلَةَ صِفِّينَ‏.‏

Reference	: Sahih al-Bukhari 5362
In-book reference	: Book 69, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 64, Hadith 275

(8) Chapter: A man's serving his family.

(8) باب خِدْمَةِ الرَّجُلِ فِي أَهْلِهِ

Narrated Al-Aswad bin Yazid:

I asked `Aisha "What did the Prophet (ﷺ) use to do at home?" She said, "He used to work for his family, and when he heard the Adhan (call for the prayer), he would go out."

حَدَّثَنَا مُحَمَّدُ بْنُ عَرْعَرَةَ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، سَأَلْتُ عَائِشَةَ ـ رضى الله عنها ـ مَا كَانَ النَّبِيُّ صلى الله عليه وسلم يَصْنَعُ فِي الْبَيْتِ قَالَتْ كَانَ فِي مِهْنَةِ أَهْلِهِ، فَإِذَا سَمِعَ الأَذَانَ خَرَجَ‏.‏

Reference	: Sahih al-Bukhari 5363
In-book reference	: Book 69, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 64, Hadith 276

(9) Chapter: If a man does not provide for his family

(9) باب إِذَا لَمْ يُنْفِقِ الرَّجُلُ فَلِلْمَرْأَةِ أَنْ تَأْخُذَ بِغَيْرِ عِلْمِهِ مَا يَكْفِيهَا وَوَلَدَهَا بِالْمَعْرُوفِ

Narrated `Aisha:

Hind bint `Utba said, "O Allah's Messenger (ﷺ)! Abu Sufyan is a miser and he does not give me what is sufficient for me and my children. Can I take of his property without his knowledge?" The Prophet (ﷺ) said, "Take what is sufficient for you and your children, and the amount should be just and reasonable.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، قَالَ أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ، أَنَّ هِنْدَ بِنْتَ عُتْبَةَ، قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ، وَلَيْسَ يُعْطِينِي مَا يَكْفِينِي وَوَلَدِي، إِلاَّ مَا أَخَذْتُ مِنْهُ وَهْوَ لاَ يَعْلَمُ فَقَالَ ‏"‏ خُذِي مَا يَكْفِيكِ وَوَلَدَكِ بِالْمَعْرُوفِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5364
In-book reference	: Book 69, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 64, Hadith 277

(10) Chapter: A woman should take care of the wealth of her husband.

(10) باب حِفْظِ الْمَرْأَةِ زَوْجَهَا فِي ذَاتِ يَدِهِ وَالنَّفَقَةِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The best women among the camel riders, are the women of Quraish." (Another narrator said) The Prophet (ﷺ) said, "The righteous among the women of Quraish are those who are kind to their young ones and who look after their husband's property . "

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، وَأَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " خَيْرُ نِسَاءٍ رَكِبْنَ الإِبِلَ نِسَاءُ قُرَيْشٍ ـ وَقَالَ الآخَرُ صَالِحُ نِسَاءِ قُرَيْشٍ ـ أَحْنَاهُ عَلَى وَلَدٍ فِي صِغَرِهِ، وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ ". وَيُذْكَرُ عَنْ مُعَاوِيَةَ وَابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 5365
In-book reference : Book 69, Hadith 15
USC-MSA web (English) reference : Vol. 7, Book 64, Hadith 278
(deprecated numbering scheme)

(11) Chapter: Providing one's wife with clothes reasonably

(11) باب كِسْوَةِ الْمَرْأَةِ بِالْمَعْرُوفِ

Narrated `Ali:

The Prophet (ﷺ) gave me a silk suit and I wore it, but when I noticed anger on his face, I cut it and distributed it among my women-folk.

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ، قَالَ سَمِعْتُ زَيْدَ بْنَ وَهْبٍ، عَنْ عَلِيٍّ ـ رضى الله عنه ـ قَالَ آتَى إِلَىَّ النَّبِيُّ صلى الله عليه وسلم حُلَّةً سِيَرَاءَ فَلَبِسْتُهَا، فَرَأَيْتُ الْغَضَبَ فِي وَجْهِهِ فَشَقَّقْتُهَا بَيْنَ نِسَائِي.

Reference : Sahih al-Bukhari 5366
In-book reference : Book 69, Hadith 16
USC-MSA web (English) reference : Vol. 7, Book 64, Hadith 279
(deprecated numbering scheme)

(12) Chapter: A lady should help her husband in looking after his children

(12) باب عَوْنِ الْمَرْأَةِ زَوْجَهَا فِي وَلَدِهِ

Narrated Jabir bin `Abdullah:

My father died and left seven or nine girls and I married a matron. Allah's Messenger (ﷺ) said to me, "O Jabir! Have you married?" I said, "Yes." He said, "A virgin or a matron?" I replied, "A matron." he said, "Why not a virgin, so that you might play with her and she with you, and you might amuse her and she amuse you." I said, " `Abdullah (my father) died and left girls, and I dislike to marry a girl like them, so I married a lady (matron) so that she may look after them." On that he said, "May Allah bless you," or "That is good."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ هَلَكَ أَبِي وَتَرَكَ سَبْعَ بَنَاتٍ أَوْ تِسْعَ بَنَاتٍ فَتَزَوَّجْتُ امْرَأَةً ثَيِّبًا فَقَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " تَزَوَّجْتَ يَا جَابِرُ ". فَقُلْتُ نَعَمْ. فَقَالَ " بِكْرًا أَمْ ثَيِّبًا ". قُلْتُ بَلْ ثَيِّبًا. قَالَ " فَهَلاَّ جَارِيَةً تُلاَعِبُهَا وَتُلاَعِبُكَ، وَتُضَاحِكُهَا وَتُضَاحِكُكَ ". قَالَ فَقُلْتُ لَهُ إِنَّ عَبْدَ اللَّهِ هَلَكَ وَتَرَكَ بَنَاتٍ، وَإِنِّي كَرِهْتُ أَنْ أَجِيئَهُنَّ بِمِثْلِهِنَّ، فَتَزَوَّجْتُ امْرَأَةً تَقُومُ عَلَيْهِنَّ وَتُصْلِحُهُنَّ. فَقَالَ " بَارَكَ اللَّهُ لَكَ ". أَوْ قَالَ خَيْرًا.

Reference : Sahih al-Bukhari 5367
In-book reference : Book 69, Hadith 17
USC-MSA web (English) reference : Vol. 7, Book 64, Hadith 280
(deprecated numbering scheme)

(13) Chapter: The expenditure of a poor man on his family

(13) باب نَفَقَةِ الْمُعْسِرِ عَلَى أَهْلِهِ

Narrated Abu Huraira:

A man came to the Prophet (ﷺ) and said, "I am ruined!" The Prophet (ﷺ) said, "Why?" He said, "I had sexual intercourse with my wife while fasting (in the month of Ramadan)." The Prophet (ﷺ) said to him, "Manumit a slave (as expiation)." He replied, "I cannot afford that." The Prophet (ﷺ) said, "Then fast for two successive months." He said, "I cannot." The Prophet (ﷺ) said, "Then feed sixty poor persons." He said, "I have nothing to do

that." In the meantime a basket full of dates was brought to the Prophet (ﷺ) . He said, "Where is the questioner." The man said, "I am here." The Prophet (ﷺ) said (to him), "Give this (basket of dates) in charity (as expiation)." He said, "O Allah's Messenger (ﷺ)! Shall I give it to poorer people than us? By Him Who sent you with the Truth, there is no family between Medina's two mountains poorer than us." The Prophet (ﷺ) smiled till his pre-molar teeth became visible. He then said, "Then take it."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ أَتَى النَّبِيَّ صلى الله عليه وسلم رَجُلٌ فَقَالَ هَلَكْتُ‏.‏ قَالَ ‏"‏ وَلِمَ ‏"‏‏.‏ قَالَ وَقَعْتُ عَلَى أَهْلِي فِي رَمَضَانَ‏.‏ قَالَ ‏"‏ فَأَعْتِقْ رَقَبَةً ‏"‏‏.‏ قَالَ لَيْسَ عِنْدِي‏.‏ قَالَ ‏"‏ فَصُمْ شَهْرَيْنِ مُتَتَابِعَيْنِ ‏"‏‏.‏ قَالَ لاَ أَسْتَطِيعُ‏.‏ قَالَ ‏"‏ فَأَطْعِمْ سِتِّينَ مِسْكِينًا ‏"‏‏.‏ قَالَ لاَ أَجِدُ‏.‏ فَأُتِيَ النَّبِيُّ صلى الله عليه وسلم بِعَرَقٍ فِيهِ تَمْرٌ فَقَالَ ‏"‏ أَيْنَ السَّائِلُ ‏"‏‏.‏ قَالَ هَا أَنَا ذَا‏.‏ قَالَ ‏"‏ تَصَدَّقْ بِهَذَا ‏"‏‏.‏ قَالَ عَلَى أَحْوَجَ مِنَّا يَا رَسُولَ اللَّهِ فَوَالَّذِي بَعَثَكَ بِالْحَقِّ مَا بَيْنَ لاَبَتَيْهَا أَهْلُ بَيْتٍ أَحْوَجُ مِنَّا فَضَحِكَ النَّبِيُّ صلى الله عليه وسلم حَتَّى بَدَتْ أَنْيَابُهُ قَالَ ‏"‏ فَأَنْتُمْ إِذًا ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5368
In-book reference	: Book 69, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 64, Hadith 281

(14) Chapter: "And on the heir is incumbent the like of that..."

(14) باب ‏{‏وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ‏}‏ ، وَهَلْ عَلَى الْمَرْأَةِ مِنْهُ شَيْءٌ؟

‏{‏وَضَرَبَ اللَّهُ مَثَلاً رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ‏}‏ إِلَى قَوْلِهِ‏:‏ ‏{‏صِرَاطٍ مُسْتَقِيمٍ‏}‏‏.‏

Narrated Um Salama:

I said, "O Allah's Messenger (ﷺ)! Shall I get a reward (in the Hereafter) if I spend on the children of Abu Salama and do not leave them like this and like this (i.e., poor) but treat them like my children?" The Prophet said, "Yes, you will be rewarded for that which you will spend on them."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، أَخْبَرَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ ابْنَةِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قُلْتُ يَا رَسُولَ اللَّهِ هَلْ لِي مِنْ أَجْرٍ فِي بَنِي أَبِي سَلَمَةَ أَنْ أُنْفِقَ عَلَيْهِمْ، وَلَسْتُ بِتَارِكَتِهِمْ هَكَذَا وَهَكَذَا، إِنَّمَا هُمْ بَنِيَّ‏.‏ قَالَ ‏"‏ نَعَمْ لَكِ أَجْرُ مَا أَنْفَقْتِ عَلَيْهِمْ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5369
In-book reference	: Book 69, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 64, Hadith 282

Narrated `Aisha:

Hind (bint `Utba) said, "O Allah's Messenger (ﷺ)! Abu Sufyan is a miser. Is there any harm if I take of his property what will cover me and my children's needs?" The Prophet (ﷺ) said, "Take (according to your needs) in a reasonable manner."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ هِنْدُ يَا رَسُولَ اللَّهِ إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ فَهَلْ عَلَىَّ جُنَاحٌ أَنْ آخُذَ مِنْ مَالِهِ مَا يَكْفِينِي وَبَنِيَّ قَالَ ‏"‏ خُذِي بِالْمَعْرُوفِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5370
In-book reference	: Book 69, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 64, Hadith 283

(15) Chapter: "If one dies leaving debts to be repaid or dependents to be taken care of, it is for me."

(15) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم ‏"‏ مَنْ تَرَكَ كَلاًّ أَوْ ضَيَاعًا فَإِلَىَّ ‏"‏‏.‏

Narrated Abu Huraira:

A dead man in debt used to be brought to Allah's Messenger (ﷺ) who would ask, "Has he left anything to re pay his debts?" If he was informed that he had left something to cover his debts the Prophet (ﷺ) would offer the funeral prayer for him; otherwise he would say to the Muslims present there), "Offer the funeral prayer for your friend:"but when Allah helped the Prophet (ﷺ) to gain victory (on his expeditions), he said, "I am closer to the Believers than themselves, so. if one of the Believers dies in debt, I will repay it, but if he leaves wealth, it will be for his heirs.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُؤْتَى بِالرَّجُلِ الْمُتَوَفَّى عَلَيْهِ الدَّيْنُ، فَيَسْأَلُ " هَلْ تَرَكَ لِدَيْنِهِ فَضْلاً ". فَإِنْ حُدِّثَ أَنَّهُ تَرَكَ وَفَاءً صَلَّى، وَإِلاَّ قَالَ لِلْمُسْلِمِينَ " صَلُّوا عَلَى صَاحِبِكُمْ ". فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْفُتُوحَ قَالَ " أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، فَمَنْ تُوُفِّيَ مِنَ الْمُؤْمِنِينَ فَتَرَكَ دَيْنًا فَعَلَىَّ قَضَاؤُهُ، وَمَنْ تَرَكَ مَالاً فَلِوَرَثَتِهِ ".

Reference	: Sahih al-Bukhari 5371
In-book reference	: Book 69, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 64, Hadith 284

(16) Chapter: Freed female slaves or any other women can be wet nurses.

(16) باب الْمَرَاضِعِ مِنَ الْمَوَالِيَاتِ وَغَيْرِهِنَّ

Narrated Um Habiba:

(the wife of the Prophet) I said, "O Allah's Messenger (ﷺ)! Will you marry my sister, the daughter of Abu Sufyan." The Prophet (ﷺ) said, "Do you like that?" I said, "Yes, for I am not your only wife, and the person I like most to share the good with me, is my sister." He said, "That is not lawful for me." I said, "O Allah's Messenger (ﷺ)! We have heard that you want to marry Durra, the daughter of Abu Salama." He said, "You mean the daughter of Um Salama?" I said, "Yes." He said, "Even if she were not my stepdaughter, she is unlawful for me, for she is my foster niece. Thuwaiba suckled me and Abu Salama. So you should not present to me your daughters and sisters." Narrated 'Urwa: Thuwaiba had been a slave girl whom Abu Lahab had emancipated.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُرْوَةُ، أَنَّ زَيْنَبَ ابْنَةَ أَبِي سَلَمَةَ، أَخْبَرَتْهُ أَنَّ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ انْكِحْ أُخْتِي ابْنَةَ أَبِي سُفْيَانَ. قَالَ " وَتُحِبِّينَ ذَلِكَ ". قُلْتُ نَعَمْ لَسْتُ لَكَ بِمُخْلِيَةٍ، وَأَحَبُّ مَنْ شَارَكَنِي فِي الْخَيْرِ أُخْتِي. فَقَالَ " إِنَّ ذَلِكَ لاَ يَحِلُّ لِي ". فَقُلْتُ يَا رَسُولَ اللَّهِ فَوَاللَّهِ إِنَّا نَتَحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ دُرَّةَ ابْنَةَ أَبِي سَلَمَةَ. فَقَالَ " ابْنَةَ أُمِّ سَلَمَةَ ". فَقُلْتُ نَعَمْ. قَالَ "فَوَاللَّهِ لَوْ لَمْ تَكُنْ رَبِيبَتِي فِي حَجْرِي مَا حَلَّتْ لِي، إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ، أَرْضَعَتْنِي وَأَبَا سَلَمَةَ ثُوَيْبَةُ، فَلاَ تَعْرِضْنَ عَلَىَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ ". وَقَالَ شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ عُرْوَةُ ثُوَيْبَةُ أَعْتَقَهَا أَبُو لَهَبٍ.

Reference	: Sahih al-Bukhari 5372
In-book reference	: Book 69, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 64, Hadith 285

70 - The Book of Food, Meals (5373 - 5466)
كتاب الأطعمة

(1) Chapter: Eat of the lawful things that We have provided you with..."

(1) بَابُ وَقَوْلِ اللَّهِ تَعَالَى: {كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ}

وَقَوْلِهِ: {أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ} وَقَوْلِهِ: {كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ}.

Narrated Abu Musa Al-Ash`ari:

The Prophet (ﷺ) said, "Give food to the hungry, pay a visit to the sick and release (set free) the one in captivity (by paying his ransom).

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَطْعِمُوا الْجَائِعَ، وَعُودُوا الْمَرِيضَ، وَفُكُّوا الْعَانِيَ ". قَالَ سُفْيَانُ وَالْعَانِي الأَسِيرُ.

Reference	2419
In-book reference	: Book 70, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 286

Narrated Abu Huraira:

The family of Muhammad did not eat their fill for three successive days till he died.

حَدَّثَنَا يُوسُفُ بْنُ عِيسَى، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ مَا شَبِعَ آلُ مُحَمَّدٍ صلى الله عليه وسلم مِنْ طَعَامٍ ثَلاَثَةَ أَيَّامٍ حَتَّى قُبِضَ.

Reference	: Sahih al-Bukhari 5374
In-book reference	: Book 70, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 287

Narrated Abu Huraira:

Once while I was in a state of fatigue (because of severe hunger), I met 'Umar bin Al-Khattab, so I asked him to recite a verse from Allah's Book to me. He entered his house and interpreted it to me. (Then I went out and) after walking for a short distance, I fell on my face because of fatigue and severe hunger. Suddenly I saw Allah's Apostle standing by my head. He said, "O Abu Huraira!" I replied, "Labbaik, O Allah's Messenger (ﷺ), and Sadaik!" Then he held me by the hand, and made me get up. Then he came to know what I was suffering from. He took me to his house, and ordered a big bowl of milk for me. I drank thereof and he said, "Drink more, O Abu Hirr!" So I drank again, whereupon he again said, "Drink more." So I drank more till my belly became full and looked like a bowl. Afterwards I met 'Umar and mentioned to him what had happened to me, and said to him, "Somebody, who had more right than you, O 'Umar, took over the case. By Allah, I asked you to recite a Verse to me while I knew it better than you." On that Umar said to me, "By Allah, if I admitted and entertained you, it would have been dearer to me than having nice red camels.

وَعَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، أَصَابَنِي جَهْدٌ شَدِيدٌ فَلَقِيتُ عُمَرَ بْنَ الْخَطَّابِ، فَاسْتَقْرَأْتُهُ آيَةً مِنْ كِتَابِ اللَّهِ، فَدَخَلَ دَارَهُ وَفَتَحَهَا عَلَىَّ، فَمَشَيْتُ غَيْرَ بَعِيدٍ، فَخَرَرْتُ لِوَجْهِي مِنَ الْجَهْدِ وَالْجُوعِ فَإِذَا رَسُولُ اللَّهِ صلى الله عليه وسلم قَائِمٌ عَلَى رَأْسِي فَقَالَ " يَا أَبَا هُرَيْرَةَ ". فَقُلْتُ لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ. فَأَخَذَ بِيَدِي فَأَقَامَنِي، وَعَرَفَ الَّذِي بِي، فَانْطَلَقَ بِي إِلَى رَحْلِهِ، فَأَمَرَ لِي بِعُسٍّ مِنْ لَبَنٍ فَشَرِبْتُ مِنْهُ، ثُمَّ قَالَ " عُدْ يَا أَبَا هِرٍّ ". فَعُدْتُ فَشَرِبْتُ، ثُمَّ قَالَ " عُدْ ". فَعُدْتُ فَشَرِبْتُ حَتَّى اسْتَوَى بَطْنِي فَصَارَ كَالْقِدْحِ ـ قَالَ ـ فَلَقِيتُ عُمَرَ وَذَكَرْتُ لَهُ الَّذِي كَانَ مِنْ أَمْرِي وَقُلْتُ لَهُ تَوَلَّى اللَّهُ ذَلِكَ مَنْ كَانَ أَحَقَّ بِهِ مِنْكَ يَا عُمَرُ، وَاللَّهِ لَقَدِ اسْتَقْرَأْتُكَ الآيَةَ وَلأَنَا أَقْرَأُ لَهَا مِنْكَ. قَالَ عُمَرُ وَاللَّهِ لأَنْ أَكُونَ أَدْخَلْتُكَ أَحَبُّ إِلَىَّ مِنْ أَنْ يَكُونَ لِي مِثْلُ حُمْرِ النَّعَمِ.

Reference : Sahih al-Bukhari 5375
In-book reference : Book 70, Hadith 3
USC-MSA web (English) reference : Vol. 7, Book 65, Hadith 287
(deprecated numbering scheme)

(2) Chapter: Mention the Name of Allah on starting to eat, and eat with the right hand. (2) باب التَّسْمِيَةِ عَلَى الطَّعَامِ وَالأَكْلِ بِالْيَمِينِ

Narrated `Umar bin Abi Salama:

I was a boy under the care of Allah's Messenger (ﷺ) and my hand used to go around the dish while I was eating. So Allah's Messenger (ﷺ) said to me, 'O boy! Mention the Name of Allah and eat with your right hand, and eat of the dish what is nearer to you." Since then I have applied those instructions when eating.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، أَخْبَرَنَا سُفْيَانُ، قَالَ الْوَلِيدُ بْنُ كَثِيرٍ أَخْبَرَنِي أَنَّهُ، سَمِعَ وَهْبَ بْنَ كَيْسَانَ، أَنَّهُ سَمِعَ عُمَرَ بْنَ أَبِي سَلَمَةَ، يَقُولُ كُنْتُ غُلاَمًا فِي حَجْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ فَقَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا غُلاَمُ سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ ". فَمَا زَالَتْ تِلْكَ طِعْمَتِي بَعْدُ.

Reference : Sahih al-Bukhari 5376
In-book reference : Book 70, Hadith 4
USC-MSA web (English) reference : Vol. 7, Book 65, Hadith 288
(deprecated numbering scheme)

(3) Chapter: To eat of the dish what is nearer to you (3) باب الأَكْلِ مِمَّا يَلِيهِ

وَقَالَ أَنَسٌ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اذْكُرُوا اسْمَ اللَّهِ وَلْيَأْكُلْ كُلُّ رَجُلٍ مِمَّا يَلِيهِ».

Narrated `Umar bin Al Salama:

Who was the son of Um Salama, the wife of the Prophet: Once I ate a meal with Allah's Messenger (ﷺ) and I was eating from all sides of the dish. So Allah's Messenger (ﷺ) said to me, "Eat of the dish what is nearer to you."

حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ الدِّيلِيِّ، عَنْ وَهْبِ بْنِ كَيْسَانَ أَبِي نُعَيْمٍ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ ـ وَهْوَ ابْنُ أُمِّ سَلَمَةَ ـ زَوْجِ النَّبِيِّ صلى الله عليه وسلم قَالَ أَكَلْتُ يَوْمًا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم طَعَامًا فَجَعَلْتُ آكُلُ مِنْ نَوَاحِي الصَّحْفَةِ فَقَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " كُلْ مِمَّا يَلِيكَ ".

Reference : Sahih al-Bukhari 5377
In-book reference : Book 70, Hadith 5
USC-MSA web (English) reference : Vol. 7, Book 65, Hadith 289
(deprecated numbering scheme)

Narrated Wahb bin Kaisan Abi Nu'aim:

A meal was brought to Allah's Messenger (ﷺ) while his step-son, `Umar bin Abi Salama was with him. Allah's Messenger (ﷺ) said to him, "Mention the Name of Allah and eat of the dish what is nearer to you."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ وَهْبِ بْنِ كَيْسَانَ أَبِي نُعَيْمٍ، قَالَ أُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِطَعَامٍ وَمَعَهُ رَبِيبُهُ عُمَرُ بْنُ أَبِي سَلَمَةَ فَقَالَ " سَمِّ اللَّهَ، وَكُلْ مِمَّا يَلِيكَ ".

Reference : Sahih al-Bukhari 5378
In-book reference : Book 70, Hadith 6
USC-MSA web (English) reference : Vol. 7, Book 65, Hadith 290
(deprecated numbering scheme)

(4) Chapter: Eating from around the dish while taking meal with someone else.

(4) باب مَنْ تَتَبَّعَ حَوَالَىِ الْقَصْعَةِ مَعَ صَاحِبِهِ، إِذَا لَمْ يَعْرِفْ مِنْهُ كَرَاهِيَةً

Narrated Anas bin Malik:

A tailor invited Allah's Messenger (ﷺ) to a meal which he had prepared. I went along with Allah's Messenger (ﷺ) and saw him seeking to eat the pieces of gourd from the various sides of the dish. Since that day I have liked to eat gourd. `Umar bin Abi Salama said: The Prophet, said to me, "Eat with your right hand."

حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ إِنَّ خَيَّاطًا دَعَا رَسُولَ اللَّهِ صلى الله عليه وسلم لِطَعَامٍ صَنَعَهُ ـ قَالَ أَنَسٌ ـ فَذَهَبْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَرَأَيْتُهُ يَتَتَبَّعُ الدُّبَّاءَ مِنْ حَوَالَىِ الْقَصْعَةِ ـ قَالَ ـ فَلَمْ أَزَلْ أُحِبُّ الدُّبَّاءَ مِنْ يَوْمِئِذٍ.

Reference	: Sahih al-Bukhari 5379
In-book reference	: Book 70, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 291

(5) Chapter: To eat with right hand, and to start with the right side in doing other things.

(5) باب التَّيَمُّنِ فِي الأَكْلِ وَغَيْرِهِ

قَالَ عُمَرُ بْنُ أَبِي سَلَمَةَ قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلْ بِيَمِينِكَ

Narrated `Aisha:

The Prophet (ﷺ) used to love to start doing things from the right side whenever possible, in performing ablution, putting on his shoes, and combing his hair. (Al-Ash'ath said: The Prophet (ﷺ) used to do so in all his affairs.)

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا شُعْبَةُ، عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يُحِبُّ التَّيَمُّنَ مَا اسْتَطَاعَ فِي طُهُورِهِ وَتَنَعُّلِهِ وَتَرَجُّلِهِ. وَكَانَ قَالَ بِوَاسِطٍ قَبْلَ هَذَا فِي شَأْنِهِ كُلِّهِ.

Reference	: Sahih al-Bukhari 5380
In-book reference	: Book 70, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 292

(6) Chapter: Whoever ate till he was satisfied

(6) باب مَنْ أَكَلَ حَتَّى شَبِعَ

Narrated Anas bin Malik:

Abu Talha said to Um Sulaim, "I have heard the voice of Allah's Messenger (ﷺ) which was feeble, and I think that he is hungry. Have you got something (to eat)?" She took out some loaves of barley bread, then took her face-covering sheet and wrapped the bread in part of it, and pushed it under my garment and turned the rest of it around my body and sent me to Allah's Messenger (ﷺ) . I went with that, and found Allah's Messenger (ﷺ) in the mosque with some people. I stood up near them, and Allah's Messenger (ﷺ) asked me, "Have you been sent by Abu Talha?" I said, "Yes." He asked, "With some food (for us)?" I said, "Yes." Then Allah's Messenger (ﷺ) said to all those who were with him, "Get up!" He set out (and all the people accompanied him) and I proceeded ahead of them till I came to Abu Talha. Abu Talha then said, "O Um Sulaim! Allah's Messenger (ﷺ) has arrived along with the people, and we do not have food enough to feed them all." She said, "Allah and His Apostle know better." So Abu Talha went out till he met Allah's Messenger (ﷺ). Then Abu Talha and Allah's Messenger (ﷺ) came and entered the house. Allah's Apostle said, "Um Sulaim ! Bring whatever you have." She brought that very bread. The Prophet (ﷺ) ordered that it be crushed into small pieces, and Um Sulaim pressed a skin of butter on it. Then Allah's Apostle said whatever Allah wished him to say (to bless the food) and then added, "Admit ten (men)." So they were

admitted, ate their fill and went out. The Prophet (ﷺ) then said, "Admit ten (more)." They were admitted, ate their full, and went out. He then again said, "Admit ten more!" They were admitted, ate their fill, and went out. He admitted ten more, and so all those people ate their fill, and they were eighty men.

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ قَالَ أَبُو طَلْحَةَ لأُمِّ سُلَيْمٍ لَقَدْ سَمِعْتُ صَوْتَ، رَسُولِ اللَّهِ صلى الله عليه وسلم ضَعِيفًا أَعْرِفُ فِيهِ الْجُوعَ، فَهَلْ عِنْدَكِ مِنْ شَىْءٍ فَأَخْرَجَتْ أَقْرَاصًا مِنْ شَعِيرٍ، ثُمَّ أَخْرَجَتْ خِمَارًا لَهَا فَلَفَّتِ الْخُبْزَ بِبَعْضِهِ، ثُمَّ دَسَّتْهُ تَحْتَ ثَوْبِي وَرَدَّتْنِي بِبَعْضِهِ، ثُمَّ أَرْسَلَتْنِي إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ فَذَهَبْتُ بِهِ فَوَجَدْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي الْمَسْجِدِ وَمَعَهُ النَّاسُ، فَقُمْتُ عَلَيْهِمْ فَقَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " أَرْسَلَكَ أَبُو طَلْحَةَ ". فَقُلْتُ نَعَمْ. قَالَ " بِطَعَامٍ ". قَالَ فَقُلْتُ نَعَمْ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِمَنْ مَعَهُ " قُومُوا ". فَانْطَلَقَ وَانْطَلَقْتُ بَيْنَ أَيْدِيهِمْ حَتَّى جِئْتُ أَبَا طَلْحَةَ، فَقَالَ أَبُو طَلْحَةَ يَا أُمَّ سُلَيْمٍ قَدْ جَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالنَّاسِ، وَلَيْسَ عِنْدَنَا مِنَ الطَّعَامِ مَا نُطْعِمُهُمْ. فَقَالَتِ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ فَانْطَلَقَ أَبُو طَلْحَةَ حَتَّى لَقِيَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَقْبَلَ أَبُو طَلْحَةَ وَرَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى دَخَلاَ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَلُمِّي يَا أُمَّ سُلَيْمٍ مَا عِنْدَكِ ". فَأَتَتْ بِذَلِكَ الْخُبْزِ فَأَمَرَ بِهِ فَفُتَّ وَعَصَرَتْ أُمُّ سُلَيْمٍ عُكَّةً لَهَا فَأَدَمَتْهُ، ثُمَّ قَالَ فِيهِ رَسُولُ اللَّهِ صلى الله عليه وسلم مَا شَاءَ اللَّهُ أَنْ يَقُولَ ثُمَّ قَالَ " ائْذَنْ لِعَشَرَةٍ ". فَأَذِنَ لَهُمْ، فَأَكَلُوا حَتَّى شَبِعُوا، ثُمَّ خَرَجُوا، ثُمَّ قَالَ " ائْذَنْ لِعَشَرَةٍ ". فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا، ثُمَّ خَرَجُوا، ثُمَّ قَالَ " ائْذَنْ لِعَشَرَةٍ ". فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا، ثُمَّ أَذِنَ لِعَشَرَةٍ، فَأَكَلَ الْقَوْمُ كُلُّهُمْ وَشَبِعُوا، وَالْقَوْمُ ثَمَانُونَ رَجُلاً.

Reference	: Sahih al-Bukhari 5381
In-book reference	: Book 70, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 293

Narrated `Abdur-Rahman bin Abu Bakr:

We were one hundred and thirty men sitting with the Prophet. The Prophet (ﷺ) said, "Have anyone of you any food with him?" It happened that one man had one Sa of wheat flour (or so) which was turned into dough then. After a while a tall lanky pagan came, driving some sheep. The Prophet (ﷺ) asked, 'Will you sell us (a sheep), or give (it to) us as a gift?" The pagan said, "No, but I will sell it " So the Prophet bought from him a sheep which was slaughtered, and then the Prophet (ﷺ) ordered that the liver, the kidneys, lungs and heart, etc., of that sheep be roasted. By Allah, none of those one hundred and thirty men but had his share of those things. The Prophet (ﷺ) gave to those who were present, and also kept a share for those who were absent He then served that cooked sheep in two big trays and we all ate together our fill; yet there remained a part of it in those two trays which I carried on the camel.

حَدَّثَنَا مُوسَى، حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، قَالَ وَحَدَّثَ أَبُو عُثْمَانَ، أَيْضًا عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ ـ رضى الله عنهما ـ قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم ثَلاَثِينَ وَمِائَةً، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " هَلْ مَعَ أَحَدٍ مِنْكُمْ طَعَامٌ ". فَإِذَا مَعَ رَجُلٍ صَاعٌ مِنْ طَعَامٍ أَوْ نَحْوُهُ، فَعُجِنَ، ثُمَّ جَاءَ رَجُلٌ مُشْرِكٌ مُشْعَانٌّ طَوِيلٌ بِغَنَمٍ يَسُوقُهَا فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَبَيْعٌ أَمْ عَطِيَّةٌ أَوْ ـ قَالَ ـ هِبَةٌ ". قَالَ لاَ بَلْ بَيْعٌ. قَالَ فَاشْتَرَى مِنْهُ شَاةً فَصُنِعَتْ، فَأَمَرَ نَبِيُّ اللَّهِ صلى الله عليه وسلم بِسَوَادِ الْبَطْنِ يُشْوَى، وَايْمُ اللَّهِ مَا مِنَ الثَّلاَثِينَ وَمِائَةٍ إِلاَّ قَدْ حَزَّ لَهُ حُزَّةً مِنْ سَوَادِ بَطْنِهَا، إِنْ كَانَ شَاهِدًا أَعْطَاهَا إِيَّاهُ، وَإِنْ كَانَ غَائِبًا خَبَأَهَا لَهُ، ثُمَّ جَعَلَ فِيهَا قَصْعَتَيْنِ فَأَكَلْنَا أَجْمَعُونَ وَشَبِعْنَا، وَفَضَلَ فِي الْقَصْعَتَيْنِ، فَحَمَلْتُهُ عَلَى الْبَعِيرِ. أَوْ كَمَا قَالَ.

Reference	: Sahih al-Bukhari 5382
In-book reference	: Book 70, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 294

Narrated `Aisha:

The Prophet (ﷺ) died when we had satisfied our hunger with the two black things, i.e. dates and water.

حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا مَنْصُورٌ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ تُوُفِّيَ النَّبِيُّ صلى الله عليه وسلم حِينَ شَبِعْنَا مِنَ الأَسْوَدَيْنِ التَّمْرِ وَالْمَاءِ.

Reference : Sahih al-Bukhari 5383
In-book reference : Book 70, Hadith 11
USC-MSA web (English) reference : Vol. 7, Book 65, Hadith 295
(deprecated numbering scheme)

(7) Chapter: "There is no restriction on the blind..."

(7) بَابُ: {لَيْسَ عَلَى الأَعْمَى حَرَجٌ} إِلَى قَوْلِهِ: {لَعَلَّكُمْ تَعْقِلُونَ}

Narrated Suwaid bin An-Nu`man:

We went out with Allah's Messenger (ﷺ) to Khaibar, and when we were at As-Sahba', (Yahya, a sub-narrator said, "As-Sahba' is a place at a distance of one day's journey to Khaibar)." Allah's Messenger (ﷺ) asked the people to bring their food, but there was nothing with the people except Sawiq. So we all chewed and ate of it. Then the Prophet (ﷺ) asked for some water and he rinsed his mouth, and we too, rinsed our mouths. Then he led us in the Maghrib prayer without performing ablution (again).

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ يَحْيَى بْنُ سَعِيدٍ سَمِعْتُ بُشَيْرَ بْنَ يَسَارٍ، يَقُولُ حَدَّثَنَا سُوَيْدُ بْنُ النُّعْمَانِ، قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى خَيْبَرَ، فَلَمَّا كُنَّا بِالصَّهْبَاءِ ـ قَالَ يَحْيَى وَهْىَ مِنْ خَيْبَرَ عَلَى رَوْحَةٍ ـ دَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِطَعَامٍ، فَمَا أُتِيَ إِلاَّ بِسَوِيقٍ، فَلُكْنَاهُ فَأَكَلْنَا مِنْهُ، ثُمَّ دَعَا بِمَاءٍ فَمَضْمَضَ وَمَضْمَضْنَا، فَصَلَّى بِنَا الْمَغْرِبَ وَلَمْ يَتَوَضَّأْ. قَالَ سُفْيَانُ سَمِعْتُهُ مِنْهُ عَوْدًا وَبَدْءًا.

Reference : Sahih al-Bukhari 5384
In-book reference : Book 70, Hadith 12
USC-MSA web (English) reference : Vol. 7, Book 65, Hadith 296
(deprecated numbering scheme)

(8) Chapter: Thin bread and eating at a dining table.

(8) باب الْخُبْزِ الْمُرَقَّقِ وَالأَكْلِ عَلَى الْخِوَانِ وَالسُّفْرَةِ

Narrated Qatada:

We were in the company of Anas whose baker was with him. Anas said, The Prophet (ﷺ) did not eat thin bread, or a roasted sheep till he met Allah (died).

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، قَالَ كُنَّا عِنْدَ أَنَسٍ وَعِنْدَهُ خَبَّازٌ لَهُ فَقَالَ مَا أَكَلَ النَّبِيُّ صلى الله عليه وسلم خُبْزًا مُرَقَّقًا وَلاَ شَاةً مَسْمُوطَةً حَتَّى لَقِيَ اللَّهَ.

Reference : Sahih al-Bukhari 5385
In-book reference : Book 70, Hadith 13
USC-MSA web (English) reference : Vol. 7, Book 65, Hadith 297
(deprecated numbering scheme)

Narrated Anas:

To the best of my knowledge, the Prophet (ﷺ) did not take his meals in a big tray at all, nor did he ever eat well-baked thin bread, nor did he ever eat at a dining table.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ يُونُسَ ـ قَالَ عَلِيٌّ هُوَ الإِسْكَافُ ـ عَنْ قَتَادَةَ، عَنْ أَنَسٍ، رضى الله عنه قَالَ مَا عَلِمْتُ النَّبِيَّ صلى الله عليه وسلم أَكَلَ عَلَى سُكُرُّجَةٍ قَطُّ، وَلاَ خُبِزَ لَهُ مُرَقَّقٌ قَطُّ، وَلاَ أَكَلَ عَلَى خِوَانٍ. قِيلَ لِقَتَادَةَ فَعَلَى مَا كَانُوا يَأْكُلُونَ قَالَ عَلَى السُّفَرِ.

Reference : Sahih al-Bukhari 5386
In-book reference : Book 70, Hadith 14

USC-MSA web (English) reference : Vol. 7, Book 65, Hadith 298
(deprecated numbering scheme)

Narrated Anas:

The Prophet (ﷺ) halted to consummate his marriage with Safiyya. I invited the Muslims to his wedding banquet. He ordered that leather dining sheets be spread. Then dates, dried yoghurt and butter were put on those sheets. Anas added: The Prophet (ﷺ) consummated his marriage with Safiyya (during a journey) whereupon Hais (sweet dish) was served on a leather dining sheet.

حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، أَخْبَرَنِي حُمَيْدٌ، أَنَّهُ سَمِعَ أَنَسًا، يَقُولُ قَامَ النَّبِيُّ صلى الله عليه وسلم يَبْنِي بِصَفِيَّةَ فَدَعَوْتُ الْمُسْلِمِينَ إِلَى وَلِيمَتِهِ أَمَرَ بِالأَنْطَاعِ فَبُسِطَتْ فَأُلْقِيَ عَلَيْهَا التَّمْرُ وَالأَقِطُ وَالسَّمْنُ‏.‏ وَقَالَ عَمْرٌو عَنْ أَنَسٍ بَنَى بِهَا النَّبِيُّ صلى الله عليه وسلم ثُمَّ صَنَعَ حَيْسًا فِي نِطَعٍ‏.‏

Reference : Sahih al-Bukhari 5387
In-book reference : Book 70, Hadith 15
USC-MSA web (English) reference : Vol. 7, Book 65, Hadith 299
(deprecated numbering scheme)

Narrated Wahb bin Kaisan:

The People of Sham taunted `Abdullah bin Az-Zubair by calling him "The son of Dhatin-Nataqain" (the woman who has two waist-belts). (His mother) (Asma, said to him, "O my son! They taunt you with "Nataqain". Do you know what the Nataqain were? That was my waist-belt which I divided in two parts. I tied the water skin of Allah's Messenger (ﷺ) with one part, and with the other part I tied his food container."

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، وَعَنْ وَهْبِ بْنِ كَيْسَانَ، قَالَ كَانَ أَهْلُ الشَّأْمِ يُعَيِّرُونَ ابْنَ الزُّبَيْرِ يَقُولُونَ يَا ابْنَ ذَاتِ النِّطَاقَيْنِ‏.‏ فَقَالَتْ لَهُ أَسْمَاءُ يَا بُنَىَّ إِنَّهُمْ يُعَيِّرُونَكَ بِالنِّطَاقَيْنِ، هَلْ تَدْرِي مَا كَانَ النِّطَاقَانِ إِنَّمَا كَانَ نِطَاقِي شَقَقْتُهُ نِصْفَيْنِ، فَأَوْكَيْتُ قِرْبَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِأَحَدِهِمَا، وَجَعَلْتُ فِي سُفْرَتِهِ آخَرَ، قَالَ فَكَانَ أَهْلُ الشَّأْمِ إِذَا عَيَّرُوهُ بِالنِّطَاقَيْنِ يَقُولُ إِيهًا وَالإِلَهْ‏.‏ تِلْكَ شَكَاةٌ ظَاهِرٌ عَنْكَ عَارُهَا‏.‏

Reference : Sahih al-Bukhari 5388
In-book reference : Book 70, Hadith 16
USC-MSA web (English) reference : Vol. 7, Book 65, Hadith 300
(deprecated numbering scheme)

Narrated Ibn `Abbas:

that his aunt, Um Hufaid bint Al-Harith bin Hazn, presented to the Prophet (ﷺ) butter, dried yoghurt and mastigures. The Prophet (ﷺ) invited the people to those mastigures and they were eaten on his dining sheet, but the Prophet (ﷺ) did not eat of it, as if he disliked it. Nevertheless. if it was unlawful to eat that, the people would not have eaten it on the dining sheet of the Prophet (ﷺ) nor would he have ordered that they be eaten.

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ أُمَّ حُفَيْدٍ بِنْتَ الْحَارِثِ بْنِ حَزْنٍ ـ خَالَةَ ابْنِ عَبَّاسٍ ـ أَهْدَتْ إِلَى النَّبِيِّ صلى الله عليه وسلم سَمْنًا وَأَقِطًا وَأَضُبًّا، فَدَعَا بِهِنَّ فَأُكِلْنَ عَلَى مَائِدَتِهِ، وَتَرَكَهُنَّ النَّبِيُّ صلى الله عليه وسلم كَالْمُسْتَقْذِرِ لَهُنَّ، وَلَوْ كُنَّ حَرَامًا مَا أُكِلْنَ عَلَى مَائِدَةِ النَّبِيِّ صلى الله عليه وسلم وَلاَ أَمَرَ بِأَكْلِهِنَّ‏.‏

Reference : Sahih al-Bukhari 5389
In-book reference : Book 70, Hadith 17
USC-MSA web (English) reference : Vol. 7, Book 65, Hadith 301
(deprecated numbering scheme)

(9) Chapter: As-Sawiq (9) باب السَّوِيقِ

Narrated Suwaid bin An-Nu`man:

that while they were with the Prophet (ﷺ) at As-Sahba' which was at a distance of one day's journey from Khaibar the prayer became due, and the Prophet (ﷺ) asked the people for food but there was nothing with the people except Sawiq. He ate of it and we ate along with him, and then he asked for water and rinsed his mouth (with it), and then offered the (Maghrib) prayer and we too offered the prayer but the Prophet did not perform ablution (again after eating the Sawiq.).

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ يَحْيَى، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سُوَيْدِ بْنِ النُّعْمَانِ، أَنَّهُ أَخْبَرَهُ أَنَّهُمْ، كَانُوا مَعَ النَّبِيِّ صلى الله عليه وسلم بِالصَّهْبَاءِ ـ وَهْىَ عَلَى رَوْحَةٍ مِنْ خَيْبَرَ ـ فَحَضَرَتِ الصَّلاَةُ، فَدَعَا بِطَعَامٍ فَلَمْ يَجِدْهُ إِلاَّ سَوِيقًا، فَلاَكَ مِنْهُ فَلُكْنَا مَعَهُ، ثُمَّ دَعَا بِمَاءٍ فَمَضْمَضَ، ثُمَّ صَلَّى وَصَلَّيْنَا، وَلَمْ يَتَوَضَّأْ.

Reference	: Sahih al-Bukhari 5390
In-book reference	: Book 70, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 302

(10) Chapter: The Prophet (saws) never used to eat anything unless it was named for him so that he might know what it was

(10) باب مَا كَانَ النَّبِيُّ صلى الله عليه وسلم لاَ يَأْكُلُ حَتَّى يُسَمَّى لَهُ فَيَعْلَمُ مَا هُوَ

Narrated Khalid bin Al-Walid:

That he went with Allah's Messenger (ﷺ) to the house of Maimuna, who was his and Ibn `Abbas' aunt. He found with her a roasted mastigure which her sister Hufaida bint Al-Harith had brought from Najd. Maimuna presented the mastigure before Allah's Messenger (ﷺ) who rarely started eating any (unfamiliar) food before it was described and named for him. (But that time) Allah's Messenger (ﷺ) stretched his hand towards the (meat of the) mastigure whereupon a lady from among those who were present, said, "You should inform Allah's Messenger (ﷺ) of what you have presented to him. O Allah's Messenger (ﷺ)! It is the meat of a mastigure." (On learning that) Allah's Messenger (ﷺ) withdrew his hand from the meat of the mastigure. Khalid bin Al-Walid said, "O Allah's Messenger (ﷺ)! Is this unlawful to eat?" Allah's Messenger (ﷺ) replied, "No, but it is not found in the land of my people, so I do not like it." Khalid said, "Then I pulled the mastigure (meat) towards me and ate it while Allah's Messenger (ﷺ) was looking at me.

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَبُو أُمَامَةَ بْنُ سَهْلِ بْنِ حُنَيْفٍ الأَنْصَارِيُّ، أَنَّ ابْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّ خَالِدَ بْنَ الْوَلِيدِ الَّذِي يُقَالُ لَهُ سَيْفُ اللَّهِ أَخْبَرَهُ أَنَّهُ، دَخَلَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَى مَيْمُونَةَ ـ وَهْىَ خَالَتُهُ وَخَالَةُ ابْنِ عَبَّاسٍ ـ فَوَجَدَ عِنْدَهَا ضَبًّا مَحْنُوذًا، قَدِمَتْ بِهِ أُخْتُهَا حُفَيْدَةُ بِنْتُ الْحَارِثِ مِنْ نَجْدٍ، فَقَدَّمَتِ الضَّبَّ لِرَسُولِ اللَّهِ صلى الله عليه وسلم وَكَانَ قَلَّمَا يُقَدِّمُ يَدَهُ لِطَعَامٍ حَتَّى يُحَدَّثَ بِهِ وَيُسَمَّى لَهُ، فَأَهْوَى رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَهُ إِلَى الضَّبِّ، فَقَالَتِ امْرَأَةٌ مِنَ النِّسْوَةِ الْحُضُورِ أَخْبِرْنَ رَسُولَ اللَّهِ صلى الله عليه وسلم مَا قَدَّمْتُنَّ لَهُ، هُوَ الضَّبُّ يَا رَسُولَ اللَّهِ. فَرَفَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَهُ عَنِ الضَّبِّ، فَقَالَ خَالِدُ بْنُ الْوَلِيدِ أَحَرَامٌ الضَّبُّ يَا رَسُولَ اللَّهِ قَالَ " لاَ وَلَكِنْ لَمْ يَكُنْ بِأَرْضِ قَوْمِي فَأَجِدُنِي أَعَافُهُ ". قَالَ خَالِدٌ فَاجْتَرَرْتُهُ فَأَكَلْتُهُ وَرَسُولُ اللَّهِ صلى الله عليه وسلم يَنْظُرُ إِلَىَّ.

Reference	: Sahih al-Bukhari 5391
In-book reference	: Book 70, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 303

(11) Chapter: The food of one person is sufficient for two persons.

(11) باب طَعَامُ الْوَاحِدِ يَكْفِي الاِثْنَيْنِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The food for two persons is sufficient for three, and the food of three persons is sufficient for four persons."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، وَحَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ طَعَامُ الاِثْنَيْنِ كَافِي الثَّلاَثَةِ، وَطَعَامُ الثَّلاَثَةِ كَافِي الأَرْبَعَةِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5392
In-book reference	: Book 70, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 304

(12) Chapter: A believer eats in one intestine

(12) باب الْمُؤْمِنُ يَأْكُلُ فِي مِعًى وَاحِدٍ

فِيهِ أَبُو هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated Nafi`:

Ibn `Umar never used to take his meal unless a poor man was called to eat with him. One day I brought a poor man to eat with him, the man ate too much, whereupon Ibn `Umar said, "O Nafi`! Don't let this man enter my house, for I heard the Prophet (ﷺ) saying, "A believer eats in one intestine (is satisfied with a little food), and a kafir (unbeliever) eats in seven intestines (eats much food).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا شُعْبَةُ، عَنْ وَاقِدِ بْنِ مُحَمَّدٍ، عَنْ نَافِعٍ، قَالَ كَانَ ابْنُ عُمَرَ لاَ يَأْكُلُ حَتَّى يُؤْتَى بِمِسْكِينٍ يَأْكُلُ مَعَهُ، فَأَدْخَلْتُ رَجُلاً يَأْكُلُ مَعَهُ فَأَكَلَ كَثِيرًا فَقَالَ يَا نَافِعُ لاَ تُدْخِلْ هَذَا عَلَىَّ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ ‏"‏ الْمُؤْمِنُ يَأْكُلُ فِي مِعًى وَاحِدٍ وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5393
In-book reference	: Book 70, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 305

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "A believer eats in one intestine (is satisfied with a little food), and a kafir (unbeliever) or a hypocrite eats in seven intestines (eats too much).

حَدَّثَنَا مُحَمَّدُ بْنُ سَلاَمٍ، أَخْبَرَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ إِنَّ الْمُؤْمِنَ يَأْكُلُ فِي مِعًى وَاحِدٍ، وَإِنَّ الْكَافِرَ ـ أَوِ الْمُنَافِقَ فَلاَ أَدْرِي أَيَّهُمَا قَالَ عُبَيْدُ اللَّهِ ـ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ ‏"‏‏.‏ وَقَالَ ابْنُ بُكَيْرٍ حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ‏.‏

Reference	: Sahih al-Bukhari 5394
In-book reference	: Book 70, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 306

Narrated `Amr:

Abu Nahik was avaricious eater. Ibn `Umar said to him, "Allah's Messenger (ﷺ) said, "A Kafir (unbeliever) eats in seven intestines (eats much)." On that Abu Nahik said, "But I believe in Allah and His Apostle ."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، قَالَ كَانَ أَبُو نَهِيكٍ رَجُلاً أَكُولاً فَقَالَ لَهُ ابْنُ عُمَرَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ إِنَّ الْكَافِرَ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ ‏"‏‏.‏ فَقَالَ فَأَنَا أُومِنُ بِاللَّهِ وَرَسُولِهِ‏.‏

Reference	: Sahih al-Bukhari 5395
In-book reference	: Book 70, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 307

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "A Muslim eats in one intestine (i.e. he is satisfied with a little food) while a Kafir (unbeliever) eats in seven intestines (eats much).

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَأْكُلُ الْمُسْلِمُ فِي مِعًى وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ ".

Reference	: Sahih al-Bukhari 5396
In-book reference	: Book 70, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 308

Narrated Abu Huraira:

A man used to eat much, but when he embraced Islam, he started eating less. That was mentioned to the Prophet (ﷺ) who then said, "A believer eats in one intestine (is satisfied with a little food) and a Kafir eats in seven intestines (eats much). "

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلاً، كَانَ يَأْكُلُ أَكْلاً كَثِيرًا، فَأَسْلَمَ فَكَانَ يَأْكُلُ أَكْلاً قَلِيلاً، فَذُكِرَ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ " إِنَّ الْمُؤْمِنَ يَأْكُلُ فِي مِعًى وَاحِدٍ، وَالْكَافِرَ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ ".

Reference	: Sahih al-Bukhari 5397
In-book reference	: Book 70, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 309

(13) Chapter: To eat while leaning (13) باب الأَكْلِ مُتَّكِئًا

Narrated Abu Juhaifa:

Allah's Messenger (ﷺ) said, "I do not take my meals while leaning (against something).

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا مِسْعَرٌ، عَنْ عَلِيِّ بْنِ الأَقْمَرِ، سَمِعْتُ أَبَا جُحَيْفَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ آكُلُ مُتَّكِئًا ".

Reference	: Sahih al-Bukhari 5398
In-book reference	: Book 70, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 310

Narrated Abu Juhaifa:

While I was with the Prophet (ﷺ) he said to a man who was with him, "I do not take my meals while leaning."

حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ، أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ عَلِيِّ بْنِ الأَقْمَرِ، عَنْ أَبِي جُحَيْفَةَ، قَالَ كُنْتُ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَقَالَ لِرَجُلٍ عِنْدَهُ " لاَ آكُلُ وَأَنَا مُتَّكِئٌ ".

Reference	: Sahih al-Bukhari 5399
In-book reference	: Book 70, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 311

(14) Chapter: Roasted (meat). (14) بَابُ الشِّوَاءِ

وَقَوْلِ اللَّهِ تَعَالَى: {أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ} أَيْ مَشْوِيٍّ.

Narrated Khalid bin Al-Walid:

"A roasted mastigure was brought to the Prophet (ﷺ) who stretched his hand towards it to eat it. But it was said to him, "It is a mastigure." So he withdrew his hand. Khalid asked, "Is it unlawful to eat?" the Prophet said, "No, but it is not found in the land of my people and that is why I do not like eating it." So Khalid started eating (it) while Allah's Messenger (ﷺ) was looking at him. An-Nadr said: 'Al-Khazira' (is prepared) from bran while 'Al-Harira' is prepared from milk.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ خَالِدِ بْنِ الْوَلِيدِ، قَالَ أُتِيَ النَّبِيُّ صلى الله عليه وسلم بِضَبٍّ مَشْوِيٍّ، فَأَهْوَى إِلَيْهِ لِيَأْكُلَ فَقِيلَ لَهُ إِنَّهُ ضَبٌّ، فَأَمْسَكَ يَدَهُ، فَقَالَ خَالِدٌ أَحَرَامٌ هُوَ قَالَ " لاَ، وَلَكِنَّهُ لاَ يَكُونُ بِأَرْضِ قَوْمِي، فَأَجِدُنِي أَعَافُهُ ". فَأَكَلَ خَالِدٌ وَرَسُولُ اللَّهِ صلى الله عليه وسلم يَنْظُرُ. قَالَ مَالِكٌ عَنِ ابْنِ شِهَابٍ بِضَبٍّ مَحْنُوذٍ.

Reference	: Sahih al-Bukhari 5400
In-book reference	: Book 70, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 312

(15) Chapter: Al-Khazira (dish prepared with while flour and fat)

(15) باب الْخَزِيرَةِ

وَقَالَ النَّضْرُ الْخَزِيرَةُ مِنَ النُّخَالَةِ، وَالْحَرِيرَةُ مِنَ اللَّبَنِ.

Narrated 'Urban bin Malik:

who attended the Badr battle and was from the Ansar, that he came to the Prophet (ﷺ) and said, "O Allah's Apostle! I have lost my eyesight and I lead my people in the prayer (as an Imam). When it rains, the valley which is between me and my people, flows with water, and then I cannot go to their mosque to lead them in the prayer. O Allah's Messenger (ﷺ)! I wish that you could come and pray in my house so that I may take it as a praying place. The Prophet (ﷺ) said, "Allah willing, I will do that." The next morning, soon after the sun had risen, Allah's Messenger (ﷺ) came with Abu Bakr. The Prophet (ﷺ) asked for the permission to enter and I admitted him. The Prophet (ﷺ) had not sat till he had entered the house and said to me, "Where do you like me to pray in your house?" I pointed at a place in my house whereupon he stood and said, "Allahu Akbar." We lined behind him and he prayed two rak`at and finished it with Taslim. We then requested him to stay for a special meal of Khazira which we had prepared. A large number of men from the adjoining area gathered in the house. One of them said, "Where is Malik bin Ad-Dukhshun?" Another man said, "He is a hypocrite and does not love Allah and His Apostle." The Prophet said, "Do not say so. Do you not think that he has said: "None has the right to be worshipped but Allah," seeking Allah's pleasure? The man said, "Allah and His Apostle know better, but we have always seen him mixing with hypocrites and giving them advice." The Prophet (ﷺ) said, "Allah has forbidden the (Hell) Fire for those who testify that none has the right to be worshipped but Allah, seeking Allah's pleasure. "

حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ الأَنْصَارِيُّ، أَنَّ عِتْبَانَ بْنَ مَالِكٍ ـ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم مِمَّنْ شَهِدَ بَدْرًا مِنَ الأَنْصَارِ ـ أَنَّهُ أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَنْكَرْتُ بَصَرِي وَأَنَا أُصَلِّي لِقَوْمِي، فَإِذَا كَانَتِ الأَمْطَارُ سَالَ الْوَادِي الَّذِي بَيْنِي وَبَيْنَهُمْ، لَمْ أَسْتَطِعْ أَنْ آتِيَ مَسْجِدَهُمْ فَأُصَلِّيَ لَهُمْ، فَوَدِدْتُ يَا رَسُولَ اللَّهِ أَنَّكَ تَأْتِي فَتُصَلِّي فِي بَيْتِي، فَأَتَّخِذُهُ مُصَلًّى. فَقَالَ " سَأَفْعَلُ إِنْ شَاءَ اللَّهُ ". قَالَ عِتْبَانُ فَغَدَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ حِينَ ارْتَفَعَ النَّهَارُ، فَاسْتَأْذَنَ النَّبِيُّ صلى الله عليه وسلم فَأَذِنْتُ لَهُ فَلَمْ يَجْلِسْ حَتَّى دَخَلَ الْبَيْتَ، ثُمَّ قَالَ لِي " أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ ". فَأَشَرْتُ إِلَى نَاحِيَةٍ مِنَ الْبَيْتِ فَقَامَ النَّبِيُّ صلى الله عليه وسلم فَكَبَّرَ، فَصَفَفْنَا، فَصَلَّى رَكْعَتَيْنِ، ثُمَّ سَلَّمَ وَحَبَسْنَاهُ عَلَى خَزِيرٍ صَنَعْنَاهُ، فَثَابَ فِي الْبَيْتِ رِجَالٌ مِنْ أَهْلِ الدَّارِ ذَوُو عَدَدٍ فَاجْتَمَعُوا، فَقَالَ قَائِلٌ مِنْهُمْ أَيْنَ مَالِكُ بْنُ الدُّخْشُنِ فَقَالَ بَعْضُهُمْ ذَلِكَ مُنَافِقٌ لاَ يُحِبُّ اللَّهَ وَرَسُولَهُ. قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تَقُلْ، أَلاَ تَرَاهُ

قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ. يُرِيدُ بِذَلِكَ وَجْهَ اللَّهِ ". قَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ قُلْنَا فَإِنَّا نَرَى وَجْهَهُ وَنَصِيحَتَهُ إِلَى الْمُنَافِقِينَ. فَقَالَ " فَإِنَّ اللَّهَ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ. يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ ". قَالَ ابْنُ شِهَابٍ ثُمَّ سَأَلْتُ الْحُصَيْنَ بْنَ مُحَمَّدٍ الأَنْصَارِيَّ أَحَدَ بَنِي سَالِمٍ وَكَانَ مِنْ سَرَاتِهِمْ عَنْ حَدِيثِ مَحْمُودٍ فَصَدَّقَهُ.

Reference	: Sahih al-Bukhari 5401
In-book reference	: Book 70, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 313

(16) Chapter: Al-Aqit (dried yoghourt)

(16) باب الأَقِطِ

وَقَالَ حُمَيْدٌ سَمِعْتُ أَنَسًا بَنَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِصَفِيَّةَ، فَأَلْقَى التَّمْرَ وَالأَقِطَ وَالسَّمْنَ.

وَقَالَ عَمْرُو بْنُ أَبِي عَمْرٍو عَنْ أَنَسٍ صَنَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيْسًا.

Narrated Ibn `Abbas:

My aunt presented (roasted) mastigures, Iqt and milk to the Prophet (ﷺ) . The mastigures were put on his dining sheet, and if it was unlawful to eat, it would not have been put there. The Prophet (ﷺ) drank the milk and ate the Iqt only.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ أَهْدَتْ خَالَتِي إِلَى النَّبِيِّ صلى الله عليه وسلم ضِبَابًا وَأَقِطًا وَلَبَنًا، فَوُضِعَ الضَّبُّ عَلَى مَائِدَتِهِ، فَلَوْ كَانَ حَرَامًا لَمْ يُوضَعْ وَشَرِبَ اللَّبَنَ، وَأَكَلَ الأَقِطَ.

Reference	: Sahih al-Bukhari 5402
In-book reference	: Book 70, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 314

(17) Chapter: As-Salq (a kind of beet) and barley

(17) باب السِّلْقِ وَالشَّعِيرِ

Narrated Sahl bin Sa`d:

We used to be happy on Fridays, for there was an old lady who used to pull out the roots of Silq and put it in a cooking pot with some barley. When we had finished the prayer, we would visit her and she would present that dish before us. So we used to be happy on Fridays because of that, and we never used to take our meals or have a mid-day nap except after the Friday prayer. By Allah, that meal contained no fat.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ إِنْ كُنَّا لَنَفْرَحُ بِيَوْمِ الْجُمُعَةِ، كَانَتْ لَنَا عَجُوزٌ تَأْخُذُ أُصُولَ السِّلْقِ، فَتَجْعَلُهُ فِي قِدْرٍ لَهَا، فَتَجْعَلُ فِيهِ حَبَّاتٍ مِنْ شَعِيرٍ، إِذَا صَلَّيْنَا زُرْنَاهَا فَقَرَّبَتْهُ إِلَيْنَا، وَكُنَّا نَفْرَحُ بِيَوْمِ الْجُمُعَةِ مِنْ أَجْلِ ذَلِكَ، وَمَا كُنَّا نَتَغَدَّى وَلاَ نَقِيلُ إِلاَّ بَعْدَ الْجُمُعَةِ، وَاللَّهِ مَا فِيهِ شَحْمٌ وَلاَ وَدَكٌ.

Reference	: Sahih al-Bukhari 5403
In-book reference	: Book 70, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 315

(18) Chapter: To seize and catch flesh with the teeth (while eating).

(18) باب النَّهْسِ وَانْتِشَالِ اللَّحْمِ

Narrated Ibn 'Abbas:

The Prophet (ﷺ) ate of the meat of a shoulder (by cutting the meat with his teeth), and then got up and offered the prayer without performing the ablution anew.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ تَعَرَّقَ رَسُولُ اللَّهِ صلى الله عليه وسلم كَتِفًا، ثُمَّ قَامَ فَصَلَّى، وَلَمْ يَتَوَضَّأْ.

Reference	: Sahih al-Bukhari 5404
In-book reference	: Book 70, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 316

Narrated Ibn 'Abbas:

The Prophet (ﷺ) took out a bone with meat on it from a cooking pot and ate of it, and then offered the prayer without performing ablution anew.

وَعَنْ أَيُّوبَ، وَعَاصِمٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ انْتَشَلَ النَّبِيُّ صلى الله عليه وسلم عَرْقًا مِنْ قِدْرٍ فَأَكَلَ، ثُمَّ صَلَّى، وَلَمْ يَتَوَضَّأْ.

Reference	: Sahih al-Bukhari 5405
In-book reference	: Book 70, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 316

(19) Chapter: To eat the flesh of a foreleg (by stripping the bone of its meat with the teeth).

(19) باب تَعَرُّقِ الْعَضُدِ

Narrated Abu Qatada:

We went out towards Mecca with the Prophet.

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنِي عُثْمَانُ بْنُ عُمَرَ، حَدَّثَنَا فُلَيْحٌ، حَدَّثَنَا أَبُو حَازِمٍ الْمَدَنِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، قَالَ خَرَجْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم نَحْوَ مَكَّةَ.

Reference	: Sahih al-Bukhari 5406
In-book reference	: Book 70, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 317

Narrated Abu Qatada:

Once, while I was sitting with the companions of the Prophet (ﷺ) at a station on the road to Mecca and Allah's Messenger (ﷺ) was stationing ahead of us and all the people were assuming Ihram while I was not. My companion, saw an onager while I was busy Mending my shoes. They did not Inform me of the onager but they wished that I would see it Suddenly I looked and saw the onager Then I headed towards my horse, saddled it and rode, but I forgot to take the lash and the spear. So I said to them my companions), "Give me the lash and the spear." But they said, "No, by Allah we will not help you in any way to hunt it ' I got angry, dismounted, took it the spear and the lash), rode (the horse chased the onager and wounded it Then I brought it when it had dyed. My companions started eating of its (cooked) meat, but they suspected that it might be unlawful to eat of its meat while they were in a state of Ihram Then I proceeded further and I kept one of its forelegs with me. When we met Allah's Apostle we asked him about that. He said, "Have you some of its meat with you?" I gave him that foreleg and he ate the meat till he stripped the bone of its flesh although he was in a state of Ihram.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ أَبِي حَازِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ السَّلَمِيِّ، عَنْ أَبِيهِ، أَنَّهُ قَالَ كُنْتُ يَوْمًا جَالِسًا مَعَ رِجَالٍ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم فِي مَنْزِلٍ فِي طَرِيقِ مَكَّةَ، وَرَسُولُ اللَّهِ صلى الله عليه وسلم نَازِلٌ أَمَامَنَا، وَالْقَوْمُ مُحْرِمُونَ وَأَنَا غَيْرُ مُحْرِمٍ، فَأَبْصَرُوا حِمَارًا وَحْشِيًّا وَأَنَا مَشْغُولٌ أَخْصِفُ نَعْلِي، فَلَمْ يُؤْذِنُونِي لَهُ، وَأَحَبُّوا لَوْ أَنِّي أَبْصَرْتُهُ، فَالْتَفَتُّ فَأَبْصَرْتُهُ فَقُمْتُ إِلَى الْفَرَسِ فَأَسْرَجْتُهُ. ثُمَّ رَكِبْتُ وَنَسِيتُ السَّوْطَ وَالرُّمْحَ فَقُلْتُ لَهُمْ نَاوِلُونِي السَّوْطَ وَالرُّمْحَ. فَقَالُوا لاَ وَاللَّهِ لاَ نُعِينُكَ عَلَيْهِ بِشَىْءٍ. فَغَضِبْتُ فَنَزَلْتُ فَأَخَذْتُهُمَا، ثُمَّ رَكِبْتُ فَشَدَدْتُ عَلَى الْحِمَارِ فَعَقَرْتُهُ، ثُمَّ جِئْتُ بِهِ وَقَدْ مَاتَ

فَوَقَعُوا فِيهِ يَأْكُلُونَهُ، ثُمَّ إِنَّهُمْ شَكُّوا فِي أَكْلِهِمْ إِيَّاهُ وَهُمْ حُرُمٌ، فَرُحْنَا وَخَبَأْتُ الْعَضُدَ مَعِي، فَأَدْرَكْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَسَأَلْنَاهُ عَنْ ذَلِكَ فَقَالَ ‏"‏ مَعَكُمْ مِنْهُ شَىْءٌ ‏"‏‏.‏ فَنَاوَلْتُهُ الْعَضُدَ فَأَكَلَهَا حَتَّى تَعَرَّقَهَا، وَهْوَ مُحْرِمٌ‏.‏ قَالَ ابْنُ جَعْفَرٍ وَحَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي قَتَادَةَ مِثْلَهُ‏.‏

Reference	: Sahih al-Bukhari 5407
In-book reference	: Book 70, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 318

(20) Chapter: To cut the meat with a knife

(20) باب قَطْعِ اللَّحْمِ بِالسِّكِّينِ

Narrated `Amr bin Umaiyya:

that he saw the Prophet (ﷺ) holding a shoulder piece of mutton in his hand and cutting part of it with a knife. Then he was called for the prayer whereupon he put down the shoulder piece and the knife with which he was cutting it, and then stood for prayer without performing ablution again.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي جَعْفَرُ بْنُ عَمْرِو بْنِ أُمَيَّةَ، أَنَّ أَبَاهُ، عَمْرَو بْنَ أُمَيَّةَ أَخْبَرَهُ أَنَّهُ، رَأَى النَّبِيَّ صلى الله عليه وسلم يَحْتَزُّ مِنْ كَتِفِ شَاةٍ فِي يَدِهِ، فَدُعِيَ إِلَى الصَّلاَةِ فَأَلْقَاهَا وَالسِّكِّينَ الَّتِي يَحْتَزُّ بِهَا، ثُمَّ قَامَ فَصَلَّى، وَلَمْ يَتَوَضَّأْ‏.‏

Reference	: Sahih al-Bukhari 5408
In-book reference	: Book 70, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 319

(21) Chapter: The Prophet (saws) never criticized any food.

(21) باب مَا عَابَ النَّبِيُّ صلى الله عليه وسلم طَعَامًا

Narrated Abu Huraira:

The Prophet (ﷺ) never criticized any food (he was invited to) but he used to eat if he liked the food, and leave it if he disliked it.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ مَا عَابَ النَّبِيُّ صلى الله عليه وسلم طَعَامًا قَطُّ، إِنِ اشْتَهَاهُ أَكَلَهُ، وَإِنْ كَرِهَهُ تَرَكَهُ‏.‏

Reference	: Sahih al-Bukhari 5409
In-book reference	: Book 70, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 320

(22) Chapter: To blow barley (to remove the husk).

(22) باب النَّفْخِ فِي الشَّعِيرِ

Narrated Abu Hazim:

that he asked Sahl, "Did you use white flour during the lifetime of the Prophet (ﷺ) ?" Sahl replied, "No. Hazim asked, "Did you use to sift barley flour?" He said, "No, but we used to blow off the husk (of the barley).

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا أَبُو غَسَّانَ، قَالَ حَدَّثَنِي أَبُو حَازِمٍ، أَنَّهُ سَأَلَ سَهْلاً هَلْ رَأَيْتُمْ فِي زَمَانِ النَّبِيِّ صلى الله عليه وسلم النَّقِيَّ قَالَ لاَ‏.‏ فَقُلْتُ فَهَلْ كُنْتُمْ تَنْخُلُونَ الشَّعِيرَ قَالَ لاَ وَلَكِنْ كُنَّا نَنْفُخُهُ‏.‏

Reference	: Sahih al-Bukhari 5410
In-book reference	: Book 70, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 321

(23) Chapter: What the Prophet (saws) and his Companions used to eat.

(23) باب مَا كَانَ النَّبِيُّ صلى الله عليه وسلم وَأَصْحَابُهُ يَأْكُلُونَ

Narrated Abu Huraira:

Once the Prophet (ﷺ) distributed dates among his companions and gave each one seven dates. He gave me seven dates too, one of which was dry and hard, but none of the other dates was more liked by me than that one, for it prolonged my chewing it.

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَبَّاسٍ الْجُرَيْرِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَسَمَ النَّبِيُّ صلى الله عليه وسلم يَوْمًا بَيْنَ أَصْحَابِهِ تَمْرًا، فَأَعْطَى كُلَّ إِنْسَانٍ سَبْعَ تَمَرَاتٍ، فَأَعْطَانِي سَبْعَ تَمَرَاتٍ إِحْدَاهُنَّ حَشَفَةٌ، فَلَمْ يَكُنْ فِيهِنَّ تَمْرَةٌ أَعْجَبَ إِلَىَّ مِنْهَا، شَدَّتْ فِي مَضَاغِي.

Reference	: Sahih al-Bukhari 5411
In-book reference	: Book 70, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 322

Narrated Sa`d:

I was one of (the first) seven (who had embraced Islam) with Allah's Messenger (ﷺ) and we had nothing to eat then, except the leaves of the Habala or Hubula tree, so that our stool used to be similar to that of sheep. Now the tribe of Bani Asad wants to teach me Islam; I would be a loser and all my efforts would be in vain (if I learn Islam anew from them).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ سَعْدٍ، قَالَ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مَعَ النَّبِيِّ صلى الله عليه وسلم مَا لَنَا طَعَامٌ إِلاَّ وَرَقُ الْحُبْلَةِ ـ أَوِ الْحَبَلَةِ ـ حَتَّى يَضَعَ أَحَدُنَا مَا تَضَعُ الشَّاةُ، ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ تُعَزِّرُنِي عَلَى الإِسْلاَمِ، خَسِرْتُ إِذًا وَضَلَّ سَعْيِي.

Reference	: Sahih al-Bukhari 5412
In-book reference	: Book 70, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 323

Narrated Abu Hazim:

I asked Sahl bin Sa`d, "Did Allah's Messenger (ﷺ) ever eat white flour?" Sahl said, "Allah's Messenger (ﷺ) never saw white flour since Allah sent him as an Apostle till He took him unto Him." I asked, "Did the people have (use) sieves during the lifetime of Allah's Messenger (ﷺ)?" Sahl said, "Allah's Messenger (ﷺ) never saw (used) a sieve since Allah sent him as an Apostle until He took him unto Him," I said, "How could you eat barley unsifted?" he said, "We used to grind it and then blow off its husk, and after the husk flew away, we used to prepare the dough (bake) and eat it."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، عَنْ أَبِي حَازِمٍ، قَالَ سَأَلْتُ سَهْلَ بْنَ سَعْدٍ فَقُلْتُ هَلْ أَكَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم النَّقِيَّ فَقَالَ سَهْلٌ مَا رَأَى رَسُولُ اللَّهِ صلى الله عليه وسلم النَّقِيَّ مِنْ حِينَ ابْتَعَثَهُ اللَّهُ حَتَّى قَبَضَهُ اللَّهُ‏.‏ قَالَ فَقُلْتُ هَلْ كَانَتْ لَكُمْ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم مَنَاخِلُ قَالَ مَا رَأَى رَسُولُ اللَّهِ صلى الله عليه وسلم مُنْخُلاً مِنْ حِينَ ابْتَعَثَهُ اللَّهُ حَتَّى قَبَضَهُ‏.‏ قَالَ قُلْتُ كَيْفَ كُنْتُمْ تَأْكُلُونَ الشَّعِيرَ غَيْرَ مَنْخُولٍ قَالَ كُنَّا نَطْحَنُهُ وَنَنْفُخُهُ، فَيَطِيرُ مَا طَارَ وَمَا بَقِيَ ثَرَّيْنَاهُ فَأَكَلْنَاهُ‏.

Reference	: Sahih al-Bukhari 5413
In-book reference	: Book 70, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 324

Narrated Abu Huraira:

that he passed by a group of people in front of whom there was a roasted sheep. They invited him but he refused to eat and said, "Allah's Messenger (ﷺ) left this world without satisfying his hunger even with barley bread."

حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّهُ مَرَّ بِقَوْمٍ بَيْنَ أَيْدِيهِمْ شَاةٌ مَصْلِيَّةٌ، فَدَعَوْهُ فَأَبَى أَنْ يَأْكُلَ قَالَ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنَ الدُّنْيَا وَلَمْ يَشْبَعْ مِنَ الْخُبْزِ الشَّعِيرِ.

Reference	: Sahih al-Bukhari 5414
In-book reference	: Book 70, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 325

Narrated Anas bin Malik:

The Prophet (ﷺ) never took his meals at a dining table, nor in small plates, and he never ate thin wellbaked bread. (The sub-narrator asked Qatada, "Over what did they use to take their meals?" Qatada said, "On leather dining sheets."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ، حَدَّثَنَا مُعَاذٌ، حَدَّثَنِي أَبِي، عَنْ يُونُسَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ مَا أَكَلَ النَّبِيُّ صلى الله عليه وسلم عَلَى خِوَانٍ، وَلاَ فِي سُكْرُجَةٍ، وَلاَ خُبِزَ لَهُ مُرَقَّقٌ. قُلْتُ لِقَتَادَةَ عَلَى مَا يَأْكُلُونَ قَالَ عَلَى السُّفَرِ.

Reference	: Sahih al-Bukhari 5415
In-book reference	: Book 70, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 326

Narrated `Aisha:

The family of Muhammad had not eaten wheat bread to their satisfaction for three consecutive days since his arrival at Medina till he died.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ مَا شَبِعَ آلُ مُحَمَّدٍ صلى الله عليه وسلم مُنْذُ قَدِمَ الْمَدِينَةَ مِنْ طَعَامِ الْبُرِّ ثَلاَثَ لَيَالٍ تِبَاعًا، حَتَّى قُبِضَ.

Reference	: Sahih al-Bukhari 5416
In-book reference	: Book 70, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 327

(24) Chapter: At-Talbina (a kind of dish prepared from flour or bran) (24) باب التَّلْبِينَةِ

Narrated `Aisha:

(the wife of the Prophet) that whenever one of her relatives died, the women assembled and then dispersed (returned to their houses) except her relatives and close friends. She would order that a pot of Talbina be cooked. Then Tharid (a dish prepared from meat and bread) would be prepared and the Talbina would be poured on it. `Aisha would say (to the women),"Eat of it, for I heard Allah's Messenger (ﷺ) saying, 'The Talbina soothes the heart of the patient and relieves him from some of his sadness.' "

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا كَانَتْ إِذَا مَاتَ الْمَيِّتُ مِنْ أَهْلِهَا فَاجْتَمَعَ لِذَلِكَ النِّسَاءُ، ثُمَّ تَفَرَّقْنَ، إِلاَّ أَهْلَهَا وَخَاصَّتَهَا، أَمَرَتْ بِبُرْمَةٍ مِنْ تَلْبِينَةٍ فَطُبِخَتْ، ثُمَّ صُنِعَ ثَرِيدٌ فَصُبَّتِ التَّلْبِينَةُ عَلَيْهَا ثُمَّ قَالَتْ كُلْنَ مِنْهَا فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " التَّلْبِينَةُ مَجَمَّةٌ لِفُؤَادِ الْمَرِيضِ، تَذْهَبُ بِبَعْضِ الْحُزْنِ ".

Reference	: Sahih al-Bukhari 5417
In-book reference	: Book 70, Hadith 45
USC-MSA web (English) reference	: Vol. 7, Book 65, Hadith 328

(deprecated numbering scheme)

(25) Chapter: Ath-Tharid (a dish prepared from meat and bread). (25) باب الثَّرِيدِ

Narrated Abu Musa Al-Ash`ari:

The Prophet (ﷺ) said, "Many men reached perfection but none among the women reached perfection except Mary, the daughter of ' `Imran, and Asia, Pharoah's wife. And the superiority of `Aisha to other women is like the superiority of Tharid to other kinds of food.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ الْجَمَلِيِّ، عَنْ مُرَّةَ الْهَمْدَانِيِّ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ كَمَلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلاَّ مَرْيَمُ بِنْتُ عِمْرَانَ وَآسِيَةُ امْرَأَةُ فِرْعَوْنَ، وَفَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ ".

Reference	: Sahih al-Bukhari 5418
In-book reference	: Book 70, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 329

Narrated Anas:

The Prophet (ﷺ) said, "The superiority of `Aisha to other women is like the superiority of Tharid to other kinds of food . "

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي طُوَالَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ ".

Reference	: Sahih al-Bukhari 5419
In-book reference	: Book 70, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 330

Narrated Anas:

I went along with the Prophet (ﷺ) to the house of a young tailor of his. The tailor presented a dish of Tharid to the Prophet (ﷺ) and resumed his work. The Prophet (ﷺ) started picking the pieces of gourd and I too, started picking them and putting it before him. Since then I have always loved (to eat) gourd.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ، سَمِعَ أَبَا حَاتِمٍ الأَشْهَلَ بْنَ حَاتِمٍ، حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ ثُمَامَةَ بْنِ أَنَسٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ دَخَلْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم عَلَى غُلاَمٍ لَهُ خَيَّاطٍ، فَقَدَّمَ إِلَيْهِ قَصْعَةً فِيهَا ثَرِيدٌ ـ قَالَ ـ وَأَقْبَلَ عَلَى عَمَلِهِ ـ قَالَ ـ فَجَعَلَ النَّبِيُّ صلى الله عليه وسلم يَتَتَبَّعُ الدُّبَّاءَ ـ قَالَ ـ فَجَعَلْتُ أَتَتَبَّعُهُ فَأَضَعُهُ بَيْنَ يَدَيْهِ ـ قَالَ ـ فَمَا زِلْتُ بَعْدُ أُحِبُّ الدُّبَّاءَ.

Reference	: Sahih al-Bukhari 5420
In-book reference	: Book 70, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 331

(26) Chapter: A roasted sheep. (26) باب شَاةٍ مَسْمُوطَةٍ وَالْكَتِفِ وَالْجَنْبِ

Narrated Qatada:

We used to visit Anas bin Malik while his baker was standing (and baking). Anas would say, "Eat! I do not know that the Prophet (ﷺ) had ever seen well-baked bread till he met Allah, nor had he ever seen a roasted sheep with his own eyes."

حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، عَنْ قَتَادَةَ، قَالَ كُنَّا نَأْتِي أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ وَخَبَّازُهُ قَائِمٌ قَالَ كُلُوا فَمَا أَعْلَمُ النَّبِيَّ صلى الله عليه وسلم رَأَى رَغِيفًا مُرَقَّقًا حَتَّى لَحِقَ بِاللَّهِ، وَلاَ رَأَى شَاةً سَمِيطًا بِعَيْنِهِ قَطُّ.

Reference	: Sahih al-Bukhari 5421
In-book reference	: Book 70, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 332

Narrated `Amr bin Umaiyay Ad-Damri:

I saw Allah's Messenger (ﷺ) cutting part of the shoulder of mutton with a knife. He ate of it and then was called for prayer whereupon he got up and put down the knife and offered the prayer without performing new ablution.

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ أُمَيَّةَ الضَّمْرِيِّ، عَنْ أَبِيهِ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَحْتَزُّ مِنْ كَتِفِ شَاةٍ، فَأَكَلَ مِنْهَا، فَدُعِيَ إِلَى الصَّلاَةِ، فَقَامَ فَطَرَحَ السِّكِّينَ فَصَلَّى، وَلَمْ يَتَوَضَّأْ.

Reference	: Sahih al-Bukhari 5422
In-book reference	: Book 70, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 333

(27) Chapter: Storage of food in the houses and on a journey

(27) باب مَا كَانَ السَّلَفُ يَدَّخِرُونَ فِي بُيُوتِهِمْ وَأَسْفَارِهِمْ مِنَ الطَّعَامِ وَاللَّحْمِ وَغَيْرِهِ

وَقَالَتْ عَائِشَةُ وَأَسْمَاءُ صَنَعْنَا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ سُفْرَةً.

Narrated `Abis:

I asked `Aisha "Did the Prophet (ﷺ) forbid eating the meat of sacrifices offered on `Id-ul-Adha for more than three days" She said, "The Prophet (ﷺ) did not do this except in the year when the people were hungry, so he wanted the rich to feed the poor. But later we used to store even a trotter of a sheep to eat it fifteen days later." She was asked, "What compelled you to do so?" She smiled and said, "The family of Muhammad did not eat to their satisfaction white bread with meat soup for three successive days till he met Allah."

حَدَّثَنَا خَلاَّدُ بْنُ يَحْيَى، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، عَنْ أَبِيهِ، قَالَ قُلْتُ لِعَائِشَةَ أَنَهَى النَّبِيُّ صلى الله عليه وسلم أَنْ تُؤْكَلَ لُحُومُ الأَضَاحِيِّ فَوْقَ ثَلاَثٍ قَالَتْ مَا فَعَلَهُ إِلاَّ فِي عَامٍ جَاعَ النَّاسُ فِيهِ، فَأَرَادَ أَنْ يُطْعِمَ الْغَنِيُّ الْفَقِيرَ، وَإِنْ كُنَّا لَنَرْفَعُ الْكُرَاعَ فَنَأْكُلُهُ بَعْدَ خَمْسَ عَشْرَةَ. قِيلَ مَا اضْطَرَّكُمْ إِلَيْهِ فَضَحِكَتْ قَالَتْ مَا شَبِعَ آلُ مُحَمَّدٍ صلى الله عليه وسلم مِنْ خُبْزِ بُرٍّ مَأْدُومٍ ثَلاَثَةَ أَيَّامٍ حَتَّى لَحِقَ بِاللَّهِ. وَقَالَ ابْنُ كَثِيرٍ أَخْبَرَنَا سُفْيَانُ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَابِسٍ بِهَذَا.

Reference	: Sahih al-Bukhari 5423
In-book reference	: Book 70, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 334

Narrated Jabir:

We used to carry the meat of the Hadis (sacrificed animals) to Medina during the life-time of the Prophet .

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، قَالَ كُنَّا نَتَزَوَّدُ لُحُومَ الْهَدْىِ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم إِلَى الْمَدِينَةِ. تَابَعَهُ مُحَمَّدٌ عَنِ ابْنِ عُيَيْنَةَ. وَقَالَ ابْنُ جُرَيْجٍ قُلْتُ لِعَطَاءٍ أَقَالَ حَتَّى جِئْنَا الْمَدِينَةَ قَالَ لاَ.

Reference	: Sahih al-Bukhari 5424
In-book reference	: Book 70, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 335

(28) Chapter: Al-Hais (dish prepared from dried yoghourt, butter and dates).

(28) باب الْحَيْسِ

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said to Abu Talha, "Seek one of your boys to serve me." Abu Talha mounted me behind him (on his riding animal) and took me (to the Prophet (ﷺ)). So I used to serve Allah's Messenger (ﷺ) whenever he dismounted (to stay somewhere). I used to hear him saying very often, "O Allah! I seek refuge with You from, having worries sadness, helplessness, laziness, miserliness, cowardice, from being heavily in debt and from being overpowered by other persons unjustly." I kept on serving till we -returned from the battle of Khaibar. The Prophet (ﷺ) then brought Safiyya bint Huyai whom he had won from the war booty. I saw him folding up a gown or a garment for her to sit on behind him (on his shecamel). When he reached As-Sahba', he prepared Hais and placed it on a dining sheet. Then he sent me to invite men, who (came and) ate; and that was his and Safiyya's wedding banquet. Then the Prophet proceeded, and when he saw (noticed) the mountain of Uhud, he said, "This mountain loves us, and we love it." When we approached Medina, he said, "O Allah! I make the area between its two mountains a sanctuary as Abraham has made Mecca a sanctuary. O Allah! Bless their Mudd and Sa (special kinds of measure).

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، مَوْلَى الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأَبِي طَلْحَةَ ‏"‏ الْتَمِسْ غُلاَمًا مِنْ غِلْمَانِكُمْ يَخْدُمُنِي ‏"‏‏.‏ فَخَرَجَ بِي أَبُو طَلْحَةَ، يُرْدِفُنِي وَرَاءَهُ، فَكُنْتُ أَخْدُمُ رَسُولَ اللَّهِ صلى الله عليه وسلم كُلَّمَا نَزَلَ، فَكُنْتُ أَسْمَعُهُ يُكْثِرُ أَنْ يَقُولَ ‏"‏ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْجُبْنِ وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ الرِّجَالِ ‏"‏‏.‏ فَلَمْ أَزَلْ أَخْدُمُهُ حَتَّى أَقْبَلْنَا مِنْ خَيْبَرَ، وَأَقْبَلَ بِصَفِيَّةَ بِنْتِ حُيَىٍّ قَدْ حَازَهَا، فَكُنْتُ أَرَاهُ يُحَوِّي وَرَاءَهُ بِعَبَاءَةٍ أَوْ بِكِسَاءٍ، ثُمَّ يُرْدِفُهَا وَرَاءَهُ، حَتَّى إِذَا كُنَّا بِالصَّهْبَاءِ صَنَعَ حَيْسًا فِي نِطَعٍ، ثُمَّ أَرْسَلَنِي فَدَعَوْتُ رِجَالاً فَأَكَلُوا، وَكَانَ ذَلِكَ بِنَاءَهُ بِهَا، ثُمَّ أَقْبَلَ حَتَّى إِذَا بَدَا لَهُ أُحُدٌ قَالَ ‏"‏ هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ ‏"‏‏.‏ فَلَمَّا أَشْرَفَ عَلَى الْمَدِينَةِ قَالَ ‏"‏ اللَّهُمَّ إِنِّي أُحَرِّمُ مَا بَيْنَ جَبَلَيْهَا مِثْلَ مَا حَرَّمَ بِهِ إِبْرَاهِيمُ مَكَّةَ، اللَّهُمَّ بَارِكْ لَهُمْ فِي مُدِّهِمْ وَصَاعِهِمْ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5425
In-book reference	: Book 70, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 336

(29) Chapter: Eating in a dish decorated with silver

(29) باب الأَكْلِ فِي إِنَاءٍ مُفَضَّضٍ

Narrated `Abdur-Rahman bin Abi Laila:

We were sitting in the company of Hudhaifa who asked for water and a Magian brought him water. But when he placed the cup in his hand, he threw it at him and said, "Had I not forbidden him to do so more than once or twice?" He wanted to say, "I would not have done so," adding, "but I heard the Prophet saying, "Do not wear silk or Dibaja, and do not drink in silver or golden vessels, and do not eat in plates of such metals, for such things are for the unbelievers in this worldly life and for us in the Hereafter."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سَيْفُ بْنُ أَبِي سُلَيْمَانَ، قَالَ سَمِعْتُ مُجَاهِدًا، يَقُولُ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى، أَنَّهُمْ كَانُوا عِنْدَ حُذَيْفَةَ فَاسْتَسْقَى فَسَقَاهُ مَجُوسِيٌّ‏.‏ فَلَمَّا وَضَعَ الْقَدَحَ فِي يَدِهِ رَمَاهُ بِهِ وَقَالَ لَوْلاَ أَنِّي نَهَيْتُهُ غَيْرَ مَرَّةٍ وَلاَ مَرَّتَيْنِ‏.‏ كَأَنَّهُ يَقُولُ لَمْ أَفْعَلْ هَذَا، وَلَكِنِّي سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ ‏"‏ لاَ تَلْبَسُوا الْحَرِيرَ وَلاَ الدِّيبَاجَ وَلاَ تَشْرَبُوا فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ، وَلاَ تَأْكُلُوا فِي صِحَافِهَا، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَلَنَا فِي الآخِرَةِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5426
In-book reference	: Book 70, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 337

(30) Chapter: The mention of food

(30) باب ذِكْرِ الطَّعَامِ

Narrated Abu Musa Al-Ash`ari:

Allah's Messenger (ﷺ) said, "The example of a Believer who recites the Qur'an, is that of a citron which smells good and tastes good; And the example of a Believer who does not recite the Qur'an, is that of a date which has no smell but tastes sweet; and the example of a hypocrite who recites the Qur'an, is that of an aromatic plant which smells good but tastes bitter; and the example of a hypocrite who does not recite the Qur'an, is that of a colocynth plant which has no smell and is bitter in taste."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم "مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الأُتْرُجَّةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ، وَمَثَلُ الْمُؤْمِنِ الَّذِي لاَ يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ لاَ رِيحَ لَهَا وَطَعْمُهَا حُلْوٌ، وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الرَّيْحَانَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْمُنَافِقِ الَّذِي لاَ يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ، لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ ".

Reference	: Sahih al-Bukhari 5427
In-book reference	: Book 70, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 338

Narrated Anas:

The Prophet (ﷺ) said, "The superiority of `Aisha to other ladies is like the superiority of Tharid to other kinds of food."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا خَالِدٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ ".

Reference	: Sahih al-Bukhari 5428
In-book reference	: Book 70, Hadith 56
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 339

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Traveling is a kind of torture, as it prevents one from sleeping and eating! So when one has finished his job, he should return quickly to his family."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا مَالِكٌ، عَنْ سُمَىٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ، يَمْنَعُ أَحَدَكُمْ نَوْمَهُ وَطَعَامَهُ، فَإِذَا قَضَى نَهْمَتَهُ مِنْ وَجْهِهِ فَلْيُعَجِّلْ إِلَى أَهْلِهِ ".

Reference	: Sahih al-Bukhari 5429
In-book reference	: Book 70, Hadith 57
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 340

(31) Chapter: Al-Udm (additional food taken with bread). (31) باب الأُدْمِ

Narrated Qasim bin Muhammad:

Three traditions have been established because of Barira: `Aisha intended to buy her and set her free, but Barira's masters said, "Her wala' will be for us." `Aisha mentioned that to Allah's Messenger (ﷺ) who said, "You could accept their condition if you wished, for the wala is for the one who manumits the slave." Barira was manumitted, then she was given the choice either to stay with her husband or leave him; One day Allah's Messenger (ﷺ) entered `Aisha's house while there was a cooking pot of food boiling on the fire. The Prophet (ﷺ) asked for lunch, and he was presented with bread and some extra food from the home-made Udm (e.g. soup). He asked, "Don't I see meat (being cooked)?" They said, "Yes, O Allah's Apostle! But it is the meat that has been given to Barira in charity and she has given it to us as a present." He said, "For Barira it is alms, but for us it is a present."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ رَبِيعَةَ، أَنَّهُ سَمِعَ الْقَاسِمَ بْنَ مُحَمَّدٍ، يَقُولُ كَانَ فِي بَرِيرَةَ ثَلاَثُ سُنَنٍ، أَرَادَتْ عَائِشَةُ أَنْ تَشْتَرِيَهَا فَتُعْتِقَهَا، فَقَالَ أَهْلُهَا، وَلَنَا الْوَلاَءُ، فَذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " لَوْ شِئْتِ شَرَطْتِيهِ لَهُمْ، فَإِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ ". قَالَ وَأُعْتِقَتْ فَخُيِّرَتْ فِي أَنْ تَقِرَّ تَحْتَ زَوْجِهَا أَوْ تُفَارِقَهُ، وَدَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمًا بَيْتَ عَائِشَةَ وَعَلَى النَّارِ بُرْمَةٌ تَفُورُ، فَدَعَا بِالْغَدَاءِ فَأُتِيَ بِخُبْزٍ وَأُدْمٍ مِنْ أُدْمِ الْبَيْتِ فَقَالَ " أَلَمْ أَرَ لَحْمًا ". قَالُوا بَلَى يَا رَسُولَ اللَّهِ، وَلَكِنَّهُ لَحْمٌ تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ، فَأَهْدَتْهُ لَنَا. فَقَالَ" هُوَ صَدَقَةٌ عَلَيْهَا، وَهَدِيَّةٌ لَنَا ".

Reference	: Sahih al-Bukhari 5430
In-book reference	: Book 70, Hadith 58
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 341

(32) Chapter: Sweet edible things and honey. (32) باب الْحَلْوَاءِ وَالْعَسَلِ

Narrated `Aisha:

Allah's Messenger (ﷺ) used to love sweet edible things and honey.

حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، عَنْ أَبِي أُسَامَةَ، عَنْ هِشَامٍ، قَالَ أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُحِبُّ الْحَلْوَاءَ وَالْعَسَلَ.

Reference	: Sahih al-Bukhari 5431
In-book reference	: Book 70, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 342

Narrated Abu Huraira:

I used to accompany Allah's Messenger (ﷺ) to fill my stomach; and that was when I did not eat baked bread, nor wear silk. Neither a male nor a female slave used to serve me, and I used to bind stones over my belly and ask somebody to recite a Qur'anic Verse for me though I knew it, so that he might take me to his house and feed me. Ja`far bin Abi Talib was very kind to the poor, and he used to take us and feed us with what ever was available in his house, (and if nothing was available), he used to give us the empty (honey or butter) skin which we would tear and lick whatever was in it.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ شَيْبَةَ، قَالَ أَخْبَرَنِي ابْنُ أَبِي الْفُدَيْكِ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كُنْتُ أَلْزَمُ النَّبِيَّ صلى الله عليه وسلم لِشِبَعِ بَطْنِي حِينَ لاَ آكُلُ الْخَمِيرَ، وَلاَ أَلْبَسُ الْحَرِيرَ، وَلاَ يَخْدُمُنِي فُلاَنٌ وَلاَ فُلاَنَةُ، وَأُلْصِقُ بَطْنِي بِالْحَصْبَاءِ، وَأَسْتَقْرِئُ الرَّجُلَ الآيَةَ وَهْىَ مَعِي كَىْ يَنْقَلِبَ بِي فَيُطْعِمَنِي، وَخَيْرُ النَّاسِ لِلْمَسَاكِينِ جَعْفَرُ بْنُ أَبِي طَالِبٍ، يَنْقَلِبُ بِنَا فَيُطْعِمُنَا مَا كَانَ فِي بَيْتِهِ، حَتَّى إِنْ كَانَ لَيُخْرِجُ إِلَيْنَا الْعُكَّةَ لَيْسَ فِيهَا شَىْءٌ، فَنَشْتَقُّهَا فَنَلْعَقُ مَا فِيهَا.

Reference	: Sahih al-Bukhari 5432
In-book reference	: Book 70, Hadith 60
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 343

(33) Chapter: Ad-Dubba' (gourd) (33) باب الدُّبَّاءِ

Narrated Anas:

Allah's Messenger (ﷺ) went to (the house of) his slave tailor, and he was offered (a dish of) gourd of which he started eating. I have loved to eat gourd since I saw Allah's Messenger (ﷺ) eating it.

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا أَزْهَرُ بْنُ سَعْدٍ، عَنِ ابْنِ عَوْنٍ، عَنْ ثُمَامَةَ بْنِ أَنَسٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَتَى مَوْلًى لَهُ خَيَّاطًا، فَأُتِيَ بِدُبَّاءٍ، فَجَعَلَ يَأْكُلُهُ، فَلَمْ أَزَلْ أُحِبُّهُ مُنْذُ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَأْكُلُهُ.

Reference	: Sahih al-Bukhari 5433

In-book reference : Book 70, Hadith 61
USC-MSA web (English) reference : Vol. 7, Book 65, Hadith 344
(deprecated numbering scheme)

(34) Chapter: To prepare a meal for (Muslim) brethren

(34) باب الرَّجُلِ يَتَكَلَّفُ الطَّعَامَ لإِخْوَانِهِ

Narrated Abu Mas`ud Al-Ansari:

There was a man called Abu Shu'aib, and he had a slave who was a butcher. He said (to his slave), "Prepare a meal to which I may invite Allah's Messenger (ﷺ) along with four other men." So he invited Allah's Messenger (ﷺ) and four other men, but another man followed them whereupon the Prophet (ﷺ) said, "You have invited me as one of five guests, but now another man has followed us. If you wish you can admit him, and if you wish you can refuse him." On that the host said, "But I admit him." Narrated Muhammad bin Isma`il: If guests are sitting at a dining table, they do not have the right to carry food from other tables to theirs, but they can pass on food from their own table to each other; otherwise they should leave it.

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ، قَالَ كَانَ مِنَ الأَنْصَارِ رَجُلٌ يُقَالُ لَهُ أَبُو شُعَيْبٍ، وَكَانَ لَهُ غُلاَمٌ لَحَّامٌ فَقَالَ اصْنَعْ لِي طَعَامًا أَدْعُو رَسُولَ اللَّهِ صلى الله عليه وسلم خَامِسَ خَمْسَةٍ، فَدَعَا رَسُولَ اللَّهِ صلى الله عليه وسلم خَامِسَ خَمْسَةٍ، فَتَبِعَهُمْ رَجُلٌ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّكَ دَعَوْتَنَا خَامِسَ خَمْسَةٍ وَهَذَا رَجُلٌ قَدْ تَبِعَنَا، فَإِنْ شِئْتَ أَذِنْتَ لَهُ، وَإِنْ شِئْتَ تَرَكْتَهُ ". قَالَ بَلْ أَذِنْتُ لَهُ.

قَالَ مُحَمَّدُ بْنُ يُوسُفَ سَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ إِذَا كَانَ الْقَوْمُ عَلَى الْمَائِدَةِ لَيْسَ لَهُمْ أَنْ يُنَاوِلُوا مِنْ مَائِدَةٍ إِلَى مَائِدَةٍ أُخْرَى وَلَكِنْ يُنَاوِلُ بَعْضُهُمْ بَعْضًا فِي تِلْكَ الْمَائِدَةِ أَوْ يَدَعُ

Reference : Sahih al-Bukhari 5434
In-book reference : Book 70, Hadith 62
USC-MSA web (English) reference : Vol. 7, Book 65, Hadith 345
(deprecated numbering scheme)

(35) Chapter: Whoever invited a man to a meal and then went to carry on his job.

(35) باب مَنْ أَضَافَ رَجُلاً إِلَى طَعَامٍ، وَأَقْبَلَ هُوَ عَلَى عَمَلِهِ

Narrated Anas:

I was a young boy when I once was walking with Allah's Messenger (ﷺ) . Allah's Messenger (ﷺ) entered the house of his slave tailor and the latter brought a dish filled with food covered with pieces of gourd. Allah's Apostle started picking and eating the gourd. When I saw that, I started collecting and placing the gourd before him. Then the slave returned to his work. Anas added: I have kept on loving gourd since I saw Allah's Messenger (ﷺ) doing what he was doing.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُنِيرٍ، سَمِعَ النَّضْرَ، أَخْبَرَنَا ابْنُ عَوْنٍ، قَالَ أَخْبَرَنِي ثُمَامَةُ بْنُ عَبْدِ اللَّهِ بْنِ أَنَسٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ كُنْتُ غُلاَمًا أَمْشِي مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَدَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى غُلاَمٍ لَهُ خَيَّاطٍ، فَأَتَاهُ بِقَصْعَةٍ فِيهَا طَعَامٌ وَعَلَيْهِ دُبَّاءٌ، فَجَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَتَتَبَّعُ الدُّبَّاءَ ـ قَالَ ـ فَلَمَّا رَأَيْتُ ذَلِكَ جَعَلْتُ أَجْمَعُهُ بَيْنَ يَدَيْهِ ـ قَالَ ـ فَأَقْبَلَ الْغُلاَمُ عَلَى عَمَلِهِ. قَالَ أَنَسٌ لاَ أَزَالُ أُحِبُّ الدُّبَّاءَ بَعْدَ مَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم صَنَعَ مَا صَنَعَ.

Reference : Sahih al-Bukhari 5435
In-book reference : Book 70, Hadith 63
USC-MSA web (English) reference : Vol. 7, Book 65, Hadith 346
(deprecated numbering scheme)

(36) Chapter: Soup

(36) باب الْمَرَقِ

Narrated Anas bin Malik:

A tailor invited the Prophet (ﷺ) to a meal which he had prepared, and I went along with the Prophet (ﷺ) . The tailor presented barley bread and soup containing gourd and cured meat. I saw the Prophet (ﷺ) picking the pieces of gourd from around the dish, and since then I have kept on liking gourd.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، أَنَّ خَيَّاطًا، دَعَا النَّبِيَّ صلى الله عليه وسلم لِطَعَامٍ صَنَعَهُ، فَذَهَبْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم فَقَرَّبَ خُبْزَ شَعِيرٍ وَمَرَقًا فِيهِ دُبَّاءٌ وَقَدِيدٌ، فَرَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَتَتَبَّعُ الدُّبَّاءَ مِنْ حَوَالَىِ الْقَصْعَةِ، فَلَمْ أَزَلْ أُحِبُّ الدُّبَّاءَ بَعْدَ يَوْمِئِذٍ.

Reference	: Sahih al-Bukhari 5436
In-book reference	: Book 70, Hadith 64
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 347

(37) Chapter: Cured meat.

(37) باب الْقَدِيدِ

Narrated Anas:

I saw the Prophet (ﷺ) being served with soup and containing gourd and cured meat, and I saw him picking and eating the pieces of gourd.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم أُتِيَ بِمَرَقَةٍ فِيهَا دُبَّاءٌ وَقَدِيدٌ، فَرَأَيْتُهُ يَتَتَبَّعُ الدُّبَّاءَ يَأْكُلُهَا.

Reference	: Sahih al-Bukhari 5437
In-book reference	: Book 70, Hadith 65
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 348

Narrated `Aisha:

The Prophet (ﷺ) did not do that (i.e., forbade the storage of the meat of sacrifices for three days) except (he did so) so that the rich would feed the poor. But later we used to keep even trotters to cook, fifteen days later. The family of Muhammad did not eat wheat bread with meat or soup to their satisfaction for three successive days.

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ مَا فَعَلَهُ إِلاَّ فِي عَامٍ جَاعَ النَّاسُ، أَرَادَ أَنْ يُطْعِمَ الْغَنِيُّ الْفَقِيرَ، وَإِنْ كُنَّا لَنَرْفَعُ الْكُرَاعَ بَعْدَ خَمْسَ عَشْرَةَ، وَمَا شَبِعَ آلُ مُحَمَّدٍ صلى الله عليه وسلم مِنْ خُبْزِ بُرٍّ مَأْدُومٍ ثَلاَثًا.

Reference	: Sahih al-Bukhari 5438
In-book reference	: Book 70, Hadith 66
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 349

(38) Chapter: To present something to the companion across the dining table.

(38) باب مَنْ نَاوَلَ أَوْ قَدَّمَ إِلَى صَاحِبِهِ عَلَى الْمَائِدَةِ شَيْئًا

قَالَ وَقَالَ ابْنُ الْمُبَارَكِ لاَ بَأْسَ أَنْ يُنَاوِلَ بَعْضُهُمْ بَعْضًا، وَلاَ يُنَاوِلُ مِنْ هَذِهِ الْمَائِدَةِ إِلَى مَائِدَةٍ أُخْرَى.

Narrated Anas bin Malik:

A tailor invited Allah's Messenger (ﷺ) to a meal which he had prepared. I went with Allah's Messenger (ﷺ) to that meal, and the tailor served the Prophet (ﷺ) with barley bread and soup of gourd and cured meat. I saw Allah's Messenger (ﷺ) picking the pieces of gourd from around the dish, and since then I have kept on liking gourd.

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ إِنَّ خَيَّاطًا دَعَا رَسُولَ اللَّهِ صلى الله عليه وسلم لِطَعَامٍ صَنَعَهُ ـ قَالَ أَنَسٌ ـ فَذَهَبْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى ذَلِكَ الطَّعَامِ، فَقَرَّبَ إِلَى

رَسُولِ اللَّهِ صلى الله عليه وسلم خُبْزًا مِنْ شَعِيرٍ وَمَرَقًا فِيهِ دُبَّاءٌ وَقَدِيدٌ ـ قَالَ أَنَسٌ ـ فَرَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَتَتَبَّعُ الدُّبَّاءَ مِنْ حَوْلِ الصَّحْفَةِ، فَلَمْ أَزَلْ أُحِبُّ الدُّبَّاءَ مِنْ يَوْمِئِذٍ. وَقَالَ ثُمَامَةُ عَنْ أَنَسٍ، فَجَعَلْتُ أَجْمَعُ الدُّبَّاءَ بَيْنَ يَدَيْهِ.

Reference	: Sahih al-Bukhari 5439
In-book reference	: Book 70, Hadith 67
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 350

(39) Chapter: The eating of snake cucumber with fresh dates

(39) باب الرُّطَبِ بِالْقِثَّاءِ

Narrated `Abdullah bin Ja`far bin Abi Talib:

I saw Allah's Messenger (ﷺ) eating fresh dates with snake cucumber.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ بْنِ أَبِي طَالِبٍ ـ رضى الله عنهما ـ قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَأْكُلُ الرُّطَبَ بِالْقِثَّاءِ.

Reference	: Sahih al-Bukhari 5440
In-book reference	: Book 70, Hadith 68
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 351

(40) Chapter: Chapter

(40) باب

Narrated Abu `Uthman:

I was a guest of Abu Huraira for seven days. Abu Huraira, his wife and his slave used to get up and remain awake for one-third of the night by turns. Each would offer the night prayer and then awaken the other. I heard Abu Huraira saying, "Allah's Messenger (ﷺ) distributed dates among his companions and my share was seven dates, one of which was a Hashafa (a date which dried on the tree before it was fully ripe).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَبَّاسٍ الْجُرَيْرِيِّ، عَنْ أَبِي عُثْمَانَ، قَالَ تَضَيَّفْتُ أَبَا هُرَيْرَةَ سَبْعًا، فَكَانَ هُوَ وَامْرَأَتُهُ وَخَادِمُهُ يَعْتَقِبُونَ اللَّيْلَ أَثْلاَثًا، يُصَلِّي هَذَا، ثُمَّ يُوقِظُ هَذَا. وَسَمِعْتُهُ يَقُولُ قَسَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ أَصْحَابِهِ تَمْرًا، فَأَصَابَنِي سَبْعُ تَمَرَاتٍ إِحْدَاهُنَّ حَشَفَةٌ.

Reference	: Sahih al-Bukhari 5441
In-book reference	: Book 70, Hadith 69
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 352

Narrated Abu Huraira:

The Prophet (ﷺ) distributed dates among us, and my share was five dates, four of which were good, and one was a ,Hashafa, and I found the Hashafa the hardest for my teeth.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَسَمَ النَّبِيُّ صلى الله عليه وسلم بَيْنَنَا تَمْرًا فَأَصَابَنِي مِنْهُ خَمْسٌ أَرْبَعُ تَمَرَاتٍ وَحَشَفَةٌ، ثُمَّ رَأَيْتُ الْحَشَفَةَ هِيَ أَشَدُّهُنَّ لِضِرْسِي.

Reference	: Sahih al-Bukhari 5441b
In-book reference	: Book 70, Hadith 70
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 353

(41) Chapter: Fresh dates and dry dates

(41) بَابُ الرُّطَبِ وَالتَّمْرِ

وَقَوْلِ اللَّهِ تَعَالَى: {وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تَسَّاقَطْ عَلَيْكِ رُطَبًا جَنِيًّا}.

(42) Chapter: The eating of a spadix of the palm tree.

(42) باب أَكْلِ الْجُمَّارِ

Aishah (ra) said, "When Allah's Messenger (ﷺ) died, we had been satisfied by the two black things, i.e., dates and water."

وَقَالَ مُحَمَّدُ بْنُ يُوسُفَ عَنْ سُفْيَانَ، عَنْ مَنْصُورِ ابْنِ صَفِيَّةَ، حَدَّثَتْنِي أُمِّي، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ تُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَدْ شَبِعْنَا مِنَ الأَسْوَدَيْنِ التَّمْرِ وَالْمَاءِ.

Reference	: Sahih al-Bukhari 5442
In-book reference	: Book 70, Hadith 71
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 65, Hadith 353

Narrated Jabir bin `Abdullah:

There was a Jew in Medina who used to lend me money up to the season of plucking dates. (Jabir had a piece of land which was on the way to Ruma). That year the land was not promising, so the payment of the debt was delayed one year. The Jew came to me at the time of plucking, but gathered nothing from my land. I asked him to give me one year respite, but he refused. This news reached the Prophet (ﷺ) whereupon he said to his companions, "Let us go and ask the Jew for respite for Jabir." All of them came to me in my garden, and the Prophet (ﷺ) started speaking to the Jew, but he Jew said, "O Abu Qasim! I will not grant him respite." When the Prophet (ﷺ) saw the Jew's attitude, he stood up and walked all around the garden and came again and talked to the Jew, but the Jew refused his request. I got up and brought some ripe fresh dates and put it in front of the Prophet. He ate and then said to me, "Where is your hut, O Jabir?" I informed him, and he said, "Spread out a bed for me in it." I spread out a bed, and he entered and slept. When he woke up, I brought some dates to him again and he ate of it and then got up and talked to the Jew again, but the Jew again refused his request. Then the Prophet (ﷺ) got up for the second time amidst the palm trees loaded with fresh dates, and said, "O Jabir! Pluck dates to repay your debt." The Jew remained with me while I was plucking the dates, till I paid him all his right, yet there remained extra quantity of dates. So I went out and proceeded till I reached the Prophet and informed him of the good news, whereupon he said, "I testify that I am Allah's Messenger (ﷺ)."

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا أَبُو غَسَّانَ، قَالَ حَدَّثَنِي أَبُو حَازِمٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي رَبِيعَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، رضى الله عنهما قَالَ كَانَ بِالْمَدِينَةِ يَهُودِيٌّ وَكَانَ يُسْلِفُنِي فِي تَمْرِي إِلَى الْجِدَادِ، وَكَانَتْ لِجَابِرٍ الأَرْضُ الَّتِي بِطَرِيقِ رُومَةَ فَجَلَسَتْ، فَخَلاَ عَامًا فَجَاءَنِي الْيَهُودِيُّ عِنْدَ الْجَدَادِ، وَلَمْ أَجُدَّ مِنْهَا شَيْئًا، فَجَعَلْتُ أَسْتَنْظِرُهُ إِلَى قَابِلٍ فَيَأْبَى، فَأُخْبِرَ بِذَلِكَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ لأَصْحَابِهِ ‏"‏ امْشُوا نَسْتَنْظِرْ لِجَابِرٍ مِنَ الْيَهُودِيِّ ‏"‏‏.‏ فَجَاءُونِي فِي نَخْلِي فَجَعَلَ النَّبِيُّ صلى الله عليه وسلم يُكَلِّمُ الْيَهُودِيَّ فَيَقُولُ أَبَا الْقَاسِمِ لاَ أُنْظِرُهُ‏.‏ فَلَمَّا رَأَى النَّبِيُّ صلى الله عليه وسلم قَامَ فَطَافَ فِي النَّخْلِ، ثُمَّ جَاءَهُ فَكَلَّمَهُ فَأَبَى فَقُمْتُ فَجِئْتُ بِقَلِيلِ رُطَبٍ فَوَضَعْتُهُ بَيْنَ يَدَىِ النَّبِيِّ صلى الله عليه وسلم فَأَكَلَ ثُمَّ قَالَ ‏"‏ أَيْنَ عَرِيشُكَ يَا جَابِرُ ‏"‏‏.‏ فَأَخْبَرْتُهُ فَقَالَ ‏"‏ افْرُشْ لِي فِيهِ ‏"‏‏.‏ فَفَرَشْتُهُ فَدَخَلَ فَرَقَدَ، ثُمَّ اسْتَيْقَظَ فَجِئْتُهُ بِقَبْضَةٍ أُخْرَى فَأَكَلَ مِنْهَا، ثُمَّ قَامَ فَكَلَّمَ الْيَهُودِيَّ فَأَبَى عَلَيْهِ فَقَامَ فِي الرِّطَابِ فِي النَّخْلِ الثَّانِيَةَ ثُمَّ قَالَ ‏"‏ يَا جَابِرُ جُدَّ وَاقْضِ ‏"‏‏.‏ فَوَقَفَ فِي الْجَدَادِ فَجَدَدْتُ مِنْهَا مَا قَضَيْتُهُ وَفَضَلَ مِنْهُ فَخَرَجْتُ حَتَّى جِئْتُ النَّبِيَّ صلى الله عليه وسلم فَبَشَّرْتُهُ فَقَالَ ‏"‏ أَشْهَدُ أَنِّي رَسُولُ اللَّهِ ‏"‏‏.‏

عُرُوشٌ وَعَرِيشٌ بِنَاءٌ وَقَالَ ابْنُ عَبَّاسٍ مَعْرُوشَاتٍ مَا يُعَرَّشُ مِنَ الْكُرُومِ وَغَيْرِ ذَلِكَ يُقَالُ عُرُوشُهَا أَبْنِيَتُهَا

Reference	: Sahih al-Bukhari 5443
In-book reference	: Book 70, Hadith 72
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 354

Narrated `Abdullah bin `Umar:

While we were sitting with the Prophet, fresh dates were brought to him. The Prophet (ﷺ) said, "There is a tree among the trees which is as blessed as a Muslim" I thought that it was the date palm tree and intended to say, "It is the date-palm tree, O Allah's Messenger (ﷺ)!" but I looked behind to see that I was the tenth and youngest of ten men present there, so I kept quiet' Then the Prophet (ﷺ) said, "It is the datepalm tree."

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ حَدَّثَنِي مُجَاهِدٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ بَيْنَا نَحْنُ عِنْدَ النَّبِيِّ صلى الله عليه وسلم جُلُوسٌ إِذْ أُتِيَ بِجُمَّارِ نَخْلَةٍ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ مِنَ الشَّجَرِ لَمَا بَرَكَتُهُ كَبَرَكَةِ الْمُسْلِمِ ". فَظَنَنْتُ أَنَّهُ يَعْنِي النَّخْلَةَ، فَأَرَدْتُ أَنْ أَقُولَ هِيَ النَّخْلَةُ يَا رَسُولَ اللَّهِ. ثُمَّ الْتَفَتُّ فَإِذَا أَنَا عَاشِرُ عَشَرَةٍ أَنَا أَحْدَثُهُمْ فَسَكَتُّ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " هِيَ النَّخْلَةُ ".

Reference	: Sahih al-Bukhari 5444
In-book reference	: Book 70, Hadith 73
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 355

(43) Chapter: Al-'Ajwa (a special kind of date). (43) باب الْعَجْوَةِ

Narrated Sa`d:

Allah's Messenger (ﷺ) said, "He who eats seven 'Ajwa dates every morning, will not be affected by poison or magic on the day he eats them."

حَدَّثَنَا جُمْعَةُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مَرْوَانُ، أَخْبَرَنَا هَاشِمُ بْنُ هَاشِمٍ، أَخْبَرَنَا عَامِرُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ تَصَبَّحَ كُلَّ يَوْمٍ سَبْعَ تَمَرَاتٍ عَجْوَةً لَمْ يَضُرُّهُ فِي ذَلِكَ الْيَوْمِ سُمٌّ وَلاَ سِحْرٌ ".

Reference	: Sahih al-Bukhari 5445
In-book reference	: Book 70, Hadith 74
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 356

(44) Chapter: To eat two dates at a time (44) باب الْقِرَانِ فِي التَّمْرِ

Narrated Jabala bin Suhaim.:

At the time of Ibn Az-Zubair, we were struck with famine, and he provided us with dates for our food. `Abdullah bin `Umar used to pass by us while we were eating, and say, "Do not eat two dates together at a time, for the Prophet (ﷺ) forbade the taking of two dates together at a time (in a gathering)." Ibn `Umar used to add, "Unless one takes the permission of one's companions."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا جَبَلَةُ بْنُ سُحَيْمٍ، قَالَ أَصَابَنَا عَامُ سَنَةٍ مَعَ ابْنِ الزُّبَيْرِ فَرَزَقَنَا تَمْرًا، فَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَمُرُّ بِنَا وَنَحْنُ نَأْكُلُ وَيَقُولُ لاَ تُقَارِنُوا فَإِنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنِ الْقِرَانِ. ثُمَّ يَقُولُ إِلاَّ أَنْ يَسْتَأْذِنَ الرَّجُلُ أَخَاهُ. قَالَ شُعْبَةُ الإِذْنُ مِنْ قَوْلِ ابْنِ عُمَرَ.

Reference	: Sahih al-Bukhari 5446
In-book reference	: Book 70, Hadith 75
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 357

(45) Chapter: The snake cucumber (45) باب الْقِثَّاءِ

Narrated `Abdullah bin Ja`far:

I saw the Prophet (ﷺ) eating fresh dates with snake cucumbers.

حَدَّثَنِي إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ، قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَأْكُلُ الرُّطَبَ بِالْقِثَّاءِ.

Reference	: Sahih al-Bukhari 5447
In-book reference	: Book 70, Hadith 76
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 358

(46) Chapter: The goodness of the date-palm tree.

(46) باب بَرَكَةِ النَّخْلِ

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "There is a tree among the trees which is similar to a Muslim (in goodness), and that is the date palm tree."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ، عَنْ زُبَيْدٍ، عَنْ مُجَاهِدٍ، قَالَ سَمِعْتُ ابْنَ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ "مِنَ الشَّجَرِ شَجَرَةٌ تَكُونُ مِثْلَ الْمُسْلِمِ، وَهْىَ النَّخْلَةُ ".

Reference	: Sahih al-Bukhari 5448
In-book reference	: Book 70, Hadith 77
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 359

(47) Chapter: The taking of two kinds of fruit or food at a time.

(47) باب جَمْعِ اللَّوْنَيْنِ أَوِ الطَّعَامَيْنِ بِمَرَّةٍ

Narrated `Abdullah bin Ja`far:

I saw Allah's Messenger (ﷺ) eating fresh dates with snake cucumbers.

حَدَّثَنَا ابْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ ـ رضى الله عنهما ـ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَأْكُلُ الرُّطَبَ بِالْقِثَّاءِ.

Reference	: Sahih al-Bukhari 5449
In-book reference	: Book 70, Hadith 78
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 360

(48) Chapter: Whoever admitted the guests in batches of ten persons (by turns).

(48) باب مَنْ أَدْخَلَ الضِّيفَانَ عَشَرَةً عَشَرَةً وَالْجُلُوسِ عَلَى الطَّعَامِ عَشَرَةً عَشَرَةً

Narrated Anas:

My mother, Um Sulaim, took a Mudd of barley grain, ground it and made porridge from it, and pressed (over it), a butter skin she had with her. Then she sent me to the Prophet, and I reached him while he was sitting with his companions. I invited him, whereupon he said, "And those who are with me?' I returned and said, "He says, 'And those who are with me?" Abu Talha went out to him and said, "O Allah's Messenger (ﷺ)! It is just a meal prepared by Um Sulaim." The Prophet (ﷺ) entered and the food was brought to him. He said, "Let ten persons enter upon me." Those ten entered and ate their fill. Again he said, 'Let ten (more) enter upon me." Those ten entered and ate their fill. Then he said, "Let ten (more) enter upon me." He called forty persons in all Then Allah's Messenger (ﷺ) ate and got up. I started looking (at the food) to see if it decreased or not.

حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنِ الْجَعْدِ أَبِي عُثْمَانَ، عَنْ أَنَسٍ‏.‏ وَعَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ‏.‏ وَعَنْ سِنَانٍ أَبِي رَبِيعَةَ، عَنْ أَنَسٍ، أَنَّ أُمَّ سُلَيْمٍ، أُمَّهُ عَمَدَتْ إِلَى مُدٍّ مِنْ شَعِيرٍ، جَشَّتْهُ وَجَعَلَتْ مِنْهُ خَطِيفَةً، وَعَصَرَتْ عُكَّةً عِنْدَهَا، ثُمَّ بَعَثَتْنِي إِلَى النَّبِيِّ صلى الله عليه وسلم فَأَتَيْتُهُ وَهْوَ فِي أَصْحَابِهِ فَدَعَوْتُهُ قَالَ ‏"‏ وَمَنْ مَعِي ‏"‏‏.‏ فَجِئْتُ فَقُلْتُ إِنَّهُ يَقُولُ، وَمَنْ مَعِي، فَخَرَجَ

إِلَيْهِ أَبُو طَلْحَةَ قَالَ يَا رَسُولَ اللَّهِ إِنَّمَا هُوَ شَىْءٌ صَنَعَتْهُ أُمُّ سُلَيْمٍ، فَدَخَلَ فَجِيءَ بِهِ وَقَالَ " أَدْخِلْ عَلَىَّ عَشَرَةً ". فَدَخَلُوا فَأَكَلُوا حَتَّى شَبِعُوا، ثُمَّ قَالَ " أَدْخِلْ عَلَىَّ عَشَرَةً ". فَدَخَلُوا فَأَكَلُوا حَتَّى شَبِعُوا، ثُمَّ قَالَ " أَدْخِلْ عَلَىَّ عَشَرَةً ". حَتَّى عَدَّ أَرْبَعِينَ، ثُمَّ أَكَلَ النَّبِيُّ صلى الله عليه وسلم ثُمَّ قَامَ، فَجَعَلْتُ أَنْظُرُ هَلْ نَقَصَ مِنْهَا شَىْءٌ.

Reference	: Sahih al-Bukhari 5450
In-book reference	: Book 70, Hadith 79
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 361

(49) Chapter: The eating of garlic or other (bad smelling vegetables).

(49) باب مَا يُكْرَهُ مِنَ الثُّومِ وَالْبُقُولِ

فِيهِ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated `Abdul `Aziz:

It was said to Anas "What did you hear the Prophet (ﷺ) saying about garlic?" Anas replied, "Whoever has eaten (garlic) should not approach our mosque."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ، قَالَ قِيلَ لأَنَسٍ مَا سَمِعْتَ النَّبِيَّ صلى الله عليه وسلم فِي الثُّومِ فَقَالَ " مَنْ أَكَلَ فَلاَ يَقْرَبَنَّ مَسْجِدَنَا ".

Reference	: Sahih al-Bukhari 5451
In-book reference	: Book 70, Hadith 80
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 362

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) said, "Whoever has eaten garlic or onion should keep away from us (or should keep away from our mosque).'

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا أَبُو صَفْوَانَ عَبْدُ اللَّهِ بْنُ سَعِيدٍ، أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي عَطَاءٌ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ زَعَمَ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ أَكَلَ ثُومًا أَوْ بَصَلاً فَلْيَعْتَزِلْنَا، أَوْ لِيَعْتَزِلْ مَسْجِدَنَا ".

Reference	: Sahih al-Bukhari 5452
In-book reference	: Book 70, Hadith 81
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 363

(50) Chapter: Al-Kabath, i.e., the leaves of Al-Arak

(50) باب الْكَبَاثِ وَهْوَ ثَمَرُ الأَرَاكِ

Narrated Jabir bin `Abdullah:

We were with Allah's Messenger (ﷺ) collecting Al-Kabath at Mar-Az-Zahran. The Prophet (ﷺ) said, "Collect the black ones, for they are better." Somebody said, (O Allah's Messenger (ﷺ)!) Have you ever shepherded sheep?" He said, "There has been no prophet but has shepherded them. "

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ، قَالَ أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ، قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِمَرِّ الظَّهْرَانِ نَجْنِي الْكَبَاثَ فَقَالَ " عَلَيْكُمْ بِالأَسْوَدِ مِنْهُ، فَإِنَّهُ أَيْطَبُ ". فَقَالَ أَكُنْتَ تَرْعَى الْغَنَمَ قَالَ " نَعَمْ، وَهَلْ مِنْ نَبِيٍّ إِلاَّ رَعَاهَا ".

Reference	: Sahih al-Bukhari 5453
In-book reference	: Book 70, Hadith 82
USC-MSA web (English) reference	: Vol. 7, Book 65, Hadith 364

(deprecated numbering scheme)

(51) Chapter: To rinse the mouth after taking meals

(51) باب الْمَضْمَضَةِ بَعْدَ الطَّعَامِ

Narrated Suwaid bin An Nu`man:

We went out with Allah's Messenger (ﷺ) to Khaibar, and when we reached As-Sahba', the Prophet (ﷺ) asked for food, and he was offered nothing but Sawiq. We ate, and then Allah's Messenger (ﷺ) stood up for the prayer. He rinsed his mouth with water, and we too, rinsed our mouths.

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا سُفْيَانُ، سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سُوَيْدِ بْنِ النُّعْمَانِ، قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى خَيْبَرَ، فَلَمَّا كُنَّا بِالصَّهْبَاءِ دَعَا بِطَعَامٍ فَمَا أُتِيَ إِلاَّ بِسَوِيقٍ، فَأَكَلْنَا فَقَامَ إِلَى الصَّلاَةِ، فَتَمَضْمَضَ وَمَضْمَضْنَا.

Reference	: Sahih al-Bukhari 5454
In-book reference	: Book 70, Hadith 83
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 65, Hadith 365

Narrated Suwaid:

We went out with Allah's Messenger (ﷺ) to Khaibar. and when we reached As-Sahba', which (Yahya says) is one day' journey from Khaibar, the Prophet (ﷺ) asked for food, and he was offered nothing but Sawiq which we chewed and ate. Then the Prophet (ﷺ) asked for water and rinsed his mouth, and we too, rinsed our mouths along with him. He then led us in the Maghrib prayer without performing ablution again.

قَالَ يَحْيَى سَمِعْتُ بُشَيْرًا، يَقُولُ حَدَّثَنَا سُوَيْدٌ، خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى خَيْبَرَ، فَلَمَّا كُنَّا بِالصَّهْبَاءِ ـ قَالَ يَحْيَى وَهْىَ مِنْ خَيْبَرَ عَلَى رَوْحَةٍ ـ دَعَا بِطَعَامٍ فَمَا أُتِيَ إِلاَّ بِسَوِيقٍ، فَلُكْنَاهُ فَأَكَلْنَا مَعَهُ، ثُمَّ دَعَا بِمَاءٍ فَمَضْمَضَ وَمَضْمَضْنَا مَعَهُ، ثُمَّ صَلَّى بِنَا الْمَغْرِبَ وَلَمْ يَتَوَضَّأْ. وَقَالَ سُفْيَانُ كَأَنَّكَ تَسْمَعُهُ مِنْ يَحْيَى.

Reference	: Sahih al-Bukhari 5455
In-book reference	: Book 70, Hadith 84
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 365

(52) Chapter: To lick and suck the fingers

(52) باب لَعْقِ الأَصَابِعِ وَمَصِّهَا قَبْلَ أَنْ تُمْسَحَ بِالْمِنْدِيلِ

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, 'When you eat, do not wipe your hands till you have licked it, or had it licked by somebody else."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا أَكَلَ أَحَدُكُمْ فَلاَ يَمْسَحْ يَدَهُ حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا ".

Reference	: Sahih al-Bukhari 5456
In-book reference	: Book 70, Hadith 85
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 366

(53) Chapter: The handkerchief.

(53) باب الْمِنْدِيلِ

Narrated Sa`id bin Al-Harith:

that he asked Jabir bin `Abdullah about performing ablution after taking a cooked meal. He replied, "It is not essential," and added, "We never used to get such kind of food during the lifetime of the Prophet except rarely; and if

at all we got such a dish, we did not have any handkerchiefs to wipe our hands with except the palms of our hands, our forearms and our feet. We would perform the prayer thereafter with-out performing new ablution."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ فُلَيْحٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ سَعِيدِ بْنِ الْحَارِثِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ أَنَّهُ سَأَلَهُ عَنِ الْوُضُوءِ مِمَّا مَسَّتِ النَّارُ، فَقَالَ لاَ قَدْ كُنَّا زَمَانَ النَّبِيِّ صلى الله عليه وسلم لاَ نَجِدُ مِثْلَ ذَلِكَ مِنَ الطَّعَامِ إِلاَّ قَلِيلاً، فَإِذَا نَحْنُ وَجَدْنَاهُ لَمْ يَكُنْ لَنَا مَنَادِيلُ، إِلاَّ أَكُفَّنَا وَسَوَاعِدَنَا وَأَقْدَامَنَا، ثُمَّ نُصَلِّي وَلاَ نَتَوَضَّأُ.

Reference : Sahih al-Bukhari 5457
In-book reference : Book 70, Hadith 86
USC-MSA web (English) reference : Vol. 7, Book 65, Hadith 367
(deprecated numbering scheme)

(54) Chapter: What one should say after finishing one's meal.

(54) باب مَا يَقُولُ إِذَا فَرَغَ مِنْ طَعَامِهِ

Narrated Abu Umama:

Whenever the dining sheet of the Prophet (ﷺ) was taken away (i.e., whenever he finished his meal), he used to say: "Al-hamdu li l-lah kathiran taiyiban mubarakan fihi ghaira makfiy wala muWada` wala mustaghna'anhu Rabbuna."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ ثَوْرٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِي أُمَامَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا رَفَعَ مَائِدَتَهُ قَالَ " الْحَمْدُ لِلَّهِ كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، غَيْرَ مَكْفِيٍّ، وَلاَ مُوَدَّعٍ وَلاَ مُسْتَغْنًى عَنْهُ، رَبَّنَا ".

Reference : Sahih al-Bukhari 5458
In-book reference : Book 70, Hadith 87
USC-MSA web (English) reference : Vol. 7, Book 65, Hadith 368
(deprecated numbering scheme)

Narrated Abu Umama:

Whenever the Prophet (ﷺ) finished his meals (or when his dining sheet was taken away), he used to say. "Praise be to Allah Who has satisfied our needs and quenched our thirst. Your favor cannot by compensated or denied." Once he said, upraise be to You, O our Lord! Your favor cannot be compensated, nor can be left, nor can be dispensed with, O our Lord!"

حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِي أُمَامَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا فَرَغَ مِنْ طَعَامِهِ ـ وَقَالَ مَرَّةً إِذَا رَفَعَ مَائِدَتَهُ ـ قَالَ " الْحَمْدُ لِلَّهِ الَّذِي كَفَانَا وَأَرْوَانَا، غَيْرَ مَكْفِيٍّ، وَلاَ مَكْفُورٍ ـ وَقَالَ مَرَّةً الْحَمْدُ لِلَّهِ رَبِّنَا، غَيْرَ مَكْفِيٍّ، وَلاَ مُوَدَّعٍ ـ وَلاَ مُسْتَغْنًى، رَبَّنَا ".

Reference : Sahih al-Bukhari 5459
In-book reference : Book 70, Hadith 88
USC-MSA web (English) reference : Vol. 7, Book 65, Hadith 369
(deprecated numbering scheme)

(55) Chapter: To eat with one's servant.

(55) باب الأَكْلِ مَعَ الْخَادِمِ

Narrated .Abu Huraira:

The Prophet (ﷺ) said, "When your servant brings your food to you, if you do not ask him to join you, then at least ask him to take one or two handfuls, for he has suffered from its heat (while cooking it) and has taken pains to cook it nicely."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدٍ ـ هُوَ ابْنُ زِيَادٍ ـ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا أَتَى أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ، فَإِنْ لَمْ يُجْلِسْهُ مَعَهُ فَلْيُنَاوِلْهُ أُكْلَةً أَوْ أُكْلَتَيْنِ، أَوْ لُقْمَةً أَوْ لُقْمَتَيْنِ، فَإِنَّهُ وَلِيَ حَرَّهُ وَعِلاَجَهُ ".

Reference : Sahih al-Bukhari 5460

In-book reference : Book 70, Hadith 89
USC-MSA web (English) reference : Vol. 7, Book 65, Hadith 370
(deprecated numbering scheme)

(56) Chapter: A person who thanks Allah after taking his meals.

(56) بَابُ الطَّاعِمُ الشَّاكِرُ مِثْلُ الصَّائِمِ الصَّابِرِ

فِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(57) Chapter: "May this (person) come with me too?"

(57) باب الرَّجُلِ يُدْعَى إِلَى طَعَامٍ فَيَقُولُ وَهَذَا مَعِي

وَقَالَ أَنَسٌ إِذَا دَخَلْتَ عَلَى مُسْلِمٍ لاَ يُتَّهَمُ فَكُلْ مِنْ طَعَامِهِ، وَاشْرَبْ مِنْ شَرَابِهِ.

Narrated Abu Mas`ud Al-Ansari:

There was an Ansari man nicknamed, Abu Shu'aib, who had a slave who was a butcher. He came to the Prophet (ﷺ) while he was sitting with his companions and noticed the signs of hunger on the face of the Prophet (ﷺ) . So he went to his butcher slave and said, "Prepare for me a meal sufficient for five persons so that I may invite the Prophet (ﷺ) along with four other men." He had the meal prepared for him and invited him. A (sixth) man followed them. The Prophet (ﷺ) said, "O Abu Shu'aib! Another man has followed us. If you wish, you may invite him; and if you wish, you may refuse him." Abu Shu'aib said, "No, I will admit him."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا شَقِيقٌ، حَدَّثَنَا أَبُو مَسْعُودٍ الأَنْصَارِيُّ، قَالَ كَانَ رَجُلٌ مِنَ الأَنْصَارِ يُكْنَى أَبَا شُعَيْبٍ، وَكَانَ لَهُ غُلاَمٌ لَحَّامٌ، فَأَتَى النَّبِيَّ صلى الله عليه وسلم وَهْوَ فِي أَصْحَابِهِ، فَعَرَفَ الْجُوعَ فِي وَجْهِ النَّبِيِّ صلى الله عليه وسلم فَذَهَبَ إِلَى غُلاَمِهِ اللَّحَّامِ فَقَالَ اصْنَعْ لِي طَعَامًا يَكْفِي خَمْسَةً، لَعَلِّي أَدْعُو النَّبِيَّ صلى الله عليه وسلم خَامِسَ خَمْسَةٍ. فَصَنَعَ لَهُ طُعَيِّمًا، ثُمَّ أَتَاهُ فَدَعَاهُ، فَتَبِعَهُمْ رَجُلٌ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " يَا أَبَا شُعَيْبٍ إِنَّ رَجُلاً تَبِعَنَا فَإِنْ شِئْتَ أَذِنْتَ لَهُ، وَإِنْ شِئْتَ تَرَكْتَهُ ". قَالَ لاَ بَلْ أَذِنْتُ لَهُ.

Reference : Sahih al-Bukhari 5461
In-book reference : Book 70, Hadith 90
USC-MSA web (English) reference : Vol. 7, Book 65, Hadith 371
(deprecated numbering scheme)

(58) Chapter: If supper or dinner is served (when the time for Salat is due).

(58) باب إِذَا حَضَرَ الْعَشَاءُ فَلاَ يَعْجَلْ عَنْ عَشَائِهِ

Narrated `Amr bin Umaiyya:

That he saw Allah's Messenger (ﷺ) cutting a piece of mutton from its shoulder part he was carrying in his hand. When he was called for prayer, he put it down and the knife with which he was cutting it. Then he stood up and offered the prayer without performing new ablution.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ. وَقَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي جَعْفَرُ بْنُ عَمْرِو بْنِ أُمَيَّةَ، أَنَّ أَبَاهُ، عَمْرَو بْنَ أُمَيَّةَ أَخْبَرَهُ أَنَّهُ، رَأَى رَسُولَ اللَّهِ صلى الله عليه وسلم يَحْتَزُّ مِنْ كَتِفِ شَاةٍ فِي يَدِهِ، فَدُعِيَ إِلَى الصَّلاَةِ فَأَلْقَاهَا وَالسِّكِّينَ الَّتِي كَانَ يَحْتَزُّ بِهَا، ثُمَّ قَامَ فَصَلَّى، وَلَمْ يَتَوَضَّأْ.

Reference : Sahih al-Bukhari 5462
In-book reference : Book 70, Hadith 91
USC-MSA web (English) reference : Vol. 7, Book 65, Hadith 372
(deprecated numbering scheme)

Narrated Anas bin Malik:

The Prophet (ﷺ) said, If supper is served and the Iqama for (Isha) prayer is proclaimed, start with you supper first."

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا وُهَيْبٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا وُضِعَ الْعَشَاءُ وَأُقِيمَتِ الصَّلاَةُ فَابْدَءُوا بِالْعَشَاءِ ".

Reference	: Sahih al-Bukhari 5463
In-book reference	: Book 70, Hadith 92
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 373

Narrated Nafi:

Once Ibn Umar was taking his supper while he was listening to the recitation of (Quran by) the Imam (in the Isha prayer).

وَعَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ.

وَعَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ تَعَشَّى مَرَّةً وَهْوَ يَسْمَعُ قِرَاءَةَ الإِمَامِ.

Reference	: Sahih al-Bukhari 5464
In-book reference	: Book 70, Hadith 93
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 373

Narrated Aisha:

The Prophet (ﷺ) said, "If the Iqama for (`Isha') prayer is proclaimed and supper is served, take your supper first."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا أُقِيمَتِ الصَّلاَةُ وَحَضَرَ الْعَشَاءُ فَابْدَءُوا بِالْعَشَاءِ ". قَالَ وُهَيْبٌ وَيَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامٍ " إِذَا وُضِعَ الْعَشَاءُ ".

Reference	: Sahih al-Bukhari 5465
In-book reference	: Book 70, Hadith 94
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 374

(59) Chapter: "And when you have taken your meal disperse."

(59) باب قَوْلِ اللَّهِ تَعَالَى {فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا}

Narrated Anas:

I know (about) the Hijab (the order of veiling of women) more than anybody else. Ubai bin Ka`b used to ask me about it. Allah's Messenger (ﷺ) became the bridegroom of Zainab bint Jahsh whom he married at Medina. After the sun had risen high in the sky, the Prophet (ﷺ) invited the people to a meal. Allah's Apostle remained sitting and some people remained sitting with him after the other guests had left. Then Allah's Messenger (ﷺ) got up and went away, and I too, followed him till he reached the door of `Aisha's room. Then he thought that the people must have left the place by then, so he returned and I also returned with him. Behold, the people were still sitting at their places. So he went back again for the second time, and I went along with him too. When we reached the door of `Aisha's room, he returned and I also returned with him to see that the people had left. Thereupon the Prophet (ﷺ) hung a curtain between me and him and the Verse regarding the order for (veiling of women) Hijab was revealed.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ أَنَسًا، قَالَ أَنَا أَعْلَمُ النَّاسِ، بِالْحِجَابِ كَانَ أُبَىُّ بْنُ كَعْبٍ يَسْأَلُنِي عَنْهُ، أَصْبَحَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَرُوسًا بِزَيْنَبَ ابْنَةِ جَحْشٍ وَكَانَ تَزَوَّجَهَا بِالْمَدِينَةِ، فَدَعَا النَّاسَ لِلطَّعَامِ بَعْدَ ارْتِفَاعِ النَّهَارِ، فَجَلَسَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَجَلَسَ مَعَهُ رِجَالٌ بَعْدَ مَا قَامَ الْقَوْمُ،

حَتَّى قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَمَشَى وَمَشَيْتُ مَعَهُ، حَتَّى بَلَغَ باب حُجْرَةِ عَائِشَةَ، ثُمَّ ظَنَّ أَنَّهُمْ خَرَجُوا فَرَجَعْتُ مَعَهُ، فَإِذَا هُمْ جُلُوسٌ مَكَانَهُمْ، فَرَجَعَ وَرَجَعْتُ مَعَهُ الثَّانِيَةَ، حَتَّى بَلَغَ باب حُجْرَةِ عَائِشَةَ فَرَجَعَ وَرَجَعْتُ مَعَهُ، فَإِذَا هُمْ قَامُوا، فَضَرَبَ بَيْنِي وَبَيْنَهُ سِتْرًا، وَأُنْزِلَ الْحِجَابُ.

Reference	: Sahih al-Bukhari 5466
In-book reference	: Book 70, Hadith 95
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 65, Hadith 375

71 - The Book of Sacrifice on Occasion of Birth (`Aqiqa) (5467 - 5474)

كتاب العقيقة

(1) Chapter: The naming of a newly born child, Al-'Aqiqa and its Tahnik

(1) باب تَسْمِيَةِ الْمَوْلُودِ غَدَاةَ يُولَدُ، لِمَنْ لَمْ يَعُقَّ عَنْهُ، وَتَحْنِيكِهِ

Narrated Abu Musa:

A son was born to me and I took him to the Prophet (ﷺ) who named him Ibrahim, did Tahnik for him with a date, invoked Allah to bless him and returned him to me. (The narrator added: That was Abu Musa's eldest son.)

حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ حَدَّثَنِي بُرَيْدٌ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ وُلِدَ لِي غُلاَمٌ، فَأَتَيْتُ بِهِ النَّبِيَّ صلى الله عليه وسلم فَسَمَّاهُ إِبْرَاهِيمَ، فَحَنَّكَهُ بِتَمْرَةٍ، وَدَعَا لَهُ بِالْبَرَكَةِ وَدَفَعَهُ إِلَىَّ، وَكَانَ أَكْبَرَ وَلَدِ أَبِي مُوسَى.

Reference	2458
In-book reference	: Book 71, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 66, Hadith 376

Narrated `Aisha:

A boy was brought to the Prophet (ﷺ) to do Tahnik for him, but the boy urinated on him, whereupon the Prophet had water poured on the place of urine.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ أُتِيَ النَّبِيُّ صلى الله عليه وسلم بِصَبِيٍّ يُحَنِّكُهُ، فَبَالَ عَلَيْهِ، فَأَتْبَعَهُ الْمَاءَ.

Reference	: Sahih al-Bukhari 5468
In-book reference	: Book 71, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 66, Hadith 377

Narrated Asma' bint Abu Bakr:

I conceived `Abdullah bin AzZubair at Mecca and went out (of Mecca) while I was about to give birth. I came to Medina and encamped at Quba', and gave birth at Quba'. Then I brought the child to Allah's Messenger (ﷺ) and placed it (on his lap). He asked for a date, chewed it, and put his saliva in the mouth of the child. So the first thing to enter its stomach was the saliva of Allah's Messenger (ﷺ). Then he did its Tahnik with a date, and invoked Allah to bless him. It was the first child born in the Islamic era, therefore they (Muslims) were very happy with its birth, for it had been said to them that the Jews had bewitched them, and so they would not produce any offspring.

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ ـ رضى الله عنهما ـ أَنَّهَا حَمَلَتْ بِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ بِمَكَّةَ قَالَتْ فَخَرَجْتُ وَأَنَا مُتِمٌّ، فَأَتَيْتُ الْمَدِينَةَ فَنَزَلْتُ قُبَاءً فَوَلَدْتُ بِقُبَاءٍ، ثُمَّ أَتَيْتُ بِهِ رَسُولَ اللَّهِ صلى الله عليه وسلم فَوَضَعْتُهُ فِي حَجْرِهِ، ثُمَّ دَعَا بِتَمْرَةٍ فَمَضَغَهَا، ثُمَّ تَفَلَ فِي فِيهِ فَكَانَ أَوَّلَ شَىْءٍ دَخَلَ جَوْفَهُ رِيقُ رَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ حَنَّكَهُ بِالتَّمْرَةِ، ثُمَّ دَعَا لَهُ فَبَرَّكَ عَلَيْهِ، وَكَانَ أَوَّلَ مَوْلُودٍ وُلِدَ فِي الإِسْلاَمِ، فَفَرِحُوا بِهِ فَرَحًا شَدِيدًا، لأَنَّهُمْ قِيلَ لَهُمْ إِنَّ الْيَهُودَ قَدْ سَحَرَتْكُمْ فَلاَ يُولَدُ لَكُمْ.

Reference	: Sahih al-Bukhari 5469
In-book reference	: Book 71, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 66, Hadith 378

71 - The Book of Sacrifice on Occasion of Birth (`Aqiqa) كتاب العقيقة

Narrated Anas bin Malik:

Abu Talha had a child who was sick. Once, while Abu Talha was out, the child died. When Abu Talha returned home, he asked, "How does my son fare?" Um Salaim (his wife) replied, "He is quieter than he has ever been." Then she brought supper for him and he took his supper and slept with her. When he had finished, she said (to him), "Bury the child (as he's dead)." Next morning Abu Talha came to Allah's Messenger (ﷺ) and told him about that. The Prophet (ﷺ) said (to him), "Did you sleep with your wife last night?" Abu Talha said, "Yes". The Prophet (ﷺ) said, "O Allah! Bestow your blessing on them as regards that night of theirs." Um Sulaim gave birth to a boy. Abu Talha told me to take care of the child till it was taken to the Prophet. Then Abu Talha took the child to the Prophet (ﷺ) and Um Sulaim sent some dates along with the child. The Prophet (ﷺ) took the child (on his lap) and asked if there was something with him. The people replied, "Yes, a few dates." The Prophet took a date, chewed it, took some of it out of his mouth, put it into the child's mouth and did Tahnik for him with that, and named him 'Abdullah.

حَدَّثَنَا مَطَرُ بْنُ الْفَضْلِ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَوْنٍ، عَنْ أَنَسِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ كَانَ ابْنٌ لأَبِي طَلْحَةَ يَشْتَكِي، فَخَرَجَ أَبُو طَلْحَةَ، فَقُبِضَ الصَّبِيُّ فَلَمَّا رَجَعَ أَبُو طَلْحَةَ قَالَ مَا فَعَلَ ابْنِي قَالَتْ أُمُّ سُلَيْمٍ هُوَ أَسْكَنُ مَا كَانَ. فَقَرَّبَتْ إِلَيْهِ الْعَشَاءَ فَتَعَشَّى، ثُمَّ أَصَابَ مِنْهَا، فَلَمَّا فَرَغَ قَالَتْ وَارِ الصَّبِيَّ. فَلَمَّا أَصْبَحَ أَبُو طَلْحَةَ أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَخْبَرَهُ فَقَالَ " أَعْرَسْتُمُ اللَّيْلَةَ ". قَالَ نَعَمْ. قَالَ " اللَّهُمَّ بَارِكْ لَهُمَا ". فَوَلَدَتْ غُلاَمًا قَالَ لِي أَبُو طَلْحَةَ احْفَظْهُ حَتَّى تَأْتِيَ بِهِ النَّبِيَّ صلى الله عليه وسلم فَأَتَى بِهِ النَّبِيَّ صلى الله عليه وسلم وَأَرْسَلَتْ مَعَهُ بِتَمَرَاتٍ، فَأَخَذَهُ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " أَمَعَهُ شَىْءٌ ". قَالُوا نَعَمْ تَمَرَاتٌ. فَأَخَذَهَا النَّبِيُّ صلى الله عليه وسلم فَمَضَغَهَا، ثُمَّ أَخَذَ مِنْ فِيهِ فَجَعَلَهَا فِي فِي الصَّبِيِّ، وَحَنَّكَهُ بِهِ، وَسَمَّاهُ عَبْدَ اللَّهِ.

Reference	: Sahih al-Bukhari 5470
In-book reference	: Book 71, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 66, Hadith 379

Narrated Anas:

As above.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ، وَسَاقَ الْحَدِيثَ،.

Reference	: Sahih al-Bukhari 5470
In-book reference	: Book 71, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 66, Hadith 379

(2) Chapter: 'Aqiqa is to remove what harms the child (2) باب إِمَاطَةِ الأَذَى عَنِ الصَّبِيِّ، فِي الْعَقِيقَةِ

Narrated Salman bin 'Amri Ad-Dabbi, the Prophet (ﷺ) (ﷺ) said, 'Aqiqa is to be offered for a (newly born) boy.

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ سَلْمَانَ بْنِ عَامِرٍ، قَالَ مَعَ الْغُلاَمِ عَقِيقَةٌ. وَقَالَ حَجَّاجٌ حَدَّثَنَا حَمَّادٌ أَخْبَرَنَا أَيُّوبُ وَقَتَادَةُ وَهِشَامٌ وَحَبِيبٌ عَنِ ابْنِ سِيرِينَ عَنْ سَلْمَانَ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 5471
In-book reference	: Book 71, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 66, Hadith 379

Narrated Salman bin 'Amir Ad-Dabbi:

I heard Allah's Messenger (ﷺ) saying, "'Aqiqa is to be offered for a (newly born) boy, so slaughter (an animal) for him, and relieve him of his suffering."

وَقَالَ غَيْرُ وَاحِدٍ عَنْ عَاصِمٍ، وَهِشَامٍ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنِ الرَّبَابِ، عَنْ سَلْمَانَ، عَنِ النَّبِيِّ صلى الله عليه وسلم. وَرَوَاهُ يَزِيدُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ سِيرِينَ عَنْ سَلْمَانَ قَوْلَهُ. وَقَالَ أَصْبَغُ أَخْبَرَنِي ابْنُ وَهْبٍ عَنْ جَرِيرِ بْنِ حَازِمٍ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ عَنْ مُحَمَّدِ بْنِ سِيرِينَ حَدَّثَنَا سَلْمَانُ بْنُ عَامِرٍ الضَّبِّيُّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَعَ الْغُلاَمِ عَقِيقَةٌ، فَأَهْرِيقُوا عَنْهُ دَمًا وَأَمِيطُوا عَنْهُ الأَذَى ".

Reference	: Sahih al-Bukhari 5472
In-book reference	: Book 71, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 66, Hadith 380

Narrated Habib bin Ash-Shahid:

Ibn Seereen told me to ask Al-Hassan from whom he had heard the narration of 'Aqiqa. I asked him and he said, "From Samura bin Jundab."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ، حَدَّثَنَا قُرَيْشُ بْنُ أَنَسٍ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، قَالَ أَمَرَنِي ابْنُ سِيرِينَ أَنْ أَسْأَلَ الْحَسَنَ، مِمَّنْ سَمِعَ حَدِيثَ الْعَقِيقَةِ، فَسَأَلْتُهُ فَقَالَ مِنْ سَمُرَةَ بْنِ جُنْدَبٍ.

Reference	: Sahih al-Bukhari 5472
In-book reference	: Book 71, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 66, Hadith 381

(3) Chapter: Al-Fara’ (3) باب الْفَرَعِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Neither Fara' nor 'Atira (is permissible):" Al-Fara' nor 'Atira (is permissible):" Al- Fara' was the first offspring (of camels or sheep) which the pagans used to offer (as a sacrifice) to their idols. And Al-`Atira was (a sheep which was to be slaughtered) during the month of Rajab.

حَدَّثَنَا عَبْدَانُ، حَدَّثَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، أَخْبَرَنَا الزُّهْرِيُّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ فَرَعَ وَلاَ عَتِيرَةَ ". وَالْفَرَعُ أَوَّلُ النِّتَاجِ، كَانُوا يَذْبَحُونَهُ لِطَوَاغِيتِهِمْ، وَالْعَتِيرَةُ فِي رَجَبٍ.

Reference	: Sahih al-Bukhari 5473
In-book reference	: Book 71, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 66, Hadith 382

(4) Chapter: Al-‘Atira (4) باب الْعَتِيرَةِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Neither Fara' nor 'Atira) is permissible)." Al-Fara' was the first offspring (they got of camels or sheep) which they (pagans) used to offer (as a sacrifice) to their idols. 'Atira was (a sheep which used to be slaughtered) during the month of Rajab.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ الزُّهْرِيُّ حَدَّثَنَا عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ فَرَعَ وَلاَ عَتِيرَةَ ". قَالَ وَالْفَرَعُ أَوَّلُ نِتَاجٍ كَانَ يُنْتَجُ لَهُمْ، كَانُوا يَذْبَحُونَهُ لِطَوَاغِيتِهِمْ، وَالْعَتِيرَةُ فِي رَجَبٍ.

Reference	: Sahih al-Bukhari 5474
In-book reference	: Book 71, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 66, Hadith 383

72 - The Book of Hunting, Slaughtering (5475 - 5544)
كتاب الذبائح والصيد

(1) Chapter: The mentioning of Allah's Name while hunting
(1) باب التَّسْمِيَةِ عَلَى الصَّيْدِ

وَقَوْلِهِ تَعَالَى: {يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِنَ الصَّيْدِ} إِلَى قَوْلِهِ: {عَذَابٌ أَلِيمٌ}. وَقَوْلِهِ جَلَّ ذِكْرُهُ: {أُحِلَّتْ لَكُمْ بَهِيمَةُ الأَنْعَامِ إِلاَّ مَا يُتْلَى عَلَيْكُمْ} إِلَى قَوْلِهِ: {فَلاَ تَخْشَوْهُمْ وَاخْشَوْنِ} وَقَالَ ابْنُ عَبَّاسٍ: الْعُقُودُ الْعُهُودُ، مَا أُحِلَّ وَحُرِّمَ {إِلاَّ مَا يُتْلَى عَلَيْكُمْ} الْخِنْزِيرُ.

{يَجْرِمَنَّكُمْ} يَحْمِلَنَّكُمْ {شَنَآنُ} عَدَاوَةُ {الْمُنْخَنِقَةُ} تُخْنَقُ فَتَمُوتُ {الْمَوْقُوذَةُ} تُضْرَبُ بِالْخَشَبِ يُوقِذُهَا فَتَمُوتُ {وَالْمُتَرَدِّيَةُ} تَتَرَدَّى مِنَ الْجَبَلِ {وَالنَّطِيحَةُ} تُنْطَحُ الشَّاةُ، فَمَا أَدْرَكْتَهُ يَتَحَرَّكُ بِذَنَبِهِ أَوْ بِعَيْنِهِ فَاذْبَحْ وَكُلْ.

Narrated Adi bin Hatim:

I asked the Prophet (ﷺ) about the game killed by a Mi'rad (i.e. a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting). He said, "If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft, with a hit by its broad side then the game is (unlawful to eat) for it has been beaten to death." I asked him about the game killed by a trained hound. He said, "If the hound catches the game for you, eat of it, for killing the game by the hound, is like its slaughtering. But if you see with your hound or hounds another dog, and you are afraid that it might have shared in hunting the game with your hound and killed it, then you should not eat of it, because you have mentioned Allah's name on (sending) your hound only, but you have not mentioned it on some other hound.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ ـ رضى الله عنه ـ قَالَ سَأَلْتُ النَّبِيَّ صلى الله عليه وسلم عَنْ صَيْدِ الْمِعْرَاضِ قَالَ " مَا أَصَابَ بِحَدِّهِ فَكُلْهُ، وَمَا أَصَابَ بِعَرْضِهِ فَهْوَ وَقِيذٌ ". وَسَأَلْتُهُ عَنْ صَيْدِ الْكَلْبِ فَقَالَ " مَا أَمْسَكَ عَلَيْكَ فَكُلْ، فَإِنَّ أَخْذَ الْكَلْبِ ذَكَاةٌ، وَإِنْ وَجَدْتَ مَعَ كَلْبِكَ أَوْ كِلاَبِكَ كَلْبًا غَيْرَهُ فَخَشِيتَ أَنْ يَكُونَ أَخَذَهُ مَعَهُ، وَقَدْ قَتَلَهُ، فَلاَ تَأْكُلْ، فَإِنَّمَا ذَكَرْتَ اسْمَ اللَّهِ عَلَى كَلْبِكَ وَلَمْ تَذْكُرْهُ عَلَى غَيْرِهِ ".

Reference	2462
In-book reference	: Book 72, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 384

(2) Chapter: The game killed by the Mi'rad
(2) باب صَيْدِ الْمِعْرَاضِ

وَقَالَ ابْنُ عُمَرَ فِي الْمَقْتُولَةِ بِالْبُنْدُقَةِ تِلْكَ الْمَوْقُوذَةُ. وَكَرِهَهُ سَالِمٌ وَالْقَاسِمُ وَمُجَاهِدٌ وَإِبْرَاهِيمُ وَعَطَاءٌ وَالْحَسَنُ، وَكَرِهَ الْحَسَنُ رَمْيَ الْبُنْدُقَةِ فِي الْقُرَى وَالأَمْصَارِ، وَلاَ يَرَى بَأْسًا فِيمَا سِوَاهُ.

Narrated `Adi bin Hatim:

I asked Allah's Messenger (ﷺ) about the Mi'rad. He said, "If you hit the game with its sharp edge, eat it, but if the Mi'rad hits the game with its shaft with a hit by its broad side do not eat it, for it has been beaten to death with a piece of wood. (i.e. unlawful)." I asked, "If I let loose my trained hound after a game?" He said, "If you let loose your trained hound after game, and mention the name of Allah, then you can eat." I said, "If the hound eats of the game?" He said "Then you should not eat of it, for the hound has hunted the game for itself and not for you." I said, "Some times I send my hound and then I find some other hound with it?" He said "Don't eat the game, as you have mentioned the Name of Allah on your dog only and not on the other."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، قَالَ سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ ـ رضى الله عنه ـ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الْمِعْرَاضِ فَقَالَ " إِذَا أَصَبْتَ بِحَدِّهِ فَكُلْ، فَإِذَا أَصَابَ بِعَرْضِهِ فَقَتَلَ فَإِنَّهُ وَقِيذٌ، فَلاَ تَأْكُلْ ". فَقُلْتُ أُرْسِلُ كَلْبِي. قَالَ " إِذَا أَرْسَلْتَ كَلْبَكَ وَسَمَّيْتَ، فَكُلْ ". قُلْتُ فَإِنْ أَكَلَ قَالَ " فَلاَ تَأْكُلْ، فَإِنَّهُ لَمْ يُمْسِكْ عَلَيْكَ، إِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ ". قُلْتُ أُرْسِلُ كَلْبِي فَأَجِدُ مَعَهُ كَلْبًا آخَرَ. قَالَ " لاَ تَأْكُلْ، فَإِنَّكَ إِنَّمَا سَمَّيْتَ عَلَى كَلْبِكَ، وَلَمْ تُسَمِّ عَلَى آخَرَ ".

Reference	: Sahih al-Bukhari 5476
In-book reference	: Book 72, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 385

(3) Chapter: The game killed by the broad side of Al- Mi'rad

(3) باب مَا أَصَابَ الْمِعْرَاضُ بِعَرْضِهِ

Narrated Adi bin Hatim:

I said, "O Allah's Messenger (ﷺ)! We let loose our trained hounds after a game?" He said, "Eat what they hunt for you." I said, "Even if they killed (the game)?" He replied, 'Even if they killed (the game)." I said, 'We also hit (the game) with the Mi'rad?" He said, "Eat of the animal which the Mi'rad kills by piercing its body, but do not eat of the animal which is killed by the broad side of the Mi'rad."

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ، عَنْ عَدِيِّ بْنِ حَاتِمٍ ـ رضى الله عنه ـ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّا نُرْسِلُ الْكِلاَبَ الْمُعَلَّمَةَ. قَالَ " كُلْ مَا أَمْسَكْنَ عَلَيْكَ ". قُلْتُ وَإِنْ قَتَلْنَ قَالَ " وَإِنْ قَتَلْنَ ". قُلْتُ وَإِنَّا نَرْمِي بِالْمِعْرَاضِ. قَالَ " كُلْ مَا خَزَقَ، وَمَا أَصَابَ بِعَرْضِهِ فَلاَ تَأْكُلْ ".

Reference	: Sahih al-Bukhari 5477
In-book reference	: Book 72, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 386

(4) Chapter: About hunting with a bow

(4) باب صَيْدِ الْقَوْسِ

وَقَالَ الْحَسَنُ وَإِبْرَاهِيمُ إِذَا ضَرَبَ صَيْدًا، فَبَانَ مِنْهُ يَدٌ أَوْ رِجْلٌ، لاَ تَأْكُلُ الَّذِي بَانَ، وَتَأْكُلُ سَائِرَهُ، وَقَالَ إِبْرَاهِيمُ إِذَا ضَرَبْتَ عُنُقَهُ أَوْ وَسَطَهُ فَكُلْهُ.

وَقَالَ الأَعْمَشُ عَنْ زَيْدٍ اسْتَعْصَى عَلَى رَجُلٍ مِنْ آلِ عَبْدِ اللَّهِ حِمَارٌ، فَأَمَرَهُمْ أَنْ يَضْرِبُوهُ حَيْثُ تَيَسَّرَ، دَعُوا مَا سَقَطَ مِنْهُ، وَكُلُوهُ.

Narrated Abu Tha`laba Al-Khushani:

I said, "O Allah's Prophet! We are living in a land ruled by the people of the Scripture; Can we take our meals in their utensils? In that land there is plenty of game and I hunt the game with my bow and with my hound that is not trained and with my trained hound. Then what is lawful for me to eat?" He said, "As for what you have mentioned about the people of the Scripture, if you can get utensils other than theirs, do not eat out of theirs, but if you cannot get other than theirs, wash their utensils and eat out of it. If you hunt an animal with your bow after mentioning Allah's Name, eat of it. and if you hunt something with your trained hound after mentioning Allah's Name, eat of it, and if you hunt something with your untrained hound (and get it before it dies) and slaughter it, eat of it."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنَا حَيْوَةُ، قَالَ أَخْبَرَنِي رَبِيعَةُ بْنُ يَزِيدَ الدِّمَشْقِيُّ، عَنْ أَبِي إِدْرِيسَ، عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ، قَالَ قُلْتُ يَا نَبِيَّ اللَّهِ إِنَّا بِأَرْضِ قَوْمٍ أَهْلِ الْكِتَابِ، أَفَنَأْكُلُ فِي آنِيَتِهِمْ وَبِأَرْضِ صَيْدٍ، أَصِيدُ بِقَوْسِي وَبِكَلْبِي الَّذِي لَيْسَ بِمُعَلَّمٍ، وَبِكَلْبِي الْمُعَلَّمِ، فَمَا يَصْلُحُ لِي قَالَ " أَمَّا مَا ذَكَرْتَ مِنْ أَهْلِ الْكِتَابِ فَإِنْ وَجَدْتُمْ غَيْرَهَا فَلاَ تَأْكُلُوا فِيهَا، وَإِنْ لَمْ تَجِدُوا فَاغْسِلُوهَا وَكُلُوا فِيهَا، وَمَا صِدْتَ بِقَوْسِكَ فَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ، وَمَا صِدْتَ بِكَلْبِكَ الْمُعَلَّمِ فَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ، وَمَا صِدْتَ بِكَلْبِكَ غَيْرَ مُعَلَّمٍ فَأَدْرَكْتَ ذَكَاتَهُ فَكُلْ ".

Reference	: Sahih al-Bukhari 5478

In-book reference	: Book 72, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 387

(5) Chapter: Al-Khadhf and Al-Bunduqa (5) باب الْخَذْفِ وَالْبُنْدُقَةِ

Narrated `Abdullah bin Maghaffal:

that he saw a man throwing stones with two fingers (at something) and said to him, "Do not throw stones, for Allah's Messenger (ﷺ) has forbidden throwing stones, or he used to dislike it." `Abdullah added: Throwing stones will neither hunt the game, nor kill (or hurt) an enemy, but it may break a tooth or gouge out an eye." Afterwards `Abdullah once again saw the man throwing stones. He said to him, "I tell you that Allah's Messenger (ﷺ) has forbidden or disliked the throwing the stones (in such a way), yet you are throwing stones! I shall not talk to you for such-and-such a period."

حَدَّثَنَا يُوسُفُ بْنُ رَاشِدٍ، حَدَّثَنَا وَكِيعٌ، وَيَزِيدُ بْنُ هَارُونَ ـ وَاللَّفْظُ لِيَزِيدَ ـ عَنْ كَهْمَسِ بْنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، أَنَّهُ رَأَى رَجُلاً يَخْذِفُ فَقَالَ لَهُ لاَ تَخْذِفْ فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الْخَذْفِ ـ أَوْ كَانَ يَكْرَهُ الْخَذْفَ ـ وَقَالَ " إِنَّهُ لاَ يُصَادُ بِهِ صَيْدٌ وَلاَ يُنْكَى بِهِ عَدُوٌّ، وَلَكِنَّهَا قَدْ تَكْسِرُ السِّنَّ وَتَفْقَأُ الْعَيْنَ ". ثُمَّ رَآهُ بَعْدَ ذَلِكَ يَخْذِفُ فَقَالَ لَهُ أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ نَهَى عَنِ الْخَذْفِ. أَوْ كَرِهَ الْخَذْفَ، وَأَنْتَ تَخْذِفُ لاَ أُكَلِّمُكَ كَذَا وَكَذَا.

Reference	: Sahih al-Bukhari 5479
In-book reference	: Book 72, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 388

(6) Chapter: A (pet) dog (6) باب مَنِ اقْتَنَى كَلْبًا لَيْسَ بِكَلْبِ صَيْدٍ أَوْ مَاشِيَةٍ

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "Whoever keeps a (pet) dog which is neither a watch dog nor a hunting dog, will get a daily deduction of two Qirat from his good deeds."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، قَالَ سَمِعْتُ ابْنَ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنِ اقْتَنَى كَلْبًا لَيْسَ بِكَلْبِ مَاشِيَةٍ أَوْ ضَارِيَةٍ، نَقَصَ كُلَّ يَوْمٍ مِنْ عَمَلِهِ قِيرَاطَانِ ".

Reference	: Sahih al-Bukhari 5480
In-book reference	: Book 72, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 389

Narrated `Abdullah bin `Umar:

I heard the Prophet (ﷺ) saying, "If someone keeps a dog neither for hunting, nor for guarding livestock, the reward (for his good deeds) will be reduced by two Qirats per day."

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ، قَالَ سَمِعْتُ سَالِمًا، يَقُولُ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ، يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " مَنِ اقْتَنَى كَلْبًا إِلاَّ كَلْبٌ ضَارٍ لِصَيْدٍ أَوْ كَلْبَ مَاشِيَةٍ، فَإِنَّهُ يَنْقُصُ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطَانِ ".

Reference	: Sahih al-Bukhari 5481
In-book reference	: Book 72, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 390

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "If someone keeps a dog neither for guarding livestock, nor for hunting, his good deeds will decrease (in reward) by two Qirats a day.'

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنِ اقْتَنَى كَلْبًا إِلاَّ كَلْبَ مَاشِيَةٍ أَوْ ضَارٍ، نَقَصَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطَانِ ".

Reference	: Sahih al-Bukhari 5482
In-book reference	: Book 72, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 391

(7) Chapter: If a hound eats (of the game) (7) باب إِذَا أَكَلَ الْكَلْبُ

وَقَوْلُهُ تَعَالَى: {يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ} الصَّوَائِدُ وَالْكَوَاسِبُ.

{اجْتَرَحُوا} اكْتَسَبُوا.

{تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ} إِلَى قَوْلِهِ: {سَرِيعُ الْحِسَابِ}.

وَقَالَ ابْنُ عَبَّاسٍ إِنْ أَكَلَ الْكَلْبُ فَقَدْ أَفْسَدَهُ، إِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ وَاللَّهُ يَقُولُ: {تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ} فَتُضْرَبُ وَتُعَلَّمُ حَتَّى يَتْرُكَ. وَكَرِهَهُ ابْنُ عُمَرَ.

وَقَالَ عَطَاءٌ إِنْ شَرِبَ الدَّمَ وَلَمْ يَأْكُلْ، فَكُلْ.

Narrated Adi bin Hatim:

I asked Allah's Messenger (ﷺ). "We hunt with the help of these hounds." He said, "If you let loose your trained hounds after a game, and mention the name of Allah, then you can eat what the hounds catch for you, even if they killed the game. But you should not eat of it if the hound has eaten of it, for then it is likely that the hound has caught the game for itself. And if other hounds join your hound in hunting the game, then do not eat of it."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ بَيَانٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قُلْتُ إِنَّا قَوْمٌ نَصِيدُ بِهَذِهِ الْكِلاَبِ. فَقَالَ " إِذَا أَرْسَلْتَ كِلاَبَكَ الْمُعَلَّمَةَ وَذَكَرْتَ اسْمَ اللَّهِ، فَكُلْ مِمَّا أَمْسَكْنَ عَلَيْكُمْ، وَإِنْ قَتَلْنَ إِلاَّ أَنْ يَأْكُلَ الْكَلْبُ، فَإِنِّي أَخَافُ أَنْ يَكُونَ إِنَّمَا أَمْسَكَهُ عَلَى نَفْسِهِ، وَإِنْ خَالَطَهَا كِلاَبٌ مِنْ غَيْرِهَا فَلاَ تَأْكُلْ ".

Reference	: Sahih al-Bukhari 5483
In-book reference	: Book 72, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 392

(8) Chapter: If the hunter hits a game but does not catch it till two or three days (8) باب الصَّيْدِ إِذَا غَابَ عَنْهُ يَوْمَيْنِ أَوْ ثَلاَثَةً

Narrated Adi bin Hatim:

The Prophet (ﷺ) said, "If you let loose your hound after a game and mention Allah's Name on sending it, and the hound catches the game and kills it, then you can eat of it. But if the hound eats of it, then you should not eat thereof, for the hound has caught it for itself. And if along with your hound, joined other hounds, and Allah's Name was not mentioned at the time of their sending, and they catch an animal and kill it, you should not eat of it, for you will not know which of them has killed it. And if you have thrown an arrow at the game and then find it (dead) two or three days later and, it bears no mark other than the wound inflicted by your arrow, then you can eat of it. But if the game is found (dead) in water, then do not eat of it."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ، حَدَّثَنَا عَاصِمٌ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا أَرْسَلْتَ كَلْبَكَ وَسَمَّيْتَ فَأَمْسَكَ وَقَتَلَ، فَكُلْ، وَإِنْ أَكَلَ فَلاَ تَأْكُلْ، فَإِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ، وَإِذَا خَالَطَ

كِلاَبًا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهَا فَأَمْسَكْنَ وَقَتَلْنَ فَلاَ تَأْكُلْ، فَإِنَّكَ لاَ تَدْرِي أَيُّهَا قَتَلَ، وَإِنْ رَمَيْتَ الصَّيْدَ فَوَجَدْتَهُ بَعْدَ يَوْمٍ أَوْ يَوْمَيْنِ، لَيْسَ بِهِ إِلاَّ أَثَرُ سَهْمِكَ، فَكُلْ، وَإِنْ وَقَعَ فِي الْمَاءِ فَلاَ تَأْكُلْ ".

Reference	: Sahih al-Bukhari 5484
In-book reference	: Book 72, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 393

And it has also been narrated by `Adi bin Hatim that he asked the Prophet (ﷺ) "If a hunter throws an arrow at the game and after tracing it for two or three days he finds it dead but still bearing his arrow, (can he eat of it)?" The Prophet (ﷺ) replied, "He can eat if he wishes."

وَقَالَ عَبْدُ الأَعْلَى عَنْ دَاوُدَ، عَنْ عَامِرٍ، عَنْ عَدِيٍّ، أَنَّهُ قَالَ لِلنَّبِيِّ صلى الله عليه وسلم، يَرْمِي الصَّيْدَ فَيَقْتَفِرُ أَثَرَهُ الْيَوْمَيْنِ وَالثَّلاَثَةَ، ثُمَّ يَجِدُهُ مَيِّتًا وَفِيهِ سَهْمُهُ قَالَ " يَأْكُلُ إِنْ شَاءَ ".

Reference	: Sahih al-Bukhari 5485
In-book reference	: Book 72, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 393

(9) Chapter: If somebody finds another hound with the game

(9) باب إِذَا وَجَدَ مَعَ الصَّيْدِ كَلْبًا آخَرَ

Narrated `Adi bin Hatim:

I said, "O Allah's Messenger (ﷺ)! I let loose my hound after a game and mention Allah's Name on sending it." The Prophet (ﷺ) said, "If you let loose your hound after a game and you mention Allah's Name on sending it and the hound catches and kills the game and eats of it, then you should not eat of it, for it has killed it for itself." I said, "Sometimes when I send my hound after a game, I find another hound along with it and I do not know which of them has caught the game." He said, "You must not eat of it because you have not mentioned, the Name of Allah except on sending your own hound, and you did not mention it on the other hound." Then I asked him about the game hunted with a Mi'rad (i.e. a sharp edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting). He said, "If the game is killed with its sharp edge, you can eat of it, but if it is killed by its broad side (shaft), you cannot eat of it, for then it is like an animal beaten to death with a piece of wood."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أُرْسِلُ كَلْبِي وَأُسَمِّي فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِذَا أَرْسَلْتَ كَلْبَكَ وَسَمَّيْتَ، فَأَخَذَ فَقَتَلَ فَأَكَلَ فَلاَ تَأْكُلْ، فَإِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ ". قُلْتُ إِنِّي أُرْسِلُ كَلْبِي أَجِدُ مَعَهُ كَلْبًا آخَرَ، لاَ أَدْرِي أَيُّهُمَا أَخَذَهُ. فَقَالَ " لاَ تَأْكُلْ فَإِنَّمَا سَمَّيْتَ عَلَى كَلْبِكَ وَلَمْ تُسَمِّ عَلَى غَيْرِهِ ". وَسَأَلْتُهُ عَنْ صَيْدِ الْمِعْرَاضِ فَقَالَ " إِذَا أَصَبْتَ بِحَدِّهِ، فَكُلْ، وَإِذَا أَصَبْتَ بِعَرْضِهِ فَقَتَلَ، فَإِنَّهُ وَقِيذٌ، فَلاَ تَأْكُلْ ".

Reference	: Sahih al-Bukhari 5486
In-book reference	: Book 72, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 394

(10) Chapter: What have been said about hunting

(10) باب مَا جَاءَ فِي التَّصَيُّدِ

Narrated Adi Bin Hatim:

I asked Allah's Messenger (ﷺ), "We hunt with these hounds." He said, "If you send your trained hounds after a game and mention Allah's Name on sending, you can eat of what they catch for you. But if the hound eats of the

game, then you must not eat of it, for I am afraid that the hound caught it for itself, and if another hound joins your hounds (during the hunt), you should not eat of the game."

حَدَّثَنِي مُحَمَّدٌ، أَخْبَرَنِي ابْنُ فُضَيْلٍ، عَنْ بَيَانٍ، عَنْ عَامِرٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ ـ رضى الله عنه ـ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقُلْتُ إِنَّا قَوْمٌ نَتَصَيَّدُ بِهَذِهِ الْكِلاَبِ. فَقَالَ ‏"‏ إِذَا أَرْسَلْتَ كِلاَبَكَ الْمُعَلَّمَةَ وَذَكَرْتَ اسْمَ اللَّهِ، فَكُلْ مِمَّا أَمْسَكْنَ عَلَيْكَ، إِلاَّ أَنْ يَأْكُلَ الْكَلْبُ، فَلاَ تَأْكُلْ فَإِنِّي أَخَافُ أَنْ يَكُونَ إِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ، وَإِنْ خَالَطَهَا كَلْبٌ مِنْ غَيْرِهَا، فَلاَ تَأْكُلْ ‏"‏‏.‏

Reference : Sahih al-Bukhari 5487
In-book reference : Book 72, Hadith 13
USC-MSA web (English) reference : Vol. 7, Book 67, Hadith 395
(deprecated numbering scheme)

Narrated Abu Tha`laba Al-Khushani:

I came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! We are living in the land of the people of the Scripture and we take our meals in their utensils, and in the land there is game and I hunt with my bow and trained or untrained hounds; please tell me what is lawful for us of that." He said, "As for your saying that you are living in the land of the people of the Scripture and that you eat in their utensils, if you can get utensils other than theirs, do not eat in their utensils, but if you do not find (other than theirs), then wash their utensils and eat in them. As for your saying that you are in the land of game, if you hung something with your bow, and have mentioned Allah's Name while hunting, then you can eat (the game). And if you hunt something with your trained hound, and have mentioned Allah's Name on sending it for hunting then you can eat (the game). But if you hunt something with your untrained hound and you were able to slaughter it before its death, you can eat of it."

حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ حَيْوَةَ، وَحَدَّثَنِي أَحْمَدُ بْنُ أَبِي رَجَاءٍ، حَدَّثَنَا سَلَمَةُ بْنُ سُلَيْمَانَ، عَنِ ابْنِ الْمُبَارَكِ، عَنْ حَيْوَةَ بْنِ شُرَيْحٍ، قَالَ سَمِعْتُ رَبِيعَةَ بْنَ يَزِيدَ الدِّمَشْقِيَّ، قَالَ أَخْبَرَنِي أَبُو إِدْرِيسَ، عَائِذُ اللَّهِ قَالَ سَمِعْتُ أَبَا ثَعْلَبَةَ الْخُشَنِيَّ ـ رضى الله عنه ـ يَقُولُ أَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّا بِأَرْضِ قَوْمٍ أَهْلِ الْكِتَابِ، نَأْكُلُ فِي آنِيَتِهِمْ، وَأَرْضِ صَيْدٍ أَصِيدُ بِقَوْسِي، وَأَصِيدُ بِكَلْبِي الْمُعَلَّمِ، وَالَّذِي لَيْسَ مُعَلَّمًا، فَأَخْبِرْنِي مَا الَّذِي يَحِلُّ لَنَا مِنْ ذَلِكَ فَقَالَ ‏"‏ أَمَّا مَا ذَكَرْتَ أَنَّكَ بِأَرْضِ قَوْمٍ أَهْلِ الْكِتَابِ، تَأْكُلُ فِي آنِيَتِهِمْ، فَإِنْ وَجَدْتُمْ غَيْرَ آنِيَتِهِمْ، فَلاَ تَأْكُلُوا فِيهَا، وَإِنْ لَمْ تَجِدُوا فَاغْسِلُوهَا ثُمَّ كُلُوا فِيهَا، وَأَمَّا مَا ذَكَرْتَ أَنَّكَ بِأَرْضِ صَيْدٍ، فَمَا صِدْتَ بِقَوْسِكَ، فَاذْكُرِ اسْمَ اللَّهِ، ثُمَّ كُلْ، وَمَا صِدْتَ بِكَلْبِكَ الْمُعَلَّمِ، فَاذْكُرِ اسْمَ اللَّهِ، ثُمَّ كُلْ، وَمَا صِدْتَ بِكَلْبِكَ الَّذِي لَيْسَ مُعَلَّمًا فَأَدْرَكْتَ ذَكَاتَهُ، فَكُلْ ‏"‏‏.‏

Reference : Sahih al-Bukhari 5488
In-book reference : Book 72, Hadith 14
USC-MSA web (English) reference : Vol. 7, Book 67, Hadith 396
(deprecated numbering scheme)

Narrated Anas bin Malik:

We provoked a rabbit at Marr Az-Zahran till it started jumping. My companions chased it till they got tired. But I alone ran after it and caught it and brought it to Abu Talha. He sent both its legs to the Prophet who accepted them.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، قَالَ حَدَّثَنِي هِشَامُ بْنُ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ أَنْفَجْنَا أَرْنَبًا بِمَرِّ الظَّهْرَانِ، فَسَعَوْا عَلَيْهَا حَتَّى لَغِبُوا، فَسَعَيْتُ عَلَيْهَا حَتَّى أَخَذْتُهَا، فَجِئْتُ بِهَا إِلَى أَبِي طَلْحَةَ، فَبَعَثَ إِلَى النَّبِيِّ صلى الله عليه وسلم بِوَرِكِهَا وَفَخِذَيْهَا فَقَبِلَهُ‏.‏

Reference : Sahih al-Bukhari 5489
In-book reference : Book 72, Hadith 15
USC-MSA web (English) reference : Vol. 7, Book 67, Hadith 397
(deprecated numbering scheme)

Narrated Abu Qatada:

that once he was with Allah's Messenger (ﷺ) (on the way to Mecca). When he had covered some of the way to Mecca, he and some companions of his, who were in the state of lhram. remained behind the Prophet while Abu Qatada himself was not in the state of Ihram. Abu Qatada, seeing an onager rode his horse and asked his companions to hand him a whip, but they refused. He then asked them to hand him his spear, but they refused. Then he took it himself and attacked the onager and killed it. Some of the Companions of Allah's Messenger (ﷺ) ate of it, but some others refused to eat. When they met Allah's Apostle they asked him about that. He said, "It was meal given to you by Allah."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ، مَوْلَى أَبِي قَتَادَةَ عَنْ أَبِي قَتَادَةَ، أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى إِذَا كَانَ بِبَعْضِ طَرِيقِ مَكَّةَ تَخَلَّفَ مَعَ أَصْحَابٍ لَهُ مُحْرِمِينَ، وَهْوَ غَيْرُ مُحْرِمٍ، فَرَأَى حِمَارًا وَحْشِيًّا، فَاسْتَوَى عَلَى فَرَسِهِ، ثُمَّ سَأَلَ أَصْحَابَهُ أَنْ يُنَاوِلُوهُ سَوْطًا، فَأَبَوْا فَسَأَلَهُمْ رُمْحَهُ فَأَبَوْا فَأَخَذَهُ ثُمَّ شَدَّ عَلَى الْحِمَارِ، فَقَتَلَهُ فَأَكَلَ مِنْهُ بَعْضُ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَبَى بَعْضُهُمْ، فَلَمَّا أَدْرَكُوا رَسُولَ اللَّهِ صلى الله عليه وسلم سَأَلُوهُ عَنْ ذَلِكَ فَقَالَ " إِنَّمَا هِيَ طُعْمَةٌ أَطْعَمَكُمُوهَا اللَّهُ ".

Reference	: Sahih al-Bukhari 5490
In-book reference	: Book 72, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 398

Narrated Abu Qatada:

(the same Hadith above, but he added); The Prophet (ﷺ) asked, "Is there any of its meat left with you?"

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي قَتَادَةَ، مِثْلَهُ إِلاَّ أَنَّهُ قَالَ " هَلْ مَعَكُمْ مِنْ لَحْمِهِ شَىْءٌ ".

Reference	: Sahih al-Bukhari 5491
In-book reference	: Book 72, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 399

(11) Chapter: To hunt on mountains

(11) باب التَّصَيُّدِ عَلَى الْجِبَالِ

Narrated Abu Qatada:

I was with the Prophet (ﷺ) (on a journey) between Mecca and Medina, and all of them, (i.e. the Prophet (ﷺ) and his companions) were in the state of Ihram, while I was not in that state. I was riding my horse and I used to be fond of ascending mountains. So while I was doing so I noticed that the people were looking at something. I went to see what it was, and behold it was an onager. I asked my companions, "What is that?" They said, "We do not know." I said, "It is an onager.' They said, "It is what you have seen." I had left my whip, so I said to them, "Hand to me my whip." They said, "We will not help you in that (in hunting the onager)." I got down, took my whip and chased the animal (on my horse) and did not stop till I killed it. I went to them and said, "Come on, carry it!" But they said, "We will not even touch it." At last I alone carried it and brought it to them. Some of them ate of it and some refused to eat of it. I said (to them), "I will ask the Prophet (ﷺ) about it (on your behalf)." When I met the Prophet, I told him the whole story. He said to me, "Has anything of it been left with you?" I said, "Yes." He said, "Eat, for it is a meal Allah has offered to you."

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، أَخْبَرَنَا عَمْرٌو، أَنَّ أَبَا النَّضْرِ، حَدَّثَهُ عَنْ نَافِعٍ، مَوْلَى أَبِي قَتَادَةَ وَأَبِي صَالِحٍ مَوْلَى التَّوْأَمَةِ سَمِعْتُ أَبَا قَتَادَةَ، قَالَ كُنْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم فِيمَا بَيْنَ مَكَّةَ وَالْمَدِينَةِ وَهُمْ مُحْرِمُونَ وَأَنَا رَجُلٌ حِلٌّ عَلَى فَرَسٍ، وَكُنْتُ رَقَّاءً عَلَى الْجِبَالِ، فَبَيْنَا أَنَا عَلَى ذَلِكَ إِذْ رَأَيْتُ النَّاسَ مُتَشَوِّفِينَ لِشَىْءٍ، فَذَهَبْتُ أَنْظُرُ، فَإِذَا هُوَ حِمَارُ وَحْشٍ فَقُلْتُ لَهُمْ مَا هَذَا قَالُوا لاَ نَدْرِي. قُلْتُ هُوَ حِمَارٌ وَحْشِيٌّ. فَقَالُوا هُوَ مَا رَأَيْتَ. وَكُنْتُ نَسِيتُ سَوْطِي فَقُلْتُ لَهُمْ نَاوِلُونِي سَوْطِي. فَقَالُوا لاَ

نُعِينُكَ عَلَيْهِ. فَنَزَلْتُ فَأَخَذْتُهُ، ثُمَّ ضَرَبْتُ فِي أَثَرِهِ، فَلَمْ يَكُنْ إِلاَّ ذَاكَ، حَتَّى عَقَرْتُهُ، فَأَتَيْتُ إِلَيْهِمْ فَقُلْتُ لَهُمْ قُومُوا فَاحْتَمِلُوا. قَالُوا لاَ نَمَسُّهُ. فَحَمَلْتُهُ حَتَّى جِئْتُهُمْ بِهِ، فَأَبَى بَعْضُهُمْ، وَأَكَلَ بَعْضُهُمْ، فَقُلْتُ أَنَا أَسْتَوْقِفُ لَكُمُ النَّبِيَّ صلى الله عليه وسلم فَأَدْرَكْتُهُ فَحَدَّثْتُهُ الْحَدِيثَ فَقَالَ لِي " أَبَقِيَ مَعَكُمْ شَىْءٌ مِنْهُ ". قُلْتُ نَعَمْ. فَقَالَ " كُلُوا فَهْوَ طُعْمٌ أَطْعَمَكُمُوهَا اللَّهُ ".

Reference	: Sahih al-Bukhari 5492
In-book reference	: Book 72, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 400

(12) Chapter: "Lawful to you is water-game and its use for food .... For the benefit of yourselves

(12) باب قَوْلِ اللَّهِ تَعَالَى {أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ}

وَقَالَ عُمَرُ صَيْدُهُ مَا اصْطِيدَ، وَطَعَامُهُ مَا رَمَى بِهِ، وَقَالَ أَبُو بَكْرٍ الطَّافِي حَلاَلٌ.

وَقَالَ ابْنُ عَبَّاسٍ طَعَامُهُ مَيْتَتُهُ إِلاَّ مَا قَذِرْتَ مِنْهَا، وَالْجِرِّيُّ لاَ تَأْكُلُهُ الْيَهُودُ وَنَحْنُ نَأْكُلُهُ.

وَقَالَ شُرَيْحٌ صَاحِبُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ شَيْءٍ فِي الْبَحْرِ مَذْبُوحٌ.

وَقَالَ عَطَاءٌ أَمَّا الطَّيْرُ فَأَرَى أَنْ يَذْبَحَهُ.

وَقَالَ ابْنُ جُرَيْجٍ قُلْتُ لِعَطَاءٍ صَيْدُ الأَنْهَارِ وَقِلاَتِ السَّيْلِ أَصَيْدُ بَحْرٍ هُوَ قَالَ نَعَمْ، ثُمَّ تَلاَ: {هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَمِنْ كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا}. وَرَكِبَ الْحَسَنُ- عَلَيْهِ السَّلاَمُ- عَلَى سَرْجٍ مِنْ جُلُودِ كِلاَبِ الْمَاءِ.

وَقَالَ الشَّعْبِيُّ لَوْ أَنَّ أَهْلِي أَكَلُوا الضَّفَادِعَ لأَطْعَمْتُهُمْ. وَلَمْ يَرَ الْحَسَنُ بِالسُّلَحْفَاةِ بَأْسًا.

وَقَالَ ابْنُ عَبَّاسٍ كُلْ مِنْ صَيْدِ الْبَحْرِ مَا صَادَهُ نَصْرَانِيٌّ أَوْ يَهُودِيٌّ أَوْ مَجُوسِيٌّ.

وَقَالَ أَبُو الدَّرْدَاءِ فِي الْمُرِي ذَبَحَ الْخَمْرَ النِّينَانُ وَالشَّمْسُ.

Narrated Jabir:

We went out in a campaign and the army was called The Army of the Khabt, and Abu 'Ubaida was our commander. We were struck with severe hunger. Then the sea threw a huge dead fish called Al- `Anbar, the like of which had never been seen. We ate of it for half a month, and then Abu 'Ubaida took one of its bones (and made an arch of it) so that a rider could easily pass under it.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَمْرٌو، أَنَّهُ سَمِعَ جَابِرًا ـ رضى الله عنه ـ يَقُولُ غَزَوْنَا جَيْشَ الْخَبَطِ وَأُمِّرَ أَبُو عُبَيْدَةَ فَجُعْنَا جُوعًا شَدِيدًا فَأَلْقَى الْبَحْرُ حُوتًا مَيِّتًا لَمْ يُرَ مِثْلُهُ يُقَالُ لَهُ الْعَنْبَرُ فَأَكَلْنَا مِنْهُ نِصْفَ شَهْرٍ فَأَخَذَ أَبُو عُبَيْدَةَ عَظْمًا مِنْ عِظَامِهِ فَمَرَّ الرَّاكِبُ تَحْتَهُ.

Reference	: Sahih al-Bukhari 5493
In-book reference	: Book 72, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 401

Narrated Jabir:

The Prophet (ﷺ) sent us as an army unit of three hundred warriors under the command of Abu 'Ubaida to ambush a caravan of the Quraish. But we were struck with such severe hunger that we ate the Khabt (desert bushes), so our army was called the Army of the Khabt. Then the sea threw a huge fish called Al-`Anbar and we ate of it for half a month and rubbed our bodies with its fat till our bodies became healthy. Then Abu Ubaida took one of its ribs and

fixed it over the ground and a rider passed underneath it. There was a man amongst us who slaughtered three camels when hunger became severe, and he slaughtered three more, but after that Abu 'Ubaida forbade him to do so.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ عَمْرٍو، قَالَ سَمِعْتُ جَابِرًا، يَقُولُ بَعَثَنَا النَّبِيُّ صلى الله عليه وسلم ثَلاَثَمِائَةِ رَاكِبٍ وَأَمِيرُنَا أَبُو عُبَيْدَةَ نَرْصُدُ عِيرًا لِقُرَيْشٍ فَأَصَابَنَا جُوعٌ شَدِيدٌ حَتَّى أَكَلْنَا الْخَبَطَ، فَسُمِّيَ جَيْشَ الْخَبَطِ وَأَلْقَى الْبَحْرُ حُوتًا يُقَالُ لَهُ الْعَنْبَرُ فَأَكَلْنَا نِصْفَ شَهْرٍ وَادَّهَنَّا بِوَدَكِهِ حَتَّى صَلَحَتْ أَجْسَامُنَا قَالَ فَأَخَذَ أَبُو عُبَيْدَةَ ضِلَعًا مِنْ أَضْلاَعِهِ فَنَصَبَهُ فَمَرَّ الرَّاكِبُ تَحْتَهُ، وَكَانَ فِينَا رَجُلٌ فَلَمَّا اشْتَدَّ الْجُوعُ نَحَرَ ثَلاَثَ جَزَائِرَ، ثُمَّ ثَلاَثَ جَزَائِرَ، ثُمَّ نَهَاهُ أَبُو عُبَيْدَةَ.

Reference : Sahih al-Bukhari 5494
In-book reference : Book 72, Hadith 20
USC-MSA web (English) reference : Vol. 7, Book 67, Hadith 402
(deprecated numbering scheme)

(13) Chapter: The eating of locusts

(13) باب أَكْلِ الْجَرَادِ

Narrated Ibn Abi `Aufa:

We participated with the Prophet (ﷺ) in six or seven Ghazawat, and we used to eat locusts with him.

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي يَعْفُورٍ، قَالَ سَمِعْتُ ابْنَ أَبِي أَوْفَى ـ رضى الله عنهما ـ قَالَ غَزَوْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم سَبْعَ غَزَوَاتٍ أَوْ سِتًّا، كُنَّا نَأْكُلُ مَعَهُ الْجَرَادَ. قَالَ سُفْيَانُ وَأَبُو عَوَانَةَ وَإِسْرَائِيلُ عَنْ أَبِي يَعْفُورٍ عَنِ ابْنِ أَبِي أَوْفَى سَبْعَ غَزَوَاتٍ.

Reference : Sahih al-Bukhari 5495
In-book reference : Book 72, Hadith 21
USC-MSA web (English) reference : Vol. 7, Book 67, Hadith 403
(deprecated numbering scheme)

(14) Chapter: The utensils of Magians and (eating) dead flesh

(14) باب آنِيَةِ الْمَجُوسِ وَالْمَيْتَةِ

Narrated Abu Tha`laba Al-Khushani:

I came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! We are living in the land of the people of the Scripture, and we take our meals in their utensils, and there is game in that land and I hunt with my bow and with my trained hound and with my untrained hound." The Prophet (ﷺ) said, "As for your saying that you are in the land of people of the Scripture, you should not eat in their utensils unless you find no alternative, in which case you must wash the utensils and then eat in them As for your saying that you are in the land of game, if you hunt something with your bow, mention Allah's Name (while hunting the game) and eat; and if you hunt something with your trained hound, mention Allah's Name on sending and eat; and if you hunt something with your untrained hound and get it alive, slaughter it and you can eat of it."

حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ حَيْوَةَ بْنِ شُرَيْحٍ، قَالَ حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ الدِّمَشْقِيُّ، قَالَ حَدَّثَنِي أَبُو إِدْرِيسَ الْخَوْلاَنِيُّ، قَالَ حَدَّثَنِي أَبُو ثَعْلَبَةَ الْخُشَنِيُّ، قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّا بِأَرْضِ أَهْلِ الْكِتَابِ، فَنَأْكُلُ فِي آنِيَتِهِمْ، وَبِأَرْضِ صَيْدٍ، أَصِيدُ بِقَوْسِي، وَأَصِيدُ بِكَلْبِي الْمُعَلَّمِ، وَبِكَلْبِي الَّذِي لَيْسَ بِمُعَلَّمٍ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَمَّا مَا ذَكَرْتَ أَنَّكَ بِأَرْضِ أَهْلِ كِتَابٍ فَلاَ تَأْكُلُوا فِي آنِيَتِهِمْ، إِلاَّ أَنْ لاَ تَجِدُوا بُدًّا، فَإِنْ لَمْ تَجِدُوا بُدًّا فَاغْسِلُوهَا وَكُلُوا، وَأَمَّا مَا ذَكَرْتَ أَنَّكُمْ بِأَرْضِ صَيْدٍ، فَمَا صِدْتَ بِقَوْسِكَ، فَاذْكُرِ اسْمَ اللَّهِ وَكُلْ، وَمَا صِدْتَ بِكَلْبِكَ الْمُعَلَّمِ، فَاذْكُرِ اسْمَ اللَّهِ وَكُلْ، وَمَا صِدْتَ بِكَلْبِكَ الَّذِي لَيْسَ بِمُعَلَّمٍ، فَأَدْرَكْتَ ذَكَاتَهُ، فَكُلْهُ ".

Reference : Sahih al-Bukhari 5496
In-book reference : Book 72, Hadith 22
USC-MSA web (English) reference : Vol. 7, Book 67, Hadith 404
(deprecated numbering scheme)

Narrated Salama bin Al-Aqwa':

In the evening of the day of the conquest of Khaibar, the army made fires (for cooking). The Prophet (ﷺ) said, "For what have you made these fires?" They said, "For cooking the meat of domestic donkeys." He said, "Throw away what is in the cooking pots and break the pots." A man from the people got up and said, "Shall we throw the contents of the cooking pots and then wash the pots (instead of breaking them)?" The Prophet (ﷺ) said, "Yes, you can do either.'

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنِي يَزِيدُ بْنُ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ، قَالَ لَمَّا أَمْسَوْا يَوْمَ فَتَحُوا خَيْبَرَ أَوْقَدُوا النِّيرَانَ، قَالَ النَّبِيُّ صلى الله عليه وسلم " عَلَى مَا أَوْقَدْتُمْ هَذِهِ النِّيرَانَ ". قَالُوا لُحُومِ الْحُمُرِ الإِنْسِيَّةِ. قَالَ " أَهْرِيقُوا مَا فِيهَا، وَاكْسِرُوا قُدُورَهَا ". فَقَامَ رَجُلٌ مِنَ الْقَوْمِ فَقَالَ نُهَرِيقُ مَا فِيهَا وَنَغْسِلُهَا. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَوْ ذَاكَ ".

Reference : Sahih al-Bukhari 5497
In-book reference : Book 72, Hadith 23
USC-MSA web (English) reference : Vol. 7, Book 67, Hadith 405
(deprecated numbering scheme)

(15) Chapter: Mentioning Allah's Name on slaughtering an animal

(15) باب التَّسْمِيَةِ عَلَى الذَّبِيحَةِ وَمَنْ تَرَكَ مُتَعَمِّدًا

قَالَ ابْنُ عَبَّاسٍ مَنْ نَسِيَ فَلاَ بَأْسَ.

وَقَالَ اللَّهُ تَعَالَى: {وَلاَ تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ} وَالنَّاسِي لاَ يُسَمَّى فَاسِقًا، وَقَوْلُهُ: {وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ}.

Narrated Rafi` bin Khadij:

We were with the Prophet (ﷺ) in Dhul-Hulaifa and there the people were struck with severe hunger. Then we got camels and sheep as war booty (and slaughtered them). The Prophet (ﷺ) was behind all the people. The people hurried and fixed the cooking pots (for cooking) but the Prophet (ﷺ) came there and ordered that the cooking pots be turned upside down. Then he distributed the animals, regarding ten sheep as equal to one camel. One of the camels ran away and there were a few horses with the people. They chased the camel but they got tired, whereupon a man shot it with an arrow whereby Allah stopped it. The Prophet (ﷺ) said, "Among these animals some are as wild as wild beasts, so if one of them runs away from you, treat it in this way." I said. "We hope, or we are afraid that tomorrow we will meet the enemy and we have no knives, shall we slaughter (our animals) with canes?" The Prophet (ﷺ) said, "If the killing tool causes blood to gush out and if Allah's Name is mentioned, eat (of the slaughterer animal). But do not slaughter with a tooth or a nail. I am telling you why: A tooth is a bone, and the nail is the knife of Ethiopians."

حَدَّثَنِي مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ بْنِ رَافِعٍ، عَنْ جَدِّهِ، رَافِعِ بْنِ خَدِيجٍ قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم بِذِي الْحُلَيْفَةِ، فَأَصَابَ النَّاسَ جُوعٌ، فَأَصَبْنَا إِبِلاً وَغَنَمًا، وَكَانَ النَّبِيُّ صلى الله عليه وسلم فِي أُخْرَيَاتِ النَّاسِ، فَعَجِلُوا فَنَصَبُوا الْقُدُورَ، فَدُفِعَ إِلَيْهِمُ النَّبِيُّ صلى الله عليه وسلم فَأَمَرَ بِالْقُدُورِ فَأُكْفِئَتْ، ثُمَّ قَسَمَ فَعَدَلَ عَشَرَةً مِنَ الْغَنَمِ بِبَعِيرٍ، فَنَدَّ مِنْهَا بَعِيرٌ، وَكَانَ فِي الْقَوْمِ خَيْلٌ يَسِيرَةٌ فَطَلَبُوهُ فَأَعْيَاهُمْ، فَأَهْوَى إِلَيْهِ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ اللَّهُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ لِهَذِهِ الْبَهَائِمِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ، فَمَا نَدَّ عَلَيْكُمْ فَاصْنَعُوا بِهِ هَكَذَا ". قَالَ وَقَالَ جَدِّي إِنَّا لَنَرْجُو ـ أَوْ نَخَافُ ـ أَنْ نَلْقَى الْعَدُوَّ غَدًا، وَلَيْسَ مَعَنَا مُدًى، أَفَنَذْبَحُ بِالْقَصَبِ فَقَالَ " مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ عَلَيْهِ فَكُلْ، لَيْسَ السِّنَّ وَالظُّفُرَ، وَسَأُخْبِرُكُمْ عَنْهُ، أَمَّا السِّنُّ عَظْمٌ وَأَمَّا الظُّفُرُ فَمُدَى الْحَبَشَةِ ".

Reference : Sahih al-Bukhari 5498
In-book reference : Book 72, Hadith 24
USC-MSA web (English) reference : Vol. 7, Book 67, Hadith 406

(deprecated numbering scheme)

(16) Chapter: Animals sacrificed on An-Nusub and for the idols

(16) باب مَا ذُبِحَ عَلَى النُّصُبِ وَالأَصْنَامِ

Narrated `Abdullah:

Allah's Messenger (ﷺ) said that he met Zaid bin `Amr Nufail at a place near Baldah and this had happened before Allah's Messenger (ﷺ) received the Divine Inspiration. Allah's Messenger (ﷺ) presented a dish of meat (that had been offered to him by the pagans) to Zaid bin `Amr, but Zaid refused to eat of it and then said (to the pagans), "I do not eat of what you slaughter on your stonealtars (Ansabs) nor do I eat except that on which Allah's Name has been mentioned on slaughtering."

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابْنَ الْمُخْتَارِ ـ أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ، قَالَ أَخْبَرَنِي سَالِمٌ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ، يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ لَقِيَ زَيْدَ بْنَ عَمْرِو بْنِ نُفَيْلٍ بِأَسْفَلِ بَلْدَحٍ، وَذَاكَ قَبْلَ أَنْ يُنْزَلَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم الْوَحْىُ، فَقَدَّمَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم سُفْرَةً فِيهَا لَحْمٌ، فَأَبَى أَنْ يَأْكُلَ مِنْهَا، ثُمَّ قَالَ إِنِّي لاَ آكُلُ مِمَّا تَذْبَحُونَ عَلَى أَنْصَابِكُمْ، وَلاَ آكُلُ إِلاَّ مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ.

Reference	: Sahih al-Bukhari 5499
In-book reference	: Book 72, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 407

(17) Chapter: "So slaughter by mentioning the Name of Allah."

(17) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم " فَلْيَذْبَحْ عَلَى اسْمِ اللَّهِ ".

Narrated Jundub bin Sufyan Al-Bajali:

Once during the lifetime of Allah's Messenger (ﷺ) we offered some animals as sacrifices. Some people slaughtered their sacrifices before the (Id) prayer, so when the Prophet (ﷺ) finished his prayer, he saw that they had slaughtered their sacrifices before the prayer. He said, "Whoever has slaughtered (his sacrifice) before the prayer, should slaughter (another sacrifice) in lieu of it; and whoever has not yet slaughtered it till we have prayed; should slaughter (it) by mentioning Allah's Name."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدَبِ بْنِ سُفْيَانَ الْبَجَلِيِّ، قَالَ ضَحَّيْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم أُضْحِيَّةً ذَاتَ يَوْمٍ فَإِذَا أُنَاسٌ قَدْ ذَبَحُوا ضَحَايَاهُمْ قَبْلَ الصَّلاَةِ فَلَمَّا انْصَرَفَ رَآهُمُ النَّبِيُّ صلى الله عليه وسلم أَنَّهُمْ قَدْ ذَبَحُوا قَبْلَ الصَّلاَةِ فَقَالَ " مَنْ ذَبَحَ قَبْلَ الصَّلاَةِ فَلْيَذْبَحْ مَكَانَهَا أُخْرَى، وَمَنْ كَانَ لَمْ يَذْبَحْ حَتَّى صَلَّيْنَا فَلْيَذْبَحْ عَلَى اسْمِ اللَّهِ ".

Reference	: Sahih al-Bukhari 5500
In-book reference	: Book 72, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 408

(18) Chapter: The instruments that cause the blood to gush out

(18) باب مَا أَنْهَرَ الدَّمَ مِنَ الْقَصَبِ وَالْمَرْوَةِ وَالْحَدِيدِ

Narrated Ka`b:

that a slave girl of theirs used to shepherd some sheep at Si'a (a mountain near Medina). On seeing one of her sheep dying, she broke a stone and slaughtered it. Ka`b said to his family, "Do not eat (of it) till I go to the Prophet (ﷺ) and ask him, or, till I send someone to ask him." So he went to the Prophet (ﷺ) or sent someone to him The Prophet (ﷺ) permitted (them) to eat it.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ، حَدَّثَنَا مُعْتَمِرٌ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، سَمِعَ ابْنَ كَعْبِ بْنِ مَالِكٍ، يُخْبِرُ ابْنَ عُمَرَ أَنَّ أَبَاهُ، أَخْبَرَهُ أَنَّ جَارِيَةً لَهُمْ كَانَتْ تَرْعَى غَنَمًا بِسَلْعٍ، فَأَبْصَرَتْ بِشَاةٍ مِنْ غَنَمِهَا مَوْتًا، فَكَسَرَتْ حَجَرًا فَذَبَحَتْهَا، فَقَالَ لأَهْلِهِ لاَ تَأْكُلُوا حَتَّى آتِيَ النَّبِيَّ صلى الله عليه وسلم فَأَسْأَلَهُ، أَوْ حَتَّى أُرْسِلَ إِلَيْهِ مَنْ يَسْأَلُهُ. فَأَتَى النَّبِيَّ صلى الله عليه وسلم أَوْ بَعَثَ إِلَيْهِ فَأَمَرَ النَّبِيُّ صلى الله عليه وسلم بِأَكْلِهَا.

Reference	: Sahih al-Bukhari 5501
In-book reference	: Book 72, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 409

Narrated `Abdullah:

that Ka`b had a slave girl who used to graze his sheep on a small mountain, called "Sl'a", situated near the market. Once a sheep was dying, so she broke a stone and slaughtered it with it. When they mentioned that to the Prophet, he, permitted them to eat it.

حَدَّثَنَا مُوسَى، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ رَجُلٍ، مِنْ بَنِي سَلِمَةَ أَخْبَرَ عَبْدَ اللَّهِ، أَنَّ جَارِيَةً، لِكَعْبِ بْنِ مَالِكٍ تَرْعَى غَنَمًا لَهُ بِالْجُبَيْلِ الَّذِي بِالسُّوقِ وَهْوَ بِسَلْعٍ، فَأُصِيبَتْ شَاةٌ، فَكَسَرَتْ حَجَرًا فَذَبَحَتْهَا، فَذَكَرُوا لِلنَّبِيِّ صلى الله عليه وسلم فَأَمَرَهُمْ بِأَكْلِهَا.

Reference	: Sahih al-Bukhari 5502
In-book reference	: Book 72, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 410

Narrated Rafi` bin Khadij:

that he said, "O Allah's Messenger (ﷺ)! We have no knife." The Prophet (ﷺ) said, "if the killing tool causes blood to gush out, and if Allah's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a nail or a tooth, for the nail is the knife of Ethiopians and a tooth is a bone." Suddenly a camel ran away and it was stopped (with an arrow). The Prophet (ﷺ) then said, "Of these camels there are some which are as wild as wild beasts; so if one of them runs away from you and you cannot catch it, treat it in this manner (i.e. shoot it with an arrow).

حَدَّثَنَا عَبْدَانُ، قَالَ أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رَافِعٍ، عَنْ جَدِّهِ، أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ لَيْسَ لَنَا مُدًى. فَقَالَ " مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ فَكُلْ، لَيْسَ الظُّفُرَ وَالسِّنَّ، أَمَّا الظُّفُرُ فَمُدَى الْحَبَشَةِ، وَأَمَّا السِّنُّ فَعَظْمٌ ". وَنَدَّ بَعِيرٌ فَحَبَسَهُ فَقَالَ " إِنَّ لِهَذِهِ الإِبِلِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ فَمَا غَلَبَكُمْ مِنْهَا فَاصْنَعُوا هَكَذَا ".

Reference	: Sahih al-Bukhari 5503
In-book reference	: Book 72, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 411

(19) Chapter: The animal slaughtered by a lady

(19) باب ذَبِيحَةِ الْمَرْأَةِ وَالأَمَةِ

Narrated Ka`b bin Malik:

A lady slaughtered a sheep with a stone and then the Prophet (ﷺ) was asked about it and he permitted it to be eaten.

حَدَّثَنَا صَدَقَةُ، أَخْبَرَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنٍ لِكَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، أَنَّ امْرَأَةً، ذَبَحَتْ شَاةً بِحَجَرٍ، فَسُئِلَ النَّبِيُّ صلى الله عليه وسلم عَنْ ذَلِكَ، فَأَمَرَ بِأَكْلِهَا. وَقَالَ اللَّيْثُ حَدَّثَنَا نَافِعٌ أَنَّهُ سَمِعَ رَجُلاً مِنَ الأَنْصَارِ يُخْبِرُ عَبْدَ اللَّهِ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّ جَارِيَةً لِكَعْبٍ بِهَذَا.

Reference	: Sahih al-Bukhari 5504
In-book reference	: Book 72, Hadith 30

USC-MSA web (English) reference : Vol. 7, Book 67, Hadith 412
(deprecated numbering scheme)

Narrated Mu`adh bin Sa`d or Sa`d bin Mu`adh:

A slave girl belonging to Ka`b used to graze some sheep at Sl'a (mountain). Once one of her sheep was dying. She reached it (before it died) and slaughtered it with a stone. The Prophet (ﷺ) was asked, and he said, "Eat it."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ رَجُلٍ، مِنَ الأَنْصَارِ عَنْ مُعَاذِ بْنِ سَعْدٍ ـ أَوْ سَعْدِ بْنِ مُعَاذٍ ـ أَخْبَرَهُ أَنَّ جَارِيَةً لِكَعْبِ بْنِ مَالِكٍ كَانَتْ تَرْعَى غَنَمًا بِسَلْعٍ، فَأُصِيبَتْ شَاةٌ مِنْهَا، فَأَدْرَكَتْهَا فَذَبَحَتْهَا بِحَجَرٍ، فَسُئِلَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " كُلُوهَا ".

Reference : Sahih al-Bukhari 5505
In-book reference : Book 72, Hadith 31
USC-MSA web (English) reference : Vol. 7, Book 67, Hadith 413
(deprecated numbering scheme)

(20) Chapter: Not to slaughter with a tooth, a bone or a nail

(20) باب لاَ يُذَكَّى بِالسِّنِّ وَالْعَظْمِ وَالظُّفُرِ

Narrated Rafi` bin Khadij:

The Prophet (ﷺ) said, "Eat what is slaughtered (with any instrument) that makes blood flow out, except what is slaughtered with a tooth or a nail.'

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِيهِ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ رَافِعِ بْنِ خَدِيجٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " كُلْ ـ يَعْنِي ـ مَا أَنْهَرَ الدَّمَ إِلاَّ السِّنَّ وَالظُّفُرَ ".

Reference : Sahih al-Bukhari 5506
In-book reference : Book 72, Hadith 32
USC-MSA web (English) reference : Vol. 7, Book 67, Hadith 414
(deprecated numbering scheme)

(21) Chapter: The animals slaughtered by Bedouins or the like

(21) باب ذَبِيحَةِ الأَعْرَابِ وَنَحْوِهِمْ

Narrated `Aisha:

A group of people said to the Prophet, "Some people bring us meat and we do not know whether they have mentioned Allah's Name or not on slaughtering the animal." He said, "Mention Allah's Name on it and eat." Those people had embraced Islam recently.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ، حَدَّثَنَا أُسَامَةُ بْنُ حَفْصٍ الْمَدَنِيُّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ قَوْمًا، قَالُوا لِلنَّبِيِّ صلى الله عليه وسلم إِنَّ قَوْمًا يَأْتُونَا بِاللَّحْمِ لاَ نَدْرِي أَذُكِرَ اسْمُ اللَّهِ عَلَيْهِ أَمْ لاَ فَقَالَ " سَمُّوا عَلَيْهِ أَنْتُمْ وَكُلُوهُ ". قَالَتْ وَكَانُوا حَدِيثِي عَهْدٍ بِالْكُفْرِ. تَابَعَهُ عَلِيٌّ عَنِ الدَّرَاوَرْدِيِّ. وَتَابَعَهُ أَبُو خَالِدٍ وَالطُّفَاوِيُّ.

Reference : Sahih al-Bukhari 5507
In-book reference : Book 72, Hadith 33
USC-MSA web (English) reference : Vol. 7, Book 67, Hadith 415
(deprecated numbering scheme)

(22) Chapter: The animals slaughtered by the people of the Scripture (Jews and Christians)

(22) باب ذَبَائِحِ أَهْلِ الْكِتَابِ وَشُحُومِهَا مِنْ أَهْلِ الْحَرْبِ وَغَيْرِهِمْ

وَقَوْلِهِ تَعَالَى: {الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ}.

وَقَالَ الزُّهْرِيُّ لاَ بَأْسَ بِذَبِيحَةِ نَصَارِيِّ الْعَرَبِ، وَإِنْ سَمِعْتَهُ يُسَمِّي لِغَيْرِ اللَّهِ فَلاَ تَأْكُلْ، وَإِنْ لَمْ تَسْمَعْهُ فَقَدْ أَحَلَّهُ اللَّهُ، وَعَلِمَ كُفْرَهُمْ. وَيُذْكَرُ عَنْ عَلِيٍّ نَحْوُهُ.

وَقَالَ الْحَسَنُ وَإِبْرَاهِيمُ لاَ بَأْسَ بِذَبِيحَةِ الأَقْلَفِ.

Narrates `Abdullah bin Mughaffal:

While we were besieging the castle of Khaibar, Somebody threw a skin full of fat and I went ahead to take it, but on looking behind, I saw the Prophet (ﷺ) and I felt shy in his presence (and did not take it).

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ ـ رضى الله عنه ـ قَالَ كُنَّا مُحَاصِرِينَ قَصْرَ خَيْبَرَ، فَرَمَى إِنْسَانٌ بِجِرَابٍ فِيهِ شَحْمٌ، فَنَزَوْتُ لآخُذَهُ، فَالْتَفَتُّ فَإِذَا النَّبِيُّ صلى الله عليه وسلم فَاسْتَحْيَيْتُ مِنْهُ.

Reference	: Sahih al-Bukhari 5508
In-book reference	: Book 72, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 416

(23) Chapter: Any domestic animal that runs away, should be treated like a wild animal

(23) باب مَا نَدَّ مِنَ الْبَهَائِمِ فَهْوَ بِمَنْزِلَةِ الْوَحْشِ

وَأَجَازَهُ ابْنُ مَسْعُودٍ، وَقَالَ ابْنُ عَبَّاسٍ مَا أَعْجَزَكَ مِنَ الْبَهَائِمِ مِمَّا فِي يَدَيْكَ فَهْوَ كَالصَّيْدِ، وَفِي بَعِيرٍ تَرَدَّى فِي بِئْرٍ مِنْ حَيْثُ قَدَرْتَ عَلَيْهِ فَذَكِّهِ، وَرَأَى ذَلِكَ عَلِيٌّ وَابْنُ عُمَرَ وَعَائِشَةُ.

Narrated Rafi` bin Khadij:

I said, "O Allah's Messenger (ﷺ)! We are going to face the enemy tomorrow and we do not have knives." He said, "Hurry up (in killing the animal). If the killing tool causes blood to flow out, and if Allah's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a tooth or a nail. I will tell you why: As for the tooth, it is a bone; and as for the nail, it is the knife of Ethiopians." Then we got some camels and sheep as war booty, and one of those camels ran away, whereupon a man shot it with an arrow and stopped it. Allah's Messenger (ﷺ) said, "Of these camels there are some which are as wild as wild beasts, so if one of them (runs away and) makes you tired, treat it in this manner."

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا أَبِي، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ بْنِ رَافِعِ بْنِ خَدِيجٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّا لاَقُو الْعَدُوِّ غَدًا، وَلَيْسَتْ مَعَنَا مُدًى فَقَالَ " اعْجَلْ أَوْ أَرِنْ مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ فَكُلْ، لَيْسَ السِّنَّ وَالظُّفُرَ، وَسَأُحَدِّثُكَ، أَمَّا السِّنُّ فَعَظْمٌ، وَأَمَّا الظُّفُرُ فَمُدَى الْحَبَشَةِ ". وَأَصَبْنَا نَهْبَ إِبِلٍ وَغَنَمٍ فَنَدَّ مِنْهَا بَعِيرٌ، فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ لِهَذِهِ الإِبِلِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ، فَإِذَا غَلَبَكُمْ مِنْهَا شَىْءٌ، فَافْعَلُوا بِهِ هَكَذَا ".

Reference	: Sahih al-Bukhari 5509
In-book reference	: Book 72, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 417

(24) Chapter: An-Nahr and Adh-Dhabh

(24) باب النَّحْرِ وَالذَّبْحِ

وَقَالَ ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ لاَ ذَبْحَ وَلاَ مَنْحَرَ إِلاَّ فِي الْمَذْبَحِ وَالْمَنْحَرِ. قُلْتُ أَيَجْزِي مَا يُذْبَحُ أَنْ أَنْحَرَهُ قَالَ نَعَمْ، ذَكَرَ اللَّهُ ذَبْحَ الْبَقَرَةِ، فَإِنْ ذَبَحْتَ شَيْئًا يُنْحَرُ جَازَ، وَالنَّحْرُ أَحَبُّ إِلَيَّ، وَالذَّبْحُ قَطْعُ الأَوْدَاجِ. قُلْتُ فَيُخَلِّفُ الأَوْدَاجَ حَتَّى يَقْطَعَ النِّخَاعَ قَالَ لاَ إِخَالُ. وَأَخْبَرَنِي نَافِعٌ أَنَّ ابْنَ عُمَرَ نَهَى عَنِ النَّخْعِ يَقُولُ يَقْطَعُ مَا دُونَ الْعَظْمِ، ثُمَّ يَدَعُ حَتَّى تَمُوتَ. وَقَوْلُ اللَّهِ تَعَالَى: {وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً} وَقَالَ: {فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ}.

وَقَالَ سَعِيدٌ عَنِ ابْنِ عَبَّاسٍ الذَّكَاةُ فِي الْحَلْقِ وَاللَّبَّةِ.

وَقَالَ ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ وَأَنَسٌ إِذَا قَطَعَ الرَّأْسَ فَلاَ بَأْسَ.

Narrated Asma bint Abu Bakr:

We slaughtered a horse (by Nahr) during the lifetime of the Prophet (ﷺ) and ate it.

حَدَّثَنَا خَلاَّدُ بْنُ يَحْيَى، حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ أَخْبَرَتْنِي فَاطِمَةُ بِنْتُ الْمُنْذِرِ، امْرَأَتِي عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ ـ رضى الله عنهما ـ قَالَتْ نَحَرْنَا عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم فَرَسًا فَأَكَلْنَاهُ.

Reference	: Sahih al-Bukhari 5510
In-book reference	: Book 72, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 418

Narrated Asma':

We slaughtered a horse (by Dhabh) during the lifetime of Allah's Messenger (ﷺ) while we were at Medina, and we ate it.

حَدَّثَنَا إِسْحَاقُ، سَمِعَ عَبْدَةَ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، قَالَتْ ذَبَحْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَرَسًا وَنَحْنُ بِالْمَدِينَةِ فَأَكَلْنَاهُ.

Reference	: Sahih al-Bukhari 5511
In-book reference	: Book 72, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 419

Narrated Asma' bint Abu Bakr:

We slaughtered a horse (by Nahr) during the lifetime of Allah's Messenger (ﷺ) and ate it.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، أَنَّ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ، قَالَتْ نَحَرْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَرَسًا فَأَكَلْنَاهُ. تَابَعَهُ وَكِيعٌ وَابْنُ عُيَيْنَةَ عَنْ هِشَامٍ فِي النَّحْرِ.

Reference	: Sahih al-Bukhari 5512
In-book reference	: Book 72, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 420

(25) Chapter: Al-Muthla, Al-Masbura, and Mujaththama

(25) باب مَا يُكْرَهُ مِنَ الْمُثْلَةِ وَالْمَصْبُورَةِ وَالْمُجَثَّمَةِ

Narrated Hisham bin Zaid:

Anas and I went to Al-Hakam bin Aiyub. Anas saw some boys shooting at a tied hen. Anas said, "The Prophet has forbidden the shooting of tied or confined animals."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، قَالَ دَخَلْتُ مَعَ أَنَسٍ عَلَى الْحَكَمِ بْنِ أَيُّوبَ، فَرَأَى غِلْمَانًا ـ أَوْ فِتْيَانًا ـ نَصَبُوا دَجَاجَةً يَرْمُونَهَا. فَقَالَ أَنَسٌ نَهَى النَّبِيُّ صلى الله عليه وسلم أَنْ تُصْبَرَ الْبَهَائِمُ.

Reference	: Sahih al-Bukhari 5513
In-book reference	: Book 72, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 421

Narrated Ibn `Umar:

that he entered upon Yahya bin Sa`id while one of Yahya's sons was aiming at a hen after tying it. Ibn `Umar walked to it and untied it. Then he brought it and the boy and said. "Prevent your boys from tying the birds for the sake of killing them, as I have heard the Prophet (ﷺ) forbidding the killing of an animal or other living thing after tying them."

حَدَّثَنَا أَحْمَدُ بْنُ يَعْقُوبَ، أَخْبَرَنَا إِسْحَاقُ بْنُ سَعِيدِ بْنِ عَمْرٍو، عَنْ أَبِيهِ، أَنَّهُ سَمِعَهُ يُحَدِّثُ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّهُ دَخَلَ عَلَى يَحْيَى بْنِ سَعِيدٍ وَغُلاَمٌ مِنْ بَنِي يَحْيَى رَابِطٌ دَجَاجَةً يَرْمِيهَا، فَمَشَى إِلَيْهَا ابْنُ عُمَرَ حَتَّى حَلَّهَا، ثُمَّ أَقْبَلَ بِهَا وَبِالْغُلاَمِ مَعَهُ

فَقَالَ ازْجُرُوا غُلاَمَكُمْ عَنْ أَنْ يَصْبِرَ هَذَا الطَّيْرَ لِلْقَتْلِ، فَإِنِّي سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم نَهَى أَنْ تُصْبَرَ بَهِيمَةٌ أَوْ غَيْرُهَا لِلْقَتْلِ.

Reference	: Sahih al-Bukhari 5514
In-book reference	: Book 72, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 422

Narrated Sa`id bin Jubair:

While I was with Ibn `Umar, we passed by a group of young men who had tied a hen and started shooting at it. When they saw Ibn `Umar, they dispersed, leaving it. On that Ibn `Umar said, "Who has done this? The Prophet (ﷺ) cursed the one who did so."

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ كُنْتُ عِنْدَ ابْنِ عُمَرَ فَمَرُّوا بِفِتْيَةٍ أَوْ بِنَفَرٍ نَصَبُوا دَجَاجَةً يَرْمُونَهَا، فَلَمَّا رَأَوُا ابْنَ عُمَرَ تَفَرَّقُوا عَنْهَا، وَقَالَ ابْنُ عُمَرَ مَنْ فَعَلَ هَذَا إِنَّ النَّبِيَّ صلى الله عليه وسلم لَعَنَ مَنْ فَعَلَ هَذَا.

Reference	: Sahih al-Bukhari 5515
In-book reference	: Book 72, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 423

Narrated Ibn `Umar:

The Prophet (ﷺ) cursed the one who did Muthla to an animal (i e., cut its limbs or some other part of its body while it is still alive).

تَابَعَهُ سُلَيْمَانُ عَنْ شُعْبَةَ، حَدَّثَنَا الْمِنْهَالُ، عَنْ سَعِيدٍ، عَنِ ابْنِ عُمَرَ، لَعَنَ النَّبِيُّ صلى الله عليه وسلم مَنْ مَثَّلَ بِالْحَيَوَانِ. وَقَالَ عَدِيٌّ عَنْ سَعِيدٍ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 5515
In-book reference	: Book 72, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 424

Narrated `Abdullah bin Yazid:

The Prophet (ﷺ) forbade An-Nuhba and Al-Muthla.

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ نَهَى عَنِ النُّهْبَةِ وَالْمُثْلَةِ.

Reference	: Sahih al-Bukhari 5516
In-book reference	: Book 72, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 425

(26) Chapter: The meat of chickens (26) باب الدَّجَاجِ

Narrated Abu Musa Al-Ash`ari:

I saw the Prophet (ﷺ) eating chicken.

حَدَّثَنَا يَحْيَى، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ زَهْدَمٍ الْجَرْمِيِّ، عَنْ أَبِي مُوسَى ـ يَعْنِي الأَشْعَرِيَّ ـ رضى الله عنه ـ قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَأْكُلُ دَجَاجًا.

Reference	: Sahih al-Bukhari 5517
In-book reference	: Book 72, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 426

Narrated Zahdam:

We were in the company of Abu Musa Al-Ash`ari and there were friendly relations between us and this tribe of Jarm. Abu Musa was presented with a dish containing chicken. Among the people there was sitting a red-faced man who did not come near the food. Abu Musa said (to him), "Come on (and eat), for I have seen Allah's Messenger (ﷺ) eating of it (i.e. chicken)." He said, "I have seen it eating something (dirty) and since then I have disliked it, and have taken an oath that I shall not eat it ' Abu Musa said, "Come on, I will tell you (or narrate to you). Once I went to Allah s Apostle with a group of Al-Ash`ariyin, and met him while he was angry, distributing some camels of rak`at. We asked for mounts but he took an oath that he would not give us any mounts, and added, 'I have nothing to mount you on' In the meantime some camels of booty were brought to Allah's Messenger (ﷺ) and he asked twice, 'Where are Al-Ash`ariyin?" So he gave us five white camels with big humps. We stayed for a short while (after we had covered a little distance), and then I said to my companions, "Allah's Messenger (ﷺ) has forgotten his oath. By Allah, if we do not remind Allah's Messenger (ﷺ) of his oath, we will never be successful." So we returned to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! We asked you for mounts, but you took an oath that you would not give us any mounts; we think that you have forgotten your oath.' He said, 'It is Allah Who has given you mounts. By Allah, and Allah willing, if I take an oath and later find something else better than that. then I do what is better and expiate my oath.' "

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ بْنُ أَبِي تَمِيمَةَ، عَنِ الْقَاسِمِ، عَنْ زَهْدَمٍ، قَالَ كُنَّا عِنْدَ أَبِي مُوسَى الأَشْعَرِيِّ، وَكَانَ بَيْنَنَا وَبَيْنَ هَذَا الْحَىِّ مِنْ جَرْمٍ إِخَاءٌ، فَأُتِيَ بِطَعَامٍ فِيهِ لَحْمُ دَجَاجٍ، وَفِي الْقَوْمِ رَجُلٌ جَالِسٌ أَحْمَرُ فَلَمْ يَدْنُ مِنْ طَعَامِهِ قَالَ ادْنُ فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَأْكُلُ مِنْهُ‏.‏ قَالَ إِنِّي رَأَيْتُهُ أَكَلَ شَيْئًا فَقَذِرْتُهُ، فَحَلَفْتُ أَنْ لاَ آكُلَهُ‏.‏ فَقَالَ ادْنُ أُخْبِرْكَ ـ أَوْ أُحَدِّثْكَ ـ إِنِّي أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فِي نَفَرٍ مِنَ الأَشْعَرِيِّينَ، فَوَافَقْتُهُ وَهْوَ غَضْبَانُ، وَهْوَ يَقْسِمُ نَعَمًا مِنْ نَعَمِ الصَّدَقَةِ فَاسْتَحْمَلْنَاهُ فَحَلَفَ أَنْ لاَ يَحْمِلَنَا، قَالَ ‏"‏ مَا عِنْدِي مَا أَحْمِلُكُمْ عَلَيْهِ ‏"‏‏.‏ ثُمَّ أُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِنَهْبٍ مِنْ إِبِلٍ فَقَالَ ‏"‏ أَيْنَ الأَشْعَرِيُّونَ أَيْنَ الأَشْعَرِيُّونَ ‏"‏‏.‏ قَالَ فَأَعْطَانَا خَمْسَ ذَوْدٍ غُرِّ الذُّرَى، فَلَبِثْنَا غَيْرَ بَعِيدٍ، فَقُلْتُ لأَصْحَابِي نَسِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَمِينَهُ، فَوَاللَّهِ لَئِنْ تَغَفَّلْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم يَمِينَهُ لاَ نُفْلِحُ أَبَدًا‏.‏ فَرَجَعْنَا إِلَى النَّبِيِّ صلى الله عليه وسلم فَقُلْنَا يَا رَسُولَ اللَّهِ إِنَّا اسْتَحْمَلْنَاكَ، فَحَلَفْتَ أَنْ لاَ تَحْمِلَنَا فَظَنَنَّا أَنَّكَ نَسِيتَ يَمِينَكَ‏.‏ فَقَالَ ‏"‏ إِنَّ اللَّهَ هُوَ حَمَلَكُمْ، إِنِّي وَاللَّهِ إِنْ شَاءَ اللَّهُ لاَ أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلاَّ أَتَيْتُ الَّذِي هُوَ خَيْرٌ، وَتَحَلَّلْتُهَا ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5518
In-book reference	: Book 72, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 427

(27) Chapter: Horse flesh (27) باب لُحُومِ الْخَيْلِ

Narrated Asma':

We slaughtered a horse during the lifetime of Allah's Messenger (ﷺ) and ate it.

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا هِشَامٌ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، قَالَتْ نَحَرْنَا فَرَسًا عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَكَلْنَاهُ‏.‏

Reference	: Sahih al-Bukhari 5519
In-book reference	: Book 72, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 428

Narrated Jabir bin `Abdullah:

On the Day of the battle of Khaibar, Allah's Messenger (ﷺ) made donkey's meat unlawful and allowed the eating of horse flesh.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهم ـ قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم يَوْمَ خَيْبَرَ عَنْ لُحُومِ الْحُمُرِ، وَرَخَّصَ فِي لُحُومِ الْخَيْلِ‏.‏

Reference : Sahih al-Bukhari 5520
In-book reference : Book 72, Hadith 47
USC-MSA web (English) reference : Vol. 7, Book 67, Hadith 429
(deprecated numbering scheme)

(28) Chapter: The meat of donkeys

(28) باب لُحُومِ الْحُمُرِ الإِنْسِيَّةِ

فِيهِ عَنْ سَلَمَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Ibn `Umar:

The Prophet (ﷺ) made the meat of donkeys unlawful on the day of the battle of Khaibar.

حَدَّثَنَا صَدَقَةُ، أَخْبَرَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ سَالِمٍ، وَنَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ يَوْمَ خَيْبَرَ.

Reference : Sahih al-Bukhari 5521
In-book reference : Book 72, Hadith 48
USC-MSA web (English) reference : Vol. 7, Book 67, Hadith 430
(deprecated numbering scheme)

Narrated Ibn `Umar:

The Prophet (ﷺ) prohibited the eating of donkey's meat.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ، قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ. تَابَعَهُ ابْنُ الْمُبَارَكِ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ. وَقَالَ أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ عَنْ سَالِمٍ.

Reference : Sahih al-Bukhari 5522
In-book reference : Book 72, Hadith 49
USC-MSA web (English) reference : Vol. 7, Book 67, Hadith 431
(deprecated numbering scheme)

Narrated `Ali:

Allah's Messenger (ﷺ) prohibited Al-Mut'a marriage and the eating of donkey's meat in the year of the Khaibar battle.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ، وَالْحَسَنِ، ابْنَىْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِمَا، عَنْ عَلِيٍّ ـ رضى الله عنهم ـ قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْمُتْعَةِ عَامَ خَيْبَرَ وَلُحُومِ حُمُرِ الإِنْسِيَّةِ.

Reference : Sahih al-Bukhari 5523
In-book reference : Book 72, Hadith 50
USC-MSA web (English) reference : Vol. 7, Book 67, Hadith 432
(deprecated numbering scheme)

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) prohibited the eating of donkey's meat on the day of the battle of Khaibar, and allowed the eating of horse flesh.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرٍو، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم يَوْمَ خَيْبَرَ عَنْ لُحُومِ الْحُمُرِ، وَرَخَّصَ فِي لُحُومِ الْخَيْلِ.

Reference : Sahih al-Bukhari 5524
In-book reference : Book 72, Hadith 51
USC-MSA web (English) reference : Vol. 7, Book 67, Hadith 433
(deprecated numbering scheme)

Narrated Al-Bara' and Ibn Abi `Aufa:

The Prophet (ﷺ) prohibited the eating of donkey's meat.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، قَالَ حَدَّثَنِي عَدِيٌّ، عَنِ الْبَرَاءِ، وَابْنِ أَبِي أَوْفَى، رضى الله عنهم قَالاَ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ لُحُومِ الْحُمُرِ.

Reference	: Sahih al-Bukhari 5525, 5526
In-book reference	: Book 72, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 434

Narrated Abu Tha'alba:

Allah's Messenger (ﷺ) prohibited the eating of donkey's meat.

Narrated Az-Zuhri:

The Prophet (ﷺ) prohibited the eating of beasts having fangs.

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ أَبَا إِدْرِيسَ، أَخْبَرَهُ أَنَّ أَبَا ثَعْلَبَةَ قَالَ حَرَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم لُحُومَ الْحُمُرِ الأَهْلِيَّةِ. تَابَعَهُ الزُّبَيْدِيُّ وَعُقَيْلٌ عَنِ ابْنِ شِهَابٍ. وَقَالَ مَالِكٌ وَمَعْمَرٌ وَالْمَاجِشُونُ وَيُونُسُ وَابْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ.

Reference	: Sahih al-Bukhari 5527
In-book reference	: Book 72, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 435

Narrated Anas bin Malik:

Someone came to Allah's Messenger (ﷺ) and said, "The donkeys have been (slaughtered and) eaten. Another man came and said, "The donkeys have been destroyed." On that the Prophet (ﷺ) ordered a caller to announce to the people: Allah and His Apostle forbid you to eat the meat of donkeys, for it is impure.' Thus the pots were turned upside down while the (donkeys') meat was boiling in them.

حَدَّثَنَا مُحَمَّدُ بْنُ سَلاَمٍ، أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم جَاءَهُ جَاءٍ فَقَالَ أُكِلَتِ الْحُمُرُ، ثُمَّ جَاءَهُ جَاءٍ فَقَالَ أُكِلَتِ الْحُمُرُ. ثُمَّ جَاءَهُ جَاءٍ فَقَالَ أُفْنِيَتِ الْحُمُرُ. فَأَمَرَ مُنَادِيًا فَنَادَى فِي النَّاسِ إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَيَانِكُمْ عَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ، فَإِنَّهَا رِجْسٌ. فَأُكْفِئَتِ الْقُدُورُ وَإِنَّهَا لَتَفُورُ بِاللَّحْمِ.

Reference	: Sahih al-Bukhari 5528
In-book reference	: Book 72, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 436

Narrated `Amr:

I said to Jabir bin Zaid, "The people claim that Allah's Messenger (ﷺ) forbade the eating of donkey's meat." He said, "Al-Hakam bin `Amr Al-Ghifari used to say so when he was with us, but Ibn `Abbas, the great religious learned man, refused to give a final verdict and recited:-- 'Say: I find not in that which has been inspired to me anything forbidden to be eaten by one who wishes to eat it, unless it be carrion, blood poured forth or the flesh of swine...' (6.145)

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ عَمْرٌو قُلْتُ لِجَابِرِ بْنِ زَيْدٍ يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ حُمُرِ الأَهْلِيَّةِ فَقَالَ قَدْ كَانَ يَقُولُ ذَاكَ الْحَكَمُ بْنُ عَمْرٍو الْغِفَارِيُّ عِنْدَنَا بِالْبَصْرَةِ، وَلَكِنْ أَبَى ذَاكَ الْبَحْرُ ابْنُ عَبَّاسٍ وَقَرَأَ {قُلْ لاَ أَجِدُ فِيمَا أُوحِيَ إِلَيَّ مُحَرَّمًا}

Reference	: Sahih al-Bukhari 5529
In-book reference	: Book 72, Hadith 55
USC-MSA web (English) reference	: Vol. 7, Book 67, Hadith 437

(deprecated numbering scheme)

(29) Chapter: The meat of beasts of prey having fangs

(29) باب أَكْلِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ

Narrated Abu Tha`laba:

Allah's Messenger (ﷺ) forbade the eating of the meat of beasts having fangs.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي ثَعْلَبَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ. تَابَعَهُ يُونُسُ وَمَعْمَرٌ وَابْنُ عُيَيْنَةَ وَالْمَاجِشُونُ عَنِ الزُّهْرِيِّ.

Reference	: Sahih al-Bukhari 5530
In-book reference	: Book 72, Hadith 56
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 438

(30) Chapter: The skin of dead animals

(30) باب جُلُودِ الْمَيْتَةِ

Narrated `Abdullah bin `Abbas:

Once Allah's Messenger (ﷺ) passed by a dead sheep and said (to the people), "Why don't you use its hide?" They said, "But it is dead," He said, "Only eating it, is prohibited."

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، قَالَ حَدَّثَنِي ابْنُ شِهَابٍ، أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ ـ رضى الله عنهما ـ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَرَّ بِشَاةٍ مَيِّتَةٍ فَقَالَ " هَلاَّ اسْتَمْتَعْتُمْ بِإِهَابِهَا ". قَالُوا إِنَّهَا مَيِّتَةٌ. قَالَ " إِنَّمَا حَرُمَ أَكْلُهَا ".

Reference	: Sahih al-Bukhari 5531
In-book reference	: Book 72, Hadith 57
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 439

Narrated Ibn `Abbas:

The Prophet (ﷺ) passed by a dead goat and said, "There is no harm if its owners benefit from its skin."

حَدَّثَنَا خَطَّابُ بْنُ عُثْمَانَ، حَدَّثَنَا مُحَمَّدُ بْنُ حِمْيَرَ، عَنْ ثَابِتِ بْنِ عَجْلاَنَ، قَالَ سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ يَقُولُ مَرَّ النَّبِيُّ صلى الله عليه وسلم بِعَنْزٍ مَيْتَةٍ فَقَالَ " مَا عَلَى أَهْلِهَا لَوِ انْتَفَعُوا بِإِهَابِهَا ".

Reference	: Sahih al-Bukhari 5532
In-book reference	: Book 72, Hadith 58
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 440

(31) Chapter: The musk

(31) باب الْمِسْكِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "None is wounded in Allah's Cause but will come on the Day of Resurrection with his wound bleeding. The thing that will come out of his wound will be the color of blood, but its smell will be the smell of musk."

حَدَّثَنَا مُسَدَّدٌ، عَنْ عَبْدِ الْوَاحِدِ، حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنْ مَكْلُومٍ يُكْلَمُ فِي اللَّهِ إِلاَّ جَاءَ يَوْمَ الْقِيَامَةِ وَكَلْمُهُ يَدْمَى، اللَّوْنُ لَوْنُ دَمٍ وَالرِّيحُ رِيحُ مِسْكٍ ".

Reference	: Sahih al-Bukhari 5533
In-book reference	: Book 72, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 441

Narrated Abu Musa:

The Prophet (ﷺ) said, 'The example of a good pious companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him, but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him."

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَثَلُ الْجَلِيسِ الصَّالِحِ وَالسَّوْءِ كَحَامِلِ الْمِسْكِ وَنَافِخِ الْكِيرِ، فَحَامِلُ الْمِسْكِ إِمَّا أَنْ يُحْذِيَكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً، وَنَافِخُ الْكِيرِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ رِيحًا خَبِيثَةً ".

Reference	: Sahih al-Bukhari 5534
In-book reference	: Book 72, Hadith 60
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 442

(32) Chapter: The rabbit (32) باب الأَرْنَبِ

Narrated Anas bin Malik:

Once we provoked a rabbit at Marr-az-Zahran. The people chased it till they got tired. Then I caught It and brought it to Abu Talha, who slaughtered it and then sent both its pelvic pieces (or legs) to the Prophet, and the Prophet (ﷺ) accepted the present.

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ أَنْفَجْنَا أَرْنَبًا وَنَحْنُ بِمَرِّ الظَّهْرَانِ، فَسَعَى الْقَوْمُ فَلَغَبُوا، فَأَخَذْتُهَا فَجِئْتُ بِهَا إِلَى أَبِي طَلْحَةَ فَذَبَحَهَا، فَبَعَثَ بِوَرِكَيْهَا ـ أَوْ قَالَ بِفَخِذَيْهَا ـ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَبِلَهَا.

Reference	: Sahih al-Bukhari 5535
In-book reference	: Book 72, Hadith 61
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 443

(33) Chapter: The mastigure (33) باب الضَّبِّ

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "I do not eat mastigure, but I do not prohibit its eating."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، قَالَ سَمِعْتُ ابْنَ عُمَرَ ـ رضى الله عنهما ـ قَالَ النَّبِيُّ صلى الله عليه وسلم " الضَّبُّ لَسْتُ آكُلُهُ وَلاَ أُحَرِّمُهُ ".

Reference	: Sahih al-Bukhari 5536
In-book reference	: Book 72, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 444

Narrated Khalid bin Al-Walid:

Allah's Messenger (ﷺ) and I entered the house of Maimuna. A roasted mastigure was served. Allah's Messenger (ﷺ) stretched his hand out (to eat of it) but some woman said, "Inform Allah's Messenger (ﷺ) of what he is about to eat." So they said, "It is mastigure, O Allah's Messenger (ﷺ)!" He withdrew his hand, whereupon I said, "O Allah's Messenger (ﷺ)! Is it unlawful?" He said, "No, but this is not found in the land of my people, so I dislike it." So I pulled the mastigure towards me and ate it while Allah's Messenger (ﷺ) was looking at me.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ ـ رضى الله عنهما ـ عَنْ خَالِدِ بْنِ الْوَلِيدِ، أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بَيْتَ مَيْمُونَةَ فَأُتِيَ بِضَبٍّ مَحْنُوذٍ، فَأَهْوَى إِلَيْهِ رَسُولُ اللَّهِ صلى الله

عليه وسلم بِيَدِهِ فَقَالَ بَعْضُ النِّسْوَةِ أَخْبِرُوا رَسُولَ اللَّهِ صلى الله عليه وسلم بِمَا يُرِيدُ أَنْ يَأْكُلَ‏.‏ فَقَالُوا هُوَ ضَبٌّ يَا رَسُولَ اللَّهِ‏.‏ فَرَفَعَ يَدَهُ، فَقُلْتُ أَحَرَامٌ هُوَ يَا رَسُولَ اللَّهِ فَقَالَ ‏"‏ لاَ، وَلَكِنْ لَمْ يَكُنْ بِأَرْضِ قَوْمِي فَأَجِدُنِي أَعَافُهُ ‏"‏‏.‏ قَالَ خَالِدٌ فَاجْتَرَرْتُهُ فَأَكَلْتُهُ وَرَسُولُ اللَّهِ صلى الله عليه وسلم يَنْظُرُ‏.‏

Reference	: Sahih al-Bukhari 5537
In-book reference	: Book 72, Hadith 63
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 445

(34) Chapter: If a mouse falls into solid or liquid butter-fat (34) باب إِذَا وَقَعَتِ الْفَأْرَةُ فِي السَّمْنِ الْجَامِدِ أَوِ الذَّائِبِ

Narrated Maimuna:

A mouse fell into the butter-fat and died. The Prophet (ﷺ) was asked about that. He said, "Throw away the mouse and the butter-fat that surrounded it, and eat the rest of the butter-fat (As-Samn).

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الزُّهْرِيُّ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ، يُحَدِّثُهُ عَنْ مَيْمُونَةَ، أَنَّ فَأْرَةً، وَقَعَتْ، فِي سَمْنٍ فَمَاتَتْ، فَسُئِلَ النَّبِيُّ صلى الله عليه وسلم عَنْهَا فَقَالَ ‏"‏ أَلْقُوهَا وَمَا حَوْلَهَا وَكُلُوهُ ‏"‏‏.‏ قِيلَ لِسُفْيَانَ فَإِنَّ مَعْمَرًا يُحَدِّثُهُ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ‏.‏ قَالَ مَا سَمِعْتُ الزُّهْرِيَّ يَقُولُ إِلاَّ عَنْ عُبَيْدِ اللَّهِ عَنِ ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم وَلَقَدْ سَمِعْتُهُ مِنْهُ مِرَارًا‏.‏

Reference	: Sahih al-Bukhari 5538
In-book reference	: Book 72, Hadith 64
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 446

Narrated Az-Zhuri:

regarding an animal, e.g., a mouse or some other animal that had fallen into solid or liquid oil or butter-fat: I had been informed that a mouse had died in butter-fat whereupon Allah's Messenger (ﷺ) ordered that the butter-fat near it be thrown away and the rest of the butter-fat can be eaten.

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنِ الدَّابَّةِ، تَمُوتُ فِي الزَّيْتِ وَالسَّمْنِ وَهْوَ جَامِدٌ أَوْ غَيْرُ جَامِدٍ، الْفَأْرَةِ أَوْ غَيْرِهَا قَالَ بَلَغَنَا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمَرَ بِفَأْرَةٍ مَاتَتْ فِي سَمْنٍ، فَأَمَرَ بِمَا قَرُبَ مِنْهَا فَطُرِحَ ثُمَّ أُكِلَ، عَنْ حَدِيثِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ‏.‏

Reference	: Sahih al-Bukhari 5539
In-book reference	: Book 72, Hadith 65
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 447

Narrated Maimuna:

The Prophet (ﷺ) was asked about a mouse that had fallen into butter-fat (and died). He said, "Throw away the mouse and the portion of butter-fat around it, and eat the rest."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ ـ رضى الله عنهم ـ قَالَتْ سُئِلَ النَّبِيُّ صلى الله عليه وسلم عَنْ فَأْرَةٍ سَقَطَتْ فِي سَمْنٍ فَقَالَ ‏"‏ أَلْقُوهَا وَمَا حَوْلَهَا وَكُلُوهُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5540
In-book reference	: Book 72, Hadith 66
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 448

(35) Chapter: Branding the faces (35) باب الْوَسْمِ وَالْعَلَمِ فِي الصُّورَةِ

Narrated Salim:

that Ibn `Umar disliked the branding of animals on the face. Ibn `Umar said, "The Prophet (ﷺ) forbade beating (animals) on the face."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ حَنْظَلَةَ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَرِهَ أَنْ تُعْلَمَ الصُّورَةُ. وَقَالَ ابْنُ عُمَرَ نَهَى النَّبِيُّ صلى الله عليه وسلم أَنْ تُضْرَبَ. تَابَعَهُ قُتَيْبَةُ حَدَّثَنَا الْعَنْقَزِيُّ عَنْ حَنْظَلَةَ وَقَالَ تُضْرَبُ الصُّورَةُ.

Reference	: Sahih al-Bukhari 5541
In-book reference	: Book 72, Hadith 67
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 449

Narrated Anas:

I brought a brother of mine to the Prophet (ﷺ) to do Tahnik for him while the Prophet (ﷺ) was in a sheep fold of his, and I saw him branding a sheep. (The sub-narrator said: I think Anas said, branding it on the ear.)

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسٍ، قَالَ دَخَلْتُ عَلَى النَّبِيِّ صلى الله عليه وسلم بِأَخٍ لِي يُحَنِّكُهُ، وَهْوَ فِي مِرْبَدٍ لَهُ، فَرَأَيْتُهُ يَسِمُ شَاةً ـ حَسِبْتُهُ قَالَ ـ فِي آذَانِهَا.

Reference	: Sahih al-Bukhari 5542
In-book reference	: Book 72, Hadith 68
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 450

(36) Chapter: To slaughter sheep or camels from war booty without the permission of the companions

(36) باب إِذَا أَصَابَ قَوْمٌ غَنِيمَةً فَذَبَحَ بَعْضُهُمْ غَنَمًا أَوْ إِبِلاً بِغَيْرِ أَمْرِ أَصْحَابِهِمْ لَمْ تُؤْكَلْ

لِحَدِيثِ رَافِعٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

وَقَالَ طَاوُسٌ وَعِكْرِمَةُ فِي ذَبِيحَةِ السَّارِقِ اطْرَحُوهُ.

Narrated Rait' bin Khadij:

I said to the Prophet, "We will be facing the enemy tomorrow and we have no knives (for slaughtering)' He said, "If you slaughter the animal with anything that causes its blood to flow out, and if Allah's Name is mentioned on slaughtering it, eat of it, unless the killing instrument is a tooth or nail. I will tell you why: As for the tooth, it is a bone; and as for the nail, it is the knife of Ethiopians." The quick ones among the people got the war booty while the Prophet (ﷺ) was behind the people. So they placed the cooking pots on the fire, but the Prophet (ﷺ) ordered the cooking pots to be turned upside down. Then he distributed (the war booty) among them, considering one camel as equal to ten sheep. Then a camel belonging to the first party of people ran away and they had no horses with them, so a man shot it with an arrow whereby Allah stopped it. The Prophet (ﷺ) said, "Of these animals there are some which are as wild as wild beasts. So, if anyone of them runs away like this, do like this (shoot it with an arrow).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو الأَحْوَصِ، حَدَّثَنَا سَعِيدُ بْنُ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، رَافِعِ بْنِ خَدِيجٍ قَالَ قُلْتُ لِلنَّبِيِّ صلى الله عليه وسلم إِنَّنَا نَلْقَى الْعَدُوَّ غَدًا، وَلَيْسَ مَعَنَا مُدًى. فَقَالَ " مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ فَكُلُوا، مَا لَمْ يَكُنْ سِنٌّ وَلاَ ظُفُرٌ، وَسَأُحَدِّثُكُمْ عَنْ ذَلِكَ، أَمَّا السِّنُّ فَعَظْمٌ، وَأَمَّا الظُّفُرُ فَمُدَى الْحَبَشَةِ ". وَتَقَدَّمَ سَرَعَانُ النَّاسِ فَأَصَابُوا مِنَ الْغَنَائِمِ وَالنَّبِيُّ صلى الله عليه وسلم فِي آخِرِ النَّاسِ فَنَصَبُوا قُدُورًا فَأَمَرَ بِهَا فَأُكْفِئَتْ وَقَسَمَ بَيْنَهُمْ وَعَدَلَ بَعِيرًا بِعَشْرِ شِيَاهٍ، ثُمَّ نَدَّ بَعِيرٌ مِنْ أَوَائِلِ الْقَوْمِ وَلَمْ يَكُنْ مَعَهُمْ خَيْلٌ فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ اللَّهُ. فَقَالَ " إِنَّ لِهَذِهِ الْبَهَائِمِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ فَمَا فَعَلَ مِنْهَا هَذَا فَافْعَلُوا مِثْلَ هَذَا ".

Reference	: Sahih al-Bukhari 5543
In-book reference	: Book 72, Hadith 69
USC-MSA web (English) reference	: Vol. 7, Book 67, Hadith 451

(deprecated numbering scheme)

(37) Chapter: To kill a runaway camel.

(37) بَابُ إِذَا نَدَّ بَعِيرٌ لِقَوْمٍ فَرَمَاهُ بَعْضُهُمْ بِسَهْمٍ فَقَتَلَهُ فَأَرَادَ إِصْلاَحَهُمْ فَهْوَ جَائِزٌ
لِخَبَرِ رَافِعٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Rafi` bin Khadij:

While we were with the Prophet. on a journey, one of the camels ran away. A man shot it with an arrow and stopped it. The Prophet (ﷺ) said, "Of these camels some are as wild as wild beasts, so if one of them runs away and you cannot catch it, then do like this (shoot it with an arrow)." I said, "O Allah's Apostle! Sometimes when we are in battles or on a journey we want to slaughter (animals) but we have no knives." He said, "Listen! If you slaughter the animal with anything that causes its blood to flow out, and if Allah's Name is mentioned on slaughtering it, eat of it, provided that the slaughtering instrument is not a tooth or a nail, as the tooth is a bone and the nail is the knife of Ethiopians."

حَدَّثَنَا ابْنُ سَلاَمٍ، أَخْبَرَنَا عُمَرُ بْنُ عُبَيْدٍ الطَّنَافِسِيُّ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ، رَافِعِ بْنِ خَدِيجٍ ـ رضى الله عنه ـ قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي سَفَرٍ فَنَدَّ بَعِيرٌ مِنَ الإِبِلِ ـ قَالَ ـ فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ، قَالَ ثُمَّ قَالَ " إِنَّ لَهَا أَوَابِدَ كَأَوَابِدِ الْوَحْشِ فَمَا غَلَبَكُمْ مِنْهَا فَاصْنَعُوا بِهِ هَكَذَا ". قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّا نَكُونُ فِي الْمَغَازِي وَالأَسْفَارِ فَنُرِيدُ أَنْ نَذْبَحَ فَلاَ تَكُونُ مُدًى قَالَ " أَرِنْ مَا نَهَرَ ـ أَوْ أَنْهَرَ ـ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ فَكُلْ، غَيْرَ السِّنِّ وَالظُّفُرِ، فَإِنَّ السِّنَّ عَظْمٌ، وَالظُّفُرَ مُدَى الْحَبَشَةِ ".

Reference	: Sahih al-Bukhari 5544
In-book reference	: Book 72, Hadith 70
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 67, Hadith 452

(38) Chapter: The eating (of dead animals etc.) out of necessity

(38) بَابُ أَكْلِ الْمُضْطَرِّ

لِقَوْلِهِ تَعَالَى: {يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلاَ عَادٍ فَلاَ إِثْمَ عَلَيْهِ}، وَقَالَ: {فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لإِثْمٍ} وَقَوْلُهُ: {فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ وَمَا لَكُمْ أَنْ لاَ تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فُصِّلَ لَكُمْ مَا حُرِّمَ عَلَيْكُمْ إِلاَّ مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَائِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ}، {قُلْ لاَ أَجِدُ فِيمَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلاَّ أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلاَ عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ}.

وَقَالَ: {فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلاَلاً طَيِّبًا وَاشْكُرُوا نِعْمَةَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلاَ عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ}.

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كتاب الأضاحي

(1) Chapter: The legal way of Al-Udhiya

(1) باب سُنَّةِ الأُضْحِيَّةِ

وَقَالَ ابْنُ عُمَرَ هِيَ سُنَّةٌ وَمَعْرُوفٌ.

Narrated Al-Bara:

The Prophet (ﷺ) said (on the day of Idal-Adha), "The first thing we will do on this day of ours, is to offer the (`Id) prayer and then return to slaughter the sacrifice. Whoever does so, he acted according to our Sunna (tradition), and whoever slaughtered (the sacrifice) before the prayer, what he offered was just meat he presented to his family, and that will not be considered as Nusak (sacrifice)." (On hearing that) Abu Burda bin Niyar got up, for he had slaughtered the sacrifice before the prayer, and said, "I have got a six month old ram." The Prophet (ﷺ) said, 'Slaughter it (as a sacrifice) but it will not be sufficient for any-one else (as a sacrifice after you). Al-Bara' added: The Prophet (ﷺ) said, "Whoever slaughtered (the sacrifice) after the prayer, he slaughtered it at the right time and followed the tradition of the Muslims."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ زُبَيْدٍ الإِيَامِيِّ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ أَوَّلَ مَا نَبْدَأُ بِهِ فِي يَوْمِنَا هَذَا أَنْ نُصَلِّيَ ثُمَّ نَرْجِعَ فَنَنْحَرَ، مَنْ فَعَلَهُ فَقَدْ أَصَابَ سُنَّتَنَا، وَمَنْ ذَبَحَ قَبْلُ فَإِنَّمَا هُوَ لَحْمٌ قَدَّمَهُ لأَهْلِهِ، لَيْسَ مِنَ النُّسُكِ فِي شَىْءٍ ". فَقَامَ أَبُو بُرْدَةَ بْنُ نِيَارٍ وَقَدْ ذَبَحَ فَقَالَ إِنَّ عِنْدِي جَذَعَةً. فَقَالَ " اذْبَحْهَا وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ ". قَالَ مُطَرِّفٌ عَنْ عَامِرٍ عَنِ الْبَرَاءِ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ ذَبَحَ بَعْدَ الصَّلاَةِ تَمَّ نُسُكُهُ، وَأَصَابَ سُنَّةَ الْمُسْلِمِينَ ".

Reference	2492
In-book reference	: Book 73, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 68, Hadith 453

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Whoever slaughtered the sacrifice before the prayer, he just slaughtered it for himself, and whoever slaughtered it after the prayer, he slaughtered it at the right time and followed the tradition of the Muslims."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ ذَبَحَ قَبْلَ الصَّلاَةِ فَإِنَّمَا ذَبَحَ لِنَفْسِهِ، وَمَنْ ذَبَحَ بَعْدَ الصَّلاَةِ فَقَدْ تَمَّ نُسُكُهُ، وَأَصَابَ سُنَّةَ الْمُسْلِمِينَ ".

Reference	: Sahih al-Bukhari 5546
In-book reference	: Book 73, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 68, Hadith 454

(2) Chapter: The distribution of the animals among the people

(2) باب قِسْمَةِ الإِمَامِ الأَضَاحِيَّ بَيْنَ النَّاسِ

Narrated `Uqba bin 'Amir Al-Juhani:

that the Prophet (ﷺ) distributed among his companions some animals for sacrifice (to be slaughtered on `Id-al-Adha). `Uqba's share was a Jadha'a (a six month old goat). `Uqba said, "O Allah's Messenger (ﷺ)! I get in my share of Jadha'a (a six month old ram)." The Prophet (ﷺ) said, "Slaughter it as a sacrifice."

حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ بَعْجَةَ الْجُهَنِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ، قَالَ قَسَمَ النَّبِيُّ صلى الله عليه وسلم بَيْنَ أَصْحَابِهِ ضَحَايَا، فَصَارَتْ لِعُقْبَةَ جَذَعَةٌ. فَقُلْتُ يَا رَسُولَ اللَّهِ صَارَتْ جَذَعَةٌ. قَالَ ‏"‏ ضَحِّ بِهَا ‏"‏‏.‏

Reference : Sahih al-Bukhari 5547
In-book reference : Book 73, Hadith 3
USC-MSA web (English) reference : Vol. 7, Book 68, Hadith 455
(deprecated numbering scheme)

(3) Chapter: Sacrifices on behalf of travelers and women

(3) باب الأُضْحِيَّةِ لِلْمُسَافِرِ وَالنِّسَاءِ

Narrated `Aisha:

that the Prophet (ﷺ) entered upon her when she had her menses at Sarif before entering Mecca, and she was weeping (because she was afraid that she would not be able to perform the Hajj). The Prophet (ﷺ) said, "What is wrong with you? Have you got your period?" She said, "Yes." He said, "This is a matter Allah has decreed for all the daughters of Adam, so perform all the ceremonies of Hajj like the others, but do not perform the Tawaf around the Ka`ba." `Aisha added: When we were at Mina, beef was brought to me and I asked, "What is this?" They (the people) said, "Allah's Messenger (ﷺ) has slaughtered some cows as sacrifices on behalf of his wives."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ عَلَيْهَا وَحَاضَتْ بِسَرِفَ، قَبْلَ أَنْ تَدْخُلَ مَكَّةَ وَهْىَ تَبْكِي فَقَالَ ‏"‏ مَا لَكِ أَنَفِسْتِ ‏"‏‏.‏ قَالَتْ نَعَمْ‏.‏ قَالَ ‏"‏ إِنَّ هَذَا أَمْرٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ، فَاقْضِي مَا يَقْضِي الْحَاجُّ غَيْرَ أَنْ لاَ تَطُوفِي بِالْبَيْتِ ‏"‏‏.‏ فَلَمَّا كُنَّا بِمِنًى أُتِيتُ بِلَحْمِ بَقَرٍ، فَقُلْتُ مَا هَذَا قَالُوا ضَحَّى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ أَزْوَاجِهِ بِالْبَقَرِ‏.‏

Reference : Sahih al-Bukhari 5548
In-book reference : Book 73, Hadith 4
USC-MSA web (English) reference : Vol. 7, Book 68, Hadith 456
(deprecated numbering scheme)

(4) Chapter: Meat is desired on the day of Nahr

(4) باب مَا يُشْتَهَى مِنَ اللَّحْمِ يَوْمَ النَّحْرِ

Narrated Anas bin Malik:

The Prophet (ﷺ) said on the day of Nahr, "Whoever has slaughtered his sacrifice before the prayer, should repeat it (slaughter another sacrifice)." A man got up and said, "O Allah's Messenger (ﷺ)! This is a day on which meat is desired." He then mentioned his neighbors saying, "I have a six month old ram which is to me better than the meat of two sheep." The Prophet (ﷺ) allowed him to slaughter it as a sacrifice, but I do not know whether this permission was valid for other than that man or not. The Prophet (ﷺ) then went towards two rams and slaughtered them, and then the people went towards some sheep and distributed them among themselves.

حَدَّثَنَا صَدَقَةُ، أَخْبَرَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم يَوْمَ النَّحْرِ ‏"‏ مَنْ كَانَ ذَبَحَ قَبْلَ الصَّلاَةِ فَلْيُعِدْ ‏"‏‏.‏ فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ هَذَا يَوْمٌ يُشْتَهَى فِيهِ اللَّحْمُ ـ وَذَكَرَ جِيرَانَهُ ـ وَعِنْدِي جَذَعَةٌ خَيْرٌ مِنْ شَاتَىْ لَحْمٍ‏.‏ فَرَخَّصَ لَهُ فِي ذَلِكَ، فَلاَ أَدْرِي أَبَلَغَتِ الرُّخْصَةُ مَنْ سِوَاهُ أَمْ لاَ، ثُمَّ انْكَفَأَ النَّبِيُّ صلى الله عليه وسلم إِلَى كَبْشَيْنِ فَذَبَحَهُمَا، وَقَامَ النَّاسُ إِلَى غُنَيْمَةٍ فَتَوَزَّعُوهَا أَوْ قَالَ فَتَجَزَّعُوهَا‏.‏

Reference : Sahih al-Bukhari 5549

In-book reference : Book 73, Hadith 5
USC-MSA web (English) reference : Vol. 7, Book 68, Hadith 457
(deprecated numbering scheme)

(5) Chapter: Sacrifices on the day of Nahr

(5) باب مَنْ قَالَ الأَضْحَى يَوْمَ النَّحْرِ

Narrated Abu Bakra:

The Prophet (ﷺ) said, "Time has come back to its original state which it had on the day Allah created the Heavens and the Earth. The year is twelve months, four of which are sacred, three of them are in succession, namely Dhul-Qa'da, Dhul Hijja and Muharram, (the fourth being) Rajab Mudar which is between Juma'da (ath-thamj and Sha'ban. The Prophet (ﷺ) then asked, "Which month is this?" We said, "Allah and his Apostle know better." He kept silent so long that we thought that he would call it by a name other than its real name. He said, "Isn't it the month of Dhul-Hijja?" We said, "Yes." He said, "Which town is this?" We said, "Allah and His Apostle know better." He kept silent so long that we thought that he would call it t,y a name other than its real name. He said, "isn't it the town (of Mecca)?" We replied, "Yes." He said, "What day is today?" We replied, "Allah and His Apostle know better." He kept silent so long that we thought that he would call it by a name other than its real name. He said, "Isn't it the day of Nahr?" We replied, "Yes." He then said, "Your blood, properties and honor are as sacred to one another as this day of yours in this town of yours in this month of yours. You will meet your Lord, and He will ask you about your deeds. Beware! Do not go astray after me by cutting the necks of each other. It is incumbent upon those who are present to convey this message to those who are absent, for some of those to whom it is conveyed may comprehend it better than some of those who have heard it directly." (Muhammad, the sub-narrator, on mentioning this used to say: The Prophet then said, "No doubt! Haven't I delivered (Allah's) Message (to you)? Haven't I delivered Allah's message (to you)?"

حَدَّثَنَا مُحَمَّدُ بْنُ سَلاَمٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنِ ابْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الزَّمَانُ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَوَاتِ وَالأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةٌ حُرُمٌ، ثَلاَثٌ مُتَوَالِيَاتٌ ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ، وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ، أَىُّ شَهْرٍ هَذَا ". قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ " أَلَيْسَ ذَا الْحِجَّةِ ". قُلْنَا بَلَى. قَالَ " أَىُّ بَلَدٍ هَذَا ". قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ " أَلَيْسَ الْبَلْدَةَ ". قُلْنَا بَلَى. قَالَ " فَأَىُّ يَوْمٍ هَذَا ". قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ قَالَ " أَلَيْسَ يَوْمَ النَّحْرِ ". قُلْنَا بَلَى. قَالَ " فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ ـ قَالَ مُحَمَّدٌ وَأَحْسِبُهُ قَالَ ـ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ، وَسَتَلْقَوْنَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ، أَلاَ فَلاَ تَرْجِعُوا بَعْدِي ضُلاَّلاً، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ، أَلاَ لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ، فَلَعَلَّ بَعْضَ مَنْ يَبْلُغُهُ أَنْ يَكُونَ أَوْعَى لَهُ مِنْ بَعْضِ مَنْ سَمِعَهُ ـ وَكَانَ مُحَمَّدٌ إِذَا ذَكَرَهُ قَالَ صَدَقَ النَّبِيُّ صلى الله عليه وسلم ثُمَّ قَالَ ـ أَلاَ هَلْ بَلَّغْتُ أَلاَ هَلْ بَلَّغْتُ ".

Reference : Sahih al-Bukhari 5550
In-book reference : Book 73, Hadith 6
USC-MSA web (English) reference : Vol. 7, Book 68, Hadith 458
(deprecated numbering scheme)

(6) Chapter: Al-Adha and to slaughter sacrifices at the Musalla

(6) باب الأَضْحَى وَالْمَنْحَرِ بِالْمُصَلَّى

Narrated Nafi':

'Abdullah (bin 'Umar) used to slaughter his sacrifice at the slaughtering place (i.e the slaughtering place of the Prophet (ﷺ)) .

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، قَالَ كَانَ عَبْدُ اللَّهِ يَنْحَرُ فِي الْمَنْحَرِ. قَالَ عُبَيْدُ اللَّهِ يَعْنِي مَنْحَرَ النَّبِيِّ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 5551
In-book reference : Book 73, Hadith 7
USC-MSA web (English) reference : Vol. 7, Book 68, Hadith 459
(deprecated numbering scheme)

Ibn 'Umar said,

"Allah's Messenger (ﷺ) used to slaughter (camels and sheep, etc.,) as sacrifices at the Musalla."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ كَثِيرِ بْنِ فَرْقَدٍ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ ـ رضى الله عنهما ـ أَخْبَرَهُ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَذْبَحُ وَيَنْحَرُ بِالْمُصَلَّى.

Reference : Sahih al-Bukhari 5552
In-book reference : Book 73, Hadith 8
USC-MSA web (English) reference : Vol. 7, Book 68, Hadith 459
(deprecated numbering scheme)

(7) Chapter: The Prophet (saws) slaughtered two horned rams

(7) باب فِي أُضْحِيَّةِ النَّبِيِّ صلى الله عليه وسلم بِكَبْشَيْنِ أَقْرَنَيْنِ وَيُذْكَرُ سَمِينَيْنِ

وَقَالَ يَحْيَى بْنُ سَعِيدٍ سَمِعْتُ أَبَا أُمَامَةَ بْنَ سَهْلٍ قَالَ كُنَّا نُسَمِّنُ الأُضْحِيَّةَ بِالْمَدِينَةِ، وَكَانَ الْمُسْلِمُونَ يُسَمِّنُونَ.

Narrated Anas bin Malik:

The Prophet (ﷺ) used to offer two rams as sacrifices, and I also used to offer two rams.

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يُضَحِّي بِكَبْشَيْنِ وَأَنَا أُضَحِّي بِكَبْشَيْنِ.

Reference : Sahih al-Bukhari 5553
In-book reference : Book 73, Hadith 9
USC-MSA web (English) reference : Vol. 7, Book 68, Hadith 460
(deprecated numbering scheme)

Narrated Anas:

Allah's Messenger (ﷺ) came towards two horned rams having black and white colors and slaughtered them with his own hands.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم انْكَفَأَ إِلَى كَبْشَيْنِ أَقْرَنَيْنِ أَمْلَحَيْنِ فَذَبَحَهُمَا بِيَدِهِ. تَابَعَهُ وُهَيْبٌ عَنْ أَيُّوبَ. وَقَالَ إِسْمَاعِيلُ وَحَاتِمُ بْنُ وَرْدَانَ عَنْ أَيُّوبَ عَنِ ابْنِ سِيرِينَ عَنْ أَنَسٍ.

Reference : Sahih al-Bukhari 5554
In-book reference : Book 73, Hadith 10
USC-MSA web (English) reference : Vol. 7, Book 68, Hadith 461
(deprecated numbering scheme)

Narrated `Uqba bin 'Amir:

that the Prophet (ﷺ) gave him some sheep to distribute among his companions to slaughter as sacrifices (`Id--al--Adha). A kid was left and he told the Prophet (ﷺ) of that whereupon he said to him, "Slaughter it as a sacrifice (on your behalf).

حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ ـ رضى الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم أَعْطَاهُ غَنَمًا يَقْسِمُهَا عَلَى صَحَابَتِهِ ضَحَايَا، فَبَقِيَ عَتُودٌ فَذَكَرَهُ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ " ضَحِّ أَنْتَ بِهِ ".

Reference : Sahih al-Bukhari 5555
In-book reference : Book 73, Hadith 11

USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 7, Book 68, Hadith 462

(8) Chapter: "Slaughter a young goat as a sacrifice, but it will not be sufficient for anybody else after you."

(8) بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لأَبِي بُرْدَةَ: «ضَحِّ بِالْجَذَعِ مِنَ الْمَعَزِ وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ»

Narrated Al-Bara' bin `Azib:

An uncle of mine called Abu Burda, slaughtered his sacrifice before the `Id prayer. So Allah's Messenger (ﷺ) said to him, "Your (slaughtered) sheep was just mutton (not a sacrifice)." Abu Burda said, "O Allah's Apostle! I have got a domestic kid." The Prophet (ﷺ) said, "Slaughter it (as a sacrifice) but it will not be permissible for anybody other than you" The Prophet (ﷺ) added, "Whoever slaughtered his sacrifice before the (`Id) prayer, he only slaughtered for himself, and whoever slaughtered it after the prayer, he offered his sacrifice properly and followed the tradition of the Muslims."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُطَرِّفٌ، عَنْ عَامِرٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ ـ رضى الله عنهما ـ قَالَ ضَحَّى خَالٌ لِي يُقَالُ لَهُ أَبُو بُرْدَةَ قَبْلَ الصَّلاَةِ، فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " شَاتُكَ شَاةُ لَحْمٍ ". فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ عِنْدِي دَاجِنًا جَذَعَةً مِنَ الْمَعَزِ. قَالَ " اذْبَحْهَا وَلَنْ تَصْلُحَ لِغَيْرِكَ ". ثُمَّ قَالَ " مَنْ ذَبَحَ قَبْلَ الصَّلاَةِ فَإِنَّمَا يَذْبَحُ لِنَفْسِهِ، وَمَنْ ذَبَحَ بَعْدَ الصَّلاَةِ فَقَدْ تَمَّ نُسُكُهُ، وَأَصَابَ سُنَّةَ الْمُسْلِمِينَ ". تَابَعَهُ عُبَيْدَةُ عَنِ الشَّعْبِيِّ وَإِبْرَاهِيمَ. وَتَابَعَهُ وَكِيعٌ عَنْ حُرَيْثٍ عَنِ الشَّعْبِيِّ. وَقَالَ عَاصِمٌ وَدَاوُدُ عَنِ الشَّعْبِيِّ عِنْدِي عَنَاقُ لَبَنٍ. وَقَالَ زُبَيْدٌ وَفِرَاسٌ عَنِ الشَّعْبِيِّ عِنْدِي جَذَعَةٌ. وَقَالَ أَبُو الأَحْوَصِ حَدَّثَنَا مَنْصُورٌ عَنَاقٌ جَذَعَةٌ. وَقَالَ ابْنُ عَوْنٍ عَنَاقٌ جَذَعٌ، عَنَاقُ لَبَنٍ.

Reference : Sahih al-Bukhari 5556
In-book reference : Book 73, Hadith 12
USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 7, Book 68, Hadith 463

Narrated Al-Bara':

Abu Burda slaughtered (the sacrifice) before the (`Id) prayer whereupon the Prophet (ﷺ) said to him, "Slaughter another sacrifice instead of that." Abu Burda said, "I have nothing except a Jadha'a." (Shu`ba said: Perhaps Abu Burda also said that Jadha'a was better than an old sheep in his opinion.) The Prophet (ﷺ) said, "(Never mind), slaughter it to make up for the other one, but it will not be sufficient for anyone else after you."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ، عَنْ أَبِي جُحَيْفَةَ، عَنِ الْبَرَاءِ، قَالَ ذَبَحَ أَبُو بُرْدَةَ قَبْلَ الصَّلاَةِ فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " أَبْدِلْهَا ". قَالَ لَيْسَ عِنْدِي إِلاَّ جَذَعَةٌ ـ قَالَ شُعْبَةُ وَأَحْسِبُهُ قَالَ ـ هِيَ خَيْرٌ مِنْ مُسِنَّةٍ. قَالَ " اجْعَلْهَا مَكَانَهَا، وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ ". وَقَالَ حَاتِمُ بْنُ وَرْدَانَ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم وَقَالَ عَنَاقٌ جَذَعَةٌ.

Reference : Sahih al-Bukhari 5557
In-book reference : Book 73, Hadith 13
USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 7, Book 68, Hadith 464

(9) Chapter: Slaughtering the sacrifice with own hands.

(9) باب مَنْ ذَبَحَ الأَضَاحِيَّ بِيَدِهِ

Narrated Anas:

The Prophet (ﷺ) slaughtered two rams, black and white in color (as sacrifices), and I saw him putting his foot on their sides and mentioning Allah's Name and Takbir (Allahu Akbar). Then he slaughtered them with his own hands.

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، قَالَ ضَحَّى النَّبِيُّ صلى الله عليه وسلم بِكَبْشَيْنِ أَمْلَحَيْنِ، فَرَأَيْتُهُ وَاضِعًا قَدَمَهُ عَلَى صِفَاحِهِمَا يُسَمِّي وَيُكَبِّرُ، فَذَبَحَهُمَا بِيَدِهِ.

Reference	: Sahih al-Bukhari 5558
In-book reference	: Book 73, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 68, Hadith 465

(10) Chapter: Slaughtering the sacrifices on behalf of others.

(10) باب مَنْ ذَبَحَ ضَحِيَّةَ غَيْرِهِ

وَأَعَانَ رَجُلٌ ابْنَ عُمَرَ فِي بَدَنَتِهِ. وَأَمَرَ أَبُو مُوسَى بَنَاتِهِ أَنْ يُضَحِّينَ بِأَيْدِيهِنَّ.

Narrated `Aisha:

Allah's Messenger (ﷺ) entered upon me at Sarif while I was weeping (because I was afraid that I would not be able to perform the ,Hajj). He said, "What is wrong with you? Have you got your period?" I replied, "Yes." He said, "This is a matter Allah has decreed for all the daughters of Adam, so perform the ceremonies of the Hajj as the pilgrims do, but do not perform the Tawaf around the Ka`ba." Allah's Messenger (ﷺ) slaughtered some cows as sacrifices on behalf of his wives.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ دَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم بِسَرِفَ وَأَنَا أَبْكِي، فَقَالَ " مَا لَكِ أَنَفِسْتِ ". قُلْتُ نَعَمْ. قَالَ " هَذَا أَمْرٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ اقْضِي مَا يَقْضِي الْحَاجُّ غَيْرَ أَنْ لاَ تَطُوفِي بِالْبَيْتِ ". وَضَحَّى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ نِسَائِهِ بِالْبَقَرِ.

Reference	: Sahih al-Bukhari 5559
In-book reference	: Book 73, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 68, Hadith 466

(11) Chapter: To slaughter the sacrifice after the ('Eid) Salat

(11) باب الذَّبْحِ بَعْدَ الصَّلاَةِ

Narrated Al-Bara':

I heard the Prophet (ﷺ) delivering a sermon, and he said (on the Day of `Id-Allah. a), "The first thing we will do on this day of ours is that we will offer the `Id prayer, then we will return and slaughter our sacrifices; and whoever does so, then indeed he has followed our tradition, and whoever slaughtered his sacrifice (before the prayer), what he offered was just meat that he presented to his family, and that was not a sacrifice." Abu Burda got up and said, "O Allah's Messenger (ﷺ)! I slaughtered the sacrifice before the prayer and I have got a Jadha'a which is better than an old sheep." The Prophet (ﷺ) said, "Slaughter it to make up for that, but it will not be sufficient for anybody else after you."

حَدَّثَنَا حَجَّاجُ بْنُ الْمِنْهَالِ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي زُبَيْدٌ، قَالَ سَمِعْتُ الشَّعْبِيَّ، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَخْطُبُ فَقَالَ " إِنَّ أَوَّلَ مَا نَبْدَأُ مِنْ يَوْمِنَا هَذَا أَنْ نُصَلِّيَ، ثُمَّ نَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعَلَ هَذَا فَقَدْ أَصَابَ سُنَّتَنَا، وَمَنْ نَحَرَ فَإِنَّمَا هُوَ لَحْمٌ يُقَدِّمُهُ لأَهْلِهِ، لَيْسَ مِنَ النُّسُكِ فِي شَىْءٍ ". فَقَالَ أَبُو بُرْدَةَ يَا رَسُولَ اللَّهِ ذَبَحْتُ قَبْلَ أَنْ أُصَلِّيَ، وَعِنْدِي جَذَعَةٌ خَيْرٌ مِنْ مُسِنَّةٍ. فَقَالَ " اجْعَلْهَا مَكَانَهَا، وَلَنْ تَجْزِيَ أَوْ تُوفِيَ عَنْ أَحَدٍ بَعْدَكَ ".

Reference	: Sahih al-Bukhari 5560
In-book reference	: Book 73, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 68, Hadith 467

(12) Chapter: Whoever slaughters his sacrifice before the 'Eid prayer should repeat it

(12) باب مَنْ ذَبَحَ قَبْلَ الصَّلاَةِ أَعَادَ

Narrated Anas:

The Prophet (ﷺ) said, "Whoever slaughtered the sacrifice before the `Id prayer, should repeat it (slaughter another one)." A man said "This is the day on which meat is desired." Then he mentioned the need of his neighbors (for meat) and the Prophet (ﷺ) seemed to accept his excuse. The man said, "I have a Jadha'a which is to me better than two sheep." The Prophet (ﷺ) allowed him (to slaughter it as a sacrifice). But I do not know whether this permission was general for all Muslims or not. The Prophet (ﷺ) then went towards two rams and slaughtered them, and the people went towards their sheep and slaughtered them.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ ذَبَحَ قَبْلَ الصَّلاَةِ فَلْيُعِدْ ". فَقَالَ رَجُلٌ هَذَا يَوْمٌ يُشْتَهَى فِيهِ اللَّحْمُ ـ وَذَكَرَ مِنْ جِيرَانِهِ فَكَأَنَّ النَّبِيَّ صلى الله عليه وسلم عَذَرَهُ ـ وَعِنْدِي جَذَعَةٌ خَيْرٌ مِنْ شَاتَيْنِ فَرَخَّصَ لَهُ النَّبِيُّ صلى الله عليه وسلم فَلاَ أَدْرِي بَلَغَتِ الرُّخْصَةُ أَمْ لاَ، ثُمَّ انْكَفَأَ إِلَى كَبْشَيْنِ ـ يَعْنِي فَذَبَحَهُمَا ـ ثُمَّ انْكَفَأَ النَّاسُ إِلَى غُنَيْمَةٍ فَذَبَحُوهَا.

Reference	: Sahih al-Bukhari 5561
In-book reference	: Book 73, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 68, Hadith 468

Narrated Jundab bin Sufyan Al-Bajali:

I witnessed the Prophet (ﷺ) on the Day of Nahr. He said, "Whoever slaughtered the sacrifice before offering the `Id prayer, should slaughter another sacrifice in its place; and whoever has not slaughtered their sacrifice yet, should slaughter now."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا الأَسْوَدُ بْنُ قَيْسٍ، سَمِعْتُ جُنْدَبَ بْنَ سُفْيَانَ الْبَجَلِيَّ، قَالَ شَهِدْتُ النَّبِيَّ صلى الله عليه وسلم يَوْمَ النَّحْرِ فَقَالَ " مَنْ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ فَلْيُعِدْ مَكَانَهَا أُخْرَى، وَمَنْ لَمْ يَذْبَحْ فَلْيَذْبَحْ ".

Reference	: Sahih al-Bukhari 5562
In-book reference	: Book 73, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 68, Hadith 469

Narrated Al-Bara':

One day Allah's Messenger (ﷺ) offered the `Id prayer and said, "Whoever offers our prayer and faces our Qibla should not slaughter the sacrifice till he finishes the `Id prayer." Abu Burda bin Niyar got up and said, "O Allah's Messenger (ﷺ)! I have already done it. The Prophet (ﷺ) said, "That is something you have done before its due time." Abu Burda said, "I have a Jadha'a which is better than two old sheep; shall I slaughter it?" The Prophet (ﷺ) said, "Yes, but it will not be sufficient for anyone after you."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ فِرَاسٍ، عَنْ عَامِرٍ، عَنِ الْبَرَاءِ، قَالَ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم ذَاتَ يَوْمٍ، فَقَالَ " مَنْ صَلَّى صَلاَتَنَا وَاسْتَقْبَلَ قِبْلَتَنَا، فَلاَ يَذْبَحْ حَتَّى يَنْصَرِفَ ". فَقَامَ أَبُو بُرْدَةَ بْنُ نِيَارٍ فَقَالَ يَا رَسُولَ اللَّهِ فَعَلْتُ. فَقَالَ " هُوَ شَىْءٌ عَجَّلْتَهُ ". قَالَ فَإِنَّ عِنْدِي جَذَعَةً هِيَ خَيْرٌ مِنْ مُسِنَّتَيْنِ آذْبَحُهَا قَالَ " نَعَمْ، ثُمَّ لاَ تَجْزِي عَنْ أَحَدٍ بَعْدَكَ ". قَالَ عَامِرٌ هِيَ خَيْرُ نَسِيكَتِهِ.

Reference	: Sahih al-Bukhari 5563
In-book reference	: Book 73, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 68, Hadith 470

(13) Chapter: To put one's foot on the side of the animal at the time of slaughtering

(13) باب وَضْعِ الْقَدَمِ عَلَى صَفْحِ الذَّبِيحَةِ

Narrated Anas:

The Prophet (ﷺ) used to offer as sacrifices, two horned rams, black and white in color, and used to put his foot on their sides and slaughter them with his own hands.

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسٌ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُضَحِّي بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ، وَوَضَعَ رِجْلَهُ عَلَى صَفْحَتِهِمَا، وَيَذْبَحُهُمَا بِيَدِهِ.

Reference : Sahih al-Bukhari 5564
In-book reference : Book 73, Hadith 20
USC-MSA web (English) reference : Vol. 7, Book 68, Hadith 471
(deprecated numbering scheme)

(14) Chapter: To say Takbir while slaughtering

(14) باب التَّكْبِيرِ عِنْدَ الذَّبْحِ

Narrated Anas:

The Prophet (ﷺ) offered as sacrifices, two horned rams, black and white in color. He slaughtered them with his own hands and mentioned Allah's Name over them and said Takbir and put his foot on their sides.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ ضَحَّى النَّبِيُّ صلى الله عليه وسلم بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ، ذَبَحَهُمَا بِيَدِهِ، وَسَمَّى وَكَبَّرَ وَوَضَعَ رِجْلَهُ عَلَى صِفَاحِهِمَا.

Reference : Sahih al-Bukhari 5565
In-book reference : Book 73, Hadith 21
USC-MSA web (English) reference : Vol. 7, Book 68, Hadith 472
(deprecated numbering scheme)

(15) Chapter: If someone sends his Hadi to be slaughtered

(15) باب إِذَا بَعَثَ بِهَدْيِهِ لِيُذْبَحَ لَمْ يَحْرُمْ عَلَيْهِ شَىْءٌ

Narrated Masruq:

that he came to `Aisha and said to her, "O Mother of the Believers! There is a man who sends a Hadi to Ka`ba and stays in his city and requests that his Hadi camel be garlanded while he remains in a state of Ihram from that day till the people finish their Ihram (after completing all the ceremonies of Hajj)" (What do you say about it?) Masruq added, I heard the clapping of her hands behind the curtain. She said, "I used to twist the garlands for the Hadi of Allah's Messenger (ﷺ) and he used to send his Hadi to Ka`ba but he never used to regard as unlawful what was lawful for men to do with their wives till the people returned (from the Hajj).

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا إِسْمَاعِيلُ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، أَنَّهُ أَتَى عَائِشَةَ، فَقَالَ لَهَا يَا أُمَّ الْمُؤْمِنِينَ إِنَّ رَجُلاً يَبْعَثُ بِالْهَدْىِ إِلَى الْكَعْبَةِ، وَيَجْلِسُ فِي الْمِصْرِ، فَيُوصِي أَنْ تُقَلَّدَ بَدَنَتُهُ، فَلاَ يَزَالُ مِنْ ذَلِكَ الْيَوْمِ مُحْرِمًا حَتَّى يَحِلَّ النَّاسُ. قَالَ فَسَمِعْتُ تَصْفِيقَهَا مِنْ وَرَاءِ الْحِجَابِ فَقَالَتْ لَقَدْ كُنْتُ أَفْتِلُ قَلاَئِدَ هَدْىِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَيَبْعَثُ هَدْيَهُ إِلَى الْكَعْبَةِ، فَمَا يَحْرُمُ عَلَيْهِ مِمَّا حَلَّ لِلرِّجَالِ مِنْ أَهْلِهِ، حَتَّى يَرْجِعَ النَّاسُ.

Reference : Sahih al-Bukhari 5566
In-book reference : Book 73, Hadith 22
USC-MSA web (English) reference : Vol. 7, Book 68, Hadith 473
(deprecated numbering scheme)

(16) Chapter: What may be eaten of the meat of sacrifices and what may be taken as journey food

(16) باب مَا يُؤْكَلُ مِنْ لُحُومِ الأَضَاحِيِّ وَمَا يُتَزَوَّدُ مِنْهَا

Narrated Jabir bin `Abdullah:

During the lifetime of the Prophet (ﷺ) we used to take with us the meat of the sacrifices (of Id al Adha) to Medina. (The narrator often said. The meat of the Hadi).

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ عَمْرٌو أَخْبَرَنِي عَطَاءٌ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ كُنَّا نَتَزَوَّدُ لُحُومَ الأَضَاحِيِّ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم إِلَى الْمَدِينَةِ، وَقَالَ غَيْرَ مَرَّةٍ لُحُومَ الْهَدْىِ.

Reference	: Sahih al-Bukhari 5567
In-book reference	: Book 73, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 68, Hadith 474

Narrated Abu Sa`id Al-Khudri:

that once he was not present (at the time of `Id-al-Adha) and when he came. some meat was presented to him. and the people said (to him), 'This is the meat of our sacrifices" He said. 'Take it away; I shall not taste it. (In his narration) Abu Sa`id added: I got up and went to my brother, Abu Qatada (who was his maternal brother and was one of the warriors of the battle of Badr) and mentioned that to him He Sa`d. 'A new verdict was given in your absence (i.e., meat of sacrifices was allowed to be stored and eaten later on).

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي سُلَيْمَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ، أَنَّ ابْنَ خَبَّابٍ، أَخْبَرَهُ أَنَّهُ، سَمِعَ أَبَا سَعِيدٍ، يُحَدِّثُ أَنَّهُ كَانَ غَائِبًا، فَقَدِمَ فَقُدِّمَ إِلَيْهِ لَحْمٌ. قَالَ وَهَذَا مِنْ لَحْمِ ضَحَايَانَا. فَقَالَ أَخِّرُوهُ لاَ أَذُوقُهُ. قَالَ ثُمَّ قُمْتُ فَخَرَجْتُ حَتَّى آتِيَ أَخِي قَتَادَةَ ـ وَكَانَ أَخَاهُ لأُمِّهِ، وَكَانَ بَدْرِيًّا ـ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ إِنَّهُ قَدْ حَدَثَ بَعْدَكَ أَمْرٌ.

Reference	: Sahih al-Bukhari 5568
In-book reference	: Book 73, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 68, Hadith 475

Narrated Salama bin Al-Aqua':

The Prophet (ﷺ) said, "Whoever has slaughtered a sacrifice should not keep anything of Its meat after three days." When it was the next year the people said, "O Allah's Messenger (ﷺ)! Shall we do as we did last year?" He said, ' Eat of it and feed of it to others and store of it for in that year the people were having a hard time and I wanted you to help (the needy).

حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ ضَحَّى مِنْكُمْ فَلاَ يُصْبِحَنَّ بَعْدَ ثَالِثَةٍ وَفِي بَيْتِهِ مِنْهُ شَىْءٌ ". فَلَمَّا كَانَ الْعَامُ الْمُقْبِلُ قَالُوا يَا رَسُولَ اللَّهِ نَفْعَلُ كَمَا فَعَلْنَا عَامَ الْمَاضِي قَالَ " كُلُوا وَأَطْعِمُوا وَادَّخِرُوا فَإِنَّ ذَلِكَ الْعَامَ كَانَ بِالنَّاسِ جَهْدٌ فَأَرَدْتُ أَنْ تُعِينُوا فِيهَا ".

Reference	: Sahih al-Bukhari 5569
In-book reference	: Book 73, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 68, Hadith 476

Narrated `Aisha:

We used to salt some of the meat of sacrifice and present it to the Prophet (ﷺ) at Medina. Once he said, "Do not eat (of that meat) for more than three days." That was not a final order, but (that year) he wanted us to feed of it to others, Allah knows better.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتِ الضَّحِيَّةُ كُنَّا نُمَلِّحُ مِنْهُ، فَنَقْدَمُ بِهِ إِلَى النَّبِيِّ صلى الله عليه وسلم بِالْمَدِينَةِ فَقَالَ " لاَ تَأْكُلُوا إِلاَّ ثَلاَثَةَ أَيَّامٍ ". وَلَيْسَتْ بِعَزِيمَةٍ، وَلَكِنْ أَرَادَ أَنْ يُطْعِمَ مِنْهُ وَاللَّهُ أَعْلَمُ.

Reference	: Sahih al-Bukhari 5570
In-book reference	: Book 73, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 68, Hadith 477

Narrated Abu `Ubaid:

the freed slave of Ibn Azhar that he witnessed the Day of `Id-al-Adha with `Umar bin Al-Khattab. `Umar offered the `Id prayer before the sermon and then delivered the sermon before the people, saying, "O people! Allah's Messenger (ﷺ) has forbidden you to fast (on the first day of) each of these two 'Ida, for one of them is the Day of breaking your fast, and the other is the one, on which you eat the meat of your sacrifices."

حَدَّثَنَا حِبَّانُ بْنُ مُوسَى، أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي أَبُو عُبَيْدٍ، مَوْلَى ابْنِ أَزْهَرَ أَنَّهُ شَهِدَ الْعِيدَ يَوْمَ الأَضْحَى مَعَ عُمَرَ بْنِ الْخَطَّابِ ـ رضى الله عنه ـ فَصَلَّى قَبْلَ الْخُطْبَةِ، ثُمَّ خَطَبَ النَّاسَ فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ نَهَاكُمْ عَنْ صِيَامِ هَذَيْنِ الْعِيدَيْنِ، أَمَّا أَحَدُهُمَا فَيَوْمُ فِطْرِكُمْ مِنْ صِيَامِكُمْ وَأَمَّا الآخَرُ فَيَوْمٌ تَأْكُلُونَ نُسُكَكُمْ.

Reference	: Sahih al-Bukhari 5571
In-book reference	: Book 73, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 68, Hadith 478

Narrated Abu `Ubaid:

(in continuation of above). Then I witnessed the `Id with `Uthman bin `Affan, and that was on a Friday. He offered the prayer before the sermon, saying, "O people! Today you have two 'Its (festivals) together, so whoever of those who live at Al-`Awali (suburbs) would like to wait for the Jumua prayer, he may wait, and whoever would like to return (home) Is granted my permission to do so."

قَالَ أَبُو عُبَيْدٍ ثُمَّ شَهِدْتُ مَعَ عُثْمَانَ بْنِ عَفَّانَ فَكَانَ ذَلِكَ يَوْمَ الْجُمُعَةِ، فَصَلَّى قَبْلَ الْخُطْبَةِ ثُمَّ خَطَبَ فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّ هَذَا يَوْمٌ قَدِ اجْتَمَعَ لَكُمْ فِيهِ عِيدَانِ، فَمَنْ أَحَبَّ أَنْ يَنْتَظِرَ الْجُمُعَةَ مِنْ أَهْلِ الْعَوَالِي فَلْيَنْتَظِرْ، وَمَنْ أَحَبَّ أَنْ يَرْجِعَ فَقَدْ أَذِنْتُ لَهُ.

Reference	: Sahih al-Bukhari 5572
In-book reference	: Book 73, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 68, Hadith 479

Narrated Abu `Ubaid:

(in continuation of above). Then I witnessed (the 'Its) with `Ali bin Abi Talib, and he too offered the `Id prayer before the sermon and then delivered the sermon before the people and said, "Allah's Messenger (ﷺ) has forbidden you to eat the meat of your sacrifices for more than three days."

قَالَ أَبُو عُبَيْدٍ ثُمَّ شَهِدْتُهُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ، فَصَلَّى قَبْلَ الْخُطْبَةِ، ثُمَّ خَطَبَ النَّاسَ فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَاكُمْ أَنْ تَأْكُلُوا لُحُومَ نُسُكِكُمْ فَوْقَ ثَلاَثٍ. وَعَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ أَبِي عُبَيْدٍ نَحْوَهُ.

Reference	: Sahih al-Bukhari 5573
In-book reference	: Book 73, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 68, Hadith 479

Narrated Salim:

`Abdullah bin `Umar said, "Allah's Messenger (ﷺ) said, "Eat of the meat of sacrifices (of `Id al Adha) for three days." When `Abdullah departed from Mina, he used to eat (bread with) oil, lest he should eat of the meat of Hadi (which is regarded as unlawful after the three days of the `Id).

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنِ ابْنِ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كُلُوا مِنَ الأَضَاحِيِّ ثَلاَثًا ". وَكَانَ عَبْدُ اللَّهِ يَأْكُلُ بِالزَّيْتِ حِينَ يَنْفِرُ مِنْ مِنًى، مِنْ أَجْلِ لُحُومِ الْهَدْىِ.

Reference	: Sahih al-Bukhari 5574
In-book reference	: Book 73, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 68, Hadith 480

74 - The Book of Drinks (5575 - 5639)
كتاب الأشربة

(1) Chapter: "Intoxicants, gambling, Al-Ansab and Al-Azlam are an abomination of Shaitan's handiwork ..."

(1) بَابُ وَقَوْلُ اللَّهِ تَعَالَى: {إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالأَنْصَابُ وَالأَزْلاَمُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ}

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "Whoever drinks alcoholic drinks in the world and does not repent (before dying), will be deprived of it in the Hereafter."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا، ثُمَّ لَمْ يَتُبْ مِنْهَا، حُرِمَهَا فِي الآخِرَةِ ".

Reference	2505
In-book reference	: Book 74, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 481

Narrated Abu Huraira:

On the night Allah's Messenger (ﷺ) was taken on a night journey (Miraj) two cups, one containing wine and the other milk, were presented to him at Jerusalem. He looked at it and took the cup of milk. Gabriel said, "Praise be to Allah Who guided you to Al-Fitra (the right path); if you had taken (the cup of) wine, your nation would have gone astray."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أُتِيَ لَيْلَةَ أُسْرِيَ بِهِ بِإِيلِيَاءَ بِقَدَحَيْنِ مِنْ خَمْرٍ، وَلَبَنٍ فَنَظَرَ إِلَيْهِمَا، ثُمَّ أَخَذَ اللَّبَنَ، فَقَالَ جِبْرِيلُ الْحَمْدُ لِلَّهِ الَّذِي هَدَاكَ لِلْفِطْرَةِ، وَلَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ. تَابَعَهُ مَعْمَرٌ وَابْنُ الْهَادِ وَعُثْمَانُ بْنُ عُمَرَ وَالزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ.

Reference	: Sahih al-Bukhari 5576
In-book reference	: Book 74, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 482

Narrated Anas:

I heard from Allah's Messenger (ﷺ) a narration which none other than I will narrate to you. The Prophet, said, "From among the portents of the our are the following: General ignorance (in religious affairs) will prevail, (religious) knowledge will decrease, illegal sexual intercourse will prevail, alcoholic drinks will be drunk (in abundance), men will decrease and women will increase so much so that for every fifty women there will be one man to look after them."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ سَمِعْتُ مِنْ، رَسُولِ اللَّهِ صلى الله عليه وسلم حَدِيثًا لاَ يُحَدِّثُكُمْ بِهِ غَيْرِي قَالَ " مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَظْهَرَ الْجَهْلُ، وَيَقِلَّ الْعِلْمُ، وَيَظْهَرَ الزِّنَا، وَتُشْرَبَ الْخَمْرُ، وَيَقِلَّ الرِّجَالُ، وَيَكْثُرَ النِّسَاءُ، حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً قَيِّمُهُنَّ رَجُلٌ وَاحِدٌ ".

Reference	: Sahih al-Bukhari 5577
In-book reference	: Book 74, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 483

Narrated Abu Huraira:

The Prophet (ﷺ) said, "An adulterer, at the time he is committing illegal sexual intercourse is not a believer; and a person, at the time of drinking an alcoholic drink is not a believer; and a thief, at the time of stealing, is not a believer." Ibn Shihab said: `Abdul Malik bin Abi Bakr bin `Abdur-Rahman bin Al- Harith bin Hisham told me that Abu Bakr used to narrate that narration to him on the authority of Abu Huraira. He used to add that Abu Bakr used to mention, besides the above cases, "And he who robs (takes illegally something by force) while the people are looking at him, is not a believer at the time he is robbing (taking).

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ، وَابْنَ الْمُسَيَّبِ، يَقُولاَنِ قَالَ أَبُو هُرَيْرَةَ ـ رضى الله عنه ـ إِنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ يَزْنِي الزَّانِي حِينَ يَزْنِي وَهْوَ مُؤْمِنٌ، وَلاَ يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهْوَ مُؤْمِنٌ، وَلاَ يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهْوَ مُؤْمِنٌ ". قَالَ ابْنُ شِهَابٍ وَأَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ أَنَّ أَبَا بَكْرٍ كَانَ يُحَدِّثُهُ عَنْ أَبِي هُرَيْرَةَ ثُمَّ يَقُولُ كَانَ أَبُو بَكْرٍ يُلْحِقُ مَعَهُنَّ " وَلاَ يَنْتَهِبُ نُهْبَةً ذَاتَ شَرَفٍ، يَرْفَعُ النَّاسُ إِلَيْهِ أَبْصَارَهُمْ فِيهَا حِينَ يَنْتَهِبُهَا وَهْوَ مُؤْمِنٌ ".

Reference	: Sahih al-Bukhari 5578
In-book reference	: Book 74, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 484

(2) Chapter: Alcoholic drinks prepared from grapes and other things

(2) باب الْخَمْرُ مِنَ الْعِنَبِ

Narrated Ibn `Umar:

"Alcoholic drinks were prohibited (by Allah) when there was nothing of it (special kind of wine) in Medina.

حَدَّثَنَا الْحَسَنُ بْنُ صَبَّاحٍ، حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ، حَدَّثَنَا مَالِكٌ ـ هُوَ ابْنُ مِغْوَلٍ ـ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ لَقَدْ حُرِّمَتِ الْخَمْرُ، وَمَا بِالْمَدِينَةِ مِنْهَا شَىْءٌ.

Reference	: Sahih al-Bukhari 5579
In-book reference	: Book 74, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 485

Narrated Anas:

"Alcoholic drinks were prohibited at the time we could rarely find wine made from grapes in Medina, for most of our liquors were made from unripe and ripe dates.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا أَبُو شِهَابٍ عَبْدُ رَبِّهِ بْنُ نَافِعٍ، عَنْ يُونُسَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسٍ، قَالَ حُرِّمَتْ عَلَيْنَا الْخَمْرُ حِينَ حُرِّمَتْ وَمَا نَجِدُ ـ يَعْنِي بِالْمَدِينَةِ ـ خَمْرَ الأَعْنَابِ إِلاَّ قَلِيلاً، وَعَامَّةُ خَمْرِنَا الْبُسْرُ وَالتَّمْرُ.

Reference	: Sahih al-Bukhari 5580
In-book reference	: Book 74, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 486

Narrated Ibn `Umar:

`Umar stood up on the pulpit and said, "Now then, prohibition of alcoholic drinks have been revealed, and these drinks are prepared from five things, i.e.. grapes, dates, honey, wheat or barley And an alcoholic drink is that, that disturbs the mind.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ أَبِي حَيَّانَ، حَدَّثَنَا عَامِرٌ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَامَ عُمَرُ عَلَى الْمِنْبَرِ فَقَالَ أَمَّا بَعْدُ نَزَلَ تَحْرِيمُ الْخَمْرِ وَهْىَ مِنْ خَمْسَةٍ الْعِنَبِ وَالتَّمْرِ وَالْعَسَلِ وَالْحِنْطَةِ وَالشَّعِيرِ، وَالْخَمْرُ مَا خَامَرَ الْعَقْلَ.

Reference	: Sahih al-Bukhari 5581
In-book reference	: Book 74, Hadith 7

USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 7, Book 69, Hadith 487

(3) Chapter: Prohibition of alcoholic drinks prepared from unripe and ripe dates

(3) باب نَزَلَ تَحْرِيمُ الْخَمْرِ وَهْىَ مِنَ الْبُسْرِ وَالتَّمْرِ

Narrated Anas bin Malik:

I was serving Abu 'Ubaida, Abu Talha and Ubai bin Ka`b with a drink prepared from ripe and unripe dates. Then somebody came to them and said, "Alcoholic drinks have been prohibited." (On hearing that) Abu Talha said, "Get up. O Anas, and pour (throw) it out! So I poured (threw) it out.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ كُنْتُ أَسْقِي أَبَا عُبَيْدَةَ وَأَبَا طَلْحَةَ وَأُبَىَّ بْنَ كَعْبٍ مِنْ فَضِيخِ زَهْوٍ وَتَمْرٍ فَجَاءَهُمْ آتٍ فَقَالَ إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ. فَقَالَ أَبُو طَلْحَةَ قُمْ يَا أَنَسُ فَأَهْرِقْهَا. فَأَهْرَقْتُهَا.

Reference	: Sahih al-Bukhari 5582
In-book reference	: Book 74, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 488

Narrated Anas:

While I was waiting on my uncles and serving them with (wine prepared from) dates----and I was the youngest of them----it was said, "Alcoholic drinks have been prohibited." So they said (to me), "Throw it away." So I threw it away.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ أَنَسًا، قَالَ كُنْتُ قَائِمًا عَلَى الْحَىِّ أَسْقِيهِمْ ـ عُمُومَتِي وَأَنَا أَصْغَرُهُمُ ـ الْفَضِيخَ، فَقِيلَ حُرِّمَتِ الْخَمْرُ. فَقَالُوا أَكْفِئْهَا. فَكَفَأْتُهَا. قُلْتُ لأَنَسٍ مَا شَرَابُهُمْ قَالَ رُطَبٌ وَبُسْرٌ. فَقَالَ أَبُو بَكْرِ بْنُ أَنَسٍ وَكَانَتْ خَمْرَهُمْ. فَلَمْ يُنْكِرْ أَنَسٌ. وَحَدَّثَنِي بَعْضُ أَصْحَابِي أَنَّهُ سَمِعَ أَنَسًا يَقُولُ كَانَتْ خَمْرَهُمْ يَوْمَئِذٍ.

Reference	: Sahih al-Bukhari 5583
In-book reference	: Book 74, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 489

Narrated Anas bin Malik:

Alcoholic drinks were prohibited. At that time these drinks used to be prepared from unripe and ripe dates.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا يُوسُفُ أَبُو مَعْشَرٍ الْبَرَّاءُ، قَالَ سَمِعْتُ سَعِيدَ بْنَ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي بَكْرُ بْنُ عَبْدِ اللَّهِ، أَنَّ أَنَسَ بْنَ مَالِكٍ، حَدَّثَهُمْ أَنَّ الْخَمْرَ حُرِّمَتْ، وَالْخَمْرُ يَوْمَئِذٍ الْبُسْرُ وَالتَّمْرُ.

Reference	: Sahih al-Bukhari 5584
In-book reference	: Book 74, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 490

(4) Chapter: Alcoholic drinks prepared from honey

(4) باب الْخَمْرُ مِنَ الْعَسَلِ وَهْوَ الْبِتْعُ

وَقَالَ مَعْنٌ سَأَلْتُ مَالِكَ بْنَ أَنَسٍ عَنِ الْفُقَّاعِ فَقَالَ إِذَا لَمْ يُسْكِرْ فَلاَ بَأْسَ.

وَقَالَ ابْنُ الدَّرَاوَرْدِيِّ سَأَلْنَا عَنْهُ فَقَالُوا لاَ يُسْكِرُ، لاَ بَأْسَ بِهِ.

Narrated `Aisha:

Allah's Messenger (ﷺ) was asked about Al-Bit. He said, "All drinks that intoxicate are unlawful (to drink.)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ، قَالَتْ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْبِتْعِ فَقَالَ " كُلُّ شَرَابٍ أَسْكَرَ فَهْوَ حَرَامٌ ".

Reference	: Sahih al-Bukhari 5585
In-book reference	: Book 74, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 491

Narrated 'Aisha:

Allah's Messenger (ﷺ) was asked about Al-Bit a liquor prepared from honey which the Yemenites used to drink. Allah's Messenger (ﷺ) said, "All drinks that intoxicate are unlawful (to drink)."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْبِتْعِ وَهْوَ نَبِيذُ الْعَسَلِ، وَكَانَ أَهْلُ الْيَمَنِ يَشْرَبُونَهُ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كُلُّ شَرَابٍ أَسْكَرَ فَهْوَ حَرَامٌ ".

Reference	: Sahih al-Bukhari 5586
In-book reference	: Book 74, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 492

Anas bin Malik said:

Allah's Messenger (ﷺ) said, "Do not make drinks in Ad-Dubba' nor in Al-Muzaffat. Abu Huraira used to add to them Al-Hantam and An-Naqir.

وَعَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَنْتَبِذُوا فِي الدُّبَّاءِ، وَلاَ فِي الْمُزَفَّتِ ". وَكَانَ أَبُو هُرَيْرَةَ يُلْحِقُ مَعَهَا الْحَنْتَمَ وَالنَّقِيرَ.

Reference	: Sahih al-Bukhari 5587
In-book reference	: Book 74, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 492

(5) Chapter: Alcoholic drink is any drink that disturbs the mind

(5) باب مَا جَاءَ فِي أَنَّ الْخَمْرَ مَا خَامَرَ الْعَقْلَ مِنَ الشَّرَابِ

Narrated Ibn `Umar:

`Umar delivered a sermon on the pulpit of Allah's Messenger (ﷺ), saying, "Alcoholic drinks were prohibited by Divine Order, and these drinks used to be prepared from five things, i.e., grapes, dates, wheat, barley and honey. Alcoholic drink is that, that disturbs the mind." `Umar added, "I wish Allah's Apostle had not left us before he had given us definite verdicts concerning three matters, i.e., how much a grandfather may inherit (of his grandson), the inheritance of Al-Kalala (the deceased person among whose heirs there is no father or son), and various types of Riba(1) (usury) ."

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي رَجَاءٍ، حَدَّثَنَا يَحْيَى، عَنْ أَبِي حَيَّانَ التَّيْمِيِّ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ خَطَبَ عُمَرُ عَلَى مِنْبَرِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ إِنَّهُ قَدْ نَزَلَ تَحْرِيمُ الْخَمْرِ، وَهْىَ مِنْ خَمْسَةِ أَشْيَاءَ الْعِنَبِ وَالتَّمْرِ وَالْحِنْطَةِ وَالشَّعِيرِ وَالْعَسَلِ، وَالْخَمْرُ مَا خَامَرَ الْعَقْلَ، وَثَلاَثٌ وَدِدْتُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمْ يُفَارِقْنَا حَتَّى يَعْهَدَ إِلَيْنَا عَهْدًا الْجَدُّ وَالْكَلاَلَةُ وَأَبْوَابٌ مِنْ أَبْوَابِ الرِّبَا. قَالَ قُلْتُ يَا أَبَا عَمْرٍو فَشَىْءٌ يُصْنَعُ بِالسِّنْدِ مِنَ الرُّزِّ. قَالَ ذَاكَ لَمْ يَكُنْ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم أَوْ قَالَ عَلَى عَهْدِ عُمَرَ. وَقَالَ حَجَّاجٌ عَنْ حَمَّادٍ عَنْ أَبِي حَيَّانَ مَكَانَ الْعِنَبِ الزَّبِيبَ.

Reference	: Sahih al-Bukhari 5588
In-book reference	: Book 74, Hadith 14

USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 7, Book 69, Hadith 493

Narrated 'Umar:

"Alcoholic drinks are prepared from five things, i.e., raisins, dates. wheat, barley and honey."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ، قَالَ الْخَمْرُ يُصْنَعُ مِنْ خَمْسَةٍ مِنَ الزَّبِيبِ وَالتَّمْرِ وَالْحِنْطَةِ وَالشَّعِيرِ وَالْعَسَلِ.

Reference	: Sahih al-Bukhari 5589
In-book reference	: Book 74, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 494

(6) Chapter: The one who regards an alcoholic drink lawful to drink, and calls it by another name

(6) باب مَا جَاءَ فِيمَنْ يَسْتَحِلُّ الْخَمْرَ وَيُسَمِّيهِ بِغَيْرِ اسْمِهِ

Narrated Abu 'Amir or Abu Malik Al-Ash'ari:

that he heard the Prophet (ﷺ) saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful. And there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection."

وَقَالَ هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ، حَدَّثَنَا عَطِيَّةُ بْنُ قَيْسٍ الْكِلاَبِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ غَنْمٍ الأَشْعَرِيُّ، قَالَ حَدَّثَنِي أَبُو عَامِرٍ ـ أَوْ أَبُو مَالِكٍ ـ الأَشْعَرِيُّ وَاللَّهِ مَا كَذَبَنِي سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْحِرَ وَالْحَرِيرَ وَالْخَمْرَ وَالْمَعَازِفَ، وَلَيَنْزِلَنَّ أَقْوَامٌ إِلَى جَنْبِ عَلَمٍ يَرُوحُ عَلَيْهِمْ بِسَارِحَةٍ لَهُمْ، يَأْتِيهِمْ ـ يَعْنِي الْفَقِيرَ ـ لِحَاجَةٍ فَيَقُولُوا ارْجِعْ إِلَيْنَا غَدًا. فَيُبَيِّتُهُمُ اللَّهُ وَيَضَعُ الْعَلَمَ، وَيَمْسَخُ آخَرِينَ قِرَدَةً وَخَنَازِيرَ إِلَى يَوْمِ الْقِيَامَةِ ".

Reference	: Sahih al-Bukhari 5590
In-book reference	: Book 74, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 494

(7) Chapter: To prepare non-alcoholic drinks in bowls or Taur

(7) باب الاِنْتِبَاذِ فِي الأَوْعِيَةِ وَالتَّوْرِ

Narrated Sahl:

Abu Usaid As-Sa`idi came and invited Allah's Messenger (ﷺ) on the occasion of his wedding. His wife who was the bride, was serving them. Do you know what drink she prepared for Allah's Messenger (ﷺ) ? She had soaked some dates in water in a Tur overnight.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ، قَالَ سَمِعْتُ سَهْلاً، يَقُولُ أَتَى أَبُو أُسَيْدٍ السَّاعِدِيُّ فَدَعَا رَسُولَ اللَّهِ صلى الله عليه وسلم فِي عُرْسِهِ، فَكَانَتِ امْرَأَتُهُ خَادِمَهُمْ وَهْىَ الْعَرُوسُ. قَالَتْ أَتَدْرُونَ مَا سَقَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم أَنْقَعْتُ لَهُ تَمَرَاتٍ مِنَ اللَّيْلِ فِي تَوْرٍ.

Reference	: Sahih al-Bukhari 5591
In-book reference	: Book 74, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 495

(8) Chapter: The Prophet (saws) re-allowed the use of forbidden bowls and containers

(8) باب تَرْخِيصِ النَّبِيِّ صلى الله عليه وسلم فِي الأَوْعِيَةِ وَالظُّرُوفِ بَعْدَ النَّهْىِ

Narrated Jabir:

Allah's Messenger (ﷺ) forbade the use of (certain) containers, but the Ansar said, "We cannot dispense with them." The Prophet (ﷺ) then said, "If so, then use them."

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ أَبُو أَحْمَدَ الزُّبَيْرِيُّ، حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ سَالِمٍ، عَنْ جَابِرٍ ـ رضى الله عنه ـ قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الظُّرُوفِ فَقَالَتِ الأَنْصَارُ إِنَّهُ لاَ بُدَّ لَنَا مِنْهَا‏.‏ قَالَ ‏"‏ فَلاَ إِذًا ‏"‏‏.‏

وَقَالَ خَلِيفَةُ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ جَابِرٍ بِهَذَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا سُفْيَانُ بِهَذَا وَقَالَ فِيهِ لَمَّا نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْأَوْعِيَةِ

Reference	: Sahih al-Bukhari 5592
In-book reference	: Book 74, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 496

Narrated `Abdullah bin `Amr:

When the Prophet (ﷺ) forbade the use of certain containers (that were used for preparing alcoholic drinks), somebody said to the Prophet (ﷺ) . "But not all the people can find skins." So he allowed them to use clay jars not covered with pitch.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ سُلَيْمَانَ بْنِ أَبِي مُسْلِمٍ الأَحْوَلِ، عَنْ مُجَاهِدٍ، عَنْ أَبِي عِيَاضٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ـ رضى الله عنهما ـ قَالَ لَمَّا نَهَى النَّبِيُّ صلى الله عليه وسلم عَنِ الأَسْقِيَةِ قِيلَ لِلنَّبِيِّ صلى الله عليه وسلم لَيْسَ كُلُّ النَّاسِ يَجِدُ سِقَاءً فَرَخَّصَ لَهُمْ فِي الْجَرِّ غَيْرِ الْمُزَفَّتِ‏.‏

Reference	: Sahih al-Bukhari 5593
In-book reference	: Book 74, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 497

Narrated `Ali:

the Prophet (ﷺ) forbade the use of Ad-Dubba' and Al Muzaffat.

A'mash also narrated this.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنِي سُلَيْمَانُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَلِيٍّ ـ رضى الله عنه ـ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ‏.‏

حَدَّثَنَا عُثْمَانُ حَدَّثَنَا جَرِيرٌ عَنِ الأَعْمَشِ بِهَذَا‏.‏

Reference	: Sahih al-Bukhari 5594
In-book reference	: Book 74, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 498

Narrated Ibrahim:

I asked Al-Aswad, "Did you ask `Aisha, Mother of the Believers, about the containers in which it is disliked to prepare (non-alcoholic) drinks?" He said, "Yes, I said to her, 'O Mother of the Believers! What containers did the Prophet (ﷺ) forbid to use for preparing (non-alcoholic) drinks?" She said, 'The Prophet forbade us, (his family), to prepare (nonalcoholic) drinks in Ad-Dubba and Al-Muzaffat.' I asked, 'Didn't you mention Al Jar and Al Hantam?' She said, 'I tell what I have heard; shall I tell you what I have not heard?' "

حَدَّثَنِي عُثْمَانُ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قُلْتُ لِلأَسْوَدِ هَلْ سَأَلْتَ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ عَمَّا يُكْرَهُ أَنْ يُنْتَبَذَ فِيهِ فَقَالَ نَعَمْ قُلْتُ يَا أُمَّ الْمُؤْمِنِينَ عَمَّا نَهَى النَّبِيُّ صلى الله عليه وسلم أَنْ يُنْتَبَذَ فِيهِ قَالَتْ نَهَانَا فِي ذَلِكَ أَهْلَ الْبَيْتِ أَنْ نَنْتَبِذَ فِي الدُّبَّاءِ وَالْمُزَفَّتِ. قُلْتُ أَمَا ذَكَرْتِ الْجَرَّ وَالْحَنْتَمَ قَالَ إِنَّمَا أُحَدِّثُكَ مَا سَمِعْتُ، أَفَأُحَدِّثُ مَا لَمْ أَسْمَعْ

Reference	: Sahih al-Bukhari 5595
In-book reference	: Book 74, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 500

Narrated Ash-Shaibani:

I heard `Abdullah bin Abi `Aufa saying, "The Prophet (ﷺ) forbade the use of green jars." I said, "Shall we drink out of white jars?" He said, "No."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الشَّيْبَانِيُّ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى ـ رضى الله عنهما ـ قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنِ الْجَرِّ الأَخْضَرِ. قُلْتُ أَنَشْرَبُ فِي الأَبْيَضِ قَالَ لاَ.

Reference	: Sahih al-Bukhari 5596
In-book reference	: Book 74, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 501

(9) Chapter: (One can drink) date-syrup as long as it does not intoxicate (not fermented)

(9) باب نَقِيعِ التَّمْرِ مَا لَمْ يُسْكِرْ

Narrated Sahl bin Sa`d:

Abu Usaid As Sa`idi invited the Prophet (ﷺ) to his wedding banquet. At that time his wife was serving them and she was the bride. She said, ''Do you know what (kind of syrup) I soaked (made) for Allah's Apostle? I soaked some dates in water in a Tur (bowl) overnight. '

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الْقَارِيُّ، عَنْ أَبِي حَازِمٍ، قَالَ سَمِعْتُ سَهْلَ بْنَ سَعْدٍ، أَنَّ أَبَا أُسَيْدٍ السَّاعِدِيَّ، دَعَا النَّبِيَّ صلى الله عليه وسلم لِعُرْسِهِ، فَكَانَتِ امْرَأَتُهُ خَادِمَهُمْ يَوْمَئِذٍ وَهْىَ الْعَرُوسُ. فَقَالَتْ مَا تَدْرُونَ مَا أَنْقَعْتُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم أَنْقَعْتُ لَهُ تَمَرَاتٍ مِنَ اللَّيْلِ فِي تَوْرٍ.

Reference	: Sahih al-Bukhari 5597
In-book reference	: Book 74, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 502

(10) Chapter: Al-Badhaq (a kind of alcoholic drink)

(10) باب الْبَاذَقِ وَمَنْ نَهَى عَنْ كُلِّ، مُسْكِرٍ مِنَ الأَشْرِبَةِ

وَرَأَى عُمَرُ وَأَبُو عُبَيْدَةَ وَمُعَاذٌ شُرْبَ الطِّلاَءِ عَلَى الثُّلُثِ. وَشَرِبَ الْبَرَاءُ وَأَبُو جُحَيْفَةَ عَلَى النِّصْفِ.

وَقَالَ ابْنُ عَبَّاسٍ اشْرَبِ الْعَصِيرَ مَا دَامَ طَرِيًّا.

وَقَالَ عُمَرُ وَجَدْتُ مِنْ عُبَيْدِ اللَّهِ رِيحَ شَرَابٍ، وَأَنَا سَائِلٌ عَنْهُ، فَإِنْ كَانَ يُسْكِرُ جَلَدْتُهُ.

Narrated Abu Al-Juwairiyya:

I asked Ibn `Abbas about Al-Badhaq. He said, "Muhammad prohibited alcoholic drinks before It was called Al-Badhaq (by saying), 'Any drink that intoxicates is unlawful.' I said, 'What about good lawful drinks?' He said,'Apart from what is lawful and good, all other things are unlawful and not good (unclean Al-Khabith).

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي الْجُوَيْرِيَةِ، قَالَ سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الْبَاذَقِ،. فَقَالَ سَبَقَ مُحَمَّدٌ صلى الله عليه وسلم الْبَاذَقَ، فَمَا أَسْكَرَ فَهْوَ حَرَامٌ. قَالَ الشَّرَابُ الْحَلاَلُ الطَّيِّبُ. قَالَ لَيْسَ بَعْدَ الْحَلاَلِ الطَّيِّبِ إِلاَّ الْحَرَامُ الْخَبِيثُ.

Reference	: Sahih al-Bukhari 5598
In-book reference	: Book 74, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 503

Narrated `Aisha:

The Prophet (ﷺ) used to like sweet edible things and honey.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يُحِبُّ الْحَلْوَاءَ وَالْعَسَلَ.

Reference	: Sahih al-Bukhari 5599
In-book reference	: Book 74, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 504

(11) Chapter: Unripe-date drink and ripe-date drink should not be mixed if it is an intoxicant, and two cooked foods should not be put in one dish

(11) باب مَنْ رَأَى أَنْ لاَ يَخْلِطَ الْبُسْرَ وَالتَّمْرَ إِذَا كَانَ مُسْكِرًا وَأَنْ لاَ يَجْعَلَ إِدَامَيْنِ فِي إِدَامٍ

Narrated Anas:

While I was serving Abu Talha. Abu Dujana and Abu Suhail bin Al-Baida' with a drink made from a mixture of unripe and ripe dates, alcoholic drinks, were made unlawful, whereupon I threw it away, and I was their butler and the youngest of them, and we used to consider that drink as an alcoholic drink in those days.

حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ إِنِّي لأَسْقِي أَبَا طَلْحَةَ وَأَبَا دُجَانَةَ وَسُهَيْلَ ابْنَ الْبَيْضَاءِ خَلِيطَ بُسْرٍ وَتَمْرٍ إِذْ حُرِّمَتِ الْخَمْرُ، فَقَذَفْتُهَا وَأَنَا سَاقِيهِمْ وَأَصْغَرُهُمْ، وَإِنَّا نَعُدُّهَا يَوْمَئِذٍ الْخَمْرَ. وَقَالَ عَمْرُو بْنُ الْحَارِثِ حَدَّثَنَا قَتَادَةُ سَمِعَ أَنَسًا.

Reference	: Sahih al-Bukhari 5600
In-book reference	: Book 74, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 505

Narrated Jabir:

The Prophet (ﷺ) forbade the drinking of alcoholic drinks prepared from raisins, dates, unripe dates and fresh ripe dates.

حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي عَطَاءٌ، أَنَّهُ سَمِعَ جَابِرًا ـ رضى الله عنه ـ يَقُولُ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنِ الزَّبِيبِ وَالتَّمْرِ وَالْبُسْرِ وَالرُّطَبِ.

Reference	: Sahih al-Bukhari 5601
In-book reference	: Book 74, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 506

Narrated Abu Qatada:

The Prophet (ﷺ) forbade the mixing of ripe and unripe dates and also the mixing of dates and raisins (for preparing a syrup) but the syrup of each kind of fruit should be prepared separately. (One may have such drinks as long as it is fresh)

حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم أَنْ يُجْمَعَ بَيْنَ التَّمْرِ وَالزَّهْوِ، وَالتَّمْرِ وَالزَّبِيبِ، وَلْيُنْبَذْ كُلُّ وَاحِدٍ مِنْهُمَا عَلَى حِدَةٍ.

Reference	: Sahih al-Bukhari 5602
In-book reference	: Book 74, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 507

(12) Chapter: The drink of milk (12) بَابُ شُرْبِ اللَّبَنِ

وَقَوْلِ اللَّهِ تَعَالَى: {مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ}.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) was presented a bowl of milk and a bowl of wine on the night he was taken on a journey (Al-Mi'raj).

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ أُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَيْلَةَ أُسْرِيَ بِهِ بِقَدَحِ لَبَنٍ وَقَدَحِ خَمْرٍ.

Reference	: Sahih al-Bukhari 5603
In-book reference	: Book 74, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 508

Narrated Um Al-Fadl:

The people doubted whether Allah's Messenger (ﷺ) was fasting or the Day of `Arafat or not. So I sent a cup containing milk to him and he drank it.

حَدَّثَنَا الْحُمَيْدِيُّ، سَمِعَ سُفْيَانَ، أَخْبَرَنَا سَالِمٌ أَبُو النَّضْرِ، أَنَّهُ سَمِعَ عُمَيْرًا، مَوْلَى أُمِّ الْفَضْلِ يُحَدِّثُ عَنْ أُمِّ الْفَضْلِ، قَالَتْ شَكَّ النَّاسُ فِي صِيَامِ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ عَرَفَةَ، فَأَرْسَلْتُ إِلَيْهِ بِإِنَاءٍ فِيهِ لَبَنٌ فَشَرِبَ. فَكَانَ سُفْيَانُ رُبَّمَا قَالَ شَكَّ النَّاسُ فِي صِيَامِ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ عَرَفَةَ فَأَرْسَلَتْ إِلَيْهِ أُمُّ الْفَضْلِ. فَإِذَا وُقِفَ عَلَيْهِ قَالَ هُوَ عَنْ أُمِّ الْفَضْلِ.

Reference	: Sahih al-Bukhari 5604
In-book reference	: Book 74, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 509

Narrated Jabir bin `Abdullah:

Abu Humaid brought a cup of mix from a place called Al-Naqi. Allah's Messenger (ﷺ) said to him, "Will you not cover it, even by placing a stick across its"

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، وَأَبِي، سُفْيَانَ عَنْ جَابِرِ بْنِ عَبْدِاللَّهِ، قَالَ جَاءَ أَبُو حُمَيْدٍ بِقَدَحٍ مِنْ لَبَنٍ مِنَ النَّقِيعِ، فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلاَّ خَمَّرْتَهُ وَلَوْ أَنْ تَعْرُضَ عَلَيْهِ عُودًا ".

Reference	: Sahih al-Bukhari 5605
In-book reference	: Book 74, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 510

Narrated Jabir:

Abu Humaid, an Ansari man, came from AnNaqi carrying a cup of milk to the Prophet. The Prophet (ﷺ) said, "Will you not cover it even by placing a stick across it?"

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ سَمِعْتُ أَبَا صَالِحٍ، يَذْكُرُ ـ أُرَاهُ ـ عَنْ جَابِرٍ ـ رضى الله عنه ـ قَالَ جَاءَ أَبُو حُمَيْدٍ ـ رَجُلٌ مِنَ الأَنْصَارِ ـ مِنَ النَّقِيعِ بِإِنَاءٍ مِنْ لَبَنٍ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَلاَّ خَمَّرْتَهُ، وَلَوْ أَنْ تَعْرُضَ عَلَيْهِ عُودًا ". وَحَدَّثَنِي أَبُو سُفْيَانَ عَنْ جَابِرٍ عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا.

Reference	: Sahih al-Bukhari 5606
In-book reference	: Book 74, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 511

Narrated Al-Bara:

The Prophet (ﷺ) came from Mecca with Abu Bakr. Abu Bakr said "We passed by a shepherd and at that time Allah's Messenger (ﷺ) was thirsty. I milked a little milk in a bowl and Allah's Messenger (ﷺ) drank till I was pleased. Suraqa bin Ju'shum came to us riding a horse (chasing us). The Prophet (ﷺ) invoked evil upon him, whereupon Suraqa requested him not to invoke evil upon him, in which case he would go back. The Prophet (ﷺ) agreed.

حَدَّثَنِي مَحْمُودٌ، أَخْبَرَنَا النَّضْرُ، أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ ـ رضى الله عنه ـ قَالَ قَدِمَ النَّبِيُّ صلى الله عليه وسلم مِنْ مَكَّةَ وَأَبُو بَكْرٍ مَعَهُ قَالَ أَبُو بَكْرٍ مَرَرْنَا بِرَاعٍ وَقَدْ عَطِشَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ أَبُو بَكْرٍ ـ رضى الله عنه ـ فَحَلَبْتُ كُثْبَةً مِنْ لَبَنٍ فِي قَدَحٍ، فَشَرِبَ حَتَّى رَضِيتُ، وَأَتَانَا سُرَاقَةُ بْنُ جُعْشُمٍ عَلَى فَرَسٍ فَدَعَا عَلَيْهِ، فَطَلَبَ إِلَيْهِ سُرَاقَةُ أَنْ لاَ يَدْعُوَ عَلَيْهِ، وَأَنْ يَرْجِعَ فَفَعَلَ النَّبِيُّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 5607
In-book reference	: Book 74, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 512

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The best object of charity is a she-camel which has (newly) given birth and gives plenty of milk, or a she-goat which gives plenty of milk; and is given to somebody to utilize its milk by milking one bowl in the morning and one in the evening."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " نِعْمَ الصَّدَقَةُ اللِّقْحَةُ الصَّفِيُّ مِنْحَةً، وَالشَّاةُ الصَّفِيُّ مِنْحَةً، تَغْدُو بِإِنَاءٍ، وَتَرُوحُ بِآخَرَ ".

Reference	: Sahih al-Bukhari 5608
In-book reference	: Book 74, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 513

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) drank milk and then rinsed his mouth and said, "It contains fat."

حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ الأَوْزَاعِيِّ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم شَرِبَ لَبَنًا فَمَضْمَضَ وَقَالَ " إِنَّ لَهُ دَسَمًا ".

Reference	: Sahih al-Bukhari 5609
In-book reference	: Book 74, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 514

The Prophet (ﷺ) added:

I was raised to the Lote Tree and saw four rivers, two of which were coming out and two going in. Those which were coming out were the Nile and the Euphrates, and those which were going in were two rivers in paradise. Then I was given three bowls, one containing milk, and another containing honey, and a third containing wine. I took the bowl containing milk and drank it. It was said to me, "You and your followers will be on the right path (of Islam)."

وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " رُفِعْتُ إِلَى السِّدْرَةِ فَإِذَا أَرْبَعَةُ أَنْهَارٍ، نَهَرَانِ ظَاهِرَانِ، وَنَهَرَانِ بَاطِنَانِ، فَأَمَّا الظَّاهِرَانِ النِّيلُ وَالْفُرَاتُ، وَأَمَّا الْبَاطِنَانِ فَنَهَرَانِ فِي الْجَنَّةِ فَأُتِيتُ بِثَلاَثَةِ أَقْدَاحٍ، قَدَحٌ فِيهِ لَبَنٌ، وَقَدَحٌ فِيهِ عَسَلٌ، وَقَدَحٌ فِيهِ خَمْرٌ، فَأَخَذْتُ الَّذِي فِيهِ اللَّبَنُ فَشَرِبْتُ فَقِيلَ لِي أَصَبْتَ الْفِطْرَةَ أَنْتَ وَأُمَّتُكَ ". قَالَ هِشَامٌ وَسَعِيدٌ وَهَمَّامٌ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ مَالِكِ بْنِ صَعْصَعَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم فِي الأَنْهَارِ نَحْوَهُ، وَلَمْ يَذْكُرُوا ثَلاَثَةَ أَقْدَاحٍ.

Reference	: Sahih al-Bukhari 5610
In-book reference	: Book 74, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 514

(13) Chapter: Fresh water (13) باب اسْتِعْذَابِ الْمَاءِ

Narrated Anas bin Malik:

Abu Talha had the largest number of datepalms from amongst the Ansars of Medina. The dearest of his property to him was Bairuha garden which was facing the (Prophet's) Mosque. Allah's Messenger (ﷺ) used to enter it and drink of its good fresh water. When the Holy Verse:-- 'By no means shall you attain righteousness unless you spend (in charity) of that which you love.' (3.92) was revealed, Abu Talha got up and said, "O Allah's Messenger (ﷺ)! Allah says: By no means shall you attain righteousness unless you spend of that which you love,' and the dearest of my property to me is the Bairuha garden and I want to give it in charity in Allah's Cause, seeking to be rewarded by Allah for that. So you can spend it, O Allah's Messenger (ﷺ), where-ever Allah instructs you. ' Allah s Apostle said, "Good! That is a perishable (or profitable) wealth" (`Abdullah is in doubt as to which word was used.) He said, "I have heard what you have said but in my opinion you'd better give it to your kith and kin." On that Abu Talha said, "I will do so, O Allah's Messenger (ﷺ)!" Abu Talha distributed that garden among his kith and kin and cousins.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ كَانَ أَبُو طَلْحَةَ أَكْثَرَ أَنْصَارِيٍّ بِالْمَدِينَةِ مَالاً مِنْ نَخْلٍ، وَكَانَ أَحَبُّ مَالِهِ إِلَيْهِ بَيْرَحَاءَ، وَكَانَتْ مُسْتَقْبِلَ الْمَسْجِدِ، وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٍ. قَالَ أَنَسٌ فَلَمَّا نَزَلَتْ {لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ} قَامَ أَبُو طَلْحَةَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ يَقُولُ {لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ} وَإِنَّ أَحَبَّ مَالِي إِلَىَّ بَيْرُحَاءَ، وَإِنَّهَا صَدَقَةٌ لِلَّهِ أَرْجُو بِرَّهَا وَذُخْرَهَا عِنْدَ اللَّهِ فَضَعْهَا يَا رَسُولَ اللَّهِ حَيْثُ أَرَاكَ اللَّهُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بَخٍ ذَلِكَ مَالٌ رَابِحٌ ـ أَوْ رَايِحٌ شَكَّ عَبْدُ اللَّهِ ـ وَقَدْ سَمِعْتُ مَا قُلْتَ وَإِنِّي أَرَى أَنْ تَجْعَلَهَا فِي الأَقْرَبِينَ ". فَقَالَ أَبُو طَلْحَةَ أَفْعَلُ يَا رَسُولَ اللَّهِ، فَقَسَمَهَا أَبُو طَلْحَةَ فِي أَقَارِبِهِ وَفِي بَنِي عَمِّهِ. وَقَالَ إِسْمَاعِيلُ وَيَحْيَى بْنُ يَحْيَى رَايِحٌ.

Reference	: Sahih al-Bukhari 5611
In-book reference	: Book 74, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 515

(14) Chapter: The drinking of milk with water (14) باب شَوْبِ اللَّبَنِ بِالْمَاءِ

Narrated Anas bin Malik:

I saw Allah's Messenger (ﷺ) drinking milk. He came to my house and I milked a sheep and then mixed the milk with water from the well for Allah's Messenger (ﷺ). He took the bowl and drank while on his left there was sitting Abu Bakr, and on his right there was a bedouin. He then gave the remaining milk to the bedouin and said, "The right! The right (first).

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ أَنَّهُ رَأَى رَسُولَ اللَّهِ صلى الله عليه وسلم شَرِبَ لَبَنًا، وَأَتَى دَارَهُ فَحَلَبْتُ شَاةً فَشُبْتُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم مِنَ الْبِئْرِ، فَتَنَاوَلَ الْقَدَحَ فَشَرِبَ، وَعَنْ يَسَارِهِ أَبُو بَكْرٍ وَعَنْ يَمِينِهِ أَعْرَابِيٌّ، فَأَعْطَى الأَعْرَابِيَّ فَضْلَهُ، ثُمَّ قَالَ " الأَيْمَنَ فَالأَيْمَنَ ".

Reference	: Sahih al-Bukhari 5612
In-book reference	: Book 74, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 516

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) and one of his companions entered upon an Ansari man and the Prophet (ﷺ) said to him, "If you have water kept overnight in a water skin, (give us), otherwise we will drink water by putting our mouth in it." The man was watering his garden then. He said, "O Allah's Messenger (ﷺ)! I have water kept overnight; let us go to the shade." So he took them both there and poured water into a bowl and milked a domestic goat of his in it. Allah's Messenger (ﷺ) drank, and then the man who had come along with him, drank.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو عَامِرٍ، حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ الْحَارِثِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ عَلَى رَجُلٍ مِنَ الأَنْصَارِ وَمَعَهُ صَاحِبٌ لَهُ فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " إِنْ كَانَ عِنْدَكَ مَاءٌ بَاتَ هَذِهِ اللَّيْلَةَ فِي شَنَّةٍ، وَإِلاَّ كَرَعْنَا ". قَالَ وَالرَّجُلُ يُحَوِّلُ الْمَاءَ فِي حَائِطِهِ ـ قَالَ ـ فَقَالَ الرَّجُلُ يَا رَسُولَ اللَّهِ عِنْدِي مَاءٌ بَائِتٌ فَانْطَلِقْ إِلَى الْعَرِيشِ ـ قَالَ ـ فَانْطَلَقَ بِهِمَا، فَسَكَبَ فِي قَدَحٍ، ثُمَّ حَلَبَ عَلَيْهِ مِنْ دَاجِنٍ لَهُ ـ قَالَ ـ فَشَرِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ شَرِبَ الرَّجُلُ الَّذِي جَاءَ مَعَهُ.

Reference	: Sahih al-Bukhari 5613
In-book reference	: Book 74, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 517

(15) Chapter: The drinking of sweet edible things and honey

(15) باب شَرَابِ الْحَلْوَاءِ وَالْعَسَلِ

وَقَالَ الزُّهْرِيُّ لاَ يَحِلُّ شُرْبُ بَوْلِ النَّاسِ لِشِدَّةٍ تَنْزِلُ، لأَنَّهُ رِجْسٌ قَالَ اللَّهُ تَعَالَى: {أُحِلَّ لَكُمُ الطَّيِّبَاتُ}، وَقَالَ ابْنُ مَسْعُودٍ فِي السَّكَرِ إِنَّ اللَّهَ لَمْ يَجْعَلْ شِفَاءَكُمْ فِيمَا حَرَّمَ عَلَيْكُمْ.

Narrated `Aisha:

The Prophet (ﷺ) used to like sweet edible things (syrup, etc.) and honey.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ أَخْبَرَنِي هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يُعْجِبُهُ الْحَلْوَاءُ وَالْعَسَلُ.

Reference	: Sahih al-Bukhari 5614
In-book reference	: Book 74, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 518

(16) Chapter: To drink while standing

(16) باب الشُّرْبِ قَائِمًا

Narrated An-Nazzal:

Ali came to the gate of the courtyard (of the Mosque) and drank (water) while he was standing and said, "Some people dislike to drink while standing, but I saw the Prophet (ﷺ) doing (drinking water) as you have seen me doing now."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا مِسْعَرٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنِ النَّزَّالِ، قَالَ أَتَى عَلِيٌّ ـ رضى الله عنه ـ عَلَى باب الرَّحَبَةِ، فَشَرِبَ قَائِمًا فَقَالَ إِنَّ نَاسًا يَكْرَهُ أَحَدُهُمْ أَنْ يَشْرَبَ وَهْوَ قَائِمٌ، وَإِنِّي رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم فَعَلَ كَمَا رَأَيْتُمُونِي فَعَلْتُ.

Reference	: Sahih al-Bukhari 5615
In-book reference	: Book 74, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 519

Narrated An-Nazzal bin Sabra:

`Ali offered the Zuhr prayer and then sat down in the wide courtyard (of the Mosque) of Kufa in order to deal with the affairs of the people till the `Asr prayer became due. Then water was brought to him and he drank of it, washed his face, hands, head and feet. Then he stood up and drank the remaining water while he was standing. and said, "Some people dislike to drink water while standing thought the Prophet did as I have just done."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ، سَمِعْتُ النَّزَّالَ بْنَ سَبْرَةَ، يُحَدِّثُ عَنْ عَلِيٍّ ـ رضى الله عنه ـ أَنَّهُ صَلَّى الظُّهْرَ ثُمَّ قَعَدَ فِي حَوَائِجِ النَّاسِ فِي رَحَبَةِ الْكُوفَةِ حَتَّى حَضَرَتْ صَلاَةُ الْعَصْرِ، ثُمَّ أُتِيَ بِمَاءٍ فَشَرِبَ وَغَسَلَ وَجْهَهُ وَيَدَيْهِ وَذَكَرَ رَأْسَهُ وَرِجْلَيْهِ، ثُمَّ قَامَ فَشَرِبَ فَضْلَهُ وَهْوَ قَائِمٌ ثُمَّ قَالَ إِنَّ نَاسًا يَكْرَهُونَ الشُّرْبَ قَائِمًا وَإِنَّ النَّبِيَّ صلى الله عليه وسلم صَنَعَ مِثْلَ مَا صَنَعْتُ.

Reference	: Sahih al-Bukhari 5616
In-book reference	: Book 74, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 520

Narrated Ibn `Abbas:

The Prophet (ﷺ) drank Zamzam (water) while standing.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ، قَالَ شَرِبَ النَّبِيُّ صلى الله عليه وسلم قَائِمًا مِنْ زَمْزَمَ.

Reference	: Sahih al-Bukhari 5617
In-book reference	: Book 74, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 521

(17) Chapter: To drink while on the back of camel

(17) باب مَنْ شَرِبَ وَهْوَ وَاقِفٌ عَلَى بَعِيرِهِ

Narrated Um Al-Fadl:

(daughter of Al-Harith) that she sent a bowl of milk to the Prophet (ﷺ) while he was standing (at `Arafat) in the afternoon of the Day of `Arafat. He took it in his hands and drank it. Narrated Abu Nadr: The Prophet was on the back of his camel.

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، أَخْبَرَنَا أَبُو النَّضْرِ، عَنْ عُمَيْرٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ، أَنَّهَا أَرْسَلَتْ إِلَى النَّبِيِّ صلى الله عليه وسلم بِقَدَحِ لَبَنٍ، وَهُوَ وَاقِفٌ عَشِيَّةَ عَرَفَةَ، فَأَخَذَ بِيَدِهِ فَشَرِبَهُ. زَادَ مَالِكٌ عَنْ أَبِي النَّضْرِ عَلَى بَعِيرِهِ.

Reference	: Sahih al-Bukhari 5618
In-book reference	: Book 74, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 522

(18) Chapter: The one on the right should drink first

(18) باب الأَيْمَنَ فَالأَيْمَنَ فِي الشُّرْبِ

Narrated Anas bin Malik:

Milk mixed with water was brought to Allah's Messenger (ﷺ) while a bedouin was on his right and Abu Bakr was on his left. He drank (of it) and then gave (it) to the bedouin and said, 'The right" "The right (first).

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أُتِيَ بِلَبَنٍ قَدْ شِيبَ بِمَاءٍ، وَعَنْ يَمِينِهِ أَعْرَابِيٌّ وَعَنْ شِمَالِهِ أَبُو بَكْرٍ، فَشَرِبَ، ثُمَّ أَعْطَى الأَعْرَابِيَّ، وَقَالَ ‏"‏ الأَيْمَنَ الأَيْمَنَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5619
In-book reference	: Book 74, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 523

(19) Chapter: The permission of the one on right to give the drink to an elder person first

(19) باب هَلْ يَسْتَأْذِنُ الرَّجُلُ مَنْ عَنْ يَمِينِهِ، فِي الشُّرْبِ لِيُعْطِيَ الأَكْبَرَ

Narrated Sahl bin Sa`d:

Allah's Messenger (ﷺ) was offered something to drink. He drank of it while on his right was a boy and on his left were some elderly people. He said to the boy, "May I give these (elderly) people first?" The boy said, "By Allah, O Allah's Messenger (ﷺ)! I will not give up my share from you to somebody else." On that Allah's Messenger (ﷺ) placed the cup in the hand of that boy.

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ أَبِي حَازِمِ بْنِ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أُتِيَ بِشَرَابٍ فَشَرِبَ مِنْهُ، وَعَنْ يَمِينِهِ غُلاَمٌ وَعَنْ يَسَارِهِ الأَشْيَاخُ‏.‏ فَقَالَ لِلْغُلاَمِ ‏"‏ أَتَأْذَنُ لِي أَنْ أُعْطِيَ هَؤُلاَءِ ‏"‏‏.‏ فَقَالَ الْغُلاَمُ وَاللَّهِ يَا رَسُولَ اللَّهِ لاَ أُوثِرُ بِنَصِيبِي مِنْكَ أَحَدًا‏.‏ قَالَ فَتَلَّهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي يَدِهِ‏.‏

Reference	: Sahih al-Bukhari 5620
In-book reference	: Book 74, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 524

(20) Chapter: To drink water from a basin by putting mouth in it

(20) باب الْكَرْعِ فِي الْحَوْضِ

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) and one of his companions entered upon an Ansari man. The Prophet (ﷺ) and his companion greeted (the man) and he replied, "O Allah's Messenger (ﷺ)! Let my father and mother be sacrificed for you! It is hot," while he was watering his garden. The Prophet (ﷺ) asked him, "If you have water kept overnight in a water skin, (give us), or else we will drink by putting our mouths in the basin." The man was watering the garden The man said, "O Allah's Messenger (ﷺ)! I have water kept overnight in a water-skin. He went to the shade and poured some water into a bowl and milked some milk from a domestic goat in it. The Prophet (ﷺ) drank and then gave the bowl to the man who had come along with him to drink.

حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ، حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ الْحَارِثِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ عَلَى رَجُلٍ مِنَ الأَنْصَارِ وَمَعَهُ صَاحِبٌ لَهُ، فَسَلَّمَ النَّبِيُّ صلى الله عليه وسلم وَصَاحِبُهُ، فَرَدَّ الرَّجُلُ فَقَالَ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي‏.‏ وَهْىَ سَاعَةٌ حَارَّةٌ، وَهْوَ يُحَوِّلُ فِي حَائِطٍ لَهُ ـ يَعْنِي الْمَاءَ ـ فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ إِنْ كَانَ عِنْدَكَ مَاءٌ بَاتَ فِي شَنَّةٍ وَإِلاَّ كَرَعْنَا ‏"‏‏.‏ وَالرَّجُلُ يُحَوِّلُ الْمَاءَ فِي حَائِطٍ فَقَالَ الرَّجُلُ يَا رَسُولَ اللَّهِ عِنْدِي مَاءٌ بَاتَ فِي شَنَّةٍ‏.‏ فَانْطَلَقَ إِلَى الْعَرِيشِ فَسَكَبَ فِي قَدَحٍ مَاءً، ثُمَّ حَلَبَ عَلَيْهِ مِنْ دَاجِنٍ لَهُ، فَشَرِبَ النَّبِيُّ صلى الله عليه وسلم ثُمَّ أَعَادَ، فَشَرِبَ الرَّجُلُ الَّذِي جَاءَ مَعَهُ‏.‏

Reference : Sahih al-Bukhari 5621
In-book reference : Book 74, Hadith 47
USC-MSA web (English) reference : Vol. 7, Book 69, Hadith 525
(deprecated numbering scheme)

(21) Chapter: The younger should serve the older

(21) باب خِدْمَةِ الصِّغَارِ الْكِبَارَ

Narrated Anas:

I was waiting on my uncles, serving them with an alcoholic drink prepared from dates, and I was the youngest of them. (Suddenly) it was said that alcoholic drinks had been prohibited. So they said (to me), 'Throw it away." And I threw it away The sub-narrator said: I asked Anas what their drink was (made from), He replied, "(From) ripe dates and unripe dates."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ أَنَسًا ـ رضى الله عنه ـ قَالَ كُنْتُ قَائِمًا عَلَى الْحَىِّ أَسْقِيهِمْ ـ عُمُومَتِي وَأَنَا أَصْغَرُهُمُ ـ الْفَضِيخَ، فَقِيلَ حُرِّمَتِ الْخَمْرُ‏.‏ فَقَالَ أَكْفِئْهَا‏.‏ فَكَفَأْنَا‏.‏ قُلْتُ لأَنَسٍ مَا شَرَابُهُمْ قَالَ رُطَبٌ وَبُسْرٌ‏.‏ فَقَالَ أَبُو بَكْرِ بْنُ أَنَسٍ وَكَانَتْ خَمْرَهُمْ‏.‏ فَلَمْ يُنْكِرْ أَنَسٌ‏.‏ وَحَدَّثَنِي بَعْضُ أَصْحَابِي أَنَّهُ سَمِعَ أَنَسًا يَقُولُ كَانَتْ خَمْرَهُمْ يَوْمَئِذٍ‏.‏

Reference : Sahih al-Bukhari 5622
In-book reference : Book 74, Hadith 48
USC-MSA web (English) reference : Vol. 7, Book 69, Hadith 526
(deprecated numbering scheme)

(22) Chapter: Covering the containers

(22) باب تَغْطِيَةِ الإِنَاءِ

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) said, "When night falls (or when it is evening), stop your children from going out, for the devils spread out at that time. But when an hour of the night has passed, release them and close the doors and mention Allah's Name, for Satan does not open a closed door. Tie the mouth of your waterskin and mention Allah's Name; cover your containers and utensils and mention Allah's Name. Cover them even by placing something across it, and extinguish your lamps. "

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَطَاءٌ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ إِذَا كَانَ جُنْحُ اللَّيْلِ ـ أَوْ أَمْسَيْتُمْ ـ فَكُفُّوا صِبْيَانَكُمْ، فَإِنَّ الشَّيَاطِينَ تَنْتَشِرُ حِينَئِذٍ، فَإِذَا ذَهَبَ سَاعَةٌ مِنَ اللَّيْلِ فَحُلُّوهُمْ، فَأَغْلِقُوا الأَبْوَابَ وَاذْكُرُوا اسْمَ اللَّهِ، فَإِنَّ الشَّيْطَانَ لاَ يَفْتَحُ بَابًا مُغْلَقًا، وَأَوْكُوا قِرَبَكُمْ وَاذْكُرُوا اسْمَ اللَّهِ، وَخَمِّرُوا آنِيَتَكُمْ وَاذْكُرُوا اسْمَ اللَّهِ، وَلَوْ أَنْ تَعْرُضُوا عَلَيْهَا شَيْئًا وَأَطْفِئُوا، مَصَابِيحَكُمْ ‏"‏‏.‏

Reference : Sahih al-Bukhari 5623
In-book reference : Book 74, Hadith 49
USC-MSA web (English) reference : Vol. 7, Book 69, Hadith 527
(deprecated numbering scheme)

Narrated Jabir:

Allah's Messenger (ﷺ) said, "Extinguish the lamps when you go to bed; close your doors; tie the mouths of your water skins, and cover the food and drinks." I think he added, ". . . even with a stick you place across the container."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا هَمَّامٌ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ أَطْفِئُوا الْمَصَابِيحَ إِذَا رَقَدْتُمْ، وَغَلِّقُوا الأَبْوَابَ، وَأَوْكُوا الأَسْقِيَةَ، وَخَمِّرُوا الطَّعَامَ وَالشَّرَابَ ـ وَأَحْسِبُهُ قَالَ ـ وَلَوْ بِعُودٍ تَعْرُضُهُ عَلَيْهِ ‏"‏‏.‏

Reference : Sahih al-Bukhari 5624
In-book reference : Book 74, Hadith 50
USC-MSA web (English) reference : Vol. 7, Book 69, Hadith 528
(deprecated numbering scheme)

(23) Chapter: The bending of the mouths of the water-skins for the sake of drinking from them

(23) باب اخْتِنَاثِ الأَسْقِيَةِ

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) forbade the bending of the mouths of water skins for the sake of drinking from them.

حَدَّثَنَا آدَمُ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ اخْتِنَاثِ الأَسْقِيَةِ. يَعْنِي أَنْ تُكْسَرَ أَفْوَاهُهَا فَيُشْرَبَ مِنْهَا.

Reference	: Sahih al-Bukhari 5625
In-book reference	: Book 74, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 529

Narrated Abu Sa`id Al-Khudri:

I heard Allah's Messenger (ﷺ) forbidding the drinking of water by bending the mouths of water skins, i.e., drinking from the mouths directly.

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَنْهَى عَنِ اخْتِنَاثِ الأَسْقِيَةِ. قَالَ عَبْدُ اللَّهِ قَالَ مَعْمَرٌ أَوْ غَيْرُهُ هُوَ الشُّرْبُ مِنْ أَفْوَاهِهَا.

Reference	: Sahih al-Bukhari 5626
In-book reference	: Book 74, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 530

(24) Chapter: To drink water from the mouth of a water-skin

(24) باب الشُّرْبِ مِنْ فَمِ السِّقَاءِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) forbade drinking directly from the mouth of a water skin or other leather containers. and forbade preventing one's neighbor from fixing a peg in (the wall of) one's house.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا أَيُّوبُ، قَالَ لَنَا عِكْرِمَةُ أَلاَ أُخْبِرُكُمْ بِأَشْيَاءَ، قِصَارٍ حَدَّثَنَا بِهَا أَبُو هُرَيْرَةَ، نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الشُّرْبِ مِنْ فَمِ الْقِرْبَةِ أَوِ السِّقَاءِ، وَأَنْ يَمْنَعَ جَارَهُ أَنْ يَغْرِزَ خَشَبَةً فِي دَارِهِ.

Reference	: Sahih al-Bukhari 5627
In-book reference	: Book 74, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 531

Narrated Abu Huraira:

The Prophet (ﷺ) forbade the drinking of water directly from the mouth of a water skin .

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ، أَخْبَرَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ نَهَى النَّبِيُّ صلى الله عليه وسلم أَنْ يُشْرَبَ مِنْ فِي السِّقَاءِ.

Reference	: Sahih al-Bukhari 5628
In-book reference	: Book 74, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 532

Narrated Ibn `Abbas:

The Prophet (ﷺ) forbade the drinking of water direct from the mouth of a water-skin.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنِ الشُّرْبِ مِنْ فِي السِّقَاءِ.

Reference	: Sahih al-Bukhari 5629
In-book reference	: Book 74, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 533

(25) Chapter: It is forbidden to breathe in the vessel (while drinking)

(25) باب النَّهْىِ عَنِ التَّنَفُّسِ، فِي الإِنَاءِ

Narrated Abu Qatada:

Allah's Messenger (ﷺ) said, "When you drink (water), do not breath in the vessel; and when you urinate, do not touch your penis with your right hand. And when you cleanse yourself after defecation, do not use your right hand."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا شَرِبَ أَحَدُكُمْ فَلاَ يَتَنَفَّسْ فِي الإِنَاءِ، وَإِذَا بَالَ أَحَدُكُمْ فَلاَ يَمْسَحْ ذَكَرَهُ بِيَمِينِهِ، وَإِذَا تَمَسَّحَ أَحَدُكُمْ فَلاَ يَتَمَسَّحْ بِيَمِينِهِ ".

Reference	: Sahih al-Bukhari 5630
In-book reference	: Book 74, Hadith 56
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 534

(26) Chapter: Breathing twice or thrice while drinking

(26) باب الشُّرْبِ بِنَفَسَيْنِ أَوْ ثَلاَثَةٍ

Narrated Thumama bin `Abdullah:

Anas used to breathe twice or thrice in the vessel (while drinking) and used to say that the Prophet; used to take three breaths while drinking.

حَدَّثَنَا أَبُو عَاصِمٍ، وَأَبُو نُعَيْمٍ قَالاَ حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ، قَالَ أَخْبَرَنِي ثُمَامَةُ بْنُ عَبْدِ اللَّهِ، قَالَ كَانَ أَنَسٌ يَتَنَفَّسُ فِي الإِنَاءِ مَرَّتَيْنِ أَوْ ثَلاَثًا، وَزَعَمَ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَتَنَفَّسُ ثَلاَثًا.

Reference	: Sahih al-Bukhari 5631
In-book reference	: Book 74, Hadith 57
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 535

(27) Chapter: To drink in gold utensils

(27) باب الشُّرْبِ فِي آنِيَةِ الذَّهَبِ

Narrated Ibn Abi Laila:

While Hudhaita was at Mada'in, he asked for water. The chief of the village brought him a silver vessel. Hudhaifa threw it away and said, "I have thrown it away because I told him not to use it, but he has not stopped using it. The Prophet (ﷺ) forbade us to wear clothes of silk or Dibaj, and to drink in gold or silver utensils, and said, 'These things are for them (unbelievers) in this world and for you (Muslims) in the Hereafter.' "

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنِ ابْنِ أَبِي لَيْلَى، قَالَ كَانَ حُذَيْفَةُ بِالْمَدَايِنِ فَاسْتَسْقَى، فَأَتَاهُ دِهْقَانٌ بِقَدَحِ فِضَّةٍ، فَرَمَاهُ بِهِ فَقَالَ إِنِّي لَمْ أَرْمِهِ إِلاَّ أَنِّي نَهَيْتُهُ فَلَمْ يَنْتَهِ، وَإِنَّ النَّبِيَّ صلى الله عليه وسلم نَهَانَا عَنِ الْحَرِيرِ وَالدِّيبَاجِ وَالشُّرْبِ فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ وَقَالَ " هُنَّ لَهُمْ فِي الدُّنْيَا وَهْىَ لَكُمْ فِي الآخِرَةِ ".

Reference	: Sahih al-Bukhari 5632
In-book reference	: Book 74, Hadith 58
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 536

(28) Chapter: Silver utensils

(28) باب آنِيَةِ الْفِضَّةِ

Narrated Hudhaifa:

The Prophet (ﷺ) said, "Do not drink in gold or silver utensils, and do not wear clothes of silk or Dibaj, for these things are for them (unbelievers) in this world and for you in the Hereafter."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَى، قَالَ خَرَجْنَا مَعَ حُذَيْفَةَ وَذَكَرَ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ تَشْرَبُوا فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ، وَلاَ تَلْبَسُوا الْحَرِيرَ وَالدِّيبَاجَ، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَلَكُمْ فِي الآخِرَةِ ".

Reference	: Sahih al-Bukhari 5633
In-book reference	: Book 74, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 537

Narrated Um Salama:

(the wife of the Prophet) Allah's Messenger (ﷺ) said, "He who drinks in silver utensils is only filling his `Abdomen with Hell Fire."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ نَافِعٍ، عَنْ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ، عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الَّذِي يَشْرَبُ فِي إِنَاءِ الْفِضَّةِ إِنَّمَا يُجَرْجِرُ فِي بَطْنِهِ نَارَ جَهَنَّمَ ".

Reference	: Sahih al-Bukhari 5634
In-book reference	: Book 74, Hadith 60
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 538

Narrated Al-Bara' bin `Azib:

Allah's Messenger (ﷺ) ordered us to do seven things and forbade us from seven. He ordered us to visit the sick, to follow funeral processions, (to say) to a sneezer, (May Allah bestow His Mercy on you, if he says, Praise be to Allah), to accept invitations, to greet (everybody), to help the oppressed and to help others to fulfill their oaths. He forbade us to wear gold rings, to drink in silver (utensils), to use Mayathir (silken carpets placed on saddles), to wear Al-Qissi (a kind of silken cloth), to wear silk, Dibaj or Istabraq (two kinds of silk).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَشْعَثِ بْنِ سُلَيْمٍ، عَنْ مُعَاوِيَةَ بْنِ سُوَيْدِ بْنِ مُقَرِّنٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ أَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِسَبْعٍ، وَنَهَانَا عَنْ سَبْعٍ، أَمَرَنَا بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجِنَازَةِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِجَابَةِ الدَّاعِي، وَإِفْشَاءِ السَّلاَمِ، وَنَصْرِ الْمَظْلُومِ وَإِبْرَارِ الْمُقْسِمِ، وَنَهَانَا عَنْ خَوَاتِيمِ الذَّهَبِ، وَعَنِ الشُّرْبِ فِي الْفِضَّةِ ـ أَوْ قَالَ آنِيَةِ الْفِضَّةِ ـ وَعَنِ الْمَيَاثِرِ وَالْقَسِّيِّ، وَعَنْ لُبْسِ الْحَرِيرِ وَالدِّيبَاجِ وَالإِسْتَبْرَقِ.

Reference	: Sahih al-Bukhari 5635
In-book reference	: Book 74, Hadith 61
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 539

(29) Chapter: To drink in wooden utensils

(29) باب الشُّرْبِ فِي الأَقْدَاحِ

Narrated Um Al-Fadl:

that the people were in doubt whether the Prophet (ﷺ) was fasting on the Day of `Arafat or not, so a (wooden) drinking vessel full of milk was sent to him, and he drank it.

حَدَّثَنِي عَمْرُو بْنُ عَبَّاسٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنْ سَالِمٍ أَبِي النَّضْرِ، عَنْ عُمَيْرٍ، مَوْلَى أُمِّ الْفَضْلِ عَنْ أُمِّ الْفَضْلِ، أَنَّهُمْ شَكُّوا فِي صَوْمِ النَّبِيِّ صلى الله عليه وسلم يَوْمَ عَرَفَةَ، فَبُعِثَ إِلَيْهِ بِقَدَحٍ مِنْ لَبَنٍ فَشَرِبَهُ.

Reference	: Sahih al-Bukhari 5636
In-book reference	: Book 74, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 540

(30) Chapter: To drink in the drinking bowl of the Prophet (saws)

(30) باب الشُّرْبِ مِنْ قَدَحِ النَّبِيِّ صلى الله عليه وسلم وَآنِيَتِهِ

وَقَالَ أَبُو بُرْدَةَ قَالَ لِي عَبْدُ اللَّهِ بْنُ سَلاَمٍ أَلاَ أَسْقِيكَ فِي قَدَحٍ شَرِبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِ.

Narrated Sahl bin Sa`d:

An Arab lady was mentioned to the Prophet (ﷺ) so he asked Abu Usaid As-Sa`idi to send for her, and he sent for her and she came and stayed in the castle of Bani Sa`ida. The Prophet (ﷺ) came out and went to her and entered upon her. Behold, it was a lady sitting with a drooping head. When the Prophet (ﷺ) spoke to her, she said, "I seek refuge with Allah from you." He said, "I grant you refuge from me." They said to her, "Do you know who this is?" She said, "No." They said, "This is Allah's Messenger (ﷺ) who has come to command your hand in marriage." She said, "I am very unlucky to lose this chance." Then the Prophet and his companions went towards the shed of Bani Sa`ida and sat there. Then he said, "Give us water, O Sahl!" So I took out this drinking bowl and gave them water in it. The sub-narrator added: Sahl took out for us that very drinking bowl and we all drank from it. Later on `Umar bin `Abdul `Aziz requested Sahl to give it to him as a present, and he gave it to him as a present.

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا أَبُو غَسَّانَ، قَالَ حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ ـ رضى الله عنه ـ قَالَ ذُكِرَ لِلنَّبِيِّ صلى الله عليه وسلم امْرَأَةٌ مِنَ الْعَرَبِ، فَأَمَرَ أَبَا أُسَيْدٍ السَّاعِدِيَّ أَنْ يُرْسِلَ إِلَيْهَا فَأَرْسَلَ إِلَيْهَا، فَقَدِمَتْ فَنَزَلَتْ فِي أُجُمِ بَنِي سَاعِدَةَ، فَخَرَجَ النَّبِيُّ صلى الله عليه وسلم حَتَّى جَاءَهَا فَدَخَلَ عَلَيْهَا فَإِذَا امْرَأَةٌ مُنَكِّسَةٌ رَأْسَهَا، فَلَمَّا كَلَّمَهَا النَّبِيُّ صلى الله عليه وسلم قَالَتْ أَعُوذُ بِاللَّهِ مِنْكَ. فَقَالَ " قَدْ أَعَذْتُكِ مِنِّي ". فَقَالُوا لَهَا أَتَدْرِينَ مَنْ هَذَا قَالَتْ لاَ. قَالُوا هَذَا رَسُولُ اللَّهِ صلى الله عليه وسلم جَاءَ لِيَخْطُبَكِ. قَالَتْ كُنْتُ أَنَا أَشْقَى مِنْ ذَلِكَ. فَأَقْبَلَ النَّبِيُّ صلى الله عليه وسلم يَوْمَئِذٍ حَتَّى جَلَسَ فِي سَقِيفَةِ بَنِي سَاعِدَةَ هُوَ وَأَصْحَابُهُ، ثُمَّ قَالَ " اسْقِنَا يَا سَهْلُ ". فَخَرَجْتُ لَهُمْ بِهَذَا الْقَدَحِ فَأَسْقَيْتُهُمْ فِيهِ، فَأَخْرَجَ لَنَا سَهْلٌ ذَلِكَ الْقَدَحَ فَشَرِبْنَا مِنْهُ. قَالَ ثُمَّ اسْتَوْهَبَهُ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ بَعْدَ ذَلِكَ فَوَهَبَهُ لَهُ.

Reference	: Sahih al-Bukhari 5637
In-book reference	: Book 74, Hadith 63
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 541

Narrated `Asim al-Ahwal:

I saw the drinking bowl of the Prophet (ﷺ) with Anas bin Malik, and it had been broken, and he had mended it with silver plates. That drinking bowl was quite wide and made of Nadar wood, Anas said, "I gave water to the Prophet (ﷺ) in that bowl more than so-and-so (for a long period)." Ibn Seereen said: Around that bowl there was an iron ring, and Anas wanted to replace it with a silver or gold ring, but Abu Talha said to him, "Do not change a thing that Allah's Messenger (ﷺ) has made." So Anas left it as it was.

حَدَّثَنَا الْحَسَنُ بْنُ مُدْرِكٍ، قَالَ حَدَّثَنِي يَحْيَى بْنُ حَمَّادٍ، أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ عَاصِمٍ الأَحْوَلِ، قَالَ رَأَيْتُ قَدَحَ النَّبِيِّ صلى الله عليه وسلم عِنْدَ أَنَسِ بْنِ مَالِكٍ، وَكَانَ قَدِ انْصَدَعَ فَسَلْسَلَهُ بِفِضَّةٍ قَالَ وَهْوَ قَدَحٌ جَيِّدٌ عَرِيضٌ مِنْ نُضَارٍ. قَالَ قَالَ أَنَسٌ لَقَدْ سَقَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي هَذَا الْقَدَحِ أَكْثَرَ مِنْ كَذَا وَكَذَا. قَالَ وَقَالَ ابْنُ سِيرِينَ إِنَّهُ كَانَ فِيهِ حَلْقَةٌ مِنْ حَدِيدٍ فَأَرَادَ أَنَسٌ أَنْ يَجْعَلَ مَكَانَهَا حَلْقَةً مِنْ ذَهَبٍ أَوْ فِضَّةٍ فَقَالَ لَهُ أَبُو طَلْحَةَ لاَ تُغَيِّرَنَّ شَيْئًا صَنَعَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَتَرَكَهُ.

Reference	: Sahih al-Bukhari 5638
In-book reference	: Book 74, Hadith 64
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 542

(31) Chapter: To drink blessed water; and the blessed water.

(31) باب شُرْبِ الْبَرَكَةِ وَالْمَاءِ الْمُبَارَكِ

Narrated Jabir bin `Abdullah:

I was with the Prophet (ﷺ) and the time for the `Asr prayer became due. We had no water with us except a little which was put in a vessel and was brought to the Prophet (ﷺ) . He put his hand into it and spread out his fingers and then said, "Come along! Hurry up! All those who want to perform ablution. The blessing is from Allah." I saw

the water gushing out from his fingers. So the people performed the ablution and drank, and I tried to drink more of that water (beyond my thirst and capacity), for I knew that it was a blessing. The sub-narrator said: I asked Jabir, "How many persons were you then?" He replied, "We were one-thousand four hundred men." Salim said: Jabir said, 1500.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، قَالَ حَدَّثَنِي سَالِمُ بْنُ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ هَذَا الْحَدِيثَ قَالَ قَدْ رَأَيْتُنِي مَعَ النَّبِيِّ صلى الله عليه وسلم وَقَدْ حَضَرَتِ الْعَصْرُ وَلَيْسَ مَعَنَا مَاءٌ غَيْرَ فَضْلَةٍ فَجُعِلَ فِي إِنَاءٍ، فَأُتِيَ النَّبِيُّ صلى الله عليه وسلم بِهِ فَأَدْخَلَ يَدَهُ فِيهِ وَفَرَّجَ أَصَابِعَهُ ثُمَّ قَالَ " حَىَّ عَلَى أَهْلِ الْوُضُوءِ، الْبَرَكَةُ مِنَ اللَّهِ ". فَلَقَدْ رَأَيْتُ الْمَاءَ يَتَفَجَّرُ مِنْ بَيْنِ أَصَابِعِهِ، فَتَوَضَّأَ النَّاسُ وَشَرِبُوا، فَجَعَلْتُ لاَ آلُو مَا جَعَلْتُ فِي بَطْنِي مِنْهُ، فَعَلِمْتُ أَنَّهُ بَرَكَةٌ. قُلْتُ لِجَابِرٍ كَمْ كُنْتُمْ يَوْمَئِذٍ قَالَ أَلْفًا وَأَرْبَعَمِائَةٍ. تَابَعَهُ عَمْرٌو عَنْ جَابِرٍ. وَقَالَ حُصَيْنٌ وَعَمْرُو بْنُ مُرَّةَ عَنْ سَالِمٍ عَنْ جَابِرٍ خَمْسَ عَشْرَةَ مِائَةً. وَتَابَعَهُ سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ جَابِرٍ.

Reference	: Sahih al-Bukhari 5639
In-book reference	: Book 74, Hadith 65
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 69, Hadith 543

75 - The Book of Patients (5640 - 5677)
كتاب المرضى

(1) Chapter: Sickness is expiation for sins

(1) بَابُ مَا جَاءَ فِي كَفَّارَةِ الْمَرَضِ

وَقَوْلِ اللَّهِ تَعَالَى: {مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ}.

Narrated `Aisha:

(the wife of the Prophet) Allah's Messenger (ﷺ) said, "No calamity befalls a Muslim but that Allah expiates some of his sins because of it, even though it were the prick he receives from a thorn."

حَدَّثَنَا أَبُو الْيَمَانِ الْحَكَمُ بْنُ نَافِعٍ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنْ مُصِيبَةٍ تُصِيبُ الْمُسْلِمَ إِلاَّ كَفَّرَ اللَّهُ بِهَا عَنْهُ، حَتَّى الشَّوْكَةِ يُشَاكُهَا ".

Reference	2530
In-book reference	: Book 75, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 70, Hadith 544

Narrated Abu Sa`id Al-Khudri and Abu Huraira:

The Prophet (ﷺ) said, "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، وَعَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلاَ وَصَبٍ وَلاَ هَمٍّ وَلاَ حُزْنٍ وَلاَ أَذًى وَلاَ غَمٍّ حَتَّى الشَّوْكَةِ يُشَاكُهَا، إِلاَّ كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ ".

Reference	: Sahih al-Bukhari 5641, 5642
In-book reference	: Book 75, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 70, Hadith 545

Narrated Ka`b:

The Prophet (ﷺ) said, "The example of a believer is that of a fresh tender plant, which the wind bends lt sometimes and some other time it makes it straight. And the example of a hypocrite is that of a pine tree which keeps straight till once it is uprooted suddenly.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنْ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَثَلُ الْمُؤْمِنِ كَالْخَامَةِ مِنَ الزَّرْعِ تُفَيِّئُهَا الرِّيحُ مَرَّةً، وَتَعْدِلُهَا مَرَّةً، وَمَثَلُ الْمُنَافِقِ كَالأَرْزَةِ لاَ تَزَالُ حَتَّى يَكُونَ انْجِعَافُهَا مَرَّةً وَاحِدَةً ". وَقَالَ زَكَرِيَّاءُ حَدَّثَنِي سَعْدٌ، حَدَّثَنَا ابْنُ كَعْبٍ، عَنْ أَبِيهِ، كَعْبٍ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 5643
In-book reference	: Book 75, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 70, Hadith 546

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The example of a believer is that of a fresh tender plant; from whatever direction the wind comes, it bends it, but when the wind becomes quiet, it becomes straight again. Similarly, a believer is afflicted with calamities (but he remains patient till Allah removes his difficulties.) And an impious wicked person is like a

pine tree which keeps hard and straight till Allah cuts (breaks) it down when He wishes." (See Hadith No. 558, Vol. 9.)

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ فُلَيْحٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ هِلاَلِ بْنِ عَلِيٍّ، مِنْ بَنِي عَامِرِ بْنِ لُؤَىٍّ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَثَلُ الْمُؤْمِنِ كَمَثَلِ الْخَامَةِ مِنَ الزَّرْعِ مِنْ حَيْثُ أَتَتْهَا الرِّيحُ كَفَأَتْهَا، فَإِذَا اعْتَدَلَتْ تَكَفَّأُ بِالْبَلاَءِ، وَالْفَاجِرُ كَالأَرْزَةِ صَمَّاءَ مُعْتَدِلَةً حَتَّى يَقْصِمَهَا اللَّهُ إِذَا شَاءَ ".

Reference	: Sahih al-Bukhari 5644
In-book reference	: Book 75, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 70, Hadith 547

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If Allah wants to do good to somebody, He afflicts him with trials."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ، أَنَّهُ قَالَ سَمِعْتُ سَعِيدَ بْنَ يَسَارٍ أَبَا الْحُبَابِ، يَقُولُ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُصِبْ مِنْهُ ".

Reference	: Sahih al-Bukhari 5645
In-book reference	: Book 75, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 70, Hadith 548

(2) Chapter: The severity of disease

(2) باب شِدَّةِ الْمَرَضِ

Narrated Aisha:

I never saw anybody suffering so much from sickness as Allah's Messenger (ﷺ).

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ. حَدَّثَنِي بِشْرُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ مَا رَأَيْتُ أَحَدًا أَشَدَّ عَلَيْهِ الْوَجَعُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 5646
In-book reference	: Book 75, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 70, Hadith 549

Narrated `Abdullah:

I visited the Prophet (ﷺ) during his ailments and he was suffering from a high fever. I said, "You have a high fever. Is it because you will have a double reward for it?" He said, "Yes, for no Muslim is afflicted with any harm but that Allah will remove his sins as the leaves of a tree fall down."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فِي مَرَضِهِ وَهْوَ يُوعَكُ وَعْكًا شَدِيدًا، وَقُلْتُ إِنَّكَ لَتُوعَكُ وَعْكًا شَدِيدًا. قُلْتُ إِنَّ ذَاكَ بِأَنَّ لَكَ أَجْرَيْنِ. قَالَ " أَجَلْ مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى، إِلاَّ حَاتَّ اللَّهُ عَنْهُ خَطَايَاهُ، كَمَا تَحَاتُّ وَرَقُ الشَّجَرِ ".

Reference	: Sahih al-Bukhari 5647
In-book reference	: Book 75, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 70, Hadith 550

(3) Chapter: Most prone to trials are Prophets, then the most pious, and then the less pious

(3) باب أَشَدُّ النَّاسِ بَلاَءً الأَنْبِيَاءُ ثُمَّ الأَمْثَلُ فَالأَمْثَلُ

Narrated `Abdullah:

I visited Allah's Messenger (ﷺ) while he was suffering from a high fever. I said, "O Allah's Messenger (ﷺ)! You have a high fever." He said, "Yes, I have as much fever as two men of you." I said, "Is it because you will have a double reward?" He said, "Yes, it is so. No Muslim is afflicted with any harm, even if it were the prick of a thorn, but that Allah expiates his sins because of that, as a tree sheds its leaves."

حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ، قَالَ دَخَلْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَهْوَ يُوعَكُ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّكَ تُوعَكُ وَعْكًا شَدِيدًا‏.‏ قَالَ ‏"‏ أَجَلْ إِنِّي أُوعَكُ كَمَا يُوعَكُ رَجُلاَنِ مِنْكُمْ ‏"‏‏.‏ قُلْتُ ذَلِكَ أَنَّ لَكَ أَجْرَيْنِ قَالَ ‏"‏ أَجَلْ ذَلِكَ كَذَلِكَ، مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى شَوْكَةٌ فَمَا فَوْقَهَا، إِلاَّ كَفَّرَ اللَّهُ بِهَا سَيِّئَاتِهِ، كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5648
In-book reference	: Book 75, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 70, Hadith 551

(4) Chapter: It is compulsory to visit the sick (4) باب وُجُوبِ عِيَادَةِ الْمَرِيضِ

Narrated Abu Muisa Al-Ash`ari:

The Prophet (ﷺ) said, "Feed the hungry, visit the sick, and set free the captives."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ أَطْعِمُوا الْجَائِعَ، وَعُودُوا الْمَرِيضَ، وَفُكُّوا الْعَانِيَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5649
In-book reference	: Book 75, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 70, Hadith 552

Narrated Al-Bara bin Azib:

Allah's Messenger (ﷺ) ordered us to do seven things and forbade us to do seven other things. He forbade us to wear gold rings, silk, Dibaj, Istabriq, Qissy, and Maithara; and ordered us to accompany funeral processions, visit the sick and greet everybody. (See Hadith No. 104)

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي أَشْعَثُ بْنُ سُلَيْمٍ، قَالَ سَمِعْتُ مُعَاوِيَةَ بْنَ سُوَيْدِ بْنِ مُقَرِّنٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ ـ رضى الله عنهما ـ قَالَ أَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِسَبْعٍ، وَنَهَانَا عَنْ سَبْعٍ، نَهَانَا عَنْ خَاتَمِ الذَّهَبِ، وَلُبْسِ الْحَرِيرِ، وَالدِّيبَاجِ، وَالإِسْتَبْرَقِ، وَعَنِ الْقَسِّيِّ، وَالْمِيثَرَةِ، وَأَمَرَنَا أَنْ نَتْبَعَ الْجَنَائِزَ، وَنَعُودَ الْمَرِيضَ، وَنُفْشِيَ السَّلاَمَ‏.‏

Reference	: Sahih al-Bukhari 5650
In-book reference	: Book 75, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 70, Hadith 553

(5) Chapter: To visit an unconscious person (5) باب عِيَادَةِ الْمُغْمَى عَلَيْهِ

Narrated Jabir bin `Abdullah:

Once I fell ill. The Prophet (ﷺ) and Abu Bakr came walking to pay me a visit and found me unconscious. The Prophet (ﷺ) performed ablution and then poured the remaining water on me, and I came to my senses to see the Prophet. I said, "O Allah's Messenger (ﷺ)! What shall I do with my property? How shall I dispose of (distribute) my property?" He did not reply till the Verse of inheritance was revealed.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ الْمُنْكَدِرِ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ يَقُولُ مَرِضْتُ مَرَضًا، فَأَتَانِي النَّبِيُّ صلى الله عليه وسلم يَعُودُنِي وَأَبُو بَكْرٍ وَهُمَا مَاشِيَانِ، فَوَجَدَانِي أُغْمِيَ عَلَىَّ، فَتَوَضَّأَ النَّبِيُّ صلى الله عليه وسلم ثُمَّ

صَبَّ وَضُوءَهُ عَلَىَّ، فَأَفَقْتُ فَإِذَا النَّبِيُّ صلى الله عليه وسلم فَقُلْتُ يَا رَسُولَ اللَّهِ كَيْفَ أَصْنَعُ فِي مَالِي كَيْفَ أَقْضِي فِي مَالِي فَلَمْ يُجِبْنِي بِشَىْءٍ حَتَّى نَزَلَتْ آيَةُ الْمِيرَاثِ.

Reference	: Sahih al-Bukhari 5651
In-book reference	: Book 75, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 70, Hadith 554

(6) Chapter: The superiority of a person suffering from epilepsy

(6) باب فَضْلِ مَنْ يُصْرَعُ مِنَ الرِّيحِ

Narrated 'Ata bin Abi Rabah:

Ibn `Abbas said to me, "Shall I show you a woman of the people of Paradise?" I said, "Yes." He said, "This black lady came to the Prophet (ﷺ) and said, 'I get attacks of epilepsy and my body becomes uncovered; please invoke Allah for me.' The Prophet (ﷺ) said (to her), 'If you wish, be patient and you will have (enter) Paradise; and if you wish, I will invoke Allah to cure you.' She said, 'I will remain patient,' and added, 'but I become uncovered, so please invoke Allah for me that I may not become uncovered.' So he invoked Allah for her."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عِمْرَانَ أَبِي بَكْرٍ، قَالَ حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ، قَالَ قَالَ لِي ابْنُ عَبَّاسٍ أَلاَ أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ قُلْتُ بَلَى. قَالَ هَذِهِ الْمَرْأَةُ السَّوْدَاءُ أَتَتِ النَّبِيَّ صلى الله عليه وسلم فَقَالَتْ إِنِّي أُصْرَعُ، وَإِنِّي أَتَكَشَّفُ فَادْعُ اللَّهَ لِي. قَالَ " إِنْ شِئْتِ صَبَرْتِ وَلَكِ الْجَنَّةُ وَإِنْ شِئْتِ دَعَوْتُ اللَّهَ أَنْ يُعَافِيَكِ ". فَقَالَتْ أَصْبِرُ. فَقَالَتْ إِنِّي أَتَكَشَّفُ فَادْعُ اللَّهَ أَنْ لاَ أَتَكَشَّفَ، فَدَعَا لَهَا.

Reference	: Sahih al-Bukhari 5652
In-book reference	: Book 75, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 70, Hadith 555

Narrated 'Ata:

That he had seen Um Zafar, the tall black lady, at (holding) the curtain of the Ka`ba.

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا مَخْلَدٌ، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي عَطَاءٌ، أَنَّهُ رَأَى أُمَّ زُفَرَ تِلْكَ، امْرَأَةٌ طَوِيلَةٌ سَوْدَاءُ عَلَى سِتْرِ الْكَعْبَةِ.

Reference	: Sahih al-Bukhari 5652
In-book reference	: Book 75, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 70, Hadith 556

(7) Chapter: The superiority of a person who has lost his sight

(7) باب فَضْلِ مَنْ ذَهَبَ بَصَرُهُ

Narrated Anas bin Malik:

I heard Allah's Messenger (ﷺ) saying, "Allah said, 'If I deprive my slave of his two beloved things (i.e., his eyes) and he remains patient, I will let him enter Paradise in compensation for them.'"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي ابْنُ الْهَادِ، عَنْ عَمْرٍو، مَوْلَى الْمُطَّلِبِ عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِنَّ اللَّهَ قَالَ إِذَا ابْتَلَيْتُ عَبْدِي بِحَبِيبَتَيْهِ فَصَبَرَ عَوَّضْتُهُ مِنْهُمَا الْجَنَّةَ ". يُرِيدُ عَيْنَيْهِ. تَابَعَهُ أَشْعَثُ بْنُ جَابِرٍ وَأَبُو ظِلاَلٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 5653
In-book reference	: Book 75, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 70, Hadith 557

(8) Chapter: The visiting of sick men by women

(8) باب عِيَادَةِ النِّسَاءِ الرِّجَالَ

وَعَادَتْ أُمُّ الدَّرْدَاءِ رَجُلاً مِنْ أَهْلِ الْمَسْجِدِ مِنَ الأَنْصَارِ.

Narrated `Aisha:

When Allah's Messenger (ﷺ) emigrated to Medina, Abu Bakr and Bilal got a fever. I entered upon them and asked, "O my father! How are you? O Bilal! How are you?" Whenever fever attacked Abu Bakr, he would recite the following poetic verses: 'Everybody is staying alive among his people, yet death is nearer to him than his shoe laces." And whenever the fever deserted Bilal, he would recite (two poetic lines): 'Would that I could stay overnight in a valley wherein I would be surrounded by Idhkhir and Jalil (two kinds of good smelling grass). Would that one day I would drink of the water of Majinna and would that Shama and Tafil (two mountains at Mecca) would appear to me.' Then I came and informed Allah's Messenger (ﷺ) about that, whereupon he said, "O Allah! Make us love Medina as much or more than we love Mecca. O Allah! Make it healthy and bless its Mudd and Sa for us, and take away its fever and put it in Al Juhfa."

حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ لَمَّا قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ وُعِكَ أَبُو بَكْرٍ وَبِلاَلٌ ـ رضى الله عنهما ـ قَالَتْ فَدَخَلْتُ عَلَيْهِمَا قُلْتُ يَا أَبَتِ كَيْفَ تَجِدُكَ وَيَا بِلاَلُ كَيْفَ تَجِدُكَ قَالَتْ وَكَانَ أَبُو بَكْرٍ إِذَا أَخَذَتْهُ الْحُمَّى يَقُولُ كُلُّ امْرِئٍ مُصَبَّحٌ فِي أَهْلِهِ وَالْمَوْتُ أَدْنَى مِنْ شِرَاكِ نَعْلِهِ وَكَانَ بِلاَلٌ إِذَا أَقْلَعَتْ عَنْهُ يَقُولُ أَلاَ لَيْتَ شِعْرِي هَلْ أَبِيتَنَّ لَيْلَةً بِوَادٍ وَحَوْلِي إِذْخِرٌ وَجَلِيلُ وَهَلْ أَرِدَنْ يَوْمًا مِيَاهَ مِجَنَّةٍ وَهَلْ تَبْدُوَنْ لِي شَامَةٌ وَطَفِيلُ قَالَتْ عَائِشَةُ فَجِئْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَخْبَرْتُهُ فَقَالَ " اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَحُبِّنَا مَكَّةَ أَوْ أَشَدَّ، اللَّهُمَّ وَصَحِّحْهَا، وَبَارِكْ لَنَا فِي مُدِّهَا وَصَاعِهَا، وَانْقُلْ حُمَّاهَا فَاجْعَلْهَا بِالْجُحْفَةِ ".

Reference	: Sahih al-Bukhari 5654
In-book reference	: Book 75, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 70, Hadith 558

(9) Chapter: To visit sick children

(9) باب عِيَادَةِ الصِّبْيَانِ

Narrated Abu `Uthman:

Usama bin Zaid said that while he. Sa`d and Ubai bin Ka`b were with the Prophet (ﷺ) a daughter of the Prophet sent a message to him, saying. 'My daughter is dying; please come to us." The Prophet (ﷺ) sent her his greetings and added "It is for Allah what He takes, and what He gives; and everything before His sight has a limited period. So she should hope for Allah's reward and remain patient." She again sent a message, beseeching him by Allah, to come. So the Prophet (ﷺ) got up. and so did we (and went there). The child was placed on his lap while his breath was irregular. Tears flowed from the eyes of the Prophet. Sa`d said to him, "What is this, O Allah's Messenger (ﷺ)?" He said. "This Is Mercy which Allah has embedded in the hearts of whomever He wished of His slaves. And Allah does not bestow His Mercy, except on the merciful among His slaves. (See Hadith No. 373 Vol. 2)

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَاصِمٌ، قَالَ سَمِعْتُ أَبَا عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ ـ رضى الله عنهما ـ أَنَّ ابْنَةً لِلنَّبِيِّ، صلى الله عليه وسلم أَرْسَلَتْ إِلَيْهِ وَهْوَ مَعَ النَّبِيِّ صلى الله عليه وسلم وَسَعْدٍ وَأُبَىٍّ نَحْسِبُ أَنَّ ابْنَتِي قَدْ حُضِرَتْ فَاشْهَدْنَا فَأَرْسَلَ إِلَيْهَا السَّلاَمَ وَيَقُولُ " إِنَّ لِلَّهِ مَا أَخَذَ وَمَا أَعْطَى وَكُلُّ شَىْءٍ عِنْدَهُ مُسَمًّى فَلْتَحْتَسِبْ وَلْتَصْبِرْ ". فَأَرْسَلَتْ تُقْسِمُ عَلَيْهِ، فَقَامَ النَّبِيُّ صلى الله عليه وسلم وَقُمْنَا، فَرُفِعَ الصَّبِيُّ فِي حَجْرِ النَّبِيِّ صلى الله عليه وسلم وَنَفْسُهُ تَقَعْقَعُ فَفَاضَتْ عَيْنَا النَّبِيِّ صلى الله عليه وسلم فَقَالَ لَهُ سَعْدٌ مَا هَذَا يَا رَسُولَ اللَّهِ قَالَ " هَذِهِ رَحْمَةٌ وَضَعَهَا اللَّهُ فِي قُلُوبِ مَنْ شَاءَ مِنْ عِبَادِهِ، وَلاَ يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ إِلاَّ الرُّحَمَاءَ ".

Reference	: Sahih al-Bukhari 5655
In-book reference	: Book 75, Hadith 16

USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 7, Book 70, Hadith 559

(10) Chapter: To visit a Bedouin

(10) باب عِيَادَةِ الأَعْرَابِ

Narrated Ibn `Abbas:

The Prophet (ﷺ) went to visit a sick bedouin. Whenever the Prophet (ﷺ) went to a patient, he used to say to him, "Don't worry, if Allah will, it will be expiation (for your sins):" The bedouin said, "You say expiation? No, it is but a fever that is boiling or harassing an old man and will lead him to his grave without his will." The Prophet (ﷺ) said, "Then, yes, it is so."

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُخْتَارٍ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ عَلَى أَعْرَابِيٍّ يَعُودُهُ ـ قَالَ ـ وَكَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا دَخَلَ عَلَى مَرِيضٍ يَعُودُهُ فَقَالَ لَهُ " لاَ بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ ". قَالَ قُلْتَ طَهُورٌ، كَلاَّ بَلْ هِيَ حُمَّى تَفُورُ ـ أَوْ تَثُورُ ـ عَلَى شَيْخٍ كَبِيرٍ، تُزِيرُهُ الْقُبُورَ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " فَنَعَمْ إِذًا ".

Reference	: Sahih al-Bukhari 5656
In-book reference	: Book 75, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 70, Hadith 560

(11) Chapter: To vist a Mushrik

(11) باب عِيَادَةِ الْمُشْرِكِ

Narrated Anas:

A Jewish boy used to serve the Prophet (ﷺ) and became ill. The Prophet (ﷺ) went to pay him a visit and said to him, "Embrace Islam," and he did embrace Islam. Al-Musaiyab said: When Abu Talib was on his deathbed, the Prophet (ﷺ) visited him.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ غُلاَمًا، لِيَهُودَ كَانَ يَخْدُمُ النَّبِيَّ صلى الله عليه وسلم فَمَرِضَ. فَأَتَاهُ النَّبِيُّ صلى الله عليه وسلم يَعُودُهُ فَقَالَ " أَسْلِمْ ". فَأَسْلَمَ. وَقَالَ سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِيهِ، لَمَّا حُضِرَ أَبُو طَالِبٍ جَاءَهُ النَّبِيُّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 5657
In-book reference	: Book 75, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 70, Hadith 561

(12) Chapter: If one visited a patient and the time of the Salat became due

(12) باب إِذَا عَادَ مَرِيضًا فَحَضَرَتِ الصَّلاَةُ فَصَلَّى بِهِمْ جَمَاعَةً

Narrated `Aisha:

During the ailment of the Prophet (ﷺ) some people came to visits him. He led them in prayer while sitting. but they prayed standing, so he waved to them to sit down. When he had finished the prayer, he said, "An Imam is to be followed, so when he bows, you should bow. and when he raises his head, you should raise yours, and if he prays sitting. you should pray sitting." Abu `Abdullah said Al-Humaidi said, (The order of) "This narration has been abrogated by the last action of the Prophet (ﷺ) as he led the prayer sitting, while the people prayed standing behind him.'

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، حَدَّثَنَا هِشَامٌ، قَالَ أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ عَلَيْهِ نَاسٌ يَعُودُونَهُ فِي مَرَضِهِ فَصَلَّى بِهِمْ جَالِسًا فَجَعَلُوا يُصَلُّونَ قِيَامًا، فَأَشَارَ إِلَيْهِمِ اجْلِسُوا، فَلَمَّا فَرَغَ قَالَ " إِنَّ

الإِمَامَ لِيُؤْتَمَّ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا رَفَعَ فَارْفَعُوا، وَإِنْ صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا ‏"‏‏.‏ قَالَ أَبُو عَبْدِ اللَّهِ قَالَ الْحُمَيْدِيُّ هَذَا الْحَدِيثُ مَنْسُوخٌ لأَنَّ النَّبِيَّ صلى الله عليه وسلم آخِرَ مَا صَلَّى صَلَّى قَاعِدًا وَالنَّاسُ خَلْفَهُ قِيَامٌ‏.‏

Reference	: Sahih al-Bukhari 5658
In-book reference	: Book 75, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 70, Hadith 562

(13) Chapter: Placing the hand on the patient

(13) باب وَضْعِ الْيَدِ عَلَى الْمَرِيضِ

Narrated Sa`d:

I became seriously ill at Mecca and the Prophet (ﷺ) came to visit me. I said, "O Allah's Messenger (ﷺ)! I shall leave behind me a good fortune, but my heir is my only daughter; shall I bequeath two third of my property to be spent in charity and leave one third (for my heir)?" He said, "No." I said, "Shall I bequeath half and leave half?" He said, "No." I said, "Shall I bequeath one third and leave two thirds?" He said, "One third is alright, though even one third is too much." Then he placed his hand on his forehead and passed it over my face and `Abdomen and said, "O Allah! Cure Sa`d and complete his emigration." I feel as if I have been feeling the coldness of his hand on my liver ever since.

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا الْجُعَيْدُ، عَنْ عَائِشَةَ بِنْتِ سَعْدٍ، أَنَّ أَبَاهَا، قَالَ تَشَكَّيْتُ بِمَكَّةَ شَكْوًا شَدِيدًا، فَجَاءَنِي النَّبِيُّ صلى الله عليه وسلم يَعُودُنِي، فَقُلْتُ يَا نَبِيَّ اللَّهِ إِنِّي أَتْرُكُ مَالاً وَإِنِّي لَمْ أَتْرُكْ إِلاَّ ابْنَةً وَاحِدَةً، فَأُوصِي بِثُلُثَىْ مَالِي وَأَتْرُكُ الثُّلُثَ فَقَالَ ‏"‏ لاَ ‏"‏‏.‏ قُلْتُ فَأُوصِي بِالنِّصْفِ وَأَتْرُكُ النِّصْفَ قَالَ ‏"‏ لاَ ‏"‏‏.‏ قُلْتُ فَأُوصِي بِالثُّلُثِ وَأَتْرُكُ لَهَا الثُّلُثَيْنِ قَالَ ‏"‏ الثُّلُثُ وَالثُّلُثُ كَثِيرٌ ‏"‏‏.‏ ثُمَّ وَضَعَ يَدَهُ عَلَى جَبْهَتِهِ، ثُمَّ مَسَحَ يَدَهُ عَلَى وَجْهِي وَبَطْنِي ثُمَّ قَالَ ‏"‏ اللَّهُمَّ اشْفِ سَعْدًا وَأَتْمِمْ لَهُ هِجْرَتَهُ ‏"‏‏.‏ فَمَا زِلْتُ أَجِدُ بَرْدَهُ عَلَى كَبِدِي فِيمَا يُخَالُ إِلَىَّ حَتَّى السَّاعَةِ‏.‏

Reference	: Sahih al-Bukhari 5659
In-book reference	: Book 75, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 70, Hadith 563

Narrated `Abdullah bin Mas`ud:

I visited Allah's Messenger (ﷺ) while he was suffering from a high fever. I touched him with my hand and said, "O Allah's Messenger (ﷺ)! You have a high fever." Allah's Messenger (ﷺ) said, "Yes, I have as much fever as two men of you have." I said, "Is it because you will get a double reward?" Allah's Messenger (ﷺ) said, "Yes, no Muslim is afflicted with harm because of sickness or some other inconvenience, but that Allah will remove his sins for him as a tree sheds its leaves."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، قَالَ قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ دَخَلْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَهْوَ يُوعَكُ فَمَسِسْتُهُ بِيَدِي فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّكَ تُوعَكُ وَعْكًا شَدِيدًا‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ أَجَلْ إِنِّي أُوعَكُ كَمَا يُوعَكُ رَجُلاَنِ مِنْكُمْ ‏"‏‏.‏ فَقُلْتُ ذَلِكَ أَنَّ لَكَ أَجْرَيْنِ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ أَجَلْ ‏"‏‏.‏ ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى مَرَضٌ فَمَا سِوَاهُ إِلاَّ حَطَّ اللَّهُ لَهُ سَيِّئَاتِهِ كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5660
In-book reference	: Book 75, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 70, Hadith 564

(14) Chapter: What should be said to a patient and what should be his answer

(14) باب مَا يُقَالُ لِلْمَرِيضِ وَمَا يُجِيبُ

Narrated `Abdullah:

I visited the Prophet (ﷺ) during his illness and touched him while he was having a fever. I said to him, "You have a high fever; is it because you will get a double reward?" He said, "Yes. No Muslim is afflicted with any harm, but that his sins will be annulled as the leave of a tree fall down."

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فِي مَرَضِهِ فَمَسِسْتُهُ وَهْوَ يُوعَكُ وَعْكًا شَدِيدًا فَقُلْتُ إِنَّكَ لَتُوعَكُ وَعْكًا شَدِيدًا، وَذَلِكَ أَنَّ لَكَ أَجْرَيْنِ‏.‏ قَالَ ‏"‏ أَجَلْ، وَمَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى إِلاَّ حَاتَّتْ عَنْهُ خَطَايَاهُ كَمَا تَحَاتُّ وَرَقُ الشَّجَرِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5661
In-book reference	: Book 75, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 70, Hadith 565

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) entered upon sick man to pay him a visit, and said to him, "Don't worry, Allah willing, (your sickness will be) an expiation for your sins." The man said, "No, it is but a fever that is boiling within an old man and will send him to his grave." On that, the Prophet (ﷺ) said, "Then yes, it is so."

حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ عَلَى رَجُلٍ يَعُودُهُ فَقَالَ ‏"‏ لاَ بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ ‏"‏‏.‏ فَقَالَ كَلاَّ بَلْ حُمَّى تَفُورُ عَلَى شَيْخٍ كَبِيرٍ كَيْمَا تُزِيرَهُ الْقُبُورَ‏.‏ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ فَنَعَمْ إِذًا ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5662
In-book reference	: Book 75, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 70, Hadith 566

(15) Chapter: To visit a patient riding, walking or sitting with another person on a donkey

(15) باب عِيَادَةِ الْمَرِيضِ رَاكِبًا وَمَاشِيًا وَرِدْفًا عَلَى الْحِمَارِ

Narrated Usama bin Zaid:

The Prophet (ﷺ) rode a donkey having a saddle with a Fadakiyya velvet covering. He mounted me behind him and went to visit Sa`d bin 'Ubada, and that had been before the battle of Badr. The Prophet (ﷺ) proceeded till he passed by a gathering in which `Abdullah bin Ubai bin Salul was present, and that had been before `Abdullah embraced Islam. The gathering comprised of Muslims, polytheists, i.e., isolators and Jews. `Abdullah bin Rawaha was also present in that gathering. When dust raised by the donkey covered the gathering, `Abdullah bin Ubai covered his nose with his upper garment and said, "Do not trouble us with dust." The Prophet (ﷺ) greeted them, stopped and dismounted. Then he invited them to Allah (i.e., to embrace Islam) and recited to them some verses of the Holy Qur'an. On that, `Abdullah bin Ubai said, "O man ! There is nothing better than what you say if it is true. Do not trouble us with it in our gathering, but return to your house, and if somebody comes to you, teach him there." On that `Abdullah bin Rawaha said, Yes, O Allah's Messenger (ﷺ)! Bring your teachings to our gathering, for we love that." So the Muslims, the pagans and the Jews started abusing each other till they were about to fight. The Prophet (ﷺ) kept on quietening them till they became calm. Thereupon the Prophet mounted his animal and proceeded till he entered upon Sa`d bin Ubada. He said to him "O Sa`d! Have you not heard what Abu Hubab (i.e., `Abdullah bin Ubai) said?" Sa`d said, 'O Allah's Apostle! Excuse and forgive him, for Allah has given you what He has given you. The people of this town (Medina decided unanimously to crown him and make him their chief by

placing a turban on his head, but when that was prevented by the Truth which Allah had given you he (`Abdullah bin Ubai) was grieved out of jealously, and that was the reason which caused him to behave in the way you have seen."

حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، أَنَّ أُسَامَةَ بْنَ زَيْدٍ، أَخْبَرَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم رَكِبَ عَلَى حِمَارٍ عَلَى إِكَافٍ عَلَى قَطِيفَةٍ فَدَكِيَّةٍ، وَأَرْدَفَ أُسَامَةَ وَرَاءَهُ يَعُودُ سَعْدَ بْنَ عُبَادَةَ قَبْلَ وَقْعَةِ بَدْرٍ فَسَارَ حَتَّى مَرَّ بِمَجْلِسٍ فِيهِ عَبْدُ اللَّهِ بْنُ أُبَىٍّ ابْنُ سَلُولَ وَذَلِكَ قَبْلَ أَنْ يُسْلِمَ عَبْدُ اللَّهِ، وَفِي الْمَجْلِسِ أَخْلاَطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ عَبَدَةِ الأَوْثَانِ وَالْيَهُودِ، وَفِي الْمَجْلِسِ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ، فَلَمَّا غَشِيَتِ الْمَجْلِسَ عَجَاجَةُ الدَّابَّةِ خَمَّرَ عَبْدُ اللَّهِ بْنُ أُبَىٍّ أَنْفَهُ بِرِدَائِهِ، قَالَ لاَ تُغَبِّرُوا عَلَيْنَا فَسَلَّمَ النَّبِيُّ صلى الله عليه وسلم وَوَقَفَ وَنَزَلَ فَدَعَاهُمْ إِلَى اللَّهِ فَقَرَأَ عَلَيْهِمُ الْقُرْآنَ، فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ أُبَىٍّ يَا أَيُّهَا الْمَرْءُ إِنَّهُ لاَ أَحْسَنَ مِمَّا تَقُولُ إِنْ كَانَ حَقًّا، فَلاَ تُؤْذِنَا بِهِ فِي مَجْلِسِنَا، وَارْجِعْ إِلَى رَحْلِكَ فَمَنْ جَاءَكَ فَاقْصُصْ عَلَيْهِ. قَالَ ابْنُ رَوَاحَةَ بَلَى يَا رَسُولَ اللَّهِ فَاغْشَنَا بِهِ فِي مَجَالِسِنَا فَإِنَّا نُحِبُّ ذَلِكَ فَاسْتَبَّ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْيَهُودُ حَتَّى كَادُوا يَتَثَاوَرُونَ فَلَمْ يَزَلِ النَّبِيُّ صلى الله عليه وسلم حَتَّى سَكَتُوا فَرَكِبَ النَّبِيُّ صلى الله عليه وسلم دَابَّتَهُ حَتَّى دَخَلَ عَلَى سَعْدِ بْنِ عُبَادَةَ فَقَالَ لَهُ " أَىْ سَعْدُ أَلَمْ تَسْمَعْ مَا قَالَ أَبُو حُبَابٍ ". يُرِيدُ عَبْدَ اللَّهِ بْنَ أُبَىٍّ. قَالَ سَعْدٌ يَا رَسُولَ اللَّهِ اعْفُ عَنْهُ وَاصْفَحْ فَلَقَدْ أَعْطَاكَ اللَّهُ مَا أَعْطَاكَ وَلَقَدِ اجْتَمَعَ أَهْلُ هَذِهِ الْبَحْرَةِ أَنْ يُتَوِّجُوهُ فَيُعَصِّبُوهُ فَلَمَّا رَدَّ ذَلِكَ بِالْحَقِّ الَّذِي أَعْطَاكَ شَرِقَ بِذَلِكَ، فَذَلِكَ الَّذِي فَعَلَ بِهِ مَا رَأَيْتَ.

Reference	: Sahih al-Bukhari 5663
In-book reference	: Book 75, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 70, Hadith 567

Narrated Jabir:

The Prophet (ﷺ) came to visit me (while I was sick) and he was riding neither a mule, nor a horse.

حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدٍ ـ هُوَ ابْنُ الْمُنْكَدِرِ ـ عَنْ جَابِرٍ ـ رضى الله عنه ـ قَالَ جَاءَنِي النَّبِيُّ صلى الله عليه وسلم يَعُودُنِي لَيْسَ بِرَاكِبِ بَغْلٍ وَلاَ بِرْذَوْنٍ.

Reference	: Sahih al-Bukhari 5664
In-book reference	: Book 75, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 70, Hadith 568

(16) Chapter: To say "I am sick," or "Oh, my head!" or "My ailment has been aggravated"

(16) باب قَوْلِ الْمَرِيضِ إِنِّي وَجِعٌ أَوْ وَارَأْسَاهْ، أَوِ اشْتَدَّ بِي الْوَجَعُ

وَقَوْلِ أَيُّوبَ عَلَيْهِ السَّلاَمُ: {أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ}.

Narrated Ka`b bin 'Ujara:

The Prophet (ﷺ) passed by me while I was kindling a fire under a (cooking) pot. He said, "Do the lice of your head trouble you?" I said, "Yes." So he called a barber to shave my head and ordered me to make expiation for that."

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي نَجِيحٍ، وَأَيُّوبَ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ ـ رضى الله عنه. مَرَّ بِيَ النَّبِيُّ صلى الله عليه وسلم وَأَنَا أُوقِدُ تَحْتَ الْقِدْرِ فَقَالَ " أَيُؤْذِيكَ هَوَامُّ رَأْسِكَ ". قُلْتُ نَعَمْ. فَدَعَا الْحَلاَّقَ فَحَلَقَهُ ثُمَّ أَمَرَنِي بِالْفِدَاءِ.

Reference	: Sahih al-Bukhari 5665
In-book reference	: Book 75, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 70, Hadith 569

Narrated Al-Qasim bin Muhammad:

`Aisha, (complaining of headache) said, "Oh, my head"! Allah's Messenger (ﷺ) said, "I wish that had happened while I was still living, for then I would ask Allah's Forgiveness for you and invoke Allah for you." Aisha said, "Wa thuklayah! By Allah, I think you want me to die; and If this should happen, you would spend the last part of the day

sleeping with one of your wives!" The Prophet (ﷺ) said, "Nay, I should say, 'Oh my head!' I felt like sending for Abu Bakr and his son, and appoint him as my successor lest some people claimed something or some others wished something, but then I said (to myself), 'Allah would not allow it to be otherwise, and the Muslims would prevent it to be otherwise".

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى أَبُو زَكَرِيَّاءَ، أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ سَمِعْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ، قَالَ قَالَتْ عَائِشَةُ وَارَأْسَاهْ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ ذَاكِ لَوْ كَانَ وَأَنَا حَىٌّ، فَأَسْتَغْفِرُ لَكِ وَأَدْعُو لَكِ ‏"‏‏.‏ فَقَالَتْ عَائِشَةُ وَاثُكْلِيَاهْ، وَاللَّهِ إِنِّي لأَظُنُّكَ تُحِبُّ مَوْتِي، وَلَوْ كَانَ ذَاكَ لَظَلِلْتَ آخِرَ يَوْمِكَ مُعَرِّسًا بِبَعْضِ أَزْوَاجِكَ‏.‏ فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ بَلْ أَنَا وَارَأْسَاهْ لَقَدْ هَمَمْتُ أَوْ أَرَدْتُ أَنْ أُرْسِلَ إِلَى أَبِي بَكْرٍ وَابْنِهِ، وَأَعْهَدَ أَنْ يَقُولَ الْقَائِلُونَ أَوْ يَتَمَنَّى الْمُتَمَنُّونَ، ثُمَّ قُلْتُ يَأْبَى اللَّهُ وَيَدْفَعُ الْمُؤْمِنُونَ، أَوْ يَدْفَعُ اللَّهُ وَيَأْبَى الْمُؤْمِنُونَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5666
In-book reference	: Book 75, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 70, Hadith 570

Narrated Ibn Mas`ud:

I visited the Prophet (ﷺ) while he was having a high fever. I touched him an said, "You have a very high fever" He said, "Yes, as much fever as two me of you may have." I said. "you will have a double reward?" He said, "Yes No Muslim is afflicted with hurt caused by disease or some other inconvenience, but that Allah will remove his sins as a tree sheds its leaves."

حَدَّثَنَا مُوسَى، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ، حَدَّثَنَا سُلَيْمَانُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنِ ابْنِ مَسْعُودٍ ـ رضى الله عنه ـ قَالَ دَخَلْتُ عَلَى النَّبِيِّ صلى الله عليه وسلم وَهْوَ يُوعَكُ فَمَسِسْتُهُ فَقُلْتُ إِنَّكَ لَتُوعَكُ وَعْكًا شَدِيدًا‏.‏ قَالَ ‏"‏ أَجَلْ كَمَا يُوعَكُ رَجُلاَنِ مِنْكُمْ ‏"‏‏.‏ قَالَ لَكَ أَجْرَانِ قَالَ ‏"‏ نَعَمْ مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى مَرَضٌ فَمَا سِوَاهُ إِلاَّ حَطَّ اللَّهُ سَيِّئَاتِهِ كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5667
In-book reference	: Book 75, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 70, Hadith 571

Narrated Sa`d:

Allah's Messenger (ﷺ) came to visit me during my ailment which had been aggravated during Hajjat-al- Wada`. I said to him, "You see how sick I am. I have much property but have no heir except my only daughter May I give two thirds of my property in charity?"! He said, "No." I said, "Half of it?" He said, "No." I said "One third?" He said, "One third is too much, for to leave your heirs rich is better than to leave them poor, begging of others. Nothing you spend seeking Allah's pleasure but you shall get a reward for it, even for what you put in the mouth of your wife."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، أَخْبَرَنَا الزُّهْرِيُّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ جَاءَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَعُودُنِي مِنْ وَجَعٍ اشْتَدَّ بِي زَمَنَ حَجَّةِ الْوَدَاعِ فَقُلْتُ بَلَغَ بِي مَا تَرَى وَأَنَا ذُو مَالٍ وَلاَ يَرِثُنِي إِلاَّ ابْنَةٌ لِي أَفَأَتَصَدَّقُ بِثُلُثَىْ مَالِي قَالَ ‏"‏ لاَ ‏"‏‏.‏ قُلْتُ بِالشَّطْرِ قَالَ ‏"‏ لاَ ‏"‏‏.‏ قُلْتُ الثُّلُثُ قَالَ ‏"‏ الثُّلُثُ كَثِيرٌ، أَنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ وَلَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلاَّ أُجِرْتَ عَلَيْهَا حَتَّى مَا تَجْعَلُ فِي فِي امْرَأَتِكَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5668
In-book reference	: Book 75, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 70, Hadith 572

(17) Chapter: The saying of the patient: "Get up from me!" (17) باب قَوْلِ الْمَرِيضِ قُومُوا عَنِّي

Narrated Ibn `Abbas:

When Allah's Messenger (ﷺ) was on his death-bed and in the house there were some people among whom was `Umar bin Al-Khattab, the Prophet (ﷺ) said, "Come, let me write for you a statement after which you will not go astray." `Umar said, "The Prophet (ﷺ) is seriously ill and you have the Qur'an; so the Book of Allah is enough for us." The people present in the house differed and quarrelled. Some said "Go near so that the Prophet (ﷺ) may write for you a statement after which you will not go astray," while the others said as `Umar said. When they caused a hue and cry before the Prophet, Allah's Messenger (ﷺ) said, "Go away!" Narrated 'Ubaidullah: Ibn `Abbas used to say, "It was very unfortunate that Allah's Messenger (ﷺ) was prevented from writing that statement for them because of their disagreement and noise."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، حَدَّثَنَا هِشَامٌ، عَنْ مَعْمَرٍ، وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ لَمَّا حُضِرَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَفِي الْبَيْتِ رِجَالٌ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ قَالَ النَّبِيُّ صلى الله عليه وسلم " هَلُمَّ أَكْتُبْ لَكُمْ كِتَابًا لاَ تَضِلُّوا بَعْدَهُ ". فَقَالَ عُمَرُ إِنَّ النَّبِيَّ صلى الله عليه وسلم قَدْ غَلَبَ عَلَيْهِ الْوَجَعُ وَعِنْدَكُمُ الْقُرْآنُ، حَسْبُنَا كِتَابُ اللَّهِ فَاخْتَلَفَ أَهْلُ الْبَيْتِ فَاخْتَصَمُوا، مِنْهُمْ مَنْ يَقُولُ قَرِّبُوا يَكْتُبْ لَكُمُ النَّبِيُّ صلى الله عليه وسلم كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ، وَمِنْهُمْ مَنْ يَقُولُ مَا قَالَ عُمَرُ فَلَمَّا أَكْثَرُوا اللَّغْوَ وَالاِخْتِلاَفَ عِنْدَ النَّبِيِّ صلى الله عليه وسلم قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قُومُوا ". قَالَ عُبَيْدُ اللَّهِ فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ إِنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ مِنِ اخْتِلاَفِهِمْ وَلَغَطِهِمْ.

Reference	: Sahih al-Bukhari 5669
In-book reference	: Book 75, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 70, Hadith 573

(18) Chapter: Whoever took the sick boy (to someone) to invoke Allah for him

(18) باب مَنْ ذَهَبَ بِالصَّبِيِّ الْمَرِيضِ لِيُدْعَى لَهُ

Narrated As-Sa'ib:

My aunt took me to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! My nephew is- ill." The Prophet (ﷺ) touched my head with his hand and invoked Allah to bless me. He then performed ablution and I drank of the remaining water of his ablution and then stood behind his back and saw "Khatam An- Nubuwwa" (The Seal of Prophethood) between his shoulders like a button of a tent.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ، حَدَّثَنَا حَاتِمٌ ـ هُوَ ابْنُ إِسْمَاعِيلَ ـ عَنِ الْجُعَيْدِ، قَالَ سَمِعْتُ السَّائِبَ، يَقُولُ ذَهَبَتْ بِي خَالَتِي إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ ابْنَ أُخْتِي وَجِعٌ فَمَسَحَ رَأْسِي وَدَعَا لِي بِالْبَرَكَةِ، ثُمَّ تَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ وَقُمْتُ خَلْفَ ظَهْرِهِ فَنَظَرْتُ إِلَى خَاتَمِ النُّبُوَّةِ بَيْنَ كَتِفَيْهِ مِثْلَ زِرِّ الْحَجَلَةِ.

Reference	: Sahih al-Bukhari 5670
In-book reference	: Book 75, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 70, Hadith 574

(19) Chapter: The patientâ€™s wish for death

(19) باب تَمَنِّي الْمَرِيضِ الْمَوْتَ

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "None of you should wish for death because of a calamity befalling him; but if he has to wish for death, he should say: "O Allah! Keep me alive as long as life is better for me, and let me die if death is better for me.' "

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ يَتَمَنَّيَنَّ أَحَدُكُمُ الْمَوْتَ مِنْ ضُرٍّ أَصَابَهُ، فَإِنْ كَانَ لاَ بُدَّ فَاعِلاً فَلْيَقُلِ اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي ".

Reference	: Sahih al-Bukhari 5671
In-book reference	: Book 75, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 70, Hadith 575

Narrated Qais bin Abi Hazim:

We went to pay a visit to Khabbab (who was sick) and he had been branded (cauterized) at seven places in his body. He said, "Our companions who died (during the lifetime of the Prophet) left (this world) without having their rewards reduced through enjoying the pleasures of this life, but we have got (so much) wealth that we find no way to spend It except on the construction of buildings Had the Prophet not forbidden us to wish for death, I would have wished for it.' We visited him for the second time while he was building a wall. He said, A Muslim is rewarded (in the Hereafter) for whatever he spends except for something that he spends on building."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ دَخَلْنَا عَلَى خَبَّابٍ نَعُودُهُ وَقَدِ اكْتَوَى سَبْعَ كَيَّاتٍ فَقَالَ إِنَّ أَصْحَابَنَا الَّذِينَ سَلَفُوا مَضَوْا وَلَمْ تَنْقُصْهُمُ الدُّنْيَا وَإِنَّا أَصَبْنَا مَا لاَ نَجِدُ لَهُ مَوْضِعًا إِلاَّ التُّرَابَ وَلَوْلاَ أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَانَا أَنْ نَدْعُوَ بِالْمَوْتِ لَدَعَوْتُ بِهِ، ثُمَّ أَتَيْنَاهُ مَرَّةً أُخْرَى وَهْوَ يَبْنِي حَائِطًا لَهُ فَقَالَ إِنَّ الْمُسْلِمَ لَيُوجَرُ فِي كُلِّ شَىْءٍ يُنْفِقُهُ إِلاَّ فِي شَىْءٍ يَجْعَلُهُ فِي هَذَا التُّرَابِ.

Reference	: Sahih al-Bukhari 5672
In-book reference	: Book 75, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 70, Hadith 576

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "The good deeds of any person will not make him enter Paradise." (i.e., None can enter Paradise through his good deeds.) They (the Prophet's companions) said, 'Not even you, O Allah's Messenger (ﷺ)?' He said, "Not even myself, unless Allah bestows His favor and mercy on me." So be moderate in your religious deeds and do the deeds that are within your ability: and none of you should wish for death, for if he is a good doer, he may increase his good deeds, and if he is an evil doer, he may repent to Allah."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَبُو عُبَيْدٍ، مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لَنْ يُدْخِلَ أَحَدًا عَمَلُهُ الْجَنَّةَ ". قَالُوا وَلاَ أَنْتَ يَا رَسُولَ اللَّهِ قَالَ " لاَ، وَلاَ أَنَا إِلاَّ أَنْ يَتَغَمَّدَنِي اللَّهُ بِفَضْلٍ وَرَحْمَةٍ فَسَدِّدُوا وَقَارِبُوا وَلاَ يَتَمَنَّيَنَّ أَحَدُكُمُ الْمَوْتَ إِمَّا مُحْسِنًا فَلَعَلَّهُ أَنْ يَزْدَادَ خَيْرًا، وَإِمَّا مُسِيئًا فَلَعَلَّهُ أَنْ يَسْتَعْتِبَ ".

Reference	: Sahih al-Bukhari 5673
In-book reference	: Book 75, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 70, Hadith 577

Narrated `Aisha:

I heard the Prophet (ﷺ) , who was resting against me, saying, "O Allah! Excuse me and bestow Your Mercy on me and let me join with the highest companions (in Paradise)." See Qur'an (4.69)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، قَالَ سَمِعْتُ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم وَهْوَ مُسْتَنِدٌ إِلَىَّ يَقُولُ " اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ الأَعْلَى ".

Reference	: Sahih al-Bukhari 5674

In-book reference : Book 75, Hadith 35
USC-MSA web (English) reference : Vol. 7, Book 70, Hadith 578
(deprecated numbering scheme)

(20) Chapter: The invocation for the patient

(20) باب دُعَاءِ الْعَائِدِ لِلْمَرِيضِ

وَقَالَتْ عَائِشَةُ بِنْتُ سَعْدٍ عَنْ أَبِيهَا: «اللَّهُمَّ اشْفِ سَعْدًا». قَالَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated `Aisha:

Whenever Allah's Messenger (ﷺ) paid a visit to a patient, or a patient was brought to him, he used to invoke Allah, saying, "Take away the disease, O the Lord of the people! Cure him as You are the One Who cures. There is no cure but Yours, a cure that leaves no disease."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ـ رضى الله عنها أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا أَتَى مَرِيضًا ـ أَوْ أُتِيَ بِهِ ـ قَالَ " أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ، اشْفِ وَأَنْتَ الشَّافِي لاَ شِفَاءَ إِلاَّ شِفَاؤُكَ، شِفَاءً لاَ يُغَادِرُ سَقَمًا ". قَالَ عَمْرُو بْنُ أَبِي قَيْسٍ وَإِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ وَأَبِي الضُّحَى إِذَا أُتِيَ بِالْمَرِيضِ، وَقَالَ جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي الضُّحَى وَحْدَهُ، وَقَالَ إِذَا أَتَى مَرِيضًا.

Reference : Sahih al-Bukhari 5675
In-book reference : Book 75, Hadith 36
USC-MSA web (English) reference : Vol. 7, Book 70, Hadith 579
(deprecated numbering scheme)

(21) Chapter: Ablution by a person who pays a visit to a patient

(21) باب وُضُوءِ الْعَائِدِ لِلْمَرِيضِ

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) came to me while I was ill. He performed ablution and threw the remaining water on me (or said, "Pour it on him) " When I came to my senses I said, "O Allah's Messenger (ﷺ)! I have no son or father to be my heir, so how will be my inheritance?" Then the Verse of inheritance was revealed.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ دَخَلَ عَلَىَّ النَّبِيُّ صلى الله عليه وسلم وَأَنَا مَرِيضٌ فَتَوَضَّأَ فَصَبَّ عَلَىَّ أَوْ قَالَ صُبُّوا عَلَيْهِ فَعَقَلْتُ فَقُلْتُ لاَ يَرِثُنِي إِلاَّ كَلاَلَةٌ، فَكَيْفَ الْمِيرَاثُ فَنَزَلَتْ آيَةُ الْفَرَائِضِ.

Reference : Sahih al-Bukhari 5676
In-book reference : Book 75, Hadith 37
USC-MSA web (English) reference : Vol. 7, Book 70, Hadith 580
(deprecated numbering scheme)

(22) Chapter: To invoke Allah to remove epidemics and fever

(22) باب مَنْ دَعَا بِرَفْعِ الْوَبَاءِ وَالْحُمَّى

Narrated `Aisha:

When Allah's Messenger (ﷺ) emigrated to Medina, Abu Bakr and Bilal had a fever. I entered upon them and said, "O my father! How are you? O Bilal! How are you?" Whenever Abu Bakr got the fever he used to say, "Everybody is staying alive with his people, yet death is nearer to him than his shoe laces." And when fever deserted Bilal, he would recite (two poetic verses): "Would that I could stay overnight in a valley wherein I would be surrounded by Idhkhir and Jalil (two kinds of good smelling grass). Would that one day I could drink of the water of Majinna, and would that Shama and Tafil (two mountains at Mecca) would appear to me!" I went to Allah's Messenger (ﷺ) and

informed him about that. He said, "O Allah! Make us love Medina as much or more than we love Mecca, and make it healthy, and bless its Sa and its Mudd, and take away its fever and put it in Al-Juhfa." (See Hadith No 558) .

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّهَا قَالَتْ لَمَّا قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم وُعِكَ أَبُو بَكْرٍ وَبِلاَلٌ قَالَتْ فَدَخَلْتُ عَلَيْهِمَا فَقُلْتُ يَا أَبَتِ كَيْفَ تَجِدُكَ وَيَا بِلاَلُ كَيْفَ تَجِدُكَ قَالَتْ وَكَانَ أَبُو بَكْرٍ إِذَا أَخَذَتْهُ الْحُمَّى يَقُولُ كُلُّ امْرِئٍ مُصَبَّحٌ فِي أَهْلِهِ وَالْمَوْتُ أَدْنَى مِنْ شِرَاكِ نَعْلِهِ وَكَانَ بِلاَلٌ إِذَا أُقْلِعَ عَنْهُ يَرْفَعُ عَقِيرَتَهُ فَيَقُولُ أَلاَ لَيْتَ شِعْرِي هَلْ أَبِيتَنَّ لَيْلَةً بِوَادٍ وَحَوْلِي إِذْخِرٌ وَجَلِيلُ وَهَلْ أَرِدَنْ يَوْمًا مِيَاهَ مِجَنَّةٍ وَهَلْ تَبْدُوَنْ لِي شَامَةٌ وَطَفِيلُ قَالَ قَالَتْ عَائِشَةُ فَجِئْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَخْبَرْتُهُ فَقَالَ " اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَحُبِّنَا مَكَّةَ أَوْ أَشَدَّ وَصَحِّحْهَا وَبَارِكْ لَنَا فِي صَاعِهَا وَمُدِّهَا وَانْقُلْ حُمَّاهَا فَاجْعَلْهَا بِالْجُحْفَةِ ".

Reference	: Sahih al-Bukhari 5677
In-book reference	: Book 75, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 70, Hadith 581

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كتاب الطب

(1) Chapter: There is no disease except its treatment

(1) باب مَا أَنْزَلَ اللَّهُ دَاءً إِلاَّ أَنْزَلَ لَهُ شِفَاءً

Narrated Abu Huraira:

The Prophet (ﷺ) said, "There is no disease that Allah has created, except that He also has created its treatment."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، حَدَّثَنَا عُمَرُ بْنُ سَعِيدِ بْنِ أَبِي حُسَيْنٍ، قَالَ حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَا أَنْزَلَ اللَّهُ دَاءً إِلاَّ أَنْزَلَ لَهُ شِفَاءً ".

Reference	2547
In-book reference	: Book 76, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 582

(2) Chapter: May a man treat a woman or a woman treat a man?

(2) باب هَلْ يُدَاوِي الرَّجُلُ الْمَرْأَةَ أَوِ الْمَرْأَةُ الرَّجُلَ

Narrated Rubai bint Mu`adh bin Afra:

We used to go for Military expeditions along with Allah's Messenger (ﷺ) and provide the people with water, serve them and bring the dead and the wounded back to Medina.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ خَالِدِ بْنِ ذَكْوَانَ، عَنْ رُبَيِّعَ بِنْتِ مُعَوِّذٍ ابْنِ عَفْرَاءَ، قَالَتْ كُنَّا نَغْزُو مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم نَسْقِي الْقَوْمَ، وَنَخْدُمُهُمْ، وَنَرُدُّ الْقَتْلَى وَالْجَرْحَى إِلَى الْمَدِينَةِ.

Reference	: Sahih al-Bukhari 5679
In-book reference	: Book 76, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 583

(3) Chapter: There is cure in three things

(3) باب الشِّفَاءُ فِي ثَلاَثٍ

Narrated Ibn `Abbas:

(The Prophet (ﷺ) said), "Healing is in three things: A gulp of honey, cupping, and branding with fire (cauterizing)." But I forbid my followers to use (cauterization) branding with fire."

حَدَّثَنِي الْحُسَيْنُ، حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ، حَدَّثَنَا سَالِمٌ الأَفْطَسُ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ " الشِّفَاءُ فِي ثَلاَثَةٍ شَرْبَةِ عَسَلٍ، وَشَرْطَةِ مِحْجَمٍ، وَكَيَّةِ نَارٍ، وَأَنْهَى أُمَّتِي عَنِ الْكَىِّ ". رَفَعَ الْحَدِيثَ وَرَوَاهُ الْقُمِّيُّ عَنْ لَيْثٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صلى الله عليه وسلم فِي الْعَسَلِ وَالْحَجْمِ.

Reference	: Sahih al-Bukhari 5680
In-book reference	: Book 76, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 584

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "Healing is in three things: cupping, a gulp of honey or cauterization, (branding with fire) but I forbid my followers to use cauterization (branding with fire).

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، أَخْبَرَنَا سُرَيْجُ بْنُ يُونُسَ أَبُو الْحَارِثِ، حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ، عَنْ سَالِمٍ الأَفْطَسِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الشِّفَاءُ فِي ثَلاَثَةٍ شَرْطَةِ مِحْجَمٍ، أَوْ شَرْبَةِ عَسَلٍ، أَوْ كَيَّةٍ بِنَارٍ، وَأَنْهَى أُمَّتِي عَنِ الْكَىِّ ".

Reference	: Sahih al-Bukhari 5681
In-book reference	: Book 76, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 585

(4) Chapter: Treatment with honey

(4) بَابُ الدَّوَاءِ بِالْعَسَلِ

وَقَوْلِ اللَّهِ تَعَالَى: {فِيهِ شِفَاءٌ لِلنَّاسِ}.

Narrated `Aisha:

The Prophet (ﷺ) used to like sweet edible things and honey.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ أَخْبَرَنِي هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يُعْجِبُهُ الْحَلْوَاءُ وَالْعَسَلُ.

Reference	: Sahih al-Bukhari 5682
In-book reference	: Book 76, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 586

Narrated Jabir bin `Abdullah:

I heard the Prophet (ﷺ) saying, "If there is any healing in your medicines, then it is in cupping, a gulp of honey or branding with fire (cauterization) that suits the ailment, but I don't like to be (cauterized) branded with fire."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْغَسِيلِ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِنْ كَانَ فِي شَىْءٍ مِنْ أَدْوِيَتِكُمْ ـ أَوْ يَكُونُ فِي شَىْءٍ مِنْ أَدْوِيَتِكُمْ ـ خَيْرٌ فَفِي شَرْطَةِ مِحْجَمٍ، أَوْ شَرْبَةِ عَسَلٍ، أَوْ لَذْعَةٍ بِنَارٍ تُوَافِقُ الدَّاءَ، وَمَا أُحِبُّ أَنْ أَكْتَوِيَ ".

Reference	: Sahih al-Bukhari 5683
In-book reference	: Book 76, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 587

Narrated Abu Sa`id Al-Khudri:

A man came to the Prophet (ﷺ) and said, "My brother has some Abdominal trouble." The Prophet (ﷺ) said to him "Let him drink honey." The man came for the second time and the Prophet (ﷺ) said to him, 'Let him drink honey." He came for the third time and the Prophet (ﷺ) said, "Let him drink honey." He returned again and said, "I have done that ' The Prophet (ﷺ) then said, "Allah has said the truth, but your brother's `Abdomen has told a lie. Let him drink honey." So he made him drink honey and he was cured.

حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ، أَنَّ رَجُلاً، أَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ أَخِي يَشْتَكِي بَطْنَهُ. فَقَالَ " اسْقِهِ عَسَلاً ". ثُمَّ أَتَى الثَّانِيَةَ فَقَالَ " اسْقِهِ عَسَلاً ". ثُمَّ أَتَاهُ فَقَالَ فَعَلْتُ. فَقَالَ " صَدَقَ اللَّهُ، وَكَذَبَ بَطْنُ أَخِيكَ، اسْقِهِ عَسَلاً ". فَسَقَاهُ فَبَرَأَ.

Reference	: Sahih al-Bukhari 5684
In-book reference	: Book 76, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 588

(5) Chapter: To treat with the milk of camels

(5) باب الدَّوَاءِ بِأَلْبَانِ الإِبِلِ

Narrated Anas:

Some people were sick and they said, "O Allah's Messenger (ﷺ)! Give us shelter and food. So when they became healthy they said, "The weather of Medina is not suitable for us." So he sent them to Al-Harra with some she-camels of his and said, "Drink of their milk." But when they became healthy, they killed the shepherd of the Prophet (ﷺ) and drove away his camels. The Prophet (ﷺ) sent some people in their pursuit. Then he got their hands and feet cut and their eyes were branded with heated pieces of iron. I saw one of them licking the earth with his tongue till he died.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا سَلاَّمُ بْنُ مِسْكِينٍ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، أَنَّ نَاسًا، كَانَ بِهِمْ سَقَمٌ قَالُوا يَا رَسُولَ اللَّهِ آوِنَا وَأَطْعِمْنَا فَلَمَّا صَحُّوا قَالُوا إِنَّ الْمَدِينَةَ وَخِمَةٌ. فَأَنْزَلَهُمُ الْحَرَّةَ فِي ذَوْدٍ لَهُ فَقَالَ " اشْرَبُوا أَلْبَانَهَا ". فَلَمَّا صَحُّوا قَتَلُوا رَاعِيَ النَّبِيِّ صلى الله عليه وسلم وَاسْتَاقُوا ذَوْدَهُ، فَبَعَثَ فِي آثَارِهِمْ، فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَسَمَرَ أَعْيُنَهُمْ، فَرَأَيْتُ الرَّجُلَ مِنْهُمْ يَكْدُمُ الأَرْضَ بِلِسَانِهِ حَتَّى يَمُوتَ. قَالَ سَلاَّمٌ فَبَلَغَنِي أَنَّ الْحَجَّاجَ قَالَ لأَنَسٍ حَدِّثْنِي بِأَشَدِّ عُقُوبَةٍ عَاقَبَهُ النَّبِيُّ صلى الله عليه وسلم فَحَدَّثَهُ بِهَذَا. فَبَلَغَ الْحَسَنَ فَقَالَ وَدِدْتُ أَنَّهُ لَمْ يُحَدِّثْهُ بِهَذَا

Reference	: Sahih al-Bukhari 5685
In-book reference	: Book 76, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 589

(6) Chapter: To treat with the urine of camels

(6) باب الدَّوَاءِ بِأَبْوَالِ الإِبِلِ

Narrated Anas:

The climate of Medina did not suit some people, so the Prophet (ﷺ) ordered them to follow his shepherd, i.e. his camels, and drink their milk and urine (as a medicine). So they followed the shepherd that is the camels and drank their milk and urine till their bodies became healthy. Then they killed the shepherd and drove away the camels. When the news reached the Prophet (ﷺ) he sent some people in their pursuit. When they were brought, he cut their hands and feet and their eyes were branded with heated pieces of iron.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ نَاسًا، اجْتَوَوْا فِي الْمَدِينَةِ فَأَمَرَهُمُ النَّبِيُّ صلى الله عليه وسلم أَنْ يَلْحَقُوا بِرَاعِيهِ ـ يَعْنِي الإِبِلَ ـ فَيَشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا، فَلَحِقُوا بِرَاعِيهِ فَشَرِبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا، حَتَّى صَلَحَتْ أَبْدَانُهُمْ فَقَتَلُوا الرَّاعِيَ وَسَاقُوا الإِبِلَ، فَبَلَغَ النَّبِيَّ صلى الله عليه وسلم فَبَعَثَ فِي طَلَبِهِمْ، فَجِيءَ بِهِمْ فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَسَمَرَ أَعْيُنَهُمْ. قَالَ قَتَادَةُ فَحَدَّثَنِي مُحَمَّدُ بْنُ سِيرِينَ أَنَّ ذَلِكَ كَانَ قَبْلَ أَنْ تَنْزِلَ الْحُدُودُ.

Reference	: Sahih al-Bukhari 5686
In-book reference	: Book 76, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 590

(7) Chapter: (To treat with) black cumin (Nigella seeds)

(7) باب الْحَبَّةِ السَّوْدَاءِ

Narrated Khalid bin Sa`d:

We went out and Ghalib bin Abjar was accompanying us. He fell ill on the way and when we arrived at Medina he was still sick. Ibn Abi 'Atiq came to visit him and said to us, "Treat him with black cumin. Take five or seven seeds and crush them (mix the powder with oil) and drop the resulting mixture into both nostrils, for `Aisha has narrated to me that she heard the Prophet (ﷺ) saying, 'This black cumin is healing for all diseases except As-Sam.' Aisha said, 'What is As-Sam?' He said, 'Death."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عُبَيْدُ اللَّهِ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ مَنْصُورٍ، عَنْ خَالِدِ بْنِ سَعْدٍ، قَالَ خَرَجْنَا وَمَعَنَا غَالِبُ بْنُ أَبْجَرَ فَمَرِضَ فِي الطَّرِيقِ، فَقَدِمْنَا الْمَدِينَةَ وَهْوَ مَرِيضٌ، فَعَادَهُ ابْنُ أَبِي عَتِيقٍ فَقَالَ لَنَا عَلَيْكُمْ بِهَذِهِ الْحُبَيْبَةِ السَّوْدَاءِ، فَخُذُوا مِنْهَا خَمْسًا أَوْ سَبْعًا فَاسْحَقُوهَا، ثُمَّ اقْطُرُوهَا فِي أَنْفِهِ بِقَطَرَاتِ زَيْتٍ فِي هَذَا الْجَانِبِ وَفِي هَذَا الْجَانِبِ، فَإِنَّ عَائِشَةَ حَدَّثَتْنِي أَنَّهَا سَمِعَتِ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِنَّ هَذِهِ الْحَبَّةَ السَّوْدَاءَ شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلاَّ مِنَ السَّامِ ". قُلْتُ وَمَا السَّامُ قَالَ الْمَوْتُ.

Reference	: Sahih al-Bukhari 5687
In-book reference	: Book 76, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 591

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "There is healing in black cumin for all diseases except death."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ، وَسَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، أَخْبَرَهُمَا أَنَّهُ، سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " فِي الْحَبَّةِ السَّوْدَاءِ شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلاَّ السَّامَ ". قَالَ ابْنُ شِهَابٍ وَالسَّامُ الْمَوْتُ، وَالْحَبَّةُ السَّوْدَاءُ الشُّونِيزُ.

Reference	: Sahih al-Bukhari 5688
In-book reference	: Book 76, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 592

(8) Chapter: At-Talbina prepared for the patient (8) باب التَّلْبِينَةِ لِلْمَرِيضِ

Narrated 'Urwa:

Aisha used to recommend at-Talbina for the sick and for such a person as grieved over a dead person. She used to say, "I heard Allah's Messenger (ﷺ) saying, 'at-Talbina gives rest to the heart of the patient and makes it active and relieves some of his sorrow and grief.'"

حَدَّثَنَا حِبَّانُ بْنُ مُوسَى، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ بْنُ يَزِيدَ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّهَا كَانَتْ تَأْمُرُ بِالتَّلْبِينِ لِلْمَرِيضِ وَلِلْمَحْزُونِ عَلَى الْهَالِكِ، وَكَانَتْ تَقُولُ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ التَّلْبِينَةَ تُجِمُّ فُؤَادَ الْمَرِيضِ، وَتَذْهَبُ بِبَعْضِ الْحُزْنِ ".

Reference	: Sahih al-Bukhari 5689
In-book reference	: Book 76, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 593

Narrated Hisham's father:

`Aisha used to recommend at-Talbina and used to say, "It is disliked (by the patient) although it is beneficial."

حَدَّثَنَا فَرْوَةُ بْنُ أَبِي الْمَغْرَاءِ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا كَانَتْ تَأْمُرُ بِالتَّلْبِينَةِ وَتَقُولُ هُوَ الْبَغِيضُ النَّافِعُ.

Reference	: Sahih al-Bukhari 5690
In-book reference	: Book 76, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 594

(9) Chapter: Sa'ut (9) باب السَّعُوطِ

Narrated Ibn `Abbas:

The Prophet (ﷺ) was cupped and he paid the wages to the one who had cupped him and then took Su'ut (Medicine sniffed by nose).

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا وُهَيْبٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم احْتَجَمَ وَأَعْطَى الْحَجَّامَ أَجْرَهُ وَاسْتَعَطَ.

Reference	: Sahih al-Bukhari 5691
In-book reference	: Book 76, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 595

(10) Chapter: To sniff the Indian and sea Qust (kind of incense)

(10) باب السَّعُوطِ بِالْقُسْطِ الْهِنْدِيِّ الْبَحْرِيِّ

وَهُوَ الْكُسْتُ مِثْلُ الْكَافُورِ، وَالْقَافُورِ مِثْلُ كُشِطَتْ وَقُشِطَتْ نُزِعَتْ، وَقَرَأَ عَبْدُ اللَّهِ قُشِطَتْ.

Narrated Um Qais bint Mihsan:

I heard the Prophet (ﷺ) saying, "Treat with the Indian incense, for it has healing for seven diseases; it is to be sniffed by one having throat trouble, and to be put into one side of the mouth of one suffering from pleurisy." Once I went to Allah's Messenger (ﷺ) with a son of mine who would not eat any food, and the boy passed urine on him whereupon he asked for some water and sprinkled it over the place of urine.

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، قَالَ سَمِعْتُ الزُّهْرِيَّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ، قَالَتْ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " عَلَيْكُمْ بِهَذَا الْعُودِ الْهِنْدِيِّ، فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ. يُسْتَعَطُ بِهِ مِنَ الْعُذْرَةِ، وَيُلَدُّ بِهِ مِنْ ذَاتِ الْجَنْبِ ". وَدَخَلْتُ عَلَى النَّبِيِّ صلى الله عليه وسلم بِابْنٍ لِي لَمْ يَأْكُلِ الطَّعَامَ فَبَالَ عَلَيْهِ، فَدَعَا بِمَاءٍ فَرَشَّ عَلَيْهِ.

Reference	: Sahih al-Bukhari 5692, 5693
In-book reference	: Book 76, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 596

(11) Chapter: What time one should be cupped

(11) باب أَىَّ سَاعَةٍ يَحْتَجِمُ وَاحْتَجَمَ أَبُو مُوسَى لَيْلاً

Narrated Ibn `Abbas:

The Prophet (ﷺ) was cupped while he was fasting.

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ احْتَجَمَ النَّبِيُّ صلى الله عليه وسلم وَهْوَ صَائِمٌ.

Reference	: Sahih al-Bukhari 5694
In-book reference	: Book 76, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 597

(12) Chapter: To be cupped while on a journey or in Ihram

(12) باب الْحَجْمِ فِي السَّفَرِ وَالإِحْرَامِ

قَالَهُ ابْنُ بُحَيْنَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Ibn `Abbas:

The Prophet (ﷺ) was cupped while he was in a state of Ihram.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، وَعَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ احْتَجَمَ النَّبِيُّ صلى الله عليه وسلم وَهْوَ مُحْرِمٌ.

Reference : Sahih al-Bukhari 5695
In-book reference : Book 76, Hadith 17
USC-MSA web (English) reference : Vol. 7, Book 71, Hadith 598
(deprecated numbering scheme)

(13) Chapter: To be cupped (as a treatment) for a disease.

(13) باب الْحِجَامَةِ مِنَ الدَّاءِ

Narrated Anas:

that he was asked about the wages of the one who cups others. He said, 'Allah's Messenger (ﷺ) was cupped by `Abd Taiba, to whom he gave two Sa of food and interceded for him with his masters who consequently reduced what they used to charge him daily. Then the Prophet (ﷺ) s said, "The best medicines you may treat yourselves with are cupping and sea incense.' He added, "You should not torture your children by treating tonsillitis by pressing the tonsils or the palate with the finger, but use incense."

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا حُمَيْدٌ الطَّوِيلُ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّهُ سُئِلَ عَنْ أَجْرِ الْحَجَّامِ، فَقَالَ احْتَجَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَجَمَهُ أَبُو طَيْبَةَ، وَأَعْطَاهُ صَاعَيْنِ مِنْ طَعَامٍ، وَكَلَّمَ مَوَالِيَهُ فَخَفَّفُوا عَنْهُ، وَقَالَ " إِنَّ أَمْثَلَ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ وَالْقُسْطُ الْبَحْرِيُّ ". وَقَالَ " لاَ تُعَذِّبُوا صِبْيَانَكُمْ بِالْغَمْزِ مِنَ الْعُذْرَةِ، وَعَلَيْكُمْ بِالْقُسْطِ ".

Reference : Sahih al-Bukhari 5696
In-book reference : Book 76, Hadith 18
USC-MSA web (English) reference : Vol. 7, Book 71, Hadith 599
(deprecated numbering scheme)

Narrated Jabir bin `Abdullah:

that he paid Al-Muqanna a visit during his illness and said, "I will not leave till he gets cupped, for I heard Allah's Messenger (ﷺ) saying, "There is healing in cupping."

حَدَّثَنَا سَعِيدُ بْنُ تَلِيدٍ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي عَمْرٌو، وَغَيْرُهُ، أَنَّ بُكَيْرًا، حَدَّثَهُ أَنَّ عَاصِمَ بْنَ عُمَرَ بْنِ قَتَادَةَ حَدَّثَهُ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ عَادَ الْمُقَنَّعَ ثُمَّ قَالَ لاَ أَبْرَحُ حَتَّى تَحْتَجِمَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ فِيهِ شِفَاءً ".

Reference : Sahih al-Bukhari 5697
In-book reference : Book 76, Hadith 19
USC-MSA web (English) reference : Vol. 7, Book 71, Hadith 600
(deprecated numbering scheme)

(14) Chapter: Cupping on the head

(14) باب الْحِجَامَةِ عَلَى الرَّأْسِ

Narrated `Abdullah bin Buhaina:

Allah's Messenger (ﷺ) was cupped on the middle of his head at Lahl Jamal on his way to Mecca while he was in a state of Ihram. Narrated Ibn `Abbas: Allah's Messenger (ﷺ) was cupped on his head.

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي سُلَيْمَانُ، عَنْ عَلْقَمَةَ، أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَنِ الأَعْرَجَ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ ابْنَ بُحَيْنَةَ، يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم احْتَجَمَ بِلَحْىِ جَمَلٍ مِنْ طَرِيقِ مَكَّةَ، وَهْوَ مُحْرِمٌ، فِي وَسَطِ رَأْسِهِ. وَقَالَ الأَنْصَارِيُّ أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ، حَدَّثَنَا عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم احْتَجَمَ فِي رَأْسِهِ.

Reference : Sahih al-Bukhari 5698, 5699
In-book reference : Book 76, Hadith 20
USC-MSA web (English) reference : Vol. 7, Book 71, Hadith 601
(deprecated numbering scheme)

(15) Chapter: Cupping to treat unilateral or bilateral headache

(15) باب الْحَجْمِ مِنَ الشَّقِيقَةِ وَالصُّدَاعِ

Narrated Ibn `Abbas:

The Prophet (ﷺ) was cupped on his head for an ailment he was suffering from while he was in a state of Ihram. at a water place called Lahl Jamal. Ibn `Abbas further said: Allah s Apostle was cupped on his head for unilateral headache while he was in a state of Ihram .

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ هِشَامٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، احْتَجَمَ النَّبِيُّ صلى الله عليه وسلم فِي رَأْسِهِ وَهْوَ مُحْرِمٌ مِنْ وَجَعٍ كَانَ بِهِ بِمَاءٍ يُقَالُ لَهُ لَحْىُ جَمَلٍ. وَقَالَ مُحَمَّدُ بْنُ سَوَاءٍ أَخْبَرَنَا هِشَامٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم احْتَجَمَ وَهْوَ مُحْرِمٌ فِي رَأْسِهِ مِنْ شَقِيقَةٍ كَانَتْ بِهِ.

Reference	: Sahih al-Bukhari 5700, 5701
In-book reference	: Book 76, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 602

Narrated Jabir bin `Abdullah:

I heard the Prophet (ﷺ) saying, "If there is any good in your medicines, then it is in a gulp of honey, a cupping operation, or branding (cauterization), but I do not like to be (cauterized) branded.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانَ، حَدَّثَنَا ابْنُ الْغَسِيلِ، قَالَ حَدَّثَنِي عَاصِمُ بْنُ عُمَرَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِنْ كَانَ فِي شَىْءٍ مِنْ أَدْوِيَتِكُمْ خَيْرٌ فَفِي شَرْبَةِ عَسَلٍ أَوْ شَرْطَةِ مِحْجَمٍ أَوْ لَذْعَةٍ مِنْ نَارٍ، وَمَا أُحِبُّ أَنْ أَكْتَوِيَ ".

Reference	: Sahih al-Bukhari 5702
In-book reference	: Book 76, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 603

(16) Chapter: To get one's head shaved because of some ailment

(16) باب الْحَلْقِ مِنَ الأَذَى

Narrated Ka`b bin Ujrah:

The Prophet (ﷺ) came to me during the period of Al-Hudaibiya, while I was lighting fire underneath a cooking pot and lice were falling down my head. He said, "Do your lice hurt your?" I said, "Yes." He said, "Shave your head and fast for three days or feed six poor persons or slaughter a sheep as a sacrifice:"

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، قَالَ سَمِعْتُ مُجَاهِدًا، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ كَعْبٍ، هُوَ ابْنُ عُجْرَةَ قَالَ أَتَى عَلَىَّ النَّبِيُّ صلى الله عليه وسلم زَمَنَ الْحُدَيْبِيَةِ، وَأَنَا أُوقِدُ تَحْتَ بُرْمَةٍ، وَالْقَمْلُ يَتَنَاثَرُ عَنْ رَأْسِي فَقَالَ " أَيُؤْذِيكَ هَوَامُّكَ ". قُلْتُ نَعَمْ. قَالَ " فَاحْلِقْ وَصُمْ ثَلاَثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةً، أَوِ انْسُكْ نَسِيكَةً ". قَالَ أَيُّوبُ لاَ أَدْرِي بِأَيَّتِهِنَّ بَدَأَ.

Reference	: Sahih al-Bukhari 5703
In-book reference	: Book 76, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 604

(17) Chapter: Branding (cauterizing)

(17) باب مَنِ اكْتَوَى أَوْ كَوَى غَيْرَهُ، وَفَضْلِ مَنْ لَمْ يَكْتَوِ

Narrated Jabir:

The Prophet (ﷺ) said, "If there is any healing in your medicines then it is a cupping operation, or branding (cauterization), but I do not like to be (cauterized) branded."

حَدَّثَنَا أَبُو الْوَلِيدِ، هِشَامُ بْنُ عَبْدِ الْمَلِكِ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سُلَيْمَانَ بْنِ الْغَسِيلِ، حَدَّثَنَا عَاصِمُ بْنُ عُمَرَ بْنِ قَتَادَةَ، قَالَ سَمِعْتُ جَابِرًا، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنْ كَانَ فِي شَىْءٍ مِنْ أَدْوِيَتِكُمْ شِفَاءٌ فَفِي شَرْطَةِ مِحْجَمٍ أَوْ لَذْعَةٍ بِنَارٍ، وَمَا أُحِبُّ أَنْ أَكْتَوِيَ ".

Reference	: Sahih al-Bukhari 5704
In-book reference	: Book 76, Hadith 24
USC-MSA web (English) reference	: Vol. 7, Book 71, Hadith 605

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) said, 'Nations were displayed before me; one or two prophets would pass by along with a few followers. A prophet would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked, Who are they Are they my followers?" It was said, 'No. It is Moses and his followers It was said to me, 'Look at the horizon." Behold! There was a multitude of people filling the horizon. Then it was said to me, 'Look there and there about the stretching sky! Behold! There was a multitude filling the horizon,' It was said to me, 'This is your nation out of whom seventy thousand shall enter Paradise without reckoning.' "Then the Prophet (ﷺ) entered his house without telling his companions who they (the 70,000) were. So the people started talking about the issue and said, "It is we who have believed in Allah and followed His Apostle; therefore those people are either ourselves or our children who are born m the Islamic era, for we were born in the Pre-lslamic Period of Ignorance." When the Prophet (ﷺ) heard of that, he came out and said. "Those people are those who do not treat themselves with Ruqya, nor do they believe in bad or good omen (from birds etc.) nor do they get themselves branded (Cauterized). but they put their trust (only) in their Lord " On that 'Ukasha bin Muhsin said. "Am I one of them, O Allah's Messenger (ﷺ)?' The Prophet (ﷺ) said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet (ﷺ) said, 'Ukasha has anticipated you."

حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ، حَدَّثَنَا ابْنُ فُضَيْلٍ، حَدَّثَنَا حُصَيْنٌ، عَنْ عَامِرٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ ـ رضى الله عنهما ـ قَالَ لاَ رُقْيَةَ إِلاَّ مِنْ عَيْنٍ أَوْ حُمَةٍ‏.‏ فَذَكَرْتُهُ لِسَعِيدِ بْنِ جُبَيْرٍ فَقَالَ حَدَّثَنَا ابْنُ عَبَّاسٍ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ عُرِضَتْ عَلَىَّ الأُمَمُ، فَجَعَلَ النَّبِيُّ وَالنَّبِيَّانِ يَمُرُّونَ مَعَهُمُ الرَّهْطُ، وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ، حَتَّى رُفِعَ لِي سَوَادٌ عَظِيمٌ، قُلْتُ مَا هَذَا أُمَّتِي هَذِهِ قِيلَ هَذَا مُوسَى وَقَوْمُهُ‏.‏ قِيلَ انْظُرْ إِلَى الأُفُقِ‏.‏ فَإِذَا سَوَادٌ يَمْلأُ الأُفُقَ، ثُمَّ قِيلَ لِي انْظُرْ هَا هُنَا وَهَا هُنَا فِي آفَاقِ السَّمَاءِ فَإِذَا سَوَادٌ قَدْ مَلأَ الأُفُقَ قِيلَ هَذِهِ أُمَّتُكَ وَيَدْخُلُ الْجَنَّةَ مِنْ هَؤُلاَءِ سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ، ثُمَّ دَخَلَ وَلَمْ يُبَيِّنْ لَهُمْ فَأَفَاضَ الْقَوْمُ وَقَالُوا نَحْنُ الَّذِينَ آمَنَّا بِاللَّهِ، وَاتَّبَعْنَا رَسُولَهُ، فَنَحْنُ هُمْ أَوْ أَوْلاَدُنَا الَّذِينَ وُلِدُوا فِي الإِسْلاَمِ فَإِنَّا وُلِدْنَا فِي الْجَاهِلِيَّةِ‏.‏ فَبَلَغَ النَّبِيَّ صلى الله عليه وسلم فَخَرَجَ فَقَالَ هُمُ الَّذِينَ لاَ يَسْتَرْقُونَ، وَلاَ يَتَطَيَّرُونَ، وَلاَ يَكْتَوُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ‏"‏‏.‏ فَقَالَ عُكَّاشَةُ بْنُ مِحْصَنٍ أَمِنْهُمْ أَنَا يَا رَسُولَ اللَّهِ قَالَ ‏"‏ نَعَمْ ‏"‏‏.‏ فَقَامَ آخَرُ فَقَالَ أَمِنْهُمْ أَنَا قَالَ ‏"‏ سَبَقَكَ عُكَّاشَةُ ‏"‏‏.‏

Reference : Sahih al-Bukhari 5705
In-book reference : Book 76, Hadith 25
USC-MSA web (English) reference : Vol. 7, Book 71, Hadith 606
(deprecated numbering scheme)

(18) Chapter: To treat opthalmia with antimony or kohl

(18) باب الإِثْمِدِ وَالْكُحْلِ مِنَ الرَّمَدِ

فِيهِ عَنْ أُمِّ عَطِيَّةَ‏.‏

Narrated Um Salama:

The husband of a lady died and her eyes became sore and the people mentioned her story to the Prophet They asked him whether it was permissible for her to use kohl as her eyes were exposed to danger. He said, "Previously, when one of you was bereaved by a husband she would stay in her dirty clothes in a bad unhealthy house (for one year), and when a dog passed by, she would throw a globe of dung. No, (she should observe the prescribed period Idda) for four months and ten days.'

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، قَالَ حَدَّثَنِي حُمَيْدُ بْنُ نَافِعٍ، عَنْ زَيْنَبَ، عَنْ أُمِّ سَلَمَةَ ـ رضى الله عنها ـ أَنَّ امْرَأَةً تُوُفِّيَ زَوْجُهَا فَاشْتَكَتْ عَيْنَهَا، فَذَكَرُوهَا لِلنَّبِيِّ صلى الله عليه وسلم وَذَكَرُوا لَهُ الْكُحْلَ، وَأَنَّهُ يُخَافُ عَلَى عَيْنِهَا، فَقَالَ ‏"‏ لَقَدْ كَانَتْ إِحْدَاكُنَّ تَمْكُثُ فِي بَيْتِهَا فِي شَرِّ أَحْلاَسِهَا ـ أَوْ فِي أَحْلاَسِهَا فِي شَرِّ بَيْتِهَا ـ فَإِذَا مَرَّ كَلْبٌ رَمَتْ بَعْرَةً، فَلاَ، أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5706
In-book reference	: Book 76, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 607

(19) Chapter: Leprosy

(19) باب الْجُذَامِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, '(There is) no 'Adwa (no contagious disease is conveyed without Allah's permission). nor is there any bad omen (from birds), nor is there any Hamah, nor is there any bad omen in the month of Safar, and one should run away from the leper as one runs away from a lion."

وَقَالَ عَفَّانُ حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ، حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ عَدْوَى وَلاَ طِيَرَةَ وَلاَ هَامَةَ وَلاَ صَفَرَ، وَفِرَّ مِنَ الْمَجْذُومِ كَمَا تَفِرُّ مِنَ الأَسَدِ ".

Reference	: Sahih al-Bukhari 5707
In-book reference	: Book 76, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 608

(20) Chapter: Al-Mann heals eye diseases

(20) باب الْمَنُّ شِفَاءٌ لِلْعَيْنِ

Narrated Sa`id bin Zaid:

I heard the Prophet (ﷺ) saying, "Truffles are like Manna (i.e. they grow naturally without man's care) and their water heals eye diseases."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ، سَمِعْتُ عَمْرَو بْنَ حُرَيْثٍ، قَالَ سَمِعْتُ سَعِيدَ بْنَ زَيْدٍ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " الْكَمْأَةُ مِنَ الْمَنِّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ ". قَالَ شُعْبَةُ وَأَخْبَرَنِي الْحَكَمُ بْنُ عُتَيْبَةَ عَنِ الْحَسَنِ الْعُرَنِيِّ عَنْ عَمْرِو بْنِ حُرَيْثٍ عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ صلى الله عليه وسلم. قَالَ شُعْبَةُ لَمَّا حَدَّثَنِي بِهِ الْحَكَمُ لَمْ أُنْكِرْهُ مِنْ حَدِيثِ عَبْدِ الْمَلِكِ.

Reference	: Sahih al-Bukhari 5708
In-book reference	: Book 76, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 609

(21) Chapter: Al-Ladud (the medicine which is poured or inserted into one side of a patientâ€™s mouth)

(21) باب اللَّدُودِ

Narrated Ibn `Abbas and `Aisha:

Abu Bakr kissed (the forehead of) the Prophet (ﷺ) when he was dead. `Aisha added: We put medicine in one side of his mouth but he started waving us not to insert the medicine into his mouth. We said, "He dislikes the medicine as a patient usually does." But when he came to his senses he said, "Did I not forbid you to put medicine (by force) in the side of my mouth?" We said, "We thought it was just because a patient usually dislikes medicine." He said, "None of those who are in the house but will be forced to take medicine in the side of his mouth while I am watching, except Al-`Abbas, for he had not witnessed your deed."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنِي مُوسَى بْنُ أَبِي عَائِشَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، وَعَائِشَةَ، أَنَّ أَبَا بَكْرٍ ـ رضى الله عنه ـ قَبَّلَ النَّبِيَّ صلى الله عليه وسلم وَهْوَ مَيِّتٌ. قَالَ وَقَالَتْ عَائِشَةُ لَدَدْنَاهُ فِي مَرَضِهِ، فَجَعَلَ يُشِيرُ إِلَيْنَا، أَنْ لاَ تَلُدُّونِي. فَقُلْنَا كَرَاهِيَةُ الْمَرِيضِ لِلدَّوَاءِ. فَلَمَّا أَفَاقَ قَالَ " أَلَمْ أَنْهَكُمْ أَنْ تَلُدُّونِي ". قُلْنَا كَرَاهِيَةَ الْمَرِيضِ لِلدَّوَاءِ. فَقَالَ " لاَ يَبْقَى فِي الْبَيْتِ أَحَدٌ إِلاَّ لُدَّ ـ وَأَنَا أَنْظُرُ ـ إِلاَّ الْعَبَّاسَ فَإِنَّهُ لَمْ يَشْهَدْكُمْ ".

Reference : Sahih al-Bukhari 5709-5712
In-book reference : Book 76, Hadith 29
USC-MSA web (English) reference : Vol. 7, Book 71, Hadith 610
(deprecated numbering scheme)

Narrated Um Qais:

I went to Allah's Messenger (ﷺ) along with a a son of mine whose palate and tonsils I had pressed with my finger as a treatment for a (throat and tonsil) disease. The Prophet (ﷺ) said, "Why do you pain your children by pressing their throats! Use Ud Al-Hindi (certain Indian incense) for it cures seven diseases, one of which is pleurisy. It is used as a snuff for treating throat and tonsil disease and it is inserted into one side of the mouth of one suffering from pleurisy."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي عُبَيْدُ اللَّهِ، عَنْ أُمِّ قَيْسٍ، قَالَتْ دَخَلْتُ بِابْنٍ لِي عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَقَدْ أَعْلَقْتُ عَلَيْهِ مِنَ الْعُذْرَةِ فَقَالَ " عَلَى مَا تَدْغَرْنَ أَوْلاَدَكُنَّ بِهَذَا الْعِلاَقِ عَلَيْكُنَّ بِهَذَا الْعُودِ الْهِنْدِيِّ، فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ، مِنْهَا ذَاتُ الْجَنْبِ يُسْعَطُ مِنَ الْعُذْرَةِ، وَيُلَدُّ مِنْ ذَاتِ الْجَنْبِ ". فَسَمِعْتُ الزُّهْرِيَّ يَقُولُ بَيَّنَ لَنَا اثْنَيْنِ وَلَمْ يُبَيِّنْ لَنَا خَمْسَةً. قُلْتُ لِسُفْيَانَ فَإِنَّ مَعْمَرًا يَقُولُ أَعْلَقْتُ عَلَيْهِ. قَالَ لَمْ يَحْفَظْ أَعْلَقْتُ عَنْهُ، حَفِظْتُهُ مِنْ فِي الزُّهْرِيِّ. وَوَصَفَ سُفْيَانُ الْغُلاَمَ يُحَنِّكُ بِالإِصْبَعِ وَأَدْخَلَ سُفْيَانُ فِي حَنَكِهِ، إِنَّمَا يَعْنِي رَفْعَ حَنَكِهِ بِإِصْبَعِهِ، وَلَمْ يَقُلْ أَعْلِقُوا عَنْهُ شَيْئًا.

Reference : Sahih al-Bukhari 5713
In-book reference : Book 76, Hadith 30
USC-MSA web (English) reference : Vol. 7, Book 71, Hadith 611
(deprecated numbering scheme)

(22) Chapter: Chapter باب (22)

Narrated `Aisha:

(the wife of the Prophet) When the health of Allah's Messenger (ﷺ) deteriorated and his condition became serious, he asked the permission of all his wives to allow him to be treated In my house, and they allowed him. He came out, supported by two men and his legs were dragging on the ground between `Abbas and another man. (The sub-narrator told Ibn `Abbas who said: Do you know who was the other man whom `Aisha did not mention? The sub-narrator said: No. Ibn `Abbas said: It was `Ali.) `Aisha added: When the Prophet entered my house and his disease became aggravated, he said, "Pour on me seven water skins full of water (the tying ribbons of which had not been untied) so that I may give some advice to the people." So we made him sit in a tub belonging to Hafsa, the wife of the Prophet (ﷺ) and started pouring water on him from those water skins till he waved us to stop. Then he went out to the people and led them in prayer and delivered a speech before them.

حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، وَيُونُسُ، قَالَ الزُّهْرِيُّ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ لَمَّا ثَقُلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَاشْتَدَّ وَجَعُهُ، اسْتَأْذَنَ أَزْوَاجَهُ فِي أَنْ يُمَرَّضَ فِي بَيْتِي، فَأَذِنَّ، فَخَرَجَ بَيْنَ رَجُلَيْنِ، تَخُطُّ رِجْلاَهُ فِي الأَرْضِ بَيْنَ عَبَّاسٍ وَآخَرَ. فَأَخْبَرْتُ ابْنَ عَبَّاسٍ قَالَ هَلْ تَدْرِي مَنِ الرَّجُلُ الآخَرُ الَّذِي لَمْ تُسَمِّ عَائِشَةُ قُلْتُ لاَ. قَالَ هُوَ عَلِيٌّ. قَالَتْ عَائِشَةُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم بَعْدَ مَا دَخَلَ بَيْتَهَا وَاشْتَدَّ بِهِ وَجَعُهُ " هَرِيقُوا عَلَىَّ مِنْ سَبْعِ قِرَبٍ لَمْ تُحْلَلْ أَوْكِيَتُهُنَّ، لَعَلِّي أَعْهَدُ إِلَى النَّاسِ ". قَالَتْ فَأَجْلَسْنَاهُ فِي مِخْضَبٍ لِحَفْصَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم ثُمَّ طَفِقْنَا نَصُبُّ عَلَيْهِ مِنْ تِلْكَ الْقِرَبِ، حَتَّى جَعَلَ يُشِيرُ إِلَيْنَا أَنْ قَدْ فَعَلْتُنَّ. قَالَتْ وَخَرَجَ إِلَى النَّاسِ فَصَلَّى لَهُمْ وَخَطَبَهُمْ.

Reference : Sahih al-Bukhari 5714
In-book reference : Book 76, Hadith 31
USC-MSA web (English) reference : Vol. 7, Book 71, Hadith 612
(deprecated numbering scheme)

(23) Chapter: Al-Udhra (throat or tonsil diseases)

(23) باب الْعُذْرَةِ

Narrated Um Qais:

that she took to Allah's Messenger (ﷺ) one of her sons whose palate and tonsils she had pressed because he had throat trouble. The Prophet (ﷺ) said, "Why do you pain your children by getting the palate pressed like that? Use the Ud Al-Hindi (certain Indian incense) for it cures seven diseases one of which is pleurisy."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، أَنَّ أُمَّ قَيْسٍ بِنْتَ مِحْصَنٍ الأَسَدِيَّةَ ـ أَسَدَ خُزَيْمَةَ، وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الأُوَلِ اللاَّتِي بَايَعْنَ النَّبِيَّ صلى الله عليه وسلم وَهْىَ أُخْتُ عُكَّاشَةَ ـ أَخْبَرَتْهُ أَنَّهَا أَتَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم بِابْنٍ لَهَا، قَدْ أَعْلَقَتْ عَلَيْهِ مِنَ الْعُذْرَةِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " عَلَى مَا تَدْغَرْنَ أَوْلاَدَكُنَّ بِهَذَا الْعِلاَقِ عَلَيْكُمْ بِهَذَا الْعُودِ الْهِنْدِيِّ، فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ مِنْهَا ذَاتُ الْجَنْبِ ". يُرِيدُ الْكُسْتَ، وَهْوَ الْعُودُ الْهِنْدِيُّ. وَقَالَ يُونُسُ وَإِسْحَاقُ بْنُ رَاشِدٍ عَنِ الزُّهْرِيِّ عَلَّقَتْ عَلَيْهِ.

Reference	: Sahih al-Bukhari 5715
In-book reference	: Book 76, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 613

(24) Chapter: The treatment for a person suffering from diarrhea

(24) باب دَوَاءِ الْمَبْطُونِ

Narrated Abu Sa`id:

A man came to the prophet and said, 'My brother has got loose motions. The Prophet (ﷺ) said, Let him drink honey." The man again (came) and said, 'I made him drink (honey) but that made him worse.' The Prophet (ﷺ) said, 'Allah has said the Truth, and the `Abdomen of your brother has told a lie." (See Hadith No. 88)

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ إِنَّ أَخِي اسْتَطْلَقَ بَطْنُهُ. فَقَالَ " اسْقِهِ عَسَلاً ". فَسَقَاهُ. فَقَالَ إِنِّي سَقَيْتُهُ فَلَمْ يَزِدْهُ إِلاَّ اسْتِطْلاَقًا. فَقَالَ " صَدَقَ اللَّهُ وَكَذَبَ بَطْنُ أَخِيكَ ". تَابَعَهُ النَّضْرُ عَنْ شُعْبَةَ.

Reference	: Sahih al-Bukhari 5716
In-book reference	: Book 76, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 614

(25) Chapter: There is no Safar disease that afflicts the abdomen

(25) باب لاَ صَفَرَ، وَهْوَ دَاءٌ يَأْخُذُ الْبَطْنَ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, 'There is no 'Adha (no disease is conveyed from the sick to the healthy without Allah's permission), nor Safar, nor Hama." A bedouin stood up and said, "Then what about my camels? They are like deer on the sand, but when a mangy camel comes and mixes with them, they all get infected with mangy." The Prophet (ﷺ) said, "Then who conveyed the (mange) disease to the first one?"

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، وَغَيْرُهُ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ عَدْوَى وَلاَ صَفَرَ وَلاَ هَامَةَ ". فَقَالَ أَعْرَابِيٌّ يَا رَسُولَ اللَّهِ فَمَا بَالُ إِبِلِي تَكُونُ فِي الرَّمْلِ كَأَنَّهَا الظِّبَاءُ فَيَأْتِي الْبَعِيرُ الأَجْرَبُ فَيَدْخُلُ بَيْنَهَا فَيُجْرِبُهَا. فَقَالَ " فَمَنْ أَعْدَى الأَوَّلَ ". رَوَاهُ الزُّهْرِيُّ عَنْ أَبِي سَلَمَةَ وَسِنَانِ بْنِ أَبِي سِنَانٍ.

Reference	: Sahih al-Bukhari 5717
In-book reference	: Book 76, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 615

(26) Chapter: Pleurisy

(26) باب ذَاتِ الْجَنْبِ

Narrated Um Qais:

that she took to Allah's Messenger (ﷺ) one of her sons whose palate and tonsils she had pressed to treat a throat trouble. The Prophet (ﷺ) said, "Be afraid of Allah! Why do you pain your children by having their tonsils pressed like that? Use the Ud Al-Hindi (a certain Indian incense) for it cures seven diseases, one of which is pleurisy."

حَدَّثَنِي مُحَمَّدٌ، أَخْبَرَنَا عَتَّابُ بْنُ بَشِيرٍ، عَنْ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، أَنَّ أُمَّ قَيْسٍ بِنْتَ مِحْصَنٍ،، وَكَانَتْ، مِنَ الْمُهَاجِرَاتِ الأُوَلِ اللاَّتِي بَايَعْنَ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهْىَ أُخْتُ عُكَّاشَةَ بْنِ مِحْصَنٍ أَخْبَرَتْهُ أَنَّهَا أَتَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم بِابْنٍ لَهَا قَدْ عَلَّقَتْ عَلَيْهِ مِنَ الْعُذْرَةِ فَقَالَ " اتَّقُوا اللَّهَ، عَلَى مَا تَدْغَرُونَ أَوْلاَدَكُمْ بِهَذِهِ الأَعْلاَقِ عَلَيْكُمْ بِهَذَا الْعُودِ الْهِنْدِيِّ، فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ، مِنْهَا ذَاتُ الْجَنْبِ ". يُرِيدُ الْكُسْتَ يَعْنِي الْقُسْطَ، قَالَ وَهْىَ لُغَةٌ.

Reference	: Sahih al-Bukhari 5718
In-book reference	: Book 76, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 616

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) allowed one of the Ansar families to treat persons who have taken poison and also who are suffering from ear ailment with Ruqya. Anas added: I got myself branded cauterized) for pleurisy, when Allah's Messenger (ﷺ) was still alive. Abu Talha, Anas bin An-Nadr and Zaid bin Thabit witnessed that, and it was Abu Talha who branded (cauterized) me.

حَدَّثَنَا عَارِمٌ، حَدَّثَنَا حَمَّادٌ، قَالَ قُرِئَ عَلَى أَيُّوبَ مِنْ كُتُبِ أَبِي قِلاَبَةَ، مِنْهُ مَا حَدَّثَ بِهِ وَمِنْهُ مَا قُرِئَ عَلَيْهِ، وَكَانَ هَذَا فِي الْكِتَابِ عَنْ أَنَسٍ أَنَّ أَبَا طَلْحَةَ وَأَنَسَ بْنَ النَّضْرِ كَوَيَاهُ، وَكَوَاهُ أَبُو طَلْحَةَ بِيَدِهِ. وَقَالَ عَبَّادُ بْنُ مَنْصُورٍ عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ أَذِنَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأَهْلِ بَيْتٍ مِنَ الأَنْصَارِ أَنْ يَرْقُوا مِنَ الْحُمَةِ وَالأُذُنِ. قَالَ أَنَسٌ كُوِيتُ مِنْ ذَاتِ الْجَنْبِ وَرَسُولُ اللَّهِ صلى الله عليه وسلم حَيٌّ، وَشَهِدَنِي أَبُو طَلْحَةَ وَأَنَسُ بْنُ النَّضْرِ وَزَيْدُ بْنُ ثَابِتٍ، وَأَبُو طَلْحَةَ كَوَانِي.

Reference	: Sahih al-Bukhari 5719, 5720, 5721
In-book reference	: Book 76, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 617

(27) Chapter: To burn a mat to stop bleeding

(27) باب حَرْقِ الْحَصِيرِ لِيُسَدَّ بِهِ الدَّمُ

Narrated Sahl bin Saud As-Sa`idi:

When the helmet broke on the head of the Prophet (ﷺ) and his face became covered with blood and his incisor tooth broke (i.e. during the battle of Uhud), `Ali used to bring water in his shield while Fatima was washing the blood off his face. When Fatima saw that the bleeding increased because of the water, she took a mat (of palm leaves), burnt it, and stuck it (the burnt ashes) on the wound of Allah's Apostle, whereupon the bleeding stopped.

حَدَّثَنِي سَعِيدُ بْنُ عُفَيْرٍ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الْقَارِيُّ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، قَالَ لَمَّا كُسِرَتْ عَلَى رَأْسِ رَسُولِ اللَّهِ صلى الله عليه وسلم الْبَيْضَةُ، وَأُدْمِيَ وَجْهُهُ، وَكُسِرَتْ رَبَاعِيَتُهُ، وَكَانَ عَلِيٌّ يَخْتَلِفُ بِالْمَاءِ فِي الْمِجَنِّ، وَجَاءَتْ فَاطِمَةُ تَغْسِلُ عَنْ وَجْهِهِ الدَّمَ، فَلَمَّا رَأَتْ فَاطِمَةُ ـ عَلَيْهَا السَّلاَمُ ـ الدَّمَ يَزِيدُ عَلَى الْمَاءِ كَثْرَةً عَمَدَتْ إِلَى حَصِيرٍ فَأَحْرَقَتْهَا وَأَلْصَقَتْهَا عَلَى جُرْحِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَرَقَأَ الدَّمُ.

Reference	: Sahih al-Bukhari 5722
In-book reference	: Book 76, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 618

(28) Chapter: Fever is from the heat of Hell

(28) باب الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ

Narrated Nazi':

`Abdullah bin `Umar said, "The Prophet (ﷺ) said, 'Fever is from the heat of Hell, so put it out (cool it) with water.' " Nafi` added: `Abdullah used to say, "O Allah! Relieve us from the punishment," (when he suffered from fever).

حَدَّثَنِي يَحْيَى بْنُ سُلَيْمَانَ، حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ فَأَطْفِئُوهَا بِالْمَاءِ ‏"‏‏.‏ قَالَ نَافِعٌ وَكَانَ عَبْدُ اللَّهِ يَقُولُ اكْشِفْ عَنَّا الرِّجْزَ‏.‏

Reference	: Sahih al-Bukhari 5723
In-book reference	: Book 76, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 619

Narrated Fatima bint Al-Mundhir:

Whenever a lady suffering from fever was brought to Asma' bint Abu Bakr, she used to invoke Allah for her and then sprinkle some water on her body, at the chest and say, "Allah's Messenger (ﷺ) used to order us to abate fever with water."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، أَنَّ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ ـ رضى الله عنهما ـ كَانَتْ إِذَا أُتِيَتْ بِالْمَرْأَةِ قَدْ حُمَّتْ تَدْعُو لَهَا، أَخَذَتِ الْمَاءَ فَصَبَّتْهُ بَيْنَهَا وَبَيْنَ جَيْبِهَا قَالَتْ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَأْمُرُنَا أَنْ نَبْرُدَهَا بِالْمَاءِ‏.‏

Reference	: Sahih al-Bukhari 5724
In-book reference	: Book 76, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 620

Narrated `Aisha:

The Prophet (ﷺ) said, "Fever is from the heat of Hell, so abate fever with water."

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، حَدَّثَنَا هِشَامٌ، أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ فَابْرُدُوهَا بِالْمَاءِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5725
In-book reference	: Book 76, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 621

Narrated Rafi` bin Khadij:

I heard Allah's Messenger (ﷺ) saying, "Fever is from the heat of Hell, so abate fever with water."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو الأَحْوَصِ، حَدَّثَنَا سَعِيدُ بْنُ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ، رَافِعِ بْنِ خَدِيجٍ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ ‏"‏ الْحُمَّى مِنْ فَوْحِ جَهَنَّمَ، فَابْرُدُوهَا بِالْمَاءِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5726
In-book reference	: Book 76, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 622

(29) Chapter: Whoever went out of a land because of its climate and water

(29) باب مَنْ خَرَجَ مِنْ أَرْضٍ لاَ تُلاَيِمُهُ

Narrated Anas bin Malik:

Some people from the tribes of `Ukl and `Uraina came to Allah's Messenger (ﷺ) and embraced Islam and said, "O Allah's Messenger (ﷺ)! We are owners of livestock and have never been farmers," and they found the climate of Medina unsuitable for them. So Allah's Messenger (ﷺ) ordered that they be given some camels and a shepherd, and ordered them to go out with those camels and drink their milk and urine. So they set out, but when they reached

a place called Al-Harra, they reverted to disbelief after their conversion to Islam, killed the shepherd and drove away the camels. When this news reached the Prophet (ﷺ) he sent in their pursuit (and they were caught and brought). The Prophet (ﷺ) ordered that their eyes be branded with heated iron bars and their hands be cut off, and they were left at Al-Harra till they died in that state.

حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، حَدَّثَنَا قَتَادَةُ، أَنَّ أَنَسَ بْنَ مَالِكٍ، حَدَّثَهُمْ أَنَّ نَاسًا أَوْ رِجَالاً مِنْ عُكْلٍ وَعُرَيْنَةَ قَدِمُوا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَتَكَلَّمُوا بِالإِسْلاَمِ وَقَالُوا يَا نَبِيَّ اللَّهِ إِنَّا كُنَّا أَهْلَ ضَرْعٍ، وَلَمْ نَكُنْ أَهْلَ رِيفٍ، وَاسْتَوْخَمُوا الْمَدِينَةَ فَأَمَرَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم بِذَوْدٍ وَبِرَاعٍ وَأَمَرَهُمْ، أَنْ يَخْرُجُوا فِيهِ فَيَشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا، فَانْطَلَقُوا حَتَّى كَانُوا نَاحِيَةَ الْحَرَّةِ، كَفَرُوا بَعْدَ إِسْلاَمِهِمْ، وَقَتَلُوا رَاعِيَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَاسْتَاقُوا الذَّوْدَ فَبَلَغَ النَّبِيَّ صلى الله عليه وسلم فَبَعَثَ الطَّلَبَ فِي آثَارِهِمْ، وَأَمَرَ بِهِمْ فَسَمَرُوا أَعْيُنَهُمْ وَقَطَعُوا أَيْدِيَهُمْ وَتُرِكُوا فِي نَاحِيَةِ الْحَرَّةِ حَتَّى مَاتُوا عَلَى حَالِهِمْ.

Reference	: Sahih al-Bukhari 5727
In-book reference	: Book 76, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 623

(30) Chapter: What has been mentioned about the plague

(30) باب مَا يُذْكَرُ فِي الطَّاعُونِ

Narrated Saud:

The Prophet (ﷺ) said, "If you hear of an outbreak of plague in a land, do not enter it; but if the plague breaks out in a place while you are in it, do not leave that place."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي حَبِيبُ بْنُ أَبِي ثَابِتٍ، قَالَ سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدٍ، قَالَ سَمِعْتُ أُسَامَةَ بْنَ زَيْدٍ، يُحَدِّثُ سَعْدًا عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا سَمِعْتُمْ بِالطَّاعُونِ بِأَرْضٍ فَلاَ تَدْخُلُوهَا، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلاَ تَخْرُجُوا مِنْهَا ". فَقُلْتُ أَنْتَ سَمِعْتَهُ يُحَدِّثُ سَعْدًا وَلاَ يُنْكِرُهُ قَالَ نَعَمْ.

Reference	: Sahih al-Bukhari 5728
In-book reference	: Book 76, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 624

Narrated `Abdullah bin `Abbas:

`Umar bin Al-Khattab departed for Sham and when he reached Sargh, the commanders of the (Muslim) army, Abu 'Ubaida bin Al-Jarrah and his companions met him and told him that an epidemic had broken out in Sham. `Umar said, "Call for me the early emigrants." So `Umar called them, consulted them and informed them that an epidemic had broken out in Sham. Those people differed in their opinions. Some of them said, "We have come out for a purpose and we do not think that it is proper to give it up," while others said (to `Umar), "You have along with you. other people and the companions of Allah's Messenger (ﷺ) so do not advise that we take them to this epidemic." `Umar said to them, "Leave me now." Then he said, "Call the Ansar for me." I called them and he consulted them and they followed the way of the emigrants and differed as they did. He then said to them, Leave me now," and added, "Call for me the old people of Quraish who emigrated in the year of the Conquest of Mecca." I called them and they gave a unanimous opinion saying, "We advise that you should return with the people and do not take them to that (place) of epidemic." So `Umar made an announcement, "I will ride back to Medina in the morning, so you should do the same." Abu 'Ubaida bin Al-Jarrah said (to `Umar), "Are you running away from what Allah had ordained?" `Umar said, "Would that someone else had said such a thing, O Abu 'Ubaida! Yes, we are running from what Allah had ordained to what Allah has ordained. Don't you agree that if you had camels that went down a valley having two places, one green and the other dry, you would graze them on the green one only if Allah had ordained

that, and you would graze them on the dry one only if Allah had ordained that?" At that time `Abdur-Rahman bin `Auf, who had been absent because of some job, came and said, "I have some knowledge about this. I have heard Allah's Messenger (ﷺ) saying, 'If you hear about it (an outbreak of plague) in a land, do not go to it; but if plague breaks out in a country where you are staying, do not run away from it.' " `Umar thanked Allah and returned to Medina.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ ـ رضى الله عنه ـ خَرَجَ إِلَى الشَّأْمِ حَتَّى إِذَا كَانَ بِسَرْغَ لَقِيَهُ أُمَرَاءُ الأَجْنَادِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَأَصْحَابُهُ، فَأَخْبَرُوهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِأَرْضِ الشَّأْمِ. قَالَ ابْنُ عَبَّاسٍ فَقَالَ عُمَرُ ادْعُ لِي الْمُهَاجِرِينَ الأَوَّلِينَ. فَدَعَاهُمْ فَاسْتَشَارَهُمْ وَأَخْبَرَهُمْ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّأْمِ فَاخْتَلَفُوا. فَقَالَ بَعْضُهُمْ قَدْ خَرَجْتَ لأَمْرٍ، وَلاَ نَرَى أَنْ تَرْجِعَ عَنْهُ. وَقَالَ بَعْضُهُمْ مَعَكَ بَقِيَّةُ النَّاسِ وَأَصْحَابُ رَسُولِ اللَّهِ صلى الله عليه وسلم وَلاَ نَرَى أَنْ تُقْدِمَهُمْ عَلَى هَذَا الْوَبَاءِ. فَقَالَ ارْتَفِعُوا عَنِّي. ثُمَّ قَالَ ادْعُوا لِي الأَنْصَارَ. فَدَعَوْتُهُمْ فَاسْتَشَارَهُمْ، فَسَلَكُوا سَبِيلَ الْمُهَاجِرِينَ، وَاخْتَلَفُوا كَاخْتِلاَفِهِمْ، فَقَالَ ارْتَفِعُوا عَنِّي. ثُمَّ قَالَ ادْعُ لِي مَنْ كَانَ هَا هُنَا مِنْ مَشْيَخَةِ قُرَيْشٍ مِنْ مُهَاجِرَةِ الْفَتْحِ. فَدَعَوْتُهُمْ، فَلَمْ يَخْتَلِفْ مِنْهُمْ عَلَيْهِ رَجُلاَنِ، فَقَالُوا نَرَى أَنْ تَرْجِعَ بِالنَّاسِ، وَلاَ تُقْدِمَهُمْ عَلَى هَذَا الْوَبَاءِ، فَنَادَى عُمَرُ فِي النَّاسِ، إِنِّي مُصَبِّحٌ عَلَى ظَهْرٍ، فَأَصْبِحُوا عَلَيْهِ. قَالَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ أَفِرَارًا مِنْ قَدَرِ اللَّهِ فَقَالَ عُمَرُ لَوْ غَيْرُكَ قَالَهَا يَا أَبَا عُبَيْدَةَ، نَعَمْ نَفِرُّ مِنْ قَدَرِ اللَّهِ إِلَى قَدَرِ اللَّهِ، أَرَأَيْتَ لَوْ كَانَ لَكَ إِبِلٌ هَبَطَتْ وَادِيًا لَهُ عُدْوَتَانِ، إِحْدَاهُمَا خَصِبَةٌ، وَالأُخْرَى جَدْبَةٌ، أَلَيْسَ إِنْ رَعَيْتَ الْخَصْبَةَ رَعَيْتَهَا بِقَدَرِ اللَّهِ، وَإِنْ رَعَيْتَ الْجَدْبَةَ رَعَيْتَهَا بِقَدَرِ اللَّهِ قَالَ فَجَاءَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، وَكَانَ مُتَغَيِّبًا فِي بَعْضِ حَاجَتِهِ فَقَالَ إِنَّ عِنْدِي فِي هَذَا عِلْمًا سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلاَ تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلاَ تَخْرُجُوا فِرَارًا مِنْهُ ". قَالَ فَحَمِدَ اللَّهَ عُمَرُ ثُمَّ انْصَرَفَ.

Reference	: Sahih al-Bukhari 5729
In-book reference	: Book 76, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 625

Narrated `Abdullah bin 'Amir:

`Umar went to Sham and when he reached Sargh, he got the news that an epidemic (of plague) had broken out in Sham. `Abdur-Rahman bin `Auf told him that Allah's Messenger (ﷺ) said, "If you hear that it (plague) has broken out in a land, do not go to it; but if it breaks out in a land where you are present, do not go out escaping from it."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، أَنَّ عُمَرَ، خَرَجَ إِلَى الشَّأْمِ، فَلَمَّا كَانَ بِسَرْغَ بَلَغَهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّأْمِ، فَأَخْبَرَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلاَ تَقْدَمُوا عَلَيْهِ وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلاَ تَخْرُجُوا فِرَارًا مِنْهُ ".

Reference	: Sahih al-Bukhari 5730
In-book reference	: Book 76, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 626

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Neither Messiah (Ad-Dajjal) nor plague will enter Medina."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نُعَيْمٍ الْمُجْمِرِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَدْخُلُ الْمَدِينَةَ الْمَسِيحُ وَلاَ الطَّاعُونُ ".

Reference	: Sahih al-Bukhari 5731
In-book reference	: Book 76, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 627

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "(Death from) plague is martyrdom for every Muslim."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا عَاصِمٌ، حَدَّثَتْنِي حَفْصَةُ بِنْتُ سِيرِينَ، قَالَتْ قَالَ لِي أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ يَحْيَى بِمَا مَاتَ قُلْتُ مِنَ الطَّاعُونِ‏.‏ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ الطَّاعُونُ شَهَادَةٌ لِكُلِّ مُسْلِمٍ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5732
In-book reference	: Book 76, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 628

Narrated Abu Huraira:

The Prophet (ﷺ) said, "He (a Muslim) who dies of an abdominal disease is a martyr, and he who dies of plague is a martyr."

حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ مَالِكٍ، عَنْ سُمَىٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ الْمَبْطُونُ شَهِيدٌ، وَالْمَطْعُونُ شَهِيدٌ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5733
In-book reference	: Book 76, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 629

(31) Chapter: The reward of a person who suffers from plague and remains patient

(31) باب أَجْرِ الصَّابِرِ فِي الطَّاعُونِ

Narrated `Aisha:

(the wife of the Prophet) that she asked Allah's Messenger (ﷺ) about plague, and Allah's Messenger (ﷺ) informed her saying, "Plague was a punishment which Allah used to send on whom He wished, but Allah made it a blessing for the believers. None (among the believers) remains patient in a land in which plague has broken out and considers that nothing will befall him except what Allah has ordained for him, but that Allah will grant him a reward similar to that of a martyr."

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا حَبَّانُ، حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفُرَاتِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا أَخْبَرَتْنَا أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الطَّاعُونِ فَأَخْبَرَهَا نَبِيُّ اللَّهِ صلى الله عليه وسلم ‏"‏ أَنَّهُ كَانَ عَذَابًا يَبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ، فَجَعَلَهُ اللَّهُ رَحْمَةً لِلْمُؤْمِنِينَ، فَلَيْسَ مِنْ عَبْدٍ يَقَعُ الطَّاعُونُ فَيَمْكُثُ فِي بَلَدِهِ صَابِرًا، يَعْلَمُ أَنَّهُ لَنْ يُصِيبَهُ إِلاَّ مَا كَتَبَ اللَّهُ لَهُ، إِلاَّ كَانَ لَهُ مِثْلُ أَجْرِ الشَّهِيدِ ‏"‏‏.‏ تَابَعَهُ النَّضْرُ عَنْ دَاوُدَ‏.‏

Reference	: Sahih al-Bukhari 5734
In-book reference	: Book 76, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 630

(32) Chapter: Ar-Ruqa with the Qur'an and the Mu'awwidhat

(32) باب الرُّقَى بِالْقُرْآنِ وَالْمُعَوِّذَاتِ

Narrated `Aisha:

During the Prophet's fatal illness, he used to recite the Mu'auwidhat (Surat An-Nas and Surat Al- Falaq) and then blow his breath over his body. When his illness was aggravated, I used to recite those two Suras and blow my breath over him and make him rub his body with his own hand for its blessings." (Ma`mar asked Az-Zuhri: How did the Prophet (ﷺ) use to blow? Az-Zuhri said: He used to blow on his hands and then passed them over his face.)

حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَنْفُثُ عَلَى نَفْسِهِ فِي الْمَرَضِ الَّذِي مَاتَ فِيهِ بِالْمُعَوِّذَاتِ، فَلَمَّا ثَقُلَ كُنْتُ أَنْفِثُ عَلَيْهِ بِهِنَّ، وَأَمْسَحُ بِيَدِ نَفْسِهِ لِبَرَكَتِهَا‏.‏ فَسَأَلْتُ الزُّهْرِيَّ كَيْفَ يَنْفِثُ قَالَ كَانَ يَنْفِثُ عَلَى يَدَيْهِ، ثُمَّ يَمْسَحُ بِهِمَا وَجْهَهُ‏.‏

Reference : Sahih al-Bukhari 5735
In-book reference : Book 76, Hadith 50
USC-MSA web (English) reference : Vol. 7, Book 71, Hadith 631
(deprecated numbering scheme)

(33) Chapter: To do Ruqya by reciting Surat Al-Fatiha.

(33) باب الرُّقَى بِفَاتِحَةِ الْكِتَابِ

وَيُذْكَرُ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Abu Sa`id Al-Khudri:

Some of the companions of the Prophet (ﷺ) came across a tribe amongst the tribes of the Arabs, and that tribe did not entertain them. While they were in that state, the chief of that tribe was bitten by a snake (or stung by a scorpion). They said, (to the companions of the Prophet (ﷺ)), "Have you got any medicine with you or anybody who can treat with Ruqya?" The Prophet's companions said, "You refuse to entertain us, so we will not treat (your chief) unless you pay us for it." So they agreed to pay them a flock of sheep. One of them (the Prophet's companions) started reciting Surat-al-Fatiha and gathering his saliva and spitting it (at the snake-bite). The patient got cured and his people presented the sheep to them, but they said, "We will not take it unless we ask the Prophet (ﷺ) (whether it is lawful)." When they asked him, he smiled and said, "How do you know that Surat-al-Fatiha is a Ruqya? Take it (flock of sheep) and assign a share for me."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ أَنَّ نَاسًا مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم أَتَوْا عَلَى حَىٍّ مِنْ أَحْيَاءِ الْعَرَبِ فَلَمْ يَقْرُوهُمْ، فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ لُدِغَ سَيِّدُ أُولَئِكَ فَقَالُوا هَلْ مَعَكُمْ مِنْ دَوَاءٍ أَوْ رَاقٍ فَقَالُوا إِنَّكُمْ لَمْ تَقْرُونَا، وَلاَ نَفْعَلُ حَتَّى تَجْعَلُوا لَنَا جُعْلاً. فَجَعَلُوا لَهُمْ قَطِيعًا مِنَ الشَّاءِ، فَجَعَلَ يَقْرَأُ بِأُمِّ الْقُرْآنِ، وَيَجْمَعُ بُزَاقَهُ، وَيَتْفِلُ، فَبَرَأَ، فَأَتَوْا بِالشَّاءِ، فَقَالُوا لاَ نَأْخُذُهُ حَتَّى نَسْأَلَ النَّبِيَّ صلى الله عليه وسلم فَسَأَلُوهُ فَضَحِكَ وَقَالَ " وَمَا أَدْرَاكَ أَنَّهَا رُقْيَةٌ، خُذُوهَا، وَاضْرِبُوا لِي بِسَهْمٍ ".

Reference : Sahih al-Bukhari 5736
In-book reference : Book 76, Hadith 51
USC-MSA web (English) reference : Vol. 7, Book 71, Hadith 632
(deprecated numbering scheme)

(34) Chapter: Conditions for doing Ruqya with Surat Al-Fatiha

(34) باب الشَّرْطِ فِي الرُّقْيَةِ بِقَطِيعٍ مِنَ الْغَنَمِ

Narrated Ibn `Abbas:

Some of the companions of the Prophet (ﷺ) passed by some people staying at a place where there was water, and one of those people had been stung by a scorpion. A man from those staying near the water, came and said to the companions of the Prophet, "Is there anyone among you who can do Ruqya as near the water there is a person who has been stung by a scorpion." So one of the Prophet's companions went to him and recited Surat-al-Fatiha for a sheep as his fees. The patient got cured and the man brought the sheep to his companions who disliked that and said, "You have taken wages for reciting Allah's Book." When they arrived at Medina, they said, ' O Allah's Messenger (ﷺ)! (This person) has taken wages for reciting Allah's Book" On that Allah's Messenger (ﷺ) said, "You are most entitled to take wages for doing a Ruqya with Allah's Book."

حَدَّثَنِي سِيدَانُ بْنُ مُضَارِبٍ أَبُو مُحَمَّدٍ الْبَاهِلِيُّ، حَدَّثَنَا أَبُو مَعْشَرٍ الْبَصْرِيُّ ـ هُوَ صَدُوقٌ ـ يُوسُفُ بْنُ يَزِيدَ الْبَرَّاءُ قَالَ حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ الأَخْنَسِ أَبُو مَالِكٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ نَفَرًا، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم مَرُّوا بِمَاءٍ فِيهِمْ لَدِيغٌ ـ أَوْ سَلِيمٌ ـ فَعَرَضَ لَهُمْ رَجُلٌ مِنْ أَهْلِ الْمَاءِ فَقَالَ هَلْ فِيكُمْ مِنْ رَاقٍ إِنَّ فِي الْمَاءِ رَجُلاً لَدِيغًا أَوْ سَلِيمًا. فَانْطَلَقَ رَجُلٌ مِنْهُمْ فَقَرَأَ بِفَاتِحَةِ الْكِتَابِ عَلَى شَاءٍ، فَبَرَأَ، فَجَاءَ بِالشَّاءِ إِلَى أَصْحَابِهِ فَكَرِهُوا ذَلِكَ وَقَالُوا أَخَذْتَ عَلَى كِتَابِ اللَّهِ أَجْرًا. حَتَّى قَدِمُوا

الْمَدِينَةَ فَقَالُوا يَا رَسُولَ اللَّهِ أَخَذَ عَلَى كِتَابِ اللَّهِ أَجْرًا. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ أَحَقَّ مَا أَخَذْتُمْ عَلَيْهِ أَجْرًا كِتَابُ اللَّهِ ".

Reference	: Sahih al-Bukhari 5737
In-book reference	: Book 76, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 633

(35) Chapter: Ruqya for an evil eye (35) باب رُقْيَةِ الْعَيْنِ

Narrated `Aisha:

The Prophet (ﷺ) ordered me or somebody else to do Ruqya (if there was danger) from an evil eye.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، قَالَ حَدَّثَنِي مَعْبَدُ بْنُ خَالِدٍ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ شَدَّادٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ أَمَرَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم أَوْ أَمَرَ أَنْ يُسْتَرْقَى مِنَ الْعَيْنِ.

Reference	: Sahih al-Bukhari 5738
In-book reference	: Book 76, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 634

Narrated Um Salama:

that the Prophet (ﷺ) saw in her house a girl whose face had a black spot. He said. "She is under the effect of an evil eye; so treat her with a Ruqya."

حَدَّثَنِي مُحَمَّدُ بْنُ خَالِدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ وَهْبِ بْنِ عَطِيَّةَ الدِّمَشْقِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ الزُّبَيْدِيُّ، أَخْبَرَنَا الزُّهْرِيُّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ زَيْنَبَ ابْنَةِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ ـ رضى الله عنها ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم رَأَى فِي بَيْتِهَا جَارِيَةً فِي وَجْهِهَا سَفْعَةٌ فَقَالَ " اسْتَرْقُوا لَهَا، فَإِنَّ بِهَا النَّظْرَةَ ". وَقَالَ عُقَيْلٌ عَنِ الزُّهْرِيِّ أَخْبَرَنِي عُرْوَةُ عَنِ النَّبِيِّ صلى الله عليه وسلم. تَابَعَهُ عَبْدُ اللَّهِ بْنُ سَالِمٍ عَنِ الزُّبَيْدِيِّ.

Reference	: Sahih al-Bukhari 5739
In-book reference	: Book 76, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 635

(36) Chapter: The effect of an evil eye is a fact (36) باب الْعَيْنُ حَقٌّ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The effect of an evil eye is a fact." And he prohibited tattooing.

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْعَيْنُ حَقٌّ ". وَنَهَى عَنِ الْوَشْمِ.

Reference	: Sahih al-Bukhari 5740
In-book reference	: Book 76, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 636

(37) Chapter: To treat a snakebite or a scorpion sting with a Ruqya (37) باب رُقْيَةِ الْحَيَّةِ وَالْعَقْرَبِ

Narrated Al-Aswad:

I asked `Aisha about treating poisonous stings (a snake-bite or a scorpion sting) with a Ruqya. She said, "The Prophet (ﷺ) allowed the treatment of poisonous sting with Ruqya."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الأَسْوَدِ، عَنْ أَبِيهِ، قَالَ سَأَلْتُ عَائِشَةَ عَنِ الرُّقْيَةِ، مِنَ الْحُمَةِ فَقَالَتْ رَخَّصَ النَّبِيُّ صلى الله عليه وسلم الرُّقْيَةَ مِنْ كُلِّ ذِي حُمَةٍ.

Reference	: Sahih al-Bukhari 5741
In-book reference	: Book 76, Hadith 56
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 637

(38) Chapter: The Ruqya of the Prophet (saws)

(38) باب رُقْيَةِ النَّبِيِّ صلى الله عليه وسلم

Narrated `Abdul `Aziz:

Thabit and I went to Anas bin Malik. Thabit said, "O Abu Hamza! I am sick." On that Anas said, "Shall I treat you with the Ruqya of Allah's Messenger (ﷺ)?" Thabit said, "Yes," Anas recited, "O Allah! The Lord of the people, the Remover of trouble! (Please) cure (Heal) (this patient), for You are the Healer. None brings about healing but You; a healing that will leave behind no ailment."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ، قَالَ دَخَلْتُ أَنَا وَثَابِتٌ، عَلَى أَنَسِ بْنِ مَالِكٍ فَقَالَ ثَابِتٌ يَا أَبَا حَمْزَةَ اشْتَكَيْتُ. فَقَالَ أَنَسٌ أَلاَ أَرْقِيكَ بِرُقْيَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ بَلَى. قَالَ " اللَّهُمَّ رَبَّ النَّاسِ مُذْهِبَ الْبَاسِ اشْفِ أَنْتَ الشَّافِي لاَ شَافِيَ إِلاَّ أَنْتَ، شِفَاءً لاَ يُغَادِرُ سَقَمًا ".

Reference	: Sahih al-Bukhari 5742
In-book reference	: Book 76, Hadith 57
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 638

Narrated `Aisha:

The Prophet (ﷺ) used to treat some of his wives by passing his right hand over the place of ailment and used to say, "O Allah, the Lord of the people! Remove the trouble and heal the patient, for You are the Healer. No healing is of any avail but Yours; healing that will leave behind no ailment."

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا سُفْيَانُ، حَدَّثَنِي سُلَيْمَانُ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُعَوِّذُ بَعْضَ أَهْلِهِ، يَمْسَحُ بِيَدِهِ الْيُمْنَى وَيَقُولُ " اللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَاسَ، اشْفِهِ وَأَنْتَ الشَّافِي، لاَ شِفَاءَ إِلاَّ شِفَاؤُكَ، شِفَاءً لاَ يُغَادِرُ سَقَمًا ". قَالَ سُفْيَانُ حَدَّثْتُ بِهِ مَنْصُورًا فَحَدَّثَنِي عَنْ إِبْرَاهِيمَ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ نَحْوَهُ.

Reference	: Sahih al-Bukhari 5743
In-book reference	: Book 76, Hadith 58
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 639

Narrated `Aisha:

Allah's Messenger (ﷺ) used to treat with a Ruqya saying, "O the Lord of the people! Remove the trouble The cure is in Your Hands, and there is none except You who can remove it (the disease) . "

حَدَّثَنِي أَحْمَدُ بْنُ أَبِي رَجَاءٍ، حَدَّثَنَا النَّضْرُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَرْقِي يَقُولُ " امْسَحِ الْبَاسَ رَبَّ النَّاسِ، بِيَدِكَ الشِّفَاءُ، لاَ كَاشِفَ لَهُ إِلاَّ أَنْتَ ".

Reference	: Sahih al-Bukhari 5744
In-book reference	: Book 76, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 640

Narrated `Aisha:

The Prophet (ﷺ) used to say to the patient, "In the Name of Allah The earth of our land and the saliva of some of us cure our patient."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنِي عَبْدُ رَبِّهِ بْنُ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقُولُ لِلْمَرِيضِ " بِسْمِ اللَّهِ، تُرْبَةُ أَرْضِنَا. بِرِيقَةِ بَعْضِنَا، يُشْفَى سَقِيمُنَا بِإِذْنِ رَبِّنَا ".

Reference	: Sahih al-Bukhari 5745
In-book reference	: Book 76, Hadith 60
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 641

Narrated `Aisha:

Allah's Messenger (ﷺ) used to read in his Ruqya, "In the Name of Allah" The earth of our land and the saliva of some of us cure our patient with the permission of our Lord." with a slight shower of saliva) while treating with a Ruqya.

حَدَّثَنِي صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يَقُولُ فِي الرُّقْيَةِ " تُرْبَةُ أَرْضِنَا، وَرِيقَةُ بَعْضِنَا، يُشْفَى سَقِيمُنَا، بِإِذْنِ رَبِّنَا ".

Reference	: Sahih al-Bukhari 5746
In-book reference	: Book 76, Hadith 61
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 642

(39) Chapter: An-Nafth while treating with a Ruqya

(39) باب النَّفْثِ فِي الرُّقْيَةِ

Narrated Abu Qatada:

I heard the Prophet (ﷺ) saying, "A good dream is from Allah, and a bad dream is from Satan. So if anyone of you sees (in a dream) something he dislikes, when he gets up he should blow thrice (on his left side) and seek refuge with Allah from its evil for then it will not harm him."

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ سَمِعْتُ أَبَا سَلَمَةَ، قَالَ سَمِعْتُ أَبَا قَتَادَةَ، يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " الرُّؤْيَا مِنَ اللَّهِ، وَالْحُلْمُ مِنَ الشَّيْطَانِ، فَإِذَا رَأَى أَحَدُكُمْ شَيْئًا يَكْرَهُهُ فَلْيَنْفِثْ حِينَ يَسْتَيْقِظُ ثَلاَثَ مَرَّاتٍ وَيَتَعَوَّذْ مِنْ شَرِّهَا، فَإِنَّهَا لاَ تَضُرُّهُ ". وَقَالَ أَبُو سَلَمَةَ وَإِنْ كُنْتُ لأَرَى الرُّؤْيَا أَثْقَلَ عَلَىَّ مِنَ الْجَبَلِ، فَمَا هُوَ إِلاَّ أَنْ سَمِعْتُ هَذَا الْحَدِيثَ فَمَا أُبَالِيهَا.

Reference	: Sahih al-Bukhari 5747
In-book reference	: Book 76, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 643

Narrated `Aisha:

Whenever Allah's Messenger (ﷺ) went to bed, he used to recite Surat-al-Ikhlas, Surat-al-Falaq and Surat-an- Nas and then blow on his palms and pass them over his face and those parts of his body that his hands could reach. And when he fell ill, he used to order me to do like that for him.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الأُوَيْسِيُّ، حَدَّثَنَا سُلَيْمَانُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَوَى إِلَى فِرَاشِهِ نَفَثَ فِي كَفَّيْهِ بِقُلْ هُوَ اللَّهُ أَحَدٌ وَبِالْمُعَوِّذَتَيْنِ جَمِيعًا، ثُمَّ يَمْسَحُ بِهِمَا وَجْهَهُ، وَمَا بَلَغَتْ يَدَاهُ مِنْ جَسَدِهِ. قَالَتْ عَائِشَةُ فَلَمَّا اشْتَكَى كَانَ يَأْمُرُنِي أَنْ أَفْعَلَ ذَلِكَ بِهِ. قَالَ يُونُسُ كُنْتُ أَرَى ابْنَ شِهَابٍ يَصْنَعُ ذَلِكَ إِذَا أَتَى إِلَى فِرَاشِهِ.

Reference	: Sahih al-Bukhari 5748
In-book reference	: Book 76, Hadith 63

USC-MSA web (English) reference : Vol. 7, Book 71, Hadith 644
(deprecated numbering scheme)

Narrated Abu Sa`id:

A group of the companions of Allah's Messenger (ﷺ) proceeded on a journey till they dismounted near one of the Arab tribes and requested them to entertain them as their guests, but they (the tribe people) refused to entertain them. Then the chief of that tribe was bitten by a snake (or stung by a scorpion) and he was given all sorts of treatment, but all in vain. Some of them said, "Will you go to the group (those travelers) who have dismounted near you and see if one of them has something useful?" They came to them and said, "O the group! Our leader has been bitten by a snake (or stung by a scorpion) and we have treated him with everything but nothing benefited him Has anyone of you anything useful?" One of them replied, "Yes, by Allah, I know how to treat with a Ruqya. But. by Allah, we wanted you to receive us as your guests but you refused. I will not treat your patient with a Ruqya till you fix for us something as wages." Consequently they agreed to give those travellers a flock of sheep. The man went with them (the people of the tribe) and started spitting (on the bite) and reciting Surat-al-Fatiha till the patient was healed and started walking as if he had not been sick. When the tribe people paid them their wages they had agreed upon, some of them (the Prophet's companions) said, "Distribute (the sheep)." But the one who treated with the Ruqya said, "Do not do that till we go to Allah's Apostle and mention to him what has happened, and see what he will order us." So they came to Allah's Messenger (ﷺ) and mentioned the story to him and he said, "How do you know that Surat-al-Fatiha is a Ruqya? You have done the right thing. Divide (what you have got) and assign for me a share with you."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ، أَنَّ رَهْطًا، مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم انْطَلَقُوا فِي سَفْرَةٍ سَافَرُوهَا، حَتَّى نَزَلُوا بِحَىٍّ مِنْ أَحْيَاءِ الْعَرَبِ فَاسْتَضَافُوهُمْ، فَأَبَوْا أَنْ يُضَيِّفُوهُمْ، فَلُدِغَ سَيِّدُ ذَلِكَ الْحَىِّ، فَسَعَوْا لَهُ بِكُلِّ شَىْءٍ لاَ يَنْفَعُهُ شَىْءٌ، فَقَالَ بَعْضُهُمْ لَوْ أَتَيْتُمْ هَؤُلاَءِ الرَّهْطَ الَّذِينَ قَدْ نَزَلُوا بِكُمْ، لَعَلَّهُ أَنْ يَكُونَ عِنْدَ بَعْضِهِمْ شَىْءٌ. فَأَتَوْهُمْ فَقَالُوا يَا أَيُّهَا الرَّهْطُ إِنَّ سَيِّدَنَا لُدِغَ، فَسَعَيْنَا لَهُ بِكُلِّ شَىْءٍ، لاَ يَنْفَعُهُ شَىْءٌ، فَهَلْ عِنْدَ أَحَدٍ مِنْكُمْ شَىْءٌ فَقَالَ بَعْضُهُمْ نَعَمْ، وَاللَّهِ إِنِّي لَرَاقٍ، وَلَكِنْ وَاللَّهِ لَقَدِ اسْتَضَفْنَاكُمْ فَلَمْ تُضَيِّفُونَا، فَمَا أَنَا بِرَاقٍ لَكُمْ حَتَّى تَجْعَلُوا لَنَا جُعْلاً. فَصَالَحُوهُمْ عَلَى قَطِيعٍ مِنَ الْغَنَمِ، فَانْطَلَقَ فَجَعَلَ يَتْفُلُ وَيَقْرَأُ {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} حَتَّى لَكَأَنَّمَا نُشِطَ مِنْ عِقَالٍ، فَانْطَلَقَ يَمْشِي مَا بِهِ قَلَبَةٌ. قَالَ فَأَوْفَوْهُمْ جُعْلَهُمُ الَّذِي صَالَحُوهُمْ عَلَيْهِ، فَقَالَ بَعْضُهُمُ اقْسِمُوا. فَقَالَ الَّذِي رَقَى لاَ تَفْعَلُوا حَتَّى نَأْتِيَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَنَذْكُرَ لَهُ الَّذِي كَانَ، فَنَنْظُرَ مَا يَأْمُرُنَا. فَقَدِمُوا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرُوا لَهُ فَقَالَ " وَمَا يُدْرِيكَ أَنَّهَا رُقْيَةٌ أَصَبْتُمُ اقْسِمُوا وَاضْرِبُوا لِي مَعَكُمْ بِسَهْمٍ ".

Reference : Sahih al-Bukhari 5749
In-book reference : Book 76, Hadith 64
USC-MSA web (English) reference : Vol. 7, Book 71, Hadith 645
(deprecated numbering scheme)

(40) Chapter: Passing right hand on the place of ailment while treating with a Ruqya

(40) باب مَسْحِ الرَّاقِي الْوَجَعَ بِيَدِهِ الْيُمْنَى

Narrated `Aisha:

The Prophet (ﷺ) used to treat some of his wives by passing his right hand over the place of ailment and used to say, "O Lord of the people! Remove the difficulty and bring about healing as You are the Healer. There is no healing but Your Healing, a healing that will leave no ailment."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يُعَوِّذُ بَعْضَهُمْ يَمْسَحُهُ بِيَمِينِهِ " أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ، وَاشْفِ أَنْتَ الشَّافِي، لاَ شِفَاءَ إِلاَّ شِفَاؤُكَ، شِفَاءً لاَ يُغَادِرُ سَقَمًا ". فَذَكَرْتُهُ لِمَنْصُورٍ فَحَدَّثَنِي عَنْ إِبْرَاهِيمَ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ بِنَحْوِهِ.

Reference : Sahih al-Bukhari 5750
In-book reference : Book 76, Hadith 65
USC-MSA web (English) reference : Vol. 7, Book 71, Hadith 646

(41) Chapter: A woman may treat a man with a Ruqya

(41) باب فِي الْمَرْأَةِ تَرْقِي الرَّجُلَ

(42) Chapter: Whoever does not treat or get treated with a Ruqya

(42) باب مَنْ لَمْ يَرْقِ

Narrated `Aisha:

The Prophet, during his fatal ailment used to blow (on his hands and pass them) over his body while reciting the Mu'auwidhat (Surat-an-Nas and Surat-al-Falaq). When his disease got aggravated, I used to recite them for him and blow (on his hands) and let him pass his hands over his body because of its blessing. (Ma`mar asked Ibn Shihab: How did he use to do Nafth? He said: He used to blow on his hands and then pass them over his face.)

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَنْفِثُ عَلَى نَفْسِهِ فِي مَرَضِهِ الَّذِي قُبِضَ فِيهِ بِالْمُعَوِّذَاتِ، فَلَمَّا ثَقُلَ كُنْتُ أَنَا أَنْفِثُ عَلَيْهِ بِهِنَّ، فَأَمْسَحُ بِيَدِ نَفْسِهِ لِبَرَكَتِهَا. فَسَأَلْتُ ابْنَ شِهَابٍ كَيْفَ كَانَ يَنْفِثُ قَالَ يَنْفِثُ عَلَى يَدَيْهِ، ثُمَّ يَمْسَحُ بِهِمَا وَجْهَهُ.

Reference	: Sahih al-Bukhari 5751
In-book reference	: Book 76, Hadith 66
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 647

Narrated Ibn `Abbas:

The Prophet (ﷺ) once came out to us and said, "Some nations were displayed before me. A prophet would pass in front of me with one man, and another with two men, and another with a group of people. and another with nobody with him. Then I saw a great crowd covering the horizon and I wished that they were my followers, but it was said to me, 'This is Moses and his followers.' Then it was said to me, 'Look" I looked and saw a big gathering with a large number of people covering the horizon. It was said, "Look this way and that way.' So I saw a big crowd covering the horizon. Then it was said to me, "These are your followers, and among them there are 70,000 who will enter Paradise without (being asked about their) accounts. " Then the people dispersed and the Prophet (ﷺ) did not tell who those 70,000 were. So the companions of the Prophet (ﷺ) started talking about that and some of them said, "As regards us, we were born in the era of heathenism, but then we believed in Allah and His Apostle . We think however, that these (70,000) are our offspring." That talk reached the Prophet (ﷺ) who said, "These (70,000) are the people who do not draw an evil omen from (birds) and do not get treated by branding themselves and do not treat with Ruqya, but put their trust (only) in their Lord." then 'Ukasha bin Muhsin got up and said, "O Allah's Messenger (ﷺ)! Am I one of those (70,000)?" The Prophet (ﷺ) said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet (ﷺ) said, " 'Ukasha has anticipated you."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حُصَيْنُ بْنُ نُمَيْرٍ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ خَرَجَ عَلَيْنَا النَّبِيُّ صلى الله عليه وسلم يَوْمًا فَقَالَ " عُرِضَتْ عَلَىَّ الأُمَمُ فَجَعَلَ يَمُرُّ النَّبِيُّ مَعَهُ الرَّجُلُ وَالنَّبِيُّ مَعَهُ الرَّجُلاَنِ، وَالنَّبِيُّ مَعَهُ الرَّهْطُ، وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ، وَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الأُفُقَ فَرَجَوْتُ أَنْ يَكُونَ أُمَّتِي، فَقِيلَ هَذَا مُوسَى وَقَوْمُهُ. ثُمَّ قِيلَ لِي انْظُرْ. فَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الأُفُقَ فَقِيلَ لِي انْظُرْ هَكَذَا وَهَكَذَا. فَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الأُفُقَ فَقِيلَ هَؤُلاَءِ أُمَّتُكَ، وَمَعَ هَؤُلاَءِ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ ". فَتَفَرَّقَ النَّاسُ وَلَمْ يُبَيَّنْ لَهُمْ، فَتَذَاكَرَ أَصْحَابُ النَّبِيِّ صلى الله عليه وسلم فَقَالُوا أَمَّا نَحْنُ فَوُلِدْنَا فِي الشِّرْكِ، وَلَكِنَّا آمَنَّا بِاللَّهِ وَرَسُولِهِ، وَلَكِنْ هَؤُلاَءِ هُمْ أَبْنَاؤُنَا، فَبَلَغَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " هُمُ الَّذِينَ لاَ

يَتَطَيَّرُونَ، وَلاَ يَسْتَرْقُونَ، وَلاَ يَكْتَوُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ". فَقَامَ عُكَّاشَةُ بْنُ مِحْصَنٍ فَقَالَ أَمِنْهُمْ أَنَا يَا رَسُولَ اللَّهِ قَالَ " نَعَمْ ". فَقَامَ آخَرُ فَقَالَ أَمِنْهُمْ أَنَا فَقَالَ " سَبَقَكَ بِهَا عُكَّاشَةُ ".

Reference : Sahih al-Bukhari 5752
In-book reference : Book 76, Hadith 67
USC-MSA web (English) reference : Vol. 7, Book 71, Hadith 648
(deprecated numbering scheme)

(43) Chapter: At-Tiyara (drawing an evil omen from birds, etc.) (43) باب الطِّيَرَةِ

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "There is neither 'Adha (no contagious disease is conveyed to others without Allah's permission) nor Tiyara, but an evil omen may be in three a woman, a house or an animal."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، حَدَّثَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ عَدْوَى وَلاَ طِيَرَةَ، وَالشُّؤْمُ فِي ثَلاَثٍ فِي الْمَرْأَةِ، وَالدَّارِ، وَالدَّابَّةِ ".

Reference : Sahih al-Bukhari 5753
In-book reference : Book 76, Hadith 68
USC-MSA web (English) reference : Vol. 7, Book 71, Hadith 649
(deprecated numbering scheme)

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "There is no Tiyara, and the best omen is the Fal." They asked, "What is the Fal?" He said, "A good word that one of you hears (and takes as a good omen).

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ طِيَرَةَ، وَخَيْرُهَا الْفَأْلُ ". قَالُوا وَمَا الْفَأْلُ قَالَ " الْكَلِمَةُ الصَّالِحَةُ يَسْمَعُهَا أَحَدُكُمْ ".

Reference : Sahih al-Bukhari 5754
In-book reference : Book 76, Hadith 69
USC-MSA web (English) reference : Vol. 7, Book 71, Hadith 650
(deprecated numbering scheme)

(44) Chapter: Al-Fa'l (good omen) (44) باب الْفَأْلِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "There is no Tiyara and the best omen is the Fal," Somebody said, "What is the Fal, O Allah's Messenger (ﷺ)?" He said, "A good word that one of you hears (and takes as a good omen).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، أَخْبَرَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ طِيَرَةَ، وَخَيْرُهَا الْفَأْلُ ". قَالَ وَمَا الْفَأْلُ يَا رَسُولَ اللَّهِ قَالَ " الْكَلِمَةُ الصَّالِحَةُ يَسْمَعُهَا أَحَدُكُمْ ".

Reference : Sahih al-Bukhari 5755
In-book reference : Book 76, Hadith 70
USC-MSA web (English) reference : Vol. 7, Book 71, Hadith 651
(deprecated numbering scheme)

Narrated Anas:

The Prophet (ﷺ) said, "No 'Adha (no contagious disease is conveyed to others without Allah's permission), nor Tiyara, but I like the good Fal, i.e., the good word."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ لاَ عَدْوَى وَلاَ طِيَرَةَ، وَيُعْجِبُنِي الْفَأْلُ الصَّالِحُ، الْكَلِمَةُ الْحَسَنَةُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5756
In-book reference	: Book 76, Hadith 71
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 652

(45) Chapter: No Hama

(45) باب لاَ هَامَةَ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "There is no 'Adha, nor Tiyara, nor Hama, nor Safar."

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَكَمِ، حَدَّثَنَا النَّضْرُ، أَخْبَرَنَا إِسْرَائِيلُ، أَخْبَرَنَا أَبُو حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ لاَ عَدْوَى، وَلاَ طِيَرَةَ، وَلاَ هَامَةَ، وَلاَ صَفَرَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5757
In-book reference	: Book 76, Hadith 72
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 653

(46) Chapter: Foretellers

(46) باب الْكَهَانَةِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) gave his verdict about two ladies of the Hudhail tribe who had fought each other and one of them had hit the other with a stone. The stone hit her `Abdomen and as she was pregnant, the blow killed the child in her womb. They both filed their case with the Prophet (ﷺ) and he judged that the blood money for what was in her womb. was a slave or a female slave. The guardian of the lady who was fined said, "O Allah's Messenger (ﷺ)! Shall I be fined for a creature that has neither drunk nor eaten, neither spoke nor cried? A case like that should be nullified." On that the Prophet (ﷺ) said, "This is one of the brothers of soothsayers.

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَضَى فِي امْرَأَتَيْنِ مِنْ هُذَيْلٍ اقْتَتَلَتَا، فَرَمَتْ إِحْدَاهُمَا الأُخْرَى بِحَجَرٍ، فَأَصَابَ بَطْنَهَا وَهْىَ حَامِلٌ، فَقَتَلَتْ وَلَدَهَا الَّذِي فِي بَطْنِهَا فَاخْتَصَمُوا إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَضَى أَنَّ دِيَةَ مَا فِي بَطْنِهَا غُرَّةٌ عَبْدٌ أَوْ أَمَةٌ، فَقَالَ وَلِيُّ الْمَرْأَةِ الَّتِي غَرِمَتْ كَيْفَ أَغْرَمُ يَا رَسُولَ اللَّهِ مَنْ لاَ شَرِبَ، وَلاَ أَكَلَ، وَلاَ نَطَقَ، وَلاَ اسْتَهَلَّ، فَمِثْلُ ذَلِكَ يُطَلّ فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ إِنَّمَا هَذَا مِنْ إِخْوَانِ الْكُهَّانِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5758
In-book reference	: Book 76, Hadith 73
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 654

Narrated Abu Huraira:

Two ladies (had a fight) and one of them hit the other with a stone on the `Abdomen and caused her to abort. The Prophet (ﷺ) judged that the victim be given either a slave or a female slave (as blood-money). Narrated Ibn Shihab: Sa`id bin Al-Musayyab said, "Allah's Messenger (ﷺ) judged that in case of child killed in the womb of its mother, the offender should give the mother a slave or a female slave in recompense The offender said, How can I be fined for killing one who neither ate nor drank, neither spoke nor cried: a case like that should be denied ' On that Allah's Messenger (ﷺ) said 'He is one of the brothers of the foretellers

حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ امْرَأَتَيْنِ، رَمَتْ إِحْدَاهُمَا الأُخْرَى بِحَجَرٍ فَطَرَحَتْ جَنِينَهَا، فَقَضَى فِيهِ النَّبِيُّ صلى الله عليه وسلم بِغُرَّةٍ عَبْدٍ أَوْ وَلِيدَةٍ. وَعَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَضَى فِي الْجَنِينِ يُقْتَلُ فِي بَطْنِ أُمِّهِ بِغُرَّةٍ عَبْدٍ أَوْ وَلِيدَةٍ. فَقَالَ الَّذِي قُضِيَ عَلَيْهِ كَيْفَ أَغْرَمُ مَنْ لاَ أَكَلَ، وَلاَ شَرِبَ، وَلاَ نَطَقَ، وَلاَ اسْتَهَلَّ، وَمِثْلُ ذَلِكَ بَطَلْ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا هَذَا مِنْ إِخْوَانِ الْكُهَّانِ ".

Reference : Sahih al-Bukhari 5759, 5760
In-book reference : Book 76, Hadith 74
USC-MSA web (English) reference : Vol. 7, Book 71, Hadith 655
(deprecated numbering scheme)

Narrated Abu Mas`ud:

The Prophet (ﷺ) forbade the utilization of the price of a dog, the earnings of prostitute and the earnings of a foreteller.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، عَنْ أَبِي مَسْعُودٍ، قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ ثَمَنِ الْكَلْبِ، وَمَهْرِ الْبَغِيِّ، وَحُلْوَانِ الْكَاهِنِ.

Reference : Sahih al-Bukhari 5761
In-book reference : Book 76, Hadith 75
USC-MSA web (English) reference : Vol. 7, Book 71, Hadith 656
(deprecated numbering scheme)

Narrated `Aisha:

Some people asked Allah's Messenger (ﷺ) about the fore-tellers He said. ' They are nothing" They said, 'O Allah's Messenger (ﷺ)! Sometimes they tell us of a thing which turns out to be true." Allah's Messenger (ﷺ) said, "A Jinn snatches that true word and pours it Into the ear of his friend (the fore-teller) (as one puts something into a bottle) The foreteller then mixes with that word one hundred lies."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ يَحْيَى بْنِ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم نَاسٌ عَنِ الْكُهَّانِ. فَقَالَ " لَيْسَ بِشَىْءٍ ". فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّهُمْ يُحَدِّثُونَا أَحْيَانًا بِشَىْءٍ فَيَكُونُ حَقًّا. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تِلْكَ الْكَلِمَةُ مِنَ الْحَقِّ، يَخْطَفُهَا مِنَ الْجِنِّيِّ، فَيَقُرُّهَا فِي أُذُنِ وَلِيِّهِ، فَيَخْلِطُونَ مَعَهَا مِائَةَ كَذْبَةٍ ". قَالَ عَلِيٌّ قَالَ عَبْدُ الرَّزَّاقِ مُرْسَلٌ، الْكَلِمَةُ مِنَ الْحَقِّ. ثُمَّ بَلَغَنِي أَنَّهُ أَسْنَدَهُ بَعْدَهُ.

Reference : Sahih al-Bukhari 5762
In-book reference : Book 76, Hadith 76
USC-MSA web (English) reference : Vol. 7, Book 71, Hadith 657
(deprecated numbering scheme)

(47) Chapter: Magic (47) باب السِّحْرِ

وَقَوْلِ اللَّهِ تَعَالَى: {وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولاَ إِنَّمَا نَحْنُ فِتْنَةٌ فَلاَ تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلاَّ بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلاَ يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الآخِرَةِ مِنْ خَلاَقٍ}. وَقَوْلِهِ تَعَالَى: {وَلاَ يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى}. وَقَوْلِهِ: {أَفَتَأْتُونَ السِّحْرَ وَأَنْتُمْ تُبْصِرُونَ}. وَقَوْلِهِ: {يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى}. وَقَوْلِهِ: {وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ} وَالنَّفَّاثَاتُ السَّوَاحِرُ.

{تُسْحَرُونَ} تُعَمَّوْنَ.

Narrated `Aisha:

A man called Labid bin al-A'sam from the tribe of Bani Zaraiq worked magic on Allah's Messenger (ﷺ) till Allah's Messenger (ﷺ) started imagining that he had done a thing that he had not really done. One day or one night he

was with us, he invoked Allah and invoked for a long period, and then said, "O `Aisha! Do you know that Allah has instructed me concerning the matter I have asked him about? Two men came to me and one of them sat near my head and the other near my feet. One of them said to his companion, "What is the disease of this man?" The other replied, "He is under the effect of magic.' The first one asked, 'Who has worked the magic on him?' The other replied, "Labid bin Al-A'sam.' The first one asked, 'What material did he use?' The other replied, 'A comb and the hairs stuck to it and the skin of pollen of a male date palm.' The first one asked, 'Where is that?' The other replied, '(That is) in the well of Dharwan;' " So Allah's Messenger (ﷺ) along with some of his companions went there and came back saying, "O `Aisha, the color of its water is like the infusion of Henna leaves. The tops of the date-palm trees near it are like the heads of the devils." I asked. "O Allah's Messenger (ﷺ)? Why did you not show it (to the people)?" He said, "Since Allah cured me, I disliked to let evil spread among the people." Then he ordered that the well be filled up with earth.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ سَحَرَ رَسُولَ اللَّهِ صلى الله عليه وسلم رَجُلٌ مِنْ بَنِي زُرَيْقٍ يُقَالُ لَهُ لَبِيدُ بْنُ الأَعْصَمِ، حَتَّى كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُخَيَّلُ إِلَيْهِ أَنَّهُ يَفْعَلُ الشَّىْءَ وَمَا فَعَلَهُ، حَتَّى إِذَا كَانَ ذَاتَ يَوْمٍ أَوْ ذَاتَ لَيْلَةٍ وَهْوَ عِنْدِي لَكِنَّهُ دَعَا وَدَعَا ثُمَّ قَالَ " يَا عَائِشَةُ، أَشَعَرْتِ أَنَّ اللَّهَ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ، أَتَانِي رَجُلاَنِ فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي، وَالآخَرُ عِنْدَ رِجْلَىَّ، فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ مَا وَجَعُ الرَّجُلِ فَقَالَ مَطْبُوبٌ. قَالَ مَنْ طَبَّهُ قَالَ لَبِيدُ بْنُ الأَعْصَمِ. قَالَ فِي أَىِّ شَىْءٍ قَالَ فِي مُشْطٍ وَمُشَاطَةٍ، وَجُفِّ طَلْعِ نَخْلَةٍ ذَكَرٍ. قَالَ وَأَيْنَ هُوَ قَالَ فِي بِئْرِ ذَرْوَانَ ". فَأَتَاهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي نَاسٍ مِنْ أَصْحَابِهِ فَجَاءَ فَقَالَ " يَا عَائِشَةُ كَأَنَّ مَاءَهَا نُقَاعَةُ الْحِنَّاءِ، أَوْ كَأَنَّ رُءُوسَ نَخْلِهَا رُءُوسُ الشَّيَاطِينِ ". قُلْتُ يَا رَسُولَ اللَّهِ أَفَلاَ أَسْتَخْرِجُهُ قَالَ " قَدْ عَافَانِي اللَّهُ، فَكَرِهْتُ أَنْ أُثَوِّرَ عَلَى النَّاسِ فِيهِ شَرًّا ". فَأَمَرَ بِهَا فَدُفِنَتْ. تَابَعَهُ أَبُو أُسَامَةَ وَأَبُو ضَمْرَةَ وَابْنُ أَبِي الزِّنَادِ عَنْ هِشَامٍ. وَقَالَ اللَّيْثُ وَابْنُ عُيَيْنَةَ عَنْ هِشَامٍ فِي مُشْطٍ وَمُشَاقَةٍ. يُقَالُ الْمُشَاطَةُ مَا يَخْرُجُ مِنَ الشَّعَرِ إِذَا مُشِطَ، وَالْمُشَاقَةُ مِنْ مُشَاقَةِ الْكَتَّانِ.

Reference	: Sahih al-Bukhari 5763
In-book reference	: Book 76, Hadith 77
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 658

(48) Chapter: Shirk and witchcraft are from the Mubiqat (great destructive sins)

(48) باب الشِّرْكُ وَالسِّحْرُ مِنَ الْمُوبِقَاتِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Avoid the Mubiqat, i.e., shirk and witchcraft."

حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي سُلَيْمَانُ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " اجْتَنِبُوا الْمُوبِقَاتِ الشِّرْكُ بِاللَّهِ، وَالسِّحْرُ ".

Reference	: Sahih al-Bukhari 5764
In-book reference	: Book 76, Hadith 78
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 659

(49) Chapter: Should a bewitched person be treated?

(49) باب هَلْ يَسْتَخْرِجُ السِّحْرَ

وَقَالَ قَتَادَةُ قُلْتُ لِسَعِيدِ بْنِ الْمُسَيَّبِ رَجُلٌ بِهِ طِبٌّ أَوْ يُؤَخَّذُ عَنِ امْرَأَتِهِ أَيُحَلُّ عَنْهُ أَوْ يُنَشَّرُ. قَالَ لاَ بَأْسَ بِهِ، إِنَّمَا يُرِيدُونَ بِهِ الإِصْلاَحَ، فَأَمَّا مَا يَنْفَعُ فَلَمْ يُنْهَ عَنْهُ.

Narrated Aisha:

Magic was worked on Allah's Messenger (ﷺ) so that he used to think that he had sexual relations with his wives while he actually had not (Sufyan said: That is the hardest kind of magic as it has such an effect). Then one day he

said, "O `Aisha do you know that Allah has instructed me concerning the matter I asked Him about? Two men came to me and one of them sat near my head and the other sat near my feet. The one near my head asked the other. What is wrong with this man?' The latter replied the is under the effect of magic The first one asked, Who has worked magic on him?' The other replied Labid bin Al-A'sam, a man from Bani Zuraiq who was an ally of the Jews and was a hypocrite.' The first one asked, What material did he use)?' The other replied, 'A comb and the hair stuck to it.' The first one asked, 'Where (is that)?' The other replied. 'In a skin of pollen of a male date palm tree kept under a stone in the well of Dharwan' " So the Prophet (ﷺ) went to that well and took out those things and said "That was the well which was shown to me (in a dream) Its water looked like the infusion of Henna leaves and its date-palm trees looked like the heads of devils." The Prophet (ﷺ) added, "Then that thing was taken out' I said (to the Prophet (ﷺ)) "Why do you not treat yourself with Nashra?" He said, "Allah has cured me; I dislike to let evil spread among my people."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ سَمِعْتُ ابْنَ عُيَيْنَةَ، يَقُولُ أَوَّلُ مَنْ حَدَّثَنَا بِهِ ابْنُ جُرَيْجٍ، يَقُولُ حَدَّثَنِي آلُ، عُرْوَةَ عَنْ عُرْوَةَ، فَسَأَلْتُ هِشَامًا عَنْهُ فَحَدَّثَنَا عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم سُحِرَ حَتَّى كَانَ يَرَى أَنَّهُ يَأْتِي النِّسَاءَ وَلاَ يَأْتِيهِنَّ. قَالَ سُفْيَانُ وَهَذَا أَشَدُّ مَا يَكُونُ مِنَ السِّحْرِ إِذَا كَانَ كَذَا. فَقَالَ " يَا عَائِشَةُ أَعَلِمْتِ أَنَّ اللَّهَ قَدْ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ، أَتَانِي رَجُلاَنِ فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي، وَالآخَرُ عِنْدَ رِجْلَىَّ، فَقَالَ الَّذِي عِنْدَ رَأْسِي لِلآخَرِ مَا بَالُ الرَّجُلِ قَالَ مَطْبُوبٌ. قَالَ وَمَنْ طَبَّهُ قَالَ لَبِيدُ بْنُ أَعْصَمَ، رَجُلٌ مِنْ بَنِي زُرَيْقٍ حَلِيفٌ لِيَهُودَ، كَانَ مُنَافِقًا. قَالَ وَفِيمَ قَالَ فِي مُشْطٍ وَمُشَاقَةٍ. قَالَ وَأَيْنَ قَالَ فِي جُفِّ طَلْعَةٍ ذَكَرٍ، تَحْتَ رَعُوفَةٍ، فِي بِئْرِ ذَرْوَانَ ". قَالَتْ فَأَتَى النَّبِيُّ صلى الله عليه وسلم الْبِئْرَ حَتَّى اسْتَخْرَجَهُ فَقَالَ " هَذِهِ الْبِئْرُ الَّتِي أُرِيتُهَا، وَكَأَنَّ مَاءَهَا نُقَاعَةُ الْحِنَّاءِ، وَكَأَنَّ نَخْلَهَا رُءُوسُ الشَّيَاطِينِ ". قَالَ فَاسْتُخْرِجَ، قَالَتْ فَقُلْتُ أَفَلاَ أَىْ تَنَشَّرْتَ. فَقَالَ " أَمَا وَاللَّهِ فَقَدْ شَفَانِي، وَأَكْرَهُ أَنْ أُثِيرَ عَلَى أَحَدٍ مِنَ النَّاسِ شَرًّا ".

Reference	: Sahih al-Bukhari 5765
In-book reference	: Book 76, Hadith 79
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 660

(50) Chapter: Witchcraft (50) باب السِّحْرِ

Narrated `Aisha:

Magic was worked on Allah's Messenger (ﷺ) so that he began to imagine that he had done something although he had not. One day while he was with me, he invoked Allah and invoked for a long period and then said, "O `Aisha! Do you know that Allah has instructed me regarding the matter I asked Him about?" I asked, "What is that, O Allah's Messenger (ﷺ)?" He said, "Two men came to me; one of them sat near my head and the other sat near my feet. One of them asked his companion, 'What is the disease of this man?' The other replied, 'He is under the effect of magic.' The first one asked, 'Who has worked magic on him?" The other replied, 'Labid bin A'sam, a Jew from the tribe of Bani Zuraiq.' The (first one asked), 'With what has it been done?' The other replied, 'With a a comb and the hair stuck to it and a skin of the pollen of a male datepalm tree.' The first one asked, 'Where is it?' The other replied, 'In the well of Dharwan.' Then the Prophet (ﷺ) went along with some of his companions to that well and looked at that and there were date palms near to it. Then he returned to me and said, 'By Allah the water of that well was (red) like the infusion of Henna leaves and its date-palms were like the heads of devils" I said, O Allah's Messenger (ﷺ)! Did you take those materials out of the pollen skin?" He said, 'No! As for me Allah has healed me and cured me and I was afraid that (by Showing that to the people) I would spread evil among them when he ordered that the well be filled up with earth, and it was filled up with earth "

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ سُحِرَ النَّبِيُّ صلى الله عليه وسلم حَتَّى إِنَّهُ لَيُخَيَّلُ إِلَيْهِ أَنَّهُ يَفْعَلُ الشَّىْءَ وَمَا فَعَلَهُ، حَتَّى إِذَا كَانَ ذَاتَ يَوْمٍ وَهْوَ عِنْدِي دَعَا اللَّهَ وَدَعَاهُ، ثُمَّ قَالَ " أَشَعَرْتِ يَا عَائِشَةُ أَنَّ اللَّهَ قَدْ

أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ ". قُلْتُ وَمَا ذَاكَ يَا رَسُولَ اللَّهِ قَالَ " جَاءَنِي رَجُلاَنِ، فَجَلَسَ أَحَدُهُمَا عِنْدَ رَأْسِي وَالآخَرُ عِنْدَ رِجْلَىَّ، ثُمَّ قَالَ أَحَدُهُمَا لِصَاحِبِهِ مَا وَجَعُ الرَّجُلِ قَالَ مَطْبُوبٌ. قَالَ وَمَنْ طَبَّهُ قَالَ لَبِيدُ بْنُ الأَعْصَمِ، الْيَهُودِيُّ مِنْ بَنِي زُرَيْقٍ. قَالَ فِيمَا ذَا قَالَ فِي مُشْطٍ وَمُشَاطَةٍ، وَجُفِّ طَلْعَةٍ ذَكَرٍ. قَالَ فَأَيْنَ هُوَ قَالَ فِي بِئْرِ ذِي أَرْوَانَ ". قَالَ فَذَهَبَ النَّبِيُّ صلى الله عليه وسلم فِي أُنَاسٍ مِنْ أَصْحَابِهِ إِلَى الْبِئْرِ، فَنَظَرَ إِلَيْهَا وَعَلَيْهَا نَخْلٌ، ثُمَّ رَجَعَ إِلَى عَائِشَةَ فَقَالَ " وَاللَّهِ لَكَأَنَّ مَاءَهَا نُقَاعَةُ الْحِنَّاءِ، وَلَكَأَنَّ نَخْلَهَا رُءُوسُ الشَّيَاطِينِ ". قُلْتُ يَا رَسُولَ اللَّهِ أَفَأَخْرَجْتَهُ قَالَ " لاَ، أَمَّا أَنَا فَقَدْ عَافَانِي اللَّهُ وَشَفَانِي، وَخَشِيتُ أَنْ أُثَوِّرَ عَلَى النَّاسِ مِنْهُ شَرًّا ". وَأَمَرَ بِهَا فَدُفِنَتْ.

Reference	: Sahih al-Bukhari 5766
In-book reference	: Book 76, Hadith 80
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 661

(51) Chapter: Some eloquent speech is as effective as magic

(51) باب مِنَ الْبَيَانِ سِحْرًا

Narrated `Abdullah bin `Umar:

Two men came from the East and addressed the people who wondered at their eloquent speeches On that Allah's Messenger (ﷺ) said. Some eloquent speech is as effective as magic.'

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما أَنَّهُ قَدِمَ رَجُلاَنِ مِنَ الْمَشْرِقِ، فَخَطَبَا، فَعَجِبَ النَّاسُ لِبَيَانِهِمَا، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ مِنَ الْبَيَانِ لَسِحْرًا ـ أَوْ ـ إِنَّ بَعْضَ الْبَيَانِ لَسِحْرٌ ".

Reference	: Sahih al-Bukhari 5767
In-book reference	: Book 76, Hadith 81
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 662

(52) Chapter: The use of 'Ajwa dates as medicine for magic

(52) باب الدَّوَاءِ بِالْعَجْوَةِ لِلسِّحْرِ

Narrated Saud:

The Prophet (ﷺ) said, "If somebody takes some 'Ajwa dates every morning, he will not be effected by poison or magic on that day till night." (Another narrator said seven dates).

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا مَرْوَانُ، أَخْبَرَنَا هَاشِمٌ، أَخْبَرَنَا عَامِرُ بْنُ سَعْدٍ، عَنْ أَبِيهِ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَنِ اصْطَبَحَ كُلَّ يَوْمٍ تَمَرَاتٍ عَجْوَةً، لَمْ يَضُرُّهُ سَمٌّ وَلاَ سِحْرٌ ذَلِكَ الْيَوْمَ إِلَى اللَّيْلِ ". وَقَالَ غَيْرُهُ " سَبْعَ تَمَرَاتٍ ".

Reference	: Sahih al-Bukhari 5768
In-book reference	: Book 76, Hadith 82
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 663

Narrated Saud:

I heard Allah's Messenger (ﷺ) saying, "If Somebody takes seven 'Ajwa dates in the morning, neither magic nor poison will hurt him that day."

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هَاشِمُ بْنُ هَاشِمٍ، قَالَ سَمِعْتُ عَامِرَ بْنَ سَعْدٍ، سَمِعْتُ سَعْدًا ـ رضى الله عنه ـ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ تَصَبَّحَ سَبْعَ تَمَرَاتٍ عَجْوَةً، لَمْ يَضُرُّهُ ذَلِكَ الْيَوْمَ سَمٌّ وَلاَ سِحْرٌ ".

Reference	: Sahih al-Bukhari 5769
In-book reference	: Book 76, Hadith 83
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 664

(53) Chapter: No Hama

(53) باب لاَ هَامَةَ

Narrated Abu Huraira:

The Prophet (ﷺ) said, 'No 'Adha (i.e. no contagious disease is conveyed to others without Allah's permission); nor (any evil omen m the month of) Safar; nor Hama" A bedouin said, "O Allah's Messenger (ﷺ)! What about the camels which, when on the sand (desert) look like deers, but when a mangy camel mixes with them they all get infected with mange?" On that Allah s Apostle said, "Then who conveyed the (mange) disease to the first (mangy) camel?"

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ عَدْوَى، وَلاَ صَفَرَ، وَلاَ هَامَةَ ". فَقَالَ أَعْرَابِيٌّ يَا رَسُولَ اللَّهِ فَمَا بَالُ الإِبِلِ تَكُونُ فِي الرَّمْلِ كَأَنَّهَا الظِّبَاءُ، فَيُخَالِطُهَا الْبَعِيرُ الأَجْرَبُ فَيُجْرِبُهَا. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَمَنْ أَعْدَى الأَوَّلَ ".

Reference	: Sahih al-Bukhari 5770
In-book reference	: Book 76, Hadith 84
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 665

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said: The cattle (sheep, cows, camels, etc.) suffering from a disease should not be mixed up with healthy cattle, (or said: "Do not put a patient with a healthy person). " (as a precaution).

وَعَنْ أَبِي سَلَمَةَ، سَمِعَ أَبَا هُرَيْرَةَ، بَعْدُ يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم **" لاَ يُورِدَنَّ مُمْرِضٌ عَلَى مُصِحٍّ "**. وَأَنْكَرَ أَبُو هُرَيْرَةَ حَدِيثَ الأَوَّلِ قُلْنَا أَلَمْ تُحَدِّثْ أَنَّهُ لاَ عَدْوَى فَرَطَنَ بِالْحَبَشِيَّةِ. قَالَ أَبُو سَلَمَةَ فَمَا رَأَيْتُهُ نَسِيَ حَدِيثًا غَيْرَهُ.

Reference	: Sahih al-Bukhari 5771
In-book reference	: Book 76, Hadith 85
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 665

(54) Chapter: No 'Adwa (no contagious disease is conveyed without Allahâ€™s permission)

(54) باب لاَ عَدْوَى

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "there is neither 'Adha nor Tiyara, and an evil omen is only in three: a horse, a woman and a house." (See the foot-note of Hadith No. 649)

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، وَحَمْزَةُ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم **" لاَ عَدْوَى، وَلاَ طِيَرَةَ، إِنَّمَا الشُّؤْمُ فِي ثَلاَثٍ فِي الْفَرَسِ، وَالْمَرْأَةِ، وَالدَّارِ "**.

Reference	: Sahih al-Bukhari 5772
In-book reference	: Book 76, Hadith 86
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 666

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "No 'Adha." Abu Huraira also said: The Prophet (ﷺ) said, "The cattle suffering from a disease should not be mixed up with healthy cattle (or said "Do not put a patient with a healthy person as a precaution.") Abu Huraira also said: Allah's Messenger (ﷺ) said, "No 'Adha." A bedouin got up and said, "Don't you see how camels on the sand look like deer but when a mangy camel mixes with them, they all get infected with mange?" On that the Prophet (ﷺ) said, "Then who conveyed the (mange) disease to the first camel?"

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ عَدْوَى ". قَالَ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ سَمِعْتُ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تُورِدُوا الْمُمْرِضَ عَلَى الْمُصِحِّ ". وَعَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سِنَانُ بْنُ أَبِي سِنَانٍ الدُّؤَلِيُّ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ عَدْوَى ". فَقَامَ أَعْرَابِيٌّ فَقَالَ أَرَأَيْتَ الإِبِلَ تَكُونُ فِي الرِّمَالِ أَمْثَالَ الظِّبَاءِ فَيَأْتِيهِ الْبَعِيرُ الأَجْرَبُ فَتَجْرَبُ. قَالَ النَّبِيُّ صلى الله عليه وسلم " فَمَنْ أَعْدَى الأَوَّلَ ".

Reference	: Sahih al-Bukhari 5773-5775
In-book reference	: Book 76, Hadith 87
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 667

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "No 'Adha nor Tiyara; but I like Fal." They said, "What is the Fal?" He said, "A good word."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ عَدْوَى، وَلاَ طِيَرَةَ، وَيُعْجِبُنِي الْفَأْلُ ". قَالُوا وَمَا الْفَأْلُ قَالَ " كَلِمَةٌ طَيِّبَةٌ ".

Reference	: Sahih al-Bukhari 5776
In-book reference	: Book 76, Hadith 88
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 668

(55) Chapter: The poison given to the Prophet (saws) (55) باب مَا يُذْكَرُ فِي سَمِّ النَّبِيِّ صلى الله عليه وسلم

رَوَاهُ عُرْوَةُ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Abu Huraira:

When Khaibar was conquered, Allah's Messenger (ﷺ) was presented with a poisoned (roasted) sheep. Allah's Apostle said, "Collect for me all the Jews present in this area." (When they were gathered) Allah's Apostle said to them, "I am going to ask you about something; will you tell me the truth?" They replied, "Yes, O Abal-Qasim!" Allah's Messenger (ﷺ) said to them, "Who is your father?" They said, "Our father is so-and-so." Allah's Messenger (ﷺ) said, "You have told a lie. for your father is so-and-so," They said, "No doubt, you have said the truth and done the correct thing." He again said to them, "If I ask you about something; will you tell me the truth?" They replied, "Yes, O Abal-Qasim! And if we should tell a lie you will know it as you have known it regarding our father," Allah's Messenger (ﷺ) then asked, "Who are the people of the (Hell) Fire?" They replied, "We will remain in the (Hell) Fire for a while and then you (Muslims) will replace us in it" Allah's Messenger (ﷺ) said to them. "You will abide in it with ignominy. By Allah, we shall never replace you in it at all." Then he asked them again, "If I ask you something, will you tell me the truth?" They replied, "Yes." He asked. "Have you put the poison in this roasted sheep?" They replied, "Yes," He asked, "What made you do that?" They replied, "We intended to learn if you were a liar in which case we would be relieved from you, and if you were a prophet then it would not harm you."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ لَمَّا فُتِحَتْ خَيْبَرُ أُهْدِيَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم شَاةٌ فِيهَا سَمٌّ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اجْمَعُوا لِي مَنْ كَانَ هَا هُنَا مِنَ الْيَهُودِ ". فَجُمِعُوا لَهُ فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي سَائِلُكُمْ عَنْ شَىْءٍ فَهَلْ أَنْتُمْ صَادِقِيَّ عَنْهُ ". فَقَالُوا نَعَمْ يَا أَبَا الْقَاسِمِ. فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَبُوكُمْ ". قَالُوا أَبُونَا فُلاَنٌ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَذَبْتُمْ بَلْ أَبُوكُمْ فُلاَنٌ ". فَقَالُوا صَدَقْتَ وَبَرِرْتَ. فَقَالَ " هَلْ أَنْتُمْ صَادِقِيَّ عَنْ شَىْءٍ إِنْ سَأَلْتُكُمْ عَنْهُ ". فَقَالُوا نَعَمْ يَا أَبَا الْقَاسِمِ، وَإِنْ كَذَبْنَاكَ عَرَفْتَ كَذِبَنَا كَمَا عَرَفْتَهُ فِي أَبِينَا. قَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَهْلُ النَّارِ ". فَقَالُوا نَكُونُ فِيهَا يَسِيرًا، ثُمَّ تَخْلُفُونَنَا فِيهَا. فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " اخْسَئُوا فِيهَا، وَاللَّهِ لاَ نَخْلُفُكُمْ فِيهَا أَبَدًا ". ثُمَّ قَالَ لَهُمْ " فَهَلْ أَنْتُمْ صَادِقِيَّ عَنْ شَىْءٍ إِنْ سَأَلْتُكُمْ عَنْهُ ". قَالُوا

نَعَمْ. فَقَالَ " هَلْ جَعَلْتُمْ فِي هَذِهِ الشَّاةِ سُمًّا ". فَقَالُوا نَعَمْ. فَقَالَ " مَا حَمَلَكُمْ عَلَى ذَلِكَ ". فَقَالُوا أَرَدْنَا إِنْ كُنْتَ كَذَّابًا نَسْتَرِيحُ مِنْكَ، وَإِنْ كُنْتَ نَبِيًّا لَمْ يَضُرَّكَ.

Reference	: Sahih al-Bukhari 5777
In-book reference	: Book 76, Hadith 89
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 669

(56) Chapter: The taking of poison and treating with it

(56) باب شُرْبِ السُّمِّ، وَالدَّوَاءِ بِهِ، وَبِمَا يُخَافُ مِنْهُ وَالْخَبِيثِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever purposely throws himself from a mountain and kills himself, will be in the (Hell) Fire falling down into it and abiding therein perpetually forever; and whoever drinks poison and kills himself with it, he will be carrying his poison in his hand and drinking it in the (Hell) Fire wherein he will abide eternally forever; and whoever kills himself with an iron weapon, will be carrying that weapon in his hand and stabbing his `Abdomen with it in the (Hell) Fire wherein he will abide eternally forever."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، قَالَ سَمِعْتُ ذَكْوَانَ، يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ، فَهْوَ فِي نَارِ جَهَنَّمَ، يَتَرَدَّى فِيهِ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ تَحَسَّى سَمًّا فَقَتَلَ نَفْسَهُ، فَسَمُّهُ فِي يَدِهِ، يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ، فَحَدِيدَتُهُ فِي يَدِهِ، يَجَأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا ".

Reference	: Sahih al-Bukhari 5778
In-book reference	: Book 76, Hadith 90
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 670

Narrated Sa`d:

I heard Allah's Messenger (ﷺ) saying, "Whoever takes seven 'Ajwa dates in the morning will not be effected by magic or poison on that day."

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا أَحْمَدُ بْنُ بَشِيرٍ أَبُو بَكْرٍ، أَخْبَرَنَا هَاشِمُ بْنُ هَاشِمٍ، قَالَ أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ، قَالَ سَمِعْتُ أَبِي يَقُولُ، سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنِ اصْطَبَحَ بِسَبْعِ تَمَرَاتٍ عَجْوَةٍ لَمْ يَضُرُّهُ ذَلِكَ الْيَوْمَ سَمٌّ وَلاَ سِحْرٌ ".

Reference	: Sahih al-Bukhari 5779
In-book reference	: Book 76, Hadith 91
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 71, Hadith 671

(57) Chapter: The milk of she-asses

(57) باب أَلْبَانِ الأُتُنِ

Narrated Abu Tha`laba Al-Khushani:

The Prophet (ﷺ) forbade the eating of wild animals having fangs. (Az-Zuhri said: I did not hear this narration except when I went to Sham.) Al-Laith said: Narrated Yunus: I asked Ibn Shihab, "May we perform the ablution with the milk of she-asses or drink it, or drink the bile of wild animals or urine of camels?" He replied, "The Muslims used to treat themselves with that and did not see any harm in it. As for the milk of she-asses, we have learnt that Allah's Messenger (ﷺ) forbade the eating of their meat, but we have not received any information whether drinking of their milk is allowed or forbidden." As for the bile of wild animals, Ibn Shihab said, "Abu Idris Al-Khaulani told me that Allah's Messenger (ﷺ) forbade the eating of the flesh of every wild beast having fangs . "

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ، رضى الله عنه قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبُعِ. قَالَ الزُّهْرِيُّ وَلَمْ أَسْمَعْهُ حَتَّى أَتَيْتُ الشَّأْمَ. وَزَادَ اللَّيْثُ قَالَ حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ وَسَأَلْتُهُ هَلْ نَتَوَضَّأُ أَوْ نَشْرَبُ أَلْبَانَ الأُتُنِ أَوْ مَرَارَةَ السَّبُعِ أَوْ أَبْوَالَ الإِبِلِ. قَالَ قَدْ كَانَ

الْمُسْلِمُونَ يَتَدَاوَوْنَ بِهَا، فَلاَ يَرَوْنَ بِذَلِكَ بَأْسًا، فَأَمَّا أَلْبَانُ الأُتُنِ فَقَدْ بَلَغَنَا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ لُحُومِهَا، وَلَمْ يَبْلُغْنَا عَنْ أَلْبَانِهَا أَمْرٌ وَلاَ نَهْىٌ، وَأَمَّا مَرَارَةُ السَّبُعِ قَالَ ابْنُ شِهَابٍ أَخْبَرَنِي أَبُو إِدْرِيسَ الْخَوْلاَنِيُّ أَنَّ أَبَا ثَعْلَبَةَ الْخُشَنِيَّ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبُعِ.

Reference : Sahih al-Bukhari 5780, 5781
In-book reference : Book 76, Hadith 92
USC-MSA web (English) reference : Vol. 7, Book 71, Hadith 672
(deprecated numbering scheme)

(58) Chapter: If a housefly falls in a utensil (58) باب إِذَا وَقَعَ الذُّبَابُ فِي الإِنَاءِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If a fly falls in the vessel of any of you, let him dip all of it (into the vessel) and then throw it away, for in one of its wings there is a disease and in the other there is healing (antidote for it) i e. the treatment for that disease."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عُتْبَةَ بْنِ مُسْلِمٍ، مَوْلَى بَنِي تَيْمٍ عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، مَوْلَى بَنِي زُرَيْقٍ عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا وَقَعَ الذُّبَابُ فِي إِنَاءِ أَحَدِكُمْ، فَلْيَغْمِسْهُ كُلَّهُ، ثُمَّ لْيَطْرَحْهُ، فَإِنَّ فِي أَحَدِ جَنَاحَيْهِ شِفَاءً وَفِي الآخَرِ دَاءً ".

Reference : Sahih al-Bukhari 5782
In-book reference : Book 76, Hadith 93
USC-MSA web (English) reference : Vol. 7, Book 71, Hadith 673
(deprecated numbering scheme)

77 - The Book of Dress (5783 - 5969)
كتاب اللباس

(1) Chapter: "Say: Who has forbidden the adornment with clothes given by Allah which He has produced for His slaves?"

(1) بَابُ قَوْلِ اللَّهِ تَعَالَى: {قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ}

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كُلُوا وَاشْرَبُوا وَالْبَسُوا وَتَصَدَّقُوا، فِي غَيْرِ إِسْرَافٍ وَلاَ مَخِيلَةٍ».

وَقَالَ ابْنُ عَبَّاسٍ كُلْ مَا شِئْتَ وَالْبَسْ مَا شِئْتَ، مَا أَخْطَأَتْكَ اثْنَتَانِ سَرَفٌ أَوْ مَخِيلَةٌ.

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, 'Allah will not look at the person who drags his garment (behind him) out of conceit."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، وَعَبْدِ اللَّهِ بْنِ دِينَارٍ، وَزَيْدِ بْنِ أَسْلَمَ، يُخْبِرُونَهُ عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَنْظُرُ اللَّهُ إِلَى مَنْ جَرَّ ثَوْبَهُ خُيَلاَءَ ".

Reference	2587
In-book reference	: Book 77, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 674

(2) Chapter: Whoever dragged his Izar without conceit

(2) باب مَنْ جَرَّ إِزَارَهُ مِنْ غَيْرِ خُيَلاَءَ

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) said Allah will not look, on the Day of Resurrection at the person who drags his garment (behind him) out of conceit. On that Abu Bakr said, "O Allah's Messenger (ﷺ)! One side of my Izar hangs low if I do not take care of it." The Prophet (ﷺ) said, 'You are not one of those who do that out of conceit."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ جَرَّ ثَوْبَهُ خُيَلاَءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ ". قَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ إِنَّ أَحَدَ شِقَّىْ إِزَارِي يَسْتَرْخِي، إِلاَّ أَنْ أَتَعَاهَدَ ذَلِكَ مِنْهُ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لَسْتَ مِمَّنْ يَصْنَعُهُ خُيَلاَءَ ".

Reference	: Sahih al-Bukhari 5784
In-book reference	: Book 77, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 675

Narrated Abu Bakra:

The solar eclipse occurred while we were sitting with the Prophet (ﷺ) He got up dragging his garment (on the ground) hurriedly till he reached the mosque The people turned (to the mosque) and he offered a two-rak`at prayer whereupon the eclipse was over and he traced us and said, "The sun and the moon are two signs among the signs of Allah, so if you see a thing like this (eclipse) then offer the prayer and invoke Allah till He remove that state."

حَدَّثَنِي مُحَمَّدٌ، أَخْبَرَنَا عَبْدُ الأَعْلَى، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ ـ رضى الله عنه ـ قَالَ خَسَفَتِ الشَّمْسُ وَنَحْنُ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَقَامَ يَجُرُّ ثَوْبَهُ مُسْتَعْجِلاً، حَتَّى أَتَى الْمَسْجِدَ وَثَابَ النَّاسُ فَصَلَّى رَكْعَتَيْنِ، فَجُلِّيَ عَنْهَا، ثُمَّ أَقْبَلَ عَلَيْنَا وَقَالَ " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمْ مِنْهَا شَيْئًا فَصَلُّوا وَادْعُوا اللَّهَ حَتَّى يَكْشِفَهَا ".

Reference	: Sahih al-Bukhari 5785
In-book reference	: Book 77, Hadith 3
USC-MSA web (English) reference	: Vol. 7, Book 72, Hadith 676

(deprecated numbering scheme)

(3) Chapter: To tuck up or roll up the clothes (3) باب التَّشْمِيرِ فِي الثِّيَابِ

Narrated Abu Juhaifa:

I saw Bilal bringing a short spear (or stick) and fixing it in the ground, and then he proclaimed the Iqama of the prayer, and I saw Allah's Messenger (ﷺ) coming out, wearing a cloak with its sleeves rolled up. He then offered a two-rak`at prayer while facing the stick, and I saw the people and animals passing in front of him beyond the stick.

حَدَّثَنِي إِسْحَاقُ، أَخْبَرَنَا ابْنُ شُمَيْلٍ، أَخْبَرَنَا عُمَرُ بْنُ أَبِي زَائِدَةَ، أَخْبَرَنَا عَوْنُ بْنُ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ أَبِي جُحَيْفَةَ، قَالَ فَرَأَيْتُ بِلاَلاً جَاءَ بِعَنَزَةٍ فَرَكَزَهَا، ثُمَّ أَقَامَ الصَّلاَةَ، فَرَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ فِي حُلَّةٍ مُشَمِّرًا، فَصَلَّى رَكْعَتَيْنِ إِلَى الْعَنَزَةِ، وَرَأَيْتُ النَّاسَ وَالدَّوَابَّ يَمُرُّونَ بَيْنَ يَدَيْهِ مِنْ وَرَاءِ الْعَنَزَةِ.

Reference	: Sahih al-Bukhari 5786
In-book reference	: Book 77, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 677

(4) Chapter: The part of the garment that hangs below the ankles is in the Fire (4) باب مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ فَهْوَ فِي النَّارِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The part of an Izar which hangs below the ankles is in the Fire."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الإِزَارِ فَفِي النَّارِ ".

Reference	: Sahih al-Bukhari 5787
In-book reference	: Book 77, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 678

(5) Chapter: Whoever drags his garment out of pride and arrogance (5) باب مَنْ جَرَّ ثَوْبَهُ مِنَ الْخُيَلاَءِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ), "Allah will not look, on the Day of Resurrection, at a person who drags his Izar (behind him) out of pride and arrogance.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَنْظُرُ اللَّهُ يَوْمَ الْقِيَامَةِ إِلَى مَنْ جَرَّ إِزَارَهُ بَطَرًا ".

Reference	: Sahih al-Bukhari 5788
In-book reference	: Book 77, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 679

Narrated Abu Huraira:

The Prophet (ﷺ) (or 'Abul Qasim) said, "While a man was walking, clad in a two-piece garment and proud of himself with his hair well-combed, suddenly Allah made him sink into the earth and he will go on sinking into it till the Day of Resurrection.

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ النَّبِيُّ ـ أَوْ قَالَ أَبُو الْقَاسِمِ ـ صلى الله عليه وسلم " بَيْنَمَا رَجُلٌ يَمْشِي فِي حُلَّةٍ، تُعْجِبُهُ نَفْسُهُ مُرَجِّلٌ جُمَّتَهُ، إِذْ خَسَفَ اللَّهُ بِهِ، فَهْوَ يَتَجَلَّلُ إِلَى يَوْمِ الْقِيَامَةِ ".

Reference : Sahih al-Bukhari 5789
In-book reference : Book 77, Hadith 7
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 680
(deprecated numbering scheme)

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "While a man was dragging his Izar on the ground (behind him), suddenly Allah made him sink into the earth and he will go on sinking into it till the Day of Resurrection."
Narrated Abu Huraira:
that he heard the Prophet (ﷺ) (narrating as above No. 680).

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّ أَبَاهُ، حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " بَيْنَا رَجُلٌ يَجُرُّ إِزَارَهُ، خُسِفَ بِهِ، فَهْوَ يَتَجَلَّلُ فِي الأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ ". تَابَعَهُ يُونُسُ عَنِ الزُّهْرِيِّ. وَلَمْ يَرْفَعْهُ شُعَيْبٌ عَنِ الزُّهْرِيِّ. حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، أَخْبَرَنَا أَبِي، عَنْ عَمِّهِ، جَرِيرِ بْنِ زَيْدٍ قَالَ كُنْتُ مَعَ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَلَى باب دَارِهِ فَقَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، سَمِعَ النَّبِيَّ صلى الله عليه وسلم نَحْوَهُ.

Reference : Sahih al-Bukhari 5790
In-book reference : Book 77, Hadith 8
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 681
(deprecated numbering scheme)

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "Whoever drags his clothes (on the ground) out of pride and arrogance, Allah will not look at him on the Day of Resurrection."

حَدَّثَنَا مَطَرُ بْنُ الْفَضْلِ، حَدَّثَنَا شَبَابَةُ، حَدَّثَنَا شُعْبَةُ، قَالَ لَقِيتُ مُحَارِبَ بْنَ دِثَارٍ عَلَى فَرَسٍ وَهْوَ يَأْتِي مَكَانَهُ الَّذِي يَقْضِي فِيهِ فَسَأَلْتُهُ عَنْ هَذَا الْحَدِيثِ فَحَدَّثَنِي فَقَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ جَرَّ ثَوْبَهُ مَخِيلَةً، لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ ". فَقُلْتُ لِمُحَارِبٍ أَذَكَرَ إِزَارَهُ قَالَ مَا خَصَّ إِزَارًا وَلاَ قَمِيصًا. تَابَعَهُ جَبَلَةُ بْنُ سُحَيْمٍ وَزَيْدُ بْنُ أَسْلَمَ وَزَيْدُ بْنُ عَبْدِ اللَّهِ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم. وَقَالَ اللَّيْثُ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ مِثْلَهُ. وَتَابَعَهُ مُوسَى بْنُ عُقْبَةَ وَعُمَرُ بْنُ مُحَمَّدٍ وَقُدَامَةُ بْنُ مُوسَى عَنْ سَالِمٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم " مَنْ جَرَّ ثَوْبَهُ ".

Reference : Sahih al-Bukhari 5791
In-book reference : Book 77, Hadith 9
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 683
(deprecated numbering scheme)

(6) Chapter: The fringed Izar (6) باب الإِزَارِ الْمُهَدَّبِ

وَيُذْكَرُ عَنِ الزُّهْرِيِّ وَأَبِي بَكْرِ بْنِ مُحَمَّدٍ وَحَمْزَةَ بْنِ أَبِي أُسَيْدٍ وَمُعَاوِيَةَ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ أَنَّهُمْ لَبِسُوا ثِيَابًا مُهَدَّبَةً.

Narrated `Aisha:

(the wife of the Prophet) The wife of Rifa`a Al-Qurazi came to Allah's Messenger (ﷺ) while I was sitting, and Abu Bakr was also there. She said, 'O Allah s Apostle! I was the wife of Rifa`a and he divorced me irrevocably. Then I married `AbdurRahman bin Az-Zubair who, by Allah, O Allah's Messenger (ﷺ), has only something like a fringe of a garment, Showing the fringe of her veil. Khalid bin Sa`id, who was standing at the door, for he had not been admitted, heard her statement and said, "O Abu Bakr! Why do you not stop this lady from saying such things openly before Allah's Messenger (ﷺ)?" No, by Allah, Allah's Messenger (ﷺ) did nothing but smiled. Then he said to the lady, "Perhaps you want to return to Rifa`a? That is impossible unless `Abdur-Rahman consummates his marriage with you." That became the tradition after him.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ جَاءَتِ امْرَأَةُ رِفَاعَةَ الْقُرَظِيِّ رَسُولَ اللَّهِ صلى الله عليه وسلم وَأَنَا جَالِسَةٌ وَعِنْدَهُ أَبُو بَكْرٍ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ تَحْتَ رِفَاعَةَ فَطَلَّقَنِي فَبَتَّ طَلاَقِي، فَتَزَوَّجْتُ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنَ الزَّبِيرِ، وَإِنَّهُ وَاللَّهِ مَا مَعَهُ يَا رَسُولَ اللَّهِ إِلاَّ مِثْلُ هَذِهِ الْهُدْبَةِ. وَأَخَذَتْ هُدْبَةً مِنْ جِلْبَابِهَا، فَسَمِعَ خَالِدُ بْنُ سَعِيدٍ قَوْلَهَا وَهْوَ بِالْبَابِ لَمْ يُؤْذَنْ لَهُ، قَالَتْ فَقَالَ خَالِدٌ يَا أَبَا بَكْرٍ أَلاَ تَنْهَى هَذِهِ عَمَّا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلاَ وَاللَّهِ مَا يَزِيدُ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى التَّبَسُّمِ، فَقَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم " لَعَلَّكِ تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ، لاَ، حَتَّى يَذُوقَ عُسَيْلَتَكِ وَتَذُوقِي عُسَيْلَتَهُ ". فَصَارَ سُنَّةً بَعْدُ.

Reference	: Sahih al-Bukhari 5792
In-book reference	: Book 77, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 684

(7) Chapter: The Rida (7) باب الأَرْدِيَةِ

وَقَالَ أَنَسٌ جَبَذَ أَعْرَابِيٌّ رِدَاءَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated `Ali:

The Prophet (ﷺ) asked for his Rida, put it on and set out walking. Zaid bin Haritha and I followed him till he reached the house where Harnza (bin `Abdul Muttalib) was present and asked for permission to enter, and they gave us permission.

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ، أَنَّ حُسَيْنَ بْنَ عَلِيٍّ، أَخْبَرَهُ أَنَّ عَلِيًّا ـ رضى الله عنه ـ قَالَ فَدَعَا النَّبِيُّ صلى الله عليه وسلم بِرِدَائِهِ، ثُمَّ انْطَلَقَ يَمْشِي، وَاتَّبَعْتُهُ أَنَا وَزَيْدُ بْنُ حَارِثَةَ، حَتَّى جَاءَ الْبَيْتَ الَّذِي فِيهِ حَمْزَةُ، فَاسْتَأْذَنَ فَأَذِنُوا لَهُمْ.

Reference	: Sahih al-Bukhari 5793
In-book reference	: Book 77, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 685

(8) Chapter: Wearing of shirts (8) باب لُبْسِ الْقَمِيصِ

وَقَوْلِ اللَّهِ تَعَالَى حِكَايَةً عَنْ يُوسُفَ: {اذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا}.

Narrated Ibn `Umar:

A man asked, "O Allah s Apostle What kind of clothes should a Muhrim wear?" The Prophet, said, "A Muhrim should not wear a shirt, trousers a hooded cloak, or Khuffs (socks made from thick fabric or leather) unless he cannot get sandals, in which case he should cut the part (of the Khuff) that covers the ankles."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَجُلاً، قَالَ يَا رَسُولَ اللَّهِ مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ يَلْبَسُ الْمُحْرِمُ الْقَمِيصَ، وَلاَ السَّرَاوِيلَ، وَلاَ الْبُرْنُسَ، وَلاَ الْخُفَّيْنِ، إِلاَّ أَنْ لاَ يَجِدَ النَّعْلَيْنِ، فَلْيَلْبَسْ مَا هُوَ أَسْفَلُ مِنَ الْكَعْبَيْنِ ".

Reference	: Sahih al-Bukhari 5794
In-book reference	: Book 77, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 686

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) came to visit `Abdullah bin Ubai (bin Salul) after he had been put in his grave. The Prophet (ﷺ) ordered that `Abdullah be taken out. He was taken out and was placed on the knees of the Prophet, who blew his (blessed) breath on him and dressed the body with his own shirt. And Allah knows better.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ أَتَى النَّبِيُّ صلى الله عليه وسلم عَبْدَ اللَّهِ بْنَ أُبَىٍّ بَعْدَ مَا أُدْخِلَ قَبْرَهُ، فَأَمَرَ بِهِ فَأُخْرِجَ، وَوُضِعَ عَلَى رُكْبَتَيْهِ، وَنَفَثَ عَلَيْهِ مِنْ رِيقِهِ، وَأَلْبَسَهُ قَمِيصَهُ، وَاللَّهُ أَعْلَمُ.

Reference	: Sahih al-Bukhari 5795
In-book reference	: Book 77, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 687

Narrated `Abdullah bin `Umar:

When `Abdullah bin Ubdi (bin Salul) died, his son came to Allah's Messenger (ﷺ) and said ' O Allah's Apostle, give me your shirt so that I may shroud my fathers body in it. And please offer a funeral prayer for him and invoke Allah for his forgiveness." The Prophet (ﷺ) gave him his shirt and said to him 'Inform us when you finish (and the funeral procession is ready) call us. When he had finished he told the Prophet (ﷺ) and the Prophet (ﷺ) proceeded to order his funeral prayers but `Umar stopped him and said, "Didn't Allah forbid you to offer the funeral prayer for the hypocrites when He said: "Whether you (O Muhammad) ask forgiveness for them or ask not forgiveness for them: (and even) if you ask forgiveness for them seventy times. Allah will not forgive them." (9.80) Then there was revealed: "And never (O Muhammad) pray for any of them that dies, nor stand at his grave." (9.34) Thenceforth the Prophet (ﷺ) did not offer funeral prayers for the hypocrites.

حَدَّثَنَا صَدَقَةُ، أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، قَالَ أَخْبَرَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ، قَالَ لَمَّا تُوُفِّيَ عَبْدُ اللَّهِ بْنُ أُبَىٍّ جَاءَ ابْنُهُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ أَعْطِنِي قَمِيصَكَ أُكَفِّنْهُ فِيهِ، وَصَلِّ عَلَيْهِ، وَاسْتَغْفِرْ لَهُ، فَأَعْطَاهُ قَمِيصَهُ، وَقَالَ " إِذَا فَرَغْتَ فَآذِنَّا ". فَلَمَّا فَرَغَ آذَنَهُ، فَجَاءَ لِيُصَلِّيَ عَلَيْهِ، فَجَذَبَهُ عُمَرُ فَقَالَ أَلَيْسَ قَدْ نَهَاكَ اللَّهُ أَنْ تُصَلِّيَ عَلَى الْمُنَافِقِينَ فَقَالَ {اسْتَغْفِرْ لَهُمْ أَوْ لاَ تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ}. فَنَزَلَتْ {وَلاَ تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا} فَتَرَكَ الصَّلاَةَ عَلَيْهِمْ.

Reference	: Sahih al-Bukhari 5796
In-book reference	: Book 77, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 688

(9) Chapter: The Jaib (pocket) (9) باب جَيْبِ الْقَمِيصِ مِنْ عِنْدِ الصَّدْرِ وَغَيْرِهِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) has set forth an example for a miser and a charitable person by comparing them to two men wearing two iron cloaks and their hands are raised to their breasts and necks. Whenever the charitable man tries to give a charitable gift, his iron cloak expands till it becomes so wide that it will cover his fingertips and obliterate his tracks And, whenever the miser wants to give a charitable gift, his cloak becomes very tight over him and every ring gets stuck to its place Abu Huraira added; I saw Allah's Messenger (ﷺ) putting his finger in the (chest) pocket of his shirt like that If you but saw him trying to widen (the opening of his shirt) but it did not widen.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو عَامِرٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنِ الْحَسَنِ، عَنْ طَاوُسٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ ضَرَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَثَلَ الْبَخِيلِ وَالْمُتَصَدِّقِ، كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُبَّتَانِ مِنْ حَدِيدٍ، قَدِ اضْطُرَّتْ أَيْدِيهِمَا إِلَى ثُدِيِّهِمَا وَتَرَاقِيهِمَا، فَجَعَلَ الْمُتَصَدِّقُ كُلَّمَا تَصَدَّقَ بِصَدَقَةٍ انْبَسَطَتْ عَنْهُ حَتَّى تَغْشَى أَنَامِلَهُ وَتَعْفُوَ أَثَرَهُ، وَجَعَلَ الْبَخِيلُ كُلَّمَا هَمَّ بِصَدَقَةٍ

قَلَصَتْ، وَأَخَذَتْ كُلُّ حَلْقَةٍ بِمَكَانِهَا. قَالَ أَبُو هُرَيْرَةَ فَأَنَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ بِإِصْبَعِهِ هَكَذَا فِي جَيْبِهِ، فَلَوْ رَأَيْتَهُ يُوَسِّعُهَا وَلاَ تَتَوَسَّعُ. تَابَعَهُ ابْنُ طَاوُسٍ عَنْ أَبِيهِ وَأَبُو الزِّنَادِ عَنِ الأَعْرَجِ فِي الْجُبَّتَيْنِ. وَقَالَ حَنْظَلَةُ سَمِعْتُ طَاوُسًا سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ جُبَّتَانِ. وَقَالَ جَعْفَرٌ عَنِ الأَعْرَجِ جُبَّتَانِ.

Reference	: Sahih al-Bukhari 5797
In-book reference	: Book 77, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 689

(10) Chapter: Wearing a cloak of narrow sleeves while on a journey

(10) باب مَنْ لَبِسَ جُبَّةً ضَيِّقَةَ الْكُمَّيْنِ فِي السَّفَرِ

Narrated Al-Mughira bin Shu`ba:

The Prophet (ﷺ) went to answer the call of nature, and when he returned, I met him with water and he performed the ablution while he was wearing a Sham, cloak. He rinsed his mouth, put the water in his nose and blew it out, washed his face and tried to take his hands out of his sleeves, but they were too narrow, so he took out his hands from under his chest and washed them and then passed his wet hands over his head and Khuffs (socks made from thick fabric or leather).

حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الأَعْمَشُ، قَالَ حَدَّثَنِي أَبُو الضُّحَى، قَالَ حَدَّثَنِي مَسْرُوقٌ، قَالَ حَدَّثَنِي الْمُغِيرَةُ بْنُ شُعْبَةَ، قَالَ انْطَلَقَ النَّبِيُّ صلى الله عليه وسلم لِحَاجَتِهِ ثُمَّ أَقْبَلَ، فَتَلَقَّيْتُهُ بِمَاءٍ، فَتَوَضَّأَ وَعَلَيْهِ جُبَّةٌ شَأْمِيَّةٌ، فَمَضْمَضَ وَاسْتَنْشَقَ وَغَسَلَ وَجْهَهُ، فَذَهَبَ يُخْرِجُ يَدَيْهِ مِنْ كُمَّيْهِ فَكَانَا ضَيِّقَيْنِ، فَأَخْرَجَ يَدَيْهِ مِنْ تَحْتِ الْجُبَّةِ، فَغَسَلَهُمَا وَمَسَحَ بِرَأْسِهِ وَعَلَى خُفَّيْهِ.

Reference	: Sahih al-Bukhari 5798
In-book reference	: Book 77, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 690

(11) Chapter: To wear a woolen cloak during the Ghazawat

(11) باب جُبَّةِ الصُّوفِ فِي الْغَزْوِ

Narrated Al-Mughira:

One night I was with the Prophet (ﷺ) on a journey. He asked (me), "Have you got water with you?" I replied, "Yes" So he got down from his she-camel and went away till he disappeared in the darkness of the night. Then he came back and I poured water for him from the pot (for the ablution). He washed his face and hands while he was wearing a woollen cloak (the sleeves of which were narrow), so he could not take his arms out of it. So he took them out from underneath the cloak. Then he washed his forearms and passed his wet hands over his head. Then I tried to take off his Khuffs (socks made from thick fabric or leather), but he said, "Leave them, for I have performed ablution before putting them on." And so he passed his wet hands over them.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ ـ رضى الله عنه ـ قَالَ كُنْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم ذَاتَ لَيْلَةٍ فِي سَفَرٍ فَقَالَ " أَمَعَكَ مَاءٌ ". قُلْتُ نَعَمْ. فَنَزَلَ عَنْ رَاحِلَتِهِ، فَمَشَى حَتَّى تَوَارَى عَنِّي فِي سَوَادِ اللَّيْلِ، ثُمَّ جَاءَ فَأَفْرَغْتُ عَلَيْهِ الإِدَاوَةَ، فَغَسَلَ وَجْهَهُ وَيَدَيْهِ، وَعَلَيْهِ جُبَّةٌ مِنْ صُوفٍ، فَلَمْ يَسْتَطِعْ أَنْ يُخْرِجَ ذِرَاعَيْهِ مِنْهَا حَتَّى أَخْرَجَهُمَا مِنْ أَسْفَلِ الْجُبَّةِ، فَغَسَلَ ذِرَاعَيْهِ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ أَهْوَيْتُ لأَنْزِعَ خُفَّيْهِ فَقَالَ " دَعْهُمَا، فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ، فَمَسَحَ عَلَيْهِمَا ".

Reference	: Sahih al-Bukhari 5799
In-book reference	: Book 77, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 691

(12) Chapter: Al-Qaba

(12) باب الْقَبَاءِ وَفَرُّوجِ حَرِيرٍ

وَهْوَ الْقَبَاءُ وَيُقَالُ هُوَ الَّذِي لَهُ شَقٌّ مِنْ خَلْفِهِ.

Narrated Al-Miswar bin Makhrama:

Allah's Messenger (ﷺ) distributed some Qaba's but he did not give anything to Makhrama. Makhrama said (to me), "O my son! Let us go to Allah's Messenger (ﷺ)." So I proceeded with him and he said, "Go in and call him 'or me." So I called the Prophet (ﷺ) for him The Prophet (ﷺ) came out to him, wearing one of those Qaba's and said, (to Makhrama), "I have kept this for you " Makhrama looked at it and said, "Makhrama is satisfied now."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، قَالَ قَسَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَقْبِيَةً، وَلَمْ يُعْطِ مَخْرَمَةَ شَيْئًا فَقَالَ مَخْرَمَةُ يَا بُنَىَّ انْطَلِقْ بِنَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَانْطَلَقْتُ مَعَهُ فَقَالَ ادْخُلْ فَادْعُهُ لِي. قَالَ فَدَعَوْتُهُ لَهُ، فَخَرَجَ إِلَيْهِ وَعَلَيْهِ قَبَاءٌ مِنْهَا فَقَالَ " خَبَأْتُ هَذَا لَكَ ". قَالَ فَنَظَرَ إِلَيْهِ فَقَالَ رَضِيَ مَخْرَمَةُ.

Reference	: Sahih al-Bukhari 5800
In-book reference	: Book 77, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 692

Narrated `Uqba bin 'Amir:

A silken Farruj was presented to Allah's Messenger (ﷺ) and he put it on and offered the prayer in it. When he finished the prayer, he took it off violently as if he disliked it and said, "This (garment) does not befit those who fear Allah!"

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ ـ رضى الله عنه ـ أَنَّهُ قَالَ أُهْدِيَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَرُّوجُ حَرِيرٍ، فَلَبِسَهُ، ثُمَّ صَلَّى فِيهِ، ثُمَّ انْصَرَفَ فَنَزَعَهُ نَزْعًا شَدِيدًا كَالْكَارِهِ لَهُ ثُمَّ قَالَ " لاَ يَنْبَغِي هَذَا لِلْمُتَّقِينَ ". تَابَعَهُ عَبْدُ اللَّهِ بْنُ يُوسُفَ عَنِ اللَّيْثِ، وَقَالَ غَيْرُهُ فَرُّوجٌ حَرِيرٌ.

Reference	: Sahih al-Bukhari 5801
In-book reference	: Book 77, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 693

(13) Chapter: Hooded cloaks (13) باب الْبَرَانِسِ

Narrated Mu'tamir:

I heard my father saying, "I saw Anas wearing a yellow hooded cloak of Khazz."

وَقَالَ لِي مُسَدَّدٌ حَدَّثَنَا مُعْتَمِرٌ، سَمِعْتُ أَبِي قَالَ، رَأَيْتُ عَلَى أَنَسٍ بُرْنُسًا أَصْفَرَ مِنْ خَزٍّ.

Reference	: Sahih al-Bukhari 5802
In-book reference	: Book 77, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 72, Hadith 693

Narrated `Abdullah bin `Umar:

A man said, "O Allah's Messenger (ﷺ). What type of clothes should a Muhrim wear Allah's Messenger (ﷺ) replied, 'Do not wear shirts, turbans trousers hooded cloaks or Khuffs (socks made from thick fabric or leather); but if someone cannot get sandals, then he can wear Khuffs after cutting them short below the ankles. Do not wear clothes touched by saffon or wars (two kinds of perfumes).

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَجُلاً، قَالَ يَا رَسُولَ اللَّهِ مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَلْبَسُوا الْقُمُصَ، وَلاَ الْعَمَائِمَ، وَلاَ السَّرَاوِيلاَتِ، وَلاَ الْبَرَانِسَ، وَلاَ الْخِفَافَ، إِلاَّ أَحَدٌ لاَ يَجِدُ النَّعْلَيْنِ، فَلْيَلْبَسْ خُفَّيْنِ، وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ، وَلاَ تَلْبَسُوا مِنَ الثِّيَابِ شَيْئًا مَسَّهُ زَعْفَرَانٌ وَلاَ الْوَرْسُ ".

Reference	: Sahih al-Bukhari 5803

In-book reference : Book 77, Hadith 21
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 694
(deprecated numbering scheme)

(14) Chapter: Trousers (14) باب السَّرَاوِيلِ

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "Whoever cannot get an Izar, can wear trousers, and whoever cannot wear sandals can wear Khuffs (socks made from thick fabric or leather)."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ لَمْ يَجِدْ إِزَارًا فَلْيَلْبَسْ سَرَاوِيلَ، وَمَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ ".

Reference : Sahih al-Bukhari 5804
In-book reference : Book 77, Hadith 22
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 695
(deprecated numbering scheme)

Narrated `Abdullah:

A man got up and said, O Allah's Messenger (ﷺ)! What do you order us to wear when we assume the state of Ihram?" The Prophet (ﷺ) replied, "Do not wear shirts, trousers, turbans, hooded cloaks or Khuffs (socks made from thick fabric or leather), but if a man has no sandals, he can wear Khuffs after cutting them short below the ankles; and do not wear clothes touched with (perfumes) of saffron or wars."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ مَا تَأْمُرُنَا أَنْ نَلْبَسَ إِذَا أَحْرَمْنَا. قَالَ " لاَ تَلْبَسُوا الْقَمِيصَ، وَالسَّرَاوِيلَ، وَالْعَمَائِمَ وَالْبَرَانِسَ، وَالْخِفَافَ، إِلاَّ أَنْ يَكُونَ رَجُلٌ لَيْسَ لَهُ نَعْلاَنِ، فَلْيَلْبَسِ الْخُفَّيْنِ أَسْفَلَ مِنَ الْكَعْبَيْنِ، وَلاَ تَلْبَسُوا شَيْئًا مِنَ الثِّيَابِ مَسَّهُ زَعْفَرَانٌ وَلاَ وَرْسٌ ".

Reference : Sahih al-Bukhari 5805
In-book reference : Book 77, Hadith 23
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 696
(deprecated numbering scheme)

(15) Chapter: Turbans (15) باب الْعَمَائِمِ

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) said, "A Muhrim should not wear a shirt, a turban, trousers, hooded cloaks, a garment touched with (perfumes) of saffron or wars, or Khuffs (socks made from thick fabric or leather) except if one has no sandals in which case he should cut short the Khuffs below the ankles."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ سَمِعْتُ الزُّهْرِيَّ، قَالَ أَخْبَرَنِي سَالِمٌ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَلْبَسُ الْمُحْرِمُ الْقَمِيصَ، وَلاَ الْعِمَامَةَ، وَلاَ السَّرَاوِيلَ، وَلاَ الْبُرْنُسَ، وَلاَ ثَوْبًا مَسَّهُ زَعْفَرَانٌ، وَلاَ وَرْسٌ، وَلاَ الْخُفَّيْنِ، إِلاَّ لِمَنْ لَمْ يَجِدِ النَّعْلَيْنِ، فَإِنْ لَمْ يَجِدْهُمَا فَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ ".

Reference : Sahih al-Bukhari 5806
In-book reference : Book 77, Hadith 24
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 697
(deprecated numbering scheme)

(16) Chapter: At-Taqannu (16) باب التَّقَنُّعِ

وَقَالَ ابْنُ عَبَّاسٍ خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ عِصَابَةٌ دَسْمَاءُ.

وَقَالَ أَنَسٌ عَصَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى رَأْسِهِ حَاشِيَةَ بُرْدٍ.

Narrated `Aisha:

Some Muslim men emigrated to Ethiopia whereupon Abu Bakr also prepared himself for the emigration, but the Prophet (ﷺ) said (to him), "Wait, for I hope that Allah will allow me also to emigrate." Abu Bakr said, "Let my father and mother be sacrificed for you. Do you hope that (emigration)?" The Prophet said, 'Yes." So Abu Bakr waited to accompany the Prophet (ﷺ) and fed two she-camels he had on the leaves of As-Samur tree regularly for four months One day while we were sitting in our house at midday, someone said to Abu Bakr, "Here is Allah's Messenger (ﷺ), coming with his head and a part of his face covered with a cloth-covering at an hour he never used to come to us." Abu Bakr said, "Let my father and mother be sacrificed for you, (O Prophet)! An urgent matter must have brought you here at this hour." The Prophet (ﷺ) came and asked the permission to enter, and he was allowed. The Prophet (ﷺ) entered and said to Abu Bakr, "Let those who are with you, go out." Abu Bakr replied, "(There is no stranger); they are your family. Let my father be sacrificed for you, O Allah's Apostle!" The Prophet (ﷺ) said, "I have been allowed to leave (Mecca)." Abu Bakr said, " I shall accompany you, O Allah's Messenger (ﷺ), Let my father be sacrificed for you!" The Prophet (ﷺ) said, "Yes," Abu Bakr said, 'O Allah's Messenger (ﷺ)s! Let my father be sacrificed for you. Take one of these two shecamels of mine" The Prophet (ﷺ) said. I will take it only after paying its price." So we prepared their baggage and put their journey food In a leather bag. And Asma' bint Abu Bakr cut a piece of her girdle and tied the mouth of the leather bag with it. That is why she was called Dhatan- Nitaqaln. Then the Prophet (ﷺ) and Abu Bakr went to a cave in a mountain called Thour and remained there for three nights. `Abdullah bin Abu Bakr. who was a young intelligent man. used to stay with them at night and leave before dawn so that in the morning, he would he with the Quraish at Mecca as if he had spent the night among them. If he heard of any plot contrived by the Quraish against the Prophet and Abu Bakr, he would understand it and (return to) inform them of it when it became dark. 'Amir bin Fuhaira, the freed slave of Abu Bakr used to graze a flock of milch sheep for them and he used to take those sheep to them when an hour had passed after the `Isha prayer. They would sleep soundly till 'Amir bin Fuhaira awakened them when it was still dark. He used to do that in each of those three nights.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ هَاجَرَ إِلَى الْحَبَشَةِ نَاسٌ مِنَ الْمُسْلِمِينَ، وَتَجَهَّزَ أَبُو بَكْرٍ مُهَاجِرًا، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " عَلَى رِسْلِكَ، فَإِنِّي أَرْجُو أَنْ يُؤْذَنَ لِي ". فَقَالَ أَبُو بَكْرٍ أَوَ تَرْجُوهُ بِأَبِي أَنْتَ قَالَ " نَعَمْ ". فَحَبَسَ أَبُو بَكْرٍ نَفْسَهُ عَلَى النَّبِيِّ صلى الله عليه وسلم لِصُحْبَتِهِ، وَعَلَفَ رَاحِلَتَيْنِ كَانَتَا عِنْدَهُ وَرَقَ السَّمُرِ أَرْبَعَةَ أَشْهُرٍ. قَالَ عُرْوَةُ قَالَتْ عَائِشَةُ فَبَيْنَا نَحْنُ يَوْمًا جُلُوسٌ فِي بَيْتِنَا فِي نَحْرِ الظَّهِيرَةِ فَقَالَ قَائِلٌ لأَبِي بَكْرٍ هَذَا رَسُولُ اللَّهِ صلى الله عليه وسلم مُقْبِلاً مُتَقَنِّعًا، فِي سَاعَةٍ لَمْ يَكُنْ يَأْتِينَا فِيهَا. قَالَ أَبُو بَكْرٍ فِدًا لَهُ بِأَبِي وَأُمِّي، وَاللَّهِ إِنْ جَاءَ بِهِ فِي هَذِهِ السَّاعَةِ إِلاَّ لأَمْرٍ. فَجَاءَ النَّبِيُّ صلى الله عليه وسلم فَاسْتَأْذَنَ، فَأَذِنَ لَهُ فَدَخَلَ، فَقَالَ حِينَ دَخَلَ لأَبِي بَكْرٍ " أَخْرِجْ مَنْ عِنْدَكَ ". قَالَ إِنَّمَا هُمْ أَهْلُكَ بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ. قَالَ " فَإِنِّي قَدْ أُذِنَ لِي فِي الْخُرُوجِ ". قَالَ فَالصُّحْبَةُ بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ. قَالَ " نَعَمْ ". قَالَ فَخُذْ بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ إِحْدَى رَاحِلَتَيَّ هَاتَيْنِ. قَالَ النَّبِيُّ صلى الله عليه وسلم " بِالثَّمَنِ ". قَالَتْ فَجَهَّزْنَاهُمَا أَحَثَّ الْجِهَازِ، وَضَعْنَا لَهُمَا سُفْرَةً فِي جِرَابٍ، فَقَطَعَتْ أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ قِطْعَةً مِنْ نِطَاقِهَا، فَأَوْكَتْ بِهِ الْجِرَابَ، وَلِذَلِكَ كَانَتْ تُسَمَّى ذَاتَ النِّطَاقِ، ثُمَّ لَحِقَ النَّبِيُّ صلى الله عليه وسلم وَأَبُو بَكْرٍ بِغَارٍ فِي جَبَلٍ يُقَالُ لَهُ ثَوْرٌ، فَمَكُثَ فِيهِ ثَلاَثَ لَيَالٍ يَبِيتُ عِنْدَهُمَا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، وَهْوَ غُلاَمٌ شَابٌّ لَقِنٌ ثَقِفٌ، فَيَرْحَلُ مِنْ عِنْدِهِمَا سَحَرًا، فَيُصْبِحُ مَعَ قُرَيْشٍ بِمَكَّةَ كَبَائِتٍ، فَلاَ يَسْمَعُ أَمْرًا يُكَادَانِ بِهِ إِلاَّ وَعَاهُ، حَتَّى يَأْتِيَهُمَا بِخَبَرِ ذَلِكَ حِينَ يَخْتَلِطُ الظَّلاَمُ، وَيَرْعَى عَلَيْهِمَا عَامِرُ بْنُ فُهَيْرَةَ مَوْلَى أَبِي بَكْرٍ مِنْحَةً مِنْ غَنَمٍ، فَيُرِيحُهَا عَلَيْهِمَا حِينَ تَذْهَبُ سَاعَةٌ مِنَ الْعِشَاءِ، فَيَبِيتَانِ فِي رِسْلِهَا حَتَّى يَنْعِقَ بِهَا عَامِرُ بْنُ فُهَيْرَةَ بِغَلَسٍ، يَفْعَلُ ذَلِكَ كُلَّ لَيْلَةٍ مِنْ تِلْكَ اللَّيَالِي الثَّلاَثِ.

Reference	: Sahih al-Bukhari 5807
In-book reference	: Book 77, Hadith 25
USC-MSA web (English) reference	: Vol. 7, Book 72, Hadith 698

(17) Chapter: The helmet

(17) باب الْمِغْفَرِ

Narrated Anas bin Malik:

In the year of the conquest of Mecca the Prophet (ﷺ) entered Mecca, wearing a helmet on his head.

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا مَالِكٌ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ مَكَّةَ عَامَ الْفَتْحِ وَعَلَى رَأْسِهِ الْمِغْفَرُ.

Reference	: Sahih al-Bukhari 5808
In-book reference	: Book 77, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 699

(18) Chapter: Al-Burud, Al-Hibar and Ash-Shamla

(18) باب الْبُرُودِ وَالْحِبَرَةِ وَالشَّمْلَةِ

وَقَالَ خَبَّابٌ شَكَوْنَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهْوَ مُتَوَسِّدٌ بُرْدَةً لَهُ.

Narrated Anas bin Malik:

Once I was walking with Allah's Messenger (ﷺ) and he was wearing a Najram Burd with thick margin. A bedouin followed him and pulled his Burd so violently that I noticed the side of the shoulder of Allah's Messenger (ﷺ) affected by the margin of the Burd because of that violent pull. The Bedouin said, "O Muhammad! Give me some of Allah's wealth which is with you." Allah's Messenger (ﷺ) turned and looked at him, and smiling, 'he ordered that he be given something.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَعَلَيْهِ بُرْدٌ نَجْرَانِيٌّ غَلِيظُ الْحَاشِيَةِ، فَأَدْرَكَهُ أَعْرَابِيٌّ فَجَبَذَهُ بِرِدَائِهِ جَبْذَةً شَدِيدَةً، حَتَّى نَظَرْتُ إِلَى صَفْحَةِ عَاتِقِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَدْ أَثَّرَتْ بِهَا حَاشِيَةُ الْبُرْدِ مِنْ شِدَّةِ جَبْذَتِهِ، ثُمَّ قَالَ يَا مُحَمَّدُ مُرْ لِي مِنْ مَالِ اللَّهِ الَّذِي عِنْدَكَ. فَالْتَفَتَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ ضَحِكَ ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ.

Reference	: Sahih al-Bukhari 5809
In-book reference	: Book 77, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 700

Narrated Abu Hazim:

Shahl bin Sa`d said, "A lady came with a Burda. Sahl then asked (the people), "Do you know what Burda is?" Somebody said, "Yes. it is a Shamla with a woven border." Sahl added, "The lady said, 'O Allah's Messenger (ﷺ)! I have knitted this (Burda) with my own hands for you to wear it." Allah's Messenger (ﷺ) took it and he was in need of it. Allah's Messenger (ﷺ) came out to us and he was wearing it as an Izar. A man from the people felt it and said, 'O Allah's Messenger (ﷺ)! Give it to me to wear.' The Prophet (ﷺ) s said, 'Yes.' Then he sat there for some time (and when he went to his house), he folded it and sent it to him. The people said to that man, 'You have not done a right thing. You asked him for it, though you know that he does not put down anybody's request.' The man said, 'By Allah! I have only asked him so that it may be my shroud when I die." Sahl added, "Late it was his shroud."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ جَاءَتِ امْرَأَةٌ بِبُرْدَةٍ ـ قَالَ سَهْلٌ هَلْ تَدْرِي مَا الْبُرْدَةُ قَالَ نَعَمْ هِيَ الشَّمْلَةُ، مَنْسُوجٌ فِي حَاشِيَتِهَا ـ قَالَتْ يَا رَسُولَ اللَّهِ إِنِّي نَسَجْتُ هَذِهِ بِيَدِي أَكْسُوكَهَا. فَأَخَذَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم مُحْتَاجًا إِلَيْهَا، فَخَرَجَ إِلَيْنَا وَإِنَّهَا لإِزَارُهُ، فَجَسَّهَا رَجُلٌ مِنَ الْقَوْمِ فَقَالَ يَا رَسُولَ اللَّهِ اكْسُنِيهَا. قَالَ " **نَعَمْ**

". فَجَلَسَ مَا شَاءَ اللَّهُ فِي الْمَجْلِسِ، ثُمَّ رَجَعَ، فَطَوَاهَا ثُمَّ أَرْسَلَ بِهَا إِلَيْهِ. فَقَالَ لَهُ الْقَوْمُ مَا أَحْسَنْتَ، سَأَلْتَهَا إِيَّاهُ وَقَدْ عَرَفْتَ أَنَّهُ لاَ يَرُدُّ سَائِلاً. فَقَالَ الرَّجُلُ وَاللَّهِ مَا سَأَلْتُهَا إِلاَّ لِتَكُونَ كَفَنِي يَوْمَ أَمُوتُ. قَالَ سَهْلٌ فَكَانَتْ كَفَنَهُ.

Reference	: Sahih al-Bukhari 5810
In-book reference	: Book 77, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 701

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying "From among my followers, a group (o 70,000) will enter Paradise without being asked for their accounts, Their faces will be shining like the moon." 'Ukasha bin Muhsin Al-Asadi got up, lifting his covering sheet and said, "O Allah's Messenger (ﷺ) Invoke Allah for me that He may include me with them." The Prophet (ﷺ) said! "O Allah! Make him from them." Then another man from Al-Ansar got up and said, "O Allah's Messenger (ﷺ)! Invoke Allah for me that He may include me with them." On that Allah's Messenger (ﷺ) said, "'Ukasha has anticipated you."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي زُمْرَةٌ هِيَ سَبْعُونَ أَلْفًا، تُضِيءُ وُجُوهُهُمْ إِضَاءَةَ الْقَمَرِ ". فَقَامَ عُكَاشَةُ بْنُ مِحْصَنٍ الأَسَدِيُّ يَرْفَعُ نَمِرَةً عَلَيْهِ قَالَ ادْعُ اللَّهَ لِي يَا رَسُولَ اللَّهِ أَنْ يَجْعَلَنِي مِنْهُمْ. فَقَالَ " اللَّهُمَّ اجْعَلْهُ مِنْهُمْ ". ثُمَّ قَامَ رَجُلٌ مِنَ الأَنْصَارِ فَقَالَ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَقَالَ رَسُولُ اللَّهِ " سَبَقَكَ عُكَاشَةُ ".

Reference	: Sahih al-Bukhari 5811
In-book reference	: Book 77, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 702

Narrated Qatada:

I asked Anas, "What kind of clothes was most beloved to the Prophet?" He replied, "The Hibra (a kind of Yemenese cloth).

حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ قُلْتُ لَهُ أَىُّ الثِّيَابِ كَانَ أَحَبَّ إِلَى النَّبِيِّ صلى الله عليه وسلم قَالَ الْحِبَرَةُ.

Reference	: Sahih al-Bukhari 5812
In-book reference	: Book 77, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 703

Narrated Anas bin Malik:

The most beloved garment to the Prophet (ﷺ) to wear was the Hibra (a kind of Yemenese cloth).

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ، حَدَّثَنَا مُعَاذٌ، قَالَ حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، رضى الله عنه ـ قَالَ كَانَ أَحَبُّ الثِّيَابِ إِلَى النَّبِيِّ صلى الله عليه وسلم أَنْ يَلْبَسَهَا الْحِبَرَةَ.

Reference	: Sahih al-Bukhari 5813
In-book reference	: Book 77, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 704

Narrated `Aisha:

(the wife of the Prophet) When Allah's Messenger (ﷺ) died, he was covered with a Hibra Burd (green square decorated garment).

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم حِينَ تُوُفِّيَ سُجِّيَ بِبُرْدٍ حِبَرَةٍ.

Reference	: Sahih al-Bukhari 5814
In-book reference	: Book 77, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 705

(19) Chapter: Al-Aksiya and Al-Khama'is (19) باب الأَكْسِيَةِ وَالْخَمَائِصِ

Narrated `Aisha and `Abdullah bin `Abbas:

When the disease of Allah's Messenger (ﷺ) got aggravated, he covered his face with a Khamisa, but when he became short of breath, he would remove it from his face and say, "It is like that! May Allah curse the Jews Christians because they took the graves of their prophets as places of worship." By that he warned his follower of imitating them, by doing that which they did.

حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ عَائِشَةَ، وَعَبْدَ اللَّهِ بْنَ عَبَّاسٍ، رضى الله عنهم قَالاَ لَمَّا نَزَلَ بِرَسُولِ اللَّهِ صلى الله عليه وسلم طَفِقَ يَطْرَحُ خَمِيصَةً لَهُ عَلَى وَجْهِهِ، فَإِذَا اغْتَمَّ كَشَفَهَا عَنْ وَجْهِهِ، فَقَالَ وَهْوَ كَذَلِكَ " لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ ". يُحَذِّرُ مَا صَنَعُوا.

Reference	: Sahih al-Bukhari 5815, 5816
In-book reference	: Book 77, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 706

Narrated Aisha:

Allah's Messenger (ﷺ) offered prayer while he was wearing a Khamisa of his that had printed marks. He looked at its marks and when he finished prayer, he said, "Take this Khamisa of mine to Abu Jahm, for it has just now diverted my attention from my prayer, and bring to me the Anbijania (a plain thick sheet) of Abu Jahm bin Hudhaifa bin Ghanim who belonged to Bani Adi bin Ka`b."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم فِي خَمِيصَةٍ لَهُ لَهَا أَعْلاَمٌ، فَنَظَرَ إِلَى أَعْلاَمِهَا نَظْرَةً، فَلَمَّا سَلَّمَ قَالَ " اذْهَبُوا بِخَمِيصَتِي هَذِهِ إِلَى أَبِي جَهْمٍ، فَإِنَّهَا أَلْهَتْنِي آنِفًا عَنْ صَلاَتِي، وَائْتُونِي بِأَنْبِجَانِيَّةِ أَبِي جَهْمِ بْنِ حُذَيْفَةَ بْنِ غَانِمٍ مِنْ بَنِي عَدِيِّ بْنِ كَعْبٍ ".

Reference	: Sahih al-Bukhari 5817
In-book reference	: Book 77, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 708

Narrated Abu Burda:

Aisha brought out to us a Kisa and an Izar and said, "The Prophet (ﷺ) died while wearing these two." (Kisa, a square black piece of woolen cloth. Izar, a sheet cloth garment covering the lower half of the body).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا أَيُّوبُ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ أَبِي بُرْدَةَ، قَالَ أَخْرَجَتْ إِلَيْنَا عَائِشَةُ كِسَاءً وَإِزَارًا غَلِيظًا فَقَالَتْ قُبِضَ رُوحُ النَّبِيِّ صلى الله عليه وسلم فِي هَذَيْنِ.

Reference	: Sahih al-Bukhari 5818
In-book reference	: Book 77, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 707

(20) Chapter: Ishtimal-as-Samma (20) باب اشْتِمَالِ الصَّمَّاءِ

Narrated Abu Huraira:

The Prophet (ﷺ) had forbidden: (A) the Mulamasa and Munabadha (bargains), (B) the offering of two prayers, one after the morning compulsory prayer till the sun rises, and the others, after the `Asr prayer till the sun sets (C) He also forbade that one should sit wearing one garment, nothing of which covers his private parts (D) and prevent them from exposure to the sky; (E) he also forbade Ishtimalas- Samma'.

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ خُبَيْبٍ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنِ الْمُلاَمَسَةِ، وَالْمُنَابَذَةِ، وَعَنْ صَلاَتَيْنِ بَعْدَ الْفَجْرِ حَتَّى تَرْتَفِعَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغِيبَ، وَأَنْ يَحْتَبِيَ بِالثَّوْبِ الْوَاحِدِ، لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَىْءٌ بَيْنَهُ وَبَيْنَ السَّمَاءِ، وَأَنْ يَشْتَمِلَ الصَّمَّاءَ.

Reference : Sahih al-Bukhari 5819
In-book reference : Book 77, Hadith 36
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 709
(deprecated numbering scheme)

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) forbade two ways of wearing clothes and two kinds of dealings. (A) He forbade the dealings of the Mulamasa and the Munabadha. In the Mulamasa transaction the buyer just touches the garment he wants to buy at night or by daytime, and that touch would oblige him to buy it. In the Munabadha, one man throws his garment at another and the latter throws his at the former and the barter is complete and valid without examining the two objects or being satisfied with them (B) The two ways of wearing clothes were Ishtimal-as-Samma, i e., to cover one's shoulder with one's garment and leave the other bare: and the other way was to wrap oneself with a garment while one was sitting in such a way that nothing of that garment would cover one's private part.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ، أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ لِبْسَتَيْنِ وَعَنْ بَيْعَتَيْنِ، نَهَى عَنِ الْمُلاَمَسَةِ وَالْمُنَابَذَةِ فِي الْبَيْعِ، وَالْمُلاَمَسَةُ لَمْسُ الرَّجُلِ ثَوْبَ الآخَرِ بِيَدِهِ بِاللَّيْلِ أَوْ بِالنَّهَارِ، وَلاَ يُقَلِّبُهُ إِلاَّ بِذَلِكَ، وَالْمُنَابَذَةُ أَنْ يَنْبِذَ الرَّجُلُ إِلَى الرَّجُلِ بِثَوْبِهِ، وَيَنْبِذَ الآخَرُ ثَوْبَهُ، وَيَكُونَ ذَلِكَ بَيْعَهُمَا، عَنْ غَيْرِ نَظَرٍ وَلاَ تَرَاضٍ، وَاللِّبْسَتَيْنِ اشْتِمَالُ الصَّمَّاءِ، وَالصَّمَّاءُ أَنْ يَجْعَلَ ثَوْبَهُ عَلَى أَحَدِ عَاتِقَيْهِ، فَيَبْدُو أَحَدُ شِقَّيْهِ لَيْسَ عَلَيْهِ ثَوْبٌ، وَاللِّبْسَةُ الأُخْرَى احْتِبَاؤُهُ بِثَوْبِهِ وَهْوَ جَالِسٌ، لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَىْءٌ.

Reference : Sahih al-Bukhari 5820
In-book reference : Book 77, Hadith 37
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 710
(deprecated numbering scheme)

(21) Chapter: Al-Ihitiba'

(21) باب الاِحْتِبَاءِ فِي ثَوْبٍ وَاحِدٍ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) forbade two types of dresses: (A) To sit in an Ihtiba' posture in one garment nothing of which covers his private parts. (B) to cover one side of his body with one garment and leave the other side bare The Prophet (ﷺ) also forbade the Mulamasa and Munabadha.

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ لِبْسَتَيْنِ أَنْ يَحْتَبِيَ الرَّجُلُ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَىْءٌ، وَأَنْ يَشْتَمِلَ بِالثَّوْبِ الْوَاحِدِ، لَيْسَ عَلَى أَحَدِ شِقَّيْهِ، وَعَنِ الْمُلاَمَسَةِ وَالْمُنَابَذَةِ.

Reference : Sahih al-Bukhari 5821
In-book reference : Book 77, Hadith 38
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 711
(deprecated numbering scheme)

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) forbade Ishtimal-as-Samma' and that a man should sit in an Ihtiba' posture in one garment, nothing of which covers his private parts.

حَدَّثَنِي مُحَمَّدٌ، قَالَ أَخْبَرَنِي مَخْلَدٌ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنِ اشْتِمَالِ الصَّمَّاءِ، وَأَنْ يَحْتَبِيَ الرَّجُلُ فِي ثَوْبٍ وَاحِدٍ، لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَىْءٌ.

Reference	: Sahih al-Bukhari 5822
In-book reference	: Book 77, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 712

(22) Chapter: The black Khamisa (22) باب الْخَمِيصَةِ السَّوْدَاءِ

Narrated Um Khalid bint Khalid:

The Prophet (ﷺ) was given some clothes including a black Khamisa. The Prophet (ﷺ) said, "To whom shall we give this to wear?" The people kept silent whereupon the Prophet (ﷺ) said, "Fetch Um Khalid for me." I (Um Khalid) was brought carried (as I was small girl at that time). The Prophet (ﷺ) took the Khamisa in his hands and made me wear it and said, "May you live so long that your dress will wear out and you will mend it many times." On the Khamisa there were some green or pale designs (The Prophet (ﷺ) saw these designs) and said, "O Um Khalid! This is Sanah." (Sanah in a Ethiopian word meaning beautiful).

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدٍ، عَنْ أَبِيهِ، سَعِيدِ بْنِ فُلاَنٍ ـ هُوَ عَمْرُو بْنُ سَعِيدِ بْنِ الْعَاصِ ـ عَنْ أُمِّ خَالِدٍ بِنْتِ خَالِدٍ، أُتِيَ النَّبِيُّ صلى الله عليه وسلم بِثِيَابٍ فِيهَا خَمِيصَةٌ سَوْدَاءُ صَغِيرَةٌ فَقَالَ " مَنْ تَرَوْنَ نَكْسُو هَذِهِ ". فَسَكَتَ الْقَوْمُ قَالَ " ائْتُونِي بِأُمِّ خَالِدٍ ". فَأُتِيَ بِهَا تُحْمَلُ فَأَخَذَ الْخَمِيصَةَ بِيَدِهِ فَأَلْبَسَهَا وَقَالَ " أَبْلِي وَأَخْلِقِي ". وَكَانَ فِيهَا عَلَمٌ أَخْضَرُ أَوْ أَصْفَرُ فَقَالَ " يَا أُمَّ خَالِدٍ هَذَا سَنَاهْ ". وَسَنَاهْ بِالْحَبَشِيَّةِ حَسَنٌ.

Reference	: Sahih al-Bukhari 5823
In-book reference	: Book 77, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 713

Narrated Anas:

When Um Sulaim gave birth to a child. she said to me, "O Anas! Watch this boy carefully and do not give him anything to eat or drink until you have taken him to the Prophet (ﷺ) tomorrow morning for the Tahnik." So the next morning I took the child to the Prophet (ﷺ) who was sitting in a garden and was wearing a Huraithiya Khamisa and was branding the she-camel on which he had come during the Conquest of Mecca.

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنِي ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ لَمَّا وَلَدَتْ أُمُّ سُلَيْمٍ قَالَتْ لِي يَا أَنَسُ انْظُرْ هَذَا الْغُلاَمَ فَلاَ يُصِيبَنَّ شَيْئًا حَتَّى تَغْدُوَ بِهِ إِلَى النَّبِيِّ صلى الله عليه وسلم يُحَنِّكُهُ. فَغَدَوْتُ بِهِ، فَإِذَا هُوَ فِي حَائِطٍ وَعَلَيْهِ خَمِيصَةٌ حُرَيْثِيَّةٌ، وَهْوَ يَسِمُ الظَّهْرَ الَّذِي قَدِمَ عَلَيْهِ فِي الْفَتْحِ.

Reference	: Sahih al-Bukhari 5824
In-book reference	: Book 77, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 714

(23) Chapter: Green clothes (23) باب ثِيَابِ الْخُضْرِ

Narrated `Ikrima:

Rifa`a divorced his wife whereupon `AbdurRahman bin Az-Zubair Al-Qurazi married her. `Aisha said that the lady (came), wearing a green veil (and complained to her (Aisha) of her husband and showed her a green spot on her skin caused by beating). It was the habit of ladies to support each other, so when Allah's Messenger (ﷺ) came, `Aisha said, "I have not seen any woman suffering as much as the believing women. Look! Her skin is greener than her clothes!" When `AbdurRahman heard that his wife had gone to the Prophet, he came with his two sons from another wife. She said, "By Allah! I have done no wrong to him but he is impotent and is as useless to me as this," holding and showing the fringe of her garment, `Abdur-Rahman said, "By Allah, O Allah's Messenger (ﷺ)! She has told a lie! I am very strong and can satisfy her but she is disobedient and wants to go back to Rifa`a." Allah's Messenger (ﷺ) said, to her, "If that is your intention, then know that it is unlawful for you to remarry Rifa`a unless `Abdur-Rahman has had sexual intercourse with you." Then the Prophet (ﷺ) saw two boys with `Abdur- Rahman and asked (him), "Are these your sons?" On that `AbdurRahman said, "Yes." The Prophet (ﷺ) said, "You claim what you claim (i.e.. that he is impotent)? But by Allah, these boys resemble him as a crow resembles a crow,"

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، أَخْبَرَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، أَنَّ رِفَاعَةَ، طَلَّقَ امْرَأَتَهُ، فَتَزَوَّجَهَا عَبْدُ الرَّحْمَنِ بْنُ الزَّبِيرِ الْقُرَظِيُّ، قَالَتْ عَائِشَةُ وَعَلَيْهَا خِمَارٌ أَخْضَرُ. فَشَكَتْ إِلَيْهَا، وَأَرَتْهَا خُضْرَةً بِجِلْدِهَا، فَلَمَّا جَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَالنِّسَاءُ يَنْصُرُ بَعْضُهُنَّ بَعْضًا قَالَتْ عَائِشَةُ مَا رَأَيْتُ مِثْلَ مَا يَلْقَى الْمُؤْمِنَاتُ، لَجِلْدُهَا أَشَدُّ خُضْرَةً مِنْ ثَوْبِهَا. قَالَ وَسَمِعَ أَنَّهَا قَدْ أَتَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم فَجَاءَ وَمَعَهُ ابْنَانِ لَهُ مِنْ غَيْرِهَا. قَالَتْ وَاللَّهِ مَا لِي إِلَيْهِ مِنْ ذَنْبٍ، إِلاَّ أَنَّ مَا مَعَهُ لَيْسَ بِأَغْنَى عَنِّي مِنْ هَذِهِ. وَأَخَذَتْ هُدْبَةً مِنْ ثَوْبِهَا، فَقَالَ كَذَبَتْ وَاللَّهِ يَا رَسُولَ اللَّهِ، إِنِّي لأَنْفُضُهَا نَفْضَ الأَدِيمِ، وَلَكِنَّهَا نَاشِزٌ تُرِيدُ رِفَاعَةَ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَإِنْ كَانَ ذَلِكِ لَمْ تَحِلِّي لَهُ ـ أَوْ لَمْ تَصْلُحِي لَهُ ـ حَتَّى يَذُوقَ مِنْ عُسَيْلَتِكِ ". قَالَ وَأَبْصَرَ مَعَهُ ابْنَيْنِ فَقَالَ " بَنُوكَ هَؤُلاَءِ ". قَالَ نَعَمْ. قَالَ " هَذَا الَّذِي تَزْعُمِينَ مَا تَزْعُمِينَ، فَوَاللَّهِ لَهُمْ أَشْبَهُ بِهِ مِنَ الْغُرَابِ بِالْغُرَابِ ".

Reference	: Sahih al-Bukhari 5825
In-book reference	: Book 77, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 715

(24) Chapter: White clothes (24) باب الثِّيَابِ الْبِيضِ

Narrated Sa`d:

On the day of the battle of Uhud, on the right and on the left of the Prophet (ﷺ) were two men wearing white clothes, and I had neither seen them before, nor did I see them afterwards.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا مِسْعَرٌ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ سَعْدٍ، قَالَ رَأَيْتُ بِشِمَالِ النَّبِيِّ صلى الله عليه وسلم وَبِيَمِينِهِ رَجُلَيْنِ عَلَيْهِمَا ثِيَابٌ بِيضٌ يَوْمَ أُحُدٍ، مَا رَأَيْتُهُمَا قَبْلُ وَلاَ بَعْدُ.

Reference	: Sahih al-Bukhari 5826
In-book reference	: Book 77, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 716

Narrated Abu Dharr:

I came to the Prophet (ﷺ) while he was wearing white clothes and sleeping. Then I went back to him again after he had got up from his sleep. He said, "Nobody says: 'None has the right to be worshipped but Allah' and then later on he dies while believing in that, except that he will enter Paradise." I said, "Even if he had committed illegal sexual intercourse and theft?" He said. 'Even if he had committed illegal sexual intercourse and theft." I said, "Even if he had committed illegal sexual intercourse and theft?" He said. 'Even if he had committed illegal sexual intercourse and theft." I said, 'Even it he had committed illegal sexual intercourse and theft?' He said, "Even if he had committed illegal sexual intercourse and theft, inspite of the Abu Dharr's dislike. Abu `Abdullah said, "This is at the time of

death or before it if one repents and regrets and says "None has the right to be worshipped but Allah. He will be forgiven his sins."

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنِ الْحُسَيْنِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، حَدَّثَهُ أَنَّ أَبَا الأَسْوَدِ الدِّيلِيَّ حَدَّثَهُ أَنَّ أَبَا ذَرٍّ ـ رضى الله عنه ـ حَدَّثَهُ قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم وَعَلَيْهِ ثَوْبٌ أَبْيَضُ وَهْوَ نَائِمٌ، ثُمَّ أَتَيْتُهُ وَقَدِ اسْتَيْقَظَ فَقَالَ " مَا مِنْ عَبْدٍ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ. ثُمَّ مَاتَ عَلَى ذَلِكَ، إِلاَّ دَخَلَ الْجَنَّةَ ". قُلْتُ وَإِنْ زَنَى وَإِنْ سَرَقَ قَالَ " وَإِنْ زَنَى وَإِنْ سَرَقَ ". قُلْتُ وَإِنْ زَنَى وَإِنْ سَرَقَ قَالَ " وَإِنْ زَنَى وَإِنْ سَرَقَ ". قُلْتُ وَإِنْ زَنَى وَإِنْ سَرَقَ قَالَ " وَإِنْ زَنَى وَإِنْ سَرَقَ عَلَى رَغْمِ أَنْفِ أَبِي ذَرٍّ ". وَكَانَ أَبُو ذَرٍّ إِذَا حَدَّثَ بِهَذَا قَالَ وَإِنْ رَغِمَ أَنْفُ أَبِي ذَرٍّ. قَالَ أَبُو عَبْدِ اللَّهِ هَذَا عِنْدَ الْمَوْتِ أَوْ قَبْلَهُ، إِذَا تَابَ وَنَدِمَ وَقَالَ لاَ إِلَهَ إِلاَّ اللَّهُ. غُفِرَ لَهُ.

Reference	: Sahih al-Bukhari 5827
In-book reference	: Book 77, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 717

(25) Chapter: The wearing of silk clothes by men

(25) باب لُبْسِ الْحَرِيرِ، وَافْتِرَاشِهِ لِلرِّجَالِ، وَقَدْرِ مَا يَجُوزُ مِنْهُ

Narrated Aba `Uthman An-Nahdi:

While we were with `Utba bin Farqad at Adharbijan, there came `Umar's letter indicating that Allah's Apostle had forbidden the use of silk except this much, then he pointed with his index and middle fingers. To our knowledge, by that he meant embroidery.

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا قَتَادَةُ، قَالَ سَمِعْتُ أَبَا عُثْمَانَ النَّهْدِيَّ، أَتَانَا كِتَابُ عُمَرَ وَنَحْنُ مَعَ عُتْبَةَ بْنِ فَرْقَدٍ بِأَذْرَبِيجَانَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الْحَرِيرِ، إِلاَّ هَكَذَا، وَأَشَارَ بِإِصْبَعَيْهِ اللَّتَيْنِ تَلِيَانِ الإِبْهَامَ قَالَ فِيمَا عَلِمْنَا أَنَّهُ يَعْنِي الأَعْلاَمَ.

Reference	: Sahih al-Bukhari 5828
In-book reference	: Book 77, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 718

Narrated Abu `Uthman:

While we were at Adharbijan, `Umar wrote to us: 'Allah's Messenger (ﷺ) forbade wearing silk except this much. Then the Prophet (ﷺ) approximated his two fingers (index and middle fingers) (to illustrate that) to us.' Zuhair (the sub-narrator) raised up his middle and index fingers.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا عَاصِمٌ، عَنْ أَبِي عُثْمَانَ، قَالَ كَتَبَ إِلَيْنَا عُمَرُ وَنَحْنُ بِأَذْرَبِيجَانَ أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْ لُبْسِ الْحَرِيرِ إِلاَّ هَكَذَا، وَصَفَّ لَنَا النَّبِيُّ صلى الله عليه وسلم إِصْبَعَيْهِ. وَرَفَعَ زُهَيْرٌ الْوُسْطَى وَالسَّبَّابَةَ.

Reference	: Sahih al-Bukhari 5829
In-book reference	: Book 77, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 719

Narrated Abu `Uthman:

While we were with `Utba. `Umar wrote to us: The Prophet (ﷺ) said, "There is none who wears silk in this world except that he will wear nothing of it in the Hereafter." ' Abu `Uthman pointed out with his middle and index fingers.

This hadith has also been narrated by Abu `Uthman.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، قَالَ كُنَّا مَعَ عُتْبَةَ فَكَتَبَ إِلَيْهِ عُمَرُ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ يُلْبَسُ الْحَرِيرُ فِي الدُّنْيَا، إِلاَّ لَمْ يُلْبَسْ فِي الآخِرَةِ مِنْهُ ".

حَدَّثَنَا الْحَسَنُ بْنُ عُمَرَ، حَدَّثَنَا مُعْتَمِرٌ، حَدَّثَنَا أَبِي، حَدَّثَنَا أَبُو عُثْمَانَ،، وَأَشَارَ أَبُو عُثْمَانَ، بِإِصْبَعَيْهِ الْمُسَبِّحَةِ وَالْوُسْطَى.

Reference	: Sahih al-Bukhari 5830
In-book reference	: Book 77, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 720

Narrated Ibn Abi Laila:

While Hudhaifa was at Al-Madain, he asked for water whereupon the chief of the village brought him water in a silver cup. Hudhaifa threw it at him and said, "I have thrown it only because I have forbidden him to use it, but he does not stop using it. Allah's Messenger (ﷺ) said, 'Gold, silver, silk and Dibaj (a kind of silk) are for them (unbelievers) in this world and for you (Muslims) in the hereafter.'

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنِ ابْنِ أَبِي لَيْلَى، قَالَ كَانَ حُذَيْفَةُ بِالْمَدَايِنِ فَاسْتَسْقَى، فَأَتَاهُ دِهْقَانٌ بِمَاءٍ فِي إِنَاءٍ مِنْ فِضَّةٍ فَرَمَاهُ بِهِ وَقَالَ إِنِّي لَمْ أَرْمِهِ إِلاَّ أَنِّي نَهَيْتُهُ فَلَمْ يَنْتَهِ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الذَّهَبُ وَالْفِضَّةُ وَالْحَرِيرُ وَالدِّيبَاجُ هِيَ لَهُمْ فِي الدُّنْيَا، وَلَكُمْ فِي الآخِرَةِ ".

Reference	: Sahih al-Bukhari 5831
In-book reference	: Book 77, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 722

Narrated Anas bin Malik:

The Prophet (ﷺ) said, Whoever wears silk in this world shall not wear it in the Hereafter."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ـ قَالَ شُعْبَةُ فَقُلْتُ أَعَنِ النَّبِيِّ صلى الله عليه وسلم فَقَالَ شَدِيدًا عَنِ النَّبِيِّ صلى الله عليه وسلم ـ فَقَالَ " مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا فَلَنْ يَلْبَسَهُ فِي الآخِرَةِ ".

Reference	: Sahih al-Bukhari 5832
In-book reference	: Book 77, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 723

Narrated Thabit:

I heard Ibn Az-Zubair delivering a sermon, saying, "Muhammad said, 'Whoever wears silk in this world, shall not wear it in the Hereafter."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، قَالَ سَمِعْتُ ابْنَ الزُّبَيْرِ، يَخْطُبُ يَقُولُ قَالَ مُحَمَّدٌ صلى الله عليه وسلم " مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الآخِرَةِ ".

Reference	: Sahih al-Bukhari 5833
In-book reference	: Book 77, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 724

Narrated Ibn Az-Zubair:

I heard `Umar saying, "The Prophet (ﷺ) said, 'Whoever wears silk in this world, shall not wear it in the Hereafter."

This hadith is also narrated through 'Umar ibn al-Khattab.

حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي ذُبْيَانَ، خَلِيفَةَ بْنِ كَعْبٍ قَالَ سَمِعْتُ ابْنَ الزُّبَيْرِ، يَقُولُ سَمِعْتُ عُمَرَ، يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الآخِرَةِ ". وَقَالَ لَنَا أَبُو مَعْمَرٍ حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ يَزِيدَ، قَالَتْ مُعَاذَةُ أَخْبَرَتْنِي أُمُّ عَمْرٍو بِنْتُ عَبْدِ اللَّهِ، سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ، سَمِعَ عُمَرَ، سَمِعَ النَّبِيَّ صلى الله عليه وسلم نَحْوَهُ.

Reference	: Sahih al-Bukhari 5834
In-book reference	: Book 77, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 725

Narrated 'Umar bin Al-Khattab (ra):

Allah's Messenger (ﷺ) said, "None wears silk in this world, but he who will have no share in the Hereafter."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِمْرَانَ بْنِ حِطَّانَ، قَالَ سَأَلْتُ عَائِشَةَ عَنِ الْحَرِيرِ، فَقَالَتِ ائْتِ ابْنَ عَبَّاسٍ فَسَلْهُ. قَالَ فَسَأَلْتُهُ فَقَالَ سَلِ ابْنَ عُمَرَ. قَالَ فَسَأَلْتُ ابْنَ عُمَرَ فَقَالَ أَخْبَرَنِي أَبُو حَفْصٍ ـ يَعْنِي عُمَرَ بْنَ الْخَطَّابِ ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّمَا يَلْبَسُ الْحَرِيرَ فِي الدُّنْيَا مَنْ لاَ خَلاَقَ لَهُ فِي الآخِرَةِ ". فَقُلْتُ صَدَقَ وَمَا كَذَبَ أَبُو حَفْصٍ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم. وَقَالَ عَبْدُ اللَّهِ بْنُ رَجَاءٍ حَدَّثَنَا حَرْبٌ عَنْ يَحْيَى حَدَّثَنِي عِمْرَانُ. وَقَصَّ الْحَدِيثَ.

Reference	: Sahih al-Bukhari 5835
In-book reference	: Book 77, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 72, Hadith 725

(26) Chapter: Whoever just touches silk but does not wear it

(26) باب مَسِّ الْحَرِيرِ مِنْ غَيْرِ لُبْسٍ

وَيُرْوَى فِيهِ عَنِ الزُّبَيْدِيِّ عَنِ الزُّهْرِيِّ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Al-Bara:

The Prophet (ﷺ) was given a silk garment as a gift and we started touching it with our hands and admiring it. On that the Prophet (ﷺ) said, "Do you wonder at this?" We said, "Yes." He said, "The handkerchiefs of Sa`d bin Mu`adh in Paradise are better than this."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ قَالَ أُهْدِيَ لِلنَّبِيِّ صلى الله عليه وسلم ثَوْبُ حَرِيرٍ، فَجَعَلْنَا نَلْمُسُهُ، وَنَتَعَجَّبُ مِنْهُ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَتَعْجَبُونَ مِنْ هَذَا ". قُلْنَا نَعَمْ. قَالَ " مَنَادِيلُ سَعْدِ بْنِ مُعَاذٍ فِي الْجَنَّةِ خَيْرٌ مِنْ هَذَا ".

Reference	: Sahih al-Bukhari 5836
In-book reference	: Book 77, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 727

(27) Chapter: The use of silk in bedding

(27) باب افْتِرَاشِ الْحَرِيرِ

وَقَالَ عَبِيدَةُ هُوَ كَلُبْسِهِ

Narrated Hudhaifa:

The Prophet (ﷺ) forbade us to drink out of gold and silver vessels, or eat in it, Ann also forbade the wearing of silk and Dibaj or sitting on it.

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي قَالَ، سَمِعْتُ ابْنَ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ حُذَيْفَةَ ـ رضى الله عنه ـ قَالَ نَهَانَا النَّبِيُّ صلى الله عليه وسلم أَنْ نَشْرَبَ فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ، وَأَنْ نَأْكُلَ فِيهَا، وَعَنْ لُبْسِ الْحَرِيرِ وَالدِّيبَاجِ، وَأَنْ نَجْلِسَ عَلَيْهِ.

Reference	: Sahih al-Bukhari 5837
In-book reference	: Book 77, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 728

(28) Chapter: The wearing of Qassiiy

(28) باب لُبْسِ الْقَسِّيِّ

وَقَالَ عَاصِمٌ عَنْ أَبِي بُرْدَةَ قَالَ قُلْتُ لِعَلِيٍّ مَا الْقَسِّيَّةُ قَالَ ثِيَابٌ أَتَتْنَا مِنَ الشَّأْمِ أَوْ مِنْ مِصْرَ، مُضَلَّعَةٌ فِيهَا حَرِيرٌ فِيهَا أَمْثَالُ الأُتْرُنْجِ، وَالْمِيثَرَةُ كَانَتِ النِّسَاءُ تَصْنَعُهُ لِبُعُولَتِهِنَّ، مِثْلَ الْقَطَائِفِ يُصَفِّرْنَهَا.

وَقَالَ جَرِيرٌ عَنْ يَزِيدَ فِي حَدِيثِهِ، الْقَسِّيَّةُ ثِيَابٌ مُضَلَّعَةٌ، يُجَاءُ بِهَا مِنْ مِصْرَ، فِيهَا الْحَرِيرُ، وَالْمِيثَرَةُ جُلُودُ السِّبَاعِ. قَالَ أَبُو عَبْدُ اللَّهِ عَاصِمٌ أَكْثَرُ وَأَصَحُّ فِي الْمِيثَرَةِ.

Narrated Ibn Azib:

The Prophet (ﷺ) forbade us to use the red Mayathir and to use Al-Qassiy.

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا سُفْيَانُ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، حَدَّثَنَا مُعَاوِيَةُ بْنُ سُوَيْدِ بْنِ مُقَرِّنٍ، عَنِ ابْنِ عَازِبٍ، قَالَ نَهَانَا النَّبِيُّ صلى الله عليه وسلم عَنِ الْمَيَاثِرِ الْحُمْرِ وَالْقَسِّيِّ.

Reference	: Sahih al-Bukhari 5838
In-book reference	: Book 77, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 729

(29) Chapter: Silk is allowed for men suffering from an itch

(29) باب مَا يُرَخَّصُ لِلرِّجَالِ مِنَ الْحَرِيرِ لِلْحِكَّةِ

Narrated Anas:

The Prophet (ﷺ) allowed Az-Zubair and `Abdur-Rahman to wear silk because they were suffering from an itch.

حَدَّثَنِي مُحَمَّدٌ، أَخْبَرَنَا وَكِيعٌ، أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ رَخَّصَ النَّبِيُّ صلى الله عليه وسلم لِلزُّبَيْرِ وَعَبْدِ الرَّحْمَنِ فِي لُبْسِ الْحَرِيرِ لِحِكَّةٍ بِهِمَا.

Reference	: Sahih al-Bukhari 5839
In-book reference	: Book 77, Hadith 56
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 730

(30) Chapter: Silk for women

(30) باب الْحَرِيرِ لِلنِّسَاءِ

Narrated `Ali bin Abi Talib:

The Prophet (ﷺ) gave me a silk suit. I went out wearing it, but seeing the signs of anger on his face, I tore it and distributed it among my wives.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَلِيٍّ ـ رضى الله عنه ـ قَالَ كَسَانِي النَّبِيُّ صلى الله عليه وسلم حُلَّةً سِيَرَاءَ، فَخَرَجْتُ فِيهَا، فَرَأَيْتُ الْغَضَبَ فِي وَجْهِهِ، فَشَقَّقْتُهَا بَيْنَ نِسَائِي.

Reference	: Sahih al-Bukhari 5840
In-book reference	: Book 77, Hadith 57
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 731

Narrated `Abdullah bin `Umar:

`Umar saw a silk suit being sold, so he said, "O Allah's Messenger (ﷺ)! Why don't you buy it so that you may wear it when delegates come to you, and also on Fridays?" The Prophet (ﷺ) said, "This is worn only by him who has no share in the Hereafter." Afterwards the Prophet (ﷺ) sent to `Umar a silk suit suitable for wearing. `Umar said to the Prophet, "You have given it to me to wear, yet I have heard you saying about it what you said?" The Prophet (ﷺ) said, "I sent it to you so that you might either sell it or give it to somebody else to wear."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنِي جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ عُمَرَ ـ رضى الله عنه ـ رَأَى حُلَّةً سِيَرَاءَ تُبَاعُ فَقَالَ يَا رَسُولَ اللَّهِ لَوِ ابْتَعْتَهَا، تَلْبَسُهَا لِلْوَفْدِ إِذَا أَتَوْكَ وَالْجُمُعَةِ‏.‏ قَالَ ‏"‏ إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لاَ خَلاَقَ لَهُ ‏"‏‏.‏ وَأَنَّ النَّبِيَّ صلى الله عليه وسلم بَعَثَ بَعْدَ ذَلِكَ إِلَى عُمَرَ حُلَّةَ سِيَرَاءَ حَرِيرٍ، كَسَاهَا إِيَّاهُ فَقَالَ عُمَرُ كَسَوْتَنِيهَا وَقَدْ سَمِعْتُكَ تَقُولُ فِيهَا مَا قُلْتَ فَقَالَ ‏"‏ إِنَّمَا بَعَثْتُ إِلَيْكَ لِتَبِيعَهَا أَوْ تَكْسُوَهَا ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5841
In-book reference	: Book 77, Hadith 58
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 732

Narrated Anas bin Malik:

that he had seen Um Kulthum, the daughter of Allah's Messenger (ﷺ) , wearing a red silk garment.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّهُ رَأَى عَلَى أُمِّ كُلْثُومٍ ـ عَلَيْهَا السَّلاَمُ ـ بِنْتِ رَسُولِ اللَّهِ صلى الله عليه وسلم بُرْدَ حَرِيرٍ سِيَرَاءَ‏.‏

Reference	: Sahih al-Bukhari 5842
In-book reference	: Book 77, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 733

(31) Chapter: The Prophet (saws) used to be contented with whatever clothes or mats were available

(31) باب مَا كَانَ النَّبِيُّ صلى الله عليه وسلم يَتَجَوَّزُ مِنَ اللِّبَاسِ وَالْبُسْطِ

Narrated Ibn `Abbas:

For one year I wanted to ask `Umar about the two women who helped each other against the Prophet (ﷺ) but I was afraid of him. One day he dismounted his riding animal and went among the trees of Arak to answer the call of nature, and when he returned, I asked him and he said, "(They were) `Aisha and Hafsa." Then he added, "We never used to give significance to ladies in the days of the Pre-lslamic period of ignorance, but when Islam came and Allah mentioned their rights, we used to give them their rights but did not allow them to interfere in our affairs. Once there was some dispute between me and my wife and she answered me back in a loud voice. I said to her, 'Strange! You can retort in this way?' She said, 'Yes. Do you say this to me while your daughter troubles Allah's Messenger (ﷺ)?' So I went to Hafsa and said to her, 'I warn you not to disobey Allah and His Apostle.' I first went to Hafsa and then to Um Salama and told her the same. She said to me, 'O `Umar! It surprises me that you interfere in our affairs so much that you would poke your nose even into the affairs of Allah's Messenger (ﷺ) and his wives.' So she rejected my advice. There was an Ansari man; whenever he was absent from Allah's Messenger (ﷺ) and I was present there, I used to convey to him what had happened (on that day), and when I was absent and he was present there, he used to convey to me what had happened as regards news from Allah's Messenger (ﷺ) . During that time all the rulers of the nearby lands had surrendered to Allah's Messenger (ﷺ) except the king of Ghassan in Sham, and we were afraid that he might attack us. All of a sudden the Ansari came and said, 'A great event has happened!' I

asked him, 'What is it? Has the Ghassani (king) come?' He said, 'Greater than that! Allah's Messenger (ﷺ) has divorced his wives! I went to them and found all of them weeping in their dwellings, and the Prophet (ﷺ) had ascended to an upper room of his. At the door of the room there was a slave to whom I went and said, "Ask the permission for me to enter." He admitted me and I entered to see the Prophet (ﷺ) lying on a mat that had left its imprint on his side. Under his head there was a leather pillow stuffed with palm fires. Behold! There were some hides hanging there and some grass for tanning. Then I mentioned what I had said to Hafsa and Um Salama and what reply Um Salama had given me. Allah's Messenger (ﷺ) smiled and stayed there for twenty nine days and then came down." (See Hadith No. 648, Vol. 3 for details)

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ لَبِثْتُ سَنَةً وَأَنَا أُرِيدُ أَنْ أَسْأَلَ عُمَرَ عَنِ الْمَرْأَتَيْنِ اللَّتَيْنِ تَظَاهَرَتَا عَلَى النَّبِيِّ صلى الله عليه وسلم فَجَعَلْتُ أَهَابُهُ، فَنَزَلَ يَوْمًا مَنْزِلاً فَدَخَلَ الأَرَاكَ، فَلَمَّا خَرَجَ سَأَلْتُهُ فَقَالَ عَائِشَةُ وَحَفْصَةُ ـ ثُمَّ قَالَ ـ كُنَّا فِي الْجَاهِلِيَّةِ لاَ نَعُدُّ النِّسَاءَ شَيْئًا، فَلَمَّا جَاءَ الإِسْلاَمُ وَذَكَرَهُنَّ اللَّهُ، رَأَيْنَا لَهُنَّ بِذَلِكَ عَلَيْنَا حَقًّا، مِنْ غَيْرِ أَنْ نُدْخِلَهُنَّ فِي شَىْءٍ مِنْ أُمُورِنَا، وَكَانَ بَيْنِي وَبَيْنَ امْرَأَتِي كَلاَمٌ فَأَغْلَظَتْ لِي فَقُلْتُ لَهَا وَإِنَّكِ لَهُنَاكِ‏.‏ قَالَتْ تَقُولُ هَذَا لِي وَابْنَتُكَ تُؤْذِي النَّبِيَّ صلى الله عليه وسلم فَأَتَيْتُ حَفْصَةَ فَقُلْتُ لَهَا إِنِّي أُحَذِّرُكِ أَنْ تَعْصِي اللَّهَ وَرَسُولَهُ‏.‏ وَتَقَدَّمْتُ إِلَيْهَا فِي أَذَاهُ، فَأَتَيْتُ أُمَّ سَلَمَةَ فَقُلْتُ لَهَا‏.‏ فَقَالَتْ أَعْجَبُ مِنْكَ يَا عُمَرُ قَدْ دَخَلْتَ فِي أُمُورِنَا، فَلَمْ يَبْقَ إِلاَّ أَنْ تَدْخُلَ بَيْنَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَزْوَاجِهِ، فَرَدَّدَتْ، وَكَانَ رَجُلٌ مِنَ الأَنْصَارِ إِذَا غَابَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَشَهِدْتُهُ أَتَيْتُهُ بِمَا يَكُونُ، وَإِذَا غِبْتُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَشَهِدَ أَتَانِي بِمَا يَكُونُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَكَانَ مَنْ حَوْلَ رَسُولِ اللَّهِ صلى الله عليه وسلم قَدِ اسْتَقَامَ لَهُ، فَلَمْ يَبْقَ إِلاَّ مَلِكُ غَسَّانَ بِالشَّأْمِ، كُنَّا نَخَافُ أَنْ يَأْتِيَنَا، فَمَا شَعَرْتُ إِلاَّ بِالأَنْصَارِيِّ وَهْوَ يَقُولُ إِنَّهُ قَدْ حَدَثَ أَمْرٌ‏.‏ قُلْتُ لَهُ وَمَا هُوَ أَجَاءَ الْغَسَّانِيُّ قَالَ أَعْظَمُ مِنْ ذَاكَ، طَلَّقَ رَسُولُ اللَّهِ صلى الله عليه وسلم نِسَاءَهُ‏.‏ فَجِئْتُ فَإِذَا الْبُكَاءُ مِنْ حُجَرِهَا كُلِّهَا، وَإِذَا النَّبِيُّ صلى الله عليه وسلم قَدْ صَعِدَ فِي مَشْرُبَةٍ لَهُ، وَعَلَى بَابِ الْمَشْرُبَةِ وَصِيفٌ فَأَتَيْتُهُ فَقُلْتُ اسْتَأْذِنْ لِي‏.‏ فَدَخَلْتُ فَإِذَا النَّبِيُّ صلى الله عليه وسلم عَلَى حَصِيرٍ قَدْ أَثَّرَ فِي جَنْبِهِ، وَتَحْتَ رَأْسِهِ مِرْفَقَةٌ مِنْ أَدَمٍ، حَشْوُهَا لِيفٌ، وَإِذَا أُهُبٌ مُعَلَّقَةٌ وَقَرَظٌ، فَذَكَرْتُ الَّذِي قُلْتُ لِحَفْصَةَ وَأُمِّ سَلَمَةَ، وَالَّذِي رَدَّتْ عَلَىَّ أُمُّ سَلَمَةَ، فَضَحِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَلَبِثَ تِسْعًا وَعِشْرِينَ لَيْلَةً، ثُمَّ نَزَلَ‏.‏

Reference	: Sahih al-Bukhari 5843
In-book reference	: Book 77, Hadith 60
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 734

Narrated Um Salama:

One night the Prophet (ﷺ) woke up, saying, "None has the right to be worshipped but Allah! How many afflictions have been sent down tonight, and how many treasures have been sent down (disclosed)! Who will go and wake up (for prayers) the lady dwellers of these rooms? Many well dressed soul (people) in this world, will be naked on the Day of Resurrection."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَتْنِي هِنْدُ بِنْتُ الْحَارِثِ، عَنْ أُمِّ سَلَمَةَ، قَالَتِ اسْتَيْقَظَ النَّبِيُّ صلى الله عليه وسلم مِنَ اللَّيْلِ وَهْوَ يَقُولُ ‏"‏ لاَ إِلَهَ إِلاَّ اللَّهُ، مَاذَا أُنْزِلَ اللَّيْلَةَ مِنَ الْفِتْنَةِ، مَاذَا أُنْزِلَ مِنَ الْخَزَائِنِ، مَنْ يُوقِظُ صَوَاحِبَ الْحُجُرَاتِ، كَمْ مِنْ كَاسِيَةٍ فِي الدُّنْيَا عَارِيَةٍ يَوْمَ الْقِيَامَةِ ‏"‏‏.‏ قَالَ الزُّهْرِيُّ وَكَانَتْ هِنْدٌ لَهَا أَزْرَارٌ فِي كُمَّيْهَا بَيْنَ أَصَابِعِهَا‏.‏

Reference	: Sahih al-Bukhari 5844
In-book reference	: Book 77, Hadith 61
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 735

(32) Chapter: To invoke for the one wearing a new garment

(32) باب مَا يُدْعَى لِمَنْ لَبِسَ ثَوْبًا جَدِيدًا

Narrated Um Khalid bint Khalid:

Some clothes were presented to Allah's Messenger (ﷺ) as a gift and there was a black Khamisa with it. The Prophet asked (his companions), "To whom do you suggest we give this Khamisa?" The people kept quiet. Then he said, "Bring me Um Khalid," So I was brought to him and he dressed me with it with his own hands and said twice, "May you live so long that you will wear out many garments." He then started looking at the embroidery of that Khamisa and said, "O Um Khalid! This is Sana!" (Sana in Ethiopian language means beautiful.) 'Is-haq, a sub-narrator, said: A woman of my family had told me that she had seen the Khamisa worn by Um Khalid.

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدِ بْنِ عَمْرِو بْنِ سَعِيدِ بْنِ الْعَاصِ، قَالَ حَدَّثَنِي أَبِي قَالَ، حَدَّثَتْنِي أُمُّ خَالِدٍ بِنْتُ خَالِدٍ، قَالَتْ أُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِثِيَابٍ فِيهَا خَمِيصَةٌ سَوْدَاءُ قَالَ " مَنْ تَرَوْنَ نَكْسُوهَا هَذِهِ الْخَمِيصَةَ ". فَأُسْكِتَ الْقَوْمُ. قَالَ " ائْتُونِي بِأُمِّ خَالِدٍ ". فَأُتِيَ بِي النَّبِيُّ صلى الله عليه وسلم فَأَلْبَسَهَا بِيَدِهِ وَقَالَ " أَبْلِي وَأَخْلِقِي ". مَرَّتَيْنِ فَجَعَلَ يَنْظُرُ إِلَى عَلَمِ الْخَمِيصَةِ، وَيُشِيرُ بِيَدِهِ إِلَىَّ وَيَقُولُ " يَا أُمَّ خَالِدٍ هَذَا سَنَا ". وَالسَّنَا بِلِسَانِ الْحَبَشِيَّةِ الْحَسَنُ. قَالَ إِسْحَاقُ حَدَّثَتْنِي امْرَأَةٌ مِنْ أَهْلِي أَنَّهَا رَأَتْهُ عَلَى أُمِّ خَالِدٍ.

Reference	: Sahih al-Bukhari 5845
In-book reference	: Book 77, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 736

(33) Chapter: Men are forbidden to use saffron (33) باب التَّزَعْفُرِ لِلرِّجَالِ

Narrated Anas:

The Prophet (ﷺ) forbade men to use saffron.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ، قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم أَنْ يَتَزَعْفَرَ الرَّجُلُ.

Reference	: Sahih al-Bukhari 5846
In-book reference	: Book 77, Hadith 63
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 737

(34) Chapter: The garment dyed with saffron (34) باب الثَّوْبِ الْمُزَعْفَرِ

Narrated Ibn `Umar:

The Prophet (ﷺ) forbade Muhrims to wear clothes dyed with Wars or saffron.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم أَنْ يَلْبَسَ الْمُحْرِمُ ثَوْبًا مَصْبُوغًا بِوَرْسٍ أَوْ بِزَعْفَرَانٍ.

Reference	: Sahih al-Bukhari 5847
In-book reference	: Book 77, Hadith 64
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 738

(35) Chapter: The red garment (35) باب الثَّوْبِ الأَحْمَرِ

Narrated Al-Bara:

The Prophet (ﷺ) was of a modest height. I saw him wearing a red suit, and I did not see anything better than him.

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، سَمِعَ الْبَرَاءَ ـ رضى الله عنه ـ يَقُولُ كَانَ النَّبِيُّ صلى الله عليه وسلم مَرْبُوعًا، وَقَدْ رَأَيْتُهُ فِي حُلَّةٍ حَمْرَاءَ مَا رَأَيْتُ شَيْئًا أَحْسَنَ مِنْهُ.

Reference	: Sahih al-Bukhari 5848
In-book reference	: Book 77, Hadith 65
USC-MSA web (English) reference	: Vol. 7, Book 72, Hadith 739

(deprecated numbering scheme)

(36) Chapter: The red Mithara (36) باب الْمِيثَرَةِ الْحَمْرَاءِ

Narrated Al-Bara:

The Prophet (ﷺ) ordered us to observe seven things: To visit the sick; follow funeral processions; say 'May Allah bestow His Mercy on you', to the sneezer if he says, 'Praise be to Allah!; He forbade us to wear silk, Dibaj, Qassiy and Istibarq (various kinds of silken clothes); or to use red Mayathir (silkcushions). (See Hadith No. 253 A, Vol. 8).

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ أَشْعَثَ، عَنْ مُعَاوِيَةَ بْنِ سُوَيْدِ بْنِ مُقَرِّنٍ، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ قَالَ أَمَرَنَا النَّبِيُّ صلى الله عليه وسلم بِسَبْعٍ عِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجَنَائِزِ، وَتَشْمِيتِ الْعَاطِسِ، وَنَهَانَا عَنْ لُبْسِ الْحَرِيرِ، وَالدِّيبَاجِ، وَالْقَسِّيِّ، وَالإِسْتَبْرَقِ، وَمَيَاثِرِ الْحُمْرِ.

Reference	: Sahih al-Bukhari 5849
In-book reference	: Book 77, Hadith 66
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 740

(37) Chapter: Sibtiya and other shoes (37) باب النِّعَالِ السِّبْتِيَّةِ وَغَيْرِهَا

Narrated Sa`id Abu Maslama:

I asked Anas (bin Malik), "Did the Prophet (ﷺ) use to offer the prayers with his shoes on?" He said, "Yes."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ سَعِيدٍ أَبِي مَسْلَمَةَ، قَالَ سَأَلْتُ أَنَسًا أَكَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي فِي نَعْلَيْهِ قَالَ نَعَمْ.

Reference	: Sahih al-Bukhari 5850
In-book reference	: Book 77, Hadith 67
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 741

Narrated Sa`id Al-Maqburi:

'Ubai bin Juraij said to `Abdullah Ben `Umar, "I see you doing four things which are not done by your friends." Ibn `Umar said, "What are they, O Ibn Juraij?" He said, "I see that you do not touch except the two Yemenite corners of the Ka`ba (while performing the Tawaf): and I see you wearing the Sabtiyya shoes; and I see you dyeing (your hair) with Sufra; and I see that when you are in Mecca, the people assume the state of Ihram on seeing the crescent (on the first day of Dhul-Hijja) while you do not assume the state of Ihram till the Day of Tarwiya (8th Dhul Hijja)." `Abdullah bin `Umar said to him, "As for the corners of the Ka`ba, I have not seen Allah's Messenger (ﷺ) touching except the two Yemenite corners, As for the Sabtiyya shoes, I saw Allah's Messenger (ﷺ) wearing leather shoes that had no hair, and he used to perform the ablution while wearing them. Therefore, I like to wear such shoes. As regards dyeing with Sufra, I saw Allah's Messenger (ﷺ) dyeing his hair with it, so I like to dye (my hair) with it. As regards the crescent (of Dhul-Hijja), I have not seen Allah's Messenger (ﷺ) assuming the state of Ihram till his she-camel set out (on the 8th of Dhul-Hijja).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عُبَيْدِ بْنِ جُرَيْجٍ، أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ رَأَيْتُكَ تَصْنَعُ أَرْبَعًا لَمْ أَرَ أَحَدًا مِنْ أَصْحَابِكَ يَصْنَعُهَا‏.‏ قَالَ مَا هِيَ يَا ابْنَ جُرَيْجٍ قَالَ رَأَيْتُكَ لاَ تَمَسُّ مِنَ الأَرْكَانِ إِلاَّ الْيَمَانِيَيْنِ، وَرَأَيْتُكَ تَلْبَسُ النِّعَالَ السِّبْتِيَّةَ، وَرَأَيْتُكَ تَصْبُغُ بِالصُّفْرَةِ، وَرَأَيْتُكَ إِذَا كُنْتَ بِمَكَّةَ أَهَلَّ النَّاسُ إِذَا رَأَوُا الْهِلاَلَ، وَلَمْ تُهِلَّ أَنْتَ حَتَّى كَانَ يَوْمَ التَّرْوِيَةِ‏.‏ فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ عُمَرَ أَمَّا الأَرْكَانُ فَإِنِّي لَمْ أَرَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَمَسُّ إِلاَّ الْيَمَانِيَيْنِ، وَأَمَّا النِّعَالُ السِّبْتِيَّةُ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَلْبَسُ النِّعَالَ الَّتِي لَيْسَ فِيهَا شَعَرٌ وَيَتَوَضَّأُ فِيهَا فَأَنَا أُحِبُّ أَنْ أَلْبَسَهَا، وَأَمَّا

الصُّفْرَةُ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَصْبُغُ بِهَا، فَأَنَا أُحِبُّ أَنْ أَصْبُغَ بِهَا وَأَمَّا الإِهْلاَلُ فَإِنِّي لَمْ أَرَ رَسُولَ اللَّهِ صلى الله عليه وسلم يُهِلُّ حَتَّى تَنْبَعِثَ بِهِ رَاحِلَتُهُ.

Reference	: Sahih al-Bukhari 5851
In-book reference	: Book 77, Hadith 68
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 742

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) forbade that a Muhrim should wear clothes dyed with Saffron or Wars, and said, "Whoever has no shoes can put on Khuffs (socks made from thick fabric or leather) after cutting it below the ankles."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَلْبَسَ الْمُحْرِمُ ثَوْبًا مَصْبُوغًا بِزَعْفَرَانٍ أَوْ وَرْسٍ، وَقَالَ " مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ، وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ ".

Reference	: Sahih al-Bukhari 5852
In-book reference	: Book 77, Hadith 69
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 743

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "Whoever has no Izar (waist sheet), can wear trousers; and whoever has no sandals, can wear Khuffs (socks made from thick fabric or leather, but cut them short below the ankles)."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ لَمْ يَكُنْ لَهُ إِزَارٌ فَلْيَلْبَسِ السَّرَاوِيلَ، وَمَنْ لَمْ يَكُنْ لَهُ نَعْلاَنِ فَلْيَلْبَسْ خُفَّيْنِ ".

Reference	: Sahih al-Bukhari 5853
In-book reference	: Book 77, Hadith 70
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 744

(38) Chapter: While putting on shoes, start with right foot

(38) باب يَبْدَأُ بِالنَّعْلِ الْيُمْنَى

Narrated `Aisha:

The Prophet (ﷺ) used to like starting from the right in performing ablution, combing his hair and putting on his shoes.

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي أَشْعَثُ بْنُ سُلَيْمٍ، سَمِعْتُ أَبِي يُحَدِّثُ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يُحِبُّ التَّيَمُّنَ فِي طُهُورِهِ وَتَرَجُّلِهِ وَتَنَعُّلِهِ.

Reference	: Sahih al-Bukhari 5854
In-book reference	: Book 77, Hadith 71
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 745

(39) Chapter: Do not walk wearing one shoe only

(39) باب يَنْزِعُ نَعْلَ الْيُسْرَى

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If you want to put on your shoes, put on the right shoe first; and if you want to take them off, take the left one first. Let the right shoe be the first to be put on and the last to be taken off."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيَمِينِ وَإِذَا نَزَعَ فَلْيَبْدَأْ بِالشِّمَالِ، لِتَكُنِ الْيُمْنَى أَوَّلَهُمَا تُنْعَلُ وَآخِرَهُمَا تُنْزَعُ ".

Reference : Sahih al-Bukhari 5855
In-book reference : Book 77, Hadith 72
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 747
(deprecated numbering scheme)

(40) Chapter: One should take off the left shoe first

(40) باب لاَ يَمْشِي فِي نَعْلٍ وَاحِدَةٍ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "None of you should walk, wearing one shoe only; he should either put on both shoes or put on no shoes whatsoever."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَمْشِي أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ لِيُحْفِهِمَا جَمِيعًا، أَوْ لِيَنْعَلْهُمَا جَمِيعًا ".

Reference : Sahih al-Bukhari 5856
In-book reference : Book 77, Hadith 73
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 746
(deprecated numbering scheme)

(41) Chapter: Straps in a sandal

(41) باب قِبَالاَنِ فِي نَعْلٍ وَمَنْ رَأَى قِبَالاً وَاحِدًا وَاسِعًا

Narrated Anas:

The sandal of the Prophet (ﷺ) had two straps.

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسٌ ـ رضى الله عنه ـ أَنَّ نَعْلَ، النَّبِيِّ صلى الله عليه وسلم كَانَ لَهَا قِبَالاَنِ.

Reference : Sahih al-Bukhari 5857
In-book reference : Book 77, Hadith 74
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 748
(deprecated numbering scheme)

Narrated Isaa bin Tahman:

Anas bin Malik brought out for us, two sandals having two straps. Thabit Al-Banani said, "These were the sandals of the Prophet (ﷺ) ."

حَدَّثَنِي مُحَمَّدٌ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا عِيسَى بْنُ طَهْمَانَ، قَالَ خَرَجَ إِلَيْنَا أَنَسُ بْنُ مَالِكٍ بِنَعْلَيْنِ لَهُمَا قِبَالاَنِ، فَقَالَ ثَابِتٌ الْبُنَانِيُّ هَذِهِ نَعْلُ النَّبِيِّ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 5858
In-book reference : Book 77, Hadith 75
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 749
(deprecated numbering scheme)

(42) Chapter: The red tent of leather

(42) باب الْقُبَّةِ الْحَمْرَاءِ مِنْ أَدَمٍ

Narrated Abu Juhaifa:

I came to the Prophet (ﷺ) while he was inside a red leather tent, and I saw Bilal taking the remaining water of the ablution of the Prophet, and the people were taking of that water and rubbing it on their faces; and whoever could not get anything of it, would share the moisture of the hand of his companion (and then rub it on his face).

حَدَّثَنَا مُحَمَّدُ بْنُ عَرْعَرَةَ، قَالَ حَدَّثَنِي عُمَرُ بْنُ أَبِي زَائِدَةَ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم وَهْوَ فِي قُبَّةٍ حَمْرَاءَ مِنْ أَدَمٍ، وَرَأَيْتُ بِلاَلاً أَخَذَ وَضُوءَ النَّبِيِّ صلى الله عليه وسلم وَالنَّاسُ يَبْتَدِرُونَ الْوَضُوءَ، فَمَنْ أَصَابَ مِنْهُ شَيْئًا تَمَسَّحَ بِهِ، وَمَنْ لَمْ يُصِبْ مِنْهُ شَيْئًا أَخَذَ مِنْ بَلَلِ يَدِ صَاحِبِهِ.

Reference : Sahih al-Bukhari 5859
In-book reference : Book 77, Hadith 76
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 750
(deprecated numbering scheme)

Narrated Anas bin Malik:

The Prophet (ﷺ) called for the Ansar and gathered them in a leather tent.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، ح وَقَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ قَالَ أَرْسَلَ النَّبِيُّ صلى الله عليه وسلم إِلَى الأَنْصَارِ، وَجَمَعَهُمْ فِي قُبَّةٍ مِنْ أَدَمٍ.

Reference : Sahih al-Bukhari 5860
In-book reference : Book 77, Hadith 77
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 751
(deprecated numbering scheme)

(43) Chapter: To sit on a Hasir

(43) باب الْجُلُوسِ عَلَى الْحَصِيرِ وَنَحْوِهِ

Narrated `Aisha:

The Prophet (ﷺ) used to construct a loom with a Hasir at night m order to pray therein, and during the day he used to spread it out and sit on it. The people started coming to the Prophet (ﷺ) at night to offer the prayer behind him When their number increased, the Prophet (ﷺ) faced them and said. O people! Do only those good deeds which you can do, for Allah does not get tired (of giving reward) till you get tired, and the best deeds to Allah are the incessant ones though they were few.

حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ، حَدَّثَنَا مُعْتَمِرٌ، عَنْ عُبَيْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَحْتَجِرُ حَصِيرًا بِاللَّيْلِ فَيُصَلِّي، وَيَبْسُطُهُ بِالنَّهَارِ فَيَجْلِسُ عَلَيْهِ، فَجَعَلَ النَّاسُ يَثُوبُونَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَيُصَلُّونَ بِصَلاَتِهِ حَتَّى كَثُرُوا فَأَقْبَلَ فَقَالَ " يَا أَيُّهَا النَّاسُ خُذُوا مِنَ الأَعْمَالِ مَا تُطِيقُونَ، فَإِنَّ اللَّهَ لاَ يَمَلُّ حَتَّى تَمَلُّوا، وَإِنَّ أَحَبَّ الأَعْمَالِ إِلَى اللَّهِ مَا دَامَ وَإِنْ قَلَّ ".

Reference : Sahih al-Bukhari 5861
In-book reference : Book 77, Hadith 78
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 752
(deprecated numbering scheme)

(44) Chapter: Garments having fold buttons

(44) باب الْمُزَرَّرِ بِالذَّهَبِ

Narrated Al-Miswar bin Makhrama:

My father, Makhrama said to me, "I have come to know that some cloaks have come to the Prophet (ﷺ) (ﷺ) and he is distributing them. So O my son! take me to him." We went to the Prophet (ﷺ) (ﷺ) and found him in the house. My father said to me, "O my son! Call the Prophet (ﷺ) (ﷺ) for me." I found it hard to do so, so I said surprisingly, "Shall I call Allah's Messenger (ﷺ) for you ?" My father said, "O mu son! He is not a tyrant." So I called him and he came out wearing a Dibaj cloak having gold buttons, and said: "O Makhrama, I kept this for you." The Prophet (ﷺ) (ﷺ) then gave it to him.

وَقَالَ اللَّيْثُ حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، أَنَّ أَبَاهُ، مَخْرَمَةَ قَالَ لَهُ يَا بُنَىَّ إِنَّهُ بَلَغَنِي أَنَّ النَّبِيَّ صلى الله عليه وسلم قَدِمَتْ عَلَيْهِ أَقْبِيَةٌ فَهْوَ يَقْسِمُهَا، فَاذْهَبْ بِنَا إِلَيْهِ، فَذَهَبْنَا فَوَجَدْنَا النَّبِيَّ صلى الله عليه وسلم فِي مَنْزِلِهِ، فَقَالَ لِي يَا بُنَىَّ ادْعُ لِي النَّبِيَّ صلى الله عليه وسلم فَأَعْظَمْتُ ذَلِكَ. فَقُلْتُ أَدْعُو لَكَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا بُنَىَّ إِنَّهُ لَيْسَ بِجَبَّارٍ. فَدَعَوْتُهُ فَخَرَجَ وَعَلَيْهِ قَبَاءٌ مِنْ دِيبَاجٍ مُزَرَّرٌ بِالذَّهَبِ، فَقَالَ " يَا مَخْرَمَةُ هَذَا خَبَأْنَاهُ لَكَ ". فَأَعْطَاهُ إِيَّاهُ.

Reference	: Sahih al-Bukhari 5862
In-book reference	: Book 77, Hadith 79
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 72, Hadith 752

(45) Chapter: Gold rings (45) باب خَوَاتِيمِ الذَّهَبِ

Narrated Al-Bara' bin `Azib:

The Prophet (ﷺ) forbade us to use seven things: He forbade using gold rings, silk, Istabraq, Dibaj, red Mayathir, Al-Qassiy, and silver utensils. He ordered us to do seven other things. To pay a visit to the sick; to follow funeral processions; to say, "May Allah be merciful to you" to a sneezer if he says "Praise be to Allah"; to return greetings, to accept invitations; to help others to fulfil their oaths and to help the oppressed ones.

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا أَشْعَثُ بْنُ سُلَيْمٍ، قَالَ سَمِعْتُ مُعَاوِيَةَ بْنَ سُوَيْدِ بْنِ مُقَرِّنٍ، قَالَ سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ ـ رضى الله عنهما ـ يَقُولُ نَهَانَا النَّبِيُّ صلى الله عليه وسلم عَنْ سَبْعٍ نَهَى عَنْ خَاتَمِ الذَّهَبِ ـ أَوْ قَالَ حَلْقَةِ الذَّهَبِ ـ وَعَنِ الْحَرِيرِ، وَالإِسْتَبْرَقِ، وَالدِّيبَاجِ، وَالْمِيثَرَةِ الْحَمْرَاءِ، وَالْقَسِّيِّ، وَآنِيَةِ الْفِضَّةِ، وَأَمَرَنَا بِسَبْعٍ بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجَنَائِزِ، وَتَشْمِيتِ الْعَاطِسِ، وَرَدِّ السَّلاَمِ، وَإِجَابَةِ الدَّاعِي، وَإِبْرَارِ الْمُقْسِمِ، وَنَصْرِ الْمَظْلُومِ.

Reference	: Sahih al-Bukhari 5863
In-book reference	: Book 77, Hadith 80
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 753

Narrated Abu Huraira:

The Prophet (ﷺ) forbade the wearing of a gold ring.

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ نَهَى عَنْ خَاتَمِ الذَّهَبِ. وَقَالَ عَمْرٌو أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ سَمِعَ النَّضْرَ سَمِعَ بَشِيرًا مِثْلَهُ.

Reference	: Sahih al-Bukhari 5864
In-book reference	: Book 77, Hadith 81
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 754

Narrated `Abdullah:

Allah's Messenger (ﷺ) wore a gold or silver .. ring and placed its stone towards the palm of his hand. The people also started wearing gold rings like it, but when the Prophet (ﷺ) saw them wearing such rings, he threw away that golden ring and then wore a silver ring.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم اتَّخَذَ خَاتَمًا مِنْ ذَهَبٍ، وَجَعَلَ فَصَّهُ مِمَّا يَلِي كَفَّهُ، فَاتَّخَذَهُ النَّاسُ، فَرَمَى بِهِ، وَاتَّخَذَ خَاتَمًا مِنْ وَرِقٍ أَوْ فِضَّةٍ.

Reference	: Sahih al-Bukhari 5865
In-book reference	: Book 77, Hadith 82
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 755

(46) Chapter: Sliver rings

(46) باب خَاتَمِ الْفِضَّةِ

Narrated Ibn. `Umar:

Allah's Messenger (ﷺ) wore a gold ring or a silver ring and placed its stone towards the palm of his hand and had the name 'Muhammad, the Messenger of Allah' engraved on it. The people also started wearing gold rings like it, but when the Prophet (ﷺ) saw them wearing such rings, he threw away his own ring and said. "I will never wear it," and then wore a silver ring, whereupon the people too started wearing silver rings. Ibn `Umar added: After the Prophet (ﷺ) Abu Bakr wore the ring, and then `Umar and then `Uthman wore it till it fell in the Aris well from `Uthman.

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم اتَّخَذَ خَاتَمًا مِنْ ذَهَبٍ أَوْ فِضَّةٍ، وَجَعَلَ فَصَّهُ مِمَّا يَلِي كَفَّهُ، وَنَقَشَ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ. فَاتَّخَذَ النَّاسُ مِثْلَهُ، فَلَمَّا رَآهُمْ قَدِ اتَّخَذُوهَا رَمَى بِهِ، وَقَالَ " لاَ أَلْبَسُهُ أَبَدًا ". ثُمَّ اتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ، فَاتَّخَذَ النَّاسُ خَوَاتِيمَ الْفِضَّةِ. قَالَ ابْنُ عُمَرَ فَلَبِسَ الْخَاتَمَ بَعْدَ النَّبِيِّ صلى الله عليه وسلم أَبُو بَكْرٍ ثُمَّ عُمَرُ ثُمَّ عُثْمَانُ، حَتَّى وَقَعَ مِنْ عُثْمَانَ فِي بِئْرِ أَرِيسَ.

Reference	: Sahih al-Bukhari 5866
In-book reference	: Book 77, Hadith 83
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 756

(47) Chapter: Chapter

(47) باب

Narrated Abdullah bin `Umar:

Allah's Messenger (ﷺ) wore a gold ring, then he threw it and said, "I will never wear it." The people also threw their (gold) rings.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَلْبَسُ خَاتَمًا مِنْ ذَهَبٍ فَنَبَذَهُ فَقَالَ " لاَ أَلْبَسُهُ أَبَدًا ". فَنَبَذَ النَّاسُ خَوَاتِيمَهُمْ.

Reference	: Sahih al-Bukhari 5867
In-book reference	: Book 77, Hadith 84
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 756

Narrated Anas bin Malik:

that he saw a silver ring on the hand of Allah's Messenger (ﷺ) for one day only. Then the people had silver rings made for themselves and wore it. On that, Allah's Messenger (ﷺ) threw away their rings as well. (For the details of this Hadith, see Fath-ul-Bari, Vol. 12, page 438).

حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ أَنَّهُ رَأَى فِي يَدِ رَسُولِ اللَّهِ صلى الله عليه وسلم خَاتَمًا مِنْ وَرِقٍ يَوْمًا وَاحِدًا، ثُمَّ إِنَّ النَّاسَ اصْطَنَعُوا الْخَوَاتِيمَ مِنْ وَرِقٍ وَلَبِسُوهَا، فَطَرَحَ رَسُولُ اللَّهِ صلى الله عليه وسلم خَاتَمَهُ، فَطَرَحَ النَّاسُ خَوَاتِيمَهُمْ. تَابَعَهُ إِبْرَاهِيمُ بْنُ سَعْدٍ وَزِيَادٌ وَشُعَيْبٌ عَنِ الزُّهْرِيِّ. وَقَالَ ابْنُ مُسَافِرٍ عَنِ الزُّهْرِيِّ أَرَى خَاتَمًا مِنْ وَرِقٍ.

Reference	: Sahih al-Bukhari 5868
In-book reference	: Book 77, Hadith 85
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 757

(48) Chapter: Stone of the ring

(48) باب فَصِّ الْخَاتَمِ

Narrated Humaid:

Anas was asked, "Did the Prophet (ﷺ) wear a ring?" Anas said, "Once he delayed the: `Isha' prayer till midnight. Then he came, facing us ..... as if l am now Looking at the glitter of his ring ..... and said, "The people have offered their prayers and slept but you have been in prayer as you have been waiting for it."

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، أَخْبَرَنَا حُمَيْدٌ، قَالَ سُئِلَ أَنَسٌ هَلِ اتَّخَذَ النَّبِيُّ صلى الله عليه وسلم خَاتَمًا قَالَ أَخَّرَ لَيْلَةً صَلاَةَ الْعِشَاءِ إِلَى شَطْرِ اللَّيْلِ، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَكَأَنِّي أَنْظُرُ إِلَى وَبِيصِ خَاتَمِهِ. قَالَ " إِنَّ النَّاسَ قَدْ صَلَّوْا وَنَامُوا، وَإِنَّكُمْ لَمْ تَزَالُوا فِي صَلاَةٍ مَا انْتَظَرْتُمُوهَا ".

Reference	: Sahih al-Bukhari 5869
In-book reference	: Book 77, Hadith 86
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 758

Narrated Anas:

The ring of the Prophet (ﷺ) was of silver, and its stone was of silver too.

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا مُعْتَمِرٌ، قَالَ سَمِعْتُ حُمَيْدًا، يُحَدِّثُ عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ خَاتَمُهُ مِنْ فِضَّةٍ وَكَانَ فَصُّهُ مِنْهُ. وَقَالَ يَحْيَى بْنُ أَيُّوبَ حَدَّثَنِي حُمَيْدٌ سَمِعَ أَنَسًا عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 5870
In-book reference	: Book 77, Hadith 87
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 759

(49) Chapter: An iron ring (49) باب خَاتَمِ الْحَدِيدِ

Narrated Sahl:

A woman came to the Prophet (ﷺ) and said, "I have come to present myself to you (for marriage)." She kept standing for a long period during which period the Prophet (ﷺ) looked at her carefully. When she stayed for a Long period, a man said to the Prophet (ﷺ) "If you are not in need of her, then marry her to me." The Prophet (ﷺ) said, "Have you got anything to give her (as Mahr)?" The man said, "No." The Prophet said, "Go (to your house) and search for something." The man went and came back to say, "By Allah, I could not find anything." The Prophet (ﷺ) said, "Go again and search for something, even if it be an iron ring." He went again and came back saying, "No, by Allah, I could not get even an iron ring." The man had only an Izar and had no Rida' (upper garment). He said, "I will give her my Izar as Mahr." On that the Prophet (ﷺ) said, "Your Izar? If she wears it, nothing of it will remain on you, and if you wear it nothing of it will be on her" The man went aside and sat down When the Prophet (ﷺ) saw him leaving (after a while), he called back and asked. "How much Qur'an do you know (by heart)? He said, 'I know such and such Suras," naming some Suras. The Prophet (ﷺ) said, "I marry her to you for the amount of Qur'an you know (by heart).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ سَهْلاً، يَقُولُ جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَتْ جِئْتُ أَهَبُ نَفْسِي. فَقَامَتْ طَوِيلاً فَنَظَرَ وَصَوَّبَ، فَلَمَّا طَالَ مُقَامُهَا فَقَالَ رَجُلٌ زَوِّجْنِيهَا، إِنْ لَمْ تَكُنْ لَكَ بِهَا حَاجَةٌ. قَالَ " عِنْدَكَ شَىْءٌ تُصْدِقُهَا ". قَالَ لاَ. قَالَ " انْظُرْ ". فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ وَاللَّهِ إِنْ وَجَدْتُ شَيْئًا. قَالَ " اذْهَبْ فَالْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ ". فَذَهَبَ ثُمَّ رَجَعَ قَالَ لاَ وَاللَّهِ وَلاَ خَاتَمًا مِنْ حَدِيدٍ. وَعَلَيْهِ إِزَارٌ مَا عَلَيْهِ رِدَاءٌ. فَقَالَ أُصْدِقُهَا إِزَارِي فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِزَارُكَ إِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَىْءٌ، وَإِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَىْءٌ ". فَتَنَحَّى الرَّجُلُ فَجَلَسَ فَرَآهُ النَّبِيُّ صلى الله عليه وسلم مُوَلِّيًا فَأَمَرَ بِهِ فَدُعِيَ فَقَالَ " مَا مَعَكَ مِنَ الْقُرْآنِ ". قَالَ سُورَةُ كَذَا وَكَذَا لِسُوَرٍ عَدَّدَهَا. قَالَ " قَدْ مَلَّكْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ ".

Reference	: Sahih al-Bukhari 5871

In-book reference : Book 77, Hadith 88
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 760
(deprecated numbering scheme)

(50) Chapter: To engrave a ring

(50) باب نَقْشِ الْخَاتَمِ

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) wanted to write a letter to a group of people or some non-Arabs. It was said to him, "They do not accept any letter unless it is stamped." So the Prophet (ﷺ) had a silver ring made for himself, and on it was engraved: 'Muhammad, the Messenger of Allah'. .. as if I am now looking at the glitter of the ring on the finger (or in the palm) of the Prophet (ﷺ) .

حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم أَرَادَ أَنْ يَكْتُبَ إِلَى رَهْطٍ أَوْ أُنَاسٍ مِنَ الأَعَاجِمِ، فَقِيلَ لَهُ إِنَّهُمْ لاَ يَقْبَلُونَ كِتَابًا إِلاَّ عَلَيْهِ خَاتَمٌ، فَاتَّخَذَ النَّبِيُّ صلى الله عليه وسلم خَاتَمًا مِنْ فِضَّةٍ نَقْشُهُ مُحَمَّدٌ رَسُولُ اللَّهِ فَكَأَنِّي بِوَبِيصِ أَوْ بِبَصِيصِ الْخَاتَمِ فِي إِصْبَعِ النَّبِيِّ صلى الله عليه وسلم أَوْ فِي كَفِّهِ.

Reference : Sahih al-Bukhari 5872
In-book reference : Book 77, Hadith 89
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 761
(deprecated numbering scheme)

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) had a silver ring made for himself and it was worn by him on his hand. Afterwards it was worn by Abu Bakr, and then by `Umar, and then by `Uthman till it fell in the Aris well. (On that ring) was engraved: 'Muhammad, the Messenger of Allah."

حَدَّثَنِي مُحَمَّدُ بْنُ سَلاَمٍ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ اتَّخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم خَاتَمًا مِنْ وَرِقٍ، وَكَانَ فِي يَدِهِ، ثُمَّ كَانَ بَعْدُ فِي يَدِ أَبِي بَكْرٍ، ثُمَّ كَانَ بَعْدُ فِي يَدِ عُمَرَ، ثُمَّ كَانَ بَعْدُ فِي يَدِ عُثْمَانَ، حَتَّى وَقَعَ بَعْدُ فِي بِئْرِ أَرِيسَ، نَقْشُهُ مُحَمَّدٌ رَسُولُ اللَّهِ.

Reference : Sahih al-Bukhari 5873
In-book reference : Book 77, Hadith 90
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 762
(deprecated numbering scheme)

(51) Chapter: To wear the ring on the little finger

(51) باب الْخَاتَمِ فِي الْخِنْصَرِ

Narrated Anas:

The Prophet (ﷺ) got a ring made for himself and said, "I have got a ring made (for myself) and engraved a certain engraving on it so none of you should get such an engraving on his ring." I saw the glitter of the ring on his little finger.

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ صَنَعَ النَّبِيُّ صلى الله عليه وسلم خَاتَمًا قَالَ " إِنَّا اتَّخَذْنَا خَاتَمًا، وَنَقَشْنَا فِيهِ نَقْشًا، فَلاَ يَنْقُشْ عَلَيْهِ أَحَدٌ ". قَالَ فَإِنِّي لأَرَى بَرِيقَهُ فِي خِنْصَرِهِ.

Reference : Sahih al-Bukhari 5874
In-book reference : Book 77, Hadith 91
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 763
(deprecated numbering scheme)

(52) Chapter: Taking a ring for stamping letters

(52) باب اتِّخَاذُ الْخَاتَمِ لِيُخْتَمَ بِهِ الشَّىْءُ، أَوْ لِيُكْتَبَ بِهِ إِلَى أَهْلِ الْكِتَابِ وَغَيْرِهِمْ

Narrated Anas bin Malik:

When the Prophet (ﷺ) intended to write to the Byzantines, it was said to him, "Those people do not read your letter unless it is stamped." So the Prophet (ﷺ) took a silver ring and got 'Muhammad, the Apostle of Allah' engraved on it .... as if I am now looking at its glitter in his hand.

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ لَمَّا أَرَادَ النَّبِيُّ صلى الله عليه وسلم أَنْ يَكْتُبَ إِلَى الرُّومِ قِيلَ لَهُ إِنَّهُمْ لَنْ يَقْرَءُوا كِتَابَكَ إِذَا لَمْ يَكُنْ مَخْتُومًا. فَاتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ، وَنَقْشُهُ مُحَمَّدٌ رَسُولُ اللَّهِ. فَكَأَنَّمَا أَنْظُرُ إِلَى بَيَاضِهِ فِي يَدِهِ.

Reference	: Sahih al-Bukhari 5875
In-book reference	: Book 77, Hadith 92
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 764

(53) Chapter: Keeping the stone of the ring towards the palm

(53) باب مَنْ جَعَلَ فَصَّ الْخَاتَمِ فِي بَطْنِ كَفِّهِ

Narrated `Abdullah:

The Prophet (ﷺ) had a golden ring made for himself, and when he wore it. he used to turn its stone toward the palm of his! hand. So the people too had gold made for themselves. The Prophet (ﷺ) then ascended the pulpit, and after glorifying and praising Allah, he said, "I had it made for me, but now I will never wear it again." He threw it away, and then the people threw away their rings too. (Juwairiya, a subnarrator, said: I think Anas said that the Prophet (ﷺ) was wearing the ring in his right hand.)

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ، حَدَّثَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم اصْطَنَعَ خَاتَمًا مِنْ ذَهَبٍ، جَعَلَ فَصَّهُ فِي بَطْنِ كَفِّهِ إِذَا لَبِسَهُ، فَاصْطَنَعَ النَّاسُ خَوَاتِيمَ مِنْ ذَهَبٍ، فَرَقِيَ الْمِنْبَرَ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ فَقَالَ " إِنِّي كُنْتُ اصْطَنَعْتُهُ، وَإِنِّي لاَ أَلْبَسُهُ ". فَنَبَذَهُ فَنَبَذَ النَّاسُ. قَالَ جُوَيْرِيَةُ وَلاَ أَحْسِبُهُ إِلاَّ قَالَ فِي يَدِهِ الْيُمْنَى.

Reference	: Sahih al-Bukhari 5876
In-book reference	: Book 77, Hadith 93
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 765

(54) Chapter: "None should have the same engraving made on his ring as the engraving on my ring."

(54) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم " لاَ يَنْقُشُ عَلَى نَقْشِ خَاتَمِهِ ".

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) took a silver ring and had 'Muhammad, the Apostle' of Allah' engraved on it. The Prophet then said (to us), 'I have a silver ring with 'Muhammad, the Messenger of Allah engraved on it, so none of you should have the same engraving on his ring."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم اتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ، وَنَقَشَ فِيهِ، مُحَمَّدٌ رَسُولُ اللَّهِ. وَقَالَ " إِنِّي اتَّخَذْتُ خَاتَمًا مِنْ وَرِقٍ، وَنَقَشْتُ فِيهِ، مُحَمَّدٌ رَسُولُ اللَّهِ. فَلاَ يَنْقُشَنَّ أَحَدٌ عَلَى نَقْشِهِ ".

Reference	: Sahih al-Bukhari 5877
In-book reference	: Book 77, Hadith 94
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 766

(55) Chapter: The engraving of the ring done in three lines?

(55) باب هَلْ يُجْعَلُ نَقْشُ الْخَاتَمِ ثَلاَثَةَ أَسْطُرٍ

Narrated Anas:

that when Abu Bakr became the Caliph, he wrote a letter to him (and stamped it with the Prophet's ring) and the engraving of the ring was in three lines: Muhammad in one line, 'Apostle' in another line, and 'Allah' in a third line.

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ، قَالَ حَدَّثَنِي أَبِي، عَنْ ثُمَامَةَ، عَنْ أَنَسٍ، أَنَّ أَبَا بَكْرٍ ـ رضى الله عنه ـ لَمَّا اسْتُخْلِفَ كَتَبَ لَهُ، وَكَانَ نَقْشُ الْخَاتَمِ ثَلاَثَةَ أَسْطُرٍ. مُحَمَّدٌ سَطْرٌ، وَرَسُولُ سَطْرٌ، وَاللَّهِ سَطْرٌ.

Reference	: Sahih al-Bukhari 5878
In-book reference	: Book 77, Hadith 95
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 767

Anas added:

The ring of the Prophet (ﷺ) was in his hand, and after him, in Abu Bakr's hand, and then in `Umar's hand after Abu Bakr. When `Uthman was the Caliph, once he was sitting at the well of Aris. He removed the ring from his hand and while he was trifling with it, dropped into the well. We kept on going to the well with `Uthman for three days looking for the ring, and finally the well was drained, but the ring was not found.

وَزَادَنِي أَحْمَدُ حَدَّثَنَا الأَنْصَارِيُّ، قَالَ حَدَّثَنِي أَبِي، عَنْ ثُمَامَةَ، عَنْ أَنَسٍ، قَالَ كَانَ خَاتَمُ النَّبِيِّ صلى الله عليه وسلم فِي يَدِهِ، وَفِي يَدِ أَبِي بَكْرٍ بَعْدَهُ، وَفِي يَدِ عُمَرَ بَعْدَ أَبِي بَكْرٍ، فَلَمَّا كَانَ عُثْمَانُ جَلَسَ عَلَى بِئْرِ أَرِيسَ ـ قَالَ ـ فَأَخْرَجَ الْخَاتَمَ، فَجَعَلَ يَعْبَثُ بِهِ فَسَقَطَ قَالَ فَاخْتَلَفْنَا ثَلاَثَةَ أَيَّامٍ مَعَ عُثْمَانَ فَنَنْزَحُ الْبِئْرَ فَلَمْ نَجِدْهُ.

Reference	: Sahih al-Bukhari 5879
In-book reference	: Book 77, Hadith 96
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 767

(56) Chapter: Rings for women

(56) باب الْخَاتَمِ لِلنِّسَاءِ

وَكَانَ عَلَى عَائِشَةَ خَوَاتِيمُ ذَهَبٍ.

Narrated Ibn `Abbas:

I offered the `Id prayer with the Prophet (ﷺ) and he offered prayer before the Khutba (sermon). ibn `Abbas added: After the prayer the Prophet (ﷺ) came towards (the rows of) the women and ordered them to give alms, and the women started putting their big and small rings in the garment of Bilal.

حَدَّثَنَا أَبُو عَاصِمٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنَا الْحَسَنُ بْنُ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ شَهِدْتُ الْعِيدَ مَعَ النَّبِيِّ صلى الله عليه وسلم فَصَلَّى قَبْلَ الْخُطْبَةِ. وَزَادَ ابْنُ وَهْبٍ عَنِ ابْنِ جُرَيْجٍ فَأَتَى النِّسَاءَ فَجَعَلْنَ يُلْقِينَ الْفَتَخَ وَالْخَوَاتِيمَ فِي ثَوْبِ بِلاَلٍ.

Reference	: Sahih al-Bukhari 5880
In-book reference	: Book 77, Hadith 97
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 768

(57) Chapter: The wearing of necklaces and Sikhab by the women

(57) باب الْقَلاَئِدِ وَالسِّخَابِ لِلنِّسَاءِ

يَعْنِي قِلاَدَةً مِنْ طِيبٍ وَسُكٍّ.

Narrated ibn `Abbas:

The Prophet (ﷺ) came out on the day of `Id and offered a two-rak`at prayer, and he did not pray any rak`a before it, nor after it. Then he went towards the women and ordered them to give alms. The women started donating their earring and necklaces.

حَدَّثَنَا مُحَمَّدُ بْنُ عَرْعَرَةَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ خَرَجَ النَّبِيُّ صلى الله عليه وسلم يَوْمَ عِيدٍ فَصَلَّى رَكْعَتَيْنِ، لَمْ يُصَلِّ قَبْلُ وَلاَ بَعْدُ، ثُمَّ أَتَى النِّسَاءَ فَأَمَرَهُنَّ بِالصَّدَقَةِ، فَجَعَلَتِ الْمَرْأَةُ تَصَدَّقُ بِخُرْصِهَا وَسِخَابِهَا.

Reference	: Sahih al-Bukhari 5881
In-book reference	: Book 77, Hadith 98
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 769

(58) Chapter: To borrow a necklace (58) باب اسْتِعَارَةِ الْقَلاَئِدِ

Narrated `Aisha:

A necklace belonging to Asma' was lost, and the Prophet (ﷺ) sent men in its search. The time for the prayer became due and they were without ablution and they could not find water; therefore they prayed without ablution, They mentioned that to the Prophet (ﷺ) . Then Allah revealed the Verse of Tayammum. (`Aisha added: that she had borrowed (the necklace) from Asma').

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عَبْدَةُ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ هَلَكَتْ قِلاَدَةٌ لأَسْمَاءَ، فَبَعَثَ النَّبِيُّ صلى الله عليه وسلم فِي طَلَبِهَا رِجَالاً، فَحَضَرَتِ الصَّلاَةُ وَلَيْسُوا عَلَى وُضُوءٍ وَلَمْ يَجِدُوا مَاءً، فَصَلَّوْا وَهُمْ عَلَى غَيْرِ وُضُوءٍ، فَذَكَرُوا ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَأَنْزَلَ اللَّهُ آيَةَ التَّيَمُّمِ. زَادَ ابْنُ نُمَيْرٍ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ اسْتَعَارَتْ مِنْ أَسْمَاءَ.

Reference	: Sahih al-Bukhari 5882
In-book reference	: Book 77, Hadith 99
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 770

(59) Chapter: Earrings (59) باب الْقُرْطِ لِلنِّسَاءِ

وَقَالَ ابْنُ عَبَّاسٍ أَمَرَهُنَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالصَّدَقَةِ، فَرَأَيْتُهُنَّ يَهْوِينَ إِلَى آذَانِهِنَّ وَحُلُوقِهِنَّ.

Narrated Ibn `Abbas:

"The Prophet (ﷺ) offered a two-rak`at prayer on `Id day and he did not offer any (Nawafil prayer) before or after it. He then went towards the women, and Bilal was accompanying him, and ordered them to give alms. And so the women started giving their earrings (etc .).

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَدِيٌّ، قَالَ سَمِعْتُ سَعِيدًا، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى يَوْمَ الْعِيدِ رَكْعَتَيْنِ، لَمْ يُصَلِّ قَبْلَهَا وَلاَ بَعْدَهَا ثُمَّ أَتَى النِّسَاءَ وَمَعَهُ بِلاَلٌ فَأَمَرَهُنَّ بِالصَّدَقَةِ، فَجَعَلَتِ الْمَرْأَةُ تُلْقِي قُرْطَهَا.

Reference	: Sahih al-Bukhari 5883
In-book reference	: Book 77, Hadith 100
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 771

(60) Chapter: As-Sikhab for boys (60) باب السِّخَابِ لِلصِّبْيَانِ

Narrated Abu Huraira:

I was with Allah's Messenger (ﷺ) in one of the Markets of Medina. He left (the market) and so did I. Then he asked thrice, "Where is the small (child)?" Then he said, "Call Al-Hasan bin `Ali." So Al-Hasan bin `Ali got up and started walking with a necklace (of beads) around his neck. The Prophet (ﷺ) stretched his hand out like this, and Al-Hasan did the same. The Prophet (ﷺ) embraced him and said, "0 Allah! l love him, so please love him and love those who love him." Since Allah's Messenger (ﷺ) said that. nothing has been dearer to me than Al-Hasan.

حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا وَرْقَاءُ بْنُ عُمَرَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ كُنْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي سُوقٍ مِنْ أَسْوَاقِ الْمَدِينَةِ فَانْصَرَفَ فَانْصَرَفْتُ فَقَالَ " أَيْنَ لُكَعُ ـ ثَلاَثًا ـ ادْعُ الْحَسَنَ بْنَ عَلِيٍّ ". فَقَامَ الْحَسَنُ بْنُ عَلِيٍّ يَمْشِي وَفِي عُنُقِهِ السِّخَابُ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم بِيَدِهِ هَكَذَا، فَقَالَ الْحَسَنُ بِيَدِهِ، هَكَذَا فَالْتَزَمَهُ فَقَالَ " اللَّهُمَّ إِنِّي أُحِبُّهُ، فَأَحِبَّهُ، وَأَحِبَّ مَنْ يُحِبُّهُ ". قَالَ أَبُو هُرَيْرَةَ فَمَا كَانَ أَحَدٌ أَحَبَّ إِلَيَّ مِنَ الْحَسَنِ بْنِ عَلِيٍّ بَعْدَ مَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَا قَالَ.

Reference	: Sahih al-Bukhari 5884
In-book reference	: Book 77, Hadith 101
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 772

(61) Chapter: Men who are in the similitude of women, and women who are in the similitude of men

(61) باب الْمُتَشَبِّهُونَ بِالنِّسَاءِ وَالْمُتَشَبِّهَاتُ بِالرِّجَالِ

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) cursed those men who are in the similitude (assume the manners) of women and those women who are in the similitude (assume the manners) of men.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ لَعَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ. تَابَعَهُ عَمْرٌو أَخْبَرَنَا شُعْبَةُ.

Reference	: Sahih al-Bukhari 5885
In-book reference	: Book 77, Hadith 102
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 773

(62) Chapter: The dismissal of such men as are in similitude of women, from the houses

(62) باب إِخْرَاجِ الْمُتَشَبِّهِينَ بِالنِّسَاءِ مِنَ الْبُيُوتِ

Narrated Ibn `Abbas:

The Prophet (ﷺ) cursed effeminate men (those men who are in the similitude (assume the manners of women) and those women who assume the manners of men, and he said, "Turn them out of your houses ." The Prophet (ﷺ) turned out such-and-such man, and `Umar turned out such-and-such woman.

حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ لَعَنَ النَّبِيُّ صلى الله عليه وسلم الْمُخَنَّثِينَ مِنَ الرِّجَالِ، وَالْمُتَرَجِّلاَتِ مِنَ النِّسَاءِ وَقَالَ " أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ ". قَالَ فَأَخْرَجَ النَّبِيُّ صلى الله عليه وسلم فُلاَنًا، وَأَخْرَجَ عُمَرُ فُلاَنًا.

Reference	: Sahih al-Bukhari 5886
In-book reference	: Book 77, Hadith 103
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 774

Narrated Um Salama:

that once the Prophet (ﷺ) was in her house, and an effeminate man was there too. The effeminate man said to `Abdullah, (Um Salama's brother) "0 `Abdullah! If Ta'if should be conquered tomorrow, I recommend you the daughter of Ghailan, for she is so fat that she has four curves in the front (of her belly) and eight at the back." So the Prophet (ﷺ) said (to his wives) "These effeminate (men) should not enter upon you (your houses).

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، أَنَّ عُرْوَةَ، أَخْبَرَهُ أَنَّ زَيْنَبَ ابْنَةَ أَبِي سَلَمَةَ أَخْبَرَتْهُ أَنَّ أُمَّ سَلَمَةَ أَخْبَرَتْهَا أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ عِنْدَهَا وَفِي الْبَيْتِ مُخَنَّثٌ، فَقَالَ لِعَبْدِ اللَّهِ أَخِي أُمِّ سَلَمَةَ يَا عَبْدَ اللَّهِ إِنْ فُتِحَ لَكُمْ غَدًا الطَّائِفُ، فَإِنِّي أَدُلُّكَ عَلَى بِنْتِ غَيْلاَنَ، فَإِنَّهَا تُقْبِلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ يَدْخُلَنَّ هَؤُلاَءِ عَلَيْكُنَّ ". قَالَ أَبُو عَبْدِ اللَّهِ تُقْبِلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ يَعْنِي أَرْبَعَ عُكَنِ بَطْنِهَا، فَهْىَ تُقْبِلُ بِهِنَّ، وَقَوْلُهُ وَتُدْبِرُ بِثَمَانٍ. يَعْنِي أَطْرَافَ هَذِهِ الْعُكَنِ الأَرْبَعِ، لأَنَّهَا مُحِيطَةٌ بِالْجَنْبَيْنِ حَتَّى لَحِقَتْ وَإِنَّمَا قَالَ بِثَمَانٍ. وَلَمْ يَقُلْ بِثَمَانِيَةٍ. وَوَاحِدُ الأَطْرَافِ وَهْوَ ذَكَرٌ، لأَنَّهُ لَمْ يَقُلْ ثَمَانِيَةَ أَطْرَافٍ.

Reference	: Sahih al-Bukhari 5887
In-book reference	: Book 77, Hadith 104
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 775

(63) Chapter: To cut short the mustaches (63) باب قَصِّ الشَّارِبِ

وَكَانَ ابْنُ عُمَرَ يُحْفِي شَارِبَهُ حَتَّى يُنْظَرَ إِلَى بَيَاضِ الْجِلْدِ، وَيَأْخُذُ هَذَيْنِ، يَعْنِي بَيْنَ الشَّارِبِ وَاللِّحْيَةِ.

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "To get the moustaches cut 'short is characteristic of the Fitra."

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، عَنْ حَنْظَلَةَ، عَنْ نَافِعٍ، قَالَ أَصْحَابُنَا عَنِ الْمَكِّيِّ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مِنَ الْفِطْرَةِ قَصُّ الشَّارِبِ ".

Reference	: Sahih al-Bukhari 5888
In-book reference	: Book 77, Hadith 105
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 776

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Five practices are characteristics of the Fitra: circumcision, shaving the pubic region, clipping the nails and cutting the moustaches short."

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا سُفْيَانُ، قَالَ الزُّهْرِيُّ حَدَّثَنَا عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، رِوَايَةً " الْفِطْرَةُ خَمْسٌ ـ أَوْ خَمْسٌ مِنَ الْفِطْرَةِ ـ الْخِتَانُ، وَالاِسْتِحْدَادُ، وَنَتْفُ الإِبْطِ، وَتَقْلِيمُ الأَظْفَارِ، وَقَصُّ الشَّارِبِ ".

Reference	: Sahih al-Bukhari 5889
In-book reference	: Book 77, Hadith 106
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 777

(64) Chapter: The clipping of nails (64) باب تَقْلِيمِ الأَظْفَارِ

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "To shave the pubic hair. to clip the nails and to cut the moustaches short, are characteristics of the Fitra."

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي رَجَاءٍ، حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ، قَالَ سَمِعْتُ حَنْظَلَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مِنَ الْفِطْرَةِ حَلْقُ الْعَانَةِ، وَتَقْلِيمُ الأَظْفَارِ، وَقَصُّ الشَّارِبِ ".

Reference	: Sahih al-Bukhari 5890
In-book reference	: Book 77, Hadith 107
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 778

Narrated Abu Huraira:

I heard the Prophet (ﷺ) saying. "Five practices are characteristics of the Fitra: circumcision, shaving the pubic hair, cutting the moustaches short, clipping the nails, and depilating the hair of the armpits."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " الْفِطْرَةُ خَمْسٌ الْخِتَانُ، وَالاِسْتِحْدَادُ، وَقَصُّ الشَّارِبِ، وَتَقْلِيمُ الأَظْفَارِ، وَنَتْفُ الآبَاطِ ".

Reference	: Sahih al-Bukhari 5891
In-book reference	: Book 77, Hadith 108
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 779

Narrated Nafi`:

Ibn `Umar said, The Prophet (ﷺ) said, 'Do the opposite of what the pagans do. Keep the beards and cut the moustaches short.' Whenever Ibn `Umar performed the Hajj or `Umra, he used to hold his beard with his hand and cut whatever moustaches. Ibn `Umar used to cut his moustache so short that the whiteness of his skin (above the upper lip) was visible, and he used to cut (the hair) between his moustaches and his beard.

حَدَّثَنَا مُحَمَّدُ بْنُ مِنْهَالٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " خَالِفُوا الْمُشْرِكِينَ، وَفِّرُوا اللِّحَى، وَأَحْفُوا الشَّوَارِبَ ". وَكَانَ ابْنُ عُمَرَ إِذَا حَجَّ أَوِ اعْتَمَرَ قَبَضَ عَلَى لِحْيَتِهِ، فَمَا فَضَلَ أَخَذَهُ.

Reference	: Sahih al-Bukhari 5892
In-book reference	: Book 77, Hadith 109
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 780

(65) Chapter: To leave the beard

(65) باب إِعْفَاءِ اللِّحَى عَفَوْا كَثُرُوا وَكَثُرَتْ أَمْوَالُهُمْ

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "Cut the moustaches short and leave the beard (as it is).

حَدَّثَنِي مُحَمَّدٌ، أَخْبَرَنَا عَبْدَةُ، أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " انْهَكُوا الشَّوَارِبَ، وَأَعْفُوا اللِّحَى ".

Reference	: Sahih al-Bukhari 5893
In-book reference	: Book 77, Hadith 110
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 781

(66) Chapter: What is said about grey hair

(66) باب مَا يُذْكَرُ فِي الشَّيْبِ

Narrated Muhammad bin Seereen:

I asked Anas, "Did the Prophet (ﷺ) dye his hair?" Anas replied, "The Prophet (ﷺ) did not have except a few grey hairs."

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا وُهَيْبٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ سَأَلْتُ أَنَسًا أَخَضَبَ النَّبِيُّ صلى الله عليه وسلم قَالَ لَمْ يَبْلُغِ الشَّيْبَ إِلاَّ قَلِيلاً.

Reference	: Sahih al-Bukhari 5894

In-book reference : Book 77, Hadith 111
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 782
(deprecated numbering scheme)

Narrated Thabit:

Anas was asked whether the Prophet (ﷺ) (ﷺ) used a a hair dye or not. He replied, "The Prophet (ﷺ) (ﷺ) did not have enough grey hair to dye, (such that) if I wanted to count the fading hairs in his beard (I could have)."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، قَالَ سُئِلَ أَنَسٌ عَنْ خِضَابِ النَّبِيِّ، صلى الله عليه وسلم فَقَالَ إِنَّهُ لَمْ يَبْلُغْ مَا يَخْضِبُ، لَوْ شِئْتُ أَنْ أَعُدَّ شَمَطَاتِهِ فِي لِحْيَتِهِ.

Reference : Sahih al-Bukhari 5895
In-book reference : Book 77, Hadith 112
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 783
(deprecated numbering scheme)

Narrated IsraiI:

`Uthman bin `Abdullah bin Mauhab said, "My people sent me with a bowl of water to Um Salama." Isra'il approximated three fingers ('indicating the small size of the container in which there was some hair of the Prophet. `Uthman added, "If any person suffered from evil eye or some other disease, he would send a vessel (containing water) to Um Salama. I looked into the container (that held the hair of the Prophet) and saw a few red hairs in it,"

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، قَالَ أَرْسَلَنِي أَهْلِي إِلَى أُمِّ سَلَمَةَ بِقَدَحٍ مِنْ مَاءٍ ـ وَقَبَضَ إِسْرَائِيلُ ثَلاَثَ أَصَابِعَ ـ مِنْ فِضَّةٍ فِيهِ شَعَرٌ مِنْ شَعَرِ النَّبِيِّ صلى الله عليه وسلم وَكَانَ إِذَا أَصَابَ الإِنْسَانَ عَيْنٌ أَوْ شَىْءٌ بَعَثَ إِلَيْهَا مِخْضَبَهُ، فَاطَّلَعْتُ فِي الْجُلْجُلِ فَرَأَيْتُ شَعَرَاتٍ حُمْرًا.

Reference : Sahih al-Bukhari 5896
In-book reference : Book 77, Hadith 113
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 784
(deprecated numbering scheme)

Narrated `Uthman bin `Abdullah bin Mauhab:

I went to Um Salama and she brought out for us some of the dyed hair of the Prophet.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا سَلاَّمٌ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، قَالَ دَخَلْتُ عَلَى أُمِّ سَلَمَةَ فَأَخْرَجَتْ إِلَيْنَا شَعَرًا مِنْ شَعَرِ النَّبِيِّ صلى الله عليه وسلم مَخْضُوبًا.

Reference : Sahih al-Bukhari 5897
In-book reference : Book 77, Hadith 114
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 785
(deprecated numbering scheme)

Ibn Mauhab also said that Um Salama had shown him the red hair of the Prophet.

وَقَالَ لَنَا أَبُو نُعَيْمٍ حَدَّثَنَا نُصَيْرُ بْنُ أَبِي الأَشْعَثِ، عَنِ ابْنِ مَوْهَبٍ، أَنَّ أُمَّ سَلَمَةَ، أَرَتْهُ شَعَرَ النَّبِيِّ صلى الله عليه وسلم أَحْمَرَ.

Reference : Sahih al-Bukhari 5898
In-book reference : Book 77, Hadith 115
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 785
(deprecated numbering scheme)

(67) Chapter: The hair dye

(67) باب الْخِضَابِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Jews and Christians do not dye their hair so you should do the opposite of what they do.

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ أَبِي سَلَمَةَ، وَسُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ الْيَهُودَ وَالنَّصَارَى لاَ يَصْبُغُونَ فَخَالِفُوهُمْ ".

Reference	: Sahih al-Bukhari 5899
In-book reference	: Book 77, Hadith 116
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 786

(68) Chapter: The curly hair (68) باب الْجَعْدِ

Narrated Anas bin Malik:

The Prophet (ﷺ) was neither conspicuously tall, nor short; neither, very white, nor tawny. His hair was neither much curled, nor very straight. Allah sent him (as an Apostle) at the age of forty (and after that) he stayed for ten years in Mecca, and for ten more years in Medina. Allah took him unto Him at the age of sixty, and he scarcely had ten white hairs on his head and in his beard.

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّهُ سَمِعَهُ يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَيْسَ بِالطَّوِيلِ الْبَائِنِ، وَلاَ بِالْقَصِيرِ، وَلَيْسَ بِالأَبْيَضِ الأَمْهَقِ، وَلَيْسَ بِالآدَمِ، وَلَيْسَ بِالْجَعْدِ الْقَطَطِ، وَلاَ بِالسَّبْطِ، بَعَثَهُ اللَّهُ عَلَى رَأْسِ أَرْبَعِينَ سَنَةً، فَأَقَامَ بِمَكَّةَ عَشْرَ سِنِينَ، وَبِالْمَدِينَةِ عَشْرَ سِنِينَ، وَتَوَفَّاهُ اللَّهُ عَلَى رَأْسِ سِتِّينَ سَنَةً، وَلَيْسَ فِي رَأْسِهِ وَلِحْيَتِهِ عِشْرُونَ شَعَرَةً بَيْضَاءَ.

Reference	: Sahih al-Bukhari 5900
In-book reference	: Book 77, Hadith 117
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 787

Narrated Al-Bara':

I did not see anybody in a red cloak looking more handsome than the Prophet.

Narrated Malik: The hair of the Prophet (ﷺ) used to hang near his shoulders. Abu Ishaq said, "I heard him relate it more than once. He always laughed when he related it."

Narrated Shu`ba: The hair of the Prophet (ﷺ) used to hang down to the earlobes.

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، سَمِعْتُ الْبَرَاءَ، يَقُولُ مَا رَأَيْتُ أَحَدًا أَحْسَنَ فِي حُلَّةٍ حَمْرَاءَ مِنَ النَّبِيِّ صلى الله عليه وسلم. قَالَ بَعْضُ أَصْحَابِي عَنْ مَالِكٍ إِنَّ جُمَّتَهُ لَتَضْرِبُ قَرِيبًا مِنْ مَنْكِبَيْهِ. قَالَ أَبُو إِسْحَاقَ سَمِعْتُهُ يُحَدِّثُهُ غَيْرَ مَرَّةٍ، مَا حَدَّثَ بِهِ قَطُّ إِلاَّ ضَحِكَ. تَابَعَهُ شُعْبَةُ شَعَرُهُ يَبْلُغُ شَحْمَةَ أُذُنَيْهِ.

Reference	: Sahih al-Bukhari 5901
In-book reference	: Book 77, Hadith 118
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 788

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "Today I saw myself in a dream near the Ka`ba. I saw a whitish brown man, the handsomest of all brown men you might ever see. He had the most beautiful Limma (hair hanging down to the earlobes) you might ever see. He had combed it and it was dripping water; and he was performing the Tawaf around the Ka`ba leaning on two men or on the shoulders of two men. l asked, "Who is this?" It was said. "Messiah, the son of Mary." Suddenly I saw a curly-haired man, blind in the right eye which looked like a protruding out grape. I asked, "Who is this?" It was said, "He is Masiah Ad-Dajjal."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أُرَانِي اللَّيْلَةَ عِنْدَ الْكَعْبَةِ، فَرَأَيْتُ رَجُلاً آدَمَ كَأَحْسَنِ مَا أَنْتَ رَاءٍ مِنْ أُدْمِ الرِّجَالِ، لَهُ لِمَّةٌ كَأَحْسَنِ مَا أَنْتَ رَاءٍ مِنَ

اللِّمَمِ، قَدْ رَجَّلَهَا، فَهْىَ تَقْطُرُ مَاءً مُتَّكِئًا عَلَى رَجُلَيْنِ، أَوْ عَلَى عَوَاتِقِ رَجُلَيْنِ، يَطُوفُ بِالْبَيْتِ فَسَأَلْتُ مَنْ هَذَا فَقِيلَ الْمَسِيحُ ابْنُ مَرْيَمَ. وَإِذَا أَنَا بِرَجُلٍ جَعْدٍ، قَطَطٍ، أَعْوَرِ الْعَيْنِ الْيُمْنَى كَأَنَّهَا عِنَبَةٌ طَافِيَةٌ، فَسَأَلْتُ مَنْ هَذَا فَقِيلَ الْمَسِيحُ الدَّجَّالُ ".

Reference	: Sahih al-Bukhari 5902
In-book reference	: Book 77, Hadith 119
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 789

Narrated Anas :

The hair of the Prophet (ﷺ) used to hang down up to his shoulders.

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا حَبَّانُ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسٌ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَضْرِبُ شَعَرُهُ مَنْكِبَيْهِ.

Reference	: Sahih al-Bukhari 5903
In-book reference	: Book 77, Hadith 120
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 790

Narrated Anas:

The head-hair of the Prophet (ﷺ) used to hang down to his shoulders.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، كَانَ يَضْرِبُ شَعَرُ النَّبِيِّ صلى الله عليه وسلم مَنْكِبَيْهِ.

Reference	: Sahih al-Bukhari 5904
In-book reference	: Book 77, Hadith 121
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 790

Narrated Qatada:

l asked Anas bin Malik about the hair of Allah's Messenger (ﷺ). He said, "The hair of Allah's Messenger (ﷺ) was neither much straight, nor much curly, and it used to hang down till between his shoulders and his earlobes.

حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، قَالَ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ عَنْ شَعَرِ، رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ كَانَ شَعَرُ رَسُولِ اللَّهِ صلى الله عليه وسلم رَجِلاً، لَيْسَ بِالسَّبِطِ، وَلاَ الْجَعْدِ، بَيْنَ أُذُنَيْهِ وَعَاتِقِهِ.

Reference	: Sahih al-Bukhari 5905
In-book reference	: Book 77, Hadith 122
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 791

Narrated Anas:

The Prophet (ﷺ) had big hands, and I have never seen anybody like him after him. The hair of the Prophet was wavy, neither curly nor straight.

حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا جَرِيرٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم ضَخْمَ الْيَدَيْنِ، لَمْ أَرَ بَعْدَهُ مِثْلَهُ، وَكَانَ شَعَرُ النَّبِيِّ صلى الله عليه وسلم رَجِلاً، لاَ جَعْدَ، وَلاَ سَبِطَ.

Reference	: Sahih al-Bukhari 5906
In-book reference	: Book 77, Hadith 123
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 792

Narrated Anas:

The Prophet (ﷺ) had big hands and feet, and I have not seen anybody like him, neither before nor after him, and his palms were soft.

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم ضَخْمَ الْيَدَيْنِ وَالْقَدَمَيْنِ حَسَنَ الْوَجْهِ، لَمْ أَرَ بَعْدَهُ وَلاَ قَبْلَهُ مِثْلَهُ، وَكَانَ بَسِطَ الْكَفَّيْنِ.

Reference	: Sahih al-Bukhari 5907
In-book reference	: Book 77, Hadith 124
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 793

Narrated Abu Huraira:

The Prophet (ﷺ) had big feet and a good-looking face and l have not seen anybody like him after him.

حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا مُعَاذُ بْنُ هَانِئٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ. أَوْ عَنْ رَجُلٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم ضَخْمَ الْقَدَمَيْنِ، حَسَنَ الْوَجْهِ، لَمْ أَرَ بَعْدَهُ مِثْلَهُ.

Reference	: Sahih al-Bukhari 5908, 5909
In-book reference	: Book 77, Hadith 125
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 794

Narrated Anas:

The Prophet (ﷺ) had big feet and hands.

وَقَالَ هِشَامٌ عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، كَانَ النَّبِيُّ صلى الله عليه وسلم شَثْنَ الْقَدَمَيْنِ وَالْكَفَّيْنِ.

Reference	: Sahih al-Bukhari 5910
In-book reference	: Book 77, Hadith 126
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 794

Narrated Anas or Jabir bin `Abdullah:

The Prophet (ﷺ) had big hands and feet and I have not seen anybody like him after him.

وَقَالَ أَبُو هِلاَلٍ حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ. أَوْ جَابِرِ بْنِ عَبْدِ اللَّهِ كَانَ النَّبِيُّ صلى الله عليه وسلم ضَخْمَ الْكَفَّيْنِ وَالْقَدَمَيْنِ، لَمْ أَرَ بَعْدَهُ شَبَهًا لَهُ.

Reference	: Sahih al-Bukhari 5911, 5912
In-book reference	: Book 77, Hadith 127
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 794

Narrated Mujahid:

We were with Ibn `Abbas and the people mentioned Ad-Dajjal. Someone said, "The word 'Kafir' (unbeliever) is written in between his (Ad-Dajjal's) eyes." Ibn `Abbas said, "I have not heard the Prophet saying this, but he said, 'As regards Abraham, he looks like your companion (i.e. the Prophet, Muhammad), and as regards Moses, he is a brown curly haired man riding a camel and reigned with a strong jute rope, as if I am now looking at him getting down in the valley and saying, "Labbaik".'"

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنِي ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُجَاهِدٍ، قَالَ كُنَّا عِنْدَ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ فَذَكَرُوا الدَّجَّالَ فَقَالَ إِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ. وَقَالَ ابْنُ عَبَّاسٍ لَمْ أَسْمَعْهُ قَالَ ذَاكَ وَلَكِنَّهُ قَالَ " أَمَّا إِبْرَاهِيمُ فَانْظُرُوا إِلَى صَاحِبِكُمْ، وَأَمَّا مُوسَى فَرَجُلٌ آدَمُ جَعْدٌ، عَلَى جَمَلٍ أَحْمَرَ مَخْطُومٍ بِخُلْبَةٍ، كَأَنِّي أَنْظُرُ إِلَيْهِ إِذِ انْحَدَرَ فِي الْوَادِي يُلَبِّي ".

Reference	: Sahih al-Bukhari 5913
In-book reference	: Book 77, Hadith 128
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 795

(69) Chapter: At-Talbid

(69) باب التَّلْبِيدِ

Narrated `Abdullah bin `Umar:

I heard `Umar saying, "Whoever braids his hair should shave it (on finishing lhram). You'd better not do, something like Talbid." Ibn `Umar used to say: "I saw Allah's Messenger (ﷺ) with his hair stuck together with gum."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، قَالَ سَمِعْتُ عُمَرَ ـ رضى الله عنه ـ يَقُولُ مَنْ ضَفَّرَ فَلْيَحْلِقْ، وَلاَ تَشَبَّهُوا بِالتَّلْبِيدِ. وَكَانَ ابْنُ عُمَرَ يَقُولُ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم مُلَبِّدًا.

Reference	: Sahih al-Bukhari 5914
In-book reference	: Book 77, Hadith 129
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 796

Narrated Ibn `Umar:

I heard Allah's Messenger (ﷺ), while he was in the state of lhram and his hair was stuck together with gum, saying, "Labbaik, Allahumma Labbaik, Labbaik La Sharika laka Labbaik. Inn-al-Hamda Wan-Ni'mata Laka wal-Mulk, La Sharika Lak." He did not add anything to those words.

حَدَّثَنِي حِبَّانُ بْنُ مُوسَى، وَأَحْمَدُ بْنُ مُحَمَّدٍ، قَالاَ أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُهِلُّ مُلَبِّدًا يَقُولُ " لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لاَ شَرِيكَ لَكَ ". لاَ يَزِيدُ عَلَى هَؤُلاَءِ الْكَلِمَاتِ.

Reference	: Sahih al-Bukhari 5915
In-book reference	: Book 77, Hadith 130
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 797

Narrated Hafsa:

(the wife of the Prophet) I said, "O Allah's Messenger (ﷺ)! Why have the people finished their Ihram after performing the `Umra while you have not finished your lhram after your `Umra?" He said, "I have done Talbid (of my hair) and have decorated my Hadis with garlands, so I shall not finish my lhram till l have slaughtered my Hadi (animal for sacrifice).

حَدَّثَنِي إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ حَفْصَةَ ـ رضى الله عنها ـ زَوْجِ النَّبِيِّ صلى الله عليه وسلم قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ مَا شَأْنُ النَّاسِ حَلُّوا بِعُمْرَةٍ، وَلَمْ تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ قَالَ " إِنِّي لَبَّدْتُ رَأْسِي، وَقَلَّدْتُ هَدْيِي، فَلاَ أَحِلُّ حَتَّى أَنْحَرَ ".

Reference	: Sahih al-Bukhari 5916
In-book reference	: Book 77, Hadith 131
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 798

(70) Chapter: (Hair) parting

(70) باب الْفَرْقِ

Narrated Ibn `Abbas:

The Prophet (ﷺ) used to copy the people of the Scriptures in matters in which there was no order from Allah. The people of the Scripture used to let their hair hang down while the pagans used to part their hair. So the Prophet (ﷺ) let his hair hang down first, but later on he parted it.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ فِيهِ، وَكَانَ أَهْلُ الْكِتَابِ يَسْدِلُونَ أَشْعَارَهُمْ، وَكَانَ الْمُشْرِكُونَ يَفْرُقُونَ رُءُوسَهُمْ، فَسَدَلَ النَّبِيُّ صلى الله عليه وسلم نَاصِيَتَهُ، ثُمَّ فَرَقَ بَعْدُ.

Reference : Sahih al-Bukhari 5917
In-book reference : Book 77, Hadith 132
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 799
(deprecated numbering scheme)

Narrated `Aisha:

As if I am now looking at the shine of the hair parting of the Prophet (ﷺ) while he was in the state of lhram.

حَدَّثَنَا أَبُو الْوَلِيدِ، وَعَبْدُ اللَّهِ بْنُ رَجَاءٍ، قَالاَ حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ الطِّيبِ فِي مَفَارِقِ النَّبِيِّ صلى الله عليه وسلم وَهْوَ مُحْرِمٌ. قَالَ عَبْدُ اللَّهِ فِي مَفْرِقِ النَّبِيِّ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 5918
In-book reference : Book 77, Hadith 133
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 800
(deprecated numbering scheme)

(71) Chapter: Locks of hair (71) باب الذَّوَائِبِ

Narrated Ibn `Abbas:

Once I stayed overnight in the house of my aunt Maimuna bint Al-Harith and Allah's Messenger (ﷺ) was with her as it was her turn. Allah's Messenger (ﷺ) got up to offer the night prayer. I stood on his left but he took hold of my two locks of hair and made me stand on his right.

Narrated Abu Bishr:

(the above Hadith) but he quoted: Ibn `Abbas said, (took hold of) my two braids on my head."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا الْفَضْلُ بْنُ عَنْبَسَةَ، أَخْبَرَنَا هُشَيْمٌ، أَخْبَرَنَا أَبُو بِشْرٍ، ح وَحَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ بِتُّ لَيْلَةً عِنْدَ مَيْمُونَةَ بِنْتِ الْحَارِثِ خَالَتِي، وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم عِنْدَهَا فِي لَيْلَتِهَا ـ قَالَ ـ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي مِنَ اللَّيْلِ، فَقُمْتُ عَنْ يَسَارِهِ ـ قَالَ ـ فَأَخَذَ بِذُؤَابَتِي فَجَعَلَنِي عَنْ يَمِينِهِ. حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا أَبُو بِشْرٍ، بِهَذَا، وَقَالَ بِذُؤَابَتِي أَوْ بِرَأْسِي.

Reference : Sahih al-Bukhari 5919
In-book reference : Book 77, Hadith 134
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 801
(deprecated numbering scheme)

(72) Chapter: Al-Qaza' (72) باب الْقَزَعِ

Narrated Ubaidullah bin Hafs:

that `Umar bin Nafi` told him that Nafi`, Maula `Abdullah had heard `Umar saying, "I heard Allah's Apostle forbidding Al-Qaza'." 'Ubaidullah added: I said, "What is Al-Qaza'?" 'Ubaidullah pointed (towards his head) to show us and added, "Nafi` said, 'It is when a boy has his head shaved leaving a tuft of hair here and a tuft of hair there." Ubaidullah pointed towards his forehead and the sides of his head. 'Ubaidullah was asked, "Does this apply to both girls and boys?" He said, "I don't know, but Nafi` said, 'The boy.'" 'Ubaidullah added, "I asked Nafi` again, and he said, 'As for leaving hair on the temples and the back part of the boy's head, there is no harm, but Al-Qaza' is to leave a tuft of hair on his forehead unshaved while there is no hair on the rest of his head, and also to leave hair on either side of his head.'"

حَدَّثَنِي مُحَمَّدٌ، قَالَ أَخْبَرَنِي مَخْلَدٌ، قَالَ أَخْبَرَنِي ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ حَفْصٍ، أَنَّ عُمَرَ بْنَ نَافِعٍ، أَخْبَرَهُ عَنْ نَافِعٍ، مَوْلَى عَبْدِ اللَّهِ أَنَّهُ سَمِعَ ابْنَ عُمَرَ ـ رضى الله عنهما ـ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَنْهَى عَنِ الْقَزَعِ. قَالَ عُبَيْدُ اللَّهِ قُلْتُ وَمَا الْقَزَعُ فَأَشَارَ لَنَا عُبَيْدُ اللَّهِ قَالَ إِذَا حَلَقَ الصَّبِيَّ وَتَرَكَ هَا هُنَا شَعَرَةً وَهَا هُنَا وَهَا هُنَا. فَأَشَارَ لَنَا عُبَيْدُ اللَّهِ إِلَى نَاصِيَتِهِ

وَجَانِبَىْ رَأْسِهِ. قِيلَ لِعُبَيْدِ اللَّهِ فَالْجَارِيَةُ وَالْغُلاَمُ قَالَ لاَ أَدْرِي هَكَذَا قَالَ الصَّبِيِّ. قَالَ عُبَيْدُ اللَّهِ وَعَاوَدْتُهُ فَقَالَ أَمَّا الْقُصَّةُ وَالْقَفَا لِلْغُلاَمِ فَلاَ بَأْسَ بِهِمَا وَلَكِنَّ الْقَزَعَ أَنْ يُتْرَكَ بِنَاصِيَتِهِ شَعَرٌ، وَلَيْسَ فِي رَأْسِهِ غَيْرُهُ، وَكَذَلِكَ شَقُّ رَأْسِهِ هَذَا وَهَذَا.

Reference	: Sahih al-Bukhari 5920
In-book reference	: Book 77, Hadith 135
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 803

Narrated (Abdullah) bin `Umar:

Allah's Messenger (ﷺ) forbade Al-Qaza' (leaving a tuft of hair here and there after shaving one's head.)

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُثَنَّى بْنِ عَبْدِ اللَّهِ بْنِ أَنَسِ بْنِ مَالِكٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الْقَزَعِ.

Reference	: Sahih al-Bukhari 5921
In-book reference	: Book 77, Hadith 136
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 804

(73) Chapter: The application of perfume by the wife on her husband

(73) باب تَطْيِيبِ الْمَرْأَةِ زَوْجَهَا بِيَدَيْهَا

Narrated `Aisha:

I applied perfume to the Prophet (ﷺ) with my own hands when he wanted to assume the state of Ihram, and I also perfumed him at Mina before he departed from there (to perform Tawaf-al-Ifada).

حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ طَيَّبْتُ النَّبِيَّ صلى الله عليه وسلم بِيَدِي لِحُرْمِهِ، وَطَيَّبْتُهُ بِمِنًى قَبْلَ أَنْ يُفِيضَ.

Reference	: Sahih al-Bukhari 5922
In-book reference	: Book 77, Hadith 137
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 805

(74) Chapter: To apply scent to the head and beard

(74) باب الطِّيبِ فِي الرَّأْسِ وَاللِّحْيَةِ

Narrated `Aisha:

I used to perfume Allah's Messenger (ﷺ) with the best scent available till I saw the shine of the scent on his head and shine beard.

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كُنْتُ أُطَيِّبُ النَّبِيَّ صلى الله عليه وسلم بِأَطْيَبِ مَا يَجِدُ، حَتَّى أَجِدَ وَبِيصَ الطِّيبِ فِي رَأْسِهِ وَلِحْيَتِهِ.

Reference	: Sahih al-Bukhari 5923
In-book reference	: Book 77, Hadith 138
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 806

(75) Chapter: Combing one's hair

(75) باب الاِمْتِشَاطِ

Narrated Sa`d:

A man peeped into the house of the Prophet (ﷺ) through a hole while the Prophet (ﷺ) was scratching his head with a Midrai (a certain kind of comb). On that the Prophet (ﷺ) said (to him), "If I had known you had been

looking, then I would have pierced your eye with that instrument, because the asking of permission has been ordained so that one would not see things unlawfully."

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّ رَجُلاً، اطَّلَعَ مِنْ جُحْرٍ فِي دَارِ النَّبِيِّ صلى الله عليه وسلم وَالنَّبِيُّ صلى الله عليه وسلم يَحُكُّ رَأْسَهُ بِالْمِدْرَى فَقَالَ " لَوْ عَلِمْتُ أَنَّكَ تَنْظُرُ لَطَعَنْتُ بِهَا فِي عَيْنِكَ، إِنَّمَا جُعِلَ الإِذْنُ مِنْ قِبَلِ الأَبْصَارِ ".

Reference	: Sahih al-Bukhari 5924
In-book reference	: Book 77, Hadith 139
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 807

(76) Chapter: The combing of the hair of the husband by his menstruating wife

(76) باب تَرْجِيلِ الْحَائِضِ زَوْجَهَا

Narrated `Aisha:

I used to comb the hair of Allah's Messenger (ﷺ) during my periods.

This hadith also reaches us through another chain

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كُنْتُ أُرَجِّلُ رَأْسَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَنَا حَائِضٌ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، مِثْلَهُ.

Reference	: Sahih al-Bukhari 5925
In-book reference	: Book 77, Hadith 140
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 808

(77) Chapter: To start combing the hair from the right side

(77) باب التَّرْجِيلِ وَالتَّيَمُّنِ

'Narrated `Aisha:

The Prophet (ﷺ) used to like to start from the right side as far as possible in combing and in performing ablution.

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ أَشْعَثَ بْنِ سُلَيْمٍ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَانَ يُعْجِبُهُ التَّيَمُّنُ مَا اسْتَطَاعَ فِي تَرَجُّلِهِ وَوُضُوئِهِ.

Reference	: Sahih al-Bukhari 5926
In-book reference	: Book 77, Hadith 141
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 810

(78) Chapter: What has been mentioned about musk

(78) باب مَا يُذْكَرُ فِي الْمِسْكِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "(Allah said), 'Every good deed of Adam's son is for him except fasting; it is for Me. and I shall reward (the fasting person) for it.' Verily, the smell of the mouth of a fasting person is better to Allah than the smell of musk."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ، إِلاَّ الصَّوْمَ فَإِنَّهُ لِي، وَأَنَا أَجْزِي بِهِ، وَلَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ ".

Reference : Sahih al-Bukhari 5927
In-book reference : Book 77, Hadith 142
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 811
(deprecated numbering scheme)

(79) Chapter: What kind of scent is recommended

(79) باب مَا يُسْتَحَبُّ مِنَ الطِّيبِ

Narrated `Aisha:

used to perfume the Prophet (ﷺ) before his assuming the state of with the best scent available.

حَدَّثَنَا مُوسَى، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا هِشَامٌ، عَنْ عُثْمَانَ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كُنْتُ أُطَيِّبُ النَّبِيَّ صلى الله عليه وسلم عِنْدَ إِحْرَامِهِ بِأَطْيَبِ مَا أَجِدُ.

Reference : Sahih al-Bukhari 5928
In-book reference : Book 77, Hadith 143
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 812
(deprecated numbering scheme)

(80) Chapter: Whoever did not refuse the scent

(80) باب مَنْ لَمْ يَرُدَّ الطِّيبَ

Narrated Thumama bin `Abdullah;:

Anas never used to refuse (a gift of) scent and used to say that the Prophet (ﷺ) never used to refuse (a gift of) scent.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ الأَنْصَارِيُّ، قَالَ حَدَّثَنِي ثُمَامَةُ بْنُ عَبْدِ اللَّهِ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّهُ كَانَ لاَ يَرُدُّ الطِّيبَ، وَزَعَمَ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ لاَ يَرُدُّ الطِّيبَ.

Reference : Sahih al-Bukhari 5929
In-book reference : Book 77, Hadith 144
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 813
(deprecated numbering scheme)

(81) Chapter: Adh-Dharira

(81) باب الذَّرِيرَةِ

Narrated `Aisha:

During Hajjat-al-Wada`, I perfumed Allah's Messenger (ﷺ) with Dharira with my own hands, both on his assuming Ihram and on finishing it.

حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْثَمِ، أَوْ مُحَمَّدٌ عَنْهُ عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ عُرْوَةَ، سَمِعَ عُرْوَةَ، وَالْقَاسِمَ، يُخْبِرَانِ عَنْ عَائِشَةَ، قَالَتْ طَيَّبْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم بِيَدَىَّ بِذَرِيرَةٍ فِي حَجَّةِ الْوَدَاعِ، لِلْحِلِّ وَالإِحْرَامِ.

Reference : Sahih al-Bukhari 5930
In-book reference : Book 77, Hadith 145
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 814
(deprecated numbering scheme)

(82) Chapter: Creating artificial spaces between the teeth to look beautiful

(82) باب الْمُتَفَلِّجَاتِ لِلْحُسْنِ

Narrated `Abdullah:

Allah has cursed those women who practise tattooing and those who get themselves tattooed, and those who remove their face hairs, and those who create a space between their teeth artificially to look beautiful, and such women as change the features created by Allah. Why then should I not curse those whom the Prophet (ﷺ) has cursed? And

that is in Allah's Book. i.e. His Saying: 'And what the Apostle gives you take it and what he forbids you abstain (from it).' (59.7)

حَدَّثَنَا عُثْمَانُ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، لَعَنَ اللَّهُ الْوَاشِمَاتِ، وَالْمُسْتَوْشِمَاتِ، وَالْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ، الْمُغَيِّرَاتِ خَلْقَ اللَّهِ تَعَالَى، مَالِي لاَ أَلْعَنُ مَنْ لَعَنَ النَّبِيُّ صلى الله عليه وسلم وَهْوَ فِي كِتَابِ اللَّهِ {وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ}.

Reference	: Sahih al-Bukhari 5931
In-book reference	: Book 77, Hadith 146
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 815

(83) Chapter: The use of false hair (83) باب الْوَصْلِ فِي الشَّعَرِ

Narrated Humaid bin `Abdur-Rahman bin `Auf:

that in the year he performed Hajj. he heard Mu'awiya bin Abi Sufyan, who was on the pulpit and was taking a tuft of hair from one of his guards, saying, "Where are your religious learned men? I heard Allah's Messenger (ﷺ) forbidding this (false hair) and saying, 'The children of Israel were destroyed when their women started using this.'"

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، عَامَ حَجَّ وَهْوَ عَلَى الْمِنْبَرِ، وَهْوَ يَقُولُ ـ وَتَنَاوَلَ قُصَّةً مِنْ شَعَرٍ كَانَتْ بِيَدِ حَرَسِيٍّ ـ أَيْنَ عُلَمَاؤُكُمْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَنْهَى عَنْ مِثْلِ هَذِهِ وَيَقُولُ " إِنَّمَا هَلَكَتْ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذَ هَذِهِ نِسَاؤُهُمْ ".

Reference	: Sahih al-Bukhari 5932
In-book reference	: Book 77, Hadith 147
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 816

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah has cursed the lady who artificially lengthens (her or someone else's) hair and the one who gets her hair lengthened and the One who tattoos (herself or someone else) and the one who gets herself tattooed"

وَقَالَ ابْنُ أَبِي شَيْبَةَ حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا فُلَيْحٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ، وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ ".

Reference	: Sahih al-Bukhari 5933
In-book reference	: Book 77, Hadith 148
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 816

Narrated `Aisha:

An Ansari girl was married and she became sick and all her hair fell out intending to provide her with false hair. They asked the Prophet (ﷺ) who said, "Allah has cursed the lady who artificially lengthens (her or someone else's) hair and also the one who gets her hair lengthened."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ سَمِعْتُ الْحَسَنَ بْنَ مُسْلِمِ بْنِ يَنَّاقٍ، يُحَدِّثُ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ جَارِيَةً، مِنَ الأَنْصَارِ تَزَوَّجَتْ، وَأَنَّهَا مَرِضَتْ فَتَمَعَّطَ شَعَرُهَا، فَأَرَادُوا أَنْ يَصِلُوهَا فَسَأَلُوا النَّبِيَّ صلى الله عليه وسلم فَقَالَ " لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ ". تَابَعَهُ ابْنُ إِسْحَاقَ عَنْ أَبَانَ بْنِ صَالِحٍ عَنِ الْحَسَنِ عَنْ صَفِيَّةَ عَنْ عَائِشَةَ.

Reference	: Sahih al-Bukhari 5934
In-book reference	: Book 77, Hadith 149
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 817

Narrated Asma:

(the daughter of Abu' Bakr) A woman came to Allah's Messenger (ﷺ) and said, "I married my daughter to someone, but she became sick and all her hair fell out, and (because of that) her husband does not like her. May I let her use false hair?" On that the Prophet (ﷺ) cursed such a lady as artificially lengthening (her or someone else's) hair or got her hair lengthened artificially.

حَدَّثَنِي أَحْمَدُ بْنُ الْمِقْدَامِ، حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ، حَدَّثَنَا مَنْصُورُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ حَدَّثَتْنِي أُمِّي، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ ـ رضى الله عنهما ـ أَنَّ امْرَأَةً، جَاءَتْ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ إِنِّي أَنْكَحْتُ ابْنَتِي، ثُمَّ أَصَابَهَا شَكْوَى فَتَمَرَّقَ رَأْسُهَا، وَزَوْجُهَا يَسْتَحِثُّنِي بِهَا أَفَأَصِلُ رَأْسَهَا فَسَبَّ رَسُولُ اللَّهِ صلى الله عليه وسلم الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ.

Reference	: Sahih al-Bukhari 5935
In-book reference	: Book 77, Hadith 150
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 818

Narrated Asma':

(the daughter of Abu Bakr) Allah's Messenger (ﷺ) has cursed such a lady as artificially lengthening (her or someone else's) hair or gets her hair lengthened.

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنِ امْرَأَتِهِ، فَاطِمَةَ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، قَالَتْ لَعَنَ النَّبِيُّ صلى الله عليه وسلم الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ.

Reference	: Sahih al-Bukhari 5936
In-book reference	: Book 77, Hadith 151
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 819

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "Allah has cursed such a lady as lengthens (her or someone else's) hair artificially or gets it lengthened, and also a lady who tattoos (herself or someone else) or gets herself tattooed.

حَدَّثَنِي مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ، وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ ". قَالَ نَافِعٌ الْوَشْمُ فِي اللِّثَةِ.

Reference	: Sahih al-Bukhari 5937
In-book reference	: Book 77, Hadith 152
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 820

Narrated Sa`id bin Al-Musaiyab:

Mu'awiya came to Medina for the last time and delivered a sermon. He took out a tuft of hair and said, "I thought that none used to do this (i.e. use false hair) except Jews. The Prophet (ﷺ) labelled such practice, (i.e. the use of false hair), as cheating.

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ، سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ، قَالَ قَدِمَ مُعَاوِيَةُ الْمَدِينَةَ آخِرَ قَدْمَةٍ قَدِمَهَا، فَخَطَبَنَا فَأَخْرَجَ كُبَّةً مِنْ شَعَرٍ قَالَ مَا كُنْتُ أَرَى أَحَدًا يَفْعَلُ هَذَا غَيْرَ الْيَهُودِ، إِنَّ النَّبِيَّ صلى الله عليه وسلم سَمَّاهُ الزُّورَ. يَعْنِي الْوَاصِلَةَ فِي الشَّعَرِ.

Reference	: Sahih al-Bukhari 5938
In-book reference	: Book 77, Hadith 153
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 821

(84) Chapter: Ladies who remove hair from the face, eye-brows etc

(84) باب الْمُتَنَمِّصَاتِ

Narrated 'Alqama:

`Abdullah cursed those women who practiced tattooing and those who removed hair from their faces and those who created spaces between their teeth artificially to look beautiful, such ladies as changed what Allah has created. Um Ya'qub said, "What is that?" `Abdullah said, "Why should I not curse those who were cursed by Allah's Messenger (ﷺ) and are referred to in Allah's Book?" She said to him "By Allah, I have read the whole Qur'an but I have not found such a thing. `Abdullah said, "By Allah, if you had read it (carefully) you would have found it. (Allah says:) 'And what the Apostle gives you take it and what he forbids you abstain (from it).' (59.7)

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ لَعَنَ عَبْدُ اللَّهِ الْوَاشِمَاتِ، وَالْمُتَنَمِّصَاتِ، وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ، الْمُغَيِّرَاتِ خَلْقَ اللَّهِ‏.‏ فَقَالَتْ أُمُّ يَعْقُوبَ مَا هَذَا قَالَ عَبْدُ اللَّهِ وَمَا لِيَ لاَ أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ، وَفِي كِتَابِ اللَّهِ‏.‏ قَالَتْ وَاللَّهِ لَقَدْ قَرَأْتُ مَا بَيْنَ اللَّوْحَيْنِ فَمَا وَجَدْتُهُ‏.‏ قَالَ وَاللَّهِ لَئِنْ قَرَأْتِيهِ لَقَدْ وَجَدْتِيهِ ‏{‏وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا‏}‏‏.‏

Reference	: Sahih al-Bukhari 5939
In-book reference	: Book 77, Hadith 154
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 822

(85) Chapter: The lady who lengthens hair artificially

(85) باب الْمَوْصُولَةِ

Narrated Ibn `Umar:

The Prophet (ﷺ) has cursed the lady who lengthens her hair artificially and the one who gets her hair lengthened, and also the lady who tattoos (herself or others) and the one who gets herself tattooed.

حَدَّثَنِي مُحَمَّدٌ، حَدَّثَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ لَعَنَ النَّبِيُّ صلى الله عليه وسلم الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ، وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ‏.‏

Reference	: Sahih al-Bukhari 5940
In-book reference	: Book 77, Hadith 155
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 823

Narrated Asma':

A woman asked the Prophet (ﷺ) saying, "0 Allah's Messenger (ﷺ)! My daughter got measles and her hair fell out. Now that I got her married, may I let her use false hair?" He said (to her), "Allah has cursed the lady who lengthens hair artificially and the one who gets her hair lengthened artificially."

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا هِشَامٌ، أَنَّهُ سَمِعَ فَاطِمَةَ بِنْتَ الْمُنْذِرِ، تَقُولُ سَمِعْتُ أَسْمَاءَ، قَالَتْ سَأَلَتِ امْرَأَةٌ النَّبِيَّ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ ابْنَتِي أَصَابَتْهَا الْحَصْبَةُ، فَامَّرَقَ شَعَرُهَا، وَإِنِّي زَوَّجْتُهَا أَفَأَصِلُ فِيهِ فَقَالَ ‏"‏ لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمَوْصُولَةَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5941
In-book reference	: Book 77, Hadith 156
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 824

Narrated Ibn `Umar:

I heard the Prophet (ﷺ) saying, (or the Prophet (ﷺ) said), "Allah has cursed the lady who practices tattooing and that who gets it done for herself, and also the lady who lengthens hair artificially and that who gets her hair lengthened artificially." The Prophet (ﷺ) has cursed such ladies.

حَدَّثَنِي يُوسُفُ بْنُ مُوسَى، حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم أَوْ قَالَ النَّبِيُّ صلى الله عليه وسلم " الْوَاشِمَةُ وَالْمُوتَشِمَةُ، وَالْوَاصِلَةُ وَالْمُسْتَوْصِلَةُ ". يَعْنِي لَعَنَ النَّبِيُّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 5942
In-book reference	: Book 77, Hadith 157
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 825

Narrated Ibn Mas`ud:

Allah has cursed those women who practise tattooing or get it done for themselves, and those who remove hair from their faces, and those who create spaces between their teeth artificially to look beautiful, such ladies as change the features created by Allah. Why then shall I not curse those whom Allah's Messenger (ﷺ) has cursed and who are cursed in Allah's Book too?

حَدَّثَنِي مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنِ ابْنِ مَسْعُودٍ ـ رضى الله عنه ـ قَالَ لَعَنَ اللَّهُ الْوَاشِمَاتِ، وَالْمُسْتَوْشِمَاتِ، وَالْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ، الْمُغَيِّرَاتِ خَلْقَ اللَّهِ، مَا لِي لاَ أَلْعَنُ مَنْ لَعَنَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهْوَ فِي كِتَابِ اللَّهِ.

Reference	: Sahih al-Bukhari 5943
In-book reference	: Book 77, Hadith 158
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 826

(86) Chapter: The woman who practices tattooing

(86) باب الْوَاشِمَةِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The evil eye is a fact," and he forbade tattooing.

حَدَّثَنِي يَحْيَى، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْعَيْنُ حَقٌّ ". وَنَهَى عَنِ الْوَشْمِ.

Reference	: Sahih al-Bukhari 5944
In-book reference	: Book 77, Hadith 159
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 827

Narrated `Abdullah:

(As above 827).

حَدَّثَنِي ابْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ مَهْدِيٍّ، حَدَّثَنَا سُفْيَانُ، قَالَ ذَكَرْتُ لِعَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ حَدِيثَ مَنْصُورٍ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ،، فَقَالَ سَمِعْتُهُ مِنْ أُمِّ يَعْقُوبَ، عَنْ عَبْدِ اللَّهِ، مِثْلَ حَدِيثِ مَنْصُورٍ.

Reference	: Sahih al-Bukhari 5944b
In-book reference	: Book 77, Hadith 160
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 828

Narrated Abu Juhaifa:

The Prophet (ﷺ) forbade the use of the price of blood and the price of a dog, the one who takes (eats) usury the one who gives usury, the woman who practises tattooing and the woman who gets herself tattooed.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، قَالَ رَأَيْتُ أَبِي فَقَالَ إِنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْ ثَمَنِ الدَّمِ، وَثَمَنِ الْكَلْبِ، وَآكِلِ الرِّبَا وَمُوكِلِهِ، وَالْوَاشِمَةِ وَالْمُسْتَوْشِمَةِ.

Reference : Sahih al-Bukhari 5945
In-book reference : Book 77, Hadith 161
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 829
(deprecated numbering scheme)

(87) Chapter: The woman who gets herself tattooed

(87) باب الْمُسْتَوْشِمَةِ

Narrated Abu Huraira:

A woman who used to practise tattooing was brought to `Umar. `Umar got up and said, "I beseech you by Allah, which of you heard the Prophet (ﷺ) saying something about tattooing?" l got up and said, "0 chief of the Believers! l heard something." He said, "What did you hear?" I said, "I heard the Prophet (addressing the ladies), saying, 'Do not practise tattooing and do not get yourselves tattooed.'"

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ أُتِيَ عُمَرُ بِامْرَأَةٍ تَشِمُ فَقَامَ فَقَالَ أَنْشُدُكُمْ بِاللَّهِ مَنْ سَمِعَ مِنَ النَّبِيِّ صلى الله عليه وسلم فِي الْوَشْمِ فَقَالَ أَبُو هُرَيْرَةَ فَقُمْتُ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا سَمِعْتُ. قَالَ مَا سَمِعْتَ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لاَ تَشِمْنَ وَلاَ تَسْتَوْشِمْنَ ".

Reference : Sahih al-Bukhari 5946
In-book reference : Book 77, Hadith 162
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 830
(deprecated numbering scheme)

Narrated Ibn `Umar:

The Prophet (ﷺ) has cursed the lady who lengthens hair artificially and that who gets her hair lengthened in such away, and the lady who practises tattooing and that who gets it done for herself.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، قَالَ لَعَنَ النَّبِيُّ صلى الله عليه وسلم الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ، وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ.

Reference : Sahih al-Bukhari 5947
In-book reference : Book 77, Hadith 163
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 831
(deprecated numbering scheme)

Narrated `Abdullah:

Allah has cursed those women who practise tattooing and those who get it done for themselves, and those who remove hair from their faces, and those who artificially create spaces between their teeth to look beautiful, such women as alter the features created by Allah. Why should I not then curse those whom Allah's Messenger (ﷺ) has cursed and that is in Allah's Book?

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ لَعَنَ اللَّهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ، وَالْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ، الْمُغَيِّرَاتِ خَلْقَ اللَّهِ. مَا لِي لاَ أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهْوَ فِي كِتَابِ اللَّهِ.

Reference : Sahih al-Bukhari 5948
In-book reference : Book 77, Hadith 164
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 832
(deprecated numbering scheme)

(88) Chapter: Pictures

(88) باب التَّصَاوِيرِ

Narrated Abu Talha:

The Prophet (ﷺ) said, "Angels do not enter a house in which there is a dog or there are pictures."

حَدَّثَنَا آدَمُ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي طَلْحَةَ ـ رضى الله عنهم ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلاَ تَصَاوِيرُ ". وَقَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُبَيْدُ اللَّهِ، سَمِعَ ابْنَ عَبَّاسٍ، سَمِعْتُ أَبَا طَلْحَةَ، سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 5949
In-book reference : Book 77, Hadith 165
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 833
(deprecated numbering scheme)

(89) Chapter: The punishment for picture-makers on the Day of Resurrection

(89) باب عَذَابِ الْمُصَوِّرِينَ يَوْمَ الْقِيَامَةِ

Narrated Muslim:

We were with Masruq at the house of Yasar bin Numair. Masruq saw pictures on his terrace and said, "I heard `Abdullah saying that he heard the Prophet (ﷺ) saying, "The people who will receive the severest punishment from Allah will be the picture makers.'"

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الأَعْمَشُ، عَنْ مُسْلِمٍ، قَالَ كُنَّا مَعَ مَسْرُوقٍ فِي دَارِ يَسَارِ بْنِ نُمَيْرٍ، فَرَأَى فِي صُفَّتِهِ تَمَاثِيلَ فَقَالَ سَمِعْتُ عَبْدَ اللَّهِ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِنَّ أَشَدَّ النَّاسِ عَذَابًا عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ ".

Reference : Sahih al-Bukhari 5950
In-book reference : Book 77, Hadith 166
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 834
(deprecated numbering scheme)

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "Those who make these pictures will be punished on the Day of Resurrection, and it will be said to them. 'Make alive what you have created.'"

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ الَّذِينَ يَصْنَعُونَ هَذِهِ الصُّوَرَ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ يُقَالُ لَهُمْ أَحْيُوا مَا خَلَقْتُمْ ".

Reference : Sahih al-Bukhari 5951
In-book reference : Book 77, Hadith 167
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 835
(deprecated numbering scheme)

(90) Chapter: The obliteration of pictures

(90) باب نَقْضِ الصُّوَرِ

Narrated `Aisha:

I never used to leave in the Prophet (ﷺ) house anything carrying images or crosses but he obliterated it.

حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ عِمْرَانَ بْنِ حِطَّانَ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ حَدَّثَتْهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم لَمْ يَكُنْ يَتْرُكُ فِي بَيْتِهِ شَيْئًا فِيهِ تَصَالِيبُ إِلاَّ نَقَضَهُ.

Reference : Sahih al-Bukhari 5952
In-book reference : Book 77, Hadith 168
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 836
(deprecated numbering scheme)

Narrated Abu Zur'a:

l entered a house in Medina with Abu Huraira, and he saw a man making pictures at the top of the house. Abu Huraira said, "I heard Allah's Messenger (ﷺ) saying that Allah said, 'Who would be more unjust than the one who tries to create the like of My creatures? Let them create a grain: let them create a gnat.' "Abu Huraira then asked for

a water container and washed his arms up to his armpits. I said, "0 Abu i Huraira! Is this something you have heard I from Allah's Messenger (ﷺ)?" He said, "The limit for ablution is up to the place where the ornaments will reach on the Day of Resurrection.'

حَدَّثَنَا مُوسَى، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا عُمَارَةُ، حَدَّثَنَا أَبُو زُرْعَةَ، قَالَ دَخَلْتُ مَعَ أَبِي هُرَيْرَةَ دَارًا بِالْمَدِينَةِ فَرَأَى أَعْلاَهَا مُصَوِّرًا يُصَوِّرُ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِي، فَلْيَخْلُقُوا حَبَّةً، وَلْيَخْلُقُوا ذَرَّةً ". ثُمَّ دَعَا بِتَوْرٍ مِنْ مَاءٍ فَغَسَلَ يَدَيْهِ حَتَّى بَلَغَ إِبْطَهُ فَقُلْتُ يَا أَبَا هُرَيْرَةَ أَشَىْءٌ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ مُنْتَهَى الْحِلْيَةِ.

Reference	: Sahih al-Bukhari 5953
In-book reference	: Book 77, Hadith 169
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 837

(91) Chapter: Pictures made on things that are to be trodden on

(91) باب مَا وُطِئَ مِنَ التَّصَاوِيرِ

Narrated `Aisha:

Allah's Messenger (ﷺ) returned from a journey when I had placed a curtain of mine having pictures over (the door of) a chamber of mine. When Allah's Messenger (ﷺ) saw it, he tore it and said, "The people who will receive the severest punishment on the Day of Resurrection will be those who try to make the like of Allah's creations." So we turned it (i.e., the curtain) into one or two cushions.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ ـ وَمَا بِالْمَدِينَةِ يَوْمَئِذٍ أَفْضَلُ مِنْهُ ـ قَالَ سَمِعْتُ أَبِي قَالَ سَمِعْتُ عَائِشَةَ ـ رضى الله عنها ـ قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ سَفَرٍ وَقَدْ سَتَرْتُ بِقِرَامٍ لِي عَلَى سَهْوَةٍ لِي فِيهَا تَمَاثِيلُ، فَلَمَّا رَآهُ رَسُولُ اللَّهِ صلى الله عليه وسلم هَتَكَهُ وَقَالَ " أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهُونَ بِخَلْقِ اللَّهِ ". قَالَتْ فَجَعَلْنَاهُ وِسَادَةً أَوْ وِسَادَتَيْنِ.

Reference	: Sahih al-Bukhari 5954
In-book reference	: Book 77, Hadith 170
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 838

Narrated Aisha:

The Prophet (ﷺ) returned from a journey when I had hung a thick curtain having pictures (in front of a door). He ordered me to remove it and I removed it.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ قَدِمَ النَّبِيُّ صلى الله عليه وسلم مِنْ سَفَرٍ، وَعَلَّقْتُ دُرْنُوكًا فِيهِ تَمَاثِيلُ، فَأَمَرَنِي أَنْ أَنْزِعَهُ، فَنَزَعْتُهُ.

Reference	: Sahih al-Bukhari 5955
In-book reference	: Book 77, Hadith 171
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 839

Aisha added:

The Prophet (ﷺ) and I used to take a bath from one container (of water).

وَكُنْتُ أَغْتَسِلُ أَنَا وَالنَّبِيُّ، صلى الله عليه وسلم مِنْ إِنَاءٍ وَاحِدٍ.

Reference	: Sahih al-Bukhari 5956
In-book reference	: Book 77, Hadith 172
USC-MSA web (English) reference	: Vol. 7, Book 72, Hadith 839

(92) Chapter: Whoever disliked to sit on pictures

(92) باب مَنْ كَرِهَ الْقُعُودَ عَلَى الصُّورَةِ

Narrated `Aisha:

I purchased a cushion with pictures on it. The Prophet (ﷺ) (came and) stood at the door but did not enter. I said (to him), "I repent to Allah for what (the guilt) I have done." He said, "What is this cushion?" I said, "It is for you to sit on and recline on." He said, "The makers of these pictures will be punished on the Day of Resurrection and it will be said to them, 'Make alive what you have created.' Moreover, the angels do not enter a house where there are pictures.'"

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّهَا اشْتَرَتْ نُمْرُقَةً فِيهَا تَصَاوِيرُ، فَقَامَ النَّبِيُّ صلى الله عليه وسلم بِالْبَابِ فَلَمْ يَدْخُلْ. فَقُلْتُ أَتُوبُ إِلَى اللَّهِ مِمَّا أَذْنَبْتُ. قَالَ " مَا هَذِهِ النُّمْرُقَةُ ". قُلْتُ لِتَجْلِسَ عَلَيْهَا وَتَوَسَّدَهَا. قَالَ " إِنَّ أَصْحَابَ هَذِهِ الصُّوَرِ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، يُقَالُ لَهُمْ أَحْيُوا مَا خَلَقْتُمْ. وَإِنَّ الْمَلاَئِكَةَ لاَ تَدْخُلُ بَيْتًا فِيهِ الصُّورَةُ ".

Reference	: Sahih al-Bukhari 5957
In-book reference	: Book 77, Hadith 173
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 840

Narrated Abu Talha:

Allah's Messenger (ﷺ) said, "Angels (of mercy) do not enter a house where there are pictures.'" The subnarrator Busr added: "Then Zaid fell ill and we paid him a visit. Behold! There was, hanging at his door, a curtain decorated with a picture. I said to 'Ubaidullah Al-Khaulani, the step son of Maimuna, the wife of the Prophet (ﷺ) , "Didn't Zaid tell us about the picture the day before yesterday?" 'Ubaidullah said, "Didn't you hear him saying: 'except a design in a garment'?"

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ بُكَيْرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ، عَنْ أَبِي طَلْحَةَ، صَاحِبِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ الْمَلاَئِكَةَ لاَ تَدْخُلُ بَيْتًا فِيهِ الصُّورَةُ ". قَالَ بُسْرٌ ثُمَّ اشْتَكَى زَيْدٌ فَعُدْنَاهُ، فَإِذَا عَلَى بَابِهِ سِتْرٌ فِيهِ صُورَةٌ فَقُلْتُ لِعُبَيْدِ اللَّهِ رَبِيبِ مَيْمُونَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَلَمْ يُخْبِرْنَا زَيْدٌ عَنِ الصُّوَرِ يَوْمَ الأَوَّلِ. فَقَالَ عُبَيْدُ اللَّهِ أَلَمْ تَسْمَعْهُ حِينَ قَالَ إِلاَّ رَقْمًا فِي ثَوْبٍ. وَقَالَ ابْنُ وَهْبٍ أَخْبَرَنَا عَمْرٌو ـ هُوَ ابْنُ الْحَارِثِ ـ حَدَّثَهُ بُكَيْرٌ، حَدَّثَهُ بُسْرٌ، حَدَّثَهُ زَيْدٌ، حَدَّثَهُ أَبُو طَلْحَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 5958
In-book reference	: Book 77, Hadith 174
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 841

(93) Chapter: It is disliked to offer Salat wearing clothes with pictures

(93) باب كَرَاهِيَةِ الصَّلاَةِ فِي التَّصَاوِيرِ

Narrated Anas:

Aisha had a thick curtain (having pictures on it) and she screened the side of her i house with it. The Prophet (ﷺ) said to her, "Remove it from my sight, for its pictures are still coming to my mind in my prayers."

حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ كَانَ قِرَامٌ لِعَائِشَةَ سَتَرَتْ بِهِ جَانِبَ بَيْتِهَا، فَقَالَ لَهَا النَّبِيُّ صلى الله عليه وسلم " أَمِيطِي عَنِّي، فَإِنَّهُ لاَ تَزَالُ تَصَاوِيرُهُ تَعْرِضُ لِي فِي صَلاَتِي ".

Reference	: Sahih al-Bukhari 5959
In-book reference	: Book 77, Hadith 175
USC-MSA web (English) reference	: Vol. 7, Book 72, Hadith 842

(94) Chapter: Angels do not enter a house in which there are pictures

(94) باب لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتًا فِيهِ صُورَةٌ

Narrated Salim's father:

Once Gabriel promised to visit the Prophet (ﷺ) but he delayed and the Prophet (ﷺ) got worried about that. At last he came out and found Gabriel and complained to him of his grief (for his delay). Gabriel said to him, "We do not enter a place in which there is a picture or a dog."

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ حَدَّثَنِي عُمَرُ ـ هُوَ ابْنُ مُحَمَّدٍ ـ عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ وَعَدَ النَّبِيَّ صلى الله عليه وسلم جِبْرِيلُ فَرَاثَ عَلَيْهِ حَتَّى اشْتَدَّ عَلَى النَّبِيِّ صلى الله عليه وسلم فَخَرَجَ النَّبِيُّ صلى الله عليه وسلم فَلَقِيَهُ، فَشَكَا إِلَيْهِ مَا وَجَدَ، فَقَالَ لَهُ " إِنَّا لاَ نَدْخُلُ بَيْتًا فِيهِ صُورَةٌ وَلاَ كَلْبٌ ".

Reference	: Sahih al-Bukhari 5960
In-book reference	: Book 77, Hadith 176
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 843

(95) Chapter: Whoever does not enter a house having a picture in it

(95) باب مَنْ لَمْ يَدْخُلْ بَيْتًا فِيهِ صُورَةٌ

Narrated `Aisha:

(the wife of the Prophet) I bought a cushion having pictures on it. When Allah's Messenger (ﷺ) saw it, he stopped at the gate and did not enter. I noticed the signs of hatred (for that) on his face! I said, "O Allah's Messenger (ﷺ)! I turn to Allah and His Apostle in repentance! What sin have I committed?" He said, "What about this cushion?" I said, 'I bought it for you to sit on and recline on." Allah's Messenger (ﷺ) said, "The makers of these pictures will be punished (severely) on the Day of Resurrection and it will be said to them, 'Make alive what you have created.'" He added, "Angels do not enter a house in which there are pictures."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا أَخْبَرَتْهُ أَنَّهَا اشْتَرَتْ نُمْرُقَةً فِيهَا تَصَاوِيرُ، فَلَمَّا رَآهَا رَسُولُ اللَّهِ صلى الله عليه وسلم قَامَ عَلَى الْبَابِ فَلَمْ يَدْخُلْ، فَعَرَفَتْ فِي وَجْهِهِ الْكَرَاهِيَةَ قَالَتْ يَا رَسُولَ اللَّهِ أَتُوبُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ، مَاذَا أَذْنَبْتُ قَالَ " مَا بَالُ هَذِهِ النُّمْرُقَةِ ". فَقَالَتِ اشْتَرَيْتُهَا لِتَقْعُدَ عَلَيْهَا وَتَوَسَّدَهَا. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ أَصْحَابَ هَذِهِ الصُّوَرِ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، وَيُقَالُ لَهُمْ أَحْيُوا مَا خَلَقْتُمْ ـ وَقَالَ ـ إِنَّ الْبَيْتَ الَّذِي فِيهِ الصُّوَرُ لاَ تَدْخُلُهُ الْمَلاَئِكَةُ ".

Reference	: Sahih al-Bukhari 5961
In-book reference	: Book 77, Hadith 177
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 844

(96) Chapter: Whoever cursed a picture-maker

(96) باب مَنْ لَعَنَ الْمُصَوِّرَ

Narrated Abu Juhaifa:

that he had bought a slave whose profession was cupping. The Prophet (ﷺ) forbade taking the price of blood and the price of a dog and the earnings of a prostitute, and cursed the one who took or gave (Riba') usury, and the lady who tattooed others or got herself tattooed, and the picture-maker.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنِي غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، أَنَّهُ اشْتَرَى غُلاَمًا حَجَّامًا فَقَالَ إِنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْ ثَمَنِ الدَّمِ، وَثَمَنِ الْكَلْبِ، وَكَسْبِ الْبَغِيِّ، وَلَعَنَ آكِلَ الرِّبَا وَمُوكِلَهُ وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ وَالْمُصَوِّرَ.

Reference	: Sahih al-Bukhari 5962

In-book reference : Book 77, Hadith 178
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 845
(deprecated numbering scheme)

(97) Chapter: Whoever makes a picture will be asked to put life into it on the Day of Resurrection

(97) باب مَنْ صَوَّرَ صُورَةً كُلِّفَ يَوْمَ الْقِيَامَةِ أَنْ يَنْفُخَ فِيهَا الرُّوحَ، وَلَيْسَ بِنَافِخٍ

Narrated Ibn `Abbas:

I heard Muhammad saying, "Whoever makes a picture in this world will be asked to put life into it on the Day of Resurrection, but he will not be able to do so."

حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا سَعِيدٌ، قَالَ سَمِعْتُ النَّضْرَ بْنَ أَنَسِ بْنِ مَالِكٍ، يُحَدِّثُ قَتَادَةَ قَالَ كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ وَهُمْ يَسْأَلُونَهُ وَلاَ يَذْكُرُ النَّبِيَّ صلى الله عليه وسلم حَتَّى سُئِلَ فَقَالَ سَمِعْتُ مُحَمَّدًا صلى الله عليه وسلم يَقُولُ " مَنْ صَوَّرَ صُورَةً فِي الدُّنْيَا كُلِّفَ يَوْمَ الْقِيَامَةِ أَنْ يَنْفُخَ فِيهَا الرُّوحَ، وَلَيْسَ بِنَافِخٍ ".

Reference : Sahih al-Bukhari 5963
In-book reference : Book 77, Hadith 179
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 846
(deprecated numbering scheme)

(98) Chapter: To ride as a companion-rider on an animal

(98) باب الاِرْتِدَافِ عَلَى الدَّابَّةِ

Narrated Usama bin Zaid:

Allah's Messenger (ﷺ) rode a donkey saddled with a saddle covered with a Fadakiyya velvet sheet, and he made me ride behind him.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا أَبُو صَفْوَانَ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَكِبَ عَلَى حِمَارٍ، عَلَى إِكَافٍ عَلَيْهِ قَطِيفَةٌ فَدَكِيَّةٌ، وَأَرْدَفَ أُسَامَةَ وَرَاءَهُ.

Reference : Sahih al-Bukhari 5964
In-book reference : Book 77, Hadith 180
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 847
(deprecated numbering scheme)

(99) Chapter: Three (riders) on one animal

(99) باب الثَّلاَثَةِ عَلَى الدَّابَّةِ

Narrated Ibn `Abbas:

When the Prophet (ﷺ) arrived at Mecca, the children of Bani `Abdul Muttalib received him. He then mounted one of them in front of him and the other behind him.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ لَمَّا قَدِمَ النَّبِيُّ صلى الله عليه وسلم مَكَّةَ اسْتَقْبَلَهُ أُغَيْلِمَةُ بَنِي عَبْدِ الْمُطَّلِبِ، فَحَمَلَ وَاحِدًا بَيْنَ يَدَيْهِ وَالآخَرَ خَلْفَهُ.

Reference : Sahih al-Bukhari 5965
In-book reference : Book 77, Hadith 181
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 848
(deprecated numbering scheme)

(100) Chapter: The mounting of the owner of animal and somebody else in front of him

(100) باب حَمْلِ صَاحِبِ الدَّابَّةِ غَيْرَهُ بَيْنَ يَدَيْهِ

وَقَالَ بَعْضُهُمْ صَاحِبُ الدَّابَّةِ أَحَقُّ بِصَدْرِ الدَّابَّةِ، إِلاَّ أَنْ يَأْذَنَ لَهُ.

Narrated Aiyub:

The worst of three (persons riding one, animal) was mentioned in `Ikrima's presence `Ikrima said, "Ibn `Abbas said, '(In the year of the conquest of Mecca) the Prophet (ﷺ) came and mounted Qutham in front of him and Al-

Fadl behind him, or Qutham behind him and Al-Fadl in front of him.' Now which of them was the worst off and which was the best?"

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا أَيُّوبُ، ذُكِرَ الأَشَرُّ الثَّلاَثَةُ عِنْدَ عِكْرِمَةَ فَقَالَ قَالَ ابْنُ عَبَّاسٍ أَتَى رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَدْ حَمَلَ قُثَمَ بَيْنَ يَدَيْهِ، وَالْفَضْلَ خَلْفَهُ، أَوْ قُثَمَ خَلْفَهُ، وَالْفَضْلَ بَيْنَ يَدَيْهِ، فَأَيُّهُمْ شَرٌّ أَوْ أَيُّهُمْ خَيْرٌ.

Reference	: Sahih al-Bukhari 5966
In-book reference	: Book 77, Hadith 182
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 849

(101) Chapter: To mount a man behind another man on an animal

(101) باب إِرْدَافِ الرَّجُلِ خَلْفَ الرَّجُلِ

Narrated Mu`adh bin Jabal:

While I was riding behind the Prophet (ﷺ) and between me and him and between me and him there was only the back of the saddle, he said, "0 Mu`adh!" I replied, "Labbaik, 0 Allah's Messenger (ﷺ), and Sa`daik!" he said, "Do you know what is Allah's right upon his slave?" I said, "Allah and His Apostle know best" He said "Allah's right upon his slaves is that they should worship Him alone and not worship anything else besides Him." Then he proceeded for a while and then said, "O Mu`adh bin Jabal!" I replied, "Labbaik, O Allah's Messenger (ﷺ):, Sa`daik!' He said, "Do you know what is the right of the slaves upon Allah if they do that?" I replied, "Allah and His Apostle know best." He said, "The right of the slaves upon Allah is that He will not punish them (if they do that).

حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ ـ رضى الله عنه ـ قَالَ بَيْنَا أَنَا رَدِيفُ النَّبِيِّ، صلى الله عليه وسلم لَيْسَ بَيْنِي وَبَيْنَهُ إِلاَّ أَخِرَةُ الرَّحْلِ فَقَالَ " يَا مُعَاذُ ". قُلْتُ لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ. ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ " يَا مُعَاذُ ". قُلْتُ لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ. ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ " يَا مُعَاذُ ". قُلْتُ لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ. قَالَ " هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى عِبَادِهِ ". قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ " حَقُّ اللَّهِ عَلَى عِبَادِهِ أَنْ يَعْبُدُوهُ وَلاَ يُشْرِكُوا بِهِ شَيْئًا ". ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ " يَا مُعَاذُ بْنَ جَبَلٍ ". قُلْتُ لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ. فَقَالَ " هَلْ تَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللَّهِ إِذَا فَعَلُوهُ ". قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ " حَقُّ الْعِبَادِ عَلَى اللَّهِ أَنْ لاَ يُعَذِّبَهُمْ ".

Reference	: Sahih al-Bukhari 5967
In-book reference	: Book 77, Hadith 183
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 7, Book 72, Hadith 850

(102) Chapter: To mount a woman behind a man who is Dha-Mahram

(102) باب إِرْدَافِ الْمَرْأَةِ خَلْفَ الرَّجُلِ

Narrated Anas bin Malik:

We were coming from Khaibar along with Allah's Messenger (ﷺ) while l was riding behind Abu Talha and he was proceeding. While one of the wives of Allah's Messenger (ﷺ) was riding behind Allah's Messenger (ﷺ), suddenly the foot of the camel Slipped and I said, "The woman!" and alighted (hurriedly). Allah's Apostle said, "She is your mother." Sol resaddled the she-camel and Allah's Messenger (ﷺ) mounted it. When he approached or saw Medina, he said, "Ayibun, ta'ibun, 'abidun, li-Rabbina hami-dun."

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ صَبَّاحٍ، حَدَّثَنَا يَحْيَى بْنُ عَبَّادٍ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنِي يَحْيَى بْنُ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ قَالَ أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ خَيْبَرَ، وَإِنِّي لَرَدِيفُ أَبِي طَلْحَةَ وَهْوَ يَسِيرُ وَبَعْضُ نِسَاءِ رَسُولِ اللَّهِ صلى الله عليه وسلم رَدِيفُ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذْ عَثَرَتِ النَّاقَةُ فَقُلْتُ الْمَرْأَةَ. فَنَزَلْتُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّهَا أُمُّكُمْ ". فَشَدَدْتُ الرَّحْلَ وَرَكِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَلَمَّا دَنَا أَوْ رَأَى الْمَدِينَةَ قَالَ " آيِبُونَ تَائِبُونَ، عَابِدُونَ لِرَبِّنَا، حَامِدُونَ ".

Reference	: Sahih al-Bukhari 5968
In-book reference	: Book 77, Hadith 184

USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 7, Book 72, Hadith 851

(103) Chapter: To put one leg on the other while lying down

(103) باب الاِسْتِلْقَاءِ وَوَضْعِ الرِّجْلِ عَلَى الأُخْرَى

Narrated `Abbad bin Tamim's uncle:

I saw the Prophet (ﷺ) lying-down in the mosque and placing one leg on the other.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ، أَنَّهُ أَبْصَرَ النَّبِيَّ صلى الله عليه وسلم يَضْطَجِعُ فِي الْمَسْجِدِ، رَافِعًا إِحْدَى رِجْلَيْهِ عَلَى الأُخْرَى.

Reference : Sahih al-Bukhari 5969
In-book reference : Book 77, Hadith 185
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 7, Book 72, Hadith 852

78 - The Book of Good Manners and Form (Al-Adab) (5970 - 6226)
كتاب الأدب

(1) Chapter: Al-Birr and As-Sila

(1) باب قَوْلِ اللَّهِ تَعَالَى {وَوَصَّيْنَا الإِنْسَانَ بِوَالِدَيْهِ}

Narrated Al-Walid bin 'Aizar:

I heard Abi `Amr 'Ash-Shaibani saying, "The owner of this house." he pointed to `Abdullah's house, "said, 'I asked the Prophet (ﷺ) 'Which deed is loved most by Allah?" He replied, 'To offer prayers at their early (very first) stated times.' " `Abdullah asked, "What is the next (in goodness)?" The Prophet (ﷺ) said, "To be good and dutiful to one's parents," `Abdullah asked, "What is the next (in goodness)?" The Prophet said, To participate in Jihad for Allah's Cause." `Abdullah added, "The Prophet (ﷺ) narrated to me these three things, and if I had asked more, he would have told me more."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، قَالَ الْوَلِيدُ بْنُ عَيْزَارٍ أَخْبَرَنِي قَالَ سَمِعْتُ أَبَا عَمْرٍو الشَّيْبَانِيَّ، يَقُولُ أَخْبَرَنَا صَاحِبُ، هَذِهِ الدَّارِ ـ وَأَوْمَأَ بِيَدِهِ إِلَى دَارِ عَبْدِ اللَّهِ ـ قَالَ سَأَلْتُ النَّبِيَّ صلى الله عليه وسلم أَىُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ قَالَ " الصَّلاَةُ عَلَى وَقْتِهَا ". قَالَ ثُمَّ أَىُّ قَالَ " ثُمَّ بِرُّ الْوَالِدَيْنِ ". قَالَ ثُمَّ أَىّ قَالَ " الْجِهَادُ فِي سَبِيلِ اللَّهِ ". قَالَ حَدَّثَنِي بِهِنَّ وَلَوِ اسْتَزَدْتُهُ لَزَادَنِي.

Reference	2658
In-book reference	: Book 78, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 1

(2) Chapter: Who is more entitled to the best companionship?

(2) باب مَنْ أَحَقُّ النَّاسِ بِحُسْنِ الصُّحْبَةِ

Narrated Abu Huraira:

A man came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Who is more entitled to be treated with the best companionship by me?" The Prophet (ﷺ) said, "Your mother." The man said. "Who is next?" The Prophet said, "Your mother." The man further said, "Who is next?" The Prophet (ﷺ) said, "Your mother." The man asked for the fourth time, "Who is next?" The Prophet (ﷺ) said, "Your father. "

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ بْنِ شُبْرُمَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ مَنْ أَحَقُّ بِحُسْنِ صَحَابَتِي قَالَ " أُمُّكَ ". قَالَ ثُمَّ مَنْ قَالَ " أُمُّكَ ". قَالَ ثُمَّ مَنْ قَالَ " أُمُّكَ ". قَالَ ثُمَّ مَنْ قَالَ " ثُمَّ أَبُوكَ ". وَقَالَ ابْنُ شُبْرُمَةَ وَيَحْيَى بْنُ أَيُّوبَ حَدَّثَنَا أَبُو زُرْعَةَ مِثْلَهُ.

Reference	: Sahih al-Bukhari 5971
In-book reference	: Book 78, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 2

(3) Chapter: One should not go for Jihad without the permission of the parents

(3) باب لاَ يُجَاهِدُ إِلاَّ بِإِذْنِ الأَبَوَيْنِ

Narrated `Abdullah bin `Amr:

A man said to the Prophet, "Shall I participate in Jihad?" The Prophet (ﷺ) said, "Are your parents living?" The man said, "Yes." the Prophet (ﷺ) said, "Do Jihad for their benefit."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، وَشُعْبَةَ، قَالاَ حَدَّثَنَا حَبِيبٌ، ح قَالَ وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ حَبِيبٍ، عَنْ أَبِي الْعَبَّاسِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قَالَ رَجُلٌ لِلنَّبِيِّ صلى الله عليه وسلم أُجَاهِدُ. قَالَ " لَكَ أَبَوَانِ ". قَالَ نَعَمْ. قَالَ " فَفِيهِمَا فَجَاهِدْ ".

Reference	: Sahih al-Bukhari 5972
In-book reference	: Book 78, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 3

(4) Chapter: A man should not abuse his parents

(4) باب لاَ يَسُبُّ الرَّجُلُ وَالِدَيْهِ

Narrated `Abdullah bin `Amr:

Allah's Messenger (ﷺ) said. "It is one of the greatest sins that a man should curse his parents." It was asked (by the people), "O Allah's Messenger (ﷺ)! How does a man curse his parents?" The Prophet (ﷺ) said, "'The man abuses the father of another man and the latter abuses the father of the former and abuses his mother."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ أَنْ يَلْعَنَ الرَّجُلُ وَالِدَيْهِ ". قِيلَ يَا رَسُولَ اللَّهِ وَكَيْفَ يَلْعَنُ الرَّجُلُ وَالِدَيْهِ قَالَ " يَسُبُّ الرَّجُلُ أَبَا الرَّجُلِ، فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ ".

Reference	: Sahih al-Bukhari 5973
In-book reference	: Book 78, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 4

(5) Chapter: The invocation of the person who is dutiful to his parents if fulfilled

(5) باب إِجَابَةِ دُعَاءِ مَنْ بَرَّ وَالِدَيْهِ

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "While three persons were traveling, they were overtaken by rain and they took shelter in a cave in a mountain. A big rock fell from the mountain over the mouth of the cave and blocked it. They said to each other. 'Think of such good (righteous) deeds which, you did for Allah's sake only, and invoke Allah by giving reference to those deeds so that Allah may relieve you from your difficulty. one of them said, 'O Allah! I had my parents who were very old and I had small children for whose sake I used to work as a shepherd. When I returned to them at night and milked (the sheep), I used to start giving the milk to my parents first before giving to my children. And one day I went far away in search of a grazing place (for my sheep), and didn't return home till late at night and found that my parents had slept. I milked (my livestock) as usual and brought the milk vessel and stood at their heads, and I disliked to wake them up from their sleep, and I also disliked to give the milk to my children before my parents though my children were crying (from hunger) at my feet. So this state of mine and theirs continued till the day dawned. (O Allah!) If you considered that I had done that only for seeking Your pleasure, then please let there be an opening through which we can see the sky.' So Allah made for them an opening through which they could see the sky. Then the second person said, 'O Allah! I had a she-cousin whom I loved as much as a passionate man love a woman. I tried to seduce her but she refused till I paid her one-hundred Dinars So I worked hard till I collected one hundred Dinars and went to her with that But when I sat in between her legs (to have sexual intercourse with her), she said, 'O Allah's slave! Be afraid of Allah ! Do not deflower me except legally (by marriage contract). So I left her O Allah! If you considered that I had done that only for seeking Your pleasure then please let the rock move a little to have a (wider) opening.' So Allah shifted that rock to make the opening wider for them. And the last (third) person said 'O Allah ! I employed a laborer for wages equal to a Faraq (a certain measure: of rice, and

when he had finished his job he demanded his wages, but when I presented his due to him, he gave it up and refused to take it. Then I kept on sowing that rice for him (several times) till managed to buy with the price of the yield, some cows and their shepherd Later on the laborer came to me an said. '(O Allah's slave!) Be afraid o Allah, and do not be unjust to me an give me my due.' I said (to him). 'Go and take those cows and their shepherd. So he took them and went away. (So, O Allah!) If You considered that I had done that for seeking Your pleasure, then please remove the remaining part of the rock.' And so Allah released them (from their difficulty).

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ عُقْبَةَ، قَالَ أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " بَيْنَمَا ثَلاَثَةُ نَفَرٍ يَتَمَاشَوْنَ أَخَذَهُمُ الْمَطَرُ، فَمَالُوا إِلَى غَارٍ فِي الْجَبَلِ، فَانْحَطَّتْ عَلَى فَمِ غَارِهِمْ صَخْرَةٌ مِنَ الْجَبَلِ، فَأَطْبَقَتْ عَلَيْهِمْ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ انْظُرُوا أَعْمَالاً عَمِلْتُمُوهَا لِلَّهِ صَالِحَةً، فَادْعُوا اللَّهَ بِهَا لَعَلَّهُ يَفْرُجُهَا. فَقَالَ أَحَدُهُمُ اللَّهُمَّ إِنَّهُ كَانَ لِي وَالِدَانِ شَيْخَانِ كَبِيرَانِ، وَلِي صِبْيَةٌ صِغَارٌ كُنْتُ أَرْعَى عَلَيْهِمْ، فَإِذَا رُحْتُ عَلَيْهِمْ فَحَلَبْتُ بَدَأْتُ بِوَالِدَىَّ أَسْقِيهِمَا قَبْلَ وَلَدِي، وَإِنَّهُ نَاءَ بِيَ الشَّجَرُ فَمَا أَتَيْتُ حَتَّى أَمْسَيْتُ، فَوَجَدْتُهُمَا قَدْ نَامَا، فَحَلَبْتُ كَمَا كُنْتُ أَحْلُبُ، فَجِئْتُ بِالْحِلاَبِ فَقُمْتُ عِنْدَ رُءُوسِهِمَا، أَكْرَهُ أَنْ أُوقِظَهُمَا مِنْ نَوْمِهِمَا، وَأَكْرَهُ أَنْ أَبْدَأَ بِالصِّبْيَةِ قَبْلَهُمَا، وَالصِّبْيَةُ يَتَضَاغَوْنَ عِنْدَ قَدَمَىَّ، فَلَمْ يَزَلْ ذَلِكَ دَأْبِي وَدَأْبَهُمْ حَتَّى طَلَعَ الْفَجْرُ، فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ، فَافْرُجْ لَنَا فُرْجَةً نَرَى مِنْهَا السَّمَاءَ، فَفَرَجَ اللَّهُ لَهُمْ فُرْجَةً حَتَّى يَرَوْنَ مِنْهَا السَّمَاءَ. وَقَالَ الثَّانِي اللَّهُمَّ إِنَّهُ كَانَتْ لِي ابْنَةُ عَمٍّ، أُحِبُّهَا كَأَشَدِّ مَا يُحِبُّ الرِّجَالُ النِّسَاءَ، فَطَلَبْتُ إِلَيْهَا نَفْسَهَا، فَأَبَتْ حَتَّى آتِيَهَا بِمِائَةِ دِينَارٍ، فَسَعَيْتُ حَتَّى جَمَعْتُ مِائَةَ دِينَارٍ، فَلَقِيتُهَا بِهَا، فَلَمَّا قَعَدْتُ بَيْنَ رِجْلَيْهَا قَالَتْ يَا عَبْدَ اللَّهِ اتَّقِ اللَّهَ، وَلاَ تَفْتَحِ الْخَاتَمَ. فَقُمْتُ عَنْهَا، اللَّهُمَّ فَإِنْ كُنْتَ تَعْلَمُ أَنِّي قَدْ فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ لَنَا مِنْهَا فَفَرَجَ لَهُمْ فُرْجَةً. وَقَالَ الآخَرُ اللَّهُمَّ إِنِّي كُنْتُ اسْتَأْجَرْتُ أَجِيرًا بِفَرَقِ أَرُزٍّ فَلَمَّا قَضَى عَمَلَهُ قَالَ أَعْطِنِي حَقِّي. فَعَرَضْتُ عَلَيْهِ حَقَّهُ، فَتَرَكَهُ وَرَغِبَ عَنْهُ، فَلَمْ أَزَلْ أَزْرَعُهُ حَتَّى جَمَعْتُ مِنْهُ بَقَرًا وَرَاعِيَهَا، فَجَاءَنِي فَقَالَ اتَّقِ اللَّهَ وَلاَ تَظْلِمْنِي، وَأَعْطِنِي حَقِّي. فَقُلْتُ اذْهَبْ إِلَى ذَلِكَ الْبَقَرِ وَرَاعِيهَا. فَقَالَ اتَّقِ اللَّهَ وَلاَ تَهْزَأْ بِي. فَقُلْتُ إِنِّي لاَ أَهْزَأُ بِكَ، فَخُذْ ذَلِكَ الْبَقَرَ وَرَاعِيَهَا. فَأَخَذَهُ فَانْطَلَقَ بِهَا، فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ، فَافْرُجْ مَا بَقِيَ، فَفَرَجَ اللَّهُ عَنْهُمْ ".

Reference	: Sahih al-Bukhari 5974
In-book reference	: Book 78, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 5

(6) Chapter: To be undutiful to parents is one of the greatest sins

(6) باب عُقُوقُ الْوَالِدَيْنِ مِنَ الْكَبَائِرِ

قَالَهُ عَبْدُ اللَّهِ بْنُ عَمْرٍو عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated Al-Mughira:

The Prophet (ﷺ) said, "Allah has forbidden you (1) to be undutiful to your mothers (2) to withhold (what you should give) or (3) demand (what you do not deserve), and (4) to bury your daughters alive. And Allah has disliked that (A) you talk too much about others (B), ask too many questions (in religion), or (C) waste your property."

حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ، حَدَّثَنَا شَيْبَانُ، عَنْ مَنْصُورٍ، عَنِ الْمُسَيَّبِ، عَنْ وَرَّادٍ، عَنِ الْمُغِيرَةِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ عُقُوقَ الأُمَّهَاتِ، وَمَنْعَ وَهَاتِ، وَوَأْدَ الْبَنَاتِ، وَكَرِهَ لَكُمْ قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ ".

Reference	: Sahih al-Bukhari 5975
In-book reference	: Book 78, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 6

Narrated Abu Bakra:

Allah's Messenger (ﷺ) said thrice, "Shall I not inform you of the biggest of the great sins?" We said, "Yes, O Allah's Messenger (ﷺ)" He said, "To join partners in worship with Allah: to be undutiful to one's parents." The Prophet (ﷺ) sat up after he had been reclining and added, "And I warn you against giving forged statement and a false

witness; I warn you against giving a forged statement and a false witness." The Prophet kept on saying that warning till we thought that he would not stop.

حَدَّثَنِي إِسْحَاقُ، حَدَّثَنَا خَالِدٌ الْوَاسِطِيُّ، عَنِ الْجُرَيْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلاَ أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ ". قُلْنَا بَلَى يَا رَسُولَ اللَّهِ. قَالَ " الإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ ". وَكَانَ مُتَّكِئًا فَجَلَسَ فَقَالَ " أَلاَ وَقَوْلُ الزُّورِ وَشَهَادَةُ الزُّورِ، أَلاَ وَقَوْلُ الزُّورِ وَشَهَادَةُ الزُّورِ ". فَمَا زَالَ يَقُولُهَا حَتَّى قُلْتُ لاَ يَسْكُتُ.

Reference	: Sahih al-Bukhari 5976
In-book reference	: Book 78, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 7

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) mentioned the greatest sins or he was asked about the greatest sins. He said, "To join partners in worship with Allah; to kill a soul which Allah has forbidden to kill; and to be undutiful or unkind to one's parents." The Prophet (ﷺ) added, "Shall I inform you of the biggest of the great sins? That is the forged statement or the false witness." Shu`ba (the sub-narrator) states that most probably the Prophet said, "the false witness."

حَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ قَالَ ذَكَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْكَبَائِرَ، أَوْ سُئِلَ عَنِ الْكَبَائِرِ فَقَالَ " الشِّرْكُ بِاللَّهِ، وَقَتْلُ النَّفْسِ، وَعُقُوقُ الْوَالِدَيْنِ ". فَقَالَ " أَلاَ أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ ـ قَالَ ـ قَوْلُ الزُّورِ ـ أَوْ قَالَ ـ شَهَادَةُ الزُّورِ ". قَالَ شُعْبَةُ وَأَكْثَرُ ظَنِّي أَنَّهُ قَالَ " شَهَادَةُ الزُّورِ ".

Reference	: Sahih al-Bukhari 5977
In-book reference	: Book 78, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 8

(7) Chapter: To be good to a father who is a Mushrik

(7) باب صِلَةِ الْوَالِدِ الْمُشْرِكِ

Narrated Asma' bint Abu Bakr:

My mother came to me, hoping (for my favor) during the lifetime of the Prophet. I asked the Prophet, "May I treat her kindly?" He replied, "Yes." Ibn 'Uyaina said, "Then Allah revealed: 'Allah forbids you not with regards to those who fought not against you because of religion, and drove you not out from your homes, that you should show them kindness and deal justly with them.'.......(60.8)

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، أَخْبَرَنِي أَبِي، أَخْبَرَتْنِي أَسْمَاءُ ابْنَةُ أَبِي بَكْرٍ ـ رضى الله عنهما ـ قَالَتْ أَتَتْنِي أُمِّي رَاغِبَةً فِي عَهْدِ النَّبِيِّ صلى الله عليه وسلم فَسَأَلْتُ النَّبِيَّ صلى الله عليه وسلم آصِلُهَا قَالَ " نَعَمْ ". قَالَ ابْنُ عُيَيْنَةَ فَأَنْزَلَ اللَّهُ تَعَالَى فِيهَا {لاَ يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ}

Reference	: Sahih al-Bukhari 5978
In-book reference	: Book 78, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 9

(8) Chapter: Kindness by a lady who has a husband, to her mother

(8) باب صِلَةِ الْمَرْأَةِ أُمَّهَا وَلَهَا زَوْجٌ

Narrated Asma':

"My mother who was a Mushrikah (pagan, etc.), came with her father during the period of peace pact between the Muslims and the Quraish infidels. I went to seek the advice of the Prophet (ﷺ) (ﷺ) saying, "My mother has arrived and she is hoping (for my favor)." The Prophet (ﷺ) (ﷺ) said, "Yes, be good to your mother."

وَقَالَ اللَّيْثُ حَدَّثَنِي هِشَامٌ، عَنْ عُرْوَةَ، عَنْ أَسْمَاءَ، قَالَتْ قَدِمَتْ أُمِّي وَهْىَ مُشْرِكَةٌ فِي عَهْدِ قُرَيْشٍ وَمُدَّتِهِمْ، إِذْ عَاهَدُوا النَّبِيَّ صلى الله عليه وسلم مَعَ أَبِيهَا، فَاسْتَفْتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَقُلْتُ إِنَّ أُمِّي قَدِمَتْ وَهْىَ رَاغِبَةٌ {أَفَأَصِلُهَا} قَالَ " نَعَمْ صِلِي أُمَّكِ ".

Reference	: Sahih al-Bukhari 5979
In-book reference	: Book 78, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 73, Hadith 9

Narrated Abu Sufyan:

That Heraclius sent for him and said, "What did he, i.e. the Prophet (ﷺ) order you?" I replied, "He orders us to offer prayers; to give alms; to be chaste; and to keep good relations with our relatives.

حَدَّثَنَا يَحْيَى، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّ أَبَا سُفْيَانَ أَخْبَرَهُ أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ فَقَالَ يَعْنِي النَّبِيَّ صلى الله عليه وسلم يَأْمُرُنَا بِالصَّلاَةِ وَالصَّدَقَةِ وَالْعَفَافِ وَالصِّلَةِ.

Reference	: Sahih al-Bukhari 5980
In-book reference	: Book 78, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 10

(9) Chapter: To be good to one's brother who is a Mushrik

(9) باب صِلَةِ الأَخِ الْمُشْرِكِ

Narrated Ibn `Umar:

My father, seeing a silken cloak being sold, said, "O Allah's Messenger (ﷺ)! Buy this and wear it on Fridays and when the foreign delegates pay a visit to you." He said, "This is worn only by that person who will have no share in the Hereafter." Later a few silken cloaks were given to the Prophet (ﷺ) as a gift, and he sent one of those cloaks to `Umar. `Umar said (to the Prophet), "How can I wear it while you have said about it what you said?" The Prophet (ﷺ) said, "I did not give it to you to wear but to sell or to give to someone else to wear." So `Umar sent it to his (pagan) brother who was from the inhabitants of Mecca before he (`Umar's brother) embraced Islam.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، قَالَ سَمِعْتُ ابْنَ عُمَرَ ـ رضى الله عنهما ـ يَقُولُ رَأَى عُمَرُ حُلَّةَ سِيَرَاءَ تُبَاعُ فَقَالَ يَا رَسُولَ اللَّهِ ابْتَعْ هَذِهِ، وَالْبَسْهَا يَوْمَ الْجُمُعَةِ، وَإِذَا جَاءَكَ الْوُفُودُ. قَالَ " إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لاَ خَلاَقَ لَهُ ". فَأُتِيَ النَّبِيُّ صلى الله عليه وسلم مِنْهَا بِحُلَلٍ، فَأَرْسَلَ إِلَى عُمَرَ بِحُلَّةٍ فَقَالَ كَيْفَ أَلْبَسُهَا وَقَدْ قُلْتَ فِيهَا مَا قُلْتَ قَالَ " إِنِّي لَمْ أُعْطِكَهَا لِتَلْبَسَهَا، وَلَكِنْ تَبِيعُهَا أَوْ تَكْسُوهَا ". فَأَرْسَلَ بِهَا عُمَرُ إِلَى أَخٍ لَهُ مِنْ أَهْلِ مَكَّةَ قَبْلَ أَنْ يُسْلِمَ.

Reference	: Sahih al-Bukhari 5981
In-book reference	: Book 78, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 11

(10) Chapter: Superiority of good relations with relatives

(10) باب فَضْلِ صِلَةِ الرَّحِمِ

Narrated Abu Ayyub Al-Ansari:

It was said" "O Allah's Messenger! Inform me of a deed which will make me enter Paradise." (continues through a different chain in the next hadith)

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي ابْنُ عُثْمَانَ، قَالَ سَمِعْتُ مُوسَى بْنَ طَلْحَةَ، عَنْ أَبِي أَيُّوبَ، قَالَ قِيلَ يَا رَسُولَ اللَّهِ، أَخْبِرْنِي بِعَمَلٍ، يُدْخِلُنِي الْجَنَّةَ.

Reference	: Sahih al-Bukhari 5982
In-book reference	: Book 78, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 73, Hadith 12

Narrated Abu Aiyub Al-Ansari:

A man said, "O Allah's Messenger (ﷺ)! Inform me of a deed which will make me enter Paradise." The people said, "What is the matter with him? What is the matter with him?" Allah's Messenger (ﷺ) said, "He has something to ask (what he needs greatly)." The Prophet (ﷺ) said (to him), (In order to enter Paradise) you should worship Allah and join none in worship with Him: You should offer prayers perfectly, give obligatory charity (Zakat), and keep good relations with your Kith and kin." He then said, "Leave it!" (The sub-narrator said, "It seems that the Prophet (ﷺ) was riding his she camel."

حَدَّثَنِي عَبْدُ الرَّحْمَنِ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا ابْنُ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، وَأَبُوهُ، عُثْمَانُ بْنُ عَبْدِ اللَّهِ أَنَّهُمَا سَمِعَا مُوسَى بْنَ طَلْحَةَ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ ـ رضى الله عنه أَنَّ رَجُلاً قَالَ يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ. فَقَالَ الْقَوْمُ مَالَهُ مَالَهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَرَبٌ مَالَهُ ". فَقَالَ النَّبِيُّ صلى الله عليه وسلم " تَعْبُدُ اللَّهَ لاَ تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلاَةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ الرَّحِمَ، ذَرْهَا ". قَالَ كَأَنَّهُ كَانَ عَلَى رَاحِلَتِهِ.

Reference	: Sahih al-Bukhari 5983
In-book reference	: Book 78, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 12

(11) Chapter: The sin of Al-Qati' (11) باب إِثْمِ الْقَاطِعِ

Narrated Jubair bin Mut`im:

That he heard the Prophet (ﷺ) saying, "The person who severs the bond of kinship will not enter Paradise."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ مُحَمَّدَ بْنَ جُبَيْرِ بْنِ مُطْعِمٍ، قَالَ إِنَّ جُبَيْرَ بْنَ مُطْعِمٍ أَخْبَرَهُ أَنَّهُ، سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لاَ يَدْخُلُ الْجَنَّةَ قَاطِعٌ ".

Reference	: Sahih al-Bukhari 5984
In-book reference	: Book 78, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 13

(12) Chapter: Whoever was made wealthy because of keeping good relations with his kith and kin (12) باب مَنْ بُسِطَ لَهُ فِي الرِّزْقِ بِصِلَةِ الرَّحِمِ

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "Who ever is pleased that he be granted more wealth and that his lease of life be pro longed, then he should keep good relations with his Kith and kin."

حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا مُحَمَّدُ بْنُ مَعْنٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَأَنْ يُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ ".

Reference	: Sahih al-Bukhari 5985
In-book reference	: Book 78, Hadith 16
USC-MSA web (English) reference	: Vol. 8, Book 73, Hadith 14

(deprecated numbering scheme)

Narrated Anas bin Malik:

Allah 's Apostle said, "Whoever loves that he be granted more wealth and that his lease of life be prolonged then he should keep good relations with his Kith and kin."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5986
In-book reference	: Book 78, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 15

(13) Chapter: Allah will keep good relations with him who keeps good relations with kith and kin

(13) باب مَنْ وَصَلَ وَصَلَهُ اللَّهُ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah created the creations, and when He finished from His creations, Ar-Rahm i.e., womb said, "(O Allah) at this place I seek refuge with You from all those who sever me (i.e. sever the ties of Kith and kin). Allah said, 'Yes, won't you be pleased that I will keep good relations with the one who will keep good relations with you, and I will sever the relation with the one who will sever the relations with you.' It said, 'Yes, O my Lord.' Allah said, 'Then that is for you ' " Allah's Messenger (ﷺ) added. "Read (in the Qur'an) if you wish, the Statement of Allah: 'Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship?' (47.22)

حَدَّثَنِي بِشْرُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مُعَاوِيَةُ بْنُ أَبِي مُزَرِّدٍ، قَالَ سَمِعْتُ عَمِّي، سَعِيدَ بْنَ يَسَارٍ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ إِنَّ اللَّهَ خَلَقَ الْخَلْقَ حَتَّى إِذَا فَرَغَ مِنْ خَلْقِهِ، قَالَتِ الرَّحِمُ هَذَا مَقَامُ الْعَائِذِ بِكَ مِنَ الْقَطِيعَةِ‏.‏ قَالَ نَعَمْ أَمَا تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكِ، وَأَقْطَعَ مَنْ قَطَعَكِ‏.‏ قَالَتْ بَلَى يَا رَبِّ‏.‏ قَالَ فَهْوَ لَكِ ‏"‏‏.‏ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ فَاقْرَءُوا إِنْ شِئْتُمْ ‏{‏فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ‏}‏‏"‏‏.‏

Reference	: Sahih al-Bukhari 5987
In-book reference	: Book 78, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 16

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The word 'Ar-Rahm (womb) derives its name from Ar-Rahman (i.e., one of the names of Allah) and Allah said: 'I will keep good relation with the one who will keep good relation with you, (womb i.e. Kith and Kin) and sever the relation with him who will sever the relation with you, (womb, i.e. Kith and Kin).

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ إِنَّ الرَّحِمَ سُجْنَةٌ مِنَ الرَّحْمَنِ، فَقَالَ اللَّهُ مَنْ وَصَلَكِ وَصَلْتُهُ، وَمَنْ قَطَعَكِ قَطَعْتُهُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 5988
In-book reference	: Book 78, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 17

Narrated `Aisha:

(the wife of the Prophet) The Prophet (ﷺ) said, "The word 'Ar-Rahm' (womb) derives its name from 'Ar- Rahman' (i.e. Allah). So whosoever keeps good relations with it (womb i.e. Kith and kin), Allah will keep good relations with him, and whosoever will sever it (i.e. severs his bonds of Kith and kin) Allah too will sever His relations with him.

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، قَالَ أَخْبَرَنِي مُعَاوِيَةُ بْنُ أَبِي مُزَرِّدٍ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ زَوْجِ النَّبِيِّ صلى الله عليه وسلم عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الرَّحِمُ شِجْنَةٌ، فَمَنْ وَصَلَهَا وَصَلْتُهُ، وَمَنْ قَطَعَهَا قَطَعْتُهُ ".

Reference	: Sahih al-Bukhari 5989
In-book reference	: Book 78, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 18

(14) Chapter: Ar-Rahm, i.e., womb (bond of kinship) remains fresh and fruitful if one looks after it always

(14) باب يَبُلُّ الرَّحِمَ بِبَلاَلِهَا

Narrated `Amr bin Al-`As:

I heard the Prophet (ﷺ) saying openly not secretly, "The family of Abu so-and-so (i.e. Talib) are not among my protectors." `Amr said that there was a blank space (1) in the Book of Muhammad bin Ja`far. He added, "My Protector is Allah and the righteous believing people." `Amr bin Al-`As added: I heard the Prophet (ﷺ) saying, 'But they (that family) have kinship (Rahm) with me and I will be good and dutiful to them. "

حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، أَنَّ عَمْرَو بْنَ الْعَاصِ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم جِهَارًا غَيْرَ سِرٍّ يَقُولُ " إِنَّ آلَ أَبِي " ـ قَالَ عَمْرٌو فِي كِتَابِ مُحَمَّدِ بْنِ جَعْفَرٍ بَيَاضٌ ـ لَيْسُوا بِأَوْلِيَائِي، إِنَّمَا وَلِيِّيَ اللَّهُ وَصَالِحُ الْمُؤْمِنِينَ. زَادَ عَنْبَسَةُ بْنُ عَبْدِ الْوَاحِدِ عَنْ بَيَانٍ عَنْ قَيْسٍ عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم " وَلَكِنْ لَهُمْ رَحِمٌ أَبُلُّهَا بِبَلاَلِهَا ". يَعْنِي أَصِلُهَا بِصِلَتِهَا.

Reference	: Sahih al-Bukhari 5990
In-book reference	: Book 78, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 19

(15) Chapter: Al-Wasil is not the one who recompenses the good done to him by his relatives

(15) باب لَيْسَ الْوَاصِلُ بِالْمُكَافِي

Narrated `Abdullah bin `Amr:

The Prophet (ﷺ) said, "Al-Wasil is not the one who recompenses the good done to him by his relatives, but Al-Wasil is the one who keeps good relations with those relatives who had severed the bond of kinship with him."

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، وَالْحَسَنِ بْنِ عَمْرٍو، وَفِطْرٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ـ وَقَالَ سُفْيَانُ لَمْ يَرْفَعْهُ الأَعْمَشُ إِلَى النَّبِيِّ صلى الله عليه وسلم وَرَفَعَهُ حَسَنٌ وَفِطْرٌ ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَيْسَ الْوَاصِلُ بِالْمُكَافِئِ، وَلَكِنِ الْوَاصِلُ الَّذِي إِذَا قَطَعَتْ رَحِمُهُ وَصَلَهَا ".

Reference	: Sahih al-Bukhari 5991
In-book reference	: Book 78, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 20

(16) Chapter: Good relations with kith and kin while a Mushrik then embraced Islam

(16) باب مَنْ وَصَلَ رَحِمَهُ فِي الشِّرْكِ ثُمَّ أَسْلَمَ

Narrated Hakim bin Hizam:

That he said, "O Allah's Messenger (ﷺ)! What do you think about my good deeds which I used to do during the period of ignorance (before embracing Islam) like keeping good relations with my Kith and kin, manumitting of slaves and giving alms etc; Shall I receive the reward for that?" Allah's Messenger (ﷺ) said, "You have embraced Islam with all those good deeds which you did.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ حَكِيمَ بْنَ حِزَامٍ، أَخْبَرَهُ أَنَّهُ، قَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ أُمُورًا كُنْتُ أَتَحَنَّثُ بِهَا فِي الْجَاهِلِيَّةِ مِنْ صِلَةٍ وَعَتَاقَةٍ وَصَدَقَةٍ، هَلْ لِي فِيهَا مِنْ أَجْرٍ. قَالَ حَكِيمٌ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَسْلَمْتَ عَلَى مَا سَلَفَ مِنْ خَيْرٍ ". وَيُقَالُ أَيْضًا عَنْ أَبِي الْيَمَانِ أَتَحَنَّثُ. وَقَالَ مَعْمَرٌ وَصَالِحٌ وَابْنُ الْمُسَافِرِ أَتَحَنَّثُ. وَقَالَ ابْنُ إِسْحَاقَ التَّحَنُّثُ التَّبَرُّرُ، وَتَابَعَهُمْ هِشَامٌ عَنْ أَبِيهِ.

Reference	: Sahih al-Bukhari 5992
In-book reference	: Book 78, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 21

(17) Chapter: Whoever allowed a small girl to play with him

(17) باب مَنْ تَرَكَ صَبِيَّةَ غَيْرِهِ حَتَّى تَلْعَبَ بِهِ أَوْ قَبَّلَهَا أَوْ مَازَحَهَا

Narrated Sa`id:

Um Khalid bint Khalid bin Sa`id said, "I came to Allah's Messenger (ﷺ) along with my father and I was wearing a yellow shirt. Allah's Messenger (ﷺ) said, "Sanah Sanah!" (`Abdullah, the sub-narrator said, "It means, 'Nice, nice!' in the Ethiopian language.") Um Khalid added, "Then I started playing with the seal of Prophethood. My father admonished me. But Allah's Messenger (ﷺ) said (to my father), "Leave her," Allah's Messenger (ﷺ) (then addressing me) said, "May you live so long that your dress gets worn out, and you will mend it many times, and then wear another till it gets worn out (i.e. May Allah prolong your life)." (The sub-narrator, `Abdullah aid, "That garment (which she was wearing remained usable for a long period.").

حَدَّثَنَا حِبَّانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ خَالِدِ بْنِ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أُمِّ خَالِدٍ بِنْتِ خَالِدِ بْنِ سَعِيدٍ، قَالَتْ أَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم مَعَ أَبِي وَعَلَىَّ قَمِيصٌ أَصْفَرُ، قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " سَنَهْ سَنَهْ ". قَالَ عَبْدُ اللَّهِ وَهْىَ بِالْحَبَشِيَّةِ حَسَنَةٌ. قَالَتْ فَذَهَبْتُ أَلْعَبُ بِخَاتَمِ النُّبُوَّةِ، فَزَجَرَنِي أَبِي. قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " دَعْهَا ". ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَبْلِي وَأَخْلِقِي، ثُمَّ أَبْلِي وَأَخْلِقِي، ثُمَّ أَبْلِي وَأَخْلِقِي ". قَالَ عَبْدُ اللَّهِ فَبَقِيَتْ حَتَّى ذَكَرَ. يَعْنِي مِنْ بَقَائِهَا.

Reference	: Sahih al-Bukhari 5993
In-book reference	: Book 78, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 22

(18) Chapter: To be merciful to children and embrace them

(18) باب رَحْمَةِ الْوَلَدِ وَتَقْبِيلِهِ وَمُعَانَقَتِهِ

وَقَالَ ثَابِتٌ عَنْ أَنَسٍ أَخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِبْرَاهِيمَ، فَقَبَّلَهُ وَشَمَّهُ.

Narrated Ibn Abi Na'm:

I was present when a man asked Ibn `Umar about the blood of mosquitoes. Ibn `Umar said, "From where are you?" The man replied. "From Iraq." Ibn `Umar said, "Look at that! he is asking me about the blood of Mosquitoes while they (the Iraqis) have killed the (grand) son of the Prophet. I have heard the Prophet (ﷺ) saying, "They (Hasan and Husain) are my two sweet-smelling flowers in this world."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا مَهْدِيٌّ، حَدَّثَنَا ابْنُ أَبِي يَعْقُوبَ، عَنِ ابْنِ أَبِي نُعْمٍ، قَالَ كُنْتُ شَاهِدًا لاِبْنِ عُمَرَ وَسَأَلَهُ رَجُلٌ عَنْ دَمِ الْبَعُوضِ. فَقَالَ مِمَّنْ أَنْتَ فَقَالَ مِنْ أَهْلِ الْعِرَاقِ. قَالَ انْظُرُوا إِلَى هَذَا، يَسْأَلُنِي عَنْ دَمِ الْبَعُوضِ وَقَدْ قَتَلُوا ابْنَ النَّبِيِّ صلى الله عليه وسلم وَسَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " هُمَا رَيْحَانَتَاىَ مِنَ الدُّنْيَا ".

Reference	: Sahih al-Bukhari 5994
In-book reference	: Book 78, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 23

Narrated `Aisha:

(the wife of the Prophet) A lady along with her two daughters came to me asking me (for some alms), but she found nothing with me except one date which I gave to her and she divided it between her two daughters, and then she got up and went away. Then the Prophet (ﷺ) came in and I informed him about this story. He said, "Whoever is in charge of (put to test by) these daughters and treats them generously, then they will act as a shield for him from the (Hell) Fire."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ، أَخْبَرَهُ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم حَدَّثَتْهُ قَالَتْ جَاءَتْنِي امْرَأَةٌ مَعَهَا ابْنَتَانِ تَسْأَلُنِي، فَلَمْ تَجِدْ عِنْدِي غَيْرَ تَمْرَةٍ وَاحِدَةٍ، فَأَعْطَيْتُهَا، فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا، ثُمَّ قَامَتْ فَخَرَجَتْ، فَدَخَلَ النَّبِيُّ صلى الله عليه وسلم فَحَدَّثْتُهُ فَقَالَ " مَنْ يَلِي مِنْ هَذِهِ الْبَنَاتِ شَيْئًا فَأَحْسَنَ إِلَيْهِنَّ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ ".

Reference	: Sahih al-Bukhari 5995
In-book reference	: Book 78, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 24

Narrated Abu Qatada:

The Prophet (ﷺ) came out towards us, while carrying Umamah, the daughter of Abi Al-As (his granddaughter) over his shoulder. He prayed, and when he wanted to bow, he put her down, and when he stood up, he lifted her up.

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنَا سَعِيدٌ الْمَقْبُرِيُّ، حَدَّثَنَا عَمْرُو بْنُ سُلَيْمٍ، حَدَّثَنَا أَبُو قَتَادَةَ، قَالَ خَرَجَ عَلَيْنَا النَّبِيُّ صلى الله عليه وسلم وَأُمَامَةُ بِنْتُ أَبِي الْعَاصِ عَلَى عَاتِقِهِ، فَصَلَّى فَإِذَا رَكَعَ وَضَعَهَا، وَإِذَا رَفَعَ رَفَعَهَا.

Reference	: Sahih al-Bukhari 5996
In-book reference	: Book 78, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 25

Narrated Abu Huraira:

Allah's Messenger (ﷺ) kissed Al-Hasan bin `Ali while Al-Aqra' bin H`Abis at-Tamim was sitting beside him. Al-Aqra said, "I have ten children and I have never kissed anyone of them," Allah's Messenger (ﷺ) cast a look at him and said, "Whoever is not merciful to others will not be treated mercifully."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَبَّلَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْحَسَنَ بْنَ عَلِيٍّ وَعِنْدَهُ الأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ جَالِسًا. فَقَالَ الأَقْرَعُ إِنَّ لِي عَشَرَةً مِنَ الْوَلَدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا. فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ قَالَ " مَنْ لاَ يَرْحَمُ لاَ يُرْحَمُ ".

Reference	: Sahih al-Bukhari 5997
In-book reference	: Book 78, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 26

Narrated `Aisha:

A bedouin came to the Prophet (ﷺ) and said, "You (people) kiss the boys! We don't kiss them." The Prophet said, "I cannot put mercy in your heart after Allah has taken it away from it."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ تُقَبِّلُونَ الصِّبْيَانَ فَمَا نُقَبِّلُهُمْ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَوَ أَمْلِكُ لَكَ أَنْ نَزَعَ اللَّهُ مِنْ قَلْبِكَ الرَّحْمَةَ ".

Reference	: Sahih al-Bukhari 5998
In-book reference	: Book 78, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 27

Narrated `Umar bin Al-Khattab:

Some Sabi (i.e. war prisoners, children and woman only) were brought before the Prophet (ﷺ) and behold, a woman amongst them was milking her breasts to feed and whenever she found a child amongst the captives, she took it over her chest and nursed it (she had lost her child but later she found him) the Prophet said to us, "Do you think that this lady can throw her son in the fire?" We replied, "No, if she has the power not to throw it (in the fire)." The Prophet (ﷺ) then said, "Allah is more merciful to His slaves than this lady to her son."

حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، حَدَّثَنَا أَبُو غَسَّانَ، قَالَ حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ـ رضى الله عنه ـ قَدِمَ عَلَى النَّبِيِّ صلى الله عليه وسلم سَبْىٌ، فَإِذَا امْرَأَةٌ مِنَ السَّبْىِ قَدْ تَحْلُبُ ثَدْيَهَا تَسْقِي، إِذَا وَجَدَتْ صَبِيًّا فِي السَّبْىِ أَخَذَتْهُ فَأَلْصَقَتْهُ بِبَطْنِهَا وَأَرْضَعَتْهُ، فَقَالَ لَنَا النَّبِيُّ صلى الله عليه وسلم " أَتَرَوْنَ هَذِهِ طَارِحَةً وَلَدَهَا فِي النَّارِ ". قُلْنَا لاَ وَهْىَ تَقْدِرُ عَلَى أَنْ لاَ تَطْرَحَهُ. فَقَالَ " اللَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بِوَلَدِهَا ".

Reference	: Sahih al-Bukhari 5999
In-book reference	: Book 78, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 28

(19) Chapter: Allah divided mercy into one hundred parts

(19) باب جَعَلَ اللَّهُ الرَّحْمَةَ مِائَةَ جُزْءٍ

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, Allah divided Mercy into one hundred parts. He kept ninety nine parts with Him and sent down one part to the earth, and because of that, its one single part, His Creations are merciful to each other, so that even the mare lifts up its hoofs away from its baby animal, lest it should trample on it."

حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنَا سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " جَعَلَ اللَّهُ الرَّحْمَةَ مِائَةَ جُزْءٍ، فَأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ جُزْءًا، وَأَنْزَلَ فِي الأَرْضِ جُزْءًا وَاحِدًا، فَمِنْ ذَلِكَ الْجُزْءِ يَتَرَاحَمُ الْخَلْقُ، حَتَّى تَرْفَعَ الْفَرَسُ حَافِرَهَا عَنْ وَلَدِهَا خَشْيَةَ أَنْ تُصِيبَهُ ".

Reference	: Sahih al-Bukhari 6000
In-book reference	: Book 78, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 29

(20) Chapter: Killing of children for the fear that they will share meals (in the book an 's' is added to shares I have omitted that 's')

(20) باب قَتْلِ الْوَلَدِ خَشْيَةَ أَنْ يَأْكُلَ مَعَهُ

Narrated `Abdullah:

I said 'O Allah's Messenger (ﷺ)! Which sin is the greatest?" He said, "To set up a rival unto Allah, though He Alone created you." I said, "What next?" He said, "To kill your son lest he should share your food with you." I further

asked, "What next?" He said, "To commit illegal sexual intercourse with the wife of your neighbor." And then Allah revealed as proof of the statement of the Prophet: 'Those who invoke not with Allah any other god)................ (to end of verse)...' (25.68)

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، عَنْ عَبْدِ اللَّهِ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَىُّ الذَّنْبِ أَعْظَمُ قَالَ " أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهْوَ خَلَقَكَ ". ثُمَّ قَالَ أَىُّ قَالَ " أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَأْكُلَ مَعَكَ ". قَالَ ثُمَّ أَىُّ قَالَ " أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ ". وَأَنْزَلَ اللَّهُ تَصْدِيقَ قَوْلِ النَّبِيِّ صلى الله عليه وسلم {وَالَّذِينَ لاَ يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ}.

Reference : Sahih al-Bukhari 6001
In-book reference : Book 78, Hadith 32
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 30
(deprecated numbering scheme)

(21) Chapter: To take a child in one's lap (21) باب وَضْعِ الصَّبِيِّ فِي الْحِجْرِ

Narrated `Aisha:

The Prophet (ﷺ) took a child in his lap for Tahnik (i.e. he chewed a date in his mouth and put its juice in the mouth of the child). The child urinated on him, so he asked for water and poured it over the place of the urine.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامٍ، قَالَ أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم وَضَعَ صَبِيًّا فِي حِجْرِهِ يُحَنِّكُهُ، فَبَالَ عَلَيْهِ، فَدَعَا بِمَاءٍ فَأَتْبَعَهُ.

Reference : Sahih al-Bukhari 6002
In-book reference : Book 78, Hadith 33
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 31
(deprecated numbering scheme)

(22) Chapter: Putting the child on the thigh (22) باب وَضْعِ الصَّبِيِّ عَلَى الْفَخِذِ

Narrated Usama bin Zaid:

Allah's Messenger (ﷺ) used to put me on (one of) his thighs and put Al-Hasan bin `Ali on his other thigh, and then embrace us and say, "O Allah! Please be Merciful to them, as I am merciful to them. "

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَارِمٌ، حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، يُحَدِّثُ عَنْ أَبِيهِ، قَالَ سَمِعْتُ أَبَا تَمِيمَةَ، يُحَدِّثُ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، يُحَدِّثُهُ أَبُو عُثْمَانَ عَنْ أُسَامَةَ بْنِ زَيْدٍ ـ رضى الله عنهما كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَأْخُذُنِي فَيُقْعِدُنِي عَلَى فَخِذِهِ، وَيُقْعِدُ الْحَسَنَ عَلَى فَخِذِهِ الأُخْرَى، ثُمَّ يَضُمُّهُمَا ثُمَّ يَقُولُ " اللَّهُمَّ ارْحَمْهُمَا فَإِنِّي أَرْحَمُهُمَا ". وَعَنْ عَلِيٍّ، قَالَ حَدَّثَنَا يَحْيَى، حَدَّثَنَا سُلَيْمَانُ، عَنْ أَبِي عُثْمَانَ، قَالَ التَّيْمِيُّ فَوَقَعَ فِي قَلْبِي مِنْهُ شَىْءٌ، قُلْتُ حَدَّثْتُ بِهِ كَذَا وَكَذَا، فَلَمْ أَسْمَعْهُ مِنْ أَبِي عُثْمَانَ، فَنَظَرْتُ فَوَجَدْتُهُ عِنْدِي مَكْتُوبًا فِيمَا سَمِعْتُ.

Reference : Sahih al-Bukhari 6003
In-book reference : Book 78, Hadith 34
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 32
(deprecated numbering scheme)

(23) Chapter: To keep one's covenant is part of Faith (23) باب حُسْنُ الْعَهْدِ مِنَ الإِيمَانِ

Narrated `Aisha:

I never felt so jealous of any woman as I did of Khadija, though she had died three years before the Prophet married me, and that was because I heard him mentioning her too often, and because his Lord had ordered him to give her the glad tidings that she would have a palace in Paradise, made of Qasab and because he used to slaughter a sheep and distribute its meat among her friends.

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ مَا غِرْتُ عَلَى امْرَأَةٍ مَا غِرْتُ عَلَى خَدِيجَةَ، وَلَقَدْ هَلَكَتْ قَبْلَ أَنْ يَتَزَوَّجَنِي بِثَلاَثِ سِنِينَ، لِمَا كُنْتُ أَسْمَعُهُ يَذْكُرُهَا، وَلَقَدْ أَمَرَهُ رَبُّهُ أَنْ يُبَشِّرَهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ، وَإِنْ كَانَ لَيَذْبَحُ الشَّاةَ ثُمَّ يُهْدِي فِي خُلَّتِهَا مِنْهَا.

Reference	: Sahih al-Bukhari 6004
In-book reference	: Book 78, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 33

(24) Chapter: The superiority of the one who looks after an orphan.

(24) باب فَضْلِ مَنْ يَعُولُ يَتِيمًا

Narrated Sahl bin Sa`d:

The Prophet (ﷺ) said, "I and the person who looks after an orphan and provides for him, will be in Paradise like this," putting his index and middle fingers together.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، قَالَ حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، قَالَ حَدَّثَنِي أَبِي قَالَ، سَمِعْتُ سَهْلَ بْنَ سَعْدٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَنَا وَكَافِلُ الْيَتِيمِ، فِي الْجَنَّةِ هَكَذَا ". وَقَالَ بِإِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى.

Reference	: Sahih al-Bukhari 6005
In-book reference	: Book 78, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 34

(25) Chapter: The one who looks after and works for a widow

(25) باب السَّاعِي عَلَى الأَرْمَلَةِ

Narrated Safwan bin Salim:

The Prophet (ﷺ) said "The one who looks after and works for a widow and for a poor person, is like a warrior fighting for Allah's Cause or like a person who fasts during the day and prays all the night." Narrated Abu Huraira that the Prophet (ﷺ) said as above.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، يَرْفَعُهُ إِلَى النَّبِيِّ صلى الله عليه وسلم قَالَ " السَّاعِي عَلَى الأَرْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، أَوْ كَالَّذِي يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ ". حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ ثَوْرِ بْنِ زَيْدٍ الدِّيلِيِّ، عَنْ أَبِي الْغَيْثِ، مَوْلَى ابْنِ مُطِيعٍ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ

Reference	: Sahih al-Bukhari 6006
In-book reference	: Book 78, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 35

(26) Chapter: The one who looks after and works for Al-Miskin

(26) باب السَّاعِي عَلَى الْمِسْكِينِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The one who looks after and works for a widow and for a poor person is like a warrior fighting for Allah's Cause." (The narrator Al-Qa'nabi is not sure whether he also said "Like the one who prays all the night without slackness and fasts continuously and never breaks his fast.")

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا مَالِكٌ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " السَّاعِي عَلَى الأَرْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ ـ وَأَحْسِبُهُ قَالَ، يَشُكُّ الْقَعْنَبِيُّ ـ كَالْقَائِمِ لاَ يَفْتُرُ، وَكَالصَّائِمِ لاَ يُفْطِرُ ".

Reference	: Sahih al-Bukhari 6007

In-book reference : Book 78, Hadith 38
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 36
(deprecated numbering scheme)

(27) Chapter: Being merciful to the people and to the animals

(27) باب رَحْمَةِ النَّاسِ وَالْبَهَائِمِ

Narrated Abu Sulaiman and Malik bin Huwairith:

We came to the Prophet (ﷺ) and we were (a few) young men of approximately equal age and stayed with him for twenty nights. Then he thought that we were anxious for our families, and he asked us whom we had left behind to look after our families, and we told him. He was kindhearted and merciful, so he said, "Return to your families and teach them (religious knowledge) and order them (to do good deeds) and offer your prayers in the way you saw me offering my prayers, and when the stated time for the prayer becomes due, then one of you should pronounce its call (i.e. the Adhan), and the eldest of you should lead you in prayer.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي سُلَيْمَانَ، مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ أَتَيْنَا النَّبِيَّ صلى الله عليه وسلم وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ، فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً، فَظَنَّ أَنَّا اشْتَقْنَا أَهْلَنَا، وَسَأَلَنَا عَمَّنْ تَرَكْنَا فِي أَهْلِنَا، فَأَخْبَرْنَاهُ، وَكَانَ رَفِيقًا رَحِيمًا فَقَالَ ‏"‏ ارْجِعُوا إِلَى أَهْلِيكُمْ فَعَلِّمُوهُمْ وَمُرُوهُمْ، وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي، وَإِذَا حَضَرَتِ الصَّلاَةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ، ثُمَّ لِيَؤُمَّكُمْ أَكْبَرُكُمْ ‏"‏‏.‏

Reference : Sahih al-Bukhari 6008
In-book reference : Book 78, Hadith 39
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 37
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "While a man was walking on a road. he became very thirsty. Then he came across a well, got down into it, drank (of its water) and then came out. Meanwhile he saw a dog panting and licking mud because of excessive thirst. The man said to himself "This dog is suffering from the same state of thirst as I did." So he went down the well (again) and filled his shoe (with water) and held it in his mouth and watered the dog. Allah thanked him for that deed and forgave him." The people asked, "O Allah's Messenger (ﷺ)! Is there a reward for us in serving the animals?" He said, "(Yes) There is a reward for serving any animate (living being) ."

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ اشْتَدَّ عَلَيْهِ الْعَطَشُ، فَوَجَدَ بِئْرًا فَنَزَلَ فِيهَا فَشَرِبَ ثُمَّ خَرَجَ، فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ فَقَالَ الرَّجُلُ لَقَدْ بَلَغَ هَذَا الْكَلْبَ مِنَ الْعَطَشِ مِثْلُ الَّذِي كَانَ بَلَغَ بِي، فَنَزَلَ الْبِئْرَ فَمَلأَ خُفَّهُ، ثُمَّ أَمْسَكَهُ بِفِيهِ، فَسَقَى الْكَلْبَ، فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ ‏"‏‏.‏ قَالُوا يَا رَسُولَ اللَّهِ وَإِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا‏.‏ فَقَالَ ‏"‏ فِي كُلِّ ذَاتِ كَبِدٍ رَطْبَةٍ أَجْرٌ ‏"‏‏.‏

Reference : Sahih al-Bukhari 6009
In-book reference : Book 78, Hadith 40
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 38
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) stood up for the prayer and we too stood up along with him. Then a bedouin shouted while offering prayer. "O Allah! Bestow Your Mercy on me and Muhammad only and do not bestow it on anybody else along with us." When the Prophet (ﷺ) had finished his prayer with Taslim, he said to the Bedouin, "You have limited (narrowed) a very vast (thing)," meaning Allah's Mercy.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي صَلاَةٍ وَقُمْنَا مَعَهُ، فَقَالَ أَعْرَابِيٌّ وَهْوَ فِي الصَّلاَةِ اللَّهُمَّ ارْحَمْنِي وَمُحَمَّدًا، وَلاَ تَرْحَمْ مَعَنَا أَحَدًا. فَلَمَّا سَلَّمَ النَّبِيُّ صلى الله عليه وسلم قَالَ لِلأَعْرَابِيِّ " لَقَدْ حَجَّرْتَ وَاسِعًا ". يُرِيدُ رَحْمَةَ اللَّهِ.

Reference	: Sahih al-Bukhari 6010
In-book reference	: Book 78, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 39

Narrated An-Nu`man bin Bashir:

Allah's Messenger (ﷺ) said, "You see the believers as regards their being merciful among themselves and showing love among themselves and being kind, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ، قَالَ سَمِعْتُهُ يَقُولُ سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَرَى الْمُؤْمِنِينَ فِي تَرَاحُمِهِمْ وَتَوَادِّهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى عُضْوًا تَدَاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهَرِ وَالْحُمَّى ".

Reference	: Sahih al-Bukhari 6011
In-book reference	: Book 78, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 40

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "If any Muslim plants any plant and a human being or an animal eats of it, he will be rewarded as if he had given that much in charity."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَا مِنْ مُسْلِمٍ غَرَسَ غَرْسًا فَأَكَلَ مِنْهُ إِنْسَانٌ أَوْ دَابَّةٌ إِلاَّ كَانَ لَهُ صَدَقَةً ".

Reference	: Sahih al-Bukhari 6012
In-book reference	: Book 78, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 41

Narrated Jarir bin `Abdullah:

The Prophet (ﷺ) said, "He who is not merciful to others, will not be treated mercifully.

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ حَدَّثَنِي زَيْدُ بْنُ وَهْبٍ، قَالَ سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ لاَ يَرْحَمُ لاَ يُرْحَمُ ".

Reference	: Sahih al-Bukhari 6013
In-book reference	: Book 78, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 42

(28) Chapter: To recommend to be kind to one's neighbour

(28) باب الْوَصَاةِ بِالْجَارِ

وَقَوْلِ اللَّهِ تَعَالَى: {وَاعْبُدُوا اللَّهَ وَلاَ تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا} إِلَى قَوْلِهِ: {مُخْتَالاً فَخُورًا}.

Narrated `Aisha:

The Prophet (ﷺ) said "Gabriel continued to recommend me about treating the neighbors Kindly and politely so much so that I thought he would order me to make them as my heirs.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ أَخْبَرَنِي أَبُو بَكْرِ بْنُ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَا زَالَ يُوصِينِي جِبْرِيلُ بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ ".

Reference : Sahih al-Bukhari 6014
In-book reference : Book 78, Hadith 45
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 43
(deprecated numbering scheme)

Narrates Ibn `Umar:

Allah' Apostle said, Gabriel kept on recommending me about treating the neighbors in a kind and polite manner, so much so that I thought that he would order (me) to make them (my) heirs."

حَدَّثَنَا مُحَمَّدُ بْنُ مِنْهَالٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ ".

Reference : Sahih al-Bukhari 6015
In-book reference : Book 78, Hadith 46
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 44
(deprecated numbering scheme)

(29) Chapter: The person whose neighbour does not feel safe from his evil

(29) باب إِثْمِ مَنْ لاَ يَأْمَنُ جَارُهُ بَوَايِقَهُ

{يُوبِقْهُنَّ} يُهْلِكْهُنَّ.

{مَوْبِقًا} مَهْلِكًا.

Narrated Abu Shuraih:

The Prophet (ﷺ) said, "By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!" It was said, "Who is that, O Allah's Messenger (ﷺ)?" He said, "That person whose neighbor does not feel safe from his evil."

حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ، عَنْ أَبِي شُرَيْحٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " وَاللَّهِ لاَ يُؤْمِنُ، وَاللَّهِ لاَ يُؤْمِنُ، وَاللَّهِ لاَ يُؤْمِنُ ". قِيلَ وَمَنْ يَا رَسُولَ اللَّهِ قَالَ " الَّذِي لاَ يَأْمَنُ جَارُهُ بَوَايِقَهُ ". تَابَعَهُ شَبَابَةُ وَأَسَدُ بْنُ مُوسَى. وَقَالَ حُمَيْدُ بْنُ الأَسْوَدِ وَعُثْمَانُ بْنُ عُمَرَ وَأَبُو بَكْرِ بْنُ عَيَّاشٍ وَشُعَيْبُ بْنُ إِسْحَاقَ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ،.

Reference : Sahih al-Bukhari 6016
In-book reference : Book 78, Hadith 47
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 45
(deprecated numbering scheme)

(30) Chapter: A lady-neighbour should not degrade anything given by her lady-neighbour

(30) باب لاَ تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا

Narrated Abu Huraira:

The Prophet (ﷺ) used to say, "O Muslim ladies! A neighbouress should not look down upon the present of her neighbouress even it were the hooves of a sheep."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنَا سَعِيدٌ ـ هُوَ الْمَقْبُرِيُّ ـ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَقُولُ " يَا نِسَاءَ الْمُسْلِمَاتِ لاَ تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا وَلَوْ فِرْسِنَ شَاةٍ ".

Reference : Sahih al-Bukhari 6017
In-book reference : Book 78, Hadith 48
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 46
(deprecated numbering scheme)

(31) Chapter: Whosoever believes in Allah and the Last Day should not harm his neighbor

(31) باب مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلاَ يُؤْذِ جَارَهُ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Anybody who believes in Allah and the Last Day should not harm his neighbor, and anybody who believes in Allah and the Last Day should entertain his guest generously and anybody who believes in Allah and the Last Day should talk what is good or keep quiet. (i.e. abstain from all kinds of evil and dirty talk).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلاَ يُؤْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ ".

Reference	: Sahih al-Bukhari 6018
In-book reference	: Book 78, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 47

Narrated Abu Shuraih Al-Adawi:

My ears heard and my eyes saw the Prophet (ﷺ) when he spoke, "Anybody who believes in Allah and the Last Day, should serve his neighbor generously, and anybody who believes in Allah and the Last Day should serve his guest generously by giving him his reward." It was asked. "What is his reward, O Allah's Messenger (ﷺ)?" He said, "(To be entertained generously) for a day and a night with high quality of food and the guest has the right to be entertained for three days (with ordinary food) and if he stays longer, what he will be provided with will be regarded as Sadaqa (a charitable gift). And anybody who believes in Allah and the Last Day should talk what is good or keep quite (i.e. abstain from all kinds of dirty and evil talks).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي سَعِيدٌ الْمَقْبُرِيُّ، عَنْ أَبِي شُرَيْحٍ الْعَدَوِيِّ، قَالَ سَمِعَتْ أُذُنَاىَ، وَأَبْصَرَتْ، عَيْنَاىَ حِينَ تَكَلَّمَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ جَائِزَتَهُ ". قَالَ وَمَا جَائِزَتُهُ يَا رَسُولَ اللَّهِ قَالَ " يَوْمٌ وَلَيْلَةٌ وَالضِّيَافَةُ ثَلاَثَةُ أَيَّامٍ، فَمَا كَانَ وَرَاءَ ذَلِكَ فَهْوَ صَدَقَةٌ عَلَيْهِ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ ".

Reference	: Sahih al-Bukhari 6019
In-book reference	: Book 78, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 48

(32) Chapter: The neighbor whose gate is nearer has more right to receive favours

(32) باب حَقِّ الْجِوَارِ فِي قُرْبِ الأَبْوَابِ

Narrated `Aisha:

I said, "O Allah's Messenger (ﷺ)! I have two neighbors! To whom shall I send my gifts?" He said, "To the one whose gate in nearer to you."

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي أَبُو عِمْرَانَ، قَالَ سَمِعْتُ طَلْحَةَ، عَنْ عَائِشَةَ، قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ لِي جَارَيْنِ فَإِلَى أَيِّهِمَا أُهْدِي قَالَ " إِلَى أَقْرَبِهِمَا مِنْكِ بَابًا ".

Reference	: Sahih al-Bukhari 6020
In-book reference	: Book 78, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 49

(33) Chapter: Enjoining all that is Al-Ma'ruf is considered as a Sadaqa

(33) باب كُلُّ مَعْرُوفٍ صَدَقَةٌ

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) said, Enjoining, all that is good is a Sadaqa."

حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ، حَدَّثَنَا أَبُو غَسَّانَ، قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " كُلُّ مَعْرُوفٍ صَدَقَةٌ ".

Reference	: Sahih al-Bukhari 6021
In-book reference	: Book 78, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 50

Narrated Abu Musa Al-Ash`ari:

The Prophet (ﷺ) said, "On every Muslim there is enjoined (a compulsory) Sadaqa (alms)." They (the people) said, "If one has nothing?' He said, "He should work with his hands so that he may benefit himself and give in charity." They said, "If he cannot work or does not work?" He said, "Then he should help the oppressed unhappy person (by word or action or both)." They said, "If he does not do it?" He said, "Then he should enjoin what is good (or said what is reasonable).' They said, "If he does not do that'" He said, "Then he should refrain from doing evil, for that will be considered for Him as a Sadaqa (charity) . "

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى الأَشْعَرِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ ". قَالُوا فَإِنْ لَمْ يَجِدْ قَالَ " فَيَعْمَلُ بِيَدَيْهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ ". قَالُوا فَإِنْ لَمْ يَسْتَطِعْ أَوْ لَمْ يَفْعَلْ قَالَ " فَيُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ ". قَالُوا فَإِنْ لَمْ يَفْعَلْ قَالَ " فَيَأْمُرُ بِالْخَيْرِ ". أَوْ قَالَ " بِالْمَعْرُوفِ ". قَالَ فَإِنْ لَمْ يَفْعَلْ قَالَ " فَيُمْسِكُ عَنِ الشَّرِّ، فَإِنَّهُ لَهُ صَدَقَةٌ ".

Reference	: Sahih al-Bukhari 6022
In-book reference	: Book 78, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 51

(34) Chapter: Pleasant friendly speech

(34) باب طِيبِ الْكَلاَمِ

وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ».

Narrated `Adi bin Hatim:

The Prophet (ﷺ) mentioned the (Hell) Fire and sought refuge (with Allah) from it, and turned his face to the other side. He mentioned the (Hell) Fire again and took refuge (with Allah) from it and turned his face to the other side. (Shu`ba, the sub-narrator, said, "I have no doubt that the Prophet (ﷺ) repeated it twice.") The Prophet (ﷺ) then said, "(O people!) Save yourselves from the (Hell) Fire even if with one half of a date fruit (given in charity), and if this is not available, then (save yourselves) by saying a good pleasant friendly word."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَمْرٌو، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ ذَكَرَ النَّبِيُّ صلى الله عليه وسلم النَّارَ، فَتَعَوَّذَ مِنْهَا وَأَشَاحَ بِوَجْهِهِ، ثُمَّ ذَكَرَ النَّارَ، فَتَعَوَّذَ مِنْهَا، وَأَشَاحَ بِوَجْهِهِ ـ قَالَ شُعْبَةُ أَمَّا مَرَّتَيْنِ فَلاَ أَشُكُّ ـ ثُمَّ قَالَ " اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَإِنْ لَمْ تَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ ".

Reference	: Sahih al-Bukhari 6023
In-book reference	: Book 78, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 52

(35) Chapter: To be kind and lenient in all matters

(35) باب الرِّفْقِ فِي الأَمْرِ كُلِّهِ

Narrated `Aisha:

(the wife of the Prophet) A group of Jews entered upon the Prophet (ﷺ) and said, "As-Samu-Alaikum." (i.e. death be upon you). I understood it and said, "Wa-Alaikum As-Samu wal-la'n. (death and the curse of Allah be Upon you)."

Allah's Messenger (ﷺ) said "Be calm, O `Aisha! Allah loves that on, should be kind and lenient in all matters." I said, "O Allah's Messenger (ﷺ)! Haven't you heard what they (the Jews) have said?" Allah's Messenger (ﷺ) said "I have (already) said (to them) "And upon you ! "

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ دَخَلَ رَهْطٌ مِنَ الْيَهُودِ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالُوا السَّامُ عَلَيْكُمْ. قَالَتْ عَائِشَةُ فَفَهِمْتُهَا فَقُلْتُ وَعَلَيْكُمُ السَّامُ وَاللَّعْنَةُ. قَالَتْ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَهْلاً يَا عَائِشَةُ، إِنَّ اللَّهَ يُحِبُّ الرِّفْقَ فِي الأَمْرِ كُلِّهِ ". فَقُلْتُ يَا رَسُولَ اللَّهِ وَلَمْ تَسْمَعْ مَا قَالُوا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَدْ قُلْتُ وَعَلَيْكُمْ ".

Reference	: Sahih al-Bukhari 6024
In-book reference	: Book 78, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 53

Narrated Anas bin Malik:

A bedouin urinated in the mosque and the people ran to (beat) him. Allah's Messenger (ﷺ) said, "Do not interrupt his urination (i.e. let him finish)." Then the Prophet (ﷺ) asked for a tumbler of water and poured the water over the place of urine.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ أَعْرَابِيًّا، بَالَ فِي الْمَسْجِدِ، فَقَامُوا إِلَيْهِ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تُزْرِمُوهُ ". ثُمَّ دَعَا بِدَلْوٍ مِنْ مَاءٍ فَصُبَّ عَلَيْهِ.

Reference	: Sahih al-Bukhari 6025
In-book reference	: Book 78, Hadith 56
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 54

(36) Chapter: The co-operation between the believers

(36) باب تَعَاوُنِ الْمُؤْمِنِينَ بَعْضِهِمْ بَعْضًا

Narrated Abu Musa:

The Prophet (ﷺ) said, "A believer to another believer is like a building whose different parts enforce each other." The Prophet (ﷺ) then clasped his hands with the fingers interlaced. (At that time) the Prophet (ﷺ) was sitting and a man came and begged or asked for something. The Prophet (ﷺ) faced us and said, "Help and recommend him and you will receive the reward for it, and Allah will bring about what He will through His Prophet's tongue."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي بُرْدَةَ، بُرَيْدِ بْنِ أَبِي بُرْدَةَ قَالَ أَخْبَرَنِي جَدِّي أَبُو بُرْدَةَ، عَنْ أَبِيهِ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ، يَشُدُّ بَعْضُهُ بَعْضًا ". ثُمَّ شَبَّكَ بَيْنَ أَصَابِعِهِ. وَكَانَ النَّبِيُّ صلى الله عليه وسلم جَالِسًا إِذْ جَاءَ رَجُلٌ يَسْأَلُ أَوْ طَالِبُ حَاجَةٍ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ " اشْفَعُوا فَلْتُؤْجَرُوا، وَلْيَقْضِ اللَّهُ عَلَى لِسَانِ نَبِيِّهِ مَا شَاءَ ".

Reference	: Sahih al-Bukhari 6026, 6027
In-book reference	: Book 78, Hadith 57
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 55

(37) Chapter: "Whosoever intercedes for a good cause will have the reward thereof..."

(37) بَابُ قَوْلِ اللَّهِ تَعَالَى: {مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقِيتًا}

{كِفْلٌ} نَصِيبٌ قَالَ أَبُو مُوسَى: {كِفْلَيْنِ} أَجْرَيْنِ بِالْحَبَشِيَّةِ.

Narrated Abu Musa:

Whenever a beggar or a person in need came to the Prophet, the Prophet would say "Help and recommend him and you will receive the reward for it, and Allah will bring about what he will through His Prophet's tongue

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَانَ إِذَا أَتَاهُ السَّائِلُ أَوْ صَاحِبُ الْحَاجَةِ قَالَ " اشْفَعُوا فَلْتُؤْجَرُوا، وَلْيَقْضِ اللَّهُ عَلَى لِسَانِ رَسُولِهِ مَا شَاءَ ".

Reference	: Sahih al-Bukhari 6028
In-book reference	: Book 78, Hadith 58
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 56

(38) Chapter: The Prophet (saws) was neithr a Fahish nor Mutafahhish

(38) باب لَمْ يَكُنِ النَّبِيُّ صلى الله عليه وسلم فَاحِشًا وَلاَ مُتَفَحِّشًا

Narrated Masruq:

Abdullah bin 'Amr mentioned Allah's Messenger (ﷺ) saying that he was neither a Fahish nor a Mutafahish. Abdullah bin 'Amr added, Allah's Messenger (ﷺ) said, 'The best among you are those who have the best manners and character.'

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، سَمِعْتُ أَبَا وَائِلٍ، سَمِعْتُ مَسْرُوقًا، قَالَ قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو. حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ مَسْرُوقٍ، قَالَ دَخَلْنَا عَلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو حِينَ قَدِمَ مَعَ مُعَاوِيَةَ إِلَى الْكُوفَةِ فَذَكَرَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ لَمْ يَكُنْ فَاحِشًا وَلاَ مُتَفَحِّشًا، وَقَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ مِنْ أَخْيَرِكُمْ أَحْسَنَكُمْ خُلُقًا ".

Reference	: Sahih al-Bukhari 6029
In-book reference	: Book 78, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 56

Narrated `Abdullah bin Mulaika:

`Aisha said that the Jews came to the Prophet (ﷺ) and said, "As-Samu 'Alaikum" (death be on you). `Aisha said (to them), "(Death) be on you, and may Allah curse you and shower His wrath upon you!" The Prophet (ﷺ) said, "Be calm, O `Aisha ! You should be kind and lenient, and beware of harshness and Fuhsh (i.e. bad words)." She said (to the Prophet), "Haven't you heard what they (Jews) have said?" He said, "Haven't you heard what I have said (to them)? I said the same to them, and my invocation against them will be accepted while theirs against me will be rejected (by Allah). "

حَدَّثَنَا مُحَمَّدُ بْنُ سَلاَمٍ، أَخْبَرَنَا عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها أَنَّ يَهُودَ، أَتَوُا النَّبِيَّ صلى الله عليه وسلم فَقَالُوا السَّامُ عَلَيْكُمْ. فَقَالَتْ عَائِشَةُ عَلَيْكُمْ، وَلَعَنَكُمُ اللَّهُ، وَغَضِبَ اللَّهُ عَلَيْكُمْ. قَالَ " مَهْلاً يَا عَائِشَةُ، عَلَيْكِ بِالرِّفْقِ، وَإِيَّاكِ وَالْعُنْفَ وَالْفُحْشَ ". قَالَتْ أَوَلَمْ تَسْمَعْ مَا قَالُوا قَالَ " أَوَلَمْ تَسْمَعِي مَا قُلْتُ رَدَدْتُ عَلَيْهِمْ، فَيُسْتَجَابُ لِي فِيهِمْ، وَلاَ يُسْتَجَابُ لَهُمْ فِيَّ ".

Reference	: Sahih al-Bukhari 6030
In-book reference	: Book 78, Hadith 60
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 57

Narrated Anas bin Malik:

The Prophet (ﷺ) was not one who would abuse (others) or say obscene words, or curse (others), and if he wanted to admonish anyone of us, he used to say: "What is wrong with him, his forehead be dusted!"

حَدَّثَنَا أَصْبَغُ، قَالَ أَخْبَرَنِي ابْنُ وَهْبٍ، أَخْبَرَنَا أَبُو يَحْيَى، هُوَ فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ هِلاَلِ بْنِ أُسَامَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ لَمْ يَكُنِ النَّبِيُّ صلى الله عليه وسلم سَبَّابًا وَلاَ فَحَّاشًا وَلاَ لَعَّانًا، كَانَ يَقُولُ لأَحَدِنَا عِنْدَ الْمَعْتَبَةِ " مَا لَهُ، تَرِبَ جَبِينُهُ ".

Reference	: Sahih al-Bukhari 6031
In-book reference	: Book 78, Hadith 61
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 58

Narrated 'Aisha:

A man asked permission to enter upon the Prophet. When the Prophet (ﷺ) saw him, he said, "What an evil brother of his tribe! And what an evil son of his tribe!" When that man sat down, the Prophet (ﷺ) behaved with him in a nice and polite manner and was completely at ease with him. When that person had left, 'Aisha said (to the Prophet). "O Allah's Apostle! When you saw that man, you said so-and-so about him, then you showed him a kind and polite behavior, and you enjoyed his company?" Allah's Messenger (ﷺ) said, "O 'Aisha! Have you ever seen me speaking a bad and dirty language? (Remember that) the worst people in Allah's sight on the Day of Resurrection will be those whom the people leave (undisturbed) to be away from their evil (deeds)."

حَدَّثَنَا عَمْرُو بْنُ عِيسَى، حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ، حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ رَجُلاً، اسْتَأْذَنَ عَلَى النَّبِيِّ صلى الله عليه وسلم فَلَمَّا رَآهُ قَالَ " بِئْسَ أَخُو الْعَشِيرَةِ، وَبِئْسَ ابْنُ الْعَشِيرَةِ ". فَلَمَّا جَلَسَ تَطَلَّقَ النَّبِيُّ صلى الله عليه وسلم فِي وَجْهِهِ وَانْبَسَطَ إِلَيْهِ، فَلَمَّا انْطَلَقَ الرَّجُلُ قَالَتْ لَهُ عَائِشَةُ يَا رَسُولَ اللَّهِ حِينَ رَأَيْتَ الرَّجُلَ قُلْتَ لَهُ كَذَا وَكَذَا، ثُمَّ تَطَلَّقْتَ فِي وَجْهِهِ وَانْبَسَطْتَ إِلَيْهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا عَائِشَةُ مَتَى عَهِدْتِنِي فَحَّاشًا، إِنَّ شَرَّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ مَنْ تَرَكَهُ النَّاسُ اتِّقَاءَ شَرِّهِ ".

Reference	: Sahih al-Bukhari 6032
In-book reference	: Book 78, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 59

(39) Chapter: Good character, generosity, and miserliness (39) باب حُسْنِ الْخُلُقِ، وَالسَّخَاءِ، وَمَا يُكْرَهُ مِنَ الْبُخْلِ

وَقَالَ ابْنُ عَبَّاسٍ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ النَّاسِ، وَأَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ.

وَقَالَ أَبُو ذَرٍّ لَمَّا بَلَغَهُ مَبْعَثُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لأَخِيهِ ارْكَبْ إِلَى هَذَا الْوَادِي، فَاسْمَعْ مِنْ قَوْلِهِ، فَرَجَعَ فَقَالَ رَأَيْتُهُ يَأْمُرُ بِمَكَارِمِ الأَخْلاَقِ.

Narrated Anas:

The Prophet (ﷺ) was the best among the people (both in shape and character) and was the most generous of them, and was the bravest of them. Once, during the night, the people of Medina got afraid (of a sound). So the people went towards that sound, but the Prophet (ﷺ) having gone to that sound before them, met them while he was saying, "Don't be afraid, don't be afraid." (At that time) he was riding a horse belonging to Abu Talha and it was naked without a saddle, and he was carrying a sword slung at his neck. The Prophet (ﷺ) said, "I found it (the horse) like a sea, or, it is the sea indeed."

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، حَدَّثَنَا حَمَّادٌ ـ هُوَ ابْنُ زَيْدٍ ـ عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم أَحْسَنَ النَّاسِ وَأَجْوَدَ النَّاسِ وَأَشْجَعَ النَّاسِ، وَلَقَدْ فَزِعَ أَهْلُ الْمَدِينَةِ ذَاتَ لَيْلَةٍ فَانْطَلَقَ النَّاسُ قِبَلَ الصَّوْتِ، فَاسْتَقْبَلَهُمُ النَّبِيُّ صلى الله عليه وسلم قَدْ سَبَقَ النَّاسَ إِلَى الصَّوْتِ وَهْوَ يَقُولُ " لَنْ تُرَاعُوا، لَنْ تُرَاعُوا ". وَهْوَ عَلَى فَرَسٍ لأَبِي طَلْحَةَ عُرْىٍ مَا عَلَيْهِ سَرْجٌ، فِي عُنُقِهِ سَيْفٌ فَقَالَ " لَقَدْ وَجَدْتُهُ بَحْرًا ". أَوْ " إِنَّهُ لَبَحْرٌ ".

Reference	: Sahih al-Bukhari 6033

In-book reference : Book 78, Hadith 63
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 59
(deprecated numbering scheme)

Narrated Jabir:

Never was the Prophet (ﷺ) asked for a thing to be given for which his answer was 'no'.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ ابْنِ الْمُنْكَدِرِ، قَالَ سَمِعْتُ جَابِرًا ـ رضى الله عنه ـ يَقُولُ مَا سُئِلَ النَّبِيُّ صلى الله عليه وسلم عَنْ شَىْءٍ قَطُّ فَقَالَ لاَ‏.‏

Reference : Sahih al-Bukhari 6034
In-book reference : Book 78, Hadith 64
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 60
(deprecated numbering scheme)

Narrated Masruq:

We were sitting with `Abdullah bin `Amr who was narrating to us (Hadith): He said, "Allah's Messenger (ﷺ) was neither a Fahish nor a Mutafahhish, and he used to say, 'The best among you are the best in character (having good manners).'"

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ حَدَّثَنِي شَقِيقٌ، عَنْ مَسْرُوقٍ، قَالَ كُنَّا جُلُوسًا مَعَ عَبْدِ اللَّهِ بْنِ عَمْرٍو يُحَدِّثُنَا إِذْ قَالَ لَمْ يَكُنْ رَسُولُ اللَّهِ صلى الله عليه وسلم فَاحِشًا وَلاَ مُتَفَحِّشًا، وَإِنَّهُ كَانَ يَقُولُ ‏"‏ إِنَّ خِيَارَكُمْ أَحَاسِنُكُمْ أَخْلاَقًا ‏"‏‏.‏

Reference : Sahih al-Bukhari 6035
In-book reference : Book 78, Hadith 65
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 61
(deprecated numbering scheme)

Narrated Abu Hazim:

Sahl bin Sa`d said that a woman brought a Burda (sheet) to the Prophet. Sahl asked the people, "Do you know what is a Burda?" The people replied, "It is a 'Shamla', a sheet with a fringe." That woman said, "O Allah's Messenger (ﷺ)! I have brought it so that you may wear it." So the Prophet (ﷺ) took it because he was in need of it and wore it. A man among his companions, seeing him wearing it, said, "O Allah's Apostle! Please give it to me to wear." The Prophet (ﷺ) said, "Yes." (and gave him that sheet). When the Prophet left, the man was blamed by his companions who said, "It was not nice on your part to ask the Prophet for it while you know that he took it because he was in need of it, and you also know that he (the Prophet) never turns down anybody's request that he might be asked for." That man said, "I just wanted to have its blessings as the Prophet (ﷺ) had put it on, so l hoped that I might be shrouded in it."

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا أَبُو غَسَّانَ، قَالَ حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ صلى الله عليه وسلم بِبُرْدَةٍ‏.‏ فَقَالَ سَهْلٌ لِلْقَوْمِ أَتَدْرُونَ مَا الْبُرْدَةُ فَقَالَ الْقَوْمُ هِيَ شَمْلَةٌ‏.‏ فَقَالَ سَهْلٌ هِيَ شَمْلَةٌ مَنْسُوجَةٌ فِيهَا حَاشِيَتُهَا ـ فَقَالَتْ يَا رَسُولَ اللَّهِ أَكْسُوكَ هَذِهِ‏.‏ فَأَخَذَهَا النَّبِيُّ صلى الله عليه وسلم مُحْتَاجًا إِلَيْهَا، فَلَبِسَهَا، فَرَآهَا عَلَيْهِ رَجُلٌ مِنَ الصَّحَابَةِ فَقَالَ يَا رَسُولَ اللَّهِ مَا أَحْسَنَ هَذِهِ فَاكْسُنِيهَا‏.‏ فَقَالَ ‏"‏ نَعَمْ ‏"‏‏.‏ فَلَمَّا قَامَ النَّبِيُّ صلى الله عليه وسلم لاَمَهُ أَصْحَابُهُ قَالُوا مَا أَحْسَنْتَ حِينَ رَأَيْتَ النَّبِيَّ صلى الله عليه وسلم أَخَذَهَا مُحْتَاجًا إِلَيْهَا، ثُمَّ سَأَلْتَهُ إِيَّاهَا، وَقَدْ عَرَفْتَ أَنَّهُ لاَ يُسْأَلُ شَيْئًا فَيَمْنَعَهُ‏.‏ فَقَالَ رَجَوْتُ بَرَكَتَهَا حِينَ لَبِسَهَا النَّبِيُّ صلى الله عليه وسلم لَعَلِّي أُكَفَّنُ فِيهَا‏.‏

Reference : Sahih al-Bukhari 6036
In-book reference : Book 78, Hadith 66
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 62
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Time will pass rapidly, good deeds will decrease, and miserliness will be thrown (in the hearts of the people), and the Harj (will increase)." They asked, "What is the Harj?" He replied, "(It is) killing (murdering), (it is) murdering (killing).

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَتَقَارَبُ الزَّمَانُ وَيَنْقُصُ الْعَمَلُ، وَيُلْقَى الشُّحُّ وَيَكْثُرُ الْهَرْجُ ". قَالُوا وَمَا الْهَرْجُ قَالَ " الْقَتْلُ، الْقَتْلُ ".

Reference	: Sahih al-Bukhari 6037
In-book reference	: Book 78, Hadith 67
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 63

Narrated Anas:

I served the Prophet (ﷺ) for ten years, and he never said to me, "Uf" (a minor harsh word denoting impatience) and never blamed me by saying, "Why did you do so or why didn't you do so?"

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، سَمِعَ سَلاَّمَ بْنَ مِسْكِينٍ، قَالَ سَمِعْتُ ثَابِتًا، يَقُولُ حَدَّثَنَا أَنَسٌ ـ رضى الله عنه ـ قَالَ خَدَمْتُ النَّبِيَّ صلى الله عليه وسلم عَشْرَ سِنِينَ، فَمَا قَالَ لِي أُفٍّ. وَلاَ لِمَ صَنَعْتَ وَلاَ أَلاَّ صَنَعْتَ.

Reference	: Sahih al-Bukhari 6038
In-book reference	: Book 78, Hadith 68
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 64

(40) Chapter: How should a man be with his family? (40) باب كَيْفَ يَكُونُ الرَّجُلُ فِي أَهْلِهِ

Narrated Al-Aswad:

I asked `Aisha what did the Prophet (ﷺ) use to do at home. She replied. "He used to keep himself busy serving his family and when it was time for the prayer, he would get up for prayer."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، قَالَ سَأَلْتُ عَائِشَةَ مَا كَانَ النَّبِيُّ صلى الله عليه وسلم يَصْنَعُ فِي أَهْلِهِ قَالَتْ كَانَ فِي مِهْنَةِ أَهْلِهِ، فَإِذَا حَضَرَتِ الصَّلاَةُ قَامَ إِلَى الصَّلاَةِ.

Reference	: Sahih al-Bukhari 6039
In-book reference	: Book 78, Hadith 69
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 65

(41) Chapter: Love is from Allah Most High (41) باب الْمِقَةِ مِنَ اللَّهِ تَعَالَى

Narrated Abu Huraira:

The Prophet (ﷺ) said, "If Allah loves a person, He calls Gabriel saying: 'Allah loves so and so; O Gabriel, love him.' Gabriel would love him, and then Gabriel would make an announcement among the residents of the Heaven, 'Allah loves so-and-so, therefore, you should love him also.' So, all the residents of the Heavens would love him and then he is granted the pleasure of the people of the earth."

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا أَحَبَّ اللَّهُ عَبْدًا نَادَى جِبْرِيلَ إِنَّ اللَّهَ يُحِبُّ فُلاَنًا، فَأَحِبَّهُ. فَيُحِبُّهُ جِبْرِيلُ، فَيُنَادِي جِبْرِيلُ فِي أَهْلِ السَّمَاءِ إِنَّ اللَّهَ يُحِبُّ فُلاَنًا، فَأَحِبُّوهُ. فَيُحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي أَهْلِ الأَرْضِ ".

Reference	: Sahih al-Bukhari 6040
In-book reference	: Book 78, Hadith 70
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 66

(42) Chapter: To love for Allah's sake

(42) باب الْحُبِّ فِي اللَّهِ

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "None will have the sweetness (delight) of Faith (a) till he loves a person and loves him only for Allah's sake, (b) and till it becomes dearer to him to be thrown in the fire than to revert to disbelief (Heathenism) after Allah has brought him out of it, (c) and till Allah and His Apostle become dearer to him than anything else."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ يَجِدُ أَحَدٌ حَلاَوَةَ الإِيمَانِ حَتَّى يُحِبَّ الْمَرْءَ، لاَ يُحِبُّهُ إِلاَّ لِلَّهِ، وَحَتَّى أَنْ يُقْذَفَ فِي النَّارِ أَحَبُّ إِلَيْهِ مِنْ أَنْ يَرْجِعَ إِلَى الْكُفْرِ، بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ، وَحَتَّى يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا ".

Reference	: Sahih al-Bukhari 6041
In-book reference	: Book 78, Hadith 71
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 67

(43) Chapter: "...Let not a group scoff at another group.."

(43) بَابُ قَوْلِ اللَّهِ تَعَالَى: {يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ} إِلَى قَوْلِهِ: {فَأُولَئِكَ هُمُ الظَّالِمُونَ}

Narrated `Abdullah bin Zam`a:

The Prophet (ﷺ) forbade laughing at a person who passes wind, and said, "How does anyone of you beat his wife as he beats the stallion camel and then he may embrace (sleep with) her?" And Hisham said, "As he beats his slave"

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ، قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم أَنْ يَضْحَكَ الرَّجُلُ مِمَّا يَخْرُجُ مِنَ الأَنْفُسِ وَقَالَ " بِمَ يَضْرِبُ أَحَدُكُمُ امْرَأَتَهُ ضَرْبَ الْفَحْلِ، ثُمَّ لَعَلَّهُ يُعَانِقُهَا ". وَقَالَ الثَّوْرِيُّ وَوُهَيْبٌ وَأَبُو مُعَاوِيَةَ عَنْ هِشَامٍ " جَلْدَ الْعَبْدِ ".

Reference	: Sahih al-Bukhari 6042
In-book reference	: Book 78, Hadith 72
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 68

Narrated Ibn `Umar:

The Prophet (ﷺ) said at Mina, "Do you know what day is today?" They (the people) replied, "Allah and His Apostle know better," He said "Today is 10th of Dhul-Hijja, the sacred (forbidden) day. Do you know what town is this town?" They (the people) replied, "Allah and His Apostle know better." He said, "This is the (forbidden) Sacred town (Mecca a sanctuary)." And do you know which month is this month?" They (the People) replied, "Allah and His Apostle know better." He said, "This is the Sacred (forbidden) month ." He added, "Allah has made your blood, your properties and your honor Sacred to one another (i.e. Muslims) like the sanctity of this day of yours in this month of yours, in this town of yours." (See Hadith No. 797, Vol. 2.)

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا عَاصِمُ بْنُ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، رضى الله عنهما قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم بِمِنًى " أَتَدْرُونَ أَىُّ يَوْمٍ هَذَا ". قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ " فَإِنَّ هَذَا يَوْمٌ حَرَامٌ، أَفَتَدْرُونَ أَىُّ بَلَدٍ هَذَا ". قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ " بَلَدٌ حَرَامٌ، أَتَدْرُونَ أَىُّ شَهْرٍ هَذَا ". قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ " شَهْرٌ حَرَامٌ ". قَالَ " فَإِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ، كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا ".

Reference	: Sahih al-Bukhari 6043
In-book reference	: Book 78, Hadith 73
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 69

(44) Chapter: Calling bad names and cursing

(44) باب مَا يُنْهَى مِنَ السِّبَابِ وَاللَّعْنِ

Narrated `Abdullah:

Allah's Messenger (ﷺ) said, "Abusing a Muslim is Fusuq (i.e., an evil-doing), and killing him is Kufr (disbelief).

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، قَالَ سَمِعْتُ أَبَا وَائِلٍ، يُحَدِّثُ عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ ". تَابَعَهُ غُنْدَرٌ عَنْ شُعْبَةَ.

Reference	: Sahih al-Bukhari 6044
In-book reference	: Book 78, Hadith 74
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 70

Narrated Abu Dhar:

That he heard the Prophet (ﷺ) saying, "If somebody accuses another of Fusuq (by calling him 'Fasiq' i.e. a wicked person) or accuses him of Kufr, such an accusation will revert to him (i.e. the accuser) if his companion (the accused) is innocent."

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنِ الْحُسَيْنِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، حَدَّثَنِي يَحْيَى بْنُ يَعْمَرَ، أَنَّ أَبَا الأَسْوَدِ الدِّيلِيَّ، حَدَّثَهُ عَنْ أَبِي ذَرٍّ ـ رضى الله عنه ـ أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لاَ يَرْمِي رَجُلٌ رَجُلاً بِالْفُسُوقِ، وَلاَ يَرْمِيهِ بِالْكُفْرِ، إِلاَّ ارْتَدَّتْ عَلَيْهِ، إِنْ لَمْ يَكُنْ صَاحِبُهُ كَذَلِكَ ".

Reference	: Sahih al-Bukhari 6045
In-book reference	: Book 78, Hadith 75
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 71

Narrated Anas:

Allah's Messenger (ﷺ) was neither a Fahish (one who had a bad tongue) nor a Sabbaba (one who abuses others) and he used to say while admonishing somebody, "What is wrong with him? May dust be on his forehead!"

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، حَدَّثَنَا هِلاَلُ بْنُ عَلِيٍّ، عَنْ أَنَسٍ، قَالَ لَمْ يَكُنْ رَسُولُ اللَّهِ صلى الله عليه وسلم فَاحِشًا وَلاَ لَعَّانًا وَلاَ سَبَّابًا، كَانَ يَقُولُ عِنْدَ الْمَعْتَبَةِ " مَا لَهُ، تَرِبَ جَبِينُهُ ".

Reference	: Sahih al-Bukhari 6046
In-book reference	: Book 78, Hadith 76
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 72

Narrated Thabit bin Ad-Dahhak:

(who was one of the companions who gave the pledge of allegiance to the Prophet (ﷺ) underneath the tree (Al-Hudaibiya)) Allah's Messenger (ﷺ) said, "Whoever swears by a religion other than Islam (i.e. if somebody swears by saying that he is a non-Muslim e.g., a Jew or a Christian, etc.) in case he is telling a lie, he is really so if his oath is false, and a person is not bound to fulfill a vow about a thing which he does not possess. And if somebody commits suicide with anything in this world, he will be tortured with that very thing on the Day of Resurrection; And if somebody curses a believer, then his sin will be as if he murdered him; And whoever accuses a believer of Kufr (disbelief), then it is as if he killed him."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي قِلاَبَةَ، أَنَّ ثَابِتَ بْنَ الضَّحَّاكِ، وَكَانَ، مِنْ أَصْحَابِ الشَّجَرَةِ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ حَلَفَ عَلَى مِلَّةٍ غَيْرِ الإِسْلاَمِ فَهْوَ كَمَا قَالَ، وَلَيْسَ عَلَى ابْنِ آدَمَ نَذْرٌ فِيمَا لاَ يَمْلِكُ، وَمَنْ قَتَلَ نَفْسَهُ بِشَىْءٍ فِي الدُّنْيَا عُذِّبَ بِهِ يَوْمَ الْقِيَامَةِ، وَمَنْ لَعَنَ مُؤْمِنًا فَهْوَ كَقَتْلِهِ، وَمَنْ قَذَفَ مُؤْمِنًا بِكُفْرٍ فَهْوَ كَقَتْلِهِ ".

Reference	: Sahih al-Bukhari 6047
In-book reference	: Book 78, Hadith 77
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 73

Narrated Sulaiman bin Surad:

A man from the companions of the Prophet (ﷺ) said, "Two men abused each other in front of the Prophet (ﷺ) and one of them became angry and his anger became so intense that his face became swollen and changed. The Prophet (ﷺ) said, "I know a word the saying of which will cause him to relax if he does say it." Then a man went to him and informed him of the statement of the Prophet (ﷺ) and said, "Seek refuge with Allah from Satan." On that, angry man said, 'Do you find anything wrong with me? Am I insane? Go away!"

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ حَدَّثَنِي عَدِيُّ بْنُ ثَابِتٍ، قَالَ سَمِعْتُ سُلَيْمَانَ بْنَ صُرَدٍ، رَجُلاً مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم قَالَ اسْتَبَّ رَجُلاَنِ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَغَضِبَ أَحَدُهُمَا، فَاشْتَدَّ غَضَبُهُ حَتَّى انْتَفَخَ وَجْهُهُ وَتَغَيَّرَ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنِّي لأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ الَّذِي يَجِدُ ". فَانْطَلَقَ إِلَيْهِ الرَّجُلُ فَأَخْبَرَهُ بِقَوْلِ النَّبِيِّ صلى الله عليه وسلم وَقَالَ تَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ. فَقَالَ أَتُرَى بِي بَأْسٌ أَمَجْنُونٌ أَنَا اذْهَبْ.

Reference	: Sahih al-Bukhari 6048
In-book reference	: Book 78, Hadith 78
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 74

Narrated 'Ubada bin As-Samit:

Allah's Messenger (ﷺ) went out to inform the people about the (date of the Night of decree (Al-Qadr). There happened a quarrel between two Muslim men. The Prophet (ﷺ) said, "I came out to inform you about the Night of Al-Qadr, but as so-and-so and so-and-so quarrelled, so the news about it had been taken away; and may be it was better for you. So look for it in the ninth, the seventh, or the fifth (of the last ten days of Ramadan).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ حُمَيْدٍ، قَالَ قَالَ أَنَسٌ حَدَّثَنِي عُبَادَةُ بْنُ الصَّامِتِ، قَالَ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِيُخْبِرَ النَّاسَ بِلَيْلَةِ الْقَدْرِ، فَتَلاَحَى رَجُلاَنِ مِنَ الْمُسْلِمِينَ، قَالَ النَّبِيُّ صلى الله عليه وسلم " خَرَجْتُ لأُخْبِرَكُمْ، فَتَلاَحَى فُلاَنٌ وَفُلاَنٌ وَإِنَّهَا رُفِعَتْ، وَعَسَى أَنْ يَكُونَ خَيْرًا لَكُمْ، فَالْتَمِسُوهَا فِي التَّاسِعَةِ وَالسَّابِعَةِ وَالْخَامِسَةِ ".

Reference	: Sahih al-Bukhari 6049
In-book reference	: Book 78, Hadith 79
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 75

Narrated Ma'rur:

I saw Abu Dhar wearing a Burd (garment) and his slave too was wearing a Burd, so I said (to Abu Dhar), "If you take this (Burda of your slave) and wear it (along with yours), you will have a nice suit (costume) and you may give him another garment." Abu Dhar said, "There was a quarrel between me and another man whose mother was a non-Arab and I called her bad names. The man mentioned (complained about) me to the Prophet. The Prophet (ﷺ) said, "Did you abuse so-and-so?" I said, "Yes" He said, "Did you call his mother bad names?" I said, "Yes". He said, "You still have the traits of (the Pre-lslamic period of) ignorance." I said. "(Do I still have ignorance) even now in my old age?" He said, "Yes, they (slaves or servants) are your brothers, and Allah has put them under your command. So the one under whose hand Allah has put his brother, should feed him of what he eats, and give him dresses of what he wears, and should not ask him to do a thing beyond his capacity. And if at all he asks him to do a hard task, he should help him therein."

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، عَنِ الْمَعْرُورِ، عَنْ أَبِي ذَرٍّ، قَالَ رَأَيْتُ عَلَيْهِ بُرْدًا وَعَلَى غُلاَمِهِ بُرْدًا فَقُلْتُ لَوْ أَخَذْتَ هَذَا فَلَبِسْتَهُ كَانَتْ حُلَّةً، وَأَعْطَيْتَهُ ثَوْبًا آخَرَ. فَقَالَ كَانَ بَيْنِي وَبَيْنَ رَجُلٍ كَلاَمٌ، وَكَانَتْ أُمُّهُ أَعْجَمِيَّةً، فَنِلْتُ مِنْهَا فَذَكَرَنِي إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ لِي " أَسَابَبْتَ فُلاَنًا ". قُلْتُ نَعَمْ. قَالَ " أَفَنِلْتَ مِنْ أُمِّهِ ". قُلْتُ نَعَمْ. قَالَ " إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ ". قُلْتُ عَلَى حِينِ سَاعَتِي هَذِهِ مِنْ كِبَرِ السِّنِّ قَالَ " نَعَمْ، هُمْ إِخْوَانُكُمْ، جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ جَعَلَ اللَّهُ أَخَاهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلاَ يُكَلِّفُهُ مِنَ الْعَمَلِ مَا يَغْلِبُهُ، فَإِنْ كَلَّفَهُ مَا يَغْلِبُهُ فَلْيُعِنْهُ عَلَيْهِ ".

Reference : Sahih al-Bukhari 6050
In-book reference : Book 78, Hadith 80
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 76
(deprecated numbering scheme)

(45) Chapter: Describing somebody as tall or short

(45) باب مَا يَجُوزُ مِنْ ذِكْرِ النَّاسِ نَحْوَ قَوْلِهِمُ الطَّوِيلُ وَالْقَصِيرُ

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا يَقُولُ ذُو الْيَدَيْنِ». وَمَا لاَ يُرَادُ بِهِ شَيْنُ الرَّجُلِ.

Narrated Abu Huraira:

The Prophet (ﷺ) led us in the Zuhr prayer, offering only two rak`at and then (finished it) with Taslim, and went to a piece of wood in front of the mosque and put his hand over it. Abu Bakr and `Umar were also present among the people on that day but dared not talk to him (about his unfinished prayer). And the hasty people went away, wondering. "Has the prayer been shortened" Among the people there was a man whom the Prophet (ﷺ) used to call Dhul-Yadain (the longarmed). He said, "O Allah's Prophet! Have you forgotten or has the prayer been shortened?" The Prophet (ﷺ) said, "Neither have I forgotten, nor has it been shortened." They (the people) said, "Surely, you have forgotten, O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) said, Dhul-Yadain has told the truth." So the Prophet (ﷺ) got up and offered other two rak`at and finished his prayer with Taslim. Then he said Takbir, performed a prostration of ordinary duration or longer, then he raised his head and said Takbir and performed another prostration of ordinary duration or longer and then raised his head and said Takbir (i.e. he performed the two prostrations of Sahu, i.e., forgetfulness).

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا مُحَمَّدٌ، عَنْ أَبِي هُرَيْرَةَ، صَلَّى بِنَا النَّبِيُّ صلى الله عليه وسلم الظُّهْرَ رَكْعَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ قَامَ إِلَى خَشَبَةٍ فِي مُقَدَّمِ الْمَسْجِدِ، وَوَضَعَ يَدَهُ عَلَيْهَا، وَفِي الْقَوْمِ يَوْمَئِذٍ أَبُو بَكْرٍ وَعُمَرُ، فَهَابَا أَنْ يُكَلِّمَاهُ، وَخَرَجَ سَرَعَانُ النَّاسِ فَقَالُوا قَصُرَتِ الصَّلاَةُ. وَفِي الْقَوْمِ رَجُلٌ كَانَ النَّبِيُّ صلى الله عليه وسلم يَدْعُوهُ ذَا الْيَدَيْنِ فَقَالَ يَا نَبِيَّ اللَّهِ أَنَسِيتَ أَمْ قَصُرَتْ. فَقَالَ " لَمْ أَنْسَ وَلَمْ تَقْصُرْ ". قَالُوا بَلْ نَسِيتَ يَا رَسُولَ اللَّهِ. قَالَ " صَدَقَ ذُو الْيَدَيْنِ ". فَقَامَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ، ثُمَّ كَبَّرَ، فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ، ثُمَّ وَضَعَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ.

Reference : Sahih al-Bukhari 6051
In-book reference : Book 78, Hadith 81
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 77
(deprecated numbering scheme)

(46) Chapter: Backbiting

(46) باب الْغِيبَةِ

وَقَوْلِ اللَّهِ تَعَالَى: {وَلاَ يَغْتَبْ بَعْضُكُمْ بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ}.

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) passed by two graves and said, "Both of them (persons in the grave) are being tortured, and they are not being tortured for a major sin. This one used not to save himself from being soiled with his urine, and the other used to go about with calumnies (among the people to rouse hostilities, e.g., one goes to a person and tells him that so-and-so says about him such-and-such evil things). The Prophet (ﷺ) then asked for a green leaf of a date-palm tree, split it into two pieces and planted one on each grave and said, "It is hoped that their punishment may be abated till those two pieces of the leaf get dried." (See Hadith No 215, Vol 1).

حَدَّثَنَا يَحْيَى، حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، قَالَ سَمِعْتُ مُجَاهِدًا، يُحَدِّثُ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ مَرَّ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى قَبْرَيْنِ فَقَالَ " إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا هَذَا فَكَانَ لاَ يَسْتَتِرُ مِنْ بَوْلِهِ، وَأَمَّا

هَذَا فَكَانَ يَمْشِي بِالنَّمِيمَةِ ". ثُمَّ دَعَا بِعَسِيبٍ رَطْبٍ، فَشَقَّهُ بِاثْنَيْنِ، فَغَرَسَ عَلَى هَذَا وَاحِدًا وَعَلَى هَذَا وَاحِدًا ثُمَّ قَالَ " لَعَلَّهُ يُخَفَّفُ عَنْهُمَا، مَا لَمْ يَيْبَسَا ".

Reference	: Sahih al-Bukhari 6052
In-book reference	: Book 78, Hadith 82
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 78

(47) Chapter: "The best family among the Ansar"

(47) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم " خَيْرُ دُورِ الأَنْصَارِ "

Narrated Abu Usaid As-Sa`idi:

The Prophet (ﷺ) said, "The best family among the Ansar is the Banu An-Najjar. "

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي أُسَيْدٍ السَّاعِدِيِّ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " خَيْرُ دُورِ الأَنْصَارِ بَنُو النَّجَّارِ ".

Reference	: Sahih al-Bukhari 6053
In-book reference	: Book 78, Hadith 83
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 79

(48) Chapter: Backbitings, wicked and suspicious people

(48) باب مَا يَجُوزُ مِنِ اغْتِيَابِ أَهْلِ الْفَسَادِ وَالرِّيَبِ

Narrated `Aisha:

A man asked permission to enter upon Allah's Messenger (ﷺ). The Prophet (ﷺ) said, "Admit him. What an evil brother of his people or a son of his people." But when the man entered, the Prophet (ﷺ) spoke to him in a very polite manner. (And when that person left) I said, "O Allah's Messenger (ﷺ)! You had said what you had said, yet you spoke to him in a very polite manner?" The Prophet (ﷺ) said, "O `Aisha! The worst people are those whom the people desert or leave in order to save themselves from their dirty language or from their transgression."

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، سَمِعْتُ ابْنَ الْمُنْكَدِرِ، سَمِعَ عُرْوَةَ بْنَ الزُّبَيْرِ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ أَخْبَرَتْهُ قَالَتِ، اسْتَأْذَنَ رَجُلٌ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " ائْذَنُوا لَهُ بِئْسَ، أَخُو الْعَشِيرَةِ أَوِ ابْنُ الْعَشِيرَةِ ". فَلَمَّا دَخَلَ أَلاَنَ لَهُ الْكَلاَمَ قُلْتُ يَا رَسُولَ اللَّهِ قُلْتَ الَّذِي قُلْتَ، ثُمَّ أَلَنْتَ لَهُ الْكَلاَمَ قَالَ " أَىْ عَائِشَةُ، إِنَّ شَرَّ النَّاسِ مَنْ تَرَكَهُ النَّاسُ ـ أَوْ وَدَعَهُ النَّاسُ ـ اتِّقَاءَ فُحْشِهِ ".

Reference	: Sahih al-Bukhari 6054
In-book reference	: Book 78, Hadith 84
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 80

(49) Chapter: An_namima is one of the great sins

(49) باب النَّمِيمَةُ مِنَ الْكَبَائِرِ

Narrated Ibn `Abbas:

Once the Prophet (ﷺ) went through the grave-yards of Medina and heard the voices of two humans who were being tortured in their graves. The Prophet (ﷺ) said, "They are being punished, but they are not being punished because of a major sin, yet their sins are great. One of them used not to save himself from (being soiled with) the urine, and the other used to go about with calumnies (Namima)." Then the Prophet asked for a green palm tree leaf

and split it into two pieces and placed one piece on each grave, saying, "I hope that their punishment may be abated as long as these pieces of the leaf are not dried."

حَدَّثَنَا ابْنُ سَلاَمٍ، أَخْبَرَنَا عَبِيدَةُ بْنُ حُمَيْدٍ أَبُو عَبْدِ الرَّحْمَنِ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ خَرَجَ النَّبِيُّ صلى الله عليه وسلم مِنْ بَعْضِ حِيطَانِ الْمَدِينَةِ، فَسَمِعَ صَوْتَ إِنْسَانَيْنِ يُعَذَّبَانِ فِي قُبُورِهِمَا فَقَالَ " يُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرَةٍ، وَإِنَّهُ لَكَبِيرٌ، كَانَ أَحَدُهُمَا لاَ يَسْتَتِرُ مِنَ الْبَوْلِ، وَكَانَ الآخَرُ يَمْشِي بِالنَّمِيمَةِ ". ثُمَّ دَعَا بِجَرِيدَةٍ فَكَسَرَهَا بِكِسْرَتَيْنِ أَوْ ثِنْتَيْنِ، فَجَعَلَ كِسْرَةً فِي قَبْرِ هَذَا، وَكِسْرَةً فِي قَبْرِ هَذَا، فَقَالَ " لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَيْبَسَا ".

Reference : Sahih al-Bukhari 6055
In-book reference : Book 78, Hadith 85
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 81
(deprecated numbering scheme)

(50) Chapter: What is disliked of Namima باب مَا يُكْرَهُ مِنَ النَّمِيمَةِ (50)

وَقَوْلِهِ: {هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ}، {وَيْلٌ لِكُلِّ هُمَزَةٍ لُمَزَةٍ}. يَهْمِزُ وَيَلْمِزُ يَعِيبُ.

Narrated Hudhaifa:

I heard the Prophet (ﷺ) saying, "A Qattat will not enter Paradise."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، قَالَ كُنَّا مَعَ حُذَيْفَةَ فَقِيلَ لَهُ إِنَّ رَجُلاً يَرْفَعُ الْحَدِيثَ إِلَى عُثْمَانَ. فَقَالَ حُذَيْفَةُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لاَ يَدْخُلُ الْجَنَّةَ قَتَّاتٌ ".

Reference : Sahih al-Bukhari 6056
In-book reference : Book 78, Hadith 86
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 82
(deprecated numbering scheme)

(51) Chapter: "...And shun lying speech." باب قَوْلِ اللَّهِ تَعَالَى {وَاجْتَنِبُوا قَوْلَ الزُّورِ} (51)

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever does not give up false statements (i.e. telling lies), and evil deeds, and speaking bad words to others, Allah is not in need of his (fasting) leaving his food and drink."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ وَالْجَهْلَ فَلَيْسَ لِلَّهِ حَاجَةٌ أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ ". قَالَ أَحْمَدُ أَفْهَمَنِي رَجُلٌ إِسْنَادَهُ.

Reference : Sahih al-Bukhari 6057
In-book reference : Book 78, Hadith 87
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 83
(deprecated numbering scheme)

(52) Chapter: What is said about a double-faced person باب مَا قِيلَ فِي ذِي الْوَجْهَيْنِ (52)

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The worst people in the Sight of Allah on the Day of Resurrection will be the double faced people who appear to some people with one face and to other people with another face."

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " تَجِدُ مِنْ شَرِّ النَّاسِ يَوْمَ الْقِيَامَةِ عِنْدَ اللَّهِ ذَا الْوَجْهَيْنِ، الَّذِي يَأْتِي هَؤُلاَءِ بِوَجْهٍ وَهَؤُلاَءِ بِوَجْهٍ ".

Reference : Sahih al-Bukhari 6058
In-book reference : Book 78, Hadith 88
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 84

(53) Chapter: To inform the friend what has been said about him.

(53) باب مَنْ أَخْبَرَ صَاحِبَهُ، بِمَا يُقَالُ فِيهِ

Narrated Ibn Mas`ud:

Once Allah's Messenger (ﷺ) divided and distributed (the war booty). An Ansar man said, "By Allah ! Muhammad, by this distribution, did not intend to please Allah." So I came to Allah's Messenger (ﷺ) and informed him about it whereupon his face became changed with anger and he said, "May Allah bestow His Mercy on Moses for he was hurt with more than this, yet he remained patient."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنِ ابْنِ مَسْعُودٍ ـ رضى الله عنه ـ قَالَ قَسَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم قِسْمَةً، فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ وَاللَّهِ مَا أَرَادَ مُحَمَّدٌ بِهَذَا وَجْهَ اللَّهِ. فَأَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَخْبَرْتُهُ، فَتَمَعَّرَ وَجْهُهُ وَقَالَ " رَحِمَ اللَّهُ مُوسَى، لَقَدْ أُوذِيَ بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ ".

Reference	: Sahih al-Bukhari 6059
In-book reference	: Book 78, Hadith 89
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 85

(54) Chapter: What is disliked of praising a person]

(54) باب مَا يُكْرَهُ مِنَ التَّمَادُحِ

Narrated Abu Musa:

The Prophet (ﷺ) heard a man praising another man and he was exaggerating in his praise. The Prophet (ﷺ) said (to him). "You have destroyed (or cut) the back of the man."

حَدَّثَنَا مُحَمَّدُ بْنُ صَبَّاحٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ سَمِعَ النَّبِيُّ صلى الله عليه وسلم رَجُلاً يُثْنِي عَلَى رَجُلٍ وَيُطْرِيهِ فِي الْمِدْحَةِ فَقَالَ " أَهْلَكْتُمْ ـ أَوْ قَطَعْتُمْ ـ ظَهْرَ الرَّجُلِ ".

Reference	: Sahih al-Bukhari 6060
In-book reference	: Book 78, Hadith 90
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 86

Narrated Abu Bakra:

A man was mentioned before the Prophet (ﷺ) and another man praised him greatly The Prophet (ﷺ) said, "May Allah's Mercy be on you ! You have cut the neck of your friend." The Prophet (ﷺ) repeated this sentence many times and said, "If it is indispensable for anyone of you to praise someone, then he should say, 'I think that he is so-and-so," if he really thinks that he is such. Allah is the One Who will take his accounts (as He knows his reality) and no-one can sanctify anybody before Allah." (Khalid said, "Woe to you," instead of "Allah's Mercy be on you.")

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ خَالِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، أَنَّ رَجُلاً، ذُكِرَ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَأَثْنَى عَلَيْهِ رَجُلٌ خَيْرًا، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " وَيْحَكَ قَطَعْتَ عُنُقَ صَاحِبِكَ ـ يَقُولُهُ مِرَارًا ـ إِنْ كَانَ أَحَدُكُمْ مَادِحًا لاَ مَحَالَةَ فَلْيَقُلْ أَحْسِبُ كَذَا وَكَذَا. إِنْ كَانَ يُرَى أَنَّهُ كَذَلِكَ، وَحَسِيبُهُ اللَّهُ، وَلاَ يُزَكِّي عَلَى اللَّهِ أَحَدًا ". قَالَ وُهَيْبٌ عَنْ خَالِدٍ " وَيْلَكَ ".

Reference	: Sahih al-Bukhari 6061
In-book reference	: Book 78, Hadith 91
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 87

(55) Chapter: Whoever praises his brother with that he knows

(55) باب مَنْ أَثْنَى عَلَى أَخِيهِ بِمَا يَعْلَمُ

وَقَالَ سَعْدٌ مَا سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لأَحَدٍ يَمْشِي عَلَى الأَرْضِ إِنَّهُ مِنْ أَهْلِ الْجَنَّةِ، إِلاَّ لِعَبْدِ اللَّهِ بْنِ سَلاَمٍ.

Narrated Salim:

that his father said; "When Allah's Messenger (ﷺ) mentioned what he mentioned about (the hanging of) the Izar (waist sheet), Abu Bakr said, "O Allah's Messenger (ﷺ)! My Izar slackens on one side (without my intention)." The Prophet (ﷺ) said, "You are not among those (who, out of pride) drag their Izars behind them."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم حِينَ ذَكَرَ فِي الإِزَارِ مَا ذَكَرَ، قَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ إِنَّ إِزَارِي يَسْقُطُ مِنْ أَحَدِ شِقَّيْهِ. قَالَ " إِنَّكَ لَسْتَ مِنْهُمْ ".

Reference	: Sahih al-Bukhari 6062
In-book reference	: Book 78, Hadith 92
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 88

(56) Chapter: 'Verily! Allah enjoins Al-'Adl and Al-Ihsan, and giving to kith and kin and forbids Al-Fahsha' and Al-Munkar, and Al-Baghy, He admonishes you, that you may take heed"

(56) بَابُ قَوْلِ اللَّهِ تَعَالَى: {إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ}

وَقَوْلِهِ: {إِنَّمَا بَغْيُكُمْ عَلَى أَنْفُسِكُمْ}، {ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ} وَتَرْكِ إِثَارَةِ الشَّرِّ عَلَى مُسْلِمٍ أَوْ كَافِرٍ.

Narrated `Aisha:

The Prophet (ﷺ) continued for such-and-such period imagining that he has slept (had sexual relations) with his wives, and in fact he did not. One day he said, to me, "O `Aisha! Allah has instructed me regarding a matter about which I had asked Him. There came to me two men, one of them sat near my feet and the other near my head. The one near my feet, asked the one near my head (pointing at me), 'What is wrong with this man? The latter replied, 'He is under the effect of magic.' The first one asked, 'Who had worked magic on him?' The other replied, 'Lubaid bin Asam.' The first one asked, 'What material (did he use)?' The other replied, 'The skin of the pollen of a male date tree with a comb and the hair stuck to it, kept under a stone in the well of Dharwan."' Then the Prophet (ﷺ) went to that well and said, "This is the same well which was shown to me in the dream. The tops of its date-palm trees look like the heads of the devils, and its water looks like the Henna infusion." Then the Prophet (ﷺ) ordered that those things be taken out. I said, "O Allah's Messenger (ﷺ)! Won't you disclose (the magic object)?" The Prophet (ﷺ) said, "Allah has cured me and I hate to circulate the evil among the people." `Aisha added, "(The magician) Lubaid bin Asam was a man from Bani Zuraiq, an ally of the Jews."

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ مَكَثَ النَّبِيُّ صلى الله عليه وسلم كَذَا وَكَذَا يُخَيَّلُ إِلَيْهِ أَنَّهُ يَأْتِي أَهْلَهُ وَلاَ يَأْتِي، قَالَتْ عَائِشَةُ فَقَالَ لِي ذَاتَ يَوْمٍ " يَا عَائِشَةُ إِنَّ اللَّهَ أَفْتَانِي فِي أَمْرٍ اسْتَفْتَيْتُهُ فِيهِ، أَتَانِي رَجُلاَنِ، فَجَلَسَ أَحَدُهُمَا عِنْدَ رِجْلَىَّ وَالآخَرُ عِنْدَ رَأْسِي، فَقَالَ الَّذِي عِنْدَ رِجْلَىَّ لِلَّذِي عِنْدَ رَأْسِي مَا بَالُ الرَّجُلِ قَالَ مَطْبُوبٌ. يَعْنِي مَسْحُورًا. قَالَ وَمَنْ طَبَّهُ قَالَ لَبِيدُ بْنُ أَعْصَمَ. قَالَ وَفِيمَ قَالَ فِي جُفِّ طَلْعَةٍ ذَكَرٍ فِي مُشْطٍ وَمُشَاقَةٍ، تَحْتَ رَعُوفَةٍ فِي بِئْرِ ذَرْوَانَ ". فَجَاءَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " هَذِهِ الْبِئْرُ الَّتِي أُرِيتُهَا كَأَنَّ رُءُوسَ نَخْلِهَا رُءُوسُ الشَّيَاطِينِ، وَكَأَنَّ مَاءَهَا نُقَاعَةُ الْحِنَّاءِ ". فَأَمَرَ بِهِ النَّبِيُّ صلى الله عليه وسلم فَأُخْرِجَ. قَالَتْ عَائِشَةُ فَقُلْتُ يَا رَسُولَ اللَّهِ فَهَلاَّ ـ تَعْنِي ـ تَنَشَّرْتَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَمَّا اللَّهُ فَقَدْ شَفَانِي، وَأَمَّا أَنَا فَأَكْرَهُ أَنْ أُثِيرَ عَلَى النَّاسِ شَرًّا ". قَالَتْ وَلَبِيدُ بْنُ أَعْصَمَ رَجُلٌ مِنْ بَنِي زُرَيْقٍ حَلِيفٌ لِيَهُودَ.

Reference	: Sahih al-Bukhari 6063
In-book reference	: Book 78, Hadith 93
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 89

(57) Chapter: Jealousy and mutual estrangement are forbidden.

(57) بَابُ مَا يُنْهَى عَنِ التَّحَاسُدِ وَالتَّدَابُرِ

وَقَوْلِهِ تَعَالَى: {وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ}.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Beware of suspicion, for suspicion is the worst of false tales; and do not look for the others' faults and do not spy, and do not be jealous of one another, and do not desert (cut your relation with) one another, and do not hate one another; and O Allah's worshipers! Be brothers (as Allah has ordered you!")

حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلاَ تَحَسَّسُوا، وَلاَ تَجَسَّسُوا، وَلاَ تَحَاسَدُوا، وَلاَ تَدَابَرُوا، وَلاَ تَبَاغَضُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا ".

Reference	: Sahih al-Bukhari 6064
In-book reference	: Book 78, Hadith 94
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 90

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "Do not hate one another, and do not be jealous of one another, and do not desert each other, and O, Allah's worshipers! Be brothers. Lo! It is not permissible for any Muslim to desert (not talk to) his brother (Muslim) for more than three days."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَبَاغَضُوا، وَلاَ تَحَاسَدُوا، وَلاَ تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، وَلاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثَةِ أَيَّامٍ ".

Reference	: Sahih al-Bukhari 6065
In-book reference	: Book 78, Hadith 95
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 91

(58) Chapter: "O you who believe! Avoid much suspicion, indeed some suspicions are sins. And spy not, neither backbite one another..."

(58) باب {يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلاَ تَجَسَّسُوا}

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Beware of suspicion, for suspicion is the worst of false tales. and do not look for the others' faults, and do not do spying on one another, and do not practice Najsh, and do not be jealous of one another and do not hate one another, and do not desert (stop talking to) one another. And O, Allah's worshipers! Be brothers!"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلاَ تَحَسَّسُوا، وَلاَ تَجَسَّسُوا، وَلاَ تَنَاجَشُوا، وَلاَ تَحَاسَدُوا، وَلاَ تَبَاغَضُوا، وَلاَ تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا ".

Reference	: Sahih al-Bukhari 6066
In-book reference	: Book 78, Hadith 96
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 92

(59) Chapter: What sort of suspicion is allowed.

(59) باب مَا يَكُونُ مِنَ الظَّنِّ

Narrated `Aisha:

The Prophet (ﷺ) said, "I do not think that so-and-so and so-and-so know anything of our religion." (And Al-Laith said, "These two persons were among the hypocrites.")

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَا أَظُنُّ فُلاَنًا وَفُلاَنًا يَعْرِفَانِ مِنْ دِينِنَا شَيْئًا ". قَالَ اللَّيْثُ كَانَا رَجُلَيْنِ مِنَ الْمُنَافِقِينَ.

Reference	: Sahih al-Bukhari 6067
In-book reference	: Book 78, Hadith 97
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 93

Narrated Al-Laith:

`Aisha said "The Prophet (ﷺ) entered upon me one day and said, 'O `Aisha! I do not think that so-and-so and so-and-so know anything of our religion which we follow.'"

حَدَّثَنَا ابْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، بِهَذَا وَقَالَتْ دَخَلَ عَلَىَّ النَّبِيُّ صلى الله عليه وسلم يَوْمًا وَقَالَ " يَا عَائِشَةُ مَا أَظُنُّ فُلاَنًا وَفُلاَنًا يَعْرِفَانِ دِينَنَا الَّذِي نَحْنُ عَلَيْهِ ".

Reference	: Sahih al-Bukhari 6068
In-book reference	: Book 78, Hadith 98
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 94

(60) Chapter: A believer should conceal what sins he may commit

(60) باب سَتْرِ الْمُؤْمِنِ عَلَى نَفْسِهِ

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying. "All the sins of my followers will be forgiven except those of the Mujahirin (those who commit a sin openly or disclose their sins to the people). An example of such disclosure is that a person commits a sin at night and though Allah screens it from the public, then he comes in the morning, and says, 'O so-and-so, I did such-and-such (evil) deed yesterday,' though he spent his night screened by his Lord (none knowing about his sin) and in the morning he removes Allah's screen from himself."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ أَخِي ابْنِ شِهَابٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " كُلُّ أُمَّتِي مُعَافًى إِلاَّ الْمُجَاهِرِينَ، وَإِنَّ مِنَ الْمَجَانَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلاً، ثُمَّ يُصْبِحَ وَقَدْ سَتَرَهُ اللَّهُ، فَيَقُولَ يَا فُلاَنُ عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا، وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ وَيُصْبِحُ يَكْشِفُ سِتْرَ اللَّهِ عَنْهُ ".

Reference	: Sahih al-Bukhari 6069
In-book reference	: Book 78, Hadith 99
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 95

Narrated Safwan bin Muhriz:

A man asked Ibn `Umar, "What did you hear Allah's Messenger (ﷺ) saying regarding An-Najwa (secret talk between Allah and His believing worshipper on the Day of Judgment)?" He said, "(The Prophet (ﷺ) said), "One of you will come close to his Lord till He will shelter him in His screen and say: Did you commit such-and-such sin? He will say, 'Yes.' Then Allah will say: Did you commit such and such sin? He will say, 'Yes.' So Allah will make him confess (all his sins) and He will say, 'I screened them (your sins) for you in the world, and today I forgive them for you.'"

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ، أَنَّ رَجُلاً، سَأَلَ ابْنَ عُمَرَ كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ فِي النَّجْوَى قَالَ " يَدْنُو أَحَدُكُمْ مِنْ رَبِّهِ حَتَّى يَضَعَ كَنَفَهُ عَلَيْهِ فَيَقُولُ عَمِلْتَ كَذَا وَكَذَا. فَيَقُولُ نَعَمْ. وَيَقُولُ عَمِلْتَ كَذَا وَكَذَا. فَيَقُولُ نَعَمْ. فَيُقَرِّرُهُ ثُمَّ يَقُولُ إِنِّي سَتَرْتُ عَلَيْكَ فِي الدُّنْيَا، فَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ ".

Reference	: Sahih al-Bukhari 6070
In-book reference	: Book 78, Hadith 100
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 96

(61) Chapter: Pride and arrogance (61) باب الْكِبْرِ

وَقَالَ مُجَاهِدٌ: {ثَانِيَ عِطْفِهِ} مُسْتَكْبِرٌ فِي نَفْسِهِ، عِطْفُهُ رَقَبَتُهُ.

Narrated Haritha bin Wahb:

Al-Khuzai: The Prophet (ﷺ) said, "Shall I inform you about the people of Paradise? They comprise every obscure unimportant humble person, and if he takes Allah's Oath that he will do that thing, Allah will fulfill his oath (by doing that). Shall I inform you about the people of the Fire? They comprise every cruel, violent, proud and conceited person."

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، حَدَّثَنَا مَعْبَدُ بْنُ خَالِدٍ الْقَيْسِيُّ، عَنْ حَارِثَةَ بْنِ وَهْبٍ الْخُزَاعِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَلاَ أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ، كُلُّ ضَعِيفٍ مُتَضَاعِفٍ، لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ، أَلاَ أُخْبِرُكُمْ بِأَهْلِ النَّارِ كُلُّ عُتُلٍّ جَوَّاظٍ مُسْتَكْبِرٍ ".

Reference	: Sahih al-Bukhari 6071
In-book reference	: Book 78, Hadith 101
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 97

Anas bin Malik said, "Any of the female slaves of Medina could take hold of the hand of Allah's Messenger (ﷺ) and take him wherever she wished."

وَقَالَ مُحَمَّدُ بْنُ عِيسَى حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا حُمَيْدٌ الطَّوِيلُ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، قَالَ كَانَتِ الأَمَةُ مِنْ إِمَاءِ أَهْلِ الْمَدِينَةِ لَتَأْخُذُ بِيَدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَتَنْطَلِقُ بِهِ حَيْثُ شَاءَتْ.

Reference	: Sahih al-Bukhari 6072
In-book reference	: Book 78, Hadith 102
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 97

(62) Chapter: Al-Hijra (62) باب الْهِجْرَةِ

وَقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لاَ يَحِلُّ لِرَجُلٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثٍ».

Narrated `Aisha:

(the wife of the Prophet) that she was told that `Abdullah bin Az-Zubair (on hearing that she was selling or giving something as a gift) said, "By Allah, if `Aisha does not give up this, I will declare her incompetent to dispose of her wealth." I said, "Did he (`Abdullah bin Az-Zubair) say so?" They (people) said, "Yes." `Aisha said, "I vow to Allah that I will never speak to Ibn Az-Zubair." When this desertion lasted long, `Abdullah bin Az-Zubair sought intercession with her, but she said, "By Allah, I will not accept the intercession of anyone for him, and will not commit a sin by breaking my vow." When this state of affairs was prolonged on Ibn Az-Zubair (he felt it hard on him), he said to Al- Miswar bin Makhrama and `Abdur-Rahman bin Al-Aswad bin 'Abu Yaghuth, who were from the

tribe of Bani Zahra, "I beseech you, by Allah, to let me enter upon `Aisha, for it is unlawful for her to vow to cut the relation with me." So Al-Miswar and `Abdur-Rahman, wrapping their sheets around themselves, asked `Aisha's permission saying, "Peace and Allah's Mercy and Blessings be upon you! Shall we come in?" `Aisha said, "Come in." They said, "All of us?" She said, "Yes, come in all of you," not knowing that Ibn Az- Zubair was also with them. So when they entered, Ibn Az-Zubair entered the screened place and got hold of `Aisha and started requesting her to excuse him, and wept. Al-Miswar and `Abdur Rahman also started requesting her to speak to him and to accept his repentance. They said (to her), "The Prophet (ﷺ) forbade what you know of deserting (not speaking to your Muslim Brethren), for it is unlawful for any Muslim not to talk to his brother for more than three nights (days)." So when they increased their reminding her (of the superiority of having good relation with Kith and kin, and of excusing others' sins), and brought her down to a critical situation, she started reminding them, and wept, saying, "I have made a vow, and (the question of) vow is a difficult one." They (Al-Miswar and `Abdur-Rahman) persisted in their appeal till she spoke with `Abdullah bin Az- Zubair and she manumitted forty slaves as an expiation for her vow. Later on, whenever she remembered her vow, she used to weep so much that her veil used to become wet with her tears.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي عَوْفُ بْنُ مَالِكِ بْنِ الطُّفَيْلِ ـ هُوَ ابْنُ الْحَارِثِ وَهْوَ ابْنُ أَخِي عَائِشَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم لأُمِّهَا ـ أَنَّ عَائِشَةَ حُدِّثَتْ أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ قَالَ فِي بَيْعٍ أَوْ عَطَاءٍ أَعْطَتْهُ عَائِشَةُ وَاللَّهِ لَتَنْتَهِيَنَّ عَائِشَةُ، أَوْ لأَحْجُرَنَّ عَلَيْهَا‏.‏ فَقَالَتْ أَهُوَ قَالَ هَذَا قَالُوا نَعَمْ‏.‏ قَالَتْ هُوَ لِلَّهِ عَلَىَّ نَذْرٌ، أَنْ لاَ أُكَلِّمَ ابْنَ الزُّبَيْرِ أَبَدًا‏.‏ فَاسْتَشْفَعَ ابْنُ الزُّبَيْرِ إِلَيْهَا، حِينَ طَالَتِ الْهِجْرَةُ فَقَالَتْ لاَ وَاللَّهِ لاَ أُشَفِّعُ فِيهِ أَبَدًا، وَلاَ أَتَحَنَّثُ إِلَى نَذْرِي‏.‏ فَلَمَّا طَالَ ذَلِكَ عَلَى ابْنِ الزُّبَيْرِ كَلَّمَ الْمِسْوَرَ بْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمَنِ بْنَ الأَسْوَدِ بْنِ عَبْدِ يَغُوثَ، وَهُمَا مِنْ بَنِي زُهْرَةَ، وَقَالَ لَهُمَا أَنْشُدُكُمَا بِاللَّهِ لَمَّا أَدْخَلْتُمَانِي عَلَى عَائِشَةَ، فَإِنَّهَا لاَ يَحِلُّ لَهَا أَنْ تَنْذُرَ قَطِيعَتِي‏.‏ فَأَقْبَلَ بِهِ الْمِسْوَرُ وَعَبْدُ الرَّحْمَنِ مُشْتَمِلَيْنِ بِأَرْدِيَتِهِمَا حَتَّى اسْتَأْذَنَا عَلَى عَائِشَةَ فَقَالاَ السَّلاَمُ عَلَيْكِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، أَنَدْخُلُ قَالَتْ عَائِشَةُ ادْخُلُوا‏.‏ قَالُوا كُلُّنَا قَالَتْ نَعَمِ ادْخُلُوا كُلُّكُمْ‏.‏ وَلاَ تَعْلَمُ أَنَّ مَعَهُمَا ابْنَ الزُّبَيْرِ، فَلَمَّا دَخَلُوا دَخَلَ ابْنُ الزُّبَيْرِ الْحِجَابَ، فَاعْتَنَقَ عَائِشَةَ وَطَفِقَ يُنَاشِدُهَا وَيَبْكِي، وَطَفِقَ الْمِسْوَرُ وَعَبْدُ الرَّحْمَنِ يُنَاشِدَانِهَا إِلاَّ مَا كَلَّمَتْهُ وَقَبِلَتْ مِنْهُ، وَيَقُولاَنِ إِنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَمَّا قَدْ عَلِمْتِ مِنَ الْهِجْرَةِ، فَإِنَّهُ لاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثِ لَيَالٍ‏.‏ فَلَمَّا أَكْثَرُوا عَلَى عَائِشَةَ مِنَ التَّذْكِرَةِ وَالتَّحْرِيجِ طَفِقَتْ تُذَكِّرُهُمَا نَذْرَهَا وَتَبْكِي وَتَقُولُ إِنِّي نَذَرْتُ، وَالنَّذْرُ شَدِيدٌ‏.‏ فَلَمْ يَزَالاَ بِهَا حَتَّى كَلَّمَتِ ابْنَ الزُّبَيْرِ، وَأَعْتَقَتْ فِي نَذْرِهَا ذَلِكَ أَرْبَعِينَ رَقَبَةً‏.‏ وَكَانَتْ تَذْكُرُ نَذْرَهَا بَعْدَ ذَلِكَ فَتَبْكِي، حَتَّى تَبُلَّ دُمُوعُهَا خِمَارَهَا‏.‏

Reference	: Sahih al-Bukhari 6073-6075
In-book reference	: Book 78, Hadith 103
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 98

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "Do not hate one another, nor be jealous of one another; and do not desert one another, but O Allah's worshipers! Be Brothers! And it is unlawful for a Muslim to desert his brother Muslim (and not to talk to him) for more than three nights."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ لاَ تَبَاغَضُوا، وَلاَ تَحَاسَدُوا، وَلاَ تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، وَلاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثِ لَيَالٍ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6076
In-book reference	: Book 78, Hadith 104
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 99

Narrated Abu Aiyub Al-Ansari:

Allah's Messenger (ﷺ) said, "It is not lawful for a man to desert his brother Muslim for more than three nights. (It is unlawful for them that) when they meet, one of them turns his face away from the other, and the other turns his face from the former, and the better of the two will be the one who greets the other first."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَحِلُّ لِرَجُلٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثِ لَيَالٍ، يَلْتَقِيَانِ فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلاَمِ ".

Reference	: Sahih al-Bukhari 6077
In-book reference	: Book 78, Hadith 105
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 100

(63) Chapter: The desertion of a sinful person

(63) باب مَا يَجُوزُ مِنَ الْهِجْرَانِ لِمَنْ عَصَى

وَقَالَ كَعْبٌ حِينَ تَخَلَّفَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُسْلِمِينَ عَنْ كَلاَمِنَا. وَذَكَرَ خَمْسِينَ لَيْلَةً.

Narrated `Aisha:

Allah's Messenger (ﷺ) said, " I know whether you are angry or pleased." I said, "How do you know that, Allah's Messenger (ﷺ)?" He said, "When you are pleased, you say, "Yes, by the Lord of Muhammad,' but when you are angry, you say, 'No, by the Lord of Abraham!' " I said, "Yes, I do not leave, except your name."

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي لأَعْرِفُ غَضَبَكِ وَرِضَاكِ ". قَالَتْ قُلْتُ وَكَيْفَ تَعْرِفُ ذَاكَ يَا رَسُولَ اللَّهِ قَالَ " إِنَّكِ إِذَا كُنْتِ رَاضِيَةً قُلْتِ بَلَى وَرَبِّ مُحَمَّدٍ. وَإِذَا كُنْتِ سَاخِطَةً قُلْتِ لاَ وَرَبِّ إِبْرَاهِيمَ ". قَالَتْ قُلْتُ أَجَلْ لَسْتُ أُهَاجِرُ إِلاَّ اسْمَكَ.

Reference	: Sahih al-Bukhari 6078
In-book reference	: Book 78, Hadith 106
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 101

(64) Chapter: May a person visit his friend daily, or visit him in the morning and in the evening?

(64) باب هَلْ يَزُورُ صَاحِبَهُ كُلَّ يَوْمٍ أَوْ بُكْرَةً وَعَشِيًّا

Narrated `Aisha:

(the wife of the Prophet) "I do not remember my parents believing in any religion other than the Religion (of Islam), and our being visited by Allah's Messenger (ﷺ) in the morning and in the evening. One day, while we were sitting in the house of Abu Bakr (my father) at noon, someone said, 'This is Allah's Messenger (ﷺ) coming at an hour at which he never used to visit us.' Abu Bakr said, 'There must be something very urgent that has brought him at this hour.' The Prophet (ﷺ) said, 'I have been allowed to go out (of Mecca) to migrate.' "

حَدَّثَنَا إِبْرَاهِيمُ، أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، وَقَالَ اللَّيْثُ حَدَّثَنِي عُقَيْلٌ، قَالَ ابْنُ شِهَابٍ فَأَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ لَمْ أَعْقِلْ أَبَوَىَّ إِلاَّ وَهُمَا يَدِينَانِ الدِّينَ، وَلَمْ يَمُرَّ عَلَيْهِمَا يَوْمٌ إِلاَّ يَأْتِينَا فِيهِ رَسُولُ اللَّهِ صلى الله عليه وسلم طَرَفَىِ النَّهَارِ بُكْرَةً وَعَشِيَّةً، فَبَيْنَمَا نَحْنُ جُلُوسٌ فِي بَيْتِ أَبِي بَكْرٍ فِي نَحْرِ الظَّهِيرَةِ قَالَ قَائِلٌ هَذَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي سَاعَةٍ لَمْ يَكُنْ يَأْتِينَا فِيهَا. قَالَ أَبُو بَكْرٍ مَا جَاءَ بِهِ فِي هَذِهِ السَّاعَةِ إِلاَّ أَمْرٌ. قَالَ " إِنِّي قَدْ أُذِنَ لِي بِالْخُرُوجِ ".

Reference	: Sahih al-Bukhari 6079
In-book reference	: Book 78, Hadith 107
USC-MSA web (English) reference	: Vol. 8, Book 73, Hadith 102

(deprecated numbering scheme)

(65) Chapter: The paying of a visit

(65) باب الزِّيَارَةِ وَمَنْ زَارَ قَوْمًا فَطَعِمَ عِنْدَهُمْ

وَزَارَ سَلْمَانُ أَبَا الدَّرْدَاءِ فِي عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَكَلَ عِنْدَهُ.

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) visited a household among the Ansars, and he took a meal with them. When he intended to leave, he asked for a place in that house for him, to pray so a mat sprinkled with water was put and he offered prayer over it, and invoked for Allah's Blessing upon them (his hosts).

حَدَّثَنَا مُحَمَّدُ بْنُ سَلاَمٍ، أَخْبَرَنَا عَبْدُ الْوَهَّابِ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَنَسِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم زَارَ أَهْلَ بَيْتٍ فِي الأَنْصَارِ فَطَعِمَ عِنْدَهُمْ طَعَامًا، فَلَمَّا أَرَادَ أَنْ يَخْرُجَ أَمَرَ بِمَكَانٍ مِنَ الْبَيْتِ، فَنُضِحَ لَهُ عَلَى بِسَاطٍ، فَصَلَّى عَلَيْهِ، وَدَعَا لَهُمْ.

Reference	: Sahih al-Bukhari 6080
In-book reference	: Book 78, Hadith 108
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 103

(66) Chapter: Whoever spruced himself up for the delegates.

(66) باب مَنْ تَجَمَّلَ لِلْوُفُودِ

Narrated `Abdullah:

`Umar saw a silken cloak over a man (for sale) so he took it to the Prophet (ﷺ) and said, 'O Allah's Apostle! Buy this and wear it when the delegate come to you.' He said, 'The silk is worn by one who will have no share (in the Here-after).' Some time passed after this event, and then the Prophet (ﷺ) sent a (similar) cloak to him. `Umar brought that cloak back to the Prophet (ﷺ) and said, 'You have sent this to me, and you said about a similar one what you said?' The Prophet (ﷺ) said, 'I have sent it to you so that you may get money by selling it.' Because of this, Ibn `Umar used to hate the silken markings on the garments.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالَ حَدَّثَنِي أَبِي قَالَ، حَدَّثَنِي يَحْيَى بْنُ أَبِي إِسْحَاقَ، قَالَ قَالَ لِي سَالِمُ بْنُ عَبْدِ اللَّهِ مَا الإِسْتَبْرَقُ قُلْتُ مَا غَلُظَ مِنَ الدِّيبَاجِ وَخَشُنَ مِنْهُ. قَالَ سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ رَأَى عُمَرُ عَلَى رَجُلٍ حُلَّةً مِنْ إِسْتَبْرَقٍ فَأَتَى بِهَا النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ اشْتَرِ هَذِهِ فَالْبَسْهَا لِوَفْدِ النَّاسِ إِذَا قَدِمُوا عَلَيْكَ. فَقَالَ " إِنَّمَا يَلْبَسُ الْحَرِيرَ مَنْ لاَ خَلاَقَ لَهُ ". فَمَضَى فِي ذَلِكَ مَا مَضَى، ثُمَّ إِنَّ النَّبِيَّ صلى الله عليه وسلم بَعَثَ إِلَيْهِ بِحُلَّةٍ فَأَتَى بِهَا النَّبِيَّ صلى الله عليه وسلم فَقَالَ بَعَثْتَ إِلَىَّ بِهَذِهِ، وَقَدْ قُلْتَ فِي مِثْلِهَا مَا قُلْتَ قَالَ " إِنَّمَا بَعَثْتُ إِلَيْكَ لِتُصِيبَ بِهَا مَالاً ". فَكَانَ ابْنُ عُمَرَ يَكْرَهُ الْعَلَمَ فِي الثَّوْبِ لِهَذَا الْحَدِيثِ.

Reference	: Sahih al-Bukhari 6081
In-book reference	: Book 78, Hadith 109
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 104

(67) Chapter: The establishment of a bond of brotherhood and the conclusion of a treaty

(67) باب الإِخَاءِ وَالْحِلْفِ

وَقَالَ أَبُو جُحَيْفَةَ آخَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ سَلْمَانَ وَأَبِي الدَّرْدَاءِ.

وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ لَمَّا قَدِمْنَا الْمَدِينَةَ آخَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنِي وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ.

Narrated Anas:

When `Abdur-Rahman came to us, the Prophet (ﷺ) established a bond of brotherhood between him and Sa`d bin Ar-Rabi`. Once the Prophet (ﷺ) said, "As you (O `Abdur-Rahman) have married, give a wedding banquet even if with one sheep."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ لَمَّا قَدِمَ عَلَيْنَا عَبْدُ الرَّحْمَنِ فَآخَى النَّبِيُّ صلى الله عليه وسلم بَيْنَهُ وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَوْلِمْ وَلَوْ بِشَاةٍ ".

Reference	: Sahih al-Bukhari 6082
In-book reference	: Book 78, Hadith 110
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 105

Narrated `Asim:

I said to Anas bin Malik, "Did it reach you that the Prophet (ﷺ) said, "There is no treaty of brotherhood in Islam'?" Anas said, "The Prophet (ﷺ) made a treaty (of brotherhood) between the Ansar and the Quraish in my home."

حَدَّثَنَا مُحَمَّدُ بْنُ صَبَّاحٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا عَاصِمٌ، قَالَ قُلْتُ لأَنَسِ بْنِ مَالِكٍ أَبَلَغَكَ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ حِلْفَ فِي الإِسْلاَمِ ". فَقَالَ قَدْ حَالَفَ النَّبِيُّ صلى الله عليه وسلم بَيْنَ قُرَيْشٍ وَالأَنْصَارِ فِي دَارِي.

Reference	: Sahih al-Bukhari 6083
In-book reference	: Book 78, Hadith 111
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 106

(68) Chapter: Smiling and laughing

(68) باب التَّبَسُّمِ وَالضَّحِكِ

وَقَالَتْ فَاطِمَةُ- عَلَيْهَا السَّلاَمُ- أَسَرَّ إِلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَضَحِكْتُ.

وَقَالَ ابْنُ عَبَّاسٍ إِنَّ اللَّهَ هُوَ أَضْحَكَ وَأَبْكَى.

Narrated `Aisha:

Rifa`a Al-Qurazi divorced his wife irrevocably (i.e. that divorce was the final). Later on `Abdur- Rahman bin Az-Zubair married her after him. She came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! I was Rifa`a's wife and he divorced me thrice, and then I was married to `Abdur-Rahman bin AzZubair, who, by Allah has nothing with him except something like this fringe, O Allah's Messenger (ﷺ)," showing a fringe she had taken from her covering sheet. Abu Bakr was sitting with the Prophet (ﷺ) while Khalid Ibn Sa`id bin Al-As was sitting at the gate of the room waiting for admission. Khalid started calling Abu Bakr, "O Abu Bakr! Why don't you reprove this lady from what she is openly saying before Allah's Apostle?" Allah's Messenger (ﷺ) did nothing except smiling, and then said (to the lady), "Perhaps you want to go back to Rifa`a? No, (it is not possible), unless and until you enjoy the sexual relation with him (`Abdur Rahman), and he enjoys the sexual relation with you."

حَدَّثَنَا حِبَّانُ بْنُ مُوسَى، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ رِفَاعَةَ، الْقُرَظِيَّ طَلَّقَ امْرَأَتَهُ فَبَتَّ طَلاَقَهَا، فَتَزَوَّجَهَا بَعْدَهُ عَبْدُ الرَّحْمَنِ بْنُ الزَّبِيرِ، فَجَاءَتِ النَّبِيَّ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّهَا كَانَتْ عِنْدَ رِفَاعَةَ فَطَلَّقَهَا آخِرَ ثَلاَثِ تَطْلِيقَاتٍ، فَتَزَوَّجَهَا بَعْدَهُ عَبْدُ الرَّحْمَنِ بْنُ الزَّبِيرِ، وَإِنَّهُ وَاللَّهِ مَا مَعَهُ يَا رَسُولَ اللَّهِ إِلاَّ مِثْلُ هَذِهِ الْهُدْبَةِ، لِهُدْبَةٍ أَخَذَتْهَا مِنْ جِلْبَابِهَا. قَالَ وَأَبُو بَكْرٍ جَالِسٌ عِنْدَ النَّبِيِّ صلى الله عليه وسلم وَابْنُ سَعِيدِ بْنِ الْعَاصِ جَالِسٌ بِبَابِ الْحُجْرَةِ لِيُؤْذَنَ لَهُ، فَطَفِقَ خَالِدٌ يُنَادِي أَبَا بَكْرٍ، يَا أَبَا بَكْرٍ أَلاَ تَزْجُرُ هَذِهِ عَمَّا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَمَا يَزِيدُ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى التَّبَسُّمِ ثُمَّ قَالَ " لَعَلَّكِ تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ، لاَ، حَتَّى تَذُوقِي عُسَيْلَتَهُ، وَيَذُوقَ عُسَيْلَتَكِ ".

Reference	: Sahih al-Bukhari 6084

In-book reference : Book 78, Hadith 112
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 107
(deprecated numbering scheme)

Narrated Sa`d:

`Umar bin Al-Khattab asked permission of Allah's Messenger (ﷺ) to see him while some Quraishi women were sitting with him and they were asking him to give them more financial support while raising their voices over the voice of the Prophet. When `Umar asked permission to enter, all of them hurried to screen themselves the Prophet (ﷺ) admitted `Umar and he entered, while the Prophet (ﷺ) was smiling. `Umar said, "May Allah always keep you smiling, O Allah's Messenger (ﷺ)! Let my father and mother be sacrificed for you !" The Prophet (ﷺ) said, "I am astonished at these women who were with me. As soon as they heard your voice, they hastened to screen themselves." `Umar said, "You have more right, that they should be afraid of you, O Allah's Messenger (ﷺ)!" And then he (`Umar) turned towards them and said, "O enemies of your souls! You are afraid of me and not of Allah's Messenger (ﷺ)?" The women replied, "Yes, for you are sterner and harsher than Allah's Messenger (ﷺ)." Allah's Messenger (ﷺ) said, "O Ibn Al-Khattab! By Him in Whose Hands my life is, whenever Satan sees you taking a way, he follows a way other than yours!"

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا إِبْرَاهِيمُ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ اسْتَأْذَنَ عُمَرُ بْنُ الْخَطَّابِ ـ رضى الله عنه ـ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَعِنْدَهُ نِسْوَةٌ مِنْ قُرَيْشٍ يَسْأَلْنَهُ وَيَسْتَكْثِرْنَهُ، عَالِيَةً أَصْوَاتُهُنَّ عَلَى صَوْتِهِ، فَلَمَّا اسْتَأْذَنَ عُمَرُ تَبَادَرْنَ الْحِجَابَ، فَأَذِنَ لَهُ النَّبِيُّ صلى الله عليه وسلم فَدَخَلَ وَالنَّبِيُّ صلى الله عليه وسلم يَضْحَكُ فَقَالَ أَضْحَكَ اللَّهُ سِنَّكَ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي فَقَالَ " عَجِبْتُ مِنْ هَؤُلاَءِ اللاَّتِي كُنَّ عِنْدِي، لَمَّا سَمِعْنَ صَوْتَكَ تَبَادَرْنَ الْحِجَابَ ". فَقَالَ أَنْتَ أَحَقُّ أَنْ يَهَبْنَ يَا رَسُولَ اللَّهِ. ثُمَّ أَقْبَلَ عَلَيْهِنَّ فَقَالَ يَا عَدُوَّاتِ أَنْفُسِهِنَّ أَتَهَبْنَنِي وَلَمْ تَهَبْنَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقُلْنَ إِنَّكَ أَفَظُّ وَأَغْلَظُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم. قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِيهٍ يَا ابْنَ الْخَطَّابِ، وَالَّذِي نَفْسِي بِيَدِهِ مَا لَقِيَكَ الشَّيْطَانُ سَالِكًا فَجًّا إِلاَّ سَلَكَ فَجًّا غَيْرَ فَجِّكَ ".

Reference : Sahih al-Bukhari 6085
In-book reference : Book 78, Hadith 113
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 108
(deprecated numbering scheme)

Narrated `Abdullah bin `Umar:

When Allah Apostle was in Ta'if (trying to conquer it), he said to his companions, "Tomorrow we will return (to Medina), if Allah wills." Some of the companions of Allah's Messenger (ﷺ) said, "We will not leave till we conquer it." The Prophet (ﷺ) said, "Therefore, be ready to fight tomorrow." On the following day, they (Muslims) fought fiercely (with the people of Ta'if) and suffered many wounds. Then Allah's Messenger (ﷺ) said, "Tomorrow we will return (to Medina), if Allah wills." His companions kept quiet this time. Allah's Messenger (ﷺ) then smiled.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ أَبِي الْعَبَّاسِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ لَمَّا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالطَّائِفِ قَالَ " إِنَّا قَافِلُونَ غَدًا إِنْ شَاءَ اللَّهُ ". فَقَالَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم لاَ نَبْرَحُ أَوْ نَفْتَحَهَا. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " فَاغْدُوا عَلَى الْقِتَالِ ". قَالَ فَغَدَوْا فَقَاتَلُوهُمْ قِتَالاً شَدِيدًا وَكَثُرَ فِيهِمُ الْجِرَاحَاتُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّا قَافِلُونَ غَدًا إِنْ شَاءَ اللَّهُ ". قَالَ فَسَكَتُوا فَضَحِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم. قَالَ الْحُمَيْدِيُّ حَدَّثَنَا سُفْيَانُ بِالْخَبَرِ كُلِّهِ.

Reference : Sahih al-Bukhari 6086
In-book reference : Book 78, Hadith 114
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 109
(deprecated numbering scheme)

Narrated Abu Huraira:

A man came to the Prophet (ﷺ) and said, "I have been ruined for I have had sexual relation with my wife in Ramadan (while I was fasting)" The Prophet (ﷺ) said (to him), "Manumit a slave." The man said, " I cannot afford that." The Prophet (ﷺ) said, "(Then) fast for two successive months continuously". The man said, "I cannot do that." The Prophet (ﷺ) said, "(Then) feed sixty poor persons." The man said, "I have nothing (to feed them with)." Then a big basket full of dates was brought to the Prophet. The Prophet (ﷺ) said, "Where is the questioner? Go and give this in charity." The man said, "(Shall I give this in charity) to a poorer person than l? By Allah, there is no family in between these two mountains (of Medina) who are poorer than we." The Prophet (ﷺ) then smiled till his premolar teeth became visible, and said, "Then (feed) your (family with it).

حَدَّثَنَا مُوسَى، حَدَّثَنَا إِبْرَاهِيمُ، أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ أَتَى رَجُلٌ النَّبِيَّ صلى الله عليه وسلم فَقَالَ هَلَكْتُ وَقَعْتُ عَلَى أَهْلِي فِي رَمَضَانَ‏.‏ قَالَ ‏"‏ أَعْتِقْ رَقَبَةً ‏"‏‏.‏ قَالَ لَيْسَ لِي‏.‏ قَالَ ‏"‏ فَصُمْ شَهْرَيْنِ مُتَتَابِعَيْنِ ‏"‏‏.‏ قَالَ لاَ أَسْتَطِيعُ‏.‏ قَالَ ‏"‏ فَأَطْعِمْ سِتِّينَ مِسْكِينًا ‏"‏‏.‏ قَالَ لاَ أَجِدُ‏.‏ فَأُتِيَ بِعَرَقٍ فِيهِ تَمْرٌ ـ قَالَ إِبْرَاهِيمُ الْعَرَقُ الْمِكْتَلُ فَقَالَ ‏"‏ أَيْنَ السَّائِلُ تَصَدَّقْ بِهَا ‏"‏‏.‏ قَالَ عَلَى أَفْقَرَ مِنِّي وَاللَّهِ مَا بَيْنَ لاَبَتَيْهَا أَهْلُ بَيْتٍ أَفْقَرُ مِنَّا‏.‏ فَضَحِكَ النَّبِيُّ صلى الله عليه وسلم حَتَّى بَدَتْ نَوَاجِذُهُ‏.‏ قَالَ ‏"‏ فَأَنْتُمْ إِذًا ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6087
In-book reference	: Book 78, Hadith 115
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 110

Narrated Anas bin Malik:

While I was going along with Allah's Messenger (ﷺ) who was wearing a Najrani Burd (sheet) with a thick border, a bedouin overtook the Prophet (ﷺ) and pulled his Rida' (sheet) forcibly. I looked at the side of the shoulder of the Prophet (ﷺ) and noticed that the edge of the Rida' had left a mark on it because of the violence of his pull. The bedouin said, "O Muhammad! Order for me some of Allah's property which you have." The Prophet (ﷺ) turned towards him, (smiled) and ordered that he be given something.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الأُوَيْسِيُّ، حَدَّثَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَعَلَيْهِ بُرْدٌ نَجْرَانِيٌّ غَلِيظُ الْحَاشِيَةِ، فَأَدْرَكَهُ أَعْرَابِيٌّ فَجَبَذَ بِرِدَائِهِ جَبْذَةً شَدِيدَةً ـ قَالَ أَنَسٌ فَنَظَرْتُ إِلَى صَفْحَةِ عَاتِقِ النَّبِيِّ صلى الله عليه وسلم وَقَدْ أَثَّرَتْ بِهَا حَاشِيَةُ الرِّدَاءِ مِنْ شِدَّةِ جَبْذَتِهِ ـ ثُمَّ قَالَ يَا مُحَمَّدُ مُرْ لِي مِنْ مَالِ اللَّهِ الَّذِي عِنْدَكَ‏.‏ فَالْتَفَتَ إِلَيْهِ فَضَحِكَ، ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ‏.‏

Reference	: Sahih al-Bukhari 6088
In-book reference	: Book 78, Hadith 116
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 111

Narrated Jarir:

The Prophet (ﷺ) did not screen himself from me (had never prevented me from entering upon him) since I embraced Islam, and whenever he saw me, he would receive me with a smile. Once I told him that I could not sit firm on horses. He stroked me on the chest with his hand, and said, "O Allah! Make him firm and make him a guiding and a rightly guided man.

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ، قَالَ مَا حَجَبَنِي النَّبِيُّ صلى الله عليه وسلم مُنْذُ أَسْلَمْتُ، وَلاَ رَآنِي إِلاَّ تَبَسَّمَ فِي وَجْهِي‏.‏

وَلَقَدْ شَكَوْتُ إِلَيْهِ أَنِّي لاَ أَثْبُتُ عَلَى الْخَيْلِ، فَضَرَبَ بِيَدِهِ فِي صَدْرِي وَقَالَ ‏"‏ **اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًّا** ‏"‏‏.‏

Reference : Sahih al-Bukhari 6089-6090
In-book reference : Book 78, Hadith 117
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 112
(deprecated numbering scheme)

Narrated Zainab bint Um Salama:

Um Sulaim said, "O Allah's Messenger (ﷺ)! Verily Allah is not shy of (telling you) the truth. Is it essential for a woman to take a bath after she had a wet dream (nocturnal sexual discharge)?" He said, "Yes, if she notices discharge. On that Um Salama laughed and said, "Does a woman get a (nocturnal sexual) discharge?" He said, "How then does (her) son resemble her (his mother)?"

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، قَالَ أَخْبَرَنِي أَبِي، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، أَنَّ أُمَّ سُلَيْمٍ، قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ لاَ يَسْتَحِي مِنَ الْحَقِّ، هَلْ عَلَى الْمَرْأَةِ غُسْلٌ إِذَا احْتَلَمَتْ قَالَ " نَعَمْ إِذَا رَأَتِ الْمَاءَ ". فَضَحِكَتْ أُمُّ سَلَمَةَ فَقَالَتْ أَتَحْتَلِمُ الْمَرْأَةُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " فَبِمَ شَبَهُ الْوَلَدِ ".

Reference : Sahih al-Bukhari 6091
In-book reference : Book 78, Hadith 118
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 113
(deprecated numbering scheme)

Narrated `Aisha:

I never saw the Prophet (ﷺ) laughing to an extent that one could see his palate, but he always used to smile only.

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، أَخْبَرَنَا عَمْرٌو، أَنَّ أَبَا النَّضْرِ، حَدَّثَهُ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ مَا رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم مُسْتَجْمِعًا قَطُّ ضَاحِكًا حَتَّى أَرَى مِنْهُ لَهَوَاتِهِ، إِنَّمَا كَانَ يَتَبَسَّمُ.

Reference : Sahih al-Bukhari 6092
In-book reference : Book 78, Hadith 119
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 114
(deprecated numbering scheme)

Narrated Anas:

A man came to the Prophet (ﷺ) on a Friday while he (the Prophet) was delivering a sermon at Medina, and said, "There is lack of rain, so please invoke your Lord to bless us with the rain." The Prophet (ﷺ) looked at the sky when no cloud could be detected. Then he invoked Allah for rain. Clouds started gathering together and it rained till the Medina valleys started flowing with water. It continued raining till the next Friday. Then that man (or some other man) stood up while the Prophet (ﷺ) was delivering the Friday sermon, and said, "We are drowned; Please invoke your Lord to withhold it (rain) from us" The Prophet smiled and said twice or thrice, "O Allah! Please let it rain round about us and not upon us." The clouds started dispersing over Medina to the right and to the left, and it rained round about Medina and not upon Medina. Allah showed them (the people) the miracle of His Prophet and His response to his invocation.

حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ. وَقَالَ لِي خَلِيفَةُ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه أَنَّ رَجُلاً، جَاءَ إِلَى النَّبِيِّ صلى الله عليه وسلم يَوْمَ الْجُمُعَةِ وَهْوَ يَخْطُبُ بِالْمَدِينَةِ فَقَالَ قَحَطَ الْمَطَرُ فَاسْتَسْقِ رَبَّكَ، فَنَظَرَ إِلَى السَّمَاءِ وَمَا نَرَى مِنْ سَحَابٍ، فَاسْتَسْقَى فَنَشَأَ السَّحَابُ بَعْضُهُ إِلَى بَعْضٍ، ثُمَّ مُطِرُوا حَتَّى سَالَتْ مَثَاعِبُ الْمَدِينَةِ، فَمَا زَالَتْ إِلَى الْجُمُعَةِ الْمُقْبِلَةِ مَا تُقْلِعُ، ثُمَّ قَامَ ذَلِكَ الرَّجُلُ أَوْ غَيْرُهُ وَالنَّبِيُّ صلى الله عليه وسلم يَخْطُبُ فَقَالَ غَرِقْنَا فَادْعُ رَبَّكَ يَحْبِسْهَا عَنَّا. فَضَحِكَ ثُمَّ قَالَ " اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا ". مَرَّتَيْنِ أَوْ ثَلاَثًا. فَجَعَلَ السَّحَابُ يَتَصَدَّعُ عَنِ الْمَدِينَةِ يَمِينًا وَشِمَالاً، يُمْطَرُ مَا حَوَالَيْنَا، وَلاَ يُمْطِرُ مِنْهَا شَىْءٌ، يُرِيهِمُ اللَّهُ كَرَامَةَ نَبِيِّهِ صلى الله عليه وسلم وَإِجَابَةَ دَعْوَتِهِ.

Reference : Sahih al-Bukhari 6093
In-book reference : Book 78, Hadith 120
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 115
(deprecated numbering scheme)

(69) Chapter: "O you who believe! Be afraid of Allah, and be with those who are true"

(69) بَابُ قَوْلِ اللَّهِ تَعَالَى: {يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ} وَمَا يُنْهَى عَنِ الْكَذِبِ

Narrated `Abdullah:

The Prophet (ﷺ) said, "Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fajur (i.e. wickedness, evil-doing), and Al-Fajur (wickedness) leads to the (Hell) Fire, and a man may keep on telling lies till he is written before Allah, a liar."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ صِدِّيقًا، وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ، حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا ".

Reference	: Sahih al-Bukhari 6094
In-book reference	: Book 78, Hadith 121
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 116

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The signs of a hypocrite are three: Whenever he speaks, he tells a lie; and whenever he promises, he breaks his promise; and whenever he is entrusted, he betrays (proves to be dishonest)".

حَدَّثَنَا ابْنُ سَلاَمٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ أَبِي سُهَيْلٍ، نَافِعِ بْنِ مَالِكِ بْنِ أَبِي عَامِرٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " آيَةُ الْمُنَافِقِ ثَلاَثٌ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ ".

Reference	: Sahih al-Bukhari 6095
In-book reference	: Book 78, Hadith 122
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 117

Narrated Samura bin Jundub:

The Prophet (ﷺ) said, "I saw (in a dream), two men came to me." Then the Prophet (ﷺ) narrated the story (saying), "They said, 'The person, the one whose cheek you saw being torn away (from the mouth to the ear) was a liar and used to tell lies and the people would report those lies on his authority till they spread all over the world. So he will be punished like that till the Day of Resurrection.'"

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جَرِيرٌ، حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " رَأَيْتُ رَجُلَيْنِ أَتَيَانِي قَالاَ الَّذِي رَأَيْتَهُ يُشَقُّ شِدْقُهُ فَكَذَّابٌ يَكْذِبُ بِالْكَذْبَةِ تُحْمَلُ عَنْهُ حَتَّى تَبْلُغَ الآفَاقَ فَيُصْنَعُ بِهِ إِلَى يَوْمِ الْقِيَامَةِ ".

Reference	: Sahih al-Bukhari 6096
In-book reference	: Book 78, Hadith 123
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 118

(70) Chapter: The righteous way or guidance

(70) باب فِي الْهَدْىِ الصَّالِحِ

Narrated Hudhaifa:

From among the people, Ibn Um `Abd greatly resembled Allah's Messenger (ﷺ)s in solemn gate and good appearance of piety and in calmness and sobriety from the time he goes out of his house till he returns to it. But we do not know how he behaves with his family when he is alone with them.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ قُلْتُ لأَبِي أُسَامَةَ حَدَّثَكُمُ الأَعْمَشُ، سَمِعْتُ شَقِيقًا، قَالَ سَمِعْتُ حُذَيْفَةَ، يَقُولُ إِنَّ أَشْبَهَ النَّاسِ دَلاًّ وَسَمْتًا وَهَدْيًا بِرَسُولِ اللَّهِ صلى الله عليه وسلم لاَبْنُ أُمِّ عَبْدٍ، مِنْ حِينَ يَخْرُجُ مِنْ بَيْتِهِ إِلَى أَنْ يَرْجِعَ إِلَيْهِ، لاَ نَدْرِي مَا يَصْنَعُ فِي أَهْلِهِ إِذَا خَلاَ.

Reference	: Sahih al-Bukhari 6097
In-book reference	: Book 78, Hadith 124
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 119

Narrated Tariq:

`Abdullah said, "The best talk is Allah's Book (Qur'an), and the best guidance is the guidance of Muhammad."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ مُخَارِقٍ، سَمِعْتُ طَارِقًا، قَالَ قَالَ عَبْدُ اللَّهِ إِنَّ أَحْسَنَ الْحَدِيثِ كِتَابُ اللَّهِ، وَأَحْسَنَ الْهَدْىِ هَدْىُ مُحَمَّدٍ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 6098
In-book reference	: Book 78, Hadith 125
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 120

(71) Chapter: To be patient when one is harmed

(71) باب الصَّبْرِ عَلَى الأَذَى

وَقَوْلِ اللَّهِ تَعَالَى: {إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ}.

Narrated Abu Musa:

The Prophet (ﷺ) said: None is more patient than Allah against the harmful saying. He hears from the people they ascribe children to Him, yet He gives them health and (supplies them with) provision."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي الأَعْمَشُ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَيْسَ أَحَدٌ ـ أَوْ لَيْسَ شَىْءٌ ـ أَصْبَرَ عَلَى أَذًى سَمِعَهُ مِنَ اللَّهِ، إِنَّهُمْ لَيَدْعُونَ لَهُ وَلَدًا، وَإِنَّهُ لَيُعَافِيهِمْ وَيَرْزُقُهُمْ ".

Reference	: Sahih al-Bukhari 6099
In-book reference	: Book 78, Hadith 126
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 121

Narrated `Abdullah:

The Prophet (ﷺ) divided and distributed something as he used to do for some of his distributions. A man from the Ansar said, "By Allah, in this division the pleasure of Allah has not been intended." I said, "I will definitely tell this to the Prophet (ﷺ) ." So I went to him while he was sitting with his companions and told him of it secretly. That was hard upon the Prophet (ﷺ) and the color of his face changed, and he became so angry that I wished I had not told him. The Prophet (ﷺ) then said, "Moses was harmed with more than this, yet he remained patient."

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ سَمِعْتُ شَقِيقًا، يَقُولُ قَالَ عَبْدُ اللَّهِ قَسَمَ النَّبِيُّ صلى الله عليه وسلم قِسْمَةً كَبَعْضِ مَا كَانَ يَقْسِمُ، فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ وَاللَّهِ إِنَّهَا لَقِسْمَةٌ مَا أُرِيدَ بِهَا وَجْهُ اللَّهِ. قُلْتُ أَمَّا أَنَا لأَقُولَنَّ لِلنَّبِيِّ صلى الله عليه وسلم فَأَتَيْتُهُ وَهْوَ فِي أَصْحَابِهِ فَسَارَرْتُهُ فَشَقَّ ذَلِكَ عَلَى النَّبِيِّ صلى الله عليه وسلم وَتَغَيَّرَ وَجْهُهُ وَغَضِبَ، حَتَّى وَدِدْتُ أَنِّي لَمْ أَكُنْ أَخْبَرْتُهُ ثُمَّ قَالَ " قَدْ أُوذِيَ مُوسَى بِأَكْثَرَ مِنْ ذَلِكَ فَصَبَرَ ".

Reference	: Sahih al-Bukhari 6100
In-book reference	: Book 78, Hadith 127
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 122

(72) Chapter: Whoever did not admonish people in their faces

(72) باب مَنْ لَمْ يُوَاجِهِ النَّاسَ بِالْعِتَابِ

Narrated `Aisha:

The Prophet (ﷺ) did something and allowed his people to do it, but some people refrained from doing it. When the Prophet (ﷺ) learned of that, he delivered a sermon, and after having sent Praises to Allah, he said, "What is wrong with such people as refrain from doing a thing that I do? By Allah, I know Allah better than they, and I am more afraid of Him than they."

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا مُسْلِمٌ، عَنْ مَسْرُوقٍ، قَالَتْ عَائِشَةُ صَنَعَ النَّبِيُّ صلى الله عليه وسلم شَيْئًا فَرَخَّصَ فِيهِ فَتَنَزَّهَ عَنْهُ قَوْمٌ فَبَلَغَ ذَلِكَ النَّبِيَّ صلى الله عليه وسلم فَخَطَبَ فَحَمِدَ اللَّهَ ثُمَّ قَالَ ‏"‏ مَا بَالُ أَقْوَامٍ يَتَنَزَّهُونَ عَنِ الشَّىْءِ أَصْنَعُهُ، فَوَاللَّهِ إِنِّي لأَعْلَمُهُمْ بِاللَّهِ وَأَشَدُّهُمْ لَهُ خَشْيَةً ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6101
In-book reference	: Book 78, Hadith 128
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 123

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) was more shy than a virgin in her separate room. And if he saw a thing which he disliked, we would recognize that (feeling) in his face.

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، سَمِعْتُ عَبْدَ اللَّهِ ـ هُوَ ابْنُ أَبِي عُتْبَةَ مَوْلَى أَنَسٍ ـ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِدْرِهَا، فَإِذَا رَأَى شَيْئًا يَكْرَهُهُ عَرَفْنَاهُ فِي وَجْهِهِ‏.‏

Reference	: Sahih al-Bukhari 6102
In-book reference	: Book 78, Hadith 129
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 124

(73) Chapter: Whoever calls his brother a Kafir without any grounds

(73) باب مَنْ كَفَّرَ أَخَاهُ بِغَيْرِ تَأْوِيلٍ فَهْوَ كَمَا قَالَ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If a man says to his brother, O Kafir (disbeliever)!' Then surely one of them is such (i.e., a Kafir). "

حَدَّثَنَا مُحَمَّدٌ، وَأَحْمَدُ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ إِذَا قَالَ الرَّجُلُ لأَخِيهِ يَا كَافِرُ فَقَدْ بَاءَ بِهِ أَحَدُهُمَا ‏"‏‏.‏ وَقَالَ عِكْرِمَةُ بْنُ عَمَّارٍ عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، سَمِعَ أَبَا سَلَمَةَ، سَمِعَ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم‏.‏

Reference	: Sahih al-Bukhari 6103
In-book reference	: Book 78, Hadith 130
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 125

Narrated 'Abdullah bin 'Umar:

Allah's Messenger (ﷺ) said, 'If anyone says to his brother, 'O misbeliever! Then surely, one of them such."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ أَيُّمَا رَجُلٍ قَالَ لأَخِيهِ يَا كَافِرُ‏.‏ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6104
In-book reference	: Book 78, Hadith 131
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 125

Narrated Thabit bin Ad-Dahhak:

The Prophet (ﷺ) said, "Whoever swears by a religion other than Islam (i.e. if he swears by saying that he is a non-Muslim in case he is telling a lie), then he is as he says if his oath is false and whoever commits suicide with something, will be punished with the same thing in the (Hell) fire, and cursing a believer is like murdering him, and whoever accuses a believer of disbelief, then it is as if he had killed him."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ ثَابِتِ بْنِ الضَّحَّاكِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ مَنْ حَلَفَ بِمِلَّةٍ غَيْرِ الإِسْلاَمِ كَاذِبًا فَهْوَ كَمَا قَالَ، وَمَنْ قَتَلَ نَفْسَهُ بِشَىْءٍ عُذِّبَ بِهِ فِي نَارِ جَهَنَّمَ، وَلَعْنُ الْمُؤْمِنِ كَقَتْلِهِ، وَمَنْ رَمَى مُؤْمِنًا بِكُفْرٍ فَهْوَ كَقَتْلِهِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6105
In-book reference	: Book 78, Hadith 132
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 126

(74) Chapter: Whoever does not consider as Kafir the person who says that...

(74) باب مَنْ لَمْ يَرَ إِكْفَارَ مَنْ قَالَ ذَلِكَ مُتَأَوِّلاً أَوْ جَاهِلاً

وَقَالَ عُمَرُ لِحَاطِبٍ إِنَّهُ مُنَافِقٌ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ قَدِ اطَّلَعَ إِلَى أَهْلِ بَدْرٍ فَقَالَ قَدْ غَفَرْتُ لَكُمْ».

Narrated Jabir bin `Abdullah:

Mu`adh bin Jabal used to pray with the Prophet (ﷺ) and then go to lead his people in prayer. Once he led the people in prayer and recited Surat-al-Baqara. A man left (the row of the praying people) and offered (light) prayer (separately) and went away. When Mu`adh came to know about it, he said. "He (that man) is a hypocrite." Later that man heard what Mu`adh said about him, so he came to the Prophet and said, "O Allah's Messenger (ﷺ)! We are people who work with our own hands and irrigate (our farms) with our camels. Last night Mu`adh led us in the (night) prayer and he recited Sura-al-Baqara, so I offered my prayer separately, and because of that, he accused me of being a hypocrite." The Prophet called Mu`adh and said thrice, "O Mu`adh! You are putting the people to trials? Recite 'Washshamsi wad-uhaha' (91) or'Sabbih isma Rabbi ka-l-A'la' (87) or the like."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَادَةَ، أَخْبَرَنَا يَزِيدُ، أَخْبَرَنَا سَلِيمٌ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ، أَنَّ مُعَاذَ بْنَ جَبَلٍ ـ رضى الله عنه ـ كَانَ يُصَلِّي مَعَ النَّبِيِّ صلى الله عليه وسلم ثُمَّ يَأْتِي قَوْمَهُ فَيُصَلِّي بِهِمُ الصَّلاَةَ، فَقَرَأَ بِهِمُ الْبَقَرَةَ ـ قَالَ ـ فَتَجَوَّزَ رَجُلٌ فَصَلَّى صَلاَةً خَفِيفَةً، فَبَلَغَ ذَلِكَ مُعَاذًا فَقَالَ إِنَّهُ مُنَافِقٌ‏.‏ فَبَلَغَ ذَلِكَ الرَّجُلَ، فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنَّا قَوْمٌ نَعْمَلُ بِأَيْدِينَا، وَنَسْقِي بِنَوَاضِحِنَا، وَإِنَّ مُعَاذًا صَلَّى بِنَا الْبَارِحَةَ، فَقَرَأَ الْبَقَرَةَ فَتَجَوَّزْتُ، فَزَعَمَ أَنِّي مُنَافِقٌ‏.‏ فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ يَا مُعَاذُ أَفَتَّانٌ أَنْتَ ـ ثَلاَثًا ـ اقْرَأْ ‏{‏وَالشَّمْسِ وَضُحَاهَا‏}‏ وَ‏{‏سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى‏}‏ وَنَحْوَهَا ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6106
In-book reference	: Book 78, Hadith 133
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 127

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said: "Whoever amongst you swears, (saying by error) in his oath 'By Al-Lat and Al- Uzza', then he should say, 'None has the right to be worshipped but Allah.' And whoever says to his companions, 'Come let me gamble' with you, then he must give something in charity (as an expiation for such a sin)." (See Hadith No. 645)

حَدَّثَنِي إِسْحَاقُ، أَخْبَرَنَا أَبُو الْمُغِيرَةِ، حَدَّثَنَا الأَوْزَاعِيُّ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ حُمَيْدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ حَلَفَ مِنْكُمْ فَقَالَ فِي حَلِفِهِ بِاللاَّتِ وَالْعُزَّى. فَلْيَقُلْ لاَ إِلَهَ إِلاَّ اللَّهُ. وَمَنْ قَالَ لِصَاحِبِهِ تَعَالَ أُقَامِرْكَ، فَلْيَتَصَدَّقْ ".

Reference	: Sahih al-Bukhari 6107
In-book reference	: Book 78, Hadith 134
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 128

Narrated Ibn `Umar:

that he found `Umar bin Al-Khattab in a group of people and he was swearing by his father. So Allah's Messenger (ﷺ) called them, saying, "Verily! Allah forbids you to swear by your fathers. If one has to take an oath, he should swear by Allah or otherwise keep quiet."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما أَنَّهُ أَدْرَكَ عُمَرَ بْنَ الْخَطَّابِ فِي رَكْبٍ وَهْوَ يَحْلِفُ بِأَبِيهِ، فَنَادَاهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلاَ إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ، فَمَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ، وَإِلاَّ فَلْيَصْمُتْ ".

Reference	: Sahih al-Bukhari 6108
In-book reference	: Book 78, Hadith 135
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 129

(75) Chapter: What to say when one is angry or harsh for Allah's sake

(75) بَابُ مَا يَجُوزُ مِنَ الْغَضَبِ وَالشِّدَّةِ لأَمْرِ اللَّهِ

وَقَالَ اللَّهُ: {جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ}.

Narrated `Aisha:

The Prophet (ﷺ) entered upon me while there was a curtain having pictures (of animals) in the house. His face got red with anger, and then he got hold of the curtain and tore it into pieces. The Prophet (ﷺ) said, "Such people as paint these pictures will receive the severest punishment on the Day of Resurrection ."

حَدَّثَنَا يَسَرَةُ بْنُ صَفْوَانَ، حَدَّثَنَا إِبْرَاهِيمُ، عَنِ الزُّهْرِيِّ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ دَخَلَ عَلَىَّ النَّبِيُّ صلى الله عليه وسلم وَفِي الْبَيْتِ قِرَامٌ فِيهِ صُوَرٌ، فَتَلَوَّنَ وَجْهُهُ، ثُمَّ تَنَاوَلَ السِّتْرَ فَهَتَكَهُ، وَقَالَتْ قَالَ النَّبِيُّ صلى الله عليه وسلم " مِنْ أَشَدِّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يُصَوِّرُونَ هَذِهِ الصُّوَرَ ".

Reference	: Sahih al-Bukhari 6109
In-book reference	: Book 78, Hadith 136
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 130

Narrated Abu Mas`ud:

A man came to the Prophet (ﷺ) and said "I keep away from the morning prayer only because such and such person prolongs the prayer when he leads us in it. The narrator added: I had never seen Allah's Apostle more furious in giving advice than he was on that day. He said, "O people! There are some among you who make others dislike good deeds) cause the others to have aversion (to congregational prayers). Beware! Whoever among you leads the people in prayer should not prolong it, because among them there are the sick, the old, and the needy." (See Hadith No. 670, Vol 1)

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، حَدَّثَنَا قَيْسُ بْنُ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ ـ رضى الله عنه ـ قَالَ أَتَى رَجُلٌ النَّبِيَّ صلى الله عليه وسلم فَقَالَ إِنِّي لأَتَأَخَّرُ عَنْ صَلاَةِ الْغَدَاةِ مِنْ أَجْلِ فُلاَنٍ مِمَّا يُطِيلُ بِنَا قَالَ فَمَا رَأَيْتُ رَسُولَ اللَّهِ صلى

الله عليه وسلم قَطُّ أَشَدَّ غَضَبًا فِي مَوْعِظَةٍ مِنْهُ يَوْمَئِذٍ قَالَ فَقَالَ " يَا أَيُّهَا النَّاسُ إِنَّ مِنْكُمْ مُنَفِّرِينَ، فَأَيُّكُمْ مَا صَلَّى بِالنَّاسِ فَلْيَتَجَوَّزْ، فَإِنَّ فِيهِمُ الْمَرِيضَ وَالْكَبِيرَ وَذَا الْحَاجَةِ ".

Reference	: Sahih al-Bukhari 6110
In-book reference	: Book 78, Hadith 137
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 131

Narrated `Abdullah bin `Umar:

While the Prophet (ﷺ) was praying, he saw sputum (on the wall) of the mosque, in the direction of the Qibla, and so he scraped it off with his hand, and the sign of disgust (was apparent from his face) and then said, "Whenever anyone of you is in prayer, he should not spit in front of him (in prayer) because Allah is in front of him."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ بَيْنَا النَّبِيُّ صلى الله عليه وسلم يُصَلِّي رَأَى فِي قِبْلَةِ الْمَسْجِدِ نُخَامَةً، فَحَكَّهَا بِيَدِهِ، فَتَغَيَّظَ ثُمَّ قَالَ " إِنَّ أَحَدَكُمْ إِذَا كَانَ فِي الصَّلاَةِ فَإِنَّ اللَّهَ حِيَالَ وَجْهِهِ، فَلاَ يَتَنَخَّمَنَّ حِيَالَ وَجْهِهِ فِي الصَّلاَةِ ".

Reference	: Sahih al-Bukhari 6111
In-book reference	: Book 78, Hadith 138
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 132

Narrated Zaid bin Khalid Al-Juhani:

A man asked Allah's Messenger (ﷺ) about "Al-Luqata" (a lost fallen purse or a thing picked up by somebody). The Prophet (ﷺ) said, "You should announce it publicly for one year, and then remember and recognize the tying material of its container, and then you can spend it. If its owner came to you, then you should pay him its equivalent." The man said, "O Allah's Messenger (ﷺ)! What about a lost sheep?" The Prophet said, "Take it because it is for you, for your brother, or for the wolf." The man again said, "O Allah's Messenger (ﷺ)! What about a lost camel?" Allah's Messenger (ﷺ) became very angry and furious and his cheeks became red (or his face became red), and he said, "You have nothing to do with it (the camel) for it has its food and its water container with it till it meets its owner."

حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، أَخْبَرَنَا رَبِيعَةُ بْنُ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ يَزِيدَ، مَوْلَى الْمُنْبَعِثِ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، أَنَّ رَجُلاً، سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ اللُّقَطَةِ فَقَالَ " عَرِّفْهَا سَنَةً، ثُمَّ اعْرِفْ وِكَاءَهَا وَعِفَاصَهَا، ثُمَّ اسْتَنْفِقْ بِهَا، فَإِنْ جَاءَ رَبُّهَا فَأَدِّهَا إِلَيْهِ ". قَالَ يَا رَسُولَ اللَّهِ فَضَالَّةُ الْغَنَمِ قَالَ " خُذْهَا، فَإِنَّمَا هِيَ لَكَ، أَوْ لأَخِيكَ، أَوْ لِلذِّئْبِ ". قَالَ يَا رَسُولَ اللَّهِ فَضَالَّةُ الإِبِلِ قَالَ فَغَضِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى احْمَرَّتْ وَجْنَتَاهُ ـ أَوِ احْمَرَّ وَجْهُهُ ـ ثُمَّ قَالَ " مَالَكَ وَلَهَا، مَعَهَا حِذَاؤُهَا وَسِقَاؤُهَا، حَتَّى يَلْقَاهَا رَبُّهَا ".

Reference	: Sahih al-Bukhari 6112
In-book reference	: Book 78, Hadith 139
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 133

Narrated Zaid bin Thabit:

Allah's Messenger (ﷺ) made a small room (with a palm leaf mat). Allah's Messenger (ﷺ) came out (of his house) and prayed in it. Some men came and joined him in his prayer. Then again the next night they came for the prayer, but Allah's Messenger (ﷺ) delayed and did not come out to them. So they raised their voices and knocked the door with small stones (to draw his attention). He came out to them in a state of anger, saying, "You are still insisting (on your deed, i.e. Tarawih prayer in the mosque) that I thought that this prayer (Tarawih) might become

obligatory on you. So you people, offer this prayer at your homes, for the best prayer of a person is the one which he offers at home, except the compulsory (congregational) prayer."

وَقَالَ الْمَكِّيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ. وَحَدَّثَنِي مُحَمَّدُ بْنُ زِيَادٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ، قَالَ حَدَّثَنِي سَالِمٌ أَبُو النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ ـ رضى الله عنه ـ قَالَ احْتَجَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم حُجَيْرَةً مُخَصَّفَةً أَوْ حَصِيرًا، فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي فِيهَا، فَتَتَبَّعَ إِلَيْهِ رِجَالٌ وَجَاءُوا يُصَلُّونَ بِصَلاَتِهِ، ثُمَّ جَاءُوا لَيْلَةً فَحَضَرُوا وَأَبْطَأَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْهُمْ، فَلَمْ يَخْرُجْ إِلَيْهِمْ فَرَفَعُوا أَصْوَاتَهُمْ وَحَصَبُوا الْبَابَ، فَخَرَجَ إِلَيْهِمْ مُغْضَبًا فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا زَالَ بِكُمْ صَنِيعُكُمْ حَتَّى ظَنَنْتُ أَنَّهُ سَيُكْتَبُ عَلَيْكُمْ، فَعَلَيْكُمْ بِالصَّلاَةِ فِي بُيُوتِكُمْ، فَإِنَّ خَيْرَ صَلاَةِ الْمَرْءِ فِي بَيْتِهِ، إِلاَّ الصَّلاَةَ الْمَكْتُوبَةَ ".

Reference	: Sahih al-Bukhari 6113
In-book reference	: Book 78, Hadith 140
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 134

(76) Chapter: To be cautious from being angry

(76) باب الْحَذَرِ مِنَ الْغَضَبِ

لِقَوْلِ اللَّهِ تَعَالَى: {وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ}، {الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ}.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ ".

Reference	: Sahih al-Bukhari 6114
In-book reference	: Book 78, Hadith 141
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 135

Narrated Sulaiman bin Sarad:

Two men abused each other in front of the Prophet (ﷺ) while we were sitting with him. One of the two abused his companion furiously and his face became red. The Prophet (ﷺ) said, "I know a word (sentence) the saying of which will cause him to relax if this man says it. Only if he said, "I seek refuge with Allah from Satan, the outcast.' " So they said to that (furious) man, 'Don't you hear what the Prophet (ﷺ) is saying?" He said, "I am not mad."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ صُرَدٍ، قَالَ اسْتَبَّ رَجُلاَنِ عِنْدَ النَّبِيِّ صلى الله عليه وسلم وَنَحْنُ عِنْدَهُ جُلُوسٌ، وَأَحَدُهُمَا يَسُبُّ صَاحِبَهُ مُغْضَبًا قَدِ احْمَرَّ وَجْهُهُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنِّي لأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُ لَوْ قَالَ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ". فَقَالُوا لِلرَّجُلِ أَلاَ تَسْمَعُ مَا يَقُولُ النَّبِيُّ صلى الله عليه وسلم قَالَ إِنِّي لَسْتُ بِمَجْنُونٍ.

Reference	: Sahih al-Bukhari 6115
In-book reference	: Book 78, Hadith 142
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 136

Narrated Abu Huraira:

A man said to the Prophet (ﷺ) , "Advise me! "The Prophet (ﷺ) said, "Do not become angry and furious." The man asked (the same) again and again, and the Prophet (ﷺ) said in each case, "Do not become angry and furious."

حَدَّثَنِي يَحْيَى بْنُ يُوسُفَ، أَخْبَرَنَا أَبُو بَكْرٍ ـ هُوَ ابْنُ عَيَّاشٍ ـ عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَجُلاً، قَالَ لِلنَّبِيِّ صلى الله عليه وسلم أَوْصِنِي. قَالَ " لاَ تَغْضَبْ ". فَرَدَّدَ مِرَارًا، قَالَ " لاَ تَغْضَبْ ".

Reference	: Sahih al-Bukhari 6116
In-book reference	: Book 78, Hadith 143
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 137

(77) Chapter: Al-Hayd

(77) باب الْحَيَاءِ

Narrated Abu As-Sawar Al-Adawi:

`Imran bin Husain said: The Prophet (ﷺ) said, "Haya' (pious shyness from committing religeous indiscretions) does not bring anything except good." Thereupon Bashir bin Ka`b said, 'It is written in the wisdom paper: Haya' leads to solemnity; Haya' leads to tranquility (peace of mind)." `Imran said to him, "I am narrating to you the saying of Allah's Messenger (ﷺ) and you are speaking about your paper (wisdom book)?"

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي السَّوَّارِ الْعَدَوِيِّ، قَالَ سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " الْحَيَاءُ لاَ يَأْتِي إِلاَّ بِخَيْرٍ ". فَقَالَ بُشَيْرُ بْنُ كَعْبٍ مَكْتُوبٌ فِي الْحِكْمَةِ إِنَّ مِنَ الْحَيَاءِ وَقَارًا، وَإِنَّ مِنَ الْحَيَاءِ سَكِينَةً. فَقَالَ لَهُ عِمْرَانُ أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَتُحَدِّثُنِي عَنْ صَحِيفَتِكَ.

Reference	: Sahih al-Bukhari 6117
In-book reference	: Book 78, Hadith 144
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 138

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) passed by a man who was admonishing his brother regarding Haya' (pious shyness from committing religeous indiscretions) and was saying, "You are very shy, and I am afraid that might harm you." On that, Allah's Messenger (ﷺ) said, "Leave him, for Haya' is (a part) of Faith."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما مَرَّ النَّبِيُّ صلى الله عليه وسلم عَلَى رَجُلٍ وَهْوَ يُعَاتِبُ فِي الْحَيَاءِ يَقُولُ إِنَّكَ لَتَسْتَحْيِي. حَتَّى كَأَنَّهُ يَقُولُ قَدْ أَضَرَّ بِكَ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " دَعْهُ فَإِنَّ الْحَيَاءَ مِنَ الإِيمَانِ ".

Reference	: Sahih al-Bukhari 6118
In-book reference	: Book 78, Hadith 145
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 139

Narrated Abu Sa`id:

The Prophet (ﷺ) was more shy (from Haya': pious shyness from committing religeous indiscretions) than a veiled virgin girl. (See Hadith No. 762, Vol. 4)

حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ مَوْلَى، أَنَسٍ ـ قَالَ أَبُو عَبْدِ اللَّهِ اسْمُهُ عَبْدُ اللَّهِ بْنُ أَبِي عُتْبَةَ ـ سَمِعْتُ أَبَا سَعِيدٍ، يَقُولُ كَانَ النَّبِيُّ صلى الله عليه وسلم أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِدْرِهَا.

Reference	: Sahih al-Bukhari 6119
In-book reference	: Book 78, Hadith 146
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 140

(78) Chapter: "And if you do not feel ashamed, then do whatever you like."

(78) باب إِذَا لَمْ تَسْتَحِي فَاصْنَعْ مَا شِئْتَ

Narrated Abu Mas`ud:

The Prophet (ﷺ) said, 'One of the sayings of the early Prophets which the people have got is: If you don't feel ashamed (from Haya': pious shyness from committing religeous indiscretions) do whatever you like." (See Hadith No 690, 691, Vol 4)

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا مَنْصُورٌ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، حَدَّثَنَا أَبُو مَسْعُودٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلاَمِ النُّبُوَّةِ الأُولَى إِذَا لَمْ تَسْتَحِي فَاصْنَعْ مَا شِئْتَ ".

Reference	: Sahih al-Bukhari 6120
In-book reference	: Book 78, Hadith 147
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 141

(79) Chapter: Not feel shy of the truth to comprehend the religion

(79) باب مَا لاَ يُسْتَحْيَا مِنَ الْحَقِّ لِلتَّفَقُّهِ فِي الدِّينِ

Narrated Um Salama:

Um Sulaim came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Verily, Allah does not feel shy to tell the truth. If a woman gets a nocturnal sexual discharge (has a wet dream), is it essential for her to take a bath? He replied, "Yes if she notices a discharge."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ ابْنَةِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ ـ رضى الله عنها ـ قَالَتْ جَاءَتْ أُمُّ سُلَيْمٍ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ لاَ يَسْتَحِي مِنَ الْحَقِّ، فَهَلْ عَلَى الْمَرْأَةِ غُسْلٌ إِذَا احْتَلَمَتْ فَقَالَ " نَعَمْ إِذَا رَأَتِ الْمَاءَ ".

Reference	: Sahih al-Bukhari 6121
In-book reference	: Book 78, Hadith 148
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 142

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "The example of a believer is like a green tree, the leaves of which do not fall." The people said. "It is such-and-such tree: It is such-and-such tree." I intended to say that it was the datepalm tree, but I was a young boy and felt shy (to answer). The Prophet (ﷺ) said, "It is the date-palm tree." Ibn `Umar added, " I told that to `Umar who said, 'Had you said it, I would have preferred it to such-and such a thing."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا مُحَارِبُ بْنُ دِثَارٍ، قَالَ سَمِعْتُ ابْنَ عُمَرَ، يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَثَلُ الْمُؤْمِنِ كَمَثَلِ شَجَرَةٍ خَضْرَاءَ، لاَ يَسْقُطُ وَرَقُهَا، وَلاَ يَتَحَاتُّ ". فَقَالَ الْقَوْمُ هِيَ شَجَرَةُ كَذَا. هِيَ شَجَرَةُ كَذَا، فَأَرَدْتُ أَنْ أَقُولَ هِيَ النَّخْلَةُ. وَأَنَا غُلاَمٌ شَابٌّ فَاسْتَحْيَيْتُ، فَقَالَ " هِيَ النَّخْلَةُ ". وَعَنْ شُعْبَةَ حَدَّثَنَا خُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ حَفْصِ بْنِ عَاصِمٍ عَنِ ابْنِ عُمَرَ مِثْلَهُ وَزَادَ فَحَدَّثْتُ بِهِ عُمَرَ فَقَالَ لَوْ كُنْتَ قُلْتَهَا لَكَانَ أَحَبَّ إِلَيَّ مِنْ كَذَا وَكَذَا.

Reference	: Sahih al-Bukhari 6122
In-book reference	: Book 78, Hadith 149
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 143

Narrated Thabit:

that he heard Anas saying, "A woman came to the Prophet (ﷺ) offering herself to him in marriage, saying, "Have you got any interest in me (i.e. would you like to marry me?)" Anas's daughter said, "How shameless that woman was!" On that Anas said, "She is better than you, for she presented herself to Allah's Messenger (ﷺ) (for marriage).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا مَرْحُومٌ، سَمِعْتُ ثَابِتًا، أَنَّهُ سَمِعَ أَنَسًا ـ رضى الله عنه ـ يَقُولُ جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ صلى الله عليه وسلم تَعْرِضُ عَلَيْهِ نَفْسَهَا فَقَالَتْ هَلْ لَكَ حَاجَةٌ فِيَّ فَقَالَتِ ابْنَتُهُ مَا أَقَلَّ حَيَاءَهَا. فَقَالَ هِيَ خَيْرٌ مِنْكِ، عَرَضَتْ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم نَفْسَهَا.

Reference	: Sahih al-Bukhari 6123
In-book reference	: Book 78, Hadith 150
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 144

(80) Chapter: "Make things easy for the people and do not make things difficult for them."

(80) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم: «يَسِّرُوا وَلاَ تُعَسِّرُوا»

وَكَانَ يُحِبُّ التَّخْفِيفَ وَالْيُسْرَ عَلَى النَّاسِ.

Narrated Abu Musa:

that when Allah's Messenger (ﷺ) sent him and Mu`adh bin Jabal to Yemen, he said to them, "Facilitate things for the people (treat the people in the most agreeable way), and do not make things difficult for them, and give them glad tidings, and let them not have aversion (i.e. to make the people hate good deeds) and you should both work in cooperation and mutual understanding, obey each other." Abu Musa said, "O Allah's Messenger (ﷺ)! We are in a land in which a drink named Al Bit' is prepared from honey, and another drink named Al-Mizr is prepared from barley." On that, Allah's Messenger (ﷺ) said, "All intoxicants (i.e. all alcoholic drinks) are prohibited."

حَدَّثَنِي إِسْحَاقُ، حَدَّثَنَا النَّضْرُ، أَخْبَرَنَا شُعْبَةُ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ لَمَّا بَعَثَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم وَمُعَاذَ بْنَ جَبَلٍ قَالَ لَهُمَا " يَسِّرَا وَلاَ تُعَسِّرَا، وَبَشِّرَا وَلاَ تُنَفِّرَا، وَتَطَاوَعَا ". قَالَ أَبُو مُوسَى يَا رَسُولَ اللَّهِ إِنَّا بِأَرْضٍ يُصْنَعُ فِيهَا شَرَابٌ مِنَ الْعَسَلِ، يُقَالُ لَهُ الْبِتْعُ، وَشَرَابٌ مِنَ الشَّعِيرِ، يُقَالُ لَهُ الْمِزْرُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كُلُّ مُسْكِرٍ حَرَامٌ ".

Reference	: Sahih al-Bukhari 6124
In-book reference	: Book 78, Hadith 151
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 145

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Make things easy for the people, and do not make it difficult for them, and make them calm (with glad tidings) and do not repulse (them).

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " يَسِّرُوا وَلاَ تُعَسِّرُوا، وَسَكِّنُوا وَلاَ تُنَفِّرُوا ".

Reference	: Sahih al-Bukhari 6125
In-book reference	: Book 78, Hadith 152
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 146

Narrated `Aisha:

Whenever Allah's Messenger (ﷺ) was given the choice of one of two matters he would choose the easier of the two as long as it was not sinful to do so, but if it was sinful, he would not approach it. Allah's Apostle never took revenge over anybody for his own sake but (he did) only when Allah's legal bindings were outraged, in which case he would take revenge for Allah's sake." (See Hadith No. 760. Vol. 4)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّهَا قَالَتْ مَا خُيِّرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ أَمْرَيْنِ قَطُّ إِلاَّ أَخَذَ أَيْسَرَهُمَا، مَا لَمْ يَكُنْ إِثْمًا، فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ، وَمَا انْتَقَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِنَفْسِهِ فِي شَىْءٍ قَطُّ، إِلاَّ أَنْ تُنْتَهَكَ حُرْمَةُ اللَّهِ، فَيَنْتَقِمَ بِهَا لِلَّهِ.

Reference	: Sahih al-Bukhari 6126
In-book reference	: Book 78, Hadith 153

USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 8, Book 73, Hadith 147

Narrated Al-Azraq bin Qais:

We were in the city of Al-Ahwaz on the bank of a river which had dried up. Then Abu Barza Al- Aslami came riding a horse and he started praying and let his horse loose. The horse ran away, so Abu Barza interrupted his prayer and went after the horse till he caught it and brought it, and then he offered his prayer. There was a man amongst us who was (from the Khawari) having a different opinion. He came saying. "Look at this old man! He left his prayer because of a horse." On that Abu Barza came to us and said, "Since the time I left Allah's Messenger (ﷺ), nobody has admonished me; My house is very far from this place, and if I had carried on praying and left my horse, I could not have reached my house till night." Then Abu Barza mentioned that he had been in the company of the Prophet, and that he had seen his leniency.

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنِ الأَزْرَقِ بْنِ قَيْسٍ، قَالَ كُنَّا عَلَى شَاطِئِ نَهْرٍ بِالأَهْوَازِ قَدْ نَضَبَ عَنْهُ الْمَاءُ، فَجَاءَ أَبُو بَرْزَةَ الأَسْلَمِيُّ عَلَى فَرَسٍ، فَصَلَّى وَخَلَّى فَرَسَهُ، فَانْطَلَقَتِ الْفَرَسُ، فَتَرَكَ صَلاَتَهُ وَتَبِعَهَا حَتَّى أَدْرَكَهَا، فَأَخَذَهَا ثُمَّ جَاءَ فَقَضَى صَلاَتَهُ، وَفِينَا رَجُلٌ لَهُ رَأْىٌ، فَأَقْبَلَ يَقُولُ انْظُرُوا إِلَى هَذَا الشَّيْخِ تَرَكَ صَلاَتَهُ مِنْ أَجْلِ فَرَسٍ. فَأَقْبَلَ فَقَالَ مَا عَنَّفَنِي أَحَدٌ مُنْذُ فَارَقْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَقَالَ إِنَّ مَنْزِلِي مُتَرَاخٍ فَلَوْ صَلَّيْتُ وَتَرَكْتُ لَمْ آتِ أَهْلِي إِلَى اللَّيْلِ. وَذَكَرَ أَنَّهُ صَحِبَ النَّبِيَّ صلى الله عليه وسلم فَرَأَى مِنْ تَيْسِيرِهِ.

Reference : Sahih al-Bukhari 6127
In-book reference : Book 78, Hadith 154
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 8, Book 73, Hadith 148

Narrated Abu Huraira:

A bedouin urinated in the mosque, and the people rushed to beat him. Allah's Messenger (ﷺ) ordered them to leave him and pour a bucket or a tumbler (full) of water over the place where he has passed urine. The Prophet then said, " You have been sent to make things easy (for the people) and you have not been sent to make things difficult for them."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، ح وَقَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ أَبَا هُرَيْرَةَ، أَخْبَرَهُ أَنَّ أَعْرَابِيًّا بَالَ فِي الْمَسْجِدِ، فَثَارَ إِلَيْهِ النَّاسُ لِيَقَعُوا بِهِ فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " دَعُوهُ، وَأَهْرِيقُوا عَلَى بَوْلِهِ ذَنُوبًا مِنْ مَاءٍ ـ أَوْ سَجْلاً مِنْ مَاءٍ ـ فَإِنَّمَا بُعِثْتُمْ مُيَسِّرِينَ، وَلَمْ تُبْعَثُوا مُعَسِّرِينَ ".

Reference : Sahih al-Bukhari 6128
In-book reference : Book 78, Hadith 155
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 8, Book 73, Hadith 149

(81) Chapter: To be cheerful with the people (81) باب الاِنْبِسَاطِ إِلَى النَّاسِ

وَقَالَ ابْنُ مَسْعُودٍ خَالِطِ النَّاسَ وَدِينَكَ لاَ تَكْلِمَنَّهُ. وَالدُّعَابَةِ مَعَ الأَهْلِ.

Narrated Anas bin Malik:

The Prophet (ﷺ) used to mix with us to the extent that he would say to a younger brother of mine, 'O Aba `Umair! What did the Nughair (a kind of bird) do?"

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا أَبُو التَّيَّاحِ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ يَقُولُ إِنْ كَانَ النَّبِيُّ صلى الله عليه وسلم لَيُخَالِطُنَا حَتَّى يَقُولَ لأَخٍ لِي صَغِيرٍ " يَا أَبَا عُمَيْرٍ مَا فَعَلَ النُّغَيْرُ ".

Reference : Sahih al-Bukhari 6129
In-book reference : Book 78, Hadith 156

USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 8, Book 73, Hadith 150

Narrated `Aisha:

I used to play with the dolls in the presence of the Prophet, and my girl friends also used to play with me. When Allah's Messenger (ﷺ) used to enter (my dwelling place) they used to hide themselves, but the Prophet would call them to join and play with me. (The playing with the dolls and similar images is forbidden, but it was allowed for `Aisha at that time, as she was a little girl, not yet reached the age of puberty.) (Fath-ul-Bari page 143, Vol.13)

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كُنْتُ أَلْعَبُ بِالْبَنَاتِ عِنْدَ النَّبِيِّ صلى الله عليه وسلم وَكَانَ لِي صَوَاحِبُ يَلْعَبْنَ مَعِي، فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا دَخَلَ يَتَقَمَّعْنَ مِنْهُ، فَيُسَرِّبُهُنَّ إِلَىَّ فَيَلْعَبْنَ مَعِي.

Reference : Sahih al-Bukhari 6130
In-book reference : Book 78, Hadith 157
USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 8, Book 73, Hadith 151

(82) Chapter: To be gentle and polite with the people.

(82) باب الْمُدَارَاةِ مَعَ النَّاسِ

وَيُذْكَرُ عَنْ أَبِي الدَّرْدَاءِ إِنَّا لَنَكْشِرُ فِي وُجُوهِ أَقْوَامٍ، وَإِنَّ قُلُوبَنَا لَتَلْعَنُهُمْ.

Narrated Aisha:

A man asked permission to see the Prophet. He said, "Let Him come in; What an evil man of the tribe he is! (Or, What an evil brother of the tribe he is). But when he entered, the Prophet (ﷺ) spoke to him gently in a polite manner. I said to him, "O Allah's Apostle! You have said what you have said, then you spoke to him in a very gentle and polite manner? The Prophet (ﷺ) said, "The worse people, in the sight of Allah are those whom the people leave (undisturbed) to save themselves from their dirty language."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ الْمُنْكَدِرِ، حَدَّثَهُ عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، أَخْبَرَتْهُ. أَنَّهُ، اسْتَأْذَنَ عَلَى النَّبِيِّ صلى الله عليه وسلم رَجُلٌ فَقَالَ " ائْذَنُوا لَهُ فَبِئْسَ ابْنُ الْعَشِيرَةِ ". أَوْ " بِئْسَ أَخُو الْعَشِيرَةِ ". فَلَمَّا دَخَلَ أَلاَنَ لَهُ الْكَلاَمَ. فَقُلْتُ لَهُ يَا رَسُولَ اللَّهِ قُلْتَ مَا قُلْتَ، ثُمَّ أَلَنْتَ لَهُ فِي الْقَوْلِ. فَقَالَ " أَىْ عَائِشَةُ، إِنَّ شَرَّ النَّاسِ مَنْزِلَةً عِنْدَ اللَّهِ مَنْ تَرَكَهُ ـ أَوْ وَدَعَهُ ـ النَّاسُ اتِّقَاءَ فُحْشِهِ ".

Reference : Sahih al-Bukhari 6131
In-book reference : Book 78, Hadith 158
USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 8, Book 73, Hadith 152

Narrated `Abdullah bin Abu Mulaika:

The Prophet (ﷺ) was given a gift of a few silken cloaks with gold buttons. He distributed them amongst some of his companions and put aside one of them for Makhrama. When Makhrama came, the Prophet said, "I kept this for you." (Aiyub, the sub-narrator held his garment to show how the Prophet (ﷺ) showed the cloak to Makhrama who had something unfavorable about his temper.)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، أَخْبَرَنَا ابْنُ عُلَيَّةَ، أَخْبَرَنَا أَيُّوبُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أُهْدِيَتْ لَهُ أَقْبِيَةٌ مِنْ دِيبَاجٍ مُزَرَّرَةٌ بِالذَّهَبِ، فَقَسَمَهَا فِي نَاسٍ مِنْ أَصْحَابِهِ وَعَزَلَ مِنْهَا وَاحِدًا لِمَخْرَمَةَ، فَلَمَّا جَاءَ قَالَ " **خَبَأْتُ هَذَا لَكَ** ". قَالَ أَيُّوبُ بِثَوْبِهِ أَنَّهُ يُرِيهِ إِيَّاهُ، وَكَانَ فِي خُلُقِهِ شَىْءٌ. رَوَاهُ حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ وَقَالَ حَاتِمُ بْنُ وَرْدَانَ حَدَّثَنَا أَيُّوبُ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ، قَدِمَتْ عَلَى النَّبِيِّ صلى الله عليه وسلم أَقْبِيَةٌ.

Reference : Sahih al-Bukhari 6132

In-book reference : Book 78, Hadith 159
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 153
(deprecated numbering scheme)

(83) Chapter: A believer not to be stung twice out fo the same hole

(83) باب لاَ يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ مَرَّتَيْنِ

وَقَالَ مُعَاوِيَةُ لاَ حَكِيمَ إِلاَّ ذُو تَجْرِبَةٍ.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "A believer is not stung twice (by something) out of one and the same hole."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " لاَ يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ ".

Reference : Sahih al-Bukhari 6133
In-book reference : Book 78, Hadith 160
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 154
(deprecated numbering scheme)

(84) Chapter: The right of the guest

(84) باب حَقِّ الضَّيْفِ

Narrated `Abdullah bin `Amr:

Allah's Messenger (ﷺ) entered upon me and said, "Have I not been informed that you offer prayer all the night and fast the whole day?" I said, "Yes." He said, "Do not do so; Offer prayer at night and also sleep; Fast for a few days and give up fasting for a few days because your body has a right on you, and your eye has a right on you, and your guest has a right on you, and your wife has a right on you. I hope that you will have a long life, and it is sufficient for you to fast for three days a month as the reward of a good deed, is multiplied ten times, that means, as if you fasted the whole year." I insisted (on fasting more) so I was given a hard instruction. I said, "I can do more than that (fasting)" The Prophet said, "Fast three days every week." But as I insisted (on fasting more) so I was burdened. I said, "I can fast more than that." The Prophet (ﷺ) said, "Fast as Allah's prophet David used to fast." I said, "How was the fasting of the prophet David?" The Prophet (ﷺ) said, "One half of a year (i.e. he used to fast on alternate days). '

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا حُسَيْنٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ دَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَلَمْ أُخْبَرْ أَنَّكَ تَقُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ ". قُلْتُ بَلَى. قَالَ " فَلاَ تَفْعَلْ، قُمْ وَنَمْ، وَصُمْ وَأَفْطِرْ، فَإِنَّ لِجَسَدِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِزَوْرِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِزَوْجِكَ عَلَيْكَ حَقًّا، وَإِنَّكَ عَسَى أَنْ يَطُولَ بِكَ عُمُرٌ، وَإِنَّ مِنْ حَسْبِكَ أَنْ تَصُومَ مِنْ كُلِّ شَهْرٍ ثَلاَثَةَ أَيَّامٍ، فَإِنَّ بِكُلِّ حَسَنَةٍ عَشْرَ أَمْثَالِهَا فَذَلِكَ الدَّهْرُ كُلُّهُ ". قَالَ فَشَدَّدْتُ فَشُدِّدَ عَلَىَّ فَقُلْتُ فَإِنِّي أُطِيقُ غَيْرَ ذَلِكَ. قَالَ " فَصُمْ مِنْ كُلِّ جُمُعَةٍ ثَلاَثَةَ أَيَّامٍ ". قَالَ فَشَدَّدْتُ فَشُدِّدَ عَلَىَّ قُلْتُ أُطِيقُ غَيْرَ ذَلِكَ. قَالَ " فَصُمْ صَوْمَ نَبِيِّ اللَّهِ دَاوُدَ ". قُلْتُ وَمَا صَوْمُ نَبِيِّ اللَّهِ دَاوُدَ قَالَ " نِصْفُ الدَّهْرِ ".

Reference : Sahih al-Bukhari 6134
In-book reference : Book 78, Hadith 161
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 155
(deprecated numbering scheme)

(85) Chapter: To honour guest and to serve him

(85) بَابُ إِكْرَامِ الضَّيْفِ وَخِدْمَتِهِ إِيَّاهُ بِنَفْسِهِ

وَقَوْلِهِ: {ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ}.

قَالَ أَبُو عَبْد اللَّهِ يُقَالُ هُوَ زَوْرٌ وَهَؤُلاَءِ زَوْرٌ وَضَيْفٌ وَمَعْنَاهُ أَضْيَافُهُ وَزُوَّارُهُ لأَنَّهَا مَصْدَرٌ مِثْلُ قَوْمٍ رِضًا وَعَدْلٍ يُقَالُ مَاءٌ غَوْرٌ وَبِئْرٌ غَوْرٌ وَمَاءَانِ غَوْرٌ وَمِيَاهٌ غَوْرٌ وَيُقَالُ الْغَوْرُ الْغَائِرُ لاَ تَنَالُهُ الدِّلاَءُ كُلَّ شَيْءٍ غُرْتَ فِيهِ فَهُوَ مَغَارَةٌ تَزَّاوَرُ تَمِيلُ مِنَ الزَّوَرِ وَالأَزْوَرُ الأَمْيَلُ

Narrated Abu Shuraih Al-Ka`bi:

Allah's Messenger (ﷺ) said, Whoever believes in Allah and the Last Day, should serve his guest generously. The guest's reward is: To provide him with a superior type of food for a night and a day and a guest is to be entertained with food for three days, and whatever is offered beyond that, is regarded as something given in charity. And it is not lawful for a guest to stay with his host for such a long period so as to put him in a critical position."

Narrated Malik:

Similarly as above (156) adding, "Who believes in Allah and the Last Day should talk what is good or keep quiet." (i.e. abstain from dirty and evil talk, and should think before uttering).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي شُرَيْحٍ الْكَعْبِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، جَائِزَتُهُ يَوْمٌ وَلَيْلَةٌ، وَالضِّيَافَةُ ثَلاَثَةُ أَيَّامٍ، فَمَا بَعْدَ ذَلِكَ فَهْوَ صَدَقَةٌ، وَلاَ يَحِلُّ لَهُ أَنْ يَثْوِيَ عِنْدَهُ حَتَّى يُحْرِجَهُ ". حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، مِثْلَهُ وَزَادَ " مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ ".

Reference	: Sahih al-Bukhari 6135
In-book reference	: Book 78, Hadith 162
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 156

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever believes in Allah and the Last Day, should not hurt his neighbor and whoever believes in Allah and the Last Day, should serve his guest generously and whoever believes in Allah and the Last Day, should speak what is good or keep silent."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا ابْنُ مَهْدِيٍّ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلاَ يُؤْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ ".

Reference	: Sahih al-Bukhari 6136
In-book reference	: Book 78, Hadith 163
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 158

Narrated `Uqba bin 'Amir:

We said, "O Allah's Messenger (ﷺ)! You send us out and it happens that we have to stay with such people as do not entertain us. What do you think about it?" Allah's Messenger (ﷺ) said to us, "If you stay with some people and they entertain you as they should for a guest, accept is; but if they do not do then you should take from them the right of the guest, which they ought to give."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ ـ رضى الله عنه ـ أَنَّهُ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ إِنَّكَ تَبْعَثُنَا فَنَنْزِلُ بِقَوْمٍ فَلاَ يَقْرُونَنَا فَمَا تَرَى، فَقَالَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنْ نَزَلْتُمْ بِقَوْمٍ فَأَمَرُوا لَكُمْ بِمَا يَنْبَغِي لِلضَّيْفِ فَاقْبَلُوا، فَإِنْ لَمْ يَفْعَلُوا فَخُذُوا مِنْهُمْ حَقَّ الضَّيْفِ الَّذِي يَنْبَغِي لَهُمْ ".

Reference	: Sahih al-Bukhari 6137
In-book reference	: Book 78, Hadith 164
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 159

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever believes in Allah and the Last Day, should serve his guest generously; and whoever believes in Allah and the Last Day, should unite the bond of kinship (i.e. keep good relation with his Kith and kin); and whoever believes in Allah and the Last Day, should talk what is good or keep quit. "

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَصِلْ رَحِمَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ ".

Reference	: Sahih al-Bukhari 6138
In-book reference	: Book 78, Hadith 165
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 160

(86) Chapter: To prepare the meals for the guest

(86) باب صُنْعِ الطَّعَامِ وَالتَّكَلُّفِ لِلضَّيْفِ

Narrated Abu Juhaifa:

The Prophet (ﷺ) established a bond of brotherhood between Salman and Abu Darda'. Salman paid a visit to Abu ad-Darda and found Um Ad-Darda' dressed in shabby clothes and asked her why she was in that state.?" She replied, "Your brother, Abu Ad-Darda is not interested in the luxuries of this world." In the meantime Abu Ad-Darda came and prepared a meal for him (Salman), and said to him, "(Please) eat for I am fasting." Salman said, "I am not going to eat, unless you eat." So Abu Ad-Darda' ate. When it was night, Abu Ad-Darda' got up (for the night prayer). Salman said (to him), "Sleep," and he slept. Again Abu- Ad-Darda' got up (for the prayer), and Salman said (to him), "Sleep." When it was the last part of the night, Salman said to him, "Get up now (for the prayer)." So both of them offered their prayers and Salman said to Abu Ad-Darda',"Your Lord has a right on you; and your soul has a right on you; and your family has a right on you; so you should give the rights of all those who have a right on you). Later on Abu Ad-Darda' visited the Prophet (ﷺ) and mentioned that to him. The Prophet, said, "Salman has spoken the truth."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ، حَدَّثَنَا أَبُو الْعُمَيْسِ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، قَالَ آخَى النَّبِيُّ صلى الله عليه وسلم بَيْنَ سَلْمَانَ وَأَبِي الدَّرْدَاءِ. فَزَارَ سَلْمَانُ أَبَا الدَّرْدَاءِ فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَذِّلَةً فَقَالَ لَهَا مَا شَأْنُكِ قَالَتْ أَخُوكَ أَبُو الدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا. فَجَاءَ أَبُو الدَّرْدَاءِ فَصَنَعَ لَهُ طَعَامًا فَقَالَ كُلْ فَإِنِّي صَائِمٌ. قَالَ مَا أَنَا بِآكِلٍ حَتَّى تَأْكُلَ. فَأَكَلَ، فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ يَقُومُ فَقَالَ نَمْ. فَنَامَ، ثُمَّ ذَهَبَ يَقُومُ فَقَالَ نَمْ. فَلَمَّا كَانَ آخِرُ اللَّيْلِ قَالَ سَلْمَانُ قُمِ الآنَ. قَالَ فَصَلَّيَا فَقَالَ لَهُ سَلْمَانُ إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا، وَلِنَفْسِكَ عَلَيْكَ حَقًّا، وَلأَهْلِكَ عَلَيْكَ حَقًّا، فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ. فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَذَكَرَ ذَلِكَ لَهُ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " صَدَقَ سَلْمَانُ ". أَبُو جُحَيْفَةَ وَهْبٌ السُّوَائِيُّ، يُقَالُ وَهْبُ الْخَيْرِ.

Reference	: Sahih al-Bukhari 6139
In-book reference	: Book 78, Hadith 166
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 161

(87) Chapter: Anger and impatience before a guest

(87) باب مَا يُكْرَهُ مِنَ الْغَضَبِ وَالْجَزَعِ عِنْدَ الضَّيْفِ

Narrated `Abdur-Rahman bin Abu Bakr:

Abu Bakr invited a group of people and told me, "Look after your guests." Abu Bakr added, I am going to visit the Prophet (ﷺ) and you should finish serving them before I return." `Abdur-Rahman said, So I went at once and served them with what was available at that time in the house and requested them to eat." They said, "Where is the

owner of the house (i.e., Abu Bakr)?" `Abdur-Rahman said, "Take your meal." They said, "We will not eat till the owner of the house comes." `Abdur-Rahman said, "Accept your meal from us, for if my father comes and finds you not having taken your meal yet, we will be blamed severely by him, but they refused to take their meals . So I was sure that my father would be angry with me. When he came, I went away (to hide myself) from him. He asked, "What have you done (about the guests)?" They informed him the whole story. Abu Bakr called, "O `Abdur Rahman!" I kept quiet. He then called again. "O `Abdur-Rahman!" I kept quiet and he called again, "O ignorant (boy)! I beseech you by Allah, if you hear my voice, then come out!" I came out and said, "Please ask your guests (and do not be angry with me)." They said, "He has told the truth; he brought the meal to us." He said, "As you have been waiting for me, by Allah, I will not eat of it tonight." They said, "By Allah, we will not eat of it till you eat of it." He said, I have never seen a night like this night in evil. What is wrong with you? Why don't you accept your meals of hospitality from us?" (He said to me), "Bring your meal." I brought it to him, and he put his hand in it, saying, "In the name of Allah. The first (state of fury) was because of Satan." So Abu Bakr ate and so did his guests.

حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا سَعِيدٌ الْجُرَيْرِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ ـ رضى الله عنهما أَنَّ أَبَا بَكْرٍ، تَضَيَّفَ رَهْطًا فَقَالَ لِعَبْدِ الرَّحْمَنِ دُونَكَ أَضْيَافَكَ فَإِنِّي مُنْطَلِقٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَافْرُغْ مِنْ قِرَاهُمْ قَبْلَ أَنْ أَجِيءَ. فَانْطَلَقَ عَبْدُ الرَّحْمَنِ فَأَتَاهُمْ بِمَا عِنْدَهُ فَقَالَ اطْعَمُوا. فَقَالُوا أَيْنَ رَبُّ مَنْزِلِنَا قَالَ اطْعَمُوا. قَالُوا مَا نَحْنُ بِآكِلِينَ حَتَّى يَجِيءَ رَبُّ مَنْزِلِنَا. قَالَ اقْبَلُوا عَنَّا قِرَاكُمْ، فَإِنَّهُ إِنْ جَاءَ وَلَمْ تَطْعَمُوا لَنَلْقَيَنَّ مِنْهُ. فَأَبَوْا فَعَرَفْتُ أَنَّهُ يَجِدُ عَلَىَّ، فَلَمَّا جَاءَ تَنَحَّيْتُ عَنْهُ فَقَالَ مَا صَنَعْتُمْ فَأَخْبَرُوهُ فَقَالَ يَا عَبْدَ الرَّحْمَنِ. فَسَكَتُّ ثُمَّ قَالَ يَا عَبْدَ الرَّحْمَنِ. فَسَكَتُّ فَقَالَ يَا غُنْثَرُ أَقْسَمْتُ عَلَيْكَ إِنْ كُنْتَ تَسْمَعُ صَوْتِي لَمَّا جِئْتَ. فَخَرَجْتُ فَقُلْتُ سَلْ أَضْيَافَكَ. فَقَالُوا صَدَقَ أَتَانَا بِهِ. قَالَ فَإِنَّمَا انْتَظَرْتُمُونِي، وَاللَّهِ لاَ أَطْعَمُهُ اللَّيْلَةَ. فَقَالَ الآخَرُونَ وَاللَّهِ لاَ نَطْعَمُهُ حَتَّى تَطْعَمَهُ. قَالَ لَمْ أَرَ فِي الشَّرِّ كَاللَّيْلَةِ، وَيْلَكُمْ مَا أَنْتُمْ لِمَ لاَ تَقْبَلُونَ عَنَّا قِرَاكُمْ هَاتِ طَعَامَكَ. فَجَاءَهُ فَوَضَعَ يَدَهُ فَقَالَ بِاسْمِ اللَّهِ، الأُولَى لِلشَّيْطَانِ. فَأَكَلَ وَأَكَلُوا.

Reference	: Sahih al-Bukhari 6140
In-book reference	: Book 78, Hadith 167
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 162

(88) Chapter: "By Allah, I will not eat till you eat."

(88) باب قَوْلِ الضَّيْفِ لِصَاحِبِهِ لاَ آكُلُ حَتَّى تَأْكُلَ

فِيهِ حَدِيثُ أَبِي جُحَيْفَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated `Abdur-Rahman bin Abu Bakr:

Abu Bakr came with a guest or some guests, but he stayed late at night with the Prophet (ﷺ) and when he came, my mother said (to him), "Have you been detained from your guest or guests tonight?" He said, "Haven't you served the supper to them?" She replied, "We presented the meal to him (or to them), but he (or they) refused to eat." Abu Bakr became angry, rebuked me and invoked Allah to cause (my) ears to be cut and swore not to eat of it!" I hid myself, and he called me, "O ignorant (boy)!" Abu Bakr's wife swore that she would not eat of it and so the guests or the guest swore that they would not eat of it till he ate of it. Abu Bakr said, "All that happened was from Satan." So he asked for the meals and ate of it, and so did they. Whenever they took a handful of the meal, the meal grew (increased) from underneath more than that mouthful. He said (to his wife), "O, sister of Bani Firas! What is this?" She said, "O, pleasure of my eyes! The meal is now more than it had been before we started eating'' So they ate of it and sent the rest of that meal to the Prophet. It is said that the Prophet (ﷺ) also ate of it.

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سُلَيْمَانَ، عَنْ أَبِي عُثْمَانَ، قَالَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ ـ رضى الله عنهما جَاءَ أَبُو بَكْرٍ بِضَيْفٍ لَهُ أَوْ بِأَضْيَافٍ لَهُ، فَأَمْسَى عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَلَمَّا جَاءَ قَالَتْ أُمِّي احْتَبَسْتَ عَنْ ضَيْفِكَ ـ أَوْ أَضْيَافِكَ ـ اللَّيْلَةَ. قَالَ مَا عَشَّيْتِهِمْ فَقَالَتْ عَرَضْنَا عَلَيْهِ ـ أَوْ عَلَيْهِمْ فَأَبَوْا أَوْ ـ فَأَبَى، فَغَضِبَ أَبُو بَكْرٍ فَسَبَّ وَجَدَّعَ وَحَلَفَ لاَ يَطْعَمُهُ،

فَاخْتَبَأْتُ أَنَا فَقَالَ يَا غُنْثَرُ. فَحَلَفَتِ الْمَرْأَةُ لاَ تَطْعَمُهُ حَتَّى يَطْعَمَهُ، فَحَلَفَ الضَّيْفُ ـ أَوِ الأَضْيَافُ ـ أَنْ لاَ يَطْعَمَهُ أَوْ يَطْعَمُوهُ حَتَّى يَطْعَمَهُ، فَقَالَ أَبُو بَكْرٍ كَأَنَّ هَذِهِ مِنَ الشَّيْطَانِ فَدَعَا بِالطَّعَامِ فَأَكَلَ وَأَكَلُوا فَجَعَلُوا لاَ يَرْفَعُونَ لُقْمَةً إِلاَّ رَبَا مِنْ أَسْفَلِهَا أَكْثَرُ مِنْهَا، فَقَالَ يَا أُخْتَ بَنِي فِرَاسٍ مَا هَذَا فَقَالَتْ وَقُرَّةِ عَيْنِي إِنَّهَا الآنَ لأَكْثَرُ قَبْلَ أَنْ نَأْكُلَ فَأَكَلُوا وَبَعَثَ بِهَا إِلَى النَّبِيِّ صلى الله عليه وسلم فَذَكَرَ أَنَّهُ أَكَلَ مِنْهَا.

Reference	: Sahih al-Bukhari 6141
In-book reference	: Book 78, Hadith 168
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 163

(89) Chapter: To respect the old ones who should start talking (89) باب إِكْرَامِ الْكَبِيرِ وَيَبْدَأُ الأَكْبَرُ بِالْكَلاَمِ وَالسُّؤَالِ

Narrated Rafi` bin Khadij and Sahl bin Abu Hathma:

`Abdullah bin Sahl and Muhaiyisa bin Mas`ud went to Khaibar and they dispersed in the gardens of the date-palm trees. `Abdullah bin Sahl was murdered. Then `Abdur-Rahman bin Sahl, Huwaiyisa and Muhaiyisa, the two sons of Mas`ud, came to the Prophet (ﷺ) and spoke about the case of their (murdered) friend. `Abdur-Rahman who was the youngest of them all, started talking. The Prophet (ﷺ) said, "Let the older (among you) speak first." So they spoke about the case of their (murdered) friend. The Prophet (ﷺ) said, "Will fifty of you take an oath whereby you will have the right to receive the blood money of your murdered man," (or said, "..your companion"). They said, "O Allah's Messenger (ﷺ)! The murder was a thing we did not witness." The Prophet (ﷺ) said, "Then the Jews will release you from the oath, if fifty of them (the Jews) should take an oath to contradict your claim." They said, "O Allah's Messenger (ﷺ)! They are disbelievers (and they will take a false oath)." Then Allah's Messenger (ﷺ) himself paid the blood money to them.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، هُوَ ابْنُ زَيْدٍ ـ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، مَوْلَى الأَنْصَارِ عَنْ رَافِعِ بْنِ خَدِيجٍ، وَسَهْلَ بْنَ أَبِي حَثْمَةَ، أَنَّهُمَا حَدَّثَاهُ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ وَمُحَيِّصَةَ بْنَ مَسْعُودٍ أَتَيَا خَيْبَرَ فَتَفَرَّقَا فِي النَّخْلِ، فَقُتِلَ عَبْدُ اللَّهِ بْنُ سَهْلٍ، فَجَاءَ عَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ وَحُوَيِّصَةُ وَمُحَيِّصَةُ ابْنَا مَسْعُودٍ إِلَى النَّبِيِّ صلى الله عليه وسلم فَتَكَلَّمُوا فِي أَمْرِ صَاحِبِهِمْ فَبَدَأَ عَبْدُ الرَّحْمَنِ، وَكَانَ أَصْغَرَ الْقَوْمِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " كَبِّرِ الْكُبْرَ ". ـ قَالَ يَحْيَى لِيَلِيَ الْكَلاَمَ الأَكْبَرُ ـ فَتَكَلَّمُوا فِي أَمْرِ صَاحِبِهِمْ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَتَسْتَحِقُّونَ قَتِيلَكُمْ ـ أَوْ قَالَ صَاحِبَكُمْ ـ بِأَيْمَانِ خَمْسِينَ مِنْكُمْ ". قَالُوا يَا رَسُولَ اللَّهِ أَمْرٌ لَمْ نَرَهُ. قَالَ " فَتُبْرِئُكُمْ يَهُودُ فِي أَيْمَانِ خَمْسِينَ مِنْهُمْ ". قَالُوا يَا رَسُولَ اللَّهِ قَوْمٌ كُفَّارٌ. فَوَدَاهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ قِبَلِهِ. قَالَ سَهْلٌ فَأَدْرَكْتُ نَاقَةً مِنْ تِلْكَ الإِبِلِ، فَدَخَلَتْ مِرْبَدًا لَهُمْ فَرَكَضَتْنِي بِرِجْلِهَا.

قَالَ اللَّيْثُ حَدَّثَنِي يَحْيَى، عَنْ بُشَيْرٍ، عَنْ سَهْلٍ، قَالَ يَحْيَى حَسِبْتُ أَنَّهُ قَالَ مَعَ رَافِعِ بْنِ خَدِيجٍ، وَقَالَ ابْنُ عُيَيْنَةَ حَدَّثَنَا يَحْيَى عَنْ بُشَيْرٍ عَنْ سَهْلٍ وَحْدَهُ.

Reference	: Sahih al-Bukhari 6142, 6143
In-book reference	: Book 78, Hadith 169
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 164

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "Inform me of a tree which resembles a Muslim, giving its fruits at every season by the permission of its Lord, and the leaves of which do not fall." I thought of the date-palm tree, but I disliked to speak because Abu Bakr and `Umar were present there. When nobody spoke, the Prophet (ﷺ) said, "It is the date-palm tree" When I came out with my father, I said, "O father! It came to my mind that it was the date-palm tree." He said, "What prevented you from saying it?" Had you said it, it would have been more dearer to me than such-and-such a

thing (fortune)." I said, "Nothing prevented me but the fact that neither you nor Abu Bakr spoke, so I disliked to speak (in your presence).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَخْبِرُونِي بِشَجَرَةٍ مَثَلُهَا مَثَلُ الْمُسْلِمِ، تُؤْتِي أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا، وَلاَ تَحُتُّ وَرَقَهَا ". فَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ، فَكَرِهْتُ أَنْ أَتَكَلَّمَ وَثَمَّ أَبُو بَكْرٍ وَعُمَرُ، فَلَمَّا لَمْ يَتَكَلَّمَا قَالَ النَّبِيُّ صلى الله عليه وسلم " هِيَ النَّخْلَةُ ". فَلَمَّا خَرَجْتُ مَعَ أَبِي قُلْتُ يَا أَبَتَاهْ وَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ. قَالَ مَا مَنَعَكَ أَنْ تَقُولَهَا لَوْ كُنْتَ قُلْتَهَا كَانَ أَحَبَّ إِلَىَّ مِنْ كَذَا وَكَذَا. قَالَ مَا مَنَعَنِي إِلاَّ أَنِّي لَمْ أَرَكَ وَلاَ أَبَا بَكْرٍ تَكَلَّمْتُمَا، فَكَرِهْتُ.

Reference	: Sahih al-Bukhari 6144
In-book reference	: Book 78, Hadith 170
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 165

(90) Chapter: What kinds of poetry, Rajaz and Huda is allowed

(90) باب مَا يَجُوزُ مِنَ الشِّعْرِ وَالرَّجَزِ وَالْحُدَاءِ وَمَا يُكْرَهُ مِنْهُ

وَقَوْلِهِ: {وَالشُّعَرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ وَأَنَّهُمْ يَقُولُونَ مَا لاَ يَفْعَلُونَ إِلاَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظُلِمُوا وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ}. قَالَ ابْنُ عَبَّاسٍ فِي كُلِّ لَغْوٍ يَخُوضُونَ.

Narrated Ubai bin Ka`b:

Allah's Messenger (ﷺ) said, "Some poetry contains wisdom."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ مَرْوَانَ بْنَ الْحَكَمِ، أَخْبَرَهُ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الأَسْوَدِ بْنِ عَبْدِ يَغُوثَ أَخْبَرَهُ أَنَّ أُبَىَّ بْنَ كَعْبٍ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " **إِنَّ مِنَ الشِّعْرِ حِكْمَةً** ".

Reference	: Sahih al-Bukhari 6145
In-book reference	: Book 78, Hadith 171
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 166

Narrated Jundub:

While the Prophet (ﷺ) was walking, a stone hit his foot and stumbled and his toe was injured. He then (quoting a poetic verse) said, "You are not more than a toe which has been bathed in blood in Allah's Cause."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، سَمِعْتُ جُنْدَبًا، يَقُولُ بَيْنَمَا النَّبِيُّ صلى الله عليه وسلم يَمْشِي إِذْ أَصَابَهُ حَجَرٌ فَعَثَرَ فَدَمِيَتْ إِصْبَعُهُ فَقَالَ " **هَلْ أَنْتِ إِلاَّ إِصْبَعٌ دَمِيتِ وَفِي سَبِيلِ اللَّهِ مَا لَقِيتِ** ".

Reference	: Sahih al-Bukhari 6146
In-book reference	: Book 78, Hadith 172
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 167

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The most true words said by a poet were the words of Labid. He said, i.e. 'Verily, everything except Allah is perishable and Umaiya bin Abi As-Salt was about to embrace Islam .

حَدَّثَنَا ابْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ مَهْدِيٍّ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ، حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ النَّبِيُّ صلى الله عليه وسلم " **أَصْدَقُ كَلِمَةٍ قَالَهَا الشَّاعِرُ كَلِمَةُ لَبِيدٍ أَلاَ كُلُّ شَىْءٍ مَا خَلاَ اللَّهَ بَاطِلُ** ". وَكَادَ أُمَيَّةُ بْنُ أَبِي الصَّلْتِ أَنْ يُسْلِمَ.

Reference	: Sahih al-Bukhari 6147
In-book reference	: Book 78, Hadith 173

USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 168
(deprecated numbering scheme)

Narrated Salama bin Al-Aqwa:

We went out with Allah's Messenger (ﷺ) to Khaibar and we travelled during the night. A man amongst the people said to 'Amir bin Al-Aqwa', "Won't you let us hear your poetry?" 'Amir was a poet, and so he got down and started (chanting Huda) reciting for the people, poetry that keep pace with the camel's foot steps, saying, "O Allah! Without You we would not have been guided on the right path, neither would we have given in charity, nor would we have prayed. So please forgive us what we have committed. Let all of us be sacrificed for Your cause and when we meet our enemy, make our feet firm and bestow peace and calmness on us and if they (our enemy) will call us towards an unjust thing we will refuse. The infidels have made a hue and cry to ask others help against us. Allah's Messenger (ﷺ) said, "Who is that driver (of the camels)?" They said, "He is 'Amir bin Al-Aqwa.'" He said, "May Allah bestow His mercy on him." A man among the people said, Has Martyrdom been granted to him, O Allah's Prophet! Would that you let us enjoy his company longer." We reached (the people of) Khaibar and besieged them till we were stricken with severe hunger but Allah helped the Muslims conquer Khaibar. In the evening of its conquest the people made many fires. Allah's Messenger (ﷺ) asked, "What are those fires? For what are you making fires?" They said, "For cooking meat." He asked, "What kind of meat?" They said, "Donkeys' meat." Allah's Messenger (ﷺ) said, "Throw away the meat and break the cooking pots." A man said, O Allah's Messenger (ﷺ)! Shall we throw away the meat and wash the cooking pots?" He said, "You can do that too." When the army files aligned in rows (for the battle), 'Amir's sword was a short one, and while attacking a Jew with it in order to hit him, the sharp edge of the sword turned back and hit 'Amir's knee and caused him to die. When the Muslims returned (from the battle), Salama said, Allah's Messenger (ﷺ) saw me pale and said, 'What is wrong with you?'" I said, "Let my parents be sacrificed for you! The people claim that all the deeds of Amir have been annulled." The Prophet (ﷺ) asked, "Who said so?" I replied, "So-and-so and soand- so and Usaid bin Al-Hudair Al-Ansari said, 'Whoever says so is telling a lie. Verily, 'Amir will have double reward.'" (While speaking) the Prophet (ﷺ) put two of his fingers together to indicate that, and added, "He was really a hard-working man and a Mujahid (devout fighter in Allah's Cause) and rarely have there lived in it (i.e., Medina or the battle-field) an "Arab like him."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ، قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى خَيْبَرَ فَسِرْنَا لَيْلاً، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ لِعَامِرِ بْنِ الأَكْوَعِ أَلاَ تُسْمِعُنَا مِنْ هُنَيْهَاتِكَ، قَالَ وَكَانَ عَامِرٌ رَجُلاً شَاعِرًا، فَنَزَلَ يَحْدُو بِالْقَوْمِ يَقُولُ اللَّهُمَّ لَوْلاَ أَنْتَ مَا اهْتَدَيْنَا وَلاَ تَصَدَّقْنَا وَلاَ صَلَّيْنَا فَاغْفِرْ فِدَاءٌ لَكَ مَا اقْتَفَيْنَا وَثَبِّتِ الأَقْدَامَ إِنْ لاَقَيْنَا وَأَلْقِيَنْ سَكِينَةً عَلَيْنَا إِنَّا إِذَا صِيحَ بِنَا أَتَيْنَا وَبِالصِّيَاحِ عَوَّلُوا عَلَيْنَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ هَذَا السَّائِقُ ". قَالُوا عَامِرُ بْنُ الأَكْوَعِ. فَقَالَ " يَرْحَمُهُ اللَّهُ ". فَقَالَ رَجُلٌ مِنَ الْقَوْمِ وَجَبَتْ يَا نَبِيَّ اللَّهِ، لَوْ أَمْتَعْتَنَا بِهِ. قَالَ فَأَتَيْنَا خَيْبَرَ فَحَاصَرْنَاهُمْ حَتَّى أَصَابَتْنَا مَخْمَصَةٌ شَدِيدَةٌ، ثُمَّ إِنَّ اللَّهَ فَتَحَهَا عَلَيْهِمْ، فَلَمَّا أَمْسَى النَّاسُ الْيَوْمَ الَّذِي فُتِحَتْ عَلَيْهِمْ أَوْقَدُوا نِيرَانًا كَثِيرَةً. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا هَذِهِ النِّيرَانُ، عَلَى أَىِّ شَىْءٍ تُوقِدُونَ ". قَالُوا عَلَى لَحْمٍ. قَالَ " عَلَى أَىِّ لَحْمٍ ". قَالُوا عَلَى لَحْمِ حُمُرٍ إِنْسِيَّةٍ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَهْرِقُوهَا وَاكْسِرُوهَا ". فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَوْ نُهَرِيقُهَا وَنَغْسِلُهَا قَالَ " أَوْ ذَاكَ ". فَلَمَّا تَصَافَّ الْقَوْمُ كَانَ سَيْفُ عَامِرٍ فِيهِ قِصَرٌ، فَتَنَاوَلَ بِهِ يَهُودِيًّا لِيَضْرِبَهُ، وَيَرْجِعُ ذُبَابُ سَيْفِهِ فَأَصَابَ رُكْبَةَ عَامِرٍ فَمَاتَ مِنْهُ، فَلَمَّا قَفَلُوا قَالَ سَلَمَةُ رَآنِي رَسُولُ اللَّهِ صلى الله عليه وسلم شَاحِبًا. فَقَالَ لِي " مَا لَكَ ". فَقُلْتُ فِدًى لَكَ أَبِي وَأُمِّي زَعَمُوا أَنَّ عَامِرًا حَبِطَ عَمَلُهُ. قَالَ " مَنْ قَالَهُ ". قُلْتُ قَالَهُ فُلاَنٌ وَفُلاَنٌ وَفُلاَنٌ وَأُسَيْدُ بْنُ الْحُضَيْرِ الأَنْصَارِيُّ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَذَبَ مَنْ قَالَهُ، إِنَّ لَهُ لأَجْرَيْنِ ـ وَجَمَعَ بَيْنَ إِصْبَعَيْهِ ـ إِنَّهُ لَجَاهِدٌ مُجَاهِدٌ، قَلَّ عَرَبِيٌّ نَشَأَ بِهَا مِثْلَهُ ".

Reference : Sahih al-Bukhari 6148
In-book reference : Book 78, Hadith 174
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 169
(deprecated numbering scheme)

Narrated Anas bin Malik:

The Prophet (ﷺ) came to some of his wives among whom there was Um Sulaim, and said, "May Allah be merciful to you, O Anjasha! Drive the camels slowly, as they are carrying glass vessels!" Abu Qalaba said, "The Prophet (ﷺ) said a sentence (i.e. the above metaphor) which, had anyone of you said it, you would have admonished him for it".

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ أَتَى النَّبِيُّ صلى الله عليه وسلم عَلَى بَعْضِ نِسَائِهِ وَمَعَهُنَّ أُمُّ سُلَيْمٍ فَقَالَ " وَيْحَكَ يَا أَنْجَشَةُ، رُوَيْدَكَ سَوْقًا بِالْقَوَارِيرِ ". قَالَ أَبُو قِلاَبَةَ فَتَكَلَّمَ النَّبِيُّ صلى الله عليه وسلم بِكَلِمَةٍ، لَوْ تَكَلَّمَ بَعْضُكُمْ لَعِبْتُمُوهَا عَلَيْهِ قَوْلُهُ " سَوْقَكَ بِالْقَوَارِيرِ ".

Reference	: Sahih al-Bukhari 6149
In-book reference	: Book 78, Hadith 175
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 170

(91) Chapter: Lampooning Al-Mushrikin (91) باب هِجَاءِ الْمُشْرِكِينَ

Narrated `Aisha:

Hassan bin Thabit asked the permission of Allah's Messenger (ﷺ) to lampoon the pagans (in verse). Allah's Apostle said, "What about my fore-fathers (ancestry)?' Hassan said (to the Prophet) "I will take you out of them as a hair is taken out of dough." Narrated Hisham bin `Urwa that his father said, "I called Hassan with bad names in front of `Aisha." She said, "Don't call him with bad names because he used to defend Allah's Messenger (ﷺ) (against the pagans).

حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا عَبْدَةُ، أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتِ اسْتَأْذَنَ حَسَّانُ بْنُ ثَابِتٍ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي هِجَاءِ الْمُشْرِكِينَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَكَيْفَ بِنَسَبِي ". فَقَالَ حَسَّانُ لأَسُلَّنَّكَ مِنْهُمْ كَمَا تُسَلُّ الشَّعَرَةُ مِنَ الْعَجِينِ. وَعَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ قَالَ ذَهَبْتُ أَسُبُّ حَسَّانَ عِنْدَ عَائِشَةَ فَقَالَتْ لاَ تَسُبُّهُ فَإِنَّهُ كَانَ يُنَافِحُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 6150
In-book reference	: Book 78, Hadith 176
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 171

Narrated Al-Haitham bin Abu Sinan:

that he heard Abu Huraira in his narration, mentioning that the Prophet (ﷺ) said, "A Muslim brother of yours who does not say dirty words." and by that he meant Ibn Rawaha, "said (in verse): 'We have Allah's Messenger (ﷺ) with us who recites the Holy Qur'an in the early morning time. He gave us guidance and light while we were blind and astray, so our hearts are sure that whatever he says, will certainly happen. He does not touch his bed at night, being busy in worshipping Allah while the pagans are sound asleep in their beds.' "

حَدَّثَنَا أَصْبَغُ، قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ الْهَيْثَمَ بْنَ أَبِي سِنَانٍ، أَخْبَرَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ، فِي قَصَصِهِ يَذْكُرُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِنَّ أَخًا لَكُمْ لاَ يَقُولُ الرَّفَثَ ". يَعْنِي بِذَاكَ ابْنَ رَوَاحَةَ قَالَ فِينَا رَسُولُ اللَّهِ يَتْلُو كِتَابَهُ إِذَا انْشَقَّ مَعْرُوفٌ مِنَ الْفَجْرِ سَاطِعُ أَرَانَا الْهُدَى بَعْدَ الْعَمَى فَقُلُوبُنَا بِهِ مُوقِنَاتٌ أَنَّ مَا قَالَ وَاقِعُ يَبِيتُ يُجَافِي جَنْبَهُ عَنْ فِرَاشِهِ إِذَا اسْتَثْقَلَتْ بِالْكَافِرِينَ الْمَضَاجِعُ تَابَعَهُ عُقَيْلٌ عَنِ الزُّهْرِيِّ. وَقَالَ الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ عَنْ سَعِيدٍ وَالأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ.

Reference	: Sahih al-Bukhari 6151
In-book reference	: Book 78, Hadith 177
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 172

Narrated Abu Salama bin `Abdur-Rahman bin `Auf:

that he heard Hassan bin Thabit Al-Ansari asking the witness of Abu Huraira, saying, "O Abu- Huraira! I beseech you by Allah (to tell me). Did you hear Allah's Messenger (ﷺ) saying' 'O Hassan ! Reply on behalf of Allah's Messenger (ﷺ). O Allah ! Support him (Hassan) with the Holy Spirit (Gabriel).'?" Abu Huraira said, "Yes."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ. وَحَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّهُ سَمِعَ حَسَّانَ بْنَ ثَابِتٍ الأَنْصَارِيَّ، يَسْتَشْهِدُ أَبَا هُرَيْرَةَ فَيَقُولُ يَا أَبَا هُرَيْرَةَ نَشَدْتُكَ بِاللَّهِ هَلْ سَمِعْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " يَا حَسَّانُ أَجِبْ عَنْ رَسُولِ اللَّهِ، اللَّهُمَّ أَيِّدْهُ بِرُوحِ الْقُدُسِ ". قَالَ أَبُو هُرَيْرَةَ نَعَمْ.

Reference	: Sahih al-Bukhari 6152
In-book reference	: Book 78, Hadith 178
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 173

Narrated Al-Bara:

The Prophet (ﷺ) said to Hassan, "Lampoon them (the pagans) in verse, and Gabriel is with you."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لِحَسَّانَ " اهْجُهُمْ ـ أَوْ قَالَ هَاجِهِمْ ـ وَجِبْرِيلُ مَعَكَ ".

Reference	: Sahih al-Bukhari 6153
In-book reference	: Book 78, Hadith 179
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 174

(92) Chapter: To indulge in poetry

(92) بَابُ مَا يُكْرَهُ أَنْ يَكُونَ الْغَالِبُ عَلَى الإِنْسَانِ الشِّعْرُ حَتَّى يَصُدَّهُ عَنْ ذِكْرِ اللَّهِ وَالْعِلْمِ وَالْقُرْآنِ

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "It is better for a man to fill the inside of his body with pus than to fill it with poetry."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، أَخْبَرَنَا حَنْظَلَةُ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لأَنْ يَمْتَلِئَ جَوْفُ أَحَدِكُمْ قَيْحًا خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِئَ شِعْرًا ".

Reference	: Sahih al-Bukhari 6154
In-book reference	: Book 78, Hadith 180
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 175

Narrated Abu Huraira:

Allah's Messenger (ﷺ); said, "It is better for anyone of you that the inside of his body be filled with pus which may consume his body, than it be filled with poetry."

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ سَمِعْتُ أَبَا صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لأَنْ يَمْتَلِئَ جَوْفُ رَجُلٍ قَيْحًا يَرِيهِ خَيْرٌ مِنْ أَنْ يَمْتَلِئَ شِعْرًا ".

Reference	: Sahih al-Bukhari 6155
In-book reference	: Book 78, Hadith 181
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 176

(93) Chapter: Taribat yaminuka and Aqra halqa

(93) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم " تَرِبَتْ يَمِينُكَ ". " وَعَقْرَى حَلْقَى ".

Narrated `Aisha:

Allah, the brother of Abu Al-Qu'ais asked my permission to enter after the verses of Al-Hijab (veiling the ladies) was revealed, and I said, "By Allah, I will not admit him unless I take permission of Allah's Apostle for it was not the brother of Al-Qu'ais who had suckled me, but it was the wife of Al-Qu'ais, who had suckled me." Then Allah's Messenger (ﷺ) entered upon me, and I said, "O Allah's Messenger (ﷺ)! The man has not nursed me but his wife has nursed me." He said, "Admit him because he is your uncle (not from blood relation, but because you have been nursed by his wife), Taribat Yaminuki." `Urwa said, "Because of this reason, ' Aisha used to say: Foster suckling relations render all those things (marriages etc.) illegal which are illegal because of the corresponding blood relations." (See Hadith No. 36, Vol. 7)

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ إِنَّ أَفْلَحَ أَخَا أَبِي الْقُعَيْسِ اسْتَأْذَنَ عَلَىَّ بَعْدَ مَا نَزَلَ الْحِجَابُ فَقُلْتُ وَاللَّهِ لاَ آذَنُ لَهُ حَتَّى أَسْتَأْذِنَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَإِنَّ أَخَا أَبِي الْقُعَيْسِ لَيْسَ هُوَ أَرْضَعَنِي، وَلَكِنْ أَرْضَعَتْنِي امْرَأَةُ أَبِي الْقُعَيْسِ. فَدَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ الرَّجُلَ لَيْسَ هُوَ أَرْضَعَنِي، وَلَكِنْ أَرْضَعَتْنِي امْرَأَتُهُ. قَالَ " ائْذَنِي لَهُ، فَإِنَّهُ عَمُّكِ، تَرِبَتْ يَمِينُكِ ". قَالَ عُرْوَةُ فَبِذَلِكَ كَانَتْ عَائِشَةُ تَقُولُ حَرِّمُوا مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ.

Reference	: Sahih al-Bukhari 6156
In-book reference	: Book 78, Hadith 182
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 177

Narrated `Aisha:

The Prophet (ﷺ) intended to return home after the performance of the Hajj, and he saw Safiya standing at the entrance of her tent, depressed and sad because she got her menses. The Prophet (ﷺ) said, "Aqra Halqa! --An expression used in the Quraish dialect--"You will detain us." The Prophet (ﷺ) then asked (her), "Did you perform the Tawaf Al-Ifada on the Day of Sacrifice (10th of Dhul-Hijja)?" She said, "Yes." The Prophet (ﷺ) said, "Then you can leave (with us).

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا الْحَكَمُ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ أَرَادَ النَّبِيُّ صلى الله عليه وسلم أَنْ يَنْفِرَ فَرَأَى صَفِيَّةَ عَلَى باب خِبَائِهَا كَئِيبَةً حَزِينَةً لأَنَّهَا حَاضَتْ فَقَالَ " عَقْرَى حَلْقَى ـ لُغَةُ قُرَيْشٍ ـ إِنَّكِ لَحَابِسَتُنَا " ثُمَّ قَالَ " أَكُنْتِ أَفَضْتِ يَوْمَ النَّحْرِ ". يَعْنِي الطَّوَافَ قَالَتْ نَعَمْ. قَالَ " فَانْفِرِي إِذًا ".

Reference	: Sahih al-Bukhari 6157
In-book reference	: Book 78, Hadith 183
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 178

(94) Chapter: "They assumed or claimed that..."

(94) باب مَا جَاءَ فِي زَعَمُوا

Narrated Um Hani:

(the daughter of Abu Talib) I visited Allah's Messenger (ﷺ) in the year of the Conquest of Mecca and found him taking a bath, and his daughter, Fatima was screening him. When I greeted him, he said, "Who is it?" I replied, "I am Um Hani, the daughter of Abu Talib." He said, "Welcome, O Um Hani ! " When the Prophet (ﷺ) had finished his bath, he stood up and offered eight rak`at of prayer while he was wrapped in a single garment. When he had finished his prayer, I said, "O Allah's Messenger (ﷺ)! My maternal brother assumes (or claims) that he will murder some man whom I have given shelter, i.e., so-and-so bin Hubaira." Allah's Messenger (ﷺ) said, "O Um Hani! We shelter him whom you have sheltered." Um Hani added, "That happened in the forenoon."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ أَنَّ أَبَا مُرَّةَ، مَوْلَى أُمِّ هَانِئٍ بِنْتِ أَبِي طَالِبٍ أَخْبَرَهُ أَنَّهُ، سَمِعَ أُمَّ هَانِئٍ بِنْتَ أَبِي طَالِبٍ، تَقُولُ ذَهَبْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم عَامَ الْفَتْحِ فَوَجَدْتُهُ يَغْتَسِلُ، وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ، فَسَلَّمْتُ عَلَيْهِ، فَقَالَ " مَنْ هَذِهِ ". فَقُلْتُ أَنَا أُمُّ هَانِئٍ بِنْتُ أَبِي طَالِبٍ. فَقَالَ " مَرْحَبًا بِأُمِّ هَانِئٍ ". فَلَمَّا فَرَغَ مِنْ غُسْلِهِ قَامَ فَصَلَّى ثَمَانِيَ رَكَعَاتٍ، مُلْتَحِفًا فِي ثَوْبٍ وَاحِدٍ، فَلَمَّا انْصَرَفَ قُلْتُ يَا رَسُولَ اللَّهِ زَعَمَ ابْنُ أُمِّي أَنَّهُ قَاتِلٌ رَجُلاً قَدْ أَجَرْتُهُ فُلاَنُ بْنُ هُبَيْرَةَ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَدْ أَجَرْنَا مَنْ أَجَرْتِ يَا أُمَّ هَانِئٍ ". قَالَتْ أُمُّ هَانِئٍ وَذَاكَ ضُحًى.

Reference	: Sahih al-Bukhari 6158
In-book reference	: Book 78, Hadith 184
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 179

(95) Chapter: Saying "Wailaka." (95) باب مَا جَاءَ فِي قَوْلِ الرَّجُلِ وَيْلَكَ

Narrated Anas:

The Prophet (ﷺ) saw a man driving a Badana (a camel for sacrifice) and said (to him). "Ride it." The man said, "It is a Bandana." The Prophet (ﷺ) said, "Ride on it." The man said, "It is a Bandana." The Prophet (ﷺ) said, Ride on it, woe to you!"

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم رَأَى رَجُلاً يَسُوقُ بَدَنَةً فَقَالَ " ارْكَبْهَا ". قَالَ إِنَّهَا بَدَنَةٌ. قَالَ " ارْكَبْهَا ". قَالَ إِنَّهَا بَدَنَةٌ. قَالَ " ارْكَبْهَا وَيْلَكَ ".

Reference	: Sahih al-Bukhari 6159
In-book reference	: Book 78, Hadith 185
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 180

Narrated Abu Huraira:

Allah's Messenger (ﷺ) saw a man driving a Badana (a camel for sacrifice) and said to him, "Ride on it." The man said, "O Allah's Messenger (ﷺ)! It is a Bandana." The Prophet (ﷺ) said, "Ride on it, woe to you!" on the second or third time.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَأَى رَجُلاً يَسُوقُ بَدَنَةً فَقَالَ لَهُ " ارْكَبْهَا ". قَالَ يَا رَسُولَ اللَّهِ إِنَّهَا بَدَنَةٌ. قَالَ " ارْكَبْهَا وَيْلَكَ ". فِي الثَّانِيَةِ أَوْ فِي الثَّالِثَةِ.

Reference	: Sahih al-Bukhari 6160
In-book reference	: Book 78, Hadith 186
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 181

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) was on a journey and he had a black slave called Anjasha, and he was driving the camels (very fast, and there were women riding on those camels). Allah's Messenger (ﷺ) said, "Waihaka (May Allah be merciful to you), O Anjasha! Drive slowly (the camels) with the glass vessels (women)!"

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، وَأَيُّوبَ عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي سَفَرٍ، وَكَانَ مَعَهُ غُلاَمٌ لَهُ أَسْوَدُ، يُقَالُ لَهُ أَنْجَشَةُ، يَحْدُو، فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَيْحَكَ يَا أَنْجَشَةُ رُوَيْدَكَ بِالْقَوَارِيرِ ".

Reference	: Sahih al-Bukhari 6161
In-book reference	: Book 78, Hadith 187
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 182

Narrated Abu Bakra:

A man praised another man in front of the Prophet. The Prophet (ﷺ) said thrice, "Wailaka (Woe on you) ! You have cut the neck of your brother!" The Prophet (ﷺ) added, "If it is indispensable for anyone of you to praise a person, then he should say, "I think that such-and-such person (is so-and-so), and Allah is the one who will take his accounts (as he knows his reality) and none can sanctify anybody before Allah (and that only if he knows well about that person.)".

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، عَنْ خَالِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، قَالَ أَثْنَى رَجُلٌ عَلَى رَجُلٍ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَقَالَ " وَيْلَكَ قَطَعْتَ عُنُقَ أَخِيكَ ـ ثَلاَثًا ـ مَنْ كَانَ مِنْكُمْ مَادِحًا لاَ مَحَالَةَ فَلْيَقُلْ أَحْسِبُ فُلاَنًا ـ وَاللَّهُ حَسِيبُهُ ـ وَلاَ أُزَكِّي عَلَى اللَّهِ أَحَدًا. إِنْ كَانَ يَعْلَمُ ".

Reference	: Sahih al-Bukhari 6162
In-book reference	: Book 78, Hadith 188
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 183

Narrated Abu Sa`id Al-Khudri:

While the Prophet (ﷺ) was distributing (war booty etc.) one day, Dhul Khawaisira, a man from the tribe of Bani Tamim, said, "O Allah's Messenger (ﷺ)! Act justly." The Prophets said, "Woe to you! Who else would act justly if I did not act justly?" `Umar said (to the Prophet (ﷺ)), "Allow me to chop his neck off." The Prophet said, "No, for he has companions (who are apparently so pious that) if anyone of (you compares his prayer with) their prayer, he will consider his prayer inferior to theirs, and similarly his fasting inferior to theirs, but they will desert Islam (go out of religion) as an arrow goes through the victim's body (games etc.) in which case if its Nasl is examined nothing will be seen thereon, and if its Nady is examined, nothing will be seen thereon, and if its Qudhadh is examined, nothing will be seen thereon, for the arrow has gone out too fast even for the excretions and blood to smear over it. Such people will come out at the time of difference among the (Muslim) people and the sign by which they will be recognized, will be a man whose one of the two hands will look like the breast of a woman or a lump of flesh moving loosely." Abu Sa`id added, "I testify that I heard that from the Prophet (ﷺ) and also testify that I was with `Ali when `Ali fought against those people. The man described by the Prophet was searched for among the killed, and was found, and he was exactly as the Prophet (ﷺ) had described him." (See Hadith No. 807, Vol. 4)

حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا الأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، وَالضَّحَّاكِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ بَيْنَا النَّبِيُّ صلى الله عليه وسلم يَقْسِمُ ذَاتَ يَوْمٍ قِسْمًا فَقَالَ ذُو الْخُوَيْصِرَةِ ـ رَجُلٌ مِنْ بَنِي تَمِيمٍ ـ يَا رَسُولَ اللَّهِ اعْدِلْ. قَالَ " وَيْلَكَ مَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ ". فَقَالَ عُمَرُ ائْذَنْ لِي فَلأَضْرِبْ عُنُقَهُ. قَالَ " لاَ، إِنَّ لَهُ أَصْحَابًا يَحْقِرُ أَحَدُكُمْ صَلاَتَهُ مَعَ صَلاَتِهِمْ، وَصِيَامَهُ مَعَ صِيَامِهِمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمُرُوقِ السَّهْمِ مِنَ الرَّمِيَّةِ، يُنْظَرُ إِلَى نَصْلِهِ فَلاَ يُوجَدُ فِيهِ شَىْءٌ، ثُمَّ يُنْظَرُ إِلَى رِصَافِهِ فَلاَ يُوجَدُ فِيهِ شَىْءٌ، ثُمَّ يُنْظَرُ إِلَى نَضِيِّهِ فَلاَ يُوجَدُ فِيهِ شَىْءٌ، ثُمَّ يُنْظَرُ إِلَى قُذَذِهِ فَلاَ يُوجَدُ فِيهِ شَىْءٌ، سَبَقَ الْفَرْثَ وَالدَّمَ، يَخْرُجُونَ عَلَى حِينِ فُرْقَةٍ مِنَ النَّاسِ، آيَتُهُمْ رَجُلٌ إِحْدَى يَدَيْهِ مِثْلُ ثَدْىِ الْمَرْأَةِ، أَوْ مِثْلُ الْبَضْعَةِ تَدَرْدَرُ ". قَالَ أَبُو سَعِيدٍ أَشْهَدُ لَسَمِعْتُهُ مِنَ النَّبِيِّ صلى الله عليه وسلم وَأَشْهَدُ أَنِّي كُنْتُ مَعَ عَلِيٍّ حِينَ قَاتَلَهُمْ، فَالْتُمِسَ فِي الْقَتْلَى، فَأُتِيَ بِهِ عَلَى النَّعْتِ الَّذِي نَعَتَ النَّبِيُّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 6163
In-book reference	: Book 78, Hadith 189
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 184

Narrated Abu Huraira:

A man came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! I am ruined!" The Prophet (ﷺ) said, "Waihaka (May Allah be merciful to you) !" The man said, "I have done sexual intercourse with my wife while fasting in Ramadan." The Prophet (ﷺ) said, "Manumit a slave." The man said, " I cannot afford that. " The Prophet (ﷺ) said; "Then fast for two successive months." The man said, " I have no power to do so." The Prophet (ﷺ) said, "Then feed sixty poor persons." The man said, "I have nothing (to feed sixty persons). Later a basket full of dates were brought to the Prophet (ﷺ) and he said (to the man), "Take it and give it in charity." The man said, "O Allah's Messenger (ﷺ)! Shall I give it to people other than my family? By Him in Whose Hand my life is, there is nobody poorer than me in the whole city of Medina." The Prophet (ﷺ) smiled till his premolar teeth became visible, and said, "Take it." Az-Zuhri said (that the Prophet (ﷺ) said). "Wailaka."

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا الأَوْزَاعِيُّ، قَالَ حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه أَنَّ رَجُلاً، أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ هَلَكْتُ‏.‏ قَالَ ‏"‏ وَيْحَكَ ‏"‏‏.‏ قَالَ وَقَعْتُ عَلَى أَهْلِي فِي رَمَضَانَ‏.‏ قَالَ ‏"‏ أَعْتِقْ رَقَبَةً ‏"‏‏.‏ قَالَ مَا أَجِدُهَا‏.‏ قَالَ ‏"‏ فَصُمْ شَهْرَيْنِ مُتَتَابِعَيْنِ ‏"‏‏.‏ قَالَ لاَ أَسْتَطِيعُ‏.‏ قَالَ ‏"‏ فَأَطْعِمْ سِتِّينَ مِسْكِينًا ‏"‏‏.‏ قَالَ مَا أَجِدُ‏.‏ فَأُتِيَ بِعَرَقٍ فَقَالَ ‏"‏ خُذْهُ فَتَصَدَّقْ بِهِ ‏"‏‏.‏ فَقَالَ يَا رَسُولَ اللَّهِ أَعَلَى غَيْرِ أَهْلِي فَوَالَّذِي نَفْسِي بِيَدِهِ مَا بَيْنَ طُنُبَىِ الْمَدِينَةِ أَحْوَجُ مِنِّي‏.‏ فَضَحِكَ النَّبِيُّ صلى الله عليه وسلم حَتَّى بَدَتْ أَنْيَابُهُ قَالَ ‏"‏ خُذْهُ ‏"‏‏.‏ تَابَعَهُ يُونُسُ عَنِ الزُّهْرِيِّ‏.‏ وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ عَنِ الزُّهْرِيِّ وَيْلَكَ‏.‏

Reference	: Sahih al-Bukhari 6164
In-book reference	: Book 78, Hadith 190
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 185

Narrated Abu Sa`id Al-Khudri:

A bedouin said, "O Allah's Messenger (ﷺ)! Inform me about the emigration." The Prophet (ﷺ) said, "Waihaka (May Allah be merciful to you)! The question of emigration is a difficult one. Have you got some camels?" The bedouin said, "Yes." The Prophet (ﷺ) said, "Do you pay their Zakat?" He said, "Yes." The Prophet said, "Go on doing like this from beyond the seas, for Allah will not let your deeds go in vain."

حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا أَبُو عَمْرٍو الأَوْزَاعِيُّ، قَالَ حَدَّثَنِي ابْنُ شِهَابٍ الزُّهْرِيُّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه أَنَّ أَعْرَابِيًّا قَالَ يَا رَسُولَ اللَّهِ أَخْبِرْنِي عَنِ الْهِجْرَةِ‏.‏ فَقَالَ ‏"‏ وَيْحَكَ إِنَّ شَأْنَ الْهِجْرَةِ شَدِيدٌ، فَهَلْ لَكَ مِنْ إِبِلٍ ‏"‏‏.‏ قَالَ نَعَمْ‏.‏ قَالَ ‏"‏ فَهَلْ تُؤَدِّي صَدَقَتَهَا ‏"‏‏.‏ قَالَ نَعَمْ‏.‏ قَالَ ‏"‏ فَاعْمَلْ مِنْ وَرَاءِ الْبِحَارِ، فَإِنَّ اللَّهَ لَنْ يَتِرَكَ مِنْ عَمَلِكَ شَيْئًا ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6165
In-book reference	: Book 78, Hadith 191
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 186

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "Wailakum" (woe to you) or "waihakum" (May Allah be merciful to you)." Shu`ba is not sure as to which was the right word. "Do not become disbelievers after me by cutting the necks of one another."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا شُعْبَةُ، عَنْ وَاقِدِ بْنِ مُحَمَّدِ بْنِ زَيْدٍ، سَمِعْتُ أَبِي، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ وَيْلَكُمْ ـ أَوْ وَيْحَكُمْ قَالَ شُعْبَةُ شَكَّ هُوَ ـ لاَ تَرْجِعُوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ ‏"‏‏.‏ وَقَالَ النَّضْرُ عَنْ شُعْبَةَ وَيْحَكُمْ‏.‏ وَقَالَ عُمَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ وَيْلَكُمْ أَوْ وَيْحَكُمْ‏.‏

Reference	: Sahih al-Bukhari 6166
In-book reference	: Book 78, Hadith 192
USC-MSA web (English) reference	: Vol. 8, Book 73, Hadith 187

(deprecated numbering scheme)

Narrated Anas:

A bedouin came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! When will The Hour be established?" The Prophet (ﷺ) said, "Wailaka (Woe to you), What have you prepared for it?" The bedouin said, "I have not prepared anything for it, except that I love Allah and H is Apostle." The Prophet (ﷺ) said, "You will be with those whom you love." We (the companions of the Prophet (ﷺ)) said, "And will we too be so? The Prophet (ﷺ) said, "Yes." So we became very glad on that day. In the meantime, a slave of Al-Mughira passed by, and he was of the same age as I was. The Prophet (ﷺ) said. "If this (slave) should live long, he will not reach the geriatric old age, but the Hour will be established."

حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ رَجُلاً، مِنْ أَهْلِ الْبَادِيَةِ أَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ قَائِمَةٌ قَالَ " وَيْلَكَ وَمَا أَعْدَدْتَ لَهَا ". قَالَ مَا أَعْدَدْتُ لَهَا إِلاَّ أَنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ. قَالَ " إِنَّكَ مَعَ مَنْ أَحْبَبْتَ ". فَقُلْنَا وَنَحْنُ كَذَلِكَ. قَالَ " نَعَمْ ". فَفَرِحْنَا يَوْمَئِذٍ فَرَحًا شَدِيدًا، فَمَرَّ غُلاَمٌ لِلْمُغِيرَةِ وَكَانَ مِنْ أَقْرَانِي فَقَالَ " إِنْ أُخِّرَ هَذَا فَلَنْ يُدْرِكَهُ الْهَرَمُ حَتَّى تَقُومَ السَّاعَةُ ". وَاخْتَصَرَهُ شُعْبَةُ عَنْ قَتَادَةَ سَمِعْتُ أَنَسًا عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 6167
In-book reference	: Book 78, Hadith 193
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 188

(96) Chapter: The signs of loving Allah

(96) بَابُ عَلاَمَةِ حُبِّ اللَّهِ عَزَّ وَجَلَّ

لِقَوْلِهِ: {إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ}.

Narrated `Abdullah:

The Prophet (ﷺ) said, "Everyone will be with those whom he loves."

حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " الْمَرْءُ مَعَ مَنْ أَحَبَّ ".

Reference	: Sahih al-Bukhari 6168
In-book reference	: Book 78, Hadith 194
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 189

Narrated `Abdullah bin Mas`ud:

A man came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! What do you say about a man who loves some people but cannot catch up with their good deeds?" Allah's Messenger (ﷺ) said, "Everyone will be with those whom he loves."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، قَالَ قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ ـ رضى الله عنه جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ تَقُولُ فِي رَجُلٍ أَحَبَّ قَوْمًا وَلَمْ يَلْحَقْ بِهِمْ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْمَرْءُ مَعَ مَنْ أَحَبَّ ". تَابَعَهُ جَرِيرُ بْنُ حَازِمٍ وَسُلَيْمَانُ بْنُ قَرْمٍ وَأَبُو عَوَانَةَ عَنِ الأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 6169
In-book reference	: Book 78, Hadith 195
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 190

Narrated Abu Musa:

It was said to the Prophet; , "A man may love some people but he cannot catch up with their good deeds?" The Prophet (ﷺ) said, "Everyone will be with those whom he loves."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى، قَالَ قِيلَ لِلنَّبِيِّ صلى الله عليه وسلم الرَّجُلُ يُحِبُّ الْقَوْمَ وَلَمَّا يَلْحَقْ بِهِمْ قَالَ " الْمَرْءُ مَعَ مَنْ أَحَبَّ ". تَابَعَهُ أَبُو مُعَاوِيَةَ وَمُحَمَّدُ بْنُ عُبَيْدٍ.

Reference	: Sahih al-Bukhari 6170
In-book reference	: Book 78, Hadith 196
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 191

Narrated Anas bin Malik:

A man asked the Prophet (ﷺ) "When will the Hour be established O Allah's Messenger (ﷺ)?" The Prophet (ﷺ) . said, "What have you prepared for it?" The man said, " I haven't prepared for it much of prayers or fast or alms, but I love Allah and His Apostle." The Prophet (ﷺ) said, "You will be with those whom you love."

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا أَبِي، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلاً، سَأَلَ النَّبِيَّ صلى الله عليه وسلم مَتَى السَّاعَةُ يَا رَسُولَ اللَّهِ قَالَ " مَا أَعْدَدْتَ لَهَا ". قَالَ مَا أَعْدَدْتُ لَهَا مِنْ كَثِيرِ صَلاَةٍ وَلاَ صَوْمٍ وَلاَ صَدَقَةٍ، وَلَكِنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ. قَالَ " أَنْتَ مَعَ مَنْ أَحْبَبْتَ ".

Reference	: Sahih al-Bukhari 6171
In-book reference	: Book 78, Hadith 197
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 192

(97) Chapter: The saying of one man to another: Ikhsa

(97) باب قَوْلِ الرَّجُلِ لِلرَّجُلِ اخْسَأْ

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) said to Ibn Saiyad "I have hidden something for you in my mind; What is it?" He said, "Ad-Dukh." The Prophet (ﷺ) said, "Ikhsa."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا سَلْمُ بْنُ زَرِيرٍ، سَمِعْتُ أَبَا رَجَاءٍ، سَمِعْتُ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لاِبْنِ صَائِدٍ " قَدْ خَبَأْتُ لَكَ خَبِيئًا فَمَا هُوَ ". قَالَ الدُّخُّ. قَالَ " اخْسَأْ ".

Reference	: Sahih al-Bukhari 6172
In-book reference	: Book 78, Hadith 198
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 193

Narrated `Abdullah bin `Umar:

`Umar bin Al-Khattab set out with Allah's Messenger (ﷺ), and a group of his companions to Ibn Saiyad. They found him playing with the boys in the fort or near the Hillocks of Bani Maghala. Ibn Saiyad was nearing his puberty at that time, and he did not notice the arrival of the Prophet (ﷺ) till Allah's Apostle stroked him on the back with his hand and said, "Do you testify that I am Allah's Messenger (ﷺ)?" Ibn Saiyad looked at him and said, "I testify that you are the Apostle of the unlettered ones (illiterates)". Then Ibn Saiyad said to the Prophets . "Do you testify that I am Allah's Messenger (ﷺ)?" The Prophet denied that, saying, "I believe in Allah and all His Apostles," and then said to Ibn Saiyad, "What do you see?" Ibn Saiyad said, "True people and liars visit me." The Prophet (ﷺ) said, "You have been confused as to this matter." Allah's Messenger (ﷺ) added, "I have kept something for you (in my mind)." Ibn Saiyad said, "Ad-Dukh." The Prophet (ﷺ) said, "Ikhsa (you should be ashamed) for you can not

cross your limits." `Umar said, "O Allah's Messenger (ﷺ)! Allow me to chop off h is neck." Allah's Apostle said (to `Umar). "Should this person be him (i.e. Ad-Dajjal) then you cannot over-power him; and should he be someone else, then it will be no use your killing him." `Abdullah bin `Umar added: Later on Allah's Messenger (ﷺ) and Ubai bin Ka`b Al-Ansari (once again) went to the garden in which Ibn Saiyad was present. When Allah's Messenger (ﷺ) entered the garden, he started hiding behind the trunks of the date-palms intending to hear something from Ibn Saiyad before the latter could see him. Ibn Saiyad was Lying on his bed, covered with a velvet sheet from where his mumur were heard. Ibn Saiyad's mother saw the Prophet and said, "O Saf (the nickname of Ibn Saiyad)! Here is Muhammad!" Ibn Saiyad stopped his murmuring. The Prophet (ﷺ) said, "If his mother had kept quiet, then I would have learnt more about him." `Abdullah added: Allah's Messenger (ﷺ) stood up before the people (delivering a sermon), and after praising and glorifying Allah as He deserved, he mentioned the Ad-Dajjal saying, "I warn you against him, and there has been no prophet but warned his followers against him. Noah warned his followers against him but I am telling you about him, something which no prophet has told his people of, and that is: Know that he is blind in one eye where as Allah is not so."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، أَخْبَرَهُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ انْطَلَقَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي رَهْطٍ مِنْ أَصْحَابِهِ قِبَلَ ابْنِ صَيَّادٍ، حَتَّى وَجَدَهُ يَلْعَبُ مَعَ الْغِلْمَانِ فِي أُطُمِ بَنِي مَغَالَةَ، وَقَدْ قَارَبَ ابْنُ صَيَّادٍ يَوْمَئِذٍ الْحُلُمَ، فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم ظَهْرَهُ بِيَدِهِ ثُمَّ قَالَ " أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ ". فَنَظَرَ إِلَيْهِ فَقَالَ أَشْهَدُ أَنَّكَ رَسُولُ الأُمِّيِّينَ. ثُمَّ قَالَ ابْنُ صَيَّادٍ أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ فَرَضَّهُ النَّبِيُّ صلى الله عليه وسلم ثُمَّ قَالَ " آمَنْتُ بِاللَّهِ وَرُسُلِهِ ". ثُمَّ قَالَ لاِبْنِ صَيَّادٍ " مَاذَا تَرَى ". قَالَ يَأْتِينِي صَادِقٌ وَكَاذِبٌ. قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خُلِّطَ عَلَيْكَ الأَمْرُ ". قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي خَبَأْتُ لَكَ خَبِيئًا ". قَالَ هُوَ الدُّخُّ. قَالَ " اخْسَأْ، فَلَنْ تَعْدُوَ قَدْرَكَ ". قَالَ عُمَرُ يَا رَسُولَ اللَّهِ أَتَأْذَنُ لِي فِيهِ أَضْرِبْ عُنُقَهُ. قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنْ يَكُنْ هُوَ لاَ تُسَلَّطُ عَلَيْهِ، وَإِنْ لَمْ يَكُنْ هُوَ فَلاَ خَيْرَ لَكَ فِي قَتْلِهِ ". قَالَ سَالِمٌ فَسَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ، يَقُولُ انْطَلَقَ بَعْدَ ذَلِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأُبَىُّ بْنُ كَعْبٍ الأَنْصَارِيُّ يَؤُمَّانِ النَّخْلَ الَّتِي فِيهَا ابْنُ صَيَّادٍ، حَتَّى إِذَا دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم طَفِقَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَتَّقِي بِجُذُوعِ النَّخْلِ، وَهْوَ يَخْتِلُ أَنْ يَسْمَعَ مِنِ ابْنِ صَيَّادٍ شَيْئًا قَبْلَ أَنْ يَرَاهُ، وَابْنُ صَيَّادٍ مُضْطَجِعٌ عَلَى فِرَاشِهِ فِي قَطِيفَةٍ لَهُ فِيهَا رَمْرَمَةٌ أَوْ زَمْزَمَةٌ، فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ النَّبِيَّ صلى الله عليه وسلم وَهْوَ يَتَّقِي بِجُذُوعِ النَّخْلِ، فَقَالَتْ لاِبْنِ صَيَّادٍ أَىْ صَافِ ـ وَهْوَ اسْمُهُ ـ هَذَا مُحَمَّدٌ. فَتَنَاهَى ابْنُ صَيَّادٍ. قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ تَرَكَتْهُ بَيَّنَ ". قَالَ سَالِمٌ قَالَ عَبْدُ اللَّهِ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي النَّاسِ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ ذَكَرَ الدَّجَّالَ فَقَالَ " إِنِّي أُنْذِرُكُمُوهُ، وَمَا مِنْ نَبِيٍّ إِلاَّ وَقَدْ أَنْذَرَ قَوْمَهُ، لَقَدْ أَنْذَرَهُ نُوحٌ قَوْمَهُ، وَلَكِنِّي سَأَقُولُ لَكُمْ فِيهِ قَوْلاً لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ، تَعْلَمُونَ أَنَّهُ أَعْوَرُ، وَأَنَّ اللَّهَ لَيْسَ بِأَعْوَرَ ".

قَالَ أَبُو عَبْد اللَّهِ خَسَأْتُ الْكَلْبَ بَعَّدْتُهُ خَاسِئِينَ مُبْعَدِينَ

Reference	: Sahih al-Bukhari 6173-6175
In-book reference	: Book 78, Hadith 199
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 194

(98) Chapter: Saying: "Marahaba" (98) باب قَوْلِ الرَّجُلِ مَرْحَبًا

وَقَالَتْ عَائِشَةُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِفَاطِمَةَ عَلَيْهَا السَّلاَمُ: «مَرْحَبًا بِابْنَتِي».

وَقَالَتْ أُمُّ هَانِئٍ جِئْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «مَرْحَبًا بِأُمِّ هَانِئٍ».

Narrated Ibn `Abbas:

When the delegation of `Abdul Qais came to the Prophet, he said, "Welcome, O the delegation who have come! Neither you will have disgrace, nor you will regret." They said, "O Allah's Messenger (ﷺ)! We are a group from the

tribe of Ar-Rabi`a, and between you and us there is the tribe of Mudar and we cannot come to you except in the sacred months. So please order us to do something good (religious deeds) so that we may enter Paradise by doing that, and also that we may order our people who are behind us (whom we have left behind at home) to follow it." He said, "Four and four:" offer prayers perfectly , pay the Zakat, (obligatory charity), fast the month of Ramadan, and give one-fifth of the war booty (in Allah's cause), and do not drink in (containers called) Ad-Duba,' Al-Hantam, An-Naqir and Al-Muzaffat."

حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَبُو التَّيَّاحِ، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ لَمَّا قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَى النَّبِيِّ صلى الله عليه وسلم قَالَ " مَرْحَبًا بِالْوَفْدِ الَّذِينَ جَاءُوا غَيْرَ خَزَايَا وَلاَ نَدَامَى ". فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّا حَيٌّ مِنْ رَبِيعَةَ وَبَيْنَنَا وَبَيْنَكَ مُضَرُ، وَإِنَّا لاَ نَصِلُ إِلَيْكَ إِلاَّ فِي الشَّهْرِ الْحَرَامِ، فَمُرْنَا بِأَمْرٍ فَصْلٍ نَدْخُلُ بِهِ الْجَنَّةَ، وَنَدْعُو بِهِ مَنْ وَرَاءَنَا. فَقَالَ " أَرْبَعٌ وَأَرْبَعٌ أَقِيمُوا الصَّلاَةَ، وَآتُوا الزَّكَاةَ، وَصَوْمُ رَمَضَانَ، وَأَعْطُوا خُمُسَ مَا غَنِمْتُمْ، وَلاَ تَشْرَبُوا فِي الدُّبَّاءِ، وَالْحَنْتَمِ، وَالنَّقِيرِ، وَالْمُزَفَّتِ ".

Reference : Sahih al-Bukhari 6176
In-book reference : Book 78, Hadith 200
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 195
(deprecated numbering scheme)

(99) Chapter: Calling the people by their father's name

(99) باب مَا يُدْعَى النَّاسُ بِآبَائِهِمْ

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "For every betrayer (perfidious person), a flag will be raised on the Day of Resurrection, and it will be announced (publicly) 'This is the betrayal (perfidy) of so-and-so, the son of so-and-so.' "

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْغَادِرُ يُرْفَعُ لَهُ لِوَاءٌ يَوْمَ الْقِيَامَةِ، يُقَالُ هَذِهِ غَدْرَةُ فُلاَنِ بْنِ فُلاَنٍ ".

Reference : Sahih al-Bukhari 6177
In-book reference : Book 78, Hadith 201
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 196
(deprecated numbering scheme)

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "A flag will be fixed on the Day of Resurrection for every betrayer, and it will be announced (publicly in front of everybody), 'This is the betrayal (perfidy) so-and-so, the son of soand- so."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ الْغَادِرَ يُنْصَبُ لَهُ لِوَاءٌ يَوْمَ الْقِيَامَةِ، فَيُقَالُ هَذِهِ غَدْرَةُ فُلاَنِ بْنِ فُلاَنٍ ".

Reference : Sahih al-Bukhari 6178
In-book reference : Book 78, Hadith 202
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 197
(deprecated numbering scheme)

(100) Chapter: One should not say 'Khabuthat nafsi'

(100) باب لاَ يَقُلْ خَبُثَتْ نَفْسِي

Narrated `Aisha:

The Prophet (ﷺ) said, "None of you should say Khabuthat Nafsi, but he is recommended to say 'Laqisat Nafsi."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَقُولَنَّ أَحَدُكُمْ خَبُثَتْ نَفْسِي. وَلَكِنْ لِيَقُلْ لَقِسَتْ نَفْسِي ".

Reference	: Sahih al-Bukhari 6179
In-book reference	: Book 78, Hadith 203
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 198

Narrated Sal:

The Prophet (ﷺ) said, "None of you should say Khabuthat Nafsi but he is recommended to say 'Laqisat Nafsi (See Hadith No. 202)

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَقُولَنَّ أَحَدُكُمْ خَبُثَتْ نَفْسِي، وَلَكِنْ لِيَقُلْ لَقِسَتْ نَفْسِي ". تَابَعَهُ عُقَيْلٌ.

Reference	: Sahih al-Bukhari 6180
In-book reference	: Book 78, Hadith 204
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 199

(101) Chapter: Do not abuse Ad-Dahr

(101) باب لاَ تَسُبُّوا الدَّهْرَ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah said, "The offspring of Adam abuse the Dahr (Time), and I am the Dahr; in My Hands are the night and the day." !

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي أَبُو سَلَمَةَ، قَالَ قَالَ أَبُو هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَالَ اللَّهُ يَسُبُّ بَنُو آدَمَ الدَّهْرَ، وَأَنَا الدَّهْرُ، بِيَدِي اللَّيْلُ وَالنَّهَارُ ".

Reference	: Sahih al-Bukhari 6181
In-book reference	: Book 78, Hadith 205
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 200

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Don't call the grapes Al-Karm, and don't say 'Khaibat-ad-Dahri, for Allah is the Dahr. (See Hadith No. 202.)

حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تُسَمُّوا الْعِنَبَ الْكَرْمَ، وَلاَ تَقُولُوا خَيْبَةَ الدَّهْرِ. فَإِنَّ اللَّهَ هُوَ الدَّهْرُ ".

Reference	: Sahih al-Bukhari 6182
In-book reference	: Book 78, Hadith 206
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 201

(102) Chapter: "Al-Karm is only the heart of a believer

(102) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم: «إِنَّمَا الْكَرْمُ قَلْبُ الْمُؤْمِنِ»

وَقَدْ قَالَ: «إِنَّمَا الْمُفْلِسُ الَّذِي يُفْلِسُ يَوْمَ الْقِيَامَةِ». كَقَوْلِهِ: «إِنَّمَا الصُّرَعَةُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ». كَقَوْلِهِ: «لاَ مُلْكَ إِلاَّ لِلَّهِ». فَوَصَفَهُ بِانْتِهَاءِ الْمُلْكِ، ثُمَّ ذَكَرَ الْمُلُوكَ أَيْضًا، فَقَالَ: «{إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا}».

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "They say Al-Karm (the generous), and in fact Al-Karm is the heart of a believer."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَيَقُولُونَ الْكَرْمُ، إِنَّمَا الْكَرْمُ قَلْبُ الْمُؤْمِنِ ".

Reference	: Sahih al-Bukhari 6183
In-book reference	: Book 78, Hadith 207
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 202

(103) Chapter: Saying "let my father and mother be sacrificed for you".

(103) باب قَوْلِ الرَّجُلِ فَدَاكَ أَبِي وَأُمِّي

فِيهِ الزُّبَيْرُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated `Ali:

I never heard Allah's Messenger (ﷺ) saying, "Let my father and mother be sacrificed for you," except for Sa`d (bin Abi Waqqas). I heard him saying, "Throw! (arrows), Let my father and mother be sacrificed for you !" (The sub-narrator added, "I think that was in the battle of Uhud.")

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنِي سَعْدُ بْنُ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ عَلِيٍّ ـ رضى الله عنه ـ قَالَ مَا سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُفَدِّي أَحَدًا غَيْرَ سَعْدٍ، سَمِعْتُهُ يَقُولُ " ارْمِ فَدَاكَ أَبِي وَأُمِّي ". أَظُنُّهُ يَوْمَ أُحُدٍ.

Reference	: Sahih al-Bukhari 6184
In-book reference	: Book 78, Hadith 208
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 203

(104) Chapter: Saying "May Allah sacrifice me for you".

(104) باب قَوْلِ الرَّجُلِ جَعَلَنِي اللَّهُ فِدَاكَ

وَقَالَ أَبُو بَكْرٍ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَيْنَاكَ بِآبَائِنَا وَأُمَّهَاتِنَا.

Narrated Anas bin Malik:

That he and Abu Talha were coming in the company of the Prophet (ﷺ) towards Medina), while Safiya (the Prophet's wife) was riding behind him on his she-camel. After they had covered a portion of the way suddenly the foot of the she-camel slipped and both the Prophet (ﷺ) and the woman (i.e., his wife, Safiya) fell down. Abu Talha jumped quickly off his camel and came to the Prophet (ﷺ) (saying.) "O Allah's Messenger (ﷺ)! Let Allah sacrifice me for you! Have you received any injury?" The Prophet (ﷺ) said, "No, but take care of the woman (my wife)." Abu Talha covered his face with his garment and went towards her and threw his garment over her. Then the woman got up and Abu Talha prepared their she camel (by tightening its saddle, etc.) and both of them (the Prophet (ﷺ) and Safiya) mounted it. Then all of them proceeded and when they approached near Medina, or saw Medina, the Prophet (ﷺ) said, "Ayibun,' abidun, taibun, liRabbina hamidun (We are coming back (to Medina) with repentance, worshipping (our Lord) and celebrating His (our Lord's) praises". The Prophet (ﷺ) continued repeating these words till he entered the city of Medina.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ أَقْبَلَ هُوَ وَأَبُو طَلْحَةَ مَعَ النَّبِيِّ صلى الله عليه وسلم وَمَعَ النَّبِيِّ صلى الله عليه وسلم صَفِيَّةُ، مُرْدِفُهَا عَلَى رَاحِلَتِهِ، فَلَمَّا كَانُوا بِبَعْضِ الطَّرِيقِ عَثَرَتِ النَّاقَةُ، فَصُرِعَ النَّبِيُّ صلى الله عليه وسلم وَالْمَرْأَةُ، وَأَنَّ أَبَا طَلْحَةَ ـ قَالَ أَحْسِبُ ـ اقْتَحَمَ عَنْ بَعِيرِهِ، فَأَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا نَبِيَّ اللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ، هَلْ أَصَابَكَ مِنْ شَىْءٍ. قَالَ " لاَ وَلَكِنْ عَلَيْكَ بِالْمَرْأَةِ ". فَأَلْقَى أَبُو طَلْحَةَ ثَوْبَهُ عَلَى وَجْهِهِ فَقَصَدَ قَصْدَهَا، فَأَلْقَى ثَوْبَهُ عَلَيْهَا فَقَامَتِ الْمَرْأَةُ، فَشَدَّ لَهُمَا عَلَى رَاحِلَتِهِمَا فَرَكِبَا، فَسَارُوا حَتَّى إِذَا كَانُوا بِظَهْرِ الْمَدِينَةِ ـ أَوْ قَالَ أَشْرَفُوا عَلَى الْمَدِينَةِ ـ قَالَ النَّبِيُّ صلى الله عليه وسلم " آيِبُونَ تَائِبُونَ، عَابِدُونَ لِرَبِّنَا حَامِدُونَ ". فَلَمْ يَزَلْ يَقُولُهَا حَتَّى دَخَلَ الْمَدِينَةَ.

Reference	: Sahih al-Bukhari 6185

In-book reference	: Book 78, Hadith 209
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 204

(105) Chapter: The most beloved names to Allah 'Azza wa Jall

(105) باب أَحَبِّ الأَسْمَاءِ إِلَى اللَّهِ عَزَّ وَجَلَّ

Narrated Jabir:

A boy was born for a man among us, and the man named him Al-Qasim. We said to him, "We will not call you Abu-l-Qasim, nor will we respect you for that." The Prophet (ﷺ) was informed about that, and he said, "Name your son `Abdur-Rahman."

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، حَدَّثَنَا ابْنُ الْمُنْكَدِرِ، عَنْ جَابِرٍ ـ رضى الله عنه ـ قَالَ وُلِدَ لِرَجُلٍ مِنَّا غُلاَمٌ فَسَمَّاهُ الْقَاسِمَ فَقُلْنَا لاَ نَكْنِيكَ أَبَا الْقَاسِمِ وَلاَ كَرَامَةَ‏.‏ فَأَخْبَرَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ ‏"‏ سَمِّ ابْنَكَ عَبْدَ الرَّحْمَنِ ‏"‌‏.‏

Reference	: Sahih al-Bukhari 6186
In-book reference	: Book 78, Hadith 210
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 205

(106) Chapter: "Name yourselves by my name, but do not call yourselves by my Kunyah."

(106) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم

قَالَهُ أَنَسٌ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Jabi:

A man among us begot a boy whom he named Al-Qasim. The people said, "We will not call him (i.e., the father) by that Kuniya (Abu-l-Qasim) till we ask the Prophet (ﷺ) about it. The Prophet (ﷺ) said. "Name yourselves by my name, but do not call (yourselves) by my Kuniya."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا خَالِدٌ، حَدَّثَنَا حُصَيْنٌ، عَنْ سَالِمٍ، عَنْ جَابِرٍ ـ رضى الله عنه ـ قَالَ وُلِدَ لِرَجُلٍ مِنَّا غُلاَمٌ فَسَمَّاهُ الْقَاسِمَ فَقَالُوا لاَ نَكْنِيهِ حَتَّى نَسْأَلَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ ‏"‏ سَمُّوا بِاسْمِي، وَلاَ تَكْتَنُوا بِكُنْيَتِي ‏"‌‏.‏

Reference	: Sahih al-Bukhari 6187
In-book reference	: Book 78, Hadith 211
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 206

Narrated Abu Huraira:

Abu-l-Qasim (The Prophet) said, "Name yourselves by my name, but do not call yourselves by my Kuniya."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، سَمِعْتُ أَبَا هُرَيْرَةَ، قَالَ أَبُو الْقَاسِمِ صلى الله عليه وسلم ‏"‏ سَمُّوا بِاسْمِي، وَلاَ تَكْتَنُوا بِكُنْيَتِي ‏"‌‏.‏

Reference	: Sahih al-Bukhari 6188
In-book reference	: Book 78, Hadith 212
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 207

Narrated Jabir bin `Abdullah:

A man among us begot a boy whom he named Al-Qasim. The people said (to him), "We will not call you Abul-l-Qasim, nor will we please you by calling you so." The man came to the Prophet (ﷺ) and mentioned that to him. The Prophet (ﷺ) said to him, "Name your son `Abdur-Rahman."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، قَالَ سَمِعْتُ ابْنَ الْمُنْكَدِرِ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما وُلِدَ لِرَجُلٍ مِنَّا غُلاَمٌ فَسَمَّاهُ الْقَاسِمَ فَقَالُوا لاَ نَكْنِيكَ بِأَبِي الْقَاسِمِ، وَلاَ نُنْعِمُكَ عَيْنًا. فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَذَكَرَ ذَلِكَ لَهُ فَقَالَ " أَسْمِ ابْنَكَ عَبْدَ الرَّحْمَنِ ".

Reference	: Sahih al-Bukhari 6189
In-book reference	: Book 78, Hadith 213
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 208

(107) Chapter: The neame: 'Al-Hazn' (107) باب اسْمِ الْحَزْنِ

Narrated Al-Musaiyab:

That his father (Hazn bin Wahb) went to the Prophet (ﷺ) and the Prophet (ﷺ) asked (him), "What is your name?" He replied, "My name is Hazn." The Prophet (ﷺ) said, "You are Sahl." Hazn said, "I will not change the name with which my father has named me." Ibn Al-Musaiyab added: We have had roughness (in character) ever since.

Narrated Al-Musaiyab:

on the authority of his father similarly as above (i.e., 209).

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، أَنَّ أَبَاهُ، جَاءَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ " مَا اسْمُكَ ". قَالَ حَزْنٌ. قَالَ " أَنْتَ سَهْلٌ ". قَالَ لاَ أُغَيِّرُ اسْمًا سَمَّانِيهِ أَبِي. قَالَ ابْنُ الْمُسَيَّبِ فَمَا زَالَتِ الْحُزُونَةُ فِينَا بَعْدُ. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، وَمَحْمُودٌ، قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، بِهَذَا.

Reference	: Sahih al-Bukhari 6190
In-book reference	: Book 78, Hadith 214
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 209

(108) Chapter: To change a name for better name (108) باب تَحْوِيلِ الاِسْمِ إِلَى اسْمٍ أَحْسَنَ مِنْهُ

Narrated Sahl:

When Al-Mundhir bin Abu Usaid was born, he was brought to the Prophet (ﷺ) who placed him on his thigh. While Abu Usaid was sitting there, the Prophet (ﷺ) was busy with something in his hands so Abu Usaid told someone to take his son from the thigh of the Prophet (ﷺ) . When the Prophet (ﷺ) finished his job (with which he was busy), he said, "Where is the boy?" Abu Usaid replied, "We have sent him home." The Prophet (ﷺ) said, "What is his name?" Abu Usaid said, "(His name is) so-and-so. " The Prophet (ﷺ) said, "No, his name is Al-Mundhir." So he called him Al-Mundhir from that day.

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا أَبُو غَسَّانَ، قَالَ حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلٍ، قَالَ أُتِيَ بِالْمُنْذِرِ بْنِ أَبِي أُسَيْدٍ إِلَى النَّبِيِّ صلى الله عليه وسلم حِينَ وُلِدَ، فَوَضَعَهُ عَلَى فَخِذِهِ وَأَبُو أُسَيْدٍ جَالِسٌ، فَلَهَا النَّبِيُّ صلى الله عليه وسلم بِشَىْءٍ بَيْنَ يَدَيْهِ، فَأَمَرَ أَبُو أُسَيْدٍ بِابْنِهِ فَاحْتُمِلَ مِنْ فَخِذِ النَّبِيِّ صلى الله عليه وسلم فَاسْتَفَاقَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " أَيْنَ الصَّبِيُّ ". فَقَالَ أَبُو أُسَيْدٍ قَلَبْنَاهُ يَا رَسُولَ اللَّهِ. قَالَ " مَا اسْمُهُ ". قَالَ فُلاَنٌ. قَالَ " وَلَكِنْ أَسْمِهِ الْمُنْذِرَ ". فَسَمَّاهُ يَوْمَئِذٍ الْمُنْذِرَ.

Reference	: Sahih al-Bukhari 6191
In-book reference	: Book 78, Hadith 215
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 211

Narrated Abu Huraira:

Zainab's original name was "Barrah," but it was said' "By that she is giving herself the prestige of piety." So the Prophet (ﷺ) changed her name to Zainab.

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ زَيْنَبَ، كَانَ اسْمُهَا بَرَّةَ، فَقِيلَ تُزَكِّي نَفْسَهَا. فَسَمَّاهَا رَسُولُ اللَّهِ صلى الله عليه وسلم زَيْنَبَ.

Reference	: Sahih al-Bukhari 6192
In-book reference	: Book 78, Hadith 216
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 212

Narrated Sa`id bin Al-Musaiyab:

That when his grandfather, Hazn visited the Prophet (ﷺ) the Prophet (ﷺ) said (to him), "What is your name?" He said, "My name is Hazn." The Prophet (ﷺ) said, " But you are Sahl." He said, "I will not change my name with which my father named me." Ibn Al-Musaiyab added: So we have had roughness (in character) ever since.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، حَدَّثَنَا هِشَامٌ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ جُبَيْرِ بْنِ شَيْبَةَ، قَالَ جَلَسْتُ إِلَى سَعِيدِ بْنِ الْمُسَيَّبِ فَحَدَّثَنِي أَنَّ جَدَّهُ حَزْنًا قَدِمَ عَلَى النَّبِيِّ صلى الله عليه وسلم. فَقَالَ " مَا اسْمُكَ ". قَالَ اسْمِي حَزْنٌ. قَالَ " بَلْ أَنْتَ سَهْلٌ ". قَالَ مَا أَنَا بِمُغَيِّرٍ اسْمًا سَمَّانِيهِ أَبِي. قَالَ ابْنُ الْمُسَيَّبِ فَمَا زَالَتْ فِينَا الْحُزُونَةُ بَعْدُ.

Reference	: Sahih al-Bukhari 6193
In-book reference	: Book 78, Hadith 217
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 213

(109) Chapter: Whoever named by the names of the Prophets.

(109) باب مَنْ سَمَّى بِأَسْمَاءِ الأَنْبِيَاءِ

وَقَالَ أَنَسٌ قَبَّلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِبْرَاهِيمَ. يَعْنِي ابْنَهُ.

Narrated Isma`il:

I asked Abi `Aufa, "Did you see Ibrahim, the son of the Prophet (ﷺ) ?" He said, "Yes, but he died in his early childhood. Had there been a Prophet after Muhammad then his son would have lived, but there is no Prophet after him."

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا إِسْمَاعِيلُ، قُلْتُ لاِبْنِ أَبِي أَوْفَى رَأَيْتَ إِبْرَاهِيمَ ابْنَ النَّبِيِّ صلى الله عليه وسلم قَالَ مَاتَ صَغِيرًا، وَلَوْ قُضِيَ أَنْ يَكُونَ بَعْدَ مُحَمَّدٍ صلى الله عليه وسلم نَبِيٌّ عَاشَ ابْنُهُ، وَلَكِنْ لاَ نَبِيَّ بَعْدَهُ.

Reference	: Sahih al-Bukhari 6194
In-book reference	: Book 78, Hadith 218
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 214

Narrated Al-Bara:

When Ibrahim (the son of the Prophet) died, Allah's Messenger (ﷺ) said, "There is a wet nurse for him in Paradise."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، قَالَ سَمِعْتُ الْبَرَاءَ، قَالَ لَمَّا مَاتَ إِبْرَاهِيمُ ـ عَلَيْهِ السَّلاَمُ ـ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ لَهُ مُرْضِعًا فِي الْجَنَّةِ ".

Reference	: Sahih al-Bukhari 6195
In-book reference	: Book 78, Hadith 219
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 215

Narrated Jabir bin `Abdullah Al-Ansari:

Allah's Messenger (ﷺ) said, "Name yourselves after me (by my name) but do not call (yourselves) by my Kuniya (1), for I am Al-Qasim (distributor), and I distribute among you Allah's blessings." This narration has also come on the authority of Anas that the ! Prophet said so."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصَارِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " سَمُّوا بِاسْمِي، وَلاَ تَكْتَنُوا بِكُنْيَتِي، فَإِنَّمَا أَنَا قَاسِمٌ أَقْسِمُ بَيْنَكُمْ ". وَرَوَاهُ أَنَسٌ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 6196
In-book reference	: Book 78, Hadith 220
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 216

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Name yourselves after me (by my name), but do not call yourselves by my Kuniya, and whoever sees me in a dream, he surely sees me, for Satan cannot impersonate me (appear in my figure). And whoever intentionally ascribes something to me falsely, he will surely take his place in the (Hell) Fire.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، حَدَّثَنَا أَبُو حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " سَمُّوا بِاسْمِي وَلاَ تَكْتَنُوا بِكُنْيَتِي، وَمَنْ رَآنِي فِي الْمَنَامِ فَقَدْ رَآنِي، فَإِنَّ الشَّيْطَانَ لاَ يَتَمَثَّلُ صُورَتِي، وَمَنْ كَذَبَ عَلَىَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ ".

Reference	: Sahih al-Bukhari 6197
In-book reference	: Book 78, Hadith 221
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 217

Narrated Abu Musa:

I got a son and I took him to the Prophet (ﷺ) who named him Ibrahim, and put in his mouth the juice of a date fruit (which be himself had chewed?, and invoked for Allah's blessing upon him, and then gave him back to me. He was the eldest son of Abii Musa.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ وُلِدَ لِي غُلاَمٌ، فَأَتَيْتُ بِهِ النَّبِيَّ صلى الله عليه وسلم فَسَمَّاهُ إِبْرَاهِيمَ، فَحَنَّكَهُ بِتَمْرَةٍ، وَدَعَا لَهُ بِالْبَرَكَةِ، وَدَفَعَهُ إِلَىَّ، وَكَانَ أَكْبَرَ وَلَدِ أَبِي مُوسَى.

Reference	: Sahih al-Bukhari 6198
In-book reference	: Book 78, Hadith 222
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 218

Narrated Al-Mughira bin Shuba:

Solar eclipse occurred on the day of Ibrahim's death (the Prophet's son).

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا زَائِدَةُ، حَدَّثَنَا زِيَادُ بْنُ عِلاَقَةَ، سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ، قَالَ انْكَسَفَتِ الشَّمْسُ يَوْمَ مَاتَ إِبْرَاهِيمُ. رَوَاهُ أَبُو بَكْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 6199
In-book reference	: Book 78, Hadith 223
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 219

(110) Chapter: To name: 'al-Walid' (110) باب تَسْمِيَةِ الْوَلِيدِ

Narrated Abu Hurairah (ra):

When the Prophet (ﷺ) (ﷺ) (once) raised his head after bowing [in the Salat (prayer)] he said, "O Allah, save Al-Walid bin Al-Walid and Salama bin Hisham and 'Aiyyash bin Abu Rabi'a and the helpless weak believers of Makkah. O Allah, be hard on the tribe of Mudar. O Allah, send on them (famine-drought) years like the (famine-drought) years of (the Prophet) Yusuf (Joseph)."

أَخْبَرَنَا أَبُو نُعَيْمٍ الْفَضْلُ بْنُ دُكَيْنٍ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ لَمَّا رَفَعَ النَّبِيُّ صلى الله عليه وسلم رَأْسَهُ مِنَ الرَّكْعَةِ قَالَ " اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، وَسَلَمَةَ بْنَ هِشَامٍ، وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ، وَالْمُسْتَضْعَفِينَ بِمَكَّةَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ اجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ ".

Reference	: Sahih al-Bukhari 6200
In-book reference	: Book 78, Hadith 224
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 73, Hadith 219

(111) Chapter: Whoever, while calling a friend, omits a letter from his name

(111) باب مَنْ دَعَا صَاحِبَهُ فَنَقَصَ مِنِ اسْمِهِ حَرْفًا

وَقَالَ أَبُو حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا أَبَا هِرٍّ».

Narrated `Aisha:

(the wife the Prophet) Allah's Messenger (ﷺ) said, "O Aisha! This is Gabriel sending his greetings to you." I said, "Peace, and Allah's Mercy be on him." `Aisha added: The Prophet (ﷺ) used to see things which we used not to see.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا عَائِشَ هَذَا جِبْرِيلُ يُقْرِئُكِ السَّلاَمَ ". قُلْتُ وَعَلَيْهِ السَّلاَمُ وَرَحْمَةُ اللَّهِ. قَالَتْ وَهْوَ يَرَى مَا لاَ نَرَى.

Reference	: Sahih al-Bukhari 6201
In-book reference	: Book 78, Hadith 225
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 220

Narrated Anas:

Once Um Sulaim was (with the women who were) in charge of the luggage on a journey, and Anjashah, the slave of the Prophet, was driving their camels (very fast). The Prophet (ﷺ) said, "O Anjash! Drive slowly (the camels) with the glass vessels (i.e., ladies).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ كَانَتْ أُمُّ سُلَيْمٍ فِي الثَّقَلِ وَأَنْجَشَةُ غُلاَمُ النَّبِيِّ صلى الله عليه وسلم يَسُوقُ بِهِنَّ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " يَا أَنْجَشَ، رُوَيْدَكَ، سَوْقَكَ بِالْقَوَارِيرِ ".

Reference	: Sahih al-Bukhari 6202
In-book reference	: Book 78, Hadith 226
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 221

(112) Chapter: A child may be given Al-Kunyah and one may be given Al-Kunyah before children

(112) باب الْكُنْيَةِ لِلصَّبِيِّ وَقَبْلَ أَنْ يُولَدَ لِلرَّجُلِ

Narrated Anas:

The Prophet (ﷺ) was the best of all the people in character. I had a brother called Abu `Umar, who, I think, had been newly weaned. Whenever he (that child) was brought to the Prophet (ﷺ) the Prophet (ﷺ) used to say, "O

Abu `Umar! What did Al-Nughair (nightingale) (do)?" It was a nightingale with which he used to play. Sometimes the time of the Prayer became due while he (the Prophet) was in our house. He would order that the carpet underneath him be swept and sprayed with water, and then he would stand up (for the prayer) and we would line up behind him, and he would lead us in prayer.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم أَحْسَنَ النَّاسِ خُلُقًا، وَكَانَ لِي أَخٌ يُقَالُ لَهُ أَبُو عُمَيْرٍ ـ قَالَ أَحْسِبُهُ فَطِيمٌ ـ وَكَانَ إِذَا جَاءَ قَالَ " يَا أَبَا عُمَيْرٍ مَا فَعَلَ النُّغَيْرُ ". نُغَرٌ كَانَ يَلْعَبُ بِهِ، فَرُبَّمَا حَضَرَ الصَّلاَةَ وَهُوَ فِي بَيْتِنَا، فَيَأْمُرُ بِالْبِسَاطِ الَّذِي تَحْتَهُ فَيُكْنَسُ وَيُنْضَحُ، ثُمَّ يَقُومُ وَنَقُومُ خَلْفَهُ فَيُصَلِّي بِنَا.

Reference : Sahih al-Bukhari 6203
In-book reference : Book 78, Hadith 227
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 222
(deprecated numbering scheme)

(113) Chapter: To be called Abu Turab, though one already has another Kunyah name

(113) باب التَّكَنِّي بِأَبِي تُرَابٍ، وَإِنْ كَانَتْ لَهُ كُنْيَةٌ أُخْرَى

Narrated Sahl bin Sa`d:

The most beloved names to `Ali was Abu Turab, and he used to be pleased when we called him by it, for none named him Abu Turab (for the first time), but the Prophet. Once `Ali got angry with (his wife) Fatima, and went out (of his house) and slept near a wall in the mosque. The Prophet (ﷺ) came searching for him, and someone said, "He is there, Lying near the wall." The Prophet (ﷺ) came to him while his (`Ali's) back was covered with dust. The Prophet (ﷺ) started removing the dust from his back, saying, "Get up, O Abu Turab!"

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ، قَالَ حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ إِنْ كَانَتْ أَحَبَّ أَسْمَاءِ عَلِيٍّ ـ رضى الله عنه ـ إِلَيْهِ لأَبُو تُرَابٍ، وَإِنْ كَانَ لَيَفْرَحُ أَنْ يُدْعَى بِهَا، وَمَا سَمَّاهُ أَبُو تُرَابٍ إِلاَّ النَّبِيُّ صلى الله عليه وسلم غَاضَبَ يَوْمًا فَاطِمَةَ فَخَرَجَ فَاضْطَجَعَ إِلَى الْجِدَارِ إِلَى الْمَسْجِدِ، فَجَاءَهُ النَّبِيُّ صلى الله عليه وسلم يَتْبَعُهُ، فَقَالَ هُوَ ذَا مُضْطَجِعٌ فِي الْجِدَارِ فَجَاءَهُ النَّبِيُّ صلى الله عليه وسلم وَامْتَلأَ ظَهْرُهُ تُرَابًا، فَجَعَلَ النَّبِيُّ صلى الله عليه وسلم يَمْسَحُ التُّرَابَ عَنْ ظَهْرِهِ يَقُولُ " اجْلِسْ يَا أَبَا تُرَابٍ ".

Reference : Sahih al-Bukhari 6204
In-book reference : Book 78, Hadith 228
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 223
(deprecated numbering scheme)

(114) Chapter: The name which is most disliked by Allah.

(114) باب أَبْغَضِ الأَسْمَاءِ إِلَى اللَّهِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The most awful name in Allah's sight on the Day of Resurrection, will be (that of) a man calling himself Malik Al-Amlak (the king of kings).

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَخْنَى الأَسْمَاءِ يَوْمَ الْقِيَامَةِ عِنْدَ اللَّهِ رَجُلٌ تَسَمَّى مَلِكَ الأَمْلاَكِ ".

Reference : Sahih al-Bukhari 6205
In-book reference : Book 78, Hadith 229
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 224
(deprecated numbering scheme)

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The most awful (meanest) name in Allah's sight." Sufyan said more than once, "The most awful (meanest) name in Allah's sight is (that of) a man calling himself king of kings." Sufyan said, "Somebody else (i.e. other than Abu Az-Zinad, a sub-narrator) says: What is meant by 'The king of kings' is 'Shahan Shah.,"

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، رِوَايَةً قَالَ " أَخْنَعُ اسْمٍ عِنْدَ اللَّهِ ـ وَقَالَ سُفْيَانُ غَيْرَ مَرَّةٍ أَخْنَعُ الأَسْمَاءِ عِنْدَ اللَّهِ ـ رَجُلٌ تَسَمَّى بِمَلِكِ الأَمْلاَكِ ". قَالَ سُفْيَانُ يَقُولُ غَيْرُهُ تَفْسِيرُهُ شَاهَانْ شَاهْ.

Reference	: Sahih al-Bukhari 6206
In-book reference	: Book 78, Hadith 230
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 225

(115) Chapter: The Kunyah of Al-Mushrik. (115) باب كُنْيَةِ الْمُشْرِكِ

وَقَالَ مِسْوَرٌ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِلاَّ أَنْ يُرِيدَ ابْنُ أَبِي طَالِبٍ».

Narrated Usama bin Zaid:

That Allah's Messenger (ﷺ) rode over a donkey covered with a Fadakiya (velvet sheet) and Usama was riding behind him. He was visiting Sa`d bin 'Ubada (who was sick) in the dwelling place of Bani Al-Harith bin Al-Khazraj and this incident happened before the battle of Badr. They proceeded till they passed by a gathering in which `Abdullah bin Ubai bin Salul was present., and that was before `Abdullah bin Ubat embraced Islam. In that gathering there were Muslims, pagan idolators and Jews, and among the Muslims there was `Abdullah bin Rawaha. When a cloud of dust raised by (the movement of) the animal covered that gathering, `Abdullah bin Ubai covered his nose with his garment and said, "Do not cover us with dust." Allah's Messenger (ﷺ) greeted them, stopped, dismounted and invited them to Allah (i.e. to embrace Islam) and recited to them the Holy Qur'an. On that `Abdullah bin Ubai bin Salul said to him, "O man! There is nothing better than what you say, if it is the truth. So do not trouble us with it in our gatherings, but if somebody comes to you, you can preach to him." On that `Abdullah bin Rawaha said "Yes, O Allah's Messenger (ﷺ)! Call on us in our gathering, for we love that." So the Muslims, the pagans and the Jews started abusing one another till they were about to fight with one another. Allah's Messenger (ﷺ) kept on quietening them till all of them became quiet, and then Allah's Messenger (ﷺ) rode his animal and proceeded till he entered upon Sa`d bin 'Ubada. Allah's Messenger (ﷺ) said, "O Sa`d! Didn't you hear what Abu Habab said?" (meaning `Abdullah bin Unbar). "He said so-and-so." Sa`d bin Ubada said, "O Allah's Messenger (ﷺ)! Let my father be sacrificed for you ! Excuse and forgive him for, by Him Who revealed to you the Book, Allah sent the Truth which was revealed to you at the time when the people of this town had decided to crown him (`Abdullah bin Ubai) as their ruler. So when Allah had prevented that with the Truth He had given you, he was choked by that, and that caused him to behave in such an impolite manner which you had noticed." So Allah's Messenger (ﷺ) excused him. (It was the custom of) Allah's Messenger (ﷺ) and his companions to excuse the pagans and the people of the scripture (Christians and Jews) as Allah ordered them, and they used to be patient when annoyed (by them). Allah said: 'You shall certainly hear much that will grieve you from those who received the Scripture before you.....and from the pagans (3.186) He also said: 'Many of the people of the scripture wish that if they could turn you away as disbelievers after you have believed. .... (2.109) So Allah's Messenger (ﷺ) used to apply what Allah had ordered him by excusing them till he was allowed to fight against them. When Allah's Messenger (ﷺ) had fought the battle of Badr and Allah killed whomever He killed among the chiefs of the infidels and the nobles of Quraish, and Allah's Messenger (ﷺ) and his companions had returned with victory and booty,

bringing with them some of the chiefs of the infidels and the nobles of the Quraish as captives. `Abdullah bin Ubai bin Salul and the pagan idolators who were with him, said, "This matter (Islam) has now brought out its face (triumphed), so give Allah's Messenger (ﷺ) the pledge of allegiance (for embracing Islam.)". Then they became Muslims.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّ أُسَامَةَ بْنَ زَيْدٍ ـ رضى الله عنهما ـ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَكِبَ عَلَى حِمَارٍ عَلَيْهِ قَطِيفَةٌ فَدَكِيَّةٌ وَأُسَامَةُ وَرَاءَهُ، يَعُودُ سَعْدَ بْنَ عُبَادَةَ فِي بَنِي حَارِثِ بْنِ الْخَزْرَجِ قَبْلَ وَقْعَةِ بَدْرٍ، فَسَارَا حَتَّى مَرَّا بِمَجْلِسٍ فِيهِ عَبْدُ اللَّهِ بْنُ أُبَىٍّ ابْنُ سَلُولَ، وَذَلِكَ قَبْلَ أَنْ يُسْلِمَ عَبْدُ اللَّهِ بْنُ أُبَىٍّ، فَإِذَا فِي الْمَجْلِسِ أَخْلاَطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ عَبَدَةِ الأَوْثَانِ وَالْيَهُودِ، وَفِي الْمُسْلِمِينَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ، فَلَمَّا غَشِيَتِ الْمَجْلِسَ عَجَاجَةُ الدَّابَّةِ خَمَّرَ ابْنُ أُبَىٍّ أَنْفَهُ بِرِدَائِهِ وَقَالَ لاَ تُغَبِّرُوا عَلَيْنَا. فَسَلَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَيْهِمْ، ثُمَّ وَقَفَ فَنَزَلَ فَدَعَاهُمْ إِلَى اللَّهِ وَقَرَأَ عَلَيْهِمُ الْقُرْآنَ، فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ أُبَىٍّ ابْنُ سَلُولَ أَيُّهَا الْمَرْءُ لاَ أَحْسَنَ مِمَّا تَقُولُ إِنْ كَانَ حَقًّا، فَلاَ تُؤْذِنَا بِهِ فِي مَجَالِسِنَا، فَمَنْ جَاءَكَ فَاقْصُصْ عَلَيْهِ. قَالَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ بَلَى يَا رَسُولَ اللَّهِ فَاغْشَنَا فِي مَجَالِسِنَا فَإِنَّا نُحِبُّ ذَلِكَ. فَاسْتَبَّ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْيَهُودُ حَتَّى كَادُوا يَتَثَاوَرُونَ فَلَمْ يَزَلْ رَسُولُ اللَّهِ صلى الله عليه وسلم يُخَفِّضُهُمْ حَتَّى سَكَتُوا، ثُمَّ رَكِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم دَابَّتَهُ فَسَارَ حَتَّى دَخَلَ عَلَى سَعْدِ بْنِ عُبَادَةَ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَىْ سَعْدُ أَلَمْ تَسْمَعْ مَا قَالَ أَبُو حُبَابٍ ـ يُرِيدُ عَبْدَ اللَّهِ بْنَ أُبَىٍّ ـ قَالَ كَذَا وَكَذَا ". فَقَالَ سَعْدُ بْنُ عُبَادَةَ أَىْ رَسُولَ اللَّهِ بِأَبِي أَنْتَ، اعْفُ عَنْهُ وَاصْفَحْ، فَوَالَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ لَقَدْ جَاءَ اللَّهُ بِالْحَقِّ الَّذِي أَنْزَلَ عَلَيْكَ، وَلَقَدِ اصْطَلَحَ أَهْلُ هَذِهِ الْبَحْرَةِ عَلَى أَنْ يُتَوِّجُوهُ وَيُعَصِّبُوهُ بِالْعِصَابَةِ، فَلَمَّا رَدَّ اللَّهُ ذَلِكَ بِالْحَقِّ الَّذِي أَعْطَاكَ شَرِقَ بِذَلِكَ فَذَلِكَ فَعَلَ بِهِ مَا رَأَيْتَ. فَعَفَا عَنْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَصْحَابُهُ يَعْفُونَ عَنِ الْمُشْرِكِينَ وَأَهْلِ الْكِتَابِ كَمَا أَمَرَهُمُ اللَّهُ، وَيَصْبِرُونَ عَلَى الأَذَى، قَالَ اللَّهُ تَعَالَى {وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ} الآيَةَ، وَقَالَ {وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ} فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَتَأَوَّلُ فِي الْعَفْوِ عَنْهُمْ مَا أَمَرَهُ اللَّهُ بِهِ حَتَّى أَذِنَ لَهُ فِيهِمْ، فَلَمَّا غَزَا رَسُولُ اللَّهِ صلى الله عليه وسلم بَدْرًا، فَقَتَلَ اللَّهُ بِهَا مَنْ قَتَلَ مِنْ صَنَادِيدِ الْكُفَّارِ، وَسَادَةِ قُرَيْشٍ، فَقَفَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَصْحَابُهُ مَنْصُورِينَ غَانِمِينَ مَعَهُمْ أُسَارَى مِنْ صَنَادِيدِ الْكُفَّارِ وَسَادَةِ قُرَيْشٍ قَالَ ابْنُ أُبَىٍّ ابْنُ سَلُولَ، وَمَنْ مَعَهُ مِنَ الْمُشْرِكِينَ عَبَدَةِ الأَوْثَانِ هَذَا أَمْرٌ قَدْ تَوَجَّهَ فَبَايِعُوا رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى الإِسْلاَمِ فَأَسْلَمُوا.

Reference	: Sahih al-Bukhari 6207
In-book reference	: Book 78, Hadith 231
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 226

Narrated `Abdullah bin Al-Harith bin Naufal:

`Abbas bin `Abdul Muttalib said, "O Allah's Messenger (ﷺ)! Did you benefit Abu Talib with anything as he used to protect and take care of you, and used to become angry for you?" The Prophet (ﷺ) said, "Yes, he is in a shallow place of Fire. But for me he would have been in the lowest part of the Fire."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنْ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، قَالَ يَا رَسُولَ اللَّهِ هَلْ نَفَعْتَ أَبَا طَالِبٍ بِشَىْءٍ، فَإِنَّهُ كَانَ يَحُوطُكَ وَيَغْضَبُ لَكَ قَالَ " نَعَمْ هُوَ فِي ضَحْضَاحٍ مِنْ نَارٍ، لَوْلاَ أَنَا لَكَانَ فِي الدَّرَكِ الأَسْفَلِ مِنَ النَّارِ ".

Reference	: Sahih al-Bukhari 6208
In-book reference	: Book 78, Hadith 232
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 227

(116) Chapter: Al-Ma'arid is a safe way to avoid a lie

(116) باب الْمَعَارِيضُ مَنْدُوحَةٌ عَنِ الْكَذِبِ

وَقَالَ إِسْحَاقُ سَمِعْتُ أَنَسًا مَاتَ ابْنٌ لأَبِي طَلْحَةَ فَقَالَ كَيْفَ الْغُلاَمُ قَالَتْ أُمُّ سُلَيْمٍ هَدَأَ نَفَسُهُ، وَأَرْجُو أَنْ يَكُونَ قَدِ اسْتَرَاحَ. وَظَنَّ أَنَّهَا صَادِقَةٌ.

Narrated Anas bin Malik:

Once the Prophet (ﷺ) was on one of his journeys, and the driver of the camels started chanting (to let the camels go fast). The Prophet (ﷺ) said to him. "(Take care) Drive slowly with the glass vessels, O Anjasha! Waihaka (May Allah be Merciful to you).

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم فِي مَسِيرٍ لَهُ فَحَدَا الْحَادِي، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " ارْفُقْ يَا أَنْجَشَةُ، وَيْحَكَ، بِالْقَوَارِيرِ ".

Reference	: Sahih al-Bukhari 6209
In-book reference	: Book 78, Hadith 233
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 228

Narrated Anas:

The Prophet (ﷺ) was on a journey and a slave named Anjasha was chanting (singing) for the camels to let them go fast (while driving). The Prophet (ﷺ) said, "O Anjasha, drive slowly (the camels) with the glass vessels!" Abu Qilaba said, "By the glass vessels' he meant the women (riding the camels).

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، وَأَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ فِي سَفَرٍ، وَكَانَ غُلاَمٌ يَحْدُو بِهِنَّ يُقَالُ لَهُ أَنْجَشَةُ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " رُوَيْدَكَ يَا أَنْجَشَةُ، سَوْقَكَ بِالْقَوَارِيرِ ". قَالَ أَبُو قِلاَبَةَ يَعْنِي النِّسَاءَ.

Reference	: Sahih al-Bukhari 6210
In-book reference	: Book 78, Hadith 234
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 229

Narrated Anas bin Malik:

The Prophet (ﷺ) had a Had (a camel driver) called Anjasha, and he had a nice voice. The Prophet (ﷺ) said to him, "(Drive) slowly, O Anjasha! Do not break the glass vessels!" And Qatada said, "(By vessels') he meant the weak women."

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا حَبَّانُ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، قَالَ كَانَ لِلنَّبِيِّ صلى الله عليه وسلم حَادٍ يُقَالُ لَهُ أَنْجَشَةُ، وَكَانَ حَسَنَ الصَّوْتِ، فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " رُوَيْدَكَ يَا أَنْجَشَةُ، لاَ تَكْسِرِ الْقَوَارِيرَ ". قَالَ قَتَادَةُ يَعْنِي ضَعَفَةَ النِّسَاءِ.

Reference	: Sahih al-Bukhari 6211
In-book reference	: Book 78, Hadith 235
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 230

Narrated Anas bin Malik:

There was a state of fear in Medina. Allah's Messenger (ﷺ) rode a horse belonging to Abu Talha (in order to see the matter). The Prophet (ﷺ) said, "We could not see anything, and we found that horse like a sea (fast in speed).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، قَالَ حَدَّثَنِي قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ بِالْمَدِينَةِ فَزَعٌ فَرَكِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَرَسًا لأَبِي طَلْحَةَ فَقَالَ " مَا رَأَيْنَا مِنْ شَىْءٍ، وَإِنْ وَجَدْنَاهُ لَبَحْرًا ".

Reference	: Sahih al-Bukhari 6212
In-book reference	: Book 78, Hadith 236
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 231

(117) Chapter: The description of something by a man as 'nothing' while he means that it is not true

(117) باب قَوْلِ الرَّجُلِ لِلشَّىْءِ لَيْسَ بِشَىْءٍ وَهْوَ يَنْوِي أَنَّهُ لَيْسَ بِحَقٍّ

وَقَالَ ابْنُ عَبَّاسٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْقَبْرَيْنِ يُعَذَّبَانِ بِلاَ كَبِيرٍ وَإِنَّهُ لَكَبِيرٌ

Narrated `Aisha:

Some people asked Allah's Messenger (ﷺ) about the fore-tellers. Allah's Messenger (ﷺ) said to them, "They are nothing (i.e., liars)." The people said, 'O Allah's Messenger (ﷺ) ! Sometimes they tell something which comes out to be true." Allah's Messenger (ﷺ) said, "That word which comes to be true is what a jinx snatches away by stealing and then pours it in the ear of his fore-teller with a sound similar to the cackle of a hen, and then they add to it one-hundred lies."

حَدَّثَنَا مُحَمَّدُ بْنُ سَلاَمٍ، أَخْبَرَنَا مَخْلَدُ بْنُ يَزِيدَ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ ابْنُ شِهَابٍ أَخْبَرَنِي يَحْيَى بْنُ عُرْوَةَ، أَنَّهُ سَمِعَ عُرْوَةَ، يَقُولُ قَالَتْ عَائِشَةُ سَأَلَ أُنَاسٌ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الْكُهَّانِ فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيْسُوا بِشَىْءٍ ". قَالُوا يَا رَسُولَ اللَّهِ فَإِنَّهُمْ يُحَدِّثُونَ أَحْيَانًا بِالشَّىْءِ يَكُونُ حَقًّا. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تِلْكَ الْكَلِمَةُ مِنَ الْحَقِّ يَخْطَفُهَا الْجِنِّيُّ، فَيَقُرُّهَا فِي أُذُنِ وَلِيِّهِ قَرَّ الدَّجَاجَةِ، فَيَخْلِطُونَ فِيهَا أَكْثَرَ مِنْ مِائَةِ كَذْبَةٍ ".

Reference	: Sahih al-Bukhari 6213
In-book reference	: Book 78, Hadith 237
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 232

(118) Chapter: To raise the sight towards the sky

(118) باب رَفْعِ الْبَصَرِ إِلَى السَّمَاءِ

وَقَوْلِهِ تَعَالَى: {أَفَلاَ يَنْظُرُونَ إِلَى الإِبِلِ كَيْفَ خُلِقَتْ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ} وَقَالَ أَيُّوبُ عَنِ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ رَفَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ إِلَى السَّمَاءِ.

Narrated Jabir bin `Abdullah:

That he heard Allah's Messenger (ﷺ) saying. "Then there was a pause in the revelation of the Divine Inspiration to me. Then while I was walking all of a sudden I heard a voice from the sky, and I raised my sight towards the sky and saw the same angel who had visited me in the cave of Hira,' sitting on a chair between the sky and the earth."

حَدَّثَنَا ابْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ، يَقُولُ أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " ثُمَّ فَتَرَ عَنِّي الْوَحْىُ، فَبَيْنَا أَنَا أَمْشِي سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ، فَرَفَعْتُ بَصَرِي إِلَى السَّمَاءِ فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ قَاعِدٌ عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ وَالأَرْضِ ".

Reference	: Sahih al-Bukhari 6214
In-book reference	: Book 78, Hadith 238
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 233

Narrated Ibn `Abbas:

Once I stayed overnight at the house of Maimuna and the Prophet (ﷺ) was there with her. When it was the last third of the night, or some part of the night, the Prophet (ﷺ) got up looking towards the sky and recited: 'Verily! In the creation of the heavens and the earth, and in the alternation of Night and Day, there are indeed signs for men of u understanding.' (3.190)

حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ أَخْبَرَنِي شَرِيكٌ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ بِتُّ فِي بَيْتِ مَيْمُونَةَ وَالنَّبِيُّ صلى الله عليه وسلم عِنْدَهَا، فَلَمَّا كَانَ ثُلُثُ اللَّيْلِ الآخِرُ أَوْ بَعْضُهُ قَعَدَ فَنَظَرَ إِلَى السَّمَاءِ فَقَرَأَ {إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالأَرْضِ وَاخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لأُولِي الأَلْبَابِ}.

Reference : Sahih al-Bukhari 6215
In-book reference : Book 78, Hadith 239
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 234
(deprecated numbering scheme)

(119) Chapter: Whoever dipped a stick in water and mud

(119) باب نَكْتِ الْعُودِ فِي الْمَاءِ وَالطِّينِ

Narrated Abu Musa:

That he was in the company of the Prophet (ﷺ) in one of the gardens of Medina and in the hand of the Prophet there was a stick, and he was striking (slowly) the water and the mud with it. A man came (at the gate of the garden) and asked permission to enter. The Prophet (ﷺ) said, "Open the gate for him and give him the glad tidings of entering Paradise. "I went, and behold! It was Abu Bakr. So I opened the gate for him and informed him of the glad tidings of entering Paradise. Then another man came and asked permission to enter. The Prophet (ﷺ) said, "Open the gate for him and give him the glad tidings of entering Paradise." Behold! It was `Umar. So I opened the gate for him and gave him the glad tidings of entering Paradise. Then another man came and asked permission to enter. The Prophet (ﷺ) was sitting in a leaning posture, so he sat up and said, "Open the gate for him and give him the glad tidings of entering Paradise with a calamity which will befall him or which will take place." I went, and behold ! It was `Uthman. So I opened the gate for him and gave him the glad tidings of entering Paradise and also informed him of what the Prophet (ﷺ) had said (about a calamity). `Uthman said, "Allah Alone Whose Help I seek (against that calamity).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُثْمَانَ بْنِ غِيَاثٍ، حَدَّثَنَا أَبُو عُثْمَانَ، عَنْ أَبِي مُوسَى، أَنَّهُ كَانَ مَعَ النَّبِيِّ صلى الله عليه وسلم فِي حَائِطٍ مِنْ حِيطَانِ الْمَدِينَةِ، وَفِي يَدِ النَّبِيِّ صلى الله عليه وسلم عُودٌ يَضْرِبُ بِهِ بَيْنَ الْمَاءِ وَالطِّينِ، فَجَاءَ رَجُلٌ يَسْتَفْتِحُ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ ". فَذَهَبْتُ فَإِذَا أَبُو بَكْرٍ، فَفَتَحْتُ لَهُ وَبَشَّرْتُهُ بِالْجَنَّةِ، ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرُ فَقَالَ " افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ ". فَإِذَا عُمَرُ، فَفَتَحْتُ لَهُ وَبَشَّرْتُهُ بِالْجَنَّةِ، ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرُ، وَكَانَ مُتَّكِئًا فَجَلَسَ فَقَالَ " افْتَحْ {لَهُ} وَبَشِّرْهُ بِالْجَنَّةِ، عَلَى بَلْوَى تُصِيبُهُ أَوْ تَكُونُ ". فَذَهَبْتُ فَإِذَا عُثْمَانُ، فَفَتَحْتُ لَهُ، وَبَشَّرْتُهُ بِالْجَنَّةِ، فَأَخْبَرْتُهُ بِالَّذِي قَالَ. قَالَ اللَّهُ الْمُسْتَعَانُ.

Reference : Sahih al-Bukhari 6216
In-book reference : Book 78, Hadith 240
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 235
(deprecated numbering scheme)

(120) Chapter: One may scrape up the ground

(120) باب الرَّجُلِ يَنْكُتُ الشَّىْءَ بِيَدِهِ فِي الأَرْضِ

Narrated `Ali:

We were with the Prophet (ﷺ) in a funeral procession, and he started scraping the ground with a small stick and said, "There is none amongst you but has been assigned a place (either) in Paradise and (or) in the Hell-Fire." The people said (to him), "Should we not depend upon it?" He said: carry on doing (good) deeds, for everybody will find easy such deeds as will lead him to his destined place. He then recited: "As for him who gives (in charity) and keeps his duty to Allah.." (92.5)

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، وَمَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ ـ رضى الله عنه ـ قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي جَنَازَةٍ فَجَعَلَ يَنْكُتُ الأَرْضَ بِعُودٍ، فَقَالَ " لَيْسَ مِنْكُمْ مِنْ أَحَدٍ إِلاَّ وَقَدْ فُرِغَ مِنْ مَقْعَدِهِ مِنَ الْجَنَّةِ وَالنَّارِ ". فَقَالُوا أَفَلاَ نَتَّكِلُ قَالَ " اعْمَلُوا فَكُلٌّ مُيَسَّرٌ ". {فَأَمَّا مَنْ أَعْطَى وَاتَّقَى} الآيَةَ.

Reference : Sahih al-Bukhari 6217
In-book reference : Book 78, Hadith 241
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 236
(deprecated numbering scheme)

(121) Chapter: The saying of Takbir and Tasbih at the time of wonder

(121) باب التَّكْبِيرِ وَالتَّسْبِيحِ عِنْدَ التَّعَجُّبِ

Narrated Um Salama:

(One night) the Prophet (ﷺ) woke up and said, "Subhan Allah ! How many treasures have been (disclosed) sent down! And how many afflictions have been descended! Who will go and wake the sleeping ladyoccupants up of these dwellings (for praying)?" (He meant by this his wives.) The Prophet (ﷺ) added, "A well-dressed soul (person) in this world may be naked in the "Hereafter." `Umar said, "I asked the Prophet, 'Have you divorced your wives?' He said, 'No.' I said, 'Allahu Akbar.' "

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، حَدَّثَتْنِي هِنْدُ بِنْتُ الْحَارِثِ، أَنَّ أُمَّ سَلَمَةَ ـ رضى الله عنها ـ قَالَتِ اسْتَيْقَظَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " سُبْحَانَ اللَّهِ مَاذَا أُنْزِلَ مِنَ الْخَزَائِنِ، وَمَاذَا أُنْزِلَ مِنَ الْفِتَنِ، مَنْ يُوقِظُ صَوَاحِبَ الْحُجَرِ ـ يُرِيدُ بِهِ أَزْوَاجَهُ ـ حَتَّى يُصَلِّينَ، رُبَّ كَاسِيَةٍ فِي الدُّنْيَا، عَارِيَةٍ فِي الآخِرَةِ ". وَقَالَ ابْنُ أَبِي ثَوْرٍ عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ، قَالَ قُلْتُ لِلنَّبِيِّ صلى الله عليه وسلم طَلَّقْتَ نِسَاءَكَ قَالَ " لاَ ". قُلْتُ اللَّهُ أَكْبَرُ.

Reference : Sahih al-Bukhari 6218
In-book reference : Book 78, Hadith 242
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 237
(deprecated numbering scheme)

Narrated Safiya bint Huyai:

The wife of the Prophet (ﷺ) that she went to Allah's Messenger (ﷺ) while he was in I`tikaf (staying in the mosque) during the last ten nights of the month of Ramadan. She spoke to him for an hour (a while) at night and then she got up to return home. The Prophet (ﷺ) got up to accompany her, and when they reached the gate of the mosque opposite the dwelling place of Um Salama, the wife of the Prophet, two Ansari men passed by, and greeting Allah's Messenger (ﷺ) , they quickly went ahead. Allah's Messenger (ﷺ) said to them, "Do not be in a hurry She is Safiya, the daughter of Huyai." They said, "Subhan Allah! O Allah's Messenger (ﷺ) (how dare we suspect you)." That was a great thing for both of them. The Prophet (ﷺ) then said, "Satan runs in the body of Adam's son (i.e. man) as his blood circulates in it, and I was afraid that he (Satan) might insert an evil thought in your hearts."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ. وَحَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، أَنَّ صَفِيَّةَ بِنْتَ حُيَىٍّ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهُ أَنَّهَا جَاءَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم تَزُورُهُ وَهْوَ مُعْتَكِفٌ فِي الْمَسْجِدِ فِي الْعَشْرِ الْغَوَابِرِ مِنْ رَمَضَانَ، فَتَحَدَّثَتْ عِنْدَهُ سَاعَةً مِنَ الْعِشَاءِ ثُمَّ قَامَتْ تَنْقَلِبُ، فَقَامَ مَعَهَا النَّبِيُّ صلى الله عليه وسلم يَقْلِبُهَا حَتَّى إِذَا بَلَغَتْ باب الْمَسْجِدِ الَّذِي عِنْدَ مَسْكَنِ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم مَرَّ بِهِمَا رَجُلاَنِ مِنَ الأَنْصَارِ فَسَلَّمَا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ نَفَذَا، فَقَالَ لَهُمَا رَسُولُ اللَّهِ صلى الله عليه وسلم " عَلَى رِسْلِكُمَا، إِنَّمَا هِيَ صَفِيَّةُ بِنْتُ حُيَىٍّ ". قَالاَ سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ. وَكَبُرَ عَلَيْهِمَا. قَالَ " إِنَّ الشَّيْطَانَ يَجْرِي مِنِ ابْنِ آدَمَ مَبْلَغَ الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا ".

Reference : Sahih al-Bukhari 6219
In-book reference : Book 78, Hadith 243
USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 238
(deprecated numbering scheme)

(122) Chapter: It is forbidden to throw stones

(122) باب النَّهْىِ عَنِ الْخَذْفِ

Narrated `Abdullah bin Mughaffal Al-Muzani:

The Prophet (ﷺ) forbade the throwing of stones (with the thumb and the index or middle finger), and said "It neither hunts a game nor kills (or hurts) an enemy, but it gouges out an eye or breaks a tooth."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ سَمِعْتُ عُقْبَةَ بْنَ صُهْبَانَ الأَزْدِيَّ، يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ الْمُزَنِيِّ، قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنِ الْخَذْفِ وَقَالَ " إِنَّهُ لاَ يَقْتُلُ الصَّيْدَ، وَلاَ يَنْكَأُ الْعَدُوَّ، وَإِنَّهُ يَفْقَأُ الْعَيْنَ، وَيَكْسِرُ السِّنَّ ".

Reference	: Sahih al-Bukhari 6220
In-book reference	: Book 78, Hadith 244
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 239

(123) Chapter: To say 'Al-Hamdu-lillah' on sneezing

(123) باب الْحَمْدِ لِلْعَاطِسِ

Narrated Anas bin Malik:

Two men sneezed before the Prophet. The Prophet (ﷺ) said to one of them, "May Allah bestow His Mercy on you," but he did not say that to the other. On being asked (why), the Prophet (ﷺ) said, "That one praised Allah (at the time of sneezing), while the other did not praise Allah."

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا سُلَيْمَانُ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ عَطَسَ رَجُلاَنِ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَشَمَّتَ أَحَدَهُمَا وَلَمْ يُشَمِّتِ الآخَرَ، فَقِيلَ لَهُ فَقَالَ " هَذَا حَمِدَ اللَّهَ، وَهَذَا لَمْ يَحْمَدِ اللَّهَ ".

Reference	: Sahih al-Bukhari 6221
In-book reference	: Book 78, Hadith 245
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 240

(124) Chapter: Tashmu to the sneezer if he praises Allah

(124) باب تَشْمِيتِ الْعَاطِسِ إِذَا حَمِدَ اللَّهَ

فِيهِ أَبُو هُرَيْرَةَ

Narrated Al-Bara:

The Prophet (ﷺ) ordered us to do seven (things) and forbade us from seven (other things): He ordered us to pay a visit to the sick, to follow funeral possessions, to say: May Allah be merciful to you to a sneezer, - if he says: Praise be to Allah, to accept invitation (invitation to a wedding banquet), to return greetings, to help the oppressed, and to help others to fulfill their oaths (provided it was not sinful). And he forbade us from seven (things): to wear golden rings or golden bangles, to wear silk (cloth), Dibaj, Sundus and Mayathir.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الأَشْعَثِ بْنِ سُلَيْمٍ، قَالَ سَمِعْتُ مُعَاوِيَةَ بْنَ سُوَيْدِ بْنِ مُقَرِّنٍ، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ قَالَ أَمَرَنَا النَّبِيُّ صلى الله عليه وسلم بِسَبْعٍ، وَنَهَانَا عَنْ سَبْعٍ، أَمَرَنَا بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجِنَازَةِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِجَابَةِ الدَّاعِي، وَرَدِّ السَّلاَمِ، وَنَصْرِ الْمَظْلُومِ، وَإِبْرَارِ الْمُقْسِمِ، وَنَهَانَا عَنْ سَبْعٍ، عَنْ خَاتَمِ الذَّهَبِ ـ أَوْ قَالَ حَلْقَةِ الذَّهَبِ ـ وَعَنْ لُبْسِ الْحَرِيرِ، وَالدِّيبَاجِ، وَالسُّنْدُسِ، وَالْمَيَاثِرِ.

Reference	: Sahih al-Bukhari 6222
In-book reference	: Book 78, Hadith 246
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 241

(125) Chapter: Sneezing, and yawning

(125) باب مَا يُسْتَحَبُّ مِنَ الْعُطَاسِ، وَمَا يُكْرَهُ مِنَ التَّثَاؤُبِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah likes sneezing and dislikes yawning, so if someone sneezes and then praises Allah, then it is obligatory on every Muslim who heard him, to say: May Allah be merciful to you (Yar-hamuka-l-lah). But as regards yawning, it is from Satan, so one must try one's best to stop it, if one says 'Ha' when yawning, Satan will laugh at him."

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، حَدَّثَنَا سَعِيدٌ الْمَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم " إِنَّ اللَّهَ يُحِبُّ الْعُطَاسَ، وَيَكْرَهُ التَّثَاؤُبَ، فَإِذَا عَطَسَ فَحَمِدَ اللَّهَ، فَحَقٌّ عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يُشَمِّتَهُ، وَأَمَّا التَّثَاؤُبُ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ، فَلْيَرُدَّهُ مَا اسْتَطَاعَ، فَإِذَا قَالَ هَا. ضَحِكَ مِنْهُ الشَّيْطَانُ ".

Reference	: Sahih al-Bukhari 6223
In-book reference	: Book 78, Hadith 247
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 242

(126) Chapter: When somebody sneezes, what should be said? (126) باب إِذَا عَطَسَ كَيْفَ يُشَمَّتُ

Narrated Abu Huraira:

The Prophet (ﷺ) said, " If anyone of you sneezes, he should say 'Al-Hamduli l-lah' (Praise be to Allah), and his (Muslim) brother or companion should say to him, 'Yar-hamuka-l-lah' (May Allah bestow his Mercy on you). When the latter says 'Yar-hamuka-llah", the former should say, 'Yahdikumul-lah wa Yuslih balakum' (May Allah give you guidance and improve your condition).

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلِ الْحَمْدُ لِلَّهِ. وَلْيَقُلْ لَهُ أَخُوهُ أَوْ صَاحِبُهُ يَرْحَمُكَ اللَّهُ. فَإِذَا قَالَ لَهُ يَرْحَمُكَ اللَّهُ. فَلْيَقُلْ يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالَكُمْ ".

Reference	: Sahih al-Bukhari 6224
In-book reference	: Book 78, Hadith 248
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 243

(127) Chapter: Tashmu should not be said to a sneezer if he does not say 'Al-Hamdu-lillah' (127) باب لاَ يُشَمَّتُ الْعَاطِسُ إِذَا لَمْ يَحْمَدِ اللَّهَ

Narrated Anas:

Two men sneezed before the Prophet (ﷺ) and he said Tashmit to one of them, while he did not say Tashmit to the other. So that man said, "O Allah's Messenger (ﷺ)! You said Tashmit to that fellow but you did not say Tashmit to me. "The Prophet (ﷺ) said, "That man praised Allah, but you did not praise Allah."

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ، قَالَ سَمِعْتُ أَنَسًا ـ رضى الله عنه ـ يَقُولُ عَطَسَ رَجُلاَنِ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَشَمَّتَ أَحَدَهُمَا وَلَمْ يُشَمِّتِ الآخَرَ. فَقَالَ الرَّجُلُ يَا رَسُولَ اللَّهِ شَمَّتَّ هَذَا وَلَمْ تُشَمِّتْنِي. قَالَ " إِنَّ هَذَا حَمِدَ اللَّهَ، وَلَمْ تَحْمَدِ اللَّهَ ".

Reference	: Sahih al-Bukhari 6225
In-book reference	: Book 78, Hadith 249
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 244

(128) Chapter: If someone yawns, he should put his hand over his mouth (128) باب إِذَا تَثَاوَبَ فَلْيَضَعْ يَدَهُ عَلَى فِيهِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah loves sneezing but dislikes yawning; so if anyone of you sneezes and then praises Allah, every Muslim who hears him (praising Allah) has to say Tashmit to him. But as regards yawning, it is from Satan, so if one of you yawns, he should try his best to stop it, for when anyone of you yawns, Satan laughs at him."

حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ اللَّهَ يُحِبُّ الْعُطَاسَ وَيَكْرَهُ التَّثَاؤُبَ، فَإِذَا عَطَسَ أَحَدُكُمْ وَحَمِدَ اللَّهَ كَانَ حَقًّا عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يَقُولَ لَهُ يَرْحَمُكَ اللَّهُ. وَأَمَّا التَّثَاؤُبُ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ، فَإِذَا تَثَاوَبَ أَحَدُكُمْ فَلْيَرُدَّهُ مَا اسْتَطَاعَ، فَإِنَّ أَحَدَكُمْ إِذَا تَثَاءَبَ ضَحِكَ مِنْهُ الشَّيْطَانُ ".

Reference	: Sahih al-Bukhari 6226
In-book reference	: Book 78, Hadith 250
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 73, Hadith 245

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كتاب الاستئذان

(1) Chapter: How the Salam began

(1) باب بَدْءِ السَّلاَمِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah created Adam in His picture, sixty cubits (about 30 meters) in height. When He created him, He said (to him), "Go and greet that group of angels sitting there, and listen what they will say in reply to you, for that will be your greeting and the greeting of your offspring." Adam (went and) said, 'As-Salamu alaikum (Peace be upon you).' They replied, 'AsSalamu-'Alaika wa Rahmatullah (Peace and Allah's Mercy be on you) So they increased 'Wa Rahmatullah' The Prophet (ﷺ) added 'So whoever will enter Paradise, will be of the shape and picture of Adam Since then the creation of Adam's (offspring) (i.e. stature of human beings is being diminished continuously) to the present time."

حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ **" خَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ، طُولُهُ سِتُّونَ ذِرَاعًا، فَلَمَّا خَلَقَهُ قَالَ اذْهَبْ فَسَلِّمْ عَلَى أُولَئِكَ النَّفَرِ مِنَ الْمَلاَئِكَةِ جُلُوسٌ، فَاسْتَمِعْ مَا يُحَيُّونَكَ، فَإِنَّهَا تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ. فَقَالَ السَّلاَمُ عَلَيْكُمْ. فَقَالُوا السَّلاَمُ عَلَيْكَ وَرَحْمَةُ اللَّهِ. فَزَادُوهُ وَرَحْمَةُ اللَّهِ، فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ، فَلَمْ يَزَلِ الْخَلْقُ يَنْقُصُ بَعْدُ حَتَّى الآنَ "**.

Reference	2766
In-book reference	: Book 79, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 246

(2) Chapter: "... Enter not a house other than your own..."

(2) بَابُ قَوْلِ اللَّهِ تَعَالَى: {يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلاَ تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمُ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ}

وَقَالَ سَعِيدُ بْنُ أَبِي الْحَسَنِ لِلْحَسَنِ إِنَّ نِسَاءَ الْعَجَمِ يَكْشِفْنَ صُدُورَهُنَّ وَرُءُوسَهُنَّ قَالَ اصْرِفْ بَصَرَكَ عَنْهُنَّ. قَوْلُ اللَّهِ عَزَّ وَجَلَّ: {قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ}.
وَقَالَ قَتَادَةُ عَمَّا لاَ يَحِلُّ لَهُمْ: {وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ}، {خَائِنَةَ الأَعْيُنِ} مِنَ النَّظَرِ إِلَى مَا نُهِيَ عَنْهُ.

وَقَالَ الزُّهْرِيُّ فِي النَّظَرِ إِلَى الَّتِي لَمْ تَحِضْ مِنَ النِّسَاءِ لاَ يَصْلُحُ النَّظَرُ إِلَى شَيْءٍ مِنْهُنَّ مِمَّنْ يُشْتَهَى النَّظَرُ إِلَيْهِ، وَإِنْ كَانَتْ صَغِيرَةً. وَكَرِهَ عَطَاءٌ النَّظَرَ إِلَى الْجَوَارِي يُبَعْنَ بِمَكَّةَ، إِلاَّ أَنْ يُرِيدَ أَنْ يَشْتَرِيَ.

Narrated `Abdullah bin `Abbas:

Al-Fadl bin `Abbas rode behind the Prophet (ﷺ) as his companion rider on the back portion of his she camel on the Day of Nahr (slaughtering of sacrifice, 10th Dhul-Hijja) and Al-Fadl was a handsome man. The Prophet (ﷺ)

stopped to give the people verdicts. In the meantime, a beautiful woman From the tribe of Khath'am came, asking the verdict of Allah's Messenger (ﷺ). Al-Fadl started looking at her as her beauty attracted him. The Prophet (ﷺ) looked behind while Al-Fadl was looking at her; so the Prophet (ﷺ) held out his hand backwards and caught the chin of Al-Fadl and turned his face (to the owner sides in order that he should not gaze at her. She said, "O Allah's Messenger (ﷺ)! The obligation of Performing Hajj enjoined by Allah on His worshipers, has become due (compulsory) on my father who is an old man and who cannot sit firmly on the riding animal. Will it be sufficient that I perform Hajj on his behalf?" He said, "Yes."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سُلَيْمَانُ بْنُ يَسَارٍ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ أَرْدَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْفَضْلَ بْنَ عَبَّاسٍ يَوْمَ النَّحْرِ خَلْفَهُ عَلَى عَجُزِ رَاحِلَتِهِ، وَكَانَ الْفَضْلُ رَجُلاً وَضِيئًا، فَوَقَفَ النَّبِيُّ صلى الله عليه وسلم لِلنَّاسِ يُفْتِيهِمْ، وَأَقْبَلَتِ امْرَأَةٌ مِنْ خَثْعَمَ وَضِيئَةٌ تَسْتَفْتِي رَسُولَ اللَّهِ صلى الله عليه وسلم فَطَفِقَ الْفَضْلُ يَنْظُرُ إِلَيْهَا، وَأَعْجَبَهُ حُسْنُهَا، فَالْتَفَتَ النَّبِيُّ صلى الله عليه وسلم يَنْظُرُ إِلَيْهَا، فَأَخْلَفَ بِيَدِهِ فَأَخَذَ بِذَقَنِ الْفَضْلِ، فَعَدَلَ وَجْهَهُ عَنِ النَّظَرِ إِلَيْهَا، فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ فَرِيضَةَ اللَّهِ فِي الْحَجِّ عَلَى عِبَادِهِ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا، لاَ يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى الرَّاحِلَةِ، فَهَلْ يَقْضِي عَنْهُ أَنْ أَحُجَّ عَنْهُ قَالَ ‏"‏ نَعَمْ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6228
In-book reference	: Book 79, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 247

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, 'Beware! Avoid sitting on the roads." They (the people) said, "O Allah s Apostle! We can't help sitting (on the roads) as these are (our places) here we have talks." The Prophet (ﷺ) said, ' l f you refuse but to sit, then pay the road its right ' They said, "What is the right of the road, O Allah's Apostle?" He said, 'Lowering your gaze, refraining from harming others, returning greeting, and enjoining what is good, and forbidding what is evil."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، أَخْبَرَنَا أَبُو عَامِرٍ، حَدَّثَنَا زُهَيْرٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏"‏ إِيَّاكُمْ وَالْجُلُوسَ بِالطُّرُقَاتِ ‏"‏‏.‏ فَقَالُوا يَا رَسُولَ اللَّهِ مَا لَنَا مِنْ مَجَالِسِنَا بُدٌّ نَتَحَدَّثُ فِيهَا‏.‏ فَقَالَ ‏"‏ إِذَا أَبَيْتُمْ إِلاَّ الْمَجْلِسَ فَأَعْطُوا الطَّرِيقَ حَقَّهُ ‏"‏‏.‏ قَالُوا وَمَا حَقُّ الطَّرِيقِ يَا رَسُولَ اللَّهِ قَالَ ‏"‏ غَضُّ الْبَصَرِ، وَكَفُّ الأَذَى، وَرَدُّ السَّلاَمِ، وَالأَمْرُ بِالْمَعْرُوفِ وَالنَّهْىُ عَنِ الْمُنْكَرِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6229
In-book reference	: Book 79, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 248

(3) Chapter: As-Salam is one of the Names of Allah 'Azza wa Jall

(3) بَابُ السَّلاَمُ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى

{وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا}.

Narrated `Abdullah:

When we prayed with the Prophet (ﷺ) we used to say: As-Salam be on Allah from His worshipers, As- Salam be on Gabriel, As-Salam be on Michael, As-Salam be on so-and-so. When the Prophet (ﷺ) finished his prayer, he faced us and said, "Allah Himself is As-Salam (Peace), so when one sits in the prayer, one should say, 'at-Tahiyatu-li l-lahi Was-Salawatu, Wat-Taiyibatu, As-Salamu 'Alaika aiyuhan- Nabiyyu wa Rah-matul-iahi wa Barakatuhu, As-Salamu 'Alaina wa 'ala 'Ibadillahi assalihin, for if he says so, then it will be for all the pious slave of Allah in the Heavens and

the Earth. (Then he should say), 'Ash-hadu an la ilaha illalllahu wa ash-hadu anna Muhammadan `Abduhu wa rasulu-hu,' and then he can choose whatever speech (i.e. invocation) he wishes " (See Hadith No. 797, Vol. 1).

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ حَدَّثَنِي شَقِيقٌ، عَنْ عَبْدِ اللَّهِ، قَالَ كُنَّا إِذَا صَلَّيْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم قُلْنَا السَّلاَمُ عَلَى اللَّهِ قَبْلَ عِبَادِهِ، السَّلاَمُ عَلَى جِبْرِيلَ، السَّلاَمُ عَلَى مِيكَائِيلَ، السَّلاَمُ عَلَى فُلاَنٍ، فَلَمَّا انْصَرَفَ النَّبِيُّ صلى الله عليه وسلم أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ " إِنَّ اللَّهَ هُوَ السَّلاَمُ، فَإِذَا جَلَسَ أَحَدُكُمْ فِي الصَّلاَةِ فَلْيَقُلِ التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. فَإِنَّهُ إِذَا قَالَ ذَلِكَ أَصَابَ كُلَّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَالأَرْضِ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. ثُمَّ يَتَخَيَّرْ بَعْدُ مِنَ الْكَلاَمِ مَا شَاءَ ".

Reference	: Sahih al-Bukhari 6230
In-book reference	: Book 79, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 249

(4) Chapter: The small number should greet the large number

(4) باب تَسْلِيمِ الْقَلِيلِ عَلَى الْكَثِيرِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The young should greet the old, the passer by should greet the sitting one, and the small group of persons should greet the large group of persons. "

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ، وَالْمَارُّ عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ ".

Reference	: Sahih al-Bukhari 6231
In-book reference	: Book 79, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 250

(5) Chapter: The riding person should greet the walking person

(5) باب تَسْلِيمِ الرَّاكِبِ عَلَى الْمَاشِي

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The riding one should greet the walking one, and the walking one should greet the sitting one, and the small number of persons should greet the large number of persons."

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا مَخْلَدٌ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي زِيَادٌ، أَنَّهُ سَمِعَ ثَابِتًا، مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ ".

Reference	: Sahih al-Bukhari 6232
In-book reference	: Book 79, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 251

(6) Chapter: The walking person should greet the sitting one

(6) باب تَسْلِيمِ الْمَاشِي عَلَى الْقَاعِدِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The riding person should greet the walking one, and the walking one should greet the sitting one, and the small number of persons should greet the large number of persons."

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي زِيَادٌ، أَنَّ ثَابِتًا، أَخْبَرَهُ ـ وَهْوَ، مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ ـ عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي وَالْمَاشِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ ".

Reference : Sahih al-Bukhari 6233
In-book reference : Book 79, Hadith 7
USC-MSA web (English) reference : Vol. 8, Book 74, Hadith 252
(deprecated numbering scheme)

(7) Chapter: The younger person should greet the older one

(7) باب تَسْلِيمِ الصَّغِيرِ عَلَى الْكَبِيرِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The younger person should greet the older one, and the walking person should greet the sitting one, and the small number of persons should greet the large number of persons."

وَقَالَ إِبْرَاهِيمُ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ، وَالْمَارُّ عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ ".

Reference : Sahih al-Bukhari 6234
In-book reference : Book 79, Hadith 8
USC-MSA web (English) reference : Vol. 8, Book 74, Hadith 252
(deprecated numbering scheme)

(8) Chapter: To propagate As-salam

(8) باب إِفْشَاءِ السَّلاَمِ

Narrated Al-Bara' bin 'Azib:

Allah's Messenger (ﷺ) ordered us to do seven (things): to visit the sick, to follow the funeral processions, to say Tashmit to a sneezer, to help the weak, to help the oppressed ones, to propagate As-Salam (greeting), and to help others to fulfill their oaths (if it is not sinful). He forbade us to drink from silver utensils, to wear gold rings, to ride on silken saddles, to wear silk clothes, Dibaj (thick silk cloth), Qassiy and Istabraq (two kinds of silk). (See Hadith No. 539, Vol. 7)

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَرِيرٌ، عَنِ الشَّيْبَانِيِّ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ مُعَاوِيَةَ بْنِ سُوَيْدِ بْنِ مُقَرِّنٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ ـ رضى الله عنهما ـ قَالَ أَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِسَبْعٍ بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجَنَائِزِ، وَتَشْمِيتِ الْعَاطِسِ، وَنَصْرِ الضَّعِيفِ، وَعَوْنِ الْمَظْلُومِ، وَإِفْشَاءِ السَّلاَمِ، وَإِبْرَارِ الْمُقْسِمِ، وَنَهَى عَنِ الشُّرْبِ فِي الْفِضَّةِ، وَنَهَانَا عَنْ تَخَتُّمِ الذَّهَبِ، وَعَنْ رُكُوبِ الْمَيَاثِرِ، وَعَنْ لُبْسِ الْحَرِيرِ، وَالدِّيبَاجِ، وَالْقَسِّيِّ، وَالإِسْتَبْرَقِ.

Reference : Sahih al-Bukhari 6235
In-book reference : Book 79, Hadith 9
USC-MSA web (English) reference : Vol. 8, Book 74, Hadith 253
(deprecated numbering scheme)

(9) Chapter: To greet everybody

(9) باب السَّلاَمِ لِلْمَعْرِفَةِ وَغَيْرِ الْمَعْرِفَةِ

Narrated 'Abdullah bin 'Amr:

A man asked the Prophet, "What Islamic traits are the best?" The Prophet said, "Feed the people, and greet those whom you know and those whom you do not know."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي يَزِيدُ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَجُلاً، سَأَلَ النَّبِيَّ صلى الله عليه وسلم أَىُّ الإِسْلاَمِ خَيْرٌ قَالَ " تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلاَمَ عَلَى مَنْ عَرَفْتَ، وَعَلَى مَنْ لَمْ تَعْرِفْ ".

Reference : Sahih al-Bukhari 6236
In-book reference : Book 79, Hadith 10
USC-MSA web (English) reference : Vol. 8, Book 74, Hadith 253
(deprecated numbering scheme)

Narrated Abu Aiyub:

The Prophet (ﷺ) said, "It is not lawful for a Muslim to desert (not to speak to) his brother Muslim for more than three days while meeting, one turns his face to one side and the other turns his face to the other side. Lo! The better of the two is the one who starts greeting the other."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ لاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثٍ، يَلْتَقِيَانِ فَيَصُدُّ هَذَا، وَيَصُدُّ هَذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلاَمِ ‏"‏‏.‏ وَذَكَرَ سُفْيَانُ أَنَّهُ سَمِعَهُ مِنْهُ ثَلاَثَ مَرَّاتٍ‏.‏

Reference	: Sahih al-Bukhari 6237
In-book reference	: Book 79, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 254

(10) Chapter: The Divine Verse of Al-Hijab (10) باب آيَةِ الْحِجَابِ

Narrated Anas bin Malik:

that he was a boy of ten at the time when the Prophet (ﷺ) emigrated to Medina. He added: I served Allah's Apostle for ten years (the last part of his life time) and I know more than the people about the occasion whereupon the order of Al-Hijab was revealed (to the Prophet). Ubai b n Ka`b used to ask me about it. It was revealed (for the first time) during the marriage of Allah's Messenger (ﷺ) with Zainab bint Jahsh. In the morning, the Prophet (ﷺ) was a bride-groom of her and he Invited the people, who took their meals and went away, but a group of them remained with Allah's Messenger (ﷺ) and they prolonged their stay. Allah's Messenger (ﷺ) got up and went out, and I too, went out along with him till he came to the lintel of `Aisha's dwelling place. Allah's Messenger (ﷺ) thought that those people had left by then, so he returned, and I too, returned with him till he entered upon Zainab and found that they were still sitting there and had not yet gone. The Prophet (ﷺ) went out again, and so did I with him till he reached the lintel of `Aisha's dwelling place, and then he thought that those people must have left by then, so he returned, and so did I with him, and found those people had gone. At that time the Divine Verse of Al-Hijab was revealed, and the Prophet (ﷺ) set a screen between me and him (his family).

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّهُ كَانَ ابْنَ عَشْرِ سِنِينَ مَقْدَمَ رَسُولِ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ، فَخَدَمْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَشْرًا حَيَاتَهُ، وَكُنْتُ أَعْلَمَ النَّاسِ بِشَأْنِ الْحِجَابِ حِينَ أُنْزِلَ، وَقَدْ كَانَ أُبَىُّ بْنُ كَعْبٍ يَسْأَلُنِي عَنْهُ، وَكَانَ أَوَّلَ مَا نَزَلَ فِي مُبْتَنَى رَسُولِ اللَّهِ صلى الله عليه وسلم بِزَيْنَبَ ابْنَةِ جَحْشٍ، أَصْبَحَ النَّبِيُّ صلى الله عليه وسلم بِهَا عَرُوسًا فَدَعَا الْقَوْمَ، فَأَصَابُوا مِنَ الطَّعَامِ ثُمَّ خَرَجُوا، وَبَقِيَ مِنْهُمْ رَهْطٌ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَطَالُوا الْمُكْثَ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَخَرَجَ وَخَرَجْتُ مَعَهُ كَىْ يَخْرُجُوا، فَمَشَى رَسُولُ اللَّهِ صلى الله عليه وسلم وَمَشَيْتُ مَعَهُ حَتَّى جَاءَ عَتَبَةَ حُجْرَةِ عَائِشَةَ، ثُمَّ ظَنَّ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنَّهُمْ خَرَجُوا فَرَجَعَ وَرَجَعْتُ مَعَهُ، حَتَّى دَخَلَ عَلَى زَيْنَبَ فَإِذَا هُمْ جُلُوسٌ لَمْ يَتَفَرَّقُوا، فَرَجَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَرَجَعْتُ مَعَهُ، حَتَّى بَلَغَ عَتَبَةَ حُجْرَةِ عَائِشَةَ، فَظَنَّ أَنْ قَدْ خَرَجُوا، فَرَجَعَ وَرَجَعْتُ مَعَهُ، فَإِذَا هُمْ قَدْ خَرَجُوا، فَأُنْزِلَ آيَةُ الْحِجَابِ، فَضَرَبَ بَيْنِي وَبَيْنَهُ سِتْرًا‏.‏

Reference	: Sahih al-Bukhari 6238
In-book reference	: Book 79, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 255

Narrated Anas:

When the Prophet (ﷺ) married Zainab, the people came and were offered a meal, and then they sat down (after finishing their meals) and started chatting. The Prophet (ﷺ) showed as if he wanted to get up, but they did not get

up. When he noticed that, he got up, and some of the people also got up and went away, while some others kept on sitting. When the Prophet (ﷺ) returned to enter, he found the people still sitting, but then they got up and left. So I told the Prophet (ﷺ) of their departure and he came and went in. I intended to go in but the Prophet (ﷺ) put a screen between me and him, for Allah revealed:-- 'O you who believe! Enter not the Prophet's houses..' (33.53)

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا مُعْتَمِرٌ، قَالَ أَبِي حَدَّثَنَا أَبُو مِجْلَزٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ لَمَّا تَزَوَّجَ النَّبِيُّ صلى الله عليه وسلم زَيْنَبَ دَخَلَ الْقَوْمُ فَطَعِمُوا، ثُمَّ جَلَسُوا يَتَحَدَّثُونَ فَأَخَذَ كَأَنَّهُ يَتَهَيَّأُ لِلْقِيَامِ فَلَمْ يَقُومُوا، فَلَمَّا رَأَى ذَلِكَ قَامَ، فَلَمَّا قَامَ قَامَ مَنْ قَامَ مِنَ الْقَوْمِ وَقَعَدَ بَقِيَّةُ الْقَوْمِ، وَإِنَّ النَّبِيَّ صلى الله عليه وسلم جَاءَ لِيَدْخُلَ، فَإِذَا الْقَوْمُ جُلُوسٌ، ثُمَّ إِنَّهُمْ قَامُوا فَانْطَلَقُوا فَأَخْبَرْتُ النَّبِيَّ صلى الله عليه وسلم فَجَاءَ حَتَّى دَخَلَ، فَذَهَبْتُ أَدْخُلُ فَأَلْقَى الْحِجَابَ بَيْنِي وَبَيْنَهُ، وَأَنْزَلَ اللَّهُ تَعَالَى {يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَدْخُلُوا بُيُوتَ النَّبِيِّ} الآيَةَ.

قَالَ أَبُو عَبْد اللَّهِ فِيهِ مِنْ الْفِقْهِ أَنَّهُ لَمْ يَسْتَأْذِنْهُمْ حِينَ قَامَ وَخَرَجَ وَفِيهِ أَنَّهُ تَهَيَّأَ لِلْقِيَامِ وَهُوَ يُرِيدُ أَنْ يَقُومُوا

Reference	: Sahih al-Bukhari 6239
In-book reference	: Book 79, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 256

Narrated `Aisha:

(the wife of the Prophet) `Umar bin Al-Khattab used to say to Allah's Messenger (ﷺ) "Let your wives be veiled" But he did not do so. The wives of the Prophet (ﷺ) used to go out to answer the call of nature at night only at Al-Manasi.' Once Sauda, the daughter of Zam`a went out and she was a tall woman. `Umar bin Al-Khattab saw her while he was in a gathering, and said, "I have recognized you, O Sauda!" He (`Umar) said so as he was anxious for some Divine orders regarding the veil (the veiling of women.) So Allah revealed the Verse of veiling. (Al-Hijab; a complete body cover excluding the eyes). (See Hadith No. 148, Vol. 1)

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا يَعْقُوبُ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ كَانَ عُمَرُ بْنُ الْخَطَّابِ يَقُولُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم احْجُبْ نِسَاءَكَ. قَالَتْ فَلَمْ يَفْعَلْ، وَكَانَ أَزْوَاجُ النَّبِيِّ صلى الله عليه وسلم يَخْرُجْنَ لَيْلاً إِلَى لَيْلٍ قِبَلَ الْمَنَاصِعِ، خَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَةَ، وَكَانَتِ امْرَأَةً طَوِيلَةً فَرَآهَا عُمَرُ بْنُ الْخَطَّابِ وَهْوَ فِي الْمَجْلِسِ فَقَالَ عَرَفْتُكِ يَا سَوْدَةُ. حِرْصًا عَلَى أَنْ يُنْزَلَ الْحِجَابُ. قَالَتْ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ آيَةَ الْحِجَابِ.

Reference	: Sahih al-Bukhari 6240
In-book reference	: Book 79, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 257

(11) Chapter: Asking permission because of looking

(11) باب الاِسْتِئْذَانُ مِنْ أَجْلِ الْبَصَرِ

Narrated Sahl bin Sa`d:

A man peeped through a round hole into the dwelling place of the Prophet, while the Prophet (ﷺ) had a Midray (an iron comb) with which he was scratching his head. the Prophet (ﷺ) said, " Had known you were looking (through the hole), I would have pierced your eye with it (i.e., the comb)." Verily! The order of taking permission to enter has been enjoined because of that sight, (that one should not look unlawfully at the state of others). (See Hadith No. 807, Vol. 7)

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ الزُّهْرِيُّ حَفِظْتُهُ كَمَا أَنَّكَ هَا هُنَا عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ اطَّلَعَ رَجُلٌ مِنْ جُحْرٍ فِي حُجَرِ النَّبِيِّ صلى الله عليه وسلم وَمَعَ النَّبِيِّ صلى الله عليه وسلم مِدْرًى يَحُكُّ بِهِ رَأْسَهُ فَقَالَ " لَوْ أَعْلَمُ أَنَّكَ تَنْظُرُ لَطَعَنْتُ بِهِ فِي عَيْنِكَ، إِنَّمَا جُعِلَ الاِسْتِئْذَانُ مِنْ أَجْلِ الْبَصَرِ ".

Reference : Sahih al-Bukhari 6241
In-book reference : Book 79, Hadith 15
USC-MSA web (English) reference : Vol. 8, Book 74, Hadith 258
(deprecated numbering scheme)

Narrated Anas bin Malik:

A man peeped into a room of the Prophet. The Prophet (ﷺ) stood up, holding an arrow head. It is as if I am just looking at him, trying to stab the man.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلاً، اطَّلَعَ مِنْ بَعْضِ حُجَرِ النَّبِيِّ صلى الله عليه وسلم فَقَامَ إِلَيْهِ النَّبِيُّ صلى الله عليه وسلم بِمِشْقَصٍ ـ أَوْ بِمَشَاقِصَ ـ فَكَأَنِّي أَنْظُرُ إِلَيْهِ يَخْتِلُ الرَّجُلَ لِيَطْعُنَهُ.

Reference : Sahih al-Bukhari 6242
In-book reference : Book 79, Hadith 16
USC-MSA web (English) reference : Vol. 8, Book 74, Hadith 259
(deprecated numbering scheme)

(12) Chapter: The adultery of the body parts

(12) باب زِنَا الْجَوَارِحِ دُونَ الْفَرْجِ

Narrated Ibn `Abbas:

I have not seen a thing resembling 'lamam' (minor sins) than what Abu Huraira 'narrated from the Prophet who said "Allah has written for Adam's son his share of adultery which he commits inevitably. The adultery of the eyes is the sight (to gaze at a forbidden thing), the adultery of the tongue is the talk, and the inner self wishes and desires and the private parts testify all this or deny it."

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ لَمْ أَرَ شَيْئًا أَشْبَهَ بِاللَّمَمِ مِنْ قَوْلِ أَبِي هُرَيْرَةَ. حَدَّثَنِي مَحْمُودٌ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ قَالَ مَا رَأَيْتُ شَيْئًا أَشْبَهَ بِاللَّمَمِ مِمَّا قَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم " إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الزِّنَا، أَدْرَكَ ذَلِكَ لاَ مَحَالَةَ، فَزِنَا الْعَيْنِ النَّظَرُ، وَزِنَا اللِّسَانِ الْمَنْطِقُ، وَالنَّفْسُ تَمَنَّى وَتَشْتَهِي، وَالْفَرْجُ يُصَدِّقُ ذَلِكَ كُلَّهُ وَيُكَذِّبُهُ ".

Reference : Sahih al-Bukhari 6243
In-book reference : Book 79, Hadith 17
USC-MSA web (English) reference : Vol. 8, Book 74, Hadith 260
(deprecated numbering scheme)

(13) Chapter: To greet and ask permission thrice

(13) باب التَّسْلِيمِ وَالاِسْتِئْذَانِ ثَلاَثًا

Narrated Anas:

Whenever Allah's Messenger (ﷺ) greeted somebody, he used to greet him three times, and if he spoke a sentence, he used to repeat it thrice.

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُثَنَّى، حَدَّثَنَا ثُمَامَةُ بْنُ عَبْدِ اللَّهِ، عَنْ أَنَسٍ ـ رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا سَلَّمَ سَلَّمَ ثَلاَثًا، وَإِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلاَثًا.

Reference : Sahih al-Bukhari 6244
In-book reference : Book 79, Hadith 18
USC-MSA web (English) reference : Vol. 8, Book 74, Hadith 261
(deprecated numbering scheme)

Narrated Abu Sa`id Al-Khudri:

While I was present in one of the gatherings of the Ansar, Abu Musa came as if he was scared, and said, "I asked permission to enter upon `Umar three times, but I was not given the permission, so I returned." (When `Umar came to know about it) he said to Abu Musa, "Why did you not enter?'. Abu Musa replied, "I asked permission three times,

and I was not given it, so I returned, for Allah's Messenger (ﷺ) said, "If anyone of you asks the permission to enter thrice, and the permission is not given, then he should return.' " `Umar said, "By Allah! We will ask Abu Musa to bring witnesses for it." (Abu Musa went to a gathering of the Ansar and said). "Did anyone of you hear this from the Prophet (ﷺ) ?" Ubai bin Ka`b said, "By Allah, none will go with you but the youngest of the people (as a witness)." (Abu Sa`id) was the youngest of them, so I went with Abu Musa and informed `Umar that the Prophet (ﷺ) had said so. (See Hadith No. 277, Vol. 3)

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا يَزِيدُ بْنُ خُصَيْفَةَ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ كُنْتُ فِي مَجْلِسٍ مِنْ مَجَالِسِ الأَنْصَارِ إِذْ جَاءَ أَبُو مُوسَى كَأَنَّهُ مَذْعُورٌ فَقَالَ اسْتَأْذَنْتُ عَلَى عُمَرَ ثَلاَثًا، فَلَمْ يُؤْذَنْ لِي فَرَجَعْتُ فَقَالَ مَا مَنَعَكَ قُلْتُ اسْتَأْذَنْتُ ثَلاَثًا، فَلَمْ يُؤْذَنْ لِي فَرَجَعْتُ، وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا اسْتَأْذَنَ أَحَدُكُمْ ثَلاَثًا فَلَمْ يُؤْذَنْ لَهُ، فَلْيَرْجِعْ ". فَقَالَ وَاللَّهِ لَتُقِيمَنَّ عَلَيْهِ بِبَيِّنَةٍ. أَمِنْكُمْ أَحَدٌ سَمِعَهُ مِنَ النَّبِيِّ صلى الله عليه وسلم فَقَالَ أُبَىُّ بْنُ كَعْبٍ وَاللَّهِ لاَ يَقُومُ مَعَكَ إِلاَّ أَصْغَرُ الْقَوْمِ، فَكُنْتُ أَصْغَرَ الْقَوْمِ، فَقُمْتُ مَعَهُ فَأَخْبَرْتُ عُمَرَ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ ذَلِكَ. وَقَالَ ابْنُ الْمُبَارَكِ أَخْبَرَنِي ابْنُ عُيَيْنَةَ حَدَّثَنِي يَزِيدُ عَنْ بُسْرٍ سَمِعْتُ أَبَا سَعِيدٍ بِهَذَا.

Reference	: Sahih al-Bukhari 6245
In-book reference	: Book 79, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 262

(14) Chapter: If a man is invited, should he ask permission to enter

(14) باب إِذَا دُعِيَ الرَّجُلُ فَجَاءَ هَلْ يَسْتَأْذِنُ

قَالَ سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " هُوَ إِذْنُهُ ".

Narrated Abu Huraira:

I entered (the house) along with Allah's Messenger (ﷺ) . There he found milk in a basin. He said, "O Abu Hirr! Go and call the people of Suffa to me." I went to them and invited them. They came and asked permission to enter, and when it was given, they entered. (See Hadith No. 459 for details)

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا عُمَرُ بْنُ ذَرٍّ. وَحَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا عُمَرُ بْنُ ذَرٍّ، أَخْبَرَنَا مُجَاهِدٌ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ دَخَلْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَوَجَدَ لَبَنًا فِي قَدَحٍ فَقَالَ " أَبَا هِرٍّ الْحَقْ أَهْلَ الصُّفَّةِ فَادْعُهُمْ إِلَىَّ ". قَالَ فَأَتَيْتُهُمْ فَدَعَوْتُهُمْ، فَأَقْبَلُوا فَاسْتَأْذَنُوا فَأُذِنَ لَهُمْ، فَدَخَلُوا.

Reference	: Sahih al-Bukhari 6246
In-book reference	: Book 79, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 263

(15) Chapter: To greet the boys

(15) باب التَّسْلِيمِ عَلَى الصِّبْيَانِ

Narrated Anas bin Malik:

that he passed by a group of boys and greeted them and said, "The Prophet (ﷺ) used to do so."

حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، أَخْبَرَنَا شُعْبَةُ، عَنْ سَيَّارٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه أَنَّهُ مَرَّ عَلَى صِبْيَانٍ فَسَلَّمَ عَلَيْهِمْ وَقَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَفْعَلُهُ.

Reference	: Sahih al-Bukhari 6247
In-book reference	: Book 79, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 264

(16) Chapter: Greeting of men to women, and women to men

(16) باب تَسْلِيمِ الرِّجَالِ عَلَى النِّسَاءِ وَالنِّسَاءِ عَلَى الرِّجَالِ

Narrated Abu Hazim:

Sahl said, "We used to feel happy on Fridays." I asked Sahl, "Why?" He said, "There was an old woman of our acquaintance who used to send somebody to Buda'a (Ibn Maslama said, "Buda'a was a garden of date-palms at Medina). She used to pull out the silq (a kind of vegetable) from its roots and put it in a cooking pot, adding some powdered barley over it (and cook it). After finishing the Jumua (Friday) prayer we used to (pass by her and) greet her, whereupon she would present us with that meal, so we used to feel happy because of that. We used to have neither a midday nap, nor meals, except after the Friday prayer." (See Hadith No. 60, Vol.2)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ، قَالَ كُنَّا نَفْرَحُ يَوْمَ الْجُمُعَةِ‏.‏ قُلْتُ وَلِمَ قَالَ كَانَتْ لَنَا عَجُوزٌ تُرْسِلُ إِلَى بُضَاعَةَ ـ قَالَ ابْنُ مَسْلَمَةَ نَخْلٍ بِالْمَدِينَةِ ـ فَتَأْخُذُ مِنْ أُصُولِ السِّلْقِ فَتَطْرَحُهُ فِي قِدْرٍ، وَتُكَرْكِرُ حَبَّاتٍ مِنْ شَعِيرٍ، فَإِذَا صَلَّيْنَا الْجُمُعَةَ انْصَرَفْنَا وَنُسَلِّمُ عَلَيْهَا فَتُقَدِّمُهُ إِلَيْنَا، فَنَفْرَحُ مِنْ أَجْلِهِ، وَمَا كُنَّا نَقِيلُ وَلاَ نَتَغَدَّى إِلاَّ بَعْدَ الْجُمُعَةِ‏.‏

Reference	: Sahih al-Bukhari 6248
In-book reference	: Book 79, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 265

Narrated `Aisha:

Allah's Messenger (ﷺ) said, "O `Aisha! This is Gabriel sending his greetings to you." I said, "Peace, and Allah's Mercy be on him (Gabriel). You see what we do not see." (She was addressing Allah's Apostle).

حَدَّثَنَا ابْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ يَا عَائِشَةُ هَذَا جِبْرِيلُ يَقْرَأُ عَلَيْكِ السَّلاَمَ ‏"‏‏.‏ قَالَتْ قُلْتُ وَعَلَيْهِ السَّلاَمُ وَرَحْمَةُ اللَّهِ، تَرَى مَا لاَ نَرَى‏.‏ تُرِيدُ رَسُولَ اللَّهِ صلى الله عليه وسلم‏.‏ تَابَعَهُ شُعَيْبٌ‏.‏ وَقَالَ يُونُسُ وَالنُّعْمَانُ عَنِ الزُّهْرِيِّ وَبَرَكَاتُهُ‏.‏

Reference	: Sahih al-Bukhari 6249
In-book reference	: Book 79, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 266

(17) Chapter: Asking, "Who is that?"

(17) باب إِذَا قَالَ مَنْ ذَا فَقَالَ أَنَا

Narrated Jabir:

I came to the Prophet (ﷺ) in order to consult him regarding my father's debt. When I knocked on the door, he asked, "Who is that?" I replied, "I" He said, "I, I?" He repeated it as if he disliked it.

حَدَّثَنَا أَبُو الْوَلِيدِ، هِشَامُ بْنُ عَبْدِ الْمَلِكِ حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ سَمِعْتُ جَابِرًا ـ رضى الله عنه ـ يَقُولُ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فِي دَيْنٍ كَانَ عَلَى أَبِي فَدَقَقْتُ الْبَابَ فَقَالَ ‏"‏ مَنْ ذَا ‏"‏‏.‏ فَقُلْتُ أَنَا‏.‏ فَقَالَ ‏"‏ أَنَا أَنَا ‏"‏‏.‏ كَأَنَّهُ كَرِهَهَا‏.‏

Reference	: Sahih al-Bukhari 6250
In-book reference	: Book 79, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 267

(18) Chapter: To reply a greeting saying, "Alaikas-Salam"

(18) باب مَنْ رَدَّ فَقَالَ عَلَيْكَ السَّلاَمُ

وَقَالَتْ عَائِشَةُ وَعَلَيْهِ السَّلاَمُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «رَدَّ الْمَلاَئِكَةُ عَلَى آدَمَ السَّلاَمُ عَلَيْكَ وَرَحْمَةُ اللَّهِ».

Narrated Abu Huraira:

A man entered the mosque while Allah's Messenger (ﷺ) was sitting in one side of the mosque. The man prayed, came, and greeted the Prophet. Allah's Messenger (ﷺ) said to him, "Wa 'Alaikas Salam (returned his greeting). Go back and pray as you have not prayed (properly)." The man returned, repeated his prayer, came back and greeted the Prophet. The Prophet (ﷺ) said, "Wa alaika-s-Salam (returned his greeting). Go back and pray again as you have not prayed (properly)." The man said at the second or third time, "O Allah's Messenger (ﷺ)! Kindly teach me how to pray". The Prophet (ﷺ) said, "When you stand for prayer, perform ablution properly and then face the Qibla and say Takbir (Allahu-Akbar), and then recite what you know from the Qur'an, and then bow with calmness till you feel at ease then rise from bowing, till you stand straight, and then prostrate calmly (and remain in prostration) till you feel at ease, and then raise (your head) and sit with calmness till you feel at ease and then prostrate with calmness (and remain in prostration) till you feel at ease, and then raise (your head) and sit with calmness till you feel at ease in the sitting position, and do likewise in whole of your prayer." And Abu Usama added, "Till you stand straight." (See Hadith No. 759, Vol.1)

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه أَنَّ رَجُلاً، دَخَلَ الْمَسْجِدَ وَرَسُولُ اللَّهِ صلى الله عليه وسلم جَالِسٌ فِي نَاحِيَةِ الْمَسْجِدِ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَيْهِ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَعَلَيْكَ السَّلاَمُ ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ ". فَرَجَعَ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ. فَقَالَ " وَعَلَيْكَ السَّلاَمُ فَارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ ". فَقَالَ فِي الثَّانِيَةِ أَوْ فِي الَّتِي بَعْدَهَا عَلِّمْنِي يَا رَسُولَ اللَّهِ. فَقَالَ " إِذَا قُمْتَ إِلَى الصَّلاَةِ فَأَسْبِغِ الْوُضُوءَ، ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ، ثُمَّ اقْرَأْ بِمَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَسْتَوِيَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا، ثُمَّ افْعَلْ ذَلِكَ فِي صَلاَتِكَ كُلِّهَا ". وَقَالَ أَبُو أُسَامَةَ فِي الأَخِيرِ " حَتَّى تَسْتَوِيَ قَائِمًا ".

Reference	: Sahih al-Bukhari 6251
In-book reference	: Book 79, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 268

Narrated Abu Huraira:

The Prophet (ﷺ) said (in the above narration No. 268), "And then raise your head till you feel at ease while sitting. "

حَدَّثَنَا ابْنُ بَشَّارٍ، قَالَ حَدَّثَنِي يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، حَدَّثَنِي سَعِيدٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا ".

Reference	: Sahih al-Bukhari 6252
In-book reference	: Book 79, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 269

(19) Chapter: If one says, "So-and-so sends Salam to you" (19) باب إِذَا قَالَ فُلاَنٌ يُقْرِئُكَ السَّلاَمَ

Narrated `Aisha:

That the Prophet (ﷺ) said to her, "Gabriel sends Salam (greetings) to you." She replied, "Wa 'alaihi-s- Salam Wa Rahmatu-l-lah." (Peace and Allah's Mercy be on him).

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زَكَرِيَّاءُ، قَالَ سَمِعْتُ عَامِرًا، يَقُولُ حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ حَدَّثَتْهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لَهَا " إِنَّ جِبْرِيلَ يُقْرِئُكِ السَّلاَمَ ". قَالَتْ وَعَلَيْهِ السَّلاَمُ وَرَحْمَةُ اللَّهِ.

Reference	: Sahih al-Bukhari 6253

In-book reference : Book 79, Hadith 27
USC-MSA web (English) reference : Vol. 8, Book 74, Hadith 270
(deprecated numbering scheme)

(20) Chapter: Greeting a mix-up gathering

(20) باب التَّسْلِيمِ فِي مَجْلِسٍ فِيهِ أَخْلاَطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ

Narrated `Urwa-bin Az-Zubair:

Usama bin Zaid said, "The Prophet (ﷺ) rode over a donkey with a saddle underneath which there was a thick soft Fadakiya velvet sheet. Usama bin Zaid was his companion rider, and he was going to pay a visit to Sa`d bin Ubada (who was sick) at the dwelling place of Bani Al-Harith bin Al-Khazraj, and this incident happened before the battle of Badr. The Prophet (ﷺ) passed by a gathering in which there were Muslims and pagan idolators and Jews, and among them there was `Abdullah bin Ubai bin Salul, and there was `Abdullah bin Rawaha too. When a cloud of dust raised by the animal covered that gathering, `Abdullah bin Ubai covered his nose with his Rida (sheet) and said (to the Prophet), "Don't cover us with dust." The Prophet (ﷺ) greeted them and then stopped, dismounted and invited them to Allah (i.e., to embrace Islam) and also recited to them the Holy Qur'an. `Abdullah bin Ubai' bin Salul said, "O man! There is nothing better than what you say, if what you say is the truth. So do not trouble us in our gatherings. Go back to your mount (or house,) and if anyone of us comes to you, tell (your tales) to him." On that `Abdullah bin Rawaha said, "(O Allah's Messenger (ﷺ)!) Come to us and bring it(what you want to say) in our gatherings, for we love that." So the Muslims, the pagans and the Jews started quarreling till they were about to fight and clash with one another. The Prophet (ﷺ) kept on quietening them (till they all became quiet). He then rode his animal, and proceeded till he entered upon Sa`d bin 'Ubada, he said, "O Sa`d, didn't you hear what Abu Habbab said? (He meant `Abdullah bin Ubai). He said so-and-so." Sa`d bin 'Ubada said, "O Allah's Messenger (ﷺ)! Excuse and forgive him, for by Allah, Allah has given you what He has given you. The people of this town decided to crown him (as their chief) and make him their king. But when Allah prevented that with the Truth which He had given you, it choked him, and that was what made him behave in the way you saw him behaving." So the Prophet excused him.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، قَالَ أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم رَكِبَ حِمَارًا عَلَيْهِ إِكَافٌ، تَحْتَهُ قَطِيفَةٌ فَدَكِيَّةٌ، وَأَرْدَفَ وَرَاءَهُ أُسَامَةَ بْنَ زَيْدٍ وَهْوَ يَعُودُ سَعْدَ بْنَ عُبَادَةَ فِي بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ، وَذَلِكَ قَبْلَ وَقْعَةِ بَدْرٍ حَتَّى مَرَّ فِي مَجْلِسٍ فِيهِ أَخْلاَطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ عَبَدَةِ الأَوْثَانِ وَالْيَهُودِ، وَفِيهِمْ عَبْدُ اللَّهِ بْنُ أُبَىٍّ ابْنُ سَلُولَ، وَفِي الْمَجْلِسِ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ، فَلَمَّا غَشِيَتِ الْمَجْلِسَ عَجَاجَةُ الدَّابَّةِ خَمَّرَ عَبْدُ اللَّهِ بْنُ أُبَىٍّ أَنْفَهُ بِرِدَائِهِ ثُمَّ قَالَ لاَ تُغَبِّرُوا عَلَيْنَا. فَسَلَّمَ عَلَيْهِمُ النَّبِيُّ صلى الله عليه وسلم ثُمَّ وَقَفَ فَنَزَلَ، فَدَعَاهُمْ إِلَى اللَّهِ وَقَرَأَ عَلَيْهِمُ الْقُرْآنَ فَقَالَ عَبْدُ اللَّهِ بْنُ أُبَىٍّ ابْنُ سَلُولَ أَيُّهَا الْمَرْءُ لاَ أَحْسَنَ مِنْ هَذَا، إِنْ كَانَ مَا تَقُولُ حَقًّا، فَلاَ تُؤْذِنَا فِي مَجَالِسِنَا، وَارْجِعْ إِلَى رَحْلِكَ، فَمَنْ جَاءَكَ مِنَّا فَاقْصُصْ عَلَيْهِ. قَالَ ابْنُ رَوَاحَةَ اغْشَنَا فِي مَجَالِسِنَا، فَإِنَّا نُحِبُّ ذَلِكَ. فَاسْتَبَّ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْيَهُودُ حَتَّى هَمُّوا أَنْ يَتَوَاثَبُوا، فَلَمْ يَزَلِ النَّبِيُّ صلى الله عليه وسلم يُخَفِّضُهُمْ، ثُمَّ رَكِبَ دَابَّتَهُ حَتَّى دَخَلَ عَلَى سَعْدِ بْنِ عُبَادَةَ فَقَالَ " أَىْ سَعْدُ أَلَمْ تَسْمَعْ مَا قَالَ أَبُو حُبَابٍ ". يُرِيدُ عَبْدَ اللَّهِ بْنَ أُبَىٍّ قَالَ كَذَا وَكَذَا قَالَ اعْفُ عَنْهُ يَا رَسُولَ اللَّهِ وَاصْفَحْ فَوَاللَّهِ لَقَدْ أَعْطَاكَ اللَّهُ الَّذِي أَعْطَاكَ، وَلَقَدِ اصْطَلَحَ أَهْلُ هَذِهِ الْبَحْرَةِ عَلَى أَنْ يُتَوِّجُوهُ فَيُعَصِّبُونَهُ بِالْعِصَابَةِ، فَلَمَّا رَدَّ اللَّهُ ذَلِكَ بِالْحَقِّ الَّذِي أَعْطَاكَ شَرِقَ بِذَلِكَ، فَذَلِكَ فَعَلَ بِهِ مَا رَأَيْتَ، فَعَفَا عَنْهُ النَّبِيُّ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 6254
In-book reference : Book 79, Hadith 28
USC-MSA web (English) reference : Vol. 8, Book 74, Hadith 271
(deprecated numbering scheme)

(21) Chapter: He who does not greet a person who has committed a sin

(21) باب مَنْ لَمْ يُسَلِّمْ عَلَى مَنِ اقْتَرَفَ ذَنْبًا وَلَمْ يَرُدَّ سَلاَمَهُ حَتَّى تَتَبَيَّنَ تَوْبَتُه، وَإِلَى مَتَى تَتَبَيَّنُ تَوْبَةُ الْعَاصِي
وَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو لاَ تُسَلِّمُوا عَلَى شَرَبَةِ الْخَمْرِ.

Narrated `Abdullah bin Ka`b:

I heard Ka`b bin Malik narrating (when he did not join the battle of Tabuk): Allah's Messenger (ﷺ) forbade all the Muslims to speak to us. I would come to Allah's Messenger (ﷺ) and greet him, and I would wonder whether the Prophet (ﷺ) did move his lips to return to my greetings or not till fifty nights passed away. The Prophet (ﷺ) then announced (to the people) Allah's forgiveness for us (acceptance of our repentance) at the time when he had offered the Fajr (morning) prayer.

حَدَّثَنَا ابْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ، قَالَ سَمِعْتُ كَعْبَ بْنَ مَالِكٍ، يُحَدِّثُ حِينَ تَخَلَّفَ عَنْ تَبُوكَ، وَنَهَى، رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ كَلاَمِنَا، وَآتِي رَسُولَ اللَّهِ صلى الله عليه وسلم فَأُسَلِّمُ عَلَيْهِ، فَأَقُولُ فِي نَفْسِي هَلْ حَرَّكَ شَفَتَيْهِ بِرَدِّ السَّلاَمِ أَمْ لاَ حَتَّى كَمَلَتْ خَمْسُونَ لَيْلَةً، وَآذَنَ النَّبِيُّ صلى الله عليه وسلم بِتَوْبَةِ اللَّهِ عَلَيْنَا حِينَ صَلَّى الْفَجْرَ.

Reference	: Sahih al-Bukhari 6255
In-book reference	: Book 79, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 272

(22) Chapter: How to return the greeting of Dhimmi

(22) باب كَيْفَ يُرَدُّ عَلَى أَهْلِ الذِّمَّةِ السَّلاَمُ

Narrated `Aisha:

A group of Jews came to Allah's Messenger (ﷺ) and said, "As-samu 'Alaika " (Death be on you), and I understood it and said to them, "Alaikum AsSamu wa-l-la'na (Death and curse be on you)." Allah's Apostle said, "Be calm! O `Aisha, for Allah loves that one should be kind and lenient in all matters." I said. "O Allah's Messenger (ﷺ)! Haven't you heard what they have said?" Allah's Messenger (ﷺ) said, "I have (already) said (to them), 'Alaikum (upon you).' "

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُرْوَةُ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ دَخَلَ رَهْطٌ مِنَ الْيَهُودِ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالُوا السَّامُ عَلَيْكَ‏.‏ فَفَهِمْتُهَا فَقُلْتُ عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَهْلاً يَا عَائِشَةُ، فَإِنَّ اللَّهَ يُحِبُّ الرِّفْقَ فِي الأَمْرِ كُلِّهِ ‏"‏‏.‏ فَقُلْتُ يَا رَسُولَ اللَّهِ أَوَلَمْ تَسْمَعْ مَا قَالُوا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ فَقَدْ قُلْتُ وَعَلَيْكُمْ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6256
In-book reference	: Book 79, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 273

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "When the Jews greet you, they usually say, 'As-Samu 'alaikum (Death be on you),' so you should say (in reply to them), 'Wa'alaikum (And on you).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ إِذَا سَلَّمَ عَلَيْكُمُ الْيَهُودُ فَإِنَّمَا يَقُولُ أَحَدُهُمُ السَّامُ عَلَيْكَ‏.‏ فَقُلْ وَعَلَيْكَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6257
In-book reference	: Book 79, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 274

Narrated Anas bin Malik:

the Prophet (ﷺ) said, "If the people of the Scripture greet you, then you should say (in reply), 'Wa'alaikum (And on you).' "

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرِ بْنِ أَنَسٍ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِذَا سَلَّمَ عَلَيْكُمْ أَهْلُ الْكِتَابِ فَقُولُوا وَعَلَيْكُمْ ".

Reference	: Sahih al-Bukhari 6258
In-book reference	: Book 79, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 275

(23) Chapter: The one who looks at a letter in order to know its written contents

(23) باب مَنْ نَظَرَ فِي كِتَابِ مَنْ يُحْذَرُ عَلَى الْمُسْلِمِينَ لِيَسْتَبِينَ أَمْرُهُ

Narrated `Ali:

Allah's Messenger (ﷺ) sent me, Az-Zubair bin Al-Awwam and Abu Marthad Al-Ghanawi, and all of us were horsemen, and he said, "Proceed till you reach Rawdat Khakh, where there is a woman from the pagans carrying a letter sent by Hatib bin Abi Balta'a to the pagans (of Mecca)." So we overtook her while she was proceeding on her camel at the same place as Allah's Messenger (ﷺ) told us. We said (to her) "Where is the letter which is with you?" She said, "I have no letter with me." So we made her camel kneel down and searched her mount (baggage etc) but could not find anything. My two companions said, "We do not see any letter." I said, "I know that Allah's Messenger (ﷺ) did not tell a lie. By Allah, if you (the lady) do not bring out the letter, I will strip you of your clothes' When she noticed that I was serious, she put her hand into the knot of her waist sheet, for she was tying a sheet round herself, and brought out the letter. So we proceeded to Allah's Messenger (ﷺ) with the letter. The Prophet (ﷺ) said (to Habib), "What made you o what you have done, O Hatib?" Hatib replied, "I have done nothing except that I believe in Allah and His Apostle, and I have not changed or altered (my religion). But I wanted to do the favor to the people (pagans of Mecca) through which Allah might protect my family and my property, as there is none among your companions but has someone in Mecca through whom Allah protects his property (against harm). The Prophet (ﷺ) said, "Habib has told you the truth, so do not say to him (anything) but good." `Umar bin Al-Khattab said, "Verily he has betrayed Allah, His Apostle, and the believers! Allow me to chop his neck off!" The Prophet (ﷺ) said, "O `Umar! What do you know; perhaps Allah looked upon the Badr warriors and said, 'Do whatever you like, for I have ordained that you will be in Paradise.'" On that `Umar wept and said, "Allah and His Apostle know best."

حَدَّثَنَا يُوسُفُ بْنُ بُهْلُولٍ، حَدَّثَنَا ابْنُ إِدْرِيسَ، قَالَ حَدَّثَنِي حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ ـ رضى الله عنه ـ قَالَ بَعَثَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم وَالزُّبَيْرَ بْنَ الْعَوَّامِ وَأَبَا مَرْثَدٍ الْغَنَوِيَّ وَكُلُّنَا فَارِسٌ فَقَالَ " انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخٍ، فَإِنَّ بِهَا امْرَأَةً مِنَ الْمُشْرِكِينَ مَعَهَا صَحِيفَةٌ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى الْمُشْرِكِينَ ". قَالَ فَأَدْرَكْنَاهَا تَسِيرُ عَلَى جَمَلٍ لَهَا حَيْثُ قَالَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ قُلْنَا أَيْنَ الْكِتَابُ الَّذِي مَعَكِ قَالَتْ مَا مَعِي كِتَابٌ. فَأَنَخْنَا بِهَا، فَابْتَغَيْنَا فِي رَحْلِهَا فَمَا وَجَدْنَا شَيْئًا، قَالَ صَاحِبَاىَ مَا نَرَى كِتَابًا. قَالَ قُلْتُ لَقَدْ عَلِمْتُ مَا كَذَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَالَّذِي يُحْلَفُ بِهِ لَتُخْرِجِنَّ الْكِتَابَ أَوْ لأُجَرِّدَنَّكِ. قَالَ فَلَمَّا رَأَتِ الْجِدَّ مِنِّي أَهْوَتْ بِيَدِهَا إِلَى حُجْزَتِهَا وَهْىَ مُحْتَجِزَةٌ بِكِسَاءٍ فَأَخْرَجَتِ الْكِتَابَ ـ قَالَ ـ فَانْطَلَقْنَا بِهِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " مَا حَمَلَكَ يَا حَاطِبُ عَلَى مَا صَنَعْتَ ". قَالَ مَا بِي إِلاَّ أَنْ أَكُونَ مُؤْمِنًا بِاللَّهِ وَرَسُولِهِ، وَمَا غَيَّرْتُ وَلاَ بَدَّلْتُ، أَرَدْتُ أَنْ تَكُونَ لِي عِنْدَ الْقَوْمِ يَدٌ يَدْفَعُ اللَّهُ بِهَا عَنْ أَهْلِي وَمَالِي، وَلَيْسَ مِنْ أَصْحَابِكَ هُنَاكَ إِلاَّ وَلَهُ مَنْ يَدْفَعُ اللَّهُ بِهِ عَنْ أَهْلِهِ وَمَالِهِ. قَالَ " صَدَقَ فَلاَ تَقُولُوا لَهُ إِلاَّ خَيْرًا ". قَالَ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ إِنَّهُ قَدْ خَانَ اللَّهَ وَرَسُولَهُ وَالْمُؤْمِنِينَ، فَدَعْنِي فَأَضْرِبَ عُنُقَهُ. قَالَ فَقَالَ " يَا عُمَرُ وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ قَدِ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ اعْمَلُوا مَا شِئْتُمْ فَقَدْ وَجَبَتْ لَكُمُ الْجَنَّةُ ". قَالَ فَدَمَعَتْ عَيْنَا عُمَرَ وَقَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ.

Reference : Sahih al-Bukhari 6259
In-book reference : Book 79, Hadith 33
USC-MSA web (English) reference : Vol. 8, Book 74, Hadith 276
(deprecated numbering scheme)

(24) Chapter: How to write a letter to the people of the Scripture

(24) باب كَيْفَ يُكْتَبُ الْكِتَابُ إِلَى أَهْلِ الْكِتَابِ

Narrated Abu Sufyan bin Harb:

that Heraclius had sent for him to come along with a group of the Quraish who were trading in Sha'm, and they came to him. Then Abu Sufyan mentioned the whole narration and said, "Heraclius asked for the letter of Allah's Messenger (ﷺ) . When the letter was read, its contents were as follows: 'In the name of Allah, the Beneficent, the Merciful. From Muhammad, Allah's slave and His Apostle to Heraclius, the Chief of Byzantines: Peace be upon him who follows the right path (guidance)! Amma ba'du (to proceed)...' (See Hadith No 6, Vol 1 for details)

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ ابْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّ أَبَا سُفْيَانَ بْنَ حَرْبٍ أَخْبَرَهُ أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ فِي نَفَرٍ مِنْ قُرَيْشٍ وَكَانُوا تِجَارًا بِالشَّأْمِ، فَأَتَوْهُ فَذَكَرَ الْحَدِيثَ قَالَ ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقُرِئَ فَإِذَا فِيهِ ‏"‏ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ، السَّلاَمُ عَلَى مَنِ اتَّبَعَ الْهُدَى، أَمَّا بَعْدُ ‏"‏‏.‏

Reference : Sahih al-Bukhari 6260
In-book reference : Book 79, Hadith 34
USC-MSA web (English) reference : Vol. 8, Book 74, Hadith 277
(deprecated numbering scheme)

(25) Chapter: Whose name is to be written first in a letter

(25) باب بِمَنْ يُبْدَأُ فِي الْكِتَابِ

Narrated Abu Hurairah (ra):

Allah's Messenger (ﷺ) mentioned a person from Bani Israel who took a piece of wood, made a hole in it, and put therein one thousand Dinar and letter from him to his friend. The Prophet (ﷺ) (ﷺ) said, "(That man) cut a piece of wood and put the money inside it and wrote a letter from such and such a person to such and such a person."

وَقَالَ اللَّيْثُ حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ ذَكَرَ رَجُلاً مِنْ بَنِي إِسْرَائِيلَ أَخَذَ خَشَبَةً فَنَقَرَهَا، فَأَدْخَلَ فِيهَا أَلْفَ دِينَارٍ وَصَحِيفَةً مِنْهُ إِلَى صَاحِبِهِ‏.‏ وَقَالَ عُمَرُ بْنُ أَبِي سَلَمَةَ عَنْ أَبِيهِ سَمِعَ أَبَا هُرَيْرَةَ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ نَجَرَ خَشَبَةً، فَجَعَلَ الْمَالَ فِي جَوْفِهَا، وَكَتَبَ إِلَيْهِ صَحِيفَةً مِنْ فُلاَنٍ إِلَى فُلاَنٍ ‏"‏‏.‏

Reference : Sahih al-Bukhari 6261
In-book reference : Book 79, Hadith 35
USC-MSA web (English) reference : Vol. 1, Book 74, Hadith 277
(deprecated numbering scheme)

(26) Chapter: "Get up for your chief!"

(26) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم ‏"‏ قُومُوا إِلَى سَيِّدِكُمْ ‏"‏‏.‏

Narrated Abu Sa`id:

The people of (the tribe of) Quraiza agreed upon to accept the verdict of Sa`d. The Prophet (ﷺ) sent for him (Sa`d) and he came. The Prophet (ﷺ) said (to those people), "Get up for your chief or the best among you!" Sa`d sat beside the Prophet (ﷺ) and the Prophet (ﷺ) said (to him), "These people have agreed to accept your verdict." Sa`d said, "So I give my judgment that their warriors should be killed and their women and children should

be taken as captives." The Prophet (ﷺ) said, "You have judged according to the King's (Allah's) judgment." (See Hadith No. 447, Vol. 5)

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ أَبِي سَعِيدٍ، أَنَّ أَهْلَ، قُرَيْظَةَ نَزَلُوا عَلَى حُكْمِ سَعْدٍ فَأَرْسَلَ النَّبِيُّ صلى الله عليه وسلم إِلَيْهِ فَجَاءَ فَقَالَ " قُومُوا إِلَى سَيِّدِكُمْ ". أَوْ قَالَ " خَيْرِكُمْ ". فَقَعَدَ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَقَالَ " هَؤُلاَءِ نَزَلُوا عَلَى حُكْمِكَ ". قَالَ فَإِنِّي أَحْكُمُ أَنْ تُقْتَلَ مُقَاتِلَتُهُمْ، وَتُسْبَى ذَرَارِيُّهُمْ. فَقَالَ " لَقَدْ حَكَمْتَ بِمَا حَكَمَ بِهِ الْمَلِكُ ". قَالَ أَبُو عَبْدِ اللَّهِ أَفْهَمَنِي بَعْضُ أَصْحَابِي عَنْ أَبِي الْوَلِيدِ مِنْ قَوْلِ أَبِي سَعِيدٍ إِلَى حُكْمِكَ.

Reference	: Sahih al-Bukhari 6262
In-book reference	: Book 79, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 278

(27) Chapter: Shaking hands

(27) باب الْمُصَافَحَةِ

وَقَالَ ابْنُ مَسْعُودٍ عَلَّمَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّشَهُّدَ، وَكَفِّي بَيْنَ كَفَّيْهِ.

وَقَالَ كَعْبُ بْنُ مَالِكٍ دَخَلْتُ الْمَسْجِدَ، فَإِذَا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَامَ إِلَيَّ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ يُهَرْوِلُ، حَتَّى صَافَحَنِي وَهَنَّأَنِي.

Narrated Qatada:

I asked Anas, "Was it a custom of the companions of the Prophet (ﷺ) to shake hands with one another?" He said, "Yes."

حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، قَالَ قُلْتُ لأَنَسٍ أَكَانَتِ الْمُصَافَحَةُ فِي أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم قَالَ نَعَمْ.

Reference	: Sahih al-Bukhari 6263
In-book reference	: Book 79, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 279

Narrated `Abdullah bin Hisham:

We were in the company of the Prophet (ﷺ) and he was holding the hand of `Umar bin Al-Khattab.

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي حَيْوَةُ، قَالَ حَدَّثَنِي أَبُو عَقِيلٍ، زُهْرَةُ بْنُ مَعْبَدٍ سَمِعَ جَدَّهُ عَبْدَ اللَّهِ بْنَ هِشَامٍ، قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم وَهْوَ آخِذٌ بِيَدِ عُمَرَ بْنِ الْخَطَّابِ.

Reference	: Sahih al-Bukhari 6264
In-book reference	: Book 79, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 280

(28) Chapter: The shaking of hands with both the hands

(28) باب الأَخْذِ بِالْيَدَيْنِ

وَصَافَحَ حَمَّادُ بْنُ زَيْدٍ ابْنَ الْمُبَارَكِ بِيَدَيْهِ.

Narrated Ibn Mas`ud:

Allah's Messenger (ﷺ) taught me the Tashah-hud as he taught me a Sura from the Qur'an, while my hand was between his hands. (Tashah-hud was) all the best compliments and the prayers and the good things are for Allah. Peace and Allah's Mercy and Blessings be on you, O Prophet! Peace be on us and on the pious slaves of Allah, I testify that none has the right to be worshipped but Allah, and I also testify that Muhammad is Allah's slave and His

Apostle. (We used to recite this in the prayer) during the lifetime of the Prophet (ﷺ) , but when he had died, we used to say, "Peace be on the Prophet."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سَيْفٌ، قَالَ سَمِعْتُ مُجَاهِدًا، يَقُولُ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَخْبَرَةَ أَبُو مَعْمَرٍ، قَالَ سَمِعْتُ ابْنَ مَسْعُودٍ، يَقُولُ عَلَّمَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم وَكَفِّي بَيْنَ كَفَّيْهِ التَّشَهُّدَ، كَمَا يُعَلِّمُنِي السُّورَةَ مِنَ الْقُرْآنِ التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ‏.‏ وَهْوَ بَيْنَ ظَهْرَانَيْنَا، فَلَمَّا قُبِضَ قُلْنَا السَّلاَمُ‏.‏ يَعْنِي عَلَى النَّبِيِّ صلى الله عليه وسلم‏.‏

Reference	: Sahih al-Bukhari 6265
In-book reference	: Book 79, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 281

(29) Chapter: Al-Mu'anaqa (29) باب الْمُعَانَقَةِ وَقَوْلِ الرَّجُلِ كَيْفَ أَصْبَحْتَ

Narrated `Abdullah bin `Abbas:

`Ali bin Abu Talib came out of the house of the Prophet (ﷺ) during his fatal ailment. The people asked (`Ali), "O Abu Hasan! How is the health of Allah's Messenger (ﷺ) this morning?" `Ali said, "This morning he is better, with the grace of Allah." Al-`Abbas held `Ali by the hand and said, "Don't you see him (about to die)? By Allah, within three days you will be the slave of the stick (i.e., under the command of another ruler). By Allah, I think that Allah's Messenger (ﷺ) will die from his present ailment, for I know the signs of death on the faces of the offspring of `Abdul Muttalib. So let us go to Allah's Messenger (ﷺ) to ask him who will take over the Caliphate. If the authority is given to us, we will know it, and if it is given to somebody else we will request him to recommend us to him. " `Ali said, "By Allah! If we ask Allah's Messenger (ﷺ) for the rulership and he refuses, then the people will never give it to us. Besides, I will never ask Allah's Messenger (ﷺ) for it." (See Hadith No 728, Vol 5)

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا بِشْرُ بْنُ شُعَيْبٍ، حَدَّثَنِي أَبِي، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّ عَلِيًّا ـ يَعْنِي ابْنَ أَبِي طَالِبٍ ـ خَرَجَ مِنْ عِنْدِ النَّبِيِّ صلى الله عليه وسلم وَحَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ حَدَّثَنَا عَنْبَسَةُ حَدَّثَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبِ بْنِ مَالِكٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ـ رضى الله عنه ـ خَرَجَ مِنْ عِنْدِ النَّبِيِّ صلى الله عليه وسلم فِي وَجَعِهِ الَّذِي تُوُفِّيَ فِيهِ فَقَالَ النَّاسُ يَا أَبَا حَسَنٍ كَيْفَ أَصْبَحَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ أَصْبَحَ بِحَمْدِ اللَّهِ بَارِئًا فَأَخَذَ بِيَدِهِ الْعَبَّاسُ فَقَالَ أَلاَ تَرَاهُ أَنْتَ وَاللَّهِ بَعْدَ الثَّلاَثِ عَبْدُ الْعَصَا وَاللَّهِ إِنِّي لأُرَى رَسُولَ اللَّهِ صلى الله عليه وسلم سَيُتَوَفَّى فِي وَجَعِهِ، وَإِنِّي لأَعْرِفُ فِي وُجُوهِ بَنِي عَبْدِ الْمُطَّلِبِ الْمَوْتَ، فَاذْهَبْ بِنَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَنَسْأَلَهُ فِيمَنْ يَكُونُ الأَمْرُ فَإِنْ كَانَ فِينَا عَلِمْنَا ذَلِكَ، وَإِنْ كَانَ فِي غَيْرِنَا أَمَرْنَاهُ فَأَوْصَى بِنَا‏.‏ قَالَ عَلِيٌّ وَاللَّهِ لَئِنْ سَأَلْنَاهَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَيَمْنَعُنَا لاَ يُعْطِينَاهَا النَّاسُ أَبَدًا، وَإِنِّي لاَ أَسْأَلُهَا رَسُولَ اللَّهِ صلى الله عليه وسلم أَبَدًا‏.‏

Reference	: Sahih al-Bukhari 6266
In-book reference	: Book 79, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 282

(30) Chapter: Whoever replies saying, "Labbaik wa Sa'daik" (30) باب مَنْ أَجَابَ بِلَبَّيْكَ وَسَعْدَيْكَ

Narrated Mu`adh:

While I was a companion rider with the Prophet (ﷺ) he said, "O Mu`adh!" I replied, "Labbaik wa Sa`daik." He repeated this call three times and then said, "Do you know what Allah's Right on His slaves is?" I replied, "No." He said, Allah's Right on His slaves is that they should worship Him (Alone) and should not join partners in worship with Him." He said, "O Mu`adh!" I replied, "Labbaik wa Sa`daik." He said, "Do you know what the right of (Allah's)

salves on Allah is, if they do that (worship Him Alone and join none in His worship)? It is that He will not punish them." (another chain through Mu'adh)

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ مُعَاذٍ، قَالَ أَنَا رَدِيفُ النَّبِيِّ، صلى الله عليه وسلم فَقَالَ " يَا مُعَاذُ ". قُلْتُ لَبَّيْكَ وَسَعْدَيْكَ. ثُمَّ قَالَ مِثْلَهُ ثَلاَثًا " هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلاَ يُشْرِكُوا بِهِ شَيْئًا ". ثُمَّ سَارَ سَاعَةً فَقَالَ " يَا مُعَاذُ ". قُلْتُ لَبَّيْكَ وَسَعْدَيْكَ. قَالَ " هَلْ تَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللَّهِ إِذَا فَعَلُوا ذَلِكَ أَنْ لاَ يُعَذِّبَهُمْ ".

حَدَّثَنَا هُدْبَةُ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، عَنْ مُعَاذٍ، بِهَذَا.

Reference	: Sahih al-Bukhari 6267
In-book reference	: Book 79, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 283

Narrated Abu Dhar:

While I was walking with the Prophet (ﷺ) at the Hurra of Medina in the evening, the mountain of Uhud appeared before us. The Prophet (ﷺ) said, "O Abu Dhar! I would not like to have gold equal to Uhud (mountain) for me, unless nothing of it, not even a single Dinar remains of it with me, for more than one day or three days, except that single Dinar which I will keep for repaying debts. I will spend all of it (the whole amount) among Allah's slaves like this and like this and like this." The Prophet (ﷺ) pointed out with his hand to illustrate it and then said, "O Abu Dhar!" I replied, "Labbaik wa Sa`daik, O Allah's Messenger (ﷺ)!" He said, "Those who have much wealth (in this world) will be the least rewarded (in the Hereafter) except those who do like this and like this (i.e., spend their money in charity)." Then he ordered me, "Remain at your place and do not leave it, O Abu Dhar, till I come back." He went away till he disappeared from me. Then I heard a voice and feared that something might have happened to Allah's Messenger (ﷺ), and I intended to go (to find out) but I remembered the statement of Allah's Messenger (ﷺ) that I should not leave, my place, so I kept on waiting (and after a while the Prophet (ﷺ) came), and I said to him, "O Allah's Messenger (ﷺ), I heard a voice and I was afraid that something might have happened to you, but then I remembered your statement and stayed (there). The Prophet (ﷺ) said, "That was Gabriel who came to me and informed me that whoever among my followers died without joining others in worship with Allah, would enter Paradise." I said, "O Allah's Messenger (ﷺ)! Even if he had committed illegal sexual intercourse and theft?" He said, "Even if he had committed illegal sexual intercourse and theft."

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا زَيْدُ بْنُ وَهْبٍ، حَدَّثَنَا وَاللَّهِ أَبُو ذَرٍّ، بِالرَّبَذَةِ كُنْتُ أَمْشِي مَعَ النَّبِيِّ صلى الله عليه وسلم فِي حَرَّةِ الْمَدِينَةِ عِشَاءً اسْتَقْبَلَنَا أُحُدٌ فَقَالَ " يَا أَبَا ذَرٍّ مَا أُحِبُّ أَنَّ أُحُدًا لِي ذَهَبًا يَأْتِي عَلَىَّ لَيْلَةٌ أَوْ ثَلاَثٌ عِنْدِي مِنْهُ دِينَارٌ، إِلاَّ أَرْصِدُهُ لِدَيْنٍ، إِلاَّ أَنْ أَقُولَ بِهِ فِي عِبَادِ اللَّهِ هَكَذَا وَهَكَذَا وَهَكَذَا ". وَأَرَانَا بِيَدِهِ. ثُمَّ قَالَ " يَا أَبَا ذَرٍّ ". قُلْتُ لَبَّيْكَ وَسَعْدَيْكَ يَا رَسُولَ اللَّهِ. قَالَ " الأَكْثَرُونَ هُمُ الأَقَلُّونَ إِلاَّ مَنْ قَالَ هَكَذَا وَهَكَذَا ". ثُمَّ قَالَ لِي " مَكَانَكَ لاَ تَبْرَحْ يَا أَبَا ذَرٍّ حَتَّى أَرْجِعَ ". فَانْطَلَقَ حَتَّى غَابَ عَنِّي، فَسَمِعْتُ صَوْتًا فَخَشِيتُ أَنْ يَكُونَ عُرِضَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَأَرَدْتُ أَنْ أَذْهَبَ، ثُمَّ ذَكَرْتُ قَوْلَ رَسُولِ اللَّهِ صلى الله عليه وسلم " لاَ تَبْرَحْ ". فَمَكُثْتُ قُلْتُ يَا رَسُولَ اللَّهِ سَمِعْتُ صَوْتًا خَشِيتُ أَنْ يَكُونَ عُرِضَ لَكَ، ثُمَّ ذَكَرْتُ قَوْلَكَ فَقُمْتُ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " ذَاكَ جِبْرِيلُ أَتَانِي، فَأَخْبَرَنِي أَنَّهُ مَنْ مَاتَ مِنْ أُمَّتِي لاَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ ". قُلْتُ يَا رَسُولَ اللَّهِ وَإِنْ زَنَى وَإِنْ سَرَقَ. قَالَ " وَإِنْ زَنَى وَإِنْ سَرَقَ ". قُلْتُ لِزَيْدٍ إِنَّهُ بَلَغَنِي أَنَّهُ أَبُو الدَّرْدَاءِ. فَقَالَ أَشْهَدُ لَحَدَّثَنِيهِ أَبُو ذَرٍّ بِالرَّبَذَةِ. قَالَ الأَعْمَشُ وَحَدَّثَنِي أَبُو صَالِحٍ عَنْ أَبِي الدَّرْدَاءِ نَحْوَهُ. وَقَالَ أَبُو شِهَابٍ عَنِ الأَعْمَشِ " يَمْكُثُ عِنْدِي فَوْقَ ثَلاَثٍ ".

Reference	: Sahih al-Bukhari 6268
In-book reference	: Book 79, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 285

(31) Chapter: A man should not make another get up from his seat

(31) باب لاَ يُقِيمُ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "A man should not make another man get up from his (the latter's) seat (in a gathering) in order to sit there.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يُقِيمُ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ، ثُمَّ يَجْلِسُ فِيهِ ".

Reference	: Sahih al-Bukhari 6269
In-book reference	: Book 79, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 286

(32) Chapter: "When you are told to make room in the assemblies, make room..."

(32) بَابُ: {إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انْشِزُوا فَانْشِزُوا} الآيَةَ

Narrated Ibn `Umar:

The Prophet (ﷺ) forbade that a man should be made to get up from his seat so that another might sit on it, but one should make room and spread out. Ibn `Umar disliked that a man should get up from his seat and then somebody else sit at his place.

حَدَّثَنَا خَلاَّدُ بْنُ يَحْيَى، حَدَّثَنَا سُفْيَانُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ نَهَى أَنْ يُقَامَ الرَّجُلُ مِنْ مَجْلِسِهِ وَيَجْلِسَ فِيهِ آخَرُ، وَلَكِنْ تَفَسَّحُوا وَتَوَسَّعُوا‏.‏ وَكَانَ ابْنُ عُمَرَ يَكْرَهُ أَنْ يَقُومَ الرَّجُلُ مِنْ مَجْلِسِهِ، ثُمَّ يُجْلِسَ مَكَانَهُ‏.

Reference	: Sahih al-Bukhari 6270
In-book reference	: Book 79, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 287

(33) Chapter: Whoever got up from his gathering that the people might get up

(33) بَابُ مَنْ قَامَ مِنْ مَجْلِسِهِ أَوْ بَيْتِهِ، وَلَمْ يَسْتَأْذِنْ أَصْحَابَهُ، أَوْ تَهَيَّأَ لِلْقِيَامِ لِيَقُومَ النَّاسُ

Narrated Anas bin Malik:

When Allah's Messenger (ﷺ) married Zainab bint Jahsh, he invited the people who took their meals and then remained sitting and talking. The Prophet (ﷺ) pretended to be ready to get up, but the people did not get up. When he noticed that, he got up, and when he had got up, some of those people got up along with him and there remained three (who kept on sitting). Then the Prophet (ﷺ) came back and found those people still sitting. Later on those people got up and went away. So I went to the Prophet (ﷺ) and informed him that they had left. The Prophet (ﷺ) came, and entered (his house). I wanted to enter(along with him) but he dropped a curtain between me and him. Allah then revealed: 'O you who believe! Do not enter the Prophet's Houses until leave is given... (to His statement)... Verily! That shall be an enormity, in Allah's sight.' (33.53)

حَدَّثَنَا الْحَسَنُ بْنُ عُمَرَ، حَدَّثَنَا مُعْتَمِرٌ، سَمِعْتُ أَبِي يَذْكُرُ، عَنْ أَبِي مِجْلَزٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ لَمَّا تَزَوَّجَ رَسُولُ اللَّهِ صلى الله عليه وسلم زَيْنَبَ ابْنَةَ جَحْشٍ دَعَا النَّاسَ طَعِمُوا ثُمَّ جَلَسُوا يَتَحَدَّثُونَ ـ قَالَ ـ فَأَخَذَ كَأَنَّهُ يَتَهَيَّأُ لِلْقِيَامِ فَلَمْ يَقُومُوا، فَلَمَّا رَأَى ذَلِكَ قَامَ، فَلَمَّا قَامَ قَامَ مَنْ قَامَ مَعَهُ مِنَ النَّاسِ، وَبَقِيَ ثَلاَثَةٌ، وَإِنَّ النَّبِيَّ صلى الله عليه وسلم جَاءَ لِيَدْخُلَ فَإِذَا الْقَوْمُ جُلُوسٌ، ثُمَّ إِنَّهُمْ قَامُوا فَانْطَلَقُوا ـ قَالَ ـ فَجِئْتُ فَأَخْبَرْتُ النَّبِيَّ صلى الله عليه وسلم أَنَّهُمْ قَدِ انْطَلَقُوا، فَجَاءَ حَتَّى دَخَلَ فَذَهَبْتُ أَدْخُلُ، فَأَرْخَى الْحِجَابَ بَيْنِي وَبَيْنَهُ، وَأَنْزَلَ اللَّهُ تَعَالَى {يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلاَّ أَنْ يُؤْذَنَ لَكُمْ} إِلَى قَوْلِهِ {إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا}.

Reference : Sahih al-Bukhari 6271
In-book reference : Book 79, Hadith 45
USC-MSA web (English) reference : Vol. 8, Book 74, Hadith 288
(deprecated numbering scheme)

(34) Chapter: Al-ihtiba with the hand

(34) باب الاِحْتِبَاءِ بِالْيَدِ وَهُوَ الْقُرْفُصَاءُ

Narrated Ibn `Umar:

I saw Allah's Messenger (ﷺ) in the courtyard of the Ka`ba in the Ihtiba.' posture putting his hand round his legs like this.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي غَالِبٍ، أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ، عَنْ أَبِيهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم بِفِنَاءِ الْكَعْبَةِ مُحْتَبِيًا بِيَدِهِ هَكَذَا.

Reference : Sahih al-Bukhari 6272
In-book reference : Book 79, Hadith 46
USC-MSA web (English) reference : Vol. 8, Book 74, Hadith 289
(deprecated numbering scheme)

(35) Chapter: Whoever sat in a relining posture

(35) باب مَنِ اتَّكَأَ بَيْنَ يَدَىْ أَصْحَابِهِ

قَالَ خَبَّابٌ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهْوَ مُتَوَسِّدٌ بُرْدَةً قُلْتُ أَلاَ تَدْعُو اللَّهَ فَقَعَدَ.

Narrated Abu Bakra:

Allah's Messenger (ﷺ) said, "Shall I inform you of the biggest of the great sins?" They said, "Yes, O Allah's Apostle!" He said, "To join partners in worship with Allah, and to be undutiful to one's parents. "

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا الْجُرَيْرِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلاَ أُخْبِرُكُمْ بِأَكْبَرِ الْكَبَائِرِ ". قَالُوا بَلَى يَا رَسُولَ اللَّهِ. قَالَ " الإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ ".

Reference : Sahih al-Bukhari 6273
In-book reference : Book 79, Hadith 47
USC-MSA web (English) reference : Vol. 8, Book 74, Hadith 290
(deprecated numbering scheme)

Narrated Bishr:

as above (No. 290) adding: The Prophet (ﷺ) was reclining (leaning) and then he sat up saying, "And I warn you against giving a false statement." And he kept on saying that warning so much so that we said, "Would that he had stopped."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرٌ، مِثْلَهُ، وَكَانَ مُتَّكِئًا فَجَلَسَ فَقَالَ " أَلاَ وَقَوْلُ الزُّورِ ". فَمَا زَالَ يُكَرِّرُهَا حَتَّى قُلْنَا لَيْتَهُ سَكَتَ.

Reference : Sahih al-Bukhari 6274
In-book reference : Book 79, Hadith 48
USC-MSA web (English) reference : Vol. 8, Book 74, Hadith 291
(deprecated numbering scheme)

(36) Chapter: The one who walks quickly for some necessity

(36) باب مَنْ أَسْرَعَ فِي مَشْيِهِ لِحَاجَةٍ أَوْ قَصْدٍ

Narrated `Uqba bin Al-Harith:

Once the Prophet (ﷺ) offered the `Asr prayer and then he walked quickly and entered his house.

حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، أَنَّ عُقْبَةَ بْنَ الْحَارِثِ، حَدَّثَهُ قَالَ صَلَّى النَّبِيُّ صلى الله عليه وسلم الْعَصْرَ، فَأَسْرَعَ، ثُمَّ دَخَلَ الْبَيْتَ.

Reference	: Sahih al-Bukhari 6275
In-book reference	: Book 79, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 292

(37) Chapter: The bed. (37) باب السَّرِيرِ

Narrated `Aisha:

Allah's Messenger (ﷺ) used to offer his prayer (while standing) in the midst of the bed, and I used to lie in front of him between him and the Qibla It I had any necessity for getting up and I used to dislike to get up and face him (while he was in prayer), but I would gradually slip away from the bed.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي وَسْطَ السَّرِيرِ، وَأَنَا مُضْطَجِعَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ تَكُونُ لِيَ الْحَاجَةُ، فَأَكْرَهُ أَنْ أَقُومَ فَأَسْتَقْبِلَهُ فَأَنْسَلُّ انْسِلاَلاً.

Reference	: Sahih al-Bukhari 6276
In-book reference	: Book 79, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 293

(38) Chapter: Anyone for whom a cushion was put (38) باب مَنْ أُلْقِيَ لَهُ وِسَادَةٌ

Narrated `Abdullah bin `Amr:

The news of my fasting was mentioned to the Prophet (ﷺ) . So he entered upon me and I put for him a leather cushion stuffed with palm-fibres. The Prophet (ﷺ) sat on the floor and the cushion was between me and him. He said to me, "Isn't it sufficient for you (that you fast) three days a month?" I said, "O Allah's Messenger (ﷺ)! (I can fast more than this)." He said, "You may fast) five days a month." I said, "O Allah's Messenger (ﷺ)! (I can fast more than this)." He said, "(You may fast) seven days." I said, "O Allah's Apostle!" He said, "Nine." I said, "O Allah's Messenger (ﷺ)!" He said, "Eleven." I said, "O Allah's Messenger (ﷺ)!" He said, "No fasting is superior to the fasting of (the Prophet (ﷺ) David) which was one half of a year, and he used, to fast on alternate days. (See Hadith No. 300, Vol 3)

حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا خَالِدٌ. وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، حَدَّثَنَا خَالِدٌ، عَنْ خَالِدٍ، عَنْ أَبِي قِلاَبَةَ، قَالَ أَخْبَرَنِي أَبُو الْمَلِيحِ، قَالَ دَخَلْتُ مَعَ أَبِيكَ زَيْدٍ عَلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو فَحَدَّثَنَا أَنَّ النَّبِيَّ صلى الله عليه وسلم ذُكِرَ لَهُ صَوْمِي، فَدَخَلَ عَلَىَّ، فَأَلْقَيْتُ لَهُ وِسَادَةً مِنْ أَدَمٍ حَشْوُهَا لِيفٌ، فَجَلَسَ عَلَى الأَرْضِ، وَصَارَتِ الْوِسَادَةُ بَيْنِي وَبَيْنَهُ، فَقَالَ لِي " أَمَا يَكْفِيكَ مِنْ كُلِّ شَهْرٍ ثَلاَثَةُ أَيَّامٍ ". قُلْتُ يَا رَسُولَ اللَّهِ. قَالَ " خَمْسًا ". قُلْتُ يَا رَسُولَ اللَّهِ. قَالَ " سَبْعًا ". قُلْتُ يَا رَسُولَ اللَّهِ. قَالَ " تِسْعًا ". قُلْتُ يَا رَسُولَ اللَّهِ. قَالَ " إِحْدَى عَشْرَةَ ". قُلْتُ يَا رَسُولَ اللَّهِ. قَالَ " لاَ صَوْمَ فَوْقَ صَوْمِ دَاوُدَ، شَطْرَ الدَّهْرِ، صِيَامُ يَوْمٍ، وَإِفْطَارُ يَوْمٍ ".

Reference	: Sahih al-Bukhari 6277
In-book reference	: Book 79, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 294

Narrated Ibrahim:

'Alaqama went to Sham and came to the mosque and offered a two-rak`at prayer, and invoked Allah: "O Allah! Bless me with a (pious) good companion." So he sat beside Abu Ad-Darda' who asked, "From where are you?" He said, "From the people of Kufa." Abu Darda' said, "Wasn't there among you the person who keeps the secrets (of the

Prophet (ﷺ)) which nobody knew except him (i.e., Hudhaifa (bin Al-Yaman)). And isn't there among you the person whom Allah gave refuge from Satan through the request (tongue) of Allah's Messenger (ﷺ)? (i.e., `Ammar). Isn't there among you the one who used to carry the Siwak and the cushion (or pillows (of the Prophets)? (i.e., Ibn Mas`ud). How did Ibn Mas`ud use to recite 'By the night as it conceals (the light)?" (Sura 92). 'Alqama said, "Wadhdhakari Wal Untha' (And by male and female.") Abu Ad-Darda added. 'These people continued to argue with me regarding it till they were about to cause me to have doubts although I heard it from Allah's Messenger (ﷺ)."

حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ، حَدَّثَنَا يَزِيدُ، عَنْ شُعْبَةَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، أَنَّهُ قَدِمَ الشَّأْمَ. وَحَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ ذَهَبَ عَلْقَمَةُ إِلَى الشَّأْمِ، فَأَتَى الْمَسْجِدَ فَصَلَّى رَكْعَتَيْنِ فَقَالَ اللَّهُمَّ ارْزُقْنِي جَلِيسًا. فَقَعَدَ إِلَى أَبِي الدَّرْدَاءِ فَقَالَ مِمَّنْ أَنْتَ قَالَ مِنْ أَهْلِ الْكُوفَةِ. قَالَ أَلَيْسَ فِيكُمْ صَاحِبُ السِّرِّ الَّذِي كَانَ لاَ يَعْلَمُهُ غَيْرُهُ ـ يَعْنِي حُذَيْفَةَ ـ أَلَيْسَ فِيكُمْ ـ أَوْ كَانَ فِيكُمُ ـ الَّذِي أَجَارَهُ اللَّهُ عَلَى لِسَانِ رَسُولِهِ صلى الله عليه وسلم مِنَ الشَّيْطَانِ ـ يَعْنِي عَمَّارًا ـ أَوَلَيْسَ فِيكُمْ صَاحِبُ السِّوَاكِ وَالْوِسَادِ ـ يَعْنِي ابْنَ مَسْعُودٍ ـ كَيْفَ كَانَ عَبْدُ اللَّهِ يَقْرَأُ {وَاللَّيْلِ إِذَا يَغْشَى}. قَالَ {وَالذَّكَرِ وَالأُنْثَى}. فَقَالَ مَا زَالَ هَؤُلاَءِ حَتَّى كَادُوا يُشَكِّكُونِي، وَقَدْ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 6278
In-book reference	: Book 79, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 295

(39) Chapter: After Al-Jumu'ah (prayer) (39) باب الْقَائِلَةِ بَعْدَ الْجُمُعَةِ

Narrated Sahl bin Sa`d:

We used to have a midday nap and take our meals after the Jumua (prayer).

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ كُنَّا نَقِيلُ وَنَتَغَدَّى بَعْدَ الْجُمُعَةِ.

Reference	: Sahih al-Bukhari 6279
In-book reference	: Book 79, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 296

(40) Chapter: Mid-day nap in the Mosque (40) باب الْقَائِلَةِ فِي الْمَسْجِدِ

Narrated Sahl bin Sa`d:

There was no name dearer to `Ali than his nickname Abu Turab (the father of dust). He used to feel happy whenever he was called by this name. Once Allah's Messenger (ﷺ) came to the house of Fatima but did not find `Ali in the house. So he asked "Where is your cousin?" She replied, "There was something (a quarrel) between me and him whereupon he got angry with me and went out without having a midday nap in my house." Allah's Messenger (ﷺ) asked a person to look for him. That person came, and said, "O Allah's Messenger (ﷺ)! He (Ali) is sleeping in the mosque." So Allah's Messenger (ﷺ) went there and found him lying. His upper body cover had fallen off to one side of his body, and so he was covered with dust. Allah's Messenger (ﷺ) started cleaning the dust from him, saying, "Get up, O Abu Turab! Get up, Abu Turab!" (See Hadith No. 432, Vol 1)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ مَا كَانَ لِعَلِيٍّ اسْمٌ أَحَبَّ إِلَيْهِ مِنْ أَبِي تُرَابٍ، وَإِنْ كَانَ لَيَفْرَحُ بِهِ إِذَا دُعِيَ بِهَا، جَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْتَ فَاطِمَةَ ـ عَلَيْهَا السَّلاَمُ ـ فَلَمْ يَجِدْ عَلِيًّا فِي الْبَيْتِ فَقَالَ " أَيْنَ ابْنُ عَمِّكِ ". فَقَالَتْ كَانَ بَيْنِي وَبَيْنَهُ شَىْءٌ، فَغَاضَبَنِي فَخَرَجَ فَلَمْ يَقِلْ عِنْدِي. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لإِنْسَانٍ " انْظُرْ أَيْنَ هُوَ " فَجَاءَ فَقَالَ يَا رَسُولَ اللَّهِ هُوَ فِي الْمَسْجِدِ رَاقِدٌ. فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهْوَ

مُضْطَجِعٌ، قَدْ سَقَطَ رِدَاؤُهُ عَنْ شِقِّهِ، فَأَصَابَهُ تُرَابٌ، فَجَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَمْسَحُهُ عَنْهُ ـ وَهْوَ يَقُولُ " قُمْ أَبَا تُرَابٍ، قُمْ أَبَا تُرَابٍ ".

Reference	: Sahih al-Bukhari 6280
In-book reference	: Book 79, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 297

(41) Chapter: Whoever visited some people and had a mid-day nap

(41) باب مَنْ زَارَ قَوْمًا فَقَالَ عِنْدَهُمْ

Narrated Thumama:

Anas said, "Um Sulaim used to spread a leather sheet for the Prophet (ﷺ) and he used to take a midday nap on that leather sheet at her home." Anas added, "When the Prophet (ﷺ) had slept, she would take some of his sweat and hair and collect it (the sweat) in a bottle and then mix it with Suk (a kind of perfume) while he was still sleeping. "When the death of Anas bin Malik approached, he advised that some of that Suk be mixed with his Hanut (perfume for embalming the dead body), and it was mixed with his Hanut.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ، قَالَ حَدَّثَنِي أَبِي، عَنْ ثُمَامَةَ، عَنْ أَنَسٍ، أَنَّ أُمَّ سُلَيْمٍ، كَانَتْ تَبْسُطُ لِلنَّبِيِّ صلى الله عليه وسلم نِطَعًا فَيَقِيلُ عِنْدَهَا عَلَى ذَلِكَ النِّطَعِ ـ قَالَ ـ فَإِذَا نَامَ النَّبِيُّ صلى الله عليه وسلم أَخَذَتْ مِنْ عَرَقِهِ وَشَعَرِهِ، فَجَمَعَتْهُ فِي قَارُورَةٍ، ثُمَّ جَمَعَتْهُ فِي سُكٍّ ـ قَالَ ـ فَلَمَّا حَضَرَ أَنَسَ بْنَ مَالِكٍ الْوَفَاةُ أَوْصَى أَنْ يُجْعَلَ فِي حَنُوطِهِ مِنْ ذَلِكَ السُّكِّ ـ قَالَ ـ فَجُعِلَ فِي حَنُوطِهِ.

Reference	: Sahih al-Bukhari 6281
In-book reference	: Book 79, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 298

(42) Chapter: Sitting in any convenient position

(42) باب الْجُلُوسِ كَيْفَمَا تَيَسَّرَ

Narrated Anas bin Malik:

Whenever Allah's Messenger (ﷺ) went to Quba, he used to visit Um Haram bint Milhan who would offer him meals; and she was the wife of 'Ubada bin As-samit. One day he went to her house and she offered him a meal, and after that he slept, and then woke up smiling. She (Um Haram) said, "I asked him, 'What makes you laugh, O Allah's Messenger (ﷺ)?' He said, 'Some people of my followers were displayed before me as warriors fighting for Allah's Cause and sailing over this sea, kings on thrones,' or said, 'like kings on thrones.' (The narrator, 'Is-haq is in doubt about it.) I (Um Haram) said, 'O Allah's Apostle! Invoke Allah that He may make me one of them.' He invoked (Allah) for her and then lay his head and slept again and then woke up smiling. I asked, 'What makes you laugh, O Allah's Messenger (ﷺ)?' He said, 'Some people of my followers were displayed before me as warriors fighting for Allah's Cause and sailing over this sea, kings on the thrones,' or said, 'like kings on the thrones.' I (Um Haram) said, 'O Allah's Messenger (ﷺ)! Invoke Allah that He may make me one of them.' He said, You will be amongst the first ones." It is said that Um Haram sailed over the sea at the time of Muawiya, and on coming out of the sea, she fell down from her riding animal and died.

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّهُ سَمِعَهُ يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا ذَهَبَ إِلَى قُبَاءٍ يَدْخُلُ عَلَى أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ فَتُطْعِمُهُ، وَكَانَتْ تَحْتَ عُبَادَةَ بْنِ الصَّامِتِ، فَدَخَلَ يَوْمًا فَأَطْعَمَتْهُ، فَنَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ اسْتَيْقَظَ يَضْحَكُ. قَالَتْ فَقُلْتُ مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ فَقَالَ " نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَىَّ غُزَاةً فِي سَبِيلِ اللَّهِ، يَرْكَبُونَ ثَبَجَ هَذَا الْبَحْرِ، مُلُوكًا عَلَى الأَسِرَّةِ ". ـ أَوْ قَالَ " مِثْلُ الْمُلُوكِ

عَلَى الأَسِرَّةِ ". شَكَّ إِسْحَاقُ ـ قُلْتُ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَدَعَا ثُمَّ وَضَعَ رَأْسَهُ فَنَامَ، ثُمَّ اسْتَيْقَظَ يَضْحَكُ فَقُلْتُ مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ قَالَ " نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَىَّ، غُزَاةً فِي سَبِيلِ اللَّهِ، يَرْكَبُونَ ثَبَجَ هَذَا الْبَحْرِ، مُلُوكًا عَلَى الأَسِرَّةِ ". أَوْ " مِثْلَ الْمُلُوكِ عَلَى الأَسِرَّةِ ". فَقُلْتُ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ " أَنْتِ مِنَ الأَوَّلِينَ ". فَرَكِبَتِ الْبَحْرَ زَمَانَ مُعَاوِيَةَ، فَصُرِعَتْ عَنْ دَابَّتِهَا حِينَ خَرَجَتْ مِنَ الْبَحْرِ، فَهَلَكَتْ.

Reference	: Sahih al-Bukhari 6282, 6283
In-book reference	: Book 79, Hadith 56
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 299

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) forbade two kinds of dresses and two kinds of bargains; Ishtimal As-Samma and Al- Ihtiba in one garment with no part of it covering one's private parts. (The two kinds of bargains were:) Al-Mulamasa and Al-Munabadha.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ لِبْسَتَيْنِ، وَعَنْ بَيْعَتَيْنِ اشْتِمَالِ الصَّمَّاءِ، وَالاِحْتِبَاءِ فِي ثَوْبٍ وَاحِدٍ، لَيْسَ عَلَى فَرْجِ الإِنْسَانِ مِنْهُ شَىْءٌ، وَالْمُلاَمَسَةِ، وَالْمُنَابَذَةِ. تَابَعَهُ مَعْمَرٌ وَمُحَمَّدُ بْنُ أَبِي حَفْصَةَ وَعَبْدُ اللَّهِ بْنُ بُدَيْلٍ عَنِ الزُّهْرِيِّ.

Reference	: Sahih al-Bukhari 6284
In-book reference	: Book 79, Hadith 57
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 300

(43) Chapter: Confidential talk with somebody in front of the people

(43) باب مَنْ نَاجَى بَيْنَ يَدَىِ النَّاسِ وَمَنْ لَمْ يُخْبِرْ بِسِرِّ صَاحِبِهِ، فَإِذَا مَاتَ أَخْبَرَ بِهِ

Narrated `Aisha:

Mother of the Believers: We, the wives of the Prophet (ﷺ) were all sitting with the Prophet (ﷺ) and none of us had left when Fatima came walking, and by Allah, her gait was very similar to that of Allah's Messenger (ﷺ) .' When he saw her, he welcomed her, saying, "Welcome, O my daughter!" Then he made her sit on his right or his left, confided something to her, whereupon she wept bitterly. When he noticed her sorrow, he confided something else to her for the second time, and she started laughing. Only I from among the Prophet's wives said to her, "(O Fatima), Allah's Messenger (ﷺ) selected you from among us for the secret talk and still you weep?" When Allah's Messenger (ﷺ) got up (and went away), I asked her, "What did he confide to you?" She said, "I wouldn't disclose the secrets of Allah's Messenger (ﷺ)" But when he died I asked her, "I beseech you earnestly by what right I have on you, to tell me (that secret talk which the Prophet had with you)" She said, "As you ask me now, yes, (I will tell you)." She informed me, saying, "When he talked to me secretly the first time, he said that Gabriel used to review the Qur'an with him once every year. He added, 'But this year he reviewed it with me twice, and therefore I think that my time of death has approached. So, be afraid of Allah, and be patient, for I am the best predecessor for you (in the Hereafter).' " Fatima added, "So I wept as you (`Aisha) witnessed. And when the Prophet (ﷺ) saw me in this sorrowful state, he confided the second secret to me saying, 'O Fatima! Will you not be pleased that you will be chief of all the believing women (or chief of the women of this nation i.e. my followers?")

حَدَّثَنَا مُوسَى، عَنْ أَبِي عَوَانَةَ، حَدَّثَنَا فِرَاسٌ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، حَدَّثَتْنِي عَائِشَةُ أُمُّ الْمُؤْمِنِينَ، قَالَتْ إِنَّا كُنَّا أَزْوَاجَ النَّبِيِّ صلى الله عليه وسلم عِنْدَهُ جَمِيعًا، لَمْ تُغَادَرْ مِنَّا وَاحِدَةٌ، فَأَقْبَلَتْ فَاطِمَةُ ـ عَلَيْهَا السَّلاَمُ ـ تَمْشِي، لاَ وَاللَّهِ مَا تَخْفَى مِشْيَتُهَا مِنْ مِشْيَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمَّا رَآهَا رَحَّبَ قَالَ " مَرْحَبًا بِابْنَتِي ". ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ، ثُمَّ سَارَّهَا فَبَكَتْ بُكَاءً شَدِيدًا، فَلَمَّا رَأَى حُزْنَهَا سَارَّهَا الثَّانِيَةَ إِذَا هِيَ تَضْحَكُ. فَقُلْتُ لَهَا أَنَا مِنْ بَيْنِ نِسَائِهِ خَصَّكِ رَسُولُ اللَّهِ صلى الله عليه وسلم

بِالسِّرِّ مِنْ بَيْنِنَا، ثُمَّ أَنْتِ تَبْكِينَ، فَلَمَّا قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم سَأَلْتُهَا عَمَّا سَارَّكِ قَالَتْ مَا كُنْتُ لأُفْشِيَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم سِرَّهُ. فَلَمَّا تُوُفِّيَ قُلْتُ لَهَا عَزَمْتُ عَلَيْكِ بِمَا لِي عَلَيْكِ مِنَ الْحَقِّ لَمَّا أَخْبَرْتِنِي. قَالَتْ أَمَّا الآنَ فَنَعَمْ. فَأَخْبَرَتْنِي قَالَتْ أَمَّا حِينَ سَارَّنِي فِي الأَمْرِ الأَوَّلِ، فَإِنَّهُ أَخْبَرَنِي أَنَّ جِبْرِيلَ كَانَ يُعَارِضُهُ بِالْقُرْآنِ كُلَّ سَنَةٍ مَرَّةً " وَإِنَّهُ قَدْ عَارَضَنِي بِهِ الْعَامَ مَرَّتَيْنِ، وَلاَ أَرَى الأَجَلَ إِلاَّ قَدِ اقْتَرَبَ، فَاتَّقِي اللَّهَ وَاصْبِرِي، فَإِنِّي نِعْمَ السَّلَفُ أَنَا لَكِ ". قَالَتْ فَبَكَيْتُ بُكَائِي الَّذِي رَأَيْتِ، فَلَمَّا رَأَى جَزَعِي سَارَّنِي الثَّانِيَةَ قَالَ " يَا فَاطِمَةُ أَلاَ تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ ـ أَوْ ـ سَيِّدَةَ نِسَاءِ هَذِهِ الأُمَّةِ ".

Reference	: Sahih al-Bukhari 6285, 6286
In-book reference	: Book 79, Hadith 58
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 301

(44) Chapter: Al-Istilqa' (lying flat) (44) باب الاِسْتِلْقَاءِ

Narrated the uncle of `Abbas bin Tamim:

I saw Allah's Messenger (ﷺ) lying on his back in the mosque and putting one of his legs over the other.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الزُّهْرِيُّ، قَالَ أَخْبَرَنِي عَبَّادُ بْنُ تَمِيمٍ، عَنْ عَمِّهِ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي الْمَسْجِدِ مُسْتَلْقِيًا، وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى الأُخْرَى.

Reference	: Sahih al-Bukhari 6287
In-book reference	: Book 79, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 302

(45) Chapter: No two persons should talk secretly excluding a third person (45) باب لاَ يَتَنَاجَى اثْنَانِ دُونَ الثَّالِثِ

وَقَوْلُهُ تَعَالَى: {يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلاَ تَتَنَاجَوْا بِالإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوَى}. إِلَى قَوْلِهِ: {وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ} وَقَوْلُهُ: {يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً ذَلِكَ خَيْرٌ لَكُمْ وَأَطْهَرُ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ} إِلَى قَوْلِهِ: {وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ}.

Narrated `Abdullah:

the Prophet (ﷺ) said "When three persons are together, then no two of them should hold secret counsel excluding the third person."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، وَحَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا كَانُوا ثَلاَثَةٌ فَلاَ يَتَنَاجَى اثْنَانِ دُونَ الثَّالِثِ ".

Reference	: Sahih al-Bukhari 6288
In-book reference	: Book 79, Hadith 60
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 303

(46) Chapter: Keeping secrets (46) باب حِفْظِ السِّرِّ

Narrated Anas bin Malik:

The Prophet (ﷺ) confided to me a secret which I did not disclose to anybody after him. And Um Sulaim asked me (about that secret) but I did not tell her.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَبَّاحٍ، حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، قَالَ سَمِعْتُ أَبِي قَالَ، سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، أَسَرَّ إِلَىَّ النَّبِيُّ صلى الله عليه وسلم سِرًّا فَمَا أَخْبَرْتُ بِهِ أَحَدًا بَعْدَهُ، وَلَقَدْ سَأَلَتْنِي أُمُّ سُلَيْمٍ فَمَا أَخْبَرْتُهَا بِهِ.

Reference	: Sahih al-Bukhari 6289
In-book reference	: Book 79, Hadith 61

USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 8, Book 74, Hadith 304

(47) Chapter: Two to have a secret talk in a gathering of more than three

(47) باب إِذَا كَانُوا أَكْثَرَ مِنْ ثَلاَثَةٍ فَلاَ بَأْسَ بِالْمُسَارَّةِ وَالْمُنَاجَاةِ

Narrated `Abdullah:

The Prophet (ﷺ) said, "When you are three persons sitting together, then no two of you should hold secret counsel excluding the third person until you are with some other people too, for that would grieve him."

حَدَّثَنَا عُثْمَانُ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ النَّبِيُّ صلى الله عليه وسلم {إِذَا كُنْتُمْ ثَلاَثَةً فَلاَ يَتَنَاجَى رَجُلاَنِ دُونَ الآخَرِ، حَتَّى تَخْتَلِطُوا بِالنَّاسِ، أَجْلَ أَنْ يُحْزِنَهُ}.

Reference : Sahih al-Bukhari 6290
In-book reference : Book 79, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 8, Book 74, Hadith 305

Narrated `Abdullah:

One day the Prophet (ﷺ) divided and distributed something amongst the people whereupon an Ansari man said, "In this division Allah's Countenance has not been sought." I said, "By Allah! I will go (and inform) the Prophet." So I went to him while he was with a group of people, and I secretly informed him of that, whereupon he became so angry that his face became red, and he then said, "May Allah bestow His Mercy on Moses (for) he was hurt more than that, yet he remained patient."

حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَسَمَ النَّبِيُّ صلى الله عليه وسلم يَوْمًا قِسْمَةً فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ إِنَّ هَذِهِ لَقِسْمَةٌ مَا أُرِيدَ بِهَا وَجْهُ اللَّهِ‏.‏ قُلْتُ أَمَا وَاللَّهِ لآتِيَنَّ النَّبِيَّ صلى الله عليه وسلم فَأَتَيْتُهُ وَهْوَ فِي مَلأٍ، فَسَارَرْتُهُ فَغَضِبَ حَتَّى احْمَرَّ وَجْهُهُ، ثُمَّ قَالَ ‏"‏ رَحْمَةُ اللَّهِ عَلَى مُوسَى، أُوذِيَ بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ ‏"‏‏.‏

Reference : Sahih al-Bukhari 6291
In-book reference : Book 79, Hadith 63
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 8, Book 74, Hadith 306

(48) Chapter: Holding secret counsel for a long while

(48) باب طُولِ النَّجْوَى

{وَإِذْ هُمْ نَجْوَى} مَصْدَرٌ مِنْ نَاجَيْتُ، فَوَصَفَهُمْ بِهَا، وَالْمَعْنَى يَتَنَاجَوْنَ.

Narrated Anas:

The Iqama for the prayer was announced while a man was talking to Allah's Messenger (ﷺ) privately. He continued talking in that way till the Prophet's companions slept, and afterwards the Prophet (ﷺ) got up and offered the prayer with them.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ أُقِيمَتِ الصَّلاَةُ وَرَجُلٌ يُنَاجِي رَسُولَ اللَّهِ صلى الله عليه وسلم فَمَا زَالَ يُنَاجِيهِ حَتَّى نَامَ أَصْحَابُهُ، ثُمَّ قَامَ فَصَلَّى.

Reference : Sahih al-Bukhari 6292
In-book reference : Book 79, Hadith 64
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 8, Book 74, Hadith 307

(49) Chapter: Fire should not be kept lit at bedtime.

(49) باب لاَ تُتْرَكُ النَّارُ فِي الْبَيْتِ عِنْدَ النَّوْمِ

Narrated Salim's father:

The Prophet (ﷺ) said, "Do not keep the fire burning in your houses when you go to bed."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏{‏لاَ تَتْرُكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ‏}‏‏.‏

Reference	: Sahih al-Bukhari 6293
In-book reference	: Book 79, Hadith 65
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 308

Narrated Abu Musa:

One night a house in Medina was burnt with its occupants. The Prophet (ﷺ) spoke about them, saying, "This fire is indeed your enemy, so whenever you go to bed, put it out to protect yourselves."

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ احْتَرَقَ بَيْتٌ بِالْمَدِينَةِ عَلَى أَهْلِهِ مِنَ اللَّيْلِ، فَحُدِّثَ بِشَأْنِهِمُ النَّبِيُّ صلى الله عليه وسلم قَالَ ‏"‏ إِنَّ هَذِهِ النَّارَ إِنَّمَا هِيَ عَدُوٌّ لَكُمْ، فَإِذَا نِمْتُمْ فَأَطْفِئُوهَا عَنْكُمْ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6294
In-book reference	: Book 79, Hadith 66
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 309

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) said, "(At bedtime) cover the utensils, close the doors, and put out the lights, lest the evil creature (the rat) should pull away the wick and thus burn the people of the house."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا حَمَّادٌ، عَنْ كَثِيرٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ خَمِّرُوا الآنِيَةَ وَأَجِيفُوا الأَبْوَابَ، وَأَطْفِئُوا الْمَصَابِيحَ، فَإِنَّ الْفُوَيْسِقَةَ رُبَّمَا جَرَّتِ الْفَتِيلَةَ فَأَحْرَقَتْ أَهْلَ الْبَيْتِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6295
In-book reference	: Book 79, Hadith 67
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 310

(50) Chapter: To close the doors at night

(50) باب إِغْلاَقِ الأَبْوَابِ بِاللَّيْلِ

Narrated Jabir:

Allah s Apostle said, "When you intend going to bed at night, put out the lights, close the doors, tie the mouths of the water skins, and cover your food and drinks." Hamrnam said, "I think he (the other narrator) added, 'even with piece of wood across the utensil.'

حَدَّثَنَا حَسَّانُ بْنُ أَبِي عَبَّادٍ، حَدَّثَنَا هَمَّامٌ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ أَطْفِئُوا الْمَصَابِيحَ بِاللَّيْلِ إِذَا رَقَدْتُمْ، وَغَلِّقُوا الأَبْوَابَ، وَأَوْكُوا الأَسْقِيَةَ، وَخَمِّرُوا الطَّعَامَ وَالشَّرَابَ ‏"‏‏.‏ ـ قَالَ هَمَّامٌ وَأَحْسِبُهُ قَالَ ـ ‏"‏وَلَوْ بِعُودٍ يَعْرُضُهُ‏"‏

Reference	: Sahih al-Bukhari 6296
In-book reference	: Book 79, Hadith 68
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 311

(51) Chapter: Circumcision at an old age, and pulling out armpit hair

(51) باب الْخِتَانِ بَعْدَ الْكِبَرِ وَنَتْفِ الإِبْطِ

Narrated Abu Huraira:

The Prophet (ﷺ) said "Five things are in accordance with Al Fitra (i.e. the tradition of prophets): to be circumcised, to shave the pelvic region, to pull out the hair of the armpits, to cut short the moustaches, and to clip the nails.'

حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْفِطْرَةُ خَمْسٌ الْخِتَانُ، وَالاِسْتِحْدَادُ، وَنَتْفُ الإِبْطِ، وَقَصُّ الشَّارِبِ، وَتَقْلِيمُ الأَظْفَارِ ".

Reference	: Sahih al-Bukhari 6297
In-book reference	: Book 79, Hadith 69
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 312

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said "The Prophet) Abraham circumcised himself after he had passed the age of eighty years and he circumcised himself with an adze."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " اخْتَتَنَ إِبْرَاهِيمُ بَعْدَ ثَمَانِينَ سَنَةً، وَاخْتَتَنَ بِالْقَدُومِ ". مُخَفَّفَةً. حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا الْمُغِيرَةُ عَنْ أَبِي الزِّنَادِ وَقَالَ "بِالْقَدُّومِ" وَهُوَ مَوْضِعٌ مُشَدَّدٌ

Reference	: Sahih al-Bukhari 6298
In-book reference	: Book 79, Hadith 70
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 313

Narrated Said bin Jubair:

Ibn 'Abbas was asked, "How old were you when the Prophet (ﷺ) died?" He replied. "At that time I had been circumcised." At that time, people did not circumcise the boys till they attained the age of puberty. Sa'id bin Jubair said, "Ibn 'Abbas said, 'When the Prophet died, I had already been circumcised. "

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، أَخْبَرَنَا عَبَّادُ بْنُ مُوسَى، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ سُئِلَ ابْنُ عَبَّاسٍ مِثْلُ مَنْ أَنْتَ حِينَ قُبِضَ النَّبِيُّ صلى الله عليه وسلم قَالَ أَنَا يَوْمَئِذٍ مَخْتُونٌ. قَالَ وَكَانُوا لاَ يَخْتِنُونَ الرَّجُلَ حَتَّى يُدْرِكَ.

Reference	: Sahih al-Bukhari 6299
In-book reference	: Book 79, Hadith 71
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 74, Hadith 313

Sa'id ibn Jubair said, "Ibn 'Abbas said, 'When the Prophet (ﷺ) (ﷺ) died, I had already been circumcised.' "

وَقَالَ ابْنُ إِدْرِيسَ عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قُبِضَ النَّبِيُّ صلى الله عليه وسلم وَأَنَا خَتِينٌ.

Reference	: Sahih al-Bukhari 6300
In-book reference	: Book 79, Hadith 72
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 74, Hadith 313

(52) Chapter: Every Lahw is Batil

(52) باب كُلُّ لَهْوٍ بَاطِلٌ إِذَا شَغَلَهُ عَنْ طَاعَةِ اللَّهِ

وَمَنْ قَالَ لِصَاحِبِهِ تَعَالَ أُقَامِرْكَ. وَقَوْلُهُ تَعَالَى: {وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ}.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever among you takes an oath wherein he says, 'By Al-Lat and Al-`Uzza,' names of two Idols worshipped by the Pagans, he should say, 'None has the right to be worshipped but Allah; And whoever says to his friend, 'Come, let me gamble with you ! He should give something in charity. " (See Hadith No. 645)

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ حَلَفَ مِنْكُمْ فَقَالَ فِي حَلِفِهِ بِاللاَّتِ وَالْعُزَّى. فَلْيَقُلْ لاَ إِلَهَ إِلاَّ اللَّهُ. وَمَنْ قَالَ لِصَاحِبِهِ تَعَالَ أُقَامِرْكَ. فَلْيَتَصَدَّقْ ".

Reference : Sahih al-Bukhari 6301
In-book reference : Book 79, Hadith 73
USC-MSA web (English) reference : Vol. 8, Book 74, Hadith 314
(deprecated numbering scheme)

(53) Chapter: The buildings (53) باب مَا جَاءَ فِي الْبِنَاءِ

وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مِنْ أَشْرَاطِ السَّاعَةِ إِذَا تَطَاوَلَ رِعَاءُ الْبَهْمِ فِي الْبُنْيَانِ».

Narrated Ibn `Umar:

During the life-time of the Prophet (ﷺ) I built a house with my own hands so that it might protect me from the rain and shade me from the sun; and none of Allah's creatures assisted me in building it.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا إِسْحَاقُ ـ هُوَ ابْنُ سَعِيدٍ ـ عَنْ سَعِيدٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ رَأَيْتُنِي مَعَ النَّبِيِّ صلى الله عليه وسلم بَنَيْتُ بِيَدِي بَيْتًا، يُكِنُّنِي مِنَ الْمَطَرِ، وَيُظِلُّنِي مِنَ الشَّمْسِ، مَا أَعَانَنِي عَلَيْهِ أَحَدٌ مِنْ خَلْقِ اللَّهِ.

Reference : Sahih al-Bukhari 6302
In-book reference : Book 79, Hadith 74
USC-MSA web (English) reference : Vol. 8, Book 74, Hadith 315
(deprecated numbering scheme)

Narrated `Amr:

Ibn `Umar said, "By Allah, I have not put a brick over a brick (i.e. constructed a building) or planted any date-palm tree since the death of the Prophet." Sufyan (the sub narrator) said, "I told this narration (of Ibn `Umar) to one of his (Ibn `Umar's) relatives, and he said, 'By Allah, he did build (something.' "Sufyan added, "I said, 'He must have said (the above narration) before he built."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ عَمْرٌو قَالَ ابْنُ عُمَرَ وَاللَّهِ مَا وَضَعْتُ لَبِنَةً عَلَى لَبِنَةٍ، وَلاَ غَرَسْتُ نَخْلَةً، مُنْذُ قُبِضَ النَّبِيُّ صلى الله عليه وسلم. قَالَ سُفْيَانُ فَذَكَرْتُهُ لِبَعْضِ أَهْلِهِ قَالَ وَاللَّهِ لَقَدْ بَنَى بَيْتًا. قَالَ سُفْيَانُ قُلْتُ فَلَعَلَّهُ قَالَ قَبْلَ أَنْ يَبْنِيَ.

Reference : Sahih al-Bukhari 6303
In-book reference : Book 79, Hadith 75
USC-MSA web (English) reference : Vol. 8, Book 74, Hadith 316
(deprecated numbering scheme)

80 - The Book of Invocations (6304 - 6411)
كتاب الدعوات

(1) Chapter: For every Prophet there is one invocation surely granted

(1) باب وَلِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "For every prophet there is one (special invocation (that will not be rejected) with which he appeals (to Allah), and I want to keep such an invocation for interceding for my followers in the Hereafter."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لِكُلِّ نَبِيٍّ دَعْوَةٌ يَدْعُو بِهَا، وَأُرِيدُ أَنْ أَخْتَبِئَ دَعْوَتِي شَفَاعَةً لأُمَّتِي فِي الآخِرَةِ ".

Reference	2801
In-book reference	: Book 80, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 317

Narrated Anas:

that the Prophet (ﷺ) said, "For every prophet there is an invocation that surely will be responded by Allah," (or said), "For every prophet there was an invocation with which he appealed to Allah, and his invocation was accepted (in his lifetime), but I kept my (this special) invocation to intercede for my followers on the Day of Resurrection."

وَقَالَ لِي خَلِيفَةُ قَالَ مُعْتَمِرٌ سَمِعْتُ أَبِي، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " كُلُّ نَبِيٍّ سَأَلَ سُؤْلاً ـ أَوْ قَالَ لِكُلِّ نَبِيٍّ دَعْوَةٌ قَدْ دَعَا بِهَا ـ فَاسْتُجِيبَ، فَجَعَلْتُ دَعْوَتِي شَفَاعَةً لأُمَّتِي يَوْمَ الْقِيَامَةِ ".

Reference	: Sahih al-Bukhari 6305
In-book reference	: Book 80, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 317

(2) Chapter: Afdal Al-Istighfar

(2) باب أَفْضَلِ الاِسْتِغْفَارِ

وَقَوْلِهِ تَعَالَى: {اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا}، {وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلاَّ اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ}.

Narrated Shaddad bin Aus:

The Prophet (ﷺ) said "The most superior way of asking for forgiveness from Allah is: 'Allahumma anta Rabbi la ilaha illa anta, Anta Khalaqtani wa ana `Abduka, wa ana 'ala ahdika wa wa'dika mastata'tu, A`udhu bika min Sharri ma sana'tu, abu'u Laka bini'matika 'alaiya, wa abu'u laka bidhanbi faghfir lee fa innahu la yaghfiru adhdhunuba illa anta." The Prophet (ﷺ) added. "If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise."

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا الْحُسَيْنُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ بُشَيْرِ بْنِ كَعْبٍ الْعَدَوِيِّ، قَالَ حَدَّثَنِي شَدَّادُ بْنُ أَوْسٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم " سَيِّدُ الاِسْتِغْفَارِ أَنْ تَقُولَ اللَّهُمَّ أَنْتَ رَبِّي، لاَ إِلَهَ إِلاَّ أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَىَّ وَأَبُوءُ لَكَ بِذَنْبِي، فَاغْفِرْ لِي، فَإِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ ". قَالَ " وَمَنْ قَالَهَا مِنَ النَّهَارِ مُوقِنًا بِهَا، فَمَاتَ مِنْ يَوْمِهِ قَبْلَ أَنْ يُمْسِيَ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ، وَمَنْ قَالَهَا مِنَ اللَّيْلِ وَهْوَ مُوقِنٌ بِهَا، فَمَاتَ قَبْلَ أَنْ يُصْبِحَ، فَهْوَ مِنْ أَهْلِ الْجَنَّةِ ".

Reference : Sahih al-Bukhari 6306
In-book reference : Book 80, Hadith 3
USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 318
(deprecated numbering scheme)

(3) Chapter: Seeking Allah's forgiveness by daytime and at night

(3) باب اسْتِغْفَارِ النَّبِيِّ صلى الله عليه وسلم فِي الْيَوْمِ وَاللَّيْلَةِ

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying." By Allah! I ask for forgiveness from Allah and turn to Him in repentance more than seventy times a day."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ قَالَ أَبُو هُرَيْرَةَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " وَاللَّهِ إِنِّي لأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً ".

Reference : Sahih al-Bukhari 6307
In-book reference : Book 80, Hadith 4
USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 319
(deprecated numbering scheme)

(4) Chapter: At-Tauba

(4) باب التَّوْبَةِ

قَالَ قَتَادَةُ: {تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا} الصَّادِقَةُ النَّاصِحَةُ.

Narrated Al-Harith bin Suwaid:

`Abdullah bin Mas`ud related to us two narrations: One from the Prophet (ﷺ) and the other from himself, saying: A believer sees his sins as if he were sitting under a mountain which, he is afraid, may fall on him; whereas the wicked person considers his sins as flies passing over his nose and he just drives them away like this." Abu Shihab (the sub-narrator) moved his hand over his nose in illustration. (Ibn Mas`ud added): Allah's Messenger (ﷺ) said, "Allah is more pleased with the repentance of His slave than a man who encamps at a place where his life is jeopardized, but he has his riding beast carrying his food and water. He then rests his head and sleeps for a short while and wakes to find his riding beast gone. (He starts looking for it) and suffers from severe heat and thirst or what Allah wished (him to suffer from). He then says, 'I will go back to my place.' He returns and sleeps again, and then (getting up), he raises his head to find his riding beast standing beside him."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا أَبُو شِهَابٍ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، حَدَّثَنَا عَبْدُ اللَّهِ، حَدِيثَيْنِ أَحَدُهُمَا عَنِ النَّبِيِّ صلى الله عليه وسلم وَالآخَرُ عَنْ نَفْسِهِ، قَالَ " إِنَّ الْمُؤْمِنَ يَرَى ذُنُوبَهُ كَأَنَّهُ قَاعِدٌ تَحْتَ جَبَلٍ يَخَافُ أَنْ يَقَعَ عَلَيْهِ، وَإِنَّ الْفَاجِرَ يَرَى ذُنُوبَهُ كَذُبَابٍ مَرَّ عَلَى أَنْفِهِ ". فَقَالَ بِهِ هَكَذَا قَالَ أَبُو شِهَابٍ بِيَدِهِ فَوْقَ أَنْفِهِ. ثُمَّ قَالَ " لَلَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ رَجُلٍ نَزَلَ مَنْزِلاً، وَبِهِ مَهْلَكَةٌ، وَمَعَهُ رَاحِلَتُهُ عَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَوَضَعَ رَأْسَهُ فَنَامَ نَوْمَةً، فَاسْتَيْقَظَ وَقَدْ ذَهَبَتْ رَاحِلَتُهُ، حَتَّى اشْتَدَّ عَلَيْهِ الْحَرُّ وَالْعَطَشُ أَوْ مَا شَاءَ اللَّهُ، قَالَ أَرْجِعُ إِلَى مَكَانِي. فَرَجَعَ فَنَامَ نَوْمَةً، ثُمَّ رَفَعَ رَأْسَهُ، فَإِذَا رَاحِلَتُهُ عِنْدَهُ ". تَابَعَهُ أَبُو عَوَانَةَ وَجَرِيرٌ عَنِ الأَعْمَشِ. وَقَالَ أَبُو أُسَامَةَ حَدَّثَنَا الأَعْمَشُ حَدَّثَنَا عُمَارَةُ سَمِعْتُ الْحَارِثَ. وَقَالَ شُعْبَةُ وَأَبُو مُسْلِمٍ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ عَنِ الْحَارِثِ بْنِ سُوَيْدٍ. وَقَالَ أَبُو مُعَاوِيَةَ حَدَّثَنَا الأَعْمَشُ عَنْ عُمَارَةَ عَنِ الأَسْوَدِ عَنْ عَبْدِ اللَّهِ وَعَنْ إِبْرَاهِيمَ التَّيْمِيِّ عَنِ الْحَارِثِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اللَّهِ.

Reference : Sahih al-Bukhari 6308
In-book reference : Book 80, Hadith 5
USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 320
(deprecated numbering scheme)

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "Allah is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in the desert. "

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا حَبَّانُ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم. وَحَدَّثَنَا هُدْبَةُ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اللَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ سَقَطَ عَلَى بَعِيرِهِ، وَقَدْ أَضَلَّهُ فِي أَرْضِ فَلاَةٍ ".

Reference	: Sahih al-Bukhari 6309
In-book reference	: Book 80, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 321

(5) Chapter: Lying on right side (5) باب الضَّجْعِ عَلَى الشِّقِّ الأَيْمَنِ

Narrated Aisha:

The Prophet (ﷺ) used to pray eleven rak`at in the late part of the night, and when dawn appeared, he would offer two rak`at and then lie on his right side till the Muadhdhin came to inform him (that the morning prayer was due).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها كَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي مِنَ اللَّيْلِ إِحْدَى عَشْرَةَ رَكْعَةً، فَإِذَا طَلَعَ الْفَجْرُ صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ اضْطَجَعَ عَلَى شِقِّهِ الأَيْمَنِ، حَتَّى يَجِيءَ الْمُؤَذِّنُ فَيُؤْذِنَهُ.

Reference	: Sahih al-Bukhari 6310
In-book reference	: Book 80, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 322

(6) Chapter: To sleep with ablution (6) باب إِذَا بَاتَ طَاهِرًا

Narrated Al-Bara bin `Azib:

Allah's Messenger (ﷺ) said to me, "When you want to go to bed, perform ablution as you do for prayer, then lie down on your right side and say: 'Allahumma aslamtu wajhi ilaika, wa fauwadtu `Amri ilaika wa aljatu zahri ilaika, raghbatan wa rahbatan ilaika, lamalja'a wa la manna mink a ill a ilaika. Amantu bikitabi kalladhi anzalta wa bi nabiyyikal-ladhi arsalta'. If you should die then (after reciting this) you will die on the religion of Islam (i.e., as a Muslim); so let these words be the last you say (before going to bed)" While I was memorizing it, I said, "Wa birasiulikal-ladhi arsalta (in Your Apostle whom You have sent).' The Prophet (ﷺ) said, "No, but say: Wa binabiyyi-kalladhi arsalta (in Your Prophet whom You have sent).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا مُعْتَمِرٌ، قَالَ سَمِعْتُ مَنْصُورًا، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، قَالَ حَدَّثَنِي الْبَرَاءُ بْنُ عَازِبٍ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وَضُوءَكَ لِلصَّلاَةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الأَيْمَنِ، وَقُلِ اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَهْبَةً وَرَغْبَةً إِلَيْكَ، لاَ مَلْجَأَ وَلاَ مَنْجَا مِنْكَ إِلاَّ إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ. فَإِنْ مُتَّ مُتَّ عَلَى الْفِطْرَةِ، فَاجْعَلْهُنَّ آخِرَ مَا تَقُولُ ". فَقُلْتُ أَسْتَذْكِرُهُنَّ وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ. قَالَ " لاَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ ".

Reference	: Sahih al-Bukhari 6311
In-book reference	: Book 80, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 323

(7) Chapter: What to say on going to bed (7) باب مَا يَقُولُ إِذَا نَامَ

Narrated Hudhaifa:

When the Prophet (ﷺ) went to bed, he would say: "Bismika amutu wa ahya." and when he got up he would say:" Al-hamdu li l-lahil-ladhi ahyana ba'da ma amatana wa ilaihin-nushur."

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ " بِاسْمِكَ أَمُوتُ وَأَحْيَا ". وَإِذَا قَامَ قَالَ " الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ ".

Reference	: Sahih al-Bukhari 6312
In-book reference	: Book 80, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 324

Narrated Al-Bara bin `Azib:

That the Prophet (ﷺ) advised a man, saying, "If you intend to lie down (i.e. go to bed), say, 'Allahumma aslamtu nafsi ilaika wa fauwadtu `Amri ilaika, wa wajjahtu wajhi ilaika wa alja'tu zahri ilaika, reghbatan wa rahbatan ilaika. La malja'a wa la manja minka illa ilaika. Amantu bikitabikal-ladhi anzalta; wa nabiyyikalladhi arsalta.' And if you should die then (after reciting this before going to bed) you will die on the religion of Islam"

حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ، وَمُحَمَّدُ بْنُ عَرْعَرَةَ، قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، سَمِعَ الْبَرَاءَ بْنَ عَازِبٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَ رَجُلاً. وَحَدَّثَنَا آدَمُ حَدَّثَنَا شُعْبَةُ حَدَّثَنَا أَبُو إِسْحَاقَ الْهَمْدَانِيُّ عَنِ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ النَّبِيَّ صلى الله عليه وسلم أَوْصَى رَجُلاً فَقَالَ " إِذَا أَرَدْتَ مَضْجَعَكَ فَقُلِ اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لاَ مَلْجَأَ وَلاَ مَنْجَا مِنْكَ إِلاَّ إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ. فَإِنْ مُتَّ مُتَّ عَلَى الْفِطْرَةِ ".

Reference	: Sahih al-Bukhari 6313
In-book reference	: Book 80, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 325

(8) Chapter: Putting right hand under right cheek on sleeping

(8) باب وَضْعِ الْيَدِ الْيُمْنَى تَحْتَ الْخَدِّ الأَيْمَنِ

Narrated Hudhaifa:

When the Prophet (ﷺ) went to bed at night, he would put his hand under his cheek and then say, "Allahumma bismika amutu wa ahya," and when he got up, he would say, "Al-Hamdu lil-lahi al-ladhi ahyana ba'da ma amatana, wa ilaihi an-nushur."

حَدَّثَنِي مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ رِبْعِيٍّ، عَنْ حُذَيْفَةَ ـ رضى الله عنه قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ وَضَعَ يَدَهُ تَحْتَ خَدِّهِ ثُمَّ يَقُولُ " اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا ". وَإِذَا اسْتَيْقَظَ قَالَ " الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ ".

Reference	: Sahih al-Bukhari 6314
In-book reference	: Book 80, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 326

(9) Chapter: Sleeping on the right side

(9) باب النَّوْمِ عَلَى الشِّقِّ الأَيْمَنِ

Narrated Al-Bara' bin `Azib:

When Allah's Messenger (ﷺ) went to bed, he used to sleep on his right side and then say, "All-ahumma aslamtu nafsi ilaika, wa wajjahtu wajhi ilaika, wa fauwadtu `Amri ilaika, wa alja'tu zahri ilaika, raghbatan wa rahbatan ilaika. La Malja'a wa la manja minka illa ilaika. Amantu bikitabika al-ladhi anzalta wa nabiyyika al-ladhi arsalta! Allah's

Messenger (ﷺ) said, "Whoever recites these words (before going to bed) and dies the same night, he will die on the Islamic religion (as a Muslim).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا الْعَلاَءُ بْنُ الْمُسَيَّبِ، قَالَ حَدَّثَنِي أَبِي، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَوَى إِلَى فِرَاشِهِ نَامَ عَلَى شِقِّهِ الأَيْمَنِ ثُمَّ قَالَ " اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لاَ مَلْجَأَ وَلاَ مَنْجَا مِنْكَ إِلاَّ إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ. وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ قَالَهُنَّ ثُمَّ مَاتَ تَحْتَ لَيْلَتِهِ مَاتَ عَلَى الْفِطْرَةِ ". {اسْتَرْهَبُوهُمْ} مِنَ الرَّهْبَةِ، مَلَكُوتٌ مُلْكٌ مَثَلُ رَهَبُوتٌ خَيْرٌ مِنْ رَحَمُوتٍ، تَقُولُ تَرْهَبُ خَيْرٌ مِنْ أَنْ تَرْحَمَ.

Reference	: Sahih al-Bukhari 6315
In-book reference	: Book 80, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 327

(10) Chapter: The invocation by one who wakes up at night

(10) باب الدُّعَاءِ إِذَا انْتَبَهَ بِاللَّيْلِ

Narrated Ibn `Abbas:

One night I slept at the house of Maimuna. The Prophet (ﷺ) woke up, answered the call of nature, washed his face and hands, and then slept. He got up (late at night), went to a water skin, opened the mouth thereof and performed ablution not using much water, yet he washed all the parts properly and then offered the prayer. I got up and straightened my back in order that the Prophet (ﷺ) might not feel that I was watching him, and then I performed the ablution, and when he got up to offer the prayer, I stood on his left. He caught hold of my ear and brought me over to his right side. He offered thirteen rak`at in all and then lay down and slept till he started blowing out his breath as he used to do when he slept. In the meantime Bilal informed the Prophet (ﷺ) of the approaching time for the (Fajr) prayer, and the Prophet offered the Fajr (Morning) prayer without performing new ablution. He used to say in his invocation, Allaihumma ij'al fi qalbi nuran wa fi basari nuran, wa fi sam'i nuran, wa'an yamini nuran, wa'an yasari nuran, wa fawqi nuran, wa tahti nuran, wa amami nuran, wa khalfi nuran, waj'al li nuran." Kuraib (a sub narrator) said, "I have forgotten seven other words, (which the Prophet (ﷺ) mentioned in this invocation). I met a man from the offspring of Al-`Abbas and he narrated those seven things to me, mentioning, '(Let there be light in) my nerves, my flesh, my blood, my hair and my body,' and he also mentioned two other things."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ بِتُّ عِنْدَ مَيْمُونَةَ فَقَامَ النَّبِيُّ صلى الله عليه وسلم فَأَتَى حَاجَتَهُ، غَسَلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ نَامَ، ثُمَّ قَامَ فَأَتَى الْقِرْبَةَ فَأَطْلَقَ شِنَاقَهَا، ثُمَّ تَوَضَّأَ وُضُوءًا بَيْنَ وُضُوءَيْنِ لَمْ يُكْثِرْ، وَقَدْ أَبْلَغَ، فَصَلَّى، فَقُمْتُ فَتَمَطَّيْتُ كَرَاهِيَةَ أَنْ يَرَى أَنِّي كُنْتُ أَتَّقِيهِ، فَتَوَضَّأْتُ، فَقَامَ يُصَلِّي، فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَ بِأُذُنِي فَأَدَارَنِي عَنْ يَمِينِهِ، فَتَتَامَّتْ صَلاَتُهُ ثَلاَثَ عَشْرَةَ رَكْعَةً ثُمَّ اضْطَجَعَ فَنَامَ حَتَّى نَفَخَ ـ وَكَانَ إِذَا نَامَ نَفَخَ ـ فَآذَنَهُ بِلاَلٌ بِالصَّلاَةِ، فَصَلَّى وَلَمْ يَتَوَضَّأْ، وَكَانَ يَقُولُ فِي دُعَائِهِ " **اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي بَصَرِي نُورًا، وَفِي سَمْعِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ يَسَارِي نُورًا، وَفَوْقِي نُورًا، وَتَحْتِي نُورًا، وَأَمَامِي نُورًا، وَخَلْفِي نُورًا، وَاجْعَلْ لِي نُورًا** ". قَالَ كُرَيْبٌ وَسَبْعٌ فِي التَّابُوتِ. فَلَقِيتُ رَجُلاً مِنْ وَلَدِ الْعَبَّاسِ فَحَدَّثَنِي بِهِنَّ، فَذَكَرَ عَصَبِي وَلَحْمِي وَدَمِي وَشَعَرِي وَبَشَرِي، وَذَكَرَ خَصْلَتَيْنِ.

Reference	: Sahih al-Bukhari 6316
In-book reference	: Book 80, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 328

Narrated Ibn `Abbas:

When the Prophet (ﷺ) got up at night to offer the night prayer, he used to say: "Allahumma laka l-hamdu; Anta nuras-samawati wal ardi wa man fihinna. wa laka l-hamdu; Anta qaiyim as-samawati wal ardi wa man flhinna. Wa lakaI-hamdu; Anta-l-,haqqun, wa wa'daka haqqun, wa qauluka haqqun, wa liqauka haqqun, wal-jannatu haqqun, wannaru haqqun, was-sa atu haqqun, wan-nabiyyuna huqqun, Mahammadun haqqun, Allahumma laka aslamtu, wa Alaika tawakkaltu, wa bika amantu, wa ilaika anabtu, wa bika Khasamtu, wa ilaika hakamtu, faghfirli ma qaddamtu wa ma akh-khartu, wa ma asrartu, wa ma a'lantu. Anta al-muqaddimu, wa anta al-mu-'akhkhiru. La ilaha il-la anta (or La ilaha ghairuka)"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، سَمِعْتُ سُلَيْمَانَ بْنَ أَبِي مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا قَامَ مِنَ اللَّيْلِ يَتَهَجَّدُ قَالَ " اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ الْحَقُّ وَوَعْدُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ وَعَلَيْكَ تَوَكَّلْتُ وَبِكَ آمَنْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ، وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لاَ إِلَهَ إِلاَّ أَنْتَ ـ أَوْ ـ لاَ إِلَهَ غَيْرُكَ ".

Reference	: Sahih al-Bukhari 6317
In-book reference	: Book 80, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 329

(11) Chapter: Saying Takbir and Tasbih on going to bed

(11) باب التَّكْبِيرِ وَالتَّسْبِيحِ عِنْدَ الْمَنَامِ

Narrated `Ali:

Fatima complained about the blisters on her hand because of using a mill-stone. She went to ask the Prophet for servant, but she did not find him (at home) and had to inform `Aisha of her need. When he came, `Aisha informed him about it. `Ali added: The Prophet (ﷺ) came to us when we had gone to our beds. When I was going to get up, he said, "'Stay in your places," and sat between us, till I felt the coolness of the feet on my chest. The Prophet (ﷺ) then said, "Shall I not tell you of a thing which is better for you than a servant? When you (both) go to your beds, say 'Allahu Akbar' thirty-four times, and 'Subhan Allah' thirty-three times, 'Al hamdu 'illah' thirty-three times, for that is better for you than a servant." Ibn Seereen said, "Subhan Allah' (is to be said for) thirty-four times."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ، أَنَّ فَاطِمَةَ ـ عَلَيْهِمَا السَّلاَمُ ـ شَكَتْ مَا تَلْقَى فِي يَدِهَا مِنَ الرَّحَى، فَأَتَتِ النَّبِيَّ صلى الله عليه وسلم تَسْأَلُهُ خَادِمًا، فَلَمْ تَجِدْهُ، فَذَكَرَتْ ذَلِكَ لِعَائِشَةَ، فَلَمَّا جَاءَ أَخْبَرَتْهُ. قَالَ فَجَاءَنَا وَقَدْ أَخَذْنَا مَضَاجِعَنَا، فَذَهَبْتُ أَقُومُ فَقَالَ " مَكَانَكِ ". فَجَلَسَ بَيْنَنَا حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَى صَدْرِي فَقَالَ " أَلاَ أَدُلُّكُمَا عَلَى مَا هُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ، إِذَا أَوَيْتُمَا إِلَى فِرَاشِكُمَا، أَوْ أَخَذْتُمَا مَضَاجِعَكُمَا، فَكَبِّرَا ثَلاَثًا وَثَلاَثِينَ، وَسَبِّحَا ثَلاَثًا وَثَلاَثِينَ، وَاحْمَدَا ثَلاَثًا وَثَلاَثِينَ، فَهَذَا خَيْرٌ لَكُمَا مِنْ خَادِمٍ ". وَعَنْ شُعْبَةَ عَنْ خَالِدٍ عَنِ ابْنِ سِيرِينَ قَالَ التَّسْبِيحُ أَرْبَعٌ وَثَلاَثُونَ.

Reference	: Sahih al-Bukhari 6318
In-book reference	: Book 80, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 330

(12) Chapter: Taking refuge with Allah, and the recitation before going to bed

(12) باب التَّعَوُّذِ وَالْقِرَاءَةِ عِنْدَ الْمَنَامِ

Narrated `Aisha:

Whenever Allah's Messenger (ﷺ) went to bed, he used to blow on his hands while reciting the Mu'auwidhat (i.e. Suratal-Falaq 113 and Surat-an-Nas 114) and then pass his hands over his body.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ ـ رضى الله عنها أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا أَخَذَ مَضْجَعَهُ نَفَثَ فِي يَدَيْهِ، وَقَرَأَ بِالْمُعَوِّذَاتِ، وَمَسَحَ بِهِمَا جَسَدَهُ.

Reference	: Sahih al-Bukhari 6319
In-book reference	: Book 80, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 331

(13) Chapter: Chapter

(13) باب

Narrated Abu Huraira:

The Prophet (ﷺ) said, "When anyone of you go to bed, he should shake out his bed with the inside of his waist sheet, for he does not know what has come on to it after him, and then he should say: 'Bismika Rabbi Wada`tu Janbi wa bika arfa'uhu, In amsakta nafsi farhamha wa in arsaltaha fahfazha bima tahfazu bihi ibadakas-salihin."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ، فَإِنَّهُ لاَ يَدْرِي مَا خَلَفَهُ عَلَيْهِ، ثُمَّ يَقُولُ بِاسْمِكَ رَبِّ وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ ". تَابَعَهُ أَبُو ضَمْرَةَ وَإِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ عَنْ عُبَيْدِ اللَّهِ. وَقَالَ يَحْيَى وَبِشْرٌ عَنْ عُبَيْدِ اللَّهِ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم. وَرَوَاهُ مَالِكٌ وَابْنُ عَجْلاَنَ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 6320
In-book reference	: Book 80, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 332

(14) Chapter: Invocation in the middle of the night

(14) باب الدُّعَاءِ نِصْفَ اللَّيْلِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When it is the last third of the night, our Lord, the Blessed, the Superior, descends every night to the heaven of the world and says, 'Is there anyone who invokes Me (demand anything from Me), that I may respond to his invocation; Is there anyone who asks Me for something that I may give (it to) him; Is there anyone who asks My forgiveness that I may forgive him?' "

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عَبْدِ اللَّهِ الأَغَرِّ، وَأَبِي، سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَتَنَزَّلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرُ يَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ يَسْأَلُنِي فَأُعْطِيَهُ، وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟"

Reference	: Sahih al-Bukhari 6321
In-book reference	: Book 80, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 333

(15) Chapter: What to say when going to the lavatory

(15) باب الدُّعَاءِ عِنْدَ الْخَلاَءِ

Narrated Anas bin Malik:

Whenever the Prophet (ﷺ) went to the lavatory, he used to say: "Allahumma Inni a`udhu bika minalkhubthi Wal khaba'ith."

حَدَّثَنَا مُحَمَّدُ بْنُ عَرْعَرَةَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا دَخَلَ الْخَلاَءَ قَالَ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ ".

Reference	: Sahih al-Bukhari 6322
In-book reference	: Book 80, Hadith 19
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 334

(16) Chapter: What to say when one gets up in the morning

(16) باب مَا يَقُولُ إِذَا أَصْبَحَ

Narrated Shaddad bin 'Aus:

The Prophet (ﷺ) said, "The most superior way of asking for forgiveness from Allah is: 'Allahumma anta Rabbi la ilaha illa anta. Khalaqtani wa ana `Abduka, wa ana 'ala 'ahdika wa Wa'dika mastata'tu abu'u Laka bi ni 'matika wa abu'u Laka bidhanbi; faghfirli fa'innahu la yaghfiru-dh-dhunuba ill a ant a. A'uidhu bika min sharri ma sana'tu.' If somebody recites this invocation during the night, and if he should die then, he will go to Paradise (or he will be from the people of Paradise). And if he recites it in the morning, and if he should die on the same day, he will have the same fate."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا حُسَيْنٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ بُشَيْرِ بْنِ كَعْبٍ، عَنْ شَدَّادِ بْنِ أَوْسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ سَيِّدُ الاِسْتِغْفَارِ اللَّهُمَّ أَنْتَ رَبِّي لاَ إِلَهَ إِلاَّ أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ، وَأَبُوءُ لَكَ بِذَنْبِي، فَاغْفِرْ لِي، فَإِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ‏.‏ إِذَا قَالَ حِينَ يُمْسِي فَمَاتَ دَخَلَ الْجَنَّةَ ـ أَوْ كَانَ مِنْ أَهْلِ الْجَنَّةِ ـ وَإِذَا قَالَ حِينَ يُصْبِحُ فَمَاتَ مِنْ يَوْمِهِ ‏"‏‏.‏ مِثْلَهُ‏.‏

Reference	: Sahih al-Bukhari 6323
In-book reference	: Book 80, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 335

Narrated Hudhaifa:

Whenever the Prophet (ﷺ) intended to go to bed, he would recite: "Bismika Allahumma amutu wa ahya (With Your name, O Allah, I die and I live)." And when he woke up from his sleep, he would say: "Al-hamdu lil-lahil-ladhi ahyana ba'da ma amatana; wa ilaihi an-nushur (All the Praises are for Allah Who has made us alive after He made us die (sleep) and unto Him is the Resurrection). "

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا أَرَادَ أَنْ يَنَامَ قَالَ ‏"‏ بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا ‏"‏‏.‏ وَإِذَا اسْتَيْقَظَ مِنْ مَنَامِهِ قَالَ ‏"‏ الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6324
In-book reference	: Book 80, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 336

Narrated Abu Dhar:

Whenever the Prophet (ﷺ) lay on his bed, he used to say: "Allahumma bismika amutu wa ahya," and when he woke up he would say: "Al-hamdu lil-lahilladhi ahyana ba'da ma an atana, wa ilaihi an-nushur."

حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ، عَنْ أَبِي ذَرٍّ ـ رضى الله عنه ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ قَالَ ‏"‏ اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا ‏"‏‏.‏ فَإِذَا اسْتَيْقَظَ قَالَ ‏"‏ الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6325
In-book reference	: Book 80, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 337

(17) Chapter: Invocation during the Salat

(17) باب الدُّعَاءِ فِي الصَّلاَةِ

Narrated `Abdullah bin `Amr:

Abu Bakr As-Siddiq said to the Prophet, "Teach me an invocation with which I may invoke (Allah) in my prayer." The Prophet (ﷺ) said, "Say: Allahumma inni zalamtu nafsi zulman kathiran wala yaghfirudhdhunuba illa anta, Faghfirli maghfiratan min indika war-hamni, innaka antalGhafur-Rahim."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا اللَّيْثُ، قَالَ حَدَّثَنِي يَزِيدُ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ ـ رضى الله عنه ـ أَنَّهُ قَالَ لِلنَّبِيِّ صلى الله عليه وسلم عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلاَتِي. قَالَ " قُلِ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ ". وَقَالَ عَمْرٌو عَنْ يَزِيدَ، عَنْ أَبِي الْخَيْرِ، إِنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو، قَالَ أَبُو بَكْرٍ ـ رضى الله عنه ـ لِلنَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 6326
In-book reference	: Book 80, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 338

Narrated `Aisha:

The Verse: 'Neither say your prayer aloud, nor say it in a low tone.' (17.110) was revealed as regards invocation.

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا مَالِكُ بْنُ سُعَيْرٍ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، {وَلاَ تَجْهَرْ بِصَلاَتِكَ وَلاَ تُخَافِتْ بِهَا} أُنْزِلَتْ فِي الدُّعَاءِ.

Reference	: Sahih al-Bukhari 6327
In-book reference	: Book 80, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 339

Narrated `Abdullah:

We used to say in the prayer: 'AsSalam be on Allah, As-Salam be on so-and so.' So one day the Prophet said to us, "Allah Himself is As-Salam; when anyone of you sits during his prayer, he should say: 'at-tah, iyyatu-li l-lahi,' up to 'As-Salihin,' (All the compliments are for Allah ...righteous people) for when he recites this, then he says his Salam to all the righteous people present in the heavens and on the earth. Then he should say, 'I testify that none has the right to be worshipped except Allah, and that Muhammad is His slave and His Apostle,' and then he can select whatever he likes to celebrate (Allah's) Praises."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ كُنَّا نَقُولُ فِي الصَّلاَةِ السَّلاَمُ عَلَى اللَّهِ، السَّلاَمُ عَلَى فُلاَنٍ. فَقَالَ لَنَا النَّبِيُّ صلى الله عليه وسلم ذَاتَ يَوْمٍ " إِنَّ اللَّهَ هُوَ السَّلاَمُ، فَإِذَا قَعَدَ أَحَدُكُمْ فِي الصَّلاَةِ فَلْيَقُلِ التَّحِيَّاتُ لِلَّهِ إِلَى قَوْلِهِ الصَّالِحِينَ. فَإِذَا قَالَهَا أَصَابَ كُلَّ عَبْدٍ لِلَّهِ فِي السَّمَاءِ وَالأَرْضِ صَالِحٍ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. ثُمَّ يَتَخَيَّرُ مِنَ الثَّنَاءِ مَا شَاءَ ".

Reference	: Sahih al-Bukhari 6328
In-book reference	: Book 80, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 340

(18) Chapter: The invocation after the Salat

(18) باب الدُّعَاءِ بَعْدَ الصَّلاَةِ

Narrated Abu Huraira:

The people said, "O Allah's Messenger (ﷺ)! The rich people have got the highest degrees of prestige and the permanent pleasures (in this life and the life to come in the Hereafter)." He said, "How is that?" They said, "The rich pray as we pray, and strive in Allah's Cause as we do, and spend from their surplus wealth in charity, while we have no wealth (to spend likewise)." He said, "Shall I not tell you a thing, by doing which, you will catch up with those who are ahead of you and supersede those who will come after you; and nobody will be able to do such a good deed

as you do except the one who does the same (deed as you do). That deed is to recite 'Subhan Allah ten times, and 'Al-Hamduli l-lah ten times, and 'AllahuAkbar' ten times after every prayer."

حَدَّثَنِي إِسْحَاقُ، أَخْبَرَنَا يَزِيدُ، أَخْبَرَنَا وَرْقَاءُ، عَنْ سُمَىٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالُوا يَا رَسُولَ اللَّهِ ذَهَبَ أَهْلُ الدُّثُورِ بِالدَّرَجَاتِ وَالنَّعِيمِ الْمُقِيمِ. قَالَ " كَيْفَ ذَاكَ ". قَالَ صَلَّوْا كَمَا صَلَّيْنَا، وَجَاهَدُوا كَمَا جَاهَدْنَا، وَأَنْفَقُوا مِنْ فُضُولِ أَمْوَالِهِمْ، وَلَيْسَتْ لَنَا أَمْوَالٌ. قَالَ " أَفَلاَ أُخْبِرُكُمْ بِأَمْرٍ تُدْرِكُونَ مَنْ كَانَ قَبْلَكُمْ، وَتَسْبِقُونَ مَنْ جَاءَ بَعْدَكُمْ، وَلاَ يَأْتِي أَحَدٌ بِمِثْلِ مَا جِئْتُمْ، إِلاَّ مَنْ جَاءَ بِمِثْلِهِ، تُسَبِّحُونَ فِي دُبُرِ كُلِّ صَلاَةٍ عَشْرًا، وَتَحْمَدُونَ عَشْرًا، وَتُكَبِّرُونَ عَشْرًا ". تَابَعَهُ عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ سُمَىٍّ وَرَوَاهُ ابْنُ عَجْلاَنَ عَنْ سُمَىٍّ وَرَجَاءِ بْنِ حَيْوَةَ. وَرَوَاهُ جَرِيرٌ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي الدَّرْدَاءِ. وَرَوَاهُ سُهَيْلٌ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 6329
In-book reference	: Book 80, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 341

Narrated Warrad:

(the freed slave of Al-Mughira bin Shu`ba) Al-Mughira wrote to Muawiya bin Abu Sufyan that Allah's Messenger (ﷺ) used to say at the end of every prayer after the Taslim, "La ilaha illa-l-lahu wahdahu la sharika lahu; lahu-l-mulk wa lahu-l-hamd, wahuwa 'ala kulli shai'n qadir. Allahumma la mani'a Lima a taita, wa la mu'ta Lima mana'ta, wa la yanfa'u dhal-jaddu minkal-jadd.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ وَرَّادٍ، مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ كَتَبَ الْمُغِيرَةُ إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَقُولُ فِي دُبُرِ كُلِّ صَلاَةٍ إِذَا سَلَّمَ " لاَ إِلَهَ إِلاَّ اللَّهُ، وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهْوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ، اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ ". وَقَالَ شُعْبَةُ عَنْ مَنْصُورٍ قَالَ سَمِعْتُ الْمُسَيَّبَ.

Reference	: Sahih al-Bukhari 6330
In-book reference	: Book 80, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 342

(19) Chapter: "... And invoke Allah for them ..."

(19) باب قَوْلِ اللَّهِ تَعَالَى {وَصَلِّ عَلَيْهِمْ}

وَمَنْ خَصَّ أَخَاهُ بِالدُّعَاءِ دُونَ نَفْسِهِ.

وَقَالَ أَبُو مُوسَى قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اللَّهُمَّ اغْفِرْ لِعُبَيْدٍ أَبِي عَامِرٍ، اللَّهُمَّ اغْفِرْ لِعَبْدِ اللَّهِ بْنِ قَيْسٍ ذَنْبَهُ».

Narrated Salama bin Al-Akwa`:

We went out with the Prophet (ﷺ) to Khaibar. A man among the people said, "O 'Amir! Will you please recite to us some of your poetic verses?" So 'Amir got down and started chanting among them, saying, "By Allah! Had it not been for Allah, we would not have been guided." 'Amir also said other poetic verses which I do not remember. Allah's Messenger (ﷺ) said, "Who is this (camel) driver?" The people said, "He is 'Amir bin Al-Akwa`," He said, "May Allah bestow His Mercy on him." A man from the People said, "O Allah's Messenger (ﷺ)! Would that you let us enjoy his company longer." When the people (Muslims) lined up, the battle started, and 'Amir was struck with his own sword (by chance) by himself and died. In the evening, the people made a large number of fires (for cooking meals). Allah's Apostle said, "What is this fire? What are you making the fire for?" They said, "For cooking the meat of donkeys." He said, "Throw away what is in the pots and break the pots!" A man said, "O Allah's Prophet! May we throw away what is in them and wash them?" He said, "Never mind, you may do so." (See Hadith No. 509, Vol. 5).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، مَوْلَى سَلَمَةَ حَدَّثَنَا سَلَمَةُ بْنُ الأَكْوَعِ، قَالَ خَرَجْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم إِلَى خَيْبَرَ، قَالَ رَجُلٌ مِنَ الْقَوْمِ أَيَا عَامِرُ لَوْ أَسْمَعْتَنَا مِنْ هُنَيْهَاتِكَ. فَنَزَلَ يَحْدُو بِهِمْ يُذَكِّرُ. تَاللَّهِ لَوْلاَ اللَّهُ مَا اهْتَدَيْنَا. وَذَكَرَ شِعْرًا غَيْرَ هَذَا، وَلَكِنِّي لَمْ أَحْفَظْهُ. قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ هَذَا السَّائِقُ ". قَالُوا عَامِرُ بْنُ الأَكْوَعِ. قَالَ " يَرْحَمُهُ اللَّهُ ". وَقَالَ رَجُلٌ مِنَ الْقَوْمِ يَا رَسُولَ اللَّهِ لَوْلاَ مَتَّعْتَنَا بِهِ، فَلَمَّا صَافَّ الْقَوْمَ قَاتَلُوهُمْ، فَأُصِيبَ عَامِرٌ بِقَائِمَةِ سَيْفِ نَفْسِهِ فَمَاتَ، فَلَمَّا أَمْسَوْا أَوْقَدُوا نَارًا كَثِيرَةً فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا هَذِهِ النَّارُ عَلَى أَىِّ شَىْءٍ تُوقِدُونَ ". قَالُوا عَلَى حُمُرٍ إِنْسِيَّةٍ. فَقَالَ " أَهْرِيقُوا مَا فِيهَا، وَكَسِّرُوهَا ". قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَلاَ نُهَرِيقُ مَا فِيهَا وَنَغْسِلُهَا قَالَ " أَوْ ذَاكَ ".

Reference	: Sahih al-Bukhari 6331
In-book reference	: Book 80, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 343

Narrated Ibn Abi `Aufa:

Whenever a man brought his alms to the Prophet, the Prophet (ﷺ) would say, "O Allah! Bestow Your Blessing upon the family of so-and-so." When my father came to him (with his alms), he said, "O Allah! Bestow Your Blessings upon the family of Abi `Aufa."

حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، سَمِعْتُ ابْنَ أَبِي أَوْفَى ـ رضى الله عنهما كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا أَتَاهُ رَجُلٌ بِصَدَقَةٍ قَالَ " اللَّهُمَّ صَلِّ عَلَى آلِ فُلاَنٍ ". فَأَتَاهُ أَبِي فَقَالَ " اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى ".

Reference	: Sahih al-Bukhari 6332
In-book reference	: Book 80, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 344

Narrated Jarir:

Allah's Messenger (ﷺ) said to me. "Will you relieve me from Dhi-al-Khalasa? " Dhi-al-Khalasa was an idol which the people used to worship and it was called Al-Ka`ba al Yamaniyya. I said, "O Allah's Messenger (ﷺ) I am a man who can't sit firm on horses." So he stroked my chest (with his hand) and said, "O Allah! Make him firm and make him a guiding and well-guided man." So I went out with fifty (men) from my tribe of Ahrnas. (The sub-narrator, Sufyan, quoting Jarir, perhaps said, "I went out with a group of men from my nation.") and came to Dhi-al-Khalasa and burnt it, and then came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! I have not come to you till I left it like a camel with a skin disease." The Prophet then invoked good upon Ahmas and their cavalry (fighters).

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ سَمِعْتُ جَرِيرًا، قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلاَ تُرِيحُنِي مِنْ ذِي الْخَلَصَةِ ". وَهْوَ نُصُبٌ كَانُوا يَعْبُدُونَهُ يُسَمَّى الْكَعْبَةَ الْيَمَانِيَةَ. قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي رَجُلٌ لاَ أَثْبُتُ عَلَى الْخَيْلِ، فَصَكَّ فِي صَدْرِي فَقَالَ " اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًّا ". قَالَ فَخَرَجْتُ فِي خَمْسِينَ مِنْ أَحْمَسَ مِنْ قَوْمِي ـ وَرُبَّمَا قَالَ سُفْيَانُ فَانْطَلَقْتُ فِي عُصْبَةٍ مِنْ قَوْمِي ـ فَأَتَيْتُهَا فَأَحْرَقْتُهَا، ثُمَّ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَقُلْتُ يَا رَسُولَ اللَّهِ، وَاللَّهِ مَا أَتَيْتُكَ حَتَّى تَرَكْتُهَا مِثْلَ الْجَمَلِ الأَجْرَبِ. فَدَعَا لأَحْمَسَ وَخَيْلِهَا.

Reference	: Sahih al-Bukhari 6333
In-book reference	: Book 80, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 345

Narrated Anas:

Um Sulaim said to the Prophet (ﷺ) "Anas is your servant." The Prophet (ﷺ) said, "O Allah! increase his wealth and offspring, and bless (for him) what ever you give him."

حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ سَمِعْتُ أَنَسًا، قَالَ قَالَتْ أُمُّ سُلَيْمٍ لِلنَّبِيِّ صلى الله عليه وسلم أَنَسٌ خَادِمُكَ. قَالَ " اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ فِيمَا أَعْطَيْتَهُ ".

Reference : Sahih al-Bukhari 6334
In-book reference : Book 80, Hadith 31
USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 346
(deprecated numbering scheme)

Narrated `Aisha:

The Prophet (ﷺ) heard a man reciting (the Qur'an) in the mosque. He said," May Allah bestow His Mercy on him, as he made me remember such and-such Verse which I had missed in such-and-such Sura."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ سَمِعَ النَّبِيُّ صلى الله عليه وسلم رَجُلاً يَقْرَأُ فِي الْمَسْجِدِ فَقَالَ " رَحِمَهُ اللَّهُ، لَقَدْ أَذْكَرَنِي كَذَا وَكَذَا آيَةً أَسْقَطْتُهَا فِي سُورَةِ كَذَا وَكَذَا ".

Reference : Sahih al-Bukhari 6335
In-book reference : Book 80, Hadith 32
USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 347
(deprecated numbering scheme)

Narrated `Abdullah:

The Prophet (ﷺ) divided something (among the Muslims) and distributed the shares (of the booty). A man said, "This division has not been made to please Allah." When I informed the Prophet (ﷺ) about it, he became so furious that I noticed the signs of anger on his face and he then said, "May Allah bestow His Mercy on Moses, for he was hurt with more than this, yet he remained patient."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنِي سُلَيْمَانُ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَسَمَ النَّبِيُّ صلى الله عليه وسلم قَسْمًا فَقَالَ رَجُلٌ إِنَّ هَذِهِ لَقِسْمَةٌ مَا أُرِيدَ بِهَا وَجْهُ اللَّهِ‏.‏ فَأَخْبَرْتُ النَّبِيَّ صلى الله عليه وسلم فَغَضِبَ حَتَّى رَأَيْتُ الْغَضَبَ فِي وَجْهِهِ وَقَالَ " يَرْحَمُ اللَّهُ مُوسَى، لَقَدْ أُوذِيَ بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ ".

Reference : Sahih al-Bukhari 6336
In-book reference : Book 80, Hadith 33
USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 348
(deprecated numbering scheme)

(20) Chapter: What rhymed prose is disapproved in invocations

(20) باب مَا يُكْرَهُ مِنَ السَّجْعِ فِي الدُّعَاءِ

Narrated `Ikrima:

Ibn `Abbas said, "Preach to the people once a week, and if you won't, then preach them twice, but if you want to preach more, then let it be three times (a week only), and do not make the people fed-up with this Qur'an. If you come to some people who are engaged in a talk, don't start interrupting their talk by preaching, lest you should cause them to be bored. You should rather keep quiet, and if they ask you, then preach to them at the time when they are eager to hear what you say. And avoid the use of rhymed prose in invocation for I noticed that Allah's Messenger (ﷺ) and his companions always avoided it."

حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدِ بْنِ السَّكَنِ، حَدَّثَنَا حَبَّانُ بْنُ هِلاَلٍ أَبُو حَبِيبٍ، حَدَّثَنَا هَارُونُ الْمُقْرِئُ، حَدَّثَنَا الزُّبَيْرُ بْنُ الْخِرِّيتِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ حَدِّثِ النَّاسَ، كُلَّ جُمُعَةٍ مَرَّةً، فَإِنْ أَبَيْتَ فَمَرَّتَيْنِ، فَإِنْ أَكْثَرْتَ فَثَلاَثَ مِرَارٍ وَلاَ تُمِلَّ النَّاسَ هَذَا الْقُرْآنَ، وَلاَ أُلْفِيَنَّكَ تَأْتِي الْقَوْمَ وَهُمْ فِي حَدِيثٍ مِنْ حَدِيثِهِمْ فَتَقُصُّ عَلَيْهِمْ، فَتَقْطَعُ عَلَيْهِمْ حَدِيثَهُمْ فَتُمِلُّهُمْ، وَلَكِنْ أَنْصِتْ، فَإِذَا أَمَرُوكَ فَحَدِّثْهُمْ وَهُمْ يَشْتَهُونَهُ، فَانْظُرِ السَّجْعَ مِنَ الدُّعَاءِ فَاجْتَنِبْهُ، فَإِنِّي عَهِدْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَأَصْحَابَهُ لاَ يَفْعَلُونَ إِلاَّ ذَلِكَ‏.‏ يَعْنِي لاَ يَفْعَلُونَ إِلاَّ ذَلِكَ الاِجْتِنَابَ‏.‏

Reference : Sahih al-Bukhari 6337
In-book reference : Book 80, Hadith 34
USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 349
(deprecated numbering scheme)

(21) Chapter: One should appeal to Allah with determination

(21) باب لِيَعْزِمِ الْمَسْأَلَةَ، فَإِنَّهُ لاَ مُكْرِهَ لَهُ

Narrated Anas:

Allah's Messenger (ﷺ) said, "When anyone of you appeal to Allah for something, he should ask with determination and should not say, 'O Allah, if You wish, give me.', for nobody can force Allah to do something against His Will.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ، أَخْبَرَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا دَعَا أَحَدُكُمْ فَلْيَعْزِمِ الْمَسْأَلَةَ، وَلاَ يَقُولَنَّ اللَّهُمَّ إِنْ شِئْتَ فَأَعْطِنِي‏.‏ فَإِنَّهُ لاَ مُسْتَكْرِهَ لَهُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6338
In-book reference	: Book 80, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 350

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "None of you should say: 'O Allah, forgive me if You wish; O Allah, be merciful to me if You wish,' but he should always appeal to Allah with determination, for nobody can force Allah to do something against His Will."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ لاَ يَقُولَنَّ أَحَدُكُمُ اللَّهُمَّ اغْفِرْ لِي، اللَّهُمَّ ارْحَمْنِي، إِنْ شِئْتَ‏.‏ لِيَعْزِمِ الْمَسْأَلَةَ، فَإِنَّهُ لاَ مُكْرِهَ لَهُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6339
In-book reference	: Book 80, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 351

(22) Chapter: Invocation is granted by Allah if impatience is not shown

(22) باب يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَعْجَلْ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The invocation of anyone of you is granted (by Allah) if he does not show impatience (by saying, "I invoked Allah but my request has not been granted.")

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ، مَوْلَى ابْنِ أَزْهَرَ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ يُسْتَجَابُ لأَحَدِكُمْ مَا لَمْ يَعْجَلْ يَقُولُ دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6340
In-book reference	: Book 80, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 352

(23) Chapter: The raising of the hands on invoking

(23) باب رَفْعِ الأَيْدِي فِي الدُّعَاءِ

وَقَالَ أَبُو مُوسَى الأَشْعَرِيُّ دَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ رَفَعَ يَدَيْهِ، وَرَأَيْتُ بَيَاضَ إِبْطَيْهِ.

وَقَالَ ابْنُ عُمَرَ رَفَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَيْهِ: «اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ».

Narrated Anas, "The Prophet (ﷺ) (ﷺ) raised his hands (in invocation) till I saw the whiteness of his armpits."

قَالَ أَبُو عَبْدِ اللَّهِ وَقَالَ الأُوَيْسِيُّ حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، وَشَرِيكٍ، سَمِعَا أَنَسًا، عَنِ النَّبِيِّ صلى الله عليه وسلم رَفَعَ يَدَيْهِ حَتَّى رَأَيْتُ بَيَاضَ إِبْطَيْهِ.

Reference	: Sahih al-Bukhari 6341

In-book reference : Book 80, Hadith 38
USC-MSA web (English) reference : Vol. 1, Book 75, Hadith 352
(deprecated numbering scheme)

(24) Chapter: To invoke Allah while not facing the Qiblah

(24) باب الدُّعَاءِ غَيْرَ مُسْتَقْبِلِ الْقِبْلَةِ

Narrated Anas:

While the Prophet (ﷺ) was delivering a sermon on a Friday, a man stood up and said, "O Allah's Messenger (ﷺ)! Invoke Allah to bless us with rain." (The Prophet (ﷺ) invoked Allah for rain.) So, the sky became overcast and it started raining till one could hardly reach one's home. It kept on raining till the next Friday when the same man or another man got up and said (to the Prophet), "Invoke Allah to withhold the rain from us, for we have been drowned (with heavy rain)." The Prophet (ﷺ) said, "O Allah! Let it rain around us and not on us." Then the clouds started dispersing around Medina and rain ceased to fall on the people of Medina.

حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ بَيْنَا النَّبِيُّ صلى الله عليه وسلم يَخْطُبُ يَوْمَ الْجُمُعَةِ فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَسْقِيَنَا. فَتَغَيَّمَتِ السَّمَاءُ وَمُطِرْنَا، حَتَّى مَا كَادَ الرَّجُلُ يَصِلُ إِلَى مَنْزِلِهِ، فَلَمْ تَزَلْ تُمْطَرُ إِلَى الْجُمُعَةِ الْمُقْبِلَةِ، فَقَامَ ذَلِكَ الرَّجُلُ أَوْ غَيْرُهُ فَقَالَ ادْعُ اللَّهَ أَنْ يَصْرِفَهُ عَنَّا، فَقَدْ غَرِقْنَا. فَقَالَ " اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا ". فَجَعَلَ السَّحَابُ يَتَقَطَّعُ حَوْلَ الْمَدِينَةِ، وَلاَ يُمْطِرُ أَهْلَ الْمَدِينَةِ.

Reference : Sahih al-Bukhari 6342
In-book reference : Book 80, Hadith 39
USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 353
(deprecated numbering scheme)

(25) Chapter: To invoke Allah while facing the Qiblah

(25) باب الدُّعَاءِ مُسْتَقْبِلَ الْقِبْلَةِ

Narrated `Abdullah bin Zaid:

Allah's Messenger (ﷺ) went out to this Musalla (praying place) to offer the prayer of Istisqa.' He invoked Allah for rain and then faced the Qibla and turned his Rida' (upper garment) inside out.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ، قَالَ خَرَجَ النَّبِيُّ صلى الله عليه وسلم إِلَى هَذَا الْمُصَلَّى يَسْتَسْقِي، فَدَعَا وَاسْتَسْقَى ثُمَّ اسْتَقْبَلَ الْقِبْلَةَ وَقَلَبَ رِدَاءَهُ.

Reference : Sahih al-Bukhari 6343
In-book reference : Book 80, Hadith 40
USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 354
(deprecated numbering scheme)

(26) Chapter: The invocation of the Prophet (saws) for his servant

(26) باب دَعْوَةِ النَّبِيِّ صلى الله عليه وسلم لِخَادِمِهِ بِطُولِ الْعُمُرِ وَبِكَثْرَةِ مَالِهِ

Narrated Anas:

My mother said, "O Allah's Messenger (ﷺ)! Please invoke Allah on behalf of your servant." He said, "O Allah! Increase his wealth and children, and bestow Your Blessing on whatever You give him." a time of distress.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ، حَدَّثَنَا حَرَمِيٌّ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ قَالَتْ أُمِّي يَا رَسُولَ اللَّهِ خَادِمُكَ أَنَسٌ ادْعُ اللَّهَ لَهُ. قَالَ " اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ فِيمَا أَعْطَيْتَهُ ".

Reference : Sahih al-Bukhari 6344
In-book reference : Book 80, Hadith 41
USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 355
(deprecated numbering scheme)

(27) Chapter: To invoke Allah at a time of distress

(27) باب الدُّعَاءِ عِنْدَ الْكَرْبِ

Narrated Ibn `Abbas:

The Prophet (ﷺ) used to invoke Allah at the time of distress, saying, "La ilaha illal-lahu Al-`Azim, al- Halim, La ilaha illal-lahu Rabbu-s-samawati wal-ard wa Rabbu-l-arsh il-azim."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَدْعُو عِنْدَ الْكَرْبِ " لاَ إِلَهَ إِلاَّ اللَّهُ الْعَظِيمُ الْحَلِيمُ، لاَ إِلَهَ إِلاَّ اللَّهُ رَبُّ السَّمَوَاتِ وَالأَرْضِ، رَبُّ الْعَرْشِ الْعَظِيمِ ".

Reference	: Sahih al-Bukhari 6345
In-book reference	: Book 80, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 356

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) used to say at a time of distress, "La ilaha illal-lahu Rabbul-l-'arsh il-'azim, La ilaha illallahu Rabbu-s-samawati wa Rabbu-l-ard, Rabbu-l-'arsh-il-Karim."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَقُولُ عِنْدَ الْكَرْبِ " لاَ إِلَهَ إِلاَّ اللَّهُ الْعَظِيمُ الْحَلِيمُ، لاَ إِلَهَ إِلاَّ اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لاَ إِلَهَ إِلاَّ اللَّهُ رَبُّ السَّمَوَاتِ، وَرَبُّ الأَرْضِ، وَرَبُّ الْعَرْشِ الْكَرِيمِ ". وَقَالَ وَهْبٌ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ مِثْلَهُ.

Reference	: Sahih al-Bukhari 6346
In-book reference	: Book 80, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 357

(28) Chapter: To seek refuge with Allah from a calamity

(28) باب التَّعَوُّذِ مِنْ جَهْدِ الْبَلاَءِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) used to seek refuge with Allah from the difficult moment of a calamity and from being overtaken by destruction and from being destined to an evil end, and from the malicious joy of enemies. Sufyan said, "This narration contained three items only, but I added one. I do not know which one that was."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنِي سُمَىٌّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَتَعَوَّذُ مِنْ جَهْدِ الْبَلاَءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَاتَةِ الأَعْدَاءِ. قَالَ سُفْيَانُ الْحَدِيثُ ثَلاَثٌ زِدْتُ أَنَا وَاحِدَةً، لاَ أَدْرِي أَيَّتُهُنَّ هِيَ.

Reference	: Sahih al-Bukhari 6347
In-book reference	: Book 80, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 358

(29) Chapter: The invocation of the Prophet (saws) "O Allah! The Highest Companion"

(29) باب دُعَاءِ النَّبِيِّ صلى الله عليه وسلم " اللَّهُمَّ الرَّفِيقَ الأَعْلَى ".

Narrated `Aisha:

When Allah's Messenger (ﷺ) was healthy, he used to say, "No prophet dies till he is shown his place in Paradise, and then he is given the option (to live or die)." So when death approached him(during his illness), and while his head was on my thigh, he became unconscious for a while, and when he recovered, he fixed his eyes on the ceiling and said, "O Allah! (Let me join) the Highest Companions (see Qur'an 4:69)," I said, "So, he does not choose us."

Then I realized that it was the application of the statement he used to relate to us when he was healthy. So that was his last utterance (before he died), i.e. "O Allah! (Let me join) the Highest Companions."

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، وَعُرْوَةُ بْنُ الزُّبَيْرِ، فِي رِجَالٍ مِنْ أَهْلِ الْعِلْمِ أَنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ وَهْوَ صَحِيحٌ " لَنْ يُقْبَضَ نَبِيٌّ قَطُّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ ثُمَّ يُخَيَّرُ ". فَلَمَّا نَزَلَ بِهِ وَرَأْسُهُ عَلَى فَخِذِي، غُشِيَ عَلَيْهِ سَاعَةً، ثُمَّ أَفَاقَ فَأَشْخَصَ بَصَرَهُ إِلَى السَّقْفِ ثُمَّ قَالَ " اللَّهُمَّ الرَّفِيقَ الأَعْلَى ". قُلْتُ إِذًا لاَ يَخْتَارُنَا، وَعَلِمْتُ أَنَّهُ الْحَدِيثُ الَّذِي كَانَ يُحَدِّثُنَا، وَهْوَ صَحِيحٌ. قَالَتْ فَكَانَتْ تِلْكَ آخِرَ كَلِمَةٍ تَكَلَّمَ بِهَا " اللَّهُمَّ الرَّفِيقَ الأَعْلَى ".

Reference	: Sahih al-Bukhari 6348
In-book reference	: Book 80, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 359

(30) Chapter: The invocation for death or life (30) باب الدُّعَاءِ بِالْمَوْتِ وَالْحَيَاةِ

Narrated Qais:

I came to Khabbab who had been branded with seven brands(1) and he said, "Had Allah's Messenger (ﷺ) not forbidden us to invoke (Allah) for death, I would have invoked (Allah) for it."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ أَتَيْتُ خَبَّابًا وَقَدِ اكْتَوَى سَبْعًا قَالَ لَوْلاَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَانَا أَنْ نَدْعُوَ بِالْمَوْتِ لَدَعَوْتُ بِهِ.

Reference	: Sahih al-Bukhari 6349
In-book reference	: Book 80, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 360

Narrated Qais:

I came to Khabbab who had been branded with seven brands over his `Abdomen, and I heard him saying, "If the Prophet: had not forbidden us to invoke (Allah) for death, I would have invoked Allah for it."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، قَالَ حَدَّثَنِي قَيْسٌ، قَالَ أَتَيْتُ خَبَّابًا وَقَدِ اكْتَوَى سَبْعًا فِي بَطْنِهِ فَسَمِعْتُهُ يَقُولُ لَوْلاَ أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَانَا أَنْ نَدْعُوَ بِالْمَوْتِ لَدَعَوْتُ بِهِ.

Reference	: Sahih al-Bukhari 6350
In-book reference	: Book 80, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 361

Narrated Anas:

Allah's Messenger (ﷺ) said," None of you should long for death because of a calamity that had befallen him, and if he cannot, but long for death, then he should say, 'O Allah! Let me live as long as life is better for me, and take my life if death is better for me.' "

حَدَّثَنَا ابْنُ سَلاَمٍ، أَخْبَرَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَتَمَنَّيَنَّ أَحَدٌ مِنْكُمُ الْمَوْتَ لِضُرٍّ نَزَلَ بِهِ، فَإِنْ كَانَ لاَ بُدَّ مُتَمَنِّيًا لِلْمَوْتِ فَلْيَقُلِ اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي ".

Reference	: Sahih al-Bukhari 6351
In-book reference	: Book 80, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 362

(31) Chapter: To invoke for Allah's Blessings upon the children

(31) باب الدُّعَاءِ لِلصِّبْيَانِ بِالْبَرَكَةِ وَمَسْحِ رُءُوسِهِمْ

وَقَالَ أَبُو مُوسَى وُلِدَ لِي غُلاَمٌ، وَدَعَا لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْبَرَكَةِ.

Narrated As-Sa'ib bin Yazid:

My aunt took me to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! My sister's son is sick." So he passed his hand over my head and invoked for Allah's blessing upon me and then performed the ablution. I drank from the water of his ablution and I stood behind him and looked at his Khatam (the seal of Prophethood) between his shoulders (and its size was) like the button of a tent.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمٌ، عَنِ الْجَعْدِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ، يَقُولُ ذَهَبَتْ بِي خَالَتِي إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ ابْنَ أُخْتِي وَجِعٌ. فَمَسَحَ رَأْسِي، وَدَعَا لِي بِالْبَرَكَةِ، ثُمَّ تَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ، ثُمَّ قُمْتُ خَلْفَ ظَهْرِهِ، فَنَظَرْتُ إِلَى خَاتَمِهِ بَيْنَ كَتِفَيْهِ مِثْلَ زِرِّ الْحَجَلَةِ.

Reference	: Sahih al-Bukhari 6352
In-book reference	: Book 80, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 363

Narrated Abu `Aqil:

that his grandfather. `Abdullah bin Hisham used to take him from the market or to the market (the narrator is in doubt) and used to buy grain and when Ibn Az-Zubair and Ibn `Umar met him, they would say to him, "Let us be your partners (in trading) as the Prophet (ﷺ) invoked for Allah's blessing upon you." He would then take them as partners and he would Sometimes gain a whole load carried by an animal which he would send home.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ، عَنْ أَبِي عَقِيلٍ، أَنَّهُ كَانَ يَخْرُجُ بِهِ جَدُّهُ عَبْدُ اللَّهِ بْنُ هِشَامٍ مِنَ السُّوقِ أَوْ إِلَى السُّوقِ فَيَشْتَرِي الطَّعَامَ، فَيَلْقَاهُ ابْنُ الزُّبَيْرِ وَابْنُ عُمَرَ فَيَقُولاَنِ أَشْرِكْنَا فَإِنَّ النَّبِيَّ صلى الله عليه وسلم قَدْ دَعَا لَكَ بِالْبَرَكَةِ. فَرُبَّمَا أَصَابَ الرَّاحِلَةَ كَمَا هِيَ، فَيَبْعَثُ بِهَا إِلَى الْمَنْزِلِ.

Reference	: Sahih al-Bukhari 6353
In-book reference	: Book 80, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 364

Narrated Mahmud bin Ar-Rabi:

On whose face Allah's Messenger (ﷺ) had thrown water from his mouth, the water having been taken from their well while he was still a young boy (who has not yet attained the age of puberty).

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ، وَهُوَ الَّذِي مَجَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي وَجْهِهِ وَهْوَ غُلاَمٌ مِنْ بِئْرِهِمْ.

Reference	: Sahih al-Bukhari 6354
In-book reference	: Book 80, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 365

Narrated `Aisha:

The boys used to be brought to the Prophet (ﷺ) and he used to invoke for Allah's blessing upon them. Once an infant was brought to him and it urinated on his clothes. He asked for water and poured it over the place of the urine and did not wash his clothes.

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يُؤْتَى بِالصِّبْيَانِ فَيَدْعُو لَهُمْ، فَأُتِيَ بِصَبِيٍّ فَبَالَ عَلَى ثَوْبِهِ، فَدَعَا بِمَاءٍ فَأَتْبَعَهُ إِيَّاهُ، وَلَمْ يَغْسِلْهُ.

Reference : Sahih al-Bukhari 6355
In-book reference : Book 80, Hadith 52
USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 366
(deprecated numbering scheme)

Narrated `Abdullah bin Tha`laba bin Su'air:

whose eye Allah's Messenger (ﷺ) had touched, that he had seen Sa`d bin Abi Waqqas offering one rak`a only for the witr prayer.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ ثَعْلَبَةَ بْنِ صُعَيْرٍ ـ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَدْ مَسَحَ عَنْهُ ـ أَنَّهُ رَأَى سَعْدَ بْنَ أَبِي وَقَّاصٍ يُوتِرُ بِرَكْعَةٍ.

Reference : Sahih al-Bukhari 6356
In-book reference : Book 80, Hadith 53
USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 367
(deprecated numbering scheme)

(32) Chapter: As-Salat upon the Prophet (saws) (32) باب الصَّلاَةِ عَلَى النَّبِيِّ صلى الله عليه وسلم

Narrated `Abdur-Rahman bin Abi Laila:

Ka`b bin 'Ujra met me and said, "Shall I give you a present? Once the Prophet (ﷺ) came to us and we said, 'O Allah's Messenger (ﷺ) ! We know how to greet you; but how to send 'Salat' upon you? He said, 'Say: Allahumma Salli ala Muhammadin wa 'ala `Ali Muhammadin, kama sal-laita 'ala all Ibrahima innaka Hamidun Majid. Allahumma barik 'ala Muhammadin wa 'ala all Muhammadin, kama barakta 'ala all Ibrahima, innaka Hamidun Majid."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا الْحَكَمُ، قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى، قَالَ لَقِيَنِي كَعْبُ بْنُ عُجْرَةَ فَقَالَ أَلاَ أُهْدِي لَكَ هَدِيَّةً، إِنَّ النَّبِيَّ صلى الله عليه وسلم خَرَجَ عَلَيْنَا فَقُلْنَا يَا رَسُولَ اللَّهِ قَدْ عَلِمْنَا كَيْفَ نُسَلِّمُ عَلَيْكَ، فَكَيْفَ نُصَلِّي عَلَيْكَ قَالَ " فَقُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ ".

Reference : Sahih al-Bukhari 6357
In-book reference : Book 80, Hadith 54
USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 368
(deprecated numbering scheme)

Narrated Abu Sa`id Al-Khudri:

We said, "O Allah's Messenger (ﷺ) This is (i.e. we know) the greeting to you; will you tell us how to send Salat on you?" He said, "Say: 'Allahumma Salli 'ala Muhammadin `Abdika wa rasulika kama sal-laita 'ala Ibrahima wa barik 'ala Muhammadin wa all Muhammadin kama barakta 'ala Ibrahima wa `Ali Ibrahim."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ، حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، وَالدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قُلْنَا يَا رَسُولَ اللَّهِ هَذَا السَّلاَمُ عَلَيْكَ، فَكَيْفَ نُصَلِّي قَالَ " قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ ".

Reference : Sahih al-Bukhari 6358
In-book reference : Book 80, Hadith 55
USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 369
(deprecated numbering scheme)

(33) Chapter: Can one send Salat on anybody other than the Prophet (saws) (33) بَابُ هَلْ يُصَلَّى عَلَى غَيْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

وَقَوْلُ اللَّهِ تَعَالَى: {وَصَلِّ عَلَيْهِمْ إِنَّ صَلاَتَكَ سَكَنٌ لَهُمْ}.

Narrated Ibn Abi `Aufa:

Whenever somebody brought alms to the Prophet (ﷺ) the used to say, "Allahumma Salli 'Alaihi (O Allah! Send Your Salat (Grace and Honor) on him)." Once when my father brought his alms to him, he said, "O Allah! Send Your Salat (Grace and Honor) on the family of Abi `Aufa."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنِ ابْنِ أَبِي أَوْفَى، قَالَ كَانَ إِذَا أَتَى رَجُلٌ النَّبِيَّ صلى الله عليه وسلم بِصَدَقَتِهِ قَالَ " اللَّهُمَّ صَلِّ عَلَيْهِ" فَأَتَاهُ أَبِي بِصَدَقَتِهِ فَقَالَ " اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى"

Reference	: Sahih al-Bukhari 6359
In-book reference	: Book 80, Hadith 56
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 370

Narrated Abu Humaid As-Saidi:

The people said, "O Allah's Messenger (ﷺ) ! How may we send Salat on you?" He said, "Say: Allahumma Salli 'ala-Muhammadin wa azwajihi wa dhurriyyatihi kama sal-laita 'ala `Ali Ibrahim; wa barik 'ala Muhammadin wa azwajihi wa dhurriyyatihi kamabarakta 'ala `Ali Ibrahim innaka hamidun majid."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، قَالَ أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ، أَنَّهُمْ قَالُوا يَا رَسُولَ اللَّهِ كَيْفَ نُصَلِّي عَلَيْكَ قَالَ " قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ ".

Reference	: Sahih al-Bukhari 6360
In-book reference	: Book 80, Hadith 57
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 371

(34) Chapter: "If I should harm somebody, let that be a means of purification and mercy for him."

(34) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم {مَنْ آذَيْتُهُ فَاجْعَلْهُ لَهُ زَكَاةً وَرَحْمَةً}

Narrated Abu Huraira:

that he heard the Prophet (ﷺ) saying, "O Allah! If I should ever abuse a believer, please let that be a means of bringing him near to You on the Day of Resurrection."

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " اللَّهُمَّ فَأَيُّمَا مُؤْمِنٍ سَبَبْتُهُ فَاجْعَلْ ذَلِكَ لَهُ قُرْبَةً إِلَيْكَ يَوْمَ الْقِيَامَةِ ".

Reference	: Sahih al-Bukhari 6361
In-book reference	: Book 80, Hadith 58
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 372

(35) Chapter: To seek refuge with Allah from Al-Fitan

(35) باب التَّعَوُّذِ مِنَ الْفِتَنِ

Narrated Anas:

Once the people started asking Allah's Messenger (ﷺ) questions, and they asked so many questions that he became angry and ascended the pulpit and said, "I will answer whatever questions you may ask me today." I looked right and left and saw everyone covering his face with his garment and weeping. Behold ! There was a man who, on quarreling with the people, used to be called as a son of a person other than h is father. He said, "O Allah's Messenger (ﷺ)! Who is my father?" The Prophet (ﷺ) replied, "Your father is Hudhaifa." And then `Umar got up

and said, "We accept Allah as our Lord, and Islam as (our) religion, and Muhammad as (our) Apostle; and we seek refuge with Allah from the afflictions." Allah's Messenger (ﷺ) said, " I have never seen a day like today in its good and its evil for Paradise and the Hell Fire were displayed in front of me, till I saw them just beyond this wall." Qatada, when relating this Hadith, used to mention the following Verse:-- 'O you who believe! Ask not questions about things which, If made plain to you, May cause you trouble. (5.101)

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه سَأَلُوا رَسُولَ اللَّهِ صلى الله عليه وسلم حَتَّى أَحْفَوْهُ الْمَسْأَلَةَ فَغَضِبَ فَصَعِدَ الْمِنْبَرَ فَقَالَ " لاَ تَسْأَلُونِي الْيَوْمَ عَنْ شَىْءٍ إِلاَّ بَيَّنْتُهُ لَكُمْ ". فَجَعَلْتُ أَنْظُرُ يَمِينًا وَشِمَالاً، فَإِذَا كُلُّ رَجُلٍ لاَفٌّ رَأْسَهُ فِي ثَوْبِهِ يَبْكِي، فَإِذَا رَجُلٌ كَانَ إِذَا لاَحَى الرِّجَالَ يُدْعَى لِغَيْرِ أَبِيهِ فَقَالَ يَا رَسُولَ اللَّهِ مَنْ أَبِي قَالَ " حُذَافَةُ "، ثُمَّ أَنْشَأَ عُمَرُ فَقَالَ رَضِينَا بِاللَّهِ رَبًّا، وَبِالإِسْلاَمِ دِينًا، وَبِمُحَمَّدٍ صلى الله عليه وسلم رَسُولاً، نَعُوذُ بِاللَّهِ مِنَ الْفِتَنِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا رَأَيْتُ فِي الْخَيْرِ وَالشَّرِّ كَالْيَوْمِ قَطُّ، إِنَّهُ صُوِّرَتْ لِي الْجَنَّةُ وَالنَّارُ حَتَّى رَأَيْتُهُمَا وَرَاءَ الْحَائِطِ ". وَكَانَ قَتَادَةُ يَذْكُرُ عِنْدَ الْحَدِيثِ هَذِهِ الآيَةَ {يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ}.

Reference	: Sahih al-Bukhari 6362
In-book reference	: Book 80, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 373

(36) Chapter: To seek refuge with Allah from being overpowered

(36) باب التَّعَوُّذِ مِنْ غَلَبَةِ الرِّجَالِ

Narrated Anas bin Malik:

The Prophet (ﷺ) said to Abu Talha, "Choose one of your boys to serve me." So Abu Talha took me (to serve the Prophet (ﷺ)) by giving me a ride behind him (on his camel). So I used to serve Allah's Messenger (ﷺ) whenever he stayed somewhere. I used to hear him saying, "O Allah! I seek refuge with you (Allah) from (worries) care and grief, from incapacity and laziness, from miserliness and cowardice, from being heavily in debt and from being overpowered by other men." I kept on serving him till he returned from (the battle of) Khaibar. He then brought Safiya, the daughter of Huyay whom he had got (from the booty). I saw him making a kind of cushion with a cloak or a garment for her. He then let her ride behind him. When we reached a place called As-Sahba', he prepared (a special meal called) Hais, and asked me to invite the men who (came and) ate, and that was the marriage banquet given on the consummation of his marriage to her. Then he proceeded till the mountain of Uhud appeared, whereupon he said, "This mountain loves us and we love it." When he approached Medina, he said, "O Allah! I make the land between its (i.e., Medina's) two mountains a sanctuary, as the prophet Abraham made Mecca a sanctuary. O Allah! Bless them (the people of Medina) in their Mudd and the Sa' (units of measuring).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، مَوْلَى الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأَبِي طَلْحَةَ " الْتَمِسْ لَنَا غُلاَمًا مِنْ غِلْمَانِكُمْ يَخْدُمُنِي ". فَخَرَجَ بِي أَبُو طَلْحَةَ يُرْدِفُنِي وَرَاءَهُ، فَكُنْتُ أَخْدُمُ رَسُولَ اللَّهِ صلى الله عليه وسلم كُلَّمَا نَزَلَ، فَكُنْتُ أَسْمَعُهُ يُكْثِرُ أَنْ يَقُولَ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ الرِّجَالِ ". فَلَمْ أَزَلْ أَخْدُمُهُ حَتَّى أَقْبَلْنَا مِنْ خَيْبَرَ، وَأَقْبَلَ بِصَفِيَّةَ بِنْتِ حُيَىٍّ قَدْ حَازَهَا، فَكُنْتُ أَرَاهُ يُحَوِّي وَرَاءَهُ بِعَبَاءَةٍ أَوْ كِسَاءٍ ثُمَّ يُرْدِفُهَا وَرَاءَهُ حَتَّى إِذَا كُنَّا بِالصَّهْبَاءِ صَنَعَ حَيْسًا فِي نِطَعٍ، ثُمَّ أَرْسَلَنِي فَدَعَوْتُ رِجَالاً فَأَكَلُوا، وَكَانَ ذَلِكَ بِنَاءَهُ بِهَا، ثُمَّ أَقْبَلَ حَتَّى بَدَا لَهُ أُحُدٌ قَالَ " هَذَا جُبَيْلٌ يُحِبُّنَا وَنُحِبُّهُ ". فَلَمَّا أَشْرَفَ عَلَى الْمَدِينَةِ قَالَ " اللَّهُمَّ إِنِّي أُحَرِّمُ مَا بَيْنَ جَبَلَيْهَا مِثْلَ مَا حَرَّمَ بِهِ إِبْرَاهِيمُ مَكَّةَ، اللَّهُمَّ بَارِكْ لَهُمْ فِي مُدِّهِمْ وَصَاعِهِمْ ".

Reference	: Sahih al-Bukhari 6363
In-book reference	: Book 80, Hadith 60
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 374

(37) Chapter: To seek refuge from punishment of the grave

(37) باب التَّعَوُّذِ مِنْ عَذَابِ الْقَبْرِ

Narrated Um Khalid bint Khalid:

I heard the Prophet (ﷺ) seeking refuge with Allah from the punishment of the grave.

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، قَالَ سَمِعْتُ أُمَّ خَالِدٍ بِنْتَ خَالِدٍ ـ قَالَ وَلَمْ أَسْمَعْ أَحَدًا سَمِعَ مِنَ النَّبِيِّ، صلى الله عليه وسلم غَيْرَهَا ـ قَالَتْ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ.

Reference	: Sahih al-Bukhari 6364
In-book reference	: Book 80, Hadith 61
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 375

Narrated Mus`ab:

Sa`d used to recommend five (statements) and mentioned that the Prophet (ﷺ) I used to recommend it. (It was) "O Allah! I seek refuge with You from miserliness; and seek refuge with You from cowardice; and seek refuge with You from being sent back to geriatric old age; and I seek refuge with You from the affliction of this world (i.e., the affliction of Ad-Dajjal etc.); and seek refuge with You from the punishment of the grave."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ مُصْعَبٍ، كَانَ سَعْدٌ يَأْمُرُ بِخَمْسٍ وَيَذْكُرُهُنَّ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَانَ يَأْمُرُ بِهِنَّ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا يَعْنِي فِتْنَةَ الدَّجَّالِ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ".

Reference	: Sahih al-Bukhari 6365
In-book reference	: Book 80, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 376

Narrated `Aisha:

Two old ladies from among the Jewish ladies entered upon me and said' "The dead are punished in their graves," but I thought they were telling a lie and did not believe them in the beginning. When they went away and the Prophet (ﷺ) entered upon me, I said, "O Allah's Messenger (ﷺ)! Two old ladies.." and told him the whole story. He said, "They told the truth; the dead are really punished, to the extent that all the animals hear (the sound resulting from) their punishment." Since then I always saw him seeking refuge with Allah from the punishment of the grave in his prayers.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ دَخَلَتْ عَلَىَّ عَجُوزَانِ مِنْ عُجُزِ يَهُودِ الْمَدِينَةِ فَقَالَتَا لِي إِنَّ أَهْلَ الْقُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ، فَكَذَّبْتُهُمَا، وَلَمْ أُنْعِمْ أَنْ أُصَدِّقَهُمَا، فَخَرَجَتَا وَدَخَلَ عَلَىَّ النَّبِيُّ صلى الله عليه وسلم فَقُلْتُ لَهُ يَا رَسُولَ اللَّهِ إِنَّ عَجُوزَيْنِ وَذَكَرْتُ لَهُ، فَقَالَ " صَدَقَتَا، إِنَّهُمْ يُعَذَّبُونَ عَذَابًا تَسْمَعُهُ الْبَهَائِمُ كُلُّهَا ". فَمَا رَأَيْتُهُ بَعْدُ فِي صَلاَةٍ إِلاَّ تَعَوَّذَ مِنْ عَذَابِ الْقَبْرِ.

Reference	: Sahih al-Bukhari 6366
In-book reference	: Book 80, Hadith 63
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 377

(38) Chapter: To seek refuge with Allah from the Fitnah of life and death

(38) باب التَّعَوُّذِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ

Narrated Anas bin Malik:

Allah's Prophet used to say, "O Allah! I seek refuge with You from incapacity and laziness, from cowardice and geriatric old age, and seek refuge with You from the punishment of the grave, and I seek refuge with You from the afflictions of life and death."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا الْمُعْتَمِرُ، قَالَ سَمِعْتُ أَبِي قَالَ، سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ يَقُولُ كَانَ نَبِيُّ اللَّهِ صلى الله عليه وسلم يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْهَرَمِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ ".

Reference	: Sahih al-Bukhari 6367
In-book reference	: Book 80, Hadith 64
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 378

(39) Chapter: To seek refuge with Allah from all kinds of sins and from being in debt

(39) باب التَّعَوُّذِ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ

Narrated `Aisha:

The Prophet (ﷺ) used to say, "O Allah! I seek refuge with You from laziness and geriatric old age, from all kinds of sins and from being in debt; from the affliction of the Fire and from the punishment of the Fire and from the evil of the affliction of wealth; and I seek refuge with You from the affliction of poverty, and I seek refuge with You from the affliction of Al-Mesiah Ad-Dajjal. O Allah! Wash away my sins with the water of snow and hail, and cleanse my heart from all the sins as a white garment is cleansed from the filth, and let there be a long distance between me and my sins, as You made East and West far from each other."

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا وُهَيْبٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ، وَالْمَأْثَمِ وَالْمَغْرَمِ، وَمِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ، وَمِنْ شَرِّ فِتْنَةِ الْغِنَى، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْفَقْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، اللَّهُمَّ اغْسِلْ عَنِّي خَطَايَاىَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ، وَنَقِّ قَلْبِي مِنَ الْخَطَايَا، كَمَا نَقَّيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ، وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَاىَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ ".

Reference	: Sahih al-Bukhari 6368
In-book reference	: Book 80, Hadith 65
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 379

(40) Chapter: To seek refuge with Allah from cowardice and laziness

(40) باب الاِسْتِعَاذَةِ مِنَ الْجُبْنِ وَالْكَسَلِ

كُسَالَى وَكَسَالَى وَاحِدٌ

Narrated Anas bin Malik:

The Prophet (ﷺ) used to say, "O Allah! I seek refuge with You from worry and grief, from incapacity and laziness, from cowardice and miserliness, from being heavily in debt and from being overpowered by (other) men." (See Hadith No. 374)

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ، قَالَ حَدَّثَنِي عَمْرُو بْنُ أَبِي عَمْرٍو، قَالَ سَمِعْتُ أَنَسًا، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْبُخْلِ، وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ الرِّجَالِ ".

Reference	: Sahih al-Bukhari 6369
In-book reference	: Book 80, Hadith 66
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 380

(41) Chapter: To seek refuge with Allah from miserliness

(41) باب التَّعَوُّذِ مِنَ الْبُخْلِ. الْبُخْلُ وَالْبَخَلُ وَاحِدٌ، مِثْلُ الْحُزْنِ وَالْحَزَنِ

Narrated Mus`ab bin Sa`d:

Sa`d bin Abi Waqqas used to recommend these five (statements) and say that the Prophet (ﷺ) said so (and they are): "O Allah! I seek refuge with You from miserliness, and seek refuge with You from cowardice, and seek refuge with You from being brought back to geriatric old age, and seek refuge with You from the afflictions of the world, and seek refuge with You from the punishment of the grave."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنِي غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ ـ رضى الله عنه ـ كَانَ يَأْمُرُ بِهَؤُلاَءِ الْخَمْسِ، وَيُحَدِّثُهُنَّ عَنِ النَّبِيِّ صلى الله عليه وسلم " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ".

Reference	: Sahih al-Bukhari 6370
In-book reference	: Book 80, Hadith 67
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 381

(42) Chapter: To seek refuge with Allah from senile old age

(42) باب التَّعَوُّذِ مِنْ أَرْذَلِ الْعُمُرِ. {أَرَاذِلُنَا} أَسْقَاطُنَا

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) used to seek refuge with Allah saying, "O Allah! I seek refuge with You from laziness, and seek refuge with You from cowardice, and seek refuge with You from geriatric old age, and seek refuge with You from miserliness."

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَتَعَوَّذُ يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ مِنَ الْهَرَمِ، وَأَعُوذُ بِكَ مِنَ الْبُخْلِ ".

Reference	: Sahih al-Bukhari 6371
In-book reference	: Book 80, Hadith 68
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 382

(43) Chapter: To invoke Allah to take away epidemic and diseases

(43) باب الدُّعَاءِ بِرَفْعِ الْوَبَاءِ وَالْوَجَعِ

Narrated `Aisha:

The Prophet (ﷺ) said, "O Allah! Make us love Medina as You made us love Mecca, or more, and transfer the fever that is in it, to Al-Juhfa. O Allah! Bless our Mudd and our Sam' (kinds of measures).

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ قَالَ النَّبِيُّ صلى الله عليه وسلم " اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ، كَمَا حَبَّبْتَ إِلَيْنَا مَكَّةَ أَوْ أَشَدَّ، وَانْقُلْ حُمَّاهَا إِلَى الْجُحْفَةِ، اللَّهُمَّ بَارِكْ لَنَا فِي مُدِّنَا وَصَاعِنَا ".

Reference	: Sahih al-Bukhari 6372
In-book reference	: Book 80, Hadith 69
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 383

Narrated 'Amir bin Sa`d:

that his father said, "In the year of Hajjatal-Wada`, the Prophet (ﷺ) paid me a visit while I was suffering from an ailment that had brought me to the verge of death. I said, 'O Allah's Messenger (ﷺ)! My sickness has reduced me to the (bad) state as you see, and I am a rich man, but have no heirs except one daughter. Shall I give 2/3 of my property in charity?' He said, 'No.' I said, 'Then 1/2 of it?' He said, 'Even 1/3 is too much, for, to leave your inheritors wealthy is better than to leave them in poverty, begging from people. And (know that) whatever you spend in Allah's Cause, you will get reward for it, even for the morsel of food which you put in your wife's mouth.' I said, 'O Allah's

Messenger (ﷺ)! Will I be left behind my companions (in Mecca)?' He said, 'If you remain behind, whatever good deed you will do for Allah's Sake, will raise and upgrade you to a higher position (in Allah's Sight). May be you will live longer so that some people may benefit by you, and some e others (pagans) may get harmed by you. O Allah! Complete the migration of my companions and do not turn them on their heels; But (we pity) the poor Sa`d bin Khaula (not the above mentioned Sa`d) (died in Mecca)" Allah's Messenger (ﷺ) lamented (or pitied) for him as he died in Mecca. (See Hadith No. 693, Vol. 5)

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، أَنَّ أَبَاهُ، قَالَ عَادَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ مِنْ شَكْوَى، أَشْفَيْتُ مِنْهَا عَلَى الْمَوْتِ، فَقُلْتُ يَا رَسُولَ اللَّهِ بَلَغَ بِي مَا تَرَى مِنَ الْوَجَعِ، وَأَنَا ذُو مَالٍ، وَلاَ يَرِثُنِي إِلاَّ ابْنَةٌ لِي وَاحِدَةٌ، أَفَأَتَصَدَّقُ بِثُلُثَىْ مَالِي قَالَ ‏"‏ لاَ ‏"‏‏.‏ قُلْتُ فَبِشَطْرِهِ قَالَ ‏"‏ الثُّلُثُ كَثِيرٌ، إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ، خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ، إِلاَّ أُجِرْتَ، حَتَّى مَا تَجْعَلُ فِي فِي امْرَأَتِكَ ‏"‏‏.‏ قُلْتُ أَأُخَلَّفُ بَعْدَ أَصْحَابِي قَالَ ‏"‏ إِنَّكَ لَنْ تُخَلَّفَ فَتَعْمَلَ عَمَلاً تَبْتَغِي بِهِ وَجْهَ اللَّهِ، إِلاَّ ازْدَدْتَ دَرَجَةً وَرِفْعَةً وَلَعَلَّكَ تُخَلَّفُ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ، وَيُضَرَّ بِكَ آخَرُونَ، اللَّهُمَّ أَمْضِ لأَصْحَابِي هِجْرَتَهُمْ، وَلاَ تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ، لَكِنِ الْبَائِسُ سَعْدُ ابْنُ خَوْلَةَ ‏"‏‏.‏ قَالَ سَعْدٌ رَثَى لَهُ النَّبِيُّ صلى الله عليه وسلم مِنْ أَنْ تُوُفِّيَ بِمَكَّةَ‏.‏

Reference	: Sahih al-Bukhari 6373
In-book reference	: Book 80, Hadith 70
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 384

(44) Chapter: To seek refuge from senile old age and Fitnah

(44) باب الاِسْتِعَاذَةِ مِنْ أَرْذَلِ الْعُمُرِ، وَمِنْ فِتْنَةِ الدُّنْيَا وَفِتْنَةِ النَّارِ

Narrated Sa`d:

Seek refuge with Allah by saying the words which the Prophet (ﷺ) used to say while seeking refuge with Allah, "0 Allah! I seek refuge with You from cowardice, and seek refuge with You from miserliness, and seek refuge with You from reaching a degraded geriatric old age, and seek refuge with You from the afflictions of the world and from the punishment in the grave."

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا الْحُسَيْنُ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ مُصْعَبٍ، عَنْ أَبِيهِ، قَالَ تَعَوَّذُوا بِكَلِمَاتٍ كَانَ النَّبِيُّ صلى الله عليه وسلم يَتَعَوَّذُ بِهِنَّ ‏"‏ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَعَذَابِ الْقَبْرِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6374
In-book reference	: Book 80, Hadith 71
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 385

Narrated `Aisha:

The Prophet (ﷺ) used to say, "O Allah! I seek refuge with You from laziness from geriatric old age, from being in debt, and from committing sins. O Allah! I seek refuge with You from the punishment of the Fire, the afflictions of the grave, the punishment in the grave, and the evil of the affliction of poverty and from the evil of the affliction caused by Al-Masih Ad-Dajjal. O Allah! Wash away my sins with the water of snow and hail, and cleanse my heart from the sins as a white garment is cleansed of filth, and let there be a far away distance between me and my sins as You have set far away the East and the West from each other."

حَدَّثَنَا يَحْيَى بْنُ مُوسَى، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقُولُ ‏"‏ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمَغْرَمِ وَالْمَأْثَمِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ وَفِتْنَةِ النَّارِ وَعَذَابِ الْقَبْرِ، وَشَرِّ فِتْنَةِ

الْغِنَى، وَشَرِّ فِتْنَةِ الْفَقْرِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، اللَّهُمَّ اغْسِلْ خَطَايَاىَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ، وَنَقِّ قَلْبِي مِنَ الْخَطَايَا، كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ، وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَاىَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ ".

Reference	: Sahih al-Bukhari 6375
In-book reference	: Book 80, Hadith 72
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 386

(45) Chapter: To seek refuge from the Fitnah of wealth

(45) باب الاِسْتِعَاذَةِ مِنْ فِتْنَةِ الْغِنَى

Narrated `Aisha:

The Prophet (ﷺ) used to seek refuge with Allah (by saying), "O Allah! I seek refuge with You from the affliction of the Fire and from the punishment in the Fire, and seek refuge with You from the affliction of the grave, and I seek refuge with You from the affliction of wealth, and I seek refuge with You from the affliction of poverty, and seek refuge with You from the affliction of Al-Masih Ad-Dajjal."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا سَلاَّمُ بْنُ أَبِي مُطِيعٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ خَالَتِهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَتَعَوَّذُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَمِنْ عَذَابِ النَّارِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْغِنَى، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْفَقْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ ".

Reference	: Sahih al-Bukhari 6376
In-book reference	: Book 80, Hadith 73
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 387

(46) Chapter: To seek refuge from the Fitnah of poverty

(46) باب التَّعَوُّذِ مِنْ فِتْنَةِ الْفَقْرِ

Narrated `Aisha:

The Prophet (ﷺ) used to say, 'O Allah! I seek refuge with You from the affliction of the Fire, the punishment of the Fire, the affliction of the grave, the punishment of the grave, and the evil of the affliction of poverty. O Allah! I seek refuge with You from the evil of the affliction of Al-Masih Ad- Dajjal, O Allah! Cleanse my heart with the water of snow and hail, and cleanse my heart from all sins as a white garment is cleansed from filth, and let there be a far away distance between me and my sins as You made the East and West far away from each other. O Allah! I seek refuge with You from laziness, sins, and from being in debt."

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ، وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ، وَشَرِّ فِتْنَةِ الْغِنَى، وَشَرِّ فِتْنَةِ الْفَقْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، اللَّهُمَّ اغْسِلْ قَلْبِي بِمَاءِ الثَّلْجِ وَالْبَرَدِ، وَنَقِّ قَلْبِي مِنَ الْخَطَايَا، كَمَا نَقَّيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ، وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَاىَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْمَأْثَمِ وَالْمَغْرَمِ ".

Reference	: Sahih al-Bukhari 6377
In-book reference	: Book 80, Hadith 74
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 388

(47) Chapter: The invocation for increase in wealth, offspring and blessing

(47) باب الدُّعَاءِ بِكَثْرَةِ الْمَالِ وَالْوَلَدِ مَعَ الْبَرَكَةِ

Narrated Um Sulaim:

that she said, "O Allah's Messenger (ﷺ)! Anas is your servant, so please invoke for Allah's blessing for him." The Prophet (ﷺ) said, "O Allah! Increase his wealth and offspring and bless (for him) whatever You give him."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ أُمِّ سُلَيْمٍ، أَنَّهَا قَالَتْ يَا رَسُولَ اللَّهِ أَنَسٌ خَادِمُكَ ادْعُ اللَّهَ لَهُ قَالَ " اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ فِيمَا أَعْطَيْتَهُ ". وَعَنْ هِشَامِ بْنِ زَيْدٍ، سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، مِثْلَهُ

Reference	: Sahih al-Bukhari 6378, 6379
In-book reference	: Book 80, Hadith 75
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 389

(47) Chapter: To invoke for increase of offspring, along with His Blessings.

(47) باب الدُّعَاءِ بِكَثْرَةِ الوَلَدِ مَعَ الْبَرَكَةِ

Narrated Anas:

Um Sulaim said (to the Prophet), "Anas is your servant; so please invoke for Allah's blessings for him." He said "O Allah! Increase his wealth and offspring, and Bless (for him) whatever You give him."

حَدَّثَنَا أَبُو زَيْدٍ، سَعِيدُ بْنُ الرَّبِيعِ حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ سَمِعْتُ أَنَسًا ـ رضى الله عنه ـ قَالَ قَالَتْ أُمُّ سُلَيْمٍ أَنَسٌ خَادِمُكَ. قَالَ " اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ فِيمَا أَعْطَيْتَهُ ".

Reference	: Sahih al-Bukhari 6380, 6381
In-book reference	: Book 80, Hadith 76
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 390

(48) Chapter: The invocation on making Istikharah

(48) باب الدُّعَاءِ عِنْدَ الاِسْتِخَارَةِ

Narrated Jabir:

The Prophet (ﷺ) used to teach us the Istikhara for each and every matter as he used to teach us the Suras from the Holy Qur'an. (He used to say), "If anyone of you intends to do something, he should offer a two-rak`at prayer other than the obligatory prayer, and then say: 'Allahumma inni astakhiruka bi'ilmika, wa astaqdiruka biqudratika, wa as'aluka min fadlika-l-'azim, fa innaka taqdiru wala aqdiru, wa ta'lamu wala a'lamu, wa anta'allamu-l-ghuyub. Allahumma in kunta ta'lamu anna hadha-lamra khairun li fi dini wa ma'ashi wa 'aqibati `Amri (or said, fi 'ajili `Amri wa ajilihi) fa-qdurhu li, Wa in kunta ta'lamu anna ha-dha-l-amra sharrun li fi dini wa ma'ashi wa 'aqibati `Amri (or said, fi ajili `Amri wa ajilihi) fasrifhu 'anni was-rifni 'anhu wa aqdur li alkhaira haithu kana, thumma Raddani bihi," Then he should mention his matter (need).

حَدَّثَنَا مُطَرِّفُ بْنُ عَبْدِ اللَّهِ أَبُو مُصْعَبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ ـ رضى الله عنه ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يُعَلِّمُنَا الاِسْتِخَارَةَ فِي الأُمُورِ كُلِّهَا كَالسُّورَةِ مِنَ الْقُرْآنِ " إِذَا هَمَّ بِالأَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ، ثُمَّ يَقُولُ اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلاَ أَقْدِرُ، وَتَعْلَمُ وَلاَ أَعْلَمُ، وَأَنْتَ عَلاَّمُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي ـ أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ ـ فَاقْدُرْهُ لِي، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي ـ أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ ـ فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدُرْ لِيَ الْخَيْرَ حَيْثُ كَانَ، ثُمَّ رَضِّنِي بِهِ. وَيُسَمِّي حَاجَتَهُ ".

Reference	: Sahih al-Bukhari 6382
In-book reference	: Book 80, Hadith 77
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 391

(49) Chapter: Invoking Allah while performing ablution

(49) باب الدُّعَاءِ عِنْدَ الْوُضُوءِ

Narrated Abu Musa:

The Prophet (ﷺ) asked for some water and performed the ablution, and then raised his hands (towards the sky) and said, "O Allah! Forgive `Ubaid Abi 'Amir." I saw the whiteness of his armpits (while he was raising his hands) and he added, "O Allah! Upgrade him over many of Your human creatures on the Day of Resurrection."

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ دَعَا النَّبِيُّ صلى الله عليه وسلم بِمَاءٍ فَتَوَضَّأَ، ثُمَّ رَفَعَ يَدَيْهِ فَقَالَ " اللَّهُمَّ اغْفِرْ لِعُبَيْدٍ أَبِي عَامِرٍ ". وَرَأَيْتُ بَيَاضَ إِبْطَيْهِ فَقَالَ " اللَّهُمَّ اجْعَلْهُ يَوْمَ الْقِيَامَةِ فَوْقَ كَثِيرٍ مِنْ خَلْقِكَ مِنَ النَّاسِ ".

Reference	: Sahih al-Bukhari 6383
In-book reference	: Book 80, Hadith 78
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 392

(50) Chapter: Invoking Allah while ascending a high place

(50) باب الدُّعَاءِ إِذَا عَلاَ عَقَبَةً

Narrated Abu Musa:

We were in the company of the Prophet (ﷺ) on a journey, and whenever we ascended a high place, we used to say Takbir (in a loud voice). The Prophet (ﷺ) said, "O people! Be kind to yourselves, for you are not calling upon a deaf or an absent one, but You are calling an All-Hearer, and an All-Seer." Then he came to me as I was reciting silently, "La haul a wala quwwata illa bil-lah." He said, "O `Abdullah bin Qais! Say: La haul a walaquwata illa bil-lah, for it is one of the treasures of Paradise." Or he said, "Shall I tell you a word which is one of the treasures of Paradise? It is: La haul a wala quwwata illa bil-lah."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي سَفَرٍ فَكُنَّا إِذَا عَلَوْنَا كَبَّرْنَا فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَيُّهَا النَّاسُ ارْبَعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لاَ تَدْعُونَ أَصَمَّ وَلاَ غَائِبًا، وَلَكِنْ تَدْعُونَ سَمِيعًا بَصِيرًا ". ثُمَّ أَتَى عَلَىَّ وَأَنَا أَقُولُ فِي نَفْسِي لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ. فَقَالَ " يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ قُلْ لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ فَإِنَّهَا. كَنْزٌ مِنْ كُنُوزِ الْجَنَّةِ ". أَوْ قَالَ " أَلاَ أَدُلُّكَ عَلَى كَلِمَةٍ هِيَ كَنْزٌ مِنْ كُنُوزِ الْجَنَّةِ، لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ ".

Reference	: Sahih al-Bukhari 6384
In-book reference	: Book 80, Hadith 79
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 393

(51) Chapter: Invoking Allah while going down a valley

(51) بَابُ الدُّعَاءِ إِذَا هَبَطَ وَادِيًا

فِيهِ حَدِيثُ جَابِرٍ.

(52) Chapter: The invocation while going on a journey or returning

(52) باب الدُّعَاءِ إِذَا أَرَادَ سَفَرًا أَوْ رَجَعَ

فِيهِ يَحْيَى بْنُ أَبِي إِسْحَاقَ عَنْ أَنَسٍ

Narrated Ibn `Umar:

Whenever Allah's Messenger (ﷺ) returned from a Ghazwa or Hajj or `Umra, he used to say, "Allahu Akbar," three times; whenever he went up a high place, he used to say, "La ilaha illal-lahu wahdahu la sharika lahu, lahu-l-mulk wa lahu-l-hamd, wa huwa'ala kulli Shai 'in qadir. Ayibuna ta'ibuna 'abiduna lirabbina hamidun. Sadaqa-l-lahu wa'dahu, wa nasara`Abdahu wa hazama-l-ahzaba wahdahu."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا قَفَلَ مِنْ غَزْوٍ أَوْ حَجٍّ أَوْ عُمْرَةٍ يُكَبِّرُ عَلَى كُلِّ شَرَفٍ مِنَ الأَرْضِ ثَلاَثَ تَكْبِيرَاتٍ، ثُمَّ يَقُولُ " لاَ إِلَهَ إِلاَّ اللَّهُ، وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهْوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ، آيِبُونَ تَائِبُونَ، عَابِدُونَ لِرَبِّنَا، حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الأَحْزَابَ وَحْدَهُ ".

Reference	: Sahih al-Bukhari 6385
In-book reference	: Book 80, Hadith 80
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 394

(53) Chapter: Invocation for a bridegroom (53) باب الدُّعَاءِ لِلْمُتَزَوِّجِ

Narrated Anas:

The Prophet (ﷺ) seeing a yellow mark (of perfume) on the clothes of `Abdur-Rahman bin `Auf, said, "What about you?" `Abdur-Rahman replied, "I have married a woman with a Mahr of gold equal to a date-stone." The Prophet (ﷺ) said, "May Allah bestow His Blessing on you (in your marriage). Give a wedding banquet, (Walima) even with one sheep."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ رَأَى النَّبِيُّ صلى الله عليه وسلم عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ فَقَالَ " مَهْيَمْ ". أَوْ " مَهْ ". قَالَ تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. فَقَالَ " بَارَكَ اللَّهُ لَكَ أَوْلِمْ وَلَوْ بِشَاةٍ ".

Reference	: Sahih al-Bukhari 6386
In-book reference	: Book 80, Hadith 81
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 395

Narrated Jabir:

My father died and left behind seven or nine daughters, and I married a woman. The Prophet (ﷺ) said, "Did you get married, O Jabir?" I replied, "Yes." He asked, "Is she a virgin or a matron?" I replied, "She is a matron." He said, "Why didn't you marry a virgin girl so that you might play with her and she with you (or, you might make her laugh and she make you laugh)?" I said, "My father died, leaving seven or nine girls (orphans) and I did not like to bring a young girl like them, so I married a woman who can look after them." He said, "May Allah bestow His Blessing on you."

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرٍو، عَنْ جَابِرٍ ـ رضى الله عنه ـ قَالَ هَلَكَ أَبِي وَتَرَكَ سَبْعَ ـ أَوْ تِسْعَ ـ بَنَاتٍ، فَتَزَوَّجْتُ امْرَأَةً فَقَالَ النَّبِيُّ صلى الله عليه وسلم " تَزَوَّجْتَ يَا جَابِرُ ". قُلْتُ نَعَمْ. قَالَ " بِكْرًا أَمْ ثَيِّبًا ". قُلْتُ ثَيِّبًا. قَالَ " هَلاَّ جَارِيَةً تُلاَعِبُهَا وَتُلاَعِبُكَ، أَوْ تُضَاحِكُهَا وَتُضَاحِكُكَ ". قُلْتُ هَلَكَ أَبِي فَتَرَكَ سَبْعَ ـ أَوْ تِسْعَ ـ بَنَاتٍ، فَكَرِهْتُ أَنْ أَجِيئَهُنَّ بِمِثْلِهِنَّ، فَتَزَوَّجْتُ امْرَأَةً تَقُومُ عَلَيْهِنَّ. قَالَ " فَبَارَكَ اللَّهُ عَلَيْكَ ". لَمْ يَقُلِ ابْنُ عُيَيْنَةَ وَمُحَمَّدُ بْنُ مُسْلِمٍ عَنْ عَمْرٍو " بَارَكَ اللَّهُ عَلَيْكَ ".

Reference	: Sahih al-Bukhari 6387
In-book reference	: Book 80, Hadith 82
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 396

(54) Chapter: What one should say before having sexual intercourse with his wife (54) باب مَا يَقُولُ إِذَا أَتَى أَهْلَهُ

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "If anyone of you, when intending to have a sexual intercourse with his wife, says: 'Bismillah, Allahumma jannibna-sh-shaitan, wa jannibi-sh-shaitan ma razaqtana,' and if the couple are destined to have a child (out of that very sexual relation), then Satan will never be able to harm that child."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لَوْ أَنَّ أَحَدَهُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ بِاسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، فَإِنَّهُ إِنْ يُقَدَّرْ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ، لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا ".

Reference	: Sahih al-Bukhari 6388
In-book reference	: Book 80, Hadith 83
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 397

(55) Chapter: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good and save us from the torment of the Fire!"

(55) بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً»

Narrated Anas:

The most frequent invocation of The Prophet (ﷺ) was: "O Allah! Give to us in the world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire." (2.201)

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ، قَالَ كَانَ أَكْثَرُ دُعَاءِ النَّبِيِّ صلى الله عليه وسلم " اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ ".

Reference	: Sahih al-Bukhari 6389
In-book reference	: Book 80, Hadith 84
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 398

(56) Chapter: To seek refuge from the fitnah of the world

(56) باب التَّعَوُّذِ مِنْ فِتْنَةِ الدُّنْيَا

Narrated Sa`d bin Abi Waqqas:

The Prophet (ﷺ) used to teach us these words as he used to teach us the Book (Qur'an): "O Allah! seek refuge with You from miserliness, and seek refuge with You from cowardice, and seek refuge with You from being brought back to (senile) geriatric old age, and seek refuge with You from the affliction of the world and from the punishment in the Hereafter."

حَدَّثَنَا فَرْوَةُ بْنُ أَبِي الْمَغْرَاءِ، حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُصْعَبِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ ـ رضى الله عنه ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يُعَلِّمُنَا هَؤُلاَءِ الْكَلِمَاتِ كَمَا تُعَلَّمُ الْكِتَابَةُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ أَنْ نُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَعَذَابِ الْقَبْرِ ".

Reference	: Sahih al-Bukhari 6390
In-book reference	: Book 80, Hadith 85
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 399

(57) Chapter: To repeat the invocation

(57) باب تَكْرِيرِ الدُّعَاءِ

Narrated `Aisha:

that Allah's Messenger (ﷺ) was affected by magic, so much that he used to think that he had done something which in fact, he did not do, and he invoked his Lord (for a remedy). Then (one day) he said, "O `Aisha!) Do you know that Allah has advised me as to the problem I consulted Him about?" `Aisha said, "O Allah's Messenger (ﷺ)! What's that?" He said, "Two men came to me and one of them sat at my head and the other at my feet, and one of them asked his companion, 'What is wrong with this man?' The latter replied, 'He is under the effect of magic.' The former asked, 'Who has worked magic on him?' The latter replied, 'Labid bin Al-A'sam.' The former asked, 'With what did he work the magic?' The latter replied, 'With a comb and the hair, which are stuck to the comb, and the skin of pollen of a date-palm tree.' The former asked, 'Where is that?' The latter replied, 'It is in Dharwan.' Dharwan was a well in the dwelling place of the (tribe of) Bani Zuraiq. Allah's Messenger (ﷺ) went to that well and returned to `Aisha, saying, 'By Allah, the water (of the well) was as red as the infusion of Hinna, (1) and the date-palm trees look like the heads of devils.' `Aisha added, Allah's Messenger (ﷺ) came to me and informed me about the well. I asked the Prophet, 'O Allah's Messenger (ﷺ), why didn't you take out the skin of pollen?' He said, 'As for me, Allah has cured me and I hated to draw the attention of the people to such evil (which they might learn and harm others with).' " Narrated Hisham's father: `Aisha said, "Allah's Messenger (ﷺ) was bewitched, so he invoked Allah repeatedly requesting Him to cure him from that magic)." Hisham then narrated the above narration. (See Hadith No. 658, Vol. 7)

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُنْذِرٍ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم طُبَّ حَتَّى إِنَّهُ لَيُخَيَّلُ إِلَيْهِ قَدْ صَنَعَ الشَّىْءَ وَمَا صَنَعَهُ، وَإِنَّهُ دَعَا رَبَّهُ ثُمَّ قَالَ " أَشَعَرْتِ أَنَّ اللَّهَ قَدْ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ ". فَقَالَتْ عَائِشَةُ فَمَا ذَاكَ يَا رَسُولَ اللَّهِ قَالَ " جَاءَنِي رَجُلاَنِ فَجَلَسَ أَحَدُهُمَا عِنْدَ رَأْسِي، وَالآخَرُ عِنْدَ رِجْلَىَّ فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ مَا وَجَعُ الرَّجُلِ قَالَ مَطْبُوبٌ. قَالَ مَنْ طَبَّهُ قَالَ لَبِيدُ بْنُ الأَعْصَمِ. قَالَ فِيمَا ذَا قَالَ فِي مُشْطٍ وَمُشَاطَةٍ وَجُفِّ طَلْعَةٍ. قَالَ فَأَيْنَ هُوَ قَالَ فِي ذَرْوَانَ، وَذَرْوَانُ بِئْرٌ فِي بَنِي زُرَيْقٍ ". قَالَتْ فَأَتَاهَا رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ رَجَعَ إِلَى عَائِشَةَ فَقَالَ " وَاللَّهِ لَكَأَنَّ مَاءَهَا نُقَاعَةُ الْحِنَّاءِ، وَلَكَأَنَّ نَخْلَهَا رُءُوسُ الشَّيَاطِينِ ". قَالَتْ فَأَتَى رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَخْبَرَهَا عَنِ الْبِئْرِ، فَقُلْتُ يَا رَسُولَ اللَّهِ فَهَلاَّ أَخْرَجْتَهُ قَالَ " أَمَّا أَنَا فَقَدْ شَفَانِي اللَّهُ، وَكَرِهْتُ أَنْ أُثِيرَ عَلَى النَّاسِ شَرًّا ". زَادَ عِيسَى بْنُ يُونُسَ وَاللَّيْثُ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ سُحِرَ النَّبِيُّ صلى الله عليه وسلم فَدَعَا وَدَعَا وَسَاقَ الْحَدِيثَ

Reference	: Sahih al-Bukhari 6391
In-book reference	: Book 80, Hadith 86
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 400

(58) Chapter: To invoke Allah against Al-Mushrikun

(58) باب الدُّعَاءِ عَلَى الْمُشْرِكِينَ

وَقَالَ ابْنُ مَسْعُودٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ».

وَقَالَ: «اللَّهُمَّ عَلَيْكَ بِأَبِي جَهْلٍ».

وَقَالَ ابْنُ عُمَرَ دَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الصَّلاَةِ: «اللَّهُمَّ الْعَنْ فُلاَنًا وَفُلاَنًا». حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: {لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ}.

Narrated Ibn Abi `Aufa:

Allah's Messenger (ﷺ) asked for Allah's wrath upon the Ahzab (confederates), saying, "O Allah, the Revealer of the Holy Book, and the One swift at reckoning! Defeat the confederates; Defeat them and shake them."

حَدَّثَنَا ابْنُ سَلاَمٍ، أَخْبَرَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي خَالِدٍ، قَالَ سَمِعْتُ ابْنَ أَبِي أَوْفَى ـ رضى الله عنهما ـ قَالَ دَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى الأَحْزَابِ فَقَالَ " اللَّهُمَّ مُنْزِلَ الْكِتَابِ، سَرِيعَ الْحِسَابِ، اهْزِمِ الأَحْزَابَ، اهْزِمْهُمْ وَزَلْزِلْهُمْ ".

Reference : Sahih al-Bukhari 6392
In-book reference : Book 80, Hadith 87
USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 401
(deprecated numbering scheme)

Narrated Abu Huraira:

When the Prophet (ﷺ) said, "Sami' al-lahu liman hamidah (Allah heard him who sent his praises to Him)" in the last rak`a of the `Isha' prayer, he used to invoke Allah, saying, "O Allah! Save `Aiyash bin Abi Rabi`a; O Allah! Save Al-Walid bin Al-Walid; O Allah! Save the weak people among the believers; O Allah! Be hard on the Tribe of Mudar; O Allah! Inflict years of drought upon them like the years (of drought) of the Prophet (ﷺ) Joseph."

حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا قَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ". فِي الرَّكْعَةِ الآخِرَةِ مِنْ صَلاَةِ الْعِشَاءِ قَنَتَ " اللَّهُمَّ أَنْجِ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، اللَّهُمَّ أَنْجِ سَلَمَةَ بْنَ هِشَامٍ، اللَّهُمَّ أَنْجِ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ اجْعَلْهَا سِنِينَ كَسِنِي يُوسُفَ ".

Reference : Sahih al-Bukhari 6393
In-book reference : Book 80, Hadith 88
USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 402
(deprecated numbering scheme)

Narrated Anas:

The Prophet (ﷺ) sent a Sariya (an army detachment) consisting of men called Al-Qurra', and all of them were martyred. I had never seen the Prophet (ﷺ) so sad over anything as he was over them. So he said Qunut (invocation in the prayer) for one month in the Fajr prayer, invoking for Allah's wrath upon the tribe of 'Usaiya, and he used to say, "The people of 'Usaiya have disobeyed Allah and His Apostle."

حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ عَاصِمٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ بَعَثَ النَّبِيُّ صلى الله عليه وسلم سَرِيَّةً يُقَالُ لَهُمُ الْقُرَّاءُ فَأُصِيبُوا، فَمَا رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم وَجَدَ عَلَى شَىْءٍ مَا وَجَدَ عَلَيْهِمْ، فَقَنَتَ شَهْرًا فِي صَلاَةِ الْفَجْرِ وَيَقُولُ " إِنَّ عُصَيَّةَ عَصَوُا اللَّهَ وَرَسُولَهُ ".

Reference : Sahih al-Bukhari 6394
In-book reference : Book 80, Hadith 89
USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 403
(deprecated numbering scheme)

Narrated `Aisha:

The Jews used to greet the Prophet (ﷺ) by saying, "As-Samu 'Alaika (i.e., death be upon you), so I understood what they said, and I said to them, "As-Samu 'alaikum wal-la'na (i.e. Death and Allah's Curse be upon you)." The Prophet (ﷺ) said, "Be gentle and calm, O `Aisha, as Allah likes gentleness in all affairs." I said, "O Allah's Prophet! Didn't you hear what they said?" He said, "Didn't you hear me answering them back by saying, 'Alaikum (i.e., the same be upon you)?"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ الْيَهُودُ يُسَلِّمُونَ عَلَى النَّبِيِّ صلى الله عليه وسلم يَقُولُونَ السَّامُ عَلَيْكَ. فَفَطِنَتْ عَائِشَةُ إِلَى قَوْلِهِمْ فَقَالَتْ عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " مَهْلاً يَا عَائِشَةُ، إِنَّ اللَّهَ يُحِبُّ الرِّفْقَ فِي الأَمْرِ كُلِّهِ ". فَقَالَتْ يَا نَبِيَّ اللَّهِ أَوَلَمْ تَسْمَعْ مَا يَقُولُونَ قَالَ " أَوَلَمْ تَسْمَعِي أَنِّي أَرُدُّ ذَلِكَ عَلَيْهِمْ فَأَقُولُ وَعَلَيْكُمْ ".

Reference : Sahih al-Bukhari 6395
In-book reference : Book 80, Hadith 90
USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 404
(deprecated numbering scheme)

Narrated `Ali bin Abi Talib:

We were in the company of the Prophet (ﷺ) on the day (of the battle) of Al-Khandaq (the Trench). The Prophet said, "May Allah fill their (the infidels') graves and houses with fire, as they have kept us so busy that we could not offer the middle prayer till the sun had set; and that prayer was the `Asr prayer."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا الأَنْصَارِيُّ، حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ، حَدَّثَنَا عَبِيدَةُ، حَدَّثَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ ـ رضى الله عنه ـ قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم يَوْمَ الْخَنْدَقِ، فَقَالَ " مَلأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ نَارًا، كَمَا شَغَلُونَا عَنْ صَلاَةِ الْوُسْطَى حَتَّى غَابَتِ الشَّمْسُ ". وَهْىَ صَلاَةُ الْعَصْرِ.

Reference	: Sahih al-Bukhari 6396
In-book reference	: Book 80, Hadith 91
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 405

(59) Chapter: Invocation in favor of Mushrikun

(59) باب الدُّعَاءِ لِلْمُشْرِكِينَ

Narrated Abu Huraira:

at-Tufail bin `Amr came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! The tribe of Daus has disobeyed (Allah and His Apostle) and refused (to embrace Islam), therefore, invoke Allah's wrath for them." The people thought that the Prophet (ﷺ) would invoke Allah's wrath for them, but he said, "O Allah! Guide the tribe Of Daus and let them come to us."

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَدِمَ الطُّفَيْلُ بْنُ عَمْرٍو عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ دَوْسًا قَدْ عَصَتْ وَأَبَتْ، فَادْعُ اللَّهَ عَلَيْهَا. فَظَنَّ النَّاسُ أَنَّهُ يَدْعُو عَلَيْهِمْ، فَقَالَ " اللَّهُمَّ اهْدِ دَوْسًا وَأْتِ بِهِمْ ".

Reference	: Sahih al-Bukhari 6397
In-book reference	: Book 80, Hadith 92
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 406

(60) Chapter: "O Allah! Forgive my past and future sins."

(60) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم " اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ ".

Narrated Abu Musa:

The Prophet (ﷺ) used to invoke Allah with the following invocation: 'Rabbi-ghfir-li Khati 'ati wa jahli wa israfi fi `Amri kullihi, wa ma anta a'lamu bihi minni. Allahumma ighfirli khatayaya wa 'amdi, wa jahli wa jiddi, wa kullu dhalika'indi. Allahumma ighrifli ma qaddamtu wa ma akhartu wa ma asrartu wa ma a'lantu. Anta-l-muqaddimu wa anta-l-mu'akh-khiru, wa anta 'ala kulli shai'in qadir.'

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ صَبَّاحٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ ابْنِ أَبِي مُوسَى، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَانَ يَدْعُو بِهَذَا الدُّعَاءِ " رَبِّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي كُلِّهِ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ لِي خَطَايَاىَ وَعَمْدِي وَجَهْلِي وَهَزْلِي، وَكُلُّ ذَلِكَ عِنْدِي، اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ، وَأَنْتَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ ". وَقَالَ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ وَحَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِنَحْوِهِ.

Reference	: Sahih al-Bukhari 6398
In-book reference	: Book 80, Hadith 93
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 407

Narrated Abu Musa Al-Ash`ari:

The Prophet (ﷺ) used to invoke Allah, saying, "Allahumma ighfirli khati'ati wa jahli wa israfi fi `Amri, wa ma anta a-'lamu bihi minni. Allahumma ighfirli hazali wa jiddi wa khata'i wa amdi, wa kullu dhalika 'indi."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ، حَدَّثَنَا إِسْرَائِيلُ، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مُوسَى، وَأَبِي، بُرْدَةَ ـ أَحْسِبُهُ ـ عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَانَ يَدْعُو ‏"‏ اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ لِي هَزْلِي وَجِدِّي وَخَطَاىَ وَعَمْدِي، وَكُلُّ ذَلِكَ عِنْدِي ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6399
In-book reference	: Book 80, Hadith 94
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 408

(61) Chapter: To invoke Allah during a particular time on Friday

(61) باب الدُّعَاءِ فِي السَّاعَةِ الَّتِي فِي يَوْمِ الْجُمُعَةِ

Narrated Abu Huraira:

Abu-l-Qasim (the Prophet) said, "On Friday there is a particular time. If a Muslim happens to be praying and invoking Allah for something good during that time, Allah will surely fulfill his request." The Prophet (ﷺ) pointed out with his hand. We thought that he wanted to illustrate how short that time was.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ أَبُو الْقَاسِمِ صلى الله عليه وسلم ‏"‏ فِي الْجُمُعَةِ سَاعَةٌ لاَ يُوَافِقُهَا مُسْلِمٌ وَهْوَ قَائِمٌ يُصَلِّي يَسْأَلُ خَيْرًا إِلاَّ أَعْطَاهُ ‏"‏‏.‏ وَقَالَ بِيَدِهِ قُلْنَا يُقَلِّلُهَا يُزَهِّدُهَا‏.‏

Reference	: Sahih al-Bukhari 6400
In-book reference	: Book 80, Hadith 95
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 409

(62) Chapter: "Our invocation against the Jews will be accepted, but theirs will not be accepted."

(62) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم: «يُسْتَجَابُ لَنَا فِي الْيَهُودِ، وَلاَ يُسْتَجَابُ لَهُمْ فِينَا»:

Narrated Ibn Abi Mulaika:

`Aisha said, "The Jews came to the Prophet (ﷺ) and said to him, "As-Samu 'Alaika (i.e., Death be upon you)." He replied, 'The same on you.' " `Aisha said to them, "Death be upon you, and may Allah curse you and shower His wrath upon you!" Allah's Messenger (ﷺ) I said, "Be gentle and calm, O `Aisha! Be gentle and beware of being harsh and of saying evil things." She said, "Didn't you hear what they said?" He said, "Didn't you hear what I replied (to them)? have returned their statement to them, and my invocation against them will be accepted but theirs against me will not be accepted."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا أَيُّوبُ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها أَنَّ الْيَهُودَ، أَتَوُا النَّبِيَّ صلى الله عليه وسلم فَقَالُوا السَّامُ عَلَيْكَ‏.‏ قَالَ ‏"‏ وَعَلَيْكُمْ ‏"‏‏.‏ فَقَالَتْ عَائِشَةُ السَّامُ عَلَيْكُمْ، وَلَعَنَكُمُ اللَّهُ وَغَضِبَ عَلَيْكُمْ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَهْلاً يَا عَائِشَةُ، عَلَيْكِ بِالرِّفْقِ، وَإِيَّاكِ وَالْعُنْفَ أَوِ الْفُحْشَ ‏"‏‏.‏ قَالَتْ أَوَلَمْ تَسْمَعْ مَا قَالُوا قَالَ ‏"‏ أَوَلَمْ تَسْمَعِي مَا قُلْتُ رَدَدْتُ عَلَيْهِمْ، فَيُسْتَجَابُ لِي فِيهِمْ، وَلاَ يُسْتَجَابُ لَهُمْ فِيَّ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6401
In-book reference	: Book 80, Hadith 96
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 410

(63) Chapter: The saying of 'Amin'

(63) باب التَّأْمِينِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "When the Imam says 'Amin', then you should all say 'Amin', for the angels say 'Amin' at that time, and he whose 'Amin' coincides with the 'Amin' of the angels, all his past sins will be forgiven."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ الزُّهْرِيُّ حَدَّثَنَاهُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا أَمَّنَ الْقَارِئُ فَأَمِّنُوا، فَإِنَّ الْمَلاَئِكَةَ تُؤَمِّنُ، فَمَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلاَئِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ".

Reference	: Sahih al-Bukhari 6402
In-book reference	: Book 80, Hadith 97
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 411

(64) Chapter: The superiority of saying "La ilaha ill-Allah"

(64) باب فَضْلِ التَّهْلِيلِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said," Whoever says: "La ilaha illal-lah wahdahu la sharika lahu, lahu-l-mulk wa lahul-hamd wa huwa 'ala kulli shai'in qadir," one hundred times will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سُمَىٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ، وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهْوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ. فِي يَوْمٍ مِائَةَ مَرَّةٍ، كَانَتْ لَهُ عَدْلَ عَشْرِ رِقَابٍ، وَكُتِبَ لَهُ مِائَةُ حَسَنَةٍ، وَمُحِيَتْ عَنْهُ مِائَةُ سَيِّئَةٍ، وَكَانَتْ لَهُ حِرْزًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ، حَتَّى يُمْسِيَ، وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ إِلاَّ رَجُلٌ عَمِلَ أَكْثَرَ مِنْهُ ".

Reference	: Sahih al-Bukhari 6403
In-book reference	: Book 80, Hadith 98
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 412

Narrated `Amr bin Maimun:

Whoever recites it (i.e., the invocation in the above Hadith (412) ten times will be as if he manumitted one of Ishmael's descendants. Abu Aiyub narrated the same Hadith from the Prophet (ﷺ) saying, "(Whoever recites it ten times) will be as if he had manumitted one of Ishmael's descendants."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، حَدَّثَنَا عُمَرُ بْنُ أَبِي زَائِدَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، قَالَ مَنْ قَالَ عَشْرًا كَانَ كَمَنْ أَعْتَقَ رَقَبَةً مِنْ وَلَدِ إِسْمَاعِيلَ. قَالَ عُمَرُ بْنُ أَبِي زَائِدَةَ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي السَّفَرِ عَنِ الشَّعْبِيِّ عَنْ رَبِيعِ بْنِ خُثَيْمٍ مِثْلَهُ. فَقُلْتُ لِلرَّبِيعِ مِمَّنْ سَمِعْتَهُ فَقَالَ مِنْ عَمْرِو بْنِ مَيْمُونٍ. فَأَتَيْتُ عَمْرَو بْنَ مَيْمُونٍ فَقُلْتُ مِمَّنْ سَمِعْتَهُ فَقَالَ مِنِ ابْنِ أَبِي لَيْلَى. فَأَتَيْتُ ابْنَ أَبِي لَيْلَى فَقُلْتُ مِمَّنْ سَمِعْتَهُ فَقَالَ مِنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ يُحَدِّثُهُ عَنِ النَّبِيِّ صلى الله عليه وسلم وَقَالَ إِبْرَاهِيمُ بْنُ يُوسُفَ عَنْ أَبِيهِ عَنْ أَبِي إِسْحَاقَ حَدَّثَنِي عَمْرُو بْنُ مَيْمُونٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِي أَيُّوبَ قَوْلَهُ عَنِ النَّبِيِّ صلى الله عليه وسلم. وَقَالَ مُوسَى حَدَّثَنَا وُهَيْبٌ، عَنْ دَاوُدَ، عَنْ عَامِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِي أَيُّوبَ، عَنِ النَّبِيِّ صلى الله عليه وسلم. وَقَالَ إِسْمَاعِيلُ عَنِ الشَّعْبِيِّ عَنِ الرَّبِيعِ قَوْلَهُ. وَقَالَ آدَمُ حَدَّثَنَا شُعْبَةُ حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ سَمِعْتُ هِلاَلَ بْنَ يَسَافٍ عَنِ الرَّبِيعِ بْنِ خُثَيْمٍ وَعَمْرِو بْنِ مَيْمُونٍ عَنِ ابْنِ مَسْعُودٍ قَوْلَهُ. وَقَالَ الأَعْمَشُ وَحُصَيْنٌ عَنْ هِلاَلٍ عَنِ الرَّبِيعِ عَنْ عَبْدِ اللَّهِ قَوْلَهُ. وَرَوَاهُ أَبُو مُحَمَّدٍ الْحَضْرَمِيُّ عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ صلى الله عليه وسلم كَانَ كَمَنْ أَعْتَقَ رَقَبَةً مِنْ وَلَدِ إِسْمَاعِيلَ قَالَ أَبُو عَبْد اللَّهِ وَالصَّحِيحُ قَوْلُ عَبْدِ الْمَلِكِ بْنِ عَمْرٍو.

Reference	: Sahih al-Bukhari 6404
In-book reference	: Book 80, Hadith 99
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 413

(65) Chapter: The superiority of Tasbih

(65) باب فَضْلِ التَّسْبِيحِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever says, 'Subhan Allah wa bihamdihi,' one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سُمَىٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ‏.‏ فِي يَوْمٍ مِائَةَ مَرَّةٍ حُطَّتْ خَطَايَاهُ، وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6405
In-book reference	: Book 80, Hadith 100
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 414

Narrated Abu Huraira:

The Prophet (ﷺ) said, "There are two expressions which are very easy for the tongue to say, but they are very heavy in the balance and are very dear to The Beneficent (Allah), and they are, 'Subhan Allah Al- `Azim and 'Subhan Allah wa bihamdihi.'"

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ، سُبْحَانَ اللَّهِ الْعَظِيمِ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6406
In-book reference	: Book 80, Hadith 101
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 415

(66) Chapter: The superiority of Dhikr of Allah 'Azza wa Jall

(66) باب فَضْلِ ذِكْرِ اللَّهِ عَزَّ وَجَلَّ

Narrated Abu Musa:

The Prophet (ﷺ) said, "The example of the one who celebrates the Praises of his Lord (Allah) in comparison to the one who does not celebrate the Praises of his Lord, is that of a living creature compared to a dead one."

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لاَ يَذْكُرُ مَثَلُ الْحَىِّ وَالْمَيِّتِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6407
In-book reference	: Book 80, Hadith 102
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 416

Narrated Abu Huraira:

Allah 's Apostle said, "Allah has some angels who look for those who celebrate the Praises of Allah on the roads and paths. And when they find some people celebrating the Praises of Allah, they call each other, saying, "Come to the object of your pursuit.' " He added, "Then the angels encircle them with their wings up to the sky of the world." He added. "(after those people celebrated the Praises of Allah, and the angels go back), their Lord, asks them (those angels)----though He knows better than them----'What do My slaves say?' The angels reply, 'They say: Subhan Allah, Allahu Akbar, and Alham-du-li l-lah, Allah then says 'Did they see Me?' The angels reply, 'No! By Allah, they didn't see You.' Allah says, How it would have been if they saw Me?' The angels reply, 'If they saw You, they would worship You more devoutly and celebrate Your Glory more deeply, and declare Your freedom from any resemblance to anything more often.' Allah says (to the angels), 'What do they ask Me for?' The angels reply, 'They ask You for Paradise.' Allah says (to the angels), 'Did they see it?' The angels say, 'No! By Allah, O Lord! They did not see it.' Allah says, How it would have been if they saw it?' The angels say, 'If they saw it, they would have greater

covetousness for it and would seek It with greater zeal and would have greater desire for it.' Allah says, 'From what do they seek refuge?' The angels reply, 'They seek refuge from the (Hell) Fire.' Allah says, 'Did they see it?' The angels say, 'No By Allah, O Lord! They did not see it.' Allah says, How it would have been if they saw it?' The angels say, 'If they saw it they would flee from it with the extreme fleeing and would have extreme fear from it.' Then Allah says, 'I make you witnesses that I have forgiven them."' Allah's Messenger (ﷺ) added, "One of the angels would say, 'There was so-and-so amongst them, and he was not one of them, but he had just come for some need.' Allah would say, 'These are those people whose companions will not be reduced to misery.' "

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ لِلَّهِ مَلاَئِكَةً يَطُوفُونَ فِي الطُّرُقِ، يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ تَنَادَوْا هَلُمُّوا إِلَى حَاجَتِكُمْ. قَالَ فَيَحُفُّونَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا. قَالَ فَيَسْأَلُهُمْ رَبُّهُمْ وَهْوَ أَعْلَمُ مِنْهُمْ مَا يَقُولُ عِبَادِي قَالُوا يَقُولُونَ يُسَبِّحُونَكَ، وَيُكَبِّرُونَكَ، وَيَحْمَدُونَكَ وَيُمَجِّدُونَكَ. قَالَ فَيَقُولُ هَلْ رَأَوْنِي قَالَ فَيَقُولُونَ لاَ وَاللَّهِ مَا رَأَوْكَ. قَالَ فَيَقُولُ وَكَيْفَ لَوْ رَأَوْنِي قَالَ يَقُولُونَ لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً، وَأَشَدَّ لَكَ تَمْجِيدًا، وَأَكْثَرَ لَكَ تَسْبِيحًا. قَالَ يَقُولُ فَمَا يَسْأَلُونِي قَالَ يَسْأَلُونَكَ الْجَنَّةَ. قَالَ يَقُولُ وَهَلْ رَأَوْهَا قَالَ يَقُولُونَ لاَ وَاللَّهِ يَا رَبِّ مَا رَأَوْهَا. قَالَ يَقُولُ فَكَيْفَ لَوْ أَنَّهُمْ رَأَوْهَا قَالَ يَقُولُونَ لَوْ أَنَّهُمْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا، وَأَشَدَّ لَهَا طَلَبًا، وَأَعْظَمَ فِيهَا رَغْبَةً. قَالَ فَمِمَّ يَتَعَوَّذُونَ قَالَ يَقُولُونَ مِنَ النَّارِ. قَالَ يَقُولُ وَهَلْ رَأَوْهَا قَالَ يَقُولُونَ لاَ وَاللَّهِ مَا رَأَوْهَا. قَالَ يَقُولُ فَكَيْفَ لَوْ رَأَوْهَا قَالَ يَقُولُونَ لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا فِرَارًا، وَأَشَدَّ لَهَا مَخَافَةً. قَالَ فَيَقُولُ فَأُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ. قَالَ يَقُولُ مَلَكٌ مِنَ الْمَلاَئِكَةِ فِيهِمْ فُلاَنٌ لَيْسَ مِنْهُمْ إِنَّمَا جَاءَ لِحَاجَةٍ. قَالَ هُمُ الْجُلَسَاءُ لاَ يَشْقَى بِهِمْ جَلِيسُهُمْ ". رَوَاهُ شُعْبَةُ عَنِ الأَعْمَشِ وَلَمْ يَرْفَعْهُ. وَرَوَاهُ سُهَيْلٌ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 6408
In-book reference	: Book 80, Hadith 103
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 417

(67) Chapter: 'La haula wa la quwwata illa billah' (67) باب قَوْلِ لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ

Narrated Abu Musa Al-Ash`ari:

The Prophet (ﷺ) started ascending a high place or hill. A man (amongst his companions) ascended it and shouted in a loud voice, "La ilaha illal-lahu wallahu Akbar." (At that time) Allah's Messenger (ﷺ) was riding his mule. Allah's Messenger (ﷺ) said, "You are not calling upon a deaf or an absent one." and added, "O Abu Musa (or, O `Abdullah)! Shall I tell you a sentence from the treasure of Paradise?" I said, "Yes." He said, "La haul a wala quwwata illa billah,"

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، قَالَ أَخَذَ النَّبِيُّ صلى الله عليه وسلم فِي عَقَبَةٍ ـ أَوْ قَالَ فِي ثَنِيَّةٍ، قَالَ ـ فَلَمَّا عَلاَ عَلَيْهَا رَجُلٌ نَادَى فَرَفَعَ صَوْتَهُ لاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ. قَالَ وَرَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى بَغْلَتِهِ قَالَ " فَإِنَّكُمْ لاَ تَدْعُونَ أَصَمَّ وَلاَ غَائِبًا ". ثُمَّ قَالَ " يَا أَبَا مُوسَى ـ أَوْ يَا عَبْدَ اللَّهِ أَلاَ أَدُلُّكَ عَلَى كَلِمَةٍ مِنْ كَنْزِ الْجَنَّةِ ". قُلْتُ بَلَى. قَالَ " لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ ".

Reference	: Sahih al-Bukhari 6409
In-book reference	: Book 80, Hadith 104
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 418

(68) Chapter: Allah has one hundred Names less one (68) باب لِلَّهِ مِائَةُ اسْمٍ غَيْرَ وَاحِدٍ

Narrated Abu Huraira:

Allah has ninety-nine Names, i.e., one hundred minus one, and whoever believes in their meanings and acts accordingly, will enter Paradise; and Allah is witr (one) and loves 'the witr' (i.e., odd numbers).

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ حَفِظْنَاهُ مِنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، رِوَايَةً قَالَ ‏"‏ لِلَّهِ تِسْعَةٌ وَتِسْعُونَ اسْمًا، مِائَةٌ إِلاَّ وَاحِدًا، لاَ يَحْفَظُهَا أَحَدٌ إِلاَّ دَخَلَ الْجَنَّةَ، وَهْوَ وَتْرٌ يُحِبُّ الْوَتْرَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6410
In-book reference	: Book 80, Hadith 105
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 419

(69) Chapter: Preaching at intervals (69) باب الْمَوْعِظَةِ سَاعَةً بَعْدَ سَاعَةٍ

Narrated Shaqiq:

While we were waiting for `Abdullah (bin Mas`ud). Yazid bin Muawiya came. I said (to him), "Will you sit down?" He said, "No, but I will go into the house (of Ibn Mas`ud) and let your companion (Ibn Mas`ud) come out to you; and if he should not (come out), I will come out and sit (with you)." Then `Abdullah came out, holding the hand of Yazid, addressed us, saying, "I know that you are assembled here, but the reason that prevents me from coming out to you, is that Allah's Messenger (ﷺ) used to preach to us at intervals during the days, lest we should become bored."

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ حَدَّثَنِي شَقِيقٌ، قَالَ كُنَّا نَنْتَظِرُ عَبْدَ اللَّهِ إِذْ جَاءَ يَزِيدُ بْنُ مُعَاوِيَةَ فَقُلْنَا أَلاَ تَجْلِسُ قَالَ لاَ وَلَكِنْ أَدْخُلُ فَأُخْرِجُ إِلَيْكُمْ صَاحِبَكُمْ، وَإِلاَّ جِئْتُ أَنَا‏.‏ فَجَلَسْتُ فَخَرَجَ عَبْدُ اللَّهِ وَهْوَ آخِذٌ بِيَدِهِ فَقَامَ عَلَيْنَا فَقَالَ أَمَا إِنِّي أَخْبَرُ بِمَكَانِكُمْ، وَلَكِنَّهُ يَمْنَعُنِي مِنَ الْخُرُوجِ إِلَيْكُمْ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الأَيَّامِ، كَرَاهِيَةَ السَّآمَةِ عَلَيْنَا‏.‏

Reference	: Sahih al-Bukhari 6411
In-book reference	: Book 80, Hadith 106
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 75, Hadith 420

81 - The Book of To make the Heart Tender (Ar-Riqaq) (6412 - 6593)
كتاب الرقاق

(1) Chapter: Health and leisure

(1) باب مَا جَاءَ فِي الرِّقَاقِ وَأَنْ لاَ عَيْشَ إِلاَّ عَيْشُ الآخِرَةِ

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "There are two blessings which many people lose: (They are) Health and free time for doing good."

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ ـ هُوَ ابْنُ أَبِي هِنْدٍ ـ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ، الصِّحَّةُ وَالْفَرَاغُ ".

قَالَ عَبَّاسٌ الْعَنْبَرِيُّ حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ أَبِيهِ، سَمِعْتُ ابْنَ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ.

Reference	: Sahih al-Bukhari 6412
In-book reference	: Book 81, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 421

Narrated Anas:

The Prophet (ﷺ) said, "O Allah! There is no life worth living except the life of the Hereafter, so (please) make righteous the Ansar and the Emigrants."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " اللَّهُمَّ لاَ عَيْشَ إِلاَّ عَيْشُ الآخِرَهْ، فَأَصْلِحِ الأَنْصَارَ وَالْمُهَاجِرَهْ ".

Reference	: Sahih al-Bukhari 6413
In-book reference	: Book 81, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 422

Narrated Sahl bin Sa`d As-Sa`idi:

We were in the company of Allah's Messenger (ﷺ) in (the battle of) Al-Khandaq, and he was digging the trench while we were carrying the earth away. He looked at us and said, "O Allah! There is no life worth living except the life of the Hereafter, so (please) forgive the Ansar and the Emigrants."

حَدَّثَنِي أَحْمَدُ بْنُ الْمِقْدَامِ، حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ، حَدَّثَنَا أَبُو حَازِمٍ، حَدَّثَنَا سَهْلُ بْنُ سَعْدٍ السَّاعِدِيُّ، كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الْخَنْدَقِ وَهْوَ يَحْفِرُ وَنَحْنُ نَنْقُلُ التُّرَابَ وَيَمُرُّ بِنَا فَقَالَ " اللَّهُمَّ لاَ عَيْشَ إِلاَّ عَيْشُ الآخِرَهْ، فَاغْفِرْ لِلأَنْصَارِ وَالْمُهَاجِرَهْ ". تَابَعَهُ سَهْلُ بْنُ سَعْدٍ عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ.

Reference	: Sahih al-Bukhari 6414
In-book reference	: Book 81, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 423

(2) Chapter: The example of this world in contrast with the Hereafter

(2) باب مَثَلِ الدُّنْيَا فِي الآخِرَةِ

وَقَوْلِهِ تَعَالَى: {أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الأَمْوَالِ وَالأَوْلاَدِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلاَّ مَتَاعُ الْغُرُورِ}.

Narrated Sahl:

I heard the Prophet (ﷺ) saying, "A (small) place equal to an area occupied by a whip in Paradise is better than the (whole) world and whatever is in it; and an undertaking (journey) in the forenoon or in the afternoon for Allah's Cause, is better than the whole world and whatever is in it."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " مَوْضِعُ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَغَدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا ".

Reference	: Sahih al-Bukhari 6415
In-book reference	: Book 81, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 424

(3) Chapter: "Be in this world as if you were a stranger."

(3) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم " كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ، أَوْ عَابِرُ سَبِيلٍ "

Narrated Mujahid:

`Abdullah bin `Umar said, "Allah's Messenger (ﷺ) took hold of my shoulder and said, 'Be in this world as if you were a stranger or a traveler." The sub-narrator added: Ibn `Umar used to say, "If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ أَبُو الْمُنْذِرِ الطُّفَاوِيُّ، عَنْ سُلَيْمَانَ الأَعْمَشِ، قَالَ حَدَّثَنِي مُجَاهِدٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ أَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَنْكِبِي فَقَالَ " كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ، أَوْ عَابِرُ سَبِيلٍ ". وَكَانَ ابْنُ عُمَرَ يَقُولُ إِذَا أَمْسَيْتَ فَلاَ تَنْتَظِرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلاَ تَنْتَظِرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ.

Reference	: Sahih al-Bukhari 6416
In-book reference	: Book 81, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 425

(4) Chapter: About hope and hoping too much

(4) باب فِي الأَمَلِ وَطُولِهِ

وَقَوْلِ اللَّهِ تَعَالَى: {فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلاَّ مَتَاعُ الْغُرُورِ}، {ذَرْهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الأَمَلُ فَسَوْفَ يَعْلَمُونَ}.

وَقَالَ عَلِيٌّ ارْتَحَلَتِ الدُّنْيَا مُدْبِرَةً، وَارْتَحَلَتِ الآخِرَةُ مُقْبِلَةً، وَلِكُلٍّ وَاحِدَةٍ مِنْهُمَا بَنُونَ، فَكُونُوا مِنْ أَبْنَاءِ الآخِرَةِ، وَلاَ تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا، فَإِنَّ الْيَوْمَ عَمَلٌ وَلاَ حِسَابَ، وَغَدًا حِسَابٌ وَلاَ عَمَلَ.

{بِمُزَحْزِحِهِ} بِمُبَاعِدِهِ.

Narrated `Abdullah:

The Prophet (ﷺ) drew a square and then drew a line in the middle of it and let it extend outside the square and then drew several small lines attached to that central line, and said, "This is the human being, and this, (the square) in his lease of life, encircles him from all sides (or has encircled him), and this (line), which is outside (the square), is his hope, and these small lines are the calamities and troubles (which may befall him), and if one misses him, another will snap (i.e. overtake) him, and if the other misses him, a third will snap (i.e. overtake) him."

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي أَبِي، عَنْ مُنْذِرٍ، عَنْ رَبِيعِ بْنِ خُثَيْمٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ خَطَّ النَّبِيُّ صلى الله عليه وسلم خَطًّا مُرَبَّعًا، وَخَطَّ خَطًّا فِي الْوَسَطِ خَارِجًا مِنْهُ، وَخَطَّ خُطَطًا صِغَارًا إِلَى هَذَا الَّذِي فِي الْوَسَطِ، مِنْ جَانِبِهِ الَّذِي فِي الْوَسَطِ وَقَالَ " هَذَا الإِنْسَانُ، وَهَذَا أَجَلُهُ مُحِيطٌ بِهِ ـ أَوْ قَدْ أَحَاطَ بِهِ ـ وَهَذَا الَّذِي هُوَ خَارِجٌ أَمَلُهُ، وَهَذِهِ الْخُطُطُ الصِّغَارُ الأَعْرَاضُ، فَإِنْ أَخْطَأَهُ هَذَا نَهَشَهُ هَذَا، وَإِنْ أَخْطَأَهُ هَذَا نَهَشَهُ هَذَا ".

Reference	: Sahih al-Bukhari 6417
In-book reference	: Book 81, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 426

Narrated Anas bin Malik:

The Prophet (ﷺ) drew a few lines and said, "This is (man's) hope, and this is the instant of his death, and while he is in this state (of hope), the nearer line (death) comes to Him."

حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا هَمَّامٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسٍ، قَالَ خَطَّ النَّبِيُّ صلى الله عليه وسلم خُطُوطًا فَقَالَ " هَذَا الأَمَلُ وَهَذَا أَجَلُهُ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ جَاءَهُ الْخَطُّ الأَقْرَبُ ".

Reference	: Sahih al-Bukhari 6418
In-book reference	: Book 81, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 427

(5) Chapter: If somebody reaches sixty years of age, he has no right to ask Allah for a new lease of life.

(5) باب مَنْ بَلَغَ سِتِّينَ سَنَةً فَقَدْ أَعْذَرَ اللَّهُ إِلَيْهِ فِي الْعُمُرِ

لِقَوْلِهِ: {أَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ}

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah will not accept the excuse of any person whose instant of death is delayed till he is sixty years of age."

حَدَّثَنِي عَبْدُ السَّلاَمِ بْنُ مُطَهَّرٍ، حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ، عَنْ مَعْنِ بْنِ مُحَمَّدٍ الْغِفَارِيِّ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَعْذَرَ اللَّهُ إِلَى امْرِئٍ أَخَّرَ أَجَلَهُ حَتَّى بَلَّغَهُ سِتِّينَ سَنَةً ". تَابَعَهُ أَبُو حَازِمٍ وَابْنُ عَجْلاَنَ عَنِ الْمَقْبُرِيِّ.

Reference	: Sahih al-Bukhari 6419
In-book reference	: Book 81, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 428

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "The heart of an old man remains young in two respects, i.e., his love for the world (its wealth, amusements and luxuries) and his incessant hope."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا أَبُو صَفْوَانَ عَبْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ يَزَالُ قَلْبُ الْكَبِيرِ شَابًّا فِي اثْنَتَيْنِ فِي حُبِّ الدُّنْيَا، وَطُولِ الأَمَلِ ". قَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ وَابْنُ وَهْبٍ عَنْ يُونُسَ عَنِ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِي سَعِيدٌ وَأَبُو سَلَمَةَ.

Reference	: Sahih al-Bukhari 6420
In-book reference	: Book 81, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 429

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "The son of Adam (i.e. man) grows old and so also two (desires) grow old with him, i.e., love for wealth and (a wish for) a long life."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَكْبَرُ ابْنُ آدَمَ وَيَكْبَرُ مَعَهُ اثْنَانِ حُبُّ الْمَالِ، وَطُولُ الْعُمُرِ ". رَوَاهُ شُعْبَةُ عَنْ قَتَادَةَ.

Reference : Sahih al-Bukhari 6421
In-book reference : Book 81, Hadith 10
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 430
(deprecated numbering scheme)

(6) Chapter: The deed which is done seeking Allah's Countenance

(6) باب الْعَمَلِ الَّذِي يُبْتَغَى بِهِ وَجْهُ اللَّهِ

فِيهِ سَعْدٌ.

Narrated Mahmud bin Ar-Rabi'a:

I remember that the Allah's Messenger (ﷺ) took water from a bucket (which was in our home used for getting water out of well) with his mouth (and threw it on my face).

حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ، وَزَعَمَ، مَحْمُودٌ أَنَّهُ عَقَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم وَقَالَ وَعَقَلَ مَجَّةً مَجَّهَا مِنْ دَلْوٍ كَانَتْ فِي دَارِهِمْ.

Reference : Sahih al-Bukhari 6422
In-book reference : Book 81, Hadith 11
USC-MSA web (English) reference : Vol. 1, Book 76, Hadith 430
(deprecated numbering scheme)

Narrated `Utban bin Malik Al-Ansari:

who was one of the men of the tribe of Bani Salim: Allah's Messenger (ﷺ) came to me and said, "If anybody comes on the Day of Resurrection who has said: La ilaha illal-lah, sincerely, with the intention to win Allah's Pleasure, Allah will make the Hell-Fire forbidden for him."

قَالَ سَمِعْتُ عِتْبَانَ بْنَ مَالِكٍ الأَنْصَارِيَّ، ثُمَّ أَحَدَ بَنِي سَالِمٍ قَالَ غَدَا عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " لَنْ يُوَافِيَ عَبْدٌ يَوْمَ الْقِيَامَةِ يَقُولُ لاَ إِلَهَ إِلاَّ اللَّهُ. يَبْتَغِي بِهِ وَجْهَ اللَّهِ، إِلاَّ حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ ".

Reference : Sahih al-Bukhari 6423
In-book reference : Book 81, Hadith 12
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 431
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah says, 'I have nothing to give but Paradise as a reward to my believer slave, who, if I cause his dear friend (or relative) to die, remains patient (and hopes for Allah's Reward).

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَمْرٍو، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَقُولُ اللَّهُ تَعَالَى مَا لِعَبْدِي الْمُؤْمِنِ عِنْدِي جَزَاءٌ، إِذَا قَبَضْتُ صَفِيَّهُ مِنْ أَهْلِ الدُّنْيَا، ثُمَّ احْتَسَبَهُ إِلاَّ الْجَنَّةُ ".

Reference : Sahih al-Bukhari 6424
In-book reference : Book 81, Hadith 13
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 432
(deprecated numbering scheme)

(7) Chapter: The warning regarding worldly pleasures, amusements and competing against each other

(7) باب مَا يُحْذَرُ مِنْ زَهْرَةِ الدُّنْيَا وَالتَّنَافُسِ فِيهَا

Narrated `Amr bin `Auf:

(An ally of the tribe of Bani 'Amir bin Lu'ai and one of those who had witnessed the battle of Badr with Allah's Messenger (ﷺ)) Allah's Messenger (ﷺ) sent Abu 'Ubaida bin AlJarrah to Bahrain to collect the Jizya tax. Allah's Messenger (ﷺ) had concluded a peace treaty with the people of Bahrain and appointed Al 'Ala bin Al-Hadrami as their chief; Abu Ubaida arrived from Bahrain with the money. The Ansar heard of Abu 'Ubaida's arrival which coincided with the Fajr (morning) prayer led by Allah's Messenger (ﷺ). When the Prophet (ﷺ) finished the prayer, they came to him. Allah's Messenger (ﷺ) smiled when he saw them and said, "I think you have heard of the arrival of Abu 'Ubaida and that he has brought something." They replied, "Yes, O Allah's Messenger (ﷺ)! " He said, "Have the good news, and hope for what will please you. By Allah, I am not afraid that you will become poor, but I am afraid that worldly wealth will be given to you in abundance as it was given to those (nations) before you, and you will start competing each other for it as the previous nations competed for it, and then it will divert you (from good) as it diverted them." '

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، قَالَ ابْنُ شِهَابٍ حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ، أَخْبَرَهُ أَنَّ عَمْرَو بْنَ عَوْفٍ وَهْوَ حَلِيفٌ لِبَنِي عَامِرِ بْنِ لُؤَىٍّ كَانَ شَهِدَ بَدْرًا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ إِلَى الْبَحْرَيْنِ يَأْتِي بِجِزْيَتِهَا، وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم هُوَ صَالَحَ أَهْلَ الْبَحْرَيْنِ، وَأَمَّرَ عَلَيْهِمُ الْعَلاَءَ بْنَ الْحَضْرَمِيِّ، فَقَدِمَ أَبُو عُبَيْدَةَ بِمَالٍ مِنَ الْبَحْرَيْنِ، فَسَمِعَتِ الأَنْصَارُ بِقُدُومِهِ فَوَافَتْهُ صَلاَةَ الصُّبْحِ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمَّا انْصَرَفَ تَعَرَّضُوا لَهُ فَتَبَسَّمَ حِينَ رَآهُمْ وَقَالَ " أَظُنُّكُمْ سَمِعْتُمْ بِقُدُومِ أَبِي عُبَيْدَةَ، وَأَنَّهُ جَاءَ بِشَىْءٍ ". قَالُوا أَجَلْ يَا رَسُولَ اللَّهِ. قَالَ " فَأَبْشِرُوا وَأَمِّلُوا مَا يَسُرُّكُمْ، فَوَاللَّهِ مَا الْفَقْرَ أَخْشَى عَلَيْكُمْ، وَلَكِنْ أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيَا، كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا وَتُلْهِيَكُمْ كَمَا أَلْهَتْهُمْ ".

Reference	: Sahih al-Bukhari 6425
In-book reference	: Book 81, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 433

Narrated `Uqba bin 'Amir:

The Prophet (ﷺ) went out and offered the funeral prayer for the martyrs of the (battle of) Uhud and then ascended the pulpit and said, "I am your predecessor and I am a witness against you. By Allah, I am now looking at my Tank-lake (Al-Kauthar) and I have been given the keys of the treasures of the earth (or the keys of the earth). By Allah! I am not afraid that after me you will worship others besides Allah, but I am afraid that you will start competing for (the pleasures of) this world."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ يَوْمًا فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلاَتَهُ عَلَى الْمَيِّتِ، ثُمَّ انْصَرَفَ إِلَى الْمِنْبَرِ فَقَالَ " إِنِّي فَرَطُكُمْ وَأَنَا شَهِيدٌ عَلَيْكُمْ، وَإِنِّي وَاللَّهِ لأَنْظُرُ إِلَى حَوْضِي الآنَ، وَإِنِّي قَدْ أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الأَرْضِ ـ أَوْ مَفَاتِيحَ الأَرْضِ ـ وَإِنِّي وَاللَّهِ مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلَكِنِّي أَخَافُ عَلَيْكُمْ أَنْ تَنَافَسُوا فِيهَا ".

Reference	: Sahih al-Bukhari 6426
In-book reference	: Book 81, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 434

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "The thing I am afraid of most for your sake, is the worldly blessings which Allah will bring forth to you." It was said, "What are the blessings of this world?" The Prophet (ﷺ) said, "The pleasures of the world." A man said, "Can the good bring forth evil?" The Prophet (ﷺ) kept quiet for a while till we thought that he was being inspired divinely. Then he started removing the sweat from his forehead and said," Where is the questioner?" That man said, "I (am present)." Abu Sa`id added: We thanked the man when the result (of his question) was such. The Prophet (ﷺ) said, "Good never brings forth but good. This wealth (of the world) is (like) green and sweet (fruit), and all the vegetation which grows on the bank of a stream either kills or nearly kills the animal that eats too much of it, except the animal that eats the Khadira (a kind of vegetation). Such an animal eats till its stomach is full and then it faces the sun and starts ruminating and then it passes out dung and urine and goes to eat again. This worldly wealth is (like) sweet (fruit), and if a person earns it (the wealth) in a legal way and spends it properly, then it is an excellent helper, and whoever earns it in an illegal way, he will be like the one who eats but is never satisfied."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ أَكْثَرَ مَا أَخَافُ عَلَيْكُمْ مَا يُخْرِجُ اللَّهُ لَكُمْ مِنْ بَرَكَاتِ الأَرْضِ ". قِيلَ وَمَا بَرَكَاتُ الأَرْضِ قَالَ " زَهْرَةُ الدُّنْيَا ". فَقَالَ لَهُ رَجُلٌ هَلْ يَأْتِي الْخَيْرُ بِالشَّرِّ فَصَمَتَ النَّبِيُّ صلى الله عليه وسلم حَتَّى ظَنَنَّا أَنَّهُ يُنْزَلُ عَلَيْهِ، ثُمَّ جَعَلَ يَمْسَحُ عَنْ جَبِينِهِ فَقَالَ " أَيْنَ السَّائِلُ ". قَالَ أَنَا. قَالَ أَبُو سَعِيدٍ لَقَدْ حَمِدْنَاهُ حِينَ طَلَعَ ذَلِكَ. قَالَ " لاَ يَأْتِي الْخَيْرُ إِلاَّ بِالْخَيْرِ، إِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، وَإِنَّ كُلَّ مَا أَنْبَتَ الرَّبِيعُ يَقْتُلُ حَبَطًا أَوْ يُلِمُّ، إِلاَّ آكِلَةَ الْخَضِرَةِ، أَكَلَتْ حَتَّى إِذَا امْتَدَّتْ خَاصِرَتَاهَا اسْتَقْبَلَتِ الشَّمْسَ، فَاجْتَرَّتْ وَثَلَطَتْ وَبَالَتْ، ثُمَّ عَادَتْ فَأَكَلَتْ، وَإِنَّ هَذَا الْمَالَ حُلْوَةٌ، مَنْ أَخَذَهُ بِحَقِّهِ وَوَضَعَهُ فِي حَقِّهِ، فَنِعْمَ الْمَعُونَةُ هُوَ، وَمَنْ أَخَذَهُ بِغَيْرِ حَقِّهِ، كَانَ الَّذِي يَأْكُلُ وَلاَ يَشْبَعُ ".

Reference	: Sahih al-Bukhari 6427
In-book reference	: Book 81, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 435

Narrated Zahdam bin Mudarrib:

`Imran bin Husain said: The Prophet (ﷺ) said, "The best people are my contemporaries (i.e., the present (my) generation) and then those who come after them (i.e., the next generation)." `Imran added: I am not sure whether the Prophet (ﷺ) repeated the statement twice after his first saying. The Prophet (ﷺ) added, "And after them there will come people who will bear witness, though they will not be asked to give their witness; and they will be treacherous and nobody will trust them, and they will make vows, but will not fulfill them, and fatness will appear among them."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ أَبَا جَمْرَةَ، قَالَ حَدَّثَنِي زَهْدَمُ بْنُ مُضَرِّبٍ، قَالَ سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " خَيْرُكُمْ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ ". قَالَ عِمْرَانُ فَمَا أَدْرِي قَالَ النَّبِيُّ صلى الله عليه وسلم بَعْدَ قَوْلِهِ مَرَّتَيْنِ أَوْ ثَلاَثًا " ثُمَّ يَكُونُ بَعْدَهُمْ قَوْمٌ يَشْهَدُونَ وَلاَ يُسْتَشْهَدُونَ، وَيَخُونُونَ وَلاَ يُؤْتَمَنُونَ، وَيَنْذِرُونَ وَلاَ يَفُونَ وَيَظْهَرُ فِيهِمُ السِّمَنُ ".

Reference	: Sahih al-Bukhari 6428
In-book reference	: Book 81, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 436

Narrated `Abdullah:

The Prophet (ﷺ) said, "The best people are those of my generation, and then those who will come after them (the next generation), and then those who will come after them (i.e. the next generation), and then after them, there will come people whose witness will precede their oaths, and whose oaths will precede their witness."

حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَجِيءُ مِنْ بَعْدِهِمْ قَوْمٌ تَسْبِقُ شَهَادَتُهُمْ أَيْمَانَهُمْ وَأَيْمَانُهُمْ شَهَادَتَهُمْ ".

Reference	: Sahih al-Bukhari 6429
In-book reference	: Book 81, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 437

Narrated Qais:

I heard Khabbab, who had branded his `Abdomen with seven brands, saying, "Had Allah's Messenger (ﷺ) not forbidden us to invoke Allah for death, I would have invoked Allah for death. The companions of Muhammad have left this world without taking anything of their reward in it (i.e., they will have perfect reward in the Hereafter), but we have collected of the worldly wealth what we cannot spend but on earth (i.e. on building houses).

حَدَّثَنِي يَحْيَى بْنُ مُوسَى، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، قَالَ سَمِعْتُ خَبَّابًا، وَقَدِ اكْتَوَى يَوْمَئِذٍ سَبْعًا فِي بَطْنِهِ وَقَالَ لَوْلاَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَانَا أَنْ نَدْعُوَ بِالْمَوْتِ لَدَعَوْتُ بِالْمَوْتِ، إِنَّ أَصْحَابَ مُحَمَّدٍ صلى الله عليه وسلم مَضَوْا وَلَمْ تَنْقُصْهُمُ الدُّنْيَا بِشَىْءٍ، وَإِنَّا أَصَبْنَا مِنَ الدُّنْيَا مَا لاَ نَجِدُ لَهُ مَوْضِعًا إِلاَّ التُّرَابَ.

Reference	: Sahih al-Bukhari 6430
In-book reference	: Book 81, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 438

Narrated Qais:

I came to Khabbab while he was building a wall, and he (Khabbab) said, "Our companions who have left this world, did not enjoy anything of their reward therein, while we have collected after them, much wealth that we cannot spend but on earth (i.e., on building).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، قَالَ حَدَّثَنِي قَيْسٌ، قَالَ أَتَيْتُ خَبَّابًا وَهْوَ يَبْنِي حَائِطًا لَهُ فَقَالَ إِنَّ أَصْحَابَنَا الَّذِينَ مَضَوْا لَمْ تَنْقُصْهُمُ الدُّنْيَا شَيْئًا، وَإِنَّا أَصَبْنَا مِنْ بَعْدِهِمْ شَيْئًا، لاَ نَجِدُ لَهُ مَوْضِعًا إِلاَّ التُّرَابَ.

Reference	: Sahih al-Bukhari 6431
In-book reference	: Book 81, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 439

Narrated Khabbab:

We migrated with the Prophet..(This narration is related in the chapter of migration).

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ خَبَّابٍ ـ رضى الله عنه ـ قَالَ هَاجَرْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 6432
In-book reference	: Book 81, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 440

(8) Chapter: "O mankind! Verily the Promise of Allah is true. So let not this present life deceive you ..."

(8) باب قَوْلِ اللَّهِ تَعَالَى: {يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلاَ تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلاَ يَغُرَّنَّكُمْ بِاللَّهِ الْغَرُورُ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ}

جَمْعُهُ سُعُرٌ، قَالَ مُجَاهِدٌ الْغَرُورُ الشَّيْطَانُ.

Narrated Ibn `Abbas:

I brought water to `Uthman bin `Affan to perform the ablution while he was sitting on his seat. He performed the ablution in a perfect way and said, "I saw the Prophet (ﷺ) performing the ablution in this place and he performed it in a perfect way and said, "Whoever performs the ablution as I have done this time and then proceeds to the mosque and offers a two-rak`at prayer and then sits there (waiting for the compulsory congregational prayers), then all his past sins will be forgiven." The Prophet (ﷺ) further added, "Do not be conceited (thinking that your sins will be forgiven because of your prayer).

حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ، حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْقُرَشِيِّ، قَالَ أَخْبَرَنِي مُعَاذُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ ابْنَ أَبَانَ، أَخْبَرَهُ قَالَ أَتَيْتُ عُثْمَانَ بِطَهُورٍ وَهْوَ جَالِسٌ عَلَى الْمَقَاعِدِ، فَتَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم تَوَضَّأَ وَهْوَ فِي هَذَا الْمَجْلِسِ، فَأَحْسَنَ الْوُضُوءَ ثُمَّ قَالَ " مَنْ تَوَضَّأَ مِثْلَ هَذَا الْوُضُوءِ، ثُمَّ أَتَى الْمَسْجِدَ فَرَكَعَ رَكْعَتَيْنِ، ثُمَّ جَلَسَ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ". قَالَ وَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تَغْتَرُّوا ".

Reference	: Sahih al-Bukhari 6433
In-book reference	: Book 81, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 441

(9) Chapter: The righteous people will depart

(9) باب ذَهَابِ الصَّالِحِينَ

ويقال الذهاب المطر

Narrated Mirdas Al-Aslami:

The Prophet (ﷺ) said, "The righteous (pious people will depart (die) in succession one after the other, and there will remain (on the earth) useless people like the useless husk of barley seeds or bad dates.

حَدَّثَنِي يَحْيَى بْنُ حَمَّادٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ بَيَانٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ مِرْدَاسٍ الأَسْلَمِيِّ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " يَذْهَبُ الصَّالِحُونَ الأَوَّلُ فَالأَوَّلُ، وَيَبْقَى حُفَالَةٌ كَحُفَالَةِ الشَّعِيرِ أَوِ التَّمْرِ، لاَ يُبَالِيهِمُ اللَّهُ بَالَةً ". قَالَ أَبُو عَبْدِ اللَّهِ يُقَالُ حُفَالَةٌ وَحُثَالَةٌ.

Reference	: Sahih al-Bukhari 6434
In-book reference	: Book 81, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 442

(10) Chapter: The Fitnah of wealth should be warded off

(10) باب مَا يُتَّقَى مِنْ فِتْنَةِ الْمَالِ

وَقَوْلِ اللَّهِ تَعَالَى: {إِنَّمَا أَمْوَالُكُمْ وَأَوْلاَدُكُمْ فِتْنَةٌ}.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Perish the slave of Dinar, Dirham, Qatifa (thick soft cloth), and Khamisa (a garment), for if he is given, he is pleased; otherwise he is dissatisfied."

حَدَّثَنِي يَحْيَى بْنُ يُوسُفَ، أَخْبَرَنَا أَبُو بَكْرٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَعِسَ عَبْدُ الدِّينَارِ وَالدِّرْهَمِ وَالْقَطِيفَةِ وَالْخَمِيصَةِ، إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ لَمْ يَرْضَ ".

Reference : Sahih al-Bukhari 6435
In-book reference : Book 81, Hadith 24
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 443
(deprecated numbering scheme)

Narrated Ibn `Abbas:

I heard the Prophet (ﷺ) saying, "If the son of Adam (the human being) had two valley of money, he would wish for a third, for nothing can fill the belly of Adam's son except dust, and Allah forgives him who repents to Him."

حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لَوْ كَانَ لاِبْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لاَبْتَغَى ثَالِثًا، وَلاَ يَمْلأُ جَوْفَ ابْنِ آدَمَ إِلاَّ التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ ".

Reference : Sahih al-Bukhari 6436
In-book reference : Book 81, Hadith 25
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 444
(deprecated numbering scheme)

Narrated Ibn `Abbas:

I heard Allah's Messenger (ﷺ) saying, "If the son of Adam had money equal to a valley, then he will wish for another similar to it, for nothing can satisfy the eye of Adam's son except dust. And Allah forgives him who repents to Him." Ibn `Abbas said: I do not know whether this saying was quoted from the Qur'an or not. `Ata' said, "I heard Ibn AzZubair saying this narration while he was on the pulpit."

حَدَّثَنِي مُحَمَّدٌ، أَخْبَرَنَا مَخْلَدٌ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ سَمِعْتُ عَطَاءً، يَقُولُ سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لَوْ أَنَّ لاِبْنِ آدَمَ مِثْلَ وَادٍ مَالاً لأَحَبَّ أَنَّ لَهُ إِلَيْهِ مِثْلَهُ، وَلاَ يَمْلأُ عَيْنَ ابْنِ آدَمَ إِلاَّ التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ ". قَالَ ابْنُ عَبَّاسٍ فَلاَ أَدْرِي مِنَ الْقُرْآنِ هُوَ أَمْ لاَ. قَالَ وَسَمِعْتُ ابْنَ الزُّبَيْرِ يَقُولُ ذَلِكَ عَلَى الْمِنْبَرِ.

Reference : Sahih al-Bukhari 6437
In-book reference : Book 81, Hadith 26
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 445
(deprecated numbering scheme)

Narrated Sahl bin Sa`d:

I heard Ibn Az-Zubair who was on the pulpit at Mecca, delivering a sermon, saying, "O men! The Prophet used to say, "If the son of Adam were given a valley full of gold, he would love to have a second one; and if he were given the second one, he would love to have a third, for nothing fills the belly of Adam's son except dust. And Allah forgives he who repents to Him." Ubai said, "We considered this as a saying from the Qur'an till the Sura (beginning with) 'The mutual rivalry for piling up of worldly things diverts you..' (102.1) was revealed."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سُلَيْمَانَ بْنِ الْغَسِيلِ، عَنْ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ، قَالَ سَمِعْتُ ابْنَ الزُّبَيْرِ، عَلَى الْمِنْبَرِ بِمَكَّةَ فِي خُطْبَتِهِ يَقُولُ يَا أَيُّهَا النَّاسُ إِنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقُولُ " لَوْ أَنَّ ابْنَ آدَمَ أُعْطِيَ وَادِيًا مَلأً مِنْ ذَهَبٍ أَحَبَّ إِلَيْهِ ثَانِيًا، وَلَوْ أُعْطِيَ ثَانِيًا أَحَبَّ إِلَيْهِ ثَالِثًا، وَلاَ يَسُدُّ جَوْفَ ابْنِ آدَمَ إِلاَّ التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ ".

Reference : Sahih al-Bukhari 6438
In-book reference : Book 81, Hadith 27
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 446
(deprecated numbering scheme)

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "If Adam's son had a valley full of gold, he would like to have two valleys, for nothing fills his mouth except dust. And Allah forgives him who repents to Him."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لَوْ أَنَّ لاِبْنِ آدَمَ وَادِيًا مِنْ ذَهَبٍ أَحَبَّ أَنْ يَكُونَ لَهُ وَادِيَانِ، وَلَنْ يَمْلأَ فَاهُ إِلاَّ التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ ".

Reference	: Sahih al-Bukhari 6439
In-book reference	: Book 81, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 447

'Ubayy said *(referring to the hadith above)*, "We considered this as a saying from the Qur'an till the Surah (beginning with):

"The mutual rivalry (for piling up of worldly things) diverts you' (102:1) was revealed."

وَقَالَ لَنَا أَبُو الْوَلِيدِ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنْ أُبَىٍّ، قَالَ كُنَّا نَرَى هَذَا مِنَ الْقُرْآنِ حَتَّى نَزَلَتْ {أَلْهَاكُمُ التَّكَاثُرُ}

Reference	: Sahih al-Bukhari 6440
In-book reference	: Book 81, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 76, Hadith 447

(11) Chapter: "Wealth is green sweet."

(11) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم: «هَذَا الْمَالُ خَضِرَةٌ حُلْوَةٌ»

وَقَالَ اللَّهُ تَعَالَى: {زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا}. قَالَ عُمَرُ اللَّهُمَّ إِنَّا لاَ نَسْتَطِيعُ إِلاَّ أَنْ نَفْرَحَ بِمَا زَيَّنْتَهُ لَنَا، اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ أُنْفِقَهُ فِي حَقِّهِ.

Narrated Hakim bin Hizam:

I asked the Prophet (ﷺ) (for some money) and he gave me, and then again I asked him and he gave me, and then again I asked him and he gave me and he then said, "This wealth is (like) green and sweet (fruit), and whoever takes it without greed, Allah will bless it for him, but whoever takes it with greed, Allah will not bless it for him, and he will be like the one who eats but is never satisfied. And the upper (giving) hand is better than the lower (taking) hand."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ سَمِعْتُ الزُّهْرِيَّ، يَقُولُ أَخْبَرَنِي عُرْوَةُ، وَسَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ حَكِيمِ بْنِ حِزَامٍ، قَالَ سَأَلْتُ النَّبِيَّ صلى الله عليه وسلم فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قَالَ " هَذَا الْمَالُ ـ وَرُبَّمَا قَالَ سُفْيَانُ قَالَ لِي يَا حَكِيمُ ـ إِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، فَمَنْ أَخَذَهُ بِطِيبِ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى ".

Reference	: Sahih al-Bukhari 6441
In-book reference	: Book 81, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 448

(12) Chapter: Whatever one spends from his money will be better for him

(12) باب مَا قَدَّمَ مِنْ مَالِهِ فَهْوَ لَهُ

Narrated `Abdullah:

The Prophet (ﷺ) said, "Who among you considers the wealth of his heirs dearer to him than his own wealth?" They replied, "O Allah's Messenger (ﷺ)! There is none among us but loves his own wealth more." The Prophet (ﷺ) said, "So his wealth is whatever he spends (in Allah's Cause) during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death."

حَدَّثَنِي عُمَرُ بْنُ حَفْصٍ، حَدَّثَنِي أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ التَّيْمِيُّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، قَالَ عَبْدُ اللَّهِ قَالَ النَّبِيُّ صلى الله عليه وسلم " أَيُّكُمْ مَالُ وَارِثِهِ أَحَبُّ إِلَيْهِ مِنْ مَالِهِ ". قَالُوا يَا رَسُولَ اللَّهِ مَا مِنَّا أَحَدٌ إِلاَّ مَالُهُ أَحَبُّ إِلَيْهِ. قَالَ " فَإِنَّ مَالَهُ مَا قَدَّمَ، وَمَالُ وَارِثِهِ مَا أَخَّرَ ".

Reference	: Sahih al-Bukhari 6442
In-book reference	: Book 81, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 449

(13) Chapter: The rich are in fact the poor (13) باب الْمُكْثِرُونَ هُمُ الْمُقِلُّونَ

وَقَوْلُهُ تَعَالَى: {مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لاَ يُبْخَسُونَ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الآخِرَةِ إِلاَّ النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ}.

Narrated Abu Dhar:

Once I went out at night and found Allah's Messenger (ﷺ) walking all alone accompanied by nobody, and I thought that perhaps he disliked that someone should accompany him. So I walked in the shade, away from the moonlight, but the Prophet (ﷺ) looked behind and saw me and said, "Who is that?" I replied, "Abu Dhar, let Allah get me sacrificed for you!" He said, "O Abu Dhar, come here!" So I accompanied him for a while and then he said, "The rich are in fact the poor (little rewarded) on the Day of Resurrection except him whom Allah gives wealth which he gives (in charity) to his right, left, front and back, and does good deeds with it. I walked with him a little longer. Then he said to me, "Sit down here." So he made me sit in an open space surrounded by rocks, and said to me, "Sit here till I come back to you." He went towards Al-Harra till I could not see him, and he stayed away for a long period, and then I heard him saying, while he was coming, "Even if he had committed theft, and even if he had committed illegal sexual intercourse?" When he came, I could not remain patient and asked him, "O Allah's Prophet! Let Allah get me sacrificed for you! Whom were you speaking to by the side of Al-Harra? I did not hear anybody responding to your talk." He said, "It was Gabriel who appeared to me beside Al-Harra and said, 'Give the good news to your followers that whoever dies without having worshipped anything besides Allah, will enter Paradise.' I said, 'O Gabriel! Even if he had committed theft or committed illegal sexual intercourse?' He said, 'Yes.' I said, 'Even if he has committed theft or committed illegal sexual intercourse?' He said, 'Yes.' I said, 'Even if he has committed theft or committed illegal sexual intercourse?' He said, 'Yes.' "

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ أَبِي ذَرٍّ ـ رضى الله عنه ـ قَالَ خَرَجْتُ لَيْلَةً مِنَ اللَّيَالِي فَإِذَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَمْشِي وَحْدَهُ، وَلَيْسَ مَعَهُ إِنْسَانٌ ـ قَالَ ـ فَظَنَنْتُ أَنَّهُ يَكْرَهُ أَنْ يَمْشِيَ مَعَهُ أَحَدٌ ـ قَالَ ـ فَجَعَلْتُ أَمْشِي فِي ظِلِّ الْقَمَرِ فَالْتَفَتَ فَرَآنِي فَقَالَ " مَنْ هَذَا ". قُلْتُ أَبُو ذَرٍّ جَعَلَنِي اللَّهُ فِدَاءَكَ. قَالَ " يَا أَبَا ذَرٍّ تَعَالَهْ ". قَالَ فَمَشَيْتُ مَعَهُ سَاعَةً فَقَالَ " إِنَّ الْمُكْثِرِينَ هُمُ الْمُقِلُّونَ يَوْمَ الْقِيَامَةِ، إِلاَّ مَنْ أَعْطَاهُ اللَّهُ خَيْرًا، فَنَفَحَ فِيهِ يَمِينَهُ وَشِمَالَهُ وَبَيْنَ يَدَيْهِ وَوَرَاءَهُ، وَعَمِلَ فِيهِ خَيْرًا ". قَالَ فَمَشَيْتُ مَعَهُ سَاعَةً فَقَالَ لِي " اجْلِسْ هَا هُنَا ". قَالَ فَأَجْلَسَنِي فِي قَاعٍ حَوْلَهُ حِجَارَةٌ فَقَالَ لِي " اجْلِسْ هَا هُنَا حَتَّى أَرْجِعَ إِلَيْكَ ". قَالَ فَانْطَلَقَ فِي الْحَرَّةِ حَتَّى لاَ أَرَاهُ فَلَبِثَ عَنِّي فَأَطَالَ اللُّبْثَ، ثُمَّ إِنِّي سَمِعْتُهُ وَهْوَ مُقْبِلٌ وَهْوَ يَقُولُ " وَإِنْ سَرَقَ وَإِنْ زَنَى ". قَالَ فَلَمَّا جَاءَ لَمْ أَصْبِرْ حَتَّى قُلْتُ يَا نَبِيَّ اللَّهِ جَعَلَنِي اللَّهُ فِدَاءَكَ مَنْ تُكَلِّمُ فِي جَانِبِ الْحَرَّةِ مَا سَمِعْتُ أَحَدًا يَرْجِعُ إِلَيْكَ شَيْئًا. قَالَ " ذَلِكَ جِبْرِيلُ ـ عَلَيْهِ السَّلاَمُ ـ عَرَضَ لِي فِي جَانِبِ الْحَرَّةِ، قَالَ بَشِّرْ أُمَّتَكَ أَنَّهُ مَنْ مَاتَ لاَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ، قُلْتُ يَا جِبْرِيلُ وَإِنْ سَرَقَ وَإِنْ زَنَى قَالَ نَعَمْ. قَالَ قُلْتُ وَإِنْ سَرَقَ وَإِنْ زَنَى قَالَ نَعَمْ، وَإِنْ شَرِبَ

الْخَمْرَ. قَالَ النَّضْرُ أَخْبَرَنَا شُعْبَةُ، وَحَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ، وَالأَعْمَشُ، وَعَبْدُ الْعَزِيزِ بْنُ رُفَيْعٍ، حَدَّثَنَا زَيْدُ بْنُ وَهْبٍ، بِهَذَا. قَالَ أَبُو عَبْدِ اللَّهِ حَدِيثُ أَبِي صَالِحٍ عَنْ أَبِي الدَّرْدَاءِ، مُرْسَلٌ، لاَ يَصِحُّ، إِنَّمَا أَرَدْنَا لِلْمَعْرِفَةِ، وَالصَّحِيحُ حَدِيثُ أَبِي ذَرٍّ. قِيلَ لأَبِي عَبْدِ اللَّهِ حَدِيثُ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي الدَّرْدَاءِ قَالَ مُرْسَلٌ أَيْضًا لاَ يَصِحُّ، وَالصَّحِيحُ حَدِيثُ أَبِي ذَرٍّ. وَقَالَ اضْرِبُوا عَلَى حَدِيثِ أَبِي الدَّرْدَاءِ هَذَا. إِذَا مَاتَ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ. عِنْدَ الْمَوْتِ.

Reference	: Sahih al-Bukhari 6443
In-book reference	: Book 81, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 450

(14) Chapter: "It would not please me to have gold equal to this mountain of Uhud"

(14) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم " مَا أُحِبُّ أَنَّ لِي مِثْلَ أُحُدٍ ذَهَبًا "

Narrated Abu Dhar:

While I was walking with the Prophet (ﷺ) in the Harra of Medina, Uhud came in sight. The Prophet (ﷺ) said, "O Abu Dhar!" I said, "Labbaik, O Allah's Messenger (ﷺ)!" He said, "I would not like to have gold equal to this mountain of Uhud, unless nothing of it, not even a single Dinar of it remains with me for more than three days, except something which I will keep for repaying debts. I would have spent all of it (distributed it) amongst Allah's Slaves like this, and like this, and like this." The Prophet (ﷺ) pointed out with his hand towards his right, his left and his back (while illustrating it). He proceeded with his walk and said, "The rich are in fact the poor (little rewarded) on the Day of Resurrection except those who spend their wealth like this, and like this, and like this, to their right, left and back, but such people are few in number." Then he said to me, "Stay at your place and do not leave it till I come back." Then he proceeded in the darkness of the night till he went out of sight, and then I heard a loud voice, and was afraid that something might have happened to the Prophet (ﷺ) .1 intended to go to him, but I remembered what he had said to me, i.e. 'Don't leave your place till I come back to you,' so I remained at my place till he came back to me. I said, "O Allah's Messenger (ﷺ)! I heard a voice and I was afraid." So I mentioned the whole story to him. He said, "Did you hear it?" I replied, "Yes." He said, "It was Gabriel who came to me and said, 'Whoever died without joining others in worship with Allah, will enter Paradise.' I asked (Gabriel), 'Even if he had committed theft or committed illegal sexual intercourse? Gabriel said, 'Yes, even if he had committed theft or committed illegal sexual intercourse."

حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ قَالَ أَبُو ذَرٍّ كُنْتُ أَمْشِي مَعَ النَّبِيِّ صلى الله عليه وسلم فِي حَرَّةِ الْمَدِينَةِ فَاسْتَقْبَلَنَا أُحُدٌ فَقَالَ " يَا أَبَا ذَرٍّ ". قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ. قَالَ " مَا يَسُرُّنِي أَنَّ عِنْدِي مِثْلَ أُحُدٍ هَذَا ذَهَبًا، تَمْضِي عَلَىَّ ثَالِثَةٌ وَعِنْدِي مِنْهُ دِينَارٌ، إِلاَّ شَيْئًا أُرْصِدُهُ لِدَيْنٍ، إِلاَّ أَنْ أَقُولَ بِهِ فِي عِبَادِ اللَّهِ هَكَذَا وَهَكَذَا وَهَكَذَا ". عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ وَمِنْ خَلْفِهِ. ثُمَّ مَشَى فَقَالَ " إِنَّ الأَكْثَرِينَ هُمُ الأَقَلُّونَ يَوْمَ الْقِيَامَةِ إِلاَّ مَنْ قَالَ هَكَذَا وَهَكَذَا وَهَكَذَا ـ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ وَمِنْ خَلْفِهِ ـ وَقَلِيلٌ مَا هُمْ ". ثُمَّ قَالَ لِي " مَكَانَكَ لاَ تَبْرَحْ حَتَّى آتِيَكَ ". ثُمَّ انْطَلَقَ فِي سَوَادِ اللَّيْلِ حَتَّى تَوَارَى فَسَمِعْتُ صَوْتًا قَدِ ارْتَفَعَ، فَتَخَوَّفْتُ أَنْ يَكُونَ قَدْ عَرَضَ لِلنَّبِيِّ صلى الله عليه وسلم فَأَرَدْتُ أَنْ آتِيَهُ فَذَكَرْتُ قَوْلَهُ لِي " لاَ تَبْرَحْ حَتَّى آتِيَكَ " فَلَمْ أَبْرَحْ حَتَّى أَتَانِي، قُلْتُ يَا رَسُولَ اللَّهِ لَقَدْ سَمِعْتُ صَوْتًا تَخَوَّفْتُ، فَذَكَرْتُ لَهُ فَقَالَ " وَهَلْ سَمِعْتَهُ ". قُلْتُ نَعَمْ. قَالَ " ذَاكَ جِبْرِيلُ أَتَانِي فَقَالَ مَنْ مَاتَ مِنْ أُمَّتِكَ لاَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ ". قُلْتُ وَإِنْ زَنَى وَإِنْ سَرَقَ قَالَ " وَإِنْ زَنَى وَإِنْ سَرَقَ ".

Reference	: Sahih al-Bukhari 6444
In-book reference	: Book 81, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 451

Narrated Abu Huraira:

Allah Apostle said, "If I had gold equal to the mountain of Uhud, it would not please me that anything of it should remain with me after three nights (i.e., I would spend all of it in Allah's Cause) except what I would keep for repaying debts."

حَدَّثَنِي أَحْمَدُ بْنُ شَبِيبٍ، حَدَّثَنَا أَبِي، عَنْ يُونُسَ،. وَقَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، قَالَ أَبُو هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ كَانَ لِي مِثْلُ أُحُدٍ ذَهَبًا لَسَرَّنِي أَنْ لاَ تَمُرَّ عَلَىَّ ثَلاَثُ لَيَالٍ وَعِنْدِي مِنْهُ شَىْءٌ، إِلاَّ شَيْئًا أُرْصِدُهُ لِدَيْنٍ ".

Reference	: Sahih al-Bukhari 6445
In-book reference	: Book 81, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 452

(15) Chapter: True riches is self-contentment (15) باب الْغِنَى غِنَى النَّفْسِ

وَقَوْلُ اللَّهِ تَعَالَى: {أَيَحْسِبُونَ أَنَّ مَا نُمِدُّهُمْ بِهِ مِنْ مَالٍ وَبَنِينَ} إِلَى قَوْلِهِ تَعَالَى: {مِنْ دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ}. قَالَ ابْنُ عُيَيْنَةَ لَمْ يَعْمَلُوهَا لابد مِنْ أَنْ يَعْمَلُوهَا.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Riches does not mean, having a great amount of property, but riches is selfcontentment."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا أَبُو بَكْرٍ، حَدَّثَنَا أَبُو حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ، وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ ".

Reference	: Sahih al-Bukhari 6446
In-book reference	: Book 81, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 453

(16) Chapter: The superiority of being poor (16) باب فَضْلِ الْفَقْرِ

Narrated Sahl bin Sa`d As-Sa`id:

A man passed by Allah's Messenger (ﷺ) and the Prophet (ﷺ) asked a man sitting beside him, "What is your opinion about this (passer-by)?" He replied, "This (passer-by) is from the noble class of people. By Allah, if he should ask for a lady's hand in marriage, he ought to be given her in marriage, and if he intercedes for somebody, his intercession will be accepted. Allah's Messenger (ﷺ) kept quiet, and then another man passed by and Allah's Messenger (ﷺ) asked the same man (his companion) again, "What is your opinion about this (second) one?" He said, "O Allah's Messenger (ﷺ)! This person is one of the poor Muslims. If he should ask a lady's hand in marriage, no-one will accept him, and if he intercedes for somebody, no one will accept his intercession, and if he talks, no-one will listen to his talk." Then Allah's Messenger (ﷺ) said, "This (poor man) is better than such a large number of the first type (i.e. rich men) as to fill the earth."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، أَنَّهُ قَالَ مَرَّ رَجُلٌ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ لِرَجُلٍ عِنْدَهُ جَالِسٍ " مَا رَأْيُكَ فِي هَذَا ". فَقَالَ رَجُلٌ مِنْ أَشْرَافِ النَّاسِ، هَذَا وَاللَّهِ حَرِيٌّ إِنْ خَطَبَ أَنْ يُنْكَحَ، وَإِنْ شَفَعَ أَنْ يُشَفَّعَ. قَالَ فَسَكَتَ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ مَرَّ رَجُلٌ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا رَأْيُكَ فِي هَذَا ". فَقَالَ يَا رَسُولَ اللَّهِ هَذَا رَجُلٌ مِنْ فُقَرَاءِ الْمُسْلِمِينَ، هَذَا حَرِيٌّ إِنْ خَطَبَ أَنْ لاَ يُنْكَحَ، وَإِنْ شَفَعَ أَنْ لاَ يُشَفَّعَ، وَإِنْ قَالَ أَنْ لاَ يُسْمَعَ لِقَوْلِهِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَذَا خَيْرٌ مِنْ مِلْءِ الأَرْضِ مِثْلَ هَذَا ".

Reference	: Sahih al-Bukhari 6447
In-book reference	: Book 81, Hadith 36
USC-MSA web (English) reference	: Vol. 8, Book 76, Hadith 454

(deprecated numbering scheme)

Narrated Abu Wail:

We paid a visit to Khabbab who was sick, and he said, "We migrated with the Prophet (ﷺ) for Allah's Sake and our wages became due on Allah. Some of us died without having received anything of the wages, and one of them was Mus`ab bin `Umar, who was martyred on the day of the battle of Uhud, leaving only one sheet (to shroud him in). If we covered his head with it, his feet became uncovered, and if we covered his feet with it, his head became uncovered. So the Prophet (ﷺ) ordered us to cover his head with it and put some Idhkhir (a kind of grass) over his feet. On the other hand, some of us have had the fruits (of our good deed) and are plucking them (in this world).

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الأَعْمَشُ، قَالَ سَمِعْتُ أَبَا وَائِلٍ، قَالَ عُدْنَا خَبَّابًا فَقَالَ هَاجَرْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم نُرِيدُ وَجْهَ اللَّهِ، فَوَقَعَ أَجْرُنَا عَلَى اللَّهِ، فَمِنَّا مَنْ مَضَى لَمْ يَأْخُذْ مِنْ أَجْرِهِ، مِنْهُمْ مُصْعَبُ بْنُ عُمَيْرٍ قُتِلَ يَوْمَ أُحُدٍ، وَتَرَكَ نَمِرَةً فَإِذَا غَطَّيْنَا رَأْسَهُ بَدَتْ رِجْلاَهُ، وَإِذَا غَطَّيْنَا رِجْلَيْهِ بَدَا رَأْسُهُ، فَأَمَرَنَا النَّبِيُّ صلى الله عليه وسلم أَنْ نُغَطِّيَ رَأْسَهُ، وَنَجْعَلَ عَلَى رِجْلَيْهِ مِنَ الإِذْخِرِ، وَمِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهْوَ يَهْدُبُهَا.

Reference	: Sahih al-Bukhari 6448
In-book reference	: Book 81, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 455

Narrated `Imran bin Husain:

The Prophet (ﷺ) said, "I looked into Paradise and found that the majority of its dwellers were the poor people, and I looked into the (Hell) Fire and found that the majority of its dwellers were women."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا سَلْمُ بْنُ زَرِيرٍ، حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " اطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ، وَاطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ ". تَابَعَهُ أَيُّوبُ وَعَوْفٌ، وَقَالَ صَخْرٌ وَحَمَّادُ بْنُ نَجِيحٍ عَنْ أَبِي رَجَاءٍ عَنِ ابْنِ عَبَّاسٍ.

Reference	: Sahih al-Bukhari 6449
In-book reference	: Book 81, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 456

Narrated Anas:

The Prophet (ﷺ) did not eat at a table till he died, and he did not eat a thin nicely baked wheat bread till he died.

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ لَمْ يَأْكُلِ النَّبِيُّ صلى الله عليه وسلم عَلَى خِوَانٍ حَتَّى مَاتَ، وَمَا أَكَلَ خُبْزًا مُرَقَّقًا حَتَّى مَاتَ.

Reference	: Sahih al-Bukhari 6450
In-book reference	: Book 81, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 457

Narrated `Aisha:

When the Prophet (ﷺ) died, nothing which can be eaten by a living creature was left on my shelf except some barley grain. I ate of it for a period and when I measured it, it finished.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ لَقَدْ تُوُفِّيَ النَّبِيُّ صلى الله عليه وسلم وَمَا فِي رَفِّي مِنْ شَىْءٍ يَأْكُلُهُ ذُو كَبِدٍ، إِلاَّ شَطْرُ شَعِيرٍ فِي رَفٍّ لِي، فَأَكَلْتُ مِنْهُ حَتَّى طَالَ عَلَىَّ، فَكِلْتُهُ، فَفَنِيَ.

Reference	: Sahih al-Bukhari 6451
In-book reference	: Book 81, Hadith 40
USC-MSA web (English) reference	: Vol. 8, Book 76, Hadith 458

(17) Chapter: How the Prophet (saws) and his Companions used to live

(17) باب كَيْفَ كَانَ عَيْشُ النَّبِيِّ صلى الله عليه وسلم وَأَصْحَابِهِ، وَتَخَلِّيهِمْ مِنَ الدُّنْيَا

Narrated Abu Huraira:

By Allah except Whom none has the right to- be worshipped, (sometimes) I used to lay (sleep) on the ground on my liver (abdomen) because of hunger, and (sometimes) I used to bind a stone over my belly because of hunger. One day I sat by the way from where they (the Prophet (ﷺ) and h is companions) used to come out. When Abu Bakr passed by, I asked him about a Verse from Allah's Book and I asked him only that he might satisfy my hunger, but he passed by and did not do so. Then `Umar passed by me and I asked him about a Verse from Allah's Book, and I asked him only that he might satisfy my hunger, but he passed by without doing so. Finally Abu-l-Qasim (the Prophet (ﷺ)) passed by me and he smiled when he saw me, for he knew what was in my heart and on my face. He said, "O Aba Hirr (Abu Huraira)!" I replied, "Labbaik, O Allah's Messenger (ﷺ)!" He said to me, "Follow me." He left and I followed him. Then he entered the house and I asked permission to enter and was admitted. He found milk in a bowl and said, "From where is this milk?" They said, "It has been presented to you by such-and-such man (or by such and such woman)." He said, "O Aba Hirr!" I said, "Labbaik, O Allah's Messenger (ﷺ)!" He said, "Go and call the people of Suffa to me." These people of Suffa were the guests of Islam who had no families, nor money, nor anybody to depend upon, and whenever an object of charity was brought to the Prophet (ﷺ) , he would send it to them and would not take anything from it, and whenever any present was given to him, he used to send some for them and take some of it for himself. The order off the Prophet upset me, and I said to myself, "How will this little milk be enough for the people of As- Suffa?" thought I was more entitled to drink from that milk in order to strengthen myself, but behold! The Prophet (ﷺ) came to order me to give that milk to them. I wondered what will remain of that milk for me, but anyway, I could not but obey Allah and His Apostle so I went to the people of As-Suffa and called them, and they came and asked the Prophet's permission to enter. They were admitted and took their seats in the house. The Prophet (ﷺ) said, "O Aba-Hirr!" I said, "Labbaik, O Allah's Messenger (ﷺ)!" He said, "Take it and give it to them." So I took the bowl (of Milk) and started giving it to one man who would drink his fill and return it to me, whereupon I would give it to another man who, in his turn, would drink his fill and return it to me, and I would then offer it to another man who would drink his fill and return it to me. Finally, after the whole group had drunk their fill, I reached the Prophet (ﷺ) who took the bowl and put it on his hand, looked at me and smiled and said. "O Aba Hirr!" I replied, "Labbaik, O Allah's Messenger (ﷺ)!" He said, "There remain you and I." I said, "You have said the truth, O Allah's Messenger (ﷺ)!" He said, "Sit down and drink." I sat down and drank. He said, "Drink," and I drank. He kept on telling me repeatedly to drink, till I said, "No. by Allah Who sent you with the Truth, I have no space for it (in my stomach)." He said, "Hand it over to me." When I gave him the bowl, he praised Allah and pronounced Allah's Name on it and drank the remaining milk.

حَدَّثَنِي أَبُو نُعَيْمٍ، بِنَحْوٍ مِنْ نِصْفِ هَذَا الْحَدِيثِ حَدَّثَنَا عُمَرُ بْنُ ذَرٍّ، حَدَّثَنَا مُجَاهِدٌ، أَنَّ أَبَا هُرَيْرَةَ، كَانَ يَقُولُ آللَّهِ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ إِنْ كُنْتُ لأَعْتَمِدُ بِكَبِدِي عَلَى الأَرْضِ مِنَ الْجُوعِ، وَإِنْ كُنْتُ لأَشُدُّ الْحَجَرَ عَلَى بَطْنِي مِنَ الْجُوعِ، وَلَقَدْ قَعَدْتُ يَوْمًا عَلَى طَرِيقِهِمُ الَّذِي يَخْرُجُونَ مِنْهُ، فَمَرَّ أَبُو بَكْرٍ، فَسَأَلْتُهُ عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ، مَا سَأَلْتُهُ إِلاَّ لِيُشْبِعَنِي، فَمَرَّ وَلَمْ يَفْعَلْ، ثُمَّ مَرَّ بِي عُمَرُ فَسَأَلْتُهُ عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ، مَا سَأَلْتُهُ إِلاَّ لِيُشْبِعَنِي، فَمَرَّ فَلَمْ يَفْعَلْ، ثُمَّ مَرَّ بِي أَبُو الْقَاسِمِ صلى الله عليه وسلم فَتَبَسَّمَ حِينَ رَآنِي وَعَرَفَ، مَا فِي نَفْسِي وَمَا فِي وَجْهِي ثُمَّ قَالَ " أَبَا هِرٍّ ". قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ. قَالَ " الْحَقْ ". وَمَضَى فَتَبِعْتُهُ، فَدَخَلَ فَاسْتَأْذَنَ، فَأَذِنَ لِي، فَدَخَلَ فَوَجَدَ لَبَنًا فِي قَدَحٍ فَقَالَ " مِنْ أَيْنَ هَذَا اللَّبَنُ ". قَالُوا أَهْدَاهُ لَكَ فُلاَنٌ أَوْ فُلاَنَةُ. قَالَ " أَبَا هِرٍّ ". قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ. قَالَ " الْحَقْ إِلَى أَهْلِ الصُّفَّةِ فَادْعُهُمْ لِي ". قَالَ وَأَهْلُ الصُّفَّةِ أَضْيَافُ الإِسْلاَمِ، لاَ يَأْوُونَ إِلَى أَهْلٍ وَلاَ مَالٍ، وَلاَ عَلَى أَحَدٍ،

إِذَا أَتَتْهُ صَدَقَةٌ بَعَثَ بِهَا إِلَيْهِمْ، وَلَمْ يَتَنَاوَلْ مِنْهَا شَيْئًا، وَإِذَا أَتَتْهُ هَدِيَّةٌ أَرْسَلَ إِلَيْهِمْ، وَأَصَابَ مِنْهَا وَأَشْرَكَهُمْ فِيهَا، فَسَاءَنِي ذَلِكَ فَقُلْتُ وَمَا هَذَا اللَّبَنُ فِي أَهْلِ الصُّفَّةِ كُنْتُ أَحَقُّ أَنَا أَنْ أُصِيبَ مِنْ هَذَا اللَّبَنِ شَرْبَةً أَتَقَوَّى بِهَا، فَإِذَا جَاءَ أَمَرَنِي فَكُنْتُ أَنَا أُعْطِيهِمْ، وَمَا عَسَى أَنْ يَبْلُغَنِي مِنْ هَذَا اللَّبَنِ، وَلَمْ يَكُنْ مِنْ طَاعَةِ اللَّهِ وَطَاعَةِ رَسُولِهِ صلى الله عليه وسلم بُدٌّ، فَأَتَيْتُهُمْ فَدَعَوْتُهُمْ فَأَقْبَلُوا، فَاسْتَأْذَنُوا فَأَذِنَ لَهُمْ، وَأَخَذُوا مَجَالِسَهُمْ مِنَ الْبَيْتِ قَالَ " يَا أَبَا هِرٍّ ". قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ. قَالَ " خُذْ فَأَعْطِهِمْ ". قَالَ فَأَخَذْتُ الْقَدَحَ فَجَعَلْتُ أُعْطِيهِ الرَّجُلَ فَيَشْرَبُ حَتَّى يَرْوَى، ثُمَّ يَرُدُّ عَلَىَّ الْقَدَحَ، فَأُعْطِيهِ الرَّجُلَ فَيَشْرَبُ حَتَّى يَرْوَى، ثُمَّ يَرُدُّ عَلَىَّ الْقَدَحَ فَيَشْرَبُ حَتَّى يَرْوَى، ثُمَّ يَرُدُّ عَلَىَّ الْقَدَحَ، حَتَّى انْتَهَيْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم وَقَدْ رَوِيَ الْقَوْمُ كُلُّهُمْ، فَأَخَذَ الْقَدَحَ فَوَضَعَهُ عَلَى يَدِهِ فَنَظَرَ إِلَىَّ فَتَبَسَّمَ فَقَالَ " أَبَا هِرٍّ ". قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ. قَالَ " بَقِيتُ أَنَا وَأَنْتَ ". قُلْتُ صَدَقْتَ يَا رَسُولَ اللَّهِ. قَالَ " اقْعُدْ فَاشْرَبْ ". فَقَعَدْتُ فَشَرِبْتُ. فَقَالَ " اشْرَبْ ". فَشَرِبْتُ، فَمَا زَالَ يَقُولُ " اشْرَبْ ". حَتَّى قُلْتُ لاَ وَالَّذِي بَعَثَكَ بِالْحَقِّ، مَا أَجِدُ لَهُ مَسْلَكًا. قَالَ " فَأَرِنِي ". فَأَعْطَيْتُهُ الْقَدَحَ فَحَمِدَ اللَّهَ وَسَمَّى، وَشَرِبَ الْفَضْلَةَ.

Reference	: Sahih al-Bukhari 6452
In-book reference	: Book 81, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 459

Narrated Sa`d:

I was the first man among the Arabs to throw an arrow for Allah's Cause. We used to fight in Allah's Cause while we had nothing to eat except the leaves of the Hubla and the Sumur trees (desert trees) so that we discharged excrement like that of sheep (i.e. unmixed droppings). Today the (people of the) tribe of Bani Asad teach me the laws of Islam. If so, then I am lost, and all my efforts of that hard time had gone in vain.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، حَدَّثَنَا قَيْسٌ، قَالَ سَمِعْتُ سَعْدًا، يَقُولُ إِنِّي لأَوَّلُ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ، وَرَأَيْتُنَا نَغْزُو، وَمَا لَنَا طَعَامٌ إِلاَّ وَرَقُ الْحُبْلَةِ وَهَذَا السَّمُرُ، وَإِنَّ أَحَدَنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ، مَا لَهُ خِلْطٌ، ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ تُعَزِّرُنِي عَلَى الإِسْلاَمِ، خِبْتُ إِذًا وَضَلَّ سَعْيِي.

Reference	: Sahih al-Bukhari 6453
In-book reference	: Book 81, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 460

Narrated `Aisha:

The family of Muhammad had never eaten their fill of wheat bread for three successive days since they had migrated to Medina till the death of the Prophet.

حَدَّثَنِي عُثْمَانُ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ مَا شَبِعَ آلُ مُحَمَّدٍ صلى الله عليه وسلم مُنْذُ قَدِمَ الْمَدِينَةَ مِنْ طَعَامِ بُرٍّ ثَلاَثَ لَيَالٍ تِبَاعًا حَتَّى قُبِضَ.

Reference	: Sahih al-Bukhari 6454
In-book reference	: Book 81, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 461

Narrated `Aisha:

The family of Muhammad did not eat two meals on one day, but one of the two was of dates.

حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ، حَدَّثَنَا إِسْحَاقُ ـ هُوَ الأَزْرَقُ ـ عَنْ مِسْعَرِ بْنِ كِدَامٍ، عَنْ هِلاَلٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ مَا أَكَلَ آلُ مُحَمَّدٍ صلى الله عليه وسلم أَكْلَتَيْنِ فِي يَوْمٍ، إِلاَّ إِحْدَاهُمَا تَمْرٌ.

Reference	: Sahih al-Bukhari 6455
In-book reference	: Book 81, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 462

Narrated `Aisha:

The bed mattress of the Prophet (ﷺ) was made of a leather case stuffed with palm fibres.

حَدَّثَنِي أَحْمَدُ بْنُ أَبِي رَجَاءٍ، حَدَّثَنَا النَّضْرُ، عَنْ هِشَامٍ، قَالَ أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ، قَالَتْ كَانَ فِرَاشُ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ أَدَمٍ، وَحَشْوُهُ مِنْ لِيفٍ.

Reference	: Sahih al-Bukhari 6456
In-book reference	: Book 81, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 463

Narrated Qatada:

We used to go to Anas bin Malik and see his baker standing (preparing the bread). Anas said, "Eat. I have not known that the Prophet (ﷺ) ever saw a thin well-baked loaf of bread till he died, and he never saw a roasted sheep with his eyes."

حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، حَدَّثَنَا قَتَادَةُ، قَالَ كُنَّا نَأْتِي أَنَسَ بْنَ مَالِكٍ وَخَبَّازُهُ قَائِمٌ وَقَالَ كُلُوا فَمَا أَعْلَمُ النَّبِيَّ صلى الله عليه وسلم رَأَى رَغِيفًا مُرَقَّقًا، حَتَّى لَحِقَ بِاللَّهِ، وَلاَ رَأَى شَاةً سَمِيطًا بِعَيْنِهِ قَطُّ.

Reference	: Sahih al-Bukhari 6457
In-book reference	: Book 81, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 464

Narrated `Aisha:

A complete month would pass by during which we would not make a fire (for cooking), and our food used to be only dates and water unless we were given a present of some meat.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، حَدَّثَنَا هِشَامٌ، أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ يَأْتِي عَلَيْنَا الشَّهْرُ مَا نُوقِدُ فِيهِ نَارًا، إِنَّمَا هُوَ التَّمْرُ وَالْمَاءُ، إِلاَّ أَنْ نُؤْتَى بِاللُّحَيْمِ.

Reference	: Sahih al-Bukhari 6458
In-book reference	: Book 81, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 465

Narrated `Aisha:

that she said to `Urwa, "O, the son of my sister! We used to see three crescents in two months, and no fire used to be made in the houses of Allah's Messenger (ﷺ) (i.e. nothing used to be cooked)." `Urwa said, "What used to sustain you?" `Aisha said, "The two black things i.e. dates and water, except that Allah's Messenger (ﷺ) had neighbors from the Ansar who had some milch she-camels, and they used to give the Prophet (ﷺ) some milk from their house, and he used to make us drink it."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الأُوَيْسِيُّ، حَدَّثَنِي ابْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ لِعُرْوَةَ ابْنَ أُخْتِي إِنْ كُنَّا لَنَنْظُرُ إِلَى الْهِلاَلِ ثَلاَثَةَ أَهِلَّةٍ فِي شَهْرَيْنِ، وَمَا أُوقِدَتْ فِي أَبْيَاتِ رَسُولِ اللَّهِ صلى الله عليه وسلم نَارٌ. فَقُلْتُ مَا كَانَ يُعِيشُكُمْ قَالَتِ الأَسْوَدَانِ التَّمْرُ وَالْمَاءُ إِلاَّ أَنَّهُ قَدْ كَانَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم جِيرَانٌ مِنَ الأَنْصَارِ كَانَ لَهُمْ مَنَائِحُ، وَكَانُوا يَمْنَحُونَ رَسُولَ اللَّهِ صلى الله عليه وسلم مِنْ أَبْيَاتِهِمْ، فَيَسْقِينَاهُ.

Reference	: Sahih al-Bukhari 6459
In-book reference	: Book 81, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 466

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "O Allah! Give food to the family of Muhammad."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اللَّهُمَّ ارْزُقْ آلَ مُحَمَّدٍ قُوتًا ".

Reference : Sahih al-Bukhari 6460
In-book reference : Book 81, Hadith 49
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 467
(deprecated numbering scheme)

(18) Chapter: The adoption of a middle course, and the regularity of deeds

(18) باب الْقَصْدِ وَالْمُدَاوَمَةِ عَلَى الْعَمَلِ

Narrated Masruq:

I asked `Aisha "What deed was the most beloved to the Prophet?" She said, "The regular constant one." I said, "At what time did he use to get up at night (for the Tahajjud night prayer)?' She said, "He used to get up on hearing (the crowing of) the cock (the last third of the night).

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا أَبِي، عَنْ شُعْبَةَ، عَنْ أَشْعَثَ، قَالَ سَمِعْتُ أَبِي قَالَ، سَمِعْتُ مَسْرُوقًا، قَالَ سَأَلْتُ عَائِشَةَ ـ رضى الله عنها ـ أَيُّ الْعَمَلِ كَانَ أَحَبَّ إِلَى النَّبِيِّ صلى الله عليه وسلم قَالَتِ الدَّائِمُ. قَالَ قُلْتُ فَأَىَّ حِينٍ كَانَ يَقُومُ قَالَتْ كَانَ يَقُومُ إِذَا سَمِعَ الصَّارِخَ.

Reference : Sahih al-Bukhari 6461
In-book reference : Book 81, Hadith 50
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 468
(deprecated numbering scheme)

Narrated `Aisha:

The most beloved action to Allah's Messenger (ﷺ) was that whose doer did it continuously and regularly.

حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ كَانَ أَحَبُّ الْعَمَلِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم الَّذِي يَدُومُ عَلَيْهِ صَاحِبُهُ.

Reference : Sahih al-Bukhari 6462
In-book reference : Book 81, Hadith 51
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 469
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The deeds of anyone of you will not save you (from the (Hell) Fire)." They said, "Even you (will not be saved by your deeds), O Allah's Messenger (ﷺ)?" He said, "No, even I (will not be saved) unless and until Allah bestows His Mercy on me. Therefore, do good deeds properly, sincerely and moderately, and worship Allah in the forenoon and in the afternoon and during a part of the night, and always adopt a middle, moderate, regular course whereby you will reach your target (Paradise).

حَدَّثَنَا آدَمُ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَنْ يُنَجِّيَ أَحَدًا مِنْكُمْ عَمَلُهُ ". قَالُوا وَلاَ أَنْتَ يَا رَسُولَ اللَّهِ قَالَ " وَلاَ أَنَا، إِلاَّ أَنْ يَتَغَمَّدَنِي اللَّهُ بِرَحْمَةٍ، سَدِّدُوا وَقَارِبُوا، وَاغْدُوا وَرُوحُوا، وَشَىْءٌ مِنَ الدُّلْجَةِ. وَالْقَصْدَ الْقَصْدَ تَبْلُغُوا ".

Reference : Sahih al-Bukhari 6463
In-book reference : Book 81, Hadith 52
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 470
(deprecated numbering scheme)

Narrated `Aisha:

Allah's Messenger (ﷺ) said, "Do good deeds properly, sincerely and moderately and know that your deeds will not make you enter Paradise, and that the most beloved deed to Allah's is the most regular and constant even though it were little."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُلَيْمَانُ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " سَدِّدُوا وَقَارِبُوا، وَاعْلَمُوا أَنْ لَنْ يُدْخِلَ أَحَدَكُمْ عَمَلُهُ الْجَنَّةَ، وَأَنَّ أَحَبَّ الأَعْمَالِ أَدْوَمُهَا إِلَى اللَّهِ، وَإِنْ قَلَّ "

Reference	: Sahih al-Bukhari 6464
In-book reference	: Book 81, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 471

Narrated `Aisha:

The Prophet (ﷺ) was asked, "What deeds are loved most by Allah?" He said, "The most regular constant deeds even though they may be few." He added, 'Don't take upon yourselves, except the deeds which are within your ability."

حَدَّثَنِي مُحَمَّدُ بْنُ عَرْعَرَةَ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّهَا قَالَتْ سُئِلَ النَّبِيُّ صلى الله عليه وسلم أَىُّ الأَعْمَالِ أَحَبُّ إِلَى اللَّهِ قَالَ " أَدْوَمُهَا وَإِنْ قَلَّ ". وَقَالَ " اكْلَفُوا مِنَ الأَعْمَالِ مَا تُطِيقُونَ ".

Reference	: Sahih al-Bukhari 6465
In-book reference	: Book 81, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 472

Narrated 'Alqama:

I asked `Aisha, mother of the believers, "O mother of the believers! How were the deeds of the Prophet? Did he use to do extra deeds of worship on special days?" She said, "No, but his deeds were regular and constant, and who among you is able to do what the Prophet (ﷺ) was able to do (i.e. in worshipping Allah)?"

حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ سَأَلْتُ أُمَّ الْمُؤْمِنِينَ عَائِشَةَ قُلْتُ يَا أُمَّ الْمُؤْمِنِينَ كَيْفَ كَانَ عَمَلُ النَّبِيِّ صلى الله عليه وسلم هَلْ كَانَ يَخُصُّ شَيْئًا مِنَ الأَيَّامِ قَالَتْ لاَ، كَانَ عَمَلُهُ دِيمَةً، وَأَيُّكُمْ يَسْتَطِيعُ مَا كَانَ النَّبِيُّ صلى الله عليه وسلم يَسْتَطِيعُ.

Reference	: Sahih al-Bukhari 6466
In-book reference	: Book 81, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 473

Narrated `Aisha:

The Prophet (ﷺ) said, "Do good deeds properly, sincerely and moderately, and receive good news because one's good deeds will not make him enter Paradise." They asked, "Even you, O Allah's Messenger (ﷺ)?" He said, "Even I, unless and until Allah bestows His pardon and Mercy on me."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُحَمَّدُ بْنُ الزِّبْرِقَانِ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " سَدِّدُوا وَقَارِبُوا، وَأَبْشِرُوا، فَإِنَّهُ لاَ يُدْخِلُ أَحَدًا الْجَنَّةَ عَمَلُهُ ". قَالُوا وَلاَ، أَنْتَ يَا رَسُولَ اللَّهِ قَالَ " وَلاَ أَنَا إِلاَّ أَنْ يَتَغَمَّدَنِي اللَّهُ بِمَغْفِرَةٍ وَرَحْمَةٍ ". قَالَ أَظُنُّهُ عَنْ أَبِي النَّضْرِ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ.

وَقَالَ عَفَّانُ حَدَّثَنَا وُهَيْبٌ، عَنْ مُوسَى بْنِ عُقْبَةَ، قَالَ سَمِعْتُ أَبَا سَلَمَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم " سَدِّدُوا وَأَبْشِرُوا ". وَقَالَ مُجَاهِدٌ {قَوْلاً سَدِيدًا} وَسَدَادًا صِدْقًا.

Reference	: Sahih al-Bukhari 6467

In-book reference : Book 81, Hadith 56
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 474
(deprecated numbering scheme)

Narrated Anas bin Malik:

Once Allah's Messenger (ﷺ) led us in prayer and then (after finishing it) ascended the pulpit and pointed with his hand towards the Qibla of the mosque and said, "While I was leading you in prayer, both Paradise and Hell were displayed in front of me in the direction of this wall. I had never seen a better thing (than Paradise) and a worse thing (than Hell) as I have seen today, I had never seen a better thing and a worse thing as I have seen today."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ هِلاَلِ بْنِ عَلِيٍّ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ سَمِعْتُهُ يَقُولُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى لَنَا يَوْمًا الصَّلاَةَ، ثُمَّ رَقِيَ الْمِنْبَرَ فَأَشَارَ بِيَدِهِ قِبَلَ قِبْلَةِ الْمَسْجِدِ، فَقَالَ " قَدْ أُرِيتُ الآنَ ـ مُنْذُ صَلَّيْتُ لَكُمُ الصَّلاَةَ ـ الْجَنَّةَ وَالنَّارَ مُمَثَّلَتَيْنِ فِي قُبُلِ هَذَا الْجِدَارِ، فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ، فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ ".

Reference : Sahih al-Bukhari 6468
In-book reference : Book 81, Hadith 57
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 475
(deprecated numbering scheme)

(19) Chapter: Hope with fear (19) باب الرَّجَاءِ مَعَ الْخَوْفِ

وَقَالَ سُفْيَانُ: مَا فِي الْقُرْآنِ آيَةٌ أَشَدُّ عَلَيَّ مِنْ: {لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَاةَ وَالإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ}.

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, Verily Allah created Mercy. The day He created it, He made it into one hundred parts. He withheld with Him ninety-nine parts, and sent its one part to all His creatures. Had the non-believer known of all the Mercy which is in the Hands of Allah, he would not lose hope of entering Paradise, and had the believer known of all the punishment which is present with Allah, he would not consider himself safe from the Hell-Fire."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ اللَّهَ خَلَقَ الرَّحْمَةَ يَوْمَ خَلَقَهَا مِائَةَ رَحْمَةٍ، فَأَمْسَكَ عِنْدَهُ تِسْعًا وَتِسْعِينَ رَحْمَةً، وَأَرْسَلَ فِي خَلْقِهِ كُلِّهِمْ رَحْمَةً وَاحِدَةً، فَلَوْ يَعْلَمُ الْكَافِرُ بِكُلِّ الَّذِي عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ لَمْ يَيْأَسْ مِنَ الْجَنَّةِ، وَلَوْ يَعْلَمُ الْمُؤْمِنُ بِكُلِّ الَّذِي عِنْدَ اللَّهِ مِنَ الْعَذَابِ لَمْ يَأْمَنْ مِنَ النَّارِ ".

Reference : Sahih al-Bukhari 6469
In-book reference : Book 81, Hadith 58
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 476
(deprecated numbering scheme)

(20) Chapter: Refraining from doing things Allah has made illegal (20) باب الصَّبْرِ عَنْ مَحَارِمِ اللَّهِ

{إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ}.

وَقَالَ عُمَرُ وَجَدْنَا خَيْرَ عَيْشِنَا بِالصَّبْرِ.

Narrated Abu Sa`id:

Some people from the Ansar asked Allah's Messenger (ﷺ) (to give them something) and he gave to everyone of them, who asked him, until all that he had was finished. When everything was finished and he had spent all that was in his hand, he said to them, '"(Know) that if I have any wealth, I will not withhold it from you (to keep for somebody

else); And (know) that he who refrains from begging others (or doing prohibited deeds), Allah will make him contented and not in need of others; and he who remains patient, Allah will bestow patience upon him, and he who is satisfied with what he has, Allah will make him self-sufficient. And there is no gift better and vast (you may be given) than patience."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عَطَاءُ بْنُ يَزِيدَ، أَنَّ أَبَا سَعِيدٍ، أَخْبَرَهُ أَنَّ أُنَاسًا مِنَ الأَنْصَارِ سَأَلُوا رَسُولَ اللَّهِ صلى الله عليه وسلم فَلَمْ يَسْأَلْهُ أَحَدٌ مِنْهُمْ إِلاَّ أَعْطَاهُ حَتَّى نَفِدَ مَا عِنْدَهُ فَقَالَ لَهُمْ حِينَ نَفِدَ كُلُّ شَىْءٍ أَنْفَقَ بِيَدَيْهِ " مَا يَكُنْ عِنْدِي مِنْ خَيْرٍ لاَ أَدَّخِرْهُ عَنْكُمْ، وَإِنَّهُ مَنْ يَسْتَعِفَّ يُعِفُّهُ اللَّهُ، وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللَّهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ، وَلَنْ تُعْطَوْا عَطَاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ ".

Reference	: Sahih al-Bukhari 6470
In-book reference	: Book 81, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 477

Narrated Al-Mughira bin Shu`ba:

The Prophet (ﷺ) used to pray so much that his feet used to become edematous or swollen, and when he was asked as to why he prays so much, he would say, "Shall I not be a thankful slave (to Allah)?"

حَدَّثَنَا خَلاَّدُ بْنُ يَحْيَى، حَدَّثَنَا مِسْعَرٌ، حَدَّثَنَا زِيَادُ بْنُ عِلاَقَةَ، قَالَ سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ، يَقُولُ كَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي حَتَّى تَرِمَ ـ أَوْ تَنْتَفِخَ ـ قَدَمَاهُ فَيُقَالُ لَهُ، فَيَقُولُ " أَفَلاَ أَكُونُ عَبْدًا شَكُورًا ".

Reference	: Sahih al-Bukhari 6471
In-book reference	: Book 81, Hadith 60
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 478

(21) Chapter: "... And whosoever puts his trust in Allah, then He will suffice him ..."

(21) باب {وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ}

قَالَ الرَّبِيعُ بْنُ خُثَيْمٍ مِنْ كُلِّ مَا ضَاقَ عَلَى النَّاسِ.

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) said, "Seventy thousand people of my followers will enter Paradise without accounts, and they are those who do not practice Ar-Ruqya and do not see an evil omen in things, and put their trust in their Lord.

حَدَّثَنِي إِسْحَاقُ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ حُصَيْنَ بْنَ عَبْدِ الرَّحْمَنِ، قَالَ كُنْتُ قَاعِدًا عِنْدَ سَعِيدِ بْنِ جُبَيْرٍ فَقَالَ عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ، هُمُ الَّذِينَ لاَ يَسْتَرْقُونَ، وَلاَ يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ".

Reference	: Sahih al-Bukhari 6472
In-book reference	: Book 81, Hadith 61
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 479

(22) Chapter: What is disliked about Qil and Qal

(22) باب مَا يُكْرَهُ مِنْ قِيلَ وَقَالَ

Narrated Warrad:

(the clerk of Al-Mughira bin Shu`ba) Muawiya wrote to Al-Mughira: "Write to me a narration you have heard from Allah's Messenger (ﷺ)." So Al-Mughira wrote to him, "I heard him saying the following after each prayer: 'La ilaha illal-lahu wahdahu la sharika lahu, lahu-l-mulk wa lahuI-hamd, wa huwa 'ala kulli Shai-in qadir.' He also used to forbid idle talk, asking too many questions (in religion), wasting money, preventing what should be given, and

asking others for something (except in great need), being undutiful to mothers, and burying one's little daughters (alive).

حَدَّثَنَا عَلِيُّ بْنُ مُسْلِمٍ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا غَيْرُ، وَاحِدٍ، مِنْهُمْ مُغِيرَةُ وَفُلاَنٌ وَرَجُلٌ ثَالِثٌ أَيْضًا عَنِ الشَّعْبِيِّ عَنْ وَرَّادٍ كَاتِبِ الْمُغِيرَةِ بْنِ شُعْبَةَ أَنَّ مُعَاوِيَةَ كَتَبَ إِلَى الْمُغِيرَةِ أَنِ اكْتُبْ إِلَيَّ بِحَدِيثٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ فَكَتَبَ إِلَيْهِ الْمُغِيرَةُ أَنِّي سَمِعْتُهُ يَقُولُ عِنْدَ انْصِرَافِهِ مِنَ الصَّلاَةِ " لاَ إِلَهَ إِلاَّ اللَّهُ، وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهْوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ ". ثَلاَثَ مَرَّاتٍ قَالَ وَكَانَ يَنْهَى عَنْ قِيلَ وَقَالَ وَكَثْرَةِ السُّؤَالِ، وَإِضَاعَةِ الْمَالِ، وَمَنْعٍ وَهَاتِ، وَعُقُوقِ الأُمَّهَاتِ، وَوَأْدِ الْبَنَاتِ. وَعَنْ هُشَيْمٍ أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ قَالَ سَمِعْتُ وَرَّادًا يُحَدِّثُ هَذَا الْحَدِيثَ عَنِ الْمُغِيرَةِ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 6473
In-book reference	: Book 81, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 480

(23) Chapter: To protect one's tongue (23) باب حِفْظِ اللِّسَانِ

«وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا، أَوْ لِيَصْمُتْ». وَقَوْلِهِ تَعَالَى: {مَا يَلْفِظُ مِنْ قَوْلٍ إِلاَّ لَدَيْهِ رَقِيبٌ عَتِيدٌ}.

Narrated Sahl bin Sa`d:

Allah's Messenger (ﷺ) said, "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his tongue and his private parts), I guarantee Paradise for him."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ، سَمِعَ أَبَا حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ يَضْمَنْ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ ".

Reference	: Sahih al-Bukhari 6474
In-book reference	: Book 81, Hadith 63
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 481

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever believes in Allah and the Last Day should talk what is good or keep quiet, and whoever believes in Allah and the Last Day should not hurt (or insult) his neighbor; and whoever believes in Allah and the Last Day, should entertain his guest generously."

حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا، أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلاَ يُؤْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ ".

Reference	: Sahih al-Bukhari 6475
In-book reference	: Book 81, Hadith 64
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 482

Narrated Abu Shuraih Al-Khuza`i:

My ears heard and my heart grasped (the statement which) the Prophet (ﷺ) said, "The period for keeping one's guest is three days (and don't forget) his reward." It was asked, "What is his reward?" He said, "In the first night and the day he should be given a high class quality of meals; and whoever believes in Allah and the Last Day, should entertain his guest generously; and whoever believes in Allah and the Last Day should talk what is good (sense) or keep quiet."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا لَيْثٌ، حَدَّثَنَا سَعِيدٌ الْمَقْبُرِيُّ، عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ، قَالَ سَمِعَ أُذُنَاىَ، وَوَعَاهُ، قَلْبِي النَّبِيَّ صلى الله عليه وسلم يَقُولُ " الضِّيَافَةُ ثَلاَثَةُ أَيَّامٍ جَائِزَتُهُ ". قِيلَ مَا جَائِزَتُهُ قَالَ " يَوْمٌ وَلَيْلَةٌ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا، أَوْ لِيَسْكُتْ ".

Reference	: Sahih al-Bukhari 6476
In-book reference	: Book 81, Hadith 65
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 483

Narrated Abu Huraira:

That he heard Allah's Messenger (ﷺ) saying, "A slave of Allah may utter a word without thinking whether it is right or wrong, he may slip down in the Fire as far away a distance equal to that between the east."

حَدَّثَنِي إِبْرَاهِيمُ بْنُ حَمْزَةَ، حَدَّثَنِي ابْنُ أَبِي حَازِمٍ، عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عِيسَى بْنِ طَلْحَةَ التَّيْمِيِّ، عَنْ أَبِي هُرَيْرَةَ، سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يَتَبَيَّنُ فِيهَا، يَزِلُّ بِهَا فِي النَّارِ أَبْعَدَ مِمَّا بَيْنَ الْمَشْرِقِ ".

Reference	: Sahih al-Bukhari 6477
In-book reference	: Book 81, Hadith 66
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 484

Narrated Abu Huraira:

The Prophet; said, "A slave (of Allah) may utter a word which pleases Allah without giving it much importance, and because of that Allah will raise him to degrees (of reward): a slave (of Allah) may utter a word (carelessly) which displeases Allah without thinking of its gravity and because of that he will be thrown into the Hell-Fire."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُنِيرٍ، سَمِعَ أَبَا النَّضْرِ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ـ يَعْنِي ابْنَ دِينَارٍ ـ عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ لاَ يُلْقِي لَهَا بَالاً، يَرْفَعُ اللَّهُ بِهَا دَرَجَاتٍ، وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ لاَ يُلْقِي لَهَا بَالاً يَهْوِي بِهَا فِي جَهَنَّمَ ".

Reference	: Sahih al-Bukhari 6478
In-book reference	: Book 81, Hadith 67
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 485

(24) Chapter: Weeping out of fear of Allah (24) باب الْبُكَاءِ مِنْ خَشْيَةِ اللَّهِ

Narrated Abu Huraira:

The Prophet (ﷺ) said Allah will give shade to seven (types of people) under His Shade (on the Day of Resurrection). (one of them will be) a person who remembers Allah and his eyes are then flooded with tears.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي خُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " سَبْعَةٌ يُظِلُّهُمُ اللَّهُ، رَجُلٌ ذَكَرَ اللَّهَ فَفَاضَتْ عَيْنَاهُ ".

Reference	: Sahih al-Bukhari 6479
In-book reference	: Book 81, Hadith 68
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 486

(25) Chapter: To be afraid of Allah 'Azza wa Jall (25) باب الْخَوْفِ مِنَ اللَّهِ

Narrated Hudhaifa:

The Prophet (ﷺ) said, "There was a man amongst the people who had suspicion as to the righteousness of his deeds. Therefore he said to his family, 'If I die, take me and burn my corpse and throw my ashes into the sea on a hot (or windy) day.' They did so, but Allah, collected his particles and asked (him), What made you do what you did?' He replied, 'The only thing that made me do it, was that I was afraid of You.' So Allah forgave him."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيٍّ، عَنْ حُذَيْفَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ كَانَ رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ يُسِيءُ الظَّنَّ بِعَمَلِهِ، فَقَالَ لأَهْلِهِ إِذَا أَنَا مُتُّ فَخُذُونِي فَذَرُّونِي، فِي الْبَحْرِ فِي يَوْمٍ صَائِفٍ، فَفَعَلُوا بِهِ، فَجَمَعَهُ اللَّهُ ثُمَّ قَالَ مَا حَمَلَكَ عَلَى الَّذِي صَنَعْتَ قَالَ مَا حَمَلَنِي إِلاَّ مَخَافَتُكَ‏.‏ فَغَفَرَ لَهُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6480
In-book reference	: Book 81, Hadith 69
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 487

Narrated Abu Sa`id:

The Prophet (ﷺ) mentioned a man from the previous generation or from the people preceding your age whom Allah had given both wealth and children. The Prophet (ﷺ) said, "When the time of his death approached, he asked his children, 'What type of father have I been to you?' They replied: You have been a good father. He said, 'But he (i.e. your father) has not stored any good deeds with Allah (for the Hereafter): if he should face Allah, Allah will punish him. So listen, (O my children), when I die, burn my body till I become mere coal and then grind it into powder, and when there is a stormy wind, throw me (my ashes) in it.' So he took a firm promise from his children (to follow his instructions). And by Allah they (his sons) did accordingly(fulfilled their promise.) Then Allah said, "Be"' and behold! That man was standing there! Allah then said. "O my slave! What made you do what you did?" That man said, "Fear of You." So Allah forgave him.

حَدَّثَنَا مُوسَى، حَدَّثَنَا مُعْتَمِرٌ، سَمِعْتُ أَبِي، حَدَّثَنَا قَتَادَةُ، عَنْ عُقْبَةَ بْنِ عَبْدِ الْغَافِرِ، عَنْ أَبِي سَعِيدٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم ‏"‏ذَكَرَ رَجُلاً فِيمَنْ كَانَ سَلَفَ أَوْ قَبْلَكُمْ آتَاهُ اللَّهُ مَالاً وَوَلَدًا ـ يَعْنِي أَعْطَاهُ قَالَ ـ فَلَمَّا حُضِرَ قَالَ لِبَنِيهِ أَىَّ أَبٍ كُنْتُ قَالُوا خَيْرَ أَبٍ‏.‏ قَالَ فَإِنَّهُ لَمْ يَبْتَئِرْ عِنْدَ اللَّهِ خَيْرًا ـ فَسَّرَهَا قَتَادَةُ لَمْ يَدَّخِرْ ـ وَإِنْ يَقْدَمْ عَلَى اللَّهِ يُعَذِّبْهُ فَانْظُرُوا، فَإِذَا مُتُّ فَأَحْرِقُونِي، حَتَّى إِذَا صِرْتُ فَحْمًا فَاسْحَقُونِي ـ أَوْ قَالَ فَاسْهَكُونِي ـ ثُمَّ إِذَا كَانَ رِيحٌ عَاصِفٌ فَأَذْرُونِي فِيهَا‏.‏ فَأَخَذَ مَوَاثِيقَهُمْ عَلَى ذَلِكَ وَرَبِّي فَفَعَلُوا فَقَالَ اللَّهُ كُنْ‏.‏ فَإِذَا رَجُلٌ قَائِمٌ، ثُمَّ قَالَ أَىْ عَبْدِي مَا حَمَلَكَ عَلَى مَا فَعَلْتَ قَالَ مَخَافَتُكَ ـ أَوْ فَرَقٌ مِنْكَ ـ فَمَا تَلاَفَاهُ أَنْ رَحِمَهُ اللَّهُ ‏"‏‏.‏ فَحَدَّثْتُ أَبَا عُثْمَانَ فَقَالَ سَمِعْتُ سَلْمَانَ غَيْرَ أَنَّهُ زَادَ فَأَذْرُونِي فِي الْبَحْرِ‏.‏ أَوْ كَمَا حَدَّثَ‏.‏ وَقَالَ مُعَاذٌ حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، سَمِعْتُ عُقْبَةَ، سَمِعْتُ أَبَا سَعِيدٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم‏.‏

Reference	: Sahih al-Bukhari 6481
In-book reference	: Book 81, Hadith 70
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 488

(26) Chapter: To give up sinful deeds (26) باب الإِنْتِهَاءِ عَنِ الْمَعَاصِي

Narrated Abu Musa:

Allah's Messenger (ﷺ) said. "My example and the example of the message with which Allah has sent me is like that of a man who came to some people and said, "I have seen with my own eyes the enemy forces, and I am a naked warner (to you) so save yourself, save yourself! A group of them obeyed him and went out at night, slowly and stealthily and were safe, while another group did not believe him and thus the army took them in the morning and destroyed them."

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَثَلِي وَمَثَلُ مَا بَعَثَنِي اللَّهُ كَمَثَلِ رَجُلٍ أَتَى قَوْمًا فَقَالَ رَأَيْتُ الْجَيْشَ بِعَيْنَىَّ، وَإِنِّي أَنَا النَّذِيرُ الْعُرْيَانُ فَالنَّجَا النَّجَاءَ. فَأَطَاعَتْهُ طَائِفَةٌ فَأَدْلَجُوا عَلَى مَهْلِهِمْ فَنَجَوْا، وَكَذَّبَتْهُ طَائِفَةٌ فَصَبَّحَهُمُ الْجَيْشُ فَاجْتَاحَهُمْ ".

Reference	: Sahih al-Bukhari 6482
In-book reference	: Book 81, Hadith 71
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 489

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "My example and the example of the people is that of a man who made a fire, and when it lighted what was around it, Moths and other insects started falling into the fire. The man tried (his best) to prevent them, (from falling in the fire) but they overpowered him and rushed into the fire. The Prophet (ﷺ) added: Now, similarly, I take hold of the knots at your waist (belts) to prevent you from falling into the Fire, but you insist on falling into it."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ، أَنَّهُ حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّمَا مَثَلِي وَمَثَلُ النَّاسِ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا، فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ جَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ الَّتِي تَقَعُ فِي النَّارِ يَقَعْنَ فِيهَا، فَجَعَلَ يَنْزِعُهُنَّ وَيَغْلِبْنَهُ فَيَقْتَحِمْنَ فِيهَا، فَأَنَا آخُذُ بِحُجَزِكُمْ عَنِ النَّارِ، وَأَنْتُمْ تَقْتَحِمُونَ فِيهَا ".

Reference	: Sahih al-Bukhari 6483
In-book reference	: Book 81, Hadith 72
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 490

Narrated `Abdullah bin `Amr:

The Prophet (ﷺ) said, "A Muslim is the one who avoids harming Muslims with his tongue or his hands. And a Muhajir (an emigrant) is the one who gives up (abandons) all what Allah has forbidden."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو، يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم " الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ ".

Reference	: Sahih al-Bukhari 6484
In-book reference	: Book 81, Hadith 73
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 491

(27) Chapter: "If you knew that which I know, you would laugh little and weep much"

(27) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم: «لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً، وَلَبَكَيْتُمْ كَثِيرًا»

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If you knew that which I know you would laugh little and weep much."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ كَانَ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً، وَلَبَكَيْتُمْ كَثِيرًا ".

Reference	: Sahih al-Bukhari 6485
In-book reference	: Book 81, Hadith 74
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 492

Narrated Anas:

The Prophet (ﷺ) said, "If you knew that which I know, you would laugh little and weep much."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم "لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيرًا"

Reference	: Sahih al-Bukhari 6486
In-book reference	: Book 81, Hadith 75
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 493

(28) Chapter: The Fire is surrounded by al kinds of desires and passions.

(28) باب حُجِبَتِ النَّارُ بِالشَّهَوَاتِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " حُجِبَتِ النَّارُ بِالشَّهَوَاتِ، وَحُجِبَتِ الْجَنَّةُ بِالْمَكَارِهِ ".

Reference	: Sahih al-Bukhari 6487
In-book reference	: Book 81, Hadith 76
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 494

(29) Chapter: Paradise is nearer to anyone of you than the Shirak of his shoe, and so is the Fire.

(29) باب " الْجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذَلِكَ "

Narrated `Abdullah:

The Prophet (ﷺ) said, "Paradise is nearer to any of you than the Shirak (leather strap) of his shoe, and so is the (Hell) Fire.

حَدَّثَنِي مُوسَى بْنُ مَسْعُودٍ، حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، وَالأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " الْجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذَلِكَ ".

Reference	: Sahih al-Bukhari 6488
In-book reference	: Book 81, Hadith 77
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 495

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The truest poetic verse ever said by a poet, is: Indeed! Everything except Allah, is perishable."

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَصْدَقُ بَيْتٍ قَالَهُ الشَّاعِرُ أَلاَ كُلُّ شَىْءٍ مَا خَلاَ اللَّهَ بَاطِلٌ ".

Reference	: Sahih al-Bukhari 6489
In-book reference	: Book 81, Hadith 78
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 496

(30) Chapter: To look at the one who is inferior to and not the superior

(30) باب لِيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ وَلاَ يَنْظُرْ إِلَى مَنْ هُوَ فَوْقَهُ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If anyone of you looked at a person who was made superior to him in property and (in good) appearance, then he should also look at the one who is inferior to him.

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ فُضِّلَ عَلَيْهِ فِي الْمَالِ وَالْخَلْقِ، فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ ".

Reference	: Sahih al-Bukhari 6490
In-book reference	: Book 81, Hadith 79
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 497

(31) Chapter: Whoever intended to do a good deed or a bad deed

(31) باب مَنْ هَمَّ بِحَسَنَةٍ أَوْ بِسَيِّئَةٍ

Narrated Ibn `Abbas:

The Prophet (ﷺ) narrating about his Lord I'm and said, "Allah ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allah will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually did it, then Allah will write for him (in his account) with Him (its reward equal) from ten to seven hundred times to many more times: and if somebody intended to do a bad deed and he does not do it, then Allah will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually did it, then Allah will write one bad deed (in his account) ."

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا جَعْدٌ أَبُو عُثْمَانَ، حَدَّثَنَا أَبُو رَجَاءٍ الْعُطَارِدِيُّ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم فِيمَا يَرْوِي عَنْ رَبِّهِ عَزَّ وَجَلَّ قَالَ قَالَ " إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَ ذَلِكَ فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةِ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ سَيِّئَةً وَاحِدَةً ".

Reference	: Sahih al-Bukhari 6491
In-book reference	: Book 81, Hadith 80
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 498

(32) Chapter: What minor sins should be warded off

(32) باب مَا يُتَّقَى مِنْ مُحَقَّرَاتِ الذُّنُوبِ

Narrated Ghailan:

Anas said "You people do (bad) deeds (commit sins) which seem in your eyes as tiny (minute) than hair while we used to consider those (very deeds) during the life-time of the Prophet (ﷺ) as destructive sins."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا مَهْدِيٌّ، عَنْ غَيْلاَنَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ إِنَّكُمْ لَتَعْمَلُونَ أَعْمَالاً هِيَ أَدَقُّ فِي أَعْيُنِكُمْ مِنَ الشَّعَرِ، إِنْ كُنَّا نَعُدُّهَا عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم الْمُوبِقَاتِ. قَالَ أَبُو عَبْدِ اللَّهِ يَعْنِي بِذَلِكَ الْمُهْلِكَاتِ.

Reference	: Sahih al-Bukhari 6492
In-book reference	: Book 81, Hadith 81
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 499

(33) Chapter: The deeds done depend upon the last actions

(33) باب الأَعْمَالُ بِالْخَوَاتِيمِ وَمَا يُخَافُ مِنْهَا

Narrated Sa`d bin Sahl As-Sa`idi:

The Prophet (ﷺ) looked at a man fighting against the pagans and he was one of the most competent persons fighting on behalf of the Muslims. The Prophet (ﷺ) said, "Let him who wants to look at a man from the dwellers of the (Hell) Fire, look at this (man)." Another man followed him and kept on following him till he (the fighter) was injured and, seeking to die quickly, he placed the blade tip of his sword between his breasts and leaned over it till it passed through his shoulders (i.e., committed suicide)." The Prophet (ﷺ) added, "A person may do deeds that seem to the people as the deeds of the people of Paradise while in fact, he is from the dwellers of the (Hell) Fire: and similarly a person may do deeds that seem to the people as the deeds of the people of the (Hell) Fire while in fact, he is from the dwellers of Paradise. Verily, the (results of) deeds done, depend upon the last actions."

حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ، حَدَّثَنَا أَبُو غَسَّانَ، قَالَ حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، قَالَ نَظَرَ النَّبِيُّ صلى الله عليه وسلم إِلَى رَجُلٍ يُقَاتِلُ الْمُشْرِكِينَ، وَكَانَ مِنْ أَعْظَمِ الْمُسْلِمِينَ غَنَاءً عَنْهُمْ فَقَالَ " مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ النَّارِ فَلْيَنْظُرْ إِلَى هَذَا ". فَتَبِعَهُ رَجُلٌ فَلَمْ يَزَلْ عَلَى ذَلِكَ حَتَّى جُرِحَ، فَاسْتَعْجَلَ الْمَوْتَ. فَقَالَ بِذُبَابَةِ سَيْفِهِ، فَوَضَعَهُ بَيْنَ ثَدْيَيْهِ، فَتَحَامَلَ عَلَيْهِ، حَتَّى خَرَجَ مِنْ بَيْنِ كَتِفَيْهِ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ الْعَبْدَ لَيَعْمَلُ فِيمَا يَرَى النَّاسُ عَمَلَ أَهْلِ الْجَنَّةِ، وَإِنَّهُ لَمِنْ أَهْلِ النَّارِ، وَيَعْمَلُ فِيمَا يَرَى النَّاسُ عَمَلَ أَهْلِ النَّارِ وَهْوَ مِنْ أَهْلِ الْجَنَّةِ، وَإِنَّمَا الأَعْمَالُ بِخَوَاتِيمِهَا ".

Reference	: Sahih al-Bukhari 6493
In-book reference	: Book 81, Hadith 82
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 500

(34) Chapter: Seclusion is better for a believer than to have evil companions

(34) باب الْعُزْلَةُ رَاحَةٌ مِنْ خُلاَّطِ السُّوءِ

Narrated Abu Sa`id Al-Khudri:

A bedouin came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! Who is the best of mankind!" The Prophet said, "A man who strives for Allah's Cause with his life and property, and also a man who lives (all alone) in a mountain path among the mountain paths to worship his Lord and save the people from his evil."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ، أَنَّ أَبَا سَعِيدٍ، حَدَّثَهُ قَالَ قِيلَ يَا رَسُولَ اللَّهِ. وَقَالَ مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا الأَوْزَاعِيُّ حَدَّثَنَا الزُّهْرِيُّ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ أَىُّ النَّاسِ خَيْرٌ قَالَ " رَجُلٌ جَاهَدَ بِنَفْسِهِ وَمَالِهِ، وَرَجُلٌ فِي شِعْبٍ مِنَ الشِّعَابِ يَعْبُدُ رَبَّهُ، وَيَدَعُ النَّاسَ مِنْ شَرِّهِ ". تَابَعَهُ الزُّبَيْدِيُّ وَسُلَيْمَانُ بْنُ كَثِيرٍ وَالنُّعْمَانُ عَنِ الزُّهْرِيِّ. وَقَالَ مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عَطَاءٍ أَوْ عُبَيْدِ اللَّهِ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صلى الله عليه وسلم. وَقَالَ يُونُسُ وَابْنُ مُسَافِرٍ وَيَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ شِهَابٍ عَنْ عَطَاءٍ عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 6494
In-book reference	: Book 81, Hadith 83
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 501

Narrated Abu Sa`id:

I heard from the Prophet (ﷺ) saying, "There will come a time upon the people when the best property of a Muslim will be sheep which he will take to the tops of mountains and to the places of rainfall, run away with his religion (in order to save it) from afflictions."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا الْمَاجِشُونُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ، أَنَّهُ سَمِعَهُ يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " يَأْتِي عَلَى النَّاسِ زَمَانٌ خَيْرُ مَالِ الرَّجُلِ الْمُسْلِمِ الْغَنَمُ، يَتْبَعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ، يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ ".

Reference	: Sahih al-Bukhari 6495

In-book reference : Book 81, Hadith 84
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 502
(deprecated numbering scheme)

(35) Chapter: The disappearance of Al-Amanah

(35) باب رَفْعِ الأَمَانَةِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When honesty is lost, then wait for the Hour." It was asked, "How will honesty be lost, O Allah's Messenger (ﷺ)?" He said, "When authority is given to those who do not deserve it, then wait for the Hour."

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، حَدَّثَنَا هِلاَلُ بْنُ عَلِيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا ضُيِّعَتِ الأَمَانَةُ فَانْتَظِرِ السَّاعَةَ ". قَالَ كَيْفَ إِضَاعَتُهَا يَا رَسُولَ اللَّهِ قَالَ " إِذَا أُسْنِدَ الأَمْرُ إِلَى غَيْرِ أَهْلِهِ، فَانْتَظِرِ السَّاعَةَ ".

Reference : Sahih al-Bukhari 6496
In-book reference : Book 81, Hadith 85
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 503
(deprecated numbering scheme)

Narrated Hudhaifa:

Allah's Messenger (ﷺ) narrated to us two narrations, one of which I have seen (happening) and I am waiting for the other. He narrated that honesty was preserved in the roots of the hearts of men (in the beginning) and then they learnt it (honesty) from the Qur'an, and then they learnt it from the (Prophet's) Sunna (tradition). He also told us about its disappearance, saying, "A man will go to sleep whereupon honesty will be taken away from his heart, and only its trace will remain, resembling the traces of fire. He then will sleep whereupon the remainder of the honesty will also be taken away (from his heart) and its trace will resemble a blister which is raised over the surface of skin, when an ember touches one's foot; and in fact, this blister does not contain anything. So there will come a day when people will deal in business with each other but there will hardly be any trustworthy persons among them. Then it will be said that in such-and-such a tribe there is such-and-such person who is honest, and a man will be admired for his intelligence, good manners and strength, though indeed he will not have belief equal to a mustard seed in his heart." The narrator added: There came upon me a time when I did not mind dealing with anyone of you, for if he was a Muslim, his religion would prevent him from cheating; and if he was a Christian, his Muslim ruler would prevent him from cheating; but today I cannot deal except with so-and-so and so-and-so. (See Hadith No. 208, Vol. 9)

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، حَدَّثَنَا الأَعْمَشُ، عَنْ زَيْدِ بْنِ وَهْبٍ، حَدَّثَنَا حُذَيْفَةُ، قَالَ حَدَّثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم حَدِيثَيْنِ رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الآخَرَ، حَدَّثَنَا " أَنَّ الأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ، ثُمَّ عَلِمُوا مِنَ الْقُرْآنِ، ثُمَّ عَلِمُوا مِنَ السُّنَّةِ ". وَحَدَّثَنَا عَنْ رَفْعِهَا قَالَ " يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ الأَمَانَةُ مِنْ قَلْبِهِ، فَيَظَلُّ أَثَرُهَا مِثْلَ أَثَرِ الْوَكْتِ، ثُمَّ يَنَامُ النَّوْمَةَ فَتُقْبَضُ فَيَبْقَى أَثَرُهَا مِثْلَ الْمَجْلِ، كَجَمْرٍ دَحْرَجْتَهُ عَلَى رِجْلِكَ فَنَفِطَ، فَتَرَاهُ مُنْتَبِرًا، وَلَيْسَ فِيهِ شَىْءٌ، فَيُصْبِحُ النَّاسُ يَتَبَايَعُونَ فَلاَ يَكَادُ أَحَدٌ يُؤَدِّي الأَمَانَةَ، فَيُقَالُ إِنَّ فِي بَنِي فُلاَنٍ رَجُلاً أَمِينًا. وَيُقَالُ لِلرَّجُلِ مَا أَعْقَلَهُ وَمَا أَظْرَفَهُ وَمَا أَجْلَدَهُ. وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ إِيمَانٍ، وَلَقَدْ أَتَى عَلَىَّ زَمَانٌ وَمَا أُبَالِي أَيَّكُمْ بَايَعْتُ لَئِنْ كَانَ مُسْلِمًا رَدَّهُ الإِسْلاَمُ، وَإِنْ كَانَ نَصْرَانِيًّا رَدَّهُ عَلَىَّ سَاعِيهِ، فَأَمَّا الْيَوْمَ فَمَا كُنْتُ أُبَايِعُ إِلاَّ فُلاَنًا وَفُلاَنًا ". قَالَ الْفِرَبْرِيُّ قَالَ أَبُو جَعْفَرٍ حَدَّثْتُ أَبَا عَبْدِ اللَّهِ فَقَالَ سَمِعْتُ أَحْمَدَ بْنَ عَاصِمٍ يَقُولُ سَمِعْتُ أَبَا عُبَيْدٍ يَقُولُ قَالَ الأَصْمَعِيُّ وَأَبُو عَمْرٍو وَغَيْرُهُمَا جَذْرُ قُلُوبِ الرِّجَالِ الْجَذْرُ الأَصْلُ مِنْ كُلِّ شَىْءٍ، وَالْوَكْتُ أَثَرُ الشَّىْءِ الْيَسِيرُ مِنْهُ، وَالْمَجْلُ أَثَرُ الْعَمَلِ فِي الْكَفِّ إِذَا غَلُظَ.

Reference : Sahih al-Bukhari 6497
In-book reference : Book 81, Hadith 86
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 504

(deprecated numbering scheme)

Narrated `Abdullah bin `Umar:

I heard Allah's Messenger (ﷺ) saying, "People are just like camels, out of one hundred, one can hardly find a single camel suitable to ride."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّمَا النَّاسُ كَالإِبِلِ الْمِائَةُ لاَ تَكَادُ تَجِدُ فِيهَا رَاحِلَةً ".

Reference	: Sahih al-Bukhari 6498
In-book reference	: Book 81, Hadith 87
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 505

(36) Chapter: Chapter. Showing Off (36) باب الرِّيَاءِ وَالسُّمْعَةِ

Narrated Jundub:

The Prophet (ﷺ) said, "He who lets the people hear of his good deeds intentionally, to win their praise, Allah will let the people know his real intention (on the Day of Resurrection), and he who does good things in public to show off and win the praise of the people, Allah will disclose his real intention (and humiliate him).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنِي سَلَمَةُ بْنُ كُهَيْلٍ، وَحَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ، قَالَ سَمِعْتُ جُنْدَبًا، يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم وَلَمْ أَسْمَعْ أَحَدًا يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم غَيْرَهُ فَدَنَوْتُ مِنْهُ فَسَمِعْتُهُ يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ سَمَّعَ سَمَّعَ اللَّهُ بِهِ، وَمَنْ يُرَائِي يُرَائِي اللَّهُ بِهِ ".

Reference	: Sahih al-Bukhari 6499
In-book reference	: Book 81, Hadith 88
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 506

(37) Chapter: Whoever compelled himself to obey Allah (37) باب مَنْ جَاهَدَ نَفْسَهُ فِي طَاعَةِ اللَّهِ

Narrated Mu`adh bin Jabal:

While I was riding behind the Prophet (ﷺ) as a companion rider and there was nothing between me and him except the back of the saddle, he said, "O Mu`adh!" I replied, "Labbaik O Allah's Messenger (ﷺ)! And Sa`daik!" He proceeded for a while and then said, "O Mu`adh!" I said, "Labbaik and Sa`daik, O Allah's Messenger (ﷺ)!" He then proceeded for another while and said, "O Mu`adh bin Jabal!" I replied, "Labbaik, O Allah's Messenger (ﷺ), and Sa`daik!" He said, "Do you know what is Allah's right on His slaves?" I replied, "Allah and His Apostle know better." He said, "Allah's right on his slaves is that they should worship Him and not worship anything besides Him." He then proceeded for a while, and again said, "O Mu`adh bin Jabal!" I replied. "Labbaik, O Allah's Messenger (ﷺ), and Sa`daik." He said, "Do you know what is (Allah's) slaves' (people's) right on Allah if they did that?" I replied, "Allah and His Apostle know better." He said, "The right of (Allah's) slaves on Allah is that He should not punish them (if they did that).

حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ ـ رضى الله عنه ـ قَالَ بَيْنَمَا أَنَا رَدِيفُ النَّبِيِّ، صلى الله عليه وسلم لَيْسَ بَيْنِي وَبَيْنَهُ إِلاَّ آخِرَةُ الرَّحْلِ فَقَالَ " يَا مُعَاذُ ". قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ، ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ " يَا مُعَاذُ ". قُلْتُ لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ، ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ " يَا مُعَاذُ بْنَ جَبَلٍ ". قُلْتُ: لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ. قَالَ " هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى عِبَادِهِ ". قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ " حَقُّ اللَّهِ عَلَى عِبَادِهِ أَنْ يَعْبُدُوهُ، وَلاَ يُشْرِكُوا بِهِ شَيْئًا ". ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ " يَا مُعَاذُ بْنَ جَبَلٍ ". قُلْتُ لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ. قَالَ " هَلْ تَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللَّهِ إِذَا فَعَلُوهُ ". قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ " حَقُّ الْعِبَادِ عَلَى اللَّهِ أَنْ لاَ يُعَذِّبَهُمْ ".

Reference : Sahih al-Bukhari 6500
In-book reference : Book 81, Hadith 89
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 507
(deprecated numbering scheme)

(38) Chapter: The humility or modesty or lowliness

(38) باب التَّوَاضُعِ

Narrated Anas:

The Prophet (ﷺ) had a she-camel called Al-`Adba' and it was too fast to surpass in speed. There came a bedouin riding a camel of his, and that camel outstripped it (i.e. Al-Aqba'). That result was hard on the Muslims who said sorrowfully, "Al- Adba has been outstripped." Allah's Messenger (ﷺ) said, "It is due from Allah that nothing would be raised high in this world except that He lowers or puts it down."

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ ـ رضى الله عنه ـ كَانَ لِلنَّبِيِّ صلى الله عليه وسلم نَاقَةٌ‏.‏ قَالَ وَحَدَّثَنِي مُحَمَّدٌ أَخْبَرَنَا الْفَزَارِيُّ وَأَبُو خَالِدٍ الأَحْمَرُ عَنْ حُمَيْدٍ الطَّوِيلِ عَنْ أَنَسٍ قَالَ كَانَتْ نَاقَةٌ لِرَسُولِ اللَّهِ صلى الله عليه وسلم تُسَمَّى الْعَضْبَاءَ، وَكَانَتْ لاَ تُسْبَقُ، فَجَاءَ أَعْرَابِيٌّ عَلَى قَعُودٍ لَهُ فَسَبَقَهَا، فَاشْتَدَّ ذَلِكَ عَلَى الْمُسْلِمِينَ وَقَالُوا سُبِقَتِ الْعَضْبَاءُ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ إِنَّ حَقًّا عَلَى اللَّهِ أَنْ لاَ يَرْفَعَ شَيْئًا مِنَ الدُّنْيَا إِلاَّ وَضَعَهُ ‏"‏‏.‏

Reference : Sahih al-Bukhari 6501
In-book reference : Book 81, Hadith 90
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 508
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him."

حَدَّثَنِي مُحَمَّدُ بْنُ عُثْمَانَ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، حَدَّثَنِي شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ إِنَّ اللَّهَ قَالَ مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَىَّ عَبْدِي بِشَىْءٍ أَحَبَّ إِلَىَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَىَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطُشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لأُعْطِيَنَّهُ، وَلَئِنِ اسْتَعَاذَنِي لأُعِيذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَىْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ ‏"‏‏.‏

Reference : Sahih al-Bukhari 6502
In-book reference : Book 81, Hadith 91
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 509
(deprecated numbering scheme)

(39) Chapter: "I have been sent, and the Hour as these two"

(39) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم: «بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ»

{وَمَا أَمْرُ السَّاعَةِ إِلاَّ كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}.

Narrated Sahl:

Allah's Messenger (ﷺ) said, "I have been sent and the Hour (is at hand) as these two," showing his two fingers and sticking (separating) them out.

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا أَبُو غَسَّانَ، حَدَّثَنَا أَبُو حَازِمٍ، عَنْ سَهْلٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بُعِثْتُ أَنَا وَالسَّاعَةَ هَكَذَا ". وَيُشِيرُ بِإِصْبَعَيْهِ فَيَمُدُّ بِهِمَا.

Reference	: Sahih al-Bukhari 6503
In-book reference	: Book 81, Hadith 92
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 510

Narrated Anas:

Allah's Messenger (ﷺ) said, "I have been sent and the Hour (is at hand) as these two (fingers).

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ ـ هُوَ الْجُعْفِيُّ ـ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، وَأَبِي التَّيَّاحِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ ".

Reference	: Sahih al-Bukhari 6504
In-book reference	: Book 81, Hadith 93
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 511

Narrated Abu Huraira:

The Prophet (ﷺ) said, "I have been sent and the Hour (is at hand) as these two (fingers).

حَدَّثَنِي يَحْيَى بْنُ يُوسُفَ، أَخْبَرَنَا أَبُو بَكْرٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ ". يَعْنِي إِصْبَعَيْنِ. تَابَعَهُ إِسْرَائِيلُ عَنْ أَبِي حَصِينٍ.

Reference	: Sahih al-Bukhari 6505
In-book reference	: Book 81, Hadith 94
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 512

(40) Chapter: The rising of the sun from the west (40) باب

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Hour will not be established till the sun rises from the west, and when it rises (from the west) and the people see it, then all of them will believe (in Allah). But that will be the time when 'No good it will do to a soul to believe then. If it believed not before..'" (6.158) The Hour will be established (so suddenly) that two persons spreading a garment between them will not be able to finish their bargain, nor will they be able to fold it up. The Hour will be established while a man is carrying the milk of his she-camel, but cannot drink it; and the Hour will be established when someone is not able to prepare the tank to water his livestock from it; and the Hour will be established when some of you has raised his food to his mouth but cannot eat it."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا طَلَعَتْ فَرَآهَا النَّاسُ آمَنُوا أَجْمَعُونَ، فَذَلِكَ حِينَ لاَ يَنْفَعُ نَفْسًا إِيمَانُهَا، لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ، أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ نَشَرَ الرَّجُلاَنِ ثَوْبَهُمَا بَيْنَهُمَا فَلاَ يَتَبَايَعَانِهِ وَلاَ يَطْوِيَانِهِ، وَلَتَقُومَنَّ السَّاعَةُ وَقَدِ انْصَرَفَ الرَّجُلُ بِلَبَنِ لِقْحَتِهِ فَلاَ يَطْعَمُهُ، وَلَتَقُومَنَّ السَّاعَةُ وَهْوَ يَلِيطُ حَوْضَهُ فَلاَ يَسْقِي فِيهِ، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ رَفَعَ أُكْلَتَهُ إِلَى فِيهِ فَلاَ يَطْعَمُهَا ".

Reference	: Sahih al-Bukhari 6506
In-book reference	: Book 81, Hadith 95
USC-MSA web (English) reference	: Vol. 8, Book 76, Hadith 513

(deprecated numbering scheme)

(41) Chapter: Whoever loves to meet Allah, Allah loves to meet him

(41) باب " مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ "

Narrated 'Ubada bin As-Samit:

The Prophet (ﷺ) said, "Who-ever loves to meet Allah, Allah (too) loves to meet him and who-ever hates to meet Allah, Allah (too) hates to meet him". `Aisha, or some of the wives of the Prophet (ﷺ) said, "But we dislike death." He said: It is not like this, but it is meant that when the time of the death of a believer approaches, he receives the good news of Allah's pleasure with him and His blessings upon him, and so at that time nothing is dearer to him than what is in front of him. He therefore loves the meeting with Allah, and Allah (too) loves the meeting with him. But when the time of the death of a disbeliever approaches, he receives the evil news of Allah's torment and His Requital, whereupon nothing is more hateful to him than what is before him. Therefore, he hates the meeting with Allah, and Allah too, hates the meeting with him."

حَدَّثَنَا حَجَّاجٌ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ ". قَالَتْ عَائِشَةُ أَوْ بَعْضُ أَزْوَاجِهِ إِنَّا لَنَكْرَهُ الْمَوْتَ. قَالَ " لَيْسَ ذَاكِ، وَلَكِنَّ الْمُؤْمِنَ إِذَا حَضَرَهُ الْمَوْتُ بُشِّرَ بِرِضْوَانِ اللَّهِ وَكَرَامَتِهِ، فَلَيْسَ شَىْءٌ أَحَبَّ إِلَيْهِ مِمَّا أَمَامَهُ، فَأَحَبَّ لِقَاءَ اللَّهِ وَأَحَبَّ اللَّهُ لِقَاءَهُ، وَإِنَّ الْكَافِرَ إِذَا حُضِرَ بُشِّرَ بِعَذَابِ اللَّهِ وَعُقُوبَتِهِ، فَلَيْسَ شَىْءٌ أَكْرَهَ إِلَيْهِ مِمَّا أَمَامَهُ، كَرِهَ لِقَاءَ اللَّهِ وَكَرِهَ اللَّهُ لِقَاءَهُ ". اخْتَصَرَهُ أَبُو دَاوُدَ وَعَمْرٌو عَنْ شُعْبَةَ. وَقَالَ سَعِيدٌ عَنْ قَتَادَةَ عَنْ زُرَارَةَ عَنْ سَعْدٍ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 6507
In-book reference	: Book 81, Hadith 96
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 514

Narrated Abu Musa:

The Prophet (ﷺ) said, "Whoever loves the meeting with Allah, Allah too, loves the meeting with him; and whoever hates the meeting with Allah, Allah too, hates the meeting with him."

حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ ".

Reference	: Sahih al-Bukhari 6508
In-book reference	: Book 81, Hadith 97
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 515

Narrated `Aisha:

(the wife of the Prophet) When Allah's Messenger (ﷺ) was in good health, he used to say, "No prophet's soul is ever captured unless he is shown his place in Paradise and given the option (to die or survive)." So when the death of the Prophet (ﷺ) approached and his head was on my thigh, he became unconscious for a while and then he came to his senses and fixed his eyes on the ceiling and said, "O Allah (with) the highest companions." (See Qur'an 4:69). I said' "Hence he is not going to choose us." And I came to know that it was the application of the narration which he (the Prophet) used to narrate to us. And that was the last statement of the Prophet (ﷺ) (before his death) i.e., "O Allah! With the highest companions." (See Qur'an 4:69)

حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، وَعُرْوَةُ بْنُ الزُّبَيْرِ، فِي رِجَالٍ مِنْ أَهْلِ الْعِلْمِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ وَهْوَ صَحِيحٌ " إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ ثُمَّ يُخَيَّرُ ". فَلَمَّا نَزَلَ بِهِ، وَرَأْسُهُ عَلَى فَخِذِي، غُشِيَ عَلَيْهِ سَاعَةً، ثُمَّ أَفَاقَ، فَأَشْخَصَ

بَصَرَهُ إِلَى السَّقْفِ ثُمَّ قَالَ " اللَّهُمَّ الرَّفِيقَ الأَعْلَى ". قُلْتُ إِذًا لاَ يَخْتَارُنَا، وَعَرَفْتُ أَنَّهُ الْحَدِيثُ الَّذِي كَانَ يُحَدِّثُنَا بِهِ ـ قَالَتْ ـ فَكَانَتْ تِلْكَ آخِرَ كَلِمَةٍ تَكَلَّمَ بِهَا النَّبِيُّ صلى الله عليه وسلم قَوْلُهُ " اللَّهُمَّ الرَّفِيقَ الأَعْلَى ".

Reference	: Sahih al-Bukhari 6509
In-book reference	: Book 81, Hadith 98
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 516

(42) Chapter: The stupors of death (42) باب سَكَرَاتِ الْمَوْتِ

Narrated `Aisha:

There was a leather or wood container full of water in front of Allah's Messenger (ﷺ) (at the time of his death). He would put his hand into the water and rub his face with it, saying, "None has the right to be worshipped but Allah! No doubt, death has its stupors." Then he raised his hand and started saying, "(O Allah!) with the highest companions." (See Qur'an 4:69) (and kept on saying it) till he expired and his hand dropped."

حَدَّثَنِي مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مَيْمُونٍ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ سَعِيدٍ، قَالَ أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ، أَنَّ أَبَا عَمْرٍو، ذَكْوَانَ مَوْلَى عَائِشَةَ أَخْبَرَهُ أَنَّ عَائِشَةَ ـ رضى الله عنها ـ كَانَتْ تَقُولُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ بَيْنَ يَدَيْهِ رَكْوَةٌ ـ أَوْ عُلْبَةٌ فِيهَا مَاءٌ، يَشُكُّ عُمَرُ ـ فَجَعَلَ يُدْخِلُ يَدَيْهِ فِي الْمَاءِ، فَيَمْسَحُ بِهِمَا وَجْهَهُ وَيَقُولُ " لاَ إِلَهَ إِلاَّ اللَّهُ، إِنَّ لِلْمَوْتِ سَكَرَاتٍ ". ثُمَّ نَصَبَ يَدَهُ فَجَعَلَ يَقُولُ " فِي الرَّفِيقِ الأَعْلَى ". حَتَّى قُبِضَ وَمَالَتْ يَدُهُ.

قَالَ أَبُو عَبْد اللَّهِ الْعُلْبَةُ مِنْ الْخَشَبِ وَالرَّكْوَةُ مِنْ الأَدَمِ.

Reference	: Sahih al-Bukhari 6510
In-book reference	: Book 81, Hadith 99
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 517

Narrated `Aisha:

Some rough bedouins used to visit the Prophet (ﷺ) and ask him, "When will the Hour be?" He would look at the youngest of all of them and say, "If this should live till he is very old, your Hour (the death of the people addressed) will take place." Hisham said that he meant (by the Hour), their death.

حَدَّثَنِي صَدَقَةُ، أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رِجَالٌ مِنَ الأَعْرَابِ جُفَاةً يَأْتُونَ النَّبِيَّ صلى الله عليه وسلم فَيَسْأَلُونَهُ مَتَى السَّاعَةُ، فَكَانَ يَنْظُرُ إِلَى أَصْغَرِهِمْ فَيَقُولُ " إِنْ يَعِشْ هَذَا لاَ يُدْرِكْهُ الْهَرَمُ حَتَّى تَقُومَ عَلَيْكُمْ سَاعَتُكُمْ ". قَالَ هِشَامٌ يَعْنِي مَوْتَهُمْ.

Reference	: Sahih al-Bukhari 6511
In-book reference	: Book 81, Hadith 100
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 518

Narrated Abu Qatada bin Rib'i Al-Ansari:

A funeral procession passed by Allah's Messenger (ﷺ) who said, "Relieved or relieving?" The people asked, "O Allah's Messenger (ﷺ)! What is relieved and relieving?" He said, "A believer is relieved (by death) from the troubles and hardships of the world and leaves for the Mercy of Allah, while (the death of) a wicked person relieves the people, the land, the trees, (and) the animals from him."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ، عَنْ مَعْبَدِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِي قَتَادَةَ بْنِ رِبْعِيٍّ الأَنْصَارِيِّ، أَنَّهُ كَانَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مُرَّ عَلَيْهِ بِجِنَازَةٍ فَقَالَ " مُسْتَرِيحٌ، وَمُسْتَرَاحٌ مِنْهُ ". قَالُوا يَا رَسُولَ اللَّهِ مَا الْمُسْتَرِيحُ وَالْمُسْتَرَاحُ مِنْهُ قَالَ " الْعَبْدُ الْمُؤْمِنُ يَسْتَرِيحُ مِنْ نَصَبِ الدُّنْيَا وَأَذَاهَا إِلَى رَحْمَةِ اللَّهِ، وَالْعَبْدُ الْفَاجِرُ يَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبِلاَدُ وَالشَّجَرُ وَالدَّوَابُّ ".

Reference : Sahih al-Bukhari 6512
In-book reference : Book 81, Hadith 101
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 519
(deprecated numbering scheme)

Narrated Abu Qatada:

The Prophet (ﷺ) said, "Relieved or relieving. And a believer is relieved (by death).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ، حَدَّثَنِي ابْنُ كَعْبٍ، عَنْ أَبِي قَتَادَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مُسْتَرِيحٌ، وَمُسْتَرَاحٌ مِنْهُ، الْمُؤْمِنُ يَسْتَرِيحُ ".

Reference : Sahih al-Bukhari 6513
In-book reference : Book 81, Hadith 102
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 520
(deprecated numbering scheme)

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "When carried to his grave, a dead person is followed by three, two of which return (after his burial) and one remains with him: his relative, his property, and his deeds follow him; relatives and his property go back while his deeds remain with him."

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرِ بْنِ عَمْرِو بْنِ حَزْمٍ، سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَتْبَعُ الْمَيِّتَ ثَلاَثَةٌ، فَيَرْجِعُ اثْنَانِ وَيَبْقَى مَعَهُ وَاحِدٌ، يَتْبَعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ، فَيَرْجِعُ أَهْلُهُ وَمَالُهُ، وَيَبْقَى عَمَلُهُ ".

Reference : Sahih al-Bukhari 6514
In-book reference : Book 81, Hadith 103
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 521
(deprecated numbering scheme)

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "When anyone of you dies, his destination is displayed before him in the forenoon and in the afternoon, either in the (Hell) Fire or in Paradise, and it is said to him, "That is your place till you are resurrected and sent to it."

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا مَاتَ أَحَدُكُمْ عُرِضَ عَلَيْهِ مَقْعَدُهُ غُدْوَةً وَعَشِيًّا، إِمَّا النَّارُ وَإِمَّا الْجَنَّةُ، فَيُقَالُ هَذَا مَقْعَدُكَ حَتَّى تُبْعَثَ إِلَيْهِ".

Reference : Sahih al-Bukhari 6515
In-book reference : Book 81, Hadith 104
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 522
(deprecated numbering scheme)

Narrated `Aisha:

The Prophet (ﷺ) said, "Do not abuse the dead, for they have reached the result of what they have done."

حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، أَخْبَرَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ، قَالَتْ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تَسُبُّوا الأَمْوَاتَ، فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوا ".

Reference : Sahih al-Bukhari 6516
In-book reference : Book 81, Hadith 105
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 523
(deprecated numbering scheme)

(43) Chapter: The blowing of the Trumpet, on the Day of Resurrection

(43) باب نَفْخِ الصُّورِ

قَالَ مُجَاهِدٌ الصُّورُ كَهَيْئَةِ الْبُوقِ {زَجْرَةٌ} صَيْحَةٌ.

وَقَالَ ابْنُ عَبَّاسٍ النَّاقُورُ الصُّورُ.

{الرَّاجِفَةُ} النَّفْخَةُ الأُولَى. وَ{الرَّادِفَةُ} النَّفْخَةُ الثَّانِيَةُ.

Narrated Abu Huraira:

Two men, a Muslim and a Jew, abused each other. The Muslim said, "By Him Who gave superiority to Muhammad over all the people." On that, the Jew said, "By Him Who gave superiority to Moses over all the people." The Muslim became furious at that and slapped the Jew in the face. The Jew went to Allah's Messenger (ﷺ) and informed him of what had happened between him and the Muslim. Allah's Apostle said, "Don't give me superiority over Moses, for the people will fall unconscious on the Day of Resurrection and I will be the first to gain consciousness, and behold ! Moses will be there holding the side of Allah's Throne. I will not know whether Moses has been among those people who have become unconscious and then has regained consciousness before me, or has been among those exempted by Allah from falling unconscious."

حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، وَالأَعْرَجِ، أَنَّهُمَا حَدَّثَاهُ أَنَّ أَبَا هُرَيْرَةَ قَالَ اسْتَبَّ رَجُلاَنِ، رَجُلٌ مِنَ الْمُسْلِمِينَ وَرَجُلٌ مِنَ الْيَهُودِ فَقَالَ الْمُسْلِمُ وَالَّذِي اصْطَفَى مُحَمَّدًا عَلَى الْعَالَمِينَ. فَقَالَ الْيَهُودِيُّ وَالَّذِي اصْطَفَى مُوسَى عَلَى الْعَالَمِينَ، قَالَ فَغَضِبَ الْمُسْلِمُ عِنْدَ ذَلِكَ، فَلَطَمَ وَجْهَ الْيَهُودِيِّ، فَذَهَبَ الْيَهُودِيُّ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَخْبَرَهُ بِمَا كَانَ مِنْ أَمْرِهِ وَأَمْرِ الْمُسْلِمِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " **لاَ تُخَيِّرُونِي عَلَى مُوسَى، فَإِنَّ النَّاسَ يَصْعَقُونَ يَوْمَ الْقِيَامَةِ، فَأَكُونُ فِي أَوَّلِ مَنْ يُفِيقُ، فَإِذَا مُوسَى بَاطِشٌ بِجَانِبِ الْعَرْشِ، فَلاَ أَدْرِي أَكَانَ مُوسَى فِيمَنْ صَعِقَ فَأَفَاقَ قَبْلِي، أَوْ كَانَ مِمَّنِ اسْتَثْنَى اللَّهُ** ".

Reference	: Sahih al-Bukhari 6517
In-book reference	: Book 81, Hadith 106
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 524

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The people will fall down unconscious at the time when they should fall down (i.e., on the Day of Resurrection), and then I will be the first man to get up, and behold, Moses will be there holding (Allah's) Throne. I will not know whether he has been amongst those who have fallen unconscious."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ النَّبِيُّ صلى الله عليه وسلم " **يَصْعَقُ النَّاسُ حِينَ يَصْعَقُونَ، فَأَكُونُ أَوَّلَ مَنْ قَامَ، فَإِذَا مُوسَى آخِذٌ بِالْعَرْشِ، فَمَا أَدْرِي أَكَانَ فِيمَنْ صَعِقَ** ". رَوَاهُ أَبُو سَعِيدٍ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 6518
In-book reference	: Book 81, Hadith 107
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 525

(44) Chapter: On the Day of Resurrection, Allah will grasp the whole earth

(44) باب يَقْبِضُ اللَّهُ الأَرْضَ

رَوَاهُ نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah will take the whole earth (in His Hand) and will roll up the Heaven in His right Hand, and then He will say, "I am King! Where are the kings of the earth ? "

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يَقْبِضُ اللَّهُ الأَرْضَ، وَيَطْوِي السَّمَاءَ بِيَمِينِهِ، ثُمَّ يَقُولُ أَنَا الْمَلِكُ أَيْنَ مُلُوكُ الأَرْضِ ".

Reference	: Sahih al-Bukhari 6519
In-book reference	: Book 81, Hadith 108
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 526

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "The (planet of) earth will be a bread on the Day of Resurrection, and The resistible (Allah) will topple turn it with His Hand like anyone of you topple turns a bread with his hands while (preparing the bread) for a journey, and that bread will be the entertainment for the people of Paradise." A man from the Jews came (to the Prophet) and said, "May The Beneficent (Allah) bless you, O Abul Qasim! Shall I tell you of the entertainment of the people of Paradise on the Day of Resurrection?" The Prophet (ﷺ) said, "Yes." The Jew said, "The earth will be a bread," as the Prophet (ﷺ) had said. Thereupon the Prophet (ﷺ) looked at us and smiled till his premolar tooth became visible. Then the Jew further said, "Shall I tell you of the udm (additional food taken with bread) they will have with the bread?" He added, "That will be Balam and Nun." The people asked, "What is that?" He said, "It is an ox and a fish, and seventy thousand people will eat of the caudate lobe (i.e. extra lobe) of their livers."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ خَالِدٍ، عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ النَّبِيُّ صلى الله عليه وسلم " تَكُونُ الأَرْضُ يَوْمَ الْقِيَامَةِ خُبْزَةً وَاحِدَةً، يَتَكَفَّؤُهَا الْجَبَّارُ بِيَدِهِ، كَمَا يَكْفَأُ أَحَدُكُمْ خُبْزَتَهُ فِي السَّفَرِ، نُزُلاً لأَهْلِ الْجَنَّةِ ". فَأَتَى رَجُلٌ مِنَ الْيَهُودِ فَقَالَ بَارَكَ الرَّحْمَنُ عَلَيْكَ يَا أَبَا الْقَاسِمِ، أَلاَ أُخْبِرُكَ بِنُزُلِ أَهْلِ الْجَنَّةِ يَوْمَ الْقِيَامَةِ قَالَ " بَلَى ". قَالَ تَكُونُ الأَرْضُ خُبْزَةً وَاحِدَةً كَمَا قَالَ النَّبِيُّ صلى الله عليه وسلم فَنَظَرَ النَّبِيُّ صلى الله عليه وسلم إِلَيْنَا، ثُمَّ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ ثُمَّ قَالَ أَلاَ أُخْبِرُكَ بِإِدَامِهِمْ قَالَ إِدَامُهُمْ بَالاَمٌ وَنُونٌ. قَالُوا وَمَا هَذَا قَالَ ثَوْرٌ وَنُونٌ يَأْكُلُ مِنْ زَائِدَةِ كَبِدِهِمَا سَبْعُونَ أَلْفًا.

Reference	: Sahih al-Bukhari 6520
In-book reference	: Book 81, Hadith 109
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 527

Narrated Sahl bin Sa`d:

I heard the Prophet (ﷺ) saying, "The people will be gathered on the Day of Resurrection on reddish white land like a pure loaf of bread (made of pure fine flour)." Sahl added: That land will have no landmarks for anybody (to make use of).

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ حَدَّثَنِي أَبُو حَازِمٍ، قَالَ سَمِعْتُ سَهْلَ بْنَ سَعْدٍ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ بَيْضَاءَ عَفْرَاءَ كَقُرْصَةِ نَقِيٍّ ". قَالَ سَهْلٌ أَوْ غَيْرُهُ لَيْسَ فِيهَا مَعْلَمٌ لأَحَدٍ.

Reference	: Sahih al-Bukhari 6521
In-book reference	: Book 81, Hadith 110
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 528

(45) Chapter: The gathering (on the Day of Resurrection) (45) باب كَيْفَ الْحَشْرُ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The people will be gathered in three ways: (The first way will be of) those who will wish or have a hope (for Paradise) and will have a fear (of punishment), (The second batch will be those who will gather)

riding two on a camel or three on a camel or ten on a camel. (The third batch) the rest of the people will be urged to gather by the Fire which will accompany them at the time of their afternoon nap and stay with them where they will spend the night, and will be with them in the morning wherever they may be then, and will be with them in the afternoon wherever they may be then."

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا وُهَيْبٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يُحْشَرُ النَّاسُ عَلَى ثَلاَثِ طَرَائِقَ، رَاغِبِينَ رَاهِبِينَ وَاثْنَانِ عَلَى بَعِيرٍ، وَثَلاَثَةٌ عَلَى بَعِيرٍ، وَأَرْبَعَةٌ عَلَى بَعِيرٍ، وَعَشَرَةٌ عَلَى بَعِيرٍ وَيَحْشُرُ بَقِيَّتَهُمُ النَّارُ، تَقِيلُ مَعَهُمْ حَيْثُ قَالُوا، وَتَبِيتُ مَعَهُمْ حَيْثُ بَاتُوا، وَتُصْبِحُ مَعَهُمْ حَيْثُ أَصْبَحُوا، وَتُمْسِي مَعَهُمْ حَيْثُ أَمْسَوْا ".

Reference	: Sahih al-Bukhari 6522
In-book reference	: Book 81, Hadith 111
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 529

Narrated Anas bin Malik:

A man said, "O Allah's Prophet! Will a Kafir (disbeliever) be gathered (driven prone) on his face?" The Prophet (ﷺ) said, "Is not He Who made him walk with his legs in this world, able to make him walk on his face on the Day of Resurrection?" (Qatada, a sub-narrator said: Yes, (He can), by the Power of Our Lord!")

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ الْبَغْدَادِيُّ، حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه أَنَّ رَجُلاً، قَالَ يَا نَبِيَّ اللَّهِ كَيْفَ يُحْشَرُ الْكَافِرُ عَلَى وَجْهِهِ قَالَ " أَلَيْسَ الَّذِي أَمْشَاهُ عَلَى الرِّجْلَيْنِ فِي الدُّنْيَا قَادِرًا عَلَى أَنْ يُمْشِيَهُ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ ". قَالَ قَتَادَةُ بَلَى وَعِزَّةِ رَبِّنَا.

Reference	: Sahih al-Bukhari 6523
In-book reference	: Book 81, Hadith 112
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 530

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "You will meet Allah barefooted, naked, walking on feet, and uncircumcised."

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا سُفْيَانُ، قَالَ عَمْرٌو سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، سَمِعْتُ ابْنَ عَبَّاسٍ، سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِنَّكُمْ مُلاَقُو اللَّهِ حُفَاةً عُرَاةً مُشَاةً غُرْلاً ". قَالَ سُفْيَانُ هَذَا مِمَّا نَعُدُّ أَنَّ ابْنَ عَبَّاسٍ سَمِعَهُ مِنَ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 6524
In-book reference	: Book 81, Hadith 113
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 531

Narrated Ibn `Abbas:

I heard Allah's Messenger (ﷺ) while he was delivering a sermon on a pulpit, saying, "You will meet Allah barefooted, naked, and uncircumcised."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَخْطُبُ عَلَى الْمِنْبَرِ يَقُولُ " إِنَّكُمْ مُلاَقُو اللَّهِ حُفَاةً عُرَاةً غُرْلاً ".

Reference	: Sahih al-Bukhari 6525
In-book reference	: Book 81, Hadith 114
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 532

Narrated Ibn `Abbas:

The Prophet (ﷺ) stood up among us and addressed (saying) "You will be gathered, barefooted, naked, and uncircumcised (as Allah says): 'As We began the first creation, We shall repeat it..' (21.104) And the first human being to be dressed on the Day of Resurrection will be (the Prophet) Abraham Al-Khalil. Then will be brought some men of my followers who will be taken towards the left (i.e., to the Fire), and I will say: 'O Lord! My companions whereupon Allah will say: You do not know what they did after you left them. I will then say as the pious slave, Jesus said, And I was witness over them while I dwelt amongst them..........(up to) ...the All-Wise.' (5.117-118). The narrator added: Then it will be said that those people (relegated from Islam, that is) kept on turning on their heels (deserted Islam).

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَامَ فِينَا النَّبِيُّ صلى الله عليه وسلم يَخْطُبُ فَقَالَ " إِنَّكُمْ مَحْشُورُونَ حُفَاةً عُرَاةً {كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ} الآيَةَ، وَإِنَّ أَوَّلَ الْخَلاَئِقِ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ، وَإِنَّهُ سَيُجَاءُ بِرِجَالٍ مِنْ أُمَّتِي، فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ. فَأَقُولُ يَا رَبِّ أُصَيْحَابِي. فَيَقُولُ إِنَّكَ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ. فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ {وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ} إِلَى قَوْلِهِ {الْحَكِيمُ} قَالَ فَيُقَالُ إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ ".

Reference	: Sahih al-Bukhari 6526
In-book reference	: Book 81, Hadith 115
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 533

Narrated `Aisha:

Allah's Messenger (ﷺ) said, "The people will be gathered barefooted, naked, and uncircumcised." I said, "O Allah's Messenger (ﷺ)! Will the men and the women look at each other?" He said, "The situation will be too hard for them to pay attention to that."

حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا حَاتِمُ بْنُ أَبِي صَغِيرَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، قَالَ حَدَّثَنِي الْقَاسِمُ بْنُ مُحَمَّدِ بْنِ أَبِي بَكْرٍ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تُحْشَرُونَ حُفَاةً عُرَاةً غُرْلاً " قَالَتْ عَائِشَةُ فَقُلْتُ يَا رَسُولَ اللَّهِ الرِّجَالُ وَالنِّسَاءُ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ. فَقَالَ " الأَمْرُ أَشَدُّ مِنْ أَنْ يُهِمَّهُمْ ذَاكِ ".

Reference	: Sahih al-Bukhari 6527
In-book reference	: Book 81, Hadith 116
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 534

Narrated `Abdullah:

While we were in the company of the Prophet (ﷺ) in a tent he said, "Would it please you to be one fourth of the people of Paradise?" We said, "Yes." He said, "Would It please you to be one-third of the people of Paradise?" We said, "Yes." He said, "Would it please you to be half of the people of Paradise?" We said, "Yes." Thereupon he said, "I hope that you will be one half of the people of Paradise, for none will enter Paradise but a Muslim soul, and you people, in comparison to the people who associate others in worship with Allah, are like a white hair on the skin of a black ox, or a black hair on the skin of a red ox."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ، قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي قُبَّةٍ فَقَالَ " أَتَرْضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ ". قُلْنَا نَعَمْ. قَالَ " تَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ ". قُلْنَا نَعَمْ. قَالَ " أَتَرْضَوْنَ أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ ". قُلْنَا نَعَمْ. قَالَ " وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنِّي لأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ، وَذَلِكَ أَنَّ الْجَنَّةَ لاَ يَدْخُلُهَا إِلاَّ نَفْسٌ مُسْلِمَةٌ، وَمَا أَنْتُمْ فِي أَهْلِ الشِّرْكِ إِلاَّ كَالشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الأَسْوَدِ أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِي جِلْدِ الثَّوْرِ الأَحْمَرِ ".

Reference	: Sahih al-Bukhari 6528
In-book reference	: Book 81, Hadith 117

USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 8, Book 76, Hadith 535

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The first man to be called on the Day of Resurrection will be Adam who will be shown his offspring, and it will be said to them, 'This is your father, Adam.' Adam will say (responding to the call), 'Labbaik and Sa`daik' Then Allah will say (to Adam), 'Take out of your offspring, the people of Hell.' Adam will say, 'O Lord, how many should I take out?' Allah will say, 'Take out ninety-nine out of every hundred." They (the Prophet's companions) said, "O Allah's Apostle! If ninety-nine out of every one hundred of us are taken away, what will remain out of us?" He said, "My followers in comparison to the other nations are like a white hair on a black ox."

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ ثَوْرٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " أَوَّلُ مَنْ يُدْعَى يَوْمَ الْقِيَامَةِ آدَمُ، فَتَرَاءَى ذُرِّيَّتُهُ فَيُقَالُ هَذَا أَبُوكُمْ آدَمُ. فَيَقُولُ لَبَّيْكَ وَسَعْدَيْكَ. فَيَقُولُ أَخْرِجْ بَعْثَ جَهَنَّمَ مِنْ ذُرِّيَّتِكَ. فَيَقُولُ يَا رَبِّ كَمْ أُخْرِجُ فَيَقُولُ أَخْرِجْ مِنْ كُلِّ مِائَةٍ تِسْعَةً وَتِسْعِينَ ". فَقَالُوا يَا رَسُولَ اللَّهِ إِذَا أُخِذَ مِنَّا مِنْ كُلِّ مِائَةٍ تِسْعَةٌ وَتِسْعُونَ، فَمَاذَا يَبْقَى مِنَّا قَالَ " إِنَّ أُمَّتِي فِي الأُمَمِ كَالشَّعَرَةِ الْبَيْضَاءِ فِي الثَّوْرِ الأَسْوَدِ ".

Reference	: Sahih al-Bukhari 6529
In-book reference	: Book 81, Hadith 118
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 536

(46) Chapter: Who associate others in worship with Allah

(46) باب قَوْلُهُ عَزَّ وَجَلَّ: {إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ}

{أَزِفَتِ الآزِفَةُ} , {اقْتَرَبَتِ السَّاعَةُ}

Narrated Abu Sa`id:

The Prophet (ﷺ) said, "Allah will say, 'O Adam!. Adam will reply, 'Labbaik and Sa`daik (I respond to Your Calls, I am obedient to Your orders), wal Khair fi Yadaik (and all the good is in Your Hands)!' Then Allah will say (to Adam), Bring out the people of the Fire.' Adam will say, 'What (how many) are the people of the Fire?' Allah will say, 'Out of every thousand (take out) nine hundred and ninety-nine (persons).' At that time children will become hoary-headed and every pregnant female will drop her load (have an abortion) and you will see the people as if they were drunk, yet not drunk; But Allah's punishment will be very severe." That news distressed the companions of the Prophet (ﷺ) too much, and they said, "O Allah's Messenger (ﷺ)! Who amongst us will be that man (the lucky one out of one-thousand who will be saved from the Fire)?" He said, "Have the good news that one-thousand will be from Gog and Magog, and the one (to be saved will be) from you." The Prophet (ﷺ) added, "By Him in Whose Hand my soul is, I Hope that you (Muslims) will be one third of the people of Paradise." On that, we glorified and praised Allah and said, "Allahu Akbar." The Prophet (ﷺ) then said, "By Him in Whose Hand my soul is, I hope that you will be one half of the people of Paradise, as your (Muslims) example in comparison to the other people (non-Muslims), is like that of a white hair on the skin of a black ox, or a round hairless spot on the foreleg of a donkey."

حَدَّثَنِي يُوسُفُ بْنُ مُوسَى، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَقُولُ اللَّهُ يَا آدَمُ. فَيَقُولُ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ. قَالَ يَقُولُ أَخْرِجْ بَعْثَ النَّارِ. قَالَ وَمَا بَعْثُ النَّارِ قَالَ مِنْ كُلِّ أَلْفٍ تِسْعَمِائَةٍ وَتِسْعَةً وَتِسْعِينَ. فَذَاكَ حِينَ يَشِيبُ الصَّغِيرُ، وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا، وَتَرَى النَّاسَ سَكْرَى وَمَا هُمْ بِسَكْرَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ". فَاشْتَدَّ ذَلِكَ عَلَيْهِمْ فَقَالُوا يَا رَسُولَ اللَّهِ أَيُّنَا الرَّجُلُ قَالَ " أَبْشِرُوا، فَإِنَّ مِنْ يَأْجُوجَ وَمَأْجُوجَ أَلْفٌ وَمِنْكُمْ رَجُلٌ ـ ثُمَّ قَالَ ـ وَالَّذِي نَفْسِي فِي يَدِهِ إِنِّي لأَطْمَعُ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ ". قَالَ فَحَمِدْنَا اللَّهَ وَكَبَّرْنَا، ثُمَّ قَالَ " وَالَّذِي نَفْسِي فِي يَدِهِ إِنِّي لأَطْمَعُ أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ، إِنَّ مَثَلَكُمْ فِي الأُمَمِ كَمَثَلِ الشَّعَرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الأَسْوَدِ أَوِ الرَّقْمَةِ فِي ذِرَاعِ الْحِمَارِ ".

Reference : Sahih al-Bukhari 6530
In-book reference : Book 81, Hadith 119
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 537
(deprecated numbering scheme)

(47) Chapter: "Think they not that they will be resurrected on a Great Day"

(47) باب قَوْلِ اللَّهِ تَعَالَى: {أَلاَ يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ لِيَوْمٍ عَظِيمٍ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ}

وَقَالَ ابْنُ عَبَّاسٍ: {وَتَقَطَّعَتْ بِهِمُ الأَسْبَابُ} قَالَ الْوُصُلاَتُ فِي الدُّنْيَا.

Narrated Ibn `Umar:

The Prophet (ﷺ) said (regarding the Verse), "A Day when all mankind will stand before the Lord of the Worlds,' (that day) they will stand, drowned in their sweat up to the middle of their ears."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانَ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم. {يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ} قَالَ " يَقُومُ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيْهِ ".

Reference : Sahih al-Bukhari 6531
In-book reference : Book 81, Hadith 120
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 538
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The people will sweat so profusely on the Day of Resurrection that their sweat will sink seventy cubits deep into the earth, and it will rise up till it reaches the people's mouths and ears."

حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي سُلَيْمَانُ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَعْرَقُ النَّاسُ يَوْمَ الْقِيَامَةِ حَتَّى يَذْهَبَ عَرَقُهُمْ فِي الأَرْضِ سَبْعِينَ ذِرَاعًا، وَيُلْجِمُهُمْ حَتَّى يَبْلُغَ آذَانَهُمْ ".

Reference : Sahih al-Bukhari 6532
In-book reference : Book 81, Hadith 121
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 539
(deprecated numbering scheme)

(48) Chapter: Al-Qisas on the Day of Resurrection

(48) باب الْقِصَاصِ يَوْمَ الْقِيَامَةِ

وَهْيَ الْحَاقَّةُ لأَنَّ فِيهَا الثَّوَابَ وَحَوَاقَّ الأُمُورِ، الْحَقَّةُ وَالْحَاقَّةُ وَاحِدٌ، وَالْقَارِعَةُ، وَالْغَاشِيَةُ، وَالصَّاخَّةُ، وَالتَّغَابُنُ غَبْنُ أَهْلِ الْجَنَّةِ أَهْلَ النَّارِ.

Narrated `Abdullah:

The Prophet (ﷺ) said, "The cases which will be decided first (on the Day of Resurrection) will be the cases of blood-shedding. "

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنِي شَقِيقٌ، سَمِعْتُ عَبْدَ اللَّهِ ـ رضى الله عنه ـ قَالَ النَّبِيُّ صلى الله عليه وسلم " أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ بِالدِّمَاءِ ".

Reference : Sahih al-Bukhari 6533
In-book reference : Book 81, Hadith 122
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 540
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever has wronged his brother, should ask for his pardon (before his death), as (in the Hereafter) there will be neither a Dinar nor a Dirham. (He should secure pardon in this life) before some of his good deeds are taken and paid to his brother, or, if he has done no good deeds, some of the bad deeds of his brother are taken to be loaded on him (in the Hereafter).

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ كَانَتْ عِنْدَهُ مَظْلَمَةٌ لأَخِيهِ فَلْيَتَحَلَّلْهُ مِنْهَا، فَإِنَّهُ لَيْسَ ثَمَّ دِينَارٌ وَلاَ دِرْهَمٌ مِنْ قَبْلِ أَنْ يُؤْخَذَ لأَخِيهِ مِنْ حَسَنَاتِهِ، فَإِنْ لَمْ يَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتِ أَخِيهِ، فَطُرِحَتْ عَلَيْهِ ".

Reference	: Sahih al-Bukhari 6534
In-book reference	: Book 81, Hadith 123
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 541

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "The believers, after being saved from the (Hell) Fire, will be stopped at a bridge between Paradise and Hell and mutual retaliation will be established among them regarding wrongs they have committed in the world against one another. After they are cleansed and purified (through the retaliation), they will be admitted into Paradise; and by Him in Whose Hand Muhammad's soul is, everyone of them will know his dwelling in Paradise better than he knew his dwelling in this world."

حَدَّثَنِي الصَّلْتُ بْنُ مُحَمَّدٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، {وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ} قَالَ حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَخْلُصُ الْمُؤْمِنُونَ مِنَ النَّارِ، فَيُحْبَسُونَ عَلَى قَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ، فَيُقَصُّ لِبَعْضِهِمْ مِنْ بَعْضٍ، مَظَالِمُ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا، حَتَّى إِذَا هُذِّبُوا وَنُقُّوا أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لأَحَدُهُمْ أَهْدَى بِمَنْزِلِهِ فِي الْجَنَّةِ مِنْهُ بِمَنْزِلِهِ كَانَ فِي الدُّنْيَا ".

Reference	: Sahih al-Bukhari 6535
In-book reference	: Book 81, Hadith 124
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 542

(49) Chapter: Anybody whose account is questioned will surely be punished

(49) باب مَنْ نُوقِشَ الْحِسَابَ عُذِّبَ

Narrated Ibn Abi Mulaika:

`Aisha said, "The Prophet (ﷺ) said, 'Anybody whose account (record) is questioned will surely be punished.' I said, 'Doesn't Allah say: 'He surely will receive an easy reckoning?' (84.8) The Prophet (ﷺ) replied. 'This means only the presentation of the account."'

Narrated `Aisha:

The Prophet (ﷺ) said (as above, 543).

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ عُثْمَانَ بْنِ الأَسْوَدِ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ نُوقِشَ الْحِسَابَ عُذِّبَ ". قَالَتْ قُلْتُ أَلَيْسَ يَقُولُ اللَّهُ تَعَالَى {فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا}. قَالَ " ذَلِكِ الْعَرْضُ ". حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى، عَنْ عُثْمَانَ بْنِ الأَسْوَدِ، سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ، قَالَ سَمِعْتُ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم مِثْلَهُ. وَتَابَعَهُ ابْنُ جُرَيْجٍ وَمُحَمَّدُ بْنُ سُلَيْمٍ وَأَيُّوبُ وَصَالِحُ بْنُ رُسْتُمٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 6536
In-book reference	: Book 81, Hadith 125
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 543

Narrated `Aisha:

Allah's Messenger (ﷺ), said, "None will be called to account on the Day of Resurrection, but will be ruined." I said "O Allah's Messenger (ﷺ)! Hasn't Allah said: 'Then as for him who will be given his record in his right hand, he surely will receive an easy reckoning? (84.7-8) -- Allah's Messenger (ﷺ) said, "That (Verse) means only the presentation of the accounts, but anybody whose account (record) is questioned on the Day of Resurrection, will surely be punished."

حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا حَاتِمُ بْنُ أَبِي صَغِيرَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ، حَدَّثَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ، حَدَّثَتْنِي عَائِشَةُ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لَيْسَ أَحَدٌ يُحَاسَبُ يَوْمَ الْقِيَامَةِ إِلاَّ هَلَكَ ". فَقُلْتُ يَا رَسُولَ اللَّهِ أَلَيْسَ قَدْ قَالَ اللَّهُ تَعَالَى {فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ * فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا} فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا ذَلِكِ الْعَرْضُ، وَلَيْسَ أَحَدٌ يُنَاقَشُ الْحِسَابَ يَوْمَ الْقِيَامَةِ إِلاَّ عُذِّبَ ".

Reference	: Sahih al-Bukhari 6537
In-book reference	: Book 81, Hadith 126
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 545

Narrated Anas bin Malik:

Allah's Prophet used to say, "A disbeliever will be brought on the Day of Resurrection and will be asked. "Suppose you had as much gold as to fill the earth, would you offer it to ransom yourself?" He will reply, "Yes." Then it will be said to him, "You were asked for something easier than that (to join none in worship with Allah (i.e. to accept Islam, but you refused).

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم وَحَدَّثَنِي مُحَمَّدُ بْنُ مَعْمَرٍ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم كَانَ يَقُولُ " يُجَاءُ بِالْكَافِرِ يَوْمَ الْقِيَامَةِ فَيُقَالُ لَهُ أَرَأَيْتَ لَوْ كَانَ لَكَ مِلْءُ الأَرْضِ ذَهَبًا أَكُنْتَ تَفْتَدِي بِهِ فَيَقُولُ نَعَمْ. فَيُقَالُ لَهُ قَدْ كُنْتَ سُئِلْتَ مَا هُوَ أَيْسَرُ مِنْ ذَلِكَ ".

Reference	: Sahih al-Bukhari 6538
In-book reference	: Book 81, Hadith 127
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 546

Narrated `Adi bin Hatim:

The Prophet (ﷺ) said, "There will be none among you but will be talked to by Allah on the Day of Resurrection, without there being an interpreter between him and Him (Allah) . He will look and see nothing ahead of him, and then he will look (again for the second time) in front of him, and the (Hell) Fire will confront him. So, whoever among you can save himself from the Fire, should do so even with one half of a date (to give in charity).

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي قَالَ، حَدَّثَنِي الأَعْمَشُ، قَالَ حَدَّثَنِي خَيْثَمَةُ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ وَسَيُكَلِّمُهُ اللَّهُ يَوْمَ الْقِيَامَةِ، لَيْسَ بَيْنَ اللَّهِ وَبَيْنَهُ تُرْجُمَانٌ، ثُمَّ يَنْظُرُ فَلاَ يَرَى شَيْئًا قُدَّامَهُ، ثُمَّ يَنْظُرُ بَيْنَ يَدَيْهِ فَتَسْتَقْبِلُهُ النَّارُ، فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَتَّقِيَ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ ".

Reference	: Sahih al-Bukhari 6539
In-book reference	: Book 81, Hadith 128
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 547

Narrated `Adi bin Hatim:

The Prophet (ﷺ) said, "Protect yourself from the Fire." He then turned his face aside (as if he were looking at it) and said again, "Protect yourself from the Fire," and then turned his face aside (as if he were looking at it), and he

said so for the third time till we thought he was looking at it. He then said, "Protect yourselves from the Fire, even if with one half of a date and he who hasn't got even this, (should do so) by (saying) a good, pleasant word.'

قَالَ الأَعْمَشُ حَدَّثَنِي عَمْرٌو، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " اتَّقُوا النَّارَ ". ثُمَّ أَعْرَضَ وَأَشَاحَ، ثُمَّ قَالَ " اتَّقُوا النَّارَ ". ثُمَّ أَعْرَضَ وَأَشَاحَ ثَلاَثًا، حَتَّى ظَنَنَّا أَنَّهُ يَنْظُرُ إِلَيْهَا، ثُمَّ قَالَ " اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَمَنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ ".

Reference	: Sahih al-Bukhari 6540
In-book reference	: Book 81, Hadith 129
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 548

(50) Chapter: Seventy thousand will enter Paradise without accounts.

(50) باب يَدْخُلُ الْجَنَّةَ سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "The people were displayed in front of me and I saw one prophet passing by with a large group of his followers, and another prophet passing by with only a small group of people, and another prophet passing by with only ten (persons), and another prophet passing by with only five (persons), and another prophet passed by alone. And then I looked and saw a large multitude of people, so I asked Gabriel, "Are these people my followers?' He said, 'No, but look towards the horizon.' I looked and saw a very large multitude of people. Gabriel said. 'Those are your followers, and those are seventy thousand (persons) in front of them who will neither have any reckoning of their accounts nor will receive any punishment.' I asked, 'Why?' He said, 'For they used not to treat themselves with branding (cauterization) nor with Ruqya (get oneself treated by the recitation of some Verses of the Qur'an) and not to see evil omen in things, and they used to put their trust (only) in their Lord." On hearing that, 'Ukasha bin Mihsan got up and said (to the Prophet), "Invoke Allah to make me one of them." The Prophet (ﷺ) said, "O Allah, make him one of them." Then another man got up and said (to the Prophet), "Invoke Allah to make me one of them." The Prophet (ﷺ) said, 'Ukasha has preceded you."

حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ، حَدَّثَنَا ابْنُ فُضَيْلٍ، حَدَّثَنَا حُصَيْنٌ، وَحَدَّثَنِي أَسِيدُ بْنُ زَيْدٍ، حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، قَالَ كُنْتُ عِنْدَ سَعِيدِ بْنِ جُبَيْرٍ فَقَالَ حَدَّثَنِي ابْنُ عَبَّاسٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " عُرِضَتْ عَلَىَّ الأُمَمُ، فَأَخَذَ النَّبِيُّ يَمُرُّ مَعَهُ الأُمَّةُ، وَالنَّبِيُّ يَمُرُّ مَعَهُ النَّفَرُ، وَالنَّبِيُّ يَمُرُّ مَعَهُ الْعَشَرَةُ، وَالنَّبِيُّ يَمُرُّ مَعَهُ الْخَمْسَةُ، وَالنَّبِيُّ يَمُرُّ وَحْدَهُ، فَنَظَرْتُ فَإِذَا سَوَادٌ كَثِيرٌ قُلْتُ يَا جِبْرِيلُ هَؤُلاَءِ أُمَّتِي قَالَ لاَ وَلَكِنِ انْظُرْ إِلَى الأُفُقِ. فَنَظَرْتُ فَإِذَا سَوَادٌ كَثِيرٌ. قَالَ هَؤُلاَءِ أُمَّتُكَ، وَهَؤُلاَءِ سَبْعُونَ أَلْفًا قُدَّامَهُمْ، لاَ حِسَابَ عَلَيْهِمْ وَلاَ عَذَابَ. قُلْتُ وَلِمَ قَالَ كَانُوا لاَ يَكْتَوُونَ، وَلاَ يَسْتَرْقُونَ، وَلاَ يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ". فَقَامَ إِلَيْهِ عُكَّاشَةُ بْنُ مِحْصَنٍ فَقَالَ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ " اللَّهُمَّ اجْعَلْهُ مِنْهُمْ ". ثُمَّ قَامَ إِلَيْهِ رَجُلٌ آخَرُ قَالَ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ " سَبَقَكَ بِهَا عُكَّاشَةُ ".

Reference	: Sahih al-Bukhari 6541
In-book reference	: Book 81, Hadith 130
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 549

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "From my followers there will enter Paradise a crowd, seventy thousand in number, whose faces will glitter as the moon does when it is full." On hearing that, 'Ukasha bin Mihsan Al-Asdi got up, lifting his covering sheet, and said, "O Allah's Messenger (ﷺ)! Invoke Allah that He may make me one of them." The Prophet (ﷺ) said, "O Allah, make him one of them." Another man from the Ansar got up and said, "O

Allah's Messenger (ﷺ)! Invoke Allah to make me one of them. "The Prophet (ﷺ) said (to him), "'Ukasha has preceded you."

حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، حَدَّثَهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " يَدْخُلُ مِنْ أُمَّتِي زُمْرَةٌ هُمْ سَبْعُونَ أَلْفًا، تُضِيءُ وُجُوهُهُمْ إِضَاءَةَ الْقَمَرِ لَيْلَةَ الْبَدْرِ ". وَقَالَ أَبُو هُرَيْرَةَ فَقَامَ عُكَّاشَةُ بْنُ مِحْصَنٍ الأَسَدِيُّ يَرْفَعُ نَمِرَةً عَلَيْهِ فَقَالَ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ " اللَّهُمَّ اجْعَلْهُ مِنْهُمْ ". ثُمَّ قَامَ رَجُلٌ مِنَ الأَنْصَارِ فَقَالَ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَقَالَ " سَبَقَكَ عُكَّاشَةُ ".

Reference	: Sahih al-Bukhari 6542
In-book reference	: Book 81, Hadith 131
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 550

Narrated Sahl bin Sa`d:

The Prophet (ﷺ) said, "Seventy-thousand or seven-hundred thousand of my followers (the narrator is in doubt as to the correct number) will enter Paradise holding each other till the first and the last of them enter Paradise at the same time, and their faces will have a glitter like that of the moon at night when it is full."

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا أَبُو غَسَّانَ، قَالَ حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لَيَدْخُلَنَّ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا أَوْ سَبْعُمِائَةِ أَلْفٍ ـ شَكَّ فِي أَحَدِهِمَا ـ مُتَمَاسِكِينَ، آخِذٌ بَعْضُهُمْ بِبَعْضٍ، حَتَّى يَدْخُلَ أَوَّلُهُمْ وَآخِرُهُمُ الْجَنَّةَ، وَوُجُوهُهُمْ عَلَى ضَوْءِ الْقَمَرِ لَيْلَةَ الْبَدْرِ ".

Reference	: Sahih al-Bukhari 6543
In-book reference	: Book 81, Hadith 132
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 551

Narrated Ibn `Umar:

The Prophet; said, "The people of Paradise will enter Paradise, and the people of the (Hell) Fire will enter the (Hell) Fire: then a call-maker will get up (and make an announcement) among them, 'O the people of the (Hell) Fire! No death anymore ! And O people of Paradise! No death (anymore) but Eternity."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، حَدَّثَنَا نَافِعٌ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، وَأَهْلُ النَّارِ النَّارَ، ثُمَّ يَقُومُ مُؤَذِّنٌ بَيْنَهُمْ يَا أَهْلَ النَّارِ لاَ مَوْتَ، وَيَا أَهْلَ الْجَنَّةِ لاَ مَوْتَ، خُلُودٌ ".

Reference	: Sahih al-Bukhari 6544
In-book reference	: Book 81, Hadith 133
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 552

Narrated Abu Huraira:

The Prophet (ﷺ) said, " It will be said to the people of Paradise, 'O people of Paradise! Eternity (for you) and no death,' and to the people of the Fire, 'O people of the Fire, eternity (for you) and no death!"

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " يُقَالُ لأَهْلِ الْجَنَّةِ خُلُودٌ لاَ مَوْتَ. وَلأَهْلِ النَّارِ يَا أَهْلَ النَّارِ خُلُودٌ لاَ مَوْتَ ".

Reference	: Sahih al-Bukhari 6545
In-book reference	: Book 81, Hadith 134
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 553

(51) Chapter: The description of Paradise and the Fire

(51) باب صِفَةِ الْجَنَّةِ وَالنَّارِ

وَقَالَ أَبُو سَعِيدٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ زِيَادَةُ كَبِدِ حُوتٍ». عَدْنٌ خُلْدٌ، عَدَنْتُ بِأَرْضٍ أَقَمْتُ، وَمِنْهُ الْمَعْدِنُ، فِي مَعْدِنِ صِدْقٍ، فِي مَنْبِتِ صِدْقٍ.

Narrated `Imran:

The Prophet (ﷺ) said, "I looked into paradise and saw that the majority of its people were the poor, and I looked into the Fire and found that the majority of its people were women."

حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْثَمِ، حَدَّثَنَا عَوْفٌ، عَنْ أَبِي رَجَاءٍ، عَنْ عِمْرَانَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " اطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ وَاطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ ".

Reference	: Sahih al-Bukhari 6546
In-book reference	: Book 81, Hadith 135
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 554

Narrated Usama:

The Prophet (ﷺ) said, "I stood at the gate of Paradise and saw that the majority of the people who had entered it were poor people, while the rich were forbidden (to enter along with the poor, because they were waiting the reckoning of their accounts), but the people of the Fire had been ordered to be driven to the Fire. And I stood at the gate of the Fire and found that the majority of the people entering it were women."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ، أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ أُسَامَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " قُمْتُ عَلَى باب الْجَنَّةِ فَكَانَ عَامَّةُ مَنْ دَخَلَهَا الْمَسَاكِينَ، وَأَصْحَابُ الْجَدِّ مَحْبُوسُونَ، غَيْرَ أَنَّ أَصْحَابَ النَّارِ قَدْ أُمِرَ بِهِمْ إِلَى النَّارِ، وَقُمْتُ عَلَى باب النَّارِ فَإِذَا عَامَّةُ مَنْ دَخَلَهَا النِّسَاءُ ".

Reference	: Sahih al-Bukhari 6547
In-book reference	: Book 81, Hadith 136
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 555

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "When the people of Paradise have entered Paradise and the people of the Fire have entered the Fire, death will be brought and will be placed between the Fire and Paradise, and then it will be slaughtered, and a call will be made (that), 'O people of Paradise, no more death ! O people of the Fire, no more death ! ' So the people of Paradise will have happiness added to their previous happiness, and the people of the Fire will have sorrow added to their previous sorrow."

حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا عُمَرُ بْنُ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِيهِ، أَنَّهُ حَدَّثَهُ عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا صَارَ أَهْلُ الْجَنَّةِ إِلَى الْجَنَّةِ، وَأَهْلُ النَّارِ إِلَى النَّارِ، جِيءَ بِالْمَوْتِ حَتَّى يُجْعَلَ بَيْنَ الْجَنَّةِ وَالنَّارِ، ثُمَّ يُذْبَحُ، ثُمَّ يُنَادِي مُنَادٍ يَا أَهْلَ الْجَنَّةِ لاَ مَوْتَ، يَا أَهْلَ النَّارِ لاَ مَوْتَ، فَيَزْدَادُ أَهْلُ الْجَنَّةِ فَرَحًا إِلَى فَرَحِهِمْ. وَيَزْدَادُ أَهْلُ النَّارِ حُزْنًا إِلَى حُزْنِهِمْ ".

Reference	: Sahih al-Bukhari 6548
In-book reference	: Book 81, Hadith 137
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 556

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "Allah will say to the people of Paradise, 'O the people of Paradise!' They will say, 'Labbaik, O our Lord, and Sa`daik!' Allah will say, 'Are you pleased?" They will say, 'Why should we not be pleased

since You have given us what You have not given to anyone of Your creation?' Allah will say, 'I will give you something better than that.' They will reply, 'O our Lord! And what is better than that?' Allah will say, 'I will bestow My pleasure and contentment upon you so that I will never be angry with you after for-ever.' "

حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ يَقُولُ لأَهْلِ الْجَنَّةِ يَا أَهْلَ الْجَنَّةِ. يَقُولُونَ لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ. فَيَقُولُ هَلْ رَضِيتُمْ فَيَقُولُونَ وَمَا لَنَا لاَ نَرْضَى وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ. فَيَقُولُ أَنَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ. قَالُوا يَا رَبِّ وَأَىُّ شَىْءٍ أَفْضَلُ مِنْ ذَلِكَ فَيَقُولُ أُحِلُّ عَلَيْكُمْ رِضْوَانِي فَلاَ أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا ".

Reference	: Sahih al-Bukhari 6549
In-book reference	: Book 81, Hadith 138
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 557

Narrated Anas:

Haritha was martyred on the day (of the battle) of Badr while he was young. His mother came to the Prophet (ﷺ) saying, "O Allah's Messenger (ﷺ)! You know the relation of Haritha to me (how fond of him I was); so, if he is in Paradise, I will remain patient and wish for Allah's reward, but if he is not there, then you will see what I will do." The Prophet (ﷺ) replied, "May Allah be merciful upon you! Have you gone mad? (Do you think) it is one Paradise? There are many Paradises and he is in the (most superior) Paradise of Al-Firdaus."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ حُمَيْدٍ، قَالَ سَمِعْتُ أَنَسًا، يَقُولُ أُصِيبَ حَارِثَةُ يَوْمَ بَدْرٍ وَهْوَ غُلاَمٌ، فَجَاءَتْ أُمُّهُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ قَدْ عَرَفْتَ مَنْزِلَةَ حَارِثَةَ مِنِّي، فَإِنْ يَكُ فِي الْجَنَّةِ أَصْبِرْ وَأَحْتَسِبْ، وَإِنْ تَكُنِ الأُخْرَى تَرَى مَا أَصْنَعُ. فَقَالَ " وَيْحَكِ ـ أَوَهَبِلْتِ ـ أَوَجَنَّةٌ وَاحِدَةٌ هِيَ جِنَانٌ كَثِيرَةٌ، وَإِنَّهُ لَفِي جَنَّةِ الْفِرْدَوْسِ ".

Reference	: Sahih al-Bukhari 6550
In-book reference	: Book 81, Hadith 139
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 558

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The width between the two shoulders of a Kafir (disbeliever) will be equal to the distance covered by a fast rider in three days."

حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ، أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى، أَخْبَرَنَا الْفُضَيْلُ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ "مَا بَيْنَ مَنْكِبَىِ الْكَافِرِ مَسِيرَةُ ثَلاَثَةِ أَيَّامٍ لِلرَّاكِبِ الْمُسْرِعِ".

Reference	: Sahih al-Bukhari 6551
In-book reference	: Book 81, Hadith 140
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 558

Narrated Sahl bin Sa'd:

Allah's Messenger (ﷺ) said, "In Paradise there is a tree so big that in its shade a rider may travel for one hundred years without being able to cross it."

وَقَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا الْمُغِيرَةُ بْنُ سَلَمَةَ، حَدَّثَنَا وُهَيْبٌ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ، لاَ يَقْطَعُهَا ".

Reference	: Sahih al-Bukhari 6552
In-book reference	: Book 81, Hadith 141
USC-MSA web (English) reference	: Vol. 8, Book 76, Hadith 559

(deprecated numbering scheme)

Narrated Abu Sa'id:

The Prophet (ﷺ) said: There is a tree in Paradise (so huge) that a fast (or a trained) rider may travel: for one hundred years without being able to cross it.

قَالَ أَبُو حَازِمٍ فَحَدَّثْتُ بِهِ النُّعْمَانَ بْنَ أَبِي عَيَّاشٍ، فَقَالَ حَدَّثَنِي أَبُو سَعِيدٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ الْجَوَادَ الْمُضَمَّرَ السَّرِيعَ مِائَةَ عَامٍ، مَا يَقْطَعُهَا ".

Reference	: Sahih al-Bukhari 6553
In-book reference	: Book 81, Hadith 142
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 559

Narrated Sahl bin Sa`d:

Allah's Messenger (ﷺ) said, "Seventy thousand or seven hundred thousand of my followers will enter Paradise. (Abu Hazim, the sub-narrator, is not sure as to which of the two numbers is correct.) They will be holding on to each other, the first will not entering the last one does, their faces like the moon on a full moon night."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لَيَدْخُلَنَّ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَوْ سَبْعُمِائَةِ أَلْفٍ ـ لاَ يَدْرِي أَبُو حَازِمٍ أَيُّهُمَا قَالَ ـ مُتَمَاسِكُونَ، آخِذٌ بَعْضُهُمْ بَعْضًا، لاَ يَدْخُلُ أَوَّلُهُمْ حَتَّى يَدْخُلَ آخِرُهُمْ، وُجُوهُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ ".

Reference	: Sahih al-Bukhari 6554
In-book reference	: Book 81, Hadith 143
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 560

Narrated Sahl:

The Prophet (ﷺ) said, "The people of Paradise will see the Ghuraf (special abodes) in Paradise as you see a star in the sky."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَبِيهِ، عَنْ سَهْلٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ "إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ الْغُرَفَ فِي الْجَنَّةِ كَمَا تَتَرَاءَوْنَ الْكَوْكَبَ فِي السَّمَاءِ".

Reference	: Sahih al-Bukhari 6555
In-book reference	: Book 81, Hadith 144
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 561

Abu Sa`id added:

"As you see a glittering star remaining in the eastern horizon and the western horizon."

قَالَ أَبِي فَحَدَّثْتُ النُّعْمَانَ بْنَ أَبِي عَيَّاشٍ، فَقَالَ أَشْهَدُ لَسَمِعْتُ أَبَا سَعِيدٍ يُحَدِّثُ وَيَزِيدُ فِيهِ " كَمَا تَرَاءَوْنَ الْكَوْكَبَ الْغَارِبَ فِي الأُفُقِ الشَّرْقِيِّ وَالْغَرْبِيِّ ".

Reference	: Sahih al-Bukhari 6556
In-book reference	: Book 81, Hadith 145
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 561

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Allah will say to the person who will have the minimum punishment in the Fire on the Day of Resurrection, 'If you had things equal to whatever is on the earth, would you ransom yourself (from the punishment) with it?' He will reply, Yes. Allah will say, 'I asked you a much easier thing than this while you were in

the backbone of Adam, that is, not to worship others besides Me, but you refused and insisted to worship others besides Me.'"

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يَقُولُ اللَّهُ تَعَالَى لأَهْوَنِ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ لَوْ أَنَّ لَكَ مَا فِي الأَرْضِ مِنْ شَىْءٍ أَكُنْتَ تَفْتَدِي بِهِ فَيَقُولُ نَعَمْ. فَيَقُولُ أَرَدْتُ مِنْكَ أَهْوَنَ مِنْ هَذَا وَأَنْتَ فِي صُلْبِ آدَمَ أَنْ لاَ تُشْرِكَ بِي شَيْئًا فَأَبَيْتَ إِلاَّ أَنْ تُشْرِكَ بِي ".

Reference	: Sahih al-Bukhari 6557
In-book reference	: Book 81, Hadith 146
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 562

Narrated Hammad from `Amr from Jabir:

The Prophet (ﷺ) said, "Some people will come out of the Fire through intercession looking like The Thaarir." I asked `Amr, "What is the Thaarir?" He said, Ad Dagh`Abis, and at that time he was toothless. Hammad added: I said to `Amr bin Dinar, "O Abu Muhammad! Did you hear Jabir bin `Abdullah saying, 'I heard the Prophet (ﷺ) saying: 'Some people will come out of the Fire through intercession?" He said, "Yes. "

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرٍو، عَنْ جَابِرٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " يَخْرُجُ مِنَ النَّارِ بِالشَّفَاعَةِ كَأَنَّهُمُ الثَّعَارِيرُ ". قُلْتُ مَا الثَّعَارِيرُ قَالَ الضَّغَابِيسُ. وَكَانَ قَدْ سَقَطَ فَمُهُ فَقُلْتُ لِعَمْرِو بْنِ دِينَارٍ أَبَا مُحَمَّدٍ سَمِعْتَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " يَخْرُجُ بِالشَّفَاعَةِ مِنَ النَّارِ ". قَالَ نَعَمْ.

Reference	: Sahih al-Bukhari 6558
In-book reference	: Book 81, Hadith 147
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 563

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Some people will come out of the Fire after they have received a touch of the Fire, changing their color, and they will enter Paradise, and the people of Paradise will name them 'Al- Jahannamiyin' the (Hell) Fire people."

حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يَخْرُجُ قَوْمٌ مِنَ النَّارِ بَعْدَ مَا مَسَّهُمْ مِنْهَا سَفْعٌ، فَيَدْخُلُونَ الْجَنَّةَ، فَيُسَمِّيهِمْ أَهْلُ الْجَنَّةِ الْجَهَنَّمِيِّينَ ".

Reference	: Sahih al-Bukhari 6559
In-book reference	: Book 81, Hadith 148
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 564

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "When the people of Paradise have entered Paradise, and the people of the Fire have entered the Fire, Allah will say. 'Take out (of the Fire) whoever has got faith equal to a mustard seed in his heart.' They will come out, and by that time they would have burnt and became like coal, and then they will be thrown into the river of Al-Hayyat (life) and they will spring up just as a seed grows on the bank of a rainwater stream." The Prophet (ﷺ) said, "Don't you see that the germinating seed comes out yellow and twisted?"

حَدَّثَنَا مُوسَى، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، وَأَهْلُ النَّارِ النَّارَ يَقُولُ اللَّهُ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ فَأَخْرِجُوهُ. فَيُخْرَجُونَ قَدِ امْتُحِشُوا وَعَادُوا حُمَمًا، فَيُلْقَوْنَ فِي نَهَرِ الْحَيَاةِ، فَيَنْبُتُونَ كَمَا تَنْبُتُ الْحِبَّةُ فِي حَمِيلِ السَّيْلِ ـ أَوْ قَالَ ـ حَمِيَّةِ السَّيْلِ ". وَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَلَمْ تَرَوْا أَنَّهَا تَنْبُتُ صَفْرَاءَ مُلْتَوِيَةً ".

Reference	: Sahih al-Bukhari 6560

In-book reference : Book 81, Hadith 149
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 565
(deprecated numbering scheme)

Narrated An-Nu`man:

I heard the Prophet (ﷺ) saying, "The person who will have the least punishment from amongst the Hell Fire people on the Day of Resurrection, will be a man under whose arch of the feet a smoldering ember will be placed so that his brain will boil because of it."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ أَبَا إِسْحَاقَ، قَالَ سَمِعْتُ النُّعْمَانَ، سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ ‏"‏ إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ لَرَجُلٌ تُوضَعُ فِي أَخْمَصِ قَدَمَيْهِ جَمْرَةٌ يَغْلِي مِنْهَا دِمَاغُهُ ‏"‏‏.‏

Reference : Sahih al-Bukhari 6561
In-book reference : Book 81, Hadith 150
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 566
(deprecated numbering scheme)

Narrated An-Nu`man bin Bashir:

I heard the Prophet (ﷺ) saying, "The least punished person of the (Hell) Fire people on the Day of Resurrection will be a man under whose arch of the feet two smoldering embers will be placed, because of which his brain will boil just like Al-Mirjal (copper vessel) or a Qum-qum (narrow-necked vessel) is boiling with water."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ ‏"‏ إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ رَجُلٌ عَلَى أَخْمَصِ قَدَمَيْهِ جَمْرَتَانِ يَغْلِي مِنْهُمَا دِمَاغُهُ، كَمَا يَغْلِي الْمِرْجَلُ وَالْقُمْقُمُ ‏"‏‏.‏

Reference : Sahih al-Bukhari 6562
In-book reference : Book 81, Hadith 151
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 567
(deprecated numbering scheme)

Narrated `Adi bin Hatim:

The Prophet (ﷺ) mentioned the Fire and turned his face aside and asked for Allah's protection from it, and then again he mentioned the Fire and turned his face aside and asked for Allah's protection from it and said, "Protect yourselves from the Hell-Fire, even if with one half of a date, and he who cannot afford that, then (let him do so) by (saying) a good, pleasant word."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم ذَكَرَ النَّارَ فَأَشَاحَ بِوَجْهِهِ فَتَعَوَّذَ مِنْهَا، ثُمَّ ذَكَرَ النَّارَ فَأَشَاحَ بِوَجْهِهِ فَتَعَوَّذَ مِنْهَا، ثُمَّ قَالَ ‏"‏ اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَمَنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ ‏"‏‏.‏

Reference : Sahih al-Bukhari 6563
In-book reference : Book 81, Hadith 152
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 568
(deprecated numbering scheme)

Narrated Abu Sa`id Al-Khudri:

I heard Allah's Messenger (ﷺ)s when his uncle, Abu Talib had been mentioned in his presence, saying, "May be my intercession will help him (Abu Talib) on the Day of Resurrection so that he may be put in a shallow place in the Fire, with fire reaching his ankles and causing his brain to boil."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ، حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، وَالدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم وَذُكِرَ عِنْدَهُ عَمُّهُ أَبُو طَالِبٍ فَقَالَ ‏"‏ لَعَلَّهُ تَنْفَعُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ فَيُجْعَلُ فِي ضَحْضَاحٍ مِنَ النَّارِ، يَبْلُغُ كَعْبَيْهِ، يَغْلِي مِنْهُ أُمُّ دِمَاغِهِ ‏"‏‏.‏

Reference : Sahih al-Bukhari 6564
In-book reference : Book 81, Hadith 153
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 569
(deprecated numbering scheme)

Narrated Anas:

Allah's Messenger (ﷺ) said, "Allah will gather all the people on the Day of Resurrection and they will say, 'Let us request someone to intercede for us with our Lord so that He may relieve us from this place of ours.' Then they will go to Adam and say, 'You are the one whom Allah created with His Own Hands, and breathed in you of His soul, and ordered the angels to prostrate to you; so please intercede for us with our Lord.' Adam will reply, 'I am not fit for this undertaking, and will remember his sin, and will say, 'Go to Noah, the first Apostle sent by Allah' They will go to him and he will say, 'I am not fit for this undertaking', and will remember his sin and say, 'Go to Abraham whom Allah took as a Khalil. They will go to him (and request similarly). He will reply, 'I am not fit for this undertaking,' and will remember his sin and say, 'Go to Moses to whom Allah spoke directly.' They will go to Moses and he will say, 'I am not fit for this undertaking,' and will remember his sin and say, 'Go to Jesus.' They will go to him, and he will say, 'I am not fit for this undertaking, go to Muhammad as Allah has forgiven his past and future sins.' They will come to me and I will ask my Lord's permission, and when I see Him, I will fall down in prostration to Him, and He will leave me in that state as long as (He) Allah will, and then I will be addressed. 'Raise up your head (O Muhammad)! Ask, and your request will be granted, and say, and your saying will be listened to; intercede, and your intercession will be accepted.' Then I will raise my head, and I will glorify and praise my Lord with a saying(i.e. invocation) He will teach me, and then I will intercede, Allah will fix a limit for me (i.e., certain type of people for whom I may intercede), and I will take them out of the (Hell) Fire and let them enter Paradise. Then I will come back (to Allah) and fall in prostration, and will do the same for the third and fourth times till no-one remains in the (Hell) Fire except those whom the Qur'an has imprisoned therein." (The sub-narrator, Qatada used to say at that point, "...those upon whom eternity (in Hell) has been imposed.") (See Hadith No. 3, Vol 6).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَجْمَعُ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ فَيَقُولُونَ لَوِ اسْتَشْفَعْنَا عَلَى رَبِّنَا حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا. فَيَأْتُونَ آدَمَ فَيَقُولُونَ أَنْتَ الَّذِي خَلَقَكَ اللَّهُ بِيَدِهِ، وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلاَئِكَةَ فَسَجَدُوا لَكَ، فَاشْفَعْ لَنَا عِنْدَ رَبِّنَا. فَيَقُولُ لَسْتُ هُنَاكُمْ ـ وَيَذْكُرُ خَطِيئَتَهُ وَيَقُولُ ـ ائْتُوا نُوحًا أَوَّلَ رَسُولٍ بَعَثَهُ اللَّهُ. فَيَأْتُونَهُ فَيَقُولُ لَسْتُ هُنَاكُمْ ـ وَيَذْكُرُ خَطِيئَتَهُ ـ ائْتُوا إِبْرَاهِيمَ الَّذِي اتَّخَذَهُ اللَّهُ خَلِيلاً. فَيَأْتُونَهُ، فَيَقُولُ لَسْتُ هُنَاكُمْ ـ وَيَذْكُرُ خَطِيئَتَهُ ـ ائْتُوا مُوسَى الَّذِي كَلَّمَهُ اللَّهُ فَيَأْتُونَهُ فَيَقُولُ لَسْتُ هُنَاكُمْ، فَيَذْكُرُ خَطِيئَتَهُ ـ ائْتُوا عِيسَى فَيَأْتُونَهُ فَيَقُولُ لَسْتُ هُنَاكُمْ، ائْتُوا مُحَمَّدًا صلى الله عليه وسلم فَقَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ فَيَأْتُونِي فَأَسْتَأْذِنُ عَلَى رَبِّي، فَإِذَا رَأَيْتُهُ وَقَعْتُ سَاجِدًا، فَيَدَعُنِي مَا شَاءَ اللَّهُ، ثُمَّ يُقَالُ ارْفَعْ رَأْسَكَ، سَلْ تُعْطَهْ، وَقُلْ يُسْمَعْ، وَاشْفَعْ تُشَفَّعْ. فَأَرْفَعُ رَأْسِي، فَأَحْمَدُ رَبِّي بِتَحْمِيدٍ يُعَلِّمُنِي، ثُمَّ أَشْفَعُ فَيَحُدُّ لِي حَدًّا، ثُمَّ أُخْرِجُهُمْ مِنَ النَّارِ، وَأُدْخِلُهُمُ الْجَنَّةَ، ثُمَّ أَعُودُ فَأَقَعُ سَاجِدًا مِثْلَهُ فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ حَتَّى مَا بَقِيَ فِي النَّارِ إِلاَّ مَنْ حَبَسَهُ الْقُرْآنُ ". وَكَانَ قَتَادَةُ يَقُولُ عِنْدَ هَذَا أَىْ وَجَبَ عَلَيْهِ الْخُلُودُ.

Reference : Sahih al-Bukhari 6565
In-book reference : Book 81, Hadith 154
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 570
(deprecated numbering scheme)

Narrated `Imran bin Husain:

The Prophet (ﷺ) said, "Some people will be taken out of the Fire through the intercession of Muhammad they will enter Paradise and will be called Al-Jahannamiyin (the Hell Fire people).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ الْحَسَنِ بْنِ ذَكْوَانَ، حَدَّثَنَا أَبُو رَجَاءٍ، حَدَّثَنَا عِمْرَانُ بْنُ حُصَيْنٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يَخْرُجُ قَوْمٌ مِنَ النَّارِ بِشَفَاعَةِ مُحَمَّدٍ صلى الله عليه وسلم فَيَدْخُلُونَ الْجَنَّةَ، يُسَمَّوْنَ الْجَهَنَّمِيِّينَ ".

Reference : Sahih al-Bukhari 6566

In-book reference : Book 81, Hadith 155
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 571
(deprecated numbering scheme)

Narrated Anas:

Um (the mother of) Haritha came to Allah's Messenger (ﷺ) after Haritha had been martyred on the Day (of the battle) of Badr by an arrow thrown by an unknown person. She said, "O Allah's Messenger (ﷺ)! You know the position of Haritha in my heart (i.e. how dear to me he was), so if he is in Paradise, I will not weep for him, or otherwise, you will see what I will do." The Prophet (ﷺ) said, "Are you mad? Is there only one Paradise? There are many Paradises, and he is in the highest Paradise of Firdaus." The Prophet added, "A forenoon journey or an after noon journey in Allah's Cause is better than the whole world and whatever is in it; and a place equal to an arrow bow of anyone of you, or a place equal to a foot in Paradise is better than the whole world and whatever is in it; and if one of the women of Paradise looked at the earth, she would fill the whole space between them (the earth and the heaven) with light, and would fill whatever is in between them, with perfume, and the veil of her face is better than the whole world and whatever is in it."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، أَنَّ أُمَّ حَارِثَةَ، أَتَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم وَقَدْ هَلَكَ حَارِثَةُ يَوْمَ بَدْرٍ، أَصَابَهُ غَرْبُ سَهْمٍ. فَقَالَتْ يَا رَسُولَ اللَّهِ قَدْ عَلِمْتَ مَوْقِعَ حَارِثَةَ مِنْ قَلْبِي، فَإِنْ كَانَ فِي الْجَنَّةِ لَمْ أَبْكِ عَلَيْهِ، وَإِلاَّ سَوْفَ تَرَى مَا أَصْنَعُ. فَقَالَ لَهَا " هَبِلْتِ، أَجَنَّةٌ وَاحِدَةٌ هِيَ إِنَّهَا جِنَانٌ كَثِيرَةٌ، وَإِنَّهُ فِي الْفِرْدَوْسِ الأَعْلَى ". (وَقَالَ :غَدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَقَابُ قَوْسِ أَحَدِكُمْ أَوْ مَوْضِعُ قَدَمٍ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَوْ أَنَّ امْرَأَةً مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ اطَّلَعَتْ إِلَى الأَرْضِ، لأَضَاءَتْ مَا بَيْنَهُمَا، وَلَمَلأَتْ مَا بَيْنَهُمَا رِيحًا، وَلَنَصِيفُهَا ـ يَعْنِي الْخِمَارَ ـ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا).

Reference : Sahih al-Bukhari 6567, 6568
In-book reference : Book 81, Hadith 156
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 572
(deprecated numbering scheme)

Narrated Abu Huraira:

The Prophet (ﷺ) said, "None will enter Paradise but will be shown the place he would have occupied in the (Hell) Fire if he had rejected faith, so that he may be more thankful; and none will enter the (Hell) Fire but will be shown the place he would have occupied in Paradise if he had faith, so that may be a cause of sorrow for him."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ يَدْخُلُ أَحَدٌ الْجَنَّةَ إِلاَّ أُرِيَ مَقْعَدَهُ مِنَ النَّارِ، لَوْ أَسَاءَ، لِيَزْدَادَ شُكْرًا، وَلاَ يَدْخُلُ النَّارَ أَحَدٌ إِلاَّ أُرِيَ مَقْعَدَهُ مِنَ الْجَنَّةِ، لَوْ أَحْسَنَ، لِيَكُونَ عَلَيْهِ حَسْرَةً ".

Reference : Sahih al-Bukhari 6569
In-book reference : Book 81, Hadith 157
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 573
(deprecated numbering scheme)

Narrated Abu Huraira:

I said, "O Allah's Messenger (ﷺ)! Who will be the luckiest person who will gain your intercession on the Day of Resurrection?" The Prophet (ﷺ) said, "O Abu Huraira! I have thought that none will ask me about this Hadith before you, as I know your longing for the (learning of) Hadiths. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said, 'None has the right to be worshipped but Allah,' sincerely from the bottom of his heart."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّهُ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَنْ أَسْعَدُ النَّاسِ بِشَفَاعَتِكَ يَوْمَ الْقِيَامَةِ فَقَالَ " لَقَدْ ظَنَنْتُ يَا أَبَا هُرَيْرَةَ أَنْ لاَ يَسْأَلَنِي عَنْ هَذَا الْحَدِيثِ أَحَدٌ أَوَّلُ مِنْكَ، لِمَا رَأَيْتُ مِنْ حِرْصِكَ عَلَى الْحَدِيثِ، أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ. خَالِصًا مِنْ قِبَلِ نَفْسِهِ ".

Reference : Sahih al-Bukhari 6570
In-book reference : Book 81, Hadith 158
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 574
(deprecated numbering scheme)

Narrated `Abdullah:

The Prophet (ﷺ) said, "I know the person who will be the last to come out of the (Hell) Fire, and the last to enter Paradise. He will be a man who will come out of the (Hell) Fire crawling, and Allah will say to him, 'Go and enter Paradise.' He will go to it, but he will imagine that it had been filled, and then he will return and say, 'O Lord, I have found it full.' Allah will say, 'Go and enter Paradise, and you will have what equals the world and ten times as much (or, you will have as much as ten times the like of the world).' On that, the man will say, 'Do you mock at me (or laugh at me) though You are the King?" I saw Allah's Messenger (ﷺ) (while saying that) smiling that his premolar teeth became visible. It is said that will be the lowest in degree amongst the people of Paradise.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنِّي لأَعْلَمُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنْهَا، وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولاً رَجُلٌ يَخْرُجُ مِنَ النَّارِ كَبْوًا، فَيَقُولُ اللَّهُ اذْهَبْ فَادْخُلِ الْجَنَّةَ. فَيَأْتِيهَا فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلأَى، فَيَرْجِعُ فَيَقُولُ يَا رَبِّ وَجَدْتُهَا مَلأَى، فَيَقُولُ اذْهَبْ فَادْخُلِ الْجَنَّةَ. فَيَأْتِيهَا فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلأَى. فَيَقُولُ يَا رَبِّ وَجَدْتُهَا مَلأَى، فَيَقُولُ اذْهَبْ فَادْخُلِ الْجَنَّةَ، فَإِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشَرَةَ أَمْثَالِهَا. أَوْ إِنَّ لَكَ مِثْلَ عَشَرَةِ أَمْثَالِ الدُّنْيَا. فَيَقُولُ تَسْخَرُ مِنِّي، أَوْ تَضْحَكُ مِنِّي وَأَنْتَ الْمَلِكُ ". فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ، وَكَانَ يُقَالُ ذَلِكَ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً.

Reference : Sahih al-Bukhari 6571
In-book reference : Book 81, Hadith 159
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 575
(deprecated numbering scheme)

Narrated `Abbas:

that he said to the Prophet (ﷺ) "Did you benefit Abu Talib with anything?"

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنِ الْعَبَّاسِ ـ رضى الله عنه ـ أَنَّهُ قَالَ لِلنَّبِيِّ صلى الله عليه وسلم هَلْ نَفَعْتَ أَبَا طَالِبٍ بِشَىْءٍ.

Reference : Sahih al-Bukhari 6572
In-book reference : Book 81, Hadith 160
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 576
(deprecated numbering scheme)

(52) Chapter: As-Sirat is a bridge across the Hell.

(52) باب الصِّرَاطُ جَسْرُ جَهَنَّمَ

Narrated Abu Huraira:

Some people said, "O Allah's Messenger (ﷺ)! Shall we see our Lord on the Day of Resurrection?" He said, "Do you crowd and squeeze each other on looking at the sun when it is not hidden by clouds?" They replied, "No, Allah's Messenger (ﷺ)." He said, "Do you crowd and squeeze each other on looking at the moon when it is full and not hidden by clouds?" They replied, No, O Allah's Messenger (ﷺ)!" He said, "So you will see Him (your Lord) on the

Day of Resurrection similarly Allah will gather all the people and say, 'Whoever used to worship anything should follow that thing. 'So, he who used to worship the sun, will follow it, and he who used to worship the moon will follow it, and he who used to worship false deities will follow them; and then only this nation (i.e., Muslims) will remain, including their hypocrites. Allah will come to them in a shape other than they know and will say, 'I am your Lord.' They will say, 'We seek refuge with Allah from you. This is our place; (we will not follow you) till our Lord comes to us, and when our Lord comes to us, we will recognize Him. Then Allah will come to then in a shape they know and will say, "I am your Lord.' They will say, '(No doubt) You are our Lord,' and they will follow Him. Then a bridge will be laid over the (Hell) Fire." Allah's Messenger (ﷺ) added, "I will be the first to cross it. And the invocation of the Apostles on that Day, will be 'Allahumma Sallim, Sallim (O Allah, save us, save us!),' and over that bridge there will be hooks Similar to the thorns of As Sa'dan (a thorny tree). Didn't you see the thorns of As-Sa'dan?" The companions said, "Yes, O Allah's Messenger (ﷺ)." He added, "So the hooks over that bridge will be like the thorns of As-Sa-dan except that their greatness in size is only known to Allah. These hooks will snatch the people according to their deeds. Some people will be ruined because of their evil deeds, and some will be cut into pieces and fall down in Hell, but will be saved afterwards, when Allah has finished the judgments among His slaves, and intends to take out of the Fire whoever He wishes to take out from among those who used to testify that none had the right to be worshipped but Allah. We will order the angels to take them out and the angels will know them by the mark of the traces of prostration (on their foreheads) for Allah banned the f ire to consume the traces of prostration on the body of Adam's son. So they will take them out, and by then they would have burnt (as coal), and then water, called Ma'ul Hayat (water of life) will be poured on them, and they will spring out like a seed springs out on the bank of a rainwater stream, and there will remain one man who will be facing the (Hell) Fire and will say, 'O Lord! It's (Hell's) vapor has Poisoned and smoked me and its flame has burnt me; please turn my face away from the Fire.' He will keep on invoking Allah till Allah says, 'Perhaps, if I give you what you want), you will ask for another thing?' The man will say, 'No, by Your Power, I will not ask You for anything else.' Then Allah will turn his face away from the Fire. The man will say after that, 'O Lord, bring me near the gate of Paradise.' Allah will say (to him), 'Didn't you promise not to ask for anything else? Woe to you, O son of Adam ! How treacherous you are!' The man will keep on invoking Allah till Allah will say, 'But if I give you that, you may ask me for something else.' The man will say, 'No, by Your Power. I will not ask for anything else.' He will give Allah his covenant and promise not to ask for anything else after that. So Allah will bring him near to the gate of Paradise, and when he sees what is in it, he will remain silent as long as Allah will, and then he will say, 'O Lord! Let me enter Paradise.' Allah will say, 'Didn't you promise that you would not ask Me for anything other than that? Woe to you, O son of Adam ! How treacherous you are!' On that, the man will say, 'O Lord! Do not make me the most wretched of Your creation,' and will keep on invoking Allah till Allah will smile and when Allah will smile because of him, then He will allow him to enter Paradise, and when he will enter Paradise, he will be addressed, 'Wish from so-and-so.' He will wish till all his wishes will be fulfilled, then Allah will say, All this (i.e. what you have wished for) and as much again therewith are for you.' " Abu Huraira added: That man will be the last of the people of Paradise to enter (Paradise).

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَعِيدٌ، وَعَطَاءُ بْنُ يَزِيدَ، أَنَّ أَبَا هُرَيْرَةَ، أَخْبَرَهُمَا عَنِ النَّبِيِّ صلى الله عليه وسلم. وَحَدَّثَنِي مَحْمُودٌ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ أُنَاسٌ يَا رَسُولَ اللَّهِ هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ فَقَالَ " هَلْ تُضَارُّونَ فِي الشَّمْسِ، لَيْسَ دُونَهَا سَحَابٌ ". قَالُوا لاَ يَا رَسُولَ اللَّهِ. قَالَ " هَلْ تُضَارُّونَ فِي الْقَمَرِ لَيْلَةَ الْبَدْرِ، لَيْسَ دُونَهُ سَحَابٌ ". قَالُوا لاَ يَا رَسُولَ اللَّهِ. قَالَ " فَإِنَّكُمْ تَرَوْنَهُ يَوْمَ الْقِيَامَةِ كَذَلِكَ، يَجْمَعُ اللَّهُ النَّاسَ فَيَقُولُ مَنْ كَانَ يَعْبُدُ شَيْئًا فَلْيَتَّبِعْهُ، فَيَتْبَعُ مَنْ كَانَ يَعْبُدُ الشَّمْسَ، وَيَتْبَعُ مَنْ كَانَ يَعْبُدُ الْقَمَرَ، وَيَتْبَعُ مَنْ كَانَ يَعْبُدُ الطَّوَاغِيتَ، وَتَبْقَى هَذِهِ الأُمَّةُ فِيهَا مُنَافِقُوهَا، فَيَأْتِيهِمُ اللَّهُ فِي غَيْرِ الصُّورَةِ الَّتِي يَعْرِفُونَ فَيَقُولُ أَنَا رَبُّكُمْ. فَيَقُولُونَ نَعُوذُ بِاللَّهِ مِنْكَ، هَذَا مَكَانُنَا حَتَّى يَأْتِيَنَا رَبُّنَا، فَإِذَا أَتَانَا رَبُّنَا عَرَفْنَاهُ فَيَأْتِيهِمُ اللَّهُ فِي الصُّورَةِ الَّتِي يَعْرِفُونَ فَيَقُولُ أَنَا رَبُّكُمْ. فَيَقُولُونَ أَنْتَ رَبُّنَا،

فَيَتْبَعُونَهُ وَيُضْرَبُ جِسْرُ جَهَنَّمَ ". قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَأَكُونُ أَوَّلَ مَنْ يُجِيزُ، وَدُعَاءُ الرُّسُلِ يَوْمَئِذٍ اللَّهُمَّ سَلِّمْ سَلِّمْ، وَبِهِ كَلاَلِيبُ مِثْلُ شَوْكِ السَّعْدَانِ، أَمَا رَأَيْتُمْ شَوْكَ السَّعْدَانِ ". قَالُوا بَلَى يَا رَسُولَ اللَّهِ. قَالَ " فَإِنَّهَا مِثْلُ شَوْكِ السَّعْدَانِ، غَيْرَ أَنَّهَا لاَ يَعْلَمُ قَدْرَ عِظَمِهَا إِلاَّ اللَّهُ، فَتَخْطَفُ النَّاسَ بِأَعْمَالِهِمْ، مِنْهُمُ الْمُوبَقُ، بِعَمَلِهِ وَمِنْهُمُ الْمُخَرْدَلُ، ثُمَّ يَنْجُو، حَتَّى إِذَا فَرَغَ اللَّهُ مِنَ الْقَضَاءِ بَيْنَ عِبَادِهِ، وَأَرَادَ أَنْ يُخْرِجَ مِنَ النَّارِ مَنْ أَرَادَ أَنْ يُخْرِجَ، مِمَّنْ كَانَ يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، أَمَرَ الْمَلاَئِكَةَ أَنْ يُخْرِجُوهُمْ، فَيَعْرِفُونَهُمْ بِعَلاَمَةِ آثَارِ السُّجُودِ، وَحَرَّمَ اللَّهُ عَلَى النَّارِ أَنْ تَأْكُلَ مِنِ ابْنِ آدَمَ أَثَرَ السُّجُودِ، فَيُخْرِجُونَهُمْ قَدِ امْتُحِشُوا، فَيُصَبُّ عَلَيْهِمْ مَاءٌ يُقَالُ لَهُ مَاءُ الْحَيَاةِ، فَيَنْبُتُونَ نَبَاتَ الْحِبَّةِ فِي حَمِيلِ السَّيْلِ، وَيَبْقَى رَجُلٌ مُقْبِلٌ بِوَجْهِهِ عَلَى النَّارِ فَيَقُولُ يَا رَبِّ قَدْ قَشَبَنِي رِيحُهَا وَأَحْرَقَنِي ذَكَاؤُهَا، فَاصْرِفْ وَجْهِي عَنِ النَّارِ فَلاَ يَزَالُ يَدْعُو اللَّهَ. فَيَقُولُ لَعَلَّكَ إِنْ أَعْطَيْتُكَ أَنْ تَسْأَلَنِي غَيْرَهُ. فَيَقُولُ لاَ وَعِزَّتِكَ لاَ أَسْأَلُكَ غَيْرَهُ. فَيَصْرِفُ وَجْهَهُ عَنِ النَّارِ، ثُمَّ يَقُولُ بَعْدَ ذَلِكَ يَا رَبِّ قَرِّبْنِي إِلَى بابِ الْجَنَّةِ. فَيَقُولُ أَلَيْسَ قَدْ زَعَمْتَ أَنْ لاَ تَسْأَلَنِي غَيْرَهُ، وَيْلَكَ ابْنَ آدَمَ مَا أَغْدَرَكَ. فَلاَ يَزَالُ يَدْعُو. فَيَقُولُ لَعَلِّي إِنْ أَعْطَيْتُكَ ذَلِكَ تَسْأَلَنِي غَيْرَهُ. فَيَقُولُ لاَ وَعِزَّتِكَ لاَ أَسْأَلُكَ غَيْرَهُ. فَيُعْطِي اللَّهَ مِنْ عُهُودٍ وَمَوَاثِيقَ أَنْ لاَ يَسْأَلَهُ غَيْرَهُ، فَيُقَرِّبُهُ إِلَى بابِ الْجَنَّةِ، فَإِذَا رَأَى مَا فِيهَا سَكَتَ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ، ثُمَّ يَقُولُ رَبِّ أَدْخِلْنِي الْجَنَّةَ. ثُمَّ يَقُولُ أَوَلَيْسَ قَدْ زَعَمْتَ أَنْ لاَ تَسْأَلَنِي غَيْرَهُ، وَيْلَكَ يَا ابْنَ آدَمَ مَا أَغْدَرَكَ فَيَقُولُ يَا رَبِّ لاَ تَجْعَلْنِي أَشْقَى خَلْقِكَ. فَلاَ يَزَالُ يَدْعُو حَتَّى يَضْحَكَ، فَإِذَا ضَحِكَ مِنْهُ أَذِنَ لَهُ بِالدُّخُولِ فِيهَا، فَإِذَا دَخَلَ فِيهَا قِيلَ تَمَنَّ مِنْ كَذَا. فَيَتَمَنَّى، ثُمَّ يُقَالُ لَهُ تَمَنَّ مِنْ كَذَا. فَيَتَمَنَّى حَتَّى تَنْقَطِعَ بِهِ الأَمَانِيُّ فَيَقُولُ لَهُ هَذَا لَكَ وَمِثْلُهُ مَعَهُ ". قَالَ أَبُو هُرَيْرَةَ وَذَلِكَ الرَّجُلُ آخِرُ أَهْلِ الْجَنَّةِ دُخُولاً.

Reference	: Sahih al-Bukhari 6573
In-book reference	: Book 81, Hadith 161
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 577

Narrated 'Ata (while Abu Huraira was narrating (*see previous hadith*)):

Abu Sa`id was sitting in the company of Abu Huraira and he did not deny anything of his narration till he reached his saying: "All this and as much again therewith are for you." Then Abu Sa`id said, "I heard Allah's Messenger (ﷺ) saying, 'This is for you and ten times as much.' " Abu Huraira said, "In my memory it is 'as much again therewith.' "

قَالَ عَطَاءٌ وَأَبُو سَعِيدٍ الْخُدْرِيُّ جَالِسٌ مَعَ أَبِي هُرَيْرَةَ، لاَ يُغَيِّرُ عَلَيْهِ شَيْئًا مِنْ حَدِيثِهِ حَتَّى انْتَهَى إِلَى قَوْلِهِ " هَذَا لَكَ وَمِثْلُهُ مَعَهُ ". قَالَ أَبُو سَعِيدٍ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " هَذَا لَكَ وَعَشَرَةُ أَمْثَالِهِ ". قَالَ أَبُو هُرَيْرَةَ حَفِظْتُ " مِثْلُهُ مَعَهُ ".

Reference	: Sahih al-Bukhari 6574
In-book reference	: Book 81, Hadith 162
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 577

(53) Chapter: Regarding Al-Haud (53) باب فِي الْحَوْضِ

وَقَوْلِ اللَّهِ تَعَالَى: {إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ}.

وَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ».

Narrated `Abdullah:

The Prophet (ﷺ) said, "I am your predecessor at the Lake-Fount."

حَدَّثَنِي يَحْيَى بْنُ حَمَّادٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سُلَيْمَانَ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم " أَنَا فَرَطُكُمْ، عَلَى الْحَوْضِ ".

Reference	: Sahih al-Bukhari 6575
In-book reference	: Book 81, Hadith 163
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 578

`Abdullah added:

The Prophet (ﷺ) said, "I am your predecessor at the Lake-Fount, and some of you will be brought in front of me till I will see them and then they will be taken away from me and I will say, 'O Lord, my companions!' It will be said, 'You do not know what they did after you had left.'

وَحَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الْمُغِيرَةِ، قَالَ سَمِعْتُ أَبَا وَائِلٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ "أَنَا فَرَطُكُمْ، عَلَى الْحَوْضِ، وَلَيُرْفَعَنَّ رِجَالٌ مِنْكُمْ ثُمَّ لَيُخْتَلَجُنَّ دُونِي فَأَقُولُ يَا رَبِّ أَصْحَابِي. فَيُقَالُ إِنَّكَ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ". تَابَعَهُ عَاصِمٌ عَنْ أَبِي وَائِلٍ. وَقَالَ حُصَيْنٌ عَنْ أَبِي وَائِلٍ عَنْ حُذَيْفَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 6576
In-book reference	: Book 81, Hadith 164
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 578

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "There will be a tank (Lake-Fount) in front of you as large as the distance between Jarba and Adhruh (two towns in Sham).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَمَامَكُمْ حَوْضٌ كَمَا بَيْنَ جَرْبَاءَ وَأَذْرُحَ ".

Reference	: Sahih al-Bukhari 6577
In-book reference	: Book 81, Hadith 165
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 579

Narrated Ibn `Abbas:

The word 'Al-Kauthar' means the abundant good which Allah gave to him (the Prophet (ﷺ) Muhammad). Abu Bishr said: I said to Sa`id, "Some people claim that it (Al-Kauthar) is a river in Paradise." Sa`id replied, "The river which is in Paradise is one item of that good which Allah has bestowed upon him (Muhammad).

حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا أَبُو بِشْرٍ، وَعَطَاءُ بْنُ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنه ـ قَالَ الْكَوْثَرُ الْخَيْرُ الْكَثِيرُ الَّذِي أَعْطَاهُ اللَّهُ إِيَّاهُ. قَالَ أَبُو بِشْرٍ قُلْتُ لِسَعِيدٍ إِنَّ أُنَاسًا يَزْعُمُونَ أَنَّهُ نَهَرٌ فِي الْجَنَّةِ. فَقَالَ سَعِيدٌ النَّهَرُ الَّذِي فِي الْجَنَّةِ مِنَ الْخَيْرِ الَّذِي أَعْطَاهُ اللَّهُ إِيَّاهُ.

Reference	: Sahih al-Bukhari 6578
In-book reference	: Book 81, Hadith 166
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 580

Narrated `Abdullah bin `Amr:

The Prophet (ﷺ) said, "My Lake-Fount is (so large that it takes) a month's journey to cross it. Its water is whiter than milk, and its smell is nicer than musk (a kind of Perfume), and its drinking cups are (as numerous) as the (number of) stars of the sky; and whoever drinks from it, will never be thirsty."

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو قَالَ النَّبِيُّ صلى الله عليه وسلم " حَوْضِي مَسِيرَةُ شَهْرٍ، مَاؤُهُ أَبْيَضُ مِنَ اللَّبَنِ، وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ، وَكِيزَانُهُ كَنُجُومِ السَّمَاءِ، مَنْ شَرِبَ مِنْهَا فَلاَ يَظْمَأُ أَبَدًا ".

Reference	: Sahih al-Bukhari 6579
In-book reference	: Book 81, Hadith 167
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 581

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "The width of my Lake-Fount is equal to the distance between Aila (a town in Sham) and Sana' (the capital of Yemen) and it has as many (numerous) jugs as the number of stars of the sky."

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ، قَالَ ابْنُ شِهَابٍ حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏(‏إِنَّ قَدْرَ حَوْضِي كَمَا بَيْنَ أَيْلَةَ وَصَنْعَاءَ مِنَ الْيَمَنِ، وَإِنَّ فِيهِ مِنَ الأَبَارِيقِ كَعَدَدِ نُجُومِ السَّمَاءِ‏)‏‏.‏

Reference	: Sahih al-Bukhari 6580
In-book reference	: Book 81, Hadith 168
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 582

Narrated Anas bin Malik:

The Prophet (ﷺ) said: "While I was walking in Paradise (on the night of Mi'raj), I saw a river, on the two banks of which there were tents made of hollow pearls. I asked, "What is this, O Gabriel?' He said, 'That is the Kauthar which Your Lord has given to you.' Behold! Its scent or its mud was sharp smelling musk!" (The sub-narrator, Hudba is in doubt as to the correct expression.)

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم‏.‏ وَحَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ بَيْنَمَا أَنَا أَسِيرُ فِي الْجَنَّةِ إِذَا أَنَا بِنَهَرٍ حَافَتَاهُ قِبَابُ الدُّرِّ الْمُجَوَّفِ قُلْتُ مَا هَذَا يَا جِبْرِيلُ قَالَ هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَ رَبُّكَ‏.‏ فَإِذَا طِينُهُ ـ أَوْ طِيبُهُ ـ مِسْكٌ أَذْفَرُ ‏"‏‏.‏ شَكَّ هُدْبَةُ‏.‏

Reference	: Sahih al-Bukhari 6581
In-book reference	: Book 81, Hadith 169
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 583

Narrated Anas:

The Prophet (ﷺ) said, "Some of my companions will come to me at my Lake Fount, and after I recognize them, they will then be taken away from me, whereupon I will say, 'My companions!' Then it will be said, 'You do not know what they innovated (new things) in the religion after you."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ لَيَرِدَنَّ عَلَىَّ نَاسٌ مِنْ أَصْحَابِي الْحَوْضَ، حَتَّى عَرَفْتُهُمُ اخْتُلِجُوا دُونِي، فَأَقُولُ أَصْحَابِي‏.‏ فَيَقُولُ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6582
In-book reference	: Book 81, Hadith 170
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 584

Narrated Abu Hazim from Sahl bin Sa`d:

The Prophet (ﷺ) said, "I am your predecessor (forerunner) at the Lake-Fount, and whoever will pass by there, he will drink from it and whoever will drink from it, he will never be thirsty. There will come to me some people whom I will recognize, and they will recognize me, but a barrier will be placed between me and them."

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا مُحَمَّدُ بْنُ مُطَرِّفٍ، حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ إِنِّي فَرَطُكُمْ عَلَى الْحَوْضِ، مَنْ مَرَّ عَلَىَّ شَرِبَ، وَمَنْ شَرِبَ لَمْ يَظْمَأْ أَبَدًا، لَيَرِدَنَّ عَلَىَّ أَقْوَامٌ أَعْرِفُهُمْ وَيَعْرِفُونِي، ثُمَّ يُحَالُ بَيْنِي وَبَيْنَهُمْ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6583
In-book reference	: Book 81, Hadith 171
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 585

Abu Hazim added:

An-Nu`man bin Abi `Aiyash, on hearing me, said. "Did you hear this from Sahl?" I said, "Yes." He said, " I bear witness that I heard Abu Sa`id Al-Khudri saying the same, adding that the Prophet (ﷺ) said: 'I will say: They are of me (i.e. my followers). It will be said, 'You do not know what they innovated (new things) in the religion after you left'. I will say, 'Far removed, far removed (from mercy), those who changed (their religion) after me."

قَالَ أَبُو حَازِمٍ فَسَمِعَنِي النُّعْمَانُ بْنُ أَبِي عَيَّاشٍ، فَقَالَ هَكَذَا سَمِعْتَ مِنْ، سَهْلٍ فَقُلْتُ نَعَمْ‏.‏ فَقَالَ أَشْهَدُ عَلَى أَبِي سَعِيدٍ الْخُدْرِيِّ لَسَمِعْتُهُ وَهْوَ يَزِيدُ فِيهَا ‏"‏ فَأَقُولُ إِنَّهُمْ مِنِّي‏.‏ فَيُقَالُ إِنَّكَ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ‏.‏ فَأَقُولُ سُحْقًا سُحْقًا لِمَنْ غَيَّرَ بَعْدِي ‏"‏‏.‏ وَقَالَ ابْنُ عَبَّاسٍ سُحْقًا بُعْدًا، يُقَالُ سَحِيقٌ بَعِيدٌ، وَأَسْحَقَهُ أَبْعَدَهُ‏.‏

Reference : Sahih al-Bukhari 6584
In-book reference : Book 81, Hadith 172
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 585
(deprecated numbering scheme)

Abu Huraira narrated that the Prophet (ﷺ) said:

"On the Day of Resurrection a group of companions will come to me, but will be driven away from the Lake-Fount, and I will say, 'O Lord (those are) my companions!' It will be said, 'You have no knowledge as to what they innovated after you left; they turned apostate as renegades (reverted from Islam).

وَقَالَ أَحْمَدُ بْنُ شَبِيبِ بْنِ سَعِيدٍ الْحَبَطِيُّ حَدَّثَنَا أَبِي، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ كَانَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ يَرِدُ عَلَىَّ يَوْمَ الْقِيَامَةِ رَهْطٌ مِنْ أَصْحَابِي فَيُحَلَّئُونَ عَنِ الْحَوْضِ فَأَقُولُ يَا رَبِّ أَصْحَابِي‏.‏ فَيَقُولُ إِنَّكَ لاَ عِلْمَ لَكَ بِمَا أَحْدَثُوا بَعْدَكَ، إِنَّهُمُ ارْتَدُّوا عَلَى أَدْبَارِهِمُ الْقَهْقَرَى ‏"‏‏.‏

Reference : Sahih al-Bukhari 6585
In-book reference : Book 81, Hadith 173
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 585
(deprecated numbering scheme)

Narrated Ibn Al-Musaiyab:

The companions of the Prophet (ﷺ) said, "Some men from my companions will come to my Lake-Fount and they will be driven away from it, and I will say, 'O Lord, my companions!' It will be said, 'You have no knowledge of what they innovated after you left: they turned apostate as renegades (reverted from Islam).

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، أَنَّهُ كَانَ يُحَدِّثُ عَنْ أَصْحَابِ النَّبِيِّ، صلى الله عليه وسلم أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏"‏ يَرِدُ عَلَى الْحَوْضِ رِجَالٌ مِنْ أَصْحَابِي فَيُحَلَّئُونَ عَنْهُ فَأَقُولُ يَا رَبِّ أَصْحَابِي‏.‏ فَيَقُولُ إِنَّكَ لاَ عِلْمَ لَكَ بِمَا أَحْدَثُوا بَعْدَكَ، إِنَّهُمُ ارْتَدُّوا عَلَى أَدْبَارِهِمُ الْقَهْقَرَى ‏"‏‏.‏ وَقَالَ شُعَيْبٌ عَنِ الزُّهْرِيِّ كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ عَنِ النَّبِيِّ صلى الله عليه وسلم فَيُجْلَوْنَ‏.‏ وَقَالَ عُقَيْلٌ فَيُحَلَّئُونَ‏.‏ وَقَالَ الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم‏.‏

Reference : Sahih al-Bukhari 6586
In-book reference : Book 81, Hadith 174
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 586
(deprecated numbering scheme)

Narrated Abu Huraira:

The Prophet (ﷺ) said, "While I was sleeping, a group (of my followers were brought close to me), and when I recognized them, a man (an angel) came out from amongst (us) me and them, he said (to them), 'Come along.' I asked, 'Where?' He said, 'To the (Hell) Fire, by Allah' I asked, 'what is wrong with them' He said, 'They turned

apostate as renegades after you left.' Then behold! (Another) group (of my followers) were brought close to me, and when I recognized them, a man (an angel) came out from (me and them) he said (to them); Come along.' I asked, "Where?' He said, 'To the (Hell) Fire, by Allah.' I asked, What is wrong with them?' He said, 'They turned apostate as renegades after you left. So I did not see anyone of them escaping except a few who were like camels without a shepherd."

حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ، حَدَّثَنَا أَبِي قَالَ، حَدَّثَنِي هِلاَلٌ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " بَيْنَا أَنَا قَائِمٌ إِذَا زُمْرَةٌ، حَتَّى إِذَا عَرَفْتُهُمْ خَرَجَ رَجُلٌ مِنْ بَيْنِي وَبَيْنِهِمْ فَقَالَ هَلُمَّ. فَقُلْتُ أَيْنَ قَالَ إِلَى النَّارِ وَاللَّهِ. قُلْتُ وَمَا شَأْنُهُمْ قَالَ إِنَّهُمُ ارْتَدُّوا بَعْدَكَ عَلَى أَدْبَارِهِمُ الْقَهْقَرَى. ثُمَّ إِذَا زُمْرَةٌ حَتَّى إِذَا عَرَفْتُهُمْ خَرَجَ رَجُلٌ مِنْ بَيْنِي وَبَيْنِهِمْ فَقَالَ هَلُمَّ. قُلْتُ أَيْنَ قَالَ إِلَى النَّارِ وَاللَّهِ. قُلْتُ مَا شَأْنُهُمْ قَالَ إِنَّهُمُ ارْتَدُّوا بَعْدَكَ عَلَى أَدْبَارِهِمُ الْقَهْقَرَى. فَلاَ أُرَاهُ يَخْلُصُ مِنْهُمْ إِلاَّ مِثْلُ هَمَلِ النَّعَمِ ".

Reference	: Sahih al-Bukhari 6587
In-book reference	: Book 81, Hadith 175
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 587

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Between my house and my pulpit there is a garden from amongst the gardens of Paradise, and my pulpit is over my Lake-Fount."

حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ خُبَيْبٍ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَمِنْبَرِي عَلَى حَوْضِي ".

Reference	: Sahih al-Bukhari 6588
In-book reference	: Book 81, Hadith 176
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 588

Narrated Jundab:

I heard the Prophet, saying, "I am your predecessor at the Lake-Fount. (Al-Kauthar) .

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ عَبْدِ الْمَلِكِ، قَالَ سَمِعْتُ جُنْدَبًا، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " أَنَا فَرَطُكُمْ، عَلَى الْحَوْضِ ".

Reference	: Sahih al-Bukhari 6589
In-book reference	: Book 81, Hadith 177
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 76, Hadith 589

Narrated `Uqba bin 'Amir:

Once the Prophet (ﷺ) went out and offered the funeral prayers for the martyrs of Uhud, and then went to the pulpit and said, "I am a predecessor for you and I am a witness for you: and by Allah, I am looking at my Fount just now, and the keys of the treasures of the earth (or the keys of the earth) have been given to me: and by Allah, I am not afraid that you will worship others besides Allah after me, but I am afraid that you will strive and struggle against each other over these treasures of the world."

حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم خَرَجَ يَوْمًا فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلاَتَهُ عَلَى الْمَيِّتِ، ثُمَّ انْصَرَفَ عَلَى الْمِنْبَرِ فَقَالَ " إِنِّي فَرَطٌ لَكُمْ، وَأَنَا شَهِيدٌ عَلَيْكُمْ، وَإِنِّي وَاللَّهِ لأَنْظُرُ إِلَى حَوْضِي الآنَ، وَإِنِّي أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الأَرْضِ ـ أَوْ مَفَاتِيحَ الأَرْضِ ـ وَإِنِّي وَاللَّهِ مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلَكِنْ أَخَافُ عَلَيْكُمْ أَنْ تَنَافَسُوا فِيهَا ".

Reference : Sahih al-Bukhari 6590
In-book reference : Book 81, Hadith 178
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 590
(deprecated numbering scheme)

Narrated Haritha bin Wahb:

I heard the Prophet (ﷺ) mentioning the Lake-Fount (Al-Kauthar), saying, "(The width of the Lake-Fount) is equal to the distance between Medina and Sana' (capital of Yemen)."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ، حَدَّثَنَا شُعْبَةُ، عَنْ مَعْبَدِ بْنِ خَالِدٍ، أَنَّهُ سَمِعَ حَارِثَةَ بْنَ وَهْبٍ، يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم وَذَكَرَ الْحَوْضَ فَقَالَ " كَمَا بَيْنَ الْمَدِينَةِ وَصَنْعَاءَ ".

Reference : Sahih al-Bukhari 6591
In-book reference : Book 81, Hadith 179
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 591
(deprecated numbering scheme)

Haritha said that he heard the Prophet saying that his Lake-Fount would be as large as the distance between Sana' and Medina. Al- Mustaurid said to Haritha, "Didn't you hear him talking about the vessels?" He said, "No." Al-Mustaurid said, "The vessels are seen in it as (numberless as) the stars."

وَزَادَ ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ مَعْبَدِ بْنِ خَالِدٍ، عَنْ حَارِثَةَ، سَمِعَ النَّبِيَّ صلى الله عليه وسلم قَوْلَهُ حَوْضُهُ مَا بَيْنَ صَنْعَاءَ وَالْمَدِينَةِ. فَقَالَ لَهُ الْمُسْتَوْرِدُ أَلَمْ تَسْمَعْهُ قَالَ الأَوَانِي. قَالَ لاَ. قَالَ الْمُسْتَوْرِدُ تُرَى فِيهِ الآنِيَةُ مِثْلَ الْكَوَاكِبِ.

Reference : Sahih al-Bukhari 6592
In-book reference : Book 81, Hadith 180
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 591
(deprecated numbering scheme)

Narrated Asma 'bint Abu Bakr:

The Prophet (ﷺ) said, "I will be standing at the Lake-Fount so that I will see whom among you will come to me; and some people will be taken away from me, and I will say, 'O Lord, (they are) from me and from my followers.' Then it will be said, 'Did you notice what they did after you? By Allah, they kept on turning on their heels (turned as renegades).' " The sub-narrator, Ibn Abi Mulaika said, "O Allah, we seek refuge with You from turning on our heels, or being put to trial in our religion."

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، عَنْ نَافِعِ بْنِ عُمَرَ، قَالَ حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ ـ رضى الله عنهما ـ قَالَتْ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنِّي عَلَى الْحَوْضِ حَتَّى أَنْظُرَ مَنْ يَرِدُ عَلَىَّ مِنْكُمْ، وَسَيُؤْخَذُ نَاسٌ دُونِي فَأَقُولُ يَا رَبِّ مِنِّي وَمِنْ أُمَّتِي. فَيُقَالُ هَلْ شَعَرْتَ مَا عَمِلُوا بَعْدَكَ وَاللَّهِ مَا بَرِحُوا يَرْجِعُونَ عَلَى أَعْقَابِهِمْ ". فَكَانَ ابْنُ أَبِي مُلَيْكَةَ يَقُولُ اللَّهُمَّ إِنَّا نَعُوذُ بِكَ أَنْ نَرْجِعَ عَلَى أَعْقَابِنَا أَوْ نُفْتَنَ عَنْ دِينِنَا. {أَعْقَابِكُمْ تَنْكِصُونَ}تَرْجِعُونَ عَلَى الْعَقِبِ.

Reference : Sahih al-Bukhari 6593
In-book reference : Book 81, Hadith 181
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 592
(deprecated numbering scheme)

82 - The Book of Divine Will (Al-Qadar) (6594 - 6620)
كتاب القدر

(1) Chapter: Chapter

(1) باب فِي الْقَدَرِ

Narrated `Abdullah:

Allah's Messenger (ﷺ), the truthful and truly-inspired, said, "Each one of you collected in the womb of his mother for forty days, and then turns into a clot for an equal period (of forty days) and turns into a piece of flesh for a similar period (of forty days) and then Allah sends an angel and orders him to write four things, i.e., his provision, his age, and whether he will be of the wretched or the blessed (in the Hereafter). Then the soul is breathed into him. And by Allah, a person among you (or a man) may do deeds of the people of the Fire till there is only a cubit or an arm-breadth distance between him and the Fire, but then that writing (which Allah has ordered the angel to write) precedes, and he does the deeds of the people of Paradise and enters it; and a man may do the deeds of the people of Paradise till there is only a cubit or two between him and Paradise, and then that writing precedes and he does the deeds of the people of the Fire and enters it."

حَدَّثَنَا أَبُو الْوَلِيدِ، هِشَامُ بْنُ عَبْدِ الْمَلِكِ حَدَّثَنَا شُعْبَةُ، أَنْبَأَنِي سُلَيْمَانُ الأَعْمَشُ، قَالَ سَمِعْتُ زَيْدَ بْنَ وَهْبٍ، عَنْ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَهْوَ الصَّادِقُ الْمَصْدُوقُ قَالَ " إِنَّ أَحَدَكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ مَلَكًا فَيُؤْمَرُ بِأَرْبَعٍ بِرِزْقِهِ، وَأَجَلِهِ، وَشَقِيٌّ، أَوْ سَعِيدٌ، فَوَاللَّهِ إِنَّ أَحَدَكُمْ ـ أَوِ الرَّجُلَ ـ يَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا غَيْرُ بَاعٍ أَوْ ذِرَاعٍ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ، فَيَدْخُلُهَا، وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ، حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا غَيْرُ ذِرَاعٍ أَوْ ذِرَاعَيْنِ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، فَيَدْخُلُهَا ". قَالَ آدَمُ إِلاَّ ذِرَاعٌ.

Reference	: Sahih al-Bukhari 6594
In-book reference	: Book 82, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 77, Hadith 593

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Allah puts an angel in charge of the uterus and the angel says, 'O Lord, (it is) semen! O Lord, (it is now) a clot! O Lord, (it is now) a piece of flesh.' And then, if Allah wishes to complete its creation, the angel asks, 'O Lord, (will it be) a male or a female? A wretched (an evil doer) or a blessed (doer of good)? How much will his provisions be? What will his age be?' So all that is written while the creature is still in the mother's womb."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " وَكَّلَ اللَّهُ بِالرَّحِمِ مَلَكًا فَيَقُولُ أَىْ رَبِّ نُطْفَةٌ، أَىْ رَبِّ عَلَقَةٌ، أَىْ رَبِّ مُضْغَةٌ. فَإِذَا أَرَادَ اللَّهُ أَنْ يَقْضِيَ خَلْقَهَا قَالَ أَىْ رَبِّ ذَكَرٌ أَمْ أُنْثَى أَشَقِيٌّ أَمْ سَعِيدٌ فَمَا الرِّزْقُ فَمَا الأَجَلُ فَيُكْتَبُ كَذَلِكَ فِي بَطْنِ أُمِّهِ ".

Reference	: Sahih al-Bukhari 6595
In-book reference	: Book 82, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 77, Hadith 594

(2) Chapter: The pen has become dry with Allah's Knowledge

(2) باب جَفَّ الْقَلَمُ عَلَى عِلْمِ اللَّهِ

{وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ} وَقَالَ أَبُو هُرَيْرَةَ قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «جَفَّ الْقَلَمُ بِمَا أَنْتَ لاَقٍ». قَالَ ابْنُ عَبَّاسٍ: {لَهَا سَابِقُونَ} سَبَقَتْ لَهُمُ السَّعَادَةُ.

Narrated `Imran bin Husain:

A man said, "O Allah's Messenger (ﷺ)! Can the people of Paradise be known (differentiated) from the people of the Fire; The Prophet (ﷺ) replied, "Yes." The man said, "Why do people (try to) do (good) deeds?" The Prophet said, "Everyone will do the deeds for which he has been created to do or he will do those deeds which will be made easy for him to do." (i.e. everybody will find easy to do such deeds as will lead him to his destined place for which he has been created).

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا يَزِيدُ الرِّشْكُ، قَالَ سَمِعْتُ مُطَرِّفَ بْنَ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، يُحَدِّثُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَيُعْرَفُ أَهْلُ الْجَنَّةِ مِنْ أَهْلِ النَّارِ قَالَ " نَعَمْ ". قَالَ فَلِمَ يَعْمَلُ الْعَامِلُونَ قَالَ "كُلٌّ يَعْمَلُ لِمَا خُلِقَ لَهُ ـ أَوْ لِمَا يُسِّرَ لَهُ" .

Reference	: Sahih al-Bukhari 6596
In-book reference	: Book 82, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 77, Hadith 595

(3) Chapter: It is Allah Who knows what they would have done (3) باب اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ

Narrated Ibn `Abbas:

The Prophet (ﷺ) ; was asked about the offspring of the pagans. He said, "Allah knows what they would have done (were they to live).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ سُئِلَ النَّبِيُّ صلى الله عليه وسلم عَنْ أَوْلاَدِ الْمُشْرِكِينَ فَقَالَ " اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ ".

Reference	: Sahih al-Bukhari 6597
In-book reference	: Book 82, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 77, Hadith 596

Narrated Abu Huraira:

Allah's Messenger (ﷺ) was asked about the offspring of the pagans. He said, "Allah knows what they would have done (were they to live)."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ وَأَخْبَرَنِي عَطَاءُ بْنُ يَزِيدَ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ ذَرَارِيِّ الْمُشْرِكِينَ فَقَالَ {اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ }

Reference	: Sahih al-Bukhari 6598
In-book reference	: Book 82, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 77, Hadith 597

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "No child is born but has the Islamic Faith, but its parents turn it into a Jew or a Christian. It is as you help the animals give birth. Do you find among their offspring a mutilated one before you mutilate them yourself?" The people said, "O Allah's Messenger (ﷺ)! What do you think about those (of them) who die young?" The Prophet (ﷺ) said, "Allah knows what they would have done (were they to live)."

حَدَّثَنِي إِسْحَاقُ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنْ مَوْلُودٍ إِلاَّ يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ، كَمَا تُنْتِجُونَ الْبَهِيمَةَ، هَلْ تَجِدُونَ فِيهَا مِنْ جَدْعَاءَ حَتَّى تَكُونُوا أَنْتُمْ تَجْدَعُونَهَا ". قَالُوا يَا رَسُولَ اللَّهِ أَفَرَأَيْتَ مَنْ يَمُوتُ وَهْوَ صَغِيرٌ قَالَ {اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ}

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Reference : Sahih al-Bukhari 6599, 6600
In-book reference : Book 82, Hadith 6
USC-MSA web (English) reference : Vol. 8, Book 77, Hadith 597
(deprecated numbering scheme)

(4) Chapter: "And the Command of Allah is a decree determined" (4) باب {وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا}

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "No woman should ask for the divorce of her sister (Muslim) so as to take her place, but she should marry the man (without compelling him to divorce his other wife), for she will have nothing but what Allah has written for her."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَسْأَلِ الْمَرْأَةُ طَلاَقَ أُخْتِهَا لِتَسْتَفْرِغَ صَحْفَتَهَا، وَلْتَنْكِحْ، فَإِنَّ لَهَا مَا قُدِّرَ لَهَا ".

Reference : Sahih al-Bukhari 6601
In-book reference : Book 82, Hadith 7
USC-MSA web (English) reference : Vol. 8, Book 77, Hadith 598
(deprecated numbering scheme)

Narrated Usama:

Once while I was with the Prophet (ﷺ) and Sa`d, Ubai bin Ka`b and Mu`adh were also sitting with him, there came to him a messenger from one of his daughters, telling him that her child was on the verge of death. The Prophet (ﷺ) told the messenger to tell her, "It is for Allah what He takes, and it is for Allah what He gives, and everything has its fixed time (limit). So (she should) be patient and look for Allah's reward."

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ أُسَامَةَ، قَالَ كُنْتُ عِنْدَ النَّبِيِّ صلى الله عليه وسلم إِذْ جَاءَهُ رَسُولُ إِحْدَى بَنَاتِهِ وَعِنْدَهُ سَعْدٌ وَأُبَىُّ بْنُ كَعْبٍ وَمُعَاذٌ أَنَّ ابْنَهَا يَجُودُ بِنَفْسِهِ. فَبَعَثَ إِلَيْهَا " لِلَّهِ مَا أَخَذَ، وَلِلَّهِ مَا أَعْطَى، كُلٌّ بِأَجَلٍ، فَلْتَصْبِرْ وَلْتَحْتَسِبْ ".

Reference : Sahih al-Bukhari 6602
In-book reference : Book 82, Hadith 8
USC-MSA web (English) reference : Vol. 8, Book 77, Hadith 599
(deprecated numbering scheme)

Narrated Abu Sa`id Al-Khudri:

That while he was sitting with the Prophet (ﷺ) a man from the Ansar came and said, "O Allah's Messenger (ﷺ)! We get slave girls from the war captives and we love property; what do you think about coitus interruptus?" Allah's Messenger (ﷺ) said, "Do you do that? It is better for you not to do it, for there is no soul which Allah has ordained to come into existence but will be created."

حَدَّثَنَا حِبَّانُ بْنُ مُوسَى، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُحَيْرِيزٍ الْجُمَحِيُّ، أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ، أَخْبَرَهُ أَنَّهُ، بَيْنَمَا هُوَ جَالِسٌ عِنْدَ النَّبِيِّ صلى الله عليه وسلم جَاءَ رَجُلٌ مِنَ الأَنْصَارِ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّا نُصِيبُ سَبْيًا وَنُحِبُّ الْمَالَ، كَيْفَ تَرَى فِي الْعَزْلِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَوَإِنَّكُمْ تَفْعَلُونَ ذَلِكَ، لاَ عَلَيْكُمْ أَنْ لاَ تَفْعَلُوا، فَإِنَّهُ لَيْسَتْ نَسَمَةٌ كَتَبَ اللَّهُ أَنْ تَخْرُجَ إِلاَّ هِيَ كَائِنَةٌ ".

Reference : Sahih al-Bukhari 6603
In-book reference : Book 82, Hadith 9
USC-MSA web (English) reference : Vol. 8, Book 77, Hadith 600
(deprecated numbering scheme)

Narrated Hudhaifa:

The Prophet (ﷺ) once delivered a speech in front of us wherein he left nothing but mentioned (about) everything that would happen till the Hour. Some of us stored that our minds and some forgot it. (After that speech) I used to see events taking place (which had been referred to in that speech) but I had forgotten them (before their occurrence). Then I would recognize such events as a man recognizes another man who has been absent and then sees and recognizes him.

حَدَّثَنَا مُوسَى بْنُ مَسْعُودٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ ـ رضى الله عنه ـ قَالَ لَقَدْ خَطَبَنَا النَّبِيُّ صلى الله عليه وسلم خُطْبَةً، مَا تَرَكَ فِيهَا شَيْئًا إِلَى قِيَامِ السَّاعَةِ إِلاَّ ذَكَرَهُ، عَلِمَهُ مَنْ عَلِمَهُ، وَجَهِلَهُ مَنْ جَهِلَهُ، إِنْ كُنْتُ لأَرَى الشَّىْءَ قَدْ نَسِيتُ، فَأَعْرِفُ مَا يَعْرِفُ الرَّجُلُ إِذَا غَابَ عَنْهُ فَرَآهُ فَعَرَفَهُ.

Reference	: Sahih al-Bukhari 6604
In-book reference	: Book 82, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 77, Hadith 601

Narrated `Ali:

While we were sitting with the Prophet (ﷺ) who had a stick with which he was scraping the earth, he lowered his head and said, "There is none of you but has his place assigned either in the Fire or in Paradise." Thereupon a man from the people said, "Shall we not depend upon this, O Allah's Apostle?" The Prophet (ﷺ) said, "No, but carry on and do your deeds, for everybody finds it easy to do such deeds (as will lead him to his place)." The Prophet (ﷺ) then recited the Verse: 'As for him who gives (in charity) and keeps his duty to Allah..' (92.5)

حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ ـ رضى الله عنه ـ قَالَ كُنَّا جُلُوسًا مَعَ النَّبِيِّ صلى الله عليه وسلم وَمَعَهُ عُودٌ يَنْكُتُ فِي الأَرْضِ وَقَالَ " مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ قَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ أَوْ مِنَ الْجَنَّةِ ". فَقَالَ رَجُلٌ مِنَ الْقَوْمِ أَلاَ نَتَّكِلُ يَا رَسُولَ اللَّهِ قَالَ " لاَ اعْمَلُوا فَكُلٌّ مُيَسَّرٌ " ثُمَّ قَرَأَ {فَأَمَّا مَنْ أَعْطَى وَاتَّقَى} الآيَةَ.

Reference	: Sahih al-Bukhari 6605
In-book reference	: Book 82, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 77, Hadith 602

(5) Chapter: The reward for deeds depends upon last action

(5) باب الْعَمَلُ بِالْخَوَاتِيمِ

Narrated Abu Huraira:

We witnessed along with Allah's Messenger (ﷺ) the Khaibar (campaign). Allah's Messenger (ﷺ) told his companions about a man who claimed to be a Muslim, "This man is from the people of the Fire." When the battle started, the man fought very bravely and received a great number of wounds and got crippled. On that, a man from among the companions of the Prophet (ﷺ) came and said, "O Allah's Apostle! Do you know what the man you described as of the people of the Fire has done? He has fought very bravely for Allah's Cause and he has received many wounds." The Prophet (ﷺ) said, "But he is indeed one of the people of the Fire." Some of the Muslims were about to have some doubt about that statement. So while the man was in that state, the pain caused by the wounds troubled him so much that he put his hand into his quiver and took out an arrow and committed suicide with it. Off went some men from among the Muslims to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Allah has made your statement true. So-and-so has committed suicide." Allah's Messenger (ﷺ) said, "O Bilal! Get up and announce in public: None will enter Paradise but a believer, and Allah may support this religion (Islam) with a wicked man."

حَدَّثَنَا حِبَّانُ بْنُ مُوسَى، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ شَهِدْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم خَيْبَرَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِرَجُلٍ مِمَّنْ مَعَهُ يَدَّعِي الإِسْلاَمَ " هَذَا مِنْ أَهْلِ النَّارِ ". فَلَمَّا حَضَرَ الْقِتَالُ قَاتَلَ الرَّجُلُ مِنْ أَشَدِّ الْقِتَالِ، وَكَثُرَتْ بِهِ الْجِرَاحُ فَأَثْبَتَتْهُ، فَجَاءَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ الَّذِي تَحَدَّثْتَ أَنَّهُ مِنْ أَهْلِ النَّارِ قَدْ قَاتَلَ فِي سَبِيلِ اللَّهِ مِنْ أَشَدِّ الْقِتَالِ، فَكَثُرَتْ بِهِ الْجِرَاحُ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَمَا إِنَّهُ مِنْ أَهْلِ النَّارِ ". فَكَادَ بَعْضُ الْمُسْلِمِينَ يَرْتَابُ فَبَيْنَمَا هُوَ عَلَى ذَلِكَ إِذْ وَجَدَ الرَّجُلُ أَلَمَ الْجِرَاحِ فَأَهْوَى بِيَدِهِ إِلَى كِنَانَتِهِ، فَانْتَزَعَ مِنْهَا سَهْمًا فَانْتَحَرَ بِهَا، فَاشْتَدَّ رِجَالٌ مِنَ الْمُسْلِمِينَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالُوا يَا رَسُولَ اللَّهِ صَدَّقَ اللَّهُ حَدِيثَكَ، قَدِ انْتَحَرَ فُلاَنٌ فَقَتَلَ نَفْسَهُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا بِلاَلُ قُمْ فَأَذِّنْ، لاَ يَدْخُلُ الْجَنَّةَ إِلاَّ مُؤْمِنٌ، وَإِنَّ اللَّهَ لَيُؤَيِّدُ هَذَا الدِّينَ بِالرَّجُلِ الْفَاجِرِ ".

Reference	: Sahih al-Bukhari 6606
In-book reference	: Book 82, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 77, Hadith 603

Narrated Sahl bin Sa`d:

There was a man who fought most bravely of all the Muslims on behalf of the Muslims in a battle (Ghazwa) in the company of the Prophet. The Prophet (ﷺ) looked at him and said. "If anyone would like to see a man from the people of the Fire, let him look at this (brave man)." On that, a man from the People (Muslims) followed him, and he was in that state i.e., fighting fiercely against the pagans till he was wounded, and then he hastened to end his life by placing his sword between his breasts (and pressed it with great force) till it came out between his shoulders. Then the man (who was watching that person) went quickly to the Prophet (ﷺ) and said, "I testify that you are Allah's Messenger (ﷺ)!" The Prophet (ﷺ) asked him, "Why do you say that?" He said, "You said about so-and-so, 'If anyone would like to see a man from the people of the Fire, he should look at him.' He fought most bravely of all of us on behalf of the Muslims and I knew that he would not die as a Muslim (Martyr). So when he got wounded, he hastened to die and committed suicide." There-upon the Prophet (ﷺ) said, "A man may do the deeds of the people of the Fire while in fact he is one of the people of Paradise, and he may do the deeds of the people of Paradise while in fact he belongs to the people of Fire, and verily, (the rewards of) the deeds are decided by the last actions (deeds)".

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا أَبُو غَسَّانَ، حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلٍ، أَنَّ رَجُلاً، مِنْ أَعْظَمِ الْمُسْلِمِينَ غَنَاءً عَنِ الْمُسْلِمِينَ فِي غَزْوَةٍ غَزَاهَا مَعَ النَّبِيِّ صلى الله عليه وسلم فَنَظَرَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى الرَّجُلِ مِنْ أَهْلِ النَّارِ فَلْيَنْظُرْ إِلَى هَذَا ". فَاتَّبَعَهُ رَجُلٌ مِنَ الْقَوْمِ، وَهْوَ عَلَى تِلْكَ الْحَالِ مِنْ أَشَدِّ النَّاسِ عَلَى الْمُشْرِكِينَ، حَتَّى جُرِحَ فَاسْتَعْجَلَ الْمَوْتَ، فَجَعَلَ ذُبَابَةَ سَيْفِهِ بَيْنَ ثَدْيَيْهِ حَتَّى خَرَجَ مِنْ بَيْنِ كَتِفَيْهِ فَأَقْبَلَ الرَّجُلُ إِلَى النَّبِيِّ صلى الله عليه وسلم مُسْرِعًا فَقَالَ أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ. فَقَالَ " وَمَا ذَاكَ ". قَالَ قُلْتَ لِفُلاَنٍ " مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ النَّارِ فَلْيَنْظُرْ إِلَيْهِ ". وَكَانَ مِنْ أَعْظَمِنَا غَنَاءً عَنِ الْمُسْلِمِينَ، فَعَرَفْتُ أَنَّهُ لاَ يَمُوتُ عَلَى ذَلِكَ فَلَمَّا جُرِحَ اسْتَعْجَلَ الْمَوْتَ فَقَتَلَ نَفْسَهُ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم عِنْدَ ذَلِكَ " إِنَّ الْعَبْدَ لَيَعْمَلُ عَمَلَ أَهْلِ النَّارِ، وَإِنَّهُ مِنْ أَهْلِ الْجَنَّةِ، وَيَعْمَلُ عَمَلَ أَهْلِ الْجَنَّةِ، وَإِنَّهُ مِنْ أَهْلِ النَّارِ، وَإِنَّمَا الأَعْمَالُ بِالْخَوَاتِيمِ ".

Reference	: Sahih al-Bukhari 6607
In-book reference	: Book 82, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 77, Hadith 604

(6) Chapter: Man makes a vow seeking something other than what has been preordained

(6) باب إِلْقَاءِ النَّذْرِ الْعَبْدَ إِلَى الْقَدَرِ

Narrated Ibn `Umar:

The Prophet (ﷺ) forbade vowing and said, "In fact, vowing does not prevent anything, but it makes a miser to spend his property."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنِ النَّذْرِ قَالَ " إِنَّهُ لاَ يَرُدُّ شَيْئًا، وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ ".

Reference	: Sahih al-Bukhari 6608
In-book reference	: Book 82, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 77, Hadith 605

Narrated Abu Huraira:

The Prophet (ﷺ) said (that Allah said), "Vowing does not bring to the son of Adam anything I have not already written in his fate, but vowing is imposed on him by way of fore ordainment. Through vowing I make a miser spend of his wealth."

حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَأْتِي ابْنَ آدَمَ النَّذْرُ بِشَىْءٍ لَمْ يَكُنْ قَدْ قَدَّرْتُهُ، وَلَكِنْ يُلْقِيهِ الْقَدَرُ وَقَدْ قَدَّرْتُهُ لَهُ، أَسْتَخْرِجُ بِهِ مِنَ الْبَخِيلِ ".

Reference	: Sahih al-Bukhari 6609
In-book reference	: Book 82, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 77, Hadith 606

(7) Chapter: La haula wa la quwwata illa billah

(7) باب لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ

Narrated Abu Musa:

While we were with Allah's Messenger (ﷺ) in a holy battle, we never went up a hill or reached its peak or went down a valley but raised our voices with Takbir. Allah's Messenger (ﷺ) came close to us and said, "O people! Don't exert yourselves, for you do not call a deaf or an absent one, but you call the All- Listener, the All-Seer." The Prophet (ﷺ) then said, "O `Abdullah bin Qais! Shall I teach you a sentence which is from the treasures of Paradise? (It is): 'La haula wala quwata illa billah. (There is neither might nor power except with Allah).

حَدَّثَنِي مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا خَالِدٌ الْحَذَّاءُ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي مُوسَى، قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَزَاةٍ فَجَعَلْنَا لاَ نَصْعَدُ شَرَفًا، وَلاَ نَعْلُو شَرَفًا، وَلاَ نَهْبِطُ فِي وَادٍ، إِلاَّ رَفَعْنَا أَصْوَاتَنَا بِالتَّكْبِيرِ ـ قَالَ ـ فَدَنَا مِنَّا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " يَا أَيُّهَا النَّاسُ ارْبَعُوا عَلَى أَنْفُسِكُمْ فَإِنَّكُمْ لاَ تَدْعُونَ أَصَمَّ وَلاَ غَائِبًا إِنَّمَا تَدْعُونَ سَمِيعًا بَصِيرًا ". ثُمَّ قَالَ " يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ، أَلاَ أُعَلِّمُكَ كَلِمَةً هِيَ مِنْ كُنُوزِ الْجَنَّةِ، لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ ".

Reference	: Sahih al-Bukhari 6610
In-book reference	: Book 82, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 77, Hadith 607

(8) Chapter: Al-Ma'sum is the one whom Allah protects

(8) باب الْمَعْصُومُ مَنْ عَصَمَ اللَّهُ

عَاصِمٌ مَانِعٌ، قَالَ مُجَاهِدٌ سُدًا عَنِ الْحَقِّ.

{يَتَرَدَّدُونَ} فِي الضَّلاَلَةِ {دَسَّاهَا} أَغْوَاهَا.

Narrated Abu Sa`id Al-Khudri:

That the Prophet (ﷺ) said, "No Caliph is appointed but has two groups of advisors: One group advises him to do good and urges him to adopt it, and the other group advises him to do bad and urges him to adopt it; and the protected is the one whom Allah protects."

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي أَبُو سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَا اسْتُخْلِفَ خَلِيفَةٌ إِلاَّ لَهُ بِطَانَتَانِ بِطَانَةٌ تَأْمُرُهُ بِالْخَيْرِ وَتَحُضُّهُ عَلَيْهِ، وَبِطَانَةٌ تَأْمُرُهُ بِالشَّرِّ وَتَحُضُّهُ عَلَيْهِ، وَالْمَعْصُومُ مَنْ عَصَمَ اللَّهُ ".

Reference	: Sahih al-Bukhari 6611
In-book reference	: Book 82, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 77, Hadith 608

(9) Chapter: "And a ban is laid on every town which We have destroyed that they shall not return." " ... None of your people will believe, except those who have believed, already ..." " ... And they will beget none but wicked disbelievers."

(9) بَابُ: {وَحَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لاَ يَرْجِعُونَ}، {أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلاَّ مَنْ قَدْ آمَنَ}، {وَلاَ يَلِدُوا إِلاَّ فَاجِرًا كَفَّارًا}

وَقَالَ مَنْصُورُ بْنُ النُّعْمَانِ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ وَحِرْمٌ بِالْحَبَشِيَّةِ وَجَبَ.

Narrated Ibn `Abbas:

I did not see anything so resembling minor sins as what Abu Huraira said from the Prophet, who said, "Allah has written for the son of Adam his inevitable share of adultery whether he is aware of it or not: The adultery of the eye is the looking (at something which is sinful to look at), and the adultery of the tongue is to utter (what it is unlawful to utter), and the innerself wishes and longs for (adultery) and the private parts turn that into reality or refrain from submitting to the temptation."

حَدَّثَنِي مَحْمُودُ بْنُ غَيْلاَنَ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ مَا رَأَيْتُ شَيْئًا أَشْبَهَ بِاللَّمَمِ مِمَّا قَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم " إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الزِّنَا، أَدْرَكَ ذَلِكَ لاَ مَحَالَةَ، فَزِنَا الْعَيْنِ النَّظَرُ، وَزِنَا اللِّسَانِ الْمَنْطِقُ، وَالنَّفْسُ تَمَنَّى وَتَشْتَهِي، وَالْفَرْجُ يُصَدِّقُ ذَلِكَ، وَيُكَذِّبُهُ ". وَقَالَ شَبَابَةُ حَدَّثَنَا وَرْقَاءُ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 6612
In-book reference	: Book 82, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 77, Hadith 609

(10) Chapter: "... And We made not the vision which We showed you but a trial for the mankind..."

(10) بَابُ: {وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلاَّ فِتْنَةً لِلنَّاسِ}

Narrated Ibn `Abbas:

(regarding the Verse) "And We granted the vision (Ascension to the heavens "Miraj") which We showed you (O Muhammad as an actual eye witness) but as a trial for mankind.' (17.60): Allah's Apostle actually saw with his own eyes the vision (all the things which were shown to him) on the night of his Night Journey to Jerusalem (and then to the heavens). The cursed tree which is mentioned in the Qur'an is the tree of Az-Zaqqum.

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرٌو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ {وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلاَّ فِتْنَةً لِلنَّاسِ} قَالَ هِيَ رُؤْيَا عَيْنٍ أُرِيهَا رَسُولُ اللَّهِ صلى الله عليه وسلم لَيْلَةَ أُسْرِيَ بِهِ إِلَى بَيْتِ الْمَقْدِسِ. قَالَ {وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ} قَالَ هِيَ شَجَرَةُ الزَّقُّومِ.

Reference	: Sahih al-Bukhari 6613
In-book reference	: Book 82, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 77, Hadith 610

(11) Chapter: Adam and Musa argued with each other in front of Allah

(11) باب تَحَاجَّ آدَمُ وَمُوسَى عِنْدَ اللَّهِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Adam and Moses argued with each other. Moses said to Adam. 'O Adam! You are our father who disappointed us and turned us out of Paradise.' Then Adam said to him, 'O Moses! Allah favored you with His talk (talked to you directly) and He wrote (the Torah) for you with His Own Hand. Do you blame me for action which Allah had written in my fate forty years before my creation?' So Adam confuted Moses, Adam confuted Moses," the Prophet (ﷺ) added, repeating the Statement three times.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ حَفِظْنَاهُ مِنْ عَمْرٍو عَنْ طَاوُسٍ، سَمِعْتُ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ احْتَجَّ آدَمُ وَمُوسَى، فَقَالَ لَهُ مُوسَى يَا آدَمُ أَنْتَ أَبُونَا خَيَّبْتَنَا وَأَخْرَجْتَنَا مِنَ الْجَنَّةِ‏.‏ قَالَ لَهُ آدَمُ يَا مُوسَى اصْطَفَاكَ اللَّهُ بِكَلاَمِهِ، وَخَطَّ لَكَ بِيَدِهِ، أَتَلُومُنِي عَلَى أَمْرٍ قَدَّرَ اللَّهُ عَلَىَّ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً‏.‏ فَحَجَّ آدَمُ مُوسَى، فَحَجَّ آدَمُ مُوسَى ‏"‏ ثَلاَثًا‏.‏ قَالَ سُفْيَانُ حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ‏.‏

Reference	: Sahih al-Bukhari 6614
In-book reference	: Book 82, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 77, Hadith 611

(12) Chapter: No power can withhold what Allah gives

(12) باب لاَ مَانِعَ لِمَا أَعْطَى اللَّهُ

Narrated Warrad:

(the freed slave of Al-Mughira bin Shu`ba) Muawiya wrote to Mughira. 'Write to me what you heard the Prophet (ﷺ) saying after his prayer.' So Al-Mughira dictated to me and said, "I heard the Prophet (ﷺ) saying after the prayer, 'None has the right to be worshipped but Allah Alone Who has no partner. O Allah! No-one can withhold what You give, and none can give what You withhold, and the fortune of a man of means is useless before You (i.e., only good deeds are of value).

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا فُلَيْحٌ، حَدَّثَنَا عَبْدَةُ بْنُ أَبِي لُبَابَةَ، عَنْ وَرَّادٍ، مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيرَةِ اكْتُبْ إِلَيَّ مَا سَمِعْتَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ خَلْفَ الصَّلاَةِ‏.‏ فَأَمْلَى عَلَىَّ الْمُغِيرَةُ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ خَلْفَ الصَّلاَةِ ‏"‏ لاَ إِلَهَ إِلاَّ اللَّهُ، وَحْدَهُ لاَ شَرِيكَ لَهُ، اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ ‏"‏‏.‏ وَقَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي عَبْدَةُ أَنَّ وَرَّادًا أَخْبَرَهُ بِهَذَا‏.‏ ثُمَّ وَفَدْتُ بَعْدُ إِلَى مُعَاوِيَةَ فَسَمِعْتُهُ يَأْمُرُ النَّاسَ بِذَلِكَ الْقَوْلِ‏.‏

Reference	: Sahih al-Bukhari 6615
In-book reference	: Book 82, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 77, Hadith 612

(13) Chapter: Refuge with Allah from having an evil end of the worldly life and having a bad fate

(13) بَابُ مَنْ تَعَوَّذَ بِاللَّهِ مِنْ دَرَكِ الشَّقَاءِ وَسُوءِ الْقَضَاءِ

وَقَوْلِهِ تَعَالَى: {قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ}.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Take refuge with Allah from the difficulties of severe calamities, from having an evil end and a bad fate and from the malicious joy of your enemies."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنْ سُمَىٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " تَعَوَّذُوا بِاللَّهِ مِنْ جَهْدِ الْبَلاَءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَاتَةِ الأَعْدَاءِ ".

Reference	: Sahih al-Bukhari 6616
In-book reference	: Book 82, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 77, Hadith 613

(14) Chapter: "... (Allah) comes in between a person and his heart"

(14) باب يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ

Narrated `Abdullah:

When taking an oath, the Prophet (ﷺ) very often used to say, "No, by Him Who turns the hearts."

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ، قَالَ كَثِيرًا مِمَّا كَانَ النَّبِيُّ صلى الله عليه وسلم يَحْلِفُ (لاَ وَمُقَلِّبِ الْقُلُوبِ).

Reference	: Sahih al-Bukhari 6617
In-book reference	: Book 82, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 77, Hadith 614

Narrated Ibn `Umar:

The Prophet (ﷺ) said to Ibn Saiyad, "I have kept for you a secret." Ibn Saiyad said, "Ad-Dukh." The Prophet said, "Keep quiet, for you cannot go beyond your limits (or you cannot exceed what has been foreordained for you)." On that, `Umar said (to the Prophet (ﷺ)), "Allow me to chop off his neck!" The Prophet said, "Leave him, for if he is he (i.e., Ad-Dajjal), then you will not be able to overcome him, and if he is not, then you gain no good by killing him."

حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ، وَبِشْرُ بْنُ مُحَمَّدٍ، قَالاَ أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم لاِبْنِ صَيَّادٍ " خَبَأْتُ لَكَ خَبِيئًا ". قَالَ الدُّخُّ. قَالَ " اخْسَأْ فَلَنْ تَعْدُوَ قَدْرَكَ ". قَالَ عُمَرُ ائْذَنْ لِي فَأَضْرِبَ عُنُقَهُ. قَالَ " دَعْهُ، إِنْ يَكُنْ هُوَ فَلاَ تُطِيقُهُ، وَإِنْ لَمْ يَكُنْ هُوَ فَلاَ خَيْرَ لَكَ فِي قَتْلِهِ ".

Reference	: Sahih al-Bukhari 6618
In-book reference	: Book 82, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 77, Hadith 615

(15) Chapter: "Say: 'Nothing shall ever happen to us except what Allah has ordained for us ...'"

(15) باب {قُلْ لَنْ يُصِيبَنَا إِلاَّ مَا كَتَبَ اللَّهُ لَنَا} قضى

قَالَ مُجَاهِدٌ: {بِفَاتِنِينَ} بِمُضِلِّينَ، إِلاَّ مَنْ كَتَبَ اللَّهُ أَنَّهُ يَصْلَى الْجَحِيمَ.

{قَدَّرَ فَهَدَى} قَدَّرَ الشَّقَاءَ وَالسَّعَادَةَ، وَهَدَى الأَنْعَامَ لِمَرَاتِعِهَا.

Narrated `Aisha:

I asked Allah's Messenger (ﷺ) about the plague. He said, "That was a means of torture which Allah used to send upon whom-so-ever He wished, but He made it a source of mercy for the believers, for anyone who is residing in a town in which this disease is present, and remains there and does not leave that town, but has patience and hopes

for Allah's reward, and knows that nothing will befall him except what Allah has written for him, then he will get such reward as that of a martyr."

حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا النَّضْرُ، حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفُرَاتِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ أَخْبَرَتْهُ أَنَّهَا، سَأَلَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الطَّاعُونِ فَقَالَ " كَانَ عَذَابًا يَبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ، فَجَعَلَهُ اللَّهُ رَحْمَةً لِلْمُؤْمِنِينَ، مَا مِنْ عَبْدٍ يَكُونُ فِي بَلَدٍ يَكُونُ فِيهِ، وَيَمْكُثُ فِيهِ، لاَ يَخْرُجُ مِنَ الْبَلَدِ، صَابِرًا مُحْتَسِبًا، يَعْلَمُ أَنَّهُ لاَ يُصِيبُهُ إِلاَّ مَا كَتَبَ اللَّهُ لَهُ، إِلاَّ كَانَ لَهُ مِثْلُ أَجْرِ شَهِيدٍ ".

Reference	: Sahih al-Bukhari 6619
In-book reference	: Book 82, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 77, Hadith 616

(16) Chapter: "... Never could we have found guidance, were it not that Allah had guided us ..."

(16) بَابُ: {وَمَا كُنَّا لِنَهْتَدِيَ لَوْلاَ أَنْ هَدَانَا اللَّهُ}

{لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ}.

Narrated Al-Bara' bin `Azib:

I saw the Prophet (ﷺ) on the Day of (the battle of) Al-Khandaq, carrying earth with us and saying, "By Allah, without Allah we would not have been guided, neither would we have fasted, nor would we have prayed. O Allah! Send down Sakina (calmness) upon us and make our feet firm when we meet (the enemy). The pagans have rebelled against us, but if they want to put us in affliction (i.e., fight us) we refuse (to flee)." (See Hadith No. 430, Vol. 5).

حَدَّثَنَا أَبُو النُّعْمَانِ، أَخْبَرَنَا جَرِيرٌ ـ هُوَ ابْنُ حَازِمٍ ـ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَوْمَ الْخَنْدَقِ يَنْقُلُ مَعَنَا التُّرَابَ وَهْوَ يَقُولُ " وَاللَّهِ لَوْلاَ اللَّهُ مَا اهْتَدَيْنَا، وَلاَ صُمْنَا وَلاَ صَلَّيْنَا، فَأَنْزِلَنْ سَكِينَةً عَلَيْنَا، وَثَبِّتِ الأَقْدَامَ إِنْ لاَقَيْنَا، وَالْمُشْرِكُونَ قَدْ بَغَوْا عَلَيْنَا، إِذَا أَرَادُوا فِتْنَةً أَبَيْنَا".

Reference	: Sahih al-Bukhari 6620
In-book reference	: Book 82, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 77, Hadith 617

83 - The Book of Oaths and Vows (6621 - 6707)
كتاب الأيمان والنذور

(1) Chapter: "Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths ..."

(1) بَابُ قَوْلُ اللَّهِ تَعَالَى: {لاَ يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلاَثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ}

Narrated `Aisha:

Abu Bakr As-Siddiq had never broken his oaths till Allah revealed the expiation for the oaths. Then he said, "If I take an oath to do something and later on I find something else better than the first one, then I do what is better and make expiation for my oath."

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ أَبَا بَكْرٍ ـ رضى الله عنه ـ لَمْ يَكُنْ يَحْنَثُ فِي يَمِينٍ قَطُّ، حَتَّى أَنْزَلَ اللَّهُ كَفَّارَةَ الْيَمِينِ وَقَالَ لاَ أَحْلِفُ عَلَى يَمِينٍ فَرَأَيْتُ غَيْرَهَا خَيْرًا مِنْهَا، إِلاَّ أَتَيْتُ الَّذِي هُوَ خَيْرٌ، وَكَفَّرْتُ عَنْ يَمِينِي.

Reference	: Sahih al-Bukhari 6621
In-book reference	: Book 83, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 618

Narrated `Abdur-Rahman bin Samura:

The Prophet (ﷺ) said, "O `Abdur-Rahman bin Samura! Do not seek to be a ruler, because if you are given authority for it, then you will be held responsible for it, but if you are given it without asking for it, then you will be helped in it (by Allah): and whenever you take an oath to do something and later you find that something else is better than the first, then do the better one and make expiation for your oath."

حَدَّثَنَا أَبُو النُّعْمَانِ، مُحَمَّدُ بْنُ الْفَضْلِ حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، حَدَّثَنَا الْحَسَنُ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَمُرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " يَا عَبْدَ الرَّحْمَنِ بْنَ سَمُرَةَ لاَ تَسْأَلِ الإِمَارَةَ، فَإِنَّكَ إِنْ أُوتِيتَهَا عَنْ مَسْأَلَةٍ وُكِلْتَ إِلَيْهَا، وَإِنْ أُوتِيتَهَا مِنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا، وَإِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا، فَكَفِّرْ عَنْ يَمِينِكَ، وَأْتِ الَّذِي هُوَ خَيْرٌ ".

Reference	: Sahih al-Bukhari 6622
In-book reference	: Book 83, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 619

Narrated Abu Musa:

I went to the Prophet (ﷺ) along with a group of Al-Ash`ariyin in order to request him to provide us with mounts. He said, "By Allah, I will not provide you with mounts and I haven't got anything to mount you on." Then we stayed there as long as Allah wished us to stay, and then three very nice looking she-camels were brought to him and he made us ride them. When we left, we, or some of us, said, "By Allah, we will not be blessed, as we came to the Prophet (ﷺ) asking him for mounts, and he swore that he would not give us any mounts but then he did give us. So let us go back to the Prophet (ﷺ) and remind him (of his oath)." When we returned to him (and reminded him

of the fact), he said, "I did not give you mounts, but it is Allah Who gave you. By Allah, Allah willing, if I ever take an oath to do something and then I find something else than the first, I will make expiation for my oath and do the thing which is better (or do something which is better and give the expiation for my oath).

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ غَيْلاَنَ بْنِ جَرِيرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فِي رَهْطٍ مِنَ الأَشْعَرِيِّينَ أَسْتَحْمِلُهُ فَقَالَ " وَاللَّهِ لاَ أَحْمِلُكُمْ، وَمَا عِنْدِي مَا أَحْمِلُكُمْ عَلَيْهِ ". قَالَ ثُمَّ لَبِثْنَا مَا شَاءَ اللَّهُ أَنْ نَلْبَثَ، ثُمَّ أُتِيَ بِثَلاَثِ ذَوْدٍ غُرِّ الذُّرَى فَحَمَلَنَا عَلَيْهَا فَلَمَّا انْطَلَقْنَا قُلْنَا أَوْ قَالَ بَعْضُنَا وَاللَّهِ لاَ يُبَارَكُ لَنَا، أَتَيْنَا النَّبِيَّ صلى الله عليه وسلم نَسْتَحْمِلُهُ، فَحَلَفَ أَنْ لاَ يَحْمِلَنَا ثُمَّ حَمَلَنَا، فَارْجِعُوا بِنَا إِلَى النَّبِيِّ صلى الله عليه وسلم فَنُذَكِّرُهُ، فَأَتَيْنَاهُ فَقَالَ " مَا أَنَا حَمَلْتُكُمْ، بَلِ اللَّهُ حَمَلَكُمْ، وَإِنِّي وَاللَّهِ إِنْ شَاءَ اللَّهُ لاَ أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا، إِلاَّ كَفَّرْتُ عَنْ يَمِينِي، وَأَتَيْتُ الَّذِي هُوَ خَيْرٌ ". أَوْ " أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَكَفَّرْتُ عَنْ يَمِينِي ".

Reference	: Sahih al-Bukhari 6623
In-book reference	: Book 83, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 620

Narrated Abu Huraira:

The Prophet (ﷺ) said, "We (Muslims) are the last in the world, but will be foremost on the Day of Resurrection."

حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " نَحْنُ الآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ ".

Reference	: Sahih al-Bukhari 6624
In-book reference	: Book 83, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 621

Allah's Messenger (ﷺ) also said:

"By Allah, if anyone of you insists on fulfilling an oath by which he may harm his family, he commits a greater sin in Allah's sight than that of dissolving his oath and making expiation for it."

فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَاللَّهِ لأَنْ يَلِجَّ أَحَدُكُمْ بِيَمِينِهِ فِي أَهْلِهِ آثَمُ لَهُ عِنْدَ اللَّهِ مِنْ أَنْ يُعْطِيَ كَفَّارَتَهُ الَّتِي افْتَرَضَ اللَّهُ عَلَيْهِ ".

Reference	: Sahih al-Bukhari 6625
In-book reference	: Book 83, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 621

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Anyone who takes an oath through which his family may be harmed, and insists on keeping it, he surely commits a sin greater (than that of dissolving his oath). He should rather compensate for that oath by making expiation."

حَدَّثَنِي إِسْحَاقُ يَعْنِي ابْنَ إِبْرَاهِيمَ، حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ، حَدَّثَنَا مُعَاوِيَةُ، عَنْ يَحْيَى، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنِ اسْتَلَجَّ فِي أَهْلِهِ بِيَمِينٍ فَهْوَ أَعْظَمُ إِثْمًا، لِيَبَرَّ ". يَعْنِي الْكَفَّارَةَ.

Reference	: Sahih al-Bukhari 6626
In-book reference	: Book 83, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 622

(2) Chapter: The statement of the Prophet (saws) {وَايْمُ اللَّهِ} (2) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم {وَايْمُ اللَّهِ}

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) sent an army detachment and made Usama bin Zaid its commander. Some people criticized (spoke badly of) Usama's leadership. So Allah's Messenger (ﷺ) got up saying, "If you people are criticizing Usama's leadership, you have already criticized the leadership of his father before. But Waaimullah (i.e., By Allah), he (i.e. Zaid) deserved the leadership, and he was one of the most beloved persons to me; and now this (his son Usama) is one of the dearest persons to me after him." (See Hadith No. 765, Vol. 5)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَعْثًا وَأَمَّرَ عَلَيْهِمْ أُسَامَةَ بْنَ زَيْدٍ، فَطَعَنَ بَعْضُ النَّاسِ فِي إِمْرَتِهِ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " إِنْ كُنْتُمْ تَطْعَنُونَ فِي إِمْرَتِهِ فَقَدْ كُنْتُمْ تَطْعَنُونَ، فِي إِمْرَةِ أَبِيهِ مِنْ قَبْلُ، وَايْمُ اللَّهِ إِنْ كَانَ لَخَلِيقًا لِلإِمَارَةِ، وَإِنْ كَانَ لَمِنْ أَحَبِّ النَّاسِ إِلَىَّ، وَإِنَّ هَذَا لَمِنْ أَحَبِّ النَّاسِ إِلَىَّ بَعْدَهُ ".

Reference	: Sahih al-Bukhari 6627
In-book reference	: Book 83, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 623

(3) Chapter: How did the oaths of the Prophet (saws) use to be? (3) باب كَيْفَ كَانَتْ يَمِينُ النَّبِيِّ صلى الله عليه وسلم

وَقَالَ سَعْدٌ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَالَّذِي نَفْسِي بِيَدِهِ».

وَقَالَ أَبُو قَتَادَةَ قَالَ أَبُو بَكْرٍ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لاَهَا اللَّهِ إِذًا. يُقَالُ وَاللَّهِ وَبِاللَّهِ وَتَاللَّهِ.

Narrated Ibn `Umar:

The oath of the Prophet (ﷺ) used to be: "No, by Him who turns the hearts."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ سُفْيَانَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، قَالَ كَانَتْ يَمِينُ النَّبِيِّ صلى الله عليه وسلم " لاَ وَمُقَلِّبِ الْقُلُوبِ ".

Reference	: Sahih al-Bukhari 6628
In-book reference	: Book 83, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 624

Narrated Jabir bin Samura:

The Prophet (ﷺ) said, "If Caesar is ruined, there will be no Caesar after him; and if Khosrau is ruined, there will be no Khosrau, after him; and, by Him in Whose Hand my soul is, surely you will spend their treasures in Allah's Cause."

حَدَّثَنَا مُوسَى، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا هَلَكَ قَيْصَرُ فَلاَ قَيْصَرَ بَعْدَهُ، وَإِذَا هَلَكَ كِسْرَى فَلاَ كِسْرَى بَعْدَهُ، وَالَّذِي نَفْسِي بِيَدِهِ لَتُنْفَقَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ ".

Reference	: Sahih al-Bukhari 6629
In-book reference	: Book 83, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 625

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If Khosrau is ruined, there will be no Khosrau after him; and if Caesar is ruined, there will be no Caesar after him. By Him in Whose Hand Muhammad's soul is, surely you will spend their treasures in Allah's Cause."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا هَلَكَ كِسْرَى فَلاَ كِسْرَى بَعْدَهُ، وَإِذَا هَلَكَ قَيْصَرُ فَلاَ قَيْصَرَ بَعْدَهُ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَتُنْفَقَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ ".

Reference	: Sahih al-Bukhari 6630
In-book reference	: Book 83, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 626

Narrated `Aisha:

The Prophet (ﷺ) said, "O followers of Muhammad! By Allah, if you knew what I know, you would weep much and laugh little."

حَدَّثَنِي مُحَمَّدٌ، أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَبَكَيْتُمْ كَثِيرًا، وَلَضَحِكْتُمْ قَلِيلاً ".

Reference	: Sahih al-Bukhari 6631
In-book reference	: Book 83, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 627

Narrated `Abdullah bin Hisham:

We were with the Prophet (ﷺ) and he was holding the hand of `Umar bin Al-Khattab. `Umar said to Him, "O Allah's Messenger (ﷺ)! You are dearer to me than everything except my own self." The Prophet (ﷺ) said, "No, by Him in Whose Hand my soul is, (you will not have complete faith) till I am dearer to you than your own self." Then `Umar said to him, "However, now, by Allah, you are dearer to me than my own self." The Prophet (ﷺ) said, "Now, O `Umar, (now you are a believer).

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي حَيْوَةُ، قَالَ حَدَّثَنِي أَبُو عَقِيلٍ، زُهْرَةُ بْنُ مَعْبَدٍ أَنَّهُ سَمِعَ جَدَّهُ عَبْدَ اللَّهِ بْنَ هِشَامٍ، قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم وَهْوَ آخِذٌ بِيَدِ عُمَرَ بْنِ الْخَطَّابِ فَقَالَ لَهُ عُمَرُ يَا رَسُولَ اللَّهِ لأَنْتَ أَحَبُّ إِلَىَّ مِنْ كُلِّ شَىْءٍ إِلاَّ مِنْ نَفْسِي. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ وَالَّذِي نَفْسِي بِيَدِهِ حَتَّى أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ ". فَقَالَ لَهُ عُمَرُ فَإِنَّهُ الآنَ وَاللَّهِ لأَنْتَ أَحَبُّ إِلَىَّ مِنْ نَفْسِي. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " الآنَ يَا عُمَرُ ".

Reference	: Sahih al-Bukhari 6632
In-book reference	: Book 83, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 628

Narrated Abu Huraira and Zaid bin Khalid:

Two men had a dispute in the presence of Allah's Messenger (ﷺ). One of them said, "O Allah's Messenger (ﷺ)! Judge between us according to Allah's Laws." The other who was wiser, said, "Yes, O Allah's Apostle! Judge between us according to Allah's Laws and allow me to speak. The Prophet (ﷺ) said, "Speak." He said, "My son was a laborer serving this (person) and he committed illegal sexual intercourse with his wife, The people said that my son is to be stoned to death, but I ransomed him with one-hundred sheep and a slave girl. Then I asked the learned people, who informed me that my son should receive one hundred lashes and will be exiled for one year, and stoning will be the lot for the man's wife." Allah's Messenger (ﷺ) said, "Indeed, by Him in Whose Hand my soul is, I will

judge between you according to Allah's Laws: As for your sheep and slave girl, they are to be returned to you." Then he scourged his son one hundred lashes and exiled him for one year. Then Unais Al- Aslami was ordered to go to the wife of the second man, and if she confessed (the crime), then stone her to death. She did confess, so he stoned her to death.

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبِي هُرَيْرَةَ، وَزَيْدِ بْنِ خَالِدٍ، أَنَّهُمَا أَخْبَرَاهُ أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ أَحَدُهُمَا اقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ. وَقَالَ الآخَرُ وَهْوَ أَفْقَهُهُمَا أَجَلْ يَا رَسُولَ اللَّهِ فَاقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ، وَائْذَنْ لِي أَنْ أَتَكَلَّمَ. قَالَ " تَكَلَّمْ ". قَالَ إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا ـ قَالَ مَالِكٌ وَالْعَسِيفُ الأَجِيرُ ـ زَنَى بِامْرَأَتِهِ، فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي الرَّجْمَ، فَافْتَدَيْتُ مِنْهُ بِمِائَةِ شَاةٍ وَجَارِيَةٍ لِي، ثُمَّ إِنِّي سَأَلْتُ أَهْلَ الْعِلْمِ فَأَخْبَرُونِي أَنَّ مَا عَلَى ابْنِي جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ، وَإِنَّمَا الرَّجْمُ عَلَى امْرَأَتِهِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَا وَالَّذِي نَفْسِي بِيَدِهِ لأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ، أَمَّا غَنَمُكَ وَجَارِيَتُكَ فَرَدٌّ عَلَيْكَ ". وَجَلَدَ ابْنَهُ مِائَةً وَغَرَّبَهُ عَامًا، وَأُمِرَ أُنَيْسٌ الأَسْلَمِيُّ أَنْ يَأْتِيَ امْرَأَةَ الآخَرِ، فَإِنِ اعْتَرَفَتْ رَجَمَهَا، فَاعْتَرَفَتْ فَرَجَمَهَا.

Reference	: Sahih al-Bukhari 6633, 6634
In-book reference	: Book 83, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 629

Narrated Abu Bakra:

The Prophet (ﷺ) said, "Do you think if the tribes of Aslam, Ghifar, Muzaina and Juhaina are better than the tribes of Tamim, 'Amir bin Sa'sa'a, Ghatfan and Asad, they (the second group) are despairing and losing?" They (the Prophet's companions) said, "Yes, (they are)." He said, "By Him in Whose Hand my soul is, they (the first group) are better than them (the second group).

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَهْبٌ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَرَأَيْتُمْ إِنْ كَانَ أَسْلَمُ وَغِفَارُ وَمُزَيْنَةُ وَجُهَيْنَةُ خَيْرًا مِنْ تَمِيمٍ وَعَامِرِ بْنِ صَعْصَعَةَ وَغَطَفَانَ وَأَسَدٍ، خَابُوا وَخَسِرُوا ". قَالُوا نَعَمْ. فَقَالَ " وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهُمْ خَيْرٌ مِنْهُمْ ".

Reference	: Sahih al-Bukhari 6635
In-book reference	: Book 83, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 630

Narrated Abu Humaid As-Sa`idi:

Allah's Messenger (ﷺ) employed an employee (to collect Zakat). The employee returned after completing his job and said, "O Allah's Messenger (ﷺ)! This (amount of Zakat) is for you, and this (other amount) was given to me as a present." The Prophet (ﷺ) said to him, "Why didn't you stay at your father's or mother's house and see if you would be given presents or not?" Then Allah's Messenger (ﷺ) got up in the evening after the prayer, and having testified that none has the right to be worshipped but Allah and praised and glorified Allah as He deserved, he said, "Now then ! What about an employee whom we employ and then he comes and says, 'This amount (of Zakat) is for you, and this (amount) was given to me as a present'? Why didn't he stay at the house of his father and mother to see if he would be given presents or not? By Him in Whose Hand Muhammad's soul is, none of you will steal anything of it (i.e. Zakat) but will bring it by carrying it over his neck on the Day of Resurrection. If it has been a camel, he will bring it (over his neck) while it will be grunting, and if it has been a cow, he will bring it (over his neck), while it will be mooing; and if it has been a sheep, he will bring it (over his neck) while it will be bleeding." The Prophet (ﷺ) added, "I have preached you (Allah's Message)." Abu Humaid said, "Then Allah's Messenger (ﷺ) raised his hands so high that we saw the whiteness of his armpits."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُرْوَةُ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ، أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم اسْتَعْمَلَ عَامِلاً فَجَاءَهُ الْعَامِلُ حِينَ فَرَغَ مِنْ عَمَلِهِ فَقَالَ يَا رَسُولَ اللَّهِ هَذَا لَكُمْ، وَهَذَا أُهْدِيَ لِي. فَقَالَ لَهُ " أَفَلاَ قَعَدْتَ فِي بَيْتِ أَبِيكَ وَأُمِّكَ فَنَظَرْتَ أَيُهْدَى لَكَ أَمْ لاَ ". ثُمَّ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَشِيَّةً بَعْدَ الصَّلاَةِ فَتَشَهَّدَ وَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ " أَمَّا بَعْدُ، فَمَا بَالُ الْعَامِلِ نَسْتَعْمِلُهُ، فَيَأْتِينَا فَيَقُولُ هَذَا مِنْ عَمَلِكُمْ، وَهَذَا أُهْدِيَ لِي. أَفَلاَ قَعَدَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ فَنَظَرَ هَلْ يُهْدَى لَهُ أَمْ لاَ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لاَ يَغُلُّ أَحَدُكُمْ مِنْهَا شَيْئًا، إِلاَّ جَاءَ بِهِ يَوْمَ الْقِيَامَةِ يَحْمِلُهُ عَلَى عُنُقِهِ، إِنْ كَانَ بَعِيرًا جَاءَ بِهِ لَهُ رُغَاءٌ، وَإِنْ كَانَتْ بَقَرَةً جَاءَ بِهَا لَهَا خُوَارٌ، وَإِنْ كَانَتْ شَاةً جَاءَ بِهَا تَيْعَرُ، فَقَدْ بَلَّغْتُ ". فَقَالَ أَبُو حُمَيْدٍ ثُمَّ رَفَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَهُ حَتَّى إِنَّا لَنَنْظُرُ إِلَى عُفْرَةِ إِبْطَيْهِ. قَالَ أَبُو حُمَيْدٍ وَقَدْ سَمِعَ ذَلِكَ مَعِي زَيْدُ بْنُ ثَابِتٍ مِنَ النَّبِيِّ صلى الله عليه وسلم فَسَلُوهُ.

Reference	: Sahih al-Bukhari 6636
In-book reference	: Book 83, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 631

Narrated Abu Huraira:

Abu-l-Qasim (the Prophet) said, "By Him in Whose Hand Muhammad's soul is, if you know that which I know, you would weep much and laugh little."

حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ ـ هُوَ ابْنُ يُوسُفَ ـ عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ أَبُو الْقَاسِمِ صلى الله عليه وسلم " وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَبَكَيْتُمْ كَثِيرًا، وَلَضَحِكْتُمْ قَلِيلاً ".

Reference	: Sahih al-Bukhari 6637
In-book reference	: Book 83, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 632

Narrated Abu Dhar:

I reached him (the Prophet (ﷺ)) while in the shade of the Ka`ba; he was saying, "They are the losers, by the Lord of the Ka`ba! They are the losers, by the Lord of the Ka`ba!" I said (to myself), "What is wrong with me? Is anything improper detected in me? What is wrong with me? Then I sat beside him and he kept on saying his statement. I could not remain quiet, and Allah knows in what sorrowful state I was at that time. So I said, ' Who are they (the losers)? Let My father and mother be sacrificed for you, O Allah's Messenger (ﷺ)!" He said, "They are the wealthy people, except the one who does like this and like this and like this (i.e., spends of his wealth in Allah's Cause).

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، عَنِ الْمَعْرُورِ، عَنْ أَبِي ذَرٍّ، قَالَ انْتَهَيْتُ إِلَيْهِ وَهُوَ يَقُولُ فِي ظِلِّ الْكَعْبَةِ " هُمُ الأَخْسَرُونَ وَرَبِّ الْكَعْبَةِ، هُمُ الأَخْسَرُونَ وَرَبِّ الْكَعْبَةِ " قُلْتُ مَا شَأْنِي أَيُرَى فِيَّ شَىْءٌ مَا شَأْنِي فَجَلَسْتُ إِلَيْهِ وَهْوَ يَقُولُ، فَمَا اسْتَطَعْتُ أَنْ أَسْكُتَ، وَتَغَشَّانِي مَا شَاءَ اللَّهُ، فَقُلْتُ مَنْ هُمْ بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ قَالَ " الأَكْثَرُونَ أَمْوَالاً، إِلاَّ مَنْ قَالَ هَكَذَا وَهَكَذَا وَهَكَذَا ".

Reference	: Sahih al-Bukhari 6638
In-book reference	: Book 83, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 633

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "(The Prophet) Solomon once said, 'Tonight I will sleep with ninety women, each of whom will bring forth a (would-be) cavalier who will fight in Allah's Cause." On this, his companion said to him, "Say: Allah willing!" But he did not say Allah willing. Solomon then slept with all the women, but none of them became pregnant but one woman who later delivered a halfman. By Him in Whose Hand Muhammad's soul is, if he

(Solomon) had said, 'Allah willing' (all his wives would have brought forth boys) and they would have fought in Allah's Cause as cavaliers. "

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَالَ سُلَيْمَانُ لأَطُوفَنَّ اللَّيْلَةَ عَلَى تِسْعِينَ امْرَأَةً، كُلُّهُنَّ تَأْتِي بِفَارِسٍ يُجَاهِدُ فِي سَبِيلِ اللَّهِ. فَقَالَ لَهُ صَاحِبُهُ إِنْ شَاءَ اللَّهُ. فَلَمْ يَقُلْ إِنْ شَاءَ اللَّهُ. فَطَافَ عَلَيْهِنَّ جَمِيعًا، فَلَمْ تَحْمِلْ مِنْهُنَّ إِلاَّ امْرَأَةٌ وَاحِدَةٌ، جَاءَتْ بِشِقِّ رَجُلٍ، وَايْمُ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ قَالَ إِنْ شَاءَ اللَّهُ. لَجَاهَدُوا فِي سَبِيلِ اللَّهِ فُرْسَانًا أَجْمَعُونَ ".

Reference : Sahih al-Bukhari 6639
In-book reference : Book 83, Hadith 18
USC-MSA web (English) reference : Vol. 8, Book 78, Hadith 634
(deprecated numbering scheme)

Narrated Al-Bara 'bin `Azib:

A piece of silken cloth was given to the Prophet (ﷺ) as a present and the people handed it over amongst themselves and were astonished at its beauty and softness. Allah's Messenger (ﷺ) said, "Are you astonished at it?" They said, "Yes, O Allah's Messenger (ﷺ)!" He said, "By Him in Whose Hand my soul is, the handkerchiefs of Sa`d in Paradise are better than it."

حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ أُهْدِيَ إِلَى النَّبِيِّ صلى الله عليه وسلم سَرَقَةٌ مِنْ حَرِيرٍ، فَجَعَلَ النَّاسُ يَتَدَاوَلُونَهَا بَيْنَهُمْ، وَيَعْجَبُونَ مِنْ حُسْنِهَا وَلِينِهَا، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَتَعْجَبُونَ مِنْهَا ". قَالُوا نَعَمْ يَا رَسُولَ اللَّهِ. قَالَ " وَالَّذِي نَفْسِي بِيَدِهِ لَمَنَادِيلُ سَعْدٍ فِي الْجَنَّةِ خَيْرٌ مِنْهَا ". لَمْ يَقُلْ شُعْبَةُ وَإِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ " وَالَّذِي نَفْسِي بِيَدِهِ ".

Reference : Sahih al-Bukhari 6640
In-book reference : Book 83, Hadith 19
USC-MSA web (English) reference : Vol. 8, Book 78, Hadith 635
(deprecated numbering scheme)

Narrated `Aisha:

Hind bint `Utba bin Rabi`a said, "O Allah 's Apostle! (Before I embraced Islam), there was no family on the surface of the earth, I wish to have degraded more than I did your family. But today there is no family whom I wish to have honored more than I did yours." Allah's Messenger (ﷺ) said, "I thought similarly, by Him in Whose Hand Muhammad's soul is!" Hind said, "O Allah's Messenger (ﷺ)! (My husband) Abu Sufyan is a miser. Is it sinful of me to feed my children from his property?" The Prophet said, "No, unless you take it for your needs what is just and reasonable."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ إِنَّ هِنْدَ بِنْتَ عُتْبَةَ بْنِ رَبِيعَةَ قَالَتْ يَا رَسُولَ اللَّهِ مَا كَانَ مِمَّا عَلَى ظَهْرِ الأَرْضِ أَهْلُ أَخْبَاءٍ ـ أَوْ خِبَاءٍ ـ أَحَبَّ إِلَىَّ أَنْ يَذِلُّوا مِنْ أَهْلِ أَخْبَائِكَ ـ أَوْ خِبَائِكَ، شَكَّ يَحْيَى ـ ثُمَّ مَا أَصْبَحَ الْيَوْمَ أَهْلُ أَخْبَاءٍ ـ أَوْ خِبَاءٍ ـ أَحَبَّ إِلَىَّ مِنْ أَنْ يَعِزُّوا مِنْ أَهْلِ أَخْبَائِكَ أَوْ خِبَائِكَ. قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَأَيْضًا وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ ". قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ أَبَا سُفْيَانَ رَجُلٌ مِسِّيكٌ، فَهَلْ عَلَىَّ حَرَجٌ أَنْ أُطْعِمَ مِنَ الَّذِي لَهُ قَالَ " لاَ إِلاَّ بِالْمَعْرُوفِ ".

Reference : Sahih al-Bukhari 6641
In-book reference : Book 83, Hadith 20
USC-MSA web (English) reference : Vol. 8, Book 78, Hadith 636
(deprecated numbering scheme)

Narrated `Abdullah bin Masud:

While Allah's Messenger (ﷺ) was sitting, reclining his back against a Yemenite leather tent he said to his companions, "Will you be pleased to be one-fourth of the people of Paradise?" They said, 'Yes.' He said "Won't you

be pleased to be one-third of the people of Paradise" They said, "Yes." He said, "By Him in Whose Hand Muhammad's soul is, I hope that you will be one-half of the people of Paradise."

حَدَّثَنِي أَحْمَدُ بْنُ عُثْمَانَ، حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ، حَدَّثَنَا إِبْرَاهِيمُ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، سَمِعْتُ عَمْرَو بْنَ مَيْمُونٍ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مَسْعُودٍ ـ رضى الله عنه ـ قَالَ بَيْنَمَا رَسُولُ اللَّهِ صلى الله عليه وسلم مُضِيفٌ ظَهْرَهُ إِلَى قُبَّةٍ مِنْ أَدَمٍ يَمَانٍ إِذْ قَالَ لأَصْحَابِهِ " أَتَرْضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ ". قَالُوا بَلَى. قَالَ " أَفَلَمْ تَرْضَوْا أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ ". قَالُوا بَلَى. قَالَ " فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنِّي لأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ ".

Reference	: Sahih al-Bukhari 6642
In-book reference	: Book 83, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 637

Narrated Abu Sa`id Al-Khudri:

A man heard another man reciting: Surat-ul-Ikhlas (The Unity) 'Say: He is Allah, the One (112) and he was repeating it. The next morning he came to Allah's Messenger (ﷺ) and mentioned the whole story to him as if he regarded the recitation of that Sura as insufficient On that, Allah's Messenger (ﷺ) said, "By Him in Whose Hand my soul is! That (Sura No. 112) equals one-third of the Qur'an."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ، أَنَّ رَجُلاً، سَمِعَ رَجُلاً، يَقْرَأُ {قُلْ هُوَ اللَّهُ أَحَدٌ} يُرَدِّدُهَا، فَلَمَّا أَصْبَحَ جَاءَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ ذَلِكَ لَهُ، وَكَأَنَّ الرَّجُلَ يَتَقَالُّهَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ ".

Reference	: Sahih al-Bukhari 6643
In-book reference	: Book 83, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 638

Narrated Anas bin Malik:

I heard the Prophet (ﷺ) saying, "Perform the bowing and the prostration properly (with peace of mind), for, by Him in Whose Hand my soul is, I see you from behind my back when you bow and when you prostrate."

حَدَّثَنِي إِسْحَاقُ، أَخْبَرَنَا حَبَّانُ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " أَتِمُّوا الرُّكُوعَ وَالسُّجُودَ، فَوَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لأَرَاكُمْ مِنْ بَعْدِ ظَهْرِي إِذَا مَا رَكَعْتُمْ وَإِذَا مَا سَجَدْتُمْ ".

Reference	: Sahih al-Bukhari 6644
In-book reference	: Book 83, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 639

Narrated Anas bin Malik:

An Ansari woman came to the Prophet (ﷺ) in the company of her children, and the Prophet (ﷺ) said to her, "By Him in Whose Hand my soul is, you are the most beloved people to me!" And he repeated the statement thrice.

حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ امْرَأَةً، مِنَ الأَنْصَارِ أَتَتِ النَّبِيَّ صلى الله عليه وسلم مَعَهَا أَوْلاَدٌ لَهَا فَقَالَ النَّبِيُّ صلى الله عليه وسلم " وَالَّذِي نَفْسِي بِيَدِهِ إِنَّكُمْ لأَحَبُّ النَّاسِ إِلَىَّ ". قَالَهَا ثَلاَثَ مِرَارٍ.

Reference	: Sahih al-Bukhari 6645
In-book reference	: Book 83, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 640

(4) Chapter: "Do not swear by your fathers" (4) باب لاَ تَحْلِفُوا بِآبَائِكُمْ

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) met `Umar bin Al-Khattab while the latter was going with a group of camel-riders, and he was swearing by his father. The Prophet (ﷺ) said, "Lo! Allah forbids you to swear by your fathers, so whoever has to take an oath, he should swear by Allah or keep quiet."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَدْرَكَ عُمَرَ بْنَ الْخَطَّابِ وَهْوَ يَسِيرُ فِي رَكْبٍ يَحْلِفُ بِأَبِيهِ فَقَالَ " أَلاَ إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ، مَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ، أَوْ لِيَصْمُتْ ".

Reference	: Sahih al-Bukhari 6646
In-book reference	: Book 83, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 641

Narrated Ibn `Umar:

I heard `Umar saying, "Allah's Messenger (ﷺ) said to me, 'Allah forbids you to swear by your fathers." `Umar said, "By Allah! Since I heard that from the Prophet (ﷺ) , I have not taken such an oath, neither intentionally, nor by reporting the oath of someone else."

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ قَالَ سَالِمٌ قَالَ ابْنُ عُمَرَ سَمِعْتُ عُمَرَ، يَقُولُ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ ". قَالَ عُمَرُ فَوَاللَّهِ مَا حَلَفْتُ بِهَا مُنْذُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم ذَاكِرًا وَلاَ آثِرًا. قَالَ مُجَاهِدٌ {أَوْ أَثَرَةٍ مِنْ عِلْمٍ} يَأْثُرُ عِلْمًا. تَابَعَهُ عُقَيْلٌ وَالزُّبَيْدِيُّ وَإِسْحَاقُ الْكَلْبِيُّ عَنِ الزُّهْرِيِّ. وَقَالَ ابْنُ عُيَيْنَةَ وَمَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنِ ابْنِ عُمَرَ سَمِعَ النَّبِيُّ صلى الله عليه وسلم عُمَرَ.

Reference	: Sahih al-Bukhari 6647
In-book reference	: Book 83, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 642

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "Do not swear by your fathers."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ يَقُولُ قَالَ رَسُولُ اللَّهُ صلى الله عليه وسلم " لاَ تَحْلِفُوا بِآبَائِكُمْ ".

Reference	: Sahih al-Bukhari 6648
In-book reference	: Book 83, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 643

Narrated Zahdam:

There was a relation of love and brotherhood between this tribe of Jarm and Al-Ash`ariyin. Once we were with Abu Musa Al-Ash`ari, and then a meal containing chicken was brought to Abu Musa, and there was present, a man from the tribe of Taimillah who was of red complexion as if he were from non-Arab freed slaves. Abu Musa invited him to the meal. He said, "I have seen chickens eating dirty things, so I deemed it filthy and took an oath that I would never eat chicken." On that, Abu Musa said, "Get up, I will narrate to you about that. Once a group of the Ash`ariyin and I went to Allah's Messenger (ﷺ) and asked him to provide us with mounts; he said, 'By Allah, I will never give you any mounts nor do I have anything to mount you on.' Then a few camels of war booty were brought to Allah's Messenger (ﷺ) , and he asked about us, saying, 'Where are the Ash-'ariyin?' He then ordered five nice camels to be given to us, and when we had departed, we said, 'What have we done? Allah's Messenger (ﷺ) had taken the oath not to give us any mounts, and that he had nothing to mount us on, and later he gave us that we might ride? Did we take advantage of the fact that Allah's Messenger (ﷺ) had forgotten his oath? By Allah, we will never succeed.' So

we went back to him and said to him, 'We came to you to give us mounts, and you took an oath that you would not give us any mounts and that you had nothing to mount us on.' On that he said, 'I did not provide you with mounts, but Allah did. By Allah, if I take an oath to do something, and then find something else better than it, I do that which is better and make expiation for the dissolution of the oath.' "

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، وَالْقَاسِمِ التَّمِيمِيِّ، عَنْ زَهْدَمٍ، قَالَ كَانَ بَيْنَ هَذَا الْحَىِّ مِنْ جَرْمٍ وَبَيْنَ الأَشْعَرِيِّينَ وُدٌّ وَإِخَاءٌ، فَكُنَّا عِنْدَ أَبِي مُوسَى الأَشْعَرِيِّ، فَقُرِّبَ إِلَيْهِ طَعَامٌ فِيهِ لَحْمُ دَجَاجٍ وَعِنْدَهُ رَجُلٌ مِنْ بَنِي تَيْمِ اللَّهِ أَحْمَرُ كَأَنَّهُ مِنَ الْمَوَالِي، فَدَعَاهُ إِلَى الطَّعَامِ فَقَالَ إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا فَقَذِرْتُهُ، فَحَلَفْتُ أَنْ لاَ آكُلَهُ. فَقَالَ قُمْ فَلأُحَدِّثَنَّكَ عَنْ ذَاكَ، إِنِّي أَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي نَفَرٍ مِنَ الأَشْعَرِيِّينَ نَسْتَحْمِلُهُ فَقَالَ " وَاللَّهِ لاَ أَحْمِلُكُمْ، وَمَا عِنْدِي مَا أَحْمِلُكُمْ ". فَأُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِنَهْبِ إِبِلٍ فَسَأَلَ عَنَّا. فَقَالَ " أَيْنَ النَّفَرُ الأَشْعَرِيُّونَ ". فَأَمَرَ لَنَا بِخَمْسِ ذَوْدٍ غُرِّ الذُّرَى، فَلَمَّا انْطَلَقْنَا قُلْنَا مَا صَنَعْنَا حَلَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم لاَ يَحْمِلُنَا وَمَا عِنْدَهُ مَا يَحْمِلُنَا ثُمَّ حَمَلَنَا، تَغَفَّلْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم يَمِينَهُ، وَاللَّهِ لاَ نُفْلِحُ أَبَدًا، فَرَجَعْنَا إِلَيْهِ فَقُلْنَا لَهُ إِنَّا أَتَيْنَاكَ لِتَحْمِلَنَا فَحَلَفْتَ أَنْ لاَ تَحْمِلَنَا، وَمَا عِنْدَكَ مَا تَحْمِلُنَا. فَقَالَ " إِنِّي لَسْتُ أَنَا حَمَلْتُكُمْ، وَلَكِنَّ اللَّهَ حَمَلَكُمْ، وَاللَّهِ لاَ أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا، إِلاَّ أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَتَحَلَّلْتُهَا ".

Reference	: Sahih al-Bukhari 6649
In-book reference	: Book 83, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 644

(5) Chapter: One should not swear by Al-Lat and Al-'Uzza or by any false deities

(5) باب لاَ يُحْلَفُ بِاللاَّتِ وَالْعُزَّى وَلاَ بِالطَّوَاغِيتِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever swears saying in his oath. 'By Al-Lat and Al-`Uzza,' should say, 'None has the right to be worshipped but Allah; and whoever says to his friend, 'Come, let me gamble with you,' should give something in charity."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ حَلَفَ فَقَالَ فِي حَلِفِهِ بِاللاَّتِ وَالْعُزَّى. فَلْيَقُلْ لاَ إِلَهَ إِلاَّ اللَّهُ. وَمَنْ قَالَ لِصَاحِبِهِ تَعَالَ أُقَامِرْكَ. فَلْيَتَصَدَّقْ ".

Reference	: Sahih al-Bukhari 6650
In-book reference	: Book 83, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 645

(6) Chapter: The one who gives an oath regarding something although he has not been asked to give an oath

(6) باب مَنْ حَلَفَ عَلَى الشَّىْءِ وَإِنْ لَمْ يُحَلَّفْ

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) had a gold ring made for himself, and he used to wear it with the stone towards the inner part of his hand. Consequently, the people had similar rings made for themselves. Afterwards the Prophet; sat on the pulpit and took it off, saying, "I used to wear this ring and keep its stone towards the palm of my hand." He then threw it away and said, "By Allah, I will never wear it." Therefore all the people threw away their rings as well.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم اصْطَنَعَ خَاتَمًا مِنْ ذَهَبٍ وَكَانَ يَلْبَسُهُ، فَيَجْعَلُ فَصَّهُ فِي بَاطِنِ كَفِّهِ، فَصَنَعَ النَّاسُ خَوَاتِيمَ ثُمَّ إِنَّهُ جَلَسَ عَلَى الْمِنْبَرِ فَنَزَعَهُ، فَقَالَ " إِنِّي كُنْتُ أَلْبَسُ هَذَا الْخَاتِمَ وَأَجْعَلُ فَصَّهُ مِنْ دَاخِلٍ ". فَرَمَى بِهِ ثُمَّ قَالَ " وَاللَّهِ لاَ أَلْبَسُهُ أَبَدًا ". فَنَبَذَ النَّاسُ خَوَاتِيمَهُمْ.

Reference	: Sahih al-Bukhari 6651

In-book reference : Book 83, Hadith 30
USC-MSA web (English) reference : Vol. 8, Book 78, Hadith 646
(deprecated numbering scheme)

(7) Chapter: Whoever swears by a religion other than Islam

(7) باب مَنْ حَلَفَ بِمِلَّةٍ سِوَى مِلَّةِ الإِسْلاَمِ

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ حَلَفَ بِاللاَّتِ وَالْعُزَّى فَلْيَقُلْ لاَ إِلَهَ إِلاَّ اللَّهُ». وَلَمْ يَنْسُبْهُ إِلَى الْكُفْرِ.

Narrated Thabit bin Ad-Dahhak:

The Prophet (ﷺ) said, "Whoever swears by a religion other than Islam, is, as he says; and whoever commits suicide with something, will be punished with the same thing in the (Hell) Fire; and cursing a believer is like murdering him; and whoever accuses a believer of disbelief, then it is as if he had killed him."

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا وُهَيْبٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ ثَابِتِ بْنِ الضَّحَّاكِ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ حَلَفَ بِغَيْرِ مِلَّةِ الإِسْلاَمِ فَهْوَ كَمَا قَالَ ـ قَالَ ـ وَمَنْ قَتَلَ نَفْسَهُ بِشَىْءٍ عُذِّبَ بِهِ فِي نَارِ جَهَنَّمَ، وَلَعْنُ الْمُؤْمِنِ كَقَتْلِهِ، وَمَنْ رَمَى مُؤْمِنًا بِكُفْرٍ فَهْوَ كَقَتْلِهِ ".

Reference : Sahih al-Bukhari 6652
In-book reference : Book 83, Hadith 31
USC-MSA web (English) reference : Vol. 8, Book 78, Hadith 647
(deprecated numbering scheme)

(8) Chapter: One should not say: "Whatever Allah wills and whatever you will."

(8) باب لاَ يَقُولُ مَا شَاءَ اللَّهُ وَشِئْتَ. وَهَلْ يَقُولُ أَنَا بِاللَّهِ ثُمَّ بِكَ

Narrated Abu Hurairah that he heard the Prophet (ﷺ) (ﷺ) saying, "Allah decided to test three people from Bani Isra'il. So, He sent an angel who came first to the leper and said, '(I am a traveller) who has run short of all means of living, and I have nobody to help me except Allah, and then with your help.'" Abu Hurairah then mentioned the complete narration.

وَقَالَ عَمْرُو بْنُ عَاصِمٍ حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ، أَنَّ أَبَا هُرَيْرَةَ، حَدَّثَهُ أَنَّهُ، سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِنَّ ثَلاَثَةً فِي بَنِي إِسْرَائِيلَ أَرَادَ اللَّهُ أَنْ يَبْتَلِيَهُمْ، فَبَعَثَ مَلَكًا فَأَتَى الأَبْرَصَ فَقَالَ تَقَطَّعَتْ بِي الْحِبَالُ، فَلاَ بَلاَغَ لِي إِلاَّ بِاللَّهِ، ثُمَّ بِكَ ". فَذَكَرَ الْحَدِيثَ.

Reference : Sahih al-Bukhari 6653
In-book reference : Book 83, Hadith 32
USC-MSA web (English) reference : Vol. 1, Book 78, Hadith 647
(deprecated numbering scheme)

(9) Chapter: "They swear by Allah their strongest oaths that ..."

(9) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ}

وَقَالَ ابْنُ عَبَّاسٍ قَالَ أَبُو بَكْرٍ فَوَاللَّهِ يَا رَسُولَ اللَّهِ لَتُحَدِّثَنِّي بِالَّذِي أَخْطَأْتُ فِي الرُّؤْيَا. قَالَ: «لاَ تُقْسِمْ».

Narrated Al-Bara:

The Prophet (ﷺ) ordered us to help others to fulfill the oaths.

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ أَشْعَثَ، عَنْ مُعَاوِيَةَ بْنِ سُوَيْدِ بْنِ مُقَرِّنٍ، عَنِ الْبَرَاءِ، عَنِ النَّبِيِّ صلى الله عليه وسلم. وَحَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ أَشْعَثَ، عَنْ مُعَاوِيَةَ بْنِ سُوَيْدِ بْنِ مُقَرِّنٍ، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ قَالَ أَمَرَنَا النَّبِيُّ صلى الله عليه وسلم بِإِبْرَارِ الْمُقْسِمِ.

Reference : Sahih al-Bukhari 6654
In-book reference : Book 83, Hadith 33

USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 8, Book 78, Hadith 648

Narrated Usama:

Once a daughter of Allah's Messenger (ﷺ) sent a message to Allah's Messenger (ﷺ) while Usama, Sa`d, and my father or Ubai were (sitting there) with him. She said, (in the message); My child is going to die; please come to us." Allah's Messenger (ﷺ) returned the messenger and told him to convey his greetings to her, and say, "Whatever Allah takes, is for Him and whatever He gives is for Him, and everything with Him has a limited fixed term (in this world): so she should be patient and hope for Allah's reward." Then she again sent for him swearing that he should come; so The Prophet (ﷺ) got up, and so did we. When he sat there (at the house of his daughter), the child was brought to him, and he took him into his lap while the child's breath was disturbed in his chest. The eyes of Allah's Messenger (ﷺ) started shedding tears. Sa`d said, "What is this, O Allah's Messenger (ﷺ)?" The Prophet (ﷺ) said, "This is the mercy which Allah has lodged in the hearts of whoever He wants of His slaves, and verily Allah is merciful only to those of His slaves who are merciful (to others).'

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنَا عَاصِمٌ الأَحْوَلُ، سَمِعْتُ أَبَا عُثْمَانَ، يُحَدِّثُ عَنْ أُسَامَةَ، أَنَّ ابْنَةً لِرَسُولِ اللَّهِ، صلى الله عليه وسلم أَرْسَلَتْ إِلَيْهِ وَمَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم أُسَامَةُ بْنُ زَيْدٍ وَسَعْدٌ وَأُبَىٌّ أَنَّ ابْنِي قَدِ احْتُضِرَ فَاشْهَدْنَا. فَأَرْسَلَ يَقْرَأُ السَّلاَمَ وَيَقُولُ " إِنَّ لِلَّهِ مَا أَخَذَ وَمَا أَعْطَى وَكُلُّ شَىْءٍ عِنْدَهُ مُسَمًّى فَلْتَصْبِرْ وَتَحْتَسِبْ ". فَأَرْسَلَتْ إِلَيْهِ تُقْسِمُ عَلَيْهِ، فَقَامَ وَقُمْنَا مَعَهُ، فَلَمَّا قَعَدَ رُفِعَ إِلَيْهِ، فَأَقْعَدَهُ فِي حَجْرِهِ وَنَفْسُ الصَّبِيِّ تَقَعْقَعُ، فَفَاضَتْ عَيْنَا رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ سَعْدٌ مَا هَذَا يَا رَسُولَ اللَّهِ قَالَ " هَذَا رَحْمَةٌ يَضَعُهَا اللَّهُ فِي قُلُوبِ مَنْ يَشَاءُ مِنْ عِبَادِهِ، وَإِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرُّحَمَاءَ ".

Reference : Sahih al-Bukhari 6655
In-book reference : Book 83, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 8, Book 78, Hadith 649

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Any Muslim who has lost three of his children will not be touched by the Fire except that which will render Allah's oath fulfilled."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَمُوتُ لأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلاَثَةٌ مِنَ الْوَلَدِ، تَمَسُّهُ النَّارُ، إِلاَّ تَحِلَّةَ الْقَسَمِ ".

Reference : Sahih al-Bukhari 6656
In-book reference : Book 83, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 8, Book 78, Hadith 650

Narrated Haritha bin Wahb:

I heard the Prophet (ﷺ) saying, "Shall I tell you of the people of Paradise? They comprise every poor humble person, and if he swears by Allah to do something, Allah will fulfill it; while the people of the fire comprise every violent, cruel arrogant person."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنِي غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ مَعْبَدِ بْنِ خَالِدٍ، سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " أَلاَ أَدُلُّكُمْ عَلَى أَهْلِ الْجَنَّةِ، كُلُّ ضَعِيفٍ مُتَضَعِّفٍ، لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ، وَأَهْلِ النَّارِ كُلُّ جَوَّاظٍ عُتُلٍّ مُسْتَكْبِرٍ ".

Reference : Sahih al-Bukhari 6657
In-book reference : Book 83, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 8, Book 78, Hadith 651

(10) Chapter: "I bear witness swearing by Allah"

(10) باب إِذَا قَالَ أَشْهَدُ بِاللَّهِ، أَوْ شَهِدْتُ بِاللَّهِ

Narrated `Abdullah:

The Prophet (ﷺ) was asked, "Who are the best people?" He replied: The people of my generation, and then those who will follow (come after) them, and then those who will come after the later; after that there will come some people whose witness will precede their oaths and their oaths will go ahead of their witness." Ibrahim (a sub-narrator) said, "When we were young, our elder friends used to prohibit us from taking oaths by saying, 'I bear witness swearing by Allah, or by Allah's Covenant.'"

حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ، حَدَّثَنَا شَيْبَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ سُئِلَ النَّبِيُّ صلى الله عليه وسلم أَىُّ النَّاسِ خَيْرٌ قَالَ " قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَجِيءُ قَوْمٌ تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ، وَيَمِينُهُ شَهَادَتَهُ ". قَالَ إِبْرَاهِيمُ وَكَانَ أَصْحَابُنَا يَنْهَوْنَا وَنَحْنُ غِلْمَانٌ أَنْ نَحْلِفَ بِالشَّهَادَةِ وَالْعَهْدِ.

Reference	: Sahih al-Bukhari 6658
In-book reference	: Book 83, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 652

(11) Chapter: The Covenant of Allah 'Azza wa Jall

(11) باب عَهْدِ اللَّهِ عَزَّ وَجَلَّ

Narrated `Abdullah:

The Prophet (ﷺ) said, "Whoever swears falsely in order to grab the property of a Muslim (or of his brother), Allah will be angry with him when he meets Him." Allah then revealed in confirmation of the above statement:--'Verily those who purchase a small gain at the cost of Allah's Covenant and their own oaths.' (3.77) Al-Ash'ath said, "This Verse was revealed regarding me and a companion of mine when we had a dispute about a well."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، وَمَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ حَلَفَ عَلَى يَمِينٍ كَاذِبَةٍ، لِيَقْتَطِعَ بِهَا مَالَ رَجُلٍ مُسْلِمٍ أَوْ قَالَ أَخِيهِ لَقِيَ اللَّهَ وَهْوَ عَلَيْهِ غَضْبَانُ ". فَأَنْزَلَ اللَّهُ تَصْدِيقَهُ {إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ}

قَالَ سُلَيْمَانُ فِي حَدِيثِهِ فَمَرَّ الأَشْعَثُ بْنُ قَيْسٍ فَقَالَ مَا يُحَدِّثُكُمْ عَبْدُ اللَّهِ قَالُوا لَهُ فَقَالَ الأَشْعَثُ نَزَلَتْ فِيَّ، وَفِي صَاحِبٍ لِي، فِي بِئْرٍ كَانَتْ بَيْنَنَا.

Reference	: Sahih al-Bukhari 6659, 6660
In-book reference	: Book 83, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 653

(12) Chapter: To swear by Allah's 'Izza, His Qualities, and His Speech

(12) باب الْحَلِفِ بِعِزَّةِ اللَّهِ وَصِفَاتِهِ وَكَلِمَاتِهِ

وَقَالَ ابْنُ عَبَّاسٍ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «أَعُوذُ بِعِزَّتِكَ».

وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَبْقَى رَجُلٌ بَيْنَ الْجَنَّةِ وَالنَّارِ فَيَقُولُ يَا رَبِّ اصْرِفْ وَجْهِي عَنِ النَّارِ، لاَ وَعِزَّتِكَ لاَ أَسْأَلُكَ غَيْرَهَا».

وَقَالَ أَبُو سَعِيدٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «قَالَ اللَّهُ لَكَ ذَلِكَ وَعَشَرَةُ أَمْثَالِهِ».

وَقَالَ أَيُّوبُ وَعِزَّتِكَ لاَ غِنَى بِي عَنْ بَرَكَتِكَ.

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "The Hell Fire will keep on saying: 'Are there anymore (people to come)?' Till the Lord of Power and Honor will put His Foot over it and then it will say, 'Qat! Qat! (sufficient! sufficient!) by Your Power and Honor. And its various sides will come close to each other (i.e., it will contract). "

حَدَّثَنَا آدَمُ، حَدَّثَنَا شَيْبَانُ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تَزَالُ جَهَنَّمُ تَقُولُ هَلْ مِنْ مَزِيدٍ حَتَّى يَضَعَ رَبُّ الْعِزَّةِ فِيهَا قَدَمَهُ فَتَقُولُ قَطْ قَطْ وَعِزَّتِكَ. وَيُزْوَى بَعْضُهَا إِلَى بَعْضٍ ". رَوَاهُ شُعْبَةُ عَنْ قَتَادَةَ.

Reference	: Sahih al-Bukhari 6661
In-book reference	: Book 83, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 654

(13) Chapter: "La 'amrullah"

(13) باب قَوْلِ الرَّجُلِ لَعَمْرُ اللَّهِ

قَالَ ابْنُ عَبَّاسٍ: {لَعَمْرُكَ} لَعَيْشُكَ.

Narrated Az-Zuhri:

I heard `Urwa bin Az-Zubair, Sa`id bin Al-Musaiyab, 'Alqama bin Waqqas and 'Ubaidullah bin `Abdullah narrating from `Aisha, the wife of the Prophet, the story about the liars who said what they said about her and how Allah revealed her innocence afterwards. Each one of the above four narrators narrated to me a portion of her narration. (It was said in it), "The Prophet (ﷺ) stood up, saying, 'Is there anyone who can relieve me from `Abdullah bin Ubai?' On that, Usaid bin Hudair got up and said to Sa`d bin 'Ubada, La`Amrullahi (By the Eternity of Allah), we will kill him!' "

حَدَّثَنَا الأُوَيْسِيُّ، حَدَّثَنَا إِبْرَاهِيمُ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، ح وَحَدَّثَنَا حَجَّاجٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ النُّمَيْرِيُّ، حَدَّثَنَا يُونُسُ، قَالَ سَمِعْتُ الزُّهْرِيَّ، قَالَ سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ، وَسَعِيدَ بْنَ الْمُسَيَّبِ، وَعَلْقَمَةَ بْنَ وَقَّاصٍ، وَعُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، عَنْ حَدِيثِ، عَائِشَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم حِينَ قَالَ لَهَا أَهْلُ الإِفْكِ مَا قَالُوا، فَبَرَّأَهَا اللَّهُ، وَكُلٌّ حَدَّثَنِي طَائِفَةً مِنَ الْحَدِيثِ ـ فَقَامَ النَّبِيُّ صلى الله عليه وسلم فَاسْتَعْذَرَ مِنْ عَبْدِ اللَّهِ بْنِ أُبَىٍّ، فَقَامَ أُسَيْدُ بْنُ حُضَيْرٍ فَقَالَ لِسَعْدِ بْنِ عُبَادَةَ لَعَمْرُ اللَّهِ لَنَقْتُلَنَّهُ.

Reference	: Sahih al-Bukhari 6662
In-book reference	: Book 83, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 655

(14) Chapter: "Allah will not call you to account for that which is unintentional in your oaths ..."

(14) بَابُ: {لاَ يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ}

Narrated `Aisha:

regarding: 'Allah will not call you to account for that which is unintentional in your oaths...' (2.225) This Verse was revealed concerning such oath formulas as: 'No, by Allah!' and 'Yes, by Allah!' something against his oath due to forgetfulness should he make expiation?). And the Statement of Allah: 'And there is no blame on you if you make a mistake therein.' (33.5) And Allah said:-- '(Moses said to Khadir): Call me not to account for what I forgot.' (18.73)

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، قَالَ أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ ـ رضى الله عنها {لاَ يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ} قَالَ قَالَتْ أُنْزِلَتْ فِي قَوْلِهِ لاَ، وَاللَّهِ بَلَى وَاللَّهِ.

Reference	: Sahih al-Bukhari 6663
In-book reference	: Book 83, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 656

(15) Chapter: If someone does something against his oath due to forgetfulness

(15) بَابُ إِذَا حَنِثَ نَاسِيًا فِي الأَيْمَانِ

وَقَوْلِ اللَّهِ تَعَالَى: {وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ}.

وَقَالَ: {لاَ تُؤَاخِذْنِي بِمَا نَسِيتُ}.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah forgives my followers those (evil deeds) their souls may whisper or suggest to them as long as they do not act (on it) or speak."

حَدَّثَنَا خَلاَّدُ بْنُ يَحْيَى، حَدَّثَنَا مِسْعَرٌ، حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا زُرَارَةُ بْنُ أَوْفَى، عَنْ أَبِي هُرَيْرَةَ، يَرْفَعُهُ قَالَ " إِنَّ اللَّهَ تَجَاوَزَ لأُمَّتِي عَمَّا وَسْوَسَتْ أَوْ حَدَّثَتْ بِهِ أَنْفُسَهَا، مَا لَمْ تَعْمَلْ بِهِ أَوْ تَكَلَّمْ ".

Reference	: Sahih al-Bukhari 6664
In-book reference	: Book 83, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 657

Narrated `Abdullah bin `Amr bin Al-As:

While the Prophet (ﷺ) was delivering a sermon on the Day of Nahr (i.e., 10th Dhul-Hijja-Day of slaughtering the sacrifice), a man got up saying, "I thought, O Allah's Messenger (ﷺ), such-and-such a thing was to be done before such-and-such a thing." Another man got up, saying, "O Allah's Messenger (ﷺ)! As regards these three (acts of Hajj), thought so-and-so." The Prophet (ﷺ) said, "Do, and there is no harm," concerning all those matters on that day. And so, on that day, whatever question he was asked, he said, "Do it, do it, and there is no harm therein."

حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْثَمِ، أَوْ مُحَمَّدٌ عَنْهُ عَنِ ابْنِ جُرَيْجٍ، قَالَ سَمِعْتُ ابْنَ شِهَابٍ، يَقُولُ حَدَّثَنِي عِيسَى بْنُ طَلْحَةَ، أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ، حَدَّثَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم بَيْنَمَا هُوَ يَخْطُبُ يَوْمَ النَّحْرِ إِذْ قَامَ إِلَيْهِ رَجُلٌ فَقَالَ كُنْتُ أَحْسِبُ يَا رَسُولَ اللَّهِ كَذَا وَكَذَا قَبْلَ كَذَا وَكَذَا. ثُمَّ قَامَ آخَرُ فَقَالَ يَا رَسُولَ اللَّهِ كُنْتُ أَحْسِبُ كَذَا وَكَذَا لِهَؤُلاَءِ الثَّلاَثِ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " افْعَلْ وَلاَ حَرَجَ " لَهُنَّ كُلِّهِنَّ يَوْمَئِذٍ، فَمَا سُئِلَ يَوْمَئِذٍ عَنْ شَىْءٍ إِلاَّ قَالَ " افْعَلْ وَلاَ حَرَجَ ".

Reference	: Sahih al-Bukhari 6665
In-book reference	: Book 83, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 658

Narrated Ibn `Abbas:

A man said to the Prophet (ﷺ) (while he was delivering a sermon on the Day of Nahr), "I have performed the Tawaf round the Ka`ba before the Rami (throwing pebbles) at the Jamra." The Prophet (ﷺ) said, "There is no harm (therein)." Another man said, "I had my head shaved before slaughtering (the sacrifice)." The Prophet (ﷺ) said, "There is no harm." A third said, "I have slaughtered (the sacrifice) before the Rami (throwing pebbles) at the Jamra." The Prophet (ﷺ) said, "There is no harm."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا أَبُو بَكْرٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ رَجُلٌ لِلنَّبِيِّ صلى الله عليه وسلم زُرْتُ قَبْلَ أَنْ أَرْمِيَ. قَالَ " لاَ حَرَجَ ". قَالَ آخَرُ حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ. قَالَ " لاَ حَرَجَ ". قَالَ آخَرُ ذَبَحْتُ قَبْلَ أَنْ أَرْمِيَ. قَالَ " لاَ حَرَجَ ".

Reference	: Sahih al-Bukhari 6666
In-book reference	: Book 83, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 659

Narrated Abu Huraira:

A man entered the mosque and started praying while Allah's Messenger (ﷺ) was sitting somewhere in the mosque. Then (after finishing the prayer) the man came to the Prophet (ﷺ) and greeted him. The Prophet (ﷺ) said to him, "Go back and pray, for you have not prayed. The man went back, and having prayed, he came and greeted the Prophet. The Prophet (ﷺ) after returning his greetings said, "Go back and pray, for you did not pray." On the third time the man said, "(O Allah's Messenger (ﷺ)!) teach me (how to pray)." The Prophet said, "When you get up for the prayer, perform the ablution properly and then face the Qibla and say Takbir (Allahu Akbar), and then recite of what you know of the Qur'an, and then bow, and remain in this state till you feel at rest in bowing, and then raise your head and stand straight; and then prostrate till you feel at rest in prostration, and then sit up till you feel at rest while sitting; and then prostrate again till you feel at rest in prostration; and then get up and stand straight, and do all this in all your prayers."

حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلاً، دَخَلَ الْمَسْجِدَ يُصَلِّي وَرَسُولُ اللَّهِ صلى الله عليه وسلم فِي نَاحِيَةِ الْمَسْجِدِ، فَجَاءَ فَسَلَّمَ عَلَيْهِ فَقَالَ لَهُ " ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ ". فَرَجَعَ فَصَلَّى، ثُمَّ سَلَّمَ فَقَالَ " وَعَلَيْكَ، ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ ". قَالَ فِي الثَّالِثَةِ فَأَعْلِمْنِي. قَالَ " إِذَا قُمْتَ إِلَى الصَّلاَةِ فَأَسْبِغِ الْوُضُوءَ، ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ، وَاقْرَأْ بِمَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ رَأْسَكَ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ، سَاجِدًا ثُمَّ ارْفَعْ حَتَّى تَسْتَوِيَ وَتَطْمَئِنَّ جَالِسًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَسْتَوِيَ قَائِمًا، ثُمَّ افْعَلْ ذَلِكَ فِي صَلاَتِكَ كُلِّهَا ".

Reference	: Sahih al-Bukhari 6667
In-book reference	: Book 83, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 660

Narrated `Aisha:

When the pagans were defeated during the (first stage) of the battle of Uhud, Satan shouted, "O Allah's slaves! Beware of what is behind you!" So the front files of the Muslims attacked their own back files. Hudhaifa bin Al-Yaman looked and on seeing his father he shouted: "My father! My father!" By Allah! The people did not stop till they killed his father. Hudhaifa then said, "May Allah forgive you." `Urwa (the sub-narrator) added, "Hudhaifa continued asking Allah forgiveness for the killers of his father till he met Allah (till he died).

حَدَّثَنَا فَرْوَةُ بْنُ أَبِي الْمَغْرَاءِ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ هُزِمَ الْمُشْرِكُونَ يَوْمَ أُحُدٍ هَزِيمَةً تُعْرَفُ فِيهِمْ، فَصَرَخَ إِبْلِيسُ أَىْ عِبَادَ اللَّهِ أُخْرَاكُمْ، فَرَجَعَتْ أُولاَهُمْ فَاجْتَلَدَتْ هِيَ وَأُخْرَاهُمْ، فَنَظَرَ حُذَيْفَةُ بْنُ الْيَمَانِ فَإِذَا هُوَ بِأَبِيهِ فَقَالَ أَبِي أَبِي. قَالَتْ فَوَاللَّهِ مَا انْحَجَزُوا حَتَّى قَتَلُوهُ، فَقَالَ حُذَيْفَةُ غَفَرَ اللَّهُ لَكُمْ. قَالَ عُرْوَةُ فَوَاللَّهِ مَا زَالَتْ فِي حُذَيْفَةَ مِنْهَا بَقِيَّةٌ حَتَّى لَقِيَ اللَّهَ.

Reference	: Sahih al-Bukhari 6668
In-book reference	: Book 83, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 661

Narrated Abu Huraira:

The Prophet (ﷺ) said, "If somebody eats something forgetfully while he is fasting, then he should complete his fast, for Allah has made him eat and drink."

حَدَّثَنِي يُوسُفُ بْنُ مُوسَى، حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ حَدَّثَنِي عَوْفٌ، عَنْ خِلاَسٍ، وَمُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ أَكَلَ نَاسِيًا وَهْوَ صَائِمٌ فَلْيُتِمَّ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ ".

Reference	: Sahih al-Bukhari 6669
In-book reference	: Book 83, Hadith 47
USC-MSA web (English) reference	: Vol. 8, Book 78, Hadith 662

(deprecated numbering scheme)

Narrated `Abdullah bin Buhaina:

Once Allah's Messenger (ﷺ) led us in prayer, and after finishing the first two rak`at, got up (instead of sitting for at-Tahiyyat) and then carried on with the prayer. When he had finished his prayer, the people were waiting for him to say Taslim, but before saying Tasiim, he said Takbir and prostrated; then he raised his head, and saying Takbir, he prostrated (SAHU) and then raised his head and finished his prayer with Taslim.

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنِ الأَعْرَجِ، عَنْ عَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ، قَالَ صَلَّى بِنَا النَّبِيُّ صلى الله عليه وسلم فَقَامَ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ قَبْلَ أَنْ يَجْلِسَ، فَمَضَى فِي صَلاَتِهِ، فَلَمَّا قَضَى صَلاَتَهُ انْتَظَرَ النَّاسُ تَسْلِيمَهُ، وَسَجَدَ قَبْلَ أَنْ يُسَلِّمَ، ثُمَّ رَفَعَ رَأْسَهُ، ثُمَّ كَبَّرَ وَسَجَدَ، ثُمَّ رَفَعَ رَأْسَهُ وَسَلَّمَ.

Reference	: Sahih al-Bukhari 6670
In-book reference	: Book 83, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 663

Narrated Ibn Mas`ud:

that Allah's Prophet led them in the Zuhr prayer and he offered either more or less rak`at, and it was said to him, "O Allah's Messenger (ﷺ) ! Has the prayer been reduced, or have you forgotten?" He asked, "What is that?" They said, "You have prayed so many rak`at." So he performed with them two more prostrations and said, "These two prostrations are to be performed by the person who does not know whether he has prayed more or less (rak`at) in which case he should seek to follow what is right. And then complete the rest (of the prayer) and perform two extra prostrations."

حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، سَمِعَ عَبْدَ الْعَزِيزِ بْنَ عَبْدِ الصَّمَدِ، حَدَّثَنَا مَنْصُورٌ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنِ ابْنِ مَسْعُودٍ ـ رضى الله عنه أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم صَلَّى بِهِمْ صَلاَةَ الظُّهْرِ، فَزَادَ أَوْ نَقَصَ مِنْهَا ـ قَالَ مَنْصُورٌ لاَ أَدْرِي إِبْرَاهِيمُ وَهِمَ أَمْ عَلْقَمَةُ ـ قَالَ قِيلَ يَا رَسُولَ اللَّهِ أَقَصُرَتِ الصَّلاَةُ أَمْ نَسِيتَ قَالَ " وَمَا ذَاكَ ". قَالُوا صَلَّيْتَ كَذَا وَكَذَا. قَالَ فَسَجَدَ بِهِمْ سَجْدَتَيْنِ ثُمَّ قَالَ " هَاتَانِ السَّجْدَتَانِ لِمَنْ لاَ يَدْرِي، زَادَ فِي صَلاَتِهِ أَمْ نَقَصَ، فَيَتَحَرَّى الصَّوَابَ، فَيُتِمُّ مَا بَقِيَ، ثُمَّ يَسْجُدُ سَجْدَتَيْنِ ".

Reference	: Sahih al-Bukhari 6671
In-book reference	: Book 83, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 664

Narrated Ubai bin Ka'b:

that he heard Allah's Messenger (ﷺ) saying, "(Moses) said, 'Call me not to account for what I forget and be not hard upon me for my affair (with you)' (18.73) the first excuse of Moses was his forgetfulness."

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، أَخْبَرَنِي سَعِيدُ بْنُ جُبَيْرٍ، قَالَ قُلْتُ لاِبْنِ عَبَّاسٍ فَقَالَ حَدَّثَنَا أُبَيُّ بْنُ كَعْبٍ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم {لاَ تُؤَاخِذْنِي بِمَا نَسِيتُ وَلاَ تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا} قَالَ " كَانَتِ الأُولَى مِنْ مُوسَى نِسْيَانًا ".

Reference	: Sahih al-Bukhari 6672
In-book reference	: Book 83, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 665

Narrated Al-Bara bin Azib that once he had a guest, so he told his family (on the Day of Id-ul-Adha) that they should slaughter the animal for sacrifice before he returned from the ('Id) prayer in order that their guest could take his meal. So his family slaughtered (the animal) before the prayer. Then they mentioned that event to the Prophet who ordered Al-Bara to slaughter another sacrifice. Al-Bara' said to the Prophet (ﷺ) , "I have a young milch she-goat

which is better than two sheep for slaughtering." (The sub-narrator, Ibn 'Aun used to say, "I don't know whether the permission (to slaughter a she-goat as a sacrifice) was especially given to Al-Bara' or if it was in general for all the Muslims.") (See Hadith No. 99, Vol. 2.)

قَالَ أَبُو عَبْدِ اللَّهِ كَتَبَ إِلَيَّ مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ الشَّعْبِيِّ، قَالَ قَالَ الْبَرَاءُ بْنُ عَازِبٍ وَكَانَ عِنْدَهُمْ ضَيْفٌ لَهُمْ فَأَمَرَ أَهْلَهُ أَنْ يَذْبَحُوا قَبْلَ أَنْ يَرْجِعَ، لِيَأْكُلَ ضَيْفُهُمْ، فَذَبَحُوا قَبْلَ الصَّلاَةِ، فَذَكَرُوا ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَأَمَرَهُ أَنْ يُعِيدَ الذَّبْحَ. فَقَالَ يَا رَسُولَ اللَّهِ عِنْدِي عَنَاقٌ جَذَعٌ، عَنَاقُ لَبَنٍ هِيَ خَيْرٌ مِنْ شَاتَىْ لَحْمٍ. فَكَانَ ابْنُ عَوْنٍ يَقِفُ فِي هَذَا الْمَكَانِ عَنْ حَدِيثِ الشَّعْبِيِّ، وَيُحَدِّثُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ بِمِثْلِ هَذَا الْحَدِيثِ، وَيَقِفُ فِي هَذَا الْمَكَانِ وَيَقُولُ لاَ أَدْرِي أَبَلَغَتِ الرُّخْصَةُ غَيْرَهُ أَمْ لاَ. رَوَاهُ أَيُّوبُ عَنِ ابْنِ سِيرِينَ عَنْ أَنَسٍ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 6673
In-book reference	: Book 83, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 665

Narrated Jundub:

I witnessed the Prophet (ﷺ) offering the `Id prayer (and after finishing it) he delivered a sermon and said, "Whoever has slaughtered his sacrifice (before the prayer) should make up for it (i.e. slaughter another animal) and whoever has not slaughtered his sacrifice yet, should slaughter it by mentioning Allah's Name over it."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، قَالَ سَمِعْتُ جُنْدَبًا، قَالَ شَهِدْتُ النَّبِيَّ صلى الله عليه وسلم صَلَّى يَوْمَ عِيدٍ ثُمَّ خَطَبَ ثُمَّ قَالَ " مَنْ ذَبَحَ فَلْيُبَدِّلْ مَكَانَهَا، وَمَنْ لَمْ يَكُنْ ذَبَحَ فَلْيَذْبَحْ بِاسْمِ اللَّهِ ".

Reference	: Sahih al-Bukhari 6674
In-book reference	: Book 83, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 666

(16) Chapter: Al-Ghamus oath

(16) باب الْيَمِينِ الْغَمُوسِ

{وَلاَ تَتَّخِذُوا أَيْمَانَكُمْ دَخَلاً بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ}، دَخَلاً مَكْرًا وَخِيَانَةً.

Narrated `Abdullah bin `Amr:

The Prophet (ﷺ) said, "The biggest sins are: To join others in worship with Allah; to be undutiful to one's parents; to kill somebody unlawfully; and to take an oath Al-Ghamus.

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا النَّضْرُ، أَخْبَرَنَا شُعْبَةُ، حَدَّثَنَا فِرَاسٌ، قَالَ سَمِعْتُ الشَّعْبِيَّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْكَبَائِرُ الإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَالْيَمِينُ الْغَمُوسُ ".

Reference	: Sahih al-Bukhari 6675
In-book reference	: Book 83, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 667

(17) Chapter: "Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths ..."

(17) بَابُ قَوْلِ اللَّهِ تَعَالَى: {إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً أُولَئِكَ لاَ خَلاَقَ لَهُمْ فِي الآخِرَةِ وَلاَ يُكَلِّمُهُمُ اللَّهُ وَلاَ يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ}

وَقَوْلِهِ جَلَّ ذِكْرُهُ: {وَلاَ تَجْعَلُوا اللَّهَ عُرْضَةً لأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ}. وَقَوْلِهِ جَلَّ ذِكْرُهُ: {وَلاَ تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلاً إِنَّ مَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ}، {وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلاَ تَنْقُضُوا الأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلاً}.

Narrated `Abdullah:

Allah's Messenger (ﷺ) said, "If somebody is ordered (by the ruler or the judge) to take an oath, and he takes a false oath in order to grab the property of a Muslim, then he will incur Allah's Wrath when he will meet Him." And Allah revealed in its confirmation: 'Verily! Those who purchase a small gain at the cost of Allah's covenants and their own oaths.' (3.77) (The sub-narrator added:) Al-Ash'ath bin Qais entered, saying, "What did Abu `Abdur-Rahman narrate to you?" They said, "So-and-so," Al-Ash'ath said, "This verse was revealed in my connection. I had a well on the land of my cousin (and we had a dispute about it). I reported him to Allah 's Apostle who said (to me). "You should give evidence (i.e. witness) otherwise the oath of your opponent will render your claim invalid." I said, "Then he (my opponent) will take the oath, O Allah's Messenger (ﷺ)." Allah's Messenger (ﷺ) said, "Whoever is ordered (by the ruler or the judge) to give an oath, and he takes a false oath in order to grab the property of a Muslim, then he will incur Allah's Wrath when he meets Him on the Day of Resurrection."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ حَلَفَ عَلَى يَمِينِ صَبْرٍ، يَقْتَطِعُ بِهَا مَالَ امْرِئٍ مُسْلِمٍ، لَقِيَ اللَّهَ وَهْوَ عَلَيْهِ غَضْبَانُ ". فَأَنْزَلَ اللَّهُ تَصْدِيقَ ذَلِكَ {إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً} إِلَى آخِرِ الآيَةِ. فَدَخَلَ الأَشْعَثُ بْنُ قَيْسٍ فَقَالَ مَا حَدَّثَكُمْ أَبُو عَبْدِ الرَّحْمَنِ، فَقَالُوا كَذَا وَكَذَا. قَالَ فِيَّ أُنْزِلَتْ، كَانَتْ لِي بِئْرٌ فِي أَرْضِ ابْنِ عَمٍّ لِي فَأَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ " بَيِّنَتُكَ أَوْ يَمِينُهُ ". قُلْتُ إِذًا يَحْلِفُ عَلَيْهَا يَا رَسُولَ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ حَلَفَ عَلَى يَمِينِ صَبْرٍ، وَهْوَ فِيهَا فَاجِرٌ، يَقْتَطِعُ بِهَا مَالَ امْرِئٍ مُسْلِمٍ، لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ، وَهْوَ عَلَيْهِ غَضْبَانُ ".

Reference	: Sahih al-Bukhari 6676, 6677
In-book reference	: Book 83, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 668

(18) Chapter: To swear something not in one's power; to swear to do an act disobedience; to take an oath in anger.

(18) باب الْيَمِينِ فِيمَا لاَ يَمْلِكُ، وَفِي الْمَعْصِيَةِ، وَفِي الْغَضَبِ

Narrated Abu Musa:

My companions sent me to the Prophet (ﷺ) to ask him for some mounts. He said, "By Allah! I will not mount you on anything!" When I met him, he was in an angry mood, but when I met him (again), he said, "Tell your companions that Allah or Allah's Messenger (ﷺ) will provide you with mounts."

حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ أَرْسَلَنِي أَصْحَابِي إِلَى النَّبِيِّ صلى الله عليه وسلم أَسْأَلُهُ الْحُمْلاَنَ فَقَالَ " وَاللَّهِ لاَ أَحْمِلُكُمْ عَلَى شَىْءٍ ". وَوَافَقْتُهُ وَهْوَ غَضْبَانُ فَلَمَّا أَتَيْتُهُ قَالَ " انْطَلِقْ إِلَى أَصْحَابِكَ فَقُلْ إِنَّ اللَّهَ ـ أَوْ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم ـ يَحْمِلُكُمْ ".

Reference	: Sahih al-Bukhari 6678
In-book reference	: Book 83, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 669

Narrated Az-Zuhri:

I heard `Urwa bin Az-Zubair, Sa`id bin Al-Musaiyab, 'Alqama bin Waqqas and 'Ubaidullah bin `Abdullah bin `Uqba relating from `Aisha, the wife of the Prophet (ﷺ) the narration of the people (i.e. the liars) who spread the slander against her and they said what they said, and how Allah revealed her innocence. Each of them related to me a portion of that narration. (They said that `Aisha said), "Then Allah revealed the ten Verses starting with:--'Verily!

Those who spread the slander..' (24.11-21) All these verses were in proof of my innocence. Abu Bakr As-Siddiq who used to provide for Mistah some financial aid because of his relation to him, said, "By Allah, I will never give anything (in charity) to Mistah, after what he has said about `Aisha" Then Allah revealed:-- 'And let not those among you who are good and are wealthy swear not to give (any sort of help) to their kins men....' (24.22) On that, Abu Bakr said, "Yes, by Allah, I like that Allah should forgive me." and then resumed giving Mistah the aid he used to give him and said, "By Allah! I will never withhold it from him."

حَدَّثَنَا عَبْدُ الْعَزِيزِ، حَدَّثَنَا إِبْرَاهِيمُ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، ح وَحَدَّثَنَا الْحَجَّاجُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ النُّمَيْرِيُّ، حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ الأَيْلِيُّ، قَالَ سَمِعْتُ الزُّهْرِيَّ، قَالَ سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ، وَسَعِيدَ بْنَ الْمُسَيَّبِ، وَعَلْقَمَةَ بْنَ وَقَّاصٍ، وَعُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ حَدِيثِ، عَائِشَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم حِينَ قَالَ لَهَا أَهْلُ الإِفْكِ مَا قَالُوا، فَبَرَّأَهَا اللَّهُ مِمَّا قَالُوا ـ كُلٌّ حَدَّثَنِي طَائِفَةً مِنَ الْحَدِيثِ ـ فَأَنْزَلَ اللَّهُ {إِنَّ الَّذِينَ جَاءُوا بِالإِفْكِ} الْعَشْرَ الآيَاتِ كُلَّهَا فِي بَرَاءَتِي. فَقَالَ أَبُو بَكْرٍ الصِّدِّيقُ ـ وَكَانَ يُنْفِقُ عَلَى مِسْطَحٍ لِقَرَابَتِهِ مِنْهُ ـ وَاللَّهِ لاَ أُنْفِقُ عَلَى مِسْطَحٍ شَيْئًا أَبَدًا، بَعْدَ الَّذِي قَالَ لِعَائِشَةَ. فَأَنْزَلَ اللَّهُ {وَلاَ يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَى} الآيَةَ. قَالَ أَبُو بَكْرٍ بَلَى وَاللَّهِ إِنِّي لأُحِبُّ أَنْ يَغْفِرَ اللَّهُ لِي. فَرَجَعَ إِلَى مِسْطَحٍ النَّفَقَةَ الَّتِي كَانَ يُنْفِقُ عَلَيْهِ وَقَالَ وَاللَّهِ لاَ أَنْزِعُهَا عَنْهُ أَبَدًا.

Reference	: Sahih al-Bukhari 6679
In-book reference	: Book 83, Hadith 56
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 670

Narrated Abu Musa Al-Ash`ari:

I went along with some men from the Ash-ariyin to Allah's Messenger (ﷺ) and it happened that I met him while he was in an angry mood. We asked him to provide us with mounts, but he swore that he would not give us any. Later on he said, "By Allah, Allah willing, if ever I take an oath (to do something) and later on I find something else better than the first, then I do the better one and give expiation for the dissolution of my oath."

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ، عَنِ الْقَاسِمِ، عَنْ زَهْدَمٍ، قَالَ كُنَّا عِنْدَ أَبِي مُوسَى الأَشْعَرِيِّ قَالَ أَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي نَفَرٍ مِنَ الأَشْعَرِيِّينَ، فَوَافَقْتُهُ وَهْوَ غَضْبَانُ فَاسْتَحْمَلْنَاهُ، فَحَلَفَ أَنْ لاَ يَحْمِلَنَا ثُمَّ قَالَ " وَاللَّهِ إِنْ شَاءَ اللَّهُ لاَ أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا، إِلاَّ أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَتَحَلَّلْتُهَا ".

Reference	: Sahih al-Bukhari 6680
In-book reference	: Book 83, Hadith 57
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 671

(19) Chapter: If one says: "By Allah! I will not speak today"

(19) بَابُ إِذَا قَالَ وَاللَّهِ لاَ أَتَكَلَّمُ الْيَوْمَ. فَصَلَّى أَوْ قَرَأَ أَوْ سَبَّحَ أَوْ كَبَّرَ أَوْ حَمِدَ أَوْ هَلَّلَ، فَهْوَ عَلَى نِيَّتِهِ

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَفْضَلُ الْكَلاَمِ أَرْبَعٌ سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلاَ إِلَهَ إِلاَّ اللَّهُ، وَاللَّهُ أَكْبَرُ». قَالَ أَبُو سُفْيَانَ كَتَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى هِرَقْلَ: «تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ».

وَقَالَ مُجَاهِدٌ كَلِمَةُ التَّقْوَى لاَ إِلَهَ إِلاَّ اللَّهُ.

Narrated Al-Musaiyab:

When the death of Abu Talib approached, Allah's Messenger (ﷺ) came to him and said, "Say: La ilaha illallah, a word with which I will be able to defend you before Allah."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِيهِ، قَالَ لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ جَاءَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " قُلْ لاَ إِلَهَ إِلاَّ اللَّهُ كَلِمَةً. أُحَاجُّ لَكَ بِهَا عِنْدَ اللَّهِ ".

Reference	: Sahih al-Bukhari 6681

In-book reference : Book 83, Hadith 58
USC-MSA web (English) reference : Vol. 8, Book 78, Hadith 672
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "(The following are) two words (sentences or utterances) that are very easy for the tongue to say, and very heavy in the balance (of reward), and most beloved to the Gracious Almighty (And they are): Subhan Allahi wa bi-hamdihi; Subhan Allahi-l-'Adhim,"

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ ".

Reference : Sahih al-Bukhari 6682
In-book reference : Book 83, Hadith 59
USC-MSA web (English) reference : Vol. 8, Book 78, Hadith 673
(deprecated numbering scheme)

Narrated `Abdullah:

Allah's Messenger (ﷺ) said a sentence and I said another. He said, "Whoever dies while he is setting up rivals along with Allah (i.e. worshipping others along with Allah) shall be admitted into the (Hell) Fire." And I said the other: "Whoever dies while he is not setting up rivals along with Allah (i.e. worshipping none except Allah) shall be admitted into Paradise."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم كَلِمَةً وَقُلْتُ أُخْرَى " مَنْ مَاتَ يَجْعَلُ لِلَّهِ نِدًّا أُدْخِلَ النَّارَ ". وَقُلْتُ أُخْرَى مَنْ مَاتَ لاَ يَجْعَلُ لِلَّهِ نِدًّا أُدْخِلَ الْجَنَّةَ.

Reference : Sahih al-Bukhari 6683
In-book reference : Book 83, Hadith 60
USC-MSA web (English) reference : Vol. 8, Book 78, Hadith 674
(deprecated numbering scheme)

(20) Chapter: Whoever took an oath that he would not enter upon his wife for one month

(20) باب مَنْ حَلَفَ أَنْ لاَ يَدْخُلَ عَلَى أَهْلِهِ شَهْرًا، وَكَانَ الشَّهْرُ تِسْعًا وَعِشْرِينَ

Narrated Anas:

Allah's Messenger (ﷺ) took an oath for abstention from h is wives (for one month), and during those days he had a sprain in his foot. He stayed in a Mashrubah (an upper room) for twenty-nine nights and then came down. Then the people said, "O Allah's Messenger (ﷺ)! You took an oath for abstention (from your wives) for one month." On that he said, "A month can be of twenty-nine days."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ آلَى رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ نِسَائِهِ، وَكَانَتِ انْفَكَّتْ رِجْلُهُ، فَأَقَامَ فِي مَشْرُبَةٍ تِسْعًا وَعِشْرِينَ لَيْلَةً، ثُمَّ نَزَلَ فَقَالُوا يَا رَسُولَ اللَّهِ آلَيْتَ شَهْرًا‏.‏ فَقَالَ ‏{‏إِنَّ الشَّهْرَ يَكُونُ تِسْعًا وَعِشْرِينَ‏}‏

Reference : Sahih al-Bukhari 6684
In-book reference : Book 83, Hadith 61
USC-MSA web (English) reference : Vol. 8, Book 78, Hadith 675
(deprecated numbering scheme)

(21) Chapter: If somebody takes an oath not to drink Nabidh

(21) باب إِنْ حَلَفَ أَنْ لاَ يَشْرَبَ نَبِيذًا فَشَرِبَ طِلاَءً أَوْ سَكَرًا أَوْ عَصِيرًا، لَمْ يَحْنَثْ فِي قَوْلِ بَعْضِ النَّاسِ، وَلَيْسَتْ هَذِهِ بِأَنْبِذَةٍ عِنْدَهُ

Narrated Abu Hazim:

Sahl bin Sa`d said, "Abu Usaid, the companion of the Prophet, got married, so he invited the Prophet (ﷺ) to his wedding party, and the bride herself served them. Sahl said to the People, 'Do you know what drink she served him with? She infused some dates in a pot at night and the next morning she served him with the infusion."

حَدَّثَنِي عَلِيٌّ، سَمِعَ عَبْدَ الْعَزِيزِ بْنَ أَبِي حَازِمٍ، أَخْبَرَنِي أَبِي، عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّ أَبَا أُسَيْدٍ، صَاحِبَ النَّبِيِّ صلى الله عليه وسلم أَعْرَسَ فَدَعَا النَّبِيَّ صلى الله عليه وسلم لِعُرْسِهِ، فَكَانَتِ الْعَرُوسُ خَادِمَهُمْ. فَقَالَ سَهْلٌ لِلْقَوْمِ هَلْ تَدْرُونَ مَا سَقَتْهُ قَالَ أَنْقَعَتْ لَهُ تَمْرًا فِي تَوْرٍ مِنَ اللَّيْلِ، حَتَّى أَصْبَحَ عَلَيْهِ فَسَقَتْهُ إِيَّاهُ.

Reference	: Sahih al-Bukhari 6685
In-book reference	: Book 83, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 676

Narrated Sauda:

(the wife of the Prophet) One of our sheep died and we tanned its skin and kept on infusing dates in it till it was a worn out water skin.

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ عَنْ سَوْدَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم قَالَتْ مَاتَتْ لَنَا شَاةٌ فَدَبَغْنَا مَسْكَهَا ثُمَّ مَا زِلْنَا نَنْبِذُ فِيهِ حَتَّى صَارَتْ شَنًّا.

Reference	: Sahih al-Bukhari 6686
In-book reference	: Book 83, Hadith 63
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 677

(22) Chapter: If someone takes an oath that he will not eat Udm

(22) باب إِذَا حَلَفَ أَنْ لاَ يَأْتَدِمَ، فَأَكَلَ تَمْرًا بِخُبْزٍ، وَمَا يَكُونُ مِنَ الأُدْمِ

Narrated `Aisha:

The family of (the Prophet) Muhammad never ate wheat-bread with meat for three consecutive days to their fill, till he met Allah.

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ مَا شَبِعَ آلُ مُحَمَّدٍ صلى الله عليه وسلم مِنْ خُبْزِ بُرٍّ مَأْدُومٍ ثَلاَثَةَ أَيَّامٍ حَتَّى لَحِقَ بِاللَّهِ.

وَقَالَ ابْنُ كَثِيرٍ أَخْبَرَنَا سُفْيَانُ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ أَبِيهِ، أَنَّهُ قَالَ لِعَائِشَةَ بِهَذَا.

Reference	: Sahih al-Bukhari 6687
In-book reference	: Book 83, Hadith 64
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 678

Narrated Anas bin Malik:

Abu Talha said to Um Sulaim, "I heard the voice of Allah's Messenger (ﷺ) rather weak, and I knew that it was because of hunger. Have you anything (to present to the Prophet)?" She said, "Yes." Then she took out a few loaves of barley bread and took a veil of hers and wrapped the bread with a part of it and sent me to Allah's Messenger (ﷺ). I went and found Allah's Messenger (ﷺ) sitting in the mosque with some people. I stood up before him. Allah's Messenger (ﷺ) said to me, "Has Abu Talha sent you?" I said, ' Yes. Then Allah's Messenger (ﷺ) said to

those who were with him. "Get up and proceed." I went ahead of them (as their forerunner) and came to Abu Talha and informed him about it. Abu Talha said, "O Um Sulaim! Allah's Messenger (ﷺ) has come and we have no food to feed them." Um Sulaim said, "Allah and His Apostle know best." So Abu Talha went out (to receive them) till he met Allah's Messenger (ﷺ). Allah's Messenger (ﷺ) came in company with Abu Talha and they entered the house. Allah's Messenger (ﷺ) said, "O Um Sulaim! Bring whatever you have." So she brought that (barley) bread and Allah's Messenger (ﷺ) ordered that bread to be broken into small pieces, and then Um Sulaim poured over it some butter from a leather butter container, and then Allah's Messenger (ﷺ) said what Allah wanted him to say, (i.e. blessing the food). Allah's Messenger (ﷺ) then said, "Admit ten men." Abu Talha admitted them and they ate to their fill and went out. He again said, "Admit ten men." He admitted them, and in this way all the people ate to their fill, and they were seventy or eighty men."

حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، قَالَ قَالَ أَبُو طَلْحَةَ لأُمِّ سُلَيْمٍ لَقَدْ سَمِعْتُ صَوْتَ، رَسُولِ اللَّهِ صلى الله عليه وسلم ضَعِيفًا أَعْرِفُ فِيهِ الْجُوعَ، فَهَلْ عِنْدَكِ مِنْ شَىْءٍ فَقَالَتْ نَعَمْ. فَأَخْرَجَتْ أَقْرَاصًا مِنْ شَعِيرٍ، ثُمَّ أَخَذَتْ خِمَارًا لَهَا، فَلَفَّتِ الْخُبْزَ بِبَعْضِهِ، ثُمَّ أَرْسَلَتْنِي إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَهَبْتُ فَوَجَدْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي الْمَسْجِدِ وَمَعَهُ النَّاسُ، فَقُمْتُ عَلَيْهِمْ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَرْسَلَكَ أَبُو طَلْحَةَ ". فَقُلْتُ نَعَمْ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِمَنْ مَعَهُ " قُومُوا ". فَانْطَلَقُوا، وَانْطَلَقْتُ بَيْنَ أَيْدِيهِمْ حَتَّى جِئْتُ أَبَا طَلْحَةَ فَأَخْبَرْتُهُ. فَقَالَ أَبُو طَلْحَةَ يَا أُمَّ سُلَيْمٍ قَدْ جَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَلَيْسَ عِنْدَنَا مِنَ الطَّعَامِ مَا نُطْعِمُهُمْ. فَقَالَتِ اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَانْطَلَقَ أَبُو طَلْحَةَ حَتَّى لَقِيَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَقْبَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو طَلْحَةَ حَتَّى دَخَلاَ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَلُمِّي يَا أُمَّ سُلَيْمٍ مَا عِنْدَكِ ". فَأَتَتْ بِذَلِكَ الْخُبْزِ ـ قَالَ ـ فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِذَلِكَ الْخُبْزِ فَفُتَّ، وَعَصَرَتْ أُمُّ سُلَيْمٍ عُكَّةً لَهَا فَأَدَمَتْهُ، ثُمَّ قَالَ فِيهِ رَسُولُ اللَّهِ صلى الله عليه وسلم مَا شَاءَ اللَّهُ أَنْ يَقُولَ، ثُمَّ قَالَ " ائْذَنْ لِعَشَرَةٍ ". فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا، ثُمَّ خَرَجُوا، ثُمَّ قَالَ " ائْذَنْ لِعَشَرَةٍ ". فَأَذِنَ لَهُمْ، فَأَكَلَ الْقَوْمُ كُلُّهُمْ وَشَبِعُوا، وَالْقَوْمُ سَبْعُونَ أَوْ ثَمَانُونَ رَجُلاً.

Reference	: Sahih al-Bukhari 6688
In-book reference	: Book 83, Hadith 65
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 679

(23) Chapter: The intention in taking oaths (23) باب النِّيَّةِ فِي الأَيْمَانِ

Narrated `Umar bin Al-Khattab:

I heard Allah's Messenger (ﷺ) saying, "The (reward of) deeds, depend upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for the sake of Allah and His Apostle, then his emigration will be considered to be for Allah and His Apostle, and whoever emigrated for the sake of worldly gain or for a woman to marry, then his emigration will be considered to be for what he emigrated for."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، يَقُولُ أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ، أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ، يَقُولُ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ ـ رضى الله عنه ـ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّمَا الأَعْمَالُ بِالنِّيَّةِ، وَإِنَّمَا لاِمْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوِ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ ".

Reference	: Sahih al-Bukhari 6689
In-book reference	: Book 83, Hadith 66
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 680

(24) Chapter: If a person gives his property in charity because of a vow and as an expiation for sins

(24) باب إِذَا أَهْدَى مَالَهُ عَلَى وَجْهِ النَّذْرِ وَالتَّوْبَةِ

Narrated Ka`b bin Malik:

In the last part of his narration about the three who remained behind (from the battle of Tabuk). (I said) "As a proof of my true repentance (for not joining the Holy battle of Tabuk), I shall give up all my property for the sake of Allah and His Apostle (as an expiation for that sin)." The Prophet (ﷺ) said (to me), "Keep some of your wealth, for that is better for you."

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عَبْدُ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، وَكَانَ، قَائِدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ ـ قَالَ سَمِعْتُ كَعْبَ بْنَ مَالِكٍ، فِي حَدِيثِهِ {عَلَى الثَّلاَثَةِ الَّذِينَ خُلِّفُوا} قَالَ فِي آخِرِ حَدِيثِهِ إِنَّ مِنْ تَوْبَتِي أَنِّي أَنْخَلِعُ مِنْ مَالِي صَدَقَةً إِلَى اللَّهِ وَرَسُولِهِ‏.‏ فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهْوَ خَيْرٌ لَكَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6690
In-book reference	: Book 83, Hadith 67
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 681

(25) Chapter: If someone makes some food unlawful for himself

(25) باب إِذَا حَرَّمَ طَعَامَهُ

وَقَوْلُهُ تَعَالَى: {يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاةَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ}، وَقَوْلُهُ: {لاَ تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ}.

Narrated `Aisha:

The Prophet (ﷺ) used to stay (for a period) in the house of Zainab bint Jahsh (one of the wives of the Prophet) and he used to drink honey in her house. Hafsa and I decided that when the Prophet (ﷺ) entered upon either of us, she would say, "I smell in you the bad smell of Maghafir (a bad smelling raisin). Have you eaten Maghafir?" When he entered upon one of us, she said that to him. He replied (to her), "No, but I have drunk honey in the house of Zainab bint Jahsh, and I will never drink it again." Then the following verse was revealed: 'O Prophet ! Why do you ban (for you) that which Allah has made lawful for you?. ..(up to) If you two (wives of the Prophet (ﷺ) turn in repentance to Allah.' (66.1-4) The two were `Aisha and Hafsa And also the Statement of Allah: 'And (Remember) when the Prophet (ﷺ) disclosed a matter in confidence to one of his wives!' (66.3) i.e., his saying, "But I have drunk honey." Hisham said: It also meant his saying, "I will not drink anymore, and I have taken an oath, so do not inform anybody of that."

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ، حَدَّثَنَا الْحَجَّاجُ، عَنِ ابْنِ جُرَيْجٍ، قَالَ زَعَمَ عَطَاءٌ أَنَّهُ سَمِعَ عُبَيْدَ بْنَ عُمَيْرٍ، يَقُولُ سَمِعْتُ عَائِشَةَ، تَزْعُمُ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَمْكُثُ عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ، وَيَشْرَبُ عِنْدَهَا عَسَلاً، فَتَوَاصَيْتُ أَنَا وَحَفْصَةُ أَنَّ أَيَّتَنَا دَخَلَ عَلَيْهَا النَّبِيُّ صلى الله عليه وسلم فَلْتَقُلْ إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرَ، أَكَلْتَ مَغَافِيرَ فَدَخَلَ عَلَى إِحْدَاهُمَا فَقَالَتْ ذَلِكَ لَهُ‏.‏ فَقَالَ ‏"‏ لاَ بَلْ شَرِبْتُ عَسَلاً عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ، وَلَنْ أَعُودَ لَهُ ‏"‏‏.‏ فَنَزَلَتْ {يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ}، {إِنْ تَتُوبَا إِلَى اللَّهِ}، لِعَائِشَةَ وَحَفْصَةَ، {وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا} لِقَوْلِهِ ‏"‏ بَلْ شَرِبْتُ عَسَلاً ‏"‏‏.‏

وَقَالَ لِي إِبْرَاهِيمُ بْنُ مُوسَى عَنْ هِشَامٍ، ‏"‏ وَلَنْ أَعُودَ لَهُ، وَقَدْ حَلَفْتُ، فَلاَ تُخْبِرِي بِذَلِكَ أَحَدًا ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6691
In-book reference	: Book 83, Hadith 68
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 682

(26) Chapter: To fulfil one's vow

(26) باب الْوَفَاءِ بِالنَّذْرِ

وَقَوْلِهِ: {يُوفُونَ بِالنَّذْرِ}.

Narrated Sa`id bin Al-Harith:

that he heard Ibn `Umar saying, "Weren't people forbidden to make vows?" The Prophet (ﷺ) said, 'A vow neither hastens nor delays anything, but by the making of vows, some of the wealth of a miser is taken out."

حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ، حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، حَدَّثَنَا سَعِيدُ بْنُ الْحَارِثِ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ ـ رضى الله عنهما ـ يَقُولُ أَوَلَمْ يُنْهَوْا عَنِ النَّذْرِ إِنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِنَّ النَّذْرَ لاَ يُقَدِّمُ شَيْئًا، وَلاَ يُؤَخِّرُ، وَإِنَّمَا يُسْتَخْرَجُ بِالنَّذْرِ مِنَ الْبَخِيلِ ".

Reference	: Sahih al-Bukhari 6692
In-book reference	: Book 83, Hadith 69
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 683

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) forbade the making of vows and said, "It (a vow) does not prevent anything (that has to take place), but the property of a miser is spent (taken out) with it."

حَدَّثَنَا خَلاَّدُ بْنُ يَحْيَى، حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، نَهَى النَّبِيُّ صلى الله عليه وسلم عَنِ النَّذْرِ وَقَالَ " إِنَّهُ لاَ يَرُدُّ شَيْئًا، وَلَكِنَّهُ يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ ".

Reference	: Sahih al-Bukhari 6693
In-book reference	: Book 83, Hadith 70
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 684

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah says, 'The vow, does not bring about for the son of Adam anything I have not decreed for him, but his vow may coincide with what has been decided for him, and by this way I cause a miser to spend of his wealth. So he gives Me (spends in charity) for the fulfillment of what has been decreed for him what he would not give Me before but for his vow."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ يَأْتِي ابْنَ آدَمَ النَّذْرُ بِشَىْءٍ لَمْ يَكُنْ قُدِّرَ لَهُ، وَلَكِنْ يُلْقِيهِ النَّذْرُ إِلَى الْقَدَرِ قَدْ قُدِّرَ لَهُ، فَيَسْتَخْرِجُ اللَّهُ بِهِ مِنَ الْبَخِيلِ، فَيُؤْتِي عَلَيْهِ مَا لَمْ يَكُنْ يُؤْتِي عَلَيْهِ مِنْ قَبْلُ ".

Reference	: Sahih al-Bukhari 6694
In-book reference	: Book 83, Hadith 71
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 685

(27) Chapter: The sin of him who does not fulfil his vow

(27) باب إِثْمِ مَنْ لاَ يَفِي بِالنَّذْرِ

Narrated Zahdam bin Mudarrab:

`Imran bin Hussain said, "The Prophet (ﷺ) said, 'The best of you (people) are my generation, and the second best will be those who will follow them, and then those who will follow the second generation." `Imran added, "I do not remember whether he mentioned two or three (generations) after his generation. He added, 'Then will come some people who will make vows but will not fulfill them; and they will be dishonest and will not be trustworthy, and they will give their witness without being asked to give their witness, and fatness will appear among them.' "

حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ شُعْبَةَ، قَالَ حَدَّثَنِي أَبُو جَمْرَةَ، حَدَّثَنَا زَهْدَمُ بْنُ مُضَرِّبٍ، قَالَ سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ، يُحَدِّثُ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏ "‏ خَيْرُكُمْ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ ـ قَالَ عِمْرَانُ لاَ أَدْرِي ذَكَرَ ثِنْتَيْنِ أَوْ ثَلاَثًا بَعْدَ قَرْنِهِ ـ ثُمَّ يَجِيءُ قَوْمٌ يَنْذُرُونَ وَلاَ يَفُونَ، وَيَخُونُونَ وَلاَ يُؤْتَمَنُونَ، وَيَشْهَدُونَ وَلاَ يُسْتَشْهَدُونَ، وَيَظْهَرُ فِيهِمُ السِّمَنُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6695
In-book reference	: Book 83, Hadith 72
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 686

(28) Chapter: To vow for to be obedient to Allah

(28) باب النَّذْرِ فِي الطَّاعَةِ

{وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ}.

Narrated `Aisha:

The Prophet (ﷺ) said, "Whoever vows that he will be obedient to Allah, should remain obedient to Him; and whoever made a vow that he will disobey Allah, should not disobey Him."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا مَالِكٌ، عَنْ طَلْحَةَ بْنِ عَبْدِ الْمَلِكِ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏ "‏ مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعْهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَهُ فَلاَ يَعْصِهِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6696
In-book reference	: Book 83, Hadith 73
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 687

(29) Chapter: If somebody vowed during the Pre-Islamic Period of Ignorance, and then he embraces Islam

(29) باب إِذَا نَذَرَ أَوْ حَلَفَ أَنْ لاَ يُكَلِّمَ إِنْسَانًا فِي الْجَاهِلِيَّةِ ثُمَّ أَسْلَمَ

Narrated Ibn `Umar:

`Umar said "O Allah's Messenger (ﷺ)! I vowed to perform I`tikaf for one night in Al-Masjid-al-Haram, during the Pre-Islamic Period of ignorance (before embracing Islam). "The Prophet (ﷺ) said, "Fulfill your vow." Ibn `Umar said to the lady, "Pray on her behalf." Ibn `Abbas said the same.

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ عُمَرَ، قَالَ يَا رَسُولَ اللَّهِ إِنِّي نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَعْتَكِفَ لَيْلَةً فِي الْمَسْجِدِ الْحَرَامِ‏.‏ قَالَ ‏ "‏ أَوْفِ بِنَذْرِكَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6697
In-book reference	: Book 83, Hadith 74
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 688

(30) Chapter: If somebody dies without fulfiling a vow

(30) باب مَنْ مَاتَ وَعَلَيْهِ نَذْرٌ

وَأَمَرَ ابْنُ عُمَرَ امْرَأَةً جَعَلَتْ أُمُّهَا عَلَى نَفْسِهَا صَلاَةً بِقُبَاءٍ فَقَالَ صَلِّي عَنْهَا.

وَقَالَ ابْنُ عَبَّاسٍ نَحْوَهُ.

Narrated Sa`id bin 'Ubada Al-Ansari:

that he consulted the Prophet (ﷺ) about a vow that had been made by his mother who died without fulfilling it. The Prophet (ﷺ) gave his verdict that he should fulfill it on her behalf. The verdict became Sunna (i.e. the Prophet's tradition).

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّ سَعْدَ بْنَ عُبَادَةَ الأَنْصَارِيَّ اسْتَفْتَى النَّبِيَّ صلى الله عليه وسلم فِي نَذْرٍ كَانَ عَلَى أُمِّهِ، فَتُوُفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ. فَأَفْتَاهُ أَنْ يَقْضِيَهُ عَنْهَا، فَكَانَتْ سُنَّةً بَعْدُ.

Reference	: Sahih al-Bukhari 6698
In-book reference	: Book 83, Hadith 75
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 689

Narrated Ibn `Abbas:

A man came to the Prophet (ﷺ) and said to him, "My sister vowed to perform the Hajj, but she died (before fulfilling it)." The Prophet (ﷺ) said, "Would you not have paid her debts if she had any?" The man said, "Yes." The Prophet (ﷺ) said, "So pay Allah's Rights, as He is more entitled to receive His rights."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، قَالَ سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ أَتَى رَجُلٌ النَّبِيَّ صلى الله عليه وسلم فَقَالَ لَهُ إِنَّ أُخْتِي نَذَرَتْ أَنْ تَحُجَّ وَإِنَّهَا مَاتَتْ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لَوْ كَانَ عَلَيْهَا دَيْنٌ أَكُنْتَ قَاضِيَهُ ". قَالَ نَعَمْ. قَالَ " فَاقْضِ اللَّهَ، فَهْوَ أَحَقُّ بِالْقَضَاءِ ".

Reference	: Sahih al-Bukhari 6699
In-book reference	: Book 83, Hadith 76
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 690

(31) Chapter: To vow for something not possessed, and for something sinful

(31) باب النَّذْرِ فِيمَا لاَ يَمْلِكُ وَفِي مَعْصِيَةٍ

Narrated `Aisha:

The Prophet (ﷺ) said, "Whoever vowed to be obedient to Allah, must be obedient to Him; and whoever vowed to be disobedient to Allah, should not be disobedient to Him."

حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ مَالِكٍ، عَنْ طَلْحَةَ بْنِ عَبْدِ الْمَلِكِ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعْهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَهُ فَلاَ يَعْصِهِ ".

Reference	: Sahih al-Bukhari 6700
In-book reference	: Book 83, Hadith 77
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 691

Narrated Anas:

The Prophet (ﷺ) said, "Allah is not in need of this man) torturing himself," when he saw the man walking between his two sons (who were supporting him).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ حُمَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ اللَّهَ لَغَنِيٌّ عَنْ تَعْذِيبِ هَذَا نَفْسَهُ ". وَرَآهُ يَمْشِي بَيْنَ ابْنَيْهِ.

وَقَالَ الْفَزَارِيُّ عَنْ حُمَيْدٍ حَدَّثَنِي ثَابِتٌ عَنْ أَنَسٍ

Reference	: Sahih al-Bukhari 6701
In-book reference	: Book 83, Hadith 78
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 692

Narrated Ibn `Abbas:

The Prophet (ﷺ) saw a man performing Tawaf around the Ka`ba, tied with a rope or something else (while another person was holding him). The Prophet (ﷺ) cut that rope off.

حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ الأَحْوَلِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم رَأَى رَجُلاً يَطُوفُ بِالْكَعْبَةِ بِزِمَامٍ أَوْ غَيْرِهِ، فَقَطَعَهُ.

Reference	: Sahih al-Bukhari 6702
In-book reference	: Book 83, Hadith 79
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 693

Narrated Ibn `Abbas:

While performing the Tawaf around the Ka`ba, the Prophet (ﷺ) passed by a person leading another person by a hair-rope nose-ring in his nose. The Prophet (ﷺ) cut the hair-rope nose-ring off with his hand and ordered the man to lead him by the hand.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ أَخْبَرَنِي سُلَيْمَانُ الأَحْوَلُ، أَنَّ طَاوُسًا، أَخْبَرَهُ عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم مَرَّ وَهْوَ يَطُوفُ بِالْكَعْبَةِ بِإِنْسَانٍ يَقُودُ إِنْسَانًا بِخِزَامَةٍ فِي أَنْفِهِ، فَقَطَعَهَا النَّبِيُّ صلى الله عليه وسلم بِيَدِهِ، ثُمَّ أَمَرَهُ أَنْ يَقُودَهُ بِيَدِهِ

Reference	: Sahih al-Bukhari 6703
In-book reference	: Book 83, Hadith 80
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 694

Narrated Ibn `Abbas:

While the Prophet (ﷺ) was delivering a sermon, he saw a man standing, so he asked about that man. They (the people) said, "It is Abu Israil who has vowed that he will stand and never sit down, and he will never come in the shade, nor speak to anybody, and will fast." The Prophet (ﷺ) said, "Order him to speak and let him come in the shade, and make him sit down, but let him complete his fast."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ بَيْنَا النَّبِيُّ صلى الله عليه وسلم يَخْطُبُ إِذَا هُوَ بِرَجُلٍ قَائِمٍ فَسَأَلَ عَنْهُ فَقَالُوا أَبُو إِسْرَائِيلَ نَذَرَ أَنْ يَقُومَ وَلاَ يَقْعُدَ وَلاَ يَسْتَظِلَّ وَلاَ يَتَكَلَّمَ وَيَصُومَ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " مُرْهُ فَلْيَتَكَلَّمْ وَلْيَسْتَظِلَّ وَلْيَقْعُدْ وَلْيُتِمَّ صَوْمَهُ ".

قَالَ عَبْدُ الْوَهَّابِ حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 6704
In-book reference	: Book 83, Hadith 81
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 695

(32) Chapter: If somebody has vowed that he will observe Saum

(32) باب مَنْ نَذَرَ أَنْ يَصُومَ أَيَّامًا فَوَافَقَ النَّحْرَ أَوِ الْفِطْرَ

Narrated `Abdullah bin `Umar:

that he was asked about a man who had vowed that he would fast all the days of his life then the day of `Id al Adha or `Id-al-Fitr came. `Abdullah bin `Umar said: You have indeed a good example in Allah's Messenger (ﷺ). He did not fast on the day of `Id al Adha or the day of `Id-al-Fitr, and we do not intend fasting on these two days.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، حَدَّثَنَا حَكِيمُ بْنُ أَبِي حُرَّةَ الأَسْلَمِيُّ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ سُئِلَ عَنْ رَجُلٍ، نَذَرَ أَنْ لاَ، يَأْتِيَ عَلَيْهِ يَوْمٌ إِلاَّ صَامَ، فَوَافَقَ يَوْمَ أَضْحًى أَوْ فِطْرٍ. فَقَالَ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ، لَمْ يَكُنْ يَصُومُ يَوْمَ الأَضْحَى وَالْفِطْرِ، وَلاَ يَرَى صِيَامَهُمَا.

Reference	: Sahih al-Bukhari 6705
In-book reference	: Book 83, Hadith 82
USC-MSA web (English) reference	: Vol. 8, Book 78, Hadith 696

(deprecated numbering scheme)

Narrated Ziyad bin Jubair:

I was with Ibn `Umar when a man asked him, "I have vowed to fast every Tuesday or Wednesday throughout my life and if the day of my fasting coincided with the day of Nahr (the first day of `Id-al- Adha), (What shall I do?)" Ibn `Umar said, "Allah has ordered the vows to be fulfilled, and we are forbidden to fast on the day of Nahr." The man repeated his question and Ibn `Umar repeated his former answer, adding nothing more.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ يُونُسَ، عَنْ زِيَادِ بْنِ جُبَيْرٍ، قَالَ كُنْتُ مَعَ ابْنِ عُمَرَ فَسَأَلَهُ رَجُلٌ فَقَالَ نَذَرْتُ أَنْ أَصُومَ كُلَّ يَوْمِ ثَلاَثَاءَ أَوْ أَرْبِعَاءَ مَا عِشْتُ، فَوَافَقْتُ هَذَا الْيَوْمَ يَوْمَ النَّحْرِ. فَقَالَ أَمَرَ اللَّهُ بِوَفَاءِ النَّذْرِ، وَنُهِينَا أَنْ نَصُومَ يَوْمَ النَّحْرِ. فَأَعَادَ عَلَيْهِ فَقَالَ مِثْلَهُ، لاَ يَزِيدُ عَلَيْهِ.

Reference	: Sahih al-Bukhari 6706
In-book reference	: Book 83, Hadith 83
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 697

(33) Chapter: Can the land, sheep, farms and one's belongings be included in vows and oaths?

(33) باب هَلْ يَدْخُلُ فِي الأَيْمَانِ وَالنُّذُورِ الأَرْضُ وَالْغَنَمُ وَالزُّرُوعُ وَالأَمْتِعَةُ

وَقَالَ ابْنُ عُمَرَ قَالَ عُمَرُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصَبْتُ أَرْضًا لَمْ أُصِبْ مَالاً قَطُّ أَنْفَسَ مِنْهُ. قَالَ: «إِنْ شِئْتَ حَبَّسْتَ أَصْلَهَا، وَتَصَدَّقْتَ بِهَا».

وَقَالَ أَبُو طَلْحَةَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَبُّ أَمْوَالِي إِلَيَّ بَيْرُحَاءَ. لِحَائِطٍ لَهُ مُسْتَقْبِلَةَ الْمَسْجِدِ.

Narrated Abu Huraira:

We went out in the company of Allah's Messenger (ﷺ) on the day of (the battle of) Khaibar, and we did not get any gold or silver as war booty, but we got property in the form of things and clothes. Then a man called Rifa`a bin Zaid, from the tribe of Bani Ad-Dubaib, presented a slave named Mid`am to Allah's Apostle. Allah's Messenger (ﷺ) headed towards the valley of Al-Qura, and when he was in the valley of Al- Qura an arrow was thrown by an unidentified person, struck and killed Mid`am who was making a she-camel of Allah's Messenger (ﷺ) kneel down. The people said, "Congratulations to him (the slave) for gaining Paradise." Allah's Messenger (ﷺ) said, "No! By Him in Whose Hand my soul is, for the sheet which he stole from the war booty before its distribution on the day of Khaibar, is now burning over him." When the people heard that, a man brought one or two Shiraks (leather straps of shoes) to the Prophet. The Prophet (ﷺ) said, "A Shirak of fire, or two Shiraks of fire."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ ثَوْرِ بْنِ زَيْدٍ الدِّيلِيِّ، عَنْ أَبِي الْغَيْثِ، مَوْلَى ابْنِ مُطِيعٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ خَيْبَرَ فَلَمْ نَغْنَمْ ذَهَبًا وَلاَ فِضَّةً إِلاَّ الأَمْوَالَ وَالثِّيَابَ وَالْمَتَاعَ، فَأَهْدَى رَجُلٌ مِنْ بَنِي الضُّبَيْبِ يُقَالُ لَهُ رِفَاعَةُ بْنُ زَيْدٍ لِرَسُولِ اللَّهِ صلى الله عليه وسلم غُلاَمًا يُقَالُ لَهُ مِدْعَمٌ، فَوَجَّهَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى وَادِي الْقُرَى حَتَّى إِذَا كَانَ بِوَادِي الْقُرَى بَيْنَمَا مِدْعَمٌ يَحُطُّ رَحْلاً لِرَسُولِ اللَّهِ صلى الله عليه وسلم إِذَا سَهْمٌ عَائِرٌ فَقَتَلَهُ، فَقَالَ النَّاسُ هَنِيئًا لَهُ الْجَنَّةُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَلاَّ وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ الشَّمْلَةَ الَّتِي أَخَذَهَا يَوْمَ خَيْبَرَ مِنَ الْمَغَانِمِ، لَمْ تُصِبْهَا الْمَقَاسِمُ، لَتَشْتَعِلُ عَلَيْهِ نَارًا ". فَلَمَّا سَمِعَ ذَلِكَ النَّاسُ جَاءَ رَجُلٌ بِشِرَاكٍ أَوْ شِرَاكَيْنِ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ " شِرَاكٌ مِنْ نَارٍ ـ أَوْ ـ شِرَاكَانِ مِنْ نَارٍ ".

Reference	: Sahih al-Bukhari 6707
In-book reference	: Book 83, Hadith 84
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 78, Hadith 698

84 - The Book of Expiation for Unfulfilled Oaths (6708 - 6723)
كتاب كفارات الأيمان

(1) Chapter: “(Then for the) expiation feed ten Masakin...”

(1) بَابُ كَفَّارَاتِ الأَيْمَانِ

وَقَوْلِ اللَّهِ تَعَالَى: {فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَسَاكِينَ}. وَمَا أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ نَزَلَتْ: {فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ} وَيُذْكَرُ عَنِ ابْنِ عَبَّاسٍ وَعَطَاءٍ وَعِكْرِمَةَ مَا كَانَ فِي الْقُرْآنِ أَوْ أَوْ فَصَاحِبُهُ بِالْخِيَارِ وَقَدْ خَيَّرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَعْبًا فِي الْفِدْيَةِ.

Narrated Ka`b bin 'Ujra:

I came to the Prophet (ﷺ) and he said to me, "Come near." So I went near to him and he said, "Are your lice troubling you?" I replied, "Yes." He said, "(Shave your head and) make expiation in the form of fasting, Sadaqa (giving in charity), or offering a sacrifice." (The sub-narrator) Aiyub said, "Fasting should be for three days, and the Nusuk (sacrifice) is to be a sheep, and the Sadaqa is to be given to six poor persons."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا أَبُو شِهَابٍ، عَنِ ابْنِ عَوْنٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، قَالَ أَتَيْتُهُ يَعْنِي النَّبِيَّ صلى الله عليه وسلم فَقَالَ " ادْنُ ". فَدَنَوْتُ فَقَالَ " أَيُؤْذِيكَ هَوَامُّكَ ". قُلْتُ نَعَمْ. قَالَ " فِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ". وَأَخْبَرَنِي ابْنُ عَوْنٍ عَنْ أَيُّوبَ قَالَ صِيَامُ ثَلاَثَةِ أَيَّامٍ، وَالنُّسُكُ شَاةٌ، وَالْمَسَاكِينُ سِتَّةٌ.

Reference	: Sahih al-Bukhari 6708
In-book reference	: Book 84, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 79, Hadith 699

(2) Chapter: When is expiation due upon the rich and the poor?

(2) بَابُ قَوْلِهِ تَعَالَى: {قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلاَكُمْ وَهْوَ الْعَلِيمُ الْحَكِيمُ}

مَتَى تَجِبُ الْكَفَّارَةُ عَلَى الْغَنِيِّ وَالْفَقِيرِ؟

Narrated Abu Huraira:

A man came to the Prophet (ﷺ) and said, "I am ruined!" The Prophet (ﷺ) said, "What is the matter with you?" He said, "I had sexual relation with my wife (while I was fasting) in Ramadan." The Prophet (ﷺ) said, "Have you got enough to manumit a slave?" He said, "No." The Prophet (ﷺ) said, "Can you fast for two successive months?" The man said, "No." The Prophet (ﷺ) said, "Can you feed sixty poor persons?" The man said, "No." Then the Prophet (ﷺ) said to him, "Sit down," and he sat down. Afterwards an 'Irq, i.e., a big basket containing dates was brought to the Prophet (ﷺ) and the Prophet (ﷺ) said to him, "Take this and give it in charity." The man said, "To poorer people than we?" On that, the Prophet (ﷺ) smiled till his premolar teeth became visible, and then told him, "Feed your family with it." (See Hadith No. 157, Vol 3)

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، قَالَ سَمِعْتُهُ مِنْ، فِيهِ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ هَلَكْتُ. قَالَ " مَا شَأْنُكَ ". قَالَ وَقَعْتُ عَلَى امْرَأَتِي فِي رَمَضَانَ. قَالَ " تَسْتَطِيعُ تُعْتِقُ رَقَبَةً ". قَالَ لاَ. قَالَ " فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ ". قَالَ لاَ. قَالَ " فَهَلْ تَسْتَطِيعُ أَنْ تُطْعِمَ سِتِّينَ مِسْكِينًا ". قَالَ لاَ.

قَالَ " اجْلِسْ ". فَجَلَسَ فَأُتِيَ النَّبِيُّ صلى الله عليه وسلم بِعَرَقٍ فِيهِ تَمْرٌ ـ وَالْعَرَقُ الْمِكْتَلُ الضَّخْمُ ـ قَالَ " خُذْ هَذَا، فَتَصَدَّقْ بِهِ ". قَالَ أَعَلَى أَفْقَرَ مِنَّا، فَضَحِكَ النَّبِيُّ صلى الله عليه وسلم حَتَّى بَدَتْ نَوَاجِذُهُ قَالَ " أَطْعِمْهُ عِيَالَكَ ".

Reference	: Sahih al-Bukhari 6709
In-book reference	: Book 84, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 79, Hadith 700

(3) Chapter: The man who helped another person to make an expiation

(3) باب مَنْ أَعَانَ الْمُعْسِرَ فِي الْكَفَّارَةِ

Narrated Abu Huraira:

A man came to Allah's Messenger (ﷺ) and said, "I am ruined!" The Prophet (ﷺ) said to him, "What is the matter?" He said, "I have done a sexual relation with my wife (while fasting) in Ramadan." The Prophet said to him?" "Can you afford to manumit a slave?" He said, "No." The Prophet (ﷺ) said, "Can you fast for two successive months?" He said, "No." The Prophet (ﷺ) said, "Can you feed sixty poor persons?" He said, "No." Then an Ansari man came with an Irq (a big basket full of dates). The Prophet said (to the man), "Take this (basket) and give it in charity." That man said, "To poorer people than we, O Allah's Messenger (ﷺ)? By Him Who has sent you with the Truth! There is no house in between the two mountains (of the city of Medina) poorer than we." So the Prophet (ﷺ) said (to him), "Go and feed it to your family."

حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ هَلَكْتُ. فَقَالَ " وَمَا ذَاكَ ". قَالَ وَقَعْتُ بِأَهْلِي فِي رَمَضَانَ. قَالَ " تَجِدُ رَقَبَةً ". قَالَ لاَ. قَالَ " هَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ ". قَالَ لاَ. قَالَ " فَتَسْتَطِيعُ أَنْ تُطْعِمَ سِتِّينَ مِسْكِينًا ". قَالَ لاَ. قَالَ فَجَاءَ رَجُلٌ مِنَ الأَنْصَارِ بِعَرَقٍ ـ وَالْعَرَقُ الْمِكْتَلُ فِيهِ تَمْرٌ ـ فَقَالَ " اذْهَبْ بِهَذَا، فَتَصَدَّقْ بِهِ ". قَالَ عَلَى أَحْوَجَ مِنَّا يَا رَسُولَ اللَّهِ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا بَيْنَ لاَبَتَيْهَا أَهْلُ بَيْتٍ أَحْوَجُ مِنَّا. ثُمَّ قَالَ " اذْهَبْ، فَأَطْعِمْهُ أَهْلَكَ ".

Reference	: Sahih al-Bukhari 6710
In-book reference	: Book 84, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 79, Hadith 701

(4) Chapter: For expiation one should feed ten poor persons

(4) باب يُعْطِي فِي الْكَفَّارَةِ عَشَرَةَ مَسَاكِينَ، قَرِيبًا كَانَ أَوْ بَعِيدًا

Narrated Abu Huraira:

A man came to the Prophets and said, "I am ruined!" The Prophet (ﷺ) said, "What is the matter with you?" He said, "I have done a sexual relation with my wife (while fasting) in Ramadan" The Prophet (ﷺ) said to him, "Can you afford to manumit a slave?" He said, "No." The Prophet (ﷺ) said, "Can you fast for two successive months?" He said, "No." The Prophet (ﷺ) said, "Can you feed sixty poor persons?" He said, "I have nothing." Later on an Irq (big basket) containing dates was given to the Prophet, and the Prophet (ﷺ) said (to him), "Take this basket and give it in charity." The man said, "To poorer people than we? Indeed, there is nobody between its (i.e., Medina's) two mountains who is poorer than we." The Prophet then said, "Take it and feed your family with it."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ هَلَكْتُ. قَالَ " وَمَا شَأْنُكَ ". قَالَ وَقَعْتُ عَلَى امْرَأَتِي فِي رَمَضَانَ. قَالَ " هَلْ تَجِدُ مَا تُعْتِقُ رَقَبَةً ". قَالَ لاَ. قَالَ " فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ ". قَالَ لاَ. قَالَ " فَهَلْ تَسْتَطِيعُ أَنْ تُطْعِمَ سِتِّينَ مِسْكِينًا ". قَالَ لاَ أَجِدُ. فَأُتِيَ النَّبِيُّ صلى الله

عليه وسلم بِعَرَقٍ فِيهِ تَمْرٌ فَقَالَ " خُذْ هَذَا فَتَصَدَّقْ بِهِ ". فَقَالَ أَعَلَى أَفْقَرَ مِنَّا مَا بَيْنَ لاَبَتَيْهَا أَفْقَرُ مِنَّا. ثُمَّ قَالَ " خُذْهُ فَأَطْعِمْهُ أَهْلَكَ ".

Reference : Sahih al-Bukhari 6711
In-book reference : Book 84, Hadith 4
USC-MSA web (English) reference : Vol. 8, Book 79, Hadith 702
(deprecated numbering scheme)

(5) Chapter: The Sa' of Al-Madina, and the Mudd of the Prophet (saws)

(5) باب صَاعِ الْمَدِينَةِ

وَمُدِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَرَكَتِهِ وَمَا تَوَارَثَ أَهْلُ الْمَدِينَةِ مِنْ ذَلِكَ قَرْنًا بَعْدَ قَرْنٍ.

Narrated Al-Ju'aid bin `Abdur-Rahman:

As-Sa'ib bin Yazid said, "The Sa' at the time of the Prophet (ﷺ) was equal to one Mudd plus one-third of a Mudd of your time, and then it was increased in the time of Caliph `Umar bin `Abdul `Aziz."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ الْمُزَنِيُّ، حَدَّثَنَا الْجُعَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنِ السَّائِبِ بْنِ يَزِيدَ، قَالَ كَانَ الصَّاعُ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم مُدًّا وَثُلُثًا بِمُدِّكُمُ الْيَوْمَ فَزِيدَ فِيهِ فِي زَمَنِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ.

Reference : Sahih al-Bukhari 6712
In-book reference : Book 84, Hadith 5
USC-MSA web (English) reference : Vol. 8, Book 79, Hadith 703
(deprecated numbering scheme)

Narrated Nafi`:

Ibn `Umar used to give the Zakat of Ramadan (Zakat-al-Fitr) according to the Mudd of the Prophet, the first Mudd, and he also used to give things for expiation for oaths according to the Mudd of the Prophet. Abu Qutaiba said, "Malik said to us, 'Our Mudd (i.e., of Medina) is better than yours and we do not see any superiority except in the Mudd of the Prophet!' Malik further said, to me, 'If a ruler came to you and fixed a Mudd smaller than the one of the Prophet, by what Mudd would you measure what you give (for expiation or Zakat-al-Fitr?' I replied, 'We would give it according to the Mudd of the Prophet' On that, Malik said, 'Then, don't you see that we have to revert to the Mudd of the Prophet ultimately?'"

حَدَّثَنَا مُنْذِرُ بْنُ الْوَلِيدِ الْجَارُودِيُّ، حَدَّثَنَا أَبُو قُتَيْبَةَ ـ وَهْوَ سَلْمٌ ـ حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ، قَالَ كَانَ ابْنُ عُمَرَ يُعْطِي زَكَاةَ رَمَضَانَ بِمُدِّ النَّبِيِّ صلى الله عليه وسلم الْمُدِّ الأَوَّلِ، وَفِي كَفَّارَةِ الْيَمِينِ بِمُدِّ النَّبِيِّ صلى الله عليه وسلم. قَالَ أَبُو قُتَيْبَةَ قَالَ لَنَا مَالِكٌ مُدُّنَا أَعْظَمُ مِنْ مُدِّكُمْ وَلاَ نَرَى الْفَضْلَ إِلاَّ فِي مُدِّ النَّبِيِّ صلى الله عليه وسلم. وَقَالَ لِي مَالِكٌ لَوْ جَاءَكُمْ أَمِيرٌ فَضَرَبَ مُدًّا أَصْغَرَ مِنْ مُدِّ النَّبِيِّ صلى الله عليه وسلم بِأَىِّ شَىْءٍ كُنْتُمْ تُعْطُونَ قُلْتُ كُنَّا نُعْطِي بِمُدِّ النَّبِيِّ صلى الله عليه وسلم قَالَ أَفَلاَ تَرَى أَنَّ الأَمْرَ إِنَّمَا يَعُودُ إِلَى مُدِّ النَّبِيِّ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 6713
In-book reference : Book 84, Hadith 6
USC-MSA web (English) reference : Vol. 8, Book 79, Hadith 704
(deprecated numbering scheme)

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "O Allah! Bestow Your Blessings on their measures, Sa' and Mudd (i.e., of the people of Medina).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " اللَّهُمَّ بَارِكْ لَهُمْ فِي مِكْيَالِهِمْ وَصَاعِهِمْ وَمُدِّهِمْ ".

Reference : Sahih al-Bukhari 6714

In-book reference	: Book 84, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 79, Hadith 705

(6) Chapter: “...Or manumit a slave...”

(6) باب قَوْلِ اللَّهِ تَعَالَى {أَوْ تَحْرِيرُ رَقَبَةٍ}، وَأَىّ الرِّقَابِ أَزْكَى؟

Narrated Abu Huraira:

The Prophet (ﷺ) said, "If somebody manumits a Muslim slave, Allah will save from the Fire every part of his body for freeing the corresponding parts of the slave's body, even his private parts will be saved from the Fire) because of freeing the slave's private parts."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ أَبِي غَسَّانَ، مُحَمَّدِ بْنِ مُطَرِّفٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ سَعِيدِ ابْنِ مَرْجَانَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ أَعْتَقَ رَقَبَةً مُسْلِمَةً، أَعْتَقَ اللَّهُ بِكُلِّ عُضْوٍ مِنْهُ عُضْوًا مِنَ النَّارِ، حَتَّى فَرْجَهُ بِفَرْجِهِ ".

Reference	: Sahih al-Bukhari 6715
In-book reference	: Book 84, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 79, Hadith 706

(7) Chapter: Manumission of Mudabbar, and Umm Walad and a Mukatab for expiation; and the manumission of a bastard

(7) باب عِتْقِ الْمُدَبَّرِ وَأُمِّ الْوَلَدِ وَالْمُكَاتَبِ فِي الْكَفَّارَةِ، وَعِتْقِ وَلَدِ الزِّنَا

وَقَالَ طَاوُسٌ يُجْزِئُ الْمُدَبَّرُ وَأُمُّ الْوَلَدِ.

Narrated `Amr:

Jabir said: An Ansari man made his slave a Mudabbar and he had no other property than him. When the Prophet (ﷺ) heard of that, he said (to his companions), "Who wants to buy him (i.e., the slave) for me?" Nu'aim bin An-Nahham bought him for eight hundred Dirhams. I heard Jabir saying, "That was a coptic slave who died in the same year."

حَدَّثَنَا أَبُو النُّعْمَانِ، أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرٍو، عَنْ جَابِرٍ، أَنَّ رَجُلاً، مِنَ الأَنْصَارِ دَبَّرَ مَمْلُوكًا لَهُ، وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ فَبَلَغَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " مَنْ يَشْتَرِيهِ مِنِّي ". فَاشْتَرَاهُ نُعَيْمُ بْنُ النَّحَّامِ بِثَمَانِمِائَةِ دِرْهَمٍ، فَسَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ عَبْدًا قِبْطِيًّا مَاتَ عَامَ أَوَّلَ.

Reference	: Sahih al-Bukhari 6716
In-book reference	: Book 84, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 79, Hadith 707

(8) Chapter: If somebody manumits a slave for expiation, for whom will the slave’s Wala be?

(8) باب إِذَا أَعْتَقَ فِي الْكَفَّارَةِ لِمَنْ يَكُونُ وَلاَؤُهُ

Narrated `Aisha:

that she intended to buy Barira (a slave girl) and her masters stipulated that they would have her Wala'. When `Aisha mentioned that to the Prophet (ﷺ) ; he said, "Buy her, for the Wala' is for the one who manumits."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِيَ، بَرِيرَةَ فَاشْتَرَطُوا عَلَيْهَا الْوَلاَءَ، فَذَكَرَتْ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ " اشْتَرِيهَا إِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ ".

Reference : Sahih al-Bukhari 6717
In-book reference : Book 84, Hadith 10
USC-MSA web (English) reference : Vol. 8, Book 79, Hadith 708
(deprecated numbering scheme)

(9) Chapter: To say: “In sha’ Allah” while taking an oath (9) باب الاِسْتِثْنَاءِ فِي الأَيْمَانِ

Narrated Abu Musa Al-Ash`ari:

I went to Allah's Messenger (ﷺ) along with a group of people from (the tribe of) Al-Ash`ari, asking for mounts. The Prophet (ﷺ) said, "By Allah, I will not give you anything to ride, and I have nothing to mount you on." We stayed there as long as Allah wished, and after that, some camels were brought to the Prophet and he ordered that we be given three camels. When we set out, some of us said to others, "Allah will not bless us, as we all went to Allah's Messenger (ﷺ) asking him for mounts, and although he had sworn that he would not give us mounts, he did give us." So we returned to the Prophet; and mentioned that to him. He said, "I have not provided you with mounts, but Allah has. By Allah, Allah willing, if I ever take an oath, and then see that another is better than the first, I make expiration for my (dissolved) oath, and do what is better and make expiration."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَمَّادٌ، عَنْ غَيْلاَنَ بْنِ جَرِيرٍ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، قَالَ أَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي رَهْطٍ مِنَ الأَشْعَرِيِّينَ أَسْتَحْمِلُهُ فَقَالَ " وَاللَّهِ لاَ أَحْمِلُكُمْ، مَا عِنْدِي مَا أَحْمِلُكُمْ ". ثُمَّ لَبِثْنَا مَا شَاءَ اللَّهُ، فَأُتِيَ بِإِبِلٍ فَأَمَرَ لَنَا بِثَلاَثَةِ ذَوْدٍ، فَلَمَّا انْطَلَقْنَا قَالَ بَعْضُنَا لِبَعْضٍ لاَ يُبَارِكُ اللَّهُ لَنَا، أَتَيْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم نَسْتَحْمِلُهُ فَحَلَفَ أَنْ لاَ يَحْمِلَنَا فَحَمَلَنَا. فَقَالَ أَبُو مُوسَى فَأَتَيْنَا النَّبِيَّ صلى الله عليه وسلم فَذَكَرْنَا ذَلِكَ لَهُ فَقَالَ " مَا أَنَا حَمَلْتُكُمْ بَلِ اللَّهُ حَمَلَكُمْ، إِنِّي وَاللَّهِ إِنْ شَاءَ اللَّهُ لاَ أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا، إِلاَّ كَفَّرْتُ عَنْ يَمِينِي، وَأَتَيْتُ الَّذِي هُوَ خَيْرٌ وَكَفَّرْتُ ".

Reference : Sahih al-Bukhari 6718
In-book reference : Book 84, Hadith 11
USC-MSA web (English) reference : Vol. 8, Book 79, Hadith 709
(deprecated numbering scheme)

Narrated Hammad:

the same narration above (i.e. 709), "I make expiation for my dissolved oath, and I do what is better, or do what is better and make expiation."

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادٌ، وَقَالَ، " إِلاَّ كَفَّرْتُ يَمِينِي، وَأَتَيْتُ الَّذِي هُوَ خَيْرٌ ". أَوْ " أَتَيْتُ الَّذِي هُوَ خَيْرٌ، وَكَفَّرْتُ ".

Reference : Sahih al-Bukhari 6719
In-book reference : Book 84, Hadith 12
USC-MSA web (English) reference : Vol. 8, Book 79, Hadith 710
(deprecated numbering scheme)

Narrated Abu Huraira:

(The Prophet) Solomon said, "Tonight I will sleep with (my) ninety wives, each of whom will get a male child who will fight for Allah's Cause." On that, his companion (Sufyan said that his companion was an angel) said to him, "Say, "If Allah will (Allah willing)." But Solomon forgot (to say it). He slept with all his wives, but none of the women gave birth to a child, except one who gave birth to a halfboy. Abu Huraira added: The Prophet (ﷺ) said, "If Solomon had said, "If Allah will" (Allah willing), he would not have been unsuccessful in his action, and would have attained what he had desired." Once Abu Huraira added: Allah apostle said, "If he had accepted."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ حُجَيْرٍ، عَنْ طَاوُسٍ، سَمِعَ أَبَا هُرَيْرَةَ، قَالَ قَالَ سُلَيْمَانُ لأَطُوفَنَّ اللَّيْلَةَ عَلَى تِسْعِينَ امْرَأَةً، كُلٌّ تَلِدُ غُلاَمًا يُقَاتِلُ فِي سَبِيلِ اللَّهِ. فَقَالَ لَهُ صَاحِبُهُ ـ قَالَ سُفْيَانُ يَعْنِي الْمَلَكَ ـ قُلْ إِنْ شَاءَ اللَّهُ. فَنَسِيَ، فَطَافَ بِهِنَّ،

فَلَمْ تَأْتِ امْرَأَةٌ مِنْهُنَّ بِوَلَدٍ، إِلاَّ وَاحِدَةٌ بِشِقِّ غُلاَمٍ‏.‏ فَقَالَ أَبُو هُرَيْرَةَ يَرْوِيهِ قَالَ ‏"‏ لَوْ قَالَ إِنْ شَاءَ اللَّهُ، لَمْ يَحْنَثْ وَكَانَ دَرَكًا فِي حَاجَتِهِ ‏"‏‏.‏ وَقَالَ مَرَّةً قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ لَوِ اسْتَثْنَى ‏"‏‏.‏ وَحَدَّثَنَا أَبُو الزِّنَادِ عَنِ الأَعْرَجِ مِثْلَ حَدِيثِ أَبِي هُرَيْرَةَ‏.‏

Reference : Sahih al-Bukhari 6720
In-book reference : Book 84, Hadith 13
USC-MSA web (English) reference : Vol. 8, Book 79, Hadith 711
(deprecated numbering scheme)

(10) Chapter: To make expiation for one's oath

(10) باب الْكَفَّارَةِ قَبْلَ الْحِنْثِ وَبَعْدَهُ

Narrated Zahdam al-Jarmi:

We were sitting with Abu Musa Al-Ash'sari, and as there were ties of friendship and mutual favors between us and his tribe. His meal was presented before him and there was chicken meat in it. Among those who were present there was a man from Bani Taimillah having a red complexion as a non-Arab freed slave, and that man did not approach the meal. Abu Musa said to him, "Come along! I have seen Allah's Messenger (ﷺ) eating of that (i.e., chicken)." The man said, "I have seen it (chickens) eating something I regarded as dirty, and so I have taken an oath that I shall not eat (its meat) chicken." Abu Musa said, "Come along! I will inform you about it (i.e., your oath). Once we went to Allah's Messenger (ﷺ) in company with a group of Ash'airiyin, asking him for mounts while he was distributing some camels from the camels of Zakat. (Aiyub said, "I think he said that the Prophet was in an angry mood at the time.") The Prophet (ﷺ) said, 'By Allah! I will not give you mounts, and I have nothing to mount you on.' After we had left, some camels of booty were brought to Allah's Apostle and he said, "Where are those Ash`ariyin? Where are those Ash`ariyin?" So we went (to him) and he gave us five very fat good-looking camels. We mounted them and went away, and then I said to my companions, 'We went to Allah's Messenger (ﷺ) to give us mounts, but he took an oath that he would not give us mounts, and then later on he sent for us and gave us mounts, perhaps Allah's Messenger (ﷺ) forgot his oath. By Allah, we will never be successful, for we have taken advantage of the fact that Allah's Messenger (ﷺ) forgot to fulfill his oath. So let us return to Allah's Messenger (ﷺ) to remind him of his oath.' We returned and said, 'O Allah's Messenger (ﷺ)! We came to you and asked you for mounts, but you took an oath that you would not give us mounts) but later on you gave us mounts, and we thought or considered that you have forgotten your oath.' The Prophet (ﷺ) said, 'Depart, for Allah has given you Mounts. By Allah, Allah willing, if I take an oath and then later find another thing better than that, I do what is better, and make expiation for the oath.' "

(*two other narrations through Zahdam as above*)

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنِ الْقَاسِمِ التَّمِيمِيِّ، عَنْ زَهْدَمٍ الْجَرْمِيِّ، قَالَ كُنَّا عِنْدَ أَبِي مُوسَى وَكَانَ بَيْنَنَا وَبَيْنَ هَذَا الْحَىِّ مِنْ جَرْمٍ إِخَاءٌ وَمَعْرُوفٌ ـ قَالَ ـ فَقُدِّمَ طَعَامٌ ـ قَالَ ـ وَقُدِّمَ فِي طَعَامِهِ لَحْمُ دَجَاجٍ ـ قَالَ ـ وَفِي الْقَوْمِ رَجُلٌ مِنْ بَنِي تَيْمِ اللَّهِ أَحْمَرُ كَأَنَّهُ مَوْلًى ـ قَالَ ـ فَلَمْ يَدْنُ فَقَالَ لَهُ أَبُو مُوسَى ادْنُ، فَإِنِّي قَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَأْكُلُ مِنْهُ‏.‏ قَالَ إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا قَذِرْتُهُ، فَحَلَفْتُ أَنْ لاَ أَطْعَمَهُ أَبَدًا‏.‏ فَقَالَ ادْنُ أُخْبِرْكَ عَنْ ذَلِكَ، أَتَيْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم فِي رَهْطٍ مِنَ الأَشْعَرِيِّينَ أَسْتَحْمِلُهُ، وَهْوَ يُقْسِمُ نَعَمًا مِنْ نَعَمِ الصَّدَقَةِ ـ قَالَ أَيُّوبُ أَحْسِبُهُ قَالَ وَهْوَ غَضْبَانُ ـ قَالَ ‏"‏ وَاللَّهِ لاَ أَحْمِلُكُمْ، وَمَا عِنْدِي مَا أَحْمِلُكُمْ ‏"‏‏.‏ قَالَ فَانْطَلَقْنَا فَأُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِنَهْبِ إِبِلٍ، فَقِيلَ أَيْنَ هَؤُلاَءِ الأَشْعَرِيُّونَ فَأَتَيْنَا فَأَمَرَ لَنَا بِخَمْسِ ذَوْدٍ غُرِّ الذُّرَى، قَالَ فَانْدَفَعْنَا فَقُلْتُ لأَصْحَابِي أَتَيْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم نَسْتَحْمِلُهُ، فَحَلَفَ أَنْ لاَ يَحْمِلَنَا، ثُمَّ أَرْسَلَ إِلَيْنَا فَحَمَلَنَا، نَسِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَمِينَهُ، وَاللَّهِ لَئِنْ تَغَفَّلْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم يَمِينَهُ لاَ نُفْلِحُ أَبَدًا، ارْجِعُوا بِنَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَلْنُذَكِّرْهُ يَمِينَهُ‏.‏ فَرَجَعْنَا فَقُلْنَا يَا رَسُولَ اللَّهِ أَتَيْنَاكَ نَسْتَحْمِلُكَ، فَحَلَفْتَ أَنْ لاَ تَحْمِلَنَا ثُمَّ حَمَلْتَنَا فَظَنَنَّا ـ أَوْ فَعَرَفْنَا ـ أَنَّكَ نَسِيتَ يَمِينَكَ‏.‏ قَالَ ‏"‏ انْطَلِقُوا، فَإِنَّمَا حَمَلَكُمُ اللَّهُ، إِنِّي وَاللَّهِ إِنْ شَاءَ اللَّهُ لاَ أَحْلِفُ عَلَى يَمِينٍ، فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا، إِلاَّ أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَتَحَلَّلْتُهَا ‏"‏‏.‏

تَابَعَهُ حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ أَبِي قِلاَبَةَ وَالْقَاسِمِ بْنِ عَاصِمٍ الْكُلَيْبِيِّ. حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، وَالْقَاسِمِ التَّمِيمِيِّ عَنْ زَهْدَمٍ، بِهَذَا. حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ، عَنِ الْقَاسِمِ، عَنْ زَهْدَمٍ، بِهَذَا.

Reference	: Sahih al-Bukhari 6721
In-book reference	: Book 84, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 79, Hadith 712

Narrated `Abdur-Rahman bin Samura:

Allah's Messenger (ﷺ) said, "(O `Abdur-Rahman!) Do not seek to be a ruler, for, if you are given the authority of ruling without your asking for it, then Allah will help you; but if you are given it by your asking, then you will be held responsible for it (i.e. Allah will not help you) . And if you take an oath to do something and later on find another thing, better than that, then do what is better and make expiation for (the dissolution of) your oath."

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ بْنِ فَارِسٍ، أَخْبَرَنَا ابْنُ عَوْنٍ، عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَسْأَلِ الإِمَارَةَ، فَإِنَّكَ إِنْ أُعْطِيتَهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا، وَإِنْ أُعْطِيتَهَا عَنْ مَسْأَلَةٍ وُكِلْتَ إِلَيْهَا، وَإِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا، فَأْتِ الَّذِي هُوَ خَيْرٌ، وَكَفِّرْ عَنْ يَمِينِكَ ". تَابَعَهُ أَشْهَلُ عَنِ ابْنِ عَوْنٍ. وَتَابَعَهُ يُونُسُ وَسِمَاكُ بْنُ عَطِيَّةَ وَسِمَاكُ بْنُ حَرْبٍ وَحُمَيْدٌ وَقَتَادَةُ وَمَنْصُورٌ وَهِشَامٌ وَالرَّبِيعُ.

Reference	: Sahih al-Bukhari 6723
In-book reference	: Book 84, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 79, Hadith 715

85 - The Book of The Book of Laws of Inheritance (Al-Faraa'id) (6723 - 6771)

كتاب الفرائض

(1) Chapter: “Allah commands you as regards your children’s (inheritance)...”

(1) بَابُ قَوْلِ اللَّهِ تَعَالَى: {يُوصِيكُمُ اللَّهُ فِي أَوْلاَدِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الأُنْثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لاَ تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةً مِنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ مِنْ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلاَلَةً أَوِ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ}

Narrated Jabir bin `Abdullah:

I became sick so Allah's Messenger (ﷺ) and Abu Bakr came on foot to pay me a visit. When they came, I was unconscious. Allah's Messenger (ﷺ) performed ablution and he poured over me the water (of his ablution) and I came to my senses and said, "O Allah's Messenger (ﷺ)! What shall I do regarding my property? How shall I distribute it?" The Prophet (ﷺ) did not reply till the Divine Verses of inheritance were revealed .

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ يَقُولُ مَرِضْتُ فَعَادَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ وَهُمَا مَاشِيَانِ، فَأَتَانِي وَقَدْ أُغْمِيَ عَلَىَّ فَتَوَضَّأَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَصَبَّ عَلَىَّ وَضُوءَهُ فَأَفَقْتُ. فَقُلْتُ يَا رَسُولَ اللَّهِ كَيْفَ أَصْنَعُ فِي مَالِي، كَيْفَ أَقْضِي فِي مَالِي فَلَمْ يُجِبْنِي بِشَىْءٍ حَتَّى نَزَلَتْ آيَةُ الْمَوَارِيثِ.

Reference	: Sahih al-Bukhari 6723
In-book reference	: Book 85, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 716

(2) Chapter: Learning about the Laws of Inheritance

(2) باب تَعْلِيمِ الْفَرَائِضِ

وَقَالَ عُقْبَةُ بْنُ عَامِرٍ تَعَلَّمُوا قَبْلَ الظَّانِّينَ، يَعْنِي الَّذِينَ يَتَكَلَّمُونَ بِالظَّنِّ.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, 'Beware of suspicion, for it is the worst of false tales and don't look for the other's faults and don't spy and don't hate each other, and don't desert (cut your relations with) one another O Allah's slaves, be brothers!" (See Hadith No. 90)

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلاَ تَحَسَّسُوا، وَلاَ تَجَسَّسُوا، وَلاَ تَبَاغَضُوا، وَلاَ تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا ".

Reference	: Sahih al-Bukhari 6724
In-book reference	: Book 85, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 717

(3) Chapter: “Our property is not to be inherited, and whatever we leave is Sadaqa.”

(3) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم " لاَ نُورَثُ مَا تَرَكْنَا صَدَقَةٌ "

Narrated `Aisha:

Fatima and Al `Abbas came to Abu Bakr, seeking their share from the property of Allah's Messenger (ﷺ) and at that time, they were asking for their land at Fadak and their share from Khaibar. Abu Bakr said to them, " I have heard from Allah's Messenger (ﷺ) saying, 'Our property cannot be inherited, and whatever we leave is to be spent in charity, but the family of Muhammad may take their provisions from this property." Abu Bakr added, "By Allah, I will not leave the procedure I saw Allah's Messenger (ﷺ) following during his lifetime concerning this property." Therefore Fatima left Abu Bakr and did not speak to him till she died.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ فَاطِمَةَ، وَالْعَبَّاسَ ـ عَلَيْهِمَا السَّلاَمُ ـ أَتَيَا أَبَا بَكْرٍ يَلْتَمِسَانِ مِيرَاثَهُمَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُمَا حِينَئِذٍ يَطْلُبَانِ أَرْضَيْهِمَا مِنْ فَدَكَ، وَسَهْمَهُمَا مِنْ خَيْبَرَ. فَقَالَ لَهُمَا أَبُو بَكْرٍ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ مِنْ هَذَا الْمَالِ ". قَالَ أَبُو بَكْرٍ وَاللَّهِ لاَ أَدَعُ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَصْنَعُهُ فِيهِ إِلاَّ صَنَعْتُهُ. قَالَ فَهَجَرَتْهُ فَاطِمَةُ، فَلَمْ تُكَلِّمْهُ حَتَّى مَاتَتْ.

Reference	: Sahih al-Bukhari 6725, 6726
In-book reference	: Book 85, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 718

Narrated `Aisha:

The Prophet (ﷺ) said, "Our (Apostles') property should not be inherited, and whatever we leave, is to be spent in charity."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانَ، أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ نُورَثُ مَا تَرَكْنَا صَدَقَةٌ ".

Reference	: Sahih al-Bukhari 6727
In-book reference	: Book 85, Hadith 4
USC-MSA web (English) reference	: Vol. 8, Book 80, Hadith 719

Narrated Malik bin Aus:

'I went and entered upon `Umar, his doorman, Yarfa came saying `Uthman, `Abdur-Rahman, Az- Zubair and Sa`d are asking your permission (to see you). May I admit them? `Umar said, 'Yes.' So he admitted them Then he came again and said, 'May I admit `Ali and `Abbas?' He said, 'Yes.' `Abbas said, 'O, chief of the believers! Judge between me and this man (Ali). `Umar said, 'I beseech you by Allah by Whose permission both the heaven and the earth exist, do you know that Allah's Messenger (ﷺ) said, 'Our (the Apostles') property will not be inherited, and whatever we leave (after our death) is to be spent in charity?' And by that Allah's Messenger (ﷺ) meant himself.' The group said, '(No doubt), he said so.' `Umar then faced `Ali and `Abbas and said, 'Do you both know that Allah's Messenger (ﷺ) said that?' They replied, '(No doubt), he said so.' `Umar said, 'So let me talk to you about this matter. Allah favored His Apostle with something of this Fai' (i.e. booty won by the Muslims at war without fighting) which He did not give to anybody else; Allah said:-- 'And what Allah gave to His Apostle (Fai' Booty) ....to do all things....(59.6) And so that property was only for Allah's Messenger (ﷺ) . Yet, by Allah, he neither gathered that property for himself nor withheld it from you, but he gave its income to you, and distributed it among you till there remained the present property out of which the Prophet (ﷺ) used to spend the yearly maintenance for his family, and whatever used to remain, he used to spend it where Allah's property is spent (i.e. in charity etc.). Allah's Messenger (ﷺ) followed that throughout his life. Now I beseech you by Allah, do you know all that?' They said, 'Yes.' `Umar then said to `Ali and `Abbas, 'I beseech you by Allah, do you know that?' Both of them said, 'Yes.' `Umar added, 'And when the Prophet (ﷺ) died, Abu Bakr said, ' I am the successor of Allah's Messenger (ﷺ), and took charge of that property and managed it in the same way as Allah's Messenger (ﷺ) did. Then I took charge of this property for two years during which I managed it as Allah's Messenger (ﷺ) and Abu Bakr did. Then you both (`Ali and `Abbas) came to talk to me, bearing the same claim and presenting the same case. (O `Abbas!) You came to me asking for your share from the property of your nephew, and this man (Ali) came to me, asking for the share of h is wife from the property of her father. I said, 'If you both wish, I will give that to you on that condition (i.e. that you would follow the way of the Prophet (ﷺ) and Abu Bakr and as I (`Umar) have done in man aging it).' Now both of you seek of me a verdict other than that? Lo! By Allah, by Whose permission both the heaven and the earth exist, I will not give any verdict other than that till the Hour is established. If you are unable to manage it, then return it to me, and I will be sufficient to manage it on your behalf.' "

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي مَالِكُ بْنُ أَوْسِ بْنِ الْحَدَثَانِ،، وَكَانَ، مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ ذَكَرَ لِي مِنْ حَدِيثِهِ ذَلِكَ، فَانْطَلَقْتُ حَتَّى دَخَلْتُ عَلَيْهِ فَسَأَلْتُهُ فَقَالَ انْطَلَقْتُ حَتَّى أَدْخُلَ عَلَى عُمَرَ فَأَتَاهُ حَاجِبُهُ يَرْفَأُ فَقَالَ هَلْ لَكَ فِي عُثْمَانَ وَعَبْدِ الرَّحْمَنِ وَالزُّبَيْرِ وَسَعْدٍ قَالَ نَعَمْ. فَأَذِنَ لَهُمْ، ثُمَّ قَالَ هَلْ لَكَ فِي عَلِيٍّ وَعَبَّاسٍ قَالَ نَعَمْ. قَالَ عَبَّاسٌ يَا أَمِيرَ الْمُؤْمِنِينَ اقْضِ بَيْنِي وَبَيْنَ هَذَا. قَالَ أَنْشُدُكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ نُورَثُ مَا تَرَكْنَا صَدَقَةٌ ". يُرِيدُ رَسُولُ اللَّهِ صلى الله عليه وسلم نَفْسَهُ. فَقَالَ الرَّهْطُ قَدْ قَالَ ذَلِكَ. فَأَقْبَلَ عَلَى عَلِيٍّ وَعَبَّاسٍ فَقَالَ هَلْ تَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ذَلِكَ قَالاَ قَدْ قَالَ ذَلِكَ. قَالَ عُمَرُ فَإِنِّي أُحَدِّثُكُمْ عَنْ هَذَا الأَمْرِ، إِنَّ اللَّهَ قَدْ كَانَ خَصَّ رَسُولَهُ صلى الله عليه وسلم فِي هَذَا الْفَىْءِ بِشَىْءٍ لَمْ يُعْطِهِ أَحَدًا غَيْرَهُ، فَقَالَ عَزَّ وَجَلَّ {مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ} إِلَى قَوْلِهِ {قَدِيرٌ} فَكَانَتْ خَالِصَةً لِرَسُولِ اللَّهِ صلى الله عليه وسلم وَاللَّهِ مَا احْتَازَهَا دُونَكُمْ، وَلاَ اسْتَأْثَرَ بِهَا عَلَيْكُمْ، لَقَدْ أَعْطَاكُمُوهُ وَبَثَّهَا فِيكُمْ، حَتَّى بَقِيَ مِنْهَا هَذَا الْمَالُ، فَكَانَ النَّبِيُّ صلى الله عليه وسلم يُنْفِقُ عَلَى أَهْلِهِ مِنْ هَذَا الْمَالِ نَفَقَةَ سَنَتِهِ، ثُمَّ يَأْخُذُ مَا بَقِيَ فَيَجْعَلُهُ مَجْعَلَ مَالِ اللَّهِ، فَعَمِلَ بِذَلِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَيَاتَهُ، أَنْشُدُكُمْ بِاللَّهِ هَلْ تَعْلَمُونَ ذَلِكَ قَالُوا نَعَمْ. ثُمَّ قَالَ لِعَلِيٍّ وَعَبَّاسٍ أَنْشُدُكُمَا بِاللَّهِ هَلْ تَعْلَمَانِ ذَلِكَ قَالاَ نَعَمْ. فَتَوَفَّى اللَّهُ نَبِيَّهُ صلى الله عليه وسلم فَقَالَ أَبُو بَكْرٍ أَنَا وَلِيُّ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَبَضَهَا فَعَمِلَ بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ تَوَفَّى اللَّهُ أَبَا بَكْرٍ فَقُلْتُ أَنَا وَلِيُّ وَلِيِّ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَبَضْتُهَا سَنَتَيْنِ أَعْمَلُ فِيهَا مَا عَمِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ، ثُمَّ جِئْتُمَانِي

وَكَلِمَتُكُمَا وَاحِدَةٌ، وَأَمْرُكُمَا جَمِيعٌ، جِئْتَنِي تَسْأَلُنِي نَصِيبَكَ مِنِ ابْنِ أَخِيكَ، وَأَتَانِي هَذَا يَسْأَلُنِي نَصِيبَ امْرَأَتِهِ مِنْ أَبِيهَا فَقُلْتُ إِنْ شِئْتُمَا دَفَعْتُهَا إِلَيْكُمَا بِذَلِكَ، فَتَلْتَمِسَانِ مِنِّي قَضَاءً غَيْرَ ذَلِكَ، فَوَاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ، لاَ أَقْضِي فِيهَا قَضَاءً غَيْرَ ذَلِكَ حَتَّى تَقُومَ السَّاعَةُ، فَإِنْ عَجَزْتُمَا فَادْفَعَاهَا إِلَىَّ، فَأَنَا أَكْفِيكُمَاهَا.

Reference	: Sahih al-Bukhari 6728
In-book reference	: Book 85, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 720

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Not even a single Dinar of my property should be distributed (after my deaths to my inheritors, but whatever I leave excluding the provision for my wives and my servants, should be spent in charity."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ لاَ يَقْتَسِمُ وَرَثَتِي دِينَارًا، مَا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمُؤْنَةِ عَامِلِي فَهْوَ صَدَقَةٌ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6729
In-book reference	: Book 85, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 721

Narrated `Urwa:

`Aisha said, "When Allah's Messenger (ﷺ) died, his wives intended to send `Uthman to Abu Bakr asking him for their share of the inheritance." Then `Aisha said to them, "Didn't Allah's Messenger (ﷺ) say, 'Our (Apostles') property is not to be inherited, and whatever we leave is to be spent in charity?'"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها أَنَّ أَزْوَاجَ، النَّبِيِّ صلى الله عليه وسلم حِينَ تُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَرَدْنَ أَنْ يَبْعَثْنَ عُثْمَانَ إِلَى أَبِي بَكْرٍ يَسْأَلْنَهُ مِيرَاثَهُنَّ‏.‏ فَقَالَتْ عَائِشَةُ أَلَيْسَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ لاَ نُورَثُ مَا تَرَكْنَا صَدَقَةٌ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6730
In-book reference	: Book 85, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 722

(4) Chapter: “Whoever leaves some property, then it is for his family.”

(4) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم ‏"‏ مَنْ تَرَكَ مَالاً فَلأَهْلِهِ ‏"‏

Narrated Abu Huraira:

The Prophet (ﷺ) said, "I am more closer to the believers than their own selves, so whoever (of them) dies while being in debt and leaves nothing for its repayment, then we are to pay his debts on his behalf and whoever (among the believers) dies leaving some property, then that property is for his heirs."

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ أَنَا أَوْلَى، بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، فَمَنْ مَاتَ وَعَلَيْهِ دَيْنٌ، وَلَمْ يَتْرُكْ وَفَاءً، فَعَلَيْنَا قَضَاؤُهُ، وَمَنْ تَرَكَ مَالاً فَلِوَرَثَتِهِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6731
In-book reference	: Book 85, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 723

(5) Chapter: Inheritance of the offspring from dead fathers and mothers

(5) باب مِيرَاثِ الْوَلَدِ مِنْ أَبِيهِ وَأُمِّهِ

وَقَالَ زَيْدُ بْنُ ثَابِتٍ إِذَا تَرَكَ رَجُلٌ أَوِ امْرَأَةٌ بِنْتًا فَلَهَا النِّصْفُ، وَإِنْ كَانَتَا اثْنَتَيْنِ أَوْ أَكْثَرَ فَلَهُنَّ الثُّلُثَانِ، وَإِنْ كَانَ مَعَهُنَّ ذَكَرٌ بُدِئَ بِمَنْ شَرِكَهُمْ، فَيُؤْتَى فَرِيضَتَهُ، فَمَا بَقِيَ فَلِلذَّكَرِ مِثْلُ حَظِّ الأُنْثَيَيْنِ.

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "Give the Fara'id (the shares of the inheritance that are prescribed in the Qur'an) to those who are entitled to receive it. Then whatever remains, should be given to the closest male relative of the deceased ."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا بَقِيَ فَهْوَ لأَوْلَى رَجُلٍ ذَكَرٍ ".

Reference	: Sahih al-Bukhari 6732
In-book reference	: Book 85, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 724

(6) Chapter: The inheritance of daughters

(6) باب مِيرَاثِ الْبَنَاتِ

Narrated Sa`d bin Abi Waqqas:

I was stricken by an ailment that led me to the verge of death. The Prophet (ﷺ) came to pay me a visit. I said, "O Allah's Messenger (ﷺ)! I have much property and no heir except my single daughter. Shall I give two-thirds of my property in charity?" He said, "No." I said, "Half of it?" He said, "No." I said, "Onethird of it?" He said, "You may do so) though one-third is also to a much, for it is better for you to leave your off-spring wealthy than to leave them poor, asking others for help. And whatever you spend (for Allah's sake) you will be rewarded for it, even for a morsel of food which you may put in the mouth of your wife." I said, "O Allah's Messenger (ﷺ)! Will I remain behind and fail to complete my emigration?" The Prophet (ﷺ) said, "If you are left behind after me, whatever good deeds you will do for Allah's sake, that will upgrade you and raise you high. May be you will have long life so that some people may benefit by you and others (the enemies) be harmed by you." But Allah's Messenger (ﷺ) felt sorry for Sa`d bin Khaula as he died in Mecca. (Sufyan, a sub-narrator said that Sa`d bin Khaula was a man from the tribe of Bani 'Amir bin Lu'ai.)

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الزُّهْرِيُّ، قَالَ أَخْبَرَنِي عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، قَالَ مَرِضْتُ بِمَكَّةَ مَرَضًا، فَأَشْفَيْتُ مِنْهُ عَلَى الْمَوْتِ، فَأَتَانِي النَّبِيُّ صلى الله عليه وسلم يَعُودُنِي فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ لِي مَالاً كَثِيرًا، وَلَيْسَ يَرِثُنِي إِلاَّ ابْنَتِي، أَفَأَتَصَدَّقُ بِثُلُثَىْ مَالِي قَالَ " لاَ ". قَالَ قُلْتُ فَالشَّطْرُ قَالَ " لاَ ". قُلْتُ الثُّلُثُ قَالَ " الثُّلُثُ كَبِيرٌ إِنَّكَ إِنْ تَرَكْتَ وَلَدَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَتْرُكَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً إِلاَّ أُجِرْتَ عَلَيْهَا، حَتَّى اللُّقْمَةَ تَرْفَعُهَا إِلَى فِي امْرَأَتِكَ ". فَقُلْتُ يَا رَسُولَ اللَّهِ أَأُخَلَّفُ عَنْ هِجْرَتِي فَقَالَ " لَنْ تُخَلَّفَ بَعْدِي فَتَعْمَلَ عَمَلاً تُرِيدُ بِهِ وَجْهَ اللَّهِ، إِلاَّ ازْدَدْتَ بِهِ رِفْعَةً وَدَرَجَةً، وَلَعَلَّ أَنْ تُخَلَّفَ بَعْدِي حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ، لَكِنِ الْبَائِسُ سَعْدُ ابْنُ خَوْلَةَ يَرْثِي لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ مَاتَ بِمَكَّةَ ". قَالَ سُفْيَانُ وَسَعْدُ بْنُ خَوْلَةَ رَجُلٌ مِنْ بَنِي عَامِرِ بْنِ لُؤَىٍّ.

Reference	: Sahih al-Bukhari 6733
In-book reference	: Book 85, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 725

Narrated Al-Aswad bin Yazid:

Mu`adh bin Jabal came to us in Yemen as a tutor and a ruler, and we (the people of Yemen) asked him about (the distribution of the property of ) a man who had died leaving a daughter and a sister. Mu`adh gave the daughter one-half of the property and gave the sister the other half.

حَدَّثَنِي مَحْمُودٌ، حَدَّثَنَا أَبُو النَّضْرِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، شَيْبَانُ عَنْ أَشْعَثَ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، قَالَ أَتَانَا مُعَاذُ بْنُ جَبَلٍ بِالْيَمَنِ مُعَلِّمًا وَأَمِيرًا، فَسَأَلْنَاهُ عَنْ رَجُلٍ، تُوُفِّيَ وَتَرَكَ ابْنَتَهُ وَأُخْتَهُ، فَأَعْطَى الاِبْنَةَ النِّصْفَ وَالأُخْتَ النِّصْفَ.

Reference	: Sahih al-Bukhari 6734
In-book reference	: Book 85, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 726

(7) Chapter: The inheritance of one's grandchild

(7) باب مِيرَاثِ ابْنِ الاِبْنِ، إِذَا لَمْ يَكُنِ ابْنٌ

وَقَالَ زَيْدٌ وَلَدُ الأَبْنَاءِ بِمَنْزِلَةِ الْوَلَدِ، إِذَا لَمْ يَكُنْ دُونَهُمْ وَلَدٌ، ذَكَرُهُمْ كَذَكَرِهِمْ وَأُنْثَاهُمْ كَأُنْثَاهُمْ، يَرِثُونَ كَمَا يَرِثُونَ، وَيَحْجُبُونَ كَمَا يَحْجُبُونَ، وَلاَ يَرِثُ وَلَدُ الاِبْنِ مَعَ الاِبْنِ.

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) said, "Give the Fara'id (shares prescribed in the Qur'an) to those who are entitled to receive it; and whatever remains, should be given to the closest male relative of the deceased.'

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا فَمَا بَقِيَ فَهْوَ لأَوْلَى رَجُلٍ ذَكَرٍ ".

Reference	: Sahih al-Bukhari 6735
In-book reference	: Book 85, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 727

(8) Chapter: The share of inheritance of one's son's daughter

(8) باب مِيرَاثِ ابْنَةِ ابْنٍ مَعَ ابْنَةٍ

Narrated Huzail bin Shirahbil:

Abu Musa was asked regarding (the inheritance of) a daughter, a son's daughter, and a sister. He said, "The daughter will take one-half and the sister will take one-half. If you go to Ibn Mas`ud, he will tell you the same." Ibn Mas`ud was asked and was told of Abu Musa's verdict. Ibn Mas`ud then said, "If I give the same verdict, I would stray and would not be of the rightly-guided. The verdict I will give in this case, will be the same as the Prophet (ﷺ) did, i.e. one-half is for daughter, and one-sixth for the son's daughter, i.e. both shares make two-thirds of the total property; and the rest is for the sister." Afterwards we cams to Abu Musa and informed him of Ibn Mas`ud's verdict, whereupon he said, "So, do not ask me for verdicts, as long as this learned man is among you."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا أَبُو قَيْسٍ، سَمِعْتُ هُزَيْلَ بْنَ شُرَحْبِيلَ، قَالَ سُئِلَ أَبُو مُوسَى عَنِ ابْنَةٍ وَابْنَةِ ابْنٍ وَأُخْتٍ، فَقَالَ لِلاِبْنَةِ النِّصْفُ وَلِلأُخْتِ النِّصْفُ، وَأْتِ ابْنَ مَسْعُودٍ فَسَيُتَابِعُنِي. فَسُئِلَ ابْنُ مَسْعُودٍ وَأُخْبِرَ بِقَوْلِ أَبِي مُوسَى، فَقَالَ لَقَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ، أَقْضِي فِيهَا بِمَا قَضَى النَّبِيُّ صلى الله عليه وسلم " لِلاِبْنَةِ النِّصْفُ، وَلاِبْنَةِ ابْنٍ السُّدُسُ تَكْمِلَةَ الثُّلُثَيْنِ، وَمَا بَقِيَ فَلِلأُخْتِ ". فَأَتَيْنَا أَبَا مُوسَى فَأَخْبَرْنَاهُ بِقَوْلِ ابْنِ مَسْعُودٍ، فَقَالَ لاَ تَسْأَلُونِي مَا دَامَ هَذَا الْحَبْرُ فِيكُمْ.

Reference	: Sahih al-Bukhari 6736
In-book reference	: Book 85, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 728

(9) Chapter: The shares of inheritance for the paternal grandfather, the father and brothers

(9) باب مِيرَاثِ الْجَدِّ مَعَ الأَبِ وَالإِخْوَةِ

وَقَالَ أَبُو بَكْرٍ وَابْنُ عَبَّاسٍ وَابْنُ الزُّبَيْرِ الْجَدُّ أَبٌ. وَقَرَأَ ابْنُ عَبَّاسٍ: {يَا بَنِي آدَمَ}، {وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ}. وَلَمْ يُذْكَرْ أَنَّ أَحَدًا خَالَفَ أَبَا بَكْرٍ فِي زَمَانِهِ وَأَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَوَافِرُونَ.

وَقَالَ ابْنُ عَبَّاسٍ: يَرِثُنِي ابْنُ ابْنِي دُونَ إِخْوَتِي، وَلاَ أَرِثُ أَنَا ابْنَ ابْنِي. وَيُذْكَرُ عَنْ عُمَرَ وَعَلِيٍّ وَابْنِ مَسْعُودٍ وَزَيْدٍ أَقَاوِيلُ مُخْتَلِفَةٌ.

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "Give the Fara'id, (the shares prescribed in the Qur'an) to those who are entitled to receive it, and then whatever remains, should be given to the closest male relative of the deceased."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا وُهَيْبٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا فَمَا بَقِيَ فَلأَوْلَى رَجُلٍ ذَكَرٍ ".

Reference	: Sahih al-Bukhari 6737
In-book reference	: Book 85, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 729

Narrated Ibn `Abbas:

The person about whom Allah's Messenger (ﷺ) said, "If I were to take a Khalil from this nation (my followers), then I would have taken him (i.e., Abu Bakr), but the Islamic Brotherhood is better (or said: good)," regarded a grandfather as the father himself (in inheritance).

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ أَمَّا الَّذِي قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ كُنْتُ مُتَّخِذًا مِنْ هَذِهِ الأُمَّةِ خَلِيلاً لاَتَّخَذْتُهُ، وَلَكِنْ خُلَّةُ الإِسْلاَمِ أَفْضَلُ ". أَوْ قَالَ " خَيْرٌ ". فَإِنَّهُ أَنْزَلَهُ أَبًا. أَوْ قَالَ قَضَاهُ أَبًا.

Reference	: Sahih al-Bukhari 6738
In-book reference	: Book 85, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 730

(10) Chapter: The inheritance of husband along with the offspring and other relatives

(10) باب مِيرَاثِ الزَّوْجِ مَعَ الْوَلَدِ وَغَيْرِهِ

Narrated Ibn `Abbas:

(During the early days of Islam), the inheritance used to be given to one's offspring and legacy used to be bequeathed to the parents, then Allah cancelled what He wished from that order and decreed that the male should be given the equivalent of the portion of two females, and for the parents one-sixth for each of them, and for one's wife one-eighth (if the deceased has children) and one-fourth (if he has no children), for one's husband one-half (if the deceased has no children) and one-fourth (if she has children).

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ وَرْقَاءَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَانَ الْمَالُ لِلْوَلَدِ، وَكَانَتِ الْوَصِيَّةُ لِلْوَالِدَيْنِ، فَنَسَخَ اللَّهُ مِنْ ذَلِكَ مَا أَحَبَّ، فَجَعَلَ لِلذَّكَرِ مِثْلَ حَظِّ الأُنْثَيَيْنِ، وَجَعَلَ لِلأَبَوَيْنِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسَ، وَجَعَلَ لِلْمَرْأَةِ الثُّمُنَ وَالرُّبُعَ، وَلِلزَّوْجِ الشَّطْرَ وَالرُّبُعَ.

Reference	: Sahih al-Bukhari 6739
In-book reference	: Book 85, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 731

(11) Chapter: The inheritance of a woman and a husband along with the offspring and other relatives

(11) باب مِيرَاثِ الْمَرْأَةِ وَالزَّوْجِ مَعَ الْوَلَدِ وَغَيْرِهِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) gave the judgment that a male or female slave should be given in Qisas for an abortion case of a woman from the tribe of Bani Lihyan (as blood money for the fetus) but the lady on whom the penalty had been imposed died, so the Prophets ordered that her property be inherited by her offspring and her husband and that the penalty be paid by her Asaba.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ قَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم فِي جَنِينِ امْرَأَةٍ مِنْ بَنِي لَحْيَانَ سَقَطَ مَيِّتًا بِغُرَّةٍ عَبْدٍ أَوْ أَمَةٍ. ثُمَّ إِنَّ الْمَرْأَةَ الَّتِي قَضَى عَلَيْهَا بِالْغُرَّةِ تُوُفِّيَتْ، فَقَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم " بِأَنَّ مِيرَاثَهَا لِبَنِيهَا وَزَوْجِهَا، وَأَنَّ الْعَقْلَ عَلَى عَصَبَتِهَا ".

Reference	: Sahih al-Bukhari 6740
In-book reference	: Book 85, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 732

(12) Chapter: The sisters share the inheritance with the daughters

(12) باب مِيرَاثِ الأَخَوَاتِ مَعَ الْبَنَاتِ عَصَبَةً

Narrated Al-Aswad:

Mu`adh bin Jabal gave this verdict for us in the lifetime of Allah's Messenger (ﷺ). One-half of the inheritance is to be given to the daughter and the other half to the sister. Sulaiman said: Mu`adh gave a verdict for us, but he did not mention that it was so in the lifetime of Allah's Messenger (ﷺ).

حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، قَالَ قَضَى فِينَا مُعَاذُ بْنُ جَبَلٍ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم النِّصْفُ لِلاِبْنَةِ وَالنِّصْفُ لِلأُخْتِ. ثُمَّ قَالَ سُلَيْمَانُ قَضَى فِينَا. وَلَمْ يَذْكُرْ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 6741
In-book reference	: Book 85, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 733

Narrated Huzail:

`Abdullah said, "The judgment I will give in this matter will be like the judgment of the Prophet, i.e. one-half is for the daughter and one-sixth for the son's daughter and the rest of the inheritance for the sister."

حَدَّثَنِي عَمْرُو بْنُ عَبَّاسٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي قَيْسٍ، عَنْ هُزَيْلٍ، قَالَ قَالَ عَبْدُ اللَّهِ لأَقْضِيَنَّ فِيهَا بِقَضَاءِ النَّبِيِّ صلى الله عليه وسلم لِلاِبْنَةِ النِّصْفُ، وَلاِبْنَةِ الاِبْنِ السُّدُسُ، وَمَا بَقِيَ فَلِلأُخْتِ.

Reference	: Sahih al-Bukhari 6742
In-book reference	: Book 85, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 734

(13) Chapter: The inheritance of the sisters and brothers

(13) باب مِيرَاثِ الأَخَوَاتِ وَالإِخْوَةِ

Narrated Jabir:

While I was sick, the Prophet (ﷺ) entered upon me and asked for some water to perform ablution, and after he had finished his ablution, he sprinkled some water of his ablution over me, whereupon I became conscious and said, "O Allah's Messenger (ﷺ)! I have sisters." Then the Divine Verses regarding the laws of inheritance were revealed.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ سَمِعْتُ جَابِرًا ـ رضى الله عنه ـ قَالَ دَخَلَ عَلَىَّ النَّبِيُّ صلى الله عليه وسلم وَأَنَا مَرِيضٌ، فَدَعَا بِوَضُوءٍ فَتَوَضَّأَ، ثُمَّ نَضَحَ عَلَىَّ مِنْ وَضُوئِهِ فَأَفَقْتُ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّمَا لِي أَخَوَاتٌ. فَنَزَلَتْ آيَةُ الْفَرَائِضِ.

Reference : Sahih al-Bukhari 6743
In-book reference : Book 85, Hadith 20
USC-MSA web (English) reference : Vol. 8, Book 80, Hadith 735
(deprecated numbering scheme)

(14) Chapter: “They ask you for a legal verdict. Say: ‘Allah directs about Al-Kalalah...”

(14) بَابُ {يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلاَلَةِ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالاً وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الأُنْثَيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ}

Narrated Al-Bara:

The last Qur'anic Verse that was revealed (to the Prophet) was the final Verse of Surat-an-Nisa, i.e., 'They ask you for a legal verdict Say: Allah directs (thus) About those who leave No descendants or ascendants as heirs....' (4.176)

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ قَالَ آخِرُ آيَةٍ نَزَلَتْ خَاتِمَةُ سُورَةِ النِّسَاءِ {يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلاَلَةِ}

Reference : Sahih al-Bukhari 6744
In-book reference : Book 85, Hadith 21
USC-MSA web (English) reference : Vol. 8, Book 80, Hadith 736
(deprecated numbering scheme)

(15) Chapter: The heirs of a lady who dies, leaving two cousins - her maternal brother and her husband.

(15) باب ابْنَىْ عَمٍّ أَحَدُهُمَا أَخٌ لِلأُمِّ وَالآخَرُ زَوْجٌ

وَقَالَ عَلِيٌّ لِلزَّوْجِ النِّصْفُ، وَلِلأَخِ مِنَ الأُمِّ السُّدُسُ، وَمَا بَقِيَ بَيْنَهُمَا نِصْفَانِ.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "I am more closer to the believers than their ownselves, so whoever (among them) dies leaving some inheritance, his inheritance will be given to his 'Asaba, and whoever dies leaving a debt or dependants or destitute children, then I am their supporter."

حَدَّثَنَا مَحْمُودٌ، أَخْبَرَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، فَمَنْ مَاتَ وَتَرَكَ مَالاً فَمَالُهُ لِمَوَالِي الْعَصَبَةِ، وَمَنْ تَرَكَ كَلاًّ أَوْ ضَيَاعًا، فَأَنَا وَلِيُّهُ فَلأُدْعَى لَهُ ". لكل: العيال

Reference : Sahih al-Bukhari 6745
In-book reference : Book 85, Hadith 22
USC-MSA web (English) reference : Vol. 8, Book 80, Hadith 737
(deprecated numbering scheme)

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "Give the Fara'id (the shares of the inheritance that are prescribed in the Qur'an) to those who are entitled to receive it; and whatever is left should be given to the closest male relative of the deceased."

حَدَّثَنَا أُمَيَّةُ بْنُ بِسْطَامٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ رَوْحٍ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا تَرَكَتِ الْفَرَائِضُ فَلأَوْلَى رَجُلٍ ذَكَرٍ ".

Reference : Sahih al-Bukhari 6746
In-book reference : Book 85, Hadith 23
USC-MSA web (English) reference : Vol. 8, Book 80, Hadith 738
(deprecated numbering scheme)

(16) Chapter: Kindred by blood

(16) باب ذَوِي الأَرْحَامِ

Narrated Ibn `Abbas:

Regarding the Holy Verse:--'And to everyone, We have appointed heirs..' And:-- (4.33) 'To those also to Whom your right hands have pledged.' (4.33) When the emigrants came to Medina, the Ansar used to be the heir of the emigrants (and vice versa) instead of their own kindred by blood (Dhawl-l-arham), and that was because of the bond of brotherhood which the Prophet (ﷺ) had established between them, i.e. the Ansar and the emigrants. But when the Divine Verse:-- 'And to everyone We have appointed heirs,' (4.33) was revealed, it cancelled the other, order i.e. 'To those also, to whom Your right hands have pledged.'

حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ قُلْتُ لأَبِي أُسَامَةَ حَدَّثَكُمْ إِدْرِيسُ، حَدَّثَنَا طَلْحَةُ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، {وَلِكُلٍّ جَعَلْنَا مَوَالِيَ} {وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ} قَالَ كَانَ الْمُهَاجِرُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَرِثُ الأَنْصَارِيُّ الْمُهَاجِرِيَّ دُونَ ذَوِي رَحِمِهِ لِلأُخُوَّةِ الَّتِي آخَى النَّبِيُّ صلى الله عليه وسلم بَيْنَهُمْ فَلَمَّا نَزَلَتْ {جَعَلْنَا مَوَالِيَ} قَالَ نَسَخَتْهَا {وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ}

Reference : Sahih al-Bukhari 6747
In-book reference : Book 85, Hadith 24
USC-MSA web (English) reference : Vol. 8, Book 80, Hadith 739
(deprecated numbering scheme)

(17) Chapter: The inheritance in the case of Mula’ana

(17) باب مِيرَاثِ الْمُلاَعَنَةِ

Narrated Ibn `Umar:

A man and his wife had a case of Lian (or Mula'ana) during the lifetime of the Prophet (ﷺ) and the man denied the paternity of her child. The Prophet (ﷺ) gave his verdict for their separation (divorce) and then the child was regarded as belonging to the wife only.

حَدَّثَنِي يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما أَنَّ رَجُلاً، لاَعَنَ امْرَأَتَهُ فِي زَمَنِ النَّبِيِّ صلى الله عليه وسلم وَانْتَفَى مِنْ وَلَدِهَا فَفَرَّقَ النَّبِيُّ صلى الله عليه وسلم بَيْنَهُمَا، وَأَلْحَقَ الْوَلَدَ بِالْمَرْأَةِ.

Reference : Sahih al-Bukhari 6748
In-book reference : Book 85, Hadith 25
USC-MSA web (English) reference : Vol. 8, Book 80, Hadith 740
(deprecated numbering scheme)

(18) Chapter: The child is for the owner of the bed

(18) باب الْوَلَدُ لِلْفِرَاشِ حُرَّةً كَانَتْ أَوْ أَمَةً

Narrated `Aisha:

`Utba (bin Abi Waqqas) said to his brother Sa`d, "The son of the slave girl of Zam`a is my son, so be his custodian." So when it was the year of the Conquest of Mecca, Sa`d took that child and said, "He is my nephew, and my brother told me to be his custodian." On that, 'Abu bin Zam`a got up and said, 'but the child is my brother, and the son of my

father's slave girl as he was born on his bed." So they both went to the Prophet. Sa`d said, "O Allah's Messenger (ﷺ)! (This is) the son of my brother and he told me to be his custodian." Then 'Abu bin Zam`a said, "(But he is) my brother and the son of the slave girl of my father, born on his bed." The Prophet (ﷺ) said, "This child is for you. O 'Abu bin Zam`a, as the child is for the owner of the bed, and the adulterer receives the stones." He then ordered (his wife) Sauda bint Zam`a to cover herself before that boy as he noticed the boy's resemblance to `Utba. Since then the boy had never seen Sauda till he died.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ عُتْبَةُ عَهِدَ إِلَى أَخِيهِ سَعْدٍ أَنَّ ابْنَ وَلِيدَةِ زَمْعَةَ مِنِّي، فَاقْبِضْهُ إِلَيْكَ. فَلَمَّا كَانَ عَامَ الْفَتْحِ أَخَذَهُ سَعْدٌ فَقَالَ ابْنُ أَخِي عَهِدَ إِلَىَّ فِيهِ. فَقَامَ عَبْدُ بْنُ زَمْعَةَ فَقَالَ أَخِي وَابْنُ وَلِيدَةِ أَبِي، وُلِدَ عَلَى فِرَاشِهِ. فَتَسَاوَقَا إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ سَعْدٌ يَا رَسُولَ اللَّهِ ابْنُ أَخِي قَدْ كَانَ عَهِدَ إِلَىَّ فِيهِ. فَقَالَ عَبْدُ بْنُ زَمْعَةَ أَخِي وَابْنُ وَلِيدَةِ أَبِي، وُلِدَ عَلَى فِرَاشِهِ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " هُوَ لَكَ يَا عَبْدُ بْنَ زَمْعَةَ، الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ ". ثُمَّ قَالَ لِسَوْدَةَ بِنْتِ زَمْعَةَ " احْتَجِبِي مِنْهُ ". لِمَا رَأَى مِنْ شَبَهِهِ بِعُتْبَةَ، فَمَا رَآهَا حَتَّى لَقِيَ اللَّهَ.

Reference	: Sahih al-Bukhari 6749
In-book reference	: Book 85, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 741

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The boy is for the owner of the bed."

حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْوَلَدُ لِصَاحِبِ الْفِرَاشِ ".

Reference	: Sahih al-Bukhari 6750
In-book reference	: Book 85, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 742

(19) Chapter: Al-Wala’ is for the manumitter

(19) باب الْوَلاَءُ لِمَنْ أَعْتَقَ، وَمِيرَاثُ اللَّقِيطِ

وَقَالَ عُمَرُ اللَّقِيطُ حُرٌّ.

Narrated `Aisha:

I bought Barira (a female slave). The Prophet (ﷺ) said (to me), "Buy her as the Wala' is for the manumitted." Once she was given a sheep (in charity). The Prophet (ﷺ) said, "It (the sheep) is a charitable gift for her (Barira) and a gift for us." Al-Hakam said, "Barira's husband was a free man." Ibn `Abbas said, 'When I saw him, he was a slave."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتِ اشْتَرَيْتُ بَرِيرَةَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اشْتَرِيهَا، فَإِنَّ الْوَلاَءَ لِمَنْ أَعْتَقَ ". وَأُهْدِيَ لَهَا شَاةٌ فَقَالَ " هُوَ لَهَا صَدَقَةٌ، وَلَنَا هَدِيَّةٌ ". قَالَ الْحَكَمُ وَكَانَ زَوْجُهَا حُرًّا، وَقَوْلُ الْحَكَمِ مُرْسَلٌ. وَقَالَ ابْنُ عَبَّاسٍ رَأَيْتُهُ عَبْدًا.

Reference	: Sahih al-Bukhari 6751
In-book reference	: Book 85, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 743

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "The Wala' is for the manumitted (of the slave).

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ ".

Reference	: Sahih al-Bukhari 6752
In-book reference	: Book 85, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 744

(20) Chapter: The heir of the Sa'iba (20) باب مِيرَاثِ السَّائِبَةِ

Narrated `Abdullah:

The Muslims did not free slaves as Sa'iba, but the People of the Pre-lslamic Period of Ignorance used to do so.

حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي قَيْسٍ، عَنْ هُزَيْلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ إِنَّ أَهْلَ الإِسْلاَمِ لاَ يُسَيِّبُونَ، وَإِنَّ أَهْلَ الْجَاهِلِيَّةِ كَانُوا يُسَيِّبُونَ.

Reference	: Sahih al-Bukhari 6753
In-book reference	: Book 85, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 745

Narrated Al-Aswad:

`Aisha bought Barira in order to manumit her, but her masters stipulated that her Wala' (after her death) would be for them. `Aisha said, "O Allah's Messenger (ﷺ)! I have bought Barira in order to manumit her, but her masters stipulated that her Wala' will be for them." The Prophet (ﷺ) said, "Manumit her as the Wala is for the one who manumits (the slave)," or said, "The one who pays her price." Then `Aisha bought and manumitted her. After that, Barira was given the choice (by the Prophet) (to stay with her husband or leave him). She said, "If he gave me so much and so much (money) I would not stay with him." (Al-Aswad added: Her husband was a free man.) The sub-narrator added: The series of the narrators of Al-Aswad's statement is incomplete. The statement of Ibn `Abbas, i.e., when I saw him he was a slave, is more authentic.

حَدَّثَنَا مُوسَى، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ اشْتَرَتْ بَرِيرَةَ، لِتُعْتِقَهَا، وَاشْتَرَطَ أَهْلُهَا وَلاَءَهَا فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي اشْتَرَيْتُ بَرِيرَةَ لأُعْتِقَهَا، وَإِنَّ أَهْلَهَا يَشْتَرِطُونَ وَلاَءَهَا. فَقَالَ " أَعْتِقِيهَا فَإِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ ". أَوْ قَالَ " أَعْطَى الثَّمَنَ ". قَالَ فَاشْتَرَتْهَا فَأَعْتَقَتْهَا. قَالَ وَخُيِّرَتْ فَاخْتَارَتْ نَفْسَهَا وَقَالَتْ لَوْ أُعْطِيتُ كَذَا وَكَذَا مَا كُنْتُ مَعَهُ. قَالَ الأَسْوَدُ وَكَانَ زَوْجُهَا حُرًّا. قَوْلُ الأَسْوَدِ مُنْقَطِعٌ، وَقَوْلُ ابْنِ عَبَّاسٍ رَأَيْتُهُ عَبْدًا. أَصَحُّ.

Reference	: Sahih al-Bukhari 6754
In-book reference	: Book 85, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 746

(21) Chapter: The sin of the freed slave who denies his master who has freed him. (21) باب إِثْمِ مَنْ تَبَرَّأَ مِنْ مَوَالِيهِ

Narrated `Ali:

We have no Book to recite except the Book of Allah (Qur'an) and this paper. Then `Ali took out the paper, and behold ! There was written in it, legal verdicts about the retaliation for wounds, the ages of the camels (to be paid as Zakat or as blood money). In it was also written: 'Medina is a sanctuary from Air (mountain) to Thaur (mountain). So whoever innovates in it an heresy (something new in religion) or commits a crime in it or gives shelter to such an innovator, will incur the curse of Allah, the angels and all the people, and none of his compulsory or optional good deeds will be accepted on the Day of Resurrection. And whoever (a freed slave) takes as his master (i.e. be-friends)

some people other than hi real masters without the permission of his real masters, will incur the curse of Allah, the angels and all the people, and none of his compulsory, or optional good deeds will be accepted on the Day of Resurrection. And the asylum granted by any Muslim is to be secured by all the Muslims, even if it is granted by one of the lowest social status among them; and whoever betrays a Muslim, in this respect will incur the curse of Allah, the angels, and all the people, and none of his Compulsory or optional good deeds will be accepted on the Day of Resurrection."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، قَالَ قَالَ عَلِيٌّ ـ رضى الله عنه مَا عِنْدَنَا كِتَابٌ نَقْرَؤُهُ إِلاَّ كِتَابُ اللَّهِ، غَيْرَ هَذِهِ الصَّحِيفَةِ. قَالَ فَأَخْرَجَهَا فَإِذَا فِيهَا أَشْيَاءُ مِنَ الْجِرَاحَاتِ وَأَسْنَانِ الإِبِلِ. قَالَ وَفِيهَا الْمَدِينَةُ حَرَمٌ مَا بَيْنَ عَيْرٍ إِلَى ثَوْرٍ، فَمَنْ أَحْدَثَ فِيهَا حَدَثًا، أَوْ آوَى مُحْدِثًا، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفٌ وَلاَ عَدْلٌ، وَمَنْ وَالَى قَوْمًا بِغَيْرِ إِذْنِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفٌ وَلاَ عَدْلٌ، وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ، يَسْعَى بِهَا أَدْنَاهُمْ فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفٌ وَلاَ عَدْلٌ.

Reference	: Sahih al-Bukhari 6755
In-book reference	: Book 85, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 747

Narrated Ibn `Umar:

The Prophet (ﷺ) forbade the selling of the Wala' (of slaves) or giving it as a present.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ بَيْعِ الْوَلاَءِ وَعَنْ هِبَتِهِ.

Reference	: Sahih al-Bukhari 6756
In-book reference	: Book 85, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 748

(22) Chapter: If someone is converted to Islam through somebody else

(22) باب إِذَا أَسْلَمَ عَلَى يَدَيْهِ

وَكَانَ الْحَسَنُ لاَ يَرَى لَهُ وِلاَيَةً.

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْوَلاَءُ لِمَنْ أَعْتَقَ». وَيُذْكَرُ عَنْ تَمِيمٍ الدَّارِيِّ رَفَعَهُ قَالَ: «هُوَ أَوْلَى النَّاسِ بِمَحْيَاهُ وَمَمَاتِهِ»، وَاخْتَلَفُوا فِي صِحَّةِ هَذَا الْخَبَرِ.

Narrated Ibn `Umar:

That Aisha, the mother of the Believers, intended to buy a slave girl in order to manumit her. The slave girl's master said, "We are ready to sell her to you on the condition that her Wala should be for us." Aisha mentioned that to Allah's Messenger (ﷺ) who said, "This (condition) should not prevent you from buying her, for the Wala is for the one who manumits (the slave)."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ، أَرَادَتْ أَنْ تَشْتَرِيَ جَارِيَةً تُعْتِقُهَا فَقَالَ أَهْلُهَا نَبِيعُكِهَا عَلَى أَنَّ وَلاَءَهَا لَنَا. فَذَكَرَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " لاَ يَمْنَعُكِ ذَلِكِ، فَإِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ ".

Reference	: Sahih al-Bukhari 6757
In-book reference	: Book 85, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 749

Narrated Al-Aswad:

Aisha said, "I bought Barira and her masters stipulated that the Wala would be for them." Aisha mentioned that to the Prophet (ﷺ) and he said, "Manumit her, as the Wala is for the one who gives the silver (i.e. pays the price for freeing the slave)." Aisha added, "So I manumitted her. After that, the Prophet caller her (Barira) and gave her the choice to go back to her husband or not. She said, "If he gave me so much and so much (money) I would not stay with him." So she selected her ownself (i.e. refused to go back to her husband)."

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتِ اشْتَرَيْتُ بَرِيرَةَ فَاشْتَرَطَ أَهْلُهَا وَلاَءَهَا، فَذَكَرَتْ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ " أَعْتِقِيهَا فَإِنَّ الْوَلاَءَ لِمَنْ أَعْطَى الْوَرِقَ ". قَالَتْ فَأَعْتَقْتُهَا ـ قَالَتْ ـ فَدَعَاهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَخَيَّرَهَا مِنْ زَوْجِهَا فَقَالَتْ لَوْ أَعْطَانِي كَذَا وَكَذَا مَا بِتُّ عِنْدَهُ. فَاخْتَارَتْ نَفْسَهَا.

Reference	: Sahih al-Bukhari 6758
In-book reference	: Book 85, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 750

(23) Chapter: What a woman can inherit of the Wala’ (in the book it is given women)

(23) باب مَا يَرِثُ النِّسَاءُ مِنَ الْوَلاَءِ

Narrated Ibn `Umar:

When Aisha intended to buy Barira, she said to the Prophet, "Barira's masters stipulated that they will have the Wala." The Prophet (ﷺ) said (to Aisha), "Buy her, as the Wala is for the one who manumits."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا هَمَّامٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ أَرَادَتْ عَائِشَةُ أَنْ تَشْتَرِيَ بَرِيرَةَ فَقَالَتْ لِلنَّبِيِّ صلى الله عليه وسلم إِنَّهُمْ يَشْتَرِطُونَ الْوَلاَءَ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اشْتَرِيهَا، فَإِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ ".

Reference	: Sahih al-Bukhari 6759
In-book reference	: Book 85, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 751

Narrated Aisha:

Allah's Messenger (ﷺ) said, "The wala is for the one who gives the silver (pays the price) and does the favor (of manumission after paying the price).

حَدَّثَنَا ابْنُ سَلاَمٍ، أَخْبَرَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْوَلاَءُ لِمَنْ أَعْطَى الْوَرِقَ، وَوَلِيَ النِّعْمَةَ ".

Reference	: Sahih al-Bukhari 6760
In-book reference	: Book 85, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 752

(24) Chapter: The freed slave belongs to the people who have freed him

(24) باب مَوْلَى الْقَوْمِ مِنْ أَنْفُسِهِمْ، وَابْنُ الأُخْتِ مِنْهُمْ

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "The freed slave belongs to the people who have freed him," or said something similar.

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا مُعَاوِيَةُ بْنُ قُرَّةَ، وَقَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَوْلَى الْقَوْمِ مِنْ أَنْفُسِهِمْ ". أَوْ كَمَا قَالَ.

Reference	: Sahih al-Bukhari 6761
In-book reference	: Book 85, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 753

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "The son of the sister of some people is from them or from their own selves."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " ابْنُ أُخْتِ الْقَوْمِ مِنْهُمْ ". أَوْ " مِنْ أَنْفُسِهِمْ ".

Reference	: Sahih al-Bukhari 6762
In-book reference	: Book 85, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 754

(25) Chapter: The inheritance of a captive

(25) باب مِيرَاثِ الأَسِيرِ

قَالَ وَكَانَ شُرَيْحٌ يُوَرِّثُ الأَسِيرَ فِي أَيْدِي الْعَدُوِّ وَيَقُولُ هُوَ أَحْوَجُ إِلَيْهِ.

وَقَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ أَجِزْ وَصِيَّةَ الأَسِيرِ، وَعَتَاقَهُ، وَمَا صَنَعَ فِي مَالِهِ، مَا لَمْ يَتَغَيَّرْ عَنْ دِينِهِ، فَإِنَّمَا هُوَ مَالُهُ، يَصْنَعُ فِيهِ مَا يَشَاءُ.

Narrated Abu Huraira:

The Prophet (ﷺ) said, " If somebody dies (among the Muslims) leaving some property, the property will go to his heirs; and if he leaves a debt or dependants, we will take care of them."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ تَرَكَ مَالاً فَلِوَرَثَتِهِ، وَمَنْ تَرَكَ كَلاًّ فَإِلَيْنَا ".

Reference	: Sahih al-Bukhari 6763
In-book reference	: Book 85, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 755

(26) Chapter: Neither a Muslim can be the heir of a disbeliever, nor a disbeliever of a Muslim

(26) باب لاَ يَرِثُ الْمُسْلِمُ الْكَافِرَ وَلاَ الْكَافِرُ الْمُسْلِمَ، وَإِذَا أَسْلَمَ قَبْلَ أَنْ يُقْسَمَ الْمِيرَاثُ فَلاَ مِيرَاثَ لَهُ

Narrated Usama bin Zaid:

the Prophet (ﷺ) said, "A Muslim cannot be the heir of a disbeliever, nor can a disbeliever be the heir of a Muslim."

حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ يَرِثُ الْمُسْلِمُ الْكَافِرَ، وَلاَ الْكَافِرُ الْمُسْلِمَ ".

Reference	: Sahih al-Bukhari 6764
In-book reference	: Book 85, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 756

(27) Chapter: The Inheritance of a Christian slave and a Mukatab

(27) بَابُ مِيرَاثِ الْعَبْدِ النَّصْرَانِيِّ وَمُكَاتَبِ النَّصْرَانِيِّ، وَإِثْمِ مَنِ انْتَفَى مِنْ وَلَدِهِ

(28) Chapter: Whoever claims that somebody is his brother or his nephew

(28) باب مَنِ ادَّعَى أَخًا أَوِ ابْنَ أَخٍ

Narrated `Aisha:

Sa`d bin Abi Waqqas and 'Abu bin Zam`a had a dispute over a boy. Sa`d said, "O Allah's Messenger (ﷺ)! This (boy) is the son of my brother, `Utba bin Abi Waqqas who told me to be his custodian as he was his son. Please notice to whom he bears affinity." And 'Abu bin Zam`a said, "This is my brother, O Allah's Messenger (ﷺ)! He was born on my father's bed by his slave girl." Then the Prophet (ﷺ) looked at the boy and noticed evident resemblance between him and `Utba, so he said, "He (the toy) is for you, O 'Abu bin Zam`a, for the boy is for the owner of the bed, and the stone is for the adulterer. Screen yourself before the boy, O Sauda bint Zam`a." `Aisha added: Since then he had never seen Sauda.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّهَا قَالَتِ اخْتَصَمَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَعَبْدُ بْنُ زَمْعَةَ فِي غُلاَمٍ فَقَالَ سَعْدٌ هَذَا يَا رَسُولَ اللَّهِ ابْنُ أَخِي عُتْبَةَ بْنِ أَبِي وَقَّاصٍ عَهِدَ إِلَىَّ أَنَّهُ ابْنُهُ، انْظُرْ إِلَى شَبَهِهِ. وَقَالَ عَبْدُ بْنُ زَمْعَةَ هَذَا أَخِي يَا رَسُولَ اللَّهِ، وُلِدَ عَلَى فِرَاشِ أَبِي مِنْ وَلِيدَتِهِ. فَنَظَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى شَبَهِهِ فَرَأَى شَبَهًا بَيِّنًا بِعُتْبَةَ فَقَالَ " هُوَ لَكَ يَا عَبْدُ، الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ، وَاحْتَجِبِي مِنْهُ يَا سَوْدَةُ بِنْتَ زَمْعَةَ ". قَالَتْ فَلَمْ يَرَ سَوْدَةَ قَطُّ.

Reference	: Sahih al-Bukhari 6765
In-book reference	: Book 85, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 757

(29) Chapter: Whoever claims to be the son of a person other than his father

(29) باب مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ

Narrated Sa`d:

I heard the Prophet (ﷺ) saying, "Whoever claims to be the son of a person other than his father, and he knows that person is not his father, then Paradise will be forbidden for him." I mentioned that to Abu Bakra, and he said, "My ears heard that and my heart memorized it from Allah's Messenger (ﷺ).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا خَالِدٌ ـ هُوَ ابْنُ عَبْدِ اللَّهِ ـ حَدَّثَنَا خَالِدٌ، عَنْ أَبِي عُثْمَانَ، عَنْ سَعْدٍ ـ رضى الله عنه ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ، وَهْوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ ". فَذَكَرْتُهُ لأَبِي بَكْرَةَ فَقَالَ وَأَنَا سَمِعَتْهُ أُذُنَاىَ، وَوَعَاهُ، قَلْبِي مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 6766, 6767
In-book reference	: Book 85, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 758

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Do not deny your fathers (i.e. claim to be the sons of persons other than your fathers), and whoever denies his father, is charged with disbelief."

حَدَّثَنَا أَصْبَغُ بْنُ الْفَرَجِ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عِرَاكٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تَرْغَبُوا عَنْ آبَائِكُمْ، فَمَنْ رَغِبَ عَنْ أَبِيهِ فَهُوَ كُفْرٌ ".

Reference	: Sahih al-Bukhari 6768
In-book reference	: Book 85, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 759

(30) Chapter: If a lady claims to be the mother of a son

(30) باب إِذَا ادَّعَتِ الْمَرْأَةُ ابْنًا

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "There were two women with whom there were their two sons. A wolf came and took away the son of one of them. That lady said to her companion, 'The wolf has taken your son.' The other said, 'But it has taken your son.' So both of them sought the judgment of (the Prophet) David who judged that the boy should be given to the older lady. Then both of them went to (the Prophet) Solomon, son of David and informed him of the case. Solomon said, 'Give me a knife so that I may cut the child into two portions and give one half to each of you.' The younger lady said, 'Do not do so; may Allah bless you ! He is her child.' On that, he gave the child to the younger lady." Abu Huraira added: By Allah! I had never heard the word 'Sakkin' as meaning knife, except on that day, for we used to call it "Mudya".

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، قَالَ حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " كَانَتِ امْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا، جَاءَ الذِّئْبُ فَذَهَبَ بِابْنِ إِحْدَاهُمَا فَقَالَتْ لِصَاحِبَتِهَا إِنَّمَا ذَهَبَ بِابْنِكِ. وَقَالَتِ الأُخْرَى إِنَّمَا ذَهَبَ بِابْنِكِ. فَتَحَاكَمَتَا إِلَى دَاوُدَ ـ عَلَيْهِ السَّلاَمُ ـ فَقَضَى بِهِ لِلْكُبْرَى، فَخَرَجَتَا عَلَى سُلَيْمَانَ بْنِ دَاوُدَ ـ عَلَيْهِمَا السَّلاَمُ ـ فَأَخْبَرَتَاهُ فَقَالَ ائْتُونِي بِالسِّكِّينِ أَشُقُّهُ بَيْنَهُمَا. فَقَالَتِ الصُّغْرَى لاَ تَفْعَلْ يَرْحَمُكَ اللَّهُ. هُوَ ابْنُهَا. فَقَضَى بِهِ لِلصُّغْرَى ". قَالَ أَبُو هُرَيْرَةَ وَاللَّهِ إِنْ سَمِعْتُ بِالسِّكِّينِ قَطُّ إِلاَّ يَوْمَئِذٍ، وَمَا كُنَّا نَقُولُ إِلاَّ الْمُدْيَةَ.

Reference	: Sahih al-Bukhari 6769
In-book reference	: Book 85, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 760

(31) Chapter: The Qa'if (31) باب الْقَائِفِ

Narrated `Aisha:

Allah's Messenger (ﷺ) once entered upon me in a very happy mood, with his features glittering with joy, and said, "O `Aisha! won't you see that Mujazziz (a Qa'if) looked just now at Zaid bin Haritha and Usama bin Zaid and said, 'These feet (of Usama and his father) belong to each other." (See Hadith No. 755, Vol. 4)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ عَلَىَّ مَسْرُورًا تَبْرُقُ أَسَارِيرُ وَجْهِهِ فَقَالَ " أَلَمْ تَرَىْ أَنَّ مُجَزِّزًا نَظَرَ آنِفًا إِلَى زَيْدِ بْنِ حَارِثَةَ وَأُسَامَةَ بْنِ زَيْدٍ، فَقَالَ إِنَّ هَذِهِ الأَقْدَامَ بَعْضُهَا مِنْ بَعْضٍ ".

Reference	: Sahih al-Bukhari 6770
In-book reference	: Book 85, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 761

Narrated `Aisha:

Once Allah's Messenger (ﷺ) entered upon me and he was in a very happy mood and said, "O `Aisha: Don't you know that Mujazziz Al-Mudliji entered and saw Usama and Zaid with a velvet covering on them and their heads were covered while their feet were uncovered. He said, 'These feet belong to each other.'

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ دَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم ذَاتَ يَوْمٍ وَهْوَ مَسْرُورٌ فَقَالَ " يَا عَائِشَةُ أَلَمْ تَرَىْ أَنَّ مُجَزِّزًا الْمُدْلِجِيَّ دَخَلَ فَرَأَى أُسَامَةَ وَزَيْدًا وَعَلَيْهِمَا قَطِيفَةٌ، قَدْ غَطَّيَا رُءُوسَهُمَا وَبَدَتْ أَقْدَامُهُمَا، فَقَالَ إِنَّ هَذِهِ الأَقْدَامَ بَعْضُهَا مِنْ بَعْضٍ ".

Reference	: Sahih al-Bukhari 6771
In-book reference	: Book 85, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 80, Hadith 762

86 - The Book of Limits and Punishments set by Allah (Hudood) (6772 - 6859)
كتاب الحدود

(1) Chapter: What Hudud one should beware of

(1) بَابُ مَا يُحْذَرُ مِنَ الْحُدُودِ

(2) Chapter: Illegal sexual intercourse and the drinking of alcoholic drinks

(2) باب لاَ يُشْرَبُ الْخَمْرُ

وَقَالَ ابْنُ عَبَّاسٍ يُنْزَعُ مِنْهُ نُورُ الإِيمَانِ فِي الزِّنَا.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is doing it; and when somebody drinks an alcoholic drink, then he is not believer at the time of drinking, and when a thief steals, he is not a believer at the time when he is stealing; and when a robber robs and the people look at him, then he is not a believer at the time of doing it." Abu Huraira in another narration, narrated the same from the Prophet (ﷺ) with the exclusion of robbery.

حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَزْنِي الزَّانِي حِينَ يَزْنِي وَهْوَ مُؤْمِنٌ، وَلاَ يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُ وَهْوَ مُؤْمِنٌ، وَلاَ يَسْرِقُ حِينَ يَسْرِقُ وَهْوَ مُؤْمِنٌ، وَلاَ يَنْتَهِبُ نُهْبَةً يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ وَهْوَ مُؤْمِنٌ ". وَعَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي، سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ، إِلاَّ النُّهْبَةَ.

Reference	: Sahih al-Bukhari 6772
In-book reference	: Book 86, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 81, Hadith 763

(2) Chapter: What is said regarding the beating of a drunk

(2) باب مَا جَاءَ فِي ضَرْبِ شَارِبِ الْخَمْرِ

Narrated Anas bin Malik:

The Prophet (ﷺ) beat a drunk with palm-leaf stalks and shoes. And Abu Bakr gave (such a sinner) forty lashes.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم ح حَدَّثَنَا آدَمُ حَدَّثَنَا شُعْبَةُ حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم ضَرَبَ فِي الْخَمْرِ بِالْجَرِيدِ وَالنِّعَالِ، وَجَلَدَ أَبُو بَكْرٍ أَرْبَعِينَ.

Reference	: Sahih al-Bukhari 6773
In-book reference	: Book 86, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 81, Hadith 764

(3) Chapter: Whoever ordered that the legal punishment was to be carried out at home

(3) باب مَنْ أَمَرَ بِضَرْبِ الْحَدِّ فِي الْبَيْتِ

Narrated `Uqba bin Al-Harith:

An-Nu`man or the son of An-Nu`man was brought to the Prophet (ﷺ) on a charge of drunkenness. So the Prophet ordered all the men present in the house, to beat him. So all of them beat him, and I was also one of them who beat him with shoes.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ، قَالَ جِيءَ بِالنُّعَيْمَانِ أَوْ بِابْنِ النُّعَيْمَانِ شَارِبًا، فَأَمَرَ النَّبِيُّ صلى الله عليه وسلم مَنْ كَانَ بِالْبَيْتِ أَنْ يَضْرِبُوهُ. قَالَ فَضَرَبُوهُ، فَكُنْتُ أَنَا فِيمَنْ ضَرَبَهُ بِالنِّعَالِ.

Reference	: Sahih al-Bukhari 6774
In-book reference	: Book 86, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 81, Hadith 765

(4) Chapter: Beating with stalks of date-palm leaves and shoes. (4) باب الضَّرْبِ بِالْجَرِيدِ وَالنِّعَالِ

Narrated' `Uqba bin Al-Harith:

An-Nu`man or the son of An-Nu`man was brought to the Prophet (ﷺ) in a state of intoxication. The Prophet felt it hard (was angry) and ordered all those who were present in the house, to beat him. And they beat him, using palm-leaf stalks and shoes, and I was among those who beat him.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أُتِيَ بِنُعَيْمَانَ أَوْ بِابْنِ نُعَيْمَانَ وَهْوَ سَكْرَانُ فَشَقَّ عَلَيْهِ، وَأَمَرَ مَنْ فِي الْبَيْتِ أَنْ يَضْرِبُوهُ، فَضَرَبُوهُ بِالْجَرِيدِ وَالنِّعَالِ، وَكُنْتُ فِيمَنْ ضَرَبَهُ.

Reference	: Sahih al-Bukhari 6775
In-book reference	: Book 86, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 81, Hadith 766

Narrated Anas:

The Prophet (ﷺ) lashed a drunk with dateleaf stalks and shoes. And Abu Bakr gave a drunk forty lashes.

حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، قَالَ جَلَدَ النَّبِيُّ صلى الله عليه وسلم فِي الْخَمْرِ بِالْجَرِيدِ وَالنِّعَالِ، وَجَلَدَ أَبُو بَكْرٍ أَرْبَعِينَ.

Reference	: Sahih al-Bukhari 6776
In-book reference	: Book 86, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 81, Hadith 767

Narrated Abu Salama:

Abu Huraira said, "A man who drank wine was brought to the Prophet. The Prophet (ﷺ) said, 'Beat him!" Abu Huraira added, "So some of us beat him with our hands, and some with their shoes, and some with their garments (by twisting it) like a lash, and then when we finished, someone said to him, 'May Allah disgrace you!' On that the Prophet (ﷺ) said, 'Do not say so, for you are helping Satan to overpower him.' "

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا أَبُو ضَمْرَةَ، أَنَسٌ عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أُتِيَ النَّبِيُّ صلى الله عليه وسلم بِرَجُلٍ قَدْ شَرِبَ قَالَ " اضْرِبُوهُ ". قَالَ أَبُو هُرَيْرَةَ فَمِنَّا الضَّارِبُ بِيَدِهِ، وَالضَّارِبُ بِنَعْلِهِ، وَالضَّارِبُ بِثَوْبِهِ، فَلَمَّا انْصَرَفَ قَالَ بَعْضُ الْقَوْمِ أَخْزَاكَ اللَّهُ. قَالَ " لاَ تَقُولُوا هَكَذَا لاَ تُعِينُوا عَلَيْهِ الشَّيْطَانَ ".

Reference	: Sahih al-Bukhari 6777
In-book reference	: Book 86, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 81, Hadith 768

Narrated `Ali bin Abi Talib:

I would not feel sorry for one who dies because of receiving a legal punishment, except the drunk, for if he should die (when being punished), I would give blood money to his family because no fixed punishment has been ordered by Allah's Messenger (ﷺ) for the drunk.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا أَبُو حَصِينٍ، سَمِعْتُ عُمَيْرَ بْنَ سَعِيدٍ النَّخَعِيَّ، قَالَ سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ ـ رضى الله عنه ـ قَالَ مَا كُنْتُ لأُقِيمَ حَدًّا عَلَى أَحَدٍ فَيَمُوتَ، فَأَجِدَ فِي نَفْسِي، إِلاَّ صَاحِبَ الْخَمْرِ، فَإِنَّهُ لَوْ مَاتَ وَدَيْتُهُ، وَذَلِكَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمْ يَسُنَّهُ.

Reference	: Sahih al-Bukhari 6778
In-book reference	: Book 86, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 81, Hadith 769

Narrated As-Sa'ib bin Yazid:

We used to strike the drunks with our hands, shoes, clothes (by twisting it into the shape of lashes) during the lifetime of the Prophet, Abu Bakr and the early part of `Umar's caliphate. But during the last period of `Umar's caliphate, he used to give the drunk forty lashes; and when drunks became mischievous and disobedient, he used to scourge them eighty lashes.

حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ، عَنِ الْجُعَيْدِ، عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنِ السَّائِبِ بْنِ يَزِيدَ، قَالَ كُنَّا نُؤْتَى بِالشَّارِبِ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَإِمْرَةِ أَبِي بَكْرٍ وَصَدْرًا مِنْ خِلاَفَةِ عُمَرَ، فَنَقُومُ إِلَيْهِ بِأَيْدِينَا وَنِعَالِنَا وَأَرْدِيَتِنَا، حَتَّى كَانَ آخِرُ إِمْرَةِ عُمَرَ، فَجَلَدَ أَرْبَعِينَ، حَتَّى إِذَا عَتَوْا وَفَسَقُوا جَلَدَ ثَمَانِينَ.

Reference	: Sahih al-Bukhari 6779
In-book reference	: Book 86, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 81, Hadith 770

(5) Chapter: Cursing is disliked against the drunkard and he is not regarded as a non-Muslim

(5) باب مَا يُكْرَهُ مِنْ لَعْنِ شَارِبِ الْخَمْرِ وَإِنَّهُ لَيْسَ بِخَارِجٍ مِنَ الْمِلَّةِ

Narrated `Umar bin Al-Khattab:

During the lifetime of the Prophet (ﷺ) there was a man called `Abdullah whose nickname was Donkey, and he used to make Allah's Messenger (ﷺ) laugh. The Prophet (ﷺ) lashed him because of drinking (alcohol). And one-day he was brought to the Prophet (ﷺ) on the same charge and was lashed. On that, a man among the people said, "O Allah, curse him ! How frequently he has been brought (to the Prophet (ﷺ) on such a charge)!" The Prophet (ﷺ) said, "Do not curse him, for by Allah, I know for he loves Allah and His Apostle."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، أَنَّ رَجُلاً، عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم كَانَ اسْمُهُ عَبْدَ اللَّهِ، وَكَانَ يُلَقَّبُ حِمَارًا، وَكَانَ يُضْحِكُ رَسُولَ اللَّهِ صلى الله عليه وسلم، وَكَانَ النَّبِيُّ صلى الله عليه وسلم قَدْ جَلَدَهُ فِي الشَّرَابِ، فَأُتِيَ بِهِ يَوْمًا فَأَمَرَ بِهِ فَجُلِدَ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ اللَّهُمَّ الْعَنْهُ مَا أَكْثَرَ مَا يُؤْتَى بِهِ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم **" لاَ تَلْعَنُوهُ، فَوَاللَّهِ مَا عَلِمْتُ أَنَّهُ يُحِبُّ اللَّهَ وَرَسُولَهُ "**.

Reference	: Sahih al-Bukhari 6780
In-book reference	: Book 86, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 81, Hadith 771

Narrated Abu Huraira:

A drunk was brought to the Prophet (ﷺ) and he ordered him to be beaten (lashed). Some of us beat him with our hands, and some with their shoes, and some with their garments (twisted in the form of a lash). When that drunk

had left, a man said, "What is wrong with him? May Allah disgrace him!" Allah's Messenger (ﷺ) said, "Do not help Satan against your (Muslim) brother."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، حَدَّثَنَا ابْنُ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ أُتِيَ النَّبِيُّ صلى الله عليه وسلم بِسَكْرَانَ، فَأَمَرَ بِضَرْبِهِ، فَمِنَّا مَنْ يَضْرِبُهُ بِيَدِهِ، وَمِنَّا مَنْ يَضْرِبُهُ بِنَعْلِهِ، وَمِنَّا مَنْ يَضْرِبُهُ بِثَوْبِهِ، فَلَمَّا انْصَرَفَ قَالَ رَجُلٌ مَالَهُ أَخْزَاهُ اللَّهُ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ لاَ تَكُونُوا عَوْنَ الشَّيْطَانِ عَلَى أَخِيكُمْ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6781
In-book reference	: Book 86, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 81, Hadith 772

(6) Chapter: The thief while stealing (6) باب السَّارِقِ حِينَ يَسْرِقُ

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "When (a person) an adulterer commits illegal sexual intercourse then he is not a believer at the time he is doing it; and when somebody steals, then he is not a believer at the time he is stealing."

حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، حَدَّثَنَا فُضَيْلُ بْنُ غَزْوَانَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ لاَ يَزْنِي الزَّانِي حِينَ يَزْنِي وَهْوَ مُؤْمِنٌ، وَلاَ يَسْرِقُ حِينَ يَسْرِقُ وَهْوَ مُؤْمِنٌ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6782
In-book reference	: Book 86, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 81, Hadith 773

(7) Chapter: To curse thieves without mentioning names (7) باب لَعْنِ السَّارِقِ إِذَا لَمْ يُسَمَّ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah curses a man who steals an egg and gets his hand cut off, or steals a rope and gets his hands cut off." Al-A`mash said, "People used to interpret the Baida as an iron helmet, and they used to think that the rope may cost a few dirhams."

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنِي أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ سَمِعْتُ أَبَا صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ لَعَنَ اللَّهُ السَّارِقَ، يَسْرِقُ الْبَيْضَةَ فَتُقْطَعُ يَدُهُ، وَيَسْرِقُ الْحَبْلَ فَتُقْطَعُ يَدُهُ ‏"‏‏.‏ قَالَ الأَعْمَشُ كَانُوا يَرَوْنَ أَنَّهُ بَيْضُ الْحَدِيدِ، وَالْحَبْلُ كَانُوا يَرَوْنَ أَنَّهُ مِنْهَا مَا يَسْوَى دَرَاهِمَ‏.‏

Reference	: Sahih al-Bukhari 6783
In-book reference	: Book 86, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 81, Hadith 774

(8) Chapter: Al-Hudud are expiation (8) باب الْحُدُودُ كَفَّارَةٌ

Narrated 'Ubada bin As-Samit:

We were with the Prophet (ﷺ) in a gathering and he said, 'Swear allegiance to me that you will not worship anything besides Allah, Will not steal, and will not commit illegal sexual intercourse." And then (the Prophet) recited the whole Verse (i.e. 60:12). The Prophet (ﷺ) added, 'And whoever among you fulfills his pledge, his reward is with Allah; and whoever commits something of such sins and receives the legal punishment for it, that will be considered as the expiation for that sin, and whoever commits something of such sins and Allah screens him, it is up to Allah whether to excuse or punish him."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ ـ رضى الله عنه ـ قَالَ كُنَّا عِنْدَ النَّبِيِّ صلى الله عليه وسلم فِي مَجْلِسٍ فَقَالَ " بَايِعُونِي عَلَى أَنْ لاَ تُشْرِكُوا بِاللَّهِ شَيْئًا وَلاَ تَسْرِقُوا، وَلاَ تَزْنُوا ". وَقَرَأَ هَذِهِ الآيَةَ كُلَّهَا " فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ بِهِ، فَهْوَ كَفَّارَتُهُ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا، فَسَتَرَهُ اللَّهُ عَلَيْهِ، إِنْ شَاءَ غَفَرَ لَهُ، وَإِنْ شَاءَ عَذَّبَهُ ".

Reference	: Sahih al-Bukhari 6784
In-book reference	: Book 86, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 81, Hadith 775

(9) Chapter: A believer is safe except if he transgresses Allah's legal limits or takes others' rights

(9) باب ظَهْرُ الْمُؤْمِنِ حِمًى، إِلاَّ فِي حَدٍّ أَوْ حَقٍّ

Narrated `Abdullah:

Allah Apostle said in Hajjat-al-Wada`, "Which month (of the year) do you think is most sacred?" The people said, "This current month of ours (the month of Dhull-Hijja)." He said, "Which town (country) do you think is the most sacred?" They said, "This city of ours (Mecca)." He said, "Which day do you think is the most sacred?" The people said, "This day of ours." He then said, "Allah, the Blessed, the Supreme, has made your blood, your property and your honor as sacred as this day of yours in this town of yours, in this month of yours (and such protection cannot be slighted) except rightfully." He then said thrice, "Have I conveyed Allah's Message (to you)?" The people answered him each time saying, 'Yes." The Prophet (ﷺ) added, 'May Allah be merciful to you (or, woe on you)! Do not revert to disbelief after me by cutting the necks of each other.'

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ، حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ، عَنْ وَاقِدِ بْنِ مُحَمَّدٍ، سَمِعْتُ أَبِي قَالَ عَبْدُ اللَّهِ، قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ " أَلاَ أَىُّ شَهْرٍ تَعْلَمُونَهُ أَعْظَمُ حُرْمَةً ". قَالُوا أَلاَ شَهْرُنَا هَذَا. قَالَ " أَلاَ أَىُّ بَلَدٍ تَعْلَمُونَهُ أَعْظَمُ حُرْمَةً ". قَالُوا أَلاَ بَلَدُنَا هَذَا. قَالَ " أَلاَ أَىُّ يَوْمٍ تَعْلَمُونَهُ أَعْظَمُ حُرْمَةً ". قَالُوا أَلاَ يَوْمُنَا هَذَا. قَالَ " فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَدْ حَرَّمَ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ، إِلاَّ بِحَقِّهَا، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، أَلاَ هَلْ بَلَّغْتُ ". ـ ثَلاَثًا كُلُّ ذَلِكَ يُجِيبُونَهُ أَلاَ نَعَمْ ـ قَالَ " وَيْحَكُمْ ـ أَوْ وَيْلَكُمْ ـ لاَ تَرْجِعُنَّ بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ ".

Reference	: Sahih al-Bukhari 6785
In-book reference	: Book 86, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 81, Hadith 776

(10) Chapter: To carry out the legal punishment; and to take revenge on those who transgress Allah's limits and boundaries

(10) باب إِقَامَةِ الْحُدُودِ وَالاِنْتِقَامِ لِحُرُمَاتِ اللَّهِ

Narrated Aisha:

Whenever the Prophet (ﷺ) was given an option between two things, he used to select the easier of the tow as long as it was not sinful; but if it was sinful, he would remain far from it. By Allah, he never took revenge for himself concerning any matter that was presented to him, but when Allah's Limits were transgressed, he would take revenge for Allah's Sake.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ مَا خُيِّرَ النَّبِيُّ صلى الله عليه وسلم بَيْنَ أَمْرَيْنِ إِلاَّ اخْتَارَ أَيْسَرَهُمَا، مَا لَمْ يَأْثَمْ، فَإِذَا كَانَ الإِثْمُ كَانَ أَبْعَدَهُمَا مِنْهُ، وَاللَّهِ مَا انْتَقَمَ لِنَفْسِهِ فِي شَىْءٍ يُؤْتَى إِلَيْهِ قَطُّ، حَتَّى تُنْتَهَكَ حُرُمَاتُ اللَّهِ، فَيَنْتَقِمُ لِلَّهِ.

Reference	: Sahih al-Bukhari 6786

In-book reference : Book 86, Hadith 15
USC-MSA web (English) reference : Vol. 8, Book 81, Hadith 777
(deprecated numbering scheme)

(11) Chapter: To inflict the legal punishment on the noble and the weak people

(11) باب إِقَامَةِ الْحُدُودِ عَلَى الشَّرِيفِ وَالْوَضِيعِ

Narrated `Aisha:

Usama approached the Prophet (ﷺ) on behalf of a woman (who had committed theft). The Prophet (ﷺ) said, "The people before you were destroyed because they used to inflict the legal punishments on the poor and forgive the rich. By Him in Whose Hand my soul is! If Fatima (the daughter of the Prophet (ﷺ)) did that (i.e. stole), I would cut off her hand."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ أُسَامَةَ، كَلَّمَ النَّبِيَّ صلى الله عليه وسلم فِي امْرَأَةٍ فَقَالَ " إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ أَنَّهُمْ كَانُوا يُقِيمُونَ الْحَدَّ عَلَى الْوَضِيعِ، وَيَتْرُكُونَ الشَّرِيفَ، وَالَّذِي نَفْسِي بِيَدِهِ لَوْ فَاطِمَةُ فَعَلَتْ ذَلِكَ لَقَطَعْتُ يَدَهَا ".

Reference : Sahih al-Bukhari 6787
In-book reference : Book 86, Hadith 16
USC-MSA web (English) reference : Vol. 8, Book 81, Hadith 778
(deprecated numbering scheme)

(12) Chapter: Intercession is not recommended in the matter of legal punishment

(12) باب كَرَاهِيَةِ الشَّفَاعَةِ فِي الْحَدِّ، إِذَا رُفِعَ إِلَى السُّلْطَانِ

Narrated `Aisha:

The Quraish people became very worried about the Makhzumiya lady who had committed theft. They said, "Nobody can speak (in favor of the lady) to Allah's Messenger (ﷺ) and nobody dares do that except Usama who is the favorite of Allah's Messenger (ﷺ). " When Usama spoke to Allah's Messenger (ﷺ) about that matter, Allah's Messenger (ﷺ) said, "Do you intercede (with me) to violate one of the legal punishment of Allah?" Then he got up and addressed the people, saying, "O people! The nations before you went astray because if a noble person committed theft, they used to leave him, but if a weak person among them committed theft, they used to inflict the legal punishment on him. By Allah, if Fatima, the daughter of Muhammad committed theft, Muhammad will cut off her hand.!"

حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها أَنَّ قُرَيْشًا، أَهَمَّتْهُمُ الْمَرْأَةُ الْمَخْزُومِيَّةُ الَّتِي سَرَقَتْ فَقَالُوا مَنْ يُكَلِّمُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَمَنْ يَجْتَرِئُ عَلَيْهِ إِلاَّ أُسَامَةُ حِبُّ رَسُولِ اللَّهِ صلى الله عليه وسلم. فَكَلَّمَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ ". ثُمَّ قَامَ فَخَطَبَ قَالَ " يَا أَيُّهَا النَّاسُ إِنَّمَا ضَلَّ مَنْ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ الضَّعِيفُ فِيهِمْ أَقَامُوا عَلَيْهِ الْحَدَّ، وَايْمُ اللَّهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعَ مُحَمَّدٌ يَدَهَا ".

Reference : Sahih al-Bukhari 6788
In-book reference : Book 86, Hadith 17
USC-MSA web (English) reference : Vol. 8, Book 81, Hadith 779
(deprecated numbering scheme)

(13) Chapter: “Cut off the hand of the thief, male or female...”

(13) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا}

وَفِي كَمْ يُقْطَعُ. وَقَطَعَ عَلِيٌّ مِنَ الْكَفِّ، وَقَالَ قَتَادَةُ فِي امْرَأَةٍ سَرَقَتْ فَقُطِعَتْ شِمَالُهَا لَيْسَ إِلاَّ ذَلِكَ.

Narrated `Aisha:

The Prophet (ﷺ) said, "The hand should be cut off for stealing something that is worth a quarter of a Dinar or more."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، قَالَ النَّبِيُّ صلى الله عليه وسلم " تُقْطَعُ الْيَدُ فِي رُبُعِ دِينَارٍ فَصَاعِدًا ". تَابَعَهُ عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ وَابْنُ أَخِي الزُّهْرِيِّ وَمَعْمَرٌ عَنِ الزُّهْرِيِّ.

Reference : Sahih al-Bukhari 6789
In-book reference : Book 86, Hadith 18
USC-MSA web (English) reference : Vol. 8, Book 81, Hadith 780
(deprecated numbering scheme)

Narrated `Aisha:

The Prophet (ﷺ) said, "The hand of a thief should be cut off for stealing a quarter of a Dinar."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، عَنِ ابْنِ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، وَعَمْرَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " تُقْطَعُ يَدُ السَّارِقِ فِي رُبُعِ دِينَارٍ ".

Reference : Sahih al-Bukhari 6790
In-book reference : Book 86, Hadith 19
USC-MSA web (English) reference : Vol. 8, Book 81, Hadith 781
(deprecated numbering scheme)

Narrated `Aisha:

The Prophet (ﷺ) said, "The hand should be cut off for stealing a quarter of a Dinar."

حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا الْحُسَيْنُ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الأَنْصَارِيِّ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، حَدَّثَتْهُ أَنَّ عَائِشَةَ ـ رضى الله عنها ـ حَدَّثَتْهُمْ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يُقْطَعُ فِي رُبُعِ دِينَارٍ ".

Reference : Sahih al-Bukhari 6791
In-book reference : Book 86, Hadith 20
USC-MSA web (English) reference : Vol. 8, Book 81, Hadith 782
(deprecated numbering scheme)

Narrated `Aisha:

The hand of a thief was not cut off during the lifetime of the Prophet (ﷺ) except for stealing something equal to a shield in value.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ أَخْبَرَتْنِي عَائِشَةُ، أَنَّ يَدَ السَّارِقِ، لَمْ تُقْطَعْ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم إِلاَّ فِي ثَمَنِ مِجَنٍّ حَجَفَةٍ أَوْ تُرْسٍ.

Reference : Sahih al-Bukhari 6792
In-book reference : Book 86, Hadith 21
USC-MSA web (English) reference : Vol. 8, Book 81, Hadith 783
(deprecated numbering scheme)

Narrated `Aisha:

as above (783).

حَدَّثَنَا عُثْمَانُ، حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، مِثْلَهُ.

Reference : Sahih al-Bukhari 6792
In-book reference : Book 86, Hadith 22
USC-MSA web (English) reference : Vol. 8, Book 81, Hadith 784
(deprecated numbering scheme)

Narrated `Aisha:

A thief's hand was not cut off for stealing something cheaper than a Hajafa or a Turs (two kinds of shields), each of which was worth a (respectable) price.

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ لَمْ تَكُنْ تُقْطَعُ يَدُ السَّارِقِ فِي أَدْنَى مِنْ حَجَفَةٍ أَوْ تُرْسٍ، كُلُّ وَاحِدٍ مِنْهُمَا ذُو ثَمَنٍ. رَوَاهُ وَكِيعٌ وَابْنُ إِدْرِيسَ عَنْ هِشَامٍ عَنْ أَبِيهِ مُرْسَلاً.

Reference	: Sahih al-Bukhari 6793
In-book reference	: Book 86, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 81, Hadith 785

Narrated `Aisha:

A thief's hand was not cut off for stealing something worth less than the price of a shield, whether a Turs or Hajafa (two kinds of shields), each of which was worth a (respectable) price.

حَدَّثَنِي يُوسُفُ بْنُ مُوسَى، حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ هِشَامُ بْنُ عُرْوَةَ أَخْبَرَنَا عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ لَمْ تُقْطَعْ يَدُ سَارِقٍ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم فِي أَدْنَى مِنْ ثَمَنِ الْمِجَنِّ، تُرْسٍ أَوْ حَجَفَةٍ، وَكَانَ كُلُّ وَاحِدٍ مِنْهُمَا ذَا ثَمَنٍ.

Reference	: Sahih al-Bukhari 6794
In-book reference	: Book 86, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 81, Hadith 786

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) cut off the hand of a thief for stealing a shield that was worth three Dirhams.

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ نَافِعٍ، مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَطَعَ فِي مِجَنٍّ ثَمَنُهُ ثَلاَثَةُ دَرَاهِمَ.

تَابَعَهُ مُحَمَّدُ بْنُ إِسْحَاقَ وَقَالَ اللَّيْثُ حَدَّثَنِي نَافِعٌ قِيمَتُهُ

Reference	: Sahih al-Bukhari 6795
In-book reference	: Book 86, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 81, Hadith 787

Narrated Ibn `Umar:

The Prophet (ﷺ) cut off the hand of a thief for stealing a shield that was worth three Dirhams.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَطَعَ النَّبِيُّ صلى الله عليه وسلم فِي مِجَنٍّ ثَمَنُهُ ثَلاَثَةُ دَرَاهِمَ.

Reference	: Sahih al-Bukhari 6796
In-book reference	: Book 86, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 81, Hadith 788

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) cut off the hand of a thief for stealing a shield that was worth three Dirhams.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ، قَالَ قَطَعَ النَّبِيُّ صلى الله عليه وسلم فِي مِجَنٍّ ثَمَنُهُ ثَلاَثَةُ دَرَاهِمَ.

Reference	: Sahih al-Bukhari 6797
In-book reference	: Book 86, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 81, Hadith 789

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) cutoff the hand of a thief for stealing a shield that was worth three Dirhams.

حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَبُو ضَمْرَةَ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَطَعَ النَّبِيُّ صلى الله عليه وسلم يَدَ سَارِقٍ فِي مِجَنٍّ ثَمَنُهُ ثَلاَثَةُ دَرَاهِمَ. تَابَعَهُ مُحَمَّدُ بْنُ إِسْحَاقَ، وَقَالَ اللَّيْثُ حَدَّثَنِي نَافِعٌ " قِيمَتُهُ ".

Reference	: Sahih al-Bukhari 6798
In-book reference	: Book 86, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 81, Hadith 790

Narrated Abu Huraira:

Allah 's Apostle said, "Allah curses the thief who steals an egg (or a helmet) for which his hand is to be cut off, or steals a rope, for which his hand is to be cut off."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الأَعْمَشُ، قَالَ سَمِعْتُ أَبَا صَالِحٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَعَنَ اللَّهُ السَّارِقَ، يَسْرِقُ الْبَيْضَةَ فَتُقْطَعُ يَدُهُ، وَيَسْرِقُ الْحَبْلَ فَتُقْطَعُ يَدُهُ ".

Reference	: Sahih al-Bukhari 6799
In-book reference	: Book 86, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 81, Hadith 791

(14) Chapter: The repentance of a thief (14) باب تَوْبَةِ السَّارِقِ

Narrated `Aisha:

The Prophet (ﷺ) cut off the hand of a lady, and that lady used to come to me, and I used to convey her message to the Prophet (ﷺ) and she repented, and her repentance was sincere.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَطَعَ يَدَ امْرَأَةٍ. قَالَتْ عَائِشَةُ وَكَانَتْ تَأْتِي بَعْدَ ذَلِكَ، فَأَرْفَعُ حَاجَتَهَا إِلَى النَّبِيِّ صلى الله عليه وسلم فَتَابَتْ وَحَسُنَتْ تَوْبَتُهَا.

Reference	: Sahih al-Bukhari 6800
In-book reference	: Book 86, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 81, Hadith 792

Narrated Ubada bin As-Samit:

I gave the pledge of allegiance to the Prophet (ﷺ) with a group of people, and he said, "I take your pledge that you will not worship anything besides Allah, will not steal, will not commit infanticide, will not slander others by forging false statements and spreading it, and will not disobey me in anything good. And whoever among you fulfill all these (obligations of the pledge), his reward is with Allah. And whoever commits any of the above crimes and receives his legal punishment in this world, that will be his expiation and purification. But if Allah screens his sin, it will be up to Allah, Who will either punish or forgive him according to His wish." Abu `Abdullah said: "If a thief repents after his hand has been cut off, the his witness well be accepted. Similarly, if any person upon whom any legal punishment has been inflicted, repents, his witness will be accepted."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ ـ رضى الله عنه ـ قَالَ بَايَعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي رَهْطٍ، فَقَالَ " أُبَايِعُكُمْ عَلَى أَنْ لاَ تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلاَ تَسْرِقُوا، وَلاَ تَقْتُلُوا أَوْلاَدَكُمْ، وَلاَ تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلاَ تَعْصُونِي فِي مَعْرُوفٍ، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَأُخِذَ بِهِ فِي الدُّنْيَا فَهْوَ كَفَّارَةٌ لَهُ وَطَهُورٌ، وَمَنْ سَتَرَهُ اللَّهُ فَذَلِكَ إِلَى اللَّهِ، إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ غَفَرَ لَهُ ". قَالَ أَبُو عَبْدِ اللَّهِ إِذَا تَابَ السَّارِقُ بَعْدَ مَا قُطِعَ يَدُهُ، قُبِلَتْ شَهَادَتُهُ، وَكُلُّ مَحْدُودٍ كَذَلِكَ إِذَا تَابَ قُبِلَتْ شَهَادَتُهُ.

Reference	: Sahih al-Bukhari 6801

In-book reference : Book 86, Hadith 31
USC-MSA web (English) reference : Vol. 8, Book 81, Hadith 793
(deprecated numbering scheme)

Punishment of Disbelievers at War with Allah and His Apostle

كتاب المحاربين من أهل الكفر والردة

(15) Chapter: The chapter of those who wage war from the people who are disbelievers and those turned renegades

(15) بَابُ قَوْلُ اللَّهِ تَعَالَى: {إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلاَفٍ أَوْ يُنْفَوْا مِنَ الأَرْضِ}

Narrated Anas:

Some people from the tribe of `Ukl came to the Prophet (ﷺ) and embraced Islam. The climate of Medina did not suit them, so the Prophet (ﷺ) ordered them to go to the (herd of milch) camels of charity and to drink, their milk and urine (as a medicine). They did so, and after they had recovered from their ailment (became healthy) they turned renegades (reverted from Islam) and killed the shepherd of the camels and took the camels away. The Prophet (ﷺ) sent (some people) in their pursuit and so they were (caught and) brought, and the Prophets ordered that their hands and legs should be cut off and that their eyes should be branded with heated pieces of iron, and that their cut hands and legs should not be cauterized, till they die.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا الأَوْزَاعِيُّ، حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، قَالَ حَدَّثَنِي أَبُو قِلاَبَةَ الْجَرْمِيُّ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ قَدِمَ عَلَى النَّبِيِّ صلى الله عليه وسلم نَفَرٌ مِنْ عُكْلٍ، فَأَسْلَمُوا فَاجْتَوَوُا الْمَدِينَةَ، فَأَمَرَهُمْ أَنْ يَأْتُوا إِبِلَ الصَّدَقَةِ، فَيَشْرَبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا، فَفَعَلُوا فَصَحُّوا، فَارْتَدُّوا وَقَتَلُوا رُعَاتَهَا وَاسْتَاقُوا، فَبَعَثَ فِي آثَارِهِمْ فَأُتِيَ بِهِمْ، فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَلَ أَعْيُنَهُمْ، ثُمَّ لَمْ يَحْسِمْهُمْ حَتَّى مَاتُوا.

Reference : Sahih al-Bukhari 6802
In-book reference : Book 86, Hadith 32
USC-MSA web (English) reference : Vol. 8, Book 82, Hadith 794
(deprecated numbering scheme)

(16) Chapter: The Prophet (saws) did not cauterize those who fought and of those who were renegades

(16) باب لَمْ يَحْسِمِ النَّبِيُّ صلى الله عليه وسلم الْمُحَارِبِينَ مِنْ أَهْلِ الرِّدَّةِ حَتَّى هَلَكُوا.

Narrated Anas:

The Prophet (ﷺ) cut off the hands and feet of the men belonging to the tribe of `Uraina and did not cauterise (their bleeding limbs) till they died.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّلْتِ أَبُو يَعْلَى، حَدَّثَنَا الْوَلِيدُ، حَدَّثَنِي الأَوْزَاعِيُّ، عَنْ يَحْيَى، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَطَعَ الْعُرَنِيِّينَ وَلَمْ يَحْسِمْهُمْ حَتَّى مَاتُوا.

Reference : Sahih al-Bukhari 6803
In-book reference : Book 86, Hadith 33
USC-MSA web (English) reference : Vol. 8, Book 82, Hadith 795
(deprecated numbering scheme)

(17) Chapter: No water was given to those turned renegades and fought, till they died

(17) باب لَمْ يُسْقَ الْمُرْتَدُّونَ الْمُحَارِبُونَ حَتَّى مَاتُوا

Narrated Anas:

A group of people from `Ukl (tribe) came to the Prophet (ﷺ) and they were living with the people of As- Suffa, but they became ill as the climate of Medina did not suit them, so they said, "O Allah's Messenger (ﷺ)! Provide us with milk." The Prophet (ﷺ) said, I see no other way for you than to use the camels of Allah's Apostle." So they went and drank the milk and urine of the camels, (as medicine) and became healthy and fat. Then they killed the shepherd and took the camels away. When a help-seeker came to Allah's Apostle, he sent some men in their pursuit, and they were captured and brought before mid day. The Prophet ordered for some iron pieces to be made red hot, and their eyes were branded with them and their hands and feet were cut off and were not cauterized. Then they were put at a place called Al- Harra, and when they asked for water to drink they were not given till they died. (Abu Qilaba said, "Those people committed theft and murder and fought against Allah and His Apostle.")

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، عَنْ وُهَيْبٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ قَدِمَ رَهْطٌ مِنْ عُكْلٍ عَلَى النَّبِيِّ صلى الله عليه وسلم كَانُوا فِي الصُّفَّةِ، فَاجْتَوَوُا الْمَدِينَةَ فَقَالُوا يَا رَسُولَ اللَّهِ أَبْغِنَا رِسْلاً‏.‏ فَقَالَ ‏"‏ مَا أَجِدُ لَكُمْ إِلاَّ أَنْ تَلْحَقُوا بِإِبِلِ رَسُولِ اللَّهِ صلى الله عليه وسلم ‏"‏‏.‏ فَأَتَوْهَا فَشَرِبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا حَتَّى صَحُّوا وَسَمِنُوا، وَقَتَلُوا الرَّاعِيَ وَاسْتَاقُوا الذَّوْدَ، فَأَتَى النَّبِيَّ صلى الله عليه وسلم الصَّرِيخُ، فَبَعَثَ الطَّلَبَ فِي آثَارِهِمْ، فَمَا تَرَجَّلَ النَّهَارُ حَتَّى أُتِيَ بِهِمْ، فَأَمَرَ بِمَسَامِيرَ فَأُحْمِيَتْ فَكَحَلَهُمْ وَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَمَا حَسَمَهُمْ، ثُمَّ أُلْقُوا فِي الْحَرَّةِ يَسْتَسْقُونَ فَمَا سُقُوا حَتَّى مَاتُوا‏.‏ قَالَ أَبُو قِلاَبَةَ سَرَقُوا وَقَتَلُوا وَحَارَبُوا اللَّهَ وَرَسُولَهُ‏.‏

Reference	: Sahih al-Bukhari 6804
In-book reference	: Book 86, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 82, Hadith 796

(18) Chapter: The Prophet (saws) branded the eyes of those who fought

(18) باب سَمْرِ النَّبِيِّ صلى الله عليه وسلم أَعْيُنَ الْمُحَارِبِينَ

Narrated Anas bin Malik:

A group of people from `Ukl (or `Uraina) tribe ----but I think he said that they were from `Ukl came to Medina and (they became ill, so) the Prophet (ﷺ) ordered them to go to the herd of (Milch) she-camels and told them to go out and drink the camels' urine and milk (as a medicine). So they went and drank it, and when they became healthy, they killed the shepherd and drove away the camels. This news reached the Prophet (ﷺ) early in the morning, so he sent (some) men in their pursuit and they were captured and brought to the Prophet (ﷺ) before midday. He ordered to cut off their hands and legs and their eyes to be branded with heated iron pieces and they were thrown at Al-Harra, and when they asked for water to drink, they were not given water. (Abu Qilaba said, "Those were the people who committed theft and murder and reverted to disbelief after being believers (Muslims), and fought against Allah and His Apostle").

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَهْطًا، مِنْ عُكْلٍ ـ أَوْ قَالَ عُرَيْنَةَ وَلاَ أَعْلَمُهُ إِلاَّ قَالَ مِنْ عُكْلٍ ـ قَدِمُوا الْمَدِينَةَ، فَأَمَرَ لَهُمُ النَّبِيُّ صلى الله عليه وسلم بِلِقَاحٍ، وَأَمَرَهُمْ أَنْ يَخْرُجُوا فَيَشْرَبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا، فَشَرِبُوا حَتَّى إِذَا بَرِئُوا قَتَلُوا الرَّاعِيَ وَاسْتَاقُوا النَّعَمَ، فَبَلَغَ النَّبِيَّ صلى الله عليه وسلم غُدْوَةً فَبَعَثَ الطَّلَبَ فِي إِثْرِهِمْ، فَمَا ارْتَفَعَ النَّهَارُ حَتَّى جِيءَ بِهِمْ، فَأَمَرَ بِهِمْ فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَرَ أَعْيُنَهُمْ، فَأُلْقُوا بِالْحَرَّةِ يَسْتَسْقُونَ فَلاَ يُسْقَوْنَ‏.‏ قَالَ أَبُو قِلاَبَةَ هَؤُلاَءِ قَوْمٌ سَرَقُوا، وَقَتَلُوا، وَكَفَرُوا بَعْدَ إِيمَانِهِمْ، وَحَارَبُوا اللَّهَ وَرَسُولَهُ‏.‏

Reference	: Sahih al-Bukhari 6805
In-book reference	: Book 86, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 82, Hadith 797

(19) Chapter: The superiority of the person who leaves Al-Fawahish

(19) باب فَضْلِ مَنْ تَرَكَ الْفَوَاحِشَ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Seven (people) will be shaded by Allah by His Shade on the Day of Resurrection when there will be no shade except His Shade. (They will be), a just ruler, a young man who has been brought up in the worship of Allah, a man who remembers Allah in seclusion and his eyes are then flooded with tears, a man whose heart is attached to mosques (offers his compulsory congregational prayers in the mosque), two men who love each other for Allah's Sake, a man who is called by a charming lady of noble birth to commit illegal sexual intercourse with her, and he says, 'I am afraid of Allah,' and (finally), a man who gives in charity so secretly that his left hand does not know what his right hand has given."

حَدَّثَنَا مُحَمَّدُ بْنُ سَلاَمٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " سَبْعَةٌ يُظِلُّهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ فِي ظِلِّهِ، يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّهُ إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ، وَرَجُلٌ ذَكَرَ اللَّهَ فِي خَلاَءٍ فَفَاضَتْ عَيْنَاهُ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسْجِدِ، وَرَجُلاَنِ تَحَابَّا فِي اللَّهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ إِلَى نَفْسِهَا قَالَ إِنِّي أَخَافُ اللَّهَ. وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا، حَتَّى لاَ تَعْلَمَ شِمَالُهُ مَا صَنَعَتْ يَمِينُهُ ".

Reference	: Sahih al-Bukhari 6806
In-book reference	: Book 86, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 82, Hadith 798

Narrated Sahl bin Sa`d:

The Prophet (ﷺ) said, "Whoever guarantees me (the chastity of) what is between his legs (i.e. his private parts), and what is between his jaws (i.e., his tongue), I guarantee him Paradise."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ، حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ. وَحَدَّثَنِي خَلِيفَةُ، حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، قَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ تَوَكَّلَ لِي مَا بَيْنَ رِجْلَيْهِ وَمَا بَيْنَ لَحْيَيْهِ، تَوَكَّلْتُ لَهُ بِالْجَنَّةِ ".

Reference	: Sahih al-Bukhari 6807
In-book reference	: Book 86, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 82, Hadith 799

(20) Chapter: The sin of illegal sexual intercourse

(20) باب إِثْمِ الزُّنَاةِ

قَوْلُ اللَّهِ تَعَالَى: {وَلاَ يَزْنُونَ}، {وَلاَ تَقْرَبُوا الزِّنَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلاً}.

Narrated Anas:

I will narrate to you a narration which nobody will narrate to you after me. I heard that form the Prophet. I heard the Prophet (ﷺ) saying, "The Hour sill not be established" or said: "From among the portents of the Hour is that the religious knowledge will betaken away (by the death of religious Scholars) and general ignorance (of religion) will appear; and the drinking of alcoholic drinks will be very common, and (open) illegal sexual intercourse will prevail, and men will decrease in number while women will increase so much so that, for fifty women there will only be one man to look after them."

أَخْبَرَنَا دَاوُدُ بْنُ شَبِيبٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، أَخْبَرَنَا أَنَسٌ، قَالَ لأُحَدِّثَنَّكُمْ حَدِيثًا لاَ يُحَدِّثُكُمُوهُ أَحَدٌ بَعْدِي، سَمِعْتُهُ مِنَ النَّبِيِّ صلى الله عليه وسلم سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لاَ تَقُومُ السَّاعَةُ ـ وَإِمَّا قَالَ مِنْ أَشْرَاطِ السَّاعَةِ ـ أَنْ يُرْفَعَ الْعِلْمُ وَيَظْهَرَ الْجَهْلُ، وَيُشْرَبَ الْخَمْرُ، وَيَظْهَرَ الزِّنَا، وَيَقِلَّ الرِّجَالُ، وَيَكْثُرَ النِّسَاءُ، حَتَّى يَكُونَ لِلْخَمْسِينَ امْرَأَةً الْقَيِّمُ الْوَاحِدُ ".

Reference	: Sahih al-Bukhari 6808
In-book reference	: Book 86, Hadith 38

USC-MSA web (English) reference : Vol. 8, Book 82, Hadith 800
(deprecated numbering scheme)

Narrated 'Ikrima from Ibn 'Abbas:

Allah's Messenger (ﷺ)s said, "When a slave (of Allah) commits illegal sexual intercourse, he is not a believer at the time of committing it; and if he steals, he is not a believer at the time of stealing; and if he drinks an alcoholic drink, when he is not a believer at the time of drinking it; and he is not a believer when he commits a murder," 'Ikrima said: I asked Ibn Abbas, "How is faith taken away from him?" He said, Like this," by clasping his hands and then separating them, and added, "But if he repents, faith returns to him like this, by clasping his hands again.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، أَخْبَرَنَا إِسْحَاقُ بْنُ يُوسُفَ، أَخْبَرَنَا الْفُضَيْلُ بْنُ غَزْوَانَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَزْنِي الْعَبْدُ حِينَ يَزْنِي وَهْوَ مُؤْمِنٌ، وَلاَ يَسْرِقُ حِينَ يَسْرِقُ وَهْوَ مُؤْمِنٌ، وَلاَ يَشْرَبُ حِينَ يَشْرَبُ وَهْوَ مُؤْمِنٌ، وَلاَ يَقْتُلُ وَهْوَ مُؤْمِنٌ ". قَالَ عِكْرِمَةُ قُلْتُ لاِبْنِ عَبَّاسٍ كَيْفَ يُنْزَعُ الإِيمَانُ مِنْهُ قَالَ هَكَذَا ـ وَشَبَّكَ بَيْنَ أَصَابِعِهِ ثُمَّ أَخْرَجَهَا ـ فَإِنْ تَابَ عَادَ إِلَيْهِ هَكَذَا وَشَبَّكَ بَيْنَ أَصَابِعِهِ

Reference : Sahih al-Bukhari 6809
In-book reference : Book 86, Hadith 39
USC-MSA web (English) reference : Vol. 8, Book 82, Hadith 800
(deprecated numbering scheme)

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The one who commits an illegal sexual intercourse is not a believer at the time of committing illegal sexual intercourse and a thief is not a believer at the time of committing theft and a drinker of alcoholic drink is not a believer at the time of drinking. Yet, (the gate of) repentance is open thereafter."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ ذَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ يَزْنِي الزَّانِي حِينَ يَزْنِي وَهْوَ مُؤْمِنٌ، وَلاَ يَسْرِقُ حِينَ يَسْرِقُ وَهْوَ مُؤْمِنٌ، وَلاَ يَشْرَبُ حِينَ يَشْرَبُهَا وَهْوَ مُؤْمِنٌ، وَالتَّوْبَةُ مَعْرُوضَةٌ بَعْدُ ".

Reference : Sahih al-Bukhari 6810
In-book reference : Book 86, Hadith 40
USC-MSA web (English) reference : Vol. 8, Book 82, Hadith 801
(deprecated numbering scheme)

Narrated `Abdullah bin Mas`ud:

I said, "O Allah's Messenger (ﷺ)! Which is the biggest sin?" He said, "To set up rivals to Allah by worshipping others though He alone has created you." I asked, "What is next?" He said, "To kill your child lest it should share your food." I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbor."

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنِي مَنْصُورٌ، وَسُلَيْمَانُ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَيْسَرَةَ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَىُّ الذَّنْبِ أَعْظَمُ قَالَ " أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهْوَ خَلَقَكَ ". قُلْتُ ثُمَّ أَىٌّ قَالَ " أَنْ تَقْتُلَ وَلَدَكَ مِنْ أَجْلِ أَنْ يَطْعَمَ مَعَكَ ". قُلْتُ ثُمَّ أَىٌّ قَالَ " أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ ".

قَالَ يَحْيَى وَحَدَّثَنَا سُفْيَانُ، حَدَّثَنِي وَاصِلٌ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قُلْتُ يَا رَسُولَ اللَّهِ، مِثْلَهُ، قَالَ عَمْرٌو فَذَكَرْتُهُ لِعَبْدِ الرَّحْمَنِ وَكَانَ حَدَّثَنَا عَنْ سُفْيَانَ عَنِ الأَعْمَشِ وَمَنْصُورٍ وَوَاصِلٍ عَنْ أَبِي وَائِلٍ عَنْ أَبِي مَيْسَرَةَ قَالَ دَعْهُ دَعْهُ.

Reference : Sahih al-Bukhari 6811
In-book reference : Book 86, Hadith 41
USC-MSA web (English) reference : Vol. 8, Book 82, Hadith 802
(deprecated numbering scheme)

(21) Chapter: The Rajm of a married person

(21) باب رَجْمِ الْمُحْصَنِ

وَقَالَ الْحَسَنُ مَنْ زَنَى بِأُخْتِهِ حَدُّهُ حَدُّ الزَّانِي.

Narrated Ash-Shu`bi:

from `Ali when the latter stoned a lady to death on a Friday. `Ali said, "I have stoned her according to the tradition of Allah's Messenger (ﷺ)."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ، قَالَ سَمِعْتُ الشَّعْبِيَّ، يُحَدِّثُ عَنْ عَلِيٍّ، رضى الله عنه حِينَ رَجَمَ الْمَرْأَةَ يَوْمَ الْجُمُعَةِ وَقَالَ قَدْ رَجَمْتُهَا بِسُنَّةِ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 6812
In-book reference	: Book 86, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 82, Hadith 803

Narrated Ash Shaibani:

I asked `Abdullah bin Abi `Aufa, 'Did Allah's Messenger (ﷺ) carry out the Rajam penalty (i.e., stoning to death)?' He said, "Yes." I said, "Before the revelation of Surat-an-Nur or after it?" He replied, "I don't Know."

حَدَّثَنِي إِسْحَاقُ، حَدَّثَنَا خَالِدٌ، عَنِ الشَّيْبَانِيِّ، سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى هَلْ رَجَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ نَعَمْ. قُلْتُ قَبْلَ سُورَةِ النُّورِ أَمْ بَعْدُ قَالَ لاَ أَدْرِي.

Reference	: Sahih al-Bukhari 6813
In-book reference	: Book 86, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 82, Hadith 804

Narrated Jabir bin `Abdullah Al-Ansari:

A man from the tribe of Bani Aslam came to Allah's Messenger (ﷺ) and Informed him that he had committed illegal sexual intercourse and bore witness four times against himself. Allah's Messenger (ﷺ) ordered him to be stoned to death as he was a married Person.

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصَارِيِّ، أَنَّ رَجُلاً، مِنْ أَسْلَمَ أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَحَدَّثَهُ أَنَّهُ قَدْ زَنَى، فَشَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ، فَأَمَرَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَرُجِمَ، وَكَانَ قَدْ أُحْصِنَ.

Reference	: Sahih al-Bukhari 6814
In-book reference	: Book 86, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 82, Hadith 805

(22) Chapter: An insane should not be stoned to death

(22) باب لاَ يُرْجَمُ الْمَجْنُونُ وَالْمَجْنُونَةُ

وَقَالَ عَلِيٌّ لِعُمَرَ أَمَا عَلِمْتَ أَنَّ الْقَلَمَ رُفِعَ عَنِ الْمَجْنُونِ حَتَّى يُفِيقَ، وَعَنِ الصَّبِيِّ حَتَّى يُدْرِكَ، وَعَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ.

Narrated Abu Huraira:

A man came to Allah's Messenger (ﷺ) while he was in the mosque, and he called him, saying, "O Allah's Apostle! I have committed illegal sexual intercourse.'" The Prophet (ﷺ) turned his face to the other side, but that man repeated his statement four times, and after he bore witness against himself four times, the Prophet (ﷺ) called him, saying, "Are you mad?" The man said, "No." The Prophet (ﷺ) said, "Are you married?" The man said, "Yes." Then the Prophet (ﷺ) said, 'Take him away and stone him to death." Jabir bin `Abdullah said: I was among the ones who participated in stoning him and we stoned him at the Musalla. When the stones troubled him, he fled, but we over took him at Al-Harra and stoned him to death.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ أَتَى رَجُلٌ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهْوَ فِي الْمَسْجِدِ فَنَادَاهُ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي زَنَيْتُ. فَأَعْرَضَ عَنْهُ، حَتَّى رَدَّدَ عَلَيْهِ أَرْبَعَ مَرَّاتٍ، فَلَمَّا شَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ، دَعَاهُ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " أَبِكَ جُنُونٌ ". قَالَ لاَ. قَالَ " فَهَلْ أَحْصَنْتَ ". قَالَ نَعَمْ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اذْهَبُوا بِهِ فَارْجُمُوهُ ". قَالَ ابْنُ شِهَابٍ فَأَخْبَرَنِي مَنْ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، قَالَ فَكُنْتُ فِيمَنْ رَجَمَهُ فَرَجَمْنَاهُ بِالْمُصَلَّى، فَلَمَّا أَذْلَقَتْهُ الْحِجَارَةُ هَرَبَ، فَأَدْرَكْنَاهُ بِالْحَرَّةِ فَرَجَمْنَاهُ.

Reference	: Sahih al-Bukhari 6815, 6816
In-book reference	: Book 86, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 82, Hadith 806

(23) Chapter: The stone is for illegal sexual intercourse (23) باب لِلْعَاهِرِ الْحَجَرُ

Narrated `Aisha:

Sa`d bin Abi Waqqas and `Abd bin Zam`a quarrelled with each other (regarding a child). The Prophet (ﷺ) said, "The boy is for you, O `Abd bin Zam`a, for the boy is for (the owner) of the bed. O Sauda ! Screen yourself from the boy." The sub-narrator, Al-Laith added (that the Prophet (ﷺ) also said), "And the stone is for the person who commits an illegal sexual intercourse."

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتِ اخْتَصَمَ سَعْدٌ وَابْنُ زَمْعَةَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " هُوَ لَكَ يَا عَبْدُ بْنَ زَمْعَةَ، الْوَلَدُ لِلْفِرَاشِ، وَاحْتَجِبِي مِنْهُ يَا سَوْدَةُ ". زَادَ لَنَا قُتَيْبَةُ عَنِ اللَّيْثِ " وَلِلْعَاهِرِ الْحَجَرُ ".

Reference	: Sahih al-Bukhari 6817
In-book reference	: Book 86, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 82, Hadith 807

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The boy is for (the owner of) the bed and the stone is for the person who commits illegal sexual intercourse.'

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، قَالَ النَّبِيُّ صلى الله عليه وسلم " الْوَلَدُ لِلْفِرَاشِ، وَلِلْعَاهِرِ الْحَجَرُ ".

Reference	: Sahih al-Bukhari 6818
In-book reference	: Book 86, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 82, Hadith 808

(24) Chapter: The Rajm at the Balat (24) باب الرَّجْمِ فِي الْبَلاَطِ

Narrated Ibn `Umar:

A Jew and a Jewess were brought to Allah's Messenger (ﷺ) on a charge of committing an illegal sexual intercourse. The Prophet (ﷺ) asked them. "What is the legal punishment (for this sin) in your Book (Torah)?" They replied, "Our priests have innovated the punishment of blackening the faces with charcoal and Tajbiya." `Abdullah bin Salam said, "O Allah's Messenger (ﷺ), tell them to bring the Torah." The Torah was brought, and then one of the Jews put his hand over the Divine Verse of the Rajam (stoning to death) and started reading what preceded and what followed it. On that, Ibn Salam said to the Jew, "Lift up your hand." Behold! The Divine Verse of

the Rajam was under his hand. So Allah's Apostle ordered that the two (sinners) be stoned to death, and so they were stoned. Ibn `Umar added: So both of them were stoned at the Balat and I saw the Jew sheltering the Jewess.

حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ سُلَيْمَانَ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ أُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِيَهُودِيٍّ وَيَهُودِيَّةٍ قَدْ أَحْدَثَا جَمِيعًا فَقَالَ لَهُمْ ‏"‏ مَا تَجِدُونَ فِي كِتَابِكُمْ ‏"‏‏.‏ قَالُوا إِنَّ أَحْبَارَنَا أَحْدَثُوا تَحْمِيمَ الْوَجْهِ وَالتَّجْبِيَةَ‏.‏ قَالَ عَبْدُ اللَّهِ بْنُ سَلاَمٍ ادْعُهُمْ يَا رَسُولَ اللَّهِ بِالتَّوْرَاةِ‏.‏ فَأُتِيَ بِهَا فَوَضَعَ أَحَدُهُمْ يَدَهُ عَلَى آيَةِ الرَّجْمِ، وَجَعَلَ يَقْرَأُ مَا قَبْلَهَا وَمَا بَعْدَهَا فَقَالَ لَهُ ابْنُ سَلاَمٍ ارْفَعْ يَدَكَ‏.‏ فَإِذَا آيَةُ الرَّجْمِ تَحْتَ يَدِهِ، فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَرُجِمَا‏.‏ قَالَ ابْنُ عُمَرَ فَرُجِمَا عِنْدَ الْبَلاَطِ، فَرَأَيْتُ الْيَهُودِيَّ أَجْنَأَ عَلَيْهَا‏.‏

Reference	: Sahih al-Bukhari 6819
In-book reference	: Book 86, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 82, Hadith 809

(25) Chapter: The Rajm at the Musalla

(25) باب الرَّجْمِ بِالْمُصَلَّى

Narrated Jabir:

A man from the tribe of Aslam came to the Prophet (ﷺ) and confessed that he had committed an illegal sexual intercourse. The Prophet (ﷺ) turned his face away from him till the man bore witness against himself four times. The Prophet (ﷺ) said to him, "Are you mad?" He said "No." He said, "Are you married?" He said, "Yes." Then the Prophet (ﷺ) ordered that he be stoned to death, and he was stoned to death at the Musalla. When the stones troubled him, he fled, but he was caught and was stoned till he died. The Prophet (ﷺ) spoke well of him and offered his funeral prayer.

حَدَّثَنِي مَحْمُودٌ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ، أَنَّ رَجُلاً، مِنْ أَسْلَمَ جَاءَ النَّبِيَّ صلى الله عليه وسلم فَاعْتَرَفَ بِالزِّنَا فَأَعْرَضَ عَنْهُ النَّبِيُّ صلى الله عليه وسلم حَتَّى شَهِدَ عَلَى نَفْسِهِ أَرْبَعَ مَرَّاتٍ‏.‏ قَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم ‏"‏ أَبِكَ جُنُونٌ ‏"‏‏.‏ قَالَ لاَ‏.‏ قَالَ ‏"‏ آحْصَنْتَ ‏"‏‏.‏ قَالَ نَعَمْ‏.‏ فَأَمَرَ بِهِ فَرُجِمَ بِالْمُصَلَّى، فَلَمَّا أَذْلَقَتْهُ الْحِجَارَةُ فَرَّ، فَأُدْرِكَ فَرُجِمَ حَتَّى مَاتَ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم خَيْرًا وَصَلَّى عَلَيْهِ‏.‏ لَمْ يَقُلْ يُونُسُ وَابْنُ جُرَيْجٍ عَنِ الزُّهْرِيِّ فَصَلَّى عَلَيْهِ‏.‏

Reference	: Sahih al-Bukhari 6820
In-book reference	: Book 86, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 82, Hadith 810

(26) Chapter: If somebody commits a sin less than the legal punishment and informs the ruler, no punishment is to be inflicted on him after his repentance

(26) بَابُ مَنْ أَصَابَ ذَنْبًا دُونَ الْحَدِّ فَأَخْبَرَ الإِمَامَ فَلاَ عُقُوبَةَ عَلَيْهِ بَعْدَ التَّوْبَةِ إِذَا جَاءَ مُسْتَفْتِيًا

قَالَ عَطَاءٌ لَمْ يُعَاقِبْهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

وَقَالَ ابْنُ جُرَيْجٍ وَلَمْ يُعَاقِبِ الَّذِي جَامَعَ فِي رَمَضَانَ، وَلَمْ يُعَاقِبْ عُمَرُ صَاحِبَ الظَّبْيِ، وَفِيهِ عَنْ أَبِي عُثْمَانَ عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Abu Huraira:

A person had sexual relation with his wife in the month of Ramadan (while he was fasting), and he came to Allah's Messenger (ﷺ) seeking his verdict concerning that action. The Prophet (ﷺ) said (to him), "Can you afford to

manumit a slave?" The man said, "No." The Prophet (ﷺ) said, "Can you fast for two successive months?" He said, "No." The Prophet (ﷺ) said, "Then feed sixty poor persons."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَجُلاً، وَقَعَ بِامْرَأَتِهِ فِي رَمَضَانَ، فَاسْتَفْتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ " هَلْ تَجِدُ رَقَبَةً ". قَالَ لاَ. قَالَ " هَلْ تَسْتَطِيعُ صِيَامَ شَهْرَيْنِ ". قَالَ لاَ. قَالَ " فَأَطْعِمْ سِتِّينَ مِسْكِينًا ".

Reference	: Sahih al-Bukhari 6821
In-book reference	: Book 86, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 82, Hadith 811

Narrated 'Aisha:

A man came to the Prophet (ﷺ) in the mosque and said, "I am burnt (ruined)!" The Prophet (ﷺ) asked him, "With what (what have you done)?" He said, "I have had sexual relation with my wife in the month of Ramadan (while fasting)." The Prophet (ﷺ) said to him, "Give in charity." He said, "I have nothing." The man sat down, and in the meantime there came a person driving a donkey carrying food to the Prophet (ﷺ) ..... (The sub-narrator, 'Abdur Rahman added: I do not know what kind of food it was). On that the Prophet (ﷺ) said, "Where is the burnt person?" The man said, "Here I am." The Prophet (ﷺ) said to him, "Take this (food) and give it in charity (to someone)." The man said, "To a poorer person than l? My family has nothing to eat." Then the Prophet (ﷺ) said to him, "Then eat it yourselves."

وَقَالَ اللَّيْثُ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، أَتَى رَجُلٌ النَّبِيَّ صلى الله عليه وسلم فِي الْمَسْجِدِ قَالَ احْتَرَقْتُ. قَالَ " مِمَّ ذَاكَ ". قَالَ وَقَعْتُ بِامْرَأَتِي فِي رَمَضَانَ. قَالَ لَهُ " تَصَدَّقْ ". قَالَ مَا عِنْدِي شَىْءٌ. فَجَلَسَ وَأَتَاهُ إِنْسَانٌ يَسُوقُ حِمَارًا وَمَعَهُ طَعَامٌ ـ قَالَ عَبْدُ الرَّحْمَنِ مَا أَدْرِي مَا هُوَ ـ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ " أَيْنَ الْمُحْتَرِقُ ". فَقَالَ هَا أَنَا ذَا. قَالَ " خُذْ هَذَا فَتَصَدَّقْ بِهِ ". قَالَ عَلَى أَحْوَجَ مِنِّي مَا لأَهْلِي طَعَامٌ قَالَ " فَكُلُوهُ ". قَالَ أَبُو عَبْدِ اللَّهِ الْحَدِيثُ الأَوَّلُ أَبْيَنُ قَوْلُهُ " أَطْعِمْ أَهْلَكَ ".

Reference	: Sahih al-Bukhari 6822
In-book reference	: Book 86, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 82, Hadith 811

(27) Chapter: If a person confesses but does not specify the sin can the ruler screen it for him?

(27) باب إِذَا أَقَرَّ بِالْحَدِّ وَلَمْ يُبَيِّنْ، هَلْ لِلإِمَامِ أَنْ يَسْتُرَ عَلَيْهِ

Narrated Anas bin Malik:

While I was with the Prophet (ﷺ) a man came and said, "O Allah's Messenger (ﷺ)! I have committed a legally punishable sin; please inflict the legal punishment on me'.' The Prophet (ﷺ) did not ask him what he had done. Then the time for the prayer became due and the man offered prayer along with the Prophet (ﷺ) , and when the Prophet (ﷺ) had finished his prayer, the man again got up and said, "O Allah's Messenger (ﷺ)! I have committed a legally punishable sin; please inflict the punishment on me according to Allah's Laws." The Prophet (ﷺ) said, "Haven't you prayed with us?' He said, "Yes." The Prophet (ﷺ) said, "Allah has forgiven your sin." or said, "....your legally punishable sin."

حَدَّثَنِي عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ، حَدَّثَنِي عَمْرُو بْنُ عَاصِمٍ الْكِلاَبِيُّ، حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ كُنْتُ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَجَاءَهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَصَبْتُ حَدًّا

فَأَقِمْهُ عَلَىَّ. قَالَ وَلَمْ يَسْأَلْهُ عَنْهُ. قَالَ وَحَضَرَتِ الصَّلاَةُ فَصَلَّى مَعَ النَّبِيِّ صلى الله عليه وسلم فَلَمَّا قَضَى النَّبِيُّ صلى الله عليه وسلم الصَّلاَةَ قَامَ إِلَيْهِ الرَّجُلُ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَصَبْتُ حَدًّا، فَأَقِمْ فِيَّ كِتَابَ اللَّهِ. قَالَ " أَلَيْسَ قَدْ صَلَّيْتَ مَعَنَا ". قَالَ نَعَمْ. قَالَ " فَإِنَّ اللَّهَ قَدْ غَفَرَ لَكَ ذَنْبَكَ ". أَوْ قَالَ " حَدَّكَ ".

Reference	: Sahih al-Bukhari 6823
In-book reference	: Book 86, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 82, Hadith 812

(28) Chapter: 'Can't be that you have only touched the lady or winked at her?"

(28) باب هَلْ يَقُولُ الإِمَامُ لِلْمُقِرِّ لَعَلَّكَ لَمَسْتَ أَوْ غَمَزْتَ

Narrated Ibn `Abbas:

When Ma'iz bin Malik came to the Prophet (ﷺ) (in order to confess), the Prophet (ﷺ) said to him, "Probably you have only kissed (the lady), or winked, or looked at her?" He said, "No, O Allah's Messenger (ﷺ)!" The Prophet said, using no euphemism, "Did you have sexual intercourse with her?" The narrator added: At that, (i.e. after his confession) the Prophet (ﷺ) ordered that he be stoned (to death).

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي قَالَ، سَمِعْتُ يَعْلَى بْنَ حَكِيمٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ لَمَّا أَتَى مَاعِزُ بْنُ مَالِكٍ النَّبِيَّ صلى الله عليه وسلم قَالَ لَهُ " لَعَلَّكَ قَبَّلْتَ أَوْ غَمَزْتَ أَوْ نَظَرْتَ ". قَالَ لاَ يَا رَسُولَ اللَّهِ. قَالَ " أَنِكْتَهَا ". لاَ يَكْنِي. قَالَ فَعِنْدَ ذَلِكَ أَمَرَ بِرَجْمِهِ.

Reference	: Sahih al-Bukhari 6824
In-book reference	: Book 86, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 82, Hadith 813

(29) Chapter: The question of the ruler to the confessing person, "Are you married?"

(29) باب سُؤَالِ الإِمَامِ الْمُقِرَّ هَلْ أَحْصَنْتَ

Narrated Abu Huraira:

A man from among the people, came to Allah's Messenger (ﷺ) while Allah's Messenger (ﷺ) was sitting in the mosque, and addressed him, saying, "O Allah's Messenger (ﷺ)! I have committed an illegal sexual intercourse." The Prophet (ﷺ) turned his face away from him. The man came to that side to which the Prophet had turned his face, and said, "O Allah's Messenger (ﷺ)! I have committed an illegal intercourse." The Prophet (ﷺ) turned his face to the other side, and the man came to that side, and when he confessed four times, the Prophet (ﷺ) called him and said, "Are you mad?" He said, "No, O Allah's Messenger (ﷺ)!" The Prophet said, "Are you married?" He said, "Yes, O Allah's Messenger (ﷺ)." The Prophet (ﷺ) said (to the people), "Take him away and stone him to death." Ibn Shihab added, "I was told by one who heard Jabir, that Jabir said, 'I was among those who stoned the man, and we stoned him at the Musalla (`Id praying Place), and when the stones troubled him, he jumped quickly and ran away, but we overtook him at Al-Harra and stoned him to death (there).' "

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، وَأَبِي، سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ، قَالَ أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم رَجُلٌ مِنَ النَّاسِ وَهْوَ فِي الْمَسْجِدِ فَنَادَاهُ يَا رَسُولَ اللَّهِ إِنِّي زَنَيْتُ. يُرِيدُ نَفْسَهُ، فَأَعْرَضَ عَنْهُ النَّبِيُّ صلى الله عليه وسلم فَتَنَحَّى لِشِقِّ وَجْهِهِ الَّذِي أَعْرَضَ قِبَلَهُ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي زَنَيْتُ. فَأَعْرَضَ عَنْهُ، فَجَاءَ لِشِقِّ وَجْهِ النَّبِيِّ صلى الله عليه وسلم الَّذِي أَعْرَضَ عَنْهُ، فَلَمَّا شَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ دَعَاهُ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " أَبِكَ جُنُونٌ ". قَالَ لاَ يَا رَسُولَ اللَّهِ. فَقَالَ " أَحْصَنْتَ ". قَالَ نَعَمْ يَا رَسُولَ اللَّهِ. قَالَ " اذْهَبُوا فَارْجُمُوهُ ". قَالَ ابْنُ

شِهَابٍ أَخْبَرَنِي مَنْ، سَمِعَ جَابِرًا، قَالَ فَكُنْتُ فِيمَنْ رَجَمَهُ، فَرَجَمْنَاهُ بِالْمُصَلَّى، فَلَمَّا أَذْلَقَتْهُ الْحِجَارَةُ جَمَزَ حَتَّى أَدْرَكْنَاهُ بِالْحَرَّةِ فَرَجَمْنَاهُ.

Reference	: Sahih al-Bukhari 6825
In-book reference	: Book 86, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 82, Hadith 814

(30) Chapter: To confess the guilt of illegal sexual intercourse

(30) باب الاِعْتِرَافِ بِالزِّنَا

Narrated Abu Huraira and Zaid bin Khalid:

While we were with the Prophet (ﷺ) , a man stood up and said (to the Prophet (ﷺ)), "I beseech you by Allah, that you should judge us according to Allah's Laws." Then the man's opponent who was wiser than him, got up saying (to Allah's Messenger (ﷺ)) "Judge us according to Allah's Law and kindly allow me (to speak)." The Prophet (ﷺ) said, "'Speak." He said, "My son was a laborer working for this man and he committed an illegal sexual intercourse with his wife, and I gave one-hundred sheep and a slave as a ransom for my son's sin. Then I asked a learned man about this case and he informed me that my son should receive one hundred lashes and be exiled for one year, and the man's wife should be stoned to death." The Prophet (ﷺ) said, "By Him in Whose Hand my soul is, I will judge you according to the Laws of Allah. Your one-hundred sheep and the slave are to be returned to you, and your son has to receive one-hundred lashes and be exiled for one year. O Unais! Go to the wife of this man, and if she confesses, then stone her to death." Unais went to her and she confessed. He then stoned her to death.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ حَفِظْنَاهُ مِنْ فِي الزُّهْرِيِّ قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ وَزَيْدَ بْنَ خَالِدٍ قَالاَ كُنَّا عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَقَامَ رَجُلٌ فَقَالَ أَنْشُدُكَ اللَّهَ إِلاَّ قَضَيْتَ بَيْنَنَا بِكِتَابِ اللَّهِ. فَقَامَ خَصْمُهُ ـ وَكَانَ أَفْقَهَ مِنْهُ ـ فَقَالَ اقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ وَأْذَنْ لِي. قَالَ ‏"‏ قُلْ ‏"‏‏.‏ قَالَ إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا، فَزَنَى بِامْرَأَتِهِ، فَافْتَدَيْتُ مِنْهُ بِمِائَةِ شَاةٍ وَخَادِمٍ، ثُمَّ سَأَلْتُ رِجَالاً مِنْ أَهْلِ الْعِلْمِ، فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي جَلْدَ مِائَةٍ وَتَغْرِيبَ عَامٍ، وَعَلَى امْرَأَتِهِ الرَّجْمَ‏.‏ فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ وَالَّذِي نَفْسِي بِيَدِهِ لأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ جَلَّ ذِكْرُهُ، الْمِائَةُ شَاةٍ وَالْخَادِمُ رَدٌّ، وَعَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ، وَاغْدُ يَا أُنَيْسُ عَلَى امْرَأَةِ هَذَا، فَإِنِ اعْتَرَفَتْ فَارْجُمْهَا ‏"‏‏.‏ فَغَدَا عَلَيْهَا فَاعْتَرَفَتْ فَرَجَمَهَا‏.‏ قُلْتُ لِسُفْيَانَ لَمْ يَقُلْ فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي الرَّجْمَ‏.‏ فَقَالَ أَشُكُّ فِيهَا مِنَ الزُّهْرِيِّ، فَرُبَّمَا قُلْتُهَا وَرُبَّمَا سَكَتُّ‏.‏

Reference	: Sahih al-Bukhari 6827, 6828
In-book reference	: Book 86, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 82, Hadith 815

Narrated Ibn `Abbas:

`Umar said, "I am afraid that after a long time has passed, people may say, "We do not find the Verses of the Rajam (stoning to death) in the Holy Book," and consequently they may go astray by leaving an obligation that Allah has revealed. Lo! I confirm that the penalty of Rajam be inflicted on him who commits illegal sexual intercourse, if he is already married and the crime is proved by witnesses or pregnancy or confession." Sufyan added, "I have memorized this narration in this way." `Umar added, "Surely Allah's Messenger (ﷺ) carried out the penalty of Rajam, and so did we after him."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ عُمَرُ لَقَدْ خَشِيتُ أَنْ يَطُولَ بِالنَّاسِ زَمَانٌ حَتَّى يَقُولَ قَائِلٌ لاَ نَجِدُ الرَّجْمَ فِي كِتَابِ اللَّهِ‏.‏ فَيَضِلُّوا بِتَرْكِ فَرِيضَةٍ أَنْزَلَهَا اللَّهُ، أَلاَ وَإِنَّ الرَّجْمَ

حَقٌّ عَلَى مَنْ زَنَى، وَقَدْ أَحْصَنَ، إِذَا قَامَتِ الْبَيِّنَةُ، أَوْ كَانَ الْحَمْلُ أَوْ الاِعْتِرَافُ ـ قَالَ سُفْيَانُ كَذَا حَفِظْتُ ـ أَلاَ وَقَدْ رَجَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَرَجَمْنَا بَعْدَهُ.

Reference	: Sahih al-Bukhari 6829
In-book reference	: Book 86, Hadith 56
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 82, Hadith 816

(31) Chapter: The Rajm of a married lady pregnant through illegal sexual intercourse

(31) باب رَجْمِ الْحُبْلَى مِنَ الزِّنَا إِذَا أَحْصَنَتْ

Narrated Ibn `Abbas:

I used to teach (the Qur'an to) some people of the Muhajirln (emigrants), among whom there was `Abdur Rahman bin `Auf. While I was in his house at Mina, and he was with `Umar bin Al-Khattab during `Umar's last Hajj, `Abdur-Rahman came to me and said, "Would that you had seen the man who came today to the Chief of the Believers (`Umar), saying, 'O Chief of the Believers! What do you think about so-and-so who says, 'If `Umar should die, I will give the pledge of allegiance to such-andsuch person, as by Allah, the pledge of allegiance to Abu Bakr was nothing but a prompt sudden action which got established afterwards.' `Umar became angry and then said, 'Allah willing, I will stand before the people tonight and warn them against those people who want to deprive the others of their rights (the question of rulership). `Abdur-Rahman said, "I said, 'O Chief of the believers! Do not do that, for the season of Hajj gathers the riff-raff and the rubble, and it will be they who will gather around you when you stand to address the people. And I am afraid that you will get up and say something, and some people will spread your statement and may not say what you have actually said and may not understand its meaning, and may interpret it incorrectly, so you should wait till you reach Medina, as it is the place of emigration and the place of Prophet's Traditions, and there you can come in touch with the learned and noble people, and tell them your ideas with confidence; and the learned people will understand your statement and put it in its proper place.' On that, `Umar said, 'By Allah! Allah willing, I will do this in the first speech I will deliver before the people in Medina." Ibn `Abbas added: We reached Medina by the end of the month of Dhul-Hijja, and when it was Friday, we went quickly (to the mosque) as soon as the sun had declined, and I saw Sa`id bin Zaid bin `Amr bin Nufail sitting at the corner of the pulpit, and I too sat close to him so that my knee was touching his knee, and after a short while `Umar bin Al-Khattab came out, and when I saw him coming towards us, I said to Sa`id bin Zaid bin `Amr bin Nufail "Today `Umar will say such a thing as he has never said since he was chosen as Caliph." Sa`id denied my statement with astonishment and said, "What thing do you expect `Umar to say the like of which he has never said before?" In the meantime, `Umar sat on the pulpit and when the callmakers for the prayer had finished their call, `Umar stood up, and having glorified and praised Allah as He deserved, he said, "Now then, I am going to tell you something which (Allah) has written for me to say. I do not know; perhaps it portends my death, so whoever understands and remembers it, must narrate it to the others wherever his mount takes him, but if somebody is afraid that he does not understand it, then it is unlawful for him to tell lies about me. Allah sent Muhammad with the Truth and revealed the Holy Book to him, and among what Allah revealed, was the Verse of the Rajam (the stoning of married person (male & female) who commits illegal sexual intercourse, and we did recite this Verse and understood and memorized it. Allah's Messenger (ﷺ) did carry out the punishment of stoning and so did we after him. I am afraid that after a long time has passed, somebody will say, 'By Allah, we do not find the Verse of the Rajam in Allah's Book,' and thus they will go astray by leaving an obligation which Allah has revealed. And the punishment of the Rajam is to be inflicted to any married person (male & female), who commits illegal sexual intercourse, if the required evidence is available or there is conception or confession. And then we used to recite among the Verses in Allah's Book: 'O

people! Do not claim to be the offspring of other than your fathers, as it is disbelief (unthankfulness) on your part that you claim to be the offspring of other than your real father.' Then Allah's Messenger (ﷺ) said, 'Do not praise me excessively as Jesus, son of Marry was praised, but call me Allah's Slave and His Apostles.' (O people!) I have been informed that a speaker amongst you says, 'By Allah, if `Umar should die, I will give the pledge of allegiance to such-and-such person.' One should not deceive oneself by saying that the pledge of allegiance given to Abu Bakr was given suddenly and it was successful. No doubt, it was like that, but Allah saved (the people) from its evil, and there is none among you who has the qualities of Abu Bakr. Remember that whoever gives the pledge of allegiance to anybody among you without consulting the other Muslims, neither that person, nor the person to whom the pledge of allegiance was given, are to be supported, lest they both should be killed. And no doubt after the death of the Prophet (ﷺ) we were informed that the Ansar disagreed with us and gathered in the shed of Bani Sa`da. `Ali and Zubair and whoever was with them, opposed us, while the emigrants gathered with Abu Bakr. I said to Abu Bakr, 'Let's go to these Ansari brothers of ours.' So we set out seeking them, and when we approached them, two pious men of theirs met us and informed us of the final decision of the Ansar, and said, 'O group of Muhajirin (emigrants) ! Where are you going?' We replied, 'We are going to these Ansari brothers of ours.' They said to us, 'You shouldn't go near them. Carry out whatever we have already decided.' I said, 'By Allah, we will go to them.' And so we proceeded until we reached them at the shed of Bani Sa`da. Behold! There was a man sitting amongst them and wrapped in something. I asked, 'Who is that man?' They said, 'He is Sa`d bin 'Ubada.' I asked, 'What is wrong with him?' They said, 'He is sick.' After we sat for a while, the Ansar's speaker said, 'None has the right to be worshipped but Allah,' and praising Allah as He deserved, he added, 'To proceed, we are Allah's Ansar (helpers) and the majority of the Muslim army, while you, the emigrants, are a small group and some people among you came with the intention of preventing us from practicing this matter (of caliphate) and depriving us of it.' When the speaker had finished, I intended to speak as I had prepared a speech which I liked and which I wanted to deliver in the presence of Abu Bakr, and I used to avoid provoking him. So, when I wanted to speak, Abu Bakr said, 'Wait a while.' I disliked to make him angry. So Abu Bakr himself gave a speech, and he was wiser and more patient than I. By Allah, he never missed a sentence that I liked in my own prepared speech, but he said the like of it or better than it spontaneously. After a pause he said, 'O Ansar! You deserve all (the qualities that you have attributed to yourselves, but this question (of Caliphate) is only for the Quraish as they are the best of the Arabs as regards descent and home, and I am pleased to suggest that you choose either of these two men, so take the oath of allegiance to either of them as you wish. And then Abu Bakr held my hand and Abu Ubaida bin al-Jarrah's hand who was sitting amongst us. I hated nothing of what he had said except that proposal, for by Allah, I would rather have my neck chopped off as expiator for a sin than become the ruler of a nation, one of whose members is Abu Bakr, unless at the time of my death my own-self suggests something I don't feel at present.' And then one of the Ansar said, 'I am the pillar on which the camel with a skin disease (eczema) rubs itself to satisfy the itching (i.e., I am a noble), and I am as a high class palm tree! O Quraish. There should be one ruler from us and one from you.' Then there was a hue and cry among the gathering and their voices rose so that I was afraid there might be great disagreement, so I said, 'O Abu Bakr! Hold your hand out.' He held his hand out and I pledged allegiance to him, and then all the emigrants gave the Pledge of allegiance and so did the Ansar afterwards. And so we became victorious over Sa`d bin Ubada (whom Al-Ansar wanted to make a ruler). One of the Ansar said, 'You have killed Sa`d bin Ubada.' I replied, 'Allah has killed Sa`d bin Ubada.' `Umar added, "By Allah, apart from the great tragedy that had happened to us (i.e. the death of the Prophet), there was no greater problem than the allegiance pledged to Abu Bakr because we were afraid that if we left the people, they might give the Pledge of allegiance after us to one of their men, in which case we would have given them our consent for something against our real wish, or would have opposed them and caused great trouble.

So if any person gives the Pledge of allegiance to somebody (to become a Caliph) without consulting the other Muslims, then the one he has selected should not be granted allegiance, lest both of them should be killed."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كُنْتُ أُقْرِئُ رِجَالاً مِنَ الْمُهَاجِرِينَ مِنْهُمْ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، فَبَيْنَمَا أَنَا فِي مَنْزِلِهِ بِمِنًى، وَهْوَ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ فِي آخِرِ حَجَّةٍ حَجَّهَا، إِذْ رَجَعَ إِلَىَّ عَبْدُ الرَّحْمَنِ فَقَالَ لَوْ رَأَيْتَ رَجُلاً أَتَى أَمِيرَ الْمُؤْمِنِينَ الْيَوْمَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَلْ لَكَ فِي فُلاَنٍ يَقُولُ لَوْ قَدْ مَاتَ عُمَرُ لَقَدْ بَايَعْتُ فُلاَنًا، فَوَاللَّهِ مَا كَانَتْ بَيْعَةُ أَبِي بَكْرٍ إِلاَّ فَلْتَةً، فَتَمَّتْ. فَغَضِبَ عُمَرُ ثُمَّ قَالَ إِنِّي إِنْ شَاءَ اللَّهُ لَقَائِمٌ الْعَشِيَّةَ فِي النَّاسِ، فَمُحَذِّرُهُمْ هَؤُلاَءِ الَّذِينَ يُرِيدُونَ أَنْ يَغْصِبُوهُمْ أُمُورَهُمْ. قَالَ عَبْدُ الرَّحْمَنِ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ لاَ تَفْعَلْ فَإِنَّ الْمَوْسِمَ يَجْمَعُ رَعَاعَ النَّاسِ وَغَوْغَاءَهُمْ، فَإِنَّهُمْ هُمُ الَّذِينَ يَغْلِبُونَ عَلَى قُرْبِكَ حِينَ تَقُومُ فِي النَّاسِ، وَأَنَا أَخْشَى أَنْ تَقُومَ فَتَقُولَ مَقَالَةً يُطَيِّرُهَا عَنْكَ كُلُّ مُطَيِّرٍ، وَأَنْ لاَ يَعُوهَا، وَأَنْ لاَ يَضَعُوهَا عَلَى مَوَاضِعِهَا، فَأَمْهِلْ حَتَّى تَقْدَمَ الْمَدِينَةَ فَإِنَّهَا دَارُ الْهِجْرَةِ وَالسُّنَّةِ، فَتَخْلُصَ بِأَهْلِ الْفِقْهِ وَأَشْرَافِ النَّاسِ، فَتَقُولَ مَا قُلْتَ مُتَمَكِّنًا، فَيَعِي أَهْلُ الْعِلْمِ مَقَالَتَكَ، وَيَضَعُونَهَا عَلَى مَوَاضِعِهَا. فَقَالَ عُمَرُ أَمَا وَاللَّهِ إِنْ شَاءَ اللَّهُ لأَقُومَنَّ بِذَلِكَ أَوَّلَ مَقَامٍ أَقُومُهُ بِالْمَدِينَةِ. قَالَ ابْنُ عَبَّاسٍ فَقَدِمْنَا الْمَدِينَةَ فِي عَقِبِ ذِي الْحَجَّةِ، فَلَمَّا كَانَ يَوْمُ الْجُمُعَةِ عَجَّلْنَا الرَّوَاحَ حِينَ زَاغَتِ الشَّمْسُ، حَتَّى أَجِدَ سَعِيدَ بْنَ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ جَالِسًا إِلَى رُكْنِ الْمِنْبَرِ، فَجَلَسْتُ حَوْلَهُ تَمَسُّ رُكْبَتِي رُكْبَتَهُ، فَلَمْ أَنْشَبْ أَنْ خَرَجَ عُمَرُ بْنُ الْخَطَّابِ، فَلَمَّا رَأَيْتُهُ مُقْبِلاً قُلْتُ لِسَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ، لَيَقُولَنَّ الْعَشِيَّةَ مَقَالَةً لَمْ يَقُلْهَا مُنْذُ اسْتُخْلِفَ، فَأَنْكَرَ عَلَىَّ وَقَالَ مَا عَسَيْتَ أَنْ يَقُولَ مَا لَمْ يَقُلْ. قَبْلَهُ فَجَلَسَ عُمَرُ عَلَى الْمِنْبَرِ، فَلَمَّا سَكَتَ الْمُؤَذِّنُونَ قَامَ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ قَالَ أَمَّا بَعْدُ فَإِنِّي قَائِلٌ لَكُمْ مَقَالَةً قَدْ قُدِّرَ لِي أَنْ أَقُولَهَا، لاَ أَدْرِي لَعَلَّهَا بَيْنَ يَدَىْ أَجَلِي، فَمَنْ عَقَلَهَا وَوَعَاهَا فَلْيُحَدِّثْ بِهَا حَيْثُ انْتَهَتْ بِهِ رَاحِلَتُهُ، وَمَنْ خَشِيَ أَنْ لاَ يَعْقِلَهَا فَلاَ أُحِلُّ لأَحَدٍ أَنْ يَكْذِبَ عَلَىَّ، إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا صلى الله عليه وسلم بِالْحَقِّ وَأَنْزَلَ عَلَيْهِ الْكِتَابَ فَكَانَ مِمَّا أَنْزَلَ اللَّهُ آيَةُ الرَّجْمِ، فَقَرَأْنَاهَا وَعَقَلْنَاهَا وَوَعَيْنَاهَا، رَجَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَرَجَمْنَا بَعْدَهُ، فَأَخْشَى إِنْ طَالَ بِالنَّاسِ زَمَانٌ أَنْ يَقُولَ قَائِلٌ وَاللَّهِ مَا نَجِدُ آيَةَ الرَّجْمِ فِي كِتَابِ اللَّهِ، فَيَضِلُّوا بِتَرْكِ فَرِيضَةٍ أَنْزَلَهَا اللَّهُ، وَالرَّجْمُ فِي كِتَابِ اللَّهِ حَقٌّ عَلَى مَنْ زَنَى إِذَا أُحْصِنَ مِنَ الرِّجَالِ وَالنِّسَاءِ، إِذَا قَامَتِ الْبَيِّنَةُ أَوْ كَانَ الْحَبَلُ أَوِ الاِعْتِرَافُ، ثُمَّ إِنَّا كُنَّا نَقْرَأُ فِيمَا نَقْرَأُ مِنْ كِتَابِ اللَّهِ أَنْ لاَ تَرْغَبُوا عَنْ آبَائِكُمْ، فَإِنَّهُ كُفْرٌ بِكُمْ أَنْ تَرْغَبُوا عَنْ آبَائِكُمْ، أَوْ إِنَّ كُفْرًا بِكُمْ أَنْ تَرْغَبُوا عَنْ آبَائِكُمْ، أَلاَ ثُمَّ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " **لاَ تُطْرُونِي كَمَا أُطْرِيَ عِيسَى ابْنُ مَرْيَمَ وَقُولُوا عَبْدُ اللَّهِ وَرَسُولُهُ** ". ثُمَّ إِنَّهُ بَلَغَنِي أَنَّ قَائِلاً مِنْكُمْ يَقُولُ وَاللَّهِ لَوْ مَاتَ عُمَرُ بَايَعْتُ فُلاَنًا. فَلاَ يَغْتَرَّنَّ امْرُؤٌ أَنْ يَقُولَ إِنَّمَا كَانَتْ بَيْعَةُ أَبِي بَكْرٍ فَلْتَةً وَتَمَّتْ أَلاَ وَإِنَّهَا قَدْ كَانَتْ كَذَلِكَ وَلَكِنَّ اللَّهَ وَقَى شَرَّهَا، وَلَيْسَ مِنْكُمْ مَنْ تُقْطَعُ الأَعْنَاقُ إِلَيْهِ مِثْلُ أَبِي بَكْرٍ، مَنْ بَايَعَ رَجُلاً عَنْ غَيْرِ مَشُورَةٍ مِنَ الْمُسْلِمِينَ فَلاَ يُبَايَعُ هُوَ وَلاَ الَّذِي بَايَعَهُ تَغِرَّةً أَنْ يُقْتَلاَ، وَإِنَّهُ قَدْ كَانَ مِنْ خَبَرِنَا حِينَ تَوَفَّى اللَّهُ نَبِيَّهُ صلى الله عليه وسلم إِلاَّ أَنَّ الأَنْصَارَ خَالَفُونَا وَاجْتَمَعُوا بِأَسْرِهِمْ فِي سَقِيفَةِ بَنِي سَاعِدَةَ، وَخَالَفَ عَنَّا عَلِيٌّ وَالزُّبَيْرُ وَمَنْ مَعَهُمَا، وَاجْتَمَعَ الْمُهَاجِرُونَ إِلَى أَبِي بَكْرٍ فَقُلْتُ لأَبِي بَكْرٍ يَا أَبَا بَكْرٍ انْطَلِقْ بِنَا إِلَى إِخْوَانِنَا هَؤُلاَءِ مِنَ الأَنْصَارِ. فَانْطَلَقْنَا نُرِيدُهُمْ فَلَمَّا دَنَوْنَا مِنْهُمْ لَقِيَنَا مِنْهُمْ رَجُلاَنِ صَالِحَانِ، فَذَكَرَا مَا تَمَالَى عَلَيْهِ الْقَوْمُ فَقَالاَ أَيْنَ تُرِيدُونَ يَا مَعْشَرَ الْمُهَاجِرِينَ فَقُلْنَا نُرِيدُ إِخْوَانَنَا هَؤُلاَءِ مِنَ الأَنْصَارِ. فَقَالاَ لاَ عَلَيْكُمْ أَنْ لاَ تَقْرَبُوهُمُ اقْضُوا أَمْرَكُمْ. فَقُلْتُ وَاللَّهِ لَنَأْتِيَنَّهُمْ. فَانْطَلَقْنَا حَتَّى أَتَيْنَاهُمْ فِي سَقِيفَةِ بَنِي سَاعِدَةَ، فَإِذَا رَجُلٌ مُزَمَّلٌ بَيْنَ ظَهْرَانَيْهِمْ فَقُلْتُ مَنْ هَذَا فَقَالُوا هَذَا سَعْدُ بْنُ عُبَادَةَ. فَقُلْتُ مَا لَهُ قَالُوا يُوعَكُ. فَلَمَّا جَلَسْنَا قَلِيلاً تَشَهَّدَ خَطِيبُهُمْ، فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ أَمَّا بَعْدُ فَنَحْنُ أَنْصَارُ اللَّهِ وَكَتِيبَةُ الإِسْلاَمِ، وَأَنْتُمْ مَعْشَرَ الْمُهَاجِرِينَ رَهْطٌ، وَقَدْ دَفَّتْ دَافَّةٌ مِنْ قَوْمِكُمْ، فَإِذَا هُمْ يُرِيدُونَ أَنْ يَخْتَزِلُونَا مِنْ أَصْلِنَا وَأَنْ يَحْضُنُونَا مِنَ الأَمْرِ. فَلَمَّا سَكَتَ أَرَدْتُ أَنْ أَتَكَلَّمَ وَكُنْتُ زَوَّرْتُ مَقَالَةً أَعْجَبَتْنِي أُرِيدُ أَنْ أُقَدِّمَهَا بَيْنَ يَدَىْ أَبِي بَكْرٍ، وَكُنْتُ أُدَارِي مِنْهُ بَعْضَ الْحَدِّ، فَلَمَّا أَرَدْتُ أَنْ أَتَكَلَّمَ قَالَ أَبُو بَكْرٍ عَلَى رِسْلِكَ. فَكَرِهْتُ أَنْ أُغْضِبَهُ، فَتَكَلَّمَ أَبُو بَكْرٍ فَكَانَ هُوَ أَحْلَمَ مِنِّي وَأَوْقَرَ، وَاللَّهِ مَا تَرَكَ مِنْ كَلِمَةٍ أَعْجَبَتْنِي فِي تَزْوِيرِي إِلاَّ قَالَ فِي بَدِيهَتِهِ مِثْلَهَا أَوْ أَفْضَلَ مِنْهَا حَتَّى سَكَتَ فَقَالَ مَا ذَكَرْتُمْ فِيكُمْ مِنْ خَيْرٍ فَأَنْتُمْ لَهُ أَهْلٌ، وَلَنْ يُعْرَفَ هَذَا الأَمْرُ إِلاَّ لِهَذَا الْحَىِّ مِنْ قُرَيْشٍ، هُمْ أَوْسَطُ الْعَرَبِ نَسَبًا وَدَارًا، وَقَدْ رَضِيتُ لَكُمْ أَحَدَ هَذَيْنِ الرَّجُلَيْنِ، فَبَايِعُوا أَيَّهُمَا شِئْتُمْ. فَأَخَذَ بِيَدِي وَبِيَدِ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ وَهْوَ جَالِسٌ بَيْنَنَا، فَلَمْ أَكْرَهْ مِمَّا قَالَ غَيْرَهَا، كَانَ وَاللَّهِ أَنْ أُقَدَّمَ فَتُضْرَبَ عُنُقِي لاَ يُقَرِّبُنِي ذَلِكَ مِنْ إِثْمٍ، أَحَبَّ إِلَىَّ مِنْ أَنْ أَتَأَمَّرَ عَلَى قَوْمٍ فِيهِمْ أَبُو بَكْرٍ، اللَّهُمَّ إِلاَّ أَنْ تُسَوِّلَ إِلَىَّ نَفْسِي عِنْدَ الْمَوْتِ شَيْئًا لاَ أَجِدُهُ الآنَ. فَقَالَ قَائِلٌ مِنَ الأَنْصَارِ أَنَا جُذَيْلُهَا الْمُحَكَّكُ، وَعُذَيْقُهَا الْمُرَجَّبُ، مِنَّا أَمِيرٌ، وَمِنْكُمْ أَمِيرٌ، يَا مَعْشَرَ قُرَيْشٍ. فَكَثُرَ اللَّغَطُ، وَارْتَفَعَتِ الأَصْوَاتُ حَتَّى فَرِقْتُ مِنَ الاِخْتِلاَفِ. فَقُلْتُ ابْسُطْ يَدَكَ يَا أَبَا بَكْرٍ. فَبَسَطَ يَدَهُ فَبَايَعْتُهُ، وَبَايَعَهُ الْمُهَاجِرُونَ، ثُمَّ بَايَعَتْهُ الأَنْصَارُ، وَنَزَوْنَا عَلَى سَعْدِ بْنِ عُبَادَةَ فَقَالَ قَائِلٌ مِنْهُمْ قَتَلْتُمْ سَعْدَ بْنَ عُبَادَةَ. فَقُلْتُ قَتَلَ اللَّهُ سَعْدَ بْنَ عُبَادَةَ. قَالَ عُمَرُ وَإِنَّا وَاللَّهِ مَا وَجَدْنَا فِيمَا حَضَرْنَا مِنْ أَمْرٍ أَقْوَى مِنْ مُبَايَعَةِ أَبِي بَكْرٍ خَشِينَا إِنْ فَارَقْنَا الْقَوْمَ وَلَمْ تَكُنْ بَيْعَةٌ أَنْ يُبَايِعُوا رَجُلاً مِنْهُمْ بَعْدَنَا، فَإِمَّا بَايَعْنَاهُمْ عَلَى مَا لاَ نَرْضَى، وَإِمَّا نُخَالِفُهُمْ فَيَكُونُ فَسَادٌ، فَمَنْ بَايَعَ رَجُلاً عَلَى غَيْرِ مَشُورَةٍ مِنَ الْمُسْلِمِينَ فَلاَ يُتَابَعُ هُوَ وَلاَ الَّذِي بَايَعَهُ تَغِرَّةً أَنْ يُقْتَلاَ.

Reference : Sahih al-Bukhari 6830
In-book reference : Book 86, Hadith 57
USC-MSA web (English) reference : Vol. 8, Book 82, Hadith 817
(deprecated numbering scheme)

(32) Chapter: Unmarried should be flogged and exiled

(32) باب الْبِكْرَانِ يُجْلَدَانِ وَيُنْفَيَانِ

{الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَلاَ تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ الزَّانِي لاَ يَنْكِحُ إِلاَّ زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لاَ يَنْكِحُهَا إِلاَّ زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ}. قَالَ ابْنُ عُيَيْنَةَ رَأْفَةٌ فِي إِقَامَةِ الْحُدُودِ.

Narrated Zaid bin Khalid Al-Juhani:

I heard the Prophet (ﷺ) ordering that an unmarried person guilty of illegal sexual intercourse be flogged one-hundred stripes and be exiled for one year. `Umar bin Al-Khattab also exiled such a person, and this tradition is still valid.

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَأْمُرُ فِيمَنْ زَنَى وَلَمْ يُحْصَنْ جَلْدَ مِائَةٍ وَتَغْرِيبَ عَامٍ. قَالَ ابْنُ شِهَابٍ وَأَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، غَرَّبَ، ثُمَّ لَمْ تَزَلْ تِلْكَ السُّنَّةَ.

Reference : Sahih al-Bukhari 6831, 6832
In-book reference : Book 86, Hadith 58
USC-MSA web (English) reference : Vol. 8, Book 82, Hadith 818
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) judged that the unmarried person who was guilty of illegal sexual intercourse be exiled for one year and receive the legal punishment (i.e., be flogged with one-hundred stripes) .

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَضَى فِيمَنْ زَنَى وَلَمْ يُحْصَنْ بِنَفْىِ عَامٍ بِإِقَامَةِ الْحَدِّ عَلَيْهِ.

Reference : Sahih al-Bukhari 6833
In-book reference : Book 86, Hadith 59
USC-MSA web (English) reference : Vol. 8, Book 82, Hadith 819
(deprecated numbering scheme)

(33) Chapter: Exiling the sinners and effeminate men

(33) باب نَفْىِ أَهْلِ الْمَعَاصِي وَالْمُخَنَّثِينَ

Narrated Ibn `Abbas:

The Prophet (ﷺ) cursed the effeminate men and those women who assume the similitude (manners) of men. He also said, "Turn them out of your houses." He turned such-and-such person out, and `Umar also turned out such-and-such person.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا يَحْيَى، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ لَعَنَ النَّبِيُّ صلى الله عليه وسلم الْمُخَنَّثِينَ مِنَ الرِّجَالِ، وَالْمُتَرَجِّلاَتِ مِنَ النِّسَاءِ، وَقَالَ " أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ ". وَأَخْرَجَ فُلاَنًا، وَأَخْرَجَ عُمَرُ فُلاَنًا.

Reference : Sahih al-Bukhari 6834
In-book reference : Book 86, Hadith 60
USC-MSA web (English) reference : Vol. 8, Book 82, Hadith 820
(deprecated numbering scheme)

(34) Chapter: To carry out the legal punishment in the absence of the ruler

(34) باب مَنْ أَمَرَ غَيْرَ الإِمَامِ بِإِقَامَةِ الْحَدِّ غَائِبًا عَنْهُ

Narrated Abu Huraira and Zaid bin Khalid:

A bedouin came to the Prophet (ﷺ) while he (the Prophet) was sitting, and said, "O Allah's Messenger (ﷺ)! Give your verdict according to Allah's Laws (in our case)." Then his opponent got up and said, "He has told the truth, O Allah's Messenger (ﷺ)! Decide his case according to Allah's Laws. My son was a laborer working for this person, and he committed illegal sexual intercourse with his wife, and the people told me that my son should be stoned to death, but I offered one-hundred sheep and a slave girl as a ransom for him. Then I asked the religious learned people, and they told me that my son should be flogged with one-hundred stripes and be exiled for one year." The Prophet (ﷺ) said, "By Him in Whose Hand my soul is, I will judge you according to Allah's Laws. The sheep and the slave girl will be returned to you and your son will be flogged one-hundred stripes and be exiled for one year. And you, O Unais! Go to the wife of this man (and if she confesses), stone her to death." So Unais went in the morning and stoned her to death (after she had confessed).

حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ، وَزَيْدِ بْنِ خَالِدٍ، أَنَّ رَجُلاً، مِنَ الأَعْرَابِ جَاءَ إِلَى النَّبِيِّ صلى الله عليه وسلم وَهْوَ جَالِسٌ فَقَالَ يَا رَسُولَ اللَّهِ اقْضِ بِكِتَابِ اللَّهِ. فَقَامَ خَصْمُهُ فَقَالَ صَدَقَ اقْضِ لَهُ يَا رَسُولَ اللَّهِ بِكِتَابِ اللَّهِ، إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا فَزَنَى بِامْرَأَتِهِ فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي الرَّجْمَ، فَافْتَدَيْتُ بِمِائَةٍ مِنَ الْغَنَمِ وَوَلِيدَةٍ، ثُمَّ سَأَلْتُ أَهْلَ الْعِلْمِ، فَزَعَمُوا أَنَّ مَا عَلَى ابْنِي جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ. فَقَالَ " وَالَّذِي نَفْسِي بِيَدِهِ لأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ، أَمَّا الْغَنَمُ وَالْوَلِيدَةُ فَرَدٌّ عَلَيْكَ، وَعَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ، وَأَمَّا أَنْتَ يَا أُنَيْسُ فَاغْدُ عَلَى امْرَأَةِ هَذَا فَارْجُمْهَا ". فَغَدَا أُنَيْسٌ فَرَجَمَهَا.

Reference	: Sahih al-Bukhari 6835, 6836
In-book reference	: Book 86, Hadith 61
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 82, Hadith 821

(35) Chapter: 'And whoever of you have not the means wherewith to wed free believing women.."

(35) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلاً أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِمَّا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَانْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ وَلاَ مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أُحْصِنَّ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ}

(35) Chapter: When a female slave commits zina

(35) بَابُ إِذَا زَنَتِ الأَمَةُ

Narrated Abu Huraira and Zaid bin Khalid:

The verdict of Allah's Messenger (ﷺ) was sought about an unmarried slave girl guilty of illegal intercourse. He replied, "If she commits illegal sexual intercourse, then flog her (fifty stripes), and if she commits illegal sexual intercourse (after that for the second time), then flog her (fifty stripes), and if she commits illegal sexual intercourse

(for the third time), then flog her (fifty stripes) and sell her for even a hair rape." Ibn Shihab said, "I am not sure whether the Prophet (ﷺ) ordered that she be sold after the third or fourth time of committing illegal intercourse."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ، وَزَيْدِ بْنِ خَالِدٍ، رضى الله عنهما أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سُئِلَ عَنِ الأَمَةِ إِذَا زَنَتْ وَلَمْ تُحْصَنْ قَالَ ‏"‏ إِذَا زَنَتْ فَاجْلِدُوهَا، ثُمَّ إِنْ زَنَتْ فَاجْلِدُوهَا، ثُمَّ إِنْ زَنَتْ فَاجْلِدُوهَا، ثُمَّ بِيعُوهَا وَلَوْ بِضَفِيرٍ ‏"‏‏.‏ قَالَ ابْنُ شِهَابٍ لاَ أَدْرِي بَعْدَ الثَّالِثَةِ أَوِ الرَّابِعَةِ‏.‏

Reference	: Sahih al-Bukhari 6837, 6838
In-book reference	: Book 86, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 82, Hadith 822

(36) Chapter: If a lady-slave commits illegal sexual intercourse then she should neither be admonished nor exiled

(36) باب لاَ يُثَرَّبُ عَلَى الأَمَةِ إِذَا زَنَتْ وَلاَ تُنْفَى

Narrated Abu Huraira:

The Prophet (ﷺ) said, "If a lady slave commits illegal sexual intercourse and she is proved guilty of illegal sexual intercourse, then she should be flogged (fifty stripes) but she should not be admonished; and if she commits illegal sexual intercourse again, then she should be flogged again but should not be admonished; and if she commits illegal sexual intercourse for the third time, then she should be sold even for a hair rope."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَهُ يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ إِذَا زَنَتِ الأَمَةُ فَتَبَيَّنَ زِنَاهَا فَلْيَجْلِدْهَا وَلاَ يُثَرِّبْ، ثُمَّ إِنْ زَنَتْ فَلْيَجْلِدْهَا وَلاَ يُثَرِّبْ، ثُمَّ إِنْ زَنَتِ الثَّالِثَةَ فَلْيَبِعْهَا وَلَوْ بِحَبْلٍ مِنْ شَعَرٍ ‏"‏‏.‏ تَابَعَهُ إِسْمَاعِيلُ بْنُ أُمَيَّةَ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم‏.‏

Reference	: Sahih al-Bukhari 6839
In-book reference	: Book 86, Hadith 63
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 82, Hadith 823

(37) Chapter: The legal regulation for non-Muslims under the protection of a Muslim state

(37) باب أَحْكَامِ أَهْلِ الذِّمَّةِ وَإِحْصَانِهِمْ إِذَا زَنَوْا وَرُفِعُوا إِلَى الإِمَامِ

Narrated Ash-Shaibani:

I asked `Abdullah bin Abi `Aufa about the Rajam (stoning somebody to death for committing illegal sexual intercourse). He replied, "The Prophet (ﷺ) carried out the penalty of Rajam," I asked, "Was that before or after the revelation of Surat-an-Nur?" He replied, "I do not know."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الشَّيْبَانِيُّ، سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى عَنِ الرَّجْمِ، فَقَالَ رَجَمَ النَّبِيُّ صلى الله عليه وسلم‏.‏ فَقُلْتُ أَقَبْلَ النُّورِ أَمْ بَعْدَهُ قَالَ لاَ أَدْرِي‏.‏ تَابَعَهُ عَلِيُّ بْنُ مُسْهِرٍ وَخَالِدُ بْنُ عَبْدِ اللَّهِ وَالْمُحَارِبِيُّ وَعَبِيدَةُ بْنُ حُمَيْدٍ عَنِ الشَّيْبَانِيِّ‏.‏ وَقَالَ بَعْضُهُمُ الْمَائِدَةُ‏.‏ وَالأَوَّلُ أَصَحُّ‏.‏

Reference	: Sahih al-Bukhari 6840
In-book reference	: Book 86, Hadith 64
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 82, Hadith 824

Narrated `Abdullah bin `Umar:

The jews came to Allah's Messenger (ﷺ) and mentioned to him that a man and a lady among them had committed illegal sexual intercourse. Allah's Messenger (ﷺ) said to them, "What do you find in the Torah regarding the

Rajam?" They replied, "We only disgrace and flog them with stripes." `Abdullah bin Salam said to them, 'You have told a lie the penalty of Rajam is in the Torah.' They brought the Torah and opened it. One of them put his hand over the verse of the Rajam and read what was before and after it. `Abdullah bin Salam said to him, "Lift up your hand." Where he lifted it there appeared the verse of the Rajam. So they said, "O Muhammad! He has said the truth, the verse of the Rajam is in it (Torah)." Then Allah's Messenger (ﷺ) ordered that the two persons (guilty of illegal sexual intercourse) be stoned to death, and so they were stoned, and I saw the man bending over the woman so as to protect her from the stones.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّهُ قَالَ إِنَّ الْيَهُودَ جَاءُوا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرُوا لَهُ أَنَّ رَجُلاً مِنْهُمْ وَامْرَأَةً زَنَيَا فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا تَجِدُونَ فِي التَّوْرَاةِ فِي شَأْنِ الرَّجْمِ ". فَقَالُوا نَفْضَحُهُمْ وَيُجْلَدُونَ. قَالَ عَبْدُ اللَّهِ بْنُ سَلاَمٍ كَذَبْتُمْ إِنَّ فِيهَا الرَّجْمَ. فَأَتَوْا بِالتَّوْرَاةِ فَنَشَرُوهَا، فَوَضَعَ أَحَدُهُمْ يَدَهُ عَلَى آيَةِ الرَّجْمِ فَقَرَأَ مَا قَبْلَهَا وَمَا بَعْدَهَا. فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ سَلاَمٍ ارْفَعْ يَدَكَ. فَرَفَعَ يَدَهُ فَإِذَا فِيهَا آيَةُ الرَّجْمِ. قَالُوا صَدَقَ يَا مُحَمَّدُ فِيهَا آيَةُ الرَّجْمِ. فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَرُجِمَا، فَرَأَيْتُ الرَّجُلَ يَحْنِي عَلَى الْمَرْأَةِ يَقِيهَا الْحِجَارَةَ.

Reference	: Sahih al-Bukhari 6841
In-book reference	: Book 86, Hadith 65
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 82, Hadith 825

(38) Chapter: If someone accuses his wife or another person’s wife of committing illegal sexual intercourse

(38) بَابُ إِذَا رَمَى امْرَأَتَهُ أَوِ امْرَأَةَ غَيْرِهِ بِالزِّنَا عِنْدَ الْحَاكِمِ وَالنَّاسِ، هَلْ عَلَى الْحَاكِمِ أَنْ يَبْعَثَ إِلَيْهَا فَيَسْأَلَهَا عَمَّا رُمِيَتْ بِهِ

Narrated Abu Huraira and Zaid bin Khalid:

Two men had a dispute in the presence of Allah's Messenger (ﷺ). One of them said, "Judge us according to Allah's Laws." The other who was more wise said, "Yes, Allah's Messenger (ﷺ), judge us according to Allah's Laws and allow me to speak (first)" The Prophet (ﷺ) said to him, 'Speak " He said, "My son was a laborer for this man, and he committed illegal sexual intercourse with his wife, and the people told me that my son should be stoned to death, but I have given one-hundred sheep and a slave girl as a ransom (expiation) for my son's sin. Then I asked the religious learned people (about It), and they told me that my son should he flogged one-hundred stripes and should be exiled for one year, and only the wife of this man should be stoned to death " Allah's Messenger (ﷺ) said, "By Him in Whose Hand my soul is, I will judge you according to Allah's Laws: O man, as for your sheep and slave girl, they are to be returned to you." Then the Prophet (ﷺ) had the man's son flogged one hundred stripes and exiled for one year, and ordered Unais Al-Aslami to go to the wife of the other man, and if she confessed, stone her to death. She confessed and was stoned to death.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبِي هُرَيْرَةَ، وَزَيْدِ بْنِ خَالِدٍ، أَنَّهُمَا أَخْبَرَاهُ أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ أَحَدُهُمَا اقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ. وَقَالَ الآخَرُ وَهْوَ أَفْقَهُهُمَا أَجَلْ يَا رَسُولَ اللَّهِ فَاقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ، وَأْذَنْ لِي أَنْ أَتَكَلَّمَ. قَالَ " تَكَلَّمْ ". قَالَ إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا ـ قَالَ مَالِكٌ وَالْعَسِيفُ الأَجِيرُ ـ فَزَنَى بِامْرَأَتِهِ، فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي الرَّجْمَ، فَافْتَدَيْتُ مِنْهُ بِمِائَةِ شَاةٍ وَبِجَارِيَةٍ لِي، ثُمَّ إِنِّي سَأَلْتُ أَهْلَ الْعِلْمِ فَأَخْبَرُونِي أَنَّ مَا عَلَى ابْنِي جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ، وَإِنَّمَا الرَّجْمُ عَلَى امْرَأَتِهِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَا وَالَّذِي نَفْسِي بِيَدِهِ لأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ، أَمَّا غَنَمُكَ وَجَارِيَتُكَ فَرَدٌّ عَلَيْكَ ". وَجَلَدَ ابْنَهُ مِائَةً وَغَرَّبَهُ عَامًا، وَأَمَرَ أُنَيْسًا الأَسْلَمِيَّ أَنْ يَأْتِيَ امْرَأَةَ الآخَرِ، فَإِنِ اعْتَرَفَتْ فَارْجُمْهَا، فَاعْتَرَفَتْ فَرَجَمَهَا.

Reference	: Sahih al-Bukhari 6842, 6843

In-book reference : Book 86, Hadith 66
USC-MSA web (English) reference : Vol. 8, Book 82, Hadith 826
(deprecated numbering scheme)

(39) Chapter: Whoever teaches manners to his family or others

(39) بَابُ مَنْ أَدَّبَ أَهْلَهُ أَوْ غَيْرَهُ دُونَ السُّلْطَانِ

وَقَالَ أَبُو سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا صَلَّى فَأَرَادَ أَحَدٌ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ فَلْيَدْفَعْهُ فَإِنْ أَبَى فَلْيُقَاتِلْهُ». وَفَعَلَهُ أَبُو سَعِيدٍ.

Narrated `Aisha:

Abu Bakr came to me while Allah's Messenger (ﷺ) was sleeping with his head on my thigh. Abu Bakr said (to me), "You have detained Allah's Messenger (ﷺ) and the people, and there is no water in this place." So he admonished me and struck my flanks with his hand, and nothing could stop me from moving except the reclining of Allah's Messenger (ﷺ) (on my thigh), and then Allah revealed the Divine Verse of Tayammum.

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ جَاءَ أَبُو بَكْرٍ ـ رضى الله عنه ـ وَرَسُولُ اللَّهِ صلى الله عليه وسلم وَاضِعٌ رَأْسَهُ عَلَى فَخِذِي فَقَالَ حَبَسْتِ رَسُولَ اللَّهِ صلى الله عليه وسلم وَالنَّاسَ، وَلَيْسُوا عَلَى مَاءٍ. فَعَاتَبَنِي، وَجَعَلَ يَطْعُنُ بِيَدِهِ فِي خَاصِرَتِي، وَلاَ يَمْنَعُنِي مِنَ التَّحَرُّكِ إِلاَّ مَكَانُ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَنْزَلَ اللَّهُ آيَةَ التَّيَمُّمِ.

Reference : Sahih al-Bukhari 6844
In-book reference : Book 86, Hadith 67
USC-MSA web (English) reference : Vol. 8, Book 82, Hadith 827
(deprecated numbering scheme)

Narrated Aisha:

Abu Bakr came to towards me and struck me violently with his fist and said, "You have detained the people because of your necklace." But I remained motionless as if I was dead lest I should awake Allah's Messenger (ﷺ) although that hit was very painful.

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، حَدَّثَنِي ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ، حَدَّثَهُ عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ أَقْبَلَ أَبُو بَكْرٍ فَلَكَزَنِي لَكْزَةً شَدِيدَةً وَقَالَ حَبَسْتِ النَّاسَ فِي قِلاَدَةٍ. فَبِي الْمَوْتُ لِمَكَانِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَقَدْ أَوْجَعَنِي. نَحْوَهُ. لَكَزَ وَوَكَزَ وَاحِدٌ.

Reference : Sahih al-Bukhari 6845
In-book reference : Book 86, Hadith 68
USC-MSA web (English) reference : Vol. 8, Book 82, Hadith 828
(deprecated numbering scheme)

(40) Chapter: Whoever saw his wife with another man and killed him

(40) باب مَنْ رَأَى مَعَ امْرَأَتِهِ رَجُلاً فَقَتَلَهُ

Narrated Al-Mughira:

Sa`d bin Ubada said, "If I found a man with my wife, I would kill him with the sharp side of my sword." When the Prophet (ﷺ) heard that he said, "Do you wonder at Sa`d's sense of ghira (self-respect)? Verily, I have more sense of ghira than Sa`d, and Allah has more sense of ghira than I."

حَدَّثَنَا مُوسَى، حَدَّثَنَا أَبُو عَوَانَةَ، حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ وَرَّادٍ، كَاتِبِ الْمُغِيرَةِ عَنِ الْمُغِيرَةِ، قَالَ قَالَ سَعْدُ بْنُ عُبَادَةَ لَوْ رَأَيْتُ رَجُلاً مَعَ امْرَأَتِي لَضَرَبْتُهُ بِالسَّيْفِ غَيْرَ مُصْفَحٍ. فَبَلَغَ ذَلِكَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ **" أَتَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ، لأَنَا أَغْيَرُ مِنْهُ، وَاللَّهُ أَغْيَرُ مِنِّي "**.

Reference : Sahih al-Bukhari 6846

In-book reference : Book 86, Hadith 69
USC-MSA web (English) reference : Vol. 8, Book 82, Hadith 829
(deprecated numbering scheme)

(41) Chapter: At-Ta'rid

(41) باب مَا جَاءَ فِي التَّعْرِيضِ

Narrated Abu Huraira:

A bedouin came to Allah's Messenger (ﷺ) and said, "My wife has delivered a black child." The Prophet (ﷺ) said to him, "Have you camels?" He replied, "Yes." The Prophet (ﷺ) said, "What color are they?" He replied, "They are red." The Prophet (ﷺ) further asked, "Are any of them gray in color?" He replied, "Yes." The Prophet asked him, "Whence did that grayness come?" He said, "I thing it descended from the camel's ancestors." Then the Prophet (ﷺ) said (to him), "Therefore, this child of yours has most probably inherited the color from his ancestors."

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم جَاءَهُ أَعْرَابِيٌّ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ امْرَأَتِي وَلَدَتْ غُلاَمًا أَسْوَدَ‏.‏ فَقَالَ ‏"‏ هَلْ لَكَ مِنْ إِبِلٍ ‏"‏‏.‏ قَالَ نَعَمْ‏.‏ قَالَ ‏"‏ مَا أَلْوَانُهَا ‏"‏‏.‏ قَالَ حُمْرٌ‏.‏ قَالَ ‏"‏ فِيهَا مِنْ أَوْرَقَ ‏"‏‏.‏ قَالَ نَعَمْ‏.‏ قَالَ ‏"‏ فَأَنَّى كَانَ ذَلِكَ ‏"‏‏.‏ قَالَ أُرَاهُ عِرْقٌ نَزَعَهُ‏.‏ قَالَ ‏"‏ فَلَعَلَّ ابْنَكَ هَذَا نَزَعَهُ عِرْقٌ ‏"‏‏.‏

Reference : Sahih al-Bukhari 6847
In-book reference : Book 86, Hadith 70
USC-MSA web (English) reference : Vol. 8, Book 82, Hadith 830
(deprecated numbering scheme)

(42) Chapter: Punishment to learn good manners

(42) باب كَمِ التَّعْزِيرُ وَالأَدَبُ

Narrated Abu Burda:

The Prophet (ﷺ) used to say, "Nobody should be flogged more than ten stripes except if he is guilty of a crime, the legal punishment of which is assigned by Allah."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ ـ رضى الله عنه ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَقُولُ ‏"‏ لاَ يُجْلَدُ فَوْقَ عَشْرِ جَلَدَاتٍ إِلاَّ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ ‏"‏‏.‏

Reference : Sahih al-Bukhari 6848
In-book reference : Book 86, Hadith 71
USC-MSA web (English) reference : Vol. 8, Book 82, Hadith 831
(deprecated numbering scheme)

Narrated `Abdur-Rahman bin Jabir:

On the authority of others, that the Prophet (ﷺ) said, "No Punishment exceeds the flogging of the ten stripes, except if one is guilty of a crime necessitating a legal punishment prescribed by Allah."

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ، حَدَّثَنَا مُسْلِمُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جَابِرٍ، عَمَّنْ سَمِعَ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏"‏ لاَ عُقُوبَةَ فَوْقَ عَشْرِ ضَرَبَاتٍ إِلاَّ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ ‏"‏‏.‏

Reference : Sahih al-Bukhari 6849
In-book reference : Book 86, Hadith 72
USC-MSA web (English) reference : Vol. 8, Book 82, Hadith 832
(deprecated numbering scheme)

Narrated Abu Burda Al-Ansari:

I heard the Prophet (ﷺ) saying, "Do not flog anyone more than ten stripes except if he is involved in a crime necessitating Allah's legal Punishment."

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، حَدَّثَنِي ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، أَنَّ بُكَيْرًا، حَدَّثَهُ قَالَ بَيْنَمَا أَنَا جَالِسٌ، عِنْدَ سُلَيْمَانَ بْنِ يَسَارٍ إِذْ جَاءَ عَبْدُ الرَّحْمَنِ بْنُ جَابِرٍ فَحَدَّثَ سُلَيْمَانَ بْنَ يَسَارٍ، ثُمَّ أَقْبَلَ عَلَيْنَا سُلَيْمَانُ بْنُ يَسَارٍ فَقَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جَابِرٍ، أَنَّ أَبَاهُ، حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا بُرْدَةَ الأَنْصَارِيَّ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لاَ تَجْلِدُوا فَوْقَ عَشْرَةِ أَسْوَاطٍ إِلاَّ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ ".

Reference	: Sahih al-Bukhari 6850
In-book reference	: Book 86, Hadith 73
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 82, Hadith 833

Narrated Abu Huraira:

Allah's Messenger (ﷺ) forbade Al-Wisal (fasting continuously for more than one day without taking any meals). A man from the Muslims said, "But you do Al-Wisal, O Allah's Messenger (ﷺ)!" Allah's Messenger (ﷺ) I said, "Who among you is similar to me? I sleep and my Lord makes me eat and drink." When the people refused to give up Al-Wisal, the Prophet (ﷺ) fasted along with them for one day, and did not break his fast but continued his fast for another day, and when they saw the crescent, the Prophet (ﷺ) said, "If the crescent had not appeared, I would have made you continue your fast (for a third day)," as if he wanted to punish them for they had refused to give up Al-Wisal.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنَا أَبُو سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْوِصَالِ فَقَالَ لَهُ رِجَالٌ مِنَ الْمُسْلِمِينَ فَإِنَّكَ يَا رَسُولَ اللَّهِ تُوَاصِلُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَيُّكُمْ مِثْلِي إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِ ". فَلَمَّا أَبَوْا أَنْ يَنْتَهُوا عَنِ الْوِصَالِ وَاصَلَ بِهِمْ يَوْمًا ثُمَّ يَوْمًا ثُمَّ رَأَوُا الْهِلاَلَ فَقَالَ " لَوْ تَأَخَّرَ لَزِدْتُكُمْ ". كَالْمُنَكِّلِ بِهِمْ حِينَ أَبَوْا. تَابَعَهُ شُعَيْبٌ وَيَحْيَى بْنُ سَعِيدٍ وَيُونُسُ عَنِ الزُّهْرِيِّ. وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 6851
In-book reference	: Book 86, Hadith 74
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 82, Hadith 834

Narrated `Abdullah bin `Umar:

Those people who used to buy foodstuff at random (without weighing or measuring it) were beaten in the lifetime of Allah's Messenger (ﷺ) if they sold it at the very place where they had bought it, till they carried it to their dwelling places.

حَدَّثَنِي عَيَّاشُ بْنُ الْوَلِيدِ، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُمْ كَانُوا يُضْرَبُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذَا اشْتَرَوْا طَعَامًا جِزَافًا أَنْ يَبِيعُوهُ فِي مَكَانِهِمْ حَتَّى يُئْوُوهُ إِلَى رِحَالِهِمْ.

Reference	: Sahih al-Bukhari 6852
In-book reference	: Book 86, Hadith 75
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 82, Hadith 835

Narrated `Aisha:

Allah's Messenger (ﷺ) never took revenge for his own self in any matter presented to him till Allah's limits were exceeded, in which case he would take revenge for Allah's sake.

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ مَا انْتَقَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِنَفْسِهِ فِي شَىْءٍ يُؤْتَى إِلَيْهِ حَتَّى تُنْتَهَكَ مِنْ حُرُمَاتِ اللَّهِ فَيَنْتَقِمَ لِلَّهِ.

Reference	: Sahih al-Bukhari 6853
In-book reference	: Book 86, Hadith 76
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 82, Hadith 836

(43) Chapter: To behave in a suspicious and dishonest way; and to accuse others without proof

(43) باب مَنْ أَظْهَرَ الْفَاحِشَةَ وَاللَّطْخَ وَالتُّهَمَةَ بِغَيْرِ بَيِّنَةٍ

Narrated Sahl bin Sa`d:

I witnessed the case of Lian (the case of a man who charged his wife for committing illegal sexual intercourse when I was fifteen years old. The Prophet (ﷺ) ordered that they be divorced, and the husband said, "If I kept her, I would be a liar." I remember that Az-Zubair also said, "(It was said) that if that woman brought forth the child with such-and-such description, her husband would prove truthful, but if she brought it with such-and-such description looking like a Wahra (a red insect), he would prove untruthful." I heard Az-Zubair also saying, "Finally she gave birth to a child of description which her husband disliked .

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا سُفْيَانُ، قَالَ الزُّهْرِيُّ عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ شَهِدْتُ الْمُتَلاَعِنَيْنِ وَأَنَا ابْنُ خَمْسَ، عَشْرَةَ، فَرَّقَ بَيْنَهُمَا فَقَالَ زَوْجُهَا كَذَبْتُ عَلَيْهَا إِنْ أَمْسَكْتُهَا‏.‏ قَالَ فَحَفِظْتُ ذَاكَ مِنَ الزُّهْرِيِّ ‏"‏ إِنْ جَاءَتْ بِهِ كَذَا وَكَذَا فَهْوَ، وَإِنْ جَاءَتْ بِهِ كَذَا وَكَذَا كَأَنَّهُ وَحَرَةٌ فَهْوَ ‏"‏‏.‏ وَسَمِعْتُ الزُّهْرِيَّ يَقُولُ جَاءَتْ بِهِ لِلَّذِي يُكْرَهُ

Reference	: Sahih al-Bukhari 6854
In-book reference	: Book 86, Hadith 77
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 82, Hadith 837

Narrated Al-Qasim bin Muhammad:

Ibn `Abbas mentioned the couple who had taken the oath of Lian. `Abdullah bin Shaddad said (to him), "Was this woman about whom Allah's Messenger (ﷺ) said, 'If I were ever to stone to death any woman without witnesses. (I would have stoned that woman to death)?' Ibn `Abbas replied," No, that lady exposed herself (by her suspicious behavior).

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، قَالَ ذَكَرَ ابْنُ عَبَّاسٍ الْمُتَلاَعِنَيْنِ فَقَالَ عَبْدُ اللَّهِ بْنُ شَدَّادٍ هِيَ الَّتِي قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ لَوْ كُنْتُ رَاجِمًا امْرَأَةً عَنْ غَيْرِ بَيِّنَةٍ ‏"‏‏.‏ قَالَ لاَ، تِلْكَ امْرَأَةٌ أَعْلَنَتْ‏.‏

Reference	: Sahih al-Bukhari 6855
In-book reference	: Book 86, Hadith 78
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 82, Hadith 838

Narrated Ibn `Abbas:

Lian was mentioned in the presence of the Prophet, `Asim bin Adi said a statement about it, and when he left, a man from his tribe came to him complaining that he had seen a man with his wife. `Asim said, "I have been put to trial only because of my statement." So he took the man to the Prophet (ﷺ) and the man told him about the incident. The man (husband) was of yellow complexion, thin, and of lank hair, while the man whom he had accused of having been with his wife, was reddish brown with fat thick legs and fat body. The Prophet (ﷺ) said, "O Allah! Reveal the truth." Later on the lady delivered a child resembling the man whom the husband had accused of having been with her. So the Prophet (ﷺ) made them take the oath of Lian. A man said to Ibn `Abbas in the gathering, "Was that the same lady about whom the Prophet (ﷺ) said, "If I were to stone any lady (for committing illegal sexual intercourse) to death without witnesses, I would have stoned that lade to death?" Ibn `Abbas said, "No, that was

another lady who used to behave in such a suspicious way among the Muslims that one might accuse her of committing illegal sexual intercourse."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ ذُكِرَ التَّلاَعُنُ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَقَالَ عَاصِمُ بْنُ عَدِيٍّ فِي ذَلِكَ قَوْلاً، ثُمَّ انْصَرَفَ وَأَتَاهُ رَجُلٌ مِنْ قَوْمِهِ يَشْكُو أَنَّهُ وَجَدَ مَعَ أَهْلِهِ فَقَالَ عَاصِمٌ مَا ابْتُلِيتُ بِهَذَا إِلاَّ لِقَوْلِي فَذَهَبَ بِهِ إِلَى النَّبِيِّ صلى الله عليه وسلم فَأَخْبَرَهُ بِالَّذِي وَجَدَ عَلَيْهِ امْرَأَتَهُ، وَكَانَ ذَلِكَ الرَّجُلُ مُصْفَرًّا، قَلِيلَ اللَّحْمِ، سَبِطَ الشَّعَرِ، وَكَانَ الَّذِي ادَّعَى عَلَيْهِ أَنَّهُ وَجَدَهُ عِنْدَ أَهْلِهِ آدَمَ، خَدْلاً، كَثِيرَ اللَّحْمِ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اللَّهُمَّ بَيِّنْ ". فَوَضَعَتْ شَبِيهًا بِالرَّجُلِ الَّذِي ذَكَرَ زَوْجُهَا أَنَّهُ وَجَدَهُ عِنْدَهَا فَلاَعَنَ النَّبِيُّ صلى الله عليه وسلم بَيْنَهُمَا فَقَالَ رَجُلٌ لاِبْنِ عَبَّاسٍ فِي الْمَجْلِسِ هِيَ الَّتِي قَالَ النَّبِيُّ صلى الله عليه وسلم " لَوْ رَجَمْتُ أَحَدًا بِغَيْرِ بَيِّنَةٍ رَجَمْتُ هَذِهِ ". فَقَالَ لاَ، تِلْكَ امْرَأَةٌ كَانَتْ تُظْهِرُ فِي الإِسْلاَمِ السُّوءَ.

Reference	: Sahih al-Bukhari 6856
In-book reference	: Book 86, Hadith 79
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 82, Hadith 839

(44) Chapter: To accuse the chaste women (44) باب رَمْىِ الْمُحْصَنَاتِ

{وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلاَ تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ إِلاَّ الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ}، {إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلاَتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا وَالآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ}.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Avoid the seven great destructive sins." They (the people!) asked, "O Allah's Apostle! What are they?" He said, "To join partners in worship with Allah; to practice sorcery; to kill the life which Allah has forbidden except for a just cause (according to Islamic law); to eat up usury (Riba), to eat up the property of an orphan; to give one's back to the enemy and fleeing from the battle-field at the time of fighting and to accuse chaste women who never even think of anything touching chastity and are good believers."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُلَيْمَانُ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ ". قَالُوا يَا رَسُولَ اللَّهِ وَمَا هُنَّ قَالَ " الشِّرْكُ بِاللَّهِ، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلاَتِ ".

Reference	: Sahih al-Bukhari 6857
In-book reference	: Book 86, Hadith 80
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 82, Hadith 840

(45) Chapter: Slandering the slaves (45) باب قَذْفِ الْعَبِيدِ

Narrated Abu Huraira:

I heard Abu-l-Qasim (the Prophet) saying, "If somebody slanders his slave and the slave is free from what he says, he will be flogged on the Day of Resurrection unless the slave is really as he has described him."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ فُضَيْلِ بْنِ غَزْوَانَ، عَنِ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ سَمِعْتُ أَبَا الْقَاسِمِ، صلى الله عليه وسلم يَقُولُ " مَنْ قَذَفَ مَمْلُوكَهُ وَهْوَ بَرِيءٌ مِمَّا قَالَ، جُلِدَ يَوْمَ الْقِيَامَةِ، إِلاَّ أَنْ يَكُونَ كَمَا قَالَ ".

Reference	: Sahih al-Bukhari 6858
In-book reference	: Book 86, Hadith 81
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 82, Hadith 841

(46) Chapter: Can a ruler order the legal punishment on someone without himself being present?

(46) باب هَلْ يَأْمُرُ الإِمَامُ رَجُلاً فَيَضْرِبُ الْحَدَّ غَائِبًا عَنْهُ

وَقَدْ فَعَلَهُ عُمَرُ.

Narrated Abu Huraira and Zaid bin Khalid Al-Juhani:

A man came to the Prophet (ﷺ) and said, "I beseech you to judge us according to Allah's Laws." Then his opponent who was wiser than he, got up and said, "He has spoken the truth. So judge us according to Allah's Laws and please allow me (to speak), O Allah's Messenger (ﷺ)." The Prophet (ﷺ) said, "Speak." He said, "My son was a laborer for the family of this man and he committed illegal sexual intercourse with his wife, and I gave one-hundred sheep and a slave as a ransom (for my son), but I asked the religious learned people (regarding this case), and they informed me that my son should be flogged onehundred stripes, and be exiled for one year, and the wife of this man should be stoned (to death)."The Prophet (ﷺ) said, "By Him in Whose Hand my soul is, I will Judge you (in this case) according to Allah's Laws. The one-hundred (sheep) and the slave shall be returned to you and your son shall be flogged one-hundred stripes and be exiled for one year. And O Unais! Go in the morning to the wife of this man and ask her, and if she confesses, stone her to death." She confessed and he stoned her to death.

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ، وَزَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، قَالاَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ أَنْشُدُكَ اللَّهَ إِلاَّ قَضَيْتَ بَيْنَنَا بِكِتَابِ اللَّهِ. فَقَامَ خَصْمُهُ وَكَانَ أَفْقَهَ مِنْهُ فَقَالَ صَدَقَ، اقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ، وَأْذَنْ لِي يَا رَسُولَ اللَّهِ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " قُلْ ". فَقَالَ إِنَّ ابْنِي كَانَ عَسِيفًا فِي أَهْلِ، هَذَا فَزَنَى بِامْرَأَتِهِ، فَافْتَدَيْتُ مِنْهُ بِمِائَةِ شَاةٍ وَخَادِمٍ وَإِنِّي سَأَلْتُ رِجَالاً مِنْ أَهْلِ الْعِلْمِ فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي جَلْدَ مِائَةٍ وَتَغْرِيبَ عَامٍ، وَأَنَّ عَلَى امْرَأَةِ هَذَا الرَّجْمَ. فَقَالَ " وَالَّذِي نَفْسِي بِيَدِهِ لأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ، الْمِائَةُ وَالْخَادِمُ رَدٌّ عَلَيْكَ، وَعَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ، وَيَا أُنَيْسُ اغْدُ عَلَى امْرَأَةِ هَذَا فَسَلْهَا، فَإِنِ اعْتَرَفَتْ فَارْجُمْهَا ". فَاعْتَرَفَتْ فَرَجَمَهَا.

Reference	: Sahih al-Bukhari 6859, 6860
In-book reference	: Book 86, Hadith 82
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 8, Book 82, Hadith 842

87 - The Book of Blood Money (Ad-Diyat) (6861 - 6917)
كتاب الديات

(1) Chapter: "... And whoever kills a believer intentionally, his recompense is Hell ..."

(1) باب قَوْلِ اللَّهِ تَعَالَى {وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا جَزَاؤُهُ فَجَهَنَّمُ}

Narrated `Abdullah:

A man said, "O Allah's Messenger (ﷺ)! Which sin is the greatest in Allah's Sight?" The Prophet (ﷺ) said, "To set up a rival unto Allah though He Alone created you . " The man said, "What is next?" The Prophet (ﷺ) said, "To kill your son lest he should share your food with you." The man said, "What is next?" The Prophet said, "To commit illegal sexual intercourse with the wife of your neighbor." So Allah revealed in confirmation of this narration:-- 'And those who invoke not with Allah, any other god. Nor kill, such life as Allah has forbidden except for just cause nor commit illegal sexual intercourse. And whoever does this shall receive the punishment.' (25.68)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، قَالَ قَالَ عَبْدُ اللَّهِ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَىُّ الذَّنْبِ أَكْبَرُ عِنْدَ اللَّهِ قَالَ " أَنْ تَدْعُوَ لِلَّهِ نِدًّا، وَهْوَ خَلَقَكَ ". قَالَ ثُمَّ أَىٌّ قَالَ " ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ، أَنْ يَطْعَمَ مَعَكَ ". قَالَ ثُمَّ أَىٌّ قَالَ " ثُمَّ أَنْ تُزَانِيَ بِحَلِيلَةِ جَارِكَ ". فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ تَصْدِيقَهَا {وَالَّذِينَ لاَ يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلاَ يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ وَلاَ يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا} الآيَةَ.

Reference	: Sahih al-Bukhari 6861
In-book reference	: Book 87, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 1

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "A faithful believer remains at liberty regarding his religion unless he kills somebody unlawfully."

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدِ بْنِ عَمْرِو بْنِ سَعِيدِ بْنِ الْعَاصِ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَنْ يَزَالَ الْمُؤْمِنُ فِي فُسْحَةٍ مِنْ دِينِهِ، مَا لَمْ يُصِبْ دَمًا حَرَامًا ".

Reference	: Sahih al-Bukhari 6862
In-book reference	: Book 87, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 2

Narrated `Abdullah bin `Umar:

One of the evil deeds with bad consequence from which there is no escape for the one who is involved in it is to kill someone unlawfully.

حَدَّثَنِي أَحْمَدُ بْنُ يَعْقُوبَ، حَدَّثَنَا إِسْحَاقُ، سَمِعْتُ أَبِي يُحَدِّثُ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ إِنَّ مِنْ وَرْطَاتِ الأُمُورِ الَّتِي لاَ مَخْرَجَ لِمَنْ أَوْقَعَ نَفْسَهُ فِيهَا، سَفْكَ الدَّمِ الْحَرَامِ بِغَيْرِ حِلِّهِ.

Reference	: Sahih al-Bukhari 6863
In-book reference	: Book 87, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 3

Narrated `Abdullah:

The Prophet (ﷺ) said, "The first cases to be decided among the people (on the Day of Resurrection) will be those of blood-shed."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ فِي الدِّمَاءِ ".

Reference	: Sahih al-Bukhari 6864
In-book reference	: Book 87, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 4

Narrated Al-Miqdad bin `Amr Al-Kindi:

An ally of Bani Zuhra who took part in the battle of Badr with the Prophet, that he said, "O Allah's Apostle! If I meet an unbeliever and we have a fight, and he strikes my hand with the sword and cuts it off, and then takes refuge from me under a tree, and says, 'I have surrendered to Allah (i.e. embraced Islam),' may I kill him after he has said so?" Allah's Messenger (ﷺ) said, "Do not kill him." Al- Miqdad said, "But O Allah's Messenger (ﷺ)! He had chopped off one of my hands and he said that after he had cut it off. May I kill him?" The Prophet (ﷺ) said. "Do not kill him for if you kill him, he would be in the position in which you had been before you kill him, and you would be in the position in which he was before he said the sentence." The Prophet (ﷺ) also said to Al-Miqdad, "If a faithful believer conceals his faith (Islam) from the disbelievers, and then when he declares his Islam, you kill him, (you will be sinful). Remember that you were also concealing your faith (Islam) at Mecca before."

حَدَّثَنَا عَبْدَانُ، حَدَّثَنَا عَبْدُ اللَّهِ، حَدَّثَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، حَدَّثَنَا عَطَاءُ بْنُ يَزِيدَ، أَنَّ عُبَيْدَ اللَّهِ بْنَ عَدِيٍّ، حَدَّثَهُ أَنَّ الْمِقْدَادَ بْنَ عَمْرٍو الْكِنْدِيَّ حَلِيفَ بَنِي زُهْرَةَ حَدَّثَهُ وَكَانَ، شَهِدَ بَدْرًا مَعَ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ إِنْ لَقِيتُ كَافِرًا فَاقْتَتَلْنَا، فَضَرَبَ يَدِي بِالسَّيْفِ فَقَطَعَهَا، ثُمَّ لاَذَ بِشَجَرَةٍ وَقَالَ أَسْلَمْتُ لِلَّهِ. أَقْتُلُهُ بَعْدَ أَنْ قَالَهَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَقْتُلْهُ ". قَالَ يَا رَسُولَ اللَّهِ فَإِنَّهُ طَرَحَ إِحْدَى يَدَىَّ، ثُمَّ قَالَ بَعْدَ مَا قَطَعَهَا، أَقْتُلُهُ قَالَ " لاَ تَقْتُلْهُ، فَإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ، وَأَنْتَ بِمَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قَالَ ". وَقَالَ حَبِيبُ بْنُ أَبِي عَمْرَةَ عَنْ سَعِيدٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم لِلْمِقْدَادِ " إِذَا كَانَ رَجُلٌ مُؤْمِنٌ يُخْفِي إِيمَانَهُ مَعَ قَوْمٍ كُفَّارٍ، فَأَظْهَرَ إِيمَانَهُ، فَقَتَلْتَهُ، فَكَذَلِكَ كُنْتَ أَنْتَ تُخْفِي إِيمَانَكَ بِمَكَّةَ مِنْ قَبْلُ ".

Reference	: Sahih al-Bukhari 6865, 6866
In-book reference	: Book 87, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 5

(2) Chapter: “And if anyone saved a life....” (2) باب قَوْلِ اللَّهِ تَعَالَى {وَمَنْ أَحْيَاهَا}

قَالَ ابْنُ عَبَّاسٍ مَنْ حَرَّمَ قَتْلَهَا إِلاَّ بِحَقٍّ حَيِيَ النَّاسُ مِنْهُ جَمِيعًا.

Narrated `Abdullah:

The Prophet (ﷺ) said, "No human being is killed unjustly, but a part of responsibility for the crime is laid on the first son of Adam who invented the tradition of killing (murdering) on the earth. (It is said that he was Qabil).

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تُقْتَلُ نَفْسٌ إِلاَّ كَانَ عَلَى ابْنِ آدَمَ الأَوَّلِ كِفْلٌ مِنْهَا ".

Reference	: Sahih al-Bukhari 6867
In-book reference	: Book 87, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 6

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) said, "After me (i.e. after my death), do not become disbelievers, by striking (cutting) the necks of one another.

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، قَالَ وَاقِدُ بْنُ عَبْدِ اللَّهِ أَخْبَرَنِي عَنْ أَبِيهِ، سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ لاَ تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6868
In-book reference	: Book 87, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 7

Narrated Abu Zur'a bin `Amr bin Jarir:

The Prophet (ﷺ) said during Hajjat-al-Wada`, "Let the people be quiet and listen to me. After me, do not become disbelievers, by striking (cutting) the necks of one another."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، قَالَ سَمِعْتُ أَبَا زُرْعَةَ بْنَ عَمْرِو بْنِ جَرِيرٍ، عَنْ جَرِيرٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ ‏"‏ اسْتَنْصِتِ النَّاسَ، لاَ تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ ‏"‏‏.‏ رَوَاهُ أَبُو بَكْرَةَ وَابْنُ عَبَّاسٍ عَنِ النَّبِيِّ صلى الله عليه وسلم‏.‏

Reference	: Sahih al-Bukhari 6869
In-book reference	: Book 87, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 8

Narrated `Abdullah bin `Amr:

The Prophet (ﷺ) said, "Al-Ka`ba'ir (the biggest sins) are: To join others (as partners) in worship with Allah, to be undutiful to one's parents," or said, "to take a false oath." (The sub-narrator, Shu`ba is not sure) Mu`adh said: Shu`ba said, "Al-Ka`ba'ir (the biggest sins) are: (1) Joining others as partners in worship with Allah, (2) to take a false oath (3) and to be undutiful to one's parents," or said, "to murder (someone unlawfully).

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ فِرَاسٍ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ الْكَبَائِرُ الإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ ‏"‏‏.‏ أَوْ قَالَ ‏"‏ الْيَمِينُ الْغَمُوسُ ‏"‏‏.‏ شَكَّ شُعْبَةُ‏.‏ وَقَالَ مُعَاذٌ حَدَّثَنَا شُعْبَةُ قَالَ ‏"‏ الْكَبَائِرُ الإِشْرَاكُ بِاللَّهِ، وَالْيَمِينُ الْغَمُوسُ، وَعُقُوقُ الْوَالِدَيْنِ ‏"‏‏.‏ أَوْ قَالَ ‏"‏ وَقَتْلُ النَّفْسِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6870
In-book reference	: Book 87, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 9

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "The biggest of Al-Ka`ba'ir (the great sins) are (1) to join others as partners in worship with Allah, (2) to murder a human being, (3) to be undutiful to one's parents (4) and to make a false statement," or said, "to give a false witness."

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، سَمِعَ أَنَسًا ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ الْكَبَائِرُ ‏"‏‏.‏ وَحَدَّثَنَا عَمْرٌو حَدَّثَنَا شُعْبَةُ عَنِ ابْنِ أَبِي بَكْرٍ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ أَكْبَرُ الْكَبَائِرِ الإِشْرَاكُ بِاللَّهِ وَقَتْلُ النَّفْسِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَوْلُ الزُّورِ ‏"‏‏.‏ أَوْ قَالَ ‏"‏ وَشَهَادَةُ الزُّورِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6871
In-book reference	: Book 87, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 10

Narrated Usama bin Zaid bin Haritha:

Allah's Messenger (ﷺ) sent us (to fight) against Al-Huraqa (one of the sub-tribes) of Juhaina. We reached those people in the morning and defeated them. A man from the Ansar and I chased one of their men and when we attacked him, he said, "None has the right to be worshipped but Allah." The Ansari refrained from killing him but I stabbed him with my spear till I killed him. When we reached (Medina), this news reached the Prophet. He said to me, "O Usama! You killed him after he had said, 'None has the right to be worshipped but Allah?'" I said, "O Allah's Messenger (ﷺ)! He said so in order to save himself." The Prophet (ﷺ) said, "You killed him after he had said, 'None has the right to be worshipped but Allah." The Prophet (ﷺ) kept on repeating that statement till I wished I had not been a Muslim before that day.

حَدَّثَنَا عَمْرُو بْنُ زُرَارَةَ، حَدَّثَنَا هُشَيْمٌ، حَدَّثَنَا حُصَيْنٌ، حَدَّثَنَا أَبُو ظَبْيَانَ، قَالَ سَمِعْتُ أُسَامَةَ بْنَ زَيْدِ بْنِ حَارِثَةَ ـ رضى الله عنهما ـ يُحَدِّثُ قَالَ بَعَثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى الْحُرَقَةِ مِنْ جُهَيْنَةَ ـ قَالَ ـ فَصَبَّحْنَا الْقَوْمَ فَهَزَمْنَاهُمْ ـ قَالَ ـ وَلَحِقْتُ أَنَا وَرَجُلٌ مِنَ الأَنْصَارِ رَجُلاً مِنْهُمْ ـ قَالَ ـ فَلَمَّا غَشِينَاهُ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ ـ قَالَ ـ فَكَفَّ عَنْهُ الأَنْصَارِيُّ، فَطَعَنْتُهُ بِرُمْحِي حَتَّى قَتَلْتُهُ ـ قَالَ ـ فَلَمَّا قَدِمْنَا بَلَغَ ذَلِكَ النَّبِيَّ صلى الله عليه وسلم قَالَ فَقَالَ لِي " يَا أُسَامَةُ أَقَتَلْتَهُ بَعْدَ مَا قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ ". قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّمَا كَانَ مُتَعَوِّذًا. قَالَ " أَقَتَلْتَهُ بَعْدَ أَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ ". قَالَ فَمَا زَالَ يُكَرِّرُهَا عَلَىَّ حَتَّى تَمَنَّيْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذَلِكَ الْيَوْمِ.

Reference	: Sahih al-Bukhari 6872
In-book reference	: Book 87, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 11

Narrated 'Ubada bin As-Samat:

I was among those Naqibs (selected leaders) who gave the Pledge of allegiance to Allah's Messenger (ﷺ). We gave the oath of allegiance, that we would not join partners in worship besides Allah, would not steal, would not commit illegal sexual intercourse, would not kill a life which Allah has forbidden, would not commit robbery, would not disobey (Allah and His Apostle), and if we fulfilled this pledge we would have Paradise, but if we committed any one of these (sins), then our case will be decided by Allah.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنَا يَزِيدُ، عَنْ أَبِي الْخَيْرِ، عَنِ الصُّنَابِحِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ ـ رضى الله عنه ـ قَالَ إِنِّي مِنَ النُّقَبَاءِ الَّذِينَ بَايَعُوا رَسُولَ اللَّهِ صلى الله عليه وسلم بَايَعْنَاهُ عَلَى أَنْ لاَ نُشْرِكَ بِاللَّهِ شَيْئًا، وَلاَ نَسْرِقَ وَلاَ نَزْنِيَ، وَلاَ نَقْتُلَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ، وَلاَ نَنْتَهِبَ، وَلاَ نَعْصِيَ، بِالْجَنَّةِ إِنْ فَعَلْنَا ذَلِكَ، فَإِنْ غَشِينَا مِنْ ذَلِكَ شَيْئًا كَانَ قَضَاءُ ذَلِكَ إِلَى اللَّهِ.

Reference	: Sahih al-Bukhari 6873
In-book reference	: Book 87, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 12

Narrated `Abdullah:

The Prophet (ﷺ) said, "Whoever carries arms against us, is not from us."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ حَمَلَ عَلَيْنَا السِّلاَحَ فَلَيْسَ مِنَّا ". رَوَاهُ أَبُو مُوسَى عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 6874
In-book reference	: Book 87, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 13

Narrated Al-Ahnaf bin Qais:

I went to help that man (i.e., `Ali), and on the way I met Abu Bakra who asked me, "Where are you going?" I replied, "I am going to help that man." He said, "Go back, for I heard Allah's Messenger (ﷺ) saying, 'If two Muslims meet

each other with their swords then (both) the killer and the killed one are in the (Hell) Fire.' I said, 'O Allah's Messenger (ﷺ)! It is alright for the killer, but what about the killed one?' He said, 'The killed one was eager to kill his opponent."

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا أَيُّوبُ، وَيُونُسُ، عَنِ الْحَسَنِ، عَنِ الأَحْنَفِ بْنِ قَيْسٍ، قَالَ ذَهَبْتُ لأَنْصُرَ هَذَا الرَّجُلَ، فَلَقِيَنِي أَبُو بَكْرَةَ فَقَالَ أَيْنَ تُرِيدُ قُلْتُ أَنْصُرُ هَذَا الرَّجُلَ. قَالَ ارْجِعْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا الْتَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ ". قُلْتُ يَا رَسُولَ اللَّهِ هَذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ قَالَ " إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ ".

Reference	: Sahih al-Bukhari 6875
In-book reference	: Book 87, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 14

(3) Chapter: “O you who believe! Al-Qisas is prescribed for you in case of murder....”

(3) بَابُ قَوْلِ اللَّهِ تَعَالَى: {يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالأُنْثَى بِالأُنْثَى فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ}

(4) Chapter: To question the killer till he confesses

(4) باب سُؤَالِ الْقَاتِلِ حَتَّى يُقِرَّ وَالإِقْرَارِ فِي الْحُدُودِ

Narrated Anas bin Malik:

A Jew crushed the head of a girl between two stones, and the girl was asked, "Who has done that to you, so-and-so or so and so?" (Some names were mentioned for her) till the name of that Jew was mentioned (whereupon she agreed). The Jew was brought to the Prophet (ﷺ) and the Prophet (ﷺ) kept on questioning him till he confessed, whereupon his head was crushed with stones.

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّ يَهُودِيًّا، رَضَّ رَأْسَ جَارِيَةٍ بَيْنَ حَجَرَيْنِ، فَقِيلَ لَهَا مَنْ فَعَلَ بِكِ هَذَا أَفُلاَنٌ أَوْ فُلاَنٌ حَتَّى سُمِّيَ الْيَهُودِيُّ، فَأُتِيَ بِهِ النَّبِيُّ صلى الله عليه وسلم فَلَمْ يَزَلْ بِهِ حَتَّى أَقَرَّ بِهِ، فَرُضَّ رَأْسُهُ بِالْحِجَارَةِ.

Reference	: Sahih al-Bukhari 6876
In-book reference	: Book 87, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 15

(5) Chapter: If someone kills with a stone or with a stick

(5) باب إِذَا قَتَلَ بِحَجَرٍ أَوْ بِعَصًا

Narrated Anas bin Malik:

A girl wearing ornaments, went out at Medina. Somebody struck her with a stone. She was brought to the Prophet (ﷺ) while she was still alive. Allah's Messenger (ﷺ) asked her, "Did such-and-such a person strike you?" She raised her head, denying that. He asked her a second time, saying, "Did so-and-so strike you?" She raised her head, denying that. He said for the third time, "Did so-and-so strike you?" She lowered her head, agreeing. Allah's Messenger (ﷺ) then sent for the killer and killed him between two stones.

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، عَنْ هِشَامِ بْنِ زَيْدِ بْنِ أَنَسٍ، عَنْ جَدِّهِ، أَنَسِ بْنِ مَالِكٍ قَالَ خَرَجَتْ جَارِيَةٌ عَلَيْهَا أَوْضَاحٌ بِالْمَدِينَةِ ـ قَالَ ـ فَرَمَاهَا يَهُودِيٌّ بِحَجَرٍ ـ قَالَ ـ فَجِيءَ بِهَا إِلَى النَّبِيِّ صلى الله عليه وسلم وَبِهَا رَمَقٌ فَقَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم " فُلاَنٌ قَتَلَكِ ". فَرَفَعَتْ رَأْسَهَا، فَأَعَادَ عَلَيْهَا قَالَ " فُلاَنٌ قَتَلَكِ ". فَرَفَعَتْ رَأْسَهَا، فَقَالَ لَهَا فِي الثَّالِثَةِ " فُلاَنٌ قَتَلَكِ ". فَخَفَضَتْ رَأْسَهَا، فَدَعَا بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَتَلَهُ بَيْنَ الْحَجَرَيْنِ.

Reference : Sahih al-Bukhari 6877
In-book reference : Book 87, Hadith 16
USC-MSA web (English) reference : Vol. 9, Book 83, Hadith 16
(deprecated numbering scheme)

(6) Chapter: “Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth and wounds equal for equal”

(6) باب قَوْلِ اللَّهِ تَعَالَى {أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالأَنْفَ بِالأَنْفِ وَالأُذُنَ بِالأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ}

Narrated `Abdullah:

Allah's Messenger (ﷺ) said, "The blood of a Muslim who confesses that none has the right to be worshipped but Allah and that I am His Apostle, cannot be shed except in three cases: In Qisas for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate) and leaves the Muslims."

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنِّي رَسُولُ اللَّهِ إِلاَّ بِإِحْدَى ثَلاَثٍ النَّفْسُ بِالنَّفْسِ وَالثَّيِّبُ الزَّانِي، وَالْمَارِقُ مِنَ الدِّينِ التَّارِكُ الْجَمَاعَةَ ".

Reference : Sahih al-Bukhari 6878
In-book reference : Book 87, Hadith 17
USC-MSA web (English) reference : Vol. 9, Book 83, Hadith 17
(deprecated numbering scheme)

(7) Chapter: Whoever punished with a stone

(7) باب مَنْ أَقَادَ بِالْحَجَرِ

Narrated Anas:

A Jew killed a girl so that he may steal her ornaments. He struck her with a stone, and she was brought to the Prophet (ﷺ) while she was still alive. The Prophet (ﷺ) asked her, "Did such-and-such person strike you?" She gestured with her head, expressing denial. He asked her for the second time, and she again gestured with her head, expressing denial. When he asked her for the third time, she beckoned, "Yes." So the Prophet (ﷺ) killed him (the Jew) with two stones.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ يَهُودِيًّا، قَتَلَ جَارِيَةً عَلَى أَوْضَاحٍ لَهَا، فَقَتَلَهَا بِحَجَرٍ، فَجِيءَ بِهَا إِلَى النَّبِيِّ صلى الله عليه وسلم وَبِهَا رَمَقٌ فَقَالَ " أَقَتَلَكِ فُلاَنٌ ". فَأَشَارَتْ بِرَأْسِهَا أَنْ لاَ، ثُمَّ قَالَ الثَّانِيَةَ، فَأَشَارَتْ بِرَأْسِهَا أَنْ لاَ، ثُمَّ سَأَلَهَا الثَّالِثَةَ فَأَشَارَتْ بِرَأْسِهَا أَنْ نَعَمْ، فَقَتَلَهُ النَّبِيُّ صلى الله عليه وسلم بِحَجَرَيْنِ.

Reference : Sahih al-Bukhari 6879
In-book reference : Book 87, Hadith 18
USC-MSA web (English) reference : Vol. 9, Book 83, Hadith 18
(deprecated numbering scheme)

(8) Chapter: The relative of the killed person has the right to choose one of two compensations

(8) باب مَنْ قُتِلَ لَهُ قَتِيلٌ فَهْوَ بِخَيْرِ النَّظَرَيْنِ

Narrated Abu Huraira:

In the year of the Conquest of Mecca, the tribe of Khuza`a killed a man from the tribe of Bam Laith in revenge for a killed person belonging to them in the Pre-lslamic Period of Ignorance. So Allah's Apostle got up saying, "Allah held back the (army having) elephants from Mecca, but He let His Apostle and the believers overpower the infidels (of Mecca). Beware! (Mecca is a sanctuary)! Verily! Fighting in Mecca was not permitted for anybody before me, nor will it be permitted for anybody after me; It was permitted for me only for a while (an hour or so) of that day. No doubt! It is at this moment a sanctuary; its thorny shrubs should not be uprooted; its trees should not be cut down; and its Luqata (fallen things) should not be picked up except by the one who would look for its owner. And if somebody is killed, his closest relative has the right to choose one of two things, i.e., either the Blood money or retaliation by having the killer killed." Then a man from Yemen, called Abu Shah, stood up and said, "Write that) for me, O Allah's Messenger (ﷺ)!" Allah's Messenger (ﷺ) said (to his companions), "Write that for Abu Shah." Then another man from Quraish got up, saying, "O Allah's Messenger (ﷺ)! Except Al- Idhkhir (a special kind of grass) as we use it in our houses and for graves." Allah's Messenger (ﷺ) said, "Except Al-idhkkir."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ خُزَاعَةَ، قَتَلُوا رَجُلاً. وَقَالَ عَبْدُ اللَّهِ بْنُ رَجَاءٍ حَدَّثَنَا حَرْبٌ عَنْ يَحْيَى حَدَّثَنَا أَبُو سَلَمَةَ حَدَّثَنَا أَبُو هُرَيْرَةَ أَنَّهُ عَامَ فَتْحِ مَكَّةَ قَتَلَتْ خُزَاعَةُ رَجُلاً مِنْ بَنِي لَيْثٍ بِقَتِيلٍ لَهُمْ فِي الْجَاهِلِيَّةِ، فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " إِنَّ اللَّهَ حَبَسَ عَنْ مَكَّةَ الْفِيلَ وَسَلَّطَ عَلَيْهِمْ رَسُولَهُ وَالْمُؤْمِنِينَ، أَلاَ وَإِنَّهَا لَمْ تَحِلَّ لأَحَدٍ قَبْلِي، وَلاَ تَحِلُّ لأَحَدٍ بَعْدِي، أَلاَ وَإِنَّمَا أُحِلَّتْ لِي سَاعَةً مِنْ نَهَارٍ، أَلاَ وَإِنَّهَا سَاعَتِي هَذِهِ حَرَامٌ لاَ يُخْتَلَى شَوْكُهَا، وَلاَ يُعْضَدُ شَجَرُهَا، وَلاَ يَلْتَقِطُ سَاقِطَتَهَا إِلاَّ مُنْشِدٌ، وَمَنْ قُتِلَ لَهُ قَتِيلٌ فَهْوَ بِخَيْرِ النَّظَرَيْنِ إِمَّا يُودَى وَإِمَّا يُقَادُ ". فَقَامَ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ يُقَالُ لَهُ أَبُو شَاهٍ فَقَالَ اكْتُبْ لِي يَا رَسُولَ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اكْتُبُوا لأَبِي شَاهٍ ". ثُمَّ قَامَ رَجُلٌ مِنْ قُرَيْشٍ فَقَالَ يَا رَسُولَ اللَّهِ إِلاَّ الإِذْخِرَ، فَإِنَّمَا نَجْعَلُهُ فِي بُيُوتِنَا وَقُبُورِنَا. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِلاَّ الإِذْخِرَ ". وَتَابَعَهُ عُبَيْدُ اللَّهِ عَنْ شَيْبَانَ فِي الْفِيلِ، قَالَ بَعْضُهُمْ عَنْ أَبِي نُعَيْمٍ الْقَتْلَ. وَقَالَ عُبَيْدُ اللَّهِ إِمَّا أَنْ يُقَادَ أَهْلُ الْقَتِيلِ.

Reference	: Sahih al-Bukhari 6880
In-book reference	: Book 87, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 19

Narrated Ibn `Abbas:

For the children of Israel the punishment for crime was Al-Qisas only (i.e., the law of equality in punishment) and the payment of Blood money was not permitted as an alternate. But Allah said to this nation (Muslims): 'O you who believe! Qisas is prescribed for you in case of murder, ...(up to) ...end of the Verse. (2.178) Ibn `Abbas added: Remission (forgiveness) in this Verse, means to accept the Blood-money in an intentional murder. Ibn `Abbas added: The Verse: 'Then the relatives should demand Blood-money in a reasonable manner.' (2.178) means that the demand should be reasonable and it is to be compensated with handsome gratitude.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَانَتْ فِي بَنِي إِسْرَائِيلَ قِصَاصٌ، وَلَمْ تَكُنْ فِيهِمُ الدِّيَةُ فَقَالَ اللَّهُ لِهَذِهِ الأُمَّةِ {كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى} إِلَى هَذِهِ الآيَةِ {فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَىْءٌ}. قَالَ ابْنُ عَبَّاسٍ فَالْعَفْوُ أَنْ يَقْبَلَ الدِّيَةَ فِي الْعَمْدِ، قَالَ {فَاتِّبَاعٌ بِالْمَعْرُوفِ} أَنْ يَطْلُبَ بِمَعْرُوفٍ وَيُؤَدِّيَ بِإِحْسَانٍ.

Reference	: Sahih al-Bukhari 6881
In-book reference	: Book 87, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 20

(9) Chapter: To shed somebody's blood without any right

(9) باب مَنْ طَلَبَ دَمَ امْرِئٍ بِغَيْرِ حَقٍّ

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "The most hated persons to Allah are three: (1) A person who deviates from the right conduct, i.e., an evil doer, in the Haram (sanctuaries of Mecca and Medina); (2) a person who seeks that the traditions of the Pre-lslamic Period of Ignorance, should remain in Islam (3) and a person who seeks to shed somebody's blood without any right."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي حُسَيْنٍ، حَدَّثَنَا نَافِعُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " أَبْغَضُ النَّاسِ إِلَى اللَّهِ ثَلاَثَةٌ مُلْحِدٌ فِي الْحَرَمِ، وَمُبْتَغٍ فِي الإِسْلاَمِ سُنَّةَ الْجَاهِلِيَّةِ، وَمُطَّلِبُ دَمِ امْرِئٍ بِغَيْرِ حَقٍّ لِيُهَرِيقَ دَمَهُ ".

Reference	: Sahih al-Bukhari 6882
In-book reference	: Book 87, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 21

(10) Chapter: Excusing somebody who killed by mistake.

(10) باب الْعَفْوِ فِي الْخَطَإِ بَعْدَ الْمَوْتِ

Narrated `Aisha:

The pagans were defeated on the day (of the battle) of Uhud. Satan shouted among the people on the day of Uhud, "O Allah's worshippers! Beware of what is behind you!" So the front file of the army attacked the back files (mistaking them for the enemy) till they killed Al-Yaman. Hudhaifa (bin Al- Yaman) shouted, "My father!" My father! But they killed him. Hudhaifa said, "May Allah forgive you." (The narrator added: Some of the defeated pagans fled till they reached Taif.)

حَدَّثَنَا فَرْوَةُ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، هُزِمَ الْمُشْرِكُونَ يَوْمَ أُحُدٍ. وَحَدَّثَنِي مُحَمَّدُ بْنُ حَرْبٍ، حَدَّثَنَا أَبُو مَرْوَانَ، يَحْيَى بْنُ أَبِي زَكَرِيَّاءَ عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ صَرَخَ إِبْلِيسُ يَوْمَ أُحُدٍ فِي النَّاسِ يَا عِبَادَ اللَّهِ أُخْرَاكُمْ. فَرَجَعَتْ أُولاَهُمْ عَلَى أُخْرَاهُمْ حَتَّى قَتَلُوا الْيَمَانَ فَقَالَ حُذَيْفَةُ أَبِي أَبِي. فَقَتَلُوهُ، فَقَالَ حُذَيْفَةُ غَفَرَ اللَّهُ لَكُمْ. قَالَ وَقَدْ كَانَ انْهَزَمَ مِنْهُمْ قَوْمٌ حَتَّى لَحِقُوا بِالطَّائِفِ.

Reference	: Sahih al-Bukhari 6883
In-book reference	: Book 87, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 22

(11) Chapter: "It is not for a believer to kill a believer except by mistake...."

(11) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلاَّ خَطَأً وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ إِلاَّ أَنْ يَصَّدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا}

(12) Chapter: If a killer confesses once, he sould be killed

(12) باب إِذَا أَقَرَّ بِالْقَتْلِ مَرَّةً قُتِلَ بِهِ

Narrated Anas bin Malik:

A Jew crushed the head of a girl between two stones. It was said to her. "Who has done this to you, such-and-such person, such-and-such person?" When the name of the Jew was mentioned, she nodded with her head, agreeing. So the Jew was brought and he confessed. The Prophet (ﷺ) ordered that his head be crushed with the stones. (Hammam said, "with two stones.")

حَدَّثَنِي إِسْحَاقُ، أَخْبَرَنَا حَبَّانُ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ يَهُودِيًّا، رَضَّ رَأْسَ جَارِيَةٍ بَيْنَ حَجَرَيْنِ، فَقِيلَ لَهَا مَنْ فَعَلَ بِكِ هَذَا أَفُلاَنٌ أَفُلاَنٌ حَتَّى سُمِّيَ الْيَهُودِيُّ فَأَوْمَأَتْ بِرَأْسِهَا، فَجِيءَ بِالْيَهُودِيِّ فَاعْتَرَفَ، فَأَمَرَ بِهِ النَّبِيُّ صلى الله عليه وسلم فَرُضَّ رَأْسُهُ بِالْحِجَارَةِ. وَقَدْ قَالَ هَمَّامٌ بِحَجَرَيْنِ.

Reference	: Sahih al-Bukhari 6884
In-book reference	: Book 87, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 23

(13) Chapter: Killing a man for having killed a woman

(13) باب قَتْلِ الرَّجُلِ بِالْمَرْأَةِ

Narrated Anas bin Malik:

The Prophet (ﷺ) killed a Jew for killing a girl in order to take her ornaments.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَتَلَ يَهُودِيًّا بِجَارِيَةٍ قَتَلَهَا عَلَى أَوْضَاحٍ لَهَا.

Reference	: Sahih al-Bukhari 6885
In-book reference	: Book 87, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 24

(14) Chapter: Al-Qisas in cases of injury

(14) باب الْقِصَاصِ بَيْنَ الرِّجَالِ وَالنِّسَاءِ فِي الْجِرَاحَاتِ

وَقَالَ أَهْلُ الْعِلْمِ يُقْتَلُ الرَّجُلُ بِالْمَرْأَةِ. وَيُذْكَرُ عَنْ عُمَرَ تُقَادُ الْمَرْأَةُ مِنَ الرَّجُلِ فِي كُلِّ عَمْدٍ يَبْلُغُ نَفْسَهُ فَمَا دُونَهَا مِنَ الْجِرَاحِ. وَبِهِ قَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ وَإِبْرَاهِيمُ وَأَبُو الزِّنَادِ عَنْ أَصْحَابِهِ. وَجَرَحَتْ أُخْتُ الرُّبَيِّعِ إِنْسَانًا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْقِصَاصُ».

Narrated `Aisha:

We poured medicine into the mouth of the Prophet (ﷺ) during his ailment. He said, "Don't pour medicine into my mouth." (We thought he said that) out of the aversion a patient usually has for medicines. When he improved and felt better he said, "There is none of you but will be forced to drink medicine, except Al-`Abbas, for he did not witness your deed."

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا مُوسَى بْنُ أَبِي عَائِشَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ لَدَدْنَا النَّبِيَّ صلى الله عليه وسلم فِي مَرَضِهِ فَقَالَ " لاَ تُلُدُّونِي ". فَقُلْنَا كَرَاهِيَةُ الْمَرِيضِ لِلدَّوَاءِ. فَلَمَّا أَفَاقَ قَالَ " لاَ يَبْقَى أَحَدٌ مِنْكُمْ إِلاَّ لُدَّ، غَيْرَ الْعَبَّاسِ فَإِنَّهُ لَمْ يَشْهَدْكُمْ ".

Reference	: Sahih al-Bukhari 6886
In-book reference	: Book 87, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 25

(15) Chapter: Whoever took his right or retaliation from somebody without submitting the case to the ruler

(15) باب مَنْ أَخَذَ حَقَّهُ أَوِ اقْتَصَّ دُونَ السُّلْطَانِ

Narrated Abu Huraira:

That he heard Allah's Messenger (ﷺ) saying, "We (Muslims) are the last (to come) but (will be) the foremost (on the Day of Resurrection)." And added, "If someone is peeping (looking secretly) into your house without your permission, and you throw a stone at him and destroy his eyes, there will be no blame on you."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، أَنَّ الأَعْرَجَ، حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ إِنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " نَحْنُ الآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ ". وَبِإِسْنَادِهِ " لَوِ اطَّلَعَ فِي بَيْتِكَ أَحَدٌ وَلَمْ تَأْذَنْ لَهُ، خَذَفْتَهُ بِحَصَاةٍ فَفَقَأْتَ عَيْنَهُ، مَا كَانَ عَلَيْكَ مِنْ جُنَاحٍ ".

Reference	: Sahih al-Bukhari 6887, 6888
In-book reference	: Book 87, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 26

Narrated Yahya:

Humaid said, "A man peeped into the house of the Prophet (ﷺ) and the Prophet (ﷺ) aimed an arrow head at him to hit him." I asked, "Who told you that?" He said, "Anas bin Malik" (See Hadith No. 258 and 259, Vol. 8)

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ حُمَيْدٍ،، أَنَّ رَجُلاً، اطَّلَعَ فِي بَيْتِ النَّبِيِّ صلى الله عليه وسلم فَسَدَّدَ إِلَيْهِ مِشْقَصًا. فَقُلْتُ مَنْ حَدَّثَكَ قَالَ أَنَسُ بْنُ مَالِكٍ.

Reference	: Sahih al-Bukhari 6889
In-book reference	: Book 87, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 27

(16) Chapter: If someone dies or is killed in a big crowd

(16) باب إِذَا مَاتَ فِي الزِّحَامِ أَوْ قُتِلَ

Narrated `Aisha:

"When it was the day of (the battle of) Uhud, the pagans were defeated. Then Satan shouted, "O Allah's worshipers! Beware of what is behind you!" So the front files attacked the back files of the army. Hudhaifa looked, and behold, there was his father, Al-Yaman (being attacked) ! He shouted (to his companions), "O Allah's worshipers, my father, my father!" But by Allah, they did not stop till they killed him (i.e., Hudhaifa's father). Hudhaifa said, "May Allah forgive you." (`Urwa said, Hudhaifa continued asking Allah's Forgiveness for the killer of his father till he died.

حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا أَبُو أُسَامَةَ، قَالَ هِشَامٌ أَخْبَرَنَا عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ لَمَّا كَانَ يَوْمَ أُحُدٍ هُزِمَ الْمُشْرِكُونَ فَصَاحَ إِبْلِيسُ أَىْ عِبَادَ اللَّهِ أُخْرَاكُمْ. فَرَجَعَتْ أُولاَهُمْ، فَاجْتَلَدَتْ هِيَ وَأُخْرَاهُمْ، فَنَظَرَ حُذَيْفَةُ فَإِذَا هُوَ بِأَبِيهِ الْيَمَانِ فَقَالَ أَىْ عِبَادَ اللَّهِ أَبِي أَبِي. قَالَتْ فَوَاللَّهِ مَا احْتَجَزُوا حَتَّى قَتَلُوهُ. قَالَ حُذَيْفَةُ غَفَرَ اللَّهُ لَكُمْ. قَالَ عُرْوَةُ فَمَا زَالَتْ فِي حُذَيْفَةَ مِنْهُ بَقِيَّةٌ حَتَّى لَحِقَ بِاللَّهِ.

Reference	: Sahih al-Bukhari 6890
In-book reference	: Book 87, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 28

(17) Chapter: If someone kills himself by mistake, there is no Diya

(17) باب إِذَا قَتَلَ نَفْسَهُ خَطَأً فَلاَ دِيَةَ لَهُ

Narrated Salama:

We went out with the Prophet (ﷺ) to Khaibar. A man (from the companions) said, "O 'Amir! Let us hear some of your Huda (camel-driving songs.)" So he sang some of them (i.e. a lyric in harmony with the camels walk). The Prophet (ﷺ) said, "Who is the driver (of these camels)?" They said, "Amir." The Prophet said, "May Allah bestow His Mercy on him !" The people said, "O Allah's Messenger (ﷺ)! Would that you let us enjoy his company longer!" Then 'Amir was killed the following morning. The people said, "The good deeds of 'Amir are lost as he has killed himself." I returned at the time while they were talking about that. I went to the Prophet (ﷺ) and said, "O Allah's Prophet! Let my father be sacrificed for you! The people claim that 'Amir's good deeds are lost." The Prophet (ﷺ) said, "Whoever says so is a liar, for 'Amir will have a double reward as he exerted himself to obey Allah and fought in Allah's Cause. No other way of killing would have granted him greater reward."

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ، قَالَ خَرَجْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم إِلَى خَيْبَرَ فَقَالَ رَجُلٌ مِنْهُمْ أَسْمِعْنَا يَا عَامِرُ مِنْ هُنَيْهَاتِكَ. فَحَدَا بِهِمْ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " مَنِ السَّائِقُ " قَالُوا عَامِرٌ. فَقَالَ " رَحِمَهُ اللَّهُ ". فَقَالُوا يَا رَسُولَ اللَّهِ هَلاَّ أَمْتَعْتَنَا بِهِ. فَأُصِيبَ صَبِيحَةَ لَيْلَتِهِ فَقَالَ الْقَوْمُ حَبِطَ عَمَلُهُ، قَتَلَ نَفْسَهُ. فَلَمَّا رَجَعْتُ وَهُمْ يَتَحَدَّثُونَ أَنَّ عَامِرًا حَبِطَ عَمَلُهُ، فَجِئْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقُلْتُ يَا نَبِيَّ اللَّهِ فَدَاكَ أَبِي وَأُمِّي، زَعَمُوا أَنَّ عَامِرًا حَبِطَ عَمَلُهُ. فَقَالَ " كَذَبَ مَنْ قَالَهَا، إِنَّ لَهُ لأَجْرَيْنِ اثْنَيْنِ، إِنَّهُ لَجَاهِدٌ مُجَاهِدٌ، وَأَىُّ قَتْلٍ يَزِيدُهُ عَلَيْهِ ".

Reference	: Sahih al-Bukhari 6891
In-book reference	: Book 87, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 29

(18) Chapter: If somebody bites a man and has his tooth broken

(18) باب إِذَا عَضَّ رَجُلاً فَوَقَعَتْ ثَنَايَاهُ

Narrated `Imran bin Husain:

A man bit another man's hand and the latter pulled his hand out of his mouth by force, causing two of his incisors (teeth) to fall out. They submitted their case to the Prophet, who said, "One of you bit his brother as a male camel bites. (Go away), there is no Diya (Blood-money) for you."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا قَتَادَةُ، قَالَ سَمِعْتُ زُرَارَةَ بْنَ أَوْفَى، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ رَجُلاً، عَضَّ يَدَ رَجُلٍ، فَنَزَعَ يَدَهُ مِنْ فَمِهِ، فَوَقَعَتْ ثَنِيَّتَاهُ، فَاخْتَصَمُوا إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ " يَعَضُّ أَحَدُكُمْ أَخَاهُ كَمَا يَعَضُّ الْفَحْلُ، لاَ دِيَةَ لَكَ ".

Reference	: Sahih al-Bukhari 6892
In-book reference	: Book 87, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 30

Narrated Ya`la:

I went out in one of the Ghazwa and a man bit another man and as a result, an incisor tooth of the former was pulled out. The Prophet (ﷺ) cancelled the case.

حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ، قَالَ خَرَجْتُ فِي غَزْوَةٍ، فَعَضَّ رَجُلٌ فَانْتَزَعَ ثَنِيَّتَهُ، فَأَبْطَلَهَا النَّبِيُّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 6893
In-book reference	: Book 87, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 31

(19) Chapter: Tooth for tooth

(19) باب السِّنِّ بِالسِّنِّ

Narrated Anas:

The daughter of An-Nadr slapped a girl and broke her incisor tooth. They (the relatives of that girl), came to the Prophet (ﷺ) and he gave the order of Qisas (equality in punishment).

حَدَّثَنَا الأَنْصَارِيُّ، حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ ابْنَةَ النَّضْرِ، لَطَمَتْ جَارِيَةً، فَكَسَرَتْ ثَنِيَّتَهَا، فَأَتَوُا النَّبِيَّ صلى الله عليه وسلم فَأَمَرَ بِالْقِصَاصِ.

Reference	: Sahih al-Bukhari 6894
In-book reference	: Book 87, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 32

(20) Chapter: The Diya for fingers

(20) باب دِيَةِ الأَصَابِعِ

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "This and this are the same." He meant the little finger and the thumb.

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " هَذِهِ وَهَذِهِ سَوَاءٌ "، يَعْنِي الْخِنْصَرَ وَالإِبْهَامَ.

Reference	: Sahih al-Bukhari 6895
In-book reference	: Book 87, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 33

Narrated Ibn `Abbas:

I heard the Prophet (ﷺ) (saying the same as above Hadith 34).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم نَحْوَهُ.

Reference	: Sahih al-Bukhari 6895
In-book reference	: Book 87, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 34

(21) Chapter: If a group killed or injured one man, will all have to give Diya or be punished with Al-Qisas?

(21) باب إِذَا أَصَابَ قَوْمٌ مِنْ رَجُلٍ هَلْ يُعَاقِبُ أَوْ يَقْتَصُّ مِنْهُمْ كُلِّهِمْ

وَقَالَ مُطَرِّفٌ عَنِ الشَّعْبِيِّ فِي رَجُلَيْنِ شَهِدَا عَلَى رَجُلٍ أَنَّهُ سَرَقَ فَقَطَعَهُ عَلِيٌّ، ثُمَّ جَاءَا بِآخَرَ وَقَالاَ أَخْطَأْنَا. فَأَبْطَلَ شَهَادَتَهُمَا وَأُخِذَا بِدِيَةِ الأَوَّلِ، وَقَالَ لَوْ عَلِمْتُ أَنَّكُمَا تَعَمَّدْتُمَا لَقَطَعْتُكُمَا.

Ibn 'Umar said:

A boy was assassinated. 'Umar said, "If all the people of San'a took part in the assassination I would kill them all."

Al-Mughira bin Hakim said that his father said, "Four persons killed a boy, and 'Umar said (as above)."
Abu Bakr, Ibn Az-Zubair, 'Ali and Suwaid bin Muqarrin gave the judgement of Al-Qisas (equality in punishment) in cases of slapping. And 'Umar carried out Al-Qisas for a strike with a stick. And 'Ali carried out Al-Qisas for three lashes with a whip. And Shuraih carried out for one last and for scratching.

وَقَالَ لِي ابْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ غُلاَمًا، قُتِلَ غِيلَةً فَقَالَ عُمَرُ لَوِ اشْتَرَكَ فِيهَا أَهْلُ صَنْعَاءَ لَقَتَلْتُهُمْ. وَقَالَ مُغِيرَةُ بْنُ حَكِيمٍ عَنْ أَبِيهِ إِنَّ أَرْبَعَةً قَتَلُوا صَبِيًّا فَقَالَ عُمَرُ مِثْلَهُ. وَأَقَادَ أَبُو بَكْرٍ وَابْنُ الزُّبَيْرِ وَعَلِيٌّ وَسُوَيْدُ بْنُ مُقَرِّنٍ مِنْ لَطْمَةٍ. وَأَقَادَ عُمَرُ مِنْ ضَرْبَةٍ بِالدِّرَّةِ. وَأَقَادَ عَلِيٌّ مِنْ ثَلاَثَةِ أَسْوَاطٍ. وَاقْتَصَّ شُرَيْحٌ مِنْ سَوْطٍ وَخُمُوشٍ.

Reference	: Sahih al-Bukhari 6896
In-book reference	: Book 87, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 83, Hadith 34

Narrated `Aisha:

We poured medicine into the mouth of Allah's Messenger (ﷺ) during his illness, and he pointed out to us intending to say, "Don't pour medicine into my mouth." We thought that his refusal was out of the aversion a patient usually has for medicine. When he improved and felt a bit better he said (to us.) "Didn't I forbid you to pour medicine into my mouth?" We said, "We thought (you did so) because of the aversion, one usually have for medicine." Allah's Messenger (ﷺ) said, "There is none of you but will be forced to drink medicine, and I will watch you, except Al-`Abbas, for he did not witness this act of yours."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنَا مُوسَى بْنُ أَبِي عَائِشَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَتْ عَائِشَةُ لَدَدْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم فِي مَرَضِهِ، وَجَعَلَ يُشِيرُ إِلَيْنَا " لاَ تَلُدُّونِي ". قَالَ فَقُلْنَا كَرَاهِيَةُ الْمَرِيضِ بِالدَّوَاءِ، فَلَمَّا أَفَاقَ قَالَ " أَلَمْ أَنْهَكُمْ أَنْ تَلُدُّونِي ". قَالَ قُلْنَا كَرَاهِيَةٌ لِلدَّوَاءِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَبْقَى مِنْكُمْ أَحَدٌ إِلاَّ لُدَّ ـ وَأَنَا أَنْظُرُ ـ إِلاَّ الْعَبَّاسَ فَإِنَّهُ لَمْ يَشْهَدْكُمْ ".

Reference	: Sahih al-Bukhari 6897
In-book reference	: Book 87, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 35

(22) Chapter: Al-Qasama (22) باب الْقَسَامَةِ

وَقَالَ الأَشْعَثُ بْنُ قَيْسٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «شَاهِدَاكَ أَوْ يَمِينُهُ».

وَقَالَ ابْنُ أَبِي مُلَيْكَةَ لَمْ يُقِدْ بِهَا مُعَاوِيَةُ، وَكَتَبَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ إِلَى عَدِيِّ بْنِ أَرْطَاةَ- وَكَانَ أَمَّرَهُ عَلَى الْبَصْرَةِ- فِي قَتِيلٍ وُجِدَ عِنْدَ بَيْتٍ مِنْ بُيُوتِ السَّمَّانِينَ إِنْ وَجَدَ أَصْحَابُهُ بَيِّنَةً، وَإِلاَّ فَلاَ تَظْلِمِ النَّاسَ، فَإِنَّ هَذَا لاَ يُقْضَى فِيهِ إِلَى يَوْمِ الْقِيَامَةِ.

Narrated Sahl bin Abi Hathma:

(a man from the Ansar) that a number of people from his tribe went to Khaibar and dispersed, and then they found one of them murdered. They said to the people with whom the corpse had been found, "You have killed our companion!" Those people said, "Neither have we killed him, nor do we know his killer." The bereaved group went to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! We went to Khaibar and found one of us murdered." The Prophet (ﷺ) said, "Let the older among you come forward and speak." Then the Prophet (ﷺ) said, to them, "Bring your proof against the killer." They said "We have no proof." The Prophet (ﷺ) said, "Then they (the defendants) will take an oath." They said, "We do not accept the oaths of the Jews." Allah's Messenger (ﷺ) did not like that the Blood-money of the killed one be lost without compensation, so he paid one-hundred camels out of the camels of Zakat (to the relatives of the deceased) as Diya (Blood-money).

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، زَعَمَ أَنَّ رَجُلاً، مِنَ الأَنْصَارِ يُقَالُ لَهُ سَهْلُ بْنُ أَبِي حَثْمَةَ أَخْبَرَهُ أَنَّ نَفَرًا مِنْ قَوْمِهِ انْطَلَقُوا إِلَى خَيْبَرَ فَتَفَرَّقُوا فِيهَا، وَوَجَدُوا أَحَدَهُمْ قَتِيلاً، وَقَالُوا لِلَّذِي وُجِدَ فِيهِمْ قَتَلْتُمْ صَاحِبَنَا. قَالُوا مَا قَتَلْنَا وَلاَ عَلِمْنَا قَاتِلاً. فَانْطَلَقُوا إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالُوا يَا رَسُولَ اللَّهِ انْطَلَقْنَا إِلَى خَيْبَرَ فَوَجَدْنَا أَحَدَنَا قَتِيلاً. فَقَالَ " الْكُبْرَ الْكُبْرَ ". فَقَالَ لَهُمْ " تَأْتُونَ بِالْبَيِّنَةِ عَلَى مَنْ قَتَلَهُ ". قَالُوا مَا لَنَا بَيِّنَةٌ. قَالَ " فَيَحْلِفُونَ ". قَالُوا لاَ نَرْضَى بِأَيْمَانِ الْيَهُودِ. فَكَرِهَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُبْطِلَ دَمَهُ، فَوَدَاهُ مِائَةً مِنْ إِبِلِ الصَّدَقَةِ.

Reference	: Sahih al-Bukhari 6898
In-book reference	: Book 87, Hadith 37

USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 9, Book 83, Hadith 36

Narrated Abu Qilaba:

Once `Umar bin `Abdul `Aziz sat on his throne in the courtyard of his house so that the people might gather before him. Then he admitted them and (when they came in), he said, "What do you think of Al-Qasama?" They said, "We say that it is lawful to depend on Al-Qasama in Qisas, as the previous Muslim Caliphs carried out Qisas depending on it." Then he said to me, "O Abu Qilaba! What do you say about it?" He let me appear before the people and I said, "O Chief of the Believers! You have the chiefs of the army staff and the nobles of the Arabs. If fifty of them testified that a married man had committed illegal sexual intercourse in Damascus but they had not seen him (doing so), would you stone him?" He said, "No." I said, "If fifty of them testified that a man had committed theft in Hums, would you cut off his hand though they did not see him?" He replied, "No." I said, "By Allah, Allah's Messenger (ﷺ) never killed anyone except in one of the following three situations: (1) A person who killed somebody unjustly, was killed (in Qisas,) (2) a married person who committed illegal sexual intercourse and (3) a man who fought against Allah and His Apostle and deserted Islam and became an apostate." Then the people said, "Didn't Anas bin Malik narrate that Allah's Messenger (ﷺ) cut off the hands of the thieves, branded their eyes and then, threw them in the sun?" I said, "I shall tell you the narration of Anas. Anas said: "Eight persons from the tribe of `Ukl came to Allah's Messenger (ﷺ) and gave the Pledge of allegiance for Islam (became Muslim). The climate of the place (Medina) did not suit them, so they became sick and complained about that to Allah's Messenger (ﷺ). He said (to them), "Won't you go out with the shepherd of our camels and drink of the camels' milk and urine (as medicine)?" They said, "Yes." So they went out and drank the camels' milk and urine, and after they became healthy, they killed the shepherd of Allah's Messenger (ﷺ) and took away all the camels. This news reached Allah's Messenger (ﷺ) , so he sent (men) to follow their traces and they were captured and brought (to the Prophet). He then ordered to cut their hands and feet, and their eyes were branded with heated pieces of iron, and then he threw them in the sun till they died." I said, "What can be worse than what those people did? They deserted Islam, committed murder and theft." Then 'Anbasa bin Sa`id said, "By Allah, I never heard a narration like this of today." I said, "O 'Anbasa! You deny my narration?" 'Anbasa said, "No, but you have related the narration in the way it should be related. By Allah, these people are in welfare as long as this Sheikh (Abu Qilaba) is among them." I added, "Indeed in this event there has been a tradition set by Allah's Messenger (ﷺ). The narrator added: Some Ansari people came to the Prophet (ﷺ) and discussed some matters with him, a man from amongst them went out and was murdered. Those people went out after him, and behold, their companion was swimming in blood. They returned to Allah's Messenger (ﷺ) and said to him, "O Allah's Apostle, we have found our companion who had talked with us and gone out before us, swimming in blood (killed)." Allah's Messenger (ﷺ) went out and asked them, "Whom do you suspect or whom do you think has killed him?" They said, "We think that the Jews have killed him." The Prophet (ﷺ) sent for the Jews and asked them, "Did you kill this (person)?" They replied, "No." He asked the Al-Ansars, "Do you agree that I let fifty Jews take an oath that they have not killed him?" They said, "It matters little for the Jews to kill us all and then take false oaths." He said, "Then would you like to receive the Diya after fifty of you have taken an oath (that the Jews have killed your man)?" They said, "We will not take the oath." Then the Prophet (ﷺ) himself paid them the Diya (Blood-money)." The narrator added, "The tribe of Hudhail repudiated one of their men (for his evil conduct) in the Pre-lslamic period of Ignorance. Then, at a place called Al-Batha' (near Mecca), the man attacked a Yemenite family at night to steal from them, but a. man from the family noticed him and struck him with his sword and killed him. The tribe of Hudhail came and captured the Yemenite and brought him to `Umar during the Hajj season and

said, "He has killed our companion." The Yemenite said, "But these people had repudiated him (i.e., their companion)." `Umar said, "Let fifty persons of Hudhail swear that they had not repudiated him." So forty-nine of them took the oath and then a person belonging to them, came from Sham and they requested him to swear similarly, but he paid one-thousand Dirhams instead of taking the oath. They called another man instead of him and the new man shook hands with the brother of the deceased. Some people said, "We and those fifty men who had taken false oaths (Al-Qasama) set out, and when they reached a place called Nakhlah, it started raining so they entered a cave in the mountain, and the cave collapsed on those fifty men who took the false oath, and all of them died except the two persons who had shaken hands with each other. They escaped death but a stone fell on the leg of the brother of the deceased and broke it, whereupon he survived for one year and then died." I further said, "`Abdul Malik bin Marwan sentenced a man to death in Qisas (equality in punishment) for murder, basing his judgment on Al-Qasama, but later on he regretted that judgment and ordered that the names of the fifty persons who had taken the oath (Al-Qasama), be erased from the register, and he exiled them in Sham."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو بِشْرٍ، إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الأَسَدِيُّ حَدَّثَنَا الْحَجَّاجُ بْنُ أَبِي عُثْمَانَ، حَدَّثَنِي أَبُو رَجَاءٍ، مِنْ آلِ أَبِي قِلاَبَةَ حَدَّثَنِي أَبُو قِلاَبَةَ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، أَبْرَزَ سَرِيرَهُ يَوْمًا لِلنَّاسِ، ثُمَّ أَذِنَ لَهُمْ فَدَخَلُوا فَقَالَ مَا تَقُولُونَ فِي الْقَسَامَةِ قَالَ نَقُولُ الْقَسَامَةُ الْقَوَدُ بِهَا حَقٌّ، وَقَدْ أَقَادَتْ بِهَا الْخُلَفَاءُ. قَالَ لِي مَا تَقُولُ يَا أَبَا قِلاَبَةَ وَنَصَبَنِي لِلنَّاسِ. فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ عِنْدَكَ رُءُوسُ الأَجْنَادِ وَأَشْرَافُ الْعَرَبِ، أَرَأَيْتَ لَوْ أَنَّ خَمْسِينَ مِنْهُمْ شَهِدُوا عَلَى رَجُلٍ مُحْصَنٍ بِدِمَشْقَ أَنَّهُ قَدْ زَنَى، لَمْ يَرَوْهُ أَكُنْتَ تَرْجُمُهُ قَالَ لاَ. قُلْتُ أَرَأَيْتَ لَوْ أَنَّ خَمْسِينَ مِنْهُمْ شَهِدُوا عَلَى رَجُلٍ بِحِمْصَ أَنَّهُ سَرَقَ أَكُنْتَ تَقْطَعُهُ وَلَمْ يَرَوْهُ قَالَ لاَ. قُلْتُ فَوَاللَّهِ مَا قَتَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَحَدًا قَطُّ، إِلاَّ فِي إِحْدَى ثَلاَثِ خِصَالٍ رَجُلٌ قَتَلَ بِجَرِيرَةِ نَفْسِهِ فَقُتِلَ، أَوْ رَجُلٌ زَنَى بَعْدَ إِحْصَانٍ، أَوْ رَجُلٌ حَارَبَ اللَّهَ وَرَسُولَهُ وَارْتَدَّ عَنِ الإِسْلاَمِ. فَقَالَ الْقَوْمُ أَوَلَيْسَ قَدْ حَدَّثَ أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَطَعَ فِي السَّرَقِ وَسَمَرَ الأَعْيُنَ، ثُمَّ نَبَذَهُمْ فِي الشَّمْسِ. فَقُلْتُ أَنَا أُحَدِّثُكُمْ حَدِيثَ أَنَسٍ، حَدَّثَنِي أَنَسٌ أَنَّ نَفَرًا مِنْ عُكْلٍ ثَمَانِيَةً قَدِمُوا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَبَايَعُوهُ عَلَى الإِسْلاَمِ، فَاسْتَوْخَمُوا الأَرْضَ فَسَقِمَتْ أَجْسَامُهُمْ، فَشَكَوْا ذَلِكَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " أَفَلاَ تَخْرُجُونَ مَعَ رَاعِينَا فِي إِبِلِهِ، فَتُصِيبُونَ مِنْ أَلْبَانِهَا وَأَبْوَالِهَا ". قَالُوا بَلَى، فَخَرَجُوا فَشَرِبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا فَصَحُّوا، فَقَتَلُوا رَاعِيَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَطْرَدُوا النَّعَمَ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَرْسَلَ فِي آثَارِهِمْ، فَأُدْرِكُوا فَجِيءَ بِهِمْ، فَأَمَرَ بِهِمْ فَقُطِّعَتْ أَيْدِيهِمْ وَأَرْجُلُهُمْ، وَسَمَرَ أَعْيُنَهُمْ، ثُمَّ نَبَذَهُمْ فِي الشَّمْسِ حَتَّى مَاتُوا. قُلْتُ وَأَىُّ شَىْءٍ أَشَدُّ مِمَّا صَنَعَ هَؤُلاَءِ ارْتَدُّوا عَنِ الإِسْلاَمِ وَقَتَلُوا وَسَرَقُوا. فَقَالَ عَنْبَسَةُ بْنُ سَعِيدٍ وَاللَّهِ إِنْ سَمِعْتُ كَالْيَوْمِ قَطُّ. فَقُلْتُ أَتَرُدُّ عَلَىَّ حَدِيثِي يَا عَنْبَسَةُ قَالَ لاَ، وَلَكِنْ جِئْتَ بِالْحَدِيثِ عَلَى وَجْهِهِ، وَاللَّهِ لاَ يَزَالُ هَذَا الْجُنْدُ بِخَيْرٍ مَا عَاشَ هَذَا الشَّيْخُ بَيْنَ أَظْهُرِهِمْ. قُلْتُ وَقَدْ كَانَ فِي هَذَا سُنَّةٌ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم دَخَلَ عَلَيْهِ نَفَرٌ مِنَ الأَنْصَارِ فَتَحَدَّثُوا عِنْدَهُ، فَخَرَجَ رَجُلٌ مِنْهُمْ بَيْنَ أَيْدِيهِمْ فَقُتِلَ، فَخَرَجُوا بَعْدَهُ، فَإِذَا هُمْ بِصَاحِبِهِمْ يَتَشَحَّطُ فِي الدَّمِ، فَرَجَعُوا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالُوا يَا رَسُولَ اللَّهِ صَاحِبُنَا كَانَ تَحَدَّثَ مَعَنَا، فَخَرَجَ بَيْنَ أَيْدِينَا، فَإِذَا نَحْنُ بِهِ يَتَشَحَّطُ فِي الدَّمِ. فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " بِمَنْ تَظُنُّونَ أَوْ تَرَوْنَ قَتَلَهُ ". قَالُوا نَرَى أَنَّ الْيَهُودَ قَتَلَتْهُ. فَأَرْسَلَ إِلَى الْيَهُودِ فَدَعَاهُمْ. فَقَالَ " آنْتُمْ قَتَلْتُمْ هَذَا ". قَالُوا لاَ. قَالَ " أَتَرْضَوْنَ نَفَلَ خَمْسِينَ مِنَ الْيَهُودِ مَا قَتَلُوهُ ". فَقَالُوا مَا يُبَالُونَ أَنْ يَقْتُلُونَا أَجْمَعِينَ ثُمَّ يَنْتَفِلُونَ. قَالَ " أَفَتَسْتَحِقُّونَ الدِّيَةَ بِأَيْمَانِ خَمْسِينَ مِنْكُمْ ". قَالُوا مَا كُنَّا لِنَحْلِفَ، فَوَدَاهُ مِنْ عِنْدِهِ. قُلْتُ وَقَدْ كَانَتْ هُذَيْلٌ خَلَعُوا خَلِيعًا لَهُمْ فِي الْجَاهِلِيَّةِ فَطَرَقَ أَهْلَ بَيْتٍ مِنَ الْيَمَنِ بِالْبَطْحَاءِ فَانْتَبَهَ لَهُ رَجُلٌ مِنْهُمْ فَحَذَفَهُ بِالسَّيْفِ فَقَتَلَهُ، فَجَاءَتْ هُذَيْلٌ فَأَخَذُوا الْيَمَانِيَ فَرَفَعُوهُ إِلَى عُمَرَ بِالْمَوْسِمِ وَقَالُوا قَتَلَ صَاحِبَنَا. فَقَالَ إِنَّهُمْ قَدْ خَلَعُوهُ. فَقَالَ يُقْسِمُ خَمْسُونَ مِنْ هُذَيْلٍ مَا خَلَعُوهُ. قَالَ فَأَقْسَمَ مِنْهُمْ تِسْعَةٌ وَأَرْبَعُونَ رَجُلاً، وَقَدِمَ رَجُلٌ مِنْهُمْ مِنَ الشَّأْمِ فَسَأَلُوهُ أَنْ يُقْسِمَ فَافْتَدَى يَمِينَهُ مِنْهُمْ بِأَلْفِ دِرْهَمٍ، فَأَدْخَلُوا مَكَانَهُ رَجُلاً آخَرَ، فَدَفَعَهُ إِلَى أَخِي الْمَقْتُولِ فَقُرِنَتْ يَدُهُ بِيَدِهِ، قَالُوا فَانْطَلَقَا وَالْخَمْسُونَ الَّذِينَ أَقْسَمُوا حَتَّى إِذَا كَانُوا بِنَخْلَةَ، أَخَذَتْهُمُ السَّمَاءُ فَدَخَلُوا فِي غَارٍ فِي الْجَبَلِ، فَانْهَجَمَ الْغَارُ عَلَى الْخَمْسِينَ الَّذِينَ أَقْسَمُوا فَمَاتُوا جَمِيعًا، وَأُفْلِتَ الْقَرِينَانِ وَاتَّبَعَهُمَا حَجَرٌ فَكَسَرَ رِجْلَ أَخِي الْمَقْتُولِ، فَعَاشَ حَوْلاً ثُمَّ مَاتَ. قُلْتُ وَقَدْ كَانَ عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ أَقَادَ رَجُلاً بِالْقَسَامَةِ ثُمَّ نَدِمَ بَعْدَ مَا صَنَعَ، فَأَمَرَ بِالْخَمْسِينَ الَّذِينَ أَقْسَمُوا فَمُحُوا مِنَ الدِّيوَانِ وَسَيَّرَهُمْ إِلَى الشَّأْمِ.

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In-book reference : Book 87, Hadith 38
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(deprecated numbering scheme)

(23) Chapter: If somebody peeps into the house of some people

(23) باب مَنِ اطَّلَعَ فِي بَيْتِ قَوْمٍ فَفَقَئُوا عَيْنَهُ فَلاَ دِيَةَ لَهُ

Narrated Anas:

A man peeped into one of the dwelling places of the Prophet. The Prophet got up and aimed a sharp-edged arrow head (or wooden stick) at him to poke him stealthily.

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ أَنَسٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ رَجُلاً، اطَّلَعَ فِي بَعْضِ حُجَرِ النَّبِيِّ صلى الله عليه وسلم فَقَامَ إِلَيْهِ بِمِشْقَصٍ أَوْ بِمَشَاقِصَ وَجَعَلَ يَخْتِلُهُ لِيَطْعُنَهُ.

Reference	: Sahih al-Bukhari 6900
In-book reference	: Book 87, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 38

Narrated Sahl bin Sa'd As-Sa'idi:

A man peeped through a hole in the door of Allah's Messenger (ﷺ)'s house, and at that time, Allah's Messenger (ﷺ) had a Midri (an iron comb or bar) with which he was rubbing his head. So when Allah's Messenger (ﷺ) saw him, he said (to him), "If I had been sure that you were looking at me (through the door), I would have poked your eye with this (sharp iron bar)." Allah's Messenger (ﷺ) added, "The asking for permission to enter has been enjoined so that one may not look unlawfully (at what there is in the house without the permission of its people)."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، أَنَّ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ، أَخْبَرَهُ أَنَّ رَجُلاً اطَّلَعَ فِي جُحْرٍ فِي باب رَسُولِ اللَّهِ صلى الله عليه وسلم وَمَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مِدْرًى يَحُكُّ بِهِ رَأْسَهُ، فَلَمَّا رَآهُ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ " لَوْ أَعْلَمُ أَنْ تَنْتَظِرَنِي لَطَعَنْتُ بِهِ فِي عَيْنَيْكَ ". قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا جُعِلَ الإِذْنُ مِنْ قِبَلِ الْبَصَرِ ".

Reference	: Sahih al-Bukhari 6901
In-book reference	: Book 87, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 38

Narrated Abu Huraira:

Abul Qasim said, "If any person peeps at you without your permission and you poke him with a stick and injure his eye, you will not be blamed."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ أَبُو الْقَاسِمِ صلى الله عليه وسلم " لَوْ أَنَّ امْرَأً اطَّلَعَ عَلَيْكَ بِغَيْرِ إِذْنٍ، فَخَذَفْتَهُ بِعَصَاةٍ، فَفَقَأْتَ عَيْنَهُ، لَمْ يَكُنْ عَلَيْكَ جُنَاحٌ ".

Reference	: Sahih al-Bukhari 6902
In-book reference	: Book 87, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 39

(24) Chapter: Al-‘Aqila who pay the Diya

(24) باب الْعَاقِلَةِ

Narrated Ash-Shu`bi:

I heard Abu Juhaifa saying, "I asked `Ali 'Have you got any Divine literature apart from the Qur'an?' (Once he said...apart from what the people have?) `Ali replied, 'By Him Who made the grain split (germinate) and created the soul, we have nothing except what is in the Qur'an and the ability (gift) of understanding Allah's Book which He may endow a man with and we have what is written in this paper.' I asked, 'What is written in this paper?' He replied, 'Al-`Aql (the regulation of Diya), about the ransom of captives, and the Judgment that a Muslim should not be killed in Qisas (equality in punishment) for killing a disbeliever." (See Hadith No. 283,Vol. 4)

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، حَدَّثَنَا مُطَرِّفٌ، قَالَ سَمِعْتُ الشَّعْبِيَّ، قَالَ سَمِعْتُ أَبَا جُحَيْفَةَ، قَالَ سَأَلْتُ عَلِيًّا ـ رضى الله عنه ـ هَلْ عِنْدَكُمْ شَىْءٌ مَا لَيْسَ فِي الْقُرْآنِ وَقَالَ مَرَّةً مَا لَيْسَ عِنْدَ النَّاسِ فَقَالَ وَالَّذِي فَلَقَ الْحَبَّ وَبَرَأَ النَّسَمَةَ مَا عِنْدَنَا إِلاَّ مَا

فِي الْقُرْآنِ، إِلاَّ فَهْمًا يُعْطَى رَجُلٌ فِي كِتَابِهِ، وَمَا فِي الصَّحِيفَةِ. قُلْتُ وَمَا فِي الصَّحِيفَةِ قَالَ الْعَقْلُ، وَفِكَاكُ الأَسِيرِ، وَأَنْ لاَ يُقْتَلَ مُسْلِمٌ بِكَافِرٍ.

Reference	: Sahih al-Bukhari 6903
In-book reference	: Book 87, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 40

(25) Chapter: The foetus of a woman (25) باب جَنِينِ الْمَرْأَةِ

Narrated Abu Huraira:

Two women from the tribe of Hudhail (fought with each other) and one of them threw (a stone at) the other, causing her to have a miscarriage and Allah's Messenger (ﷺ) gave his verdict that the killer (of the fetus) should give a male or female slave (as a Diya).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، وَحَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ امْرَأَتَيْنِ، مِنْ هُذَيْلٍ رَمَتْ إِحْدَاهُمَا الأُخْرَى، فَطَرَحَتْ جَنِينَهَا، فَقَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم فِيهَا بِغُرَّةٍ عَبْدٍ أَوْ أَمَةٍ.

Reference	: Sahih al-Bukhari 6904
In-book reference	: Book 87, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 41

Narrated Hisham's father from Al-Mughira bin Shu'ba:

'Umar consulted the companions about the case of a woman's abortion (caused by somebody else). Al-Mughira said: The Prophet (ﷺ) gave the verdict that a male or female slave should be given (as a Diya). Then Muhammad bin Maslama testified that he had witnessed the Prophet (ﷺ) giving such a verdict.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ عُمَرَ ـ رضى الله عنه ـ أَنَّهُ اسْتَشَارَهُمْ فِي إِمْلاَصِ الْمَرْأَةِ فَقَالَ الْمُغِيرَةُ قَضَى النَّبِيُّ صلى الله عليه وسلم بِالْغُرَّةِ عَبْدٍ أَوْ أَمَةٍ. فَقَالَ ائْتِ مَنْ يَشْهَدُ مَعَكَ، فَشَهِدَ مُحَمَّدُ بْنُ مَسْلَمَةَ أَنَّهُ شَهِدَ النَّبِيَّ صلى الله عليه وسلم قَضَى بِهِ.

Reference	: Sahih al-Bukhari 6905, 6906
In-book reference	: Book 87, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 42

Narrated Hisham's father:

'Umar asked the people, "Who heard the Prophet (ﷺ) giving his verdict regarding abortions?" Al-Mughira said, "I heard him judging that a male or female slave should be given (as a Diya)." 'Umar said, "Present a witness to testify your statement." Muhammad bin Maslama said, "I testify that the Prophet (ﷺ) gave such a judgment."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ هِشَامٍ، عَنْ أَبِيهِ، أَنْ عُمَرَ، نَشَدَ النَّاسَ مَنْ سَمِعَ النَّبِيَّ صلى الله عليه وسلم قَضَى فِي السِّقْطِ وَقَالَ الْمُغِيرَةُ أَنَا سَمِعْتُهُ قَضَى فِيهِ بِغُرَّةٍ عَبْدٍ أَوْ أَمَةٍ. قَالَ ائْتِ مَنْ يَشْهَدُ مَعَكَ عَلَى هَذَا فَقَالَ مُحَمَّدُ بْنُ مَسْلَمَةَ أَنَا أَشْهَدُ عَلَى النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ هَذَا.

Reference	: Sahih al-Bukhari 6907, 6908
In-book reference	: Book 87, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 42

Narrated `Urwa:

I heard Al-Maghira bin Shu`ba narrating that `Umar had consulted them about the case of abortion (similarly as narrated in No. 42).

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ، حَدَّثَنَا زَائِدَةُ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ الْمُغِيرَةَ بْنَ شُعْبَةَ، يُحَدِّثُ عَنْ عُمَرَ، أَنَّهُ اسْتَشَارَهُمْ فِي إِمْلاَصِ الْمَرْأَةِ مِثْلَهُ.

Reference	: Sahih al-Bukhari 6908b
In-book reference	: Book 87, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 43

(26) Chapter: The Diya is to be collected from the father of the killer and his ‘Asaba but not from the killer’s children

(26) باب جَنِينِ الْمَرْأَةِ وَأَنَّ الْعَقْلَ عَلَى الْوَالِدِ وَعَصَبَةِ الْوَالِدِ لاَ عَلَى الْوَلَدِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) gave a verdict regarding an aborted fetus of a woman from Bani Lihyan that the killer (of the fetus) should give a male or female slave (as a Diya) but the woman who was required to give the slave, died, so Allah's Messenger (ﷺ) gave the verdict that her inheritance be given to her children and her husband and the Diya be paid by her 'Asaba.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ،. أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَضَى فِي جَنِينِ امْرَأَةٍ مِنْ بَنِي لِحْيَانَ بِغُرَّةٍ عَبْدٍ أَوْ أَمَةٍ. ثُمَّ إِنَّ الْمَرْأَةَ الَّتِي قَضَى عَلَيْهَا بِالْغُرَّةِ تُوُفِّيَتْ، فَقَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنَّ مِيرَاثَهَا لِبَنِيهَا وَزَوْجِهَا، وَأَنَّ الْعَقْلَ عَلَى عَصَبَتِهَا.

Reference	: Sahih al-Bukhari 6909
In-book reference	: Book 87, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 44

Narrated Abu Huraira:

Two women from Hudhail fought with each other and one of them hit the other with a stone that killed her and what was in her womb. The relatives of the killer and the relatives of the victim submitted their case to the Prophet (ﷺ) who judged that the Diya for the fetus was a male or female slave, and the Diya for the killed woman was to be paid by the 'Asaba (near relatives) of the killer.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، وَأَبِي، سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ اقْتَتَلَتِ امْرَأَتَانِ مِنْ هُذَيْلٍ، فَرَمَتْ إِحْدَاهُمَا الأُخْرَى بِحَجَرٍ قَتَلَتْهَا وَمَا فِي بَطْنِهَا، فَاخْتَصَمُوا إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَضَى أَنَّ دِيَةَ جَنِينِهَا غُرَّةٌ عَبْدٌ أَوْ وَلِيدَةٌ، وَقَضَى دِيَةَ الْمَرْأَةِ عَلَى عَاقِلَتِهَا.

Reference	: Sahih al-Bukhari 6910
In-book reference	: Book 87, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 45

(27) Chapter: Whoever sought the help of a slave or a boy

(27) باب مَنِ اسْتَعَانَ عَبْدًا أَوْ صَبِيًّا

وَيُذْكَرُ أَنَّ أُمَّ سُلَيْمٍ بَعَثَتْ إِلَى مُعَلِّمِ الْكُتَّابِ ابْعَثْ إِلَيَّ غِلْمَانًا يَنْفُشُونَ صُوفًا، وَلاَ تَبْعَثْ إِلَيَّ حُرًّا.

Narrated `Abdul-`Aziz:

Anas said, "When Allah's Messenger (ﷺ) arrived at Medina, Abu Talha took hold of my hand and brought me to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Anas is an intelligent boy, so let him serve you."

Anas added, "So I served the Prophet (ﷺ) L at home and on journeys; by Allah, he never said to me for anything which I did: Why have you done this like this or, for anything which I did not do: 'Why have you not done this like this?"

حَدَّثَنِي عَمْرُو بْنُ زُرَارَةَ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ، قَالَ لَمَّا قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ أَخَذَ أَبُو طَلْحَةَ بِيَدِي فَانْطَلَقَ بِي إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ أَنَسًا غُلاَمٌ كَيِّسٌ فَلْيَخْدُمْكَ. قَالَ فَخَدَمْتُهُ فِي الْحَضَرِ وَالسَّفَرِ، فَوَاللَّهِ مَا قَالَ لِي لِشَىْءٍ صَنَعْتُهُ، لِمَ صَنَعْتَ هَذَا هَكَذَا وَلاَ لِشَىْءٍ لَمْ أَصْنَعْهُ لِمَ لَمْ تَصْنَعْ هَذَا هَكَذَا

Reference	: Sahih al-Bukhari 6911
In-book reference	: Book 87, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 46

(28) Chapter: No Diya in cases of mines and wells

(28) باب الْمَعْدِنُ جُبَارٌ وَالْبِئْرُ جُبَارٌ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "There is no Diya for persons killed by animals or for the one who has been killed accidentally by falling into a well or for the one killed in a mine. And one-fifth of Rikaz (treasures buried before the Islamic era) is to be given to the state."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي، سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْعَجْمَاءُ جُرْحُهَا جُبَارٌ، وَالْبِئْرُ جُبَارٌ، وَالْمَعْدِنُ جُبَارٌ، وَفِي الرِّكَازِ الْخُمُسُ ".

Reference	: Sahih al-Bukhari 6912
In-book reference	: Book 87, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 47

(29) Chapter: No Diya for the one killed by an animal

(29) باب الْعَجْمَاءُ جُبَارٌ

وَقَالَ ابْنُ سِيرِينَ كَانُوا لاَ يُضَمِّنُونَ مِنَ النَّفْحَةِ وَيُضَمِّنُونَ مِنْ رَدِّ الْعِنَانِ.

وَقَالَ حَمَّادٌ لاَ تُضْمَنُ النَّفْحَةُ إِلاَّ أَنْ يَنْخُسَ إِنْسَانٌ الدَّابَّةَ.

وَقَالَ شُرَيْحٌ لاَ تُضْمَنُ مَا عَاقَبَتْ أَنْ يَضْرِبَهَا فَتَضْرِبَ بِرِجْلِهَا.

وَقَالَ الْحَكَمُ وَحَمَّادٌ إِذَا سَاقَ الْمُكَارِي حِمَارًا عَلَيْهِ امْرَأَةٌ فَتَخِرُّ، لاَ شَىْءَ عَلَيْهِ.

وَقَالَ الشَّعْبِيُّ إِذَا سَاقَ دَابَّةً فَأَتْعَبَهَا فَهْوَ ضَامِنٌ لِمَا أَصَابَتْ، وَإِنْ كَانَ خَلْفَهَا مُتَرَسِّلاً لَمْ يَضْمَنْ.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "There is no Diya for a person injured or killed by an animal (going about without somebody to control it) and similarly, there is no Diya for the one who falls and dies in a well, and also the one who dies in a mine. As regards the Ar-Rikaz (buried wealth), one-fifth thereof is for the state."

حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْعَجْمَاءُ عَقْلُهَا جُبَارٌ، وَالْبِئْرُ جُبَارٌ، وَالْمَعْدِنُ جُبَارٌ، وَفِي الرِّكَازِ الْخُمُسُ ".

Reference	: Sahih al-Bukhari 6913
In-book reference	: Book 87, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 48

(30) Chapter: The sin of a person who killed an innocent Dhimi

(30) باب إِثْمِ مَنْ قَتَلَ ذِمِّيًّا بِغَيْرِ جُرْمٍ

Narrated `Abdullah bin `Amr:

The Prophet (ﷺ) said, "Whoever killed a Mu'ahid (a person who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of traveling).

حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الْحَسَنُ، حَدَّثَنَا مُجَاهِدٌ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ قَتَلَ نَفْسًا مُعَاهَدًا لَمْ يَرَحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا يُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا ".

Reference	: Sahih al-Bukhari 6914
In-book reference	: Book 87, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 49

(31) Chapter: A Muslim should not be killed for killing a Kafir

(31) باب لاَ يُقْتَلُ الْمُسْلِمُ بِالْكَافِرِ

Narrated Abu Juhaifa:

I asked `Ali "Do you have anything Divine literature besides what is in the Qur'an?" Or, as Uyaina once said, "Apart from what the people have?" `Ali said, "By Him Who made the grain split (germinate) and created the soul, we have nothing except what is in the Qur'an and the ability (gift) of understanding Allah's Book which He may endow a man, with and what is written in this sheet of paper." I asked, "What is on this paper?" He replied, "The legal regulations of Diya (Blood-money) and the (ransom for) releasing of the captives, and the judgment that no Muslim should be killed in Qisas (equality in punishment) for killing a Kafir (disbeliever).

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا مُطَرِّفٌ، أَنَّ عَامِرًا، حَدَّثَهُمْ عَنْ أَبِي جُحَيْفَةَ، قَالَ قُلْتُ لِعَلِيٍّ. وَحَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، حَدَّثَنَا مُطَرِّفٌ، سَمِعْتُ الشَّعْبِيَّ، يُحَدِّثُ قَالَ سَمِعْتُ أَبَا جُحَيْفَةَ، قَالَ سَأَلْتُ عَلِيًّا ـ رضى الله عنه ـ هَلْ عِنْدَكُمْ شَىْءٌ مِمَّا لَيْسَ فِي الْقُرْآنِ ـ وَقَالَ ابْنُ عُيَيْنَةَ مَرَّةً مَا لَيْسَ عِنْدَ النَّاسِ ـ فَقَالَ وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ مَا عِنْدَنَا إِلاَّ مَا فِي الْقُرْآنِ إِلاَّ فَهْمًا يُعْطَى رَجُلٌ فِي كِتَابِهِ وَمَا فِي الصَّحِيفَةِ. قُلْتُ وَمَا فِي الصَّحِيفَةِ قَالَ الْعَقْلُ، وَفِكَاكُ الأَسِيرِ، وَأَنْ لاَ يُقْتَلَ مُسْلِمٌ بِكَافِرٍ.

Reference	: Sahih al-Bukhari 6915
In-book reference	: Book 87, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 50

(32) Chapter: If a Muslim, being furious slaps a Jew

(32) باب إِذَا لَطَمَ الْمُسْلِمُ يَهُودِيًّا عِنْدَ الْغَضَبِ

رَوَاهُ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Abu Sa`id:

The Prophet (ﷺ) said, "Do not prefer some prophets to others."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تُخَيِّرُوا بَيْنَ الأَنْبِيَاءِ ".

Reference	: Sahih al-Bukhari 6916
In-book reference	: Book 87, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 51

Narrated Abu Sa`id Al-Khudri:

A Jew whose face had been slapped (by someone), came to the Prophet (ﷺ) and said, "O Muhammad! A man from your Ansari companions slapped me. " The Prophet (ﷺ) said, "Call him". They called him and the Prophet (ﷺ) asked him, "Why did you slap his face?" He said, "O Allah's Messenger (ﷺ)! While I was passing by the Jews, I heard him saying, 'By Him Who chose Moses above all the human beings.' I said (protestingly), 'Even above Muhammad?' So I became furious and slapped him." The Prophet (ﷺ) said, "Do not give me preference to other prophets, for the people will become unconscious on the Day of Resurrection and I will be the first to gain conscious, and behold, I will Find Moses holding one of the pillars of the Throne (of Allah). Then I will not know whether he has become conscious before me or he has been exempted because of his unconsciousness at the mountain (during his worldly life) which he received."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ جَاءَ رَجُلٌ مِنَ الْيَهُودِ إِلَى النَّبِيِّ صلى الله عليه وسلم قَدْ لُطِمَ وَجْهُهُ فَقَالَ يَا مُحَمَّدُ إِنَّ رَجُلاً مِنْ أَصْحَابِكَ مِنَ الأَنْصَارِ لَطَمَ فِي وَجْهِي. قَالَ " ادْعُوهُ ". فَدَعَوْهُ. قَالَ " لِمَ لَطَمْتَ وَجْهَهُ ". قَالَ يَا رَسُولَ اللَّهِ إِنِّي مَرَرْتُ بِالْيَهُودِ فَسَمِعْتُهُ يَقُولُ وَالَّذِي اصْطَفَى مُوسَى عَلَى الْبَشَرِ. قَالَ قُلْتُ وَعَلَى مُحَمَّدٍ صلى الله عليه وسلم قَالَ فَأَخَذَتْنِي غَضْبَةٌ فَلَطَمْتُهُ. قَالَ " لاَ تُخَيِّرُونِي مِنْ بَيْنِ الأَنْبِيَاءِ فَإِنَّ النَّاسَ يَصْعَقُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَإِذَا أَنَا بِمُوسَى آخِذٌ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ، فَلاَ أَدْرِي أَفَاقَ قَبْلِي أَمْ جُزِيَ بِصَعْقَةِ الطُّورِ ".

Reference	: Sahih al-Bukhari 6917
In-book reference	: Book 87, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 83, Hadith 52

88 - The Book of Apostates (6918 - 6939)
كتاب استتابة المرتدين والمعاندين وقتالهم

(1) Chapter: The sin of the person who ascribes partners in worship to Allah (1) باب إِثْمِ مَنْ أَشْرَكَ بِاللَّهِ وَعُقُوبَتِهِ فِي الدُّنْيَا وَالآخِرَةِ

قَالَ اللَّهُ تَعَالَى: {إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ}، {لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ}.

Narrated `Abdullah:

When the Verse: 'It is those who believe and confuse not their belief with wrong (i.e., worshipping others besides Allah): (6.82) was revealed, it became very hard on the companions of the Prophet (ﷺ) and they said, "Who among us has not confused his belief with wrong (oppression)?" On that, Allah's Apostle said, "This is not meant (by the Verse). Don't you listen to Luqman's statement: 'Verily! Joining others in worship with Allah is a great wrong indeed.' (31.13)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ لَمَّا نَزَلَتْ هَذِهِ الآيَةُ {الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ} شَقَّ ذَلِكَ عَلَى أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم وَقَالُوا أَيُّنَا لَمْ يَلْبِسْ إِيمَانَهُ بِظُلْمٍ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّهُ لَيْسَ بِذَاكَ، أَلاَ تَسْمَعُونَ إِلَى قَوْلِ لُقْمَانَ {إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ}".

Reference	: Sahih al-Bukhari 6918
In-book reference	: Book 88, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 84, Hadith 53

Narrated Abu Bakra:

The Prophet. said, "The biggest of the great sins are: To join others in worship with Allah, to be undutiful to one's parents, and to give a false witness." He repeated it thrice, or said, "....a false statement," and kept on repeating that warning till we wished he would stop saying it. (See Hadith No.7, Vol. 8)

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا الْجُرَيْرِيُّ، وَحَدَّثَنِي قَيْسُ بْنُ حَفْصٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا سَعِيدٌ الْجُرَيْرِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ، عَنْ أَبِيهِ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " أَكْبَرُ الْكَبَائِرِ الإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَشَهَادَةُ الزُّورِ، وَشَهَادَةُ الزُّورِ ـ ثَلاَثًا ـ أَوْ قَوْلُ الزُّورِ ". فَمَا زَالَ يُكَرِّرُهَا حَتَّى قُلْنَا لَيْتَهُ سَكَتَ.

Reference	: Sahih al-Bukhari 6919
In-book reference	: Book 88, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 84, Hadith 54

Narrated `Abdullah bin `Amr:

A bedouin came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! What are the biggest sins?: The Prophet (ﷺ) said, "To join others in worship with Allah." The bedouin said, "What is next?" The Prophet (ﷺ) said, "To be undutiful to one's parents." The bedouin said "What is next?" The Prophet (ﷺ) said "To take an oath 'Al-Ghamus." The bedouin said, "What is an oath 'Al-Ghamus'?" The Prophet (ﷺ) said, "The false oath through which one deprives a Muslim of his property (unjustly).

حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ، أَخْبَرَنَا عُبَيْدُ اللَّهِ، أَخْبَرَنَا شَيْبَانُ، عَنْ فِرَاسٍ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ـ رضى الله عنهما ـ قَالَ جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ مَا الْكَبَائِرُ قَالَ " الإِشْرَاكُ بِاللَّهِ ". قَالَ ثُمَّ مَاذَا قَالَ " ثُمَّ عُقُوقُ الْوَالِدَيْنِ ". قَالَ ثُمَّ مَاذَا قَالَ " الْيَمِينُ الْغَمُوسُ ". قُلْتُ وَمَا الْيَمِينُ الْغَمُوسُ قَالَ " الَّذِي يَقْتَطِعُ مَالَ امْرِئٍ مُسْلِمٍ هُوَ فِيهَا كَاذِبٌ ".

Reference : Sahih al-Bukhari 6920
In-book reference : Book 88, Hadith 3
USC-MSA web (English) reference : Vol. 9, Book 84, Hadith 55
(deprecated numbering scheme)

Narrated Ibn Mas`ud:

A man said, "O Allah's Messenger (ﷺ)! Shall we be punished for what we did in the PreIslamic Period of ignorance?" The Prophet (ﷺ) said, "Whoever does good in Islam will not be punished for what he did in the Pre-Islamic Period of ignorance and whoever does evil in Islam will be punished for his former and later (bad deeds).

حَدَّثَنَا خَلاَّدُ بْنُ يَحْيَى، حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، وَالأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنِ ابْنِ مَسْعُودٍ ـ رضى الله عنه ـ قَالَ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَنُؤَاخَذُ بِمَا عَمِلْنَا فِي الْجَاهِلِيَّةِ قَالَ ‏"‏ مَنْ أَحْسَنَ فِي الإِسْلاَمِ لَمْ يُؤَاخَذْ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ، وَمَنْ أَسَاءَ فِي الإِسْلاَمِ أُخِذَ بِالأَوَّلِ وَالآخِرِ ‏"‏‏.‏

Reference : Sahih al-Bukhari 6921
In-book reference : Book 88, Hadith 4
USC-MSA web (English) reference : Vol. 9, Book 84, Hadith 56
(deprecated numbering scheme)

(2) Chapter: Al-Murtad and Al-Murtaddah

(2) باب حُكْمِ الْمُرْتَدِّ وَالْمُرْتَدَّةِ

وَقَالَ ابْنُ عُمَرَ وَالزُّهْرِيُّ وَإِبْرَاهِيمُ تُقْتَلُ الْمُرْتَدَّةُ وَاسْتِتَابَتِهِمْ.

وَقَالَ اللَّهُ تَعَالَى: {كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لاَ يَهْدِي الْقَوْمَ الظَّالِمِينَ أُولَئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ خَالِدِينَ فِيهَا لاَ يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلاَ هُمْ يُنْظَرُونَ إِلاَّ الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ ازْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ}.

وَقَالَ: {يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تُطِيعُوا فَرِيقًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كَافِرِينَ}.

وَقَالَ: {إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ ازْدَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلاَ لِيَهْدِيَهُمْ سَبِيلاً}.

وَقَالَ: {مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ} وَقَالَ: {وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ذَلِكَ بِأَنَّهُمُ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الآخِرَةِ وَأَنَّ اللَّهَ لاَ يَهْدِي الْقَوْمَ الْكَافِرِينَ أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَارِهِمْ وَأُولَئِكَ هُمُ الْغَافِلُونَ لاَ جَرَمَ} يَقُولُ حَقًّا {أَنَّهُمْ فِي الآخِرَةِ هُمُ الْخَاسِرُونَ} إِلَى قَوْلِهِ: {ثُمَّ إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ}، {وَلاَ يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ}.

Narrated `Ikrima:

Some Zanadiqa (atheists) were brought to `Ali and he burnt them. The news of this event, reached Ibn `Abbas who said, "If I had been in his place, I would not have burnt them, as Allah's Messenger (ﷺ) forbade it, saying, 'Do not punish anybody with Allah's punishment (fire).' I would have killed them according to the statement of Allah's Messenger (ﷺ), 'Whoever changed his Islamic religion, then kill him.'"

حَدَّثَنَا أَبُو النُّعْمَانِ، مُحَمَّدُ بْنُ الْفَضْلِ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، قَالَ أُتِيَ عَلِيٌّ ـ رضى الله عنه ـ بِزَنَادِقَةٍ فَأَحْرَقَهُمْ فَبَلَغَ ذَلِكَ ابْنَ عَبَّاسٍ فَقَالَ لَوْ كُنْتُ أَنَا لَمْ أُحْرِقْهُمْ لِنَهْىِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَلَقَتَلْتُهُمْ لِقَوْلِ رَسُولِ اللَّهِ صلى الله عليه وسلم ‏"‏ مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ ‏"‏‏.‏

Reference : Sahih al-Bukhari 6922
In-book reference : Book 88, Hadith 5
USC-MSA web (English) reference : Vol. 9, Book 84, Hadith 57

Narrated Abu Burda:

Abu Musa said, "I came to the Prophet (ﷺ) along with two men (from the tribe) of Ash`ariyin, one on my right and the other on my left, while Allah's Messenger (ﷺ) was brushing his teeth (with a Siwak), and both men asked him for some employment. The Prophet (ﷺ) said, 'O Abu Musa (O `Abdullah bin Qais!).' I said, 'By Him Who sent you with the Truth, these two men did not tell me what was in their hearts and I did not feel (realize) that they were seeking employment.' As if I were looking now at his Siwak being drawn to a corner under his lips, and he said, 'We never (or, we do not) appoint for our affairs anyone who seeks to be employed. But O Abu Musa! (or `Abdullah bin Qais!) Go to Yemen.'" The Prophet then sent Mu`adh bin Jabal after him and when Mu`adh reached him, he spread out a cushion for him and requested him to get down (and sit on the cushion). Behold: There was a fettered man beside Abu Muisa. Mu`adh asked, "Who is this (man)?" Abu Muisa said, "He was a Jew and became a Muslim and then reverted back to Judaism." Then Abu Muisa requested Mu`adh to sit down but Mu`adh said, "I will not sit down till he has been killed. This is the judgment of Allah and His Apostle (for such cases) and repeated it thrice. Then Abu Musa ordered that the man be killed, and he was killed. Abu Musa added, "Then we discussed the night prayers and one of us said, 'I pray and sleep, and I hope that Allah will reward me for my sleep as well as for my prayers.'"

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ قُرَّةَ بْنِ خَالِدٍ، حَدَّثَنِي حُمَيْدُ بْنُ هِلاَلٍ، حَدَّثَنَا أَبُو بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ أَقْبَلْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم وَمَعِي رَجُلاَنِ مِنَ الأَشْعَرِيِّينَ، أَحَدُهُمَا عَنْ يَمِينِي، وَالآخَرُ عَنْ يَسَارِي وَرَسُولُ اللَّهِ صلى الله عليه وسلم يَسْتَاكُ فَكِلاَهُمَا سَأَلَ. فَقَالَ " يَا أَبَا مُوسَى ". أَوْ " يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ ". قَالَ قُلْتُ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَطْلَعَانِي عَلَى مَا فِي أَنْفُسِهِمَا، وَمَا شَعَرْتُ أَنَّهُمَا يَطْلُبَانِ الْعَمَلَ. فَكَأَنِّي أَنْظُرُ إِلَى سِوَاكِهِ تَحْتَ شَفَتِهِ قَلَصَتْ فَقَالَ " لَنْ ـ أَوْ ـ لاَ نَسْتَعْمِلُ عَلَى عَمَلِنَا مَنْ أَرَادَهُ، وَلَكِنِ اذْهَبْ أَنْتَ يَا أَبَا مُوسَى ـ أَوْ يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ ـ إِلَى الْيَمَنِ ". ثُمَّ أَتْبَعَهُ مُعَاذُ بْنُ جَبَلٍ، فَلَمَّا قَدِمَ عَلَيْهِ أَلْقَى لَهُ وِسَادَةً قَالَ انْزِلْ، وَإِذَا رَجُلٌ عِنْدَهُ مُوثَقٌ. قَالَ مَا هَذَا قَالَ كَانَ يَهُودِيًّا فَأَسْلَمَ ثُمَّ تَهَوَّدَ. قَالَ اجْلِسْ. قَالَ لاَ أَجْلِسُ حَتَّى يُقْتَلَ. قَضَاءُ اللَّهِ وَرَسُولِهِ. ثَلاَثَ مَرَّاتٍ، فَأَمَرَ بِهِ فَقُتِلَ، ثُمَّ تَذَاكَرْنَا قِيَامَ اللَّيْلِ، فَقَالَ أَحَدُهُمَا أَمَّا أَنَا فَأَقُومُ وَأَنَامُ، وَأَرْجُو فِي نَوْمَتِي مَا أَرْجُو فِي قَوْمَتِي.

Reference	: Sahih al-Bukhari 6923
In-book reference	: Book 88, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 84, Hadith 58

(3) Chapter: Killing those who refuse to fulfil the duties enjoined by Allah, and considering them as apostates

(3) باب قَتْلِ مَنْ أَبَى قَبُولَ الْفَرَائِضِ وَمَا نُسِبُوا إِلَى الرِّدَّةِ

Narrated Abu Huraira:

When the Prophet (ﷺ) died and Abu Bakr became his successor and some of the Arabs reverted to disbelief, `Umar said, "O Abu Bakr! How can you fight these people although Allah's Messenger (ﷺ) said, 'I have been ordered to fight the people till they say: 'None has the right to be worshipped but Allah, 'and whoever said, 'None has the right to be worshipped but Allah', Allah will save his property and his life from me, unless (he does something for which he receives legal punishment) justly, and his account will be with Allah?' "Abu Bakr said, "By Allah! I will fight whoever differentiates between prayers and Zakat as Zakat is the right to be taken from property (according to Allah's Orders). By Allah! If they refused to pay me even a kid they used to pay to Allah's Messenger (ﷺ), I would fight with them for withholding it." `Umar said, "By Allah: It was nothing, but I noticed that Allah opened Abu Bakr's chest towards the decision to fight, therefore I realized that his decision was right."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ لَمَّا تُوُفِّيَ النَّبِيُّ صلى الله عليه وسلم وَاسْتُخْلِفَ أَبُو بَكْرٍ، وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ، قَالَ عُمَرُ يَا أَبَا بَكْرٍ، كَيْفَ تُقَاتِلُ النَّاسَ، وَقَدْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لاَ إِلَهَ إِلاَّ اللَّهُ. فَمَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ. عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ، إِلاَّ بِحَقِّهِ، وَحِسَابُهُ عَلَى اللَّهِ ". قَالَ أَبُو بَكْرٍ وَاللَّهِ لأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلاَةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ، وَاللَّهِ لَوْ مَنَعُونِي عَنَاقًا كَانُوا يُؤَدُّونَهَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم لَقَاتَلْتُهُمْ عَلَى مَنْعِهَا. قَالَ عُمَرُ فَوَاللَّهِ مَا هُوَ إِلاَّ أَنْ رَأَيْتُ أَنْ قَدْ شَرَحَ اللَّهُ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ فَعَرَفْتُ أَنَّهُ الْحَقُّ.

Reference	: Sahih al-Bukhari 6924, 6925
In-book reference	: Book 88, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 84, Hadith 59

(4) Chapter: If somebody else abuses the Prophet (saws)

(4) باب إِذَا عَرَّضَ الذِّمِّيُّ وَغَيْرُهُ بِسَبِّ النَّبِيِّ صلى الله عليه وسلم وَلَمْ يُصَرِّحْ نَحْوَ قَوْلِهِ السَّامُ عَلَيْكَ

Narrated Anas bin Malik:

A Jew passed by Allah's Messenger (ﷺ) and said, "As-Samu 'Alaika." Allah's Messenger (ﷺ) said in reply, "We 'Alaika." Allah's Messenger (ﷺ) then said to his companions, "Do you know what he (the Jew) has said? He said, 'As-Samu 'Alaika.'" They said, "O Allah's Messenger (ﷺ)! Shall we kill him?" The Prophet, said, "No. When the people of the Book greet you, say: 'Wa 'Alaikum.'"

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدِ بْنِ أَنَسِ بْنِ مَالِكٍ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ مَرَّ يَهُودِيٌّ بِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ السَّامُ عَلَيْكَ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَعَلَيْكَ ". فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَتَدْرُونَ مَا يَقُولُ قَالَ السَّامُ عَلَيْكَ ". قَالُوا يَا رَسُولَ اللَّهِ أَلاَ نَقْتُلُهُ قَالَ " لاَ، إِذَا سَلَّمَ عَلَيْكُمْ أَهْلُ الْكِتَابِ فَقُولُوا وَعَلَيْكُمْ ".

Reference	: Sahih al-Bukhari 6926
In-book reference	: Book 88, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 84, Hadith 60

Narrated `Aisha:

A group of Jews asked permission to visit the Prophet (ﷺ) (and when they were admitted) they said, "As- Samu 'Alaika (Death be upon you)." I said (to them), "But death and the curse of Allah be upon you!" The Prophet (ﷺ) said, "O `Aisha! Allah is kind and lenient and likes that one should be kind and lenient in all matters." I said, "Haven't you heard what they said?" He said, "I said (to them), 'Wa 'Alaikum (and upon you).

حَدَّثَنَا أَبُو نُعَيْمٍ، عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتِ اسْتَأْذَنَ رَهْطٌ مِنَ الْيَهُودِ عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالُوا السَّامُ عَلَيْكَ. فَقُلْتُ بَلْ عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ. فَقَالَ " يَا عَائِشَةُ إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ فِي الأَمْرِ كُلِّهِ ". قُلْتُ أَوَلَمْ تَسْمَعْ مَا قَالُوا قَالَ " قُلْتُ وَعَلَيْكُمْ ".

Reference	: Sahih al-Bukhari 6927
In-book reference	: Book 88, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 84, Hadith 61

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "When the Jews greet anyone of you they say: 'Sam'Alaika (death be upon you); so you should say; 'Wa 'Alaika (and upon you).'"

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، وَمَالِكِ بْنِ أَنَسٍ، قَالاَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، قَالَ سَمِعْتُ ابْنَ عُمَرَ ـ رضى الله عنهما ـ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الْيَهُودَ إِذَا سَلَّمُوا عَلَى أَحَدِكُمْ إِنَّمَا يَقُولُونَ سَامٌ عَلَيْكَ. فَقُلْ عَلَيْكَ ".

Reference	: Sahih al-Bukhari 6928
In-book reference	: Book 88, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 84, Hadith 62

(5) Chapter: Chapter (5) باب

Narrated `Abdullah:

As if I am looking at the Prophet (ﷺ) while he was speaking about one of the prophets whose people have beaten and wounded him, and he was wiping the blood off his face and saying, "O Lord! Forgive my, people as they do not know."

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ حَدَّثَنِي شَقِيقٌ، قَالَ قَالَ عَبْدُ اللَّهِ كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ صلى الله عليه وسلم يَحْكِي نَبِيًّا مِنَ الأَنْبِيَاءِ ضَرَبَهُ قَوْمُهُ فَأَدْمَوْهُ، فَهْوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ رَبِّ اغْفِرْ لِقَوْمِي، فَإِنَّهُمْ لاَ يَعْلَمُونَ.

Reference	: Sahih al-Bukhari 6929
In-book reference	: Book 88, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 84, Hadith 63

(6) Chapter: Killing Al-Khawarij and Al-Mulhidun (6) باب قَتْلِ الْخَوَارِجِ وَالْمُلْحِدِينَ بَعْدَ إِقَامَةِ الْحُجَّةِ عَلَيْهِمْ

وَقَوْلِ اللَّهِ تَعَالَى: {وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ}. وَكَانَ ابْنُ عُمَرَ يَرَاهُمْ شِرَارَ خَلْقِ اللَّهِ وَقَالَ إِنَّهُمُ انْطَلَقُوا إِلَى آيَاتٍ نَزَلَتْ فِي الْكُفَّارِ فَجَعَلُوهَا عَلَى الْمُؤْمِنِينَ.

Narrated `Ali:

Whenever I tell you a narration from Allah's Messenger (ﷺ), by Allah, I would rather fall down from the sky than ascribe a false statement to him, but if I tell you something between me and you (not a Hadith) then it was indeed a trick (i.e., I may say things just to cheat my enemy). No doubt I heard Allah's Apostle saying, "During the last days there will appear some young foolish people who will say the best words but their faith will not go beyond their throats (i.e. they will have no faith) and will go out from (leave) their religion as an arrow goes out of the game. So, where-ever you find them, kill them, for who-ever kills them shall have reward on the Day of Resurrection."

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا خَيْثَمَةُ، حَدَّثَنَا سُوَيْدُ بْنُ غَفَلَةَ، قَالَ عَلِيٌّ ـ رضى الله عنه ـ إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم حَدِيثًا فَوَاللَّهِ، لأَنْ أَخِرَّ مِنَ السَّمَاءِ أَحَبُّ إِلَىَّ مِنْ أَنْ أَكْذِبَ عَلَيْهِ، وَإِذَا حَدَّثْتُكُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ فَإِنَّ الْحَرْبَ خَدْعَةٌ، وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " سَيَخْرُجُ قَوْمٌ فِي آخِرِ الزَّمَانِ، حُدَّاثُ الأَسْنَانِ، سُفَهَاءُ الأَحْلاَمِ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ، لاَ يُجَاوِزُ إِيمَانُهُمْ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، فَأَيْنَمَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ فِي قَتْلِهِمْ أَجْرًا لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ ".

Reference	: Sahih al-Bukhari 6930
In-book reference	: Book 88, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 84, Hadith 64

Narrated `Abdullah bin `Amr bin Yasar:

That they visited Abu Sa`id Al-Khudri and asked him about Al-Harauriyya, a special unorthodox religious sect, "Did you hear the Prophet (ﷺ) saying anything about them?" Abu Sa`id said, "I do not know what Al-Harauriyya is, but

I heard the Prophet (ﷺ) saying, "There will appear in this nation---- he did not say: From this nation ---- a group of people so pious apparently that you will consider your prayers inferior to their prayers, but they will recite the Qur'an, the teachings of which will not go beyond their throats and will go out of their religion as an arrow darts through the game, whereupon the archer may look at his arrow, its Nasl at its Risaf and its Fuqa to see whether it is blood-stained or not (i.e. they will have not even a trace of Islam in them).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، وَعَطَاءِ بْنِ يَسَارٍ، أَنَّهُمَا أَتَيَا أَبَا سَعِيدٍ الْخُدْرِيَّ فَسَأَلاَهُ عَنِ الْحَرُورِيَّةِ، أَسَمِعْتَ النَّبِيَّ صلى الله عليه وسلم. قَالَ لاَ أَدْرِي مَا الْحَرُورِيَّةُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " يَخْرُجُ فِي هَذِهِ الأُمَّةِ ـ وَلَمْ يَقُلْ مِنْهَا ـ قَوْمٌ تَحْقِرُونَ صَلاَتَكُمْ مَعَ صَلاَتِهِمْ، يَقْرَءُونَ الْقُرْآنَ لاَ يُجَاوِزُ حُلُوقَهُمْ ـ أَوْ حَنَاجِرَهُمْ ـ يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ، فَيَنْظُرُ الرَّامِي إِلَى سَهْمِهِ إِلَى نَصْلِهِ إِلَى رِصَافِهِ، فَيَتَمَارَى فِي الْفُوقَةِ، هَلْ عَلِقَ بِهَا مِنَ الدَّمِ شَىْءٌ ".

Reference	: Sahih al-Bukhari 6931
In-book reference	: Book 88, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 84, Hadith 65

Narrated `Abdullah bin `Umar:

Regarding Al-Haraurriyya: The Prophet (ﷺ) said, "They will go out of Islam as an arrow darts out of the game's body.'

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ حَدَّثَنِي عُمَرُ، أَنَّ أَبَاهُ، حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ وَذَكَرَ الْحَرُورِيَّةَ ـ فَقَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " يَمْرُقُونَ مِنَ الإِسْلاَمِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ ".

Reference	: Sahih al-Bukhari 6932
In-book reference	: Book 88, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 84, Hadith 66

(7) Chapter: Whoever gave up fighting against Al-Khawarij in order to create intimacy

(7) باب مَنْ تَرَكَ قِتَالَ الْخَوَارِجِ لِلتَّأَلُّفِ، وَأَنْ لاَ يَنْفِرَ النَّاسُ عَنْهُ

Narrated Abu Sa`id:

While the Prophet (ﷺ) was distributing (something, `Abdullah bin Dhil Khawaisira at-Tamimi came and said, "Be just, O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) said, "Woe to you ! Who would be just if I were not?" `Umar bin Al-Khattab said, "Allow me to cut off his neck ! " The Prophet (ﷺ) said, " Leave him, for he has companions, and if you compare your prayers with their prayers and your fasting with theirs, you will look down upon your prayers and fasting, in comparison to theirs. Yet they will go out of the religion as an arrow darts through the game's body in which case, if the Qudhadh of the arrow is examined, nothing will be found on it, and when its Nasl is examined, nothing will be found on it; and then its Nadiyi is examined, nothing will be found on it. The arrow has been too fast to be smeared by dung and blood. The sign by which these people will be recognized will be a man whose one hand (or breast) will be like the breast of a woman (or like a moving piece of flesh). These people will appear when there will be differences among the people (Muslims)." Abu Sa`id added: I testify that I heard this from the Prophet (ﷺ) and also testify that `Ali killed those people while I was with him. The man with the description given by the Prophet (ﷺ) was brought to `Ali. The following Verses were revealed in connection with that very person (i.e., `Abdullah bin Dhil-Khawaisira at-Tarnimi): 'And among them are men who accuse you (O Muhammad) in the matter of (the distribution of) the alms.' (9.58)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ بَيْنَا النَّبِيُّ صلى الله عليه وسلم يَقْسِمُ جَاءَ عَبْدُ اللَّهِ بْنُ ذِي الْخُوَيْصِرَةِ التَّمِيمِيُّ فَقَالَ اعْدِلْ يَا رَسُولَ اللَّهِ. فَقَالَ " وَيْلَكَ مَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ ". قَالَ عُمَرُ بْنُ الْخَطَّابِ دَعْنِي أَضْرِبْ عُنُقَهُ. قَالَ " دَعْهُ فَإِنَّ لَهُ أَصْحَابًا يَحْقِرُ أَحَدُكُمْ صَلاَتَهُ مَعَ صَلاَتِهِ، وَصِيَامَهُ مَعَ صِيَامِهِ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، يُنْظَرُ فِي قُذَذِهِ فَلاَ يُوجَدُ فِيهِ شَىْءٌ، يُنْظَرُ فِي نَصْلِهِ فَلاَ يُوجَدُ فِيهِ شَىْءٌ، ثُمَّ يُنْظَرُ فِي رِصَافِهِ فَلاَ يُوجَدُ فِيهِ شَىْءٌ، ثُمَّ يُنْظَرُ فِي نَضِيِّهِ فَلاَ يُوجَدُ فِيهِ شَىْءٌ، قَدْ سَبَقَ الْفَرْثَ وَالدَّمَ، آيَتُهُمْ رَجُلٌ إِحْدَى يَدَيْهِ ـ أَوْ قَالَ ثَدْيَيْهِ ـ مِثْلُ ثَدْىِ الْمَرْأَةِ ـ أَوْ قَالَ مِثْلُ الْبَضْعَةِ ـ تَدَرْدَرُ، يَخْرُجُونَ عَلَى حِينِ فُرْقَةٍ مِنَ النَّاسِ ". قَالَ أَبُو سَعِيدٍ أَشْهَدُ سَمِعْتُ مِنَ النَّبِيِّ صلى الله عليه وسلم وَأَشْهَدُ أَنَّ عَلِيًّا قَتَلَهُمْ وَأَنَا مَعَهُ، جِيءَ بِالرَّجُلِ عَلَى النَّعْتِ الَّذِي نَعَتَهُ النَّبِيُّ صلى الله عليه وسلم. قَالَ فَنَزَلَتْ فِيهِ {وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ}.

Reference : Sahih al-Bukhari 6933
In-book reference : Book 88, Hadith 15
USC-MSA web (English) reference : Vol. 9, Book 84, Hadith 67
(deprecated numbering scheme)

Narrated Yusair bin `Amr:

I asked Sahl bin Hunaif, "Did you hear the Prophet (ﷺ) saying anything about Al-Khawarij?" He said, "I heard him saying while pointing his hand towards Iraq. "There will appear in it (i.e, Iraq) some people who will recite the Qur'an but it will not go beyond their throats, and they will go out from (leave) Islam as an arrow darts through the game's body.' "

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الشَّيْبَانِيُّ، حَدَّثَنَا يُسَيْرُ بْنُ عَمْرٍو، قَالَ قُلْتُ لِسَهْلِ بْنِ حُنَيْفٍ هَلْ سَمِعْتَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ فِي الْخَوَارِجِ شَيْئًا قَالَ سَمِعْتُهُ يَقُولُ ـ وَأَهْوَى بِيَدِهِ قِبَلَ الْعِرَاقِ ـ " يَخْرُجُ مِنْهُ قَوْمٌ يَقْرَءُونَ الْقُرْآنَ لاَ يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الإِسْلاَمِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ ".

Reference : Sahih al-Bukhari 6934
In-book reference : Book 88, Hadith 16
USC-MSA web (English) reference : Vol. 9, Book 84, Hadith 68
(deprecated numbering scheme)

(8) Chapter: “The Hour will not be established till two groups fight against each other, their claim being one and the same.”

(8) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم "اَ تَقُومُ السَّاعَةُ حَتَّى يَقْتَتِلَ فِئَتَانِ دَعْوَتُهُمَا وَاحِدَةٌ"

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Hour will not be established till two (huge) groups fight against each other, their claim being one and the same."

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَقُومُ السَّاعَةُ حَتَّى تَقْتَتِلَ فِئَتَانِ دَعْوَاهُمَا وَاحِدَةٌ ".

Reference : Sahih al-Bukhari 6935
In-book reference : Book 88, Hadith 17
USC-MSA web (English) reference : Vol. 9, Book 84, Hadith 69
(deprecated numbering scheme)

(9) Chapter: Al-Muta’awwalin

(9) باب مَا جَاءَ فِي الْمُتَأَوِّلِينَ

'Umar bin Al-Khattab said:

I heard Hisham bin Al-Hakim reciting Surat Al-Furqan during the lifetime of Allah's Messenger (ﷺ). I listened to his recitation and noticed that he recited it in several different ways which Allah's Messenger (ﷺ) had not taught

me. So I was about to jump over him during his Salat (prayer) but I waited till he finished his Salat (prayer) whereupon I put, either his upper garment or my upper garment around his neck and seized him by it and asked him, "Who has taught you this Surah?" He replied: "Allah's Messenger (ﷺ) has taught it to me." I said (to him), "You have told a lie! By Allah, Allah's Messenger (ﷺ) has taught me this Surah which I have heard you reciting." So I dragged him to the Allah's Messenger (ﷺ). I said: "O Allah's Messenger I have heard this man reciting Surat Al-Furqan in a way in which you have not taught me, and you did teach me Surah Al-Furqan." On that Allah's Messenger (ﷺ) said, "O 'Umar, release him! Recite, O Hisham". So Hisham recited before him in the way as I heard him reciting. Allah's Messenger (ﷺ) said, "It has been revealed like this." Then Allah's Messenger (ﷺ) said, "Recite, O 'Umar" So recited it. The Prophet (ﷺ) (ﷺ) said, "It has been revealed like this." And then he added, "This Qur'an has been revealed to be recited in seven different ways, so recite it whichever way is easier for you."

قَالَ أَبُو عَبْدِ اللَّهِ وَقَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ، وَعَبْدَ الرَّحْمَنِ بْنَ عَبْدٍ الْقَارِيَّ، أَخْبَرَاهُ أَنَّهُمَا، سَمِعَا عُمَرَ بْنَ الْخَطَّابِ، يَقُولُ سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ، يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَاسْتَمَعْتُ لِقِرَاءَتِهِ، فَإِذَا هُوَ يَقْرَؤُهَا عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يُقْرِئْنِيهَا رَسُولُ اللَّهِ صلى الله عليه وسلم كَذَلِكَ، فَكِدْتُ أُسَاوِرُهُ فِي الصَّلاَةِ فَانْتَظَرْتُهُ حَتَّى سَلَّمَ، ثُمَّ لَبَّبْتُهُ بِرِدَائِهِ أَوْ بِرِدَائِي فَقُلْتُ مَنْ أَقْرَأَكَ هَذِهِ السُّورَةَ قَالَ أَقْرَأَنِيهَا رَسُولُ اللَّهِ صلى الله عليه وسلم قُلْتُ لَهُ كَذَبْتَ فَوَاللَّهِ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَقْرَأَنِي هَذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ تَقْرَؤُهَا. فَانْطَلَقْتُ أَقُودُهُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي سَمِعْتُ هَذَا يَقْرَأُ بِسُورَةِ الْفُرْقَانِ عَلَى حُرُوفٍ لَمْ تُقْرِئْنِيهَا، وَأَنْتَ أَقْرَأْتَنِي سُورَةَ الْفُرْقَانِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَرْسِلْهُ يَا عُمَرُ، اقْرَأْ يَا هِشَامُ ". فَقَرَأَ عَلَيْهِ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَؤُهَا. قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَكَذَا أُنْزِلَتْ ". ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اقْرَأْ يَا عُمَرُ ". فَقَرَأْتُ فَقَالَ " هَكَذَا أُنْزِلَتْ ". ثُمَّ قَالَ " إِنَّ هَذَا الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ".

Reference	: Sahih al-Bukhari 6936
In-book reference	: Book 88, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 84, Hadith 69

Narrated `Abdullah:

When the Verse:--'Those who believe and did not confuse their belief with wrong (worshipping others besides Allah).' (6.82) was revealed, it was hard on the companions of the Prophet (ﷺ) and they said, "Who among us has not wronged (oppressed) himself?" Allah's Messenger (ﷺ) said, "The meaning of the Verse is not as you think, but it is as Luqman said to his son, 'O my son! Join not in worship others with Allah, Verily! Joining others in worship with Allah is a great wrong indeed.'" (31.13)

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا وَكِيعٌ، ح حَدَّثَنَا يَحْيَى، حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، رضى الله عنه قَالَ لَمَّا نَزَلَتْ هَذِهِ الآيَةُ {الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ} شَقَّ ذَلِكَ عَلَى أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم وَقَالُوا أَيُّنَا لَمْ يَظْلِمْ نَفْسَهُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيْسَ كَمَا تَظُنُّونَ. إِنَّمَا هُوَ كَمَا قَالَ لُقْمَانُ لاِبْنِهِ{يَا بُنَىَّ لاَ تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ}".

Reference	: Sahih al-Bukhari 6937
In-book reference	: Book 88, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 84, Hadith 70

Narrated `Itban bin Malik:

Once Allah's Messenger (ﷺ) came to me in the morning, and a man among us said, "Where is Malik bin Ad-Dukhshun?" Another man from us replied, "He is a hypocrite who does not love Allah and His Apostle." The Prophet (ﷺ) said, "Don't you think that he says: None has the right to be worshipped but Allah, only for Allah's sake?" They replied, "Yes" The Prophet (ﷺ) said, "Nobody will meet Allah with that saying on the Day of Resurrection, but Allah will save him from the Fire."

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ، قَالَ سَمِعْتُ عِتْبَانَ بْنَ مَالِكٍ، يَقُولُ غَدَا عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ رَجُلٌ أَيْنَ مَالِكُ بْنُ الدُّخْشُنِ فَقَالَ رَجُلٌ مِنَّا ذَلِكَ مُنَافِقٌ لاَ يُحِبُّ اللَّهَ وَرَسُولَهُ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَلاَ تَقُولُوهُ يَقُولُ لاَ إِلَهَ إِلاَّ اللَّهُ يَبْتَغِي. بِذَلِكَ وَجْهَ اللَّهِ ". قَالَ بَلَى. قَالَ " فَإِنَّهُ لاَ يُوَافَى عَبْدٌ يَوْمَ الْقِيَامَةِ بِهِ إِلاَّ حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ ".

Reference	: Sahih al-Bukhari 6938
In-book reference	: Book 88, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 84, Hadith 71

Narrated:

Abu `Abdur-Rahman and Hibban bin 'Atiyya had a dispute. Abu `Abdur-Rahman said to Hibban, "You know what made your companions (i.e. `Ali) dare to shed blood." Hibban said, "Come on! What is that?" `Abdur-Rahman said, "Something I heard him saying." The other said, "What was it?" `AbdurRahman said, "`Ali said, Allah's Messenger (ﷺ) sent for me, Az-Zubair and Abu Marthad, and all of us were cavalry men, and said, 'Proceed to Raudat-Hajj (Abu Salama said that Abu 'Awana called it like this, i.e., Hajj where there is a woman carrying a letter from Hatib bin Abi Balta'a to the pagans (of Mecca). So bring that letter to me.' So we proceeded riding on our horses till we overtook her at the same place of which Allah's Messenger (ﷺ) had told us. She was traveling on her camel. In that letter Hatib had written to the Meccans about the proposed attached of Allah's Messenger (ﷺ) against them. We asked her, "Where is the letter which is with you?' She replied, 'I haven't got any letter.' So we made her camel kneel down and searched her luggage, but we did not find anything. My two companions said, 'We do not think that she has got a letter.' I said, 'We know that Allah's Messenger (ﷺ) has not told a lie.'" Then `Ali took an oath saying, "By Him by Whom one should swear! You shall either bring out the letter or we shall strip off your clothes." She then stretched out her hand for her girdle (round her waist) and brought out the paper (letter). They took the letter to Allah's Messenger (ﷺ). `Umar said, "O Allah's Messenger (ﷺ)! (Hatib) has betrayed Allah, His Apostle and the believers; let me chop off his neck!" Allah's Messenger (ﷺ) said, "O Hatib! What obliged you to do what you have done?" Hatib replied, "O Allah's Messenger (ﷺ)! Why (for what reason) should I not believe in Allah and His Apostle? But I intended to do the (Mecca) people a favor by virtue of which my family and property may be protected as there is none of your companions but has some of his people (relatives) whom Allah urges to protect his family and property." The Prophet (ﷺ) said, "He has said the truth; therefore, do not say anything to him except good." `Umar again said, "O Allah's Messenger (ﷺ)! He has betrayed Allah, His Apostle and the believers; let me chop his neck off!" The Prophet (ﷺ) said, "Isn't he from those who fought the battle of Badr? And what do you know, Allah might have looked at them (Badr warriors) and said (to them), 'Do what you like, for I have granted you Paradise?' " On that, `Umar's eyes became flooded with tears and he said, "Allah and His Apostle know best."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ حُصَيْنٍ، عَنْ فُلاَنٍ، قَالَ تَنَازَعَ أَبُو عَبْدِ الرَّحْمَنِ وَحِبَّانُ بْنُ عَطِيَّةَ فَقَالَ أَبُو عَبْدِ الرَّحْمَنِ لِحِبَّانَ لَقَدْ عَلِمْتُ الَّذِي جَرَّأَ صَاحِبَكَ عَلَى الدِّمَاءِ يَعْنِي عَلِيًّا. قَالَ مَا هُوَ لاَ أَبَا لَكَ قَالَ شَىْءٌ سَمِعْتُهُ يَقُولُهُ. قَالَ مَا هُوَ قَالَ بَعَثَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم وَالزُّبَيْرَ وَأَبَا مَرْثَدٍ وَكُلُّنَا فَارِسٌ قَالَ " انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ حَاجٍ ـ قَالَ أَبُو سَلَمَةَ هَكَذَا قَالَ أَبُو عَوَانَةَ حَاجٍ ـ فَإِنَّ فِيهَا امْرَأَةً مَعَهَا صَحِيفَةٌ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى الْمُشْرِكِينَ فَأْتُونِي بِهَا ". فَانْطَلَقْنَا عَلَى

أَفْرَاسِنَا حَتَّى أَدْرَكْنَاهَا حَيْثُ قَالَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم تَسِيرُ عَلَى بَعِيرٍ لَهَا، وَكَانَ كَتَبَ إِلَى أَهْلِ مَكَّةَ بِمَسِيرِ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلَيْهِمْ. فَقُلْنَا أَيْنَ الْكِتَابُ الَّذِي مَعَكِ قَالَتْ مَا مَعِي كِتَابٌ. فَأَنَخْنَا بِهَا بَعِيرَهَا، فَابْتَغَيْنَا فِي رَحْلِهَا فَمَا وَجَدْنَا شَيْئًا. فَقَالَ صَاحِبِي مَا نَرَى مَعَهَا كِتَابًا. قَالَ فَقُلْتُ لَقَدْ عَلِمْنَا مَا كَذَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ حَلَفَ عَلِيٌّ وَالَّذِي يُحْلَفُ بِهِ لَتُخْرِجِنَّ الْكِتَابَ أَوْ لأُجَرِّدَنَّكِ. فَأَهْوَتْ إِلَى حُجْزَتِهَا وَهْىَ مُحْتَجِزَةٌ بِكِسَاءٍ فَأَخْرَجَتِ الصَّحِيفَةَ، فَأَتَوْا بِهَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ قَدْ خَانَ اللَّهَ وَرَسُولَهُ وَالْمُؤْمِنِينَ. دَعْنِي فَأَضْرِبَ عُنُقَهُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا حَاطِبُ مَا حَمَلَكَ عَلَى مَا صَنَعْتَ ". قَالَ يَا رَسُولَ اللَّهِ مَالِي أَنْ لاَ أَكُونَ مُؤْمِنًا بِاللَّهِ وَرَسُولِهِ، وَلَكِنِّي أَرَدْتُ أَنْ يَكُونَ لِي عِنْدَ الْقَوْمِ يَدٌ، يُدْفَعُ بِهَا عَنْ أَهْلِي وَمَالِي، وَلَيْسَ مِنْ أَصْحَابِكَ أَحَدٌ إِلاَّ لَهُ هُنَالِكَ مِنْ قَوْمِهِ مَنْ يَدْفَعُ اللَّهُ بِهِ عَنْ أَهْلِهِ وَمَالِهِ. قَالَ " صَدَقَ، لاَ تَقُولُوا لَهُ إِلاَّ خَيْرًا ". قَالَ فَعَادَ عُمَرُ فَقَالَ يَا رَسُولَ اللَّهِ قَدْ خَانَ اللَّهَ وَرَسُولَهُ وَالْمُؤْمِنِينَ، دَعْنِي فَلأَضْرِبَ عُنُقَهُ. قَالَ " أَوَلَيْسَ مِنْ أَهْلِ بَدْرٍ، وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ اطَّلَعَ عَلَيْهِمْ فَقَالَ اعْمَلُوا مَا شِئْتُمْ فَقَدْ أَوْجَبْتُ لَكُمُ الْجَنَّةَ ". فَاغْرَوْرَقَتْ عَيْنَاهُ فَقَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ.

Reference	: Sahih al-Bukhari 6939
In-book reference	: Book 88, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 84, Hadith 72

89 - The Book of (Statements made under) Coercion (6940 - 6952)
كتاب الإكراه

Narrated Abi Huraira:

The Prophet (ﷺ) used to invoke Allah in his prayer, "O Allah! Save `Aiyash bin Abi Rabi`a and Salama bin Hisham and Al-Walid bin Al-Walid; O Allah! Save the weak among the believers; O Allah! Be hard upon the tribe of Mudar and inflict years (of famine) upon them like the (famine) years of Joseph."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ، عَنْ هِلاَلِ بْنِ أُسَامَةَ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ، أَخْبَرَهُ عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَدْعُو فِي الصَّلاَةِ ‏"‏ اللَّهُمَّ أَنْجِ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ، وَسَلَمَةَ بْنَ هِشَامٍ، وَالْوَلِيدَ بْنَ الْوَلِيدِ، اللَّهُمَّ أَنْجِ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، وَابْعَثْ عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6940
In-book reference	: Book 89, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 85, Hadith 73

(1) Chapter: Whoever preferred to be beaten killed and humiliated rather than to revert to Kufr

(1) باب مَنِ اخْتَارَ الضَّرْبَ وَالْقَتْلَ وَالْهَوَانَ عَلَى الْكُفْرِ

Narrated Anas:

Allah's Messenger (ﷺ) said, "Whoever possesses the (following) three qualities will have the sweetness of faith (1): The one to whom Allah and His Apostle becomes dearer than anything else; (2) Who loves a person and he loves him only for Allah's Sake; (3) who hates to revert to atheism (disbelief) as he hates to be thrown into the Fire."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشَبٍ الطَّائِفِيُّ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ ثَلاَثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلاَوَةَ الإِيمَانِ أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لاَ يُحِبُّهُ إِلاَّ لِلَّهِ، وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفْرِ، كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6941
In-book reference	: Book 89, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 85, Hadith 74

Narrated Qais:

I heard Sa`id bin Zaid saying, "I have seen myself tied and forced by `Umar to leave Islam (Before `Umar himself embraced Islam). And if the mountain of Uhud were to collapse for the evil which you people had done to `Uthman, then Uhud would have the right to do so." (See Hadith No. 202, Vol. 5)

حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ، حَدَّثَنَا عَبَّادٌ، عَنْ إِسْمَاعِيلَ، سَمِعْتُ قَيْسًا، سَمِعْتُ سَعِيدَ بْنَ زَيْدٍ، يَقُولُ لَقَدْ رَأَيْتُنِي وَإِنَّ عُمَرَ مُوثِقِي عَلَى الإِسْلاَمِ، وَلَوِ انْقَضَّ أُحُدٌ مِمَّا فَعَلْتُمْ بِعُثْمَانَ كَانَ مَحْقُوقًا أَنْ يَنْقَضَّ‏.‏

Reference	: Sahih al-Bukhari 6942
In-book reference	: Book 89, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 85, Hadith 75

Narrated Khabbab bin Al-Art:

We complained to Allah's Messenger (ﷺ) (about our state) while he was leaning against his sheet cloak in the shade of the Ka`ba. We said, "Will you ask Allah to help us? Will you invoke Allah for us?" He said, "Among those who were before you a (believer) used to be seized and, a pit used to be dug for him and then he used to be placed in it. Then a saw used to be brought and put on his head which would be split into two halves. His flesh might be combed with iron combs and removed from his bones, yet, all that did not cause him to revert from his religion. By Allah! This religion (Islam) will be completed (and triumph) till a rider (traveler) goes from San`a' (the capital of Yemen) to Hadramout fearing nobody except Allah and the wolf lest it should trouble his sheep, but you are impatient." (See Hadith No. 191, Vol. 5)

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، حَدَّثَنَا قَيْسٌ، عَنْ خَبَّابِ بْنِ الأَرَتِّ، قَالَ شَكَوْنَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَهْوَ مُتَوَسِّدٌ بُرْدَةً لَهُ فِي ظِلِّ الْكَعْبَةِ فَقُلْنَا أَلاَ تَسْتَنْصِرُ لَنَا أَلاَ تَدْعُو لَنَا‏.‏ فَقَالَ ‏"‏ قَدْ كَانَ مَنْ قَبْلَكُمْ يُؤْخَذُ الرَّجُلُ فَيُحْفَرُ لَهُ فِي الأَرْضِ فَيُجْعَلُ فِيهَا، فَيُجَاءُ بِالْمِنْشَارِ فَيُوضَعُ عَلَى رَأْسِهِ فَيُجْعَلُ نِصْفَيْنِ، وَيُمَشَّطُ بِأَمْشَاطِ الْحَدِيدِ مَا دُونَ لَحْمِهِ وَعَظْمِهِ، فَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ، وَاللَّهِ لَيَتِمَّنَّ هَذَا الأَمْرُ، حَتَّى يَسِيرَ الرَّاكِبُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ لاَ يَخَافُ إِلاَّ اللَّهَ وَالذِّئْبَ عَلَى غَنَمِهِ، وَلَكِنَّكُمْ تَسْتَعْجِلُونَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6943
In-book reference	: Book 89, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 85, Hadith 76

(2) Chapter: Selling under coercion or other circumstances to repay a debt or the like

(2) باب فِي بَيْعِ الْمُكْرَهِ وَنَحْوِهِ فِي الْحَقِّ وَغَيْرِهِ

Narrated Abu Huraira:

While we were in the mosque, Allah's Messenger (ﷺ) came out to us and said, "Let us proceed to the Jews." So we went along with him till we reached Bait-al-Midras (a place where the Torah used to be recited and all the Jews of the town used to gather). The Prophet (ﷺ) stood up and addressed them, "O Assembly of Jews! Embrace Islam and you will be safe!" The Jews replied, "O Aba-l-Qasim! You have conveyed Allah's message to us." The Prophet (ﷺ) said, "That is what I want (from you)." He repeated his first statement for the second time, and they said, "You have conveyed Allah's message, O Aba-l- Qasim." Then he said it for the third time and added, "You should Know that the earth belongs to Allah and His Apostle, and I want to exile you fro,,, this land, so whoever among you owns some property, can sell it, otherwise you should know that the Earth belongs to Allah and His Apostle." (See Hadith No. 392, Vol. 4)

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ إِذْ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ ‏"‏ انْطَلِقُوا إِلَى يَهُودَ ‏"‏‏.‏ فَخَرَجْنَا مَعَهُ حَتَّى جِئْنَا بَيْتَ الْمِدْرَاسِ فَقَامَ النَّبِيُّ صلى الله عليه وسلم فَنَادَاهُمْ ‏"‏ يَا مَعْشَرَ يَهُودَ أَسْلِمُوا تَسْلَمُوا ‏"‏‏.‏ فَقَالُوا قَدْ بَلَّغْتَ يَا أَبَا الْقَاسِمِ‏.‏ فَقَالَ ‏"‏ ذَلِكَ أُرِيدُ ‏"‏، ثُمَّ قَالَهَا الثَّانِيَةَ‏.‏ فَقَالُوا قَدْ بَلَّغْتَ يَا أَبَا الْقَاسِمِ‏.‏ ثُمَّ قَالَ الثَّالِثَةَ فَقَالَ ‏"‏ اعْلَمُوا أَنَّ الأَرْضَ لِلَّهِ وَرَسُولِهِ، وَإِنِّي أُرِيدُ أَنْ أُجْلِيَكُمْ، فَمَنْ وَجَدَ مِنْكُمْ بِمَالِهِ شَيْئًا فَلْيَبِعْهُ، وَإِلاَّ فَاعْلَمُوا أَنَّمَا الأَرْضُ لِلَّهِ وَرَسُولِهِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 6944
In-book reference	: Book 89, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 85, Hadith 77

(3) Chapter: Marriage under coercion is invalid

(3) باب لاَ يَجُوزُ نِكَاحُ الْمُكْرَهِ

{وَلاَ تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهْهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ}.

Narrated Khansa' bint Khidam Al-Ansariya:

That her father gave her in marriage when she was a matron and she disliked that marriage. So she came and (complained) to the Prophets and he declared that marriage invalid. (See Hadith No. 69, Vol. 7)

حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ، وَمُجَمِّعٍ، ابْنَىْ يَزِيدَ بْنِ جَارِيَةَ الأَنْصَارِيِّ عَنْ خَنْسَاءَ بِنْتِ خِذَامٍ الأَنْصَارِيَّةِ، أَنَّ أَبَاهَا، زَوَّجَهَا وَهْىَ ثَيِّبٌ، فَكَرِهَتْ ذَلِكَ، فَأَتَتِ النَّبِيَّ صلى الله عليه وسلم فَرَدَّ نِكَاحَهَا.

Reference	: Sahih al-Bukhari 6945
In-book reference	: Book 89, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 85, Hadith 78

Narrated `Aisha:

I asked the Prophet, "O Allah's Messenger (ﷺ)! Should the women be asked for their consent to their marriage?"

He said, "Yes." I said, "A virgin, if asked, feels shy and keeps quiet." He said, "Her silence means her consent."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أَبِي عَمْرٍو ـ هُوَ ذَكْوَانُ ـ عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ يُسْتَأْمَرُ النِّسَاءُ فِي أَبْضَاعِهِنَّ قَالَ " نَعَمْ ". قُلْتُ فَإِنَّ الْبِكْرَ تُسْتَأْمَرُ فَتَسْتَحِي فَتَسْكُتُ. قَالَ " سُكَاتُهَا إِذْنُهَا ".

Reference	: Sahih al-Bukhari 6946
In-book reference	: Book 89, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 85, Hadith 79

(4) Chapter: If someone gives a slave as a present or sold him under coercion, his deed is invalid

(4) باب إِذَا أُكْرِهَ حَتَّى وَهَبَ عَبْدًا أَوْ بَاعَهُ لَمْ يَجُزْ

وَقَالَ بَعْضُ النَّاسِ فَإِنْ نَذَرَ الْمُشْتَرِي فِيهِ نَذْرًا، فَهْوَ جَائِزٌ بِزَعْمِهِ، وَكَذَلِكَ إِنْ دَبَّرَهُ.

Narrated Jabir:

A man from the Ansar made his slave, a Mudabbar. And apart from that slave he did not have any other property. This news reached Allah's Messenger (ﷺ) and he said, "Who will buy that slave from me?" So Nu'aim bin An-Nahham bought him for 800 Dirham. Jabir added: It was a coptic (Egyptian) slave who died that year.

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرٍ ـ رضى الله عنه ـ أَنَّ رَجُلاً، مِنَ الأَنْصَارِ دَبَّرَ مَمْلُوكًا، وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ " مَنْ يَشْتَرِيهِ مِنِّي ". فَاشْتَرَاهُ نُعَيْمُ بْنُ النَّحَّامِ بِثَمَانِمِائَةِ دِرْهَمٍ. قَالَ فَسَمِعْتُ جَابِرًا يَقُولُ عَبْدًا قِبْطِيًّا مَاتَ عَامَ أَوَّلَ.

Reference	: Sahih al-Bukhari 6947
In-book reference	: Book 89, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 85, Hadith 80

(5) Chapter: Compulsion

(5) باب مِنَ الإِكْرَاهِ

كَرْهٌ وَكُرْهٌ وَاحِدٌ

Narrated Ibn `Abbas:

Regarding the Qur'anic Verse: 'O you who believe! You are forbidden to inherit women against their will.' (4.19) The custom (in the Pre-lslamic Period) was that if a man died, his relatives used to have the right to inherit his wife, and if one of them wished, he could marry her, or they could marry her to somebody else, or prevent her from marrying if they wished, for they had more right to dispose of her than her own relatives. Therefore this Verse was revealed concerning this matter.

حَدَّثَنَا حُسَيْنُ بْنُ مَنْصُورٍ، حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، حَدَّثَنَا الشَّيْبَانِيُّ، سُلَيْمَانُ بْنُ فَيْرُوزَ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ. قَالَ الشَّيْبَانِيُّ وَحَدَّثَنِي عَطَاءٌ أَبُو الْحَسَنِ السُّوَائِيُّ،، وَلاَ أَظُنُّهُ إِلاَّ ذَكَرَهُ عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ {يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا} الآيَةَ قَالَ كَانُوا إِذَا مَاتَ الرَّجُلُ كَانَ أَوْلِيَاؤُهُ أَحَقَّ بِامْرَأَتِهِ، إِنْ شَاءَ بَعْضُهُمْ تَزَوَّجَهَا، وَإِنْ شَاءُوا زَوَّجَهَا، وَإِنْ شَاءُوا لَمْ يُزَوِّجْهَا، فَهُمْ أَحَقُّ بِهَا مِنْ أَهْلِهَا، فَنَزَلَتْ هَذِهِ الآيَةُ فِي ذَلِكَ.

Reference	: Sahih al-Bukhari 6948
In-book reference	: Book 89, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 85, Hadith 81

(6) Chapter: If a woman is compelled to commit illegal sexual intercourse against her will (6) باب إِذَا اسْتُكْرِهَتِ الْمَرْأَةُ عَلَى الزِّنَا، فَلاَ حَدَّ عَلَيْهَا

فِي قَوْلِهِ تَعَالَى: {وَمَنْ يُكْرِهْهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ}.

And Safiyya bint 'Ubaid said:

"A governmental male-slave tried to seduce a slave-girl from the Khumus of the war booty till he deflowered her by force against her will; therefore 'Umar flogged him according to the law, and exiled him, but he did not flog the female slave because the male-slave had committed illegal sexual intercourse by force, against her will." Az-Zuhri said regarding a virgin slave-girl raped by a free man: The judge has to fine the adulterer as much money as is equal to the price of the female slave and the adulterer has to be flogged (according to the Islamic Law); but if the slave woman is a matron, then, according to the verdict of the Imam, the adulterer is not fined but he has to receive the legal punishment (according to the Islamic Law).

وَقَالَ اللَّيْثُ حَدَّثَنِي نَافِعٌ، أَنَّ صَفِيَّةَ ابْنَةَ أَبِي عُبَيْدٍ، أَخْبَرَتْهُ أَنَّ عَبْدًا مِنْ رَقِيقِ الإِمَارَةِ وَقَعَ عَلَى وَلِيدَةٍ مِنَ الْخُمُسِ، فَاسْتَكْرَهَهَا حَتَّى افْتَضَّهَا، فَجَلَدَهُ عُمَرُ الْحَدَّ وَنَفَاهُ، وَلَمْ يَجْلِدِ الْوَلِيدَةَ مِنْ أَجْلِ أَنَّهُ اسْتَكْرَهَهَا. قَالَ الزُّهْرِيُّ فِي الأَمَةِ الْبِكْرِ، يَفْتَرِعُهَا الْحُرُّ، يُقِيمُ ذَلِكَ الْحَكَمُ مِنَ الأَمَةِ الْعَذْرَاءِ بِقَدْرِ قِيمَتِهَا، وَيُجْلَدُ، وَلَيْسَ فِي الأَمَةِ الثَّيِّبِ فِي قَضَاءِ الأَئِمَّةِ غُرْمٌ، وَلَكِنْ عَلَيْهِ الْحَدُّ.

Reference	: Sahih al-Bukhari 6949
In-book reference	: Book 89, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 85, Hadith 81

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "(The Prophet) Abraham migrated with his wife Sarah till he reached a town where there was a king or a tyrant who sent a message, to Abraham, ordering him to send Sarah to him. So when Abraham had sent Sarah, the tyrant got up, intending to do evil with her, but she got up and performed ablution and prayed and said, 'O Allah ! If I have believed in You and in Your Apostle, then do not empower this oppressor over me.' So he (the king) had an epileptic fit and started moving his legs violently. "

حَدَّثَنَا أَبُو الْيَمَانِ، حَدَّثَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَاجَرَ إِبْرَاهِيمُ بِسَارَةَ، دَخَلَ بِهَا قَرْيَةً فِيهَا مَلِكٌ مِنَ الْمُلُوكِ أَوْ جَبَّارٌ مِنَ الْجَبَابِرَةِ، فَأَرْسَلَ إِلَيْهِ أَنْ أَرْسِلْ إِلَىَّ بِهَا. فَأَرْسَلَ بِهَا، فَقَامَ إِلَيْهَا فَقَامَتْ تَوَضَّأُ وَتُصَلِّي فَقَالَتِ اللَّهُمَّ إِنْ كُنْتُ آمَنْتُ بِكَ وَبِرَسُولِكَ فَلاَ تُسَلِّطْ عَلَىَّ الْكَافِرَ، فَغُطَّ حَتَّى رَكَضَ بِرِجْلِهِ ".

Reference : Sahih al-Bukhari 6950
In-book reference : Book 89, Hadith 11
USC-MSA web (English) reference : Vol. 9, Book 85, Hadith 82
(deprecated numbering scheme)

(7) Chapter: The oath of a man that his companion is his brother when he fears (7) باب يَمِينِ الرَّجُلِ لِصَاحِبِهِ إِنَّهُ أَخُوهُ، إِذَا خَافَ عَلَيْهِ الْقَتْلَ أَوْ نَحْوَهُ

وَكَذَلِكَ كُلُّ مُكْرَهٍ يَخَافُ، فَإِنَّهُ يَذُبُّ عَنْهُ الْمَظَالِمَ وَيُقَاتِلُ دُونَهُ وَلاَ يَخْذُلُهُ، فَإِنْ قَاتَلَ دُونَ الْمَظْلُومِ فَلاَ قَوَدَ عَلَيْهِ وَلاَ قِصَاصَ، وَإِنْ قِيلَ لَهُ لَتَشْرَبَنَّ الْخَمْرَ، أَوْ لَتَأْكُلَنَّ الْمَيْتَةَ، أَوْ لَتَبِيعَنَّ عَبْدَكَ، أَوْ تُقِرُّ بِدَيْنٍ، أَوْ تَهَبُ هِبَةً وَتَحُلُّ عُقْدَةً، أَوْ لَنَقْتُلَنَّ أَبَاكَ أَوْ أَخَاكَ فِي الإِسْلاَمِ. وَسِعَهُ ذَلِكَ لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ».

وَقَالَ بَعْضُ النَّاسِ لَوْ قِيلَ لَهُ لَتَشْرَبَنَّ الْخَمْرَ، أَوْ لَتَأْكُلَنَّ الْمَيْتَةَ، أَوْ لَنَقْتُلَنَّ ابْنَكَ أَوْ أَبَاكَ أَوْ ذَا رَحِمٍ مَحْرَمٍ، لَمْ يَسَعْهُ، لأَنَّ هَذَا لَيْسَ بِمُضْطَرٍّ. ثُمَّ نَاقَضَ فَقَالَ إِنْ قِيلَ لَهُ لَنَقْتُلَنَّ أَبَاكَ أَوِ ابْنَكَ، أَوْ لَتَبِيعَنَّ هَذَا الْعَبْدَ، أَوْ تُقِرُّ بِدَيْنٍ أَوْ تَهَبُ، يَلْزَمُهُ فِي الْقِيَاسِ، وَلَكِنَّا نَسْتَحْسِنُ وَنَقُولُ الْبَيْعُ وَالْهِبَةُ وَكُلُّ عُقْدَةٍ فِي ذَلِكَ بَاطِلٌ. فَرَّقُوا بَيْنَ كُلِّ ذِي رَحِمٍ مُحَرَّمٍ وَغَيْرِهِ بِغَيْرِ كِتَابٍ وَلاَ سُنَّةٍ.
وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «قَالَ إِبْرَاهِيمُ لاِمْرَأَتِهِ هَذِهِ أُخْتِي. وَذَلِكَ فِي اللَّهِ».

وَقَالَ النَّخَعِيُّ إِذَا كَانَ الْمُسْتَحْلِفُ ظَالِمًا، فَنِيَّةُ الْحَالِفِ، وَإِنْ كَانَ مَظْلُومًا، فَنِيَّةُ الْمُسْتَحْلِفِ.

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "A Muslim is a brother of another Muslim. So he should neither oppress him nor hand him over to an oppressor. And whoever fulfilled the needs of his brother, Allah will fulfill his needs."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ سَالِمًا، أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْمُسْلِمُ أَخُو الْمُسْلِمِ، لاَ يَظْلِمُهُ، وَلاَ يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ، كَانَ اللَّهُ فِي حَاجَتِهِ ".

Reference : Sahih al-Bukhari 6951
In-book reference : Book 89, Hadith 12
USC-MSA web (English) reference : Vol. 9, Book 85, Hadith 83
(deprecated numbering scheme)

Narrated Anas:

Allah's Messenger (ﷺ) said, "Help your brother whether he is an oppressor or an oppressed," A man said, "O Allah's Messenger (ﷺ)! I will help him if he is oppressed, but if he is an oppressor, how shall I help him?" The Prophet (ﷺ) said, "By preventing him from oppressing (others), for that is how to help him."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرِ بْنِ أَنَسٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا ". فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَنْصُرُهُ إِذَا كَانَ مَظْلُومًا، أَفَرَأَيْتَ إِذَا كَانَ ظَالِمًا كَيْفَ أَنْصُرُهُ قَالَ " تَحْجُزُهُ أَوْ تَمْنَعُهُ مِنَ الظُّلْمِ، فَإِنَّ ذَلِكَ نَصْرُهُ ".

Reference : Sahih al-Bukhari 6952
In-book reference : Book 89, Hadith 13
USC-MSA web (English) reference : Vol. 9, Book 85, Hadith 84
(deprecated numbering scheme)

90 - The Book of Tricks (6953 - 6981)
كتاب الحيل

(1) Chapter: Avoiding the use of tricks

(1) باب فِي تَرْكِ الْحِيَلِ وَأَنَّ لِكُلِّ امْرِئٍ مَا نَوَى فِي الأَيْمَانِ وَغَيْرِهَا

Narrated `Umar bin Al-Khattab:

The Prophet (ﷺ) said, 'O people! The reward of deeds depends upon the intentions, and every person will get the reward according to what he has intended. So, whoever emigrated for Allah and His Apostle, then his emigration was for Allah and His Apostle, and whoever emigrated to take worldly benefit or for a woman to marry, then his emigration was for what he emigrated for."

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ، قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ ـ رضى الله عنه ـ يَخْطُبُ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " يَا أَيُّهَا النَّاسُ إِنَّمَا الأَعْمَالُ بِالنِّيَّةِ وَإِنَّمَا لاِمْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ هَاجَرَ إِلَى دُنْيَا يُصِيبُهَا أَوِ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ ".

Reference	: Sahih al-Bukhari 6953
In-book reference	: Book 90, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 86, Hadith 85

(2) Chapter: (Tricks) in As-Salat

(2) باب فِي الصَّلاَةِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah does not accept prayer of anyone of you if he does Hadath (passes wind) till he performs the ablution (anew).

حَدَّثَنِي إِسْحَاقُ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَقْبَلُ اللَّهُ صَلاَةَ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ ".

Reference	: Sahih al-Bukhari 6954
In-book reference	: Book 90, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 86, Hadith 86

(3) Chapter: (Tricks) in Zakat

(3) باب فِي الزَّكَاةِ وَأَنْ لاَ يُفَرَّقَ بَيْنَ مُجْتَمِعٍ، وَلاَ يُجْمَعَ بَيْنَ مُتَفَرِّقٍ، خَشْيَةَ الصَّدَقَةِ

Narrated Anas:

That Abu Bakr wrote for him, Zakat regulations which Allah's Messenger (ﷺ) had made compulsory, and wrote that one should neither collect various portions (of the property) nor divide the property into various portions in order to avoid paying Zakat.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا ثُمَامَةُ بْنُ عَبْدِ اللَّهِ بْنِ أَنَسٍ، أَنَّ أَنَسًا، حَدَّثَهُ أَنَّ أَبَا بَكْرٍ كَتَبَ لَهُ فَرِيضَةَ الصَّدَقَةِ الَّتِي فَرَضَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَلاَ يُجْمَعُ بَيْنَ مُتَفَرِّقٍ وَلاَ يُفَرَّقُ بَيْنَ مُجْتَمِعٍ خَشْيَةَ الصَّدَقَةِ ".

Reference	: Sahih al-Bukhari 6955
In-book reference	: Book 90, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 86, Hadith 87

Narrated Talha bin 'Ubaidullah:

A bedouin with unkempt hair came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Tell me what Allah has enjoined on me as regards prayers." The Prophet (ﷺ) said, "You have to offer perfectly the five (compulsory) prayers in a day and a night (24 hrs.), except if you want to perform some extra optional prayers." The bedouin said, "Tell me what Allah has enjoined on me as regards fasting." The Prophet (ﷺ) said, "You have to observe fast during the month of Ramadan except if you fast some extra optional fast." The bedouin said, "Tell me what Allah has enjoined on me as regard Zakat." The Prophet (ﷺ) then told him the Islamic laws and regulations whereupon the bedouin said, "By Him Who has honored you, I will not perform any optional deeds of worship and I will not leave anything of what Allah has enjoined on me." Allah's Messenger (ﷺ) said, "He will be successful if he has told the truth (or he will enter Paradise if he said the truth)." And some people said, "The Zakat for one-hundred and twenty camels is two Hiqqas, and if the Zakat payer slaughters the camels intentionally or gives them as a present or plays some other trick in order to avoid the Zakat, then there is no harm (in it) for him.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، أَنَّ أَعْرَابِيًّا، جَاءَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم ثَائِرَ الرَّأْسِ فَقَالَ يَا رَسُولَ اللَّهِ أَخْبِرْنِي مَاذَا فَرَضَ اللَّهُ عَلَىَّ مِنَ الصَّلاَةِ فَقَالَ " الصَّلَوَاتِ الْخَمْسَ، إِلاَّ أَنْ تَطَوَّعَ شَيْئًا ". فَقَالَ أَخْبِرْنِي بِمَا فَرَضَ اللَّهُ عَلَىَّ مِنَ الصِّيَامِ قَالَ " شَهْرَ رَمَضَانَ، إِلاَّ أَنْ تَطَوَّعَ شَيْئًا ". قَالَ أَخْبِرْنِي بِمَا فَرَضَ اللَّهُ عَلَىَّ مِنَ الزَّكَاةِ قَالَ فَأَخْبَرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم شَرَائِعَ الإِسْلاَمِ. قَالَ وَالَّذِي أَكْرَمَكَ لاَ أَتَطَوَّعُ شَيْئًا وَلاَ أَنْقُصُ مِمَّا فَرَضَ اللَّهُ عَلَىَّ شَيْئًا. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَفْلَحَ إِنْ صَدَقَ ". أَوْ " دَخَلَ الْجَنَّةَ إِنْ صَدَقَ ". وَقَالَ بَعْضُ النَّاسِ فِي عِشْرِينَ وَمِائَةِ بَعِيرٍ حِقَّتَانِ. فَإِنْ أَهْلَكَهَا مُتَعَمِّدًا، أَوْ وَهَبَهَا أَوِ احْتَالَ فِيهَا فِرَارًا مِنَ الزَّكَاةِ، فَلاَ شَىْءَ عَلَيْهِ.

Reference	: Sahih al-Bukhari 6956
In-book reference	: Book 90, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 86, Hadith 88

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "On the Day of Resurrection the Kanz (Treasure or wealth of which, Zakat has not been paid) of anyone of you will appear in the shape of a huge bald headed poisonous male snake and its owner will run away from it, but it will follow him and say, 'I am your Kanz.'" The Prophet (ﷺ) added, "By Allah, that snake will keep on following him until he stretches out his hand and let the snake swallow it." Allah's Messenger (ﷺ) added, "If the owner of camels does not pay their Zakat, then, on the Day of Resurrection those camels will come to him and will strike his face with their hooves." Some people said: Concerning a man who has camels, and is afraid that Zakat will be due so he sells those camels for similar camels or for sheep or cows or money one day before Zakat becomes due in order to avoid payment of their Zakat cunningly! "He has not to pay anything." The same scholar said, "If one pays Zakat of his camels one day or one year prior to the end of the year (by the end of which Zakat becomes due), his Zakat will be valid."

حَدَّثَنِي إِسْحَاقُ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَكُونُ كَنْزُ أَحَدِكُمْ يَوْمَ الْقِيَامَةِ شُجَاعًا أَقْرَعَ، يَفِرُّ مِنْهُ صَاحِبُهُ فَيَطْلُبُهُ وَيَقُولُ أَنَا كَنْزُكَ. قَالَ وَاللَّهِ لَنْ يَزَالَ يَطْلُبُهُ حَتَّى يَبْسُطَ يَدَهُ فَيُلْقِمَهَا فَاهُ ". وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا مَا رَبُّ النَّعَمِ لَمْ يُعْطِ حَقَّهَا، تُسَلَّطُ عَلَيْهِ يَوْمَ الْقِيَامَةِ، تَخْبِطُ وَجْهَهُ بِأَخْفَافِهَا ". وَقَالَ بَعْضُ النَّاسِ فِي رَجُلٍ لَهُ إِبِلٌ، فَخَافَ أَنْ تَجِبَ عَلَيْهِ الصَّدَقَةُ، فَبَاعَهَا بِإِبِلٍ مِثْلِهَا، أَوْ بِغَنَمٍ، أَوْ بِبَقَرٍ، أَوْ بِدَرَاهِمَ، فِرَارًا مِنَ الصَّدَقَةِ بِيَوْمٍ، احْتِيَالاً فَلاَ بَأْسَ عَلَيْهِ، وَهْوَ يَقُولُ إِنْ زَكَّى إِبِلَهُ قَبْلَ أَنْ يَحُولَ الْحَوْلُ بِيَوْمٍ أَوْ بِسَنَةٍ، جَازَتْ عَنْهُ.

Reference	: Sahih al-Bukhari 6957, 6958
In-book reference	: Book 90, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 86, Hadith 89

Narrated Ibn Abbas:

Sa'd bin 'Ubada Al-Ansari sought the verdict of Allah's Messenger (ﷺ) regarding a vow made by his mother who had died before fulfilling it. Allah's Messenger (ﷺ) said, "Fulfill it on her behalf." Some people said, "If the number of camels reaches twenty, then their owner has to pay four sheep as Zakat; and if their owner gives them as a gift or sells them in order to escape the payment of Zakat cunningly before the completion of a year, then he is not to pay anything, and if he slaughters them and then dies, then no Zakat is to be taken from his property."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ اسْتَفْتَى سَعْدُ بْنُ عُبَادَةَ الأَنْصَارِيُّ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي نَذْرٍ كَانَ عَلَى أُمِّهِ، تُوُفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اقْضِهِ عَنْهَا ". وَقَالَ بَعْضُ النَّاسِ إِذَا بَلَغَتِ الإِبِلُ عِشْرِينَ، فَفِيهَا أَرْبَعُ شِيَاهٍ، فَإِنْ وَهَبَهَا قَبْلَ الْحَوْلِ أَوْ بَاعَهَا، فِرَارًا وَاحْتِيَالاً لإِسْقَاطِ الزَّكَاةِ، فَلاَ شَىْءَ عَلَيْهِ، وَكَذَلِكَ إِنْ أَتْلَفَهَا فَمَاتَ، فَلاَ شَىْءَ فِي مَالِهِ.

Reference	: Sahih al-Bukhari 6959
In-book reference	: Book 90, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 86, Hadith 90

(4) Chapter: Tricks in marriages (4) باب الْحِيلَةِ فِي النِّكَاحِ

Narrated 'Abdullah:

Nafi narrated to me that 'Abdullah said that Allah's Messenger (ﷺ) forbade the Shighar. I asked Nafi', "What is the Shighar?" He said, "It is to marry the daughter of a man and marry one's daughter to that man (at the same time) without Mahr (in both cases); or to marry the sister of a man and marry one's own sister to that man without Mahr." Some people said, "If one, by a trick, marries on the basis of Shighar, the marriage is valid but its condition is illegal." The same scholar said regarding Al-Mut'a, "The marriage is invalid and its condition is illegal." Some others said, "The Mut'a and the Shighar are permissible but the condition is illegal."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الشِّغَارِ. قُلْتُ لِنَافِعٍ مَا الشِّغَارُ قَالَ يَنْكِحُ ابْنَةَ الرَّجُلِ وَيُنْكِحُهُ ابْنَتَهُ بِغَيْرِ صَدَاقٍ، وَيَنْكِحُ أُخْتَ الرَّجُلِ وَيُنْكِحُهُ أُخْتَهُ بِغَيْرِ صَدَاقٍ. وَقَالَ بَعْضُ النَّاسِ إِنِ احْتَالَ حَتَّى تَزَوَّجَ عَلَى الشِّغَارِ، فَهْوَ جَائِزٌ، وَالشَّرْطُ بَاطِلٌ. وَقَالَ فِي الْمُتْعَةِ النِّكَاحُ فَاسِدٌ، وَالشَّرْطُ بَاطِلٌ. وَقَالَ بَعْضُهُمُ الْمُتْعَةُ وَالشِّغَارُ جَائِزٌ، وَالشَّرْطُ بَاطِلٌ.

Reference	: Sahih al-Bukhari 6960
In-book reference	: Book 90, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 86, Hadith 90

Narrated Muhammad bin `Ali:

`Ali was told that Ibn `Abbas did not see any harm in the Mut'a marriage. `Ali said, "Allah's Messenger (ﷺ) forbade the Mut'a marriage on the Day of the battle of Khaibar and he forbade the eating of donkey's meat." Some people said, "If one, by a tricky way, marries temporarily, his marriage is illegal." Others said, "The marriage is valid but its condition is illegal."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، حَدَّثَنَا الزُّهْرِيُّ، عَنِ الْحَسَنِ، وَعَبْدِ اللَّهِ، ابْنَىْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِمَا، أَنَّ عَلِيًّا ـ رضى الله عنه ـ قِيلَ لَهُ إِنَّ ابْنَ عَبَّاسٍ لاَ يَرَى بِمُتْعَةِ النِّسَاءِ بَأْسًا. فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْهَا يَوْمَ خَيْبَرَ، وَعَنْ لُحُومِ الْحُمُرِ الإِنْسِيَّةِ. وَقَالَ بَعْضُ النَّاسِ إِنِ احْتَالَ حَتَّى تَمَتَّعَ، فَالنِّكَاحُ فَاسِدٌ. وَقَالَ بَعْضُهُمُ النِّكَاحُ جَائِزٌ وَالشَّرْطُ بَاطِلٌ.

Reference	: Sahih al-Bukhari 6961
In-book reference	: Book 90, Hadith 8

USC-MSA web (English) reference : Vol. 9, Book 86, Hadith 91
(deprecated numbering scheme)

(5) Chapter: What tricks are disliked in bargains

(5) باب مَا يُكْرَهُ مِنَ الاِحْتِيَالِ فِي الْبُيُوعِ

وَلاَ يُمْنَعُ فَضْلُ الْمَاءِ لِيُمْنَعَ بِهِ فَضْلُ الْكَلإِ‏.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "One should not prevent others from watering their animals with the surplus of his water in order to prevent them from benefiting by the surplus of grass."

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏ "‏ لاَ يُمْنَعُ فَضْلُ الْمَاءِ لِيُمْنَعَ بِهِ فَضْلُ الْكَلإِ ‏"‏‏.‏

Reference : Sahih al-Bukhari 6962
In-book reference : Book 90, Hadith 9
USC-MSA web (English) reference : Vol. 9, Book 86, Hadith 92
(deprecated numbering scheme)

(6) Chapter: At-Tanajush

(6) باب مَا يُكْرَهُ مِنَ التَّنَاجُشِ

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) forbade the practice of An-Najsh.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ النَّجْشِ‏.‏

Reference : Sahih al-Bukhari 6963
In-book reference : Book 90, Hadith 10
USC-MSA web (English) reference : Vol. 9, Book 86, Hadith 93
(deprecated numbering scheme)

(7) Chapter: Cheating in bargains

(7) باب مَا يُنْهَى مِنَ الْخِدَاعِ فِي الْبُيُوعِ

وَقَالَ أَيُّوبُ: ‏{‏يُخَادِعُونَ اللَّهَ‏}‏ كَمَا يُخَادِعُونَ آدَمِيًّا، لَوْ أَتَوُا الأَمْرَ عِيَانًا كَانَ أَهْوَنَ عَلَىَّ‏.‏

Narrated `Abdullah bin `Umar:

A man mentioned to the Prophet (ﷺ) that he had always been cheated in bargains. The Prophet (ﷺ) said, "Whenever you do bargain, say, 'No cheating.'"

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَجُلاً، ذَكَرَ لِلنَّبِيِّ صلى الله عليه وسلم أَنَّهُ يُخْدَعُ فِي الْبُيُوعِ فَقَالَ ‏"‏ إِذَا بَايَعْتَ فَقُلْ لاَ خِلاَبَةَ ‏"‏‏.‏

Reference : Sahih al-Bukhari 6964
In-book reference : Book 90, Hadith 11
USC-MSA web (English) reference : Vol. 9, Book 86, Hadith 94
(deprecated numbering scheme)

(8) Chapter: Playing of tricks by the guardian of an attractive orphan-girl

(8) باب مَا يُنْهَى مِنَ الاِحْتِيَالِ لِلْوَلِيِّ فِي الْيَتِيمَةِ الْمَرْغُوبَةِ، وَأَنْ لاَ يُكَمِّلَ صَدَاقَهَا

Narrated `Urwa:

That he asked `Aisha regarding the Verse: 'If you fear that you shall not be able to deal justly with the orphan girls, marry (other) women of your choice.' (4.3) `Aisha said, "It is about an orphan girl under the custody of her guardian who being attracted by her wealth and beauty wants to marry her with Mahr less than other women of her status. So

such guardians were forbidden to marry them unless they treat them justly by giving them their full Mahr. Then the people sought the verdict of Allah's Apostle for such cases, whereupon Allah revealed: 'They ask your instruction concerning women..' (4.127) (The sub-narrator then mentioned the Hadith.)

حَدَّثَنَا أَبُو الْيَمَانِ، حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ كَانَ عُرْوَةُ يُحَدِّثُ أَنَّهُ سَأَلَ عَائِشَةَ {وَإِنْ خِفْتُمْ أَنْ لاَ تُقْسِطُوا فِي الْيَتَامَى فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ}. قَالَتْ هِيَ الْيَتِيمَةُ فِي حَجْرِ وَلِيِّهَا، فَيَرْغَبُ فِي مَالِهَا وَجَمَالِهَا، فَيُرِيدُ أَنْ يَتَزَوَّجَهَا بِأَدْنَى مِنْ سُنَّةِ نِسَائِهَا، فَنُهُوا عَنْ نِكَاحِهِنَّ، إِلاَّ أَنْ يُقْسِطُوا لَهُنَّ فِي إِكْمَالِ الصَّدَاقِ، ثُمَّ اسْتَفْتَى النَّاسُ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعْدُ فَأَنْزَلَ اللَّهُ {وَيَسْتَفْتُونَكَ فِي النِّسَاءِ} فَذَكَرَ الْحَدِيثَ.

Reference	: Sahih al-Bukhari 6965
In-book reference	: Book 90, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 86, Hadith 95

(9) Chapter: If somebody kidnaps a slave-girl and claims she is dead but her master finds her (alive)

(9) باب إِذَا غَصَبَ جَارِيَةً فَزَعَمَ أَنَّهَا مَاتَتْ

فَقُضِيَ بِقِيمَةِ الْجَارِيَةِ الْمَيِّتَةِ، ثُمَّ وَجَدَهَا صَاحِبُهَا، فَهْيَ لَهُ، وَيَرُدُّ الْقِيمَةَ، وَلاَ تَكُونُ الْقِيمَةُ ثَمَنًا.

وَقَالَ بَعْضُ النَّاسِ الْجَارِيَةُ لِلْغَاصِبِ لأَخْذِهِ الْقِيمَةَ، وَفِي هَذَا احْتِيَالٌ لِمَنِ اشْتَهَى، جَارِيَةَ رَجُلٍ لاَ يَبِيعُهَا، فَغَصَبَهَا وَاعْتَلَّ بِأَنَّهَا مَاتَتْ، حَتَّى يَأْخُذَ رَبُّهَا قِيمَتَهَا فَيَطِيبُ لِلْغَاصِبِ جَارِيَةَ غَيْرِهِ. قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَمْوَالُكُمْ عَلَيْكُمْ حَرَامٌ»، «وَلِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ».

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) said, "For every betrayer there will be a flag by which he will be recognized on the Day of Resurrection. "

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم " لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ ".

Reference	: Sahih al-Bukhari 6966
In-book reference	: Book 90, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 86, Hadith 96

(10) Chapter: Chapter

(10) باب

Narrated Um Salama:

The Prophet (ﷺ) said, "I am only a human being, and you people have disputes. May be some one amongst you can present his case in a more eloquent and convincing manner than the other, and I give my judgment in his favor according to what I hear. Beware! If ever I give (by error) somebody something of his brother's right then he should not take it as I have only, given him a piece of Fire." (See Hadith No. 638. Vol. 3)

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ سُفْيَانَ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّمَا أَنَا بَشَرٌ، وَإِنَّكُمْ تَخْتَصِمُونَ، وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ، وَأَقْضِيَ لَهُ عَلَى نَحْوِ مَا أَسْمَعُ، فَمَنْ قَضَيْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئًا، فَلاَ يَأْخُذْ، فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ ".

Reference	: Sahih al-Bukhari 6967
In-book reference	: Book 90, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 86, Hadith 97

(11) Chapter: (Tricks) in marriage

(11) باب فِي النِّكَاحِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "A virgin should not be married till she is asked for her consent; and the matron should not be married till she is asked whether she agrees to marry or not." It was asked, "O Allah's Apostle! How will she(the virgin) express her consent?" He said, "By keeping silent." Some people said, "If a virgin is not asked for her consent and she is not married, and then a man, by playing a trick presents two false witnesses that he has married her with her consent and the judge confirms his marriage as a true one, and the husband knows that the witnesses were false ones, then there is no harm for him to consummate his marriage with her and the marriage is regarded as valid."

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تُنْكَحُ الْبِكْرُ حَتَّى تُسْتَأْذَنَ، وَلاَ الثَّيِّبُ حَتَّى تُسْتَأْمَرَ ". فَقِيلَ يَا رَسُولَ اللَّهِ كَيْفَ إِذْنُهَا قَالَ " إِذَا سَكَتَتْ ". وَقَالَ بَعْضُ النَّاسِ إِنْ لَمْ تُسْتَأْذَنِ الْبِكْرُ وَلَمْ تَزَوَّجْ. فَاحْتَالَ رَجُلٌ فَأَقَامَ شَاهِدَىْ زُورٍ أَنَّهُ تَزَوَّجَهَا بِرِضَاهَا، فَأَثْبَتَ الْقَاضِي نِكَاحَهَا، وَالزَّوْجُ يَعْلَمُ أَنَّ الشَّهَادَةَ بَاطِلَةٌ، فَلاَ بَأْسَ أَنْ يَطَأَهَا، وَهْوَ تَزْوِيجٌ صَحِيحٌ.

Reference	: Sahih al-Bukhari 6968
In-book reference	: Book 90, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 86, Hadith 98

Narrated Al-Qasim:

A woman from the offspring of Ja`far was afraid lest her guardian marry her (to somebody) against her will. So she sent for two elderly men from the Ansar, `AbdurRahman and Mujammi', the two sons of Jariya, and they said to her, "Don't be afraid, for Khansa' bint Khidam was given by her father in marriage against her will, then the Prophet (ﷺ) cancelled that marriage." (See Hadith No. 78)

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ الْقَاسِمِ، أَنَّ امْرَأَةً، مِنْ وَلَدِ جَعْفَرٍ تَخَوَّفَتْ أَنْ يُزَوِّجَهَا وَلِيُّهَا وَهْىَ كَارِهَةٌ فَأَرْسَلَتْ إِلَى شَيْخَيْنِ مِنَ الأَنْصَارِ عَبْدِ الرَّحْمَنِ وَمُجَمِّعٍ ابْنَىْ جَارِيَةَ قَالاَ فَلاَ تَخْشَيْنَ، فَإِنَّ خَنْسَاءَ بِنْتَ خِذَامٍ أَنْكَحَهَا أَبُوهَا وَهْىَ كَارِهَةٌ، فَرَدَّ النَّبِيُّ صلى الله عليه وسلم ذَلِكَ. قَالَ سُفْيَانُ وَأَمَّا عَبْدُ الرَّحْمَنِ فَسَمِعْتُهُ يَقُولُ عَنْ أَبِيهِ إِنَّ خَنْسَاءَ.

Reference	: Sahih al-Bukhari 6969
In-book reference	: Book 90, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 86, Hadith 99

Narrated Abu Haraira:

Allah's Messenger (ﷺ) said, "A lady slave should not be given in marriage until she is consulted, and a virgin should not be given in marriage until her permission is granted." The people said, "How will she express her permission?" The Prophet (ﷺ) said, "By keeping silent (when asked her consent)." Some people said, "If a man, by playing a trick, presents two false witnesses before the judge to testify that he has married a matron with her consent and the judge confirms his marriage, and the husband is sure that he has never married her (before), then such a marriage will be considered as a legal one and he may live with her as husband."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تُنْكَحُ الأَيِّمُ حَتَّى تُسْتَأْمَرَ، وَلاَ تُنْكَحُ الْبِكْرُ حَتَّى تُسْتَأْذَنَ ". قَالُوا كَيْفَ إِذْنُهَا قَالَ " أَنْ تَسْكُتَ ". وَقَالَ بَعْضُ النَّاسِ إِنِ احْتَالَ إِنْسَانٌ بِشَاهِدَىْ زُورٍ عَلَى تَزْوِيجِ امْرَأَةٍ ثَيِّبٍ بِأَمْرِهَا، فَأَثْبَتَ الْقَاضِي نِكَاحَهَا إِيَّاهُ، وَالزَّوْجُ يَعْلَمُ أَنَّهُ لَمْ يَتَزَوَّجْهَا قَطُّ، فَإِنَّهُ يَسَعُهُ هَذَا النِّكَاحُ، وَلاَ بَأْسَ بِالْمُقَامِ لَهُ مَعَهَا.

Reference	: Sahih al-Bukhari 6970
In-book reference	: Book 90, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 86, Hadith 100

Narrated `Aisha:

Allah's Messenger (ﷺ) said, "It is essential to have the consent of a virgin (for the marriage). I said, "A virgin feels shy." The Prophet; said, "Her silence means her consent." Some people said, "If a man falls in love with an orphan slave girl or a virgin and she refuses (him) and then he makes a trick by bringing two false witnesses to testify that he has married her, and then she attains the age of puberty and agrees to marry him and the judge accepts the false witness and the husband knows that the witnesses were false ones, he may consummate his marriage."

حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ ذَكْوَانَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْبِكْرُ تُسْتَأْذَنُ ". قُلْتُ إِنَّ الْبِكْرَ تَسْتَحْيِي قَالَ " إِذْنُهَا صُمَاتُهَا ". وَقَالَ بَعْضُ النَّاسِ إِنْ هَوِيَ رَجُلٌ جَارِيَةً يَتِيمَةً أَوْ بِكْرًا، فَأَبَتْ فَاحْتَالَ فَجَاءَ بِشَاهِدَىْ زُورٍ عَلَى أَنَّهُ تَزَوَّجَهَا، فَأَدْرَكَتْ فَرَضِيَتِ الْيَتِيمَةُ، فَقَبِلَ الْقَاضِي شَهَادَةَ الزُّورِ، وَالزَّوْجُ يَعْلَمُ بِبُطْلاَنِ ذَلِكَ، حَلَّ لَهُ الْوَطْءُ.

Reference	: Sahih al-Bukhari 6971
In-book reference	: Book 90, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 86, Hadith 101

(12) Chapter: The trick by a woman with her husband

(12) باب مَا يُكْرَهُ مِنِ احْتِيَالِ الْمَرْأَةِ مَعَ الزَّوْجِ وَالضَّرَائِرِ

وَمَا نَزَلَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ذَلِكَ.

Narrated `Aisha:

Allah's Messenger (ﷺ) used to like sweets and also used to like honey, and whenever he finished the `Asr prayer, he used to visit his wives and stay with them. Once he visited Hafsa and remained with her longer than the period he used to stay, so I enquired about it. It was said to me, "A woman from her tribe gave her a leather skin containing honey as a present, and she gave some of it to Allah's Messenger (ﷺ) to drink." I said, "By Allah, we will play a trick on him." So I mentioned the story to Sauda (the wife of the Prophet) and said to her, "When he enters upon you, he will come near to you whereupon you should say to him, 'O Allah's Messenger (ﷺ)! Have you eaten Maghafir?' He will say, 'No.' Then you say to him, 'What is this bad smell? ' And it would be very hard on Allah's Messenger (ﷺ) that a bad smell should be found on his body. He will say, 'Hafsa has given me a drink of honey.' Then you should say to him, 'Its bees must have sucked from the Al-`Urfut (a foul smelling flower).' I too, will tell him the same. And you, O Saifya, say the same." So when the Prophet (ﷺ) entered upon Sauda (the following happened). Sauda said, "By Him except Whom none has the right to be worshipped, I was about to say to him what you had told me to say while he was still at the gate because of fear from you. But when Allah 's Apostle came near to me, I said to him, 'O Allah's Messenger (ﷺ)! Have you eaten Maghafir?' He replied, 'No.' I said, 'What about this smell?' He said, 'Hafsa has given me a drink of honey.' I said, 'Its bees must have sucked Al-`Urfut.' " When he entered upon me, I told him the same as that, and when he entered upon Safiya, she too told him the same. So when he visited Hafsa again, she said to him, "O Allah's Messenger (ﷺ)! Shall I give you a drink of it (honey)?" He said, "I have no desire for it." Sauda said, Subhan Allah! We have deprived him of it (honey)." I said to her, "Be quiet!"

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُحِبُّ الْحَلْوَاءَ، وَيُحِبُّ الْعَسَلَ، وَكَانَ إِذَا صَلَّى الْعَصْرَ أَجَازَ عَلَى نِسَائِهِ فَيَدْنُو مِنْهُنَّ، فَدَخَلَ عَلَى حَفْصَةَ، فَاحْتَبَسَ عِنْدَهَا أَكْثَرَ مِمَّا كَانَ يَحْتَبِسُ، فَسَأَلْتُ عَنْ ذَلِكَ فَقِيلَ لِي أَهْدَتِ امْرَأَةٌ مِنْ قَوْمِهَا عُكَّةَ عَسَلٍ، فَسَقَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم مِنْهُ شَرْبَةً. فَقُلْتُ أَمَا وَاللَّهِ لَنَحْتَالَنَّ لَهُ. فَذَكَرْتُ ذَلِكَ لِسَوْدَةَ قُلْتُ إِذَا دَخَلَ عَلَيْكِ فَإِنَّهُ سَيَدْنُو مِنْكِ فَقُولِي لَهُ يَا رَسُولَ اللَّهِ أَكَلْتَ مَغَافِيرَ فَإِنَّهُ سَيَقُولُ لاَ. فَقُولِي لَهُ مَا هَذِهِ الرِّيحُ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَشْتَدُّ عَلَيْهِ أَنْ تُوجَدُ مِنْهُ الرِّيحُ، فَإِنَّهُ سَيَقُولُ سَقَتْنِي حَفْصَةُ شَرْبَةَ

عَسَلٍ. فَقُولِي لَهُ جَرَسَتْ نَحْلُهُ الْعُرْفُطَ. وَسَأَقُولُ ذَلِكَ، وَقُولِيهِ أَنْتِ يَا صَفِيَّةُ. فَلَمَّا دَخَلَ عَلَى سَوْدَةَ، قُلْتُ تَقُولُ سَوْدَةُ وَالَّذِي لاَ إِلَهَ إِلاَّ هُوَ لَقَدْ كِدْتُ أَنْ أُبَادِرَهُ بِالَّذِي قُلْتِ لِي، وَإِنَّهُ لَعَلَى الْبَابِ فَرَقًا مِنْكِ، فَلَمَّا دَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم قُلْتُ يَا رَسُولَ اللَّهِ أَكَلْتَ مَغَافِيرَ قَالَ " لاَ ". قُلْتُ فَمَا هَذِهِ الرِّيحُ قَالَ " سَقَتْنِي حَفْصَةُ شَرْبَةَ عَسَلٍ ". قُلْتُ جَرَسَتْ نَحْلُهُ الْعُرْفُطَ. فَلَمَّا دَخَلَ عَلَىَّ قُلْتُ لَهُ مِثْلَ ذَلِكَ. وَدَخَلَ عَلَى صَفِيَّةَ فَقَالَتْ لَهُ مِثْلَ ذَلِكَ. فَلَمَّا دَخَلَ عَلَى حَفْصَةَ قَالَتْ لَهُ يَا رَسُولَ اللَّهِ أَلاَ أَسْقِيكَ مِنْهُ قَالَ " لاَ حَاجَةَ لِي بِهِ ". قَالَتْ تَقُولُ سَوْدَةُ سُبْحَانَ اللَّهِ لَقَدْ حَرَمْنَاهُ. قَالَتْ قُلْتُ لَهَا اسْكُتِي.

Reference : Sahih al-Bukhari 6972
In-book reference : Book 90, Hadith 19
USC-MSA web (English) reference : Vol. 9, Book 86, Hadith 102
(deprecated numbering scheme)

(13) Chapter: Playing tricks to run from the disease of plague

(13) باب مَا يُكْرَهُ مِنَ الاِحْتِيَالِ فِي الْفِرَارِ مِنَ الطَّاعُونِ

Narrated `Abdullah bin 'Amir bin Rabi`a:

`Umar bin Al-Khattab left for Sham, and when he reached a placed called Sargh, he came to know that there was an outbreak of an epidemic (of plague) in Sham. Then `AbdurRahman bin `Auf told him that Allah's Messenger (ﷺ) said, "If you hear the news of an outbreak of an epidemic (plague) in a certain place, do not enter that place: and if the epidemic falls in a place while you are present in it, do not leave that place to escape from the epidemic." So `Umar returned from Sargh.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ ـ رضى الله عنه ـ خَرَجَ إِلَى الشَّأْمِ، فَلَمَّا جَاءَ بِسَرْغَ بَلَغَهُ أَنَّ الْوَبَاءَ وَقَعَ بِالشَّأْمِ فَأَخْبَرَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا سَمِعْتُمْ بِأَرْضٍ فَلاَ تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلاَ تَخْرُجُوا فِرَارًا مِنْهُ ". فَرَجَعَ عُمَرُ مِنْ سَرْغَ. وَعَنِ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّ عُمَرَ إِنَّمَا انْصَرَفَ مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ.

Reference : Sahih al-Bukhari 6973
In-book reference : Book 90, Hadith 20
USC-MSA web (English) reference : Vol. 9, Book 86, Hadith 103
(deprecated numbering scheme)

Narrated 'Amir bin Sa`d bin Abi Waqqas:

That he heard Usama bin Zaid speaking to Sa`d, saying, "Allah's Messenger (ﷺ) mentioned the plague and said, 'It is a means of punishment with which some nations were punished and some of it has remained, and it appears now and then. So whoever hears that there is an outbreak of plague in some land, he should not go to that land, and if the plague breaks out in the land where one is already present, one should not run away from that land, escaping from the plague."

حَدَّثَنَا أَبُو الْيَمَانِ، حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنَا عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ، أَنَّهُ سَمِعَ أُسَامَةَ بْنَ زَيْدٍ، يُحَدِّثُ سَعْدًا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم ذَكَرَ الْوَجَعَ فَقَالَ " رِجْزٌ ـ أَوْ عَذَابٌ ـ عُذِّبَ بِهِ بَعْضُ الأُمَمِ، ثُمَّ بَقِيَ مِنْهُ بَقِيَّةٌ، فَيَذْهَبُ الْمَرَّةَ وَيَأْتِي الأُخْرَى، فَمَنْ سَمِعَ بِهِ بِأَرْضٍ فَلاَ يَقْدَمَنَّ عَلَيْهِ، وَمَنْ كَانَ بِأَرْضٍ وَقَعَ بِهَا فَلاَ يَخْرُجْ فِرَارًا مِنْهُ ".

Reference : Sahih al-Bukhari 6974
In-book reference : Book 90, Hadith 21
USC-MSA web (English) reference : Vol. 9, Book 86, Hadith 104
(deprecated numbering scheme)

(14) Chapter: (Tricks in) gift-giving and pre-emption

(14) باب فِي الْهِبَةِ وَالشُّفْعَةِ

وَقَالَ بَعْضُ النَّاسِ إِنْ وَهَبَ هِبَةً أَلْفَ دِرْهَمٍ أَوْ أَكْثَرَ، حَتَّى مَكَثَ عِنْدَهُ سِنِينَ، وَاحْتَالَ فِي ذَلِكَ، ثُمَّ رَجَعَ الْوَاهِبُ فِيهَا، فَلاَ زَكَاةَ عَلَى وَاحِدٍ مِنْهُمَا، فَخَالَفَ الرَّسُولَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْهِبَةِ وَأَسْقَطَ الزَّكَاةَ.

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "The one who takes back his gift is like a dog swallowing its own vomit, and we (believers) should not act according to this bad example."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " الْعَائِدُ فِي هِبَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ، لَيْسَ لَنَا مَثَلُ السَّوْءِ ".

Reference	: Sahih al-Bukhari 6975
In-book reference	: Book 90, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 86, Hadith 105

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) has decreed that preemption is valid in all cases where the real estate concerned has not been divided, but if the boundaries are established and the ways are made, then there is no preemption. A man said, "Preemption is only for the neighbor," and then he makes invalid what he has confirmed. He said, "If someone wants to buy a house and being afraid that the neighbor (of the house) may buy it through preemption, he buys one share out of one hundred shares of the house and then buys the rest of the house, then the neighbor can only have the right of preemption for the first share but not for the rest of the house; and the buyer may play such a trick in this case."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ إِنَّمَا جَعَلَ النَّبِيُّ صلى الله عليه وسلم الشُّفْعَةَ فِي كُلِّ مَا لَمْ يُقْسَمْ، فَإِذَا وَقَعَتِ الْحُدُودُ وَصُرِّفَتِ الطُّرُقُ فَلاَ شُفْعَةَ. وَقَالَ بَعْضُ النَّاسِ الشُّفْعَةُ لِلْجِوَارِ. ثُمَّ عَمَدَ إِلَى مَا شَدَّدَهُ فَأَبْطَلَهُ، وَقَالَ إِنِ اشْتَرَى دَارًا فَخَافَ أَنْ يَأْخُذَ الْجَارُ بِالشُّفْعَةِ، فَاشْتَرَى سَهْمًا مِنْ مِائَةِ سَهْمٍ، ثُمَّ اشْتَرَى الْبَاقِيَ، وَكَانَ لِلْجَارِ الشُّفْعَةُ فِي السَّهْمِ الأَوَّلِ، وَلاَ شُفْعَةَ لَهُ فِي بَاقِي الدَّارِ، وَلَهُ أَنْ يَحْتَالَ فِي ذَلِكَ.

Reference	: Sahih al-Bukhari 6976
In-book reference	: Book 90, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 86, Hadith 106

Narrated 'Amr bin Ash-Sharid:

Al-Miswar bin Makhrama came and put his hand on my shoulder and I accompanied him to Sa'd. Abu Rafi' said to Al-Miswar, "Won't you order this (i.e. Sa'd) to buy my house which is in my yard?" Sa'd said, "I will not offer more than four hundred in installments over a fixed period." Abu Rafi said, "I was offered five hundred cash but I refused. Had I not heard the Prophet (ﷺ) saying, 'A neighbor is more entitled to receive the care of his neighbor,' I would not have sold it to you." The narrator said, to Sufyan: Ma'mar did not say so. Sufyan said, "But he did say so to me." Some people said, "If someone wants to sell a house and deprived somebody of the right of preemption, he has the right to play a trick to render the preemption invalid. And that is by giving the house to the buyer as a present and marking its boundaries and giving it to him. The buyer then gives the seller one-thousand Dirham as compensation in which case the preemptor loses his right of preemption."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، سَمِعْتُ عَمْرَو بْنَ الشَّرِيدِ، قَالَ جَاءَ الْمِسْوَرُ بْنُ مَخْرَمَةَ فَوَضَعَ يَدَهُ عَلَى مَنْكِبِي، فَانْطَلَقْتُ مَعَهُ إِلَى سَعْدٍ فَقَالَ أَبُو رَافِعٍ لِلْمِسْوَرِ أَلاَ تَأْمُرُ هَذَا أَنْ يَشْتَرِيَ مِنِّي بَيْتِي الَّذِي فِي دَارِي. فَقَالَ لاَ أَزِيدُهُ عَلَى أَرْبَعِمِائَةٍ، إِمَّا مُقَطَّعَةٍ وَإِمَّا مُنَجَّمَةٍ. قَالَ أُعْطِيتُ خَمْسَمِائَةٍ نَقْدًا، فَمَنَعْتُهُ، وَلَوْلاَ أَنِّي سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " الْجَارُ أَحَقُّ بِصَقَبِهِ ". مَا بِعْتُكَهُ أَوْ قَالَ مَا أَعْطَيْتُكَهُ. قُلْتُ لِسُفْيَانَ إِنَّ مَعْمَرًا لَمْ يَقُلْ هَكَذَا. قَالَ لَكِنَّهُ قَالَ لِي هَكَذَا. وَقَالَ بَعْضُ النَّاسِ إِذَا أَرَادَ أَنْ يَبِيعَ الشُّفْعَةَ فَلَهُ أَنْ يَحْتَالَ حَتَّى يُبْطِلَ الشُّفْعَةَ فَيَهَبُ الْبَائِعُ لِلْمُشْتَرِي الدَّارَ، وَيَحُدُّهَا وَيَدْفَعُهَا إِلَيْهِ، وَيُعَوِّضُهُ الْمُشْتَرِي أَلْفَ دِرْهَمٍ، فَلاَ يَكُونُ لِلشَّفِيعِ فِيهَا شُفْعَةٌ.

Reference : Sahih al-Bukhari 6977
In-book reference : Book 90, Hadith 24
USC-MSA web (English) reference : Vol. 9, Book 86, Hadith 107
(deprecated numbering scheme)

Narrated 'Amr bin Ash-Sharid:

Abu Rafi' said that Sa'd offered him four hundred Mithqal of gold for a house. Abu Rafi ' said, "If I had not heard Allah's Messenger (ﷺ) saying, 'A neighbor has more right to be taken care of by his neighbor,' then I would not have given it to you." Some people said, "If one has bought a portion of a house and wants to cancel the right of preemption, he may give it as a present to his little son and he will not be obliged to take an oath."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِي رَافِعٍ، أَنَّ سَعْدًا، سَاوَمَهُ بَيْتًا بِأَرْبَعِمِائَةِ مِثْقَالٍ فَقَالَ لَوْلاَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " **الْجَارُ أَحَقُّ بِصَقَبِهِ** ". لَمَا أَعْطَيْتُكَ. وَقَالَ بَعْضُ النَّاسِ إِنِ اشْتَرَى نَصِيبَ دَارٍ، فَأَرَادَ أَنْ يُبْطِلَ الشُّفْعَةَ، وَهَبَ لاِبْنِهِ الصَّغِيرِ وَلاَ يَكُونُ عَلَيْهِ يَمِينٌ.

Reference : Sahih al-Bukhari 6978
In-book reference : Book 90, Hadith 25
USC-MSA web (English) reference : Vol. 9, Book 86, Hadith 107
(deprecated numbering scheme)

(15) Chapter: Tricks by an official person to obtain presents

(15) باب احْتِيَالِ الْعَامِلِ لِيُهْدَى لَهُ

Narrated Abu Humaid As-Sa`idi:

Allah's Messenger (ﷺ) appointed a man called Ibn Al-Lutabiyya to collect the Zakat from Bani Sulaim's tribe. When he returned, the Prophet (ﷺ) called him to account. He said (to the Prophet, 'This is your money, and this has been given to me as a gift." On that, Allah's Messenger (ﷺ) said, "Why didn't you stay in your father's and mother's house to see whether you will be given gifts or not if you are telling the truth?" Then the Prophet (ﷺ) addressed us, and after praising and glorifying Allah, he said: "Amma Ba'du", I employ a man from among you to manage some affair of what Allah has put under my custody, and then he comes to me and says, 'This is your money and this has been given to me as a gift. Why didn't he stay in his father's and mother's home to see whether he will be given gifts or not? By Allah, not anyone of you takes a thing unlawfully but he will meet Allah on the Day of Resurrection, carrying that thing. I do not want to see any of you carrying a grunting camel or a mooing cow or a bleating sheep on meeting Allah." Then the Prophet (ﷺ) raised both his hands till the whiteness of his armpits became visible, and he said, "O Allah! Haven't I have conveyed (Your Message)?" The narrator added: My eyes witnessed and my ears heard (that Hadith).

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ، قَالَ اسْتَعْمَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَجُلاً عَلَى صَدَقَاتِ بَنِي سُلَيْمٍ يُدْعَى ابْنَ اللُّتَبِيَّةِ، فَلَمَّا جَاءَ حَاسَبَهُ قَالَ هَذَا مَالُكُمْ وَهَذَا هَدِيَّةٌ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَهَلاَّ جَلَسْتَ فِي بَيْتِ أَبِيكَ وَأُمِّكَ، حَتَّى تَأْتِيَكَ هَدِيَّتُكَ إِنْ كُنْتَ صَادِقًا ". ثُمَّ خَطَبَنَا فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " أَمَّا بَعْدُ، فَإِنِّي أَسْتَعْمِلُ الرَّجُلَ مِنْكُمْ عَلَى الْعَمَلِ مِمَّا وَلاَّنِي اللَّهُ، فَيَأْتِي فَيَقُولُ هَذَا مَالُكُمْ وَهَذَا هَدِيَّةٌ أُهْدِيَتْ لِي. أَفَلاَ جَلَسَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ حَتَّى تَأْتِيَهُ هَدِيَّتُهُ، وَاللَّهِ لاَ يَأْخُذُ أَحَدٌ مِنْكُمْ شَيْئًا بِغَيْرِ حَقِّهِ، إِلاَّ لَقِيَ اللَّهَ يَحْمِلُهُ يَوْمَ الْقِيَامَةِ، فَلأَعْرِفَنَّ أَحَدًا مِنْكُمْ لَقِيَ اللَّهَ يَحْمِلُ بَعِيرًا لَهُ رُغَاءٌ، أَوْ بَقَرَةً لَهَا خُوَارٌ، أَوْ شَاةً تَيْعَرُ ". ثُمَّ رَفَعَ يَدَهُ حَتَّى رُئِيَ بَيَاضُ إِبْطِهِ يَقُولُ " اللَّهُمَّ هَلْ بَلَّغْتُ ". بَصُرَ عَيْنِي وَسَمِعَ أُذُنِي.

Reference : Sahih al-Bukhari 6979
In-book reference : Book 90, Hadith 26
USC-MSA web (English) reference : Vol. 9, Book 86, Hadith 108
(deprecated numbering scheme)

Narrated Abu Rafi`:

The Prophet (ﷺ) said, "The neighbor has more right to be taken care of by his neighbor (than anyone else)." Some men said, "If one wants to buy a house for 20,000 Dirhams then there is no harm to play a trick to deprive somebody of preemption by buying it (just on paper) with 20,000 Dirhams but paying to the seller only 9,999 Dirhams in cash and then agree with the seller to pay only one Dinar in cash for the rest of the price (i.e. 10,001 Dirhams). If the preemptor offers 20,000 Dirhams for the house, he can buy it otherwise he has no right to buy it (by this trick he got out of preemption). If the house proves to belong to somebody else other than the seller, the buyer should take back from the seller what he has paid, i.e., 9,999 Dirhams and one Dinar, because if the house proves to belong to somebody else, so the whole bargain (deal) is unlawful. If the buyer finds a defect in the house and it does not belong to somebody other than the seller, the buyer may return it and receive 20,000 Dirhams (instead of 9999 Dirham plus one Dinar) which he actually paid.' Abu `Abdullah said, "So that man allows (some people) the playing of tricks amongst the Muslims (although) the Prophet (ﷺ) said, 'In dealing with Muslims one should not sell them sick (animals) or bad things or stolen things."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِي رَافِعٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " الْجَارُ أَحَقُّ بِصَقَبِهِ ". وَقَالَ بَعْضُ النَّاسِ إِنِ اشْتَرَى دَارًا بِعِشْرِينَ أَلْفَ دِرْهَمٍ، فَلاَ بَأْسَ أَنْ يَحْتَالَ حَتَّى يَشْتَرِيَ الدَّارَ بِعِشْرِينَ أَلْفَ دِرْهَمٍ، وَيَنْقُدَهُ تِسْعَةَ آلاَفِ دِرْهَمٍ وَتِسْعَمِائَةَ دِرْهَمٍ وَتِسْعَةً وَتِسْعِينَ، وَيَنْقُدَهُ دِينَارًا بِمَا بَقِيَ مِنَ الْعِشْرِينَ الأَلْفَ، فَإِنْ طَلَبَ الشَّفِيعُ أَخَذَهَا بِعِشْرِينَ أَلْفَ دِرْهَمٍ، وَإِلاَّ فَلاَ سَبِيلَ لَهُ عَلَى الدَّارِ، فَإِنِ اسْتُحِقَّتِ الدَّارُ، رَجَعَ الْمُشْتَرِي عَلَى الْبَائِعِ بِمَا دَفَعَ إِلَيْهِ، وَهْوَ تِسْعَةُ آلاَفِ دِرْهَمٍ وَتِسْعُمِائَةٍ وَتِسْعَةٌ وَتِسْعُونَ دِرْهَمًا وَدِينَارٌ، لأَنَّ الْبَيْعَ حِينَ اسْتُحِقَّ انْتَقَضَ الصَّرْفُ فِي الدِّينَارِ، فَإِنْ وَجَدَ بِهَذِهِ الدَّارِ عَيْبًا وَلَمْ تُسْتَحَقَّ، فَإِنَّهُ يَرُدُّهَا عَلَيْهِ بِعِشْرِينَ أَلْفَ دِرْهَمٍ. قَالَ فَأَجَازَ هَذَا الْخِدَاعَ بَيْنَ الْمُسْلِمِينَ وَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ دَاءَ وَلاَ خِبْثَةَ وَلاَ غَائِلَةَ ".

Reference	: Sahih al-Bukhari 6980
In-book reference	: Book 90, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 86, Hadith 109

Narrated `Amr bin Ash-Sharid:

Abu Rafi` sold a house to Sa`d bin Malik for four-hundred Mithqal of gold, and said, "If I had not heard the Prophet (ﷺ) saying, 'The neighbor has more right to be taken care of by his neighbor (than anyone else),' then I would not have sold it to you."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، أَنَّ أَبَا رَافِعٍ، سَاوَمَ سَعْدَ بْنَ مَالِكٍ بَيْتًا بِأَرْبَعِمِائَةِ مِثْقَالٍ وَقَالَ لَوْلاَ أَنِّي سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " الْجَارُ أَحَقُّ بِصَقَبِهِ ". مَا أَعْطَيْتُكَ.

Reference	: Sahih al-Bukhari 6981
In-book reference	: Book 90, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 86, Hadith 110

91 - The Book of Interpretation of Dreams (6982 - 7047)

كتاب التعبير

(1) Chapter: Commencement of the Divine Revelation to Allah’s Messenger (saws) was in the form of good dreams

(1) باب أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنَ الْوَحْىِ الرُّؤْيَا الصَّالِحَةُ

Narrated `Aisha:

The commencement of the Divine Inspiration to Allah's Messenger (ﷺ) was in the form of good righteous (true) dreams in his sleep. He never had a dream but that it came true like bright day light. He used to go in seclusion (the cave of) Hira where he used to worship(Allah Alone) continuously for many (days) nights. He used to take with him the journey food for that (stay) and then come back to (his wife) Khadija to take his food like-wise again for another period to stay, till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him in it and asked him to read. The Prophet (ﷺ) replied, "I do not know how to read." (The Prophet (ﷺ) added), "The angel caught me (forcefully) and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read, and I replied, "I do not know how to read," whereupon he caught me again and pressed me a second time till I could not bear it anymore. He then released me and asked me again to read, but again I replied, "I do not know how to read (or, what shall I read?)." Thereupon he caught me for the third time and pressed me and then released me and said, "Read: In the Name of your Lord, Who has created (all that exists). Has created man from a clot. Read and Your Lord is Most Generous...up to..... ..that which he knew not." (96.15) Then Allah's Messenger (ﷺ) returned with the Inspiration, his neck muscles twitching with terror till he entered upon Khadija and said, "Cover me! Cover me!" They covered him till his fear was over and then he said, "O Khadija, what is wrong with me?" Then he told her everything that had happened and said, 'I fear that something may happen to me." Khadija said, 'Never! But have the glad tidings, for by Allah, Allah will never disgrace you as you keep good reactions with your Kith and kin, speak the truth, help the poor and the destitute, serve your guest generously and assist the deserving, calamityafflicted ones." Khadija then accompanied him to (her cousin) Waraqa bin Naufal bin Asad bin `Abdul `Uzza bin Qusai. Waraqa was the son of her paternal uncle, i.e., her father's brother, who during the Pre-Islamic Period became a Christian and used to write the Arabic writing and used to write of the Gospels in Arabic as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to him, "O my cousin! Listen to the story of your nephew." Waraqa asked, "O my nephew! What have you seen?" The Prophet (ﷺ) described whatever he had seen. Waraqa said, "This is the same Namus (i.e., Gabriel, the Angel who keeps the secrets) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Messenger (ﷺ) asked, "Will they turn me out?" Waraqa replied in the affirmative and said: "Never did a man come with something similar to what you have brought but was treated with hostility. If I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while and the Prophet (ﷺ) became so sad as we have heard that he intended several times to throw himself from the tops of high mountains and every time he went up the top of a mountain in order to throw himself down, Gabriel would appear before him and say, "O Muhammad! You are indeed Allah's Messenger (ﷺ) in truth" whereupon his heart would become quiet and he would calm down and would return home. And whenever the period of the coming of the inspiration used to become long, he would do as

before, but when he used to reach the top of a mountain, Gabriel would appear before him and say to him what he had said before. (Ibn `Abbas said regarding the meaning of: 'He it is that Cleaves the daybreak (from the darkness)' (6.96) that Al-Asbah. means the light of the sun during the day and the light of the moon at night).

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، قَالَ الزُّهْرِيُّ فَأَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّهَا قَالَتْ أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنَ الْوَحْىِ الرُّؤْيَا الصَّادِقَةُ فِي النَّوْمِ، فَكَانَ لاَ يَرَى رُؤْيَا إِلاَّ جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، فَكَانَ يَأْتِي حِرَاءً فَيَتَحَنَّثُ فِيهِ ـ وَهُوَ التَّعَبُّدُ ـ اللَّيَالِيَ ذَوَاتِ الْعَدَدِ، وَيَتَزَوَّدُ لِذَلِكَ ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَتُزَوِّدُهُ لِمِثْلِهَا، حَتَّى فَجِئَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ فَجَاءَهُ الْمَلَكُ فِيهِ فَقَالَ اقْرَأْ. فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " فَقُلْتُ مَا أَنَا بِقَارِئٍ فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدُ ثُمَّ أَرْسَلَنِي. فَقَالَ اقْرَأْ. فَقُلْتُ مَا أَنَا بِقَارِئٍ. فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدُ، ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ. فَقُلْتُ مَا أَنَا بِقَارِئٍ. فَغَطَّنِي الثَّالِثَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدُ، ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ". حَتَّى بَلَغَ {مَا لَمْ يَعْلَمْ} فَرَجَعَ بِهَا تَرْجُفُ بَوَادِرُهُ حَتَّى دَخَلَ عَلَى خَدِيجَةَ فَقَالَ " زَمِّلُونِي زَمِّلُونِي ". فَزَمَّلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ فَقَالَ " يَا خَدِيجَةُ مَا لِي ". وَأَخْبَرَهَا الْخَبَرَ وَقَالَ " قَدْ خَشِيتُ عَلَى نَفْسِي ". فَقَالَتْ لَهُ كَلاَّ أَبْشِرْ، فَوَاللَّهِ لاَ يُخْزِيكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَصْدُقُ الْحَدِيثَ، وَتَحْمِلُ الْكَلَّ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ. ثُمَّ انْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلِ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى بْنِ قُصَىٍّ ـ وَهْوَ ابْنُ عَمِّ خَدِيجَةَ أَخُو أَبِيهَا، وَكَانَ امْرَأً تَنَصَّرَ فِي الْجَاهِلِيَّةِ، وَكَانَ يَكْتُبُ الْكِتَابَ الْعَرَبِيَّ فَيَكْتُبُ بِالْعَرَبِيَّةِ مِنَ الإِنْجِيلِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ، وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ ـ فَقَالَتْ لَهُ خَدِيجَةُ أَىِ ابْنَ عَمِّ اسْمَعْ مِنِ ابْنِ أَخِيكَ. فَقَالَ وَرَقَةُ ابْنَ أَخِي مَاذَا تَرَى فَأَخْبَرَهُ النَّبِيُّ صلى الله عليه وسلم مَا رَأَى فَقَالَ وَرَقَةُ هَذَا النَّامُوسُ الَّذِي أُنْزِلَ عَلَى مُوسَى، يَا لَيْتَنِي فِيهَا جَذَعًا أَكُونُ حَيًّا، حِينَ يُخْرِجُكَ قَوْمُكَ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَوَمُخْرِجِيَّ هُمْ ". فَقَالَ وَرَقَةُ نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمَا جِئْتَ بِهِ إِلاَّ عُودِيَ، وَإِنْ يُدْرِكْنِي يَوْمُكَ أَنْصُرْكَ نَصْرًا مُؤَزَّرًا. ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُوُفِّيَ، وَفَتَرَ الْوَحْىُ فَتْرَةً حَتَّى حَزِنَ النَّبِيُّ صلى الله عليه وسلم فِيمَا بَلَغَنَا حُزْنًا غَدَا مِنْهُ مِرَارًا كَىْ يَتَرَدَّى مِنْ رُءُوسِ شَوَاهِقِ الْجِبَالِ، فَكُلَّمَا أَوْفَى بِذِرْوَةِ جَبَلٍ لِكَىْ يُلْقِيَ مِنْهُ نَفْسَهُ، تَبَدَّى لَهُ جِبْرِيلُ فَقَالَ يَا مُحَمَّدُ إِنَّكَ رَسُولُ اللَّهِ حَقًّا. فَيَسْكُنُ لِذَلِكَ جَأْشُهُ وَتَقِرُّ نَفْسُهُ فَيَرْجِعُ، فَإِذَا طَالَتْ عَلَيْهِ فَتْرَةُ الْوَحْىِ غَدَا لِمِثْلِ ذَلِكَ، فَإِذَا أَوْفَى بِذِرْوَةِ جَبَلٍ تَبَدَّى لَهُ جِبْرِيلُ فَقَالَ لَهُ مِثْلَ ذَلِكَ. قَالَ ابْنُ عَبَّاسٍ {فَالِقُ الإِصْبَاحِ} ضَوْءُ الشَّمْسِ بِالنَّهَارِ، وَضَوْءُ الْقَمَرِ بِاللَّيْلِ.

Reference	: Sahih al-Bukhari 6982
In-book reference	: Book 91, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 111

(2) Chapter: The dreams of righteous people (2) باب رُؤْيَا الصَّالِحِينَ

وَقَوْلِهِ تَعَالَى: {لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لاَ تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا}.

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "A good dream (that comes true) of a righteous man is one of forty-six parts of prophetism."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الرُّؤْيَا الْحَسَنَةُ مِنَ الرَّجُلِ الصَّالِحِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ ".

Reference	: Sahih al-Bukhari 6983
In-book reference	: Book 91, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 112

(3) Chapter: Good dreams are from Allah (3) باب الرُّؤْيَا مِنَ اللَّهِ

Narrated Abu Qatada:

The Prophet (ﷺ) said, "A true good dream is from Allah, and a bad dream is from Satan."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا يَحْيَى ـ هُوَ ابْنُ سَعِيدٍ ـ قَالَ سَمِعْتُ أَبَا سَلَمَةَ، قَالَ سَمِعْتُ أَبَا قَتَادَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الرُّؤْيَا مِنَ اللَّهِ، وَالْحُلْمُ مِنَ الشَّيْطَانِ ".

Reference : Sahih al-Bukhari 6984
In-book reference : Book 91, Hadith 3
USC-MSA web (English) reference : Vol. 9, Book 87, Hadith 113
(deprecated numbering scheme)

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "If anyone of you sees a dream that he likes, then it is from Allah, and he should thank Allah for it and narrate it to others; but if he sees something else, i.e., a dream that he dislikes, then it is from Satan, and he should seek refuge with Allah from its evil, and he should not mention it to anybody, for it will not harm him."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنِي ابْنُ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِذَا رَأَى أَحَدُكُمْ رُؤْيَا يُحِبُّهَا فَإِنَّمَا هِيَ مِنَ اللَّهِ، فَلْيَحْمَدِ اللَّهَ عَلَيْهَا، وَلْيُحَدِّثْ بِهَا، وَإِذَا رَأَى غَيْرَ ذَلِكَ مِمَّا يَكْرَهُ، فَإِنَّمَا هِيَ مِنَ الشَّيْطَانِ، فَلْيَسْتَعِذْ مِنْ شَرِّهَا، وَلاَ يَذْكُرْهَا لأَحَدٍ، فَإِنَّهَا لاَ تَضُرُّهُ ".

Reference : Sahih al-Bukhari 6985
In-book reference : Book 91, Hadith 4
USC-MSA web (English) reference : Vol. 9, Book 87, Hadith 114
(deprecated numbering scheme)

(4) Chapter: “A righteous good dream that comes true is one of the forty-six parts of An-Nubuwwa.” (4) باب الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ

Narrated Abu Qatada:

The Prophet (ﷺ) said, "A good dream that comes true is from Allah, and a bad dream is from Satan, so if anyone of you sees a bad dream, he should seek refuge with Allah from Satan and should spit on the left, for the bad dream will not harm him."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى بْنِ أَبِي كَثِيرٍ ـ وَأَثْنَى عَلَيْهِ خَيْرًا لَقِيتُهُ بِالْيَمَامَةِ ـ عَنْ أَبِيهِ، حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ أَبِي قَتَادَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ، وَالْحُلْمُ مِنَ الشَّيْطَانِ، فَإِذَا حَلَمَ فَلْيَتَعَوَّذْ مِنْهُ وَلْيَبْصُقْ عَنْ شِمَالِهِ، فَإِنَّهَا لاَ تَضُرُّهُ ". وَعَنْ أَبِيهِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ.

Reference : Sahih al-Bukhari 6986
In-book reference : Book 91, Hadith 5
USC-MSA web (English) reference : Vol. 9, Book 87, Hadith 115
(deprecated numbering scheme)

Narrated 'Ubada bin As-Samit:

The Prophet (ﷺ) said, "The (good) dreams of a faithful believer is a part of the forty-six parts of prophetism:'

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ ".

Reference : Sahih al-Bukhari 6987
In-book reference : Book 91, Hadith 6
USC-MSA web (English) reference : Vol. 9, Book 87, Hadith 116
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The (good) dream of a faithful believer is a part of the forty-six parts of prophetism."

حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ ". رَوَاهُ ثَابِتٌ وَحُمَيْدٌ وَإِسْحَاقُ بْنُ عَبْدِ اللَّهِ وَشُعَيْبٌ عَنْ أَنَسٍ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 6988
In-book reference	: Book 91, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 117

Narrated Abu Sa`id Al-Khudri:

I heard Allah's Messenger (ﷺ) saying, "A good dream is a part of the forty six parts of prophetism."

حَدَّثَنِي إِبْرَاهِيمُ بْنُ حَمْزَةَ، حَدَّثَنِي ابْنُ أَبِي حَازِمٍ، وَالدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ ".

Reference	: Sahih al-Bukhari 6989
In-book reference	: Book 91, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 118

(5) Chapter: Al-Mubashshirat

(5) باب الْمُبَشِّرَاتِ

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "Nothing is left of the prophetism except Al-Mubashshirat." They asked, "What are Al-Mubashshirat?" He replied, "The true good dreams (that conveys glad tidings).

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لَمْ يَبْقَ مِنَ النُّبُوَّةِ إِلاَّ الْمُبَشِّرَاتُ ". قَالُوا وَمَا الْمُبَشِّرَاتُ قَالَ " الرُّؤْيَا الصَّالِحَةُ ".

Reference	: Sahih al-Bukhari 6990
In-book reference	: Book 91, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 119

(6) Chapter: The vision of Yusuf

(6) بَابُ رُؤْيَا يُوسُفَ

وَقَوْلِهِ تَعَالَى: {إِذْ قَالَ يُوسُفُ لأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ قَالَ يَا بُنَيَّ لاَ تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلإِنْسَانِ عَدُوٌّ مُبِينٌ وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَى آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَى أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ}. وَقَوْلِهِ تَعَالَى: {يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ}. فَاطِرٌ وَالْبَدِيعُ وَالْمُبْتَدِعُ وَالْبَارِئُ وَالْخَالِقُ وَاحِدٌ، مِنَ الْبَدْءِ بَادِئَةٍ.

(7) Chapter: The dream of Ibrahim السلام عليه

(7) بَابُ رُؤْيَا إِبْرَاهِيمَ عَلَيْهِ السَّلاَمُ

وَقَوْلُهُ تَعَالَى: {فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ}. قَالَ مُجَاهِدٌ: {أَسْلَمَا} سَلَّمَا مَا أُمِرَا بِهِ.

{وَتَلَّهُ} وَضَعَ وَجْهَهُ بِالأَرْضِ.

(8) Chapter: If a number of persons have the same dream

(8) باب التَّوَاطُؤُ عَلَى الرُّؤْيَا

Narrated Ibn `Umar:

Some people were shown the Night of Qadr as being in the last seven days (of the month of Ramadan). The Prophet (ﷺ) said, "Seek it in the last seven days (of Ramadan).

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنه ـ أَنَّ أُنَاسًا، أُرُوا لَيْلَةَ الْقَدْرِ فِي السَّبْعِ الأَوَاخِرِ، وَأَنَّ أُنَاسًا أُرُوا أَنَّهَا فِي الْعَشْرِ الأَوَاخِرِ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " الْتَمِسُوهَا فِي السَّبْعِ الأَوَاخِرِ ".

Reference	: Sahih al-Bukhari 6991
In-book reference	: Book 91, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 120

(9) Chapter: The dreams of prisoners, evil-doers and Mushrikun

(9) باب رُؤْيَا أَهْلِ السُّجُونِ وَالْفَسَادِ وَالشِّرْكِ

لِقَوْلِهِ تَعَالَى: {وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ قَالَ لاَ يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلاَّ نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لاَ يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالآخِرَةِ هُمْ كَافِرُونَ وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَىْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يَشْكُرُونَ يَا صَاحِبَيِ السِّجْنِ أَأَرْبَابٌ مُتَفَرِّقُونَ} وَقَالَ الْفُضَيْلُ لِبَعْضِ الأَتْبَاعِ: يَا عَبْدَ اللَّهِ: {أَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلاَّ أَسْمَاءً سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنِ الْحُكْمُ إِلاَّ لِلَّهِ أَمَرَ أَنْ لاَ تَعْبُدُوا إِلاَّ إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ يَا صَاحِبَيِ السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الآخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنْسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنْبُلاَتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلأُ أَفْتُونِي فِي رُؤْيَايَ إِنْ كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ قَالُوا أَضْغَاثُ أَحْلاَمٍ وَمَا نَحْنُ بِتَأْوِيلِ الأَحْلاَمِ بِعَالِمِينَ وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنْبُلاَتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلاَّ قَلِيلاً مِمَّا تَأْكُلُونَ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلاَّ قَلِيلاً مِمَّا تُحْصِنُونَ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ وَقَالَ الْمَلِكُ ائْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَى رَبِّكَ}.

{وَادَّكَرَ} افْتَعَلَ مِنْ ذَكَرَ، {أُمَّةٍ} قَرْنٍ وَتُقْرَأُ أَمَهٍ نِسْيَانٍ.

وَقَالَ ابْنُ عَبَّاسٍ: {يَعْصِرُونَ} الأَعْنَابَ وَالدُّهْنَ.

{تَحْصِنُونَ} تَحْرُسُونَ.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If I stayed in prison as long as Joseph stayed and then the messenger came, I would respond to his call (to go out of the prison) ."

حَدَّثَنَا عَبْدُ اللَّهِ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ، وَأَبَا، عُبَيْدٍ أَخْبَرَاهُ عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ لَبِثْتُ فِي السِّجْنِ مَا لَبِثَ يُوسُفُ، ثُمَّ أَتَانِي الدَّاعِي لأَجَبْتُهُ ".

Reference	: Sahih al-Bukhari 6992
In-book reference	: Book 91, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 121

(10) Chapter: Whoever saw the Prophet (saws) in a dream

(10) باب مَنْ رَأَى النَّبِيَّ صلى الله عليه وسلم فِي الْمَنَامِ

Narrated Abu Huraira:

I heard the Prophet (ﷺ) saying, "Whoever sees me in a dream will see me in his wakefulness, and Satan cannot imitate me in shape." Abu `Abdullah said, "Ibn Seereen said, 'Only if he sees the Prophet (ﷺ) in his (real) shape.'"

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي أَبُو سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " مَنْ رَآنِي فِي الْمَنَامِ فَسَيَرَانِي فِي الْيَقَظَةِ، وَلاَ يَتَمَثَّلُ الشَّيْطَانُ بِي ". قَالَ أَبُو عَبْدِ اللَّهِ قَالَ ابْنُ سِيرِينَ إِذَا رَآهُ فِي صُورَتِهِ.

Reference	: Sahih al-Bukhari 6993
In-book reference	: Book 91, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 122

Narrated Anas:

The Prophet (ﷺ) said, "Whoever has seen me in a dream, then no doubt, he has seen me, for Satan cannot imitate my shape.

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُخْتَارٍ، حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ رَآنِي فِي الْمَنَامِ فَقَدْ رَآنِي، فَإِنَّ الشَّيْطَانَ لاَ يَتَخَيَّلُ بِي، وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ ".

Reference	: Sahih al-Bukhari 6994
In-book reference	: Book 91, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 123

Narrated Abu Qatada:

The Prophet (ﷺ) said, "A good dream is from Allah, and a bad dream is from Satan. So whoever has seen (in a dream) something he dislike, then he should spit without saliva, thrice on his left and seek refuge with Allah from Satan, for it will not harm him, and Satan cannot appear in my shape."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، أَخْبَرَنِي أَبُو سَلَمَةَ، عَنْ أَبِي قَتَادَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ، وَالْحُلْمُ مِنَ الشَّيْطَانِ، فَمَنْ رَأَى شَيْئًا يَكْرَهُهُ فَلْيَنْفِثْ عَنْ شِمَالِهِ ثَلاَثًا، وَلْيَتَعَوَّذْ مِنَ الشَّيْطَانِ، فَإِنَّهَا لاَ تَضُرُّهُ، وَإِنَّ الشَّيْطَانَ لاَ يَتَرَاءَى بِي ".

Reference	: Sahih al-Bukhari 6995
In-book reference	: Book 91, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 124

Narrated Abu Qatada:

The Prophet (ﷺ) said, "Whoever sees me (in a dream) then he indeed has seen the truth ."

حَدَّثَنَا خَالِدُ بْنُ خَلِيٍّ، حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، حَدَّثَنِي الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ، قَالَ أَبُو سَلَمَةَ قَالَ أَبُو قَتَادَةَ ـ رضى الله عنه ـ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ رَآنِي فَقَدْ رَأَى الْحَقَّ ". تَابَعَهُ يُونُسُ وَابْنُ أَخِي الزُّهْرِيِّ

Reference	: Sahih al-Bukhari 6996
In-book reference	: Book 91, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 125

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "Who ever sees me (in a dream) then he indeed has seen the truth, as Satan cannot appear in my shape."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنِي ابْنُ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ "مَنْ رَآنِي فَقَدْ رَأَى الْحَقَّ، فَإِنَّ الشَّيْطَانَ لاَ يَتَكَوَّنُنِي".

Reference	: Sahih al-Bukhari 6997
In-book reference	: Book 91, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 126

(11) Chapter: Night dreams

(11) باب رُؤْيَا اللَّيْلِ

رَوَاهُ سَمُرَةُ.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "I have been given the keys of eloquent speech and given victory with awe (cast into the hearts of the enemy), and while I was sleeping last night, the keys of the treasures of the earth were brought to me till they were put in my hand." Abu Huraira added: Allah's Messenger (ﷺ) left (this world) and now you people are carrying those treasures from place to place.

حَدَّثَنَا أَحْمَدُ بْنُ الْمِقْدَامِ الْعِجْلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الطُّفَاوِيُّ، حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " أُعْطِيتُ مَفَاتِيحَ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، وَبَيْنَمَا أَنَا نَائِمٌ الْبَارِحَةَ إِذْ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الأَرْضِ حَتَّى وُضِعَتْ فِي يَدِي ". قَالَ أَبُو هُرَيْرَةَ فَذَهَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنْتُمْ تَنْتَقِلُونَهَا.

Reference	: Sahih al-Bukhari 6998
In-book reference	: Book 91, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 127

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "I saw myself (in a dream) near the Ka`ba last night, and I saw a man with whitish red complexion, the best you may see amongst men of that complexion having long hair reaching his earlobes which was the best hair of its sort, and he had combed his hair and water was dropping from it, and he was performing the Tawaf around the Ka`ba while he was leaning on two men or on the shoulders of two men. I asked, 'Who is this man?' Somebody replied, '(He is) Messiah, son of Mary.' Then I saw another man with very curly hair, blind in the right eye which looked like a protruding out grape. I asked, 'Who is this?' Somebody replied, '(He is) Messiah, Ad-Dajjal.'"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أُرَانِي اللَّيْلَةَ عِنْدَ الْكَعْبَةِ فَرَأَيْتُ رَجُلاً آدَمَ كَأَحْسَنِ مَا أَنْتَ رَاءٍ مِنْ أُدْمِ الرِّجَالِ، لَهُ لِمَّةٌ كَأَحْسَنِ مَا أَنْتَ رَاءٍ مِنَ اللِّمَمِ، قَدْ رَجَّلَهَا تَقْطُرُ مَاءً، مُتَّكِئًا عَلَى رَجُلَيْنِ ـ أَوْ عَلَى عَوَاتِقِ رَجُلَيْنِ ـ يَطُوفُ بِالْبَيْتِ، فَسَأَلْتُ مَنْ هَذَا فَقِيلَ الْمَسِيحُ ابْنُ مَرْيَمَ. ثُمَّ إِذَا أَنَا بِرَجُلٍ جَعْدٍ قَطَطٍ أَعْوَرِ الْعَيْنِ الْيُمْنَى كَأَنَّهَا عِنَبَةٌ طَافِيَةٌ، فَسَأَلْتُ مَنْ هَذَا فَقِيلَ الْمَسِيحُ الدَّجَّالُ ".

Reference	: Sahih al-Bukhari 6999
In-book reference	: Book 91, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 128

Narrated Ibn `Abbas:

About a man who came to Allah's Messenger (ﷺ) and said, "I was shown in a dream last night..." Then Ibn `Abbas mentioned the narration.

حَدَّثَنَا يَحْيَى، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، أَنَّ ابْنَ عَبَّاسٍ، كَانَ يُحَدِّثُ أَنَّ رَجُلاً، أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ إِنِّي أُرِيتُ اللَّيْلَةَ فِي الْمَنَامِ، وَسَاقَ الْحَدِيثَ. وَتَابَعَهُ سُلَيْمَانُ بْنُ كَثِيرٍ وَابْنُ أَخِي الزُّهْرِيِّ وَسُفْيَانُ بْنُ حُسَيْنٍ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صلى الله عليه وسلم. وَقَالَ الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ أَنَّ ابْنَ عَبَّاسٍ أَوْ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم. وَقَالَ شُعَيْبٌ وَإِسْحَاقُ بْنُ يَحْيَى عَنِ الزُّهْرِيِّ كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ عَنِ النَّبِيِّ صلى الله عليه وسلم وَكَانَ مَعْمَرٌ لاَ يُسْنِدُهُ حَتَّى كَانَ بَعْدُ.

Reference	: Sahih al-Bukhari 7000
In-book reference	: Book 91, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 129

(12) Chapter: Dreams in the daytime (12) باب الرُّؤْيَا بِالنَّهَارِ

وَقَالَ ابْنُ عَوْنٍ عَنِ ابْنِ سِيرِينَ رُؤْيَا النَّهَارِ مِثْلُ رُؤْيَا اللَّيْلِ.

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) used to visit Um Haram bint Milhan she was the wife of 'Ubada bin As-Samit. One day the Prophet (ﷺ) visited her and she provided him with food and started looking for lice in his head. Then Allah's Messenger (ﷺ) slept and afterwards woke up smiling. Um Haram asked, "What makes you smile, O Allah's Messenger (ﷺ)?" He said, "Some of my followers were presented before me in my dream as fighters in Allah's Cause, sailing in the middle of the seas like kings on the thrones or like kings sitting on their thrones." (The narrator 'Is-haq is not sure as to which expression was correct). Um Haram added, 'I said, "O Allah's Messenger (ﷺ)! Invoke Allah, to make me one of them;" So Allah's Messenger (ﷺ) invoked Allah for her and then laid his head down (and slept). Then he woke up smiling (again). (Um Haram added): I said, "What makes you smile, O Allah's Messenger (ﷺ)?" He said, "Some people of my followers were presented before me (in a dream) as fighters in Allah's Cause." He said the same as he had said before. I said, "O Allah's Messenger (ﷺ)! Invoke Allah to make me from them." He said, "You are among the first ones." Then Um Haram sailed over the sea during the Caliphate of Muawiya bin Abu Sufyan, and she fell down from her riding animal after coming ashore, and died.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدْخُلُ عَلَى أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ، وَكَانَتْ تَحْتَ عُبَادَةَ بْنِ الصَّامِتِ، فَدَخَلَ عَلَيْهَا يَوْمًا فَأَطْعَمَتْهُ، وَجَعَلَتْ تَفْلِي رَأْسَهُ، فَنَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ اسْتَيْقَظَ وَهْوَ يَضْحَكُ.

قَالَتْ فَقُلْتُ مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ قَالَ " نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ، غُزَاةً فِي سَبِيلِ اللَّهِ، يَرْكَبُونَ ثَبَجَ هَذَا الْبَحْرِ، مُلُوكًا عَلَى الأَسِرَّةِ أَوْ مِثْلَ الْمُلُوكِ عَلَى الأَسِرَّةِ ". شَكَّ إِسْحَاقُ. قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَدَعَا لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ وَضَعَ رَأْسَهُ ثُمَّ اسْتَيْقَظَ وَهْوَ يَضْحَكُ. فَقُلْتُ مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ قَالَ " نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ، غُزَاةً فِي سَبِيلِ اللَّهِ ". كَمَا قَالَ فِي الأُولَى. قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ " أَنْتِ مِنَ الأَوَّلِينَ ". فَرَكِبَتِ الْبَحْرَ فِي زَمَانِ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ فَصُرِعَتْ عَنْ دَابَّتِهَا حِينَ خَرَجَتْ مِنَ الْبَحْرِ، فَهَلَكَتْ.

Reference	: Sahih al-Bukhari 7001, 7002
In-book reference	: Book 91, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 130

(13) Chapter: The dreams of women (13) باب رُؤْيَا النِّسَاءِ

Narrated Kharija bin Zaid bin Thabit:

Um Al-`Ala an Ansari woman who had given a pledge of allegiance to Allah's Messenger (ﷺ) told me:, "The Muhajirln (emigrants) were distributed amongst us by drawing lots, and we got `Uthman bin Maz'un in our share. We made him stay with us in our house. Then he suffered from a disease which proved fatal. When he died and was given a bath and was shrouded in his clothes. Allah's Messenger (ﷺ) came, I said, (addressing the dead body), 'O Aba As-Sa'ib! May Allah be Merciful to you! I testify that Allah has honored you.' Allah's Messenger (ﷺ) said, 'How do you know that Allah has honored him?" I replied, 'Let my father be sacrificed for you, O Allah's Messenger (ﷺ)! On whom else shall Allah bestow. His honor?' Allah's Messenger (ﷺ) said, 'As for him, by Allah, death has come to him. By Allah, I wish him all good (from Allah). By Allah, in spite of the fact that I am Allah's Messenger (ﷺ), I do not know what Allah will do to me.", Um Al-`Ala added, "By Allah, I will never attest the righteousness of anybody after that,"

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، حَدَّثَنِي اللَّيْثُ، حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ، أَنَّ أُمَّ الْعَلاَءِ ـ امْرَأَةً مِنَ الأَنْصَارِ بَايَعَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم ـ أَخْبَرَتْهُ أَنَّهُمُ اقْتَسَمُوا الْمُهَاجِرِينَ قُرْعَةً. قَالَتْ فَطَارَ لَنَا عُثْمَانُ بْنُ مَظْعُونٍ، وَأَنْزَلْنَاهُ فِي أَبْيَاتِنَا، فَوَجِعَ وَجَعَهُ الَّذِي تُوُفِّيَ فِيهِ، فَلَمَّا تُوُفِّيَ غُسِّلَ وَكُفِّنَ فِي أَثْوَابِهِ دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقُلْتُ رَحْمَةُ اللَّهِ عَلَيْكَ أَبَا السَّائِبِ، فَشَهَادَتِي عَلَيْكَ لَقَدْ أَكْرَمَكَ اللَّهُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَمَا يُدْرِيكِ أَنَّ اللَّهَ أَكْرَمَهُ ". فَقُلْتُ بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ فَمَنْ يُكْرِمُهُ اللَّهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَّا هُوَ فَوَاللَّهِ لَقَدْ جَاءَهُ الْيَقِينُ، وَاللَّهِ إِنِّي لأَرْجُو لَهُ الْخَيْرَ، وَوَاللَّهِ مَا أَدْرِي وَأَنَا رَسُولُ اللَّهِ مَاذَا يُفْعَلُ بِي ". فَقَالَتْ وَاللَّهِ لاَ أُزَكِّي بَعْدَهُ أَحَدًا أَبَدًا.

Reference	: Sahih al-Bukhari 7003
In-book reference	: Book 91, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 131

Narrated Az-Zuhri:

Regarding the above narration, The Prophet (ﷺ) said, "I do not know what Allah will do to him (Uthman bin Maz'un)." Um Al-`Ala said, "I felt very sorry for that, and then I slept and saw in a dream a flowing spring for `Uthman bin Maz'un, and told Allah's Messenger (ﷺ) of that, and he said, "That flowing spring symbolizes his good deeds."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، بِهَذَا وَقَالَ " مَا أَدْرِي مَا يُفْعَلُ بِهِ ". قَالَتْ وَأَحْزَنَنِي فَنِمْتُ، فَرَأَيْتُ لِعُثْمَانَ عَيْنًا تَجْرِي، فَأَخْبَرْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ " ذَلِكَ عَمَلُهُ ".

Reference	: Sahih al-Bukhari 7004
In-book reference	: Book 91, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 132

(14) Chapter: A bad dream is from Satan

(14) باب الْحُلْمُ مِنَ الشَّيْطَانِ

فَإِذَا حَلَمَ فَلْيَبْصُقْ عَنْ يَسَارِهِ وَلْيَسْتَعِذْ بِاللَّهِ عَزَّ وَجَلَّ.

Narrated Abu Qatada Al-Ansari:

(a companion of the Prophet (ﷺ) and one of his cavalry men) "I heard Allah's Messenger (ﷺ) saying, "A good dream is from Allah, and a bad dream is from Satan; so, if anyone of you had a bad dream which he disliked, then he should spit on his left and seek refuge with Allah from it, for it will not harm him."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، أَنَّ أَبَا قَتَادَةَ الأَنْصَارِيَّ ـ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم وَفُرْسَانِهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " الرُّؤْيَا مِنَ اللَّهِ، وَالْحُلْمُ مِنَ الشَّيْطَانِ، فَإِذَا حَلَمَ أَحَدُكُمُ الْحُلُمَ يَكْرَهُهُ فَلْيَبْصُقْ عَنْ يَسَارِهِ وَلْيَسْتَعِذْ بِاللَّهِ مِنْهُ، فَلَنْ يَضُرَّهُ ".

Reference	: Sahih al-Bukhari 7005
In-book reference	: Book 91, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 133

(15) Chapter: The milk

(15) باب اللَّبَنِ

Narrated Ibn `Umar:

I heard Allah's Messenger (ﷺ) saying, "While I was sleeping, I was given a bowl full of milk (in a dream), and I drank of it to my fill until I noticed its wetness coming out of my nails, and then I gave the rest of it to `Umar." They (the people) asked, "What have you interpreted (about the dream)? O Allah's Apostle?" He said, "(It is Religious) knowledge."

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي حَمْزَةُ بْنُ عَبْدِ اللَّهِ، أَنَّ ابْنَ عُمَرَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِقَدَحِ لَبَنٍ، فَشَرِبْتُ مِنْهُ، حَتَّى إِنِّي لأَرَى الرِّيَّ يَخْرُجُ مِنْ أَظْفَارِي، ثُمَّ أَعْطَيْتُ فَضْلِي ". يَعْنِي عُمَرَ. قَالُوا فَمَا أَوَّلْتَهُ يَا رَسُولَ اللَّهِ قَالَ " الْعِلْمَ ".

Reference	: Sahih al-Bukhari 7006
In-book reference	: Book 91, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 134

(16) Chapter: (If one sees in a dream) that milk is flowing in his limbs or nails

(16) باب إِذَا جَرَى اللَّبَنُ فِي أَطْرَافِهِ أَوْ أَظَافِيرِهِ

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "While I was sleeping, I was given a bowl full of milk (in the dream) and I drank from it (to my fill) till I noticed its wetness coming out of my limbs. Then I gave the rest of it to `Umar bin Al-Khattab." The persons sitting around him, asked, "What have you interpreted (about the dream) O Allah's Messenger (ﷺ)?" He said, "(It is religious) knowledge."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي حَمْزَةُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِقَدَحِ لَبَنٍ، فَشَرِبْتُ مِنْهُ، حَتَّى إِنِّي لأَرَى الرِّيَّ يَخْرُجُ مِنْ أَطْرَافِي، فَأَعْطَيْتُ فَضْلِي عُمَرَ بْنَ الْخَطَّابِ ". فَقَالَ مَنْ حَوْلَهُ فَمَا أَوَّلْتَ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ " الْعِلْمَ ".

Reference	: Sahih al-Bukhari 7007
In-book reference	: Book 91, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 135

(17) Chapter: A shirt in a dream

(17) باب الْقَمِيصِ فِي الْمَنَامِ

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "While I was sleeping, some people were displayed before me (in a dream). They were wearing shirts, some of which were merely covering their breasts, and some a bit longer. Then there passed before me, `Umar bin Al-Khattab wearing a shirt he was dragging it (on the ground behind him.)" They (the people) asked, "What have you interpreted (about the dream) O Allah's Apostle?" He said, "The Religion."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي أَبُو أُمَامَةَ بْنُ سَهْلٍ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بَيْنَمَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَىَّ، وَعَلَيْهِمْ قُمُصٌ،

مِنْهَا مَا يَبْلُغُ الثُّدْىَ، وَمِنْهَا مَا يَبْلُغُ دُونَ ذَلِكَ، وَمَرَّ عَلَىَّ عُمَرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجُرُّهُ ". قَالُوا مَا أَوَّلْتَ يَا رَسُولَ اللَّهِ قَالَ " الدِّينَ ".

Reference	: Sahih al-Bukhari 7008
In-book reference	: Book 91, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 136

(18) Chapter: Dragging on the ground in a dream

(18) باب جَرِّ الْقَمِيصِ فِي الْمَنَامِ

Narrated Abu Sa`id Al-Khudri:

I heard Allah's Messenger (ﷺ) saying, "While I was sleeping, I saw (in a dream) the people being displayed before me, wearing shirts, some of which (were so short that it) reached as far as their breasts and some reached below that. Then `Umar bin Al-Khattab was shown to me and he was wearing a shirt which he was dragging (behind him)." They asked. What have you interpreted (about the dream)? O Allah's Messenger (ﷺ)?" He said, "The religion."

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، حَدَّثَنِي اللَّيْثُ، حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي أَبُو أُمَامَةَ بْنُ سَهْلٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ عُرِضُوا عَلَىَّ، وَعَلَيْهِمْ قُمُصٌ، فَمِنْهَا مَا يَبْلُغُ الثُّدْىَ، وَمِنْهَا مَا يَبْلُغُ دُونَ ذَلِكَ، وَعُرِضَ عَلَىَّ عُمَرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجْتَرُّهُ ". قَالُوا فَمَا أَوَّلْتَهُ يَا رَسُولَ اللَّهِ قَالَ " الدِّينَ ".

Reference	: Sahih al-Bukhari 7009
In-book reference	: Book 91, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 137

(19) Chapter: Green colour and a garden in a dream

(19) باب الْخُضَرِ فِي الْمَنَامِ وَالرَّوْضَةِ الْخَضْرَاءِ

Narrated Qais bin 'Ubada:

I was sitting in a gathering in which there was Sa`d bin Malik and Ibn `Umar. `Abdullah bin Salam passed in front of them and they said, "This man is from the people of Paradise." I said to `Abdullah bin Salam, "They said so-and-so." He replied, "Subhan Allah! They ought not to have said things of which they have no knowledge, but I saw (in a dream) that a post was fixed in a green garden. At the top of the post there was a handhold and below it there was a servant. I was asked to climb (the post). So I climbed it till I got hold of the handhold." Then I narrated this dream to Allah's Messenger (ﷺ). Allah's Apostle said, "`Abdullah will die while still holding the firm reliable handhold (i.e., Islam).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ، حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ، حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ قَالَ قَيْسُ بْنُ عُبَادٍ كُنْتُ فِي حَلْقَةٍ فِيهَا سَعْدُ بْنُ مَالِكٍ وَابْنُ عُمَرَ فَمَرَّ عَبْدُ اللَّهِ بْنُ سَلاَمٍ فَقَالُوا هَذَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ. فَقُلْتُ لَهُ إِنَّهُمْ قَالُوا كَذَا وَكَذَا. قَالَ سُبْحَانَ اللَّهِ مَا كَانَ يَنْبَغِي لَهُمْ أَنْ يَقُولُوا مَا لَيْسَ لَهُمْ بِهِ عِلْمٌ، إِنَّمَا رَأَيْتُ كَأَنَّمَا عَمُودٌ وُضِعَ فِي رَوْضَةٍ خَضْرَاءَ، فَنُصِبَ فِيهَا وَفِي رَأْسِهَا عُرْوَةٌ وَفِي أَسْفَلِهَا مِنْصَفٌ ـ وَالْمِنْصَفُ الْوَصِيفُ ـ فَقِيلَ ارْقَهْ. فَرَقِيتُ حَتَّى أَخَذْتُ بِالْعُرْوَةِ. فَقَصَصْتُهَا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَمُوتُ عَبْدُ اللَّهِ وَهْوَ آخِذٌ بِالْعُرْوَةِ الْوُثْقَى ".

Reference	: Sahih al-Bukhari 7010
In-book reference	: Book 91, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 138

(20) Chapter: Removing the veil of a woman in a dream

(20) باب كَشْفِ الْمَرْأَةِ فِي الْمَنَامِ

Narrated `Aisha:

Allah's Messenger (ﷺ) said (to me), "You were shown to me twice in (my) dream. Behold, a man was carrying you in a silken piece of cloth and said to me, "She is your wife, so uncover her,' and behold, it was you. I would then say (to myself), 'If this is from Allah, then it must happen.' "

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُرِيتُكِ فِي الْمَنَامِ مَرَّتَيْنِ، إِذَا رَجُلٌ يَحْمِلُكِ فِي سَرَقَةِ حَرِيرٍ فَيَقُولُ هَذِهِ امْرَأَتُكَ‏.‏ فَأَكْشِفُهَا فَإِذَا هِيَ أَنْتِ فَأَقُولُ إِنْ يَكُنْ هَذَا مِنْ عِنْدِ اللَّهِ يُمْضِهِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 7011
In-book reference	: Book 91, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 139

(21) Chapter: The seeing of silken garments in a dream

(21) باب ثِيَابِ الْحَرِيرِ فِي الْمَنَامِ

Narrated `Aisha:

Allah's Messenger (ﷺ) said to me, "You were shown to me twice (in my dream) before I married you. I saw an angel carrying you in a silken piece of cloth, and I said to him, 'Uncover (her),' and behold, it was you. I said (to myself), 'If this is from Allah, then it must happen.' Then you were shown to me, the angel carrying you in a silken piece of cloth, and I said (to him), 'Uncover (her), and behold, it was you. I said (to myself), 'If this is from Allah, then it must happen.' "

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، أَخْبَرَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُرِيتُكِ قَبْلَ أَنْ أَتَزَوَّجَكِ مَرَّتَيْنِ، رَأَيْتُ الْمَلَكَ يَحْمِلُكِ فِي سَرَقَةٍ مِنْ حَرِيرٍ فَقُلْتُ لَهُ اكْشِفْ‏.‏ فَكَشَفَ فَإِذَا هِيَ أَنْتِ، فَقُلْتُ إِنْ يَكُنْ هَذَا مِنْ عِنْدِ اللَّهِ يُمْضِهِ‏.‏ ثُمَّ أُرِيتُكِ يَحْمِلُكِ فِي سَرَقَةٍ مِنْ حَرِيرٍ فَقُلْتُ اكْشِفْ‏.‏ فَكَشَفَ فَإِذَا هِيَ أَنْتِ فَقُلْتُ إِنْ يَكُ هَذَا مِنْ عِنْدِ اللَّهِ يُمْضِهِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 7012
In-book reference	: Book 91, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 140

(22) Chapter: The seeing of keys in one’s hand

(22) باب الْمَفَاتِيحِ فِي الْيَدِ

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "I have been sent with Jawami al-Kalim (i.e., the shortest expression carrying the widest meanings), and I was made victorious with awe (caste into the hearts of the enemy), and while I was sleeping, the keys of the treasures of the earth were brought to me and were put in my hand." Muhammad said, Jawami'-al-Kalim means that Allah expresses in one or two statements or thereabouts the numerous matters that used to be written in the books revealed before (the coming of) the Prophet (ﷺ) .

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " بُعِثْتُ بِجَوَامِعِ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، وَبَيْنَا أَنَا نَائِمٌ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الأَرْضِ، فَوُضِعَتْ فِي يَدِي ‏"‏‏.‏ قَالَ مُحَمَّدٌ وَبَلَغَنِي أَنَّ جَوَامِعَ الْكَلِمِ أَنَّ اللَّهَ يَجْمَعُ الأُمُورَ الْكَثِيرَةَ الَّتِي كَانَتْ تُكْتَبُ فِي الْكُتُبِ قَبْلَهُ فِي الأَمْرِ الْوَاحِدِ وَالأَمْرَيْنِ‏.‏ أَوْ نَحْوَ ذَلِكَ‏.‏

Reference	: Sahih al-Bukhari 7013
In-book reference	: Book 91, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 141

(23) Chapter: Taking hold or handhold or a ring

(23) باب التَّعْلِيقِ بِالْعُرْوَةِ وَالْحَلْقَةِ

Narrated `Abdullah bin Salam:

(In a dream) I saw myself in a garden, and there was a pillar in the middle of the garden, and there was a handhold at the top of the pillar. I was asked to climb it. I said, "I cannot." Then a servant came and lifted up my clothes and I climbed (the pillar), and then got hold of the handhold, and I woke up while still holding it. I narrated that to the Prophet (ﷺ) who said, "The garden symbolizes the garden of Islam, and the handhold is the firm Islamic handhold which indicates that you will be adhering firmly to Islam until you die."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَزْهَرُ، عَنِ ابْنِ عَوْنٍ، ح وَحَدَّثَنِي خَلِيفَةُ، حَدَّثَنَا مُعَاذٌ، حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ مُحَمَّدٍ، حَدَّثَنَا قَيْسُ بْنُ عُبَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَلاَمٍ، قَالَ رَأَيْتُ كَأَنِّي فِي رَوْضَةٍ، وَسَطَ الرَّوْضَةِ عَمُودٌ فِي أَعْلَى الْعَمُودِ عُرْوَةٌ، فَقِيلَ لِي ارْقَهْ. قُلْتُ لاَ أَسْتَطِيعُ. فَأَتَانِي وَصِيفٌ فَرَفَعَ ثِيَابِي فَرَقِيتُ، فَاسْتَمْسَكْتُ بِالْعُرْوَةِ، فَانْتَبَهْتُ وَأَنَا مُسْتَمْسِكٌ بِهَا، فَقَصَصْتُهَا عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ " تِلْكَ الرَّوْضَةُ رَوْضَةُ الإِسْلاَمِ، وَذَلِكَ الْعَمُودُ عَمُودُ الإِسْلاَمِ، وَتِلْكَ الْعُرْوَةُ عُرْوَةُ الْوُثْقَى، لاَ تَزَالُ مُسْتَمْسِكًا بِالإِسْلاَمِ حَتَّى تَمُوتَ ".

Reference	: Sahih al-Bukhari 7014
In-book reference	: Book 91, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 142

(24) Chapter: A pole of a tent under cushion or pillow (in a dream)

(24) بَابُ عَمُودِ الْفُسْطَاطِ تَحْتَ وِسَادَتِهِ

(25) Chapter: Al-Istabraq and entering Paradise (in a dream)

(25) باب الإِسْتَبْرَقِ وَدُخُولِ الْجَنَّةِ فِي الْمَنَامِ

Narrated Ibn `Umar:

I saw in a dream a piece of silken cloth in my hand, and in whatever direction in Paradise I waved it, it flew, carrying me there. I narrated this (dream) to (my sister) Hafsa and she told it to the Prophet (ﷺ) who said, (to Hafsa), "Indeed, your brother is a righteous man," or, "Indeed, `Abdullah is a righteous man."

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا وُهَيْبٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ رَأَيْتُ فِي الْمَنَامِ كَأَنَّ فِي يَدِي سَرَقَةً مِنْ حَرِيرٍ لاَ أَهْوِي بِهَا إِلَى مَكَانٍ فِي الْجَنَّةِ إِلاَّ طَارَتْ بِي إِلَيْهِ، فَقَصَصْتُهَا عَلَى حَفْصَةَ. فَقَصَّتْهَا حَفْصَةُ عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ " إِنَّ أَخَاكِ رَجُلٌ صَالِحٌ ". أَوْ قَالَ " إِنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ ".

Reference	: Sahih al-Bukhari 7015, 7016
In-book reference	: Book 91, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 143

(26) Chapter: (Seeing) oneself fettered in a dream

(26) باب الْقَيْدِ فِي الْمَنَامِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When the Day of Resurrection approaches, the dreams of a believer will hardly fail to come true, and a dream of a believer is one of forty-six parts of prophetism, and whatever belongs to prothetism can never be false." Muhammad bin Seereen said, "But I say this." He said, "It used to be said, 'There are three types of dreams: The reflection of one's thoughts and experiences one has during wakefulness, what is suggested by Satan to frighten the dreamer, or glad tidings from Allah. So, if someone has a dream which he dislikes, he should not tell it to others, but get up and offer a prayer." He added, "He (Abu Huraira) hated to see a Ghul (i.e., iron collar around

his neck in a dream) and people liked to see fetters (on their feet in a dream). The fetters on the feet symbolizes one's constant and firm adherence to religion." And Abu `Abdullah said, "Ghuls (iron collars) are used only for necks."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَبَّاحٍ، حَدَّثَنَا مُعْتَمِرٌ، سَمِعْتُ عَوْفًا، حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكَدْ تَكْذِبُ رُؤْيَا الْمُؤْمِنِ، وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ. " قَالَ مُحَمَّدٌ وَأَنَا أَقُولُ هَذِهِ قَالَ وَكَانَ يُقَالُ الرُّؤْيَا ثَلاَثٌ حَدِيثُ النَّفْسِ، وَتَخْوِيفُ الشَّيْطَانِ، وَبُشْرَى مِنَ اللَّهِ، فَمَنْ رَأَى شَيْئًا يَكْرَهُهُ فَلاَ يَقُصُّهُ عَلَى أَحَدٍ، وَلْيَقُمْ فَلْيُصَلِّ. قَالَ وَكَانَ يُكْرَهُ الْغُلُّ فِي النَّوْمِ، وَكَانَ يُعْجِبُهُمُ الْقَيْدُ، وَيُقَالُ الْقَيْدُ ثَبَاتٌ فِي الدِّينِ. وَرَوَى قَتَادَةُ وَيُونُسُ وَهِشَامٌ وَأَبُو هِلاَلٍ عَنِ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم وَأَدْرَجَهُ بَعْضُهُمْ كُلَّهُ فِي الْحَدِيثِ، وَحَدِيثُ عَوْفٍ أَبْيَنُ. وَقَالَ يُونُسُ لاَ أَحْسِبُهُ إِلاَّ عَنِ النَّبِيِّ صلى الله عليه وسلم فِي الْقَيْدِ. قَالَ أَبُو عَبْدِ اللَّهِ لاَ تَكُونُ الأَغْلاَلُ إِلاَّ فِي الأَعْنَاقِ.

Reference	: Sahih al-Bukhari 7017
In-book reference	: Book 91, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 144

(27) Chapter: (Seeing) a flowing spring in a dream

(27) باب الْعَيْنِ الْجَارِيَةِ فِي الْمَنَامِ

Narrated Kharija bin Zaid bin Thabit:

Um Al-`Ala an Ansari woman who had given the Pledge of allegiance to Allah's Messenger (ﷺ) said, "`Uthman bin Maz'un came in our share when the Ansars drew lots to distribute the emigrants (to dwell) among themselves, He became sick and we looked after (nursed) him till he died. Then we shrouded him in his clothes. Allah's Messenger (ﷺ) came to us, I (addressing the dead body) said, "May Allah's Mercy be on you, O Aba As-Sa'ib! I testify that Allah has honored you." The Prophet (ﷺ) said, 'How do you know that?' I replied, 'I do not know, by Allah.' He said, 'As for him, death has come to him and I wish him all good from Allah. By Allah, though I am Allah's Messenger (ﷺ), I neither know what will happen to me, nor to you.'" Um Al-`Ala said, "By Allah, I will never attest the righteousness of anybody after that." She added, "Later I saw in a dream, a flowing spring for `Uthman. So I went to Allah's Messenger (ﷺ) and mentioned that to him. He said, 'That is (the symbol of) his good deeds (the reward for) which is going on for him.' "

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ خَارِجَةَ بْنِ زَيْدِ بْنِ ثَابِتٍ، عَنْ أُمِّ الْعَلاَءِ ـ وَهْىَ امْرَأَةٌ مِنْ نِسَائِهِمْ بَايَعَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم ـ قَالَتْ طَارَ لَنَا عُثْمَانُ بْنُ مَظْعُونٍ فِي السُّكْنَى حِينَ اقْتَرَعَتِ الأَنْصَارُ عَلَى سُكْنَى الْمُهَاجِرِينَ، فَاشْتَكَى فَمَرَّضْنَاهُ حَتَّى تُوُفِّيَ، ثُمَّ جَعَلْنَاهُ فِي أَثْوَابِهِ فَدَخَلَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقُلْتُ رَحْمَةُ اللَّهِ عَلَيْكَ أَبَا السَّائِبِ، فَشَهَادَتِي عَلَيْكَ لَقَدْ أَكْرَمَكَ اللَّهُ. قَالَ " وَمَا يُدْرِيكِ ". قُلْتُ لاَ أَدْرِي وَاللَّهِ. قَالَ " أَمَّا هُوَ فَقَدْ جَاءَهُ الْيَقِينُ، إِنِّي لأَرْجُو لَهُ الْخَيْرَ مِنَ اللَّهِ، وَاللَّهِ مَا أَدْرِي وَأَنَا رَسُولُ اللَّهِ مَا يُفْعَلُ بِي وَلاَ بِكُمْ ". قَالَتْ أُمُّ الْعَلاَءِ فَوَاللَّهِ لاَ أُزَكِّي أَحَدًا بَعْدَهُ. قَالَتْ وَرَأَيْتُ لِعُثْمَانَ فِي النَّوْمِ عَيْنًا تَجْرِي، فَجِئْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ " ذَاكِ عَمَلُهُ يَجْرِي لَهُ "

Reference	: Sahih al-Bukhari 7018
In-book reference	: Book 91, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 145

(28) Chapter: Drawing water from a well

(28) باب نَزْعِ الْمَاءِ مِنَ الْبِئْرِ حَتَّى يَرْوَى النَّاسُ

رَوَاهُ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "(I saw in a dream that) while I was standing at a well and drawing water therefrom, suddenly Abu Bakr and `Umar came to me. Abu Bakr took the bucket and drew one or two buckets (full of water), but there was weakness in his pulling, but Allah forgave him. Then Ibn Al- Khattab took the bucket from Abu Bakr's hand and the bucket turned into a very large one in his hand. I have never seen any strong man among the people doing such a hard job as `Umar did, till (the people drank to their satisfaction) and water their camels to their fill and they sat near the water."

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ كَثِيرٍ، حَدَّثَنَا شُعَيْبُ بْنُ حَرْبٍ، حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ، حَدَّثَنَا نَافِعٌ، أَنَّ ابْنَ عُمَرَ ـ رضى الله عنهما ـ حَدَّثَهُ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بَيْنَا أَنَا عَلَى بِئْرٍ أَنْزِعُ مِنْهَا إِذْ جَاءَ أَبُو بَكْرٍ وَعُمَرُ، فَأَخَذَ أَبُو بَكْرٍ الدَّلْوَ، فَنَزَعَ ذَنُوبًا أَوْ ذَنُوبَيْنِ، وَفِي نَزْعِهِ ضَعْفٌ، فَغَفَرَ اللَّهُ لَهُ، ثُمَّ أَخَذَهَا ابْنُ الْخَطَّابِ مِنْ يَدِ أَبِي بَكْرٍ فَاسْتَحَالَتْ فِي يَدِهِ غَرْبًا، فَلَمْ أَرَ عَبْقَرِيًّا مِنَ النَّاسِ يَفْرِي فَرْيَهُ، حَتَّى ضَرَبَ النَّاسُ بِعَطَنٍ ".

Reference	: Sahih al-Bukhari 7019
In-book reference	: Book 91, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 146

(29) Chapter: Drawing one or two buckets of water from a well

(29) باب نَزْعِ الذَّنُوبِ وَالذَّنُوبَيْنِ مِنَ الْبِئْرِ بِضَعْفٍ

Narrated Salim's father:

about the Prophet's dream in which he has seen Abu Bakr and `Umar: The Prophet (ﷺ) said, "I saw (in a dream) that the people had gathered. Then Abu Bakr stood up and pulled out one or two buckets full of water (from a well) and there was weakness in his pulling -- may Allah forgive him. Then Ibn Al- Khattab stood up, and the bucket turned into a very large one and I have never seen any strong man among the people doing such a hard job. He pulled out so much water that the people (drank to their satisfaction) and watered their camels to their fill, (and then after quenching their thirst) they sat beside the water."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا مُوسَى، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ رُؤْيَا النَّبِيِّ، صلى الله عليه وسلم فِي أَبِي بَكْرٍ وَعُمَرَ قَالَ " رَأَيْتُ النَّاسَ اجْتَمَعُوا فَقَامَ أَبُو بَكْرٍ فَنَزَعَ ذَنُوبًا أَوْ ذَنُوبَيْنِ، وَفِي نَزْعِهِ ضَعْفٌ وَاللَّهُ يَغْفِرُ لَهُ، ثُمَّ قَامَ ابْنُ الْخَطَّابِ، فَاسْتَحَالَتْ غَرْبًا فَمَا رَأَيْتُ مِنَ النَّاسِ يَفْرِي فَرْيَهُ، حَتَّى ضَرَبَ النَّاسُ بِعَطَنٍ ".

Reference	: Sahih al-Bukhari 7020
In-book reference	: Book 91, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 147

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "While I was sleeping, I saw myself standing at a well over which there was a bucket. I pulled out from it as many buckets of water as Allah wished, and then Ibn Abi Quhafa (Abu Bakr) took the bucket from me and pulled out one or two full buckets, and there was weakness in his pull--may Allah forgive him. Then the bucket turned into a very large one and `Umar bin Al-Khattab took it. I have never seen any strong man among the people, drawing water with such strength as `Umar did, till the people (drank to their satisfaction and) watered their camels to their fill; whereupon the camels sat beside the water."

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي سَعِيدٌ، أَنَّ أَبَا هُرَيْرَةَ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي عَلَى قَلِيبٍ وَعَلَيْهَا دَلْوٌ، فَنَزَعْتُ مِنْهَا مَا شَاءَ اللَّهُ، ثُمَّ أَخَذَهَا ابْنُ أَبِي قُحَافَةَ فَنَزَعَ مِنْهَا ذَنُوبًا أَوْ ذَنُوبَيْنِ، وَفِي نَزْعِهِ ضَعْفٌ وَاللَّهُ يَغْفِرُ لَهُ، ثُمَّ اسْتَحَالَتْ غَرْبًا، فَأَخَذَهَا عُمَرُ بْنُ الْخَطَّابِ، فَلَمْ أَرَ عَبْقَرِيًّا مِنَ النَّاسِ يَنْزِعُ نَزْعَ عُمَرَ بْنِ الْخَطَّابِ، حَتَّى ضَرَبَ النَّاسُ بِعَطَنٍ ".

Reference : Sahih al-Bukhari 7021
In-book reference : Book 91, Hadith 38
USC-MSA web (English) reference : Vol. 9, Book 87, Hadith 148
(deprecated numbering scheme)

(30) Chapter: To take rest in a dream (30) باب الاِسْتِرَاحَةِ فِي الْمَنَامِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "While I was sleeping, I saw myself standing over a tank (well) giving water to the people to drink. Then Abu Bakr came to me and took the bucket from me in order to relieve me and he pulled out one or two full buckets, and there was weakness in his pulling --may Allah forgive him. Then Ibn Al-Khattab took it from him and went on drawing water till the people left (after being satisfied) while the tank was over flowing with water."

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ بَيْنَا أَنَا نَائِمٌ رَأَيْتُ أَنِّي عَلَى حَوْضٍ أَسْقِي النَّاسَ، فَأَتَانِي أَبُو بَكْرٍ فَأَخَذَ الدَّلْوَ مِنْ يَدِي لِيُرِيحَنِي، فَنَزَعَ ذَنُوبَيْنِ وَفِي نَزْعِهِ ضَعْفٌ وَاللَّهُ يَغْفِرُ لَهُ، فَأَتَى ابْنُ الْخَطَّابِ فَأَخَذَ مِنْهُ، فَلَمْ يَزَلْ يَنْزِعُ، حَتَّى تَوَلَّى النَّاسُ وَالْحَوْضُ يَتَفَجَّرُ ‏"‏‏.‏

Reference : Sahih al-Bukhari 7022
In-book reference : Book 91, Hadith 39
USC-MSA web (English) reference : Vol. 9, Book 87, Hadith 149
(deprecated numbering scheme)

(31) Chapter: A place in a dream (31) باب الْقَصْرِ فِي الْمَنَامِ

Narrated Abu Huraira:

We were sitting with Allah's Messenger (ﷺ), he said, "While I was sleeping, I saw myself in Paradise. Suddenly I saw a woman performing ablution beside a palace. I asked, "For whom is this palace?" They (the angels) replied, "It is for `Umar bin Al-Khattab." Then I remembered `Umar's ghira and went back hurriedly." On hearing that, `Umar started weeping and said, " Let my father and mother be sacrificed for you. O Allah's Messenger (ﷺ)! How dare I think of my Ghira being offended by you?

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، حَدَّثَنِي اللَّيْثُ، حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ بَيْنَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي فِي الْجَنَّةِ، فَإِذَا امْرَأَةٌ تَتَوَضَّأُ إِلَى جَانِبِ قَصْرٍ، قُلْتُ لِمَنْ هَذَا الْقَصْرُ قَالُوا لِعُمَرَ بْنِ الْخَطَّابِ‏.‏ فَذَكَرْتُ غَيْرَتَهُ فَوَلَّيْتُ مُدْبِرًا ‏"‏‏.‏ قَالَ أَبُو هُرَيْرَةَ فَبَكَى عُمَرُ بْنُ الْخَطَّابِ ثُمَّ قَالَ أَعَلَيْكَ بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ أَغَارُ

Reference : Sahih al-Bukhari 7023
In-book reference : Book 91, Hadith 40
USC-MSA web (English) reference : Vol. 9, Book 87, Hadith 150
(deprecated numbering scheme)

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) said: (I saw in a dream that) I entered Paradise, and behold, there was a palace built of gold! I asked, 'For whom is this palace?' They (the angels) replied, 'For a man from the Quraish.' " The Prophet added, "O Ibn Al-Khattab! Nothing stopped me from entering it except your Ghira." `Umar said, "How dare I think of my Ghira being offended by you, O Allah's Messenger (ﷺ)?"

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ دَخَلْتُ الْجَنَّةَ فَإِذَا أَنَا بِقَصْرٍ مِنْ ذَهَبٍ، فَقُلْتُ لِمَنْ هَذَا فَقَالُوا لِرَجُلٍ مِنْ قُرَيْشٍ‏.‏ فَمَا مَنَعَنِي أَنْ أَدْخُلَهُ يَا ابْنَ الْخَطَّابِ إِلاَّ مَا أَعْلَمُ مِنْ غَيْرَتِكَ ‏"‏‏.‏ قَالَ وَعَلَيْكَ أَغَارُ يَا رَسُولَ اللَّهِ

Reference : Sahih al-Bukhari 7024
In-book reference : Book 91, Hadith 41
USC-MSA web (English) reference : Vol. 9, Book 87, Hadith 151
(deprecated numbering scheme)

(32) Chapter: Performing ablution in a dream (32) باب الْوُضُوءِ فِي الْمَنَامِ

Narrated Abu Huraira:

We were sitting with Allah's Messenger (ﷺ) he said, "While I was sleeping, I saw myself in Paradise, and behold, a woman was performing ablution by the side of a palace. I asked, 'For whom is this palace?' They replied, 'For `Umar' Then I remembered the Ghira of `Umar and returned immediately." `Umar wept (on hearing that) and said, " Let my father and mother be sacrificed for you, O Allah's Messenger (ﷺ)! How dare I think of my Ghira being offended by you.'

حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي فِي الْجَنَّةِ، فَإِذَا امْرَأَةٌ تَتَوَضَّأُ إِلَى جَانِبِ قَصْرٍ، فَقُلْتُ لِمَنْ هَذَا الْقَصْرُ فَقَالُوا لِعُمَرَ. فَذَكَرْتُ غَيْرَتَهُ فَوَلَّيْتُ مُدْبِرًا ". فَبَكَى عُمَرُ وَقَالَ عَلَيْكَ بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ أَغَارُ

Reference : Sahih al-Bukhari 7025
In-book reference : Book 91, Hadith 42
USC-MSA web (English) reference : Vol. 9, Book 87, Hadith 152
(deprecated numbering scheme)

(33) Chapter: Tawaf around the Ka'bah in a dream (33) باب الطَّوَافِ بِالْكَعْبَةِ فِي الْمَنَامِ

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "While I was sleeping, I saw myself performing the Tawaf of the Ka`ba. Behold, there I saw a whitish-red lank-haired man (holding himself) between two men with water dropping from his hair. I asked, 'Who is this?' The people replied, 'He is the son of Mary.' Then I turned my face to see another man with red complexion, big body, curly hair, and blind in the right eye which looked like a protruding out grape. I asked, 'Who is he?' They replied, 'He is Ad-Dajjal.' Ibn Qatan resembles him more than anybody else among the people and Ibn Qatan was a man from Bani Al-Mustaliq from Khuza`a."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي أَطُوفُ بِالْكَعْبَةِ فَإِذَا رَجُلٌ آدَمُ سَبْطُ الشَّعَرِ بَيْنَ رَجُلَيْنِ يَنْطِفُ رَأْسُهُ مَاءً، فَقُلْتُ مَنْ هَذَا قَالُوا ابْنُ مَرْيَمَ. فَذَهَبْتُ أَلْتَفِتُ فَإِذَا رَجُلٌ أَحْمَرُ جَسِيمٌ جَعْدُ الرَّأْسِ أَعْوَرُ الْعَيْنِ الْيُمْنَى، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ، قُلْتُ مَنْ هَذَا قَالُوا هَذَا الدَّجَّالُ. أَقْرَبُ النَّاسِ بِهِ شَبَهًا ابْنُ قَطَنٍ ". وَابْنُ قَطَنٍ رَجُلٌ مِنْ بَنِي الْمُصْطَلِقِ مِنْ خُزَاعَةَ.

Reference : Sahih al-Bukhari 7026
In-book reference : Book 91, Hadith 43
USC-MSA web (English) reference : Vol. 9, Book 87, Hadith 153
(deprecated numbering scheme)

(34) Chapter: To give the remaining of drink to another in a dream (34) باب إِذَا أَعْطَى فَضْلَهُ غَيْرَهُ فِي النَّوْمِ

Narrated `Abdullah bin `Umar:

I heard Allah's Messenger (ﷺ) saying, "While I was sleeping, I saw a bowl full of milk was brought to me and I drank of it (to my fill) till I noticed its wetness flowing (in my body). Then I gave the remaining of it to `Umar." They

asked, "O Allah's Messenger (ﷺ)! What have you interpreted (about the dream)? He said, "(It is Religious) knowledge." (See Hadith No. 134)

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي حَمْزَةُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِقَدَحِ لَبَنٍ فَشَرِبْتُ مِنْهُ، حَتَّى إِنِّي لأَرَى الرِّيَّ يَجْرِي، ثُمَّ أَعْطَيْتُ فَضْلَهُ عُمَرَ ". قَالُوا فَمَا أَوَّلْتَهُ يَا رَسُولَ اللَّهِ قَالَ " الْعِلْمُ ".

Reference	: Sahih al-Bukhari 7027
In-book reference	: Book 91, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 154

(35) Chapter: The feeling of security and the disappearance of fear in dream

(35) باب الأَمْنِ وَذَهَابِ الرَّوْعِ فِي الْمَنَامِ

Narrated Ibn `Umar:

Men from the companions of Allah's Messenger (ﷺ) used to see dreams during the lifetime of Allah's Messenger (ﷺ) and they used to narrate those dreams to Allah's Messenger (ﷺ). Allah's Messenger (ﷺ) would interpret them as Allah wished. I was a young man and used to stay in the mosque before my wedlock. I said to myself, "If there were any good in myself, I too would see what these people see." So when I went to bed one night, I said, "O Allah! If you see any good in me, show me a good dream." So while I was in that state, there came to me (in a dream) two angels. In the hand of each of them, there was a mace of iron, and both of them were taking me to Hell, and I was between them, invoking Allah, "O Allah! I seek refuge with You from Hell." Then I saw myself being confronted by another angel holding a mace of iron in his hand. He said to me, "Do not be afraid, you will be an excellent man if you only pray more often." So they took me till they stopped me at the edge of Hell, and behold, it was built inside like a well and it had side posts like those of a well, and beside each post there was an angel carrying an iron mace. I saw therein many people hanging upside down with iron chains, and I recognized therein some men from the Quraish. Then (the angels) took me to the right side. I narrated this dream to (my sister) Hafsa and she told it to Allah's Messenger (ﷺ). Allah's Messenger (ﷺ) said, "No doubt, `Abdullah is a good man." (Nafi` said, "Since then `Abdullah bin `Umar used to pray much.)

حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ، حَدَّثَنَا نَافِعٌ، أَنَّ ابْنَ عُمَرَ، قَالَ إِنَّ رِجَالاً مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم كَانُوا يَرَوْنَ الرُّؤْيَا عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَيَقُصُّونَهَا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَيَقُولُ فِيهَا رَسُولُ اللَّهِ صلى الله عليه وسلم مَا شَاءَ اللَّهُ، وَأَنَا غُلاَمٌ حَدِيثُ السِّنِّ وَبَيْتِي الْمَسْجِدُ قَبْلَ أَنْ أَنْكِحَ، فَقُلْتُ فِي نَفْسِي لَوْ كَانَ فِيكَ خَيْرٌ لَرَأَيْتَ مِثْلَ مَا يَرَى هَؤُلاَءِ. فَلَمَّا اضْطَجَعْتُ لَيْلَةً قُلْتُ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ فِيَّ خَيْرًا فَأَرِنِي رُؤْيَا. فَبَيْنَمَا أَنَا كَذَلِكَ إِذْ جَاءَنِي مَلَكَانِ فِي يَدِ كُلِّ وَاحِدٍ مِنْهُمَا مَقْمَعَةٌ مِنْ حَدِيدٍ، يُقْبِلاَ بِي إِلَى جَهَنَّمَ، وَأَنَا بَيْنَهُمَا أَدْعُو اللَّهَ اللَّهُمَّ أَعُوذُ بِكَ مِنْ جَهَنَّمَ. ثُمَّ أُرَانِي لَقِيَنِي مَلَكٌ فِي يَدِهِ مِقْمَعَةٌ مِنْ حَدِيدٍ فَقَالَ لَنْ تُرَاعَ، نِعْمَ الرَّجُلُ أَنْتَ لَوْ تُكْثِرُ الصَّلاَةَ. فَانْطَلَقُوا بِي حَتَّى وَقَفُوا بِي عَلَى شَفِيرِ جَهَنَّمَ فَإِذَا هِيَ مَطْوِيَّةٌ كَطَىِّ الْبِئْرِ، لَهُ قُرُونٌ كَقَرْنِ الْبِئْرِ، بَيْنَ كُلِّ قَرْنَيْنِ مَلَكٌ بِيَدِهِ مِقْمَعَةٌ مِنْ حَدِيدٍ، وَأَرَى فِيهَا رِجَالاً مُعَلَّقِينَ بِالسَّلاَسِلِ، رُءُوسُهُمْ أَسْفَلَهُمْ، عَرَفْتُ فِيهَا رِجَالاً مِنْ قُرَيْشٍ، فَانْصَرَفُوا بِي عَنْ ذَاتِ الْيَمِينِ.

فَقَصَصْتُهَا عَلَى حَفْصَةَ فَقَصَّتْهَا حَفْصَةُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ ". فَقَالَ نَافِعٌ لَمْ يَزَلْ بَعْدَ ذَلِكَ يُكْثِرُ الصَّلاَةَ.

Reference	: Sahih al-Bukhari 7028, 7029
In-book reference	: Book 91, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 155

(36) Chapter: To be taken to the right side in a dream

(36) باب الأَخْذِ عَلَى الْيَمِينِ فِي النَّوْمِ

Narrated Ibn `Umar:

I was a young unmarried man during the lifetime of the Prophet. I used to sleep in the mosque. Anyone who had a dream, would narrate it to the Prophet. I said, "O Allah! If there is any good for me with You, then show me a dream so that Allah's Messenger (ﷺ) may interpret it for me." So I slept and saw (in a dream) two angels came to me and took me along with them, and they met another angel who said to me, "Don't be afraid, you are a good man." They took me towards the Fire, and behold, it was built inside like a well, and therein I saw people some of whom I recognized, and then the angels took me to the right side. In the morning, I mentioned that dream to Hafsa. Hafsa told me that she had mentioned it to the Prophet (ﷺ) and he said, "`Abdullah is a righteous man if he only prays more at night." (Az-Zuhri said, "After that, `Abdullah used to pray more at night.")

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، قَالَ كُنْتُ غُلاَمًا شَابًّا عَزَبًا فِي عَهْدِ النَّبِيِّ صلى الله عليه وسلم وَكُنْتُ أَبِيتُ فِي الْمَسْجِدِ، وَكَانَ مَنْ رَأَى مَنَامًا قَصَّهُ عَلَى النَّبِيِّ صلى الله عليه وسلم فَقُلْتُ اللَّهُمَّ إِنْ كَانَ لِي عِنْدَكَ خَيْرٌ فَأَرِنِي مَنَامًا يُعَبِّرُهُ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم، فَنِمْتُ فَرَأَيْتُ مَلَكَيْنِ أَتَيَانِي فَانْطَلَقَا بِي، فَلَقِيَهُمَا مَلَكٌ آخَرُ فَقَالَ لِي لَنْ تُرَاعَ، إِنَّكَ رَجُلٌ صَالِحٌ، فَانْطَلَقَا بِي إِلَى النَّارِ، فَإِذَا هِيَ مَطْوِيَّةٌ كَطَىِّ الْبِئْرِ، وَإِذَا فِيهَا نَاسٌ قَدْ عَرَفْتُ بَعْضَهُمْ، فَأَخَذَا بِي ذَاتَ الْيَمِينِ، فَلَمَّا أَصْبَحْتُ ذَكَرْتُ ذَلِكَ لِحَفْصَةَ.

فَزَعَمَتْ حَفْصَةُ أَنَّهَا قَصَّتْهَا عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ " إِنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ لَوْ كَانَ يُكْثِرُ الصَّلاَةَ مِنَ اللَّيْلِ ". قَالَ الزُّهْرِيُّ وَكَانَ عَبْدُ اللَّهِ بَعْدَ ذَلِكَ يُكْثِرُ الصَّلاَةَ مِنَ اللَّيْلِ.

Reference	: Sahih al-Bukhari 7030, 7031
In-book reference	: Book 91, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 156

(37) Chapter: A bowl in a dream

(37) باب الْقَدَحِ فِي النَّوْمِ

Narrated `Abdullah bin `Umar:

I heard Allah's Messenger (ﷺ) saying, "While I was sleeping, I saw that a cup full of milk was brought to me and I drank of it and gave the remaining of it to `Umar bin Al-Khattab." They asked. What have you interpreted (about the dream)? O Allah's Messenger (ﷺ)?" The Prophet (ﷺ) said. "(It is Religious) knowledge."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِقَدَحِ لَبَنٍ فَشَرِبْتُ مِنْهُ، ثُمَّ أَعْطَيْتُ فَضْلِي عُمَرَ بْنَ الْخَطَّابِ ". قَالُوا فَمَا أَوَّلْتَهُ يَا رَسُولَ اللَّهِ قَالَ " الْعِلْمَ ".

Reference	: Sahih al-Bukhari 7032
In-book reference	: Book 91, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 157

(38) Chapter: If something flies in a dream

(38) باب إِذَا طَارَ الشَّىْءُ فِي الْمَنَامِ

Narated Ubaidullah bin Abdullah:

I asked Ibn Abbas about the dream of Allah's Messenger which he mentioned. *(see following hadith)*

حَدَّثَنِي سَعِيدُ بْنُ مُحَمَّدٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ عُبَيْدَةَ بْنِ نَشِيطٍ، قَالَ قَالَ عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ ـ رضى الله عنهما ـ عَنْ رُؤْيَا، رَسُولِ اللَّهِ صلى الله عليه وسلم الَّتِي ذَكَرَ.

Reference	: Sahih al-Bukhari 7033
In-book reference	: Book 91, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 87, Hadith 158

Narrated `Abdullah bin `Abbas:

Allah's Messenger (ﷺ) said, "While I was sleeping, two golden bangles were put in my two hands, so I got scared (frightened) and disliked it, but I was given permission to blow them off, and they flew away. I interpret it as a symbol of two liars who will appear." 'Ubaidullah said, "One of them was Al-`Ansi who was killed by Fairuz at Yemen and the other was Musailama (at Najd) .

فَقَالَ ابْنُ عَبَّاسٍ ذُكِرَ لِي أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " بَيْنَا أَنَا نَائِمٌ رَأَيْتُ أَنَّهُ وُضِعَ فِي يَدَىَّ سِوَارَانِ مِنْ ذَهَبٍ، فَفُظِعْتُهُمَا وَكَرِهْتُهُمَا، فَأُذِنَ لِي، فَنَفَخْتُهُمَا فَطَارَا، فَأَوَّلْتُهُمَا كَذَّابَيْنِ يَخْرُجَانِ ". فَقَالَ عُبَيْدُ اللَّهِ أَحَدُهُمَا الْعَنْسِيُّ الَّذِي قَتَلَهُ فَيْرُوزٌ بِالْيَمَنِ، وَالآخَرُ مُسَيْلِمَةُ.

Reference	: Sahih al-Bukhari 7034
In-book reference	: Book 91, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 158

(39) Chapter: If one sees (in a dream) cows being slaughtered

(39) باب إِذَا رَأَى بَقَرًا تُنْحَرُ

Narrated Abu Musa:

The Prophet (ﷺ) said, "I saw in a dream that I was migrating from Mecca to a land where there were date palm trees. I thought that it might be the land of Al-Yamama or Hajar, but behold, it turned out to be Yathrib (i.e. Medina). And I saw cows (being slaughtered) there, but the reward given by Allah is better (than worldly benefits). Behold, those cows proved to symbolize the believers (who were killed) on the Day (of the battle) of Uhud, and the good (which I saw in the dream) was the good and the reward and the truth which Allah bestowed upon us after the Badr battle. (or the Battle of Uhud) and that was the victory bestowed by Allah in the Battle of Khaibar and the conquest of Mecca) .

حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، أُرَاهُ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " رَأَيْتُ فِي الْمَنَامِ أَنِّي أُهَاجِرُ مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا نَخْلٌ، فَذَهَبَ وَهَلِي إِلَى أَنَّهَا الْيَمَامَةُ أَوْ هَجَرٌ، فَإِذَا هِيَ الْمَدِينَةُ يَثْرِبُ، وَرَأَيْتُ فِيهَا بَقَرًا وَاللَّهُ خَيْرٌ، فَإِذَا هُمُ الْمُؤْمِنُونَ يَوْمَ أُحُدٍ، وَإِذَا الْخَيْرُ مَا جَاءَ اللَّهُ مِنَ الْخَيْرِ وَثَوَابِ الصِّدْقِ الَّذِي أَتَانَا اللَّهُ بِهِ بَعْدَ يَوْمِ بَدْرٍ ".

Reference	: Sahih al-Bukhari 7035
In-book reference	: Book 91, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 159

(40) Chapter: To blow out in a dream

(40) باب النَّفْخِ فِي الْمَنَامِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "We (Muslims) are the last (to come) but (will be) the foremost (on the Day of Resurrection)." Allah's Messenger (ﷺ) further said, "While sleeping, I was given the treasures of the world and two golden bangles were put in my hands, but I felt much annoyed, and those two bangles distressed me very much, but I was inspired that I should blow them off, so I blew them and they flew away. Then I interpreted that those two bangles were the liars between whom I was (i.e., the one of San`a' and the one of Yamama).

حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا بِهِ أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " نَحْنُ الآخِرُونَ السَّابِقُونَ ".

وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بَيْنَا أَنَا نَائِمٌ إِذْ أُوتِيتُ خَزَائِنَ الأَرْضِ، فَوُضِعَ فِي يَدَىَّ سِوَارَانِ مِنْ ذَهَبٍ، فَكَبُرَا عَلَىَّ وَأَهَمَّانِي، فَأُوحِيَ إِلَىَّ أَنِ انْفُخْهُمَا، فَنَفَخْتُهُمَا فَطَارَا، فَأَوَّلْتُهُمَا الْكَذَّابَيْنِ اللَّذَيْنِ أَنَا بَيْنَهُمَا صَاحِبَ صَنْعَاءَ وَصَاحِبَ الْيَمَامَةِ ".

Reference	: Sahih al-Bukhari 7036, 7037
In-book reference	: Book 91, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 160

(41) Chapter: If one sees in a dream that he takes something and places it at another place

(41) باب إِذَا رَأَى أَنَّهُ أَخْرَجَ الشَّىْءَ مِنْ كُورَةٍ فَأَسْكَنَهُ مَوْضِعًا آخَرَ

Narrated `Abdullah:

The Prophet (ﷺ) said, "I saw (in a dream) a black woman with unkempt hair going out of Medina and settling at Mahai'a, i.e., Al-Juhfa. I interpreted that as a symbol of epidemic of Medina being transferred to that place (Al-Juhfa).

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي أَخِي عَبْدُ الْحَمِيدِ، عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " رَأَيْتُ كَأَنَّ امْرَأَةً سَوْدَاءَ ثَائِرَةَ الرَّأْسِ، خَرَجَتْ مِنَ الْمَدِينَةِ، حَتَّى قَامَتْ بِمَهْيَعَةَ ـ وَهْىَ الْجُحْفَةُ ـ فَأَوَّلْتُ أَنَّ وَبَاءَ الْمَدِينَةِ نُقِلَ إِلَيْهَا ".

Reference	: Sahih al-Bukhari 7038
In-book reference	: Book 91, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 161

(42) Chapter: A black woman (in a dream)

(42) باب الْمَرْأَةِ السَّوْدَاءِ

Narrated `Abdullah bin `Umar:

concerning the dream of the Prophet (ﷺ) in Medina: The Prophet (ﷺ) said, "I saw (in a dream) a black woman with unkempt hair going out of Medina and settling at Mahai'a. I interpreted that as (a symbol of) the epidemic of Medina being transferred to Mahai'a, namely, Al-Juhfa."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ، حَدَّثَنَا مُوسَى، حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ فِي رُؤْيَا النَّبِيِّ صلى الله عليه وسلم فِي الْمَدِينَةِ " رَأَيْتُ امْرَأَةً سَوْدَاءَ ثَائِرَةَ الرَّأْسِ، خَرَجَتْ مِنَ الْمَدِينَةِ، حَتَّى نَزَلَتْ بِمَهْيَعَةَ، فَتَأَوَّلْتُهَا أَنَّ وَبَاءَ الْمَدِينَةِ نُقِلَ إِلَى مَهْيَعَةَ، وَهْىَ الْجُحْفَةُ ".

Reference	: Sahih al-Bukhari 7039
In-book reference	: Book 91, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 162

(43) Chapter: A lady with unkempt hair (in a dream)

(43) باب الْمَرْأَةِ الثَّائِرَةِ الرَّأْسِ

Narrated Salim's father:

The Prophet (ﷺ) said, "I saw (in a dream) a black woman with unkempt hair going out of Medina and settling in Mahai'a. I interpreted that as (a symbol of) epidemic of Medina being transferred to Mahai'a, namely, Al-Juhfa."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي أُوَيْسٍ، حَدَّثَنِي سُلَيْمَانُ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " رَأَيْتُ امْرَأَةً سَوْدَاءَ ثَائِرَةَ الرَّأْسِ، خَرَجَتْ مِنَ الْمَدِينَةِ، حَتَّى قَامَتْ بِمَهْيَعَةَ فَأَوَّلْتُ أَنَّ وَبَاءَ الْمَدِينَةِ نُقِلَ إِلَى مَهْيَعَةَ، وَهْىَ الْجُحْفَةُ ".

Reference : Sahih al-Bukhari 7040
In-book reference : Book 91, Hadith 54
USC-MSA web (English) reference : Vol. 9, Book 87, Hadith 163
(deprecated numbering scheme)

(44) Chapter: If someone waves a sword in a dream

(44) باب إِذَا هَزَّ سَيْفًا فِي الْمَنَامِ

Narrated Abu Musa:

The Prophet (ﷺ) said, "I saw in a dream that I waved a sword and it broke in the middle, and behold, that symbolized the casualties the believers suffered on the Day (of the battle) of Uhud. Then I waved the sword again, and it became better than it had ever been before, and behold, that symbolized the Conquest (of Mecca) which Allah brought about and the gathering of the believers. "

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، أُرَاهُ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " رَأَيْتُ فِي رُؤْيَا أَنِّي هَزَزْتُ سَيْفًا فَانْقَطَعَ صَدْرُهُ، فَإِذَا هُوَ مَا أُصِيبَ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ، ثُمَّ هَزَزْتُهُ أُخْرَى، فَعَادَ أَحْسَنَ مَا كَانَ، فَإِذَا هُوَ مَا جَاءَ اللَّهُ بِهِ مِنَ الْفَتْحِ، وَاجْتِمَاعِ الْمُؤْمِنِينَ ".

Reference : Sahih al-Bukhari 7041
In-book reference : Book 91, Hadith 55
USC-MSA web (English) reference : Vol. 9, Book 87, Hadith 164
(deprecated numbering scheme)

(45) Chapter: Narrating a dream which one did not see

(45) باب مَنْ كَذَبَ فِي حُلُمِهِ

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "Whoever claims to have seen a dream which he did not see, will be ordered to make a knot between two barley grains which he will not be able to do; and if somebody listens to the talk of some people who do not like him (to listen) or they run away from him, then molten lead will be poured into his ears on the Day of Resurrection; and whoever makes a picture, will be punished on the Day of Resurrection and will be ordered to put a soul in that picture, which he will not be able to do." Ibn `Abbas also narrated a similar hadith.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ تَحَلَّمَ بِحُلُمٍ لَمْ يَرَهُ، كُلِّفَ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ، وَلَنْ يَفْعَلَ، وَمَنِ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ أَوْ يَفِرُّونَ مِنْهُ، صُبَّ فِي أُذُنِهِ الآنُكُ يَوْمَ الْقِيَامَةِ، وَمَنْ صَوَّرَ صُورَةً، عُذِّبَ وَكُلِّفَ أَنْ يَنْفُخَ فِيهَا، وَلَيْسَ بِنَافِخٍ ". قَالَ سُفْيَانُ وَصَلَهُ لَنَا أَيُّوبُ.

وَقَالَ قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَوْلَهُ مَنْ كَذَبَ فِي رُؤْيَاهُ. وَقَالَ شُعْبَةُ عَنْ أَبِي هَاشِمٍ الرُّمَّانِيِّ سَمِعْتُ عِكْرِمَةَ قَالَ أَبُو هُرَيْرَةَ قَوْلَهُ مَنْ صَوَّرَ، وَمَنْ تَحَلَّمَ، وَمَنِ اسْتَمَعَ. حَدَّثَنِي إِسْحَاقُ حَدَّثَنَا خَالِدٌ عَنْ خَالِدٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ " مَنِ اسْتَمَعَ، وَمَنْ تَحَلَّمَ، وَمَنْ صَوَّرَ ". نَحْوَهُ. تَابَعَهُ هِشَامٌ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَوْلَهُ.

Reference : Sahih al-Bukhari 7042
In-book reference : Book 91, Hadith 56
USC-MSA web (English) reference : Vol. 9, Book 87, Hadith 165
(deprecated numbering scheme)

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "The worst lie is that a person claims to have seen a dream which he has not seen."

حَدَّثَنَا عَلِيُّ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، مَوْلَى ابْنِ عُمَرَ عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مِنْ أَفْرَى الْفِرَى أَنْ يُرِيَ عَيْنَيْهِ مَا لَمْ تَرَ ".

Reference	: Sahih al-Bukhari 7043
In-book reference	: Book 91, Hadith 57
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 167

(46) Chapter: A bad dream should not be told to anybody

(46) باب إِذَا رَأَى مَا يَكْرَهُ فَلاَ يُخْبِرْ بِهَا وَلاَ يَذْكُرْهَا

Narrated Abu Salama:

I used to see a dream which would make me sick till I heard Abu Qatada saying, "I too, used to see a dream which would make me sick till I heard the Prophet (ﷺ) saying, "A good dream is from Allah, so if anyone of you saw a dream which he liked, he should not tell it to anybody except to the one whom he loves, and if he saw a dream which he disliked, then he should seek refuge with Allah from its evil and from the evil of Satan, and spit three times (on his left) and should not tell it to anybody, for it will not harm him. "

حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، قَالَ سَمِعْتُ أَبَا سَلَمَةَ، يَقُولُ لَقَدْ كُنْتُ أَرَى الرُّؤْيَا فَتُمْرِضُنِي حَتَّى سَمِعْتُ أَبَا قَتَادَةَ يَقُولُ وَأَنَا كُنْتُ لأَرَى الرُّؤْيَا تُمْرِضُنِي، حَتَّى سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " الرُّؤْيَا الْحَسَنَةُ مِنَ اللَّهِ، فَإِذَا رَأَى أَحَدُكُمْ مَا يُحِبُّ فَلاَ يُحَدِّثْ بِهِ إِلاَّ مَنْ يُحِبُّ، وَإِذَا رَأَى مَا يَكْرَهُ فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّهَا، وَمِنْ شَرِّ الشَّيْطَانِ وَلْيَتْفِلْ ثَلاَثًا وَلاَ يُحَدِّثْ بِهَا أَحَدًا فَإِنَّهَا لَنْ تَضُرَّهُ ".

Reference	: Sahih al-Bukhari 7044
In-book reference	: Book 91, Hadith 58
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 168

Narrated Abu Sa`id Al-Khudri:

I heard Allah's Messenger (ﷺ) saying, "If anyone of you saw a dream which he liked, then that was from Allah, and he should thank Allah for it and tell it to others; but if he saw something else, i.e, a dream which he did not like, then that is from Satan and he should seek refuge with Allah from it and should not tell it to anybody for it will not harm him."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ، حَدَّثَنِي ابْنُ أَبِي حَازِمٍ، وَالدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا رَأَى أَحَدُكُمُ الرُّؤْيَا يُحِبُّهَا، فَإِنَّهَا مِنَ اللَّهِ، فَلْيَحْمَدِ اللَّهَ عَلَيْهَا، وَلْيُحَدِّثْ بِهَا، وَإِذَا رَأَى غَيْرَ ذَلِكَ مِمَّا يَكْرَهُ، فَإِنَّمَا هِيَ مِنَ الشَّيْطَانِ، فَلْيَسْتَعِذْ مِنْ شَرِّهَا، وَلاَ يَذْكُرْهَا لأَحَدٍ، فَإِنَّهَا لَنْ تَضُرَّهُ "

Reference	: Sahih al-Bukhari 7045
In-book reference	: Book 91, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 169

(47) Chapter: Considering the interpretation of a dream invalid

(47) باب مَنْ لَمْ يَرَ الرُّؤْيَا لأَوَّلِ عَابِرٍ إِذَا لَمْ يُصِبْ

Narrated Ibn `Abbas:

A man came to Allah's Messenger (ﷺ) and said, "I saw in a dream, a cloud having shade. Butter and honey were dropping from it and I saw the people gathering it in their hands, some gathering much and some a little. And behold, there was a rope extending from the earth to the sky, and I saw that you (the Prophet) held it and went up, and then another man held it and went up and (after that) another (third) held it and went up, and then after another (fourth) man held it, but it broke and then got connected again." Abu Bakr said, "O Allah's Messenger

(ﷺ)! Let my father be sacrificed for you! Allow me to interpret this dream." The Prophet (ﷺ) said to him, "Interpret it." Abu Bakr said, "The cloud with shade symbolizes Islam, and the butter and honey dropping from it, symbolizes the Qur'an, its sweetness dropping and some people learning much of the Qur'an and some a little. The rope which is extended from the sky to the earth is the Truth which you (the Prophet) are following. You follow it and Allah will raise you high with it, and then another man will follow it and will rise up with it and another person will follow it and then another man will follow it but it will break and then it will be connected for him and he will rise up with it. O Allah's Messenger (ﷺ)! Let my father be sacrificed for you! Am I right or wrong?" The Prophet replied, "You are right in some of it and wrong in some." Abu Bakr said, "O Allah's Prophet! By Allah, you must tell me in what I was wrong." The Prophet (ﷺ) said, "Do not swear."

حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ كَانَ يُحَدِّثُ أَنَّ رَجُلاً أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ إِنِّي رَأَيْتُ اللَّيْلَةَ فِي الْمَنَامِ ظُلَّةً تَنْطِفُ السَّمْنَ وَالْعَسَلَ، فَأَرَى النَّاسَ يَتَكَفَّفُونَ مِنْهَا فَالْمُسْتَكْثِرُ وَالْمُسْتَقِلُّ، وَإِذَا سَبَبٌ وَاصِلٌ مِنَ الأَرْضِ إِلَى السَّمَاءِ، فَأَرَاكَ أَخَذْتَ بِهِ فَعَلَوْتَ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَعَلاَ بِهِ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَعَلاَ بِهِ ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَانْقَطَعَ ثُمَّ وُصِلَ. فَقَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَاللَّهِ لَتَدَعَنِّي فَأَعْبُرَهَا. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اعْبُرْ ". قَالَ أَمَّا الظُّلَّةُ فَالإِسْلاَمُ، وَأَمَّا الَّذِي يَنْطِفُ مِنَ الْعَسَلِ وَالسَّمْنِ فَالْقُرْآنُ حَلاَوَتُهُ تَنْطُفُ، فَالْمُسْتَكْثِرُ مِنَ الْقُرْآنِ وَالْمُسْتَقِلُّ، وَأَمَّا السَّبَبُ الْوَاصِلُ مِنَ السَّمَاءِ إِلَى الأَرْضِ فَالْحَقُّ الَّذِي أَنْتَ عَلَيْهِ تَأْخُذُ بِهِ فَيُعْلِيكَ اللَّهُ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ مِنْ بَعْدِكَ فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُ رَجُلٌ آخَرُ فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُهُ رَجُلٌ آخَرُ فَيَنْقَطِعُ بِهِ ثُمَّ يُوَصَّلُ لَهُ فَيَعْلُو بِهِ، فَأَخْبِرْنِي يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ أَصَبْتُ أَمْ أَخْطَأْتُ. قَالَ النَّبِيُّ صلى الله عليه وسلم " أَصَبْتَ بَعْضًا وَأَخْطَأْتَ بَعْضًا ". قَالَ فَوَاللَّهِ لَتُحَدِّثَنِّي بِالَّذِي أَخْطَأْتُ. قَالَ " لاَ تُقْسِمْ ".

Reference	: Sahih al-Bukhari 7046
In-book reference	: Book 91, Hadith 60
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 170

(48) Chapter: The interpretation of dreams after the Fajr prayer

(48) باب تَعْبِيرِ الرُّؤْيَا بَعْدَ صَلاَةِ الصُّبْحِ

Narrated Samura bin Jundub:

Allah's Messenger (ﷺ) very often used to ask his companions, "Did anyone of you see a dream?" So dreams would be narrated to him by those whom Allah wished to tell. One morning the Prophet (ﷺ) said, "Last night two persons came to me (in a dream) and woke me up and said to me, 'Proceed!' I set out with them and we came across a man Lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, injuring it. The rock rolled away and the thrower followed it and took it back. By the time he reached the man, his head returned to the normal state. The thrower then did the same as he had done before. I said to my two companions, 'Subhan Allah! Who are these two persons?' They said, 'Proceed!' So we proceeded and came to a man Lying flat on his back and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man's mouth and tear off that side of his face to the back (of the neck) and similarly tear his nose from front to back and his eye from front to back. Then he turned to the other side of the man's face and did just as he had done with the other side. He hardly completed this side when the other side returned to its normal state. Then he returned to it to repeat what he had done before. I said to my two companions, 'Subhan Allah! Who are these two persons?' They said to me, 'Proceed!' So we proceeded and came across something like a Tannur (a kind of baking oven, a pit usually clay-lined for baking bread)." I think the Prophet (ﷺ) said, "In that oven t here was much noise and voices." The Prophet (ﷺ) added, "We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them, they cried

loudly. I asked them, 'Who are these?' They said to me, 'Proceed!' And so we proceeded and came across a river." I think he said, ".... red like blood." The Prophet (ﷺ) added, "And behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold. while the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. He returned and every time the performance was repeated. I asked my two companions, 'Who are these (two) persons?' They replied, 'Proceed! Proceed!' And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance, you ever saw a man having! Beside him there was a fire and he was kindling it and running around it. I asked my companions, 'Who is this (man)?' They said to me, 'Proceed! Proceed!' So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colors. In the midst of the garden there was a very tall man and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen. I said to my companions, 'Who is this?' They replied, 'Proceed! Proceed!' So we proceeded till we came to a majestic huge garden, greater and better than I have ever seen! My two companions said to me, 'Go up and I went up' The Prophet (ﷺ) added, "So we ascended till we reached a city built of gold and silver bricks and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened and we entered the city and found in it, men with one side of their bodies as handsome as the handsomest person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared and they became in the best shape." The Prophet (ﷺ) further added, "My two companions (angels) said to me, 'This place is the Eden Paradise, and that is your place.' I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me, 'That (palace) is your place.' I said to them, 'May Allah bless you both! Let me enter it.' They replied, 'As for now, you will not enter it, but you shall enter it (one day) I said to them, 'I have seen many wonders tonight. What does all that mean which I have seen?' They replied, 'We will inform you: As for the first man you came upon whose head was being injured with the rock, he is the symbol of the one who studies the Qur'an and then neither recites it nor acts on its orders, and sleeps, neglecting the enjoined prayers. As for the man you came upon whose sides of mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells so many lies that it spreads all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and the adulteresses. And the man whom you saw swimming in the river and given a stone to swallow, is the eater of usury (Riba). aand the bad looking man whom you saw near the fire kindling it and going round it, is Malik, the gatekeeper of Hell. And the tall man whom you saw in the garden, is Abraham and the children around him are those children who die with Al-Fitra (the Islamic Faith). The narrator added: Some Muslims asked the Prophet, "O Allah's Messenger (ﷺ)! What about the children of pagans?" The Prophet (ﷺ) replied, "And also the children of pagans." The Prophet (ﷺ) added, "My two companions added, 'The men you saw half handsome and half ugly were those persons who had mixed an act that was good with another that was bad, but Allah forgave them.'"

حَدَّثَنِي مُؤَمَّلُ بْنُ هِشَامٍ أَبُو هِشَامٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عَوْفٌ، حَدَّثَنَا أَبُو رَجَاءٍ، حَدَّثَنَا سَمُرَةُ بْنُ جُنْدَبٍ ـ رضى الله عنه ـ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِمَّا يُكْثِرُ أَنْ يَقُولَ لأَصْحَابِهِ " هَلْ رَأَى أَحَدٌ مِنْكُمْ مِنْ رُؤْيَا ". قَالَ فَيَقُصُّ عَلَيْهِ مَنْ شَاءَ اللَّهُ أَنْ يَقُصَّ، وَإِنَّهُ قَالَ ذَاتَ غَدَاةٍ " إِنَّهُ أَتَانِي اللَّيْلَةَ آتِيَانِ، وَإِنَّهُمَا ابْتَعَثَانِي، وَإِنَّهُمَا قَالاَ لِي انْطَلِقْ. وَإِنِّي انْطَلَقْتُ مَعَهُمَا، وَإِنَّا أَتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ، وَإِذَا آخَرُ قَائِمٌ عَلَيْهِ بِصَخْرَةٍ، وَإِذَا هُوَ يَهْوِي بِالصَّخْرَةِ لِرَأْسِهِ، فَيَثْلَغُ رَأْسَهُ فَيَتَهَدْهَدُ الْحَجَرُ هَا هُنَا، فَيَتْبَعُ الْحَجَرَ فَيَأْخُذُهُ، فَلاَ يَرْجِعُ إِلَيْهِ حَتَّى يَصِحَّ رَأْسُهُ كَمَا كَانَ، ثُمَّ يَعُودُ عَلَيْهِ، فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ الْمَرَّةَ الأُولَى. قَالَ قُلْتُ لَهُمَا سُبْحَانَ اللَّهِ مَا هَذَانِ قَالَ قَالاَ لِي انْطَلِقْ ـ قَالَ ـ فَانْطَلَقْنَا فَأَتَيْنَا عَلَى رَجُلٍ مُسْتَلْقٍ لِقَفَاهُ، وَإِذَا آخَرُ قَائِمٌ عَلَيْهِ

بِكَلُّوبٍ مِنْ حَدِيدٍ، وَإِذَا هُوَ يَأْتِي أَحَدَ شِقَّىْ وَجْهِهِ فَيُشَرْشِرُ شِدْقَهُ إِلَى قَفَاهُ، وَمَنْخِرَهُ إِلَى قَفَاهُ وَعَيْنَهُ إِلَى قَفَاهُ ـ قَالَ وَرُبَّمَا قَالَ أَبُو رَجَاءٍ فَيَشُقُّ ـ قَالَ ثُمَّ يَتَحَوَّلُ إِلَى الْجَانِبِ الآخَرِ، فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ بِالْجَانِبِ الأَوَّلِ، فَمَا يَفْرُغُ مِنْ ذَلِكَ الْجَانِبِ حَتَّى يَصِحَّ ذَلِكَ الْجَانِبُ كَمَا كَانَ، ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعَلُ مِثْلَ مَا فَعَلَ الْمَرَّةَ الأُولَى. قَالَ قُلْتُ سُبْحَانَ اللَّهِ مَا هَذَانِ قَالَ قَالاَ لِي انْطَلِقْ. فَانْطَلَقْنَا فَأَتَيْنَا عَلَى مِثْلِ التَّنُّورِ ـ قَالَ فَأَحْسِبُ أَنَّهُ كَانَ يَقُولُ ـ فَإِذَا فِيهِ لَغَطٌ وَأَصْوَاتٌ ـ قَالَ ـ فَاطَّلَعْنَا فِيهِ، فَإِذَا فِيهِ رِجَالٌ وَنِسَاءٌ عُرَاةٌ، وَإِذَا هُمْ يَأْتِيهِمْ لَهَبٌ مِنْ أَسْفَلَ مِنْهُمْ، فَإِذَا أَتَاهُمْ ذَلِكَ اللَّهَبُ ضَوْضَوْا ـ قَالَ ـ قُلْتُ لَهُمَا مَا هَؤُلاَءِ قَالَ قَالاَ لِي انْطَلِقِ انْطَلِقْ. قَالَ فَانْطَلَقْنَا فَأَتَيْنَا عَلَى نَهَرٍ ـ حَسِبْتُ أَنَّهُ كَانَ يَقُولُ ـ أَحْمَرَ مِثْلِ الدَّمِ، وَإِذَا فِي النَّهَرِ رَجُلٌ سَابِحٌ يَسْبَحُ، وَإِذَا عَلَى شَطِّ النَّهَرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةً كَثِيرَةً، وَإِذَا ذَلِكَ السَّابِحُ يَسْبَحُ مَا يَسْبَحُ، ثُمَّ يَأْتِي ذَلِكَ الَّذِي قَدْ جَمَعَ عِنْدَهُ الْحِجَارَةَ فَيَفْغَرُ لَهُ فَاهُ فَيُلْقِمُهُ حَجَرًا فَيَنْطَلِقُ يَسْبَحُ، ثُمَّ يَرْجِعُ إِلَيْهِ، كُلَّمَا رَجَعَ إِلَيْهِ فَغَرَ لَهُ فَاهُ فَأَلْقَمَهُ حَجَرًا ـ قَالَ ـ قُلْتُ لَهُمَا مَا هَذَانِ قَالَ قَالاَ لِي انْطَلِقِ انْطَلِقْ. قَالَ فَانْطَلَقْنَا فَأَتَيْنَا عَلَى رَجُلٍ كَرِيهِ الْمَرْآةِ كَأَكْرَهِ مَا أَنْتَ رَاءٍ رَجُلاً مَرْآةً، وَإِذَا عِنْدَهُ نَارٌ يَحُشُّهَا وَيَسْعَى حَوْلَهَا ـ قَالَ ـ قُلْتُ لَهُمَا مَا هَذَا قَالَ قَالاَ لِي انْطَلِقِ انْطَلِقْ. فَانْطَلَقْنَا فَأَتَيْنَا عَلَى رَوْضَةٍ مُعْتَمَّةٍ فِيهَا مِنْ كُلِّ نَوْرِ الرَّبِيعِ، وَإِذَا بَيْنَ ظَهْرَىِ الرَّوْضَةِ رَجُلٌ طَوِيلٌ لاَ أَكَادُ أَرَى رَأْسَهُ طُولاً فِي السَّمَاءِ، وَإِذَا حَوْلَ الرَّجُلِ مِنْ أَكْثَرِ وِلْدَانٍ رَأَيْتُهُمْ قَطُّ ـ قَالَ ـ قُلْتُ لَهُمَا مَا هَذَا مَا هَؤُلاَءِ قَالَ قَالاَ لِي انْطَلِقِ انْطَلِقْ. ـ قَالَ ـ فَانْطَلَقْنَا فَانْتَهَيْنَا إِلَى رَوْضَةٍ عَظِيمَةٍ لَمْ أَرَ رَوْضَةً قَطُّ أَعْظَمَ مِنْهَا وَلاَ أَحْسَنَ. ـ قَالَ ـ قَالاَ لِي ارْقَ فِيهَا. قَالَ فَارْتَقَيْنَا فِيهَا فَانْتَهَيْنَا إِلَى مَدِينَةٍ مَبْنِيَّةٍ بِلَبِنِ ذَهَبٍ وَلَبِنِ فِضَّةٍ، فَأَتَيْنَا باب الْمَدِينَةِ فَاسْتَفْتَحْنَا فَفُتِحَ لَنَا، فَدَخَلْنَاهَا فَتَلَقَّانَا فِيهَا رِجَالٌ شَطْرٌ مِنْ خَلْقِهِمْ كَأَحْسَنِ مَا أَنْتَ رَاءٍ، وَشَطْرٌ كَأَقْبَحِ مَا أَنْتَ رَاءٍ ـ قَالَ ـ قَالاَ لَهُمُ اذْهَبُوا فَقَعُوا فِي ذَلِكَ النَّهَرِ. قَالَ وَإِذَا نَهَرٌ مُعْتَرِضٌ يَجْرِي كَأَنَّ مَاءَهُ الْمَحْضُ فِي الْبَيَاضِ، فَذَهَبُوا فَوَقَعُوا فِيهِ، ثُمَّ رَجَعُوا إِلَيْنَا قَدْ ذَهَبَ ذَلِكَ السُّوءُ عَنْهُمْ، فَصَارُوا فِي أَحْسَنِ صُورَةٍ ـ قَالَ ـ قَالاَ لِي هَذِهِ جَنَّةُ عَدْنٍ، وَهَذَاكَ مَنْزِلُكَ. قَالَ فَسَمَا بَصَرِي صُعُدًا، فَإِذَا قَصْرٌ مِثْلُ الرَّبَابَةِ الْبَيْضَاءِ ـ قَالَ ـ قَالاَ هَذَاكَ مَنْزِلُكَ. قَالَ قُلْتُ لَهُمَا بَارَكَ اللَّهُ فِيكُمَا، ذَرَانِي فَأَدْخُلَهُ. قَالاَ أَمَّا الآنَ فَلاَ وَأَنْتَ دَاخِلُهُ. قَالَ قُلْتُ لَهُمَا فَإِنِّي قَدْ رَأَيْتُ مُنْذُ اللَّيْلَةِ عَجَبًا، فَمَا هَذَا الَّذِي رَأَيْتُ قَالَ قَالاَ لِي أَمَا إِنَّا سَنُخْبِرُكَ، أَمَّا الرَّجُلُ الأَوَّلُ الَّذِي أَتَيْتَ عَلَيْهِ يُثْلَغُ رَأْسُهُ بِالْحَجَرِ، فَإِنَّهُ الرَّجُلُ يَأْخُذُ الْقُرْآنَ فَيَرْفُضُهُ وَيَنَامُ عَنِ الصَّلاَةِ الْمَكْتُوبَةِ، وَأَمَّا الرَّجُلُ الَّذِي أَتَيْتَ عَلَيْهِ يُشَرْشَرُ شِدْقُهُ إِلَى قَفَاهُ، وَمَنْخِرُهُ إِلَى قَفَاهُ، وَعَيْنُهُ إِلَى قَفَاهُ، فَإِنَّهُ الرَّجُلُ يَغْدُو مِنْ بَيْتِهِ فَيَكْذِبُ الْكَذْبَةَ تَبْلُغُ الآفَاقَ، وَأَمَّا الرِّجَالُ وَالنِّسَاءُ الْعُرَاةُ الَّذِينَ فِي مِثْلِ بِنَاءِ التَّنُّورِ فَإِنَّهُمُ الزُّنَاةُ وَالزَّوَانِي. وَأَمَّا الرَّجُلُ الَّذِي أَتَيْتَ عَلَيْهِ يَسْبَحُ فِي النَّهَرِ وَيُلْقَمُ الْحَجَرَ، فَإِنَّهُ آكِلُ الرِّبَا، وَأَمَّا الرَّجُلُ الْكَرِيهُ الْمَرْآةِ الَّذِي عِنْدَ النَّارِ يَحُشُّهَا وَيَسْعَى حَوْلَهَا، فَإِنَّهُ مَالِكٌ خَازِنُ جَهَنَّمَ، وَأَمَّا الرَّجُلُ الطَّوِيلُ الَّذِي فِي الرَّوْضَةِ فَإِنَّهُ إِبْرَاهِيمُ صلى الله عليه وسلم وَأَمَّا الْوِلْدَانُ الَّذِينَ حَوْلَهُ فَكُلُّ مَوْلُودٍ مَاتَ عَلَى الْفِطْرَةِ ". قَالَ فَقَالَ بَعْضُ الْمُسْلِمِينَ يَا رَسُولَ اللَّهِ وَأَوْلاَدُ الْمُشْرِكِينَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَأَوْلاَدُ الْمُشْرِكِينَ. وَأَمَّا الْقَوْمُ الَّذِينَ كَانُوا شَطْرٌ مِنْهُمْ حَسَنًا وَشَطَرٌ مِنْهُمْ قَبِيحًا، فَإِنَّهُمْ قَوْمٌ خَلَطُوا عَمَلاً صَالِحًا وَآخَرَ سَيِّئًا، تَجَاوَزَ اللَّهُ عَنْهُمْ ".

Reference	: Sahih al-Bukhari 7047
In-book reference	: Book 91, Hadith 61
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 87, Hadith 171

92 - The Book of Afflictions and the End of the World (7048 - 7136)

كتاب الفتن

(1) Chapter: “And fear the Fitnah which affects not in particular those among you who do wrong....”

(1) بَابُ مَا جَاءَ فِي قَوْلِ اللَّهِ تَعَالَى: {وَاتَّقُوا فِتْنَةً لاَ تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً}

وَمَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحَذِّرُ مِنَ الْفِتَنِ.

Narrated Asma':

The Prophet (ﷺ) said, "I will be at my Lake-Fount (Kauthar) waiting for whoever will come to me. Then some people will be taken away from me whereupon I will say, 'My followers!' It will be said, 'You do not know they turned Apostates as renegades (deserted their religion).'" (Ibn Abi Mulaika said, "Allah, we seek refuge with You from turning on our heels from the (Islamic) religion and from being put to trial").

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ، حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ قَالَتْ أَسْمَاءُ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَنَا عَلَى، حَوْضِي أَنْتَظِرُ مَنْ يَرِدُ عَلَىَّ، فَيُؤْخَذُ بِنَاسٍ مِنْ دُونِي فَأَقُولُ أُمَّتِي. فَيَقُولُ لاَ تَدْرِي، مَشَوْا عَلَى الْقَهْقَرَى ". قَالَ ابْنُ أَبِي مُلَيْكَةَ اللَّهُمَّ إِنَّا نَعُوذُ بِكَ أَنْ نَرْجِعَ عَلَى أَعْقَابِنَا أَوْ نُفْتَنَ.

Reference	: Sahih al-Bukhari 7048
In-book reference	: Book 92, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 172

Narrated `Abdullah:

The Prophet (ﷺ) said, "I am your predecessor at the Lake-Fount (Kauthar) and some men amongst you will be brought to me, and when I will try to hand them some water, they will be pulled away from me by force whereupon I will say, 'O Lord, my companions!' Then the Almighty will say, 'You do not know what they did after you left, they introduced new things into the religion after you.'"

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مُغِيرَةَ، عَنْ أَبِي وَائِلٍ، قَالَ قَالَ عَبْدُ اللَّهِ قَالَ النَّبِيُّ صلى الله عليه وسلم " أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، لَيُرْفَعَنَّ إِلَىَّ رِجَالٌ مِنْكُمْ حَتَّى إِذَا أَهْوَيْتُ لأُنَاوِلَهُمُ اخْتُلِجُوا دُونِي فَأَقُولُ أَىْ رَبِّ أَصْحَابِي. يَقُولُ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ ".

Reference	: Sahih al-Bukhari 7049
In-book reference	: Book 92, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 173

Narrated Sahl bin Sa`d:

I heard the Prophet (ﷺ) saying, "I am your predecessor at the Lake-Fount (Kauthar), and whoever will come to it, will drink from it, and whoever will drink from it, will never become thirsty after that. There will come to me some people whom I know and they know me, and then a barrier will be set up between me and them."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ، قَالَ سَمِعْتُ سَهْلَ بْنَ سَعْدٍ، يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " أَنَا فَرَطُكُمْ، عَلَى الْحَوْضِ، مَنْ وَرَدَهُ شَرِبَ مِنْهُ، وَمَنْ شَرِبَ مِنْهُ لَمْ يَظْمَأْ بَعْدَهُ أَبَدًا، لَيَرِدُ عَلَىَّ أَقْوَامٌ أَعْرِفُهُمْ وَيَعْرِفُونِي، ثُمَّ يُحَالُ بَيْنِي وَبَيْنَهُمْ ".

Reference	: Sahih al-Bukhari 7050

In-book reference : Book 92, Hadith 3
USC-MSA web (English) reference : Vol. 9, Book 88, Hadith 174
(deprecated numbering scheme)

Abu Sa`id Al-Khudri added that the Prophet (ﷺ) further said:

"I will say those people are from me. It will be said, 'You do not know what changes and new things they did after you.' Then I will say, 'Far removed (from mercy), far removed (from mercy), those who changed (the religion) after me!"

قَالَ أَبُو حَازِمٍ فَسَمِعَنِي النُّعْمَانُ بْنُ أَبِي عَيَّاشٍ، وَأَنَا أُحَدِّثُهُمْ، هَذَا فَقَالَ هَكَذَا سَمِعْتَ سَهْلاً، فَقُلْتُ نَعَمْ‏.‏ قَالَ وَأَنَا أَشْهَدُ، عَلَى أَبِي سَعِيدٍ الْخُدْرِيِّ لَسَمِعْتُهُ يَزِيدُ فِيهِ قَالَ ‏"‏ إِنَّهُمْ مِنِّي‏.‏ فَيُقَالُ إِنَّكَ لاَ تَدْرِي مَا بَدَّلُوا بَعْدَكَ فَأَقُولُ سُحْقًا سُحْقًا لِمَنْ بَدَّلَ بَعْدِي ‏"‏‏.‏

Reference : Sahih al-Bukhari 7051
In-book reference : Book 92, Hadith 4
USC-MSA web (English) reference : Vol. 9, Book 88, Hadith 174
(deprecated numbering scheme)

(2) Chapter: "After me you will see things which you will disapprove of."

(2) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم ‏"‏ سَتَرَوْنَ بَعْدِي أُمُورًا تُنْكِرُونَهَا ‏"‏

وَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ».

Narrated `Abdullah:

Allah's Messenger (ﷺ) said to us, "You will see after me, selfishness (on the part of other people) and other matters that you will disapprove of." They asked, "What do you order us to do, O Allah's Messenger (ﷺ)? (under such circumstances)?" He said, "Pay their rights to them (to the rulers) and ask your right from Allah."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا زَيْدُ بْنُ وَهْبٍ، سَمِعْتُ عَبْدَ اللَّهِ، قَالَ قَالَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ إِنَّكُمْ سَتَرَوْنَ بَعْدِي أَثَرَةً وَأُمُورًا تُنْكِرُونَهَا ‏"‏‏.‏ قَالُوا فَمَا تَأْمُرُنَا يَا رَسُولَ اللَّهِ قَالَ ‏"‏ أَدُّوا إِلَيْهِمْ حَقَّهُمْ وَسَلُوا اللَّهَ حَقَّكُمْ ‏"‏‏.‏

Reference : Sahih al-Bukhari 7052
In-book reference : Book 92, Hadith 5
USC-MSA web (English) reference : Vol. 9, Book 88, Hadith 175
(deprecated numbering scheme)

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "Whoever disapproves of something done by his ruler then he should be patient, for whoever disobeys the ruler even a little (little = a span) will die as those who died in the Pre-lslamic Period of Ignorance. (i.e. as rebellious Sinners).

حَدَّثَنَا مُسَدَّدٌ، عَنْ عَبْدِ الْوَارِثِ، عَنِ الْجَعْدِ، عَنْ أَبِي رَجَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ مَنْ كَرِهَ مِنْ أَمِيرِهِ شَيْئًا فَلْيَصْبِرْ، فَإِنَّهُ مَنْ خَرَجَ مِنَ السُّلْطَانِ شِبْرًا مَاتَ مِيتَةً جَاهِلِيَّةً ‏"‏‏.‏

Reference : Sahih al-Bukhari 7053
In-book reference : Book 92, Hadith 6
USC-MSA web (English) reference : Vol. 9, Book 88, Hadith 176
(deprecated numbering scheme)

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "Whoever notices something which he dislikes done by his ruler, then he should be patient, for whoever becomes separate from the company of the Muslims even for a span and then dies, he will die as those who died in the Pre-lslamic period of Ignorance (as rebellious sinners). (Fath-ul-Bari page 112, Vol. 16)

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنِ الْجَعْدِ أَبِي عُثْمَانَ، حَدَّثَنِي أَبُو رَجَاءٍ الْعُطَارِدِيُّ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا يَكْرَهُهُ فَلْيَصْبِرْ عَلَيْهِ، فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ شِبْرًا فَمَاتَ، إِلاَّ مَاتَ مِيتَةً جَاهِلِيَّةً ".

Reference	: Sahih al-Bukhari 7054
In-book reference	: Book 92, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 177

Narrated Junada bin Abi Umaiya:

We entered upon 'Ubada bin As-Samit while he was sick. We said, "May Allah make you healthy. Will you tell us a Hadith you heard from the Prophet (ﷺ) and by which Allah may make you benefit?" He said, "The Prophet (ﷺ) called us and we gave him the Pledge of allegiance for Islam, and among the conditions on which he took the Pledge from us, was that we were to listen and obey (the orders) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease and to be obedient to the ruler and give him his right even if he did not give us our right, and not to fight against him unless we noticed him having open Kufr (disbelief) for which we would have a proof with us from Allah."

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي ابْنُ وَهْبٍ، عَنْ عَمْرٍو، عَنْ بُكَيْرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ، قَالَ دَخَلْنَا عَلَى عُبَادَةَ بْنِ الصَّامِتِ وَهْوَ مَرِيضٌ قُلْنَا أَصْلَحَكَ اللَّهُ حَدِّثْ بِحَدِيثٍ، يَنْفَعُكَ اللَّهُ بِهِ سَمِعْتَهُ مِنَ النَّبِيِّ، صلى الله عليه وسلم. قَالَ دَعَانَا النَّبِيُّ صلى الله عليه وسلم فَبَايَعْنَاهُ فَقَالَ فِيمَا أَخَذَ عَلَيْنَا أَنْ بَايَعَنَا عَلَى السَّمْعِ وَالطَّاعَةِ، فِي مَنْشَطِنَا وَمَكْرَهِنَا، وَعُسْرِنَا، وَيُسْرِنَا، وَأَثَرَةٍ عَلَيْنَا، وَأَنْ لاَ نُنَازِعَ الأَمْرَ أَهْلَهُ، إِلاَّ أَنْ تَرَوْا كُفْرًا بَوَاحًا، عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ.

Reference	: Sahih al-Bukhari 7055, 7056
In-book reference	: Book 92, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 178

Narrated Usaid bin Hudair:

A man came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! You appointed such-and-such person and you did not appoint me?" The Prophet (ﷺ) said, "After me you will see rulers not giving you your right (but you should give them their right) and be patient till you meet me."

حَدَّثَنَا مُحَمَّدُ بْنُ عَرْعَرَةَ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أُسَيْدِ بْنِ حُضَيْرٍ، أَنَّ رَجُلاً، أَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ اسْتَعْمَلْتَ فُلاَنًا وَلَمْ تَسْتَعْمِلْنِي. قَالَ " إِنَّكُمْ سَتَرَوْنَ بَعْدِي أَثَرَةً، فَاصْبِرُوا حَتَّى تَلْقَوْنِي ".

Reference	: Sahih al-Bukhari 7057
In-book reference	: Book 92, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 179

(3) Chapter: "The destruction of my followers will be through the hands of foolish young men."

(3) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم " هَلاَكُ أُمَّتِي عَلَى يَدَىْ أُغَيْلِمَةٍ سُفَهَاءَ ".

Narrated Abu Huraira:

I heard the truthful and trusted by Allah (i.e., the Prophet (ﷺ)) saying, "The destruction of my followers will be through the hands of young men from Quraish."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَمْرُو بْنُ يَحْيَى بْنِ سَعِيدِ بْنِ عَمْرِو بْنِ سَعِيدٍ، قَالَ أَخْبَرَنِي جَدِّي، قَالَ كُنْتُ جَالِسًا مَعَ أَبِي هُرَيْرَةَ فِي مَسْجِدِ النَّبِيِّ صلى الله عليه وسلم بِالْمَدِينَةِ وَمَعَنَا مَرْوَانُ قَالَ أَبُو هُرَيْرَةَ سَمِعْتُ الصَّادِقَ الْمَصْدُوقَ يَقُولُ " هَلَكَةُ أُمَّتِي عَلَى يَدَىْ غِلْمَةٍ مِنْ قُرَيْشٍ ". فَقَالَ مَرْوَانُ لَعْنَةُ اللَّهِ عَلَيْهِمْ غِلْمَةً. فَقَالَ أَبُو هُرَيْرَةَ لَوْ شِئْتُ أَنْ أَقُولَ بَنِي فُلاَنٍ وَبَنِي فُلاَنٍ لَفَعَلْتُ. فَكُنْتُ أَخْرُجُ مَعَ جَدِّي إِلَى بَنِي مَرْوَانَ حِينَ مَلَكُوا بِالشَّأْمِ، فَإِذَا رَآهُمْ غِلْمَانًا أَحْدَاثًا قَالَ لَنَا عَسَى هَؤُلاَءِ أَنْ يَكُونُوا مِنْهُمْ قُلْنَا أَنْتَ أَعْلَمُ.

Reference	: Sahih al-Bukhari 7058
In-book reference	: Book 92, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 180

(4) Chapter: “Woe to the Arabs from the great evil that is nearly, approaching them.”

(4) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم " وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ "

Narrated Zainab bint Jahsh:

The Prophet (ﷺ) got up from his sleep with a flushed red face and said, "None has the right to be worshipped but Allah. Woe to the Arabs, from the Great evil that is nearly approaching them. Today a gap has been made in the wall of Gog and Magog like this." (Sufyan illustrated by this forming the number 90 or 100 with his fingers.) It was asked, "Shall we be destroyed though there are righteous people among us?" The Prophet (ﷺ) said, "Yes, if evil increased."

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، أَنَّهُ سَمِعَ الزُّهْرِيَّ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ حَبِيبَةَ، عَنْ زَيْنَبَ ابْنَةِ جَحْشٍ ـ رضى الله عنهن ـ أَنَّهَا قَالَتِ اسْتَيْقَظَ النَّبِيُّ صلى الله عليه وسلم مِنَ النَّوْمِ مُحْمَرًّا وَجْهُهُ يَقُولُ " لاَ إِلَهَ إِلاَّ اللَّهُ، وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ، فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ ". وَعَقَدَ سُفْيَانُ تِسْعِينَ أَوْ مِائَةً. قِيلَ أَنَهْلِكُ وَفِينَا الصَّالِحُونَ قَالَ " نَعَمْ، إِذَا كَثُرَ الْخَبَثُ ".

Reference	: Sahih al-Bukhari 7059
In-book reference	: Book 92, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 181

Narrated Usama bin Zaid:

Once the Prophet (ﷺ) stood over one of the high buildings of Medina and then said (to the people), "Do you see what I see?" They said, "No." He said, "I see afflictions falling among your houses as rain drops fall."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ. وَحَدَّثَنِي مَحْمُودٌ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ ـ رضى الله عنهما ـ قَالَ أَشْرَفَ النَّبِيُّ صلى الله عليه وسلم عَلَى أُطُمٍ مِنْ آطَامِ الْمَدِينَةِ فَقَالَ " هَلْ تَرَوْنَ مَا أَرَى ". قَالُوا لاَ. قَالَ " فَإِنِّي لأَرَى الْفِتَنَ تَقَعُ خِلاَلَ بُيُوتِكُمْ كَوَقْعِ الْقَطْرِ ".

Reference	: Sahih al-Bukhari 7060
In-book reference	: Book 92, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 182

(5) Chapter: The appearance of Al-Fitan

(5) باب ظُهُورِ الْفِتَنِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Time will pass rapidly, good deeds will decrease, miserliness will be thrown (in the hearts of the people) afflictions will appear and there will be much 'Al-Harj." They said, "O Allah's Apostle! What is "Al-Harj?" He said, "Killing! Killing!" (See Hadith No. 63, Vol. 8)

حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ، أَخْبَرَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يَتَقَارَبُ الزَّمَانُ، وَيَنْقُصُ الْعَمَلُ، وَيُلْقَى الشُّحُّ، وَتَظْهَرُ الْفِتَنُ، وَيَكْثُرُ الْهَرْجُ ". قَالُوا يَا رَسُولَ اللَّهِ أَيُّمَ هُوَ. قَالَ " الْقَتْلُ الْقَتْلُ ".

وَقَالَ شُعَيْبٌ وَيُونُسُ وَاللَّيْثُ وَابْنُ أَخِي الزُّهْرِيِّ عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 7061
In-book reference : Book 92, Hadith 13
USC-MSA web (English) reference : Vol. 9, Book 88, Hadith 183
(deprecated numbering scheme)

Narrated `Abdullah and Abu Musa:

The Prophet (ﷺ) said, "Near the establishment of the Hour there will be days during which Religious ignorance will spread, knowledge will be taken away (vanish) and there will be much Al-Harj, and Al- Harj means killing."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، قَالَ كُنْتُ مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى فَقَالاَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ بَيْنَ يَدَىِ السَّاعَةِ لأَيَّامًا يَنْزِلُ فِيهَا الْجَهْلُ، وَيُرْفَعُ فِيهَا الْعِلْمُ، وَيَكْثُرُ فِيهَا الْهَرْجُ، وَالْهَرْجُ الْقَتْلُ ".

Reference : Sahih al-Bukhari 7062, 7063
In-book reference : Book 92, Hadith 14
USC-MSA web (English) reference : Vol. 9, Book 88, Hadith 184
(deprecated numbering scheme)

Narrated Abu Musa:

The Prophet (ﷺ) said, "Near the establishment of the Hour there will be days during which (religious) knowledge will be taken away (vanish) and general ignorance will spread, and there will be Al-Harj in abundance, and Al-Harj means killing."

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا شَقِيقٌ، قَالَ جَلَسَ عَبْدُ اللَّهِ وَأَبُو مُوسَى فَتَحَدَّثَا فَقَالَ أَبُو مُوسَى قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ بَيْنَ يَدَىِ السَّاعَةِ أَيَّامًا يُرْفَعُ فِيهَا الْعِلْمُ، وَيَنْزِلُ فِيهَا الْجَهْلُ، وَيَكْثُرُ فِيهَا الْهَرْجُ، وَالْهَرْجُ الْقَتْلُ ".

Reference : Sahih al-Bukhari 7064
In-book reference : Book 92, Hadith 15
USC-MSA web (English) reference : Vol. 9, Book 88, Hadith 185
(deprecated numbering scheme)

Narrated Abu Musa:

The Prophet (ﷺ) said...(as above, 185). And Harj, in the Ethiopian language, means killing.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، قَالَ إِنِّي لَجَالِسٌ مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى ـ رضى الله عنهما ـ فَقَالَ أَبُو مُوسَى سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم مِثْلَهُ، وَالْهَرْجُ بِلِسَانِ الْحَبَشَةِ الْقَتْلُ.

Reference : Sahih al-Bukhari 7065
In-book reference : Book 92, Hadith 16
USC-MSA web (English) reference : Vol. 9, Book 88, Hadith 186
(deprecated numbering scheme)

Narrated `Abdullah:

The Prophet (ﷺ) said, "Near the establishment of the Hour, there will be the days of Al-Harj, and the religious knowledge will be taken away (vanish i.e. by the death of Religious scholars) and general ignorance will spread." Abu Musa said, "Al-Harj, in the Ethiopian language, means killing."

حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، وَأَحْسِبُهُ، رَفَعَهُ قَالَ " بَيْنَ يَدَىِ السَّاعَةِ أَيَّامُ الْهَرْجِ، يَزُولُ الْعِلْمُ، وَيَظْهَرُ فِيهَا الْجَهْلُ ". قَالَ أَبُو مُوسَى وَالْهَرْجُ الْقَتْلُ بِلِسَانِ الْحَبَشَةِ.

Reference	: Sahih al-Bukhari 7066
In-book reference	: Book 92, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 187

Ibn Mas`ud added:

I heard Allah's Messenger (ﷺ) saying; (It will be) from among the most wicked people who will be living at the time when the Hour will be established."

وَقَالَ أَبُو عَوَانَةَ عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنِ الأَشْعَرِيِّ، أَنَّهُ قَالَ لِعَبْدِ اللَّهِ تَعْلَمُ الأَيَّامَ الَّتِي ذَكَرَ النَّبِيُّ صلى الله عليه وسلم أَيَّامَ الْهَرْجِ. نَحْوَهُ. قَالَ ابْنُ مَسْعُودٍ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ ‏"‏ مِنْ شِرَارِ النَّاسِ مَنْ تُدْرِكُهُمُ السَّاعَةُ وَهُمْ أَحْيَاءٌ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 7067
In-book reference	: Book 92, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 187

(6) Chapter: No time will come but the time following it will be worse than it

(6) باب لاَ يَأْتِي زَمَانٌ إِلاَّ الَّذِي بَعْدَهُ شَرٌّ مِنْهُ

Narrated Az-Zubair bin `Adi:

We went to Anas bin Malik and complained about the wrong we were suffering at the hand of Al- Hajjaj. Anas bin Malik said, "Be patient till you meet your Lord, for no time will come upon you but the time following it will be worse than it. I heard that from the Prophet."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، قَالَ أَتَيْنَا أَنَسَ بْنَ مَالِكٍ فَشَكَوْنَا إِلَيْهِ مَا نَلْقَى مِنَ الْحَجَّاجِ فَقَالَ ‏"‏ اصْبِرُوا، فَإِنَّهُ لاَ يَأْتِي عَلَيْكُمْ زَمَانٌ إِلاَّ الَّذِي بَعْدَهُ شَرٌّ مِنْهُ، حَتَّى تَلْقَوْا رَبَّكُمْ ‏"‏‏.‏ سَمِعْتُهُ مِنْ نَبِيِّكُمْ صلى الله عليه وسلم‏.‏

Reference	: Sahih al-Bukhari 7068
In-book reference	: Book 92, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 188

Narrated Um Salama:

(the wife of the Prophet) Allah's Messenger (ﷺ) woke up one night in a state of terror and said, "Subhan Allah, How many treasures Allah has sent down! And how many afflictions have been sent down! Who will go and wake the lady dwellers (wives of the Prophet) up of these rooms (for prayers)?" He meant his wives, so that they might pray. He added, "A well-dressed (soul) in this world may be naked in the Hereafter."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، ح وَحَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنِ ابْنِ شِهَابٍ، عَنْ هِنْدٍ بِنْتِ الْحَارِثِ الْفِرَاسِيَّةِ، أَنَّ أُمَّ سَلَمَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتِ اسْتَيْقَظَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَيْلَةً فَزِعًا يَقُولُ ‏"‏ سُبْحَانَ اللَّهِ مَاذَا أَنْزَلَ اللَّهُ مِنَ الْخَزَائِنِ وَمَاذَا أُنْزِلَ مِنَ الْفِتَنِ، مَنْ يُوقِظُ صَوَاحِبَ الْحُجُرَاتِ ـ يُرِيدُ أَزْوَاجَهُ ـ لِكَىْ يُصَلِّينَ، رُبَّ كَاسِيَةٍ فِي الدُّنْيَا، عَارِيَةٍ فِي الآخِرَةِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 7069
In-book reference	: Book 92, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 189

(7) Chapter: “Whosoever takes up arms against us, is not from us.”

(7) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم ‏"‏ مَنْ حَمَلَ عَلَيْنَا السِّلاَحَ فَلَيْسَ مِنَّا ‏"‏

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "Whoever takes up arms against us, is not from us."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ حَمَلَ عَلَيْنَا السِّلاَحَ فَلَيْسَ مِنَّا ".

Reference	: Sahih al-Bukhari 7070
In-book reference	: Book 92, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 191

Narrated Abu Musa:

The Prophet (ﷺ) said, "Whoever takes up arms against us, is not from us."

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ حَمَلَ عَلَيْنَا السِّلاَحَ فَلَيْسَ مِنَّا ".

Reference	: Sahih al-Bukhari 7071
In-book reference	: Book 92, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 192

Narrated Abu Huraira:

The Prophet (ﷺ) said, "None of you should point out towards his Muslim brother with a weapon, for he does not know, Satan may tempt him to hit him and thus he would fall into a pit of fire (Hell)"

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، سَمِعْتُ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يُشِيرُ أَحَدُكُمْ عَلَى أَخِيهِ بِالسِّلاَحِ، فَإِنَّهُ لاَ يَدْرِي لَعَلَّ الشَّيْطَانَ يَنْزِعُ فِي يَدِهِ، فَيَقَعُ فِي حُفْرَةٍ مِنَ النَّارِ ".

Reference	: Sahih al-Bukhari 7072
In-book reference	: Book 92, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 193

Narrated Sufyan:

I said to `Amr, "O Abu Muhammad! Did you hear Jabir bin `Abdullah saying, 'A man carrying arrows passed through the mosque and Allah's Messenger (ﷺ) said to him, 'Hold the arrows by their heads! "`Amr replied, "Yes."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ قُلْتُ لِعَمْرٍو يَا أَبَا مُحَمَّدٍ سَمِعْتَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ مَرَّ رَجُلٌ بِسِهَامٍ فِي الْمَسْجِدِ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمْسِكْ بِنِصَالِهَا ". قَالَ نَعَمْ.

Reference	: Sahih al-Bukhari 7073
In-book reference	: Book 92, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 194

Narrated Jabir:

A man passed through the mosque and he was carrying arrows, the heads of which were exposed (protruding). The man was ordered (by the Prophet) to hold the iron heads so that it might not scratch (injure) any Muslim.

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرٍ، أَنَّ رَجُلاً، مَرَّ فِي الْمَسْجِدِ بِأَسْهُمٍ قَدْ أَبْدَى نُصُولَهَا، فَأُمِرَ أَنْ يَأْخُذَ بِنُصُولِهَا، لاَ يَخْدِشُ مُسْلِمًا.

Reference	: Sahih al-Bukhari 7074
In-book reference	: Book 92, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 195

Narrated Abu Musa:

The Prophet (ﷺ) said, "If anyone of you passed through our mosque or through our market while carrying arrows, he should hold the iron heads," or said, "..... he should hold (their heads) firmly with his hand lest he should injure one of the Muslims with it."

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا مَرَّ أَحَدُكُمْ فِي مَسْجِدِنَا أَوْ فِي سُوقِنَا وَمَعَهُ نَبْلٌ فَلْيُمْسِكْ عَلَى نِصَالِهَا ـ أَوْ قَالَ فَلْيَقْبِضْ بِكَفِّهِ ـ أَنْ يُصِيبَ أَحَدًا مِنَ الْمُسْلِمِينَ مِنْهَا شَىْءٌ ".

Reference	: Sahih al-Bukhari 7075
In-book reference	: Book 92, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 196

(8) Chapter: “Do not renegade as disbelievers after me by striking the neck of one another.”

(8) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم " لاَ تَرْجِعُوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ

Narrated `Abdullah:

The Prophet, said, "Abusing a Muslim is Fusuq (evil doing) and killing him is Kufr (disbelief).

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنِي أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا شَقِيقٌ، قَالَ قَالَ عَبْدُ اللَّهِ قَالَ النَّبِيُّ صلى الله عليه وسلم " سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ ".

Reference	: Sahih al-Bukhari 7076
In-book reference	: Book 92, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 197

Narrated Ibn `Umar:

I heard the Prophet (ﷺ) saying, "Do not revert to disbelief after me by striking (cutting) the necks of one another."

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنِي وَاقِدٌ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لاَ تَرْجِعُوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ ".

Reference	: Sahih al-Bukhari 7077
In-book reference	: Book 92, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 198

Narrated Abu Bakra:

Allah's Messenger (ﷺ) addressed the people saying, "Don't you know what is the day today?" They replied, "Allah and His Apostle know better." We thought that he might give that day another name. The Prophet said, "Isn't it the day of An-Nahr?" We replied, "Yes. O Allah's Messenger (ﷺ)." He then said, "What town is this? Isn't it the forbidden (Sacred) Town (Mecca)?" We replied, "Yes, O Allah's Messenger (ﷺ)." He then said, "Your blood, your properties, your honors and your skins (i.e., bodies) are as sacred to one another like the sanctity of this day of yours in this month of yours in this town of yours. (Listen) Haven't I conveyed Allah's message to you?" We replied, "Yes" He said, "O Allah! Be witness (for it). So it is incumbent upon those who are present to convey it (this message of mine) to those who are absent because the informed one might comprehend what I have said better than the present audience who will convey it to him.)" The narrator added: In fact, it was like that. The Prophet (ﷺ) added, "Beware! Do not renegade as disbelievers after me by striking (cutting) the necks of one another."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، حَدَّثَنَا ابْنُ سِيرِينَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ، وَعَنْ رَجُلٍ، آخَرَ هُوَ أَفْضَلُ فِي نَفْسِي مِنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِي بَكْرَةَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَطَبَ النَّاسَ فَقَالَ "

أَلاَ تَدْرُونَ أَىُّ يَوْمٍ هَذَا ". قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. فَقَالَ " أَلَيْسَ بِيَوْمِ النَّحْرِ ". قُلْنَا بَلَى يَا رَسُولَ اللَّهِ. قَالَ " أَىُّ بَلَدٍ، هَذَا أَلَيْسَتْ بِالْبَلْدَةِ ". قُلْنَا بَلَى يَا رَسُولَ اللَّهِ. قَالَ " فَإِنَّ دِمَاءَكُمْ، وَأَمْوَالَكُمْ، وَأَعْرَاضَكُمْ، وَأَبْشَارَكُمْ عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، أَلاَ هَلْ بَلَّغْتُ ". قُلْنَا نَعَمْ. قَالَ " اللَّهُمَّ اشْهَدْ، فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ، فَإِنَّهُ رُبَّ مُبَلِّغٍ يُبَلِّغُهُ مَنْ هُوَ أَوْعَى لَهُ فَكَانَ كَذَلِكَ ـ قَالَ ـ لاَ تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ ". فَلَمَّا كَانَ يَوْمَ حُرِّقَ ابْنُ الْحَضْرَمِيِّ، حِينَ حَرَّقَهُ جَارِيَةُ بْنُ قُدَامَةَ. قَالَ أَشْرِفُوا عَلَى أَبِي بَكْرَةَ. فَقَالُوا هَذَا أَبُو بَكْرَةَ يَرَاكَ. قَالَ عَبْدُ الرَّحْمَنِ فَحَدَّثَتْنِي أُمِّي عَنْ أَبِي بَكْرَةَ أَنَّهُ قَالَ لَوْ دَخَلُوا عَلَىَّ مَا بَهَشْتُ بِقَصَبَةٍ.

Reference	: Sahih al-Bukhari 7078
In-book reference	: Book 92, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 199

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "Beware! Do not renegade as (disbelievers) after me by striking (cutting) the necks of one another."

حَدَّثَنَا أَحْمَدُ بْنُ إِشْكَابٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تَرْتَدُّوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ ".

Reference	: Sahih al-Bukhari 7079
In-book reference	: Book 92, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 200

Narrated Jarir:

The Prophet (ﷺ) said to me during Hajjat-al-Wada`, "Let the people keep quiet and listen." Then he said (addressing the people), "Beware! Do not renegade as disbelievers after me by striking (cutting) the necks of one another."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، سَمِعْتُ أَبَا زُرْعَةَ بْنَ عَمْرِو بْنِ جَرِيرٍ، عَنْ جَدِّهِ، جَرِيرٍ قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ " اسْتَنْصِتِ النَّاسَ ". ثُمَّ قَالَ " لاَ تَرْجِعُوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ ".

Reference	: Sahih al-Bukhari 7080
In-book reference	: Book 92, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 201

(9) Chapter: There will be Fitnah during which a sitting person will be better than standing one

(9) باب تَكُونُ فِتْنَةٌ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "There will be afflictions (in the near future) during which a sitting person will be better than a standing one, and the standing one will be better than the walking one, and the walking one will be better than the running one, and whoever will expose himself to these afflictions, they will destroy him. So whoever can find a place of protection or refuge from them, should take shelter in it."

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ إِبْرَاهِيمُ وَحَدَّثَنِي صَالِحُ بْنُ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " سَتَكُونُ فِتَنٌ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي، مَنْ تَشَرَّفَ لَهَا تَسْتَشْرِفْهُ، فَمَنْ وَجَدَ فِيهَا مَلْجَأً أَوْ مَعَاذًا فَلْيَعُذْ بِهِ ".

Reference	: Sahih al-Bukhari 7081
In-book reference	: Book 92, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 202

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "There will be afflictions (in the near future) during which a sitting person will be better than a standing one, and the standing one will be better than a walking one, and the walking one will be better than a running one, and whoever will expose himself to these afflictions, they will destroy him. So whoever can find a place of protection or refuge from them, should take shelter in it."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " سَتَكُونُ فِتَنٌ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي، مَنْ تَشَرَّفَ لَهَا تَسْتَشْرِفْهُ، فَمَنْ وَجَدَ مَلْجَأً أَوْ مَعَاذًا فَلْيَعُذْ بِهِ ".

Reference	: Sahih al-Bukhari 7082
In-book reference	: Book 92, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 203

(10) Chapter: If two Muslims meet each other with their swords

(10) باب إِذَا الْتَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا

Narrated Al-Hasan:

(Al-Ahnaf said:) I went out carrying my arms during the nights of the affliction (i.e. the war between `Ali and `Aisha) and Abu Bakra met me and asked, "Where are you going?" I replied, "I intend to help the cousin of Allah's Messenger (ﷺ) (i.e.,`Ali)." Abu Bakra said, "Allah's Messenger (ﷺ) said, 'If two Muslims take out their swords to fight each other, then both of them will be from amongst the people of the Hell- Fire.' It was said to the Prophet, 'It is alright for the killer but what about the killed one?' He replied, 'The killed one had the intention to kill his opponent.'" (See Hadith No. 30, Vol. 1)

Narrated Al-Ahnaf:

Abu Bakra said: The Prophet (ﷺ) said (as above, 204).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا حَمَّادٌ، عَنْ رَجُلٍ، لَمْ يُسَمِّهِ عَنِ الْحَسَنِ، قَالَ خَرَجْتُ بِسِلاَحِي لَيَالِيَ الْفِتْنَةِ فَاسْتَقْبَلَنِي أَبُو بَكْرَةَ فَقَالَ أَيْنَ تُرِيدُ قُلْتُ أُرِيدُ نُصْرَةَ ابْنِ عَمِّ رَسُولِ اللَّهِ صلى الله عليه وسلم. قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَكِلاَهُمَا مِنْ أَهْلِ النَّارِ ". قِيلَ فَهَذَا الْقَاتِلُ، فَمَا بَالُ الْمَقْتُولِ قَالَ " إِنَّهُ أَرَادَ قَتْلَ صَاحِبِهِ ". قَالَ حَمَّادُ بْنُ زَيْدٍ فَذَكَرْتُ هَذَا الْحَدِيثَ لأَيُّوبَ وَيُونُسَ بْنِ عُبَيْدٍ وَأَنَا أُرِيدُ أَنْ يُحَدِّثَانِي بِهِ فَقَالاَ إِنَّمَا رَوَى هَذَا الْحَدِيثَ الْحَسَنُ عَنِ الأَحْنَفِ بْنِ قَيْسٍ عَنْ أَبِي بَكْرَةَ. حَدَّثَنَا سُلَيْمَانُ حَدَّثَنَا حَمَّادٌ بِهَذَا.

وَقَالَ مُؤَمَّلٌ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا أَيُّوبُ، وَيُونُسُ، وَهِشَامٌ، وَمُعَلَّى بْنُ زِيَادٍ، عَنِ الْحَسَنِ، عَنِ الأَحْنَفِ، عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم. وَرَوَاهُ مَعْمَرٌ عَنْ أَيُّوبَ. وَرَوَاهُ بَكَّارُ بْنُ عَبْدِ الْعَزِيزِ عَنْ أَبِيهِ عَنْ أَبِي بَكْرَةَ.

وَقَالَ غُنْدَرٌ حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم. وَلَمْ يَرْفَعْهُ سُفْيَانُ عَنْ مَنْصُورٍ.

Reference	: Sahih al-Bukhari 7083
In-book reference	: Book 92, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 204

(11) Chapter: If there is no righteous group of Muslims

(11) باب كَيْفَ الأَمْرُ إِذَا لَمْ تَكُنْ جَمَاعَةٌ

Narrated Hudhaifa bin Al-Yaman:

The people used to ask Allah's Messenger (ﷺ) about the good but I used to ask him about the evil lest I should be overtaken by them. So I said, "O Allah's Messenger (ﷺ)! We were living in ignorance and in an (extremely) worst atmosphere, then Allah brought to us this good (i.e., Islam); will there be any evil after this good?" He said, "Yes." I said, 'Will there be any good after that evil?" He replied, "Yes, but it will be tainted (not pure.)" I asked, "What will be its taint?" He replied, "(There will be) some people who will guide others not according to my tradition? You will approve of some of their deeds and disapprove of some others." I asked, "Will there be any evil after that good?" He replied, "Yes, (there will be) some people calling at the gates of the (Hell) Fire, and whoever will respond to their call, will be thrown by them into the (Hell) Fire." I said, "O Allah s Apostle! Will you describe them to us?" He said, "They will be from our own people and will speak our language." I said, "What do you order me to do if such a state should take place in my life?" He said, "Stick to the group of Muslims and their Imam (ruler)." I said, "If there is neither a group of Muslims nor an Imam (ruler)?" He said, "Then turn away from all those sects even if you were to bite (eat) the roots of a tree till death overtakes you while you are in that state."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا ابْنُ جَابِرٍ، حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللَّهِ الْحَضْرَمِيُّ، أَنَّهُ سَمِعَ أَبَا إِدْرِيسَ الْخَوْلاَنِيَّ، أَنَّهُ سَمِعَ حُذَيْفَةَ بْنَ الْيَمَانِ، يَقُولُ كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الْخَيْرِ، وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ، مَخَافَةَ أَنْ يُدْرِكَنِي فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٍّ فَجَاءَنَا اللَّهُ بِهَذَا الْخَيْرِ، فَهَلْ بَعْدَ هَذَا الْخَيْرِ مِنْ شَرٍّ قَالَ " نَعَمْ ". قُلْتُ وَهَلْ بَعْدَ ذَلِكَ الشَّرِّ مِنْ خَيْرٍ قَالَ " نَعَمْ، وَفِيهِ دَخَنٌ ". قُلْتُ وَمَا دَخَنُهُ قَالَ " قَوْمٌ يَهْدُونَ بِغَيْرِ هَدْىٍ، تَعْرِفُ مِنْهُمْ وَتُنْكِرُ ". قُلْتُ فَهَلْ بَعْدَ ذَلِكَ الْخَيْرِ مِنْ شَرٍّ قَالَ " نَعَمْ، دُعَاةٌ عَلَى أَبْوَابِ جَهَنَّمَ، مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا ". قُلْتُ يَا رَسُولَ اللَّهِ صِفْهُمْ لَنَا. قَالَ " هُمْ مِنْ جِلْدَتِنَا، وَيَتَكَلَّمُونَ بِأَلْسِنَتِنَا ". قُلْتُ فَمَا تَأْمُرُنِي إِنْ أَدْرَكَنِي ذَلِكَ قَالَ " تَلْزَمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ ". قُلْتُ فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلاَ إِمَامٌ قَالَ " فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا، وَلَوْ أَنْ تَعَضَّ بِأَصْلِ شَجَرَةٍ، حَتَّى يُدْرِكَكَ الْمَوْتُ، وَأَنْتَ عَلَى ذَلِكَ ".

Reference	: Sahih al-Bukhari 7084
In-book reference	: Book 92, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 206

(12) Chapter: Whoever disliked to increase the number Al-Fitan and oppressions

(12) باب مَنْ كَرِهَ أَنْ يُكَثِّرَ سَوَادَ الْفِتَنِ وَالظُّلْمِ

Narrated Abu Al-Aswad:

An army unit was being recruited from the people of Medina and my name was written among them. Then I met `Ikrima, and when I informed him about it, he discouraged me very strongly and said, "Ibn `Abbas told me that there were some Muslims who were with the pagans to increase their number against Allah's Messenger (ﷺ) (and the Muslim army) so arrows (from the Muslim army) would hit one of them and kill him or a Muslim would strike him (with his sword) and kill him. So Allah revealed:-- 'Verily! As for those whom the angels take (in death) while they are wronging themselves (by staying among the disbelievers).' (4.97)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنَا حَيْوَةُ، وَغَيْرُهُ، قَالاَ حَدَّثَنَا أَبُو الأَسْوَدِ، وَقَالَ اللَّيْثُ عَنْ أَبِي الأَسْوَدِ، قَالَ قُطِعَ عَلَى أَهْلِ الْمَدِينَةِ بَعْثٌ فَاكْتُتِبْتُ فِيهِ فَلَقِيتُ عِكْرِمَةَ فَأَخْبَرْتُهُ فَنَهَانِي أَشَدَّ النَّهْىِ ثُمَّ قَالَ أَخْبَرَنِي ابْنُ عَبَّاسٍ أَنَّ أُنَاسًا مِنَ الْمُسْلِمِينَ كَانُوا مَعَ الْمُشْرِكِينَ يُكَثِّرُونَ سَوَادَ الْمُشْرِكِينَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَيَأْتِي السَّهْمُ فَيُرْمَى فَيُصِيبُ أَحَدَهُمْ، فَيَقْتُلُهُ أَوْ يَضْرِبُهُ فَيَقْتُلُهُ. فَأَنْزَلَ اللَّهُ تَعَالَى {إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلاَئِكَةُ ظَالِمِي أَنْفُسِهِمْ}

Reference	: Sahih al-Bukhari 7085
In-book reference	: Book 92, Hadith 36
USC-MSA web (English) reference	: Vol. 9, Book 88, Hadith 207

(deprecated numbering scheme)

(13) Chapter: If a Muslim stays among the bad people

(13) باب إِذَا بَقِيَ فِي حُثَالَةٍ مِنَ النَّاسِ

Narrated Hudhaifa:

Allah's Messenger (ﷺ) related to us, two prophetic narrations one of which I have seen fulfilled and I am waiting for the fulfillment of the other. The Prophet (ﷺ) told us that the virtue of honesty descended in the roots of men's hearts (from Allah) and then they learned it from the Qur'an and then they learned it from the Sunna (the Prophet's traditions). The Prophet (ﷺ) further told us how that honesty will be taken away: He said: "Man will go to sleep during which honesty will be taken away from his heart and only its trace will remain in his heart like the trace of a dark spot; then man will go to sleep, during which honesty will decrease further still, so that its trace will resemble the trace of blister as when an ember is dropped on one's foot which would make it swell, and one would see it swollen but there would be nothing inside. People would be carrying out their trade but hardly will there be a trustworthy person. It will be said, 'in such-and-such tribe there is an honest man,' and later it will be said about some man, 'What a wise, polite and strong man he is!' Though he will not have faith equal even to a mustard seed in his heart." No doubt, there came upon me a time when I did not mind dealing (bargaining) with anyone of you, for if he was a Muslim his Islam would compel him to pay me what is due to me, and if he was a Christian, the Muslim official would compel him to pay me what is due to me, but today I do not deal except with such-and-such person.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، حَدَّثَنَا الأَعْمَشُ، عَنْ زَيْدِ بْنِ وَهْبٍ، حَدَّثَنَا حُذَيْفَةُ، قَالَ حَدَّثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم حَدِيثَيْنِ رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الآخَرَ حَدَّثَنَا " أَنَّ الأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ، ثُمَّ عَلِمُوا مِنَ الْقُرْآنِ، ثُمَّ عَلِمُوا مِنَ السُّنَّةِ ". وَحَدَّثَنَا عَنْ رَفْعِهَا قَالَ " يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ الأَمَانَةُ مِنْ قَلْبِهِ، فَيَظَلُّ أَثَرُهَا مِثْلَ أَثَرِ الْوَكْتِ، ثُمَّ يَنَامُ النَّوْمَةَ فَتُقْبَضُ فَيَبْقَى فِيهَا أَثَرُهَا مِثْلَ أَثَرِ الْمَجْلِ، كَجَمْرٍ دَحْرَجْتَهُ عَلَى رِجْلِكَ فَنَفِطَ، فَتَرَاهُ مُنْتَبِرًا وَلَيْسَ فِيهِ شَىْءٌ، وَيُصْبِحُ النَّاسُ يَتَبَايَعُونَ فَلاَ يَكَادُ أَحَدٌ يُؤَدِّي الأَمَانَةَ فَيُقَالُ إِنَّ فِي بَنِي فُلاَنٍ رَجُلاً أَمِينًا. وَيُقَالُ لِلرَّجُلِ مَا أَعْقَلَهُ، وَمَا أَظْرَفَهُ، وَمَا أَجْلَدَهُ، وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ إِيمَانٍ، وَلَقَدْ أَتَى عَلَىَّ زَمَانٌ، وَلاَ أُبَالِي أَيُّكُمْ بَايَعْتُ، لَئِنْ كَانَ مُسْلِمًا رَدَّهُ عَلَىَّ الإِسْلاَمُ، وَإِنْ كَانَ نَصْرَانِيًّا رَدَّهُ عَلَىَّ سَاعِيهِ، وَأَمَّا الْيَوْمَ فَمَا كُنْتُ أُبَايِعُ إِلاَّ فُلاَنًا وَفُلاَنًا ".

Reference	: Sahih al-Bukhari 7086
In-book reference	: Book 92, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 208

(14) Chapter: To stay with the Bedouins during Al-Fitnah

(14) باب التَّعَرُّبِ فِي الْفِتْنَةِ

Narrated Salama bin Al-Akwa`:

That he visited Al-Hajjaj (bin Yusuf). Al-Hajjaj said, "O son of Al-Akwa`! You have turned on your heels (i.e., deserted Islam) by staying (in the desert) with the bedouins." Salama replied, "No, but Allah's Messenger (ﷺ) allowed me to stay with the bedouin in the desert." Narrated Yazid bin Abi Ubaid: When `Uthman bin `Affan was killed (martyred), Salama bin Al-Akwa` went out to a place called Ar- Rabadha and married there and begot children, and he stayed there till a few nights before his death when he came to Medina.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ، أَنَّهُ دَخَلَ عَلَى الْحَجَّاجِ فَقَالَ يَا ابْنَ الأَكْوَعِ ارْتَدَدْتَ عَلَى عَقِبَيْكَ تَعَرَّبْتَ قَالَ لاَ وَلَكِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَذِنَ لِي فِي الْبَدْوِ. وَعَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ لَمَّا قُتِلَ عُثْمَانُ بْنُ عَفَّانَ خَرَجَ سَلَمَةُ بْنُ الأَكْوَعِ إِلَى الرَّبَذَةِ، وَتَزَوَّجَ هُنَاكَ امْرَأَةً وَوَلَدَتْ لَهُ أَوْلاَدًا، فَلَمْ يَزَلْ بِهَا حَتَّى قَبْلَ أَنْ يَمُوتَ بِلَيَالٍ، فَنَزَلَ الْمَدِينَةَ.

Reference	: Sahih al-Bukhari 7087

In-book reference : Book 92, Hadith 38
USC-MSA web (English) reference : Vol. 9, Book 88, Hadith 209
(deprecated numbering scheme)

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "There will come a time when the best property of a Muslim will be sheep which he will take to the tops of mountains and the places of rainfall so as to flee with his religion from the afflictions.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُوشِكُ أَنْ يَكُونَ خَيْرَ مَالِ الْمُسْلِمِ غَنَمٌ، يَتْبَعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ، يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ ".

Reference : Sahih al-Bukhari 7088
In-book reference : Book 92, Hadith 39
USC-MSA web (English) reference : Vol. 9, Book 88, Hadith 210
(deprecated numbering scheme)

(15) Chapter: To seek refuge with Allah from Al-Fitan

(15) باب التَّعَوُّذِ مِنَ الْفِتَنِ

Narrated Anas:

The people started asking the Prophet (ﷺ) too many questions importunately. So one day he ascended the pulpit and said, "You will not ask me any question but I will explain it to you." I looked right and left, and behold, every man was covering his head with his garment and weeping. Then got up a man who, whenever quarreling with somebody, used to be accused of not being the son of his father. He said, "O Allah's Messenger (ﷺ)! Who is my father?" The Prophet (ﷺ) replied, "Your father is Hudhaifa." Then `Umar got up and said, "We accept Allah as our Lord, Islam as our religion and Muhammad as our Apostle and we seek refuge with Allah from the evil of afflictions." The Prophet (ﷺ) said, " I have never seen the good and bad like on this day. No doubt, Paradise and Hell was displayed in front of me till I saw them in front of that wall," Qatada said: This Hadith used to be mentioned as an explanation of this Verse:-- 'O you who believe! Ask not questions about things which, if made plain to you, may cause you trouble.' (5.101)

حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ سَأَلُوا النَّبِيَّ صلى الله عليه وسلم حَتَّى أَحْفَوْهُ بِالْمَسْأَلَةِ، فَصَعِدَ النَّبِيُّ صلى الله عليه وسلم ذَاتَ يَوْمٍ الْمِنْبَرَ فَقَالَ " لاَ تَسْأَلُونِي عَنْ شَىْءٍ إِلاَّ بَيَّنْتُ لَكُمْ ". فَجَعَلْتُ أَنْظُرُ يَمِينًا وَشِمَالاً، فَإِذَا كُلُّ رَجُلٍ رَأْسُهُ فِي ثَوْبِهِ يَبْكِي، فَأَنْشَأَ رَجُلٌ كَانَ إِذَا لاَحَى يُدْعَى إِلَى غَيْرِ أَبِيهِ فَقَالَ يَا نَبِيَّ اللَّهِ مَنْ أَبِي فَقَالَ " أَبُوكَ حُذَافَةُ ". ثُمَّ أَنْشَأَ عُمَرُ فَقَالَ رَضِينَا بِاللَّهِ رَبًّا، وَبِالإِسْلاَمِ دِينًا، وَبِمُحَمَّدٍ رَسُولاً، نَعُوذُ بِاللَّهِ مِنْ سُوءِ الْفِتَنِ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " مَا رَأَيْتُ فِي الْخَيْرِ وَالشَّرِّ كَالْيَوْمِ قَطُّ، إِنَّهُ صُوِّرَتْ لِي الْجَنَّةُ وَالنَّارُ حَتَّى رَأَيْتُهُمَا دُونَ الْحَائِطِ ". قَالَ قَتَادَةُ يُذْكَرُ هَذَا الْحَدِيثُ عِنْدَ هَذِهِ الآيَةِ {يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ}

Reference : Sahih al-Bukhari 7089
In-book reference : Book 92, Hadith 40
USC-MSA web (English) reference : Vol. 9, Book 88, Hadith 211
(deprecated numbering scheme)

The the above hadith was narrated by Anas through another chain and said (with the wording) "and every man had his head wrapped in his garment and weeping". And he said (with the wording) "seeking refuge with Allah from the evil of afflictions" or he said "I seek refuge with Allah from the evil of afflictions."

وَقَالَ عَبَّاسٌ النَّرْسِيُّ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، حَدَّثَنَا قَتَادَةُ، أَنَّ أَنَسًا، حَدَّثَهُمْ أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم بِهَذَا وَقَالَ كُلُّ رَجُلٍ لاَفًّا رَأْسَهُ فِي ثَوْبِهِ يَبْكِي. وَقَالَ عَائِذًا بِاللَّهِ مِنْ سُوءِ الْفِتَنِ. أَوْ قَالَ أَعُوذُ بِاللَّهِ مِنْ سُوءِ الْفِتَنِ.

Reference : Sahih al-Bukhari 7090
In-book reference : Book 92, Hadith 41
USC-MSA web (English) reference : Vol. 1, Book 88, Hadith 211
(deprecated numbering scheme)

Narrated Anas:

The above hadith is narrated on the authority of Anas thorugh another chain and he said (with the wording) "seeking refuge with Allah from the evil of afflictions."

وَقَالَ لِي خَلِيفَةُ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، وَمُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ قَتَادَةَ، أَنَّ أَنَسًا، حَدَّثَهُمْ عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا وَقَالَ عَائِذًا بِاللَّهِ مِنْ شَرِّ الْفِتَنِ.

Reference : Sahih al-Bukhari 7091
In-book reference : Book 92, Hadith 42
USC-MSA web (English) reference : Vol. 1, Book 88, Hadith 211
(deprecated numbering scheme)

(16) Chapter: "Al-Fitnah will appear from the east." (16) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم " الْفِتْنَةُ مِنْ قِبَلِ الْمَشْرِقِ "

Narrated Salim's father:

The Prophet (ﷺ) stood up beside the pulpit (and pointed with his finger towards the East) and said, "Afflictions are there! Afflictions are there, from where the side of the head of Satan comes out," or said, "..the side of the sun.."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَامَ إِلَى جَنْبِ الْمِنْبَرِ فَقَالَ " الْفِتْنَةُ هَا هُنَا الْفِتْنَةُ هَا هُنَا مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ ". أَوْ قَالَ " قَرْنُ الشَّمْسِ ".

Reference : Sahih al-Bukhari 7092
In-book reference : Book 92, Hadith 43
USC-MSA web (English) reference : Vol. 9, Book 88, Hadith 212
(deprecated numbering scheme)

Narrated Ibn `Umar:

I heard Allah's Messenger (ﷺ) while he was facing the East, saying, "Verily! Afflictions are there, from where the side of the head of Satan comes out."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهْوَ مُسْتَقْبِلٌ الْمَشْرِقَ يَقُولُ " أَلاَ إِنَّ الْفِتْنَةَ هَا هُنَا مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ ".

Reference : Sahih al-Bukhari 7093
In-book reference : Book 92, Hadith 44
USC-MSA web (English) reference : Vol. 9, Book 88, Hadith 213
(deprecated numbering scheme)

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "O Allah! Bestow Your blessings on our Sham! O Allah! Bestow Your blessings on our Yemen." The People said, "And also on our Najd." He said, "O Allah! Bestow Your blessings on our Sham (north)! O Allah! Bestow Your blessings on our Yemen." The people said, "O Allah's Apostle! And also on our Najd." I think the third time the Prophet (ﷺ) said, "There (in Najd) is the place of earthquakes and afflictions and from there comes out the side of the head of Satan."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا أَزْهَرُ بْنُ سَعْدٍ، عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ ذَكَرَ النَّبِيُّ صلى الله عليه وسلم " اللَّهُمَّ بَارِكْ لَنَا فِي شَأْمِنَا، اللَّهُمَّ بَارِكْ لَنَا فِي يَمَنِنَا ". قَالُوا وَفِي نَجْدِنَا. قَالَ " اللَّهُمَّ بَارِكْ لَنَا فِي شَأْمِنَا، اللَّهُمَّ بَارِكْ لَنَا فِي يَمَنِنَا ". قَالُوا يَا رَسُولَ اللَّهِ وَفِي نَجْدِنَا فَأَظُنُّهُ قَالَ فِي الثَّالِثَةَ " هُنَاكَ الزَّلاَزِلُ وَالْفِتَنُ، وَبِهَا يَطْلُعُ قَرْنُ الشَّيْطَانِ ".

Reference	: Sahih al-Bukhari 7094
In-book reference	: Book 92, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 214

Narrated Sa`id bin Jubair:

`Abdullah bin `Umar came to us and we hoped that he would narrate to us a good Hadith. But before we asked him, a man got up and said to him, "O Abu `Abdur-Rahman! Narrate to us about the battles during the time of the afflictions, as Allah says:-- 'And fight them until there is no more afflictions (i.e. no more worshipping of others besides Allah).'" (2.193) Ibn `Umar said (to the man), "Do you know what is meant by afflictions? Let your mother bereave you! Muhammad used to fight against the pagans, for a Muslim was put to trial in his religion (The pagans will either kill him or chain him as a captive). His fighting was not like your fighting which is carried on for the sake of ruling."

حَدَّثَنَا إِسْحَاقُ الْوَاسِطِيُّ، حَدَّثَنَا خَالِدٌ، عَنْ بَيَانٍ، عَنْ وَبَرَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ خَرَجَ عَلَيْنَا عَبْدُ اللَّهِ بْنُ عُمَرَ فَرَجَوْنَا أَنْ يُحَدِّثَنَا، حَدِيثًا حَسَنًا ـ قَالَ ـ فَبَادَرَنَا إِلَيْهِ رَجُلٌ فَقَالَ يَا أَبَا عَبْدِ الرَّحْمَنِ حَدِّثْنَا عَنِ الْقِتَالِ فِي الْفِتْنَةِ وَاللَّهُ يَقُولُ {وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ} فَقَالَ هَلْ تَدْرِي مَا الْفِتْنَةُ ثَكِلَتْكَ أُمُّكَ، إِنَّمَا كَانَ مُحَمَّدٌ صلى الله عليه وسلم يُقَاتِلُ الْمُشْرِكِينَ، وَكَانَ الدُّخُولُ فِي دِينِهِمْ فِتْنَةً، وَلَيْسَ كَقِتَالِكُمْ عَلَى الْمُلْكِ.

Reference	: Sahih al-Bukhari 7095
In-book reference	: Book 92, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 215

(17) Chapter: Al-Fitnah that will move like the waves of the sea

(17) باب الْفِتْنَةِ الَّتِي تَمُوجُ كَمَوْجِ الْبَحْرِ

وَقَالَ ابْنُ عُيَيْنَةَ عَنْ خَلَفِ بْنِ حَوْشَبٍ كَانُوا يَسْتَحِبُّونَ أَنْ يَتَمَثَّلُوا بِهَذِهِ الأَبْيَاتِ عِنْدَ الْفِتَنِ قَالَ امْرُؤُ الْقَيْسِ:الْحَرْبُ أَوَّلُ مَا تَكُونُ
فَتِيَّةً ** تَسْعَى بِزِينَتِهَا لِكُلِّ جَهُولِ

حَتَّى إِذَا اشْتَعَلَتْ وَشَبَّ ضِرَامُهَا ** وَلَّتْ عَجُوزًا غَيْرَ ذَاتِ حَلِيلِ
شَمْطَاءَ يُنْكَرُ لَوْنُهَا وَتَغَيَّرَتْ ** مَكْرُوهَةً لِلشَّمِّ وَالتَّقْبِيلِ

Narrated Shaqiq:

I heard Hudhaifa saying, "While we were sitting with `Umar, he said, 'Who among you remembers the statement of the Prophet (ﷺ) about the afflictions?' Hudhaifa said, "The affliction of a man in his family, his property, his children and his neighbors are expiated by his prayers, Zakat (and alms) and enjoining good and forbidding evil." `Umar said, "I do not ask you about these afflictions, but about those afflictions which will move like the waves of the sea." Hudhaifa said, "Don't worry about it, O chief of the believers, for there is a closed door between you and them." `Umar said, "Will that door be broken or opened?" I said, "No. it will be broken." `Umar said, "Then it will never be closed," I said, "Yes." We asked Hudhaifa, "Did `Umar know what that door meant?" He replied, "Yes, as I know that there will be night before tomorrow morning, that is because I narrated to him a true narration free from errors." We dared not ask Hudhaifa as to whom the door represented so we ordered Masruq to ask him what does the door stand for? He replied, "`Umar."

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا شَقِيقٌ، سَمِعْتُ حُذَيْفَةَ، يَقُولُ بَيْنَا نَحْنُ جُلُوسٌ عِنْدَ عُمَرَ قَالَ أَيُّكُمْ يَحْفَظُ قَوْلَ النَّبِيِّ صلى الله عليه وسلم فِي الْفِتْنَةِ. قَالَ " **فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَوَلَدِهِ وَجَارِهِ، تُكَفِّرُهَا الصَّلاَةُ وَالصَّدَقَةُ وَالأَمْرُ بِالْمَعْرُوفِ وَالنَّهْىُ عَنِ الْمُنْكَرِ** ". قَالَ لَيْسَ عَنْ هَذَا أَسْأَلُكَ، وَلَكِنِ الَّتِي تَمُوجُ كَمَوْجِ الْبَحْرِ. قَالَ لَيْسَ عَلَيْكَ مِنْهَا بَأْسٌ يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ بَيْنَكَ وَبَيْنَهَا بَابًا مُغْلَقًا. قَالَ عُمَرُ أَيُكْسَرُ الْبَابُ أَمْ يُفْتَحُ قَالَ بَلْ يُكْسَرُ. قَالَ عُمَرُ إِذًا لاَ يُغْلَقَ أَبَدًا. قُلْتُ أَجَلْ. قُلْنَا لِحُذَيْفَةَ أَكَانَ عُمَرُ يَعْلَمُ الْبَابَ قَالَ نَعَمْ كَمَا أَعْلَمُ أَنَّ دُونَ غَدٍ لَيْلَةً، وَذَلِكَ أَنِّي حَدَّثْتُهُ حَدِيثًا لَيْسَ بِالأَغَالِيطِ. فَهِبْنَا أَنْ نَسْأَلَهُ مَنِ الْبَابُ فَأَمَرْنَا مَسْرُوقًا فَسَأَلَهُ فَقَالَ مَنِ الْبَابُ قَالَ عُمَرُ.

Reference	: Sahih al-Bukhari 7096
In-book reference	: Book 92, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 216

Narrated Abu Musa Al-Ash`ari:

The Prophet (ﷺ) went out to one of the gardens of Medina for some business and I went out to follow him. When he entered the garden, I sat at its gate and said to myself, "To day I will be the gatekeeper of the Prophet though he has not ordered me." The Prophet (ﷺ) went and finished his need and went to sit on the constructed edge of the well and uncovered his legs and hung them in the well. In the meantime Abu Bakr came and asked permission to enter. I said (to him), "Wait till I get you permission." Abu Bakr waited outside and I went to the Prophet (ﷺ) and said, "O Allah's Prophet! Abu Bakr asks your permission to enter." He said, "Admit him, and give him the glad tidings of entering Paradise." So Abu Bakr entered and sat on the right side of the Prophet (ﷺ) and uncovered his legs and hung them in the well. Then `Umar came and I said (to him), "Wait till I get you permission." The Prophet (ﷺ) said, "Admit him and give him the glad tidings of entering Paradise." So `Umar entered and sat on the left side of the Prophet and uncovered his legs and hung them in the well so that one side of the well became fully occupied and there remained no place for any-one to sit. Then `Uthman came and I said (to him), "Wait till I get permission for you." The Prophet (ﷺ) said, "Admit him and give him the glad tidings of entering Paradise with a calamity which will befall him." When he entered, he could not find any place to sit with them so he went to the other edge of the well opposite them and uncovered his legs and hung them in the well. I wished that a brother of mine would come, so I invoked Allah for his coming. (Ibn Al-Musaiyab said, "I interpreted that (narration) as indicating their graves. The first three are together and the grave of `Uthman is separate from theirs.")

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، قَالَ خَرَجَ النَّبِيُّ صلى الله عليه وسلم إِلَى حَائِطٍ مِنْ حَوَائِطِ الْمَدِينَةِ لِحَاجَتِهِ، وَخَرَجْتُ فِي إِثْرِهِ، فَلَمَّا دَخَلَ الْحَائِطَ جَلَسْتُ عَلَى بَابِهِ وَقُلْتُ لأَكُونَنَّ الْيَوْمَ بَوَّابَ النَّبِيِّ صلى الله عليه وسلم وَلَمْ يَأْمُرْنِي فَذَهَبَ النَّبِيُّ صلى الله عليه وسلم وَقَضَى حَاجَتَهُ، وَجَلَسَ عَلَى قُفِّ الْبِئْرِ، فَكَشَفَ عَنْ سَاقَيْهِ وَدَلاَّهُمَا فِي الْبِئْرِ، فَجَاءَ أَبُو بَكْرٍ يَسْتَأْذِنُ عَلَيْهِ لِيَدْخُلَ فَقُلْتُ كَمَا أَنْتَ حَتَّى أَسْتَأْذِنَ لَكَ، فَوَقَفَ فَجِئْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقُلْتُ يَا نَبِيَّ اللَّهِ أَبُو بَكْرٍ يَسْتَأْذِنُ عَلَيْكَ. قَالَ " ائْذَنْ لَهُ، وَبَشِّرْهُ بِالْجَنَّةِ ". فَدَخَلَ فَجَاءَ عَنْ يَمِينِ النَّبِيِّ صلى الله عليه وسلم فَكَشَفَ عَنْ سَاقَيْهِ وَدَلاَّهُمَا فِي الْبِئْرِ، فَجَاءَ عُمَرُ فَقُلْتُ كَمَا أَنْتَ حَتَّى أَسْتَأْذِنَ لَكَ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " ائْذَنْ لَهُ، وَبَشِّرْهُ بِالْجَنَّةِ ". فَجَاءَ عَنْ يَسَارِ النَّبِيِّ صلى الله عليه وسلم فَكَشَفَ عَنْ سَاقَيْهِ فَدَلاَّهُمَا فِي الْبِئْرِ، فَامْتَلأَ الْقُفُّ فَلَمْ يَكُنْ فِيهِ مَجْلِسٌ، ثُمَّ جَاءَ عُثْمَانُ فَقُلْتُ كَمَا أَنْتَ حَتَّى أَسْتَأْذِنَ لَكَ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " ائْذَنْ لَهُ، وَبَشِّرْهُ بِالْجَنَّةِ، مَعَهَا بَلاَءٌ يُصِيبُهُ ". فَدَخَلَ فَلَمْ يَجِدْ مَعَهُمْ مَجْلِسًا، فَتَحَوَّلَ حَتَّى جَاءَ مُقَابِلَهُمْ عَلَى شَفَةِ الْبِئْرِ، فَكَشَفَ عَنْ سَاقَيْهِ ثُمَّ دَلاَّهُمَا فِي الْبِئْرِ. فَجَعَلْتُ أَتَمَنَّى أَخًا لِي وَأَدْعُو اللَّهَ أَنْ يَأْتِيَ. قَالَ ابْنُ الْمُسَيَّبِ فَتَأَوَّلْتُ ذَلِكَ قُبُورَهُمُ اجْتَمَعَتْ هَا هُنَا وَانْفَرَدَ عُثْمَانُ.

Reference	: Sahih al-Bukhari 7097
In-book reference	: Book 92, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 217

Narrated Abu Wail:

Someone said to Usama, "Will you not talk to this (Uthman)?" Usama said, "I talked to him (secretly) without being the first man to open an evil door. I will never tell a ruler who rules over two men or more that he is good after I heard Allah's Messenger (ﷺ) saying, 'A man will be brought and put in Hell (Fire) and he will circumambulate (go around and round) in Hell (Fire) like a donkey of a (flour) grinding mill, and all the people of Hell (Fire) will gather around him and will say to him, O so-and-so! Didn't you use to order others for good and forbid them from evil?' That man will say, 'I used to order others to do good but I myself never used to do it, and I used to forbid others from evil while I myself used to do evil.' "

حَدَّثَنِي بِشْرُ بْنُ خَالِدٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، سَمِعْتُ أَبَا وَائِلٍ، قَالَ قِيلَ لأُسَامَةَ أَلاَ تُكَلِّمُ هَذَا. قَالَ قَدْ كَلَّمْتُهُ مَا دُونَ أَنْ أَفْتَحَ بَابًا، أَكُونُ أَوَّلَ مَنْ يَفْتَحُهُ، وَمَا أَنَا بِالَّذِي أَقُولُ لِرَجُلٍ بَعْدَ أَنْ يَكُونَ أَمِيرًا عَلَى رَجُلَيْنِ أَنْتَ خَيْرٌ. بَعْدَ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم يَقُولُ " يُجَاءُ بِرَجُلٍ فَيُطْرَحُ فِي النَّارِ، فَيَطْحَنُ فِيهَا كَطَحْنِ الْحِمَارِ بِرَحَاهُ، فَيُطِيفُ بِهِ أَهْلُ النَّارِ فَيَقُولُونَ أَىْ فُلاَنُ أَلَسْتَ كُنْتَ تَأْمُرُ بِالْمَعْرُوفِ، وَتَنْهَى عَنِ الْمُنْكَرِ فَيَقُولُ إِنِّي كُنْتُ آمُرُ بِالْمَعْرُوفِ وَلاَ أَفْعَلُهُ، وَأَنْهَى عَنِ الْمُنْكَرِ وَأَفْعَلُهُ ".

Reference : Sahih al-Bukhari 7098
In-book reference : Book 92, Hadith 49
USC-MSA web (English) reference : Vol. 9, Book 88, Hadith 218
(deprecated numbering scheme)

(18) Chapter: Chapter — باب (18)

Narrated Abu Bakra:

During the battle of Al-Jamal, Allah benefited me with a Word (I heard from the Prophet). When the Prophet heard the news that the people of the Persia had made the daughter of Khosrau their Queen (ruler), he said, "Never will succeed such a nation as makes a woman their ruler."

حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْثَمِ، حَدَّثَنَا عَوْفٌ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، قَالَ لَقَدْ نَفَعَنِي اللَّهُ بِكَلِمَةٍ أَيَّامَ الْجَمَلِ لَمَّا بَلَغَ النَّبِيَّ صلى الله عليه وسلم أَنَّ فَارِسًا مَلَّكُوا ابْنَةَ كِسْرَى قَالَ " لَنْ يُفْلِحَ قَوْمٌ وَلَّوْا أَمْرَهُمُ امْرَأَةً ".

Reference : Sahih al-Bukhari 7099
In-book reference : Book 92, Hadith 50
USC-MSA web (English) reference : Vol. 9, Book 88, Hadith 219
(deprecated numbering scheme)

Narrated Abu Maryam `Abdullah bin Ziyad Al-Aasadi:

When Talha, AzZubair and `Aisha moved to Basra, `Ali sent `Ammar bin Yasir and Hasan bin `Ali who came to us at Kufa and ascended the pulpit. Al-Hasan bin `Ali was at the top of the pulpit and `Ammar was below Al-Hasan. We all gathered before him. I heard `Ammar saying, "`Aisha has moved to Al-Busra. By Allah! She is the wife of your Prophet in this world and in the Hereafter. But Allah has put you to test whether you obey Him (Allah) or her (`Aisha).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، حَدَّثَنَا أَبُو حَصِينٍ، حَدَّثَنَا أَبُو مَرْيَمَ عَبْدُ اللَّهِ بْنُ زِيَادٍ الأَسَدِيُّ، قَالَ لَمَّا سَارَ طَلْحَةُ وَالزُّبَيْرُ وَعَائِشَةُ إِلَى الْبَصْرَةِ بَعَثَ عَلِيٌّ عَمَّارَ بْنَ يَاسِرٍ وَحَسَنَ بْنَ عَلِيٍّ، فَقَدِمَا عَلَيْنَا الْكُوفَةَ فَصَعِدَا الْمِنْبَرَ، فَكَانَ الْحَسَنُ بْنُ عَلِيٍّ فَوْقَ الْمِنْبَرِ فِي أَعْلاَهُ، وَقَامَ عَمَّارٌ أَسْفَلَ مِنَ الْحَسَنِ، فَاجْتَمَعْنَا إِلَيْهِ فَسَمِعْتُ عَمَّارًا يَقُولُ إِنَّ عَائِشَةَ قَدْ سَارَتْ إِلَى الْبَصْرَةِ، وَوَاللَّهِ إِنَّهَا لَزَوْجَةُ نَبِيِّكُمْ صلى الله عليه وسلم فِي الدُّنْيَا وَالآخِرَةِ، وَلَكِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى ابْتَلاَكُمْ، لِيَعْلَمَ إِيَّاهُ تُطِيعُونَ أَمْ هِيَ.

Reference : Sahih al-Bukhari 7100
In-book reference : Book 92, Hadith 51
USC-MSA web (English) reference : Vol. 9, Book 88, Hadith 220

(deprecated numbering scheme)

Narrated Abu Wail:

`Ammar stood on the pulpit at Kufa and mentioned `Aisha and her coming (to Busra) and said, "She is the wife of your Prophet in this world and in the Hereafter, but you people are being put to test in this issue."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا ابْنُ أَبِي غَنِيَّةَ، عَنِ الْحَكَمِ، عَنْ أَبِي وَائِلٍ، قَامَ عَمَّارٌ عَلَى مِنْبَرِ الْكُوفَةِ، فَذَكَرَ عَائِشَةَ وَذَكَرَ مَسِيرَهَا وَقَالَ إِنَّهَا زَوْجَةُ نَبِيِّكُمْ صلى الله عليه وسلم فِي الدُّنْيَا وَالآخِرَةِ، وَلَكِنَّهَا مِمَّا ابْتُلِيتُمْ.

Reference	: Sahih al-Bukhari 7101
In-book reference	: Book 92, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 221

Narrated Abu Wail:

Abu Musa and Abii Mas`ud went to `Ammar when `Ali had sent him to Kufa to exhort them to fight (on `Ali's side). They said to him, "Since you have become a Muslim, we have never seen you doing a deed more criticizable to us than your haste in this matter." `Ammar said, "Since you (both) became Muslims, I have never seen you doing a deed more criticizable to me than your keeping away from this matter." Then Abu Mas`ud provided `Ammar and Abu Musa with two-piece outfits to wear, and one of them went to the mosque (of Kufa).

حَدَّثَنَا بَدَلُ بْنُ الْمُحَبَّرِ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنِي عَمْرٌو، سَمِعْتُ أَبَا وَائِلٍ، يَقُولُ دَخَلَ أَبُو مُوسَى وَأَبُو مَسْعُودٍ عَلَى عَمَّارٍ حَيْثُ بَعَثَهُ عَلِيٌّ إِلَى أَهْلِ الْكُوفَةِ يَسْتَنْفِرُهُمْ فَقَالاَ مَا رَأَيْنَاكَ أَتَيْتَ أَمْرًا أَكْرَهَ عِنْدَنَا مِنْ إِسْرَاعِكَ فِي هَذَا الأَمْرِ مُنْذُ أَسْلَمْتَ. فَقَالَ عَمَّارٌ مَا رَأَيْتُ مِنْكُمَا مُنْذُ أَسْلَمْتُمَا أَمْرًا أَكْرَهَ عِنْدِي مِنْ إِبْطَائِكُمَا عَنْ هَذَا الأَمْرِ. وَكَسَاهُمَا حُلَّةً حُلَّةً، ثُمَّ رَاحُوا إِلَى الْمَسْجِدِ.

Reference	: Sahih al-Bukhari 7102, 7103, 7104
In-book reference	: Book 92, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 222

Narrated Shaqiq bin Salama:

I was sitting with Abu Mas`ud and Abu Musa and `Ammar. Abu Mas`ud said (to `Ammar), "There is none of your companions but, if I wish, I could find fault with him except with you. Since you joined the company of the Prophet (ﷺ) I have never seen anything done by you more criticizable by me than your haste in this issue." `Ammar said, O Abu Mas`ud ! I have never seen anything done by you or by this companion of yours (i.e., Abu Musa) more criticizable by me than your keeping away from this issue since the time you both joined the company of the Prophet." Then Abu Mas`ud who was a rich man, said (to his servant), "O boy! Bring two suits." Then he gave one to Abu Musa and the other to `Ammar and said (to them), "Put on these suits before going for the Friday prayer. "

حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، كُنْتُ جَالِسًا مَعَ أَبِي مَسْعُودٍ وَأَبِي مُوسَى وَعَمَّارٍ فَقَالَ أَبُو مَسْعُودٍ مَا مِنْ أَصْحَابِكَ أَحَدٌ إِلاَّ لَوْ شِئْتُ لَقُلْتُ فِيهِ غَيْرَكَ، وَمَا رَأَيْتُ مِنْكَ شَيْئًا مُنْذُ صَحِبْتَ النَّبِيَّ صلى الله عليه وسلم أَعْيَبَ عِنْدِي مِنِ اسْتِسْرَاعِكَ فِي هَذَا الأَمْرِ. قَالَ عَمَّارٌ يَا أَبَا مَسْعُودٍ وَمَا رَأَيْتُ مِنْكَ وَلاَ مِنْ صَاحِبِكَ هَذَا شَيْئًا مُنْذُ صَحِبْتُمَا النَّبِيَّ صلى الله عليه وسلم أَعْيَبَ عِنْدِي مِنْ إِبْطَائِكُمَا فِي هَذَا الأَمْرِ. فَقَالَ أَبُو مَسْعُودٍ وَكَانَ مُوسِرًا يَا غُلاَمُ هَاتِ حُلَّتَيْنِ. فَأَعْطَى إِحْدَاهُمَا أَبَا مُوسَى وَالأُخْرَى عَمَّارًا وَقَالَ رُوحَا فِيهِ إِلَى الْجُمُعَةِ.

Reference	: Sahih al-Bukhari 7105, 7106, 7107
In-book reference	: Book 92, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 223

(19) Chapter: If Allah sends a punishment upon a nation

(19) باب إِذَا أَنْزَلَ اللَّهُ بِقَوْمٍ عَذَابًا

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "If Allah sends punishment upon a nation then it befalls upon the whole population indiscriminately and then they will be resurrected (and judged) according to their deeds. "

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي حَمْزَةُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ ـ رضى الله عنهما ـ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أَنْزَلَ اللَّهُ بِقَوْمٍ عَذَابًا، أَصَابَ الْعَذَابُ مَنْ كَانَ فِيهِمْ، ثُمَّ بُعِثُوا عَلَى أَعْمَالِهِمْ ".

Reference	: Sahih al-Bukhari 7108
In-book reference	: Book 92, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 224

(20) Chapter: “This son of mine is a chief, and Allah may make peace between two groups of Muslims through him.”

(20) بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْحَسَنِ بْنِ عَلِيٍّ: «إِنَّ ابْنِي هَذَا لَسَيِّدٌ وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ»

Narrated Al-Hasan Al-Basri:

When Al-Hasan bin `Ali moved with army units against Muawiya, `Amr bin AL-As said to Muawiya, "I see an army that will not retreat unless and until the opposing army retreats." Muawiya said, "(If the Muslims are killed) who will look after their children?" `Amr bin Al-As said: I (will look after them). On that, `Abdullah bin 'Amir and `Abdur-Rahman bin Samura said, "Let us meet Muawaiya and suggest peace." Al-Hasan Al-Basri added: No doubt, I heard that Abu Bakra said, "Once while the Prophet was addressing (the people), Al-Hasan (bin `Ali) came and the Prophet (ﷺ) said, 'This son of mine is a chief, and Allah may make peace between two groups of Muslims through him."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا إِسْرَائِيلُ أَبُو مُوسَى، وَلَقِيتُهُ، بِالْكُوفَةِ جَاءَ إِلَى ابْنِ شُبْرُمَةَ فَقَالَ أَدْخِلْنِي عَلَى عِيسَى فَأَعِظَهُ. فَكَأَنَّ ابْنَ شُبْرُمَةَ خَافَ عَلَيْهِ فَلَمْ يَفْعَلْ. قَالَ حَدَّثَنَا الْحَسَنُ قَالَ لَمَّا سَارَ الْحَسَنُ بْنُ عَلِيٍّ ـ رضى الله عنهما ـ إِلَى مُعَاوِيَةَ بِالْكَتَائِبِ. قَالَ عَمْرُو بْنُ الْعَاصِ لِمُعَاوِيَةَ أَرَى كَتِيبَةً لاَ تُوَلِّي حَتَّى تُدْبِرَ أُخْرَاهَا. قَالَ مُعَاوِيَةُ مَنْ لِذَرَارِيِّ الْمُسْلِمِينَ. فَقَالَ أَنَا. فَقَالَ عَبْدُ اللَّهِ بْنُ عَامِرٍ وَعَبْدُ الرَّحْمَنِ بْنُ سَمُرَةَ نَلْقَاهُ فَنَقُولُ لَهُ الصُّلْحَ. قَالَ الْحَسَنُ وَلَقَدْ سَمِعْتُ أَبَا بَكْرَةَ قَالَ بَيْنَا النَّبِيُّ صلى الله عليه وسلم يَخْطُبُ جَاءَ الْحَسَنُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " ابْنِي هَذَا سَيِّدٌ وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ ".

Reference	: Sahih al-Bukhari 7109
In-book reference	: Book 92, Hadith 56
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 225

Narrated Harmala:

(Usama's Maula) Usama (bin Zaid) sent me to `Ali (at Kufa) and said, "`Ali will ask you, 'What has prevented your companion from joining me?' You then should say to him, 'If you (`Ali) were in the mouth of a lion, I would like to be with you, but in this matter I won't take any part.' " Harmala added: "`Ali didn't give me anything (when I conveyed the message to him) so I went to Hasan, Hussain and Ibn Ja`far and they loaded my camels with much (wealth).

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ قَالَ عَمْرٌو أَخْبَرَنِي مُحَمَّدُ بْنُ عَلِيٍّ، أَنَّ حَرْمَلَةَ، مَوْلَى أُسَامَةَ أَخْبَرَهُ قَالَ عَمْرٌو وَقَدْ رَأَيْتُ حَرْمَلَةَ قَالَ أَرْسَلَنِي أُسَامَةُ إِلَى عَلِيٍّ وَقَالَ إِنَّهُ سَيَسْأَلُكَ الآنَ فَيَقُولُ مَا خَلَّفَ صَاحِبَكَ فَقُلْ لَهُ يَقُولُ لَكَ لَوْ كُنْتَ فِي شِدْقِ الأَسَدِ لأَحْبَبْتُ أَنْ أَكُونَ مَعَكَ فِيهِ، وَلَكِنَّ هَذَا أَمْرٌ لَمْ أَرَهُ، فَلَمْ يُعْطِنِي شَيْئًا، فَذَهَبْتُ إِلَى حَسَنٍ وَحُسَيْنٍ وَابْنِ جَعْفَرٍ فَأَوْقَرُوا لِي رَاحِلَتِي.

Reference	: Sahih al-Bukhari 7110
In-book reference	: Book 92, Hadith 57
USC-MSA web (English) reference	: Vol. 9, Book 88, Hadith 226

(21) Chapter: Changing the words

(21) باب إِذَا قَالَ عِنْدَ قَوْمٍ شَيْئًا ثُمَّ خَرَجَ فَقَالَ بِخِلاَفِهِ

Narrated Nafi`:

When the people of Medina dethroned Yazid bin Muawiya, Ibn `Umar gathered his special friends and children and said, "I heard the Prophet (ﷺ) saying, 'A flag will be fixed for every betrayer on the Day of Resurrection,' and we have given the oath of allegiance to this person (Yazid) in accordance with the conditions enjoined by Allah and His Apostle and I do not know of anything more faithless than fighting a person who has been given the oath of allegiance in accordance with the conditions enjoined by Allah and His Apostle , and if ever I learn that any person among you has agreed to dethrone Yazid, by giving the oath of allegiance (to somebody else) then there will be separation between him and me."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، قَالَ لَمَّا خَلَعَ أَهْلُ الْمَدِينَةِ يَزِيدَ بْنَ مُعَاوِيَةَ جَمَعَ ابْنُ عُمَرَ حَشَمَهُ وَوَلَدَهُ فَقَالَ إِنِّي سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ ‏"‏ يُنْصَبُ لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ ‏"‏‏.‏ وَإِنَّا قَدْ بَايَعْنَا هَذَا الرَّجُلَ عَلَى بَيْعِ اللَّهِ وَرَسُولِهِ، وَإِنِّي لاَ أَعْلَمُ غَدْرًا أَعْظَمَ مِنْ أَنْ يُبَايَعَ رَجُلٌ عَلَى بَيْعِ اللَّهِ وَرَسُولِهِ، ثُمَّ يُنْصَبُ لَهُ الْقِتَالُ، وَإِنِّي لاَ أَعْلَمُ أَحَدًا مِنْكُمْ خَلَعَهُ، وَلاَ بَايَعَ فِي هَذَا الأَمْرِ، إِلاَّ كَانَتِ الْفَيْصَلَ بَيْنِي وَبَيْنَهُ‏.‏

Reference	: Sahih al-Bukhari 7111
In-book reference	: Book 92, Hadith 58
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 227

Narrated Abu Al-Minhal:

When Ibn Ziyad and Marwan were in Sham and Ibn Az-Zubair took over the authority in Mecca and Qurra' (the Kharijites) revolted in Basra, I went out with my father to Abu Barza Al-Aslami till we entered upon him in his house while he was sitting in the shade of a room built of cane. So we sat with him and my father started talking to him saying, "O Abu Barza! Don't you see in what dilemma the people has fallen?" The first thing heard him saying "I seek reward from Allah for myself because of being angry and scornful at the Quraish tribe. O you Arabs! You know very well that you were in misery and were few in number and misguided, and that Allah has brought you out of all that with Islam and with Muhammad till He brought you to this state (of prosperity and happiness) which you see now; and it is this worldly wealth and pleasures which has caused mischief to appear among you. The one who is in Sham (i.e., Marwan), by Allah, is not fighting except for the sake of worldly gain: and those who are among you, by Allah, are not fighting except for the sake of worldly gain; and that one who is in Mecca (i.e., Ibn Az-Zubair) by Allah, is not fighting except for the sake of worldly gain."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا أَبُو شِهَابٍ، عَنْ عَوْفٍ، عَنْ أَبِي الْمِنْهَالِ، قَالَ لَمَّا كَانَ ابْنُ زِيَادٍ وَمَرْوَانُ بِالشَّأْمِ، وَوَثَبَ ابْنُ الزُّبَيْرِ بِمَكَّةَ، وَوَثَبَ الْقُرَّاءُ بِالْبَصْرَةِ، فَانْطَلَقْتُ مَعَ أَبِي إِلَى أَبِي بَرْزَةَ الأَسْلَمِيِّ حَتَّى دَخَلْنَا عَلَيْهِ فِي دَارِهِ وَهْوَ جَالِسٌ فِي ظِلِّ عُلِّيَّةٍ لَهُ مِنْ قَصَبٍ، فَجَلَسْنَا إِلَيْهِ فَأَنْشَأَ أَبِي يَسْتَطْعِمُهُ الْحَدِيثَ فَقَالَ يَا أَبَا بَرْزَةَ أَلاَ تَرَى مَا وَقَعَ فِيهِ النَّاسُ فَأَوَّلُ شَىْءٍ سَمِعْتُهُ تَكَلَّمَ بِهِ إِنِّي احْتَسَبْتُ عِنْدَ اللَّهِ أَنِّي أَصْبَحْتُ سَاخِطًا عَلَى أَحْيَاءِ قُرَيْشٍ، إِنَّكُمْ يَا مَعْشَرَ الْعَرَبِ كُنْتُمْ عَلَى الْحَالِ الَّذِي عَلِمْتُمْ مِنَ الذِّلَّةِ وَالْقِلَّةِ وَالضَّلاَلَةِ، وَإِنَّ اللَّهَ أَنْقَذَكُمْ بِالإِسْلاَمِ وَبِمُحَمَّدٍ صلى الله عليه وسلم حَتَّى بَلَغَ بِكُمْ مَا تَرَوْنَ، وَهَذِهِ الدُّنْيَا الَّتِي أَفْسَدَتْ بَيْنَكُمْ، إِنَّ ذَاكَ الَّذِي بِالشَّأْمِ وَاللَّهِ إِنْ يُقَاتِلُ إِلاَّ عَلَى الدُّنْيَا‏.‏

Reference	: Sahih al-Bukhari 7112
In-book reference	: Book 92, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 228

Narrated Abi Waih:

Hudhaifa bin Al-Yaman said, 'The hypocrites of today are worse than those of the lifetime of the Prophet, because in those days they used to do evil deeds secretly but today they do such deeds openly.'

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا شُعْبَةُ، عَنْ وَاصِلٍ الأَحْدَبِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ، قَالَ إِنَّ الْمُنَافِقِينَ الْيَوْمَ شَرٌّ مِنْهُمْ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم كَانُوا يَوْمَئِذٍ يُسِرُّونَ وَالْيَوْمَ يَجْهَرُونَ.

Reference : Sahih al-Bukhari 7113
In-book reference : Book 92, Hadith 60
USC-MSA web (English) reference : Vol. 9, Book 88, Hadith 229
(deprecated numbering scheme)

Narrated Abi Asha'sha:

Hudhaifa said, 'In fact, it was hypocrisy that existed in the lifetime of the Prophet (ﷺ) but today it is Kufr (disbelief) after belief.'

حَدَّثَنَا خَلاَّدٌ، حَدَّثَنَا مِسْعَرٌ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي الشَّعْثَاءِ، عَنْ حُذَيْفَةَ، قَالَ إِنَّمَا كَانَ النِّفَاقُ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم فَأَمَّا الْيَوْمَ فَإِنَّمَا هُوَ الْكُفْرُ بَعْدَ الإِيمَانِ.

Reference : Sahih al-Bukhari 7114
In-book reference : Book 92, Hadith 61
USC-MSA web (English) reference : Vol. 9, Book 88, Hadith 230
(deprecated numbering scheme)

(22) Chapter: The Hour will not be established until... (22) باب لاَ تَقُومُ السَّاعَةُ حَتَّى يُغْبَطَ أَهْلُ الْقُبُورِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The Hour will not be established till a man passes by a grave of somebody and says, 'Would that I were in his place.' "

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُولُ يَا لَيْتَنِي مَكَانَهُ ".

Reference : Sahih al-Bukhari 7115
In-book reference : Book 92, Hadith 62
USC-MSA web (English) reference : Vol. 9, Book 88, Hadith 231
(deprecated numbering scheme)

(23) Chapter: Time will change until idols will be worshipped (23) باب تَغْيِيرِ الزَّمَانِ حَتَّى يَعْبُدُوا الأَوْثَانَ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Hour will not be established till the buttocks of the women of the tribe of Daus move while going round Dhi-al-Khalasa." Dhi-al-Khalasa was the idol of the Daus tribe which they used to worship in the Pre Islamic Period of ignorance.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ أَخْبَرَنِي أَبُو هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى تَضْطَرِبَ أَلَيَاتُ نِسَاءِ دَوْسٍ عَلَى ذِي الْخَلَصَةِ ". وَذُو الْخَلَصَةِ طَاغِيَةُ دَوْسٍ الَّتِي كَانُوا يَعْبُدُونَ فِي الْجَاهِلِيَّةِ.

Reference : Sahih al-Bukhari 7116
In-book reference : Book 92, Hadith 63
USC-MSA web (English) reference : Vol. 9, Book 88, Hadith 232
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Hour will not be established till a man from Qahtan appears, driving the people with his stick."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي سُلَيْمَانُ، عَنْ ثَوْرٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ رَجُلٌ مِنْ قَحْطَانَ يَسُوقُ النَّاسَ بِعَصَاهُ ".

Reference	: Sahih al-Bukhari 7117
In-book reference	: Book 92, Hadith 64
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 233

(24) Chapter: The coming of the Fire (24) باب خُرُوجِ النَّارِ

وَقَالَ أَنَسٌ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَوَّلُ أَشْرَاطِ السَّاعَةِ نَارٌ تَحْشُرُ النَّاسَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ».

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Hour will not be established till a fire will come out of the land of Hijaz, and it will throw light on the necks of the camels at Busra."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ أَخْبَرَنِي أَبُو هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى تَخْرُجَ نَارٌ مِنْ أَرْضِ الْحِجَازِ، تُضِيءُ أَعْنَاقَ الإِبِلِ بِبُصْرَى ".

Reference	: Sahih al-Bukhari 7118
In-book reference	: Book 92, Hadith 65
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 234

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Soon the river "Euphrates" will disclose the treasure (the mountain) of gold, so whoever will be present at that time should not take anything of it." Al-A'raj narrated from Abii Huraira that the Prophet (ﷺ) said the same but he said, "It (Euphrates) will uncover a mountain of gold (under it).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْكِنْدِيُّ، حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَدِّهِ، حَفْصِ بْنِ عَاصِمٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُوشِكُ الْفُرَاتُ أَنْ يَحْسِرَ عَنْ كَنْزٍ مِنْ ذَهَبٍ، فَمَنْ حَضَرَهُ فَلاَ يَأْخُذْ مِنْهُ شَيْئًا ".

قَالَ عُقْبَةُ وَحَدَّثَنَا عُبَيْدُ اللَّهِ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ إِلاَّ أَنَّهُ قَالَ " يَحْسِرُ عَنْ جَبَلٍ مِنْ ذَهَبٍ ".

Reference	: Sahih al-Bukhari 7119
In-book reference	: Book 92, Hadith 66
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 235

(25) Chapter: Chapter (25) باب

Narrated Haritha bin Wahb:

I heard Allah's Messenger (ﷺ) saying, "Give in charity because there will come a time on the people when a person will go out with his alms from place to place but will not find anybody to accept it."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، حَدَّثَنَا مَعْبَدٌ، سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " تَصَدَّقُوا، فَسَيَأْتِي عَلَى النَّاسِ زَمَانٌ يَمْشِي الرَّجُلُ بِصَدَقَتِهِ، فَلاَ يَجِدُ مَنْ يَقْبَلُهَا ". قَالَ مُسَدَّدٌ حَارِثَةُ أَخُو عُبَيْدِ اللَّهِ بْنِ عُمَرَ لأُمِّهِ قَالَهُ أَبُو عَبْدِ اللَّهِ.

Reference : Sahih al-Bukhari 7120
In-book reference : Book 92, Hadith 67
USC-MSA web (English) reference : Vol. 9, Book 88, Hadith 236
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Hour will not be established (1) till two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine, (2) till about thirty Dajjals (liars) appear, and each one of them will claim that he is Allah's Messenger (ﷺ), (3) till the religious knowledge is taken away (by the death of Religious scholars) (4) earthquakes will increase in number (5) time will pass quickly, (6) afflictions will appear, (7) Al-Harj, (i.e., killing) will increase, (8) till wealth will be in abundance ---- so abundant that a wealthy person will worry lest nobody should accept his Zakat, and whenever he will present it to someone, that person (to whom it will be offered) will say, 'I am not in need of it, (9) till the people compete with one another in constructing high buildings, (10) till a man when passing by a grave of someone will say, 'Would that I were in his place (11) and till the sun rises from the West. So when the sun will rise and the people will see it (rising from the West) they will all believe (embrace Islam) but that will be the time when: (As Allah said,) 'No good will it do to a soul to believe then, if it believed not before, nor earned good (by deeds of righteousness) through its Faith.' (6.158) And the Hour will be established while two men spreading a garment in front of them but they will not be able to sell it, nor fold it up; and the Hour will be established when a man has milked his she-camel and has taken away the milk but he will not be able to drink it; and the Hour will be established before a man repairing a tank (for his livestock) is able to water (his animals) in it; and the Hour will be established when a person has raised a morsel (of food) to his mouth but will not be able to eat it."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى تَقْتَتِلَ فِئَتَانِ عَظِيمَتَانِ، يَكُونُ بَيْنَهُمَا مَقْتَلَةٌ عَظِيمَةٌ، دَعْوَتُهُمَا وَاحِدَةٌ، وَحَتَّى يُبْعَثَ دَجَّالُونَ كَذَّابُونَ، قَرِيبٌ مِنْ ثَلاَثِينَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ، وَحَتَّى يُقْبَضَ الْعِلْمُ، وَتَكْثُرَ الزَّلاَزِلُ، وَيَتَقَارَبَ الزَّمَانُ، وَتَظْهَرَ الْفِتَنُ، وَيَكْثُرَ الْهَرْجُ وَهْوَ الْقَتْلُ، وَحَتَّى يَكْثُرَ فِيكُمُ الْمَالُ فَيَفِيضَ، حَتَّى يُهِمَّ رَبَّ الْمَالِ مَنْ يَقْبَلُ صَدَقَتَهُ، وَحَتَّى يَعْرِضَهُ فَيَقُولَ الَّذِي يَعْرِضُهُ عَلَيْهِ لاَ أَرَبَ لِي بِهِ. وَحَتَّى يَتَطَاوَلَ النَّاسُ فِي الْبُنْيَانِ، وَحَتَّى يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُولُ يَا لَيْتَنِي مَكَانَهُ. وَحَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا طَلَعَتْ وَرَآهَا النَّاسُ ـ يَعْنِي ـ آمَنُوا أَجْمَعُونَ، فَذَلِكَ حِينَ لاَ يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ، أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ نَشَرَ الرَّجُلاَنِ ثَوْبَهُمَا بَيْنَهُمَا، فَلاَ يَتَبَايَعَانِهِ وَلاَ يَطْوِيَانِهِ، وَلَتَقُومَنَّ السَّاعَةُ وَقَدِ انْصَرَفَ الرَّجُلُ بِلَبَنِ لِقْحَتِهِ فَلاَ يَطْعَمُهُ، وَلَتَقُومَنَّ السَّاعَةُ وَهْوَ يُلِيطُ حَوْضَهُ فَلاَ يَسْقِي فِيهِ، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ رَفَعَ أُكْلَتَهُ إِلَى فِيهِ فَلاَ يَطْعَمُهَا ".

Reference : Sahih al-Bukhari 7121
In-book reference : Book 92, Hadith 68
USC-MSA web (English) reference : Vol. 9, Book 88, Hadith 237
(deprecated numbering scheme)

(26) Chapter: Information about Ad-Dajjal (26) باب ذِكْرِ الدَّجَّالِ

Narrated Al-Mughira bin Shu`ba:

Nobody asked the Prophet (ﷺ) as many questions as I asked regarding Ad-Dajjal. The Prophet (ﷺ) said to me, "What worries you about him?" I said, "Because the people say that he will have a mountain of bread and a river of water with him (i.e. he will have abundance of food and water)" The Prophet (ﷺ) said, "Nay, he is too mean to be allowed such a thing by Allah"' (but it is only to test mankind whether they believe in Allah or in Ad-Dajjal.)

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي قَيْسٌ، قَالَ قَالَ لِي الْمُغِيرَةُ بْنُ شُعْبَةَ مَا سَأَلَ أَحَدٌ النَّبِيَّ صلى الله عليه وسلم عَنِ الدَّجَّالِ مَا سَأَلْتُهُ وَإِنَّهُ قَالَ لِي " مَا يَضُرُّكَ مِنْهُ ". قُلْتُ لأَنَّهُمْ يَقُولُونَ إِنَّ مَعَهُ جَبَلَ خُبْزٍ وَنَهَرَ مَاءٍ. قَالَ " هُوَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذَلِكَ ".

Reference : Sahih al-Bukhari 7122
In-book reference : Book 92, Hadith 69
USC-MSA web (English) reference : Vol. 9, Book 88, Hadith 238
(deprecated numbering scheme)

Narrated Ibn 'Umar (ra) :

The Prophet (ﷺ) (ﷺ) said (about Ad-Dajjal) that he is one eyed, his right eye is as if a protruding out grape."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أُرَاهُ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَعْوَرُ عَيْنِ الْيُمْنَى، كَأَنَّهَا عِنَبَةٌ طَافِيَةٌ ".

Reference : Sahih al-Bukhari 7123
In-book reference : Book 92, Hadith 70
USC-MSA web (English) reference : Vol. 1, Book 88, Hadith 238
(deprecated numbering scheme)

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Ad-Dajjal will come and encamp at a place close to Medina and then Medina will shake thrice whereupon every Kafir (disbeliever) and hypocrite will go out (of Medina) towards him."

حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ، حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " يَجِيءُ الدَّجَّالُ حَتَّى يَنْزِلَ فِي نَاحِيَةِ الْمَدِينَةِ، ثُمَّ تَرْجُفُ الْمَدِينَةُ ثَلاَثَ رَجَفَاتٍ، فَيَخْرُجُ إِلَيْهِ كُلُّ كَافِرٍ وَمُنَافِقٍ ".

Reference : Sahih al-Bukhari 7124
In-book reference : Book 92, Hadith 71
USC-MSA web (English) reference : Vol. 9, Book 88, Hadith 239
(deprecated numbering scheme)

Narrated Abu Bakra:

The Prophet (ﷺ) said, "The terror caused by Al-Masih Ad-Dajjal will not enter Medina and at that time Medina will have seven gates and there will be two angels at each gate (guarding them).

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَدْخُلُ الْمَدِينَةَ رُعْبُ الْمَسِيحِ الدَّجَّالِ، وَلَهَا يَوْمَئِذٍ سَبْعَةُ أَبْوَابٍ، عَلَى كُلِّ باب مَلَكَانِ ".

Reference : Sahih al-Bukhari 7125
In-book reference : Book 92, Hadith 72
USC-MSA web (English) reference : Vol. 9, Book 88, Hadith 240
(deprecated numbering scheme)

Narrated Abu Bakra:

[as above]

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا مِسْعَرٌ، حَدَّثَنَا سَعْدُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَدْخُلُ الْمَدِينَةَ رُعْبُ الْمَسِيحِ، لَهَا يَوْمَئِذٍ سَبْعَةُ أَبْوَابٍ، عَلَى كُلِّ باب مَلَكَانِ ".

قَالَ وَقَالَ ابْنُ إِسْحَاقَ عَنْ صَالِحِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، قَالَ قَدِمْتُ الْبَصْرَةَ فَقَالَ لِي أَبُو بَكْرَةَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم بِهَذَا.

Reference : Sahih al-Bukhari 7126
In-book reference : Book 92, Hadith 73
USC-MSA web (English) reference : Vol. 1, Book 88, Hadith 240
(deprecated numbering scheme)

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) stood up amongst the people and then praised and glorified Allah as He deserved and then he mentioned Ad-Dajjal, saying, "I warn you of him, and there was no prophet but warned his followers of him; but I will tell you something about him which no prophet has told his followers: Ad- Dajjal is one-eyed whereas Allah is not."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي النَّاسِ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ ذَكَرَ الدَّجَّالَ فَقَالَ " إِنِّي لأُنْذِرُكُمُوهُ، وَمَا مِنْ نَبِيٍّ إِلاَّ وَقَدْ أَنْذَرَهُ قَوْمَهُ، وَلَكِنِّي سَأَقُولُ لَكُمْ فِيهِ قَوْلاً لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ، إِنَّهُ أَعْوَرُ وَإِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ ".

Reference	: Sahih al-Bukhari 7127
In-book reference	: Book 92, Hadith 74
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 241

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said. "While I was sleeping, I saw myself (in a dream) performing Tawaf around the Ka`ba. Behold, I saw a reddish-white man with lank hair, and water was dropping from his head. I asked, "Who is this?' They replied, 'The son of Mary.' Then I turned my face to see another man with a huge body, red complexion and curly hair and blind in one eye. His eye looked like a protruding out grape. They said (to me), He is Ad-Dajjal." The Prophet (ﷺ) added, "The man he resembled most is Ibn Qatan, a man from the tribe of Khuza`a. "

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " بَيْنَا أَنَا نَائِمٌ أَطُوفُ بِالْكَعْبَةِ، فَإِذَا رَجُلٌ آدَمُ سَبْطُ الشَّعَرِ يَنْطُفُ ـ أَوْ يُهَرَاقُ ـ رَأْسُهُ مَاءً قُلْتُ مَنْ هَذَا قَالُوا ابْنُ مَرْيَمَ. ثُمَّ ذَهَبْتُ أَلْتَفِتُ، فَإِذَا رَجُلٌ جَسِيمٌ أَحْمَرُ جَعْدُ الرَّأْسِ أَعْوَرُ الْعَيْنِ، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ قَالُوا هَذَا الدَّجَّالُ. أَقْرَبُ النَّاسِ بِهِ شَبَهًا ابْنُ قَطَنٍ ". رَجُلٌ مِنْ خُزَاعَةَ.

Reference	: Sahih al-Bukhari 7128
In-book reference	: Book 92, Hadith 75
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 242

Narrated `Aisha:

I heard Allah's Messenger (ﷺ) in his prayer, seeking refuge with Allah from the afflictions of Ad-Dajjal.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَسْتَعِيذُ فِي صَلاَتِهِ مِنْ فِتْنَةِ الدَّجَّالِ.

Reference	: Sahih al-Bukhari 7129
In-book reference	: Book 92, Hadith 76
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 243

Narrated Hudhaifa:

The Prophet (ﷺ) said about Ad-Dajjal that he would have water and fire with him: (what would seem to be) fire, would be cold water and (what would seem to be) water, would be fire.

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ رِبْعِيٍّ، عَنْ حُذَيْفَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ فِي الدَّجَّالِ " إِنَّ مَعَهُ مَاءً وَنَارًا، فَنَارُهُ مَاءٌ بَارِدٌ، وَمَاؤُهُ نَارٌ ". قَالَ أَبُو مَسْعُودٍ أَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 7130
In-book reference	: Book 92, Hadith 77
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 244

Narrated Anas:

The Prophet (ﷺ) said, "No prophet was sent but that he warned his followers against the one-eyed liar (Ad-Dajjal). Beware! He is blind in one eye, and your Lord is not so, and there will be written between his (Ad-Dajjal's) eyes (the word) Kafir (i.e., disbeliever)." (This Hadith is also quoted by Abu Huraira and Ibn `Abbas).

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، رضى الله عنه قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَا بُعِثَ نَبِيٌّ إِلاَّ أَنْذَرَ أُمَّتَهُ الأَعْوَرَ الْكَذَّابَ، أَلاَ إِنَّهُ أَعْوَرُ، وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ، وَإِنَّ بَيْنَ عَيْنَيْهِ مَكْتُوبٌ كَافِرٌ ". فِيهِ أَبُو هُرَيْرَةَ وَابْنُ عَبَّاسٍ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 7131
In-book reference	: Book 92, Hadith 78
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 245

(27) Chapter: Ad-Dajjal will not be able to enter Al-Madina

(27) باب لاَ يَدْخُلُ الدَّجَّالُ الْمَدِينَةَ

Narrated Abu Sa`id:

One day Allah's Messenger (ﷺ) narrated to us a long narration about Ad-Dajjal and among the things he narrated to us, was: "Ad-Dajjal will come, and he will be forbidden to enter the mountain passes of Medina. He will encamp in one of the salt areas neighboring Medina and there will appear to him a man who will be the best or one of the best of the people. He will say 'I testify that you are Ad-Dajjal whose story Allah's Messenger (ﷺ) has told us.' Ad-Dajjal will say (to his audience), 'Look, if I kill this man and then give him life, will you have any doubt about my claim?' They will reply, 'No,' Then Ad- Dajjal will kill that man and then will make him alive. The man will say, 'By Allah, now I recognize you more than ever!' Ad-Dajjal will then try to kill him (again) but he will not be given the power to do so."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ أَبَا سَعِيدٍ، قَالَ حَدَّثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمًا حَدِيثًا طَوِيلاً عَنِ الدَّجَّالِ، فَكَانَ فِيمَا يُحَدِّثُنَا بِهِ أَنَّهُ قَالَ " يَأْتِي الدَّجَّالُ وَهُوَ مُحَرَّمٌ عَلَيْهِ أَنْ يَدْخُلَ نِقَابَ الْمَدِينَةِ، فَيَنْزِلُ بَعْضَ السِّبَاخِ الَّتِي تَلِي الْمَدِينَةَ، فَيَخْرُجُ إِلَيْهِ يَوْمَئِذٍ رَجُلٌ وَهْوَ خَيْرُ النَّاسِ أَوْ مِنْ خِيَارِ النَّاسِ، فَيَقُولُ أَشْهَدُ أَنَّكَ الدَّجَّالُ الَّذِي حَدَّثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم حَدِيثَهُ، فَيَقُولُ الدَّجَّالُ أَرَأَيْتُمْ إِنْ قَتَلْتُ هَذَا ثُمَّ أَحْيَيْتُهُ، هَلْ تَشُكُّونَ فِي الأَمْرِ فَيَقُولُونَ لاَ. فَيَقْتُلُهُ ثُمَّ يُحْيِيهِ فَيَقُولُ وَاللَّهِ مَا كُنْتُ فِيكَ أَشَدَّ بَصِيرَةً مِنِّي الْيَوْمَ. فَيُرِيدُ الدَّجَّالُ أَنْ يَقْتُلَهُ فَلاَ يُسَلَّطُ عَلَيْهِ ".

Reference	: Sahih al-Bukhari 7132
In-book reference	: Book 92, Hadith 79
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 246

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "There are angels at the mountain passes of Medina (so that) neither plague nor Ad-Dajjal can enter it.'

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجْمِرِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " عَلَى أَنْقَابِ الْمَدِينَةِ مَلاَئِكَةٌ، لاَ يَدْخُلُهَا الطَّاعُونُ وَلاَ الدَّجَّالُ ".

Reference	: Sahih al-Bukhari 7133
In-book reference	: Book 92, Hadith 80
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 247

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Ad-Dajjal will come to Medina and find the angels guarding it. So Allah willing, neither Ad-Dajjal, nor plague will be able to come near it."

حَدَّثَنِي يَحْيَى بْنُ مُوسَى، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْمَدِينَةُ يَأْتِيهَا الدَّجَّالُ، فَيَجِدُ الْمَلاَئِكَةَ يَحْرُسُونَهَا، فَلاَ يَقْرَبُهَا الدَّجَّالُ ـ قَالَ ـ وَلاَ الطَّاعُونُ، إِنْ شَاءَ اللَّهُ ".

Reference	: Sahih al-Bukhari 7134
In-book reference	: Book 92, Hadith 81
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 248

(28) Chapter: Ya’juj and Ma’juj (28) باب يَأْجُوجَ وَمَأْجُوجَ

Narrated Zainab bint Jahsh:

That one day Allah's Messenger (ﷺ) entered upon her in a state of fear and said, "None has the right to be worshipped but Allah! Woe to the Arabs from the Great evil that has approached (them). Today a hole has been opened in the dam of Gog and Magog like this." The Prophet (ﷺ) made a circle with his index finger and thumb. Zainab bint Jahsh added: I said, "O Alllah's Apostle! Shall we be destroyed though there will be righteous people among us?" The Prophet (ﷺ) said, "Yes, if the (number) of evil (persons) increased."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، ح وَحَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّ زَيْنَبَ ابْنَةَ أَبِي سَلَمَةَ، حَدَّثَتْهُ عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ، عَنْ زَيْنَبَ ابْنَةِ جَحْشٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ عَلَيْهَا يَوْمًا فَزِعًا يَقُولُ " لاَ إِلَهَ إِلاَّ اللَّهُ، وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ، فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ ". وَحَلَّقَ بِإِصْبَعَيْهِ الإِبْهَامِ وَالَّتِي تَلِيهَا. قَالَتْ زَيْنَبُ ابْنَةُ جَحْشٍ فَقُلْتُ يَا رَسُولَ اللَّهِ أَفَنَهْلِكُ وَفِينَا الصَّالِحُونَ قَالَ " نَعَمْ إِذَا كَثُرَ الْخُبْثُ ".

Reference	: Sahih al-Bukhari 7135
In-book reference	: Book 92, Hadith 82
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 249

Narrated Abu Huraira:

The Prophet (ﷺ) said, "A hole has been opened in the dam of Gog and Magog." Wuhaib (the sub-narrator) made the number 90 (with his index finger and thumb).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يُفْتَحُ الرَّدْمُ رَدْمُ يَأْجُوجَ وَمَأْجُوجَ مِثْلَ هَذِهِ ". وَعَقَدَ وُهَيْبٌ تِسْعِينَ.

Reference	: Sahih al-Bukhari 7136
In-book reference	: Book 92, Hadith 83
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 88, Hadith 250

93 - The Book of Judgments (Ahkaam) (7137 - 7225)
كتاب الأحكام

(1) Chapter: “Obey Allah and obey the Messenger and those of you who are in authority...”

(1) بَابُ قَوْلِ اللَّهِ تَعَالَى: {أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الأَمْرِ مِنْكُمْ}

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me."

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي ".

Reference	: Sahih al-Bukhari 7137
In-book reference	: Book 93, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 251

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "Surely! Everyone of you is a guardian and is responsible for his charges: The Imam (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them; and the slave of a man is a guardian of his master's property and is responsible for it. Surely, everyone of you is a guardian and responsible for his charges."

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَلاَ كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالإِمَامُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهْوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهْوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى أَهْلِ بَيْتِ زَوْجِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ، وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهْوَ مَسْئُولٌ عَنْهُ، أَلاَ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ ".

Reference	: Sahih al-Bukhari 7138
In-book reference	: Book 93, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 252

(2) Chapter: The rulers from the Quraish

(2) باب الأُمَرَاءُ مِنْ قُرَيْشٍ

Narrated Muhammad bin Jubair bin Mut`im:

That while he was included in a delegation of Quraish staying with Muawiya, Muawiya heard that `Abdullah bin `Amr had said that there would be a king from Qahtan tribe, whereupon he became very angry. He stood up, and after glorifying and praising Allah as He deserved, said, "To proceed, I have come to know that some of you men are narrating things which are neither in Allah's Book, nor has been mentioned by Allah's Messenger (ﷺ) . Such people are the ignorant among you. Beware of such vain desires that mislead those who have them. I have heard Allah's Messenger (ﷺ) saying, 'This matter (of the caliphate) will remain with the Quraish, and none will rebel against them, but Allah will throw him down on his face as long as they stick to the rules and regulations of the religion (Islam).'"

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ كَانَ مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ يُحَدِّثُ أَنَّهُ بَلَغَ مُعَاوِيَةَ وَهْوَ عِنْدَهُ فِي وَفْدٍ مِنْ قُرَيْشٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو يُحَدِّثُ أَنَّهُ سَيَكُونُ مَلِكٌ مِنْ قَحْطَانَ فَغَضِبَ، فَقَامَ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنَّهُ بَلَغَنِي أَنَّ رِجَالاً مِنْكُمْ يُحَدِّثُونَ أَحَادِيثَ لَيْسَتْ فِي كِتَابِ اللَّهِ، وَلاَ تُؤْثَرُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأُولَئِكَ جُهَّالُكُمْ، فَإِيَّاكُمْ وَالأَمَانِيَّ الَّتِي تُضِلُّ أَهْلَهَا، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ هَذَا الأَمْرَ فِي قُرَيْشٍ، لاَ يُعَادِيهِمْ أَحَدٌ إِلاَّ كَبَّهُ اللَّهُ عَلَى وَجْهِهِ مَا أَقَامُوا الدِّينَ ". تَابَعَهُ نُعَيْمٌ عَنِ ابْنِ الْمُبَارَكِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ مُحَمَّدِ بْنِ جُبَيْرٍ.

Reference	: Sahih al-Bukhari 7139
In-book reference	: Book 93, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 253

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "This matter (caliphate) will remain with the Quraish even if only two of them were still existing."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ، سَمِعْتُ أَبِي يَقُولُ، قَالَ ابْنُ عُمَرَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَزَالُ الأَمْرُ فِي قُرَيْشٍ مَا بَقِيَ مِنْهُمُ اثْنَانِ ".

Reference	: Sahih al-Bukhari 7140
In-book reference	: Book 93, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 254

(3) Chapter: The reward of judging according to Al-Hikmah

(3) باب أَجْرِ مَنْ قَضَى بِالْحِكْمَةِ

لِقَوْلِهِ تَعَالَى: {وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ}.

Narrated `Abdullah:

Allah's Messenger (ﷺ) said, "Do not wish to be like anyone, except in two cases: (1) A man whom Allah has given wealth and he spends it righteously. (2) A man whom Allah has given wisdom (knowledge of the Qur'an and the Hadith) and he acts according to it and teaches it to others."

حَدَّثَنَا شِهَابُ بْنُ عَبَّادٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ حُمَيْدٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ حَسَدَ إِلاَّ فِي اثْنَتَيْنِ، رَجُلٌ آتَاهُ اللَّهُ مَالاً فَسَلَّطَهُ عَلَى هَلَكَتِهِ فِي الْحَقِّ، وَآخَرُ آتَاهُ اللَّهُ حِكْمَةً فَهْوَ يَقْضِي بِهَا وَيُعَلِّمُهَا ".

Reference	: Sahih al-Bukhari 7141
In-book reference	: Book 93, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 255

(4) Chapter: To listen to and obey the Imam

(4) باب السَّمْعِ وَالطَّاعَةِ لِلإِمَامِ مَا لَمْ تَكُنْ مَعْصِيَةً

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "You should listen to and obey, your ruler even if he was an Ethiopian (black) slave whose head looks like a raisin."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اسْمَعُوا وَأَطِيعُوا وَإِنِ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ كَأَنَّ رَأْسَهُ زَبِيبَةٌ ".

Reference	: Sahih al-Bukhari 7142
In-book reference	: Book 93, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 256

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "If somebody sees his Muslim ruler doing something he disapproves of, he should be patient, for whoever becomes separate from the Muslim group even for a span and then dies, he will die as those who died in the Pre-lslamic period of ignorance (as rebellious sinners). (See Hadith No. 176 and 177)

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنِ الْجَعْدِ، عَنْ أَبِي رَجَاءٍ، عَنِ ابْنِ عَبَّاسٍ، يَرْوِيهِ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا فَكَرِهَهُ فَلْيَصْبِرْ، فَإِنَّهُ لَيْسَ أَحَدٌ يُفَارِقُ الْجَمَاعَةَ شِبْرًا فَيَمُوتُ إِلاَّ مَاتَ مِيتَةً جَاهِلِيَّةً ".

Reference	: Sahih al-Bukhari 7143
In-book reference	: Book 93, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 257

Narrated `Abdullah:

The Prophet (ﷺ) said, "A Muslim has to listen to and obey (the order of his ruler) whether he likes it or not, as long as his orders involve not one in disobedience (to Allah), but if an act of disobedience (to Allah) is imposed one should not listen to it or obey it. (See Hadith No. 203, Vol. 4)

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ، فِيمَا أَحَبَّ وَكَرِهَ، مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ، فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلاَ سَمْعَ وَلاَ طَاعَةَ ".

Reference	: Sahih al-Bukhari 7144
In-book reference	: Book 93, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 258

Narrated `Ali:

The Prophet (ﷺ) sent an army unit (for some campaign) and appointed a man from the Ansar as its commander and ordered them (the soldiers) to obey him. (During the campaign) he became angry with them and said, "Didn't the Prophet (ﷺ) order you to obey me?" They said, "Yes." He said, "I order you to collect wood and make a fire and then throw yourselves into it." So they collected wood and made a fire, but when they were about to throw themselves into, it they started looking at each other, and some of them said, "We followed the Prophet (ﷺ) to escape from the fire. How should we enter it now?" So while they were in that state, the fire extinguished and their commander's anger abated. The event was mentioned to the Prophet (ﷺ) and he said, "If they had entered it (the fire) they would never have come out of it, for obedience is required only in what is good." (See Hadith No. 629. Vol. 5)

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا سَعْدُ بْنُ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ ـ رضى الله عنه ـ قَالَ بَعَثَ النَّبِيُّ صلى الله عليه وسلم سَرِيَّةً، وَأَمَّرَ عَلَيْهِمْ رَجُلاً مِنَ الأَنْصَارِ وَأَمَرَهُمْ أَنْ يُطِيعُوهُ، فَغَضِبَ عَلَيْهِمْ وَقَالَ أَلَيْسَ قَدْ أَمَرَ النَّبِيُّ صلى الله عليه وسلم أَنْ تُطِيعُونِي قَالُوا بَلَى. قَالَ عَزَمْتُ عَلَيْكُمْ لَمَا جَمَعْتُمْ حَطَبًا وَأَوْقَدْتُمْ نَارًا، ثُمَّ دَخَلْتُمْ فِيهَا، فَجَمَعُوا حَطَبًا فَأَوْقَدُوا، فَلَمَّا هَمُّوا بِالدُّخُولِ فَقَامَ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ، قَالَ بَعْضُهُمْ إِنَّمَا تَبِعْنَا النَّبِيَّ صلى الله عليه وسلم فِرَارًا مِنَ النَّارِ، أَفَنَدْخُلُهَا، فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ خَمَدَتِ النَّارُ، وَسَكَنَ غَضَبُهُ، فَذُكِرَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ " لَوْ دَخَلُوهَا مَا خَرَجُوا مِنْهَا أَبَدًا، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ ".

Reference	: Sahih al-Bukhari 7145
In-book reference	: Book 93, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 259

(5) Chapter: Allah will surely help him in ruling who....

(5) باب مَنْ لَمْ يَسْأَلِ الإِمَارَةَ أَعَانَهُ اللَّهُ

Narrated `Abdur-Rahman bin Samura:

The Prophet (ﷺ) said, "O `Abdur-Rahman! Do not seek to be a ruler, for if you are given authority on your demand then you will be held responsible for it, but if you are given it without asking (for it), then you will be helped (by Allah) in it. If you ever take an oath to do something and later on you find that something else is better, then you should expiate your oath and do what is better."

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " يَا عَبْدَ الرَّحْمَنِ لاَ تَسْأَلِ الإِمَارَةَ، فَإِنَّكَ إِنْ أُعْطِيتَهَا عَنْ مَسْأَلَةٍ وُكِلْتَ إِلَيْهَا، وَإِنْ أُعْطِيتَهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا، وَإِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا، فَكَفِّرْ يَمِينَكَ، وَأْتِ الَّذِي هُوَ خَيْرٌ ".

Reference	: Sahih al-Bukhari 7146
In-book reference	: Book 93, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 260

(6) Chapter: He who seeks to be a ruler will be held responsible

(6) باب مَنْ سَأَلَ الإِمَارَةَ وُكِلَ إِلَيْهَا

Narrated `Abdur-Rahman bin Samura:

Allah's Messenger (ﷺ) said, "O `Abdur-Rahman bin Samura! Do not seek to be a ruler, for if you are given authority on your demand, you will be held responsible for it, but if you are given it without asking for it, then you will be helped (by Allah) in it. If you ever take an oath to do something and later on you find that something else is better, then do what is better and make expiation for your oath."

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا يُونُسُ، عَنِ الْحَسَنِ، قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ سَمُرَةَ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا عَبْدَ الرَّحْمَنِ بْنَ سَمُرَةَ، لاَ تَسْأَلِ الإِمَارَةَ، فَإِنْ أُعْطِيتَهَا عَنْ مَسْأَلَةٍ وُكِلْتَ إِلَيْهَا، وَإِنْ أُعْطِيتَهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا، وَإِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا، فَأْتِ الَّذِي هُوَ خَيْرٌ، وَكَفِّرْ عَنْ يَمِينِكَ ".

Reference	: Sahih al-Bukhari 7147
In-book reference	: Book 93, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 261

(7) Chapter: What is disliked regarding the authority of ruling

(7) باب مَا يُكْرَهُ مِنَ الْحِرْصِ عَلَى الإِمَارَةِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "You people will be keen to have the authority of ruling which will be a thing of regret for you on the Day of Resurrection. What an excellent wet nurse it is, yet what a bad weaning one it is!"

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّكُمْ سَتَحْرِصُونَ عَلَى الإِمَارَةِ، وَسَتَكُونُ نَدَامَةً يَوْمَ الْقِيَامَةِ، فَنِعْمَ الْمُرْضِعَةُ وَبِئْسَتِ الْفَاطِمَةُ ".

وَقَالَ مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حُمْرَانَ، حَدَّثَنَا عَبْدُ الْحَمِيدِ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عُمَرَ بْنِ الْحَكَمِ، عَنْ أَبِي هُرَيْرَةَ، قَوْلَهُ.

Reference	: Sahih al-Bukhari 7148
In-book reference	: Book 93, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 262

Narrated Abu Musa:

Two men from my tribe and I entered upon the Prophet. One of the two men said to the Prophet, "O Allah's Messenger (ﷺ)! Appoint me as a governor," and so did the second. The Prophet (ﷺ) said, "We do not assign the authority of ruling to those who ask for it, nor to those who are keen to have it."

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ دَخَلْتُ عَلَى النَّبِيِّ صلى الله عليه وسلم أَنَا وَرَجُلاَنِ مِنْ قَوْمِي فَقَالَ أَحَدُ الرَّجُلَيْنِ أَمِّرْنَا يَا رَسُولَ اللَّهِ. وَقَالَ الآخَرُ مِثْلَهُ. فَقَالَ ‏"‏ إِنَّا لاَ نُوَلِّي هَذَا مَنْ سَأَلَهُ، وَلاَ مَنْ حَرَصَ عَلَيْهِ ‏"‏‏.‏

Reference : Sahih al-Bukhari 7149
In-book reference : Book 93, Hadith 13
USC-MSA web (English) reference : Vol. 9, Book 89, Hadith 263
(deprecated numbering scheme)

(8) Chapter: The ruler not ruling in an honest manner

(8) باب مَنِ اسْتُرْعِيَ رَعِيَّةً فَلَمْ يَنْصَحْ

Narrated Ma'qil:

I heard the Prophet (ﷺ) saying, "Any man whom Allah has given the authority of ruling some people and he does not look after them in an honest manner, will never feel even the smell of Paradise."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا أَبُو الأَشْهَبِ، عَنِ الْحَسَنِ، أَنَّ عُبَيْدَ اللَّهِ بْنَ زِيَادٍ، عَادَ مَعْقِلَ بْنَ يَسَارٍ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ فَقَالَ لَهُ مَعْقِلٌ إِنِّي مُحَدِّثُكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ ‏"‏ مَا مِنْ عَبْدٍ اسْتَرْعَاهُ اللَّهُ رَعِيَّةً، فَلَمْ يَحُطْهَا بِنَصِيحَةٍ، إِلاَّ لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ ‏"‏‏.‏

Reference : Sahih al-Bukhari 7150
In-book reference : Book 93, Hadith 14
USC-MSA web (English) reference : Vol. 9, Book 89, Hadith 264
(deprecated numbering scheme)

Narrated Ma'qil:

Allah's Messenger (ﷺ) said, "If any ruler having the authority to rule Muslim subjects dies while he is deceiving them, Allah will forbid Paradise for him."

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا حُسَيْنٌ الْجُعْفِيُّ، قَالَ زَائِدَةُ ذَكَرَهُ عَنْ هِشَامٍ، عَنِ الْحَسَنِ، قَالَ أَتَيْنَا مَعْقِلَ بْنَ يَسَارٍ نَعُودُهُ فَدَخَلَ عُبَيْدُ اللَّهِ فَقَالَ لَهُ مَعْقِلٌ أُحَدِّثُكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ ‏"‏ مَا مِنْ وَالٍ يَلِي رَعِيَّةً مِنَ الْمُسْلِمِينَ، فَيَمُوتُ وَهْوَ غَاشٌّ لَهُمْ، إِلاَّ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ ‏"‏‏.‏

Reference : Sahih al-Bukhari 7151
In-book reference : Book 93, Hadith 15
USC-MSA web (English) reference : Vol. 9, Book 89, Hadith 265
(deprecated numbering scheme)

(9) Chapter: Causing people troubles and difficulties

(9) باب مَنْ شَاقَّ شَقَّ اللَّهُ عَلَيْهِ

Narrated Tarif Abi Tamima:

I saw Safwan and Jundab and Safwan's companions when Jundab was advising. They said, "Did you hear something from Allah's Messenger (ﷺ)?" Jundab said, "I heard him saying, 'Whoever does a good deed in order to show off, Allah will expose his intentions on the Day of Resurrection (before the people), and whoever puts the people into difficulties, Allah will put him into difficulties on the Day of Resurrection.'" The people said (to Jundab), "Advise us." He said, "The first thing of the human body to purify is the `Abdomen, so he who can eat nothing but good food (Halal and earned lawfully) should do so, and he who does as much as he can that nothing intervene between him and Paradise by not shedding even a handful of blood, (i.e. murdering) should do so."

حَدَّثَنَا إِسْحَاقُ الْوَاسِطِيُّ، حَدَّثَنَا خَالِدٌ، عَنِ الْجُرَيْرِيِّ، عَنْ طَرِيفٍ أَبِي تَمِيمَةَ، قَالَ شَهِدْتُ صَفْوَانَ وَجُنْدَبًا وَأَصْحَابَهُ وَهْوَ يُوصِيهِمْ فَقَالُوا هَلْ سَمِعْتَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم شَيْئًا قَالَ سَمِعْتُهُ يَقُولُ " مَنْ سَمَّعَ سَمَّعَ اللَّهُ بِهِ يَوْمَ الْقِيَامَةِ ـ قَالَ ـ وَمَنْ يُشَاقِقْ يَشْقُقِ اللَّهُ عَلَيْهِ يَوْمَ الْقِيَامَةِ ". فَقَالُوا أَوْصِنَا. فَقَالَ" إِنَّ أَوَّلَ مَا يُنْتِنُ مِنَ الإِنْسَانِ بَطْنُهُ، فَمَنِ اسْتَطَاعَ أَنْ لاَ يَأْكُلَ إِلاَّ طَيِّبًا فَلْيَفْعَلْ، وَمَنِ اسْتَطَاعَ أَنْ لاَ يُحَالَ بَيْنَهُ وَبَيْنَ الْجَنَّةِ بِمِلْءِ كَفِّهِ مِنْ دَمٍ أَهْرَاقَهُ فَلْيَفْعَلْ ". قُلْتُ لأَبِي عَبْدِ اللَّهِ مَنْ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم جُنْدَبٌ قَالَ نَعَمْ جُنْدَبٌ.

Reference	: Sahih al-Bukhari 7152
In-book reference	: Book 93, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 266

(10) Chapter: To give judgements and legal opinions on the road

(10) باب الْقَضَاءِ وَالْفُتْيَا فِي الطَّرِيقِ

وَقَضَى يَحْيَى بْنُ يَعْمَرَ فِي الطَّرِيقِ. وَقَضَى الشَّعْبِيُّ عَلَى بَابِ دَارِهِ.

Narrated Anas bin Malik:

While the Prophet (ﷺ) and I were coming out of the mosque, a man met us outside the gate. The man said, "O Allah's Messenger (ﷺ)! When will be the Hour?" The Prophet (ﷺ) asked him, "What have you prepared for it?" The man became afraid and ashamed and then said, "O Allah's Messenger (ﷺ)! I haven't prepared for it much of fasts, prayers or charitable gifts but I love Allah and His Apostle." The Prophet (ﷺ) said, "You will be with the one whom you love."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ قَالَ بَيْنَمَا أَنَا وَالنَّبِيُّ، صلى الله عليه وسلم خَارِجَانِ مِنَ الْمَسْجِدِ فَلَقِيَنَا رَجُلٌ عِنْدَ سُدَّةِ الْمَسْجِدِ فَقَالَ يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَا أَعْدَدْتَ لَهَا " فَكَأَنَّ الرَّجُلَ اسْتَكَانَ ثُمَّ قَالَ يَا رَسُولَ اللَّهِ مَا أَعْدَدْتُ لَهَا كَبِيرَ صِيَامٍ وَلاَ صَلاَةٍ وَلاَ صَدَقَةٍ، وَلَكِنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ. قَالَ " أَنْتَ مَعَ مَنْ أَحْبَبْتَ ".

Reference	: Sahih al-Bukhari 7153
In-book reference	: Book 93, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 267

(11) Chapter: There was no gatekeeper for the Prophet (saws)

(11) باب مَا ذُكِرَ أَنَّ النَّبِيَّ صلى الله عليه وسلم لَمْ يَكُنْ لَهُ بَوَّابٌ

Narrated Thabit Al-Bunani:

Anas bin Malik said to a woman of his family, "Do you know such-and-such a woman?" She replied, "Yes." He said, "The Prophet (ﷺ) passed by her while she was weeping over a grave, and he said to her, 'Be afraid of Allah and be patient.' The woman said (to the Prophet). 'Go away from me, for you do not know my calamity.'" Anas added, "The Prophet (ﷺ) left her and proceeded. A man passed by her and asked her, 'What has Allah's Messenger (ﷺ) said to you?' She replied, 'I did not recognize him.' The man said, 'He was Allah's Messenger (ﷺ).'" Anas added, "So that woman came to the gate of the Prophet (ﷺ) and she did not find a gate-keeper there, and she said, 'O Allah's Messenger (ﷺ)! By Allah. I did not recognize you!' The Prophet said, 'No doubt, patience is at the first stroke of a calamity.'"

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، يَقُولُ لاِمْرَأَةٍ مِنْ أَهْلِهِ تَعْرِفِينَ فُلاَنَةَ قَالَتْ نَعَمْ. قَالَ فَإِنَّ النَّبِيَّ صلى الله عليه وسلم مَرَّ بِهَا وَهْىَ تَبْكِي عِنْدَ قَبْرٍ فَقَالَ " اتَّقِي اللَّهَ وَاصْبِرِي ". فَقَالَتْ إِلَيْكَ عَنِّي، فَإِنَّكَ خِلْوٌ

مِنْ مُصِيبَتِي. قَالَ فَجَاوَزَهَا وَمَضَى فَمَرَّ بِهَا رَجُلٌ فَقَالَ مَا قَالَ لَكِ رَسُولُ اللَّهِ صلى الله عليه وسلم. قَالَتْ مَا عَرَفْتُهُ قَالَ إِنَّهُ لَرَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ فَجَاءَتْ إِلَى بَابِهِ فَلَمْ تَجِدْ عَلَيْهِ بَوَّابًا فَقَالَتْ يَا رَسُولَ اللَّهِ وَاللَّهِ مَا عَرَفْتُكَ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ الصَّبْرَ عِنْدَ أَوَّلِ صَدْمَةٍ ".

Reference	: Sahih al-Bukhari 7154
In-book reference	: Book 93, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 268

(12) Chapter: A governor can sentence to death a person without consulting the Imam

(12) باب الْحَاكِمِ يَحْكُمُ بِالْقَتْلِ عَلَى مَنْ وَجَبَ عَلَيْهِ دُونَ الإِمَامِ الَّذِي فَوْقَهُ

Narrated Anas:

Qais bin Sa`d was to the Prophet (ﷺ) like a chief police officer to an Amir (chief).

حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ الذُّهْلِيُّ، حَدَّثَنَا الأَنْصَارِيُّ، مُحَمَّدٌ حَدَّثَنَا أَبِي، عَنْ ثُمَامَةَ، عَنْ أَنَسٍ، أَنَّ قَيْسَ بْنَ سَعْدٍ، كَانَ يَكُونُ بَيْنَ يَدَىِ النَّبِيِّ صلى الله عليه وسلم بِمَنْزِلَةِ صَاحِبِ الشُّرَطِ مِنَ الأَمِيرِ.

Reference	: Sahih al-Bukhari 7155
In-book reference	: Book 93, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 269

Narrated Abu Musa:

that the Prophet (ﷺ) sent him and sent Mu`adh after him (as rulers to Yemen).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ قُرَّةَ، حَدَّثَنِي حُمَيْدُ بْنُ هِلاَلٍ، حَدَّثَنَا أَبُو بُرْدَةَ، عَنْ أَبِي مُوسَى، أَنَّ النَّبِيَّ صلى الله عليه وسلم بَعَثَهُ وَأَتْبَعَهُ بِمُعَاذٍ.

Reference	: Sahih al-Bukhari 7156
In-book reference	: Book 93, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 270

Narrated Abu Musa:

A man embraced Islam and then reverted back to Judaism. Mu`adh bin Jabal came and saw the man with Abu Musa. Mu`adh asked, "What is wrong with this (man)?" Abu Musa replied, "He embraced Islam and then reverted back to Judaism." Mu`adh said, "I will not sit down unless you kill him (as it is) the verdict of Allah and His Apostle.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ، حَدَّثَنَا مَحْبُوبُ بْنُ الْحَسَنِ، حَدَّثَنَا خَالِدٌ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، أَنَّ رَجُلاً، أَسْلَمَ ثُمَّ تَهَوَّدَ، فَأَتَى مُعَاذُ بْنُ جَبَلٍ وَهْوَ عِنْدَ أَبِي مُوسَى فَقَالَ مَا هَذَا قَالَ أَسْلَمَ ثُمَّ تَهَوَّدَ. قَالَ لاَ أَجْلِسُ حَتَّى أَقْتُلَهُ، قَضَاءُ اللَّهِ وَرَسُولِهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 7157
In-book reference	: Book 93, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 271

(13) Chapter: Can a judge give a judgement in an angry mood?

(13) باب هَلْ يَقْضِي الْحَاكِمُ أَوْ يُفْتِي وَهْوَ غَضْبَانُ

Narrated `Abdur Rahman bin Abi Bakra:

Abu Bakra wrote to his son who was in Sijistan: 'Do not judge between two persons when you are angry, for I heard the Prophet (ﷺ) saying, "A judge should not judge between two persons while he is in an angry mood."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرَةَ، قَالَ كَتَبَ أَبُو بَكْرَةَ إِلَى ابْنِهِ وَكَانَ بِسِجِسْتَانَ بِأَنْ لاَ تَقْضِيَ بَيْنَ اثْنَيْنِ وَأَنْتَ غَضْبَانُ، فَإِنِّي سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لاَ يَقْضِيَنَّ حَكَمٌ بَيْنَ اثْنَيْنِ وَهْوَ غَضْبَانُ ".

Reference	: Sahih al-Bukhari 7158
In-book reference	: Book 93, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 272

Narrated Abu Mas`ud Al-Ansari:

A man came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! By Allah, I fail to attend the morning congregational prayer because so-and-so (i.e., Mu`adh bin Jabal) prolongs the prayer when he leads us for it." I had never seen the Prophet (ﷺ) more furious in giving advice than he was on that day. He then said, "O people! some of you make others dislike (good deeds, i.e. prayers etc). So whoever among you leads the people in prayer, he should shorten it because among them there are the old, the weak and the busy (needy having some jobs to do). (See Hadith No. 90, Vol. 1)

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ، قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ، إِنِّي وَاللَّهِ لأَتَأَخَّرُ عَنْ صَلاَةِ الْغَدَاةِ مِنْ أَجْلِ فُلاَنٍ، مِمَّا يُطِيلُ بِنَا فِيهَا. قَالَ فَمَا رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم قَطُّ أَشَدَّ غَضَبًا فِي مَوْعِظَةٍ مِنْهُ يَوْمَئِذٍ، ثُمَّ قَالَ " يَا أَيُّهَا النَّاسُ، إِنَّ مِنْكُمْ مُنَفِّرِينَ، فَأَيُّكُمْ مَا صَلَّى بِالنَّاسِ فَلْيُوجِزْ، فَإِنَّ فِيهِمُ الْكَبِيرَ وَالضَّعِيفَ وَذَا الْحَاجَةِ ".

Reference	: Sahih al-Bukhari 7159
In-book reference	: Book 93, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 273

Narrated `Abdullah bin `Umar:

That he had divorced his wife during her menses. `Umar mentioned that to the Prophet. Allah's Apostle became angry and said, "He must take her back (his wife) and keep her with him till she becomes clean from her menses and then to wait till she gets her next period and becomes clean again from it and only then, if he wants to divorce her, he may do so."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي يَعْقُوبَ الْكِرْمَانِيُّ، حَدَّثَنَا حَسَّانُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا يُونُسُ، قَالَ مُحَمَّدٌ أَخْبَرَنِي سَالِمٌ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، أَخْبَرَهُ أَنَّهُ، طَلَّقَ امْرَأَتَهُ وَهْىَ حَائِضٌ، فَذَكَرَ عُمَرُ لِلنَّبِيِّ صلى الله عليه وسلم، فَتَغَيَّظَ فِيهِ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ قَالَ " لِيُرَاجِعْهَا، ثُمَّ لْيُمْسِكْهَا حَتَّى تَطْهُرَ، ثُمَّ تَحِيضَ فَتَطْهُرَ، فَإِنْ بَدَا لَهُ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا ".

Reference	: Sahih al-Bukhari 7160
In-book reference	: Book 93, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 274

(14) Chapter: A judge can give judgements for the people according to his knowledge

(14) بَابُ مَنْ رَأَى لِلْقَاضِي أَنْ يَحْكُمَ بِعِلْمِهِ فِي أَمْرِ النَّاسِ إِذَا لَمْ يَخَفِ الظُّنُونَ وَالتُّهَمَةَ

كَمَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِهِنْدَ: «خُذِي مَا يَكْفِيكِ وَوَلَدَكِ بِالْمَعْرُوفِ». وَذَلِكَ إِذَا كَانَ أَمْرٌ مَشْهُورٌ.

Narrated `Aisha:

Hind bint `Utba bin Rabi`a came and said. "O Allah's Messenger (ﷺ)! By Allah, there was no family on the surface of the earth, I like to see in degradation more than I did your family, but today there is no family on the surface of the earth whom I like to see honored more than yours." Hind added, "Abu Sufyan is a miser. Is it sinful of me to feed

our children from his property?" The Prophet (ﷺ) said, "There is no blame on you if you feed them (thereof) in a just and reasonable manner.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي عُرْوَةُ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ جَاءَتْ هِنْدٌ بِنْتُ عُتْبَةَ بْنِ رَبِيعَةَ فَقَالَتْ يَا رَسُولَ اللَّهِ، وَاللَّهِ مَا كَانَ عَلَى ظَهْرِ الأَرْضِ أَهْلُ خِبَاءٍ أَحَبَّ إِلَىَّ أَنْ يَذِلُّوا مِنْ أَهْلِ خِبَائِكَ، وَمَا أَصْبَحَ الْيَوْمَ عَلَى ظَهْرِ الأَرْضِ أَهْلُ خِبَاءٍ أَحَبَّ إِلَىَّ أَنْ يَعِزُّوا مِنْ أَهْلِ خِبَائِكَ. ثُمَّ قَالَتْ إِنَّ أَبَا سُفْيَانَ رَجُلٌ مِسِّيكٌ، فَهَلْ عَلَىَّ مِنْ حَرَجٍ أَنْ أُطْعِمَ الَّذِي لَهُ عِيَالَنَا قَالَ لَهَا " لاَ حَرَجَ عَلَيْكِ أَنْ تُطْعِمِيهِمْ مِنْ مَعْرُوفٍ ".

Reference	: Sahih al-Bukhari 7161
In-book reference	: Book 93, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 275

(15) Chapter: To bear witness as to the writer of a stamped letter; and the letter of a ruler to a governor, and of a judge to a judge

(15) باب الشَّهَادَةِ عَلَى الْخَطِّ الْمَخْتُومِ

وَمَا يَجُوزُ مِنْ ذَلِكَ، وَمَا يَضِيقُ عَلَيْهِمْ، وَكِتَابِ الْحَاكِمِ إِلَى عَامِلِهِ، وَالْقَاضِي إِلَى الْقَاضِي.

وَقَالَ بَعْضُ النَّاسِ كِتَابُ الْحَاكِمِ جَائِزٌ إِلاَّ فِي الْحُدُودِ. ثُمَّ قَالَ إِنْ كَانَ الْقَتْلُ خَطَأً فَهْوَ جَائِزٌ، لأَنَّ هَذَا مَالٌ بِزَعْمِهِ وَإِنَّمَا صَارَ مَالاً بَعْدَ أَنْ ثَبَتَ الْقَتْلُ، فَالْخَطَأُ وَالْعَمْدُ وَاحِدٌ. وَقَدْ كَتَبَ عُمَرُ إِلَى عَامِلِهِ فِي الْجَارُودِ. وَكَتَبَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فِي سِنٍّ كُسِرَتْ.

وَقَالَ إِبْرَاهِيمُ كِتَابُ الْقَاضِي إِلَى الْقَاضِي جَائِزٌ، إِذَا عَرَفَ الْكِتَابَ وَالْخَاتَمَ. وَكَانَ الشَّعْبِيُّ يُجِيزُ الْكِتَابَ الْمَخْتُومَ بِمَا فِيهِ مِنَ الْقَاضِي. وَيُرْوَى عَنِ ابْنِ عُمَرَ نَحْوُهُ.

وَقَالَ مُعَاوِيَةُ بْنُ عَبْدِ الْكَرِيمِ الثَّقَفِيُّ شَهِدْتُ عَبْدَ الْمَلِكِ بْنَ يَعْلَى قَاضِيَ الْبَصْرَةِ وَإِيَاسَ بْنَ مُعَاوِيَةَ وَالْحَسَنَ وَثُمَامَةَ بْنَ عَبْدِ اللَّهِ بْنِ أَنَسٍ وَبِلاَلَ بْنَ أَبِي بُرْدَةَ وَعَبْدَ اللَّهِ بْنَ بُرَيْدَةَ الأَسْلَمِيَّ وَعَامِرَ بْنَ عَبِيدَةَ وَعَبَّادَ بْنَ مَنْصُورٍ يُجِيزُونَ كُتُبَ الْقُضَاةِ بِغَيْرِ مَحْضَرٍ مِنَ الشُّهُودِ، فَإِنْ قَالَ الَّذِي جِيءَ عَلَيْهِ بِالْكِتَابِ إِنَّهُ زُورٌ. قِيلَ لَهُ اذْهَبْ فَالْتَمِسِ الْمَخْرَجَ مِنْ ذَلِكَ. وَأَوَّلُ مَنْ سَأَلَ عَلَى كِتَابِ الْقَاضِي الْبَيِّنَةَ ابْنُ أَبِي لَيْلَى وَسَوَّارُ بْنُ عَبْدِ اللَّهِ.

وَقَالَ لَنَا أَبُو نُعَيْمٍ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُحْرِزٍ جِئْتُ بِكِتَابٍ مِنْ مُوسَى بْنِ أَنَسٍ قَاضِي الْبَصْرَةِ، وَأَقَمْتُ عِنْدَهُ الْبَيِّنَةَ أَنَّ لِي عِنْدَ فُلاَنٍ كَذَا وَكَذَا، وَهْوَ بِالْكُوفَةِ، وَجِئْتُ بِهِ الْقَاسِمَ بْنَ عَبْدِ الرَّحْمَنِ فَأَجَازَهُ. وَكَرِهَ الْحَسَنُ وَأَبُو قِلاَبَةَ أَنْ يَشْهَدَ عَلَى وَصِيَّةٍ حَتَّى يَعْلَمَ مَا فِيهَا، لأَنَّهُ لاَ يَدْرِي لَعَلَّ فِيهَا جَوْرًا. وَقَدْ كَتَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أَهْلِ خَيْبَرَ: «إِمَّا أَنْ تَدُوا صَاحِبَكُمْ، وَإِمَّا أَنْ تُؤْذِنُوا بِحَرْبٍ».

وَقَالَ الزُّهْرِيُّ فِي شَهَادَةٍ عَلَى الْمَرْأَةِ مِنْ وَرَاءِ السِّتْرِ إِنْ عَرَفْتَهَا فَاشْهَدْ، وَإِلاَّ فَلاَ تَشْهَدْ.

Narrated Anas bin Malik:

When the Prophet (ﷺ) intended to write to the Byzantines, the people said, "They do not read a letter unless it is sealed (stamped)." Therefore the Prophet (ﷺ) took a silver ring----as if I am looking at its glitter now----and its engraving was: 'Muhammad, Apostle of Allah'.

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ لَمَّا أَرَادَ النَّبِيُّ صلى الله عليه وسلم أَنْ يَكْتُبَ إِلَى الرُّومِ قَالُوا إِنَّهُمْ لاَ يَقْرَءُونَ كِتَابًا إِلاَّ مَخْتُومًا. فَاتَّخَذَ النَّبِيُّ صلى الله عليه وسلم خَاتَمًا مِنْ فِضَّةٍ، كَأَنِّي أَنْظُرُ إِلَى وَبِيصِهِ، وَنَقْشُهُ مُحَمَّدٌ رَسُولُ اللَّهِ.

Reference	: Sahih al-Bukhari 7162
In-book reference	: Book 93, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 276

(16) Chapter: When is a man entitled to be a judge?

(16) بَابُ مَتَى يَسْتَوْجِبُ الرَّجُلُ الْقَضَاءَ

وَقَالَ الْحَسَنُ: أَخَذَ اللَّهُ عَلَى الْحُكَّامِ أَنْ لاَ يَتَّبِعُوا الْهَوَى، وَلاَ يَخْشَوُا النَّاسَ {وَلاَ تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلاً}، ثُمَّ قَرَأَ: {يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الأَرْضِ فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلاَ تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ}، وَقَرَأَ: {إِنَّا أَنْزَلْنَا التَّوْرَاةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالأَحْبَارُ بِمَا اسْتُحْفِظُوا} اسْتُودِعُوا {مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلاَ تَخْشَوُا النَّاسَ وَاخْشَوْنِ وَلاَ تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلاً وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ}، وَقَرَأَ: {وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلاًّ آتَيْنَا حُكْمًا وَعِلْمًا}، فَحَمِدَ سُلَيْمَانَ وَلَمْ يَلُمْ دَاوُدَ، وَلَوْلاَ مَا ذَكَرَ اللَّهُ مِنْ أَمْرِ هَذَيْنِ لَرَأَيْتُ أَنَّ الْقُضَاةَ هَلَكُوا، فَإِنَّهُ أَثْنَى عَلَى هَذَا بِعِلْمِهِ وَعَذَرَ هَذَا بِاجْتِهَادِهِ.

وَقَالَ مُزَاحِمُ بْنُ زُفَرَ قَالَ لَنَا عُمَرُ بْنُ عَبْدِ الْعَزِيزِ خَمْسٌ إِذَا أَخْطَأَ الْقَاضِي مِنْهُنَّ خَصْلَةً كَانَتْ فِيهِ وَصْمَةٌ أَنْ يَكُونَ فَهِمًا، حَلِيمًا، عَفِيفًا، صَلِيبًا، عَالِمًا سَئُولاً عَنِ الْعِلْمِ.

(17) Chapter: The salaries of rulers and those employed to administer the funds

(17) باب رِزْقِ الْحُكَّامِ وَالْعَامِلِينَ عَلَيْهَا

وَكَانَ شُرَيْحٌ الْقَاضِي يَأْخُذُ عَلَى الْقَضَاءِ أَجْرًا.

وَقَالَتْ عَائِشَةُ يَأْكُلُ الْوَصِيُّ بِقَدْرِ عُمَالَتِهِ، وَأَكَلَ أَبُو بَكْرٍ وَعُمَرُ.

Narrated 'Abdullah bin As-Sa'di:

That when he went to 'Umar during his Caliphate. 'Umar said to him, "Haven't I been told that you do certain jobs for the people but when you are given payment you refuse to take it?" 'Abdullah added: I said, "Yes." 'Umar said, "Why do you do so?" I said, "I have horses and slaves and I am living in prosperity and I wish that my payment should be kept as a charitable gift for the Muslims." 'Umar said, "Do not do so, for I intended to do the same as you do. Allah's Messenger (ﷺ)s used to give me gifts and I used to say to him, 'Give it to a more needy one than me.' Once he gave me some money and I said, 'Give it to a more needy person than me,' whereupon the Prophet (ﷺ) said, 'Take it and keep it in your possession and then give it in charity. Take what ever comes to you of this money if you are not keen to have it and not asking for it; otherwise (i.e., if it does not come to you) do not seek to have it yourself.' "

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ ابْنُ أُخْتِ، نَمِرٍ أَنَّ حُوَيْطِبَ بْنَ عَبْدِ الْعُزَّى، أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ السَّعْدِيِّ أَخْبَرَهُ أَنَّهُ، قَدِمَ عَلَى عُمَرَ فِي خِلاَفَتِهِ فَقَالَ لَهُ عُمَرُ أَلَمْ أُحَدَّثْ أَنَّكَ تَلِي مِنْ أَعْمَالِ النَّاسِ أَعْمَالاً، فَإِذَا أُعْطِيتَ الْعُمَالَةَ كَرِهْتَهَا. فَقُلْتُ بَلَى. فَقَالَ عُمَرُ مَا تُرِيدُ إِلَى ذَلِكَ قُلْتُ إِنَّ لِي أَفْرَاسًا وَأَعْبُدًا، وَأَنَا بِخَيْرٍ، وَأُرِيدُ أَنْ تَكُونَ عُمَالَتِي صَدَقَةً عَلَى الْمُسْلِمِينَ. قَالَ عُمَرُ لاَ تَفْعَلْ فَإِنِّي كُنْتُ أَرَدْتُ الَّذِي أَرَدْتَ فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُعْطِينِي الْعَطَاءَ فَأَقُولُ أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي. حَتَّى أَعْطَانِي مَرَّةً مَالاً فَقُلْتُ أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " خُذْهُ فَتَمَوَّلْهُ وَتَصَدَّقْ بِهِ، فَمَا جَاءَكَ مِنْ هَذَا الْمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلاَ سَائِلٍ فَخُذْهُ، وَإِلاَّ فَلاَ تُتْبِعْهُ نَفْسَكَ "

Reference	: Sahih al-Bukhari 7163
In-book reference	: Book 93, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 277

Narrated 'Abdullah bin 'Umar:

I have heard 'Umar saying, "The Prophet (ﷺ) used to give me some money (grant) and I would say (to him), 'Give it to a more needy one than me.' Once he gave me some money and I said, 'Give it to a more needy one than me.' The Prophet (ﷺ) said (to me), 'Take it and keep it in your possession and then give it in charity. Take whatever comes

to you of this money while you are not keen to have it and not asking for it; take it, but you should not seek to have what you are not given. ' "

وَعَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنْ عَبْدَ اللَّهِ بْنَ عُمَرَ، قَالَ سَمِعْتُ عُمَرَ، يَقُولُ كَانَ النَّبِيُّ صلى الله عليه وسلم يُعْطِينِي الْعَطَاءَ فَأَقُولُ أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي. حَتَّى أَعْطَانِي مَرَّةً مَالاً فَقُلْتُ أَعْطِهِ مَنْ هُوَ أَفْقَرُ إِلَيْهِ مِنِّي. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " خُذْهُ فَتَمَوَّلْهُ وَتَصَدَّقْ بِهِ، فَمَا جَاءَكَ مِنْ هَذَا الْمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلاَ سَائِلٍ فَخُذْهُ، وَمَا لاَ فَلاَ تُتْبِعْهُ نَفْسَكَ ".

Reference	: Sahih al-Bukhari 7164
In-book reference	: Book 93, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 277

(18) Chapter: Whoever gave judgements of Li'an in the mosque

(18) باب مَنْ قَضَى وَلاَعَنَ فِي الْمَسْجِدِ

وَلاَعَنَ عُمَرُ عِنْدَ مِنْبَرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَقَضَى شُرَيْحٌ وَالشَّعْبِيُّ وَيَحْيَى بْنُ يَعْمَرَ فِي الْمَسْجِدِ، وَقَضَى مَرْوَانُ عَلَى زَيْدِ بْنِ ثَابِتٍ بِالْيَمِينِ عِنْدَ الْمِنْبَرِ. وَكَانَ الْحَسَنُ وَزُرَارَةُ بْنُ أَوْفَى يَقْضِيَانِ فِي الرَّحَبَةِ خَارِجًا مِنَ الْمَسْجِدِ.

Narrated Sahl bin Sa`d:

I witnessed a husband and a wife who were involved in a case of Lian. Then (the judgment of) divorce was passed. I was fifteen years of age, at that time.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ الزُّهْرِيُّ عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ شَهِدْتُ الْمُتَلاَعِنَيْنِ وَأَنَا ابْنُ خَمْسَ، عَشْرَةَ فُرِّقَ بَيْنَهُمَا.

Reference	: Sahih al-Bukhari 7165
In-book reference	: Book 93, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 278

Narrated Sahl:

(the brother of Bani Sa`ida) A man from the Ansar came to the Prophet (ﷺ) and said, "If a man finds another man sleeping with his wife, should he kill him?" That man and his wife then did Lian in the mosque while I was present.

حَدَّثَنَا يَحْيَى، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ سَهْلٍ، أَخِي بَنِي سَاعِدَةَ أَنَّ رَجُلاً، مِنَ الأَنْصَارِ جَاءَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ أَرَأَيْتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً، أَيَقْتُلُهُ فَتَلاَعَنَا فِي الْمَسْجِدِ وَأَنَا شَاهِدٌ.

Reference	: Sahih al-Bukhari 7166
In-book reference	: Book 93, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 279

(19) Chapter: Passing judgement in the mosque and ordering the punishment outside the Mosque

(19) بَابُ مَنْ حَكَمَ فِي الْمَسْجِدِ حَتَّى إِذَا أَتَى عَلَى حَدٍّ أَمَرَ أَنْ يُخْرَجَ مِنَ الْمَسْجِدِ فَيُقَامَ

وَقَالَ عُمَرُ أَخْرِجَاهُ مِنَ الْمَسْجِدِ. وَضَرَبَهُ. وَيُذْكَرُ عَنْ عَلِيٍّ نَحْوُهُ.

Narrated Abu Huraira:

A man came to Allah's Messenger (ﷺ) while he was in the mosque, and called him, saying, "O Allah's Apostle! I have committed illegal sexual intercourse." The Prophet (ﷺ) turned his face to the other side, but when the man

gave four witnesses against himself, the Prophet (ﷺ) said to him, "Are you mad?" The man said, "No." So the Prophet (ﷺ) said (to his companions), "Take him away and stone him to death. "

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنِي اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ أَتَى رَجُلٌ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهْوَ فِي الْمَسْجِدِ فَنَادَاهُ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي زَنَيْتُ‏.‏ فَأَعْرَضَ عَنْهُ‏.‏ فَلَمَّا شَهِدَ عَلَى نَفْسِهِ أَرْبَعًا قَالَ ‏"‏ أَبِكَ جُنُونٌ ‏"‏‏.‏ قَالَ لاَ‏.‏ قَالَ ‏"‏ اذْهَبُوا بِهِ فَارْجُمُوهُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 7167
In-book reference	: Book 93, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 280

***(continued from above)* Narrated Jabir bin Abdullah:**

I was one of those who stoned him at the Musalla in Al-Madina (See Hadith 5272).

قَالَ ابْنُ شِهَابٍ فَأَخْبَرَنِي مَنْ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، قَالَ كُنْتُ فِيمَنْ رَجَمَهُ بِالْمُصَلَّى‏.‏ رَوَاهُ يُونُسُ وَمَعْمَرٌ وَابْنُ جُرَيْجٍ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ جَابِرٍ عَنِ النَّبِيِّ صلى الله عليه وسلم فِي الرَّجْمِ‏.‏

Reference	: Sahih al-Bukhari 7168
In-book reference	: Book 93, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 89, Hadith 280

(20) Chapter: The advice of the Imam to the litigants

(20) باب مَوْعِظَةِ الإِمَامِ لِلْخُصُومِ

Narrated Um Salama:

Allah's Messenger (ﷺ) said, "I am only a human being, and you people (opponents) come to me with your cases; and it may be that one of you can present his case eloquently in a more convincing way than the other, and I give my verdict according to what I hear. So if ever I judge (by error) and give the right of a brother to his other (brother) then he (the latter) should not take it, for I am giving him only a piece of Fire." (See Hadith No. 638, Vol. 3).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ ابْنَةِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ ـ رضى الله عنها ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ إِنَّمَا أَنَا بَشَرٌ، وَإِنَّكُمْ تَخْتَصِمُونَ إِلَىَّ، وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ فَأَقْضِي نَحْوَ مَا أَسْمَعُ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ أَخِيهِ شَيْئًا فَلاَ يَأْخُذْهُ، فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 7169
In-book reference	: Book 93, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 281

(21) Chapter: If a judge has to witness in favour of a litigant

(21) باب الشَّهَادَةِ تَكُونُ عِنْدَ الْحَاكِمِ فِي وِلاَيَتِهِ الْقَضَاءِ أَوْ قَبْلَ ذَلِكَ لِلْخَصْمِ

وَقَالَ شُرَيْحٌ الْقَاضِي، وَسَأَلَهُ إِنْسَانٌ الشَّهَادَةَ فَقَالَ ائْتِ الأَمِيرَ حَتَّى أَشْهَدَ لَكَ‏.‏

وَقَالَ عِكْرِمَةُ قَالَ عُمَرُ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ لَوْ رَأَيْتَ رَجُلاً عَلَى حَدٍّ زِنًا أَوْ سَرِقَةٍ وَأَنْتَ أَمِيرٌ فَقَالَ شَهَادَتُكَ شَهَادَةُ رَجُلٍ مِنَ الْمُسْلِمِينَ‏.‏ قَالَ صَدَقْتَ‏.‏ قَالَ عُمَرُ لَوْلاَ أَنْ يَقُولَ النَّاسُ زَادَ عُمَرُ فِي كِتَابِ اللَّهِ‏.‏ لَكَتَبْتُ آيَةَ الرَّجْمِ بِيَدِي‏.‏ وَأَقَرَّ مَاعِزٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالزِّنَا أَرْبَعًا، فَأَمَرَ بِرَجْمِهِ، وَلَمْ يُذْكَرْ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَشْهَدَ مَنْ حَضَرَهُ‏.‏

وَقَالَ حَمَّادٌ إِذَا أَقَرَّ مَرَّةً عِنْدَ الْحَاكِمِ رُجِمَ‏.‏

وَقَالَ الْحَكَمُ أَرْبَعًا.

Narrated Abu Qatada:

Allah's Messenger (ﷺ) said on the Day of (the battle of) Hunain, "Whoever has killed an infidel and has a proof or a witness for it, then the salb (arms and belongings of that deceased) will be for him." I stood up to seek a witness to testify that I had killed an infidel but I could not find any witness and then sat down. Then I thought that I should mention the case to Allah's Messenger (ﷺ) I (and when I did so) a man from those who were sitting with him said, "The arms of the killed person he has mentioned, are with me, so please satisfy him on my behalf." Abu Bakr said, "No, he will not give the arms to a bird of Quraish and deprive one of Allah's lions of it who fights for the cause of Allah and His Apostle." Allah's Messenger (ﷺ) I stood up and gave it to me, and I bought a garden with its price, and that was my first property which I owned through the war booty. The people of Hijaz said, "A judge should not pass a judgment according to his knowledge, whether he was a witness at the time he was the judge or before that" And if a litigant gives a confession in favor of his opponent in the court, in the opinion of some scholars, the judge should not pass a judgment against him till the latter calls two witnesses to witness his confession. And some people of Iraq said, "A judge can pass a judgement according to what he hears or witnesses (the litigant's confession) in the court itself, but if the confession takes place outside the court, he should not pass the judgment unless two witnesses witness the confession." Some of them said, "A judge can pass a judgement depending on his knowledge of the case as he is trust-worthy, and that a witness is Required just to reveal the truth. The judge's knowledge is more than the witness." Some said, "A judge can judge according to his knowledge only in cases involving property, but in other cases he cannot." Al-Qasim said, "A judge ought not to pass a judgment depending on his knowledge if other people do not know what he knows, although his knowledge is more than the witness of somebody else because he might expose himself to suspicion by the Muslims and cause the Muslims to have unreasonable doubt. "

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ يَحْيَى، عَنْ عُمَرَ بْنِ كَثِيرٍ، عَنْ أَبِي مُحَمَّدٍ، مَوْلَى أَبِي قَتَادَةَ أَنَّ أَبَا قَتَادَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ حُنَيْنٍ ‏"‏ مَنْ لَهُ بَيِّنَةٌ عَلَى قَتِيلٍ قَتَلَهُ، فَلَهُ سَلَبُهُ ‏"‏‏.‏ فَقُمْتُ لأَلْتَمِسَ بَيِّنَةً عَلَى قَتِيلٍ، فَلَمْ أَرَ أَحَدًا يَشْهَدُ لِي، فَجَلَسْتُ، ثُمَّ بَدَا لِي فَذَكَرْتُ أَمْرَهُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ رَجُلٌ مِنْ جُلَسَائِهِ سِلاَحُ هَذَا الْقَتِيلِ الَّذِي يَذْكُرُ عِنْدِي‏.‏ قَالَ فَأَرْضِهِ مِنْهُ‏.‏ فَقَالَ أَبُو بَكْرٍ كَلاَّ لاَ يُعْطِهِ أُصَيْبِغَ مِنْ قُرَيْشٍ وَيَدَعَ أَسَدًا مِنْ أُسْدِ اللَّهِ يُقَاتِلُ عَنِ اللَّهِ وَرَسُولِهِ‏.‏ قَالَ فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَدَّاهُ إِلَىَّ فَاشْتَرَيْتُ مِنْهُ خِرَافًا فَكَانَ أَوَّلَ مَالٍ تَأَثَّلْتُهُ‏.‏ قَالَ لِي عَبْدُ اللَّهِ عَنِ اللَّيْثِ فَقَامَ النَّبِيُّ صلى الله عليه وسلم فَأَدَّاهُ إِلَىَّ‏.‏ وَقَالَ أَهْلُ الْحِجَازِ الْحَاكِمُ لاَ يَقْضِي بِعِلْمِهِ، شَهِدَ بِذَلِكَ فِي وِلاَيَتِهِ أَوْ قَبْلَهَا‏.‏ وَلَوْ أَقَرَّ خَصْمٌ عِنْدَهُ لآخَرَ بِحَقٍّ فِي مَجْلِسِ الْقَضَاءِ، فَإِنَّهُ لاَ يَقْضِي عَلَيْهِ فِي قَوْلِ بَعْضِهِمْ، حَتَّى يَدْعُوَ بِشَاهِدَيْنِ فَيُحْضِرَهُمَا إِقْرَارَهُ‏.‏ وَقَالَ بَعْضُ أَهْلِ الْعِرَاقِ مَا سَمِعَ أَوْ رَآهُ فِي مَجْلِسِ الْقَضَاءِ قَضَى بِهِ، وَمَا كَانَ فِي غَيْرِهِ لَمْ يَقْضِ إِلاَّ بِشَاهِدَيْنِ‏.‏ وَقَالَ آخَرُونَ مِنْهُمْ بَلْ يَقْضِي بِهِ، لأَنَّهُ مُؤْتَمَنٌ، وَإِنَّمَا يُرَادُ مِنَ الشَّهَادَةِ مَعْرِفَةُ الْحَقِّ، فَعِلْمُهُ أَكْثَرُ مِنَ الشَّهَادَةِ‏.‏ وَقَالَ بَعْضُهُمْ يَقْضِي بِعِلْمِهِ فِي الأَمْوَالِ، وَلاَ يَقْضِي فِي غَيْرِهَا‏.‏ وَقَالَ الْقَاسِمُ لاَ يَنْبَغِي لِلْحَاكِمِ أَنْ يُمْضِيَ قَضَاءً بِعِلْمِهِ دُونَ عِلْمِ غَيْرِهِ، مَعَ أَنَّ عِلْمَهُ أَكْثَرُ مِنْ شَهَادَةِ غَيْرِهِ، وَلَكِنَّ فِيهِ تَعَرُّضًا لِتُهَمَةِ نَفْسِهِ عِنْدَ الْمُسْلِمِينَ، وَإِيقَاعًا لَهُمْ فِي الظُّنُونِ، وَقَدْ كَرِهَ النَّبِيُّ صلى الله عليه وسلم الظَّنَّ فَقَالَ ‏"‏ إِنَّمَا هَذِهِ صَفِيَّةُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 7170
In-book reference	: Book 93, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 282

Narrated `Ali bin Husain:

Safiya bint (daughter of) Huyai came to the Prophet (ﷺ) (in the mosque), and when she returned (home), the Prophet (ﷺ) accompanied her. It happened that two men from the Ansar passed by them and the Prophet called them saying, "She is Safiya!" those two men said, "Subhan Allah!" The Prophet (ﷺ) said, "Satan circulates in the human body as blood does."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ، عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أَتَتْهُ صَفِيَّةُ بِنْتُ حُيَىٍّ فَلَمَّا رَجَعَتِ انْطَلَقَ مَعَهَا، فَمَرَّ بِهِ رَجُلاَنِ مِنَ الأَنْصَارِ فَدَعَاهُمَا فَقَالَ " إِنَّمَا هِيَ صَفِيَّةُ ". قَالاَ سُبْحَانَ اللَّهِ. قَالَ " إِنَّ الشَّيْطَانَ يَجْرِي مِنِ ابْنِ آدَمَ مَجْرَى الدَّمِ ". رَوَاهُ شُعَيْبٌ وَابْنُ مُسَافِرٍ وَابْنُ أَبِي عَتِيقٍ وَإِسْحَاقُ بْنُ يَحْيَى عَنِ الزُّهْرِيِّ عَنْ عَلِيٍّ ـ يَعْنِي ابْنَ حُسَيْنٍ ـ عَنْ صَفِيَّةَ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 7171
In-book reference	: Book 93, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 283

(22) Chapter: The order of the Wali sending two Amir to one place

(22) باب أَمْرِ الْوَالِي إِذَا وَجَّهَ أَمِيرَيْنِ إِلَى مَوْضِعٍ أَنْ يَتَطَاوَعَا وَلاَ يَتَعَاصَيَا

Narrated Abu Burda:

The Prophet (ﷺ) sent my father and Mu`adh bin Jabal to Yemen and said (to them), "Make things easy for the people and do not put hurdles in their way, and give them glad tiding, and don't let them have aversion (i.e. to make people to hate good deeds) and you both should work in cooperation and mutual understanding" Abu Musa said to Allah's Messenger (ﷺ), "In our country a special alcoholic drink called Al- Bit', is prepared (for drinking)." The Prophet (ﷺ) said, "Every intoxicant is prohibited. "

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا الْعَقَدِيُّ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، قَالَ سَمِعْتُ أَبِي قَالَ، بَعَثَ النَّبِيُّ صلى الله عليه وسلم أَبِي وَمُعَاذَ بْنَ جَبَلٍ عَلَى الْيَمَنِ فَقَالَ " يَسِّرَا وَلاَ تُعَسِّرَا، وَبَشِّرَا وَلاَ تُنَفِّرَا، وَتَطَاوَعَا ". فَقَالَ لَهُ أَبُو مُوسَى إِنَّهُ يُصْنَعُ بِأَرْضِنَا الْبِتْعُ. فَقَالَ " كُلُّ مُسْكِرٍ حَرَامٌ ". وَقَالَ النَّضْرُ وَأَبُو دَاوُدَ وَيَزِيدُ بْنُ هَارُونَ وَوَكِيعٌ عَنْ شُعْبَةَ عَنْ سَعِيدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 7172
In-book reference	: Book 93, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 284

(23) Chapter: The ruler’s acceptance of invitation

(23) باب إِجَابَةِ الْحَاكِمِ الدَّعْوَةَ

وَقَدْ أَجَابَ عُثْمَانُ عَبْدًا لِلْمُغِيرَةِ بْنِ شُعْبَةَ.

Narrated Abu Musa:

The Prophet (ﷺ) said, "Set free the captives and accept invitations."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، حَدَّثَنِي مَنْصُورٌ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " فُكُّوا الْعَانِيَ وَأَجِيبُوا الدَّاعِيَ ".

Reference	: Sahih al-Bukhari 7173
In-book reference	: Book 93, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 285

(24) Chapter: The gifts taken by the employees

(24) باب هَدَايَا الْعُمَّالِ

Narrated Abu Humaid Al-Sa`idi:

The Prophet (ﷺ) appointed a man from the tribe of Bani Asad, called Ibn Al-Utabiyya to collect the Zakat. When he returned (with the money) he said (to the Prophet), "This is for you and this has been given to me as a gift." The

Prophet (ﷺ) stood up on the pulpit (Sufyan said he ascended the pulpit), and after glorifying and praising Allah, he said, "What is wrong with the employee whom we send (to collect Zakat from the public) that he returns to say, 'This is for you and that is for me?' Why didn't he stay at his father's and mother's house to see whether he will be given gifts or not? By Him in Whose Hand my life is, whoever takes anything illegally will bring it on the Day of Resurrection by carrying it over his neck: if it is a camel, it will be grunting: if it is a cow, it will be mooing: and if it is a sheep it will be bleating!" The Prophet (ﷺ) then raised both his hands till we saw the whiteness of his armpits (and he said), "No doubt! Haven't I conveyed Allah's Message?" And he repeated it three times.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، أَنَّهُ سَمِعَ عُرْوَةَ، أَخْبَرَنَا أَبُو حُمَيْدٍ السَّاعِدِيُّ، قَالَ اسْتَعْمَلَ النَّبِيُّ صلى الله عليه وسلم رَجُلاً مِنْ بَنِي أَسَدٍ يُقَالُ لَهُ ابْنُ الأُتَبِيَّةِ عَلَى صَدَقَةٍ فَلَمَّا قَدِمَ قَالَ هَذَا لَكُمْ وَهَذَا أُهْدِيَ لِي. فَقَامَ النَّبِيُّ صلى الله عليه وسلم عَلَى الْمِنْبَرِ ـ قَالَ سُفْيَانُ أَيْضًا فَصَعِدَ الْمِنْبَرَ ـ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " مَا بَالُ الْعَامِلِ نَبْعَثُهُ، فَيَأْتِي يَقُولُ هَذَا لَكَ وَهَذَا لِي. فَهَلاَّ جَلَسَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ فَيَنْظُرُ أَيُهْدَى لَهُ أَمْ لاَ، وَالَّذِي نَفْسِي بِيَدِهِ لاَ يَأْتِي بِشَىْءٍ إِلاَّ جَاءَ بِهِ يَوْمَ الْقِيَامَةِ يَحْمِلُهُ عَلَى رَقَبَتِهِ، إِنْ كَانَ بَعِيرًا لَهُ رُغَاءٌ، أَوْ بَقَرَةً لَهَا خُوَارٌ، أَوْ شَاةً تَيْعَرُ ". ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رَأَيْنَا عُفْرَتَىْ إِبْطَيْهِ " أَلاَ هَلْ بَلَّغْتُ " ثَلاَثًا. قَالَ سُفْيَانُ قَصَّهُ عَلَيْنَا الزُّهْرِيُّ. وَزَادَ هِشَامٌ عَنْ أَبِيهِ عَنْ أَبِي حُمَيْدٍ قَالَ سَمِعَ أُذُنَاىَ وَأَبْصَرَتْهُ عَيْنِي، وَسَلُوا زَيْدَ بْنَ ثَابِتٍ فَإِنَّهُ سَمِعَهُ مَعِي. وَلَمْ يَقُلِ الزُّهْرِيُّ سَمِعَ أُذُنِي. {خُوَارٌ} صَوْتٌ، وَالْجُؤَارُ مِنْ تَجْأَرُونَ كَصَوْتِ الْبَقَرَةِ.

Reference	: Sahih al-Bukhari 7174
In-book reference	: Book 93, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 286

(25) Chapter: To appoint the Maula as judges and officials

(25) باب اسْتِقْضَاءِ الْمَوَالِي وَاسْتِعْمَالِهِمْ

Narrated Ibn `Umar:

Salim, the freed salve of Abu Hudhaifa used to lead in prayer the early Muhajirin (emigrants) and the companions of the Prophet (ﷺ) in the Quba mosque. Among those (who used to pray behind him) were Abu Bakr, `Umar, Abu Salama, and Amir bin Rabi`a.

حَدَّثَنَا عُثْمَانُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي ابْنُ جُرَيْجٍ، أَنَّ نَافِعًا، أَخْبَرَهُ أَنَّ ابْنَ عُمَرَ ـ رضى الله عنهما ـ أَخْبَرَهُ قَالَ كَانَ سَالِمٌ مَوْلَى أَبِي حُذَيْفَةَ يَؤُمُّ الْمُهَاجِرِينَ الأَوَّلِينَ وَأَصْحَابَ النَّبِيِّ صلى الله عليه وسلم فِي مَسْجِدِ قُبَاءٍ، فِيهِمْ أَبُو بَكْرٍ وَعُمَرُ وَأَبُو سَلَمَةَ وَزَيْدٌ وَعَامِرُ بْنُ رَبِيعَةَ.

Reference	: Sahih al-Bukhari 7175
In-book reference	: Book 93, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 287

(26) Chapter: ‘Urafa appointed to look after the people

(26) باب الْعُرَفَاءِ لِلنَّاسِ

Narrated `Urwa bin Az-Zubair:

Marwan bin Al-Hakam and Al-Miswar bin Makhrama told him that when the Muslims were permitted to set free the captives of Hawazin, Allah's Messenger (ﷺ) said, "I do not know who amongst you has agreed (to it) and who has not. Go back so that your 'Urafa' may submit your decision to us." So the people returned and their 'Urafa' talked to them and then came back to Allah's Messenger (ﷺ) and told him that the people had given their consent happily and permitted (their captives to be freed).

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ عَمِّهِ، مُوسَى بْنِ عُقْبَةَ قَالَ ابْنُ شِهَابٍ حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ مَرْوَانَ بْنَ الْحَكَمِ، وَالْمِسْوَرَ بْنَ مَخْرَمَةَ، أَخْبَرَاهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ حِينَ أَذِنَ لَهُمُ الْمُسْلِمُونَ فِي عِتْقِ

سَبْيِ هَوَازِنَ " إِنِّي لاَ أَدْرِي مَنْ أَذِنَ مِنْكُمْ مِمَّنْ لَمْ يَأْذَنْ، فَارْجِعُوا حَتَّى يَرْفَعَ إِلَيْنَا عُرَفَاؤُكُمْ أَمْرَكُمْ ". فَرَجَعَ النَّاسُ فَكَلَّمَهُمْ عُرَفَاؤُهُمْ، فَرَجَعُوا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَخْبَرُوهُ أَنَّ النَّاسَ قَدْ طَيَّبُوا وَأَذِنُوا.

Reference	: Sahih al-Bukhari 7176, 7177
In-book reference	: Book 93, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 288

(27) Chapter: Praising the Sultan and saying differently after leaving him

(27) باب مَا يُكْرَهُ مِنْ ثَنَاءِ السُّلْطَانِ، وَإِذَا خَرَجَ قَالَ غَيْرَ ذَلِكَ

Narrated Muhammad bin Zaid bin `Abdullah bin `Umar:

Some people said to Ibn `Umar, "When we enter upon our ruler(s) we say in their praise what is contrary to what we say when we leave them." Ibn `Umar said, "We used to consider this as hypocrisy."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، قَالَ أُنَاسٌ لاِبْنِ عُمَرَ إِنَّا نَدْخُلُ عَلَى سُلْطَانِنَا فَنَقُولُ لَهُمْ خِلاَفَ مَا نَتَكَلَّمُ إِذَا خَرَجْنَا مِنْ عِنْدِهِمْ قَالَ كُنَّا نَعُدُّهَا نِفَاقًا.

Reference	: Sahih al-Bukhari 7178
In-book reference	: Book 93, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 289

Narrated Abu Huraira:

Allah's Messenger (ﷺ)s said, "The worst of all mankind is the double-faced one, who comes to some people with one face and to others, with another face."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنْ شَرَّ النَّاسِ ذُو الْوَجْهَيْنِ، الَّذِي يَأْتِي هَؤُلاَءِ بِوَجْهٍ وَهَؤُلاَءِ بِوَجْهٍ ".

Reference	: Sahih al-Bukhari 7179
In-book reference	: Book 93, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 290

(28) Chapter: Judgement against an absent person

(28) باب الْقَضَاءِ عَلَى الْغَائِبِ

Narrated `Aisha:

Hind (bint `Utba) said to the Prophet (ﷺ) "Abu Sufyan is a miserly man and I need to take some money of his wealth." The Prophet (ﷺ) said, "Take reasonably what is sufficient for you and your children "

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ هِنْدَ، قَالَتْ لِلنَّبِيِّ صلى الله عليه وسلم إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ، فَأَحْتَاجُ أَنْ آخُذَ مِنْ مَالِهِ. قَالَ " خُذِي مَا يَكْفِيكِ وَوَلَدَكِ بِالْمَعْرُوفِ ".

Reference	: Sahih al-Bukhari 7180
In-book reference	: Book 93, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 291

(29) Chapter: Whoever is given the right of his brother through a judicial decision

(29) بَابُ مَنْ قُضِيَ لَهُ بِحَقِّ أَخِيهِ فَلاَ يَأْخُذْهُ، فَإِنَّ قَضَاءَ الْحَاكِمِ لاَ يُحِلُّ حَرَامًا وَلاَ يُحَرِّمُ حَلاَلاً

Narrated Um Salama:

(the wife of the Prophet) Allah's Messenger (ﷺ) heard some people quarreling at the door of his dwelling, so he went out to them and said, "I am only a human being, and litigants with cases of dispute come to me, and someone of you may happen to be more eloquent (in presenting his case) than the other, whereby I may consider that he is truthful and pass a judgment in his favor. If ever I pass a judgment in favor of somebody whereby he takes a Muslim's right unjustly, then whatever he takes is nothing but a piece of Fire, and it is up to him to take or leave."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ زَيْنَبَ ابْنَةَ أَبِي سَلَمَةَ، أَخْبَرَتْهُ أَنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهَا عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ سَمِعَ خُصُومَةً بِبَابِ حُجْرَتِهِ فَخَرَجَ إِلَيْهِمْ فَقَالَ ‏"‏ إِنَّمَا أَنَا بَشَرٌ، وَإِنَّهُ يَأْتِينِي الْخَصْمُ، فَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَبْلَغَ مِنْ بَعْضٍ، فَأَحْسِبُ أَنَّهُ صَادِقٌ فَأَقْضِي لَهُ بِذَلِكَ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ، فَإِنَّمَا هِيَ قِطْعَةٌ مِنَ النَّارِ، فَلْيَأْخُذْهَا أَوْ لِيَتْرُكْهَا ‏"‏‏.‏

Reference	: Sahih al-Bukhari 7181
In-book reference	: Book 93, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 292

Narrated `Aisha:

(the wife of the Prophet) `Utba bin Abi Waqqas said to his brother Sa`d bin Abi Waqqas, "The son of the slave girl of Zam`a is from me, so take him into your custody." So in the year of Conquest of Mecca, Sa`d took him and said. (This is) my brother's son whom my brother has asked me to take into my custody." `Abd bin Zam`a got up before him and said, (He is) my brother and the son of the slave girl of my father, and was born on my father's bed." So they both submitted their case before Allah's Apostle. Sa`d said, "O Allah's Messenger (ﷺ)! This boy is the son of my brother and he entrusted him to me." `Abd bin Zam`a said, "This boy is my brother and the son of the slave girl of my father, and was born on the bed of my father." Allah's Messenger (ﷺ) said, "The boy is for you, O `Abd bin Zam`a!" Then Allah's Apostle further said, "The child is for the owner of the bed, and the stone is for the adulterer," He then said to Sauda bint Zam`a, "Veil (screen) yourself before him," when he saw the child's resemblance to `Utba. The boy did not see her again till he met Allah.

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ كَانَ عُتْبَةُ بْنُ أَبِي وَقَّاصٍ عَهِدَ إِلَى أَخِيهِ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّ ابْنَ وَلِيدَةِ زَمْعَةَ مِنِّي فَاقْبِضْهُ إِلَيْكَ‏.‏ فَلَمَّا كَانَ عَامُ الْفَتْحِ أَخَذَهُ سَعْدٌ فَقَالَ ابْنُ أَخِي، قَدْ كَانَ عَهِدَ إِلَىَّ فِيهِ، فَقَامَ إِلَيْهِ عَبْدُ بْنُ زَمْعَةَ فَقَالَ أَخِي وَابْنُ وَلِيدَةِ أَبِي، وُلِدَ عَلَى فِرَاشِهِ‏.‏ فَتَسَاوَقَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ سَعْدٌ يَا رَسُولَ اللَّهِ ابْنُ أَخِي، كَانَ عَهِدَ إِلَىَّ فِيهِ‏.‏ وَقَالَ عَبْدُ بْنُ زَمْعَةَ أَخِي وَابْنُ وَلِيدَةِ أَبِي، وُلِدَ عَلَى فِرَاشِهِ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ هُوَ لَكَ يَا عَبْدُ بْنَ زَمْعَةَ ‏"‏‏.‏ ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ الْوَلَدُ لِلْفِرَاشِ، وَلِلْعَاهِرِ الْحَجَرُ ‏"‏‏.‏ ثُمَّ قَالَ لِسَوْدَةَ بِنْتِ زَمْعَةَ ‏"‏ احْتَجِبِي مِنْهُ ‏"‏، لِمَا رَأَى مِنْ شَبَهِهِ بِعُتْبَةَ، فَمَا رَآهَا حَتَّى لَقِيَ اللَّهَ تَعَالَى‏.‏

Reference	: Sahih al-Bukhari 7182
In-book reference	: Book 93, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 293

(30) Chapter: Judgement regarding cases involving wells, etc. (30) باب الْحُكْمِ فِي الْبِئْرِ وَنَحْوِهَا

Narrated `Abdullah:

The Prophet (ﷺ) said, "If somebody on the demand of a judge takes an oath to grab (a Muslim's) property and he is liar in it, he will meet Allah Who will be angry with him". So Allah revealed,:-- 'Verily! those who purchase a small gain at the cost of Allah's Covenant and their oaths..' (3.77) 'Al- Ashath came while `Abdullah was narrating (this) to the people. Al-Ashath said, "This verse was revealed regarding me and another man with whom I had a quarrel about a well. The Prophet (ﷺ) said (to me), "Do you have any evidence?' I replied, 'No.' He said, 'Let your

opponent take an oath.' I said: I am sure he would take a (false) oath." Thereupon it was revealed: 'Verily! those who purchase a small gain at the cost of Allah's Covenant....' (3.77) (See Hadith No. 72, Vol 6).

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، وَالأَعْمَشِ، عَنْ أَبِي وَائِلٍ، قَالَ قَالَ عَبْدُ اللَّهِ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ يَحْلِفُ عَلَى يَمِينِ صَبْرٍ، يَقْتَطِعُ مَالاً وَهْوَ فِيهَا فَاجِرٌ، إِلاَّ لَقِيَ اللَّهَ وَهْوَ عَلَيْهِ غَضْبَانُ ". فَأَنْزَلَ اللَّهُ {إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ} الآيَةَ.

فَجَاءَ الأَشْعَثُ وَعَبْدُ اللَّهِ يُحَدِّثُهُمْ فَقَالَ فِيَّ نَزَلَتْ وَفِي رَجُلٍ خَاصَمْتُهُ فِي بِئْرٍ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَلَكَ بَيِّنَةٌ ". قُلْتُ لاَ. قَالَ " فَلْيَحْلِفْ ". قُلْتُ إِذًا يَحْلِفُ. فَنَزَلَتْ {إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ} الآيَةَ.

Reference	: Sahih al-Bukhari 7183, 7184
In-book reference	: Book 93, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 294

(31) Chapter: To judge cases involving wealth (31) باب الْقَضَاءِ فِي كَثِيرِ الْمَالِ وَقَلِيلِهِ

وَقَالَ ابْنُ عُيَيْنَةَ عَنِ ابْنِ شُبْرُمَةَ الْقَضَاءُ فِي قَلِيلِ الْمَالِ وَكَثِيرِهِ سَوَاءٌ.

Narrated Um Salama:

The Prophet (ﷺ) heard the voices of some people quarreling near his gate, so he went to them and said, "I am only a human being and litigants with cases of disputes come to me, and maybe one of them presents his case eloquently in a more convincing and impressive way than the other, and I give my verdict in his favor thinking he is truthful. So if I give a Muslim's right to another (by mistake), then that (property) is a piece of Fire, which is up to him to take it or leave it." (See Hadith No. 281)

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ، أَخْبَرَتْهُ عَنْ أُمِّهَا أُمِّ سَلَمَةَ، قَالَتْ سَمِعَ النَّبِيُّ صلى الله عليه وسلم جَلَبَةَ خِصَامٍ عِنْدَ بَابِهِ فَخَرَجَ عَلَيْهِمْ فَقَالَ " إِنَّمَا أَنَا بَشَرٌ، وَإِنَّهُ يَأْتِينِي الْخَصْمُ، فَلَعَلَّ بَعْضًا أَنْ يَكُونَ أَبْلَغَ مِنْ بَعْضٍ، أَقْضِي لَهُ بِذَلِكَ وَأَحْسِبُ أَنَّهُ صَادِقٌ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ فَإِنَّمَا هِيَ قِطْعَةٌ مِنَ النَّارِ، فَلْيَأْخُذْهَا أَوْ لِيَدَعْهَا ".

Reference	: Sahih al-Bukhari 7185
In-book reference	: Book 93, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 295

(32) Chapter: Selling people’s estates by the ruler on their behalf (32) باب بَيْعِ الإِمَامِ عَلَى النَّاسِ أَمْوَالَهُمْ وَضِيَاعَهُمْ

وَقَدْ بَاعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُدَبَّرًا مِنْ نُعَيْمِ بْنِ النَّحَّامِ.

Narrated Jabir:

The Prophet (ﷺ) came to know that one of his companions had given the promise of freeing his slave after his death, but as he had no other property than that slave, the Prophet (ﷺ) sold that slave for 800 dirhams and sent the price to him.

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، قَالَ بَلَغَ النَّبِيَّ صلى الله عليه وسلم أَنَّ رَجُلاً مِنْ أَصْحَابِهِ أَعْتَقَ غُلاَمًا عَنْ دُبُرٍ، لَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ، فَبَاعَهُ بِثَمَانِمِائَةِ دِرْهَمٍ، ثُمَّ أَرْسَلَ بِثَمَنِهِ إِلَيْهِ.

Reference	: Sahih al-Bukhari 7186
In-book reference	: Book 93, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 296

(33) Chapter: Slanders made by ignorant people against the Amirs

(33) باب مَنْ لَمْ يَكْتَرِثْ بِطَعْنِ مَنْ لاَ يَعْلَمُ فِي الأُمَرَاءِ حَدِيثًا

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) sent an army unit headed by Usama bin Zaid and the people criticized his leadership. The Prophet (ﷺ) said (to the people), "If you are criticizing his leadership now, then you used to criticize his father's leadership before. By Allah, he (Usama's father) deserved the leadership and used to be one of the most beloved persons to me, and now his son (Usama) is one of the most beloved persons to me after him. " (See Hadith No. 745, Vol. 5)

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، قَالَ سَمِعْتُ ابْنَ عُمَرَ ـ رضى الله عنهما ـ يَقُولُ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَعْثًا وَأَمَّرَ عَلَيْهِمْ أُسَامَةَ بْنَ زَيْدٍ، فَطُعِنَ فِي إِمَارَتِهِ، وَقَالَ " إِنْ تَطْعَنُوا فِي إِمَارَتِهِ فَقَدْ كُنْتُمْ تَطْعَنُونَ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلِهِ، وَايْمُ اللَّهِ إِنْ كَانَ لَخَلِيقًا لِلإِمْرَةِ، وَإِنْ كَانَ لَمِنْ أَحَبِّ النَّاسِ إِلَىَّ، وَإِنَّ هَذَا لَمِنْ أَحَبِّ النَّاسِ إِلَىَّ بَعْدَهُ ".

Reference	: Sahih al-Bukhari 7187
In-book reference	: Book 93, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 297

(34) Chapter: The most quarrelsome person of the opponents

(34) باب الأَلَدِّ الْخَصِمِ

وَهْوَ الدَّائِمُ فِي الْخُصُومَةِ.

{لُدًّا} عُوجًا.

Narrated `Aisha:

Allah's Messenger (ﷺ) said, "The most hated person in the sight of Allah, is the most quarrelsome person."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَبْغَضُ الرِّجَالِ إِلَى اللَّهِ الأَلَدُّ الْخَصِمُ ".

Reference	: Sahih al-Bukhari 7188
In-book reference	: Book 93, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 298

(35) Chapter: If a judge passes an unjust judgement

(35) باب إِذَا قَضَى الْحَاكِمُ بِجَوْرٍ أَوْ خِلاَفِ أَهْلِ الْعِلْمِ فَهْوَ رَدٌّ

Narrated Ibn `Umar:

The Prophet (ﷺ) sent (an army unit under the command of) Khalid bin Al-Walid to fight against the tribe of Bani Jadhima and those people could not express themselves by saying, "Aslamna," but they said, "Saba'na! Saba'na! " Khalid kept on killing some of them and taking some others as captives, and he gave a captive to everyone of us and ordered everyone of us to kill his captive. I said, "By Allah, I shall not kill my captive and none of my companions shall kill his captive!" Then we mentioned that to the Prophet (ﷺ) and he said, "O Allah! I am free from what Khalid bin Al-Walid has done," and repeated it twice.

حَدَّثَنَا مَحْمُودٌ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، بَعَثَ النَّبِيُّ صلى الله عليه وسلم خَالِدًا ح وَحَدَّثَنِي نُعَيْمٌ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ بَعَثَ النَّبِيُّ صلى الله عليه وسلم خَالِدَ بْنَ الْوَلِيدِ إِلَى بَنِي جَذِيمَةَ فَلَمْ يُحْسِنُوا أَنْ يَقُولُوا أَسْلَمْنَا. فَقَالُوا صَبَأْنَا صَبَأْنَا، فَجَعَلَ خَالِدٌ يَقْتُلُ وَيَأْسِرُ، وَدَفَعَ إِلَى كُلِّ رَجُلٍ مِنَّا أَسِيرَهُ،

فَأَمَرَ كُلَّ رَجُلٍ مِنَّا أَنْ يَقْتُلَ أَسِيرَهُ، فَقُلْتُ وَاللَّهِ لاَ أَقْتُلُ أَسِيرِي وَلاَ يَقْتُلُ رَجُلٌ مِنْ أَصْحَابِي أَسِيرَهُ. فَذَكَرْنَا ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ " اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدُ بْنُ الْوَلِيدِ "، مَرَّتَيْنِ.

Reference	: Sahih al-Bukhari 7189
In-book reference	: Book 93, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 299

(36) Chapter: The Imam going to establish peace among people

(36) باب الإِمَامِ يَأْتِي قَوْمًا فَيُصْلِحُ بَيْنَهُمْ

Narrated Sahl bin Sa`d As-Saidi:

There was some quarrel (sighting) among Bani `Amr, and when this news reached the Prophet, he offered the Zuhr prayer and went to establish peace among them. In the meantime the time of `Asr prayer was due, Bilal pronounced the Adhan and then the Iqama for the prayer and requested Abu Bakr (to lead the prayer) and Abu Bakr went forward. The Prophet (ﷺ) arrived while Abu Bakr was still praying. He entered the rows of praying people till he stood behind Abu Bakr in the (first) row. The people started clapping, and it was the habit of Abu Bakr that whenever he stood for prayer, he never glanced side-ways till he had finished it, but when Abu Bakr observed that the clapping was not coming to an end, he looked and saw the Prophet (ﷺ) standing behind him. The Prophet (ﷺ) beckoned him to carry on by waving his hand. Abu Bakr stood there for a while, thanking Allah for the saying of the Prophet (ﷺ) and then he retreated, taking his steps backwards. When the Prophet saw that, he went ahead and led the people in prayer. When he finished the prayer, he said, "O Abu Bakr! What prevented you from carrying on with the prayer after I beckoned you to do so?" Abu Bakr replied, "It does not befit the son of Abi Quhafa to lead the Prophet (ﷺ) in prayer." Then the Prophet (ﷺ) said to the people, "If some problem arises during prayers, then the men should say, Subhan Allah!; and the women should clap." (See Hadith No. 652, Vol. 1)

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَبُو حَازِمٍ الْمَدِينِيُّ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، قَالَ كَانَ قِتَالٌ بَيْنَ بَنِي عَمْرٍو، فَبَلَغَ ذَلِكَ النَّبِيَّ صلى الله عليه وسلم فَصَلَّى الظُّهْرَ، ثُمَّ أَتَاهُمْ يُصْلِحُ بَيْنَهُمْ، فَلَمَّا حَضَرَتْ صَلاَةُ الْعَصْرِ فَأَذَّنَ بِلاَلٌ وَأَقَامَ وَأَمَرَ أَبَا بَكْرٍ فَتَقَدَّمَ، وَجَاءَ النَّبِيُّ صلى الله عليه وسلم وَأَبُو بَكْرٍ فِي الصَّلاَةِ، فَشَقَّ النَّاسَ حَتَّى قَامَ خَلْفَ أَبِي بَكْرٍ، فَتَقَدَّمَ فِي الصَّفِّ الَّذِي يَلِيهِ. قَالَ وَصَفَّحَ الْقَوْمُ، وَكَانَ أَبُو بَكْرٍ إِذَا دَخَلَ فِي الصَّلاَةِ لَمْ يَلْتَفِتْ حَتَّى يَفْرُغَ، فَلَمَّا رَأَى التَّصْفِيحَ لاَ يُمْسَكُ عَلَيْهِ الْتَفَتَ فَرَأَى النَّبِيَّ صلى الله عليه وسلم خَلْفَهُ، فَأَوْمَأَ إِلَيْهِ النَّبِيُّ صلى الله عليه وسلم أَنِ امْضِهْ وَأَوْمَأَ بِيَدِهِ هَكَذَا، وَلَبِثَ أَبُو بَكْرٍ هُنَيَّةً يَحْمَدُ اللَّهَ عَلَى قَوْلِ النَّبِيِّ صلى الله عليه وسلم ثُمَّ مَشَى الْقَهْقَرَى، فَلَمَّا رَأَى النَّبِيُّ صلى الله عليه وسلم ذَلِكَ تَقَدَّمَ فَصَلَّى النَّبِيُّ صلى الله عليه وسلم بِالنَّاسِ، فَلَمَّا قَضَى صَلاَتَهُ قَالَ " يَا أَبَا بَكْرٍ مَا مَنَعَكَ إِذْ أَوْمَأْتُ إِلَيْكَ أَنْ لاَ تَكُونَ مَضَيْتَ ". قَالَ لَمْ يَكُنْ لاِبْنِ أَبِي قُحَافَةَ أَنْ يَؤُمَّ النَّبِيَّ صلى الله عليه وسلم. وَقَالَ لِلْقَوْمِ " إِذَا نَابَكُمْ أَمْرٌ، فَلْيُسَبِّحِ الرِّجَالُ، وَلْيُصَفِّحِ النِّسَاءُ ".

Reference	: Sahih al-Bukhari 7190
In-book reference	: Book 93, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 300

(37) Chapter: It is desirable that a scribe should be honest and wise

(37) باب يُسْتَحَبُّ لِلْكَاتِبِ أَنْ يَكُونَ أَمِينًا عَاقِلاً

Narrated Zaid bin Thabit:

Abu Bakr sent for me owing to the large number of casualties in the battle of Al-Yamama, while `Umar was sitting with him. Abu Bakr said (to me), `Umar has come to my and said, 'A great number of Qaris of the Holy Qur'an were killed on the day of the battle of Al-Yamama, and I am afraid that the casualties among the Qaris of the Qur'an may increase on other battle-fields whereby a large part of the Qur'an may be lost. Therefore I consider it advisable that

you (Abu Bakr) should have the Qur'an collected.' I said, 'How dare I do something which Allah's Messenger (ﷺ) did not do?' `Umar said, By Allah, it is something beneficial.' `Umar kept on pressing me for that till Allah opened my chest for that for which He had opened the chest of `Umar and I had in that matter, the same opinion as `Umar had." Abu Bakr then said to me (Zaid), "You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for Allah's Messenger (ﷺ). So you should search for the fragmentary scripts of the Qur'an and collect it (in one Book)." Zaid further said: By Allah, if Abu Bakr had ordered me to shift a mountain among the mountains from one place to another it would not have been heavier for me than this ordering me to collect the Qur'an. Then I said (to `Umar and Abu Bakr), "How can you do something which Allah's Messenger (ﷺ) did not do?" Abu Bakr said, "By Allah, it is something beneficial." Zaid added: So he (Abu Bakr) kept on pressing me for that until Allah opened my chest for that for which He had opened the chests of Abu Bakr and `Umar, and I had in that matter, the same opinion as theirs. So I started compiling the Qur'an by collecting it from the leafless stalks of the date-palm tree and from the pieces of leather and hides and from the stones, and from the chests of men (who had memorized the Qur'an). I found the last verses of Sirat-at-Tauba: ("Verily there has come unto you an Apostle (Muhammad) from amongst yourselves--' (9.128-129)) from Khuza`ima or Abi Khuza`ima and I added to it the rest of the Sura. The manuscripts of the Qur'an remained with Abu Bakr till Allah took him unto Him. Then it remained with `Umar till Allah took him unto Him, and then with Hafsa bint `Umar.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ أَبُو ثَابِتٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ بْنِ السَّبَّاقِ، عَنْ زَيْدِ بْنِ ثَابِتٍ، قَالَ بَعَثَ إِلَىَّ أَبُو بَكْرٍ لِمَقْتَلِ أَهْلِ الْيَمَامَةِ وَعِنْدَهُ عُمَرُ فَقَالَ أَبُو بَكْرٍ إِنَّ عُمَرَ أَتَانِي فَقَالَ إِنَّ الْقَتْلَ قَدِ اسْتَحَرَّ يَوْمَ الْيَمَامَةِ بِقُرَّاءِ الْقُرْآنِ، وَإِنِّي أَخْشَى أَنْ يَسْتَحِرَّ الْقَتْلُ بِقُرَّاءِ الْقُرْآنِ فِي الْمَوَاطِنِ كُلِّهَا، فَيَذْهَبَ قُرْآنٌ كَثِيرٌ، وَإِنِّي أَرَى أَنْ تَأْمُرَ بِجَمْعِ الْقُرْآنِ. قُلْتُ كَيْفَ أَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ عُمَرُ هُوَ وَاللَّهِ خَيْرٌ. فَلَمْ يَزَلْ عُمَرُ يُرَاجِعُنِي فِي ذَلِكَ حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ لَهُ صَدْرَ عُمَرَ، وَرَأَيْتُ فِي ذَلِكَ الَّذِي رَأَى عُمَرُ. قَالَ زَيْدٌ قَالَ أَبُو بَكْرٍ وَإِنَّكَ رَجُلٌ شَابٌّ عَاقِلٌ لاَ نَتَّهِمُكَ، قَدْ كُنْتَ تَكْتُبُ الْوَحْىَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَتَتَبَّعِ الْقُرْآنَ فَاجْمَعْهُ. قَالَ زَيْدٌ فَوَاللَّهِ لَوْ كَلَّفَنِي نَقْلَ جَبَلٍ مِنَ الْجِبَالِ مَا كَانَ بِأَثْقَلَ عَلَىَّ مِمَّا كَلَّفَنِي مِنْ جَمْعِ الْقُرْآنِ. قُلْتُ كَيْفَ تَفْعَلاَنِ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ أَبُو بَكْرٍ هُوَ وَاللَّهِ خَيْرٌ. فَلَمْ يَزَلْ يَحُثُّ مُرَاجَعَتِي حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ اللَّهُ لَهُ صَدْرَ أَبِي بَكْرٍ وَعُمَرَ، وَرَأَيْتُ فِي ذَلِكَ الَّذِي رَأَيَا، فَتَتَبَّعْتُ الْقُرْآنَ أَجْمَعُهُ مِنَ الْعُسُبِ وَالرِّقَاعِ وَاللِّخَافِ وَصُدُورِ الرِّجَالِ، فَوَجَدْتُ آخِرَ سُورَةِ التَّوْبَةِ {لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ} إِلَى آخِرِهَا مَعَ خُزَيْمَةَ أَوْ أَبِي خُزَيْمَةَ فَأَلْحَقْتُهَا فِي سُورَتِهَا، وَكَانَتِ الصُّحُفُ عِنْدَ أَبِي بَكْرٍ حَيَاتَهُ حَتَّى تَوَفَّاهُ اللَّهُ عَزَّ وَجَلَّ، ثُمَّ عِنْدَ عُمَرَ حَيَاتَهُ حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ. قَالَ مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ اللِّخَافُ يَعْنِي الْخَزَفَ.

Reference	: Sahih al-Bukhari 7191
In-book reference	: Book 93, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 301

(38) Chapter: The writing of a letter by the ruler to representatives and by judge to workers

(38) باب كِتَابِ الْحَاكِمِ إِلَى عُمَّالِهِ، وَالْقَاضِي إِلَى أُمَنَائِهِ

Narrated Abu Laila bin `Abdullah bin `Abdur-Rahman bin Sahl:

Sahl bin Abi Hathma and some great men of his tribe said, `Abdullah bin 'Sahl and Muhaiyisa went out to Khaibar as they were struck with poverty and difficult living conditions. Then Muhaiyisa was informed that `Abdullah had been killed and thrown in a pit or a spring. Muhaiyisa went to the Jews and said, "By Allah, you have killed my companion." The Jews said, "By Allah, we have not killed him." Muhaiyisa then came back to his people and told them the story. He, his elder brother Huwaiyisa and `Abdur-Rahman bin Sahl came (to the Prophet) and he who had been at Khaibar, proceeded to speak, but the Prophet (ﷺ) said to Muhaiyisa, "The eldest! The eldest!"

meaning, "Let the eldest of you speak." So Huwaiyisa spoke first and then Muhaiyisa. Allah's Messenger (ﷺ) said, "The Jews should either pay the blood money of your (deceased) companion or be ready for war." After that Allah's Messenger (ﷺ) wrote a letter to the Jews in that respect, and they wrote that they had not killed him. Then Allah's Messenger (ﷺ) said to Huwaiyisa, Muhaiyisa and `Abdur-Rahman, "Can you take an oath by which you will be entitled to take the blood money?" They said, "No." He said (to them), "Shall we ask the Jews to take an oath before you?" They replied, "But the Jews are not Muslims." So Allah's Apostle gave them one-hundred she-camels as blood money from himself. Sahl added: When those she-camels were made to enter the house, one of them kicked me with its leg.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي لَيْلَى، ح حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ أَبِي لَيْلَى بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَهْلٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ، أَنَّهُ أَخْبَرَهُ هُوَ، وَرِجَالٌ، مِنْ كُبَرَاءِ قَوْمِهِ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ وَمُحَيِّصَةَ خَرَجَا إِلَى خَيْبَرَ مِنْ جَهْدٍ أَصَابَهُمْ، فَأُخْبِرَ مُحَيِّصَةُ أَنَّ عَبْدَ اللَّهِ قُتِلَ وَطُرِحَ فِي فَقِيرٍ أَوْ عَيْنٍ، فَأَتَى يَهُودَ فَقَالَ أَنْتُمْ وَاللَّهِ قَتَلْتُمُوهُ. قَالُوا مَا قَتَلْنَاهُ وَاللَّهِ. ثُمَّ أَقْبَلَ حَتَّى قَدِمَ عَلَى قَوْمِهِ فَذَكَرَ لَهُمْ، وَأَقْبَلَ هُوَ وَأَخُوهُ حُوَيِّصَةُ ـ وَهْوَ أَكْبَرُ مِنْهُ ـ وَعَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ، فَذَهَبَ لِيَتَكَلَّمَ وَهْوَ الَّذِي كَانَ بِخَيْبَرَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم لِمُحَيِّصَةَ " كَبِّرْ كَبِّرْ ". يُرِيدُ السِّنَّ، فَتَكَلَّمَ حُوَيِّصَةُ ثُمَّ تَكَلَّمَ مُحَيِّصَةُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِمَّا أَنْ يَدُوا صَاحِبَكُمْ، وَإِمَّا أَنْ يُؤْذِنُوا بِحَرْبٍ ". فَكَتَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَيْهِمْ بِهِ، فَكُتِبَ مَا قَتَلْنَاهُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِحُوَيِّصَةَ وَمُحَيِّصَةَ وَعَبْدِ الرَّحْمَنِ " أَتَحْلِفُونَ وَتَسْتَحِقُّونَ دَمَ صَاحِبِكُمْ ". قَالُوا لاَ. قَالَ " أَفَتَحْلِفُ لَكُمْ يَهُودُ ". قَالُوا لَيْسُوا بِمُسْلِمِينَ. فَوَدَاهُ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ عِنْدِهِ مِائَةَ نَاقَةٍ حَتَّى أُدْخِلَتِ الدَّارَ. قَالَ سَهْلٌ فَرَكَضَتْنِي مِنْهَا نَاقَةٌ.

Reference	: Sahih al-Bukhari 7192
In-book reference	: Book 93, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 302

(39) Chapter: To send one man only to manage certain affairs

(39) باب هَلْ يَجُوزُ لِلْحَاكِمِ أَنْ يَبْعَثَ رَجُلاً وَحْدَهُ لِلنَّظَرِ فِي الأُمُورِ

Narrated Abu Huraira and Zaid bin Khalid Al-Juhani:

A bedouin came and said, "O Allah's Messenger (ﷺ)! Judge between us according to Allah's Book (Laws)." His opponent stood up and said, "He has said the truth, so judge between us according to Allah's Laws." The bedouin said, "My son was a laborer for this man and committed illegal sexual intercourse with his wife. The people said to me, 'Your son is to be stoned to death,' so I ransomed my son for one hundred sheep and a slave girl. Then I asked the religious learned men and they said to me, 'Your son has to receive one hundred lashes plus one year of exile.' " The Prophet (ﷺ) said, "I shall judge between you according to Allah's Book (Laws)! As for the slave girl and the sheep, it shall be returned to you, and your son shall receive one-hundred lashes and be exiled for one year. O you, Unais!" The Prophet (ﷺ) addressed some man, "Go in the morning to the wife of this man and stone her to death." So Unais went to her the next morning and stoned her to death.

حَدَّثَنَا آدَمُ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ، وَزَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، قَالاَ جَاءَ أَعْرَابِيٌّ فَقَالَ يَا رَسُولَ اللَّهِ اقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ فَقَامَ خَصْمُهُ فَقَالَ صَدَقَ فَاقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ. فَقَالَ الأَعْرَابِيُّ إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا فَزَنَى بِامْرَأَتِهِ، فَقَالُوا لِي عَلَى ابْنِكَ الرَّجْمُ. فَفَدَيْتُ ابْنِي مِنْهُ بِمِائَةٍ مِنَ الْغَنَمِ وَوَلِيدَةٍ، ثُمَّ سَأَلْتُ أَهْلَ الْعِلْمِ فَقَالُوا إِنَّمَا عَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ، أَمَّا الْوَلِيدَةُ وَالْغَنَمُ فَرَدٌّ عَلَيْكَ، وَعَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ، وَأَمَّا أَنْتَ يَا أُنَيْسُ ـ لِرَجُلٍ ـ فَاغْدُ عَلَى امْرَأَةِ هَذَا فَارْجُمْهَا ". فَغَدَا عَلَيْهَا أُنَيْسٌ فَرَجَمَهَا.

Reference	: Sahih al-Bukhari 7193, 7194
In-book reference	: Book 93, Hadith 55
USC-MSA web (English) reference	: Vol. 9, Book 89, Hadith 303

(40) Chapter: The translators of a ruler

(40) باب تَرْجَمَةِ الْحُكَّامِ، وَهَلْ يَجُوزُ تُرْجُمَانٌ وَاحِدٌ

Kharija bin Zaid bin Thabit said that Zaid bin Thabit said, "The Prophet (ﷺ) (ﷺ) ordered me to learn the writing of the Jews. I even wrote letters for the Prophet (ﷺ) (ﷺ) (to the Jews) and also read their letters when they wrote to him."

And 'Umar said in the presence of 'Ali, 'Abdur-Rahman, and 'Uthman, "What is this woman saying?" (the woman was non-Arab) 'Abdur-Rahman bin Hatib said:
"She is informing you about her companion who has committed illegal sexual intercourse with her."

Abu Jamra said, "I was an interpreter between Ibn 'Abbas and the people." Some people said, "A ruler should have two interpreters."
وَقَالَ خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ عَنْ زَيْدِ بْنِ ثَابِتٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَهُ أَنْ يَتَعَلَّمَ كِتَابَ الْيَهُودِ، حَتَّى كَتَبْتُ لِلنَّبِيِّ صلى الله عليه وسلم كُتُبَهُ، وَأَقْرَأْتُهُ كُتُبَهُمْ إِذَا كَتَبُوا إِلَيْهِ، وَقَالَ عُمَرُ وَعِنْدَهُ عَلِيٌّ وَعَبْدُ الرَّحْمَنِ وَعُثْمَانُ مَاذَا تَقُولُ هَذِهِ قَالَ عَبْدُ الرَّحْمَنِ بْنُ حَاطِبٍ فَقُلْتُ تُخْبِرُكَ بِصَاحِبِهِمَا الَّذِي صَنَعَ بِهِمَا. وَقَالَ أَبُو جَمْرَةَ كُنْتُ أُتَرْجِمُ بَيْنَ ابْنِ عَبَّاسٍ وَبَيْنَ النَّاسِ. وَقَالَ بَعْضُ النَّاسِ لاَ بُدَّ لِلْحَاكِمِ مِنْ مُتَرْجِمَيْنِ.

Reference	: Sahih al-Bukhari 7195
In-book reference	: Book 93, Hadith 56
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 89, Hadith 303

Narrated `Abdullah bin `Abbas:
That Abu Sufyan bin Harb told him that Heraclius had called him along with the members of a Quraish caravan and then said to his interpreter, "Tell them that I want to ask this (Abu Sufyan) a question, and if he tries to tell me a lie, they should contradict him." Then Abu Sufyan mentioned the whole narration and said that Heraclius said to the inter Peter, "Say to him (Abu Sufyan), 'If what you say is true, then he (the Prophet) will take over the place underneath my two feet.' "
حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّ أَبَا سُفْيَانَ بْنَ حَرْبٍ أَخْبَرَهُ أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ فِي رَكْبٍ مِنْ قُرَيْشٍ، ثُمَّ قَالَ لِتَرْجُمَانِهِ قُلْ لَهُمْ إِنِّي سَائِلٌ هَذَا، فَإِنْ كَذَبَنِي فَكَذِّبُوهُ. فَذَكَرَ الْحَدِيثَ فَقَالَ لِلتَّرْجُمَانِ قُلْ لَهُ إِنْ كَانَ مَا تَقُولُ حَقًّا فَسَيَمْلِكُ مَوْضِعَ قَدَمَىَّ هَاتَيْنِ.

Reference	: Sahih al-Bukhari 7196
In-book reference	: Book 93, Hadith 57
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 304

(41) Chapter: The ruler calling his employees to account

(41) باب مُحَاسَبَةِ الإِمَامِ عُمَّالَهُ

Narrated Abu Humaid As-Sa`idi:
The Prophet (ﷺ) employed Ibn Al-Utbiyya to collect Zakat from Bani Sulaim, and when he returned (with the money) to Allah's Messenger (ﷺ) the Prophet (ﷺ) called him to account, and he said, "This (amount) is for you, and this was given to me as a present." Allah's Messenger (ﷺ) said, "Why don't you stay at your father's house or your mother's house to see whether you will be given gifts or not, if you are telling the truth?" Then Allah's Messenger (ﷺ) stood up and addressed the people, and after glorifying and praising Allah, he said: Amma Ba'du

(then after) I employ some men from among you for some job which Allah has placed in my charge, and then one of you comes to me and says, 'This (amount) is for you and this is a gift given to me.' Why doesn't he stay at the house of his father or the house of his mother and see whether he will be given gifts or not if he was telling the truth by Allah, none of you takes anything of it (i.e., Zakat) for himself (Hisham added: unlawfully) but he will meet Allah on the Day of Resurrection carrying it on his neck! I do not want to see any of you carrying a grunting camel or a mooing cow or a bleating sheep on meeting Allah." Then the Prophet (ﷺ) raised both his hands till I saw the whiteness of his armpits, and said, "(No doubt)! Haven't I conveyed Allah's Message!"

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا عَبْدَةُ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم اسْتَعْمَلَ ابْنَ الأُتَبِيَّةِ عَلَى صَدَقَاتِ بَنِي سُلَيْمٍ، فَلَمَّا جَاءَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَحَاسَبَهُ قَالَ هَذَا الَّذِي لَكُمْ، وَهَذِهِ هَدِيَّةٌ أُهْدِيَتْ لِي. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَهَلاَّ جَلَسْتَ فِي بَيْتِ أَبِيكَ وَبَيْتِ أُمِّكَ حَتَّى تَأْتِيَكَ هَدِيَّتُكَ، إِنْ كُنْتَ صَادِقًا ". ثُمَّ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَخَطَبَ النَّاسَ وَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " أَمَّا بَعْدُ فَإِنِّي أَسْتَعْمِلُ رِجَالاً مِنْكُمْ عَلَى أُمُورٍ مِمَّا وَلاَّنِي اللَّهُ، فَيَأْتِي أَحَدُكُمْ فَيَقُولُ هَذَا لَكُمْ وَهَذِهِ هَدِيَّةٌ أُهْدِيَتْ لِي فَهَلاَّ جَلَسَ فِي بَيْتِ أَبِيهِ وَبَيْتِ أُمِّهِ حَتَّى تَأْتِيَهُ هَدِيَّتُهُ إِنْ كَانَ صَادِقًا، فَوَاللَّهِ لاَ يَأْخُذُ أَحَدُكُمْ مِنْهَا شَيْئًا ـ قَالَ هِشَامٌ ـ بِغَيْرِ حَقِّهِ إِلاَّ جَاءَ اللَّهَ يَحْمِلُهُ يَوْمَ الْقِيَامَةِ، أَلاَ فَلأَعْرِفَنَّ مَا جَاءَ اللَّهَ رَجُلٌ بِبَعِيرٍ لَهُ رُغَاءٌ، أَوْ بِبَقَرَةٍ لَهَا خُوَارٌ، أَوْ شَاةٍ تَيْعَرُ ". ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رَأَيْتُ بَيَاضَ إِبْطَيْهِ " أَلاَ هَلْ بَلَّغْتُ ".

Reference	: Sahih al-Bukhari 7197
In-book reference	: Book 93, Hadith 58
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 305

(42) Chapter: The courtiers and advisers of the Imam

(42) باب بِطَانَةِ الإِمَامِ وَأَهْلِ مَشُورَتِهِ

الْبِطَانَةُ الدُّخَلاَءُ

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "Allah never sends a prophet or gives the Caliphate to a Caliph but that he (the prophet or the Caliph) has two groups of advisors: A group advising him to do good and exhorts him to do it, and the other group advising him to do evil and exhorts him to do it. But the protected person (against such evil advisors) is the one protected by Allah.' "

حَدَّثَنَا أَصْبَغُ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ **" مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ وَلاَ اسْتَخْلَفَ مِنْ خَلِيفَةٍ، إِلاَّ كَانَتْ لَهُ بِطَانَتَانِ، بِطَانَةٌ تَأْمُرُهُ بِالْمَعْرُوفِ وَتَحُضُّهُ عَلَيْهِ، وَبِطَانَةٌ تَأْمُرُهُ بِالشَّرِّ وَتَحُضُّهُ عَلَيْهِ، فَالْمَعْصُومُ مَنْ عَصَمَ اللَّهُ تَعَالَى "**. وَقَالَ سُلَيْمَانُ عَنْ يَحْيَى أَخْبَرَنِي ابْنُ شِهَابٍ بِهَذَا، وَعَنِ ابْنِ أَبِي عَتِيقٍ وَمُوسَى عَنِ ابْنِ شِهَابٍ مِثْلَهُ، وَقَالَ شُعَيْبٌ عَنِ الزُّهْرِيِّ حَدَّثَنِي أَبُو سَلَمَةَ عَنْ أَبِي سَعِيدٍ قَوْلَهُ. وَقَالَ الأَوْزَاعِيُّ وَمُعَاوِيَةُ بْنُ سَلاَّمٍ حَدَّثَنِي الزُّهْرِيُّ حَدَّثَنِي أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم. وَقَالَ ابْنُ أَبِي حُسَيْنٍ وَسَعِيدُ بْنُ زِيَادٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي سَعِيدٍ قَوْلَهُ. وَقَالَ عُبَيْدُ اللَّهِ بْنُ أَبِي جَعْفَرٍ حَدَّثَنِي صَفْوَانُ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي أَيُّوبَ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 7198
In-book reference	: Book 93, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 306

(43) Chapter: How do the people give the Bai'a to the Imam

(43) باب كَيْفَ يُبَايِعُ الإِمَامُ النَّاسَ

Narrated 'Ubada bin As-Samit:

We gave the oath of allegiance to Allah's Messenger (ﷺ) that we would listen to and obey him both at the time when we were active and at the time when we were tired and that we would not fight against the ruler or disobey him, and would stand firm for the truth or say the truth wherever we might be, and in the Way of Allah we would not be afraid of the blame of the blamers. (See Hadith No. 178 and 320)

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ أَخْبَرَنِي عُبَادَةُ بْنُ الْوَلِيدِ، أَخْبَرَنِي أَبِي، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ "بَايَعْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْمَنْشَطِ وَالْمَكْرَهِ. وَأَنْ لاَ نُنَازِعَ الأَمْرَ أَهْلَهُ، وَأَنْ نَقُومَ ـ أَوْ نَقُولَ ـ بِالْحَقِّ حَيْثُمَا كُنَّا لاَ نَخَافُ فِي اللَّهِ لَوْمَةَ لاَئِمٍ ".

Reference	: Sahih al-Bukhari 7199, 7200
In-book reference	: Book 93, Hadith 60
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 307

Narrated Anas:

The Prophet (ﷺ) went out on a cold morning while the Muhajirin (emigrants) and the Ansar were digging the trench. The Prophet (ﷺ) then said, "O Allah! The real goodness is the goodness of the Here after, so please forgive the Ansar and the Muhajirin." They replied, "We are those who have given the Pledge of allegiance to Muhammad for to observe Jihad as long as we remain alive."

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ ـ رضى الله عنه ـ خَرَجَ النَّبِيُّ صلى الله عليه وسلم فِي غَدَاةٍ بَارِدَةٍ وَالْمُهَاجِرُونَ وَالأَنْصَارُ يَحْفِرُونَ الْخَنْدَقَ فَقَالَ " اللَّهُمَّ إِنَّ الْخَيْرَ خَيْرُ الآخِرَهْ فَاغْفِرْ لِلأَنْصَارِ وَالْمُهَاجِرَهْ " فَأَجَابُوا نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدَا عَلَى الْجِهَادِ مَا بَقِينَا أَبَدَا

Reference	: Sahih al-Bukhari 7201
In-book reference	: Book 93, Hadith 61
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 308

Narrated `Abdullah bin `Umar:

Whenever we gave the Pledge of allegiance to Allah's Messenger (ﷺ) for to listen to and obey, he used to say to us, for as much as you can."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ كُنَّا إِذَا بَايَعْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى السَّمْعِ وَالطَّاعَةِ يَقُولُ لَنَا " فِيمَا اسْتَطَعْتَ ".

Reference	: Sahih al-Bukhari 7202
In-book reference	: Book 93, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 309

Narrated `Abdullah bin Dinar:

I witnessed Ibn `Umar when the people gathered around `Abdul Malik. Ibn `Umar wrote: I gave the Pledge of allegiance that I will listen to and obey Allah's Slave, `Abdul Malik, Chief of the believers according to Allah's Laws and the Traditions of His Apostle as much as I can; and my sons too, give the same pledge.'

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، قَالَ شَهِدْتُ ابْنَ عُمَرَ حَيْثُ اجْتَمَعَ النَّاسُ عَلَى عَبْدِ الْمَلِكِ ـ قَالَ ـ كَتَبَ إِنِّي أُقِرُّ بِالسَّمْعِ وَالطَّاعَةِ لِعَبْدِ الْمَلِكِ أَمِيرِ الْمُؤْمِنِينَ عَلَى سُنَّةِ اللَّهِ وَسُنَّةِ رَسُولِهِ مَا اسْتَطَعْتُ، وَإِنَّ بَنِيَّ قَدْ أَقَرُّوا بِمِثْلِ ذَلِكَ.

Reference	: Sahih al-Bukhari 7203
In-book reference	: Book 93, Hadith 63
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 310

Narrated Jabir bin `Abdullah:

I gave the Pledge of allegiance to the Prophet (ﷺ) that I would listen and obey, and he told me to add: 'As much as I can, and will give good advice to every Muslim.'

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا سَيَّارٌ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ بَايَعْتُ النَّبِيَّ صلى الله عليه وسلم عَلَى السَّمْعِ وَالطَّاعَةِ، فَلَقَّنَنِي، فِيمَا اسْتَطَعْتُ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ.

Reference	: Sahih al-Bukhari 7204
In-book reference	: Book 93, Hadith 64
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 311

Narrated `Abdullah bin Dinar:

When the people took the oath of allegiance to `Abdul Malik, `Abdullah bin `Umar wrote to him: "To Allah's Slave, `Abdul Malik, Chief of the believers, I give the Pledge of allegiance that I will listen to and obey Allah's Slave, `Abdul Malik, Chief of the believers, according to Allah's Laws and the Traditions of His Apostle in whatever is within my ability; and my sons too, give the same pledge."

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، قَالَ لَمَّا بَايَعَ النَّاسُ عَبْدَ الْمَلِكِ كَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ عُمَرَ إِلَى عَبْدِ اللَّهِ عَبْدِ الْمَلِكِ أَمِيرِ الْمُؤْمِنِينَ إِنِّي أُقِرُّ بِالسَّمْعِ وَالطَّاعَةِ لِعَبْدِ اللَّهِ عَبْدِ الْمَلِكِ أَمِيرِ الْمُؤْمِنِينَ، عَلَى سُنَّةِ اللَّهِ وَسُنَّةِ رَسُولِهِ، فِيمَا اسْتَطَعْتُ، وَإِنَّ بَنِيَّ قَدْ أَقَرُّوا بِذَلِكَ.

Reference	: Sahih al-Bukhari 7205
In-book reference	: Book 93, Hadith 65
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 312

Narrated Yazid:

I said to Salama, "For what did you give the Pledge of allegiance to the Prophet (ﷺ) on the Day of Hudaibiya?" He replied, "For death."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا حَاتِمٌ، عَنْ يَزِيدَ، قَالَ قُلْتُ لِسَلَمَةَ عَلَى أَىِّ شَىْءٍ بَايَعْتُمُ النَّبِيَّ صلى الله عليه وسلم يَوْمَ الْحُدَيْبِيَةِ قَالَ عَلَى الْمَوْتِ.

Reference	: Sahih al-Bukhari 7206
In-book reference	: Book 93, Hadith 66
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 313

Narrated Al-Miswar bin Makhrama:

The group of people whom `Umar had selected as candidates for the Caliphate gathered and consulted each other. `Abdur-Rahman said to them, "I am not going to compete with you in this matter, but if you wish, I would select for you a caliph from among you." So all of them agreed to let `Abdur-Rahman decide the case. So when the candidates placed the case in the hands of `Abdur-Rahman, the people went towards him and nobody followed the rest of the group nor obeyed any after him. So the people followed `Abdur-Rahman and consulted him all those nights till there came the night we gave the oath of allegiance to `Uthman. Al-Miswar (bin Makhrama) added: `Abdur-Rahman called on me after a portion of the night had passed and knocked on my door till I got up, and he said to me, "I see you have been sleeping! By Allah, during the last three nights I have not slept enough. Go and call Az-Zubair and Sa`d.' So I called them for him and he consulted them and then called me saying, 'Call `Ali for me." I called `Ali and he held a private talk with him till very late at night, and then 'Al, got up to leave having had much hope (to be chosen as a Caliph) but `Abdur-Rahman was afraid of something concerning `Ali. `Abdur-Rahman then said to me,

"Call `Uthman for me." I called him and he kept on speaking to him privately till the Mu'adh-dhin put an end to their talk by announcing the Adhan for the Fajr prayer. When the people finished their morning prayer and that (six men) group gathered near the pulpit, `Abdur-Rahman sent for all the Muhajirin (emigrants) and the Ansar present there and sent for the army chief who had performed the Hajj with `Umar that year. When all of them had gathered, `Abdur- Rahman said, "None has the right to be worshipped but Allah," and added, "Now then, O `Ali, I have looked at the people's tendencies and noticed that they do not consider anybody equal to `Uthman, so you should not incur blame (by disagreeing)." Then `Abdur-Rahman said (to `Uthman), "I gave the oath of allegiance to you on condition that you will follow Allah's Laws and the traditions of Allah's Apostle and the traditions of the two Caliphs after him." So `Abdur-Rahman gave the oath of allegiance to him, and so did the people including the Muhajirin (emigrants) and the Ansar and the chiefs of the army staff and all the Muslims.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ، أَخْبَرَهُ أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ. أَنَّ الرَّهْطَ الَّذِينَ وَلاَّهُمْ عُمَرُ اجْتَمَعُوا فَتَشَاوَرُوا، قَالَ لَهُمْ عَبْدُ الرَّحْمَنِ لَسْتُ بِالَّذِي أُنَافِسُكُمْ عَلَى هَذَا الأَمْرِ، وَلَكِنَّكُمْ إِنْ شِئْتُمُ اخْتَرْتُ لَكُمْ مِنْكُمْ. فَجَعَلُوا ذَلِكَ إِلَى عَبْدِ الرَّحْمَنِ، فَلَمَّا وَلَّوْا عَبْدَ الرَّحْمَنِ أَمْرَهُمْ فَمَالَ النَّاسُ عَلَى عَبْدِ الرَّحْمَنِ، حَتَّى مَا أَرَى أَحَدًا مِنَ النَّاسِ يَتْبَعُ أُولَئِكَ الرَّهْطَ وَلاَ يَطَأُ عَقِبَهُ، وَمَالَ النَّاسُ عَلَى عَبْدِ الرَّحْمَنِ يُشَاوِرُونَهُ تِلْكَ اللَّيَالِيَ حَتَّى إِذَا كَانَتِ اللَّيْلَةُ الَّتِي أَصْبَحْنَا مِنْهَا، فَبَايَعْنَا عُثْمَانَ قَالَ الْمِسْوَرُ طَرَقَنِي عَبْدُ الرَّحْمَنِ بَعْدَ هَجْعٍ مِنَ اللَّيْلِ فَضَرَبَ الْبَابَ حَتَّى اسْتَيْقَظْتُ فَقَالَ أَرَاكَ نَائِمًا، فَوَاللَّهِ مَا اكْتَحَلْتُ هَذِهِ اللَّيْلَةَ بِكَبِيرِ نَوْمٍ، انْطَلِقْ فَادْعُ الزُّبَيْرَ وَسَعْدًا، فَدَعَوْتُهُمَا لَهُ فَشَاوَرَهُمَا ثُمَّ دَعَانِي فَقَالَ ادْعُ لِي عَلِيًّا. فَدَعَوْتُهُ فَنَاجَاهُ حَتَّى ابْهَارَّ اللَّيْلُ، ثُمَّ قَامَ عَلِيٌّ مِنْ عِنْدِهِ، وَهْوَ عَلَى طَمَعٍ، وَقَدْ كَانَ عَبْدُ الرَّحْمَنِ يَخْشَى مِنْ عَلِيٍّ شَيْئًا، ثُمَّ قَالَ ادْعُ لِي عُثْمَانَ، فَدَعَوْتُهُ فَنَاجَاهُ حَتَّى فَرَّقَ بَيْنَهُمَا الْمُؤَذِّنُ بِالصُّبْحِ، فَلَمَّا صَلَّى لِلنَّاسِ الصُّبْحَ وَاجْتَمَعَ أُولَئِكَ الرَّهْطُ عِنْدَ الْمِنْبَرِ، فَأَرْسَلَ إِلَى مَنْ كَانَ حَاضِرًا مِنَ الْمُهَاجِرِينَ وَالأَنْصَارِ، وَأَرْسَلَ إِلَى أُمَرَاءِ الأَجْنَادِ وَكَانُوا وَافَوْا تِلْكَ الْحَجَّةَ مَعَ عُمَرَ، فَلَمَّا اجْتَمَعُوا تَشَهَّدَ عَبْدُ الرَّحْمَنِ ثُمَّ قَالَ أَمَّا بَعْدُ يَا عَلِيُّ، إِنِّي قَدْ نَظَرْتُ فِي أَمْرِ النَّاسِ فَلَمْ أَرَهُمْ يَعْدِلُونَ بِعُثْمَانَ، فَلاَ تَجْعَلَنَّ عَلَى نَفْسِكَ سَبِيلاً. فَقَالَ أُبَايِعُكَ عَلَى سُنَّةِ اللَّهِ وَرَسُولِهِ وَالْخَلِيفَتَيْنِ مِنْ بَعْدِهِ. فَبَايَعَهُ عَبْدُ الرَّحْمَنِ، وَبَايَعَهُ النَّاسُ الْمُهَاجِرُونَ وَالأَنْصَارُ وَأُمَرَاءُ الأَجْنَادِ وَالْمُسْلِمُونَ.

Reference	: Sahih al-Bukhari 7207
In-book reference	: Book 93, Hadith 67
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 314

(44) Chapter: Whosoever gave the Bai'a twice (44) باب مَنْ بَايَعَ مَرَّتَيْنِ

Narrated Salama:

We gave the oath of allegiance to the Prophet (ﷺ) under the tree. He said to me, "O Salama! Will you not give the oath of allegiance?" I replied, "O Allah's Messenger (ﷺ)! I have already given the oath of allegiance for the first time." He said, (Give it again) for the second time.

حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ، قَالَ بَايَعْنَا النَّبِيَّ صلى الله عليه وسلم تَحْتَ الشَّجَرَةِ فَقَالَ لِي " يَا سَلَمَةُ أَلاَ تُبَايِعُ ". قُلْتُ يَا رَسُولَ اللَّهِ قَدْ بَايَعْتُ فِي الأَوَّلِ. قَالَ " وَفِي الثَّانِي ".

Reference	: Sahih al-Bukhari 7208
In-book reference	: Book 93, Hadith 68
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 315

(45) Chapter: The giving of the Bai'a by the bedouins (45) باب بَيْعَةِ الأَعْرَابِ

Narrated Jabir bin `Abdullah:

A bedouin gave the Pledge of allegiance to Allah's Messenger (ﷺ) for Islam and the bedouin got a fever where upon he said to the Prophet (ﷺ) "Cancel my Pledge." But the Prophet (ﷺ) refused. He came to him (again) saying, "Cancel my Pledge.' But the Prophet (ﷺ) refused. Then (the bedouin) left (Medina). Allah's Apostle said: "Medina is like a pair of bellows (furnace): It expels its impurities and brightens and clears its good."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ أَنَّ أَعْرَابِيًّا بَايَعَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى الإِسْلاَمِ، فَأَصَابَهُ وَعْكٌ فَقَالَ أَقِلْنِي بَيْعَتِي‏.‏ فَأَبَى، ثُمَّ جَاءَهُ فَقَالَ أَقِلْنِي بَيْعَتِي‏.‏ فَأَبَى، فَخَرَجَ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ الْمَدِينَةُ كَالْكِيرِ، تَنْفِي خَبَثَهَا، وَيَنْصَعُ طِيبُهَا ‏"‏‏.‏

Reference	: Sahih al-Bukhari 7209
In-book reference	: Book 93, Hadith 69
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 316

(46) Chapter: The Bai'a of a child

(46) باب بَيْعَةِ الصَّغِيرِ

Narrated `Abdullah bin Hisham:

who was born during the lifetime of the Prophet (ﷺ) that his mother, Zainab bint Humaid had taken him to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Take his Pledge of allegiance (for Islam)." The Prophet (ﷺ) said, "He (`Abdullah bin Hisham) is a little child," and passed his hand over his head and invoked Allah for him. `Abdullah bin Hisham used to slaughter one sheep as a sacrifice on behalf of all of his family.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنَا سَعِيدٌ ـ هُوَ ابْنُ أَبِي أَيُّوبَ ـ قَالَ حَدَّثَنِي أَبُو عَقِيلٍ، زُهْرَةُ بْنُ مَعْبَدٍ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ هِشَامٍ، وَكَانَ، قَدْ أَدْرَكَ النَّبِيَّ صلى الله عليه وسلم وَذَهَبَتْ بِهِ أُمُّهُ زَيْنَبُ ابْنَةُ حُمَيْدٍ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ بَايِعْهُ‏.‏ فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ هُوَ صَغِيرٌ ‏"‏ فَمَسَحَ رَأْسَهُ وَدَعَا لَهُ، وَكَانَ يُضَحِّي بِالشَّاةِ الْوَاحِدَةِ عَنْ جَمِيعِ أَهْلِهِ‏.‏

Reference	: Sahih al-Bukhari 7210
In-book reference	: Book 93, Hadith 70
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 317

(47) Chapter: Whoever gave the Bai'a and then cancelled it

(47) باب مَنْ بَايَعَ ثُمَّ اسْتَقَالَ الْبَيْعَةَ

Narrated Jabir bin `Abdullah:

A bedouin gave the Pledge of allegiance to Allah's Messenger (ﷺ) for Islam. Then the bedouin got fever at Medina, came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Cancel my Pledge," But Allah's Apostle refused. Then he came to him (again) and said, "O Allah's Messenger (ﷺ)! Cancel my Pledge." But the Prophet (ﷺ) refused Then he came to him (again) and said, "O Allah's Messenger (ﷺ)! Cancel my Pledge." But the Prophet (ﷺ) refused. The bedouin finally went out (of Medina) whereupon Allah's Messenger (ﷺ) said, "Medina is like a pair of bellows (furnace): It expels its impurities and brightens and clears its good.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ أَعْرَابِيًّا، بَايَعَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى الإِسْلاَمِ فَأَصَابَ الأَعْرَابِيَّ وَعْكٌ بِالْمَدِينَةِ، فَأَتَى الأَعْرَابِيُّ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ أَقِلْنِي بَيْعَتِي، فَأَبَى رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ جَاءَهُ فَقَالَ أَقِلْنِي بَيْعَتِي فَأَبَى، ثُمَّ جَاءَهُ فَقَالَ أَقِلْنِي بَيْعَتِي فَأَبَى فَخَرَجَ الأَعْرَابِيُّ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ إِنَّمَا الْمَدِينَةُ كَالْكِيرِ تَنْفِي خَبَثَهَا وَيَنْصَعُ طِيبُهَا ‏"‏‏.‏

Reference	: Sahih al-Bukhari 7211
In-book reference	: Book 93, Hadith 71

USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 9, Book 89, Hadith 318

(48) Chapter: The person who gives Bai'a just for worldly benefits

(48) باب مَنْ بَايَعَ رَجُلاً لاَ يُبَايِعُهُ إِلاَّ لِلدُّنْيَا

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "There will be three types of people whom Allah will neither speak to them on the Day of Resurrection nor will purify them from sins, and they will have a painful punishment: They are, (1) a man possessed superfluous water (more than he needs) on a way and he withholds it from the travelers. (2) a man who gives a pledge of allegiance to an Imam (ruler) and gives it only for worldly benefits, if the Imam gives him what he wants, he abides by his pledge, otherwise he does not fulfill his pledge; (3) and a man who sells something to another man after the `Asr prayer and swears by Allah (a false oath) that he has been offered so much for it whereupon the buyer believes him and buys it although in fact, the seller has not been offered such a price." (See Hadith No. 838, Vol. 3)

حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلاَ يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ رَجُلٌ عَلَى فَضْلِ مَاءٍ بِالطَّرِيقِ يَمْنَعُ مِنْهُ ابْنَ السَّبِيلِ، وَرَجُلٌ بَايَعَ إِمَامًا لاَ يُبَايِعُهُ إِلاَّ لِدُنْيَاهُ، إِنْ أَعْطَاهُ مَا يُرِيدُ وَفَى لَهُ، وَإِلاَّ لَمْ يَفِ لَهُ، وَرَجُلٌ يُبَايِعُ رَجُلاً بِسِلْعَةٍ بَعْدَ الْعَصْرِ فَحَلَفَ بِاللَّهِ لَقَدْ أُعْطِيَ بِهَا كَذَا وَكَذَا فَصَدَّقَهُ، فَأَخَذَهَا، وَلَمْ يُعْطَ بِهَا ".

Reference : Sahih al-Bukhari 7212
In-book reference : Book 93, Hadith 72
USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 9, Book 89, Hadith 319

(49) Chapter: The Bai'a given by women

(49) باب بَيْعَةِ النِّسَاءِ

رَوَاهُ ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated 'Ubada bin As-Samit:

Allah's Messenger (ﷺ) said to us while we were in a gathering, "Give me the oath (Pledge of allegiance for: (1) Not to join anything in worship along with Allah, (2) Not to steal, (3) Not to commit illegal sexual intercourse, (4) Not to kill your children, (5) Not to accuse an innocent person (to spread such an accusation among people), (6) Not to be disobedient (when ordered) to do good deeds. The Prophet (ﷺ) added: Whoever amongst you fulfill his pledge, his reward will be with Allah, and whoever commits any of those sins and receives the legal punishment in this world for that sin, then that punishment will be an expiation for that sin, and whoever commits any of those sins and Allah does not expose him, then it is up to Allah if He wishes He will punish him or if He wishes, He will forgive him." So we gave the Pledge for that. (See Hadith No. 17, Vol. 1)

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، وَقَالَ اللَّيْثُ، حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي أَبُو إِدْرِيسَ الْخَوْلاَنِيُّ، أَنَّهُ سَمِعَ عُبَادَةَ بْنَ الصَّامِتِ، يَقُولُ قَالَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَنَحْنُ فِي مَجْلِسٍ " تُبَايِعُونِي عَلَى أَنْ لاَ تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلاَ تَسْرِقُوا، وَلاَ تَزْنُوا، وَلاَ تَقْتُلُوا أَوْلاَدَكُمْ، وَلاَ تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ وَلاَ تَعْصُوا فِي مَعْرُوفٍ، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ فِي الدُّنْيَا فَهْوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَسَتَرَهُ اللَّهُ فَأَمْرُهُ إِلَى اللَّهِ إِنْ شَاءَ عَاقَبَهُ وَإِنْ شَاءَ عَفَا عَنْهُ "، فَبَايَعْنَاهُ عَلَى ذَلِكَ.

Reference : Sahih al-Bukhari 7213
In-book reference : Book 93, Hadith 73
USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 9, Book 89, Hadith 320

Narrated `Aisha:

The Prophet (ﷺ) used to take the Pledge of allegiance from the women by words only after reciting this Holy Verse:--(60.12) "..that they will not associate anything in worship with Allah." (60.12) And the hand of Allah's Messenger (ﷺ) did not touch any woman's hand except the hand of that woman his right hand possessed. (i.e. his captives or his lady slaves).

حَدَّثَنَا مَحْمُودٌ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يُبَايِعُ النِّسَاءَ بِالْكَلاَمِ بِهَذِهِ الآيَةِ {لاَ يُشْرِكْنَ بِاللَّهِ شَيْئًا} قَالَتْ وَمَا مَسَّتْ يَدُ رَسُولِ اللَّهِ صلى الله عليه وسلم يَدَ امْرَأَةٍ، إِلاَّ امْرَأَةً يَمْلِكُهَا.

Reference	: Sahih al-Bukhari 7214
In-book reference	: Book 93, Hadith 74
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 321

Narrated Um Atiyya:

We gave the Pledge of allegiance to the Prophet (ﷺ) and he recited to me the verse (60.12). That they will not associate anything in worship with Allah (60.12). And he also prevented us from wailing and lamenting over the dead. A woman from us held her hand out and said, "Such-and-such a woman cried over a dead person belonging to my family and I want to compensate her for that crying" The Prophet did not say anything in reply and she left and returned. None of those women abided by her pledge except Um Sulaim, Um Al-`Ala', and the daughter of Abi Sabra, the wife of Al-Mu`adh or the daughter of Abi Sabra, and the wife of Mu`adh.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ بَايَعْنَا النَّبِيَّ صلى الله عليه وسلم فَقَرَأَ عَلَىَّ {أَنْ لاَ يُشْرِكْنَ بِاللَّهِ شَيْئًا} وَنَهَانَا عَنِ النِّيَاحَةِ، فَقَبَضَتِ امْرَأَةٌ مِنَّا يَدَهَا فَقَالَتْ فُلاَنَةُ أَسْعَدَتْنِي وَأَنَا أُرِيدُ أَنْ أَجْزِيَهَا، فَلَمْ يَقُلْ شَيْئًا، ثُمَّ رَجَعَتْ، فَمَا وَفَتِ امْرَأَةٌ إِلاَّ أُمُّ سُلَيْمٍ وَأُمُّ الْعَلاَءِ، وَابْنَةُ أَبِي سَبْرَةَ امْرَأَةُ مُعَاذٍ أَوِ ابْنَةُ أَبِي سَبْرَةَ وَامْرَأَةُ مُعَاذٍ.

Reference	: Sahih al-Bukhari 7215
In-book reference	: Book 93, Hadith 75
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 322

(50) Chapter: Whoever violates a Bai'a (50) باب مَنْ نَكَثَ بَيْعَةً

وَقَوْلِهِ تَعَالَى: {إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا}.

Narrated Jabir:

A bedouin came to the Prophet (ﷺ) and said, "Please take my Pledge of allegiance for Islam." So the Prophet took from him the Pledge of allegiance for Islam. He came the next day with a fever and said to the Prophet (ﷺ) "Cancel my pledge." But the Prophet (ﷺ) refused and when the bedouin went away, the Prophet said, "Medina is like a pair of bellows (furnace): It expels its impurities and brightens and clears its good."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، سَمِعْتُ جَابِرًا، قَالَ جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ بَايِعْنِي عَلَى الإِسْلاَمِ. فَبَايَعَهُ عَلَى الإِسْلاَمِ، ثُمَّ جَاءَ الْغَدَ مَحْمُومًا فَقَالَ أَقِلْنِي. فَأَبَى، فَلَمَّا وَلَّى قَالَ " **الْمَدِينَةُ كَالْكِيرِ، تَنْفِي خَبَثَهَا، وَيَنْصَعُ طِيبُهَا** ".

Reference	: Sahih al-Bukhari 7216
In-book reference	: Book 93, Hadith 76
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 323

(51) Chapter: The appointment of a caliph (51) باب الاِسْتِخْلاَفِ

Narrated Al-Qasim bin Muhammad:

`Aisha said, "O my head!" Allah's Messenger (ﷺ) said, "If that (i.e., your death) should happen while I am still alive, I would ask Allah to forgive you and would invoke Allah for you." `Aisha said, "O my life which is going to be lost! By Allah, I think that you wish for my death, and if that should happen then you would be busy enjoying the company of one of your wives in the last part of that day." The Prophet said, "But I should say, 'O my head!' I feel like calling Abu Bakr and his son and appoint (the former as my successors lest people should say something or wish for something. Allah will insist (on Abu Bakr becoming a Caliph) and the believers will prevent (anyone else from claiming the Caliphate)," or "..Allah will prevent (anyone else from claiming the Caliphate) and the believers will insist (on Abu Bakr becoming the Caliph).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، سَمِعْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ، قَالَ قَالَتْ عَائِشَةُ ـ رضى الله عنها ـ وَارَأْسَاهْ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ذَاكِ لَوْ كَانَ وَأَنَا حَىٌّ فَأَسْتَغْفِرُ لَكِ وَأَدْعُو لَكِ ". فَقَالَتْ عَائِشَةُ وَاثُكْلِيَاهْ وَاللَّهِ إِنِّي لأَظُنُّكَ تُحِبُّ مَوْتِي وَلَوْ كَانَ ذَاكَ لَظَلِلْتَ آخِرَ يَوْمِكَ مُعَرِّسًا بِبَعْضِ أَزْوَاجِكَ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " بَلْ أَنَا وَارَأْسَاهْ لَقَدْ هَمَمْتُ ـ أَوْ أَرَدْتُ ـ أَنْ أُرْسِلَ إِلَى أَبِي بَكْرٍ وَابْنِهِ فَأَعْهَدَ أَنْ يَقُولَ الْقَائِلُونَ أَوْ يَتَمَنَّى الْمُتَمَنُّونَ ". ثُمَّ قُلْتُ يَأْبَى اللَّهُ وَيَدْفَعُ الْمُؤْمِنُونَ، أَوْ يَدْفَعُ اللَّهُ وَيَأْبَى الْمُؤْمِنُونَ.

Reference	: Sahih al-Bukhari 7217
In-book reference	: Book 93, Hadith 77
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 324

Narrated `Abdullah bin `Umar:

It was said to `Umar, "Will you appoint your successor?" `Umar said, "If I appoint a Caliph (as my successor) it is true that somebody who was better than I (i.e., Abu Bakr) did so, and if I leave the matter undecided, it is true that somebody who was better than I (i.e., Allah's Messenger (ﷺ)) did so." On this, the people praised him. `Umar said, "People are of two kinds: Either one who is keen to take over the Caliphate or one who is afraid of assuming such a responsibility. I wish I could be free from its responsibility in that I would receive neither reward nor retribution I won't bear the burden of the caliphate in my death as I do in my life."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، أَخْبَرَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ قِيلَ لِعُمَرَ أَلاَ تَسْتَخْلِفُ قَالَ إِنْ أَسْتَخْلِفْ فَقَدِ اسْتَخْلَفَ مَنْ هُوَ خَيْرٌ مِنِّي أَبُو بَكْرٍ، وَإِنْ أَتْرُكْ فَقَدْ تَرَكَ مَنْ هُوَ خَيْرٌ مِنِّي رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَثْنَوْا عَلَيْهِ فَقَالَ رَاغِبٌ رَاهِبٌ، وَدِدْتُ أَنِّي نَجَوْتُ مِنْهَا كَفَافًا لاَ لِي وَلاَ عَلَىَّ لاَ أَتَحَمَّلُهَا حَيًّا وَمَيِّتًا.

Reference	: Sahih al-Bukhari 7218
In-book reference	: Book 93, Hadith 78
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 325

Narrated Anas bin Malik:

That he heard `Umar's second speech he delivered when he sat on the pulpit on the day following the death of the Prophet (ﷺ) `Umar recited the Tashahhud while Abu Bakr was silent. `Umar said, "I wish that Allah's Messenger (ﷺ) had outlived all of us, i.e., had been the last (to die). But if Muhammad is dead, Allah nevertheless has kept the light amongst you from which you can receive the same guidance as Allah guided Muhammad with that. And Abu Bakr is the companion of Allah's Messenger (ﷺ) He is the second of the two in the cave. He is the most entitled person among the Muslims to manage your affairs. Therefore get up and swear allegiance to him." Some people had already taken the oath of allegiance to him in the shed of Bani Sa`ida but the oath of allegiance taken by the public was taken at the pulpit. I heard `Umar saying to Abu Bakr on that day. "Please ascend the pulpit," and kept on urging him till he ascended the pulpit whereupon, all the people swore allegiance to him.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ أَنَّهُ سَمِعَ خُطْبَةَ، عُمَرَ الآخِرَةَ حِينَ جَلَسَ عَلَى الْمِنْبَرِ، وَذَلِكَ الْغَدُ مِنْ يَوْمٍ تُوُفِّيَ النَّبِيُّ صلى الله عليه وسلم فَتَشَهَّدَ وَأَبُو بَكْرٍ صَامِتٌ لاَ يَتَكَلَّمُ قَالَ

كُنْتُ أَرْجُو أَنْ يَعِيشَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى يَدْبُرَنَا ـ يُرِيدُ بِذَلِكَ أَنْ يَكُونَ آخِرَهُمْ ـ فَإِنْ يَكُ مُحَمَّدٌ صلى الله عليه وسلم قَدْ مَاتَ، فَإِنَّ اللَّهَ تَعَالَى قَدْ جَعَلَ بَيْنَ أَظْهُرِكُمْ نُورًا تَهْتَدُونَ بِهِ بِمَا هَدَى اللَّهُ مُحَمَّدًا صلى الله عليه وسلم وَإِنَّ أَبَا بَكْرٍ صَاحِبُ رَسُولِ اللَّهِ صلى الله عليه وسلم ثَانِي اثْنَيْنِ، فَإِنَّهُ أَوْلَى الْمُسْلِمِينَ بِأُمُورِكُمْ، فَقُومُوا فَبَايِعُوهُ. وَكَانَتْ طَائِفَةٌ مِنْهُمْ قَدْ بَايَعُوهُ قَبْلَ ذَلِكَ فِي سَقِيفَةِ بَنِي سَاعِدَةَ، وَكَانَتْ بَيْعَةُ الْعَامَّةِ عَلَى الْمِنْبَرِ. قَالَ الزُّهْرِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ سَمِعْتُ عُمَرَ يَقُولُ لأَبِي بَكْرٍ يَوْمَئِذٍ اصْعَدِ الْمِنْبَرَ. فَلَمْ يَزَلْ بِهِ حَتَّى صَعِدَ الْمِنْبَرَ، فَبَايَعَهُ النَّاسُ عَامَّةً.

Reference	: Sahih al-Bukhari 7219
In-book reference	: Book 93, Hadith 79
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 326

Narrated Jubair bin Mut`im:

A woman came to the Prophet (ﷺ) and spoke to him about something and he told her to return to him. She said, "O Allah's Messenger (ﷺ)! If I come and do not find you?" (As if she meant, "...if you die?") The Prophet said, "If you should not find me, then go to Abu Bakr."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، قَالَ أَتَتِ النَّبِيَّ صلى الله عليه وسلم امْرَأَةٌ فَكَلَّمَتْهُ فِي شَىْءٍ فَأَمَرَهَا أَنْ تَرْجِعَ إِلَيْهِ، قَالَتْ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ جِئْتُ وَلَمْ أَجِدْكَ، كَأَنَّهَا تُرِيدُ الْمَوْتَ، قَالَ " إِنْ لَمْ تَجِدِينِي فَأْتِي أَبَا بَكْرٍ ".

Reference	: Sahih al-Bukhari 7220
In-book reference	: Book 93, Hadith 80
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 327

Narrated Tariq bin Shihab:

Abu Bakr said to the delegate of Buzakha. "Follow the tails of the camels till Allah shows the Caliph (successor) of His Prophet and Al-Muhajirin (emigrants) something because of which you may excuse yourselves."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنِي قَيْسُ بْنُ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي بَكْرٍ ـ رضى الله عنه ـ قَالَ لِوَفْدِ بُزَاخَةَ تَتْبَعُونَ أَذْنَابَ الإِبِلِ حَتَّى يُرِيَ اللَّهُ خَلِيفَةَ نَبِيِّهِ صلى الله عليه وسلم وَالْمُهَاجِرِينَ أَمْرًا يَعْذِرُونَكُمْ بِهِ.

Reference	: Sahih al-Bukhari 7221
In-book reference	: Book 93, Hadith 81
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 328

(51) Chapter: (51) باب

Narrated Jabir bin Samura:

I heard the Prophet (ﷺ) saying, "There will be twelve Muslim rulers (who will rule all the Islamic world)." He then said a sentence which I did not hear. My father said, "All of them (those rulers) will be from Quraish."

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ، سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " يَكُونُ اثْنَا عَشَرَ أَمِيرًا ـ فَقَالَ كَلِمَةً لَمْ أَسْمَعْهَا فَقَالَ أَبِي إِنَّهُ قَالَ ـ كُلُّهُمْ مِنْ قُرَيْشٍ ".

Reference	: Sahih al-Bukhari 7222, 7223
In-book reference	: Book 93, Hadith 82
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 329

(52) Chapter: The expulsion of quarrelsome people from houses

(52) باب إِخْرَاجِ الْخُصُومِ وَأَهْلِ الرِّيَبِ مِنَ الْبُيُوتِ بَعْدَ الْمَعْرِفَةِ

وَقَدْ أَخْرَجَ عُمَرُ أُخْتَ أَبِي بَكْرٍ حِينَ نَاحَتْ.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "By Him in Whose Hands my life is, I was about to order for collecting fire wood and then order someone to pronounce the Adhan for the prayer and then order someone to lead the people in prayer and then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) prayer. By Him in Whose Hands my life is, if anyone of you had known that he would receive a bone covered with meat or two (small) pieces of meat present in between two ribs, he would come for `Isha' prayer." (See Hadith No. 617, Vol. 1)

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ هَمَمْتُ أَنْ آمُرَ بِحَطَبٍ يُحْتَطَبُ، ثُمَّ آمُرَ بِالصَّلاَةِ فَيُؤَذَّنَ لَهَا، ثُمَّ آمُرَ رَجُلاً فَيَؤُمَّ النَّاسَ، ثُمَّ أُخَالِفَ إِلَى رِجَالٍ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ، وَالَّذِي نَفْسِي بِيَدِهِ لَوْ يَعْلَمُ أَحَدُكُمْ أَنَّهُ يَجِدُ عَرْقًا سَمِينًا أَوْ مَرْمَاتَيْنِ حَسَنَتَيْنِ لَشَهِدَ الْعِشَاءَ ". قَالَ مُحَمَّدُ بْنُ يُوسُفَ قَالَ يُونُسُ قَالَ مُحَمَّدُ بْنُ سُلَيْمَانَ قَالَ أَبُو عَبْدِ اللَّهِ مِرْمَاةٌ مَا بَيْنَ ظِلْفِ الشَّاةِ مِنَ اللَّحْمِ مِثْلُ مِنْسَاةٍ وَمِيضَاةٍ. الْمِيمُ مَخْفُوضَةٌ.

Reference	: Sahih al-Bukhari 7224
In-book reference	: Book 93, Hadith 83
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 330

(53) Chapter: To forbid the criminals and sinners to talk to or visit the ruler

(53) بَابُ هَلْ لِلإِمَامِ أَنْ يَمْنَعَ الْمُجْرِمِينَ وَأَهْلَ الْمَعْصِيَةِ مِنَ الْكَلاَمِ مَعَهُ وَالزِّيَارَةِ وَنَحْوِهِ

Narrated `Abdullah bin Ka`b bin Malik:

Who was Ka`b's guide from among his sons when Ka`b became blind: I heard Ka`b bin Malik saying, "When some people remained behind and did not join Allah's Messenger (ﷺ) in the battle of Tabuk.." and then he described the whole narration and said, "Allah's Messenger (ﷺ) forbade the Muslims to speak to us, and so we (I and my companions) stayed fifty nights in that state, and then Allah's Messenger (ﷺ) announced Allah's acceptance of our repentance."

حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبِ بْنِ مَالِكٍ ـ وَكَانَ قَائِدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ ـ قَالَ سَمِعْتُ كَعْبَ بْنَ مَالِكٍ، قَالَ لَمَّا تَخَلَّفَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَزْوَةِ تَبُوكَ ـ فَذَكَرَ حَدِيثَهُ ـ وَنَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم الْمُسْلِمِينَ عَنْ كَلاَمِنَا، فَلَبِثْنَا عَلَى ذَلِكَ خَمْسِينَ لَيْلَةً، وَآذَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِتَوْبَةِ اللَّهِ عَلَيْنَا.

Reference	: Sahih al-Bukhari 7225
In-book reference	: Book 93, Hadith 84
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 89, Hadith 331

94 - The Book of Wishes (7226 - 7245)
كتاب التمنى

(1) Chapter: Wishes for martyrdom

(1) باب مَا جَاءَ فِي التَّمَنِّي وَمَنْ تَمَنَّى الشَّهَادَةَ

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "By Him in Whose Hands my life is! Were it not for some men who dislike to be left behind and for whom I do not have means of conveyance, I would not stay away (from any Holy Battle). I would love to be martyred in Allah's Cause and come to life and then get, martyred and then come to life and then get martyred and then get resurrected and then get martyred.

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، حَدَّثَنِي اللَّيْثُ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " وَالَّذِي نَفْسِي بِيَدِهِ لَوْلاَ أَنَّ رِجَالاً يَكْرَهُونَ أَنْ يَتَخَلَّفُوا بَعْدِي وَلاَ أَجِدُ مَا أَحْمِلُهُمْ مَا تَخَلَّفْتُ، لَوَدِدْتُ أَنِّي أُقْتَلُ فِي سَبِيلِ اللَّهِ، ثُمَّ أُحْيَا ثُمَّ أُقْتَلُ، ثُمَّ أُحْيَا ثُمَّ أُقْتَلُ، ثُمَّ أُحْيَا ثُمَّ أُقْتَلُ ".

Reference	: Sahih al-Bukhari 7226
In-book reference	: Book 94, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 90, Hadith 332

Narrated Al-A'raj:

Abu Huraira said, Allah's Messenger (ﷺ) said, "By Him in Whose Hand my life is, I would love to fight in Allah's Cause and then get martyred and then resurrected (come to life) and then get martyred and then resurrected (come to life) and then get martyred, and then resurrected (come to life) and then get martyred and then resurrected (come to life)." Abu Huraira used to repeat those words three times and I testify to it with Allah's Oath.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " وَالَّذِي نَفْسِي بِيَدِهِ وَدِدْتُ أَنِّي لأُقَاتِلُ فِي سَبِيلِ اللَّهِ فَأُقْتَلُ ثُمَّ أُحْيَا ثُمَّ أُقْتَلُ، ثُمَّ أُحْيَا، ثُمَّ أُقْتَلُ، ثُمَّ أُحْيَا، ثُمَّ أُقْتَلُ، ثُمَّ أُحْيَا ". فَكَانَ أَبُو هُرَيْرَةَ يَقُولُهُنَّ ثَلاَثًا أَشْهَدُ بِاللَّهِ.

Reference	: Sahih al-Bukhari 7227
In-book reference	: Book 94, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 90, Hadith 333

(2) Chapter: To wish for good

(2) باب تَمَنِّي الْخَيْرِ

وَقَوْلِ النَّبِيِّ صلى الله عليه وسلم " لَوْ كَانَ لِي أُحُدٌ ذَهَبًا ".

Narrated Abu Huraira:

The Prophet (ﷺ) said, "If I had gold equal to the mountain of Uhud, I would love that, before three days had passed, not a single Dinar thereof remained with me if I found somebody to accept it excluding some amount that I would keep for the payment of my debts."

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، سَمِعَ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَوْ كَانَ عِنْدِي أُحُدٌ ذَهَبًا، لأَحْبَبْتُ أَنْ لاَ يَأْتِيَ ثَلاَثٌ وَعِنْدِي مِنْهُ دِينَارٌ، لَيْسَ شَىْءٌ أُرْصِدُهُ فِي دَيْنٍ عَلَىَّ أَجِدُ مَنْ يَقْبَلُهُ ".

Reference	: Sahih al-Bukhari 7228
In-book reference	: Book 94, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 90, Hadith 334

(3) Chapter: “If I had formerly known what I came to know recently...” (3) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم " لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ "

Narrated `Aisha:

Allah's Messenger (ﷺ) said, "If I had formerly known what I came to know recently, I would not have driven the Hadi with me and would have finished the state of Ihram along with the people when they finished it."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي عُرْوَةُ، أَنَّ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا سُقْتُ الْهَدْىَ، وَلَحَلَلْتُ مَعَ النَّاسِ حِينَ حَلُّوا ".

Reference	: Sahih al-Bukhari 7229
In-book reference	: Book 94, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 90, Hadith 335

Narrated Jabir bin `Abdullah:

We were in the company of Allah's Messenger (ﷺ) and we assumed the state of Ihram of Hajj and arrived at Mecca on the fourth of Dhul-Hijja. The Prophet (ﷺ) ordered us to perform the Tawaf around the Ka`ba and (Sa`i) between As-Safa and Al-Marwa and use our lhram just for `Umra, and finish the state of Ihram unless we had our Hadi with us. None of us had the Hadi with him except the Prophet (ﷺ) and Talha. `Ali came from Yemen and brought the Hadi with him. `Ali said, 'I had assumed the state of Ihram with the same intention as that with which Allah's Messenger (ﷺ) had assumed it. The people said, "How can we proceed to Mina and our male organs are dribbling?" Allah's Messenger (ﷺ) said, "If I had formerly known what I came to know latterly, I would not have brought the Hadi, and had there been no Hadi with me, I would have finished my Ihram." Suraqa (bin Malik) met the Prophet (ﷺ) while he was throwing pebbles at the Jamrat-Al-`Aqaba, and asked, "O Allah's Messenger (ﷺ)! Is this (permitted) for us only?" The Prophet (ﷺ) replied. "No, it is forever" `Aisha had arrived at Mecca while she was menstruating, therefore the Prophet (ﷺ) ordered her to perform all the ceremonies of Hajj except the Tawaf around the Ka`ba, and not to perform her prayers unless and until she became clean . When they encamped at Al-Batha, `Aisha said, "O Allah's Messenger (ﷺ)! You are proceeding after performing both Hajj and `Umra while I am proceeding with Hajj only?" So the Prophet (ﷺ) ordered `Abdur-Rahman bin Abu Bakr As-Siddiq to go with her to at-Tan`im, and so she performed the `Umra in Dhul-Hijja after the days of the Hajj.

حَدَّثَنَا الْحَسَنُ بْنُ عُمَرَ، حَدَّثَنَا يَزِيدُ، عَنْ حَبِيبٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَبَّيْنَا بِالْحَجِّ وَقَدِمْنَا مَكَّةَ لأَرْبَعٍ خَلَوْنَ مِنْ ذِي الْحِجَّةِ، فَأَمَرَنَا النَّبِيُّ صلى الله عليه وسلم أَنْ نَطُوفَ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، وَأَنْ نَجْعَلَهَا عُمْرَةً وَلْنَحِلَّ، إِلاَّ مَنْ كَانَ مَعَهُ هَدْىٌ قَالَ وَلَمْ يَكُنْ مَعَ أَحَدٍ مِنَّا هَدْىٌ غَيْرَ النَّبِيِّ صلى الله عليه وسلم وَطَلْحَةَ، وَجَاءَ عَلِيٌّ مِنَ الْيَمَنِ مَعَهُ الْهَدْىُ فَقَالَ أَهْلَلْتُ بِمَا أَهَلَّ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالُوا نَنْطَلِقُ إِلَى مِنًى وَذَكَرُ أَحَدِنَا يَقْطُرُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا أَهْدَيْتُ، وَلَوْلاَ أَنَّ مَعِي الْهَدْىَ لَحَلَلْتُ ". قَالَ وَلَقِيَهُ سُرَاقَةُ وَهْوَ يَرْمِي جَمْرَةَ الْعَقَبَةِ فَقَالَ يَا رَسُولَ اللَّهِ أَلَنَا هَذِهِ خَاصَّةً قَالَ " لاَ بَلْ لأَبَدٍ ". قَالَ وَكَانَتْ عَائِشَةُ قَدِمَتْ مَكَّةَ وَهْىَ حَائِضٌ، فَأَمَرَهَا النَّبِيُّ صلى الله عليه وسلم أَنْ تَنْسُكَ الْمَنَاسِكَ كُلَّهَا، غَيْرَ أَنَّهَا لاَ تَطُوفُ وَلاَ تُصَلِّي حَتَّى تَطْهُرَ، فَلَمَّا نَزَلُوا الْبَطْحَاءَ قَالَتْ عَائِشَةُ يَا رَسُولَ اللَّهِ أَتَنْطَلِقُونَ بِحَجَّةٍ وَعُمْرَةٍ وَأَنْطَلِقُ بِحَجَّةٍ. قَالَ ثُمَّ أَمَرَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ الصِّدِّيقِ أَنْ يَنْطَلِقَ مَعَهَا إِلَى التَّنْعِيمِ، فَاعْتَمَرَتْ عُمْرَةً فِي ذِي الْحَجَّةِ بَعْدَ أَيَّامِ الْحَجِّ.

Reference	: Sahih al-Bukhari 7230
In-book reference	: Book 94, Hadith 5
USC-MSA web (English) reference	: Vol. 9, Book 90, Hadith 336

(deprecated numbering scheme)

(4) Chapter: “Would that so-and-so...” (4) باب قَوْلِهِ صلى الله عليه وسلم لَيْتَ كَذَا وَكَذَا

Narrated Aisha:

One night the Prophet (ﷺ) was unable to sleep and said, "Would that a righteous man from my companions guarded me tonight." Suddenly we heard the clatter of arms, whereupon the Prophet (ﷺ) said, "Who is it?" It was said, "I am Sa`d, O Allah's Messenger (ﷺ)! I have come to guard you." The Prophet (ﷺ) then slept so soundly that we heard him snoring. Abu `Abdullah said: `Aisha said: Bilal said, "Would that I but stayed overnight in a valley with Idhkhir and Jalil (two kinds of grass) around me (i.e., in Mecca)." Then I told that to the Prophet (ﷺ) .

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَامِرِ بْنِ رَبِيعَةَ، قَالَ قَالَتْ عَائِشَةُ أَرِقَ النَّبِيُّ صلى الله عليه وسلم ذَاتَ لَيْلَةٍ فَقَالَ " لَيْتَ رَجُلاً صَالِحًا مِنْ أَصْحَابِي يَحْرُسُنِي اللَّيْلَةَ ". إِذْ سَمِعْنَا صَوْتَ السِّلاَحِ قَالَ " مَنْ هَذَا ". قِيلَ سَعْدٌ يَا رَسُولَ اللَّهِ جِئْتُ أَحْرُسُكَ. فَنَامَ النَّبِيُّ صلى الله عليه وسلم حَتَّى سَمِعْنَا غَطِيطَهُ. قَالَ أَبُو عَبْدِ اللَّهِ وَقَالَتْ عَائِشَةُ قَالَ بِلاَلٌ أَلاَ لَيْتَ شِعْرِي هَلْ أَبِيتَنَّ لَيْلَةً بِوَادٍ وَحَوْلِي إِذْخِرٌ وَجَلِيلُ فَأَخْبَرْتُ النَّبِيَّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 7231
In-book reference	: Book 94, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 90, Hadith 337

(5) Chapter: To wish for the Qur'an and knowledge (5) باب تَمَنِّي الْقُرْآنِ وَالْعِلْمِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Not to wish to be the like except of two men. A man whom Allah has given the (knowledge of the) Qur'an and he recites it during the hours of night and day and the one who wishes says: If I were given the same as this (man) has been given, I would do what he does, and a man whom Allah has given wealth and he spends it in the just and right way, in which case the one who wishes says, 'If I were given the same as he has been given, I would do what he does.' " (See Hadith5025 and 5026)

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَحَاسُدَ إِلاَّ فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ، فَهْوَ يَتْلُوهُ آنَاءَ اللَّيْلِ وَالنَّهَارِ يَقُولُ لَوْ أُوتِيتُ مِثْلَ مَا أُوتِيَ هَذَا لَفَعَلْتُ كَمَا يَفْعَلُ، وَرَجُلٌ آتَاهُ اللَّهُ مَالاً يُنْفِقُهُ فِي حَقِّهِ فَيَقُولُ لَوْ أُوتِيتُ مِثْلَ مَا أُوتِيَ لَفَعَلْتُ كَمَا يَفْعَلُ ".

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَرِيرٌ، بِهَذَا.

Reference	: Sahih al-Bukhari 7232
In-book reference	: Book 94, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 90, Hadith 338

(6) Chapter: What kind of wishing is disliked (6) باب مَا يُكْرَهُ مِنَ التَّمَنِّي

{وَلاَ تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا اكْتَسَبْنَ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَىْءٍ عَلِيمًا}.

Narrated Anas:

If I had not heard the Prophet (ﷺ) saying, "You should not long for death," I would have longed (for it).

حَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ عَاصِمٍ، عَنِ النَّضْرِ بْنِ أَنَسٍ، قَالَ قَالَ أَنَسٌ ـ رضى الله عنه ـ لَوْلاَ أَنِّي سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لاَ تَتَمَنَّوُا الْمَوْتَ " لَتَمَنَّيْتُ.

Reference	: Sahih al-Bukhari 7233
In-book reference	: Book 94, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 90, Hadith 339

Narrated Qais:

We went to pay a visit to Khabbab bin Al-Art and he had got himself branded at seven spots over his body. He said, "If Allah's Messenger (ﷺ) had not forbidden us to invoke Allah for death, I would have invoked for it."

حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا عَبْدَةُ، عَنِ ابْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، قَالَ أَتَيْنَا خَبَّابَ بْنَ الأَرَتِّ نَعُودُهُ وَقَدِ اكْتَوَى سَبْعًا فَقَالَ لَوْلاَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَانَا أَنْ نَدْعُوَ بِالْمَوْتِ لَدَعَوْتُ بِهِ.

Reference	: Sahih al-Bukhari 7234
In-book reference	: Book 94, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 90, Hadith 340

Narrated Sa`d bin Ubaid:

(the Maula of `Abdur-Rahman bin Azhar) Allah's Messenger (ﷺ) said, "None of you should long for death, for if he is a good man, he may increase his good deeds, and if he is an evil-doer, he may stop the evil deeds and repent."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي عُبَيْدٍ ـ اسْمُهُ سَعْدُ بْنُ عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ أَزْهَرَ ـ عَنْ أَبِي هُرَيْرَةَ ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَتَمَنَّى أَحَدُكُمُ الْمَوْتَ إِمَّا مُحْسِنًا فَلَعَلَّهُ يَزْدَادُ، وَإِمَّا مُسِيئًا فَلَعَلَّهُ يَسْتَعْتِبُ ".

Reference	: Sahih al-Bukhari 7235
In-book reference	: Book 94, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 90, Hadith 341

(7) Chapter: “Without Allah, we would not have been guided.”

(7) باب قَوْلِ الرَّجُلِ لَوْلاَ اللَّهُ مَا اهْتَدَيْنَا

Narrated Al-Bara' bin `Azib:

The Prophet (ﷺ) was carrying earth with us on the day of the battle of Al-Ahzab (confederates) and I saw that the dust was covering the whiteness of his `Abdomen, and he (the Prophet (ﷺ)) was saying, "(O Allah) ! Without You, we would not have been guided, nor would we have given in charity, nor would we have prayed. So (O Allah!) please send tranquility (Sakina) upon us as they, (the chiefs of the enemy tribes) have rebelled against us. And if they intend affliction (i.e. want to frighten us and fight against us) then we would not (flee but withstand them). And the Prophet (ﷺ) used to raise his voice with it. (See Hadith No. 430 and 432, Vol. 5)

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَنْقُلُ مَعَنَا التُّرَابَ يَوْمَ الأَحْزَابِ، وَلَقَدْ رَأَيْتُهُ وَارَى التُّرَابُ بَيَاضَ بَطْنِهِ يَقُولُ " لَوْلاَ أَنْتَ مَا اهْتَدَيْنَا نَحْنُ، وَلاَ تَصَدَّقْنَا وَلاَ صَلَّيْنَا، فَأَنْزِلَنْ سَكِينَةً عَلَيْنَا، إِنَّ الأُلَى وَرُبَّمَا قَالَ الْمَلاَ قَدْ بَغَوْا عَلَيْنَا، إِذَا أَرَادُوا فِتْنَةً أَبَيْنَا " أَبَيْنَا يَرْفَعُ بِهَا صَوْتَهُ.

Reference	: Sahih al-Bukhari 7236
In-book reference	: Book 94, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 90, Hadith 342

(8) Chapter: It is disapproved to long for meeting the enemy

(8) باب كَرَاهِيَةِ التَّمَنِّي لِقَاءَ الْعَدُوِّ

وَرَوَاهُ الأَعْرَجُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated `Abdullah bin Abi `Aufa:

Allah's Messenger (ﷺ) said, "Do not long for meeting your enemy, and ask Allah for safety (from all sorts of evil)."

(See Hadith No. 266, Vol. 4)

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمٍ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ ـ وَكَانَ كَاتِبًا لَهُ ـ قَالَ كَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى فَقَرَأْتُهُ فَإِذَا فِيهِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَسَلُوا اللَّهَ الْعَافِيَةَ ".

Reference	: Sahih al-Bukhari 7237
In-book reference	: Book 94, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 90, Hadith 343

(9) Chapter: What uses of Al-Lau are allowed

(9) باب مَا يَجُوزُ مِنَ اللَّوْ

وَقَوْلِهِ تَعَالَى: {لَوْ أَنَّ لِي بِكُمْ قُوَّةً}.

Narrated Al-Qasim bin Muhammad:

Ibn `Abbas mentioned the case of a couple on whom the judgment of Lian has been passed. `Abdullah bin Shaddad said, "Was that the lady in whose case the Prophet (ﷺ) said, "If I were to stone a lady to death without a proof (against her)?' "Ibn `Abbas said, "No! That was concerned with a woman who though being a Muslim used to arouse suspicion by her outright misbehavior." (See Hadith No. 230, Vol.7)

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، قَالَ ذَكَرَ ابْنُ عَبَّاسٍ الْمُتَلاَعِنَيْنِ فَقَالَ عَبْدُ اللَّهِ بْنُ شَدَّادٍ أَهِيَ الَّتِي قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ كُنْتُ رَاجِمًا امْرَأَةً مِنْ غَيْرِ بَيِّنَةٍ ". قَالَ لاَ، تِلْكَ امْرَأَةٌ أَعْلَنَتْ.

Reference	: Sahih al-Bukhari 7238
In-book reference	: Book 94, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 90, Hadith 344

Narrated 'Ata:

One night the Prophet (ﷺ) delayed the `Isha' prayer whereupon `Umar went to him and said, "The prayer, O Allah's Messenger (ﷺ)! The women and children had slept." The Prophet (ﷺ) came out with water dropping from his head, and said, "Were I not afraid that it would be hard for my followers (or for the people), I would order them to pray `Isha prayer at this time." (Various versions of this Hadith are given by the narrators with slight differences in expression but not in content).

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا سُفْيَانُ، قَالَ عَمْرٌو حَدَّثَنَا عَطَاءٌ، قَالَ أَعْتَمَ النَّبِيُّ صلى الله عليه وسلم بِالْعِشَاءِ فَخَرَجَ عُمَرُ فَقَالَ الصَّلاَةَ يَا رَسُولَ اللَّهِ، رَقَدَ النِّسَاءُ وَالصِّبْيَانُ، فَخَرَجَ وَرَأْسُهُ يَقْطُرُ يَقُولُ " لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي ـ أَوْ عَلَى النَّاسِ، وَقَالَ سُفْيَانُ أَيْضًا، عَلَى أُمَّتِي ـ لأَمَرْتُهُمْ بِالصَّلاَةِ هَذِهِ السَّاعَةَ ". قَالَ ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ أَخَّرَ النَّبِيُّ صلى الله عليه وسلم هَذِهِ الصَّلاَةَ فَجَاءَ عُمَرُ فَقَالَ يَا رَسُولَ اللَّهِ رَقَدَ النِّسَاءُ وَالْوِلْدَانُ. فَخَرَجَ وَهْوَ يَمْسَحُ الْمَاءَ عَنْ شِقِّهِ يَقُولُ " إِنَّهُ لَلْوَقْتُ، لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي ". وَقَالَ عَمْرٌو حَدَّثَنَا عَطَاءٌ لَيْسَ فِيهِ ابْنُ عَبَّاسٍ أَمَّا عَمْرٌو فَقَالَ رَأْسُهُ يَقْطُرُ. وَقَالَ ابْنُ جُرَيْجٍ يَمْسَحُ الْمَاءَ عَنْ شِقِّهِ. وَقَالَ عَمْرٌو لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي. وَقَالَ ابْنُ جُرَيْجٍ إِنَّهُ لَلْوَقْتُ، لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي.

وَقَالَ إِبْرَاهِيمُ بْنُ الْمُنْذِرِ حَدَّثَنَا مَعْنٌ، حَدَّثَنِي مُحَمَّدُ بْنُ مُسْلِمٍ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 7239
In-book reference : Book 94, Hadith 14
USC-MSA web (English) reference : Vol. 9, Book 90, Hadith 345
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Were I not afraid that it would be hard on my followers, I would order them to use the siwak (as obligatory, for cleaning the teeth).

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ، سَمِعْتُ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي لأَمَرْتُهُمْ بِالسِّوَاكِ ".

Reference : Sahih al-Bukhari 7240
In-book reference : Book 94, Hadith 15
USC-MSA web (English) reference : Vol. 9, Book 90, Hadith 346
(deprecated numbering scheme)

Narrated Anas:

The Prophet (ﷺ) fasted Al-Wisal on the last days of the month. Some people did the same, and when the news reached the Prophet (ﷺ) he said, "If the month had been prolonged for me, then I would have fasted Wisal for such a long time that the most exaggerating ones among you would have given up their exaggeration. I am not like you; my Lord always makes me eat and drink."

حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا حُمَيْدٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، رضى الله عنه قَالَ وَاصَلَ النَّبِيُّ صلى الله عليه وسلم آخِرَ الشَّهْرِ، وَوَاصَلَ أُنَاسٌ، مِنَ النَّاسِ فَبَلَغَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " لَوْ مُدَّ بِيَ الشَّهْرُ لَوَاصَلْتُ وِصَالاً يَدَعُ الْمُتَعَمِّقُونَ تَعَمُّقَهُمْ، إِنِّي لَسْتُ مِثْلَكُمْ، إِنِّي أَظَلُّ يُطْعِمُنِي رَبِّي وَيَسْقِينِ ". تَابَعَهُ سُلَيْمَانُ بْنُ مُغِيرَةَ عَنْ ثَابِتٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 7241
In-book reference : Book 94, Hadith 16
USC-MSA web (English) reference : Vol. 9, Book 90, Hadith 347
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) forbade Al-Wisal. The people said (to him), "But you fast Al-`Wisal," He said, "Who among you is like me? When I sleep (at night), my Lord makes me eat and drink. But when the people refused to give up Al-Wisal, he fasted Al-Wisal along with them for two days and then they saw the crescent whereupon the Prophet (ﷺ) said, "If the crescent had not appeared I would have fasted for a longer period," as if he intended to punish them herewith.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، وَقَالَ اللَّيْثُ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ، أَخْبَرَهُ أَنَّ أَبَا هُرَيْرَةَ قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْوِصَالِ، قَالُوا فَإِنَّكَ تُوَاصِلُ. قَالَ " أَيُّكُمْ مِثْلِي، إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِ ". فَلَمَّا أَبَوْا أَنْ يَنْتَهُوا وَاصَلَ بِهِمْ يَوْمًا ثُمَّ يَوْمًا ثُمَّ رَأَوُا الْهِلاَلَ فَقَالَ " لَوْ تَأَخَّرَ لَزِدْتُكُمْ ". كَالْمُنَكِّلِ لَهُمْ.

Reference : Sahih al-Bukhari 7242
In-book reference : Book 94, Hadith 17
USC-MSA web (English) reference : Vol. 9, Book 90, Hadith 348
(deprecated numbering scheme)

Narrated `Aisha:

I asked the Prophet (ﷺ) about the wall (outside the Ka`ba). "Is it regarded as part of the Ka`ba?" He replied, "Yes." I said, "Then why didn't the people include it in the Ka`ba?" He said, "(Because) your people ran short of money." I asked, "Then why is its gate so high?" He replied, "Your people did so in order to admit to it whom they

would and forbid whom they would. Were your people not still close to the period of ignorance, and were I not afraid that their hearts might deny my action, then surely I would include the wall in the Ka`ba and make its gate touch the ground."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو الأَحْوَصِ، حَدَّثَنَا أَشْعَثُ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ، قَالَتْ سَأَلْتُ النَّبِيَّ صلى الله عليه وسلم عَنِ الْجَدْرِ أَمِنَ الْبَيْتِ هُوَ قَالَ " نَعَمْ ". قُلْتُ فَمَا لَهُمْ لَمْ يُدْخِلُوهُ فِي الْبَيْتِ قَالَ " إِنَّ قَوْمَكِ قَصَّرَتْ بِهِمُ النَّفَقَةُ ". قُلْتُ فَمَا شَأْنُ بَابِهِ مُرْتَفِعًا قَالَ " فَعَلَ ذَاكِ قَوْمُكِ، لِيُدْخِلُوا مَنْ شَاءُوا، وَيَمْنَعُوا مَنْ شَاءُوا، لَوْلاَ أَنَّ قَوْمَكِ حَدِيثٌ عَهْدُهُمْ بِالْجَاهِلِيَّةِ، فَأَخَافُ أَنْ تُنْكِرَ قُلُوبُهُمْ أَنْ أُدْخِلَ الْجَدْرَ فِي الْبَيْتِ، وَأَنْ أُلْصِقَ بَابَهُ فِي الأَرْضِ ".

Reference	: Sahih al-Bukhari 7243
In-book reference	: Book 94, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 90, Hadith 349

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "But for the emigration, I would have been one of the Ansar: and if the people took their way in a valley (or a mountain pass), I would take the Ansar's valley or the mountain pass."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْلاَ الْهِجْرَةُ لَكُنْتُ امْرَأً مِنَ الأَنْصَارِ، وَلَوْ سَلَكَ النَّاسُ وَادِيًا وَسَلَكَتِ الأَنْصَارُ وَادِيًا ـ أَوْ شِعْبًا ـ لَسَلَكْتُ وَادِيَ الأَنْصَارِ أَوْ شِعْبَ الأَنْصَارِ ".

Reference	: Sahih al-Bukhari 7244
In-book reference	: Book 94, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 90, Hadith 350

Narrated `Abdullah bin Zaid:

The Prophet (ﷺ) said, "But for the emigration, I would have been one of the Ansar; and if the people took their way in a valley (or a mountain pass), I would take Ansar's valley or their mountain pass."

حَدَّثَنَا مُوسَى، حَدَّثَنَا وُهَيْبٌ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَوْلاَ الْهِجْرَةُ لَكُنْتُ امْرَأً مِنَ الأَنْصَارِ، وَلَوْ سَلَكَ النَّاسُ وَادِيًا أَوْ شِعْبًا، لَسَلَكْتُ وَادِيَ الأَنْصَارِ وَشِعْبَهَا ". تَابَعَهُ أَبُو التَّيَّاحِ عَنْ أَنَسٍ عَنِ النَّبِيِّ صلى الله عليه وسلم فِي الشِّعْبِ.

Reference	: Sahih al-Bukhari 7245
In-book reference	: Book 94, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 90, Hadith 351

95 - The Book of Accepting Information Given by a Truthful Person (7246 - 7267)
كتاب أخبار الآحاد

(1) Chapter: Acceptance of the information given by one truthful person in about all matters

(1) بَابُ مَا جَاءَ فِي إِجَازَةِ خَبَرِ الْوَاحِدِ الصَّدُوقِ فِي الأَذَانِ وَالصَّلاَةِ وَالصَّوْمِ وَالْفَرَائِضِ وَالأَحْكَامِ

وَقَوْلُ اللَّهِ تَعَالَى: {فَلَوْلاَ نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ}. وَيُسَمَّى الرَّجُلُ طَائِفَةً لِقَوْلِهِ تَعَالَى: {وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا}. فَلَوِ اقْتَتَلَ رَجُلاَنِ دَخَلَ فِي مَعْنَى الآيَةِ. وَقَوْلُهُ تَعَالَى: {إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا}. وَكَيْفَ بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمَرَاءَهُ وَاحِدًا بَعْدَ وَاحِدٍ، فَإِنْ سَهَا أَحَدٌ مِنْهُمْ رُدَّ إِلَى السُّنَّةِ.

Narrated Malik:

We came to the Prophet (ﷺ) and we were young men nearly of equal ages and we stayed with him for twenty nights. Allah's Messenger (ﷺ) was a very kind man and when he realized our longing for our families, he asked us about those whom we had left behind. When we informed him, he said, "Go back to your families and stay with them and teach them (religion) and order them (to do good deeds). The Prophet (ﷺ) mentioned things some of which I remembered and some I did not. Then he said, "Pray as you have seen me praying, and when it is the time of prayer, one of you should pronounce the call (Adhan) for the prayer and the eldest of you should lead the prayer. "

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، حَدَّثَنَا مَالِكٌ، قَالَ أَتَيْنَا النَّبِيَّ صلى الله عليه وسلم وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ، فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً، وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَفِيقًا، فَلَمَّا ظَنَّ أَنَّا قَدِ اشْتَهَيْنَا أَهْلَنَا أَوْ قَدِ اشْتَقْنَا سَأَلَنَا عَمَّنْ تَرَكْنَا بَعْدَنَا فَأَخْبَرْنَاهُ قَالَ " ارْجِعُوا إِلَى أَهْلِيكُمْ، فَأَقِيمُوا فِيهِمْ، وَعَلِّمُوهُمْ، وَمُرُوهُمْ ـ وَذَكَرَ أَشْيَاءَ أَحْفَظُهَا أَوْ لاَ أَحْفَظُهَا ـ وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي، فَإِذَا حَضَرَتِ الصَّلاَةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ، وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ ".

Reference	: Sahih al-Bukhari 7246
In-book reference	: Book 95, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 91, Hadith 352

Narrated Ibn Mas`ud:

Allah's Messenger (ﷺ) said, "The (call for prayer) Adhan of Bilal should not stop anyone of you from taking his Suhur for he pronounces the Adhan in order that whoever among you is praying the night prayer, may return (to eat his Suhur) and whoever among you is sleeping, may get up, for it is not yet dawn (when it is like this)." (Yahya, the sub-narrator stretched his two index fingers side ways).

حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنِ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، عَنِ ابْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَمْنَعَنَّ أَحَدَكُمْ أَذَانُ بِلاَلٍ مِنْ سَحُورِهِ، فَإِنَّهُ يُؤَذِّنُ ـ أَوْ قَالَ يُنَادِي ـ لِيَرْجِعَ قَائِمَكُمْ، وَيُنَبِّهَ نَائِمَكُمْ، وَلَيْسَ الْفَجْرُ أَنْ يَقُولَ هَكَذَا ـ وَجَمَعَ يَحْيَى كَفَّيْهِ ـ حَتَّى يَقُولَ هَكَذَا ". وَمَدَّ يَحْيَى إِصْبَعَيْهِ السَّبَّابَتَيْنِ.

Reference	: Sahih al-Bukhari 7247
In-book reference	: Book 95, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 91, Hadith 353

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) said, "Bilal pronounces the Adhan at night so that you may eat and drink till Ibn Um Maktum pronounces the Adhan (for the Fajr prayer).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ إِنَّ بِلاَلاً يُنَادِي بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنُ أُمِّ مَكْتُومٍ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 7248
In-book reference	: Book 95, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 91, Hadith 354

Narrated `Abdullah:

The Prophet (ﷺ) led us in Zuhr prayer and prayer five rak`at. Somebody asked him whether the prayer had been increased." He (the Prophet (ﷺ) ) said, "And what is that?" They (the people) replied, "You have prayed five rak`at." Then the Prophet (ﷺ) offered two prostrations (of Sahu) after he had finished his prayer with the Taslim.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ صَلَّى بِنَا النَّبِيُّ صلى الله عليه وسلم الظُّهْرَ خَمْسًا فَقِيلَ أَزِيدَ فِي الصَّلاَةِ قَالَ ‏"‏ وَمَا ذَاكَ ‏"‏‏.‏ قَالُوا صَلَّيْتَ خَمْسًا‏.‏ فَسَجَدَ سَجْدَتَيْنِ بَعْدَ مَا سَلَّمَ‏.‏

Reference	: Sahih al-Bukhari 7249
In-book reference	: Book 95, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 91, Hadith 355

Narrated Abu Huraira:

Allah's Messenger (ﷺ) finished his prayer after offerings two rak`at only. Dhul-Yaddain asked him whether the prayer had been reduced, or you had forgotten?" The Prophet (ﷺ) said, "Is Dhul-Yaddain speaking the truth?" The people said, "Yes." Then Allah's Messenger (ﷺ) stood up and performed another two rak`at and then finished prayer with Taslim, and then said the Takbir and performed a prostration similar to or longer than his ordinary prostrations; then he raised his head, said Takbir and prostrated and then raised his head (Sahu prostrations).

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم انْصَرَفَ مِنَ اثْنَتَيْنِ فَقَالَ لَهُ ذُو الْيَدَيْنِ أَقَصُرَتِ الصَّلاَةُ يَا رَسُولَ اللَّهِ، أَمْ نَسِيتَ فَقَالَ ‏"‏ أَصَدَقَ ذُو الْيَدَيْنِ ‏"‏‏.‏ فَقَالَ النَّاسُ نَعَمْ‏.‏ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَصَلَّى رَكْعَتَيْنِ أُخْرَيَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ كَبَّرَ، ثُمَّ سَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ، ثُمَّ كَبَّرَ، فَسَجَدَ مِثْلَ سُجُودِهِ، ثُمَّ رَفَعَ‏.‏

Reference	: Sahih al-Bukhari 7250
In-book reference	: Book 95, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 91, Hadith 356

Narrated `Abdullah bin `Umar:

While the people were at Quba offering the morning prayer, suddenly a person came to them saying, "Tonight Divine Inspiration has been revealed to Allah's Messenger (ﷺ) and he has been ordered to face the Ka`ba (in prayers): therefore you people should face it." There faces were towards Sham, so they turned their faces towards the Ka`ba (at Mecca).

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ بَيْنَا النَّاسُ بِقُبَاءٍ فِي صَلاَةِ الصُّبْحِ إِذْ جَاءَهُمْ آتٍ فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ قُرْآنٌ، وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ فَاسْتَقْبِلُوهَا‏.‏ وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّأْمِ فَاسْتَدَارُوا إِلَى الْكَعْبَةِ‏.‏

Reference	: Sahih al-Bukhari 7251

In-book reference : Book 95, Hadith 6
USC-MSA web (English) reference : Vol. 9, Book 91, Hadith 357
(deprecated numbering scheme)

Narrated Al-Bara':

When Allah's Messenger (ﷺ) arrived at Medina, he prayed facing Jerusalem for sixteen or seventeen months but he wished that he would be ordered to face the Ka`ba. So Allah revealed: -- 'Verily! We have seen the turning of your face towards the heaven; surely we shall turn you to a prayer direction (Qibla) that shall please you.' (2.144) Thus he was directed towards the Ka`ba. A man prayed the `Asr prayer with the Prophet (ﷺ) and then went out, and passing by some people from the Ansar, he said, "I testify. that I have prayed with the Prophet (ﷺ) and he (the Prophet) has prayed facing the Ka`ba." Thereupon they, who were bowing in the `Asr prayer, turned towards the Ka`ba.

حَدَّثَنَا يَحْيَى، حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ لَمَّا قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ صَلَّى نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ، أَوْ سَبْعَةَ عَشَرَ شَهْرًا، وَكَانَ يُحِبُّ أَنْ يُوَجَّهَ إِلَى الْكَعْبَةِ فَأَنْزَلَ اللَّهُ تَعَالَى ‏{‏قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا‏}‏ فَوُجِّهَ نَحْوَ الْكَعْبَةِ، وَصَلَّى مَعَهُ رَجُلٌ الْعَصْرَ، ثُمَّ خَرَجَ فَمَرَّ عَلَى قَوْمٍ مِنَ الأَنْصَارِ فَقَالَ هُوَ يَشْهَدُ أَنَّهُ صَلَّى مَعَ النَّبِيِّ صلى الله عليه وسلم وَأَنَّهُ قَدْ وُجِّهَ إِلَى الْكَعْبَةِ‏.‏ فَانْحَرَفُوا وَهُمْ رُكُوعٌ فِي صَلاَةِ الْعَصْرِ‏.‏

Reference : Sahih al-Bukhari 7252
In-book reference : Book 95, Hadith 7
USC-MSA web (English) reference : Vol. 9, Book 91, Hadith 358
(deprecated numbering scheme)

Narrated Anas bin Malik:

I used to offer drinks prepared from infused dates to Abu Talha Al-Ansari, Abu 'Ubada bin Al Jarrah and Ubai bin Ka`b. Then a person came to them and said, "All alcoholic drinks have been prohibited." Abii Talha then said, "O Anas! Get up and break all these jars." So I got up and took a mortar belonging to us, and hit the jars with its lower part till they broke.

حَدَّثَنِي يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنِي مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ كُنْتُ أَسْقِي أَبَا طَلْحَةَ الأَنْصَارِيَّ وَأَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ وَأُبَىَّ بْنَ كَعْبٍ شَرَابًا مِنْ فَضِيخٍ وَهْوَ تَمْرٌ فَجَاءَهُمْ آتٍ فَقَالَ إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ‏.‏ فَقَالَ أَبُو طَلْحَةَ يَا أَنَسُ قُمْ إِلَى هَذِهِ الْجِرَارِ فَاكْسِرْهَا، قَالَ أَنَسٌ فَقُمْتُ إِلَى مِهْرَاسٍ لَنَا فَضَرَبْتُهَا بِأَسْفَلِهِ حَتَّى انْكَسَرَتْ‏.‏

Reference : Sahih al-Bukhari 7253
In-book reference : Book 95, Hadith 8
USC-MSA web (English) reference : Vol. 9, Book 91, Hadith 359
(deprecated numbering scheme)

Narrated Hudhaifa:

The Prophet (ﷺ) said to the people of Najran, "I will send to you an honest person who is really trustworthy." The Companion, of the Prophet (ﷺ) each desired to be that person, but the Prophet (ﷺ) sent Abu 'Ubaida.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ، عَنْ حُذَيْفَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لأَهْلِ نَجْرَانَ ‏"‏ لأَبْعَثَنَّ إِلَيْكُمْ رَجُلاً أَمِينًا حَقَّ أَمِينٍ ‏"‏‏.‏ فَاسْتَشْرَفَ لَهَا أَصْحَابُ النَّبِيِّ صلى الله عليه وسلم فَبَعَثَ أَبَا عُبَيْدَةَ‏.‏

Reference : Sahih al-Bukhari 7254
In-book reference : Book 95, Hadith 9
USC-MSA web (English) reference : Vol. 9, Book 91, Hadith 360
(deprecated numbering scheme)

Narrated Anas:

The Prophet (ﷺ) said, "For every nation there is an Amin (honest, trustworthy person) and the Amin of this nation is Abu 'Ubaida."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ خَالِدٍ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ النَّبِيُّ صلى الله عليه وسلم " لِكُلِّ أُمَّةٍ أَمِينٌ، وَأَمِينُ هَذِهِ الأُمَّةِ أَبُو عُبَيْدَةَ ".

Reference : Sahih al-Bukhari 7255
In-book reference : Book 95, Hadith 10
USC-MSA web (English) reference : Vol. 9, Book 91, Hadith 361
(deprecated numbering scheme)

Narrated `Umar:

There was a man from the Ansar (who was a friend of mine). If he was not present in the company of Allah's Messenger (ﷺ) I used to be present with Allah's Messenger (ﷺ), I would tell him what I used to hear from Allah's Messenger (ﷺ), and when I was absent from Allah's Messenger (ﷺ) he used to be present with him, and he would tell me what he used to hear from Allah's Messenger (ﷺ) .

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ ـ رضى الله عنهم ـ قَالَ وَكَانَ رَجُلٌ مِنَ الأَنْصَارِ إِذَا غَابَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَشَهِدْتُهُ أَتَيْتُهُ بِمَا يَكُونُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَإِذَا غِبْتُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَشَهِدَ أَتَانِي بِمَا يَكُونُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 7256
In-book reference : Book 95, Hadith 11
USC-MSA web (English) reference : Vol. 9, Book 91, Hadith 362
(deprecated numbering scheme)

Narrated `Ali:

The Prophet (ﷺ) , sent an army and appointed some man their commander The man made a fire and then said (to the soldiers), "Enter it." Some of them intended to enter it while some others said, 'We have run away from it (i.e., embraced Islam to save ourselves from the 'fire')." They mentioned that to the Prophet, and he said about people who had intended to enter the fire. "If they had entered it, they would have remained In it till the Day of Resurrection." Then he said to others, "No obedience for evil deeds, obedience is required only in what is good ."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ زُبَيْدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم بَعَثَ جَيْشًا وَأَمَّرَ عَلَيْهِمْ رَجُلاً، فَأَوْقَدَ نَارًا وَقَالَ ادْخُلُوهَا. فَأَرَادُوا أَنْ يَدْخُلُوهَا، وَقَالَ آخَرُونَ إِنَّمَا فَرَرْنَا مِنْهَا، فَذَكَرُوا لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ لِلَّذِينَ أَرَادُوا أَنْ يَدْخُلُوهَا " لَوْ دَخَلُوهَا لَمْ يَزَالُوا فِيهَا إِلَى يَوْمِ الْقِيَامَةِ ". وَقَالَ لِلآخَرِينَ " لاَ طَاعَةَ فِي مَعْصِيَةٍ، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ ".

Reference : Sahih al-Bukhari 7257
In-book reference : Book 95, Hadith 12
USC-MSA web (English) reference : Vol. 9, Book 91, Hadith 363
(deprecated numbering scheme)

Narrated Abu Huraira and Zaid bin Khalid:

Two men sued each other before the Prophet.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، أَخْبَرَهُ أَنَّ أَبَا هُرَيْرَةَ وَزَيْدَ بْنَ خَالِدٍ أَخْبَرَاهُ أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَى النَّبِيِّ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 7258, 7259
In-book reference : Book 95, Hadith 13
USC-MSA web (English) reference : Vol. 9, Book 91, Hadith 364
(deprecated numbering scheme)

Narrated Abu Huraira:

While we were with Allah's Messenger (ﷺ) a bedouin got up and said, "O Allah's Messenger (ﷺ)! Settle my case according to Allah's Book (Laws)." Then his opponent got up and said, "O Allah's Messenger (ﷺ)! He has said the truth! Settle his case according to Allah's Book (Laws.) and allow me to speak," He said, "My son was a laborer for this man and he committed illegal sexual intercourse with his wife. The people told me that my son should be stoned to death but I ransomed him with one-hundred sheep and a slave girl. Then I asked the religious learned people and they told me that his wife should be stoned to death and my son should receive one-hundred lashes and be sentenced to one year of exile.' The Prophet (ﷺ) said, "By Him in Whose Hands my life is, I will judge between you according to Allah's Book (Laws): As for the slave girl and the sheep, they are to be returned; and as for your son, he shall receive onehundred lashes and will be exiled for one year. You, O Unais!" addressing a man from Bani Aslam, "Go tomorrow morning to the wife of this (man) and if she confesses, then stone her to death." The next morning Unais went to the wife and she confessed, and he stoned her to death.

وَحَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذْ قَامَ رَجُلٌ مِنَ الأَعْرَابِ فَقَالَ يَا رَسُولَ اللَّهِ اقْضِ لِي بِكِتَابِ اللَّهِ. فَقَامَ خَصْمُهُ فَقَالَ صَدَقَ يَا رَسُولَ اللَّهِ، اقْضِ لَهُ بِكِتَابِ اللَّهِ، وَأْذَنْ لِي. فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " قُلْ ". فَقَالَ إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا ـ وَالْعَسِيفُ الأَجِيرُ ـ فَزَنَى بِامْرَأَتِهِ فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي الرَّجْمَ، فَافْتَدَيْتُ مِنْهُ بِمِائَةٍ مِنَ الْغَنَمِ وَوَلِيدَةٍ، ثُمَّ سَأَلْتُ أَهْلَ الْعِلْمِ فَأَخْبَرُونِي أَنَّ عَلَى امْرَأَتِهِ الرَّجْمَ، وَأَنَّمَا عَلَى ابْنِي جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ. فَقَالَ " وَالَّذِي نَفْسِي بِيَدِهِ لأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ، أَمَّا الْوَلِيدَةُ وَالْغَنَمُ فَرُدُّوهَا، وَأَمَّا ابْنُكَ فَعَلَيْهِ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ، وَأَمَّا أَنْتَ يَا أُنَيْسُ ـ لِرَجُلٍ مِنْ أَسْلَمَ ـ فَاغْدُ عَلَى امْرَأَةِ هَذَا، فَإِنِ اعْتَرَفَتْ فَارْجُمْهَا ". فَغَدَا عَلَيْهَا أُنَيْسٌ فَاعْتَرَفَتْ فَرَجَمَهَا.

Reference	: Sahih al-Bukhari 7260
In-book reference	: Book 95, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 91, Hadith 365

(2) Chapter: The Prophet (saws) sent Az-Zubair alone to get information regarding the enemy

(2) باب بَعْثِ النَّبِيِّ صلى الله عليه وسلم الزُّبَيْرَ طَلِيعَةً وَحْدَهُ

Narrated Jabir bin `Abdullah:

On the day of (the battle of) the Trench, the Prophet (ﷺ) called the people (to bring news about the enemy). Az-Zubair responded to his call. He called them again and Az-Zubair responded to his call again; then he called them for the third time and again Az-Zubair responded to his call whereupon the Prophet said, "Every prophet has his Hawairi (helper), and Az-Zubair is my Hawari."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا ابْنُ الْمُنْكَدِرِ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، قَالَ نَدَبَ النَّبِيُّ صلى الله عليه وسلم يَوْمَ الْخَنْدَقِ فَانْتَدَبَ الزُّبَيْرُ، ثُمَّ نَدَبَهُمْ فَانْتَدَبَ الزُّبَيْرُ، ثُمَّ نَدَبَهُمْ فَانْتَدَبَ الزُّبَيْرُ فَقَالَ " لِكُلِّ نَبِيٍّ حَوَارِيٌّ وَحَوَارِيِّ الزُّبَيْرُ ". قَالَ سُفْيَانُ حَفِظْتُهُ مِنِ ابْنِ الْمُنْكَدِرِ. وَقَالَ لَهُ أَيُّوبُ يَا أَبَا بَكْرٍ حَدِّثْهُمْ عَنْ جَابِرٍ، فَإِنَّ الْقَوْمَ يُعْجِبُهُمْ أَنْ تُحَدِّثَهُمْ عَنْ جَابِرٍ. فَقَالَ فِي ذَلِكَ الْمَجْلِسِ سَمِعْتُ جَابِرًا فَتَابَعَ بَيْنَ أَحَادِيثَ سَمِعْتُ جابِرًا، قُلْتُ لِسُفْيَانَ فَإِنَّ الثَّوْرِيَّ يَقُولُ يَوْمَ قُرَيْظَةَ فَقَالَ كَذَا حَفِظْتُهُ كَمَا أَنَّكَ جَالِسٌ يَوْمَ الْخَنْدَقِ. قَالَ سُفْيَانُ هُوَ يَوْمٌ وَاحِدٌ. وَتَبَسَّمَ سُفْيَانُ.

Reference	: Sahih al-Bukhari 7261
In-book reference	: Book 95, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 91, Hadith 366

(3) Chapter: Enter not the Prophet ’s (saws) houses unless permission is given to you...”

(3) بَابُ قَوْلِ اللَّهِ تَعَالَى: {لاَ تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلاَّ أَنْ يُؤْذَنَ لَكُمْ}

فَإِذَا أَذِنَ لَهُ وَاحِدٌ جَازَ.

Narrated Abu Musa:

The Prophet (ﷺ) entered a garden and told me to guard its gate. Then a man came and asked permission to enter. The Prophet, said, "Permit him and give him the good news that he will enter Paradise." Behold! It was Abu Bakr. Then `Umar came, and the Prophet (ﷺ) said, "Admit him and give him the good news that he will enter Paradise." Then `Uthman came and the Prophet (ﷺ) said, "Admit him and give him the good news that he will enter Paradise. "

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى، أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ حَائِطًا وَأَمَرَنِي بِحِفْظِ الْبَابِ فَجَاءَ رَجُلٌ يَسْتَأْذِنُ فَقَالَ " ائْذَنْ لَهُ، وَبَشِّرْهُ بِالْجَنَّةِ ". فَإِذَا أَبُو بَكْرٍ، ثُمَّ جَاءَ عُمَرُ فَقَالَ " ائْذَنْ لَهُ، وَبَشِّرْهُ بِالْجَنَّةِ ". ثُمَّ جَاءَ عُثْمَانُ فَقَالَ " ائْذَنْ لَهُ، وَبَشِّرْهُ بِالْجَنَّةِ ".

Reference	: Sahih al-Bukhari 7262
In-book reference	: Book 95, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 91, Hadith 367

Narrated `Umar:

I came and behold, Allah's Messenger (ﷺ) was staying on a Mashroba (attic room) and a black slave of Allah's Messenger (ﷺ) was at the top if its stairs. I said to him, "(Tell the Prophet) that here is `Umar bin Al- Khattab (asking for permission to enter)." Then he admitted me.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يَحْيَى، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، سَمِعَ ابْنَ عَبَّاسٍ، عَنْ عُمَرَ ـ رضى الله عنهم ـ قَالَ جِئْتُ فَإِذَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي مَشْرُبَةٍ لَهُ، وَغُلاَمٌ لِرَسُولِ اللَّهِ صلى الله عليه وسلم أَسْوَدُ عَلَى رَأْسِ الدَّرَجَةِ فَقُلْتُ قُلْ هَذَا عُمَرُ بْنُ الْخَطَّابِ فَأَذِنَ لِي.

Reference	: Sahih al-Bukhari 7263
In-book reference	: Book 95, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 91, Hadith 368

(4) Chapter: The Prophet (saws) used to send commanders and messengers one after another

(4) باب مَا كَانَ يَبْعَثُ النَّبِيُّ صلى الله عليه وسلم مِنَ الأُمَرَاءِ وَالرُّسُلِ وَاحِدًا بَعْدَ وَاحِدٍ

وَقَالَ ابْنُ عَبَّاسٍ بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دِحْيَةَ الْكَلْبِيَّ بِكِتَابِهِ إِلَى عَظِيمِ بُصْرَى، أَنْ يَدْفَعَهُ إِلَى قَيْصَرَ.

Narrated `Abdullah bin `Abbas:

Allah's Messenger (ﷺ) sent a letter to Khosrau and told his messenger to give it first to the ruler of Bahrain, and tell him to deliver it to Khosrau. When Khosrau had read it, he tore it into pieces. (Az-Zuhri said: I think Ibn Al-Musaiyab said, "Allah's Messenger (ﷺ) invoked Allah to tear them (Khosrau and his followers) into pieces."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنِي اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، أَنَّهُ قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ بِكِتَابِهِ إِلَى كِسْرَى، فَأَمَرَهُ أَنْ يَدْفَعَهُ إِلَى عَظِيمِ الْبَحْرَيْنِ، يَدْفَعُهُ عَظِيمُ الْبَحْرَيْنِ إِلَى كِسْرَى، فَلَمَّا قَرَأَهُ كِسْرَى مَزَّقَهُ، فَحَسِبْتُ أَنَّ ابْنَ الْمُسَيَّبِ قَالَ فَدَعَا عَلَيْهِمْ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُمَزَّقُوا كُلَّ مُمَزَّقٍ.

Reference	: Sahih al-Bukhari 7264
In-book reference	: Book 95, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 91, Hadith 369

Narrated Salama bin Al-Akwa`:

Allah's Messenger (ﷺ) said to a man from the tribe of Al-Aslam, "Proclaim among your people (or the people) on the day of 'Ashura' (tenth of Muharram), 'Whosoever has eaten anything should fast for the rest of the day; and whoever has not eaten anything, should complete his fast.' "

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، حَدَّثَنَا سَلَمَةُ بْنُ الأَكْوَعِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لِرَجُلٍ مِنْ أَسْلَمَ " أَذِّنْ فِي قَوْمِكَ ـ أَوْ فِي النَّاسِ ـ يَوْمَ عَاشُورَاءَ أَنَّ مَنْ أَكَلَ فَلْيُتِمَّ بَقِيَّةَ يَوْمِهِ، وَمَنْ لَمْ يَكُنْ أَكَلَ فَلْيَصُمْ ".

Reference	: Sahih al-Bukhari 7265
In-book reference	: Book 95, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 91, Hadith 370

(5) Chapter: Wasat of the Prophet (saws) to the Arab delegates

(5) باب وَصَاةِ النَّبِيِّ صلى الله عليه وسلم وُفُودَ الْعَرَبِ أَنْ يُبَلِّغُوا مَنْ وَرَاءَهُمْ

قَالَهُ مَالِكُ بْنُ الْحُوَيْرِثِ.

Narrated Ibn `Abbas:

When the delegate of `Abd Al-Qais came to Allah's Messenger (ﷺ), he said, "Who are the delegate?" They said, "The delegate are from the tribe of Rabi`a." The Prophet (ﷺ) said, "Welcome, O the delegate, and welcome! O people! Neither you will have any disgrace nor will you regret." They said, "O Allah's Apostle! Between you and us there are the infidels of the tribe of Mudar, so please order us to do something good (religious deeds) that by acting on them we may enter Paradise, and that we may inform (our people) whom we have left behind, about it." They also asked (the Prophet) about drinks. He forbade them from four things and ordered them to do four things. He ordered them to believe in Allah, and asked them, "Do you know what is meant by belief in Allah?" They said, "Allah and His Apostle know best." He said, "To testify that none has the right to be worshipped except Allah, the One, Who has no partners with Him, and that Muhammad is Allah's Messenger (ﷺ); and to offer prayers perfectly and to pay Zakat." (the narrator thinks that fasting in Ramadan is included), "and to give one-fifth of the war booty (to the state)." Then he forbade four (drinking utensils): Ad-Duba', Al56 Hantam, Al-Mazaffat and An-Naqir, or probably, Al-Muqaiyar. And then the Prophet (ﷺ) said, "Remember all these things by heart and preach it to those whom you have left behind."

حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، أَخْبَرَنَا شُعْبَةُ. وَحَدَّثَنِي إِسْحَاقُ، أَخْبَرَنَا النَّضْرُ، أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي جَمْرَةَ، قَالَ كَانَ ابْنُ عَبَّاسٍ يُقْعِدُنِي عَلَى سَرِيرِهِ فَقَالَ إِنَّ وَفْدَ عَبْدِ الْقَيْسِ لَمَّا أَتَوْا رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنِ الْوَفْدُ ". قَالُوا رَبِيعَةُ. قَالَ " مَرْحَبًا بِالْوَفْدِ وَالْقَوْمِ، غَيْرَ خَزَايَا وَلاَ نَدَامَى ". قَالُوا يَا رَسُولَ اللَّهِ إِنَّ بَيْنَنَا وَبَيْنَكَ كُفَّارَ مُضَرَ، فَمُرْنَا بِأَمْرٍ نَدْخُلُ بِهِ الْجَنَّةَ، وَنُخْبِرُ بِهِ مَنْ وَرَاءَنَا فَسَأَلُوا عَنِ الأَشْرِبَةِ، فَنَهَاهُمْ عَنْ أَرْبَعٍ وَأَمَرَهُمْ بِأَرْبَعٍ أَمَرَهُمْ بِالإِيمَانِ بِاللَّهِ قَالَ " هَلْ تَدْرُونَ مَا الإِيمَانُ بِاللَّهِ ". قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ " شَهَادَةُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلاَةِ، وَإِيتَاءُ الزَّكَاةِ ـ وَأَظُنُّ فِيهِ ـ صِيَامُ رَمَضَانَ، وَتُؤْتُوا مِنَ الْمَغَانِمِ الْخُمُسَ ". وَنَهَاهُمْ عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالْمُزَفَّتِ، وَالنَّقِيرِ، وَرُبَّمَا قَالَ الْمُقَيَّرِ. قَالَ " احْفَظُوهُنَّ، وَأَبْلِغُوهُنَّ مَنْ وَرَاءَكُمْ ".

Reference	: Sahih al-Bukhari 7266
In-book reference	: Book 95, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 91, Hadith 371

(6) Chapter: News reported by one woman

(6) باب خَبَرِ الْمَرْأَةِ الْوَاحِدَةِ

Narrated Tauba Al-`Anbari:

95 - The Book of Accepting Information Given by a Truthful Person كتاب أخبار الآحاد

Ash-'Shu`bi asked me, "Did you notice how Al-Hasan used to narrate Hadiths from the Prophets? I stayed with Ibn `Umar for about two or one-and-half years and I did not hear him narrating any thing from the Prophet (ﷺ) except his (Hadith): He (Ibn `Umar) said, "Some of the companions of the Prophet (ﷺ) including Sa`d, were going to eat meat, but one of the wives of the Prophet (ﷺ) called them, saying, 'It is the neat of a Mastigure.' The people then stopped eating it. On that Allah's Messenger (ﷺ) said, 'Carry on eating, for it is lawful.' Or said, 'There is no harm in eating it, but it is not from my meals."

حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ تَوْبَةَ الْعَنْبَرِيِّ، قَالَ قَالَ لِي الشَّعْبِيُّ أَرَأَيْتَ حَدِيثَ الْحَسَنِ عَنِ النَّبِيِّ صلى الله عليه وسلم وَقَاعَدْتُ ابْنَ عُمَرَ قَرِيبًا مِنْ سَنَتَيْنِ أَوْ سَنَةٍ وَنِصْفٍ فَلَمْ أَسْمَعْهُ يُحَدِّثُ عَنِ النَّبِيِّ صلى الله عليه وسلم غَيْرَ هَذَا قَالَ كَانَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم فِيهِمْ سَعْدٌ فَذَهَبُوا يَأْكُلُونَ مِنْ لَحْمٍ، فَنَادَتْهُمُ امْرَأَةٌ مِنْ بَعْضِ أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم إِنَّهُ لَحْمُ ضَبٍّ فَأَمْسَكُوا، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كُلُوا ـ أَوِ اطْعَمُوا ـ فَإِنَّهُ حَلاَلٌ ـ أَوْ قَالَ لاَ بَأْسَ بِهِ. شَكَّ فِيهِ ـ وَلَكِنَّهُ لَيْسَ مِنْ طَعَامِي ".

Reference	: Sahih al-Bukhari 7267
In-book reference	: Book 95, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 91, Hadith 372

96 - The Book of Holding Fast to the Qur'an and Sunnah (7268 - 7370)
كتاب الاعتصام بالكتاب والسنة

Narrated Tariq bin Shihab:

A Jew said to `Umar, "O Chief of the Believers, if this verse: 'This day I have perfected your religion for you, completed My favors upon you, and have chosen for you, Islam as your religion.' (5.3) had been revealed upon us, we would have taken that day as an `Id (festival) day." `Umar said, "I know definitely on what day this Verse was revealed; it was revealed on the day of `Arafat, on a Friday."

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، عَنْ مِسْعَرٍ، وَغَيْرِهِ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ قَالَ رَجُلٌ مِنَ الْيَهُودِ لِعُمَرَ يَا أَمِيرَ الْمُؤْمِنِينَ لَوْ أَنَّ عَلَيْنَا نَزَلَتْ هَذِهِ الآيَةُ { الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا} لاَتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا. فَقَالَ عُمَرُ إِنِّي لأَعْلَمُ أَىَّ يَوْمٍ نَزَلَتْ هَذِهِ الآيَةُ، نَزَلَتْ يَوْمَ عَرَفَةَ فِي يَوْمِ جُمُعَةٍ. سَمِعَ سُفْيَانُ مِنْ مِسْعَرٍ وَمِسْعَرٌ قَيْسًا وَقَيْسٌ طَارِقًا.

Reference	: Sahih al-Bukhari 7268
In-book reference	: Book 96, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 373

Narrated Anas bin Malik:

That he heard `Umar speaking while standing on the pulpit of the Prophet (ﷺ) in the morning (following the death of the Prophet), when the people had sworn allegiance to Abu Bakr. He said the Tashah-hud before Abu Bakr, and said, "Amma Ba'du (then after) Allah has chosen for his Apostle what is with Him (Paradise) rather than what is with you (the world). This is that Book (Qur'an) with which Allah guided your Apostle, so stick to it, for then you will be guided on the right path as Allah guided His Apostle with it."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّهُ سَمِعَ عُمَرَ الْغَدَ، حِينَ بَايَعَ الْمُسْلِمُونَ أَبَا بَكْرٍ، وَاسْتَوَى عَلَى مِنْبَرِ رَسُولِ اللَّهِ صلى الله عليه وسلم تَشَهَّدَ قَبْلَ أَبِي بَكْرٍ فَقَالَ أَمَّا بَعْدُ فَاخْتَارَ اللَّهُ لِرَسُولِهِ صلى الله عليه وسلم الَّذِي عِنْدَهُ عَلَى الَّذِي عِنْدَكُمْ، وَهَذَا الْكِتَابُ الَّذِي هَدَى اللَّهُ بِهِ رَسُولَكُمْ فَخُذُوا بِهِ تَهْتَدُوا وَإِنَّمَا هَدَى اللَّهُ بِهِ رَسُولَهُ.

Reference	: Sahih al-Bukhari 7269
In-book reference	: Book 96, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 374

Narrated Ibn `Abbas:

The Prophet (ﷺ) embraced me and said, "O Allah! Teach him (the knowledge of) the Book (Qur'an)."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ ضَمَّنِي إِلَيْهِ النَّبِيُّ صلى الله عليه وسلم وَقَالَ " اللَّهُمَّ عَلِّمْهُ الْكِتَابَ ".

Reference	: Sahih al-Bukhari 7270
In-book reference	: Book 96, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 375

Narrated Abal Minhal:

Abu Barza said, "(O people!) Allah makes you self-sufficient or has raised you high with Islam and with Muhammad."

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حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَبَّاحٍ، حَدَّثَنَا مُعْتَمِرٌ، قَالَ سَمِعْتُ عَوْفًا، أَنَّ أَبَا الْمِنْهَالِ، حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا بَرْزَةَ، قَالَ إِنَّ اللَّهَ يُغْنِيكُمْ أَوْ نَعَشَكُمْ بِالإِسْلاَمِ وَبِمُحَمَّدٍ صلى الله عليه وسلم.

قَالَ أَبُو عَبْد اللَّهِ وَقَعَ هَاهُنَا يُغْنِيكُمْ وَإِنَّمَا هُوَ نَعَشَكُمْ يُنْظَرُ فِي أَصْلِ كِتَابِ الِاعْتِصَامِ.

Reference	: Sahih al-Bukhari 7271
In-book reference	: Book 96, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 376

Narrated `Abdullah bin Dinar:

`Abdullah Bin `Umar wrote to `Abdul Malik bin Marwan, swearing allegiance to him: 'I swear allegiance to you in that I will listen and obey what is in accordance with the Laws of Allah and the Tradition of His Apostle as much as I can.'

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَتَبَ إِلَى عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ يُبَايِعُهُ، وَأُقِرُّ لَكَ بِالسَّمْعِ وَالطَّاعَةِ عَلَى سُنَّةِ اللَّهِ وَسُنَّةِ رَسُولِهِ، فِيمَا اسْتَطَعْتُ.

Reference	: Sahih al-Bukhari 7272
In-book reference	: Book 96, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 377

(0) Chapter: (0) باب

(1) Chapter: “I have been sent with Jawami Kalim’ (1) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم " بُعِثْتُ بِجَوَامِعِ الْكَلِمِ ".

Narrated Sa`id bin Al-Musaiyab:

Abu Huraira said that Allah's Messenger (ﷺ) said, "I have been sent with 'Jawami-al-Kalim ' (the shortest expression with the widest meaning) and have been made victorious with awe (cast in my enemy's hearts), and while I was sleeping, I saw that the keys of the treasures of the world were placed in my hand." Abu Huraira added: Allah's Messenger (ﷺ) has gone, and you people are utilizing those treasures, or digging those treasures out." or said a similar sentence.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " بُعِثْتُ بِجَوَامِعِ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، وَبَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الأَرْضِ، فَوُضِعَتْ فِي يَدِي ". قَالَ أَبُو هُرَيْرَةَ فَقَدْ ذَهَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنْتُمْ تَلْغَثُونَهَا أَوْ تَرْغَثُونَهَا، أَوْ كَلِمَةً تُشْبِهُهَا.

Reference	: Sahih al-Bukhari 7273
In-book reference	: Book 96, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 378

Narrated Abu Huraira:

The Prophet (ﷺ) said, "There was no prophet among the prophets but was given miracles because of which people had security or had belief, but what I was given was the Divine Inspiration which Allah revealed to me. So I hope that my followers will be more than those of any other prophet on the Day of Resurrection."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَا مِنَ الأَنْبِيَاءِ نَبِيٌّ إِلاَّ أُعْطِيَ مِنَ الآيَاتِ مَا مِثْلُهُ أُومِنَ ـ أَوْ آمَنَ ـ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُ وَحْيًا أَوْحَاهُ اللَّهُ إِلَىَّ، فَأَرْجُو أَنِّي أَكْثَرُهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ ".

Reference	: Sahih al-Bukhari 7274
In-book reference	: Book 96, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 379

(2) Chapter: Following the Sunna of the Prophet (saws)

(2) باب الاِقْتِدَاءِ بِسُنَنِ رَسُولِ اللَّهِ صلى الله عليه وسلم

وَقَوْلِ اللَّهِ تَعَالَى: {وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا} قَالَ أَيِمَّةً نَقْتَدِي بِمَنْ قَبْلَنَا، وَيَقْتَدِي بِنَا مَنْ بَعْدَنَا.

وَقَالَ ابْنُ عَوْنٍ ثَلاَثٌ أُحِبُّهُنَّ لِنَفْسِي وَلإِخْوَانِي هَذِهِ السُّنَّةُ أَنْ يَتَعَلَّمُوهَا وَيَسْأَلُوا عَنْهَا، وَالْقُرْآنُ أَنْ يَتَفَهَّمُوهُ وَيَسْأَلُوا عَنْهُ، وَيَدَعُوا النَّاسَ إِلاَّ مِنْ خَيْرٍ.

Narrated Abu Wail:

I sat with Shaiba in this Mosque (Al-Masjid-Al-Haram), and he said, "`Umar once sat beside me here as you are now sitting, and said, 'I feel like distributing all the gold and silver that are in it (i.e., the Ka`ba) among the Muslims'. I said, 'You cannot do that.' `Umar said, 'Why?' I said, 'Your two (previous) companions (the Prophet (ﷺ) and Abu Bakr) did not do it. `Umar said, 'They are the two persons whom one must follow.'" (See Hadith No. 664, Vol. 2)

حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، قَالَ جَلَسْتُ إِلَى شَيْبَةَ فِي هَذَا الْمَسْجِدِ قَالَ جَلَسَ إِلَىَّ عُمَرُ فِي مَجْلِسِكَ هَذَا فَقَالَ هَمَمْتُ أَنْ لاَ أَدَعَ فِيهَا صَفْرَاءَ وَلاَ بَيْضَاءَ إِلاَّ قَسَمْتُهَا بَيْنَ الْمُسْلِمِينَ. قُلْتُ مَا أَنْتَ بِفَاعِلٍ. قَالَ لِمَ. قُلْتُ لَمْ يَفْعَلْهُ صَاحِبَاكَ قَالَ هُمَا الْمَرْآنِ يُقْتَدَى بِهِمَا.

Reference	: Sahih al-Bukhari 7275
In-book reference	: Book 96, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 380

Narrated Hudhaifa:

Allah's Messenger (ﷺ) said to us, "Honesty descended from the Heavens and settled in the roots of the hearts of men (faithful believers), and then the Qur'an was revealed and the people read the Qur'an, (and learnt it from it) and also learnt it from the Sunna." Both Qur'an and Sunna strengthened their (the faithful believers') honesty. (See Hadith No. 208)

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ سَأَلْتُ الأَعْمَشَ فَقَالَ عَنْ زَيْدِ بْنِ وَهْبٍ، سَمِعْتُ حُذَيْفَةَ، يَقُولُ حَدَّثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم " أَنَّ الأَمَانَةَ نَزَلَتْ مِنَ السَّمَاءِ فِي جَذْرِ قُلُوبِ الرِّجَالِ، وَنَزَلَ الْقُرْآنُ فَقَرَءُوا الْقُرْآنَ وَعَلِمُوا مِنَ السُّنَّةِ ".

Reference	: Sahih al-Bukhari 7276
In-book reference	: Book 96, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 381

Narrated `Abdullah:

The best talk (speech) is Allah's Book 'Qur'an), and the best way is the way of Muhammad, and the worst matters are the heresies (those new things which are introduced into the religion); and whatever you have been promised will surely come to pass, and you cannot escape (it).

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنَا عَمْرُو بْنُ مُرَّةَ، سَمِعْتُ مُرَّةَ الْهَمْدَانِيَّ، يَقُولُ قَالَ عَبْدُ اللَّهِ إِنَّ أَحْسَنَ الْحَدِيثِ كِتَابُ اللَّهِ، وَأَحْسَنَ الْهَدْىِ هَدْىُ مُحَمَّدٍ صلى الله عليه وسلم، وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا، وَإِنَّ مَا تُوعَدُونَ لآتٍ، وَمَا أَنْتُمْ بِمُعْجِزِينَ.

Reference	: Sahih al-Bukhari 7277
In-book reference	: Book 96, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 382

Narrated Abu Huraira and Zaid bin Khalid:

We were with the Prophet (ﷺ) when he said (to two men), "I shall judge between you according to Allah's Book (Laws)."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ، وَزَيْدِ بْنِ خَالِدٍ، قَالاَ كُنَّا عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَقَالَ " لأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ ".

Reference	: Sahih al-Bukhari 7278, 7279
In-book reference	: Book 96, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 383

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "All my followers will enter Paradise except those who refuse." They said, "O Allah's Messenger (ﷺ)! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)."

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا فُلَيْحٌ، حَدَّثَنَا هِلاَلُ بْنُ عَلِيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ، إِلاَّ مَنْ أَبَى ". قَالُوا يَا رَسُولَ اللَّهِ وَمَنْ يَأْبَى قَالَ " مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ أَبَى ".

Reference	: Sahih al-Bukhari 7280
In-book reference	: Book 96, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 384

Narrated Jabir bin `Abdullah:

Some angels came to the Prophet (ﷺ) while he was sleeping. Some of them said, "He is sleeping." Others said, "His eyes are sleeping but his heart is awake." Then they said, "There is an example for this companion of yours." One of them said, "Then set forth an example for him." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." Then they said, "His example is that of a man who has built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet." Then the angels said, "Interpret this example to him so that he may understand it." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." And then they said, "The houses stands for Paradise and the call maker is Muhammad; and whoever obeys Muhammad, obeys Allah; and whoever disobeys Muhammad, disobeys Allah. Muhammad separated the people (i.e., through his message, the good is distinguished from the bad, and the believers from the disbelievers).

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَادَةَ، أَخْبَرَنَا يَزِيدُ، حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ ـ وَأَثْنَى عَلَيْهِ ـ حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ، حَدَّثَنَا أَوْ، سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ جَاءَتْ مَلاَئِكَةٌ إِلَى النَّبِيِّ صلى الله عليه وسلم وَهْوَ نَائِمٌ فَقَالَ بَعْضُهُمْ إِنَّهُ نَائِمٌ. وَقَالَ بَعْضُهُمْ إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ. فَقَالُوا إِنَّ لِصَاحِبِكُمْ هَذَا مَثَلاً فَاضْرِبُوا لَهُ مَثَلاً. فَقَالَ بَعْضُهُمْ إِنَّهُ نَائِمٌ. وَقَالَ بَعْضُهُمْ إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ. فَقَالُوا مَثَلُهُ كَمَثَلِ رَجُلٍ بَنَى دَارًا، وَجَعَلَ فِيهَا مَأْدُبَةً وَبَعَثَ دَاعِيًا، فَمَنْ أَجَابَ الدَّاعِيَ دَخَلَ الدَّارَ وَأَكَلَ مِنَ الْمَأْدُبَةِ، وَمَنْ لَمْ يُجِبِ الدَّاعِيَ

لَمْ يَدْخُلِ الدَّارَ وَلَمْ يَأْكُلْ مِنَ الْمَأْدُبَةِ. فَقَالُوا أَوِّلُوهَا لَهُ يَفْقَهْهَا فَقَالَ بَعْضُهُمْ إِنَّهُ نَائِمٌ. وَقَالَ بَعْضُهُمْ إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ. فَقَالُوا فَالدَّارُ الْجَنَّةُ، وَالدَّاعِي مُحَمَّدٌ صلى الله عليه وسلم فَمَنْ أَطَاعَ مُحَمَّدًا صلى الله عليه وسلم فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَى مُحَمَّدًا صلى الله عليه وسلم فَقَدْ عَصَى اللَّهَ، وَمُحَمَّدٌ صلى الله عليه وسلم فَرْقٌ بَيْنَ النَّاسِ. تَابَعَهُ قُتَيْبَةُ عَنْ لَيْثٍ، عَنْ خَالِدٍ، عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ، عَنْ جَابِرٍ، خَرَجَ عَلَيْنَا النَّبِيُّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 7281
In-book reference	: Book 96, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 385

Narrated Hammam:

Hudhaifa said, "O the Group of Al-Qurra! Follow the straight path, for then you have taken a great lead (and will be the leaders), but if you divert right or left, then you will go astray far away."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنْ حُذَيْفَةَ، قَالَ يَا مَعْشَرَ الْقُرَّاءِ اسْتَقِيمُوا فَقَدْ سُبِقْتُمْ سَبْقًا بَعِيدًا فَإِنْ أَخَذْتُمْ يَمِينًا وَشِمَالاً، لَقَدْ ضَلَلْتُمْ ضَلاَلاً بَعِيدًا.

Reference	: Sahih al-Bukhari 7282
In-book reference	: Book 96, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 386

Narrated Abu Musa:

The Prophet (ﷺ) said, "My example and the example of what I have been sent with is that of a man who came to some people and said, 'O people! I have seen the enemy's army with my own eyes, and I am the naked warner; so protect yourselves!' Then a group of his people obeyed him and fled at night proceeding stealthily till they were safe, while another group of them disbelieved him and stayed at their places till morning when the army came upon them, and killed and ruined them completely So this is the example of that person who obeys me and follows what I have brought (the Qur'an and the Sunna), and the example of the one who disobeys me and disbelieves the truth I have brought."

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّمَا مَثَلِي وَمَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ كَمَثَلِ رَجُلٍ أَتَى قَوْمًا فَقَالَ يَا قَوْمِ إِنِّي رَأَيْتُ الْجَيْشَ بِعَيْنَىَّ، وَإِنِّي أَنَا النَّذِيرُ الْعُرْيَانُ فَالنَّجَاءَ. فَأَطَاعَهُ طَائِفَةٌ مِنْ قَوْمِهِ فَأَدْلَجُوا، فَانْطَلَقُوا عَلَى مَهَلِهِمْ فَنَجَوْا، وَكَذَّبَتْ طَائِفَةٌ مِنْهُمْ فَأَصْبَحُوا مَكَانَهُمْ، فَصَبَّحَهُمُ الْجَيْشُ، فَأَهْلَكَهُمْ وَاجْتَاحَهُمْ، فَذَلِكَ مَثَلُ مَنْ أَطَاعَنِي، فَاتَّبَعَ مَا جِئْتُ بِهِ، وَمَثَلُ مَنْ عَصَانِي وَكَذَّبَ بِمَا جِئْتُ بِهِ مِنَ الْحَقِّ ".

Reference	: Sahih al-Bukhari 7283
In-book reference	: Book 96, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 387

Narrated Abu Huraira:

When Allah's Messenger (ﷺ) died and Abu Bakr was elected as a Caliph after him, some of the Arabs reverted to disbelief, `Umar said to Abu Bakr, "How dare you fight the people while Allah's Messenger (ﷺ) said, I have been ordered to fight the people till they say 'None has the right to be worshipped but Allah' And whoever says: None has the right to be worshipped but Allah.' waves his wealth and his life from me unless he deserves a legal punishment lusty, and his account will be with Allah! Abu Bakr said, "By Allah, I will fight him who discriminates between Zakat and prayers, for Zakat is the Compulsory right to be taken from the wealth By Allah, if they refuse to give me even a tying rope which they use to give to Allah's Messenger (ﷺ), I would fight them for withholding it." `Umar said, 'By

Allah, It was nothing, except I saw that Allah had opened the chest of Abu Bakr to the fight, and I came to know for certain that was the truth."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ لَمَّا تُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَاسْتُخْلِفَ أَبُو بَكْرٍ بَعْدَهُ، وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ قَالَ عُمَرُ لأَبِي بَكْرٍ كَيْفَ تُقَاتِلُ النَّاسَ، وَقَدْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لاَ إِلَهَ إِلاَّ اللَّهُ. فَمَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ. عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ، إِلاَّ بِحَقِّهِ، وَحِسَابُهُ عَلَى اللَّهِ ". فَقَالَ وَاللَّهِ لأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلاَةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ، وَاللَّهِ لَوْ مَنَعُونِي عِقَالاً كَانُوا يُؤَدُّونَهُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم لَقَاتَلْتُهُمْ عَلَى مَنْعِهِ. فَقَالَ عُمَرُ فَوَاللَّهِ مَا هُوَ إِلاَّ أَنْ رَأَيْتُ اللَّهَ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ فَعَرَفْتُ أَنَّهُ الْحَقُّ. قَالَ ابْنُ بُكَيْرٍ وَعَبْدُ اللَّهِ عَنِ اللَّيْثِ عَنَاقًا. وَهْوَ أَصَحُّ.

Reference	: Sahih al-Bukhari 7284, 7285
In-book reference	: Book 96, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 388

Narrated `Abdullah bin `Abbas:

Uyaina bin Hisn bin Hudhaifa bin Badr came and stayed (at Medina) with his nephew Al-Hurr bin Qais bin Hisn who was one of those whom `Umar used to keep near him, as the Qurra' (learned men knowing Qur'an by heart) were the people of `Umar's meetings and his advisors whether they were old or young. 'Uyaina said to his nephew, "O my nephew! Have you an approach to this chief so as to get for me the permission to see him?" His nephew said, "I will get the permission for you to see him." (Ibn `Abbas added: ) So he took the permission for 'Uyaina, and when the latter entered, he said, "O the son of Al-Khattab! By Allah, you neither give us sufficient provision nor judge among us with justice." On that `Umar became so furious that he intended to harm him. Al-Hurr, said, "O Chief of the Believers!" Allah said to His Apostle 'Hold to forgiveness, command what is good (right), and leave the foolish (i.e. do not punish them).' (7.199) and this person is among the foolish." By Allah, `Umar did not overlook that Verse when Al-Hurr recited it before him, and `Umar said to observe (the orders of) Allah's Book strictly." (See Hadith No. 166, Vol. 6)

حَدَّثَنِي إِسْمَاعِيلُ، حَدَّثَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَدِمَ عُيَيْنَةُ بْنُ حِصْنِ بْنِ حُذَيْفَةَ بْنِ بَدْرٍ فَنَزَلَ عَلَى ابْنِ أَخِيهِ الْحُرِّ بْنِ قَيْسِ بْنِ حِصْنٍ، وَكَانَ مِنَ النَّفَرِ الَّذِينَ يُدْنِيهِمْ عُمَرُ، وَكَانَ الْقُرَّاءُ أَصْحَابَ مَجْلِسِ عُمَرَ وَمُشَاوَرَتِهِ كُهُولاً كَانُوا أَوْ شُبَّانًا فَقَالَ عُيَيْنَةُ لاِبْنِ أَخِيهِ يَا ابْنَ أَخِي هَلْ لَكَ وَجْهٌ عِنْدَ هَذَا الأَمِيرِ فَتَسْتَأْذِنَ لِي عَلَيْهِ قَالَ سَأَسْتَأْذِنُ لَكَ عَلَيْهِ. قَالَ ابْنُ عَبَّاسٍ فَاسْتَأْذَنَ لِعُيَيْنَةَ فَلَمَّا دَخَلَ قَالَ يَا ابْنَ الْخَطَّابِ وَاللَّهِ مَا تُعْطِينَا الْجَزْلَ، وَمَا تَحْكُمُ بَيْنَنَا بِالْعَدْلِ. فَغَضِبَ عُمَرُ حَتَّى هَمَّ بِأَنْ يَقَعَ بِهِ فَقَالَ الْحُرُّ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ اللَّهَ تَعَالَى قَالَ لِنَبِيِّهِ صلى الله عليه وسلم {خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ} وَإِنَّ هَذَا مِنَ الْجَاهِلِينَ. فَوَاللَّهِ مَا جَاوَزَهَا عُمَرُ حِينَ تَلاَهَا عَلَيْهِ، وَكَانَ وَقَّافًا عِنْدَ كِتَابِ اللَّهِ.

Reference	: Sahih al-Bukhari 7286
In-book reference	: Book 96, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 389

Narrated Asma' bint Abu Bakr:

I came to `Aisha during the solar eclipse. The people were standing (offering prayer) and she too, was standing and offering prayer. I asked, "What is wrong with the people?" She pointed towards the sky with her hand and said, Subhan Allah!" I asked her, "Is there a sign?" She nodded with her head meaning, yes. When Allah's Messenger (ﷺ) finished (the prayer), he glorified and praised Allah and said, "There is not anything that I have not seen before but I have seen now at this place of mine, even Paradise and Hell. It has been revealed to me that you people will be put to trial nearly like the trial of Ad-Dajjal, in your graves. As for the true believer or a Muslim (the sub-

narrator is not sure as to which of the two (words Asma' had said) he will say, 'Muhammad came with clear signs from Allah, and we responded to him (accepted his teachings) and believed (what he said)' It will be said (to him) 'Sleep in peace; we have known that you were a true believer who believed with certainty.' As for a hypocrite or a doubtful person, (the sub-narrator is not sure as to which word Asma' said) he will say, 'I do not know, but I heard the people saying something and so I said the same.' "

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ ابْنَةِ أَبِي بَكْرٍ ـ رضى الله عنهما ـ أَنَّهَا قَالَتْ أَتَيْتُ عَائِشَةَ حِينَ خَسَفَتِ الشَّمْسُ، وَالنَّاسُ قِيَامٌ وَهْىَ قَائِمَةٌ تُصَلِّي فَقُلْتُ مَا لِلنَّاسِ فَأَشَارَتْ بِيَدِهَا نَحْوَ السَّمَاءِ فَقَالَتْ سُبْحَانَ اللَّهِ. فَقُلْتُ آيَةٌ. قَالَتْ بِرَأْسِهَا أَنْ نَعَمْ. فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " مَا مِنْ شَىْءٍ لَمْ أَرَهُ إِلاَّ وَقَدْ رَأَيْتُهُ فِي مَقَامِي، حَتَّى الْجَنَّةَ وَالنَّارَ، وَأُوحِيَ إِلَىَّ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ قَرِيبًا مِنْ فِتْنَةِ الدَّجَّالِ، فَأَمَّا الْمُؤْمِنُ ـ أَوِ الْمُسْلِمُ لاَ أَدْرِي أَىَّ ذَلِكَ قَالَتْ أَسْمَاءُ ـ فَيَقُولُ مُحَمَّدٌ جَاءَنَا بِالْبَيِّنَاتِ فَأَجَبْنَا وَآمَنَّا. فَيُقَالُ نَمْ صَالِحًا عَلِمْنَا أَنَّكَ مُوقِنٌ. وَأَمَّا الْمُنَافِقُ ـ أَوِ الْمُرْتَابُ لاَ أَدْرِي أَىَّ ذَلِكَ قَالَتْ أَسْمَاءُ ـ فَيَقُولُ لاَ أَدْرِي سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ ".

Reference	: Sahih al-Bukhari 7287
In-book reference	: Book 96, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 390

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Leave me as I leave you, for the people who were before you were ruined because of their questions and their differences over their prophets. So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can."

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " دَعُونِي مَا تَرَكْتُكُمْ، إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِسُؤَالِهِمْ وَاخْتِلاَفِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا نَهَيْتُكُمْ عَنْ شَىْءٍ فَاجْتَنِبُوهُ، وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ ".

Reference	: Sahih al-Bukhari 7288
In-book reference	: Book 96, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 391

(3) Chapter: Asking too many questions and troubling with what does not concern one

(3) باب مَا يُكْرَهُ مِنْ كَثْرَةِ السُّؤَالِ وَتَكَلُّفِ مَا لاَ يَعْنِيهِ

وَقَوْلُهُ تَعَالَى: {لاَ تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ}.

Narrated Sa`d bin Abi Waqqas:

The Prophet (ﷺ) said, "The most sinful person among the Muslims is the one who asked about something which had not been prohibited, but was prohibited because of his asking."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ، حَدَّثَنَا سَعِيدٌ، حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِنَّ أَعْظَمَ الْمُسْلِمِينَ جُرْمًا مَنْ سَأَلَ عَنْ شَىْءٍ لَمْ يُحَرَّمْ، فَحُرِّمَ مِنْ أَجْلِ مَسْأَلَتِهِ ".

Reference	: Sahih al-Bukhari 7289
In-book reference	: Book 96, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 392

Narrated Zaid bin Thabit:

The Prophet (ﷺ) took a room made of date palm leaves mats in the mosque. Allah's Messenger (ﷺ) prayed in it for a few nights till the people gathered (to pray the night prayer (Tarawih) (behind him.) Then on the 4th night the

people did not hear his voice and they thought he had slept, so some of them started humming in order that he might come out. The Prophet (ﷺ) then said, "You continued doing what I saw you doing till I was afraid that this (Tarawih prayer) might be enjoined on you, and if it were enjoined on you, you would not continue performing it. Therefore, O people! Perform your prayers at your homes, for the best prayer of a person is what is performed at his home except the compulsory congregational) prayer." (See Hadith No. 229,Vol. 3) (See Hadith No. 134, Vol. 8)

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا عَفَّانُ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، سَمِعْتُ أَبَا النَّضْرِ، يُحَدِّثُ عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم اتَّخَذَ حُجْرَةً فِي الْمَسْجِدِ مِنْ حَصِيرٍ، فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم فِيهَا لَيَالِيَ، حَتَّى اجْتَمَعَ إِلَيْهِ نَاسٌ، ثُمَّ فَقَدُوا صَوْتَهُ لَيْلَةً فَظَنُّوا أَنَّهُ قَدْ نَامَ، فَجَعَلَ بَعْضُهُمْ يَتَنَحْنَحُ لِيَخْرُجَ إِلَيْهِمْ فَقَالَ " مَا زَالَ بِكُمُ الَّذِي رَأَيْتُ مِنْ صَنِيعِكُمْ، حَتَّى خَشِيتُ أَنْ يُكْتَبَ عَلَيْكُمْ، وَلَوْ كُتِبَ عَلَيْكُمْ مَا قُمْتُمْ بِهِ فَصَلُّوا أَيُّهَا النَّاسُ فِي بُيُوتِكُمْ، فَإِنَّ أَفْضَلَ صَلاَةِ الْمَرْءِ فِي بَيْتِهِ، إِلاَّ الصَّلاَةَ الْمَكْتُوبَةَ ".

Reference	: Sahih al-Bukhari 7290
In-book reference	: Book 96, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 393

Narrated Abu Musa Al-Ash`ari:

Allah's Messenger (ﷺ) was asked about things which he disliked, and when the people asked too many questions, he became angry and said, "Ask me (any question)." A man got up and said, "O Allah's Apostle! Who is my father?" The Prophet (ﷺ) replied, "Your father is Hudhaifa." Then another man got up and said, "O Allah's Messenger (ﷺ)! Who is my father?" The Prophet (ﷺ) said, "Your father is Salim, Maula Shaiba." When `Umar saw the signs of anger on the face of Allah's Messenger (ﷺ), he said, "We repent to Allah."

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، قَالَ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ أَشْيَاءَ كَرِهَهَا، فَلَمَّا أَكْثَرُوا عَلَيْهِ الْمَسْأَلَةَ غَضِبَ وَقَالَ " سَلُونِي ". فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ مَنْ أَبِي قَالَ " أَبُوكَ حُذَافَةُ ". ثُمَّ قَامَ آخَرُ فَقَالَ يَا رَسُولَ اللَّهِ مَنْ أَبِي فَقَالَ " أَبُوكَ سَالِمٌ مَوْلَى شَيْبَةَ ". فَلَمَّا رَأَى عُمَرُ مَا بِوَجْهِ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنَ الْغَضَبِ قَالَ إِنَّا نَتُوبُ إِلَى اللَّهِ عَزَّ وَجَلَّ.

Reference	: Sahih al-Bukhari 7291
In-book reference	: Book 96, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 394

Narrated Warrad:

(The clerk of Al-Mughira) Muawiya wrote to Al-Mughira 'Write to me what you have heard from Allah's Messenger (ﷺ).' So he (Al-Mughira) wrote to him: Allah's Prophet used to say at the end of each prayer: "La ilaha illalla-h wahdahu la sharika lahu, lahul Mulku, wa lahul Hamdu wa hula ala kulli shai'in qadir. 'Allahumma la mani' a lima a'taita, wala mu'tiya lima mana'ta, wala yanfa'u dhuljadd minkal-jadd." He also wrote to him that the Prophet (ﷺ) used to forbid (1) Qil and Qal (idle useless talk or that you talk too much about others), (2) Asking too many questions (in disputed Religious matters); (3) And wasting one's wealth by extravagance; (4) and to be undutiful to one's mother (5) and to bury the daughters alive (6) and to prevent your favors (benevolence to others (i.e. not to pay the rights of others (7) And asking others for something (except when it is unavoidable).

حَدَّثَنَا مُوسَى، حَدَّثَنَا أَبُو عَوَانَةَ، حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ وَرَّادٍ، كَاتِبِ الْمُغِيرَةِ قَالَ كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيرَةِ اكْتُبْ إِلَىَّ مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم. فَكَتَبَ إِلَيْهِ إِنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم كَانَ يَقُولُ فِي دُبُرِ كُلِّ صَلاَةٍ " لاَ إِلَهَ إِلاَّ اللَّهُ، وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهْوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ، اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا

الْجَدِّ مِنْكَ الْجَدُّ ". وَكَتَبَ إِلَيْهِ إِنَّهُ كَانَ يَنْهَى عَنْ قِيلَ وَقَالَ، وَكَثْرَةِ السُّؤَالِ، وَإِضَاعَةِ الْمَالِ، وَكَانَ يَنْهَى عَنْ عُقُوقِ الأُمَّهَاتِ وَوَأْدِ الْبَنَاتِ وَمَنْعٍ وَهَاتِ.

Reference	: Sahih al-Bukhari 7292
In-book reference	: Book 96, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 395

Narrated Anas:

We were with `Umar and he said, "We have been forbidden to undertake a difficult task beyond our capability (i.e. to exceed the religious limits e.g., to clean the inside of the eyes while doing ablution).

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ كُنَّا عِنْدَ عُمَرَ فَقَالَ نُهِينَا عَنِ التَّكَلُّفِ.

Reference	: Sahih al-Bukhari 7293
In-book reference	: Book 96, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 396

Narrated Anas bin Malik:

The Prophet (ﷺ) came out after the sun had declined and offered the Zuhr prayer (in congregation). After finishing it with Taslim, he stood on the pulpit and mentioned the Hour and mentioned there would happen great events before it. Then he said, "Whoever wants to ask me any question, may do so, for by Allah, you will not ask me about anything but I will inform you of its answer as long as I am at this place of mine." On this, the Ansar wept violently, and Allah's Messenger (ﷺ) kept on saying, "Ask Me! " Then a man got up and asked, ''Where will my entrance be, O Allah's Messenger (ﷺ)?" The Prophet (ﷺ) said, "(You will go to) the Fire." Then `Abdullah bin Hudhaifa got up and asked, "Who is my father, O Allah's Messenger (ﷺ)?" The Prophet (ﷺ) replied, "Your father is Hudhaifa." The Prophet (ﷺ) then kept on saying (angrily), "Ask me! Ask me!" `Umar then knelt on his knees and said, "We have accepted Allah as our Lord and Islam as our religion and Muhammad as an Apostle." Allah's Messenger (ﷺ) became quiet when `Umar said that. Then Allah's Messenger (ﷺ) said, "By Him in Whose Hand my life is, Paradise and Hell were displayed before me across this wall while I was praying, and I never saw such good and evil as I have seen today."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، وَحَدَّثَنِي مَحْمُودٌ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه. أَنَّ النَّبِيَّ صلى الله عليه وسلم خَرَجَ حِينَ زَاغَتِ الشَّمْسُ فَصَلَّى الظُّهْرَ فَلَمَّا سَلَّمَ قَامَ عَلَى الْمِنْبَرِ فَذَكَرَ السَّاعَةَ، وَذَكَرَ أَنَّ بَيْنَ يَدَيْهَا أُمُورًا عِظَامًا ثُمَّ قَالَ " مَنْ أَحَبَّ أَنْ يَسْأَلَ عَنْ شَىْءٍ فَلْيَسْأَلْ عَنْهُ، فَوَاللَّهِ لاَ تَسْأَلُونِي عَنْ شَىْءٍ إِلاَّ أَخْبَرْتُكُمْ بِهِ، مَا دُمْتُ فِي مَقَامِي هَذَا ". قَالَ أَنَسٌ فَأَكْثَرَ النَّاسُ الْبُكَاءَ، وَأَكْثَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَقُولَ " سَلُونِي ". فَقَالَ أَنَسٌ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ أَيْنَ مَدْخَلِي يَا رَسُولَ اللَّهِ قَالَ " النَّارُ ". فَقَامَ عَبْدُ اللَّهِ بْنُ حُذَافَةَ فَقَالَ مَنْ أَبِي يَا رَسُولَ اللَّهِ قَالَ " أَبُوكَ حُذَافَةُ ". قَالَ ثُمَّ أَكْثَرَ أَنْ يَقُولَ " سَلُونِي سَلُونِي ". فَبَرَكَ عُمَرُ عَلَى رُكْبَتَيْهِ فَقَالَ رَضِينَا بِاللَّهِ رَبًّا، وَبِالإِسْلاَمِ دِينًا، وَبِمُحَمَّدٍ صلى الله عليه وسلم رَسُولاً. قَالَ فَسَكَتَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ قَالَ عُمَرُ ذَلِكَ، ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ عُرِضَتْ عَلَىَّ الْجَنَّةُ وَالنَّارُ آنِفًا فِي عُرْضِ هَذَا الْحَائِطِ وَأَنَا أُصَلِّي، فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ ".

Reference	: Sahih al-Bukhari 7294
In-book reference	: Book 96, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 397

Narrated Anas bin Malik:

A man said, "O Allah's Prophet! Who is my father?" The Prophet (ﷺ) said, "Your father is so-and-so." And then the Divine Verse:-- 'O you who believe! Ask not questions about things..(5.101)

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنِي مُوسَى بْنُ أَنَسٍ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، قَالَ قَالَ رَجُلٌ يَا نَبِيَّ اللَّهِ مَنْ أَبِي قَالَ " أَبُوكَ فُلاَنٌ ". وَنَزَلَتْ {يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَسْأَلُوا عَنْ أَشْيَاءَ} الآيَةَ.

Reference	: Sahih al-Bukhari 7295
In-book reference	: Book 96, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 398

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "People will not stop asking questions till they say, 'This is Allah, the Creator of everything, then who created Allah?' "

حَدَّثَنَا الْحَسَنُ بْنُ صَبَّاحٍ، حَدَّثَنَا شَبَابَةُ، حَدَّثَنَا وَرْقَاءُ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَنْ يَبْرَحَ النَّاسُ يَتَسَاءَلُونَ حَتَّى يَقُولُوا هَذَا اللَّهُ خَالِقُ كُلِّ شَىْءٍ فَمَنْ خَلَقَ اللَّهَ ".

Reference	: Sahih al-Bukhari 7296
In-book reference	: Book 96, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 399

Narrated Ibn Masud:

I was with the Prophet (ﷺ) at one of the farms of Medina while he was leaning on a date palm leaf-stalk. He passed by a group of Jews and some of them said to the other, Ask him (the Prophet) about the spirit. Some others said, "Do not ask him, lest he should tell you what you dislike" But they went up to him and said, "O Abal Qasim! Inform us bout the spirit." The Prophet (ﷺ) stood up for a while, waiting. I realized that he was being Divinely Inspired, so I kept away from him till the inspiration was over. Then the Prophet (ﷺ) said, "(O Muhammad) they ask you regarding the spirit, Say: The spirit its knowledge is with my Lord (i.e., nobody has its knowledge except Allah)" (17.85) (This is a miracle of the Qur'an that all the scientists up till now do not know about the spirit, i.e, how life comes to a body and how it goes away at its death) (See Hadith No. 245, Vol. 6)

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مَيْمُونٍ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنِ ابْنِ مَسْعُودٍ ـ رضى الله عنه ـ قَالَ كُنْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم فِي حَرْثٍ بِالْمَدِينَةِ، وَهْوَ يَتَوَكَّأُ عَلَى عَسِيبٍ، فَمَرَّ بِنَفَرٍ مِنَ الْيَهُودِ فَقَالَ بَعْضُهُمْ سَلُوهُ عَنِ الرُّوحِ. وَقَالَ بَعْضُهُمْ لاَ تَسْأَلُوهُ لاَ يُسْمِعُكُمْ مَا تَكْرَهُونَ. فَقَامُوا إِلَيْهِ فَقَالُوا يَا أَبَا الْقَاسِمِ حَدِّثْنَا عَنِ الرُّوحِ. فَقَامَ سَاعَةً يَنْظُرُ فَعَرَفْتُ أَنَّهُ يُوحَى إِلَيْهِ، فَتَأَخَّرْتُ عَنْهُ حَتَّى صَعِدَ الْوَحْىُ، ثُمَّ قَالَ {وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي}.

Reference	: Sahih al-Bukhari 7297
In-book reference	: Book 96, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 400

(4) Chapter: To follow the actions of the Prophet (saws)

(4) باب الاِقْتِدَاءِ بِأَفْعَالِ النَّبِيِّ صلى الله عليه وسلم

Narrated Ibn `Umar:

The Prophet (ﷺ) wore a gold ring and then the people followed him and wore gold rings too. Then the Prophet said, "I had this golden ring made for myself. He then threw it away and said, "I shall never put it on." Thereupon the people also threw their rings away.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ اتَّخَذَ النَّبِيُّ صلى الله عليه وسلم خَاتَمًا مِنْ ذَهَبٍ فَاتَّخَذَ النَّاسُ خَوَاتِيمَ مِنْ ذَهَبٍ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنِّي اتَّخَذْتُ خَاتَمًا مِنْ ذَهَبٍ ". فَنَبَذَهُ وَقَالَ " إِنِّي لَنْ أَلْبَسَهُ أَبَدًا " فَنَبَذَ النَّاسُ خَوَاتِيمَهُمْ.

Reference	: Sahih al-Bukhari 7298
In-book reference	: Book 96, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 401

(5) Chapter: Going deeply into and arguing about knowledge, and exaggerating in religion, and inventing heresies

(5) باب مَا يُكْرَهُ مِنَ التَّعَمُّقِ وَالتَّنَازُعِ فِي الْعِلْمِ وَالْغُلُوِّ فِي الدِّينِ وَالْبِدَعِ

لِقَوْلِهِ تَعَالَى: {يَا أَهْلَ الْكِتَابِ لاَ تَغْلُوا فِي دِينِكُمْ وَلاَ تَقُولُوا عَلَى اللَّهِ إِلاَّ الْحَقَّ}.

Narrated Abu Huraira:

The Prophet (ﷺ) said (to his companions), "Do not fast Al-Wisal." They said, "But you fast Al-Wisail." He said, "I am not like you, for at night my Lord feeds me and makes me drink." But the people did not give up Al-Wisal, so the Prophet (ﷺ) fasted Al-Wisal with them for two days or two nights, and then they saw the crescent whereupon the Prophet (ﷺ) said, "If the crescent had delayed, I would have continued fasting (because of you)," as if he wanted to vanquish them completely (because they had refused to give up Al Wisal).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تُوَاصِلُوا ". قَالُوا إِنَّكَ تُوَاصِلُ. قَالَ " إِنِّي لَسْتُ مِثْلَكُمْ، إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي ". فَلَمْ يَنْتَهُوا عَنِ الْوِصَالِ ـ قَالَ ـ فَوَاصَلَ بِهِمُ النَّبِيُّ صلى الله عليه وسلم يَوْمَيْنِ أَوْ لَيْلَتَيْنِ، ثُمَّ رَأَوُا الْهِلاَلَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لَوْ تَأَخَّرَ الْهِلاَلُ لَزِدْتُكُمْ ". كَالْمُنَكِّلِ لَهُمْ.

Reference	: Sahih al-Bukhari 7299
In-book reference	: Book 96, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 402

Narrated Ibrahim At Taimi's father:

`Ali addressed us while he was standing on a brick pulpit and carrying a sword from which was hanging a scroll He said "By Allah, we have no book to read except Allah's Book and whatever is on this scroll," And then he unrolled it, and behold, in it was written what sort of camels were to be given as blood money, and there was also written in it: 'Medina is a sanctuary form 'Air (mountain) to such and such place so whoever innovates in it an heresy or commits a sin therein, he will incur the curse of Allah, the angels, and all the people and Allah will not accept his compulsory or optional good deeds.' There was also written in it: 'The asylum (pledge of protection) granted by any Muslims is one and the same, (even a Muslim of the lowest status is to be secured and respected by all the other Muslims, and whoever betrays a Muslim in this respect (by violating the pledge) will incur the curse of Allah, the angels, and all the people, and Allah will not accept his compulsory or optional good deeds.' There was also written in it: 'Whoever (freed slave) befriends (takes as masters) other than his real masters (manumitters) without their permission will incur the curse of Allah, the angels, and all the people, and Allah will not accept his compulsory or optional good deeds. ' (See Hadith No. 94, Vol. 3)

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنِي إِبْرَاهِيمُ التَّيْمِيُّ، حَدَّثَنِي أَبِي قَالَ، خَطَبَنَا عَلِيٌّ ـ رضى الله عنه ـ عَلَى مِنْبَرٍ مِنْ آجُرٍّ، وَعَلَيْهِ سَيْفٌ فِيهِ صَحِيفَةٌ مُعَلَّقَةٌ فَقَالَ وَاللَّهِ مَا عِنْدَنَا مِنْ كِتَابٍ يُقْرَأُ إِلاَّ كِتَابُ اللَّهِ وَمَا فِي هَذِهِ الصَّحِيفَةِ. فَنَشَرَهَا فَإِذَا فِيهَا أَسْنَانُ الإِبِلِ وَإِذَا فِيهَا " الْمَدِينَةُ حَرَمٌ مِنْ عَيْرٍ إِلَى كَذَا، فَمَنْ أَحْدَثَ فِيهَا حَدَثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ

أَجْمَعِينَ، لاَ يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَلاَ عَدْلاً ". وَإِذَا فِيهِ " ذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَى بِهَا أَدْنَاهُمْ، فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَلاَ عَدْلاً ". وَإِذَا فِيهَا " مَنْ وَالَى قَوْمًا بِغَيْرِ إِذْنِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ لاَ يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَلاَ عَدْلاً ".

Reference : Sahih al-Bukhari 7300
In-book reference : Book 96, Hadith 31
USC-MSA web (English) reference : Vol. 9, Book 92, Hadith 403
(deprecated numbering scheme)

Narrated `Aisha:

The Prophet (ﷺ) did something as it was allowed from the religious point of view but some people refrained from it. When the Prophet (ﷺ) heard of that, he, after glorifying and praising Allah, said, "Why do some people refrain from doing something which I do? By Allah, I know Allah more than they."

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا مُسْلِمٌ، عَنْ مَسْرُوقٍ، قَالَ قَالَتْ عَائِشَةُ ـ رَضِيَ الله عنها ـ صَنَعَ النَّبِيُّ صلى الله عليه وسلم شَيْئًا تَرَخَّصَ وَتَنَزَّهَ عَنْهُ قَوْمٌ، فَبَلَغَ ذَلِكَ النَّبِيَّ صلى الله عليه وسلم فَحَمِدَ اللَّهَ ثُمَّ قَالَ " مَا بَالُ أَقْوَامٍ يَتَنَزَّهُونَ عَنِ الشَّىْءِ أَصْنَعُهُ، فَوَاللَّهِ إِنِّي أَعْلَمُهُمْ بِاللَّهِ، وَأَشَدُّهُمْ لَهُ خَشْيَةً ".

Reference : Sahih al-Bukhari 7301
In-book reference : Book 96, Hadith 32
USC-MSA web (English) reference : Vol. 9, Book 92, Hadith 404
(deprecated numbering scheme)

Narrated Ibn Abi Mulaika:

Once the two righteous men, i.e., Abu Bakr and `Umar were on the verge of destruction (and that was because): When the delegate of Bani Tamim came to the Prophet, one of them (either Abu Bakr or `Umar) recommended Al-Aqra' bin H`Abis at-Tamimi Al-Hanzali, the brother of Bani Majashi (to be appointed as their chief), while the other recommended somebody else. Abu Bakr said to `Umar, "You intended only to oppose me." `Umar said, "I did not intend to oppose you!" Then their voices grew louder in front of the Prophet (ﷺ) whereupon there was revealed: 'O you who believe! Do not raise your voices above the voice of the Prophet..a great reward.' (49.2-3) Ibn Az-Zubair said, 'Thence forward when `Umar talked to the Prophet, he would talk like one who whispered a secret and would even fail to make the Prophet (ﷺ) hear him, in which case the Prophet (ﷺ) would ask him (to repeat his words).

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا وَكِيعٌ، عَنْ نَافِعِ بْنِ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ كَادَ الْخَيِّرَانِ أَنْ يَهْلِكَا أَبُو بَكْرٍ، وَعُمَرُ، لَمَّا قَدِمَ عَلَى النَّبِيِّ صلى الله عليه وسلم وَفْدُ بَنِي تَمِيمٍ، أَشَارَ أَحَدُهُمَا بِالأَقْرَعِ بْنِ حَابِسٍ الْحَنْظَلِيِّ أَخِي بَنِي مُجَاشِعٍ، وَأَشَارَ الآخَرُ بِغَيْرِهِ، فَقَالَ أَبُو بَكْرٍ لِعُمَرَ إِنَّمَا أَرَدْتَ خِلاَفِي. فَقَالَ عُمَرُ مَا أَرَدْتُ خِلاَفَكَ. فَارْتَفَعَتْ أَصْوَاتُهُمَا عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَنَزَلَتْ {يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَرْفَعُوا أَصْوَاتَكُمْ} إِلَى قَوْلِهِ {عَظِيمٌ}. قَالَ ابْنُ أَبِي مُلَيْكَةَ قَالَ ابْنُ الزُّبَيْرِ فَكَانَ عُمَرُ بَعْدُ ـ وَلَمْ يَذْكُرْ ذَلِكَ عَنْ أَبِيهِ يَعْنِي أَبَا بَكْرٍ ـ إِذَا حَدَّثَ النَّبِيَّ صلى الله عليه وسلم بِحَدِيثٍ حَدَّثَهُ كَأَخِي السِّرَارِ، لَمْ يُسْمِعْهُ حَتَّى يَسْتَفْهِمَهُ.

Reference : Sahih al-Bukhari 7302
In-book reference : Book 96, Hadith 33
USC-MSA web (English) reference : Vol. 9, Book 92, Hadith 405
(deprecated numbering scheme)

Narrated `Aisha:

(the mother of believers) Allah's Messenger (ﷺ) during his fatal ailment said, "Order Abu Bakr to lead the people in prayer." I said, "If Abu Bakr stood at your place (in prayers, the people will not be able to hear him because of his weeping, so order `Umar to lead the people in prayer." He again said, "Order Abu Bakr to lead the people in prayer " Then I said to Hafsa, "Will you say (to the Prophet), 'If Abu Bakr stood at your place, the people will not be able to hear him be cause of his weeping, so order `Umar to lead the people in prayer?'" Hafsa did so, whereupon Allah's

Messenger (ﷺ) said, "You are like the companions of Joseph (See Qur'an, 12:30-32). Order Abu Bakr to lead the people in prayer." Hafsa then said to me, "I have never received any good from you!"

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ فِي مَرَضِهِ " مُرُوا أَبَا بَكْرٍ يُصَلِّي بِالنَّاسِ ". قَالَتْ عَائِشَةُ قُلْتُ إِنَّ أَبَا بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ لَمْ يُسْمِعِ النَّاسَ مِنَ الْبُكَاءِ، فَمُرْ عُمَرَ فَلْيُصَلِّ. فَقَالَ " مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ ". فَقَالَتْ عَائِشَةُ فَقُلْتُ لِحَفْصَةَ قُولِي إِنَّ أَبَا بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ لَمْ يُسْمِعِ النَّاسَ مِنَ الْبُكَاءِ، فَمُرْ عُمَرَ فَلْيُصَلِّ بِالنَّاسِ، فَفَعَلَتْ حَفْصَةُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّكُنَّ لأَنْتُنَّ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ لِلنَّاسِ ". قَالَتْ حَفْصَةُ لِعَائِشَةَ مَا كُنْتُ لأُصِيبَ مِنْكِ خَيْرًا.

Reference	: Sahih al-Bukhari 7303
In-book reference	: Book 96, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 406

Narrated Sahl bin Sa`d As-Sa`idi:

'Uwaimir Al-`Ajlani came to `Asim bin `Adi and said, "If a man found another man with his wife and killed him, would you sentence the husband to death (in Qisas,) i.e., equality in punishment)? O `Asim! Please ask Allah's Messenger (ﷺ) about this matter on my behalf." `Asim asked the Prophet (ﷺ) but the Prophet disliked the question and disapproved of it. `Asim returned and informed 'Uwaimir that the Prophet disliked that type of question. 'Uwaimir said, "By Allah, I will go (personally) to the Prophet." 'Uwaimir came to the Prophet (ﷺ) when Allah had already revealed Qur'anic Verses (in that respect), after `Asim had left (the Prophet (ﷺ)). So the Prophet (ﷺ) said to 'Uwaimir, "Allah has revealed Qur'anic Verses regarding you and your wife." The Prophet (ﷺ) then called for them, and they came and carried out the order of Lian. Then 'Uwaimir said, "O Allah's Messenger (ﷺ)! Now if I kept her with me, I would be accused of telling a lie." So 'Uwaimir divorced her although the Prophet (ﷺ) did not order him to do so. Later on this practice of divorcing became the tradition of couples involved in a case of Li'an. The Prophet (ﷺ) said (to the people). "Wait for her! If she delivers a red short (small) child like a Wahra (a short red animal). then I will be of the opinion that he ('Uwaimir) has told a lie but if she delivered a black big-eyed one with big buttocks, then I will be of the opinion that he has told the truth about her." 'Ultimately she gave birth to a child that proved the accusation. (See Hadith No. 269, Vol. 6)

حَدَّثَنَا آدَمُ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، قَالَ جَاءَ عُوَيْمِرٌ إِلَى عَاصِمِ بْنِ عَدِيٍّ فَقَالَ أَرَأَيْتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً فَيَقْتُلُهُ، أَتَقْتُلُونَهُ بِهِ سَلْ لِي يَا عَاصِمُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَسَأَلَهُ فَكَرِهَ النَّبِيُّ صلى الله عليه وسلم الْمَسَائِلَ وَعَابَ، فَرَجَعَ عَاصِمٌ فَأَخْبَرَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَرِهَ الْمَسَائِلَ فَقَالَ عُوَيْمِرٌ وَاللَّهِ لآتِيَنَّ النَّبِيَّ صلى الله عليه وسلم، فَجَاءَ وَقَدْ أَنْزَلَ اللَّهُ تَعَالَى الْقُرْآنَ خَلْفَ عَاصِمٍ فَقَالَ لَهُ " قَدْ أَنْزَلَ اللَّهُ فِيكُمْ قُرْآنًا ". فَدَعَا بِهِمَا فَتَقَدَّمَا فَتَلاَعَنَا، ثُمَّ قَالَ عُوَيْمِرٌ كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللَّهِ، إِنْ أَمْسَكْتُهَا. فَفَارَقَهَا وَلَمْ يَأْمُرْهُ النَّبِيُّ صلى الله عليه وسلم بِفِرَاقِهَا، فَجَرَتِ السُّنَّةُ فِي الْمُتَلاَعِنَيْنِ. وَقَالَ النَّبِيُّ صلى الله عليه وسلم " انْظُرُوهَا فَإِنْ جَاءَتْ بِهِ أَحْمَرَ قَصِيرًا مِثْلَ وَحَرَةٍ فَلاَ أُرَاهُ إِلاَّ قَدْ كَذَبَ، وَإِنْ جَاءَتْ بِهِ أَسْحَمَ أَعْيَنَ ذَا أَلْيَتَيْنِ فَلاَ أَحْسِبُ إِلاَّ قَدْ صَدَقَ عَلَيْهَا ". فَجَاءَتْ بِهِ عَلَى الأَمْرِ الْمَكْرُوهِ.

Reference	: Sahih al-Bukhari 7304
In-book reference	: Book 96, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 407

Narrated Malik bin Aus An-Nasri:

I proceeded till I entered upon `Umar (and while I was sitting there), his gate-keeper Yarfa came to him and said, " `Uthman, `Abdur-Rahman, Az-Zubair and Sa`d ask your permission to come in." `Umar allowed them. So they entered, greeted, and sat down. (After a while the gatekeeper came) and said, "Shall I admit `Ali and `Abbas?"

`Umar allowed them to enter. Al-`Abbas said "O Chief of the believers! Judge between me and the oppressor (`Ali)." Then there was a dispute (regarding the property of Bani Nadir) between them (`Abbas and `Ali). `Uthman and his companions said, "O Chief of the Believers! Judge between them and relieve one from the other." `Umar said, "Be patient! beseech you by Allah, with Whose permission the Heaven and the Earth Exist! Do you know that Allah's Messenger (ﷺ) said, 'Our property is not to be inherited, and whatever we leave is to be given in charity,' and by this Allah's Messenger (ﷺ) meant himself?" On that the group said, "He verily said so." `Umar then faced `Ali and `Abbas and said, "I beseech you both by Allah, do you both know that Allah's Messenger (ﷺ) said so?" They both replied, "Yes". `Umar then said, "Now I am talking to you about this matter (in detail) . Allah favored Allah's Messenger (ﷺ) with some of this wealth which He did not give to anybody else, as Allah said: 'What Allah bestowed as Fai (Booty on His Apostle for which you made no expedition... ' (59.6) So that property was totally meant for Allah's Messenger (ﷺ), yet he did not collect it and ignore you, nor did he withhold it with your exclusion, but he gave it to you and distributed it among you till this much of it was left behind, and the Prophet, used to spend of this as the yearly expenditures of his family and then take what remained of it and spent it as he did with (other) Allah's wealth. The Prophet (ﷺ) did so during all his lifetime, and I beseech you by Allah, do you know that?" They replied, "Yes." `Umar then addressed `Ali and `Abbas, saying, "I beseech you both by Allah, do you know that?" Both of them replied, "Yes." `Umar added, "Then Allah took His Apostle unto Him. Abu Bakr then said 'I am the successor of Allah's Messenger (ﷺ)' and took over all the Prophet's property and disposed of it in the same way as Allah's Messenger (ﷺ) used to do, and you were present then." Then he turned to `Ali and `Abbas and said, "You both claim that Abu Bakr did so-and-so in managing the property, but Allah knows that Abu Bakr was honest, righteous, intelligent, and a follower of what is right in managing it. Then Allah took Abu Bakr unto Him, 'I said: I am the successor of Allah's Messenger (ﷺ) and Abu Bakr.' So I took over the property for two years and managed it in the same way as Allah's Messenger (ﷺ), and Abu Bakr used to do. Then you both (`Ali and `Abbas) came to me and asked for the same thing! (O `Abbas! You came to me to ask me for your share from nephew's property; and this (`Ali) came to me asking for his wives share from her father's property, and I said to you both, 'If you wish, I will place it in your custody on condition that you both will manage it in the same way as Allah's Messenger (ﷺ) and Abu Bakr did and as I have been doing since I took charge of managing it; otherwise, do not speak to me anymore about it.' Then you both said, 'Give it to us on that (condition).' So I gave it to you on that condition. Now I beseech you by Allah, did I not give it to them on that condition?" The group (whom he had been addressing) replied, "Yes." `Umar then addressed `Abbas and `Ali saying, "I beseech you both by Allah, didn't I give you all that property on that condition?" They said, "Yes." `Umar then said, "Are you now seeking a verdict from me other than that? By Him with Whose Permission the Heaven and the Earth exists I will not give any verdict other than that till the Hour is established; and if you both are unable to manage this property, then you can hand it back to me, and I will be sufficient for it on your behalf." (See, Hadith No. 326, Vol. 4)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي مَالِكُ بْنُ أَوْسٍ النَّصْرِيُّ، وَكَانَ، مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ ذَكَرَ لِي ذِكْرًا مِنْ ذَلِكَ فَدَخَلْتُ عَلَى مَالِكٍ فَسَأَلْتُهُ فَقَالَ انْطَلَقْتُ حَتَّى أَدْخُلَ عَلَى عُمَرَ أَتَاهُ حَاجِبُهُ يَرْفَا فَقَالَ هَلْ لَكَ فِي عُثْمَانَ وَعَبْدِ الرَّحْمَنِ وَالزُّبَيْرِ وَسَعْدٍ يَسْتَأْذِنُونَ. قَالَ نَعَمْ. فَدَخَلُوا فَسَلَّمُوا وَجَلَسُوا. فَقَالَ هَلْ لَكَ فِي عَلِيٍّ وَعَبَّاسٍ. فَأَذِنَ لَهُمَا. قَالَ الْعَبَّاسُ يَا أَمِيرَ الْمُؤْمِنِينَ اقْضِ بَيْنِي وَبَيْنَ الظَّالِمِ. اسْتَبَّا. فَقَالَ الرَّهْطُ عُثْمَانُ وَأَصْحَابُهُ يَا أَمِيرَ الْمُؤْمِنِينَ اقْضِ بَيْنَهُمَا وَأَرِحْ أَحَدَهُمَا مِنَ الآخَرِ. فَقَالَ اتَّئِدُوا أَنْشُدُكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ، هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ نُورَثُ مَا تَرَكْنَا صَدَقَةٌ ". يُرِيدُ رَسُولُ اللَّهِ صلى الله عليه وسلم نَفْسَهُ. قَالَ الرَّهْطُ قَدْ قَالَ ذَلِكَ. فَأَقْبَلَ عُمَرُ عَلَى عَلِيٍّ وَعَبَّاسٍ فَقَالَ أَنْشُدُكُمَا بِاللَّهِ هَلْ تَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ذَلِكَ. قَالاَ نَعَمْ. قَالَ عُمَرُ فَإِنِّي مُحَدِّثُكُمْ عَنْ هَذَا الأَمْرِ، إِنَّ اللَّهَ كَانَ خَصَّ رَسُولَهُ صلى الله عليه وسلم فِي هَذَا الْمَالِ بِشَىْءٍ لَمْ يُعْطِهِ أَحَدًا غَيْرَهُ، فَإِنَّ اللَّهَ يَقُولُ {مَا أَفَاءَ اللَّهُ عَلَى

رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ} الآيَةَ، فَكَانَتْ هَذِهِ خَالِصَةً لِرَسُولِ اللَّهِ صلى الله عليه وسلم، ثُمَّ وَاللَّهِ مَا احْتَازَهَا دُونَكُمْ وَلاَ اسْتَأْثَرَ بِهَا عَلَيْكُمْ، وَقَدْ أَعْطَاكُمُوهَا وَبَثَّهَا فِيكُمْ، حَتَّى بَقِيَ مِنْهَا هَذَا الْمَالُ، وَكَانَ النَّبِيُّ صلى الله عليه وسلم يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةَ سَنَتِهِمْ مِنْ هَذَا الْمَالِ، ثُمَّ يَأْخُذُ مَا بَقِيَ فَيَجْعَلُهُ مَجْعَلَ مَالِ اللَّهِ، فَعَمِلَ النَّبِيُّ صلى الله عليه وسلم بِذَلِكَ حَيَاتَهُ، أَنْشُدُكُمْ بِاللَّهِ هَلْ تَعْلَمُونَ ذَلِكَ فَقَالُوا نَعَمْ. ثُمَّ قَالَ لِعَلِيٍّ وَعَبَّاسٍ أَنْشُدُكُمَا اللَّهَ هَلْ تَعْلَمَانِ ذَلِكَ قَالاَ نَعَمْ. ثُمَّ تَوَفَّى اللَّهُ نَبِيَّهُ صلى الله عليه وسلم فَقَالَ أَبُو بَكْرٍ أَنَا وَلِيُّ رَسُولِ اللَّهِ صلى الله عليه وسلم، فَقَبَضَهَا أَبُو بَكْرٍ فَعَمِلَ فِيهَا بِمَا عَمِلَ فِيهَا رَسُولُ اللَّهِ صلى الله عليه وسلم، وَأَنْتُمَا حِينَئِذٍ ـ وَأَقْبَلَ عَلَى عَلِيٍّ وَعَبَّاسٍ ـ تَزْعُمَانِ أَنَّ أَبَا بَكْرٍ فِيهَا كَذَا، وَاللَّهُ يَعْلَمُ أَنَّهُ فِيهَا صَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ، ثُمَّ تَوَفَّى اللَّهُ أَبَا بَكْرٍ فَقُلْتُ أَنَا وَلِيُّ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَبِي بَكْرٍ. فَقَبَضْتُهَا سَنَتَيْنِ أَعْمَلُ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ، ثُمَّ جِئْتُمَانِي وَكَلِمَتُكُمَا عَلَى كَلِمَةٍ وَاحِدَةٍ وَأَمْرُكُمَا جَمِيعٌ، جِئْتَنِي تَسْأَلُنِي نَصِيبَكَ مِنِ ابْنِ أَخِيكَ، وَأَتَانِي هَذَا يَسْأَلُنِي نَصِيبَ امْرَأَتِهِ مِنْ أَبِيهَا فَقُلْتُ إِنْ شِئْتُمَا دَفَعْتُهَا إِلَيْكُمَا، عَلَى أَنَّ عَلَيْكُمَا عَهْدَ اللَّهِ وَمِيثَاقَهُ تَعْمَلاَنِ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم وَبِمَا عَمِلَ فِيهَا أَبُو بَكْرٍ وَبِمَا عَمِلْتُ فِيهَا مُنْذُ وَلِيتُهَا، وَإِلاَّ فَلاَ تُكَلِّمَانِي فِيهَا. فَقُلْتُمَا ادْفَعْهَا إِلَيْنَا بِذَلِكَ. فَدَفَعْتُهَا إِلَيْكُمَا بِذَلِكَ، أَنْشُدُكُمْ بِاللَّهِ هَلْ دَفَعْتُهَا إِلَيْهِمَا بِذَلِكَ قَالَ الرَّهْطُ نَعَمْ. فَأَقْبَلَ عَلَى عَلِيٍّ وَعَبَّاسٍ فَقَالَ أَنْشُدُكُمَا بِاللَّهِ هَلْ دَفَعْتُهَا إِلَيْكُمَا بِذَلِكَ. قَالاَ نَعَمْ. قَالَ أَفَتَلْتَمِسَانِ مِنِّي قَضَاءً غَيْرَ ذَلِكَ فَوَالَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ لاَ أَقْضِي فِيهَا قَضَاءً غَيْرَ ذَلِكَ حَتَّى تَقُومَ السَّاعَةُ، فَإِنْ عَجَزْتُمَا عَنْهَا فَادْفَعَاهَا إِلَىَّ، فَأَنَا أَكْفِيكُمَاهَا.

Reference	: Sahih al-Bukhari 7305
In-book reference	: Book 96, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 408

(6) Chapter: The sin of giving refuge or helping a person innovating an heresy

(6) باب إِثْمِ مَنْ آوَى مُحْدِثًا

رَوَاهُ عَلِيٌّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated `Asim:

I said to Anas, "Did Allah's Messenger (ﷺ) make Medina a sanctuary?" He replied, "Yes, (Medina is a sanctuary from such-and-such place to such-and-such place. It is forbidden to cut its trees, and whoever innovates an heresy in it or commits a sin therein, will incur the curse of Allah, the angels, and all the people." Then Musa bin Anas told me that Anas added, "..... or gives refuge to such an heretic or a sinner..."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا عَاصِمٌ، قَالَ قُلْتُ لأَنَسٍ أَحَرَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ. قَالَ نَعَمْ مَا بَيْنَ كَذَا إِلَى كَذَا، لاَ يُقْطَعُ شَجَرُهَا، مَنْ أَحْدَثَ فِيهَا حَدَثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ. قَالَ عَاصِمٌ فَأَخْبَرَنِي مُوسَى بْنُ أَنَسٍ أَنَّهُ قَالَ أَوْ آوَى مُحْدِثًا.

Reference	: Sahih al-Bukhari 7306
In-book reference	: Book 96, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 409

(7) Chapter: Judging made on the basis of opinion or Qiyas

(7) باب مَا يُذْكَرُ مِنْ ذَمِّ الرَّأْيِ وَتَكَلُّفِ الْقِيَاسِ

{وَلاَ تَقْفُ} لاَ تَقُلْ {مَا لَيْسَ لَكَ بِهِ عِلْمٌ}.

Narrated `Abdullah bin `Amr:

I heard the Prophet (ﷺ) saying, "Allah will not deprive you of knowledge after he has given it to you, but it will be taken away through the death of the religious learned men with their knowledge. Then there will remain ignorant people who, when consulted, will give verdicts according to their opinions whereby they will mislead others and go astray."

حَدَّثَنَا سَعِيدُ بْنُ تَلِيدٍ، حَدَّثَنِي ابْنُ وَهْبٍ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ شُرَيْحٍ، وَغَيْرُهُ، عَنْ أَبِي الأَسْوَدِ، عَنْ عُرْوَةَ، قَالَ حَجَّ عَلَيْنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو فَسَمِعْتُهُ يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ ‏"‏ إِنَّ اللَّهَ لاَ يَنْزِعُ الْعِلْمَ بَعْدَ أَنْ أَعْطَاهُمُوهُ انْتِزَاعًا، وَلَكِنْ يَنْتَزِعُهُ مِنْهُمْ مَعَ قَبْضِ الْعُلَمَاءِ بِعِلْمِهِمْ، فَيَبْقَى نَاسٌ جُهَّالٌ يُسْتَفْتَوْنَ فَيُفْتُونَ بِرَأْيِهِمْ، فَيُضِلُّونَ وَيَضِلُّونَ ‏"‏‏.‏ فَحَدَّثْتُ عَائِشَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم ثُمَّ إِنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو حَجَّ بَعْدُ فَقَالَتْ يَا ابْنَ أُخْتِي انْطَلِقْ إِلَى عَبْدِ اللَّهِ فَاسْتَثْبِتْ لِي مِنْهُ الَّذِي حَدَّثْتَنِي عَنْهُ‏.‏ فَجِئْتُهُ فَسَأَلْتُهُ فَحَدَّثَنِي بِهِ كَنَحْوِ مَا حَدَّثَنِي، فَأَتَيْتُ عَائِشَةَ فَأَخْبَرْتُهَا فَعَجِبَتْ فَقَالَتْ وَاللَّهِ لَقَدْ حَفِظَ عَبْدُ اللَّهِ بْنُ عَمْرٍو‏.‏

Reference	: Sahih al-Bukhari 7307
In-book reference	: Book 96, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 410

Narrated Al-A`mash:

I asked Abu Wail, "Did you witness the battle of Siffin between `Ali and Muawiya?" He said, "Yes," and added, "Then I heard Sahl bin Hunaif saying, 'O people! Blame your personal opinions in your religion. No doubt, I remember myself on the day of Abi Jandal; if I had the power to refuse the order of Allah's Messenger (ﷺ), I would have refused it. We have never put our swords on our shoulders to get involved in a situation that might have been horrible for us, but those swords brought us to victory and peace, except this present situation.' " Abu Wail said, "I witnessed the battle of Siffin, and how nasty Siffin was!"

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا أَبُو حَمْزَةَ، سَمِعْتُ الأَعْمَشَ، قَالَ سَأَلْتُ أَبَا وَائِلٍ هَلْ شَهِدْتَ صِفِّينَ قَالَ نَعَمْ‏.‏ فَسَمِعْتُ سَهْلَ بْنَ حُنَيْفٍ، يَقُولُ ح وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، قَالَ قَالَ سَهْلُ بْنُ حُنَيْفٍ يَا أَيُّهَا النَّاسُ اتَّهِمُوا رَأْيَكُمْ عَلَى دِينِكُمْ، لَقَدْ رَأَيْتُنِي يَوْمَ أَبِي جَنْدَلٍ وَلَوْ أَسْتَطِيعُ أَنْ أَرُدَّ أَمْرَ رَسُولِ اللَّهِ صلى الله عليه وسلم لَرَدَدْتُهُ، وَمَا وَضَعْنَا سُيُوفَنَا عَلَى عَوَاتِقِنَا إِلَى أَمْرٍ يُفْظِعُنَا إِلاَّ أَسْهَلْنَ بِنَا إِلَى أَمْرٍ نَعْرِفُهُ غَيْرَ هَذَا الأَمْرِ‏.‏ قَالَ وَقَالَ أَبُو وَائِلٍ شَهِدْتُ صِفِّينَ وَبِئْسَتْ صِفُّونَ‏.‏

Reference	: Sahih al-Bukhari 7308
In-book reference	: Book 96, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 411

(8) Chapter: “...(Judge between men) by that which Allah has shown you...” (8) باب مَا كَانَ النَّبِيُّ صلى الله عليه وسلم يُسْأَلُ مِمَّا لَمْ يُنْزَلْ عَلَيْهِ الْوَحْىُ فَيَقُولُ: «لاَ أَدْرِي»

أَوْ لَمْ يُجِبْ حَتَّى يُنْزَلَ عَلَيْهِ الْوَحْيُ، وَلَمْ يَقُلْ بِرَأْيٍ وَلاَ بِقِيَاسٍ لِقَوْلِهِ تَعَالَى: {بِمَا أَرَاكَ اللَّهُ}.

وَقَالَ ابْنُ مَسْعُودٍ سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الرُّوحِ فَسَكَتَ حَتَّى نَزَلَتِ الآيَةُ.

Narrated Jabir bin `Abdullah:

I fell ill, Allah's Messenger (ﷺ) and Abu Bakr came to visit me on foot. The Prophet (ﷺ) came to me while I was unconscious. Allah's Messenger (ﷺ) performed ablution and poured the Remaining water of his ablution over me whereupon I became conscious and said, 'O Allah's Messenger (ﷺ)! How should I spend my wealth? Or how should I deal with my wealth?" But the Prophet (ﷺ) did not give me any reply till the Verse of the laws of inheritance was revealed.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ سَمِعْتُ ابْنَ الْمُنْكَدِرِ، يَقُولُ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ مَرِضْتُ فَجَاءَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم يَعُودُنِي وَأَبُو بَكْرٍ وَهُمَا مَاشِيَانِ، فَأَتَانِي وَقَدْ أُغْمِيَ عَلَىَّ فَتَوَضَّأَ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ صَبَّ وَضُوءَهُ عَلَىَّ فَأَفَقْتُ فَقُلْتُ يَا رَسُولَ اللَّهِ ـ وَرُبَّمَا قَالَ سُفْيَانُ فَقُلْتُ أَىْ رَسُولَ اللَّهِ ـ كَيْفَ أَقْضِي فِي مَالِي كَيْفَ أَصْنَعُ فِي مَالِي قَالَ فَمَا أَجَابَنِي بِشَىْءٍ حَتَّى نَزَلَتْ آيَةُ الْمِيرَاثِ‏.‏

Reference : Sahih al-Bukhari 7309
In-book reference : Book 96, Hadith 40
USC-MSA web (English) reference : Vol. 9, Book 92, Hadith 412
(deprecated numbering scheme)

(9) Chapter: The way the Prophet (saws) taught his followers

(9) باب تَعْلِيمِ النَّبِيِّ صلى الله عليه وسلم أُمَّتَهُ مِنَ الرِّجَالِ وَالنِّسَاءِ، مِمَّا عَلَّمَهُ اللَّهُ، لَيْسَ بِرَأْيٍ وَلاَ تَمْثِيلٍ

Narrated Abu Sa`id:

A woman came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Men (only) benefit by your teachings, so please devote to us from (some of) your time, a day on which we may come to you so that you may teach us of what Allah has taught you." Allah's Messenger (ﷺ) said, "Gather on such-and-such a day at suchand-such a place." They gathered and Allah's Messenger (ﷺ) came to them and taught them of what Allah had taught him. He then said, "No woman among you who has lost her three children (died) but that they will screen her from the Fire." A woman among them said, "O Allah's Messenger (ﷺ)! If she lost two children?" She repeated her question twice, whereupon the Prophet (ﷺ) said, "Even two, even two, even two!" (See Hadith No. 341, Vol. 2)

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَصْبَهَانِيِّ، عَنْ أَبِي صَالِحٍ، ذَكْوَانَ عَنْ أَبِي سَعِيدٍ، جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ ذَهَبَ الرِّجَالُ بِحَدِيثِكَ، فَاجْعَلْ لَنَا مِنْ نَفْسِكَ، يَوْمًا نَأْتِيكَ فِيهِ تُعَلِّمُنَا مِمَّا عَلَّمَكَ اللَّهُ. فَقَالَ " اجْتَمِعْنَ فِي يَوْمِ كَذَا وَكَذَا فِي مَكَانِ كَذَا وَكَذَا ". فَاجْتَمَعْنَ فَأَتَاهُنَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَعَلَّمَهُنَّ مِمَّا عَلَّمَهُ اللَّهُ ثُمَّ قَالَ " مَا مِنْكُنَّ امْرَأَةٌ تُقَدِّمُ بَيْنَ يَدَيْهَا مِنْ وَلَدِهَا ثَلاَثَةً، إِلاَّ كَانَ لَهَا حِجَابًا مِنَ النَّارِ ". فَقَالَتِ امْرَأَةٌ مِنْهُنَّ يَا رَسُولَ اللَّهِ اثْنَيْنِ قَالَ فَأَعَادَتْهَا مَرَّتَيْنِ ثُمَّ قَالَ " وَاثْنَيْنِ وَاثْنَيْنِ وَاثْنَيْنِ ".

Reference : Sahih al-Bukhari 7310
In-book reference : Book 96, Hadith 41
USC-MSA web (English) reference : Vol. 9, Book 92, Hadith 413
(deprecated numbering scheme)

(10) Chapter: “A group of my followers will remain victorious in their struggle in the cause of the Truth.”

(10) بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لاَ تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ يُقَاتِلُونَ». وَهُمْ أَهْلُ الْعِلْمِ

Narrated Al-Mughira bin Shu`ba:

The Prophet (ﷺ) said, "A group of my follower swill remain predominant (victorious) till Allah's Order (the Hour) comes upon them while they are still predominant (victorious).

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ حَتَّى يَأْتِيَهُمْ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ ".

Reference : Sahih al-Bukhari 7311
In-book reference : Book 96, Hadith 42
USC-MSA web (English) reference : Vol. 9, Book 92, Hadith 414
(deprecated numbering scheme)

Narrated Humaid:

I heard Muawiya bin Abi Sufyan delivering a sermon. He said, "I heard the Prophet (ﷺ) saying, "If Allah wants to do a favor to somebody, He bestows on him, the gift of understanding the Qur'an and Sunna. I am but a distributor, and Allah is the Giver. The state of this nation will remain good till the Hour is established, or till Allah's Order comes."

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي حُمَيْدٌ، قَالَ سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، يَخْطُبُ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَيُعْطِي اللَّهُ، وَلَنْ يَزَالَ أَمْرُ هَذِهِ الأُمَّةِ مُسْتَقِيمًا حَتَّى تَقُومَ السَّاعَةُ، أَوْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ ".

Reference	: Sahih al-Bukhari 7312
In-book reference	: Book 96, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 415

(11) Chapter: "...or to cover you with confusion in party strife..."

(11) باب قَوْلِ اللَّهِ تَعَالَى {أَوْ يَلْبِسَكُمْ شِيَعًا}

Narrated Jabir bin `Abdullah:

When the (following) Verse was revealed to Allah's Messenger (ﷺ): 'Say: He has power to send torment on you from above,'..(6.65) he said, "O Allah! I seek refuge with Your Face (from that punishment)." And when this was revealed: '..or from beneath your feet.' (6.65) he said, "O Allah! I seek refuge with Your Face (from that)." And when this Verse was revealed: '..or to cover you with confusion in partystrife, and make you to taste the violence of one another,'...(6.65) he said: "These two warnings are easier (than the previous ones).

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ عَمْرٌو سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ يَقُولُ لَمَّا نَزَلَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم {قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ} قَالَ " أَعُوذُ بِوَجْهِكَ ". {أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ} قَالَ " أَعُوذُ بِوَجْهِكَ ". فَلَمَّا نَزَلَتْ {أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ} قَالَ " هَاتَانِ أَهْوَنُ أَوْ أَيْسَرُ ".

Reference	: Sahih al-Bukhari 7313
In-book reference	: Book 96, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 416

(12) Chapter: Comparing an ambiguous situation to a clear well-defined one

(12) بَابُ مَنْ شَبَّهَ أَصْلاً مَعْلُومًا بِأَصْلٍ مُبَيَّنٍ قَدْ بَيَّنَ اللَّهُ حُكْمَهُمَا، لِيُفْهِمَ السَّائِلَ

Narrated Abu Huraira:

A bedouin came to Allah's Messenger (ﷺ) and said, "My wife has delivered a black boy, and I suspect that he is not my child." Allah's Messenger (ﷺ) said to him, "Have you got camels?" The bedouin said, "Yes." The Prophet said, "What color are they?" The bedouin said, "They are red." The Prophet (ﷺ) said, "Are any of them Grey?" He said, "There are Grey ones among them." The Prophet (ﷺ) said, "Whence do you think this color came to them?" The bedouin said, "O Allah's Messenger (ﷺ)! It resulted from hereditary disposition." The Prophet (ﷺ) said, "And this (i.e., your child) has inherited his color from his ancestors." The Prophet (ﷺ) did not allow him to deny his paternity of the child.

حَدَّثَنَا أَصْبَغُ بْنُ الْفَرَجِ، حَدَّثَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ أَعْرَابِيًّا، أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ إِنَّ امْرَأَتِي وَلَدَتْ غُلاَمًا أَسْوَدَ، وَإِنِّي أَنْكَرْتُهُ. فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَلْ لَكَ مِنْ إِبِلٍ ". قَالَ نَعَمْ. قَالَ " فَمَا أَلْوَانُهَا ". قَالَ حُمْرٌ. قَالَ " هَلْ فِيهَا مِنْ أَوْرَقَ ". قَالَ إِنَّ فِيهَا لَوُرْقًا. قَالَ " فَأَنَّى تُرَى ذَلِكَ جَاءَهَا ". قَالَ يَا رَسُولَ اللَّهِ عِرْقٌ نَزَعَهَا. قَالَ " وَلَعَلَّ هَذَا عِرْقٌ نَزَعَهُ ". وَلَمْ يُرَخِّصْ لَهُ فِي الاِنْتِفَاءِ مِنْهُ.

Reference	: Sahih al-Bukhari 7314
In-book reference	: Book 96, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 417

Narrated Ibn `Abbas:

A woman came to the Prophet (ﷺ) and said, "My mother vowed to perform the Hajj but she died before performing it. Should I perform the Hajj on her behalf?" He said, "Yes! Perform the Hajj on her behalf. See, if your mother had been in debt, would you have paid her debt?" She said, "Yes." He said, "So you should pay what is for Him as Allah has more right that one should fulfill one's obligations to Him. "

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ امْرَأَةً، جَاءَتْ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَتْ إِنَّ أُمِّي نَذَرَتْ أَنْ تَحُجَّ فَمَاتَتْ قَبْلَ أَنْ تَحُجَّ أَفَأَحُجَّ عَنْهَا قَالَ " نَعَمْ حُجِّي عَنْهَا، أَرَأَيْتِ لَوْ كَانَ عَلَى أُمِّكِ دَيْنٌ أَكُنْتِ قَاضِيَتَهُ ". قَالَتْ نَعَمْ. فَقَالَ " فَاقْضُوا الَّذِي لَهُ، فَإِنَّ اللَّهَ أَحَقُّ بِالْوَفَاءِ ".

Reference	: Sahih al-Bukhari 7315
In-book reference	: Book 96, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 418

(13) Chapter: Exerting oneself to find out the proper legal verdict which is in harmony with what Allah has revealed

(13) بَابُ مَا جَاءَ فِي اجْتِهَادِ الْقُضَاةِ بِمَا أَنْزَلَ اللَّهُ تَعَالَى

لِقَوْلِهِ: {وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ}. وَمَدَحَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَاحِبَ الْحِكْمَةِ حِينَ يَقْضِي بِهَا وَيُعَلِّمُهَا، لاَ يَتَكَلَّفُ مِنْ قِبَلِهِ، وَمُشَاوَرَةِ الْخُلَفَاءِ وَسُؤَالِهِمْ أَهْلَ الْعِلْمِ.

Narrated `Abdullah:

Allah's Messenger (ﷺ) said, "Do not wish to be like anybody except in two cases: The case of a man whom Allah has given wealth and he spends it in the right way, and that of a man whom Allah has given religious wisdom (i.e., Qur'an and Sunna) and he gives his verdicts according to it and teaches it." (to others i.e., religious knowledge of Qur'an and Sunna (Prophet's Traditions)). "

حَدَّثَنَا شِهَابُ بْنُ عَبَّادٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ حُمَيْدٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ حَسَدَ إِلاَّ فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالاً فَسُلِّطَ عَلَى هَلَكَتِهِ فِي الْحَقِّ، وَآخَرُ آتَاهُ اللَّهُ حِكْمَةً فَهْوَ يَقْضِي بِهَا وَيُعَلِّمُهَا ".

Reference	: Sahih al-Bukhari 7316
In-book reference	: Book 96, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 419

Narrated Al-Mughira bin Shu`ba:

`Umar bin Al-Khattab asked (the people) about the Imlas of a woman, i.e., a woman who has an abortion because of having been beaten on her `Abdomen, saying, "Who among you has heard anything about it from the Prophet?" I said, "I did." He said, "What is that?" I said, "I heard the Prophet saying, "Its Diya (blood money) is either a male or a female slave.' " `Umar said, "Do not leave till you present witness in support of your statement." So I went out, and found Muhammad bin Maslama. I brought him, and he bore witness with me that he had heard the Prophet (ﷺ) saying, "Its Diya (blood money) is either a male slave or a female slave."

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ سَأَلَ عُمَرُ بْنُ الْخَطَّابِ عَنْ إِمْلاَصِ الْمَرْأَةِ ـ هِيَ الَّتِي يُضْرَبُ بَطْنُهَا فَتُلْقِي جَنِينًا ـ فَقَالَ أَيُّكُمْ سَمِعَ مِنَ النَّبِيِّ صلى الله عليه وسلم فِيهِ شَيْئًا فَقُلْتُ أَنَا. فَقَالَ مَا هُوَ قُلْتُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " فِيهِ غُرَّةٌ عَبْدٌ أَوْ أَمَةٌ ". فَقَالَ لاَ تَبْرَحْ حَتَّى تَجِيئَنِي بِالْمَخْرَجِ فِيمَا قُلْتَ.فَخَرَجْتُ فَوَجَدْتُ مُحَمَّدَ بْنَ مَسْلَمَةَ فَجِئْتُ بِهِ، فَشَهِدَ مَعِي أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " فِيهِ غُرَّةٌ عَبْدٌ أَوْ أَمَةٌ ". تَابَعَهُ ابْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ عَنْ عُرْوَةَ عَنِ الْمُغِيرَةِ.

Reference	: Sahih al-Bukhari 7317, 7318

In-book reference : Book 96, Hadith 48
USC-MSA web (English) reference : Vol. 9, Book 92, Hadith 420
(deprecated numbering scheme)

(14) Chapter: “Certainly you will follow the ways of those who were before you.”

(14) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم " لَتَتْبَعُنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ "

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The Hour will not be established till my followers copy the deeds of the previous nations and follow them very closely, span by span, and cubit by cubit (i.e., inch by inch)." It was said, "O Allah's Messenger (ﷺ)! Do you mean by those (nations) the Persians and the Byzantines?" The Prophet said, "Who can it be other than they?"

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، رضى الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى تَأْخُذَ أُمَّتِي بِأَخْذِ الْقُرُونِ قَبْلَهَا، شِبْرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ ". فَقِيلَ يَا رَسُولَ اللَّهِ كَفَارِسَ وَالرُّومِ. فَقَالَ " وَمَنِ النَّاسُ إِلاَّ أُولَئِكَ ".

Reference : Sahih al-Bukhari 7319
In-book reference : Book 96, Hadith 49
USC-MSA web (English) reference : Vol. 9, Book 92, Hadith 421
(deprecated numbering scheme)

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "You will follow the ways of those nations who were before you, span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered a hole of a mastigure, you would follow them." We said, "O Allah's Messenger (ﷺ)! (Do you mean) the Jews and the Christians?" He said, "Whom else?"

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ، حَدَّثَنَا أَبُو عُمَرَ الصَّنْعَانِيُّ ـ مِنَ الْيَمَنِ ـ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَتَتْبَعُنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ شِبْرًا شِبْرًا وَذِرَاعًا بِذِرَاعٍ، حَتَّى لَوْ دَخَلُوا جُحْرَ ضَبٍّ تَبِعْتُمُوهُمْ ". قُلْنَا يَا رَسُولَ اللَّهِ الْيَهُودُ وَالنَّصَارَى قَالَ " فَمَنْ ".

Reference : Sahih al-Bukhari 7320
In-book reference : Book 96, Hadith 50
USC-MSA web (English) reference : Vol. 9, Book 92, Hadith 422
(deprecated numbering scheme)

(15) Chapter: The sin of the person who invites others to an evil deed or establishes a bad tradition

(15) باب إِثْمِ مَنْ دَعَا إِلَى ضَلاَلَةٍ أَوْ سَنَّ سُنَّةً سَيِّئَةً

لِقَوْلِ اللَّهِ تَعَالَى: {وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ} الآيَةَ.

Narrated `Abdullah:

The Prophet (ﷺ) said, "None is killed unjustly, but the first son of Adam will have a part of its burden." Sufyan said, "..a part of its blood because he was the first to establish the tradition of murdering"

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لَيْسَ مِنْ نَفْسٍ تُقْتَلُ ظُلْمًا إِلاَّ كَانَ عَلَى ابْنِ آدَمَ الأَوَّلِ كِفْلٌ مِنْهَا ـ وَرُبَّمَا قَالَ سُفْيَانُ مِنْ دَمِهَا ـ لأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ أَوَّلاً ".

Reference : Sahih al-Bukhari 7321
In-book reference : Book 96, Hadith 51

USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 9, Book 92, Hadith 423

(16) Chapter: The religious learned men should not differ

(16) باب مَا ذَكَرَ النَّبِيُّ صلى الله عليه وسلم وَحَضَّ عَلَى اتِّفَاقِ أَهْلِ الْعِلْمِ

وَمَا أَجْمَعَ عَلَيْهِ الْحَرَمَانِ مَكَّةُ وَالْمَدِينَةُ، وَمَا كَانَ بِهَا مِنْ مَشَاهِدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْمُهَاجِرِينَ وَالأَنْصَارِ وَمُصَلَّى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْمِنْبَرِ وَالْقَبْرِ.

Narrated Jabir bin 'Abdullah As-Salami:

A bedouin gave the Pledge of allegiance for embracing Islam to Allah's Messenger (ﷺ), and then he got an attack of fever in Medina and came to Allah's Messenger (ﷺ): and said, "O Allah's Messenger (ﷺ)! Cancel my pledge." Allah's Messenger (ﷺ) refused to do so. The bedouin came to him again and said, "Cancel my pledge," but he refused again, and then again, the bedouin came to him and said, "Cancel my pledge," and Allah's Messenger (ﷺ) refused. The bedouin finally went away, and Allah's Messenger (ﷺ) said, "Medina is like a pair of bellows (furnace), it expels its impurities while it brightens and clears its good.'

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ السَّلَمِيِّ، أَنَّ أَعْرَابِيًّا، بَايَعَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى الإِسْلاَمِ، فَأَصَابَ الأَعْرَابِيَّ وَعْكٌ بِالْمَدِينَةِ، فَجَاءَ الأَعْرَابِيُّ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ أَقِلْنِي بَيْعَتِي. فَأَبَى رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ جَاءَهُ فَقَالَ أَقِلْنِي بَيْعَتِي. فَأَبَى ثُمَّ جَاءَهُ فَقَالَ أَقِلْنِي بَيْعَتِي. فَأَبَى فَخَرَجَ الأَعْرَابِيُّ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا الْمَدِينَةُ كَالْكِيرِ، تَنْفِي خَبَثَهَا، وَيَنْصَعُ طِيبُهَا ".

Reference : Sahih al-Bukhari 7322
In-book reference : Book 96, Hadith 52
USC-MSA web (English) reference (deprecated numbering scheme) : Vol. 9, Book 92, Hadith 424

Narrated Ibn 'Abbas:

I used to teach Qur'an to 'Abdur-Rahman bin Auf. When Umar performed his last Hajj, 'Abdur-Rahman said (to me) at Mina, "Would that you had seen Chief of the believers today! A man came to him and said, "So-and-so has said, "If Chief of the Believers died, we will give the oath of allegiance to such-and-such person,' 'Umar said, 'I will get up tonight and warn those who want to usurp the people's rights.' I said, 'Do not do so, for the season (of Hajj) gathers the riffraff mob who will form the majority of your audience, and I am afraid that they will not understand (the meaning of) your saying properly and may spread (an incorrect statement) everywhere. You should wait till we reach Medina, the place of migration and the place of the Sunna (the Prophet's Traditions). There you will meet the companions of Allah's Messenger (ﷺ) from the Muhajirin and the Ansar who will understand your statement and place it in its proper position' 'Umar said, 'By Allah, I shall do so the first time I stand (to address the people) in Medina.' When we reached Medina, 'Umar (in a Friday Khutba-sermon) said, "No doubt, Allah sent Muhammad with the Truth and revealed to him the Book (Quran), and among what was revealed, was the Verse of Ar-Rajm (stoning adulterers to death).'" (See Hadith No. 817,Vol. 8)

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي ابْنُ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كُنْتُ أُقْرِئُ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ، فَلَمَّا كَانَ آخِرَ حَجَّةٍ حَجَّهَا عُمَرُ فَقَالَ عَبْدُ الرَّحْمَنِ بِمِنًى، لَوْ شَهِدْتَ أَمِيرَ الْمُؤْمِنِينَ أَتَاهُ رَجُلٌ قَالَ إِنَّ فُلاَنًا يَقُولُ لَوْ مَاتَ أَمِيرُ الْمُؤْمِنِينَ لَبَايَعْنَا فُلاَنًا. فَقَالَ عُمَرُ لأَقُومَنَّ الْعَشِيَّةَ فَأُحَذِّرَ هَؤُلاَءِ الرَّهْطَ الَّذِينَ يُرِيدُونَ أَنْ يَغْصِبُوهُمْ. قُلْتُ لاَ تَفْعَلْ فَإِنَّ الْمَوْسِمَ يَجْمَعُ رَعَاعَ النَّاسِ يَغْلِبُونَ عَلَى مَجْلِسِكَ، فَأَخَافُ أَنْ لاَ يُنْزِلُوهَا عَلَى وَجْهِهَا فَيُطِيرُ بِهَا كُلُّ مُطِيرٍ، فَأَمْهِلْ حَتَّى تَقْدَمَ الْمَدِينَةَ دَارَ الْهِجْرَةِ وَدَارَ السُّنَّةِ، فَتَخْلُصَ بِأَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه

وسلم مِنَ الْمُهَاجِرِينَ وَالأَنْصَارِ فَيَحْفَظُوا مَقَالَتَكَ، وَيُنَزِّلُوهَا عَلَى وَجْهِهَا. فَقَالَ وَاللَّهِ لأَقُومَنَّ بِهِ فِي أَوَّلِ مَقَامٍ أَقُومُهُ بِالْمَدِينَةِ. قَالَ ابْنُ عَبَّاسٍ فَقَدِمْنَا الْمَدِينَةَ فَقَالَ إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا صلى الله عليه وسلم بِالْحَقِّ وَأَنْزَلَ عَلَيْهِ الْكِتَابَ، فَكَانَ فِيمَا أُنْزِلَ آيَةُ الرَّجْمِ.

Reference : Sahih al-Bukhari 7323
In-book reference : Book 96, Hadith 53
USC-MSA web (English) reference : Vol. 9, Book 92, Hadith 424
(deprecated numbering scheme)

Narrated Muhammad:

We were with Abu Huraira while he was wearing two linen garments dyed with red clay. He cleaned his nose with his garment, saying, "Bravo! Bravo! Abu Huraira is cleaning his nose with linen! There came a time when I would fall senseless between the pulpit of Allah's Messenger (ﷺ) and `Aisha's dwelling whereupon a passerby would come and put his foot on my neck, considering me a mad man, but in fact, I had no madness, I suffered nothing but hunger."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، قَالَ كُنَّا عِنْدَ أَبِي هُرَيْرَةَ وَعَلَيْهِ ثَوْبَانِ مُمَشَّقَانِ مِنْ كَتَّانٍ فَتَمَخَّطَ فَقَالَ بَخْ بَخْ أَبُو هُرَيْرَةَ يَتَمَخَّطُ فِي الْكَتَّانِ، لَقَدْ رَأَيْتُنِي وَإِنِّي لأَخِرُّ فِيمَا بَيْنَ مِنْبَرِ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى حُجْرَةِ عَائِشَةَ مَغْشِيًّا عَلَىَّ، فَيَجِيءُ الْجَائِي فَيَضَعُ رِجْلَهُ عَلَى عُنُقِي، وَيُرَى أَنِّي مَجْنُونٌ، وَمَا بِي مِنْ جُنُونٍ، مَا بِي إِلاَّ الْجُوعُ.

Reference : Sahih al-Bukhari 7324
In-book reference : Book 96, Hadith 54
USC-MSA web (English) reference : Vol. 9, Book 92, Hadith 425
(deprecated numbering scheme)

Narrated `Abdur-Rahman bin `Abis:

Ibn `Abbas was asked, "Did you offer the Id prayer with the Prophet?" He said, "Yes, had it not been for my close relation to the Prophet, I would not have performed it (with him) because of my being too young The Prophet (ﷺ) came to the mark which is near the home of Kathir bin As-Salt and offered the Id prayer and then delivered the sermon. I do not remember if any Adhan or Iqama were pronounced for the prayer. Then the Prophet (ﷺ) ordered (the women) to give alms, and they started stretching out their hands towards their ears and throats (giving their ornaments in charity), and the Prophet (ﷺ) ordered Bilal to go to them (to collect the alms), and then Bilal returned to the Prophet.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، قَالَ سُئِلَ ابْنُ عَبَّاسٍ أَشَهِدْتَ الْعِيدَ مَعَ النَّبِيِّ صلى الله عليه وسلم قَالَ نَعَمْ وَلَوْلاَ مَنْزِلَتِي مِنْهُ مَا شَهِدْتُهُ مِنَ الصِّغَرِ، فَأَتَى الْعَلَمَ الَّذِي عِنْدَ دَارِ كَثِيرِ بْنِ الصَّلْتِ فَصَلَّى ثُمَّ خَطَبَ، وَلَمْ يَذْكُرْ أَذَانًا وَلاَ إِقَامَةً، ثُمَّ أَمَرَ بِالصَّدَقَةِ فَجَعَلَ النِّسَاءُ يُشِرْنَ إِلَى آذَانِهِنَّ وَحُلُوقِهِنَّ، فَأَمَرَ بِلاَلاً فَأَتَاهُنَّ، ثُمَّ رَجَعَ إِلَى النَّبِيِّ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 7325
In-book reference : Book 96, Hadith 55
USC-MSA web (English) reference : Vol. 9, Book 92, Hadith 426
(deprecated numbering scheme)

Narrated Ibn `Umar:

The Prophet (ﷺ) used to go to the Quba' mosque, sometimes walking, sometimes riding.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَأْتِي قُبَاءً مَاشِيًا وَرَاكِبًا.

Reference : Sahih al-Bukhari 7326
In-book reference : Book 96, Hadith 56
USC-MSA web (English) reference : Vol. 9, Book 92, Hadith 427

(deprecated numbering scheme)

Narrated Hisham's father:

`Aisha said to `Abdullah bin Az-Zubair, "Bury me with my female companions (i.e. the wives of the Prophet) and do not bury me with the Prophet (ﷺ) in the house, for I do not like to be regarded as sanctified (just for being buried there)." Narrated Hisham's father: `Umar sent a message to `Aisha, saying, "Will you allow me to be buried with my two companions (the Prophet (ﷺ) and Abu Bakr) ?" She said, "Yes, by Allah." though it was her habit that if a man from among the companions (of the Prophet (ﷺ)) sent her a message asking her to allow him to be buried there, she would say, "No, by Allah, I will never give permission to anyone to be buried with them."

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ لِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ ادْفِنِّي مَعَ صَوَاحِبِي وَلاَ تَدْفِنِّي مَعَ النَّبِيِّ صلى الله عليه وسلم فِي الْبَيْتِ، فَإِنِّي أَكْرَهُ أَنْ أُزَكَّى. وَعَنْ هِشَامٍ، عَنْ أَبِيهِ، أَنَّ عُمَرَ، أَرْسَلَ إِلَى عَائِشَةَ ائْذَنِي لِي أَنْ أُدْفَنَ مَعَ صَاحِبَىَّ فَقَالَتْ إِي وَاللَّهِ. قَالَ وَكَانَ الرَّجُلُ إِذَا أَرْسَلَ إِلَيْهَا مِنَ الصَّحَابَةِ قَالَتْ لاَ وَاللَّهِ لاَ أُوثِرُهُمْ بِأَحَدٍ أَبَدًا.

Reference	: Sahih al-Bukhari 7327, 7328
In-book reference	: Book 96, Hadith 57
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 428

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) used to perform the `Asr prayer and then one could reach the `Awali (a place in the outskirts of Medina) while the sun was still quite high. Narrated Yunus: The distance of the `Awali (from Medina) was four or three miles.

حَدَّثَنَا أَيُّوبُ بْنُ سُلَيْمَانَ، حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي أُوَيْسٍ، عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، قَالَ ابْنُ شِهَابٍ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي الْعَصْرَ فَيَأْتِي الْعَوَالِيَ وَالشَّمْسُ مُرْتَفِعَةٌ. وَزَادَ اللَّيْثُ عَنْ يُونُسَ، وَبُعْدُ الْعَوَالِي أَرْبَعَةُ أَمْيَالٍ أَوْ ثَلاَثَةٌ.

Reference	: Sahih al-Bukhari 7329
In-book reference	: Book 96, Hadith 58
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 429

Narrated As-Sa'ib bin Yazid:

The Sa' (a kind of measure) during the lifetime of the Prophet (ﷺ) used to be equal to the one Mudd (another kind of measure) and one third of a Mudd which we use today, but the Sa' of today has become large.

حَدَّثَنَا عَمْرُو بْنُ زُرَارَةَ، حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ، عَنِ الْجُعَيْدِ، سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ، يَقُولُ كَانَ الصَّاعُ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم مُدًّا وَثُلُثًا بِمُدِّكُمُ الْيَوْمَ، وَقَدْ زِيدَ فِيهِ.

سَمِعَ الْقَاسِمُ بْنُ مَالِكٍ الْجُعَيْدَ

Reference	: Sahih al-Bukhari 7330
In-book reference	: Book 96, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 430

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "O Allah! Bestow Your Blessings on their measures, and bestow Your Blessings on their Sa' and Mudd." He meant those of the people of Medina.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " اللَّهُمَّ بَارِكْ لَهُمْ فِي مِكْيَالِهِمْ، وَبَارِكْ لَهُمْ فِي صَاعِهِمْ وَمُدِّهِمْ " يَعْنِي أَهْلَ الْمَدِينَةِ.

Reference : Sahih al-Bukhari 7331
In-book reference : Book 96, Hadith 60
USC-MSA web (English) reference : Vol. 9, Book 92, Hadith 431
(deprecated numbering scheme)

Narrated Ibn `Umar:

The Jews brought a man and a woman who had committed illegal sexual intercourse, to the Prophet (ﷺ) and the Prophet (ﷺ) ordered them to be stoned to death, and they were stoned to death near the mosque where the biers used to be placed.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَبُو ضَمْرَةَ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ الْيَهُودَ، جَاءُوا إِلَى النَّبِيِّ صلى الله عليه وسلم بِرَجُلٍ وَامْرَأَةٍ زَنَيَا، فَأَمَرَ بِهِمَا فَرُجِمَا قَرِيبًا مِنْ حَيْثُ تُوضَعُ الْجَنَائِزُ عِنْدَ الْمَسْجِدِ.

Reference : Sahih al-Bukhari 7332
In-book reference : Book 96, Hadith 61
USC-MSA web (English) reference : Vol. 9, Book 92, Hadith 432
(deprecated numbering scheme)

Narrated Anas bin Malik:

The Mountain of Uhud came in sight of Allah's Messenger (ﷺ) who then said, "This is a mountain that loves us and is loved by us. O Allah! Abraham made Mecca a sanctuary and I make the area between its (Medina's) two mountains a sanctuary."

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ عَمْرٍو، مَوْلَى الْمُطَّلِبِ عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم طَلَعَ لَهُ أُحُدٌ فَقَالَ ‏"‏ هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ، وَإِنِّي أُحَرِّمُ مَا بَيْنَ لاَبَتَيْهَا ‏"‏‏.‏ تَابَعَهُ سَهْلٌ عَنِ النَّبِيِّ صلى الله عليه وسلم فِي أُحُدٍ‏.‏

Reference : Sahih al-Bukhari 7333
In-book reference : Book 96, Hadith 62
USC-MSA web (English) reference : Vol. 9, Book 92, Hadith 433
(deprecated numbering scheme)

Narrated Sahl:

The distance between the pulpit and the wall of the mosque on the side of the Qibla was just sufficient for a sheep to pass through.

حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، حَدَّثَنَا أَبُو غَسَّانَ، حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلٍ، أَنَّهُ كَانَ بَيْنَ جِدَارِ الْمَسْجِدِ مِمَّا يَلِي الْقِبْلَةَ وَبَيْنَ الْمِنْبَرِ مَمَرُّ الشَّاةِ‏.‏

Reference : Sahih al-Bukhari 7334
In-book reference : Book 96, Hadith 63
USC-MSA web (English) reference : Vol. 9, Book 92, Hadith 434
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Between my house and my pulpit there is a garden from one of the gardens of Paradise, and my pulpit is over my Lake-Tank. (Kauthar);

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا مَالِكٌ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَمِنْبَرِي عَلَى حَوْضِي ‏"‏‏.‏

Reference : Sahih al-Bukhari 7335
In-book reference : Book 96, Hadith 64
USC-MSA web (English) reference : Vol. 9, Book 92, Hadith 435
(deprecated numbering scheme)

Narrated Nafi`:

`Abdullah said, "The Prophet (ﷺ) arranged for a horse race, and the prepared horses were given less food for a few days before the race to win the race, and were allowed to run from Al-Hafya to Thaniyat-al- Wada`, and the unprepared horses were allowed to run between Thaniyat-al-Wada` and the mosque of Bani Zuraiq," `Abdullah was one of those who participated in the race.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، قَالَ سَابَقَ النَّبِيُّ صلى الله عليه وسلم بَيْنَ الْخَيْلِ، فَأُرْسِلَتِ الَّتِي ضُمِّرَتْ مِنْهَا وَأَمَدُهَا إِلَى الْحَفْيَاءِ إِلَى ثَنِيَّةِ الْوَدَاعِ، وَالَّتِي لَمْ تُضَمَّرْ أَمَدُهَا ثَنِيَّةُ الْوَدَاعِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ، وَأَنَّ عَبْدَ اللَّهِ كَانَ فِيمَنْ سَابَقَ. حَدَّثَنَا قُتَيْبَةُ عَنْ لَيْثٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ.

Reference	: Sahih al-Bukhari 7336
In-book reference	: Book 96, Hadith 65
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 436

Narrated Ibn `Umar:

I heard `Umar (delivering a sermon) on the pulpit of the Prophet.

حَدَّثَنَا قُتَيْبَةُ عَنْ لَيْثٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ ح. وَحَدَّثَنِي إِسْحَاقُ، أَخْبَرَنَا عِيسَى، وَابْنُ، إِدْرِيسَ وَابْنُ أَبِي غَنِيَّةَ عَنْ أَبِي حَيَّانَ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ سَمِعْتُ عُمَرَ، عَلَى مِنْبَرِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 7337
In-book reference	: Book 96, Hadith 66
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 437

Narrated As-Sa'ib bin Yazid:

That he heard `Uthman bin `Affan delivering a sermon on the pulpit of the Prophet

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ، سَمِعَ عُثْمَانَ بْنَ عَفَّانَ، خَطَبَنَا عَلَى مِنْبَرِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 7338
In-book reference	: Book 96, Hadith 67
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 438

Narrated `Aisha:

This big copper vessel used to be put for me and Allah's Messenger (ﷺ) and we would take water from it together (on taking a bath) .

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، أَنَّ هِشَامَ بْنَ عُرْوَةَ، حَدَّثَهُ عَنْ أَبِيهِ، أَنَّ عَائِشَةَ، قَالَتْ كَانَ يُوضَعُ لِي وَلِرَسُولِ اللَّهِ صلى الله عليه وسلم هَذَا الْمِرْكَنُ فَنَشْرَعُ فِيهِ جَمِيعًا.

Reference	: Sahih al-Bukhari 7339
In-book reference	: Book 96, Hadith 68
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 439

Narrated Anas:

The Prophet (ﷺ) brought the Ansar and the Quarish people into alliance in my house at Medina, and he invoked Allah for one month against the tribe of Bani Sulaim in (the last rak`a of each compulsory) prayer.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ، حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ أَنَسٍ، قَالَ حَالَفَ النَّبِيُّ صلى الله عليه وسلم بَيْنَ الأَنْصَارِ وَقُرَيْشٍ فِي دَارِي الَّتِي بِالْمَدِينَةِ. وَقَنَتَ شَهْرًا يَدْعُو عَلَى أَحْيَاءٍ مِنْ بَنِي سُلَيْمٍ

Reference : Sahih al-Bukhari 7340, 7341
In-book reference : Book 96, Hadith 69
USC-MSA web (English) reference : Vol. 9, Book 92, Hadith 440
(deprecated numbering scheme)

Narrated Abu Burda:

When I arrived at Medina, `Abdullah bin Salam met me and said to me, "Accompany me to my house so that I may make you drink from a bowl from which Allah's Messenger (ﷺ) used to drink, and that you may offer prayer in the mosque in which the Prophet (ﷺ) used to pray." I accompanied him, and he made me drink Sawiq and gave me dates to eat, and then I prayed in his mosque.

حَدَّثَنِي أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا بُرَيْدٌ، عَنْ أَبِي بُرْدَةَ، قَالَ قَدِمْتُ الْمَدِينَةَ فَلَقِيَنِي عَبْدُ اللَّهِ بْنُ سَلاَمٍ فَقَالَ لِي انْطَلِقْ إِلَى الْمَنْزِلِ فَأَسْقِيَكَ فِي قَدَحٍ شَرِبَ فِيهِ رَسُولُ اللَّهِ صلى الله عليه وسلم، وَتُصَلِّي فِي مَسْجِدٍ صَلَّى فِيهِ النَّبِيُّ صلى الله عليه وسلم. فَانْطَلَقْتُ مَعَهُ، فَسَقَانِي سَوِيقًا، وَأَطْعَمَنِي تَمْرًا، وَصَلَّيْتُ فِي مَسْجِدِهِ.

Reference : Sahih al-Bukhari 7342
In-book reference : Book 96, Hadith 70
USC-MSA web (English) reference : Vol. 9, Book 92, Hadith 441
(deprecated numbering scheme)

Narrated `Umar:

The Prophet (ﷺ) said to me, "Someone came to me tonight from my Lord while I was in the 'Aqiq (valley), and said to me, "Offer prayer in this blessed valley and say: 'Labbaik' for the (performance of) `Umra and Hajj."

حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ، حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، حَدَّثَنِي عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ عُمَرَ ـ رضى الله عنه ـ حَدَّثَهُ قَالَ حَدَّثَنِي النَّبِيُّ صلى الله عليه وسلم قَالَ " أَتَانِي اللَّيْلَةَ آتٍ مِنْ رَبِّي وَهْوَ بِالْعَقِيقِ أَنْ صَلِّ فِي هَذَا الْوَادِي الْمُبَارَكِ وَقُلْ عُمْرَةٌ وَحَجَّةٌ ". وَقَالَ هَارُونُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا عَلِيٌّ عُمْرَةٌ فِي حَجَّةٍ.

Reference : Sahih al-Bukhari 7343
In-book reference : Book 96, Hadith 71
USC-MSA web (English) reference : Vol. 9, Book 92, Hadith 442
(deprecated numbering scheme)

Narrated `Abdullah bin Dinar:

Ibn `Umar said, "The Prophet (ﷺ) fixed Qarn as the Miqat (for assuming the Ihram) for the people of Najd, and Al-Juhfa for the people of Sham, and Dhul-Hulaifa for the people of Medina." Ibn `Umar added, "I heard this from the Prophet, and I have been informed that the Prophet (ﷺ) said, 'The Miqat for the Yemenites is Yalamlam.' "When Iraq was mentioned, he said, "At that time it was not a Muslim country."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، وَقَّتَ النَّبِيُّ صلى الله عليه وسلم قَرْنًا لأَهْلِ نَجْدٍ، وَالْجُحْفَةَ لأَهْلِ الشَّأْمِ، وَذَا الْحُلَيْفَةِ لأَهْلِ الْمَدِينَةِ. قَالَ سَمِعْتُ هَذَا مِنَ النَّبِيِّ صلى الله عليه وسلم وَبَلَغَنِي أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " وَلأَهْلِ الْيَمَنِ يَلَمْلَمُ ". وَذُكِرَ الْعِرَاقُ فَقَالَ لَمْ يَكُنْ عِرَاقٌ يَوْمَئِذٍ.

Reference : Sahih al-Bukhari 7344
In-book reference : Book 96, Hadith 72
USC-MSA web (English) reference : Vol. 9, Book 92, Hadith 443
(deprecated numbering scheme)

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) had a dream in the last portion of the night when he was sleeping at Dhul-Hulaifa. (I n the dream) it was said to him, "You are in a blessed Batha' (i.e., valley).

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ، حَدَّثَنَا الْفُضَيْلُ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ أُرِيَ وَهْوَ فِي مُعَرَّسِهِ بِذِي الْحُلَيْفَةِ فَقِيلَ لَهُ إِنَّكَ بِبَطْحَاءَ مُبَارَكَةٍ.

Reference	: Sahih al-Bukhari 7345
In-book reference	: Book 96, Hadith 73
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 444

(17) Chapter: “Not for you is the decision...” (17) بَابُ قَوْلِ اللَّهِ تَعَالَى: {لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ}

Narrated Ibn `Umar:

That he heard the Prophet, after raising his head from the bowing in morning prayer, saying, "O Allah, our Lord! All the praises are for you." And in the last (rak`a) he said, "O Allah! Curse so-and-so and so--and-so." And then Allah revealed:-- 'Not for you (O Muhammad) is the decision, (but for Allah), whether He turns in mercy to them or punish them, for they are indeed wrongdoers.' (3.128)

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ فِي صَلاَةِ الْفَجْرِ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ " اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ فِي الأَخِيرَةِ ". ثُمَّ قَالَ " اللَّهُمَّ الْعَنْ فُلاَنًا وَفُلاَنًا ". فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ {لَيْسَ لَكَ مِنَ الأَمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ}.

Reference	: Sahih al-Bukhari 7346
In-book reference	: Book 96, Hadith 74
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 445

(18) Chapter: “...But, man is ever more quarrelsome than anything.” (18) بَابُ قَوْلِهِ تَعَالَى: {وَكَانَ الإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلاً}

وَقَوْلِهِ تَعَالَى: {وَلاَ تُجَادِلُوا أَهْلَ الْكِتَابِ إِلاَّ بِالَّتِي هِيَ أَحْسَنُ}.

Narrated `Ali bin Abi Talib:

That Allah's Messenger (ﷺ) came to him and Fatima the daughter of Allah's Messenger (ﷺ) at their house at night and said, "Won't you pray?" `Ali replied, "O Allah's Messenger (ﷺ)! Our souls are in the Hands of Allah and when he wants us to get up, He makes us get up." When `Ali said that to him, Allah's Messenger (ﷺ) left without saying anything to him. While the Prophet (ﷺ) was leaving, `Ali heard him striking his thigh (with his hand) and saying, "But man is quarrelsome more than anything else." (18.54)

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، ح حَدَّثَنِي مُحَمَّدُ بْنُ سَلاَمٍ، أَخْبَرَنَا عَتَّابُ بْنُ بَشِيرٍ، عَنْ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ، أَنَّ حُسَيْنَ بْنَ عَلِيٍّ ـ رضى الله عنهما ـ أَخْبَرَهُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم طَرَقَهُ وَفَاطِمَةَ ـ عَلَيْهَا السَّلاَمُ ـ بِنْتَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ لَهُمْ " أَلاَ تُصَلُّونَ ". فَقَالَ عَلِيٌّ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّمَا أَنْفُسُنَا بِيَدِ اللَّهِ، فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا، فَانْصَرَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ قَالَ لَهُ ذَلِكَ وَلَمْ يَرْجِعْ إِلَيْهِ شَيْئًا، ثُمَّ سَمِعَهُ وَهْوَ مُدْبِرٌ يَضْرِبُ فَخِذَهُ وَهْوَ يَقُولُ{وَكَانَ الإِنْسَانُ أَكْثَرَ شَىْءٍ جَدَلاً}. قَالَ أَبُو عَبْدِ اللَّهِ يُقَالُ مَا أَتَاكَ لَيْلاً فَهْوَ طَارِقٌ. وَيُقَالُ الطَّارِقُ النَّجْمُ، وَالثَّاقِبُ الْمُضِيءُ، يُقَالُ أَثْقِبْ نَارَكَ لِلْمُوقِدِ.

Reference	: Sahih al-Bukhari 7347
In-book reference	: Book 96, Hadith 75
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 446

Narrated Abu Huraira:

While we were in the mosque, Allah's Messenger (ﷺ) came out and said, "Let us proceed to the Jews." So we went out with him till we came to Bait-al-Midras. The Prophet (ﷺ) stood up there and called them, saying, "O assembly of Jews! Surrender to Allah (embrace Islam) and you will be safe!" They said, "You have conveyed Allah's message, O Aba-al-Qasim" Allah's Messenger (ﷺ) then said to them, "That is what I want; embrace Islam and you will be safe." They said, "You have conveyed the message, O Aba-al- Qasim." Allah's Messenger (ﷺ) then said to them, "That is what I want," and repeated his words for the third time and added, "Know that the earth is for Allah and I want to exile you from this land, so whoever among you has property he should sell it, otherwise, know that the land is for Allah and His Apostle."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ بَيْنَا نَحْنُ فِي الْمَسْجِدِ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " انْطَلِقُوا إِلَى يَهُودَ ". فَخَرَجْنَا مَعَهُ حَتَّى جِئْنَا بَيْتَ الْمِدْرَاسِ فَقَامَ النَّبِيُّ صلى الله عليه وسلم فَنَادَاهُمْ فَقَالَ " يَا مَعْشَرَ يَهُودَ أَسْلِمُوا تَسْلَمُوا ". فَقَالُوا بَلَّغْتَ يَا أَبَا الْقَاسِمِ. قَالَ فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " ذَلِكَ أُرِيدُ أَسْلِمُوا تَسْلَمُوا ". فَقَالُوا قَدْ بَلَّغْتَ يَا أَبَا الْقَاسِمِ. فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " ذَلِكَ أُرِيدُ ". ثُمَّ قَالَهَا الثَّالِثَةَ فَقَالَ " اعْلَمُوا أَنَّمَا الأَرْضُ لِلَّهِ وَرَسُولِهِ وَإِنِّي أُرِيدُ أَنْ أُجْلِيَكُمْ مِنْ هَذِهِ الأَرْضِ، فَمَنْ وَجَدَ مِنْكُمْ بِمَالِهِ شَيْئًا فَلْيَبِعْهُ، وَإِلاَّ فَاعْلَمُوا أَنَّمَا الأَرْضُ لِلَّهِ وَرَسُولِهِ ".

Reference	: Sahih al-Bukhari 7348
In-book reference	: Book 96, Hadith 76
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 447

(19) Chapter: “Thus We have made you a just nation...” (19) بَابُ قَوْلِهِ تَعَالَى: {وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا}

وَمَا أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِلُزُومِ الْجَمَاعَةِ، وَهُمْ أَهْلُ الْعِلْمِ.

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "Noah will be brought (before Allah) on the Day of Resurrection, and will be asked, 'Did you convey the message of Allah?" He will reply, 'Yes, O Lord.' And then Noah's nation will be asked, 'Did he (Noah) convey Allah's message to you?' They will reply, 'No warner came to us.' Then Noah will be asked, 'Who are your witnesses?' He will reply. '(My witnesses are) Muhammad and his followers.' Thereupon you (Muslims) will be brought and you will bear witness." Then the Prophet (ﷺ) recited: 'And thus We have made of you (Muslims) a just and the best nation, that you might be witness over the nations, and the Apostle a witness over you.' (2.143)

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُجَاءُ بِنُوحٍ يَوْمَ الْقِيَامَةِ فَيُقَالُ لَهُ هَلْ بَلَّغْتَ فَيَقُولُ نَعَمْ يَا رَبِّ. فَتُسْأَلُ أُمَّتُهُ هَلْ بَلَّغَكُمْ فَيَقُولُونَ مَا جَاءَنَا مِنْ نَذِيرٍ. فَيَقُولُ مَنْ شُهُودُكَ فَيَقُولُ مُحَمَّدٌ وَأُمَّتُهُ. فَيُجَاءُ بِكُمْ فَتَشْهَدُونَ ". ثُمَّ قَرَأَ رَسُولُ اللَّهِ صلى الله عليه وسلم {وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا} قَالَ عَدْلاً {لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا} وَعَنْ جَعْفَرِ بْنِ عَوْنٍ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا.

Reference	: Sahih al-Bukhari 7349
In-book reference	: Book 96, Hadith 77
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 448

(20) Chapter: A verdict based on opinion proves to be wrong then the verdict will be rejected (20) باب إِذَا اجْتَهَدَ الْعَامِلُ أَوِ الْحَاكِمُ فَأَخْطَأَ خِلاَفَ الرَّسُولِ مِنْ غَيْرِ عِلْمٍ، فَحُكْمُهُ مَرْدُودٌ

لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ عَمِلَ عَمَلاً لَيْسَ عَلَيْهِ أَمْرُنَا، فَهْوَ رَدٌّ».

Narrated Abu Sa`id Al-Khudri and Abu Huraira:

Allah's Messenger (ﷺ) sent the brother of the tribe of Bani Adi Al-Ansari as governor of Khaibar. Then the man returned, bringing Janib (a good kind of date). Allah's Messenger (ﷺ) asked him, "Are all the dates of Khaibar like that?" He replied, "No, by Allah, O Allah's Messenger (ﷺ)! We take one Sa' of these (good) dates for two Sas of mixed dates." Allah's Messenger (ﷺ) then said, "Do not do so. You should either take one Sa of this (kind) for one Sa' of the other; or sell one kind and then buy with its price the other kind (of dates), and you should do the same in weighing."

حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَخِيهِ، عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ، عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ، يُحَدِّثُ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ، وَأَبَا، هُرَيْرَةَ حَدَّثَاهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ أَخَا بَنِي عَدِيٍّ الأَنْصَارِيَّ وَاسْتَعْمَلَهُ عَلَى خَيْبَرَ، فَقَدِمَ بِتَمْرٍ جَنِيبٍ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَكُلُّ تَمْرِ خَيْبَرَ هَكَذَا ". قَالَ لاَ وَاللَّهِ يَا رَسُولَ اللَّهِ إِنَّا لَنَشْتَرِي الصَّاعَ بِالصَّاعَيْنِ مِنَ الْجَمْعِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَفْعَلُوا، وَلَكِنْ مِثْلاً بِمِثْلٍ، أَوْ بِيعُوا هَذَا وَاشْتَرُوا بِثَمَنِهِ مِنْ هَذَا وَكَذَلِكَ الْمِيزَانُ ".

Reference	: Sahih al-Bukhari 7350, 7351
In-book reference	: Book 96, Hadith 78
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 449

(21) Chapter: The reward for giving a verdict according to the best of knowledge

(21) باب أَجْرِ الْحَاكِمِ إِذَا اجْتَهَدَ فَأَصَابَ أَوْ أَخْطَأَ

Narrated `Amr bin Al-`As:

That he heard Allah's Messenger (ﷺ) saying, "If a judge gives a verdict according to the best of his knowledge and his verdict is correct (i.e. agrees with Allah and His Apostle's verdict) he will receive a double reward, and if he gives a verdict according to the best of his knowledge and his verdict is wrong, (i.e. against that of Allah and His Apostle) even then he will get a reward ."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنَا حَيْوَةُ، حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي قَيْسٍ، مَوْلَى عَمْرِو بْنِ الْعَاصِ عَنْ عَمْرِو بْنِ الْعَاصِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " **إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ** ". قَالَ فَحَدَّثْتُ بِهَذَا الْحَدِيثِ أَبَا بَكْرِ بْنَ عَمْرِو بْنِ حَزْمٍ فَقَالَ هَكَذَا حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ. وَقَالَ عَبْدُ الْعَزِيزِ بْنُ الْمُطَّلِبِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِي سَلَمَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ.

Reference	: Sahih al-Bukhari 7352
In-book reference	: Book 96, Hadith 79
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 450

(22) Chapter: Some Companions did not witness certain deeds or did hear certain saying of the Prophet (saws)

(22) بَابُ الْحُجَّةِ عَلَى مَنْ قَالَ إِنَّ أَحْكَامَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ ظَاهِرَةً

وَمَا كَانَ يَغِيبُ بَعْضُهُمْ مِنْ مَشَاهِدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأُمُورِ الإِسْلاَمِ.

Narrated 'Ubai bin `Umar:

Abu Musa asked permission to enter upon `Umar, but seeing that he was busy, he went away. `Umar then said, "Didn't I hear the voice of `Abdullah bin Qais? Allow him to come in." He was called in and `Umar said to him, "What made you do what you did." He replied, "We have been instructed thus by the Prophet" `Umar said, "Bring proof (witness) for this, other wise I will do so-and-so to you." Then `Abdullah bin Qais went to a gathering of the

Ansar who then said, "None but the youngest of us will give the witness for it." So Abu Sa`id Al-Khudri got up and said, "We used to be instructed thus (by the Prophet)." `Umar said, "This tradition of the Prophet (ﷺ) remained hidden from me. Business in the market kept me busy."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ جُرَيْجٍ، حَدَّثَنِي عَطَاءٌ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ اسْتَأْذَنَ أَبُو مُوسَى عَلَى عُمَرَ فَكَأَنَّهُ وَجَدَهُ مَشْغُولاً فَرَجَعَ، فَقَالَ عُمَرُ أَلَمْ أَسْمَعْ صَوْتَ عَبْدِ اللَّهِ بْنِ قَيْسٍ، ائْذَنُوا لَهُ‏.‏ فَدُعِيَ لَهُ فَقَالَ مَا حَمَلَكَ عَلَى مَا صَنَعْتَ فَقَالَ إِنَّا كُنَّا نُؤْمَرُ بِهَذَا‏.‏ قَالَ فَأْتِنِي عَلَى هَذَا بِبَيِّنَةٍ أَوْ لأَفْعَلَنَّ بِكَ‏.‏ فَانْطَلَقَ إِلَى مَجْلِسٍ مِنَ الأَنْصَارِ فَقَالُوا لاَ يَشْهَدُ إِلاَّ أَصَاغِرُنَا‏.‏ فَقَامَ أَبُو سَعِيدٍ الْخُدْرِيُّ فَقَالَ قَدْ كُنَّا نُؤْمَرُ بِهَذَا‏.‏ فَقَالَ عُمَرُ خَفِيَ عَلَىَّ هَذَا مِنْ أَمْرِ النَّبِيِّ صلى الله عليه وسلم، أَلْهَانِي الصَّفْقُ بِالأَسْوَاقِ‏.‏

Reference	: Sahih al-Bukhari 7353
In-book reference	: Book 96, Hadith 80
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 451

Narrated Al-A'raj:

Abu Huraira said, "You people claim that Abu Huraira narrates many narrations of Allah's Messenger (ﷺ). (Anyhow) with Allah will be our appointment. I was a poor man, and used to stick to Allah's Messenger (ﷺ) contented with what will fill my stomach, and the Muhajirin (emigrants) used to be busy trading in the markets, and the Ansar used to be busy looking after their properties. One-day I heard Allah's Messenger (ﷺ) saying, 'Who will spread his Rida' (a garment covering the upper part of the body) till I finished my speech and then fold it, (i.e. wrap it over your body), in which case he will never forget anything he had heard from me." So I spread my garment which I was wearing; and by Him Who sent Muhammad with the Truth, ever since, I have never forgotten whatever I heard from him (the Prophet)" (See, Hadith No. 119, Vol. 1)

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنِي الزُّهْرِيُّ، أَنَّهُ سَمِعَهُ مِنَ الأَعْرَجِ، يَقُولُ أَخْبَرَنِي أَبُو هُرَيْرَةَ، قَالَ إِنَّكُمْ تَزْعُمُونَ أَنَّ أَبَا هُرَيْرَةَ، يُكْثِرُ الْحَدِيثَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَاللَّهُ الْمَوْعِدُ، إِنِّي كُنْتُ امْرَأً مِسْكِينًا أَلْزَمُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى مِلْءِ بَطْنِي، وَكَانَ الْمُهَاجِرُونَ يَشْغَلُهُمُ الصَّفْقُ بِالأَسْوَاقِ، وَكَانَتِ الأَنْصَارُ يَشْغَلُهُمُ الْقِيَامُ عَلَى أَمْوَالِهِمْ، فَشَهِدْتُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم ذَاتَ يَوْمٍ وَقَالَ ‏"‏ مَنْ يَبْسُطْ رِدَاءَهُ حَتَّى أَقْضِيَ مَقَالَتِي ثُمَّ يَقْبِضْهُ، فَلَنْ يَنْسَى شَيْئًا سَمِعَهُ مِنِّي ‏"‏‏.‏ فَبَسَطْتُ بُرْدَةً كَانَتْ عَلَىَّ، فَوَالَّذِي بَعَثَهُ بِالْحَقِّ مَا نَسِيتُ شَيْئًا سَمِعْتُهُ مِنْهُ‏.‏

Reference	: Sahih al-Bukhari 7354
In-book reference	: Book 96, Hadith 81
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 452

(23) Chapter: If the Prophet (saws) did not disapprove of something

(23) باب مَنْ رَأَى تَرْكَ النَّكِيرِ مِنَ النَّبِيِّ صلى الله عليه وسلم حُجَّةً لاَ مِنْ غَيْرِ الرَّسُولِ

Narrated Muhammad bin Al-Munkadir:

I saw Jabir bin `Abdullah swearing by Allah that Ibn Sayyad was the Dajjal. I said to Jabir, "How can you swear by Allah?" Jabir said, "I have heard `Umar swearing by Allah regarding this matter in the presence of the Prophet (ﷺ) and the Prophet (ﷺ) did not disapprove of it."

حَدَّثَنَا حَمَّادُ بْنُ حُمَيْدٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَحْلِفُ بِاللَّهِ أَنَّ ابْنَ الصَّائِدِ الدَّجَّالُ، قُلْتُ تَحْلِفُ بِاللَّهِ‏.‏ قَالَ إِنِّي سَمِعْتُ عُمَرَ يَحْلِفُ عَلَى ذَلِكَ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَلَمْ يُنْكِرْهُ النَّبِيُّ صلى الله عليه وسلم‏.‏

Reference	: Sahih al-Bukhari 7355
In-book reference	: Book 96, Hadith 82
USC-MSA web (English) reference	: Vol. 9, Book 92, Hadith 453

(deprecated numbering scheme)

(24) Chapter: The laws inferred from certain evidences; and the meaning of an evidence

(24) باب الأَحْكَامِ الَّتِي تُعْرَفُ بِالدَّلاَئِلِ، وَكَيْفَ مَعْنَى الدِّلاَلَةِ وَتَفْسِيرِهَا

وَقَدْ أَخْبَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْرَ الْخَيْلِ وَغَيْرِهَا، ثُمَّ سُئِلَ عَنِ الْحُمُرِ فَدَلَّهُمْ عَلَى قَوْلِهِ تَعَالَى: {فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ}. وَسُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الضَّبِّ فَقَالَ: «لاَ آكُلُهُ وَلاَ أُحَرِّمُهُ». وَأُكِلَ عَلَى مَائِدَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الضَّبُّ، فَاسْتَدَلَّ ابْنُ عَبَّاسٍ بِأَنَّهُ لَيْسَ بِحَرَامٍ.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Horses may be used for three purposes: For a man they may be a source of reward (in the Hereafter); for another, a means of protection; and for another, a source of sin. The man for whom they are a source of reward, is the one who keeps them for Allah's Cause and ties them with long ropes and lets them graze in a pasture or garden. Whatever those long ropes allow them to eat of that pasture or garden, will be written as good deeds for him and if they break their ropes and run one or two rounds, then all their footsteps and dung will be written as good deeds for him, and if they pass a river and drink from it though he has had no intention of watering them, even then, that will be written as good deeds for him. So such horses are a source of reward for that man. For the man who keeps horses for his livelihood in order not to ask others for help or beg his bread, and at the same time he does not forget Allah's right of what he earns through them and of their backs (that he presents it to be used in Allah's Cause), such horses are a shelter for him (from poverty). For the man who keeps them just out of pride and for showing off, they are a source of sin." Then Allah's Messenger (ﷺ) was asked about donkeys. He said, "Allah has not revealed anything to me regarding them except this comprehensive Verse: "Then anyone who has done good, equal to the weight of an atom (or a small ant) shall see it, and any one who has done evil, equal to the weight of an atom (or a small ant) shall see it." (99.7-8)

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْخَيْلُ لِثَلاَثَةٍ لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وِزْرٌ، فَأَمَّا الَّذِي لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ فَأَطَالَ فِي مَرْجٍ أَوْ رَوْضَةٍ، فَمَا أَصَابَتْ فِي طِيَلِهَا ذَلِكَ الْمَرْجِ وَالرَّوْضَةِ كَانَ لَهُ حَسَنَاتٍ، وَلَوْ أَنَّهَا قَطَعَتْ طِيَلَهَا فَاسْتَنَّتْ شَرَفًا أَوْ شَرَفَيْنِ كَانَتْ آثَارُهَا وَأَرْوَاثُهَا حَسَنَاتٍ لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهَرٍ فَشَرِبَتْ مِنْهُ وَلَمْ يُرِدْ أَنْ يَسْقِيَ بِهِ كَانَ ذَلِكَ حَسَنَاتٍ لَهُ، وَهِيَ لِذَلِكَ الرَّجُلِ أَجْرٌ، وَرَجُلٌ رَبَطَهَا تَغَنِّيًا وَتَعَفُّفًا وَلَمْ يَنْسَ حَقَّ اللَّهِ فِي رِقَابِهَا وَلاَ ظُهُورِهَا، فَهْىَ لَهُ سِتْرٌ، وَرَجُلٌ رَبَطَهَا فَخْرًا وَرِيَاءً، فَهِيَ عَلَى ذَلِكَ وِزْرٌ ". وَسُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْحُمُرِ قَالَ " مَا أَنْزَلَ اللَّهُ عَلَىَّ فِيهَا إِلاَّ هَذِهِ الآيَةَ الْفَاذَّةَ الْجَامِعَةَ {فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ * وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ}"

Reference	: Sahih al-Bukhari 7356
In-book reference	: Book 96, Hadith 83
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 454

Narrated `Aisha:

A woman asked the Prophet (ﷺ) (Hadith 456).

Narrated `Aisha:

A woman asked the Prophet (ﷺ) about the periods: How to take a bath after the periods. He said, "Take a perfumed piece of cloth and clean yourself with it." She said,' "How shall I clean myself with it, O Allah's Messenger (ﷺ)?" The Prophet (ﷺ) said, "Clean yourself" She said again, "How shall I clean myself, O Allah's Messenger (ﷺ)?" The Prophet (ﷺ) said, "Clean yourself with it." Then I knew what Allah's Messenger (ﷺ) meant. So I pulled her aside and explained it to her.

حَدَّثَنَا يَحْيَى، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ مَنْصُورِ بْنِ صَفِيَّةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ، أَنَّ امْرَأَةً، سَأَلَتِ النَّبِيَّ صلى الله عليه وسلم. حَدَّثَنَا مُحَمَّدٌ ـ هُوَ ابْنُ عُقْبَةَ ـ حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ النُّمَيْرِيُّ الْبَصْرِيُّ حَدَّثَنَا مَنْصُورُ بْنُ عَبْدِ الرَّحْمَنِ ابْنُ شَيْبَةَ حَدَّثَتْنِي أُمِّي عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ صلى الله عليه وسلم عَنِ الْحَيْضِ كَيْفَ تَغْتَسِلُ مِنْهُ قَالَ " تَأْخُذِينَ فِرْصَةً مُمَسَّكَةً فَتَوَضَّئِينَ بِهَا ". قَالَتْ كَيْفَ أَتَوَضَّأُ بِهَا يَا رَسُولَ اللَّهِ قَالَ النَّبِيُّ صلى الله عليه وسلم " تَوَضَّئِي ". قَالَتْ كَيْفَ أَتَوَضَّأُ بِهَا يَا رَسُولَ اللَّهِ قَالَ النَّبِيُّ صلى الله عليه وسلم " تَوَضَّئِينَ بِهَا ". قَالَتْ عَائِشَةُ فَعَرَفْتُ الَّذِي يُرِيدُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَجَذَبْتُهَا إِلَىَّ فَعَلَّمْتُهَا.

Reference	: Sahih al-Bukhari 7357
In-book reference	: Book 96, Hadith 84
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 455

Narrated Ibn `Abbas:

Um Hufaid bint Al-Harith bin Hazn presented the Prophet (ﷺ) with some butter, dried yoghurt (curd milk) and mastigures as a gift. The Prophet (ﷺ) then asked for a meal (mastigures etc. to be put) and it was eaten over his table cloth, but the Prophet (ﷺ) did not eat of it, as he had aversion to it. But if it had been illegal to eat, it would not have been eaten over his table cloth nor would he have ordered that (mastigures meat) to be eaten.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ أُمَّ حُفَيْدٍ بِنْتَ الْحَارِثِ بْنِ حَزْنٍ، أَهْدَتْ إِلَى النَّبِيِّ صلى الله عليه وسلم سَمْنًا وَأَقِطًا وَأَضُبًّا، فَدَعَا بِهِنَّ النَّبِيُّ صلى الله عليه وسلم فَأُكِلْنَ عَلَى مَائِدَتِهِ، فَتَرَكَهُنَّ النَّبِيُّ صلى الله عليه وسلم كَالْمُتَقَذِّرِ لَهُ، وَلَوْ كُنَّ حَرَامًا مَا أُكِلْنَ عَلَى مَائِدَتِهِ، وَلاَ أَمَرَ بِأَكْلِهِنَّ.

Reference	: Sahih al-Bukhari 7358
In-book reference	: Book 96, Hadith 85
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 457

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) said, "Whoever has eaten garlic or onion, should keep away from us, or should keep away from our mosque and should stay at home." Ibn Wahb said, "Once a plate full of cooked vegetables was brought to the Prophet (ﷺ) at Badr. Detecting a bad smell from it, he asked about the dish and was informed of the kinds of vegetables in contained. He then said, "Bring it near," and so it was brought near to one of his companions who was with him. When the Prophet (ﷺ) saw it, he disliked eating it and said (to his companion), "Eat, for I talk in secret to ones whom you do not talk to."

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ أَكَلَ ثُومًا أَوْ بَصَلاً، فَلْيَعْتَزِلْنَا أَوْ لِيَعْتَزِلْ مَسْجِدَنَا، وَلْيَقْعُدْ فِي بَيْتِهِ ". وَإِنَّهُ أُتِيَ بِبَدْرٍ ـ قَالَ ابْنُ وَهْبٍ يَعْنِي طَبَقًا ـ فِيهِ خَضِرَاتٌ مِنْ بُقُولٍ، فَوَجَدَ لَهَا رِيحًا فَسَأَلَ عَنْهَا ـ أُخْبِرَ بِمَا فِيهَا مِنَ الْبُقُولِ ـ فَقَالَ قَرِّبُوهَا فَقَرَّبُوهَا إِلَى بَعْضِ أَصْحَابِهِ كَانَ مَعَهُ، فَلَمَّا رَآهُ كَرِهَ أَكْلَهَا قَالَ " كُلْ، فَإِنِّي أُنَاجِي مَنْ لاَ تُنَاجِي ". وَقَالَ ابْنُ عُفَيْرٍ عَنِ ابْنِ وَهْبٍ بِقِدْرٍ فِيهِ خَضِرَاتٌ. وَلَمْ يَذْكُرِ اللَّيْثُ وَأَبُو صَفْوَانَ عَنْ يُونُسَ قِصَّةَ الْقِدْرِ، فَلاَ أَدْرِي هُوَ مِنْ قَوْلِ الزُّهْرِيِّ أَوْ فِي الْحَدِيثِ.

Reference	: Sahih al-Bukhari 7359
In-book reference	: Book 96, Hadith 86
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 458

Narrated Jubair bin Mut`im:

A lady came to Allah's Messenger (ﷺ) and she talked to him about something, and he gave her some order. She said, "O Allah's Messenger (ﷺ)! If I should not find you?" He said, "If you should not find me, then go to Abu Bakr." Ibrahim bin Sa`d said, "As if she meant the death (of the Prophet).

حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي وَعَمِّي، قَالاَ حَدَّثَنَا أَبِي، عَنْ أَبِيهِ، أَخْبَرَنِي مُحَمَّدُ بْنُ جُبَيْرٍ، أَنَّ أَبَاهُ، جُبَيْرَ بْنَ مُطْعِمٍ أَخْبَرَهُ أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم فَكَلَّمَتْهُ فِي شَىْءٍ، فَأَمَرَهَا بِأَمْرٍ فَقَالَتْ أَرَأَيْتَ يَا رَسُولَ اللَّهِ إِنْ لَمْ أَجِدْكَ قَالَ " إِنْ لَمْ تَجِدِينِي فَأْتِي أَبَا بَكْرٍ ". زَادَ الْحُمَيْدِيُّ عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ كَأَنَّهَا تَعْنِي الْمَوْتَ.

Reference	: Sahih al-Bukhari 7360
In-book reference	: Book 96, Hadith 87
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 459

(25) Chapter: “Do not ask the people of the Scripture about anything.” (25) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم " لاَ تَسْأَلُوا أَهْلَ الْكِتَابِ عَنْ شَىْءٍ "

Narrated Humaid bin 'Abdur-Rahman that he heard Mu'awiya talking to a group of people from Quraish at Al-Madina, and on mentioning Ka'b Al-Ashbar, he said, "He was one of the most truthful of those who used to talk about the people of the Scripture, yet we used to detect certain faults in his information."

وَقَالَ أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، سَمِعَ مُعَاوِيَةَ، يُحَدِّثُ رَهْطًا مِنْ قُرَيْشٍ بِالْمَدِينَةِ، وَذَكَرَ كَعْبَ الأَحْبَارِ فَقَالَ إِنْ كَانَ مِنْ أَصْدَقِ هَؤُلاَءِ الْمُحَدِّثِينَ الَّذِينَ يُحَدِّثُونَ عَنْ أَهْلِ الْكِتَابِ، وَإِنْ كُنَّا مَعَ ذَلِكَ لَنَبْلُو عَلَيْهِ الْكَذِبَ.

Reference	: Sahih al-Bukhari 7361
In-book reference	: Book 96, Hadith 88
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 92, Hadith 459

Narrated Abu Huraira:

The people of the Book used to read the Torah in Hebrew and then explain it in Arabic to the Muslims. Allah's Messenger (ﷺ) said (to the Muslims). "Do not believe the people of the Book, nor disbelieve them, but say, 'We believe in Allah and whatever is revealed to us, and whatever is revealed to you.' "

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ أَهْلُ الْكِتَابِ يَقْرَءُونَ التَّوْرَاةَ بِالْعِبْرَانِيَّةِ وَيُفَسِّرُونَهَا بِالْعَرَبِيَّةِ لأَهْلِ الإِسْلاَمِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تُصَدِّقُوا أَهْلَ الْكِتَابِ، وَلاَ تُكَذِّبُوهُمْ وَقُولُوا {آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَيْكُمْ} ". الآيَةَ.

Reference	: Sahih al-Bukhari 7362
In-book reference	: Book 96, Hadith 89
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 460

Narrated Ubaidullah:

Ibn `Abbas said, "Why do you ask the people of the scripture about anything while your Book (Qur'an) which has been revealed to Allah's Messenger (ﷺ) is newer and the latest? You read it pure, undistorted and unchanged, and Allah has told you that the people of the scripture (Jews and Christians) changed their scripture and distorted it, and wrote the scripture with their own hands and said, 'It is from Allah,' to sell it for a little gain. Does not the knowledge which has come to you prevent you from asking them about anything? No, by Allah, we have never seen any man from them asking you regarding what has been revealed to you!"

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِبْرَاهِيمُ، أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ، أَنَّ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَيْفَ تَسْأَلُونَ أَهْلَ الْكِتَابِ عَنْ شَىْءٍ، وَكِتَابُكُمُ الَّذِي أُنْزِلَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم أَحْدَثُ، تَقْرَءُونَهُ مَحْضًا لَمْ يُشَبْ وَقَدْ

حَدَّثَكُمْ أَنَّ أَهْلَ الْكِتَابِ بَدَّلُوا كِتَابَ اللَّهِ وَغَيَّرُوهُ وَكَتَبُوا بِأَيْدِيهِمُ الْكِتَابَ وَقَالُوا هُوَ مِنْ عِنْدِ اللَّهِ‏.‏ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلاً، أَلاَ يَنْهَاكُمْ مَا جَاءَكُمْ مِنَ الْعِلْمِ عَنْ مَسْأَلَتِهِمْ، لاَ وَاللَّهِ مَا رَأَيْنَا مِنْهُمْ رَجُلاً يَسْأَلُكُمْ عَنِ الَّذِي أُنْزِلَ عَلَيْكُمْ‏.‏

Reference	: Sahih al-Bukhari 7363
In-book reference	: Book 96, Hadith 90
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 461

(26) Chapter: It is disliked to differ (26) باب كَرَاهِيَةِ الْخِلاَفِ

Narrated Jundab bin `Abdullah:

Allah's Messenger (ﷺ) said, "Recite (and study) the Qur'an as long as you are in agreement as to its interpretation and meanings, but when you have differences regarding its interpretation and meanings, then you should stop reciting it (for the time being.) (See Hadith No 581, Vol. 6)

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سَلاَّمِ بْنِ أَبِي مُطِيعٍ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ اقْرَءُوا الْقُرْآنَ مَا ائْتَلَفَتْ قُلُوبُكُمْ فَإِذَا اخْتَلَفْتُمْ فَقُومُوا عَنْهُ ‏"‏‏.‏

قَالَ أَبُو عَبْد اللَّهِ سَمِعَ عَبْدُ الرَّحْمَنِ سَلاَّمًا‏.‏

Reference	: Sahih al-Bukhari 7364
In-book reference	: Book 96, Hadith 91
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 466

Narrated Jundab bin `Abdullah:

Allah's Messenger (ﷺ) said, "Recite (and study) the Qur'an as long as your hearts are in agreement as to its meanings, but if you have differences as regards its meaning, stop reading it then."

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ اقْرَءُوا الْقُرْآنَ مَا ائْتَلَفَتْ عَلَيْهِ قُلُوبُكُمْ، فَإِذَا اخْتَلَفْتُمْ فَقُومُوا عَنْهُ ‏"‏‏.‏ وَقَالَ يَزِيدُ بْنُ هَارُونَ عَنْ هَارُونَ الأَعْوَرِ، حَدَّثَنَا أَبُو عِمْرَانَ، عَنْ جُنْدَبٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم‏.‏

Reference	: Sahih al-Bukhari 7365
In-book reference	: Book 96, Hadith 92
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 467

Narrated Ibn `Abbas:

When the time of the death of the Prophet (ﷺ) approached while there were some men in the house, and among them was `Umar bin Al-Khatttab, the Prophet (ﷺ) said, "Come near let me write for you a writing after which you will never go astray." `Umar said, "The Prophet (ﷺ) is seriously ill, and you have the Qur'an, so Allah's Book is sufficient for us." The people in the house differed and disputed. Some of them said, "Come near so that Allah's Messenger (ﷺ) may write for you a writing after which you will not go astray," while some of them said what `Umar said. When they made much noise and differed greatly before the Prophet, he said to them, "Go away and leave me." Ibn `Abbas used to say, "It was a great disaster that their difference and noise prevented Allah's Messenger (ﷺ) from writing that writing for them.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ لَمَّا حُضِرَ النَّبِيُّ صلى الله عليه وسلم ـ قَالَ وَفِي الْبَيْتِ رِجَالٌ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ ـ قَالَ ‏"‏ هَلُمَّ أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ ‏"‏‏.‏ قَالَ عُمَرُ إِنَّ النَّبِيَّ صلى الله عليه وسلم غَلَبَهُ الْوَجَعُ وَعِنْدَكُمُ الْقُرْآنُ، فَحَسْبُنَا كِتَابُ اللَّهِ‏.‏ وَاخْتَلَفَ أَهْلُ الْبَيْتِ وَاخْتَصَمُوا، فَمِنْهُمْ مَنْ

يَقُولُ قَرِّبُوا يَكْتُبْ لَكُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ. وَمِنْهُمْ مَنْ يَقُولُ مَا قَالَ عُمَرُ، فَلَمَّا أَكْثَرُوا اللَّغَطَ وَالاِخْتِلاَفَ عِنْدَ النَّبِيِّ صلى الله عليه وسلم قَالَ " قُومُوا عَنِّي ". قَالَ عُبَيْدُ اللَّهِ فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ إِنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ مِنِ اخْتِلاَفِهِمْ وَلَغَطِهِمْ.

Reference	: Sahih al-Bukhari 7366
In-book reference	: Book 96, Hadith 93
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 468

(27) Chapter: Something forbidden by the Prophet (saws) is legally prohibited

(27) بَابُ نَهْيِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى التَّحْرِيمِ إِلاَّ مَا تُعْرَفُ إِبَاحَتُهُ

وَكَذَلِكَ أَمْرُهُ نَحْوَ قَوْلِهِ حِينَ أَحَلُّوا: «أَصِيبُوا مِنَ النِّسَاءِ».

وَقَالَ جَابِرٌ: وَلَمْ يَعْزِمْ عَلَيْهِمْ، وَلَكِنْ أَحَلَّهُنَّ لَهُمْ.
وَقَالَتْ أُمُّ عَطِيَّةَ: نُهِينَا عَنِ اتِّبَاعِ الْجَنَازَةِ وَلَمْ يُعْزَمْ عَلَيْنَا.

Narrated Ata:

I heard Jabir bin `Abdullah in a gathering saying, "We, the companions of Allah's Messenger (ﷺ) assumed the state of Ihram to perform only Hajj without `Umra." Jabir added, "The Prophet (ﷺ) arrived (at Mecca) on the fourth of Dhul-Hijja. And when we arrived (in Mecca) the Prophet (ﷺ) ordered us to finish the state of Ihram, saying, "Finish your lhram and go to your wives (for sexual relation)." Jabir added, "The Prophet did not oblige us (to go to our wives) but he only made that legal for us. Then he heard that we were saying, "When there remains only five days between us and the Day of `Arafat he orders us to finish our Ihram by sleeping with our wives in which case we will proceed to `Arafat with our male organs dribbling with semen?' (Jabir pointed out with his hand illustrating what he was saying). Allah's Messenger (ﷺ) stood up and said, 'You (People) know that I am the most Allah-fearing, the most truthful and the best doer of good deeds (pious) from among you. If I had not brought the Hadi with me, I would have finished my Ihram as you will do, so finish your Ihram. If I had formerly known what I came to know lately, I would not have brought the Hadi with me.' So we finished our Ihram and listened to the Prophet (ﷺ) and obeyed him." (See Hadith No. 713, Vol. 2)

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ جُرَيْجٍ، قَالَ عَطَاءٌ قَالَ جَابِرٌ. قَالَ أَبُو عَبْدِ اللَّهِ وَقَالَ مُحَمَّدُ بْنُ بَكْرٍ حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَطَاءٌ، سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، فِي أُنَاسٍ مَعَهُ قَالَ أَهْلَلْنَا أَصْحَابَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الْحَجِّ خَالِصًا لَيْسَ مَعَهُ عُمْرَةٌ ـ قَالَ عَطَاءٌ قَالَ جَابِرٌ ـ فَقَدِمَ النَّبِيُّ صلى الله عليه وسلم صُبْحَ رَابِعَةٍ مَضَتْ مِنْ ذِي الْحِجَّةِ فَلَمَّا قَدِمْنَا أَمَرَنَا النَّبِيُّ صلى الله عليه وسلم أَنْ نَحِلَّ وَقَالَ " أَحِلُّوا وَأَصِيبُوا مِنَ النِّسَاءِ ". قَالَ عَطَاءٌ قَالَ جَابِرٌ وَلَمْ يَعْزِمْ عَلَيْهِمْ وَلَكِنْ أَحَلَّهُنَّ لَهُمْ فَبَلَغَهُ أَنَّا نَقُولُ لَمَّا لَمْ يَكُنْ بَيْنَنَا وَبَيْنَ عَرَفَةَ إِلاَّ خَمْسٌ أَمَرَنَا أَنْ نَحِلَّ إِلَى نِسَائِنَا فَنَأْتِي عَرَفَةَ تَقْطُرُ مَذَاكِيرُنَا الْمَذْىَ قَالَ وَيَقُولُ جَابِرٌ بِيَدِهِ هَكَذَا وَحَرَّكَهَا فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " قَدْ عَلِمْتُمْ أَنِّي أَتْقَاكُمْ لِلَّهِ وَأَصْدَقُكُمْ وَأَبَرُّكُمْ وَلَوْلاَ هَدْيِي لَحَلَلْتُ كَمَا تَحِلُّونَ فَحِلُّوا فَلَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا أَهْدَيْتُ ". فَحَلَلْنَا وَسَمِعْنَا وَأَطَعْنَا.

Reference	: Sahih al-Bukhari 7367
In-book reference	: Book 96, Hadith 94
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 464

Narrated `Abdullah Al Muzam:

The Prophet (ﷺ) said, "Perform (an optional) prayer before Maghrib prayer." (He repeated it thrice) and the third time he said, "Whoever wants to offer it can do so," lest the people should take it as a Sunna (tradition). (See Hadith No. 277, Vol. 2)

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنِ الْحُسَيْنِ، عَنِ ابْنِ بُرَيْدَةَ، حَدَّثَنِي عَبْدُ اللَّهِ الْمُزَنِيُّ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " صَلُّوا قَبْلَ صَلاَةِ الْمَغْرِبِ ـ قَالَ فِي الثَّالِثَةِ ـ لِمَنْ شَاءَ ". كَرَاهِيَةَ أَنْ يَتَّخِذَهَا النَّاسُ سُنَّةً.

Reference : Sahih al-Bukhari 7368
In-book reference : Book 96, Hadith 95
USC-MSA web (English) reference : Vol. 9, Book 92, Hadith 465
(deprecated numbering scheme)

(28) Chapter: "...And who (conduct) their affair by mutual consultation..." (28) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَأَمْرُهُمْ شُورَى بَيْنَهُمْ}

{وَشَاوِرْهُمْ فِي الأَمْرِ} وَأَنَّ الْمُشَاوَرَةَ قَبْلَ الْعَزْمِ وَالتَّبَيُّنِ لِقَوْلِهِ: {فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ} فَإِذَا عَزَمَ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَكُنْ لِبَشَرٍ التَّقَدُّمُ عَلَى اللَّهِ وَرَسُولِهِ، وَشَاوَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْحَابَهُ يَوْمَ أُحُدٍ فِي الْمُقَامِ وَالْخُرُوجِ، فَرَأَوْا لَهُ الْخُرُوجَ فَلَمَّا لَبِسَ لأْمَتَهُ وَعَزَمَ قَالُوا أَقِمْ. فَلَمْ يَمِلْ إِلَيْهِمْ بَعْدَ الْعَزْمِ وَقَالَ: «لاَ يَنْبَغِي لِنَبِيٍّ يَلْبَسُ لأْمَتَهُ فَيَضَعُهَا حَتَّى يَحْكُمَ اللَّهُ». وَشَاوَرَ عَلِيًّا وَأُسَامَةَ فِيمَا رَمَى أَهْلُ الإِفْكِ عَائِشَةَ فَسَمِعَ مِنْهُمَا، حَتَّى نَزَلَ الْقُرْآنُ فَجَلَدَ الرَّامِينَ، وَلَمْ يَلْتَفِتْ إِلَى تَنَازُعِهِمْ وَلَكِنْ حَكَمَ بِمَا أَمَرَهُ اللَّهُ. وَكَانَتِ الأَئِمَّةُ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَشِيرُونَ الأُمَنَاءَ مِنْ أَهْلِ الْعِلْمِ فِي الأُمُورِ الْمُبَاحَةِ، لِيَأْخُذُوا بِأَسْهَلِهَا، فَإِذَا وَضَحَ الْكِتَابُ أَوِ السُّنَّةُ لَمْ يَتَعَدَّوْهُ إِلَى غَيْرِهِ، اقْتِدَاءً بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَرَأَى أَبُو بَكْرٍ قِتَالَ مَنْ مَنَعَ الزَّكَاةَ فَقَالَ عُمَرُ كَيْفَ تُقَاتِلُ وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لاَ إِلَهَ إِلاَّ اللَّهُ. فَإِذَا قَالُوا لاَ إِلَهَ إِلاَّ اللَّهُ. عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ، إِلاَّ بِحَقِّهَا». فَقَالَ أَبُو بَكْرٍ وَاللَّهِ لأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ مَا جَمَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ تَابَعَهُ بَعْدُ عُمَرُ فَلَمْ يَلْتَفِتْ أَبُو بَكْرٍ إِلَى مَشُورَةٍ إِذْ كَانَ عِنْدَهُ حُكْمُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الَّذِينَ فَرَّقُوا بَيْنَ الصَّلاَةِ وَالزَّكَاةِ وَأَرَادُوا تَبْدِيلَ الدِّينِ وَأَحْكَامِهِ. قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ». وَكَانَ الْقُرَّاءُ أَصْحَابَ مَشُورَةِ عُمَرَ كُهُولاً كَانُوا أَوْ شُبَّانًا، وَكَانَ وَقَّافًا عِنْدَ كِتَابِ اللَّهِ عَزَّ وَجَلَّ.

Narrated `Aisha:

After the slanderers had given a forged statement against her, Allah's Messenger (ﷺ) called `Ali bin Abi Talib and Usama bin Zaid when the Divine Inspiration was delayed. He wanted to ask them and consult them about the question of divorcing me. Usama gave his evidence that was based on what he knew about my innocence, but `Ali said, "Allah has not put restrictions on you and there are many women other than her. Furthermore you may ask the slave girl who will tell you the truth." So the Prophet (ﷺ) asked Barira (my salve girl), "Have you seen anything that may arouse your suspicion?" She replied, "I have not seen anything more than that she is a little girl who sleeps, leaving the dough of her family (unguarded) that the domestic goats come and eat it." Then the Prophet (ﷺ) stood on the pulpit and said, "O Muslims! Who will help me against the man who has harmed me by slandering my wife? By Allah, I know nothing about my family except good." The narrator added: Then the Prophet (ﷺ) mentioned the innocence of `Aisha. (See Hadith No. 274, Vol. 6)

حَدَّثَنَا الأُوَيْسِيُّ، حَدَّثَنَا إِبْرَاهِيمُ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي عُرْوَةُ، وَابْنُ الْمُسَيَّبِ، وَعَلْقَمَةُ بْنُ وَقَّاصٍ، وَعُبَيْدُ اللَّهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ حِينَ قَالَ لَهَا أَهْلُ الإِفْكِ قَالَتْ وَدَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَلِيَّ بْنَ أَبِي طَالِبٍ وَأُسَامَةَ بْنَ زَيْدٍ حِينَ اسْتَلْبَثَ الْوَحْىُ يَسْأَلُهُمَا، وَهْوَ يَسْتَشِيرُهُمَا فِي فِرَاقِ أَهْلِهِ، فَأَمَّا أُسَامَةُ فَأَشَارَ بِالَّذِي يَعْلَمُ مِنْ بَرَاءَةِ أَهْلِهِ، وَأَمَّا عَلِيٌّ فَقَالَ لَمْ يُضَيِّقِ اللَّهُ عَلَيْكَ، وَالنِّسَاءُ سِوَاهَا كَثِيرٌ، وَسَلِ الْجَارِيَةَ تَصْدُقْكَ. فَقَالَ " هَلْ رَأَيْتِ مِنْ شَىْءٍ يَرِيبُكِ ". قَالَتْ مَا رَأَيْتُ أَمْرًا أَكْثَرَ مِنْ أَنَّهَا جَارِيَةٌ حَدِيثَةُ السِّنِّ تَنَامُ عَنْ عَجِينِ أَهْلِهَا فَتَأْتِي الدَّاجِنُ فَتَأْكُلُهُ. فَقَامَ عَلَى الْمِنْبَرِ فَقَالَ " يَا مَعْشَرَ الْمُسْلِمِينَ مَنْ يَعْذِرُنِي مِنْ رَجُلٍ بَلَغَنِي أَذَاهُ فِي أَهْلِي، وَاللَّهِ مَا عَلِمْتُ عَلَى أَهْلِي إِلاَّ خَيْرًا ". فَذَكَرَ بَرَاءَةَ عَائِشَةَ. وَقَالَ أَبُو أُسَامَةَ عَنْ هِشَامٍ.

Reference : Sahih al-Bukhari 7369
In-book reference : Book 96, Hadith 96
USC-MSA web (English) reference : Vol. 9, Book 92, Hadith 462
(deprecated numbering scheme)

Narrated Aisha:

Allah's Messenger (ﷺ) addressed the people, and after praising and glorifying Allah, he said, "What do you suggest me regarding those people who are abusing my wife? I have never known anything bad about her." The sub-narrator, `Urwa, said: When `Aisha was told of the slander, she said, "O Allah's Apostle! Will you allow me to go to

my parents' home?" He allowed her and sent a slave along with her. An Ansari man said, "Subhanaka! It is not right for us to speak about this. Subhanaka! This is a great lie!"

حَدَّثَنِي مُحَمَّدُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ أَبِي زَكَرِيَّاءَ الْغَسَّانِيُّ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَطَبَ النَّاسَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَقَالَ " مَا تُشِيرُونَ عَلَىَّ فِي قَوْمٍ يَسُبُّونَ أَهْلِي مَا عَلِمْتُ عَلَيْهِمْ مِنْ سُوءٍ قَطُّ ". وَعَنْ عُرْوَةَ قَالَ لَمَّا أُخْبِرَتْ عَائِشَةُ بِالأَمْرِ قَالَتْ يَا رَسُولَ اللَّهِ أَتَأْذَنُ لِي أَنْ أَنْطَلِقَ إِلَى أَهْلِي. فَأَذِنَ لَهَا وَأَرْسَلَ مَعَهَا الْغُلاَمَ. وَقَالَ رَجُلٌ مِنَ الأَنْصَارِ سُبْحَانَكَ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا، سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ.

Reference	: Sahih al-Bukhari 7370
In-book reference	: Book 96, Hadith 97
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 92, Hadith 463

97 - The Book of Oneness, Uniqueness of Allah (Tawheed) (7371 - 7563)
كتاب التوحيد

(1) Chapter: The Prophet (saws) inviting his followers to Tauhid of Allah

(1) باب مَا جَاءَ فِي دُعَاءِ النَّبِيِّ صلى الله عليه وسلم أُمَّتَهُ إِلَى تَوْحِيدِ اللَّهِ تَبَارَكَ وَتَعَلَى

Narrated Ibn 'Abbas (ra):

The Prophet (ﷺ) (ﷺ) sent Mu'adh to Yemen.

حَدَّثَنَا أَبُو عَاصِمٍ، حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ، رضى الله عنهما أَنَّ النَّبِيَّ صلى الله عليه وسلم بَعَثَ مُعَاذًا إِلَى الْيَمَنِ.

Reference	: Sahih al-Bukhari 7371
In-book reference	: Book 97, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 93, Hadith 469

Narrated Ibn `Abbas:

When the Prophet (ﷺ) sent Mu`adh to Yemen, he said to him, "You are going to a nation from the people of the Scripture, so let the first thing to which you will invite them, be the Tauhid of Allah. If they learn that, tell them that Allah has enjoined on them, five prayers to be offered in one day and one night. And if they pray, tell them that Allah has enjoined on them Zakat of their properties and it is to be taken from the rich among them and given to the poor. And if they agree to that, then take from them Zakat but avoid the best property of the people."

وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ، حَدَّثَنَا الْفَضْلُ بْنُ الْعَلاَءِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أُمَيَّةَ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ صَيْفِيٍّ، أَنَّهُ سَمِعَ أَبَا مَعْبَدٍ، مَوْلَى ابْنِ عَبَّاسٍ يَقُولُ سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ لَمَّا بَعَثَ النَّبِيُّ صلى الله عليه وسلم مُعَاذًا نَحْوَ الْيَمَنِ قَالَ لَهُ " إِنَّكَ تَقْدَمُ عَلَى قَوْمٍ مِنْ أَهْلِ الْكِتَابِ فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَى أَنْ يُوَحِّدُوا اللَّهَ تَعَالَى فَإِذَا عَرَفُوا ذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ، فَإِذَا صَلُّوا فَأَخْبِرْهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ زَكَاةً فِي أَمْوَالِهِمْ تُؤْخَذُ مِنْ غَنِيِّهِمْ فَتُرَدُّ عَلَى فَقِيرِهِمْ، فَإِذَا أَقَرُّوا بِذَلِكَ فَخُذْ مِنْهُمْ وَتَوَقَّ كَرَائِمَ أَمْوَالِ النَّاسِ ".

Reference	: Sahih al-Bukhari 7372
In-book reference	: Book 97, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 469

Narrated Mu`adh bin Jabal:

The Prophet (ﷺ) said, "O Mu`adh! Do you know what Allah's Right upon His slaves is?" I said, "Allah and His Apostle know best." The Prophet (ﷺ) said, "To worship Him (Allah) Alone and to join none in worship with Him (Allah). Do you know what their right upon Him is?" I replied, "Allah and His Apostle know best." The Prophet (ﷺ) said, "Not to punish them (if they do so).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي حَصِينٍ، وَالأَشْعَثِ بْنِ سُلَيْمٍ، سَمِعَا الأَسْوَدَ بْنَ هِلاَلٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " يَا مُعَاذُ أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ ". قَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ " أَنْ يَعْبُدُوهُ وَلاَ يُشْرِكُوا بِهِ شَيْئًا، أَتَدْرِي مَا حَقُّهُمْ عَلَيْهِ ". قَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ " أَنْ لاَ يُعَذِّبَهُمْ ".

Reference	: Sahih al-Bukhari 7373
In-book reference	: Book 97, Hadith 3

USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 470
(deprecated numbering scheme)

Narrated Abu Sa`id Al-Khudri:

A man heard another man reciting (in the prayers): 'Say (O Muhammad): "He is Allah, the One." (112.1) And he recited it repeatedly. When it was morning, he went to the Prophet (ﷺ) and informed him about that as if he considered that the recitation of that Sura by itself was not enough. Allah's Messenger (ﷺ) said, "By Him in Whose Hand my life is, it is equal to one-third of the Qur'an."

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَجُلاً، سَمِعَ رَجُلاً، يَقْرَأُ {قُلْ هُوَ اللَّهُ أَحَدٌ} يُرَدِّدُهَا، فَلَمَّا أَصْبَحَ جَاءَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَذَكَرَ لَهُ ذَلِكَ، وَكَأَنَّ الرَّجُلَ يَتَقَالُّهَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ ". زَادَ إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ، أَخْبَرَنِي أَخِي، قَتَادَةُ بْنُ النُّعْمَانِ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference : Sahih al-Bukhari 7374
In-book reference : Book 97, Hadith 4
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 471
(deprecated numbering scheme)

Narrated `Aisha:

The Prophet (ﷺ) sent (an army unit) under the command of a man who used to lead his companions in the prayers and would finish his recitation with (the Sura 112): 'Say (O Muhammad): "He is Allah, the One." ' (112.1) When they returned (from the battle), they mentioned that to the Prophet. He said (to them), "Ask him why he does so." They asked him and he said, "I do so because it mentions the qualities of the Beneficent and I love to recite it (in my prayer)." The Prophet; said (to them), "Tell him that Allah loves him."

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنَا عَمْرٌو، عَنِ ابْنِ أَبِي هِلاَلٍ، أَنَّ أَبَا الرِّجَالِ، مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ حَدَّثَهُ عَنْ أُمِّهِ، عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ وَكَانَتْ فِي حَجْرِ عَائِشَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صلى الله عليه وسلم بَعَثَ رَجُلاً عَلَى سَرِيَّةٍ، وَكَانَ يَقْرَأُ لأَصْحَابِهِ فِي صَلاَتِهِ فَيَخْتِمُ بِ ـ {قُلْ هُوَ اللَّهُ أَحَدٌ} فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ " سَلُوهُ لأَىِّ شَىْءٍ يَصْنَعُ ذَلِكَ ". فَسَأَلُوهُ فَقَالَ لأَنَّهَا صِفَةُ الرَّحْمَنِ، وَأَنَا أُحِبُّ أَنْ أَقْرَأَ بِهَا. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَخْبِرُوهُ أَنَّ اللَّهَ يُحِبُّهُ ".

Reference : Sahih al-Bukhari 7375
In-book reference : Book 97, Hadith 5
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 472
(deprecated numbering scheme)

(2) Chapter: “Say: Invoke Allah or invoke the Most Gracious, by whatever name you invoke Him, for to Him belong the Best Names.”

(2) بَابُ قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى: {قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الأَسْمَاءُ الْحُسْنَى}

Narrated Jarir bin `Abdullah:

Allah's Messenger (ﷺ) said, "Allah will not be merciful to those who are not merciful to mankind."

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، وَأَبِي، ظَبْيَانَ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَرْحَمُ اللَّهُ مَنْ لاَ يَرْحَمُ النَّاسَ ".

Reference : Sahih al-Bukhari 7376
In-book reference : Book 97, Hadith 6
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 473
(deprecated numbering scheme)

Narrated Usama bin Zaid:

We were with the Prophet (ﷺ) when suddenly there came to him a messenger from one of his daughters who was asking him to come and see her son who was dying. The Prophet (ﷺ) said (to the messenger), "Go back and tell her that whatever Allah takes is His, and whatever He gives is His, and everything with Him has a limited fixed term (in this world). So order her to be patient and hope for Allah's reward." But she sent the messenger to the Prophet (ﷺ) again, swearing that he should come to her. So the Prophet got up, and so did Sa`d bin 'Ubada and Mu`adh bin Jabal (and went to her). When the child was brought to the Prophet (ﷺ) his breath was disturbed in his chest as if it were in a water skin. On that the eyes of the Prophet (ﷺ) became flooded with tears, whereupon Sa`d said to him, "O Allah's Messenger (ﷺ)! What is this?" The Prophet (ﷺ) said, "This is mercy which Allah has put in the heart of His slaves, and Allah bestows His mercy only on those of His slaves who are merciful (to others)."

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، قَالَ كُنَّا عِنْدَ النَّبِيِّ صلى الله عليه وسلم إِذْ جَاءَهُ رَسُولُ إِحْدَى بَنَاتِهِ يَدْعُوهُ إِلَى ابْنِهَا فِي الْمَوْتِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " ارْجِعْ فَأَخْبِرْهَا أَنَّ لِلَّهِ مَا أَخَذَ، وَلَهُ مَا أَعْطَى، وَكُلُّ شَىْءٍ عِنْدَهُ بِأَجَلٍ مُسَمًّى، فَمُرْهَا فَلْتَصْبِرْ وَلْتَحْتَسِبْ ". فَأَعَادَتِ الرَّسُولَ أَنَّهَا أَقْسَمَتْ لَتَأْتِيَنَّهَا، فَقَامَ النَّبِيُّ صلى الله عليه وسلم وَقَامَ مَعَهُ سَعْدُ بْنُ عُبَادَةَ وَمُعَاذُ بْنُ جَبَلٍ، فَدُفِعَ الصَّبِيُّ إِلَيْهِ وَنَفْسُهُ تَقَعْقَعُ كَأَنَّهَا فِي شَنٍّ فَفَاضَتْ عَيْنَاهُ فَقَالَ لَهُ سَعْدٌ يَا رَسُولَ اللَّهِ. قَالَ " هَذِهِ رَحْمَةٌ جَعَلَهَا اللَّهُ فِي قُلُوبِ عِبَادِهِ، وَإِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرُّحَمَاءَ ".

Reference	: Sahih al-Bukhari 7377
In-book reference	: Book 97, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 474

(3) Chapter: “Verily Allah is the All-Provider, Owner of Power, the Most Strong.” (3) بَابُ قَوْلِ اللَّهِ تَعَالَى: {إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ}

Narrated Abu Musa Al-Ash`ari:

The Prophet (ﷺ) said, "None is more patient than Allah against the harmful and annoying words He hears (from the people): They ascribe children to Him, yet He bestows upon them health and provision .

حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَا أَحَدٌ أَصْبَرُ عَلَى أَذًى سَمِعَهُ مِنَ اللَّهِ، يَدَّعُونَ لَهُ الْوَلَدَ، ثُمَّ يُعَافِيهِمْ وَيَرْزُقُهُمْ ".

Reference	: Sahih al-Bukhari 7378
In-book reference	: Book 97, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 475

(4) Chapter: “(He Alone is) the All-Knower of the Unseen, and He reveals to none His Unseen.” (4) بَابُ قَوْلِ اللَّهِ تَعَالَى: {عَالِمُ الْغَيْبِ فَلاَ يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا}

وَ{إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ} وَ{أَنْزَلَهُ بِعِلْمِهِ} وَ{مَا تَحْمِلُ مِنْ أُنْثَى وَلاَ تَضَعُ إِلاَّ بِعِلْمِهِ}، {إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ} قَالَ يَحْيَى الظَّاهِرُ عَلَى كُلِّ شَيْءٍ عِلْمًا، وَالْبَاطِنُ عَلَى كُلِّ شَيْءٍ عِلْمًا.

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "The keys of the unseen are five and none knows them but Allah: (1) None knows (the sex) what is in the womb, but Allah: (2) None knows what will happen tomorrow, but Allah; (3) None knows when it will rain, but Allah; (4) None knows where he will die, but Allah (knows that); (5) and none knows when the Hour will be established, but Allah."

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَفَاتِيحُ الْغَيْبِ خَمْسٌ لاَ يَعْلَمُهَا إِلاَّ اللَّهُ، لاَ يَعْلَمُ مَا تَغِيضُ الأَرْحَامُ إِلاَّ اللَّهُ، وَلاَ يَعْلَمُ مَا فِي غَدٍ إِلاَّ اللَّهُ، وَلاَ يَعْلَمُ مَتَى يَأْتِي الْمَطَرُ أَحَدٌ إِلاَّ اللَّهُ، وَلاَ تَدْرِي نَفْسٌ بِأَىِّ أَرْضٍ تَمُوتُ إِلاَّ اللَّهُ، وَلاَ يَعْلَمُ مَتَى تَقُومُ السَّاعَةُ إِلاَّ اللَّهُ ".

Reference	: Sahih al-Bukhari 7379
In-book reference	: Book 97, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 476

Narrated Masruq:

`Aisha said, "If anyone tells you that Muhammad has seen his Lord, he is a liar, for Allah says: 'No vision can grasp Him.' (6.103) And if anyone tells you that Muhammad has seen the Unseen, he is a liar, for Allah says: "None has the knowledge of the Unseen but Allah."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ مَنْ حَدَّثَكَ أَنَّ مُحَمَّدًا صلى الله عليه وسلم رَأَى رَبَّهُ فَقَدْ كَذَبَ وَهْوَ يَقُولُ {لاَ تُدْرِكُهُ الأَبْصَارُ} وَمَنْ حَدَّثَكَ أَنَّهُ يَعْلَمُ الْغَيْبَ فَقَدْ كَذَبَ، وَهْوَ يَقُولُ لاَ يَعْلَمُ الْغَيْبَ إِلاَّ اللَّهُ.

Reference	: Sahih al-Bukhari 7380
In-book reference	: Book 97, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 477

(5) Chapter: "...the One Free from all defects, the Giver of security..." (5) باب قَوْلِ اللَّهِ تَعَالَى {السَّلاَمُ الْمُؤْمِنُ}

Narrated `Abdullah:

We used to pray behind the Prophet (ﷺ) and used to say: "As-Salamu 'Al-Allah. The Prophet (ﷺ) said, "Allah himself is As-Salam (Name of Allah), so you should say: 'at-Tahiyatu lil-lahi was-sala-watu wattaiyibatu, as-salamu `alaika aiyyuha-n-nabiyyu wa rahmatu-l-lahi wa barakatuhu, as-salamu `alaina wa `ala `ibadi-l-lahi as-salihin. Ashhadu an la ilaha il-lallah, wa ash-hadu anna Muhammadan `abduhu wa rasuluhu."'

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا مُغِيرَةُ، حَدَّثَنَا شَقِيقُ بْنُ سَلَمَةَ، قَالَ قَالَ عَبْدُ اللَّهِ كُنَّا نُصَلِّي خَلْفَ النَّبِيِّ صلى الله عليه وسلم فَنَقُولُ السَّلاَمُ عَلَى اللَّهِ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ اللَّهَ هُوَ السَّلاَمُ وَلَكِنْ قُولُوا التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ".

Reference	: Sahih al-Bukhari 7381
In-book reference	: Book 97, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 478

(6) Chapter: "The King of mankind." (6) باب قَوْلِ اللَّهِ تَعَالَى {مَلِكِ النَّاسِ}

فِيهِ ابْنُ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "On the Day of Resurrection Allah will hold the whole earth and fold the heaven with His right hand and say, 'I am the King: where are the kings of the earth?" '

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يَقْبِضُ اللَّهُ الأَرْضَ يَوْمَ الْقِيَامَةِ، وَيَطْوِي السَّمَاءَ بِيَمِينِهِ ثُمَّ يَقُولُ أَنَا الْمَلِكُ أَيْنَ مُلُوكُ الأَرْضِ ". وَقَالَ شُعَيْبٌ وَالزُّبَيْدِيُّ وَابْنُ مُسَافِرٍ وَإِسْحَاقُ بْنُ يَحْيَى عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ.

Reference : Sahih al-Bukhari 7382
In-book reference : Book 97, Hadith 12
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 479
(deprecated numbering scheme)

(7) Chapter: “And He is the All-Mighty, the All-Wise.”

(7) باب قَوْلِ اللَّهِ تَعَالَى {وَهْوَ الْعَزِيزُ الْحَكِيمُ}

{سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ}، {وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ} وَمَنْ حَلَفَ بِعِزَّةِ اللَّهِ وَصِفَاتِهِ.

وَقَالَ أَنَسٌ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَقُولُ جَهَنَّمُ قَطْ قَطْ وَعِزَّتِكَ».

وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَبْقَى رَجُلٌ بَيْنَ الْجَنَّةِ وَالنَّارِ آخِرُ أَهْلِ النَّارِ دُخُولاً الْجَنَّةَ، فَيَقُولُ رَبِّ اصْرِفْ وَجْهِي عَنِ النَّارِ، لاَ وَعِزَّتِكَ لاَ أَسْأَلُكَ غَيْرَهَا» قَالَ أَبُو سَعِيدٍ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ لَكَ ذَلِكَ وَعَشَرَةُ أَمْثَالِهِ».

وَقَالَ أَيُّوبُ وَعِزَّتِكَ لاَ غِنَى بِي عَنْ بَرَكَتِكَ.

Narrated Ibn `Abbas:

The Prophet (ﷺ) used to say, "I seek refuge (with YOU) by Your 'Izzat, None has the right to be worshipped but You Who does not die while the Jinns and the human beings die."

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقُولُ " أَعُوذُ بِعِزَّتِكَ الَّذِي لاَ إِلَهَ إِلاَّ أَنْتَ، الَّذِي لاَ يَمُوتُ وَالْجِنُّ وَالإِنْسُ يَمُوتُونَ ".

Reference : Sahih al-Bukhari 7383
In-book reference : Book 97, Hadith 13
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 480
(deprecated numbering scheme)

Narrated Anas:

The Prophet (ﷺ) said, "(The people will be thrown into Hell (Fire) and it will keep on saying, 'Is there any more?' till the Lord of the worlds puts His Foot over it, whereupon its different sides will come close to each other, and it will say, 'Qad! Qad! (enough! enough!) By Your 'Izzat (Honor and Power) and YOUR KARAM (Generosity)!' Paradise will remain spacious enough to accommodate more people until Allah will create some more people and let them dwell in the superfluous space of Paradise. "

حَدَّثَنَا ابْنُ أَبِي الأَسْوَدِ، حَدَّثَنَا حَرَمِيٌّ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يُلْقَى فِي النَّارِ ". وَقَالَ لِي خَلِيفَةُ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ. وَعَنْ مُعْتَمِرٍ سَمِعْتُ أَبِي عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَزَالُ يُلْقَى فِيهَا وَتَقُولُ هَلْ مِنْ مَزِيدٍ. حَتَّى يَضَعَ فِيهَا رَبُّ الْعَالَمِينَ قَدَمَهُ فَيَنْزَوِي بَعْضُهَا إِلَى بَعْضٍ، ثُمَّ تَقُولُ قَدْ قَدْ بِعِزَّتِكَ وَكَرَمِكَ. وَلاَ تَزَالُ الْجَنَّةُ تَفْضُلُ حَتَّى يُنْشِئَ اللَّهُ لَهَا خَلْقًا فَيُسْكِنَهُمْ فَضْلَ الْجَنَّةِ ".

Reference : Sahih al-Bukhari 7384
In-book reference : Book 97, Hadith 14
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 481
(deprecated numbering scheme)

(8) Chapter: “And it is He Who has created the heavens and the earth in truth...”

(8) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالأَرْضَ بِالْحَقِّ}

Narrated Ibn 'Abbas:

The Prophet (ﷺ) used to invoke Allah at night, saying, "O Allah: All the Praises are for You: You are the Lord of the Heavens and the Earth. All the Praises are for You; You are the Maintainer of the Heaven and the Earth and whatever is in them. All the Praises are for You; You are the Light of the Heavens and the Earth. Your Word is the Truth, and Your Promise is the Truth, and the Meeting with You is the Truth, and Paradise is the Truth, and the (Hell) Fire is the Truth, and the Hour is the Truth. O Allah! I surrender myself to You, and I believe in You and I depend upon You, and I repent to You and with You (Your evidences) I stand against my opponents, and to you I leave the judgment (for those who refuse my message). O Allah! Forgive me my sins that I did in the past or will do in the future, and also the sins I did in secret or in public. You are my only God (Whom I worship) and there is no other God for me (i.e. I worship none but You)."

Narrated Sufyan:

(regarding the above narration) that the Prophet (ﷺ) added, "You are the Truth, and Your Word is the Truth."

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَدْعُو مِنَ اللَّيْلِ " اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَوَاتِ وَالأَرْضِ، لَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالأَرْضِ، قَوْلُكَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَأَسْرَرْتُ وَأَعْلَنْتُ، أَنْتَ إِلَهِي لاَ إِلَهَ لِي غَيْرُكَ ". حَدَّثَنَا ثَابِتُ بْنُ مُحَمَّدٍ حَدَّثَنَا سُفْيَانُ بِهَذَا وَقَالَ أَنْتَ الْحَقُّ وَقَوْلُكَ الْحَقُّ.

Reference	: Sahih al-Bukhari 7385
In-book reference	: Book 97, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 482

(9) Chapter: “And Allah is Ever All-Hearer, All-Seer.” (9) باب قَوْلِ اللَّهِ تَعَالَى {وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا}

وَقَالَ الأَعْمَشُ عَنْ تَمِيمٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتِ الْحَمْدُ لِلَّهِ الَّذِي وَسِعَ سَمْعُهُ الأَصْوَاتَ، فَأَنْزَلَ اللَّهُ تَعَالَى عَلَى النَّبِيِّ صلى الله عليه وسلم {قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا}

Narrated Abu Musa:

We were with the Prophet (ﷺ) on a journey, and whenever we ascended a high place, we used to say, "Allahu Akbar." The Prophet (ﷺ) said, "Don't trouble yourselves too much! You are not calling a deaf or an absent person, but you are calling One Who Hears, Sees, and is very near." Then he came to me while I was saying in my heart, "La hawla wala quwwatta illa billah (There is neither might nor power but with Allah)." He said, to me, "O `Abdullah bin Qais! Say, 'La hawla wala quwwata illa billah (There is neither might nor power but with Allah), for it is one of the treasures of Paradise." Or said, "Shall I tell you of it?"

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى، قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي سَفَرٍ فَكُنَّا إِذَا عَلَوْنَا كَبَّرْنَا فَقَالَ " ارْبَعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لاَ تَدْعُونَ أَصَمَّ وَلاَ غَائِبًا، تَدْعُونَ سَمِيعًا بَصِيرًا قَرِيبًا ". ثُمَّ أَتَى عَلَيَّ وَأَنَا أَقُولُ فِي نَفْسِي لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ. فَقَالَ لِي " يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ قُلْ لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ. فَإِنَّهَا كَنْزٌ مِنْ كُنُوزِ الْجَنَّةِ ". أَوْ قَالَ أَلاَ أَدُلُّكَ بِهِ.

Reference	: Sahih al-Bukhari 7386
In-book reference	: Book 97, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 484

Narrated `Abdullah bin `Amr:

Abu Bakr As-Siddiq said to the Prophet (ﷺ) "O Allah's Messenger (ﷺ)! Teach me an invocation with which I may invoke Allah in my prayers." The Prophet (ﷺ) said, "Say: O Allah! I have wronged my soul very much (oppressed myself), and none forgives the sins but You; so please bestow Your Forgiveness upon me. No doubt, You are the Oft-Forgiving, Most Merciful."

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، حَدَّثَنِي ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، عَنْ يَزِيدَ، عَنْ أَبِي الْخَيْرِ، سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو، أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ ـ رضى الله عنه ـ قَالَ لِلنَّبِيِّ صلى الله عليه وسلم يَا رَسُولَ اللَّهِ عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلاَتِي‏.‏ قَالَ ‏"‏ قُلِ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ، فَاغْفِرْ لِي مِنْ عِنْدِكَ مَغْفِرَةً، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 7387, 7388
In-book reference	: Book 97, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 485

Narrated `Aisha:

The Prophet (ﷺ) said, "Gabriel called me and said, 'Allah has heard the statement of your people and what they replied to you.'"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي عُرْوَةُ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ حَدَّثَتْهُ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ إِنَّ جِبْرِيلَ عَلَيْهِ السَّلاَمُ نَادَانِي قَالَ إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ وَمَا رَدُّوا عَلَيْكَ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 7389
In-book reference	: Book 97, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 486

(10) Chapter: “Say: He has power to (send torment on you from above)...”

(10) باب قَوْلِ اللَّهِ تَعَالَى {قُلْ هُوَ الْقَادِرُ}

Narrated Jabir bin `Abdullah:

As-Salami: Allah's Messenger (ﷺ) used to teach his companions to perform the prayer of Istikhara for each and every matter just as he used to teach them the Suras from the Qur'an He used to say, "If anyone of you intends to do some thing, he should offer a two rak`at prayer other than the compulsory prayers, and after finishing it, he should say: O Allah! I consult You, for You have all knowledge, and appeal to You to support me with Your Power and ask for Your Bounty, for You are able to do things while I am not, and You know while I do not; and You are the Knower of the Unseen. O Allah If You know It this matter (name your matter) is good for me both at present and in the future, (or in my religion), in my this life and in the Hereafter, then fulfill it for me and make it easy for me, and then bestow Your Blessings on me in that matter. O Allah! If You know that this matter is not good for me in my religion, in my this life and in my coming Hereafter (or at present or in the future), then divert me from it and choose for me what is good wherever it may be, and make me be pleased with it." (See Hadith No. 391, Vol. 8)

حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا مَعْنُ بْنُ عِيسَى، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِي، قَالَ سَمِعْتُ مُحَمَّدَ بْنَ الْمُنْكَدِرِ، يُحَدِّثُ عَبْدَ اللَّهِ بْنَ الْحَسَنِ يَقُولُ أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ السَّلَمِيُّ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُعَلِّمُ أَصْحَابَهُ الاِسْتِخَارَةَ فِي الأُمُورِ كُلِّهَا، كَمَا يُعَلِّمُ السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ ‏"‏ إِذَا هَمَّ أَحَدُكُمْ بِالأَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ ثُمَّ لِيَقُلِ اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ، فَإِنَّكَ تَقْدِرُ وَلاَ أَقْدِرُ، وَتَعْلَمُ وَلاَ أَعْلَمُ، وَأَنْتَ عَلاَّمُ الْغُيُوبِ، اللَّهُمَّ فَإِنْ كُنْتَ تَعْلَمُ هَذَا الأَمْرَ ـ ثُمَّ تُسَمِّيهِ بِعَيْنِهِ ـ خَيْرًا لِي فِي عَاجِلِ أَمْرِي وَآجِلِهِ ـ قَالَ أَوْ فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي ـ فَاقْدُرْهُ لِي، وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ، اللَّهُمَّ وَإِنْ كُنْتَ تَعْلَمُ أَنَّهُ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي ـ أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ ـ فَاصْرِفْنِي عَنْهُ، وَاقْدُرْ لِيَ الْخَيْرَ حَيْثُ كَانَ، ثُمَّ رَضِّنِي بِهِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 7390
In-book reference	: Book 97, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 487

(11) Chapter: The One Who turns the hearts

(11) بَابُ مُقَلِّبِ الْقُلُوبِ وَقَوْلِ اللَّهِ تَعَالَى: {وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ}

Narrated `Abdullah:

The Prophet (ﷺ) frequently used to swear, "No, by the One Who turns the hearts."

حَدَّثَنِي سَعِيدُ بْنُ سُلَيْمَانَ، عَنِ ابْنِ الْمُبَارَكِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ، قَالَ أَكْثَرُ مَا كَانَ النَّبِيُّ صلى الله عليه وسلم يَحْلِفُ " لاَ وَمُقَلِّبِ الْقُلُوبِ ".

Reference	: Sahih al-Bukhari 7391
In-book reference	: Book 97, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 488

(12) Chapter: Allah has one hundred Names less One

(12) باب إِنَّ لِلَّهِ مِائَةَ اسْمٍ إِلاَّ وَاحِدًا

قَالَ ابْنُ عَبَّاسٍ ذُو الْجَلاَلِ الْعَظَمَةِ، الْبَرُّ اللَّطِيفُ.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah has ninety-nine Names, one-hundred less one; and he who memorized them all by heart will enter Paradise." To count something means to know it by heart.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً إِلاَّ وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ ". {أَحْصَيْنَاهُ} حَفِظْنَاهُ.

Reference	: Sahih al-Bukhari 7392
In-book reference	: Book 97, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 489

(13) Chapter: Asking Allah with His Names and seeking refuge with them

(13) باب السُّؤَالِ بِأَسْمَاءِ اللَّهِ تَعَالَى، وَالاِسْتِعَاذَةِ بِهَا

Narrated Abu Huraira:

The Prophet (ﷺ) said, "When anyone of you goes to bed, he should dust it off thrice with the edge of his garment, and say: Bismika Rabbi Wada`tu janbi, wa bika arfa'hu. In amsakta nafsi faghfir laha, wa in arsaltaha fahfazha bima tahfaz bihi 'ibadaka-s-salihin."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي مَالِكٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا جَاءَ أَحَدُكُمْ فِرَاشَهُ فَلْيَنْفُضْهُ بِصَنِفَةِ ثَوْبِهِ ثَلاَثَ مَرَّاتٍ، وَلْيَقُلْ بِاسْمِكَ رَبِّ وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكْتَ نَفْسِي فَاغْفِرْ لَهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ ". تَابَعَهُ يَحْيَى وَبِشْرُ بْنُ الْمُفَضَّلِ عَنْ عُبَيْدِ اللَّهِ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم. وَزَادَ زُهَيْرٌ وَأَبُو ضَمْرَةَ وَإِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ عَنْ عُبَيْدِ اللَّهِ عَنْ سَعِيدٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم. وَرَوَاهُ ابْنُ عَجْلاَنَ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 7393
In-book reference	: Book 97, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 490

Narrated Hudhaifah:

When the Prophet (ﷺ) went to bed, he used to say, "Allahumma bismika ahya wa amut." And when he woke up in the mornings he used to say, "Al-hamdu li l-lahi al-ladhi ahyana ba'da ma amatana wa ilaihi-nnushur."

حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ، عَنْ رِبْعِيٍّ، عَنْ حُذَيْفَةَ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ " اللَّهُمَّ بِاسْمِكَ أَحْيَا وَأَمُوتُ ". وَإِذَا أَصْبَحَ قَالَ " الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ ".

Reference	: Sahih al-Bukhari 7394
In-book reference	: Book 97, Hadith 23
USC-MSA web (English) reference	: Vol. 9, Book 93, Hadith 491

(deprecated numbering scheme)

Narrated Abu Dharr:

When the Prophet (ﷺ) went to bed at night, he used to say: "Bismika namutu wa nahya." And when he got up in the morning, he used to say, "Al hamdu li l-lahi al-ladhi ahyana ba'da ma amatana, wa ilaihi-nnushur."

حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ، حَدَّثَنَا شَيْبَانُ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ، عَنْ أَبِي ذَرٍّ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ قَالَ " بِاسْمِكَ نَمُوتُ وَنَحْيَا، فَإِذَا اسْتَيْقَظَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ ".

Reference : Sahih al-Bukhari 7395
In-book reference : Book 97, Hadith 24
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 492
(deprecated numbering scheme)

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) said, "If anyone of you, when intending to have a sexual relation (sleep) with his wife, says: Bismillah, Allahumma jannibna ashShaitan, wa Jannib ash-Shaitana ma razaqtana, Satan would never harm that child, should it be ordained that they will have one. (Because of that sleep).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ أَنَّ أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ فَقَالَ بِاسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا. فَإِنَّهُ إِنْ يُقَدَّرْ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ لَمْ يَضُرُّهُ شَيْطَانٌ أَبَدًا ".

Reference : Sahih al-Bukhari 7396
In-book reference : Book 97, Hadith 25
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 493
(deprecated numbering scheme)

Narrated `Adi bin Hatim:

I asked the Prophet, "I send off (for a game) my trained hunting dogs; (what is your verdict concerning the game they hunt?" He said, "If you send off your trained hunting dogs and mention the Name of Allah, then, if they catch some game, eat (thereof). And if you hit the game with a mi'rad (a hunting tool) and it wounds it, you can eat (it).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا فُضَيْلٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ سَأَلْتُ النَّبِيَّ صلى الله عليه وسلم قُلْتُ أُرْسِلُ كِلاَبِي الْمُعَلَّمَةَ. قَالَ " إِذَا أَرْسَلْتَ كِلاَبَكَ الْمُعَلَّمَةَ وَذَكَرْتَ اسْمَ اللَّهِ فَأَمْسَكْنَ فَكُلْ، وَإِذَا رَمَيْتَ بِالْمِعْرَاضِ فَخَزَقَ فَكُلْ ".

Reference : Sahih al-Bukhari 7397
In-book reference : Book 97, Hadith 26
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 494
(deprecated numbering scheme)

Narrated `Aisha:

The people said to the Prophet (ﷺ) , "O Allah's Messenger (ﷺ)! Here are people who have recently embraced Islam and they bring meat, and we do not know whether they had mentioned Allah's Name while slaughtering the animals or not." The Prophet (ﷺ) said, "You should mention Allah's Name and eat."

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، قَالَ سَمِعْتُ هِشَامَ بْنَ عُرْوَةَ، يُحَدِّثُ عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ قَالُوا يَا رَسُولَ اللَّهِ إِنَّ هُنَا أَقْوَامًا حَدِيثًا عَهْدُهُمْ بِشِرْكٍ، يَأْتُونَا بِلُحْمَانٍ لاَ نَدْرِي يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا أَمْ لاَ. قَالَ " اذْكُرُوا أَنْتُمُ اسْمَ اللَّهِ وَكُلُوا ". تَابَعَهُ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ وَالدَّرَاوَرْدِيُّ وَأُسَامَةُ بْنُ حَفْصٍ.

Reference : Sahih al-Bukhari 7398
In-book reference : Book 97, Hadith 27

USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 9, Book 93, Hadith 495

Narrated Anas:

The Prophet (ﷺ) slaughtered two rams as sacrifice and mentioned Allah's Name and said, "Allahu-Akbar" while slaughtering).

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ ضَحَّى النَّبِيُّ صلى الله عليه وسلم بِكَبْشَيْنِ، يُسَمِّي وَيُكَبِّرُ.

Reference	: Sahih al-Bukhari 7399
In-book reference	: Book 97, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 496

Narrated Jundab:

That he witnessed the Prophet (ﷺ) on the Day of Nahr. The Prophet (ﷺ) offered prayer and then delivered a sermon saying, "Whoever slaughtered his sacrifice before offering prayer, should slaughter another animal in place of the first; and whoever has not yet slaughtered any, should slaughter a sacrifice and mention Allah's Name while doing so."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدَبٍ، أَنَّهُ شَهِدَ النَّبِيَّ صلى الله عليه وسلم يَوْمَ النَّحْرِ صَلَّى ثُمَّ خَطَبَ فَقَالَ " مَنْ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ فَلْيَذْبَحْ مَكَانَهَا أُخْرَى، وَمَنْ لَمْ يَذْبَحْ فَلْيَذْبَحْ بِاسْمِ اللَّهِ ".

Reference	: Sahih al-Bukhari 7400
In-book reference	: Book 97, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 497

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "Do not swear by your fathers; and whoever wants to swear should swear by Allah."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا وَرْقَاءُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تَحْلِفُوا بِآبَائِكُمْ، وَمَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ ".

Reference	: Sahih al-Bukhari 7401
In-book reference	: Book 97, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 498

(14) Chapter: Adh-Dhat, His Qualities and His Names

(14) باب مَا يُذْكَرُ فِي الذَّاتِ وَالنُّعُوتِ وَأَسَامِي اللَّهِ

وَقَالَ خُبَيْبٌ وَذَلِكَ فِي ذَاتِ الإِلَهِ. فَذَكَرَ الذَّاتَ بِاسْمِهِ تَعَالَى.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) sent ten persons to bring the enemy's secrets and Khubaib Al-Ansari was one of them. 'Ubaidullah bin 'Iyad told me that the daughter of Al-Harith told him that when they gathered (to kill Khubaib Al Ansari) he asked for a razor to clean his pubic region, and when they had taken him outside the sanctuary of Mecca in order to kill him, he said in verse, "I don't care if I am killed as a Muslim, on any side (of my body) I may be killed in Allah's Cause; for that is for the sake of Allah's very Self; and if He will, He will bestow His Blessings upon the torn pieces of my body." Then Ibn Al-Harith killed him, and the Prophet (ﷺ) informed his companions of the death of those (ten men) on the very day they were killed.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي عَمْرُو بْنُ أَبِي سُفْيَانَ بْنِ أَسِيدِ بْنِ جَارِيَةَ الثَّقَفِيُّ ـ حَلِيفٌ لِبَنِي زُهْرَةَ وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ ـ أَنَّ أَبَا هُرَيْرَةَ قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَشْرَةً مِنْهُمْ خُبَيْبٌ الأَنْصَارِيُّ، فَأَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عِيَاضٍ أَنَّ ابْنَةَ الْحَارِثِ أَخْبَرَتْهُ أَنَّهُمْ حِينَ اجْتَمَعُوا اسْتَعَارَ مِنْهَا مُوسَى يَسْتَحِدُّ بِهَا، فَلَمَّا خَرَجُوا مِنَ الْحَرَمِ لِيَقْتُلُوهُ قَالَ خُبَيْبٌ الأَنْصَارِيُّ

وَلَسْتُ أُبَالِي حِينَ أُقْتَلُ مُسْلِمًا ** عَلَى أَيِّ شِقٍّ كَانَ لِلَّهِ مَصْرَعِي
وَذَلِكَ فِي ذَاتِ الإِلَهِ وَإِنْ يَشَأْ ** يُبَارِكْ عَلَى أَوْصَالِ شِلْوٍ مُمَزَّعِ

فَقَتَلَهُ ابْنُ الْحَارِثِ فَأَخْبَرَ النَّبِيُّ صلى الله عليه وسلم أَصْحَابَهُ خَبَرَهُمْ يَوْمَ أُصِيبُوا.

Reference	: Sahih al-Bukhari 7402
In-book reference	: Book 97, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 499

(15) Chapter: “...And Allah warns you against Himself...”

(15) باب قَوْلِ اللَّهِ تَعَالَى {وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ}

وَقَوْلِهِ جَلَّ ذِكْرُهُ: {تَعْلَمُ مَا فِي نَفْسِي وَلاَ أَعْلَمُ مَا فِي نَفْسِكَ}.

Narrated `Abdullah:

The Prophet (ﷺ) said, "There is none having a greater sense of Ghira than Allah, and for that reason He has forbidden shameful deeds and sins (illegal sexual intercourse etc.) And there is none who likes to be praised more than Allah does." (See Hadith No. 147, Vol. 7)

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَا مِنْ أَحَدٍ أَغْيَرُ مِنَ اللَّهِ، مِنْ أَجْلِ ذَلِكَ حَرَّمَ الْفَوَاحِشَ، وَمَا أَحَدٌ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ ".

Reference	: Sahih al-Bukhari 7403
In-book reference	: Book 97, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 500

Narrated Abu Huraira:

The Prophet (ﷺ) said, "When Allah created the Creation, He wrote in His Book--and He wrote (that) about Himself, and it is placed with Him on the Throne--'Verily My Mercy overcomes My Anger.'"

حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَمَّا خَلَقَ اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابِهِ ـ هُوَ يَكْتُبُ عَلَى نَفْسِهِ، وَهْوَ وَضْعٌ عِنْدَهُ عَلَى الْعَرْشِ ـ إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي ".

Reference	: Sahih al-Bukhari 7404
In-book reference	: Book 97, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 501

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah says: 'I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him) and I am with him if He remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than they; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.' "

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، سَمِعْتُ أَبَا صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " يَقُولُ اللَّهُ تَعَالَى أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلأٍ ذَكَرْتُهُ فِي مَلأٍ خَيْرٍ مِنْهُمْ، وَإِنْ تَقَرَّبَ إِلَىَّ بِشِبْرٍ تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِنْ تَقَرَّبَ إِلَىَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا، وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً ".

Reference	: Sahih al-Bukhari 7405
In-book reference	: Book 97, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 502

(16) Chapter: “.....Everything will perish save His Face...” (16) باب قَوْلِ اللَّهِ تَعَالَى {كُلُّ شَىْءٍ هَالِكٌ إِلاَّ وَجْهَهُ}

Narrated Jabir bin `Abdullah:

when this Verse:--'Say (O Muhammad!): He has Power to send torments on you from above,' (6.65) was revealed; The Prophet (ﷺ) said, "I take refuge with Your Face." Allah revealed:-- '..or from underneath your feet.' (6.65) The Prophet (ﷺ) then said, "I seek refuge with Your Face!" Then Allah revealed:--'...or confuse you in party-strife.' (6.65) Oh that, the Prophet (ﷺ) said, "This is easier."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ لَمَّا نَزَلَتْ هَذِهِ الآيَةُ {قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ} قَالَ النَّبِيُّ صلى الله عليه وسلم " أَعُوذُ بِوَجْهِكَ ". فَقَالَ {أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ} فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَعُوذُ بِوَجْهِكَ ". قَالَ {أَوْ يَلْبِسَكُمْ شِيَعًا} فَقَالَ النَّبِيُّ صلى الله عليه وسلم " هَذَا أَيْسَرُ ".

Reference	: Sahih al-Bukhari 7406
In-book reference	: Book 97, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 503

(17) Chapter: “...In order that you may be brought up under My Eye. (17) باب قَوْلِ اللَّهِ تَعَالَى {وَلِتُصْنَعَ عَلَى عَيْنِي} تُغَذَّى

وَقَوْلِهِ جَلَّ ذِكْرُهُ: {تَجْرِي بِأَعْيُنِنَا}.

Narrated `Abdullah:

Ad-Dajjal was mentioned in the presence of the Prophet. The Prophet (ﷺ) said, "Allah is not hidden from you; He is not one-eyed," and pointed with his hand towards his eye, adding, "While Al-Masih Ad- Dajjal is blind in the right eye and his eye looks like a protruding grape."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، قَالَ ذُكِرَ الدَّجَّالُ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَقَالَ " إِنَّ اللَّهَ لاَ يَخْفَى عَلَيْكُمْ، إِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ ـ وَأَشَارَ بِيَدِهِ إِلَى عَيْنِهِ ـ وَإِنَّ الْمَسِيحَ الدَّجَّالَ أَعْوَرُ الْعَيْنِ الْيُمْنَى كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ ".

Reference	: Sahih al-Bukhari 7407
In-book reference	: Book 97, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 504

Narrated Anas:

The Prophet (ﷺ) said, "Allah did not send any prophet but that he warned his nation of the one-eyed liar (Ad-Dajjal). He is one-eyed while your Lord is not one-eyed, The word 'Kafir' (unbeliever) is written between his two eyes."

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنَا قَتَادَةُ، قَالَ سَمِعْتُ أَنَسًا ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ إِلاَّ أَنْذَرَ قَوْمَهُ الأَعْوَرَ الْكَذَّابَ، إِنَّهُ أَعْوَرُ، وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ ".

Reference	: Sahih al-Bukhari 7408
In-book reference	: Book 97, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 505

(18) Chapter: “He is Allah, the Creator, the Inventor of all things, the Bestower of forms...” (18) باب قَوْلِ اللَّهِ {هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ}

Narrated Abu Sa`id Al-Khudri:

That during the battle with Bani Al-Mustaliq they (Muslims) captured some females and intended to have sexual relation with them without impregnating them. So they asked the Prophet (ﷺ) about coitus interrupt us. The Prophet (ﷺ) said, "It is better that you should not do it, for Allah has written whom He is going to create till the Day of Resurrection." Qaza'a said, "I heard Abu Sa`id saying that the Prophet (ﷺ) said, 'No soul is ordained to be created but Allah will create it."

حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا مُوسَى ـ هُوَ ابْنُ عُقْبَةَ ـ حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى بْنِ حَبَّانَ، عَنِ ابْنِ مُحَيْرِيزٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، فِي غَزْوَةِ بَنِي الْمُصْطَلِقِ أَنَّهُمْ أَصَابُوا سَبَايَا فَأَرَادُوا أَنْ يَسْتَمْتِعُوا بِهِنَّ وَلاَ يَحْمِلْنَ فَسَأَلُوا النَّبِيَّ صلى الله عليه وسلم عَنِ الْعَزْلِ فَقَالَ " مَا عَلَيْكُمْ أَنْ لاَ تَفْعَلُوا، فَإِنَّ اللَّهَ قَدْ كَتَبَ مَنْ هُوَ خَالِقٌ إِلَى يَوْمِ الْقِيَامَةِ ". وَقَالَ مُجَاهِدٌ عَنْ قَزَعَةَ سَمِعْتُ أَبَا سَعِيدٍ فَقَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لَيْسَتْ نَفْسٌ مَخْلُوقَةٌ إِلاَّ اللَّهُ خَالِقُهَا ".

Reference	: Sahih al-Bukhari 7409
In-book reference	: Book 97, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 506

(19) Chapter: “..To one whom I have created with Both My Hands...” (19) باب قَوْلِ اللَّهِ تَعَالَى {لِمَا خَلَقْتُ بِيَدَىَّ}

Narrated Anas:

The Prophet (ﷺ) said, "Allah will gather the believers on the Day of Resurrection in the same way (as they are gathered in this life), and they will say, 'Let us ask someone to intercede for us with our Lord that He may relieve us from this place of ours.' Then they will go to Adam and say, 'O Adam! Don't you see the people (people's condition)? Allah created you with His Own Hands and ordered His angels to prostrate before you, and taught you the names of all the things. Please intercede for us with our Lord so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this undertaking' and mention to them the mistakes he had committed, and add, "But you d better go to Noah as he was the first Apostle sent by Allah to the people of the Earth.' They will go to Noah who will reply, 'I am not fit for this undertaking,' and mention the mistake which he made, and add, 'But you'd better go to Abraham, Khalil Ar-Rahman.' They will go to Abraham who will reply, 'I am not fit for this undertaking,' and mention to them the mistakes he made, and add, 'But you'd better go to Moses, a slave whom Allah gave the Torah and to whom He spoke directly' They will go to Moses who will reply, 'I am not fit for this undertaking,' and mention to them the mistakes he made, and add, 'You'd better go to Jesus, Allah's slave and His Apostle and His Word (Be: And it was) and a soul created by Him.' They will go to Jesus who will say, 'I am not fit for this undertaking, but you'd better go to Muhammad whose sins of the past and the future had been forgiven (by Allah).' So they will come to me and I will ask the permission of my Lord, and I will be permitted (to present myself) before Him. When I see my Lord, I will

fall down in (prostration) before Him and He will leave me (in prostration) as long as He wishes, and then it will be said to me, 'O Muhammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then raise my head and praise my Lord with certain praises which He has taught me, and then I will intercede. Allah will allow me to intercede (for a certain kind of people) and will fix a limit whom I will admit into Paradise. I will come back again, and when I see my Lord (again), I will fall down in prostration before Him, and He will leave me (in prostration) as long as He wishes, and then He will say, 'O Muhammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then praise my Lord with certain praises which He has taught me, and then I will intercede. Allah will allow me to intercede (for a certain kind of people) and will fix a limit to whom I will admit into Paradise, I will return again, and when I see my Lord, I will fall down (in prostration) and He will leave me (in prostration) as long as He wishes, and then He will say, 'O Muhammad! Raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then praise my Lord with certain praises which He has taught me, and then I will intercede. Allah will allow me to intercede (for a certain kind of people) and will fix a limit to whom I will admit into Paradise. I will come back and say, 'O my Lord! None remains in Hell (Fire) but those whom Qur'an has imprisoned therein and for whom eternity in Hell (Fire) has become inevitable.' " The Prophet (ﷺ) added, "There will come out of Hell (Fire) everyone who says: 'La ilaha illal-lah,' and has in his heart good equal to the weight of a barley grain. Then there will come out of Hell (Fire) everyone who says: ' La ilaha illal-lah,' and has in his heart good equal to the weight of a wheat grain. Then there will come out of Hell (Fire) everyone who says: 'La ilaha illal-lah,' and has in his heart good equal to the weight of an atom (or a smallest ant).

حَدَّثَنِي مُعَاذُ بْنُ فَضَالَةَ، حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " يَجْمَعُ اللَّهُ الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ كَذَلِكَ فَيَقُولُونَ لَوِ اسْتَشْفَعْنَا إِلَى رَبِّنَا حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا. فَيَأْتُونَ آدَمَ فَيَقُولُونَ يَا آدَمُ أَمَا تَرَى النَّاسَ خَلَقَكَ اللَّهُ بِيَدِهِ وَأَسْجَدَ لَكَ مَلاَئِكَتَهُ وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَىْءٍ، شَفِّعْ لَنَا إِلَى رَبِّنَا حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا. فَيَقُولُ لَسْتُ هُنَاكَ ـ وَيَذْكُرُ لَهُمْ خَطِيئَتَهُ الَّتِي أَصَابَ ـ وَلَكِنِ ائْتُوا نُوحًا، فَإِنَّهُ أَوَّلُ رَسُولٍ بَعَثَهُ اللَّهُ إِلَى أَهْلِ الأَرْضِ. فَيَأْتُونَ نُوحًا فَيَقُولُ لَسْتُ هُنَاكُمْ ـ وَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ ـ وَلَكِنِ ائْتُوا إِبْرَاهِيمَ خَلِيلَ الرَّحْمَنِ. فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُ لَسْتُ هُنَاكُمْ ـ وَيَذْكُرُ لَهُمْ خَطَايَاهُ الَّتِي أَصَابَهَا ـ وَلَكِنِ ائْتُوا مُوسَى عَبْدًا أَتَاهُ اللَّهُ التَّوْرَاةَ وَكَلَّمَهُ تَكْلِيمًا ـ فَيَأْتُونَ مُوسَى فَيَقُولُ لَسْتُ هُنَاكُمْ ـ وَيَذْكُرُ لَهُمْ خَطِيئَتَهُ الَّتِي أَصَابَ ـ وَلَكِنِ ائْتُوا عِيسَى عَبْدَ اللَّهِ وَرَسُولَهُ وَكَلِمَتَهُ وَرُوحَهُ. فَيَأْتُونَ عِيسَى فَيَقُولُ لَسْتُ هُنَاكُمْ وَلَكِنِ ائْتُوا مُحَمَّدًا صلى الله عليه وسلم عَبْدًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ. فَيَأْتُونِي فَأَنْطَلِقُ فَأَسْتَأْذِنُ عَلَى رَبِّي فَيُؤْذَنُ لِي عَلَيْهِ، فَإِذَا رَأَيْتُ رَبِّي وَقَعْتُ لَهُ سَاجِدًا فَيَدَعُنِي مَا شَاءَ اللَّهُ أَنْ يَدَعَنِي ثُمَّ يُقَالُ لِي ارْفَعْ مُحَمَّدُ، وَقُلْ يُسْمَعْ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ. فَأَحْمَدُ رَبِّي بِمَحَامِدَ عَلَّمَنِيهَا، ثُمَّ أَشْفَعُ فَيَحُدُّ لِي حَدًّا فَأُدْخِلُهُمُ الْجَنَّةَ، ثُمَّ أَرْجِعُ فَإِذَا رَأَيْتُ رَبِّي وَقَعْتُ سَاجِدًا، فَيَدَعُنِي مَا شَاءَ اللَّهُ أَنْ يَدَعَنِي ثُمَّ يُقَالُ ارْفَعْ مُحَمَّدُ، وَقُلْ يُسْمَعْ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ، فَأَحْمَدُ رَبِّي بِمَحَامِدَ عَلَّمَنِيهَا رَبِّي ثُمَّ أَشْفَعُ فَيَحُدُّ لِي حَدًّا فَأُدْخِلُهُمُ الْجَنَّةَ، ثُمَّ أَرْجِعُ فَإِذَا رَأَيْتُ رَبِّي وَقَعْتُ سَاجِدًا، فَيَدَعُنِي مَا شَاءَ اللَّهُ أَنْ يَدَعَنِي ثُمَّ يُقَالُ ارْفَعْ مُحَمَّدُ، قُلْ يُسْمَعْ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ، فَأَحْمَدُ رَبِّي بِمَحَامِدَ عَلَّمَنِيهَا، ثُمَّ أَشْفَعُ فَيَحُدُّ لِي حَدًّا فَأُدْخِلُهُمُ الْجَنَّةَ، ثُمَّ أَرْجِعُ فَأَقُولُ يَا رَبِّ مَا بَقِيَ فِي النَّارِ إِلاَّ مَنْ حَبَسَهُ الْقُرْآنُ وَوَجَبَ عَلَيْهِ الْخُلُودُ ". قَالَ النَّبِيُّ صلى الله عليه وسلم " يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ. وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً، ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ. وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ بُرَّةً، ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ. وَكَانَ فِي قَلْبِهِ مَا يَزِنُ مِنَ الْخَيْرِ ذَرَّةً ".

Reference	: Sahih al-Bukhari 7410
In-book reference	: Book 97, Hadith 39
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 507

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah's Hand is full, and (its fullness) is not affected by the continuous spending, day and night." He also said, "Do you see what He has spent since He created the Heavens and the Earth? Yet all that has not decreased what is in His Hand." He also said, "His Throne is over the water and in His other Hand is the balance (of Justice) and He raises and lowers (whomever He will)." (See Hadith No. 206, Vol. 6)

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَدُ اللَّهِ مَلأَى لاَ يَغِيضُهَا نَفَقَةٌ، سَحَّاءُ اللَّيْلَ وَالنَّهَارَ ـ وَقَالَ ـ أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَوَاتِ وَالأَرْضَ، فَإِنَّهُ لَمْ يَغِضْ مَا فِي يَدِهِ ـ وَقَالَ ـ عَرْشُهُ عَلَى الْمَاءِ وَبِيَدِهِ الأُخْرَى الْمِيزَانُ يَخْفِضُ وَيَرْفَعُ ".

Reference : Sahih al-Bukhari 7411
In-book reference : Book 97, Hadith 40
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 508
(deprecated numbering scheme)

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "On the Day of Resurrection, Allah will grasp the whole Earth by His Hand, and all the Heavens in His right, and then He will say, 'I am the King." Abu Huraira said, "Allah's Messenger (ﷺ) said," Allah will grasp the Earth...' "

حَدَّثَنَا مُقَدَّمُ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنِي عَمِّي الْقَاسِمُ بْنُ يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " إِنَّ اللَّهَ يَقْبِضُ يَوْمَ الْقِيَامَةِ الأَرْضَ وَتَكُونُ السَّمَوَاتُ بِيَمِينِهِ ثُمَّ يَقُولُ أَنَا الْمَلِكُ ". رَوَاهُ سَعِيدٌ عَنْ مَالِكٍ. وَقَالَ عُمَرُ بْنُ حَمْزَةَ سَمِعْتُ سَالِمًا سَمِعْتُ ابْنَ عُمَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا. وَقَالَ أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَقْبِضُ اللَّهُ الأَرْضَ ".

Reference : Sahih al-Bukhari 7412, 7413
In-book reference : Book 97, Hadith 41
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 509
(deprecated numbering scheme)

Narrated `Abdullah:

A Jew came to the Prophet (ﷺ) and said, "O Muhammad! Allah will hold the heavens on a Finger, and the mountains on a Finger, and the trees on a Finger, and all the creation on a Finger, and then He will say, 'I am the King.' " On that Allah's Messenger (ﷺ) smiled till his premolar teeth became visible, and then recited:-- 'No just estimate have they made of Allah such as due to him....(39.67) `Abdullah added: Allah's Apostle smiled (at the Jew's statement) expressing his wonder and belief in what was said.

حَدَّثَنَا مُسَدَّدٌ، سَمِعَ يَحْيَى بْنَ سَعِيدٍ، عَنْ سُفْيَانَ، حَدَّثَنِي مَنْصُورٌ، وَسُلَيْمَانُ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ، أَنَّ يَهُودِيًّا، جَاءَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ عَلَى إِصْبَعٍ وَالأَرَضِينَ عَلَى إِصْبَعٍ، وَالْجِبَالَ عَلَى إِصْبَعٍ، وَالشَّجَرَ عَلَى إِصْبَعٍ، وَالْخَلاَئِقَ عَلَى إِصْبَعٍ، ثُمَّ يَقُولُ أَنَا الْمَلِكُ. فَضَحِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى بَدَتْ نَوَاجِذُهُ ثُمَّ قَرَأَ {وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ}. قَالَ يَحْيَى بْنُ سَعِيدٍ وَزَادَ فِيهِ فُضَيْلُ بْنُ عِيَاضٍ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَبِيدَةَ عَنْ عَبْدِ اللَّهِ فَضَحِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم تَعَجُّبًا وَتَصْدِيقًا لَهُ.

Reference : Sahih al-Bukhari 7414
In-book reference : Book 97, Hadith 42
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 510
(deprecated numbering scheme)

Narrated `Abdullah:

A man from the people of the scripture came to the Prophet (ﷺ) and said, "O Abal-Qasim! Allah will hold the Heavens upon a Finger, and the Earth on a Finger and the land on a Finger, and all the creation on a Finger, and will

say, 'I am the King! I am the King!' " I saw the Prophet (ﷺ) (after hearing that), smiling till his premolar teeth became visible, and he then recited: -- 'No just estimate have they made of Allah such as due to him... (39.67)

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، سَمِعْتُ إِبْرَاهِيمَ، قَالَ سَمِعْتُ عَلْقَمَةَ، يَقُولُ قَالَ عَبْدُ اللَّهِ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم مِنْ أَهْلِ الْكِتَابِ فَقَالَ يَا أَبَا الْقَاسِمِ إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ عَلَى إِصْبَعٍ، وَالأَرَضِينَ عَلَى إِصْبَعٍ، وَالشَّجَرَ وَالثَّرَى عَلَى إِصْبَعٍ، وَالْخَلاَئِقَ عَلَى إِصْبَعٍ، ثُمَّ يَقُولُ أَنَا الْمَلِكُ أَنَا الْمَلِكُ. فَرَأَيْتُ النَّبِيَّ صلى الله عليه وسلم ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ ثُمَّ قَرَأَ {وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ}

Reference	: Sahih al-Bukhari 7415
In-book reference	: Book 97, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 511

(20) Chapter: “No person has more Ghaira than Allah.”

(20) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم " لاَ شَخْصَ أَغْيَرُ مِنَ اللَّهِ "

وَقَالَ عُبَيْدُ اللَّهِ بْنُ عَمْرٍو عَنْ عَبْدِ الْمَلِكِ لاَ شَخْصَ أَغْيَرُ مِنَ اللَّهِ

Narrated Al-Mughira:

Sa`d bin 'Ubada said, "If I saw a man with my wife, I would strike him (behead him) with the blade of my sword." This news reached Allah's Messenger (ﷺ) who then said, "You people are astonished at Sa`d's Ghira. By Allah, I have more Ghira than he, and Allah has more Ghira than I, and because of Allah's Ghira, He has made unlawful Shameful deeds and sins (illegal sexual intercourse etc.) done in open and in secret. And there is none who likes that the people should repent to Him and beg His pardon than Allah, and for this reason He sent the warners and the givers of good news. And there is none who likes to be praised more than Allah does, and for this reason, Allah promised to grant Paradise (to the doers of good)." `Abdul Malik said, "No person has more Ghira than Allah."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ وَرَّادٍ، كَاتِبِ الْمُغِيرَةِ عَنِ الْمُغِيرَةِ، قَالَ قَالَ سَعْدُ بْنُ عُبَادَةَ لَوْ رَأَيْتُ رَجُلاً مَعَ امْرَأَتِي لَضَرَبْتُهُ بِالسَّيْفِ غَيْرَ مُصْفَحٍ. فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ " تَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ، وَاللَّهِ لأَنَا أَغْيَرُ مِنْهُ، وَاللَّهُ أَغْيَرُ مِنِّي، وَمِنْ أَجْلِ غَيْرَةِ اللَّهِ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلاَ أَحَدَ أَحَبُّ إِلَيْهِ الْعُذْرُ مِنَ اللَّهِ، وَمِنْ أَجْلِ ذَلِكَ بَعَثَ الْمُبَشِّرِينَ وَالْمُنْذِرِينَ وَلاَ أَحَدَ أَحَبُّ إِلَيْهِ الْمِدْحَةُ مِنَ اللَّهِ وَمِنْ أَجْلِ ذَلِكَ وَعَدَ اللَّهُ الْجَنَّةَ ". وَقَالَ عُبَيْدُ اللَّهِ بْنُ عَمْرٍو عَنْ عَبْدِ الْمَلِكِ " لاَ شَخْصَ أَغْيَرُ مِنَ اللَّهِ ".

Reference	: Sahih al-Bukhari 7416
In-book reference	: Book 97, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 512

(21) Chapter: “Say ‘What thing is the most great in witness?’ Say: ‘Allah...’”

(21) باب {قُلْ أَىُّ شَىْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ}

وَسَمَّى اللَّهُ تَعَالَى نَفْسَهُ شَيْئًا. وَسَمَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقُرْآنَ شَيْئًا وَهْوَ صِفَةٌ مِنْ صِفَاتِ اللَّهِ.

وَقَالَ: {كُلُّ شَيْءٍ هَالِكٌ إِلاَّ وَجْهَهُ}.

Narrated Sahl bin Sa`d:

The Prophet (ﷺ) said to a man, "Have you got anything of the Qur'an?" The man said, "Yes, such-andsuch Sura, and such-and-such Sura," naming the Suras.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ النَّبِيُّ صلى الله عليه وسلم لِرَجُلٍ " أَمَعَكَ مِنَ الْقُرْآنِ شَىْءٌ ". قَالَ نَعَمْ سُورَةُ كَذَا وَسُورَةُ كَذَا. لِسُوَرٍ سَمَّاهَا.

Reference : Sahih al-Bukhari 7417
In-book reference : Book 97, Hadith 45
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 513
(deprecated numbering scheme)

(22) Chapter: “...And His Throne was on the water...”

(22) بَابُ: {وَكَانَ عَرْشُهُ عَلَى الْمَاءِ}، {وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ}

قَالَ أَبُو الْعَالِيَةِ: {اسْتَوَى إِلَى السَّمَاءِ} ارْتَفَعَ، {فَسَوَّاهُنَّ} خَلَقَهُنَّ.

وَقَالَ مُجَاهِدٌ: {اسْتَوَى} عَلاَ عَلَى الْعَرْشِ.

وَقَالَ ابْنُ عَبَّاسٍ الْمَجِيدُ الْكَرِيمُ، وَالْوَدُودُ الْحَبِيبُ. يُقَالُ حَمِيدٌ مَجِيدٌ كَأَنَّهُ فَعِيلٌ مِنْ مَاجِدٍ، مَحْمُودٌ مِنْ حَمِيدٍ.

Narrated `Imran bin Hussain:

While I was with the Prophet (ﷺ) , some people from Bani Tamim came to him. The Prophet (ﷺ) said, "O Bani Tamim! Accept the good news!" They said, "You have given us the good news; now give us (something)." (After a while) some Yemenites entered, and he said to them, "O the people of Yemen! Accept the good news, as Bani Tamim have refused it. " They said, "We accept it, for we have come to you to learn the Religion. So we ask you what the beginning of this universe was." The Prophet (ﷺ) said "There was Allah and nothing else before Him and His Throne was over the water, and He then created the Heavens and the Earth and wrote everything in the Book." Then a man came to me and said, 'O `Imran! Follow your she-camel for it has run away!" So I set out seeking it, and behold, it was beyond the mirage! By Allah, I wished that it (my she-camel) had gone but that I had not left (the gathering). "

حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ إِنِّي عِنْدَ النَّبِيِّ صلى الله عليه وسلم إِذْ جَاءَهُ قَوْمٌ مِنْ بَنِي تَمِيمٍ فَقَالَ " اقْبَلُوا الْبُشْرَى يَا بَنِي تَمِيمٍ ". قَالُوا بَشَّرْتَنَا فَأَعْطِنَا. فَدَخَلَ نَاسٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ " اقْبَلُوا الْبُشْرَى يَا أَهْلَ الْيَمَنِ إِذْ لَمْ يَقْبَلْهَا بَنُو تَمِيمٍ ". قَالُوا قَبِلْنَا. جِئْنَاكَ لِنَتَفَقَّهَ فِي الدِّينِ وَلِنَسْأَلَكَ عَنْ أَوَّلِ هَذَا الأَمْرِ مَا كَانَ. قَالَ " كَانَ اللَّهُ وَلَمْ يَكُنْ شَىْءٌ قَبْلَهُ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، ثُمَّ خَلَقَ السَّمَوَاتِ وَالأَرْضَ، وَكَتَبَ فِي الذِّكْرِ كُلَّ شَىْءٍ ". ثُمَّ أَتَانِي رَجُلٌ فَقَالَ يَا عِمْرَانُ أَدْرِكْ نَاقَتَكَ فَقَدْ ذَهَبَتْ فَانْطَلَقْتُ أَطْلُبُهَا، فَإِذَا السَّرَابُ يَنْقَطِعُ دُونَهَا، وَايْمُ اللَّهِ لَوَدِدْتُ أَنَّهَا قَدْ ذَهَبَتْ وَلَمْ أَقُمْ.

Reference : Sahih al-Bukhari 7418
In-book reference : Book 97, Hadith 46
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 514
(deprecated numbering scheme)

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The Right (Hand) of Allah Is full, and (Its fullness) is not affected by the continuous spending night and day. Do you see what He has spent since He created the Heavens and the Earth? Yet all that has not decreased what is in His Right Hand. His Throne is over the water and in His other Hand is the Bounty or the Power to bring about death, and He raises some people and brings others down." (See Hadith No. 508)

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ يَمِينَ اللَّهِ مَلأَى لاَ يَغِيضُهَا نَفَقَةٌ سَحَّاءُ اللَّيْلَ وَالنَّهَارَ، أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَوَاتِ وَالأَرْضَ فَإِنَّهُ لَمْ يَنْقُصْ مَا فِي يَمِينِهِ، وَعَرْشُهُ عَلَى الْمَاءِ وَبِيَدِهِ الأُخْرَى الْفَيْضُ ـ أَوِ الْقَبْضُ ـ يَرْفَعُ وَيَخْفِضُ ".

Reference : Sahih al-Bukhari 7419
In-book reference : Book 97, Hadith 47
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 515
(deprecated numbering scheme)

Narrated Anas:

Zaid bin Haritha came to the Prophet (ﷺ) complaining about his wife. The Prophet (ﷺ) kept on saying (to him), "Be afraid of Allah and keep your wife." Aisha said, "If Allah's Messenger (ﷺ) were to conceal anything (of the Qur'an he would have concealed this Verse." Zainab used to boast before the wives of the Prophet (ﷺ) and used to say, "You were given in marriage by your families, while I was married (to the Prophet) by Allah from over seven Heavens." And Thabit recited, "The Verse:-- 'But (O Muhammad) you did hide in your heart that which Allah was about to make manifest, you did fear the people,' (33.37) was revealed in connection with Zainab and Zaid bin Haritha."

حَدَّثَنَا أَحْمَدُ، حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ جَاءَ زَيْدُ بْنُ حَارِثَةَ يَشْكُو فَجَعَلَ النَّبِيُّ صلى الله عليه وسلم يَقُولُ " اتَّقِ اللَّهَ، وَأَمْسِكْ عَلَيْكَ زَوْجَكَ ". قَالَتْ عَائِشَةُ لَوْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم كَاتِمًا شَيْئًا لَكَتَمَ هَذِهِ. قَالَ فَكَانَتْ زَيْنَبُ تَفْخَرُ عَلَى أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم تَقُولُ زَوَّجَكُنَّ أَهَالِيكُنَّ، وَزَوَّجَنِي اللَّهُ تَعَالَى مِنْ فَوْقِ سَبْعِ سَمَوَاتٍ. وَعَنْ ثَابِتٍ {وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ} نَزَلَتْ فِي شَأْنِ زَيْنَبَ وَزَيْدِ بْنِ حَارِثَةَ.

Reference	: Sahih al-Bukhari 7420
In-book reference	: Book 97, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 516

Narrated Anas bin Malik:

The Verse of Al-Hijab (veiling of women) was revealed in connection with Zainab bint Jahsh. (On the day of her marriage with him) the Prophet (ﷺ) gave a wedding banquet with bread and meat; and she used to boast before other wives of the Prophet (ﷺ) and used to say, "Allah married me (to the Prophet (ﷺ) in the Heavens."

حَدَّثَنَا خَلاَّدُ بْنُ يَحْيَى، حَدَّثَنَا عِيسَى بْنُ طَهْمَانَ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ يَقُولُ نَزَلَتْ آيَةُ الْحِجَابِ فِي زَيْنَبَ بِنْتِ جَحْشٍ وَأَطْعَمَ عَلَيْهَا يَوْمَئِذٍ خُبْزًا وَلَحْمًا وَكَانَتْ تَفْخَرُ عَلَى نِسَاءِ النَّبِيِّ صلى الله عليه وسلم وَكَانَتْ تَقُولُ إِنَّ اللَّهَ أَنْكَحَنِي فِي السَّمَاءِ.

Reference	: Sahih al-Bukhari 7421
In-book reference	: Book 97, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 517

Narrated Abu Huraira:

The Prophet (ﷺ) said, "When Allah had finished His creation, He wrote over his Throne: 'My Mercy preceded My Anger.'

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ اللَّهَ لَمَّا قَضَى الْخَلْقَ كَتَبَ عِنْدَهُ فَوْقَ عَرْشِهِ إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي ".

Reference	: Sahih al-Bukhari 7422
In-book reference	: Book 97, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 518

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Whoever believes in Allah and His Apostle offers prayers perfectly and fasts (the month of) Ramadan then it is incumbent upon Allah to admit him into Paradise, whether he emigrates for Allah's cause or stays in the land where he was born." They (the companions of the Prophet) said, "O Allah's Messenger (ﷺ)! Should we not inform the people of that?" He said, "There are one-hundred degrees in Paradise which Allah has

prepared for those who carry on Jihad in His Cause. The distance between every two degrees is like the distance between the sky and the Earth, so if you ask Allah for anything, ask Him for the Firdaus, for it is the last part of Paradise and the highest part of Paradise, and at its top there is the Throne of Beneficent, and from it gush forth the rivers of Paradise."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنِي مُحَمَّدُ بْنُ فُلَيْحٍ، قَالَ حَدَّثَنِي أَبِي، حَدَّثَنِي هِلاَلٌ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ آمَنَ بِاللَّهِ وَرَسُولِهِ، وَأَقَامَ الصَّلاَةَ، وَصَامَ رَمَضَانَ، كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ هَاجَرَ، فِي سَبِيلِ اللَّهِ، أَوْ جَلَسَ فِي أَرْضِهِ الَّتِي وُلِدَ فِيهَا ". قَالُوا يَا رَسُولَ اللَّهِ أَفَلاَ نُنَبِّئُ النَّاسَ بِذَلِكَ. قَالَ " إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِهِ، كُلُّ دَرَجَتَيْنِ مَا بَيْنَهُمَا كَمَا بَيْنَ السَّمَاءِ وَالأَرْضِ، فَإِذَا سَأَلْتُمُ اللَّهَ فَسَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ أَوْسَطُ الْجَنَّةِ وَأَعْلَى الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَنِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ ".

Reference	: Sahih al-Bukhari 7423
In-book reference	: Book 97, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 519

Narrated Abu Dharr:

I entered the mosque while Allah's Messenger (ﷺ) was sitting there. When the sun had set, the Prophet (ﷺ) said, "O Abu Dharr! Do you know where this (sun) goes?" I said, "Allah and His Apostle know best." He said, "It goes and asks permission to prostrate, and it is allowed, and (one day) it, as if being ordered to return whence it came, then it will rise from the west." Then the Prophet (ﷺ) recited, "That: "And the sun runs on its fixed course (for a term decreed)," (36.38) as it is recited by `Abdullah.

حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ ـ هُوَ التَّيْمِيُّ ـ عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ، قَالَ دَخَلْتُ الْمَسْجِدَ وَرَسُولُ اللَّهِ صلى الله عليه وسلم جَالِسٌ، فَلَمَّا غَرَبَتِ الشَّمْسُ قَالَ " يَا أَبَا ذَرٍّ هَلْ تَدْرِي أَيْنَ تَذْهَبُ هَذِهِ ". قَالَ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ " فَإِنَّهَا تَذْهَبُ تَسْتَأْذِنُ فِي السُّجُودِ فَيُؤْذَنُ لَهَا، وَكَأَنَّهَا قَدْ قِيلَ لَهَا ارْجِعِي مِنْ حَيْثُ جِئْتِ. فَتَطْلُعُ مِنْ مَغْرِبِهَا ". ثُمَّ قَرَأَ {ذَلِكَ مُسْتَقَرٌّ لَهَا} فِي قِرَاءَةِ عَبْدِ اللَّهِ.

Reference	: Sahih al-Bukhari 7424
In-book reference	: Book 97, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 520

Narrated Zaid bin Thabit:

Abu Bakr sent for me, so I collected the Qur'an till I found the last part of Surat-at-Tauba with Abi Khuza`ima Al-Ansari and did not find it with anybody else. (The Verses are): -- 'Verily, there has come to you an Apostle (Muhammad) from amongst yourselves..(till the end of Surat Bara'a) (i.e., at- Tauba).' (9.128-129)

Yunus also narrated as above.

حَدَّثَنَا مُوسَى، عَنْ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ عُبَيْدِ بْنِ السَّبَّاقِ، أَنَّ زَيْدَ بْنَ ثَابِتٍ. وَقَالَ اللَّيْثُ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ السَّبَّاقِ، أَنَّ زَيْدَ بْنَ ثَابِتٍ، حَدَّثَهُ قَالَ أَرْسَلَ إِلَيَّ أَبُو بَكْرٍ فَتَتَبَّعْتُ الْقُرْآنَ حَتَّى وَجَدْتُ آخِرَ سُورَةِ التَّوْبَةِ مَعَ أَبِي خُزَيْمَةَ الأَنْصَارِيِّ لَمْ أَجِدْهَا مَعَ أَحَدٍ غَيْرِهِ {لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ} حَتَّى خَاتِمَةِ بَرَاءَةٌ.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، بِهَذَا وَقَالَ مَعَ أَبِي خُزَيْمَةَ الأَنْصَارِيِّ.

Reference	: Sahih al-Bukhari 7425
In-book reference	: Book 97, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 521

Narrated Ibn `Abbas:

The Prophet (ﷺ) used to say at the time of difficulty, 'La ilaha il-lallah Al-`Alimul-Halim. La-ilaha illallah Rabul-Arsh-al-Azim, La ilaha-il-lallah Rabus-Samawati Rab-ul-Ard; wa Rab-ul-Arsh Al- Karim.' (See Hadith No. 356 and 357, Vol. 8)

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا وُهَيْبٌ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَقُولُ عِنْدَ الْكَرْبِ " لاَ إِلَهَ إِلاَّ اللَّهُ الْعَلِيمُ الْحَلِيمُ لاَ إِلَهَ إِلاَّ اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ لاَ إِلَهَ إِلاَّ اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمِ ".

Reference	: Sahih al-Bukhari 7426
In-book reference	: Book 97, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 523

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "The people will fall unconscious on the Day of Resurrection, then suddenly I will see Moses holding one of the pillars of the Throne." Abu Huraira said: The Prophet (ﷺ) said, "I will be the first person to be resurrected and will see Moses holding the Throne."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ النَّبِيُّ صلى الله عليه وسلم " النَّاسُ يَصْعَقُونَ يَوْمَ الْقِيَامَةِ فَإِذَا أَنَا بِمُوسَى آخِذٌ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ ". وَقَالَ الْمَاجِشُونُ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " فَأَكُونُ أَوَّلَ مَنْ بُعِثَ فَإِذَا مُوسَى آخِذٌ بِالْعَرْشِ ".

Reference	: Sahih al-Bukhari 7427, 7428
In-book reference	: Book 97, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 524

(23) Chapter: “The angels and the Ruh ascend to Him...” (23) باب قَوْلِ اللَّهِ تَعَالَى {تَعْرُجُ الْمَلاَئِكَةُ وَالرُّوحُ إِلَيْهِ}

وَقَوْلِهِ جَلَّ ذِكْرُهُ: {إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ} وَقَالَ أَبُو جَمْرَةَ عَنِ ابْنِ عَبَّاسٍ بَلَغَ أَبَا ذَرٍّ مَبْعَثُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لأَخِيهِ اعْلَمْ لِي عِلْمَ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ يَأْتِيهِ الْخَبَرُ مِنَ السَّمَاءِ.

وَقَالَ مُجَاهِدٌ الْعَمَلُ الصَّالِحُ يَرْفَعُ الْكَلِمَ الطَّيِّبَ، يُقَالُ ذِي الْمَعَارِجِ الْمَلاَئِكَةُ تَعْرُجُ إِلَى اللَّهِ.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "(A group of) angels stay with you at night and (another group of) angels by daytime, and both groups gather at the time of the 'Asr and Fajr prayers. Then those angels who have stayed with you overnight, ascend (to Heaven) and Allah asks them (about you) ---- and He knows everything about you. "In what state did you leave My slaves?' The angels reply, 'When we left them, they were praying, and when we reached them they were praying.' "

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَتَعَاقَبُونَ فِيكُمْ مَلاَئِكَةٌ بِاللَّيْلِ وَمَلاَئِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلاَةِ الْعَصْرِ وَصَلاَةِ الْفَجْرِ، ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ وَهْوَ أَعْلَمُ بِكُمْ فَيَقُولُ كَيْفَ تَرَكْتُمْ عِبَادِي فَيَقُولُونَ تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ ".

Reference	: Sahih al-Bukhari 7429
In-book reference	: Book 97, Hadith 56
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 525

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If somebody gives in charity something equal to a date from his honestly earned money ----for nothing ascends to Allah except good---- then Allah will take it in His Right (Hand) and bring it up for its owner as anyone of you brings up a baby horse, till it becomes like a mountain." Abu Huraira said: The Prophet. said, "Nothing ascends to Allah except good."

وَقَالَ خَالِدُ بْنُ مَخْلَدٍ حَدَّثَنَا سُلَيْمَانُ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ، وَلاَ يَصْعَدُ إِلَى اللَّهِ إِلاَّ الطَّيِّبُ، فَإِنَّ اللَّهَ يَتَقَبَّلُهَا بِيَمِينِهِ، ثُمَّ يُرَبِّيهَا لِصَاحِبِهِ كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ، حَتَّى تَكُونَ مِثْلَ الْجَبَلِ ". وَرَوَاهُ وَرْقَاءُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ سَعِيدِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم " وَلاَ يَصْعَدُ إِلَى اللَّهِ إِلاَّ الطَّيِّبُ ".

Reference	: Sahih al-Bukhari 7430
In-book reference	: Book 97, Hadith 57
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 525

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) used to say at the time of difficulty, "None has the right to be worshipped but Allah, the Majestic, the Most Forbearing. None has the right to be worshipped but Allah, the Lord of the Tremendous Throne. None has the right to be worshipped but Allah, the Lord of the Heavens and the Lord of the Honourable Throne. (See Hadith No. 357, Vol. 8)

حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم كَانَ يَدْعُو بِهِنَّ عِنْدَ الْكَرْبِ " لاَ إِلَهَ إِلاَّ اللَّهُ الْعَظِيمُ الْحَلِيمُ، لاَ إِلَهَ إِلاَّ اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لاَ إِلَهَ إِلاَّ اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْعَرْشِ الْكَرِيمِ ".

Reference	: Sahih al-Bukhari 7431
In-book reference	: Book 97, Hadith 58
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 526

Narrated Abu Sa`id Al-Khudri:

When `Ali was in Yemen, he sent some gold in its ore to the Prophet. The Prophet (ﷺ) distributed it among Al-Aqra' bin H`Abis Al-Hanzali who belonged to Bani Mujashi, 'Uyaina bin Badr Al-Fazari, 'Alqama bin 'Ulatha Al-`Amiri, who belonged to the Bani Kilab tribe and Zaid AI-Khail at-Ta'i who belonged to Bani Nabhan. So the Quraish and the Ansar became angry and said, "He gives to the chiefs of Najd and leaves us!" The Prophet (ﷺ) said, "I just wanted to attract and unite their hearts (make them firm in Islam)." Then there came a man with sunken eyes, bulging forehead, thick beard, fat raised cheeks, and clean-shaven head, and said, "O Muhammad! Be afraid of Allah! " The Prophet (ﷺ) said, "Who would obey Allah if I disobeyed Him? (Allah). He trusts me over the people of the earth, but you do not trust me?" A man from the people (present then), who, I think, was Khalid bin Al- Walid, asked for permission to kill him, but the Prophet (ﷺ) prevented him. When the man went away, the Prophet said, "Out of the offspring of this man, there will be people who will recite the Qur'an but it will not go beyond their throats, and they will go out of Islam as an arrow goes out through the game, and they will kill the Muslims and leave the idolators. Should I live till they appear, I would kill them as the Killing of the nation of 'Ad."

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي نُعْمٍ ـ أَوْ أَبِي نُعْمٍ شَكَّ قَبِيصَةُ ـ عَنْ أَبِي سَعِيدٍ، قَالَ بُعِثَ إِلَى النَّبِيِّ صلى الله عليه وسلم بِذُهَيْبَةٍ فَقَسَمَهَا بَيْنَ أَرْبَعَةٍ. وَحَدَّثَنِي إِسْحَاقُ بْنُ نَصْرٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا سُفْيَانُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي نُعْمٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ بَعَثَ عَلِيٌّ وَهْوَ بِالْيَمَنِ إِلَى النَّبِيِّ صلى الله عليه وسلم بِذُهَيْبَةٍ فِي تُرْبَتِهَا، فَقَسَمَهَا بَيْنَ الأَقْرَعِ بْنِ حَابِسٍ الْحَنْظَلِيِّ ثُمَّ أَحَدِ بَنِي مُجَاشِعٍ، وَبَيْنَ عُيَيْنَةَ بْنِ بَدْرٍ الْفَزَارِيِّ، وَبَيْنَ عَلْقَمَةَ بْنِ عُلاَثَةَ الْعَامِرِيِّ ثُمَّ أَحَدِ بَنِي كِلاَبٍ، وَبَيْنَ زَيْدِ الْخَيْلِ

الطَّائِيِّ ثُمَّ أَحَدِ بَنِي نَبْهَانَ، فَتَغَضَّبَتْ قُرَيْشٌ وَالأَنْصَارُ فَقَالُوا يُعْطِيهِ صَنَادِيدَ أَهْلِ نَجْدٍ وَيَدَعُنَا قَالَ " إِنَّمَا أَتَأَلَّفُهُمْ ". فَأَقْبَلَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ، نَاتِئُ الْجَبِينِ، كَثُّ اللِّحْيَةِ، مُشْرِفُ الْوَجْنَتَيْنِ، مَحْلُوقُ الرَّأْسِ فَقَالَ يَا مُحَمَّدُ اتَّقِ اللَّهَ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " فَمَنْ يُطِيعُ اللَّهَ إِذَا عَصَيْتُهُ فَيَأْمَنُنِي عَلَى أَهْلِ الأَرْضِ، وَلاَ تَأْمَنُونِي ". فَسَأَلَ رَجُلٌ مِنَ الْقَوْمِ ـ قَتْلَهُ أُرَاهُ خَالِدَ بْنَ الْوَلِيدِ ـ فَمَنَعَهُ النَّبِيُّ صلى الله عليه وسلم فَلَمَّا وَلَّى قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ مِنْ ضِئْضِئِ هَذَا قَوْمًا يَقْرَءُونَ الْقُرْآنَ لاَ يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الإِسْلاَمِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ، يَقْتُلُونَ أَهْلَ الإِسْلاَمِ وَيَدَعُونَ أَهْلَ الأَوْثَانِ، لَئِنْ أَدْرَكْتُهُمْ لأَقْتُلَنَّهُمْ قَتْلَ عَادٍ ".

Reference	: Sahih al-Bukhari 7432
In-book reference	: Book 97, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 527

Narrated Abu Dharr:

I asked the Prophet (ﷺ) regarding the Verse:--'And the sun runs on its fixed course for a term decreed for it.' (36.28) He said, "Its fixed course is underneath Allah's Throne."

حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ، حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ، قَالَ سَأَلْتُ النَّبِيَّ صلى الله عليه وسلم عَنْ قَوْلِهِ {وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا} قَالَ " مُسْتَقَرُّهَا تَحْتَ الْعَرْشِ ".

Reference	: Sahih al-Bukhari 7433
In-book reference	: Book 97, Hadith 60
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 528

(24) Chapter: “Some faces that Day shall be Nadirah. Looking at their Lord.”

(24) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ إِلَى رَبِّهَا نَاظِرَةٌ}

Narrated Jarir:

We were sitting with the Prophet (ﷺ) and he looked at the moon on the night of the full-moon and said, "You people will see your Lord as you see this full moon, and you will have no trouble in seeing Him, so if you can avoid missing (through sleep or business, etc.) a prayer before sunrise (Fajr) and a prayer before sunset (`Asr) you must do so." (See Hadith No. 529, Vol. 1)

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، حَدَّثَنَا خَالِدٌ، وَهُشَيْمٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ، قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صلى الله عليه وسلم إِذْ نَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ قَالَ " إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ لاَ تُضَامُونَ فِي رُؤْيَتِهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لاَ تُغْلَبُوا عَلَى صَلاَةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَصَلاَةٍ قَبْلَ غُرُوبِ الشَّمْسِ، فَافْعَلُوا ".

Reference	: Sahih al-Bukhari 7434
In-book reference	: Book 97, Hadith 61
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 529

Narrated Jarir bin `Abdullah:

The Prophet (ﷺ) said, "You will definitely see your Lord with your own eyes."

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، حَدَّثَنَا عَاصِمُ بْنُ يُوسُفَ الْيَرْبُوعِيُّ، حَدَّثَنَا أَبُو شِهَابٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ عِيَانًا ".

Reference	: Sahih al-Bukhari 7435
In-book reference	: Book 97, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 530

Narrated Jarir:

Allah's Messenger (ﷺ) came out to us on the night of the full moon and said, "You will see your Lord on the Day of Resurrection as you see this (full moon) and you will have no difficulty in seeing Him."

حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حُسَيْنٌ الْجُعْفِيُّ، عَنْ زَائِدَةَ، حَدَّثَنَا بَيَانُ بْنُ بِشْرٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، حَدَّثَنَا جَرِيرٌ، قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم لَيْلَةَ الْبَدْرِ فَقَالَ " إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ يَوْمَ الْقِيَامَةِ كَمَا تَرَوْنَ هَذَا، لاَ تُضَامُّونَ فِي رُؤْيَتِهِ ".

Reference	: Sahih al-Bukhari 7436
In-book reference	: Book 97, Hadith 63
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 531

Narrated 'Ata' bin Yazid Al-Laithi:

On the authority of Abu Huraira: The people said, "O Allah's Messenger (ﷺ)! Shall we see our Lord on the Day of Resurrection?" The Prophet (ﷺ) said, "Do you have any difficulty in seeing the moon on a full moon night?" They said, "No, O Allah's Messenger (ﷺ)." He said, "Do you have any difficulty in seeing the sun when there are no clouds?" They said, "No, O Allah's Messenger (ﷺ)." He said, "So you will see Him, like that. Allah will gather all the people on the Day of Resurrection, and say, 'Whoever worshipped something (in the world) should follow (that thing),' so, whoever worshipped the sun will follow the sun, and whoever worshiped the moon will follow the moon, and whoever used to worship certain (other false) deities, he will follow those deities. And there will remain only this nation with its good people (or its hypocrites). (The sub-narrator, Ibrahim is in doubt.) Allah will come to them and say, 'I am your Lord.' They will (deny Him and) say, 'We will stay here till our Lord comes, for when our Lord comes, we will recognize Him.' So Allah will come to them in His appearance which they know, and will say, 'I am your Lord.' They will say, 'You are our Lord,' so they will follow Him.

Then a bridge will be laid across Hell (Fire)' I and my followers will be the first ones to go across it and none will speak on that Day except the Apostles. And the invocation of the Apostles on that Day will be, 'O Allah, save! Save!' In Hell (or over The Bridge) there will be hooks like the thorns of As-Sa'dan (thorny plant). Have you seen As-Sa'dan? " They replied, "Yes, O Allah's Messenger (ﷺ)!" He said, "So those hooks look like the thorns of As-Sa'dan, but none knows how big they are except Allah. Those hooks will snap the people away according to their deeds. Some of the people will stay in Hell (be destroyed) because of their (evil) deeds, and some will be cut or torn by the hooks (and fall into Hell) and some will be punished and then relieved. When Allah has finished His Judgments among the people, He will take whomever He will out of Hell through His Mercy. He will then order the angels to take out of the Fire all those who used to worship none but Allah from among those whom Allah wanted to be merciful to and those who testified (in the world) that none has the right to be worshipped but Allah. The angels will recognize them in the Fire by the marks of prostration (on their foreheads), for the Fire will eat up all the human body except the mark caused by prostration as Allah has forbidden the Fire to eat the mark of prostration. They will come out of the (Hell) Fire, completely burnt and then the water of life will be poured over them and they will grow under it as does a seed that comes in the mud of the torrent.

Then Allah will finish the judgments among the people, and there will remain one man facing the (Hell) Fire and he will be the last person among the people of Hell to enter Paradise. He will say, 'O my Lord! Please turn my face away from the fire because its air has hurt me and its severe heat has burnt me.' So he will invoke Allah in the way Allah will wish him to invoke, and then Allah will say to him, 'If I grant you that, will you then ask for anything else?' He will reply, 'No, by Your Power, (Honor) I will not ask You for anything else.' He will give his Lord whatever promises and covenants Allah will demand.

So Allah will turn his face away from Hell (Fire). When he will face Paradise and will see it, he will remain quiet for as long as Allah will wish him to remain quiet, then he will say, 'O my Lord! Bring me near to the gate of Paradise.' Allah will say to him, 'Didn't you give your promises and covenants that you would never ask for anything more than what you had been given? Woe on you, O Adam's son! How treacherous you are!' He will say, 'O my lord,' and will keep on invoking Allah till He says to him, 'If I give what you are asking, will you then ask for anything else?' He will reply, 'No, by Your (Honor) Power, I will not ask for anything else.'

Then he will give covenants and promises to Allah and then Allah will bring him near to the gate of Paradise. When he stands at the gate of Paradise, Paradise will be opened and spread before him, and he will see its splendor and pleasures whereupon he will remain quiet as long as Allah will wish him to remain quiet, and then he will say, O my Lord! Admit me into Paradise.' Allah will say, 'Didn't you give your covenants and promises that you would not ask for anything more than what you had been given?' Allah will say, 'Woe on you, O Adam's son! How treacherous you are! '

The man will say, 'O my Lord! Do not make me the most miserable of Your creation,' and he will keep on invoking Allah till Allah will laugh because of his sayings, and when Allah will laugh because of him, He will say to him, 'Enter Paradise,' and when he will enter it, Allah will say to him, 'Wish for anything.' So he will ask his Lord, and he will wish for a great number of things, for Allah Himself will remind him to wish for certain things by saying, '(Wish for) so-and-so.' When there is nothing more to wish for, Allah will say, 'This is for you, and its equal (is for you) as well."

'Ata' bin Yazid added: Abu Sa'id Al-Khudri who was present with Abu Huraira, did not deny whatever the latter said, but when Abu Huraira said that Allah had said, "That is for you and its equal as well," Abu Sa'id Al-Khudri said, "And ten times as much, O Abu Huraira!" Abu Huraira said, "I do not remember, except his saying, 'That is for you and its equal as well.'" Abu Sa'id Al-Khudri then said, "I testify that I remember the Prophet (ﷺ) saying, 'That is for you, and ten times as much.' ' Abu Huraira then added, "That man will be the last person of the people of Paradise to enter Paradise."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّاسَ، قَالُوا يَا رَسُولَ اللَّهِ هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَلْ تُضَارُّونَ فِي الْقَمَرِ لَيْلَةَ الْبَدْرِ ". قَالُوا لاَ يَا رَسُولَ اللَّهِ. قَالَ " فَهَلْ تُضَارُّونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ ". قَالُوا لاَ يَا رَسُولَ اللَّهِ. قَالَ " فَإِنَّكُمْ تَرَوْنَهُ كَذَلِكَ، يَجْمَعُ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ فَيَقُولُ مَنْ كَانَ يَعْبُدُ شَيْئًا فَلْيَتَّبِعْهُ. فَيَتْبَعُ مَنْ كَانَ يَعْبُدُ الشَّمْسَ الشَّمْسَ، وَيَتْبَعُ مَنْ كَانَ يَعْبُدُ الْقَمَرَ الْقَمَرَ، وَيَتْبَعُ مَنْ كَانَ يَعْبُدُ الطَّوَاغِيتَ الطَّوَاغِيتَ، وَتَبْقَى هَذِهِ الأُمَّةُ فِيهَا شَافِعُوهَا ـ أَوْ مُنَافِقُوهَا شَكَّ إِبْرَاهِيمُ ـ فَيَأْتِيهِمُ اللَّهُ فَيَقُولُ أَنَا رَبُّكُمْ. فَيَقُولُونَ هَذَا مَكَانُنَا حَتَّى يَأْتِيَنَا رَبُّنَا فَإِذَا جَاءَنَا رَبُّنَا عَرَفْنَاهُ فَيَأْتِيهِمُ اللَّهُ فِي صُورَتِهِ الَّتِي يَعْرِفُونَ فَيَقُولُ أَنَا رَبُّكُمْ. فَيَقُولُونَ أَنْتَ رَبُّنَا. فَيَتْبَعُونَهُ وَيُضْرَبُ الصِّرَاطُ بَيْنَ ظَهْرَىْ جَهَنَّمَ، فَأَكُونُ أَنَا وَأُمَّتِي أَوَّلَ مَنْ يُجِيزُهَا، وَلاَ يَتَكَلَّمُ يَوْمَئِذٍ إِلاَّ الرُّسُلُ، وَدَعْوَى الرُّسُلِ يَوْمَئِذٍ اللَّهُمَّ سَلِّمْ سَلِّمْ. وَفِي جَهَنَّمَ كَلاَلِيبُ مِثْلُ شَوْكِ السَّعْدَانِ، هَلْ رَأَيْتُمُ السَّعْدَانَ ". قَالُوا نَعَمْ يَا رَسُولَ اللَّهِ. قَالَ " فَإِنَّهَا مِثْلُ شَوْكِ السَّعْدَانِ، غَيْرَ أَنَّهُ لاَ يَعْلَمُ مَا قَدْرُ عِظَمِهَا إِلاَّ اللَّهُ، تَخْطَفُ النَّاسَ بِأَعْمَالِهِمْ، فَمِنْهُمُ الْمُوبَقُ بَقِيَ بِعَمَلِهِ، أَوِ الْمُوثَقُ بِعَمَلِهِ، وَمِنْهُمُ الْمُخَرْدَلُ أَوِ الْمُجَازَى أَوْ نَحْوُهُ، ثُمَّ يَتَجَلَّى حَتَّى إِذَا فَرَغَ اللَّهُ مِنَ الْقَضَاءِ بَيْنَ الْعِبَادِ وَأَرَادَ أَنْ يُخْرِجَ بِرَحْمَتِهِ مَنْ أَرَادَ مِنْ أَهْلِ النَّارِ أَمَرَ الْمَلاَئِكَةَ أَنْ يُخْرِجُوا مِنَ النَّارِ مَنْ كَانَ لاَ يُشْرِكُ بِاللَّهِ شَيْئًا، مِمَّنْ أَرَادَ اللَّهُ أَنْ يَرْحَمَهُ مِمَّنْ يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، فَيَعْرِفُونَهُمْ فِي النَّارِ بِأَثَرِ السُّجُودِ، تَأْكُلُ النَّارُ ابْنَ آدَمَ إِلاَّ أَثَرَ السُّجُودِ، حَرَّمَ اللَّهُ عَلَى النَّارِ أَنْ تَأْكُلَ أَثَرَ السُّجُودِ، فَيَخْرُجُونَ مِنَ النَّارِ قَدِ امْتُحِشُوا، فَيُصَبُّ عَلَيْهِمْ مَاءُ الْحَيَاةِ فَيَنْبُتُونَ تَحْتَهُ كَمَا تَنْبُتُ الْحِبَّةُ فِي حَمِيلِ السَّيْلِ، ثُمَّ يَفْرُغُ اللَّهُ مِنَ الْقَضَاءِ بَيْنَ الْعِبَادِ، وَيَبْقَى رَجُلٌ مُقْبِلٌ بِوَجْهِهِ عَلَى النَّارِ هُوَ آخِرُ أَهْلِ النَّارِ دُخُولاً الْجَنَّةَ فَيَقُولُ أَىْ رَبِّ اصْرِفْ وَجْهِي عَنِ النَّارِ، فَإِنَّهُ قَدْ قَشَبَنِي رِيحُهَا وَأَحْرَقَنِي ذَكَاؤُهَا. فَيَدْعُو اللَّهَ بِمَا شَاءَ أَنْ يَدْعُوَهُ ثُمَّ يَقُولُ اللَّهُ هَلْ عَسَيْتَ إِنْ أُعْطِيتَ ذَلِكَ أَنْ تَسْأَلَنِي غَيْرَهُ. فَيَقُولُ لاَ وَعِزَّتِكَ لاَ أَسْأَلُكَ غَيْرَهُ، وَيُعْطِي رَبَّهُ مِنْ عُهُودٍ وَمَوَاثِيقَ مَا شَاءَ، فَيَصْرِفُ اللَّهُ وَجْهَهُ عَنِ النَّارِ، فَإِذَا أَقْبَلَ عَلَى الْجَنَّةِ وَرَآهَا سَكَتَ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ ثُمَّ يَقُولُ أَىْ رَبِّ قَدِّمْنِي إِلَى بَابِ الْجَنَّةِ. فَيَقُولُ اللَّهُ لَهُ أَلَسْتَ قَدْ أَعْطَيْتَ عُهُودَكَ وَمَوَاثِيقَكَ أَنْ لاَ تَسْأَلَنِي غَيْرَ الَّذِي أُعْطِيتَ أَبَدًا، وَيْلَكَ يَا ابْنَ آدَمَ مَا أَغْدَرَكَ. فَيَقُولُ أَىْ رَبِّ. وَيَدْعُو اللَّهَ حَتَّى يَقُولَ هَلْ عَسَيْتَ إِنْ أُعْطِيتَ ذَلِكَ أَنْ تَسْأَلَ غَيْرَهُ. فَيَقُولُ لاَ وَعِزَّتِكَ لاَ أَسْأَلُكَ غَيْرَهُ، وَيُعْطِي مَا شَاءَ مِنْ عُهُودٍ وَمَوَاثِيقَ، فَيُقَدِّمُهُ إِلَى بَابِ الْجَنَّةِ، فَإِذَا قَامَ إِلَى بَابِ

الْجَنَّةِ انْفَهَقَتْ لَهُ الْجَنَّةُ فَرَأَى مَا فِيهَا مِنَ الْحَبْرَةِ وَالسُّرُورِ، فَيَسْكُتُ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ ثُمَّ يَقُولُ أَىْ رَبِّ أَدْخِلْنِي الْجَنَّةَ. فَيَقُولُ اللَّهُ أَلَسْتَ قَدْ أَعْطَيْتَ عُهُودَكَ وَمَوَاثِيقَكَ أَنْ لاَ تَسْأَلَ غَيْرَ مَا أُعْطِيتَ ـ فَيَقُولُ ـ وَيْلَكَ يَا ابْنَ آدَمَ مَا أَغْدَرَكَ. فَيَقُولُ أَىْ رَبِّ لاَ أَكُونَنَّ أَشْقَى خَلْقِكَ فَلاَ يَزَالُ يَدْعُو حَتَّى يَضْحَكَ اللَّهُ مِنْهُ فَإِذَا ضَحِكَ مِنْهُ قَالَ لَهُ ادْخُلِ الْجَنَّةَ. فَإِذَا دَخَلَهَا قَالَ اللَّهُ لَهُ تَمَنَّهْ. فَسَأَلَ رَبَّهُ وَتَمَنَّى حَتَّى إِنَّ اللَّهَ لَيُذَكِّرُهُ يَقُولُ كَذَا وَكَذَا، حَتَّى انْقَطَعَتْ بِهِ الأَمَانِيُّ قَالَ اللَّهُ ذَلِكَ لَكَ وَمِثْلُهُ مَعَهُ ". قَالَ عَطَاءُ بْنُ يَزِيدَ وَأَبُو سَعِيدٍ الْخُدْرِيُّ مَعَ أَبِي هُرَيْرَةَ لاَ يَرُدُّ عَلَيْهِ مِنْ حَدِيثِهِ شَيْئًا حَتَّى إِذَا حَدَّثَ أَبُو هُرَيْرَةَ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَالَ " ذَلِكَ لَكَ وَمِثْلُهُ مَعَهُ ". قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ " وَعَشَرَةُ أَمْثَالِهِ مَعَهُ ". يَا أَبَا هُرَيْرَةَ. قَالَ أَبُو هُرَيْرَةَ مَا حَفِظْتُ إِلاَّ قَوْلَهُ " ذَلِكَ لَكَ وَمِثْلُهُ مَعَهُ ". قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ أَشْهَدُ أَنِّي حَفِظْتُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَوْلَهُ " ذَلِكَ لَكَ وَعَشَرَةُ أَمْثَالِهِ ". قَالَ أَبُو هُرَيْرَةَ فَذَلِكَ الرَّجُلُ آخِرُ أَهْلِ الْجَنَّةِ دُخُولاً الْجَنَّةَ.

Reference	: Sahih al-Bukhari 7437, 7438
In-book reference	: Book 97, Hadith 64
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 532

Narrated Abu Sa'id Al-Khudri:

We said, "O Allah's Messenger (ﷺ)! Shall we see our Lord on the Day of Resurrection?" He said, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, "No." He said, "So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky)." The Prophet then said, "Somebody will then announce, 'Let every nation follow what they used to worship.' So the companions of the cross will go with their cross, and the idolators (will go) with their idols, and the companions of every god (false deities) (will go) with their god, till there remain those who used to worship Allah, both the obedient ones and the mischievous ones, and some of the people of the Scripture. Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, "What did you use to worship?' They will reply, 'We used to worship Ezra, the son of Allah.' It will be said to them, 'You are liars, for Allah has neither a wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink,' and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?'

They will reply, 'We used to worship Messiah, the son of Allah.' It will be said, 'You are liars, for Allah has neither a wife nor a son. What: do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead). When there remain only those who used to worship Allah (Alone), both the obedient ones and the mischievous ones, it will be said to them, 'What keeps you here when all the people have gone?' They will say, 'We parted with them (in the world) when we were in greater need of them than we are today, we heard the call of one proclaiming, 'Let every nation follow what they used to worship,' and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are not our Lord.' And none will speak: to Him then but the Prophets, and then it will be said to them, 'Do you know any sign by which you can recognize Him?' They will say. 'The Shin,' and so Allah will then uncover His Shin whereupon every believer will prostrate before Him and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. These people will try to prostrate but their backs will be rigid like one piece of a wood (and they will not be able to prostrate). Then the bridge will be laid across Hell." We, the companions of the Prophet (ﷺ) said, "O Allah's Messenger (ﷺ)! What is the bridge?'

He said, "It is a slippery (bridge) on which there are clamps and (Hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called As-Sa'dan. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some

scratches, and some will fall down into Hell (Fire). The last person will cross by being dragged (over the bridge)." The Prophet (ﷺ) said, "You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe.

They will say, 'O Allah! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.' Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one (gold) Dinar.' Allah will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognize and then they will return, and Allah will say (to them), 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one half Dinar.' They will take out whomever they will recognize and return, and then Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of an atom (or a smallest ant), and so they will take out all those whom they will recognize." Abu Sa'id said: If you do not believe me then read the Holy Verse:--

'Surely! Allah wrongs not even of the weight of an atom (or a smallest ant) but if there is any good (done) He doubles it.' (4.40) The Prophet added, "Then the prophets and Angels and the believers will intercede, and (last of all) the Almighty (Allah) will say, 'Now remains My Intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the water of life.

They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Beneficent. He has admitted them into Paradise without them having done any good deeds and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well.'"

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ، عَنْ زَيْدٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قُلْنَا يَا رَسُولَ اللَّهِ هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ قَالَ " هَلْ تُضَارُونَ فِي رُؤْيَةِ الشَّمْسِ وَالْقَمَرِ إِذَا كَانَتْ صَحْوًا ". قُلْنَا لاَ. قَالَ " فَإِنَّكُمْ لاَ تُضَارُونَ فِي رُؤْيَةِ رَبِّكُمْ يَوْمَئِذٍ، إِلاَّ كَمَا تُضَارُونَ فِي رُؤْيَتِهِمَا ـ ثُمَّ قَالَ ـ يُنَادِي مُنَادٍ لِيَذْهَبْ كُلُّ قَوْمٍ إِلَى مَا كَانُوا يَعْبُدُونَ. فَيَذْهَبُ أَصْحَابُ الصَّلِيبِ مَعَ صَلِيبِهِمْ، وَأَصْحَابُ الأَوْثَانِ مَعَ أَوْثَانِهِمْ، وَأَصْحَابُ كُلِّ آلِهَةٍ مَعَ آلِهَتِهِمْ حَتَّى يَبْقَى مَنْ كَانَ يَعْبُدُ اللَّهَ مِنْ بَرٍّ أَوْ فَاجِرٍ، وَغُبَّرَاتٌ مِنْ أَهْلِ الْكِتَابِ، ثُمَّ يُؤْتَى بِجَهَنَّمَ تُعْرَضُ كَأَنَّهَا سَرَابٌ فَيُقَالُ لِلْيَهُودِ مَا كُنْتُمْ تَعْبُدُونَ قَالُوا كُنَّا نَعْبُدُ عُزَيْرَ ابْنَ اللَّهِ. فَيُقَالُ كَذَبْتُمْ لَمْ يَكُنْ لِلَّهِ صَاحِبَةٌ وَلاَ وَلَدٌ فَمَا تُرِيدُونَ قَالُوا نُرِيدُ أَنْ تَسْقِيَنَا، فَيُقَالُ اشْرَبُوا فَيَتَسَاقَطُونَ فِي جَهَنَّمَ ثُمَّ يُقَالُ لِلنَّصَارَى مَا كُنْتُمْ تَعْبُدُونَ فَيَقُولُونَ كُنَّا نَعْبُدُ الْمَسِيحَ ابْنَ اللَّهِ. فَيُقَالُ كَذَبْتُمْ لَمْ يَكُنْ لِلَّهِ صَاحِبَةٌ وَلاَ وَلَدٌ، فَمَا تُرِيدُونَ فَيَقُولُونَ نُرِيدُ أَنْ تَسْقِيَنَا. فَيُقَالُ اشْرَبُوا. فَيَتَسَاقَطُونَ حَتَّى يَبْقَى مَنْ كَانَ يَعْبُدُ اللَّهَ مِنْ بَرٍّ أَوْ فَاجِرٍ فَيُقَالُ لَهُمْ مَا يَحْبِسُكُمْ وَقَدْ ذَهَبَ النَّاسُ فَيَقُولُونَ فَارَقْنَاهُمْ وَنَحْنُ أَحْوَجُ مِنَّا إِلَيْهِ الْيَوْمَ وَإِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِيَلْحَقْ كُلُّ قَوْمٍ بِمَا كَانُوا يَعْبُدُونَ. وَإِنَّمَا نَنْتَظِرُ رَبَّنَا ـ قَالَ ـ فَيَأْتِيهِمُ الْجَبَّارُ. فَيَقُولُ أَنَا رَبُّكُمْ. فَيَقُولُونَ أَنْتَ رَبُّنَا. فَلاَ يُكَلِّمُهُ إِلاَّ الأَنْبِيَاءُ فَيَقُولُ هَلْ بَيْنَكُمْ وَبَيْنَهُ آيَةٌ تَعْرِفُونَهُ فَيَقُولُونَ السَّاقُ. فَيَكْشِفُ عَنْ سَاقِهِ فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ، وَيَبْقَى مَنْ كَانَ يَسْجُدُ لِلَّهِ رِيَاءً وَسُمْعَةً، فَيَذْهَبُ كَيْمَا يَسْجُدَ فَيَعُودُ ظَهْرُهُ طَبَقًا وَاحِدًا، ثُمَّ يُؤْتَى بِالْجَسْرِ فَيُجْعَلُ بَيْنَ ظَهْرَىْ جَهَنَّمَ ". قُلْنَا يَا رَسُولَ اللَّهِ وَمَا الْجَسْرُ قَالَ " مَدْحَضَةٌ مَزِلَّةٌ، عَلَيْهِ خَطَاطِيفُ وَكَلاَلِيبُ وَحَسَكَةٌ مُفَلْطَحَةٌ، لَهَا شَوْكَةٌ عُقَيْفَاءُ تَكُونُ بِنَجْدٍ يُقَالُ لَهَا السَّعْدَانُ، الْمُؤْمِنُ عَلَيْهَا كَالطَّرْفِ وَكَالْبَرْقِ وَكَالرِّيحِ وَكَأَجَاوِيدِ الْخَيْلِ وَالرِّكَابِ، فَنَاجٍ مُسَلَّمٌ وَنَاجٍ مَخْدُوشٌ وَمَكْدُوسٌ فِي نَارِ جَهَنَّمَ، حَتَّى يَمُرَّ آخِرُهُمْ يُسْحَبُ سَحْبًا، فَمَا أَنْتُمْ بِأَشَدَّ لِي مُنَاشَدَةً فِي الْحَقِّ، قَدْ تَبَيَّنَ لَكُمْ مِنَ الْمُؤْمِنِ يَوْمَئِذٍ لِلْجَبَّارِ، وَإِذَا رَأَوْا أَنَّهُمْ قَدْ نَجَوْا فِي إِخْوَانِهِمْ يَقُولُونَ رَبَّنَا إِخْوَانُنَا كَانُوا يُصَلُّونَ مَعَنَا وَيَصُومُونَ مَعَنَا وَيَعْمَلُونَ مَعَنَا. فَيَقُولُ اللَّهُ تَعَالَى اذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ دِينَارٍ مِنْ إِيمَانٍ فَأَخْرِجُوهُ. وَيُحَرِّمُ اللَّهُ صُوَرَهُمْ عَلَى النَّارِ، فَيَأْتُونَهُمْ وَبَعْضُهُمْ قَدْ غَابَ فِي النَّارِ إِلَى قَدَمِهِ وَإِلَى أَنْصَافِ سَاقَيْهِ، فَيُخْرِجُونَ مَنْ عَرَفُوا، ثُمَّ يَعُودُونَ فَيَقُولُ اذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ نِصْفِ دِينَارٍ فَأَخْرِجُوهُ. فَيُخْرِجُونَ مَنْ عَرَفُوا، ثُمَّ يَعُودُونَ فَيَقُولُ اذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ ذَرَّةٍ مِنْ إِيمَانٍ

فَأَخْرِجُوهُ. فَيُخْرِجُونَ مَنْ عَرَفُوا ". قَالَ أَبُو سَعِيدٍ فَإِنْ لَمْ تُصَدِّقُونِي فَاقْرَءُوا {إِنَّ اللَّهَ لاَ يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكُ حَسَنَةً يُضَاعِفْهَا} " فَيَشْفَعُ النَّبِيُّونَ وَالْمَلاَئِكَةُ وَالْمُؤْمِنُونَ فَيَقُولُ الْجَبَّارُ بَقِيَتْ شَفَاعَتِي. فَيَقْبِضُ قَبْضَةً مِنَ النَّارِ فَيُخْرِجُ أَقْوَامًا قَدِ امْتُحِشُوا، فَيُلْقَوْنَ فِي نَهَرٍ بِأَفْوَاهِ الْجَنَّةِ يُقَالُ لَهُ مَاءُ الْحَيَاةِ، فَيَنْبُتُونَ فِي حَافَتَيْهِ كَمَا تَنْبُتُ الْحِبَّةُ فِي حَمِيلِ السَّيْلِ، قَدْ رَأَيْتُمُوهَا إِلَى جَانِبِ الصَّخْرَةِ إِلَى جَانِبِ الشَّجَرَةِ، فَمَا كَانَ إِلَى الشَّمْسِ مِنْهَا كَانَ أَخْضَرَ، وَمَا كَانَ مِنْهَا إِلَى الظِّلِّ كَانَ أَبْيَضَ، فَيَخْرُجُونَ كَأَنَّهُمُ اللُّؤْلُؤُ، فَيُجْعَلُ فِي رِقَابِهِمُ الْخَوَاتِيمُ فَيَدْخُلُونَ الْجَنَّةَ فَيَقُولُ أَهْلُ الْجَنَّةِ هَؤُلاَءِ عُتَقَاءُ الرَّحْمَنِ أَدْخَلَهُمُ الْجَنَّةَ بِغَيْرِ عَمَلٍ عَمِلُوهُ وَلاَ خَيْرٍ قَدَّمُوهُ. فَيُقَالُ لَهُمْ لَكُمْ مَا رَأَيْتُمْ وَمِثْلُهُ مَعَهُ ".

Reference	: Sahih al-Bukhari 7439
In-book reference	: Book 97, Hadith 65
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 532

Narrated Anas:

The Prophet (ﷺ) said, "The believers will be kept (waiting) on the Day of Resurrection so long that they will become worried and say, "Let us ask somebody to intercede far us with our Lord so that He may relieve us from our place.

Then they will go to Adam and say, 'You are Adam, the father of the people. Allah created you with His Own Hand and made you reside in His Paradise and ordered His angels to prostrate before you, and taught you the names of all things will you intercede for us with your Lord so that He may relieve us from this place of ours? Adam will say, 'I am not fit for this undertaking.' He will mention his mistakes he had committed, i.e., his eating off the tree though he had been forbidden to do so. He will add, 'Go to Noah, the first prophet sent by Allah to the people of the Earth.' The people will go to Noah who will say, 'I am not fit for this undertaking' He will mention his mistake which he had done, i.e., his asking his Lord without knowledge.' He will say (to them), 'Go to Abraham, Khalil Ar-Rahman.' They will go to Abraham who will say, 'I am not fit for this undertaking. He would mention three words by which he told a lie, and say (to them). 'Go to Moses, a slave whom Allah gave the Torah and spoke to, directly and brought near Him, for conversation.'

They will go to Moses who will say, 'I am not fit for this undertaking. He will mention his mistake he made, i.e., killing a person, and will say (to them), 'Go to Jesus, Allah's slave and His Apostle, and a soul created by Him and His Word.' (Be: And it was.) They will go to Jesus who will say, 'I am not fit for this undertaking but you'd better go to Muhammad the slave whose past and future sins have been forgiven by Allah.' So they will come to me, and I will ask my Lord's permission to enter His House and then I will be permitted. When I see Him I will fall down in prostration before Him, and He will leave me (in prostration) as long as He will, and then He will say, 'O Muhammad, lift up your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask (for anything) for it will be granted:' Then I will raise my head and glorify my Lord with certain praises which He has taught me. Allah will put a limit for me (to intercede for a certain type of people) I will take them out and make them enter Paradise." (Qatada said: I heard Anas saying that), the Prophet (ﷺ) said, "I will go out and take them out of Hell (Fire) and let them enter Paradise, and then I will return and ask my Lord for permission to enter His House and I will be permitted.

When I will see Him I will fall down in prostration before Him and He will leave me in prostration as long as He will let me (in that state), and then He will say, 'O Muhammad, raise your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask, your request will be granted.' " The Prophet (ﷺ) added, "So I will raise my head and glorify and praise Him as He has taught me. Then I will intercede and He will put a limit for me (to intercede for a certain type of people). I will take them out and let them enter Paradise." (Qatada added: I heard Anas saying that) the Prophet said, 'I will go out and take them out of Hell (Fire) and let them enter Paradise,

and I will return for the third time and will ask my Lord for permission to enter His house, and I will be allowed to enter.

When I see Him, I will fall down in prostration before Him, and will remain in prostration as long as He will, and then He will say, 'Raise your head, O Muhammad, and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask, for your request will be granted.' So I will raise my head and praise Allah as He has taught me and then I will intercede and He will put a limit for me (to intercede for a certain type of people). I will take them out and let them enter Paradise." (Qatada said: I heard Anas saying that) the Prophet (ﷺ) said, "So I will go out and take them out of Hell (Fire) and let them enter Paradise, till none will remain in the Fire except those whom Quran will imprison (i.e., those who are destined for eternal life in the fire)." The narrator then recited the Verse:-- "It may be that your Lord will raise you to a Station of Praise and Glory.' (17.79) The narrator added: This is the Station of Praise and Glory which Allah has promised to your Prophet.

وَقَالَ حَجَّاجُ بْنُ مِنْهَالٍ حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " يُحْبَسُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ حَتَّى يُهِمُّوا بِذَلِكَ فَيَقُولُونَ لَوِ اسْتَشْفَعْنَا إِلَى رَبِّنَا فَيُرِيحُنَا مِنْ مَكَانِنَا. فَيَأْتُونَ آدَمَ فَيَقُولُونَ أَنْتَ آدَمُ أَبُو النَّاسِ خَلَقَكَ اللَّهُ بِيَدِهِ وَأَسْكَنَكَ جَنَّتَهُ، وَأَسْجَدَ لَكَ مَلاَئِكَتَهُ، وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَىْءٍ، لِتَشْفَعْ لَنَا عِنْدَ رَبِّكَ حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا، قَالَ فَيَقُولُ لَسْتُ هُنَاكُمْ ـ قَالَ وَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ أَكْلَهُ مِنَ الشَّجَرَةِ وَقَدْ نُهِيَ عَنْهَا ـ وَلَكِنِ ائْتُوا نُوحًا أَوَّلَ نَبِيٍّ بَعَثَهُ اللَّهُ إِلَى أَهْلِ الأَرْضِ. فَيَأْتُونَ نُوحًا فَيَقُولُ لَسْتُ هُنَاكُمْ ـ وَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ سُؤَالَهُ رَبَّهُ بِغَيْرِ عِلْمٍ ـ وَلَكِنِ ائْتُوا إِبْرَاهِيمَ خَلِيلَ الرَّحْمَنِ. قَالَ فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُ إِنِّي لَسْتُ هُنَاكُمْ ـ وَيَذْكُرُ ثَلاَثَ كَلِمَاتٍ كَذَبَهُنَّ ـ وَلَكِنِ ائْتُوا مُوسَى عَبْدًا آتَاهُ اللَّهُ التَّوْرَاةَ وَكَلَّمَهُ وَقَرَّبَهُ نَجِيًّا. قَالَ فَيَأْتُونَ مُوسَى فَيَقُولُ إِنِّي لَسْتُ هُنَاكُمْ ـ وَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ قَتْلَهُ النَّفْسَ ـ وَلَكِنِ ائْتُوا عِيسَى عَبْدَ اللَّهِ وَرَسُولَهُ وَرُوحَ اللَّهِ وَكَلِمَتَهُ. قَالَ فَيَأْتُونَ عِيسَى فَيَقُولُ لَسْتُ هُنَاكُمْ وَلَكِنِ ائْتُوا مُحَمَّدًا صلى الله عليه وسلم عَبْدًا غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ. فَيَأْتُونِي فَأَسْتَأْذِنُ عَلَى رَبِّي فِي دَارِهِ فَيُؤْذَنُ لِي عَلَيْهِ، فَإِذَا رَأَيْتُهُ وَقَعْتُ سَاجِدًا فَيَدَعُنِي مَا شَاءَ اللَّهُ أَنْ يَدَعَنِي فَيَقُولُ ارْفَعْ مُحَمَّدُ، وَقُلْ يُسْمَعْ، وَاشْفَعْ تُشَفَّعْ، وَسَلْ تُعْطَ ـ قَالَ ـ فَأَرْفَعُ رَأْسِي فَأُثْنِي عَلَى رَبِّي بِثَنَاءٍ وَتَحْمِيدٍ يُعَلِّمُنِيهِ، فَيَحُدُّ لِي حَدًّا فَأَخْرُجُ فَأُدْخِلُهُمُ الْجَنَّةَ ". قَالَ قَتَادَةُ وَسَمِعْتُهُ أَيْضًا يَقُولُ " فَأَخْرُجُ فَأُخْرِجُهُمْ مِنَ النَّارِ وَأُدْخِلُهُمُ الْجَنَّةَ، ثُمَّ أَعُودُ فَأَسْتَأْذِنُ عَلَى رَبِّي فِي دَارِهِ فَيُؤْذَنُ لِي عَلَيْهِ، فَإِذَا رَأَيْتُهُ وَقَعْتُ سَاجِدًا فَيَدَعُنِي مَا شَاءَ اللَّهُ أَنْ يَدَعَنِي ثُمَّ يَقُولُ ارْفَعْ مُحَمَّدُ، وَقُلْ يُسْمَعْ، وَاشْفَعْ تُشَفَّعْ، وَسَلْ تُعْطَ ـ قَالَ ـ فَأَرْفَعُ رَأْسِي فَأُثْنِي عَلَى رَبِّي بِثَنَاءٍ وَتَحْمِيدٍ يُعَلِّمُنِيهِ ـ قَالَ ـ ثُمَّ أَشْفَعُ فَيَحُدُّ لِي حَدًّا فَأَخْرُجُ فَأُدْخِلُهُمُ الْجَنَّةَ ". قَالَ قَتَادَةُ وَسَمِعْتُهُ يَقُولُ " فَأَخْرُجُ فَأُخْرِجُهُمْ مِنَ النَّارِ وَأُدْخِلُهُمُ الْجَنَّةَ، ثُمَّ أَعُودُ الثَّالِثَةَ فَأَسْتَأْذِنُ عَلَى رَبِّي فِي دَارِهِ فَيُؤْذَنُ لِي عَلَيْهِ، فَإِذَا رَأَيْتُهُ وَقَعْتُ سَاجِدًا فَيَدَعُنِي مَا شَاءَ اللَّهُ أَنْ يَدَعَنِي ثُمَّ يَقُولُ ارْفَعْ مُحَمَّدُ، وَقُلْ يُسْمَعْ، وَاشْفَعْ تُشَفَّعْ، وَسَلْ تُعْطَهْ ـ قَالَ ـ فَأَرْفَعُ رَأْسِي فَأُثْنِي عَلَى رَبِّي بِثَنَاءٍ وَتَحْمِيدٍ يُعَلِّمُنِيهِ ـ قَالَ ـ ثُمَّ أَشْفَعُ فَيَحُدُّ لِي حَدًّا فَأَخْرُجُ فَأُدْخِلُهُمُ الْجَنَّةَ ". قَالَ قَتَادَةُ وَقَدْ سَمِعْتُهُ يَقُولُ " فَأَخْرُجُ فَأُخْرِجُهُمْ مِنَ النَّارِ وَأُدْخِلُهُمُ الْجَنَّةَ، حَتَّى مَا يَبْقَى فِي النَّارِ إِلاَّ مَنْ حَبَسَهُ الْقُرْآنُ أَىْ وَجَبَ عَلَيْهِ الْخُلُودُ ـ قَالَ ـ ثُمَّ تَلاَ هَذِهِ الآيَةَ {عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا} قَالَ وَهَذَا الْمَقَامُ الْمَحْمُودُ الَّذِي وُعِدَهُ نَبِيُّكُمْ صلى الله عليه وسلم ".

Reference	: Sahih al-Bukhari 7440
In-book reference	: Book 97, Hadith 66
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 532

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) sent for the Ansar and gathered them in a tent and said to them, "Be patient till you meet Allah and His Apostle, and I will be on the lake-Tank (Al-Kauthar).

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ، حَدَّثَنِي عَمِّي، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَرْسَلَ إِلَى الأَنْصَارِ فَجَمَعَهُمْ فِي قُبَّةٍ وَقَالَ لَهُمْ " اصْبِرُوا حَتَّى تَلْقَوُا اللَّهَ وَرَسُولَهُ، فَإِنِّي عَلَى الْحَوْضِ ".

Reference	: Sahih al-Bukhari 7441
In-book reference	: Book 97, Hadith 67
USC-MSA web (English) reference	: Vol. 9, Book 93, Hadith 533

(deprecated numbering scheme)

Narrated Ibn `Abbas:

Whenever the Prophet (ﷺ) offered his Tahajjud prayer, he would say, "O Allah, our Lord! All the praises are for You; You are the Keeper (Establisher or the One Who looks after) of the Heavens and the Earth. All the Praises are for You; You are the Light of the Heavens and the Earth and whatever is therein. You are the Truth, and Your saying is the Truth, and Your promise is the Truth, and the meeting with You is the Truth, and Paradise is the Truth, and the (Hell) Fire is the Truth. O Allah! I surrender myself to You, and believe in You, and I put my trust in You (solely depend upon). And to You I complain of my opponents and with Your Evidence I argue. So please forgive the sins which I have done in the past or I will do in the future, and also those (sins) which I did in secret or in public, and that which You know better than I. None has the right to be worshipped but You."

حَدَّثَنِي ثَابِتُ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ الأَحْوَلِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا تَهَجَّدَ مِنَ اللَّيْلِ قَالَ " اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، أَنْتَ قَيِّمُ السَّمَوَاتِ وَالأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، أَنْتَ الْحَقُّ، وَقَوْلُكَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ الْحَقُّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ خَاصَمْتُ، وَبِكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَأَسْرَرْتُ وَأَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، لاَ إِلَهَ إِلاَّ أَنْتَ ". قَالَ أَبُو عَبْدِ اللَّهِ قَالَ قَيْسُ بْنُ سَعْدٍ وَأَبُو الزُّبَيْرِ عَنْ طَاوُسٍ قَيَّامٌ. وَقَالَ مُجَاهِدٌ الْقَيُّومُ الْقَائِمُ عَلَى كُلِّ شَىْءٍ. وَقَرَأَ عُمَرُ الْقَيَّامُ، وَكِلاَهُمَا مَدْحٌ.

Reference	: Sahih al-Bukhari 7442
In-book reference	: Book 97, Hadith 68
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 534

Narrated `Adi bin Hatim:

Allah's Messenger (ﷺ) said, "There will be none among you but his Lord will speak to him, and there will be no interpreter between them nor a screen to screen Him."

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنِي الأَعْمَشُ، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ سَيُكَلِّمُهُ رَبُّهُ، لَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجُمَانٌ وَلاَ حِجَابٌ يَحْجُبُهُ ".

Reference	: Sahih al-Bukhari 7443
In-book reference	: Book 97, Hadith 69
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 535

Narrated `Abdullah bin Qais:

The Prophet (ﷺ) said, "(There will be) two Paradises of silver and all the utensils and whatever is therein (will be of silver); and two Paradises of gold, and its utensils and whatever therein (will be of gold), and there will be nothing to prevent the people from seeing their Lord except the Cover of Majesty over His Face in the Paradise of Eden (eternal bliss).

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ، عَنْ أَبِي عِمْرَانَ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " جَنَّتَانِ مِنْ فِضَّةٍ آنِيَتُهُمَا وَمَا فِيهِمَا، وَجَنَّتَانِ مِنْ ذَهَبٍ آنِيَتُهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلاَّ رِدَاءُ الْكِبْرِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ ".

Reference	: Sahih al-Bukhari 7444
In-book reference	: Book 97, Hadith 70
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 536

Narrated `Abdullah:

The Prophet (ﷺ) said, "Whoever takes the property of a Muslim by taking a false oath, will meet Allah Who will be angry with him." Then the Prophet (ﷺ) recited the Verse:-- 'Verily those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter, neither will Allah speak to them, nor look at them.' (3.77)

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَعْيَنَ، وَجَامِعُ بْنُ أَبِي رَاشِدٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنِ اقْتَطَعَ مَالَ امْرِئٍ مُسْلِمٍ بِيَمِينٍ كَاذِبَةٍ، لَقِيَ اللَّهَ وَهْوَ عَلَيْهِ غَضْبَانُ ". قَالَ عَبْدُ اللَّهِ ثُمَّ قَرَأَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِصْدَاقَهُ مِنْ كِتَابِ اللَّهِ جَلَّ ذِكْرُهُ {إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً أُولَئِكَ لاَ خَلاَقَ لَهُمْ فِي الآخِرَةِ وَلاَ يُكَلِّمُهُمُ اللَّهُ} الآيَةَ.

Reference	: Sahih al-Bukhari 7445
In-book reference	: Book 97, Hadith 71
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 537

Narrated Abu Huraira:

The Prophet (ﷺ) said, "(There are) three (types of persons to whom) Allah will neither speak to them on the Day of Resurrections, nor look at them (They are):--(1) a man who takes a false oath that he has been offered for a commodity a price greater than what he has actually been offered; (2) and a man who takes a false oath after the `Asr (prayer) in order to grab the property of a Muslim through it; (3) and a man who forbids others to use the remaining superfluous water. To such a man Allah will say on the Day of Resurrection, 'Today I withhold My Blessings from you as you withheld the superfluous part of that (water) which your hands did not create.' "

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلاَ يَنْظُرُ إِلَيْهِمْ رَجُلٌ حَلَفَ عَلَى سِلْعَةٍ لَقَدْ أَعْطَى بِهَا أَكْثَرَ مِمَّا أَعْطَى وَهْوَ كَاذِبٌ، وَرَجُلٌ حَلَفَ عَلَى يَمِينٍ كَاذِبَةٍ بَعْدَ الْعَصْرِ لِيَقْتَطِعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ، وَرَجُلٌ مَنَعَ فَضْلَ مَاءٍ فَيَقُولُ اللَّهُ يَوْمَ الْقِيَامَةِ، الْيَوْمَ أَمْنَعُكَ فَضْلِي، كَمَا مَنَعْتَ فَضْلَ مَا لَمْ تَعْمَلْ يَدَاكَ ".

Reference	: Sahih al-Bukhari 7446
In-book reference	: Book 97, Hadith 72
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 538

Narrated Abu Bakra:

The Prophet (ﷺ) said, "Time has come back to its original state which it had when Allah created the Heavens and the Earth, the year is twelve months, of which four are sacred; (and out of these four) three are in succession, namely, Dhul-Qa'da, Dhul-Hijja and Muharram, and (the fourth one) Rajab Mudar which is between Jumad (Ath-Tham) and Sha'ban." The Prophet (ﷺ) then asked us, "Which month is this?" We said, "Allah and His Apostle know (it) better." He kept quiet so long that we thought he might call it by another name. Then he said, "Isn't it Dhul-Hijja?" We said, "Yes." He asked "What town is this?" We said, "Allah and His Apostle know (it) better.' Then he kept quiet so long that we thought he might call it by another name. He then said, "Isn't it the (forbidden) town (Mecca)?" We said, "Yes." He asked, "What is the day today?" We said, "Allah and His Apostle know (it) better. Then he kept quiet so long that we thought that he might call it by another name. Then he said, "Isn't it the Day of An-Nahr (slaughtering of sacrifices)?" We said, "Yes." Then he said, "Your blood (lives), your properties," (the sub narrator Muhammad, said: I think he also said): "..and your honor) are as sacred to one another like the sanctity of this Day of yours, in this town of yours, in this month of yours. You shall meet your Lord and He will ask you about your deeds. Beware! Don't go astray after me by striking the necks of one another. Lo! It is incumbent upon those who are present to inform it to those who are absent for perhaps the informed one might comprehend it (understand

it) better than some of the present audience." Whenever the sub-narrator Muhammad mentioned that statement, he would say, "The Prophet (ﷺ) said the truth.") And then the Prophet (ﷺ) added, "No doubt! Haven't I conveyed Allah's Message to you! No doubt! Haven't I conveyed Allah's Message to you?"

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنِ ابْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الزَّمَانُ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَوَاتِ وَالأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةٌ حُرُمٌ ثَلاَثٌ مُتَوَالِيَاتٌ ذُو الْقَعْدَةِ وَذُو الْحَجَّةِ وَالْمُحَرَّمُ، وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ، أَىُّ شَهْرٍ هَذَا ". قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ يُسَمِّيهِ بِغَيْرِ اسْمِهِ قَالَ " أَلَيْسَ ذَا الْحَجَّةِ ". قُلْنَا بَلَى. قَالَ " أَىُّ بَلَدٍ هَذَا ". قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ قَالَ " أَلَيْسَ الْبَلْدَةَ ". قُلْنَا بَلَى. قَالَ " فَأَىُّ يَوْمٍ هَذَا ". قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ قَالَ " أَلَيْسَ يَوْمَ النَّحْرِ ". قُلْنَا بَلَى. قَالَ " فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ ـ قَالَ مُحَمَّدٌ وَأَحْسِبُهُ قَالَ وَأَعْرَاضَكُمْ ـ عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا، وَسَتَلْقَوْنَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ، أَلاَ فَلاَ تَرْجِعُوا بَعْدِي ضُلاَّلاً، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ، أَلاَ لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ، فَلَعَلَّ بَعْضَ مَنْ يَبْلُغُهُ أَنْ يَكُونَ أَوْعَى مِنْ بَعْضِ مَنْ سَمِعَهُ ". فَكَانَ مُحَمَّدٌ إِذَا ذَكَرَهُ قَالَ صَدَقَ النَّبِيُّ صلى الله عليه وسلم ثُمَّ قَالَ " أَلاَ هَلْ بَلَّغْتُ أَلاَ هَلْ بَلَّغْتُ ".

Reference	: Sahih al-Bukhari 7447
In-book reference	: Book 97, Hadith 73
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 539

(25) Chapter: "...Surely, Allah's Mercy is near unto the good-doers."

(25) باب مَا جَاءَ فِي قَوْلِ اللَّهِ تَعَالَى {إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ}

Narrated Usama:

A son of one of the daughters of the Prophet (ﷺ) was dying, so she sent a person to call the Prophet. He sent (her a message), "What ever Allah takes is for Him, and whatever He gives is for Him, and everything has a limited fixed term (in this world) so she should be patient and hope for Allah's reward." She then sent for him again, swearing that he should come. Allah's Messenger (ﷺ) got up, and so did Mu`adh bin Jabal, Ubai bin Ka`b and 'Ubada bin As-Samit. When he entered (the house), they gave the child to Allah's Messenger (ﷺ) while its breath was disturbed in his chest. (The sub-narrator said: I think he said, "...as if it was a water skin.") Allah's Messenger (ﷺ) started weeping whereupon Sa`d bin 'Ubada said, "Do you weep?" The Prophet (ﷺ) said, "Allah is merciful only to those of His slaves who are merciful (to others).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا عَاصِمٌ، عَنْ أَبِي عُثْمَانَ، عَنْ أُسَامَةَ، قَالَ كَانَ ابْنٌ لِبَعْضِ بَنَاتِ النَّبِيِّ صلى الله عليه وسلم يَقْضِي، فَأَرْسَلَتْ إِلَيْهِ أَنْ يَأْتِيَهَا فَأَرْسَلَ " إِنَّ لِلَّهِ مَا أَخَذَ، وَلَهُ مَا أَعْطَى، وَكُلٌّ إِلَى أَجَلٍ مُسَمًّى، فَلْتَصْبِرْ وَلْتَحْتَسِبْ ". فَأَرْسَلَتْ إِلَيْهِ فَأَقْسَمَتْ عَلَيْهِ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقُمْتُ مَعَهُ وَمُعَاذُ بْنُ جَبَلٍ وَأُبَىُّ بْنُ كَعْبٍ وَعُبَادَةُ بْنُ الصَّامِتِ، فَلَمَّا دَخَلْنَا نَاوَلُوا رَسُولَ اللَّهِ صلى الله عليه وسلم الصَّبِيَّ وَنَفْسُهُ تَقَلْقَلُ فِي صَدْرِهِ ـ حَسِبْتُهُ قَالَ ـ كَأَنَّهَا شَنَّةٌ، فَبَكَى رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ سَعْدُ بْنُ عُبَادَةَ أَتَبْكِي فَقَالَ " إِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرُّحَمَاءَ ".

Reference	: Sahih al-Bukhari 7448
In-book reference	: Book 97, Hadith 74
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 540

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Paradise and Hell (Fire) quarrelled in the presence of their Lord. Paradise said, 'O Lord! What is wrong with me that only the poor and humble people enter me ?' Hell (Fire) said, I have been favored with the arrogant people.' So Allah said to Paradise, 'You are My Mercy,' and said to Hell, 'You are My Punishment which I inflict upon whom I wish, and I shall fill both of you.'" The Prophet added, "As for Paradise, (it will be filled with

good people) because Allah does not wrong any of His created things, and He creates for Hell (Fire) whomever He will, and they will be thrown into it, and it will say thrice, 'Is there any more, till Allah (will put) His Foot over it and it will become full and its sides will come close to each other and it will say, 'Qat! Qat! Qat! (Enough! Enough! Enough!) .

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ، حَدَّثَنَا يَعْقُوبُ، حَدَّثَنَا أَبِي، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " اخْتَصَمَتِ الْجَنَّةُ وَالنَّارُ إِلَى رَبِّهِمَا فَقَالَتِ الْجَنَّةُ يَا رَبِّ مَا لَهَا لاَ يَدْخُلُهَا إِلاَّ ضُعَفَاءُ النَّاسِ وَسَقَطُهُمْ. وَقَالَتِ النَّارُ ـ يَعْنِي ـ أُوثِرْتُ بِالْمُتَكَبِّرِينَ. فَقَالَ اللَّهُ تَعَالَى لِلْجَنَّةِ أَنْتِ رَحْمَتِي. وَقَالَ لِلنَّارِ أَنْتِ عَذَابِي أُصِيبُ بِكِ مَنْ أَشَاءُ، وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مِلْؤُهَا ـ قَالَ ـ فَأَمَّا الْجَنَّةُ فَإِنَّ اللَّهَ لاَ يَظْلِمُ مِنْ خَلْقِهِ أَحَدًا، وَإِنَّهُ يُنْشِئُ لِلنَّارِ مَنْ يَشَاءُ فَيُلْقَوْنَ فِيهَا فَتَقُولُ هَلْ مِنْ مَزِيدٍ. ثَلاَثًا، حَتَّى يَضَعَ فِيهَا قَدَمَهُ فَتَمْتَلِئُ وَيُرَدُّ بَعْضُهَا إِلَى بَعْضٍ وَتَقُولُ قَطْ قَطْ قَطْ ".

Reference	: Sahih al-Bukhari 7449
In-book reference	: Book 97, Hadith 75
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 541

Narrated Anas:

The Prophet (ﷺ) said, "Some people who will be scorched by Hell (Fire) as a punishment for sins they have committed, and then Allah will admit them into Paradise by the grant of His Mercy. These people will be called, 'Al-JahannamiyyLin' (the people of Hell).

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَيُصِيبَنَّ أَقْوَامًا سَفْعٌ مِنَ النَّارِ بِذُنُوبٍ أَصَابُوهَا عُقُوبَةً، ثُمَّ يُدْخِلُهُمُ اللَّهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ يُقَالُ لَهُمُ الْجَهَنَّمِيُّونَ ". وَقَالَ هَمَّامٌ حَدَّثَنَا قَتَادَةُ حَدَّثَنَا أَنَسٌ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 7450
In-book reference	: Book 97, Hadith 76
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 542

(26) Chapter: "Verily, Allah grasps the heavens and the earth lest they move away from their places..."

(26) باب قَوْلِ اللَّهِ تَعَالَى {إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالأَرْضَ أَنْ تَزُولاَ}

Narrated `Abdullah:

A Jewish Rabbi came to Allah's Messenger (ﷺ) and said, "O Muhammad! Allah will put the Heavens on one finger and the earth on one finger, and the trees and the rivers on one finger, and the rest of the creation on one finger, and then will say, pointing out with His Hand, 'I am the King.' "On that Allah's Apostle smiled and said, "No just estimate have they made of Allah such as due to Him. (39.67)

حَدَّثَنَا مُوسَى، حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ جَاءَ حَبْرٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ يَضَعُ السَّمَاءَ عَلَى إِصْبَعٍ، وَالأَرْضَ عَلَى إِصْبَعٍ، وَالْجِبَالَ عَلَى إِصْبَعٍ، وَالشَّجَرَ وَالأَنْهَارَ عَلَى إِصْبَعٍ، وَسَائِرَ الْخَلْقِ عَلَى إِصْبَعٍ، ثُمَّ يَقُولُ بِيَدِهِ أَنَا الْمَلِكُ فَضَحِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَالَ " {وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ}"

Reference	: Sahih al-Bukhari 7451
In-book reference	: Book 97, Hadith 77
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 543

(27) Chapter: The creation of the heavens, earth and other created beings

(27) باب مَا جَاءَ فِي تَخْلِيقِ السَّمَوَاتِ وَالأَرْضِ وَغَيْرِهَا مِنَ الْخَلاَئِقِ

وَهْوَ فِعْلُ الرَّبِّ تَبَارَكَ وَتَعَالَى وَأَمْرُهُ، فَالرَّبُّ بِصِفَاتِهِ وَفِعْلِهِ وَأَمْرِهِ، وَهْوَ الْخَالِقُ، هُوَ الْمُكَوِّنُ غَيْرُ مَخْلُوقٍ، وَمَا كَانَ بِفِعْلِهِ وَأَمْرِهِ وَتَخْلِيقِهِ وَتَكْوِينِهِ، فَهْوَ مَفْعُولٌ مَخْلُوقٌ مُكَوَّنٌ.

Narrated Ibn `Abbas:

Once I stayed overnight at the house of (my aunt) Maimuna while the Prophet (ﷺ) was with her, to see how was the night prayer of Allah s Apostle Allah's Messenger (ﷺ) talked to his wife for a while and then slept. When it was the last third of the night (or part of it), the Prophet (ﷺ) got up and looked towards the sky and recited the Verse:-- 'Verily! In the creation of the Heavens and the Earth....there are indeed signs for the men of understanding.' (3.190) Then He got up and performed the ablution, brushed his teeth and offered eleven rak`at. Then Bilal pronounced the Adhan whereupon the Prophet (ﷺ) offered a two-rak`at (Sunna) prayer and went out to lead the people in Fajr (morning compulsory congregational prayer.

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، أَخْبَرَنِي شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ بِتُّ فِي بَيْتِ مَيْمُونَةَ لَيْلَةً وَالنَّبِيُّ صلى الله عليه وسلم عِنْدَهَا لأَنْظُرَ كَيْفَ صَلاَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم بِاللَّيْلِ، فَتَحَدَّثَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَعَ أَهْلِهِ سَاعَةً ثُمَّ رَقَدَ، فَلَمَّا كَانَ ثُلُثُ اللَّيْلِ الآخِرُ أَوْ بَعْضُهُ قَعَدَ فَنَظَرَ إِلَى السَّمَاءِ فَقَرَأَ {إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالأَرْضِ} إِلَى قَوْلِهِ {لأُولِي الأَلْبَابِ} ثُمَّ قَامَ فَتَوَضَّأَ وَاسْتَنَّ، ثُمَّ صَلَّى إِحْدَى عَشْرَةَ رَكْعَةً، ثُمَّ أَذَّنَ بِلاَلٌ بِالصَّلاَةِ فَصَلَّى رَكْعَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى لِلنَّاسِ الصُّبْحَ.

Reference	: Sahih al-Bukhari 7452
In-book reference	: Book 97, Hadith 78
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 544

(28) Chapter: “And, verily, Our Word has gone forth of old for Our slaves - the Messengers”

(28) باب قَوْلِهِ تَعَالَى {وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ}

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When Allah created the creations, He wrote with Him on His Throne: 'My Mercy has preceded My Anger."

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لَمَّا قَضَى اللَّهُ الْخَلْقَ كَتَبَ عِنْدَهُ فَوْقَ عَرْشِهِ، إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي ".

Reference	: Sahih al-Bukhari 7453
In-book reference	: Book 97, Hadith 79
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 545

Narrated `Abdullah bin Mas`ud:

Allah's Messenger (ﷺ) the true and truly inspired, narrated to us, "The creation of everyone of you starts with the process of collecting the material for his body within forty days and forty nights in the womb of his mother. Then he becomes a clot of thick blood for a similar period (40 days) and then he becomes like a piece of flesh for a similar period. Then an angel is sent to him (by Allah) and the angel is allowed (ordered) to write four things; his livelihood, his (date of) death, his deeds, and whether he will be a wretched one or a blessed one (in the Hereafter) and then the soul is breathed into him. So one of you may do (good) deeds characteristic of the people of Paradise so much that there is nothing except a cubit between him and Paradise but then what has been written for him decides his behavior and he starts doing (evil) deeds characteristic of the people of Hell (Fire) and (ultimately) enters Hell (Fire); and one of you may do (evil) deeds characteristic of the people of Hell (Fire) so much so that there is nothing except a cubit between him and Hell (Fire), then what has been written for him decides his behavior and he starts

doing (good) deeds characteristic of the people of Paradise and ultimately) enters Paradise." (See Hadith No. 430, Vol. 4)

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا الأَعْمَشُ، سَمِعْتُ زَيْدَ بْنَ وَهْبٍ، سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ ـ رضى الله عنه ـ حَدَّثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَهْوَ الصَّادِقُ الْمَصْدُوقُ " إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا وَأَرْبَعِينَ لَيْلَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَهُ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَهُ، ثُمَّ يُبْعَثُ إِلَيْهِ الْمَلَكُ فَيُؤْذَنُ بِأَرْبَعِ كَلِمَاتٍ، فَيَكْتُبُ رِزْقَهُ وَأَجَلَهُ وَعَمَلَهُ وَشَقِيٌّ أَمْ سَعِيدٌ ثُمَّ يَنْفُخُ فِيهِ الرُّوحَ، فَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ، حَتَّى لاَ يَكُونُ بَيْنَهَا وَبَيْنَهُ إِلاَّ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُ النَّارَ، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، حَتَّى مَا يَكُونُ بَيْنَهَا وَبَيْنَهُ إِلاَّ ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ عَمَلَ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا ".

Reference	: Sahih al-Bukhari 7454
In-book reference	: Book 97, Hadith 80
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 546

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "O Gabriel, what prevents you. from visiting us more often than you do?" Then this Verse was revealed:--'And we angels descend not but by Command of your Lord. To Him belongs what is before us and what is behind us..' (19.64) So this was the answer to Muhammad.

حَدَّثَنَا خَلاَّدُ بْنُ يَحْيَى، حَدَّثَنَا عُمَرُ بْنُ ذَرٍّ، سَمِعْتُ أَبِي يُحَدِّثُ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " يَا جِبْرِيلُ مَا يَمْنَعُكَ أَنْ تَزُورَنَا أَكْثَرَ مِمَّا تَزُورُنَا ". فَنَزَلَتْ {وَمَا نَتَنَزَّلُ إِلاَّ بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا} إِلَى آخِرِ الآيَةِ. قَالَ هَذَا كَانَ الْجَوَابَ لِمُحَمَّدٍ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 7455
In-book reference	: Book 97, Hadith 81
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 547

Narrated `Abdullah:

While I was walking with Allah's Messenger (ﷺ) in one of the fields of Medina and he was walking leaning on a stick, he passed a group of Jews. Some of them said to the others, "Ask him (the Prophet) about the spirit." Others said, "Do not ask him." But they asked him and he stood leaning on the stick and I was standing behind him and I thought that he was being divinely inspired. Then he said, "They ask you concerning the spirit say: The spirit, its knowledge is with My Lord. And of knowledge you (O men!) have been given only a little." ...(17.85) On that some of the Jews said to the others, "Didn't we tell you not to ask?"

حَدَّثَنَا يَحْيَى، حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي حَرْثٍ بِالْمَدِينَةِ وَهْوَ مُتَّكِئٌ عَلَى عَسِيبٍ، فَمَرَّ بِقَوْمٍ مِنَ الْيَهُودِ فَقَالَ بَعْضُهُمْ لِبَعْضٍ سَلُوهُ عَنِ الرُّوحِ. وَقَالَ بَعْضُهُمْ لاَ تَسْأَلُوهُ عَنِ الرُّوحِ. فَسَأَلُوهُ فَقَامَ مُتَوَكِّئًا عَلَى الْعَسِيبِ وَأَنَا خَلْفَهُ، فَظَنَنْتُ أَنَّهُ يُوحَى إِلَيْهِ فَقَالَ {وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلاَّ قَلِيلاً} فَقَالَ بَعْضُهُمْ لِبَعْضٍ قَدْ قُلْنَا لَكُمْ لاَ تَسْأَلُوهُ.

Reference	: Sahih al-Bukhari 7456
In-book reference	: Book 97, Hadith 82
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 548

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah guarantees to the person who carries out Jihad for His Cause and nothing compelled him to go out but the Jihad in His Cause, and belief in His Words, that He will either admit him into

Paradise or return him with his reward or the booty he has earned to his residence from where he went out." (See Hadith No. 555).

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " تَكَفَّلَ اللَّهُ لِمَنْ جَاهَدَ فِي سَبِيلِهِ، لاَ يُخْرِجُهُ إِلاَّ الْجِهَادُ فِي سَبِيلِهِ، وَتَصْدِيقُ كَلِمَاتِهِ، بِأَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرْجِعَهُ إِلَى مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ، مَعَ مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ ".

Reference	: Sahih al-Bukhari 7457
In-book reference	: Book 97, Hadith 83
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 549

Narrated Abu Musa:

A man came to the Prophet (ﷺ) and said, "A man fights for pride and haughtiness another fights for bravery, and another fights for showing off; which of these (cases) is in Allah's Cause?" The Prophet (ﷺ) said, "The one who fights that Allah's Word (Islam) should be superior, fights in Allah's Cause." (See Hadith No. 65, Vol. 4)

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ الرَّجُلُ يُقَاتِلُ حَمِيَّةً وَيُقَاتِلُ شَجَاعَةً وَيُقَاتِلُ رِيَاءً، فَأَىُّ ذَلِكَ فِي سَبِيلِ اللَّهِ قَالَ " مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا، فَهْوَ فِي سَبِيلِ اللَّهِ ".

Reference	: Sahih al-Bukhari 7458
In-book reference	: Book 97, Hadith 84
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 550

(29) Chapter: “Verily! Our Word unto a thing when We intend it....”

(29) باب قَوْلِ اللَّهِ تَعَالَى {إِنَّمَا قَوْلُنَا لِشَىْءٍ إذا أردناه أن نقول له كن فيكون}

Narrated Al-Mughira bin Shu`ba:

I heard the Prophet (ﷺ) saying, "Some people from my followers will continue to be victorious over others till Allah's Order (The Hour) is established." (See Hadith No. 414)

حَدَّثَنَا شِهَابُ بْنُ عَبَّادٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ حُمَيْدٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لاَ يَزَالُ مِنْ أُمَّتِي قَوْمٌ ظَاهِرِينَ عَلَى النَّاسِ، حَتَّى يَأْتِيَهُمْ أَمْرُ اللَّهِ ".

Reference	: Sahih al-Bukhari 7459
In-book reference	: Book 97, Hadith 85
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 551

Narrated Muawiya:

I heard the Prophet (ﷺ) saying, "A group of my followers will keep on following Allah's Laws strictly and they will not be harmed by those who will disbelieve them or stand against them till Allah's Order (The Hour) will come while they will be in that state."

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا ابْنُ جَابِرٍ، حَدَّثَنِي عُمَيْرُ بْنُ هَانِئٍ، أَنَّهُ سَمِعَ مُعَاوِيَةَ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لاَ يَزَالُ مِنْ أُمَّتِي أُمَّةٌ قَائِمَةٌ بِأَمْرِ اللَّهِ، مَا يَضُرُّهُمْ مَنْ كَذَّبَهُمْ، وَلاَ مَنْ خَالَفَهُمْ، حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ عَلَى ذَلِكَ ". فَقَالَ مَالِكُ بْنُ يُخَامِرَ سَمِعْتُ مُعَاذًا يَقُولُ وَهُمْ بِالشَّأْمِ. فَقَالَ مُعَاوِيَةُ هَذَا مَالِكٌ يَزْعُمُ أَنَّهُ سَمِعَ مُعَاذًا يَقُولُ وَهُمْ بِالشَّأْمِ.

Reference	: Sahih al-Bukhari 7460
In-book reference	: Book 97, Hadith 86
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 552

Narrated Ibn `Abbas:

The Prophet (ﷺ) stood before Musailama (the liar) who was sitting with his companions then, and said to him, "If you ask me for this piece (of palm-leaf stalk), even then I would not give it to you. You cannot avoid what Allah has ordained for you, and if you turn away from Islam, Allah will surely ruin you! "

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي حُسَيْنٍ، حَدَّثَنَا نَافِعُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ وَقَفَ النَّبِيُّ صلى الله عليه وسلم عَلَى مُسَيْلِمَةَ فِي أَصْحَابِهِ فَقَالَ " لَوْ سَأَلْتَنِي هَذِهِ الْقِطْعَةَ مَا أَعْطَيْتُكَهَا، وَلَنْ تَعْدُوَ أَمْرَ اللَّهِ فِيكَ، وَلَئِنْ أَدْبَرْتَ لَيَعْقِرَنَّكَ اللَّهُ ".

Reference	: Sahih al-Bukhari 7461
In-book reference	: Book 97, Hadith 87
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 553

Narrated Ibn Mas`ud:

While I was walking in company with the Prophet (ﷺ) in one of the fields of Medina, the Prophet (ﷺ) was reclining on a palm leave stalk which he carried with him. We passed by a group of Jews. Some of them said to the others, "Ask him about the spirit." The others said, "Do not ask him, lest he would say something that you hate." Some of them said, "We will ask him." So a man from among them stood up and said, 'O Abal-Qasim! What is the spirit?" The Prophet (ﷺ) kept quiet and I knew that he was being divinely inspired. Then he said: "They ask you concerning the Spirit, Say: The Spirit; its knowledge is with my Lord. And of knowledge you (mankind) have been given only a little." (17.85)

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الْوَاحِدِ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنِ ابْنِ مَسْعُودٍ، قَالَ بَيْنَا أَنَا أَمْشِي، مَعَ النَّبِيِّ صلى الله عليه وسلم فِي بَعْضِ حَرْثِ الْمَدِينَةِ وَهْوَ يَتَوَكَّأُ عَلَى عَسِيبٍ مَعَهُ، فَمَرَرْنَا عَلَى نَفَرٍ مِنَ الْيَهُودِ فَقَالَ بَعْضُهُمْ لِبَعْضٍ سَلُوهُ عَنِ الرُّوحِ. فَقَالَ بَعْضُهُمْ لاَ تَسْأَلُوهُ أَنْ يَجِيءَ فِيهِ بِشَىْءٍ تَكْرَهُونَهُ. فَقَالَ بَعْضُهُمْ لَنَسْأَلَنَّهُ. فَقَامَ إِلَيْهِ رَجُلٌ مِنْهُمْ فَقَالَ يَا أَبَا الْقَاسِمِ مَا الرُّوحُ فَسَكَتَ عَنْهُ النَّبِيُّ صلى الله عليه وسلم فَعَلِمْتُ أَنَّهُ يُوحَى إِلَيْهِ فَقَالَ {وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتُوا مِنَ الْعِلْمِ إِلاَّ قَلِيلاً}. قَالَ الأَعْمَشُ هَكَذَا فِي قِرَاءَتِنَا.

Reference	: Sahih al-Bukhari 7462
In-book reference	: Book 97, Hadith 88
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 554

(30) Chapter: “Say: If the sea were ink for the Words of my Lord, surely the sea would be exhausted...”

(30) بَابُ قَوْلِ اللَّهِ تَعَالَى: {قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا}

وَ{لَوْ أَنَّ مَا فِي الأَرْضِ مِنْ شَجَرَةٍ أَقْلاَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ}، {إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلاَ لَهُ الْخَلْقُ وَالأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ}.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah guarantees (the person who carries out Jihad in His Cause and nothing compelled him to go out but Jihad in His Cause and the belief in His Word) that He will either admit him into Paradise (Martyrdom) or return him with reward or booty he has earned to his residence from where he went out."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " تَكَفَّلَ اللَّهُ لِمَنْ جَاهَدَ فِي سَبِيلِهِ، لاَ يُخْرِجُهُ مِنْ بَيْتِهِ إِلاَّ الْجِهَادُ فِي سَبِيلِهِ، وَتَصْدِيقُ كَلِمَتِهِ أَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرُدَّهُ إِلَى مَسْكَنِهِ بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ ".

Reference	: Sahih al-Bukhari 7463
In-book reference	: Book 97, Hadith 89
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 555

(31) Chapter: (Allah's) Wish and Will

(31) باب فِي الْمَشِيئَةِ وَالإِرَادَةِ

{وَمَا تَشَاءُونَ إِلاَّ أَنْ يَشَاءَ اللَّهُ} وَقَوْلِ اللَّهِ تَعَالَى: {تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ}.

{وَلاَ تَقُولَنَّ لِشَىْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا إِلاَّ أَنْ يَشَاءَ اللَّهُ}.

{إِنَّكَ لاَ تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ}. قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِيهِ نَزَلَتْ فِي أَبِي طَالِبٍ.

{يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلاَ يُرِيدُ بِكُمُ الْعُسْرَ}.

Narrated Anas:

Allah's Messenger (ﷺ) said, "Whenever anyone of you invoke Allah for something, he should be firm in his asking, and he should not say: 'If You wish, give me...' for none can compel Allah to do something against His Will."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا دَعَوْتُمُ اللَّهَ فَاعْزِمُوا فِي الدُّعَاءِ، وَلاَ يَقُولَنَّ أَحَدُكُمْ إِنْ شِئْتَ فَأَعْطِنِي، فَإِنَّ اللَّهَ لاَ مُسْتَكْرِهَ لَهُ ".

Reference	: Sahih al-Bukhari 7464
In-book reference	: Book 97, Hadith 90
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 556

Narrated `Ali bin Abi Talib:

That one night Allah's Messenger (ﷺ) visited him and Fatima, the daughter of Allah's Messenger (ﷺ) and said to them, "Won 't you offer (night) prayer?.. `Ali added: I said, "O Allah's Messenger (ﷺ)! Our souls are in the Hand of Allah and when He Wishes to bring us to life, He does." Then Allah's Messenger (ﷺ) went away when I said so and he did not give any reply. Then I heard him on leaving while he was striking his thighs, saying, 'But man is, more quarrelsome than anything.' (18.54)

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ. وَحَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي أَخِي عَبْدُ الْحَمِيدِ، عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، أَنَّ حُسَيْنَ بْنَ عَلِيٍّ ـ عَلَيْهِمَا السَّلاَمُ ـ أَخْبَرَهُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم طَرَقَهُ وَفَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ صلى الله عليه وسلم لَيْلَةً فَقَالَ لَهُمْ " أَلاَ تُصَلُّونَ ". قَالَ عَلِيٌّ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّمَا أَنْفُسُنَا بِيَدِ اللَّهِ، فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا، فَانْصَرَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ قُلْتُ ذَلِكَ، وَلَمْ يَرْجِعْ إِلَىَّ شَيْئًا، ثُمَّ سَمِعْتُهُ وَهْوَ مُدْبِرٌ يَضْرِبُ فَخِذَهُ وَيَقُولُ " {وَكَانَ الإِنْسَانُ أَكْثَرَ شَىْءٍ جَدَلاً}"

Reference	: Sahih al-Bukhari 7465
In-book reference	: Book 97, Hadith 91
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 557

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The example of a believer is that of a fresh green plant the leaves of which move in whatever direction the wind forces them to move and when the wind becomes still, it stand straight. Such is the similitude of the believer: He is disturbed by calamities (but is like the fresh plant he regains his normal state soon). And the example of a disbeliever is that of a pine tree (which remains) hard and straight till Allah cuts it down when He will." (See Hadith No. 546 and 547, Vol. 7).

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا فُلَيْحٌ، حَدَّثَنَا هِلاَلُ بْنُ عَلِيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَثَلُ الْمُؤْمِنِ كَمَثَلِ خَامَةِ الزَّرْعِ، يَفِيءُ وَرَقُهُ مِنْ حَيْثُ أَتَتْهَا الرِّيحُ تُكَفِّئُهَا، فَإِذَا سَكَنَتِ اعْتَدَلَتْ، وَكَذَلِكَ الْمُؤْمِنُ يُكَفَّأُ بِالْبَلاَءِ، وَمَثَلُ الْكَافِرِ كَمَثَلِ الأَرْزَةِ صَمَّاءَ مُعْتَدِلَةً حَتَّى يَقْصِمَهَا اللَّهُ إِذَا شَاءَ ".

Reference : Sahih al-Bukhari 7466
In-book reference : Book 97, Hadith 92
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 558
(deprecated numbering scheme)

Narrated `Abdullah bin `Umar:

I heard Allah's Messenger (ﷺ) while he was standing on the pulpit, saying, "The remaining period of your stay (on the earth) in comparison to the nations before you, is like the period between the `Asr prayer and sunset. The people of the Torah were given the Torah and they acted upon it till midday, and then they were worn out and were given for their labor, one Qirat each. Then the people of the Gospel were given the Gospel and they acted upon it till the time of the `Asr prayer, and then they were worn out and were given (for their labor), one Qirat each. Then you people were given the Qur'an and you acted upon it till sunset and so you were given two Qirats each (double the reward of the previous nations)." Then the people of the Torah said, 'O our Lord! These people have done a little labor (much less than we) but have taken a greater reward.' Allah said, 'Have I withheld anything from your reward?' They said, 'No.' Then Allah said, 'That is My Favor which I bestow on whom I wish.' "

حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهْوَ قَائِمٌ عَلَى الْمِنْبَرِ " إِنَّمَا بَقَاؤُكُمْ فِيمَا سَلَفَ قَبْلَكُمْ مِنَ الأُمَمِ، كَمَا بَيْنَ صَلاَةِ الْعَصْرِ إِلَى غُرُوبِ الشَّمْسِ، أُعْطِيَ أَهْلُ التَّوْرَاةِ التَّوْرَاةَ، فَعَمِلُوا بِهَا حَتَّى انْتَصَفَ النَّهَارُ، ثُمَّ عَجَزُوا، فَأُعْطُوا قِيرَاطًا قِيرَاطًا، ثُمَّ أُعْطِيَ أَهْلُ الإِنْجِيلِ الإِنْجِيلَ، فَعَمِلُوا بِهِ حَتَّى صَلاَةِ الْعَصْرِ، ثُمَّ عَجَزُوا، فَأُعْطُوا قِيرَاطًا قِيرَاطًا، ثُمَّ أُعْطِيتُمُ الْقُرْآنَ فَعَمِلْتُمْ بِهِ حَتَّى غُرُوبِ الشَّمْسِ، فَأُعْطِيتُمْ قِيرَاطَيْنِ قِيرَاطَيْنِ، قَالَ أَهْلُ التَّوْرَاةِ رَبَّنَا هَؤُلاَءِ أَقَلُّ عَمَلاً وَأَكْثَرُ أَجْرًا. قَالَ هَلْ ظَلَمْتُكُمْ مِنْ أَجْرِكُمْ مِنْ شَىْءٍ قَالُوا لاَ. فَقَالَ فَذَلِكَ فَضْلِي أُوتِيهِ مَنْ أَشَاءُ ".

Reference : Sahih al-Bukhari 7467
In-book reference : Book 97, Hadith 93
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 559
(deprecated numbering scheme)

Narrated 'Ubada bin As-Samit:

I, along with a group of people, gave the pledge of allegiance to Allah's Messenger (ﷺ). He said, "I take your Pledge on the condition that you (1) will not join partners in worship with Allah, (2) will not steal, (3) will not commit illegal sexual intercourse, (4) will not kill your offspring, (5) will not slander, (6) and will not disobey me when I order you to do good. Whoever among you will abide by his pledge, his reward will be with Allah, and whoever commits any of those sins and receives the punishment in this world, that punishment will be an expiation for his sins and purification; but if Allah screens him, then it will be up to Allah to punish him if He will or excuse Him, if He will."

حَدَّثَنَا عَبْدُ اللَّهِ الْمُسْنَدِيُّ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ بَايَعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي رَهْطٍ فَقَالَ " أُبَايِعُكُمْ عَلَى أَنْ لاَ تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلاَ تَسْرِقُوا، وَلاَ تَزْنُوا، وَلاَ تَقْتُلُوا أَوْلاَدَكُمْ، وَلاَ تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ وَلاَ تَعْصُونِي فِي مَعْرُوفٍ، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَأُخِذَ بِهِ فِي الدُّنْيَا فَهْوَ لَهُ كَفَّارَةٌ وَطَهُورٌ، وَمَنْ سَتَرَهُ اللَّهُ فَذَلِكَ إِلَى اللَّهِ إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ غَفَرَ لَهُ ".

Reference : Sahih al-Bukhari 7468
In-book reference : Book 97, Hadith 94
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 560
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Prophet Solomon who had sixty wives, once said, "Tonight I will have sexual relation (sleep) with all my wives so that each of them will become pregnant and bring forth (a boy who will grow into) a cavalier and will fight in Allah's Cause." So he slept with his wives and none of them (conceived and) delivered (a child) except one who brought a half (body) boy (deformed). Allah's Prophet said, "If Solomon had said; 'If Allah Will,' then each of those women would have delivered a (would-be) cavalier to fight in Allah's Cause." (See Hadith No. 74 A, Vol. 4).

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا وُهَيْبٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ نَبِيَّ اللَّهِ سُلَيْمَانَ ـ عَلَيْهِ السَّلاَمُ ـ كَانَ لَهُ سِتُّونَ امْرَأَةً فَقَالَ لأَطُوفَنَّ اللَّيْلَةَ عَلَى نِسَائِي، فَلْتَحْمِلْنَ كُلُّ امْرَأَةٍ وَلْتَلِدْنَ فَارِسًا يُقَاتِلُ فِي سَبِيلِ اللَّهِ، فَطَافَ عَلَى نِسَائِهِ، فَمَا وَلَدَتْ مِنْهُنَّ إِلاَّ امْرَأَةٌ وَلَدَتْ شِقَّ غُلاَمٍ. قَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم " لَوْ كَانَ سُلَيْمَانُ اسْتَثْنَى لَحَمَلَتْ كُلُّ امْرَأَةٍ مِنْهُنَّ، فَوَلَدَتْ فَارِسًا يُقَاتِلُ فِي سَبِيلِ اللَّهِ ".

Reference	: Sahih al-Bukhari 7469
In-book reference	: Book 97, Hadith 95
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 561

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) entered upon a sick bedouin in whom he went to visit and said to him, "Don't worry, Tahur (i.e., your illness will be a means of cleansing of your sins), if Allah Will." The bedouin said, "Tahur! No, but it is a fever that is burning in the body of an old man and it will make him visit his grave." The Prophet (ﷺ) said, "Then it is so."

حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ عَلَى أَعْرَابِيٍّ يَعُودُهُ فَقَالَ " لاَ بَأْسَ عَلَيْكَ طَهُورٌ، إِنْ شَاءَ اللَّهُ ". قَالَ قَالَ الأَعْرَابِيُّ طَهُورٌ، بَلْ هِيَ حُمَّى تَفُورُ عَلَى شَيْخٍ كَبِيرٍ، تُزِيرُهُ الْقُبُورَ. قَالَ النَّبِيُّ صلى الله عليه وسلم " فَنَعَمْ إِذًا ".

Reference	: Sahih al-Bukhari 7470
In-book reference	: Book 97, Hadith 96
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 562

Narrated Abu Qatada:

When the people slept till so late that they did not offer the (morning) prayer, the Prophet (ﷺ) said, "Allah captured your souls (made you sleep) when He willed, and returned them (to your bodies) when He willed." So the people got up and went to answer the call of nature, performed ablution, till the sun had risen and it had become white, then the Prophet (ﷺ) got up and offered the prayer.

حَدَّثَنَا ابْنُ سَلاَمٍ، أَخْبَرَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، حِينَ نَامُوا عَنِ الصَّلاَةِ، قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ اللَّهَ قَبَضَ أَرْوَاحَكُمْ حِينَ شَاءَ، وَرَدَّهَا حِينَ شَاءَ ". فَقَضَوْا حَوَائِجَهُمْ وَتَوَضَّئُوا إِلَى أَنْ طَلَعَتِ الشَّمْسُ وَابْيَضَّتْ فَقَامَ فَصَلَّى.

Reference	: Sahih al-Bukhari 7471
In-book reference	: Book 97, Hadith 97
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 563

Narrated Abu Huraira:

"A man from the Muslims and a man from the Jews quarrelled, and the Muslim said, "By Him Who gave superiority to Muhammad over all the people!" The Jew said, "By Him Who gave superiority to Moses over all the people!' On that the Muslim lifted his hand and slapped the Jew. The Jew went to Allah's Messenger (ﷺ) and informed him of

all that had happened between him and the Muslim. The Prophet (ﷺ) said, "Do not give me superiority over Moses, for the people will fall unconscious on the Day of Resurrection, I will be the first to regain consciousness and behold, Moses will be standing there, holding the side of the Throne. I will not know whether he has been one of those who have fallen unconscious and then regained consciousness before me, or if he has been one of those exempted by Allah (from falling unconscious)." (See Hadith No. 524, Vol. 8)

حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا إِبْرَاهِيمُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، وَالأَعْرَجِ. وَحَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ اسْتَبَّ رَجُلٌ مِنَ الْمُسْلِمِينَ وَرَجُلٌ مِنَ الْيَهُودِ فَقَالَ الْمُسْلِمُ وَالَّذِي اصْطَفَى مُحَمَّدًا عَلَى الْعَالَمِينَ فِي قَسَمٍ يُقْسِمُ بِهِ، فَقَالَ الْيَهُودِيُّ وَالَّذِي اصْطَفَى مُوسَى عَلَى الْعَالَمِينَ، فَرَفَعَ الْمُسْلِمُ يَدَهُ عِنْدَ ذَلِكَ فَلَطَمَ الْيَهُودِيَّ، فَذَهَبَ الْيَهُودِيُّ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَخْبَرَهُ بِالَّذِي كَانَ مِنْ أَمْرِهِ وَأَمْرِ الْمُسْلِمِ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تُخَيِّرُونِي عَلَى مُوسَى، فَإِنَّ النَّاسَ يَصْعَقُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَإِذَا مُوسَى بَاطِشٌ بِجَانِبِ الْعَرْشِ، فَلاَ أَدْرِي أَكَانَ فِيمَنْ صَعِقَ فَأَفَاقَ قَبْلِي أَوْ كَانَ مِمَّنِ اسْتَثْنَى اللَّهُ ".

Reference	: Sahih al-Bukhari 7472
In-book reference	: Book 97, Hadith 98
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 564

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "Ad-Dajjal will come to Medina and find the angels guarding it. If Allah will, neither Ad-Dajjal nor plague will be able to come near it."

حَدَّثَنَا إِسْحَاقُ بْنُ أَبِي عِيسَى، أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْمَدِينَةُ يَأْتِيهَا الدَّجَّالُ فَيَجِدُ الْمَلاَئِكَةَ يَحْرُسُونَهَا فَلاَ يَقْرَبُهَا الدَّجَّالُ وَلاَ الطَّاعُونُ إِنْ شَاءَ اللَّهُ ".

Reference	: Sahih al-Bukhari 7473
In-book reference	: Book 97, Hadith 99
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 565

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "For every Prophet there is one invocation which is definitely fulfilled by Allah, and I wish, if Allah will, to keep my that (special) invocation as to be the intercession for my followers on the Day of Resurrection."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لِكُلِّ نَبِيٍّ دَعْوَةٌ، فَأُرِيدُ إِنْ شَاءَ اللَّهُ أَنْ أَخْتَبِيَ دَعْوَتِي شَفَاعَةً لأُمَّتِي يَوْمَ الْقِيَامَةِ ".

Reference	: Sahih al-Bukhari 7474
In-book reference	: Book 97, Hadith 100
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 566

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "While I was sleeping, I saw myself (in a dream) standing by a well. I drew from it as much water as Allah wished me to draw, and then Ibn Quhafa (Abu Bakr) took the bucket from me and drew one or two buckets, and there was weakness in his drawing----may Allah forgive him! Then `Umar took the bucket which turned into something like a big drum. I had never seen a powerful man among the people working as perfectly and vigorously as he did. (He drew so much water that) the people drank to their satisfaction and watered their camels that knelt down there. (See Hadith No. 16, Vol. 5)

حَدَّثَنَا يَسَرَةُ بْنُ صَفْوَانَ بْنِ جَمِيلٍ اللَّخْمِيُّ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي عَلَى قَلِيبٍ فَنَزَعْتُ مَا شَاءَ اللَّهُ أَنْ أَنْزِعَ، ثُمَّ أَخَذَهَا ابْنُ أَبِي قُحَافَةَ فَنَزَعَ ذَنُوبًا أَوْ ذَنُوبَيْنِ وَفِي نَزْعِهِ ضَعْفٌ، وَاللَّهُ يَغْفِرُ لَهُ، ثُمَّ أَخَذَهَا عُمَرُ فَاسْتَحَالَتْ غَرْبًا، فَلَمْ أَرَ عَبْقَرِيًّا مِنَ النَّاسِ يَفْرِي فَرِيَّهُ، حَتَّى ضَرَبَ النَّاسُ حَوْلَهُ بِعَطَنٍ ".

Reference	: Sahih al-Bukhari 7475
In-book reference	: Book 97, Hadith 101
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 567

Narrated Abu Musa:

Whenever a beggar or a person in need of something came to the Prophet (ﷺ) , he used to say (to his companions), "Intercede (for him) and you will be rewarded for that, and Allah will fulfill what He will through His Apostle's tongue."

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا أَتَاهُ السَّائِلُ ـ وَرُبَّمَا قَالَ جَاءَهُ السَّائِلُ ـ أَوْ صَاحِبُ الْحَاجَةِ قَالَ " اشْفَعُوا فَلْتُؤْجَرُوا، وَيَقْضِي اللَّهُ عَلَى لِسَانِ رَسُولِهِ مَا شَاءَ ".

Reference	: Sahih al-Bukhari 7476
In-book reference	: Book 97, Hadith 102
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 568

Narrated Abu Huraira:

The Prophet (ﷺ) said, "None of you should say: 'O Allah! Forgive me if You wish,' or 'Bestow Your Mercy on me if You wish,' or 'Provide me with means of subsistence if You wish,' but he should be firm in his request, for Allah does what He will and nobody can force Him (to do anything).

حَدَّثَنَا يَحْيَى، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، سَمِعَ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَقُلْ أَحَدُكُمُ اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ، ارْحَمْنِي إِنْ شِئْتَ، ارْزُقْنِي إِنْ شِئْتَ، وَلْيَعْزِمْ مَسْأَلَتَهُ، إِنَّهُ يَفْعَلُ مَا يَشَاءُ، لاَ مُكْرِهَ لَهُ ".

Reference	: Sahih al-Bukhari 7477
In-book reference	: Book 97, Hadith 103
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 569

Narrated Ibn `Abbas:

That he differed with Al-Hurr bin Qais bin Hisn Al-Fazari about the companion of Moses, (i.e., whether he was Kha,dir or not). Ubai bin Ka`b Al-Ansari passed by them and Ibn `Abbas called him saying, 'My friend (Hur) and I have differed about Moses' Companion whom Moses asked the way to meet. Did you hear Allah's Messenger (ﷺ) mentioning anything about him?" Ubai said, "Yes, I heard Allah's Apostle saying, "While Moses was sitting in the company of some Israelites a man came to him and asked, 'Do you know Someone who is more learned than you (Moses)?' Moses said, 'No.' So Allah sent the Divine inspiration to Moses:-- 'Yes, Our Slave Khadir is more learned than you' Moses asked Allah how to meet him (Khadir) So Allah made the fish as a sign for him and it was said to him, 'When you lose the fish, go back (to the place where you lose it) and you will meet him.' So Moses went on looking for the sign of the fish in the sea. The boy servant of Moses (who was accompanying him) said to him, 'Do you remember (what happened) when we betook ourselves to the rock? I did indeed forget to tell you (about) the fish. None but Satan made me forget to tell you about it' (18.63) Moses said: 'That is what we have been seeking." Sa they went back retracing their footsteps. (18.64). So they both found Kadir (there) and then happened what Allah mentioned about them (in the Qur'an)!' (See 18.60- 82)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو حَفْصٍ، عَمْرٌو حَدَّثَنَا الأَوْزَاعِيُّ، حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّهُ تَمَارَى هُوَ وَالْحُرُّ بْنُ قَيْسِ بْنِ حِصْنٍ الْفَزَارِيُّ فِي صَاحِبِ مُوسَى أَهُوَ خَضِرٌ، فَمَرَّ بِهِمَا أُبَىُّ بْنُ كَعْبٍ الأَنْصَارِيُّ، فَدَعَاهُ ابْنُ عَبَّاسٍ فَقَالَ إِنِّي تَمَارَيْتُ أَنَا وَصَاحِبِي هَذَا فِي صَاحِبِ مُوسَى الَّذِي سَأَلَ السَّبِيلَ إِلَى لُقِيِّهِ، هَلْ سَمِعْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَذْكُرُ شَأْنَهُ قَالَ نَعَمْ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " بَيْنَا مُوسَى فِي مَلإٍ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُ رَجُلٌ فَقَالَ هَلْ تَعْلَمُ أَحَدًا أَعْلَمَ مِنْكَ فَقَالَ مُوسَى لاَ. فَأُوحِيَ إِلَى مُوسَى بَلَى عَبْدُنَا خَضِرٌ. فَسَأَلَ مُوسَى السَّبِيلَ إِلَى لُقِيِّهِ، فَجَعَلَ اللَّهُ لَهُ الْحُوتَ آيَةً وَقِيلَ لَهُ إِذَا فَقَدْتَ الْحُوتَ فَارْجِعْ فَإِنَّكَ سَتَلْقَاهُ. فَكَانَ مُوسَى يَتْبَعُ أَثَرَ الْحُوتِ فِي الْبَحْرِ فَقَالَ فَتَى مُوسَى لِمُوسَى أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنْسَانِيهِ إِلاَّ الشَّيْطَانُ أَنْ أَذْكُرَهُ، قَالَ مُوسَى ذَلِكَ مَا كُنَّا نَبْغِي، فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا فَوَجَدَا خَضِرًا، وَكَانَ مِنْ شَأْنِهِمَا مَا قَصَّ اللَّهُ ".

Reference	: Sahih al-Bukhari 7478
In-book reference	: Book 97, Hadith 104
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 570

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If Allah will, tomorrow we will encamp in Khaif Bani Kinana, the place where the pagans took the oath of Kufr (disbelief) against the Prophet. He meant Al-Muhassab. (See Hadith No. 659, Vol. 2)

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ. وَقَالَ أَحْمَدُ بْنُ صَالِحٍ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " نَنْزِلُ غَدًا إِنْ شَاءَ اللَّهُ بِخَيْفِ بَنِي كِنَانَةَ حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ ". يُرِيدُ الْمُحَصَّبَ.

Reference	: Sahih al-Bukhari 7479
In-book reference	: Book 97, Hadith 105
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 571

Narrated `Abdullah bin `Umar:

The Prophet (ﷺ) besieged the people of Ta'if, but he did not conquer it. He said, "Tomorrow, if Allah will, we will return home. On this the Muslims said, "Then we return without conquering it?" He said, 'Then carry on fighting tomorrow." The next day many of them were injured. The Prophet (ﷺ) said, "If Allah will, we will return home tomorrow." It seemed that statement pleased them whereupon Allah's Apostle smiled.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ أَبِي الْعَبَّاسِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ حَاصَرَ النَّبِيُّ صلى الله عليه وسلم أَهْلَ الطَّائِفِ فَلَمْ يَفْتَحْهَا فَقَالَ " إِنَّا قَافِلُونَ إِنْ شَاءَ اللَّهُ ". فَقَالَ الْمُسْلِمُونَ نَقْفُلُ وَلَمْ نَفْتَحْ. قَالَ " فَاغْدُوا عَلَى الْقِتَالِ ". فَغَدَوْا فَأَصَابَتْهُمْ جِرَاحَاتٌ. قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّا قَافِلُونَ غَدًا إِنْ شَاءَ اللَّهُ "، فَكَأَنَّ ذَلِكَ أَعْجَبَهُمْ فَتَبَسَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 7480
In-book reference	: Book 97, Hadith 106
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 572

(32) Chapter: “Intercession with Him profits not, except for him whom He permits....’

(32) باب قَوْلِ اللَّهِ تَعَالَى {وَلاَ تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلاَّ لِمَنْ أَذِنَ لَهُ حَتَّى إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقَّ وَهُوَ الْعَلِيُّ الْكَبِيرُ}

وَلَمْ يَقُلْ مَاذَا خَلَقَ رَبُّكُمْ، وَقَالَ جَلَّ ذِكْرُهُ: {مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلاَّ بِإِذْنِهِ} وَقَالَ مَسْرُوقٌ عَنِ ابْنِ مَسْعُودٍ إِذَا تَكَلَّمَ اللَّهُ بِالْوَحْيِ سَمِعَ أَهْلُ السَّمَوَاتِ شَيْئًا، فَإِذَا فُزِّعَ عَنْ قُلُوبِهِمْ وَسَكَنَ الصَّوْتُ عَرَفُوا أَنَّهُ الْحَقُّ وَنَادَوْا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقَّ. وَيُذْكَرُ عَنْ جَابِرٍ عَنْ عَبْدِ اللَّهِ بْنِ أُنَيْسٍ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «يَحْشُرُ اللَّهُ العِبَادَ فَيُنَادِيهِمْ بِصَوْتٍ يَسْمَعُهُ مَنْ بَعُدَ كَمَا يَسْمَعُهُ مَنْ قَرُبَ أَنَا المَلِكُ، أَنَا الدَّيَّانُ».

Narrated Abu Huraira:

The Prophet (ﷺ) said, "When Allah ordains something on the Heaven the angels beat with their wings in obedience to His Statement which sounds like that of a chain dragged over a rock. His Statement: "Until when the fear is banished from their hearts, the Angels say, 'What was it that your Lord said?' 'They reply, '(He has said) the Truth. And He is the Most High, The Great. " (34.23)

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا قَضَى اللَّهُ الأَمْرَ فِي السَّمَاءِ ضَرَبَتِ الْمَلاَئِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ، كَأَنَّهُ سِلْسِلَةٌ عَلَى صَفْوَانٍ ـ قَالَ عَلِيٌّ وَقَالَ غَيْرُهُ صَفَوَانٍ ـ يَنْفُذُهُمْ ذَلِكَ، فَإِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقَّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ".

قَالَ عَلِيٌّ وَحَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرٌو، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ، بِهَذَا. قَالَ سُفْيَانُ قَالَ عَمْرٌو سَمِعْتُ عِكْرِمَةَ، حَدَّثَنَا أَبُو هُرَيْرَةَ. قَالَ عَلِيٌّ قُلْتُ لِسُفْيَانَ قَالَ سَمِعْتُ عِكْرِمَةَ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، قَالَ نَعَمْ. قُلْتُ لِسُفْيَانَ إِنَّ إِنْسَانًا رَوَى عَنْ عَمْرٍو عَنْ عِكْرِمَةَ عَنْ أَبِي هُرَيْرَةَ يَرْفَعُهُ أَنَّهُ قَرَأَ فُزِّعَ. قَالَ سُفْيَانُ هَكَذَا قَرَأَ عَمْرٌو فَلاَ أَدْرِي سَمِعَهُ هَكَذَا أَمْ لاَ، قَالَ سُفْيَانُ وَهْىَ قِرَاءَتُنَا.

Reference	: Sahih al-Bukhari 7481
In-book reference	: Book 97, Hadith 107
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 573

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah never listens to anything as He listens to the Prophet (ﷺ) reciting Qur'an in a pleasant sweet sounding voice." A companion of Abu Huraira said, "He means, reciting the Qur'an aloud."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ كَانَ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا أَذِنَ اللَّهُ لِشَىْءٍ مَا أَذِنَ لِلنَّبِيِّ صلى الله عليه وسلم يَتَغَنَّى بِالْقُرْآنِ ". وَقَالَ صَاحِبٌ لَهُ يُرِيدُ أَنْ يَجْهَرَ بِهِ.

Reference	: Sahih al-Bukhari 7482
In-book reference	: Book 97, Hadith 108
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 574

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "Allah will say (on the Day of Resurrection), 'O Adam!' Adam will reply, 'Labbaik wa Sa`daik! ' Then a loud Voice will be heard (Saying) 'Allah Commands you to take out the mission of the Hell Fire from your offspring.' "

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " يَقُولُ اللَّهُ يَا آدَمُ. فَيَقُولُ لَبَّيْكَ وَسَعْدَيْكَ. فَيُنَادَى بِصَوْتٍ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُخْرِجَ مِنْ ذُرِّيَّتِكَ بَعْثًا إِلَى النَّارِ ".

Reference	: Sahih al-Bukhari 7483
In-book reference	: Book 97, Hadith 109
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 575

Narrated `Aisha:

I never felt so jealous of any woman as I felt of Khadija, for Allah ordered him (the Prophet (ﷺ)) to give Khadija the glad tidings of a palace in Paradise (for her).

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ مَا غِرْتُ عَلَى امْرَأَةٍ مَا غِرْتُ عَلَى خَدِيجَةَ، وَلَقَدْ أَمَرَهُ رَبُّهُ أَنْ يُبَشِّرَهَا بِبَيْتٍ فِي الْجَنَّةِ.

Reference : Sahih al-Bukhari 7484
In-book reference : Book 97, Hadith 110
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 576
(deprecated numbering scheme)

(33) Chapter: The Talk of the Lord with Jibril and Allah’s Call for the angels

(33) باب كَلاَمِ الرَّبِّ مَعَ جِبْرِيلَ وَنِدَاءِ اللَّهِ الْمَلاَئِكَةَ

وَقَالَ مَعْمَرٌ: {وَإِنَّكَ لَتُلَقَّى الْقُرْآنَ} أَيْ يُلْقَى عَلَيْكَ، وَتَلَقَّاهُ أَنْتَ أَيْ تَأْخُذُهُ عَنْهُمْ، وَمِثْلُهُ: {فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ}.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If Allah loves a person, He calls Gabriel, saying, 'Allah loves so and so, O Gabriel love him' So Gabriel would love him and then would make an announcement in the Heavens: 'Allah has loved so and-so therefore you should love him also.' So all the dwellers of the Heavens would love him, and then he is granted the pleasure of the people on the earth." (See Hadith No. 66, Vol. 8)

حَدَّثَنِي إِسْحَاقُ، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ ـ هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ ـ عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى إِذَا أَحَبَّ عَبْدًا نَادَى جِبْرِيلَ إِنَّ اللَّهَ قَدْ أَحَبَّ فُلاَنًا فَأَحِبَّهُ فَيُحِبُّهُ جِبْرِيلُ، ثُمَّ يُنَادِي جِبْرِيلُ فِي السَّمَاءِ إِنَّ اللَّهَ قَدْ أَحَبَّ فُلاَنًا فَأَحِبُّوهُ، فَيُحِبُّهُ أَهْلُ السَّمَاءِ وَيُوضَعُ لَهُ الْقَبُولُ فِي أَهْلِ الأَرْضِ ".

Reference : Sahih al-Bukhari 7485
In-book reference : Book 97, Hadith 111
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 577
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "There are angels coming to you in succession at night, and others during the day, and they all gather at the time of `Asr and Fajr prayers. Then the angels who have stayed with you overnight ascend (to the heaven) and He (Allah) asks them though He perfectly knows their affairs. 'In what state have you left my slaves?' They say, 'When we left them, they were praying and when we came to them they were praying.' "

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَتَعَاقَبُونَ فِيكُمْ مَلاَئِكَةٌ بِاللَّيْلِ وَمَلاَئِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلاَةِ الْعَصْرِ وَصَلاَةِ الْفَجْرِ، ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ وَهْوَ أَعْلَمُ كَيْفَ تَرَكْتُمْ عِبَادِي فَيَقُولُونَ تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ، وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ ".

Reference : Sahih al-Bukhari 7486
In-book reference : Book 97, Hadith 112
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 578
(deprecated numbering scheme)

Narrated Abu Dharr:

The Prophet (ﷺ) said, Gabriel came to me and gave me the glad tidings that anyone who died without worshipping anything besides Allah, would enter Paradise. I asked (Gabriel), 'Even if he committed theft, and even if he committed illegal sexual intercourse?' He said, '(Yes), even if he committed theft, and even if he Committed illegal sexual intercourse."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ وَاصِلٍ، عَنِ الْمَعْرُورِ، قَالَ سَمِعْتُ أَبَا ذَرٍّ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَتَانِي جِبْرِيلُ فَبَشَّرَنِي أَنَّهُ مَنْ مَاتَ لاَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ ". قُلْتُ وَإِنْ سَرَقَ وَإِنْ زَنَى قَالَ " وَإِنْ سَرَقَ وَإِنْ زَنَى ".

Reference : Sahih al-Bukhari 7487
In-book reference : Book 97, Hadith 113

USC-MSA web (English) reference *(deprecated numbering scheme)* : Vol. 9, Book 93, Hadith 579

(34) Chapter: "...He has sent it down with His Knowledge, and the angels bear witness...."

(34) باب قَوْلِ اللَّهِ تَعَالَى {أَنْزَلَهُ بِعِلْمِهِ وَالْمَلاَئِكَةُيَشْهَدُونَ}

قَالَ مُجَاهِدٌ: {يَتَنَزَّلُ الأَمْرُ بَيْنَهُنَّ} بَيْنَ السَّمَاءِ السَّابِعَةِ وَالأَرْضِ السَّابِعَةِ.

Narrated Al-Bara' bin `Azib:

Allah's Messenger (ﷺ) said, "O so-and-so, whenever you go to your bed (for sleeping) say, 'O Allah! I have surrendered myself over to you and have turned my face towards You, and leave all my affairs to You and depend on You and put my trust in You expecting Your reward and fearing Your punishment. There is neither fleeing from You nor refuge but with You. I believe in the Book (Qur'an) which You have revealed and in Your Prophet (Muhammad) whom You have sent.' If you then die on that night, then you will die as a Muslim, and if you wake alive in the morning then you will receive the reward." (See Hadith No. 323, Vol. 8)

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو الأَحْوَصِ، حَدَّثَنَا أَبُو إِسْحَاقَ الْهَمْدَانِيُّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا فُلاَنُ إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَقُلِ اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لاَ مَلْجَأَ وَلاَ مَنْجَا مِنْكَ إِلاَّ إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ. فَإِنَّكَ إِنْ مُتَّ فِي لَيْلَتِكَ مُتَّ عَلَى الْفِطْرَةِ، وَإِنْ أَصْبَحْتَ أَصَبْتَ أَجْرًا ".

Reference	: Sahih al-Bukhari 7488
In-book reference	: Book 97, Hadith 114
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 580

Narrated `Abdullah bin Abi `Aufa:

Allah's Messenger (ﷺ) said on the Day of (the battle of) the Clans, "O Allah! The Revealer of the Holy Book, The Quick Taker of Accounts! Defeat the clans and shake them."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ الأَحْزَابِ " اللَّهُمَّ مُنْزِلَ الْكِتَابِ، سَرِيعَ الْحِسَابِ، اهْزِمِ الأَحْزَابَ وَزَلْزِلْ بِهِمْ ". زَادَ الْحُمَيْدِيُّ حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا ابْنُ أَبِي خَالِدٍ، سَمِعْتُ عَبْدَ اللَّهِ، سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 7489
In-book reference	: Book 97, Hadith 115
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 581

Narrated Ibn `Abbas:

(regarding the Verse):-- 'Neither say your prayer aloud, nor say it in a low tone.' (17.110) This Verse was revealed while Allah's Messenger (ﷺ) was hiding himself in Mecca, and when he raised his voice while reciting the Qur'an, the pagans would hear him and abuse the Qur'an and its Revealer and to the one who brought it. So Allah said:-- 'Neither say your prayer aloud, nor say it in a low tone.' (17.110) That is, 'Do not say your prayer so loudly that the pagans can hear you, nor say it in such a low tone that your companions do not hear you.' But seek a middle course between those (extremes), i.e., let your companions hear, but do not relate the Qur'an loudly, so that they may learn it from you.

حَدَّثَنَا مُسَدَّدٌ، عَنْ هُشَيْمٍ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ {وَلاَ تَجْهَرْ بِصَلاَتِكَ وَلاَ تُخَافِتْ بِهَا} قَالَ أُنْزِلَتْ وَرَسُولُ اللَّهِ صلى الله عليه وسلم مُتَوَارٍ بِمَكَّةَ، فَكَانَ إِذَا رَفَعَ صَوْتَهُ سَمِعَ الْمُشْرِكُونَ فَسَبُّوا الْقُرْآنَ وَمَنْ

أَنْزَلَهُ وَمَنْ جَاءَ بِهِ. وَقَالَ اللَّهُ تَعَالَى {وَلاَ تَجْهَرْ بِصَلاَتِكَ وَلاَ تُخَافِتْ بِهَا} لاَ تَجْهَرْ بِصَلاَتِكَ حَتَّى يَسْمَعَ الْمُشْرِكُونَ، وَلاَ تُخَافِتْ بِهَا عَنْ أَصْحَابِكَ فَلاَ تُسْمِعُهُمْ {وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلاً} أَسْمِعْهُمْ وَلاَ تَجْهَرْ حَتَّى يَأْخُذُوا عَنْكَ الْقُرْآنَ.

Reference	: Sahih al-Bukhari 7490
In-book reference	: Book 97, Hadith 116
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 582

(35) Chapter: "...They want to change Allah's Words...."

(35) باب قَوْلِ اللَّهِ تَعَالَى {يُرِيدُونَ أَنْ يُبَدِّلُوا كَلاَمَ اللَّهِ}

{لَقَوْلٌ فَصْلٌ} حَقٌّ {وَمَا هُوَ بِالْهَزْلِ} بِاللَّعِبِ.

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah said: "The son of Adam hurts Me by abusing Time, for I am Time; in My Hands are all things and I cause the revolution of night and day.' " (See Hadith No. 351, Vol. 6)

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " قَالَ اللَّهُ تَعَالَى يُؤْذِينِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ، بِيَدِي الأَمْرُ، أُقَلِّبُ اللَّيْلَ وَالنَّهَارَ ".

Reference	: Sahih al-Bukhari 7491
In-book reference	: Book 97, Hadith 117
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 583

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah said: The Fast is for Me and I will give the reward for it, as he (the one who observes the fast) leaves his sexual desire, food and drink for My Sake. Fasting is a screen (from Hell) and there are two pleasures for a fasting person, one at the time of breaking his fast, and the other at the time when he will meet his Lord. And the smell of the mouth of a fasting person is better in Allah's Sight than the smell of musk." (See Hadith No. 128, Vol. 3).

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يَقُولُ اللَّهُ عَزَّ وَجَلَّ الصَّوْمُ لِي وَأَنَا أَجْزِي بِهِ يَدَعُ شَهْوَتَهُ وَأَكْلَهُ وَشُرْبَهُ مِنْ أَجْلِي، وَالصَّوْمُ جُنَّةٌ، وَلِلصَّائِمِ فَرْحَتَانِ فَرْحَةٌ حِينَ يُفْطِرُ وَفَرْحَةٌ حِينَ يَلْقَى رَبَّهُ، وَلَخَلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ ".

Reference	: Sahih al-Bukhari 7492
In-book reference	: Book 97, Hadith 118
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 584

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Once while Job (Aiyub) was taking a bath in a naked state. Suddenly a great number of gold locusts started falling upon him and he started collecting them in his clothes. His Lord called him, 'O Job! Didn't I make you rich enough to dispense with what you see now?' Job said, 'Yes, O Lord! But I cannot dispense with Your Blessings.'

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " بَيْنَمَا أَيُّوبُ يَغْتَسِلُ عُرْيَانًا خَرَّ عَلَيْهِ رِجْلُ جَرَادٍ مِنْ ذَهَبٍ فَجَعَلَ يَحْثِي فِي ثَوْبِهِ، فَنَادَى رَبُّهُ يَا أَيُّوبُ أَلَمْ أَكُنْ أَغْنَيْتُكَ عَمَّا تَرَى قَالَ بَلَى يَا رَبِّ وَلَكِنْ لاَ غِنَى بِي عَنْ بَرَكَتِكَ ".

Reference	: Sahih al-Bukhari 7493
In-book reference	: Book 97, Hadith 119

USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 585
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Every night when it is the last third of the night, our Lord, the Superior, the Blessed, descends to the nearest heaven and says: Is there anyone to invoke Me that I may respond to his invocation? Is there anyone to ask Me so that I may grant him his request? Is there anyone asking My forgiveness so that I may forgive him?. " (See Hadith No. 246,Vol. 2)

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عَبْدِ اللَّهِ الأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَتَنَزَّلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرُ فَيَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ يَسْأَلُنِي فَأُعْطِيَهُ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ ".

Reference : Sahih al-Bukhari 7494
In-book reference : Book 97, Hadith 120
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 586
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "We (Muslims) are the last (to come) but will be the foremost on the Day of Resurrection." The narrators of this Hadith said: Allah said (to man), 'Spend (in charity), for then I will compensate you (generously).' "

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، أَنَّ الأَعْرَجَ، حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " نَحْنُ الآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ ". وَبِهَذَا الإِسْنَادِ " قَالَ اللَّهُ أَنْفِقْ أُنْفِقْ عَلَيْكَ ".

Reference : Sahih al-Bukhari 7495, 7496
In-book reference : Book 97, Hadith 121
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 587
(deprecated numbering scheme)

Narrated Abu Huraira:

The Prophet (ﷺ) said that Gabriel said, "Here is Khadija coming to you with a dish of food or a tumbler containing something to drink. Convey to her a greeting from her Lord (Allah) and give her the glad tidings that she will have a palace in Paradise built of Qasab wherein there will be neither any noise nor any fatigue (trouble)." (See Hadith No. 168, Vol. 5)

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، فَقَالَ " هَذِهِ خَدِيجَةُ أَتَتْكَ بِإِنَاءٍ فِيهِ طَعَامٌ أَوْ إِنَاءٍ فِيهِ شَرَابٌ فَأَقْرِئْهَا مِنْ رَبِّهَا السَّلاَمَ وَبَشِّرْهَا بِبَيْتٍ مِنْ قَصَبٍ لاَ صَخَبَ فِيهِ وَلاَ نَصَبَ ".

Reference : Sahih al-Bukhari 7497
In-book reference : Book 97, Hadith 122
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 588
(deprecated numbering scheme)

Narrated Abu Huraira:

the Prophet (ﷺ) said, "Allah said, "I have prepared for My righteous slaves (such excellent things) as no eye has ever seen, nor an ear has ever heard nor a human heart can ever think of.' "

حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " قَالَ اللَّهُ أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لاَ عَيْنٌ رَأَتْ، وَلاَ أُذُنٌ سَمِعَتْ، وَلاَ خَطَرَ عَلَى قَلْبِ بَشَرٍ ".

Reference : Sahih al-Bukhari 7498
In-book reference : Book 97, Hadith 123
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 589

Narrated Ibn `Abbas:

Whenever the Prophet (ﷺ) offered the night (Tahajjud) prayer, he used to say, "O Allah! All the Praises are for You; You are the Light of the Heavens and the Earth. And all the Praises are for You; You are the Keeper of the Heavens and the Earth. All the Praises are for You; You are the Lord of the Heavens and the Earth and whatever is therein. You are the Truth, and Your Promise is the Truth, and Your Speech is the Truth, and meeting You is the Truth, and Paradise is the Truth and Hell (Fire) is the Truth and all the prophets are the Truth and the Hour is the Truth. O Allah! I surrender to You, and believe in You, and depend upon You, and repent to You, and in Your cause I fight and with Your orders I rule. So please forgive my past and future sins and those sins which I did in secret or in public. It is You Whom I worship, None has the right to be worshipped except You ." (See Hadith No. 329,Vol. 8)

حَدَّثَنَا مَحْمُودٌ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي سُلَيْمَانُ الأَحْوَلُ، أَنَّ طَاوُسًا، أَخْبَرَهُ أَنَّهُ، سَمِعَ ابْنَ عَبَّاسٍ، يَقُولُ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا تَهَجَّدَ مِنَ اللَّيْلِ قَالَ " اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَوَاتِ وَالأَرْضِ، وَمَنْ فِيهِنَّ أَنْتَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ وَقَوْلُكَ الْحَقُّ، وَلِقَاؤُكَ الْحَقُّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ إِلَهِي، لاَ إِلَهَ إِلاَّ أَنْتَ ".

Reference	: Sahih al-Bukhari 7499
In-book reference	: Book 97, Hadith 124
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 590

Narrated `Urwa bin Az-Zubair:

Sa`id bin Al-Musaiyab, 'Alqama bin Waqqas and 'Ubaidullah bin `Abdullah regarding the narrating of the forged statement against `Aisha, the wife of the Prophet, when the slanderers said what they said and Allah revealed her innocence. `Aisha said, "But by Allah, I did not think that Allah, (to confirm my innocence), would reveal Divine Inspiration which would be recited, for I consider myself too unimportant to be talked about by Allah through Divine Inspiration revealed for recitation, but I hoped that Allah's Messenger (ﷺ) might have a dream in which Allah would reveal my innocence. So Allah revealed:-- 'Verily! Those who spread the slander are a gang among you...' (The ten Verses in Suratan- Nur) (24.11-20)

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ النُّمَيْرِيُّ، حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ الأَيْلِيُّ، قَالَ سَمِعْتُ الزُّهْرِيَّ، قَالَ سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ، وَسَعِيدَ بْنَ الْمُسَيَّبِ، وَعَلْقَمَةَ بْنَ وَقَّاصٍ، وَعُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، عَنْ حَدِيثِ، عَائِشَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم حِينَ قَالَ لَهَا أَهْلُ الإِفْكِ مَا قَالُوا فَبَرَّأَهَا اللَّهُ مِمَّا قَالُوا ـ وَكُلٌّ حَدَّثَنِي طَائِفَةً مِنَ الْحَدِيثِ الَّذِي حَدَّثَنِي ـ عَنْ عَائِشَةَ قَالَتْ وَلَكِنْ وَاللَّهِ مَا كُنْتُ أَظُنُّ أَنَّ اللَّهَ يُنْزِلُ فِي بَرَاءَتِي وَحْيًا يُتْلَى، وَلَشَأْنِي فِي نَفْسِي كَانَ أَحْقَرَ مِنْ أَنْ يَتَكَلَّمَ اللَّهُ فِيَّ بِأَمْرٍ يُتْلَى، وَلَكِنِّي كُنْتُ أَرْجُو أَنْ يَرَى رَسُولُ اللَّهِ صلى الله عليه وسلم فِي النَّوْمِ رُؤْيَا يُبَرِّئُنِي اللَّهُ بِهَا فَأَنْزَلَ اللَّهُ تَعَالَى {إِنَّ الَّذِينَ جَاءُوا بِالإِفْكِ} الْعَشْرَ الآيَاتِ.

Reference	: Sahih al-Bukhari 7500
In-book reference	: Book 97, Hadith 125
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 591

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah says, "If My slave intends to do a bad deed then (O Angels) do not write it unless he does it; if he does it, then write it as it is, but if he refrains from doing it for My Sake, then write it as a good deed (in his account). (On the other hand) if he intends to go a good deed, but does not do it, then write a good deed

(in his account), and if he does it, then write it for him (in his account) as ten good deeds up to seven-hundred times.' "

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَقُولُ اللَّهُ إِذَا أَرَادَ عَبْدِي أَنْ يَعْمَلَ سَيِّئَةً فَلاَ تَكْتُبُوهَا عَلَيْهِ حَتَّى يَعْمَلَهَا، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا بِمِثْلِهَا وَإِنْ تَرَكَهَا مِنْ أَجْلِي فَاكْتُبُوهَا لَهُ حَسَنَةً وَإِذَا أَرَادَ أَنْ يَعْمَلَ حَسَنَةً فَلَمْ يَعْمَلْهَا فَاكْتُبُوهَا لَهُ حَسَنَةً، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا لَهُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةٍ ".

Reference	: Sahih al-Bukhari 7501
In-book reference	: Book 97, Hadith 126
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 592

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah created the creation, and when He finished from His creation the Rahm (womb) got up, and Allah said (to it). "Stop! What do you want? It said; "At this place I seek refuge with You from all those who sever me (i.e. sever the ties of Kinship.)" Allah said: "Would you be pleased that I will keep good relation with the one who will keep good relation with you, and I will sever the relation with the one who will sever the relation with you. It said: 'Yes, 'O my Lord.' Allah said (to it), 'That is for you.'' And then Abu Huraira recited the Verse:-- "Would you then if you were given the authority, do mischief in the land, and sever your ties of kinship." (47.22)

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ مُعَاوِيَةَ بْنِ أَبِي مُزَرِّدٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " خَلَقَ اللَّهُ الْخَلْقَ فَلَمَّا فَرَغَ مِنْهُ قَامَتِ الرَّحِمُ فَقَالَ مَهْ‏.‏ قَالَتْ هَذَا مَقَامُ الْعَائِذِ بِكَ مِنَ الْقَطِيعَةِ‏.‏ فَقَالَ أَلاَ تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكِ، وَأَقْطَعَ مَنْ قَطَعَكِ قَالَتْ بَلَى يَا رَبِّ‏.‏ قَالَ فَذَلِكِ لَكِ ‏"‏‏.‏ ثُمَّ قَالَ أَبُو هُرَيْرَةَ ‏{‏فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ‏}‏

Reference	: Sahih al-Bukhari 7502
In-book reference	: Book 97, Hadith 127
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 593

Narrated Zaid bin Khalid:

It rained (because of the Prophet's invocation for rain) and the Prophet (ﷺ) said, "Allah said, 'Some of My slaves have become disbelievers in Me, and some others, believers in Me.'"

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنْ صَالِحٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ زَيْدِ بْنِ خَالِدٍ، قَالَ مُطِرَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " قَالَ اللَّهُ أَصْبَحَ مِنْ عِبَادِي كَافِرٌ بِي وَمُؤْمِنٌ بِي ".

Reference	: Sahih al-Bukhari 7503
In-book reference	: Book 97, Hadith 128
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 594

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah said, 'If My slaves loves the meeting with Me, I too love the meeting with him; and if he dislikes the meeting with Me, I too dislike the meeting with him.' " (See Hadith No. 514, Vol. 8)

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " قَالَ اللَّهُ إِذَا أَحَبَّ عَبْدِي لِقَائِي أَحْبَبْتُ لِقَاءَهُ، وَإِذَا كَرِهَ لِقَائِي كَرِهْتُ لِقَاءَهُ ".

Reference	: Sahih al-Bukhari 7504
In-book reference	: Book 97, Hadith 129

USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 595
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah said, 'I am to my slave as he thinks of Me, (i.e. I am able to do for him what he thinks I can do for him). (See Hadith No. 502)

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " قَالَ اللَّهُ أَنَا عِنْدَ ظَنِّ عَبْدِي بِي ".

Reference : Sahih al-Bukhari 7505
In-book reference : Book 97, Hadith 130
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 596
(deprecated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "A man who never did any good deed, said that if he died, his family should burn him and throw half the ashes of his burnt body in the earth and the other half in the sea, for by Allah, if Allah should get hold of him, He would inflict such punishment on him as He would not inflict on anybody among the people. But Allah ordered the sea to collect what was in it (of his ashes) and similarly ordered the earth to collect what was in it (of his ashes). Then Allah said (to the recreated man), 'Why did you do so?' The man replied, 'For being afraid of You, and You know it (very well).' So Allah forgave him."

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " قَالَ رَجُلٌ لَمْ يَعْمَلْ خَيْرًا قَطُّ، فَإِذَا مَاتَ فَحَرِّقُوهُ وَاذْرُوا نِصْفَهُ فِي الْبَرِّ وَنِصْفَهُ فِي الْبَحْرِ فَوَاللَّهِ لَئِنْ قَدَرَ اللَّهُ عَلَيْهِ لَيُعَذِّبَنَّهُ عَذَابًا لاَ يُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ، فَأَمَرَ اللَّهُ الْبَحْرَ فَجَمَعَ مَا فِيهِ، وَأَمَرَ الْبَرَّ فَجَمَعَ مَا فِيهِ ثُمَّ قَالَ لِمَ فَعَلْتَ قَالَ مِنْ خَشْيَتِكَ، وَأَنْتَ أَعْلَمُ، فَغَفَرَ لَهُ ".

Reference : Sahih al-Bukhari 7506
In-book reference : Book 97, Hadith 131
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 597
(deprecated numbering scheme)

Narrated Abu Huraira:

I heard the Prophet (ﷺ) saying, "If somebody commits a sin and then says, 'O my Lord! I have sinned, please forgive me!' and his Lord says, 'My slave has known that he has a Lord who forgives sins and punishes for it, I therefore have forgiven my slave (his sins).' Then he remains without committing any sin for a while and then again commits another sin and says, 'O my Lord, I have committed another sin, please forgive me,' and Allah says, 'My slave has known that he has a Lord who forgives sins and punishes for it, I therefore have forgiven my slave (his sin). Then he remains without Committing any another sin for a while and then commits another sin (for the third time) and says, 'O my Lord, I have committed another sin, please forgive me,' and Allah says, 'My slave has known that he has a Lord Who forgives sins and punishes for it I therefore have forgiven My slave (his sin), he can do whatever he likes."

حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ، حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ، سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي عَمْرَةَ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِنَّ عَبْدًا أَصَابَ ذَنْبًا ـ وَرُبَّمَا قَالَ أَذْنَبَ ذَنْبًا ـ فَقَالَ رَبِّ أَذْنَبْتُ ـ وَرُبَّمَا قَالَ أَصَبْتُ ـ فَاغْفِرْ لِي فَقَالَ رَبُّهُ أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ غَفَرْتُ لِعَبْدِي. ثُمَّ مَكَثَ مَا شَاءَ اللَّهُ، ثُمَّ أَصَابَ ذَنْبًا أَوْ أَذْنَبَ ذَنْبًا، فَقَالَ رَبِّ أَذْنَبْتُ ـ أَوْ أَصَبْتُ ـ آخَرَ فَاغْفِرْهُ. فَقَالَ أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ غَفَرْتُ لِعَبْدِي، ثُمَّ مَكَثَ مَا شَاءَ اللَّهُ ثُمَّ أَذْنَبَ ذَنْبًا ـ وَرُبَّمَا قَالَ أَصَابَ ذَنْبًا ـ قَالَ قَالَ رَبِّ أَصَبْتُ ـ أَوْ أَذْنَبْتُ ـ آخَرَ فَاغْفِرْهُ لِي. فَقَالَ أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ غَفَرْتُ لِعَبْدِي ـ ثَلاَثًا ـ فَلْيَعْمَلْ مَا شَاءَ ".

Reference	: Sahih al-Bukhari 7507
In-book reference	: Book 97, Hadith 132
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 598

Narrated Abu Sa`id:

The Prophet (ﷺ) mentioned a man from the people of the past or those who preceded you. The Prophet (ﷺ) said a sentence meaning: Allah had given him wealth and children. When his death approached, he said to his sons, "What kind of father have I been to you?" They replied, "You have been a good father." He told them that he had not presented any good deed before Allah, and if Allah should get hold of him He would punish him.' "So look!" he added, "When I die, burn me, and when I turn into coal, crush me, and when there comes a windy day, scatter my ashes in the wind." The Prophet (ﷺ) added, "Then by Allah, he took a firm promise from his children to do so, and they did so. (They burnt him after his death) and threw his ashes on a windy day. Then Allah commanded to his ashes. "Be," and behold! He became a man standing! Allah said, "O My slave! What made you do what you did?" He replied, "For fear of You." Nothing saved him then but Allah's Mercy (So Allah forgave him).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ، حَدَّثَنَا مُعْتَمِرٌ، سَمِعْتُ أَبِي، حَدَّثَنَا قَتَادَةُ، عَنْ عُقْبَةَ بْنِ عَبْدِ الْغَافِرِ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم " أَنَّهُ ذَكَرَ رَجُلاً فِيمَنْ سَلَفَ ـ أَوْ فِيمَنْ كَانَ قَبْلَكُمْ قَالَ كَلِمَةً يَعْنِي ـ أَعْطَاهُ اللَّهُ مَالاً وَوَلَدًا ـ فَلَمَّا حَضَرَتِ الْوَفَاةُ قَالَ لِبَنِيهِ أَىَّ أَبٍ كُنْتُ لَكُمْ قَالُوا خَيْرَ أَبٍ. قَالَ فَإِنَّهُ لَمْ يَبْتَئِرْ ـ أَوْ لَمْ يَبْتَئِزْ ـ عِنْدَ اللَّهِ خَيْرًا، وَإِنْ يَقْدِرِ اللَّهُ عَلَيْهِ يُعَذِّبْهُ، فَانْظُرُوا إِذَا مُتُّ فَأَحْرِقُونِي حَتَّى إِذَا صِرْتُ فَحْمًا فَاسْحَقُونِي ـ أَوْ قَالَ فَاسْحَكُونِي ـ فَإِذَا كَانَ يَوْمُ رِيحٍ عَاصِفٍ فَأَذْرُونِي فِيهَا " فَقَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم " فَأَخَذَ مَوَاثِيقَهُمْ عَلَى ذَلِكَ وَرَبِّي، فَفَعَلُوا ثُمَّ أَذْرَوْهُ فِي يَوْمٍ عَاصِفٍ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ كُنْ. فَإِذَا هُوَ رَجُلٌ قَائِمٌ. قَالَ اللَّهُ أَىْ عَبْدِي مَا حَمَلَكَ عَلَى أَنْ فَعَلْتَ مَا فَعَلْتَ قَالَ مَخَافَتُكَ أَوْ فَرَقٌ مِنْكَ قَالَ فَمَا تَلاَفَاهُ أَنْ رَحِمَهُ عِنْدَهَا ـ وَقَالَ مَرَّةً أُخْرَى فَمَا تَلاَفَاهُ غَيْرُهَا ـ ". فَحَدَّثْتُ بِهِ أَبَا عُثْمَانَ فَقَالَ سَمِعْتُ هَذَا مِنْ سَلْمَانَ غَيْرَ أَنَّهُ زَادَ فِيهِ أَذْرُونِي فِي الْبَحْرِ. أَوْ كَمَا حَدَّثَ.

حَدَّثَنَا مُوسَى، حَدَّثَنَا مُعْتَمِرٌ، وَقَالَ، لَمْ يَبْتَئِرْ. وَقَالَ خَلِيفَةُ حَدَّثَنَا مُعْتَمِرٌ، وَقَالَ، لَمْ يَبْتَئِزْ. فَسَّرَهُ قَتَادَةُ لَمْ يَدَّخِرْ.

Reference	: Sahih al-Bukhari 7508
In-book reference	: Book 97, Hadith 133
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 599

(36) Chapter: The Talk of the Lord عزّ وجلّ to the Prophets and others on the Day of Resurrection

(36) باب كَلاَمِ الرَّبِّ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ مَعَ الأَنْبِيَاءِ وَغَيْرِهِمْ

Narrated Anas:

I heard the Prophet (ﷺ) saying, "On the Day of Resurrection I will intercede and say, "O my Lord! Admit into Paradise (even) those who have faith equal to a mustard seed in their hearts." Such people will enter Paradise, and then I will say, 'O (Allah) admit into Paradise (even) those who have the least amount of faith in their hearts." Anas then said: As if I were just now looking at the fingers of Allah's Apostle.

حَدَّثَنَا يُوسُفُ بْنُ رَاشِدٍ، حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ حُمَيْدٍ، قَالَ سَمِعْتُ أَنَسًا ـ رضى الله عنه ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِذَا كَانَ يَوْمُ الْقِيَامَةِ شُفِّعْتُ، فَقُلْتُ يَا رَبِّ أَدْخِلِ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ خَرْدَلَةٌ. فَيَدْخُلُونَ، ثُمَّ أَقُولُ أَدْخِلِ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ أَدْنَى شَىْءٍ ". فَقَالَ أَنَسٌ كَأَنِّي أَنْظُرُ إِلَى أَصَابِعِ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 7509
In-book reference	: Book 97, Hadith 134
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 600

Narrated Ma`bad bin Hilal Al-`Anzi:

We, i.e., some people from Basra gathered and went to Anas bin Malik, and we went in company with Thabit Al-Bunnani so that he might ask him about the Hadith of Intercession on our behalf. Behold, Anas was in his palace, and our arrival coincided with his Duha prayer. We asked permission to enter and he admitted us while he was sitting on his bed. We said to Thabit, "Do not ask him about anything else first but the Hadith of Intercession." He said, "O Abu Hamza! There are your brethren from Basra coming to ask you about the Hadith of Intercession." Anas then said, "Muhammad talked to us saying, 'On the Day of Resurrection the people will surge with each other like waves, and then they will come to Adam and say, 'Please intercede for us with your Lord.' He will say, 'I am not fit for that but you'd better go to Abraham as he is the Khalil of the Beneficent.' They will go to Abraham and he will say, 'I am not fit for that, but you'd better go to Moses as he is the one to whom Allah spoke directly.' So they will go to Moses and he will say, 'I am not fit for that, but you'd better go to Jesus as he is a soul created by Allah and His Word.' (Be: And it was) they will go to Jesus and he will say, 'I am not fit for that, but you'd better go to Muhammad.' They would come to me and I would say, 'I am for that.' Then I will ask for my Lord's permission, and it will be given, and then He will inspire me to praise Him with such praises as I do not know now. So I will praise Him with those praises and will fall down, prostrate before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for your will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! My followers!' And then it will be said, 'Go and take out of Hell (Fire) all those who have faith in their hearts, equal to the weight of a barley grain.' I will go and do so and return to praise Him with the same praises, and fall down (prostrate) before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! My followers!' It will be said, 'Go and take out of it all those who have faith in their hearts equal to the weight of a small ant or a mustard seed.' I will go and do so and return to praise Him with the same praises, and fall down in prostration before Him. It will be said, 'O, Muhammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers!' Then He will say, 'Go and take out (all those) in whose hearts there is faith even to the lightest, lightest mustard seed. (Take them) out of the Fire.' I will go and do so."' When we left Anas, I said to some of my companions, "Let's pass by Al-Hasan who is hiding himself in the house of Abi Khalifa and request him to tell us what Anas bin Malik has told us." So we went to him and we greeted him and he admitted us. We said to him, "O Abu Sa`id! We came to you from your brother Anas Bin Malik and he related to us a Hadith about the intercession the like of which I have never heard." He said, "What is that?" Then we told him of the Hadith and said, "He stopped at this point (of the Hadith)." He said, "What then?" We said, "He did not add anything to that." He said, Anas related the Hadith to me twenty years ago when he was a young fellow. I don't know whether he forgot or if he did not like to let you depend on what he might have said." We said, "O Abu Sa`id ! Let us know that." He smiled and said, "Man was created hasty. I did not mention that, but that I wanted to inform you of it. Anas told me the same as he told you and said that the Prophet (ﷺ) added, 'I then return for a fourth time and praise Him similarly and prostrate before Him me the same as he 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request): and intercede, for your intercession will be accepted .' I will say, 'O Lord, allow me to intercede for whoever said, 'None has the right to be worshiped except Allah.' Then Allah will say, 'By my Power, and my Majesty, and by My Supremacy, and by My Greatness, I will take out of Hell (Fire) whoever said: 'None has the right to be worshipped except Allah.' "

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا مَعْبَدُ بْنُ هِلاَلٍ الْعَنَزِيُّ، قَالَ اجْتَمَعْنَا نَاسٌ مِنْ أَهْلِ الْبَصْرَةِ فَذَهَبْنَا إِلَى أَنَسِ بْنِ مَالِكٍ وَذَهَبْنَا مَعَنَا بِثَابِتٍ إِلَيْهِ يَسْأَلُهُ لَنَا عَنْ حَدِيثِ الشَّفَاعَةِ، فَإِذَا هُوَ فِي قَصْرِهِ فَوَافَقْنَاهُ يُصَلِّي الضُّحَى، فَاسْتَأْذَنَّا، فَأَذِنَ لَنَا

وَهْوَ قَاعِدٌ عَلَى فِرَاشِهِ فَقُلْنَا لِثَابِتٍ لاَ تَسْأَلْهُ عَنْ شَىْءٍ أَوَّلَ مِنْ حَدِيثِ الشَّفَاعَةِ فَقَالَ يَا أَبَا حَمْزَةَ هَؤُلاَءِ إِخْوَانُكَ مِنْ أَهْلِ الْبَصْرَةِ جَاءُوكَ يَسْأَلُونَكَ عَنْ حَدِيثِ الشَّفَاعَةِ. فَقَالَ حَدَّثَنَا مُحَمَّدٌ صلى الله عليه وسلم قَالَ " إِذَا كَانَ يَوْمُ الْقِيَامَةِ مَاجَ النَّاسُ بَعْضُهُمْ فِي بَعْضٍ فَيَأْتُونَ آدَمَ فَيَقُولُونَ اشْفَعْ لَنَا إِلَى رَبِّكَ. فَيَقُولُ لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ بِإِبْرَاهِيمَ فَإِنَّهُ خَلِيلُ الرَّحْمَنِ. فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُ لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ بِمُوسَى فَإِنَّهُ كَلِيمُ اللَّهِ. فَيَأْتُونَ مُوسَى فَيَقُولُ لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ بِعِيسَى فَإِنَّهُ رُوحُ اللَّهِ وَكَلِمَتُهُ. فَيَأْتُونَ عِيسَى فَيَقُولُ لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ بِمُحَمَّدٍ صلى الله عليه وسلم فَيَأْتُونِي فَأَقُولُ أَنَا لَهَا. فَأَسْتَأْذِنُ عَلَى رَبِّي فَيُؤْذَنُ لِي وَيُلْهِمُنِي مَحَامِدَ أَحْمَدُهُ بِهَا لاَ تَحْضُرُنِي الآنَ، فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ وَأَخِرُّ لَهُ سَاجِدًا فَيُقَالُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَ، وَاشْفَعْ تُشَفَّعْ. فَأَقُولُ يَا رَبِّ أُمَّتِي أُمَّتِي. فَيُقَالُ انْطَلِقْ فَأَخْرِجْ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ شَعِيرَةٍ مِنْ إِيمَانٍ. فَأَنْطَلِقُ فَأَفْعَلُ ثُمَّ أَعُودُ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ أَخِرُّ لَهُ سَاجِدًا فَيُقَالُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَ، وَاشْفَعْ تُشَفَّعْ، فَأَقُولُ يَا رَبِّ أُمَّتِي أُمَّتِي. فَيُقَالُ انْطَلِقْ فَأَخْرِجْ مِنْهَا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ أَوْ خَرْدَلَةٍ مِنْ إِيمَانٍ. فَأَنْطَلِقُ فَأَفْعَلُ ثُمَّ أَعُودُ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ أَخِرُّ لَهُ سَاجِدًا فَيُقَالُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَ، وَاشْفَعْ تُشَفَّعْ. فَأَقُولُ يَا رَبِّ أُمَّتِي أُمَّتِي. فَيَقُولُ انْطَلِقْ فَأَخْرِجْ مَنْ كَانَ فِي قَلْبِهِ أَدْنَى أَدْنَى أَدْنَى مِثْقَالِ حَبَّةِ خَرْدَلٍ مِنْ إِيمَانٍ، فَأَخْرِجْهُ مِنَ النَّارِ. فَأَنْطَلِقُ فَأَفْعَلُ ". فَلَمَّا خَرَجْنَا مِنْ عِنْدِ أَنَسٍ قُلْتُ لِبَعْضِ أَصْحَابِنَا لَوْ مَرَرْنَا بِالْحَسَنِ وَهْوَ مُتَوَارٍ فِي مَنْزِلِ أَبِي خَلِيفَةَ فَحَدَّثَنَا بِمَا حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، فَأَتَيْنَاهُ فَسَلَّمْنَا عَلَيْهِ فَأَذِنَ لَنَا فَقُلْنَا لَهُ يَا أَبَا سَعِيدٍ جِئْنَاكَ مِنْ عِنْدِ أَخِيكَ أَنَسِ بْنِ مَالِكٍ فَلَمْ نَرَ مِثْلَ مَا حَدَّثَنَا فِي الشَّفَاعَةِ، فَقَالَ هِيهِ، فَحَدَّثْنَاهُ بِالْحَدِيثِ فَانْتَهَى إِلَى هَذَا الْمَوْضِعِ فَقَالَ هِيهِ، فَقُلْنَا لَمْ يَزِدْ لَنَا عَلَى هَذَا. فَقَالَ لَقَدْ حَدَّثَنِي وَهْوَ جَمِيعٌ مُنْذُ عِشْرِينَ سَنَةً فَلاَ أَدْرِي أَنَسِيَ أَمْ كَرِهَ أَنْ تَتَّكِلُوا. قُلْنَا يَا أَبَا سَعِيدٍ فَحَدِّثْنَا، فَضَحِكَ وَقَالَ خُلِقَ الإِنْسَانُ عَجُولاً مَا ذَكَرْتُهُ إِلاَّ وَأَنَا أُرِيدُ أَنْ أُحَدِّثَكُمْ حَدَّثَنِي كَمَا حَدَّثَكُمْ بِهِ قَالَ " ثُمَّ أَعُودُ الرَّابِعَةَ فَأَحْمَدُهُ بِتِلْكَ، ثُمَّ أَخِرُّ لَهُ سَاجِدًا فَيُقَالُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ وَقُلْ يُسْمَعْ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ. فَأَقُولُ يَا رَبِّ ائْذَنْ لِي فِيمَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ. فَيَقُولُ وَعِزَّتِي وَجَلاَلِي وَكِبْرِيَائِي وَعَظَمَتِي لأُخْرِجَنَّ مِنْهَا مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ ".

Reference : Sahih al-Bukhari 7510
In-book reference : Book 97, Hadith 135
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 601
(deprecated numbering scheme)

Narrated `Abdullah:

Allah's Messenger (ﷺ) said, "The person who will be the last one to enter Paradise and the last to come out of Hell (Fire) will be a man who will come out crawling, and his Lord will say to him, 'Enter Paradise.' He will reply, 'O Lord, Paradise is full.' Allah will give him the same order thrice, and each time the man will give Him the same reply, i.e., 'Paradise is full.' Thereupon Allah will say (to him), 'Ten times of the world is for you.' "

حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ آخِرَ أَهْلِ الْجَنَّةِ دُخُولاً الْجَنَّةَ، وَآخِرَ أَهْلِ النَّارِ خُرُوجًا مِنَ النَّارِ رَجُلٌ يَخْرُجُ حَبْوًا فَيَقُولُ لَهُ رَبُّهُ ادْخُلِ الْجَنَّةَ. فَيَقُولُ رَبِّ الْجَنَّةُ مَلأَى. فَيَقُولُ لَهُ ذَلِكَ ثَلاَثَ مَرَّاتٍ فَكُلُّ ذَلِكَ يُعِيدُ عَلَيْهِ الْجَنَّةُ مَلأَى. فَيَقُولُ إِنَّ لَكَ مِثْلَ الدُّنْيَا عَشْرَ مِرَارٍ ".

Reference : Sahih al-Bukhari 7511
In-book reference : Book 97, Hadith 136
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 602
(deprecated numbering scheme)

Narrated `Adi bin Hatim:

Allah's Messenger (ﷺ) said, "There will be none among you but his Lord will talk to him, and there will be no interpreter between him and Allah. He will look to his right and see nothing but his deeds which he has sent forward, and will look to his left and see nothing but his deeds which he has sent forward, and will look in front of him and see nothing but the (Hell) Fire facing him. So save yourself from the (Hell) Fire even with half a date (given in charity)." Al-A`mash said: `Amr bin Murra said, Khaithama narrated the same and added, '..even with a good word.' "

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنِ الأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنْكُمْ أَحَدٌ إِلاَّ سَيُكَلِّمُهُ رَبُّهُ، لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ، فَيَنْظُرُ أَيْمَنَ مِنْهُ فَلاَ يَرَى إِلاَّ مَا قَدَّمَ مِنْ عَمَلِهِ، وَيَنْظُرُ أَشْأَمَ مِنْهُ فَلاَ يَرَى إِلاَّ مَا قَدَّمَ، وَيَنْظُرُ بَيْنَ يَدَيْهِ فَلاَ يَرَى إِلاَّ النَّارَ تِلْقَاءَ وَجْهِهِ، فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ ". قَالَ الأَعْمَشُ وَحَدَّثَنِي عَمْرُو بْنُ مُرَّةَ عَنْ خَيْثَمَةَ مِثْلَهُ وَزَادَ فِيهِ " وَلَوْ بِكَلِمَةٍ طَيِّبَةٍ ".

Reference	: Sahih al-Bukhari 7512
In-book reference	: Book 97, Hadith 137
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 603

Narrated `Abdullah:

A priest from the Jews came (to the Prophet) and said, "On the Day of Resurrection, Allah will place all the heavens on one finger, and the Earth on one finger, and the waters and the land on one finger, and all the creation on one finger, and then He will shake them and say. 'I am the King! I am the King!'" I saw the Prophet (ﷺ) smiling till his premolar teeth became visible expressing his amazement and his belief in what he had said. Then the Prophet (ﷺ) recited: 'No just estimate have they made of Allah such as due to Him (up to)...; High is He above the partners they attribute to Him.' (39.67)

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ جَاءَ حَبْرٌ مِنَ الْيَهُودِ فَقَالَ إِنَّهُ إِذَا كَانَ يَوْمَ الْقِيَامَةِ جَعَلَ اللَّهُ السَّمَوَاتِ عَلَى إِصْبَعٍ، وَالأَرَضِينَ عَلَى إِصْبَعٍ، وَالْمَاءَ وَالثَّرَى عَلَى إِصْبَعٍ، وَالْخَلاَئِقَ عَلَى إِصْبَعٍ، ثُمَّ يَهُزُّهُنَّ ثُمَّ يَقُولُ أَنَا الْمَلِكُ أَنَا الْمَلِكُ. فَلَقَدْ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَضْحَكُ حَتَّى بَدَتْ نَوَاجِذُهُ تَعَجُّبًا وَتَصْدِيقًا، لِقَوْلِهِ ثُمَّ قَالَ النَّبِيُّ صلى الله عليه وسلم {وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ} إِلَى قَوْلِهِ {يُشْرِكُونَ}

Reference	: Sahih al-Bukhari 7513
In-book reference	: Book 97, Hadith 138
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 604

Narrated Safwan bin Muhriz:

A man asked Ibn `Umar, "What have you heard from Allah's Messenger (ﷺ) regarding An-Najwa?" He said, "Everyone of you will come close to His Lord Who will screen him from the people and say to him, 'Did you do so-and-so?' He will reply, 'Yes.' Then Allah will say, 'Did you do so-and-so?' He will reply, 'Yes.' So Allah will question him and make him confess, and then Allah will say, 'I screened your sins in the world and forgive them for you today.' "

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ، أَنَّ رَجُلاً، سَأَلَ ابْنَ عُمَرَ كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ فِي النَّجْوَى قَالَ " يَدْنُو أَحَدُكُمْ مِنْ رَبِّهِ حَتَّى يَضَعَ كَنَفَهُ عَلَيْهِ فَيَقُولُ أَعَمِلْتَ كَذَا وَكَذَا فَيَقُولُ نَعَمْ. وَيَقُولُ عَمِلْتَ كَذَا وَكَذَا فَيَقُولُ نَعَمْ. فَيُقَرِّرُهُ، ثُمَّ يَقُولُ إِنِّي سَتَرْتُ عَلَيْكَ فِي الدُّنْيَا، وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ ".

وَقَالَ آدَمُ حَدَّثَنَا شَيْبَانُ، حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا صَفْوَانُ، عَنِ ابْنِ عُمَرَ، سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 7514
In-book reference	: Book 97, Hadith 139
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 605

(37) Chapter: “...And to Musa (Moses) Allah spoke directly.”

(37) باب قَوْلِهِ {وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا}

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Adam and Moses debated with each other and Moses said, 'You are Adam who turned out your offspring from Paradise.' Adam said, "You are Moses whom Allah chose for His Message and for His direct talk, yet you blame me for a matter which had been ordained for me even before my creation?' Thus Adam overcame Moses."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنَا عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏"‏ احْتَجَّ آدَمُ وَمُوسَى، فَقَالَ مُوسَى أَنْتَ آدَمُ الَّذِي أَخْرَجْتَ ذُرِّيَّتَكَ مِنَ الْجَنَّةِ‏.‏ قَالَ آدَمُ أَنْتَ مُوسَى الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالاَتِهِ وَكَلاَمِهِ، ثُمَّ تَلُومُنِي عَلَى أَمْرٍ قَدْ قُدِّرَ عَلَىَّ قَبْلَ أَنْ أُخْلَقَ‏.‏ فَحَجَّ آدَمُ مُوسَى ‏"‏‏.‏

Reference : Sahih al-Bukhari 7515
In-book reference : Book 97, Hadith 140
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 606
(deprecated numbering scheme)

Narrated Anas:

Allah's Messenger (ﷺ) said, "The believers will be assembled on the Day of Resurrection and they will say, 'Let us look for someone to intercede for us with our Lord so that He may relieve us from this place of ours.' So they will go to Adam and say, 'You are Adam, the father of mankind, and Allah created you with His Own Hands and ordered the Angels to prostrate before you, and He taught you the names of all things; so please intercede for us with our Lord so that He may relieve us.' Adam will say, to them, 'I am not fit for that,' and then he will mention to them his mistake which he has committed.' "

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ يُجْمَعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ فَيَقُولُونَ لَوِ اسْتَشْفَعْنَا إِلَى رَبِّنَا، فَيُرِيحُنَا مِنْ مَكَانِنَا هَذَا‏.‏ فَيَأْتُونَ آدَمَ فَيَقُولُونَ لَهُ أَنْتَ آدَمُ أَبُو الْبَشَرِ خَلَقَكَ اللَّهُ بِيَدِهِ وَأَسْجَدَ لَكَ الْمَلاَئِكَةَ وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَىْءٍ، فَاشْفَعْ لَنَا إِلَى رَبِّنَا حَتَّى يُرِيحَنَا‏.‏ فَيَقُولُ لَهُمْ لَسْتُ هُنَاكُمْ‏.‏ فَيَذْكُرُ لَهُمْ خَطِيئَتَهُ الَّتِي أَصَابَ ‏"‏‏.‏

Reference : Sahih al-Bukhari 7516
In-book reference : Book 97, Hadith 141
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 607
(deprecated numbering scheme)

Narrated Anas bin Malik:

The night Allah's Messenger (ﷺ) was taken for a journey from the sacred mosque (of Mecca) Al-Ka`ba: Three persons came to him (in a dreamy while he was sleeping in the Sacred Mosque before the Divine Inspiration was revealed to Him. One of them said, "Which of them is he?" The middle (second) angel said, "He is the best of them." The last (third) angle said, "Take the best of them." Only that much happened on that night and he did not see them till they came on another night, i.e. after The Divine Inspiration was revealed to him. (Fath-ul-Bari Page 258, Vol. 17) and he saw them, his eyes were asleep but his heart was not----and so is the case with the prophets: their eyes sleep while their hearts do not sleep. So those angels did not talk to him till they carried him and placed him beside the well of Zamzam. From among them Gabriel took charge of him. Gabriel cut open (the part of his body) between his throat and the middle of his chest (heart) and took all the material out of his chest and `Abdomen and then washed it with Zamzam water with his own hands till he cleansed the inside of his body, and then a gold tray containing a gold bowl full of belief and wisdom was brought and then Gabriel stuffed his chest and throat blood vessels with it and then closed it (the chest). He then ascended with him to the heaven of the world and knocked on one of its doors. The dwellers of the Heaven asked, 'Who is it?' He said, "Gabriel." They said, "Who is accompanying you?" He said, "Muhammad." They said, "Has he been called?" He said, "Yes" They said, "He is welcomed." So the dwellers of the Heaven became pleased with his arrival, and they did not know what Allah would do to the Prophet

(ﷺ) on earth unless Allah informed them. The Prophet (ﷺ) met Adam over the nearest Heaven. Gabriel said to the Prophet, "He is your father; greet him." The Prophet (ﷺ) greeted him and Adam returned his greeting and said, "Welcome, O my Son! O what a good son you are!" Behold, he saw two flowing rivers, while he was in the nearest sky. He asked, "What are these two rivers, O Gabriel?" Gabriel said, "These are the sources of the Nile and the Euphrates." Then Gabriel took him around that Heaven and behold, he saw another river at the bank of which there was a palace built of pearls and emerald. He put his hand into the river and found its mud like musk Adhfar. He asked, "What is this, O Gabriel?" Gabriel said, "This is the Kauthar which your Lord has kept for you." Then Gabriel ascended (with him) to the second Heaven and the angels asked the same questions as those on the first Heaven, i.e., "Who is it?" Gabriel replied, "Gabriel". They asked, "Who is accompanying you?" He said, "Muhammad." They asked, "Has he been sent for?" He said, "Yes." Then they said, "He is welcomed." Then he (Gabriel) ascended with the Prophet (ﷺ) to the third Heaven, and the angels said the same as the angels of the first and the second Heavens had said. Then he ascended with him to the fourth Heaven and they said the same; and then he ascended with him to the fifth Heaven and they said the same; and then he ascended with him to the sixth Heaven and they said the same; then he ascended with him to the seventh Heaven and they said the same. On each Heaven there were prophets whose names he had mentioned and of whom I remember Idris on the second Heaven, Aaron on the fourth Heavens another prophet whose name I don't remember, on the fifth Heaven, Abraham on the sixth Heaven, and Moses on the seventh Heaven because of his privilege of talking to Allah directly. Moses said (to Allah), "O Lord! I thought that none would be raised up above me." But Gabriel ascended with him (the Prophet) for a distance above that, the distance of which only Allah knows, till he reached the Lote Tree (beyond which none may pass) and then the Irresistible, the Lord of Honor and Majesty approached and came closer till he (Gabriel) was about two bow lengths or (even) nearer. (It is said that it was Gabriel who approached and came closer to the Prophet. (Fate Al-Bari Page 263, 264, Vol. 17). Among the things which Allah revealed to him then, was: "Fifty prayers were enjoined on his followers in a day and a night." Then the Prophet (ﷺ) descended till he met Moses, and then Moses stopped him and asked, "O Muhammad ! What did your Lord en join upon you?" The Prophet (ﷺ) replied," He enjoined upon me to perform fifty prayers in a day and a night." Moses said, "Your followers cannot do that; Go back so that your Lord may reduce it for you and for them." So the Prophet (ﷺ) turned to Gabriel as if he wanted to consult him about that issue. Gabriel told him of his opinion, saying, "Yes, if you wish." So Gabriel ascended with him to the Irresistible and said while he was in his place, "O Lord, please lighten our burden as my followers cannot do that." So Allah deducted for him ten prayers where upon he returned to Moses who stopped him again and kept on sending him back to his Lord till the enjoined prayers were reduced to only five prayers. Then Moses stopped him when the prayers had been reduced to five and said, "O Muhammad! By Allah, I tried to persuade my nation, Bani Israel to do less than this, but they could not do it and gave it up. However, your followers are weaker in body, heart, sight and hearing, so return to your Lord so that He may lighten your burden." The Prophet (ﷺ) turned towards Gabriel for advice and Gabriel did not disapprove of that. So he ascended with him for the fifth time. The Prophet (ﷺ) said, "O Lord, my followers are weak in their bodies, hearts, hearing and constitution, so lighten our burden." On that the Irresistible said, "O Muhammad!" the Prophet replied, "Labbaik and Sa`daik." Allah said, "The Word that comes from Me does not change, so it will be as I enjoined on you in the Mother of the Book." Allah added, "Every good deed will be rewarded as ten times so it is fifty (prayers) in the Mother of the Book (in reward) but you are to perform only five (in practice)." The Prophet (ﷺ) returned to Moses who asked, "What have you done?" He said, "He has lightened our burden: He has given us for every good deed a tenfold reward." Moses said, "By Allah! I tried to make Bani Israel observe less than that, but they gave it up. So go

back to your Lord that He may lighten your burden further." Allah's Messenger (ﷺ) said, "O Moses! By Allah, I feel shy of returning too many times to my Lord." On that Gabriel said, "Descend in Allah's Name." The Prophet (ﷺ) then woke while he was in the Sacred Mosque (at Mecca).

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي سُلَيْمَانُ، عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ قَالَ سَمِعْتُ ابْنَ مَالِكٍ، يَقُولُ لَيْلَةَ أُسْرِيَ بِرَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ مَسْجِدِ الْكَعْبَةِ أَنَّهُ جَاءَهُ ثَلاَثَةُ نَفَرٍ قَبْلَ أَنْ يُوحَى إِلَيْهِ وَهْوَ نَائِمٌ فِي الْمَسْجِدِ الْحَرَامِ، فَقَالَ أَوَّلُهُمْ أَيُّهُمْ هُوَ فَقَالَ أَوْسَطُهُمْ هُوَ خَيْرُهُمْ. فَقَالَ آخِرُهُمْ خُذُوا خَيْرَهُمْ. فَكَانَتْ تِلْكَ اللَّيْلَةَ، فَلَمْ يَرَهُمْ حَتَّى أَتَوْهُ لَيْلَةً أُخْرَى فِيمَا يَرَى قَلْبُهُ، وَتَنَامُ عَيْنُهُ وَلاَ يَنَامُ قَلْبُهُ وَكَذَلِكَ الأَنْبِيَاءُ تَنَامُ أَعْيُنُهُمْ وَلاَ تَنَامُ قُلُوبُهُمْ، فَلَمْ يُكَلِّمُوهُ حَتَّى احْتَمَلُوهُ فَوَضَعُوهُ عِنْدَ بِئْرِ زَمْزَمَ فَتَوَلاَّهُ مِنْهُمْ جِبْرِيلُ فَشَقَّ جِبْرِيلُ مَا بَيْنَ نَحْرِهِ إِلَى لَبَّتِهِ حَتَّى فَرَغَ مِنْ صَدْرِهِ وَجَوْفِهِ، فَغَسَلَهُ مِنْ مَاءِ زَمْزَمَ بِيَدِهِ، حَتَّى أَنْقَى جَوْفَهُ، ثُمَّ أُتِيَ بِطَسْتٍ مِنْ ذَهَبٍ فِيهِ تَوْرٌ مِنْ ذَهَبٍ مَحْشُوًّا إِيمَانًا وَحِكْمَةً، فَحَشَا بِهِ صَدْرَهُ وَلَغَادِيدَهُ ـ يَعْنِي عُرُوقَ حَلْقِهِ ـ ثُمَّ أَطْبَقَهُ ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ الدُّنْيَا فَضَرَبَ بَابًا مِنْ أَبْوَابِهَا فَنَادَاهُ أَهْلُ السَّمَاءِ مَنْ هَذَا فَقَالَ جِبْرِيلُ. قَالُوا وَمَنْ مَعَكَ قَالَ مَعِي مُحَمَّدٌ. قَالَ وَقَدْ بُعِثَ قَالَ نَعَمْ. قَالُوا فَمَرْحَبًا بِهِ وَأَهْلاً. فَيَسْتَبْشِرُ بِهِ أَهْلُ السَّمَاءِ، لاَ يَعْلَمُ أَهْلُ السَّمَاءِ بِمَا يُرِيدُ اللَّهُ بِهِ فِي الأَرْضِ حَتَّى يُعْلِمَهُمْ، فَوَجَدَ فِي السَّمَاءِ الدُّنْيَا آدَمَ فَقَالَ لَهُ جِبْرِيلُ هَذَا أَبُوكَ فَسَلِّمْ عَلَيْهِ. فَسَلَّمَ عَلَيْهِ وَرَدَّ عَلَيْهِ آدَمُ وَقَالَ مَرْحَبًا وَأَهْلاً بِابْنِي، نِعْمَ الاِبْنُ أَنْتَ. فَإِذَا هُوَ فِي السَّمَاءِ الدُّنْيَا بِنَهَرَيْنِ يَطَّرِدَانِ فَقَالَ مَا هَذَانِ النَّهَرَانِ يَا جِبْرِيلُ قَالَ هَذَا النِّيلُ وَالْفُرَاتُ عُنْصُرُهُمَا. ثُمَّ مَضَى بِهِ فِي السَّمَاءِ فَإِذَا هُوَ بِنَهَرٍ آخَرَ عَلَيْهِ قَصْرٌ مِنْ لُؤْلُؤٍ وَزَبَرْجَدٍ فَضَرَبَ يَدَهُ فَإِذَا هُوَ مِسْكٌ قَالَ مَا هَذَا يَا جِبْرِيلُ قَالَ هَذَا الْكَوْثَرُ الَّذِي خَبَأَ لَكَ رَبُّكَ. ثُمَّ عَرَجَ إِلَى السَّمَاءِ الثَّانِيَةِ فَقَالَتِ الْمَلاَئِكَةُ لَهُ مِثْلَ مَا قَالَتْ لَهُ الأُولَى مَنْ هَذَا قَالَ جِبْرِيلُ. قَالُوا وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ صلى الله عليه وسلم. قَالُوا وَقَدْ بُعِثَ إِلَيْهِ قَالَ نَعَمْ. قَالُوا مَرْحَبًا بِهِ وَأَهْلاً. ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ الثَّالِثَةِ وَقَالُوا لَهُ مِثْلَ مَا قَالَتِ الأُولَى وَالثَّانِيَةُ، ثُمَّ عَرَجَ بِهِ إِلَى الرَّابِعَةِ فَقَالُوا لَهُ مِثْلَ ذَلِكَ، ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ الْخَامِسَةِ فَقَالُوا مِثْلَ ذَلِكَ، ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ السَّادِسَةِ فَقَالُوا لَهُ مِثْلَ ذَلِكَ، ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ السَّابِعَةِ فَقَالُوا لَهُ مِثْلَ ذَلِكَ، كُلُّ سَمَاءٍ فِيهَا أَنْبِيَاءُ قَدْ سَمَّاهُمْ فَأَوْعَيْتُ مِنْهُمْ إِدْرِيسَ فِي الثَّانِيَةِ، وَهَارُونَ فِي الرَّابِعَةِ، وَآخَرَ فِي الْخَامِسَةِ لَمْ أَحْفَظِ اسْمَهُ، وَإِبْرَاهِيمَ فِي السَّادِسَةِ، وَمُوسَى فِي السَّابِعَةِ بِتَفْضِيلِ كَلاَمِ اللَّهِ، فَقَالَ مُوسَى رَبِّ لَمْ أَظُنَّ أَنْ يُرْفَعَ عَلَىَّ أَحَدٌ. ثُمَّ عَلاَ بِهِ فَوْقَ ذَلِكَ بِمَا لاَ يَعْلَمُهُ إِلاَّ اللَّهُ، حَتَّى جَاءَ سِدْرَةَ الْمُنْتَهَى وَدَنَا الْجَبَّارُ رَبُّ الْعِزَّةِ فَتَدَلَّى حَتَّى كَانَ مِنْهُ قَابَ قَوْسَيْنِ أَوْ أَدْنَى فَأَوْحَى اللَّهُ فِيمَا أَوْحَى إِلَيْهِ خَمْسِينَ صَلاَةً عَلَى أُمَّتِكَ كُلَّ يَوْمٍ وَلَيْلَةٍ. ثُمَّ هَبَطَ حَتَّى بَلَغَ مُوسَى فَاحْتَبَسَهُ مُوسَى فَقَالَ يَا مُحَمَّدُ مَاذَا عَهِدَ إِلَيْكَ رَبُّكَ قَالَ عَهِدَ إِلَىَّ خَمْسِينَ صَلاَةً كُلَّ يَوْمٍ وَلَيْلَةٍ. قَالَ إِنَّ أُمَّتَكَ لاَ تَسْتَطِيعُ ذَلِكَ فَارْجِعْ فَلْيُخَفِّفْ عَنْكَ رَبُّكَ وَعَنْهُمْ. فَالْتَفَتَ النَّبِيُّ صلى الله عليه وسلم إِلَى جِبْرِيلَ كَأَنَّهُ يَسْتَشِيرُهُ فِي ذَلِكَ، فَأَشَارَ إِلَيْهِ جِبْرِيلُ أَنْ نَعَمْ إِنْ شِئْتَ. فَعَلاَ بِهِ إِلَى الْجَبَّارِ فَقَالَ وَهْوَ مَكَانَهُ يَا رَبِّ خَفِّفْ عَنَّا، فَإِنَّ أُمَّتِي لاَ تَسْتَطِيعُ هَذَا. فَوَضَعَ عَنْهُ عَشْرَ صَلَوَاتٍ ثُمَّ رَجَعَ إِلَى مُوسَى فَاحْتَبَسَهُ، فَلَمْ يَزَلْ يُرَدِّدُهُ مُوسَى إِلَى رَبِّهِ حَتَّى صَارَتْ إِلَى خَمْسِ صَلَوَاتٍ، ثُمَّ احْتَبَسَهُ مُوسَى عِنْدَ الْخَمْسِ فَقَالَ يَا مُحَمَّدُ وَاللَّهِ لَقَدْ رَاوَدْتُ بَنِي إِسْرَائِيلَ قَوْمِي عَلَى أَدْنَى مِنْ هَذَا فَضَعُفُوا فَتَرَكُوهُ فَأُمَّتُكَ أَضْعَفُ أَجْسَادًا وَقُلُوبًا وَأَبْدَانًا وَأَبْصَارًا وَأَسْمَاعًا، فَارْجِعْ فَلْيُخَفِّفْ عَنْكَ رَبُّكَ، كُلَّ ذَلِكَ يَلْتَفِتُ النَّبِيُّ صلى الله عليه وسلم إِلَى جِبْرِيلَ لِيُشِيرَ عَلَيْهِ وَلاَ يَكْرَهُ ذَلِكَ جِبْرِيلُ، فَرَفَعَهُ عِنْدَ الْخَامِسَةِ فَقَالَ يَا رَبِّ إِنَّ أُمَّتِي ضُعَفَاءُ أَجْسَادُهُمْ وَقُلُوبُهُمْ وَأَسْمَاعُهُمْ وَأَبْدَانُهُمْ فَخَفِّفْ عَنَّا فَقَالَ الْجَبَّارُ يَا مُحَمَّدُ. قَالَ لَبَّيْكَ وَسَعْدَيْكَ. قَالَ إِنَّهُ لاَ يُبَدَّلُ الْقَوْلُ لَدَىَّ، كَمَا فَرَضْتُ عَلَيْكَ فِي أُمِّ الْكِتَابِ ـ قَالَ ـ فَكُلُّ حَسَنَةٍ بِعَشْرِ أَمْثَالِهَا، فَهْىَ خَمْسُونَ فِي أُمِّ الْكِتَابِ وَهْىَ خَمْسٌ عَلَيْكَ. فَرَجَعَ إِلَى مُوسَى فَقَالَ كَيْفَ فَعَلْتَ فَقَالَ خَفَّفَ عَنَّا أَعْطَانَا بِكُلِّ حَسَنَةٍ عَشْرَ أَمْثَالِهَا. قَالَ مُوسَى قَدْ وَاللَّهِ رَاوَدْتُ بَنِي إِسْرَائِيلَ عَلَى أَدْنَى مِنْ ذَلِكَ فَتَرَكُوهُ، ارْجِعْ إِلَى رَبِّكَ فَلْيُخَفِّفْ عَنْكَ أَيْضًا. قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَا مُوسَى قَدْ وَاللَّهِ اسْتَحْيَيْتُ مِنْ رَبِّي مِمَّا اخْتَلَفْتُ إِلَيْهِ. قَالَ فَاهْبِطْ بِاسْمِ اللَّهِ. قَالَ وَاسْتَيْقَظَ وَهْوَ فِي مَسْجِدِ الْحَرَامِ.

Reference	: Sahih al-Bukhari 7517
In-book reference	: Book 97, Hadith 142
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 608

(38) Chapter: The Talk of the Lord to the people of Paradise

(38) باب كَلاَمِ الرَّبِّ مَعَ أَهْلِ الْجَنَّةِ

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "Allah will say to the people of Paradise, "O the people of Paradise!" They will say, 'Labbaik, O our Lord, and Sa`daik, and all the good is in Your Hands!' Allah will say, "Are you satisfied?' They will say, 'Why

shouldn't we be satisfied, O our Lord as You have given us what You have not given to any of Your created beings?' He will say, 'Shall I not give you something better than that?' They will say, 'O our Lord! What else could be better than that?' He will say, 'I bestow My Pleasure on you and will never be angry with you after that.' "

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ اللَّهَ يَقُولُ لأَهْلِ الْجَنَّةِ يَا أَهْلَ الْجَنَّةِ. فَيَقُولُونَ لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ. فَيَقُولُ هَلْ رَضِيتُمْ فَيَقُولُونَ وَمَا لَنَا لاَ نَرْضَى يَا رَبِّ وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ. فَيَقُولُ أَلاَ أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ. فَيَقُولُونَ يَا رَبِّ وَأَىُّ شَىْءٍ أَفْضَلُ مِنْ ذَلِكَ فَيَقُولُ أُحِلُّ عَلَيْكُمْ رِضْوَانِي فَلاَ أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا ".

Reference	: Sahih al-Bukhari 7518
In-book reference	: Book 97, Hadith 143
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 609

Narrated Abu Huraira:

Once the Prophet (ﷺ) was preaching while a bedouin was sitting there. The Prophet (ﷺ) said, "A man from among the people of Paradise will request Allah to allow him to cultivate the land Allah will say to him, 'Haven't you got whatever you desire?' He will reply, 'yes, but I like to cultivate the land (Allah will permit him and) he will sow the seeds, and within seconds the plants will grow and ripen and (the yield) will be harvested and piled in heaps like mountains. On that Allah will say (to him), "Take, here you are, O son of Adam, for nothing satisfies you.' "On that the bedouin said, "O Allah's Messenger (ﷺ)! Such man must be either from Quraish or from Ansar, for they are farmers while we are not." On that Allah's Messenger (ﷺ) smiled .

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا فُلَيْحٌ، حَدَّثَنَا هِلاَلٌ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَوْمًا يُحَدِّثُ وَعِنْدَهُ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ " أَنَّ رَجُلاً مِنْ أَهْلِ الْجَنَّةِ اسْتَأْذَنَ رَبَّهُ فِي الزَّرْعِ فَقَالَ أَوَ لَسْتَ فِيمَا شِئْتَ. قَالَ بَلَى وَلَكِنِّي أُحِبُّ أَنْ أَزْرَعَ. فَأَسْرَعَ وَبَذَرَ فَتَبَادَرَ الطَّرْفَ نَبَاتُهُ وَاسْتِوَاؤُهُ وَاسْتِحْصَادُهُ وَتَكْوِيرُهُ أَمْثَالَ الْجِبَالِ فَيَقُولُ اللَّهُ تَعَالَى دُونَكَ يَا ابْنَ آدَمَ فَإِنَّهُ لاَ يُشْبِعُكَ شَىْءٌ ". فَقَالَ الأَعْرَابِيُّ يَا رَسُولَ اللَّهِ لاَ تَجِدُ هَذَا إِلاَّ قُرَشِيًّا أَوْ أَنْصَارِيًّا فَإِنَّهُمْ أَصْحَابُ زَرْعٍ، فَأَمَّا نَحْنُ فَلَسْنَا بِأَصْحَابِ زَرْعٍ. فَضَحِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 7519
In-book reference	: Book 97, Hadith 144
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 610

(39) Chapter: “Therefore remember Me I will remember you...”

(39) بَابُ ذِكْرِ اللَّهِ بِالأَمْرِ وَذِكْرِ الْعِبَادِ بِالدُّعَاءِ وَالتَّضَرُّعِ وَالرِّسَالَةِ وَالإِبْلاَغِ

لِقَوْلِهِ تَعَالَى: {فَاذْكُرُونِي أَذْكُرْكُمْ}، {وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذْكِيرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لاَ يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلاَ تُنْظِرُونِ فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلاَّ عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ} غُمَّةٌ هَمٌّ وَضِيقٌ. قَالَ مُجَاهِدٌ: {اقْضُوا إِلَيَّ} مَا فِي أَنْفُسِكُمْ، يُقَالُ افْرُقِ اقْضِ، وَقَالَ مُجَاهِدٌ: {وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلاَمَ اللَّهِ} إِنْسَانٌ يَأْتِيهِ فَيَسْتَمِعُ مَا يَقُولُ وَمَا أُنْزِلَ عَلَيْهِ، فَهْوَ آمِنٌ حَتَّى يَأْتِيَهُ فَيَسْمَعَ كَلاَمَ اللَّهِ، وَحَتَّى يَبْلُغَ مَأْمَنَهُ حَيْثُ جَاءَهُ. النَّبَأُ الْعَظِيمُ الْقُرْآنُ: {صَوَابًا} حَقًّا فِي الدُّنْيَا وَعَمَلٌ بِهِ.

(40) Chapter: “....Then do not set up rivals unto Allah while you know.”

(40) باب قَوْلِ اللَّهِ تَعَالَى {فَلاَ تَجْعَلُوا لِلَّهِ أَنْدَادًا}

وَقَوْلِهِ جَلَّ ذِكْرُهُ: {وَتَجْعَلُونَ لَهُ أَنْدَادًا ذَلِكَ رَبُّ الْعَالَمِينَ} وَقَوْلِهِ: {وَالَّذِينَ لاَ يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ}، {وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ بَلِ اللَّهَ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ} وَقَالَ عِكْرِمَةُ: {وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلاَّ وَهُمْ مُشْرِكُونَ} وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ وَمَنْ خَلَقَ السَّمَوَاتِ وَالأَرْضَ لَيَقُولُنَّ اللَّهُ. فَذَلِكَ إِيمَانُهُمْ وَهُمْ يَعْبُدُونَ غَيْرَهُ، وَمَا ذُكِرَ فِي خَلْقِ أَفْعَالِ الْعِبَادِ وَأَكْسَابِهِمْ لِقَوْلِهِ تَعَالَى: {وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُ تَقْدِيرًا} وَقَالَ مُجَاهِدٌ: مَا تَنَزَّلُ الْمَلاَئِكَةُ إِلاَّ بِالْحَقِّ بِالرِّسَالَةِ وَالْعَذَابِ {لِيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ} الْمُبَلِّغِينَ الْمُؤَدِّينَ مِنَ الرُّسُلِ وَإِنَّا لَهُ حَافِظُونَ عِنْدَنَا {وَالَّذِي جَاءَ بِالصِّدْقِ} الْقُرْآنُ، {وَصَدَّقَ بِهِ} الْمُؤْمِنُ يَقُولُ يَوْمَ الْقِيَامَةِ هَذَا الَّذِي أَعْطَيْتَنِي عَمِلْتُ بِمَا فِيهِ.

Narrated `Abdullah:

I asked Allah's Messenger (ﷺ) "What is the biggest sin in the sight of Allah?" He said, "To set up rivals unto Allah though He alone created you." I said, "In fact, that is a tremendous sin," and added, "What next?" He said, "To kill your son being afraid that he may share your food with you." I further asked, "What next?" He said, "To commit illegal sexual intercourse with the wife of your neighbor."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، عَنْ عَبْدِ اللَّهِ، قَالَ سَأَلْتُ النَّبِيَّ صلى الله عليه وسلم أَىُّ الذَّنْبِ أَعْظَمُ عِنْدَ اللَّهِ قَالَ " أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهْوَ خَلَقَكَ ". قُلْتُ إِنَّ ذَلِكَ لَعَظِيمٌ. قُلْتُ ثُمَّ أَىّ قَالَ " ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ تَخَافُ أَنْ يَطْعَمَ مَعَكَ ". قُلْتُ ثُمَّ أَىّ قَالَ " ثُمَّ أَنْ تُزَانِيَ بِحَلِيلَةِ جَارِكَ ".

Reference	: Sahih al-Bukhari 7520
In-book reference	: Book 97, Hadith 145
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 611

(41) Chapter: “And you have not been hiding yourselves, lest your ears, and your eyes and your skins testify against you, but you thought that Allah knew not much of what you were doing.”

(41) باب قَوْلِ اللَّهِ تَعَالَى {وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلاَ أَبْصَارُكُمْ وَلاَ جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لاَ يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ}

Narrated `Abdullah:

Two person of Bani Thaqif and one from Quarish (or two persons from Quraish and one from Bani Thaqif) who had fat bellies but little wisdom, met near the Ka`ba. One of them said, "Did you see that Allah hears what we say? " The other said, "He hears us if we speak aloud, but He does not hear if we speak in stealthy quietness (softly)." The third fellow said, "If He hears when we speak aloud, then He surely hears us if we speak in stealthy quietness (softly)." So Allah revealed the Verse:-- 'And you have not been screening against yourselves, lest your ears, and your eyes and your skins should testify against you..." (41.22)

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا مَنْصُورٌ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ اجْتَمَعَ عِنْدَ الْبَيْتِ ثَقَفِيَّانِ وَقُرَشِيٌّ، أَوْ قُرَشِيَّانِ وَثَقَفِيٌّ، كَثِيرَةٌ شَحْمُ بُطُونِهِمْ قَلِيلَةٌ فِقْهُ قُلُوبِهِمْ فَقَالَ أَحَدُهُمْ أَتَرَوْنَ أَنَّ اللَّهَ يَسْمَعُ مَا نَقُولُ قَالَ الآخَرُ يَسْمَعُ إِنْ جَهَرْنَا وَلاَ يَسْمَعُ إِنْ أَخْفَيْنَا وَقَالَ الآخَرُ إِنْ كَانَ يَسْمَعُ إِذَا جَهَرْنَا فَإِنَّهُ يَسْمَعُ إِذَا أَخْفَيْنَا. فَأَنْزَلَ اللَّهُ تَعَالَى {وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلاَ أَبْصَارُكُمْ وَلاَ جُلُودُكُمْ} الآيَةَ.

Reference	: Sahih al-Bukhari 7521
In-book reference	: Book 97, Hadith 146
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 612

(42) Chapter: “....Every day He is in some affair!”

(42) باب قَوْلِ اللَّهِ تَعَالَى {كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ}

وَ{مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحْدَثٍ} وَقَوْلِهِ تَعَالَى: {لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا} وَأَنَّ حَدَثَهُ لاَ يُشْبِهُ حَدَثَ الْمَخْلُوقِينَ لِقَوْلِهِ تَعَالَى: {لَيْسَ كَمِثْلِهِ شَىْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ} وَقَالَ ابْنُ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ يُحْدِثُ مِنْ أَمْرِهِ مَا يَشَاءُ، وَإِنَّ مِمَّا أَحْدَثَ أَنْ لاَ تَكَلَّمُوا فِي الصَّلاَةِ».

Narrated `Ikrima:

Ibn `Abbas said, "How can you ask the people of the Scriptures about their Books while you have Allah's Book (the Qur'an) which is the most recent of the Books revealed by Allah, and you read it in its pure undistorted form?"

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ، حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَيْفَ تَسْأَلُونَ أَهْلَ الْكِتَابِ عَنْ كُتُبِهِمْ وَعِنْدَكُمْ كِتَابُ اللَّهِ أَقْرَبُ الْكُتُبِ عَهْدًا بِاللَّهِ، تَقْرَءُونَهُ مَحْضًا لَمْ يُشَبْ

Reference	: Sahih al-Bukhari 7522
In-book reference	: Book 97, Hadith 147
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 613

Narrated 'Ubaidullah bin `Abdullah:

`Abdullah bin `Abbas said, "O the group of Muslims! How can you ask the people of the Scriptures about anything while your Book which Allah has revealed to your Prophet contains the most recent news from Allah and is pure and not distorted? Allah has told you that the people of the Scriptures have changed some of Allah's Books and distorted it and wrote something with their own hands and said, 'This is from Allah, so as to have a minor gain for it. Won't the knowledge that has come to you stop you from asking them? No, by Allah, we have never seen a man from them asking you about that (the Book Al-Qur'an) which has been revealed to you.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، قَالَ يَا مَعْشَرَ الْمُسْلِمِينَ كَيْفَ تَسْأَلُونَ أَهْلَ الْكِتَابِ عَنْ شَىْءٍ وَكِتَابُكُمُ الَّذِي أَنْزَلَ اللَّهُ عَلَى نَبِيِّكُمْ صلى الله عليه وسلم أَحْدَثُ الأَخْبَارِ بِاللَّهِ مَحْضًا لَمْ يُشَبْ وَقَدْ حَدَّثَكُمُ اللَّهُ أَنَّ أَهْلَ الْكِتَابِ قَدْ بَدَّلُوا مِنْ كُتُبِ اللَّهِ وَغَيَّرُوا فَكَتَبُوا بِأَيْدِيهِمْ، قَالُوا هُوَ مِنْ عِنْدِ اللَّهِ. لِيَشْتَرُوا بِذَلِكَ ثَمَنًا قَلِيلاً، أَوَ لاَ يَنْهَاكُمْ مَا جَاءَكُمْ مِنَ الْعِلْمِ عَنْ مَسْأَلَتِهِمْ، فَلاَ وَاللَّهِ مَا رَأَيْنَا رَجُلاً مِنْهُمْ يَسْأَلُكُمْ عَنِ الَّذِي أُنْزِلَ عَلَيْكُمْ.

Reference	: Sahih al-Bukhari 7523
In-book reference	: Book 97, Hadith 148
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 614

(43) Chapter: “Move not your tongue concerning to make haste therewith.”

(43) باب قَوْلِ اللَّهِ تَعَالَى {لاَ تُحَرِّكْ بِهِ لِسَانَكَ}

وَفِعْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيْثُ يُنْزَلُ عَلَيْهِ الْوَحْيُ.

وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «قَالَ اللَّهُ تَعَالَى أَنَا مَعَ عَبْدِي حَيْثُمَا ذَكَرَنِي وَتَحَرَّكَتْ بِي شَفَتَاهُ».

Narrated Musa bin Abi `Aisha:

Sa`id bin Jubair reported from Ibn `Abbas (regarding the explanation of the Verse: 'Do not move your tongue concerning (the Qur'an) to make haste therewith) . He said, "The Prophet (ﷺ) used to undergo great difficulty in receiving the Divine Inspiration and used to move his lips.' Ibn `Abbas said (to Sa`id), "I move them (my lips) as Allah's Messenger (ﷺ) used to move his lips." And Sa`id said (to me), "I move my lips as I saw Ibn `Abbas moving his lips," and then he moved his lips. So Allah revealed:-- '(O Muhammad!) Do not move your tongue concerning (the Qur'an) to make haste therewith. It is for Us to collect it and give you (O Muhammad) the ability to recite it. (i.e., to collect it in your chest and then you recite it).' (75.16-17) But when We have recited it, to you (O Muhammad through Gabriel) then follow you its recital.' (75.18) This means, "You should listen to it and keep quiet and then it is

upon Us to make you recite it." The narrator added, "So Allah's Messenger (ﷺ) used to listen whenever Gabriel came to him, and when Gabriel left, the Prophet (ﷺ) would recite the Qur'an as Gabriel had recited it to him."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ تَعَالَى {لاَ تُحَرِّكْ بِهِ لِسَانَكَ} قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يُعَالِجُ مِنَ التَّنْزِيلِ شِدَّةً، وَكَانَ يُحَرِّكُ شَفَتَيْهِ ـ فَقَالَ لِي ابْنُ عَبَّاسٍ أُحَرِّكُهُمَا لَكَ كَمَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُحَرِّكُهُمَا فَقَالَ سَعِيدٌ أَنَا أُحَرِّكُهُمَا كَمَا كَانَ ابْنُ عَبَّاسٍ يُحَرِّكُهُمَا فَحَرَّكَ شَفَتَيْهِ ـ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ {لاَ تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ * إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ} قَالَ جَمْعُهُ فِي صَدْرِكَ ثُمَّ تَقْرَؤُهُ. {فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ} قَالَ فَاسْتَمِعْ لَهُ وَأَنْصِتْ ثُمَّ إِنَّ عَلَيْنَا أَنْ تَقْرَأَهُ. قَالَ فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَتَاهُ جِبْرِيلُ ـ عَلَيْهِ السَّلاَمُ ـ اسْتَمَعَ فَإِذَا انْطَلَقَ جِبْرِيلُ قَرَأَهُ النَّبِيُّ صلى الله عليه وسلم كَمَا أَقْرَأَهُ.

Reference	: Sahih al-Bukhari 7524
In-book reference	: Book 97, Hadith 149
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 615

(44) Chapter: "And whether you keep your talk secret or disclose it. Verily, He is the All-Knower of what is in the breasts (of men)...."

(44) باب قَوْلِ اللَّهِ تَعَالَى {وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ أَلاَ يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ}

{يَتَخَافَتُونَ} يَتَسَارُّونَ.

Narrated Ibn `Abbas:

regarding the explanation of the Verse:-- '(O Muhammad!) Neither say your prayer aloud, nor say it in a low tone.' (17.110) This Verse was revealed while Allah's Messenger (ﷺ) was hiding himself at Mecca. At that time, when he led his companions in prayer, he used to raise his voice while reciting the Qur'an; and if the pagans heard him, they would abuse the Qur'an, its Revealer, and the one who brought it. So Allah said to His Prophet: "Neither say your prayer aloud. i.e., your recitation (of Qur'an) lest the pagans should hear (it) and abuse the Qur'an" nor say it in a low tone, "lest your voice should fail to reach your companions, "but follow a way between." (17.110)

حَدَّثَنِي عَمْرُو بْنُ زُرَارَةَ، عَنْ هُشَيْمٍ، أَخْبَرَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ فِي قَوْلِهِ تَعَالَى {وَلاَ تَجْهَرْ بِصَلاَتِكَ وَلاَ تُخَافِتْ بِهَا} قَالَ نَزَلَتْ وَرَسُولُ اللَّهِ صلى الله عليه وسلم مُخْتَفٍ بِمَكَّةَ، فَكَانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفَعَ صَوْتَهُ بِالْقُرْآنِ، فَإِذَا سَمِعَهُ الْمُشْرِكُونَ سَبُّوا الْقُرْآنَ وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ، فَقَالَ اللَّهُ لِنَبِيِّهِ صلى الله عليه وسلم {وَلاَ تَجْهَرْ بِصَلاَتِكَ} أَىْ بِقِرَاءَتِكَ، فَيَسْمَعَ الْمُشْرِكُونَ، فَيَسُبُّوا الْقُرْآنَ {وَلاَ تُخَافِتْ بِهَا} عَنْ أَصْحَابِكَ فَلاَ تُسْمِعُهُمْ {وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلاً}

Reference	: Sahih al-Bukhari 7525
In-book reference	: Book 97, Hadith 150
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 616

Narrated `Aisha:

The Verse:-- '(O Muhammad!) Neither say your prayer aloud nor say it in a low tone.' (17.110) was revealed in connection with the invocations.

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ نَزَلَتْ هَذِهِ الآيَةُ {وَلاَ تَجْهَرْ بِصَلاَتِكَ وَلاَ تُخَافِتْ بِهَا} فِي الدُّعَاءِ.

Reference	: Sahih al-Bukhari 7526
In-book reference	: Book 97, Hadith 151
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 617

Narrated Abu Salama:

Abu Huraira said, "Allah's Messenger (ﷺ) said, 'Whoever does not recite Qur'an in a nice voice is not from us,' and others said extra," (that means) to recite it aloud."

حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا أَبُو عَاصِمٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ ". وَزَادَ غَيْرُهُ " يَجْهَرُ بِهِ ".

Reference : Sahih al-Bukhari 7527
In-book reference : Book 97, Hadith 152
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 618
(deprecated numbering scheme)

(45) Chapter: 'If I have been given what this man has been given, I would do the same as he is doing.'

(45) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم {رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهْوَ يَقُومُ بِهِ آنَاءَ اللَّيْلِ وَالنَّهَارِ، وَرَجُلٌ يَقُولُ لَوْ أُوتِيتُ مِثْلَ مَا أُوتِيَ هَذَا فَعَلْتُ كَمَا يَفْعَلُ»

فَبَيَّنَ اللَّهُ أَنَّ قِيَامَهُ بِالْكِتَابِ هُوَ فِعْلُهُ وَقَالَ: {وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالأَرْضِ وَاخْتِلاَفُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ}.

وَقَالَ جَلَّ ذِكْرُهُ: {وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ}.

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Not to wish to be the like of except the like of two men: a man whom Allah has given the Qur'an and he recites it during the hours of the night and the hours of the day, in which case one may say, "If I were given the same as this man has been given, I would do the same as he is doing.' The other is a man whom Allah has given wealth and he spends it in the right way, in which case one may say, 'If I were given the same as he has been given, I would do the same as he is doing."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَحَاسُدَ إِلاَّ فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهْوَ يَتْلُوهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ، فَهْوَ يَقُولُ لَوْ أُوتِيتُ مِثْلَ مَا أُوتِيَ هَذَا، لَفَعَلْتُ كَمَا يَفْعَلُ. وَرَجُلٌ آتَاهُ اللَّهُ مَالاً فَهْوَ يُنْفِقُهُ فِي حَقِّهِ فَيَقُولُ لَوْ أُوتِيتُ مِثْلَ مَا أُوتِيَ عَمِلْتُ فِيهِ مِثْلَ مَا يَعْمَلُ ".

Reference : Sahih al-Bukhari 7528
In-book reference : Book 97, Hadith 153
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 619
(deprecated numbering scheme)

Narrated Salim's father:

The Prophet (ﷺ) said, "Not to wish to be the like of except the like of two (persons): a man whom Allah has given the knowledge of the Qur'an and he recites it during the hours of the night and the hours of the day; and a man whom Allah has given wealth and he spends it (in Allah's Cause) during the hours of the night and during the hours of the day."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ الزُّهْرِيُّ عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ حَسَدَ إِلاَّ فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهْوَ يَتْلُوهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ، وَرَجُلٌ آتَاهُ اللَّهُ مَالاً فَهْوَ يُنْفِقُهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ ". سَمِعْتُ سُفْيَانَ مِرَارًا لَمْ أَسْمَعْهُ يَذْكُرُ الْخَبَرَ وَهْوَ مِنْ صَحِيحِ حَدِيثِهِ.

Reference : Sahih al-Bukhari 7529
In-book reference : Book 97, Hadith 154
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 620
(deprecated numbering scheme)

(46) Chapter: "O Messenger! Proclaim which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message..."

(46) باب قَوْلِ اللَّهِ تَعَالَى {يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَاأُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالاَتِهِ}

وَقَالَ الزُّهْرِيُّ مِنَ اللَّهِ الرِّسَالَةُ، وَعَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَلاَغُ، وَعَلَيْنَا التَّسْلِيمُ.

وَقَالَ: {لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رِسَالاَتِ رَبِّهِمْ} وَقَالَ: {أُبَلِّغُكُمْ رِسَالاَتِ رَبِّي}.

وَقَالَ كَعْبُ بْنُ مَالِكٍ حِينَ تَخَلَّفَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ.

وَقَالَتْ عَائِشَةُ إِذَا أَعْجَبَكَ حُسْنُ عَمَلِ امْرِئٍ فَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَلاَ يَسْتَخِفَّنَّكَ أَحَدٌ.

وَقَالَ مَعْمَرٌ: {ذَلِكَ الْكِتَابُ} هَذَا الْقُرْآنُ {هُدًى لِلْمُتَّقِينَ} بَيَانٌ وَدِلاَلَةٌ كَقَوْلِهِ تَعَالَى: {ذَلِكُمْ حُكْمُ اللَّهِ}هَذَا حُكْمُ اللَّهِ {لاَ رَيْبَ} لاَ شَكَّ، {تِلْكَ آيَاتُ} يَعْنِي هَذِهِ أَعْلاَمُ الْقُرْآنِ وَمِثْلُهُ: {حَتَّى إِذَا كُنْتُمْ فِي الْفُلْكِ وَجَرَيْنَ بِهِمْ} يَعْنِي بِكُمْ.

وَقَالَ أَنَسٌ بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَالَهُ حَرَامًا إِلَى قَوْمِهِ وَقَالَ أَتُؤْمِنُونِي أُبَلِّغْ رِسَالَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَ يُحَدِّثُهُمْ.

Narrated Al-Mughira:

Our Prophet has informed us our Lord's Message that whoever of us is martyred, will go to Paradise.

حَدَّثَنَا الْفَضْلُ بْنُ يَعْقُوبَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ، حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدِ اللَّهِ الثَّقَفِيُّ، حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللَّهِ الْمُزَنِيُّ، وَزِيَادُ بْنُ جُبَيْرِ بْنِ حَيَّةَ، عَنْ جُبَيْرِ بْنِ حَيَّةَ، قَالَ الْمُغِيرَةُ أَخْبَرَنَا نَبِيُّنَا، صلى الله عليه وسلم عَنْ رِسَالَةِ رَبِّنَا " أَنَّهُ مَنْ قُتِلَ مِنَّا صَارَ إِلَى الْجَنَّةِ ".

Reference	: Sahih al-Bukhari 7530
In-book reference	: Book 97, Hadith 155
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 621

Narrated `Aisha:

Whoever tells you that the Prophet (ﷺ) concealed something of the Divine Inspiration, do not believe him, for Allah said: 'O Apostle Muhammad! Proclaim (the Message) which has been sent down to you from your Lord, and if you do it not, then you have not conveyed His Message.' (5.67)

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ مَنْ حَدَّثَكَ أَنَّ مُحَمَّدًا صلى الله عليه وسلم كَتَمَ شَيْئًا وَقَالَ مُحَمَّدٌ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ حَدَّثَنَا شُعْبَةُ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنِ الشَّعْبِيِّ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ مَنْ حَدَّثَكَ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَتَمَ شَيْئًا مِنَ الْوَحْىِ، فَلاَ تُصَدِّقْهُ، إِنَّ اللَّهَ تَعَالَى يَقُولُ {يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ}

Reference	: Sahih al-Bukhari 7531
In-book reference	: Book 97, Hadith 156
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 622

Narrated `Abdullah:

A man said, "O Allah's Messenger (ﷺ)! Which sin is the biggest in Allah's Sight?" The Prophet (ﷺ) said, "To set up rivals unto Allah though He Alone created you." That man said, "What is next?" The Prophet (ﷺ) said, "To kill your son lest he should share your food with you." The man said, "What is next?" The Prophet said, "To commit illegal sexual intercourse with the wife of your neighbor." Then Allah revealed in confirmation of that: "And those who invoke not with Allah any other god, nor kill such life as Allah has made sacred except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment..... (25.68)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، قَالَ قَالَ عَبْدُ اللَّهِ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَىُّ الذَّنْبِ أَكْبَرُ عِنْدَ اللَّهِ قَالَ " أَنْ تَدْعُوَ لِلَّهِ نِدًّا، وَهْوَ خَلَقَكَ ". قَالَ ثُمَّ أَىّ قَالَ " ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ، أَنْ يَطْعَمَ مَعَكَ ". قَالَ ثُمَّ أَىّ قَالَ " أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ ". فَأَنْزَلَ اللَّهُ تَصْدِيقَهَا {وَالَّذِينَ لاَ يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلاَ يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ وَلاَ يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ} الآيَةَ.

Reference	: Sahih al-Bukhari 7532
In-book reference	: Book 97, Hadith 157
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 623

(47) Chapter: "...Say Bring here the Taurat and recite it..."

(47) باب قَوْلِ اللَّهِ تَعَالَى {قُلْ فَأْتُوا بِالتَّوْرَاةِ فَاتْلُوهَا}

وَقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أُعْطِيَ أَهْلُ التَّوْرَاةِ التَّوْرَاةَ فَعَمِلُوا بِهَا، وَأُعْطِيَ أَهْلُ الإِنْجِيلِ الإِنْجِيلَ فَعَمِلُوا بِهِ، وَأُعْطِيتُمُ الْقُرْآنَ فَعَمِلْتُمْ بِهِ».

وَقَالَ أَبُو رَزِينٍ: {يَتْلُونَهُ} يَتَّبِعُونَهُ وَيَعْمَلُونَ بِهِ حَقَّ عَمَلِهِ، يُقَالُ يُتْلَى يُقْرَأُ، حَسَنُ التِّلاَوَةِ حَسَنُ الْقِرَاءَةِ لِلْقُرْآنِ، {لاَ يَمَسُّهُ} لاَ يَجِدُ طَعْمَهُ وَنَفْعَهُ إِلاَّ مَنْ آمَنَ بِالْقُرْآنِ وَلاَ يَحْمِلُهُ بِحَقِّهِ إِلاَّ الْمُوقِنُ لِقَوْلِهِ تَعَالَى: {مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَاةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لاَ يَهْدِي الْقَوْمَ الظَّالِمِينَ}. وَسَمَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الإِسْلاَمَ وَالإِيمَانَ عَمَلاً. قَالَ أَبُو هُرَيْرَةَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِبِلاَلٍ: «أَخْبِرْنِي بِأَرْجَى عَمَلٍ عَمِلْتَهُ فِي الإِسْلاَمِ». قَالَ مَا عَمِلْتُ عَمَلاً أَرْجَى عِنْدِي أَنِّي لَمْ أَتَطَهَّرْ إِلاَّ صَلَّيْتُ. وَسُئِلَ أَيُّ الْعَمَلِ أَفْضَلُ قَالَ: «إِيمَانٌ بِاللَّهِ وَرَسُولِهِ، ثُمَّ الْجِهَادُ، ثُمَّ حَجٌّ مَبْرُورٌ».

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "Your stay (in this world) in comparison to the stay of the nations preceding you, is like the period between `Asr prayer and the sun set (in comparison to a whole day). The people of the Torah were given the Torah and they acted on it till midday and then they were unable to carry on. And they were given (a reward equal to) one Qirat each. Then the people of the Gospel were given the Gospel and they acted on it till `Asr Prayer and then they were unable to carry on, so they were given la reward equal to) one Qirat each. Then you were given the Qur'an and you acted on it till sunset, therefore you were given (a reward equal to) two Qirats each. On that, the people of the Scriptures said, 'These people (Muslims) did less work than we but they took a bigger reward.' Allah said (to them). 'Have I done any oppression to you as regards your rights?' They said, "No." Then Allah said, 'That is My Blessing which I grant to whomsoever I will.' "

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَالِمٌ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّمَا بَقَاؤُكُمْ فِيمَنْ سَلَفَ مِنَ الأُمَمِ كَمَا بَيْنَ صَلاَةِ الْعَصْرِ إِلَى غُرُوبِ الشَّمْسِ، أُوتِيَ أَهْلُ التَّوْرَاةِ التَّوْرَاةَ فَعَمِلُوا بِهَا حَتَّى انْتَصَفَ النَّهَارُ، ثُمَّ عَجَزُوا فَأُعْطُوا قِيرَاطًا قِيرَاطًا، ثُمَّ أُوتِيَ أَهْلُ الإِنْجِيلِ الإِنْجِيلَ فَعَمِلُوا بِهِ حَتَّى صُلِّيَتِ الْعَصْرُ، ثُمَّ عَجَزُوا فَأُعْطُوا قِيرَاطًا قِيرَاطًا، ثُمَّ أُوتِيتُمُ الْقُرْآنَ فَعَمِلْتُمْ بِهِ حَتَّى غَرَبَتِ الشَّمْسُ، فَأُعْطِيتُمْ قِيرَاطَيْنِ قِيرَاطَيْنِ، فَقَالَ أَهْلُ الْكِتَابِ هَؤُلاَءِ أَقَلُّ مِنَّا عَمَلاً وَأَكْثَرُ أَجْرًا. قَالَ اللَّهُ هَلْ ظَلَمْتُكُمْ مِنْ حَقِّكُمْ شَيْئًا قَالُوا لاَ. قَالَ فَهْوَ فَضْلِي أُوتِيهِ مَنْ أَشَاءُ ".

Reference	: Sahih al-Bukhari 7533
In-book reference	: Book 97, Hadith 158
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 624

(48) Chapter: The Prophet (saws) called As-Salat a deed and said, "Whoever does not recite Al-Fatiha of the Book in his Salat, his Salat is invalid

(48) باب وَسَمَّى النَّبِيُّ صلى الله عليه وسلم الصَّلاَةَ عَمَلاً

وَقَالَ: «لاَ صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ».

Narrated Ibn Mas`ud:

A man asked the Prophet (ﷺ) "What deeds are the best?" The Prophet (ﷺ) said: (1) To perform the (daily compulsory) prayers at their (early) stated fixed times, (2) To be good and dutiful to one's own parents. (3) and to participate in Jihad in Allah's Cause."

حَدَّثَنِي سُلَيْمَانُ، حَدَّثَنَا شُعْبَةُ، عَنِ الْوَلِيدِ. وَحَدَّثَنِي عَبَّادُ بْنُ يَعْقُوبَ الأَسَدِيُّ، أَخْبَرَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنِ الشَّيْبَانِيِّ، عَنِ الْوَلِيدِ بْنِ الْعَيْزَارِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنِ ابْنِ مَسْعُودٍ ـ رضى الله عنه ـ أَنَّ رَجُلاً، سَأَلَ النَّبِيَّ صلى الله عليه وسلم أَىُّ الأَعْمَالِ أَفْضَلُ قَالَ ‏"‏ الصَّلاَةُ لِوَقْتِهَا، وَبِرُّ الْوَالِدَيْنِ، ثُمَّ الْجِهَادُ فِي سَبِيلِ اللَّهِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 7534
In-book reference	: Book 97, Hadith 159
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 625

(49) Chapter: “Verily, man was created very impatient. Irritable when evil touches him. And niggardly when good touches him.”

(49) باب قَوْلِ اللَّهِ تَعَالَى {إِنَّ الإِنْسَانَ خُلِقَ هَلُوعًا * إِذَا مَسَّهُ الشَّرُّ جَزُوعًا * وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا}

{هَلُوعًا} ضَجُورًا.

Narrated Al-Hasan:

`Amr bin Taghlib said, "Some property was given to the Prophet (ﷺ) and he gave it to some people and withheld it from some others. Then he came to know that they (the latter) were dissatisfied. So the Prophet said, 'I give to one man and leave (do not give) another, and the one to whom I do not give is dearer to me than the one to whom I give. I give to some people because of the impatience and discontent present in their hearts, and leave other people because of the content and goodness Allah has bestowed on them, and one of them is `Amr bin Taghlib." `Amr bin Taghlib said, "The sentence which Allah's Messenger (ﷺ) said in my favor is dearer to me than the possession of nice red camels."

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنِ الْحَسَنِ، حَدَّثَنَا عَمْرُو بْنُ تَغْلِبَ، قَالَ أَتَى النَّبِيَّ صلى الله عليه وسلم مَالٌ فَأَعْطَى قَوْمًا وَمَنَعَ آخَرِينَ فَبَلَغَهُ أَنَّهُمْ عَتَبُوا فَقَالَ ‏"‏ إِنِّي أُعْطِي الرَّجُلَ وَأَدَعُ الرَّجُلَ، وَالَّذِي أَدَعُ أَحَبُّ إِلَىَّ مِنَ الَّذِي أُعْطِي، أُعْطِي أَقْوَامًا لِمَا فِي قُلُوبِهِمْ مِنَ الْجَزَعِ وَالْهَلَعِ، وَأَكِلُ أَقْوَامًا إِلَى مَا جَعَلَ اللَّهُ فِي قُلُوبِهِمْ مِنَ الْغِنَى وَالْخَيْرِ مِنْهُمْ عَمْرُو بْنُ تَغْلِبَ ‏"‏‏.‏ فَقَالَ عَمْرٌو مَا أُحِبُّ أَنَّ لِي بِكَلِمَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم حُمْرَ النَّعَمِ‏.‏

Reference	: Sahih al-Bukhari 7535
In-book reference	: Book 97, Hadith 160
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 626

(50) Chapter: What the Prophet (saws) mentioned and narrated of his Lord’s Sayings

(50) باب ذِكْرِ النَّبِيِّ صلى الله عليه وسلم وَرِوَايَتِهِ عَنْ رَبِّهِ

Narrated Anas:

The Prophet (ﷺ) said, "My Lord says, 'If My slave comes nearer to me for a span, I go nearer to him for a cubit; and if he comes nearer to Me for a cubit, I go nearer to him for the span of outstretched arms; and if he comes to Me walking, I go to him running.' "

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، حَدَّثَنَا أَبُو زَيْدٍ، سَعِيدُ بْنُ الرَّبِيعِ الْهَرَوِيُّ حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم يَرْوِيهِ عَنْ رَبِّهِ، قَالَ ‏"‏ إِذَا تَقَرَّبَ الْعَبْدُ إِلَىَّ شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِذَا تَقَرَّبَ مِنِّي ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا، وَإِذَا أَتَانِي مَشْيًا أَتَيْتُهُ هَرْوَلَةً ‏"‏‏.‏

Reference : Sahih al-Bukhari 7536
In-book reference : Book 97, Hadith 161
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 627
(deprecated numbering scheme)

Narrated Abu Huraira:

Perhaps the Prophet (ﷺ) mentioned the following (as Allah's Saying): "If My slave comes nearer to Me for a span, I go nearer to him for a cubit; and if he comes nearer to Me for a cubit; I go nearer to him for the span of outstretched arms. (See Hadith No. 502)

حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنِ التَّيْمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ ـ رُبَّمَا ذَكَرَ النَّبِيَّ صلى الله عليه وسلم ـ قَالَ " إِذَا تَقَرَّبَ الْعَبْدُ مِنِّي شِبْرًا تَقَرَّبْتُ مِنْهُ ذِرَاعًا وَإِذَا تَقَرَّبَ مِنِّي ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا أَوْ بُوعًا ".

وَقَالَ مُعْتَمِرٌ سَمِعْتُ أَبِي، سَمِعْتُ أَنَسًا، {عَنْ أَبِي هُرَيْرَةَ،} عَنِ النَّبِيِّ صلى الله عليه وسلم يَرْوِيهِ عَنْ رَبِّهِ، عَزَّ وَجَلَّ.

Reference : Sahih al-Bukhari 7537
In-book reference : Book 97, Hadith 162
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 628
(deprecated numbering scheme)

Narrated Abu Huraira:

The Prophet (ﷺ) said that your Lord said, "Every (sinful) deed can be expiated; and the fast is for Me, so I will give the reward for it; and the smell which comes out of the mouth of a fasting person, is better in Allah's Sight than the smell of musk." (See Hadith No. 584)

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم يَرْوِيهِ عَنْ رَبِّكُمْ، قَالَ " لِكُلِّ عَمَلٍ كَفَّارَةٌ، وَالصَّوْمُ لِي وَأَنَا أَجْزِي بِهِ، وَلَخَلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ ".

Reference : Sahih al-Bukhari 7538
In-book reference : Book 97, Hadith 163
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 629
(deprecated numbering scheme)

Narrated Ibn `Abbas:

The Prophet (ﷺ) said that his Lord said: "It does not befit a slave that he should say that he is better than Jonah (Yunus) bin Matta.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ. وَقَالَ لِي خَلِيفَةُ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم فِيمَا يَرْوِيهِ عَنْ رَبِّهِ قَالَ " لاَ يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ إِنَّهُ خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى ". وَنَسَبَهُ إِلَى أَبِيهِ.

Reference : Sahih al-Bukhari 7539
In-book reference : Book 97, Hadith 164
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 630
(deprecated numbering scheme)

Narrated Shu`ba:

Mu'awiya bin Qurra reported that `Abdullah bin Al-Maghaffal Al-Muzani said, "I saw Allah's Messenger (ﷺ) on the day of the Conquest of Mecca, riding his she-camel and reciting Surat-al-Fath (48) or part of Surat-al-Fath. He recited it in a vibrating and pleasant voice. Then Mu'awiya recited as `Abdullah bin Mughaffal had done and said, "Were I not afraid that the people would crowd around me, I would surely recite in a vibrating pleasant voice as Ibn Mughaffal did, imitating the Prophet." I asked Muawiya, "How did he recite in that tone?" He said thrice, "A, A , A."

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي سُرَيْجٍ، أَخْبَرَنَا شَبَابَةُ، حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ الْمُزَنِيِّ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَوْمَ الْفَتْحِ عَلَى نَاقَةٍ لَهُ يَقْرَأُ سُورَةَ الْفَتْحِ، أَوْ مِنْ سُورَةِ الْفَتْحِ ـ قَالَ ـ فَرَجَّعَ فِيهَا ـ قَالَ ـ ثُمَّ قَرَأَ مُعَاوِيَةُ يَحْكِي قِرَاءَةَ ابْنِ مُغَفَّلٍ وَقَالَ " لَوْلاَ أَنْ يَجْتَمِعَ النَّاسُ عَلَيْكُمْ لَرَجَّعْتُ كَمَا رَجَّعَ ابْنُ مُغَفَّلٍ ". يَحْكِي النَّبِيَّ صلى الله عليه وسلم فَقُلْتُ لِمُعَاوِيَةَ كَيْفَ كَانَ تَرْجِيعُهُ قَالَ آ آ آ ثَلاَثَ مَرَّاتٍ.

Reference	: Sahih al-Bukhari 7540
In-book reference	: Book 97, Hadith 165
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 631

(51) Chapter: What is allowed as regards the interpretation of the Taurat and other Holy Books

(51) باب مَا يَجُوزُ مِنْ تَفْسِيرِ التَّوْرَاةِ وَغَيْرِهَا مِنْ كُتُبِ اللَّهِ بِالْعَرَبِيَّةِ وَغَيْرِهَا

لِقَوْلِ اللَّهِ تَعَالَى: {فَأْتُوا بِالتَّوْرَاةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ}.

And Ibn 'Abbas narrated:

Abu Sufyan bin Harb told me that Heraclius called for his translator and then asked for the letter of the Prophet (ﷺ) (ﷺ), and the former read it (thus):

"In the Name of Allah, the Most Gracious, the Merciful. (This letter is) from Muhammad bin 'Abdullah, to Heraclius. "...O people of the Scripture (Jews and Christians): Come to a word that is just between us and you that we worship none but Allah..." (V.3:64)

وَقَالَ ابْنُ عَبَّاسٍ أَخْبَرَنِي أَبُو سُفْيَانَ بْنُ حَرْبٍ، أَنَّ هِرَقْلَ، دَعَا تَرْجُمَانَهُ، ثُمَّ دَعَا بِكِتَابِ النَّبِيِّ صلى الله عليه وسلم فَقَرَأَهُ " بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هِرَقْلَ، وَ{يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ }" الآيَةَ.

Reference	: Sahih al-Bukhari 7541
In-book reference	: Book 97, Hadith 166
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 1, Book 93, Hadith 631

Narrated Abu Huraira:

The people of the Scripture used to read the Torah in Hebrew and explain it to the Muslims in Arabic. Then Allah's Messenger (ﷺ) said, "Do not believe the people of the Scripture, and do not disbelieve them, but say, 'We believe in Allah and whatever has been revealed...' (3.84)

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ أَهْلُ الْكِتَابِ يَقْرَءُونَ التَّوْرَاةَ بِالْعِبْرَانِيَّةِ، وَيُفَسِّرُونَهَا بِالْعَرَبِيَّةِ لأَهْلِ الإِسْلاَمِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تُصَدِّقُوا أَهْلَ الْكِتَابِ، وَلاَ تُكَذِّبُوهُمْ وَ{قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ} الآيَةَ ".

Reference	: Sahih al-Bukhari 7542
In-book reference	: Book 97, Hadith 167
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 632

Narrated Ibn `Umar:

A Jew and Jewess were brought to the Prophet (ﷺ) on a charge of committing an illegal sexual intercourse. The Prophet (ﷺ) asked the Jews, "What do you (usually) do with them?" They said, "We blacken their faces and disgrace them." He said, "Bring here the Torah and recite it, if you are truthful." They (fetched it and) came and asked a one-eyed man to recite. He went on reciting till he reached a portion on which he put his hand. The Prophet

(ﷺ) said, "Lift up your hand!" He lifted his hand up and behold, there appeared the verse of Ar-Rajm (stoning of the adulterers to death). Then he said, "O Muhammad! They should be stoned to death but we conceal this Divine Law among ourselves." Then the Prophet (ﷺ) ordered that the two sinners be stoned to death and, and they were stoned to death, and I saw the man protecting the woman from the stones. (See Hadith No. 809, Vol. 8)

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ أُتِيَ النَّبِيُّ صلى الله عليه وسلم بِرَجُلٍ وَامْرَأَةٍ مِنَ الْيَهُودِ قَدْ زَنَيَا فَقَالَ لِلْيَهُودِ " مَا تَصْنَعُونَ بِهِمَا ". قَالُوا نُسَخِّمُ وُجُوهَهُمَا وَنُخْزِيهِمَا. قَالَ " {فَأْتُوا بِالتَّوْرَاةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ} ". فَجَاءُوا فَقَالُوا لِرَجُلٍ مِمَّنْ يَرْضَوْنَ يَا أَعْوَرُ اقْرَأْ. فَقَرَأَ حَتَّى انْتَهَى عَلَى مَوْضِعٍ مِنْهَا فَوَضَعَ يَدَهُ عَلَيْهِ. قَالَ " ارْفَعْ يَدَكَ ". فَرَفَعَ يَدَهُ فَإِذَا فِيهِ آيَةُ الرَّجْمِ تَلُوحُ فَقَالَ يَا مُحَمَّدُ إِنَّ عَلَيْهِمَا الرَّجْمَ. وَلَكِنَّا نُكَاتِمُهُ بَيْنَنَا. فَأَمَرَ بِهِمَا فَرُجِمَا، فَرَأَيْتُهُ يُجَانِئُ عَلَيْهَا الْحِجَارَةَ.

Reference : Sahih al-Bukhari 7543
In-book reference : Book 97, Hadith 168
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 633
(deprecated numbering scheme)

(52) Chapter: “A person who is perfect in reciting and memorizing the Qur'an will be with the honourable, pious and just scribes.”

(52) بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْمَاهِرُ بِالْقُرْآنِ مَعَ الْكِرَامِ الْبَرَرَةِ»

وَزَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ.

Narrated Abu Huraira:

that he heard the Prophet (ﷺ) saying, "Allah does not listen to anything as He listens to the recitation of the Qur'an by a Prophet who recites it in attractive audible sweet sounding voice."

حَدَّثَنِي إِبْرَاهِيمُ بْنُ حَمْزَةَ، حَدَّثَنِي ابْنُ أَبِي حَازِمٍ، عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " مَا أَذِنَ اللَّهُ لِشَىْءٍ مَا أَذِنَ لِنَبِيٍّ حَسَنِ الصَّوْتِ بِالْقُرْآنِ يَجْهَرُ بِهِ ".

Reference : Sahih al-Bukhari 7544
In-book reference : Book 97, Hadith 169
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 634
(deprecated numbering scheme)

Narrated `Aisha:

(when the slanderers said what they said about her): I went to my bed knowing at that time that I was innocent and that Allah would reveal my innocence, but by Allah, I never thought that Allah would reveal in my favor a revelation which would be recited, for I considered myself too unimportant to be talked about by Allah in the Divine Revelation that was to be recited. So Allah revealed the ten Verses (of Surat-an-Nur). 'Those who brought a false charge........' (24.11-20)

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، وَسَعِيدُ بْنُ الْمُسَيَّبِ، وَعَلْقَمَةُ بْنُ وَقَّاصٍ، وَعُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنْ حَدِيثِ، عَائِشَةَ حِينَ قَالَ لَهَا أَهْلُ الإِفْكِ مَا قَالُوا ـ وَكُلٌّ حَدَّثَنِي طَائِفَةً مِنَ الْحَدِيثِ ـ قَالَتْ فَاضْطَجَعْتُ عَلَى فِرَاشِي، وَأَنَا حِينَئِذٍ أَعْلَمُ أَنِّي بَرِيئَةٌ وَأَنَّ اللَّهَ يُبَرِّئُنِي، وَلَكِنْ وَاللَّهِ مَا كُنْتُ أَظُنُّ أَنَّ اللَّهَ يُنْزِلُ فِي شَأْنِي وَحْيًا يُتْلَى، وَلَشَأْنِي فِي نَفْسِي كَانَ أَحْقَرَ مِنْ أَنْ يَتَكَلَّمَ اللَّهُ فِيَّ بِأَمْرٍ يُتْلَى، وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ {إِنَّ الَّذِينَ جَاءُوا بِالإِفْكِ} الْعَشْرَ الآيَاتِ كُلَّهَا.

Reference : Sahih al-Bukhari 7545
In-book reference : Book 97, Hadith 170
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 635
(deprecated numbering scheme)

Narrated Al-Bara':

I heard the Prophet (ﷺ) reciting Surat at-Tin waz Zaitun (By the Fig and the Olive) in the `Isha' prayer and I have never heard anybody with a better voice or recitation than his.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا مِسْعَرٌ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، أُرَاهُ عَنِ الْبَرَاءِ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقْرَأُ فِي الْعِشَاءِ {وَالتِّينِ وَالزَّيْتُونِ} فَمَا سَمِعْتُ أَحَدًا أَحْسَنَ صَوْتًا أَوْ قِرَاءَةً مِنْهُ.

Reference	: Sahih al-Bukhari 7546
In-book reference	: Book 97, Hadith 171
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 636

Narrated Ibn `Abbas:

The Prophet (ﷺ) was hiding himself in Mecca and used to recite the (Qur'an) in a loud voice. When the pagans heard him they would abuse the Qur'an and the one who brought it, so Allah said to His Prophet: 'Neither say your prayer aloud, nor say it in a low tone.' (17.110)

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم مُتَوَارِيًا بِمَكَّةَ، وَكَانَ يَرْفَعُ صَوْتَهُ، فَإِذَا سَمِعَ الْمُشْرِكُونَ سَبُّوا الْقُرْآنَ وَمَنْ جَاءَ بِهِ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِنَبِيِّهِ صلى الله عليه وسلم {وَلاَ تَجْهَرْ بِصَلاَتِكَ وَلاَ تُخَافِتْ بِهَا}

Reference	: Sahih al-Bukhari 7547
In-book reference	: Book 97, Hadith 172
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 637

Narrated `Abdullah bin `Abdur-Rahman:

that Abu Sa`id Al-Khudri said to him, "I see that you like sheep and the desert, so when you are looking after your sheep or when you are in the desert and want to pronounce the Adhan, raise your voice, for no Jinn, human being or any other things hear the Mu`adh-dhin's voice but will be a witness for him on the Day of Resurrection." Abu Sa`id added, "I heard this from Allah's Messenger (ﷺ)."

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، أَنَّهُ أَخْبَرَهُ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ ـ رضى الله عنه ـ قَالَ لَهُ " إِنِّي أَرَاكَ تُحِبُّ الْغَنَمَ وَالْبَادِيَةَ، فَإِذَا كُنْتَ فِي غَنَمِكَ أَوْ بَادِيَتِكَ فَأَذَّنْتَ لِلصَّلاَةِ فَارْفَعْ صَوْتَكَ بِالنِّدَاءِ، فَإِنَّهُ لاَ يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ جِنٌّ وَلاَ إِنْسٌ وَلاَ شَىْءٌ، إِلاَّ شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ ". قَالَ أَبُو سَعِيدٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih al-Bukhari 7548
In-book reference	: Book 97, Hadith 173
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 638

Narrated `Aisha:

The Prophet (ﷺ) used to recite the Qur'an with his head in my lap while I used to be in my periods (having menses).

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يَقْرَأُ الْقُرْآنَ وَرَأْسُهُ فِي حَجْرِي وَأَنَا حَائِضٌ.

Reference	: Sahih al-Bukhari 7549
In-book reference	: Book 97, Hadith 174
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 639

(53) Chapter: “...So recite as much of the Qur'an as may be easy for you....”

(53) باب قَوْلِ اللَّهِ تَعَالَى {فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ}

Narrated `Umar bin Al-Khattab:

I heard Hisham bin Hakim reciting Surat-al-Furqan during the lifetime of Allah's Messenger (ﷺ), I listened to his recitation and noticed that he was reciting in a way that Allah's Messenger (ﷺ) had not taught me. I was about to jump over him while He was still in prayer, but I waited patiently and when he finished his prayer, I put my sheet round his neck (and pulled him) and said, "Who has taught you this Sura which I have heard you reciting?" Hisham said, "Allah's Messenger (ﷺ) taught it to me." I said, "You are telling a lie, for he taught it to me in a way different from the way you have recited it!" Then I started leading (dragged) him to Allah's Messenger (ﷺ) and said (to the Prophet), " I have heard this man reciting Surat-al- Furqan in a way that you have not taught me." The Prophet (ﷺ) said: "(O `Umar) release him! Recite, O Hisham." Hisham recited in the way I heard him reciting. Allah's Messenger (ﷺ) said, "It was revealed like this." Then Allah's Messenger (ﷺ) said, "Recite, O `Umar!" I recited in the way he had taught me, whereupon he said, "It was revealed like this," and added, "The Qur'an has been revealed to be recited in seven different ways, so recite of it whichever is easy for you ." (See Hadith No. 514, Vol. 6)

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي عُرْوَةُ، أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ، وَعَبْدَ الرَّحْمَنِ بْنَ عَبْدٍ الْقَارِيَّ، حَدَّثَاهُ أَنَّهُمَا، سَمِعَا عُمَرَ بْنَ الْخَطَّابِ، يَقُولُ سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ، يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَاسْتَمَعْتُ لِقِرَاءَتِهِ، فَإِذَا هُوَ يَقْرَأُ عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يُقْرِئْنِيهَا رَسُولُ اللَّهِ صلى الله عليه وسلم، فَكِدْتُ أُسَاوِرُهُ فِي الصَّلاَةِ، فَتَصَبَّرْتُ حَتَّى سَلَّمَ، فَلَبَّبْتُهُ بِرِدَائِهِ فَقُلْتُ مَنْ أَقْرَأَكَ هَذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ تَقْرَأُ قَالَ أَقْرَأَنِيهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقُلْتُ كَذَبْتَ، أَقْرَأَنِيهَا عَلَى غَيْرِ مَا قَرَأْتَ. فَانْطَلَقْتُ بِهِ أَقُودُهُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقُلْتُ إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى حُرُوفٍ لَمْ تُقْرِئْنِيهَا. فَقَالَ " أَرْسِلْهُ، اقْرَأْ يَا هِشَامُ ". فَقَرَأَ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَذَلِكَ أُنْزِلَتْ ". ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اقْرَأْ يَا عُمَرُ ". فَقَرَأْتُ الَّتِي أَقْرَأَنِي فَقَالَ " كَذَلِكَ أُنْزِلَتْ، إِنَّ هَذَا الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ".

Reference	: Sahih al-Bukhari 7550
In-book reference	: Book 97, Hadith 175
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 640

(54) Chapter: “And We have indeed made the Qur'an easy to understand and remember....’

(54) باب قَوْلِ اللَّهِ تَعَالَى {وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ}

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ». يُقَالُ مُيَسَّرٌ مُهَيَّأٌ.

وَقَالَ مُجَاهِدٌ يَسَّرْنَا الْقُرْآنَ بِلِسَانِكَ هَوَّنَّا قِرَاءَتَهُ عَلَيْكَ

وَقَالَ مَطَرٌ الْوَرَّاقُ: {وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ} قَالَ: هَلْ مِنْ طَالِبِ عِلْمٍ فَيُعَانَ عَلَيْهِ؟

Narrated `Imran:

I said, "O Allah's Messenger (ﷺ)! Why should a doer (people) try to do good deeds?' The Prophet (ﷺ) said, "Everybody will find easy to do such deeds as will lead him to his destined place for which he has been created.'

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ يَزِيدُ حَدَّثَنِي مُطَرِّفُ بْنُ عَبْدِ اللَّهِ، عَنْ عِمْرَانَ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ فِيمَا يَعْمَلُ الْعَامِلُونَ قَالَ " كُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ ".

Reference	: Sahih al-Bukhari 7551
In-book reference	: Book 97, Hadith 176
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 641

Narrated `Ali:

While the Prophet (ﷺ) was in a funeral procession, he took a stick and started scraping the earth with it and said, "There is none of you but has his place assigned either in Hell or in Paradise." They (the people) said, "Shall we not depend upon that (and give up doing any deeds)?' He said, " Carry on doing (good deeds) for everybody will find it easy to do such deeds as will lead him to his destined place for which he has been created ." (And then the Prophet (ﷺ) recited the Verse):-- 'As for him who gives (in charity) and keeps his duty to Allah...' (92.5)

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، وَالأَعْمَشِ، سَمِعَا سَعْدَ بْنَ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَانَ فِي جِنَازَةٍ فَأَخَذَ عُودًا فَجَعَلَ يَنْكُتُ فِي الأَرْضِ فَقَالَ " مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ أَوْ مِنَ الْجَنَّةِ ". قَالُوا أَلاَ نَتَّكِلُ. قَالَ " اعْمَلُوا فَكُلٌّ مُيَسَّرٌ {فَأَمَّا مَنْ أَعْطَى وَاتَّقَى} ". الآيَةَ.

Reference	: Sahih al-Bukhari 7552
In-book reference	: Book 97, Hadith 177
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 642

(55) Chapter: “Nay! This is a Glorious Qur'an, in Al-Lauh Al-Mahfuz.

(55) باب قَوْلِ اللَّهِ تَعَالَى {بَلْ هُوَ قُرْآنٌ مَجِيدٌ * فِي لَوْحٍ مَحْفُوظٍ}

{وَالطُّورِ وَكِتَابٍ مَسْطُورٍ}. قَالَ قَتَادَةُ مَكْتُوبٌ، يَسْطُرُونَ يَخُطُّونَ فِي {أُمِّ الْكِتَابِ} جُمْلَةِ الْكِتَابِ وَأَصْلِهِ:{مَا يَلْفِظُ} مَا يَتَكَلَّمُ مِنْ شَيْءٍ إِلاَّ كُتِبَ عَلَيْهِ.

وَقَالَ ابْنُ عَبَّاسٍ يُكْتَبُ الْخَيْرُ وَالشَّرُّ، {يُحَرِّفُونَ} يُزِيلُونَ، وَلَيْسَ أَحَدٌ يُزِيلُ لَفْظَ كِتَابٍ مِنْ كُتُبِ اللَّهِ عَزَّ وَجَلَّ، وَلَكِنَّهُمْ يُحَرِّفُونَهُ يَتَأَوَّلُونَهُ عَلَى غَيْرِ تَأْوِيلِهِ، دِرَاسَتُهُمْ تِلاَوَتُهُمْ، {وَاعِيَةٌ} حَافِظَةٌ {وَتَعِيَهَا}تَحْفَظُهَا.

{وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لأُنْذِرَكُمْ بِهِ} يَعْنِي أَهْلَ مَكَّةَ وَمَنْ بَلَغَ هَذَا الْقُرْآنُ فَهْوَ لَهُ نَذِيرٌ.

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "Before Allah created the creations, He wrote a Book (wherein He has written): My Mercy has preceded my Anger." and that (Book) is written with Him over the Throne."

وَقَالَ لِي خَلِيفَةُ بْنُ خَيَّاطٍ حَدَّثَنَا مُعْتَمِرٌ، سَمِعْتُ أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَمَّا قَضَى اللَّهُ الْخَلْقَ كَتَبَ كِتَابًا عِنْدَهُ غَلَبَتْ ـ أَوْ قَالَ سَبَقَتْ ـ رَحْمَتِي غَضَبِي. فَهْوَ عِنْدَهُ فَوْقَ الْعَرْشِ ".

Reference	: Sahih al-Bukhari 7553
In-book reference	: Book 97, Hadith 178
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 643

Narrated Abu Hurairah (ra):

I heard Allah's Messenger (ﷺ) saying: "Before Allah created the creations, He wrote a Book (wherein He has written): "My Mercy has preceded my Anger.' And that is written with Him over the Throne." *(see Hadith 3194)*

حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي غَالِبٍ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا مُعْتَمِرٌ، سَمِعْتُ أَبِي يَقُولُ، حَدَّثَنَا قَتَادَةُ، أَنَّ أَبَا رَافِعٍ، حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ اللَّهَ كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي. فَهْوَ مَكْتُوبٌ عِنْدَهُ فَوْقَ الْعَرْشِ ".

Reference	: Sahih al-Bukhari 7554

In-book reference : Book 97, Hadith 179
USC-MSA web (English) reference : Vol. 1, Book 93, Hadith 643
(deprecated numbering scheme)

(56) Chapter: “While Allah has created you and what you make!” (56) باب قَوْلِ اللَّهِ تَعَالَى {وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ}

{إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ}. وَيُقَالُ لِلْمُصَوِّرِينَ أَحْيُوا مَا خَلَقْتُمْ.

{إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلاَ لَهُ الْخَلْقُ وَالأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ}. قَالَ ابْنُ عُيَيْنَةَ بَيَّنَ اللَّهُ الْخَلْقَ مِنَ الأَمْرِ لِقَوْلِهِ تَعَالَى: {أَلاَ لَهُ الْخَلْقُ وَالأَمْرُ}. وَسَمَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الإِيمَانَ عَمَلاً. قَالَ أَبُو ذَرٍّ وَأَبُو هُرَيْرَةَ سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الأَعْمَالِ أَفْضَلُ قَالَ: «إِيمَانٌ بِاللَّهِ وَجِهَادٌ فِي سَبِيلِهِ.

وَقَالَ: {جَزَاءً بِمَا كَانُوا يَعْمَلُونَ}».

وَقَالَ وَفْدُ عَبْدِ الْقَيْسِ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْنَا بِجُمَلٍ مِنَ الأَمْرِ إِنْ عَمِلْنَا بِهَا دَخَلْنَا الْجَنَّةَ. فَأَمَرَهُمْ بِالإِيمَانِ وَالشَّهَادَةِ وَإِقَامِ الصَّلاَةِ وَإِيتَاءِ الزَّكَاةِ، فَجَعَلَ ذَلِكَ كُلَّهُ عَمَلاً.

Narrated Zahdam:

There were good relations and brotherhood between this tribe of Jurm and the Ash`ariyyin. Once, while we were sitting with Abu Musa Al-Ash`ari, there was brought to him a meal which contained chicken meat, and there was sitting beside him, a man from the tribe of Bani Taimul-lah who looked like one of the Mawali. Abu Musa invited the man to eat but the man said, "I have seen chicken eating some dirty things, and I have taken an oath not to eat chicken." Abu Musa said to him, "Come along, let me tell you something in this regard. Once I went to the Prophet (ﷺ) with a few men from Ash`ariyyin and we asked him for mounts. The Prophet (ﷺ) said, By Allah, I will not mount you on anything; besides I do not have anything to mount you on.' Then a few camels from the war booty were brought to the Prophet, and he asked about us, saying, 'Where are the group of Ash`ariyyin?' So he ordered for five fat camels to be given to us and then we set out. We said, 'What have we done? Allah's Messenger (ﷺ) took an oath that he would not give us anything to ride and that he had nothing for us to ride, yet he provided us with mounts. We made Allah's Messenger (ﷺ) forget his oath! By Allah, we will never be successful.' So we returned to him and reminded him of his oath. He said, 'I have not provided you with the mount, but Allah has done so. By Allah, I may take an oath to do something, but on finding something else which is better, I do that which is better and make the expiation for my oath.' "

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، وَالْقَاسِمِ التَّمِيمِيِّ، عَنْ زَهْدَمٍ، قَالَ كَانَ بَيْنَ هَذَا الْحَىِّ مِنْ جُرْمٍ وَبَيْنَ الأَشْعَرِيِّينَ وُدٌّ وَإِخَاءٌ، فَكُنَّا عِنْدَ أَبِي مُوسَى الأَشْعَرِيِّ فَقُرِّبَ إِلَيْهِ الطَّعَامُ فِيهِ لَحْمُ دَجَاجٍ، وَعِنْدَهُ رَجُلٌ مِنْ بَنِي تَيْمِ اللَّهِ كَأَنَّهُ مِنَ الْمَوَالِي، فَدَعَاهُ إِلَيْهِ فَقَالَ إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا فَقَذِرْتُهُ، فَحَلَفْتُ لاَ آكُلُهُ. فَقَالَ هَلُمَّ فَلأُحَدِّثْكَ عَنْ ذَاكَ، إِنِّي أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فِي نَفَرٍ مِنَ الأَشْعَرِيِّينَ نَسْتَحْمِلُهُ قَالَ " وَاللَّهِ لاَ أَحْمِلُكُمْ وَمَا عِنْدِي مَا أَحْمِلُكُمْ ". فَأُتِيَ النَّبِيُّ صلى الله عليه وسلم بِنَهْبِ إِبِلٍ فَسَأَلَ عَنَّا فَقَالَ " أَيْنَ النَّفَرُ الأَشْعَرِيُّونَ ". فَأَمَرَ لَنَا بِخَمْسِ ذَوْدٍ غُرِّ الذُّرَى، ثُمَّ انْطَلَقْنَا قُلْنَا مَا صَنَعْنَا حَلَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم لاَ يَحْمِلُنَا، وَمَا عِنْدَهُ مَا يَحْمِلُنَا، ثُمَّ حَمَلَنَا، تَغَفَّلْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم يَمِينَهُ، وَاللَّهِ لاَ نُفْلِحُ أَبَدًا، فَرَجَعْنَا إِلَيْهِ فَقُلْنَا لَهُ فَقَالَ " لَسْتُ أَنَا أَحْمِلُكُمْ، وَلَكِنَّ اللَّهَ حَمَلَكُمْ، إِنِّي وَاللَّهِ لاَ أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا، إِلاَّ أَتَيْتُ الَّذِي هُوَ خَيْرٌ مِنْهُ، وَتَحَلَّلْتُهَا ".

Reference : Sahih al-Bukhari 7555
In-book reference : Book 97, Hadith 180
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 644
(deprecated numbering scheme)

Narrated Ibn `Abbas:

The delegates of `Abdul Qais came to Allah's Messenger (ﷺ) and said, "The pagans of the tribe of Mudar intervene between you and us therefore we cannot come to you except in the Holy months. So please order us to do something good (Religious deeds) by which we may enter Paradise (by acting on them) and we may inform our people whom we have left behind to observe it." The Prophet (ﷺ) said, "I order you to do four things and forbid you from four things: I order you to believe in Allah. Do you know what is meant by belief in Allah? It is to testify that none has the right to be worshipped except Allah, to offer prayers perfectly, to give Zakat, and to give Al-Khumus (one-fifth of the war booty) (in Allah's Cause). And I forbid you four things, (i.e., Do not drink alcoholic drinks) Ad-Dubba, An-Naqir, (pitched water skins), Az-Zuruf, Al-Muzaffat and Al--Hantam (names of utensils used for the preparation of alcoholic drinks)." (See Hadith No. 50, Vol. 1)

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو عَاصِمٍ، حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، حَدَّثَنَا أَبُو جَمْرَةَ الضُّبَعِيُّ، قُلْتُ لاِبْنِ عَبَّاسٍ فَقَالَ قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالُوا إِنَّ بَيْنَنَا وَبَيْنَكَ الْمُشْرِكِينَ مِنْ مُضَرَ، وَإِنَّا لاَ نَصِلُ إِلَيْكَ إِلاَّ فِي أَشْهُرٍ حُرُمٍ، فَمُرْنَا بِجُمَلٍ مِنَ الأَمْرِ، إِنْ عَمِلْنَا بِهِ دَخَلْنَا الْجَنَّةَ، وَنَدْعُو إِلَيْهَا مَنْ وَرَاءَنَا‏.‏ قَالَ ‏"‏ آمُرُكُمْ بِأَرْبَعٍ وَأَنْهَاكُمْ عَنْ أَرْبَعٍ، آمُرُكُمْ بِالإِيمَانِ بِاللَّهِ، وَهَلْ تَدْرُونَ مَا الإِيمَانُ بِاللَّهِ شَهَادَةُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَإِقَامُ الصَّلاَةِ، وَإِيتَاءُ الزَّكَاةِ، وَتُعْطُوا مِنَ الْمَغْنَمِ الْخُمُسَ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ لاَ تَشْرَبُوا فِي الدُّبَّاءِ، وَالنَّقِيرِ، وَالظُّرُوفِ الْمُزَفَّتَةِ، وَالْحَنْتَمَةِ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 7556
In-book reference	: Book 97, Hadith 181
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 645

Narrated Aisha:

Allah's Messenger (ﷺ) said, "The painter of these pictures will be punished on the Day of Resurrection, and it will be said to them, Make alive what you have created.' "

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ إِنَّ أَصْحَابَ هَذِهِ الصُّوَرِ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، وَيُقَالُ لَهُمْ أَحْيُوا مَا خَلَقْتُمْ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 7557
In-book reference	: Book 97, Hadith 182
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 646

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "The painters of these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Make alive what you have created."

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ إِنَّ أَصْحَابَ هَذِهِ الصُّوَرِ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، وَيُقَالُ لَهُمْ أَحْيُوا مَا خَلَقْتُمْ ‏"‏‏.‏

Reference	: Sahih al-Bukhari 7558
In-book reference	: Book 97, Hadith 183
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Vol. 9, Book 93, Hadith 647

Narrated Abu Huraira:

I heard the Prophet (ﷺ) saying, "Allah said, 'Who are most unjust than those who try to create something like My creation? I challenge them to create even a smallest ant, a wheat grain or a barley grain.' "

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ ‏"‏ قَالَ اللَّهُ عَزَّ وَجَلَّ وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِي، فَلْيَخْلُقُوا ذَرَّةً، أَوْ لِيَخْلُقُوا حَبَّةً أَوْ شَعِيرَةً ‏"‏‏.‏

Reference : Sahih al-Bukhari 7559
In-book reference : Book 97, Hadith 184
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 648
(deprecated numbering scheme)

(57) Chapter: The recitation of the Qur'an by an impious person or a hypocrite (57) باب قِرَاءَةِ الْفَاجِرِ وَالْمُنَافِقِ، وَأَصْوَاتُهُمْ وَتِلاَوَتُهُمْ لاَ تُجَاوِزُ حَنَاجِرَهُمْ

Narrated Abu Musa:

The Prophet (ﷺ) said, 'The example of a believer who recites the Qur'an is that of a citron (a citrus fruit) which is good in taste and good in smell. And the believer who does not recite the Qur'an is like a date which has a good taste but no smell. And the example of an impious person who recites the Qur'an is that of Ar-Rihana (an aromatic plant) which smells good but is bitter in taste. And the example of an impious person who does not recite the Qur'an is that of a colocynth which is bitter in taste and has no smell."

حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسٌ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَالأُتْرُجَّةِ، طَعْمُهَا طَيِّبٌ وَرِيحُهَا طَيِّبٌ، وَالَّذِي لاَ يَقْرَأُ كَالتَّمْرَةِ، طَعْمُهَا طَيِّبٌ وَلاَ رِيحَ لَهَا، وَمَثَلُ الْفَاجِرِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْفَاجِرِ الَّذِي لاَ يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ، طَعْمُهَا مُرٌّ وَلاَ رِيحَ لَهَا ".

Reference : Sahih al-Bukhari 7560
In-book reference : Book 97, Hadith 185
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 649
(deprecated numbering scheme)

Narrated `Aisha:

Some people asked the Prophet (ﷺ) regarding the soothsayers. He said, "They are nothing." They said, "O Allah's Messenger (ﷺ)! Some of their talks come true." The Prophet (ﷺ) said, "That word which happens to be true is what a Jinn snatches away by stealth (from the Heaven) and pours it in the ears of his friend (the foreteller) with a sound like the cackling of a hen. The soothsayers then mix with that word, one hundred lies."

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، ح وَحَدَّثَنِي أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَنْبَسَةُ، حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي يَحْيَى بْنُ عُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّهُ سَمِعَ عُرْوَةَ بْنَ الزُّبَيْرِ، قَالَتْ عَائِشَةُ ـ رضى الله عنها ـ سَأَلَ أُنَاسٌ النَّبِيَّ صلى الله عليه وسلم عَنِ الْكُهَّانِ فَقَالَ " إِنَّهُمْ لَيْسُوا بِشَىْءٍ ". فَقَالُوا يَا رَسُولَ اللَّهِ فَإِنَّهُمْ يُحَدِّثُونَ بِالشَّىْءِ يَكُونُ حَقًّا. قَالَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " تِلْكَ الْكَلِمَةُ مِنَ الْحَقِّ يَخْطَفُهَا الْجِنِّيُّ فَيُقَرْقِرُهَا فِي أُذُنِ وَلِيِّهِ كَقَرْقَرَةِ الدَّجَاجَةِ، فَيَخْلِطُونَ فِيهِ أَكْثَرَ مِنْ مِائَةِ كَذْبَةٍ ".

Reference : Sahih al-Bukhari 7561
In-book reference : Book 97, Hadith 186
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 650
(deprecated numbering scheme)

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "There will emerge from the East some people who will recite the Qur'an but it will not exceed their throats and who will go out of (renounce) the religion (Islam) as an arrow passes through the game, and they will never come back to it unless the arrow, comes back to the middle of the bow (by itself) (i.e., impossible). The people asked, "What will their signs be?" He said, "Their sign will be the habit of shaving (of their beards). (Fath-ul-Bari, Page 322, Vol. 17th)

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، سَمِعْتُ مُحَمَّدَ بْنَ سِيرِينَ، يُحَدِّثُ عَنْ مَعْبَدِ بْنِ سِيرِينَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يَخْرُجُ نَاسٌ مِنْ قِبَلِ الْمَشْرِقِ وَيَقْرَءُونَ الْقُرْآنَ لاَ يُجَاوِزُ تَرَاقِيَهُمْ،

يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، ثُمَّ لاَ يَعُودُونَ فِيهِ حَتَّى يَعُودَ السَّهْمُ إِلَى فُوقِهِ ". قِيلَ مَا سِيمَاهُمْ. قَالَ " سِيمَاهُمُ التَّحْلِيقُ ". أَوْ قَالَ " التَّسْبِيدُ ".

Reference : Sahih al-Bukhari 7562
In-book reference : Book 97, Hadith 187
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 651
(deprecated numbering scheme)

(58) Chapter: “And We shall set up Balances of justice on the Day of Resurrection...”

(58) باب قَوْلِ اللَّهِ تَعَالَى {وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ}

وَأَنَّ أَعْمَالَ بَنِي آدَمَ وَقَوْلَهُمْ يُوزَنُ وَقَالَ مُجَاهِدٌ الْقُسْطَاسُ الْعَدْلُ بِالرُّومِيَّةِ وَيُقَالُ الْقِسْطُ مَصْدَرُ الْمُقْسِطِ وَهُوَ الْعَادِلُ وَأَمَّا الْقَاسِطُ فَهُوَ الْجَائِرُ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "(There are) two words which are dear to the Beneficent (Allah) and very light (easy) for the tongue (to say), but very heavy in weight in the balance. They are: "Subhan Allah wa-bi hamdihi" and "Subhan Allah Al-`Azim."

(see Hadith 6682).

حَدَّثَنِي أَحْمَدُ بْنُ إِشْكَابٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ، خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ " .

Reference : Sahih al-Bukhari 7563
In-book reference : Book 97, Hadith 188
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 652
(deprecated numbering scheme)